EXPANDED BIBLICAL COMMENTS

OLD TESTAMENT

Genesis

General

- Genesis signifies creation, beginning, the act, process or mode of producing or originating. The Bible points out Jehovah God as the great first cause of all things. R2834:2 Every step of creation has tended to display the divine character more and more and each successive step and development of creation has brought forth new creatures capable of comprehending the Eternal One. SM483 The study of creation is the key of knowledge. Using this key we begin to realize that the only worthy ambition is to cooperate with our Creator's beneficent designs respecting his creation. PD1/7
- Genesis does not tell of the creation of the material of the earth; not the creation of matter but the bringing of order out of the matter. Q41:5, Q633:1; PD2/8 It discusses merely the things pertaining to this world-their beginnings-leaving out of the account entirely the other worlds of the universe. R3920:3,6, R5139:2; F17,18 The history of creation given in Genesis does not conflict with geology: the conflict between the champions of Genesis and geology has been mainly in the length of time consumed. R299:2*, R5130:1, R1608:2-6, R1609:1,4*; F20, F23; OV9 The Abydos tablet fully agrees with Genesis. PD21/30
- Mark teachings attempting to harmonize the Bible with Evolution as contrary to the ransom. If Evolution is true the Bible is false, and vice versa. There can be no middle ground. R1610:4; F39-41 To us it means infidelity-a total denial of the divine Word and plan of God. R2835:4
- It is doubtless true that Moses wrote a large share of the Pentateuch-but we are nowhere told by any Bible writer that he wrote all of them. R691:2; R3935:6 That they were written by Moses, or under his supervision, is a reasonable inference. A43 Jesus said, "Moses wrote of me." Q633:3 The natural inference is that it consists of different revelations made at different times prior to Moses; and that he embodied them in a connected narrative. This in no degree detracts from the divine authority of the book. R1623:1 It is not strange that the story of creation and the flood are found in the land of the Chaldeans at a date prior to Moses' writings. The Scriptures make no claim that Moses was present at creation or a witness of other incidents in Genesis. Moses was merely the recorder who was used as God's amanuensis. R3935:6
- While the Bible claims no divine inspiration in respect to the history of affairs from creation to Moses, a divine supervision of that history is unquestionably implied. OV9; A44, A53 The claim of this book to be regarded as a part of divine revelation is established beyond question by the authority of Christ and his apostles. R1622:3 No part of subsequent revelation could be understood without a familiar acquaintance with this book. R1616:5*
- Contents of book outlined R1623:5 Harmony from Genesis to Revelation listed in a "Divine Program" OV12 Comparison of contents of first chapters of Genesis with last chapters of Revelation R462:1*

Genesis 1

1

Genesis 1:1 *In the beginning God created the heaven and the earth.*

In the beginning

- Not of the universe, but of our planet. F17
- In the beginning of the first day of the creative week. F18
- The Bible is the only book in the world which in a logical and rational manner sets forth the order of creation in respect to earth. OV8
- Refers to the work accomplished by divine power in bringing the waste and lifeless earth into condition for man's use. R5139:2
- The purpose which God had has never changed. R5057:6

God created

- A distinction is made between the creation of the heaven and the earth, and the subsequent regulation, or ordering, of these. F18

And the earth

- The most advanced of all the worlds yet created. R3920:6

2

Genesis 1:2 *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

And the earth was

- It already existed before the six days began. R5139:3, R4386:3; F18, F23
- We are not told when God began to make the earth. Q633:1; PD2/8
- The account of the days of creation given in Genesis relates not to the construction of our globe, but to the ordering of it for human habitation. PD2/8
- The Vailian theory harmonizes with the Bible. It assumes that Saturn's rings and Jupiter's belts illustrate earth's development as a planet. PD2/8; F23

Without form and void

- Shapeless, empty. PD2/8; R4386:3
- Waste and void (Revised Version). R5139:5
- There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans. PD2/8

And darkness

- There was no light in the earth prior to the time when divine energy brooded on the surface of the waters; because of an impenetrable fog and an upper canopy of water and minerals. R5140:1

And the spirit

- The power or energy. E175

Moved upon

- Fecundated, rendered fruitful or prolific. E175
- This manifestation of God's spirit is easier to understand than its transforming power. E183
- The brooding of holy (divine) energy developed a light, probably resembling the Aurora Borealis. PD2/8; R5140:1

3

Genesis 1:3 *And God said, Let there be light: and there was light.*

And there was light

- Possibly electrical, as Aurora Borealis. F30; R5140:1
- Thus are briefly summed up the results of 7000 years, styled the- first day. PD2/8
- The first day of 7000 years, under the divine energy, gradually increased the electrical light and prepared for the next epoch. R5140:1

5

Genesis 1:5 *And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

Called the light day

- Days, marked by a dull, grayish light, became more distinct. Possibly enough sunlight penetrated to the earth to distinguish day from night. F34

And the evening

- The obscure beginning. F31

And the morning

- The perfect completion. F31
- As with the Hebrew solar days, so with these epoch days, the evening came first. F31

Were the first day

- The Azoic or lifeless age of 7000 years. F31
- The word "day" may be applied to any period or epoch. F19; R5139:3; PD3/8
- Not a sun day, for the sun itself was not visible until the fourth creative day. PD3/8; F19; Q758:2
- Each of these ages of creation was a period of 7000 years; the whole period of creation up to the time of man was six periods, or 42,000 years. Q633:1; R5768:2

6

Genesis 1:6 *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*

Be a firmament

- An expanse of atmosphere. F31 Circumambient air. PD3/8
- Doubtless the light had to do in a natural way with bringing about this secondary feature of the earth's preparation. R5140:1

In the midst

- Between the. F31

7

Genesis 1:7 *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.*

Made the firmament

- The atmosphere, composed of gasses given off after the fall of the first canopy. F31

Divided the waters

- The strongly mineralized waters above the earth, held off by the firmament and centrifugal force, greatest at the equator, concentrated them at the two poles. PD3/8

And it was so

- God accomplishes great and wonderful operations by reasonable methods, called the "course of nature." PD4/9

8

Genesis 1:8 *And God called the firmament Heaven. And the evening and the morning were the second day.*

Were the second day

- The Paleozoic age, Silurian period, 7000 years. F31; PD3/8

9

Genesis 1:9 *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*

The dry land appear

- The weight of the seas caused the earth to buckle as it cooled, gradually forcing portions of its crust above water. F32; PD4/9

- Under divine direction earthquakes took place and mountain ranges were thrown up. R5140:1
- Similar paroxysms of nature will probably occur soon, for we are in another transition period-the opening of the Millennial age, for which changed conditions are requisite. F32
- Probably the American continent was thrown up much later than were Europe, Asia and Africa. PD4/9

11

Genesis 1:11 *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*

Bring forth grass

- Vegetation began on the third day, though it did not reach its perfection until after the light of the sun penetrated. PD4/9

12

Genesis 1:12 *And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.*

Grass and herb

- Carbonic and nitrogenous gasses caused extraordinary plant growth during the third creative day, storing carbon for coal deposits and purifying the atmosphere for later animal life. F33

Seed after his kind

- Reproducing its own kind only. F32

13

Genesis 1:13 *And the evening and the morning were the third day.*

Were the third day

- The Carboniferous era of 7000 years. F33; PD4/9

14

Genesis 1:14 *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:*

Let there be lights

- The appearance of the sun and moon implies that another ring broke at that time. PD5/10
- We are not to assume that the sun and moon shone on the earth as now; but they were discernible. PD5/10

16

Genesis 1:16 *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

And God made

- Literally, "caused to shine," not "created." F33; PD5/10

Two great lights

- The sun, moon and stars were created long before, but had never before cast their light upon the earth because of the impenetrable veil. PD5/10
- Symbolically, the moon represents the Law covenant rule, and the sun the New covenant rule. PD5/10

The greater light

- Said by Pope Gregory VII to represent the pope. B308

To rule the day

- To indicate the time of day. F34

- Said by Pope Gregory VII to represent spiritual things. B308

The lesser light

- Said by Pope Gregory VII to represent civil power. B308

To rule the night

- Said by Pope Gregory VII to represent temporal affairs. B308

19

Genesis 1:19 *And the evening and the morning were the fourth day.*

Were the fourth day

- The Triassic period of 7000 years. F34
- Volume One editions up to 1911 state "Devonian."

20

Genesis 1:20 *And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*

Waters bring forth

- This is in harmony with scientific findings that the beginning of life came from the waters. PD6/11
- This implies a gradual process of nature. CR119
- The Bible does not assert that God created separately and individually the myriad kinds of fish and reptiles, but merely that divine influence, or spirit, brooded, and by divine purpose the sea brought forth. F35
- A measure of evolution is suggested. R5140:4

Abundantly

- The untellable trillions of shellfish which absorbed the excess of hydrocarbons. F35, F37

The moving creature

- The protoplasm of the Paleozoic slime may have come into existence through chemical action of the highly mineralized waters. F35
- The creeping creature. E324

That hath life

- Nephesh , soul, sentient being. R5325:6; E324
- Hebrew, "a living soul." The life principle is no different in mankind from what it is in all other creatures whose breath is taken in through the nostrils, as distinguishing them from the fish. HG331:2

21

Genesis 1:21 *And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.*

Living creature

- Nephesh , soul, sentient being, as of man. E324, E334

After their kind

- Apparently the various orders of creation were brought to a state of development and fixity of species not to be thereafter altered. F36; PD6/11

23

Genesis 1:23 *And the evening and the morning were the fifth day.*

Were the fifth day

- The Reptilian age of 7000 years. F36

24

Genesis 1:24 *And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*

Let the earth bring forth

- A remarkable form of expression leaving ample room for the theory of spontaneous generation which is yet one of the mooted questions in biology. F54*

Living creature

- Nephesh , soul, sentient being. E324, E334

Cattle

- Domestic animals as distinguished from others. F36

26

Genesis 1:26 *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Let us

- The plural form calls our attention to the fact that "The Word was in the beginning with God." (John 1:2) R1609:3

In our image

- With similar mental powers of reason, memory, judgment and will; and moral qualities of justice, benevolence and love. A174; F722; PD7/13
- God's law was written in Adam's heart. R5286:3
- He was perfect morally and mentally. CR140, CR326; R4965:1, R5284:1
- God was manifested in the flesh of Adam. Q452:2; R5286:3
- Not in the sense that man is of the divine nature. Q503:2
- Not with a mere first glimmer of moral sense as claimed by Evolutionists. R2835:3
- The object of making man an earthly image of his Creator was that he might be a suitable ruler of earth. R2836:4
- So that man might enjoy the Creator and the fruits of his righteousness to all eternity. R5210:6
- Sin has made us to differ from the original image of God. R5290:6, R5124:5, R5284:1

After our likeness

- King of earth, as God is of the universe. A174; F39
- God being love, Adam was implanted with the quality of love. R5757:2
- Adam and Eve were created in the divine likeness. R5154:6 With no bias, no tendency toward sin, no imperfection of judgment. CR500
- Evolution denies that Adam was fit for a trial; ever had one; or failed and fell from grace; therefore he needed no redemption. R4792:2

And let them

- Not Adam alone, but all men together. A245

Have dominion

- Not over each other, but as stated. A246
- The Bible shows man as earth's Lord and ruler with divine authority over the beasts of the field, the fowls of the air and the fish of the sea. OV8; SM154
- None of the angels was ever set over anything. R5290:3

27

Genesis 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them.*

So God created man

- Not merely man's body; but man, an intelligent being. R5611:1
- It does not say, "the earth brought forth man," or, "the waters brought forth man." F39; R5140:5
- In no sense implying evolution of man. R5140:3

In his own image

- An earthly image of himself. A171; OV376; PD7/13; R5290:3
- Like God in that man, too, had a dominion. R5290:6
- A free moral agent. OV15; R5082:4
- The lowest form of man has twice the physical brain capacity of the highest ape. R3921:4
- In us the image is blurred, indistinct. R5082:4; SM428
- With reasoning faculties and the sense of justice, right and wrong. HG508:6; F39

In the image of God

- Man was created perfect, upright, in the divine image. OV8, OV145; R4611:3
- If Adam were imperfect, this language is vain. F40
- Would a man take pleasure in sending out a blurred and defaced painting and widely announce it as an image of himself, or would he delight in owning and blessing a simple or idiotic son? R1266:3

Created he them

- The glory and honor not being in its full sense represented by one of the sexes, but by them both unitedly. R2836:4

28

Genesis 1:28 *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

God blessed them

- With everlasting life at their command if they continued in harmony with God. R4963:3
- Earthly dominion was for both man and woman. R1552:2
- The divine blessing is given only to that which is perfect. R3922:4

Said unto them

- The necessity for written language, we believe, lies in the fact that Adam's race has fallen from the original, perfect state. R1717:3

Be fruitful

- For 6000 years the divine command has been in process of fulfillment. OV137
- The sex division was merely for the propagation of the race and not permanent. OV383
- Propagation of the race was not in any sense a transgression or the transgression of our first parents. R2836:5
- God gave this instruction before man transgressed; thus it would be no transgression to bring forth children. HG733:2
- These words were addressed to the natural man, not to the Church. R3922:5

Replenish the earth

- Fill the earth. OV137; D648; R2344:6, R2836:5
- When the earth has been filled, procreative powers will be eliminated and the race will be composed of perfect units, as Adam was before Eve was created. R2836:5
- God's ultimate purpose did not contemplate filling the earth with a dead race. R1516:1*

And subdue it

- Develop it. SM414
- The garden of Eden only had been subdued. CR425
- Had our first parents not sinned they would have been able to complete the subjugation of the earth without losing their Edenic home. CR429; R3922:5

- The subduing of the earth has been accomplished by convict labor-all mankind. CR66

And have dominion

- Like God. PD7/13; R5290:6
- Adam and the Logos were the only ones who were in any sense over anything. R5290:6
- Illustrated by Nebuchadnezzar's dream of a tree. (Dan. 4) B93
- See similar language of the passage in which Nebuchadnezzar was made representative head of human dominion. (Dan. 2:37,38) B96; HG49:1

Every living thing

- No intimation that the animals were wild, vicious, at enmity with man. R5574:3

29

Genesis 1:29 *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*

Shall be for meat

- Presumably animal food, now eaten with the Lord's sanction and necessary because of human weakness, will not be eaten in the coming age. R2836:6
- It was not until after the flood that the Lord sanctioned the eating of animal food. (Gen. 9:1-4) R2836:6

30

Genesis 1:30 *And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.*

There is life

- Nephesh, soul, sentient being, as of man. E325; HG331:2

31

Genesis 1:31 *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

That he had made

- Adam was "the son of God." R1609:6
- Not merely commenced to make, but completed. A174

It was very good

- Adam was physically, mentally and morally perfect, satisfactory to God. A174; E406; CR427; HG578:3, HG131:2
- Contrary to Evolutionists. R5154:3
- Crowning masterpiece of mundane creation. R5140:3
- No specimen of remote antiquity yet discovered is inferior to the lowest of existing men, showing conclusively that there has been a fall. R3921:4
- The garden of Eden was brought to full perfection; the rest of the earth was in the condition in which God intended it to be. Q232:1
- The physical earth is a good storehouse of blessings, a good place for the exercise of man's powers, for his discipline and development and for his everlasting home and dominion. R1609:3

Were the sixth day

- It was toward the close of the sixth day that God created man. PD7/13
- Each of these ages of creation was a period of 7000 years, the whole period up to the time of man was six periods, or 42,000 years. Q633:1; R5768:2

Genesis 2

1

Genesis 2:1 *Thus the heavens and the earth were finished, and all the host of them.*

Finished

- God finished his creative work. R2837:4

2

Genesis 2:2 *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.*

On the seventh day

- The seventh period of 7000 years, whose known length furnishes the clue to the length of the other six creative days. R1731:5; F50; Q758:3, Q759:2; R5768:2
- During the last thousand years of the seventh day earth will be restored to paradise condition and man to God's image. R5139:3

He rested

- At the beginning of the great seventh day God rested from his work of creating; this has continued ever since. PD8/15; Q759:2; R1731:5, R5768:2
- To give the Son the honor of finishing the work. F47
- This great rest day of Jehovah has been man's work week, each day 1000 years long. R5768:3

3

Genesis 2:3 *And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

And sanctified it

- Throughout God's plan six periods of equal length were to be followed by a seventh period of special blessing, as illustrated in the seventh day, or rest day; the seventh year, or rest year; and the seventh thousand-year day, or Day of Restitution. (See note on Ex. 16:23) R1609:6

He had rested

- God rested from creating. He did not actively employ his power to overthrow sin and uplift mankind, but left it in the hands of the Redeemer, Jesus. PD8/15
- Meanwhile he permitted sin and evil to flourish. R4058:5

4

Genesis 2:4 *These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,*

These are

- As a good illustration of the folly of so-called Higher Critics, see their comments on this verse. R3397:5* The start of the second account of the work of creation. Q758:5

The generations

- Developments or details. F38; Q758:5

In the day

- Not 24 hours but a long, definite period; as we speak of Luther's day, or Judgment day. A139
- Grasping the whole as one larger epoch-day, including the work of the six already enumerated. Q758:5

The LORD God made

- By his energy, exercised through his Son. E182; Q758:5

5

Genesis 2:5 *And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.*

Not caused it to rain

- The earth was still enveloped in the last canopy or watery veil which came down in Noah's day. F25; R5159:2
- Noah manifested his faith in his building of the ark in obedience to divine direction. R4386:5
- The whole earth was like a great hothouse. F24; PD16/25

6

Genesis 2:6 *But there went up a mist from the earth, and watered the whole face of the ground.*

A mist

- No rain before the flood; vegetation sustained by a mist. R3933:6

7

Genesis 2:7 *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

LORD God formed man

- It is not said of man, "Let the earth bring forth," or "Let the seas swarm." F39

Dust of the ground

- Producing an earthly creature, as the same energy operating on spirit substances produced angels. E105
- What God formed out of the dust of the earth was not man, but merely a form, or body, that would be made into man. R5611:1
- The first man, root or life-giver of the race, is of the earth, earthy; the second man, root or life-giver of the race, is the Lord from heaven at his second advent. E137, E453

And breathed

- Naphach , inflated, blew. E319

The breath of life

- Neshamah , life power Caiyah , lives. E319
- The same breath of life common to all breathing animals. CR170; Q667:1; R5611:1; HG330:1
- Vitality, the power to live. R5611:2; CR338*

And man became

- Man is a soul, not that he has a soul. E322, R5166:1

A living soul

- Nephesh, sentient being, as other creatures. E322
- A being capable of sensation, perception and thought. HG330:2
- The union of a body and a life principle. R5611:2, R5612:2, R5166:1
- The entire man, a thinking person. OV137:2,4; R4774:4,5; CR170, CR397
- An animal or earthly soul. OV137; R4774:3
- Defined by a Methodist Episcopal Bishop as "Without interior or exterior, without body, shape or parts; and you could put a million of them in a nutshell." E321; Q666:6

8

Genesis 2:8 *And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

Planted a garden

- A paradise, soon to be restored, and into which the dying thief shall come, as promised. F668
- God foresaw that man would sin so he left the earth in an imperfect condition, except the garden of Eden. R4973:1
- God foresaw that if the earth were perfected the death struggle would be longer. R5058:1

There he put the man

- The perfection of man and of the earth was represented in Eden when Adam was in his Maker's image. PD8/15

9

Genesis 2:9 *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

To grow every tree

- Every kind of tree. A209

The tree of life

- Which would have sustained life perfectly. A209

10

Genesis 2:10 *And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.*

A river

- Might represent the human race. R4240:6*

Parted

- The human race has gone out of Eden because of sin, and it has been divided into four classes. R4240:6*

11

Genesis 2:11 *The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;*

Gold

- Symbol of the divine nature. T18; R4240:6*

13

Genesis 2:13 *And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.*

Gihon

- Corresponding to the servants before the throne— touching a symbolic Ethiopia, representing servitude. R4240:6*

14

Genesis 2:14 *And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.*

Hiddekel

- Flowing toward Assyria, the world, the restitution class. R4240:6*

Euphrates

- Symbol of the Second Death class. R4240:6*
- Symbol of the world of mankind (Rev. 16). B209; R718:6, R4699:4

15

Genesis 2:15 *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

The man

- Holy, pure and free from sin, with every favorable prospect. R4963:3

Garden of Eden

- Presumably the site is in Mesopotamia, in the valleys of the Tigris and Euphrates rivers. OV68

16

Genesis 2:16 *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

Of every tree

- Life-sustaining trees. R4792:5

17

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

But

- The provision (of life) was conditional, dependent upon man's obedience. R4792:5

Tree of knowledge

- Not one tree, but one kind of trees. Q6:2
- Mankind has learned evil first. R5058:4

Not eat of it

- Had Adam and Eve remained obedient this restriction would doubtless have been lifted in due time. R3925:3; PD10/17
- The headship of Jehovah was thus expressed to Adam in his perfect condition. R1075:2*

For In the day

- One day with the Lord is as a thousand years. (2 Pet. 3:8) R5417:6, R4552:1; F332; Q762:5
- Adam died within the 1000-year day of the Lord's reckoning. (2 Pet. 3:8) HGI20:2
- Came under the death sentence. R4551:6

That thou

- The Nephesh , sentient being, soul. E400
- Shalt surely die - Dying thou shalt die. A140; OV207; SM62, R4964:1, R5774:2
- The death of the soul, the entire being. HG654:1
- Much less horrible than if it had read, "living thou shalt live in eternal torment." HG650:3
- The death penalty was a just penalty. OV16, OV405; CR429
- Physically, mentally and morally. R5429:6, R5774:2; E407; SM96, R5284:1
- With no intimation of any release. R5149:2; A154; R5623:6
- The penalty included sickness, sorrow, pain, dying and death. OV131
- With no suggestion of torment afterwards. OV376, OV303, OV288; R5063:6, R5635:6; F333; SM28; CR269, CR458
- Implying everlasting life if not disobedient. R4551:6; E22
- Adam experienced 930 years of dying. CR278; R4551:6; SM503
- This penalty has continued 6000 years. R4973:1, R5429:6, R5760:2, R5919:5; OV329
- The dying process began immediately. OV299; R4551:6, R5149:2; Q218:T
- Death is the divine sentence for disobedience. SM110; R4792:1, R5768:2, R5972:2
- The death penalty could not be increased by any subsequent sins. R5149:3
- Adam alone had been tried and condemned; and all will be released by the obedience of one, Christ.

R4552:3

- The death penalty did not change Adam's nature. OV288
- The penalty against Adam must be met before the world could be blessed. R4964:1
- If Jesus had failed in any degree, the death penalty would have been upon him also. R5551:3
- Satan was merely ostracized, while man was subjected to the full penalty of the divine law. OV16
- We were condemned to death, and we were redeemed, without our consent or knowledge. R4552:3
- A clear declaration of the Creator that only a perfect and clean creation shall be accounted worthy to abide forever. R1610:2
- Death is not a friend, but an enemy. R15:2
- Would it be just thus to sentence a being who was only a little above the beast? R2835:5

18

Genesis 2:18 *And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.*

Meet for him

- Adam was so far superior to all other creatures that he had no companionship amongst them. R3922:3

19

Genesis 2:19 *And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.*

Living creature

- Nephesh , soul, sentient being, as of man. E325, E334

20

Genesis 2:20 *And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.*

And Adam

- In the two years before the fall. C127

To every beast

- The perfect man had perfect control over all the brute creation. R2374:5

21

Genesis 2:21 *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;*

One of his ribs

- Implying separation of some of his qualities. F497
- Indicating that when the work of restitution is complete, all will be as Adam was originally. T101
- Closed up the flesh — Typifying that the Church, the Bride of Christ, was formed from his wounded side as a result of the deep sleep of death which came upon our Lord Jesus. R1388:1

22

Genesis 2:22 *And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

Made he a woman

- Eve, type of the Church. E140
- Predominating in the sympathetic tendencies. R5141:2
- The creation of Mother Eve is indicated as having been accomplished in the beginning of the seventh day. R5140:5; PD9/16; F37

- The time spent by Adam and Eve before sin entered is not counted as part of the six days of evil. C127, C128; R1980:6
- Mother Eve was a portion of Adam, separated for the purpose of the propagation of the race. PD9/16
- Mother Eve had no standing with God except as a part of Adam; so the Church has no standing with God except through the sacrifice of Jesus. R5719:3
- The object of woman's creation was to be a suitable help for man. R1551:3
- An intelligent, sympathetic companion. R1551:6

23

Genesis 2:23 *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

Taken out of Man

- They twain were one; neither one was complete without the other. The feminine qualities of Adam's perfection he still possessed in Mother Eve. PD9/16

24

Genesis 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

Unto his wife

- Marriage is honorable in all. (Heb. 13:4) S104

They shall be one

- The figure of Adam and Eve as typifying the Lord Jesus and his Bride ends here, where, the twain are made one. R1388:3

Genesis 3

1

Genesis 3:1 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

Now the serpent

- Satan possessed the serpent. R5150:4

Was more subtle

- Did not creep, but was next in intelligence to man. R5238:3

And he

- This was evidently the time of Satan's fall. R2839:6

Said

- Perhaps by his actions: "Actions speak louder than words." PD10/17; OV299; R3925:2, R5150:4, R5238:5
- Probably the serpent ascended the tree and ate of its fruit under Satan's guidance. R3925:5

Unto the woman

- His first ambassador, and often used as his mouthpiece, as evidenced by Spiritism and Christian Science. Exalted by him in Egypt as Isis, in Assyria as Ashtaroth, in Greece as Diana, in Pagan Rome as Juno, and in Mariolatry. F266
- Posing as her friend. R3925:4

2

Genesis 3:2 *And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*

Of the trees

- In the garden were all kinds of trees. R3925:3

3

Genesis 3:3 *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

In the midst

- One of marked peculiarity. R3925:3

4

Genesis 3:4 *And the serpent said unto the woman, Ye shall not surely die:*

Not surely die

- This is the first affirmation of the doctrine of inherent immortality. SM129; OV215, R1642:6
- This is the foundation of ancestor worship, purgatory and Spiritism. SM99; R3926:3
- Satan probably believed this lie, having first deceived himself as most deceivers do. R1686:5
- Whoever may be inclined to condemn Mother Eve should reflect that the great majority today are believing Satan's lie and rejecting God's message. R3926:2
- Error, combined with Satan's falsehood, has made the waters of truth brackish, unpalatable, unhealthful. R4758:4, R5801:5
- Christian Science is in full agreement with this lie. R4743:3
- A falsehood perpetuated by the teaching that death is merely an avenue to another plane of consciousness. HG700:1*
- Humanity of every grade and language has accepted Satan's deceptive statement. SM110; R4792:1
- Our first parents chose to believe Satan and the responsibility was their own. God wished to teach a great lesson to angels and to men. OV394
- Satan has very assiduously propagated this lie ever since. R5909:6; SM129
- From the beginning Satan was a murderer and a liar. (John 8:44). Q765:4

5

Genesis 3:5 *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

Shall be opened

- Confidence in their Creator should have been complete, and such disloyal thoughts promptly spurned. R5150:4

Shall be as gods

- Shall be wise as gods. R2180:3 If you have a theory you want to prove to yourself, the great Adversary will be ready to assist you in every conceivable manner. R1223:1

Good and evil

- She did indeed get a great increase of knowledge, but with condemnation, sorrow, pain and tears. R3925:5
- Any knowledge which may come to us along any lines out of accord with the divine testimony would be costly knowledge indeed. CR65

6

Genesis 3:6 *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

Was good for food

- The serpent ate of the forbidden fruit in the sight of the woman and then manifested its wisdom, its sagacity. PD10/17; OV299; R5150:4

To make one wise

- Satan endeavored to show that the fruit was most desirable to give wisdom, to make them as gods. PD10/17; OV15; Q706:T, R5150:4, R5238:6
- Ambition to appear wiser and abler than others is a danger which especially besets the elders. F267
- Satan's wisdom is "earthly, sensual, devilish." (James 3:15) R2180:3

Took of the fruit

- Originally sin was inspired by Eve's desire to secure knowledge in advance of the Creator's arrangement. SM156
- She surmised that her husband would not consent, so she ate alone. PD10/17; R5150:5
- She was not deceived as respects the wrong doing, but was deceived regarding the results. R5150:5

And he did eat

- The first tragedy of earth was disobedience to God. R5150:2
- Adam could discern right from wrong, not from experience, but from the perfection of his being. CR500
- "The man was not deceived;" he ate knowingly, to share his wife's penalty; he was a suicide. CR378; R5150:5, R2841:5; PD10/17
- No doubt God would have arranged some way for the recovery of his companion. R3926:1

7

Genesis 3:7 *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

They were naked

- Eating the forbidden fruit evidently so engulfed our first parents in passion as to lead to a misuse of a knowledge of which previously they had not been entirely ignorant. R2840:3

Fig leaves together

- Indicating penitence and an effort to establish and maintain virtue. R1610:5

Aprons

- Typifying our own righteousness, the flimsy, worthless cove-ring for sins. R387:6

8

Genesis 3:8 *And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

Voice of the LORD God

- The Logos, the word or voice of God, our Lord Jesus in his prehuman condition. R5622:4; Q361:2

10

Genesis 3:10 *And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.*

Hid

- Motivated by the spirit of fear. R5093:6

12

Genesis 3:12 *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

And I did eat

- Adam did not blame the transgression upon his wife, he simply told the truth plainly. R2841:4

14

Genesis 3:14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat*

all the days of thy life:

Unto the serpent

- Figuratively Satan, symbolizing all the powers of evil, everything adverse to humanity. R1610:5, R4963:3

Upon thy belly

- Figurative of Satan; no longer upright, respected and honored among the angelic sons of God, as previously. R1610:5
- No injustice was done to the serpent; God made the serpent a synonym for sin, and provided a lesson in humility. R5238:6, R5239:4

Shalt thou go

- Literally, the serpent experienced some kind of change of form and locomotion. R3926:4

Dust shalt thou eat

- Another way of saying "Lick the dust," "Bite the dust.". R2842:1

15

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

And her seed

- Jews and Christians understand the seed of the woman to be the Messiah. CR267, R431:3
- Christ. SM88; F353
- Christ and the Church, "the God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) OV224; Q642:4; CR461
- Not until the "marriage" when Christ and his Bride are made one will the promised seed be perfected. HG38:3; HG343:3

It

- Christ, the seed of the woman, not the seed of the man. R1610:6

Bruise thy head

- Bring vital injury , crush out all evil in due time. R5768:3; SM44; OV184, OV305; CR460, CR459; R4451:3, R4963:3, R3926:6
- An intimation of the ultimate recovery of mankind from the power of Satan. A57, A98; SM88; PD12/20; R4964:6
- The man Jesus did not bruise the serpent's head. CR460
- Christ and his followers must be faithful unto death before they can enjoy their victory of crushing the evil one. R2778:1
- There can be no crushing of the evil one and his power until all the sacrifice for sin, the ransom price, shall be paid. R2778:1

Bruise his heel

- Not injure him vitally. CR460; R3926:4

16

Genesis 3:16 *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

And thy conception

- The race has multiplied more heavily as it has become more degenerate and weak. F41

In sorrow

- As a part of the curse. F558

And thy desire

- Inclination to seek and obey righteous authority. F493

Rule over thee

- This prophecy, that man in his fallen state would exercise tyranny over woman, has been abundantly fulfilled. R1548:6

17

Genesis 3:17 *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*

Because thou hast

- "Adam was not deceived." (1 Tim. 2:14). E22

Cursed

- Unprepared to perpetuate human life. R3031:3
- That is why we have all the disadvantages in the world. CR201
- God left the earth outside Eden in an imperfect condition. R4973:1

Is the ground

- All the ground outside this specially prepared garden in which you have been living, and from which you are now to be expelled. CR66; R4973:1, R5068:1, R3031:6

For thy sake

- The earth in general is in its present imperfect condition for man's profit and experience. R1124:6, R5058:1; Q265:2
- Idleness is injurious to fallen beings. PD34/45; R5376:3; A169, A337
- The poverty of the world has assisted in keeping mankind back from greater depths of iniquity. R5058:1

Shalt thou eat

- By feeding upon the less nourishing and poisonous foods of the unprepared earth man gradually suffered the penalty of death. HG509:6, HG510:1

18

Genesis 3:18 *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

Thorns also and thistles

- Obtainable without labor, choking the herbs which would only come by forceful labor. R1476:6

19

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

Sweat of thy face

- The curse, the result of sin. R4991:5, R5112:3, R5154:6
- Being done away with by modern inventions. Bviii

For dust thou art

- And in no sense of the word a spirit being. R2841:1

Shalt thou return

- With no hint of any subsequent torment. SM28; R4552:2, R5063:6; F333; CR269
- To die by gradual processes. R5417:6
- A death penalty was effected by his being cast out of Eden. CR278; SM88
- There could be no escape from the divine sentence except through Jesus. R5578:3

21

Genesis 3:21 *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

Made coats of skins

- Suggested a future covering provided by the death of some unknown Redeemer—the seed of the

woman. R5768:5; A57; R1614:2

22

Genesis 3:22 *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:*

One of us

- The Elohim . R5210:4

To know good

- Before the entrance of sin into the world. A120

And evil

- As a result of the curse. A120
- For Adam and Eve, first good, then evil; for their posterity, first evil, then good. HG393:5
- Proves that God knows good and evil. R5210:4

Also of the tree

- Trees or grove (plural). Q6:2; E340, E390

And live for ever

- By eating continuously they would have lived forever, even though sinners. Q6:2; R5150:1; E340
- Though Adam was perfect in his organism it was necessary for him to sustain life by partaking of the fruit of the trees of life. HG330:3

23

Genesis 3:23 *Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

Sent him forth

- So that the death penalty might take effect. A209; R4792:5, R5417:3

24

Genesis 3:24 *So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

Drove out the man

- The death sentence was upon all of Adam's race from the time he was cast out of Eden. R5150:1, R5179:2

Of the tree

- Grove, woods, orchard. R2840:1

Genesis 4

1

Genesis 4:1 *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.*

And bare Cain

- Cain means "Acquired;" no doubt Eve considered that in him she had acquired the promised seed or deliverer. R2776:6
- The period of gestation was one of much mental distress to his mother; she doubtless marked him with discontent and selfishness. R5150:3
- With so noble a parentage, he must have been a great man in many ways. R5150:3

2

Genesis 4:2 *And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller*

of the ground.

His brother Abel

- Abel means "Nourisher" or "Feeder," and probably signifies that he was looked to as a helper in the battle for bread. R2777:1
- It is fair to suppose that Abel was born under more favorable conditions than was Cain; by that time Adam and Eve were more reconciled to their fate. R5150:3

Cain was a tiller

- The children of the first man were evidently far above monkeys and apes. R3927:3

3

Genesis 4:3 *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.*

In process of time

- Both sons having in the meantime doubtless reared large families. R3927:3

That Cain

- Typified fleshly Israel and the tare class. R2778:3

Fruit of the ground

- Typifying offerings of works. R2778:3
- Not acceptable to God because it could not show the necessity of a blood sacrifice. HG508:1

Unto the LORD

- The children of the first man were not worshipers of idols, or of the sun, moon or stars. R3927:3

4

Genesis 4:4 *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:*

And Abel

- Typifying spiritual Israel and the wheat class. R2778:4
- "The Non-Resistant One" in the Abydos tablet. PD21/30

And of the fat

- Symbol of loving zeal. T57
- Our best powers. T45

Respect unto Abel

- Because he had first sought the mind of the Lord: "By faith Abel offered a more excellent sacrifice." (Heb. 11:4). R1614:2

To his offering

- Because it typified the necessity of the death of a redeemer as a sacrifice for sins. A57; PD12/20; R5200:3
- Doubtless manifesting his acceptance by fire, as in the case of Elijah's offering in the presence of the priests of Baal. R2777:2

5

Genesis 4:5 *But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*

Had not respect

- This teaches that without shedding of blood there can be no remission of sins. PD12/20; Q609:2

Cain was very wroth

- Instead of appealing to the Lord to know why his sacrifice was not acceptable. R3928:3
- He did not have the proper respect for God. R5151:2; Q609:2

And

- Instead of humbly and lovingly congratulating his brother and profiting by the knowledge gained. R2777:4, R5151:2

His countenance fell

- Doubtless knowing of his parents' hopes that he should be the deliverer and being therefore filled with pride, chagrin and envy toward his younger brother. R2777:2

6

Genesis 4:6 *And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?*

Why art thou wroth?

- The inability to be angry under proper cause would imply imperfection; but Cain had no just cause to be angry with his brother. R3928:2

7

Genesis 4:7 *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*

Sin

- The spirit of Satan, which if received will displace the right spirit. R3928:4

Lieth at the door

- Crouching, ready to spring into your heart at the next misstep. R3928:4, R5151:2

If thou doest not well

- Now that you know what would be acceptable as a sacrifice. HG508:1

Shall be his desire

- Satan's desire. R3929:2

Shalt rule over him

- Cain's proper course would have been to resist the devil. R5151:2, R3929:2
- You can get the victory over this wrong attitude if you but desire. R3042:5; HG508:2

8

Genesis 4:8 *And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

And Cain

- Illustrating hatred of one's brother — murder. R3044:2; SM223

That Cain

- Probably thinking thus to remove his rival. R2777:3
- He allowed anger, malice, hatred and strife to burn in his heart, and thus became a murderer. PD12/20

And slew him

- Satan's first attempt to destroy the woman's seed. R5848:1*

9

Genesis 4:9 *And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?*

I know not

- The sin of murder led to the sins of lying and insolence. R1614:3

My brother's keeper

- Every member of the New Creation is his brother's keeper. "We ought to lay down our lives for the brethren." (1 John 3:16) "And to love our neighbors as ourselves." (Matt. 19:19). R3929:4

10

Genesis 4:10 *And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the*

ground.

Thy brother's blood

- The blood is the life. (Lev. 17:11) R3930:2

Crieth unto me

- Figuratively cries for vengeance. R3930:1
- Sooner or later the divine penalty will be meted out. R5151:4

11

Genesis 4:11 *And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;*

Cursed

- God condemned the sinner; but nothing indicates bitterness or hatred on God's part. R5150:3

13

Genesis 4:13 *And Cain said unto the LORD, My punishment is greater than I can bear.*

Than I can bear

- A haughty, proud, ambitious and self confident spirit is the one which leads at last to disappointment. R2778:5

14

Genesis 4:14 *Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.*

And from thy face

- Indicating that he appreciated God's favor. R1614:5

Shall I be hid

- If there be even a slight disposition to penitence, God fosters and cherishes it. R1614:5

15

Genesis 4:15 *And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.*

A mark

- He was birth marked with a selfish disposition. R5150:3, R5700:6; PD12/21

17

Genesis 4:17 *And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.*

His wife

- Undoubtedly one of his sisters. R3042:4; Q46:2

He builded a city

- A house or villa for himself and his family. R3944:2

19

Genesis 4:19 *And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.*

Two wives

- Violating the true marriage relations. R1615:1

20

Genesis 4:20 *And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.*

Jabal

- Kakan of the Abydos tablet. PD21/30

25

Genesis 4:25 *And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she , hath appointed me another seed instead of Abel, whom Cain slew.*

Seth

- His name indicates that his parents hoped he would be the promised seed. PD14/23
- Indeed the hope that she might be the mother of the long-promised "seed of the woman" seems to have filled the heart of Eve's daughters all the way down to Mary. R1175:3

Genesis 5

1

Genesis 5:1 *This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;*

Adam

- Mena in the Abydos tablet. PD21/30

The likeness of God

- With similar faculties of will, reason, etc. A201
- Adam was a son of God, he had the spirit of the Father. R5452:3
- God was manifested in the flesh of father Adam. Q452:2

2

Genesis 5:2 *Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*

Their name Adam

- The headship remaining with the male. T101

3

Genesis 5:3 *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:*

Lived 130 years

- The first link in the true Bible chronology. B43

His own likeness

- All his posterity have been born blemished and imperfect. CR490, CR498

5

Genesis 5:5 *And all the days that Adam lived were nine hundred and thirty years: and he died.*

Were 930 years

- Nearly to the end of the first 1000 year day: "One day with the Lord is as a thousand years." (2 Pet. 3:8) Q762:5; R4792:5
- Adam could, by obedience to the divine law, prolong the process of his dying; so may his children. R5149:3
- One half now die under 10 years of age and the average is only 33 years despite medical skill. E406

6

Genesis 5:6 *And Seth lived an hundred and five years, and begat Enos:*

Lived 105 years

- Link No.2 in the true Bible chronology. B43

9

Genesis 5:9 *And Enos lived ninety years, and begat Cainan:*

Lived 90 years

- Link No.3 in the true Bible chronology. B43

12

Genesis 5:12 *And Cainan lived seventy years, and begat Mahalaleel:*

Lived 70 years

- Link No. 4 in the true Bible chronology. B43

15

Genesis 5:15 *And Mahalaleel lived sixty and five years, and begat Jared:*

Lived 65 years

- Link No.5 in the true Bible chronology. B43

18

Genesis 5:18 *And Jared lived an hundred sixty and two years, and he begat Enoch:*

Lived 162 years

- Link No.6 in the true Bible chronology. B43

Enoch

- Possibly representing perfect man when he will not die. Q262:T

21

Genesis 5:21 *And Enoch lived sixty and five years, and begat Methuselah:*

Lived 65 years

- Link No.7 in the true Bible chronology. B43

24

Genesis 5:24 *And Enoch walked with God: and he was not; for God took him.*

Walked with God

- He did not stand still, but "walked." R74:5

And he was not

- He disappeared from amongst men. R3417:3, R4757:2

For God took him

- We do not know where, but we do know that it was not to heaven. "No man has ascended into heaven." (John 3:13). R3417:4, R5772:2; Q713:4, Q261:3
- He did not die (Heb. 11:5). R619:6; Q773:2, Q261:3; R838:5
- In Enoch's case the execution of the death sentence was deferred, but not annulled. R3378:1, R2153:2, R838:5
- Enoch will not get restitution blessings until the full Christ is complete. Q714:T

32

Genesis 5:32 *And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.*

Shem, Ham and Japheth

- Not listed in order of their birth. HG104:3

Genesis 6

1

Genesis 6:1 *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,*

It came to pass

- It might safely be estimated at about 1000 years after Adam's creation. SM193

2

Genesis 6:2 *That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

The sons of God

- Materialized angels. OV17; SM97; R4880:1, R4976:1, R5706:3
- Some of the angels to whom was committed the supervision of mankind prior to the flood. R2171:3
- They were permitted to see what they could do for the uplift of humanity; or, rather, to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged. R5043:2
- While angels are sons of God they were not directly begotten by God but were created by our Lord Jesus. Q19:2

That they were fair

- Jude 6 & 7 clearly shows the nature of the sin of these angels when, after mentioning them, it says: "Even as Sodom and Gomorrah ... in like manner, giving themselves over to fornication and going after strange flesh." HG724:6

And they

- Being largely seduced by the evil of mankind. R5429:5; R1680:4
- Probably at the instigation of Satan, who thus planned to outwit the Almighty and create a race that would live forever. R5429:5, R1686:5

Took them wives

- In violation of the divine arrangement for them; apparently without consulting anyone. OV249; R4880:2, R5115:6; SM193; OV299
- Thus they became the fathers of a new race, distinct from Adam's. PD15/24
- For the purpose of attempting to uplift mankind. HG512:2
- The result of the angels' loss of faith in God's wisdom and power. R5115:6
- It is reasonable to think that when the fallen angels regain power they will use it in an immoral manner. SM118
- But marriage between men and women is not in any scripture suggested as displeasing to God. (Heb. 13:4). S104

3

Genesis 6:3 *And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

Yet his days

- His age limit, as illustrated by Moses' life. D604

4

Genesis 6:4 *There were giants in the earth in those days; and also after that, when the sons of God came*

in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

There were giants

- The children of this combination of angelic vitality grafted upon the human stock were a race of giants. PD15/24; OV299; R4880:2, R4976:1, R5043:3
- Physical and mental giants; brutish, sensual tyrants. R4797:2; PD15/24; OV300, SM62, SM64; R5160:1
- They possessed greater virility than Adam's race. OV17
- They had no right to existence, since they were born contrary to divine will, or law. SM64

Nephilim

- fallen ones, unrecognized by God, destroyed in mercy to Adam's race. E104
- They were in no sense of the word Adamic stock; hence, in no sense of the word covered by the ransom. R3341:6
- This new race consisted exclusively of males, propagated through the human female. SM62
- Typifying the trusts, the children of professed Christian governments, which today have the whole world in their grasp. R3935:2, R4797:2, R5457:3

Sons of God

- It was approximately during the 655 years preceding the flood that the angelic sons of God took to themselves wives. SM193
- Their illicit progeny was blotted out with the flood and they themselves were afterward restrained from the liberty of assuming physical bodies and isolated from the holy angels. R2171:4
- Disobedient angels imprisoned in the days of Noah. OV17; SM192

Became mighty men

- The father gives life, and the mother organism, as illustrated in the birth of Christ. E103

Men of renown

- Intellectually strong, but morally perverted. SM547; R5160:2
- Because of the vigor of their angelic fathers. E104

5

Genesis 6:5 *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

Evil continually

- And progressively, proving the necessity of divine interposition if man is to be recovered. A71
- Not merely from human depravity, but at the connivance of some of the angels. R5160:1
- Man took pleasure in still further degrading himself instead of loathing his sinful condition and looking to God for relief. SM194; OV249; R2026:6
- What a mercy that this condition should be brought completely to an end. SM62

6

Genesis 6:6 *And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*

Repented the LORD

- The Lord changed his course of dealing, not his mind. The matter is so stated as to convey to the general reader as much as he is able to comprehend of God's reasons for changing his course. R2026:6

7

Genesis 6:7 *And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made*

them.

I will destroy

- The world became so full of corruption that God destroyed all humanity, and began anew the propagation of the race from Noah and his family, who had remained untainted. R5910:1

9

Genesis 6:9 *These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.*

Perfect

- Uncontaminated by the fallen angels and their influence. PD16/25; SM97, SM118; OV301, R4682:2, R5043:4; HG512:2
- Noah's family was singled out as exceptional. PD16/ 25

In his generations

- Toledaw, descent, family. R2844:2

Walked with God

- Noah's faith in God was manifested in his building of the ark in obedience to the divine instructions. R4386:5

11

Genesis 6:11 *The earth also was corrupt before God, and the earth was filled with violence.*

Filled with violence

- The new race was vicious, brutal and violent, as well as immoral. SM62
- "As it was in the days of Noah" (Luke 17:26) so it is now. R3241:6*
- Corporate giants will very shortly give mankind a great deal of trouble and will fill the earth with violence. R2844:4, R4797:5

13

Genesis 6:13 *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*

I will destroy

- The account of the fall of the angels from being sons of God to being demons helps us to understand why God decreed the flood. PD17/26

14

Genesis 6:14 *Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.*

Rooms shalt thou make

- The Chicago Tribune, Aug. 13, 1883, printed a dispatch from London stating that a paper at Constantinople reports Turkish commissioners as having discovered the ark protruding from a glacier on Mt. Ararat. The interior was found divided into partitions 15 feet high. R524:3
- The oldest records of Babylonia tell the story of the deluge-of Noah and his ark. R5159:1

15

Genesis 6:15 *And this is the fashion which thou shalt make it of : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.*

This is the fashion

- A design which has been found in actual practice to yield the best results for safety and stowage. R3934:2, R3525:4

Length... 300 cubits

- 547.3 feet, by sacred cubit of 21.88 inches. R3679:4*

Breadth... 50 cubits

- 91.2 feet. R3679:4*

Height... 30 cubits

- 54.72 feet. R3679:4*
- These dimensions would give a capacity of 2,730,782 cubic feet, a tonnage of 81,052. R3679:4*, R3934:1; Q778:2
- Approximately three or four times the capacity of the largest vessels now afloat (1901). R2843:1
- Providing plenty of room for pairs of all the 244 species of animals scheduled by Buffon and all the supplies they would need on the voyage. R3336:2*

16

Genesis 6:16 *A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.*

A window

- An opening 20 inches high all around the ark under the eaves. R2843:2; Q778:2

17

Genesis 6:17 *And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.*

Flood of waters

- God had already arranged that one of the aqueous "rings" still suspended above the earth should descend, causing the flood. R4682:1
- The account of the deluge is not merely a Bible narrative, but is corroborated by the traditions of all races except the Black race. R1615:1, R3933:3*

Is the breath

- Ruach , air, spirit, life-power, as in man. E174, E314
- See comment on "Hath life" in Gen. 1:20.

19

Genesis 6:19 *And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.*

Bring into the ark

- Type of Christ and the power in him which will replenish and reorganize society. A318

Genesis 7

1

Genesis 7:1 *And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.*

Into the ark

- See comment on Gen. 6:19. A318

6

Genesis 7:6 *And Noah was six hundred years old when the flood of waters was upon the earth.*

Was 600 years old

- Link No. 10 in the true Bible chronology. B43

7

Genesis 7:7 *And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.*

Son's wives with him

- Noah and his family, with the ark, represent the Church, lifted up above the whole earth during the time of trouble, preserved from the terror of the trouble and afterward coming down from heaven to bless and replenish the earth. R3757:1

8

Genesis 7:8 *Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,*

Of clean beasts

- Suitable for human food, such as the cow, sheep, etc. R2843:2

That are not clean

- Not suitable for human food, such as the horse and dog. R2843:2

10

Genesis 7:10 *And it came to pass after seven days, that the waters of the flood were upon the earth.*

The flood

- Noah's day is similar to the present time. R4797:2, R5328:2

11

Genesis 7:11 *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.*

Broken up

- The main part of the flood came to the earth from the poles. PD16/25; R3934:2, R3045:1

15

Genesis 7:15 *And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.*

Is the Breath

- Ruach , spirit, life-power, as in man. E174, E314

17

Genesis 7:17 *And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.*

And the flood

- Now abundantly corroborated by science. F27

Forty days

- A prominent period of time frequently recurring in the Bible. HG102:4

18

Genesis 7:18 *And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.*

The waters prevailed

- The deluge of Noah's day was the last ring or belt surrounding the earth to fall; it was of pure water only. PD3/8

19

Genesis 7:19 *And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.*

All the high hills

- Perhaps merely in the portion of the earth inhabited by man. R3933:6*

22

Genesis 7:22 *All in whose nostrils was the breath of life, of all that was in the dry land , died.*

The breath of life

- Ruach neshamah caiyah , breath of the spirit of life. E314, E319

24

Genesis 7:24 *And the waters prevailed upon the earth an hundred and fifty days.*

150 days

- With Gen. 7:11 & Gen. 8:4, a proof that 30 days is the Bible measure for one month. HG50:2

Genesis 8

1

Genesis 8:1 *And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;*

With him In the ark

- Type of Christ and the power in him which will replenish and reorganize society. A318

God made a wind

- Ruach , spirit, invisible power, as in man. E174

3

Genesis 8:3 *And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.*

The 150 days

- Reasonable and in harmony with scientific investigation. R5159:5

4

Genesis 8:4 *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.*

Rested

- The administration of God was changed, but the earth remained. R10:2

9

Genesis 8:9 *But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.*

Found no rest

- It will take a certain time, after the time of trouble, to bring in God's favor of peace and blessing. R5328:2

11

Genesis 8:11 *And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt*

off: so Noah knew that the waters were abated from off the earth.

Was an olive leaf

- Symbol of peace. D651
- Indicating that the blessing of the Lord was bringing vegetation. R5328:3

12

Genesis 8:12 *And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.*

Returned not again

- Picturing the end of the trouble and the full inauguration of the new dispensation. R5328:3

13

Genesis 8:13 *And it came to pass in the six hundredth and first year, in the first month , the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.*

And first year

- Noah having just completed 600 full years. R2059:2

The first day

- Illustrating the accuracy of Bible chronology. B43

21

Genesis 8:21 *And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*

The LORD smelled

- Ruach , exercised invisible power, spirit. E174

22

Genesis 8:22 *While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*

Earth remaineth

- "The earth abideth forever." (Eccl. 1:4). PD18/26

Seedtime and harvest

- Flowers and vegetation will die and revive perennially. R2640:6

Shall not cease

- But will be everlasting reminders to mankind of their deliverance from sin and death. R2640:6

Genesis 9

3

Genesis 9:3 *Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*

Be meat for you

- During the period of human weakness resulting from the fall. R2836:6
- For food, but not for sport. R3045:1

4

Genesis 9:4 *But flesh with the life thereof, which is the blood thereof, shall ye not eat.*

Flesh with the life

- Nephesh , soul, sentient being, existence. E325

Which is the blood

- Which is represented by the blood. E325

6

Genesis 9:6 *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

Sheddeth man's blood

- Although not obligatory, God would approve of the execution of the death sentence upon the murderer. Q500:T
- This rule held good from the days of Noah, both for Israel and for today. R5645:4

The image of God

- God was manifested in the flesh of father Adam. Q452:2

10

Genesis 9:10 *And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.*

Living creature

- Nephesh , soul, sentient being, as of man. E325, E334

Out of the ark

- Type of Christ. A318

11

Genesis 9:11 *And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.*

Destroy the earth

- The existing order of things. B162
- It was not the earth which came to an end, merely that condition of things which prevailed prior to the deluge. PD18/26

12

Genesis 9:12 *And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:*

Living creature

- Nephesh , soul, sentient being, as of man. E325, E334

13

Genesis 9:13 *I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.*

My bow in the cloud

- A pledge that God would never again destroy mankind by a flood. PD19/28
- The new heavens and earth are God's promise, of which the bow in the clouds was a pledge. R1614:5
- Previous to the flood, the watery canopy enveloping the earth prevented the bow from forming. F28

Of a covenant

- An unconditional one. R3108:3 Giving to him dominion over the earth as he had done with Adam. R1614:2

15

Genesis 9:15 *And I will remember my covenant, which is between me and you and every living creature*

of all flesh; and the waters shall no more become a flood to destroy all flesh.

Living creature

- Nephesh , soul, sentient being, as of man. E325, E334

16

Genesis 9:16 *And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*

Living creature

- Nephesh , soul, sentient being, as of man. E325, E334

21

Genesis 9:21 *And he drank of the wine, and was drunken; and he was uncovered within his tent.*

And was drunken

- The breaking of the last canopy at the time of the flood produced an acidulous condition of the atmosphere tending towards ferment, and directly affecting human longevity. This ferment changed the character of the grape product, making it alcoholic. Noah's intoxication was the result of ignorance of this change. R2533:4; PD19/28; Q777:3, Q809:3, Q265:3

25

Genesis 9:25 *And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.*

Cursed

- Possible start of Negro race. R2344:6

Genesis 10

2

Genesis 10:2 *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

Sons of Japheth

- Supposed to have settled Europe. D556

6

Genesis 10:6 *And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.*

Sons of Ham

- Supposed to have settled Northern Africa. D556

10

Genesis 10:10 *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.*

Babel

- Antitype of nominal gospel church. R718:2

Calneh

- Excavated in 1903. R3220:1*

18

Genesis 10:18 *And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.*

Canaanites

- The sons of Canaan. R5169:6

22

Genesis 10:22 *The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.*

Children of Shem

- Supposed to have settled Western Asia. D556

Genesis 11

4

Genesis 11:4 *And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

And a tower

- As a protection against further disasters similar to the flood. R2846:2
- Losing confidence in God, the people began the construction of the tower of Babel. PD22/33

A name

- Such as Catholic, Methodist, Episcopal, etc. R718:2

7

Genesis 11:7 *Go to, let us go down, and there confound their language, that they may not understand one another's speech.*

Confound their language

- The diversity of language is an effectual barrier to prevent mankind from combining for the accomplishment of his own selfish or sinful purposes. PD22/33

9

Genesis 11:9 *Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

Called Babel

- Confusion, type of Babylon, Christendom. D26
- Called by the natives Babil, the gate of God. D24
- Picture of a religious "tower of Babel," primarily Papacy. SM405

Confound the language

- This corresponds well with the Protestant Reformation movement. SM405

10

Genesis 11:10 *These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:*

Two years after the flood

- Link No.11 in the true Bible chronology. B44
- Therefore Shem was not the oldest son of Noah. HG1O4:2

11

Genesis 11:11 *And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.*

500 years

- Longevity immediately shortened after the flood. R534:5

12

Genesis 11:12 *And Arphaxad lived five and thirty years, and begat Salah:*

Lived 35 years

- Link No.12 in the true Bible chronology. B44

14

Genesis 11:14 *And Salah lived thirty years, and begat Eber:*

Lived 30 years

- Link No.13 in the true Bible chronology. B44

16

Genesis 11:16 *And Eber lived four and thirty years, and begat Peleg:*

Lived 34 years

- Link No.14 in the true Bible chronology. B44

18

Genesis 11:18 *And Peleg lived thirty years, and begat Reu:*

Lived 30 years

- Link No.15 in the true Bible chronology. B44

20

Genesis 11:20 *And Reu lived two and thirty years, and begat Serug:*

Lived 32 years

- Link No.16 in the true Bible chronology. B44

22

Genesis 11:22 *And Serug lived thirty years, and begat Nahor:*

Lived 30 years

- Link No.17 in the true Bible chronology. B44

24

Genesis 11:24 *And Nahor lived nine and twenty years, and begat Terah:*

Lived 29 years

- Link No.18 in the true Bible chronology. B44

26

Genesis 11:26 *And Terah lived seventy years, and begat Abram, Nahor, and Haran.*

And begat Abram

- Haran, the eldest, was born when Terah was 70; while Abram, the youngest, was not born until Terah was 130. Abram is mentioned first because of his greater prominence. R2855:1, R5177:3, R1595:2
- Lot and Abraham were probably nearly the same age. R5177:5

27

Genesis 11:27 *Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.*

Abram

- Terah's youngest son. Q709:5

29

Genesis 11:29 *And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.*

Took them wives

- Nahor's wife, Milcah, was the daughter of his brother Haran; and Milcah's granddaughter, Rebekah, was the wife of Isaac, Abraham's son; showing that Haran and Nahor were both much older than Abraham. R2855:4, R5177:6

30

Genesis 11:30 *But Sarai was barren; she had no child.*

Sarai was barren

- Corresponding to the long deferred coming of Christ. PD23/34

31

Genesis 11:31 *And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.*

And Lot

- About Abram's own age. Lot had "sons-in-law which married his daughters" (Gen. 19:14) before Isaac was born. R2855:4, R5177:5

And Sarai

- Probably the daughter of Haran, sister of Lot. R2846:5

And they went forth

- Probably influenced by the gross idolatry about them. R3936:1
- He did not stop to argue that he could do more good by remaining among his idolatrous and wicked neighbors. R3936:4

Ur of the Chaldees

- Now called Mugheir, at which place the name "Abu Ramu " (Abram) has been found on tablets recently unearthed. R3935:3

32

Genesis 11:32 *And the days of Terah were two hundred and five years: and Terah died in Haran.*

Were 205 years

- Link No.19 in the true Bible chronology. B44

Genesis 12

1

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

Now the LORD had

- Previously, before he left Ur. "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran." (Acts 7:2) B45

Said unto Abram

- Individually—not to Terah or Nahor or Haran or anyone else. R2846:6
- To one whose heart was full of trust in God. R5809:5
- Abram's name signifies "exalted faith." R5169:3

Thy father's house

- Thy brethren, etc. B45

3

Genesis 12:3 *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

I will bless them

- Favor them. R3938:5

That bless thee

- That favor thee, Abram, or thy natural or spiritual seed. R3938:5

And curse him

- Show disfavor toward. R3938:5
- All will be destroyed who do not thus become true Israelites. R5810:4

That curseth thee

- Injureth. R5169:5
- That shows disfavor toward thee or thy seed. R3938:5

And in thee

- "And in thy seed, which is Christ." (Gal. 3:16) T83; R5057:3, R4939:3; SM7; R5761:4, R5769:5
- When your seed shall come. HG120:5

Shall

- In due time. E22
- This covenant is unconditional. R3108:3
- All of God's dealings with the Israelites were in accord with this oath. R5285:3

All families

- Not merely the Jews. A58
- Every member of our race. CRI40; R4715:2
- Including those who are in their graves. R5154:1, R4440:5, R5015:6

Be blessed

- With an opportunity to return to harmony with God, and with everlasting life. R4557:3, E384; R4537:6, R4939:3, R5057:3, R5177:6, R5269:4, R5768:3; SM93, SM7; OV193
- This promise was the good root of the olive tree of Rom. 11:17. R5023:3
- By the wonderful provisions of the great Sabbath day. R5072:1
- By knowledge, opportunity and assistance. R3108:4
- Not by ignoring the law of God, but by being gradually restored so that they can keep it. T83
- By the great King and Priest, Jesus; and by the Church, as assistant priests and kings, CR250

4

Genesis 12:4 *So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.*

So Abram departed

- "When his father was dead he removed." (Acts 7:4) B46
- Typifying the course of the true Church in coming out of Babylon. No doubt Abram's relatives all opposed his course, especially as he "came out not knowing whither he went. (Heb. 11:8) R2847:1

Was 75 years old

- At the time the covenant was made with him. B231
- 2081 years after the fall in Eden. R3460:2
- 2081 years before Cornelius' conversion. R3460:2

Out of Haran

- As Stephen declared, "when his father was dead." (Acts 7:4) B46

7

Genesis 12:7 *And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.*

And said

- Making the covenant previously promised. B45; R1617:1

10

Genesis 12:10 *And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.*

There was a famine

- Which must have greatly tested Abram's faith. R3938:2

Down into Egypt

- Possibly contrary to the Lord's wishes. R3938:3

12

Genesis 12:12 *Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.*

Save thee alive

- History records the case where one of the kings of Egypt thus forcibly took a beautiful wife away from her husband. Abram had probably heard of this. R2848:2

13

Genesis 12:13 *Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.*

Say, I pray thee

- This is the only blot recorded against Abram's character. This impartiality establishes the truthfulness of the Scriptures. R3938:3

18

Genesis 12:18 *And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?*

Called Abram

- This rebuke from a heathen king doubtless proved a great blessing to Abram ultimately. R3938:3

Genesis 13

7

Genesis 13:7 *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.*

And the Canaanite

- The Lowlanders. R2848:4

And the Perizzite

- The Highlanders. R2848:4

8

Genesis 13:8 *And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.*

There be no strife

- "Blessed are the peacemakers." (Matt. 5:9) R3939:2

9

Genesis 13:9 *Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*

Before thee

- "The liberal soul shall be made fat." (Prov. 11:25) R3939:3

10

Genesis 13:10 *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.*

Garden of the LORD

- The Dead Sea area is to be watered by a river from Jerusalem. R2507:3

11

Genesis 13:11 *Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.*

Then Lot

- Manifesting covetousness and worldly-mindedness, perhaps from a desire to please his wife and daughters. R3939:4

14

Genesis 13:14 *And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:*

And the LORD said

- Confirming the covenant previously made. B45

15

Genesis 13:15 *For all the land which thou seest, to thee will I give it, and to thy seed for ever.*

For all the land

- The promises made to Abram were earthly. A293; R4966:2, R5171:4, R5859:2; CR116
- The Ancient Worthies did not look for heavenly things. HGI31:6

Will I give it

- At a future time from Stephen. (Acts 7:5) HG131:6

To thee

- Primarily to Abraham himself. R5178:1
- Abraham must have a resurrection for God's Word to come true. R5291:2

To thy seed forever

- Although it was given to them by Joshua to be their inheritance this did not fulfill the conditions of the promise. R5178:1

16

Genesis 13:16 *And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.*

As the dust

- This promise was to an earthly people. R5171:4

Then

- Implying a far-distant period ample for the multiplication of the seed. C245

17

Genesis 13:17 *Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.*

Through the land

- "All the land of Canaan., (Gen. 17:8) C245

18

Genesis 13:18 *Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.*

Built there an altar

- In typical acknowledgment of sin and hope of the coming sin-offering. R2849:5

Full of slime pits

- Bitumen, sulphur and salt, used in the destruction of Sodom and Gomorrah. R1618:6

Genesis 14

14

Genesis 14:14 *And when Abram heard that his brother was taken captive, he armed his trained servants , born in his own house, three hundred and eighteen, and pursued them unto Dan.*

Taken captive

- One of the earliest illustrations of slavery in the Bible. SM157

318

- Implying a general household of at least 1000 persons. R2846:5
- Therefore the armies of the five kings were not large. HG362:1

And pursued them

- The fact that with this small army Abram could conquer the combined armies of several kings disproves the contentions of the Higher Critics that the cities and armies of that day were large. R3944:2

18

Genesis 14:18 *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

Melchizedek

- Representing our Lord as a glorified priest. Q484:5, Q485:T
- Type of The Christ glorified. SM136, SM600; F72
- Possibly the builder of the Great Pyramid. C322; PD25/36

King of Salem

- Signifies King of Peace, Prince of the Most High God. SM136; Q484:5

Bread and wine

- Abraham partook of the symbolic bread and wine in conjunction with Melchizedec's blessing. SM136

The priest

- He did not offer sacrifices; but was a type of the glorified priest. Q484:5

22

Genesis 14:22 *And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,*

Unto the LORD

- Unto Jehovah. E67

The most high God

- "He is to be feared above all gods." (1 Chron. 16:25) E67

Genesis 15

1

Genesis 15:1 *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

Fear not, Abram:

- Do not be afraid of any attempts at vengeance on the part of the kings you have just conquered. R3944:3

I am thy shield

- "When he giveth quietness who then can make trouble." (Job 34:29) R3944:4

Great reward

- In a sense, I will give myself to you and that will constitute your greatest possible reward. R3944:4
- To have God for a friend and counselor and guide is to be esteemed far beyond every earthly interest and blessing. R2853:6

2

Genesis 15:2 *And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?*

Eliezer of Damascus

- Type of the holy Spirit. F171

5

Genesis 15:5 *And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

And tell the stars

- "Star differeth from star in glory." (1 Cor. 15:41) R2067:4

So shall thy seed

- The heavenly seed, the Little Flock. R2854:5
- Including also the Great Company. R2067:4

6

Genesis 15:6 *And he believed in the LORD; and he counted it to him for righteousness.*

And he believed

- The word signifies more than "belief"; it has the thought of a rest of faith. R3944:5
- God must have had some dealings with Abraham before he believed or there would have been nothing for him to believe. R5206:6

7

Genesis 15:7 *And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

To inherit it

- In the future; for Stephen states, "He gave him none inheritance in it"-yet. (Acts 7:5) R3945:4

8

Genesis 15:8 *And he said, Lord GOD, whereby shall I know that I shall inherit it?*

Whereby shall I know

- What outward signs and evidences will help my faith to grasp these great promises. R3945:4

9

Genesis 15:9 *And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.*

A young pigeon

- A bird is usually considered young up to one year old. Figuring thus, the ages of these animals represent 11 years. Eleven prophetic years of 360 literal years each equals 3960 years, the time from the giving of the covenant to Abraham until the year 1915. R3957:5*

12

Genesis 15:12 *And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.*

Of great darkness

- Representing the sufferings of the Lord's people in the present time. R3946:4

13

Genesis 15:13 *And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;*

Thy seed

- If Levi could pay tithes to Melchizedek while in the loins of Abraham (Heb. 7:9,10), then the children of Israel could sojourn in Abraham's loins. HG1O4:5

Afflict them

- They were not afflicted all that time, nor in Egypt all that time. The 400 years covers the dwelling in a land that was not theirs, and also the serving and the affliction. HG104:5

400 years

- Beginning with Ishmael's mockery of Isaac 30 years after the covenant with Abram, when Isaac was 5 years old, and ending with the Exodus. R2482:3*
- 400 prophetic years equals 144,000 days. R2482:3*

14

Genesis 15:14 *And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

Will I judge

- In the plagues of Egypt, illustrating the law of retribution. R2306:1

16

Genesis 15:16 *But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*

Of the Amorites

- Who had a prior hold on the land. R3945:6

Is not yet full

- Each nation was permitted to go only so far in sin and there was stopped. R1270:5, R1779:2
- The Lord would not bring Israel into their land because the iniquity of the Canaanites was not yet come to the full. R1270:5
- "When the transgressors are come to the full." (Dan. 8:23) C97

17

Genesis 15:17 *And it came to pass, that, when the sun went down, and it was dark, behold a smoking*

furnace, and a burning lamp that passed between those pieces.

That, when the sun

- Symbolically the Gospel light, the truth. D590

A burning lamp

- Symbolizing the divine presence. R3945:5

Passed between those

- Representing the Lord's swearing by a covenant or sacrifice of life-blood to the promise he had given. R3945:5

18

Genesis 15:18 *In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

Covenant with Abram

- The Sarah covenant is the Abrahamic covenant in its highest and special sense. Q170:4
- The Abrahamic covenant included particularly the spiritual seed, but shadowed forth an earthly seed also. Q170:6

Unto thy seed

- As their possession in the Millennial age. R3944:3, R3945:2,3

This land

- Equal to half of Europe. Q792:2
- Solomon extended the boundaries of his kingdom to the full limits set by the Lord prophetically long before. R5722:2

River of Egypt

- The Nile. Q792:2

Genesis 16

1

Genesis 16:1 *Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.*

Now Sarai

- Type of the Abrahamic covenant. F170; Q170:4
- The Sarah covenant is the Abrahamic covenant in its highest and special sense. Q170:4

Bare him no children

- Corresponding to the barrenness of the Abrahamic covenant for 2000 years. F361

Name was Hagar

- Hagar means flight, or cast out. R4371:6
- Type of the Law covenant. F170

2

Genesis 16:2 *And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.*

Said unto Abram

- Type of Jehovah. F170

4

Genesis 16:4 *And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.*

Was despised

- Hagar thus manifested her unworthy, sneering disposition. R3952:6

11

Genesis 16:11 *And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.*

Ishmael

- Type of natural Israel. F170; R3952:6

15

Genesis 16:15 *And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.*

Hagar bare

- The house of servants was developed before spiritual Israel. R4319:2

Genesis 17

1

Genesis 17:1 *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*

And when

- About the year 1900 BC. R5178:3

The LORD appeared

- Jehovah appeared. E67

The Almighty God

- "He is to be feared above all gods." (1 Chron. 16:25) E68

And be thou perfect

- Do your best to be perfect. R5244:1
- God could not set an imperfect standard, although he clearly states in his Word that none can attain perfection in the flesh under present conditions. R3939:1

5

Genesis 17:5 *Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*

Be called Abram

- High Father. R3935:3

Abraham

- Father of a multitude. R3935:3, R5169:3 Representing God in a figure. R5909:5

Of many nations

- Represented in the many tribes of Israel. R4389:6
- All who love righteousness and truth. OV154
- All the nations of the earth. F119; R4454:3, R3945:2; CR59; Q171:T, Q622:T
- "In becoming thy seed shall all the nations of the earth bless themselves." R5909:5

8

Genesis 17:8 *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*

Give unto thee

- Stephen implied that Abraham will yet receive that land. R5182:5

Thy seed after thee

- An implication that the Ancient Worthies will pass to the spirit nature. R5182:5

The land of Canaan

- Not a heavenly Canaan, but an earthly one. C244

10

Genesis 17:10 *This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.*

Be circumcised

- It was obligatory upon every Jew, and still is. R2158:1
- Symbolizing a cutting off, a separation, from the flesh—its aims, hopes and desires. R3022:3, R5170:1, R2032:3

14

Genesis 17:14 *And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

Cut off

- An argument against Anglo-Israel concepts. R2086:1

15

Genesis 17:15 *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be .*

Said unto Abraham

- Type of Jehovah. F170

But Sarah

- Type of the Abrahamic covenant. F170
- The name signifies Princess. R5169:6, R4371:6

17

Genesis 17:17 *Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?*

And laughed

- The name Isaac means "Laughter," symbolizing the glad tidings of great joy yet to come through the anti-typical Isaac. R3952:3
- The name also symbolizes our joys in the Lord in the present time. "We brethren, as Isaac was, are the children of promise." (Gal. 4:28) R2861:5

18

Genesis 17:18 *And Abraham said unto God, O that Ishmael might live before thee!*

O that Ishmael

- Type of natural Israel. F170; R5178:2

21

Genesis 17:21 *But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

With Isaac

- Type of Christ. F170

Genesis 18

1

Genesis 18:1 *And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;*

And the LORD

- Not Jehovah personally, but the messenger of Jehovah, Christ Jesus, in human form. E43, E94; R5179:1

Appeared unto him

- Temporarily assumed human form, a matter entirely different from his advent as a man when he was "made flesh." (John 1:14) R3946:3

2

Genesis 18:2 *And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them , he ran to meet them from the tent door, and bowed himself toward the ground,*

And, lo, three men

- Jesus and two other spirit beings, in the form of men. A183; B127; E94; R5416:3
- Angels possess a God-given power of materialization. PD15/24

And bowed himself

- Shaw-kaw, worshipped. It is proper to reverence those in harmony with Jehovah. E73

8

Genesis 18:8 *And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.*

And they did eat

- Showing complete materialization. Q744:3
- "Be not forgetful to entertain strangers, for some thereby have entertained angels unawares." (Heb. 13:2) R3946:2

12

Genesis 18:12 *Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?*

Sarah laughed

- With incredulity when informed of the subject. R2860:2
- In joy and appreciation at the time of Isaac's birth. R2860:2

17

Genesis 18:17 *And the LORD said, Shall I hide from Abraham that thing which I do;*

Hide from Abraham

- My friend. "I have called you friends, because whatsoever I have heard of the Father I have made known unto you." (John 15:15) R2208:4,5
- "The Lord will do nothing, but he revealeth his secret unto his servants." (Amos 3:7) B22

18

Genesis 18:18 *Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?*

And all the nations

- Not merely the Jews. A58

Shall be blessed

- In due time. E22
- With an opportunity of returning to harmony with God, and with everlasting life. R4557:3, R4537:6, R5768:3,5

19

Genesis 18:19 *For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.*

For I know him

- I have become intimate with him, made a covenant with him, revealed myself to him. R3946:6

That he will

- To the end that he may. R3946:6

20

Genesis 18:20 *And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;*

The LORD said

- Jesus, as a spirit being who merely assumed a fleshly body as a convenience in communicating with men. R5622:5

21

Genesis 18:21 *I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*

If not, I will know

- This is stated in simple language so that all may understand that the Lord takes full cognizance of earth's affairs. R3947:2

23

Genesis 18:23 *And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?*

And Abraham

- Not rejoicing in the calamity about to come upon his neighbors, but manifesting benevolence and the spirit of a mediator. R3947:3
- The righteous - Abraham's solicitude was for the righteous, not the wicked. R3948:1

25

Genesis 18:25 *That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*

Be far from thee

- Abraham petitioned God's mercy on the Sodomites to spare them, if even ten among them were righteous. R5179:1

Do right

- As if to say, "Lord, harmonize this matter for me. Show me how this would be just." R3947:4

32

Genesis 18:32 *And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.*

For ten's sake

- Abraham found that in every case the Lord was no less just and generous than himself. "Blessed are the merciful." In the end he found that God had saved the only righteous one and on his account some that were not righteous; and we shall see in due time that God will save all who were destroyed. "As the heavens are higher than the earth, so are my ways higher than your ways." (Isa. 55:9) R3948:2

Genesis 19

1

Genesis 19:1 *And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;*

Came two angels

- In human form. E94

He bowed himself

- Shaw-ka, worshipped. It is proper to reverence those in harmony with Jehovah. E73

11

Genesis 19:11 *And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.*

With blindness

- Angels have powers above the human. R265:2

15

Genesis 19:15 *And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.*

Lot

- Representing the Great Company. R2857:6

17

Genesis 19:17 *And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.*

Brought them forth

- Out of Sodom, type of Babylon, that great city which spiritually is called Sodom. D608

To the mountain

- Symbol of Christ's kingdom. D573

24

Genesis 19:24 *Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;*

Rained upon Sodom

- "If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." (Matt. 11:23) A110
- Our Lord teaches that the Sodomites did not have a full opportunity, and he guarantees them such. (Luke 17:24) HG345:4

Brimstone

- Probably bitumen, which abounds in the region around Sodom. R1618:6

And fire

- Probably lightning. R1618:6

- Symbols of utter destruction. A318

25

Genesis 19:25 *And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.*

He overthrew

- No injustice as they were convicts anyway, convicted of sin and sentenced to death. (Rom. 5:12) F174

26

Genesis 19:26 *But his wife looked back from behind him, and she became a pillar of salt.*

But his wife

- For the foolish virgins, inclined to look back, the Lord left the injunction, "Remember Lot's wife." (Luke 17:32) C194; D608

Looked back

- Being more in sympathy with the things behind than the things before. D608
- If they love the things behind more than they appreciate deliverance, they will have no part in deliverance. R2858:1

A pillar of salt

- Possibly stumbled in her flight, became covered with the half liquid, slimy mud, suffocated with the sulphur and bitumen, and then became encrusted with the salt crystals which are even now continually exhaled from the Dead Sea. R2858:2
- An atmosphere heavily charged with sulphur and bitumen might easily produce suffocation. R2858:4

29

Genesis 19:29 *And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.*

Sent Lot out

- God's mercy towards Lot was because of his relationship to Abraham. R5179:3

37

Genesis 19:37 *And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.*

Of the Moabites

- Whose relationship to Abraham and the Israelites is thus shown. A42

Genesis 20

2

Genesis 20:2 *And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.*

She is my sister

- An imperfection demonstrated by Abraham in his endeavor to hold on to the divine promises. R4387:3

9

Genesis 20:9 *Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done*

deeds unto me that ought not to be done.

What hast thou done

- The King was governed by high principles. SM379

12

Genesis 20:12 *And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.*

My sister

- My niece. R2934:1

Is the daughter

- The grand-daughter; in olden times it was customary to speak of a grandchild as the son or the daughter of the grandparent. R2934:1

Genesis 21

3

Genesis 21:3 *And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.*

And Abraham

- Type of Jehovah. F170

Whom Sarah

- Type of the Abrahamic covenant. F170

Isaac

- Type of Christ. F170

5

Genesis 21:5 *And Abraham was an hundred years old, when his son Isaac was born unto him.*

Was 100 years old

- 25 years after the covenant was made. B231

9

Genesis 21:9 *And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.*

Mocking

- This was the beginning of the 400 years of affliction of Abraham's seed, which ended with the exodus, Isaac at the time being 5 years old, 30 years after the covenant. R2482:3*
- Typifying the manner in which fleshly Israel mocked at spiritual Israel. R2777:6, R3952:6
- Typifying the manner in which the tare class mocks at the wheat class. R2778:5

10

Genesis 21:10 *Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.*

Wherefore

- In order to show that the Law covenant was not to have any rule over the spiritual sons of God. R1728:5

Cast out

- The Law covenant was cast aside when Jesus became heir of the original promise. R4319:3

And her son

- Ishmael, type of the nation of Israel. R4319:2
- Tyrannical, domineering, incorrigible; at this time 13 years of age. R3952:6

Shall not be heir

- The mother's nature, rights, privileges and liberties attach to the child. E105
- The nation of Israel could not inherit the promised blessings because the Law brought nothing to perfection. R4319:2

With my son

- Isaac, who represented The Christ, Head and Body. R4319:2, R4320:1

12

Genesis 21:12 *And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

In Isaac

- Illustrating the principle of election during the Patriarchal age. F170
- Divine wisdom indicated beforehand that the blessing would go through Isaac. PD28/41

14

Genesis 21:14 *And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.*

Gave it unto Hagar

- Type of the Law covenant. F170

And the child

- Ishmael, type of natural Israel. F170

Sent her away

- Typifying the divine disfavor upon the Jews. SM202

19

Genesis 21:19 *And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.*

Gave the lad drink

- As Ishmael was rescued from death by the water, so the nation of Israel is about to be refreshed. SM203; R5503:3; PD23/34

Genesis 22

1

Genesis 22:1 *And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am .*

Did tempt Abraham

- Tried or proved his character. R1623:3
- For his good. R5702:1

2

Genesis 22:2 *And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

Take now thy son

- God's final test upon Abraham's faith. R4574:1
- Abraham was 125 years old, and Isaac was the son who would be the channel for all the blessings

promised. R5180:1

Offer him

- Only a person very intimately acquainted with the Almighty, very sympathetic and trustful, could possibly have endured such a test. R5180:1
- By prompt obedience Abraham gave proof of his loyalty, "accounting that God was able to raise him up, even from the dead." (Heb. 11:19) R5702:1
- Thus he was counted worthy of a better resurrection. R4574:2

3

Genesis 22:3 *And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*

Abraham

- Type of the Almighty. F170; R5180:3

Isaac

- Type of The Christ, Head and Body. F170; R5180:3

5

Genesis 22:5 *And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*

And worship

- Abraham's frequent drawing near to God in private prayer and communion was the secret of his unwavering faith and obedience. R1624:1

9

Genesis 22:9 *And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

And bound Isaac

- Isaac was a man at the time, full of health and vigor, and evidently offered no resistance; typifying Christ Jesus' submission to the Father's will. R2861:1

On the altar

- Typifying Christ's death as the blood of the original covenant. R4320:1
- Supposedly the very rock upon which Isaac was bound became the location for the Brazen altar. (2 Chron. 3:1) R5180:2, R2510:6

10

Genesis 22:10 *And Abraham stretched forth his hand, and took the knife to slay his son.*

Took the knife

- The offering was complete in the sight of heaven. R5180:2

12

Genesis 22:12 *And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

Thou fearest God

- Abraham's entire life was a life of faith, of trust in God, and of reliance upon the divine promises. R5180:1

13

Genesis 22:13 *And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a*

thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

A ram

- Type of Christ. Q557:3; R5180:5

14

Genesis 22:14 *And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.*

Jehovah-jireh

- Jehovah's providence. E43

17

Genesis 22:17 *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;*

In blessing

- A spiritual promise which the Jews at that time could not appreciate. R5295:5

Seed as the stars

- The heavenly seed, Christ and the Church. A292; F355; T34; R4682:3, R4931:1, R5178:5, R5273:4, R5809:5; OV156, OV428; SM368
- The Little Flock and Great Company. R2067:4
- The favor of the Lord now comes to us as the spiritual seed, to the extent of our faithfulness to the Lord. R4606:4
- The spiritual portion was hidden until God's due time-at the first advent. R5285:3
- These are the heirs of Gal. 3:29 and 1 Cor. 15:41, 42, R5178:5
- Jesus was the first, the Captain, the forerunner. R4646:2

And as the sand

- The earthly seed. A292; F355; T34; R4606:4, R4682:3, R5809:5; CR157
- All who during the Millennial age attain to human perfection. R2854:1, R4646:1, R5273:4, R5836:5
- Necessitating the awakening of the entire race from the tomb. R5533:4
- In resemblance, not necessarily in numbers. R2067:4

Possess the gate

- Place of power and control. R4370:4

18

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

And in thy seed

- The glorified Christ. F72; R5301:4, R5818:1; CR269
- God's agency in blessing the world. CR460; R4442:4, R5181:3, R5761:4; OV201
- All of God's blessings come under the Abrahamic covenant, either directly or indirectly. Q165:4; OV9; PD35/46
- Isaac did not fulfill the promise, he was merely a type. SM530
- Referred to by Paul as the oath-bound covenant. (Heb. 6:10-14). OV9
- Every mother amongst the Israelites hoped she could be the mother of the promised child. R4963:2
- At first the Jews thought of this promise as being fulfilled in them as a nation. R4714:3
- The Jews will be first in prominence in the time of blessing. OV118
- The earthly seed cannot have its share in the work of blessing others until first the heavenly seed shall have been perfected in the first resurrection. HG667:6

- The Jews were in darkness in respect to God's plan. R5769:5
- All of God's dealings with Israel were in accord with his covenant with Abraham. R5285:3

All the nations

- Not only Israel but, through Israel, all families of the earth. A58; R4442:4, R5818:1; OV118:2,5, OV143, SM368
- Implies a resurrection from the dead. R5608:2

Be blessed

- With an opportunity both of returning to harmony with God, and for everlasting life. R4557:3, R4537:6, R4806:1; SM530
- "In becoming thy seed shall all the families of the earth bless themselves." R5836:5; SM590
- God's promise was that the seed of Abraham would be the great king who would bless Israel and, through Israel, bless the world. HG273:5

Genesis 23

2

Genesis 23:2 *And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.*

Sarah died

- Prior to the time when Isaac married, signifying that the primary covenant is fulfilled in the bringing forth of the completed Messiah. R5178:2; SM207

6

Genesis 23:6 *Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.*

Thou art a mighty

- Elohim, god, a name applied to Jehovah. E68

7

Genesis 23:7 *And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.*

And bowed himself

- Shaw-kaw , worshipped. It is proper to reverence those in harmony with Jehovah. E73

12

Genesis 23:12 *And Abraham bowed down himself before the people of the land.*

Bowed down himself

- Shaw-kaw , worshipped. E73

And Abraham

- Type of Jehovah. F170; R4476:2, R4516:2, R5187:3, R5533:5

His eldest servant

- Eliezer, type of the holy Spirit. F171; R4476:2, R4516:2, R5187:3

Genesis 24

3

Genesis 24:3 *And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:*

A wife

- Type of the Church. F170; R4476:2

My son

- Type of Jesus. F170; R4476:2

4

Genesis 24:4 *But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.*

Go unto my country

- Representing the household of faith. R3953:2, R5187:3

To my kindred

- Those already in relationship to God through faith. SM204

Unto my son Isaac

- Type of Christ. F170 Who was at this time 40 years old. Isaac's submission typified Christ's submission to Jehovah. R2861:2, R5178:3

10

Genesis 24:10 *And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.*

The servant

- Represented the work of the holy Spirit in calling the Church. PD23/34

Took ten camels

- Representing the Word of God. The camels bore the servant and the presents to Rebekah. R161:2

15

Genesis 24:15 *And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.*

Behold, Rebekah

- Type of the Church, the Bride of Christ. F170; R5533:5

Milcah

- One of Haran's daughters whom Nahor married; grandmother of Rebekah. R5177:6

19

Genesis 24:19 *And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.*

I will draw

- The spirit of generosity, of service. R5187:6

For thy camels also

- The spirit does not communicate to us the things of our high calling in Christ until we entertain the Word as well as the spirit. R161:3

20

Genesis 24:20 *And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water , and drew for all his camels.*

For all his camels

- Illustrating her hospitable, kindly disposition. Only those who have something of generosity and amiability in their characters are invited to be of the Bride class. R3953:1

22

Genesis 24:22 *And it came to pass, as the camels had done drinking, that the man took a golden earring*

of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

A golden earring

- Representing the blessed effect of hearing the call to be of the Bride of Christ. R1386:5; SM206

And two bracelets

- Representing the blessed effect of the divine call upon our doings after we hear the call. R1386:5

30

Genesis 24:30 *And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.*

Earring and bracelets

- Symbolic of spiritual blessings. R5187:6

35

Genesis 24:35 *And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.*

Blessed my master

- The great riches of God are illustrated in Abraham. SM204

47

Genesis 24:47 *And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.*

Milcah bare unto him

- Children are of the father, by the mother, as illustrated in the human birth of Christ. E99

51

Genesis 24:51 *Behold, Rebekah is before thee, take her , and go, and let her be thy master's son's wife, as the LORD hath spoken.*

Take her, and go

- The acceptance of the call to be of the Bride of Christ could not be possible if it were with hesitancy: it must be prompt and hearty. R3953:3

53

Genesis 24:53 *And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.*

Jewels of sliver

- Symbolizing truths. R1386:5

Jewels of gold

- Symbolizing additional treasures of the holy Spirit which we receive after our betrothal to Christ. R3953:3, R4516:3, R5188:2; SM206

And raiment

- Symbolizing the Church's newness of life and relationship to the Father and the Son whose call she has accepted. R1386:5

Gave also

- Showing that others of the household of faith receive spiritual blessings through the betrothed class. R1386:5

Brother and to her mother

- Typifying the sympathizing ones of the household of faith, justified but not fully sanctified. R1386:5

54

Genesis 24:54 *And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.*

In the morning

- This day and the day previous represent the two thousand-year days in which the Bride of Christ receives the call. R2310:4

58

Genesis 24:58 *And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.*

Rebekah

- Type of those who become members of the Bride, the Lamb's wife. R5188:2

60

Genesis 24:60 *And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.*

Be thou the mother

- The Bride will become the mother of thousands of millions of humanity. R5188:5; SM207; PD27/38

61

Genesis 24:61 *And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.*

Rebekah arose

- Typifying the personal consecration of each one who, led of the spirit, accepts the invitation to joint-heirship with Christ. SM206

And her damsels

- Maids, representing the Great Company. Q584:6; SM205:1,3; F171

Upon the camels

- Representing the Scriptures, by which the faithful are borne along. R5188:4

Followed the man

- Representing our individual experiences as we follow the guidance of the holy Spirit; and also the experiences of the Church as a whole, covering the past 18 centuries. R3953:3; PD23/34

62

Genesis 24:62 *And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.*

And Isaac came

- Typifying the second advent of Christ. R3953:3

Lahai-roi

- The place where Hagar talked with the Lord without seeing him; thus teaching that at the second advent Christ will be invisible to the natural eye. R161:6

63

Genesis 24:63 *And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.*

In the field

- "The field is the world." (Matt. 13:38) R1387:6

65

Genesis 24:65 *For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.*

Unto the servant

- Typifying the spirit of the truth. R1387:6

She took a vail

- Representing the passing of the Church beyond the vail. R3953:3
- In the resurrection the Church will no longer need the guidance of the holy Spirit through the Scriptures. SM206

67

Genesis 24:67 *And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death .*

Isaac brought her

- Typifies Christ receiving the Church at the end of her journey. R4371:6; Q169:5

His mother Sarah

- Type of the Abrahamic covenant. F170

Rebekah

- Type of the Bride of Christ. OV320; R4387:1
- Grand-daughter of Milcah. and great grand-daughter of Haran, Abraham's brother. R5177:6

Became his wife

- Sarah had died; Rebekah became her successor. So, the glorified Church will replace the Sarah covenant as a channel of blessing. SM207
- Isaac had but one wife; Christ has but one Bride. R3953:3
- The figure of Isaac and Rebekah as types of Christ and the Church ends here where the twain are made one. R1388:3

Genesis 25

1

Genesis 25:1 *Then again Abraham took a wife, and her name was Keturah.*

Took a wife

- Not, however, as taking the full place of Sarah as his joint-heir. R4440:2
- Keturah did not become a wife, or covenant, until after Isaac's marriage, which typified the marriage between Christ and the Church. R4309:5
- After Isaac's marriage Abraham took Keturah to wife, thus illustrating the New covenant. R283:5

Name was Keturah

- Means increase, or sweet. R4371:6
- Type of the New covenant of restitution. E106; R5178:3; Q196:5

4

Genesis 25:4 *And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.*

Children of Keturah

- Type of the restitution class of the Millennium. R4309:5

5

Genesis 25:5 *And Abraham gave all that he had unto Isaac.*

And Abraham

- Type of Jehovah. F170; OV320
- At his death, at age 175, one hundred years after the covenant was made, hence 1945 BC, hence 3826 years back from AD 1881, corresponding to the 3826 pyramid inches back from the lower terminus of the "well" to the entrance of the pyramid. C367

Gave all that he had unto Isaac

- Type of The Christ, who was thus in position to bless Ishmael, type of natural Israel, and the many sons of Keturah, typical of the world in general. C367; R5300:1, R5178:3

8

Genesis 25:8 *Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years ; and was gathered to his people.*

Gathered to his people

- He went to the same place they were, sheol, the tomb, the death state. R5611:5

23

Genesis 25:23 *And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*

Serve the younger

- This promise was treasured up by Rebekah and doubtless communicated to Jacob. R1624:3

24

Genesis 25:24 *And when her days to be delivered were fulfilled, behold, there were twins in her womb.*

There were twins

- Representing that the Jewish and Gospel dispensations should be of equal length. R1624:6

26

Genesis 25:26 *And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.*

Threescore years

- 85 years after the Abrahamic covenant. B231

27

Genesis 25:27 *And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.*

A man of the field

- Esau was full of vigor, athletic, a hunter. R5198:2

Dwelling In tents

- Jacob was a home keeper. R5198:2

30

Genesis 25:30 *And Esau said to Jacob, Feed me, I pray thee, with that same red pottage ; for I am faint: therefore was his name called Edom.*

And Esau

- Type of natural Israel and Christendom. D14; F172

Said to Jacob

- Type of the New Creation. F172

Same red pottage

- Type of earthly good things. F172; R5198:5
- Presumably the occasion was a celebration of the birthday of their grandfather Abraham. R4722:1
- It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor. For him to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession. R4722:1

32

Genesis 25:32 *And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?*

And what profit

- He only regarded so much of it as pertained to this present life. R1624:3; PD28/41

This birthright

- Type of the heavenly blessings promised the Church. F172

33

Genesis 25:33 *And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.*

Sold his birthright

- Showing that he placed very small valuation upon it. R1624 R5198:3

Unto Jacob

- Who thus came lawfully into possession of it. R1624:3, R4722:4

34

Genesis 25:34 *Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.*

Pottage

- The enjoyment of the fleeting pleasures of the present life, for which some Christians barter their glorious inheritance and lose the great prize. R5452:1, R4871:4

Genesis 26

1

Genesis 26:1 *And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.*

And Isaac

- A man of commonplace experiences; as are most of the Lord's people. R3952:3

2

Genesis 26:2 *And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:*

And said

- Confirming the original covenant with Abraham. B45

3

Genesis 26:3 *Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;*

Will perform the oath

- The making of this covenant implied a fellowship between God and Abraham on the basis of his faith-justification. R4574:1

4

Genesis 26:4 *And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;*

Stars of heaven

- The heavenly seed, mentioned exclusively to Isaac, because he himself typified that seed. R3965:2

All the nations

- Not only Israel, but, through Israel "all the families of the earth." A58
- Some of these nations have perished from the earth but the Scriptures assure us of an awakening of all the sleeping Billions of earth's population. HG434:2

Be blessed

- See comments on Gen. 12:3.

16

Genesis 26:16 *And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.*

Go from us

- The Russians are using the very words of this verse to the Jews in their midst today (1907). R3953:5

22

Genesis 26:22 *And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.*

Removed from thence

- Rather than have strife. "Blessed are the peacemakers." (Matt. 5:9) R3953:5

For now the LORD

- Isaac did not forget the source of his blessings. R3954:1

24

Genesis 26:24 *And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.*

Abraham thy father

- I still recognize him. He still has a place in my arrangements and purposes. R2860:6

Fear not

- Do not be afraid that your course of peace will lead to further injuries at the hands of the Philistines. R3954:1

I am with thee

- I approve your faith and submission. R2860:6

Abraham's sake

- In harmony with the covenant made with him. R2860:6

A grief of mind

- Ruach , spirit. E174

Genesis 27

4

Genesis 27:4 *And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.*

May bless thee

- The line of descent of the covenant favor was hinted to Rebekah in the promise that the elder should serve the younger. (Gen. 25:23) R1624:3
- Jacob had a perfect right to appear as Esau, name and all. R1624:5
- Esau was dishonest in attempting to take the blessing which he had forfeited, and that with an oath. R4722:4
- Esau should have explained to Isaac that he had sold the blessing to Jacob. R1624:3

8

Genesis 27:8 *Now therefore, my son, obey my voice according to that which I command thee.*

Obey my voice

- Jacob's mother concluded that Jacob, having purchased the birthright, might properly impersonate Esau. PD28/41

I am Esau

- Esau, in selling his birthright actually made Jacob his attorney to hold and exercise Esau's rights. R1624:5

23

Genesis 27:23 *And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.*

He blessed him

- To the saintly few, represented by Jacob, the obtaining of this life-right means self sacrifice, the loss of earthly favors. R5198:6

29

Genesis 27:29 *Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.*

Nations bow down

- Shaw-kaw , worship. It is proper to reverence those in harmony with Jehovah. E73

36

Genesis 27:36 *And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?*

Birthright

- Much more than earthly possessions, it included the inheritance of certain great divine promises. R5198:1
- No one can sell a birthright until he has a birthright, been spirit-begotten. R5198:6

Blessing

- Instead of a written will. R5198:1

41

Genesis 27:41 *And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.*

And Esau

- Type of natural Israel and Christendom. D14; F172

Hated Jacob

- Type of the New Creation. F172

Genesis 28

10

Genesis 28:10 *And Jacob went out from Beersheba, and went toward Haran.*

Jacob

- A Patriarch, neither Jew nor Christian. R5199:3 Practically a fugitive on account of his faith in the Abrahamic covenant. R3964:6

11

Genesis 28:11 *And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.*

Took of the stones

- Following the custom of many in Palestine today. R5199:1

12

Genesis 28:12 *And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.*

Behold a ladder

- The Lord Jesus, the connecting link between heaven and earth. R3483:6, R3965:1
- "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." (John 1:51). D629
- The re-establishment of peace and fellowship between heaven and earth. PD28/41; R5199:6
- Communication between heaven and earth- the Messianic Kingdom. R5200:4

Behold the angels

- Messengers of God, the "princes" of the new dispensation, including Jacob himself. D629

13

Genesis 28:13 *And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;*

LORD stood above it

- "All things are of the Father and by the Son." (1 Cor. 8:6). F3965:1

To thee

- God recognized Jacob as the legal heir of the Abrahamic promise. R5199:2

14

Genesis 28:14 *And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*

Dust of the earth

- The earthly seed, mentioned exclusively to Jacob, to whom Paul refers as a representative of natural Israel. R3965:3
- One who receives such unqualified divine approval as did Jacob, ought never to be spoken of lightly. R2863:6

In thy seed shall

- First through the "Isaac" seed, the New Creation; and secondly through the Ancient Worthies, developed in the ages preceding this age. Q196:2

All the families

- Including the ante-diluvians. HG727:5

Be blessed

- See comments on Gen. 12:3.

15

Genesis 28:15 *And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

Into this land

- A prophecy of the regathering of fleshly Israel to Palestine. R1630:2

Not leave thee

- God has not let go of fleshly Israel from that time to this. R3965:4

16

Genesis 28:16 *And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.*

And he said

- Being content with the loss of all things since he was acknowledged of God as heir of the promise. R3965:2

17

Genesis 28:17 *And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.*

The gate of heaven

- "Wherever two or three are met" (Matt. 18:20) in the Lord's name, there the "ladder" still touches the earth. R3965:5
- The great Temple of God, composed of living stones, will be the gate of heaven, through which will come to mankind all of the things promised. R5200:1

18

Genesis 28:18 *And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.*

And set it up

- It is now our privilege to set up the memorials of baptism and commemoration of the Passover. R3966:4

A pillar

- A monument. R5200:4

Poured oil

- Signifying its sacredness to God. R5200:4

19

Genesis 28:19 *And he called the name of that place Bethel: but the name of that city was called Luz at the first.*

Beth-el

- The house of God. R3966:4, R5200:1

20

Genesis 28:20 *And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,*

If God

- Since God, or, inasmuch as God. R1630:4

Bread to eat

- Jacob did not wish for more than mere necessities and we should have the same disposition. R1630:4

22

Genesis 28:22 *And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*

The tenth unto thee

- The consecration on Jacob's part was voluntary; not of constraint, but of love and gratitude. R1630:4
- We, of the New Creation, gladly covenant to give all that we have, but we are fortunate if we are able to give directly to the Lord one-tenth of our time and means and other talents. R3966:4

Genesis 29

20

Genesis 29:20 *And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.*

For the love he had

- Our love to God and his people should be such as to cause our life's service to him and this to seem but a moment. R31:2

30

Genesis 29:30 *And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.*

Loved also Rachel

- Type of Gospel Church. R184:3

More than Leah

- Type of fleshly Israel. R184:3

Seven other years

- Typifying that the Gospel age would be equal in length to the Jewish age. R184:3

Genesis 30

8

Genesis 30:8 *And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.*

Great wrestlings

- Elohim , god, mighty, a name applied to Jehovah. E69

Genesis 31

24

Genesis 31:24 *And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.*

Either good or bad

- From good to bad. R2865:1

29

Genesis 31:29 *It is in the power of my hand to do you hurt: but the God of your father spake unto me*

yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

It is in the power

- El, might, a name applied to Jehovah. E69

Genesis 32

1

Genesis 32:1 *And Jacob went on his way, and the angels of God met him.*

And Jacob

- Being at this time 97 years old and having been absent 40 years. R1634:3

7

Genesis 32:7 *Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;*

Afraid and distressed

- Representing the present fears of the Jewish people as they near the time of their restoration. R3970:3

9

Genesis 32:9 *And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:*

And Jacob said

- The first recorded prayer in the Bible; a perfect prayer as measured by the standard of the Lord's prayer, and following the same general lines of adoration to the Almighty, humiliation in his presence, petition for divine care and protection, and repetition of the divine promises as the ground for faith and hope. R3969:2

10

Genesis 32:10 *I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.*

I am not worthy

- An excellent example of earnest, persevering prayer. R5481:1

With my staff

- Without other possessions. R3969:3, R5481:1

Over this Jordan

- When fleeing from home. R2864:3, R5481:1

Became two bands

- Referring to his large possessions of herds, etc., which he had divided into two bands. R3969:3, R5481:1

11

Genesis 32:11 *Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.*

The hand of Esau

- Type of natural Israel and Christendom. D15; F172

13

Genesis 32:13 *And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;*

And took of that

- Jacob was not content merely to pray, but labored also to set his affairs in the best possible order for the difficulties ahead. R3969:6

A present for Esau

- Despite the fact that he had previously abandoned to him all the immense wealth of Isaac, which was his by birthright. We should not be sticklers for full justice and the last penny in earthly matters. R2865:4

And Jacob

- Type of his faithful ones, the New Creation. F172

Was left alone

- To continue his prayer. The account which follows fitly represents our Lord's experiences in the garden of Gethsemane. Our Lord agonized for long hours and finally got the blessing. R3970:1

Wrestled

- Permitting Jacob to get into an earnest attitude. We need not wrestle with God, we already have his special blessing. R5835:6

A man with him

- An angel in human form. R3969:6

25

Genesis 32:25 *And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.*

Of his thigh

- Probably the sciatic nerve. R2866:5

Was out of joint

- Probably remained so the balance of his life as a reminder that he owed everything he possessed to the Lord's blessing. R2866:5

Wrestled with him

- The blessing being withheld until he should more and more feel the need of it and struggle to obtain it. R3970:1
- God would have us thus "strive to enter in." (Luke 13:24) R1634:5

26

Genesis 32:26 *And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.*

Will not let thee go

- Representing the Jewish people when the Lord shall shortly "pour out upon them the spirit of prayer and supplication." (Zech. 12:10) R3970:3
- "Men ought always to pray and not to faint." (Luke 18:1) R2865:6

Thou bless me

- Similarly our prayers should be for the Lord's blessing, not for temporal prosperity. R2865:6
- Jacob was full of faith in the power of God and in his promise to protect him and make of him a great nation. R5481:2

28

Genesis 32:28 *And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*

But Israel

- Meaning "Mighty with God," or "A prince with God." R5481:4, R5832:3, R2866:2; OV66

29

Genesis 32:29 *And Jacob asked him , and said, Tell me , I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.*

After my name

- The angel seemingly had no desire to flaunt his own name and have it handed down to posterity. He desired the praise to be given to God. R3970:6

Blessed him there

- The darkest seasons of Jacob's life were the special occasions for the manifestations of divine favor. R1635:1

30

Genesis 32:30 *And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.*

Peniel

- Meaning "The face of God." R5481:5

To find grace

- So we should be willing to give to others a larger share of earth's good things to forward the Lord's cause. R5206:3

Genesis 33

10

Genesis 33:10 *And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.*

My present

- A pledge of good faith between Jacob and Esau. R5205:6

Genesis 34

31

Genesis 34:31 *And they said, Should he deal with our sister as with an harlot?*

And they said

- These same men shortly afterward, conspired to murder their own brother, showing that pride, not righteousness, was at the bottom of their slaughter of the Shechemites. R3972:2

Genesis 35

1

Genesis 35:1 *And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.*

Said unto Jacob

- Type of the New Creation. F172

The face of Esau

- Type of natural Israel and Christendom. D15; F172

9

Genesis 35:9 *And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.*

And blessed him

- Confirming the covenant originally made with Abraham. B45.

16

Genesis 35:16 *And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.*

Rachel

- Typifying covenant of sacrifice; bringing forth two separate classes of saints typified by Joseph and Benjamin. R5231:3
- See comments on Gen. 29:30.

18

Genesis 35:18 *And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.*

Her soul was in departing

- It is the soul life or being that went out. HG205:1

For she died

- Benjamin's mother died in giving him birth; so we expect the spiritual feature of the Abrahamic covenant to pass away entirely with the change of those who will constitute the "Great Company." R4437:1, R5231:5

Benjamin

- Means "Son of my right hand" or "Son of my pain. " He was born in sorrow and travail, even as the Great Company will come up out of the great tribulation. R4437:1, R5231:5

20

Genesis 35:20 *And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.*

Rachel's grave

- Qeburah , place of interment. E356

22

Genesis 35:22 *And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it . Now the sons of Jacob were twelve:*

Were twelve

- Type of the twelve apostles. B246

24

Genesis 35:24 *The sons of Rachel; Joseph, and Benjamin:*

Rachel

- Type of the Gospel Church, Zion. R184:3, R4454:1

Joseph

- Type of The Christ. R184:5, R4436:6, R4454:1

Benjamin

- Type of the Great Company, born after Zion's travail. (Isa. 66) R184:6 , R4436:6, R4454:1

Genesis 36

1

Genesis 36:1 *Now these are the generations of Esau, who is Edom.*

Esau, who Is Edom

- Type of Christendom. D15

6

Genesis 36:6 *And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.*

And all the persons

- Nephesh , souls, beings. E334

Genesis 37

2

Genesis 37:2 *These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

Their evil report

- It was proper that Joseph should thus inform his father of the misconduct of those in charge of his business. R3971:5

3

Genesis 37:3 *Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.*

- Israel loved Joseph - Type of Jesus, the Heavenly Father's beloved Son. R3971:3

Of many colors

- Perhaps of greater length than usually worn. R3971:3
- Jacob probably considered that the fulfillment of the divine covenant would come in Joseph's line, as the eldest son of his beloved Rachel. R1639:3

5

Genesis 37:5 *And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.*

Dreamed a dream

- There was a necessity for dreams then which does not exist now. R3971:6

10

Genesis 37:10 *And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?*

And he told it

- His later experiences doubtless taught him to be more secretive—a lesson for us. (Matt. 7:6) R3971:5

Bow down ourselves

- This was fulfilled later when Jacob and his family were presented to Joseph as ruler of Egypt. R2880:3

11

Genesis 37:11 *And his brethren envied him; but his father observed the saying.*

Envied him

- Typifying that Jesus was sold for silver and delivered for envy. R3971:4

18

Genesis 37:18 *And when they saw him afar off, even before he came near unto them, they conspired*

against him to slay him.

To slay him

- Typifying that "He came to his own and his own received him not." (John 1:11) R2880:6

21

Genesis 37:21 *And Reuben heard it , and he delivered him out of their hands; and said, Let us not kill him.*

Reuben heard it

- As the instrument of Divine providence in Joseph's affairs. R2880:3,4

22

Genesis 37:22 *And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.*

And Reuben

- Who really had more reason to be jealous of Joseph than any of the others, because he was the eldest son of Leah. R1639:3

24

Genesis 37:24 *And they took him, and cast him into a pit: and the pit was empty, there was no water in it.*

Into a pit

- "We saw the anguish of his soul and we would not hear." (Gen. 42:21). R3972:5

28

Genesis 37:28 *Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.*

20 pieces of silver

- Prefiguring the hatred and sale of Christ by his enemies—his brethren of the Jewish nation. R1645:5
- Typifying the 30 pieces of silver for which Christ was sold; 30 pieces being the price of a slave, or 20 pieces if the slave was under 20 years of age, as in Joseph's case. R1645:5

35

Genesis 37:35 *And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.*

I will go

- We may all know that bad men go to hell but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there? HG556:3, HG734:5

Down into the grave

- Sheol , state of death, oblivion, not torment. E355; PD29/41; SM521

Genesis 38

1

Genesis 38:1 *And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.*

And It came to pass

- The details of this chapter are given because the Messiah was to come of Judah's line. A43

Genesis 39

Genesis 39:1 *And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.*

Joseph

- Then 17 years of age. R2886:1

22

Genesis 39:22 *And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it .*

Joseph

- Then 27 years of age. R2886:4

Genesis 40

1

Genesis 40:1 *And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.*

Butler

- King's secretary or cup-bearer. R5216:3

8

Genesis 40:8 *And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them , I pray you.*

Belong to God

- The secret of Joseph's greatness was that he trusted in God. R3974:1

13

Genesis 40:13 *Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.*

Lift up thine head

- "He shall drink of the brook in the way; therefore shall he lift up the head." (Psa. 110:7) R2935:1

15

Genesis 40:15 *For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.*

Have I done nothing

- Joseph did not ruin the happiness of Potiphar and his wife by telling the circumstances under which he was imprisoned. R3974:1

Into the dungeon

- Hebrew, "Hole." "His feet they hurt with fetters; he was laid in irons." (Psa. 105:18) R3973:3

Genesis 41

1

Genesis 41:1 *And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.*

Two full years

- Representing the latter part of the fifth, all of the sixth, and the beginning of the seventh thousand—

year day in which The Christ was in the prison-house of death. R2888:3

16

Genesis 41:16 *And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.*

It is not in me

- "He that humbleth himself shall be exalted." (Luke 14:11) R3978:6

God shall give

- "In all thy ways acknowledge him." (Prov. 3:6) R3978:6, R5216:6

29

Genesis 41:29 *Behold, there come seven years of great plenty throughout all the land of Egypt:*

Of great plenty

- Representing the grace and bounty of God in Christ laid up in the present time. R2075:2

30

Genesis 41:30 *And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;*

Years of famine

- Representing the Millennial age, in which the world will come to hunger after righteousness and find none except that which The Christ, the antitype of Joseph, possesses and controls in the name of the great king. R2075:2

39

Genesis 41:39 *And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art :*

Said unto Joseph

- Joseph, the life-giver of Egypt, was unquestionably a type of the greater life-giver, The Christ, Head and Body. R4437:1

40

Genesis 41:40 *Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.*

Over my house

- Over my kingdom. R3979:2

Only In the throne

- Supreme authority and rulership. A92

41

Genesis 41:41 *And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.*

And Pharaoh

- In this, a type of the Almighty Creator. R5231:3, R3979:4

Said unto Joseph

- Type of Christ. R3979:6, R5231:3

Set thee over all

- Typifying the raising up of Jesus out of the prisonhouse of death to be ruler of the universe, next to the Father. R5231:3, R3979:3
- Joseph was now 30 years of age. R5216:5

42

Genesis 41:42 *And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;*

Took off his ring

- Signet ring, representing Pharaoh's authority. R2888:2

43

Genesis 41:43 *And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.*

Bow the knee

- "God hath highly exalted him, that at the name of Jesus every knee should bow." (Phil. 2:9,10). R3979:4

45

Genesis 41:45 *And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.*

Zaphnath-paaneah

- "Deliverer from death by the bread of life," typifying our Redeemer, who was the "bread that came down from heaven." (John 6:41). R3979:5, R2888:3

To wife Asenath

- Meaning "Favored," a type of the Bride of Christ, R2888:5

49

Genesis 41:49 *And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.*

Without number

- Typifying the abundant provision God has made for the bread of life for all who will receive it in his way. R3980:1

55

Genesis 41:55 *And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.*

All the Egyptians

- Typifying the world of mankind. R2881:1

Go unto Joseph

- Type of Christ. R2880:6

Genesis 42

3

Genesis 42:3 *And Joseph's ten brethren went down to buy corn in Egypt.*

Joseph's 10 brethren

- Representing the Jewish people, who will very shortly be brought before the exalted Christ to receive the bread of life. R4437:1, R2881:1

38

Genesis 42:38 *And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with*

sorrow to the grave.

Sorrow to the grave

- Sheol , state of death, oblivion, not torment. E355; PD30/42

Genesis 43

34

Genesis 43:34 *And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.*

Benjamin

- Type of the Great Company, the foolish virgins. R4437:1, R5232:5

Five times so much

- A mark of special favor. R5231:3, R184:6

Genesis 44

17

Genesis 44:17 *And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.*

Get you up in peace

- This was a test on them. R5233:3

29

Genesis 44:29 *And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.*

Sorrow to the grave

- Sheol , state of death, oblivion, not torment. E355

31

Genesis 44:31 *It shall come to pass, when he seeth that the lad is not with us , that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.*

Sorrow to the grave

- Sheol , state of death, oblivion, not torment. E355

Genesis 45

4

Genesis 45:4 *And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.*

And Joseph

- Type of Christ. R3971:3; PD31/43

Unto his brethren

- Typifying the Jewish rulers. R3971:3; PD31/43

5

Genesis 45:5 *Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.*

For God did send me

- "In all thy ways acknowledge him." (Prov. 3:6) R2894:1

- The way adopted was the natural course of events which God overruled and turned; so that without interfering with the wills of any, his will for good was carried out. R1271:2

To preserve life

- What you intended as my destruction has been turned by the Lord into the means by which your lives are preserved. R1779:4

9

Genesis 45:9 *Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:*

Lord of all Egypt

- Typifying that Christ is "Lord of all." R1645:6

10

Genesis 45:10 *And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:*

Land of Goshen

- They were not invited to share his throne, nor will any of the earthly class during the Millennial age be invited to share the throne of Christ. R2894:5

16

Genesis 45:16 *And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.*

Joseph's brethren

- Joseph, typifying Christ, was not ashamed to present his brethren before Pharaoh, typifying Jehovah. R1645:6

24

Genesis 45:24 *So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.*

Fall not out

- The way planned for us by the Lord is a narrow and difficult way, full of adversities to the flesh and trials and tests to the spirit. R5235:5
- Joseph was a keen observer of human nature: when prosperity comes, there are opportunities to quarrel, to feel more or less of envy and selfishness. R5235:4

27

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

The spirit of Jacob

- Ruach , vital or life-powers. E314

Genesis 46

2

Genesis 46:2 *And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.*

And he said

- Confirming the covenant made with Abraham. B45

3

Genesis 46:3 *And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:*

There make of thee

- The last of the patriarchs. B213

A great nation

- The twelve tribes of Israel. B213
- A divine forestatement of the purpose to make them unusually prolific in their Egyptian home. R2900:3

26

Genesis 46:26 *All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;*

Out of his loins

- Children are of the father and by the mother, as illustrated in Christ's human birth E100

Genesis 47

7

Genesis 47:7 *And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.*

Jacob blessed Pharaoh

- In the sense of asking the divine blessing upon him. R5240:3

23

Genesis 47:23 *Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.*

Then Joseph

- Typifying The Christ. R3979:6

Said unto the people

- Typifying the world of mankind in the Millennial age. R3980:1

I have bought you

- The selling of themselves by the people typified the consecration of their all in order to gain the bread of life. R1645:6, R3980:1
- It remains to be proven that a republican form government is in all respects best for humanity R2888:5

For Pharaoh

- Typifying Jehovah. The surrender of all that we possess to a fellow-mortal would be very dangerous indeed, but Jehovah is the grand exception. R3980:1

28

Genesis 47:28 *And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.*

Was 147 years

- 232 years after the Abrahamic covenant was made, or 198 years before the Exodus. B231

Genesis 48

19

Genesis 48:19 *And his father refused, and said, I know it , my son, I know it : he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.*

Multitude of nations

- Goyim , nominal Gentiles. C296
- The birthright, with its "double portion" of the promised land, went to Ephraim and Manasseh, the sons of Joseph. R2124:5

Genesis 49

4

Genesis 49:4 *Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it : he went up to my couch.*

Thy father's bed

- Thus forfeiting the chief blessing. R1635:5

6

Genesis 49:6 *O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.*

Their secret

- Their scheming. HG558:1

10

Genesis 49:10 *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be .*

The sceptre

- The right to rule, the title to all power. B85, B87
- The ruling power went to Judah. R2124:5; CR41

Shall not

- Although kingly power was taken away from them in the days of king Zedekiah, nevertheless the scepter of authority remained with them. HG428:3

Depart from Judah

- Thus shown to be the ancestor of Christ. A42

Nor a lawgiver

- The great Deliverer, Christ. B86

Between his feet

- Loins. B86, HG48:3

Until Shiloh

- The great peacemaker, "The Prince of Peace." B86

And unto him

- At the expiration of the Times of the Gentiles. B87
- God kept Israel together as a people until Christ came. R1373:2

22

Genesis 49:22 *Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:*

Run over the wall

- The tribes of Ephraim and Manasseh, Joseph's descendants, took up about one-half of the land of Canaan and in addition large branches or tracts of land "over the wall," or river of Jordan, on its east bank. R2124:6

23

Genesis 49:23 *The archers have sorely grieved him, and shot at him , and hated him:*

Sorely grieved him

- Not a prophecy, but a reference to Joseph's past experiences. R2125:1

24

Genesis 49:24 *But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)*

From thence Is

- By the name of. R2125:1

Stone

- A supernatural power, heavenly, divine — the Messianic Kingdom. R3359:4

28

Genesis 49:28 *All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.*

Tribes of Israel

- First so called after Jacob's death. A78; B213; HG54:3

In my grave

- Qeburah , place of interment. E356

Genesis 50

17

Genesis 50:17 *So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.*

Unto Joseph

- Type of Christ. R3979:6

Of thy brethren

- Type of fleshly Israel. R3982:1

Now, we pray thee

- Typifying the "spirit of prayer and supplication" (Zech. 12:10) to be poured out upon the Jews in the Millennial age. R3982:4

19

Genesis 50:19 *And Joseph said unto them, Fear not: for am I in the place of God?*

The place of God

- Is it for me to judge you? Joseph did not regulate the divine arrangements of justice. R5235:2, R3981:6

22

Genesis 50:22 *And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.*

110 years

- 54 years after the death of Jacob. R2896:3

24

Genesis 50:24 *And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.*

Bring you out

- The strength of Joseph centered in his knowledge of the divine promise made to Abraham. PD31/43

To Isaac

- Confirmed to Isaac. B45

25

Genesis 50:25 *And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*

Children of Israel

- Typically, all who would ever become Abraham's seed. R4389:6

Will surely visit you

- "By faith Joseph, when he died, made mention of the departing of the children of Israel." (Heb. 11:22) R1646:5

26

Genesis 50:26 *So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.*

Embalmed him

- An expression of his faith in God's promise-he wished to be buried with his people. Q596:5

Exodus

General

- Excavations made in Egypt show that it was about this time when the government of Egypt was revolutionized. In Joseph's time, and for quite awhile before, it had been governed by what were known as the Hyksos, or shepherd kings-supposed to have been invaders and not of pure Egyptian stock. The revolution brought in a change of dynasty, supposed to have been commenced with Rameses I. It is quite generally claimed amongst scholars that Rameses II was the Pharaoh who specially harried the Israelites in the endeavor to prevent their increase in numbers and influence, and his son Menephtah I is supposed to have been the Pharaoh reigning at the time of the exodus of the Israelites. Rameses II is credited with having been the most wonderful builder of great edifices of his time. It is doubtless in connection with these that the Israelites were so rigorously treated. R3982:3
- The book of Exodus takes up and continues history from the point where it is left in Genesis, with an express reference to what had been related in that book. R1623:2 Israel's history began with the death of Jacob. SM401 From the time Jacob entered Egypt until the time of the exodus was 215 years. R3982:3 A memorial of the first rank with the Israelites is the Passover. It celebrates one of the most momentous chapters in their history; it is associated with their national birth. OV93
- As preceding lessons showed us how God prepared a place for his people in Egypt and transported them thither and planted them in the best of the land and gave them great temporal prosperity during the lifetime of the first generation, we now come to view them under another course of instruction-this time in the school of adversity. R1650:3 Our God is abundantly able to make all of life's experiences work to our advantage and his word is sure to fulfillment in its due time. Had Rameses adopted a different policy in dealing with Israel they might have forgotten the promise of God which

indicated the exact time in which their deliverance from Egypt would come. R2901:4, R3983:4 Israel's experiences of tribulation and bondage in Egypt were probably necessary to prepare them for God's great proposition-that they should keep the Law and as a reward have life everlasting. SM209 When God called Israel as a nation out of Egypt it was under the provision that he would make a covenant with them through Moses. SM69

- This chapter in the history of God's ancient people is an illustration of the power and wisdom and love of God. And it is a warning to beware of undertaking to contend with the Almighty. No matter how weak or insignificant or poor or despised among men may be the subjects of his care, the hand that is lifted against them defies the power of Jehovah and shall surely come to grief. The deliverance of typical Israel from Egypt illustrates the deliverance from sin and its bondage of all who desire to be God's servants and to have the promised blessing as it shall be fulfilled in the utter destruction of all the systems born of sin and selfishness which would hinder human prosperity and advancement toward God. R1657:2
- The New Creation has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural Israel were intended to typify and foreshadow still grander things in the divine plan respecting spiritual Israel. F457
- The order of events in the exodus types is significant; they are fulfilled in the same order by the "Prophet like unto Moses" in the antitype. (Summary of events and fulfillments.) R1321-R1324*
- Skeptics' arguments re the exodus refuted. R2900:3, R2919:2, R3983:2, R3996:4

Exodus 1

1

Exodus 1:1 *Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.*

Which came into Egypt

- The book of Exodus takes up with an express reference to what has been related in Genesis. R1623:2

5

Exodus 1:5 *And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already .*

And all the souls

- Nephesh , intelligent beings. E342; R1510:2 A living soul or being can propagate other souls or beings—offspring. E342; R1510:2

Out of the loins

- Children are of the father, by the mother, as illustrated in Christ's birth. E99; R776:5
- Jacob passed on life, organism and soul, to his posterity. HG333:1

Seventy souls

- All males except two, Dinah and Sarah. The females of the company, not included in the count, may have been as many more. Additionally, there may have been servants. R2900:2, R3982:2

6

Exodus 1:6 *And Joseph died, and all his brethren, and all that generation.*

Joseph died

- 73 years after the coming of his father and brethren to dwell in Egypt. R3982:2

7

Exodus 1:7 *And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed*

exceeding mighty; and the land was filled with them.

Were fruitful

- Noteworthy, since Isaac was the only child of his mother, since Jacob was born after repeated prayers, and since Rachel was long unfruitful. R2900:2

Increased abundantly

- Heb., "swarming." If the population doubled every 15 years, as it did at one time in North America, the increase of 70 men with their wives would amount to 2,293,760 in 200 years. R2900:5
- A miracle which did not continue, for 40 years later, when entering Canaan, their male forces numbered less than when they left Egypt. HG362:3

The land

- Of Goshen. R2900:2

8

Exodus 1:8 *Now there arose up a new king over Egypt, which knew not Joseph.*

A new king

- A new dynasty-a change in the royal family through insurrection or otherwise. R2900:5, R3982:3 Supposed to have been Rameses II, a hard-hearted, selfish despot. R5250:3
- In Joseph's time; and before Egypt had been governed by Hyksos, or shepherd kings, supposed to have been invaders and not of pure Egyptian stock. R3982:3
- The change of dynasty commenced with Rameses I, Rameses II being the Pharaoh who harried the Israelites, and his son, Menephtah 1, the Pharaoh of the exodus. R3982:3, R3994:2
- The mummy of Rameses II was found in 1881 and was exhibited in a museum near the pyramid in 1892. R2900:6

Knew not Joseph

- Ignored his services to Egypt and the tentative covenant with the Israelites. R5250:3, R1650:6

9

Exodus 1:9 *And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:*

More and mightier

- Considered them a menace. An invading army might bribe them and thus the rule of the Pharaohs be overthrown. R5250:3

11

Exodus 1:11 *Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.*

To afflict them

- Which, it was hoped, would weaken them. R5250:6
- Not to destroy nor drive them off, but merely to hold them in check, R2900:6
- As a wise father, God foresaw that too much prosperity would be greatly to their disadvantage. R1651:4

Built for Pharaoh

- Rameses II. His mummy was found in 1881. R2900:6

Pithom

- This city, twelve miles west of Ismalia, was discovered in 1883, enclosed by walls of unbaked brick, the lower courses of which are of well made brick with chopped straw in them. Higher up the straw is long and scanty and the last courses have no straw at all, but have sedges, rushes and water plants. R3983:2, R5264:1, R2910:6

12

Exodus 1:12 *But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.*

And grew

- Not only zeal, but numbers also increase under persecutions and difficulties. R2901:5

14

Exodus 1:14 *And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.*

Their lives bitter

- In Central Africa many natives impressed into public service after this manner have committed suicide rather than labor unrewarded. R3983:1

With hard bondage

- Not that all the Israelites were compelled to engage in brick making, but that there were drafts or conscriptions from time to time. R2901:1
- Typifying the bondage of sin. R1652:5
- Solomon similarly oppressed the Israelites, though not with the same degree of severity and rigor, in conjunction with his public building program. R3982:5, R2901:2

All manner of service

- Implying that the Israelites, a pastoral people, were compelled to learn all the trades and occupations of their masters. Being forced into an industrial school in the foremost civilization of that day was useful training. R5264:1

All their service

- Our present experiences and trials are designed to work in us the "peaceable fruits of righteousness." (Heb. 12:11) R5264:4

Was with rigour

- Tended to bind them in sympathy more closely together as one nation, impressing upon them their Abrahamic heritage. R3983:4
- Taught them valuable lessons of humility and patience, of dependence upon God. R1650:6
- So the trials and adversities of spiritual Israel tend to draw them nearer to each other and to the Lord. R2901:4

16

Exodus 1:16 *And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.*

Kill him

- Satan thus tried to frustrate the prophecies of God and to destroy the channel through which the seed was to come. R5848:1*

Exodus 2

1

Exodus 2:1 *And there went a man of the house of Levi, and took to wife a daughter of Levi.*

Went a man

- Amram, which signifies "noble people." R2902:3

A daughter

- Jochebed, which signifies "Jehovah is glorious." R2902:3

2

Exodus 2:2 *And the woman conceived, and bare a son: and when she saw him that he was a goodly child , she hid him three months.*

Bare a son

- Moses' humble birth, as one of an enslaved race, would naturally incline him to humility. R1651:3

That he was

- As a natural result of favorable pre-natal influence. R1671:3

A goodly child

- Like the Apostle Paul, Moses seems to have been chosen even before he was born. R1651:1, R1671:6
- Stephen says he was "exceedingly fair." (Acts 7:20) Josephus says he was so handsome that passers-by would turn to gaze after him. R3987:6
- Beautiful. As careful breeding affects the lower animals, so also it is potent in respect to humanity. R5251:1

3

Exodus 2:3 *And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.*

Laid It in the flags

- They probably knew of the custom of the Egyptian princess to resort to that spot, or they may have been guided by a dream. R5251:3

4

Exodus 2:4 *And his sister stood afar off, to wit what would be done to him.*

And his sister

- Miriam was born about nine years before Moses. R3987:6

5

Exodus 2:5 *And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.*

Daughter of Pharaoh

- Supposed to have been Neferari, the wife of Rameses II and daughter of the preceding monarch. R2903:1
- A married woman, but childless. R3988:1

At the river

- Probably Memphis, near the present site of Cairo, under the shadow of the pyramids. R3988:1

8

Exodus 2:8 *And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.*

Pharaoh's daughter said

- It is probable that the princess perceived the ruse and cooperated, believing that the little one might as well have its own mother as caretaker. R5251:4

10

Exodus 2:10 *And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.*

She brought him

- Probably when he was 7 or 12 years old, by which time the parents would have instructed the boy in respect to the Abrahamic promises. R2903:1

Became her son

- God gave Moses just the kind of education he needed for his work-earliest years under training of godly parents, the remainder of the first 40 years under the most favorable education of his day, the 40 years of retirement for mellowing and refining his character. R1651:3

His name Moses

- Supposedly derived from the Coptic, Mo (water) and uses (saved out of it) Some translate "born from the water." R5251:5, R3988:2

11

Exodus 2:11 *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.*

When Moses was grown

- Moses believed that the time had come for the deliverance. He was ready and anxious to begin that work. He knew not of his own unreadiness. F5252:3
- He was 40 years old. R1651:6

That he went out

- Typifying that Christ, "though he was rich, yet for our sakes he became poor." (2 Cor. 8:9) R4058:2
- Typifying how Christ left the glory of the heavenly condition, took a bondsman's form as a man, and came to deliver his brethren from bondage. (Phil. 2:6-8 Diaglott) R4058:2

Unto his brethren

- Refused to be called the son of Pharaoh's daughter. (Heb. 11:24) R2909:1
- He would inspire his people with confidence in him by showing them that his sympathies were with them and that he could be relied upon as their leader. R5252:3

12

Exodus 2:12 *And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.*

Slew the Egyptian

- How many would be inclined to console themselves with the thought that they were not directly responsible for the injustices whose profits they enjoy. R2909:1

14

Exodus 2:14 *And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.*

And he said

- Typifying how Christ "came unto his own, and his own received him not." (John 1:11) R4058:2, R2909:3

Who made thee

- There was no such loyalty among his brethren as he had expected. R5252:4
- They had not wished his services and had rather resented his interference. R5419:1

15

Exodus 2:15 *Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Moses fled

- Fearing for his life. It looked as though all his years of education and development had gone to waste. Moses was now thoroughly crestfallen, meek, tractable, teachable. R5252:4
- But Moses, believing the promises, esteemed "the reproaches of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." R2909:2

- Often spiritual Israelites find their efforts for good rejected and coveted opportunities for the Lord turned away; yet these very lessons fit us for future usefulness. R2909:5

The land of Midian

- Typifying the far country, even heaven itself, to which our Jesus went after his rejection by his people. R4058:2

17

Exodus 2:17 *And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.*

Moses stood up

- Full of the instinct of justice R5252:4

Helped them

- His natural nobleness and training made him chivalrous in the defense of women. R2909:3

21

Exodus 2:21 *And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.*

Content to dwell

- A humble shepherd for 40 years, learning a most important lesson of meekness, of full submission to the divine will. A very severe lesson for one not yet understanding God's providences in his affairs. R5252:5, R1651:4, R2909:4

Zipporah his daughter

- Typifying the Bride of Christ, chosen from among the Gentiles. R1651:6
- Being an African, a black, the sons would, of course, be mulattoes. R2909:4

22

Exodus 2:22 *And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.*

Bare him a son

- Being mulatto, he would have less respect among the Israelites and there would be less tendency to establish a rulership in the family line. R2909:5

Exodus 3

1

Exodus 3:1 *Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.*

Now Moses

- Now 80 years of age. R5418:3
- Perhaps not accidental that Moses' career was divided into two equal periods-40 years of Egyptian training followed by 40 years absence; typical of Israel's double of 1845 years. R2909:6, R1651:6

Kept the flock

- His wandering as a shepherd in the wilderness for 40 years made him thoroughly familiar with the terrain; a great advantage to him later as leader of Israel through this wilderness. R5418:6

2

Exodus 3:2 *And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*

The angel of the LORD

- This honored messenger was undoubtedly our Lord Jesus in his pre-human estate. E43

Appeared

- There is no reason to suppose that Moses saw the Lord. This is one of the evidences that a spirit being can be present, yet invisible. R155:2*

In a flame of fire

- Very little is known of the nature of a spirit body, but the appearing as fire, etc., seems to be their own peculiar glory as they actually are. HG28:4
- In an impressive manner to give Moses courage and confidence in his mission. PD32
- Our Lord might have so appeared to his disciples after his resurrection, but the evidence thus given would have been far from being as convincing as the method he did adopt. B124

Midst of a bush

- Supposedly a thorn-bush which sometimes grows to quite a height, known as shittim wood— the kind of wood used in the construction of the Tabernacle. R3989:5

Behold, the bush

- Illustrating the experience of Christ and all of his members. R3989:6
- A demonstration of divine power-to establish the faith of his servant. R2910:4, R1652:1

Burned with fire

- Representing the fiery trials to which the Lord's people are subject. R3989:6

Bush was not consumed

- Spiritual Israel must behold the Lord as the great light, that his justice is as a consuming fire; but that, through Christ, he grants us to see the light without being consumed thereby. R2910:5

5

Exodus 3:5 *And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*

Put off thy shoes

- Even Moses, the "meekest man in all the earth," needed from the Lord as his first instruction a lesson in humility. R3990:1

Is holy ground

- "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Psa 89:7) R2002:2

6

Exodus 3:6 *Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*

I am the God of

- This surely meant that Abraham, Isaac and Jacob were to be resurrected. PD32 R5611:4
- God reminded him of the special covenant which he had made with Abraham, Isaac and Jacob for an everlasting covenant, thus assuring Moses that God had not forgotten the good things which he had promised. R5261:5

Hid his face

- Moses covered his face in reverence. R5261:5

7

Exodus 3:7 *And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;*

Seen the affliction

- Just as he has seen the affliction of his people in all ages under the reign of sin. R3990:2

8

Exodus 3:8 *And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

I am come down

- Showing the relationship between the Lord's coming now and the gathering of the Church. R155:3*

To deliver them

- The Lord assures us, too, that he is both able and willing to grant deliverance at the appropriate time. R3990:2
- The deliverance did not take place immediately, nor did the deliverance of the Church take place immediately after the second advent of Christ. R155:3*

10

Exodus 3:10 *Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.*

Pharaoh

- Type of Satan. R5273:2, R5419:5; F458

Out of Egypt

- Satan's dominion of sin and death. R5643:1, R5273:1; F458

11

Exodus 3:11 *And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?*

Who am I

- All the people of God who would be useful and used in his service must learn this lesson: "Without me ye can do nothing." (John 15:5) R2910:2
- Moses was so distrustful of himself that even when called of the Lord he apologized, pleading his unfitness. He did not realize that he only then became fit. R5261:2
- His 40 years in Midian had taught Moses meekness and distrust of his ability. He felt the magnitude of the undertaking and of his own insufficiency. R5418:6, R1652:1, R2910:2

12

Exodus 3:12 *And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

I will be with thee

- The Lord assured Moses that he himself would be responsible. R5419:1, R5262:1
- Encouragement for every true servant of the Lord who humbly relies upon his promises while striving to walk in the ways of his appointment. R1652:1
- If God be for us, and if God be with us, who can prevail against us? (Rom. 8:31) R2910:1
- Like Moses, we must learn that it is not our work but God's work; not our power or ability but the divine power working in and through us. R2909:6

Brought forth the

- Moses was a great leader, as well as the meekest of men. SM379

Upon this mountain

- That very mountain, "the mount of God," to worship him there. R5262:1

14

Exodus 3:14 *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the*

children of Israel, I AM hath sent me unto you.

I AM THAT I AM

- These words signify the same as the name Jehovah-the self-existent one, the one who always exists. From the same root as "Jehovah." R3990:6, R5262:1, R1052:5*, R5217:3

15

Exodus 3:15 *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*

Thus shalt thou say

- Moses represented the entire priestly class and the tribe of Levi in his various functions as Mediator between God and the nation. R4390:1

17

Exodus 3:17 *And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.*

Bring you up out of

- Representing the call of God's children to come out from the world and to engage in his worship. T25

22

Exodus 3:22 *But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*

Shall borrow

- Shaal, asked, requested, begged. R1657:6, R2911:5, R3996:3

Exodus 4

1

Exodus 4:1 *And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.*

Will not believe me

- Moses was distrustful of his ability and was fearful and reluctant. R5419:1

2

Exodus 4:2 *And the LORD said unto him, What is that in thine hand? And he said, A rod.*

What Is that in thine hand?

- God can use our humblest talent to his praise. If, then, we would serve, we should look to see what we have in our hands. R5419:2

A rod

- Signifying divine authority. R4058:4
- A special manifestation of divine power and rule. R5419:5

3

Exodus 4:3 *And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.*

Became a serpent

- Symbolizing that all the evil there is in the world is the result of God's having let go of his rod of

authority temporarily. R4058:4

- Those things closest to us might become injurious except for God's power to overrule. R5419:2
- Antitype may be that the power of God may appear to be evil. Evil has seemed to triumph for these 6000 years. R5419:5

4

Exodus 4:4 *And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:*

Put forth his hand

- Typifying God's purpose to lay hold upon present evil conditions. R4058:4

It became a rod

- Typifying the re-establishment of divine authority. R4058:4
- Representing God's power to turn evil things into good things through the operation of faith. R2910:4, R5419:3
- From this we should realize that of ourselves we could accomplish nothing. R5419:2

6

Exodus 4:6 *And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.*

He put his hand

- Leprosy is a symbol of sin. Divine power was first manifested without sin or imperfection or blemish (in Jesus Christ); secondly, that the same divine power, hidden for a time, was afterward manifest in sin and imperfection (in his Body members) and thirdly, that the same divine power, hidden again for a time, will subsequently be manifest without sin (in the glorified Christ) R4059:2

7

Exodus 4:7 *And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.*

Was turned again

- By and by the Church is to be received into his bosom and "changed" in the first resurrection. R4059:3

As his other flesh

- Be used again of the Lord as his agent in stretching forth his rod and bringing forth the plagues, and delivering the residue of God's people. R4059:3

8

Exodus 4:8 *And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.*

Voice of the first sign

- Literature on the subject of "Why evil was permitted" has been circulated to the extent of millions of copies throughout the world ever since the year 1879. R4058:6

Voice of the latter sign

- The sign of the leprous hand-the "Millennial Dawn" series of volumes (later called "Studies in the Scriptures") the first of which was published in 1886. In these books the relationship between justification, sanctification and deliverance is distinctly shown. R4059:4

9

Exodus 4:9 *And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land : and the water*

which thou takest out of the river shall become blood upon the dry land .

Water of the river

- The truth, as contained in millions of pages of tracts, poured upon the symbolic earth, society, liberally on many lands and in many languages. R4059:6

Upon the dry land

- Typifying society. R4059:5

Shall become blood

- To society the truth seems repulsive, undesirable, bloody. They not only view the typical sacrifices as bloody but they resent the thought that the antitypical sacrifice for sins was the death (blood) of Christ. R4060:1

10

Exodus 4:10 *And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.*

I am not eloquent

- Moses was so meek that he could not realize that with divine help he would be successful. R5262:2

11

Exodus 4:11 *And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?*

Have not I

- He is the author of all life and indirectly our Creator. R2902:2

12

Exodus 4:12 *Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*

I will be with thy mouth

- So God declares to the humble ones now; that having no confidence in ourselves, we should have every confidence in God. R5262:4

16

Exodus 4:16 *And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*

And he

- Aaron represents the Royal Priesthood still in the flesh, still sacrificing. R4058:3

Be thy spokesman

- The Lord Jesus does not address himself to the true Israelites in person now, but through a mouthpiece. R4058:3

Unto the people

- All true Israelites. R4058:3

Be to him instead of God

- Moses was to be like God unto Aaron in that he would tell Aaron what he should say and do. Q498:5
- Moses, not Aaron, was the one competent for the great work because of his schooling. Aaron was his servant, or mouthpiece, speaking only as authorized by Moses in whom, because of his meekness, God was reposing the responsibility. R5262:4, R4537:1; PD32

21

Exodus 4:21 *And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.*

Harden his heart

- It was God's goodness that hardened Pharaoh. When the Lord relieved the people and the land from one plague, Pharaoh concluded that it was past and that perhaps no more would come; and so, step by step, God's mercy led him further and further in his hostility. F176; PD33 R2911:2, R4703:1

22

Exodus 4:22 *And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:*

Israel is my son

- "Out of Egypt have I called my son." R1681:6

26

Exodus 4:26 *So he let him go: then she said, A bloody husband thou art , because of the circumcision.*

The circumcision

- Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3

27

Exodus 4:27 *And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.*

Said to Aaron

- Representing the sacrificial work of Christ as the Priest. The sons of Aaron represented the Church. R4011:3

Into the wilderness

- The meeting of Moses and Aaron seems to symbolize the beginning of the Gospel age. R4011:3

To meet Moses

- Moses represented the future work of Christ as the leader and commander of the people. The Church was also typically represented in the body of Moses. R4011:3

Met him

- Aaron meeting Moses represents a company meeting Christ in the Kingdom. R82:2*

The mount of God

- Mount Horeb, one of the peaks of Mt. Sinai. R4011:3

Exodus 5

2

Exodus 5:2 *And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.*

And Pharaoh

- Supposed to have been Menephtah. R3994:2 Type of Satan. R5273:2, R5419:5; F458

I know not the LORD

- Moses was met with derision. It was a time of testing to the faith, not only of Moses and Aaron, but of all Israelites. R5263:6
- He considered the sun god of the Egyptians the powerful one. R5271:5

7

Exodus 5:7 *Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.*

Straw for themselves

- One of the cities built by the Hebrews that has been discovered is the Egyptian city of Pithom, discovered in 1883. It corroborates the Biblical narrative with increasingly inferior bricks being used

on upper courses. R3983:3

9

Exodus 5:9 *Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.*

More work

- Thus their tasks were practically doubled. But by these very bitter experiences the people were all the more prepared to welcome liberty. Similarly, we should appreciate the privilege of being set free from the power of sin and death and of being inducted into God's family. R5263:6

12

Exodus 5:12 *So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.*

The land of Egypt

- Satan's dominion of sin and death. R5643:1, R5273:1; F458

17

Exodus 5:17 *But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.*

He said, Ye are idle

- As some of the hard-hearted will doubtless say to the poor in the coming time of trouble. A336

Exodus 6

3

Exodus 6:3 *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.*

God Almighty

- Hebrew, El Shaddai. R1410:6 A mighty one-a general term, applied to Jehovah, to Jesus, to angels, and to men. R379:2, R421:3, R1410:3

My name JEHOVAH

- Jehovah is not a general name, like the word "god," but a proper name, the distinctive personal name of the Almighty Father. R1410:6
- In our common version its distinctiveness as a name is lost, being generally rendered, "the LORD." R338:3, R421:4
- The name Jehovah, like other proper names, should not be translated. R1410:6
- Jehovah means He who is, or He who will be. R1052:5*
- "Self-Existing One" or "The Immortal One." E40
- This name belongs only to the Father. E65; R379:5

4

Exodus 6:4 *And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.*

The land of Canaan

- Type of the heavenly rest. T25

5

Exodus 6:5 *And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.*

Keep in bondage

- Type of bondage of all men to sin and death. F458

13

Exodus 6:13 *And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.*

Children of Israel

- Type of all who ultimately become God's people. F458; R5641:1, R5870:1

Land of Egypt

- Satan's dominion of sin and death. R5643:1, R5273:1; F458

16

Exodus 6:16 *And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.*

Gershon

- "Refugees" or "Rescued"; type of those of mankind saved during the Millennial age. F129

And Kohath

- "Ally" or "Comrade"; type of the Ancient Worthies. F129

And Merari

- "Bitterness"; type of the Great Company, saved so as by fire, through bitter experiences. F129

18

Exodus 6:18 *And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.*

Amram

- "High people" or "Exalted people"; type of the Little Flock. F128

Exodus 7

1

Exodus 7:1 *And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.*

Made thee a god

- Elohim, mighty one, a name applied to Jehovah as well as to men. E68; R338:2, R421:3, R1410:3

3

Exodus 7:3 *And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.*

Harden Pharaoh's heart

- See comment on Exodus 4:21.

4

Exodus 7:4 *But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.*

By great judgments

- The plagues were doubtless a full compensation of justice upon the Egyptians. R5271:3

7

Exodus 7:7 *And Moses was fourscore years old, and Aaron fourscore and three years old, when they*

spake unto Pharaoh.

Fourscore

- The fourscore, or twice forty, would bring us to 1878 in the antitype when Christ spake to Pharaoh (the world) by an act, in restoring Israel to favor. R181:6*

9

Exodus 7:9 *When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.*

Shew a miracle

- These three signs signified certain truths which, in the present time, will be convincing to the Lord's true people. R2910:5

10

Exodus 7:10 *And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.*

Became a serpent

- Symbolizing that all the evil there is in the world is the result of God's having let go of his rod or authority temporarily. R4058:4

11

Exodus 7:11 *Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.*

Then Pharaoh

- Type of Satan. R5273:2, R5419:5, R2910:2; F458

And the sorcerers

- Sorcery, witchcraft and enchantments are manifestations of Satan and of demons for the delusion of mankind. R2110:2, R2189:3

Magicians

- Satan's mediums. R341:1* The names of these magicians are given to us in 2 Tim. 3:8, where it is stated that, as Jannes and Jambres resisted Moses, so certain ones today resist the message of God. R3994:5, R4060:2, R2189:3

Of Egypt

- Satan's dominion of sin and death. R5643:1, R5273:1; F458

12

Exodus 7:12 *For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.*

They became serpents

- Symbolizing the various views of the permission of evil which have been put forth by theologians of the past. R4060:4
- Perhaps in some way the power of God will appear to be evil. Somehow God will permit the world, under the power of Satan, to have an hour of triumph during a great time of trouble. R5419:5
- There are but two sources of occult power-divine and satanic. R5271:5
- The Egyptian plagues were miraculous from one standpoint; not so from another. R5271:2
- Duplicated under Satan's knowledge of natural laws. R1685:3
- Some have surmised that they performed a trick common in India by hypnotizing a serpent. We are not sure, however, that the magicians did not do more than this. R5271:5
- Satan's first agent was the serpent. R265:3
- The powers of darkness have liberty and ability to perform wonders of certain kinds under certain

circumstances. R2206:6

But Aaron's rod

- The correct view on the permission of evil is such that it quite swallows up all the suggestions and theories of the past. R4060:4

13

Exodus 7:13 *And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.*

And he hardened

- See comment on Exodus 4:21.

14

Exodus 7:14 *And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.*

The people

- In the antitype it will be the "groaning creation" that will be delivered. R2910:2

16

Exodus 7:16 *And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.*

Let my people go

- Representing the call of the Christian Church to come out from the world and to engage in his worship. T25

In the wilderness

- Condition of separation from the world. T70

20

Exodus 7:20 *And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.*

All the waters

- The first three plagues were common to all in Egypt. The next six plagues affected only the Egyptians. R5640:3, R5272:2
- The truth, as contained in millions of pages of tracts, poured upon the symbolic earth, society, liberally in many lands and in many languages. R4059:6

Were turned to blood

- Perhaps it resulted from the inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color. R3994:5, R5271:6
- To society the truth seems repulsive, undesirable, bloody. They resent even the thought that the sacrifice for sins was the blood of Christ. R4060:1 Almost as miraculous as the turning of water into wine by our Lord at Cana. R5271:6

24

Exodus 7:24 *And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.*

The Egyptians digged around

- The world (Christendom, Churchianity) seek for truth in various ways of their own. R4060:4

Exodus 8

5

Exodus 8:5 *And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.*

Cause frogs to come

- Vast numbers come to Egypt at times, but never in so great numbers as on this occasion. R5272:1

7

Exodus 8:7 *And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.*

And the magicians

- Sorcery, witchcraft and enchantments are manifestations of Satan and of demons for the delusion of mankind. R2110:2, R2189:3

With their enchantments

- Using Satan's knowledge of natural laws. R1685:3

Brought up frogs

- Satan and the fallen angels may be permitted some power in creating pests. Q265:4

8

Exodus 8:8 *Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.*

Intreat the LORD

- While Pharaoh's magicians duplicated the first two plagues, they were unable to take away the frogs. R5272:1

Take away the frogs

- The Egyptians worshipped the froghead goddess, Heka. Thus this plague was a special reproach and particularly severe because it was not lawful for Egyptians to kill frogs. R3994:6

16

Exodus 8:16 *And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.*

May become lice

- The Revised Version margin renders the word "lice" as sandflies, or fleas. R3994:6
- The word "lice" probably means "dust ticks." R5272:2

17

Exodus 8:17 *And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.*

Throughout all the land

- The miracle was producing these ticks in unusual numbers and places. R5272:2

18

Exodus 8:18 *And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.*

But they could not

- Doubtless, however, the fallen spirits have learned much since then and are probably now responsible for many of the plagues, pests and microbes afflicting plant and animal life. R2189:3

19

Exodus 8:19 *Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.*

The finger of God

- The first definition of a miracle. R3995:1

21

Exodus 8:21 *Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies , and also the ground whereon they are .*

Swarms of flies

- Or beetles, the Hebrew word signifies a mixture of various swarms of insects. R3995:1
- Gnats, mosquitoes, house flies and cattle flies. R5272:2
- These plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel age will end-the first three and the "seven last plagues." (Rev. 15:1) F175

23

Exodus 8:23 *And I will put a division between my people and thy people: to morrow shall this sign be.*

Put a division

- Both here and in Revelation the first three affected both Israel and Egypt, but the Israelites were exempted from the last seven. R3994:4
- In Revelation the first three plagues are called the woe trumpets and following them come the "seven last trumpets." R3994:4

27

Exodus 8:27 *We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.*

Three days' journey

- Nothing was said respecting their non-intention of returning, for they had the same right to depart as to come to Egypt. R2910:6

Exodus 9

3

Exodus 9:3 *Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.*

Grievous murrain

- A kind of epizootic or contagious fever affecting all domestic animals. R3995:1
- Murrain (from the Latin, morior, to die) a disease resembling the Russian epizootic. R5272:4
- See final comment on Exodus 8:21.

8

Exodus 9:8 *And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.*

Toward the heaven

- Possibly in allusion to the furnace of affliction through which the Hebrews had been passing, or

possibly in sarcastic imitation of the methods of Egyptian priests, who yearly offered sacrifices of burnt human bodies to Typhon, the god of evil, scattering the ashes thus in the air. R3995:2

9

Exodus 9:9 *And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.*

Shall be a boil

- See final comment on Exodus 8:21.

14

Exodus 9:14 *For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.*

All my plagues

- Typified the great time of trouble. R3994:4 In three groups of three each. In the first three, Aaron's rod was used; in the second three, the rod was not used; in the last three, Moses' rod was used. In the first three, there was full warning; in the second, less warning; in the third, no warning. R3994:3

16

Exodus 9:16 *And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.*

For this cause

- The ten plagues upon the Egyptians were manifestations of divine justice. OV93
- God did not approve of Pharaoh, but used him to show forth his own glory. Q501:5
- With a weaker man the Lord's power would have been less displayed. R3994:2

I raised thee up

- God has it in his own hand to set up or pull down rulers and he orders the matter with a view to the impressing of certain lessons. R3994:2
- Amongst the various heirs to the throne of Egypt, God so ordered that this particular Pharaoh should come to the throne because he possessed such obstinacy. F175; PD33 R5305:3
- God raised up to the throne a stubborn ruler so as to teach a great lesson respecting divine tenderness, gentleness and forgiveness, and that God's greatest blessing to mankind-a free will-may be perverted by Satan to work his greatest injury. R5263:3

18

Exodus 9:18 *Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.*

Very grievous hall

- See final comment on Exodus 8:21.

23

Exodus 9:23 *And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.*

Thunder and hail

- Both unusual in Egypt. R3995:2

And the fire

- Lightning. R3995:2
- Symbolic, signifying that God's indignation would burn against every one who is wicked. R5317:2

26

Exodus 9:26 *Only in the land of Goshen, where the children of Israel were , was there no hail.*

The land of Goshen

- The murrain (and later plagues) were kept from them in the land of Goshen, thus proving God's care. R5272:4

Was there no hail

- Similarly, the symbolic hail of the seventh plague of Revelation will smite down and subdue those only who are in opposition to it, and that for their good. R511:6

Exodus 10

4

Exodus 10:4 *Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:*

Bring the locusts

- Although immense swarms of locusts often come to Egypt from Nubia, this would be recognized as a plague because of its announcement and the exemption of the Hebrews. R3995:2
- Sometimes to a depth of 15 inches. R5272:4
- See final comment on Exodus 8:21.

21

Exodus 10:21 *And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.*

May be darkness

- Probably caused by dense sandstorms of fine sand, obscuring the light. R3995:3
- See final comment on Exodus 8:21.

Exodus 11

1

Exodus 11:1 *And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.*

One more plague

- See final comment on Exodus 8:21. It has been surmised that these 10 plagues upon Egypt began about July 1st and lasted until the following April, in all about 9 months. R2911:3, R5271:3, 6
- The last, or tenth plague, represents the bitter experiences of the world at the end of the present age. R2920:1

2

Exodus 11:2 *Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.*

Borrow

- Misleading translation of the Hebrew word shaal. The Israelites did not borrow, but asked for (as in R.V.) as just payment for past services. R1657:6, R2911:5, R3996:3

4

Exodus 11:4 *And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:*

About midnight

- The passing over took place in the night, representing this Gospel age. R3996:3, R4875:3, R4966:6, R5273:1; SM559; Q693:8; CR471; PD33

5

Exodus 11:5 *And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.*

Shall die

- The Egyptian first-born became a retribution for the Israelitish babes they had caused to be drowned in the Nile. R2911:4

6

Exodus 11:6 *And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.*

Throughout all the land

- The last, the tenth plague, was common to the entire land of Egypt, including the Israelites, except as they would show faith and obedience. R5640:3

10

Exodus 11:10 *And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.*

Would not let

- The plagues constitute a retribution against Egypt for their unjust oppression of Israel. R2911:2

Exodus 12

1

Exodus 12:1 *And the LORD spake unto Moses and Aaron in the land of Egypt, saying,*

In the land of Egypt

- Satan's dominion of sin and death. R5643:1, R5273:1; F458

2

Exodus 12:2 *This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

The beginning of months

- The Passover was the first feature of the Law given Israel as a typical people. R839:1
- The new year always began with the appearance of the first new moon after the spring equinox. R1289:3
- The new moon which came closest to the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. R5642:2, R3961:2
- The nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. R4127:2, R5191:2, R2270:3
- Knowing when to expect the equinox, the Elders of Israel accepted the appearance of the new moon whose full would be about the harvest time, and after the equinox. R2429:5

3

Exodus 12:3 *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:*

In the tenth day

- The choosing of the lamb on the tenth day foreshadowed our Lord Jesus' presenting himself to Israel at the close of his ministry as their king. R2918:2, R5191:4, R1289:4, R839:2, R465:5
- Showing that if Israel would be recognized as the Church of the first-born in the antitypical passover, they must accept Jesus then, five days before that Passover feast and four days before his crucifixion. R5191:4

A lamb

- Each lamb represented the Lamb of God which taketh away the sin of the world. (John 1:29) F460
- "Christ our Passover is sacrificed for us." (1 Cor. 5:7) F463

For an house

- Each house of Israel represented the household of faith, the Lord's new household. In celebrating the last Passover supper, which was to be kept by each family apart, the Lord met with his 12 apostles as a separate family—separate from all of their connections and his. F460, F589

5

Exodus 12:5 *Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:*

Lamb

- Paul tells us that Christ is our Passover lamb, slain for us. (1 Cor. 5:7) R4966:6
- Jesus, the Lamb of God-spotless, pure, holy, harmless, undefiled. R5273:5
- The man Christ Jesus was the antitype of the Passover lamb slain by the Israelites. R5847:1

Without blemish

- Showing the perfection and purity of Christ, our lamb. R211:5*, R1186:6

6

Exodus 12:6 *And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*

The fourteenth day

- The day in which the Paschal lamb was to be killed and eaten. R5191:4
- Foreshadowing the fact that, in God's plan, Jesus was to die at that time. R465:3
- The moon was at its full at the time of Christ's crucifixion. R2270:6, R5191:3
- The moon is the symbol of the Law covenant and of the people who were under it. Christ's crucifixion at the full of the moon, and the fact that the moon immediately began to wane, foreshadowed Israel's national decline. F481; R1289:3
- The 12, and sometimes 13, lunations symbolize the tribes of Israel. After the crucifixion it immediately began to wane, and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. R2270:6, R5191:3, R1289:3

Shall kill it

- The eating of the supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom that began each day in the evening. F462

In the evening

- See marginal reading. On the fourteenth day, between the evenings, between six p.m., where the day began, and the next six p.m., where it ended. R2918:2, R5191:3, R1289:4, R839:2, R465:3, R2115:5
- The Jews had two evenings, one from noon to 3 o'clock, and the other from 3 o'clock until sunset. It was between these two evenings that the Paschal lamb was to be slain, and so was Jesus, the antitype. R2953:5*

7

Exodus 12:7 *And they shall take of the blood, and strike it on the two side posts and on the upper door*

post of the houses, wherein they shall eat it.

Take of the blood

- A striking figure of giving "life for life"—the requirement of divine justice before the condemned could be justified. R1321:6*
- Not the eating of the unleavened wafers and roasted lamb, but because of the blood, they were passed over. R3454:2*

Strike it on the

- The striking was a symbol, commanded at the beginning. Q524:4
- The sprinkling of the lamb's blood symbolizes the imputation of the merit of the death of Jesus to the entire household of faith. R5640:5, R3959:5
- The sprinkling of the blood indicated that all of the household of faith must believe in the precious blood of Christ. SM561; PD33
- The sprinkling of the blood on the door-posts in the type implied public confession of the precious blood of the Lamb of God. SM561
- The sprinkling of the door-posts of the heart with his blood: "Having their hearts sprinkled from a consciousness of evil." (Heb. 10:22) F463

Of the houses

- Not merely upon the first-borns, but upon the house, indicating the household of faith. R5273:5

8

Exodus 12:8 *And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.*

They shall eat the flesh

- Jesus' sacrifice, the merit of his earthly perfection, was to be eaten, or appropriated, in the mind. R4703:4
- We each have appropriated his flesh, his human nature, which is sacrificed on our behalf. We are hoping to be passed over on account of the blood without and the lamb within, as members of the Church of the first-born. R4966:6
- As in the antitype, the Passover lamb was for their deliverance from Egypt, so our Lord delivers his people from Satan's yoke of bondage to sin. R5847:1
- The shedding of the blood gives life, but we need more—strength for the journey of life, through heavenly food. R1321:6* The eating of the lamb typified our appropriating justification from sin. SM562

In that night

- This entire Gospel age is the antitype of that night. R3996:3, R4875:3, R4996:6, R5273:1, R17:4; SM559; Q693:8; CR471; PD33
- The 6000 years in which sin and death have held sway are a night time. R5273:1

Unleavened bread

- Truth, in its purity. R208:1
- It symbolized the precious promises which come to us from the Heavenly Father through Christ. R2918:3, R4703:4
- Leaven is a type of sin, and the symbol declares that our Lord Jesus was free from sin. R5192:4; T98
- Symbolically, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc. F464; T98

With bitter herbs

- Bitter experiences and trials which the Lord prepares for us, and which help wean our affections from earthly things and give us increased appetite to feed upon the Lamb and the unleavened bread of truth. R5870:4, R4703:4, R2116:1, R208:1, R17:4; F460

10

Exodus 12:10 *And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*

Nothing of it remain

- Signifying that the privilege of participation in the Lord's sacrifice is confined to the Gospel age. R2116:4, R212:5*

11

Exodus 12:11 *And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.*

With your loins girded

- Loins girt about with truth. (Eph. 6:14) R212:2*

Shoes on your feet

- Your feet shod with the preparation of the gospel of peace. (Eph. 6:15) R212:2*

Staff in your hand

- As pilgrims and strangers. F461; R4703:2, R208:1
- Ready for the journey, with full expectancy that the Lord would make the Egyptians willing to let them go and that they would share in this calamity were it not for the blood upon the door-posts and lintels. R5640:3

Passover

- The term Passover signifies to pass by, or spare from an affliction. R1657:2

12

Exodus 12:12 *For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.*

This night

- Symbolizing this Gospel age, a time of darkness on the earth. R4875:3, R4966:6, R5273:1, R3996:3; SM559; Q693:8; CR471; PD33

Firstborn

- The first-born of Israel typified spirit begotten ones now saved from sin and death as the Church of the firstborn. R4966:6

The gods of Egypt

- The princes of Egypt, elohim. R1410:3

13

Exodus 12:13 *And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you , when I smite the land of Egypt.*

See the blood

- The blood of Christ must be ever recognized in our hearts and confessed, manifested, and declared outwardly to others. R3996:6

I will pass over you

- Faith in the precious blood is the only ground of acceptance with God. R3996:1
- The Passover lamb and its blood preserved, "passed over," the first-born ones only, typical of the Church of the first-borns. R4384:3

To destroy you

- Only the first-born were in danger, typifying that in the present time only the Church of the first-born

has sufficient knowledge to be in danger of the Second Death. R3995:5

14

Exodus 12:14 *And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

For a memorial

- The followers of Jesus are to celebrate the antitype yearly, as the Israelites had done, but now in remembrance of the reality and not of the type. R1657:5

Keep it a feast

- What Jesus commemorated was the killing of the Passover lamb and not the "Feast of the Passover" which followed it for seven days. R208:2
- It was not the intention of our Lord to commemorate the Feast of the Passover, which began the 15th of Nisan, but merely his death on the 14th. R1942:6
- Typical of both the deliverance of spiritual Israel from the bondage of sin and the ultimate deliverance of all who love righteousness from Satan's bondage by his complete overthrow during the Millennium. R2379:6

An ordinance for ever

- An event so widely observed for so long a time (more than 3300 years) must have a foundation in fact. R3959:2
- To be observed yearly as a memorial of God's goodness and because it typed a still greater blessing to come. R4703:2
- The Lord's Supper takes the place of the Passover supper as a Memorial of the antitype, a remembrance of the fulfillment of the antitypical Passover. F463

15

Exodus 12:15 *Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.*

Ye shall put away

- Anything containing leaven or putrefaction-bones, crusts, everything. So we must " put away the old leaven" of anger, malice, hatred, strife. R5193:3

Leaven

- Symbol of corruption, sin. R5192:4, R2399:6; F464; T98

16

Exodus 12:16 *And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.*

First day ... seventh day

- On the 15th day the Passover Feast began, lasting seven days, the first and seventh days observed as specially holy, as Sabbath days or "high" days. R2270:5, R5191:3

Holy convocation

- Some claim that the Jews had an abrupt beginning of weeks with the beginning of the Passover which was always counted a sabbath and the new start of a cycle. R2115:5

17

Exodus 12:17 *And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.*

Observe the feast

- By rejoicing in, and partaking of, the good things of God. R1800:3

18

Exodus 12:18 *In the first month , on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.*

The fourteenth day

- A picture of the passing over of the Church of the first-born. Q525:1

19

Exodus 12:19 *Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.*

No leaven

- A reminder (1) of the haste with which they fled, not having time to wait for the bread to rise; and (2) of their sufferings in Egypt, hence called "the bread of affliction" (Deut. 16:3) but (3) primarily to signify the putting away of sin. R1800:2, R5390:2
- Although no command to fast 40 days of " lenten season," those who voluntarily fast and pray will be blest according to their faith. R2116:4

22

Exodus 12:22 *And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.*

Bunch of hyssop

- Symbol of purging, cleansing. R1872:5; T109

None of you shall go out

- If any abide not under the covering of the blood of Christ he must surely perish. R1657:2, R131:5
- None of the nominal first-born shall be passed over and become members of the Church in glory except those who, during this night, abide under the blood. R2272:5

Until the morning

- And so the deliverance of spiritual Israel comes in the Millennial morning. "God shall help her, early in the morning." (Psa. 46:5, Margin) R2918:3

23

Exodus 12:23 *For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you .*

The blood

- Symbolizing the application of the merit of the death of Jesus to the entire household of faith. R3959:5, R5640:5
- By faith the merit of Jesus' sacrifice, his blood, is to be sprinkled on the door-posts of our hearts. R4703:4
- The blood sprinkled on the door-posts typed faith in the blood of Christ. PD33 SM561

Pass over the door

- The Passover night typified this Gospel age, during which the Church of the first-borns are to be specially saved. PD33 R4966:6

27

Exodus 12:27 *That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

The LORD'S passover

- The first feature of the Law. OV74, B47 Represented the death of Jesus and the passing over of his people during this age. Q525:3
- The passing over will be the resurrection. CR471

29

Exodus 12:29 *And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.*

The firstborn

- Only the first-borns, the Church of Christ, are now being passed over; only these are in danger of the destroying angel. R5870:2
- The special object in confining the plague to the first-born was to show that only the first-born of the Hebrews were spared or passed over. R3995:5

30

Exodus 12:30 *And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.*

Pharaoh

- Typifies Satan. R5273:2, R5419:5; F458

In the night

- The Gospel age is the antitype of that night. R3996:3, R4875:3, R4966:6, R5273:1; SM559; Q693:8; CR471; PD33

The Egyptians

- Typifying Satan's servants who have oppressed God's people during the night of sin and death. R5273:2, R5643:1, F458

31

Exodus 12:31 *And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.*

Get you forth

- As in the first exodus, so in the next exodus, apparently some pressure will suddenly be brought to bear upon the nations which will result favorably to Israel. D554

32

Exodus 12:32 *Also take your flocks and your herds, as ye have said, and be gone; and bless me also.*

And bless me also

- Doubtless representing a changed attitude at the close of the time of trouble of some who now oppress the poor. A336

35

Exodus 12:35 *And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:*

Borrowed

- Misleading translation of the Hebrew word shaal. The Israelites did not borrow, but asked for (as in R.V.) as just payment for past services. R1657:6, R2911:5, R3996:3

36

Exodus 12:36 *And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required . And they spoiled the Egyptians.*

So that they lent

- Gave. R2911:5

Spoiled the Egyptians

- This was quite proper anyway, as the equivalent of back pay due the Israelites. R2911:6

37

Exodus 12:37 *And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.*

About 600,000 on foot

- Possibly 600 groups, families or tents. R5277:2
- In a somewhat similar case, 400,000 Tartars left Russia under cover of a single night. R3997:1

40

Exodus 12:40 *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.*

Now the sojourning

- From the covenant with Abraham to the exodus. B46

Who dwelt In Egypt

- For a portion of the period, and who previous to that time sojourned in the loins of Abraham, Isaac and Jacob, even as Levi paid tithes to Melchizedec while yet in Abraham's loins. B47
- Not that they sojourned in Egypt 430 years, but the sojourning of the people who dwelt in Egypt was that many years. HG1O4:3

Was 430 years

- One-half of 430 years. R2482:2*
- The statements of Moses and Paul (Gal. 3:17) refer to precisely the same period, from the covenant with Abraham to the giving of the Law. B47; R2482:3*, R1980:2; HG44:2

41

Exodus 12:41 *And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.*

The selfsame day

- Illustrating the accuracy of Bible chronology. B48

All the hosts of the LORD

- During the night the Israelites were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. SM560

Went out

- Typifying the ultimate deliverance of the world. CR471

Egypt

- Satan's dominion of sin and death. R5643:1, R5273:1; F458

43

Exodus 12:43 *And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:*

This is the ordinance

- The beginning of the Law. B47; OV74

44

Exodus 12:44 *But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.*

When thou hast circumcised

- The Passover stood in a certain relation to circumcision, as the second sacrament of the Hebrew church. F484*

46

Exodus 12:46 *In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.*

In one house

- In other sacrifices, the body was cut into various pieces, showing Christ and the Church. Thus this represented Christ alone in his sacrifice. SM559

Break a bone thereof

- "A bone of him shall not be broken." R198:2

49

Exodus 12:49 *One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.*

Unto the stranger

- The Mosaic Law was 32 centuries ahead of its time. A50

Exodus 13

2

Exodus 13:2 *Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*

All the firstborn

- Afterwards these first-born ones were represented by the tribe of Levi. R1657:2
- Typifying the Church only; not our Lord Jesus. Q524:6

7

Exodus 13:7 *Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.*

There be leaven

- Symbol of corruption, sin. R5192:4, R2022:4, R2635:1; F464; T98

10

Exodus 13:10 *Thou shalt therefore keep this ordinance in his season from year to year.*

Year to year

- Our Lord altered the manner, but not the time; and, as he has not altered the time, we dare not. It is our privilege to observe the anniversary. R803:2

12

Exodus 13:12 *That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.*

That openeth the matrix

- In conformity with this, the mother of Jesus presented him in consecration. Q757:5

15

Exodus 13:15 *And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.*

All the firstborn

- Only the first-born was in danger, typifying that in the present time only the Church of the first-born has sufficient knowledge to be in danger of Second Death. R3995:5

16

Exodus 13:16 *And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.*

Frontlets

- A phylactery, a little square leather box, containing four passages of Scripture. R4053:1

18

Exodus 13:18 *But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.*

Way of the wilderness

- The best of three roads for them, leading through the wild mountain regions of Sinai. R5277:3

Went up harnessed

- In military order, either five abreast or in five companies. R2919:2

19

Exodus 13:19 *And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.*

The bones of Joseph

- Israel hoped for a resurrection from the tomb and hence they were particular in caring for the corpses of their dead. R2601:6

21

Exodus 13:21 *And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

Pillar of a cloud

- Shielding us from the things that would be too trying for us. R4029:6
- Affording them a measure of shelter from the heat of the sun. R3997:2
- The Lord's providences guide us and shelter us from the heat of persecution. R3997:3

To lead them the way

- The leading of divine providence is ours until we pass over Jordan into heavenly Canaan. R3997:3
- Only when they finally crossed Jordan into Canaan was this phenomenon discontinued. R3997:2

A pillar of fire

- Enlightenment in darkness and God's keeping, protecting power. R4029:6

To give them light

- At other times, the Lord's providences enlighten us in dark seasons. R3997:3

Exodus 14

2

Exodus 14:2 *Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.*

That they turn

- This turn was perhaps necessary because of the great wall of Egypt, somewhat similar to the great wall of China, and the route taken was more favorable for pasturage, etc. R2919:2
- From northeast to south; mis-interpreted by the Egyptians as becoming entangled in the land. R3997:4

And the sea

- The Bitter Lakes, which lengthen out the northernmost tongue of the Red Sea. R3997:4

3

Exodus 14:3 *For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.*

They are entangled

- They are lost. R3997:4

Shut them In

- Having passed between two mountain ranges, up against the northern arm of the Red Sea, they had gone into a pen from which there was no escape. R5277:5

4

Exodus 14:4 *And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.*

Harden Pharaoh's heart

- See comment on Exodus 4:21

8

Exodus 14:8 *And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.*

Of Pharaoh

- Type of Satan. R5273:2, R5419:5; F458

Of Egypt

- Satan's dominion of sin and death. R5643:1, R5273:1; F458

And he pursued

- The powers that be may possibly concede for a time the demands of the weak and helpless and then attempt their recapture under selfishness, and through a Red Sea of trouble the Lord will administer a final chastisement. R2920:1

Children of Israel

- Type of all who ultimately become God's people. F458; R5641:1, R5870:1

9

Exodus 14:9 *But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.*

But the Egyptians

- Typifying Satan's servants who have oppressed God's people. R5273:2, R5641:3; F458

All the horses

- Symbolic of false doctrines. C316

And chariots

- Symbolic of worldly organizations. C316

And his horsemen

- Symbolic of the great leaders in false doctrines. C316
- Symbolic of fallen angels and men. F458

By the sea

- The Red Sea, representing the Second Death. F459

13

Exodus 14:13 *And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.*

Stand still and see

- The duty of God's people toward the perplexing questions of the present time. A342
- Sometimes we come to the very end of all human possibilities. Then, and not till then, should we apply these words of Moses to ourselves. R5278:4

15

Exodus 14:15 *And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:*

Go forward

- There is a time to pray and also a time to act. R2919:4
- In giving and obeying this command faith was demonstrated. Does not the Lord sometimes allow adversities and oppositions to hedge us in? This is the time to hearken to his voice and, in faith, go forward. R3997:6

16

Exodus 14:16 *But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.*

Go on dry ground

- On a sand bar. R3998:2, R4623:5, R5277:6, R2919:5

Midst of the sea

- The water at the upper end of the Red Sea is at no great depth, so that at times, when the tide is low, cavalry have forded it—for instance, Napoleon. R3998:1, R2919:6

19

Exodus 14:19 *And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:*

The angel of God

- Not always a being; sometimes signifying the exercise of divine power in connection with human affairs. R5278:1

Cloud

- An evidence of the Lord's special care over them, a great aid to their faith, discontinued when they crossed Jordan into Canaan. R3997:2

20

Exodus 14:20 *And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them , but it gave light by night to these : so that the one came not near the other all the*

night.

A cloud

- From the world's standpoint, very dark; from our standpoint, the healing rays of the sun. R577:2

And darkness

- Josephus and other outside narratives declare that it rained, thundered and lightened appallingly. R2919:5

But it gave light

- Matters appear differently from different standpoints. Since the storm is to scatter the powers of darkness, the sooner it comes the better. R577:2

22

Exodus 14:22 *And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.*

Children of Israel

- Type of all who ultimately become God's people. F458, R5641:1, R5870:1

A wall

- A barricade, protection, shield. R3998:3, R4623:5, R5278:1

24

Exodus 14:24 *And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,*

Host of the Egyptians

- Typifying Satan's servants who have oppressed God's people. R5273:2, R5641:2; F458

27

Exodus 14:27 *And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.*

Overthrew the Egyptians

- At the end of the Millennial age Satan and all who are on his side will be forever destroyed. R3999:4

Midst of the sea

- A reversal of the wind would cause the return of the waters. R4623:5
- The present enslaving agencies will be overthrown by anarchy, in the great time of trouble, now near. R1657:5

28

Exodus 14:28 *And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.*

The waters returned

- Opposite Suez, the tide rises eight to nine feet when aided by strong winds, returning with unusual suddenness and power after the ebb. R3998:3*

The host of Pharaoh

- Representing all who eventually will go into Second Death. R5870:1

29

Exodus 14:29 *But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.*

Children of Israel

- Type of all who ultimately become God's people. F458, R5641:1, R5870:1

Dry land

- On a sand bar. R3998:2, R4623:5

Midst of the sea

- Possibly two miles across. R3998:2

Were a wall

- In its broadest sense merely signifies a barricade, protection, shield. R3998:3, R4623:5, R5278:1

30

Exodus 14:30 *Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.*

The LORD saved

- Picturing the deliverance of all the obedient after the plagues. (Rev. 16) R1657:3

Exodus 15

1

Exodus 15:1 *Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.*

Then sang Moses

- This song, typifying the song of deliverance referred to in the book of Revelation as "the song of Moses and the Lamb," is noted by scholars as containing an intermingling of Egyptian words. R3998:6

This song unto the LORD

- Singing songs of praise, one of the most interesting and profitable methods of worship, is acceptable only when it represents true heart sentiments. R5278:2

I will sing

- "If I do not remember thee, let my tongue cleave to the roof of my mouth." (Psa. 137:6) R2031:5

2

Exodus 15:2 *The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.*

The LORD

- Not by any human might. R2934:4

Become my salvation

- Already, for we have already passed from death unto life and have the witness of this in the holy Spirit. R2934:4

3

Exodus 15:3 *The LORD is a man of war: the LORD is his name.*

Is a man of war

- When he rises up to judgment against the nations. D549

8

Exodus 15:8 *And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.*

And with the blast

- Ruach, spirit, invisible power or influence. E174

10

Exodus 15:10 *Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.*

Blow with thy wind

- Ruach, spirit, invisible power or influence. E174

11

Exodus 15:11 *Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?*

Among the gods

- El , mighty ones. E67; R296:2

20

Exodus 15:20 *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.*

With dances

- With bodies swaying and feet moving rhythmically. R5278:2

22

Exodus 15:22 *So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.*

They went three days

- Typifying the last part of the fifth, all of the sixth, and the early part of the seventh thousand-year days, the period of Israel's disfavor. R3037:5

23

Exodus 15:23 *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.*

The waters of Marah

- Similarly the Law, while good in many respects, had certain condemnatory qualities which hindered it from giving refreshment and life everlasting. R4010:5
- From the Arabic, marra, to be bitter. R351:2*, R491:2*

They were bitter

- The promise of life, represented by the water, was poisoned by sin. R4010:6
- The spiritual Israelite is not long out of Egypt before he is permitted to have trying experiences; and in seeking refreshment he perhaps finds bitter disappointments. R3035:6, R5278:5
- During the Dark Ages the water of life became brackish and impure. R4603:1

24

Exodus 15:24 *And the people murmured against Moses, saying, What shall we drink?*

Against Moses

- Typifying the Christ, Head and Body, the Mediator of the New covenant. R4010:6

25

Exodus 15:25 *And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,*

And he

- Moses, type of Christ. D630; A79; B255

A tree

- Representing the cross of Christ. "Cursed is every one that hangeth on a tree." (Gal. 3:13) R4010:6
- The great doctrine of the ransom. R4603:1

Were made sweet

- Since the truth of the ransom has purified the message of the Dark Ages we can partake of it with refreshment. R4603:1; Q454:1
- Typifying conditions during the Millennial age. F631
- The Lord can make our bitter experiences sweet. R3035:6

26

Exodus 15:26 *And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.*

None of these diseases

- Not the case with the New Creation. Their real interests and their physical interests are often opposites. F631

That healeth thee

- From the very beginning of Messiah's reign God's blessings will begin to come to the world, and correspondingly the curse will fade away. R5780:1

27

Exodus 15:27 *And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.*

They came to Elim

- The Lord provides seasons of rest and refreshment by the Christian's way. R3035:6
- God's spiritual Israelites are not tried above what they are able to bear. R5278:6

Twelve wells of water

- Typifying the 12 apostles. R4011:2

Threescore and ten palms

- Typifying the 70 whom our Lord commissioned, whose ministries typified the public services of the Gospel age. R4011:2

Exodus 16

1

Exodus 16:1 *And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.*

Wilderness of Sin

- Typical of the Christian journey through the wilderness of sin to the heavenly Canaan. A221

3

Exodus 16:3 *And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.*

The flesh pots

- The world's theories. R5307:1

Bread to the full

- How apt are all to remember the pleasures of the sinful condition and to forget its burdens and disappointments. R3036:3

With hunger

- Having learned of their need they were able to appreciate the provision and its miraculous source. So with spiritual Israelites, they are permitted to feel their needs, and to ask, that they may receive. R3036:1

7

Exodus 16:7 *And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?*

What are we

- Spiritual Israelites are to keep in mind that the real leader is the Lord and not men. R3036:2

13

Exodus 16:13 *And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.*

Quails came up

- In the spring. They often come in great flocks and, wearied with their long flight across the water, fly low, and thus are easily caught. R4012:3, R3036:4
- Corresponding to the invasion of Darwinism among God's people. Evolution gives the people worldly doctrines for religious food. R5267:3*

14

Exodus 16:14 *And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.*

A small round thing

- Evidently deposited in, or from, the dew by some power of God working in harmony with the natural laws of chemistry not yet thoroughly understood. R3036:4

15

Exodus 16:15 *And when the children of Israel saw it , they said one to another, It is manna: for they wist not what it was . And Moses said unto them, This is the bread which the LORD hath given you to eat.*

It is manna

- Nothing of the kind was known to the Israelites, and they asked, "What is it?" and this became its name—"What is it?"—or, "that manna." R5279:4
- A symbol of our Lord's flesh, the bread from heaven. B130; T122; R2579:4
- The grains were small and white, required painstaking labor to gather, and had to be boiled or baked before using. R3036:4

16

Exodus 16:16 *This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.*

Gather of it

- To obtain the bread from heaven requires some effort on the part of him who would partake. R3036:6, R5279:4

21

Exodus 16:21 *And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.*

Every morning

- So it will be necessary for the world ever to seek supplies of life and grace if they would live everlastingly. T123
- Our own supply of grace in Christ needs to be gathered daily; it will not keep over for succeeding days. R4012:5

23

Exodus 16:23 *And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day , and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.*

To morrow is the rest

- That the Sabbath was something new to the Israelites is evident by its explanation to them. R971:6

The holy sabbath

- Type of the Millennial age. B40
- There was no mention of the keeping of a sabbath prior to Israel's arriving at the Wilderness of Sin, of which Mt. Sinai is the center. R3039:2
- Inaugurated as a memorial of their deliverance from Egyptian bondage, in which they had no rest from their taskmasters. R1731:2
- The Sabbath day was instituted about two weeks before the formal giving of the Law. R1731:2

31

Exodus 16:31 *And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.*

Wafers made with honey

- Suggesting that the wafers on the Day of Atonement may have had a mixture of honey; but the prohibition of the burning of honey may imply otherwise. R4045:4

33

Exodus 16:33 *And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.*

To be kept

- Symbolizing that our Lord's flesh did not see corruption and is possibly preserved as an everlasting testimony of infinite love and perfect obedience. B130
- Illustrating the immortal, incorruptible condition promised to all members of the Church. "To him that overcometh will I grant to eat of the hidden manna." (Rev. 2:17) T122

34

Exodus 16:34 *As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.*

To be kept

- In the Ark of the covenant. T121

35

Exodus 16:35 *And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.*

Forty years

- Just as at the first advent they rejected him who was the antitype of Moses and Aaron and therefore did not enter into rest; instead, another long and wearisome journey in the wilderness for nearly 1900 years. R3064:4

The land of Canaan

- Representing the Millennial Kingdom condition. R3064:3
- Representing the rest promised to God's children who hear his call: "Come unto me, and I will give you rest." (Matt. 11:28) Have we the faith to enter in? T25

Exodus 17

6

Exodus 17:6 *Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*

Smite the rock

- The rock was a picture of Christ-who was smitten that the water of life might flow from Jesus for all of Adam's race who would become Israelites indeed. R5957:3, R5285:1; PD34
- As the waters of that rock followed the Israelites, so God's favor, through Christ, refreshes his people throughout their wilderness journey. R5285:2
- Here by the Lord's direction. The second time (Num. 20:2-12) he was to "speak to the rock," but instead he smote the rock a second time. R3077:3
- Christ is smitten but once for our sins. If, for a reason, the waters stop, the Rock should be invoked, in the name of the Lord, to start gushing anew. R3077:4

8

Exodus 17:8 *Then came Amalek, and fought with Israel in Rephidim.*

Came Amalek and fought

- As one branch of Esau's family, they were related to the Israelites and to the Arabs of today. R4207:2
- The Amalekites, a warlike people, considered the coming of Israel as an invasion of their country and attacked them in battle. R5285:2
- Similarly, spiritual Israelites have conflicts with the world, the flesh and the devil. R5285:2

With Israel

- A people used to peaceful pursuits would naturally be at a disadvantage in conflict with such opposition. R5285:2

11

Exodus 17:11 *And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.*

When Moses

- The antitypical Moses is the antitypical Mediator, Christ. R2681:6

Held up in his hand

- In prayer to God for the people. R5285:2

Israel prevailed

- God thus indicated that Moses was the advocate of Israel, and that without him they could do nothing. We, too, have an advocate. R5285:2
- In the antitype, spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance-the world, the flesh, and the devil. R5285:2

Amalek prevailed

- When Moses ceased to pray the Amalekites were the victors—showing our dependence on Christ.

R5285:2

13

Exodus 17:13 *And Joshua discomfited Amalek and his people with the edge of the sword.*

And Joshua

- Type of the "great deliverer, " Christ. A79

Amalek

- Symbolizing the wilful sinners of the Millennial age. F174

14

Exodus 17:14 *And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.*

In a book

- The first definite information with reference to the Sacred Writings, later preserved in the side of the Ark. R1145:3

15

Exodus 17:15 *And Moses built an altar, and called the name of it Jehovahnissi:*

Jehovah-nissi

- Banner of Jehovah. E43

Exodus 18

13

Exodus 18:13 *And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.*

Moses sat to judge

- Showing that the word "judgment" includes the thought of a trial and a righteous decision based upon that trial. R568:6

18

Exodus 18:18 *Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.*

Too heavy for thee

- Moses, instead of being a designing politician, was really the overworked servant of the people. A47

19

Exodus 18:19 *Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:*

Give thee counsel

- Jethro's counsel became the basis of the English and American constitutions, governments "of the people, by the people, for the people." R3037:3

24

Exodus 18:24 *So Moses hearkened to the voice of his father in law, and did all that he had said.*

So Moses hearkened

- God sometimes uses outsiders to instruct his people in some things: wise is the man or woman humble enough to receive such instruction properly. R3037:2

25

Exodus 18:25 *And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.*

Made them heads

- During nearly a year at Mt. Sinai, Israel was transformed from a horde of unorganized emigrants into a powerful nation with covenant relationship with God. R4037:1

Exodus 19

5

Exodus 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*

If ye will

- Are you (Israel) ready now to enter into a covenant of full consecration to do my will? R5285:4
- Its commands had nothing to do with any nation but Israel, then or since; nor are they applicable now to spiritual Israel. R4013:3

Obey my voice

- It was God's object in making the Law covenant to prove to Israel their own imperfection and inability to live in harmony with God. R282:3

Keep my covenant

- The measure of a perfect man's ability. QV428:6
- If Israel should keep perfectly the Ten Commandments they would thereby demonstrate that they were perfect men, worthy of everlasting life. R5286:2, R4902:3, R5292:2, R5732:5
- The Law covenant was an addition to the Abrahamic covenant and was typical. R5301:5
- The mediation (through Moses) of the old Law covenant brought Israel into typical relationship to God; the mediation (through Christ) of the New Law covenant will bring all mankind into actual covenant relationship. R5292:2
- The time not having come for the development of the great Mediator, God made a typical arrangement with the nation of Israel. R4902:3
- It is not the Law that was important, since God always had a law over his creatures; but the covenant, according to which they were to be treated as servants, not sinners, if faithful to its requirements. R1724:4
- None actuated by love have any desire to violate the law of commandments. R543:2
- The Christian's responsibility is transferred from the Father to our Lord Jesus. Hence he is no longer under Jehovah's Law given at Sinai, but now "under law to Christ." (1 Cor. 9:21) R542:6

A peculiar treasure

- For more than 18 centuries God's dealings were with this people exclusively. "Ye only have I known of all the families of the earth." (Amos 3:2) Q792:4
- Obedience would qualify them to be the seed of Abraham to bless the world. R5732:5

6

Exodus 19:6 *And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

Kingdom of priests

- Type of the Royal Priesthood, the Holy Nation, the Church. B246, CR485
- God's favor to natural Israel was because they were the seed of Abraham; not because they were holier than others. R5917:3
- Israel was first invited to be the antitypical Royal Priesthood. R5532:6

- Israel knew they were the favored seed of Abraham, the natural heirs of the promises. R5285:4

An holy nation

- Separated from other nations for a particular purpose, and therefore to enjoy certain special favors. A71

8

Exodus 19:8 *And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.*

All the people

- The entire nation was a consecrated people. R1742:6

All that

- Jesus explained it to mean to love God with all the heart, mind, soul and strength, and one's neighbor as one's self. PD35
- To do justice to your neighbor as you wish your neighbor to do justice to you is the essence of the Law. (Matt. 7:12) SM352

We will do

- We agree to keep your Law and you agree to give us life. R4696:2
- The Law said, Obey! and he who fails in one point is guilty of all. R614:5
- The faithful among them, who earnestly endeavored in their weakness to keep this covenant, will, in the Millennial age, be "princes in all the earth." (Psa. 45:16) B207
- The Ten Commandments demand absolute perfection of thought and deed for their fulfillment. R543:2
- They saw only the outward aspect and not the spirit of the Law. R4013:2
- It did not seem to occur to Israel that they might not be able to obey the Law perfectly. R1724:5
- God was bound to give Israel eternal life if they would keep that Law. R4902:3
- Alas for poor humanity's self-confidence; that which they thought would gain life emphatically condemned all under it to death. R454:6
- No fallen human being could possibly keep the letter of the Law, but God dealt with the Israelites as though they could. Their sacrifices were typical. OV428
- It served them well as a servant to bring them to Christ. R1724:5

10

Exodus 19:10 *And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,*

Said unto Moses

- Type of Christ, Head and Body. R3037:5; D630

Unto the people

- All those of mankind desirous of entering covenant relationship with God. R3037:5

11

Exodus 19:11 *And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.*

For the third day

- The three days of purification represent the Gospel age. Our Lord's first advent occurred early on the fifth thousand-year day, the sixth day has passed, and we are now in the morning of the seventh or "Millennial" day. R3037:5
- The New Law covenant will be made during the Millennial day-the Jewish "day" and Gospel "day" being preparatory. R4570:3*

Upon mount Sinai

- Type of the Kingdom of God. R3037:6, R4037:5; D630

12

Exodus 19:12 *And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:*

Shalt set bounds

- During the two thousand-year days just past, God, through Christ, has been marking out the bounds of the Kingdom class: who might and might not come into the Kingdom. R3037:6

Take heed

- "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Psa. 89:7) R2002:2

Touch the border

- Our God is a consuming fire to all who attempt to approach him except through Christ. R2035:6

Surely put to death

- How can we escape if we disregard the voice of the great Mediator of the New covenant, and the remarkable circumstances which now accompany its establishment. R5990:4

13

Exodus 19:13 *There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.*

Whether it be beast

- The Hebrew used the word "hands" for beast as well as for man. The Hebrew word for hand, yad, is rendered "paw" in (1 Sam. 17:37) R3044:5

15

Exodus 19:15 *And he said unto the people, Be ready against the third day: come not at your wives.*

Be ready

- Typifying still greater purifying of all who accept the New covenant. R2022:5

16

Exodus 19:16 *And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.*

Thunders

- Only a typical representation of the greater glory of the New-covenant—"the glory that excelleth." (2 Cor. 3:9, 10) R1404:6
- Thunder tones of judgment that "call the earth from the rising of the sun until the going down thereof." (Psa. 50:1) R5990:4, R1914:4

And lightnings

- Lightning flashes of truth and righteousness. R1914:4, R5990:4
- Frequent flashes of light from the storm clouds surrounding the invisible presence of our King in the daily press illuminate the principles of the Word of God. R1913:3

A thick cloud

- Symbol of the time of trouble. D630; R3037:5, R5990:1, R1914:4

Voice of the trumpet

- Type of the Seventh Trumpet of liberty. D630; B148

17

Exodus 19:17 *And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.*

To meet with God

- There was no priestly intervention. A55

18

Exodus 19:18 *And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*

Smoke of a furnace

- Symbol of the time of trouble. D630; C146

Quaked greatly

- Typifying the fearful sights, terrifying sounds, in the end of this age. D630; R5990:1
- Not only the earth (society) and the mountains (kingdoms) but the heavens also (ecclesiastical powers) so that only the unshakable principles of truth and righteousness may endure. R1914:5

20

Exodus 19:20 *And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.*

And Moses

- Type of The Christ, Head and Body. D630; A79; B255

Went up

- Glorified. D630
- So the entire Church must go into the mountain (Kingdom) with Christ. OV286

21

Exodus 19:21 *And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.*

Many of them perish

- It is just as impossible for men to see the unveiled qlory of the Lord Jesus as it is for them to behold Jehovah. B131

25

Exodus 19:25 *So Moses went down unto the people, and spake unto them.*

Spake unto them

- The Reformers recognized the difference between Moses as a prophet and as a law-giver; maintaining that as law-giver his authority extended only over Israel. R976:2

Exodus 20

1

Exodus 20:1 *And God spake all these words, saying,*

God spake all these words

- The first tables of the Law were prepared and written by the Lord himself. This represents how man in his creation was a perfect image of his Creator. R5298:6
- God's original law to man was given in Eden, written in Adam's heart, in the sense that he was created in the divine image. R5286:3
- The Decalogue has a depth of meaning not seen until Jesus "magnified the law and made it

honorable." (Isa. 42:21) R5286:2

- Jesus gave the Law to Moses as the representative of the Father. R5622:5
- The Law given at Sinai has been the basis of all laws since. SM380

2

Exodus 20:2 *I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Which have brought thee

- Showing that the Ten Commandments were given only to Israel after the flesh. R1726:5, R971:4

3

Exodus 20:3 *Thou shalt have no other gods before me.*

Thou shalt

- The Decalogue is a brief synopsis of the whole Law. A45 Neither the angelic sons nor the New Creation are under the Sinaitic Law, or need it. F365

No other gods before me

- Mighty ones, my equals. E40
- God shall have first place in the human heart. Any division of the heart or strength or mind or soul violates this commandment. R5286:3
- We shall not permit wealth or anything else to take away our minds from the Lord. R5094:5
- Idolizing husbands, wives or wealth is idolatry. R5071:5, R4014:4

4

Exodus 20:4 *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*

Any graven image

- God would not have any symbols before his people, but have them worship him in spirit and in truth. R5627:3, R3038:2, R5298:1
- With spiritual Israel even fathers, mothers, wives and children might take the place of the Lord in our affections, as well as idols of wealth, social and personal ambition, etc. R3038:2, R3753:3

Under the earth

- Not subterranean waters, but the seas which are below the level of the "dry land" called the earth. R1813:2

5

Exodus 20:5 *Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

Bow down thyself to them

- Shaw-kaw, worship. Not a prohibition of reverence to the honorable, but against image worship or worship of any rival gods. E73
- The Jews did not err in doing reverence (shaw-kaw) to angels who came in Jehovah's name. B73

Am a jealous God

- Who wants all of our affections, confidence and trust. This is for our good and is not selfishness on his part. R3038:3, R4789:2
- God's jealousy is just and is sure to bring to the sinner a just punishment. R4789:2
- The impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject. R4789:2

Upon the children

- Does not represent anger, bitterness, resentment, selfishness, but the law of nature, under which, in wisdom, God has placed humanity. R3038:3-4
- The doctrine of the ransom is linked to the doctrine that condemnation passed to Adam's posterity through the channel of natural birth. R2668:2

Unto the third and fourth

- Contrary to Darwin, deviations from the species prototype are corrected in the course of three generations—N. Y Times. R4859:6*

7

Exodus 20:7 *Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*

Not take the name

- This command was given to Israel only, who had come into relationship with God through the Law covenant. Many of the Jews tried very hard outwardly to keep the Ten Commandments. R5404:2
- Although this commandment was not given to spiritual Israel, the spirit of it applies to us. Let us, therefore, walk circumspectly, that we bring no dishonor to that hallowed name, but honor it in our every thought and deed. R5404:6, R4014:5, R3038:5, R1527:6

In vain

- Lightly, frivolously, or in any other than a sacred or reverential manner. R3038:5, R1527:3
- "Thou desirest truth in the inward parts." (Psa. 51:6) "Let every one that nameth the name of Christ (Jehovah's representative) depart from iniquity." (2 Tim. 2:19) R1527:3

8

Exodus 20:8 *Remember the sabbath day, to keep it holy.*

The sabbath day

- The fourth commandment was never given to the Church. R5072:1
- A higher thought than that of physical rest is given to the Church. The seventh day typifies the rest of faith for the people of God. R5071:6, R5360:1, R4015:1, R1499:4
- Typically, the thousand-year day, the Millennial age. Then humanity will be at rest from Satan and from sin. R5071:6, R5640:5, R1499:4, R91:6*; B40; Q607:4
- We should neither consider ourselves under Mosaic Law nor repudiate the Sabbath entirely. R3752:2
- Spiritual Israel keeps Sabbath every day-resting in the finished work of God, resting from our own endeavors to justify ourselves. R3753:4
- Let our homes be the most quiet, let no sound of labor or worldly pleasure be heard on the appointed day of rest. R3753:6

Keep it holy

- As a day of rest, and no more. R4995:3
- Whoever abides in Christ is a sabbath-keeper. R5071:6

10

Exodus 20:10 *But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:*

The seventh day

- Not the first day. If this commandment is binding at all it is binding as stated and cannot be changed. R1727:2
- The prominence of the seventh day holds good in the week of creation, the ordinary week and the week of thousands. R91:5*
- No matter how the first day of the week, Sunday, was originally set apart as sacred, it contains a great

blessing. R2534:5, R2535:1

- We advocate observance of Sunday because: (1) we would not wish to see it fall into disuse; (2) we would not lead others to violate less-enlightened consciences; and (3) to maintain proper religious influence with neighbors. R2535:4, R3753:5
- Typified a coming blessing to spiritual Israel. OV250
- The Christian's rest is not of one day, but of all; well-illustrated in the seventh day which typified it, for seven is the symbol of completeness. R543:6

Not do any work

- It does not say to cease from ordinary work and engage in religious work; but prohibits all kinds of work. R1727:1, R971:5
- As soon as we begin to believe we begin to enter into this rest which need never end. "We which have believed do enter into rest." (Heb. 4:3) R3753:4
- This rest was merely typical and prophetic of the coming restitution peace and blessing. OV118
- Our rest in the Lord is as complete as is our belief in him. He who believes fully, rests fully; he who only believes partially, rests but partially. R2534:4
- While never losing sight of his real sabbaths, the spiritual Israelite nevertheless should avail himself of any arrangements of nominal Christendom favorable to his spiritual resting. R2534:5
- While chiefly a type, experience proves that such a rest is necessary from the physical standpoint. R2534:6

11

Exodus 20:11 *For in six days the LORD made heaven and earth, the sea, and all that in them is , and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

The LORD made

- Not creation but preparation for use. R300:1*

Rested the seventh day

- Letting humanity measurably take its own course in sin, leaving all the work of restitution to be accomplished by Christ in his reign. R975:4
- Because in his plan everything was fully arranged for—"the works were finished from the foundation of the world." (Heb. 4:3) R975:4
- But it does not follow that God's rest day was a 24-hour day, nor that he rested in the same sense as the Israelites were commanded. R1731:3
- Jesus said, "The Father worketh hitherto, and (now) I work." (John 5:17) R975:4
- A higher thought than that of physical rest is given the Church. The seventh day typifies the rest of faith for the people of God. R5071:6, R5360:1, R4015:1

Blessed the sabbath day

- Type of the greater sabbath-the heavenly. Q759:3

12

Exodus 20:12 *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

Honour thy father

- Although always deserving of consideration from their children, the degree of respect must depend upon the character of the parent to some extent. R5287:3
- The parents are, in the divine arrangement, the priests of God in respect to their children. R5287:5
- Sunday Schools may weaken the respect of the children for the parents and may release the parents from an appreciation of their responsibilities toward their children. R5287:5
- Extending beyond the childhood obligation to obey, the duty of honoring parents extends from the cradle to the grave. R2024:3

- Absalom is a distinguished example of dishonor to a father, and the resultant cuffing off in the prime of life. R3262:1
- If our forefathers were monkeys, as so many now teach, why should we have much honor or respect for them? R4019:3
- To the spiritual Israelite, this would mean our Father in heaven. R4019:3, R3044:6

And thy mother

- Showing that man and woman are joint-inheritors of the earthly dominion. R1553:6
- To the spiritual Israelite, this would mean God's original covenant with Abraham, typified by Sarah. R4019:5, R3044:6

Long upon the land

- Children obedient to parents are more inclined to obedience to country and Creator. Such obedience would be favorable to old age. R3044:6
- The fact that the Jews did not dwell long in the land given them is evidence that they did not keep this commandment properly. R3044.6

13

Exodus 20:13 *Thou shalt not kill.*

Thou shalt not kill

- Any malice, hatred or anger is of the murder spirit. R4019:6, R5286:3
- We are not to have an angry spirit of murder, restrained merely by fear of consequences. R5287:6
- Life is to be prized, not jeopardized. R5287:6
- Nothing in this commandment forbids the killing of animals when necessary, nor the execution of criminals. R5287:6, R4019:5, R3045:1
- Murder is always wrong; killing is sometimes right, sometimes duty; but the destruction of birds, beasts and fishes wantonly, or for sport, is wrong. R3045:1
- To take another's life is wrong, except when God's own Law demands it. SM352

14

Exodus 20:14 *Thou shalt not commit adultery.*

Not commit adultery

- "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart. (Matt. 5:28) In other words,the spirit of God's Law is that to desire to do wrong and to be merely hindered by circumstances and conditions, is in God's sight as serious, as criminal, as to have really done that wrong. R4020:4, R5286:3
- Purity, no adulteration, is the divine requirement. R5288:1
- As the Lord's betrothed, the Church is to be uncontaminated, unadulterated, separate from the world. R3045:3

15

Exodus 20:15 *Thou shalt not steal.*

Thou shalt not steal

- A proper recognition of the property and rights of others, covering every form of theft, both public and private. R4020:4
- Applies to defrauding another in any manner, depriving him of rights, liberties, or a good name, as well as of money or property. R3045:3
- Including untruthful advertisements, misleading information, or misrepresentation. R3045:4
- Includes making false tax returns, avoiding payment of customs duty and failure to give agreed upon services to employers. R5288:1
- The worst form of stealing concerns the Scriptural instruction, "speak evil of no man. (Titus 3:2)

R5288:1

- To do so is wrong, unjust. SM352

16

Exodus 20:16 *Thou shalt not bear false witness against thy neighbour.*

Bear false witness

- Even by a nod of the head, the shrugging of the shoulder, or by silence. R3045:5
- The spirit of this injunction may be violated, and is violated every day not only by misrepresenting the goods we sell, or the goods we wish to buy, but in a thousand ways of slandering a neighbor. R5288:4
- To do so would be an injustice. SM352

17

Exodus 20:17 *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Shalt not covet

- Covetousness is a heart disease which has to do with every other crime; for all sins have their basis in selfishness. R5288:4
- Covetousness is an enviousness of the possessions of others and a desire to appropriate them for ourselves. R4021:4
- Covetousness is like drinking the salt waters of the sea, which only increase the thirst. R2340:6
- Covetousness first led Satan to disloyalty and sin. R3046:1
- Not a desire to prosper as well as one's neighbor, but to possess the possession of our neighbor. R2340:1
- The climax of all commandments respecting our relationship to our fellow-man. R4021:4
- "Godliness with contentment (absence of covetousness) is great gain." (1 Tim. 6:6) R3046:1
- Covetousness is wholly foreign to the spirit of Christ. To the extent that the spirit of Christ dwells in his members they will be free from it. R971:3, R1726:4
- Only one covetousness is encouraged—"Covet earnestly the best gifts (1 Cor 12:31) — the gifts of divine grace which robs not others, does not make God poorer. R2340 6

18

Exodus 20:18 *And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it , they removed, and stood afar off.*

Noise of the trumpet

- Type of the seventh trumpet. D630

19

Exodus 20:19 *And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.*

Said unto Moses

- The typical Mediator between God and Israel. R4537:1, R2858:6
- Representing Jesus, the Mediator "between God and man," the world. R4537:4; A79; B255; D630
- Moses undertook to bless Israel by mediating for them with God the Law covenant, but failed because they were unable to keep the Law of God perfectly. R4537:1

Lest we die

- Because we cannot stand even a reflection of the spiritual glory of the Lord. B131

21

Exodus 20:21 *And the people stood afar off, and Moses drew near unto the thick darkness where God was .*

Where God was

- All of this was typical. R5294:3

22

Exodus 20:22 *And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.*

The children of Israel

- Who typified the world of mankind. R4537:1

24

Exodus 20:24 *An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.*

Peace-offerings

- Type of entire consecration to God during the next age. T98

26

Exodus 20:26 *Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.*

Go up by steps

- We cannot come to Christ by steps. We must come as we are and come at once. R101:5*

Nakedness be not discovered

- When we try to break off old habits and be good by ourselves climbing up a few steps and coming to Christ-the shame of our nakedness appears. R101:5*

Exodus 21

4

Exodus 21:4 *If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.*

And her children

- The mother's nature, rights, privileges and liberties attached to the child. E105; R777:5

6

Exodus 21:6 *Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.*

Unto the Judges

- Elohim, rulers, mighty ones. A name applied to Jehovah as well as to men. E68; R1410:3; SM497

For ever

- "Forever" ceased at the cross. It means, until a proper end has been reached. R1453:6

12

Exodus 21:12 *He that smiteth a man, so that he die, shall be surely put to death.*

Be surely put to death

- A just retribution for the sin. R5645:4

13

Exodus 21:13 *And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.*

Whither he shall flee

- Arriving at the city of refuge, the culprit was not free, but must stand trial before the elders of the city. R3092:5

14

Exodus 21:14 *But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.*

With guile

- Inquiry was made as to whether he had lain in wait, hunted for his victim, smote him in secret, for maliciousness, guile, prior enmity and hatred. (Deut. 19:4,6,11; Deut 27:24; Num. 35:11-23; Josh. 20:5) R3092:5

23

Exodus 21:23 *And if any mischief follow, then thou shalt give life for life,*

Life for life

- This was the basis of justice on which God was operating. R4426:1, R1917:1
- God arranged that only one man should have the opportunity to fall and be sentenced to death; thus only one man would be required as a Redeemer of all humanity. R5429:6
- A perfect human life having been condemned to death, it required a perfect human life to redeem it. Jesus "tasted death for every man." (Heb. 2:9) R4964:4, R1917:4; OV151
- An illustration of the word "ransom." Q562:6
- If a thousand perfect men had sinned, it would have required a thousand perfect men to redeem them. R5429:6; SM661
- The blood (death) of bulls and of goats could never take away sin; likewise the death of angels or archangels could never take away sin (redeem man). R3174:5, R4426:2, R5429:6
- The Philistines had caused the loss of many lives in Israel. Thus it was in full accord with divine instruction that they and other occupants of Canaan be utterly destroyed. R5663:5

24

Exodus 21:24 *Eye for eye, tooth for tooth, hand for hand, foot for foot,*

Eye for eye

- This line of strict justice the Lord inculcated in the Law given to Israel to assist them in understanding the great principle of Justice underlying divine conduct. OV21; Q798:4
- Strong characters may wish to correct that which is wrong, but it is not the time now to judge and discipline the world. R5644:5

26

Exodus 21:26 *And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.*

For his eye's sake

- The common Law was no respecter of persons. There was no special legislation for the priesthood. A52

Exodus 22

8

Exodus 22:8 *If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.*

Unto the judges

- Elohim, rulers, mighty ones. A name applied to Jehovah as well as to men. E68; R1410:3

9

Exodus 22:9 *For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.*

Before the judges

- Elohim, rulers, mighty ones. E68; R1410:3

18

Exodus 22:18 *Thou shalt not suffer a witch to live.*

Not suffer a witch

- A medium, or mouthpiece of fallen angels. R2172:1; Q840:T
- Spirit mediums, clairvoyants and the like are the modern wizards and witches. Q840:T
- It is not superstitious to believe that men and women may be so given over to Satan, and be so controlled by him as to be wizards and witches. R265:4
- Witchcraft was instituted by Satan to prove his lie that the dead are not dead. R1216:2
- Some of God's people today, notwithstanding this instruction, have attended Spiritualistic seances "just to see how it was done." R3240:5

21

Exodus 22:21 *Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.*

Vex a stranger

- The laws protected the weak, the stranger, the servant. OV10

22

Exodus 22:22 *Ye shall not afflict any widow, or fatherless child.*

Widow, or fatherless child

- The Lord's special care is over the weak, helpless and bereaved ones. Q781:4

25

Exodus 22:25 *If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.*

That is poor

- The Mosaic Law was far ahead of its time. A50

28

Exodus 22:28 *Thou shalt not revile the gods, nor curse the ruler of thy people.*

Not revile the gods

- Elohim, rulers, mighty ones. E68; R1410:3

Nor curse the ruler

- The tendency to speak evil of dignitaries, to belittle and caricature them, is a prevalent sin and does much to undermine good government. R5952:5

Exodus 23

2

Exodus 23:2 *Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment :*

Not follow a multitude

- The difficulty is that the whole world is running on the depraved basis of selfishiness which is quite incongruous to love. D525; R2033:1

4

Exodus 23:4 *If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.*

Thine enemy's ox

- If such love was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest it. R5643:6 The Mosaic Law was far ahead of its time. A50

7

Exodus 23:7 *Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.*

Justify the wicked

- But he has provided a way in which he can be just, and yet justify. (Rom. 3:26) HG308:2

9

Exodus 23:9 *Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.*

Oppress a stranger

- The treatment of servants, strangers and the aged was the subject of special legislation, but there was none for the priesthood. A52

11

Exodus 23:11 *But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.*

The seventh year

- Israel's year Sabbath typified a coming blessing to the world. OV250

12

Exodus 23:12 *Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.*

Thou shalt rest

- The Mosaic Law was far ahead of its time. A50

16

Exodus 23:16 *And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*

Feast of ingathering

- The Feast of Tabernacles. R3509:1
- The festival of the New Year and a thanksgiving occasion for the harvest. R3509:1
- Instituted at the time Israel passed from the wilderness into the land of promise, commemorating the wilderness life and the entrance into Canaan. R3509:1

In the end of the year

- There were two harvests: the first, of grain, in the spring, representing "Christ, and they that are Christ's at his coming"; (1 Cor. 15:23) the other, or great harvest, was at the end of the year. HG83:1

18

Exodus 23:18 *Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.*

With leavened bread

- Leaven is corruption, an element of decay, hence a type of sin. R5192:4; F464; T98

Shall the fat

- Symbol of loving zeal. T57

23

Exodus 23:23 *For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.*

Cut them off

- A depraved race, whose sins and iniquities had come to the full. Q779:5

Exodus 24

1

Exodus 24:1 *And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.*

Seventy of the elders

- Supposedly the original Sanhedrin. R4037:2, R3346:3
- Similarly, the 70 whom the Lord sent forth represented all the leaders or elders amongst his people today. R3346:3

2

Exodus 24:2 *And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.*

And Moses alone

- Moses was the Mediator of the Law covenant. Christ became the heir of its promises of life and the (head of) the Mediator of the New covenant. R1725:4
- God dealt with only one man in making the Law covenant. Moses stood in the position of a father, the nation being treated as children under age. R5046:4
- Moses is Mediator of the Law covenant as long as it is in effect. Moses is Mediator of the Law covenant today. Q498:3

3

Exodus 24:3 *And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.*

Moses came and told

- For a period of 1000 years, this Mediator will do a work for mankind. R5292:3

5

Exodus 24:5 *And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.*

Burnt offerings, and

- The blood of peace-offerings and burnt-offerings sealed the Law covenant, picturing the Church sacrificing earthly rights, and that God accepts these sacrifices as sealing the New covenant-entirely aside from the Atonement for Adamic sin accomplished by the same sacrifices, viewed from the standpoint of the sin-offering. R4389:6
- Peace-offerings are a type of entire consecration to God during the next age. T98
- More than one bullock and goat because of the multitude of the people to be sprinkled. In reality, one bullock and one goat duplicated as often as necessary to provide a sufficiency of blood. R2874:5; CR485

6

Exodus 24:6 *And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.*

And Moses took

- Representing a greater than Moses, Jesus and his Church. Q29:4

Sprinkled on the altar

- Representing the satisfaction of justice. R5162:6
- In the antitype, our Lord's blood was first applied on our behalf. R4513:6

7

Exodus 24:7 *And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

The covenant

- Representing the better covenant. Q29:4
- God agreed that if Israel would keep his Law they would have everlasting life. R5292:2

8

Exodus 24:8 *And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

Took the blood

- Representing man's acceptance of the divine arrangement. R5342:6
- The sprinkling of the books of the Law took only a few seconds; sprinkling the people took a long time. R5342:6

On the people

- Sprinkled from all sympathy with evil, mankind will make their declaration of full loyalty to God. R5164:2
- Probably not on the two millions, but upon representatives of the whole, the heads or chiefs of the tribes. R3046:2
- Bringing them under the obligation of the Law covenant. R5000:1, R5162:6
- So The Christ, during the Millennium, will sprinkle the world of mankind, bringing them into harmony with the divine law. It will require the thousand years. R5421:5; CR485
- The sprinkling with the blood represents justification. R5421:5
- The Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God. R5164:2
- In antitype, the blood sprinkling the whole world means restitution. R5878:4

- When the Church shall have finished using the blood that same merit will be applied "for all the people," sealing the New covenant. R4513:6

Of the covenant

- A covenant does not go into operation until after it has been fully mediated. R5164:1

Which the LORD hath made

- To last for centuries, but only one year at a time; renewed by the annual Day of Atonement sacrifices. R5162:6

10

Exodus 24:10 *And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.*

Saw the God of Israel

- That is, the Lord's special messenger, the angel of the Lord. Q360:2

12

Exodus 24:12 *And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.*

Which I have written

- Moses thus attributes the origin of the Mosaic Law to God, not to himself. A53

16

Exodus 24:16 *And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.*

Cloud covered it

- Similarly, the Church is generally enveloped in clouds of trouble which hide the glory from others. By and by her glory shall be manifested without the enveloping cloud. R1982:2

Exodus 25

3

Exodus 25:3 *And this is the offering which ye shall take of them; gold, and silver, and brass,*

Gold

- Representing the divine nature. T18

And silver

- Symbol of truth. T114

And brass

- Copper, symbol of perfect human nature. T18

4

Exodus 25:4 *And blue, and purple, and scarlet, and fine linen, and goats' hair ,*

And blue

- Symbol of faithfulness. T30

And purple

- Symbol of royalty. T34

And scarlet

- Symbol of the blood of the ransom. T34, T109

And fine linen

- Symbol of righteousness. T29, T30, T36

5

Exodus 25:5 *And rams' skins dyed red, and badgers' skins, and shittim wood,*

And badgers' skins

- As God covered the Tabernacle with unsightly skins, so the glory and beauties of spiritual things are seen only by the "Royal Priesthood." T127

6

Exodus 25:6 *Oil for the light, spices for anointing oil, and for sweet incense,*

Anointing oil

- Symbol of the holy Spirit. T29, T37, T116; D650; R5654:5

7

Exodus 25:7 *Onyx stones, and stones to be set in the ephod, and in the breastplate.*

Stones to be set

- The Lord's jewels, his "Little Flock." T36

In the ephod

- Type of the Abrahamic covenant (front part) and the New covenant (back part) T30

In the breastplate

- Type of the Law. T34

9

Exodus 25:9 *According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it .*

Tabernacle

- The lessons of the Tabernacle represent both progress and completion. R4579:1

10

Exodus 25:10 *And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.*

Shall make an ark

- It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121
- Wood was used as a base to make the articles more easily portable. T18
- Representing Christ, in whom are hidden all the wisdom and power of God. R5680:5
- Tradition says that the Jewish high priests took the ark and other temple treasures to Abyssinia for safe keeping at the time of the captivity and that they will be found in the monastery islands of Lake Zonai. R3450:5

Of shittim wood

- Wood not typical, used merely for lightness. R1236:6

11

Exodus 25:11 *And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.*

With pure gold

- Representing the divine nature. T18
- The fact that all things in the Tabernacle were made of gold implies that it represented the condition of such only as are called to the divine nature. T20

16

Exodus 25:16 *And thou shalt put into the ark the testimony which I shall give thee.*

The testimony

- To show that Christ would meet in full all the requirements of God's perfect Law and also that legal authority would be vested in him as the Law-executor. T121

17

Exodus 25:17 *And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.*

Make a mercy seat

- Representing the underlying principle of Jehovah's character-justice. T124
- Representing the chariot or throne. R529:6*

18

Exodus 25:18 *And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.*

Make two cherubims

- Representing love and power. T125
- They are always connected with the immediate presence, or with the throne, of God. R529:6*

20

Exodus 25:20 *And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.*

Toward the mercy seat

- Neither love nor power can be exercised until justice is fully satisfied; hence they look inward toward justice to know when to move. T125

23

Exodus 25:23 *Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.*

Also make a table

- Representing the Church as a whole, holding forth the word of life. T115

30

Exodus 25:30 *And thou shalt set upon the table shewbread before me alway.*

Shewbread

- Representing the truth, the word of life. T22, T115
- Spiritual food. R5418:5, R5621:6
- Only for the priests to eat. Granted to the fully consecrated that by these they might be strengthened to carry out fully their consecration unto death. R4782:4

31

Exodus 25:31 *And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.*

Make a candlestick

- Representing the entire Church, the true light-bearers. T116; R243:3*
- Representing the light of God's truth. R5621:6, R5418:5

- Had seven branches, typifying perfection or completeness. R243:3*
- No dimensions given. Truth, like its author, is boundless. R243:3*
- We may gain an accurate conception of its appearance from the Arch of Titus in Rome. R3650:6
- It was the light in the Holy, as the Shekinah glory was the light in the Most Holy. R3650:5
- Does not represent the Church in the future state of glory giving light to the world; that will be as the "Sun of righteousness." (Mal. 4:2) R3650:6
- Same as that in Zech. 4:2 and Rev. 1:20, showing all the true saints in the various phases of nominal church development. R1491:1
- In Revelation the same candlestick is brought to our attention, but the parts are separated, the union being supplied by the antitypical High Priest. R3569:4

Of beaten work

- Not cast wholesale in a mold. As is the shaft, so are the branches-all of beaten work. R243:4*

33

Exodus 25:33 *Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.*

Like unto almonds

- In the almond tree fruit buds appear before leaves. So with the Royal Priesthood, they begin to sacrifice, to bring forth fruit, before the leaves of profession are seen. T121
- The Hebrew word for "almond" is from a root meaning "to hasten." Regarded by the Jews as a harbinger of spring. Remarkable for early blossoming (even in January) and flowers appearing before the leaves. R244:1*

A knop and a flower

- Representing the true Church as both beautiful and fruitful from first to last. T116
- In continuous succession, typifying the beautiful graces of a Christian spirit accompanying the solid fruits of Christian life-faith and works. R243:5*
- A vigorous ever-developing plant, always blooming, continually fruit-bearing; like the trees by the river of life, yielding fruit every month. R243:5*

37

Exodus 25:37 *And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.*

Light

- One of the most powerful forces in nature; one of the most quiet: it is peculiarly expressive of the character of God and his people. R243:2*

40

Exodus 25:40 *And look that thou make them after their pattern, which was shewed thee in the mount.*

After their pattern

- Because it illustrated something greater and more important to come afterward. T12

Exodus 26

1

Exodus 26:1 *Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.*

With ten curtains

- Evidently forming the ceiling, and hanging down each side within the Tabernacle. R100:2*

Fine twined linen

- Symbol of righteousness. T29, T30, T36

And blue

- Symbol of faithfulness. T30

And purple

- Symbol of royalty. T34

And scarlet

- Symbol of the blood of the ransom. T34, T109

With cherubims

- Symbol of divine love and power. T125

6

Exodus 26:6 *And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.*

Taches of gold

- Representing the divine nature. T18, T20

11

Exodus 26:11 *And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.*

Taches of brass

- Copper, symbol of perfect human nature. T18

14

Exodus 26:14 *And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.*

Of badgers' skins

- As God covered the Tabernacle with unsightly skins, so the glories and beauties of spiritual things are seen only by the "Royal Priesthood." T127

19

Exodus 26:19 *And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.*

Of silver

- Symbol of truth. T114

Boards with gold

- Showing that all within the Holy and Most Holy pertain to the divine nature. R1944:1

30

Exodus 26:30 *And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.*

Which was shewed thee

- Moses thus attributes the origin of the Mosaic Law to God, not to himself. A54

31

Exodus 26:31 *And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:*

Shalt make a veil

- The passing of the second veil represented the death of the human body. T21

Of blue

- Symbol of faithfulness. T30

And purple

- Symbol of royalty. T34

And scarlet

- Symbol of the blood of the ransom. T34, T109

Fine twined linen

- Symbol of righteousness. T29, T30, T36

With cherubims

- Symbol of divine love and power. T125

32

Exodus 26:32 *And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.*

Shall be of gold

- Representing the divine nature. T18, T20

Sockets of silver

- Reality, truth, verity; seeming to say that inside this veil you will be perfect, really and truly New Creatures. T115

33

Exodus 26:33 *And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.*

The ark

- It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

The holy

- Representing the condition of all those who as justified believers have consecrated to death. T19
- Only the priests will be in the Holy. Only the Levites will be in the Court. The Great Company is represented by "silver" in contradistinction to the Church, who are represented in the gold of the Holy and Most Holy. R4745:6
- Corresponds to Plane M on the Chart of the Ages. R276:5; A244

Place

- Omit this word; not in the Hebrew text. T13

And the most holy

- The condition of the overcomers who attain to the divine nature. T19
- Corresponds to Plane L on the Chart of the Ages. R276:4; A244

34

Exodus 26:34 *And thou shalt put the mercy seat upon the ark of the testimony in the most holy place .*

Put the mercy seat

- The Mercy Seat, glory-light and cherubim together represented Jehovah God. T123
- Both a mercy-seat and a justice-seat. R641:1

Upon the ark

- "The head of Christ is God." (1 Cor. 11:3) T124

35

Exodus 26:35 *And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.*

Shalt set the table

- Representing the Church as a whole, holding forth the word of life. T115; R5418:5

And the candlestick

- Representing the entire Church, the true lightbearers. T116
- Representing the light of God's truth. R5621:6, R5418:5

36

Exodus 26:36 *And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.*

Hanging for the door

- Symbol of the death of the human will. T21

37

Exodus 26:37 *And thou shalt make for the hanging five pillars of shittim wood , and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.*

Five pillars

- The door posts at the entrance to the Tabernacle represented the "New Creatures in Christ"-the consecrated saints. The difference between these and the posts in the "Court" represents the difference between the condition of the justified believers and the sanctified believers. T114

Sockets of brass

- Copper, representing our justified humanity; showing that while in the first apartment of the Tabernacle we have this treasure in earthen vessels. T114

Exodus 27

1

Exodus 27:1 *And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.*

Shalt make an altar

- Representing Christ's ransom sacrifice. T22

Five cubits long and five

- Being square, it typified the perfection of Christ. R101:1*

Three cubits

- Comparatively low, typifying one who is easy of access, and a free salvation. R101:1

2

Exodus 27:2 *And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.*

Make the horns

- Symbols of power. T42
- Pointing to Christ as our refuge and his abundance of power and grace to all. R101:1*

Upon the four corners

- In every direction; so God's power to all men is unlimited. R96:1

Overlay it with brass

- Copper, symbol of perfect human nature. T18

9

Exodus 27:9 *And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:*

Make the court

- Representing the condition of justification. T19
- Representing the justified condition. In proportion as those in the Court advance toward the Ho1y, in that proportion they draw nigh to God and experience a measure of justification or harmony with God, leading to complete justification. R4745:3
- In the present time the Court represents the condition of divine favor of all those who, exercising faith in God, are approaching nearer and nearer to him. R4922:5, R5418:3
- The picture changes at the end of this age: those who have not made a full consecration go out and cease to be represented in the Court. The Great Company is represented by the Court condition thereafter. R4876:4, R4579:1-3
- Only the Levites will be in the Court. In the last analysis the Court represents the spirit-begotten ones separated from the world. R4745:6
- Corresponds to Plane N on the Chart of the Ages. R276:5; A244

Hangings for the court

- Representing, to those within, a wall of faith; but to those without, a wall of unbelief, which hindered their view of, and access to, the holy things within. T18
- Apparently without seam, symbolizing the righteousness of Christ. R100:3*

Fine twined linen

- Representing Christ's righteousness. T36, T114

10

Exodus 27:10 *And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.*

The twenty pillars

- Representing justified believers. T113

Sockets shall be of brass

- Copper, representing that, though actually imperfect, the standing of the justified believer is that of a perfect human being. T113

Hooks ... of silver

- Silver being a symbol of truth, justified believers (pillars) can truthfully claim that Christ's righteousness (the linen curtain) covers all their imperfections. T114
- Truth is the hook, or connection, which binds the Church to the curtain of linen and, by it, to each other. R100:5*
- As we are told to search for truth as for silver (Prov. 2:4) and as David likens the words of the Lord to silver (Psa. 12:5) we conclude that truth is symbolized by silver. R100:5*
- The Great Company class was represented by the "silver." R4745:6

16

Exodus 27:16 *And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.*

And for the gate

- "I am the way" (John 14:6) "I am the door" (John 10:9) There is only one way of access to God. T18
- The way out of unbelief and sin. T22

Of blue

- "True blue" is the symbol for a faithful one. Blue in countries' flags stands for fidelity. In (Num. 15:37-41) a blue fringe on Israel's garments was to recall faithfulness. R100:6*

And purple

- In (Judges 8:26) we find that the kings of Midian were robed in this color. R100:6*

18

Exodus 27:18 *The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.*

Height five cubits

- The posts were five cubits high and five cubits apart; standing, as it were, within reach of one another, yet too far apart to lean upon one another. R100:3*

20

Exodus 27:20 *And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.*

Pure oil olive

- Symbolic of the holy Spirit. T29, T37, T116; D650

For the light

- Representing the spirit of truth. T116

21

Exodus 27:21 *In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.*

Aaron

- Representing our High Priest, Christ. T36, T116; E449

And his sons

- Who succeeded him in office. T116

Exodus 28

1

Exodus 28:1 *And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.*

His sons with him

- There were 8,580 Levites, but only five priests sacrificing, which may illustrate the proportion of justified believers to self-sacrificing consecrated ones. T118, R443:1
- After the establishment of the Kingdom the distinction between the Church and the larger company ot Levites will be perpetual. R5418:5

2

Exodus 28:2 *And thou shalt make holy garments for Aaron thy brother for glory and for beauty.*

Make holy garments

- Symbolizing the heavenly grandeur, honors and glories of the Messiah during his reign. OV127
- Clad in his robes of glory, the High Priest represented Messiah blessing mankind. PD36

3

Exodus 28:3 *And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.*

Spirit of wisdom

- Fecundating their minds, energizing natural faculties without affecting them in any moral sense. E175

4

Exodus 28:4 *And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.*

A breastplate

- Type of the Law. T34

And an ephod

- Type of the Abrahamic covenant (front part) and the New covenant (back part) T30

And a robe

- Of blue, representing Christ's faithfulness. T30

A broidered coat

- Of white linen, representing the High Priest's purity. It's embroidery showed works of grace. T29

A mitre

- Of white linen (righteousness) to which the golden plate, or crown, (royalty) was fastened. T29

And a girdle

- Indicating a righteous servant. T30

Make holy garments

- Symbolizing the heavenly grandeur, honors and glories of Messiah during his reign. OV127
- Clad in his robes of glory, the High Priest represented Messiah blessing mankind. PD36

5

Exodus 28:5 *And they shall take gold, and blue, and purple, and scarlet, and fine linen.*

Shall take gold

- Representing the divine nature. T18, T20

And blue

- Symbol of faithfulness. T30

And purple

- Symbol of royalty. T34

And scarlet

- Symbol of the blood of the ransom. T34, T109

And fine linen

- Symbol of righteousness. T29, T30, T36

6

Exodus 28:6 *And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.*

Make the ephod

- Type of the Abrahamic covenant (front part) and the New covenant (back part) T30

Of gold

- Representing divine power. T34

Of blue

- Representing the ability faithfully to maintain his righteous character. T34

And of purple

- Proclaims the royal power of the Kingdom cooperating. T34

Of scarlet

- Representing redemption from the Adamic curse through the blood of the ransom. T34

Fine twined linen

- Indicating the restoration of man to his original purity. T34

7

Exodus 28:7 *It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.*

Two shoulder pieces

- Golden clasps, representing divine power to enable Christ to carry out the terms of both covenants. T30

8

Exodus 28:8 *And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.*

The curious girdle

- Representing a servant. "The messenger (servant) of the covenant whom ye delight in." (Mal. 3:1) T33
- A servant of a "curious" or peculiar kind. R72:3

15

Exodus 28:15 *And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.*

The breastplate

- Type of the Law. T34

16

Exodus 28:16 *Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.*

Being doubled

- Representing the spirit and the letter of the Law. The front part, which bore the jewels, representing the spirit of the Law, fulfilled in us "who walk not after the flesh, but after the spirit." (Rom. 8:4) The back part representing the Law in letter as presented to fleshly Israel. T35; R72:4
- Representing the Jewish and Gospel ages. R72:5

A span

- Indicating that the Law of God is the full measure of a perfect man's ability. T35; R72:5

21

Exodus 28:21 *And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.*

And the stones

- Representing the true Israel, the "Little Flock." "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." (Mal. 3:17) T36

22

Exodus 28:22 *And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.*

Work of pure gold

- Indicating that the Law is divine and that we are upheld by the golden chain of divine promises. T36

27

Exodus 28:27 *And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.*

The ephod underneath

- As the Israelite regarded them, not seeing the hidden connection, the Abrahamic covenant and the Law were all one. T34

29

Exodus 28:29 *And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place , for a memorial before the LORD continually.*

Upon his heart

- Showing the Law as a covering for his innermost affections. R72:4
- "The Law of his God is in his heart." (Psa. 37:31) R72:4

Continually

- That is, all through the year, except on the Atonement Day. R160:6*

30

Exodus 28:30 *And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.*

Urim and the Thummim

- Hard cases of judgment were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No by the Urim and Thummim. A49
- Working in some unknown way with the stones of the breastplate. R5042:4; Q697:2
- Perhaps by particular stones on the breastplate shining with special brilliancy; perhaps light being Yes, and dark No; nothing definite. Q728:2

Upon Aaron's heart

- Indicating that it was precious to him. That which condemned all imperfection was Christ's pleasure —" I delight to do thy will, O my God: yea, thy law is within my heart." (Psa. 40:8) T35

31

Exodus 28:31 *And thou shalt make the robe of the ephod all of blue.*

Of blue

- Symbol of Christ's faithfulness. T30

33

Exodus 28:33 *And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:*

Shalt make pomegranates

- Representing that the faithful performance of the Redeemer's work of sacrifice has borne rich fruits. T30

And bells of gold

- Signifying that when our High Priest appears in glory the fruit of his sacrificial work will be proclaimed to all. T30

36

Exodus 28:36 *And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a*

signet, HOLINESS TO THE LORD.

Plate of pure gold

- A crown proclaiming his royalty. Christ is to be "a priest upon his throne." (Zech. 6:13) T29

HOLINESS TO THE LORD

- Thus proclaiming Christ's entire devotion to the accomplishment of Jehovah's purposes. T30

37

Exodus 28:37 *And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.*

On a blue lace

- Showing that the crown was rightfully his. T29

39

Exodus 28:39 *And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.*

Thou shalt embroider

- The white linen coat represented Christ's purity, while its embroidery showed works of grace. T29

Make the mitre

- White linen (righteousness) to which the golden plate or crown of royalty was fastened. T29

Make the girdle

- Indicating a righteous servant. T30

40

Exodus 28:40 *And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.*

And for Aaron's sons

- Representing the members of Christ's Body. T36

Make coats

- Linen garments, representing the righteousness of Jesus imputed to his Body members. T36

For them girdles

- Representing us as servants of righteousness. T36

And bonnets

- To indicate that they were not the head of the priesthood, but merely members of the body. God gave Jesus "to be the head over all things to the church, which is his body." (Eph. 1:22, 23) T36; R72:6

41

Exodus 28:41 *And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.*

Aaron ... and his sons

- The anointing came upon Aaron only at first, but then upon each of his sons as they succeeded to the office of chief priest. F131; Q689:3
- The High Priest was anointed with oil, which constituted the divine evidence of his call to the priestly office. SM598

42

Exodus 28:42 *And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:*

Linen

- Symbol of righteousness. T29, T30, T36

43

Exodus 28:43 *And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place ; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.*

Unto the altar

- The Golden Altar in the Holy represents the Church in the sacrificing condition. T120
- Representing the privilege of worship and prayer. R5418:5

And die

- Every feature had to be exactly performed because typical of important future events. To insure this the penalty for any violation was death. T12

Exodus 29

1

Exodus 29:1 *And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,*

One young bullock

- All that happened to the bullock represented what was to be done to Jesus and to his Body, the Church, as human beings. T41

And two rams

- The ram for the burnt-offering to show how God receives our sacrifice, and the ram of consecration to show what effect the sacrifice will have upon us. T45

Without blemish

- Had our Lord not been absolutely free from sin he never could have redeemed us. R1186:6
- The sacrifice which we are privileged to make is of things to which we have a right through Christ, which in themselves are lawful and right. R1187:1
- The sacrifice of all our rights implies the sacrifice of life itself as human beings. R1187:4

2

Exodus 29:2 *And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.*

And unleavened bread

- Representing the actual purity of Jesus and the imputed purity of the Church-justification. T46

Tempered with oil

- Representing the indwelling spirit of God— sanctification. T46

4

Exodus 29:4 *And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.*

Aaron and his sons

- Representing the new spiritual nature of The Christ. T41

Bring unto the door

- Symbol of the death of the human will. T21

Wash them with water

- To represent the purity of Jesus, who knew no sin, and his Church, cleansed through his precious blood and "the washing of water by the word." (Eph. 5:26) T29
- The consecration of the priests began at the laver. R117:1

5

Exodus 29:5 *And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:*

The coat

- Representing Christ's purity, while its embroidery showed works of grace. T29

Robe of the ephod

- Representing Christ's faithfulness. T30

And the ephod

- Type of the Abrahamic covenant (front part) and the New covenant (back part) T30

And the breastplate

- Type of the Law. T34

With the curious girdle

- Representing a servant. "The Messenger (servant) of the covenant whom ye delight in." (Mal. 3:1) T33

6

Exodus 29:6 *And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.*

Put the holy crown

- Representing the power to rule. B83

7

Exodus 29:7 *Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.*

The anointing oil

- Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

And anoint him

- Only the High Priest was anointed. As with the under-priests, the antitypical priests are merely partakers of the spirit of Christ, and only those who are in Christ Jesus partake of his anointing. T37
- The High Priest was anointed with oil, which constituted the divine evidence of his call to the priestly office. SM598

8

Exodus 29:8 *And thou shalt bring his sons, and put coats upon them.*

Bring his sons

- Sons only. Similarly, only the males were chosen to be the special public servants and ambassadors of the Gospel. F265
- Put coats upon them - Linen garments, representing the righteousness of Jesus imputed to us. F36

9

Exodus 29:9 *And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.*

With girdles

- Representing us as servants of righteousness. T36

Bonnets on them

- To indicate that they were not the head, but merely members of the body. God gave Jesus "to be the head over all things to the church, which is his body." (Eph. 1:22, 23) T36
- In covering their heads the under-priests said, we are headless, the High Priest is our head. The spiritual Royal Priesthood must all be headless also. R2845:4

For a perpetual statute

- Or, age-lasting. Aaron's family lost the priesthood 1800 years ago. HG582:3*

10

Exodus 29:10 *And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.*

Cause a bullock

- No goat, because it was not "for the people." (Lev. 16:15) R4384:6

Tabernacle of the congregation

- More properly, the tent of meeting. So called, not because the Israelites met here as a congregation, but because it was here that God met with the children of Israel and communicated with them. R4029:6

Put their hands

- Thus saying, this sacrifice represents us. T41; R73:1

Upon the head of the bullock

- In the consecration of the priests a bullock only is shown as the sin offering (no goat, because it was not "for the people"). R4384:6

11

Exodus 29:11 *And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.*

And thou

- Moses, representing the Law. T41

Kill the bullock

- To meet the demands of the Law. T41

12

Exodus 29:12 *And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.*

Take of the blood

- Representing the life given. T42

Upon the horns

- Horns are symbols of power. T42

Of the altar

- The "finger of the Lord" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood, and that all who realize the power of the altar must first recognize the blood which sanctifies it. T42; R73:1

Bottom of the altar

- The blood poured at the base of the altar showed that through the blood of the sacrifice even the earth was purchased back from the curse. T42

13

Exodus 29:13 *And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.*

Take all the fat

- Symbol of loving zeal. T57

And burn them

- Representing the steady, continuous submission to the fiery ordeal of suffering. T71

Upon the altar

- Showing that God accepts the heart devotion which prompts the sacrifice. T42

14

Exodus 29:14 *But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.*

And his dung

- The world dis-esteems the sacrifices of the saints as the consuming of "the filth and offscouring of the earth." (1 Cor. 4:13) "They shall say all manner of evil against you falsely for my sake." (Matt. 5:11) T62

Burn with fire

- Representing the destruction to which the world was doomed, and from which it will ultimately be delivered by the sacrifice of The Christ. T42
- Representing the gradual destruction of the flesh. R4385:1
- Jesus' flesh suffered the destruction which otherwise would have come upon all men. R73:2

Without the camp

- Thus the humanity of the Royal Priesthood is destroyed as a vile thing in the eyes of the world. T42, T62
- "Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:13) T62
- Outside the camp signifies ostracism, rejection of men, dishonor. R4385:1
- As living next door to a worldly neighbor and bearing the reproach of those, living as a consecrated priest of the Lord. Q688:T
- We are in harmony with this burning outside the camp. The New Creature says, "Let the flesh burn." We suffer in this burning, but do so willingly. CR487

15

Exodus 29:15 *Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.*

Also take one ram

- The first ram, showing how God receives our sacrifice. T45

Aaron and his sons

- Representing the new spiritual nature of The Christ. T41

Put their hands

- Thus indicating that it represented them. T42

16

Exodus 29:16 *And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.*

And thou

- Moses, representing the Law. T41

17

Exodus 29:17 *And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.*

Wash the inwards

- Representing the washing of water through the word. (Eph 5:26) T45

Unto his pieces

- Representing the members of Christ's Body. T45; SM559
- The pieces, laid in order to the head, represent the relationship of the members of the Body with the Lord, the Head of the Body. R4384:6

And unto his head

- Representing the Lord Jesus, who was laid on the altar first. T45

18

Exodus 29:18 *And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.*

Burn the whole ram

- Representing steady submission to fiery trials. T71

A burnt offering

- Representing the Lord and the Church in their united, and yet divided, relationship. R4384:6

Is a sweet savour

- Showing how God accepts the sacrifice. T45; R73:2

19

Exodus 29:19 *And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.*

Take the other ram

- To show the effect the sacrifice has on us. T45

Aaron and his sons

- Representing the new spiritual nature of The Christ. T41

Put their hands

- Thus indicating that it represented them. T42

20

Exodus 29:20 *Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.*

Then shalt thou

- Moses, representing the Law. T41

Take of his blood

- Representing the consecrated life. T45

Of the right ear

- Representing that by consecration we get the "hearing of faith." (Gal. 3:2) T45

Of his sons

- Showing that our consecration is individual. T45

Their right hand

- Our hands are consecrated, so that what so ever our hands find to do we do it with our might, as unto the Lord. T45

Their right foot

- Our feet are consecrated, so that henceforth we "walk not as other Gentiles," (Eph 4:17) but "walk in newness of life," (Rom. 6:4) "walk by faith," (2 Cor. 5:7) "Walk in the spirit," (Gal. 5:16) "walk in the light," (1John 1:7) and even "as we received Christ, so walk in him." (Col. 2:6) T45

21

Exodus 29:21 *And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.*

Take of the blood

- Teaching that our consecration is accepted only because we are justified by the precious blood of our Redeemer. T46; F131

And of the anointing oil

- "There are three that bear record: the spirit and the water and the blood, and these three agree in one." (1 John 5:8). R73:5

22

Exodus 29:22 *Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:*

The fat

- Symbol of loving zeal. T57
- The more love (fat) there is connected with our consecration, the more quickly will it be accepted by him as entire consecration. R73:4

The two kidneys

- Representing our heart sentiments, our best powers. T45

23

Exodus 29:23 *And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:*

One loaf of bread

- Unleavened, representing the actual purity of Jesus and the imputed purity of the Church—justification. T46
- First, we acknowledge the purity of the man Christ Jesus. R73:4

Cake of oiled bread

- Representing the indwelling spirit of God— sanctification. T46
- Showing Jesus as our High Priest "filled with the spirit." R73:4

One wafer

- Showing our appreciation of him as our glorified Lord. R73:4

The basket

- Representative of all their bread. R73:4

Of the unleavened bread

- Purity. R73:4

24

Exodus 29:24 *And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.*

Put all

- The acknowledgments of Christ, shown by the three cakes, are necessary to the acceptance of our consecration. R73:4

For a wave offering

- Passed to and fro before the Lord. T45
- Representing that a consecrated offering is not given to the Lord for a limited time, but never ceases until we have finished our course. T45

25

Exodus 29:25 *And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.*

Of their hands

- They did not lay them down, and so we may not cease to offer all our powers in God's service until all are consumed. T46

Burn them

- God's acceptance is shown by fire. R73:4

30

Exodus 29:30 *And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place .*

Seven days

- Showing that we are consecrated to God's service for all of our time. T47

31

Exodus 29:31 *And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.*

Seethe his flesh

- It was no part of the sacrifice, merely the preparing of the portion which was to be eaten. T47

In the holy place

- When "place" is not in italics, the Court is always meant. T13; R237:3*, R178:2*
- Representing our more earthly phase of life. R237:3*

34

Exodus 29:34 *And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.*

Burn the remainder

- Showing that we are to be completely and entirely consecrated, and none of our time and power should be wasted. T47; R73:5

35

Exodus 29:35 *And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.*

Seven days

- Showing that we are consecrated, not part of our time, but all of it; seven being the number of completion. R73:6

43

Exodus 29:43 *And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.*

There I will meet

- The Church is now a habitation of God, filled with a large measure of his glory. R1982:2

Exodus 30

1

Exodus 30:1 *And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.*

Make an altar

- The Golden altar in the Holy represents the Church in the sacrificing condition. T120
- The Golden altar was only acceptable because it had been sprinkled with the atoning blood taken from the side of the Brazen altar. R101:4*

To burn incense

- Representing the privileges of worship and prayer. R5418:5
- Sweet incense, acceptable to God by Jesus Christ, the incense of faith, love and obedience to God. T120, T56

2

Exodus 30:2 *A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.*

The horns

- Symbols of power. T42

3

Exodus 30:3 *And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.*

With pure gold

- Representing the divine nature. T18, T20

6

Exodus 30:6 *And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.*

Before the vail

- The passing of the second veil represented the death of the human body. T21

That is by the ark

- It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

The mercy seat

- The Mercy Seat, glory-light and cherubim together represented Jehovah God. T124

7

Exodus 30:7 *And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.*

And Aaron

- And his sons who succeeded him in office. T116

When he dresseth

- Representing the trimming off the dross of the old nature, the wick through which the holy Spirit operates. T117

The lamps

- Seven lamps, representing the complete Church. T115

8

Exodus 30:8 *And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.*

Burn incense

- Offer acceptable prayer. R17:6

At even

- The High Priest daily fills us with the mind of Christ and trims off the dross of the old nature. T116

10

Exodus 30:10 *And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.*

And Aaron

- Representing our High Priest, Christ. T36, T116; E449

Make an atonement

- The offerings were presented to God, not to Satan. E449

Once in a year

- On the Day of Atonement, which typified the entire Gospel age. T50

With the blood

- None can fully appreciate the power of this altar without first recognizing the blood. R96:1

Unto the LORD

- The sacrifices for sin, under the Law, were sin offerings unto Jehovah. R685:4

13

Exodus 30:13 *This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.*

This

- This poll tax. R3447:6, R2367:1

Half a shekel

- About 33 cents. R2367:1

18

Exodus 30:18 *Thou shalt also make a laver of brass, and his foot also of brass, to wash withal : and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.*

A laver

- No dimensions given. Truth, like its author, is boundless. R243:6*
- Dimensions not given; therefore, as a type, it must be considered unlimited. R118:4*
- Typifying baptism. R117:1*
- Typifying not baptism only, but the daily washings of the Word. R117:6*

Of brass

- No wood in its construction, therefore no provision for the flesh. R117:2*

21

Exodus 30:21 *So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.*

So they shall wash

- Aaron had to be washed in order fitly to represent the purity of Jesus. T29
- Symbolizing the putting away of filthy practices — stealing, slander, envy, strife, back-biting, etc. R1543:6, R3054:2

23

Exodus 30:23 *Take thou also unto thee principal spices, of pure myrrh five hundred shekels , and of sweet cinnamon half so much, even two hundred and fifty shekels , and of sweet calamus two hundred and fifty shekels ,*

Principal spices

- Representing principal things which go to make up the anointing which we receive. R4092.3*

Of pure myrrh

- Symbol of wisdom-knowing what to do. R4093:2*

Five hundred shekels

- The amount of myrhh was equal to the amounts of cinnamon and calamus combined. So God, in our anointing, gives us wisdom equal to our understanding and knowledge combined. R4093:2*

Of sweet cinnamon

- Symbol of the understanding which we have of all the knowledge which we receive from God.

R4093:2*

Of sweet calamus

- Symbol of the knowledge which we receive from God's Word. R4093:2*

250 shekels

- The amounts of cinnamon and calamus were equal, so we would expect in our anointing that we would have the understanding of all the knowledge received of God. R4093:2*

24

Exodus 30:24 *And of cassia five hundred shekels , after the shekel of the sanctuary, and of oil olive an hin:*

And of cassia

- Symbol of deputyship, described in Scripture as "workmanship" and as "counsel and might." God gives no knowledge except for a purpose. He establishes our faith by giving the understanding thereof, then gives us the wisdom to know what is expected of us, and finally blesses us with the advice and ability (counsel and might) necessary for good workmanship in the accomplishment of his purposes. All that is expected of us is full consecration to the Lord and his service. All the rest he will supply in knowledge, understanding, wisdom, counsel and might. With more than this he cannot anoint us. R4093:3*

And of oil olive

- Symbol of light through the holy Spirit. D651

25

Exodus 30:25 *And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.*

Holy anointing oil

- Typifying the holy Spirit. T29, T37, T116; D650; R5654:5, R72:2
- Of peculiar composition-olive oil, the basis, with perfumes, etc., added. SM598
- Poured out upon our Head, Christ Jesus. It reached the Church at Pentecost and has been f lowing down, anointing the members ever since. R2225:1
- Jewish Law required that every king and every priest be anointed before serving. R5227:3

30

Exodus 30:30 *And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.*

Anoint Aaron

- The anointing came upon Aaron only at first, but upon each of his sons as they succeeded to the office of chief priest. F131; Q689:3; T37
- The High Priest was anointed with oil, which constituted the divine evidence of his call to priestly office. SM598

32

Exodus 30:32 *Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.*

Any other like it

- The Israelites were not permitted to compound a similar oil, showing typically that the holy Spirit is different from everything else and that its anointing is superior to any other. SM598

After the composition

- According to the proportion thereof. Those who mix the proportions of the spirit differently are false brethren. R4093:4*

33

Exodus 30:33 *Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.*

Even be cut off

- Only the consecrated ones are ever to be anointed with the holy Spirit. T29

34

Exodus 30:34 *And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight :*

Pure frankincense

- Representing praise, heart adoration and gratitude. R3703:5

35

Exodus 30:35 *And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:*

A perfume

- The prayers of God's people rise up before him as a sweet perfume. R5692:5

37

Exodus 30:37 *And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.*

Ye shall not make

- None could be made like it. We think it represents the perfection of the "man Christ Jesus." R79:2

Holy for the LORD

- As nobody was allowed to make that incense except the priests, so the privilege of prayer is confined to the Royal Priesthood. R5692:5

Exodus 31

2

Exodus 31:2 *See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:*

By name Bezaleel

- Signifies "shadow of the Almighty," a type of Christ. R4092:6*

The son of Uri

- Signifies "light," the Light of the world. R4092:6*

The son of Hur

- Meaning "grave," Christ humbled himself, even unto death. R4092:6*

The tribe of Judah

- Meaning "praised"; Christ was praised in his pre-human existence. R4092:6*

3

Exodus 31:3 *And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,*

I have filled him

- Fecundated their minds without affecting them in any moral sense. E175

In wisdom

- See comments on Exodus 30:23, 24.

4

Exodus 31:4 *To devise cunning works, to work in gold, and in silver, and in brass,*

To work in gold

- Representing the divine nature. T18, T20; R4092:6*

And in silver

- Symbol of truth. T114
- Representing the spirit nature—Great Company. R4092:6*, R4745:6

And in brass

- Copper, symbol of perfect human nature. T18, R4092:6*

5

Exodus 31:5 *And in cutting of stones, to set them , and in carving of timber, to work in all manner of workmanship.*

Cutting of stones

- The polishing of the Lord's jewels. R4092:6*

To set them

- As the Father pleases. R4093:1*

Carving of timber

- The fallen human race. R4093:1*

Of workmanship

- As restitution will produce for the race. R4093:1*

7

Exodus 31:7 *The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,*

And the ark

- It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

The mercy seat

- The Mercy Seat, glory-light and cherubim together represented Jehovah God. T123

8

Exodus 31:8 *And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,*

And the table

- Representing the Church as a whole, holding forth the word of life. T115; R5418:5

The pure candlestick

- Representing the entire Church, the true lightbearers. T116
- Representing the light of God's truth. R5621:6, R5418:5

The altar of incense

- The Golden altar in the Holy represents the Church in the sacrificing condition. T120
- Representing the privileges of worship and prayer. R5418:5

9

Exodus 31:9 *And the altar of burnt offering with all his furniture, and the laver and his foot,*

And the altar

- Representing Christ's ransom sacrifice. T22

11

Exodus 31:11 *And the anointing oil, and sweet incense for the holy place : according to all that I have commanded thee shall they do.*

And the anointing oil

- Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

And sweet incense

- Representing the perfection of the man Jesus. When he came in contact with the trials of life (fire) he yielded perfect obedience to the divine will-a sweet perfume. T56, T120

13

Exodus 31:13 *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.*

Verily my sabbaths

- Type of the Millennial age. B40

Doth sanctify you

- As the Lord said to the typical Israelites, "sanctify ourselves" and "I will sanctify you," so also he directs the spiritual Israelite to consecrate himself, and only to those who so do does the Lord sanctify and apportion crowns. F123

15

Exodus 31:15 *Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.*

The sabbath of rest

- The Jews kept six kinds of sabbaths: the 7th day the 7th week the 7x7 and 50th day (Lev. 23:15); the beginning of the 7th month the 7th year and 7x7 and 50th year (Lev. 25:10) HG56:1

16

Exodus 31:16 *Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.*

A perpetual covenant

- Olam , age-lasting. Used elsewhere of the harvest offering the Pentecostal sacrifice the Dav of Atonement and the Feast of Tabernacles HG582:2*

17

Exodus 31:17 *It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*

It is a sign

- The seal or mark of our covenant is wholly different. It is the possession of the spirit of Christ. R2032:3

18

Exodus 31:18 *And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

Two tables of testimony

- Perhaps representing the two parts of God's Law: one pertaining to us and the other to our fellow men-loving God and loving neighbor. Q704:1

Exodus 32

1

Exodus 32:1 *And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

When the people

- Having an "evil heart of unbelief." (Heb. 3:12). R3046:3
- As our Lord came to his own and thev received him not, so at his second coming professed spiritual Israel did not receive him. R3047:5
- They were unable to trust God whom they could not see after his representative, Moses, was out of sight. R5298:1

That Moses delayed

- Similarly our Lord's absence was longer than had been expected and many claim that he will not come again. R3048:1

As for this Moses

- At this very time, when the people were thus speaking lightly of him, Moses was importuning the Lord for them. R3046:5

2

Exodus 32:2 *And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.*

And Aaron

- The weakness of Aaron is very markedly shown in this incident. R3046:6

The golden earrings

- Possibly a subterfuge, hoping that by making this demand they would draw back and decline to part with their ornaments. R4022:4, R3046:6

3

Exodus 32:3 *And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.*

And brought them

- How many, in their worshiping of a sect or denomination, will strip themselves of their most valuable possessions. R4022:5

4

Exodus 32:4 *And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.*

A molten calf

- Symbolizing Churchianity, as well as Mammon, the god of wealth, of money. R4022:6, R3047:3
- Shall we, like Israel of old, turn to gods we formerly worshipped-gods of wealth or of pleasure. R5548:3
- The Israelites probably recognized the golden calf as merely a symbol of Jehovah, just as the heathen use idols and some Christians use the crucifix as a representation of Christ. R5298:1, R4022:2, R3047:1
- It is improbable that the jewelry would have been enough. Perhaps the calf was made of clay or wood

and covered over with gold. R5298:2

- Pictures the worship of self and the works of self, especially evidenced in Higher Criticism. R5267:3*
- The sin of covetousness, the worship of Mammon, the idolatry of money, is the great sin of Christendom, the antitype of fleshly Israel. R1836:1

5

Exodus 32:5 *And when Aaron saw it , he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.*

An altar before it

- It is but natural that we should sacrifice to whatever we set up in our hearts as an idol. If we know the things to which one sacrifices his best thoughts, time and influence, we can tell his idol. R4023:2

To the LORD

- To Jehovah; showing that the idolatry here was not different from the kind practiced today in some Christian churches where images, pictures, crucifixes, etc. are worshipped. R3047:1, R5298:1, R4022:2

6

Exodus 32:6 *And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

Rose up to play

- Dances and supposedly lewd conduct, after the manner of heathen. R3047:2
- Idolatry is not the blind adoration of superior dignity, but it is wilful and sinful devotion to degrading self-gratification. R1835:6

9

Exodus 32:9 *And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:*

Unto Moses

- Moses was the Mediator of the Law covenant. Christ became the heir of its promises of life and the Mediator of the New covenant. R1725:4
- Who acted representatively in bringing the Law covenant upon the Israelites, as Christ acted representatively in removing it. R1725:4, R5046:6

A stiffnecked people

- Like an ox, difficult to turn about. R5387:3
- Their stubborness will eventually show the mercy of God through his dealing with them. OV120

10

Exodus 32:10 *Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.*

I will make of thee

- Showing how thoroughly Moses was the representative of the nation of Israel. R5046:5

11

Exodus 32:11 *And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?*

Besought the LORD

- He thus showed himself a worthy type of the great Mediator. R3046:5

13

Exodus 32:13 *Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.*

Remember Abraham

- The Jews were not selected because they were holier or better than others, but for their fathers' sakes God chose them. R5917:3

15

Exodus 32:15 *And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.*

And went down

- His return to the people from Mt. Sinai corresponded to the second coming of Christ. R1836:4

16

Exodus 32:16 *And the tables were the work of God, and the writing was the writing of God, graven upon the tables.*

And the tables

- Representing the perfection of our race as originally created. R2196:4

19

Exodus 32:19 *And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.*

Anger waxed hot

- As the Mediator between God and Israel—the representative of both—he had a right to be angry, realizing what a serious crime had taken place. R5298:2, R5547:2

Cast the tables

- Type of the Law covenant. D631

And brake them

- Representing the failure of the Law covenant by reason of the "weakness of the flesh." D631
- Indicating that the covenant was broken. R5298:2
- The first tables, prepared by the Lord himself, represents how Adam was created perfect, needing no other law than that which was in himself. But this law was broken and the original tables are shattered and have grown illegible. R5298:6

20

Exodus 32:20 *And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it .*

in the fire

- Symbolizes the destruction of hoarded wealth in the great time of trouble. R1836:4

26

Exodus 32:26 *Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.*

Then Moses

- Our Lord is even now standing at the gate calling, as did Moses in the type, "Who is on the Lord's

side?" R3048:2

All the sons of Levi

- Typical of the "Israelites indeed" at both the first and second advents. R3047:5
- Typical of the "household of faith" of the Gospel age. R3047:3

28

Exodus 32:28 *And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.*

About 3000 men

- The leaders of the people. R3047:3

29

Exodus 32:29 *For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.*

Consecrate yourselves

- Consecrate anew today, not invalidating the consecration made once for all, but re-affirming and emphasizing that covenant. R1281:3

30

Exodus 32:30 *And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.*

Sinned a great sin

- In their trial of faith and obedience they failed utterly. The covenant was broken. R5297:3
- God was greatly displeased with their symbolic representation of himself. R5298:1

I will go up

- As Moses went up to make reconciliation for their sins, so Christ, as the High Priest, ascended to make atonement for the sins of the people. R3047:5

31

Exodus 32:31 *And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.*

And Moses

- As God's representative on the one hand, and Israel's on the other, Moses could be the Mediator of the Law covenant between God and that nation. R1725:4, R5046:6
- Type of Christ. D630; A79, B255

32

Exodus 32:32 *Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.*

Forgive their sin

- After punishing them, God renewed the covenant with them. R5297:3

Blot me, I pray thee, out

- As Moses here staked his own eternal existence for the benefit of the people, so the life of Christ was staked for the benefit of the race he died to redeem. R4023:5
- Moses was a patriot of the highest order: loyal, as Israel's representative, and at the same time loyal to God, whom he also represented. R5298:3, R3048:4
- There was not a particle of selfishness on his own part; a very noble character, worthy to be compared to our Lord Jesus Christ, who risked the blotting out of his own life on our behalf. Q537:3
- This finds two parallels in Scripture: David weeping for Absalom, "Would God I had died for thee"

and St. Paul's words, "I could wish that myself were accursed from Christ for my brethren according to the flesh." (Rom. 9:3) R4278:2

Of thy book

- The book of God's remembrance, the book of life. Q537:3

34

Exodus 32:34 *Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.*

Lead the people

- Typifying our Mediator, who has actually given his life for us in order to bring whosoever wills back into full accord with God. R3048:5

Unto the place

- The Edenic conditions, the land of promise. R3048:5

Their sin upon them

- So it will be during the Millennial age. Men will receive stripes or chastisements in proportion as they participated willingly or knowingly in a course of sin. R3048:5

Exodus 33

11

Exodus 33:11 *And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.*

Face to face

- Signifying a closeness of fellowship with the Lord rather than really looking into the face of Jehovah. R4055:2
- We see the Lord's face with the eye of faith, for we see the Lord Jesus who represents the Father and declares that he who has seen him has seen the Father. R4055:2
- "Their angels do always have access to the face of my Father" all our interests and affairs are brought directly to the Father's attention. R4055:4

14

Exodus 33:14 *And he said, My presence shall go with thee , and I will give thee rest.*

My presence

- By his spirit and through his angelic messengers. R5547:5
- His power and sustaining grace. R5548:1
- Because he was speaking to Moses as the Mediator. R5387:6
- Not literally. God manifests his power and love to his people by his various powers and agents, not merely to know what is happening, but to control all events that they may outwork his designs. He guides and assists the efforts of his people. R5387:2
- The divine presence was manifested directly with the Israelites in the Shekinah glory in the Most Holy and also by the pillar of cloud by day and the pillar of fire by night. R5387:5, R5548:1
- Similarly, God has promised that his presence is with us in all the affairs of life. R5548:2, R5862:5

Shall go with thee

- If we call him in the busy hours of the day or in the silent watches of the night, he is near to sustain, uphold and protect. R5549:1

I will give thee rest

- The rest in Canaan was a type of the rest of the people of God in the Gospel age. We rest in his promises. R5388:1

15

Exodus 33:15 *And he said unto him, If thy presence go not with me , carry us not up hence.*

If thy presence go not

- Moses felt the task too great for any man to accomplish alone and so do we. R5548:2

20

Exodus 33:20 *And he said, Thou canst not see my face: for there shall no man see me, and live.*

No man see me, and live

- "Whom no man hath seen nor can see, dwelling in the light which no man can approach unto." (1 Tim. 6:16) F722
- Humanity, being of earthly nature, could not see a spirit being. R3861:6 It is just as impossible for men to see the unveiled glory of the Lord Jesus as it is for them to behold Jehovah. B131
- A perfect human being would be the best illustration mankind could see, and this they saw in our Lord Jesus, the Father's image in the flesh. R3861:6
- Those who saw and understood Jesus to be the Son of God caught the best possible glimpse of the Heavenly Father. R5653:6

22

Exodus 33:22 *And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:*

My glory passeth by

- The Lord's special messenger, the angel of the Lord. Q360:2

23

Exodus 33:23 *And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.*

Thou shalt see

- An appearance representing God; nothing more was possible. "No man hath seen God at any time." (John 1:18) B132

Exodus 34

1

Exodus 34:1 *And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.*

Two tables of stone

- Representing that The Christ is commissioned to prepare the hearts of mankind for the rewriting of the divine law. R5299:1
- Symbolized the preparation of mankind through the justification accomplished by Christ. R2196:4

And I will write

- Typifyingthe work of The Christ during the Millennial age; the engraving of the law of God in the very hearts of all the willing. R2196:4

4

Exodus 34:4 *And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.*

Hewed two tables

- Representing that The Christ is commissioned to prepare the hearts of mankind for the rewriting of the divine law. R5299:1

7

Exodus 34:7 *Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation .*

By no means clear

- God can never pardon sin. The word "pardon" does not occur in the New Testament, and in the Old should be translated "forgive." R387:1
- To have pardoned Adam, God would have made of himself a liar. R386:6
- The righteousness of God's law demanded a satisfaction for the claims of justice — a life for a life. R1917:1
- Thus God's law demanded a ransom. R709:5
- But he has provided a way in which he can be just and yet justify. (Rom. 3:26) HG308:2
- Showing God's justice. Yet he was so loving that he gave his only begotten son to redeem us from death. R391:5
- While justice was reading to Adam the penalty of the broken law, love was telling him that there would be a deliverance. R586:5

Unto the third and ... fourth

- Contrary to Darwin. Deviations from the species prototype are corrected in the course of three generations—N.Y. Times. R4859:6*

9

Exodus 34:9 *And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.*

A stiffnecked people

- Like an ox, difficult to turn about. R5387:3 Their stubbornness will eventually show the mercy of God through his dealing with them. OV120

21

Exodus 34:21 *Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.*

On the seventh day

- Type of the Millennial age. R5071:6; B40; Q607:4

25

Exodus 34:25 *Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.*

With leaven

- Symbol of corruption, sin. R5192:4; F464; T98

27

Exodus 34:27 *And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.*

A covenant with thee

- God's covenant with Israel made at Sinai and the course of that people under the dominion of that Law are represented by the First Ascending Passage of the Great Pyramid of Egypt. Ciii

28

Exodus 34:28 *And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.*

With the LORD

- Supernaturally strengthened to behold his glory. B131

Covenant, the ten

- The Law written upon tables of stone represented that covenant because every blessing under that covenant was made dependant upon absolute obedience to that Law. R1724:4
- It served them well as a servant to bring them to Christ. R1724:5
- The Ten Commandments were a part of the Law covenant, supplanted by the New covenant-"he is the Mediator of a better covenant, which was established upon better promises." (Heb. 8:6) R1732:1

29

Exodus 34:29 *And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.*

Moses came down

- A type of the greater lawgiver and Mediator of the New covenant, Christ, Head and Body, who shall come forth to bless the world. B134; D630; R5035:4

With the two tables

- Representing the New covenant, of which Christ is the Mediator. D631; B134

His face shone

- Typifying the spiritual glory of The Christ. B134; D631
- The "figure" was "glorious"; the reality "excelleth" in glory. R1323:2*

30

Exodus 34:30 *And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.*

They were afraid

- If unable to view this reflected glory, how could natural man ever expect to see him who is now "the express image of the Father's person"? (Heb. 1:3) B131

33

Exodus 34:33 *And till Moses had done speaking with them, he put a vail on his face.*

A vail on his face

- Typical of the blindness of their hearts. R1323:4*
- Typifies the earthly phase of the Kingdom, the "princes in all the earth" through whom the Christ will speak to the people, the glory being hidden. D630; R5035:4, R5299:2, R4310:6
- Illustrating that when the glory of the Lord is revealed the glory of the spiritual persons cannot be seen. They will be under cover. B134; R4366:5

Exodus 35

2

Exodus 35:2 *Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.*

A sabbath of rest

- Type of the Millennial age. R5071:6; B40; Q607:4

Doeth work therein

- It does not say to cease from ordinary work and engage in religious work; but prohibits all kinds of work. R1727:1

3

Exodus 35:3 *Ye shall kindle no fire throughout your habitations upon the sabbath day.*

No fire

- In the way of cooking. R1727:1, R971:5

5

Exodus 35:5 *Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,*

Gold

- Representing the divine nature. T18, T20

And silver

- Symbol of truth. T114

And brass

- Copper, symbol of perfect human nature. T18

6

Exodus 35:6 *And blue, and purple, and scarlet, and fine linen, and goats' hair ,*

And blue

- Symbol of faithfulness. T30

And purple

- Symbol of royalty. T34

And scarlet

- Symbol of the blood of the ransom. T34, T109

And fine linen

- Symbol of righteousness. T29, T30, T36

7

Exodus 35:7 *And rams' skins dyed red, and badgers' skins, and shittim wood,*

And badgers' skins

- As God covered the Tabernacle with unsightly skins, so the glories and beauties of spiritual things are seen only by the Royal Priesthood. T127

8

Exodus 35:8 *And oil for the light, and spices for anointing oil, and for the sweet incense,*

And oil

- Symbolic of the holy Spirit. T29, T37, T116; D650; R5654:5

9

Exodus 35:9 *And onyx stones, and stones to be set for the ephod, and for the breastplate.*

Stones to be set

- The Lord's jewels, his "Little Flock." T36

For the ephod

- Type of the Abrahamic covenant (front part) and the New covenant (back part) T30

For the breastplate

- Type of the Law. T34

12

Exodus 35:12 *The ark, and the staves thereof, with the mercy seat, and the vail of the covering,*

The ark

- It represents the eternal purpose of God for mankind in The Christ, Head and Body. T121

With the mercy seat

- The Mercy Seat, glory-light and cherubim together represented Jehovah God. T123

The vail of the covering

- The passing of the second veil represented the death of the human body. T21

13

Exodus 35:13 *The table, and his staves, and all his vessels, and the shewbread,*

The table

- Representing the Church as a whole, holding forth the word of life. T115

And the shewbread

- Representing the truth, the word of life. T22, T115; R5418:5

14

Exodus 35:14 *The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,*

The candlestick

- Representing the entire Church, the true light-bearers. T116

For the light

- Representing holy enlightenment, the spirit of truth. T116; R5418:5, R5621:6

With the oil

- Symbolic of the holy spirit. T29, T37, T116; D650; R5654:5

15

Exodus 35:15 *And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,*

The incense altar

- The Golden altar in the Holy represents the Church in the sacrificing condition. T120
- Representing the privileges of worship and prayer. R5418:5

The sweet incense

- The sweet incense beaten small represented the perfection of the man Jesus. When the perfection of his being (incense) came in contact with the trials of life (fire) he yielded perfect obedience to the divine will-a sweet perfume. T56, T120

Hanging for the door

- Symbol of the death of the human will. T21

16

Exodus 35:16 *The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,*

Altar of burnt offering

- Representing Christ's ransom sacrifice. T22

17

Exodus 35:17 *The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,*

Hangings of the court

- Representing to those within, a wall of faith; but to those without, a wall of unbelief which hindered their view of and access to the holy things within. T18

The door of the court

- "I am the way," "I am the door." There is only one way of access to God. T18
- The way out of unbelief and sin. T22

31

Exodus 35:31 *And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;*

With the spirit of God

- Fecundated their minds, energizing natural faculties without affecting them in any moral sense. E175

Exodus 36

8

Exodus 36:8 *And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.*

Fine twined linen

- Symbol of righteousness. T29, T30, T36

And blue

- Symbol of faithfulness. T30

And purple

- Symbol of royalty. T34

And scarlet

- Symbol of the blood of the ransom. T34, T109

With cherubims

- Symbol of divine love and power. T125

13

Exodus 36:13 *And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.*

Taches of gold

- Representing the divine nature. T18, T20

18

Exodus 36:18 *And he made fifty taches of brass to couple the tent together, that it might be one.*

Taches of brass

- Copper, symbol of perfect human nature. T18

19

Exodus 36:19 *And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that .*

He made a covering

- No eye could penetrate it. Representing our "hidden life" in which we "walk by faith, not by sight." R237:3*

Of badgers' skins

- As God covered the Tabernacle with unsightly skins, so the glories and beauties of spiritual things are seen only by the Royal Priesthood. T127

24

Exodus 36:24 *And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.*

Sockets of silver

- Symbol of truth. T114

He made a vail

- The passing of the second veil represented the death of the human body. T21

37

Exodus 36:37 *And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;*

The tabernacle door

- Symbol of the death of the human will. T21

38

Exodus 36:38 *And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.*

The five pillars

- The door posts at the entrance to the Tabernacle represented the "New Creatures in Christ"-the consecrated saints. The difference between these and the posts in the Court represents the difference between the condition of the justified believers and the sanctified believers. T114

Exodus 37

1

Exodus 37:1 *And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:*

Made the ark

- It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

2

Exodus 37:2 *And he overlaid it with pure gold within and without, and made a crown of gold to it round about.*

With pure gold

- Representing the divine nature. T18, T20

6

Exodus 37:6 *And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.*

The mercy seat

- Representing the underlying principle of Jehovah's character-justice. T124

7

Exodus 37:7 *And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;*

He made two cherubims

- Representing divine love and power. T125

Out of one piece

- All the divine attributes are in perfect harmony. T125

9

Exodus 37:9 *And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.*

Mercy seatward

- Neither love nor power can be exercised until justice is fully satisfied; hence they look inward towards justice to know when to move. T125

10

Exodus 37:10 *And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:*

Made the table

- Representing the Church as a whole, holding forth the word of life. T115; R5418:5

17

Exodus 37:17 *And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:*

Made the candlestick

- Representing the entire Church, the true light-bearers. T116
- Representing the light of God's truth. R5621:6, R5418:5

Of beaten work

- We feel almost discouraged sometimes at the knocks and blows we receive, forgetting that the branches must be like the shaft — all of beaten work. R243:5*

19

Exodus 37:19 *Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.*

The fashion of almonds

- In the almond tree fruit buds appear before leaves. So with the Royal Priesthood: they begin to sacrifice, or bring forth fruit, before the leaves of profession are seen. T122

A knop and a flower

- Representing the true Church as both beautiful and fruitful from first to last. T116

25

Exodus 37:25 *And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same.*

The incense altar

- The Golden altar in the Holy represents the Church in the sacrificing condition. T120
- Representing the privileges of worship and prayer. R5418:5

The horns thereof

- Symbols of power. T42

29

Exodus 37:29 *And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.*

Holy anointing oil

- Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

The pure incense

- The sweet incense beaten small represented the perfection of the man Jesus. When he came in contact with the trials of life (fire) he yielded perfect obedience to the divine will-a sweet perfume. T56, T120
- The prayers of God's people rise up before him as a sweet perfume. R5692:5

Exodus 38

1

Exodus 38:1 *And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.*

He made the altar

- Representing Christ's ransom sacrifice. T22

2

Exodus 38:2 *And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.*

He made the horns

- Symbols of power. T42

With brass

- Copper; symbol of perfect human nature. T18

8

Exodus 38:8 *And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.*

The laver of brass

- Aaron had to be washed in order fitly to represent the purity of Jesus. T29
- Symbolizing the putting away of filthy practices — lying, stealing, slander, envy, strife, back-biting, etc. R1543:6, R3054:2

Lookingglasses

- Polished copper mirrors. R117:1*

9

Exodus 38:9 *And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:*

He made the court

- Representing the condition of justification. T19
- Representing the justified condition. In proportion as those in the Court advance toward the Holy, in that proportion they draw nigh to God and experience a measure of justification or harmony with God, leading to complete justification. R4745:3
- See comments on Exodus 27:9.
- In the present time, the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to him and his service-a condition of divine favor. R4922:5, R5418:3

Hangings of the court

- Representing, to those within, a wall of faith; but to those without, a wall of unbelief which hinders their view of and access to the holy things within. T18

Fine twined linen

- Representing Christ's righteousness. T36, T114

10

Exodus 38:10 *Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.*

Their pillars

- Representing justified believers. T113

Their brasen sockets

- Copper; representing that, though actually imperfect, the standing of the justified believer is that of a perfect human being. T113

Hooks ... of silver

- Silver being a symbol of truth, justified believers, pillars, can truthfully claim that Christ's righteousness (the linen curtain) covers all their imperfections. T114
- The Great Company class was represented by the "silver." R4745:6

18

Exodus 38:18 *And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.*

For the gate

- "I am the way" (John 14:6) "I am the door" (John 10:9). There is only one way of access to God. T18

Exodus 39

2

Exodus 39:2 *And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.*

Made the ephod

- Type of the Abrahamic covenant (front part) and the New covenant (back part) T30

Of gold

- Representing divine power. T34

Blue

- Representing the ability faithfully to maintain his righteous character. T34

And purple

- Proclaims the royal power of the Kingdom cooperating. T34

And scarlet

- Representing redemption from the Adamic curse through the blood of the ransom. T34

Fine twined linen

- Indicating the restoration of man to his original purity. T34

4

Exodus 39:4 *They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.*

Shoulderpieces

- Golden clasps representing divine power to enable Christ to carry out the terms of both covenants. T30

5

Exodus 39:5 *And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.*

The curious girdle

- Representing a servant. "The messenger (servant) of the covenant whom ye delight in." (Mal. 3:1) T33

8

Exodus 39:8 *And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.*

The breastplate

- Type of the Law. T34

9

Exodus 39:9 *It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.*

A span

- Indicating that the Law of God is the full measure of a perfect man's ability. T35

Being doubled

- Representing the spirit and letter of the Law; the front part, which bore the jewels, representing the spirit of the Law, fulfilled in us "who walk not after the flesh, but after the spirit" (Rom. 8:4) the back part representing the Law in letter as presented to fleshly Israel. T35

10

Exodus 39:10 *And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.*

Four rows of stones

- Representing the true Israel, the "Little Flock." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. 3:17) T36

15

Exodus 39:15 *And they made upon the breastplate chains at the ends, of wreathen work of pure gold.*

Work of pure gold

- Indicating that the Law is divine and that we are upheld by the golden chain of divine promises. T36

20

Exodus 39:20 *And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.*

The ephod underneath

- As the Israelites regarded them, not seeing the hidden connection, the Abrahamic covenant and the Law were all one. T34

22

Exodus 39:22 *And he made the robe of the ephod of woven work, all of blue.*

The robe of blue

- Symbol of Christ's faithfulness. T30

24

Exodus 39:24 *And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen .*

Pomegranates

- Representing that the faithful performance of the Redeemer's work of sacrifice has borne rich fruit. T30

25

Exodus 39:25 *And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;*

Bells of pure gold

- The golden bells signifying that when our High Priest appears in glory the fruit of his sacrificial work will be proclaimed to all. T30

27

Exodus 39:27 *And they made coats of fine linen of woven work for Aaron, and for his sons,*

Coats of fine linen

- Representing the righteousness of Jesus imputed to his Body members. T36

For Aaron

- Representing our High Priest, Christ. T36, T116; E449

And for his sons

- Representing the members of Christ's Body. T36

28

Exodus 39:28 *And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,*

A mitre of fine linen

- A strip of fine white linen, typical of righteousness, worn around the forehead, to which the golden plate, or crown, was fastened. T29

And goodly bonnets

- To indicate that they were not the head of the priesthood but merely members of the body. God gave Jesus "to be the head over all things to the church, which is his body." (Eph. 1:22, 23) T36

29

Exodus 39:29 *And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.*

And a girdle

- Indicating a righteous servant. T30

30

Exodus 39:30 *And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.*

HOLINESS TO THE LORD

- Thus proclaiming Christ's entire devotion to the accomplishment of Jehovah's purposes. T30

31

Exodus 39:31 *And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.*

A lace of blue

- Showing that the crown was righteously his. T29

32

Exodus 39:32 *Thus was all the work of the tabernacle of the tent of the congregation finished: and the*

children of Israel did according to all that the LORD commanded Moses, so did they.

Thus was all the work

- God's minute instructions respecting the Tabernacle were only for the lessons it would convey to us. Its Court, Holy and Most Holy, its furniture, priests and sacrifices illustrated the most important features of the divine plan. PD36

Exodus 40

2

Exodus 40:2 *On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.*

The tabernacle

- Was not a church edifice or a place of worship for Israel. R3053:3
- Only the tribe of Levi were permitted in the Court. R3053:6

3

Exodus 40:3 *And thou shalt put therein the ark of the testimony, and cover the ark with the vail.*

Put therein the ark

- It represented the eternal purpose of God for mankind in The Christ, Head and Body. T121

With the vail

- The passing of the second veil represented the death of the human body. T21

4

Exodus 40:4 *And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.*

Bring in the table

- Representing the Church as a whole, holding forth the word of life. T115

The candlestick

- Representing the entire Church, the true light-bearers. T116

5

Exodus 40:5 *And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.*

The altar of gold

- The Golden altar in the Holy represents the Church in the sacrificing condition. T120
- The spiritual privileges, praises, prayers and communion which we have with the Lord R3054:2

Hanging of the door

- Symbol of the death of the human will. T21

6

Exodus 40:6 *And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.*

Set the altar

- Representing Christ's ransom sacrifice. T22
- Representing primarily the perfection of the man Christ Jesus. R3053:6

7

Exodus 40:7 *And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.*

Set the laver

- Aaron had to be washed in order fitly to represent the purity of Jesus. T29
- Symbolizing the putting away of filthy practices — lying, stealing, slander, envy, back-biting, etc. R1543:6, R3054:2

8

Exodus 40:8 *And thou shalt set up the court round about, and hang up the hanging at the court gate.*

Set up the court

- Representing the condition of justification. T19; R3053:6
- Representing the justified condition. In proportion as those in the Court advance toward the Holy, in that proportion they draw nigh to God and experience a measure of justification or harmony with God, leading to complete justification. R4745:3
- In the present time the Court represents the condition of divine favor of all who, exercising faith in God, are approaching nearer and nearer to him. R4922:5, R5418:3
- We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God, making progress toward complete justification. R4878:1
- While the Court condition seems to represent at the present time all those who are approaching God, it appears as though with the close of this age the Great Company is represented by the Court condition thereafter. R4878:4
- Only the Levites will be in the Court. In its last analysis, the Court represents the spirit-begotten ones separated from the world. R4745:6
- The Israelites in general were not permitted within even the outermost of the Tabernacle enclosures, the Court. R3053:6

Hanging at the court gate

- "I am the way," "I am the door." There is only one way of access to God. T18

9

Exodus 40:9 *And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.*

The anointing oil

- Typifying the holy Spirit. T29, T37, T116; D650; R5654:5

12

Exodus 40:12 *And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.*

And his sons

- As the priests must be Levites, so those who would be of the Royal Priesthood must have been justified believers. R3054:1

Door of the tabernacle

- Consecration, full and complete. R3054:2

And wash them

- Aaron had to be washed in order fitly to represent the purity of Jesus. T29
- Symbolizing the putting away of filthy practices — lying, stealing, slander, envy, back-biting, etc. R1543:6, R3054:2

13

Exodus 40:13 *And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.*

The holy garments

- Symbolizing the heavenly grandeur, honors and glories of Messiah during his reign. OV127
- Clad in his robes of glory, the High Priest represented Messiah blessing mankind. PD36

And anoint him

- The anointing came upon Aaron only at first; but upon each of his sons as they succeeded him to the office of chief priest. F131; Q689:3
- The High Priest was anointed with oil, which constituted the divine evidence of his call to the priestly office. SM598

15

Exodus 40:15 *And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.*

Shalt anoint them

- The anointing came upon Aaron only at first; but upon each of his sons as they succeeded him to the office of chief priest. F131; Q689:3

20

Exodus 40:20 *And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:*

The mercy seat

- The mercy seat, glory-light and cherubim together represented Jehovah God. T123

22

Exodus 40:22 *And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.*

He put the table

- Representing the Church as a whole, holding forth the word of life. T115

23

Exodus 40:23 *And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.*

The bread in order

- Representing the truth, the word of life. T22, T115
- Spiritual food. R5418:5, R5621:6

24

Exodus 40:24 *And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.*

Put the candlestick

- Representing the entire Church, the true light-bearers. T116
- Representing the light of God's truth. R5621:6, R5418:5

25

Exodus 40:25 *And he lighted the lamps before the LORD; as the LORD commanded Moses.*

Lighted the lamps

- Symbolizing the enlightenment of the holy Spirit. R3054:4

26

Exodus 40:26 *And he put the golden altar in the tent of the congregation before the vail:*

Before the vail

- And not in the Most Holy, as Heb. 9:4, where there is either a slip of the tongue by St. Paul, or an error by his amanuensis. Q702:3

34

Exodus 40:34 *Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.*

Then a cloud

- A manifestation of God's protecting care over them as his people. R4028:3, R4029:5

Covered the tent

- Teaching that God should be the center of all ambition and activity, spirituality and veneration first, in the center of our affections. R4028:3, R4029:6

Glory of the LORD

- The enlightenment of the holy Spirit has been with us, an ever present help and guide. R4029:6

Filled the tabernacle

- Showing God's approval of the Tabernacle. R1237:4
- When we were begotten of the holy Spirit and God took up his abode with us, the glory of the Lord filled us. R4029:6

36

Exodus 40:36 *And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:*

When the cloud

- If all brethren look to the Lord for guidance, then all are ready for his leading, whether to move or to stay. R4098:6
- Whoever comes into harmony with the divine arrangement will be brought into touch with all others who are in fellowship with the Father and his glorious plan. R4028:5

Leviticus

General

- Year by year continuously, the Israelites kept up their attempt to gain divine favor by obedience to the terms of their Law covenant. And year by year they failed afresh, until Jesus came. The great lessons taught by Israel's experiences were: (1) That all are sinners; (2) That no sinner can justify himself; (3) That an atonement for sin is necessary before divine favor can be fully attained for all mankind; and (4) That since the penalty is death, only by a sacrificial death can sinners be released from the death penalty.
- If the Jewish Law gave a hint that a sacrificial death would be necessary for the cancellation of human sin it also gave a hint that the death of bulls and of goats was not sufficient. SM71, SM72
- Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices" illustrated offerings and sacrifices which belong to the Millennial age. As in the type, the Day of Atonement sacrifices preceded all others and were a basis for the general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices by individuals after that day, termed "sin- offerings"... "trespass-offerings," "peace offerings," etc., so it will be in the antitype. After the sacrifices of this Gospel age have brought "the people," the world, into a justified condition there will still be sins and trespasses committed which will require confession and reconciliation, making these after-sacrifices necessary. T93, T94

Leviticus 1

1

Leviticus 1:1 *And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,*

And spake unto him

- Moses thus attributes the origin of the Mosaic Law to God, not to himself. A53

2

Leviticus 1:2 *Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.*

If any man of you

- Typifying mankind in the Millennial age. T96

Bring an offering

- An individual offering following the general offering of the great Day of Atonement. T93

3

Leviticus 1:3 *If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.*

Burnt sacrifice

- The value of Christ's work in the Father's estimation. R84:1*

Without blemish

- Only the sacrifices of those justified are acceptable to God. R1186:6, R1585:4
- A sacrifice of things to which we have a right by Christ. R1187:1

Voluntary will

- The sacrifice must be of the free will and desire of the offerer. T96
- There was peace between God and the sacrificer, so that the offering was not made for his own sins. R4389:3

4

Leviticus 1:4 *And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.*

Shall be accepted

- A burnt-offering shows divine acceptance. R4389:3

5

Leviticus 1:5 *And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.*

Kill the bullock

- By the close of the Millennium there will be no longer any poor in the sense of inability to offer a "bullock"—mental, moral and physical perfection. T96
- Bullocks represent our Lord Jesus. R4389:3

7

Leviticus 1:7 *And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:*

Upon the altar

- The same altar used by the priests in the Atonement Day sacrifices, showing that the offerings of the world during the Millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

9

Leviticus 1:9 *But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.*

A sweet savour

- Typifying a thankful prayer to Jehovah and acknowledgment of his wisdom, mercy and love as manifested in the broken body of Christ, their ransom. T97

10

Leviticus 1:10 *And if his offering be of the flocks, namely , of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.*

The goats

- Goats represent the Church, the under-priesthood. R4389:3

13

Leviticus 1:13 *But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.*

Bring It all

- The offering was made to God and accepted by God as a whole. R4389:3

14

Leviticus 1:14 *And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.*

Be of fowls

- Representing the morally poor and degraded. T95

Leviticus 2

1

Leviticus 2:1 *And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:*

And when any

- Typifying the world of mankind in the Millennial age. T98

A meat offering

- "My meat is to do the will of him that sent me." (John 4:34) R84:1*
- Setting forth Christ's perfect human character and conduct. R84:1*
- Probably representing offerings of praise and worship. T98

Fine flour

- There was no roughness or unevenness in Jesus' character. R84:2*

Frankincense

- Representing praise, heart adoration. R3703:4
- The word is derived from a verb, "to be or make white" and is so used in (Psa. 51:7) and (Isa. 1:18) R84:5*
- Tells of the relationship between the bridegroom and the bride. R84:5*

2

Leviticus 2:2 *And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:*

His handful

- As a sample. T98

Unto the LORD

- To show that it was approved by Jehovah. T99

3

Leviticus 2:3 *And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.*

Shall be Aaron's

- Showing that the praise and worship will be offered to Jehovah through Christ. T98

4

Leviticus 2:4 *And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.*

Baken in the oven

- The perfect man in his hot distress. R84:2*

Anointed with oil

- God anointed Jesus with the holy Spirit. (Acts 10:38) R84:4*

5

Leviticus 2:5 *And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.*

Mingled with oil

- Jesus the seed of the woman, but not of Joseph. R84:3*

11

Leviticus 2:11 *No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.*

With leaven

- Symbol of corruption, error, sin. T98; F464; R84:5*

Honey

- Whatever is sweet to nature must be disowned. R84:5*

13

Leviticus 2:13 *And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.*

With salt

- Symbol of fidelity, loyalty and incorruption. R508:5*
- Symbol of an everlasting covenant. R84:6*
- "Ye are the salt of the earth." (Matt. 5:13) R2099:2

Leviticus 3

1

Leviticus 3:1 *And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.*

A sacrifice

- The offering of any of the world of mankind during the Millennial age. T93, T98

Of peace offering

- Representing a covenant of entire consecration. T98
- Represents the willingness of the individual who sacrifices; showing that there was peace between God and the sacrificer, so that the offering was not for his own sin. R4389:3

3

Leviticus 3:3 *And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,*

And he

- The offerer. T98

Shall offer

- With his own hands. T98

The fat

- Symbol of loving zeal. T57

4

Leviticus 3:4 *And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.*

The two kidneys

- Representing the best powers of the offerer. T45

5

Leviticus 3:5 *And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.*

On the altar

- The same altar used by the priests in the Atonement Day sacrifices, showing that the offering of the world during the Millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

Leviticus 4

3

Leviticus 4:3 *If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.*

Unto the LORD

- The price was paid to Jehovah, not to Satan. E449
- Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

7

Leviticus 4:7 *And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the*

bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

Upon the horns

- Horns are symbols of power. T42

Altar of sweet Incense

- The golden altar, type of The Christ. T120

Altar of the burnt offering

- Representing Christ's ransom sacrifice. T22

8

Leviticus 4:8 *And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,*

All the fat

- Symbol of loving zeal. T57

9

Leviticus 4:9 *And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,*

The two kidneys

- Representing the best powers of the offerer. T45

27

Leviticus 4:27 *And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty;*

And if any one

- Nephesh, soul, sentient being. E334

35

Leviticus 4:35 *And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.*

Unto the LORD

- Jehovah, to whom the price was paid. E449
- Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

And the priest

- Typifying Christ. E449

Leviticus 5

2

Leviticus 5:2 *Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.*

Or if a soul

- Being, person. R205:1

4

Leviticus 5:4 *Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it , then he shall be guilty in one of these.*

Or if a soul

- Being, person. R205:1

11

Leviticus 5:11 *But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.*

Frankincense

- Representing praise. R3703:4

12

Leviticus 5:12 *Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.*

And the priest

- Typifying Christ. E449

Unto the LORD

- Unto Jehovah, to whom the price was paid. E449
- Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

15

Leviticus 5:15 *If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:*

If a soul

- Being, person. R205:2 Typifying any of the world of mankind during the Millennial age. T99

16

Leviticus 5:16 *And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.*

Fifth part thereto

- Twenty percent interest. T99

Unto the priest

- Representing that during the Millennial age the acknowledgement of wrong doing will be made through the Redeemer. T99, T100

Leviticus 6

2

Leviticus 6:2 *If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;*

If a soul

- Typifying any of the world of mankind during the Millennial age. T99

5

Leviticus 6:5 *Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.*

Fifth part more

- Restoration of the principal, with 20% added. T99
- Showing retributive justice. R722:6, R2613:5
- Showing that the heart has been touched and wishes to stand right with God and man. R747:6

6

Leviticus 6:6 *And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:*

Trespass offering

- Type of repentance, recognition of imperfection and restitution for wrongs committed. T99

7

Leviticus 6:7 *And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.*

Make an atonement

- An illustration of the arrangement in the age to come—the people will come to The Christ, Head and Body. CR486

9

Leviticus 6:9 *Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.*

Fire of the altar

- Begun on the Day of Atonement, representing the sacrifices of the Gospel age. T97

13

Leviticus 6:13 *The fire shall ever be burning upon the altar; it shall never go out.*

Never go out

- Typifying that the altar was already sanctified because of God's acceptance of the Atonement Day sacrifices. T97
- Consecration is complete and continuous. R101:1*

14

Leviticus 6:14 *And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.*

The meat offering

- Probably offerings of praise and worship. T98

Before the LORD

- To show that it is approved by Jehovah. T99

15

Leviticus 6:15 *And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet*

savour, even the memorial of it, unto the LORD.

Frankincense

- Representing praise, heart adoration, gratitude. R3703:5

16

Leviticus 6:16 *And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.*

In the court

- Showing that "holy place" can refer to the court. R178:3*

They shall eat it

- Showing that the world's praise and worship will be offered to Jehovah through The Christ. T98

17

Leviticus 6:17 *It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.*

With leaven

- Symbol of corruption, error, sin. T98: F464

27

Leviticus 6:27 *Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.*

In the holy place

- In the Court. T13

29

Leviticus 6:29 *All the males among the priests shall eat thereof: it is most holy.*

All the males

- He gave indeed male apostles, male prophets, male evangelists and male pastors and teachers. (Eph. 4:11) T102
- "I suffer not a woman to teach." (1 Tim. 2:12) T102

30

Leviticus 6:30 *And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place , shall be eaten: it shall be burnt in the fire.*

No sin offering

- The offerings of the Atonement Day were always burned, but the later trespass offerings after the Day of Atonement were not burned. T100

Leviticus 7

1

Leviticus 7:1 *Likewise this is the law of the trespass offering: it is most holy.*

Trespass offering

- By the world of mankind in the Millennial age; typifying repentance, recognition of imperfection and restitution of wrongs. T99

5

Leviticus 7:5 *And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.*

Shall burn them

- A portion of the offering. T99

Upon the altar

- The same altar used by the priests in the Atonement Day sacrifices, showing that the offerings of the world during the millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

Unto the LORD

- As a recognition that the whole plan of redemption as executed during the Gospel age was the Heavenly Father's. T99

6

Leviticus 7:6 *Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.*

Shall eat thereof

- Typifying acceptance by the Royal Priesthood during the Millennial age of the gifts and consecrations of wrong-doers and their forgiveness. "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, to them they are retained." (John 20:23) Even now, when we see the conditions fulfilled, we may say, "Thy sins be forgiven thee." T100

9

Leviticus 7:9 *And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.*

The meat offering

- Representing offerings of praise and worship by mankind during the Millennial age. T98

Be the priest's

- Showing that the praise and worship will be offered to Jehovah through The Christ. T98

11

Leviticus 7:11 *And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.*

Of peace offerings

- Representing vows of consecration to the Lord made by the world of mankind during the Millennial age. T98

12

Leviticus 7:12 *If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.*

Unleavened cakes

- Representing the offerer's faith in Christ's character, which he will copy. T98

13

Leviticus 7:13 *Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.*

Leavened bread

- Indicating his acknowledgment of his own imperfection at the time of consecration, leaven being a type of sin. T98

15

Leviticus 7:15 *And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the*

same day that it is offered; he shall not leave any of it until the morning.

Shall be eaten

- By the offerer; showing that in the Millennium all must eat or fulfill a covenant of consecration to God or be cut off in the Second Death. T98

16

Leviticus 7:16 *But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:*

Be a vow

- Consecration, as the result of a vow. T98

21

Leviticus 7:21 *Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing , and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.*

Shall be cut off

- In death, typifying the Second Death. T98

29

Leviticus 7:29 *Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.*

Peace offerings

- Typifying covenants of consecration to the Lord made by the world of mankind during the Millennial age. T98

30

Leviticus 7:30 *His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.*

His own hands

- The consecration must be a personal matter. T98

For a wave offering

- Representing that consecration is not for a moment, or a day, or a year, but forever. T45

31

Leviticus 7:31 *And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.*

Shall burn the fat

- Symbol of loving zeal. T57

Upon the altar

- The same altar used by the priests in the Atonement Day sacrifices, showing that the offerings of the world during the Millennial age will be acceptable because of the sacrifices offered during the Gospel age. T97

Shall be Aaron's

- Showing that the consecration will be offered to Jehovah through The Christ. T98

Leviticus 8

2

Leviticus 8:2 *Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock*

for the sin offering, and two rams, and a basket of unleavened bread;

Take Aaron

- Type of the man Christ Jesus as a New Creature. T41
- The Aaronic priesthood pictures the sufferings of Christ. R4759:3

And his sons

- Type of the Church in the flesh, New Creatures. T39

And the anointing oil

- Type of the holy Spirit. T29

And a bullock

- Representing the earthly nature of Jesus and the Church, his Body. T41

And two rams

- The ram for the burnt offering to show how God receives our sacrifice, and the ram of consecration to show what effect the sacrifice will have upon us. T45

Unleavened bread

- Representing the actual purity of Jesus as a man and the imputed purity of the Church. T46

6

Leviticus 8:6 *And Moses brought Aaron and his sons, and washed them with water.*

And washed them

- To represent the purity of Jesus, our High Priest, "who knew no sin." (2 Cor. 5:21) T29

7

Leviticus 8:7 *And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.*

The coat

- Of linen, representing Christ's righteousness. T29

With the girdle

- Representing servitude. T30

With the robe

- Of blue, representing Christ's faithfulness. T30

And put the ephod

- Typifying the Abrahamic and New covenants. T30

The curious girdle

- Representing a servant, "Messenger." T33

Of the ephod

- Covenant; hence the girdle of the ephod speaks of "The Messenger of the Covenant." (Mal. 3:1) T33

8

Leviticus 8:8 *And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.*

The breastplate

- Representing the Law. T34

9

Leviticus 8:9 *And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.*

The holy crown

- Representing the power to rule. B83

11

Leviticus 8:11 *And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.*

The laver

- Aaron had to be washed in order fitly to represent the purity of Jesus. T29
- Symbolizing a cleansing of the flesh. Putting away all filthiness of the flesh and spirit. R3054:1, R1543:6, R5959:5

12

Leviticus 8:12 *And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.*

The anointing oil

- Typifying the holy Spirit of adoption. T29
- A peace-producing and light-giving influence. SM606
- The Lord Jesus, Head of the anointed Body, received the anointing at his baptism. SM598
- His followers are anointed for the priestly service of sacrificing now. SM606, SM601
- And for the glorious service of the future as kings with our Lord. SM606, SM605
- The same oil was used for the anointing of kings. SM601

Upon Aaron's head

- Only the High Priest was anointed. Only those who are in Christ partake of his anointing. T37

13

Leviticus 8:13 *And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.*

Brought Aaron's sons

- Not his daughters; women were debarred from the priesthood, from public ministry. F265

Put coats upon them

- Linen garments representing the righteousness of Jesus imputed to us. T36

With girdles

- Representing us as servants of righteousness. T36

Bonnets upon them

- Upon the under-priests representing that Christ is our Head. T36; R135:1, R270:6

14

Leviticus 8:14 *And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.*

Laid their hands

- Thus saying, this sacrifice represents us. T41

15

Leviticus 8:15 *And he slew it ; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.*

And he

- Moses, representing the Law. T41

Slew it

- To meet the demands of the Law against Israel, typical of the world of mankind in general. T41

Took the blood

- Representing the life given. T42

Upon the horns

- Horns are the symbol of power. T42

Of the altar

- Representing the finger of the Lord as pointing out that the altar of earthly sacrifices is acceptable to God by reason of the shed blood, and that all who realize the power of the altar must first recognize the blood which sanctifies it. T42

Bottom of the altar

- Upon the ground, to represent that through the blood of the sacrifice even the earth was purchased back from the curse. T42

16

Leviticus 8:16 *And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.*

He took all the fat

- Symbol of loving zeal. T57

The two kidneys

- Representing our best powers. T45

Burned it

- Representing steady, continuous submission to the fiery ordeal of suffering. T71

Upon the altar

- Showing that God accepts the heart devotion which prompts the sacrifice. T42

17

Leviticus 8:17 *But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.*

And his dung

- We are the filth and offscourings of the earth. T62

He burnt with fire

- Representing the destruction to which mankind was doomed. T42

Without the camp

- As a vile thing in the eyes of the world. T42
- "Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:13) T62

18

Leviticus 8:18 *And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.*

Brought the ram

- The one to show how God receives our sacrifice. T45

Aaron and his sons

- Representing the new spiritual nature of Christ and his Church while still in the flesh. T41

Laid their hands

- Indicating that it represented them. T42

19

Leviticus 8:19 *And he killed it ; and Moses sprinkled the blood upon the altar round about.*

And he

- Moses, representing the Law. T41

20

Leviticus 8:20 *And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.*

Burnt the head

- Representing the Lord Jesus, who was first laid on the altar of sacrifice. T45

And the pieces

- Representing the members of Christ's Body. T45

And the fat

- Symbol of loving zeal. T57

21

Leviticus 8:21 *And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.*

Washed the inwards

- Representing the washing of water through the Word. T45

Burnt the whole ram

- Representing the steady submission to fiery trials. T71

For a sweet savour

- Showing how God accepts the sacrifice. T45

22

Leviticus 8:22 *And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.*

The other ram

- To show the effect the sacrifice has on us. T45

Aaron and his sons

- Representing the new nature of Christ. T41

Laid their hands

- Indicating that it represented them. T42

23

Leviticus 8:23 *And he slew it ; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.*

And he

- Moses, representing the Law. T41

Took of the blood

- Representing the consecrated life. T45

Of Aaron's right ear

- By consecration we get the hearing of faith. T45

Of his right hand

- Our consecration impels us to do with our might what our hands find to do. T45

Of his right foot

- We walk not as other Gentiles, but walk in newness of life, walk by faith, walk in the Spirit, walk in the light, and walk in Christ. T45

24

Leviticus 8:24 *And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled*

the blood upon the altar round about.

Aaron's sons

- Showing that our consecration is an individual work. T45

25

Leviticus 8:25 *And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:*

And he took the fat

- Symbol of loving zeal. T57

The two kidneys

- Representing our best powers. T45

26

Leviticus 8:26 *And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:*

He

- Moses, representing the Law. T46

One unleavened cake

- Representing the actual purity of Jesus as a man proclaiming that the righteousness of the Law is fulfilled in us who walk not after the flesh but after the Spirit; justification. (Rom. 8:4) T46

Cake of oiled bread

- Representing the indwelling spirit of God—sanctification. T46

27

Leviticus 8:27 *And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD.*

For a wave offering

- Typifying that a consecrated offering is not given for a limited time, but is offered continually, never ceasing until we have finished our course. T45

28

Leviticus 8:28 *And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.*

Off their hands

- They did not lay them down, and so we may not cease to offer all our powers in God's service until they are all consumed. T46

30

Leviticus 8:30 *And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.*

The anointing oil

- Typifying the holy Spirit of adoption. T29

And of the blood

- Representing the precious blood of our Redeemer. T46

And sprinkled it

- Showing that we are accepted in the Beloved only. T46

31

Leviticus 8:31 *And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.*

Boil the flesh

- Preparatory to eating; this is not a type. T47

32

Leviticus 8:32 *And that which remaineth of the flesh and of the bread shall ye burn with fire.*

Burn with fire

- Showing that we are to be completely and entirely consumed; none of our time and power wasted. T47

33

Leviticus 8:33 *And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.*

Seven days

- We are consecrated to God's service for all our time. T47

Leviticus 9

1

Leviticus 9:1 *And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;*

Came to pass

- The 9th chapter relates to the consecration of the priests; to be repeated in the case of every priest who attained to the office of High Priest. R5391:2

2

Leviticus 9:2 *And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.*

Said unto Aaron

- Representing Jesus, our High Priest. E449; T79, T80
- This offering was in connection with the consecration of the priest, showing how the bullock and the goat must die. Q26:1

A young calf

- A young bullock, representing the humanity of Jesus, our Redeemer. T51, T79, T80

For a sin offering

- "Thou shalt make his soul an offering for sin." (Isa. 53:10) T52

Before the LORD

- Before Jehovah, to whom the price was paid. E449
- Not paid as a price, but merely laid in the hands of divine justice as a deposit. Eii

7

Leviticus 9:7 *And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.*

For thyself

- The sons of Aaron considered as the members, or body, of the High Priest. Q551:3
- Those to be called to be members of the Body of Christ required it. T79

And for the people

- Representing the world of mankind. T79; R5777:1

Atonement for them

- Showing that the Church's share in the atonement could have been dispensed with entirely. T79

8

Leviticus 9:8 *Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.*

And slew the calf

- The young bullock, representing Jesus at the age of thirty years. T51, T79, T80

Was for himself

- Was instead of, or a substitute for, himself. T80

9

Leviticus 9:9 *And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:*

Sons of Aaron

- All who will be priests will recognize the value of the blood of Jesus. R96:2

In the blood

- Representing the life given. T42

Upon the horns

- Horns are symbols of power. T42

Of the altar

- Those who realize the power of the altar must first recognize the blood which sanctifies it. T42
- Typical of the power of the altar, attained only by blood. R96:1

Bottom of the altar

- Upon the qround, showing that through the blood of the sacrifice even the earth was purchased back from the curse. T42

10

Leviticus 9:10 *But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.*

But the fat

- Symbol of Christ's loving zeal. T57

And the kidneys

- Representing our best powers. T45
- The inward and outward affections of Jesus not condemned in man and not part of the ransom. R96:2

Caul

- Representing bitter experience connected with sacrifice. R96:2

He burnt

- Representing his steady, continuous submission to the fiery ordeal of suffering. T71

Upon the altar

- Showing that God accepted the heart devotion which prompted his sacrifice. T42

11

Leviticus 9:11 *And the flesh and the hide he burnt with fire without the camp.*

He burnt with fire

- Representing the destruction to which mankind was doomed. T42

Without the camp

- As a vile thing in the eyes of the world. T42
- "Let us go therefore unto him without the camp, bearing his reproach." (Heb. 13:13) T62
- A two-fold life; in the world but not of it. Q687:6

12

Leviticus 9:12 *And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.*

The burnt offering

- Showing how God received the sacrifice. T45

13

Leviticus 9:13 *And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.*

The pieces thereof

- Representing the members of Christ's Body. T45

And the head

- Representing Jesus. T81

Burnt them upon the altar

- Thus, as the members of his Body have one by one been laid to the Head, the offering of Jesus has been burning throughout this Gospel age, giving evidence to all the justified of God's acceptance of him, and the acceptance of all the members of his Body. T81

14

Leviticus 9:14 *And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.*

Wash the inwards

- Representing the washing of water by the Word. T45

15

Leviticus 9:15 *And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.*

And took the goat

- The Lord's goat, the scapegoat being omitted from this picture. T81

For the people

- Not for the priests and Levites, like the sacrifice of the bullock. T81

Slew It

- Indicating that the sacrifice of Christ and his followers was necessary to attain the kingly priesthood. OV106

18

Leviticus 9:18 *He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,*

Of peace offerings

- Representing the vows, obligations and covenants assumed by the Christ company, based upon acceptance of the sin-offering. T81

Was for the people

- Foreshadowing the blessing of the world in the Times of Restitution. T82

21

Leviticus 9:21 *And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.*

For a wave offering

- Representing that consecration is not for a moment, or a day, or a year, but forever. T45

22

Leviticus 9:22 *And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.*

And blessed them

- Picturing the blessings of all who will become true Israelites during the Messianic reign. PD36
- Also the blessings, more or less pronounced, which during the Gospel age flow from the Royal Priesthood to their neighbors. T82; R96:6

23

Leviticus 9:23 *And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.*

And Moses

- Representing the Law. T83; Q5:2; R96:5 The Mediator. R4504:5

And Aaron

- The complete Priest (Head and Body) T82; Q5:2

Went

- When the Church leaves the world, law and order leave also, producing anarchy and confusion. R96:6

Into the tabernacle

- When all the sacrifices are ended— the close of the Gospel age. R96:4
- Into God's presence; showing that the Law is fully satisfied and its righteousness vindicated in the sacrifice of Christ and also that those under the Law were typically justified. T83
- Representing the change to a new nature. SM144
- Here the Aaronic priesthood ends and the Melchizedek priesthood begins. R96:4

And came out

- Representing the second advent of Christ. T83
- Showing the return of law and order at the close of the day of wrath. R96:6

Blessed the people

- Picturing the blessing of all the families of the earth during the Millennial age. T83
- After the Church has been glorified. Q167:1
- By the Melchizedek priest. SM144

And the glory

- "The glory of the Lord shall be revealed and all flesh shall see it together." (Isa. 40:5) T83

Appeared

- "When Christ who is our life shall appear, then shall we also appear with him in glory." (Col. 3:4) T85

Unto all the people

- "Unto those that look for him shall he appear the second time, not as a sin offering, but unto salvation." (Heb. 9:28) T84

24

Leviticus 9:24 *And there came a fire out from before the LORD, and consumed upon the altar the burnt*

offering and the fat: which when all the people saw, they shouted, and fell on their faces.

There came a fire

- Showing God's acceptance of the sacrifice of the great Day of Atonement. T89

All the people

- Representing the whole world, living and dead, under condemnation. T90

Saw

- Showing that the world during the Millennial age will realize the value of Christ's sacrifice as the price of their release from death. T89

Fell on their faces

- Picturing the coming worship of Jehovah and The Christ. T89, PD36
- The work of Christ during the thousand years will be to uplift mankind, giving them the benefit of the Atonement sacrifice. R5656:1

Leviticus 10

1

Leviticus 10:1 *And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.*

And Nadab

- Meaning "self-acting," typifying the class that goes into Second Death because of self will. R4031.2

And Abihu

- Meaning "Son of God," typifying the Great Company. R4031:2
- Possibly the Second Death. Q300:5, Q301:1

The sons of Aaron

- Both being probably intoxicated at the time. R4031:4

Put incense thereon

- The true incense represents the perfections of the Lord Jesus. R3055:4

Offered strange fire

- Strange incense the Lord does not authorize or approve. R1837:1
- Typifying that a continued offering of error would imply that we would ultimately fail to reach the glorious priesthood. R4031:5

Commanded them not

- "Keep back thy servant also from presumptuous sins." (Psa. 19:13) R1836:6

2

Leviticus 10:2 *And there went out fire from the LORD, and devoured them, and they died before the LORD.*

There went out fire

- Probably a lightning stroke. R1837:1

And devoured them

- Representing their cutting off from the priesthood. T40

And they died

- This does not mean that they were consigned to eternal torment. R3056:2

3

Leviticus 10:3 *Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.*

And Aaron

- Typifying Christ, the High Priest of our profession. R1836:6

6

Leviticus 10:6 *And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.*

Neither rend your clothes

- Showing that the Royal Priesthood are not to lament over those who fail to make their calling and election sure. T40; Q498:7, Q499:2; R3760:6

The burning

- The death. R1837:2

7

Leviticus 10:7 *And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.*

Shall not go out

- To follow after and lament the dead ones. R1837:4

Of the tabernacle

- The place of communion with God. R1837:4

The anointing oil

- Representing the holy Spirit. T38

Is upon you

- You are consecrated to full submission and obedience to the will of God. R1837:4

Did according

- All who are loyal to God will approve his righteous judgments. R1837:4

9

Leviticus 10:9 *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:*

Do not drink wine

- Indicating that the death of Nadab and Abihu was due to the fact that their offering was made while they were intoxicated. R3054:3

Nor strong drink

- We are not to approach the Lord while intoxicated with the spirit of the world or Babylon. R3055:4
- Statistics show that 72% of all criminals were made so by strong drink. R3055:1

12

Leviticus 10:12 *And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:*

Without leaven

- Symbol of corruption, error, sin. T98; F464

Leviticus 11

10

Leviticus 11:10 *And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:*

Of any living thing

- Nephesh, soul, sentient being, as of man. E335

46

Leviticus 11:46 *This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:*

Living creature

- Nephesh, soul, sentient being, as of man. E334

Leviticus 13

2

Leviticus 13:2 *When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:*

When a man

- Typifying any man in the Millennial age. R2722:2

Plague of leprosy

- Representing sin and its loathsome, contagious and consuming character. R2722:1

Aaron the priest

- Typifying Christ Jesus. R2722:2

His sons the priests

- Typifying the Royal Priesthood, the faithful underpriests. R2722:2

3

Leviticus 13:3 *And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.*

A plague of leprosy

- Under the Mosaic Law leprosy seems to be indicated as a special type of sin. HG721:2

In the leper

- Typifying a cleansed sinner in the Millennial age. R2722:2

Leviticus 14

4

Leviticus 14:4 *Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:*

And cedar wood

- Representing everlasting human life. T109

And scarlet

- Representing the blood of the ransom. T34, T109

And hyssop

- Representing purging, cleansing. T109

12

Leviticus 14:12 *And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:*

A trespass offering

- Typifying Millennial age repentance, recognition of imperfection and restitution for wrongs. T99

For a wave offering

- Showing that the vows to the Lord are not for a moment, or a day or a year, but forever. T45

13

Leviticus 14:13 *And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:*

In the holy place

- In the court. T13

14

Leviticus 14:14 *And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:*

Of the right ear

- Representing the hearing of faith. T45

Of his right hand

- Representing joyful, zealous service. T45

Of his right foot

- Representing walking with God. T45

Leviticus 16

2

Leviticus 16:2 *And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.*

Aaron thy brother

- Representing The Christ, Head and Body. T51

Into the holy

- The Most Holy. T58, T13

Within the veil

- Symbol of the death of the human body. T21, T22

The mercy seat

- Which, with its cherubim and glory-light, represented Jehovah. T124

Upon the ark

- Type of The Christ. T121

That he die not

- Had our Lord failed at any point in his sacrificial work it would have meant his own destruction. "He was heard in that he feared." (Heb. 5:7) R1806:4

3

Leviticus 16:3 *Thus shall Aaron come into the holy place : with a young bullock for a sin offering, and a ram for a burnt offering.*

A young bullock

- Representing the perfect man, Christ Jesus, at the age of thirty years. T51; PD36

For a sin offering

- "Thou shalt make his soul an offering for sin." (Isa. 53:10) T52; Q696:3

A burnt offering

- To show how God received the sacrifice. T45

4

Leviticus 16:4 *He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.*

The holy linen coat

- Representing the righteousness of the saints; an earnest of the glorious robe to follow. T55 Aaron clothed in the linen coat represented our Lord as a spirit-begotten New Creature during his 3-1/2 years of sacrifice. R5580:1

A linen girdle

- Representing servitude. T30

The linen mitre

- To which the crown, proclaiming his royalty, was fastened after the sacrificing work was finished. T29, T30

Wash his flesh

- Representing the sinlessness of the New Creation, Head and Body. T54

5

Leviticus 16:5 *And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.*

Of the congregation

- Representing the Church taken out of the world. Q677:2; R4427:1

Two kids of the goats

- Representing all who fully consecrate their lives even unto death, to God's service, during the Gospel age. T59

6

Leviticus 16:6 *And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.*

Aaron shall offer

- Type of Christ's own death. R5972:6, R5847:1
- The High Priest offered himself at Jordan and finished the sacrifice at Calvary. R4537:5
- Even if the world had not needed to be redeemed from sin, the Priest must have given the same sacrifice exactly, in order to attain his high position. R5391:5

His bullock

- The bullock represented our Lord as a man. R4427:1, R4397:3, R4747:3, R5731:1; Q265:T

Of the sin offering

- Merely for Adam's sin and all weaknesses and imperfections resulting from it. R5873:6

Which is for

- Which represents. T55; R4427:1, R5720:4

Himself

- For the members of his Body, the underpriests. T55; R4397:3, R5972:6; Q551:3

And for his house

- All believers, the entire household of faith, the Levites. T55
- The Levites, household of faith, Great Company. R4397:3, R4427:6, R4546:2, R5196:5, R5972:6
- None of the merit of the Redeemer's sacrifice is applied outside the household of faith on the Atonement Day. R3708:5

7

Leviticus 16:7 *And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.*

The two goats

- Typical of the consecrated Church of the Gospel age, the household of faith. R4035:4, R4427:5, 1
- From the camp; the Lord's consecrated people are at first "sinners even as others." T59; R4427:1

Present them

- Picture of the followers of Jesus presenting themselves as living sacrifices. Q614:1

At the door

- Representing their desire to become dead with their Redeemer as human beings, and to enter the heavenly conditions as he did. T60

8

Leviticus 16:8 *And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.*

Cast lots

- God does not arbitrarily determine which of the consecrated shall become partakers of the divine nature. T61; R4035:5, R4427:5

For the LORD

- This goat represented the members of the Body of the High Priest. R4427:5

For the scapegoat

- Heb., for Azazel, the prince of darkness; a reference to the class delivered over to Satan for the destruction of the flesh. R4035:6, R4427:5
- These will be the servants of the glorified Priest. R4546:4

9

Leviticus 16:9 *And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.*

The goat

- Represented the consecrated human being. R4747:3

The LORD'S lot fell

- Representing those who do really follow in Christ's footsteps, as he has set us an example. T60; R5196:5, R5873:5
- The Lord's adopted members. R4397:6

And offer him

- But not the scapegoat. T59

10

Leviticus 16:10 *But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.*

The scapegoat

- Representing the consecrated followers of the Lord who through fear of the sacrificial death are all their lifetime subject to bondage. (Heb. 2:15) T60; R5196:5, R5873:5; Q631:T

Make an atonement

- The scapegoat class will have a secondary part in the expiation of sin by having their sufferings applied as atonement for certain willful sins of the world—not Adamic sin. Q632:6; R4036:2, R4428:5, R4652:2, R4864:6, R5463:6

11

Leviticus 16:11 *And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:*

Aaron

- The priest represented our Lord, the New Creature. R5621:6

The bullock

- Type of the man Jesus, his human life. R5325:5, R5580:1, R1829:2; Q631:3

For himself

- The members of his Body—the underpriests. T55; R4352:3, R4511:3, R4619:5, R4965:5 R5196:5, R5777:1

And his house

- All believers, the household of faith, the Levites. T55; R4352:3
- The Levites, household of faith, Great Company. R4427:6, R5972:6, R4546:2

Kill the bullock

- Represented our Lord at Jordan, dead as a man and alive as a New Creature. R4877:1, R5080:5; Q660:1; T56

Of the sin offering

- In antitype, the offering for sin began when Jesus presented himself at Jordan. R5880:4, R4505:5, R4389:3

12

Leviticus 16:12 *And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:*

And he

- Aaron. The New Creature Jesus ministered in the Holy while his human nature was sacrificed on the altar in the Court, and his body burned outside the camp. R5325:5

Coals of fire

- Destructive influences, circumstances and conditions which the Father provides for the purpose of proving the character, loyalty and genuineness of our devotion. R4602:5,3; Q278:2, 1, Q27:5

The altar

- The Brazen altar, in the Court. T56; R5961:3*

His hands full

- Representing our Lord's full capacity and ability of righteousness, required and yielded. T56

Incense beaten small

- Powdered; representing the perfections of the man Christ Jesus; his best endeavors. T56
- Long prayers made to be heard of men "have their reward" and never reach the golden censer before the throne. HG52:2

Bring

- According to Profs. Young and Strong, "to cause to come in" or "to send." R5961:3*

It

- Singular, referring to the incense and not to the censer. R5961:3*

Within the vail

- The first veil or door; representing the death of the human will. T22, T55
- The second veil, between the Holy and Most Holy. R5961:3*

13

Leviticus 16:13 *And he shall put the incense upon the fire before the LORD, that the cloud of the incense*

may cover the mercy seat that is upon the testimony, that he die not:

Upon the fire

- Of the Golden altar, the Church. T120 Representing the fiery trials of our Lord. T56

Cloud of the incense

- Penetrating beyond the second veil. T55
- Representing the perfect obedience and glorious qualities of Jesus as he came into contact with the trials of life, yielding a sweet perfume. R5731:1, R4602:6; PD36 T56; Q278:2
- The divine view of the sacrifice of Christ during the three and a half years of his ministry. R4427:3; CR486
- The incense preceding the High Priest beyond the veil would testify that he had faithfully fulfilled the required conditions. Q693:4; R4868:4
- Jesus could not have entered the glory beyond unless he had finished his sacrifice and offerings. Q28:1

The mercy seat

- "The Propitiatory," representing Jehovah's justice. T124

Upon the testimony

- Covers the Law. T55

That he die not

- By infracting the conditions upon which alone he may come into the divine presence acceptably. T55; Q693:4; R5712:5

14

Leviticus 16:14 *And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.*

Take of the blood

- Typical of the blood of the Atonement, the price of our redemption. T59; R4352:3
- The blood signifies the life of the sacrifice. The blood itself is a symbol of death. R5621:6, R4876:3; Q695:3
- The blood of the bullock was applied only for the priests and Levites. R5622:1

Upon the mercy seat

- Or more properly, the Propitiatory, because on it the priest offered the blood of the sacrifices which propitiated or satisfied the demands of divine justice. T124
- A symbol of Jesus presenting his sacrificial merit to the Heavenly Father on behalf of the Church class. R5880:5; PD36
- The Mercy Seat with its cherubim and glory-light represented Jehovah, the presence of God, where Christ went "there to appear in the presence of God for us." (Heb. 9:24) T59, T124

Eastward; and before

- In the form of a cross. T63; Q28:T

Seven times

- Perfectly. T61

15

Leviticus 16:15 *Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:*

Then

- Jesus began his secondary offering of his "members" as soon as the Father accepted his offering for us— at Pentecost. R4512:4, R4505:5; T64
- Nothing could be done with the Lord's goat until the sacrifice of the bullock was completed. R4035:2;

PD36

Kill the goat

- Representing the sacrificing followers of the Lord who are faithful to their covenant. T61; R4354:1, R4965:5, R5622:1, R5731:1; Q660:1
- The putting to death of the depraved will, the crucifixion of ourselves as men. T64; R5778:1
- Our Lord offered the goat, his second sacrifice, at Pentecost, and the work has progressed ever since. R4546:4, R5720:4
- We do not sacrifice ourselves. R4747:3
- The High Priest slays the goat, making it part of his sacrifice. Q700:2
- This act represents God's acceptance of your consecration. Q414:T
- The moment he accepts you he justifies you. Q420
- A goat is very lean compared with a bullock, showing that our Lord had much more of love and zeal. T61; R4035:2

Of the sin offering

- "Filling up that which is behind of the afflictions of Christ." (Col. 1:24) T66; R5777:1
- The killing of the sin-offering was not ended until the goat was slain. R5880:4; Q660:1

For the people

- The sacrifice of the Lord's goat is accepted on behalf of the world, just as that of Christ is accepted on behalf of his Body and the household of faith. T67; R4035:3, R4427:6, R4475:4, R4493:2, R4499:4; SM70
- This sacrifice of the Lord's goat by the High Priest is acceptable to the Father only because of the merit of Jesus. R5720:4

His blood

- The life given up. Q414:T

Within the veil

- At the close of the Gospel age. CR485

Do with that blood

- The blood of his secondary sacrifice, the Church. R4546:6

As he did

- In every particular. T61

Upon the mercy seat

- Thus satisfying justice. The second use Christ will make of his sacrifice will be on behalf of all the people. R5342:6, R4819:1

16

Leviticus 16:16 *And he shall make an atonement for the holy place , because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.*

Make an atonement

- When the blood of the Lord's goat was sprinkled upon the mercy seat the sin-offering was ended. R5880:4

Children of Israel

- Representing all nations, kindreds and tongues. R4397:5

17

Leviticus 16:17 *And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place , until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*

Shall be no man

- The privileges of the true Tabernacle belong only to those who are priests, members of the body of the High Priest, spiritual New Creatures and no longer men. T75

18

Leviticus 16:18 *And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.*

Upon the horns

- Symbol of power. T42

Of the altar

- All who realize the power of the altar must first recognize the blood which sanctifies it. T42

19

Leviticus 16:19 *And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.*

And cleanse It

- Showing that the blood is full satisfaction, and that the work of the scapegoat which followed was no part of the sin-offering. T68

20

Leviticus 16:20 *And when he hath made an end of reconciling the holy place , and the tabernacle of the congregation, and the altar, he shall bring the live goat:*

Reconciling

- Atonement, satisfaction, not for the Court and Tabernacle as places, but for those people who are in those conditions. Q689:5

The holy place

- The Most Holy. T68
- The Court. Q689:5

Tabernacle

- The Holy. T68
- The Holy and Most Holy. Q689:5

And the altar

- In the Court. T68

The live goat

- The scapegoat, the Great Company. T68, T69
- The scapegoat dealt with thirdly seems to imply the great tribulation of this class will come more specially at the end of the Gospel age. Q290:T, Q690:T

21

Leviticus 16:21 *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:*

All the iniquities

- Typifying, not Adamic guilt and condemnation, which were all figuratively canceled by the sacrifice of the bullock and the Lord's goat, but other sins of measurable willfulness committed against light and knowledge. R4015:3, R4036:2, R4856:2, R5256:4, R5462:5; Q632:6
- See also comments on (Leviticus 16:10).
- Children of Israel - Typical of the world of mankind. T68; R5463:2
- Send him away - Not sacrificed at all, hence not a sin-offering. Q632:6

- A fit man - Anyone convenient; unfavorable circumstances. T68, T70
- Into the wilderness - Shows how the Great Company is turned over to Satan for the destruction of the flesh. (1 Cor. 5:5) Q24:3
- Condition of separation from the world. T70
- Severe testings which will demonstrate their character definitely. R4654:4

22

Leviticus 16:22 *And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.*

Let go the goat

- To die unwillingly, "that the spirit may be saved in the day of the Lord." (1 Cor. 5:5) T71
- The scapegoat did not go voluntarily, it was sent away. R5628:3

23

Leviticus 16:23 *And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place , and shall leave them there:*

Into the tabernacle

- The Holy. T72

Linen garments

- Representing the merit of Christ imputed to us. Q285:5

Into the holy place

- The Most Holy. T72

24

Leviticus 16:24 *And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.*

Wash his flesh

- Signifying the completion of the cleansing which comes when the Body is made perfect in glory. T74; PD36

In the holy place

- The Court. T72

Put on his garments

- His usual garments of glory and beauty. T72
- Representing our Lord after his resurrection to the divine nature. R5580:1
- Although Jesus has passed beyond the vail he is still in the linen garments of sacrifice. Q285:2

His burnt offering

- A ram, representing God's acceptance of the sacrifice of the bullock. T73
- God will not manifest his acceptance of the better sacrifices until the sacrifices for sins are complete and The Christ is glorified. T73

Of the people

- Another ram, representing God's acceptance of the sacrifice of the Lord's goat. T73

Make an atonement

- Another illustration of the Atonement. T72

For himself

- The Body, the Church, the Little Flock. T72; R4384:6

For the people

- For the sins of all the people. R4384:6

25

Leviticus 16:25 *And the fat of the sin offering shall he burn upon the altar.*

And the fat

- Symbol of loving zeal. T57
- When offered, made a great smoke, showing our Lord's heart devotion to the Heavenly Father. CR486; Q28:2

Shall he burn

- Representing steady continuous submission to the fiery ordeal of suffering. T71

Upon the altar

- Showing that God accepts the heart devotion which prompts the sacrifice. T42
- Seen and appreciated by all within the antitypical Court— justified believers. CR486

26

Leviticus 16:26 *And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.*

And he

- Representing the classes instrumental in bringing the trouble and destruction of the flesh upon the Great Company. T75

Come Into the camp

- Into the same condition as the rest of the world. T75

27

Leviticus 16:27 *And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place , shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.*

Atonement

- Prefigured the reconciliation of God and mankind. R5196:5

Without the camp

- As a vile thing in the eyes of the world. T42, T57; R4427:4
- As a stench in their nostrils. CR486; Q28:2; R3708:4
- Signifying ostracism, rejection of men and dishonor. R4385:1
- The nominal church. R246:4
- "Let us go forth therefore unto him without the camp bearing his reproach." (Heb. 13:13) T62

Burn in the fire

- Representing the gradual, but complete, destruction of the human nature of Christ and the Church. T42; R4385:1
- The slandering of God's people for righteousness' sake. R5655:5

And their dung

- We are the filth and offscourings of the earth. (1 Cor. 4:13) T62

28

Leviticus 16:28 *And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.*

And he

- Representing those principally instrumental in reproaching, reviling and destroying the humanity of Jesus and the Church. T75

Come Into the camp

- Into the same condition as the rest of the world, without special punishment. T75

29

Leviticus 16:29 *And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:*

Afflict your souls

- Typical of the world's painful and afflicted condition during sin's domination. R147:5

30

Leviticus 16:30 *For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.*

Atonement for you

- Typically canceling the Adamic condemnation for the coming year, not the preceding one. R4034:3
- Antitype started with Jesus and his sacrifice, continues with the Church sharing with Christ in his sacrifice and in the fullest sense continues to the end of the Millennium. Q26:9
- Inappropriate now because there is neither Temple nor Tabernacle. R679:1

33

Leviticus 16:33 *And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.*

For all the people

- When Christ shall in the end of this age antitypically sprinkle the Mercy Seat it will be for the world. R4587:4

34

Leviticus 16:34 *And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.*

Once a year

- The type was repeated annually because the blood of bulls and goats could never take away sin. (Heb. 10:3,4) R4034:3, R5293:4
- The Day of Atonement in the antitype is the entire Gospel age. T50, T76
- All of the Millennial age will be a part of the antitypical Atonement Day. R5874:5

Leviticus 17

4

Leviticus 17:4 *And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:*

Unto the door

- With the Temple desecrated God closed the way for Jews to carry out the atonement sacrifices. R3454:5*; OV104

5

Leviticus 17:5 *To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.*

For peace offerings

- Representing vows of consecration to God made by the world during the Millennial age. T98

6

Leviticus 17:6 *And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.*

And burn the fat

- Symbol of loving zeal. T57; R4602:4

11

Leviticus 17:11 *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

Is in the blood

- Is represented by the blood. E325
- As long as the blood is passing through the organs of circulation there is life. R5341:6

Blood that maketh an atonement

- The giving up of Jesus' pre-existent life was bloodless; therefore not the atonement. R1298:6

12

Leviticus 17:12 *Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.*

No soul ... eat blood

- In this way God would seem to say that life is a very sacred thing. R5341:6

Leviticus 18

5

Leviticus 18:5 *Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.*

Which if a man do

- Perfectly. R2728:2
- Which no imperfect man could do, but which the Lord Jesus did do. R1725:2, R5046:2

Shall live In them

- Have everlasting life as a result. R2728:2, R4595:2, R5128:1, R5285:5; OV118
- Live under proper conditions. Q370:4, Q197:T
- The man Christ Jesus was the one for whom this provision was made. R5046:3, R5342:4

18

Leviticus 18:18 *Neither shalt thou take a wife to her sister, to vex her , to uncover her nakedness, beside the other in her life time .*

Beside the other

- Law against polygamy. R2016:3

21

Leviticus 18:21 *And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.*

To Molech

- Type of the misrepresentation of God, worshipped by those who endorse the eternal torment theory. R2360:1, R3464:6

23

Leviticus 18:23 *Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.*

It is confusion

- God prohibits any mixture or blending of natures, including human with angelic. HG724:6
- The unlawful union of the Church of Rome (woman) with the Roman empire (beast) resulted in Babylon (confusion). R472:6, R45:1

Leviticus 19

3

Leviticus 19:3 *Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.*

Keep my sabbaths

- Type of the Millennial age. B40

5

Leviticus 19:5 *And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.*

Of peace offerings

- Representing vows of consecration to God made by the world during the Millennial age. T98

At your own will

- A willing thank offering. T98

6

Leviticus 19:6 *It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.*

It shall be eaten

- By the offerer; showing that in the Millennium all must eat or fulfill a covenant of consecration to God or be cut off in the Second Death. T98

8

Leviticus 19:8 *Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.*

Shall be cut off

- In death, typifying the Second Death. T98

13

Leviticus 19:13 *Thou shalt not defraud thy neighbour, neither rob him : the wages of him that is hired shall not abide with thee all night until the morning.*

Him that Is hired

- Nothing special for the priest, a lesson in strict justice. A52, A53

14

Leviticus 19:14 *Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.*

Not curse the deaf

- But no special legislation for the priesthood. A52

17

Leviticus 19:17 *Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.*

Thy neighbour

- If you see him violating the law; showing that everything was not in the hands of the priests. A55

18

Leviticus 19:18 *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*

As thyself

- It does not say, "Better than thyself"; Christ's course of self-sacrifice in our behalf went beyond this requirement. R3804:6, R5072:3

30

Leviticus 19:30 *Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.*

Keep my sabbaths

- The Jew gave God one seventh of his time but the Christian is to give him seven-sevenths. HG583:2*

And reverence

- A feeling of profound respect mingled with awe and affection. R2002:3
- "God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him." R2002:2

My sanctuary

- The sanctuary was the holy structure through which God manifested himself to Israel. HG583:2* The Christian finds his sanctuary wherever he is; every place is a holy place to him. HG583:2*

31

Leviticus 19:31 *Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.*

Familiar spirits

- Communication with the fallen angels. R2172:1

32

Leviticus 19:32 *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.*

Hoary head

- Nothing is more beautiful in youth than preferment and deference to riper years, especially to old age. R2024:3

Of the old man

- But no special legislation for the priesthood. A53

34

Leviticus 19:34 *But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*

Love him as thyself

- The Mosaic Law was far ahead of its time. A50

Leviticus 20

2

Leviticus 20:2 *Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.*

Unto Molech

- Type of the misrepresentation of God, worshipped by those who endorse the eternal torment theory. R2360:1, R3464:6

6

Leviticus 20:6 *And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.*

Familiar spirits

- Communication with fallen angels. R2172:1

7

Leviticus 20:7 *Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.*

Sanctify yourselves

- Christ will require at least an outward sanctification from all during the Millennial age. F122

8

Leviticus 20:8 *And ye shall keep my statutes, and do them: I am the LORD which sanctify you.*

Which sanctify you

- Set you apart as holy, uncondemned, because you have sanctified yourselves. Only those who sanctify themselves during the Gospel age will ever receive the crowns of glory. F122; SM581
- A double work — we consecrate, sanctify ourselves; God accepts, thus sanctifies us. R441:3

10

Leviticus 20:10 *And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.*

Put to death

- Remitted in David's case because of repentance. R2017:4

16

Leviticus 20:16 *And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.*

Be put to death

- God prohibits any mixture or blending of natures. R1678:4

17

Leviticus 20:17 *And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.*

Shall be cut off

- The legal justification for Absalom's killing Amnon. R2025:1

27

Leviticus 20:27 *A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.*

A familiar spirit

- Communication with fallen angels. R2172:1

Any dead body

- Any living creature after death. R2053:4

Leviticus 21

18

Leviticus 21:18 *For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,*

Superfluous

- God has predetermined the exact number of the members of the Body of Christ; that number had responded to the call by October 1881; since then only replacements are accepted. C219; R2676:2
- When once the Body of Christ is complete there will be no additions "Let no man take thy crown." T127; R4693:2, R5532:6

20

Leviticus 21:20 *Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;*

Blemish In his eye

- Members of the Royal Priesthood who lack clearness of vision respecting spiritual things should not be selected for public service. F243

22

Leviticus 21:22 *He shall eat the bread of his God, both of the most holy, and of the holy.*

Shall eat the bread

- However great his defects, every member of the Royal Priesthood possesses full rights at the Lord's table. F243

Leviticus 22

11

Leviticus 22:11 *But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.*

Priest buy any soul

- Being, person. R276:3

But the seventh day

- Not the first day; if this commandment is binding at all it is binding as stated and cannot be changed. R1727:2

The sabbath of rest

- Type of the Millennial age. B40

Do no work therein

- Secular or religious. R1727:1

Leviticus 23

5

Leviticus 23:5 *In the fourteenth day of the first month at even is the LORD'S passover.*

The fourteenth day

- Inasmuch as the moon had waned for as long a time as it had increased, so Christ's death was the turning point between two equal parts of Israel's history. R2270:6

6

Leviticus 23:6 *And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.*

Of unleavened bread

- Represented the joy, the peace, the blessing which resulted to the first-borns of Israel; typifying the joy and peace which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ. R5642:3

Seven days

- Signifying the perfection of joy and salvation. R5192:1

11

Leviticus 23:11 *And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.*

Wave the sheaf

- The firstfruits: typifying the resurrection of the Lord Jesus Christ, "The firstfruits of them that slept." R2271:1, R4603:4, R5191:5,6; Q586:2; OV84

After the sabbath

- After the Passover feast of the 15th. R5191:5
- The 16th of Nisan; the strongest possible confirmation of the thought that our Lord was crucified on Friday evening and raised from the dead on Sunday morning. R2271:3, R4603:4, R5191:6

14

Leviticus 23:14 *And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.*

Forever

- Hebrew " olam ." Like the Greek " aion " meaning "age-lasting," or "lasting to a consummation." HG582:2*

15

Leviticus 23:15 *And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:*

From the day

- The 16th of Nisan. R2819:3

Brought the sheaf

- Typifying the resurrection of the Lord. R2819:3

Seven sabbaths

- The Jews kept six kinds of sabbaths: the seventh day the seventh week the 7x7 and 50th day-Pentecost (Lev. 23:15) a sabbath beginning on the seventh month the seventh year and the 7x7 and 50th year or jubilee. (Lev. 25:10) HG56:1

16

Leviticus 23:16 *Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.*

Fifty days

- Type of Pentecostal blessing, begetting of the holy Spirit, fifty days after Jesus' resurrection. R5831:3
- The fiftieth day, Pentecost, typifying the fiftieth or restitution year; hence the Millennium. B175

17

Leviticus 23:17 *Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.*

Two wave loaves

- Typifying the Little Flock and the Great Company at the time of their acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost. R2271:1, R5191:5

27

Leviticus 23:27 *Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.*

On the tenth day

- In the fall, the beginning of the secular year. R4384:3

Day of atonement

- These sacrifices had a cleansing effect upon Israel and typified the better sacrifices of Christ and the Church for all mankind. R4655:3, R4384:3; OV250
- The antitype ends in the fullest sense at the end of the Millennium. Q26:9

Leviticus 24

2

Leviticus 24:2 *Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.*

Pure oil olive

- Type of the holy Spirit. T116

Beaten for the light

- Representing the spirit of truth. T116

3

Leviticus 24:3 *Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.*

Without the vail

- Passing the second veil represents death of the human body. T22

Shall Aaron

- Type of The Christ. T38

4

Leviticus 24:4 *He shall order the lamps upon the pure candlestick before the LORD continually.*

Pure candlestick

- Type of the Church as a whole. T16

5

Leviticus 24:5 *And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.*

Twelve cakes

- Representing the truth, the Word of God. T16, T115

7

Leviticus 24:7 *And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.*

Frankincense

- Representing praise, heart adoration. R3703:4

20

Leviticus 24:20 *Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again .*

Eye for eye

- It was very necessary that these lessons of just retribution for sin should be deeply impressed upon the people of Israel. R5645:2; OV21
- But we are not to apply this principle in our dealings with fellow men. It is not the time now for us to judge and discipline the world. R5644:5
- The death of angels and archangels could never take away sin because of the divine arrangement of a life for a life, a man for a man. R3174:5

22

Leviticus 24:22 *Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.*

One manner of law

- In its regard for the rights and interests of foreigners and enemies the Mosaic Law was 32 centuries ahead of its time. HG535:3; A50

Leviticus 25

1

Leviticus 25:1 *And the LORD spake unto Moses in mount Sinai, saying,*

Spake unto Moses

- The government instituted by Moses was a model of fairness and justice, and stipulated the rights of the stranger and the foreigner. OV10; OV9

2

Leviticus 25:2 *Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.*

Come into the land

- Not when the land is divided, but at the expiration of the forty years in the wilderness when they crossed Jordan. B184, B187; HG57:6

Keep a sabbath

- Observe the sabbath system; typifying the Millennial age. B40, B184, B187

4

Leviticus 25:4 *But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.*

In the seventh year

- From entering the land. B184

8

Leviticus 25:8 *And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.*

Seven times seven years

- 7 times 7 represents a completeness of perfection, and the fiftieth, or Jubilee following, is climactic. R5139:6
- The seventh day was a sabbath; seven times seven, 49 days, bringing the 50th or jubilee day, Pentecost; the seventh year, seven times seven, 49 years, bringing the 50th or jubilee year. By squaring fifty times fifty years we get the grand cycle of 2500 years, from the time the last Jubilee was observed in 625 BC to the first year of the Times of Restitution, 1875 AD. B175-187; R5405:5; PD48 OV101
- So long as the jubilee years occurred these cycles were 50 years each; when Jubilees ceased the cycles went on, having but 49 years. HG59:5

9

Leviticus 25:9 *Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.*

Cause the trumpet

- Silver trumpets (of truth) by the priests; and all the people blew on ram's horns, etc. etc. etc. etc. the spirit of liberty). OV85, OV101
- Typifying the "Seventh Trumpet," the "Trump of God," the "Last Trump." B197; OV386

Of the jubile

- Typifying the great jubilee of knowledge and liberty already begun, "Times of Restitution." B199

To sound

- Turnah: "Blessed are the people that know the joyful sound," the turnah. (Psa. 89:15) R2569:5
- Ushering in the Kingdom. D617

The seventh month

- About the beginning of the Jewish civil year, October. B187; R3574:6*

Day of atonement

- Typifying the Gospel age. R2569:5

10

Leviticus 25:10 *And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.*

The fiftieth year

- In God's arrangement, fifty is the greatest climax of numbers. R5139:6
- Every fiftieth year was to be a jubilee year, when all debts expired and all property was to be returned to its original owner. PD48
- In the beginning, it was a time of general tumult. OV85 Type of the great restitution, the Millennium. D617; B177, B197; R4603:4
- On a still larger scale, 7 times 7,000 years, 49,000 years, ushers in a grand epoch when there shall be

no more sighing because God's work of creation shall have been completed. F51

A jubile

- Typifying the "glad tidings of great joy which shall be to all people" —Restitution. (Luke 2:10) OV118, OV184, OV320; SM504
- From the date of the last Jubilee observed by Israel (625 BC) is 3500 years back to the year of the fall in the Garden of Eden, and 3500 years forward to the close of the Times of Restitution in 2874 AD. R3460:5*

Unto his possession

- The Mosaic Law, by preventing the absolute alienation of property, thus particularly safeguarding the interests of the poor. A50

Return every man

- Type of man's release from original sin and the weaknesses inherited through Adam's fall. SM504; CR113

11

Leviticus 25:11 *A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.*

Neither reap

- The rest for the land. R4779:4*

13

Leviticus 25:13 *In the year of this jubile ye shall return every man unto his possession.*

This jubilee

- The curse of sin and death will be removed. PD26 See also comments on (Lev. 25:10).

15

Leviticus 25:15 *According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:*

According to the number

- Exactly the terms of a lease. R937:6

23

Leviticus 25:23 *The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.*

Land is mine

- At the end of a 50-year lease all title reverted to God, the owner. R937:5

36

Leviticus 25:36 *Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.*

No usury of him

- Of the poor, whose interests the Mosaic Law particularly safeguarded. A50

41

Leviticus 25:41 *And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.*

Depart from thee

- During Christ's reign all are to be freed from slavery to sin and the power of Satan. R5356:1

48

Leviticus 25:48 *After that he is sold he may be redeemed again; one of his brethren may redeem him:*

May be redeemed

- Gaal, set free by payment. E438

Leviticus 26

2

Leviticus 26:2 *Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.*

Keep my sabbaths

- Type of the Millennial age. B40

3

Leviticus 26:3 *If ye walk in my statutes, and keep my commandments, and do them;*

If ye walk

- This and the following verses typify the conditions which will prevail in the Millennial age. F631

12

Leviticus 26:12 *And I will walk among you, and will be your God, and ye shall be my people.*

Be my people

- By their obedience to the Ten Commandments and the spirit of their covenant they would become God's people. R5083:2

16

Leviticus 26:16 *I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.*

Do this unto you

- Bring these calamities or evils upon you as chastisements. A125
- Inflict the national torments described in the parable of the rich man and Lazarus. R2604:5

I will even appoint

- Only with the Israelites was consumption specially stated to be the penalty for sin. HG720:1

Consumption

- The white plague. HG719:2
- Consumption (tuberculosis) is a disease of the blood which afflicts more or less every part of the body. HG721:5
- This disease, which literally burns up the vitality of the patient, is highly contagious through the excrement. HG721:1
- Sin, like this disease, is highly contagious and every sinner must strive against contaminating others. HG721:2
- Cleanliness, pure air and pure, nourishing food are the most prominent factors for the relief of consumption. HG721:1

That shall consume the eyes

- That which consumeth before the eyes. HG719:2

17

Leviticus 26:17 *And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.*

They that hate you

- The Gentiles. HG49:4

18

Leviticus 26:18 *And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.*

For all this

- For all these previous chastisements. B88

I will punish you

- The fulfillment of the prophecy shows that the Law covenant is still in force upon fleshly Israel. R1730:1
- With the "torments" of the parable of the rich man and Lazarus. (Luke 16:19-31) HG386:4

Seven times

- "The times of the Gentiles" (Luke 21:24)
- In Bible chronology a "time" is a symbolic year, and each year is composed of 360 days; each year would mean 360 years; seven years would be 2520 literal years. R5721:1; SM416
- Seven prophetic years, a day for a year, representing 2520 years. HG49:4
- Beginning 606 BC, ending 1914 AD. B79; R5047:4
- Symbolic, not literal years. R4867:1; SM478; OV80; Q84:1
- A prophetic year of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its symbolic use. It is neither a Lunar year of 354 1/3 days nor a Solar year of 365 1/4 days. A prophetic year would mean 360 actual or Solar years. R1979:6
- Illustrated by Nebuchadnezzar's seven literal years of insanity. B90
- Also, a period of disfavor to Israel. R5142:1; OV80:1,3, OV79; Q356:1
- Both in Dan. 4 and Lev. 26 this period of "seven times" is four times repeated, though it refers to but one period of seven prophetic years. HG49:3

More

- Further or additional, as a final and conclusive punishment. B88; R4497:3

21

Leviticus 26:21 *And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.*

Seven times

- See comments on "seven times," (Lev. 26:18).

24

Leviticus 26:24 *Then will I also walk contrary unto you, and will punish you yet seven times for your sins.*

Yet seven times

- See comments on "seven times," (Lev. 26:18).

28

Leviticus 26:28 *Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.*

Chastise you

- Under God's disfavor. R5564:3

Seven times

- See comments on "seven times," (Lev. 26:18).

34

Leviticus 26:34 *Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.*

Enjoy her sabbaths

- "For as long as she lay desolate, she kept sabbath to fulfill three score and ten years; (2 Chron. 36:21) representing 19 Jubilees imperfectly observed, and 51 additional Jubilees of 49 years each, or 2499 years, from the observance of the last Jubilee (625 BC) to earth's Great Jubilee, the Times of Restitution, October, 1874 AD. B192-195

35

Leviticus 26:35 *As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.*

Did not rest

- So the Lord provided the "rest" feature of the Jubilee for the land when Israel went into captivity for seventy years. R4779:4*

43

Leviticus 26:43 *The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.*

Enjoy her sabbaths

- 70 years—one for each jubilee period from the time of entering Canaan to 1874 AD. B192-195

45

Leviticus 26:45 *But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.*

But I will

- After the "seven times" of chastisement, which cannot therefore have been literal years, but must have been symbolic "times" of 360 years each. B90, B92

46

Leviticus 26:46 *These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.*

By the hand of Moses

- The whole law was the law of God, because it came from Him, and it is also all the law of Moses in that it came through him. HG583:6

Numbers

General

- The Israelites spent nearly a year at Mount Sinai before they were ready to begin the march for the land of promise. During that period quite a constructive work was accomplished among them which transformed them from a horde of comparatively unorganized emigrants into a powerful nation with covenant relationship to God. The Law covenant was instituted ... the priesthood was organized ... the Tabernacle constructed and its religious services instituted ... that certainly was a year of great accomplishments in making them ready for the land. R4037:1
- The Israelites were used of the Lord as a typical people, whose testings for good and for evil were made to picture forth in advance the corresponding experiences of spiritual Israel. (Brief summary

follows in article) R4037:4

Numbers 1

2

Numbers 1:2 *Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;*

The sum

- 603,550 men age 20 and over; 22,273 Levites; total of about 2 million. R4037:2

46

Numbers 1:46 *Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.*

603,550

- We would estimate the whole population of Israel, including females and young children, at 2,000,000. HG362:3 A liberal estimate of the world's population at the time of the exodus would be 14,241,744. HG362:2

Numbers 2

2

Numbers 2:2 *Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.*

By his own standard

- The human skull corresponds to the layout of Israel's Tabernacle and camp. R4028:6, R4029:1 The order of the tents corresponds to the transformation of the converted mind. R4029:3

About the tabernacle

- Religion was the center of all ambition and activity. R4028:3 All order in the church and harmony among brethren must recognize this common center. R4028:5

32

Numbers 2:32 *These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty.*

603,550 men

- Implying a total number of about 2,000,000. R3982:3, R4037:2 Prof. Petrie suggests a total number of about 30,000. R5277:3* Prof. Petrie's reckoning refuted by B.H. Barton. R5355:5*

Numbers 3

3

Numbers 3:3 *These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.*

Priest's

- Represented The Christ—High Priest and under priests. R5298:6

4

Numbers 3:4 *And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the*

priest's office in the sight of Aaron their father.

Nadab and Abihu

- Representing the class that sins the sin unto death in the Gospel age and the Great Company class. T40; R4031:2

Strange fire

- Attempting to offer our own imperfect works as meritorious and acceptable. R1007:3

6

Numbers 3:6 *Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.*

Tribe of Levi

- Those not priests represented overcomers, not of The Christ. R5298:6 The Great Company. R4030:4

Near

- Picturing the prominence given to benevolence, hope, faith and conscience. R4029:4

Minister

- The Great Company, as Levites, serve before the throne. R4677:6

12

Numbers 3:12 *And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;*

The Levites

- Separated by God for his own special use and as a channel of blessing and instruction for the other tribes, who represented all the families of the earth. R4389:6 The Levites did not need a Mediator because Moses represented the entire priestly class and the tribe of Levi in his various functions as Mediator between God and the nation. R4390:1 Represented the first-borns of Israel, typical of the Church of the first-born: the Bride of Christ and the Great Company. R5056:1; Q435:7, Q304:2

The firstborn

- Represented the first-born of Israel spared in the Passover night, and typified those passed over in the Gospel age "night" preceding the Millennial day of general deliverance. R4537:1, 4, R5298:6

Shall be mine

- Showing that the antitypical Levites would not have an earthly inheritance, but a spiritual one; and share in instructing and blessing the world. R5023:1, R4823:5; CR471; Q436:2

19

Numbers 3:19 *And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.*

Amram

- Father of Moses: meaning "High People" or "Exalted People," type of The Christ. F128

25

Numbers 3:25 *And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,*

The sons of Gershon

- Meaning "Refugees" or "Rescued"; type of those of mankind saved during the Millennial age. F129

The covering thereof

- Hiding spiritual things from the unconsecrated. T127

For the door

- Typifying the death of the human will. T22

26

Numbers 3:26 *And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.*

Of the court

- Typifying the condition of justification. T19

Door of the court

- "I am the way" (John 14:6); "I am the door" (John 10:9). There is only one way of access to God. T18

And by the altar

- The Brazen altar, type of the ransom sacrifice. T22

27

Numbers 3:27 *And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.*

And of Kohath

- Meaning "Ally" or "Comrade"; type of the Ancient Worthies. F129

29

Numbers 3:29 *The families of the sons of Kohath shall pitch on the side of the tabernacle southward.*

Southward

- Symbol of restitution to human perfection. D653

33

Numbers 3:33 *Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.*

Of Merari

- Meaning "Bitterness", type of the Great Company, saved so as by fire through bitter experiences. F129

35

Numbers 3:35 *And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.*

Northward

- Symbol of the Heavenly phase of the Kingdom. D653

38

Numbers 3:38 *But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.*

Before the tabernacle

- The Royal Priesthood, at the very gates of his favor. R4030:4

41

Numbers 3:41 *And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.*

The firstborn

- See comments on Num. 3:12.

45

Numbers 3:45 *Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.*

The firstborn

- See comments on Num. 3:12.

47

Numbers 3:47 *Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them : (the shekel is twenty gerahs:)*

Five shekels

- Redemption could only be made by an estimated equivalent value. R1031:2*

Numbers 4

2

Numbers 4:2 *Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,*

Sons of Kohath

- Meaning "Ally" or "Comrade"; type of the Ancient Worthies. F129

3

Numbers 4:3 *From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.*

From thirty years

- The time when a Jew became of age, and therefore when John and Jesus began their ministries. B58; R561:6* No Levite was permitted to engage in the work of the Tabernacle under the age of 30. R1161:2 Not until Jesus attained the age of 30 was he the full-grown man, ready for sacrifice. R1682:5

5

Numbers 4:5 *And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:*

Aaron

- Type of The Christ. T38

Shall come

- This should not be misunderstood to mean that he and the underpriests never went in thither during succeeding days; but only once a year for the purpose of atonement. T91

And his sons

- Representing the members of Christ's Body. T36

The covering vail

- Type of the death of the human body. T22

And cover the ark

- Type of The Christ. T121

6

Numbers 4:6 *And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.*

Of badgers' skins

- Typifying that spiritual things are hidden from the unconsecrated. T127; R1365:1

Wholly of blue

- Symbol of faithfulness. T30

7

Numbers 4:7 *And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:*

Upon the table

- Type of the Church as a whole, including Jesus. T115

Shewbread

- Representing the Word of God, spiritual food. T115; R5621:6

8

Numbers 4:8 *And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.*

A cloth of scarlet

- Symbol of the blood of the ransom. T34, T109

9

Numbers 4:9 *And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:*

The candlestick

- Type of the complete Church. T115

Of the light

- Type of the spirit of truth. T116

11

Numbers 4:11 *And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:*

The golden altar

- Type of the Church in the present sacrificing condition. T120

13

Numbers 4:13 *And they shall take away the ashes from the altar, and spread a purple cloth thereon:*

A purple cloth

- Symbol of royalty. T34

15

Numbers 4:15 *And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it : but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.*

Shall not touch

- None except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the divine plan. R4876:1, R1365:1, R2002:5

Lest they die

- Because these things illustrated something greater and more important to come later. T12

20

Numbers 4:20 *But they shall not go in to see when the holy things are covered, lest they die.*

But they

- Representing justified believers. T19

Not go in to see

- The curtains were kept down. They were forbidden to look in when the priest lifted the curtain and passed under it. R3053:6 Only New Creatures can enter into and see spiritual things. R3054:1

The holy things

- Typifying the things of the New Creature, begotten of the Spirit. T19

22

Numbers 4:22 *Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;*

The sons of Gershon

- Meaning "Refugees" or "Rescued"; type of those of mankind saved during the Millennium. F129

25

Numbers 4:25 *And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,*

For the door

- Typifying the death of the human will. T22

26

Numbers 4:26 *And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.*

Of the court

- Typifying the condition of justification. T19

Gate of the court

- "I am the way" (John 14:6); I am the door" (John 10:9). There is only one way of access to God. T18

And by the altar

- The Brazen altar, type of the ransom sacrifice. T22

29

Numbers 4:29 *As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;*

The sons of Merari

- Meaning "Bitterness"; type of the Great Company, saved so as by fire through bitter experiences. F129

36

Numbers 4:36 *And those that were numbered of them by their families were two thousand seven hundred and fifty.*

Those that were numbered

- 17,160 Levites to 5 priests (Exod. 28: 1), showing much larger proportion saved in next age compared with Gospel age priests. R443:1

Of them

- Of the Levites, representing all believers. T 118

Were 8,580

- Of whom only five, or one in 1,716, were sacrificing priests; possibly this is also typical. T118

Numbers 5

6

Numbers 5:6 *Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;*

When a man or woman

- Typifying any of the world of mankind during the Millennial age. T99

7

Numbers 5:7 *Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.*

The fifth part

- In the Millennial age retributive justice will require restoration with 20% added. T99

8

Numbers 5:8 *But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.*

Even to the priest

- Representing that during the Millennial age the acknowledgments of wrongdoing will be made through the Redeemer. T99, T100

15

Numbers 5:15 *Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.*

Frankincense

- Representing praise. R3703:4 Picturing relationship of Bride and Bridegroom; could not be used when sin was in question. R84:5*

Numbers 6

2

Numbers 6:2 *Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:*

Vow of a Nazarite

- A vow to avoid spiritous liquor in every form, and that the hair would not be cut; it should not be confounded with the residents of the city of Nazareth. It seems to have signified the full, complete consecration of the individual to God and his service. R5612:3, R4088:1

For peace offerings

- Typifying covenants of consecration to God made by mankind during the Millennial age. T98

15

Numbers 6:15 *And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of*

unleavened bread anointed with oil, and their meat offering, and their drink offerings.

Unleavened bread

- Representing the offerer's faith in Christ's character, which he will copy. T98

20

Numbers 6:20 *And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.*

For a wave offering

- Showing that consecration is not for a moment or a day or a year, but continually. T45

23

Numbers 6:23 *Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,*

Speak unto Aaron

- Type of The Christ. T38

And unto his sons

- Representing the members of Christ's Body. T36

24

Numbers 6:24 *The LORD bless thee, and keep thee:*

Bless thee and keep

- With gladness that knoweth no decay; in the shadow of his wings. R4823:3, 6

Numbers 7

7

Numbers 7:7 *Two wagons and four oxen he gave unto the sons of Gershon, according to their service:*

The sons of Gershon

- Type of those saved during the Millennium. F129

8

Numbers 7:8 *And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.*

The sons of Merari

- Type of the Great Company. F129

9

Numbers 7:9 *But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.*

The sons of Kohath

- Type of the Ancient Worthies. F129

Upon their shoulders

- It was indirectly David's neglect of this command that caused the death of Uzzah. R3252:5

89

Numbers 7:89 *And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.*

Off the mercy seat

- Which, with its cherubim and glory-light, represented the presence of Jehovah. T123, T124

Upon the Ark

- Representing The Christ. T121

The two cherubims

- Representing love and power. T125

Numbers 8

4

Numbers 8:4 *And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.*

The candlestick

- Type of the complete Church. T115

Was of beaten gold

- Symbol of the divine nature. T18

Unto the flowers

- Representing the fruitfulness of the Church. T116

12

Numbers 8:12 *And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.*

Levites

- The house of Aaron, atoned for by the bullock of Lev. 16. R79:3

17

Numbers 8:17 *For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.*

Firstborn

- See comments on Num. 3:12.

18

Numbers 8:18 *And I have taken the Levites for all the firstborn of the children of Israel.*

Levites

- The first-borns were exchanged for the tribe of Levi, which thereafter was the tribe of the first-borns. R4999:1 See also comments on Num. 3:12.

19

Numbers 8:19 *And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.*

Levites

- Not all priests, though they were the priestly tribe. R4999:1 Those not priests represent the Great Company class. CR485

24

Numbers 8:24 *This is it that belongeth unto the Levites: from twenty and five years old and upward they*

shall go in to wait upon the service of the tabernacle of the congregation:

Wait upon the service

- Consecration to service, not to sacrifice-a Millennial age antitype. R442:3

Numbers 9

2

Numbers 9:2 *Let the children of Israel also keep the passover at his appointed season.*

The passover

- Represented the sacrifice of our Lord Jesus on behalf of the Church only. R4384:3

At his appointed season

- In the spring, the beginning of the religious year. R4127:3, R4384:3

11

Numbers 9:11 *The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs .*

The fourteenth day

- The full of the moon, symbol of the Law covenant and the people under that covenant. Christ's crucifixion at the full of the moon and its immediately beginning to wane foreshadowed Israel's national decline. F481 As the moon waned for as long as it had increased, so Christ's death was the turning point between the two equal periods of Israel's history. R2270:6

Of the second month

- Typifying the Millennial age. R2270:6 If any miss the real communion of the Memorial because of spiritual defilement, let them purge their hearts and celebrate four weeks later. R3013:6 Thus appropriate to celebrate Memorial one month late if date missed through ignorance. R1961:5

At even

- Margin: (Between the two evenings). The Jews had two evenings: one from noon to three o'clock; and the other from three o'clock until sunset. Christ's sacrifice was completed at three o'clock, midway between these. R2953:2* Between six o'clock one evening and six o'clock the next evening. R2917:6

They shall keep it

- Typifying that those prevented by ignorance from accepting Messiah as their Redeemer when offered to them will have an opportunity of doing so in the Times of Restitution when their nation, represented by the moon, shall again be full of blessings—in the latter harvest. R2270:6, R1289:6, R5191:3

Unleavened bread

- Symbolizing the precious promises that come to us from the Heavenly Father through Christ. R2918:3 Symbolically, without the corruption of human theory, selfishness and ambition. F464

And bitter herbs

- Symbols of trials, persecutions, etc. F460

12

Numbers 9:12 *They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.*

Nor break any bone

- A type of the fact that none of Jesus' bones were broken. (John 19:36) R198:2*

Of the passover

- "Christ our Passover is sacrificed for us." (1 Cor. 5:7) F460

Numbers 10

2

Numbers 10:2 *Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.*

Of silver

- Symbol of truth. T114

10

Numbers 10:10 *Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.*

Peace offerings

- Typifying covenants of consecration to God made by mankind during the Millennial age. T98

11

Numbers 10:11 *And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.*

In the second year

- Approximately one year; link No. 21 in the true Bible chronology. B48

The cloud

- Representing the Lord. R3060:5 A continual reminder of their covenant with God. R4037:3

12

Numbers 10:12 *And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.*

Sinai

- Picturing the Kingdom of God. R4037:5

Wilderness of Paran

- The place from which the spies were sent out. B48 Much more rugged than Sinai. R3060:6 Referred to in Deut. 1:19 as "great and terrible." R4037:3

13

Numbers 10:13 *And they first took their journey according to the commandment of the LORD by the hand of Moses.*

Commandment of the LORD

- Spiritual Israelites should not murmur or even express a choice when the Lord's providences lead into new circumstances. R3060:6

18

Numbers 10:18 *And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.*

Armies

- Israel was now thoroughly organized. R4037:2

Hobab

- Moses' brother-in-law who belonged to an Arab tribe of Midian known as the Kenites. R4038:3

Raguel

- Otherwise called Jethro, Moses' father-in-law. Jethro means "excellent" and was probably Raguel's

title as chief of the Midianites. R3061:5, R4038:3

We

- Typifying the Church of God. R4038:4

Unto the place

- The heavenly Canaan. R4038:4

Come thou with us

- So we may now invite those who are still strangers to the Lord's covenants. R4038:4

30

Numbers 10:30 *And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.*

I will not go

- Similarly, if our arguments of faith fail to influence our friends we should not give up. R4038:5

31

Numbers 10:31 *And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.*

Instead of eyes

- Similarly, some may be attracted to the Lord's people by opportunity for rendering service (not as elders). The Lord's people should always be ready to make use of every human instrumentality that would aid in carrying out the divine program. R4038:5 Hobab went with the Israelites (Judges 1:16; Judges 4:11; 1 Sam. 15:6) (See comment on "Hobab," Num. 10:29). R3061:5, R4038:5 Hobab was more familiar with the trackless wilderness. R4038:6

35

Numbers 10:35 *And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.*

That Moses said

- As his morning invocation. R4039:1, R5313:3

Rise up, LORD

- In other words, "Abide with us." R5313:3 Evidently referring to Psa. 68. R3060:6, R4039:1 This verse was Israel's usual battle hymn. R5626:3

36

Numbers 10:36 *And when it rested, he said, Return, O LORD, unto the many thousands of Israel.*

He said

- As his evening prayer. R4039:1, R5313:3

Numbers 11

4

Numbers 11:4 *And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?*

A lusting

- Typifying God's people seeking worldly doctrines (specifically, Evolution) instead of religious (spiritual) food. R5267:3*

Wept again

- To murmur is to dispute the divine wisdom and promises and to long for food of one's own provision. R5306:2, 6 The prayers of murmurers, when answered, often bring sorrow. R3061:2

5

Numbers 11:5 *We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:*

Remember the fish

- How apt are all to remember the pleasures of the sinful condition and to forget its hardships. R3036:3 The world's theories. R5307:1

6

Numbers 11:6 *But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.*

Beside this manna

- Representing the living Bread supplied to the world by God in Christ. T122; R4037:5 Divine truth. R5307:1

7

Numbers 11:7 *And the manna was as coriander seed, and the colour thereof as the colour of bdellium.*

Manna

- Meaning "What is it?" R4012:4

9

Numbers 11:9 *And when the dew fell upon the camp in the night, the manna fell upon it.*

Manna fell upon it

- Evidently deposited in, or from, the dew by some power of God working in harmony with the natural laws of chemistry not yet thoroughly understood. R3036:4

11

Numbers 11:11 *And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?*

Moses

- Who acted representatively in making the Law covenant with Israel, as Christ acted representatively in bringing it to an end. R1725:3-5

12

Numbers 11:12 *Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?*

As a nursing father

- God dealt with Moses in making the Law covenant; he stood in the position of a father to the nation and they were regarded and treated as children under age. R5046:3, R1725:3

13

Numbers 11:13 *Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.*

Give us flesh

- Desires for worldly doctrines (specifically, Evolution) instead of religious (spiritual) food—Manna. R5267:3*

14

Numbers 11:14 *I am not able to bear all this people alone, because it is too heavy for me.*

Is too heavy for me

- Moses, instead of being a schemer after power and authority, was really an overworked servant. A47

15

Numbers 11:15 *And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.*

Kill me

- Moses urged that if this burden must remain with him it would be better for him to die. R5306:4

16

Numbers 11:16 *And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.*

70 men of the elders

- Supposedly the original Sanhedrin. R4037:2, R5306;4

Elders of the people

- The civil government which was established was virtually a democracy. HG533:6 A form of government calculated to cultivate the spirit of liberty. HG534:2

17

Numbers 11:17 *And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.*

I will take

- Showing Israel's government to be a Theocracy. A46

Put it upon them

- Fecundating their minds mechanically, without affecting them in any moral sense. E175

Bear the burden

- God granted the prayer of Moses as a proper one. R5307:4

18

Numbers 11:18 *And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.*

Ye have wept

- The murmurings of the people were classed as their prayers. They got what they desired, but with it a punishment. R5307:4 Let us take heed how we pray. R5307:4

25

Numbers 11:25 *And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that , when the spirit rested upon them, they prophesied, and did not cease.*

They prophesied

- This became a sign to the elders themselves and to all who heard it that they shared responsibility of leadership. R5306:5

29

Numbers 11:29 *And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!*

And Moses

- Foreshadowing Christ's willingness to share the honors of the divine nature with the Church. R3553:1

Enviest thou for my sake?

- An example of true and guileless statesmanship and meekness. A47

31

Numbers 11:31 *And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.*

Two cubits high

- Every spring they come in great flocks and, wearied with the long flight across the Red Sea, fly so low, about two cubits from the ground, that they are easily captured. R4012:3, R5306:5; PD34/45

33

Numbers 11:33 *And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.*

Smote the people

- Those who fill themselves with Higher Criticism and Evolutionary theories perish as New Creatures. R5307:1

Very great plague

- An insidious pestilence, a fever from overeating. R5306:6, R3061:2 Errors produce a fever which consumes the New Creature. R5307:1

34

Numbers 11:34 *And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.*

Kibroth-hattaavah

- "Graves of greediness." R5306:6

Buried the people

- Thus did the Lord permit the murmurers to do themselves injury—a lesson for spiritual Israel. R5306:6

Numbers 12

1

Numbers 12:1 *And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.*

Miriam

- Typifying those who fail to recognize Christ as the leader of spiritual Israel and who fail to honor those whom he uses as his mouthpieces and servants. R4037:5 Her jealousy-poisoned mind began to see evidences that the Lord had forsaken Moses. R5308:2

And Aaron

- Busy-bodying in other men's matters. R3061:4 A weak character; as shown on this occasion and when he made the golden calf. R5308:3

Spake against Moses

- While both participated in the sin, Miriam was the leading spirit. R5308:1

An Ethiopian woman

- A Negress. R3042:6 The start of the matter was a question of family pride. R5308:1 The Lord could have hindered the marriage. He probably favored it so the Jews would not choose Moses' children as

his successors; they were supposed to look to the Lord as their leader. R3061:4 Of an alien race, she replaced Miriam as first lady, arousing Miriam's jealousy on religious grounds. R5308:1 Zipporah, typifying the Bride of Christ. R1651:6 Perhaps Moses' first wife had died, and Zipporah was his second wife. R5308:1

2

Numbers 12:2 *And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it .*

They said

- Miriam began to spread her seditious suggestions throughout the camp of Israel. R5308:3

Also by us

- Miriam had been recognized by the Lord as a prophetess and Aaron had been used as the mouthpiece of Moses. R5308:2

The LORD heard it

- The Lord is not inattentive to his own business. R5308:3

3

Numbers 12:3 *(Now the man Moses was very meek, above all the men which were upon the face of the earth.)*

Was very meek

- Thus a suitable type of the meek and lowly Nazarene and of the members of his Body. R1651:3 If Moses had been proud and arrogant he would have been unfit for the duties and responsibilities which devolved upon him as the leader of his people out of Egypt to the borders of Canaan. R5252:1 Meekness was a marked characteristic of all the prophets and Ancient Worthies. R1921:1 Yet it was this same Moses who was hindered from entering the promised land as a punishment for spiritual pride. R5957:3, R4047:4, R3866:4

8

Numbers 12:8 *With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?*

Mouth to mouth

- Not through dreams and visions, but in plain language. R5308:4

Similitude of the LORD

- Moses was granted a closer approach to the divine presence; it may be that our Lord Jesus, as Michael, especially represented the Father with Moses. R4055:2

9

Numbers 12:9 *And the anger of the LORD was kindled against them; and he departed.*

Anger of the LORD

- Typifying God's indignation against those who fail to recognize him as leader of spiritual Israel and fail to honor those whom he uses as his mouthpieces and servants. R4037:5

10

Numbers 12:10 *And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.*

She was leprous

- Aaron realized that he had assisted and upheld his sister in a sinful course. R5308:4 Such prompt dealing with sin will be the regular order under the Messianic Kingdom. R5308:6 Leprosy: typifying

sin. R5308:5

14

Numbers 12:14 *And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again .*

Seven days

- Type of a full and complete period of tests as respects a putting away of sin. R5308:5

Numbers 13

1

Numbers 13:1 *And the LORD spake unto Moses, saying,*

And the LORD

- The request of the people that the land be spied and reported on before its conquest was begun was acceded to by Moses. R4045:3

16

Numbers 13:16 *These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.*

Jehoshua

- Je: Jehovah, Oshea : Salvation; hence, Jehovah's salvation, shortened to Joshua (Greek: Jesus). R5335:3, R4060:3

17

Numbers 13:17 *And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:*

The land of Canaan

- Typifying possession of the blessings promised by the Lord. R5314:1, 4

20

Numbers 13:20 *And what the land is , whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.*

The time

- July, apparently one or two months were spent on the journey. R5313:3

23

Numbers 13:23 *And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.*

Cluster of grapes

- Many Christians give an unsatisfactory sample of the fruits of the spirit, hindering the outflow of the Lord's blessings. R4046:4

26

Numbers 13:26 *And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.*

Kadesh

- The place from which the spies were sent out. B48 A delightful place, well-watered, sharp contrast to Paran. R5313:3

29

Numbers 13:29 *The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.*

The Amalekites

- The enemies of the land represent the weaknesses of the flesh and the oppositions of the Christian's fallen nature. R5314:2

30

Numbers 13:30 *And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.*

We are well able

- Faith, though not minimizing the difficulties, counts on God. R4046:5 To the eye of faith all things are possible; to the eye of unbelief the conquest of the flesh is impossible. R5314:2

31

Numbers 13:31 *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.*

But the men

- The ten spies, representing the Great Company. R4046:4

We be not able

- Through timidity and lack of faith they murmured against going up. R5388:1 Unbelief never goes beyond the difficulties, the cities, the walls, the giants. R4046:4*

32

Numbers 13:32 *And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.*

Evil report

- Presenting the matter from the standpoint of its difficulties and forgetting the divine providences. R5313:6

That eateth up

- Perhaps by pestilence or local warfare. R3063:6

33

Numbers 13:33 *And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.*

We saw the giants

- Nephilim. "There were giants in the earth." (Gen. 6:4) This was a false report. E104; R777:4 Probably some of the same families afterward represented by Goliath. R5313:6 Giants of opposition and despair. R4046:6

Numbers 14

4

Numbers 14:4 *And they said one to another, Let us make a captain, and let us return into Egypt.*

Return into Egypt

- To the world. R1842:6

6

Numbers 14:6 *And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:*

And Joshua

- Meaning "Deliverer of his people"; type of Jesus. A79; R3064:5

And Caleb

- Meaning "Dog"; type of the Church, chiefly composed of the poor of this world. R3064:5

Searched the land

- Joshua toured the entire country, some 300 miles; while Caleb's group only went as far as Hebron. R4045:3

7

Numbers 14:7 *And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.*

The land

- Canaan, type of the rest of faith. R5345:4; T25 Canaan represents the conflict conditions of the trial-state. F130 "We who believe do enter into rest" in proportion to our exercise of faith. (Heb. 4:3) R5345:5 It is proper to speak of an earthly and a heavenly Canaan. R3945:2

13

Numbers 14:13 *And Moses said unto the LORD, Then the Egyptians shall hear it , (for thou broughtest up this people in thy might from among them;)*

And Moses

- Being more mindful of the Lord's honor than his own. R1842:3

14

Numbers 14:14 *And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.*

Thy cloud

- Manifestation of divine power and presence. They stopped with the cloud and journeyed when it moved. R5387:5

17

Numbers 14:17 *And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,*

The power of my Lord

- Pray, pleading God's glory. R5380:6*

18

Numbers 14:18 *The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty , visiting the iniquity of the fathers upon the children unto the third and fourth generation .*

By no means

- He has, however, provided a way by which he can be just and yet justify and release justly condemned sinners. This one just way is through Christ. HG308:5

Clearing the guilty

- Moses did not ask the Lord to clear persistently willful sinners. R1842:4 The demands of justice must be satisfied. R2328:2; Q'05/10/20

Unto the third

- Deviations from the prototype are corrected in the course of three generations. R4859:6*

20

Numbers 14:20 *And the LORD said, I have pardoned according to thy word:*

To thy word

- This mercy could be extended to the young, but not to the adults (willful sinners), an illustration of the value of intercessory prayer. R1842:5

21

Numbers 14:21 *But as truly as I live, all the earth shall be filled with the glory of the LORD.*

All the earth

- "He shall have dominion from sea to sea and from the river unto the ends of the earth." (Psa. 72:8) R1415:1 Then all shall see the glorious brightness of God's wisdom, justice, love and power. R5210:5

Shall be filled

- By the end of the Millennium. D656

23

Numbers 14:23 *Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:*

They

- Type of a class of willful sinners of this Gospel age who come under condemnation to the Second Death. R1842:5

31

Numbers 14:31 *But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.*

They shall know

- Showing the value of intercessory prayer on behalf of those who sin not unto death. R1842:5

33

Numbers 14:33 *And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.*

Children shall wander

- Illustrates that fidelity to the truth will in due time be rewarded, though for a time the faithful may suffer on account of the unfaithful. R1842:1 Because of their lack of faith and their rebellion. R5387:6

Forty years

- The remainder of 40 years. R4046:2 Typifying the period of Jewish disfavor. R3064:4

34

Numbers 14:34 *After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.*

Day for a year

- A key by which nearly all time prophecies can be unlocked. B91 The six creative days were not 24-

hour days. The word "day" stands for epoch, or period. F19

37

Numbers 14:37 *Even those men that did bring up the evil report upon the land, died by the plague before the LORD.*

The evil report

- The false statement that they saw giants, or Nephilim, whom the flood had destroyed, was part of it. E104

44

Numbers 14:44 *But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.*

Departed not

- We should never attempt any undertaking, temporal or spiritual, without seeking to know the will of the Lord concerning it. R3062:1

Numbers 15

16

Numbers 15:16 *One law and one manner shall be for you, and for the stranger that sojourneth with you.*

For the stranger

- The Mosaic Law was far ahead of its time. A50

31

Numbers 15:31 *Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.*

Cut off

- Willful enemies are cut off in Second Death. R1176:1

32

Numbers 15:32 *And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.*

Gathered sticks

- Contrary to the Law, which forbade any kind of work, secular or religious. R1727:1

34

Numbers 15:34 *And they put him in ward, because it was not declared what should be done to him.*

It was not declared

- Moses' uncertainty proves the Sabbath to be a new law, previously unknown. R1731:3, R972:1

35

Numbers 15:35 *And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.*

Put to death

- To serve as a lesson; not so punished subsequently. R2943:5 If the Sabbath still applies, so does the strictness of its adherence. R970:1, R971:5

38

Numbers 15:38 *Speak unto the children of Israel, and bid them that they make them fringes in the borders*

of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

Make them fringes

- A tassel. It is suggested that this was what led to the rebellion of Korah. R5268:1*

Fringe of the borders

- Represents the "Vow unto the Lord." R5268:3*

Ribband of blue

- To inspire their fidelity by recalling God's faithfulness. R100:6*

Numbers 16

1

Numbers 16:1 *Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men :*

Now Korah

- Teaches us that in God's estimation there is no holiness that does not include humility and full submission. R3100:2

Son of Levi

- The uprising was amongst the consecrated Levites. R5268:2*

2

Numbers 16:2 *And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:*

They rose up

- Represents those who fail to recognize divine institutions in spiritual Israel. R4037:5

3

Numbers 16:3 *And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?*

Gathered themselves

- Typical of the opposition engendered against the Lord's harvest work: "Why so high a standard?" R5268:3*

Too much upon you

- "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." (1 Cor 10:10) R2300:4 Had they recognized the Lord as Governor they would have accepted Moses as his representative. R4047:1 So some ignore Jesus and talk of the fatherhood of God and the brotherhood of man. R4047:2 Thus Christ calls not all, but a special class. R4047:2 The Lord sets the members in the Body, we are not to set ourselves. R4047:3

LORD is among them

- Boastfulness is not a sign of piety, but of the reverse. R2300:5

12

Numbers 16:12 *And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:*

We will not come up

- Where the heart is wrong it cannot be guided by reason. R3100:3

17

Numbers 16:17 *And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.*

Censer

- Pictures the bringing forth of many tracts and pamphlets by those who oppose the harvest work. R5268:4*

22

Numbers 16:22 *And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?*

Of the spirits

- Ruach, life-power, spirit of life. E314

30

Numbers 16:30 *But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.*

Earth open

- Possibly showing being swallowed up by worldliness, business, etc. R5268:4

Into the pit

- Sheol, oblivion, the death-state. E356; R828:3 Typical, here, of the Second Death. R3100:5, R138:4*

32

Numbers 16:32 *And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.*

Swallowed them up

- Thus worldliness or various false ideas have swallowed or buried in oblivion, as far as leadership is concerned, some who have become heady and have been rejected by the Lord. R3100:6

33

Numbers 16:33 *They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.*

Into the pit

- Not only Korah, but his house and household goods all went into hell. HG556:2

They perished

- Typifying the everlasting destruction of those who would despise the antitypical Moses and his redemptive work. R4037:5

41

Numbers 16:41 *But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.*

Israel murmured

- Instead of recognizing the justice of the Lord in dealing with those who were rebellious against his divine arrangements. R5268:4* Typifying some who now falsely accuse the Lord's true servants when the Lord himself has ceased to use some unfaithful servant. R3101:1 This same spirit may be noted in our day. How many there are who, because not right at heart, are more or less in sympathy with those with whom the Lord has no sympathy. R3100:6

A rod

- Authority; a special manifestation of divine power and rule. R5419:5

Numbers 17

8

Numbers 17:8 *And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.*

Of Aaron

- Representing the Royal Priesthood. T122

Was budded

- Showing the elect character of all the Body of Christ as members of the Royal Priesthood. T122

And yielded almonds

- A peculiarity of the almond tree is that the fruit buds appear before the leaves do; so with the Royal Priesthood: they bring forth fruit before the leaves of profession are seen. T122

10

Numbers 17:10 *And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.*

To be kept

- In the ark of the testimony. T121

13

Numbers 17:13 *Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?*

Shall die

- Necessary because it illustrated something greater and more important to come later. T12

Numbers 18

1

Numbers 18:1 *And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.*

Said unto Aaron

- Type of Christ. T38

9

Numbers 18:9 *This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.*

Every oblation

- Every offering made by the world of mankind during the Millennial age. T92

10

Numbers 18:10 *In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.*

In the most holy

- The perfect spiritual condition. T92

Shalt thou

- Aaron and his sons, representing the Royal Priesthood. T92

Eat It

- Accept it. T92

19

Numbers 18:19 *All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.*

Covenant of salt

- The covenant of faithfulness, a pledge of lasting friendship. R4907:1 A covenant made over a sacrificial meal with salt; its preservative qualities a symbol of an enduring compact. R2099:2*

23

Numbers 18:23 *But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.*

No inheritance

- Typifying that the imperfect conditions of the present time are not the inheritance of those who are consecrated to the Lord and whose hopes are heavenly. F130 All the Gospel Church are called to heavenly conditions; therefore cut off from their earthly rights as men. R5023:2 The antitypical Levites will not have an earthly inheritance. Q436:1; R4655:2

Red heifer

- Type of the Ancient Worthies; red to teach that they were not sinless, a heifer instead of a bullock to show that it was not one of the sacrifices of the Day of Atonement. T106, T111; R4389:1 They were justified by faith—red represents the blood of Christ—they caught a glimpse of Christ's day. R1872:1

Never came yoke

- Showing that the Ancient Worthies were justified, made free from the Law covenant, thus to "obtain a good report through faith." (Heb. 11:39) T110

Numbers 19

3

Numbers 19:3 *And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:*

Eleazar the priest

- Probably typifying the Apostle Paul. The name Eleazar signifies "Helped by God." T110

And one

- Not a priest, showing that the sacrifice did not in any sense of the word represent the sacrifices of the Gospel age. T106

Before his face

- Representing that one of the underpriests would so recognize and approve the sacrifices of the Ancient Worthies; as the Apostle Paul has done in the eleventh chapter of Hebrews. T110

4

Numbers 19:4 *And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:*

Before the tabernacle

- Showing that their lives were in full harmony with the Tabernacle conditions. T110

6

Numbers 19:6 *And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.*

Take cedar wood

- Representing the gift of everlasting life to them. T109

And hyssop

- Representing the purging or cleansing of truth. T109

And scarlet

- Representing that they were justified or accepted by the blood of the cross. T109

Cast It

- The ignominy heaped on the Ancient Worthies permitted the merit of the blood, the cleansing of the truth and everlasting life, to be accounted to them through faith. T110

9

Numbers 19:9 *And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.*

Gather up the ashes

- Representing the knowledge and remembrance of their faithfulness unto death. T108 The instructions of the Ancient Worthies. T112

In a clean place

- Picturing the store of blessings, instructions and help by which the Ancient Worthies will assist in the restitution work. T111

11

Numbers 19:11 *He that toucheth the dead body of any man shall be unclean seven days.*

The dead body

- Representing Adamic death. T111

16

Numbers 19:16 *And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.*

Toucheth . . . a grave

- Ordinary graves were covered with a stone slab and whitewashed lest someone tread upon them and be defiled. R5952:3

19

Numbers 19:19 *And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.*

In water

- Symbol of truth. T112

Numbers 20

1

Numbers 20:1 *Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.*

First month

- In April of the 40th year they assembled to enter the promised land. R5315:1

3

Numbers 20:3 *And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!*

Chode with Moses

- All leaders of honor and influence carry weighty responsibilities. R5315:1

6

Numbers 20:6 *And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.*

Glory of the LORD

- Surmised to have been a ray of light emanating from the Mercy Seat in the Most Holy. R5315:1

Unto them

- Possibly also manifest to the people of Israel, who looked on. R5315:1

8

Numbers 20:8 *Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.*

Take the rod

- Presumably "Aaron's rod that budded." R5315:1 A reminder to the people of the Lord's special acceptance of Aaron as the High Priest and assistant of Moses. R5315:2

10

Numbers 20:10 *And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?*

Must we fetch

- Moses took the honor to himself instead of giving God the glory. R41:1, R5957:4 One of the most illustrious servants of God there fell under divine disapprobation. R5315:2 Similarly, the feet class will need to be specially upheld by the Lord that they stumble not through pride or self-conceit. R4047:5 Those who do not have sufficient faith in the Lord as the real Head of the Church are generally those who feel too much self-assurance. R3018:2

11

Numbers 20:11 *And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also .*

And Moses

- Typifying, in this case, those who crucify the Son of God afresh; commit the sin unto death. R3077:4, R4058:1, R5333:3, R5957:5

Smote the rock

- Type of Christ. R3077:4, R5333:3 In this he spoiled a type while he made another type. Christ Jesus, the true Rock, was to be smitten but once for our sins. But the second smiting made a new type—some now crucify Christ afresh, committing the sin unto death—the Second Death. R3077:3, 4

Twice

- Twice, typically putting Christ "to an open shame." (Heb. 6:6) R3077:4 The second time; the first time in Ex. 17:1-7; this time he was to speak to the rock, not smite it. R3077:3 The smiting of the

rock at the beginning of Israel's experience was authorized; it was necessary that upon Jesus should fall the rod of affliction. The second smiting may symbolize a smiting of the people of God in the end of this age. R5315:3

Water came out

- Symbolizing the blessings which flow from the smiting of Jesus' followers. Under the divine providence blessings will flow from the wrong course, yet no greater blessings than might have come by pursuing the right course. R5315:3

12

Numbers 20:12 *And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*

Believed me not

- Self-assertion and lack of faith were Moses' sin. R4047:6, R5315:5 Any denial of the Redeemer on the part of the consecrated would signify a crucifying afresh, a smiting of the rock a second time. R5315:4 The most unjust thing we can do is judge Moses or any other man by his deeds and not by his fruits. R4055:5

14

Numbers 20:14 *And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:*

Of Edom

- Descendants of Esau, Jacob's brother. R5316:1 Type of Christendom. D15

21

Numbers 20:21 *Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.*

Israel turned away

- The Midianites, Moabites and Edomites were related to Abraham so Israel left them unmolested, except when they attacked. R5316:1

Vowed a vow

- Because of a pre-emptory attack by the Canaanites. R3101:2

Numbers 21

3

Numbers 21:3 *And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.*

The Canaanites

- Representing sin, its enticements and blandishments in the weaknesses of the flesh. R3101: 3

Utterly destroyed

- Not then, but a parenthesis showing that they later kept their vow. R3101:2

Hormah

- So called, meaning "utter destruction," because of their vow. R3101:2

4

Numbers 21:4 *And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.*

Compass the land

- To take a shortcut through Edom, typical of taking in the pleasures of this life and the fellowship of the world as part of the Christian life. R5267:5 *

Of Edom

- Type of Christendom. D15

Much discouraged

- Type of how in the nominal churches there is an opposition to the narrow way of self-sacrifice. R5267:6 Because of the detour around Edom. R5316:1

5

Numbers 21:5 *And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.*

Spake against God

- Against the voice of the Lord through the Scriptures and against all those who walk in the wilderness way. R5267:6*

Loatheth this light bread

- Representing a tendency of spiritual Israelites to lose their appreciation for spiritual food and go hungering after the pleasures of the world. Such a yielding to worldly appetites will surely expose them to the bite of the serpent of sin. R2300:2

6

Numbers 21:6 *And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.*

Fiery

- Supposed to have been thus called because of red streaks upon the head. Their bite so inflames the nervous system as to cause the feeling of fire throughout the entire body, often resulting in death in a few hours. R4048:2 In India several thousand people die annually from the bite of the cobra. R3101:4

Serpents

- Representing sin. "The sting of death is sin." (1 Cor. 15:56) R5239:1, R4037:5, R4048:4, R5316:4; PD34/45

7

Numbers 21:7 *Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.*

Pray unto the LORD

- On such occasions they understood that it was a punishment and made no effort to use medicines. R2029:2

8

Numbers 21:8 *And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.*

When he looketh

- Our mission has been during the reign of sin and death to point the sin-bitten to the Savior. R5316:4; SM767 Not when Jesus was made flesh, nor when exalted, but only when looked upon does he give life; looking by the eyes of understanding is expressed by the word believing. R1328:5*

9

Numbers 21:9 *And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a*

serpent had bitten any man, when he beheld the serpent of brass, he lived.

Made a serpent

- Primarily representing sin, Satan's agent in alluring our first parents into condemnation hence our Lord Jesus, who took the sinner's place. "He made him who knew no sin to be a sin-offering for us." (2 Cor. 5:21 Diaglott) R4049:4, R4970:1, R5847:1; Q498:T

Of brass

- Copper, symbolizing the perfect humanity of our Lord. T18; R3101:6

Upon a pole

- Type of the cross. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3:14) R5239:1, R4037:5, R4049:1

11

Numbers 21:11 *And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising.*

Moab

- The Moabites were children of Lot, Abraham's nephew. R5316:1

Numbers 22

4

Numbers 22:4 *And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.*

Midian

- The Midianites were children of Abraham by Keturah. R5316:1

5

Numbers 22:5 *He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:*

Balaam

- A Gentile. Before the Israelites had entered Canaan and were fully recognized as God's holy nation, men of faith in God were more or less recognized by him. R5322:3

To Pethor

- 400 miles away, on the Euphrates. R5322:3

River of the land

- The Euphrates, in the country which Abraham left when he came to Canaan. R5322:3

6

Numbers 22:6 *Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.*

Is blessed

- Balaam was considered an oracle whose messages were sure to come to pass. R5322:2

7

Numbers 22:7 *And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.*

Rewards of divination

- Salary, maintenance of position, friendship of wealthy Balaks. R2204:5

19

Numbers 22:19 *Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.*

Tarry ye

- The nobles should have been kindly, but firmly, told that the divine will was the law of Balaam. R5323:2

Say unto me more

- Balaam knew the mind of the Lord on the subject but was a money-lover, hoping for a chance to get some reward. R5322:3

21

Numbers 22:21 *And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.*

And Balaam

- Type of a class that teaches error for profit. (Jude 1:11-16) F166

22

Numbers 22:22 *And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.*

Stood in the way

- Angels can be, and frequently are, present, yet invisible. A182

Turned from me

- Even an ass knew better than to go contrary to the Higher Power. R5323:2

38

Numbers 22:38 *And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.*

Have I now any power

- Illustrating how the holy Spirit in the Jewish age took possession of prophets as machines. R217:6

Numbers 23

1

Numbers 23:1 *And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.*

Seven altars

- He would have a form of godliness even while desiring to do contrary to the divine will. R5322:6

8

Numbers 23:8 *How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?*

How shall I curse?

- While outwardly he still remained loyal to God, yet inwardly his harmony with God was gone. R5323:2

9

Numbers 23:9 *For from the top of the rocks I see him, and from the hills I behold him: lo, the people*

shall dwell alone, and shall not be reckoned among the nations.

Shall dwell alone

- Israel shall be separate from all other nations. To this day they remain a people of preserved identity. R5323:6

10

Numbers 23:10 *Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!*

Let me

- Nephesh, the sentient being, soul. E334

Death of the righteous

- Our Lord Jesus. When we think of death we should think of his death, laying down our lives for the brethren. R4055:4

19

Numbers 23:19 *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good?*

That he should lie

- In contrast with Satan, the father of lies. (John 8:44) Q765:4

21

Numbers 23:21 *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.*

Not beheld iniquity

- God's covenant with Israel was that while they would be loyal to him and his Law, their enemies could not prevail against them. R5323:4

Numbers 24

9

Numbers 24:9 *He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.*

Blessed is he

- Great Britain and the United States, nations which have blessed the Jew, have in turn received great blessings. R5323:6

Cursed is he

- Every nation that has dealt harshly with Israel has received severe chastisement or blight. R5323:6

17

Numbers 24:17 *I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*

There shall come

- Referring to Messiah's Kingdom. R5323:6

A Star

- "I am the bright and morning star." (Rev. 22:16) R5323:6

And a Sceptre

- The right to rule. B83

18

Numbers 24:18 *And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.*

And Edom

- Type of Christendom. D15

20

Numbers 24:20 *And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.*

Amalek

- Type of willful sinners of the Millennial age. F174

25

Numbers 24:25 *And Balaam rose up, and went and returned to his place: and Balak also went his way.*

To his place

- He evidently remained to oversee the work of iniquity and to secure the rewards of his nefarious advice. R5323:5

Numbers 25

1

Numbers 25:1 *And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.*

Whoredom

- Guided by Balaam, Balak had Midianite women seduce Israelites so they would be cursed by God's Law. R5323:3 Spiritual fornication is any illicit fellowship with the world by those betrothed to Christ; friendship in spirit with those who have not the Lord's spirit. R2300:1

2

Numbers 25:2 *And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.*

Sacrifices of their gods

- "Balaam taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." (Rev. 2:14) R5323:3

5

Numbers 25:5 *And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.*

Slay

- The death of thousands of Israelites on such occasions was the whole penalty for their sin. They did not drop into a hell of torment. R5323:4 God also punished the Midianites and Balaam. (Num. 31:2, 8) R5323:5

Numbers 26

51

Numbers 26:51 *These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.*

601,730

- The male forces numbering less than when they left Egypt. (Num. 1:46) HG362:3

54

Numbers 26:54 *To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.*

More inheritance

- The Mosaic Law particularly safeguarded the interests of the poor. A50

56

Numbers 26:56 *According to the lot shall the possession thereof be divided between many and few.*

Between many and few

- No laws more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. HG535:1

58

Numbers 26:58 *These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.*

Amram

- Type of The Christ. F128

61

Numbers 26:61 *And Nadab and Abihu died, when they offered strange fire before the LORD.*

Nadab and Abihu

- Types of those who sin the sin unto death during the Gospel age, and of the Great Company. T41

Numbers 27

15

Numbers 27:15 *And Moses spake unto the LORD, saying,*

And Moses

- Without complaint and with touching sweetness and grandeur of nobility in his devotion to the Lord and to his people. R1850:1

16

Numbers 27:16 *Let the LORD, the God of the spirits of all flesh, set a man over the congregation,*

Set a man

- When God bade Moses make ready to ascend the mount to view the promised land and there to lie down and die alone, Moses' only reply was an expression of deep concern for Israel. Then he applied himself to the completion of his work, giving his fatherly counsel to his beloved people, as recorded in Deuteronomy. R1850:1

18

Numbers 27:18 *And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;*

Take thee Joshua

- Type of The Christ. A79

21

Numbers 27:21 *And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.*

Urim

- Associated with the breastplate stones, but nothing is specifically known. Q697:2, Q728:2

Numbers 28

17

Numbers 28:17 *And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.*

The fifteenth day

- Their Passover week always began with the 15th of Nisan, by divine direction. R2115:5

Numbers 30

2

Numbers 30:2 *If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.*

Not break his word

- Subsequent verses show that a vow made by a wife or daughter was void unless ratified by the husband or father, whose responsibility as head of the family was thus shown. R2100:5

7

Numbers 30:7 *And her husband heard it, and held his peace at her in the day that he heard it : then her vows shall stand, and her bonds wherewith she bound her soul shall stand.*

Held his peace

- The husband, not dissenting to his wife's consecration, should give liberty to her conscience. R2747:3

Numbers 31

8

Numbers 31:8 *And they slew the kings of Midian, beside the rest of them that were slain; namely , Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.*

They slew

- Not only did God punish the Israelites for their whoredom (Num. 25:1-4), but he also punished the Midianites and Balaam. R5323:5

Balaam also

- Type of the class that teach error for profit. (Jude 1:11-16) F166

16

Numbers 31:16 *Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.*

Counsel of Balaam

- He instructed King Balak how to tempt Israel to sin. So Pagan priests taught the Church to indulge in spiritual fornication. R5993:1, R491:3* Some of these Balaams are in the ministry for the sake of

salary and are willing to preach doctrines which they do not believe. R2204:5

19

Numbers 31:19 *And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.*

Killed any person

- Nephesh, Sentient being, soul. E334

Touched any slain

- From the Lord's standpoint war is unclean. R3276:4

28

Numbers 31:28 *And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:*

One soul

- Nephesh, soul, sentient being, as of man. E324 The Word of God speaks both of men and of beasts as souls. R5166:1

Numbers 32

11

Numbers 32:11 *Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:*

Not wholly followed

- The majority failed to enter Canaan because of their lack of faith, their fearfulness and their consequent rebellion. R5387:6

23

Numbers 32:23 *But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.*

Sin will find you

- As King Ahab was met by Elijah as he entered the vineyard which Queen Jezebel obtained for him by perfidy. R5771:2 Zedekiah was overthrown because he broke his vow to Nebuchadnezzar. Disloyalty to our vow to the Lord would mean Second Death. R3623:3-5

Numbers 33

11

Numbers 33:11 *And they removed from the Red sea, and encamped in the wilderness of Sin.*

Wilderness of Sin

- Type of the wilderness of sin through which the Church journeys to the heavenly Canaan. A221

Numbers 35

Numbers 35:11 *Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.*

Cities of refuge

- Typifying Christ. R4079:6, R3093:2

Killeth any person

- Nephesh, soul, sentient being. E334

12

Numbers 35:12 *And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.*

The avenger

- Every Jew was an avenger of God to render just punishment—not so with the Christian. R5645:1, 4 Typifying justice. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) R3093:4

24

Numbers 35:24 *Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:*

Congregation shall judge

- The cities of refuge did not shelter a willful murderer, but accorded a fair trial. R4079:3 Was it malicious? Was it with guile? Was there enmity between the two men? R3092:5

25

Numbers 35:25 *And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.*

Unto the death

- As long as Christ continues in his priestly office, at the end of the Millennium. R4080:1

Of the high priest

- Typifying the new dispensation when we shall be presented faultless before the Father's presence after the last member of the High Priest has died and has been glorified. R3093:4

31

Numbers 35:31 *Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.*

Put to death

- Christ is no shelter for unrepentant sinners. R4079:6 Because even the measure of life enjoyed is so much of the original divine gift and no one is at liberty to treat it lightly. R3092:3 Evidently the lesson of just retribution for sin was to be deeply impressed upon the people of Israel. R5645:4

Deuteronomy

General

- The book of Deuteronomy may in a general sense be said to be the dying message of Moses to Israel. It is supposed to have been uttered within a few days of his death. (Outline of the book follows.) R5334:4, R5528:1
- Deuteronomy is the title of one of the most important books of the Bible. From it evidently David and the other prophets of the Old Testament drew considerable of their inspiration and from it our Lord and the apostles freely quoted. It may be said to be a grand summary of the whole law of God. It presents to us a number of the orations of that great man of God and leader of Israel—the Mediator of the Law covenant. Its preparation may have been a gradual work on the part of Moses but its delivery was apparently reserved until shortly before his death, about the time the Israelites were ready to pass over Jordan under the leadership of Joshua to take possession of the land. The grandeur of its language is freely conceded by all. The evident object of the book was to impress upon the Israelites the glorious lessons of their past, to inspire them with reverence for Jehovah and thus to be

to that people the voice of Moses and the voice of the Lord through Moses encouraging and admonishing them and, through them, future generations. R4050:3

- Not only did these orations of Deuteronomy have a valuable influence upon the Israelites at the important juncture of their passing from the guidance of an old leader to that of a younger one and into a new land, but Scriptural history tells us that six hundred years afterward the finding of the book of Deuteronomy and the reading of it first in the ears of King Josiah and afterward in the hearing of all the people awakened one of the greatest revivals in the history of that nation. R4051:1
- Israel's organization now was a combination of political and military under judges and officers over thousands, hundreds, fifties, tens. R4037:2

Deuteronomy 1

1

Deuteronomy 1:1 *These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea , between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.*

Which Moses spake

- The dying message of Moses to Israel supposed to have been uttered within a few days of his death. R5334:4, R5528:1 To impress upon the Israelites the glorious lessons of their past and to inspire them with reverence for Jehovah. R4050:3

Unto all Israel

- Not only a valuable lesson upon Israel then, but 600 years later awakened a great revival in that nation. (2 Kings 22:8-20). R4051:1

5

Deuteronomy 1:5 *On this side Jordan, in the land of Moab, began Moses to declare this law, saying,*

Saying

- The beginning of the first of four addresses given a few days before his death. R5334:4

15

Deuteronomy 1:15 *So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.*

Wise men, and known

- Men of influence; thus Moses was not seeking his own aggrandizement. A47; HG534:1

16

Deuteronomy 1:16 *And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.*

The stranger

- Foreigner. HG534:5

17

Deuteronomy 1:17 *Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.*

Too hard for you

- And you, yourselves, shall be judges as to whether it is too hard or not. A48

Bring it unto me

- They themselves were the judges as to what cases went before Moses. HG534:3

And I will hear it

- After Moses' death such questions were brought directly to the Lord through the High Priest, the answer being Yes or No by the Urim and Thummim. A49; HG534:6

19

Deuteronomy 1:19 *And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.*

Terrible wilderness

- The desert of Paran which the Israelites traversed hither and thither in their wanderings of forty years. R4037:3

38

Deuteronomy 1:38 *But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.*

But Joshua

- Type of Christ. A79

Deuteronomy 2

7

Deuteronomy 2:7 *For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.*

These forty years

- As Israel, because of lack of faith, had its wilderness journey of forty years; so, on account of lack of faith at our Lord's first advent, they were made to wander during the past nineteen centuries. R3079:3

14

Deuteronomy 2:14 *And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.*

38 years

- Thirty-eight and a large fraction of a year. HG44:4

Upon the nations

- Egypt was unquestionably the principal nation of that time and the king of Egypt freely conceded that the Israelites were "more and (physically) mightier" than the Egyptians. (Exod. 1:9) HG362:6

Deuteronomy 3

28

Deuteronomy 3:28 *But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.*

But charge Joshua

- Type of Christ. A79

Deuteronomy 4

6

Deuteronomy 4:6 *Keep therefore and do them ; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.*

Sight of the nations

- God's law was more or less known, through the Jews, to other peoples. R5521:6

7

Deuteronomy 4:7 *For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for ?*

What nation is there

- They were made to differ from other men by reason of God's dealings with them and his promises to them. SM380

10

Deuteronomy 4:10 *Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.*

Learn to fear me

- So, during the time of trouble mankind will learn a lesson never to be forgotten. R153:4

13

Deuteronomy 4:13 *And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.*

His covenant

- The Jew is bound by the Law so long as he lives. (Rom. 7:1) R5163:1

Ten commandments

- The foundation of the Law covenant. R1733:5, R1724:6

A consuming fire

- God's love, no less than his justice, burns against all sin; he cannot look upon sin (Heb. 12:29); "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) F120 God is so opposed to everything that is impure that it will be destroyed sooner or later. R5266:6

31

Deuteronomy 4:31 *(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.*

Covenant of thy fathers

- The Abrahamic covenant, of which the Gospel Church, as the spiritual seed of Abraham, are the chief inheritors. (Rom. 9:8; Gal. 3:29) R1850:2

32

Deuteronomy 4:32 *For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is , or hath been heard like it?*

As this great thing

- Those wonders on behalf of fleshly Israel are eclipsed by greater wonders on behalf of spiritual Israel.

R1850:3

33

Deuteronomy 4:33 *Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?*

Midst of the fire

- Out of the glorious manifestations of his adorable presence with the Church. R1850:3

34

Deuteronomy 4:34 *Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?*

Before your eyes

- In their emancipation from the bondage of sin and their leading through all the wilderness way, beset by foes without and within, hotly pursued by Satan, tempted, tried and persecuted, what a miracle of grace is every child of God. R1850:4

Deuteronomy 5

1

Deuteronomy 5:1 *And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.*

O Israel

- The Ten Commandments were given to Israel alone. R971:4

2

Deuteronomy 5:2 *The LORD our God made a covenant with us in Horeb.*

Made a covenant

- The Ten Commandments are the "covenant" of the Law. R542:3 The Ten Commandments alone are declared to be the covenant; the ordinances merely went with them. R974:2

With us

- The Law covenant was made with the people of Israel, not with Moses. Moses was the Mediator. R4999:3, R4370:5 God dealt only with one man, Moses, in the making of the Law covenant. He stood in the position of a father to the nation, the nation being regarded as children under age. R5046:4 The Jews eagerly accepted the arrangement but, being imperfect, they could not keep this perfect law. PD35/46

3

Deuteronomy 5:3 *The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.*

With our fathers

- Not with any one else previously. F356

But with us

- The blessings of that covenant and its promises were only to the one nation; so also its curses. R1725:1, R5046:1

4

Deuteronomy 5:4 *The LORD talked with you face to face in the mount out of the midst of the fire,*

Talked with you

- Not through the intervention of priests. A54

5

Deuteronomy 5:5 *(I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,*

I stood between

- Proving that the Law was conditional. R4370:5 It was the Law of God because it came from him; and it is the Law of Moses in that it came through him. HG583:6* Moses was the Mediator of the Law covenant. As Mediator he stood between the two parties, God and Israel. On the one hand he represented God, and on the other, Israel. R4681:3, R2858:3, R5000:1; Q185:2 So the antitypical Moses, the Christ (Head and Body), as Mediator, will stand between God and the world and will for a thousand years shield the people from the requirements of absolute justice. R4646:1, R5000:1 The title of Mediator applied to Moses only while the covenant was being made. In future renewals, Aaron represents the Mediator in his sacrificing and subsequent blessing the people, while Moses represents the Law. R4570:3* Not only to satisfy the claims of justice but to instruct, correct and restore as many of the fallen race as so desire. E18

Into the mount

- Type of the Kingdom of God. R4037:5

7

Deuteronomy 5:7 *Thou shalt have none other gods before me.*

Thou shalt have

- The Decalogue is a synopsis of the whole Law. A45 Neither the angelic sons nor the New Creation are under the Law, nor do they need it. F365; R4014:2 The wonderful Law of God, represented by the Ten Commandments, has a depth of meaning not seen on the surface, and was apparently seen by none until Jesus "magnified the law and made it honorable." (Isa. 42:21) R5286:2

None other gods

- Mighty ones, my equals. E40 God properly puts himself first; the true God shall have first place in the human heart. R4014:3, R5286:3

8

Deuteronomy 5:8 *Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:*

Any graven image

- With spiritual Israel this goes so far as to include father, mother, self, wealth, ambition; anything that would prevent the Lord from having the first place. R3038:2, R4014:4, R5071:5

Waters beneath

- The waters are below, beneath, the level of the "dry land," called the earth. R1813:1

9

Deuteronomy 5:9 *Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,*

Bow down thyself

- Shaw-kaw, worship. E73

Unto them

- To images or to rival gods. E73

Am a jealous God

- Wanting all the affections, confidence and trust of my creatures, for their own good. R3038:3,

R4789:2 God's jealousy is just and is sure to bring to the sinner a just punishment. R4789:2 The impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject. R4789:2

Upon the children

- By the law of nature under which, in wisdom, God has placed humanity. R3038:3 The tendency of sin is to break down the moral character and to impair the physical system. R2668:2 Suffering for the fathers' sins. R527:6*

Unto the third

- Darwin considered that species had been and were being built up by the process of natural selection, but no species is being built up, and deviations from the prototype are corrected in the course of three generations. R4859:6*

11

Deuteronomy 5:11 *Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.*

Taketh his name

- The only ones who may properly take Christ's name are those who really become his disciples. R5404:6 As a child adopted into a family takes the name of the family, so we have taken upon ourselves the name of the sons of God. R4014:5 To take the name of God without careful effort to represent him is a sin against God. R1527:6 So the Jews, going to the extreme, avoid the covenant name of God-Jehovah. R3038:6

In vain

- Lightly, frivolously, or in any other than a sacred and reverential manner. R3038:5, R1527:3 "Thou desirest truth in the inward parts." (Psa. 51:6) R1527:3 "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) R1527:3

12

Deuteronomy 5:12 *Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.*

The sabbath day

- Type of the Millennial age. B40; R5071:6; Q607:4 Typifying the rest which spiritual Israelites now enter by faith in Christ. R4015:1, R5071:6, R5360:1

Sanctify it

- Observance as a day of rest, and no more. R4995:3

14

Deuteronomy 5:14 *But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.*

But the seventh day

- Not the first day; if this commandment is binding at all, it is binding as stated and cannot be changed. R1727:2

Not do any work

- It prohibits all kinds of work, secular or religious. R1727:1 "We which believe do enter into rest." (Heb. 4:3) R3753:4

15

Deuteronomy 5:15 *And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy*

God commanded thee to keep the sabbath day.

Keep the sabbath day

- This was something new to the Israelites, not previously known among them or their fathers. R1731:3 The Jewish Sabbath and its system of sabbaths are types of the greater Sabbath-the heavenly. Q759:3

16

Deuteronomy 5:16 *Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.*

Honour thy father

- To the spiritual Israelite this would mean our Father in heaven. R4019:3 If our forefathers were monkeys, as so many now teach, why should we have much honor or respect for them? R4019:3 Quoted by Jesus in Mark 7:10 and attributed to Moses. HG583:6*

And thy mother

- To the spiritual Israelites this would mean God's original covenant with Abraham, typified by Sarah. R4019:5

In the land

- The fact that the Jews did not dwell long in the land given them is evidence that they did not keep this commandment properly. R3044:6

17

Deuteronomy 5:17 *Thou shalt not kill.*

Thou shaft not kill

- Hatred of a brother is the spirit of murder. R3045:1, R4019:6, R5286:3 We should not even kill animals wantonly. R3045:1, R4019:5, R5287:6

18

Deuteronomy 5:18 *Neither shalt thou commit adultery.*

Commit adultery

- Not even "in the heart." (Matt. 5:28) R4020:4, R5286:3 The Church is to be uncontaminated, unadulterated, separate from the world. R3045:3

19

Deuteronomy 5:19 *Neither shalt thou steal.*

Neither shalt thou steal

- By any method deprive another of that which is properly his. R4020:5 Making false returns to tax assessors, attempting to smuggle without payment of customs duty, failure to give agreed-upon services for wages, are stealing. R5288:1 The worst form of stealing is the filching of another's good name. "Speak evil of no man. (Titus 3:2) R5288:1,4

20

Deuteronomy 5:20 *Neither shalt thou bear false witness against thy neighbour.*

Bear false witness

- By a nod of the head, a shrug of the shoulders, or by silence. R3045:5

21

Deuteronomy 5:21 *Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.*

Desire ... covet

- Wish to appropriate for yourself. R4021:4 "Godliness with contentment (absence of covetousness) is great gain." (1 Tim. 6:6) R3046:1 Covetousness caused Satan's fall. R3046:1

Deuteronomy 6

1

Deuteronomy 6:1 *Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it:*

And the judgments

- Decisions as to right and wrong. R4051:1

To teach you

- "They are written for our admonition upon whom the ends of the world (the present evil world) are come." (1 Cor. 10:11)—the very object of their record. R1850:2

2

Deuteronomy 6:2 *That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.*

Fear the LORD

- Perfect love casteth out slavish, but not reverential fear. R2986:6, R4051:2

3

Deuteronomy 6:3 *Hear therefore, O Israel, and observe to do it ; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.*

May be well

- The promises to fleshly Israel were earthly promises. R4051:3

4

Deuteronomy 6:4 *Hear, O Israel: The LORD our God is one LORD:*

The LORD

- Jehovah, not a general name but a proper name, the distinctive personal name of the Almighty Father. Like other proper names, it should not be translated. R1410:6

Our God

- The word "god" signifies mighty one, but not always the All-Mighty One. R1410:2

Is one LORD

- There is but one God, and he has not three names, but one—Jehovah. R4051:5; E41; CR289 Our Roman Catholic friends make many gods—the Father, Son, holy Spirit, Mary, and all the apostles and saints; and the Protestants, contrary to Scripture, declare we have three Gods in one or one God in three persons. R4051:4 The Jew rejects the doctrine of the Trinity as an absurdity. OV113 Jehovah, self-centered and self-contained, changes not. SM483 Scientifically proved by the unity of material, force, government and moral law throughout the universe. R3861:2*

5

Deuteronomy 6:5 *And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*

Thou shalt love

- Not dread, fear or tremble. R5521:3 "Love is the fulfilling of the law." (Rom. 13:10) A246 Failure to

love God and neighbor results in the time of trouble as a natural consequence. A309 The spiritual Israelite is obliged to live up to everything in the spirit that the Jew was commanded to do in the flesh. Q449:3 Love leads us to do all things in his Word. R5359:6 A law based upon justice. R5072:2 The law the whole world will be under during the Millennial age. Q172:T The spirit of the Decalogue is today recognized as the very best statement of human obligation. OV10; SM380

The LORD

- Jehovah. E41

With all thine heart

- Not a mere passing sentiment of appreciation; it is all-absorbing love that God desires. R1850:4 Some might love and yet work ill, with best intentions; but perfect love worketh no ill. R4850:1 Such love does not wait for commands, but appeals for service. F124

7

Deuteronomy 6:7 *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

Teach them diligently

- Cultivate this love by meditating upon his just and holy law and upon his precepts and instructions, and by teaching them diligently. R1850:4

When thou risest up

- A heart thus filled with love for God would have no time for sin or frivolity and would indeed be that of a saint. R4052:3

8

Deuteronomy 6:8 *And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.*

Upon thine hand

- Let the divine law affect every affair of your life. R4053:2

Between thine eyes

- The memory, stored with words of revelation, is a ready weapon of defense against every attack of the Adversary. R2038:6 Misunderstanding the spirit of this exhortation, many Jews, even to this day, bind upon forehead and arm cubical leather boxes, phylacteries, containing Scriptural passages. R4053:1

9

Deuteronomy 6:9 *And thou shalt write them upon the posts of thy house, and on thy gates.*

Posts of thy house

- Many Jews do this literally, but Moses' thought was that everything pertaining to the family of God is sacred to him and under his blessing. R4053:4

And on thy gates

- The Christian who abandons the daily reading of the Word and meditation upon it is not a growing Christian. R1850:5

12

Deuteronomy 6:12 *Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.*

Lest thou forget

- The light, misused, may turn to darkness; and then, "how great is that darkness." (Matt. 6:23) R1850:5

15

Deuteronomy 6:15 *(For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.*

And destroy thee

- The application to reprobates of spiritual Israel corresponds to the faithful warnings of the Apostle Paul in Heb. 6:4-8 and Heb. 10:26-31. R1850:6

16

Deuteronomy 6:16 *Ye shall not tempt the LORD your God, as ye tempted him in Massah.*

Ye shall not tempt

- With unreasonable and unnecessary requests for temporal favors or protection against legitimate results of presumptuous experiments. R1688:5

Deuteronomy 7

1

Deuteronomy 7:1 *When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;*

Cast out many nations

- No injustice was done to the Canaanites by the Lord's decree. R3085:3 In type the Canaanites or Amorites represented the weaknesses and imperfections of the fallen nature—sin. R3085:2

Greater and mightier

- This must mean that combinedly they were greater and mightier, or else it signified that these people were larger-bodied giants, in accord with the report of the spies. HG362:6 Certainly the entire seven nations of that time could not have numbered much over a million souls, else how could that little land have supported them? HG362:6

2

Deuteronomy 7:2 *And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:*

Shalt smite them

- Representing the weaknesses of our human nature against which we are to battle and overcome. Q48:T

Make no covenant

- Hence the Jews were right in not acknowledging the Samaritans, having no religious dealings with them, nor intermarrying with them. R2574:2

6

Deuteronomy 7:6 *For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.*

A special people

- For 2081 years-from the Abrahamic covenant to the call of Cornelius. R3459:6*

8

Deuteronomy 7:8 *But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of*

the house of bondmen, from the hand of Pharaoh king of Egypt.

Unto your fathers

- Because of Abraham's great faith in him, the Lord promised to make of his seed a peculiar people. R5490:2

11

Deuteronomy 7:11 *Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.*

Thou shalt therefore keep

- Although all of the sons of Jacob were called or invited, it was a conditional call. R4781:3

18

Deuteronomy 7:18 *Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;*

Well remember

- So must the Christian continually call to mind the Lord's leadings, care and deliverance in his individual experiences. R2031:6

Deuteronomy 8

2

Deuteronomy 8:2 *And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*

Thou shalt remember

- Moses exhorted the people to fear and love the Lord. R5296:1

God led thee

- While in the wilderness they had learned to depend on the Lord. R5296:1

These forty years

- Israel, because of lack of faith, had its wilderness journey of forty years. So, on account of lack of faith at our Lord's first advent, they were to wander during the past nineteen centuries. R3079:3

To prove thee

- To test you. R5395:5

3

Deuteronomy 8:3 *And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.*

Fed thee with manna

- Representing the living Bread supplied to the world by God through Christ. T122

But by every word

- Not just the ceremonies and justice of the Law, but mercy, peace, love, reconciliation and adoption into God's family. R3080:3 The type could sustain natural life for a brief season, but the real Bread sustains spiritual life forever. R38:3, 5*

5

Deuteronomy 8:5 *Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.*

God chasteneth thee

- God's chastenings have kept spiritual Israel's feet from wandering. R5527:6

7

Deuteronomy 8:7 *For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;*

Into a good land

- What a wonderful application can spiritual Israel make of this scripture-we are even now in this antitypical land. R5527:6

Surely perish

- As the rich man died and was tormented in the flames of persecution. (Luke 16:24) R802:3*

Deuteronomy 9

1

Deuteronomy 9:1 *Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,*

Pass over Jordan

- The crossing of Jordan under the leadership of Joshua represents God's people passing from death unto life through faith in the blood of Jesus. PD37/48

4

Deuteronomy 9:4 *Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.*

Hath cast them out

- They had been already sentenced by God to destruction before the conquest by Joshua. (Gen. 15:16) R2485:1

For the wickedness

- Like the Sodomites, they had gone as far in their wickedness as divine wisdom saw best to permit. R5296:2

9

Deuteronomy 9:9 *When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:*

Tables of the covenant

- The Ten Commandments were the basis of the Law covenant. R1724:6

10

Deuteronomy 9:10 *And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.*

The finger of God

- Moses thus attributes the origin of the Mosaic Law to God, not to himself. A53

17

Deuteronomy 9:17 *And I took the two tables, and cast them out of my two hands, and brake them before your eyes.*

And brake them

- Representing the failure of the Law covenant by reason of the "weakness of the flesh." D631; R2196:4 Indicating that the covenant was broken. R5298:2 The first tables, prepared by the Lord himself, represents how man in his creation was a perfect image of his Creator. R5298:6, R2196:4

Deuteronomy 10

1

Deuteronomy 10:1 *At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.*

Hew thee two tables

- Representing that The Christ of glory will prepare the hearts of mankind for the re-writing of the divine law. R5299:1

5

Deuteronomy 10:5 *And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.*

I turned myself

- Here Moses typified the entire Church, of which our Lord is the Head. B134; D630; R5035:4

Put the tables

- Representing the New covenant, of which Christ is the Mediator. D631

In the ark

- It represented the eternal purpose of God, his foreordained arrangement of riches of grace for mankind in The Christ (Head and Body). T121

8

Deuteronomy 10:8 *At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.*

The tribe of Levi

- Typifying the household of faith. T26; F459

16

Deuteronomy 10:16 *Circumcise therefore the foreskin of your heart, and be no more stiffnecked.*

Circumcise . . . your heart

- Signifies a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3 A type of which circumcision they already had in the flesh. (Rom. 11:25-30) R3071:2

17

Deuteronomy 10:17 *For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:*

God of gods

- Elohim—a mighty or great one, used in referring to Jehovah the Almighty God, as well as to other gods. R1410:3; E66

20

Deuteronomy 10:20 *Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.*

Thou shalt fear

- Thou shalt reverence. E74

22

Deuteronomy 10:22 *Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.*

Persons

- Nephesh—souls, sentient beings. E334

Deuteronomy 11

2

Deuteronomy 11:2 *And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,*

Know ye this day

- A similar use of language to that employed by Jesus in his answer to the dying thief. (Luke 23:43) HG130:3

3

Deuteronomy 11:3 *And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;*

In the midst of Egypt

- The dominion of sin and death. R5643:1, R5273:1; F458

Unto Pharaoh

- Type of Satan. R5273:2, R5419:5, F458

4

Deuteronomy 11:4 *And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;*

The army of Egypt

- Type of the opponents of God's people. F458; R5273:2, R5641:3

Their horses

- Symbolic of false doctrines. C316

Their chariots

- Symbolic of worldly organizations. C316

Of the Red Sea

- Representing the Second Death. F459

28

Deuteronomy 11:28 *And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.*

A curse

- But it could not come without God's permission. R1780:2, R1271:5

Deuteronomy 12

11

Deuteronomy 12:11 *Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your*

sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

There shall be a place

- Only one spot on earth where atoning blood could be shed. R3454:5*

13

Deuteronomy 12:13 *Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:*

In every place

- This prohibition not applicable in Solomon's time. (1 Kings 3:3) R2045:5

19

Deuteronomy 12:19 *Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.*

Forsake not the Levite

- The tithe, though a just debt, was not enforced as a tax but was to be paid as a voluntary contribution. HG535:6; A52

23

Deuteronomy 12:23 *Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.*

Eat not the blood

- Forbidden even before the Law. (Gen. 9:4) R1473:1

The blood is the life

- Represents the life. E325

31

Deuteronomy 12:31 *Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.*

Daughters they have burnt

- Thus Jephthah vowed not to sacrifice his daughter, but to devote her to perpetual virginity. R2897:3, 5

Deuteronomy 13

3

Deuteronomy 13:3 *Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.*

God proveth you

- The word prove has the sense of test. The words were addressed to Israel, who had entered into a covenant to obey all God's requirements, so it was proper that the Lord should prove them. This proving would be accomplished by permitting false prophets to be amongst them. God did not prove the heathen nations, for they had no covenant with him. R5799:3, R5527:3 Satan's opposition to the Church is permitted as a trial of faith and of patient endurance. It tests their loyalty to God, to the truth and to the brethren and becomes a test of brotherly love, thus doing a sifting or separating work. R5147:6, R5320:6, R4445:5, R4462:2, R4479:3, R4910:3 "Blessed is the man that endureth (faithfully under) temptation; for after his trials he will receive the crown of life which the Lord hath

promised to them that love him." (Jas. 1:12) R2258:3 Class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the character of his people. R5948:1 To see how we learn the lessons of binding up the broken hearts. SM267, SM268 When trying experiences came to him the Lord considered them as being under the supervision of the Father. So it is with us: if the Father permits trying experiences for our testing, it is for us to rejoice. R4802:3, R2258:3 The Lord is surely judging the nations, especially those that have been greatly blessed with his favor. OV432; CR494 The Lord gives opportunities of choice, for there is no virtue in choosing that which alone is possible. R3631:

Whether ye love the LORD

- Those who will endure most patiently will give evidence of the best character. R5395:6, R4910:2 Only by permitting false teachers could God demonstrate to what extent his professed people are loyal to him. R5800:2 The Lord will not accept us merely because we are consecrated. He requires that the consecration be proved. R4910:4 Our obedience to the principles of righteousness is in proportion to our love for the Lord. These principles, obediently followed, develop character to be crystallized. R3631:3

9

Deuteronomy 13:9 *But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.*

Put him to death

- Extending good will towards God's enemies is obnoxious to God. The stoning of a condemned criminal showed acquiescence and approval of God's judgment. R764:5

10

Deuteronomy 13:10 *And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.*

That he die

- Thus the Lord proved Israel's determination to obey him at the sacrifice of any earthly friendship if need be. In this Israel was a type of both the world in the age to come and the Church in the present time. R768:1

13

Deuteronomy 13:13 *Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;*

Serve other gods

- Those who fellowship with such have not the spirit of the Lord. R1588:3

Deuteronomy 14

2

Deuteronomy 14:2 *For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.*

Chosen thee

- Not so much for their own sake as for God's "Holy Name's Sake" (Ezek. 36:22)—for the sake of love to all men. R518:1*

A peculiar people

- The Jews were a special people whom God had separated from the world; they were a chosen generation or race. R5460:3 The Bride of Christ will be his companion, his confidant, his peculiar

treasure. R1820:3

Unto himself

- Peter shows these words belong not to the Jews, but to their antitype, the elect Church. (1 Pet. 2:9) R1820:3

21

Deuteronomy 14:21 *Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.*

Ye shall not eat

- This was said to the Jews, not to us. Q431:3

27

Deuteronomy 14:27 *And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.*

Shalt not forsake him

- Israel was voluntarily to contribute to his support because "he hath no part nor inheritance." (Num. 18:20) A52 The position of the Levites was not fortified by threats of present or future calamity. OV11

No part nor Inheritance

- The Levites had as much right to a share in the land as the other tribes. Instead of the land some equivalent should be provided for them, and the tithe was this reasonable and just provision. HG535:5

Deuteronomy 15

6

Deuteronomy 15:6 *For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.*

Thou shalt lend

- Earthly goods; in order that what you have to offer of spiritual things may be more acceptable. R2539:2

Shalt not borrow

- The New Creature has this as its rule now. F564

12

Deuteronomy 15:12 *And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.*

Let him go free

- Picturing the release of mankind from sin and death. R5356:1

15

Deuteronomy 15:15 *And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.*

Remember

- So must the Christian call to mind his individual deliverances. R2031:6

This thing to day

- Here the word "today" is used in the same sense as in our Lord's words to the dying thief. F669

21

Deuteronomy 15:21 *And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.*

Shalt not sacrifice it

- It must be our justified selves and not our sins which we present. R1231:2 Such an injunction is necessary, as inborn selfishness suggests that it would be a pity to sacrifice the best things. R3148:1 So children should be trained to consider God's service the most honorable and most highly rewarding, and encouraged to use their talents therein rather than to seek higher education for secular pursuits. R3148:2

Deuteronomy 16

2

Deuteronomy 16:2 *Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.*

The passover

- Each house of Israel represented the household of faith and each lamb represented the Lamb of God which taketh away the sin of the world. F460

3

Deuteronomy 16:3 *Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.*

No leavened bread

- Leaven is a symbol of corruption, error, sin. R5192:4; F464; T98 Symbolizing the putting away of sin. R5390:2

Bread of affliction

- So called because of their sufferings in Egypt. R1800:2

10

Deuteronomy 16:10 *And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God , according as the LORD thy God hath blessed thee:*

Freewill offering

- Thus at Pentecost the Lord's followers dispensed to all who were in readiness to receive the blessings granted them through Jesus. R4307:2

I will set a king

- Judges developed the Israelites individually; the kingdom tended to develop them along national lines. The individual judgment better prepared the people for the coming of Messiah. R4193:2

Deuteronomy 17

17

Deuteronomy 17:17 *Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.*

Multiply wives

- David sinned by taking heathen wives—Absalom's mother being the daughter of Talmai, king of Gashur, in Syria. R2024:6, R2016:3 Solomon so did for political purposes. He was influenced by his

wives to support idolatry. R2068:3

19

Deuteronomy 17:19 *And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:*

All the days of his life

- As a daily companion we must ponder God's Word, permitting its principles to mold our thoughts and guide our actions. R2016:5

20

Deuteronomy 17:20 *That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.*

Or to the left

- The only ruler of the world who will fully meet the requirements of the divine law will be the Lord Jesus. R2046:4

Deuteronomy 18

1

Deuteronomy 18:1 *The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.*

No part nor inheritance

- This shows that the Great Company will have no inheritance in the earthly promises. Their inheritance will be on the spirit plane. R4655:2

10

Deuteronomy 18:10 *There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,*

Pass through the fire

- The people of Canaan first established the valley of Hinnom (Greek, Gehenna) as a place of torture, offering their children in sacrifice to the god Moloch. R3069:1 We have today, in nominal Christendom, a Moloch on a much larger scale. They have come to think of the Almighty as a ferocious deity who would take pleasure in the everlasting torture of mankind. R3464:6, R2360:1

That useth divination

- The receiving of information from the fallen angels by means of omens, oracles, etc. R3068:3; PD42/52

An observer of times

- Augury, the fixing of lucky or unlucky days. R3068:3

Or an enchanter

- A hypnotist. R3068:3

Or a witch

- A medium or mouthpiece of the fallen angels. R2172:1; Q840:T One claiming to exercise power over the affairs of others. R3068:3 Spirit mediums, clairvoyants, clairaudients and the like are the modern wizards and witches. Q840:T

11

Deuteronomy 18:11 *Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.*

Or a charmer

- Serpent-charmer, including those who claim to be able to put spells on people and animals. R3068:4

Consulter with familiar spirits

- Or were familiar with the spirits who were disobedient in the days of Noah. PD42/52 Some mediums claim to have their special familiar spirit, while others claim a general intercourse with the spirits. R3068:4 Not to be visited, even "just to see how it is done." R3240:5

Or a wizard

- One who claims to be wise in hidden or occult wisdom. R3068:4 Spirit mediums, clairaudients, clairvoyants and the like are the modern wizards and witches. Q840:T

Or a necromancer

- One who professes to hold communion with the dead. R3068:5 Those who claim to speak for the dead—spirit mediums. HG726:1

12

Deuteronomy 18:12 *For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.*

An abomination

- God forewarned against the evil spirits and their mediums. He said that they should not be permitted to live in Israel. PD42/52; R5910:2

15

Deuteronomy 18:15 *The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;*

Will raise up

- The entire Gospel age has been the period of The Christ's (Head and Body) raising up. D629; CR485 Now being prepared, educated, disciplined and instructed for a missionary work. R715:5* Raised above the condition of the world by being called with a high calling. R2859:5 Also raised up in the sense of being transformed, walking in newness of life. R2859:6

A Prophet

- A teacher. R4058:1, R2859:4 United with the offices of Priest and King. D637; OV89 The Christ—Jesus is the Head, and all now received into God's family by the begetting of the holy Spirit are members of the Body. R5839:4; D629, D637; F434; R5334:1, R2611:6; Q193:3 Moses was the type of this greater Prophet, Messiah; and the Law covenant was a type of the greater Law covenant of the Millennial age. Fi; OV118 The Man Christ Jesus, by full obedience to the Law covenant, attained the right to "Moses' seat," to supersede Moses as Mediator. R5046:6 Believed in 1887 by the Samaritans as "one who will teach the nations the good way ... so that the whole world will repent of its sins." R906:2, 5*

Of thy brethren

- Not enough "Israelites indeed" being found, divine wisdom has been selecting others from amongst the Gentiles. R5334:1

Like unto me

- A diminutive representation of that great Mediator, Teacher, Leader and King—the real Deliverer of Israel and the world from bondage. R5333:2; A58, A78; B177; R4595:5 Anti-typical. R2858:2 To whom every "Israelite indeed" must transfer his pledges made under the Law to Moses, accepting Christ in Moses' stead. F434 The likeness is not of a personal kind; but found rather in position and work. R1321:3 As "our Passover," as "the Resurrection," as "the Life," Christ is the Prophet like unto Moses. R1321:3 The humbler title of prophet, teacher, or representative of God, represented also in Moses' case the kingly and priestly functions. R3068:2

Ye shall hearken

- When the antitypical Moses, the Great Mediator, shall have been completed he will lead the people

unto rest. R5388:2; CR485 Since Moses referred to Jesus as greater it was not disloyal to Moses for people thus to accept Jesus. R5858:3

16

Deuteronomy 18:16 *According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.*

In Horeb

- Showing that the point of the illustration was Moses' work at Sinai. R2858:5

18

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

Raise them up

- The entire Gospel age has been the period of Christ's raising up. D629

A Prophet

- See comments on Deut. 18:15.

Speak unto them all

- The hidden truths of ancient prophecy as well as new revelations of truth. F233; R1525:1

19

Deuteronomy 18:19 *And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

Shall come to pass

- In the Millennial age. F709; A243

That whosoever

- Every being, including the fallen angels. R1679:3, R2612:1

Will not

- Will not submit to the rewriting of the divine law in his character. F360 Would fight against the Kingdom and oppose its rule in any particular after a reasonable trial. F709 In the Millennial age there will be upon man a different test, not of faith, but of works, of obedience. F113

Hearken

- Perfect obedience will be required. T50; E219; F113; R2611:6, R892:5 Learn to love righteousness and hate iniquity. A303 Gradually, line upon line, precept upon precept. F709 All the willing shall reach perfection; all the unwilling shall be destroyed. D654; R5247:3 R2612:4, R892:5

20

Deuteronomy 18:20 *But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*

That prophet shall die

- The law (of blasphemy) under which Jesus was tried. R1809:5

Deuteronomy 19

2

Deuteronomy 19:2 *Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.*

Three cities

- Foreshadowing the refuge sinners may find in Christ. R4079:6 An advanced step, tempering justice

with mercy. R3092:3

3

Deuteronomy 19:3 *Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.*

Prepare thee a way

- Keep the roads to these cities well repaired and marked, to afford the guilty a full opportunity for a rapid flight to secure safety. R3092:3 Christ is easy of access to all who diligently seek him. R4080:4

4

Deuteronomy 19:4 *And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;*

Ignorantly

- Cities of refuge were not for willful murder, but only for manslaughter. R3092:3 Christ is no shelter for obstinate, unrepentant sinners. R4079:6

6

Deuteronomy 19:6 *Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.*

Lest

- Under Jewish custom, two scribes accompanied the fleer to persuade the avenger, if he should overtake, to permit the culprit to reach the city of refuge. R3092:3,5

Avenger

- In the East it is considered the bounden duty of the next of kin of the slain one to avenge his death. R3092:2 Justice is the avenger, seeking our lives for being sinners. R4079:6

11

Deuteronomy 19:11 *But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:*

Lie in wait

- The fact that so many details are enumerated here and in Numbers 35 and Joshua 20 shows that the trial was to be a careful one. R3092:5

12

Deuteronomy 19:12 *Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.*

Elders

- The culprit was not free, but must stand trial before the elders. R3092:5

15

Deuteronomy 19:15 *One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

Two witnesses

- In Jesus' trial there were many false witnesses, but none agreed together. R1809:3

21

Deuteronomy 19:21 *And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth,*

hand for hand, foot for foot.

Life shall go for life

- The Scriptural basis for viewing man's recovery from sin and death as a purchase—a redemption. R5872:3 Human life must be considered sacred and a slayer shown no pity. R3092:2 Divine justice required that a perfect human life must be given for a perfect human life. No fallen man could be a ransom, a corresponding price, for the perfect man Adam. R5429:6; SM660, R661:1 If a thousand perfect men had sinned it would have required a thousand perfect men to redeem them. R5429:6; SM661; R5141:4 The death of an angel or an arch-angel could not have redeemed man. R5429:6, R3174:5; SM660 A spirit being, veiled in flesh, "incarnate," could not have been the Redeemer. R5622:5 The righteousness of the Law (Matt. 3:15) was fulfilled by Jesus' offering of himself at Jordan as a "life for a life." R1917:1

Eye for eye

- If inclined to carry out the Law of Moses we must remember that it is not the time now for us to judge and discipline the world. R5644:5

Fight against it

- Typifying how spiritual Israelites take possession of their human bodies and, as New Creatures, must conquer and destroy these tendencies of the flesh. R5706:6

Deuteronomy 20

12

Deuteronomy 20:12 *And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:*

Make war against thee

- If we do not overcome and destroy our fleshly tendencies, they will overcome and destroy us. R5706:6

16

Deuteronomy 20:16 *But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:*

These people

- A menace to the morals of Israel—not only idolatrous, but practicing licentious rites, divinations, etc. R5706:5

God doth give thee

- It was not the Israelites who were to decide to possess the land—but God was to give them possession. R5707:1

Save alive nothing

- God had declared that their iniquity had come to the full. It was a blessing to themselves and others that they died at the time they did. R5706:5, R5707:1

17

Deuteronomy 20:17 *But thou shalt utterly destroy them; namely , the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:*

Utterly destroy

- No injustice to the Amalekites, Hittites and Canaanites since they were already under the death sentence. F174 They typified the willful sinners of the Millennial age. F174 In the Kingdom man will also learn how to exterminate the things of sin. R5707:1 Our warfare against spiritual foes must result in the utter destruction of the fleshly mind, and it will also mean the death of the human body.

R5706:6

Deuteronomy 21

5

Deuteronomy 21:5 *And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried :*

The priests

- A mediator between God and fallen creatures. R4553:3

6

Deuteronomy 21:6 *And all the elders of that city, that are next unto the slain man , shall wash their hands over the heifer that is beheaded in the valley:*

Wash their hands

- As Pilate did over Jesus' blood. R3896:5

15

Deuteronomy 21:15 *If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:*

And another hated

- Loved less—as in "Esau have I hated." (Rom. 9:13) F172

17

Deuteronomy 21:17 *But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.*

Double portion

- The birthright. R2124:5

22

Deuteronomy 21:22 *And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:*

Hang him on a tree

- Christ was made a curse by dying on the cross—such a death being necessary for the Jews but not needed for the remainder of mankind. R4868:6 It was divinely intended that our Lord should be treated as a cursed one and hanged upon a tree instead of stoned. R5221:3

An ox and an ass

- Because so unequal in strength and tread it would be cruelty. The Mosaic Law was 32 centuries ahead of its time. A50, A51; OV11; HG535:4

Deuteronomy 23

1

Deuteronomy 23:1 *He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.*

Privy member cut off

- Eunuchs were not fully accepted as proselytes or granted privileges of the congregation-thus the acceptance of the Ethiopian eunuch (Acts 8:29-39) must have been after the 70 weeks. R2964:6 A eunuch could be "a proselyte of the gate"—one who adopts Jewish worship. R4332:6

4

Deuteronomy 23:4 *Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

Balaam

- Illustrating the Second Death class, forsaking the way of righteousness for earthly gain. F166

7

Deuteronomy 23:7 *Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.*

Not abhor an Edomite

- Edom is symbolic of Christendom. D15

21

Deuteronomy 23:21 *When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.*

Will surely require It

- "Better it is that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccl. 5:5) R2154:4, R2081:1

Deuteronomy 24

14

Deuteronomy 24:14 *Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:*

An hired servant

- But no special legislation for the priesthood. A53 The treatment of servants, strangers and the aged was the subject of special legislation in the Mosaic Law. HG536:1

Deuteronomy 25

4

Deuteronomy 25:4 *Thou shalt not muzzle the ox when he treadeth out the corn .*

Not muzzle the ox

- For the good reason that any laborer is worthy of his food. The Mosaic Law was ahead of its time. A51; HG535:4

6

Deuteronomy 25:6 *And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.*

His name be not put out

- The object of this was to prevent the obliteration of any family. R3854:1

19

Deuteronomy 25:19 *Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it .*

Of Amalek

- Deferred until King Saul's day because (1) they had no cavalry to cope with the marauders; and (2) to permit the Amalekites to be a thorn in Israel's side for their chastening. R4207:2 Type of willful sinners of the Millennial age. F174

Deuteronomy 26

5

Deuteronomy 26:5 *And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:*

A Syrian

- Jacob. B217; R599:3

And became there

- At the death of Jacob, the last of the patriarchs. B213

A nation

- Jacob's descendants were first called the "twelve tribes of Israel" after his death. (Gen. 49:28) A78

Mount Gerizim

- These peaks are 800 feet high and a mile apart, separated by a valley 1500 feet wide. The acoustics are such that conversation can be carried on from peak to peak or peak to valley without difficulty. R479:5*

Deuteronomy 27

15

Deuteronomy 27:15 *Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place . And all the people shall answer and say, Amen.*

Cursed

- They were all in debt according to their covenant, or bargain, made at Sinai. R976:6

22

Deuteronomy 27:22 *Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.*

Lieth with his sister

- The law whereby Absalom slew Amnon. R2025:1

25

Deuteronomy 27:25 *Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.*

An innocent person

- Nephesh—soul, sentient being. E334

26

Deuteronomy 27:26 *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*

Cursed

- In addition to the Adamic curse. R1725:1

Be he

- Any Israelite. R1725:1

Of this law

- This Law covenant. R1725:1

Shall say, Amen

- Accept its terms, not realizing it was a covenant "unto death" (Rom. 7:10) and not unto life, because of their inability to obey perfectly its just requirements. R1724:5

Deuteronomy 28

1

Deuteronomy 28:1 *And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:*

Which I command thee

- The blessings and curses of that covenant were only to the one nation, Israel. R1725:1

Set thee on high

- Yet the Ancient Worthies were persecuted; counting on God's character to adjust the record in the resurrection. R1409:2 Israel's temporal blessings typified the terms and conditions of the Millennial age. F631

2

Deuteronomy 28:2 *And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.*

All these blessings

- The reverse is true with the Church—temporal prosperity may mean danger. R2520:2

3

Deuteronomy 28:3 *Blessed shalt thou be in the city, and blessed shalt thou be in the field.*

Blessed

- The blessings of the Law were earthly and not related to the everlasting future. R1725:1

Shalt thou be

- Both as a nation and as individuals. R1409:2 The covenant included every member of Israel, so that they shared in common the blessings or curses. R5046:2, R1725:2

5

Deuteronomy 28:5 *Blessed shall be thy basket and thy store.*

Thy basket and thy store

- As exemplified in the bountiful harvests after Josiah's reform. R2490:6

12

Deuteronomy 28:12 *The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.*

Thou shalt lend

- They are, as predicted, lenders to many nations. R2125:1

15

Deuteronomy 28:15 *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:*

All these curses

- Calamities or evils, as chastisements. A125; R1780:2, R1271:5 As the punishments have been meted out to Israel, so may the promises of restoration be relied upon. R2525:5

16

Deuteronomy 28:16 *Cursed shalt thou be in the city, and cursed shalt thou be in the field.*

In the city

- Physical evils of any sort, not moral evils. R2029:2 Not applicable to natural disasters on Gentile cities. R2029:2

In the field

- As indicated by Haggai. (Hag. 1:4-6) R2520:1

25

Deuteronomy 28:25 *The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.*

Cause thee to be smitten

- As in the captivity of the ten-tribe kingdom. R1372:5

49

Deuteronomy 28:49 *The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;*

Bring a nation

- The Roman nation, in the end of the Jewish age. The fulfillment of this prophecy shows that the Law covenant is still in force upon the nation of Israel. R1729:6, R1730:1; C300

As the eagle flieth

- In the Roman siege, Roman eagles were planted on her walls. R233:1

52

Deuteronomy 28:52 *And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.*

Shall besiege thee

- The Roman siege. R504 7:4, R1730:1

53

Deuteronomy 28:53 *And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:*

Fruit of thine own body

- In the Roman siege women took babies from their breasts and roasted them for food. R233:1

63

Deuteronomy 28:63 *And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.*

Shall come to pass

- The curses have had a very literal fulfillment upon the Israel of our Lord's day. (1 Thess. 2:15, 16) C300

64

Deuteronomy 28:64 *And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.*

Shall scatter thee

- Their pride led the Jews to overlook these statements of God's prophets. R4782:2 As the rich man died and was tormented in the flame. (Luke 16:24) R802:3

Among all people

- Throughout the Gospel age; meanwhile the Law covenant remains in force. R1730:1

65

Deuteronomy 28:65 *And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:*

Find no ease

- If the British nation be any part of Israel (as Anglo-Israelites claim) verses 64 & 65 do not appear to be fulfilled. C300

Deuteronomy 29

5

Deuteronomy 29:5 *And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.*

Forty years

- As Israel, because of lack of faith, had its wilderness journey of forty years, so on account of lack of faith at our Lord's first advent they were made to wander the past nineteen centuries. R3079:3

19

Deuteronomy 29:19 *And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:*

Drunkenness

- Intoxication with false doctrines. R3962:5; D614

21

Deuteronomy 29:21 *And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:*

This book of the law

- Particularly the book of Deuteronomy. R3080:2

29

Deuteronomy 29:29 *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

The secret things

- Questions respecting which the Lord has made no particular revelation; thus unprofitable for consideration. R3357:4 The Word of God is so complete as to leave no room for legitimate curiosity respecting the works of darkness, the occult. R4087:5

Belong unto the LORD

- There is so much in God's Word that is simple and plain and well substantiated that far-away

speculations are well nigh inexcusable. R4008:6

Which are revealed

- In the Word of God. B18

Belong unto us

- The Lord's people are to be careful to study and obey all that the Lord has commanded as it becomes due to be understood. R3357:4

Deuteronomy 30

1

Deuteronomy 30:1 *And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,*

Shall come to pass

- Under the New covenant. R5047:2, R1729:6

3

Deuteronomy 30:3 *That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.*

Turn thy captivity

- Israel restored under the new conditions of grace. R3071:2

Gather thee

- Not from Babylon or minor captivities but the great regathering from all nations (Jer. 32:37-42). This is a deliverance which will need no repetition, and is already beginning. R1483:5 After their "double" of punishment. SM398 From all nations, and with considerable wealth and general prosperity. OV67 Compare Rom. 11:25-30. R3071:2

4

Deuteronomy 30:4 *If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:*

Gather thee

- The basis for Nehemiah's prayer. (Neh. 1:4-11) R1496:4

6

Deuteronomy 30:6 *And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*

Circumcise thine heart

- Signifies a cutting off, a separation from the flesh, its aims, hopes, desires, etc. R3022:3 See Jer. 31:33, 34. R3071:2

8

Deuteronomy 30:8 *And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.*

Return and obey

- Under the blessed arrangement of the New covenant it will not be too difficult for them. R3071:3

11

Deuteronomy 30:11 *For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.*

Neither is it far off

- Not difficult to understand. R1970:2

12

Deuteronomy 30:12 *It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?*

It

- Christ. R1970:3

14

Deuteronomy 30:14 *But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

The word

- The truth which we preach. R1970:3

Nigh unto thee

- Reasonable and plain. R1970:3

In thy mouth

- The first outward evidence given of a faith in the heart. R3071:6

15

Deuteronomy 30:15 *See, I have set before thee this day life and good, and death and evil;*

See I have

- Moses, type of the Great Prophet (The Christ, Head and Body). R2611:5

Set before thee

- Israel, type of the whole world of mankind. R2611:5 Spiritual Israel now, the world in the age to come. R401:5*

This day

- Type of the 1000-year day of trial, the Millennial age. R2611:5 For the Church, the Gospel age. R401:3* Here the words "this day" are used in the same sense as in our Lord's words to the dying thief. (Luke 23:43) F669

Life ... and death

- A choice for the whole world through Israel, their type. R401:2* Eternal life or the Second Death. R2611:5 In the 1000-year day all will be called upon to decide under that most favorable opportunity for righteousness and life or sin and death. A choice must be made. R2611:5 Not heaven or hell, but life is the promise of the Law. Q328; R822:3* It was only in the typical sense that the Jewish nation was on trial for life or death. R4598:3 Death is not a friend, but an enemy. R625:6*

16

Deuteronomy 30:16 *In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.*

Command

- In the sense of laying out plainly and distinctly God's only terms for life eternal. R3072:3

That thou mayest live

- Jesus' life would have been protected had he not voluntarily submitted and laid it down. R4642:4

17

Deuteronomy 30:17 *But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;*

Drawn away

- Deceived or allured. R401:6*

Worship other gods

- For spiritual Israel, the gods of wealth, fame, family circle and home, or self. R3072:5

19

Deuteronomy 30:19 *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

I call heaven and earth

- Such words are very forceful at this time, for Moses was about to die. R5528:1

Life and death

- Typical of the great second trial and its issues of life and death-second (or restored) life and Second Death. R892:3

Blessing and cursing

- There is a curse for every one who loves unrighteousness; there is a blessing for every one who loves righteousness. R5247:3 Life is the blessing; death is the curse. R5747:4

Choose life

- By complying with the conditions on which God said they may have it. R363:1 Typical of the individual trial of the whole world during the great 1000-year day. R2611:5 Israel was already under condemnation of death through Adam's disobedience and could not be placed on full trial again until redeemed. R892:2, R2611:4 In the present time the Lord himself declares that it is a narrow way we walk and "few there be that find it." (Matt. 7:14) HGI60:6

Deuteronomy 31

3

Deuteronomy 31:3 *The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.*

And Joshua

- Type of Christ. A79

9

Deuteronomy 31:9 *And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.*

Wrote this law

- That the first five books of the Bible were written by Moses is a reasonable inference; the account of his death and burial being properly added by his secretary. A43; R1623:4, R1145:3

11

Deuteronomy 31:11 *When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.*

Thou shalt read this law

- Made public, thus preventing designing men from successfully tampering with the rights of the people. A50; HG535:2

16

Deuteronomy 31:16 *And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be*

among them, and will forsake me, and break my covenant which I have made with them.

Sleep with thy fathers

- From God's standpoint they only sleep. R5073:2 The good and bad are gathered to their fathers in death, the tomb-sheol, hades. R5151:1

26

Deuteronomy 31:26 *Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.*

Side of the ark

- To show that Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Law-executor. T121

29

Deuteronomy 31:29 *For I know that after my death ye will utterly corrupt yourselves , and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.*

Utterly corrupt yourselves

- Thus deserving the curses of chapter 28. R232:6

30

Deuteronomy 31:30 *And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.*

This song

- "The song of Moses, the servant of God." (Rev. 15:3) R168:4* Prophetic. R3078:2

Deuteronomy 32

2

Deuteronomy 32:2 *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:*

Drop as the rain

- "The words that I speak unto you, they are spirit and they are life." (John 6:63) R1937:2

My speech

- "Never man spake like this man" (John 7:46); "Grace is poured into thy lips." (Psa. 45:2) R1937:2

Distil as the dew

- "All bare him witness, and wondered at the gracious words that proceeded out of his mouth." (Luke 4:22) R1937:2

As the showers

- "They could not take hold of his words ... before the people; and they marveled at his answers and held their peace." (Luke 20:26) R1937:2

4

Deuteronomy 32:4 *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

His work is perfect

- Even though he may temporarily permit evil angels and evil men to pervert and misuse it. F17 Therefore God's law is perfect. R386:5 Therefore God is not the author of sin. R1225:2, R870:3; Q359:5 He does not do evil so that good may follow. R3145:4 The mentally, physically and morally blemished are not God's workmanship. E309; R2912:1, R2285:1, R5360:5 Adam was physically and

morally perfect. E406; R2394:5, R1719:4, R386:5; Q741:2 Thus man will be perfect at the end of the Millennium. R5167:2 Satan was created perfect but fell by ambition. F612; SM95

10

Deuteronomy 32:10 *He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.*

The apple of his eye

- Nothing shall by any means injure these. R4462:5

11

Deuteronomy 32:11 *As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:*

Stirreth up her nest

- Mixes the thorny outside with the downy inside so the young will leave the nest and learn to fly. R3351:4* The Lord permits trials, persecutions, etc.—for strengthening and helping his people. R4335:2

17

Deuteronomy 32:17 *They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.*

Unto devils

- Ritualism in the Christian church is of pagan origin. R1991:4* Mediums of the fallen spirits. God commanded that any amongst them who became such a medium should be put to death. R5910:2; PD42/52

Not to God

- To whom the ransom was paid. R685:4

21

Deuteronomy 32:21 *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

They

- Paul quotes part of this prophecy and applies it to "all the house of Israel" living in his day, both in Jerusalem and scattered throughout the world. (Rom. 10:19-21) R2125:3

22

Deuteronomy 32:22 *For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.*

For a fire

- The fire of God's jealousy. E357

And shall burn

- "They shall be burnt with hunger." (vs. 24) E357

The lowest hell

- Sheol, oblivion, the tomb, the state of death—a figurative representation of the utter ruin of Israel as a nation. R2599:3; E357; R5154:2 Sheol, admitted by Pastor L. S. White simply to denote the world of departed spirits and not of itself to teach anything about the punishment of the wicked. HG209:3*

26

Deuteronomy 32:26 *I said, I would scatter them into corners, I would make the remembrance of them to*

cease from among men:

Scatter them

- The whole house of Israel. R2125:2

The remembrance

- The same Hebrew word is rendered "scent" in Hos. 14:7 and "memorial" in Esther 9:28-so, pleasant remembrance. R2125:2

30

Deuteronomy 32:30 *How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?*

One chase a thousand

- Harvest laborers, though few in number, accomplish the harvest work. R1349:5, R6023:1

35

Deuteronomy 32:35 *To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.*

Vengeance

- The time of trouble. D73, D549

36

Deuteronomy 32:36 *For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.*

The LORD shall judge

- Jehovah himself is the supreme Judge, yet the "Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22) F396 Punish—perhaps chasten an individual with business reverses or with physical disease. R5957:2

39

Deuteronomy 32:39 *See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.*

No god with me

- Not triune. R1052:5*

I wound, and I heal

- It is the wounded heart that is ready to be bound up and to be healed and to be transformed. HG270:3

43

Deuteronomy 32:43 *Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.*

Rejoice

- These victories shall ultimately be attained by all the Israel of God—the Jew first and also the Gentile, during the Millennial age. R3078:2

O ye nations

- All the true Israel of God, all who shall become Israelites according to the faith and obedience of Abraham. R3078:3

And to his people

- —after divine wrath has burned out their national transgression the Lord will speak peaceably toward Israel. E357

49

Deuteronomy 32:49 *Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:*

Mount Nebo

- It is quite possible that Elijah was taken from this same mountain. R3416:3

50

Deuteronomy 32:50 *And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:*

Die in the mount

- Mount Nebo. PD37/48 If the meekest man in all the earth was overcome by the circumstances of his position, it should not surprise us if we find that in spiritual Israel some who start out meek and humble become more or less arrogant. R3866:4

52

Deuteronomy 32:52 *Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.*

Thou shalt not go

- Although usually a type of Christ-in the one instance of disobediently smiting the rock Moses became a type of Christ's followers who put him to open shame and who, in consequence, will die the Second Death. (Heb. 10:29) R4058:1, R3077:4, R5333:3

Deuteronomy 33

1

Deuteronomy 33:1 *And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.*

Children of Israel

- Typical here of the elect 144,000. R3078:4

2

Deuteronomy 33:2 *And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*

From Sinai

- A type of the Kingdom of God. R4037:5

3

Deuteronomy 33:3 *Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.*

Sat down at thy feet

- Not literal feet, but figurative as truly as in Zech. 14:4; Psa. 91:12; Isa. 52:7; Psa. 8:6, Psa. 110:1; Eph. 6:15. B157

Sun

- Not its body, but its light and influence. R3344:2*

Moon

- Not the orb, but its shining. R3344:2*

17

Deuteronomy 33:17 *His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

Push the people

- The Jews are prosperous as are no other people and, in a peculiar manner, are pushing or goring all peoples to the ends of the earth-so much so that every nation is seeking to get rid of them. R2125:1

Deuteronomy 34

1

Deuteronomy 34:1 *And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,*

And Moses

- The scribe, who wrote the book at Moses' dictation, finishes the account as an historian. R3078:4 Fully submitted himself to the Lord in meekness, in humility; a type of the still-greater prophet, the Christ of glory. R4054:6, R5333:3 Acclaimed as a statesman, general, lawgiver, poet and orator. R4055:1 Our Lord excepted, no character of history stands out as that of Moses: combining strength with humility, wisdom with love and gentleness. R3077:1

The top of Pisgah

- 3586 feet above sea-level. R3077:6

4

Deuteronomy 34:4 *And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.*

This is the land

- The antitypical Moses is now getting the antitypical vision of the glories of the age to come. R4054:1

Caused thee to see

- With the eye of faith we perceive the blessing of all the families of the earth. R4054:1

Thou shalt not go over

- One of the reasons was the second smiting of the rock. (Num. 20:2-12) R3077:3 As we (the Body of Christ) look into the beauties of the Millennial epoch, the Lord tells us that we shall not go over to possess it. R4054:3

5

Deuteronomy 34:5 *So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.*

So Moses

- Here Moses was the type of the Law covenant which must end before the people can enter into their rest. R3077:5

Died there

- Here a type of the Second Death Class; but by no means implying that Moses experienced Second Death. R5333:3, R4058:1, R3077:4 Not from weakness and infirmity of age (vs. 7); he died according to the word of the Lord. R3077:6 Moses will sleep with his fathers until the divinely appointed time when, under Messiah's Kingdom, he will be resurrected. He was seen on the Mount of Transfiguration only in a vision. R5333:5, R201:1

6

Deuteronomy 34:6 *And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.*

No man knoweth

- As with Elijah. R3378:1, R2153:2 He who hid the body of Moses so that none could find it was likewise able to hide the body of Jesus. R3376:6; B130

Of his sepulchre

- It was appropriate that the type should not show an earthly grave since the antitype has no hope of an earthly resurrection, of which hope the grave is a symbol. R4054:5

Unto this day

- Representing that the Law covenant was not to be revived. R3078:1 Probably to hinder the Israelites from carrying Moses' mummy which, in after times, might have become a temptation to idolatry. R4054:4, R5333:3, R3078:1

7

Deuteronomy 34:7 *And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.*

120 years old

- 40 years spent as an Egyptian prince; 40 years as a shepherd; 40 years as Israel's leader, lawgiver, statesman-prophet, priest and king. R3077:2, R4054:5

9

Deuteronomy 34:9 *And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.*

And Joshua

- Type of the New covenant and of its Mediator, Jesus, the Deliverer. R3077:5 In his 83rd year, yet full of vigor—loudly confirming the Bible's teaching that Adam was created perfect and contradicting the Evolution theory. R5335:2, R4060:3 Now 80 years of age. R3078:4

Heakened unto him

- Joshua. R3078:5 Israel unquestionably accepted the Lord's choice of a leader, evidently learning something by their experience in the wilderness. R3079:2

As the LORD commanded

- The Christ, during the Millennial Kingdom, will attempt nothing on behalf of mankind in violation of the laws of God. R3078:5

10

Deuteronomy 34:10 *And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,*

Knew face to face

- Meaning that Moses enjoyed a closeness of fellowship and favor with the Lord rather than that he really looked into the face of Jehovah. R4055:2

Joshua

General

- Joshua, whose name signifies deliverer, or savior, became Israel's leader and under him they won great victories and actually entered the land promised in the covenant. A79 He was of the tribe of

Ephraim, of one of its leading families, his grandfather Elishama having been a captain of the army of the Ephraimites, 40,500 in number at the organization of the Israelites soon after the exodus. R3079:1 At the time of his taking Moses' place he was in his 83rd year, yet full of vigor, and evidently the best qualified man for the position. For twenty-seven years Joshua was the leader of Israel, faithful to God and to the people. He not only led them through Jordan and directed in the conquering of city after city but he also divided the land among the tribes and governed the people with great acceptance, dying at the age of 110. It would not do for us to contrast Joshua with Moses as a leader, for they were men of totally different types. Indeed, anyone contrasted with Moses would be disadvantaged, so high did that great statesman tower above the average of humanity then or since. But while Joshua could not be Moses, the leader, commander, law-giver, he was faithful as a follower of Moses, as one who obeyed the divine law, and whose faith and influence with the people were helpful to them. He was just what God wished him to be, and whoever is worthy of such a testimony is truly great. R5335:2

- Joshua's training as general assistant, private secretary, etc., to Moses, made him familiar with the divine plans and methods. To him was entrusted the command of the people in their first battle. It was Joshua who went with Moses into Mount Sinai; it was he who led one of the companies of spies . . . who brought back a good report and who courageously stood with Moses in advising that the people have faith in God and proceed to conquer and possess the promised land. He must have been either the oldest man in all the nation or next to the oldest, for only himself and Caleb of all the nation that were above twenty years of age at the exodus remained alive. R4060:6
- Moses did not lead the people into the land of promise; it was Joshua—their new leader—who led them over Jordan. Thus the type shows that mankind will enter into the promised land not by the Law, but by a Savior. R5388:4, R3079:3
- The expulsion and destruction of sinful nations by Israel was a type of how the people of God today are to take possession of their human bodies. We are as New Creatures to conquer, to destroy, these tendencies of the flesh that would enslave us. This warfare of Israel against their enemies may also be a picture of conditions in the Millennium, when the world, under the guidance of Christ and the Church, will be brought into a condition which will fit them to have possession of the whole earth. R5706:6

Joshua 1

1

Joshua 1:1 *Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,*

The LORD spake

- Typifying his messages of encouragement to the Christ company in the present time. R3079:5

Unto Joshua

- Type of Christ. A79 Originally, "Hoshea"—salvation; to which was prefixed "Je"—Jehovah (Num. 13:16). Thus it became "Jehoshua"—Jehovah's salvation. This was shortened to Joshua and Jeshua (Neh. 8:17). Greek form is Jesus. R5335:3, R4060:3, R5296:5 The oldest or next-to-oldest man in Israel. R4061:1

Moses' minister

- Moses' Prime Minister. R3079:1 This training made him familiar with the divine plans and methods as understood and practiced by Moses. R4060:6 Yet void of that ambition which led to the overthrow of Korah, Dathan and Abiram. R3079:2

2

Joshua 1:2 *Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people,*

unto the land which I do give to them, even to the children of Israel.

Now therefore arise

- Being meek, he waited for the Lord to authorize his taking command. R4061:1

Go over this Jordan

- In the case of the Church, from a state of sin and degradation into harmony with God. R5509:6

The land

- As Joshua was to deliver the Lord's people and give them possession of the land of promise; so Jesus is to deliver spiritual Israel and give them their inheritance. R5296:5

Give to them

- Not because of their worthiness, but because of his favor toward them, according to his own plan. R5335:6

3

Joshua 1:3 *Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.*

Foot shall tread upon

- Nothing was theirs except as the soles of their feet claimed possession. It was theirs by faith in that promise—a faith that would lead to works. Likewise spiritual Israelites must claim the promises to obtain them. R4061:2

4

Joshua 1:4 *From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.*

Of the Hittites

- The typical enemies of Israel picture the enemies we find entrenched in our own bodies. R5509:6 Recent excavations in Assyria show that at this time the Hittites were a mighty people. R3079:6

Shall be your coast

- The boundaries outlined are practically the same as those possessed during Solomon's reign. R4061:3

5

Joshua 1:5 *There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*

Will be with thee

- "Without me ye can do nothing" (John 15:5)—he is with us only when we do what is clearly indicated in God's Word. R4061:6 Typifying that during the Millennial age the victory of Christ shall be by and through the Father's power. R3079:5 God did not say to him, "Remember your age and long experience and previous successes as a general." R4061:4

6

Joshua 1:6 *Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.*

Be strong

- In your arms and shoulders—aggressive warfare. R4061:6 God had not promised to give them amicable possessions; they were to fight and conquer their foes. R5509:3

Of a good courage

- Have full confidence; not in yourself, but in God. R3079:2, R4064:5 Not the courage born of egotism and self-reliance, nor of recklessness; but, recognizing our own insufficiency, looking to the Lord for assistance. R5510:4 Associated with lower limbs, implying defensive power. R4061:6

7

Joshua 1:7 *Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.*

Be thou strong

- The basis for their strength and courage was the promise of God to Abraham that he would bring his seed into the land of Canaan. R5509:2 Joshua, as successor of Moses, needed this encouragement on the occasion of the Israelites entering the promised land. R5296:1, R5509:2 Against Israel's enemies, entrenched in the land of Canaan. R5296:2

Very courageous

- Morally courageous. R4062:3 The New Creatures, under the leadership of the antitypical Joshua, are to overcome the weaknesses of the fallen nature. R5296:3 Strength of character and courage are needed now when the iniquity of the whole world has come to the full; and all present governments are about to be swept away. R5707:4 There is a difference between being strong and being courageous. The Great Company will finally overcome, with the Lord's help, yet they will not have been very courageous. R5296:5

Turn not from it

- Require neither more nor less than the divine standard, keeping in absolute alignment with the divine Word; a rebuke to those who think the eternal torment theory should be taught whether in the Bible or not. R3080:1

8

Joshua 1:8 *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

Meditate therein

- Those who carefully lay up the treasures of divine wisdom that they may live by them, are those that truly keep the commandments of God. R2093:6*

Day and night

- Not literally; but in the sense of making it your guide and director at all times and in all things. R4062:4

Good success

- For spiritual Israelites success in making their calling and election sure will be proportionate to their obedience to the divine message. R4062:5, R3080:5

9

Joshua 1:9 *Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.*

I commanded thee

- It is not our battle, but the Lord's. R4061:6

Neither be thou dismayed

- Through fear of the giants of weaknesses and sin-habits; nor through the thought of the high walls and fortifications of entrenched sin. R4064:2

11

Joshua 1:11 *Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.*

Within three days

- Representing the fifth, sixth and seventh thousand-year days. R3080:6 Joshua's promptness and zeal here displayed are worthy of emulation. R4062:6

Prepare you victuals

- Representing the Church with her Lord as the Bread from heaven. "We, being many, are one bread." (1 Cor. 10:17) R3081:4

12

Joshua 1:12 *And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,*

Half the tribe of Manasseh

- Also given a large tract east of Jordan; showing how Joseph's branches (in Manasseh) went "over the wall" or river. (Gen. 49:22) R2124:6

Joshua 2

1

Joshua 2:1 *And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.*

Jericho

- Type of Babylon. R4054:2

Rahab

- In this instance a type of the Great Company. R4054:2

16

Joshua 2:16 *And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.*

Three days

- Representing the fifth, sixth and seventh thousand-year days. R3080:6

18

Joshua 2:18 *Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.*

Of scarlet

- Symbol of the blood of the ransom. T34, T109; R4070:6

Joshua 3

1

Joshua 3:1 *And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.*

Came to Jordan

- Meaning "Judged down," "Condemned," typifying the sentence which has rested for 6000 years against our race. R3086:4 To the New Creation Jordan symbolizes consecration. R4063:3, R5351:3

3

Joshua 3:3 *And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.*

The people

- Representing justified believers in Jesus. R4063:3

4

Joshua 3:4 *Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.*

Two thousand cubits

- About three-quarters of a mile. R4063:4 Upstream, thus prominent in Israel's eyes. R3085:6

5

Joshua 3:5 *And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.*

Sanctify yourselves

- As at Mt. Sinai with the giving of the Law; to set apart by purifying from sin and all earthly things, abstaining from all but necessary food to develop the proper heart condition. R4063:2 A condition of the call—both of the present time and of the Millennial age. R4063:4

6

Joshua 3:6 *And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.*

Priests

- Representing the Little Flock. R4063:2

7

Joshua 3:7 *And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.*

Said unto Joshua

- Type of Christ. A79; R4063:2

10

Joshua 3:10 *And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.*

Drive out

- Destroy, not cast into eternal torment. R3085:3 The conquests of Canaan represent the spiritual battles of the consecrated. R5351:3

From before you

- "The earth is the Lord's" (Psa 24:1). He has the right to do as he will with his own property. R3085:1

The Canaanites, and

- These nations symbolize the weaknesses and imperfections of the fallen nature which are to be blotted out during the Millennial age. R3085:2 Typifying the sins with which we must contend earnestly. R4064:2

11

Joshua 3:11 *Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.*

Behold, the ark

- Type of The Christ. T121 As Israel had nothing to fear because the ark stood in the midst of the

threatening danger, so the Christian has nothing to fear as long as he realizes the divine presence and approval. R1857:2

13

Joshua 3:13 *And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.*

Shall be cut off

- The cessation of Adamic death to all those desiring to be the Lord's. R4063:2

Upon an heap

- See comments on Josh. 3:16.

14

Joshua 3:14 *And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;*

Removed from their tents

- The lack of murmurings implies that the wilderness experiences had taught valuable lessons of faith. R5345:1

Pass over Jordan

- Representing the passing of mankind into the new dispensation. R4063:2 Each Christian crosses Jordan in the sense of beginning a new life of devotion to God. R5345:5

15

Joshua 3:15 *And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)*

Of the priests

- Typifying the Royal Priesthood. R3086:5

Were dipped

- Representing that the Royal Priesthood must first pass into Jordan before any of the people can pass over. R3086:5

Jordan overfloweth

- Supposed to have been about 500 feet wide; ordinarily about 90 feet wide. R5345:1, R4063:1

16

Joshua 3:16 *That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.*

Upon an heap

- The Lord used natural means. R3085:6 Behind a temporary dam caused by a landslide. Such a dam was formed in AD 1267, leaving the bed of the Jordan below it dry for several hours. R4063:5, R5345:3, R3086:1; PD37/48 It was so well timed by the Lord that when the priests stepped up to the water, bearing the ark, the water began to subside. PD37/48; R4063:4, R5345:3

Very far from

- A great way off—at the city of Adam. R4063:5, R3086:1

The city Adam

- About 20 miles above, where there is a narrow gorge. R4063:5, R5345:3

17

Joshua 3:17 *And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in*

the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Ark of the covenant

- Representing the divine promise under which they had left Egypt, hoping for grand results. R5345:2

Midst of Jordan

- Typifying that the Royal Priesthood give their lives for the life of the world. R3086:5 The ark, representing the Lord, effects the cancellation of the death sentence so that the Millennial blessings might be obtained. R3086:5

All the Israelites

- In all, about two million. R3086:5

Until all the people

- A limited time to cross over, "now is an acceptable time." (2 Cor. 6:2) R4064:1 The return of the waters represents the Second Death. R4063:2

Clean over Jordan

- God's people now pass from death unto life-dying to old interests and entering into the new inheritance. R4603:4, R5598:2; PD37/48

Joshua 4

6

Joshua 4:6 *That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?*

These stones

- Twelve stones were taken from the bed of the river and piled on the shore as a memorial; while twelve from the shore were placed in the bed of the river as a similar memorial. R5345:2 To bear witness to future generations of this great act of divine providence on behalf of the twelve tribes of Israel. R5345:3

9

Joshua 4:9 *And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.*

Twelve stones

- (In the river), typifying the 144,000 of the elect as dying in the midst of Jordan so that all might pass over. R3086:5

14

Joshua 4:14 *On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.*

Magnified Joshua

- Type of Christ. A79

18

Joshua 4:18 *And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.*

Unto their place

- Representing the Second Death, which will be the portion of any who, in the Millennial age, renounce the goodly heritage which the Lord has provided for the redeemed world. R4063:2

19

Joshua 4:19 *And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.*

Tenth day of the first month

- Forty years to the day from when they set out from Egypt to Palestine. R4063:1 There the Jubilee cycles began to count. R1980:3 From their entrance into the promised land in the spring to the spring of AD 1875 was the total 3449 years of the Jubilee cycles. HG59:6

20

Joshua 4:20 *And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.*

Gilgal

- There seem to have been several Gilgals, meaning "circle"; so-called from places where circles of memorial stones were set up. R3344:2*

Joshua 5

3

Joshua 5:3 *And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.*

And circumcised

- Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R1857:3, R4070:3 The period of wilderness wanderings was a period of partial disfavor with the Lord, during which both circumcision and the annual commemoration of their Passover ceased. The renewal of both when they entered Canaan marked the return of divine favor. R3086:3

6

Joshua 5:6 *For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.*

Forty years

- Typifying the 19 centuries of the Gospel age. R3079:3

7

Joshua 5:7 *And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.*

Joshua circumcised

- Typifying that the first work of the Millennial age will be a consecration to the Lord. R3086:6 Typifying, as far as the Royal Priesthood is concerned, a putting away of sin from the will. R4070:3

10

Joshua 5:10 *And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.*

Kept the passover

- Typifying that in the Millennial age the work of redemption through the precious blood of Christ will again be prominently brought to the attention of all who wish to become God's people. R3086:6 Typifying, as far as the Royal Priesthood is concerned, communion with Christ in his sacrifice. R3087:2

Fourteenth day of the month

- There the Jubilee cycles began to count. R1980:3

11

Joshua 5:11 *And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.*

Old corn

- Their first year was a Sabbath year. OV100

12

Joshua 5:12 *And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.*

Manna ceased

- In the Millennial Kingdom mankind will no longer be dependent upon the divine revelation contained in the Scriptures. The new dispensation will have spiritual food and sustenance of its own. R3087:1

Fruit of the land

- Typifying the new sources of spiritual food in the Millennium. R3087:1 Typifying, in the case of the Royal Priesthood, every word that proceedeth out of the mouth of God. R3087:2

14

Joshua 5:14 *And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?*

Captain of the host

- An angel had materialized for the purpose of communicating the divine plans to Joshua. R5343:3

Joshua 6

1

Joshua 6:1 *Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.*

Jericho

- A walled city about five miles from the Jordan. R5343:2 Typifying, for the Royal Priesthood, the weaknesses and shortcomings of the flesh. R4070:3

None went out

- The salvation of the Lord cannot go out and come into the world with haste. C284*; R751:1*

2

Joshua 6:2 *And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.*

I have given

- Our power over our natural desires (represented by the Jerichoites) must come from God. R1857:3

Into thine hand

- The "old man" of our fallen nature is to be utterly destroyed by us as "New Creatures" under the lead of the real Joshua—Jesus. R1857:3

4

Joshua 6:4 *And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.*

Seven times

- Showing completeness. R1857:6

With the trumpets

- Typifying the proclamation of God's Word against sin and showing that he is able and willing to give the New Creatures victory over their carnal propensities. R1858:4

5

Joshua 6:5 *And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.*

The wall

- A necessity owing to frequent incursions from Syria and Egypt, being on a main line of travel. R5343:2 Showing that the natural appetites are protected by the will of the flesh, which must be broken down. R1857:3

Fall down flat

- Possibly, though very unlikely, caused by vibrations of the musical chord, or by the march-step of the Israelites. R3087:6

14

Joshua 6:14 *And the second day they compassed the city once, and returned into the camp: so they did six days.*

Six days

- Nothing accomplished except the witnessing. Represents 6000 years in which sin has been entrenched and impregnable, and God's people have merely witnessed against it. R5344:1

15

Joshua 6:15 *And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.*

Seventh day

- Represents the great seventh day, 1000 years of Messiah's reign. R5344:1

Seven times

- The citadel of evil will be surrounded completely. R5344:1

16

Joshua 6:16 *And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.*

Joshua

- Type of Christ. A79

Shout

- Not until we have faith in God's Word can we blend the shout of victory with the shout of the trumpet and see the obstacles fall. R4071:4

19

Joshua 6:19 *But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.*

Silver, and gold

- Consecrated in advance for the furnishment and adornment of the Tabernacle and Temple. R5343:2

Of brass and Iron

- Picturing true Israel's ordinary possessions. R4071:1

20

Joshua 6:20 *So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.*

With the trumpets

- Typifying the trumpet notes of the Royal Priesthood; of obedience to God and opposition to sin. R3087:4 Giving forth the Bible message that ultimately sin shall be destroyed. R5344:1

That the wall

- Representing the strong walls of sin and error. R5344:1 Possibly weakened by vibrations of the trumpets and shouts. R3087:6

Fell down

- Typifying the utter overthrow of the power of sin. R3087:4 Probably the tremor of an earthquake, under divine direction, caused the fall. R5343:6

Flat

- Seems too strong a translation to represent properly the original. The wall crumbled in front of the Ark. The section of the wall where Rahab's house was did not fall. R5343:5

21

Joshua 6:21 *And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.*

Utterly destroyed

- Typifying the complete extermination of sin in its every form. R3087:4 Showing how the "old man," our fallen nature, is to be utterly destroyed by us as New Creatures, under the lead of the real Joshua, Jesus. R1857:3, R4070:3 This was no injustice as they were all under the death sentence anyway. F174

24

Joshua 6:24 *And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.*

And the gold

- Representing our treasures. R4071:1

And of iron

- Representing our ordinary possessions. R4071:1

Into the treasury

- All the spiritual Israelite possesses is to be consecrated to the Lord's service. R1858:1

25

Joshua 6:25 *And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.*

Saved Rahab

- Typifying the rescue, at the time of Babylon's fall, of the Great Company. R4054:2 Shows that some of our members once enemies of the new nature may be so transformed as to become servants of righteousness, through full consecration. R1857:6, R4070:6

Dwelleth in Israel

- She afterward married into the tribe of Judah; and has the honor of being one of the ancestors of our Lord. R4070:6

Joshua 7

1

Joshua 7:1 *But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.*

Accursed

- Should read "devoted." All the spoils of Jericho were devoted to the Lord in advance. R5350:6

Achan

- Typifying those who come into outward conformity with the Lord but secretly try to hold on to some sins. R3087:5

3

Joshua 7:3 *And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.*

Let not all

- Anticipating their enemies to be terror-stricken, so as to render little or no defense. R5350:3

9

Joshua 7:9 *For the Canaanites and all the inhabitants of the land shall hear of it , and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?*

Unto thy great name

- Pray, pleading God's glory. R5380:6*

11

Joshua 7:11 *Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.*

Accursed

- Should read "devoted." All the spoils of Jericho were devoted to the Lord in advance. R5350:6

25

Joshua 7:25 *And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.*

And Joshua said

- As a good illustration of the technique of the so-called Higher Critics, see their comments on this verse contained in article R3397:5

Burned them

- Picturing the Second Death, which will be the ultimate punishment of all who willfully reject the Lord's ways; Achan himself will share in the redemption. R5351:1

Stoned them with stones

- Representing the Millennial age rule, when all who even secretly love evil will be manifest and destroyed. R3091:2

Joshua 8

33

Joshua 8:33 *And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.*

Mount Gerizim

- These peaks are 800 feet high and a mile apart, separated by a valley of 1500 feet wide. The acoustics are such that conversation can be carried on from peak to peak, or from peak to valley, without difficulty. R479:5, R3091:2

34

Joshua 8:34 *And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.*

Read all the words

- In the Millennial age, under the antitypical Joshua, the law of God will be distinctly set before all as a standard of conduct. R3091:2

Joshua 10

3

Joshua 10:3 *Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,*

Adoni-zedek . . . Japhia

- Mentioned by name in the Tel-el-Amarna tablets of Egypt. R1652:2, R1994:1

10

Joshua 10:10 *And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.*

And the LORD

- Not Joshua. R3344:3*

Discomfited them

- Used violence on them. R3344:3*

Slaughter at Gibeon

- Type of God's deliverance of regathered Israel. D555 In the last days, the Lord "shall be wroth as in the valley of Gibeon." (Isa. 28:21) R564:6

11

Joshua 10:11 *And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.*

Hailstones

- The immense hailstones killing so many seems quite in line with the interpretation that the day was dark instead of light. PD38/48

12

Joshua 10:12 *Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.*

Then spake Joshua

- Type of Christ. A79

Sun

- Shemesh, sunlight. R3344:2* Joshua addressing in prayer the Lord as the Sun. R1381:5

Stand thou still

- Continue thy mighty help for us in battle. R1381:5 Dum, be dim, let this darkness continue which accompanies the hail-storm and so greatly terrifies the Amorites. R3344:5* The obscurity of the sun and moon was really a great phenomenon, of which Joshua made use to discomfit the foe, commanding the sun and moon to stay hidden. PD38/48; Q828:1; R3344:5* That the sunlight continue without the orb itself being visible. R1381:5

Upon

- In. R3344:5*

Gibeon

- The last beams of the sun setting in the west, still lighting Mt. Gibeon. R1381:8

And thou, Moon

- Yareach, moonlight. R3344:2*, R1381:5 God's peaceful blessing. R1381:5

The valley of Ajalon

- The rising moon casting its beams directly through the valley of Ajalon. R1381:5

13

Joshua 10:13 *And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.*

And the sun

- Shemesh, sunlight. R3344:2*

Stood still

- Dum, remained dim; the great darkness accompanying the storm continued. R3344:6* Not by a stoppage of the earth on its axis, but possibly by clouds reflecting the sunlight. R1381:5, R1813:3, PD38/48 Totally different from the reference in Hab. 3:11. R1813:3

And the moon

- Yareach, moonlight. R3344:2*

Stayed

- Amad, continued dim as it was. R3344:6*

Upon their enemies

- The force of this continued obscuration of the sun and moon upon the Amorites can be better understood when we remember that they were worshippers of the sun and moon. R3344:6*

Book of Jasher

- Now lost—this is not an eyewitness account. R1381:4

Stood still

- Typical of the power to be displayed in the time of trouble at the hands of Christ. A61 The enemies of Joshua were sun-worshippers, and the darkness of the day foreboded that their Sun-god was eclipsed. PD38/48

And hasted not

- Did not press or force its way through. R3344:6*

To go down

- Bo, to go in. R3344:6*

About a whole day

- The sunlight, usually so bright in Syria, did not press through the clouds all that day. R3344:6*

35

Joshua 10:35 *And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.*

He utterly destroyed

- Proving that God can destroy souls. R1882:1

42

Joshua 10:42 *And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.*

And their land

- At the end of the six-years' war after entering Canaan. B48

Joshua 11

1

Joshua 11:1 *And it came to pass, when Jabin king of Hazor had heard those things , that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,*

Jabin

- Mentioned by name in the Tel-el-Amarna tablets of Egypt. R1652:2, R1994:1

23

Joshua 11:23 *So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.*

Took the whole land

- At the end of the six-years' war after entering Canaan. B48

Joshua 13

14

Joshua 13:14 *Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.*

None inheritance

- The Ancient Worthies, part of the antitypical tribe of Levi, the household of faith, may after the ending of their earthly service receive a spiritual inheritance. R4389:4

22

Joshua 13:22 *Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.*

Balaam also

- Type of the class that teaches error for profit. F166 Not only did God punish the Israelites according to the terms of their Law covenant, but he also punished the Midianites and Balaam. R5323:5

Joshua 14

6

Joshua 14:6 *Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea.*

Caleb

- A descendant of Abraham through the rejected son Esau, and adopted into the tribe of Judah. His faithfulness and reward have special meaning to us who by nature are children of wrath, typified by Esau. R3091:1

8

Joshua 14:8 *Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.*

My brethren

- Note the absence of any evil speaking against those who sinned. R3091:6

9

Joshua 14:9 *And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.*

Thine inheritance

- Caleb did not expect, and was not promised, a heavenly inheritance. R4071:2

10

Joshua 14:10 *And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.*

These 45 years

- Link No. 22 in the true Bible chronology. B48 From the sending of the spies to the division of the land, leaving one year from the leaving of Egypt to the sending of the spies. HG44:3 Forty-six years after the exodus. R1980:3; B48

12

Joshua 14:12 *Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.*

Anakims

- Among these entrenched enemies are traditions of men, religious customs, nominalism, sectarian pride, ambition and love of show. R3091:5

I shall be able

- This well illustrates the progress of the spiritual Israelite. He looks back to the beginning of his experiences and rejoices that the Lord has kept him and has faith to see himself victor over the strongest and most entrenched enemies of the flesh. R3091:5

13

Joshua 14:13 *And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.*

Joshua blessed him

- In order to inherit the promises we, like Caleb, must have faith in God and a corresponding obedience. R3092:4

14

Joshua 14:14 *Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.*

Wholly followed

- These words have special weight in view of the fact that Caleb was only an Israelite by adoption. R3091:1

Joshua 17

12

Joshua 17:12 *Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.*

Could not drive out

- Compromising with their enemies, they suffered from them in future years; so with the Christian compromising with the sins of his flesh. R4064:4, R4061:3

Dwell in that land

- Hence, had the Jews waited for full possession before beginning the Jubilee arrangements they would never have begun them at all. B184

Joshua 18

1

Joshua 18:1 *And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.*

Shiloh

- Twenty miles north of Jerusalem. R3252:2

Joshua 20

2

Joshua 20:2 *Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:*

Cities of refuge

- A step in advance (of other nations) along the lines of tempering justice with mercy. R3092:3 Christ is our refuge from the demands of justice. R4079:6

3

Joshua 20:3 *That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.*

Killeth any person

- Nephesh, soul, sentient being. E334

Unawares

- The trial sought to determine whether the slayer had laid in wait for his victim, hunted him, or smote him in secret; maliciously or with guile; whether there was previous enmity between the two men or hatred of the slain on the part of the slayer. R3092:5

And unwittingly

- Christ is a refuge from unintentional sins only. R3093:2

From the avenger

- Anyone who, even through error or accident, took a life was worthy of death under the decree, "He that sheddeth man's blood, by man shall his blood be shed." (Gen. 9:6) R3092:3

6

Joshua 20:6 *And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.*

He shall dwell

- Antitypically, it is necessary that we continue to abide in Christ, that we do not put off the robe of Christ's righteousness, or we become liable again to the demands of justice, and that without mercy. R3093:4

Until the death

- Thus putting a heavy penalty upon carelessness, passion, etc. R3092:6

Of the high priest

- Until Christ, Head and Body, will have died. Then the new dispensation will be ushered in. R3093:4 As long as Christ continues in the priestly office, until he is able to present all the redeemed faultless before the throne of God, at the end of the Millennial reign. R4080:1

9

Joshua 20:9 *These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.*

Killeth any person

- Nephesh, soul, sentient being. E334

Joshua 23

4

Joshua 23:4 *Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.*

Nations that remain

- Had the Jews waited for full possession before beginning the Jubilee arrangements they would never have begun them at all. B184

6

Joshua 23:6 *Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;*

Book of the law of Moses

- Including Genesis. R1623:4

10

Joshua 23:10 *One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.*

Chase a thousand

- Armed with the divine Word. R5606:4

14

Joshua 23:14 *And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.*

Not one thing

- It is appropriate to have a daily review of the blessings we enjoy. R2737:1 In the smallest and greatest affairs of our lives he has ever watched for our interests. R5387:5, R5538:3

15

Joshua 23:15 *Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.*

All evil things

- Calamities, as chastisements. A125

Joshua 24

1

Joshua 24:1 *And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.*

Joshua gathered

- Remembering Moses' command in Deut. 27. R1869:1

All the tribes

- Representatives of all the tribes. R3093:2

2

Joshua 24:2 *And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.*

Served other gods

- Israel's forefathers prior to Abraham were idolaters. R1869:2

6

Joshua 24:6 *And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.*

Out of Egypt

- Type of the kingdom of darkness. F458

And the Egyptians

- Type of the opponents of God's people. F458

And horsemen

- Type of fallen angels and fallen men. F458

7

Joshua 24:7 *And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.*

Brought the sea

- The Red Sea, type of the Second Death. F459

9

Joshua 24:9 *Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:*

And called Balaam

- Type of those who teach error for profit. F166

14

Joshua 24:14 *Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.*

Put away the gods

- Perhaps because idolatry still lurked among them; perhaps merely guarding against the tendency. R3094:1

15

Joshua 24:15 *And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*

Evil

- Undesirable. R3094:2

Choose you this day

- "How long halt ye between two opinions? If the Lord be God, follow him." (1 Kings 18:21) We should come to a positive decision whether we will serve God or Mammon (selfishness); settling the matter at once and for all time that we will be the Lord's. OV198; R2950:4 Indecision is one of the greatest foes to character building while the liberty or privilege of choosing, exercising our wills, is one of the grandest blessings accorded to humanity, and is an important element of man's likeness to his Creator. SM755, R757:1, R758:1, R765:1 As Joshua asked them to decide whether or not they would be faithful to the Lord, so we should come to a full, positive decision as respects our course of life. OV198; R4780:1 To perceive the Lord's will on any subject would be to settle it without any temporizing. R4780:2 A will-less man is a good-for-naught. OV196 Illustrated by Elijah and the priests of Baal. R4740:1-6

Whom ye will serve

- Having chosen wisely we must bend our every energy to the working out of that resolution. OV196

Whether the gods

- The choice was theirs. We have no right to attempt compulsion. This is true during the Jewish and Gospel ages, but not during the Millennial age. R3094:2

As for me

- Others may reverence whom they will; we can do naught else than reverence our God. R2873:1

And my house

- Signifying the training of children in the nurture and admonition of the Lord. A consecrated person should have a large and good influence over his entire household. R3094:6; SM764 Parents must realize that few can stand an education which recognizes neither God nor responsibility to him. OV258, OV293

Will serve the LORD

- Whoever has this determination will be blessed. R5149:4 Every day we should renew our covenant with the Lord. R4780:4

19

Joshua 24:19 *And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.*

Cannot serve

- You must not imagine that the promises you are making can be kept without considerable effort. R3094:3 When the Jew agreed to that covenant he signed his own death-warrant; for none of Adam's children can keep it. R812:1*

20

Joshua 24:20 *If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.*

And do you hurt

- Typifying that God will send strong delusions to those who receive not the love of the truth. (2 Thess. 2:11, 12) R1869:5

Consume you

- To Israel, a hasty visitation of the Adamic Death penalty; to the consecrated, the Second Death. R1869:5

22

Joshua 24:22 *And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.*

We are witnesses

- The Lord's spiritual people should not only make a covenant with the Lord in their hearts and minds, but should also witness it before fellow-members of the Body of Christ by confession and baptism. R3094:6

24

Joshua 24:24 *And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.*

God will we serve

- Any rival occupying mind or heart is unfaithfulness to him and a despising of our covenant. R1869:4

Will we obey

- "To obey is better than sacrifice." (1 Sam. 15:22) R4206:6

26

Joshua 24:26 *And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.*

Wrote these words

- Corresponding to a public confession of our covenant before the fellow members of the Body of Christ. R3094:6

Book of the law of God

- Including Genesis. R1623:4

Great stone

- Representing the memorial of our consecration—baptism. R3094:6

An oak

- Or oak grove. R3094:5

Judges

General

- Israel's history from the time of the division of Canaan until the anointing of Saul to be their king, a period of 450 years, is called the period of the Judges—Joshua being the first judge and Samuel the last. These judges were evidently not elected to their position but raised to it providentially. But as these judges had no power or authority and collected no revenues it follows that any power or influence they possessed was a personal one and to give it weight or force implied a proper acknowledgment of them as divinely appointed or raised up. This arrangement led the people continually to look to God for their helpers and leaders.
- If the book of Judges were to be read as a fully complete history of Israel for those four and a half centuries it would be a discouraging picture. But the record passes by the happy period of Israel's prosperity and specially points out their deflections from obedience to God, their punishments for such transgressions and the deliverances from their troubles through the judges, or deliverers, whom God raised up for them. That this was in many respects a favorable time for the Israelites was implied in the Lord's promise, "I will restore thy judges as at the first."—Isaiah 1:26 R3102:2, R5645:2
- The statement by the Apostle of the length of this period of the Judges (Acts 13:20) we accept as a specially designed solution of the problem of the portion of the chronology most difficult to figure from the Old Testament record. B49
- A judge, in ancient times, was one who executed justice and relieved the oppressed. Note, for instance, how when under oppression by their enemies because of transgression against the Lord, Israel was time and again released and blessed by the raising up of judges. A142 It should be noted that the object of raising up judges was a gracious and beneficent one: it was to deliver and bless the people, not to condemn and punish them. In this view of the office of a judge, how precious is the promise that our blessed Lord Jesus cometh to judge the world in righteousness. R1869:3

Judges 1

5

Judges 1:5 *And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.*

The Canaanites

- Lowlanders. R2848:4

The Perizzites

- Highlanders. R2848:4

16

Judges 1:16 *And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.*

The Kenite

- From Midian, east of Sinai. R3061:5

Dwelt among the people

- In fulfilment of Moses' promise in Num. 10:29-32. R3061:5 So friends of truth should be encouraged to serve the Lord and be assured of a share in the reward. R4038:5

Judges 2

1

Judges 2:1 *And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.*

Never break my covenant

- The centuries since have shown the persistency of God's mercy. R5598:6

2

Judges 2:2 *And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?*

No league

- The Lord's people should make no truce with their fleshly weaknesses. R5598:2 Truces with the flesh mean that love for the Lord has gradually cooled. R5646:1

The Inhabitants

- Corresponds to the perverted appetites of the flesh, earthly hopes and ambitions, oppositions to the Lord and righteousness. R5598:2

Altars

- Passion, avarice. R5598:2

4

Judges 2:4 *And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.*

And wept

- The New Creature cries to the Lord for deliverance. R5598:2

7

Judges 2:7 *And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.*

Served the LORD

- Things went well with the Israelites because their leaders realized the importance of being on the Lord's side. R5598:4

The days of

- Covering a break between the division of the land and the first recorded period of eight years. (Jud. 3:8) HG45:4

The elders

- The elders who had witnessed God's miraculous interposition were the judges of Israel. R5645:2, R3102:2, R4192:3 So spiritual Israelites of every congregation are to select fit men for services needed. R5645:5

8

Judges 2:8 *And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.*

Joshua

- The first judge. R3102:2; PD38/48

11

Judges 2:11 *And the children of Israel did evil in the sight of the LORD, and served Baalim:*

Children of Israel

- Many of them, not all. R5646:2, R3102:6

12

Judges 2:12 *And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.*

Other gods

- Represented by idols. R5598:4 Christians have made idols, not of stone, wood or bronze; but more hideous misrepresentations of the divine character—our printed creeds. R5598:5

Gods of the people

- Typifying forms of godliness taking the place of true heart-worship, reverence. R5598:5

Bowed themselves

- The idols would appear to be an excellent way of keeping religion before the mind, but it was not God's way. R5598:4 False religions appealed to the baser passions, combining a form of godliness with gratification of the flesh, dancings, etc. R5598:5

13

Judges 2:13 *And they forsook the LORD, and served Baal and Ashtaroth.*

Baal

- Signifying overseer, caretaker. R5627:2

14

Judges 2:14 *And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.*

Anger of the LORD

- Not that the period of the judges was basically idolatrous, the record passes by the happy periods of Israel's prosperity. So, reading today's newspapers would give only a bleak picture of our day. R5645:6 The Lord's displeasure does not delay until one goes fully into idolatry, but reproves early to correct. R5646:2

He delivered them

- Chastisements are evidences of special care, protection and relationship. R5646:2

15

Judges 2:15 *Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.*

Hand of the LORD

- His divine power. SM623

Evil

- Ra , signifying calamity, not sin. R1350:2

16

Judges 2:16 *Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.*

Raised up

- Divinely appointed. R5645:2 To deliver and bless the people, not to condemn and punish them. R1869:3 Picturing God's dealing with spiritual Israel during this Gospel age, raising up special counselors, deliverers, ministers. R5645:3, R3102:2

Judges

- Deliverers. R5598:6 Israel's government was a republic under divine autocracy and law supervision. R4192:3 Not a republic in the present day understanding of that term. R3216:3 Covering a period of 450 years. (Acts 13:20) B49 Israel's spiritual interests were more advanced under judges than kings. Centralization does not always mean greater blessings, but less individuality and personal progress. R4201:4 God's representatives. R4192:6 Pre-figured resurrected Ancient Worthies. R4201:4 "I will restore thy judges as at the first." (Isa. 1:26) R5645:6 Typical of the world's eventual rule—heavenly wisdom directing incorruptible earthly judges communicating and enforcing divine law. R5646:5 The office in which Jesus comes to judge the world in righteousness. R1869:3

Which delivered them

- Spiritual leaders of divine appointment will always be marked by spiritual victories. R5645:3

17

Judges 2:17 *And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.*

Their judges

- This verse and its connections seem to indicate that verses 1-19 cover a long period of time of Israel's experiences, under many judges. R5598:5

Judges 3

8

Judges 3:8 *Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.*

Eight years

- One of many captivities, showing that the "seven times" of Lev. 26 could not be literal. B89 The chronological periods mentioned in Judges cover a total of 450 years; but the judges did not cover all the space of time, they were merely scattered over most of it. HG45:3

9

Judges 3:9 *And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.*

Cried

- A cry of loyalty. R5646:3 Such a cry by a spiritual Israelite implies that the sin was contrary to the transgressor's will. R5646:3

The LORD raised up

- All who cry to the Lord in sincerity and faith shall be heard and delivered. R5646:3

A deliverer

- A judge in ancient times was one who executed justice and relieved the oppressed. The coming Judge of earth will be its deliverer. A142

14

Judges 3:14 *So the children of Israel served Eglon the king of Moab eighteen years.*

Eighteen years

- See comments on Judges 3:8 from B89.

Judges 4

3

Judges 4:3 *And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.*

Twenty years

- See comments on Judges 3:8 from B89.

4

Judges 4:4 *And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.*

A prophetess

- Perhaps a public teacher, or perhaps one through whom the Lord sent special messages. Probably the latter. R5605:1 Female as well as male servants of God must be faithful in using all their talents. R1549:4 Supporting female activity in the pursuits of life for which nature and education have fitted her. R1549:3 She judged - Admonished, guided, assisted. R5605:1

6

Judges 4:6 *And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying , Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?*

Mount Tabor

- The Mount of Transfiguration, thus associating the vision of the Kingdom with the Armageddon field of disaster. R5604:3

11

Judges 4:11 *Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.*

Heber the Kenite

- See comments on Judges 1:16.

Hobab

- Hobab was Moses' brother-in-law. (Num. 10:29) R3061:5, R4038:3

13

Judges 4:13 *And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.*

900 chariots

- Showing the strength of Sisera's army. R5604:3

15

Judges 4:15 *And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.*

Discomfited Sisera

- This is the first of the great battles in the Valley of Megiddo. R5604:2

21

Judges 4:21 *Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep*

and weary. So he died.

A nail of the tent

- Tent-pin. R5605:4

Smote the nail

- Not a breach of hospitality. The custom of the Arabs in Palestine is that any man intruding into a woman's tent was considered worthy of death. R5605:4

Judges 5

4

Judges 5:4 *LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.*

The field of Edom

- Type of Christendom. D15

The earth

- Type of the existing order of things. A318; B162

Dropped water

- The cloudburst of truth and the rising waters of knowledge are bringing to pass human catastrophe which the Lord will overrule for the blessing of the world. R5604:5

19

Judges 5:19 *The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.*

Megiddo

- Type of the time of trouble at the end of this Christian era. Q769:2; R5604:2

20

Judges 5:20 *They fought from heaven; the stars in their courses fought against Sisera.*

Stars

- Figurative: this interference of God on behalf of his people Israel pictured the great Armageddon battle near at hand. R5604:5

23

Judges 5:23 *Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.*

Against the mighty

- Typifying errorists, those who fail to lift up heart, pen and voice on the Lord's side and will not be overcomers who get the victory. R1257:4

Judges 6

11

Judges 6:11 *And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.*

Gideon

- The record implies that he was fine of form and feature, indicating natural nobility. R4082:3

Threshed wheat

- Gideon was threshing out a few sheaves of wheat in a concealed place lest the Midianites rob them.

R5605:3

13

Judges 6:13 *And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.*

This befallen us

- It was not that God was unfaithful to his covenant, but that the Israelites had been unfaithful. R5605:6, R4082:2 How few spiritual Israelites realize that spiritual difficulties are traceable to the Lord's providences. R4082:2

14

Judges 6:14 *And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?*

Have not I sent thee?

- The angel was not there to discuss theology, but to inspire Gideon. R5605:3

15

Judges 6:15 *And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.*

I am the least

- Here Gideon's humility shines out. R5605:5

16

Judges 6:16 *And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.*

I will be with thee

- This protection was dependent upon Israel's maintenance of heart-loyalty and faithfulness to God. R5605:5

21

Judges 6:21 *Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.*

Rose up fire

- Demonstrating that the visitor was an angel of the Lord. R5605:6 Angels have powers above the human. R265:2

22

Judges 6:22 *And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.*

He was an angel

- For he had appeared to him in human form. A183; B127

24

Judges 6:24 *Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.*

Jehovah-shalom

- The Peace of Jehovah. E43

25

Judges 6:25 *And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:*

The same night

- At night, because his family and the villagers would have stoutly resisted it if they had known. R5606:2

Grove

- Large posts, significant of honor, erected near the idol. R5605:6

34

Judges 6:34 *But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.*

Came upon Gideon

- Type of the Lord Jesus. R4082:5

Blew a trumpet

- Representing the proclamation of the truth, the call to faith in the Lord, resulting in justification and acceptance. R4083:5,2

37

Judges 6:37 *Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside , then shall I know that thou wilt save Israel by mine hand, as thou hast said.*

Then shall I know

- Gideon required fresh evidence from the Lord that he was doing the divine will. R5606:4

39

Judges 6:39 *And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.*

Let me prove

- The first test was not enough. He would reverse the test. R5606:5

40

Judges 6:40 *And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.*

And God did so

- We are not to think that because the Lord thus granted proofs to Gideon it would be proper for us today to make similar tests. We walk by faith, not by sights and signs. R5606:5

Judges 7

1

Judges 7:1 *Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.*

Gideon

- Type of the Lord Jesus. R4082:5, R3686:6

Well of Harod

- Harod spring, a little lake which drains off eastward to the Jordan. R5606:3 Harod signifies "Coward." It is assumed that the name was given because of the fear manifested by the 22,000 who went home. R5606:3

3

Judges 7:3 *Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.*

Whosoever is fearful

- A test of faith. R1876:1 Picturing justified believers who, shunning the hardships, decline to consecrate fully. R1876:4, R5607:4, R4083:2 All the justified ones must first sit down and count the cost. R4083:2

4

Judges 7:4 *And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.*

Yet too many

- Illustrating that God is not dependent upon numbers or ecclesiastical organization. R458:5

Unto the water

- Typifying the truth. R4083:3, R5606:6

Shall go with thee

- The honor due to the human instruments used was not in their strength and skill in battle, but in their faith in God. R1876:1 So shall it be when the Lord shall again fight for Israel; it will not be by their own power. R1747:1

5

Judges 7:5 *So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.*

Lappeth of the water

- Signifying alertness and obedience. R5606:6

6

Judges 7:6 *And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.*

Putting their hand

- Symbol of energy (zeal). R4083:3, R1876:1

To their mouth

- Thus maintaining their own erectness of manhood, showing energy and discretion in drinking and lifting up their heads in acknowledgment of the heavenly origin of the truth. R4083:4

300 men

- Representing those who are alert in the Master's service, the wiser of the two classes who appreciate the truth. R5606:6, R4082:5

Upon their knees

- Typifying those who bow down in the mire of human servility, drinking the water of truth more for their own satisfaction. R4083:4, R5606:6

7

Judges 7:7 *And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.*

Gideon

- Representing Christ. R5607:1, R2550:4

300 men

- Christ, like Gideon, is called of God to lead a "Little Flock" forth to the conquest of the hosts of sin. Di; OV268; R1876:4, R4083:2

Other people go

- A portion of the Lord's consecrated who, being less alert, are less used. R5607:4, R5606:6 Picturing those who are weary in well-doing, whose zeal abates, love grows cold and faith declines and who fail to push on to the end. R1876:4

16

Judges 7:16 *And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.*

A trumpet

- Ram's horn trumpet. R5607:1

20

Judges 7:20 *And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal : and they cried, The sword of the LORD, and of Gideon.*

Blew the trumpets

- Representing the proclamation of the truth. R4083:5; PD38/48 Jubilee trumpets. R2555:5

Brake the pitchers

- Representing our earthen vessels. R4083:5

The lamps

- The broken vessels of Gideon's band represent how the Lord's people present their bodies living sacrifices, letting the light shine out and fighting a good fight against the hosts of sin. R5607:5, R4083:5, R2550:5; PD38/48 The Lord's spirit is represented by the light of the lamp shining from the broken vessel. R5607:5

Sword of the LORD

- Of Jehovah, our Captain. R4083:5 The sword represented God's Word. PD38/48

And of Gideon

- Of Christ. R4083:5

21

Judges 7:21 *And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.*

All the host ran

- Picturing the time of trouble. R3686:6 Jehovah fought Israel's ancient battles without being seen, except with the eyes of understanding. R286:3

Cried, and fled

- Imagined themselves being surrounded by a great host. R5607:2

22

Judges 7:22 *And the three hundred blew the trumpets, and the LORD set every man's sword against his*

fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.

Against his fellow

- They fought each other, mistaking each other for foes. R5607:2, R4083:4 The climax of the battle will be a temporary reign of anarchy. R5607:5 The hosts of sin, the powers of evil, will fall upon one another for their mutual destruction. R5607:5, R2550:5

23

Judges 7:23 *And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.*

Men of Israel

- Others than the Little Flock will be associated in the work of overthrow. R4083:6

Judges 8

4

Judges 8:4 *And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them .*

Came to Jordan

- Typifying, as far as the Little Flock is concerned, consecration unto death. R3087:1 It will be through the intervention of the elect (on the other side of the veil) that the hosts of sin will be utterly discomfited. R2550:5

18

Judges 8:18 *Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art , so were they; each one resembled the children of a king.*

Children of a king

- As Gideon and his brethren looked like sons of a king, so Christ and his followers are all godlike in character. PD38/48; R5229:3, R4082:5 Frequently with such nobility goes pride, which renders the individual unsuited to the Lord's purposes—"not many wise, not many noble hath God chosen." (1 Cor. 1:26) R4082:4

26

Judges 8:26 *And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.*

Purple raiment

- Purple is the badge of royalty. RIOO:6*

Judges 11

17

Judges 11:17 *Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto . And in like manner they sent unto the king of Moab: but he would not consent : and Israel abode in Kadesh.*

Of Edom

- Type of Christendom. D15

30

Judges 11:30 *And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,*

Jephthah vowed

- Jephthah's daughter took the vow of perpetual virginity and figuratively became dead to the world. PD38/48, R2897:2

31

Judges 11:31 *Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.*

Be the LORD'S

- Offering his daughter in sacrifice. R2874:5 Full devotion to the Lord; a vow of chastity and sanctity. R2874:6 Be dedicated forever to his service. R2897:2*

Offer it up

- Will offer to him. R2897:3* The vow contains two parts: that the person who would meet him would be Jehovah's; and that Jephthah himself would offer a burnt-offering to Jehovah. R2897:2*

40

Judges 11:40 *That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.*

To lament

- To talk with her (Margin). R2897:5*

Judges 13

1

Judges 13:1 *And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.*

LORD delivered them

- For lack of faith. With proper faith one might have chased a thousand and two chased ten thousand. R4088:5

Forty years

- See comment on Judges 3:8 from B89.

3

Judges 13:3 *And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.*

Appeared

- In human form, a power which angel's possess. B127

4

Judges 13:4 *Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing :*

Drink not wine

- Twice before Samson's birth an angel of the Lord impressed upon his mother the importance of abstemiousness. R5612:3

5

Judges 13:5 *For, lo, thou shalt conceive, and bear a son; and no rasor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.*

Nazarite

- It was included in the vow of a Nazarite that he would avoid spiritous liquor in every form, that his hair would not be cut and that he would avoid contamination with dead bodies—signifying full, complete consecration. R5612:3, R4088:1 There is no intimation that Samson ever violated this vow. R4088:1 Not a resident of Nazareth. Jesus was from Nazareth, but not under a Nazarite vow. R5612:3

Deliver Israel

- According to divine promise, Samson was to be one of the Judges of Israel, one of the deliverers of Israel. R5612:6

Philistines

- They were supposedly pirates, preying upon Israel. R5612:6

8

Judges 13:8 *Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.*

Let the man

- The angel who had appeared in human form. E94

13

Judges 13:13 *And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.*

Angel of the LORD

- Perhaps this was the last direct communication between the Lord and any of his people Israel. R5615:5

20

Judges 13:20 *For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it , and fell on their faces to the ground.*

Ascended in the flame

- Similar in manner to our Lord's ascension. R2818:6

21

Judges 13:21 *But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD.*

Then Manoah knew

- Previously thought to be a man, showing that angels can assume human bodies and appear as men. A183; R265:2, R18:3, R261:6, R578:6

22

Judges 13:22 *And Manoah said unto his wife, We shall surely die, because we have seen God.*

God

- Hebrew, Elohim, a mighty one, referring to the angel. R1410:3

25

Judges 13:25 *And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.*

Spirit of the LORD

- Such a mechanical operation of the holy Spirit is wholly different from that which applies to the Christian, begotten of the Spirit. R5613:3

Judges 14

6

Judges 14:6 *And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.*

Nothing in his hand

- Because the Philistines forbade blacksmiths lest the Israelites arm themselves. (1 Sam. 13:19,20) R4088:3

8

Judges 14:8 *And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.*

Honey in the carcase

- Some Michigan lumbermen recently found the carcase of a large raccoon full of wild honey. R3329:5

Judges 15

5

Judges 15:5 *And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.*

Burnt up

- Not wantonly, but to impoverish Israel's captors and recover the land for the nation. R1381:4, R4088:4 Samson used every means at his command to break the forces of the oppressors and to deliver his people. R4088:4

12

Judges 15:12 *And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.*

That we may deliver thee

- Showing the abjectness of the Israelites' servility. R4088:4

15

Judges 15:15 *And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.*

Slew a thousand

- Consider the activities of the early Church and the victories they gained. R4088:6

19

Judges 15:19 *But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof*

Enhakkore, which is in Lehi unto this day.

His spirit came

- Ruach, vital or life-power returned. E314

Judges 16

4

Judges 16:4 *And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.*

Delilah

- The standards of the Ancient Worthies were different from those of the Gospel age. R4087:6

5

Judges 16:5 *And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth , and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.*

Entice him

- Consider how the Adversary seduced the Church. R4088:6

17

Judges 16:17 *That he told her all his heart, and said unto her, There hath not come a rasor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.*

If I be shaven

- Samson's strength, considered in relationship to his Nazarite vow, should show the Lord's acceptance of the consecrated and his making them mighty to the overthrow of their enemies. R4088:3

18

Judges 16:18 *And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.*

All his heart

- We should be specially on guard against the blandishments of the world and the Adversary through the nominal church. R4088:5

19

Judges 16:19 *And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.*

Made him sleep

- Consider the stupor, drowsiness, ease and worldliness upon those who made a vow to faithfulness during a considerable time. R4088:6

Upon her knees

- Similarly, those who are strong in the Lord are in danger of going to sleep in the lap of the modern Delilah, Churchianity. R4088:6

Shave off

- A vow once taken must be observed faithfully if its blessings would be enjoyed. R5613:5

His strength went

- The strength of the Gospel message was lost while in the drowsy condition in the "Dark Ages." R4088:6 A condition of his vow being broken. R4088:6, R5613:4

21

Judges 16:21 *But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.*

Put out his eyes

- Illustrating how the Church lost the eyes of her understanding in the Dark Ages. R4088:6

Bound him

- Ever since the Reformation time the Church has been to a considerable extent a slave to Churchianity and the world. R4088:6

He did grind

- Thus the Church has been grinding food of a certain kind for many while still a slave to the world and under its blinding influences. R4089:1

22

Judges 16:22 *Howbeit the hair of his head began to grow again after he was shaven.*

Began to grow again

- Representing the growing power of Present Truth. R4089:3

23

Judges 16:23 *Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.*

Dagon their god

- Representing the modern god of Evolution. R4089:3

25

Judges 16:25 *And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.*

Their hearts were merry

- The worldly-wise feast and rejoice, giving honor to the god of Evolution through their Higher Critics. R4089:3

Make us sport

- Those who are faithful to the principles of the Lord's Word will yet be made sport of by the worldly-wise. R4089:4

26

Judges 16:26 *And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.*

Samson

- Still full of the spirit of his consecration. R4089:1

28

Judges 16:28 *And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.*

Strengthen me

- We have come to a time when the Lord's people are recovering a little of the strength of the early Church. R4089:3

That I may be at once avenged

- One lesson we may learn from Samson is the importance of having an object in life. R5613:5

29

Judges 16:29 *And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.*

Samson took hold

- Even now Labor, like the blind giant Samson, is groping for the pillars whose fall will overthrow present conditions. PD89/103

30

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

Let me die

- His whole life was used in serving his people. R5613:2 Nephesh, soul, sentient being. E334

All his might

- The Lord's true people are ready to put forth all their strength to move the pillars of error which uphold Churchianity. R4089:4

And the house fell

- With the death of the last member of the Church, the Body of Christ, will surely come the downfall of Churchianity and the present system of world power. R4089:4

Were more than

- He did more damage to the Philistines and more for the deliverance of his people in that one act than in all the other experiences of his life. R5613:4, R4089:2

31

Judges 16:31 *Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.*

Buried him

- According to the Law, Samson was rated as a very faithful servant of God. R5613:2, R4088:1

Judged

- In the sense of avenging wrongs that Israel sustained upon the enemies who committed those wrongs. R4088:4 His chief work was to revive the spirit of the totally dejected people; encouraging their return to the Lord, with its resultant prosperity. R5613:1

Judges 19

10

Judges 19:10 *But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.*

Jebus

- Because it belonged to the Jebusites; earlier called Salem. (Gen. 14:18) R1296:3*

Judges 20

16

Judges 20:16 *Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth , and not miss.*

At an hair breadth

- Therefore David's marksmanship against Goliath was not unusual. R4216:4, R3230:5

Ruth

General

- The story of the book of Ruth gives us a little glimpse into the affairs of the Israelites, showing us that there was a deep spirit of religion underlying the surface of wars and captivities. The opening was at Bethlehem, "the city of David," where, centuries later, Jesus was born. The religious sentiment of the family is shown by the significance of their names. R5614:1
- The book of Ruth is valuable to us in various ways: (1) It furnishes an important link in the chronological chain leading down to King David and, hence, a part of the chronological line leading down to the man Christ Jesus. (2) It gives a glimpse of the habits and customs of the Israelites in general as an agricultural people-in contrast to Judges, Kings and Chronicles, which deal more particularly with rulers, generals and wars. (3) It is a very beautiful lesson of fidelity, sympathy and love amongst the people at that time. R3110:2, R4089:3

Ruth 1

1

Ruth 1:1 *Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.*

When the judges ruled

- Somewhere about Gideon's time. R3110:3

Famine in the land

- As a judgment of the Lord upon his people for some measure of unfaithfulness to him. R3110:3 How many forget that God will supervise the affairs of all his covenant people and cause all things to work together for good to them. R3110:6

And a certain man

- Making the common mistake of choosing temporal prosperity rather than suffering affliction with the people of God. R4089:6

Of Bethlehem-Judah

- "The city of David." R5614:1

Went to sojourn

- Thus leaving the privileges of association with God's people, and failing also to contribute toward their comfort and encouragement in time of distress. R4089:6

Country of Moab

- The Moabites were descendants of Lot, but were not to be considered the children of Abraham. R3110:3 It would not have been proper to try to convert the Moabites, for God had only called Israel. R5614:2

And his wife

- Naomi, however, was not to blame; the responsibility rested with her husband. R3110:5

2

Ruth 1:2 *And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.*

Elimelech

- Meaning, "My God is King." R5614:1

Naomi

- Meaning, "Loveable, pleasant" or "The pleasure of Jehovah." R3111:4, 5614:1 The religious sentiment of the family is shown by the import of their names. R5614:1

His two sons

- Mahlon "Sickly one" and Chilion "Pining one." R5614:1

Continued there

- It was unwise to take two boys into a heathen land where they were likely to be contaminated. Many Christians have made the same mistake. R5614:2

4

Ruth 1:4 *And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.*

Women of Moab

- The Bible does not disguise the fact that Ruth was, by nature, a foreigner, a Gentile, and at one time an idolatress. R5614:5

6

Ruth 1:6 *Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.*

With her daughters In law

- Showing Naomi's character, to influence both daughters-in-law to prefer to leave their homeland and join her, though only Ruth finally made the journey. R5614:2

Might return

- She realized it had been a mistake to attempt to regulate their own affairs when they were specially under the Lord's protection and guidance. R3110:3

10

Ruth 1:10 *And they said unto her, Surely we will return with thee unto thy people.*

Return with thee

- Though Naomi and her husband had erred in judgment they were still loyal to God and had let their light shine. Both daughters-in-law had been influenced by it. R4090:1

11

Ruth 1:11 *And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?*

Why will ye go

- As our Lord advised those who would become his disciples, first of all to sit down and count the cost. R3111:1

13

Ruth 1:13 *Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.*

Against me

- The hand of the Lord against her had a proper influence upon her and brought her back to the land of promise. R5614:2

15

Ruth 1:15 *And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.*

Is gone back

- Orpah concluding that after all it would be too much of a sacrifice for her to part with her kindred, etc. R3111:2

16

Ruth 1:16 *And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:*

Whither thou goest

- "Forget also thy father's house and thine own people." (Psa. 45:10) R4090:4

I will go

- The positiveness of her decision is worthy of note. A Christian does not become a Christian without just such a positive decision. R5614:4

Where thou lodgest

- All of the Lord's people can dwell together in love, in fellowship, seated together in heavenly places. R4090:5

Thy people

- Next to the Lord are his people. To love him is to love them and meet with them. R4090:4

Shall be my people

- Though a Gentile by birth, Ruth became a sincere Jewish proselyte. R4089:3 So surely as any of God's people are found, they are all brethren of one family. R5615:1

My God

- Ruth was converted to Judaism. This is a testimony to the faithful living of Naomi. R5614:3 We who by nature were Gentiles have by God's grace become spiritual Israelites; and should determine that henceforth former conditions, interests, pleasures and relationships are gone forever. R4090:2

20

Ruth 1:20 *And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.*

Call me not Naomi

- "Loveable, pleasant" or "The pleasure of Jehovah." R3111:4, R5614:1

Call me Mara

- "Bitter." R3111:4, R351:2*

21

Ruth 1:21 *I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?*

Testified against me

- Later on she came to see that the Lord's afflictions upon her had been for her good, bringing her back to the land of promise and to fellowship with her people. R3111:4

22

Ruth 1:22 *So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.*

With her

- Alone, unprotected, but without molestation; showing the general law and order prevalent among the Israelites. R3111:6

Ruth 2

1

Ruth 2:1 *And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.*

Boaz

- Whose mother was Rahab, also a Jewish proselyte (Josh. 6:25). R4089:3

2

Ruth 2:2 *And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.*

Glean

- The harvest work is going grandly on. R5950:1 Perhaps descriptive of harvest work after 1914. R5602:3 At first we were inclined to surmise that the Harvest proper closed in October 1914, and that the work going on was a gleaning work; but the facts seem not to bear this out. R5950:1

3

Ruth 2:3 *And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.*

Gleaned

- Gathering stray handfuls of grain missed by the men who were reaping. This was permitted by Jewish Law. (Lev. 19:9) R3111:5

4

Ruth 2:4 *And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.*

The LORD be with you

- How few employers in this day would be inclined to salute their laborers thus. R3111:6

The LORD bless thee

- How few farm laborers would in this day respond in such a manner. Evidently men were far from monkeys at that time! R3111:6

23

Ruth 2:23 *So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.*

Barley harvest

- The barley harvest commences about half a month after the vernal equinox (March 21) R4127:1

Ruth 3

4

Ruth 3:4 *And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.*

Lay thee down

- Here again Naomi betrayed the weakness of her trust in God, but God in kindness overruled all for good. R4090:2

14

Ruth 3:14 *And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.*

She lay at his feet

- The advice of Naomi to Ruth concerning Boaz was not of unalloyed wisdom. Such a course today would brand any woman as a loose, if not disreputable, character. R4090:2

Let it not be known

- Boaz feared such reproach upon Ruth's character. R4090:2

Ruth 4

4

Ruth 4:4 *And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it , redeem it : but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it .*

I will redeem it

- Representing "The Son of The Man," the Redeemer of Adam's lost possessions. E153

10

Ruth 4:10 *Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.*

Have I purchased

- "The redemption (deliverance) of the purchased possession." (Eph. 1:14) E153

To be my wife

- Boaz pursued the course of the Jewish Law; Ruth became his wife. Thus Ruth, the Gentile, became identified with the royal family as an ancestor, and with King David's greatest Son and Lord, Jesus. R5614:5, R3111:5

Jesse begat David

- The chief object of the book of Ruth is to preserve an authentic record of our Lord's human ancestry. R4089:3

1 Samuel

General

- Gives a little insight into the family conditions of the Israelites at a time not long after the days of Samson and Ruth. It shows the deep religious sentiment prevailing amongst many of the people. The Tabernacle, in this study styled the Temple, was located at Shiloh, a few miles north of Jerusalem. The people by divine direction went annually to worship the Lord, offer sacrifice, etc., at the Feast time, the Passover. God seldom sent messages at that time. Perhaps that of the angel of the Lord who appeared to the father and mother of Samson, probably fifty years before, was the last direct communication between the Lord and any of his people Israel. R5615:1,5
- Samuel is styled the first of the prophets of Israel. R5616:1 The Prophet Samuel established a new order of things. He did not do as others before him had done—have his place of residence to which all the people must go to ask his advice, counsel, judgment; but he introduced the circuit judge system and went from place to place holding a court—not so much to condemn anybody but rather to advise those who desired advice. R5628:5
- Samuel reviews his career, 1 Samuel 12:13-25 R3222

- **I will give him** —A prebirth consecration showing a prenatal influence insuring a mental and spiritual inheritance tending towards godliness. R1671:3, R1882:2

1 Samuel 1

15

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

A sorrowful spirit

- Ruach, mind, disposition. E318

19

1 Samuel 1:19 *And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.*

The LORD remembered her

- With the miraculous interposition of divine power quickening the dormant and inoperative natural forces. R560:6*

20

1 Samuel 1:20 *Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying , Because I have asked him of the LORD.*

Samuel

- Meaning "In God's name." R5615:2

22

1 Samuel 1:22 *But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.*

Weaned

- The time when he was able to do without his mother's care, probably ten to twelve years old. R5615:2, R4091:2

Abide for ever

- Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord and incline to devote them to some worldly calling. R4091:2 It is the privilege of consecrated parents to present themselves and all they have to the Lord, including their children. R4091:2

27

1 Samuel 1:27 *For this child I prayed; and the LORD hath given me my petition which I asked of him:*

For this child

- Samuel was desired, prayed for, prepared for. R5615:3 The story of the parents of Samuel gives us a glimpse of the God-fearing piety prevalent amongst many in Israel. R3102:5, R4090:3, R5615:1

28

1 Samuel 1:28 *Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.*

Lent to the LORD

- This Jewish custom is largely responsible for the consecration services observed by some today. Q758:T

1 Samuel 2

1

1 Samuel 2:1 *And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.*

Mine horn

- Horns are symbols of power. T42

6

1 Samuel 2:6 *The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

Down to the grave

- To sheol, oblivion, the state of death. E358

And bringeth up

- By a resurrection out of sheol, oblivion. E358 Showing that those who go to hell don't stay there forever. HG556:4, HG734:6*

8

1 Samuel 2:8 *He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.*

For the pillars

- The saints, the Little Flock. R1813:2

Of the earth

- The new social order. R1813:2

11

1 Samuel 2:11 *And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.*

Did minister

- He was a servant of the Lord by virtue of his being a servant to Eli, God's priest. R5615:5 It is a mistake to suppose that the early years of life, 10 years onward, should be largely spent in play. R4091:3

Unto the LORD

- It is a mistake for parents to think that children cannot appreciate religious things at an early age. R4091:4

12

1 Samuel 2:12 *Now the sons of Eli were sons of Belial; they knew not the LORD.*

Sons of Belial

- While Eli's own influence was exemplary his sons were wicked in various ways, for which he became responsible. R5296:3 If weakness and indecision be a natural failing with us, we are not excusable in failing to fight against it. R1882:5

17

1 Samuel 2:17 *Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.*

The sin

- They took more of the sacrifice than allowed in the divine arrangement. R5615:5

18

1 Samuel 2:18 *But Samuel ministered before the LORD, being a child, girded with a linen ephod.*

But Samuel

- As a natural result of favorable prenatal influence. R1671:3

22

1 Samuel 2:22 *Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.*

All that his sons did

- Practicing immorality, misleading the people into unrighteousness when, as priests, they should have been instructors of the people in righteousness, both by precept and example. R5615:6

30

1 Samuel 2:30 *Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.*

I will honour

- In my own due time and way. R2888:6, R2887:5,6 This principle holds good many ways. R5703:2

1 Samuel 3

1

1 Samuel 3:1 *And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.*

Was precious

- Scarce. R4091:5

No open vision

- Visions and revelations were not then given; the Urim and Thummim answers had ceased. R5615:5

2

1 Samuel 3:2 *And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;*

Eyes began to wax dim

- Eli was then about 70 to 80 years of age. R5615:5, R4091:5

9

1 Samuel 3:9 *Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.*

Speak, LORD

- Indicating Samuel's readiness to do him service. R5297:1

10

1 Samuel 3:10 *And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.*

Samuel answered

- Blessed shall we be if, like Samuel, when we hear the Lord's message we respond promptly. R4092:5

Thy servant heareth

- We should be willing to receive the truth in whatever way the Lord is pleased to send it, whether

from the mouth of a little child or from unlearned men. R5297:2 How often the servant wants to do all the talking and to have the Lord hear him and perform his will. R1882:5 Some mistakenly interpret the Lord's voice directing them in accordance with their own wills. R4092:5 Eli showed no resentment against Samuel, the channel the Lord had used. R5297:1

13

1 Samuel 3:13 *For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.*

I will judge

- This was not the first time that the Lord had reproved Eli regarding the wrong course of his sons. R5615:6

Restrained them not

- Hence he was a sharer in the penalty which came upon his sons. R5615:6

15

1 Samuel 3:15 *And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.*

And Samuel

- Samuel exhibited the spirit of meekness; so we should speak sympathetically when telling of the trouble coming on Babylon. R4092:4

16

1 Samuel 3:16 *Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.*

Eli

- Seems to represent the Great Company. R5297:5

Samuel

- Seems to represent the Little Flock. R5297:5

18

1 Samuel 3:18 *And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.*

Told him every whit

- It was a trial to Samuel to tell his friend and benefactor of the Lord's criticism and pronouncement of judgment. Sympathy and tenderness of heart must not prevent the Lord's faithful servants from speaking his message boldly. R5615:6

It is the LORD

- Some in Nominal Christendom are not in sympathy with the trend of affairs. R5297:5 The Great Company are weak in standing forth, yet submissive in the time of trouble. R5297:5

Seemeth him good

- If Eli was weak in some respects he was strong in others, as is shown in his humility and this beautiful example of absolute submission. R5297:2 We should all strive to have that attitude of mind that would be fully submissive to the divine decree. Q499:T Eli should have trained his sons in righteousness, otherwise they should have ceased to be members of his household and should have come under certain restraints, which he as a lawgiver should have enforced. R5296:6

1 Samuel 4

1

1 Samuel 4:1 *And the word of Samuel came to all Israel. Now Israel went out against the Philistines to*

battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

Now Israel went

- Some twenty years after God's prediction of the calamities that would befall Eli and his family. R5626:1

2

1 Samuel 4:2 *And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.*

Israel was smitten

- The evil example of the priestly office had an injurious effect upon the people. God was bound to punish them. R5626:1

3

1 Samuel 4:3 *And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.*

Fetch the ark

- An attempt to invoke the assistance of religious symbols, thinking that God would not permit the Ark of the Covenant to be injured or captured. R5626:2 Thus evidencing faith in the divine institutions although their lives were corrupt. R3252:2

4

1 Samuel 4:4 *So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.*

Between the cherubims

- Between love and power, above a foundation of justice, represented by the Mercy Seat. T124 Looking at the Mercy Seat as representing God's chariot or throne. R529:6*

Two sons of Eli

- They were thieves and robbers, garbed as the priests of God; immoral, impure, posing as the representatives of the divine holiness. R5626:3 Apparently no reformation had taken place in all those twenty years. R5626:1

5

1 Samuel 4:5 *And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.*

A great shout

- Their usual battle-hymn: Num.10:35. R5626:3

7

1 Samuel 4:7 *And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.*

The Philistines

- The Philistines revered Jehovah, the God of Israel, when they returned the Ark of Jehovah to Israel. R2541:3

When he made mention

- Notwithstanding his weakness his heart was always loyal and true to God. R1882:3,4

He died

- Although he was faithful at heart, in his character was too much of the "peace at any price" and not

enough of that courage which is prepared to die for righteousness' sake. R5626:5

1 Samuel 5

6

1 Samuel 5:6 *But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.*

Emerods

- Hemorrhoids. R5626:5

1 Samuel 6

8

1 Samuel 6:8 *And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.*

Lay it upon the cart

- Contrary to law. God tolerated the ignorance of the Philistines who were not his people. R2003:2

50,070 men

- We are not to think of these men as destroyed in Second Death. R2003:1

20

1 Samuel 6:20 *And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?*

To whom shall he

- This symbol of his presence. R2002:6

1 Samuel 7

2

1 Samuel 7:2 *And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.*

Kirjath-jearim

- Between Jaffa and Jerusalem in the Wady Ali. R1381:5

3

1 Samuel 7:3 *And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.*

Ashtaroth

- Plural for Ashtoreth, a female diety, goddess of fertility and sexual relations. R5627:3

Prepare your hearts

- By making a consecration unto the Lord. R3713:1

He will deliver you

- Samuel was warranted in so telling the people because this was God's standing agreement with them. R5627:2

4

1 Samuel 7:4 *Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.*

Baalim

- Plural for Baal, meaning "Overseer" or "Caretaker." R5627:2

5

1 Samuel 7:5 *And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.*

Mizpeh

- Watchtower. R3218:2

6

1 Samuel 7:6 *And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.*

Mizpeh

- Not the Mizpah east of Jordan where Jacob covenanted with Laban. R1381:5

Drew water

- As the water was drawn from the depth of the earth, so their confession came from the depths of their hearts. R5627:4

Poured it out

- Representing their vows of faithfulness to the Lord, which would be as irrevocable as the water poured out. R5627:4 Representing the truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. R5627:4

We have sinned

- Confession was appropriate when asking God to receive them back into covenant relationship. R5627:3 The humility necessary in making such confession was profitable in their character-building. R5627:4

Samuel judged

- As a judge, a counselor, he gave advice, gave decisions in respect to their affairs, disputes, etc. R5627:5

8

1 Samuel 7:8 *And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.*

He will save us

- They were learning to look for help in the right direction. R5627:5 It is vain for the Lord's people to call upon the Lord for assistance and blessing while they are living in sin, in violation of their covenant and its obligations. R5627:5

Philistines

- Our Philistines are our passions and weaknesses, and the oppositions of the world and the Adversary. R5627:6

9

1 Samuel 7:9 *And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.*

A sucking lamb

- A type of "The Lamb of God, which taketh away the sin of the world." (John 1:29) R5627:6

10

1 Samuel 7:10 *And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.*

They were smitten

- As a result Samuel was recognized as the divine representative and judge of Israel. R4192:6

Before Israel

- As God led, disciplined and delivered his ancient people, so now he bestows the same attentions upon his faithful Church. R1883:4

15

1 Samuel 7:15 *And Samuel judged Israel all the days of his life.*

Days of his life

- From God's standpoint; even though the people meantime did have a king. R1882:3

1 Samuel 8

1

1 Samuel 8:1 *And it came to pass, when Samuel was old, that he made his sons judges over Israel.*

Made his sons judges

- Their elevation to office proved detrimental to them, placing before them opportunities for dishonest gain. R1887:1

3

1 Samuel 8:3 *And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.*

Perverted judgment

- They were unreliable. R5636:6 Samuel's integrity is shown by the fact that when it was proven to him that his sons were guilty of accepting bribes to pervert justice he promptly removed them from office. R3216:2

4

1 Samuel 8:4 *Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,*

Gathered themselves

- They became fearful. They forgot that God was their real judge, their king, and that Samuel was only his mouthpiece. R3216:3

5

1 Samuel 8:5 *And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.*

Make us a king

- Judges developed the Israelites individually; the kingdom developed them along national lines. Individual development prepares better for the Messiah. R4193:2, R4201:4 Commendable human prudence, but not in Israel's case. R1887:2, R4193:1 It is thus easy to see how Moses could have firmly established himself at the head of a great empire without difficulty. HG534:4

Like all the nations

- They felt they were "out of style." R3216:4 Desiring a united kingdom. R4193:1 A desire to appear great themselves. R1887:4 As exemplified in the "broad-minded" policies of Solomon to be popular with neighboring kings. R2359:2, R2069:1 They did not want to be a peculiar people. R2359:2

6

1 Samuel 8:6 *But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel*

prayed unto the LORD.

Give us a king

- Corresponding to the desire of the church early in the Gospel age to have an earthly head, a pope. R3217:2, R4200:1

And Samuel

- Not attempting to decide the matter on his own responsibility; thereby setting us a fine example. R3216:5

7

1 Samuel 8:7 *And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*

In all that they say

- Changed to a monarchy by the Lord's permission but without his approval. OV10; A48

Rejected me

- They already had a powerful, invisible king, before whom none of their enemies could stand. R1887:2 The Lord's promise, "I will restore thy judges" (Isa. 1:26) intimates the superiority of the republican form of government. R4193:2, R4201:4

Reign over them

- Since God was Israel's king, Saul and his successors sat upon the throne of the Lord. R1979:1

8

1 Samuel 8:8 *According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.*

I brought them up

- They were evidencing a lack of faith in past providences and weariness in welldoing. R1887:2

11

1 Samuel 8:11 *And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.*

This will be the manner

- Not the Lord's idea of government, but his foretelling the actions of imperfect men exalted to power. R2046:1 Referring to Deut. 17:14-20. R1887:5 Instead of being sovereigns, the people would be the slaves of a sovereign. R5637:1 For three reasons: (1) his own imperfections; (2) his subjects' imperfections; and (3) the temptation to abuse power to maintain order. R4193:5 Immanuel's kingdom will be autocratic in the extreme. R4193:6

19

1 Samuel 8:19 *Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;*

Will have a king

- Instead of the republican form of government established by the Lord. A48; R5636:3,6

22

1 Samuel 8:22 *And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.*

Make them a king

- An example of an unfavorable answer to prayer. (See Hosea 13:9-11) R3217:4

1 Samuel 9

2

1 Samuel 9:2 *And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.*

Choice young man

- Tall, manly, well-balanced mentally, but not specially religious. R4197:1 His noble stature and physique may have been the result of divine foreordination. R4197:2

He was higher

- Hence easily recognized later on by the witch of Endor. R2172:2, HG726:2 Such a type of man appealed strongly to the sentiments of the people. R4197:2 Though tall and athletic, he was also humble (I Sam. 15:17). R4197:4

6

1 Samuel 9:6 *And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.*

Cometh surely to pass

- Pointing out that all things are known to God and that the prophet was God's special representative. R4197:1

12

1 Samuel 9:12 *And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place:*

In the high place

- Prohibited by Mosaic Law (Deut. 12:13, 14) but accepted by God until the Temple was built. R2045:6

19

1 Samuel 9:19 *And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.*

Will tell thee all

- Samuel's occult powers were manifested under divine direction at a time when God used such powers amongst Israel. R5637:5

21

1 Samuel 9:21 *And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?*

Smallest of the tribes

- Whose territory lay between the two principal tribes; thus he would be more likely to have the sympathy and cooperation of the people. R4197:2

The least of all

- In selecting both Saul and David the Lord sought a meek and quiet spirit. R1888:2

1 Samuel 10

1

1 Samuel 10:1 *Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?*

A vial of oil

- Typifying the anointing of the holy Spirit. R4197:6, R5636:2

To be captain

- Representing Jesus as the head of the Church. R3218:5

6

1 Samuel 10:6 *And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.*

Spirit of the LORD

- Controlling his words and actions rather than enlightening his mind in respect to the deep things of God. R4197:5

Another man

- Similarly, those who believe God's message and accept the anointing of the holy Spirit also find new aims, new impulses, new hopes, new desires. R4197:6

9

1 Samuel 10:9 *And it was so , that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.*

Another heart

- Fixed his mind upon the more sober things of life and God's relationship to these. R4197:5 In the sense that he no longer had the "disposition" to be a farmer, but a divine "disposition" to be a statesman. It did not signify that he had become a New Creature in Christ. R5637:4

10

1 Samuel 10:10 *And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.*

Spirit of God

- An invisible power from God. R5637:3 The Bible makes a clean-cut distinction between the holy Spirit's operations upon men before Pentecost and since. R5637:3 God's holy Spirit qualifying Saul for king was a mechanical one and not the spirit of sonship. R5637:4

16

1 Samuel 10:16 *And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.*

He told him not

- It was in harmony with the prophet's advice that Saul kept the matter of his anointing secret. R4197:1, R3218:2 So now, the people know not the Lord's Anointed, the matter is kept secret for a time. R3218:5

18

1 Samuel 10:18 *And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:*

Delivered you

- Samuel impressed upon the people the fact that no king could have done them better service than their great King, Jehovah. R3218:2

19

1 Samuel 10:19 *And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay , but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.*

Your adversities

- Calamities or evils sent as chastisements. A125

Before the LORD

- Israel's solicitude to have the Lord make the choice is in contrast with present-day wire-pulling for office. R3218:1

20

1 Samuel 10:20 *And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.*

Benjamin was taken

- Similarly today, the Lord is passing by the prominent people and choosing the little and the humble. R3218:5 Samuel cast lots so the people might know it was the Lord's choice. R3218:2, R5637:6

21

1 Samuel 10:21 *When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.*

And Saul

- Meaning "Desired"; typifying, in this case, Christ. "The desire of all nations shall come." (Hag. 2:7) R3218:5

They sought him

- In due time search will be made to find the Lord's Anointed and he will be found at his second advent. R3218:5

22

1 Samuel 10:22 *Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.*

Inquired of the LORD

- The Christ of God will be the desired one of all nations. R3218:5

Hath hid himself

- In marked contrast with some of the chief ones of the world and the nominal church. R3218:4, R5636:2

The stuff

- Baggage piled up surrounding the camp. R3218:4, R5637:6

23

1 Samuel 10:23 *And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.*

Fetched him thence

- The Lord's Anointed shall be found at his second advent. R3218:5

He was higher

- Representing the largeness and grandeur of character in those whom the Lord is choosing. R3218:6

24

1 Samuel 10:24 *And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.*

None like him

- "Chiefest among ten thousand; the one altogether lovely." (Song of Sol. 5:10, 16) R3218:6

The people shouted

- So the world of mankind will shout for joy when they shall realize the presence of the Christ of God. R3218:6

25

1 Samuel 10:25 *Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.*

Write it in a book

- By divine direction. R1145:3

26

1 Samuel 10:26 *And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.*

Went home

- Displaying patience, wisdom, humility. R5636:1

Went with him

- It is because we see Jesus to be the Father's choice that we unite ourselves to him. R3218:6

A band of men

- Typifying the Little Flock. R3218:6

27

1 Samuel 10:27 *But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.*

Children of Belial

- Children of the devil; representing those out of harmony with God, speaking evil of the members of the Body of Christ. R3219:1

They despised him

- So mankind is not yet ready for the reign of the Royal Priesthood. R5636:2

He held his peace

- Made no attempt to exercise authority, seeing that he had only half-hearted support from the people. R5635:2

1 Samuel 11

6

1 Samuel 11:6 *And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.*

The Spirit of God

- The spirit of wisdom or judgment pertaining to the government of Israel. E176

Came upon Saul

- Energizing his mind mechanically without affecting him in any moral sense. E175 For as long as he was loyal to God. E176

12

1 Samuel 11:12 *And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.*

Bring the men

- When the power of Messiah shall be manifested, the general sentiment of the world toward him will be loyalty. R3219:4

Put them to death

- The great Armageddon is at hand. Thereafter the kingdom of Messiah will be popular and they will say, "Let those who oppose be put to death." R5636:2

13

1 Samuel 11:13 *And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.*

Not a man

- But the Messiah will show mercy toward those who, during the darkness of the present time, have spoken evil of him. R3219:4 The king was wise and generous. R5635:5

14

1 Samuel 11:14 *Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.*

Gilgal

- One of several prominent places for public gatherings at which Samuel was in the habit of holding court as judge. R3222:3

15

1 Samuel 11:15 *And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.*

They made Saul king

- The interim had given time for the appreciation of their new king. So, the influence of the Church, after anointing and before coronation, will have a helpful influence upon the world. R4199:1

1 Samuel 12

5

1 Samuel 12:5 *And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.*

Have not found ought

- Every family member, similarly, should be able to call fellow-members to witness their faithfulness. R4199:3

He is witness

- Of his spotlessness, his integrity as a judge. R4193:3 A wonderful tribute. In our day, however, even the noblest officials have their traducers and backbiters. R3222:3

9

1 Samuel 12:9 *And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.*

King of Moab

- "Moab is my washpot" (Psa. 108:9) to cleanse Israel from their defilements. R4199:5

12

1 Samuel 12:12 *And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.*

Nay

- Concluding that their disasters were not punishments, but the result of poor political organization. R4199:5

14

1 Samuel 12:14 *If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:*

Ye and also the king

- A sin by the king would mean a national sin, for which the people as well as the king would be punished; unlike sins of the judges. R4200:3

17

1 Samuel 12:17 *Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.*

That ye may perceive

- Corroborating his declaration that their calling for a king was a sin by the people. R4200:3

18

1 Samuel 12:18 *So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.*

And rain that day

- Ordinarily it does not rain in Palestine from the end of April to the beginning of October. R3223:3

22

1 Samuel 12:22 *For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.*

Will not forsake

- Israelites indeed in spiritual Babylon. R4200:2

23

1 Samuel 12:23 *Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:*

To pray for you

- This illustrates the grandeur of Samuel's character. He seems to have none of the animosities which some smaller creature might have. R3223:6

24

1 Samuel 12:24 *Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.*

With all your heart

- A loyal heart will control all the products of life. R4201:3

Great things

- With even greater force for spiritual Israel. R4201:5

1 Samuel 13

5

1 Samuel 13:5 *And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.*

Thirty thousand

- A copyist's error, should be three thousand. R4206:2

9

1 Samuel 13:9 *And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.*

He offered

- Without authority to do so. R5638:2, R3240:2 Zeal, disregarding divine instruction, is not approved. R4207:1 Similarly, Christians sometimes undertake to do the work of others, "busy-bodies." (1 Peter 4:15) R4206:5

The burnt offering

- Perhaps this failure of Saul to recognize his typical mediator typifies fleshly Israel's rejection of Christ's mediatorial work 3 1/2 years after the kingdom in embryo was set up at the first advent. R4018:2*

12

1 Samuel 13:12 *Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.*

I forced myself

- He sinned presumptuously when he should have waited for the deliverance which God alone could give. R1887:3

13

1 Samuel 13:13 *And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.*

Hast done foolishly

- Apparently King Saul was not evilly intentioned, but lacked proper respect and reverence for the Lord, as with some in spiritual Israel today. R5647:1

Hast not kept

- This may be said to be the beginning of Saul's rejection by the Lord. R3224:2 See comments on verse 9 from R4018:2*.

14

1 Samuel 13:14 *But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.*

Shall not continue

- Yet God did not take the kingdom from Saul at once. There was time for repentance and reformation. R1887:6 Jonathan would otherwise have been the next king. R1907:3

Sought him a man

- David. This was said about the time of David's birth. Similarly, God chose Jacob and Paul before they were born, and has doubtless so chosen others. R3225:3

His own heart

- In the sense of being full of faith in God and aiming aright. R3238:3; Q200:T Not a testimony to the perfection of either the youth or the man, but rather to his fitness for the office. R1996:2

19

1 Samuel 13:19 *Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:*

No smith

- The Israelites were poorly armed for this reason. R5638:1

1 Samuel 14

1

1 Samuel 14:1 *Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.*

Not his father

- Indicating his great love for his father. R1907:3

6

1 Samuel 14:6 *And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.*

Will work for us

- Jonathan had a strong faith in the power of God on their behalf. R1907:6

15

1 Samuel 14:15 *And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.*

A very great

- Elohim, strong, power, great, in connection with inanimate things. E69

39

1 Samuel 14:39 *For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.*

Jonathan my son

- Indicating Saul's great love for Jonathan. R1907:6

1 Samuel 15

2

1 Samuel 15:2 *Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.*

Amalek

- A branch of Esau's family related to the Israelites and the Arabs of today. R4207.2

3

1 Samuel 15:3 *Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.*

Go and smite Amalek

- Typical of wilful sinners of the next age. F174 The people of the land of Canaan had allowed their cup of iniquity to come to the full. R5663:5 These Amalekites, Sodomites and others were set forth as examples of God's just indignation and his ultimate destruction of evil-doers. OV227; A112 The Lord used Israel as his sword to enforce his judgment. R4207:3 No injustice, as the Amalekites were already under the death sentence. F174

And utterly destroy

- Did not mean they went to eternal torture. R3224:6 Under divine arrangement, when iniquities have reached their full, punishment is to be expected. R5647:6, R3225:1 As examples of God's just indignation and determination to destroy evil-doers; examples which will be of service not only to others, but also to themselves when their day of judgment or trial comes. HG345:6

And spare them not

- The death by the sword was with much less pain than if it had been by pestilence. R3224:6

4

1 Samuel 15:4 *And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.*

200,000 footmen

- Little more than one-third of the number that left Egypt. (Num. 1:45, 46) HG362:3

9

1 Samuel 15:9 *But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.*

People spared Agag

- Many are disposed to destroy the foolish things connected with sin, but to save alive the king sin. R3225:3

Not utterly destroy

- Showing too slack an appreciation of the Lord's word. R4208:1

11

1 Samuel 15:11 *It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.*

Is turned back

- Saul had not misunderstood, but had with considerable deliberation violated instructions. R3225:1, R5431:2, R5647:6

13

1 Samuel 15:13 *And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.*

I have performed

- To a considerable extent hypocritical. R3225:1, R5431:2, R5648:1

14

1 Samuel 15:14 *And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?*

Bleating of the sheep

- Israel was not to destroy their enemies for their own advantage and enrichment but to act as the agent of the Lord in executing his decree. R3225:2, R5648:1

15

1 Samuel 15:15 *And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.*

To sacrifice

- Fallen human nature ever seeks to justify itself in its disobedience to God. R5431:3

16

1 Samuel 15:16 *Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.*

This night

- The night preceding, because in Jewish reckoning their day began in the evening. R5648:1

17

1 Samuel 15:17 *And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?*

When thou wast little

- It is only the humble that God can exalt and use. R1888:4, R4197:4 Christians must likewise be taller than their fellows in respect to character, but still humble. R4197:4

Anointed thee king

- The exaltation of Saul proved too great a temptation. R1888:4

19

1 Samuel 15:19 *Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?*

Fly upon the spoil

- A selfish desire for things which the Lord has condemned. R4208:1 Imitating the robber nations about them. R3225:2

20

1 Samuel 15:20 *And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.*

I have obeyed

- Saul had grown more self confident and less reliant upon the Lord, less attentive to the Lord's commands. R5648:2

21

1 Samuel 15:21 *But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.*

But the people

- A man-fearing spirit, fearing the reproaches of the people. R4208:1

To sacrifice

- See comments on 1 Sam. 15:15 from R5431:3.

22

1 Samuel 15:22 *And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

To obey

- Obedience to God demands that we strive to be just in deed and word and thought. R5430:6 A man must be just before he is generous. R5430:6 To obey God is a duty of the very highest type. R5431:3

Better than sacrifice

- No sacrifice will be acceptable unless we first obey his word. R5431:2, R5647:3 Israel often mistakenly felt that their injustices could be righted by sacrifice. R5430:2 Before we can make much development in the cultivation of sacrificial love we must learn to have a love of justice. R5430:5 How careful it should make us to inquire what the will of the Lord is. SM438 How many of those who have heard the call to "Come out of" Babylon need to heed the instructions of this lesson. R3224:3, R5431:1, R5647:3

23

1 Samuel 15:23 *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.*

Sin of witchcraft

- Human wilfulness trusts to erring human judgment in preference to the infallible divine judgment. R1888:1

Idolatry

- Human wilfulness adores and seeks to please self rather than God. R1888:1

26

1 Samuel 15:26 *And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.*

I will not return

- Hence absurd to suppose that Samuel would hold any conference with Saul arranged by the witch of Endor. HG726:5

35

1 Samuel 15:35 *And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.*

No more to see Saul

- Had no further dealings with him in any way, showing that the manifestations to the witch of Endor were the work of the fallen angels. R2172:3 It was no longer Samuel's province to go to Saul respecting the interests of the kingdom. R4209:1

Samuel mourned

- As a father over a wayward son. R1888:2 Having a feeling of compassion for those who were out of the way. R5648:5 So we feel a deep interest in matters and persons of our intimate association. R4209:1

1 Samuel 16

1

1 Samuel 16:1 *And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.*

How long wilt thou mourn

- A slight reproof. R4209:2

I will send thee

- When our hopes and aims have failed us, the Lord bids us look in another direction. R4209:2

2

1 Samuel 16:2 *And Samuel said, How can I go? if Saul hear it , he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.*

Say, I am come

- If the whole truth would do injury, then it is the course of wisdom and love to withhold the injurious element. R4209:5

4

1 Samuel 16:4 *And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?*

Comest thou peaceably

- Does your coming mean judgments of the Lord upon us, or blessings? R4209:5, R3226:2

5

1 Samuel 16:5 *And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.*

To sacrifice

- The Ark being in the hands of the Philistines, the Tabernacle services had been discontinued. R3226:3

Sanctify yourselves

- By washing, and with clean clothes, drawing nigh to the Lord with their hearts, typifying the justification and sanctification which the Gospel age Church enjoys. R3226:3

The sacrifice

- An acknowledgment of sin and thankfulness to the Lord for his mercy; a consecration of obedience. R4209:6

6

1 Samuel 16:6 *And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed is before him.*

Looked on Eliab

- Judging from the human standpoint, Eliab was the most suitable person, but not so in the Lord's sight. R3226:3

7

1 Samuel 16:7 *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

Looketh on the heart

- The mind, the intention, the endeavor. R5947:4 It behooves us, then, to see that our hearts are loyal, faithful and obedient. R1902:4 He knows to what extent you are striving against sin. CR335 If he sees earnest endeavor to do his will he will cover the deficiencies and imperfections with the merit of our Savior. R5757:5 And not on the social, intellectual, moral or educational position of those he would honor. "Ye see your calling, brethren, how that not many wise men after the flesh are called." (1 Cor. 1:26) R3226:5

8

1 Samuel 16:8 *Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.*

Jesse

- Doubtless one of the elders of the city of Bethlehem. R3226:1

10

1 Samuel 16:10 *Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.*

Not chosen these

- There was some unfitness in his heart. R4210:1

11

1 Samuel 16:11 *And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.*

Keepeth the sheep

- David was counted by his brethren too insignificant to be considered in this connection, so also are those whom the Lord is now choosing for his heavenly kingdom. R3226:4

Will not sit down

- To the feast of which they were about to partake, celebrating a communion with the Lord. R3227:1

Till he come

- A feast of fat things for the whole world cannot be participated in until the justifying and sanctifying sacrifice has been killed and the Anointed One comes. R3227:1

12

1 Samuel 16:12 *And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.*

A beautiful countenance

- David was fair complexioned, with auburn hair, and about 18 to 20 years old. R4210:1, R3225:3

Goodly to look to

- He had not wasted the precious spring-time of life in sowing wild oats. R1901:3

This Is he

- One who aptly prefigured Christ. R1901:2; B255

13

1 Samuel 16:13 *Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.*

Anointed him

- Samuel probably privately informed David of the meaning of the anointing but his father and brethren probably did not understand. R3226:2 As David was anointed years before he became king, so Christ

and the Church receive their anointing years before the Kingdom's establishment. PD39/50; SM601; CR367; Q501:4 We, as members of Christ's Body, have in our anointing of the holy Spirit a recognition of our coming kingship and joint-heirship with him if we remain faithful. SM601

Came upon David

- The spirit of wisdom and judgment pertaining to government. Note his subsequent discreetness. E176 David means "beloved"; we are "accepted in the Beloved." (Eph. 1:6) Each Body member must be beloved, else he cannot be acceptable. R3226:4, R4210:4; PD39/50 The reigns of David and Solomon picture the great work of the Lord's Anointed: David's, the work of the Church in the flesh; and Solomon's, the work of the Church glorified. R1901:3, R2010:4

14

1 Samuel 16:14 *But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.*

But the Spirit

- Previously energizing Saul's mind. E176

An evil spirit

- A spirit of sadness, dejection and loss of confidence. E176

From the LORD

- Due to the Lord's dealings with him. E176

23

1 Samuel 16:23 *And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.*

Evil spirit from God

- The spirit of melancholy due to the Lord's dealings with him. E176

1 Samuel 17

2

1 Samuel 17:2 *And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.*

Set the battle

- Evidently the opposing forces were fairly well matched and neither cared to make the attack. R4215:6

4

1 Samuel 17:4 *And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.*

Goliath

- Probably a descendant of Anak. R5662:1

Six cubits and a span

- By an 18-inch cubit, would represent 9'9". R4216:1 About 10 feet high and probably stout in proportion as indicated by the weight of his armor, spear and sword. R3230:2 There is nothing improbable in the story of Goliath. Encyclopedia Brittanica lists several giants of similar size. R4216:1

5

1 Samuel 17:5 *And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.*

Five thousand shekels

- 220 pounds. R5662:2

7

1 Samuel 17:7 *And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.*

Weaver's beam

- Nearly three inches thick. R5662:2

Six hundred shekels

- 25 pounds. R5662:2

17

1 Samuel 17:17 *And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn , and these ten loaves, and run to the camp to thy brethren;*

David

- Then a young man of about 21 years. R3230:2

To the camp

- About 20 miles from Bethlehem. R4216:2

23

1 Samuel 17:23 *And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them .*

Goliath by name

- Representing Satan and all who are on his side seeking to bring the Lord's people into bondage to errors or sins. R3230:5 The hosts of doubt and skepticism are led about by the great giant of unbelief. R3230:6 Goliath may properly represent pride, backed by worldliness. Another giant is fear, distrust; another sectarian influence. R3231:1 The downward tendencies of our flesh must be killed, must be beheaded, as was Goliath. R4217:2

29

1 Samuel 17:29 *And David said, What have I now done? Is there not a cause?*

Is there not a cause

- One approved by God. R5662:4

32

1 Samuel 17:32 *And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.*

David

- Type of Christ. R1901:2; B255

34

1 Samuel 17:34 *And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:*

A lion

- As David, after being anointed, encountered the lion, so Jesus, after being anointed, endured a great fight with the Adversary. R3230:5

36

1 Samuel 17:36 *Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.*

Lion and the bear

- Christians should be daily alert to overcome little weaknesses and frailties. R5662:5 Every battle we fight and every victory we win through faith in God develops strength for future conflicts. R1902:4 Typifying the wolves, who get into the fold in sheep's clothing, who would destroy the sheep. R3142:3

38

1 Samuel 17:38 *And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.*

Saul

- At this time being king, though David had already been privately anointed. R3230:1

39

1 Samuel 17:39 *And David girded his sword upon his armour, and he assayed to go; for he had not proved it . And David said unto Saul, I cannot go with these; for I have not proved them . And David put them off him.*

Not proved them

- David found that it would require considerable time to learn how to use such armor. R3230:3

Put them off

- Having faith, we need no carnal weapons, no armor of human invention is of use to us. R1902:1

40

1 Samuel 17:40 *And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.*

His sling

- Which he had thoroughly practiced. R1902:4

He drew near

- First our strife is in our own hearts; secondarily against public evils. R5662:5

42

1 Samuel 17:42 *And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.*

The Philistine

- See comments on 1 Sam. 17:23.

David

- As David risked his life for the deliverance of Israel, so our Lord Jesus risked and sacrificed his life for the deliverance of antitypical Israel. R3230:5

43

1 Samuel 17:43 *And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.*

Am I a dog

- According to tradition, when the giant laughed and threw his head backward his helmet fell off or the visor opened. R5662:4, R4216:4, R3230:4

With staves

- A club. Probably Goliath did not notice the sling. R3230:3

45

1 Samuel 17:45 *Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.*

Name of the LORD

- Strong in his faith in the Lord, who was able to give him victory and deliver his people. R3230:4, R5662:2

46

1 Samuel 17:46 *This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.*

Will the LORD

- A faith gradually developed in previous victories over lesser foes helps to give courage and strength for battling with the most terrifying giants we may encounter. R5662:4

49

1 Samuel 17:49 *And David put his hand in his bag, and took thence a stone, and slang it , and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.*

Smote

- Many in the tribe of Benjamin could throw such sling stones to a hair's breadth. (Judg. 20:16) R3230:5, R4216:4

In his forehead

- The neck and a portion of the head were exposed, and David's stone struck the vital spot of the forehead. R3230:5

50

1 Samuel 17:50 *So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.*

David

- "Beloved;" The Christ, Head and Body. R5662:5

With a sling

- Shortly a sling-stone of truth is to smite down the great giant of sin and iniquity. R5662:5

1 Samuel 18

1

1 Samuel 18:1 *And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.*

Knit with

- The two beings were united. R205:3 Their affections, confidences and loves were interwoven. R3232:3

Loved him

- Because of his nobility, courage, honesty, faithfulness and, above all, his trust in God. R3232:6

As his own soul

- The bond of union was the faith and devotion of each to God. R3232:6 Well represents the love of

our Lord Jesus for his people. R3233:1 Also represents a love and friendship amongst the Lord's people, stronger and deeper than any earthly relationship. R3233:3

4

1 Samuel 18:4 *And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.*

And Jonathan

- May be considered to be one of the grandest characters in the world. R4223:2 Doing what was derogatory to his own natural interests. R3232:3

Gave it to David

- In recognition of the fact that he was the Lord's anointed, the Lord's choice for the kingdom by and by. R1908:1

8

1 Samuel 18:8 *And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?*

Saul

- Perhaps pictures those who, in the nominal system, affect to be reigning now. R4219:1

Displeased him

- Some are jealous because of the progress of present truth against the institutions of Babylon. R4219:1

10

1 Samuel 18:10 *And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.*

Evil spirit

- Perhaps a fallen spirit or demon. R3231:6 An evil mind, a perverse mind or disposition. R4218:2, R3231:6 The spirit of sadness, dejection and loss of confidence. E176

From God

- Due to the Lord's dealings with him. E176 Not of; apart from; contrary to the Lord. R3231:6, R4218:3

And he prophesied

- Spoke unwise, improper, foolish things. R3231:6 Corresponds with the power of evil spirits exercised in the past. R4219:1

11

1 Samuel 18:11 *And Saul cast the javelin; for he said, I will smite David even to the wall with it . And David avoided out of his presence twice.*

Cast

- Original word means simply a motion. Subsequently he did actually hurl the weapon. (1,Sam. 19:10) R3232:1

Javelin

- The "Image of the Beast" may seek to destroy us with the javelin of bitter words and slander. R4219:2

Avoided

- We shall not be injured as New Creatures no matter what the Lord may permit to come against us. R4219:2

12

1 Samuel 18:12 *And Saul was afraid of David, because the LORD was with him, and was departed from Saul.*

Afraid of David

- "The darkness hateth the light." (John 3:19,20) The worldly feel a jealousy toward those who have more of the Lord's spirit than themselves. R3232:4

27

1 Samuel 18:27 *Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.*

Slew

- The divine instructions to Israel were that the Philistines and all other occupants of Canaan should be utterly destroyed. R5663:5

1 Samuel 19

2

1 Samuel 19:2 *But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place , and hide thyself:*

Delighted much

- The love of Jonathan has become a proverb. R5663:2

6

1 Samuel 19:6 *And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.*

And Saul hearkened

- Indicating Jonathan's great influence with his father. R1907:6

9

1 Samuel 19:9 *And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.*

The evil spirit

- The reverse of the Lord's spirit of kindness, justice, love. R5663:1 Jealousy is the bitter fruit of selfishness gone to seed. It is the most terrible manifestation of selfishness. R5662:6

1 Samuel 20

1

1 Samuel 20:1 *And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?*

David

- Then about 21 years of age. R3232:2

Jonathan

- The recognized heir to the throne, about 35 years of age. R3232:2

2

1 Samuel 20:2 *And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so .*

He will show it me

- Intimate confidence between father and son. R1907:6

5

1 Samuel 20:5 *And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.*

Third day

- Showing that when a month has 30 days, the last day of a month and the first of the next are both kept as a New Moon. R4127:4

14

1 Samuel 20:14 *And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:*

And thou

- When thou comest into the kingdom. R1908:2

15

1 Samuel 20:15 *But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.*

My house for ever

- As you might be tempted to do when my descendants urge their claims to the throne. R1908:2

17

1 Samuel 20:17 *And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.*

To swear again

- David kept his covenant in the kindness that he showed to Mephibosheth, Jonathan's son. (2 Sam. 9) R2010:6

He loved him

- Jonathan's friendship, love, was not of the effervescent kind. It was the genuine article. R5664:2, R4223:2 The influences making for true friendship, true love, are from the Lord. It was because Jonathan realized that David was guided by the spirit of righteousness that he loved him. R5664:3 The king was made jealous; Jonathan, reversely, loved his rival. R4223:2

23

1 Samuel 20:23 *And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.*

The LORD be between

- We are to know our brother according to the spirit, and not according to the flesh. R4247.6*

41

1 Samuel 20:41 *And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.*

Three times

- An eastern custom expressive of humility and appreciation. R4224:1 In token of great respect for both the person and the office of his friend. R1908:1

1 Samuel 22

2

1 Samuel 22:2 *And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.*

In distress

- Due to the erratic, unjust course of Saul. R3239:2,1

3

1 Samuel 22:3 *And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.*

Be with you

- As a place of safety. R4225:3

1 Samuel 23

2

1 Samuel 23:2 *Therefore David inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.*

Shall I go

- We should never engage in battle without the assurance that the battle is the Lord's, nor forget that our weapons are not carnal weapons. R2015:3

16

1 Samuel 23:16 *And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.*

And Jonathan

- In this instance reminding us of the attitude of the Ancient Worthies towards the glorified Church. R1908:5

In God

- Their great bond of union was the faith and devotion of each to God. R3232:6

1 Samuel 24

8

1 Samuel 24:8 *David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.*

And bowed himself

- Shaw-kaw, worshipped. Worship of Christ is not displeasing to God. E73

9

1 Samuel 24:9 *And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?*

And David

- Type of Christ. B255

1 Samuel 25

8

1 Samuel 25:8 *Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.*

Give

- Jewish Law provided that any hungry person might enter any farm and eat to his satisfaction. R3239:2

23

1 Samuel 25:23 *And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,*

Bowed herself

- Shaw-kaw, worshipped. E73

1 Samuel 26

7

1 Samuel 26:7 *So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.*

Within the trench

- Within the space, or corral, formed by the camp wagons. R3239:2

At his bolster

- To distinguish him as chief. This custom is still followed by the Bedouins of Arabia. R3239:2

9

1 Samuel 26:9 *And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?*

And David

- Type of Christ. B255

11

1 Samuel 26:11 *The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.*

The LORD'S anointed

- Saul had been anointed with special anointing oil, typifying the holy Spirit. To have made an assault upon him would have been to attack the Almighty's arrangements. R5673:2, R3239:3

And David answered

- He neither affirmed nor denied Saul's guilt. R3239:6

23

1 Samuel 26:23 *The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD'S anointed.*

To every man

- According to his righteousness. R4225:6

24

1 Samuel 26:24 *And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.*

Eyes of the LORD

- Not of King Saul. R3239:6

25

1 Samuel 26:25 *Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things , and also shalt still prevail. So David went on his way, and Saul returned to his place.*

Went on his way

- Unwilling to trust himself to Saul's power. Illustrating that love for enemies need not lead us to be too readily convinced of reformation on their part until a reasonable time has shown that the profession of reformation is not merely a passing emotion. R3239:6

1 Samuel 28

6

1 Samuel 28:6 *And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.*

Answered him not

- He was out of fellowship with God. PD42/52 It is not for a moment supposable that God and Samuel, having refused to communicate with the king, would change and permit a witch, condemned by divine Law, to overrule the matter. PD42/52; R2172:3,4

Urim

- The Urim and Thummim answers of the Lord to the inquiries of the people had ceased. R5615:5

7

1 Samuel 28:7 *Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.*

A familiar spirit

- Familiar with the spirits who were disobedient in the days of Noah. PD42/52 These fallen angels seek to make void the Word of God despite being restrained in "chains of darkness." (Jude 6) R4976:2

8

1 Samuel 28:8 *And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.*

Disguised himself

- Endeavored in vain to do so as "from his shoulders and upward he was higher than any of the people." (1 Sam. 9:2) R2172:2

Divine unto me

- Make known. R755:4*

11

1 Samuel 28:11 *Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.*

Bring me up Samuel

- Awaken Samuel. PD42/52

12

1 Samuel 28:12 *And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.*

Woman saw Samuel

- The evil spirits caused to pass before the medium's mental vision the familiar likeness of Samuel. R2172:2

14

1 Samuel 28:14 *And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.*

And she said

- Describing a mental or "astral" picture. HG726:2

Covered with a mantle

- Saul did not enquire why Samuel wore the same old mantle as a spirit that he had worn as an earthly being. HG726:3

Saul perceived

- When she described the mental (or astral) picture, Saul recognized it as Samuel. R2172:2, R4234:2 Saul saw nothing; the witch said she saw Samuel. PD42/52

And he stooped

- He did not question how it could be that Samuel looked as old and stooped as before and wore a mantle if he was now a spirit being and far better off. R2172:2

15

1 Samuel 28:15 *And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.*

And Samuel said

- The manner, style and sentiments of the dead prophet were assumed, the better to deceive. R2172:3 These "lying spirits" always seek to counterfeit the face, manner and disposition of the dead. R2172:3

Disquieted me

- Corresponding to the Jewish belief that when a person had died he became unconscious in sheol, the grave waiting for a resurrection. R2172:3; HG726:4

To bring me up

- Up from the grave, not down from heaven. R2172:3; HG726:4

Answereth me no more

- Saul was easily deceived into thinking that while Samuel had refused to commune with him while alive, he had now been forced to commune with him by the powers of the witch. R2172:3

Neither by prophets

- Hence Samuel would have had no right to give him any information which the Lord was unwilling to give him. HG726:5

I have called thee

- His boldness in still attempting to ascertain the future is remarkable. He should have feared God's further displeasure in doing that which was forbidden. R4234:3

16

1 Samuel 28:16 *Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?*

LORD is departed

- See comments on 1Sam. 28:6.

Become thine enemy

- The familiar spirit, impersonating Samuel, foretold nothing which Saul himself did not anticipate. R2172:4

17

1 Samuel 28:17 *And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:*

LORD hath rent

- Saul anticipated what he heard. He knew that the kingdom should be taken from him and his family. HG726:6

19

1 Samuel 28:19 *Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.*

And to morrow

- Scholars say that the battle and the death of Saul occurred several days later.

Thou and thy sons

- The familiar spirit erred—two of Saul's sons escaped and lived for years. R2172:5; HG727:1

Be with me

- Would wicked Saul be with righteous Samuel? R754:6* From the standpoint of the general faith then, that all who die go to sheol, the grave. R2172:6

Host of Israel

- The demons could see that one day's battle would probably settle the question; and since Saul was already panicstricken the death of the king and his household would be the only logical result. R2172:5, R4234:2

Into the hand

- Not that Satan is a prophet, but he is a student and believer of God's Word. R265:5

Shall I pursue

- We should never engage in battle without the assurance that the battle is the Lord's, nor forget that our weapons are not carnal. R2015:3

1 Samuel 31

1

1 Samuel 31:1 *Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.*

Mount Gilboa

- In the vicinity of the Hill of Megiddo, or Armageddon. Di; OV268

4

1 Samuel 31:4 *Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not;*

for he was sore afraid. Therefore Saul took a sword, and fell upon it.

Fell upon it

- "He ate of the fruit of his own way and was filled with his own devices." (Prov. 1:31) R3240:5 Saul committed suicide, lest falling alive into the hands of his enemies they would have tortured him. R3240:6

12

1 Samuel 31:12 *All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.*

Took the body

- Thus they attested their recognition of the king's kindness to them. R4234:5

Burnt them there

- Probably to prevent their further desecration. R3241:1

2 Samuel

General

- We have no certain knowledge of the regularity of Tabernacle worship during the period from Joshua to this time. Quite probably the services were maintained with more or less regularity. Shortly after Israel entered Palestine Joshua located the Ark at Shiloh. That it was still there at the close of the period of the Judges and while Samuel lived with Eli is shown by 1 Sam. 1:3. The sons of Eli took the Ark with them into battle against the Philistines ... the Lord permitted it to be captured. However, while they possessed it a curse seemed to accompany it. The Philistines loaded it upon a cart and started the oxen in the direction of the Israelites. From the time of its return the Ark was in the custody of Abinadab. R3252:2,3
- David was in his thirtieth year at the time of Saul's death. During the ten preceding years he had led a varied life ... banished from Saul's court, hunted by the king as a wild beast, chased as a brigand and looked upon with distrust by the majority of the people. R4234:3 David waited upon the Lord those many years, fully confident that in the end he should be the king of Israel, not hastening the event in any way but simply standing ready for the responsibilities and the power of the office where the Lord should put him. It was more than seven years after this before he became the king of all Israel. R5674:2,3

2 Samuel 1

1

2 Samuel 1:1 *Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;*

When David

- Type of Christ. B255 Now in his 30th year. R4234:3

Of the Amalekites

- Typical of wilful sinners in the Millennial age. F174

2

2 Samuel 1:2 *It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.*

Came to David

- David and his men had been living in the country of the Philistines and had been treated by them as

allies. R3245:6

9

2 Samuel 1:9 *He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.*

Slay me

- Probably manufacturing this part of the story to bring honor to himself. R5674:2

15

2 Samuel 1:15 *And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.*

Fall upon him

- Demonstrating David's patience in waiting for God's time and way to give him the kingdom, and his unwillingness to sanction the death of the king at the hands of another. R3245:3,6

17

2 Samuel 1:17 *And David lamented with this lamentation over Saul and over Jonathan his son:*

This lamentation

- The Dead March from Saul, based on this poem, is identified with the funeral services of the great today. R5674:1

18

2 Samuel 1:18 *(Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)*

The use of the bow

- Called the Song of the Bow. R5674:1, R4224:2

23

2 Samuel 1:23 *Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.*

Lovely and pleasant

- No suggestion of how Saul had persecuted him or sought his life. R5674:1

26

2 Samuel 1:26 *I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.*

Passing the love

- Illustrating the still more wonderful "love of Jesus." R4224:2

2 Samuel 2

1

2 Samuel 2:1 *And it came to pass after this, that David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.*

David

- Not wishing to choose his own course. R3246:1 He had a great appreciation of justice and also a breadth of sympathy for his enemies. R5674:4

Of the LORD

- Probably through the High Priest, Abiathar. R3246:1 What a wonderful example we have in David's course! How much Christians can learn of patient waiting for the Lord's time in all their affairs. R5674:2

Hebron

- A central city of the tribe of Judah, where he and his family were well known and safe. R3246:1

4

2 Samuel 2:4 *And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabeshgilead were they that buried Saul.*

Men of Judah came

- Thus falling in line not only with the divine anointing, but also with their own preferences. R1996:5

Anointed David king

- As in the case of David, Jesus did not begin his reign immediately after being anointed. He first needed various experiences. So with the Church. R4210:5

5

2 Samuel 2:5 *And David sent messengers unto the men of Jabeshgilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.*

David sent messengers

- Illustrating greatness through gentleness. R1709:1*

Blessed be ye

- Wishing them to know that he did not regard their act as an act of enmity, but rather one of decency and loyalty. R4235:3 How different was this from the evil spirit that would triumph over the death of a powerful rival and relentless enemy. R1996:6

7

2 Samuel 2:7 *Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.*

Anointed me king

- Hinting that the men of Jabesh might like him as king also. R4235:4

9

2 Samuel 2:9 *And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.*

King over Gilead

- David made no attempt to coerce the other tribes. R5674:3

11

2 Samuel 2:11 *And the time that David was king in Hebron over the house of Judah was seven years and six months.*

King In Hebron

- Patiently waiting for the Lord's time and way to make him king over all Israel. R3245:3 So the Lord's people, having been anointed kings and priests unto God, it is their part to wait patiently for the Lord's time for their exaltation. R1996:5

2 Samuel 3

1

2 Samuel 3:1 *Now there was long war between the house of Saul and the house of David: but David*

waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Long war

- Brothers fought against brothers—one party of God's favored people against another. This continued for two years. R4235:5 Pictures spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of the Kingdom. R4235:5

3

2 Samuel 3:3 *And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;*

Maacah

- The daughter of a heathen king. Absalom was brought up under the influence of a heathen mother with little respect or reverence for the true God. R2024:6, R3261:6, R5700:2

38

2 Samuel 3:38 *And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?*

Prince and a great man

- A courageous statement in the presence of his own ablest soldier. R5674:4

39

2 Samuel 3:39 *And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.*

The LORD shall

- In the future (the Millennial age). R2613:6, R723:4

A righteous person

- David was broad-minded and generous toward his enemies. R5674:4

2 Samuel 5

3

2 Samuel 5:3 *So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.*

A league with them

- Probably a kind of charter outlining the rights and limitations of the people and the king. R2001:3, R4236:1

Anointed David

- The third time that anointing oil was put upon his head. R5674:5

King over Israel

- David was 37 years old when made king over all Israel. This was 7 1/2 years after the death of Saul and about 17 years after David had been first anointed by Samuel. R5674:4

5

2 Samuel 5:5 *In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.*

And six months

- Thus David actually reigned more than 40 years. HG68:4

Jerusalem

- Chosen by David for the capital of the now united kingdom; within Judah, but central to all Israel. R2001:3

6

2 Samuel 5:6 *And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.*

Jebusites

- Jerusalem was still inhabited by the Jebusites, a remnant of the Canaanites, whom Israel was commissioned to destroy. R2001:6

Blind and the lame

- Boasting defiantly that even the blind and lame among them would be able to defend the city. R2001:6

7

2 Samuel 5:7 *Nevertheless David took the strong hold of Zion: the same is the city of David.*

Strong hold of Zion

- Tower of David, near the Jaffa gate. R1390:2

8

2 Samuel 5:8 *And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain . Wherefore they said, The blind and the lame shall not come into the house.*

Up to the gutter

- The water courses. R2001:6

12

2 Samuel 5:12 *And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.*

Established him

- The secret of David's success was not merely fixity of purpose, but additionally that his purpose was kept fully in accord with the divine will. R4255:3

19

2 Samuel 5:19 *And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.*

Shall I go up

- We should never engage in battle without the assurance that the battle is the Lord's, nor forget that our weapons are not carnal. R2015:3

20

2 Samuel 5:20 *And David came to Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim.*

Baal-perazim

- Type of God's deliverance of regathered Israel. D555

Smote them

- Illustrating God's "strange act." (Isa.28:21) R564:6

21

2 Samuel 5:21 *And there they left their images, and David and his men burned them.*

David

- Type of Christ. B255

2 Samuel 6

1

2 Samuel 6:1 *Again, David gathered together all the chosen men of Israel, thirty thousand.*

Gathered together

- To revive the religious sentiments of the people. R3252:4

30,000

- It is wiser, better every way, that all the Lord's people participate in any prominent matter connected with the Lord's service, according to ability. R3252:4

2

2 Samuel 6:2 *And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.*

Baale of Judah

- Or Kirjath-jearim (margin). The Ark was at Kirjath-jearim a total of 70 years. R3252:3, R5679:3, R2003:1

To bring up

- David's spiritual nature began to assert itself in respect to the government of Israel. R5679:3

Between the cherubims

- Between love and power and above a foundation of justice, represented by the Mercy Seat. R3252:3; T123-125; R5680:1

3

2 Samuel 6:3 *And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.*

Upon a new cart

- After the example of the Philistines. R2003:1 Instead of upon the shoulders of the Levites as instructed by the Lord. R3252:6, R2003:1

7

2 Samuel 6:7 *And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.*

Against Uzzah

- For his loss of respect of the Ark as representative of God and for the bad example in the sight of all Israel. R3252:6

God smote him

- God had tolerated the ignorance of the Philistines, but he slew Uzzah as a reminder of his displeasure with Israel for their carelessness in complying with the requirements of the Law. R2003:2 Illustrating the importance of types being kept in every minutiae. T12

For his error

- In handling the holy things of the divine Word and service of the truth. Spiritual Israelites are not at liberty to do as they please, merely assuring themselves that their motives are good. R4260:1

There he died

- No injury was done to Uzzah's eternal future. R3253:2

8

2 Samuel 6:8 *And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.*

Was displeased

- With his former determination to bring the Ark to Jerusalem; and that through lack of care matters had gone astray. R3252:5 Divine providence gave him a great lesson of reverence for the Almighty and carefulness in respect to his laws. R5679:3,5

A breach upon Uzzah

- This was no injustice, because he was already under the death sentence anyway. F174 It was necessary because everything connected with the Tabernacle (Ark) typified something greater and more important to come afterward. T12

9

2 Samuel 6:9 *And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?*

David was afraid

- The king and the people understood the smiting of Uzzah as a rebuke for their disobedience, their lack of proper reverence for the symbol of God's presence. R2003:2

11

2 Samuel 6:11 *And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household.*

Blessed Obed-edom

- The Ark was in the house of Abinadab 70 years, but without bringing him any special blessing. Similarly, the Bible in some families brings no blessings from year to year; but in others it brings great blessings in a few short months because of greater reverence for the Lord and his Word. R3253:4 Obed-edom was a Levite who doubtless reverently received the Ark. R2003:2

12

2 Samuel 6:12 *And it was told king David, saying, The LORD hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.*

Brought up the ark

- This time it was reverently borne according to divine directions. (See 1 Chron. 15:1, 2, 13-15, 28) R2003:4

13

2 Samuel 6:13 *And it was so , that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.*

Bare the ark

- By the divinely directed method. It is not for us to be inventive in respect to divine services, but rather to be students of the divine will. R5680:3

14

2 Samuel 6:14 *And David danced before the LORD with all his might; and David was girded with a linen ephod.*

David danced

- An expressive symbol of joy. R2003:5 The 24th Psalm is supposed to have been sung as marching accompaniment on this occasion. R4260:4

15

2 Samuel 6:15 *So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.*

Brought up

- King David composed Psalm 24 for this very occasion. R5680:4

The ark

- The Ark represented Christ. The bringing of it into the city corresponds in a measure to our receiving of Christ. R5680:5

2 Samuel 7

2

2 Samuel 7:2 *That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.*

The ark of God

- A symbol of the divine presence. R2010:5

5

2 Samuel 7:5 *Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?*

Shalt thou build

- No justification for elegant church buildings and furnishments. R2010:5

For me to dwell in

- We are not to conclude that, because our plans are reverential and designed for the glory of God, therefore they must have the divine approval. R3258:6

6

2 Samuel 7:6 *Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.*

In a tabernacle

- The Lord prefers that his representation in the world in the present time shall be extremely simple and unostentatious. R3259:2

8

2 Samuel 7:8 *Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:*

Unto my servant

- To David and will evidently have a partially literal fulfilment, although the substance is in Christ. R1364:2

From the sheepcote

- The low estate we occupied on the animal plane. R3259:4

Ruler over my people

- The Lord has advanced the Church step by step until now we are joint-heirs with Jesus Christ. R3259:4

9

2 Samuel 7:9 *And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.*

All thine enemies

- David, as the man of war, represents the saints of God in their present militant condition, warring with the world, the flesh and the devil. R3259:2

10

2 Samuel 7:10 *Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,*

And move no more

- A prophecy of the Millennial age. R3259:4

12

2 Samuel 7:12 *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.*

Thy days

- The reign of David prefigured the preparatory work of this Gospel age. R2010:4

Thy seed after thee

- Partially to Solomon, ultimately to Christ. R2010:4, R2372:6 A prophecy of the Lord's first advent. R1673:6

Establish his kingdom

- The reign of Solomon represented the glorious reign of Christ. R3259:3,6, R2010:4

13

2 Samuel 7:13 *He shall build an house for my name, and I will stablish the throne of his kingdom for ever.*

An house

- The construction of Solomon's Temple typified the resurrection of the Church. R3259:3 A symbol of future spiritual Israel. R2010:5

I will stablish

- The final confirmation of the Abrahamic covenant. R2372:6, R3114:6

His kingdom for ever

- The Period from Zedekiah's reign to that of Christ being merely an interregnum, a suspension of David's kingdom. R3259:5; PD47/59

14

2 Samuel 7:14 *I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:*

I will chasten him

- May be properly applied to the spirit-begotten sons of God. "What son is he whom the father chasteneth not." (Heb. 12:7) R3259:6

16

2 Samuel 7:16 *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

Established for ever

- See comment on 2 Sam. 7:13.

2 Samuel 8

7

2 Samuel 8:7 *And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.*

Shields of gold

- The spoils, dedicated to the Lord, were reserved for the Temple which Solomon was to build. R2015:5

11

2 Samuel 8:11 *Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;*

Did dedicate

- The mission of the Church in this present time is to prepare the gold, silver and precious things (the saints) for the future Temple. R3259:3

2 Samuel 9

1

2 Samuel 9:1 *And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?*

Is there yet any

- David's search for opportunities to do good reminds us that such should be our attitude. R4269:1

For Jonathan's sake

- David had promised to show kindness to Jonathan's posterity. (1 Sam. 20:14-17) R2010:5 There is no more worthy trait to adorn a righteous character than that of gratitude, that returns filial affection to God and encourages loyal devotion between friends. R2010:6 So the glorified Church will remember its covenant to bless the Ancient Worthies first. R1908:5

6

2 Samuel 9:6 *Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!*

Fell on his face

- His fear that the king's words might be treacherous caused him fear and trepidation. R4268:6

And did reverence

- Shaw-kaw, worshipped. Worship of Christ is not displeasing to Jehovah. E73

7

2 Samuel 9:7 *And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.*

Restore thee

- This shows David's confidence that the kingdom should not be taken from his posterity. R4268:6

Eat bread at my table

- With people of Oriental lands this implies a pledge of friendship and fidelity; and to eat continually implies membership in the family. R4268:6

2 Samuel 10

12

2 Samuel 10:12 *Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.*

Seemeth him good

- If the battle is the Lord's it is sure to be victorious. R2015:5

19

2 Samuel 10:19 *And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.*

And served them

- Under David Abraham's seed first possessed the land from the river of Egypt to the Euphrates. (Gen. 15:18) R2015:5

2 Samuel 11

2

2 Samuel 11:2 *And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.*

And it came to pass

- This narrative is given as a part of the genealogy of King Solomon, son of Bath-Sheba. R1420:2

Roof of the king's house

- It is easier to live a consecrated life in poverty than when surrounded by the wealth and liberties of court. R5681:1

Very beautiful

- It would be a great mistake to suppose that the blindness of intoxication with the spirit of the world constitutes a proper excuse for sins committed in that state. R2017:1

3

2 Samuel 11:3 *And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?*

Sent and enquired

- First, David coveted his neighbor's wife. R5681:2

4

2 Samuel 11:4 *And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.*

And David

- Possibly to some extent influenced by the prevailing notions that whatever the king was pleased to do was proper because of his exalted station. R3253:6

Took her

- He was awake to sin, asleep to righteousness. R5681:2

Lay with her

- Considering the higher interpretation of adultery and murder in Matt. 5:22, 28 some Christians may find themselves near the plane of David as respects sin. R3254:1

Set ye Uriah

- Compared with other contemporary kings David's course was moderate; not directly taking Uriah's life but merely conniving at his death. R3254:5

2 Samuel 12

1

2 Samuel 12:1 *And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.*

Sent Nathan

- It required courage, but whoever has a message from the Lord must needs have the courage to deliver it wisely and faithfully. R5681:3, R2017:1 The prophet was sent directly to the king. PD43/53; R4271:5

There were two men

- The prophet made a parable showing the injustice and asked what would be a just decision. PD43/53; R5681:3, R4271:5

5

2 Samuel 12:5 *And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:*

Anger was greatly kindled

- King David asked the name of the unjust man that he might be punished. PD43/53; R5681:3, R4271:5

Shall surely die

- David unconsciously condemned himself to death. R2017:3

7

2 Samuel 12:7 *And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;*

Thou art the man

- It was a critical moment for David. Would he proudly resist the power of the truth, claiming that the customs of the world, instead of the Law of God, were to him the standard of privilege? R2017:2,3 Blessed is he who is not condemned by his own declarations in respect to the affairs of others. R3255:6

11

2 Samuel 12:11 *Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.*

Of thine own house

- Absalom's rebellion was the means employed for this punishment. R1397:2

13

2 Samuel 12:13 *And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

I have sinned

- The king saw the horrible mistake and humbly confessed the sin to the Lord. PD43/53; R5681:3, R4271:5 David saw his own conduct, not from the standpoint of other kings and what they did, but from the standpoint of the divine law of righteousness. R5681:3, R1396:6 The 51st Psalm is generally recognized as his expression of contrition for the sin. R3254:2

Put away thy sin

- Justice would have been required in respect to the sins; but to the repentant soul the Lord's favor would, nevertheless, still be granted. R5681:4 God showed mercy on David (as to all Jews under the Law's typical sacrifices) in that he made allowance for his fallen condition. R1397:2 Realizing the Lord's forgiveness for the penitent moves one toward repentance. R3254:2 For the Christian, involuntary sins are cancelled; but wilfulness has a penalty attached. R1397:4 Sinful Christians find great consolation in the Lord's compassion if they are exercised as was David by their sins. R3254:2

Thou shalt not die

- Because he had confessed and repented. R5681:3, R2017:5 The penalty of David's sin was death, under two indictments: Lev. 20:10 and Lev. 24:17. In view of his repentance the Lord remitted the death penalty, inflicting only such punishment as was necessary for the correction. R2017:4, R5681:3 If sin is fallen into, God does everything to encourage the acceptance of forgiveness and reformation, though the sinner is obliged to bear some severe penalty. R5681:4; Q281:3

14

2 Samuel 12:14 *Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

To blaspheme

- While David's sin has given occasion to blasphemers, his repentance and forgiveness have given hope and encouragment to many who have been overtaken in a fault. R3260:6

18

2 Samuel 12:18 *And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?*

The child died

- Though the Lord indicated his forgiveness, yet there must be a punishment. R5106:4, R3255:5

24

2 Samuel 12:24 *And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.*

Solomon

- His name signifies "the peaceful," thus commemorating God's promise concerning him. R2045:3

The LORD loved him

- God accepted David's penitence and restored him to his favor. PD43/53

25

2 Samuel 12:25 *And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.*

His name Jedidiah

- Meaning "Beloved of Jehovah"; indicating David's forgiveness and restoration to divine favor. R2045:3

31

2 Samuel 12:31 *And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.*

Put them under saws

- While we mark with pleasure the noble traits in David's character, we must deplore the steps of his decline leading to unnecessary cruelty, not only conquering, but triumphing ignobly over his foes. R2016:3

2 Samuel 13

1

2 Samuel 13:1 *And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.*

And it came to pass

- This narrative is given to account for Absalom's estrangement from his father David. R1420:2

23

2 Samuel 13:23 *And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.*

After two full years

- For two years no punishment was inflicted because David did not know what to do even though the matter (vs. 10-21) sorely vexed him. R4275:5

28

2 Samuel 13:28 *Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.*

Kill him

- A modern method of assassination is slanderous words, by insinuations, etc., often committed in the presence of the heavenly brotherhood. R4275:6

37

2 Samuel 13:37 *But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.*

Absalom fled

- Fearing David's indignation. R2025:1

Went to Talmai

- Absalom's maternal grandfather. R2025:1

38

2 Samuel 13:38 *So Absalom fled, and went to Geshur, and was there three years.*

To Geshur

- Surrounded with the influences of a heathen land. R2025:4

2 Samuel 14

4

2 Samuel 14:4 *And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.*

And did obeisance

- See comments on 2 Sam. 9:6.

28

2 Samuel 14:28 *So Absalom dwelt two full years in Jerusalem, and saw not the king's face.*

Not the king's face

- As a continued showing of disfavor. R4276:1
- This experience fastened upon the mind of Absalom the conviction that his father no longer loved him. This prepared him to set at defiance his kingly authority. R2025:1, R4278:1

32

2 Samuel 14:32 *And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.*

See the king's face

- Absalom realized that as an exiled prince his chances of acceptance as king of Israel would be comparatively small in the event of his father's death. R4276:1

2 Samuel 15

1

2 Samuel 15:1 *And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.*

Prepared him chariots

- A custom from his grandfather's court. R3262:1

2

2 Samuel 15:2 *And Absalom rose up early, and stood beside the way of the gate: and it was so , that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.*

King for judgment

- The king acted as a superior court, so that cases not satisfactorily adjudicated before the regular judges were appealed to him. R3262:2, R5700:2

4

2 Samuel 15:4 *Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!*

I were made judge

- Would that I were king! It would be different! R5700:3

Do him justice

- Implying that his hearer had justice on his side and would be pleased with the results. R3262:2

6

2 Samuel 15:6 *And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.*

Stole the hearts

- By feigning humility and zeal for justice, by careful attention to his personal appearance and by attention to those in influential positions. R4276.1 Many in our day are willing to steal the affections of another and to misrepresent another to their own advantage. R3262:3

7

2 Samuel 15:7 *And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.*

After 40 years

- After four years; the error of a transcriber. R2025:5, R4276:2 Four years from his full acceptance back to fellowship with his father. R3262:3

Let me go

- In order not to excite the suspicion of the king or others he asked permission to go. R3262:4, R4276:2

10

2 Samuel 15:10 *But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.*

Absalom reigneth

- The people would gain the impression that the revolution of the kingdom was complete and that David was thoroughly vanquished. R3262:4 Although the Lord restored David to divine favor and communion, he punished him severely for his sin—Absalom's rebellion being the means employed. R1397:2, R3262:5

11

2 Samuel 15:11 *And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.*

Knew not anything

- Were totally ignorant of the use that was being made of them. R3262:4

12

2 Samuel 15:12 *And Absalom sent for Ahithophel the Gilonite, David's counseller, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.*

Sent for Ahithophel

- This would mean a tower of strength to Absalom's position and ambition. R4276:4

The conspiracy

- Begun when Absalom returned from exile, or two years later. R3262:3 So today: the Lord will permit conspiracies against the truth, but to go only so far as they will work for his glory. R3262:6

Increased continually

- Political intrigue stole the hearts of the people and made the cause of Absalom temporarily very prosperous. R2024:3

14

2 Samuel 15:14 *And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.*

Let us flee

- David wished to avoid the horrors of civil war. He was overwhelmed with grief that his enemy was his son and that his former friends had become his enemies. R4277:1

17

2 Samuel 15:17 *And the king went forth, and all the people after him, and tarried in a place that was far off.*

All the people

- His bodyguard consisted mostly of foreigners. (vs. 18) R4277:2

19

2 Samuel 15:19 *Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.*

An exile

- It is supposed that the 4th Psalm and portions of the 3rd were written from the standpoint of David's experiences as an exile from his capital. R4277:3

2 Samuel 16

20

2 Samuel 16:20 *Then said Absalom to Ahithophel, Give counsel among you what we shall do.*

Then said Absalom

- This narrative is given to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. R1420:2

2 Samuel 17

22

2 Samuel 17:22 *Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.*

Then David

- Meaning "beloved," type of Christ. R3226:4

Passed over Jordan

- Meaning "Judged down," "Condemned." R3086:4

2 Samuel 18

1

2 Samuel 18:1 *And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.*

David

- Now about 62 years of age. R4277:5

5

2 Samuel 18:5 *And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.*

Deal gently

- Mark the father's love, even under extreme, trying circumstances. He charged the soldiers to do Absalom no harm. R2025:2, R3268:2, R4277:5

7

2 Samuel 18:7 *Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men .*

20,000 men

- Absalom's forces. R3268:1

15

2 Samuel 18:15 *And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.*

Slew him

- Absalom is a distinguished example of dishonor to a father. R3262:1 How suddenly God brought to naught the evil designs of this wicked young man. R2025:2

16

2 Samuel 18:16 *And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.*

Joab

- Chief of King David's generals. R3268:1, R4277:5

Blew the trumpet

- Of victory. The conspiracy had come to naught, the usurper was dead. R2025:3

21

2 Samuel 18:21 *Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.*

To Cushi

- Literally, "To the Cushite," the negro. R3268:4

27

2 Samuel 18:27 *And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.*

With good tidings

- A good man should always seek to carry a good message. R3268:1, R4277:6

29

2 Samuel 18:29 *And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was .*

Is ... Absalom safe?

- In harmony with David's parting words (vs. 5). R3268:2 It was far more pleasing to the Lord that he should love his enemy too much rather than too little. R4277:6 God so loved us while we were "yet sinners." (Rom. 5:8) R4277:6

But I knew not

- The Lord's people should be particular to discriminate between knowledge and belief and hearsay. R3268:4, R4278:1

33

2 Samuel 18:33 *And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!*

O my son Absalom

- David's former attitude of neglect toward his son was a great mistake, the realization of which doubtless deepened the grief. R2025:1 Parents should heed well this lesson. If David had exercised more kindness, loving counsel and sympathy with his son, he might have been spared this bitter lament. R2025:4, R3268:5, R5700:5

I had died for thee

- David was more anxious for Absalom than for his throne or for his own life. R3268:2 We have two parallels in Scripture: Moses (Ex. 32:32) and Paul (Rom. 9:3). R4278:2,4 For five years David had allowed the hard side of his nature to conceal his tender emotions. How often is the mistake of David repeated by parents. R2025:2,4 There is not in all of the Old Testament a passage of greater pathos than this. R4278:2

2 Samuel 19

9

2 Samuel 19:9 *And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.*

At strife

- Israel had been thrown into a state of confusion, threatening anarchy, being left for a time without any official head or king. R1690:1

11

2 Samuel 19:11 *And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.*

Bring the king back

- This is an illustration of a very similar condition of things in the world today. Earth's rightful king is not upon his throne, nor has the world recognized his right to it nor desired his return. Men have tried every experiment of self-government and all have ended in failure. R1690:2

14

2 Samuel 19:14 *And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.*

Return thou

- Practically the whole nation had given allegiance to Absalom, so it was necessary for them to publicly request King David to return. R3262:5

2 Samuel 21

9

2 Samuel 21:9 *And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days , in the beginning of barley harvest.*

Days of harvest

- The reaping of the barley commenced the harvest, the wheat following. R4127:1

2 Samuel 22

1

2 Samuel 22:1 *And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:*

David spake

- The entire chapter is one of David's songs of praise and gratitude to God for his loving providence. R2031:1 A type of the Church in her deliverance. R153:6, R264:6, R265:1, R287:6

2

2 Samuel 22:2 *And he said, The LORD is my rock, and my fortress, and my deliverer;*

The LORD is my rock

- Upon which I safely build my hopes. R2032:4

And my fortress

- In which I may safely hide. R2032:4

And my deliverer

- In every time of trouble. R2032:4

3

2 Samuel 22:3 *The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.*

And the horn

- Horns are symbols of power. T42

6

2 Samuel 22:6 *The sorrows of hell compassed me about; the snares of death prevented me;*

Sorrows of hell

- Sheol, oblivion, the state of death. E358 In the Revised Version, anglicized as "sheol," as in all poetic passages. R828:5 A figure in which trouble is represented as hastening one to the tomb. R2599:3

Compassed me

- Literally David; prophetically The Christ. E358

8

2 Samuel 22:8 *Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.*

Then

- The deliverance of the Body of Christ will be just before a great time of trouble and manifestation of divine power and indignation against wickedness. E358

Shook

- A great time of trouble. E358

Of heaven

- The powers of spiritual control. A318

17

2 Samuel 22:17 *He sent from above, he took me; he drew me out of many waters;*

He took me

- See comment on 2 Sam. 22:8 from E358. Delivering his Bride from her fleshly nature into the perfection of our new nature. R153:6, R265:1

18

2 Samuel 22:18 *He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.*

My strong enemy

- Death. R153:6, R265:1

31

2 Samuel 22:31 *As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them*

that trust in him.

His way is perfect

- He could not be holy in all his works if he were the author of sin and crime. R1351:4, R849:1 Therefore we cannot conclude that God made us sinners. HG650:2

The necks of mine enemies

- Enemies of the Lord which David was commissioned to conquer—prophetic of Christ's victories over the enemies of truth and righteousness. R2032:1

44

2 Samuel 22:44 *Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.*

Head of the heathen

- Verses 44 to 46 are fully applicable only to the wider dominion of Christ as earth's future king. R2032:4

50

2 Samuel 22:50 *Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.*

Therefore I will give thanks

- "We love him because he first loved us." (1 John 4:19) R2031:5 No one can be a true Christian and be unthankful. R2460:2 This principal of gratitude and praise is that which makes human fellowship possible. R2031:6

2 Samuel 23

3

2 Samuel 23:3 *The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*

Must be just

- This is the meaning of the Lord's careful selection, instruction, discipline, judging and proving his people whom he is now calling to a ruling position in the Millennial Kingdom. R4198:6 But enforcement of justice is not the Lord's rule for his people in the present time when they themselves are weak and imperfect. "Judge no man before the time." (1 Cor. 4:5) R4198:6

5

2 Samuel 23:5 *Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things , and sure: for this is all my salvation, and all my desire, although he make it not to grow.*

Everlasting covenant

- The original grace, or Sarah, covenant. R4321:2

15

2 Samuel 23:15 *And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!*

Well of Bethlehem

- Now (1892) on the principal street of Bethlehem. R1401:5

17

2 Samuel 23:17 *And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the*

men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

Would not drink it

- He considered it too costly to drink, so he made it an offering to God. R2015:6 Few indeed among the kings of the earth would consider any sacrifice of their fellow-men too costly to be bestowed on them. R2015:6

2 Samuel 24

1

2 Samuel 24:1 *And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.*

He moved David

- Satan provoked David to number Israel, contrary to the command of the Lord. R5106:4; Q281:4

2

2 Samuel 24:2 *For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people.*

The king said

- As the Lord's representative, he was acting without instructions and due authority. Q832:2

I am in a great strait

- Realizing his own weakness; David, in humility, declined to make a choice. R5106:4; Q281:4

16

2 Samuel 24:16 *And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.*

The angel stretched

- The word "angel" here does not necessarily refer to a member of the angelic order, but signifies "messenger" or agency which God used; in this case, a pestilence. R2382:2

The LORD repented

- Before the Lord's punishment reached David he had received the Lord's forgiveness. R5106:4; Q281:4

18

2 Samuel 24:18 *And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.*

Rear an altar

- A remarkable spot. It was here that Abraham offered Isaac and Solomon built the Temple. (2 Chron 3:1) R2510:6, R1395:6

25

2 Samuel 24:25 *And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.*

The LORD was intreated

- Only proper for Israel, because of God's special covenant with that nation. R2029:2

Offered burnt offerings

- Recognizing God's chastisement, he prayed for divine mercy. R2029:2

1 Kings

General

- David had now accomplished nearly all of his earthly mission. He found the dominion small; now it was much extended. He found it in disorder and left it thoroughly organized. He found religion at a low ebb and he succeeded in greatly reviving and energizing religious devotion and zeal. He found powerful enemies on every side but he subdued all of them and led the nation to a condition of peace and introduced them to a season of unparalleled prosperity. His life had been an eventful and troubled one, not without its grave mistakes, but it had accomplished great things. The glory of Solomon's reign was but the harvest of David's labors and sufferings. R2030:2
- Israel's kings were anointed by divine commission and authority as were no other kings and they were said to "sit upon the throne of the kingdom of the Lord" (1 Chron. 28:5) as no other kings before or since have held such dominion. It was, therefore, quite in line with the arrangements of that time that the kings of Israel and Judah should fortify and strengthen themselves and defend the land which the Almighty had specially given to their nation. R4786:2
- The chronology differences between the books of Kings and Chronicles are not to be considered errors of inspiration but merely such slight discrepancies as we might expect to find in any history and which God permitted for a purpose, while he supplied the deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. R1419:6

1 Kings 1

1

1 Kings 1:1 *Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat.*

David was old

- Having brought order out of confusion, and having established peace and prosperity on a permanent footing. R2030:3

Stricken in years

- 70 years of age. Absalom, his eldest son, had died in rebellion. R5701:1

5

1 Kings 1:5 *Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.*

Adonijah

- Made heir-apparent to the throne by the death of Absalom. R5701:1 As with Absalom, the notes of discord came from within his own household. R2030:2, R4286:2

Exalted himself

- Adonijah succeeded in gaining the friendship of Joab, the long-time military leader. R5701:1

I will be king

- This attempted usurpation led to the immediate anointing and proclamation of Solomon. R2030:2

6

1 Kings 1:6 *And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man ; and his mother bare him after Absalom.*

Not displeased him

- He was a spoiled child never under the tutelage of the prophet Nathan. R4286:6 It is a mistake for parents to allow a child's early years to be wasted through inattention of training. R4286:6

7

1 Kings 1:7 *And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him .*

Joab

- A long-time head of David's army, probably retired because of age and for disregarding King David's instructions that Absalom's life be not taken. R5701:1

10

1 Kings 1:10 *But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.*

He called not

- Members of The Christ must not wonder if they are excluded from the companionships and feastings of the Absalom and Adonijah types. R4287:1

11

1 Kings 1:11 *Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?*

Nathan

- Solomon was the ward and pupil of Nathan. R5701:5, R4286:5

Spake unto

- Adonijah's disloyalty was thus brought to the notice of King David, resulting in Solomon's being publicly crowned. R2045:3, R5701:2

Bath-sheba

- Solomon's mother was not a heathen, but an Israelite, and therefore more in sympathy with divine arrangements and laws. R5701:5

Solomon

- Meaning, " The peaceful. " Partook of his father David's religious disposition. We are handicapped or blessed by the disposition and traits we inherit. R2045:3, R5701:4

13

1 Kings 1:13 *Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?*

Assuredly Solomon

- Having been selected by Jehovah. R2045:3, R2030:2, R5701:4

30

1 Kings 1:30 *Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.*

Reign after me

- In view of the fact that Solomon was the Lord's choice. R2045:3

33

1 Kings 1:33 *The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:*

Ride upon mine own mule

- An act which would of itself proclaim Solomon as David's successor. R4286:5, R5701:2

Gihon

- Near where Jesus later rode on the ass. R4286:5 In the Valley of Kidron. R1401:1

34

1 Kings 1:34 *And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.*

Nathan the prophet

- And Benaiah, another general. R4286:4

38

1 Kings 1:38 *So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.*

Cherethites and the Pelethites

- Two companies of the king's special body-guard. R4286:5

39

1 Kings 1:39 *And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.*

Anointed Solomon

- The first time. The second time is recorded in 1 Chron. 29:22, 23. R2031:4

King Solomon

- For his father David's sake. Of his posterity was to come the long-promised Messiah, King of the antitypical Kingdom of God. R2045:3 Solomon came to the throne at about 19 or 20 years of age and reigned jointly with his father David for some 6 months. R2045:3, R4286:5 It required the two reigns of David and Solomon to represent the great work of the Lord's Anointed: David's represented the work of the Church in the flesh, while Solomon's represented the work of the Church glorified. R1901:3

46

1 Kings 1:46 *And also Solomon sitteth on the throne of the kingdom.*

Sitteth on the throne

- Reigning jointly with David for some 6 months. R4286:5

50

1 Kings 1:50 *And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.*

Adonijah feared

- Because of the custom amongst other kingdoms that when a king was installed in office, others who might become rivals were put to death. R4287:4 Probably judging Solomon by himself, and concluding that his life would be in danger. R4287:4

On the horns

- As a place of safety. R4287:4

53

1 Kings 1:53 *So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.*

Go to thine house

- Indicating that no punishment would be inflicted. R4287:4

1 Kings 2

4

1 Kings 2:4 *That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.*

If thy children

- Conditional; his royal line failed and was abandoned from being the Messianic line. E131 Whatever is clearly promised on condition of obedience is forfeited if that obedience is not rendered. R467:5*

Shall not fail thee

- Be cut off from thee, from the throne. E131 Thus the Maccabees were unsuccessful in establishing a kingdom, because not of the promised line of David. Q79:2

6

1 Kings 2:6 *Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.*

Down to the grave

- Sheol, oblivion, the state of death. E358; R828:5, R2600:1, R2599:6

9

1 Kings 2:9 *Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.*

To the grave

- To sheol, oblivion. E358

10

1 Kings 2:10 *So David slept with his fathers, and was buried in the city of David.*

David slept

- Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2, R5166:4 The body did not sleep, it was absolutely dead. That which slept was that which God recognizes as the personality, the soul. R5611:5

With his fathers

- The Bible declares that the Ancients, good and bad, were gathered to their fathers and slept. R5179:4, R2617:5

Was buried

- Purportedly in a cave with Solomon and other kings, today (1892) on Zion Street in Jerusalem. R1390:2

28

1 Kings 2:28 *Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.*

Horns of the altar

- Pointing to Christ as our refuge, and to his abundant power and grace to all who should come to him. R101:1*

1 Kings 3

3

1 Kings 3:3 *And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.*

Sacrificed

- Unto the Lord. R2045:6

In high places

- This was prohibited by Mosaic Law (Deut. 12:13, 14), but was accepted of God until the Temple was built. R2045:6

4

1 Kings 3:4 *And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.*

Sacrifice

- Each has a sacrifice to bring: his justified self, his will, his time, his influence, his talents. R4292:1

1000 burnt offerings

- Burnt offerings only in the sense that they were offered in connection with a religious ceremony. Certain portions, particularly the fat, were burned and the food portions became the basis of the feast. R3277:3, R5714:2

5

1 Kings 3:5 *In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.*

Appeared

- While Solomon's mind was active in religious matters. R3277:6

In a dream

- All dreams are not of the Lord, but he is able to use dreams when he so chooses to convey lessons and instructions. The only safe way is to interpret dreams in full accord with the Scriptures. R3277:6, R3278:1, R5714:5

Ask what I shall give thee

- So God is asking all who would become his children. He desires to do them good, but wishes them to realize their needs and make requests accordingly. R5714:6

6

1 Kings 3:6 *And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.*

Thou hast shewed

- Indicating that he realized that God's favor was merely the continuation of the divine mercies which had blessed David. R4290:6

7

1 Kings 3:7 *And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.*

Thou hast made thy servant

- This should give strength to all the Lord's consecrated people who have come into present grace and

truth, not by their own wisdom but through the wisdom and grace of God. R3278:2

A little child

- Teachable, not boastful or self confident. R5714:6

Go out or come in

- How to conduct myself in public or in private before the people. R4291:1

8

1 Kings 3:8 *And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.*

Thy servant

- Solomon recognized that the people were God's, not his. R4291:1, R3278:2

Midst of thy people

- A lesson to those who speak of God's people as "My people," "My flock," "My church." R3278:2

A great people

- Estimated 6,000,000. R3278:3

9

1 Kings 3:9 *Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?*

An understanding heart

- The most necessary thing for the welfare of the nation was righteous judgment. R3278:4 Its full realization will be in Solomon's antitype. R2053:5, R1517:2

To judge

- To administer justice. Messiah is to accomplish this in the world in the Millennial age. R5715:1, R3278:5

12

1 Kings 3:12 *Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.*

According to thy words

- Insofar as the dream was fulfilled in Solomon and his reign, it prefigured the glorious and peaceful reign of David's greater son, Jesus. R2046:5

Neither after thee

- Since typical of Christ, it is harmonious with Matt. 12:42, "A greater than Solomon is here." R1517.2

13

1 Kings 3:13 *And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.*

Hast not asked

- This was just like our Heavenly Father. R3278:5

Riches and honor

- Typifying the spiritual riches and honors given to the true Church. R3278:5

14

1 Kings 3:14 *And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.*

As thy father David

- Showing that the Lord was not expecting absolute perfection, but heart intentions. R2059:6

I will lengthen thy days

- Conditional. Solomon lived to 60 years; he would have lived to 80 years had he been more obedient. R3278:6

1 Kings 4

6

1 Kings 4:6 *And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.*

Adoniram

- Secretary of the treasury, the one having charge over the assessments, etc., and who presided over the forced labor. R3385:4

24

1 Kings 4:24 *For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.*

Peace on all sides

- Whereas King David's reign was full of wars, King Solomon's had none. PD44/53

29

1 Kings 4:29 *And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.*

Gave Solomon wisdom

- Not the heavenly wisdom, not spiritual understanding. R2053:2

30

1 Kings 4:30 *And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.*

Solomon's wisdom excelled

- Prefigured the all-comprehensive wisdom of Christ. R2053:1 Only an imperfect realization of the wise and understanding heart suggested in his dream-prayer. R2053:2

Children of the east

- Implying that his wisdom was along the lines of the sciences and philosophies popular with them. R2053:5

31

1 Kings 4:31 *For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.*

Wiser than all men

- In the time of Solomon, the zenith of their glory, the Jews were a people distinguished and honored among nations. C244

32

1 Kings 4:32 *And he spake three thousand proverbs: and his songs were a thousand and five.*

Three thousand proverbs

- Not all deemed of the Lord worthy of preservation in sacred Scripture. R2053:5

34

1 Kings 4:34 *And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.*

Of all people

- "Many people will say, Come and let us go up to the house of the Lord." (Isa. 2:3) R2053:1

1 Kings 5

3

1 Kings 5:3 *Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.*

My father could not build

- The lesson is that the complete divine arrangement is not to be established by Christ in the flesh, represented by David, but by The Christ of glory, represented by Solomon. PD45/55 Christendom, not heeding this counsel, has built up earthly institutions contrary to the divine intention for this present age. R4261:3

For the wars

- David typified the battling of Christ and the Church while in the flesh. R4261:1

4

1 Kings 5:4 *But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.*

Hath given me rest

- To illustrate the Millennial Kingdom of The Christ in glory. R4261:1

5

1 Kings 5:5 *And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.*

I purpose to build

- The "greater than Solomon" (Matt. 12:42) is to build the antitypical Temple. R172:2

11

1 Kings 5:11 *And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.*

Twenty measures

- 200,000 gallons. R3431:2

13

1 Kings 5:13 *And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.*

Raised a levy

- Drafted. R3282:3

17

1 Kings 5:17 *And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.*

Costly

- The Temple of God, built by Solomon, was probably richer in its ornamentation and more costly than any other temple. It represented so glorious a class and such rich blessings of God to men that it was very appropriate that the type be costly. R2054:1, R4296:5

Lay the foundation

- The resurrection of the prophets. The apostles and the prophets are the foundation. (Eph. 2:20, 21) R180:6*

18

1 Kings 5:18 *And Solomon's builders and Hiram's builders did hew them , and the stonesquarers: so they prepared timber and stones to build the house.*

So they prepared

- The getting out of the stones and timbers seems to be the work done during the Gospel age. R169:6*

1 Kings 6

1

1 Kings 6:1 *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.*

In the 480th year

- The Diaglott footnote on Acts 13:20 shows that this text has been corrupted by substituting the Hebrew character daleth (4) for hay (5), which is very similar in form. This would make 580 (instead of 480). R1980:3; B53 Leaving 350 years for the period of the judges whereas the time as given in the Judges in 19 periods makes a total of 450 years. Admitting the single mistake of 480 years for 580 in the Kings will set it right. HG104:6

He began to build

- Solomon was not only a prince of peace but a wise, rich king, who builded the Temple of Jehovah. PD44/53

7

1 Kings 6:7 *And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.*

And the house

- Typical of the greater spiritual Temple, the Church. F73

Was built of stone

- Type of the "living stones," each one fitted and prepared for his place. F196, F73

Made ready

- typified preparation of the Church in the present life and their construction as God's spiritual Temple by resurrection power. PD45/55; R1237:4, R172:2

Before it was brought

- The trials and difficulties of the present are the chiseling, and the quarry is the world. CR360 The construction of the antitypical Temple is not to take place until all the stones have been prepared. R4261:6 All the fitting and preparation is done in the present life. F196

Neither hammer nor axe

- No need of trimming or altering any of the perfected ones who will constitute the glorious Temple of God. R2987:2

Nor any tool of iron heard

- Quietly and orderly, no confusion. CR359 Showing the noiseless resurrection of the dead in Christ and the change of the living. R4296:6 Babylon's false temple, in contrast, builds and rebuilds with great noise-confusion. R1237:5

17

1 Kings 6:17 *And the house, that is , the temple before it, was forty cubits long .*

That is, the temple

- The Hebrew term for the Jewish Temple is heykal, a royal residence; qualified by the term kodesh, a sanctuary, to indicate its sacredness as the dwelling place of Jehovah. R1981:1

18

1 Kings 6:18 *And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.*

Knops and open flowers

- Representing the Church as both beautiful and fruitful. T116

All was cedar

- Representing everlasting life. T109

There was no stone

- Represents the true Church, "living stones." (1 Pet. 2:5) F196

19

1 Kings 6:19 *And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.*

The ark

- Represents the eternal purpose of God in The Christ, Head and Body. T121

20

1 Kings 6:20 *And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.*

The oracle

- Its size indicates the size of the Most Holy of the Tabernacle and the placement of the second veil. R100:2*

21

1 Kings 6:21 *So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.*

So Solomon

- Type of Christ. (Matt. 12:42) R1517:2; B255

Overlaid

- Wood merely used as a filler. Wood, hay and stubble have no place in the true Temple. (1 Cor. 3:12). R2054:5

Pure gold

- The faith and character of the true Church is represented in the gold, silver and precious stones. R2054:5

23

1 Kings 6:23 *And within the oracle he made two cherubims of olive tree, each ten cubits high.*

Cherubims

- Not literal angels, but symbols of God's attributes. R529:6*

Ten cubits high

- Probably nearly 21 feet high. R530:2*

25

1 Kings 6:25 *And the other cherub was ten cubits: both the cherubims were of one measure and one size.*

Of one measure

- Illustrating the time equality of the Jewish and Gospel dispensations. R39:2* The two covenants were represented by the two cherubim over the Mercy Seat. HG53:6

27

1 Kings 6:27 *And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.*

He set the cherubims

- Upon their own feet: independent, yet in perfect harmony. R530:2*

Month Bul

- Month is translated from the Hebrew word for "moon." R4127:3

Eighth month

- Month here translated from the Hebrew word for "innovation." R4127:3

1 Kings 7

1

1 Kings 7:1 *But Solomon was building his own house thirteen years, and he finished all his house.*

He finished

- After 24 years of reigning, at age 44. R2059:2

1 Kings 8

1 Kings 8:1 *Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.*

Then Solomon

- The Great King, antitypical Solomon, our Lord Jesus. R3283:1

Assembled

- The Lord's people are now gathering from the four quarters of the spiritual heavens. R3283:1

Elders of Israel

- The Lord's very elect. R3283:1

The city of David

- Mount Zion was one division of the city of Jerusalem, while the Temple was built in another division, called Mount Moriah. R4297:1

2

1 Kings 8:2 *And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.*

The feast

- The Feast of Tabernacles. R3509:2*

4

1 Kings 8:4 *And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.*

Priests

- Little Flock. R172:4

Levites

- Great Company. R172:4

6

1 Kings 8:6 *And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.*

Brought in the ark

- The Temple was not complete until the Ark was placed in position, typifying that every member of the Body of Christ must be changed from the Tabernacle to the Temple, or permanent, position in the first resurrection. R3283:1

9

1 Kings 8:9 *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.*

Nothing In the ark save

- Golden bowl of manna, a type of immortality, and the budded rod of the blessings, fruitfulness and privilege of service of the Levites, will end as types in the present dispensation. R3283:2

Tables of stone

- Of the Law, showing how Christ would meet in full all the requirements of God's perfect law and also that legal authority would be vested in him as the Law-executor. T121 The Law will always be an integral part of the divine covenant. R3283:2

10

1 Kings 8:10 *And it came to pass, when the priests were come out of the holy place , that the cloud filled the house of the LORD,*

The cloud

- Symbolizing the Lord's presence. R3283:2

The house

- Typifying the glorified Christ. R3283:5

11

1 Kings 8:11 *So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.*

The cloud

- An extreme brightness, symbol of the Lord's presence. R3283:3

Glory of the LORD

- The fact that the glory of the Lord filled the typical Temple before it was completed seems to imply that at this present time there will be some manifestation of God's favor toward his Church before the work of construction is quite finished. R5714:4; CR360; R4297:5 Causing the shekinah glory to shine upon the Mercy Seat, thus indicating a transfer of divine presence from the Tabernacle to the Temple. R2054:6 The fact that the Temple was built and then glorified proves that all, dead and living, will be made spiritual bodies before any are glorified. R169:6*

Filled

- Then the new dispensation begins. PD45/55

The house

- The Temple, permanent place for the manifestation of God's presence. R2054:6

19

1 Kings 8:19 *Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.*

Out of thy loins

- Children are spoken of as being of, or from their fathers; and borne by their mothers. E99; R776:5

27

1 Kings 8:27 *But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*

Heaven of heavens

- The throne of God is referred to as "the heaven of heavens." R619:6

29

1 Kings 8:29 *That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.*

Toward this house

- During the Millennium, the world will approach God through the glorified Church. R5714:1,4 The dedication of the Temple teaches God's people it is necessary to positively and formally dedicate themselves to God and to his service before being recognized of him and filled with his spirit. R5714:1

30

1 Kings 8:30 *And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.*

Forgive

- So, during the Millennium God will hear the prayers thus properly presented and will forgive the sins of the people. R5714:4

Of thy great name

- In all this Solomon very beautifully, modestly and properly gives the credit for his wisdom and greatness to God. R2067:3

On his knees

- Evidence of Solomon's earnestness. Suggests to us the importance of not only having good desires, but also of permitting those desires to occupy our time, thoughts and attention fully. R2054:3

56

1 Kings 8:56 *Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.*

Not failed one word

- All who have the unction from the Holy One can with patience wait and trust implicitly for future good things. D616 All things will work in us for our welfare because we are his, and for the glory of his Kingdom. R4262:4

All his good promise

- Let us not blame God for the non-fulfillment of our expectations. R4261:6

57

1 Kings 8:57 *The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake*

us:

Not leave us

- Shows great modesty as well as zeal, for he included himself as well as the people. R2054:3

63

1 Kings 8:63 *And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.*

Dedicated

- God's people should positively and formally dedicate themselves. R5714:1 About a month before the Temple was completely finished, doubtless a typical lesson which we may some day more fully understand. R5713:2

1 Kings 9

1

1 Kings 9:1 *And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,*

Finished the building

- He began the building in the fourth year of his reign. Its construction occupied seven years. R2059:3

The king's house

- Solomon's own palace took 13 years to build. R2059:3

All Solomon's desire

- Reached the period where he was "in all his glory," (Matt. 6:29) the critical point of danger. R2059:3

2

1 Kings 9:2 *That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.*

Appeared ... second time

- Occurred 24 years after he had become king, when he had reached 44 years of age. R2059:2

As he had appeared

- As before at Gibeon, in a dream. R2059:6

3

1 Kings 9:3 *And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.*

Shall be there perpetually

- Implying his approval of Solomon's course up to this time. R2059:6

4

1 Kings 9:4 *And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:*

In integrity of heart

- Not absolute perfection, but heart intentions. R2059:6

5

1 Kings 9:5 *Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David*

thy father, saying, There shall not fail thee a man upon the throne of Israel.

Promised to David

- Not merely to the immediate descendants of Solomon and David, but his particular reference is to Christ. R2059:6

6

1 Kings 9:6 *But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:*

Turn from following me

- Solomon chose the wrong path. R2060:1

7

1 Kings 9:7 *Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:*

Cut off Israel

- The Lord's rejection for a time was the result of their rejection of him, in part induced by Solomon's choice. R2060:1

Byword

- The house which Solomon built unto the Lord was later robbed, profaned, and did become a byword. R2060:1

Among all people

- When noting the fulfillment of these prophecies against Israel we must not forget the equally strong testimonies of God that he will gather them again. OV76

8

1 Kings 9:8 *And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?*

High

- Notable in the eyes of the world. R2060:1

Hiss

- It was robbed of its treasures and profaned. R2060:1

21

1 Kings 9:21 *Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.*

Their children

- 150,000 laborers, probably Canaanites. R3282:3

A tribute of bondservice

- Typical of the fact that strangers and enemies of truth have the larger share of preparing the antitypical temple by their hammering and chiseling of the living stones. R3282:6

1 Kings 10

1

1 Kings 10:1 *And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.*

Queen of Sheba

- Presumed to have been a Negress. In modern times the Emperor of Abyssinia claimed to be a descendant of Solomon by this Queen. R3043:1 A more-than-ordinarily brilliant woman. R2067:2

She came

- From far-off southern Arabia, a journey of 1500 miles. R2067:2, R5722:1 Thus she put to shame the people of Israel who later disregarded the superior wisdom of Jesus, the greater than Solomon. PD44/53 At about the middle, or 20th year, of Solomon's reign, when he was in all his glory. R5722:1, R2067:2

Hard questions

- Probably relating to the sciences, arts, wise government, and respecting God and the future life. R2067:2, R3284:5, R5722:4

2

1 Kings 10:2 *And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.*

She came

- A journey of 1500 miles, to Jerusalem and back, consuming five months. R5722:1, R3284:2

Spices

- From India. R2067:5

5

1 Kings 10:5 *And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.*

His ascent

- The corridor, or grand stairway, which led from his house to the Temple was a marvel of architecture. R3284:6, R5722:1

Spirit in her

- It took her breath away. R3284:6

7

1 Kings 10:7 *Howbeit I believed not the words, until I came, and mine eyes had seen it : and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.*

I believed not

- Reports of Solomon's greatness. R3284:2

Mine eyes have seen it

- The appreciation of values depends much upon the eye. So the eyes of our understanding must be opened truly to appreciate spiritual things. PD44/53

Half was not told

- Applies (though not as an antitype) to the Gospel Church. Once afar off, they come and confess that the half was never told them of the riches of divine grace in our Lord. R2068:4 "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for them that love him." (1 Cor. 2:9) R3285:2

10

1 Kings 10:10 *And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.*

120 talents of gold

- Estimated at $3,000,000. R2067:5

13

1 Kings 10:13 *And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.*

All her desire

- Richly rewarded by having her every inquiry answered and by seeing the Temple built to the glory of God. R2067:5

Of his royal bounty

- It was a custom for kings and princes to give presents according to their wealth, and Solomon was no doubt more wealthy than the queen. R2067:6

14

1 Kings 10:14 *Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,*

The weight of gold

- King Solomon's annuity is supposed to have been more than ten million dollars. R4722:3

23

1 Kings 10:23 *So king Solomon exceeded all the kings of the earth for riches and for wisdom.*

Solomon exceeded

- In glory, attracting the wonder and admiration of the world. C244 Illustrates the tendencies of wisdom and riches to lead imperfect men away from God, the source of wisdom and riches. R4297:3 Solomon typified the Church glorified. PD44/53

27

1 Kings 10:27 *And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance.*

Made silver ... as stones

- The glitter of success held the nation loyal to him, notwithstanding the fact that it was achieved by oppressive measures. R2324:1

1 Kings 11

1

1 Kings 11:1 *But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;*

Strange women

- Mismarriage was a worldly-wise step with a view to a closer relationship with surrounding nations and royal families, but an unwise one, for God desired his elect people to be separate from all families of the earth. R2324:1

3

1 Kings 11:3 *And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.*

700 wives

- Some of these "queens" were ladies of rank and refinement from the various royal families of surrounding nations, one being Pharaoh's daughter. R2068:3

4

1 Kings 11:4 *For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.*

Solomon was old

- Prematurely old, at about 50 years. R2068:3

6

1 Kings 11:6 *And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.*

Went not fully after

- But we are not to suppose that he ceased to believe in the only true God. R2068:3, R4297:6

7

1 Kings 11:7 *Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.*

Solomon build an high place

- A notable house in the eyes of the world. R2060:1 To please his various wives. R2068:3 In a spirit of "broad-mindedness" or "public policy," which led to laxity respecting the worship of the true God. This finds its counterpart today. R2359:3,5

In the hill

- Now called the Mount of Offence, opposite Siloam. R1400:6

Molech

- The Valley of Hinnom (Greek, Gehenna) had erected in it a hollow brass figure of the god Moloch, a torment deity, which was heated intensely and then into its outstretched arms were occasionally placed children offered in sacrifice. R3069:1 Today we see in nominal Christendom a Moloch on a much larger scale, a worse misrepresentation of a loving God, in the doctrine of purgatory and eternal torment. R2360:1, R3464:6

8

1 Kings 11:8 *And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.*

Likewise did he

- When one system of idolatry had been introduced, the other foreign wives claimed similar rights, etc. R2068:3 He sought to be more broad and liberal than the Almighty in the recognition of foreign religions forbidden to Israel. R2324:1

9

1 Kings 11:9 *And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,*

Angry

- A righteous indignation against sin. R2068:5 The Lord rebuked Solomon for his course, doubtless through the prophet Ahijah. (verses 29-37) R4297:6

11

1 Kings 11:11 *Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.*

Rend the kingdom

- Would be rent or torn with violence. R4297:6 Complete overturning. Messiah could not be expected through the line of Solomon. E133 The penalty for Solomon's sin. R2068:5

12

1 Kings 11:12 *Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.*

Thy son

- Rehoboam. R2068:5

13

1 Kings 11:13 *Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.*

Not rend away all

- Fulfilled through Jeroboam. R2069:1, R4297:6 Thus ten of twelve parts were rent away; two retained for David's and Jerusalem's sake. R467:6*

Will give one tribe

- Judah's consort Benjamin (after it was almost destroyed) was absorbed into the tribe of Judah. R2069:4; E132

26

1 Kings 11:26 *And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.*

He lifted up his hand

- Contrary to the Lord's plan for the division, which was after Solomon's death. R2069:1

28

1 Kings 11:28 *And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.*

Industrious

- Having a natural ability as a manager of men. R2324:4

31

1 Kings 11:31 *And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:*

Take thee ten pieces

- Thus anointing him to be king over the ten tribes. R2324:4

I will rend the kingdom

- With one favorable effect-that the two tribes could learn from the bad example of the ten and be more faithful. Also illustrated in the divisions within the nominal Gospel church. R2324:6

Will give ten tribes to thee

- The division of the kingdom was of the Lord's foreknowledge and arrangement, for the Lord saw that it would work favorably for the development of his purpose. R2324:5

36

1 Kings 11:36 *And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.*

Which I have chosen

- As the religious and political center of the typical kingdom. R1296:6*

38

1 Kings 11:38 *And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.*

Walk in my ways

- Solomon lost the kingdom because of leading the people toward idolatry. Jeroboam should have had this in mind and sought to banish idolatry. R4723:6

42

1 Kings 11:42 *And the time that Solomon reigned in Jerusalem over all Israel was forty years.*

Was forty years

- Possibly typifying the harvest of the Millennial age. R4018:2*

43

1 Kings 11:43 *And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.*

And Solomon slept

- Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6 The condition of all the dead up to the time when the resurrection work begins. R4794:2

Rehoboam his son

- His mother was Naamah, an Ammonitess and idolater, for whom Solomon built a temple to Moloch. R2324:5

1 Kings 12

1

1 Kings 12:1 *And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.*

Rehoboam

- Solomon's son by a heathen mother; had inherited personal beauty from both parents. R4722:3

To make him king

- Rehoboam was about 21 when he came to the throne of a great kingdom; and he quickly dissipated a vast fortune. R4722:3

2

1 Kings 12:2 *And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it , (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)*

Jeroboam dwelt in Egypt

- Where he had fled when Solomon suppressed his incipient rebellion. R4723:3

3

1 Kings 12:3 *That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,*

Called him

- From exile in Egypt, to become leader and spokesman of the ten tribes. R4722:6

Spake unto Rehoboam

- A council of all the tribes except the one to which the royal family belonged. R3384:3 They were not satisfied and would not acknowledge him as king unless he gave them what might be termed a bill of

rights. R4722:6

Saying

- They inquired what he would promise in the way of a reform government. R4722:6

4

1 Kings 12:4 *Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.*

Make our yoke grievous

- By providing magnificent palaces for himself and his heathen wives, gardens, raiment, chariots and soldiers. R2046:5 The capital city had been favored out of all proportion to the remainder of the country, and the ten tribes had shared in a labor conscription at small compensation. R5723:1 They were ready to break out in open rebellion. R3384:3 Even today many of the best governed and most prosperous are discontented. R3384:3

Make . . . lighter

- The Jews as a people have always zealously guarded their liberties. R2068:6 They wished assurance that there would be an abatement of demands of levies of men for public labor, of taxes, liberties, etc. R3384:3 A demand similar to that of the British public in connection with the Magna Charta. R5723:1

5

1 Kings 12:5 *And he said unto them, Depart yet for three days, then come again to me. And the people departed.*

Depart ... three days

- He and all realized that a crisis had come, too weighty to be decided hastily. R4722:6

6

1 Kings 12:6 *And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?*

King Rehoboam

- Recognized as king by the tribes of Judah and Benjamin. R4722:6

Consulted

- In every enterprise of life we should seek counsel. R4723:4

With the old men

- His father's counselors; to know their advice. R4722:6

7

1 Kings 12:7 *And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.*

They spake unto him

- Their recommendations were good, exactly what the ten tribes desired. R4723:1

If thou wilt be a servant

- Proper advice—a ruler should be the servant of his people. R5723:5

8

1 Kings 12:8 *But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:*

He forsook the counsel

- The golden rule, laid down by the great head of Christianity, is rejected as impracticable. R5723:5

Consulted with the young

- His friends, whom he was disposed to bring into power with himself. R4723:1 His course should have been to seek counsel from the Lord. R2324:4

10

1 Kings 12:10 *And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.*

Spake unto him

- To intimidate, rule with a heavy hand. R4723:1

Shall be thicker

- Unwise, boastful, vainglorious language, which no doubt was the abundant overflow of a heart in similar condition. R2324:4

11

1 Kings 12:11 *And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.*

With scorpions

- Whips with metal lumps on the strands. R3384:6, R5723:2

13

1 Kings 12:13 *And the king answered the people roughly, and forsook the old men's counsel that they gave him;*

Answered ... roughly

- The young king had not been rightly taught the principles of justice in human affairs. Pride and ambition are dangerous counselors. R4723:1 Wealth, power, influence, gained through oppression and injustice, are unworthy of noble minds. R4723:4

Forsook the old men's

- Made an unwise decision and lost the greater part of the kingdom. R4723:1

14

1 Kings 12:14 *And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.*

I will chastise you

- The answer was a foolish one and precipitated the separation of the ten tribes from the two. R3384:6, R5723:2

Scorpions

- Whip with metal pricks at the ends of the thongs. Drafted men were treated as the veriest slaves, under taskmasters with whips. R4723:1, R2324:3

16

1 Kings 12:16 *So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.*

All Israel

- Ten tribes, and the adjacent kingdom which had been under Solomon's sovereignty. R4723:1

Israel departed

- The ten tribes revolted and maintained the title, "kingdom of Israel." The two tribes were called the "kingdom of Judah" for over 500 years. R3385:4, R5723:2 393 years before the overthrow of

Zedekiah, corresponding to the division of Christendom into Papacy and Protestantism in the year 1521, when Luther was excommunicated. R3574:1*

Unto their tents

- Splits in the nominal mass, and the resulting benefits, do not justify splits among those faithful to the Lord. R2325:4

17

1 Kings 12:17 *But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.*

Children of Israel

- Refers to the Israelites from all those tribes which dwelt in the cities of Judah who were not moved to join with their tribes in the rebellion. C292; R3385:4, R1341:1

Judah

- In which God, through the prophet, had declared that his blessings should come. R3385:4

Reigned over them

- Thus loyal to the Lord whose worship centered in Jerusalem, and to the tribes of Judah, from which the promised king was to come; typifying the siftings of spiritual Israel. R3385:2 Spiritual Israelites should notice that the Lord overruled in all the affairs of the typical people for the welfare of the true-hearted and should expect the same. R3385:4

18

1 Kings 12:18 *Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.*

Adoram

- Secretary of the treasury, the one having charge over the assessments, etc., same as in 1 Kings 4:6. R3385:4

Stoned him

- After the manner of their time. R3385:5

19

1 Kings 12:19 *So Israel rebelled against the house of David unto this day.*

Israel

- The ten tribes maintained the title "kingdom of Israel" for over 500 years, until the return from captivity. R5723:2, R3384:6

20

1 Kings 12:20 *And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.*

Made him king

- The ten tribes chose Jeroboam for their king and supported a separate government. R3385:5

21

1 Kings 12:21 *And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.*

To fight

- King Rehoboam, loath to lose so large a part of his empire, at first thought to compel the union by

putting down the rebellion. R3385:5

24

1 Kings 12:24 *Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.*

Ye shall not

- It was part of the divine plan that the nations should be divided. R3385:5

25

1 Kings 12:25 *Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.*

Jeroboam

- Of the tribe of Ephraim, a man of large natural ability but inclined to be worldly-wise and to neglect his God and his religion. R4723:2 Possessed more of confidence in himself than of trust in God, more of impatience to be king than of loyalty. R4723:3, R3385:3

26

1 Kings 12:26 *And Jeroboam said in his heart, Now shall the kingdom return to the house of David:*

Said in his heart

- Decided to take the selfish course. R4723:5

27

1 Kings 12:27 *If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.*

If this people go

- To worship yearly, they would again draw back to the kings of the line of David. R5732:2

At Jerusalem

- By divine order, the center of religious service. R3385:6

28

1 Kings 12:28 *Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.*

Two calves

- Probably because the people, while in Egypt, were accustomed to the worship of the sacred bull, Apis, of Egyptian mythology. R2325:5 One of the first arrangements was to break the religious tie. R3386:1, R2325:3 For policy's sake, he led the nation directly into idolatry. R4723:6

Of gold

- Probably made of wood, overlaid with gold. R3386:2

29

1 Kings 12:29 *And he set the one in Bethel, and the other put he in Dan.*

The one in Beth-el

- Where Jacob had his dream, and which was therefore somewhat sacred to the minds of the children of Israel. R3386:1 In the southern part of the territory. R5732:3

Dan

- In the northern part of the territory. R5732:3

30

1 Kings 12:30 *And this thing became a sin: for the people went to worship before the one, even unto Dan.*

Became a sin

- Because it was contrary to the divine arrangement and led them gradually into idolatry. R3386:2, R5732:3

31

1 Kings 12:31 *And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.*

The sons of Levi

- Probably, though not so stated, the Levites refused in the establishment of these unauthorized religious services. Consequently many of them removed to the kingdom of Judah. R3386:3

33

1 Kings 12:33 *So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.*

And burnt incense

- Similarly the emperors of Rome took to themselves the priestly office that they might the more effectually bind the people to them. R3386:4

1 Kings 13

1

1 Kings 13:1 *And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.*

Stood by the altar

- Jeroboam seems to have appointed himself the chief priest of the new religious institution, for he offered the incense. R2325:6

2

1 Kings 13:2 *And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.*

Men's bones ... burnt

- Fulfilled in 2 Kings 23:16 and 2 Chron. 34:5. R3607:3

Shishak

- There has been discovered at Karnak, Egypt, a splendid structure erected by him. R3467:6*

1 Kings 14

26

1 Kings 14:26 *And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.*

He took away

- Commemorated by a sculpture at Karnak by Shishak, which includes a Jewish king among the 38 whom he had subdued. R3467:6*

1 Kings 16

23

1 Kings 16:23 *In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.*

Omri

- A great general, he succeeded Jeroboam on the throne. His dynasty was a successful one according to worldly standards but a failure from the divine standpoint. R4729:2

24

1 Kings 16:24 *And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.*

City which he built

- Omri strengthened his hold upon the people by the building of a new capital city, Samaria. R3399:2

25

1 Kings 16:25 *But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.*

Omri wrought evil

- Outranked Jeroboam as a misleader. Worldly wisdom suggested a still further departure from God. R4729:3

26

1 Kings 16:26 *For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.*

In his sin

- Introducing idolatry and licentious practices. R3399:2

Vanities

- Vain religious ceremonies, provocative of greater evils. R3399:2

28

1 Kings 16:28 *So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.*

Omri slept

- We are not to draw the inference that, as a wicked man, he went to eternal torment and that the nature of the torment is sleep. R4729:3, R3399:2

With his fathers

- The Grecian theory, that when people die they become more alive than ever, had not yet been introduced. R3399:2

29

1 Kings 16:29 *And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.*

And Ahab

- Typical of the Roman empire. B256; R234:3 Typified the civil government, symbolically called the "dragon" in Revelation. OV268; Dii; R4730:4 Ahab's name signified "like his father." Surely he was. His was a reign still more successful in unrighteousness. R4729:3

30

1 Kings 16:30 *And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.*

Did evil

- For 22 years he devoted himself to the further undermining of true religion and to the introduction of the worst forms of licentious, heathen idolatry. R4730:4, R4729:5

31

1 Kings 16:31 *And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.*

To wife Jezebel

- Typical of the apostate Church of Rome. R5629:1; B256 The improper marriage of Ahab and Jezebel, contrary to the Jewish Law, typified the marriage, or union, of church and state. R4730:4, R234:3 Typified a religious system. She was a desperate character, used to symbolize the great mystery of iniquity in the book of Revelation. (Rev. 2:20) R3399:4 In marrying her Ahab secured an able accomplice in evil. R3399:4 Her name signifies "chaste"; yet she used her great influence for the furtherance of unchastity in connection with the worship of Baal and Ashtoreth. R4729:5 The effect of the prosperity of Ahab and Jezebel was two-fold: degrading one class, while separating from itself another class—the true worshippers of God. So it is today. R4730:1

Ethbaal

- A priest of Baal who murdered his father, the king of Tyre, and then succeeded him. R3399:4

Served Baal

- Or Bel; type of the god of Babylon, the Pope. D40

32

1 Kings 16:32 *And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.*

An altar for Baal

- The ordained worship in the Temple was neglected and image worship established. Thus was the true Temple and priesthood counterfeited. Similarly, we have in nominal spiritual Israel a great counterfeit system. PD46/56; R3399:5

1 Kings 17

1

1 Kings 17:1 *And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

And Elijah

- Type of the true Church in the flesh—The Christ, Head and Body. B256; R5629:1, R5569:5, R5741:3, R5857:4; Q259:1

Said unto Ahab

- Worldly system, to which this professed nominal church of Christ is united. R5741:6 Type of the Roman empire. R3408:3; B256 He reproved King Ahab, Jezebel and the ten tribes. R4730:3 The king doubtless considered this a vain boast. R4731:2

God of Israel liveth

- Whom you seem to think is dead. R2326:1

Before whom I stand

- Whose representative I am. R3400:1 True prophets of God are not boastful; they speak merely as

divine mouthpieces. R5741:2

Not be dew nor rain

- A declaration of a divine judgment. R2326:1 Intended to be corrective. R5741:2 A drouth which was a retribution of punishment upon Israel. R4730:6 The 3 « year drouth and resulting famine of 1260 days were prophetic of the 1260 years from 539 AD to 1799 AD, when there was a famine in the world for the hearing of the word of the Lord (Amos 8:11, 12) under Papal domination. R5742:1, R5741:6, R5751:5, R234:6 The word for rain is that which refers to the principal rain, which comes in the fall of the year. R3400:2

3

1 Kings 17:3 *Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.*

And hide thyself

- Keep his whereabouts unknown to the king. R3400:2 Representing the flight of the true Church into a condition of isolation during the three and one-half symbolic "times" of Papal supremacy. B256

Brook Cherith

- On a mountainside, on the road leading from Jerusalem down to the Dead Sea, a lonely spot. R5741:2

4

1 Kings 17:4 *And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.*

Ravens to feed thee

- Our Heavenly Father was quite able to use the ravens in supplying the needs of his servant, and we are told, "He careth for you" (1 Pet. 5:7); "My God shall supply all your need." (Phil. 4:19) R3400:3, 4

5

1 Kings 17:5 *So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.*

Dwelt by the brook

- For about two years. R2326:2

6

1 Kings 17:6 *And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.*

Ravens

- Exhibit not only extraordinary intelligence, but sometimes also sympathy. R2326:2 The food for Elijah was probably stolen from the bazaars of Jerusalem or Jericho. R2326:3

Bread and flesh

- Typifying the Lord's care of the true Church during the time she was hiding from Papacy. B256

7

1 Kings 17:7 *And it came to pass after a while, that the brook dried up, because there had been no rain in the land.*

No rain in the land

- Typifying the lack of truth the living water, during the 3 « symbolic "times" of papal persecution. B256

9

1 Kings 17:9 *Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.*

Zarephath

- Outside the kingdom of Israel. R3400:5

A widow woman

- A godly Gentile who had respect to Jehovah. R3400:5, R2326:4

10

1 Kings 17:10 *So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.*

A little water

- The gift of water to the thirsty is regarded as a sacred duty. R2326:4 The streams of that vicinity, from the mountains of Lebanon, had evidently not completely dried up. R3400:5

12

1 Kings 17:12 *And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.*

An handful of meal

- Even so, small amounts of consecrated funds can greatly spread the gospel. R2549:5

Eat It, and die

- What she presumed would be her last meal. Your meal and oil may run low, but God knoweth it and will provide with spiritual blessings accompanying, if you will trust him. R2326:5, R2021:4

13

1 Kings 17:13 *And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.*

Fear not

- This was a severe test to the woman's faith and generosity. R4731:4

A little cake first

- If the woman had the faith necessary to obey she would be esteemed worthy of the Lord's assistance through the prophet. The Lord tests our faith, too. R2326:5, R3400:6

14

1 Kings 17:14 *For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.*

Barrel of meal

- Symbol of the bread of truth, of which our supply is continued from day to day. R2326:6

Neither shall ... oil fail

- You will increase your own store of spiritual food as you give it to others. CR302 Representing the holy Spirit, which helps to make the truth nourishing and profitable to us. R2326:6

15

1 Kings 17:15 *And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.*

She went and did

- She had faith enough to share her little remnant with him, resulting in a miracle. R5741:3 A lesson that, even in our extremities, we should exercise sympathy toward others. R4731:5 Is thy cruse of comfort failing? Rise and share it with another. R2326:6*

Did eat many days

- The Lord's people have great need to cultivate a large generosity, not only of thought, but of deed. R2326:4, R3400:6

22

1 Kings 17:22 *And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.*

And the soul

- Nephesh, being, life, existence. R366:6

And he revived

- Awakening, not resurrection, of the dead. R2618:2, R360:2; F704 Thus foreshadowing the Times of Restitution. (Isa. 25:6-9) R4758:5, R62:1*; HG336:1

1 Kings 18

1

1 Kings 18:1 *And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.*

Elijah

- Type of the true Church in the flesh—The Christ, Head and Body. B256; PD46/56

Third year

- Either the third of Elijah's sojourn at Zarephath, or after his original announcement to Ahab. R4740:1 The entire period of the drouth was 3 « years. (Luke 4:25; Jas. 5:17) R4740:2

Shew thyself

- Prefigured the coming out of the true Church of God from her wilderness hiding after the year 1799 AD. R5857:4

Unto Ahab

- Type of the Roman empire. B256 Representing the governments of earth. PD46/56

I will send rain

- Showing return of divine favor. A sufficiency of punishment had come upon Israel for their iniquities. R4740:2, 6

2

1 Kings 18:2 *And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.*

A sore famine

- Typifying the spiritual famine during the Dark Ages. B256; R5741:6 For 3 « years, typical of the "time, times, and a half,"—1260 years, of the famine "not of bread, nor of water, but of hearing the word of the Lord." (Amos 8:11) R5993:3 Typical of the period in which the true saints of God were hidden from the eyes of the world in a wilderness condition. R4741:2

3

1 Kings 18:3 *And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:*

Governor

- Royal superintendent, or prime minister. R4740:2

Now Obadiah

- Represents partially consecrated ones. R3401:5

Feared the LORD

- But must have failed to let his light shine properly, else he would not have been an acceptable servant in the house of Ahab. R3401:3 He was a true worshipper of the Lord, but timid. R3401:3 Such as are ashamed of the Lord will lose the great prize. R3401:5

4

1 Kings 18:4 *For it was so , when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)*

When Jezebel

- Typical of the apostate church of Rome. B256 Symbolizes the great mystery of iniquity. R3399:4; PD46/56

Cut off the prophets

- The first religious persecution on record. R2325:6

Hid them

- Evidently at the risk of his all. R4740:2

Fifty in a cave

- The experiences of God's prophets, for the most part, were far from enviable. A54

Fed them

- Josephus connects Obadiah's widow with the woman of 2 Kings 4:1-7 and her debt with the funds needed to feed the prophets. R3430:6

5

1 Kings 18:5 *And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.*

Horses and mules

- Apparently he was more solicitous for his beasts than for the poor of the people. R3401:2

6

1 Kings 18:6 *So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.*

Ahab went

- Probably with a good retinue of servants. R3401:2

12

1 Kings 18:12 *And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.*

He shall slay me

- He surmised that Elijah would in some manner disappear during his absence and that, in consequence, the king's anger would be against his servant. R3401:5, R4740:2

13

1 Kings 18:13 *Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?*

Slew the prophets

- See comments on 1 Kings 18:4.

LORD'S prophets

- The worthy servants of Mark 12:3-5. R1796:1

16

1 Kings 18:16 *So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.*

Ahab went to meet Elijah

- Prophetic of the great contest between Catholicism and Protestantism in the Reformation period. R5751:5

17

1 Kings 18:17 *And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?*

Ahab

- Type of worldly governments claiming to be Christ's kingdom. R5751:2, R389:2*

Elijah

- Type of the true Church of Christ in the flesh, this side the veil. R5751:3 Although the true Church is indeed represented symbolically by a woman, it is also represented sometimes by a man—when the picture includes the Lord Jesus Christ, the Head of the Church. R5751:3

Art thou he

- Implying that all the trouble was properly chargeable to Elijah. R3401:6 This is the worldly custom. R4740:3

That troubleth Israel

- The valiant for the truth have always been considered enemies by the nominal mass. R577:5, R234:6 We would trouble Israel by showing the Lord's people their transgressions. R234:6

18

1 Kings 18:18 *And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.*

Baalim

- Bel, type of the God of Babylon: the Pope. D40

19

1 Kings 18:19 *Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.*

Prophets of Baal

- So the priests and the religious representatives of a great church system have been the obedient servants of the great false institutions, pictured by Ahab and Jezebel. R5751:3

Jezebel

- A false Christian church system married to earthly governments. R5751:2, R389:2*

20

1 Kings 18:20 *So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.*

Mount Carmel

- About seventeen miles from the palace at Jezreel, an ideal place for such a spectacle. R3406:1

21

1 Kings 18:21 *And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.*

Elijah

- Here representing Jehovah. R3402:1, R4740:3

How long halt ye

- "Choose ye this day whom ye will serve." (Josh. 24:15) R2950:4, 6 "Today, if ye will hear his voice, harden not your hearts." (Heb 3:15) R2950:6 Coming to a positive decision is a great blessing, and a great help in the formation of character. R2950:4

Two opinions

- "Ye cannot serve God and Mammon." (Matt. 6:24) R2950:3 A contrast to the present dominant religious sentiment of compromise. D190

24

1 Kings 18:24 *And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.*

Your gods

- Infidelity in our day is calling upon many to worship the god of nature; and, through Higher Criticism and Evolution theories, the priests of error are misleading many. R3407:5

That answereth by fire

- Elijah challenged the priests of Baal to a public test as to which god could answer prayer. PD46/56

26

1 Kings 18:26 *And they took the bullock which was given them, and they dressed it , and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.*

Called on ... Baal

- Noted for being preeminently the sun god, the god of nature, fertility, etc. R3406:2 To accept the offering and vindicate his cause. PD46/56 If Baal were powerful enough to answer their prayers, then the people might understand that it was because Baal was offended with them that they had experienced the drouth. R2332:5

28

1 Kings 18:28 *And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.*

They cried aloud

- Yelling and cutting themselves, claiming they had committed sins, chastising themselves, that Baal be propitiated and answer them. R3406:3

31

1 Kings 18:31 *And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:*

The sons of Jacob

- Typifying the twelve apostles. B246

33

1 Kings 18:33 *And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.*

Barrels

- Earthen jars. R3406:3

Water

- From a never-failing spring which is to be found on the slope of Mt. Carmel. R3406:3

Pour it on

- No one could say that there was a secret smouldering of fire beneath. R4740:5; PD46/56

36

1 Kings 18:36 *And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.*

Came near, and said

- This prayer is beautiful in its simplicity, manifesting no boastful spirit. R3406:4

37

1 Kings 18:37 *Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.*

Hear me, O LORD

- Elijah prayed to God to vindicate his cause. PD46/56

Turned their heart

- Recalling them again by their experiences, and by these signs, to be thy people. R2332:6

38

1 Kings 18:38 *Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.*

Fire of the LORD fell

- The fire descended and consumed the sacrifice, licking up even the water in the trench. PD46/56

39

1 Kings 18:39 *And when all the people saw it , they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.*

All the people

- Representing the world. R5629:1

Fell on their faces

- A lesson for us is that the masses of Christendom are deceived today, as were the masses of Israel. By and by, when God shall open their eyes, every knee shall bow. R4740:5

The LORD

- Jehovah, He is God. PD46/56

40

1 Kings 18:40 *And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.*

Prophets of Baal

- Public teachers of idolatry. A55

And slew them there

- Representing the punishments visited upon the Papacy at the end of the three and one-half symbolic "times" (1260 literal years). B256 It is not a divine command to us today to put all false teachers to death. R4740:5 It is for us to slay and utterly expose the errors and follies which are deceiving the people. R3407:5, R4211:3* Foreshadowing the Second Death of all who work iniquity after full opportunity. R4740:6

41

1 Kings 18:41 *And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.*

There is a sound

- Might be understood better, "I hear from the Lord the message of an abundance of rain coming." R3407:1

Abundance of rain

- Typifying the millions of Bibles published and issued shortly after the end of 1799. B256 Showing a return of divine favor. R4740:6 Nearly all of our great Bible Societies were organized within fifteen years after 1799. R5752:5, R4211:3* A spiritual drouth ended in 1798. R5751:3 From 325 AD, when the Nicene creed was promulgated, there was practically no Bible study for 12 centuries until 1526, when the art of printing had become common and Tyndale had published his manuscript. It was 1799 before the Bible came into great prominence. R5752:1-5

42

1 Kings 18:42 *So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,*

Down upon the earth

- Elijah did not pray for rain until he understood that it was the Lord's due time for it to come. We are to pray for and confidently expect those things and only those things which the Lord has promised to give us. R3407:2-4

45

1 Kings 18:45 *And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.*

Great rain

- Representing the wide circulation of the Bible since 1799. R5857:4

46

1 Kings 18:46 *And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.*

Was on Elijah

- Enduing him with supernatural power. R3407:4

Ran before Ahab

- An act of courtesy, showing that he recognized Ahab as the king of the nation. R3407:4

1 Kings 19

1

1 Kings 19:1 *And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.*

And Ahab

- Type of the Roman empire. B256; R5629:1, R4741:1, R3408:2

Told Jezebel

- Type of the apostate church of Rome and of the so-called Protestant sects. B256; R5629:1, R3408:3 Herodias was an advanced type of her. R3408:2

All that Elijah

- Representing the true Church in the flesh. B256; R5629:1, R5857:4, R4741:1 John the Baptist was a type, corresponding to Elijah. R3408:2

Had done

- Jezebel viewed the matter, not as a combat between the Almighty and Baal, but as between her prophets and Elijah. R4741:1

2

1 Kings 19:2 *Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me , and more also, if I make not thy life as the life of one of them by to morrow about this time.*

Jezebel

- Representing the principles of Papacy in Protestantism. B256 Represents a form of godliness, great and boastful, and supported by earthly power. R5752:6

Sent a messenger

- So the gospel Church has been persecuted and compelled to flee by a woman who sat as "a queen" (Rev. 18:7) and is called "Jezebel." (Rev. 2:20) HG69:4 The great social and religious upheaval of a century did not alter the attitude of the church nominal and the world toward the true Church. The Reformation was partial only. R5752:6

Of one of them

- Declaring that he would be as dead as the priests of Baal within 24 hours. R3408:1 The queen did not persecute him, but threatened him. R5629:1

3

1 Kings 19:3 *And when he saw that , he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.*

Went for his life

- The message was a boast and threat designed to intimidate him and to cause him to flee, which it did. R3408:1 Antitypically, this implies a measure of fear and cowardice on the part of God's saintly people, and their becoming obscure for a time. R4741:4 The reformers of the 16th century fled the threats of the antitypical Jezebel, being caused to desert many prominent principles of righteousness for fear of the consequences. R2341:1 The complete separation of a class from the power of Jezebel in the interests of the new life, 1829 to 1846. R4211:3*

4

1 Kings 19:4 *But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.*

Into the wilderness

- Not for a specified time, however. R5629:1 In fulfillment, Protestant sects compel the saints again to flee into the wilderness condition. B256

O LORD

- Signifying his discouragement. R5629:4

Take away my life

- Why thus flee from death, and yet pray the Lord for death? An illustration of how some of strong faith amongst the Lord's people at times become discouraged, panic-stricken, fearful. R3408:5

5

1 Kings 19:5 *And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.*

Arise and eat

- God realized, better than did Elijah, the physical exhaustion experienced in the great work he had done. R2333:3 The "Miller Movement," with special food: the ransom, the return of the Lord, and an understanding of prophecy. R4211:3,6*

6

1 Kings 19:6 *And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.*

There was a cake

- A loaf of bread, somewhat like a pancake; symbol of the Church's spiritual food, the unleavened bread of life, Christ. R2333:5 The special message that is now feeding the people of God. R5629:4

A cruse of water

- Symbol of truth, the water of life. R2333:5

7

1 Kings 19:7 *And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.*

Angel of the LORD

- The Lord thus gave him a special message of comfort and food which lasted forty days, until he came to the mount of God—Horeb. R5752:3 The messenger whom the Lord has been using since 1874. R4211:6*

The second time

- Second awakening, 1874 to 1914. R4211:6*

Arise and eat

- However earnest and zealous the Lord's people may be, they need rest and food. R3408:6 Represents the special blessings and refreshments of the truth in the experiences of the Church. R3408:6

The journey

- The hope of our calling, to be joint-heirs with our Lord. R4211:6*

Too great for thee

- Unless strengthened by the special food provided. R4211:6*

8

1 Kings 19:8 *And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.*

That meat

- Present truth. R4212:1*

Forty days

- 1874 to 1914. R4212:1*

Unto Horeb

- Mt. Sinai, a type of the Kingdom of God. R3408:2, 6 Represents the Messianic Kingdom. R5629:4, R5752:6, R4212:1* Elijah's reaching Mt. Horeb typifies the Church at the incipient establishment of the Kingdom in 1878. R3408:6 Coming of Elijah to it shows that the Church will be in and under the Kingdom administration while still in the flesh, although the last members will not fully participate in the Kingdom honors and blessings. R5752:6

9

1 Kings 19:9 *And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?*

He came thither

- Chronologically Messiah's Kingdom began its operation in the world in 1878 while the last members of the Church are still in the flesh. R5753:1

Unto a cave

- The cave of Moses. R3414:1

Lodged there

- No special aim or purpose before his mind. R2333:5

What doest thou

- It may be asked, What are we doing for the Lord and for his cause? R2334:1

Here

- Not in a place to do anything. R2334:1

10

1 Kings 19:10 *And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

I only, am left

- As Elijah was discouraged, so it has been with the Church. There was much discouragement felt until the Lord began to make clear the divine plan. R5753:5, R3414:2

They seek my life

- The experiences of God's prophets, for the most part, were far from enviable. A54

11

1 Kings 19:11 *And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:*

Stand upon the mount

- The final overthrow of present institutions will not take place until the Elijah class has reached the mount of God—actually changed. R4212:4*

Before the LORD

- The Lord gave him illustrations of different ways of accomplishing results. We need, and are getting, such a lesson. R3414:2,3 To us he makes clear the divine plan by which Messiah's Kingdom will be inaugurated. R5753:5, R2333:5

And strong wind

- Not the Lord's manifestation of himself, but merely an illustration of power. R4741:4, R3414:2 Winds of strife, symbol of wars. R5753:1, R2334:4 Windy strife of words, not the voice of God, but the voice of humanity. R4741:4, R2333:6 Quite probably they are already (1904) being let loose. R3414:3 Represents the present (1915) war. R5629:4, R5753:1

Rent the mountains

- Mountains represent kingdoms; a great weakening of the nations, governments of the earth, by wars; and increased knowledge and discontent among the people. A318; SM795; R5601:2, R5629:4

Not In the wind

- God's Kingdom will not follow the epoch of war. R2334:4

An earthquake

- Symbolically represents a social revolution. R5629:4; SM795; R5753:2, R2334:4, R3414:3, R5649:5, R5601:2; A336, D528 The earthquake of Rev. 16:18. R3414:3, R2334:5 When the kings and captains of industry, finance and politics will, in self-defense, exalt the power of religious leaders. R5601:3 Another power by which, ultimately, the present order of things will give way before the Kingdom of God's dear Son. R4741:4 This will not come as soon as the war begins, but the war might continue while the earthquake is on. R5629:4, R5753:2

Not in the earthquake

- Revolutionary experiences will not be sufficient to prepare men to hear the voice of God. R2334:4 In none of these great experiences coming to the world will God be manifest. They will all be merely to

fit and prepare man for the voice of Eden. R5753:2, R2334:4

12

1 Kings 19:12 *And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.*

A fire

- Anarchy, symbolically represented by St. Peter as consuming the ecclesiastical heavens and the social, financial and political earth. (2 Pet. 3:10-13) R5753:2, R3414:3 The great time of trouble (Dan. 12:1) is prefigured also by a tidal wave, a whirlwind and the loosing of the four winds. R5863:6 Celestial fire, lightning, symbol of anarchy, consuming and destroying the present order of things. R2334:4, R5753:2, R5567:4, R5601:2, R5629:4, R5649:5, R2333:6 The third great phase of the calamity. SM795 Anarchy—Armageddon experiences. I think the Church will be gone before the Armageddon experience, but cannot be sure. Q617:4

Not In the fire

- The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. R4741:5

After the fire

- These calamities having completely exhausted and humbled mankind. R2334:5, R5649:5

A still small voice

- The voice of truth, love, wisdom. R3414:3 The voice of God, the divine power, which will bring the blessings to the world. R5629:4, R5601:2 The "pure language" (Zeph. 3:9) or pure message of God's Word. R3414:5 Corresponding to the "Be still" of Psa. 46:10. R3414:6, R2334:5 Not by earthly might nor by earthly power will the Lord establish his rule. R3414:6 The King will take his great power with the result that the fires of anarchy will be extinguished. SM795 Which Luther's translation renders, "The voice of Eden." God was in the voice—it really and truly represented him. R5752:3 "It shall come to pass that every soul that will not hear that prophet shall be destroyed from amongst the people." (Acts 3:23) R2334:5 Elijah had expected his reformation to go forward like a windstorm, or an earthquake or lightning; and when it did not, he fled. Now he was to understand that it would be more secret and quiet in the hearts of men, before giving outward manifestation. R2340:3,6 The voice of God's Word speaking to his people today. R4741:5

13

1 Kings 19:13 *And it was so , when Elijah heard it , that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?*

Went out

- The type here changes to teach lessons of our present privileges and responsibilities. R4212:4*

16

1 Kings 19:16 *And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.*

And Elisha

- Probably a type of the Great Company until he re-crossed Jordan. Q260:3; R3416:4, R4758:2, R5771:6 A class that will come into deep sympathy with the Elijah class, and follow the Lord's leading with it, yet a class that will not expect to be glorified. B265 We have no positive proof in the Scriptures that he was a type at all. Q259:2; R3429:2

Prophet in thy room

- To prepare and instruct Elisha, representing those who shall succeed the overcomers as the Lord's mouthpiece on the earth. R557:6

18

1 Kings 19:18 *Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*

7,000 in Israel

- Similarly there are thousands in the nominal system who are not in sympathy with the errors they are taught, but are confused and blinded. R3415:1 Similarly today there are two classes in spiritual Israel: one class is in the wilderness condition; another, a larger class, is still more or less associated with, and bound up in, Babylon. R4741:5 The "Little Flock" may be rather difficult to discern. We are to look for them everywhere—in all denominations, and outside all. SM702

Unto Baal

- The Papal "Beast" and the Protestant "Image." (Rev. 13) R290:6

Hath not kissed him

- Which was the custom. R3415:1

19

1 Kings 19:19 *So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.*

Elisha

- Signifying, "God is deliverer." R3428:3

With twelve yoke

- Indicating that he was the son of a wealthy Israelite. R3428:3

21

1 Kings 19:21 *And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.*

Ministered unto him

- For more than 10 years. R3428:3

1 Kings 20

1

1 Kings 20:1 *And Benhadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.*

Ben-hadad the king

- Overlord of Syria, who had under him 32 kings. R4758:3

4

1 Kings 20:4 *And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.*

King of Israel answered

- Recognizing the greatness of Syria's army and his unpreparedness for resisting. R4758:3

11

1 Kings 20:11 *And the king of Israel answered and said, Tell him , Let not him that girdeth on his harness boast himself as he that putteth it off.*

Let not him

- The test of endurance is one of the severest to which the elect Church is subjected. R1656:1

Boast himself

- Applicable, not only to every new recruit in the Lord's army, but similarly to all who have not yet finished the good fight of faith. R1656:1

Putteth it off

- We are forewarned of the great necessity of the whole armor of God. R1656:2 To put on the robes of glory in the first resurrection. R3125:2

13

1 Kings 20:13 *And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.*

That I am the LORD

- God would demonstrate his power by protecting his covenant people, reviving their faith and loyalty. R4758:6

16

1 Kings 20:16 *And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.*

Thirty and two kings

- Benhadad and his host would correspond to Satan and his various hosts of unrighteousness. R4759:1 May represent various trusts, political grafters, various preying vices. R4759:1

32

1 Kings 20:32 *So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.*

Let me

- Nephesh, soul, sentient being. E334

35

1 Kings 20:35 *And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.*

Of the prophets

- Gatherings of young men desirous of studying the Law and appreciating the divine will. R3415:1

Give the inheritance

- Jewish Law forbade the selling of family inheritances; but he could have given a lease for a time to the king's pleasement. R5770:6, R4741:3

1 Kings 21

4

1 Kings 21:4 *And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.*

And Ahab

- Type of the Roman empire. B256; R3408:3

5

1 Kings 21:5 *But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?*

But Jezebel

- Type of the apostate church of Rome and her false spirit in Protestant sects. R5629:1; B256

6

1 Kings 21:6 *And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.*

Give me thy vineyard

- The crime of covetousness is now not only general and common, but almost approved as proper. It seems to be generally practiced. R2340:1

8

1 Kings 21:8 *So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.*

With his seal

- The emblem of authority. R360:4*

Unto the elders

- Ahab's covetousness was of the most approved kind, in that it sought to act through others, and stoned Naboth by proxy. R2340:3

9

1 Kings 21:9 *And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:*

Proclaim a fast

- To make a mockery of religion. R4741:5 Seemingly in honor of God's laws and his justice. R5771:2

Set Naboth on high

- Religion has often been injured by being made the tool of hypocrisy and covetousness. R2340:4, R4741:6

11

1 Kings 21:11 *And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.*

Even the elders

- It is doubtful whether our disgust should be greater with the queen who instigated the evil, or with the elders who so supinely became the tool to accomplish it. R2339:6

12

1 Kings 21:12 *They proclaimed a fast, and set Naboth on high among the people.*

Set Naboth on high

- Covetousness sometimes strikes the dagger of scandal under professions of love and esteem, or of pity and sympathy. R2340:2

13

1 Kings 21:13 *And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme*

God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Naboth did blaspheme

- Sometimes covetousness has the hypocritical mask of duty, religion and fidelity to God. R2340:2

And stoned him

- Jewish Law provided that any blasphemy against God's name should be punished by stoning. R5771:1, R4741:6

That he died

- Wars of commercialism show a spirit of willingness to kill our neighbors in order to enlarge our own properties. R5853:2, R4741:6 Sharp, competitive business practices are covetousness of the same kind. R4741:6

16

1 Kings 21:16 *And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.*

To take possession

- Thus he fully endorsed the conduct of Jezebel. R2340:3 As though he did not recognize that there is a God of justice to whom he must ultimately account. R4742:4

17

1 Kings 21:17 *And the word of the LORD came to Elijah the Tishbite, saying,*

Came to Elijah

- Type of the true Church in the flesh. B256; R5629:1

19

1 Kings 21:19 *And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.*

Thou shalt speak

- So it is our place to speak the word of God that the antitypical Ahab shall be slain. R235:5

Dogs lick thy blood

- This prophecy was fulfilled to the letter very shortly after. R4742:4

20

1 Kings 21:20 *And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee : because thou hast sold thyself to work evil in the sight of the LORD.*

Ahab

- The Roman empire. R235:5

Hast thou found me

- Inclined to ignore the Lord and to think merely of the prophet. R4742:4

Sold thyself

- If God denounced Ahab, what would the Lord's verdict be on some of the customs of our day? R4742:1 Covetousness is one of the most crying evils of our day. R4742:4

21

1 Kings 21:21 *Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,*

Thy posterity

- Empires succeeding the Roman. R235:5

23

1 Kings 21:23 *And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.*

The dogs

- The degraded. R235:5

Eat Jezebel

- The church and world united system shall be cast down and consumed. R235:5

29

1 Kings 21:29 *Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.*

Because he humbleth himself

- On account of this degree of repentance. R2340:5

In his son's days

- A mark of God's patience and forbearance. R2340:6

1 Kings 22

22

1 Kings 22:22 *And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him , and prevail also: go forth, and do so.*

A lying spirit

- One of the fallen angels. R2173:4, R2171:3

24

1 Kings 22:24 *But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?*

Micaiah

- One of the worthy servants of Mark 12:3-5. R1796:1

40

1 Kings 22:40 *So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.*

Slept with his fathers

- Death is a condition of rest, quiet, or peaceful unconsciousness. R5605:4, R5059:6, R4794:2

41

1 Kings 22:41 *And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.*

In the fourth year

- The total years of the reigns of Asa, Jehoshaphat and Jehoram of Judah agree with the total of Ahab, Ahaziah and Jehoram of Israel; though the details do not show the closest harmony. R4601:5*

2 Kings

2 Kings 2

1

2 Kings 2:1 *And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.*

When the LORD

- Elijah had a specially protected life; he was wholly under divine control; true also of the antitypical Elijah class. R3415:3

Would take up

- A parallel to the taking away of the last members of Christ. R5845:2

Elijah

- Type of the true Church in the flesh. B256; R557:3, R4757:2, R5771:3; Q305:2 John the Baptist, as the forerunner of Jesus in the flesh, typified the greater Elijah. R4757:3; B250; R557:1

Into heaven

- Into the air; "No man hath ascended up to heaven." (John 3:13) R3378:4, R558:5, R3417:4, R5772:3, R4757:1; Q259:4

By a whirlwind

- Uniformly used in the Scriptures to represent great confusion and strife. R4757:6 A symbol of trouble; fiery trials. B260; R5773:1, 4, R2341:6 Severe persecutions, ecclesiastical commotions. R3417:2,3 Anarchy. R5845:6, R5867:4

Elijah went

- His closing experiences parallel the closing experiences of the last members of the Christ Body in the flesh. R5845:1; B255, B256; R557:2, 3

With Elisha

- Possibly a picture of the Great Company. R5771:6, R4757:5, R3429:2, R3417:1, R1132:1, R558:2 He may typify two classes: those who now are associated with the Elijah class, and those in whose charge will be the dispensing of restitution blessings. R5780:1, R3429:2,3, R3417:2; Q260:3, Q305:2 We may not be quite so sure that Elisha represented a secondary class of God's people, a great company. R5771:6, R4757:5, R4758:2; Q260:3, Q259:2

Gilgal

- Gilgal means "rolling away the reproach." (Josh. 5:9) HG70:1 Elijah's movements from leaving Gilgal to crossing Jordan have their exact parallels under the midnight cry movement. HG69:6 Site of a "school of the prophets." R3416:1 Would seem to represent the beginning of the harvest time—October, 1874. R5772:4, R5845:2

2

2 Kings 2:2 *And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.*

Tarry here

- The stopping places foreshadowed various points in the time proofs where it was thought that the translation of the saints might be due. R558:1 Implying that Elisha was discouraged and had lost faith in the journey; but they went on. R5772:4 Representing the trials and difficulties in the pathway of the Church, a sifting or separating work. R4757:5, R558:1; Q305:2; R1132:3 October 1874 (Gilgal) was looked forward to as the possible time when the Church would be completed. Some measure of disappointment was felt when expectations were not realized. R5772:5

Beth-el

- Where Jacob's ladder stood, receiving its name in consequence of that vision. HG70:2 The Spring of 1878 corresponded to Bethel, a parallel to the Lord's assuming his kingly office in the end of the Jewish age. R5772:5, R5845:2

I will not leave thee

- He understood that the degree of his blessing would depend upon the closeness of his company with Elijah. R2341:4 A blessing came to all those who received their disappointment in the proper spirit and went on. R5772:5 If Elisha typifies the Great Company this would prove no outward separation between the Church and the Great Company. Q305:2 Those who are sifted out by the way will be neither of the Elijah nor of the Elisha classes. R2431:4 Elisha represents a persevering and faithful company. R558:1

3

2 Kings 2:3 *And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it ; hold ye your peace.*

Sons of the prophets

- Schools of the prophets, gatherings of young men desirous of studying the Law and appreciating the divine will. R3415:1, R3416:1, R2341:1 Apparently these schools were started in the time of Samuel as "summer schools," not a monastic order. R3430:3 If types, they would seem to represent a third class, acquainted with Elijah and Elisha, yet not particularly associated with them. R5772:1; Q666:2,4 The theologians of that day. B266 Now, as then, some come together as schools for the study of prophecy; and now, as then, these schools are on the increase. R2341:2

That were at Beth-el

- Exercising a wholesome influence for righteousness and the worship of God, the operation of the "still small voice." (1 Kings 19:12) R2341:1

Said unto him

- In confidential whispers. R3416:2

4

2 Kings 2:4 *And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.*

Tarry here

- See comments on 2 Kings 2:2. Although not promises, it was not unreasonable to think of the Scripturally-marked date of Spring, 1878 as the time for the Church's glorification. R5772:5

Came to Jericho

- Which means "his month," or "moon." HG70:2 Corresponded to 1881, parallel to the door being opened to the Gentiles. R5772:5, R5845:2

6

2 Kings 2:6 *And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.*

Tarry, I pray thee

- See comments on 2 Kings 2:2. We assumed that 1881 might mean a change of dispensation and the glorification of the Church; but we were mistaken and went on. R5772:5

Sent me to Jordan

- Which is judgment . HG70:4 The word Jordan has the significance of "judged down"; thus would seem to represent the peoples of earth, judged by the truth. R5846:2 To the Royal Priesthood, Jordan

represents consecration unto death. R3087:1 Corresponding to October 1914, the close of the Times of the Gentiles. R5772:5, R5845:2

7

2 Kings 2:7 *And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.*

Fifty ... sons of the prophets

- While refraining from following, they were deeply interested, and witnessed what transpired. R3416:3

They two stood by Jordan

- At very nearly the same point the Lord wrought through Joshua the miraculous crossing of the Israelites. The steep hillside beyond Jordan was quite possibly Mt. Nebo, where Moses died. (Deut. 32:49, 50) R3416:3, R3429:2 So the Lord's people have been standing for some time since 1914. R5845:3; Q387:2

8

2 Kings 2:8 *And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.*

Elijah took his mantle

- An outward indication, or sign, of God's power with Elijah; representing God's power and blessing with the Church. R5846:4, R5950:2; Q387:2

Wrapped it together

- Concentration of forces for the smiting. R5950:2 Evidently referring to some special power given to the Elijah class. Q387:2 It may mean a great deal of money. Q387:2

And smote the waters

- In Bible symbolic language, water represents both truth and peoples. R5846:2 Pictures a mighty work yet to be accomplished, and apparently in the very near future. R5950:2 As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it. R5988:4 The Church will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters, peoples, who will be judged by the truth. R5846:2,4 The smiting will probably affect the whole civilized world. Q387:2 Apparently the consuming of the tares will correspond very closely with the division of Jordan. The smiting will reveal the truth in respect to what is the real Church of Christ and what are imitations. R5951:4

They were divided

- People are to be separated from people, the truth being received by some and rejected by others. R5846:2, R5950:2 The division of the waters may require either years or months. R5888:4

9

2 Kings 2:9 *And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.*

Elisha

- See comments on 2 Kings 2:1.

I pray thee

- Elisha's special desire, above all things, was to have a large measure of the spirit of the Lord. R2431:5

A double portion

- Not twice as much as Elijah possessed, but twice as much as given to any other. R3416:4, R3428:6 The portion of the first-born. R4771:1

Of thy spirit

- Energy, force, power to teach. R558:2 An extra share of his spirit of consecration and power. R1132:4

10

2 Kings 2:10 *And he said, Thou hast asked a hard thing: nevertheless , if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so .*

A hard thing

- It will be a very difficult matter, even for those expecting the event, to recognize the change of the Elijah class. R558:2

If thou see me

- If you continue steadfast and follow on, and are not separated by the trials by the way. Q305:2; R5772:6, R3417:2, R2341:5 Only in proportion as they discern the completion of the Elijah class will they become recipients of a large measure of Elijah's spirit and zeal. R3416:5 Only such as recognize the change of the Elijah class can fill the teaching position. R558:3

When I am taken

- To some the thought of being taken away from the present life suddenly, violently, in fiery troubles, would be a terrible prospect; not so for the Elijah class. R5773:4

It shall be so

- After the Elijah class has been glorified, the Elisha class will be energized by the change of dispensation and evidences of the fulfilling of the divine plan, to be practically as devoted and zealous as the Elijah class. R3416:6

11

2 Kings 2:11 *And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.*

They still went on

- Not that they are necessarily personally acquainted in the antitype, but they walk the same road. R1132:2 Not disconcerted, Bible Students, since 1914, are going on, not headed for any particular date, even as Elijah was not directed to go to any other place. R5772:6

And talked

- In sympathy and interest, friendship profitable and encouraging to both. R1132:3

A chariot

- The Elijah class caught up in power and great glory; the spiritual exaltation of the Church. B254; R968:5, R2341:5, R5845:5, R2341:5; B260 A figure of victory and glorious escape from the whirlwind of trouble. B260 Ours is the real deliverance by chariots of victory and divine power from death. R3429:1

Of fire

- May signify that the last members of the Church will be separated under very trying circumstances, fiery trials, persecutions, violence. R2341:5, R3417:2, R5569:5, R5772:6, R5845:5, R5950:2; Q259:4

Horses of fire

- Spiritual doctrines. R1132:6

And parted them both

- Separating the Elijah and the Elisha classes, the Little Flock and the Great Company. R5845:3, R5950:2, R4757:6, R5773:1 Already (1889) the fiery chariot begins to separate the classes. R1132:2

Elijah went up

- The close of the Church's career in the flesh will come suddenly, abruptly. R4757:6 We expect that the Church, the antitypical Elijah, will all have passed beyond the veil before the anarchy predicted in the Bible. R5794:5 The transfiguration of Elijah was a picture, or vision, of the change of the Church

at the end of this age. Q259:4

By a whirlwind

- See comments on 2 Kings 2:1. Many of the Lord's people will be taken from the present life in some anarchistic movement. R5845:6, R5773:1, R5950:3, R5867:4, R2341:6; Q259:4 Fierce trouble, agitating the heavens or ecclesiastical powers. R3417:3 And not by the chariots. R3417:2, R1132:4 Further trouble to the chariot experience. R5773:1

Into heaven

- No doubt buried somewhere by the Lord, as Moses was buried secretly. R2342:4 Possibly to some other world, to return in due time to impress certain lessons on mankind. R3417:4 If still alive, still under the death sentence, not escaped from the bondage of corruption. R3417:5 See comments on 2 Kings 2:1.

12

2 Kings 2:12 *And Elisha saw it , and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.*

Elisha

- See comments on 2 Kings 2:1.

Saw it

- Holding back from the persecution, but not drawing back to sin, or to a repudiation of the Lord. R5950:3

Rent them in two pieces

- An act, in that day, symbolic of grief, sorrow and mourning. R3429:2

13

2 Kings 2:13 *He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;*

He took up also

- Representing that Elisha had become Elijah's successor, to receive a special blessing of the Elijah spirit. R5771:6; B265 Continuing for a while the work that Elijah had been doing. R3416:6, R5771:6

The mantle

- The power and spirit of fuller consecration. R1132:5 Elijah's mantle of power and authority as the Lord's representative (See 2 Kings 2:8). R5780:1; Q260:3, Q305:2 The receiving by Elisha of power seems to correspond to the "foolish virgins" getting their oil. (Matt. 25) R3416:6

Elijah

- See comments on 2 Kings 2:1.

14

2 Kings 2:14 *And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.*

Smote the waters

- The Elisha class passes through death in much the same way as the Elijah class does. Q260:3, Q305:2; R3417:1

Where is the LORD God of Elijah?

- That is to say, Is not the Lord God of Elijah with me? Showing faith that the same power of God exercised through Elijah would be exercised through him. R2341:6

Elisha

- Our thought is that he typified two classes: first that he typified those associated with the Elijah class

(the Great Company); and that after the taking of Elijah and re-crossing the Jordan (picturing the death of the Great Company) he became a type of those associated with the dispensing of restitution blessings (the Ancient Worthies). R5780:1, R4758:2; Q305:2; R3429:3, R3417:1; Q260:3

15

2 Kings 2:15 *And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.*

Sons of the prophets

- See comments on 2 Kings 2:3.

Doth rest on Elisha

- See comments on 2 Kings 2:1. The meaning of the name Elisha is "mighty deliverer," and the career of Elisha was one of restitution work. B266

16

2 Kings 2:16 *And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.*

Seek thy master

- Illustrating how the world will be as ignorant of the glorification of the true Church as they were of the glorification of its head at the commencement of the age. R558:3

17

2 Kings 2:17 *And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.*

And they sought

- Certain classes of Christian people may doubt that the Church has really gone to glory, but afterwards they are thoroughly convinced. R5772:1, R3429:4

Three days

- May be symbolic, representing three years. R5772:1, R3429:4

18

2 Kings 2:18 *And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?*

Tarried at Jericho

- The word "Jericho" signifies "His moon" or "month." There is a hint in this that Jericho typifies fleshly Israel, which will be the first to recognize the Elisha class, the Ancient Worthies. R3429:5

19

2 Kings 2:19 *And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.*

The water is naught

- Brackish, representing impure doctrines. R5780:2; B266; R4758:4

20

2 Kings 2:20 *And he said, Bring me a new cruse, and put salt therein. And they brought it to him.*

A new cruse

- Representing the new institutions, new conditions, new views of the Jews respecting Christ and the glorified spiritual Israel. R3429:6

Put salt therein

- "Ye are the salt of the earth." (Matt. 5:13) R3429:6

21

2 Kings 2:21 *And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land .*

Unto the spring

- Representing the Word of God. B266 Representing the Law. R3429:5

Of the waters

- Representing the waters of truth, now brackish with error. B266, R4758:4, R5780:2, R2345:3

And cast the salt

- The purifying property of salt is here referred to. R2099:2 "Ye are the salt of the earth." (Matt. 5:13) It will be in and through the glorified salt of the earth that the blessing will come, the streams of truth for human refreshment. R5780:2, R4758:4 The Law was in itself just, perfect, good, yet it lacked something necessary to make it a blessing to Israel—the work of Christ fulfilling the Law and removing its condemnation. R3429:5

Healed these waters

- Cleansing from untruth and error, by the glorified Church, through the Ancient Worthies, to the world, through the Jews. This is also what St. Paul calls to our attention in Rom. 11:25-33. R4758:4, R5780:2

23

2 Kings 2:23 *And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.*

Little children

- Not babies, but young hoodlums, from 10 to 20 years of age. R4758:2, R5780:2, R3429:6

Out of the city

- Indicating that amongst natural Israel will be some who will not appreciate the healing work done by the Elisha class. R3429:6 These will disregard the instructions of the earthly representatives of the Kingdom. R3429:6

Go up

- Your master, Elijah, went up to heaven in a whirlwind. Why do not you go also? R4758:1

Thou bald head

- You are a bald head, or one who has lost his master. R4758:1 A particularly opprobrious epithet in those days. R3429:6 Failing to render a proper appreciation of the dignity of the office of the Ancient Worthies as chosen agents of the heavenly Kingdom. R3430:1

24

2 Kings 2:24 *And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.*

Cursed

- Declared them "evil in the name of Jehovah" (Young's translation). R3429:6 He did not swear at them, but denounced their conduct as wrong and declared that it would have a punishment. R5780:2, R4758:1

And tare

- Tore them, wounded them; there is no suggestion that the bears ate them or killed them. R5780:2, R4758:2 "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

(Isa. 26:9) R5780:3, R3430:1 So there will be judgments in the world during the Millennium; punishments for every wrong course, rewards for every right deed. R5780:3, R3429:6, R4758:5

2 Kings 4

1

2 Kings 4:1 *Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.*

A certain woman

- Josephus claims that this woman was the widow of Obadiah. R3430:6

Of the wives

- Indicating that the school of the prophets was not a monastic order. R3430:3

Sons of the prophets

- See comments on 2 Kings 2:3.

Unto Elisha

- Her cry to the prophet of the Lord was a cry to the Lord himself. R3431:3

Fear the LORD

- That is, he reverenced, worshipped and sought to serve the Lord. R3430:6

To be bondmen

- According to the terms of the law her sons must serve the creditor until the debt was paid or until the Jubilee year. R2345:3 Represents how the whole world of Adam's family was sold under sin and obligated to pay the wages of sin, death. R3430:3

2

2 Kings 4:2 *And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.*

Elisha

- Elisha may also typify the Ancient Worthies (See 2 Kings 2:14). R5780:1, R4758:2; B265; R3417:2

What shall I do

- Showing the Lord's willingness to help us to pay our honest debts; and our responsibility to pay them. R2345:5

What hast thou

- During the Millennium the Lord will bless what people may have according to their faith. R5780:4 We should look to see what we have in our possession. R5419:3, R5780:4 God can use our humblest talent to his praise. R5419:2

Hath not any thing

- The woman did not appeal for divine aid until she was in extremities, and neither should we. R3431:3

A pot of oil

- God is pleased to bless the use of things which we have rather than to send us other things. R2345:5 Olive oil was used for light, cooking, and as butter in those days; a household necessity and an article of ready sale. R3431:2 The Lord used what she had on hand. R5419:4 Olive oil is used in the Scriptures as a symbol of the holy Spirit. R3431:4

3

2 Kings 4:3 *Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.*

Even empty vessels

- It is for us to see that we are emptied vessels; empty that he may fill us with his Spirit. R3431:5

Borrow not a few

- Her faith was tested and developed by the prophet's requirement that she and her sons should cooperate in the borrowing of vessels. R3431:4, R2345:5 The fact that she was able to borrow from her neighbors implies a good reputation. R3431:2

5

2 Kings 4:5 *So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.*

She poured out

- Reminding us that during the Millennial age his Spirit shall be poured upon all flesh. (Joel 2:28) R3431:4, R558:4 A beautiful picture of restitution blessings. R4758:5, R2345:5 Thus, as we acknowledge divine mercies and render thanks, the blessing is only increased. F687

6

2 Kings 4:6 *And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.*

The vessels were full

- Illustrating the blessed rewards of faith that the Lord will grant during the Millennium. R5780:4 Representing how the antitypical Elisha will help the poor to secure the oil of joy for the spirit of heaviness in the Millennium. B266 Every vessel fitted for its reception shall be filled with the Spirit to its full. R3431:4, R558:4

7

2 Kings 4:7 *Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.*

Pay thy debt

- Justice was not to be violated. R5780:4, R2345:5

8

2 Kings 4:8 *And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.*

A great woman

- Evidently widely known as a good and wise woman, and probably possessed of a large estate. R3431:3, R2345:6 The kind of greatness, too, which recognizes goodness and reverences the Lord and those who are his. R2345:6

9

2 Kings 4:9 *And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.*

Unto her husband

- Manifesting a commendable wifely deference to his wishes. R2346:1

10

2 Kings 4:10 *Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.*

A little chamber

- Every home, if possible, should have such a guest chamber for the Lord's servants. R2346:1, R3432:1 Present day arrangements for public hotels are calculated to hinder the development of the spirit of hospitality. R3432:1

13

2 Kings 4:13 *And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.*

What is to be done

- Those who accept the favors of others and lack the desire to do as much in return are lacking the Lord's spirit. R2346:2

17

2 Kings 4:17 *And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.*

The woman conceived

- The miraculous interposition of divine power quickening the dormant and inoperative forces. R560:6*

22

2 Kings 4:22 *And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.*

To the man of God

- Her faith in the prophet corresponds very well to our faith in the Lord Jesus. R3432:4

26

2 Kings 4:26 *Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.*

It is well

- Avoiding the questions of Elisha's servant. R3432:3 An answer of faith having full confidence in the power of God, through the prophet, to awaken her son from the dead. R2346:2

27

2 Kings 4:27 *And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.*

Hid it from me

- It was not by any power that the prophet himself possessed that he had any special knowledge, but by revelations from the Lord. R2349:6

29

2 Kings 4:29 *Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.*

Take my staff

- Much after the same style that the Apostle Paul sent napkins and handkerchiefs to the sick. R3432:3

30

2 Kings 4:30 *And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.*

I will not leave thee

- Possibly realizing that the servant was not such a man as his master. R3432:3

35

2 Kings 4:35 *Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.*

Then he returned

- The Lord is pleased to exercise his power, either slowly or quickly, according to circumstances and conditions. R2346:5

Walked ... to and fro

- Apparently the prophet was perplexed by this case. R2346:4

Child opened his eyes

- This restoration of life was a foreshadowing of the great Times of Restitution. HG336:1 Picturing coming restitution work of the Millennium, when all the sleeping dead will be awakened. R5781:2; B266; R4758:5 Was merely awakened, not "resurrected," not "raised to life again." F703, F704; R2346:5

38

2 Kings 4:38 *And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.*

There was a dearth

- Representing a lack of spiritual food. B266

Sons of the prophets

- Representing theologians. B266; R558:4. See comments on 2 Kings 2:3.

40

2 Kings 4:40 *So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof .*

Death in the pot

- Deadly doctrines, error and superstition, combined with Satan's great falsehood. R4758:4, R558:4 This will be effectually offset by the blessings of the Lord through his glorified Kingdom. R4758:4

41

2 Kings 4:41 *But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.*

That they may eat

- May represent a healing of the food of theologians by the putting of an antidote into their poisonous mess. R558:4

44

2 Kings 4:44 *So he set it before them, and they did eat, and left thereof , according to the word of the LORD.*

And they did eat

- Representing that spiritual food shall be made wholesome and plentiful. B266; R558:4

2 Kings 5

1

2 Kings 5:1 *Now Naaman, captain of the host of the king of Syria, was a great man with his master, and*

honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

The LORD had given

- Naaman's victory is credited to Jehovah, who did interfere with the affairs of outside nations to some extent. R3438:2

Deliverance unto Syria

- To Syria and Israel, in combination against Shalmaneser II. R3438:2

He was a leper

- Leprosy corresponds to sin: it is incurable, loathsome, contagious, destructive, painless. R4769:1, R3439:3, R2347:2 A figure of sin, incurable, except by divine miracle. R5780:4

3

2 Kings 5:3 *And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.*

She said unto her mistress

- So all those who know of a divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies. R4769:1

Leprosy

- See comments on 2 Kings 5:1.

7

2 Kings 5:7 *And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.*

Rent his clothes

- In indication of his great distress. R5780:5, R3438:6, R2347:1

Am I God

- The king of Israel was an idolater. He probably had no dealings with, and scarcely any knowledge of, Elisha. R3438:6

Leprosy

- See comments on 2 Kings 5:1.

10

2 Kings 5:10 *And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.*

And Elisha

- See comments on 2 Kings 2:14.

Sent a messenger

- We feel sure that it would not be the Lord's will that we as his followers should duplicate or copy Elisha's manner, but should render honor to those to whom honor is due. R3439:1 Elisha's course declared, "I am greater than you, because while you are the servant of the king of Syria, I am a servant of the King of kings." R3439:2

Wash in Jordan

- See comments on 2 Kings 2:6. The antitypical Jordan, "the fountain filled with blood, drawn from Immanuel's veins." R2347:6, R4769:1

Seven times

- A complete cleansing, washing. R4769:1, R3439:4, R2347:6 Our belief, obedience and baptism unto death must be perfect or complete, otherwise there is no remission of sins. R3439:4 Signifying that half-hearted consecration and obedience are not what the Lord is pleased to honor and bless. R3439:5

11

2 Kings 5:11 *But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.*

But Naaman was wroth

- He expected great consideration for his rank. R4768:6, R2347:1, R3439:1, R5780:5

12

2 Kings 5:12 *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.*

Are not Abana

- No doubt the modern river Barrada; it has the clearest waters possible. R3439:2

May I not wash in them

- There are various theories, philosophies and many suggestions as to how sin can be gotten rid of. R3439:4

13

2 Kings 5:13 *And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it ? how much rather then, when he saith to thee, Wash, and be clean?*

His servants came near

- In a moderate and wise manner, and offered him some good advice. R2347:2, R4768:6 When someone comes to the place of being ready to obey the Lord's voice, to be rid of his load of sin, it not infrequently is the result of good counsel on the part of his Christian friends. R2347:6

14

2 Kings 5:14 *Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.*

Then went he down

- Although fearful that no good would come from the washing and that he would be the laughing stock of all. R4768:6 Others may help to impress the lesson; yet no recovery from sin can be made except as the individual himself follows the divine prescription. R4769:1

Seven times

- See comments on 2 Kings 5:10.

And he was clean

- As only divine power could heal the leper, only the same can heal the sinner. R4769:1 Foreshadows the restitution work. B266

15

2 Kings 5:15 *And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.*

And he returned

- Retraced his journey nearly forty miles to thank the prophet and to bestow gifts. R4769:2 Gratitude is one of the most worthy sentiments of the human mind. R4769:2 Demonstrating that the Lord's blessing of healing was conferred upon a man of naturally noble traits. R3439:5, R2348:2

Take a blessing

- A present. R2348:2 The truly great take pleasure in being just and generous. R3439:6 His gifts were

consecrated beforehand and so, after receiving the blessing, to have withheld any part would have proven him unworthy; so with our consecration. R3440:1

16

2 Kings 5:16 *But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it ; but he refused.*

I will receive none

- Thus showing that Naaman's healing was a favor, and not in exchange for the expensive presents he brought. R3439:2, R2348:4 The gifts of God's grace are not to be bartered for earthly good things. R4769:4, R5780:6 While it is not wrong for servants of the Lord to receive compensation, yet the Lord is more glorified if they do not. R3440:2 How much to the Lord's glory if all of God's people would emulate Elisha in this respect. R4769:4, R3440:2, R2348:4

17

2 Kings 5:17 *And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.*

Burden of earth

- Enough of the consecrated soil of Palestine for the building of an altar to the Lord. R3440:2, R2348:5

18

2 Kings 5:18 *In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.*

Pardon thy servant

- Since Naaman was not an Israelite but a stranger to the covenant and promises of Israel, less would be required of him. R3440:3, R2348:6

My master

- The king of Syria. R3440:2

19

2 Kings 5:19 *And he said unto him, Go in peace. So he departed from him a little way.*

Go In peace

- Elisha's answer was, in substance, that if the General made full profession of faith in the true God it would not be improper for him to accompany his master to the house of the false god, for his adherence to Jehovah God would be recognized. R5781:1

20

2 Kings 5:20 *But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.*

But Gehazi

- Elisha's servant had a different spirit and determined to get something by a process of graft." R4769:4, R5781:3, R3440:5, R2349:2 Covetousness leads to various other sins. Nearly every crime is more or less traceable to it. R2349:2,4 There are some today in daily contact with the truth who do not partake of its spirit and in whom selfishness is the ruling passion. R3440:5

27

2 Kings 5:27 *The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he*

went out from his presence a leper as white as snow.

Leprosy . . . of Naaman

- With knowledge came responsibility; hence, the severe punishment inflicted upon him for hypocrisy and deception. R5781:2

But Elisha, the prophet

- Apparently the knowledge of Jehovah and Elisha had spread from General Naaman to some of the household of the king. R5781:4

Telleth the king

- Probably angels were the divine instrumentality in informing Elisha of the things proper to be told the king of Israel for his protection. R2349:3

2 Kings 6

13

2 Kings 6:13 *And he said, Go and spy where he is , that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.*

Go and spy where he is

- The king was not wise in his determination, not realizing that the prophet would be informed by the wisdom of God. R3440:6

15

2 Kings 6:15 *And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?*

The servant

- Not Gehazi, but another more worthy. R2349:6

Was risen early

- Elisha doubtless understood in advance, but did not flee. R3441:1

17

2 Kings 6:17 *And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.*

Open his eyes

- The spiritual body, though shining "above the brightness of the firmament," cannot be seen by mortals without a special revelation. HG28:6

That he may see

- Angels can be, and frequently are, present, yet invisible. A182
- Giving to his eyes of understanding a proper conception of the divine power present with the prophet. R3441:2, R5781:5 A prayer doubtless intended of the Lord as a lesson for his people down through the ages. R3441:1

And he saw

- A vision, an active parable, a picture similar to the symbolic pictures of Revelation. R3441:2, R5781:5

Horses and chariots

- Illustrative of the divine power and protection. R3441:2

Of fire

- Like fire, as all spirit beings are described in Scripture. R2350:1

Round about Elisha

- The Father has numberless messengers to care for the interests of his cause on earth, ministering especially unto the very elect. (Psa. 34:7; Matt. 18:10) R3441:3, R5781:5, R4769:3, R2350:1 God's omnipotent power, like a mighty army, completely surrounds those who are his. R5781:5, R4769:3 The Christian is enabled, through faith, to see the armies of the Lord encamped about him without a miracle being performed on his natural sight. R2350:1

18

2 Kings 6:18 *And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.*

With blindness

- Not total blindness, but bewilderment or hallucination similar to that produced by hypnotism; the eyes of their understanding being closed. R5781:6, R4769:6, R3441:5, R2350:4

19

2 Kings 6:19 *And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.*

Neither Is this the city

- True, for Dothan was not Elisha's city; his house was in Samaria, where he took them and brought them to the man they sought—himself. R2350:5

21

2 Kings 6:21 *And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them ? shall I smite them ?*

Shall I smite them?

- Israel's kings were learning gradually that the will of the Lord was to be considered. R2350:5

22

2 Kings 6:22 *And he answered, Thou shalt not smite them : wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.*

Set bread and water

- "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. 12:20) R3441:6 How many enemies could be won by kind treatment, who would be made bitter by even just treatment. R4770:1

23

2 Kings 6:23 *And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.*

Came no more

- The best victories are the bloodless ones; where the spirit of righteousness, mercy and benevolence are victorious over the spirit of rivalry, ambition and selfishness. R2350:6

2 Kings 8

6

2 Kings 8:6 *And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.*

King appointed unto her

- A secondary reward for her hospitality and faith. R3432:5

He reigned eight years

- Usher's chronology incorrectly makes this period only four years. B52 A confirmation rather than a source of doubt. R4601:4*

18

2 Kings 8:18 *And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.*

Way of the kings of Israel

- Baalism extended from the court of Israel to the court of Judah. R3446:3

26

2 Kings 8:26 *Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.*

Two and twenty years old

- 42 years, according to 2 Chron. 22:2. HG105:2

The house of Ahab

- Representing civil power, the Roman empire. B256; R4741:1; Dii; OV268

2 Kings 9

10

2 Kings 9:10 *And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her . And he opened the door, and fled.*

Jezebel

- Symbolizing corrupt church system, the great harlot, Babylon. (Rev. 2:20) R4741:1, R2341:2; B256; Dii; OV268

16

2 Kings 9:16 *So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.*

Went to Jezreel

- In the plain of Esdraelon, near the hill of Megiddo (Armageddon). Di

22

2 Kings 9:22 *And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?*

Whoredoms of thy mother

- Jezebel is the type of the Papal church, the mother of abominations. R389:2*

30

2 Kings 9:30 *And when Jehu was come to Jezreel, Jezebel heard of it ; and she painted her face, and tired her head, and looked out at a window.*

Jehu

- He served as the sword of the Lord to execute retribution upon Ahab and Jezebel. R3446:6; B266

Jezebel

- See comments on 2 Kings 9:10.

33

2 Kings 9:33 *And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.*

Throw her down

- Foreshadowing the final overthrow of the system represented by her. B266

2 Kings 10

18

2 Kings 10:18 *And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.*

Ahab

- See comments on 2 Kings 9:9.

Jehu destroyed Baal

- When the systems typified by Ahab and Jezebel, and all who unite with them against God, shall be fully and finally overthrown. B266

2 Kings 11

1

2 Kings 11:1 *And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.*

Athaliah

- Daughter of Jezebel. R3446:6, R4776:3

Seed royal

- She caused all her grandsons to be put to death. R3446:6, R4777:1

2

2 Kings 11:2 *But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.*

Jehosheba

- Daughter of Athaliah, but wife of the High Priest and under his influence. R3446:6

In the bed chamber

- A room used for the storage of sleeping mats. R4777:1 Because of Baal worship the rooms of the priests, in connection with the temple of Jehovah, were generally neglected and were a safe place to rear the young king. R2366:3

3

2 Kings 11:3 *And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.*

Athaliah did reign

- As Queen Dowager, she was the highest authority in the kingdom. R4776:3

4

2 Kings 11:4 *And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.*

Jehoida sent

- With great wisdom he called together the chiefs of the nation at a festival time, when their coming would not be thought strange. R4777:4

12

2 Kings 11:12 *And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.*

The testimony

- On top of the crown was laid the testimony, the parchment scroll of the Ten Commandments, indicating that the divine law was superior to the crown. R4777:5

14

2 Kings 11:14 *And when she looked, behold, the king stood by a pillar, as the manner was , and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.*

Treason, Treason

- Injustice sometimes becomes entrenched and fortified in human minds, so that an attempt to establish righteousness is considered treason. R4777:5

2 Kings 12

1

2 Kings 12:1 *In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba.*

And forty years

- Which Usher incorrectly reckons as thirty-nine. B52

3

2 Kings 12:3 *But the high places were not taken away: the people still sacrificed and burnt incense in the high places.*

High places were not taken

- The influence of the idolatry of surrounding nations was still upon them. R4777:3

4

2 Kings 12:4 *And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account , the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD,*

Passeth the account

- A poll tax. R3447:6

Is set at

- Possibly the tithes, one-tenth of all the profits of the year. R3447:6

Heart to bring

- Voluntary donations above those required under the Law. R3447:6

5

2 Kings 12:5 *Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.*

Repair the breaches

- The Temple had long been in disuse, and stones from it may have been used for the temple of Baal. R3448:1 The spiritual Temple has become seriously deranged during the long period of the Dark Ages. R3448:2, R4778:2, R2367:4 As Christians we are individually the temples of God (1 Cor. 3:16, 17), and must not only keep as undefiled as possible in thought, word and act, but also take reasonable care of our physical bodies. R2367:2

6

2 Kings 12:6 *But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.*

Priests had not

- The Reformation promised great things in the way of repairs needed in the spiritual Temple, but the Protestant clergy have used the means and opportunities for personal advantage. R3448:2, R2367:4

7

2 Kings 12:7 *Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.*

The other priests

- Representing the Protestant clergy (See 2 Kings 12:6). R3448:2

Said unto them

- The king passed over the matter of the lack of repairs as lightly as possible, without charging the priests with embezzlement or neglect. R4777:3

Breaches of the house

- See comments on 2 Kings 12:5

Receive no more money

- Voluntary offerings are approved rather than those that are importuned, coaxed begged, wheedled from saints and sinners. R4777:6

8

2 Kings 12:8 *And the priests consented to receive no more money of the people, neither to repair the breaches of the house.*

Repair the breaches

- See comments on 2 Kings 12:5.

9

2 Kings 12:9 *But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.*

But Jehoida

- Representing our High Priest, the Lord Jesus. R3448:2

A hole In the lid

- A money chest with slotted top for voluntary contributions, convenient to worshippers passing in and out. R4777:3,6, R3448:1

Now Elisha

- Elisha's remarkable history as a prophet and representative of God in Israel continued for nearly 65 years. R2354:2

And Joash

- Otherwise called Jehoash. R2354:2 Was evidently very humble and had come to realize that Israel's trouble lay in neglecting Jehovah. R2354:3

Wept over his face

- Sorrowful that he now would no longer have heavenly counsel; perhaps remorseful that he had not sooner appreciated the privileges which he did enjoy. R2354:3

Chariot ... horsemen

- May signify that he regarded Elisha as a host in himself, as the chief defense of the nation. R2354:3 The same words Elisha used of Elijah's taking (2 Kings 2:12). Seems to intimate that the Elisha c1ass belongs to the spiritually-begotten family. R558:5

2 Kings 13

17

2 Kings 13:17 *And he said, Open the window eastward. And he opened it . Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them .*

Shalt smite the Syrians

- Jehoash having come to a right attitude of mind, the Lord was pleased to release him and the kings of Israel from Syrian subjection. R2354:3

18

2 Kings 13:18 *And he said, Take the arrows. And he took them . And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.*

And he smote thrice

- Whether through little faith or lack of patriotism, he struck the arrows in a feeble way, and three times only; not even asking how many times he should strike. R2354:3

And stayed

- A lesson that whatever we do should be done with our might. We should keep on smiting until our enemy is vanquished. R2354:5

19

2 Kings 13:19 *And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it : whereas now thou shalt smite Syria but thrice.*

Was wroth with him

- Reasoning that if Jehoash had been full of zeal and faith for delivering Israel he would have been more energetic to strike the floor, representing Syria. R2354:5

Till thou hadst consumed

- We have a spiritual conflict against a wily foe, and we must smite energetically until victory. R2354:5

20

2 Kings 13:20 *And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.*

The Moabites invaded

- As a further chastisement, possibly because the faintheartedness of Jehoash became all the more manifest after Elisha's death, and because he and Israel did not serve the Lord with a whole heart. R2354:6

21

2 Kings 13:21 *And it came to pass, as they were burying a man, that, behold, they spied a band of men ;*

and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

He revived

- God would remind Israel of his power and his word, by reminding them of Elisha and his words. R2354:6

2 Kings 14

25

2 Kings 14:25 *He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.*

Jonah ... of Gath-hepher

- In Galilee, thus contradicting the Pharisees who said, "Out of Galilee ariseth no prophet." (John 7:52) R3568:2*

2 Kings 16

2

2 Kings 16:2 *Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.*

Reigned sixteen years

- Which Usher incorrectly gives as fifteen. B52

18

2 Kings 16:18 *And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.*

The king's entry

- A remarkable passageway leading from the palace to the Temple. R2067:5

2 Kings 17

2

2 Kings 17:2 *And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.*

That were before him

- A rather doubtful compliment, of being less evil than some of his predecessors. R4819:3

6

2 Kings 17:6 *In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.*

And carried Israel

- The ten tribes. R4819:3 The fall of the ten tribes of Israel pictures the fall of Papacy. R2360:5

8

2 Kings 17:8 *And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.*

Statutes of the heathen

- Israel was quite willing to be God's special people, but seemingly they did not wish to be his peculiar

people. R2359:1 Spiritual Israel must be "peculiar people" and not attempt to please and copy the world. R2360:4

9

2 Kings 17:9 *And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.*

Did secretly

- Hypocritically, under the pretense that they were doing this in the service of the true God. R2359:3 Corresponds with the tendency of many in Christendom today of publicly showing an outward display in forms and ceremonies, thinking they are increasing in godliness. R2359:4

10

2 Kings 17:10 *And they set them up images and groves in every high hill, and under every green tree:*

Images and groves

- As natural Israel had its groves and totem-posts, so many spiritual Israelites have their various creeds. R3464:6

12

2 Kings 17:12 *For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.*

They served idols

- Idols today are popularity, wealth, fame, self, denomination. R2359:5, R3464:6

13

2 Kings 17:13 *Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.*

Keep my commandments

- Israel's prosperity or defeat indicated the Lord's favor or disfavor, in a manner not applicable to other nations. R4820:1

14

2 Kings 17:14 *Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.*

Hardened their necks

- A figure of speech drawn from the stiffness of neck of a yoke of unruly bullocks. R3464:1 Symbolizing a self-willed and rebellious attitude of heart. R4820:2, R3464:1

15

2 Kings 17:15 *And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.*

Rejected his statutes

- Israel rejected God's Law, God's word; lost faith in God's promises; lost sight of the result of forsaking his counsel; followed foolishness, desiring to be not peculiar but popular. R2360:2 This applies to antitypical nominal Israel of today. R2360:4

Went after the heathen

- The disposition to do like the world is the seductive point at which the great Adversary would switch

us off from being the Lord's peculiar people. Let us remember John 15:19. R2360:4

17

2 Kings 17:17 *And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.*

To pass through the fire

- The fire of Moloch, as sacrifices. The modern Moloch is a god of everlasting torture. R2360:1 We have today a Moloch on a much larger scale, the God-dishonoring imaginations of a god red hot with the flames of hell or purgatory. R3464:6

Divination and enchantments

- God's Word warns us against having anything to do with occult powers. R5800:2 They held intercourse with the fallen angels. R2359:6 This same spirit of wilfulness and dissatisfaction with divine arrangements is not lacking today. R2359:6

Sold themselves to do evil

- They became the slaves of their passions and self-deceptions, misled of the evil spirits. R3464:1, R2359:6

18

2 Kings 17:18 *Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.*

With Israel

- These other nations were not specially chastised for idolatry as was Israel. R3463:6

Removed them

- Israel's overthrow was a judgment from the Lord. R4820:1 It was God's abandonment of the ten-tribe kingdom, his permission for them to have their way and henceforth to be treated of him as the heathen. R3463:6 An entire alienation from God. R3464:1 The greater religious faith and zeal was always to be found in Judah, and gradually many of the more religious in Ephraim (the ten-tribe kingdom) removed to Judah. R3464:2, R4819:3

Tribe of Judah only

- There are analogies in spiritual Israel: the great "falling away" from the faith; the captivity to Papacy and the world (Babylon); the "Reformation," and the separation of "Israelites indeed." R3464:5 The fall of the ten tribes of Israel reminds us of the fall of Papacy for similar reasons. R2360:5

20

2 Kings 17:20 *And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.*

All the seed of Israel

- The Israelites were destroyed as a nation; but God's favor will return to the twelve tribes, and their regathering will be the first blessing to humanity under Messiah's reign. R4820:4

23

2 Kings 17:23 *Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.*

Removed Israel

- See comments on 2 Kings 17:18.

So was Israel carried away

- Whoever of them maintained faith in God and observed circumcision maintained his membership as an Israelite. Others ceased entirely to be Israelites. R4819:6, R3464:4

To Assyria

- They gradually assimilated with the population surrounding them and lost identity as Israelites. R3463:6

24

2 Kings 17:24 *And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.*

Place them in ... Samaria

- Thus the Samaritans of Jesus' day were Gentiles who had been transported to Samaria. R2574:1

27

2 Kings 17:27 *Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.*

Let him teach them

- Thus the Samaritan Gentiles obtained a smattering of knowledge of Jewish hopes, combining them with false ideas of their own. R2574:1

41

2 Kings 17:41 *So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.*

Feared the LORD

- Comprehended through the light of nature; but not justified thereby. R1030:2*

2 Kings 18

3

2 Kings 18:3 *And he did that which was right in the sight of the LORD, according to all that David his father did.*

Did that which was right

- The fact that so good a son could come from so evil a father is an evidence that under divine providence it is not necessary that we should inherit all the evil traits of our ancestors. R2379:2 The secret of the difference between the father and the son was a godly mother. R3462:3 His faithfulness formed the basis for his later prayer for an extension of life. R3588:4

4

2 Kings 18:4 *He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.*

Removed the high places

- He began in the first month of his reign to inaugurate reforms; the restoration of the worship of Jehovah as divinely appointed. (2 Chron 29:3) R2379:3,5 The antitypical cleansing of the Lord's Temple, his Church, is still in progress. R3463:4

5

2 Kings 18:5 *He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.*

None like him

- Hezekiah was reckoned in the Lord's sight as one of the three most acceptable kings—David and Josiah being the other two. R3462:3

7

2 Kings 18:7 *And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.*

He rebelled against

- By joining the confederacy of Egyptians, Philistines and Sidonians, contrary to the Lord's admonition through (Isa 8:12), this error was allowed to work out a serious penalty. R4832:3

12

2 Kings 18:12 *Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them , nor do them .*

Not hear . . . nor do them

- If reproofs do not have a corrective influence they will have the opposite effect—the sinner will be the more obstinate and opposed to God. R4820:2

14

2 Kings 18:14 *And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.*

To Lachish

- The siege and capture of Lachish is amply illustrated on the walls of the palaces in Nineveh, with full particulars given. R2382:5, R520:3*

That which thou puttest

- Hezekiah's first move was to placate his adversary by becoming his vassal and paying annual tribute, wherein he greatly erred. R2381:3

15

2 Kings 18:15 *And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.*

All the silver

- Spiritual Israelites may be disposed to do as Hezekiah, purchase peace with things consecrated to the Lord—to compromise the truth, to subtract from the time, influence, means, etc., consecrated to the Lord. R2381:6 If the Lord's consecrated people do this, he will permit to come upon them the very difficulties they dread and seek to avert by unholy compromise. R2381:6

17

2 Kings 18:17 *And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.*

Against Jerusalem

- Sennacherib rued his agreement and violated it. R4832:6 This attack was permitted as a consequence of Hezekiah's failure to recognize Jehovah at once as the almighty ruler and preserver of his people. R2381:3

2 Kings 19

2

2 Kings 19:2 *And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.*

To Isaiah

- Hezekiah's friend, advisor and supposed tutor in earlier years. R2381:3

7

2 Kings 19:7 *Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.*

I will send a blast

- Smiting of the angel of the Lord. (See 2 Kings 19:35) R2382:2 Some have supposed a simoon, or sandstorm, not uncommon in the Arabian desert. R2382:1

Fall by the sword

- Sennacherib was assassinated by his own sons. R2382:4

15

2 Kings 19:15 *And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.*

Between the cherubims

- Representing love and power, above a foundation of justice represented by the Mercy Seat. T125

28

2 Kings 19:28 *Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.*

Hook in thy nose ... bridle

- Representing the manner in which bullocks and horses are controlled. R2381:5

29

2 Kings 19:29 *And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.*

This shall be a sign

- That the deliverance was not temporary but permanent. R2382:4

32

2 Kings 19:32 *Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.*

Shall not come into

- Confirmed by the inscriptions on the monuments unearthed in Sennacherib's palace in Nineveh. R520:5*

35

2 Kings 19:35 *And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*

Angel of the LORD

- Does not necessarily refer to an angelic being, but signifies "messenger." God is able to use winds or waves, lightnings or sandstorms, or pestilence, or any other agency. R2382:2, R3582:5; PD41/52

Smote In the camp

- Would have been most horrible if those smitten had gone to eternal torment instead of awaiting a resurrection, secured by Christ's death. PD41/52 Jewish tradition ascribes the destruction to a pestilence. R2382:2 Egyptian history ascribes Sennacherib's retreat to an invasion of field mice which gnawed the quivers, bowstrings and thongs of their shields. But mice, to the Egyptians, are a figurative way of speaking of the plagues. R2382:2 Other incidents of divine providence similarly intervening to protect those whom divine will did not want further injured include the destruction of the Spanish Armada and the retreat of Napoleon's army from Moscow. R2382:2

2 Kings 20

1

2 Kings 20:1 *In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.*

In those days

- Somewhere in the period of Hezekiah's prosperity and consequent pride. R2382:6 731 BC, 125 years before the removal of the crown from Zedekiah (606 BC); corresponding to the date of the French Revolution, 1789 AD, from which Christendom recovered, though it must have seemed to be a "sickness unto death"; which was 125 years before 1914, when Gentile crowns are removed. R3574:1,2*

Was Hezeklah sick

- Penalty for his failure to render unto the Lord according to his blessings. R2382:6

2

2 Kings 20:2 *Then he turned his face to the wall, and prayed unto the LORD, saying,*

And prayed

- Isa. 38:9-22 records in poetic form Hezekiah's resolves and is evidently the embodiment of his previous prayer. R2382:6

7

2 Kings 20:7 *And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.*

And Isaiah said

- Isaiah did not pray with Hezekiah, nor suggest prayer, but was surprised when sent back to inform Hezekiah that he would recover. R2028:6

A lump of figs

- A poultice. Many who believe in faith healing today would object to a fig poultice or any other human instrumentality being used. R2029:1

8

2 Kings 20:8 *And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?*

Shall be the sign

- The Lord's people of the New Creation should avoid putting the Lord to tests and signs. He desires his people to walk by faith and not by sight. R3589:1

11

2 Kings 20:11 *And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.*

Brought the shadow

- Probably by means of conditions in the upper atmosphere causing two parhelia or mock suns. R2383:1,* R3589:2; Q770:4

Ten degrees backward

- Professor Garbet declares that he knew of an afternoon when, on sundials in Southern England, there occurred exactly the same wonder. R2383:1, R3589:4; Q770:4 Perhaps symbolically representing the ten years from the French Revolution to the beginning of the Time of the End. R3574:3*

20

2 Kings 20:20 *And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?*

Brought water

- This seems to shadow forth the founding of the various Bible Societies at the beginning of the last century. R3574:3*

2 Kings 21

1

2 Kings 21:1 *Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.*

Manasseh

- Isaiah, his supposed grandfather, having died previously. R2386:3

Was twelve years old

- If properly reared, he should have been considerably established in the ways of righteousness. R3598:3

2

2 Kings 21:2 *And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.*

That which was evil

- Good men and loyal to the Lord may be poor fathers as was Hezekiah in this case. R3598:2 The Lord's people have a serious responsibility to impress the plastic minds of their children with the principles of righteousness: "Train up a child in the way he should go." (Prov. 22:6) R3598:2

6

2 Kings 21:6 *And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.*

With familiar spirits

- The fallen angels. R5800:1, R1643:1, R2171:3, R2172:1; Q804:3

Shed innocent blood

- Probably in ignorance, under the frenzied zeal of false religion. R2387:2

Josiah

- Meaning "Jehovah will support." R2390:2

Jedidah

- Meaning "the beloved of Jehovah." R2390:2

Adaiah

- Meaning "the honored of Jehovah." R2390:2

2 Kings 22

5

2 Kings 22:5 *And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,*

Repair the house

- After cleansing the land of idols, he determined next to repair the Temple. R2390:5 So with the consecrated; after destroying the fleshly idols of the heart comes usefulness and service to the Lord, in building up the true temple. R2390:5

11

2 Kings 22:11 *And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.*

The book of the law

- Presumably the original copy of the book of Deuteronomy, written by Moses' own hand. R2390:6 Corresponding to the Reformation movement of the 16th century, leading to the finding and understanding of God's law, the Bible. R2391:5 The reading of it awakened one of the greatest revivals in the history of that nation. R4051:1

Rent his clothes

- An expression of dismay. The book's delineations of the Law were so different from what had been taught by the priests that the king was astonished. R2390:6 Realizing how far short Israel had come and noting the punishments prescribed, he was greatly troubled. R2391:1 In olden times, this was a symbol of distress, perplexity or fear. R3608:3

14

2 Kings 22:14 *So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.*

Unto Huldah

- For several reasons: (1) perhaps a woman, especially one connected with the court, would give a softer message; (2) Jeremiah and Zephaniah may have been away from Jerusalem; (3) the king may have considered the above two prophets too extreme; or (4) to obtain an outside testimony since Jeremiah was the son of the High Priest and Zephaniah his own cousin. R2391:2

The prophetess

- God, who is no respecter of persons, requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4

16

2 Kings 22:16 *Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:*

Evil upon this place

- It was too late for any national reformation. So far as Christendom is concerned there is no balm in Gilead that will help and recover her. R2391:4

19

2 Kings 22:19 *Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee , saith the LORD.*

Thine heart was tender

- An honest, believing heart, realizing that the nation of Israel had committed the very sins recorded in Deut. 28. R3608:3

20

2 Kings 22:20 *Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.*

Behold therefore

- Because of the splendid work of reformation which the king had inaugurated. Q765:2

Thy grave in peace

- Conditioned on Josiah's faith and obedience to the Lord. Q765:2

2 Kings 23

4

2 Kings 23:4 *And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.*

Made for Baal

- Or Bel, type of the god of Babylon, the Pope. D40

10

2 Kings 23:10 *And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.*

Molech

- The valley of Hinnom (Greek, Gehenna) had erected in it a brass figure of the god Moloch which, being hollow, was heated intensely and then into its outstretched arms were placed children offered in sacrifice. R3069:1 Today in Christendom we have a Moloch on a much larger scale, a much worse representation of God—a god red hot with the flames of hell or purgatory, with millions in his embrace. R3464:6, R2360:1; PD41/52

16

2 Kings 23:16 *And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.*

And burned them

- Prophesied in 1 Kings 13:1-3. R3607:3

20

2 Kings 23:20 *And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.*

Slew all the priests

- Violent opposition to idolatry was a responsibility of every king in Israel; but spiritual Israelites are not to war with carnal weapons. R3607:3

21

2 Kings 23:21 *And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.*

Keep the passover

- 641 BC. The 2520-year parallel in the Gospel age of the great passover, the resurrection of "the dead in Christ" in 1878 AD, and the passing over of the feet members since that date at the moment of death. R3574:4*

24

2 Kings 23:24 *Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.*

Familiar spirits

- The fallen angels. R5800:1, R1643:1, R2171:3, R2172:1

25

2 Kings 23:25 *And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.*

With all his heart

- It is not sufficient that we be well-disposed and moral; it is necessary that we devote ourselves wholly to do his will, and then seek after him to know his will, and do it. R2390:3

29

2 Kings 23:29 *In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.*

And he slew him

- The reason why Josiah suffered a violent death is outlined in 2 Chron. 35:20-22. What a lesson for all, not to meddle in the affairs of others. Q765:2

At the commandment

- The Lord gave Judah every opportunity to learn the needed lessons: (1) in the object lessons of the works of idolatry in the ten-tribe kingdom; and (2) when they witnessed the captivity and dispersion of the ten-tribe kingdom for disloyalty to Jehovah. R2401:2

2 Kings 24

8

2 Kings 24:8 *Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.*

Eighteen years old

- Not eight, as in 2 Chron. 36:9 by a copyist's error. B53

14

2 Kings 24:14 *And he carried away all Jerusalem, and all the princes, and all the mighty men of valour,*

even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

Carried away all Jerusalem

- This partial captivity occurred eleven, not eighteen, years before the dethronement of King Zedekiah, as Usher incorrectly puts it. B52 Daniel and his companions were included in this captivity. R2401:6

Save the poorest

- Shortly even these, "all people, both small and great," fled to Egypt for fear of the Chaldees (2 Kings 25:26) and the seventy years of desolation of the land "without an inhabitant" began to be fulfilled. B52; R3437:3, R1372:5

17

2 Kings 24:17 *And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.*

Made Mattaniah . . . king

- Compelling him to take an oath of allegiance to the kingdom of Babylon. R2401:6

2 Kings 25

6

2 Kings 25:6 *So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.*

They took the king

- As nearly as we can tell, it was the year 606 BC. R5564:2

7

2 Kings 25:7 *And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.*

Carried him to Babylon

- Fulfilling two very remarkable prophecies: That Zedekiah would be taken captive to Babylon and die there, yet never see the city (Ezek. 12:13); and, contrary to this, that he would speak with Nebuchadnezzar mouth to mouth and see his eyes. (Jer. 32:4, Jer. 34:3) R2402:1; PD47/59

8

2 Kings 25:8 *And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:*

The seventh day

- The 10th day, according to Jer. 52:12. HG105:2

9

2 Kings 25:9 *And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.*

Burnt the house

- Nebuchadnezzar utterly destroyed Jerusalem and its Temple with fire. PD48/59

13

2 Kings 25:13 *And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.*

To Babylon

- Symbol of Babylon the Great. C120

15

2 Kings 25:15 *And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.*

As were of gold

- Symbolic of precious truths. C120

And all the people

- Thus beginning the seventy years desolation. B52; R2402:1, R1372:5

Came to Egypt

- Therefore, in reckoning the time to the desolation of the land, all periods up to the close of Zedekiah's reign should be counted in. B52; R3437:3, R1372:5

28

2 Kings 25:28 *And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;*

Spake kindly to him

- In spiritual Israel the unfaithful, like Jehoiachim, might be chastened and afterwards treated with leniency. R3623:3

1 Chronicles

1 Chronicles 1

5

1 Chronicles 1:5 *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

Sons of Japheth

- Supposed to be the original settlers of Europe. D556

9

1 Chronicles 1:9 *And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.*

Sheba and Dedan

- Supposed to be original settlers of northern Africa. D556

17

1 Chronicles 1:17 *The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.*

Sons of Shem

- Supposed to have settled Armenia, Western Asia. D556

1 Chronicles 2

55

1 Chronicles 2:55 *And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.*

The Kenites

- Sharing in the promised land because of the help given by Hobab in guiding Israel through the wilderness (Num. 10:29; Jud. 4:11). R3061:5

1 Chronicles 3

5

1 Chronicles 3:5 *And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:*

Of Bath-shua

- It was in Solomon's favor that his mother was not of an heathen family, but an Israelite, and therefore more in sympathy with the divine arrangements. R5701:5

Rest of the Amalekites

- Representing sins. The Lord's command comes to us to put away sin entirely. R3225:3

1 Chronicles 5

1

1 Chronicles 5:1 *Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.*

Unto the sons of Joseph

- Indicated by Jacob's giving Joseph the coat of many colors: a royal garment. R1635:4

2

1 Chronicles 5:2 *For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)*

Above his brethren

- In Genesis 49 the blessings of both Joseph and Judah are great, but that of Judah is far greater. R2124:6

20

1 Chronicles 5:20 *And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.*

Trust in him

- Pray, having faith in God. R5380:2*

1 Chronicles 6

1

1 Chronicles 6:1 *The sons of Levi; Gershon, Kohath, and Merari.*

Gershon

- Meaning "Refugees" or "Rescued," type of the saved world of mankind. F129

Kohath

- Meaning "Ally" or "Comrade," type of the Ancient Worthies. F129

And Merari

- Meaning "Bitterness," type of the Great Company. F129

2

1 Chronicles 6:2 *And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.*

Amram

- Meaning "High People" or "Exalted People," type of the Little Flock whose head is Christ Jesus. F128

1 Chronicles 9

1

1 Chronicles 9:1 *So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.*

Reckoned by genealogies

- Clearly kept to show the outworking of every item of God's plan "in due time." R1420:1

1 Chronicles 10

12

1 Chronicles 10:12 *They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.*

All the valiant men

- Whom Saul had rescued 40 years earlier. R4234:5

Buried their bones

- So no further indignities could be expressed. R4234:5

Fasted seven days

- Illustrating the fact that the human race, though sadly fallen, retains elements of the original image of God in the flesh. R4234:5

13

1 Chronicles 10:13 *So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it ;*

Saul died

- The threatened punishment. R755:1*

Which he kept not

- Of these commands Saul was well aware. R755:1*

Asking counsel

- Advice. PD42/52 Contrary to God's command, of one that had intimacy with a spirit. R755:1*

A familiar spirit

- A witch at Endor. PD42/52 Communication with fallen angels. R2172:1 We are warned against having anything to do with occult powers. R5800:1

To enquire of it

- We should not suppose that God would recognize or use any means of communication which he had prohibited on pain of death and condemned as wicked. R265:6

1 Chronicles 11

2

1 Chronicles 11:2 *And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou*

shalt be ruler over my people Israel.

That leddest out

- Performing all the duties of a government in protecting from the incursions of the bordering tribes. R4225:1

3

1 Chronicles 11:3 *Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.*

Made a covenant

- Agreeing to serve as a king under a limited monarchy, under a constitution spelling out the rights of the people and the rights of the king. R4236:1

18

1 Chronicles 11:18 *And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it , and brought it to David: but David would not drink of it, but poured it out to the LORD,*

Not drink of it

- Few indeed among the kings of earth would consider any sacrifice of their fellowmen too costly to be bestowed on them. R2015:6

Poured it out

- Such water he considered too costly to drink. R2015:6

To the LORD

- Tendered the water as a thank offering to the Lord and as an expression of highest appreciation to his followers. R4225:2

1 Chronicles 12

1

1 Chronicles 12:1 *Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.*

They that came to David

- A large band of discontented people, mostly victims of Saul's persecution. R4225:1

1 Chronicles 13

1 Chronicles 13:1 *And David consulted with the captains of thousands and hundreds, and with every leader.*

With every leader

- It is wiser, better every way, that all the Lord's people be invited to join in any prominent matter connected with the Lord's service. Even in a small congregation it will be found disadvantageous to have one person do all the speaking, all the leading, all the serving. R3252:4

2

1 Chronicles 13:2 *And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:*

Let us send abroad

- Gathering 30,000 representatives and making the Ark's restoration a national act. R2003:1

3

1 Chronicles 13:3 *And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.*

The ark of our God

- Symbol of the divine presence, the most sacred thing about the typical Tabernacle. R2002:3 Possibly its movements may have included the movement of the other articles of furniture of the Tabernacle. R3252:1

To us

- To the capital city, making it the city of the great King, directing the minds of Israel, through the earthly king, to the heavenly King whom he represented. R3252:4 As David desired to be near the Tabernacle, close to the Lord, so should we long for a closer walk with God, a nearness to the Mercy Seat-Christ Jesus. R4260:5

6

1 Chronicles 13:6 *And David went up, and all Israel, to Baalah, that is , to Kirjathjearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it .*

Between the cherubims

- Representing love and power; upon a foundation of justice, represented by the Mercy Seat. T125

7

1 Chronicles 13:7 *And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.*

In a new cart

- Instead of upon the shoulders of the Levites as instructed by the Lord (Num. 4:15; Num. 7:9). R3252:6, R2003:2, R5679:6, R4259:5 It is not our part to change one iota of the ordinances of God. R2003:5

Uzza and Ahio

- Sons of Abinadab the priest. R3252:3

Drave the cart

- Probably by oxen. R2003:1

9

1 Chronicles 13:9 *And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.*

Put forth his hand

- God is guiding his own affairs and he is fully capable of their management. R4260:1 Quite possibly long association with the Ark had bred in Uzzah a familiarity and loss of respect for it as representative of God. R3252:6 The poet has noticed this tendency of some to "rush in where angels fear to tread." R3253:1

10

1 Chronicles 13:10 *And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.*

The anger of the LORD

- Not violent passion, but sufficient displeasure to warrant punishment. R3252:6

Against Uzza

- For his lack of reverence and for his open violation of the divine regulation in the sight of the

representatives of all Israel. "The fear of the Lord is the beginning of wisdom." (Prov. 9:10) R3252:6 God tolerated the ignorance of the Philistines who were not his people; but gave Israel a severe reminder of his displeasure at their carelessness. R2003:2

To the ark

- Let us not feel for a moment that everything will go to pieces in the Church unless we steady the ark. R3613:2

And there he died

- But no injury was done to Uzzah's eternal future. R3253:2

11

1 Chronicles 13:11 *And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day.*

Was displeased

- With his former determination to bring the Ark to Jerusalem, and that through lack of care matters had gone astray. R3252:5

A breach upon Uzza

- This was no injustice, because he was already under the death sentence anyway. F174 It was necessary because everything connected with the Ark typified something greater. T12

12

1 Chronicles 13:12 *And David was afraid of God that day, saying, How shall I bring the ark of God home to me?*

How shall I bring

- The lesson was one of avoiding irreverence-in manner, language, jokes on religious things. R5680:1, R3253:1

13

1 Chronicles 13:13 *So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obededom the Gittite.*

Obed-edom

- A Levite, possibly a priest. R5679:6

14

1 Chronicles 13:14 *And the ark of God remained with the family of Obededom in his house three months. And the LORD blessed the house of Obededom, and all that he had.*

Blessed the house

- Because Obed-edom reverently received the Ark. R2003:2 Abinadab received no special blessing during the years the Ark was in his house. Similarly the Bible in some families brings no blessing from year to year, but in others it brings great blessings in a few short months. R3253:4 So that King David noticed, and resolved again to restore the Ark to Jerusalem. R5680:1, R3253:5

David smote them there

- Illustrating God's deliverance of regathered Israel. D555

1 Chronicles 15

2

1 Chronicles 15:2 *Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.*

But the Levites

- David read the lesson clearly—this time the symbol of divine presence should be reverently borne according to divine directions. R2003:4

15

1 Chronicles 15:15 *And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.*

Upon their shoulders

- The lesson was learned that obedience to the letter is better than sacrifice. R4260:3

29

1 Chronicles 15:29 *And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.*

Came to the city

- The justified can enter the city of God, the Church, only by consecration; not sorrowful at the cost of sacrifice, but joyful. R4260:5

1 Chronicles 16

12

1 Chronicles 16:12 *Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;*

Remember

- The spirit of praise was cultivated by calling to mind and recounting what the Lord had done for Israel. R2031:6

His marvelous works

- So must the Christian continually call to mind the works of the Lord, especially in his own individual experiences. R2031:6

17

1 Chronicles 16:17 *And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,*

And to Israel

- The twelve tribes of Israel after Jacob's death. A78

22

1 Chronicles 16:22 *Saying , Touch not mine anointed, and do my prophets no harm.*

Mine anointed

- King Saul was God's anointed. In sparing his life David acted in harmony with the Lord's will. PD40/50

He cometh

- When he appears day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" (Rom. 8:21) is no more. Clouds, storms, troubles, sorrows vanish. The face Of nature reassumes the smile of Eden times. It is earth's festival, the world's Jubilee. R302:3

To judge the earth

- The judgment day will be a glorious and desirable day. A147 "He hath appointed a day in the which he will judge the world in righteousness." (Acts 17:31) R3028:6

1 Chronicles 17

1

1 Chronicles 17:1 *Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.*

David said to Nathan

- Some in the present time anxious to establish the kingdom of the Lord, have not taken counsel of the prophets of God to know his will. R4261:3

Under curtains

- David thought of the incongruity of his living in a grander house than that of his God. R4260:3

4

1 Chronicles 17:4 *Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:*

Thou shalt not build

- "Because thou hast been a man of war, and hast shed blood." (1 Chron. 28:3) It was not part of the divine program for David to build, but for his son Solomon. These were types of glorious things to come. R4260:6 We are not to conclude that because our plans are reverential and designed for the glory of God they must have the divine approval. R3258:6

5

1 Chronicles 17:5 *For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another .*

From tent to tent

- The Lord prefers that his representation in the world in the present time shall be extremely simple and unostentatious. R3259:2

7

1 Chronicles 17:7 *Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:*

From the sheepcote

- Representing the plane of the fallen natural man. R3259:4

9

1 Chronicles 17:9 *Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,*

Moved no more

- Temporari1y fulfilled under David and Solomon but really to be fulfilled in the Millennial age. R3259:4, R4261:1

10

1 Chronicles 17:10 *And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.*

Will build thee an house

- The Lord would not cut his family off from the throne. This will be fulfilled by Messiah and his Kingdom. R4261:2

11

1 Chronicles 17:11 *And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.*

His kingdom

- Solomon's kingdom, typical of Christ's Millennial reign. R3259:6

12

1 Chronicles 17:12 *He shall build me an house, and I will stablish his throne for ever.*

He shall build

- Primarily Solomon, who built the typical Temple; but the antitype, Christ, will build the real Temple. R4261:2

An house

- Typifying the Church of the living God, through which all prayers to God and all blessings from God will pass. R4261:3; PD45/55

His throne for ever

- The period from Zedekiah's reign to that of Christ being merely an interregnum, a suspension of David's kingdom, which might not go to another. R3259:5; PD47/59 Our Lord sprung not from Solomon's line. Christ was the heir prophesied who should establish David's throne forever. R4261:4

1 Chronicles 19

8

1 Chronicles 19:8 *And when David heard of it , he sent Joab, and all the host of the mighty men.*

When David heard of it

- It should be noted that David's wars were not aggressive wars, nor wars of conquest, but that they were always defensive. R2015:2

9

1 Chronicles 19:9 *And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.*

Children of Ammon came

- The disposition of these nations was to exterminate Israel. David's only righteous course was to fight. R2015:2

1 Chronicles 20

3

1 Chronicles 20:3 *And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.*

So dealt David

- While outwardly prosperous, David declined an inward piety, resorting to unnecessary cruelty. R2016:3

1 Chronicles 21

1

1 Chronicles 21:1 *And Satan stood up against Israel, and provoked David to number Israel.*

To number Israel

- Contrary to the Law of God and the counsel of his wisest men, putting his trust in numbers and equipment rather than in God. R2016:3

8

1 Chronicles 21:8 *And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.*

I have sinned

- David was presumptuous in not first ascertaining the will of God, the true King of Israel. God's people should not lean to their own understanding. Q832:2

12

1 Chronicles 21:12 *Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee ; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.*

Three years

- Mentioned as seven years in 2 Sam. 24:13. The numbers 7 and 3 resemble each other closely, so that one of these is probably incorrect. R4018:4*

13

1 Chronicles 21:13 *And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.*

A great strait

- Realizing his own weakness David, in humility, declined to make a choice. R5106:4; Q281:4

14

1 Chronicles 21:14 *So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.*

Upon Israel

- The sin of David was esteemed a national sin and carried a national penalty. R4200:3

15

1 Chronicles 21:15 *And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.*

He repented him

- Before the punishment reached David he had received the Lord's forgiveness for his sin. R5106:4; Q281:4

1 Chronicles 22

5

1 Chronicles 22:5 *And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.*

Exceeding magnifical

- To represent the labor and care and sacrifices of the loving hearts and active hands of a people devoted to God. R2030:6 The humble Tabernacle, whose beauties were hidden, typified the presence

of God with his people in the present time, while the glorious Temple typified the Church in glory during Christ's Millennial reign. R1237:4

7

1 Chronicles 22:7 *And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:*

And David

- Typifying the Church in the flesh. R1901:3,6

Said to Solomon

- Typifying the Church in glory. R1901:3,6

To build an house

- Like David, the Church in the flesh is not privileged to build the Temple of God. R1901:6

8

1 Chronicles 22:8 *But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.*

Hast made great wars

- Typifying the continual warfare of the Church in the flesh. R1901:6, R4261:6 This was no reproach against David, for he had done so in the name of the Lord and for his people. R2030:3

9

1 Chronicles 22:9 *Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.*

Name shall be Solomon

- The Lord's choice among David's sons to succeed him. R2045:3

Peace and quietness

- An apt symbol of the reign of the glorified Church. R1901:6

11

1 Chronicles 22:11 *Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.*

Build the house

- Over every other ambition, David's zeal for God predominated. R2030:6

13

1 Chronicles 22:13 *Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.*

And of good courage

- Both strength and courage are necessary to every Christian and are developed by patient endurance and faith in God under trials. R2031:1

1 Chronicles 23

3

1 Chronicles 23:3 *Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.*

From the age of 30

- Not until Jesus attained the age of 30 was he the full-grown man, ready for sacrifice. R1682:5

6

1 Chronicles 23:6 *And David divided them into courses among the sons of Levi, namely , Gershon, Kohath, and Merari.*

Gershon

- Meaning "Refugees" or "Rescued , type of the saved world of mankind. F129

Kohath

- Meaning "Ally" or "Comrade," type of the Ancient Worthies. F129

And Merari

- Meaning "Bitterness," type of the Great Company. F129

12

1 Chronicles 23:12 *The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.*

Amram

- Meaning "High People" or "Exalted People," type of the Little Flock whose head is Christ Jesus. F128

1 Chronicles 24

2

1 Chronicles 24:2 *But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.*

Nadab and Abihu

- Type of the class that sin the sin unto death during the Gospel age, and of the Great Company class. T40

1 Chronicles 27

32

1 Chronicles 27:32 *Also Jonathan David's uncle was a counseller, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons:*

A scribe

- In the days of the kings, scribes appear to have been appointed to keep records of important events, which were preserved and incorporated with the Law. R1145:3

1 Chronicles 28

1

1 Chronicles 28:1 *And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.*

David assembled

- To ratify Solomon's appointment and anointing. R3276:2 David's course of seeking the cooperation of the entire congregation points a good lesson to those who would serve the Lord's flock. R3276:2

2

1 Chronicles 28:2 *Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me , I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:*

Stood up

- Notwithstanding his age and decrepitude and the fact that it was usual to sit in such assemblages. R3276:3

Upon his feet

- Implying the importance of the matters to be dealt with. R3276:3

Hear me, my brethren

- A gracious salutation that was not haughty, domineering or tyrannical. R3276:3

3

1 Chronicles 28:3 *But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.*

A man of war

- Typifying the battling of Christ and the Church while in the flesh. R4261:1; PD44/53

And hast shed blood

- Our God is a God of peace, but the gods of the heathen are gods of war and their mighty ones are their bloody ones. Most of the names made prominent in Westminster Abbey are those of generals and admirals and men of the world. R3276:4

4

1 Chronicles 28:4 *Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:*

Chose me

- Similarly, "God has set the members in the body as it hath pleased him." (1 Cor. 12:18) R3276:6

For ever

- The kingship should be in the line of David's posterity. R3276:5

5

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

Hath chosen Solomon

- At this time about 20 years of age; of milder disposition than his elder brothers; born after David's sin and humiliation; educated by the prophet Nathan. R3276:1

Upon the throne

- It is appropriate that the Lord's anointed king should be charged with this important business since it was a national project and he was their representative and head. R2030:6 Antitypically The Christ shall sit upon the throne of his glory. SM600 Corresponding to the clothing of purple, symbolically representing royalty, in the Parable of the Rich Man and Lazarus (Luke 16:19). HG428:2, HG161:5

Kingdom of the LORD

- Kings of Israel typified the King of glory. SM600

6

1 Chronicles 28:6 *And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.*

Solomon thy son

- Typical of the Church glorified. PD44/53

Shall build my house

- The divine arrangement complete is not to be established by Christ in the flesh but by The Christ of glory, represented by Solomon. PD45/55

To be my son

- In a typical sense; to typify Christ. R3277:1

7

1 Chronicles 28:7 *Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.*

If he be constant

- The promise is specifically conditional; the implication is that unfaithfulness would bar Solomon's posterity from the throne of Israel. E131 If Solomon had obeyed God the throne of David would have been established in his line forever; consequently, the deathless heir to that throne would have come of his seed. R467:3*

As at this day

- Solomon at this time was a model young man. R3277:1

9

1 Chronicles 28:9 *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

And thou, Solomon

- Whose name signifies "peaceful." R4286:1 Solomon partook of his father David's religious disposition more than his brethren did. His mother, an Israelite, was more in sympathy with the divine arrangement than David's other wives were. R5701:5

Know thou the God

- Only in proportion as we come to know God can we properly trust or serve him. R3277:4

And serve him

- Outward service is not sufficient in our dealings with the Lord. R4287:1

A perfect heart

- He seeketh such to worship as worship him in spirit and in truth (John 4:23,24). R4287:1

Will cast thee off

- As he did, Solomon's line being rejected. E131 On the ground of lack of obedience alone we must conclude that David's throne and kingdom cannot be established forever in Solomon's line. R467:5*

10

1 Chronicles 28:10 *Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it .*

Build an house

- The growing together of the living stones of the antitypical Temple is already in progress. R3277:5

Be strong, and do it

- Giving Solomon abundant opportunity for the exercise of his intelligence and ambitions along proper and helpful lines. R4287:2 The Christ, the antitype of Solomon, has been strengthened, faithful, an overcomer and approved of the Father. R3277:5

11

1 Chronicles 28:11 *Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,*

David gave to Solomon

- So the Lord makes known to us his great plans and purposes respecting the future. R4287:4

15

1 Chronicles 28:15 *Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.*

Candlesticks of gold

- In Solomon's Temple, as in the Tabernacle, a type of the complete Church. R3569:4; T115

16

1 Chronicles 28:16 *And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver:*

For the tables

- The truly consecrated are the antitypical priesthood whose "table" was typified in the Tabernacle and in the Temple by the table of shewbread. R4782:4

Of shewbread

- In the Temple, as in the Tabernacle, a type of the Word of God. R4782:4; T115

18

1 Chronicles 28:18 *And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings , and covered the ark of the covenant of the LORD.*

Cherubims

- Always connected with the immediate presence or with the throne of God. R529:6*

Covered the ark

- Type of the divine covenant centering in The Christ. It was transferred to the Temple, which superseded the Tabernacle as the meeting place between God and his covenant people. R3282:6, R3284:1; T121

19

1 Chronicles 28:19 *All this, said David , the LORD made me understand in writing by his hand upon me, even all the works of this pattern.*

By his hand

- Showing that the Temple was of the Lord's design, not David's. R2030:5

1 Chronicles 29

1

1 Chronicles 29:1 *Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.*

For the LORD God

- A building, into every fiber of which should be worked the religious devotion and zeal of the whole nation. R2030:5 The erection of this great Temple at Jerusalem would put the true religion in the

most prominent position before the nation of Israel. R4287:2

2

1 Chronicles 29:2 *Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.*

I have prepared

- Typifying that the Church in the flesh prepares the materials of which the true Temple of God is to be constructed. R1901:6

9

1 Chronicles 29:9 *Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.*

Offered willingly

- Voluntary offerings have the approval of both God and men. R4777:6

22

1 Chronicles 29:22 *And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.*

The second time

- This second anointing was like the grand Amen! of the whole nation to the first anointing which had been done in a comparatively quiet way. R2031:4

23

1 Chronicles 29:23 *Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.*

Throne of the LORD

- Before the first of their kings, Saul; God considered himself as Israel's king. R1979:1 Typical in some respects of the Millennial Kingdom. A248; C257 It was God's kingdom established in Israel. God was the king of Israel. King David merely sat upon the throne of the Lord. R507:2, R1358:4, R2364:1, R4722:3, R5700:3; OV82 As the Lord's representative he must act with instructions and due authority. Q832:2 God was not only their ruler and king, but also the chief executive officer to administer punishment for the violation of his own laws. R2485:3 Though the earth is now given up to the undisputed dominion of the Gentiles, the time was when God had a kingdom on earth. HG47:3

Instead of David

- The kingdom of David is to be restored; but David means Christ. And the kingdom of David was the kingdom of the Lord. HG37:5

Israel obeyed him

- Solomon was recognized as king in Israel in the room of his father David. R2030:2

27

1 Chronicles 29:27 *And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.*

Was 40 years

- A link in the chain of Bible chronology. B50; R1980:4 Possibly typifying the harvest of the Gospel age. R4018:2* The fact that he reigned more than forty years is three times repeated, as in 2 Sam. 5:4, 5. HG68:4

Seven years

- Possibly typifying the seven years from 1874 to 1881. R4018:2*

29

1 Chronicles 29:29 *Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,*

They are written

- Scribes kept a careful record of the important events in Jewish history. R1145:3

2 Chronicles

2 Chronicles 1

5

2 Chronicles 1:5 *Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.*

The brasen altar

- Type of the ransom sacrifice. T22

10

2 Chronicles 1:10 *Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?*

This thy people

- A lesson to those who speak of God's people as "My people, "My flock," "My church." R3278:2

That is so great?

- Estimated at about 6,000,000. R3278:3

11

2 Chronicles 1:11 *And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:*

But hast asked

- The same Hebrew word as "borrowed," where we read that the Israelites "borrowed of the Egyptians..." (Exod. 12:35). R2911:5

12

2 Chronicles 1:12 *Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.*

Will give thee riches

- It was just like our Heavenly Father to give Solomon the riches and honors which he had not asked as a reward for his appreciation of wisdom. R3278:5

Wealth, and honour

- The true Church receives spiritual riches and honors for seeking heavenly wisdom. R3278:6

2 Chronicles 2

1

2 Chronicles 2:1 *And Solomon determined to build an house for the name of the LORD, and an house for*

his kingdom.

Build an house

- The Temple which Solomon erected was a picture of the great Temple which God is erecting. CR359 "Which temple ye are." (1 Cor. 3:17) CR359

7

2 Chronicles 2:7 *Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.*

To work in gold

- Symbol of the divine nature. T18

And in silver

- Symbol of the spirit nature—the Great Company. R4092:6*

And in brass

- Copper, symbol of perfect human nature. T18

And in purple

- Symbol of royalty. T34

And crimson

- Of scarlet, symbol of the blood of the ransom. T109

And blue

- Symbol of faithfulness. T30

8

2 Chronicles 2:8 *Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,*

Cedar trees

- Symbol of everlasting human life. T109

17

2 Chronicles 2:17 *And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.*

And Solomon

- Typifying our Lord. R1237:5

All the strangers

- Foreigners (the Tyrians) and the enslaved Canaanites. R1237:1* God has selected most of the Church from among those not Israelites according to the flesh. R1237:5 Typical of the fact that aliens, strangers, foreigners and enemies of the truth have the larger share in the work of preparing the antitypical Temple, although in their hammering, chiseling, melting and casting they little realize the glorious interests served. R3282:6

3,600

- Canaanites. R3282:6

2 Chronicles 3

1

2 Chronicles 3:1 *Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.*

Mount Moriah

- Before Jerusalem became a place of residence its sacred hill was called "Moriah." R1296:3*

10

2 Chronicles 3:10 *And in the most holy house he made two cherubims of image work, and overlaid them with gold.*

Two cherubims

- New and very large, probably nearly 21 feet high. R530:2 Always connected with the immediate presence or with the throne of God. R529:6* "Thou that dwellest between the cherubims." (Psa. 80:1) T124

With gold

- Symbol of the divine nature. T18

14

2 Chronicles 3:14 *And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.*

Of blue

- Symbol of faithfulness. T30

And purple

- Symbol of royalty. T34

And crimson

- Or scarlet, symbol of the blood of the ransom. T109

And fine linen

- Symbol of righteousness. T36

2 Chronicles 4

1

2 Chronicles 4:1 *Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.*

An altar of brass

- In the Tabernacle it was a type of the ransom sacrifice. T22

19

2 Chronicles 4:19 *And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set ;*

The golden altar

- In the Tabernacle, a type of the Church. T120

And the tables

- In the Tabernacle, a type of the Church. T115

The shewbread

- Type of the Word of God. T115

20

2 Chronicles 4:20 *Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;*

The candlesticks

- In the Tabernacle, a type of the complete Church. T115

Of pure gold

- Symbol of the divine nature. T18

2 Chronicles 5

1

2 Chronicles 5:1 *Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.*

Was finished

- The harvest is the time for the construction of this antitypical Temple, i.e., the bringing of all the members, fruit-bearing branches of the Vine, into the perfect spiritual condition. R172:2

2

2 Chronicles 5:2 *Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.*

Then Solomon

- Typifying the Lord Jesus. R3283:1

Assembled

- Typifying the present harvest work. R3283:1

Elders of Israel

- Typifying the Lord's very elect. R3283:1

3

2 Chronicles 5:3 *Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.*

In the feast

- The Jewish New Year Feast held in connection with the Great Day of Atonement. R3282:6

The seventh month

- The Atonement Day sacrifices probably having already been made in the Tabernacle. R3282:6

5

2 Chronicles 5:5 *And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.*

They brought up

- Illustrating the bringing of the members of the Body of Christ from the Tabernacle or earthly condition to the heavenly or Temple condition. R3284:1

The ark

- Typifying the divine covenant with Abraham, the fulfillment of which centers in Christ. R3282:6

7

2 Chronicles 5:7 *And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:*

Brought in the ark

- Type of The Christ. T121

Of the cherubims

- The presence or throne of God. R529:6*

10

2 Chronicles 5:10 *There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.*

Nothing in the ark

- The golden bowl of manna, typifying immortality, and the budded rod, the blessing, fruitfulness and privilege of service of antitypical Levites, will not be needed in the future conditions of glory represented by the Temple. R3283:2

The two tables

- Representing the Law and teaching that Christ would meet in full all the requirements of God's perfect Law; also that legal authority would be vested in him as the Law-executor. T121 The Law will still be an integral part of the divine covenant. R3283:2

12

2 Chronicles 5:12 *Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)*

The Levites

- The Levites of the future, the ancient Worthies and others, shall chant the praises of Jehovah throughout the earth. R4297:2 Advanced justified believers. R344:6 Only a part of the Levites composes the singers, illustrating that only a part of the Great Company are already arrayed in white robes. R292:5

Which were the singers

- We tarry only as mouthpieces, priests of God, to sound the trumpet of truth until the white-robed Levites learn to sing the song of restitution. R344:6

The altar

- The Brazen altar. R3283:2

13

2 Chronicles 5:13 *It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying , For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;*

As one

- Perfectly in harmony; the priests sounded the keynote to the Levites but it took some time before the harmony was perfect. R292:4 The priests reach a harmony in their trumpeting before the glory of the Lord fills the Temple. R292:5 The Little Flock (Priests) will give the key note of their song to the Great Company (Levites) before their glorification. R292:5

For he is good

- Showing that the character of the song to be taught and learned is restitution. R292:5

His mercy endureth

- That during the Millennial age man will have the privilege of returning to God and to all that was lost. R4297:2

For ever

- The Hebrew word signifies "to an end." Divine mercy shall be exercised to its completeness. R3283:4

That then the house

- Typifying the glorified Christ. R3283:5

A cloud

- The peculiar pillar of cloud which symbolized the Lord's presence through the wilderness journey and subsequently in connection with the Tabernacle. R3283:3

14

2 Chronicles 5:14 *So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.*

Priests could not stand

- The glorying shows the marriage, after which fleshly priests no longer remain in the Temple, representing that we will be no longer under the veil of flesh. R172:5

Glory of the LORD

- Representing that the glory of the Lord will come upon the living Temple, of which we hope to be living stones beyond the veil. CR360

Filled the house

- The antitypical Temple (the Church) must be completed before the glory of the Lord fills it. R172:2

2 Chronicles 6

9

2 Chronicles 6:9 *Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.*

Out of thy loins

- Children are of the father, by the mother, which was also true of Jesus' human birth. E99; R776:5

2 Chronicles 7

8

2 Chronicles 7:8 *Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.*

The feast seven days

- The dedication of Solomon's Temple and the descent of the Shekinah glory upon it took place at the Feast of Tabernacles. R3509:2*

14

2 Chronicles 7:14 *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

Called by my name

- Israel, signifying "The people of God." D654

20

2 Chronicles 7:20 *Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.*

Among all nations

- And the prophecy has been literally fulfilled. R2060:1

2 Chronicles 9

1

2 Chronicles 9:1 *And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.*

The queen of Sheba

- Presumed to have been a Negress. The present Emperor of Abyssinia claims to be a descendant of Solomon by this Queen. R3043:1

3

2 Chronicles 9:3 *And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,*

Of Solomon

- Type of Christ. A79; B255

4

2 Chronicles 9:4 *And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.*

Spirit in her

- It took her breath away. R3284:6

6

2 Chronicles 9:6 *Howbeit I believed not their words, until I came, and mine eyes had seen it : and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.*

Was not told me

- "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him." (1 Cor. 2:9) R3285:2

9

2 Chronicles 9:9 *And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.*

120 talents of gold

- Estimated at $3,000,000. R2067:5

17

2 Chronicles 9:17 *Moreover the king made a great throne of ivory, and overlaid it with pure gold.*

Made a great throne

- Solomon laid aside his father's throne, and made a unique and costly one for his own use. R1283:1*

23

2 Chronicles 9:23 *And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.*

To hear his wisdom

- Representatives of many nations will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." (Isa. 2:3) R2053:1

30

2 Chronicles 9:30 *And Solomon reigned in Jerusalem over all Israel forty years.*

Forty years

- Link No.26 in the chain of Bible chronology. B50; R1980:4 Possibly typifying the harvest of the Millennial age. R4018:2*

2 Chronicles 10

4

2 Chronicles 10:4 *Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.*

Our yoke grievous

- The best-governed people are not always the most contented. R3384:3

With scorpions

- Whips with metal lumps on the strands. R3384:6

16

2 Chronicles 10:16 *And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.*

All Israel went

- The one house or family of Israel. The 10 tribes which split off have been since called the "lost tribes," not a separate house. R862:5

17

2 Chronicles 10:17 *But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.*

Rehoboam reigned over them

- Those of all Israel whose worship of the Lord centered in Jerusalem, chiefly the tribe of Judah from whom the promised Messiah was to come. R3385:2,4

19

2 Chronicles 10:19 *And Israel rebelled against the house of David unto this day.*

And Israel rebelled

- The division of the typical kingdom 393 years before the overthrow of Zedekiah corresponds to the division of Christendom into Papacy and Protestantism in 1521 AD, when Luther was excommunicated, 393 years before 1914, the time for the overthrow of Christendom. R3574:1*

2 Chronicles 11

4

2 Chronicles 11:4 *Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.*

This thing is done of me

- The division of the kingdom worked to the advantage of Judah and Benjamin, humbling them, drawing them nearer to the Lord, more zealous of his worship and more faithful in resisting idolatry. R2362:3

13

2 Chronicles 11:13 *And the priests and the Levites that were in all Israel resorted to him out of all their coasts.*

All Israel

- Represented by the one house which stumbled at the first advent. R862:5

16

2 Chronicles 11:16 *And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.*

Came to Jerusalem

- King Rehoboam and the people of Judah experienced a sort of religious reformation, attracting the more religious of the two tribe kingdom. R2362:3

2 Chronicles 12

1

2 Chronicles 12:1 *And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.*

Forsook the law

- Finding himself strong in the kingdom, Rehoboam became lax in respect to its religious conditions. R2362:6

2

2 Chronicles 12:2 *And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,*

Against Jerusalem

- There has been discovered at Karnak, Egypt, a splendid structure erected by the very Shishak who conquered Rehoboam, commemorating his victories. R3467:6

5

2 Chronicles 12:5 *Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.*

Therefore have I also left

- Teaching them the important lesson that if the Lord let go of them they would be swallowed up of their enemies. R2363:1

9

2 Chronicles 12:9 *So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.*

Shishak

- See comment on 2 Chron. 12:2.

Took away the treasures

- This was intended of the Lord to teach Israel that if the Lord let go of them they would be swallowed up of their enemies, and that he always made obedience profitable to them in their temporal welfare. R2363:1

13

2 Chronicles 12:13 *So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.*

Seventeen years

- Link No.27 in the chain of Bible chronology. B50; R1980:4

16

2 Chronicles 12:16 *And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.*

And Rehoboam slept

- Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2; HG121:6

2 Chronicles 13

2

2 Chronicles 13:2 *He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.*

Three years

- Link No.28 in the chain of Bible chronology. B50; R1980:4

5

2 Chronicles 13:5 *Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?*

Covenant of salt

- Covenant of faithfulness. R4907:1

8

2 Chronicles 13:8 *And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.*

Kingdom of the LORD

- In some respects typical of the Kingdom promised, when Messiah should reign. A248 Though the earth is now given up to the kingdom of the Gentiles, the time was when God had a kingdom on earth. HG47:3

Golden calves

- Probably because the people, while in Egypt, were accustomed to the worship of the sacred bull, Apis, of Egyptian mythology. R2325:5

2 Chronicles 14

2

2 Chronicles 14:2 *And Asa did that which was good and right in the eyes of the LORD his God:*

Good and right

- In the midst of an unfavorable setting, Asa quickly developed a loyalty to God and soundness of judgment beneficial to his kingdom. R4724:2 We have seen children of evil parentage become nauseated by evil and take right paths. R4724:2

3

2 Chronicles 14:3 *For he took away the altars of the strange gods , and the high places, and brake down the images, and cut down the groves:*

Took away the altars

- Erected on various hilltops, at which the orgies of heathendom were practiced. R3392:3 It would be improper now for the people of the United States to decide what is false worship and abolish it or interfere with absolute religious liberty because the people of the United States are not God's Kingdom as was Israel. R2364:2

Brake down the images

- Asa did much to abolish idolatry in his kingdom and to sway the minds of the people to the reverence and obedience of Almighty God. R4724:3

Cut down the groves

- Accessories to the worship of Baal and Ashtaroth by those who affected to be largely worshippers of nature. R3392:3

4

2 Chronicles 14:4 *And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.*

Judah

- The two-tribe kingdom. R3392:1

5

2 Chronicles 14:5 *Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.*

He took away

- Such action has been misunderstood to imply that rulers in other countries should take similar action for the destruction of all false religions. R3392:3 It would be entirely improper for any king, governor, president or emperor of earth today to exercise such power, claiming divine approval. R3392:5, R2363:5, R2364:2

6

2 Chronicles 14:6 *And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.*

Built fenced cities

- Fortress cities as a protection against attack from Egypt on the south and west, from Syria on the north and east, and from the ten-tribe kingdom on the immediate north. R3392:6

No war in those years

- Asa had peace for ten years, during which time he encouraged his people and trained an army. R4724:3

7

2 Chronicles 14:7 *Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him , and he hath given us rest on every side. So they built and prospered.*

Build these cities

- Fortified cities on the extremity of his kingdom for protection against attacks of enemies. R4724:3 We should erect fortresses of character which will be a defense against attacks of the world, the flesh and the devil. R4725:4, R3392:6

8

2 Chronicles 14:8 *And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.*

An army of men

- These preparations for war had the divine approval, but in no sense indicated that we should take a similar course, for we contend not with flesh and blood. R3392:6

9

2 Chronicles 14:9 *And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.*

Came out against them

- To punish Asa for erecting fortifications, etc., to bring away more spoil and to reduce the nation again to the condition of a vassal. R3393:1

Zerah the Ethiopian

- Supposed to have been Osorkon II of Egypt. R3392:6

11

2 Chronicles 14:11 *And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.*

Cried unto the LORD

- A perfectly proper thing for him to do as the representative of God's chosen people; but prayers for victory in war are improper when made by any nation since Israel's rejection of the Lord at the time of his crucifixion. R3393:4 Asa's faith looked up to God, realizing that with him was the power to give or to withhold victory. R4724:3 We are to look to the Lord for victory: "For when I am weak (in myself), then am I strong (in the Lord)." (2 Cor. 12:10) R4725:4

We rest on thee

- Pray, trusting God's power. R5380:5*

12

2 Chronicles 14:12 *So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.*

So the LORD smote

- In the battle which followed Asa and his army were successful. R4724:3

2 Chronicles 15

2

2 Chronicles 15:2 *And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*

Asa

- Whose environments in youth had been unfavorable but who quickly developed a loyalty to God and

soundness of judgment beneficial to his kingdom. R4724:2

The LORD Is with you

- They had all done well and faithfully and therefore God's blessing was with them. R4724:5

While ye be with him

- The continuance of divine blessing would depend upon their faithfulness to God and to the requirements of his Law. R4724:5

If ye forsake him

- The hour of victory is more dangerous than the hour of distress; the heart is more apt to be proud and feel its own importance. The divine warning helped Asa and his people take a firmer stand for righteousness. R4724:5 Nor should a great victory elate us and make us careless and self-sufficient. R4725:4

3

2 Chronicles 15:3 *Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.*

Israel

- The ten tribes. R5733:3

4

2 Chronicles 15:4 *But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.*

He was found of them

- The Lord helped Israel proportionately as they at any time had turned to him. R5733:3 Reveals God's care over his people when they seek him. R5733:5

7

2 Chronicles 15:7 *Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.*

Be ye strong therefore

- Asa had manifested a disposition in harmony with God and now had this encouraging message. R5733:3

Work shall be rewarded

- God's promise to Israel was his divine blessing of peace and earthly prosperity in proportion to their loyalty to him. R4725:1 Contrariwise, spiritual Israel is assured of tribulation, hatred, opposition and suffering in the world, but with the peace of God and a spiritual reward. R4725:1

8

2 Chronicles 15:8 *And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.*

Abominable idols

- No idolatry was thenceforth permitted in the kingdom under penalty of death. R4724:6 We should put away all idolatry of money, fame, honor of men, and do the will of the Lord from the heart. R4725:4

Renewed the altar

- Today, proportionately as creed idols and their worship would cease, the repair of the true altar of God would progress and many would rejoice to present their bodies living sacrifices. (Rom. 12:1, 2) R5734:1 As the Bible comes to be rightly understood, the unscriptural follies of the creeds will be appreciated. R5734:1

9

2 Chronicles 15:9 *And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.*

Out of Israel

- Many of the ten-tribe kingdom who were piously inclined and still respected God and his promises were glad to leave their king and ally themselves with the tribe of Judah, where the great God was worshipped and they were known as "Jews." R5733:3, R2380:2, R2084:6 God grants blessings to those who humble themselves and are obedient. R2380:2

10

2 Chronicles 15:10 *So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.*

They gathered themselves

- A great convention was held—a holiness convention. R2363:5

12

2 Chronicles 15:12 *And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;*

Entered into a covenant

- A great national awakening along religious lines. R5733:5 Such a company of consecrated covenanters, enlightened as we are today, would be a mighty force, a mighty power. R5734:4

15

2 Chronicles 15:15 *And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.*

Lord gave them rest

- The Lord's blessing continued with the kingdom of Judah. R4724:6

17

2 Chronicles 15:17 *But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.*

Were not taken away

- It is not sufficient that we outwardly acknowledge the Lord to be our God; we must also be zealous in serving his cause. R2363:3

The heart of Asa was perfect

- Asa was not serving the Lord because it would be the most profitable course for himself and for the nation but from a heart that was in harmony with God. R2363:3 Perfection of heart in the Lord's consecrated people of the Gospel age means a great deal more—a full consecration in thought, word and deed. R2364:4

Eyes of the LORD

- The Lord's influence, his power of knowing, whatever the means. R5634:2 His divine wisdom. SM623 Let your child feel that your eye and God's is ever upon him, just as we feel that God's eye is upon us. R1097:5*

The whole earth

- This does not mean that God personally beholds every individual act of every person on earth, but that he takes cognizance of matters throughout the world by means of his power, his agencies. R5634:2

2 Chronicles 16

10

2 Chronicles 16:10 *Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing . And Asa oppressed some of the people the same time.*

Put him in a prison

- The statement that his heart was right before God does not signify that he was always right. R2364:3

12

2 Chronicles 16:12 *And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great : yet in his disease he sought not to the LORD, but to the physicians.*

Diseased in his feet

- His sickness was a punishment for his sin according to the Israelitish covenant with God. R2029:2 God has not promised to keep spiritual Israel free from sickness, pain and trouble. R2364:5

Not to the LORD

- Who had entered into covenant relationship with the Jews to bless them physically if faithful to him. R2364:4 His heart should have repented and turned toward God, but instead he turned to the physicians. R2029:2

To the physicians

- Enchanters, magicians, black-art doctors using Satanic powers. R2364:5 There is no intimation here that it would be wrong to make use of bona-fide medical skill and aid today. R2364:5

13

2 Chronicles 16:13 *And Asa slept with his fathers, and died in the one and fortieth year of his reign.*

One and fortieth year

- Link No.29 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 17

1

2 Chronicles 17:1 *And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.*

Jehoshaphat his son

- Who had the great advantage that his parents were Godly people. R4730:1

Reigned

- While Ahab was king of Israel Jehoshaphat succeeded to the throne of Judah. R4730:1

Against Israel

- The iniquity and idolatry of Israel reacted favorably by driving the most saintly characters of all the tribes to Judah, including the priests and Levites who were still loyal to God. R4730:1

2

2 Chronicles 17:2 *And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.*

Set garrisons

- He fortified its various boundaries, especially toward the land of Israel, Judah's nearest neighbor. R4730:2

3

2 Chronicles 17:3 *And the LORD was with Jehoshaphat, because he walked in the first ways of his father*

David, and sought not unto Baalim;

Was with Jehoshaphat

- Jehoshaphat's fidelity to the Lord was rewarded with prosperity for his kingdom. R4730:2 Does not mean that all prosperous persons and nations are in divine fellowship. R4730:2

Of his father David

- Copying after David's earliest course of devotion to the Lord. R2365:1

5

2 Chronicles 17:5 *Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.*

He had riches

- Prosperity is not always a sign of divine favor, but to Jehoshaphat and his kingdom it was because Judah still represented God's chosen nation in a special manner. R4730:3

6

2 Chronicles 17:6 *And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.*

Heart was lifted up

- Not in pride and self-adulation, but with encouragement, as recognizing the fulfillment of the divine promises in the blessings enjoyed. R2365:1

Ways of the LORD

- As Ahab exceeded his father Omri as an evil-doer, so Jehoshaphat exceeded his father Asa as an upholder of the divine Law. R4730:2

The high places

- The young king began a general crusade against every idolatrous place and custom in the kingdom. R4730:2

7

2 Chronicles 17:7 *Also in the third year of his reign he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.*

Teach in the cities

- Perceiving the necessity of knowledge as a basis for faith, the king instituted a general system of instruction in the Word of the Lord throughout his kingdom. R2365:2 In proportion as the Lord's people are intimately acquainted with his Word, they are made free from earthly affairs and realize their obligations to the King of kings. R2365:3

10

2 Chronicles 17:10 *And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.*

Fear of the LORD

- The world recognizes in a general way that there is some truth in Christianity. R2365:5

11

2 Chronicles 17:11 *Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.*

Presents, and tribute

- Neighboring nations sought Judah's favor and paid tribute until Jehoshaphat's kingdom was very prosperous. R4730:2

2 Chronicles 18

1

2 Chronicles 18:1 *Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.*

Joined affinity

- Ambitious to unite the two nations, Jehoshaphat made a marriage alliance for his son with the daughter of Ahab and Jezebel of the ten-tribe kingdom. R3393:3 The Lord's people should be especially on guard against associations with the ungodly. R3394:2 "Be not unequally yoked together with unbelievers" (2 Cor. 6:14) neither by marriage nor by business partnerships and close friendships. R4730:5

With Ahab

- Jehoshaphat's most important mistake was in affiliating with Ahab. R4730:5 The lesson to us is that we need to "keep ourselves unspotted from the world." (Jas. 1:27) R3394:1

3

2 Chronicles 18:3 *And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead? And he answered him, I am as thou art , and my people as thy people; and we will be with thee in the war.*

We will be with thee

- Out of courtesy and to cultivate the friendship of Ahab Jehoshaphat yielded and accompanied him, with disastrous results. R3394:2

22

2 Chronicles 18:22 *Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.*

A lying spirit

- One of the fallen angels. R2173:4

2 Chronicles 19

1

2 Chronicles 19:1 *And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.*

Jehoshaphat

- Noted as one of the best kings in the history of Judah. R3393:3

King of Judah

- He had been reigning 20 years at the time of the events narrated in this lesson. R3393:3

2

2 Chronicles 19:2 *And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.*

Help the ungodly

- Indicating the Lord's disapproval of Jehoshaphat's fellowship with Ahab. R4730:6 We should be especially on guard against associations, fellowships, matrimonial alliances, etc., with the ungodly. R3394:2 "Blessed is the man that walketh not in the counsel of the ungodly." (Psa. 1:1). R2366:1

Wrath upon thee

- Indicated by his ignominious return without any evidence of divine favor. R3394:2

3

2 Chronicles 19:3 *Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.*

Good things found in thee

- While reproving Jehoshaphat, the Lord graciously mentioned approval of his destroying idolatrous worship and of his heart seeking the Lord. R3394:3

Taken away the groves

- He had utterly destroyed all the groves where idolatry had been practiced. R3393:3

4

2 Chronicles 19:4 *And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.*

Went out again

- The experience led him to still greater zeal for righteousness. He went out amongst the people and effected a religious revival. R3394:3

Brought them back

- To a higher appreciation of the Lord and observance of his statutes. R3394:3

6

2 Chronicles 19:6 *And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment.*

Take heed what ye do

- The king had a very high sense of justice and honor, expressing grand sentiments worthy of a saint of this Gospel age. R3394:3 Evidence that the lesson of verse 2 was not lost upon Jehoshaphat. R2366:1 What may the world hope for when the great King Immanuel shall rule with superhuman knowledge and wisdom. R3394:4

Judge not for man

- The Lord's people should render to no man less than is due him; and not only be just but generous. R3394:4

7

2 Chronicles 19:7 *Wherefore now let the fear of the LORD be upon you; take heed and do it : for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.*

No iniquity

- God is not the author of sin. He is just and right, hating evil and condemning sin in every form. R870:6

10

2 Chronicles 19:10 *And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.*

Blood and blood

- The degree of murder, whether first, second or third. R3395:1

11

2 Chronicles 19:11 *And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites*

shall be officers before you. Deal courageously, and the LORD shall be with the good.

The Levites

- The tribe especially consecrated to the Lord's service. R3394:5

Deal courageously

- Justly. R5413:3 In the Kingdom we shall be required to render righteous and courageous judgment. R5414:4 In doing unpleasant tasks which are necessary, but in a kindly manner. R5414:5, R3395:4 Whoever has a duty to perform let him not fear. R5414:5, R3395:4

LORD shall be with

- Applicable to the Jews because they were a typical people of God. R5414:4 There is no partiality with the Creator, no class distinction, neither high nor low, rich nor poor, noble nor peasant. R5413:3

The good

- His whole dealing at this time is with the Church. R5414:2 The Lord will be with the good work that his faithful people will do. R5414:1

2 Chronicles 20

22

2 Chronicles 20:22 *And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.*

The LORD set ambushments

- Believed to be an illustration of the time of trouble at the end of the Christian era. Q769:2

31

2 Chronicles 20:31 *And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.*

Twenty and five years

- Link No.30 in the chain of Bible chronology. B50; R1980:4

37

2 Chronicles 20:37 *Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.*

Hast joined thyself

- In a business partnership with one out of harmony with the Lord. R2366:2

2 Chronicles 21

1

2 Chronicles 21:1 *Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.*

Jehoshaphat slept

- Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2

20

2 Chronicles 21:20 *Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.*

Eight years

- Link No.31 in the chain of Bible chronology. B50; R1980:4 Usher gives it as a reign of four years, while the Bible says it was eight years. B52

2 Chronicles 22

2

2 Chronicles 22:2 *Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.*

Forty and two years old

- Not 22, as in 2 Kings 8:26. HG1O5:2

One year

- Link No.32 in the chain of Bible chronology. B50; R1980:4

12

2 Chronicles 22:12 *And he was with them hid in the house of God six years: and Athaliah reigned over the land.*

Six years

- Link No.33 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 24

1

2 Chronicles 24:1 *Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba.*

Forty years

- Link No.34 in the chain of Bible chronology. B50; R1980:4 Usher reckons this as 39 years, while the Bible gives it as forty years. B52

2

2 Chronicles 24:2 *And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.*

Jehoida the priest

- The Lord's High Priest, whose wife, Joash's aunt, had secreted Joash as an infant. R2366:3 Joash's foster-father. R2366:6

5

2 Chronicles 24:5 *And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.*

Levites hastened it not

- Probably because the people of Judah had come to doubt the priesthood. R2367:1, R3447:6

7

2 Chronicles 24:7 *For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.*

Broken up the house of God

- Stones had been taken for building the temple of Baal, representing the damage done to the true Temple during the Dark Ages. R3448:1,2

9

2 Chronicles 24:9 *And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.*

The collection

- A tax of half a shekel on each male of 20 years old and upward (See Exod. 30:11-16). R2367:1

10

2 Chronicles 24:10 *And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.*

All the people

- The remnant of the ten tribes joined in the work. R2084:5

Rejoiced

- "The Lord loveth a cheerful (Greek, hilarious—merry) giver." (2 Cor. 9:7) R3448:5

Cast Into the chest

- When they once see the need of repairs and the safety of the channel the people of God will be encouraged to do everything necessary for the accomplishment of the work. R3448:4

12

2 Chronicles 24:12 *And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.*

Jehoiada

- Representing our High Priest, Christ. R3448:2

Repair the house

- To this end we are exhorted by the Apostle to build one another up in the most holy faith. R2367:4 It is our duty to keep our bodies, which are temples of the holy Spirit, pure in thought, word and act, and to take reasonable care of our physical systems. R2367:2

2 Chronicles 25

1

2 Chronicles 25:1 *Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.*

Twenty and nine years

- Link No.35 in the chain of Bible chronology. B50; R1980:4

18

2 Chronicles 25:18 *And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.*

Sent to Amaziah

- Even before the captivity a fellowship had sprung up between the people of the two divisions of Judah and Israel. R2084:5

2 Chronicles 26

3

2 Chronicles 26:3 *Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two*

years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

Fifty and two years

- Link No.36 in the chain of Bible chronology. B50; R1980:4

9

2 Chronicles 26:9 *Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall , and fortified them.*

Fortified them

- It was quite proper for the kings of Israel and Judah to defend the land which the Almighty had specially given to their nation. R4786:2

16

2 Chronicles 26:16 *But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.*

To his destruction

- "Pride goeth before destruction." (Prov. 16:18). R4786:2

Went into the temple

- Uzziah evidently felt that God was proud of him and would be pleased to have him enter the Temple after the manner of the priests. R4786:2 Many successful people fall into the same error in their approach to God. R4786:2

17

2 Chronicles 26:17 *And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:*

Valiant men

- Courageous men. King Uzziah was likely to resent any interference. R4786:6

18

2 Chronicles 26:18 *And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.*

Not unto thee

- The great King Eternal has rules and regulations governing all attempts to approach him. R4786:3

But to the priests

- Recognizing Jesus as the great antitypical Priest none should intrude into the divine presence in prayer other than through him. R4786:5

Thou hast trespassed

- If the king had good intentions they should have guided him to a study of the divine arrangements. Ignorance of the Law is no excuse. R4786:6

Honour from the LORD

- True honor cannot be found in opposition to the divine arrangements. R4786:6

19

2 Chronicles 26:19 *Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.*

Leprosy

- Typifying sin. R4786:5

20

2 Chronicles 26:20 *And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.*

LORD had smitten him

- Signifying typically that whoever with knowledge would approach God aside from his ordained priest would come under divine sentence as a wilful sinner. R4786:5

2 Chronicles 27

1

2 Chronicles 27:1 *Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.*

Sixteen years

- Link No.37 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 28

2 Chronicles 28:1 *Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father:*

- Sixteen years - Link No.38 in the chain of Bible chronology. B50; R1980:4 Usher incorrectly reckons this as 15 years. B52

Hezekiah his son

- King Hezekiah has a wonderful record as a man of God; yet he was the son of a bad father who was the son of a good father who was the son of a bad father. This alternation illustrates that heredity has counterbalances in nature. R4812:1 It is not necessary that we should inherit all the evil traits of our ancestors. R2379:2

2 Chronicles 29

2 Chronicles 29:1 *Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.*

Hezeklah

- Signifying "strength of Jehovah." R3462:3 Reckoned in the Lord's sight as one of the three most acceptable kings of Judah. R3462:3

Nine and twenty years

- Link No. 39 in the chain of Bible chronology. B50; R1980:4

2

2 Chronicles 29:2 *And he did that which was right in the sight of the LORD, according to all that David his father had done.*

That which was right

- His entire reign was one of reformation. R3462:3 He was not double-minded but with his whole heart he sought to do right, to do the Lord's will. R4812:2, R3462:3 It is supposed that Isaiah, who was related to the royal family, was Hezekiah's tutor and helped guide him into right ways. R2379:2 Teaches the necessity for having a positive or strong will, rightly directed. R4812:2

3

2 Chronicles 29:3 *He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.*

In the first month

- He was already well instructed and thoroughly consecrated to the Lord at the time of his entrance to kingship. R2379:3

4

2 Chronicles 29:4 *And he brought in the priests and the Levites, and gathered them together into the east street,*

Priests

- Typical of God's saintly or sanctified people. R4812:4

Levites

- Typical of the household of faith. R4812:4

5

2 Chronicles 29:5 *And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place .*

Sanctify now yourselves

- Before the cleansing of the Temple began the king directed the priests and Levites first to sanctify themselves. R4812:3 No one is properly ready to serve God in any form or work until he has come to a sanctified condition of heart. R4812:4 "Be ye clean that bear the vessels of the Lord's house." (Isa. 52:11) R4812:4

House of the LORD

- The great King commands his consecrated people to purify the Temple of God, which is the Church. R4812:4

7

2 Chronicles 29:7 *Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.*

The God of Israel

- Jehovah, to whom the price was to be paid. E449

16

2 Chronicles 29:16 *And the priests went into the inner part of the house of the LORD, to cleanse it , and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it , to carry it out abroad into the brook Kidron.*

Uncleanness

- Typical of the idols and traditions of men in the form of venerable creeds of the past defiling the Temple of God. R4813:4, R3463:4

18

2 Chronicles 29:18 *Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.*

We have cleansed

- If any have fallen into worldliness, sin, worship of Mammon, etc., there should be first a cleansing, a reformation. R3463:2 A great reformation came in the days of Luther, Melancthon and others.

R3463:4 "Let us cleanse ourselves from all filthiness of the flesh and spirit." (2 Cor. 7:1) F409

All the vessels

- The vessels of the Lord's house must be cleansed of all defilements—their human traditions, heathen philosophies and superstitions. R4813:4

19

2 Chronicles 29:19 *Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.*

All the vessels

- Probably including certain brass plates and borders which King Asa had removed from the altar and tables for use in other places. R3462:6

21

2 Chronicles 29:21 *And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.*

Seven

- A symbol of perfection or completeness, thus intensifying the matter. R3463:1

A sin offering

- Shadows and types of the true sacrifices for sins by which the Lamb of God taketh away the sin of the world. R685:4

Altar of the LORD

- Jehovah, to whom the price was paid. E449; R685:4

24

2 Chronicles 29:24 *And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.*

An atonement

- Not the regular atonement day sacrifice, because the proper day had passed; the sacrifices offered were effective merely for the remainder of the year. R3463:1 The Lord's people, after a reformation, should appeal to God for at-one-ment with him, for forgiveness of sins. R3463:2

For all Israel

- Exhibiting Hezekiah's generous spirit. R3463:2 The whole nation seems to have come to a realization of its low condition and need of an uplift. R3463:1 Hezekiah recognized that the divine promises were made to all the seed of Abraham. R2379:5

30

2 Chronicles 29:30 *Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.*

Sang praises with gladness

- The work of reestablishing the true religion was not to be accomplished in a doleful manner. R3463:5

31

2 Chronicles 29:31 *Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.*

Thank offerings

- The Lord's truly consecrated today rejoice to be free from the sins of the past and worship the Lord with thank-offerings and praise. R3463:5

2 Chronicles 30

1

2 Chronicles 30:1 *And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.*

Sent to all Israel

- Isaiah's prophecy respecting the carrying away of Israel into captivity was already in progress and this invitation served to incite "Israelites indeed" to return to the Lord's worship. R2380:1

5

2 Chronicles 30:5 *So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.*

Throughout all Israel

- Not only to his own kingdom of Judah, but also to the ten tribes. R4812:5 Such a message of true fellowship to the true Israel is made alike to all, ignoring all creeds and parties. R2380:6

10

2 Chronicles 30:10 *So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.*

They laughed

- In the northern kingdom, where idolatry had a stronger hold, the invitation was derided by many. R4812:5

Them to scorn

- Now, as then, the proud will stand up for sectarianism and for its honors and dignities, and will fail to get the divine blessing. R2381:1

11

2 Chronicles 30:11 *Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.*

Divers of Asher and

- The true, faithful Israelites were gathered out of the ten-tribe kingdom into the two-tribe kingdom at that early day. R2380:3 All are to be esteemed and treated as Israelites indeed who trust in the precious blood of Christ and are consecrated to the service of the Lord. R2380:6

Humbled themselves

- A few humble ones from almost all sects, parties and creeds will be attracted. R2381:1

18

2 Chronicles 30:18 *For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one*

Not cleansed themselves

- Similarly, in the Church of Christ, we find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." R4813:1

Prayed for them

- Let us not denounce as hypocrites those who imperfectly comprehend sanctification of life, but pray for them and assist them in the more excellent way. R4813:1

23

2 Chronicles 30:23 *And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.*

With gladness

- There is no other peace or joy so soul-satisfying as that which comes from fellowship with the Creator through Christ in the antitypical passover. R4812:6

25

2 Chronicles 30:25 *And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.*

Came out of Israel

- The true faithful Israelites were gathered out of the ten-tribe kingdom into the two-tribe kingdom. R2380:3 It was the remnant of Israel and not merely of Judah that was gathered into the Gospel age, while the remainder were "blinded." R2380:3 All "Israelites indeed," trusting in the precious blood of Christ, are one in Christ Jesus and are to be esteemed as brethren. R2380:6

26

2 Chronicles 30:26 *So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.*

Great joy

- Many seek pleasure and joy but few find it. Real pleasure is in finding the Lord and coming into heart-harmony with him. R4812:6

2 Chronicles 31

1

2 Chronicles 31:1 *Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.*

Brake the images

- One of these idols is sectarianism; another is money; another is lust; another, selfish ambition. They are legion with one family name, selfishness. R2381:4

6

2 Chronicles 31:6 *And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.*

Israel and Judah

- The more religious in Ephraim removed to Judah and identified themselves therewith. Thus Judah eventually represented the cream of the nation. R3464:2 God's dealings with nominal spiritual Israel are gradually separating to the Lord an overcoming class. R3464:5

21

2 Chronicles 31:21 *And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.*

With all his heart

- Hezekiah claimed, as all should be able to, that he walked before the Lord with a perfect heart, with a perfect will, with thoroughly good intentions. R3588:4

2 Chronicles 32

2

2 Chronicles 32:2 *And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,*

Against Jerusalem

- The march of Sennacherib's army meant destruction and captivity to many small cities and towns on his route toward Jerusalem. R3581:6

9

2 Chronicles 32:9 *After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,*

Send his servants

- Although tribute was sent, he sent three chief generals to Jerusalem to accomplish its captivity while he remained with his army besieging Lachish. R3582:2 We cannot purchase peace with things consecrated to the Lord—compromise the truth. So surely as the Lord's consecrated people do this, the Lord will permit to come upon them the very difficulties which they seek to avert. R2381:6

18

2 Chronicles 32:18 *Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.*

In the Jews' speech

- The Hebrew language was used, in order that the people might understand their hopeless situation; yet they remained calm. R3582:3

That were on the wall

- Some of them soldiers with bows and arrows, spears, etc., to defend the walls. R3582:2

20

2 Chronicles 32:20 *And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.*

Prayed

- Hezekiah had undoubtedly come to deprecate his course in ignoring the advice of Isaiah in respect to the tribute. He was thoroughly humbled now. R3582:4 When our proudest, strongest foes seem triumphing the most, we should lay hold on the Lord's promises with the greatest confidence. R3582:6

Cried to heaven

- Their faith grew stronger the more the false gods were brought into contrast with the true. R3582:4 Those most rooted and grounded are those who have been attested trying experiences and have had occasion to call mightily on the Lord for help. R3582:6

21

2 Chronicles 32:21 *And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.*

Sent an angel

- Probably a simoon (sandstorm) or pestilence. R2382:1 Not necessarily a member of the angelic order of beings, but simply a "messenger." R2382:2 The Lord could use as his angel or messenger a flame of fire, a stroke of lightning or a breath of pestilence. R3582:5 The extremity of Hezekiah and his people became God's opportunity. R3582:4

Which cut off

- In answer to faith and prayer, yet in full accord with his foreknown plans. R3582:4

23

2 Chronicles 32:23 *And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.*

Presents

- In consequence of this marked deliverance of Judah from the superior power of Assyria. R2382:5

He was magnified

- Honored, because the Lord's victory doubtless became known as that of Hezekiah. R3582:6

24

2 Chronicles 32:24 *In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.*

In those days

- 731 BC, 125 years before the overthrow of Zedekiah, corresponding to the date of the French Revolution, 1789 AD, when Christendom seemed sick unto death, 125 years before 1914. R3574:2*

Hezeklah was sick

- Evidently the sickness had somewhat to do with his prosperity and consequent pride and with his failure to render unto the Lord. R2382:6

He gave him a sign

- The Lord's people of the New Creation are advised not to request signs of the Lord or to make tests. "We walk by faith, not by sight." (2 Cor. 5:7) R3589:1

25

2 Chronicles 32:25 *But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.*

His heart was lifted up

- Prosperity is often a severer test of character than adversity. R2382:6

30

2 Chronicles 32:30 *This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.*

To the west side

- Typifying the founding of the various Bible societies at the beginning of the nineteenth century. R3574:3*

2 Chronicles 33

1

2 Chronicles 33:1 *Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:*

Was twelve years old

- If properly trained he should have had by this time a fairly well-developed character for righteousness. R3598:3

When he began

- Isaiah, his supposed grandfather, having died previously. R2386:3

To reign

- The brightest children the most precocious, are in greatest danger if placed in positions of responsibility and influence early in life, without experienced advisors. R2386:6

Fifty and five years

- Link No.40 in the chain of Bible chronology. B50; R1980:4

2

2 Chronicles 33:2 *But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.*

That which was evil

- Hezekiah, though a good man, was evidently a poor father. R3598:2, R4839:2

3

2 Chronicles 33:3 *For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.*

He built again

- Probably within 10 years of his accession to power. R2386:6

6

2 Chronicles 33:6 *And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.*

Children to pass

- Children were sometimes offered in sacrifice to the false deities on the outstretched arms of a great, hollow brass image, heated by fires built underneath. R4840:1

Son of Hinnom

- In Greek, Ge-Hinnom or Gehenna, illustrating the Second Death. R4840:4

Used witchcraft

- It is sufficient that God warns us not to have anything to do with occult powers. R5800:1, R265:4

A familiar spirit

- A wicked spirit, who pretended to be able to give him superhuman wisdom and advice. R2387:2

9

2 Chronicles 33:9 *So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.*

To do worse

- More evil. Sin is constitutional derangement. Through the fall the whole human family is prone to sin so that it requires continual effort under the guidance of the Lord not to go backward into sin.

R3598:6

Than the heathen

- The nations. The Amalekites, the Perizzites, the Hittites, and all those nations whom the Lord drove out of Canaan to make room for Israel. R3598:6 A lesson for spiritual Israel: there is a continual warfare between the flesh and the spirit and we must be continually on guard. R3599:1

10

2 Chronicles 33:10 *And the LORD spake to Manasseh, and to his people: but they would not hearken.*

The LORD spake

- Probably through the prophets Micah and Nahum. R2387:3

11

2 Chronicles 33:11 *Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.*

To Babylon

- The very story of the Chronicles has been found written on clay tables. R2101:5*

12

2 Chronicles 33:12 *And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,*

Was in affliction

- The judgment of the Lord as a punishment for sin which came upon Manasseh eventuated in a blessing for the evil-doer, illustrating the principle that will go into effect in the Millennial age. R3599:1

13

2 Chronicles 33:13 *And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.*

Was intreated of him

- Illustrating the mercy of God to the truly repentant. R3599:4

Then Manasseh knew

- The clear intimation is that previously he did not know; that his sins were largely of ignorance. R2388:1

15

2 Chronicles 33:15 *And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.*

And he took away

- 674 BC, corresponding to the antitypical cleansing of the sanctuary in 1846. R3574:4*

17

2 Chronicles 33:17 *Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.*

In the high places

- The evil effects of Manasseh's reign were never thoroughly effaced before his death. R3599:4 Many of the Lord's jewels are today suffering for sins that are past and forgiven. R3599:5 The degradations coming to the world through sin will survive the forgiveness of their sins. R3599:5

19

2 Chronicles 33:19 *His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.*

They are written

- Showing that the prophets did not confine themselves to oral teachings. R1145:3

21

2 Chronicles 33:21 *Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.*

Two years

- Link No.41 in the chain of Bible chronology. B50; R1980:4

2 Chronicles 34

1

2 Chronicles 34:1 *Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.*

One and thirty years

- Link No. 42 in the chain of Bible chronology. B50; R1980:4

3

2 Chronicles 34:3 *For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.*

In the eighth year

- 651 BC, parallel to 1869 AD, when the editor of Zion's Watch Tower first began to search the Scriptures for the true plan of God. R3574:4*

While he was yet young

- An example of the proper course for every young person in that the heart should be given to the Lord in the days of youth before evil experiences have come. R4838:5

He began to seek

- It is one thing to be well disposed and another thing entirely to consecrate the heart to the Lord. R2390:3

In the twelfth year

- By the time he was twenty, Josiah's religious convictions were so deep and fixed that he dared to begin the work of reformation. R4837:3, R3607:2 It is a great mistake to assume that children must first "sow wild oats" before they can appreciate righteousness. R4837:6

He began to purge

- Under the Law every king of Israel had a responsibility to oppose idolatry with violence because the kingdom typically represented God and his reign of righteousness. But when fleshly Israel was cast off, all such laws were made null and void. R3607:3 With spiritual Israel each heart has its own dominion to conquer, to clear of idols. R3607:5

4

2 Chronicles 34:4 *And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them , and strowed it upon the graves of them that had sacrificed unto*

them.

Brake down the altars

- As it was with Josiah's work, so it should be with all who present themselves to the Lord. They should begin by breaking off their sins, destroying the fleshly idols of the heart. R2390:5

5

2 Chronicles 34:5 *And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.*

Burnt the bones

- This work of reform had been prophesied for him years before (1 Kings 13:1-3; 2 Kings 23:15-17). R3607:3

8

2 Chronicles 34:8 *Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.*

In the eighteenth year

- 641 BC, parallel to 1879 AD, the date of the founding of Zion's Watch Tower. R3574:4*

14

2 Chronicles 34:14 *And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.*

Found

- In the process of the cleaning up and restoring of the Temple services commanded by King Josiah. R3608:2

A book

- Possibly including the five books of Moses and the book of Judges, including the original copy of Deuteronomy written by Moses' own hand. R4850:3, R3608:3, R2390:6 Now, in due time, the Word of God is being found, shining with wonderful brilliancy upon the path of the just. R4851:5

Law of the LORD

- The Word of the Lord was lost during the Dark Ages, resulting in confusion and deterioration of spiritual vitality. His Word is found now in the sense of being easily accessible. R3609:3

15

2 Chronicles 34:15 *And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.*

Shaphan the scribe

- His position corresponded somewhat to the Secretary of State at the present time. R3608:2

In the house of the LORD

- King Ahaz had caused the manuscripts to be burned, but in God's providence one copy of the Law was buried under a pile of stone and rubbish in one of the rooms surrounding the Court of the Temple. R3608:2 In one sense, the Word of the Lord is still hidden, covered with a thick coating of false teaching and human tradition. R3609:4

19

2 Chronicles 34:19 *And it came to pass, when the king had heard the words of the law, that he rent his clothes.*

The king had heard

- Due to the long period of idolatry preceding Josiah's work of reformation, the king may have never

heard of the divine Law up to this time. R4850:3 To the masses of the people today, God's Book is lost. R4851:1

Words of the law

- He realized that the nation of Israel had committed the very sins recorded in Deuteronomy 28, and that therefore they were subject to the very penalties therein specified. R3608:3

Rent his clothes

- The tearing of the loose outer garment in olden times was a symbol of distress, perplexity or fear. R3608:3 So it is with the Christian who at last discovers the true meaning of the great law of love, and feels his shortcomings. R2391:3

21

2 Chronicles 34:21 *Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.*

Wrath of the LORD

- Deuteronomy 28 is a statement of the penalty due Josiah's kingdom because of idolatry preceding his day. R4851:1

22

2 Chronicles 34:22 *And Hilkiah, and they that the king had appointed , went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect .*

Went to Huldah

- Instead of Jeremiah or Zephaniah, perhaps to ascertain whether she would confirm their public prophecies of coming judgment upon the nation. R2391:1

The prophetess

- God requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4

24

2 Chronicles 34:24 *Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:*

Evil upon this place

- It was too late for any national reformation, as it is now too late for the reformation of Christendom. R2391:4

Curses

- Evils. R3608:5

27

2 Chronicles 34:27 *Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.*

Thine heart was tender

- Words of comfort and consolation for the king himself. R2391:4 The Lord's promise is comforting to all those who mourn in Zion, who are out of sympathy with evil and unrighteousness. R2391:6

28

2 Chronicles 34:28 *Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.*

To thy grave

- Qeber, tomb, place of interment. E348

In peace

- The king, and presumably others who manifested a similar spirit, would be preserved from the trouble. It would not come at a time and manner as to involve them. R4851:1, R3608:5

33

2 Chronicles 34:33 *And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.*

All the abominations

- The purging from idolatry was still more thoroughly carried out and the work of reformation made more deep. R4851:1

They departed not

- The majority of the Israelites were swayed by the example of the king, without any clear moral and religious sentiments of their own. R3608:6

2 Chronicles 35

1

2 Chronicles 35:1 *Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.*

The fourteenth day

- The full of the moon, symbol of the Law covenant and the people under that covenant. Christ's crucifixion at the full of the moon, and the fact that it immediately began to wane, foreshadowed Israel's national decline. F481

19

2 Chronicles 35:19 *In the eighteenth year of the reign of Josiah was this passover kept.*

In the eighteenth year

- 641 BC, parallel to 1879 AD, the date of the founding of Zion's Watch Tower. R3574:4*

This passover kept

- Typifying the great passover, the resurrection of the dead in Christ in the year 1878 AD and the passing over of the feet members of the Body since that date at the moment of death. R3574:4*

20

2 Chronicles 35:20 *After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.*

Josiah went out

- Acting contrary to the Lord's will. Q765:2 What a lesson to all—to mind their own business and not to meddle in the affairs of others. Q765:2

22

2 Chronicles 35:22 *Nevertheless Josiah would not turn his face from him, but disguised himself, that he*

might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

Valley of Megiddo

- These battles were, in a sense, typical. Di; OV268

24

2 Chronicles 35:24 *His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.*

And he died

- Despite the promise of 2 Kings 22:20 that he would die in peace; indicating that the promise was conditioned on Josiah's continued faith and obedience to the Lord. Q765:2

2 Chronicles 36

5

2 Chronicles 36:5 *Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.*

Eleven years

- Link No.43 in the chain of Bible chronology. B50; R1980:4

9

2 Chronicles 36:9 *Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.*

Was eight years old

- An error of a copyist, should be 18 years. B53 2 Kings 24:8 says 18 years old. HG1O5:2

11

2 Chronicles 36:11 *Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.*

Reigned

- Until the overthrow of the dynasty. R3623:2

Eleven years

- Link No.44 in the chain of Bible chronology. B50; R1980:4 This reign was actually ten years, four months and nine days, but is stated in round numbers. B48

13

2 Chronicles 36:13 *And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.*

Made him swear by God

- The taking of that oath was the immediate cause of his downfall. R3623:2

Stiffened his neck

- A figure drawn from the stiffness of neck of a yoke of unruly bullocks, unmanageable, self-willed, resenting every effort to turn them in the right way. R3464:1 Representing those who break the oath of their covenant with the Lord, thus suffering loss in every respect. R3623:3 Let us be faithful to our vow and, for the present, be submissive to the powers that be. R3624:5

16

2 Chronicles 36:16 *But they mocked the messengers of God, and despised his words, and misused his*

prophets, until the wrath of the LORD arose against his people, till there was no remedy.

Mocked the messengers

- Referred to by Jesus in the parable of the Wicked Husbandmen (Mark 12:3-5). R1796:1

17

2 Chronicles 36:17 *Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.*

The king

- Nebuchadnezzar. B191

Of the Chaldees

- Of Babylon. B191

He gave them all

- God foresaw the calamities which then came upon his chosen people; he foretold them and permitted them. R3623:5 The final overthrow of the typical kingdom is parallel to the final overthrow of nominal Christendom. R3575:2*

20

2 Chronicles 36:20 *And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:*

Away to Babylon

- Corresponding to the captivity of the true Church in mystic Babylon. B246; R1483:6

21

2 Chronicles 36:21 *To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.*

By the mouth of Jeremiah

- Who specifically told, not only of the destruction of the city, but also that it would be 70 years before the return of its inhabitants. (Jer. 25:12; Jer. 29:10) R4893:1

Land had enjoyed

- The land did not enjoy her sabbaths while they dwelt upon it. (Lev. 26:34,43) HG59:2 During this time the 70 years of rest were accomplished for the land, but the return feature of the Jubilee was neglected until the antitype in 1874. R4779:5* The Jews were not forced to keep their sabbaths while in Babylon, but the land was forced to keep these sabbaths while the Jews were in Babylon. R4933:1; Q381:5

Her sabbaths

- The sabbath system (the seventh day and fiftieth day, the seventh year and fiftieth year) was a connected whole. R2534:3

Lay desolate

- "Without an inhabitant." (Jer. 44:2) HG47:2 Not 70 years captivity, but 70 years desolation. R3624:1, R1372:5, R1976:4 The time of the 70 years desolation of the land began in 606 BC with the carrying away of Zedekiah, not with his father's captivity 11 years previous. R5721:2, R3624:1 The date 606 BC marks the date of the beginning of the "Times of the Gentiles," the final conclusive punishment of "seven times" visited upon the Jewish people. A literal "time," or year, is 12 months of 30 days each; seven "times" would be 2520 days, representing 2520 actual years, ending in 1914. B89; R5721:2; Q356:2 We cannot make 70 years of desolation of the land into 51 years desolation for the sake of harmony with Ptolemy. We reject all of Ptolemy's Canon back of the first year of Cyrus, 536 BC. R3437:3

She kept sabbath

- There is no record of Israel's keeping the Jubilees and the Lord here declares that they were neglected. R3624:1 God declared that their observance of the year sabbaths and jubilees was unsatisfactory to him, and he gave them all their jubilees at once. OVI00

To fulfil

- The 70 years desolation of the land of Israel, accomplished by Nebuchadnezzar, fulfilled the entire number of typical jubilee years divinely foreordained. R4779:1*, R3624:2; OV100; PD48/59 Marking: (1) The beginning of the Great Jubilee cycle; (2) the close of God's typical kingdom; and (3) the beginning of the Times of the Gentiles. R1372:6

Threescore and ten

- A period long enough to allow nearly all of them to die in exile, a period in which those who loved idolatry might go their way. R3623:5 The number 70 was put here to show us when the time should come for the Lord to bless Israel and the whole world. Q382:T These 70 years represent 19 Jubilees imperfectly observed in the period of 950 years from the time the Jews entered Canaan until 19 years previous to the desolation of the land, and 51 additional Jubilees of 49 years each, 2499 years from the observance of the last Jubilee to earth's Great Jubilee, the Times of Restitution of all things, October 1874. B192, B195; R1493:2, R3624:4; OV88

22

2 Chronicles 36:22 *Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,*

First year of Cyrus

- The year 536 BC, a date well established in secular history. The 70 years of desolation of which this is the end is therefore link No.45 in the chain of Bible chronology. The Bible chronology does not go beyond this point at which secular history becomes reliable. B51; R1980:5; B80; HG46:5 The year 536 BC corresponds to 1309 AD, the year when the Papal residence was transferred from Rome to Avignon, marking the first favorable condition for the liberation of the truth from bondage to Papacy (typified by Babylon). R3577:2* Like every other feature of God's plan, the deliverance of Israel from Babylon was promptly on time. R1483:3

He made a proclamation

- The prophet had said that Cyrus would let Israel go, and God had to bend his will until he was in harmony with that prophecy. HG62:2

23

2 Chronicles 36:23 *Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.*

Thus saith Cyrus

- Signifying "sun" or "brightness" and representing the deliverance of spiritual Israel out of Babylon the Great by the bright shining of the Sun of Righteousness. R1483:6 God had marked him out by the prophet Isaiah for this very purpose, calling him by name and specifying the work he was to do (Isa. 44:24, 28; Isa. 45:1-6). R1483:3

Who is there

- Only a few, about 50,000, learned the lessons which their fathers refused to learn and accepted the offer to return. R3623:6 The remainder of the nation had become so comfortably settled in Babylon, socially and financially, that their interests in these things outweighed their faith in the Abrahamic promise. R3648:3

Let him go up

- Not as masters of the land, but as servants of Cyrus and his successors. R1483:5

Ezra

General

- The books of Ezra and Nehemiah are historical; they take up the history of Israel where it was laid down by the scribes who wrote the books of Chronicles. Ezra, the writer of the book bearing his name, was a scribe, or educated man, whose genealogy is traced back through the priesthood to Aaron. Ezra was not amongst those who went up first to Jerusalem under the proclamation of Cyrus; indeed he was probably not born for a considerable time after that notable event. The record of the first six chapters of Ezra covers a period of 20 years; and then an interval of about 50 years transpired before the events recorded in the seventh chapter. The history of the return from captivity and the experiences of the people in connection with the rebuilding of the Temple Ezra probably got from the records of the scribes at Jerusalem. R2501:9:1
- The events of this lesson are located at the close of the 70 years desolation of the land of Israel and of the captivity of the people of Israel in Babylon. The cause of this long exile and this utter desolation of their land is stated to be their failure to let their land enjoy its Sabbaths. Although the people were negligent and only partially observed this requirement God did not permit their indifference to mar his typical prophecy, but turned even this circumstance to make the prediction more emphatic. And not only had Israel neglected the typical Jubilees, but they also had lapsed into idolatry and had polluted the house of the Lord. It is pleasing to note that in the land of their captivity Israel (with some exceptions) were reclaimed from idolatry so thoroughly as never to return to it again; and then, without the Temple and its services, they learned to appreciate what was left to them still—the Word of God and the teaching and counsel of some of the faithful ones among them. R1483:2
- Ezra and Nehemiah and the people regarded themselves as Israel, including all 12 tribes, proving that the two sticks (representing the divided people—Ezek. 37:16, 20) had become reunited in Babylon before their return from the Babylonian captivity. R2084:4,6; C294; B206
- We suggest a careful reading of Jer. 25:12; Jer. 29:10 and 2 Chron. 36:22, 23 to establish the fact that the 70 years related to the desolation of the city of Jerusalem and of their land, and not merely to the captivity of the people. Many in applying this have started the 70 years from the beginning of the first captivity, and thus are 20 years out of the way. R4893:1
- Psalm 126 seems to picture the returning of the Jewish exiles from the Babylonish captivity. We are interested in this narrative sympathetically, but we have greater interest because spiritual Israel in captivity has been waiting for the glorious deliverance to be brought about by Immanuel, the Deliverer greater than Cyrus. R3643:1 The narratives of the building of the Temple as mere narratives of history, would be of little interest or importance to us were it not for the fact of its typical character. In the light of the teachings of the apostles we see that the antitype of that Temple was the one true Church of the living God (explanation follows). R1484:1
- We have a parallel between Ezra's commission in 467 BC and Wycliffe's acts in 1378 AD. Ezra did for the literal Temple what Wycliffe did by his doctrinal reforms for the spiritual Temple. R3575:5*, charts, R3576*, R3578* This work of opening up the truth and examining and appreciating its beauty is being accomplished. We thank God for the privilege of being engaged with others in this blessed work of bringing the golden vessels of the Lord's house (precious truths) back from the captivity of (symbolic) Babylon the Great and replacing them in the Sanctuary. C120

Ezra 1

1

Ezra 1:1 *Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,*

First year of Cyrus

- Not his first year as king of Persia, but his first year as king of both Persia and Babylon, the year 536 BC. R3642:2 It was the custom to date events according to the period of the reigning king. R5141:2 Cyrus succeeded Darius the Mede. R2509:3, R4893:2 Corresponding (1845 years later) to 1309 AD, the beginning of the "Babylonian Captivity" of the Papacy at Avignon, generally recognized as the foundation of the Reformation. R3578 2* Avignon marked the first favorable condition for the liberation of the truth, long in bondage to Papacy. R3577:2* Deliverance of fleshly Israel by Cyrus, whose name signifies "sun" or "brightness," represents the deliverance of spiritual Israel out of "Babylon the Great" by the bright shining of the Sun of Righteousness, the great Deliverer. R1483:6 The great Deliverer is the antitypical Cyrus. Soon he will go forth to victory and establish his Kingdom under the whole heavens. OV177 The 70 years of desolation of the land represent the 70 Jubilee cycles appointed to them. We are now living in the time of their fulfillment. R3643:1

Word of the LORD

- The Lord's word, at the mouth of Jeremiah, told of the return of the Israelites from captivity after 70 years (Jer. 25:12; Jer 29:10). R4892:6

Stirred up the spirit

- Probably Daniel was the one the Lord used to call his attention to the Scriptural predictions marking Cyrus as the divine agent, even referring to him by name (Isa. 44:26, 28; Isa. 45:1-5). R2509:3, R3642:3 Possibly he reflected that by such a course he would firmly establish himself in the good will of the Israelites, few of whom would avail themselves of his generous offer to return. R2509:5 Possibly by the Lord putting it into his mind that it would be a great convenience to have Jerusalem as a friendly way-station between his capital and Egypt. R2509:5 Similarly, spiritual Israel in captivity in Babylon has been long waiting for the glorious deliverance by Immanuel, the greater than Cyrus. R3643:2, R1483:6

Made a proclamation

- Not the "commandment" of Dan. 9:25, which was in the 20th year of Artaxerxes to Nehemiah. B67 It was not an expulsion of the Israelites, but merely the liberty to return with the king's approval. R2509:5 Not only for the Jews. He did the same for the people of other nations exiled in Babylon. R4893:2 In antitype, the proclamation of liberty for the Lord's people to go forth from Babylon has not been generally responded to. R3643:2

2

Ezra 1:2 *Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.*

Cyrus

- Plutarch declares that "in wisdom, virtue and magnanimity he seems to have surpassed all kings." R4893:1

God of heaven

- Might seem to imply that Cyrus was a believer in and a servant of the true God, but heathen kings at that time recognized the gods of the various countries which they governed, for political reasons. R3642:3

Charged me

- Cyrus was named by the prophet Isaiah in advance, and called "God's Shepherd." (Isa. 44:28) R4893:1

To build him an house

- Though without the Temple, they had learned to appreciate the word of God; the forms of worship giving place to the more real heart-worship of the one true God. R1483:3

At Jerusalem

- A journey nearly 800 miles, taking about four months. R3648:6

3

Ezra 1:3 *Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.*

Of all his people

- Of the whole twelve tribes. C294 Does not limit to the members of Judah and Benjamin the liberty to return. R1341:3

Let him go

- In reverence to God Cyrus gave liberty to the captives of Israel to return from Babylonian captivity. R2541:3
- Not as masters of the land, but as servants of Cyrus and his successors. They were not to possess the land as an independent kingdom until their Messiah should come (Ezek. 21:25-27). R1483:5 A secondary application is to Israel's liberty to return from their captivity in Christendom to divine favor, and to Palestine. R4892:2

And build the house

- Cyrus' order was to build the house of the Lord, the Temple and its court wall. But there was another decree, granted to Nehemiah in the 20th year of Artaxerxes, to rebuild the walls of Jerusalem, which at that time were still unrepaired (Neh. 2:3-8; Neh. 6:15; Neh. 7:1). B67

4

Ezra 1:4 *And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.*

And whosoever

- All Israelites of all the tribes then captives. B206; C294

In any place

- World-wide, as was Cyrus' dominion. R1341:3

Where he sojourneth

- Unprepared for the journey. R4893:2

Help him

- He encouraged all the people of Babylon to help. R3642:5

5

Ezra 1:5 *Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.*

And the Levites

- It was not only the chiefs of Judah and Benjamin who responded. C294

With all them

- The very choicest of all Israel, out of all tribes, numbering in all not quite fifty thousand. R2510:1, R5732:6; C294

Whose spirit God had raised

- Israelites indeed, in whose hearts burned faith in God and in the great Abrahamic promise, who, like Simeon, were "waiting for the consolation of Israel." (Luke 2:25) R3642:6, R1341:3 Similarly, of the Lord's people in Babylon some have heard, some have stepped out. No one should be urged to come out of Babylon if he loves the advantages of Babylon or if he does not come out willingly and joyfully. R3643:4

6

Ezra 1:6 *And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.*

Strengthened their hands

- With presents; implying that many of those returning were of the poorer class, to whom this would be an encouraging indication of divine providence. R2510:2 As the Apostle explains in respect to the elect Church, not many of them are great, wise, learned or noble according to this world (1 Cor. 1:26). R3648:3

7

Ezra 1:7 *Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;*

King brought forth

- He provided liberally, sending a troop of 1000 for the protection of the emigrants. R3642:5 The generosity of Cyrus was manifested in his sending back the precious vessels of the Temple. R2510:2, R3642:5

The vessels

- Typifying the precious truths carried captive to mystic Babylon. C120, R2510:5, R483:6 Our antitypical Cyrus, our present Lord, has permitted us to bring back the golden vessels, the golden truths, so long misapplied and misused in Babylon. R3643:4; C120

11

Ezra 1:11 *All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.*

Sheshbazzar

- Or Zerubbabel, which means "born in Babylon." He was of the royal family of David and Solomon, appointed governor of the colony. R2510:2

From Babylon

- Type of mystic Babylon. R2372:3; C120

Unto Jerusalem

- Journey of nearly 800 miles. They must have been traveling about four months. R3648:6

Ezra 2

1

Ezra 2:1 *Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;*

The children

- Only about 50,000; but they had learned well the lesson which their fathers refused to learn, to shun idolatry. R3623:6

Came again

- From the day of the return, we have no record of further idolatry in Jerusalem and Judah. R3623:6, R4893:4, R1483:3

Jerusalem and Judah

- God represented this union through (Ezekiel 37:15-28) by two sticks, joined together to show that the exiles of Israel were to unite with the captives of Judah. R4893:5

2

Ezra 2:2 *Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:*

The people of Israel

- From all twelve tribes. R2084:6

64

Ezra 2:64 *The whole congregation together was forty and two thousand three hundred and threescore,*

The whole congregation

- Since scarcely any of the Jews living in Babylon at this time had ever seen Palestine, those returning were a choice 50,000; Israelites indeed. R3642:6 Supposedly about 35,000 from Judah, Benjamin and Levi; and about 11,000 from the other nine tribes. R3649:3

42,360

- The great mass, settled in business and family arrangements, were loath to leave. So, Jews returning today are primarily poor and from lands of persecution; comparatively few from America, where they are prospering. R3642:6, R2509:6

65

Ezra 2:65 *Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.*

200 singing men

- Going forth to the sound of joyous music, in harmony with Isa. 48:20,21. R4893:4, R3643:1 No one should be urged to come out of Babylon; if he does not come out willingly and joyfully let him stay in Babylon. R3643:4

And singing women

- Israelites left Babylon with great joy and rejoicing; so we, free from mystic Babylon, rejoice exceedingly and would not go back. R3643:4

69

Ezra 2:69 *They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.*

Gave after their ability

- Voluntarily, about $400,000: one-third by those who remained in Babylon, one-third by the few wealthy of the returned; and one-third by the mass of the people. There is a great blessing in voluntary giving. R2511:2 The mass of the people contributing an average of about $3 each. R2511:2

70

Ezra 2:70 *So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.*

And all Israel

- Remnants of the whole twelve tribes, no more a divided nation. B206

In their cities

- Occupied only a small district in Palestine. R3649:3

Ezra 3

1

Ezra 3:1 *And when the seventh month was come, and the children of Israel were in the cities, the people*

gathered themselves together as one man to Jerusalem.

Children of Israel

- Not just Jews (of the two tribes). R2124:4 God had sifted the nation; from all the tribes he had the jewel class, the very best and most loyal of all the seed of Abraham. Similarly, the Lord now proves his people, selecting his jewels. R3648:3

Gathered

- Religious sentiment stirred them to prepare for offering formal worship. R4894:1

2

Ezra 3:2 *Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.*

Builded the altar

- Now constituting themselves a church. The chief concern of the leaders was to develop their religious life. This policy of exclusiveness saved Judaism. R4893:5* Believed to have been the same spot upon which Abraham offered his son Isaac (Gen. 22:3-13); subsequently the threshing floor of Araunah, where David offered acceptable sacrifice to the Lord which stayed the plague. (2 Sam. 24:21-25) R2510:6, R4894:1 Their first work was the building of the altar. R2510:3 The first step of approach to God is a recognition of the great sacrifice which the altar typically represented. R2510:3 Vain are all the approaches to God which recognize not as their basis the sin-offering which God himself provided—"the ransom for all." R2510:3

To offer

- By making a groove or trench in the rock to conduct the blood of the slain animals by a natural drain into the valley of Jehoshaphat. R2510:6

Offerings thereon

- The beasts slain there were types of the great ransom sacrifice; and their blood, which drained into Jehoshaphat, the valley of graves, symbolizes the blood of the Lamb of God, providing a fountain of life for the dead world of mankind. R2510:6

3

Ezra 3:3 *And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.*

Set the altar

- Upon the "rock of the dome," the top of Mt. Zion, picturing Jesus, the rock of our salvation. R3649:6

Fear was upon them

- Their journey ended, they found still greater discouragements: ruins, desolation, disorder, a wilderness—which tried their faith and zeal. R3648:6 The spiritual Israelites have similar trying experiences, which will work out to advantage by perseverance in faith, love and zeal. R3648:6

4

Ezra 3:4 *They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;*

Feast of tabernacles

- A time of special rejoicing; and evidences of returning divine favor added to its joys. R2511:1

5

Ezra 3:5 *And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto*

the LORD.

A freewill offering

- There is a great blessing in giving, and those who do not learn to give deprive themselves of a great spiritual grace. "The Lord loveth a cheerful (willing) giver." (2 Cor. 9:7) R2511:2

6

Ezra 3:6 *From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.*

First day . . . seventh month

- They began their public worship of Jehovah very speedily after their arrival (in July or August), probably about the beginning of their "new year," October. R2510:3

8

Ezra 3:8 *Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.*

The second year

- After establishing reasonable living conditions, they promptly turned to the rebuilding of the Temple, which speaks well of their spiritual condition. R3649:1

10

Ezra 3:10 *And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.*

Foundation of the temple

- Antitype is the one true Church, a spiritual Temple, built up with living stones, of which Jesus Christ is the chief cornerstone. R1484:1 Jesus Christ became the foundation of this spiritual house when he gave his life a ransom. R1484:1 The Church is, in one sense, regarded as the Temple of God now. R1484:4 Foundations of our Temple were laid at Pentecost, also under unfavorable conditions. R3649:5 The rebuilding of the Temple after captivity in Babylon prefigured the rebuilding of the Church after captivity in Babylon the Great, in the great Reformation. R1484:4 The "Babylonian Captivity" in Avignon in 1309 was the foundation of the Reformation. R3578:5

Priests ... with trumpets

- Making a joyful noise before the Lord, representing the faith and confidence of the people in the precious promises associated with the Temple. R3649:1

Levites ... to praise

- Not a command for the selection of trained choirs; but, contrariwise, typifying that none can offer acceptable praise who are not of the priestly tribe, "the household of faith." R2511:6

11

Ezra 3:11 *And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.*

They sang together

- Typified the songs and melodies of our hearts, expressing thankfulness and gratitude to the Lord. R2511:5 All spiritual Israelites who are in the right attitude of heart toward the Lord are full of songs of gratitude and praise, although not always audibly. R3649:2 All who realize the importance of the

redemptive work of Christ rejoice and praise the Lord. R1484:1 Only man, of all earthly creatures, has been given the power of song; how appropriate that he use this power to praise the King of kings. R2511:3

The people shouted

- All the tribes, praising God as they laid the foundation of the Temple. Suggests to us how much more the spiritual Israelites, who have returned from mystic Babylon, should shout and sing the praises of our King. R3649:2

With a great shout

- The enthusiasm of the people for the worship of the true God is noted. R4894:1

12

Ezra 3:12 *But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:*

Wept

- So today, among spiritual Israelites who have returned from Babylon, there are some who weep for the past when they should be rejoicing for the future. R3649:3 Perhaps in appreciation of the fact that the Temple they were founding would be much less glorious than Solomon's. R4894:2

With a loud voice

- Lessons we learn from past experiences, even from adverse experiences, while they should be kept in memory, need not be mourned over by spiritual Israelites. R3649:3, R2511:6

Shouted aloud for joy

- Full of faith and hope, they were also filled with joy in prospect of still further favors from the Lord, in harmony with his glorious promises. R3649:2 All who possess the same spiritual vision rejoice in the greater work the Lord is accomplishing, in the preparation of "living stones" for the glorious Temple of God. R3649:6

13

Ezra 3:13 *So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.*

Not discern the noise

- Shouts were discordant. Those who looked forward in hope shouted for joy and those who looked backward wept. So among spiritual Israelites, some weep for the past when they should be rejoicing for the future. R3649:3

Ezra 4

1

Ezra 4:1 *Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;*

The temple

- Type of the true Temple of God, "Which temple ye are." (1 Cor. 3:17) R3649:5, R1484:1

2

Ezra 4:2 *Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do ; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.*

Let us

- In our Lord's day, 566 years later, they were known as the Samaritans. R3649:4 They had been

unneighborly up to this time. R3649:4 There are numerous "Samaritans" today in churches of all denominations, who have neither part nor lot in this great Temple and its construction, even though some are "good Samaritans," ready to relieve the sick and indigent. R3649:6

Build with you

- You Israelites, representing the spirit-begotten ones, the Israelites indeed. R3649:6 One of the great difficulties with Christianity today is that it has admitted the "people of the land" and recognized them as Christians. R2512:2

We seek your God

- Various nationalities that had settled in Palestine had acquired some of the traditions of the land and its religious customs. R3649:4

3

Ezra 4:3 *But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.*

Nothing to do with us

- The Jews were not at liberty to change or amend the divine proposition, and to bring others into the "elect" nation. R4894:4, R2512:2 Jesus, by his conduct and words, fully substantiated this thought (Matt. 10:5). R3649:4 Realizing that, if they had a share in the work, they could with propriety claim a share in the nature of the worship, opening the door to laxity in religious matters and idolatry. R2512:1 No outside, unconsecrated stones are wanted in the spiritual Temple, and there is no place for worldly workers in this building. R4894:5, R2512:2 As oil and water will not mix, so there cannot be any real union between the consecrated and the unconsecrated in respect to their religious views and the divine service. R3650:1 The Jews still keep aloof from other religions and from intermarriage, so that God can preserve them separate for a future work in his plan. R4894:5

4

Ezra 4:4 *Then the people of the land weakened the hands of the people of Judah, and troubled them in building,*

People of the land

- Of mixed nationality, colonized by the Assyrian and Chaldean empires to destroy patriotic feelings and unite them with the one central government at Babylon. R2512:1

Weakened the hands

- Many are inclined to upbraid us now, as they upbraided the natural Israelites for refusing the fellowship and cooperation of the Samaritans of their day. R3649:6

Troubled them

- Did all in their power, politically and otherwise, to hinder the Temple building. R3650:1 The work of reformation has gone steadily forward and, like that of the typical Temple, in the midst of great opposition, but the living stones are being prepared. R1484:4, R3650:4 Similarly, spiritual Israel is opposed by those who hate the light because it condemns their darkness, doctrinal and otherwise. R2512:4

24

Ezra 4:24 *Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.*

Unto the second year

- 521 BC, 1845 years (the length of the Jewish "double") prior to 1324 AD, the time of the publication of Marsiglio's Defensor Pacis (Defender of the Peace), the greatest work of its time against Papacy. R3577:5*

Reign of Darius

- Israel's enemies hired attorneys to frustrate the Temple-building at the court of Cyrus, all through the days of his son, Cambyses, until Darius came to the throne. R4894:2 Darius Hystaspes, king of Persia. R3577:4*

Ezra 5

2

Ezra 5:2 *Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.*

Build the house

- After 70 years of desolation, on the return of the Israelites from captivity (536 BC), it was rebuilt the second time. R1297:1

13

Ezra 5:13 *But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God.*

This house of God

- The Temple and its court wall; not the wall of the city. B67

14

Ezra 5:14 *And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one , whose name was Sheshbazzar, whom he had made governor;*

And the vessels

- Precious truths of God's Word. C120

Temple of Babylon

- Type of Babylon the Great. C120

Ezra 6

3

Ezra 6:3 *In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;*

The king made a decree

- The decree of Cyrus, though issued 536 BC, did not "go forth" (Dan. 9:25) until the days of Ezra and Nehemiah, but lay concealed in the treasure house of the kings of Persia. HG105:5

Let the house

- The Temple and its court wall; not the wall of the city. B67

Threescore cubits

- Larger dimensions than that of Solomon, but inferior to it in ornamentation. R1495:3

5

Ezra 6:5 *And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.*

And silver vessels

- Silver is a general symbol of truth. T114

Brought unto Babylon

- Symbolic of Babylon the Great. C120

Be restored

- This restoration is now taking place. C120

Unto the temple

- Type of the cleansed sanctuary class. C120

14

Ezra 6:14 *And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it , according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.*

Through the prophesying

- Their mission was to encourage Zerubbabel and all who labored, who were beset by innumerable oppositions, difficulties, etc. R2521:2

And finished it

- Not only the rebuilding of the Temple, but also the city wall. R1495:2

And Artaxerxes

- His command went forth long after the Temple was finished. R1495:3

15

Ezra 6:15 *And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.*

In the sixth year

- 517 BC, 1845 years (length of the Jewish "double") prior to 1328 AD, the time of the death of the reformer, Marsiglio. R3577:5* Solomon's Temple had been destroyed about 90 years previous. R1495:3

16

Ezra 6:16 *And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,*

Rest of the children

- The offering of themselves by the "living stones" is pleasing and acceptable to God, as much by those with few talents as by those with many. R1495:5

Kept the dedication

- A very notable event with the people, not one of whom, probably, had seen Solomon's Temple. R1495:3

17

Ezra 6:17 *And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.*

Offered at the dedication

- An elaborate ceremony, but as nothing compared with that of Solomon's Temple. Suggests consecration of the living Temple, with "living stones" offering themselves, acceptable to God through Christ. R1495:3

Twelve he goats

- What better evidence could we have that all the twelve tribes were represented. R1495:6

Ezra 7

1

Ezra 7:1 *Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,*

After these things

- Nearly 75 years after the return of the first company from Babylon. R3659:1, R4911:2

Reign of Artaxerxes

- Xerxes had been murdered by a palace conspiracy, and his son Artaxerxes was reigning monarch at the time Ezra undertook the expedition. R3659:1

Ezra

- A scribe of the genealogy of Aaron. His name means "help" or "helper" (Strong's). He was not among those who went up first under the proclamation of Cyrus. R2509:2 Ezra, Nehemiah and the people who returned from captivity regarded themselves as Israel. R2084:6

6

Ezra 7:6 *This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.*

In the law of Moses

- Judah, probably under Ezra, prospered more in Babylon than did many Jews in Jerusalem. R4911:2

7

Ezra 7:7 *And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.*

Some of the children

- The Lord stirred up the love and zeal of others in Babylon, chiefly the children of some who had declined in the first return or were too young to go. R3658:6

In the seventh year

- 467 BC, 1845 years prior to 1378 AD, the dawn of the Reformation, when the schism occurred in the Papacy, two popes being on the throne at one time, each denouncing the other as Antichrist. This was the turning point with Wycliffe, and from this moment his activities were devoted to the translation of the Bible and to attacks on the fundamental error of the Papacy, the doctrine of transubstantiation. R3578:2*

13

Ezra 7:13 *I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.*

I make a decree

- Not the "commandment" of Dan. 9:25, which was in the 20th year of Artaxerxes to Nehemiah. B67

19

Ezra 7:19 *The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.*

The vessels

- Bringing with him the vessels (symbol of truths). Ezra did for the literal Temple what Wycliffe, by his doctrinal reforms, did for the spiritual Temple. R3575:6*

20

Ezra 7:20 *And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.*

For the house

- The Temple and its court wall. B67

22

Ezra 7:22 *Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much .*

Hundred talents of silver

- The donations of gold and silver totaled a little more than $2,000,000. R4911:3

Ezra 8

1

Ezra 8:1 *These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.*

Them that went up

- About 1700, probably including the families of some of them; all volunteers. R3659:2 We see spiritual Israelites coming forward from Babylon with great zeal for the Lord and his cause. R3659:3

21

Ezra 8:21 *Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.*

Proclaimed a fast

- Fasting is not the weakening of the body by absolute abstention from food, but rather a disciplining of the body by abstaining from delicacies, relishes, etc. R3659:6 The first condition enjoined on the assembly was a day of fasting and prayer. R3659:2 Awakening in them the thought that the whole expedition was based upon faith in the Lord and in his promises. R3659:4 We commend fasting (self-denial) in reasonable and proper ways. R3659:5 With the consecrated Christian self-denial is not the incident of a day, but the course of a life. R3659:6 Fasting, prayer and an earnest desire to know and to do God's will are more efficacious for good than large donations of money. R4911:5

To seek of him

- The very experience of realizing danger is a blessing if it will but lead us nearer to the Lord. R3659:5 In vain would any attempt to serve the Lord and yet neglect to humble himself before him, requesting guidance and blessing. R4911:3,5

22

Ezra 8:22 *For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.*

I was ashamed

- Ezra felt that now to ask the king for protection would have implied at least their doubt of the favor of God or of his ability to protect them. R3659:4

Spoken unto the king

- Relying on the Lord's promises of temporal blessings to Israel, he had almost boasted of this to the king. R3659:4

Hand of our God

- We, as Spiritual Israelites, are not guaranteed earthly blessings or earthly protection, but we have a still higher guarantee, that whatever shall befall us, the Lord will overrule it for good. R3659:5

23

Ezra 8:23 *So we fasted and besought our God for this: and he was intreated of us.*

Fasted and besought our God

- Could be applied in full measure to the spiritual Israelites for protection and help along the narrow way. R3659:6

Intreated of us

- The Lord assures us in advance that all such petitions are granted. R3659:6

25

Ezra 8:25 *And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellers, and his lords, and all Israel there present, had offered:*

Weighed unto them

- Thus our Lord, for our journey to the heavenly kingdom, gives to everyone of his followers pounds and talents for which they must ultimately give account. R3660:1 Estimated at between two and three million dollars. R3659:3

Silver, and the gold

- The king furnished the money and gave the necessary authority. R3659:1

29

Ezra 8:29 *Watch ye, and keep them , until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.*

And keep them

- An illustration of our need to watch over and keep the spiritual gifts and treasures committed to us. R3660:2

Ezra 9

1

Ezra 9:1 *Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.*

Have not separated

- Similarly amongst Protestants, some, after having come out of Babylon's Roman Catholicism, become involved in worldly alliances, sects and parties properly termed Babylonish-Churchianity, contrary to the divine injunction. R3660:5

From the people

- The spiritual Israelite is directed to be not unequally yoked together with unbelievers in marriage, and to have as little as possible to do with the world in general. R3660:4

Ezra 10

3

Ezra 10:3 *Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.*

Make a covenant

- Ezra magnified the Law, showing the people that their calamities were the result of a failure to keep the Law, and the proper course was to go back to the Law and seek to keep it inviolate. R3660:3

Put away all the wives

- Conformity to the divine Law would mean the breaking of family ties—the hard penalty for breaking the Law (for natural Israelites under the Law covenant only). R4912:1 This spirit has persisted amongst the Jews ever since, keeping that nation and people comparatively separate and distinct from all others. R3660:4 The spiritual Israelite is enjoined that if the unbelieving husband or wife remain, they should, if possible, live together in unity; but if the unbelieving one depart, let him depart (1 Cor. 7:13, 15). R3660:4

8

Ezra 10:8 *And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.*

Should be forfeited

- Ezra used more aggressive legal prosecutions while Nehemiah, in contrast, sought to awaken consciousness to God's Law so that each might act for himself, heartily unto the Lord. R2531:1

9

Ezra 10:9 *Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.*

For the great rain

- In contrast with Nehemiah, who chose pleasant seasons and accustomed occasions for gathering the people. R2531:1

Nehemiah

General

- An historical book, supervised by divine providence and intended for the instruction and edification of God's people. This book is sometimes recognized as the second book of Ezra, because its narrative is the sequel to the book of Ezra. Undoubtedly, however, Nehemiah was the writer of the major portion of it. Portions of the book are apparently copied from the state archives and written in the third person, while Nehemiah evidently was the writer of the portion presented in the first person. R2524:3
- Though strictly historical, the book of Nehemiah admirably tells the story of the soul's renewal. Chapter 1 represents conviction and confession of sin; 2, determination to rebuild with God's grace; 3, actual rebuilding the soul's defense in sanctification; 4, attacks upon the soul from without; 5, assaults from within; 6, temptations of the Adversary, disguised; 7, successful accomplishment of spiritual work in the soul; 8, study of the Word; 9, confession of weaknesses; 10, covenant relationship emphasized; 11, systematizing the efforts of the godly life; 12, acknowledgment of God in everything; 13, a sad exhibition of the Christian's fall and renewed influence of the Spirit. R2524:3*
- Nehemiah was an Israelite of the tribe of Judah. He was of one of those families which had not returned to Palestine under Cyrus' decree of about ninety years previous. R1495:3 Nehemiah occupied a confidential position with Artaxerxes, the Persian king, somewhat similar to the office held by Mordecai under King Xerxes (Ahasuerus) the father of Artaxerxes. His official title does not give the proper conception of the dignity of his position. In those days, kings needed to be

continually guarded against poisons, which could be easily mingled without detection with their liquid refreshments. Consequently, the cupbearer was one whose loyalty was esteemed irreproachable. They became confidants of royalty and court advisors, really occupying the position of Minister of State. R3662:2

- Thirteen years after Ezra's company returned to Jerusalem, Nehemiah went thither. The Jews, now considerable in number, were despised by their neighbors, who wished to drive them out of the land. R4912:3 The seventy years had not been years of prosperity, but of adversity to the Israelites, both in Jerusalem and in Babylon. Their enemies, taking advantage of the weaknesses of Ahasuerus, who reigned during the interim, had attacked the partially rebuilt walls and gates of the city of Jerusalem and had wrecked the former and burned the latter . . . and at Babylon, as we learn from the book of Esther, a plot for the complete extermination of the Israelites had almost succeeded but had been prevented by divine interposition. R1496:1
- The year 1391 AD corresponds with the year 454 BC, when Nehemiah received his commission to rebuild the walls of Jerusalem. It was in 1391 that John Huss might be said to have received his commission to rebuild the walls of spiritual Jerusalem, for it was in that year that he became acquainted with the works of Wycliffe. R3575:6*

Nehemiah 1

1

Nehemiah 1:1 *The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,*

Words of Nehemiah

- A young man of the tribe of Judah; of one of the prominent families of the Babylonian captivity. R1495:3, R3662:2 Sometimes recognized as the second book of Ezra because its narrative is the sequel to the book of Ezra. R2524:3

Shushan the palace

- Josephus says that Nehemiah, wealthy and favored of the king of Persia, resided in the king's palace at Shushan. R4912:6

2

Nehemiah 1:2 *That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.*

Hanani

- Nehemiah's brother, who had been amongst those who went up to Jerusalem with Ezra. Having returned, Nehemiah gained information respecting the deplorable condition of affairs at Jerusalem. R3662:3, R2525:1, R4913:1

3

Nehemiah 1:3 *And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.*

In great affliction

- God used this trouble to raise up wealthy and friendly brethren yet in Babylon to come to their relief. R2525:4 Just so with spiritual Israelites. Trials and difficulties are often the very means God employs to bring needed relief. R2525:4

Is broken down

- In spiteful retaliation by Israel's enemies for the sending back to their homes of all foreign wives under Ezra. R3662:3

4

Nehemiah 1:4 *And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,*

Sat down and wept

- The news made him heartsick. He had an intensity of love for the land of promise. R3662:6 All Christians who are spiritual Israelites should have the same spirit of love and sympathy for their brethren, and look for the prosperity of spiritual Zion and her ultimate deliverance. R2525:3

Mourned certain days

- Not that the Lord needed urging on the subject, but because the subject was growing on Nehemiah's mind and heart. R1496:4

Fasted, and prayed

- For the Lord's blessing, that the promises respecting the holy city and land might be fulfilled. This prayer is a general outline of the sentiments he expressed for four months without ceasing. R3662:6, R4912:1 Self-denial, fasting and prayer should be associated. It is the fervent, earnest prayer that is effectual and that prayer is not to be entered into with a view to changing the divine will, but rather to bringing our hearts and minds and conduct into conformity to the divine will. R3664:6, R1496:1

5

Nehemiah 1:5 *And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:*

O LORD God of heaven

- Acknowledgment of the divine greatness and the relative littleness of the petitioner. R2525:5

The great

- Reminding one of the Lord's prayer, "Our Father, which art in heaven, hallowed be thy name." (Matt. 6:9) R2525:5

That keepeth covenant

- Acknowledged that the Lord's ways and dealings with Israel had been just and true, having before the mind the testimonies of God's Word. R3663:3 God's dealings were in exact fulfilment of his covenant (Lev. 26:33, etc.; Deut. 4:25, etc.; Deut. 28:64). R1496:4

For them that love him

- He expressed confidence that the Lord would keep his covenant and have mercy upon his people. R3663:3

6

Nehemiah 1:6 *Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.*

Day and night

- He prayed after this manner for four months before he began to have an answer. R3662:6 Of course, during all this time he attended to his duties. But this prayer was always in his heart. R3662:6 "Men ought always to pray and not to faint" (Luke 18:1). The things which lie close to our hearts should become our continual prayer ... making sure they are the right things. R3662:6, R4913:1

We have sinned

- No proper prayer can be offered to the great Creator which does not in some manner acknowledge the comer's imperfections. Our boldness is not that of self-confidence. R3663:3

Against thee

- Nehemiah was very open in his confession, which is proper for all who approach the Lord; but sins

and weaknesses may be reasonably screened from the eyes of others while we are doing our best to walk after the Spirit. R3663:4

7

Nehemiah 1:7 *We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.*

We have dealt

- He confesses the justice of the Lord's chastisement and properly includes himself with the others of his nation. R1496:4, R2525:5

9

Nehemiah 1:9 *But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.*

If ye turn unto me

- This turning to the Lord's promises for forgiveness and mercy and reconciliation is proper for all—Jew or Gentile. R3663:5 To all Israelites indeed who are in trouble for past unfaithfulness the Lord says, "Draw nigh unto me and I will draw nigh unto you." (Jas. 4:8) R2525:6

Will I gather them

- Claiming the promises of returned favor (Deut 30:4, Deut. 9:29; Isa. 11:12). R1496:4 Nehemiah's prayer has not yet been fully answered, but we do see that the Lord is ready to do this as soon as he shall have gathered the spiritual seed to heavenly conditions. R2526:1, R3663:6 The gathering of natural Israel will not include all Jews, but such as maintain their Abrahamic faith in the divine promises. R2526:1

10

Nehemiah 1:10 *Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.*

Whom thou hast redeemed

- Israelites indeed who transgress can plead the Lord's promise to be merciful based upon the great redemption sacrifice. R3663:5

11

Nehemiah 1:11 *O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.*

I beseech thee

- All who would engage in divine service require not only zeal, but wisdom; and only those who seek it prayerfully can be helpful as reformers amongst their brethren. R2530:3

Thine ear be attentive

- The Lord did respond to Nehemiah's prayer by granting privileges possible at the time; but it was not God's due time for fulfilling all the gracious promises that he had made to that nation. His prayer will be much more than fulfilled in accordance with the Lord's plan in due time. R3663:5, R3664:1

The prayer of thy servant

- All true Israelites. R3664:2

Prosper, I pray thee

- He resolved that he would not only pray to the Lord, but would consecrate himself, his wealth and his favored relationship with the king to the answering of his own prayers. R2525:2 Gradually he was made earnest and strong enough to take an important part in the answering of his own prayer.

R1496:1

Sight of this man

- Artaxerxes, an absolute monarch, whose ill will might be easily aroused by imagined disloyalty, the result being Nehemiah's execution. R3664:3 Nehemiah's prayer to the Lord to grant mercy in the sight of Artaxerxes shows he had faith in the divine power. R3664:3 The Lord's people have similar privileges in prayer at the present time and should remember that, as in the case of Nehemiah, God has full power to open ways and means and to shape all our earthly affairs for us. R3664:3

The king's cupbearer

- Minister of State, confidential advisor. R3662:3, R1495:6, R2524:6 In presenting wine to the king it was the custom for this officer to pour out a sample for himself. From this probably originated the title, Cup-bearer. R2524:6 That it was not impossible for Hebrews to occupy confidential and high positions in the Persian empire is shown by such other cases as Daniel, Esther and Mordecai. R2525:1 The Lord chooses as noble, great and learned as he can find who have the right condition of heart. R3676:5

Nehemiah 2

1

Nehemiah 2:1 *And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.*

The month Nisan

- A delay of four months (Neh. 1:1) waiting for a favorable opportunity to approach the king. R2525:2 The four-month delay was doubtless used by the Lord to prepare the king to cooperate with Nehemiah's request; and so, while we pray, the Lord not only prepares us but also the circumstances and conditions to bring us the opportunities in the best form. R3664:6

In the twentieth year

- 454 BC, troublous times. R3574:6*, R3578:2* The beginning of the 70 weeks of Daniel (Dan. 9:24-27); dated by Rollins as 454 BC. R3575:4* A parallel date to 1391 AD when Huss carried Wycliffe's teachings into effect. R3578:5*

Artaxerxes

- An arbitrary, self-willed, passionate king who, a few years before, had issued an edict against Jerusalem and put a stop to the building of its walls (Ezra 4:8-24). R2526:2*

2

Nehemiah 2:2 *Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,*

Very sore afraid

- And with good reason, because his life was in danger. Monarchs demand smiling countenances on all occasions. R2526:2*

5

Nehemiah 2:5 *And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.*

Thou wouldest send

- Prayers not accompanied by earnest efforts brand themselves as insincere. R4913:1

8

Nehemiah 2:8 *And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make*

beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Wall of the city

- "From the going forth of the commandment to restore and to build Jerusalem unto Messiah shall be 69 weeks" (Dan. 9:25). Sixty-nine symbolic weeks would be 483 symbolic days, or 483 literal years. B67

And the king

- In the year 454 BC, according to Dr. Hale and also according to Dr. Priestlie. B67 1845 years (the length of the Jewish "double") prior to 1391 AD when Huss, the reformer, became acquainted with the works of Wycliffe and continued the Reformation. R3575:6*

9

Nehemiah 2:9 *Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.*

King had sent captains

- Nehemiah did not permit any spirit of bravado to hinder his acceptance of the escort. Similarly, spiritual Israelites are in no case to refuse reasonable safeguards, when under the Lord's providence they are furnished. R2526:3

Horsemen with me

- It was perfectly proper for Nehemiah to make use of this protection, just as today a Christian, while fully trusting in God, may properly carry fire insurance. R3674:3

11

Nehemiah 2:11 *So I came to Jerusalem, and was there three days.*

So I came

- The preparations for the journey occupied nearly a month, the journey itself about three months, bringing Nehemiah to Jerusalem about July. R2526:2

Three days

- Nehemiah was a man of action. He had come to Jerusalem for a purpose and wasted no time. R3675:2

12

Nehemiah 2:12 *And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.*

Some few men

- Some of his trusted servants. R3675:2

Neither told I any man

- Had he told of his plan, enemies would have taken steps to interfere. R3674:6 Many of the Lord's people need to learn this lesson of secretiveness: to be wise as serpents while harmless as doves, swift to hear and slow to speak. R3675:1 An evil mind can put an evil construction upon the noblest words and deeds. R3675:1

13

Nehemiah 2:13 *And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.*

Went out by night

- He wasted no time, but made a thorough inspection of the walls and then promulgated his plan for

speedy work. R3675:2 Inspection properly precedes intelligent and profitable reformation of any kind; no less the walls of spiritual Zion. We should first take a full survey of our weaknesses and deficiencies in order to build up ourselves. R2526:5

17

Nehemiah 2:17 *Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.*

Then said I unto them

- He did not begin his work by chiding or boasting. R2526:5 Coworkers with God should work guided by the spirit of love which is not unkind, slighting or boastful. R2526:6

See the distress

- Distress is from the Hebrew word "ra" also rendered "evil" and "calamity." R1351:2* Calamities or evils sent as chastisements. A125

Build up the wall

- For the security of the people, to arouse their national spirit, to revive their hopes in the promised kingdom of God, to afford a practical demonstration of God's favor, thus leading to trust in other promises. R3676:2 Illustrating both the walls of spiritual Zion, the Church of the living God, and the walls of our characters. R2526:5

18

Nehemiah 2:18 *Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work .*

The hand of my God

- The proper course is to begin work afresh with confidence, not in ourselves, but in him who called us. R2526:6

Let us rise up and build

- The entire wall was reared in 52 days. R3675:2 Their hearts were in the work. R3675:2

20

Nehemiah 2:20 *Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.*

We his servants

- They were all to be associates and partners in whatever blessing and honor might accrue from this service. R2527:1

Arise and build

- Nehemiah not only prayed and labored, but he planned that each should undertake the building of the wall nearest his own residence. We, too, should begin our reform work of character building at home —within ourselves. R3675:2, R2527:1

Nehemiah 3

1

Nehemiah 3:1 *Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.*

With his brethren

- Each person of prominence and capability should have a certain share in the work and responsibility. R2527:1

28

Nehemiah 3:28 *From above the horse gate repaired the priests, every one over against his house.*

Against his house

- So he would not only get credit for rapid and good workmanship, but because he would be anxious that the wall would be strong in the vicinity of his own house. R2527:1 So the Lord gave "to every man his work" (Mark 13:34) represented by his talents. R2627:1 A practical illustration of such distribution of labor is the varied work of colporteurs, pilgrims, tract distribution in the general co-laboring with the Lord. R3675:3

Nehemiah 4

1

Nehemiah 4:1 *But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.*

When

- The Christian finds the gates and fortresses of his nature weak and broken down. The moment he starts to repair and build he finds enemies within and without to hinder. R1498:5

Sanballat

- The Christian's opposition today is chiefly from the Sanballat followers of nominal Christianity—the "mixed peoples" who have a form of godliness without its power. R3675:4

Was wroth

- For four reasons: (1) the exclusiveness of the Jews; (2) racial and religious differences; (3) Israelites, under divine favor, prospered beyond themselves; and (4) the wall would interfere with their plundering of the Jews. R2527:2

Mocked the Jews

- Opposition first took the form of sarcasm and ridicule. Those who today are building upon the wall of Zion must be prepared for similar sarcasm. R3675:4

2

Nehemiah 4:2 *And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?*

Revive the stones

- Precious truths. R2527:4 Gold, silver and precious stones for the erection of Zion. R2527:3

Heaps of the rubbish

- Sectarianism. R2527:4 Human tradition. R2527:3

3

Nehemiah 4:3 *Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.*

If a fox go up

- Sarcasm is one of the most successful of our Adversary's weapons. R2527:4 Ridicule, saying that the wall was not scientifically done and would not stand the test of "Higher Criticism." R3675:4

6

Nehemiah 4:6 *So built we the wall; and all the wall was joined together unto the half thereof: for the*

people had a mind to work.

So built we the wall

- It would be well for all the Lord's people charged with the building of the wall of righteousness to encourage and stimulate one another in the work all have at heart. R3675:2 The harvest work is the rebuilding of the walls of Zion, the replacing of the doctrines of righteousness and truth overthrown by the Adversary during the Dark Ages. R3675:4

Had a mind to work

- The people entered into the matter spiritedly. So, in this harvest of the Gospel age, there is an abundance of labor for all who have a mind to work. R3675:2

7

Nehemiah 4:7 *But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,*

Sanballat

- Governor of the Samaritans, a people of mixed Jewish and heathen blood. R3675:3

Tobiah

- Governor of the Ammonites, across Jordan. R3675:3

Arabians and the Ammonites

- Illustrating how the lust of the flesh and the eye and the pride of life conspire against the New Creature once he begins building the wall of righteousness in his life. R2527:3

Ashdodites

- Ashdod was a Philistine city in the South. R3675:3

Were made up

- It is only from the time that it begins to build that Zion is opposed by the forces of Babylon. R2527:3

They were very wroth

- Being opposed because the fortification meant an increase of Jewish power and because the success of the Jews in Jerusalem meant the triumph of the God of the Jews. R3675:3 They feared that scattered Jews would become amalgamated with those in Jerusalem if the capital were again a stronghold. R3675:4 As these enemies were wroth, so those who are engaged in the harvest work find opposition, not only from the world, the flesh and the devil, but also from the followers of nominal Christianity. R3675:4

8

Nehemiah 4:8 *And conspired all of them together to come and to fight against Jerusalem, and to hinder it.*

Conspired

- Conspiracies of the great deceiver and his hosts are not because injury has been done to them, but because the progress of the truth is of itself a rebuke to all who are not of the truth. R2527:3 Opposing influences are ready to combine to hinder the re-establishment of the truths and principles which properly separate the Lord's consecrated people from all others. R3675:4

To fight against

- The city would be rebuilt under unfavorable circumstances, in troublous times (Dan. 9:25). B65 When sarcasm availed nothing, they secretly took counsel to make an attack. R3675:5

To hinder it

- So it is with individuals who resolve to build themselves up. They immediately find themselves beset with enemies bent on hindering their work. R2527:2

9

Nehemiah 4:9 *Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.*

Prayer... watch

- Each of us must do as this band did—put on the armor and watch and pray and build. R1498:5, R2527:6

10

Nehemiah 4:10 *And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.*

Judah

- Apparently the less zealous of the Israelites residing in favorable localities nearer the Samaritans. R2527:3

Much rubbish

- Illustrating the present rubbish pile of human tradition and falsity. R2527:3

Not able to build

- Fighting without and foes within tended to hinder and discourage the workers. R3676:1 How many spiritual Israelites who began with great courage and zeal have become disheartened by suggestions respecting the difficulties and impossibilities of the work they are undertaking. R3676:2, R2527:4

14

Nehemiah 4:14 *And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.*

Fight for your brethren

- "We ought also to lay down our lives for the brethren." (1 John 3:16) R2528:1

15

Nehemiah 4:15 *And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.*

When our enemies

- The preparation for the conflict itself hindered it; so those of the Lord's people who most carefully prepare themselves with the armor of God are much less frequently attacked than are those who neglect it. R2528:1

16

Nehemiah 4:16 *And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.*

Half of my servants

- The special guard, divided into two parts, relieved each other at labor and at military service. R3675:5

17

Nehemiah 4:17 *They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.*

Held a weapon

- The hod-carriers were armed. Those who did the mason work had swords at their sides. Similarly, all who labor in the harvest work need to be armed; not, however, with carnal weapons. "The weapons

of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10:4) R3675:5

18

Nehemiah 4:18 *For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.*

For the builders

- Typifying the reformers of the great Reformation. R1484:4

Had his sword

- Typifying the Word of God. R1484:4 All those laboring today upon the walls of Zion need to be equipped with the helmet of salvation, the breastplate of righteousness, the sandals of patient endurance, the shield of faith and the sword of the spirit. R3675:5 So must Christians maintain their armor and keep watch against the Adversary while building themselves up in the most holy faith. R2528:4

20

Nehemiah 4:20 *In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.*

Sound of the trumpet

- The sound of the trumpet was used to summon the workers. The same is true today. The seventh trumpet sounding is gathering together his saints unto him. R3676:5

21

Nehemiah 4:21 *So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.*

So we laboured

- The work progressed under serious difficulties which demonstrated that zeal and love were behind the movement. R3675:5 So must the Christian maintain his defensive armor while seeking to build up himself and others. R2528:4

Nehemiah 5

1

Nehemiah 5:1 *And there was a great cry of the people and of their wives against their brethren the Jews.*

A great cry

- The poor Jews had been giving all their time to the repairing of the walls and had thus cut off their income from other sources, and they went into debt. R4921:2 Some of those who labored on the wall were made to suffer for their faithfulness by wealthy Jews who took advantage of their destitution. R3676:2

3

Nehemiah 5:3 *Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.*

We have mortgaged

- Their richer brethren had made hard contracts with them, taking away their possessions when they were unable to pay because engaged in the Lord's service. R3676:4

6

Nehemiah 5:6 *And I was very angry when I heard their cry and these words.*

I was very angry

- Nehemiah was righteously indignant with this condition. R3676:4

7

Nehemiah 5:7 *Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.*

I rebuked the nobles

- Shaking out the flowing folds of his outer garment he declared that thus the Lord would shake out any who had such a selfish spirit. R3676:4 Amongst the Lord's people we find not only a general tendency to avoid asking the poor brethren to contribute, but a willingness to assist the needy ones. R3676:4

11

Nehemiah 5:11 *Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.*

Restore, I pray you

- The Law required brotherly obligations "Thou shalt love thy neighbor as thyself." (Lev. 19:18) R4921:3

13

Nehemiah 5:13 *Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.*

Said, Amen

- In contrast with Ezra, Nehemiah kindly and moderately remonstrated against the wrong course and was successful in correcting it without antagonizing the wrongdoers. R2531:1

17

Nehemiah 5:17 *Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.*

At my table

- It may be inferred from these verses that Nehemiah inherited great wealth. R2525:1

19

Nehemiah 5:19 *Think upon me, my God, for good, according to all that I have done for this people.*

For this people

- Examples of justice are powerful in opposition to wrong. Christians should not only take the proper stand, but let it be known to others as reproofs of unrighteousness. R4921:3 Pray, pleading our righteousness. R5381:2*

Nehemiah 6

2

Nehemiah 6:2 *That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.*

Let us meet together

- Finding that the Jews could not be taken unawares, their enemies invited Nehemiah away to a conference relative to his authority. R3675:6, R4921:3 Doubtless our opponents now would like to

divert our attention from the work we have to do. R3675:6, R4921:3

In the plain of Ono

- Twenty miles from Jerusalem on neutral ground. R4921:6

3

Nehemiah 6:3 *And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

I cannot come down

- Nehemiah refused four times to confer with them, sending them word that his work was great and urgent. R3675:6 Similarly we have the Lord's work to do and no time to discuss social reform, etc. R3675:6 We should always have time to discuss God's Word and his love with the brethren and to give the reason for the hope that is in us, but we have no time for discussing outside questions. R4921:5

7

Nehemiah 6:7 *And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.*

Prophets to preach

- To publicly expound the Law of the Lord. A55

Let us take counsel

- Nehemiah perceived that during his absence they might overpower the garrison of Israel and destroy the work accomplished or do him violence at the conference. R4921:6

8

Nehemiah 6:8 *Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.*

Thou feignest them

- A false rumor to alarm the Jews to thus discourage the completion of their work. How cruel are the multitudinous methods of slander. R4922:1

12

Nehemiah 6:12 *And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.*

God had not sent him

- The next step of the Adversary was to threaten Nehemiah, but he could not be frightened. May it be so with us. May our confidence in the Lord be such that the fear of man will not be a snare to us. R3675:6

By genealogy

- He reorganized the people socially according to the heads of their families, especially the priests and Levites. R2531:1

Nehemiah 7

65

Nehemiah 7:65 *And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.*

The Tirshatha

- Nehemiah was the Tirshatha (Persian for provincial governor). R2531:1

70

Nehemiah 7:70 *And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.*

Gave unto the work

- Total about $400,000—one-third contributed by those who remained in Babylonia; one-third by the few wealthy of the returned Israelites; one-third by the mass of the people—about $3 each. R2511.2

The Tirshatha gave

- Nehemiah himself setting an example of liberality with his large gifts. R2531:2

73

Nehemiah 7:73 *So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.*

All Israel

- The breach between the two tribes and the ten tribes was already healed. R2084:6

Nehemiah 8

1

Nehemiah 8:1 *And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.*

Into the street

- The Plaza. R2531:2

2

Nehemiah 8:2 *And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.*

First day

- The "Feast of Trumpets" on the first day was a time for general gathering, the beginning of their civil year, announced by trumpet blowing. R2531:2 Nehemiah not only chose a pleasant season, but an accustomed occasion, for gathering the people. R2531:1 Arrangements are already made for the antitypical "Feast of Trumpets" and the beginning of a new civil year, or Millennial era for mankind. R2531:4

3

Nehemiah 8:3 *And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.*

He read therein

- The public reading of the Scriptures was the only means of keeping them before the people. R1145:4

Morning

- Daybreak. The service began early in the morning. R2531:3

The people were attentive

- Gave close attention, to hear and to understand every word. R2531:3 It was not only necessary that they should desire to know and they should be in the attitude of heart to implore divine blessing and assistance, but it was also necessary that they should be attentive. R2531:3

4

Nehemiah 8:4 *And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.*

Ezra the scribe

- In recognizing Ezra to be more suitable than himself for this work, Nehemiah manifested his humility. R3676:6 While God has all power, he nevertheless uses human instrumentalities. R2532:1

Stood upon a pulpit

- Raised above the people, on a higher plane of being, will be Christ, the great Priest, and his associates, spiritual Israel, to declare the law of righteousness. R2531:4 On the plaza of the Temple. R3676:6

Beside him stood

- On Ezra's right were seven prominent men and on his left six more, and the reading of the Law was done by course, probably by all fourteen. R3676:6

Mattithiah, and Shema and

- Chiefs of the people, representing the various tribes. R2531:2

5

Nehemiah 8:5 *And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:*

Ezra opened the book

- Ezra's chief place of importance was the ceremony of reading the Law and introducing it to the attention of the people. R3676:6

Stood up

- Out of respect, while the Law was being read; then sat on the ground while it was being discussed. R4922:3, R3678:6, R2531:4

6

Nehemiah 8:6 *And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.*

Ezra blessed the LORD

- Apparently the convention was opened with prayer. No one can be taught and blessed by the Lord's Word unless he be in the attitude of heart which appreciates the greatness of God and the unworthiness of self. R2531:2

7

Nehemiah 8:7 *Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.*

Jeshua

- Shortened form of Jehoshua or Joshua. Jehoshua signifies "Jehovah's salvation." R5335:3

The Levites

- Is it not time to strive as Levites and spiritual Israelites to turn afresh to the Bible and instruct the people respecting its teachings? R4923:4

To understand

- Having been scattered so long, they needed these teachers for two reasons: (1) to explain the classical

Hebrew which they probably didn't understand, and (2) to give a particular explanation of the sentiment or meaning. R3677:1 Teachers expounded the Law, explaining the meaning of words, how the Law applied to daily life, and what it signified. R2531:3

8

Nehemiah 8:8 *So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*

So they read

- God chose human instrumentalities to make his will known to the people. R2532:1 Evidently this was the first presentation of the Law since their return from captivity. Ezra had given his attention to the rearranging of the Law and the instruction of the priests and Levites, but had not as yet caused it to be promulgated amongst the people. R3677:3 As the returned Israelites were blessed by the reading and understanding of Moses' Law, much more those returning to the Lord, out of bondage to "Babylon the Great," are being blessed by an appreciation of the divine law, love, granted to the house of sons. R1498:3 It will not do to attempt to tell the Lord's plan but ignore the Lord's Word. R3677:3

Book In the law

- Nehemiah's method was to make general a knowledge of the divine Law, appealing to the awakened consciences of the people to act for themselves heartily, unto the Lord. R2531:1

Distinctly

- Typifying the time when the declaration of the Gospel message will come to the people and they will get the "sense" and "understanding" of it. R2531:5 In the Millennium it will no longer be a din, a Babylon of confused noises. R2531:5

Gave the sense

- The real essence of preaching, "Preach the word." (2 Tim. 4:2) R3677:1

Caused them to understand

- It was not sufficient that the priests and the Levites be learned in the Law, but that the people themselves should be made to understand the divine message. The same is true today. R3677:3, R4923:1

9

Nehemiah 8:9 *And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.*

And Nehemiah

- The man of opportunity. R3676:6 Representing the Lord Jesus at his second advent. Our great and wise governor is instructing the Royal Priesthood and thus preparing for the great work of the future. R2531:5

The Tirshatha

- Provincial Governor. R2531:2

And Ezra

- Nehemiah recognized Ezra as more suitable than himself to take a prominent part in educating the people, thus manifesting his humility. R3676:6

Levites that taught

- The unconsecrated cannot be recognized as religious teachers in any sense. R2531:4

This day is holy

- In the Lord's providence the work was accomplished in time to celebrate the civil new year, which symbolized to them a fresh start in the ways of the Lord. R3676:3, R3677:5

Mourn not, nor weep

- With repentance and the forgiveness of sins, the time for mourning is past. R3677.3 Because the great sacrifice for sins has already been offered. In consequence, the Millennial day is not a day of mourning, but of rejoicing. R2531:5 For through Christ there is a full propitiation, not only for the sins that are past, but also for the inherited weaknesses of the present and future. R2531:6

All the people wept

- When the Law was read and expounded they saw that they had been under chastisement because they had neglected divine institutions. R3677:3, R4922:6 The first hearing of the divine law brings remorse and tears as we realize our shortcomings. R2531:6

10

Nehemiah 8:10 *Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.*

And drink the sweet

- The exceeding great and precious promises given to us, and to drink of the sweets of his favor, and to send portions of this blessing to others who have not yet seen and heard and tasted of the riches of divine grace. R2532:1

And send portions

- Representing the sending forth of the knowledge of the Lord to fill the whole earth. R2531:5

For this day

- Typifying the Millennial day. R2531:5

Joy of the LORD

- The joy of realizing that the Lord is our fortress, that no ill can betide us without his knowledge, that all things work together for good. R3677:5

Is your strength

- So that all the trials and difficulties of the way would seem as nothing. R3677:5

11

Nehemiah 8:11 *So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.*

Stilled all the people

- The message that the leaders set forth was repeated to the people by the Levites and the tears were dry. R3677:5

12

Nehemiah 8:12 *And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.*

Make great mirth

- They rejoiced in the opening of a new year, which symbolized to them a fresh start in the way of the Lord and in his favor. R3677:5

13

Nehemiah 8:13 *And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.*

The chief of the fathers

- The reading of the Law on the second day was to heads of families, emphasizing their responsibilities amongst the Lord's people. R3677:5

14

Nehemiah 8:14 *And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:*

They found written

- During this reading they discovered that the "Feast of Tabernacles" feature of the Law had been overlooked. R3677:6

Dwell In booths

- For a week, to remind them how once they had been a people without a home from Egypt to Canaan; a special festival of thanksgiving. R3677:6
- Our present sojourn is toward the kingdom and everything of the present should be considered as a temporal or tabernacle condition. R3678:1

15

Nehemiah 8:15 *And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.*

Olive branches

- Symbols of peace. D651

17

Nehemiah 8:17 *And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.*

Sat under the booths

- The Jews rejoiced and had a feast of good fellowship. The whole people for a time were on a common level studying the Word. R3678:1 This corresponds well with our conventions, in temporal tabernacles away from our usual home. R3678:2

Jeshua

- Shortened form of Jehoshua or Joshua. Jehoshua signifies "Jehovah's salvation." R5335:3

18

Nehemiah 8:18 *Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.*

Read in the book

- It was a time for Bible study. R3678:1

Feast seven days

- Our conventions are after this Feast of Tabernacles pattern, only on a higher spiritual plane. We exhort all to have in mind the spending of one week in each year separate and apart from ordinary business and work. R3677:6

Nehemiah 9

2

Nehemiah 9:2 *And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.*

Seed of Israel

- There was then no division in Israel (between the ten tribes and the two). R2124:5

Separated themselves

- Israel was thus separated because God's covenant was with them and not with others. R4963:6

9

Nehemiah 9:9 *And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;*

In Egypt

- Type of the kingdom of darkness. F458

By the Red sea

- Representing Second Death. F459

10

Nehemiah 9:10 *And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.*

Upon Pharoah

- Representing Satan. F458

13

Nehemiah 9:13 *Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:*

And gavest them

- The Ten Commandments were given only to Israel after the flesh. R971:5, R1726:5

14

Nehemiah 9:14 *And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:*

The holy sabbath

- Type of the Millennial age. B40

16

Nehemiah 9:16 *But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,*

Hardened their necks

- A figure drawn from the stiffness of neck of an unruly yoke of bullocks. R3464:1

17

Nehemiah 9:17 *And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.*

A God

- A God who appeals to our hearts. How much Christians and the world have lost through misconceptions of God's character. R5299:4

Ready to pardon

- To such as renounce sin and desire to return to the Lord, God proffers mercy, forgiveness, through the merit of Christ's sacrifice. R4811:6 God has not yet forgiven the world's sins. He has only made proper provision for their cancellation, in due time, through the death of his Son. R5299:5

Of great kindness

- Abundant in loving-kindness; not intent upon torturing his creatures. R5299:4

20

Nehemiah 9:20 *Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.*

Thy manna

- It represented the living bread supplied to the world by God through Christ. T122

23

Nehemiah 9:23 *Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it .*

Thou hadst promised

- Pray, trusting God's faithfulness. R5380:4*

27

Nehemiah 9:27 *Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.*

When they cried

- Such a cry to the Lord implies that the sins and weaknesses of the flesh are contrary to the transgressor's will. R5646:3

Thou heardest them

- When the spiritual Israelite cries for deliverance from his own weaknesses, his prayer is heard and deliverance provided with the assurance that the Lord's grace is sufficient. R5646:3

Gavest them saviours

- With spiritual Israel, God also raises up, from time to time, special counselors, deliverers, ministers. R5645:3

28

Nehemiah 9:28 *But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies;*

They did evil again

- The book of Judges gives a discouraging picture; but was in many respects a favorable time. R5645:6

29

Nehemiah 9:29 *And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.*

Again unto thy law

- The Lord's corrections in righteousness are evidences of special protection, care and relationship. R5646:2

Nehemiah 11

1

Nehemiah 11:1 *And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.*

One of ten

- Regardless of the original tribe to which they belonged. B206

20

Nehemiah 11:20 *And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.*

Residue of Israel

- Of all the tribes who had respect to the promises. B206 No more a divided nation; but as at first, one people, known by the original name, Israel. B206

Nehemiah 12

47

Nehemiah 12:47 *And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.*

All Israel

- The twelve tribes, not just Judah. R2084:6

Nehemiah 13

2

Nehemiah 13:2 *Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.*

But hired Balaam

- Illustrating those forsaking righteousness for earthly gain. F166

4

Nehemiah 13:4 *And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:*

Eliashib

- The High Priest. R2534:1

Allied unto Tobiah

- An Ammonite; became related to the High Priest by marriage. R2534:1

6

Nehemiah 13:6 *But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:*

Came I unto the king

- Nehemiah remained with his people for 12 years, when he was recalled to the palace by Artaxerxes. R2534:1

Obtained I leave

- He returned to Jerusalem by the king's permission, probably five years afterward. R2534:1

7

Nehemiah 13:7 *And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.*

The evil

- In Nehemiah's absence the Israelites had prospered in temporal matters, but suffered morally and religiously through desire to be on friendly terms with the Gentiles. R2534:1 See comments on Nehemiah 13:16.

9

Nehemiah 13:9 *Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.*

Cleansed the chambers

- Nehemiah at once ordered the cleansing of the Temple with the restoration of its service. R2534:3

15

Nehemiah 13:15 *In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.*

On the sabbath

- The conciliation of foreigners and relaxing of interest in the Lord and his commandments resulted in the disregarding of sabbath observance. R2534:2 The spiritual Israelite, although not under the Law, has his sabbath day—a grander and more perfect rest—resting in faith in Christ. R2534:4 The antitype is not a rest of one day out of seven, but a continual rest every day. The fact that it was the seventh day is further typical that the fulness of the antitype will not be realized until 6000 years of evil end and the seventh or Millennial day begins. R1499:4 "Let us labor therefore to enter into that rest (sabbath,) lest any man fall after the same example of unbelief (of fleshly Israel)." (Heb. 4:11) R2534:5 Although not a substitute for the Jewish sabbath, Sunday is a great blessing to the spiritual Israelite, giving opportunity to glorify the Lord, bless the brethren and do good unto all men. R2535:1 The general observance of the first day of the week gives spiritual Israel opportunities to assemble for the study of the Word, for praise, for prayer, for spiritual fellowship—building one another up. R2535:2 Sunday should be carefully observed by Truth people as a God-given privilege: lest it fall into disuse or disrespect: lest it lead others to a violation of a less enlightened conscience: and to maintain a proper religious influence with neighbors. R2535:4

16

Nehemiah 13:16 *There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.*

Dwelt men of Tyre

- As heathen people surrounding Israel exercised a continual pressure upon them, so worldly influences surrounding spiritual Israelites continually press them with the spirit of worldliness which must be repelled. Let us be on guard against the influences of the world, the flesh and the devil. R2534:2

17

Nehemiah 13:17 *Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?*

Contended with the nobles

- Remonstrated against such a violation of the divine command, the fourth in Israel's Decalogue. R2534:3

18

Nehemiah 13:18 *Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.*

Did not your fathers

- He reminded them that sabbath desecration had much to do with their Babylonish captivity. R2534:3

Profaning the sabbath

- Doubtless had Israel properly observed their sabbath days they would also have properly observed

their sabbath years and jubilees. R2534:3

19

Nehemiah 13:19 *And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.*

Gates should be shut

- We must all commend Nehemiah's devotion to the divine Law. R2534:4

20

Nehemiah 13:20 *So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.*

Lodged without Jerusalem

- Foreign tradesmen were disappointed and obliged to camp outside the city. R2534:4

Once or twice

- In expectation that the reformation would be short-lived, they came in like manner the next sabbath. R2534:4

21

Nehemiah 13:21 *Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.*

Testified against them

- Nehemiah warned them that to come again for sabbath trade would subject them to arrest as disturbers of the Law and peace of the city. R2534:4

22

Nehemiah 13:22 *And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*

Remember me, O my God

- Nehemiah asks the Lord's blessing upon himself in view of the work which he has done in the name of the Lord. R2535:4

Spare me

- He was fighting valiantly for God's cause, making many enemies; hence it was very proper that he should think of the Lord's faithfulness toward all faithful to him. R2535:5

23

Nehemiah 13:23 *In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:*

Married wives of

- A lesson for spiritual Israel who are commanded to be separate from the world, to seek fellowship with their own people, and not be unequally yoked in marriage, or even business partnership. R2534:2

28

Nehemiah 13:28 *And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.*

One of the sons of Jolada

- The High Priest's grandson, Manasseh, married the daughter of Sanballat, once a prominent enemy of the Jews. R2534:1

31

Nehemiah 13:31 *And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.*

Remember me, O my God

- See comments under Nehemiah 13:22.

For good

- To be amongst the Worthies of the past, mentioned in Hebrews 11—those who wrought righteousness and were valiant on the side of God and his Law. R2535:5, R2526:4

Esther

General

- While the more faithful of the Jews had gone back to Palestine to repair its wastes and were rebuilding the Temple, the Lord was not negligent of the remainder of the people who had not been sufficiently zealous to return to "the land of promise" under the decree of Cyrus granting them the privilege. Hundreds of thousands of Jews resided in all parts of the Persian empire, which then included Babylonia and Persia and nearly all Asia, including India. While special lessons and peculiar trials were given to those rebuilding the Temple, the Lord's favor was upon the remainder of the chosen people to the extent that he permitted to come upon them a great trial, severe testing, which undoubtedly taught them a valuable lesson in their far-off homes. A record of this great testing is furnished us in the book of Esther. R3656:3, R1502:1

Esther 1

1

Esther 1:1 *Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)*

Days of Ahasuerus

- Xerxes, king of Persia. This occurred about 40 years after the completion of the Temple. R3656:3; PD52/62 The Xerxes of secular history. R3656:3, R3659:1 Possibly typifying Christ. The name means "King.". R4018:5*

9

Esther 1:9 *Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.*

Vashiti

- She was neither a Christian nor a Jewess, therefore without divine instruction or guidance. R4900:5

10

Esther 1:10 *On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,*

Merry with wine

- This was probably Vashti's reason for ignoring the king's request. R4900:3

12

Esther 1:12 *But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.*

Queen Vashti

- She was unwise when she met command with refusal. R4900:3

Refused

- She should have relied upon her charm, tact, purity and her husband's love and care to rebuke any immodesty. R4900:3

17

Esther 1:17 *For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.*

Despise their husbands

- In the opposite course of the two queens we find a lesson bearing on the suffragette question of today. R4900:3

Esther 2

5

Esther 2:5 *Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;*

Mordecai

- Possibly typifying the Ancient Worthies. The word means "Dedicated to Mars." Mars is comparatively close to the earth. There is a suggestion in this that the Ancient Worthies may, after the close of the Millennial age, attain heavenly honors and stations. R4018:5*

7

Esther 2:7 *And he brought up Hadassah, that is , Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.*

Esther

- Possibly typifying the Bride of Christ. The word means "The planet Venus." Venus is the most glorious of all the planets. R4900:2, R4018:5*

16

Esther 2:16 *So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.*

Esther was taken

- Accepting her accession as of divine providence. R4900:6

17

Esther 2:17 *And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.*

She obtained grace

- Noted for her beauty, she clothed herself with humility and with the most becoming of her fine apparel, making herself as agreeable as possible to the king. At this time she was 15. R4900:2,6

Esther 3

1

Esther 3:1 *After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.*

Haman . . . the Agagite

- The last Amalekite mentioned in the Scriptures; possibly typifying the class that may try to take the power out of the hands of the Ancient Worthies in the end of the Millennial age. R4018:5*

6

Esther 3:6 *And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.*

All the Jews

- Hundreds of thousands, in all parts of the Persian empire, including Asia and India. R3656:3

8

Esther 3:8 *And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.*

All the provinces

- The Jews were scattered all over the Persian provinces and were living in a measure of temporal prosperity. R1502:1

9

Esther 3:9 *If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.*

10,000 talents

- Their destruction and the confiscation of their property would be a large acquisition to the king's treasury, since so much was willingly appropriated. R1502:1

10

Esther 3:10 *And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.*

Ring

- The emblem of authority, investing Haman with all the power and authority of the king. R360:4*

Esther 4

1

Esther 4:1 *When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;*

Sackcloth with ashes

- Such an experience would do more to draw the hearts of the Jews to the Lord than would anything else that could have occurred. R3657:1

11

Esther 4:11 *All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.*

Unto the king

- Xerxes was a notoriously cruel, bloodthirsty monarch. R3657:3

These thirty days

- Queen Esther delayed using her influence to help rescind the order against the Jews because the king had shown a coldness toward her. R4900:6

14

Esther 4:14 *For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?*

Holdest. thy peace

- Mordecai assured her that she was about to lose a great privilege of service for her people. R4901:1

Deliverance

- This marked providential care is specially noteworthy, for these were the descendants of those Jews who failed to go to restore Jerusalem under Cyrus' permission. R1502:4, R3656:3

For such a time

- Similarly, at the proper time, a Jew was premier of England. R351:2,4* Whatever we have of influence is so much of a stewardship granted to us by the Lord, for which we must give account to him. R3657:2

16

Esther 4:16 *Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*

Fast ye for me

- Including petitions to God for the deliverance of his people and for wisdom to guide Esther in her endeavor. R4901:1

Eat nor drink

- Not complete abstention, but short allowance and avoiding luxuries. R3657:4

Night or day

- With Esther 5:1, a proof that the term "three days and nights" is idiomatic for "till the third day." R3574:5*

And my maidens

- Not all the Jews who had faith in the Lord had returned to Palestine. R3657:4

If I perish, I perish

- We must be faithful even at the risk of losing our lives in the interests of the Lord's people and cause. R3657:2

Esther 5

1

Esther 5:1 *Now it came to pass on the third day, that Esther put on her royal apparel , and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in*

the royal house, over against the gate of the house.

That Esther

- Her plans were well thought out, although she was only about 15 at the time. R3657:5 By appearing as attractive as possible she sought to cooperate with her prayers. Some of the Lord's people trust the Lord, but do nothing to forward the cause they wish to serve. R3657:4

Her royal apparel

- To make as good an impression as possible. R3657:4

And stood

- She thus risked her station, her life and everything for her race. R4901:1

2

Esther 5:2 *And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.*

Obtained favor

- She charmed the king. R4901:1

3

Esther 5:3 *Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.*

What is thy request?

- Wisely she refrained making it at that time. R4901:4

Half of the kingdom

- Probably a mere formality indicating great interest. R3657:5

8

Esther 5:8 *If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.*

Will do to morrow

- Esther's course is a good example of propriety. We should both watch and pray, labor and wait, be wise as serpents and harmless as doves. Meantime the Lord worked upon the king from another standpoint. R3657:5

Esther 6

2

Esther 6:2 *And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.*

Was found written

- The king was guided in this matter by the Lord's providence. R3657:6

Esther 7

10

Esther 7:10 *So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.*

Gallows that he had prepared

- "The wise are taken in their own craftiness." (Job 5:13; 1 Cor. 3:19) HG363:6

Esther 8

1

Esther 8:1 *On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.*

What he was

- Esther was cousin to Mordecai. She was also his adopted daughter (Esther 2:7). R4900:6

2

Esther 8:2 *And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.*

Ring

- The emblem of authority, delegated to one by him who owned it. R360:4*

Mordecai

- Now the king's chief counsellor or, as we would say today, "Secretary of State." R3658:2

8

Esther 8:8 *Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.*

Also for the Jews

- Since he could not rescind the first decree, he issued another which would in some measure at least, offset it. R3658:2, R4901:4

16

Esther 8:16 *The Jews had light, and gladness, and joy, and honour.*

Joy, and honor

- Such shall be the Church's joy in the morning of her great deliverance. R303:4*

Esther 9

5

Esther 9:5 *Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.*

All their enemies

- But spiritual Israelites are instructed to love their enemies and to do good to those who hate, despitefully use and persecute them (Matt. 5:44). R3658:3 The heart of this lesson is respecting divine providence. When we note the providential care over God's typical people it increases our faith and trust that God is both able and willing to do as much and more for spiritual Israel. R3658:4,5

28

Esther 9:28 *And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.*

Memorial

- The Hebrew word means "scent," a pleasant remembrance. R2125:3

Job

General

- The book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Whoever was used of God as the penman, his name is not given. Some have assumed that the book of Job is merely a parable, and that Job himself is merely an imaginary character. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. The fact that Job lived a hundred and forty years after his adversities, or probably over two hundred years in all, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's Covenant made with him, seem to indicate beyond doubt that he belonged to the Patriarchal age. Possibly he lived about the same time as Abraham and Melchisedek. His home was evidently in Arabia, probably not far from Palestine. R1505:2, R5401:3; PD26/37
- God made him a great type of the human family, of the troubles of their fallen condition and of their final restoration to all that was lost in Adam, with the blessings of added experiences to make them wise. R194:2, R413:1, R584:2, R5803:4
- What patriarchs like Job did in the matter of sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary ... but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the Law. R4667:1; Q553:1
- God would teach us that we are not to attribute our calamities to him ... that they are merely permitted to come upon us for our testing and ultimately for the good of all whose faithfulness and integrity toward him are proved thereby. The lesson furnished shows that, in the case of God's people at least, Satan's power is limited. He cannot destroy them at his will; he cannot touch them with adversity except as their God permits. R1779:5

Job 1

1

Job 1:1 *There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.*

There was a man

- There is no cause to doubt that such a man did live and pass through the experiences related. R1505:3 The exact time in which Job lived we do not know, but we think we are justified in supposing that he did not live during the Law dispensation. Q552:6 Possibly a contemporary of Abraham and Melchizedek. PD26/37, R1505:6, R5401:6

Land of Uz

- Evidently in Arabia, possibly not far from Palestine. R1505:6, R5401:6

Whose name was Job

- Classed with other holy men in Ezekiel 14:14 and James 5:11, which would not be the case if this narrative were merely a parable. R1505:3; Q793:2 His experiences are typical of the fall and rise again of humanity. PD26/37; R584:1, R5403:6, R5803:4; Q793:2

Was perfect

- So was man at first in the divine likeness and favor, with all things subject to him (Psa. 8:4-8). R5403:6 He walked before God with a perfect heart. R4667:1

Upright

- Appreciated justice. R5401:6

Feared God

- Reverenced God. R5401:6

3

Job 1:3 *His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.*

Great household

- Numerous servants. R5401:6

This man

- A merchant prince of great wealth who carried on a very prosperous traffic. R5401:6

6

Job 1:6 *Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.*

Sons of God

- Angels. R315:3, R1005:1, R2843:5

And Satan

- Whose very existence is now denied by many. F609 Unlike the flesh or the world, Satan is the only wilful, intelligent plotter in opposing righteousness and truth in humanity. F612

7

Job 1:7 *And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

Said unto Satan

- Job knew nothing about this, else he would have known that Satan was afflicting him. R452:1*

Satan answered

- This account of Satan's conversation with God concerning Job should be considered as allegorical—like "Pilgrim's Progress." R5401:3, R1507:4, R1779:5

10

Job 1:10 *Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.*

An hedge about him

- "The angel of the Lord encampeth round about them that fear him." (Psa. 34:7) R4227:6

11

Job 1:11 *But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*

Put forth thine hand

- Permitted for the purpose of displaying to the world the integrity and faithfulness of Job. R452:1* As the Lord gave the Adversary permission against Job, so Satan will gain liberty in the impending hour of temptation. R4227:6

12

Job 1:12 *And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.*

In thy power

- In his dealings with mankind the Lord has allowed Satan to be the willing medium through whom the penalty of sin should be meted out. R452:4* Satan cannot afflict God's children beyond the penalty for sin without God's permission, and that only where it will result in greater good to the subject and greater glory to God. R452:4* Satan has "the power of death." (Heb. 2:14) R452:4* Satan's power,

like that of a hangman, is a delegated power. E449

Put not forth

- Satan must have permission from God to execute the death penalty. R265:6

13

Job 1:13 *And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:*

Eating and drinking

- Having a birthday party. PD26/37, SM523

15

Job 1:15 *And the Sabeans fell upon them , and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.*

And the Sabeans

- Instigated by Satan, as the context shows. R2189:4

16

Job 1:16 *While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.*

The fire of God

- Probably a bolt of lightning, caused by Satan. R1800:1, R2189:4

17

Job 1:17 *While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.*

The Chaldeans

- Instigated by Satan. R2189:4

19

Job 1:19 *And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.*

A great wind

- A cyclone or tornado, raised up by Satan. R1800:1, R3324:5, R2189:4 In a sense Satan is prince of the air power—literally. R1684:4, R1800:1

20

Job 1:20 *Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,*

Rent his mantle

- "Many are the afflictions of the righteous." (Psa. 34:19) SM523

21

Job 1:21 *And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*

Naked came I

- It is a favor from God that we have life at all. R5418:1 We know that we have no rights whatever. All we can do is call upon the Lord's mercy. R5418:4

Shall I return

- Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provision. R4567:1

The LORD gave

- We have nothing that is really our own. R5418:1 All that we have should be regarded as a gift from God, whether it be much or little. R5417:3

The LORD hath taken

- He realized that all he had possessed belonged to God. R5418:1 Similarly, we can take, in perfect submission, whatever experiences God permits. R5418:5 Job had no claim on everlasting life, though he had a hope of it. R5418:1 Even though those who are being "sifted" have been very dear to us, it is for us to humble ourselves under the mighty hand of God. R4483:5

Blessed be

- There was no spirit of rebellion in a heart out of whom came such loving words of submission, and that without a clear vision of the divine wisdom in permitting them. R1937:4 God has provided for a future life beyond the tomb, a resurrection. R4567:1

22

Job 1:22 *In all this Job sinned not, nor charged God foolishly.*

Sinned not

- Job was very careful not to sin with his lips. R1937:3

Nor charged God

- Having the deep-rooted conviction that God was his friend and would in the end protect him, though evil, for a time, might seem to prevail. R452:1*

Foolishly

- With being the author of his calamities. R1684:4, R1800:1 He did not charge God with injustice. R5803:4

Job 2

1

Job 2:1 *Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.*

The sons of God

- The angelic sons. R1005:1, R2843:5, R315:3*, R777:4; Q840:4; E105

And Satan

- Whose very existence is now denied by many. F609

6

Job 2:6 *And the LORD said unto Satan, Behold, he is in thine hand; but save his life.*

He is in thine hand

- Satan is the direct cause of earth's woe and sorrow. R584:4

But save his life

- Satan's power is limited. R2180:1, R1779:6 Satan cannot afflict beyond God's permission. R452:4*

7

Job 2:7 *So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.*

With sore boils

- Satan has considerable of the "power of death," including disease. R760:4 If disease and death are to

a considerable extent under Satan's control, why might he not reverse the method and do some healing of disease. R1644:3

9

Job 2:9 *Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.*

Thine integrity

- Suggesting that it had been without divine appreciation that he had sought to do justice and mercy all his life. R5401:6, R1505:6

10

Job 2:10 *But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.*

Receive evil

- Calamities, troubles, for discipline or refining. R1937:3 Whatever God permits must be intended for our good. R1271:3, R1780:1, R1800:1

In all this

- Loss of children, wealth, influence and health. R5401:6

Did not Job sin

- He still trusted in God. R5401:6

With his lips

- He knew that his words would be taken by the Lord as an index of his heart. R1937:3 "By thy words thou wilt be acquitted, and by thy words thou wilt be condemned." (Matt. 12:37), R1937:1

Job 3

11

Job 3:11 *Why died I not from the womb? why did I not give up the ghost when I came out of the belly?*

Died I not

- He wished that he had never been born. R5402:1

17

Job 3:17 *There the wicked cease from troubling; and there the weary be at rest.*

Be at rest

- Asleep in the tomb, in sheol, in hades, in the grave. SM312, R4792:6

Job 4

1

Job 4:1 *Then Eliphaz the Temanite answered and said,*

Eliphaz the Temanite

- The false reasonings of Job's friends many improperly quote as inspired. R1506:1

17

Job 4:17 *Shall mortal man be more just than God? shall a man be more pure than his maker?*

Mortal man

- The Bible distinctly declares that man is mortal. R1642:5, R254:5

Born unto trouble

- All of Adam's posterity are "born in sin and shapen in iniquity." (Psa. 51:5) R2049:3

Job 5

13

Job 5:13 *He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.*

Own craftiness

- The wisdom of selfishness seeks to grasp and hold everything for self. R1518:3 The Lord chooses "babes" who will babble forth the truth unceremoniously to confound the wise. R942:2 Illustrated in the effect of the gold standard and the demonetizing of silver on the stock market. SM687; OV337

17

Job 5:17 *Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:*

Despise not

- Illustrated by David's confession, reformation and seeking of forgiveness when overtaken in a fault. PD43/53

18

Job 5:18 *For he maketh sore, and bindeth up: he woundeth, and his hands make whole.*

He woundeth

- Many of our own hearts were wounded, but it is the wounded heart that is ready to be bound up and to be healed and to be transformed. HG270:3

19

Job 5:19 *He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.*

Shall deliver thee

- Exceeding great and precious promise to the Bride class. R4784:2

Job 7

9

Job 7:9 *As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more .*

Down to the grave

- Sheol, oblivion, death, not torment. E358, R2600:1, R828:5

Come up no more

- Mankind had no hope of saving themselves. R194:2 This was, properly, the human standpoint; for the ransom had not yet been paid. R194:2

Pardon my transgression

- Job seemed to realize that God intended furnishing a ransom for sin to take away the sin of the world. R194:2

Sleep in the dust

- Sleep in death during the night of weeping and trouble, dying and crying. E359

Thou shalt seek me

- In resurrection power. E359

In the morning

- The Millennial morning when the night of death and weeping is past. E359; R678:3, R194:2, R604:3*, R1017:6*

But I shall not be

- Death will have worked my utter destruction. E359; R678:3, R1017:6*, R846:4

Job 9

2

Job 9:2 *I know it is so of a truth: but how should man be just with God?*

How should man

- The court of heaven has regulations and ceremonies of respect to gain an audience with the King of kings. R1864:5

6

Job 9:6 *Which shaketh the earth out of her place, and the pillars thereof tremble.*

Shaketh the earth

- Shaking of the pillars of the present social structure in the coming time of trouble. R1813:2

9

Job 9:9 *Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.*

Which maketh

- He needed the assistance of the one who was able to create the earth and the heavens. R3424:4 By their numberless multitude, orderly grouping, continual yet never conflicting movements, perfect harmony and magnitude and mutual benign influence, do the shining host of heaven declare the glory of God. R1391:1

And Pleiades

- The probable seat of divine empire. D653

33

Job 9:33 *Neither is there any daysman betwixt us, that might lay his hand upon us both.*

Any daysman

- An expression on Job's part of his need of a mediator between God and himself. R1506:1, R5402:1 Our Lord Jesus, the appointed "daysman" said: "No man cometh unto the Father but by me." (John 14:6) R1864:6

Job 10

8

Job 10:8 *Thine hands have made me and fashioned me together round about; yet thou dost destroy me.*

Thine hands

- Power. R4519:6*, R4059:2

9

Job 10:9 *Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?*

Hast made me

- The "wind" cannot fashion a created organism, but God's invisible creative power can. R4520:1*

19

Job 10:19 *I should have been as though I had not been; I should have been carried from the womb to the grave.*

I had not been

- Death, destruction. R1039:6, R1878:6 The wicked (all who, after coming to a clear knowledge of the

truth, still wilfully disobey it) shall be cut off in the Second Death. E387

To the grave

- Qebar, tomb, the grave. E348

21

Job 10:21 *Before I go whence I shall not return, even to the land of darkness and the shadow of death;*

Land of darkness

- Instead of a place of blazing fire it is described as a state of "darkness." R2599:2; CR209*; HG335:2

Job 11

8

Job 11:8 *It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?*

It

- God's wisdom. R2599:4

Deeper than hell

- Than any pit, sheol, oblivion. R2599:4; E359

What canst thou know?

- As there is no knowledge in sheol, there can be no knowledge of the divine wisdom and plan. E359

Job 12

10

Job 12:10 *In whose hand is the soul of every living thing, and the breath of all mankind.*

In whose hand

- In the divine power. E314

And the breath

- Ruach, life-power, spirit of life. E174, E314

Job 13

1

Job 13:1 *Lo, mine eye hath seen all this , mine ear hath heard and understood it.*

Lo

- Commencing Job's masterly reply. R5402:1

Hath heard

- The false reasonings of his friends (which many improperly quote as inspired). R5402:1

4

Job 13:4 *But ye are forgers of lies, ye are all physicians of no value.*

Of no value

- His friends told him that he must have been a great sinner and a hypocrite. R5401:6

Though he slay me

- Though much cast down, he maintained his integrity and his faith in the Lord. R5803:4 He sought in vain for an explanation. R5401:6 Many of God's people since have been similarly confused as to why God permits evil to come upon his faithful servants. R5402:1

Yet will I trust

- Job's expression of confidence in God and in his ultimate deliverance. R5402:1 I shall yet receive his favor and learn what he means by these afflictions coming upon me. R5333:4 His trust was not

misplaced. After his testings, God gave him back children, houses, lands and friends which foreshadowed the coming blessings of restitution. R5333:4

Mine own ways

- Conscious of his own heart-honesty toward God, Job defends himself, but goes to too great an extreme in declaring his own innocence. R5401:6

Job 14

1

Job 14:1 *Man that is born of a woman is of few days, and full of trouble.*

Man

- Mankind. R5402:1

Full of trouble

- Job's prophetic wisdom. Life under present conditions is full of trial and sorrow, from the cradle to the tomb. R5402:3 The world is full of troubled hearts. Each of us has not only his own burdens, but our weaknesses are augmented by the idiosyncracies of others. SM262

2

Job 14:2 *He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.*

Continueth not

- No wonder Lazarus and others were silent about their experiences in hades. R822:5*

4

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

Who can bring

- Comparatively few parents seem to realize that when children are less than graceful in feature and character a responsibility for the defects rests upon them. R5251:1 All existence comes from the father and not the mother, the mother receiving and nourishing the germ until it is able to maintain an independent existence. R776:3 In harmony with this principle God was the "Father," or life-giver, while the earth was the mother of Adam. R776:5

A clean thing

- Perfect, free from sin, in the full sense of the word. R5402:3, R1506:3 Jesus' perfect life "proceeded forth and came from God" (John 8:42) and was merely developed and nourished in Mary. E105 Jehovah has begotten sons of the divine nature as well as other natures—angelic (Job 2:1; Job 38:7; Heb. 2:9), human (Luke 3:38) and the "new creatures" who shall be of the divine nature (2 Pet. 1:4). R777:4, R354:5 Similarly, father Adam was born into being perfect because he was born of God, though his mother (the earth) was still imperfect except for the specially prepared Garden of Eden. E106 If the father is perfect, the child will be so. R776:6 In the case of Jesus, a perfect life-germ transferred by divine power from a pre-existent condition to the embryo condition was born "holy" and "perfect", though of an imperfect mother. R777:2

Out of an unclean

- Out of Adam, the contaminated fountain. E103; R5402:3, R777:1 Applying to the man and not to the woman. R777:1 It would not be possible that any imperfect human pair could bring forth absolutely perfect children. R5251:1; CR428; R1780:6 Though life or being comes from the father, form and nature come from the mother. R777:2 The female furnishes organism as well as sustenance—in fact, furnishes all except the life-seed or sperm, which comes from the father or life-giver. E103 Illustrated by the offspring of the union between the "daughters of men" and those angels which kept not their first estate—their progeny had the vitality of the fathers but the nature of their mothers. R777.2 In the typical dispensation a child inherited blessings and privileges from its father according to the favor

and standing of its mother (Gen. 21:10; Exod. 21:4; Gal. 4:30). R777:5

Not one

- No man would have such power. But this is the very power which God possesses and exercised in the birth of Jesus. OV151 Not answered by the doctrine of "Immaculate Conception"; for, if Mary had been free from Adamic sin she must have received it from her mother, and so on all the way back to Eve, "the mother of all living." (Gen. 3:20) R776:2 When Adam fell the whole human creation was made subject to the inherent taint of sin and its condemnation to death. R1780:6

5

Job 14:5 *Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;*

Determined

- In the Lord's hands. R5402:3

6

Job 14:6 *Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.*

That he may rest

- Let all men live out their short time in peace. Job did not see the ministry of trouble. R5402:3, R1506:3

Hireling

- Why afflict those who already have a heavy, burdensome task. R5402:3

7

Job 14:7 *For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.*

That it will sprout

- But man cannot sprout, he cannot raise himself, he must await the great Deliverer. R194:2

9

Job 14:9 *Yet through the scent of water it will bud, and bring forth boughs like a plant.*

The scent of water

- Favorable conditions. R5402:3

10

Job 14:10 *But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?*

Man dieth

- Utter hopelessness of man in death, so far as any powers of his own are concerned. R5402:3

Wasteth away

- There is no root left, no spark of life remains. R5402:3

Giveth up the ghost

- Life. R142:3, R279:1; A210 "Gasps out, expires", Young. R754:5*

Where is he?

- As the diamond loses its beauty when light is withdrawn. R142:3, R279:1

12

Job 14:12 *So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.*

Riseth not

- Loses all power to raise himself. R1506:3, R5402:4, R194:2

Till the heavens

- The present powers of spiritual control. R1506:3, R194:2 The present order of things, or dominion of earth, is symbolically termed "the heavens." These must give place to the Kingdom of Christ, the "new heavens," when the dead shall be awakened. R1018:4* A blessed provision, they shall not be awakened until surrounding circumstances shall be more favorable for their trial. R846:2

Be no more

- Till the new dispensation has been ushered in. HG194:6

Out of their sleep

- Unconscious, peaceful rest. R2172:3 Of death; by anyone, until God's due time. R5402:4

13

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

Hide me

- A human being, not a new creature. R5109:1

In the grave

- Sheol, oblivion, the state of death. SM524; E359, E410; R5402:4, R2598:5, R2600:1 Because of his experience he wished for death, that he might have no further experience with sin. PD26/37; R5402:4 Sheol not here translated "hell" because it would have been absurd for Job to have prayed to God to hide him in a hell of torments. R2598:5

Keep me secret

- Hidden in the grave. R1506:4, R5402:4

Thy wrath be past

- This time of wrath which has now lasted for 6,000 years is to be brought to a close by the great Day of Vengeance. E410, E346, E359; R1378:1, R2805:4, R1881:2 The "wrath" here mentioned is elsewhere called the "curse." SM524 Until the reign of sin and death should be ended and the Sun of Righteousness shine with healing in his beams. R1506:4, R2805:4; HG194:6, R332:4 The saints are to be raised before the day of wrath, but the class Job speaks of do not arise until the time of trouble is over. R194:3 After the seven last plagues are fulfilled. HG91:3 Until the dawn of the great Lord's day. R1017:2*, R5109:1; SM525

A set time

- God's due time, when evil shall have no more dominion. R5402:4 The resurrection time. HG194:6

And remember me

- By calling me from oblivion into being again, a resurrection. E360; R2600:1, R5109:4, R5402:4; PD26/37

14

Job 14:14 *If a man die, shall he live again ? all the days of my appointed time will I wait, till my change come.*

Shall he live again?

- There is a longing hope within man that death does not end all existence. E383

Will I wait

- Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R5605:4, R4794:2 Until God's due time. R5402:4

Till my change come

- The hope of a resurrection. R1017:6*

15

Job 14:15 *Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.*

Thou shalt call

- The time of wrath is to be brought to a close by the great Day of Vengeance. E410 In the resurrection morning. R5402:4; SM525 "The dead shall hear the voice of the Son." (John 5:25) E346 "Thou shalt seek me in the morning." (Job 7:21) E359 If man is not in existence, yet comes forth when called, the calling forth is a re-creation. R846:4 Like Lazarus, at the call of Jesus, earth's dead millions shall again spring into existence. R604:3*, R678:3

And I will answer

- A re-creation. R846:4, R1017:6*, R604:3 Will spring into being again, at thy Word. R678:3, R1378:1, R5402:5 All will answer the resurrection call. E359

Work of thine hands

- His people are his workmanship (Eph. 2:10). R5402:5

19

Job 14:19 *The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.*

The hope of man

- In himself. E348

21

Job 14:21 *His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.*

He knoweth it not

- A direct contradiction to the claims of spirit mediums that they hold communication with the dead. R265:5 The Israelites were distinctly told that the "dead know not anything." (Eccl. 9:5) SM99; OV215, OV362; Q204:3 Contrary to the teachings of Spiritualism. R2170:2 Total unconsciousness. "There is no ... knowledge, nor wisdom, in the grave whither thou goest" (Eccl 9:10)—no knowledge of anything until the resurrection. R4794:1, R4551:6, R5303:1; E348; A210 Thus Dorcas (Acts 9:32-43), though a good woman and a child of the Lord, when awakened to life, had no wonderful experiences or mysterious visions to relate. R1450:6 During the Jewish age God guarded his typical people against delusions of lying spirits, that the dead are alive. R1642:6

22

Job 14:22 *But his flesh upon him shall have pain, and his soul within him shall mourn.*

Soul within him

- Signifying that man would suffer and mourn from his inmost being. Q836:T

Job 16

21

Job 16:21 *O that one might plead for a man with God, as a man pleadeth for his neighbour!*

One might plead

- He seems to realize his need of someone to represent his cause before the Lord—a mediator. R5401:6, R1506:1

Job 17

13

Job 17:13 *If I wait, the grave is mine house: I have made my bed in the darkness.*

The grave

- Sheol, oblivion, death, not torment. E360, R2600:1

In the darkness

- Not a place of blazing fire. R2599:2

14

Job 17:14 *I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.*

To corruption

- To which my body turns; while my soul, my being, sleeps, inanimate, awaiting the resurrection. E360

16

Job 17:16 *They shall go down to the bars of the pit, when our rest together is in the dust.*

The bars of the pit

- Sheol, oblivion, death. F360; R2600:1

Our rest together

- Whether they have hope for an awakening or not, all find rest in the dust. E360

Skin of my teeth

- Teeth—membrane or skin. R5994:4

Job 19

25

Job 19:25 *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:*

That my redeemer

- Gaal, the one who sets free by payment. E438

He shall stand

- Job prophetically recorded his hope of a coming Redeemer. SM524.2

26

Job 19:26 *And though after my skin worms destroy this body , yet in my flesh shall I see God:*

Shall I see God

- I shall yet praise the Lord in the flesh and in health. R3040:2 I shall yet receive his favor and learn what he means by these experiences, these afflictions. R5333:4 See his hand. See his works. "All flesh shall see the salvation of God." (Luke 3:6) R3040:2

Job 21

13

Job 21:13 *They spend their days in wealth, and in a moment go down to the grave.*

In wealth

- Describing the prosperous course of some who are not the Lord's people in contrast with the tribulations of some who are the Lord's people. E360

Down to the grave

- Sheol, oblivion, death, not torment. E360; R2600:1

30

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

Day of destruction

- Day of judgment, the Millennial day. R1882:4; HG334:5

Job 24

19

Job 24:19 *Drought and heat consume the snow waters: so doth the grave those which have sinned.*

So doth the grave

- Sheol, oblivion, death, not torment. E360; R2600:1

Which have sinned

- All mankind, but especially evil-doers, who hasten their own death. E360

Job 26

6

Job 26:6 *Hell is naked before him, and destruction hath no covering.*

Hell is naked

- Every secret thing of sheol, oblivion, is known. E361; R2599:4

7

Job 26:7 *He stretcheth out the north over the empty place, and hangeth the earth upon nothing.*

The north

- Throughout the scriptures the north seems to be closely associated with Jehovah's government of earth. R5710:3

Over the empty place

- There seem to be fewer stars in the north than in any other part of the heavens. R5710:5

Hangeth

- Prof. Young says, "To hang up"—used 13 times in referring to the hanging of men upon gallows. R1814:3

Earth upon nothing

- Confirms the fact that the earth is a globe hanging in space, contrary to the "flat earth" theory. R1813:4, R1814:3 The history of astronomy dates back to very ancient time. R1814:3 Launched it out in the abyss of space, subject to fixed laws. R1815:2

Job 27

9

Job 27:9 *Will God hear his cry when trouble cometh upon him?*

Will God hear

- "God heareth not (the prayers of) sinners." (John 9:31) R2024:1

The fear of the Lord

- The reverence of the Lord. R1518:2, R5952:5 Some are disposed to speak jestingly of the Lord and the scriptures. This is a dangerous practice. R5952:5

The widow

- Job, a man of great generosity, considered the widow. R5401:6

Job 31

17

Job 31:17 *Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;*

Fatherless

- Job was a man of great generosity who considered the orphan. R5401:6

30

Job 31:30 *Neither have I suffered my mouth to sin by wishing a curse to his soul.*

Mouth to sin

- Job in the midst of all his afflictions, was very careful not to sin with his lips. R1937:3 How necessary this is to the stability of Christian character. R1937:3

39

Job 31:39 *If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:*

The owners

- Margin: the soul of owners. It is not the body, but the being, called in the scripture, "soul," that dies. R205:4, R277:1

Job 32

2

Job 32:2 *Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.*

Elihu

- Whose name signifies "God himself." R1506:5, R5402:5

Son of Barachel

- Such genealogical details not common to parables. R1505:3

Wrath kindled

- Because Job had been reasoning in part from a wrong premise. Job must not expect fully to comprehend all the ways of God, but must trust him. R5402:5

Than God

- God's wisdom and justice cannot be impugned. R5402:6

6

Job 32:6 *And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.*

Answered and said

- Elihu's words were probably wiser than those of the other comforters, but they were merely human wisdom as far as we can discern. R5402:6

Job 33

4

Job 33:4 *The Spirit of God hath made me, and the breath of the Almighty hath given me life.*

Spirit of God

- Invisible influence. R4519:6*

14

Job 33:14 *For God speaketh once, yea twice, yet man perceiveth it not.*

Once, yea twice

- Thinking men observe the persistency with which questions of right and wrong, justice and injustice, are forced upon their consideration, demanding an expression of their individual principles. B152

16

Job 33:16 *Then he openeth the ears of men, and sealeth their instruction,*

Then he openeth

- With the thunder tones of the day of trouble. B153

17

Job 33:17 *That he may withdraw man from his purpose, and hide pride from man.*

From his purpose

- From his own purpose. B153

18

Job 33:18 *He keepeth back his soul from the pit, and his life from perishing by the sword.*

Soul from the pit

- The being from death. R205:4, R277:1

23

Job 33:23 *If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:*

Messenger

- As defender. R5402:6

Among a thousand

- A rare one. R5402:6

To shew

- To declare. R5402:6

His uprightness

- His own righteousness for man. R5402:6

24

Job 33:24 *Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.*

Then he

- God. R5402:6

Him

- Man. R5402:6

Deliver

- Release him. R5402:6

Down to the pit

- Of death, or the grave. R5402:6; E462

Found a ransom

- Christ Jesus, who gave himself a ransom price for all by paying the death penalty that was upon Adam, a corresponding price. R5402:6, R4154:3; E462 God will not let the sinner go unconditionally, but because he has found a ransom. R324:4, R1058:5

25

Job 33:25 *His flesh shall be fresher than a child's: he shall return to the days of his youth:*

He shall return

- Restitution. R5402:6

Youth

- To perennial youth, in which death and decay will find no place. R5402:6

26

Job 33:26 *He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.*

Pray unto God

- Communion with God. R5402:6

Favourable

- They shall find acceptance with God. R5402:6

27

Job 33:27 *He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;*

I have sinned

- An acknowledgment that God is just and that the restitution was unmerited will be required. R5402:6

28

Job 33:28 *He will deliver his soul from going into the pit, and his life shall see the light.*

Deliver

- Redeem. R5402:6

See the light

- May be brought to the light. R5402:6

29

Job 33:29 *Lo, all these things worketh God oftentimes with man,*

Oftentimes

- Margin: twice and thrice. Based on this and on Amos 2:4, the Jewish rabbis limited the granting of forgiveness to a repentant wrong-doer to three times; but our Lord taught forgiveness times without number. R2665:3

Job 34

1

Job 34:1 *Furthermore Elihu answered and said,*

Elihu

- The youngest of four friends of Job who called upon him in his adversity to comfort him. R5878:2

2

Job 34:2 *Hear my words, O ye wise men ; and give ear unto me, ye that have knowledge.*

My words

- As wise, or wiser, than any spoken by Job's comforters, but they were merely human wisdom. R5402:6, R5878:2

3

Job 34:3 *For the ear trieth words, as the mouth tasteth meat.*

Ear trieth words

- The ear is the mouth of the mind by which it receives the word. R2949:2*

Mouth tasteth meat

- Meat that goes no further than the mouth cannot nourish. R2949:2*

12

Job 34:12 *Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.*

Not do wickedly

- God is responsible for evil (calamity, trouble) in the sense of permission and arrangements as the penalty for violating his laws; but not in the sense of being the author of it. R871:6

Pervert judgment

- The punishment must have some relation to the enormity of the offense—a principle out of harmony with the eternal torment theory. R523:4*

29

Job 34:29 *When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:*

When he

- Jehovah; the "God of all comfort." (2 Cor. 1:3) R2058:2*, R5403:1 Although these words (of Elihu) are not inspired, they are very wise. R5403:1

Giveth quietness

- The children of God take these words in a very different sense from that suggested to Job by Elihu. We have quietness and rest of heart even in severe trouble. R5879:1 The Lord's people have a peace and rest of mind through the knowledge of God's plan and his justice, mercy and love. R5403:2 Precious balm of Gilead for wounded spirits on the battlefield of life; the gentle whisper of hope and love and courage when heart and flesh are almost failing. R5803:1 Knowing that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel. R5802:5 There is a cry which never fails to bring this quietness. It is the prayer for sweet, trustful, loving acquiescence to the will of God. R2058:3* When God purposes to give peace, the whole universe will be in obedience to his laws and none can make trouble. R5403:1

Can make trouble

- Job's calamity was not accidental. R5878:3, R5403:1 God permitted trial to come to test his servant, just as he permits trouble to come upon his Church. R5878:6 While the world is troubled, God's children have a peace that the world knows not of and can neither give nor take away. R5403:3 Trouble is not necessarily a sign of the disfavor of God. "Many are the afflictions of the righteous." (Psa. 34:19) R5879:4 God did not always give our Lord Jesus quietness, but allowed trouble, like a great flood, to sweep over his soul. Some of the Lord's followers may have similar experiences. R5403:4 He will not suffer us to be tempted above what we are able to bear (1 Cor. 10:13). R5878:6 To the world it might appear that the trials, testings, scoffs, to which faithfulness to the Lord exposes, would rob life of all its pleasures. But not so. R4103:1 The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. R2058:6*

Against a man

- Satan could not have sent all those calamities unless God had permitted it. Similarly we are under special divine care. R5403:1

Job 35

10

Job 35:10 *But none saith, Where is God my maker, who giveth songs in the night;*

Songs In the night

- Even in this night-time the Lord's people do not need to sorrow as others who have no hope. "He hath put a new song into our mouths." (Psa. 40:3) R3123:3

Job 36

14

Job 36:14 *They die in youth, and their life is among the unclean.*

They

- Margin: Their soul. It is not the body, but the being, called in scripture "soul", that dies. R205:4, R277:1

17

Job 36:17 *But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee .*

Take hold on thee

- "Justice and judgment are the habitation of thy throne." (Psa. 89:14) T124

Job 37

16

Job 37:16 *Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?*

Is perfect

- God is of purer eyes than to recognize iniquity and cannot look upon sin with allowance. "His work is perfect." (Deut. 32:4) R1225:2

18

Job 37:18 *Hast thou with him spread out the sky, which is strong, and as a molten looking glass?*

Spread out

- Spread forth (Revised Version). R1812:2 Not literally—the language is highly figurative and poetic. R1812:2

23

Job 37:23 *Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.*

In plenty of justice

- Illustrated by the Mercy Seat in the Tabernacle. T124

Job 38

2

Job 38:2 *Who is this that darkeneth counsel by words without knowledge?*

Darkeneth ... by words

- "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14:9) R1481:4*

4

Job 38:4 *Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.*

The foundations

- Illustrated by the rock on which the Great Pyramid is built. C318; R1813:5

Of the earth

- "In the beginning God created the heaven and the earth." (Gen. 1:1) F17

5

Job 38:5 *Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?*

Laid the measures

- The Great Pyramid abounds in significant measurements. C318

The line upon it

- The perfection and exactness of the Great Pyramid show it was constructed by a master architect. C318

6

Job 38:6 *Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;*

The foundations

- The socket stones (margin). R1813:5; C329

Fastened

- Or, made to sink. The Great Pyramid has four corner socket-stones sunk into solid rock. C318

The corner stone

- "The chief corner stone" (Eph. 2:20); The top stone; "The stone which the builders rejected" (Matt. 21:42); "He shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4:7) C318, C329 A pyramid has five cornerstones, but the reference here is to one particular cornerstone, the top stone. It is a perfect pyramid in itself, to which the lines of the entire structure conform. C318

7

Job 38:7 *When the morning stars sang together, and all the sons of God shouted for joy?*

The morning stars

- Early bright ones. R1005:1

All the sons of God

- The angelic sons, to whom he was the life-giver. F51; E105; R816:5, R1005:1, R2843:5, R5290:3

Shouted for joy

- At the creation of this earth. R1005:1; F17, F18 In the dawn of earth's creative week of 49,000 years. F51 Their interest in the human race was manifested in singing over the works of creation. A220

9

Job 38:9 *When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,*

Swaddlingband

- Heavy rings enveloping the earth. F31, F23-26

11

Job 38:11 *And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?*

But no further

- For 6,000 years the Lord has been letting mankind learn their own lessons, except as their course of sin might interfere with the outworking of God's great plan. R5771:3 God's providence has often interfered in the past, but now we have apparently reached the time when the Lord is saying, "Let loose the winds of strife." R5825:4 God can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of his grand designs. R1560:2 That which would work no good, serve no purpose or teach no lesson, he restrains. A250 God has not given present rulers unlimited power, but only so far as it does not interfere with his plans—there it must stop. R799:1 Even the wrath of men and devils shall be controlled by God's providence and made to praise him; and the remainder, which would in any way thwart his ultimate purpose, he will

restrain. R1778:4

Hast thou

- Verses 22 and 23 seem to be figurative language, not prophetic. R1762:4

Hall

- Stones of congellation, hail of frozen water. R3344:3*

31

Job 38:31 *Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?*

Canst thou bind

- By their numberless multitude, orderly grouping, continual yet never conflicting movements, perfect harmony, magnitude and mutual benign influence, do the shining host of heaven declare the glory of God. R1391:1 The Lord desired to reassure Job of his superior power and grace. R1390:6, R3424:4

Of Pleiades

- While the planets of our solar system revolve around our sun, there is a far mightier center around which countless millions of suns revolve, seemingly associated with the Pleiades, particularly with Alcyone, its central star—thus possibly representing the residence of Jehovah. R5710:2 The probable seat of divine empire. D653; C327; Q813:2

Job 42

7

Job 42:7 *And it was so , that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath .*

Against thee

- Job's three friends are severely reproved by God. R5403:5

8

Job 42:8 *Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.*

Burnt offering

- These sacrifices were not sin-offerings, but merely a manifestation of a good desire or heart and a reverence for God. R4666:6; Q552:5

9

Job 42:9 *So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.*

Went, and did

- They obeyed God and were restored to divine favor. R5403:5

10

Job 42:10 *And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.*

Twice as much

- Type of the final restoration of all that was lost in Adam, with the blessings of added experience to make them wise. R5803:4

11

Job 42:11 *Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.*

All the evil

- Job recognized his adversities as God-permitted (Job 2:10), because Satan could do no more than God would permit him to do. R1800:1 God is not the author of sin (evil). R1799:3, R1800:2

12

Job 42:12 *So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.*

Latter end of Job

- Typifying mankind, in some respects. R5403:6, R1507:4, R5803:4 Foreshadowing the blessings of restitution: how the tribulations of mankind will eventually work out for good to those who love God. R5333:4; PD26/37

13

Job 42:13 *He had also seven sons and three daughters.*

Sons and ... daughters

- The same number as before, a restitution. R5403:5

15

Job 42:15 *And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.*

Daughters ... inheritance

- Foreshadowing the time when the curse will be entirely lifted and woman will find her natural and honored place at the side of her noble husband as his helper and companion "heirs together with him of the grace of life." (1 Pet. 3:7) R1554:1

16

Job 42:16 *After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.*

After this

- After his adversities. R5401:5

17

Job 42:17 *So Job died, being old and full of days.*

Being old

- Probably over 200 years in all, indicating that he belonged to the Patriarchal age. R5401:5, R1505:5

Psalms

General

- It is safe to say that no other collection of poems has accomplished as much good as the book of Psalms. Its sentiments seem to touch the soul at every turn—in joy, in sorrow. R5653:3
- David's thought in writing the Psalms may have been merely to their use in song; but the Lord's object was to give prophecy to assist his people of a later period. R2345:4 Many of David's prophetic

words relate more particularly to The Christ than to himself and many were written from this standpoint, as speaking for Messiah. R3609:1

- The book does not claim to be a book of David's psalms, but a book of psalms. While a majority of the psalms particularly claim that David was their author, some do not name their authors. The Jews recognized the book of Psalms as a whole—as sacred Scripture—as a holy or inspired writing. And our Lord and the apostles quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. These quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not stated. And in one case (John 10:34, 35) our Lord, quoting from Psalm 82:6, distinctly terms it a part of the "Scriptures" which "cannot be broken." R1418:3

Psalms 1

1

Psalms 1:1 *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

Blessed is the man

- The Lord Jesus and those who walk in his footsteps, the pure in heart. R1383:2

That walketh not

- Has no fellowship, sympathy or common interest. R1383:2, R2697:3 Evil companionship corrupts good conduct. Let all of our special friends or companions, in business or pleasure, be the Lord's friends, who honor him. R2366:1 It is not our mission to follow others into outer darkness in conversation and reading, but to remain with the Lord and seek others to take their places and crowns. R1860:6 We should fellowship with the saints of the Most High, who are meek and lowly of heart and whom he shall lead in his ways. R4484:4 Lot did not pursue this course and hence failed of a blessing. R2853:2

In the counsel

- That there is a way of salvation for man other than that provided in God's plan. R2698:2

Of the ungodly

- The worldly. C89 The wicked and slothful servants in the Church who, having been made partakers of the holy Spirit, commit wilful sin. R2697:6 Those who neglect this counsel need not be surprised if they fall into temptation, sin and disfellowship with the things which are pure. R4076:2

Standeth

- Entering into their plans and schemes, thus likely becoming partakers of their spirit, careless of consecration vows and overcharged with earthly cares. R2698:4 Stand with God even if that should imply standing alone. R1383:3

The way of sinners

- The assemblies of the wicked. C89 Sinners against their covenant of consecration, being overcharged with the things of this life. R2698:3, R4079:5*

Nor sitteth

- We cannot sit down in the light. We must walk in it if we are to stay in it. A25 Because of ignorance of God's plan and character, because they are blinded by Satan and because their ideas of right and wrong are warped through false doctrines and theories. R1174:6

Of the scornful

- Some, not of the Church, unteachable; those possessing more or less knowledge of holy things and rejecting them, speaking of them lightly and scornfully. R2698:4 The heart that is contentious and that sitteth in the seat of the scornful is not in a condition to receive the blessings of the Lord. R4475:3 Illustrated by one church which invited Dr. R. G. Ingersoll, the agnostic, to preach to them. R1968:4

2

Psalms 1:2 *But his delight is in the law of the LORD; and in his law doth he meditate day and night.*

But his delight

- The sentiment of our heart should be the desire to get the divine mind as nearly as possible on every subject. R5518:6 One thus isolated from the ungodly will have a delightful experience. "I delight to do Thy will, O my God." (Psa. 40:8) R1383:3

Is in the law

- Three lessons for the Lord's faithful to learn: (1) Meekness, humility; (2) Obedient faith, abiding trust; (3) Love. R4483:6 Briefly comprehended in the word "Love." R2698:5 God's will and plan. R1383:3

Doth he meditate

- Not read carelessly. R2146:5* Study. C89 A contemplative study to see how the Law would work out its influence on oneself. R4838:3 Only in so doing can we receive the nourishment it is designed to give. R1390:3 When the memory is stored with the words of divine revelation, what food is furnished for prayerful meditation. R2038:6 That its principles may be assimilated. R4835:4, R4838:3, R5518.5

3

Psalms 1:3 *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

Rivers of water

- God's grace and truth. R1383:3

Forth his fruit

- The fruits of the spirit. R2698:6

His leaf also

- His hopes. R2698:6

Shall not wither

- Become dead and barren. R1383:3

Whatsoever he doeth

- His aim is to glorify his Heavenly Father. R2698:6 It will make happier homes, better husbands, better wives, better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. R4835:4, R1296:5 "All things shall work together for good to them that love God, to the called according to his purpose." (Rom. 8:28) R1646:4

Shall prosper

- Not because of our own wisdom in the management of our affairs, but because our infallible Lord is supervising our interests and outworking them for good to him. R2699:4 Since God's plan shall prosper, their plan shall prosper; for his plan is their plan. R1383:5 What matter if instead of earthly prosperity is brought financial loss, if it work our spiritual gain? R2699:1

4

Psalms 1:4 *The ungodly are not so: but are like the chaff which the wind driveth away.*

The ungodly

- Those who wilfully prefer sin to righteousness. R1383:5

Are like the chaff

- Shall have no place after the Lord has thoroughly cleansed the world and swept them into oblivion. R1383:5

The wind driveth away

- The winds of false doctrine or the storms of opposition. R605:6

5

Psalms 1:5 *Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

The ungodly

- The wicked (and slothful servants) shall not stand in the assembly of the righteous. R2975:2

Shall not stand

- Though a thousand unfaithful shall fall at his side and ten thousand at his right hand the faithful shall stand and, in due time, receive the great reward. R606:1 Shall not continue to stand, but shall fall, pass away as the chaff. R1383:5

In the judgment

- Of the Millennial age. R1383:6, R1219:5

Nor sinners

- Violators of their covenant of consecration. R1383:6

In the congregation

- Not permitted to continue, but cut off in the Second Death. R1219:5, R1235:1

6

Psalms 1:6 *For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*

Knoweth the way

- The judgment will determine who are the lovers of righteousness. R1383:6

Of the righteous

- God's care is over the righteous. "The Lord knoweth them that are his." (2 Tim. 2:19) R3155:6 The justified. R3156:1

Shall perish

- If justice be delayed it is only for the development of some greater good than could be accomplished by a speedy adjustment. R2025:5

Psalms 2

1

Psalms 2:1 *Why do the heathen rage, and the people imagine a vain thing?*

Why do the heathen

- The nations. R1385:1 This Psalm is a prophecy of Jesus at his first advent and still further of the entire Christ, including the Church, and their final exaltation as the Millennial Kingdom. R1384:3 Though applied in Acts 4:25-27 to events connected with our Lord's crucifixion, the fulness of the import belongs to the time of the second advent. R1384:6

Rage

- Tumultuously assemble. A271 In the worldwide commotion and discontent already prevailing. R1385:1

A vain thing

- As the cry of Peace, Peace, when there is no peace. D239 Vain schemes, such as Communism, Socialism, Nihilism, Anarchism. God's remedy is the only one that will cure. R1385:1 Every nation in this war (1915) seems to believe itself God's favored people whose ultimate mission is to rule the world. They are all in error. R5788:3

2

Psalms 2:2 *The kings of the earth set themselves, and the rulers take counsel together, against the LORD,*

and against his anointed, saying ,

Kings of the earth

- Civil and ecclesiastical authorities. D239

Set themselves

- In opposition. D52

The rulers

- Religious, financial, and political. R1385:1; SM695

Take counsel together

- For the preservation of the present inequities in the world by which they are profiting. SM695 "Associate yourselves (unite), O ye people and ye shall be broken in pieces; ... take counsel together and it shall come to nought." (Isa. 8:9, 10) R1079:5

Against the LORD

- Against Jehovah. R1385:1

Against his anointed

- The Head of The Christ in the Jewish harvest, and the feet members in the Gospel age harvest. B263 The King, who has come to rule in righteousness and whose presence and power is now forcing upon the minds of men the perplexing questions of the hour. R1519:3 The kings of the earth do not know that by attempting to uphold their present institutions they are really fighting against the establishment of the Lord's Kingdom. R1385:1, R1425:5

3

Psalms 2:3 *Let us break their bands asunder, and cast away their cords from us.*

Let us

- Jehovah and his Anointed. R1385:2 The kings and rulers of earth. D52 Those seeking freedom from the restraints of consecration. R4707:1

Break their bands

- The restraints which the people are putting upon them, seeking to reinaugurate a reign of autocracy. SM695 The combinations of those who have banded themselves together to oppose the setting up of the Kingdom. R1385:2 The Adversary still leads the world into all kinds of excesses in the name of liberty. R4707:1

Their cords

- By which they endeavor to retain control of their kingdoms. R1385:2

4

Psalms 2:4 *He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*

Shall laugh

- The Lord shall have them and their wonderful banding together in derision. R1385:2 "I also will laugh at your calamity; I will mock when your fear cometh." (Prov. 1:26) R1519:4

The Lord

- Adonai, Jesus. E48

Shall have them

- Their futile schemes. R1079:5

5

Psalms 2:5 *Then shall he speak unto them in his wrath, and vex them in his sore displeasure.*

Then

- Since they persistently neglect to heed his warnings. D52

He

- The Lord. R5574:2

Them

- The world. R5574:2

In his wrath

- The great time of trouble just approaching. R1385:3 Also merciful and gracious to those who will then turn unto him. R5989:2 He who smites them in his wrath is also merciful and gracious, unwilling that any should perish but desirous that they should obey his counsels and live. R5989:2

Sore displeasure

- Hot and just displeasure. D631

6

Psalms 2:6 *Yet have I set my king upon my holy hill of Zion.*

Yet

- Meanwhile. R1385:3

Have I

- Jehovah. D632; R1352:6

Set my king

- Anointed my king. A271 Already the Father has appointed our Lord as King, and will soon deliver to him the power and glory of his office. R5181:3 Since 1878 AD. R1914:2, R5990:2

Upon my holy hill

- The Kingdom of God. Dix; OV272 Or "hill of the sanctuary," being the original site of the Tabernacle, pitched by David for the reception of the Ark. R1648:3

7

Psalms 2:7 *I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*

I will declare

- He (Jesus) will first make plain to the world that it is by the Father's decree that he takes possession. R1385:4

The decree

- The decree is that the dominion shall be taken from them, that he whose right it is shall take the kingdom and that the nations shall be given to him for an inheritance. D12

The LORD

- Jehovah. E48

Thou art my Son

- God honored him in this way. R5472:3; E72 "He that honoreth not the Son, honoreth not the Father which sent him." (John 5:23) E72

Begotten thee

- Fulfilled when our Lord Jesus, at 30 years, consecrated himself wholly to the will and plan of God. R1385:4 Borne, or delivered thee, from death by a resurrection. R2149:6

8

Psalms 2:8 *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

Ask

- The Redeemer will not ask for the world until his Church will have been gathered to glory. R5493:4, R1385:4; CR490, CR51; R4476:4, R5054:6; HG669:2 When Christ shall have paid over the ransom-price. R5683:3; SM666 The Lord did not ask for his great power sooner. He was well contented with the divine times and seasons. SM436 This worldwide dominion has not yet come to Messiah. "Darkness covers the earth and gross darkness the heathen." (Isa. 60:2) CR50; SM435 God will make

his enemies his footstool. R5054:5 Pray for. R5493:4 Messiah, after finishing his work, shall make application for a kingdom which divine providence has already arranged for, and which divine prophecy has already foretold. R5492:3 Misapplied by the Papacy to the Papal Millennium. HG268:6, HG269:1

Of me

- Jehovah. R5777:4, R5492:3

I shall give thee

- "The God of heaven shall set up a kingdom." (Dan. 2:44) A308 It is Jehovah's power that will bring about the Millennial victory of The Christ. R3079:5, R5492:2 This, we believe, is at the door because the Lord is about to take possession of the Church. R5622:3, R4476:4 Our Lord will make application of the ransom-price for the world. Then ignorance and superstition will be supplanted by divine enlightenment. SM666; R4819:5 In "due time," when the Church shall have passed into heavenly glory. SM666 During Messiah's reign the Lord Jesus will be given full power and authority to control the world. This is the particular business appointed to him. R5022:6 Messiah will take possession of man's inheritance purchased by him for humanity at Calvary. The nations will become Christ's by the conquering power of the time of trouble. HG669:4

The heathen

- The nations. D12; Q29:4 Who are not now members of the household of faith. R5777:4, R5493:4 God's due time for giving the heathen to Christ is in the Millennial age and not in this Gospel age. R1710:4

For thine inheritance

- God is about to show the world the true and beneficial operation of the Law of Primogeniture. R1164:2 The King's Son is soon to receive his long-promised inheritance. R5489:5 When the Church shall have inherited the Kingdom they will be prepared to do the work of judging the world. R5776:4

Uttermost parts

- Jesus gained the right to control all for whom he died. R43:5*, R483: 6*

Of the earth

- The purchased possession includes the world of nature. R593:3

9

Psalms 2:9 *Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*

Thou

- The Christ, Head and Body. B77, B100; R30:6*

Shalt break them

- In the great time of trouble just approaching. R1385:3, R5527:4, R5493:4, R268:4, R1092:2, R1095:1, R1692:5 When the selection of the Church shall have been completed. CR51; SM441 When the work of destruction is accomplished the people will return to the Lord and he will heal them. A256; R1869:3 The iron rod of Christ's rule must bring down every high thing and subdue all things unto him. R1735:3 Breaking up all their former habits and customs as well as breaking up present institutions founded upon these false habits and false ideas of liberty. A302 He wounds to heal. The lessons of the time of trouble will be salutary. R5493:4 Men must learn their own impotence and the true Master; just as every colt must be "broken" before it is of value. D378 The myriads of ignorant and barbarous heathen who have gone down to the grave with lifelong habits of fierce passion and deep degradation. HG31:2 The thousand-year period, known as the Millennium, is set apart for this work. Q69:5 This does not commence until the sounding of the seventh trumpet. HG13:6 This war (1915) was allowed to occur at about the end of the Times of the Gentiles, the appropriate time when they are to be dashed to pieces with the iron rod of the iron rule. R5632:3

With a rod

- Symbol of divine authority. R4058:4 The rod will be merely for temporary service, bringing the race

back to their original privilege as kings of the earth. R5377:4 He will rule with the iron rod to the intent that all mankind may learn the divine law and have the divine blessing. R4819:5

Of iron

- Of unbending and just retribution. R1423:2 With firmness and vigor, cutting off every opportunity to do wrong to others or to oneself. A302

Shalt dash them

- By the tumult of contending factions. R362:1 The Gentile governments. B77, B100 The present strife in Europe (1914-1918) is only the beginning of the great trouble and overthrow of the nations. R5735:4 Intimating that in some sense the Lord will take possession of these before they have been completely overthrown. R5631:5 In the midst of the time of trouble. HG14:1 Everything appertaining to present institutions contrary to the divine standards of justice will be rudely shaken and eventually destroyed. R5493:4 As a result of manifesting the judgments of the lord in the world. (2Thess 1:7-10) R5527:4 When "the kingdom is the Lord's and he is Governor among the nations." (Psa. 22:27,28) R321:2 Jesus' title, the Prince of Peace, will not then apply to him. R5136:4

In pieces

- "In the days of these kings shall the God of heaven set up a kingdom, and it shall break in pieces and consume all these kingdoms." (Dan 2:44) HG 75:5

Potter's vessel

- The existing institutions, those vessels of the Adversary potter. SM717

10

Psalms 2:10 *Be wise now therefore, O ye kings: be instructed, ye judges of the earth.*

Be wise ... O ye kings

- Ye powers of Christendom. D52 Including financial kings. OV86 Those nations who heartily accept Messiah's rule will be saved from the breaking process. SM441

Be instructed

- God's Word furnishes the only principles which, if put in operation, would avert the dread calamity now impending. R1369:1 Part of Messiah's Kingdom work will be to stop the anarchy when it shall have done its work, when it shall have demonstrated to the human race that nothing that man can do will be able to help the race. R5567:2

11

Psalms 2:11 *Serve the LORD with fear, and rejoice with trembling.*

Serve the LORD

- The conditions of consecration for mankind in the next age will not be sacrifice, but obedience to God and his law of love. R442:6

With fear

- Respect. R442:6

With trembling

- "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12) OV272; B300

12

Psalms 2:12 *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

Kiss the Son

- Misapplied by the Pope to himself in compelling kings and emperors to kiss his great toe. OV272; B300; R54:4, R305:4; HG269:4 Make friends with the Son. A272 Yield cheerful, willing submission to the Lord. B300; A272 The Greek word translated "worship" in the New Testament is proskuneo which signifies "to kiss the hand," as a dog licks the hand of his master. The significance is

reverence. E72 God's last warning to Christendom. D52 Now or never (as nations) they may recognize their new king by abandoning oppression and establishing justice. Now is the time to concede to all men their natural rights. R713:4

Lest he be angry

- Lest he bring the threatened Day of Vengeance. D52 Scriptures intimate that all nations will be found in violent opposition to the heavenly Kingdom and hence will be crushed as the vessels of a potter. CR51

But a little

- For his wrath may soon be kindled. A272

Are all they

- Primarily the consecrated Church as the time of trouble draws near. R1385:5

Psalms 4

1

Psalms 4:1 *{To the chief Musician on Neginoth, A Psalm of David.} Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.*

Hear me

- It is supposed that the fourth Psalm and part of the third were written regarding David's experience as an exile from his capital. R4277:3

Psalms 5

3

Psalms 5:3 *My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.*

In the morning

- In the Millennial age. A9; E359

4

Psalms 5:4 *For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.*

Pleasure in wickedness

- The destruction of the incorrigible after the final test will be a demonstration of God's unceasing hatred of sin. R1782:1 Therefore God is not pleased to accept men without testing and proving them as to whether, after full knowledge, ability and choice, they will sincerely love the right and hate the wrong. R1273:5 The very character of God demands that we become holy. R5901:6*

Neither shall evil

- Nothing short of perfection can find favor in God's eyes. R5902:1*, R1610:2 God permits evil for a time because he sees a way to make it a valuable and lasting lesson to his creatures. A118; HG393:1 God could not excuse the sin, for he cannot look upon the least sin with any degree of allowance. R386:6

Dwell with thee

- Every good cometh from God as the good fountain. Evil, on the contrary, comes from sources in opposition to God and his goodness. R870:6 We must in this life become Christlike, or perfect in character; else we cannot eternally dwell with God. R5902:1* This does not signify a perfection of the flesh, which is an impossibility; but a perfection of heart, of intention, of will, of endeavor. R5902:1

7

Psalms 5:7 *But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.*

Thy holy temple

- The Christ. T70

11

Psalms 5:11 *But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.*

Ever shout for joy

- If suffering, are we rejoicing? R4248:3* We ought to rejoice, remembering that the Lord's dealings were designed to work out a far more exceeding and eternal weight of glory. R4248:2*

Thou defendest them

- It is profitable in many ways to love the Lord. He has provided a place of safety during the day of wrath for every trusting, loving child of his. R32:5*

That love thy name

- Those who love the name, the character of God, are endeavoring by his grace to develop it. R4248:2*

Psalms 6

4

Psalms 6:4 *Return, O LORD, deliver my soul: oh save me for thy mercies' sake.*

Deliver my soul

- It is the soul, the being, which is destroyed. E361

5

Psalms 6:5 *For in death there is no remembrance of thee: in the grave who shall give thee thanks?*

Is no remembrance

- There is no consciousness in hell. E361; R4781:2, R552:6, R802:2*, R4363:4*; SM525; HG511:1 "The dead know not anything." (Eccl. 9:5) R754:4* Death is the "land of forgetfulness." (Psa. 88:11) CR209; HG335:1 Therefore they can neither assent to, nor oppose, their awakening. R1509:5 Man's probation or trial must occur, not in death, but before the state of death has begun or after it has ended—in the resurrection. R909:3*, R915:6 Even from the human standpoint it would be a short time for each individual who would only have the few remaining years of life before the Kingdom. R3180:6 Thus, when our Lord was dead he could not preach and the dead of mankind could not hear. R4176:6

In the grave

- Sheol, oblivion, death, not torment. E361; R828:6; HG216:2

Give thee thanks

- The text manifestly refers to the pious. E361 Therefore the departed saints have not been praising the Lord after their death all during the past ages. R1881:5

Psalms 7

11

Psalms 7:11 *God judgeth the righteous, and God is angry with the wicked every day.*

God is angry

- Righteous indignation against sin. R5603:1 Anger in itself is not sin. R5417:5 Inability to be angry

under proper cause would imply imperfection. R3928:2 It would be improper for our Creator to refrain from righteous indignation where there is a just cause; just as it would be improper for him to be angry without a cause. R787:4 God is not so overbalanced in love that he cannot permit justice thoroughly to scourge the race of condemned sinners. R880:6 He tells us to be like him in our loves and hates—to hate sin and love righteousness. R1251:1 The force of character which permits of anger is the very same force which, otherwise directed, signifies intensity of love. R3928:2 If we feel that anger is proper for us we should use a great deal of discretion. "Be ye angry and sin not." (Eph. 4:26) R5417:5 If any walk after the flesh and not after the spirit such will proportionately lose the love of God. R3034:1

15

Psalms 7:15 *He made a pit, and digged it, and is fallen into the ditch which he made.*

Fallen into the ditch

- Those who dig pits for others are likely to fall therein themselves. R2503:4

Which he made

- As illustrated by Haman and by those who caused Daniel to be cast into the lion's den. R2503:1

Psalms 8

2

Psalms 8:2 *Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.*

The mouth of babes

- Foreshadowing the multitude's shouting Jesus' praise as the Messiah, the Son of David. R4670:4

3

Psalms 8:3 *When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;*

Consider thy heavens

- When we realize that the countless stars are each one a solar system we are amazed and feel our own littleness. CR188; R4972:2 Gaining thereby a high conception of the divine character. R3313:4 Our solar system is a small fraction of God's creation. Astronomers count 125 million suns and estimate that there are millions of others further distant. SM467 How much more profitable is the consideration of the still higher things revealed to the Gospel Church through the holy Spirit since Pentecost. R3313:4

4

Psalms 8:4 *What is man, that thou art mindful of him? and the son of man, that thou visitest him?*

What is man

- Man is of the earth, earthy, an earthly copy of his heavenly Maker. "Let us make man in our image, after our likeness." (Gen. 1:26) R1266:1; OV288 How little is man, how small a speck in the universe. CR188 Orthodoxy falsely teaches that he is of two indestructible, indistinguishable parts, soul and spirit, enclosed in a prison-house of flesh. E302 Science says he is merely an animal of the highest type known, and has evolution hopes. E304 The Bible says that he is a Nephesh, soul, sentient being, composed of a body animated by Ruach, life-power, sometimes called the spirit or breath of life, because sustained by breathing. E308 Adam was the man preeminently in that he was the head of the race of men, and in him resided the title to earth and its dominion. E152

Art mindful of him

- In his present deplorable, fallen, sinful condition. HG670:3 Not having forsaken the original plan.

A175 God has provided a Savior, a way of restoration to divine favor. CR317, CR189; R5140:3

And the son of man

- The posterity of Adam, the fallen human race. E426

Thou visitest him

- Carest for him. R5291:4 Eventually, in the Times of Restitution. E426

5

Psalms 8:5 *For thou hast made him a little lower than the angels, and hast crowned him with glory and honour*.

Thou hast made him

- Claimed by Popists to refer to the Pope. B309

A little lower

- In intelligence and capacity. R3922:2 Only a little lower. CR189, R4972:3, R453:5 Not a little while, as if a matter of time; but clearly and distinctly a little lower in degree. A175; R329:1; HG670:4 Not lower in the sense of being less than perfect, but a totally different kind of being. R329:1 Consequently mortal. E390; R1879:4 On the earthly plane instead of the heavenly. R5837:3 God designed an order of beings adapted to the earth by nature. R363:3, R470:3 Therefore the Redeemer must be on the same plane. R5025:5 Because Adam was not a spirit being he could not die a spiritual death. CR131 As there is a vast difference between the conditions of existence of a fish and a bird, so we may reasonably suppose that there is just as wide a difference between the human and the angelic conditions. Q769:5 Restored perfect men will still be a "little lower" than the angels, while the glorified Church will be "so much better than the angels." (Heb. 1:4) R637:5, R2317:5, R4176:1, R616:2*, R852:4 Jesus was made alive from the dead in the divine nature, far higher than the angels, while manhood is a little lower than the angelic nature. R1228:2, R486:1; Q838:4

Than the angels

- Elohim, a name frequently applied to Jehovah. E67, SM497 Like them, mortal; where death is a possibility. E390; R4972:3 The highest of earthly creatures, and but a little removed in intelligence from the angelic hosts. R2836:4 Fallen man cannot cope with the cunning of fallen angels. R2172:5 Angels are the lowest in rank on the spirit plane and man is the highest of all earthly beings. But man, even when perfect, was a little lower than the angels because he was an earthly and not a spiritual being. OV137; Q502:6; SM53; R4774:3, R5837:3, R456:6, R506:6 Orders of spirit beings (all perfect) were made before men. R5057:6, R4972:3; OV15 Man is lower than the angels as far as nature is concerned, but this Psalm speaks of man as superior in that he has a dominion. R4972:5 Man was not an angel, so he could not fall from the condition of angels or fall from heaven; therefore he will not be restored to being as an angel. CR279, CR269 Neither was Jesus a combination of the two natures, human and spiritual. A179

Crowned him

- An earthly crown. SM153 As the king of all creatures on the animal plane. SM469 Originally in God's likeness and, as his representative, Adam was the king of the earth. R1510:4

Glory and honour

- Of perfect manhood. E427; R1794:1, R5417:3 As a son and heir of God, beloved and owned of God. R1266:3, R5223:3 The moral likeness of his Creator. R2394:5 "Glory"—Adam was made in the image of his glorious Creator. R5229:1; CRI73, CR279 Man was so grandly formed as to be able to receive and retain life by the use of the means which God supplied, and never grow dim. A208 Lost in sin and degradation, through disobedience. Restitution to "honor" and life in God's favor was redeemed for all by our Lord's sacrifice. R1761:3 Possessed by Jesus at his consecration, originally by Adam before sin and death, and ultimately by the restored race at the close of Jesus' glorious reign. R573:5 Men must discern God by his works, the noblest of which is perfect man, made in his moral image on the earthly plane. R4966:5 Glorious and honorable indeed will be the estate of men

when lifted up to perfection in Paradise restored. A191

6

Psalms 8:6 *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*

Thou madest him

- Mankind, in the person of Adam. A247, R453:3 Both man, the sovereign of the earth, and woman, his joint-heir and queen. R1552:2 It was purposed from the first—the Heavenly Father made man the king of the earth. R5377:1 As a result of Adam's covenant with God. E27; CR326

To have dominion

- As an earthly representative of the Creator. CR425; F722 "And thou, O Tower of the flock (Christ) ... unto thee shall it come, even the first dominion." (Micah 4:8) E152 "Fill the earth and subdue it and have dominion." (Gen. 1:28) B94 The Heavenly Father made man king of the earth. R5377:1, R5403:6; CRI89 Adam had dominion over the earth, but none of the angels were ever set over anything. R5290:3, R4972:5; CR189 Jesus took the place of father Adam with all his rights and authorities. OV251, E152; R4452:1; Q224:T The "likeness" of God (Gen. 1:26) in which man was created. R2836:3 A likeness of the divine honor and rulership of the earth. R871:3 Man stands related to the lower creatures as God does to the entire universe. R4972:3, R3922:2; A174 Representing man as the crowning masterpiece of mundane creation. R5140:3 Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. R163:2, R417:1 The specialization in the case of man's creation is shown in his vast superiority over the lower animals. PD7/13 Though Adam was privileged to be a great king, he himself failed to be fully loyal to the Creator. CR425 The divine plan ultimately is to have mankind perfect, as the lord of earth, controlling earth and its creatures in harmony with the laws of the divine Creator. E426; HG669:1 With the restitution of perfect mental and moral balance to man, the original king of the earth, will also come a blessing to his subjects, the beasts of the field; and the ordering of the earth itself is likewise promised. HG299:6 Peter, Jesus and all the prophets declare that the human race is to be restored to human perfection and is again to have dominion over earth as Adam had. R612:6, R2606:6, R3572:3, R860:5 In "the fulness of times" there will be on the earthly plane perfect fish, perfect birds, perfect beasts; and over and above them all, their ruler, perfect man. R828:1, R4535:4 Typified by Job with his estate. R1507:4, R5403:6 The father of lies seduced Adam and robbed mankind of the dominion, thus becoming the "prince (ruler) of this world." R453:3

Works of thy hands

- The winds and waves, the light and heat, the electric currents, the minerals and gases and liquids, and vegetation in all its varied forms will freely minister to his comfort and blessing. R1267:4

Hast put all things

- Divine power will put all things under Messiah. (1 Cor 15:28) HG671:6

Under his feet

- The feet in this passage are figurative. B157 All life on earth was subject to Adam. CR173, CR326

7

Psalms 8:7 *All sheep and oxen, yea, and the beasts of the field;*

All sheep and oxen

- The dominion is not to be over each other, for when love controls there will be no necessity for dominion over one another. R655:2

Beasts of the field

- To become docile and obedient to mankind, as originally as a blessing of Christ's Millennial reign. R1352:3 Naturally and without compulsion the beasts, cattle, fish, and fowl will be man's willing servants. R1267:4

8

Psalms 8:8 *The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*

Fish of the sea

- Claimed by the Pope to refer to those who are in hell, agitated by its waves of affliction. B312

Psalms 9

Psalms 9:8 *And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.*

And he shall

- In the Millennial age. F396

11

Psalms 9:11 *Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.*

Dwelleth In Zion

- The spiritual Church of God. A297; D23; T33

15

Psalms 9:15 *The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.*

That they made

- Those who dig pits for others are likely to fall therein themselves. R2503:4

17

Psalms 9:17 *The wicked shall be turned into hell, and all the nations that forget God.*

The wicked

- Those who forget God after clear knowledge. E361; R2610:1; HG498:5 This text applies to the time when the highway of holiness is set up. R2610:2, R553:2 Saints and sinners all go into Sheol now. R553:5

Turned into hell

- Shub, returned, into Sheol, oblivion, Second Death. E361; R2610:4; OV174; Q329:3 Into the condition of death. R553:2 Showing that some go into hell once, come out of hell, learn of God, forget him and are returned to hell. HG734:3* Since they are returned to hell, it must be to the Second Death. R769:5, R1298:3*, R3084:1

Nations

- Goi, heathen, Gentiles, people. All who, under that full knowledge, do not become Israelites indeed. R2610:3

That forget God

- That do not become God's covenant people. R2610:3 They must first have known him. Q329:2; R2610:1

Psalms 10

4

Psalms 10:4 *The wicked, through the pride of his countenance, will not seek after God : God is not in all his thoughts.*

Not In all his thoughts

- Their minds are distracted, turned to unworthy and ignoble subjects that have a more and more

degrading influence upon them. R3893:2 God's Word is neglected by scientists; hence the proper foundation for reasoning and judgment along geological lines, for example, is lacking. R4825:5 Just as Israel failed to think of the Lord's will in their affairs. R4277:1 Although the nations of Europe style themselves Christian nations, not one of them manifests any faith in God. R5754:3

6

Psalms 10:6 *He hath said in his heart, I shall not be moved: for I shall never be in adversity.*

In adversity

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

Psalms 11

1

Psalms 11:1 *{To the chief Musician, A Psalm of David.} In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?*

Put I my trust

- Like David against Goliath, we must battle in full reliance upon the Lord, using the sling and pebble of truth. If we cannot conquer along these lines we cannot conquer at all. R4216:6

4

Psalms 11:4 *The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.*

In his holy temple

- The Christ. T70

6

Psalms 11:6 *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*

Upon the wicked

- In the Day of Vengeance, the time of trouble. D541 And in the testing season at the end of the Millennium. A303

Fire and brimstone

- Trouble and destruction. D541

Psalms 12

5

Psalms 12:5 *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.*

Oppression of the poor

- The whole present order of things shall be reversed, for the Lord shall espouse the cause of the poor and needy. R1896:5

Psalms 13

3

Psalms 13:3 *Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;*

The sleep of death

- A condition of peaceful unconsciousness. HG726:4 Dr. Trench says of this word sleep, "The reality

of death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection, as sleep is followed by an awakening." R2617:5 Heaven is not a sleeping place, but a place of joyful activity and life. Neither could we imagine mankind as sleeping in a Catholic purgatory or a Protestant hell. R5060:1

Psalms 14

1

Psalms 14:1 *{To the chief Musician, A Psalm of David.} The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.*

The fool

- One who ignores, or lacks, reason. HG528:1 The person who, after intelligent thought, concludes that there is no God; that everything came to be what it is by chance. SM467; R5210:3, R2834:2 Those who do not recognize the great First Cause, God, have their intellects so perverted that they are fools. R2834:2 The study of creation is the key to knowledge. PD1/7 Blinded with pride and liberty of earthly wisdom, science falsely so called. R525:4 So undeniable is the basis of fact in nature's testimony, and so logical the reasoning from cause to effect, that the Bible declares the man a fool who does not accept the conclusion that there is an intelligent Creator. R1158:2

Said in his heart

- Even the "fool" says it to himself. It is not a conclusion of reason, but an expression of a wish. He is anxious to get rid of God in order that he may freely exploit his folly. R3421:1

There is no God

- That each cranium makes its own god, according to its own development of the qualities of wisdom, justice, love and power. OV61 It is a self-evident truth that effects must be produced by competent causes. HG528:1 Nature alone teaches that there is a God. R932:4, R2162:2; HG528:1 Only 35% of the students in a large class at Columbia University expressed their belief in a personal God. R3792:1

None that doeth good

- All have shared in Adam's sin and its death sentence. All come short of the glory of God as represented in the first perfect man. HG193:5

3

Psalms 14:3 *They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.*

None that doeth good

- None up to the standard of perfection required by the Law; hence none approved by it. R812:2* None perfect, sound in either mind or body. R1080:2, R1413:1

7

Psalms 14:7 *Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

Out of Zion

- The spiritual Church of God. A297; D23; T33; R4474:2

Psalms 15

1

Psalms 15:1 *{A Psalm of David.} LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?*

Who shall abide

- It is not enough to consecrate ourselves, for the consecration will avail nothing if we prove unfaithful to it, except to rise in judgment against us. R2154:5 The one ultimate standard of admission to blessedness in the future is character. R800:5* It is one thing to get in; another to stay in. R4240:5*

In thy tabernacle

- Wherever there are one or more loyal, consecrated hearts, there is a dwelling place of God. R2080:3* Especially the glorious temple of God, which shall be the dwelling place of the saints throughout eternity. R2080:5*

In thy holy hill

- The Kingdom of God. D628

2

Psalms 15:2 *He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

Walketh uprightly

- Implies the strictest integrity in our dealings, both with God and with our fellowmen. R4808:5 The measure of our acceptableness is only to the extent that we earnestly strive to attain actually to the standard of perfection. R1295:6

3

Psalms 15:3 *He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*

Taketh up a reproach

- A violation of the law of love. We will not be against our brother unless he acknowledges the wrong. Love will cover a multitude of sins. R4240:5*

4

Psalms 15:4 *In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.*

Is contemned

- He who sympathizes with the evildoer whom God condemns is partaker of his evil deeds. R764:5

Sweareth

- Makes a solemn covenant to present himself a living sacrifice to God. R2080:6*

And changeth not

- Carries out his part of the agreement faithfully even though the covenant be unfavorable to him. R3108:2, R4808:5 One cannot, by subsequently changing his mind, be released from the obligations of consecration vows. R2080:6* Having made a covenant, do not ignore its solemn obligations. R2080:6*

5

Psalms 15:5 *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

To usury

- Taking unjust advantage of the necessities of others. R2155:1, R4808:5, R1994:6 The word "usury" is now always used to indicate oppressive interest. Formerly its meaning was, simply, interest. R1995:1 We do not understand the taking of reasonable interest to be usury. R1994:5 If the party using the money is making something out of it, it is not usury. R1994:6

Never be moved

- Such a one is a virtuous man, a man of fortified or strong character. R2155:1, R4808:6

Psalms 16

Psalms 16:5 *The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.*

Lord is the portion

- Your life consisteth not in the abundance of the things you possess. You are not dependent upon these earthly things. R2130:6*

6

Psalms 16:6 *The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.*

Unto me

- The Lord does not keep any who do not make the proper effort to know the will of God. R5501:4

In pleasant places

- What a flood of glory now shines upon the path of the saints. R5501:2

7

Psalms 16:7 *I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.*

Given me counsel

- Thus Jesus, the Great Teacher, would be himself taught of Jehovah. E51

8

Psalms 16:8 *I have set the LORD always before me: because he is at my right hand, I shall not be moved.*

At my right hand

- Signifies the chief place, next to the chief ruler. A92; R2089:5

10

Psalms 16:10 *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*

Not leave my soul

- Fulfilled in Jesus' being raised from the dead. R5832:1; Q668:1; SM526 We are particularly told that it was the soul of Jesus that was raised from the dead. R5017:2, R5612:4; SM25; CR290; HG245:6; R3854:5 "He, seeing this before, (prophetically) spake of the resurrection of Christ." (Acts 2:31) R2600:6 Cannot refer to David personally, for his soul was left in hades and his body did see corruption. R2600:6, R5832:1; HG121:3 Our Lord's soul was not left in Sheol, but God did not give him back the body he died with. HG204:6 The act of baptism represented, in the one act of going into the water and rising from it, his going down into death and his trust in the Father's promise that he should not be left in death. R444:6

In hell

- Sheol, oblivion, death; not torment. R5154:3; SM30, SM526; Q668:1; E348, E362 "He hath poured out his soul unto death." (Isa.53:12) E362 The Lord Jesus was in hell during the three days following his crucifixion. Q784:2 Compared with Acts 2:27-31, a proof that the word hades in the New Testament is the exact equivalent of the word Sheol in the Old Testament. SM526; HG511:2

Holy One

- Hebrew, ghahseed; literally, God-seed, meaning saint. HG26:2

To see corruption

- The removal of the crucified body from the tomb was also miraculous, for it did not see corruption, nor was a bone of it broken. R1817:4 We incline to the opinion that his flesh, man's ransom price, will never see corruption, but that it will be preserved as an everlasting testimony of the grace of God. R2478:6 The body would vanish, be dissipated or dissolved, without corrupting or decaying.

R666:2 The New Testament writers record the fulfillment of these predictions in Jesus of Nazareth. A58

11

Psalms 16:11 *Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

Thou wilt shew me

- Cause to have a knowledge of. E52 If meekly desirous of being shown and honestly in doubt of God's teaching on a subject. R1256:3

The path of life

- The narrow way, with its strait entrance. R814:1* God made known to our Redeemer step by step the path that would lead to the glorious consummation. CR158 Our Lord was shown that the path of sacrifice meant the path to glory; similarly, he shared this light with his followers. R4155:4 "I am the door" (John 10:7)—the door of opportunity, the way of access to eternal life. R1647:3

In thy presence

- No matter where we are. R1949:5 By and by in the immediate presence of God. R1949:2 Instituting a lively and delightful fellowship with God, which is the chief end of human existence, both on the side of the creature and of the Creator. R2031:3

Fulness of joy

- If any of God's children is not happy in him, he is living below his privileges. R1949:5 "Ask, and ye shall receive, that your joy maybe full." (John16:24) R1949:5

At thy right hand

- To which we may approach by prayer. F679 A place of favor and power. R2089:5, R655:6, R1394:1, R2607:5; A92

There are pleasures

- True happiness can come only to those who form a character modeled after that of the Heavenly Father. R1840:6

For evermore

- Beginning in the present life. R1949:2

Psalms 17

8

Psalms 17:8 *Keep me as the apple of the eye, hide me under the shadow of thy wings,*

Apple of the eye

- The true Church, espoused to Christ. D29

15

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

I shall be satisfied

- It will more than compensate for all the little things you suffer and endure now. CR462 We will not attain full satisfaction until we experience our resurrection change. R4558:1, R4810:2, R1387:6 We may be content now, but we shall be satisfied only when we get those eternal verities of which we now have only the promise or hope. SM739 By faith we are satisfied and rest in hope—actually we shall be satisfied when we awake in his likeness. R3730:6 Nevertheless, there is a measure of satisfaction to our drinking, even in the present time. R4132:5 The prophets of past ages will likewise be satisfied when they awake with God's likeness as Adam had it. R613:2

When I awake

- In the first resurrection. R1703:4, R2671:6 Death is a condition of unconsciousness, rest and quiet. R5059:6

With thy likeness

- Christ in the likeness of the Father. T67 The Church in the likeness of its head, having the divine nature. T67; A222; E140; R4966:5; CR117 Mankind in the likeness of the man Jesus. E140 There are two likenesses spoken of in the Bible—the likeness of men and the likeness of God. R89:1 "It doth not yet appear what we shall be, but we know that when he shall be revealed, we shall be like him, for we shall see him as he is." (1 John 3:2) R4675:3; CR117

Psalms 18

2

Psalms 18:2 *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*

And the horn

- Horns are symbols of power. T42

5

Psalms 18:5 *The sorrows of hell compassed me about: the snares of death prevented me.*

The sorrows of hell

- The bonds of Sheol, oblivion, the fear of death. E362 A figure in which trouble is represented as hastening one to the tomb. R2599:3

Prevented me

- Seized me. E362

7

Psalms 18:7 *Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.*

The earth shook

- Verses 7 to 19 give a vivid description of the awful time of trouble. R5735:4

10

Psalms 18:10 *And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.*

He rode upon a cherub

- Jehovah is frequently spoken of as dwelling between, or above, the cherubim. R529:6*

12

Psalms 18:12 *At the brightness that was before him his thick clouds passed, hail stones and coals of fire.*

And coals of fire

- To batter down man's pride, selfishness, and prejudices, and consume these. B153

14

Psalms 18:14 *Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.*

Sent out his arrows

- Divine truth slaughtering the hosts of error. R5493:6; CR164; SM51 See comments on Psalm 45:5

Shot out lightnings

- Diffusions of knowledge. R511:2

19

Psalms 18:19 *He brought me forth also into a large place; he delivered me, because he delighted in me.*

Brought me

- The David class, heirs of the Kingdom. R4242:6*

Large place

- The place of freedom. R4243:1* The place of justification and consecration—seated with Christ in heavenly places. R4243:2*

Delivered me

- In two ways—deliverance out of the vexations and deliverance in the distresses. R4243:2* Either by removal of difficulties, or by increased grace and ability to stand the trials. R4243:2* Not as individuals, but as members of the Body of Christ. R4243:2* Not necessarily from financial troubles, but he will give us peace and rest. R5218:1

25

Psalms 18:25 *With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;*

Shew thyself merciful

- If we come to God's Word as reverent students, expecting to find therein the delineation of the character and plan of God, it will be revealed to us. R3337:1

26

Psalms 18:26 *With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.*

With the pure

- A person's idea concerning God is a fair index of his relation toward God. R139:6*

The froward

- These can warp and twist the Scriptures to suit their own ideas. R3337:1

27

Psalms 18:27 *For thou wilt save the afflicted people; but wilt bring down high looks.*

High looks

- "A haughty spirit precedes a fall." (Prov 16:18) R3337:2

28

Psalms 18:28 *For thou wilt light my candle: the LORD my God will enlighten my darkness.*

Enlighten my darkness

- To those humble and faithful ones whom the Lord has been leading. R3337:4

29

Psalms 18:29 *For by thee I have run through a troop; and by my God have I leaped over a wall.*

By thee I have

- "I can do all things through Christ which strengtheneth me." (Phil. 4:13) R2154:3

Through a troop

- Of opposing enemies. R3337:5

Over a wall

- Of bondage into the glorious liberty of a son of God. R3337:5

30

Psalms 18:30 *As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.*

As for God, his way

- God's way is his plan or purpose, that which he purposes to accomplish, and which is steadily working out. R3336:3

Is perfect

- Just, merciful, wise, benevolent, practicable and sure of a glorious termination. R3337:5 Nothing short of perfection can find favor in the eyes of God. R1610:2 God created man perfect, in his own image or likeness, not in the image and likeness of a monkey. CR208* But we received our lives from our parents, and so on back to father Adam. Our first parents sinned, and thus the curse of death came upon the race. HG650:2 Our blemishes came to us from our parents, not from God. R2285:1 Therefore God is not the author of sin. R1225:2, R1782:4 Therefore we are to be so fully in accord with God's arrangements that we will not be disturbed or distressed by the fact that some will go into the Great Company and that others will go into the Second Death. Q498:7

Is tried

- When fully understood it will stand the test of every argument that could be formed against it as to its justice, wisdom and benevolence. R3337:5

He is a buckler

- A defense. R3337:5

31

Psalms 18:31 *For who is God save the LORD? or who is a rock save our God?*

For who is God

- Who is mighty. R3337:5

Who is a rock

- A safe anchorage to our souls. R3337:5

46

Psalms 18:46 *The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.*

The LORD liveth

- Securely anchored in him, we may trust and not be afraid.) R3337:5

Psalms 19

1

Psalms 19:1 *{To the chief Musician, A Psalm of David.} The heavens declare the glory of God; and the firmament sheweth his handywork.*

The heavens declare

- By their numberless multitude, their orderly grouping, their continual yet never conflicting movements, their perfect harmony, their magnitude and mutual benign influence. R1391:1 Much more shall his intelligent creatures exhibit, in variety, the glory of his power. A188 But many wise men who study these wonderful works of God do not appreciate the love of God. They have a certain knowledge of his power, but few appreciate his character. R5717:2

The glory of God

- Speaking of an intelligent designer, wisely adapting means to good and benevolent ends, and ministering to the necessities of his intelligent creatures. R1562:6 We stand awestruck at the immensity of space and at the law and order which everywhere reign. R5210:3 An appreciation of

the infinite power of the Creator and of our own littleness should make us teachable. PD1/7 The magnificent pageantry of the heavens, daily and nightly should elicit our praise and adoration. R1815:1 They tell of the order and harmony of the circling spheres, and of the benevolent purposes of God. R1560:3

2

Psalms 19:2 *Day unto day uttereth speech, and night unto night sheweth knowledge.*

Sheweth knowledge

- Of the immensity of creation. SM467

3

Psalms 19:3 *There is no speech nor language, where their voice is not heard.*

Is not heard

- Their voice is heard by some; by those who have a hearing ear. R3848:2

4

Psalms 19:4 *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*

Is gone out

- Shall go. This proves that the Gentiles shall yet have this Gospel preached to them. R1970:5

7

Psalms 19:7 *The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*

The law of the LORD

- The law of love. R1462:5 Margin, doctrine. R524:2*

Is perfect

- "The law is holy, and the commandment holy, and just and good." (Rom. 7:12) R1462:2* How true these prophetic declarations are may be comprehended only by those who have learned to appreciate the Word of God. R3609:2 The Jews perceived that such was his covenant with them—obedience was rewarded; disobedience was punished. R4922:6

Converting the soul

- Transforming the being. R4923:5 Completely turning us from sin to righteousness if we give heed to it. R1296:2, R4834:6, R276:6 Only what the Bible teaches should be believed. R4923:3* It deters from sin, encourages toward righteousness, gives consolation in trouble, strength and courage for fear and quaking, wisdom in times of perplexity. R3609:2 Other influences may lead to temporary and partial changes of course and action, but only God's revealed truth can change being, character, soul. R1391:1

The testimony

- The instruction. R1296:2, R4834:6

Of the LORD Is sure

- Not doubtful, but clear and positive. R1391:2

Making wise the simple

- The meek, teachable ones—clearly pointing out to them the ways of righteousness. R4384:6, R1296:2 A right understanding of God's Word not only adds to the wisdom of the wise, but also maketh the wise simple. HG315:1 The humble. HG471:1 Those with no other desire than to know God's will. R524:2*

8

Psalms 19:8 *The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.*

The statutes

- Piqqudim, appointments, appointed plans. R1391:2 Decrees, ordinances and precepts. R4834:6

Are right

- The infallible rules of righteousness. R4834:6

Rejoicing the heart

- The plan of the ages rejoices the hearts of all who come to a knowledge of it. R1391:2 Of the obedient. R4834:6

The commandment

- Mitsvah, precepts or teachings. R1391:2

Enlightening the eyes

- Showing us clearly the certain ends of righteousness and unrighteousness. R1391:2 Giving us right ideas of justice, love, etc. R524:2*

9

Psalms 19:9 *The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*

The fear

- Yirah, reverence. R1391:2

Of the LORD is clean

- Not a menial, servile fear; but a noble fear, begotten of love; a fear of falling short of his approval. R4834:6, R1296:2, R1391:2

The judgments

- Mishpat, ordinances, decrees. R1391:2

Of the LORD

- Expressed by his holy apostles and prophets. R2057:6

Altogether

- His judgments as to right or wrong in any manner are always correct. R524:4*

10

Psalms 19:10 *More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.*

Are they

- The Law and the testimony of the Lord. R4834:6, R1296:2

11

Psalms 19:11 *Moreover by them is thy servant warned: and in keeping of them there is great reward.*

Moreover by them

- By the judgments or decrees of the Lord as to the course of righteousness or of unrighteousness with its rewards and penalties. R1391:3

Is thy servant

- The faithful servant who meditates on these things. R1391:3

Warned

- Concerning the dangers of the way and the snares of the Adversary. R4835:1, R1296:2

In keeping of them

- In remembering and harmonizing with them. R1391:3

12

Psalms 19:12 *Who can understand his errors? cleanse thou me from secret faults .*

Who can understand

- Guard against, by his own wisdom and foresight. R1391:4, R1296:2, R4835:1

His errors

- Rightly judge himself by using merely his own fallible judgment without the Word of God. R1296:3, R4835:1, R4524:1

Cleanse thou me

- The prophet recognized that he was not capable of cleansing himself. R5739:3 To strive against outward sin while neglecting the beginnings of sin in the secrets of one's own mind is attempting a right thing in a very foolish way. R2249:1

From secret faults

- Those he did not see himself. We should pray to the Lord that he would show us whatever in our lives is not fully pleasing and acceptable to him. R5739:3 Imperfections and faults of the mind, unknown to anyone but ourselves and the Lord. Suggestions of pride or avarice or envy, if entertained, become secret faults. R2248:3 "All things are naked and opened unto the eyes of him whom we have to do." (Heb. 4:13) R2094:4*

13

Psalms 19:13 *Keep back thy servant also from presumptuous sins ; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*

Presumptuous sins

- Which must first have their roots in secret faults. R2249:1 To presume signifies to take for granted without authority or proof. R4835:1 Presuming to approach God in our own righteousness. R1836:6 Such as presuming that the Lord "Takes the will for the deed" instead of actually "keeping" his words. Love is the measure of our obedience, and vice versa. R1802:3* Dictation to the Lord. A191 Sins of pride or of arrogant self-will which do not meekly submit to the will of God. R4835:2, R1296:4 The perversion of what he has revealed, or claiming and holding tenaciously any doctrine merely on the ground of fallible human reasoning. R4835:1, R1296:4, R1391:5 Illustrated by the strange fire offered by Nadab and Abihu. R1836:5 It is best to "wait upon the Lord." R1959:1* Not appreciating the necessity for the precious blood of Christ. Q648:2

Great transgression

- Willful, deliberate, intentional sin. R2249:1 The sin unto death referred to by the Apostles. (1 John 5:16; Heb. 6:4-6; Heb. 10:26-31) R4835:2

14

Psalms 19:14 *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*

Let the words

- A prayer appropriate to all the Lord's people. R3305:6, R2240:4 Even the most advanced of the Lord's people are liable at times to err with their lips. R3305:6 What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant, way—which is also dishonoring to God. R1938:2

Meditation of my heart

- Begin with the heart. Harbor no thoughts that in any sense of the word would be evil. R4803:3 Not manifest to fellow-men until expressed in word or action, but all open and manifest to God. R1296:1

Be acceptable

- Nothing short of purity of heart, will, intention, can be acceptable to God. R5123:4 We are to

measure ourselves continually by this standard. R5123:4

In thy sight

- With what confusion and chagrin would we greet the sudden appearance of a friend of high and noble character while we were in the midst of some ignoble transaction! God is just such a friend, always present. R1295:6

Psalms 20

2

Psalms 20:2 *Send thee help from the sanctuary, and strengthen thee out of Zion;*

Out of Zion

- The spiritual Church of God. A297; T33

7

Psalms 20:7 *Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.*

Trust in chariots

- Symbols of worldly organizations. C316

And some in horses

- Symbols of doctrinal bobbies. C316

Remember the name

- Christians must cultivate the spirit of praise by calling to mind the works of the Lord. R2031:6

Psalms 21

3

Psalms 21:3 *For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.*

Crown of pure gold

- Symbol of the divine nature. T18

9

Psalms 21:9 *Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.*

And the fire

- Destruction of his foes in the time of trouble. R5761:6; A318
- Psa. 22:T

A Psalm of David

- David may have spoken of himself, but Jehovah guided his utterance, and made him thus to represent Messiah. R436:2, R1364:2

Psalms 22

1

Psalms 22:1 *{To the chief Musician upon Aijeleth Shahar, A Psalm of David.} My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?*

My God, my God

- Jews read from Psalm 22 and cried aloud these words at the wailing place in Jerusalem. C275*

Forsaken me

- There came a time when the gate of earth and the door of heaven were both closed to Jesus. He hung suspended between the earth and heaven; he had given up earth at his consecration, and now the door of heaven was also closed. R4529:5* Such a dark moment might be permitted to even the most worthy followers of the Lamb. F143

11

Psalms 22:11 *Be not far from me; for trouble is near; for there is none to help.*

None to help

- Pray, pleading our need. R5380:5*

14

Psalms 22:14 *I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.*

It is melted

- As every particle of the meat offering was exposed to the fire. R84:2*

18

Psalms 22:18 *They part my garments among them, and cast lots upon my vesture.*

Part my garments

- Minutely fulfilled. R1394:5, R3370:3 Little did the soldiers think, as they divided his garments, that they were fulfilling prophecy. R3901:5

Upon my vesture

- Symbolizing the righteousness of Christ, which can be appropriated only as a whole. R2474:1

22

Psalms 22:22 *I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.*

Unto my brethren

- The Little Flock, the Bride class. R5007:1 Who have received the spirit of adoption. E109

23

Psalms 22:23 *Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.*

That fear the LORD

- Perfect love casts out slavish, but not reverential, fear. R2289:4

25

Psalms 22:25 *My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.*

My vows before them

- Nothing in the Scriptures intimates that our Vow to the Lord must be kept secret. Indeed, our baptismal vow we are required to symbolize or profess publicly. R4266:4

26

Psalms 22:26 *The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.*

- The meek shall eat - The table of the Lord has been spread for his Church from the very beginning of the Gospel age, and has always been supplied with meat in season. R1899:2

27

Psalms 22:27 *All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.*

Shall remember

- The resurrected ones shall have personalities identical to those with which they went into the grave, able to recall their former degraded conditions. R360:5, R604:3*

Turn unto the LORD

- In due time. (1 Tim 2:4) SM311 The Christian church has been right in believing in the eventual conversion of the world, but it is the work of the Kingdom and not of the Gospel age. HG14:2

All the kindreds

- Including those who have perished from the earth, for the Scriptures assure us of the awakening of all the sleeping millions of earth's population. HG434:2

Worship before thee

- "All nations shall come and worship before thee" (Rev 15:4); the ultimate result of the work of Christ. R99:2*

28

Psalms 22:28 *For the kingdom is the LORD'S: and he is the governor among the nations.*

Kingdom Is the LORD'S

- The conversion of the world is not due while the devil is "the prince of this world." R532:4, R256:4, R321:1, R5:2

29

Psalms 22:29 *All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.*

Keep alive his own soul

- The soul can be destroyed by its Creator. R1882:1; HG334:5

Psalms 23

1

Psalms 24:1 *{A Psalm of David.} The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.*

A Psalm of David

- Himself a shepherd, one of a group that might be termed an intellectual and thinking class of people. R2556:5

2

Psalms 24:2 *For he hath founded it upon the seas, and established it upon the floods.*

The LORD

- Jehovah. E45; F251, F396 Jehovah, the great over-shepherd, appointed his Son to be the under-shepherd. R5490:1, R2706:5 In David's day, the arrangements for the shepherd and the flock of John 10:1-16 had not been completed. R2672:1 All the features of this Psalm are applicable to our Redeemer himself, as well as to his followers. R5653:6

Is my shepherd

- Jehovah is the shepherd in the largest sense of the word; Jesus is the great shepherd to all the flock; every local elder is a shepherd in a local capacity. F251 Fed by Messiah "in the strength of Jehovah." (Mic 5:4) E45 Originally the Jewish nation constituted this flock, David himself being one of the

sheep. R5490:2 In the present time, the Little Flock only. R3268:3, R1396:2 The only begotten Son is called the Lamb of God, and all his people are styled his sheep. R2441:2 Of the antitypical David —Christ, Head and Body. R4851:3, R5490:3 The shepherd has particular care over the affairs of spiritual Israel. R5490:2, R5491:1 Sheep are meek, docile; when they hear the voice of the shepherd, they run to obey it. R3116:2

I shall not want

- Temporal necessities. "Bread shall be given him; his waters shall be sure." (Isa. 33:16) R1745:2, R4279:3 Light. "Unto him shall be given the light of life." (John 8:12) R1745:2 Care and discipline. "Whom the Lord loveth he chasteneth and scourgeth every son." (Heb 12:6) R1745:5, R4279:3 Consolation and fellowship. "I will never leave thee nor forsake thee." (Heb 13:5) R1745:5 Anything. "All things work together for good to them that love God." (Rom 8:28) R1396:3, R5654:2 The only condition connected with this promise is that we shall abide in his love and follow his directions. R4279:3 Those who are proper sheep trust wholly to his guidance, and are thus relieved of that anxious craving so common to the world. R3269:2 Though the promises of God's Word may not hinder us from feeling pain, they will modify the pain and its frequency. R2083:3

3

Psalms 24:3 *Who shall ascend into the hill of the LORD? or who shall stand in his holy place?*

To lie down

- To rest, the rest of faith. R3116:5, R4279:5 This rest, this peace of heart, is absolutely essential to our development as New Creatures. R4279:5

In green pastures

- Of spiritual refreshment, private devotions, studies of divine things, and Christian fellowship. R3269:3 Being spiritually fed and refreshed. R5654:2 We shall be bountifully fed with meat in due season. R1396:5

He leadeth me

- Away from the strife of worldly ambition. R3269:4 Divine leading is necessary to find the streams of truth and grace. R3269:4 To appreciate the desirableness of his ways and the undesirableness of every other way. R5654:3 Shielding us from every foe and the dangerous pitfalls that lie in our path R5490:6

The still waters

- The deep waters of Present Truth. R3295:6 Streams of truth and grace. R3269:4, R5654:2 Living, but comparatively quiet waters. R3269:4

4

Psalms 24:4 *He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.*

Restoreth my soul

- Justified me to life. R3269:5, R1396:5 He brings me back to himself. R5654:3

In the paths

- The path marked out by the Word of the Lord as one of meekness, faith, patience, love, etc. R1646:5

Of righteousness

- Suitable for spiritual development. R3269:5 All his ways are perfect, righteous. R5654:3

For his name's sake

- Because we are his and because we trust in his name, in his merit. R1396:5 Because I am his child I bear his name. R3116:5 His promise is involved; his honor is at stake. R4280:1

5

Psalms 24:5 *He shall receive the blessing from the LORD, and righteousness from the God of his*

salvation.

Yea, though I walk

- In common with all the rest of the world of mankind. R3269:5, R5654:3

Through the valley

- Far below the mountaintops of life and perfection. R360:3 The valley of sin, with its broad road to destruction and its narrow way to life. R3269:5 The farther we go into this valley the darker it becomes, until the last spark of life expires. R15:2

Of the shadow

- The journey of life, since the fall, has been through a vale of tears, upon which rests the shadow of death. R3116:5 Lingering on the brink of death. T90

Of death

- I was born in this valley and I shall die in it. R1396:5 We have been in this valley for more than 6000 years, but the end of it is near. R4280:2, R5654:4

I will fear no evil

- No failure of thy sure covenant. R1396:5 Because the Shepherd is with us. R4280:3 They realize that divine love has provided a redemption R3269:6 We should seek to drive away our fears, giving heed to God's Word, having it before our minds and considering its precious promises concerning God's love and care. Q272:2

For thou art with me

- Even here. R1396:5

Thy rod

- Such chastisements as are necessary to correct me and to bring me back into fellowship with the flock. R2672:5, R4663:1

And thy staff

- Of promise and hope. R1396:5 Of providential care. R1721:3 A rod for our correction; a staff for our relief, assistance, and protection. R4280:3 Even straying sheep the Shepherd will not leave. R5654:2 If one becomes overcharged with the cares of this life the Lord may permit affliction or disaster to teach a lesson that could not otherwise be learned. R4663:1

They comfort me

- Protect me from difficulties and defend me from enemies. R3269:6 "Before I was afflicted I went astray." (Psa. 119:67) F648 The rod and the staff are designed to bring back the sheep from some course leading in the wrong direction, away from the Shepherd's footsteps. F648

6

Psalms 24:6 *This is the generation of them that seek him, that seek thy face, O Jacob. Selah.*

Thou

- As my host. R3270:1

Preparest a table

- To the end that his children should be so full of happiness as to bubble over all the time. R1494:2 Divine truth. R3270:2 Clean, good, orderly, bountiful, beautiful. (Contrast Isa. 28:8) R1475:2 The Lord girds himself and sets before us rich things from his storehouse—things old and new. R4280:5, R3455:5 Especially since his presence. R4280:5 The privilege of feasting at this table, even when misunderstood and opposed, represents God's provision and favor to his people. R5654:4

Of mine enemies

- The Adversary and the wicked spirits in high places. R3270:1 They see the bounties and feel jealous, but refuse to accept the good things we would so freely share with them. R3396:1

Anointest my head

- Christ Jesus, the Head of the Body. R5654:5, R3270:4

With oil

- Symbol of the holy Spirit. T116

My cup

- Both of joy and sorrow, sweet and bitter; represented in the communion cup. R3270:4, R5654:5 Our cup is full, but we would not wish it one drop less. R5654:5 It represents sorrows unto death. R4555:5

Runneth over

- A cup of joy and of sorrow; in both respects it overflows. R3270:4, R4280:6, R4555:5

7

Psalms 24:7 *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.*

Surely goodness

- The few who can join in this expression of confidence have therein a great joy and rest of heart which none others possess. R5425:2

Shall follow me

- "Pursue me" appears to be the stricter translation. R4280:6 It has already begun, and will follow beyond the veil. R3270:4 God's goodness and mercy, following us every day and every moment, making all things work together for our good. R5654:6

And I will dwell

- In the present life, through faith. R2642:5

In the house

- The heavenly state, in the Father's house on high. R3270:5, R5654:6; CR92

Of the LORD for ever

- As his child, a member of his household. R3116:5 He will be our Shepherd to the end of the way, receiving us into the glorious condition at the end of the journey. CR92

Psalms 24

1

Psalms 25:1 *{ A Psalm of David.} Unto thee, O LORD, do I lift up my soul.*

A Psalm of David

- Supposed to have been sung as a marching accompaniment as the procession returning the Ark was entering Jerusalem. Seven choirs formed part of the procession. R4260:4, R5680:4

2

Psalms 25:2 *O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.*

The earth

- The joint care of which, with its fulness, was committed to mankind by God as a stewardship. D310 The symbolic earth, the new social order. R3113:3

Is the LORD'S

- From the time that "the kingdoms of this world become the kingdom of our Lord and of his Christ." (Rev. 11:15) R3113:3

The fulness thereof

- Every good and every perfect gift cometh down from the Father through the Son. R5680:5

3

Psalms 25:3 *Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.*

Upon the seas

- After God had said "Be still" to the restless sea-element of society. R3113:6 The new earth will be established upon the ruins of the old. R3113:6 God is founding his new order of things in the midst of seas of discontent. R5680:5 The new earth will be stablished where the sea now is; the class symbolized by "the sea" shall be no more—"There shall be no more sea." (Rev 21:1) R1814:2

Upon the floods

- Replacing anarchy. R3113:6

4

Psalms 25:4 *Shew me thy ways, O LORD; teach me thy paths.*

Who shall ascend

- Go as true subjects, loyal citizens, no longer aliens and strangers. R3114:1

Hill of the LORD

- Jerusalem was built on a double-top mountain, symbolizing the unity of the kingly and priestly qualities in the glorified Church, and also the heavenly and earthly phases of the Kingdom. A301 After the time of trouble there will be only one mountain, or hill, left—the Kingdom of God. R3114:1

Who shall stand

- Be counted worthy to remain. R3114:1

In his holy place

- The spiritual phase of the Kingdom of God. A301; D582; R5680:5

5

Psalms 25:5 *Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.*

He

- Whether as an heir or as a subject of the Kingdom. R3114:2

Hath clean hands

- An honest life. D582 Clean actions, clean conduct, determined opposition and resistance to sin in all its forms. R3114:2 Righteous living to the best of one's ability. R5680:5 The one ultimate standard of admission to blessedness in the future is character. R800:5* A character which is the outcome of true faith exercised unto godliness. R3114:2 Free from self-emulation and human glorying. R2275:1 Among whom the delusions of error can make no headway. R2275:1 The best provision which parents can make for their children for the time of trouble is to give them faithful instruction in righteousness. R1963:5

And a pure heart

- An honest heart. R5680:5 Void of offense towards God and man. D582 A will, intention or purpose that always, like the needle to the pole, turns toward righteousness, truth, purity, cleanliness of person, clothing, language, habits, and companionship. R3114:4 A single-hearted purpose to glorify God and bless fellow men. R2275:1

Lifted up his soul

- Aspired to be great, or good, or wise in the eyes of men. R2275:2

Unto vanity

- But is humble, meek, modest, candid and sincere. R3114:4 Cultivating no earthly ambition or pride, but patiently waiting for the glory to follow the course of present self-sacrifice. R3826:5

Nor sworn deceitfully

- Ignoring or despising his covenant with God. R3114:5, R3826:5, R5680:6, R2275:2

6

Psalms 25:6 *Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever*

of old.

He shall receive

- Those who have done all they have covenanted to do. R5680:5

The blessing

- The promised share in the Kingdom. R3826:6

And righteousness

- Perfection, full deliverance from present imperfections. R3826:6

7

Psalms 25:7 *Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.*

That seek thy face

- None can obtain God's blessings without seeking them through Christ. R3114:5

O Jacob

- O God of Jacob. (Margin) R3114:5

8

Psalms 25:8 *Good and upright is the LORD: therefore will he teach sinners in the way.*

The King of glory

- Jehovah. E44 We are still waiting for the entrance of this King of Glory in the full sense of the word. R5680:6 The Pope is the imitation "king of glory." R1002:3

9

Psalms 25:9 *The meek will he guide in judgment: and the meek will he teach his way.*

Mighty in battle

- In the time of trouble. D549

The meek

- The fully consecrated children of God who have laid aside their own ways and thoughts to both know and to walk in God's ways. R1023:2 Those who hear the Master's voice by whomsoever he speaks. R1574:3 Ones willing to leave the confession found to be false and the denomination found to be in error. R1305:5 If you are honestly in doubt as to God's teaching, and meekly desirous of being shown, God is ready and willing to lead you into the truth. R1256:3 Guide in judgment—Guidance for the knowing of his will. R590:1* Thus the results of the consecrated deliberations of the Church should be accepted by all as the mind of the Lord. R1891:6 The spirit of a sound mind leads one to accept God's instructions and reject his own faulty judgment. R5095:4 All classes of mankind need divine instruction. R5370:1

Meek will he teach

- It is to those who are meek that Jesus was sent to preach the good tidings. (Isa. 61:1) R3103:3 As we seek to teach the meek, let us see that we also maintain a meek, childlike spirit. R957:4 Before honor is humility, and before exaltation is humiliation. R764:5 Self-confidence hinders the seeing of truth. R2882:3 "God resisteth the proud." (Jas. 4:6) R5370:4 The meek are the only ones in a position to receive instruction. R5370:4 The proud and haughty, therefore, are very unsafe spiritual guides. R2241:3

Psalms 25

10

Psalms 25:10 *All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.*

All the paths

- God will bring order out of present confusion. R2334:6 "And we will walk in his paths." (Isa. 2:3; Mic. 4:2) R2334:6

14

Psalms 25:14 *The secret of the LORD is with them that fear him; and he will shew them his covenant.*

Secret of the LORD

- The deep things of God, the divine plan. R5989:5, R2208:3, R5462:4 "The mystery"—revealed only to the saints and hidden from all others. (Col. 1:26) R4492:1, R4715:2 That we should be fellowheirs, and of the same nature as our Redeemer. (Eph. 3:6) SM152 The full import of the great oath-bound promise. R5285:3 In the secret of the Lord's presence an armament of grace and truth is specially provided. SM289 The principle of keeping secret the divine purpose, yet providing a key to its understanding in due time, can be illustrated by the time-lock of a bank. OV6

Is with

- So that the Lord's consecrated people might know of the time in which we are living and be more and more quickened, energized and separated from the world and its spirit. HG399:1

Them that fear him

- Such as have made a covenant with the Lord by sacrifice. R4666:3, R5462:4, R5039:2; SM457; Q719:7; CR9, CR10, CR90, CR92 But not with others, not even Satan—to whom, no doubt, much of the Word is obscure. A171; D611, D612; R4492:1, R4631:3; OV65; CR10, CR92; Q621:2 It is the due time to open up things new as well as old. CR92 Developing in them the spirit of perfect love. CR9 Not all have ears to hear. SM183 The Lord does not honor the world, nor the worldly-wise, with a knowledge of his secret purposes. R1617:6 The world cannot comprehend our joy, nor know the sweets of this fellowship with God and his Son. R1906:5 Not seeing their need of the great Physician, the worldly are not listening in that direction and do not hear his voice. R3915:2 For the uncontrite of heart to understand would mean that they would oppose God's plan the more and would come under greater responsibility themselves. R4599:2 "The wise shall understand (matters as they become due) but none of the wicked shall understand." (Dan. 12:10) R3947:1 "Unto you it is given to know the mysteries of the kingdom of heaven, but to them (unbelievers) it is not given." (Matt. 13:11) R1063:3* , R1957:6 To whatever extent we lose the spirit of the Lord, to that extent we lose its illumination. R5100:2 Any, once sanctified and blessed, are sure to lose their interest in the deep things of God if they return to their "wallowing in the mire" of sin. R3213:5 Not those who fear man and the work of man, sectarian systems, creeds, etc. "The fear of the Lord is the beginning of wisdom" (Psa. 111:10) because it leads to sonship. R2208:3 That love him, that love his will and his way more than anybody else's. CR159, CR175 "Fear"—reverence. R4599:2, R4631:3, R4715:1, R5100:1; SM6 Honesty and sincerity lead to zeal to know and to do the will of the Father. R5522:2

He will shew them

- And no others in the present time. A171 Otherwise it could not be understood. R4631:3 To understand it distinctly we must be in the right attitude of heart and abide under the shadow of the Almighty. CR159, CR175

His covenant

- The Abrahamic covenant, that "all the families of the earth (shall) be blessed" in the seed of Abraham, The Christ. R2209:3; CR9, CR11 His covenant is to make it known to them. R1913:5, R3371:4 Whoever loses sight of this mystery shall cease to strive for it. R4535:5 To be in covenant relationship with God is to be in harmony with God; and to be called a son of God is a full measure of this. CR93:3,4 To those worthy of heart, God revealed his Son. R4715:1 To such the Bible, as a telescope, will bring divine things into close view; and, as a microscope, magnifying the law of God in all the little affairs of life, will help us to bring every thought into subjection to the divine will. R2210:5

Prove me

- He proves to see if we are worthy—to see if we love him best or love self best. R5914:1

Psalms 27

1

Psalms 28:1 *{ A Psalm of David.} Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.*

A Psalm of David

- This entire Psalm applies to every member of the Body of Christ. R3248:5

2

Psalms 28:2 *Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.*

The LORD is my light

- Guiding the heart. R3248:2 An encouragement when facing the finger of scorn or the lip of sarcasm and slander. R4857:5

And my salvation

- Overruling our affairs for good. R3248:2 The more fierce the conflict with the powers of darkness, the more glorious the deliverance. R1915:1

Whom shall I fear?

- The proper frame of mind for all the Lord's people who are fighting the good fight of faith. R2016:4 Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties. R1915:4 Our consciousness of loyalty to God and of divine guidance should keep us without fear. R4922:4

3

Psalms 28:3 *Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.*

Encamp against me

- Let us not be of those who draw back, or those that faint by the way, for glorious will be the victory of faith and zeal. R1876:4

4

Psalms 28:4 *Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.*

That I may dwell

- Be counted worthy to be recognized by him as a member of his Church. R1915:1

In the house

- "Whose house are we." (Heb. 3:6) R1915:2

Beauty of the LORD

- The beauty of holiness; our pattern and chief joy. R1915:2

And to inquire

- As students, of his holy law and testimony. R1915:4

5

Psalms 28:5 *Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.*

The time of trouble

- Rendered "evil" in "I create evil." (Isa. 45:7) A125; R1351:2*

6

Psalms 28:6 *Blessed be the LORD, because he hath heard the voice of my supplications.*

Father and my mother

- My most trusted human friends. R1788:4

7

Psalms 28:7 *The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.*

Teach me

- We know that the Lord can direct our course in whatever way he chooses, if we put ourselves under his care. R5212:2

Thy way, O LORD

- We should study the scriptures bearing on any subject, trying to find the underlying principle of God's teachings; then commit all to the Father in prayer, asking him to guide both reason and judgment; then use that reason and judgment to the best of our ability. R5212:5

8

Psalms 28:8 *The LORD is their strength, and he is the saving strength of his anointed.*

False witnesses

- Foretelling the painful circumstances of the sacrificial death of the Messiah as the Lamb of slaughter. R1205:2

9

Psalms 28:9 *Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.*

Wait on the LORD

- Not a ministering to the Lord, but a patient watching and waiting until we learn what our Lord would have us to do. R5711:3, R5712:1

Be of good courage

- Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. R5712:2 Courage, born of faith in God and in his exceeding great and precious promises, is required to surmount difficulties. R5712:3

Shall strengthen

- So that we will not be overwhelmed. R5712:3

Thine heart

- The soul, the being, especially the intelligent portion of man. R5712:2

Wait

- We are to have faith and hope even though the way is rough. R5331:4

Psalms 28

1

Psalms 29:1 *{A Psalm of David.} Give unto the LORD, O ye mighty, give unto the LORD glory and strength.*

Trusted in him

- The grandeur of David's character was shown in his devotion to God and in his submission to the divine will. R5674:5

Psalms 29

2

Psalms 29:2 *Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.*

O ye mighty

- El, a name often applied to Jehovah. E67; R296:3

3

Psalms 29:3 *The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.*

Beauty of holiness

- The worship of God is elevating and ennobling, calculated to develop in us the glorious moral likeness of God. R1836:1

10

Psalms 29:10 *The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.*

Sitteth upon the flood

- Indicating that Jehovah's dominion is established over all created beings. R1283:5*

11

Psalms 29:11 *The LORD will give strength unto his people; the LORD will bless his people with peace.*

The LORD will give

- So, then, if you lack the strength to use faithfully your talent, the fault is yours, not God's. R1282:6

Strength

- Courage. The Lord encourages us in many ways. R4817:6

His people

- His trusting, faithful servants. R4818:6

With peace

- In this age, when all creation groans and travails in pain. R4818:5

Psalms 30

3

Psalms 30:3 *O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.*

Soul from the grave

- Sheol, oblivion, death—not torment. E348, E363 The soul can be destroyed by its Creator. R1882:1; HG334:5

Hast kept me alive

- This passage expresses gratitude for recovery from the danger of death. R2600:2

4

Psalms 30:4 *Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.*

His holiness

- His justice, wisdom, love, and power which insure his doing all things well. R5989:6

5

Psalms 30:5 *For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.*

For his anger

- Which must necessarily be manifested in the great trouble that will soon overwhelm the world. C304 There was anger against Jesus "for a moment" when he bore the sinners' curse. R302:5*

Favour is life

- Everlasting life. R5475:6, R436:1 The future existence. R581:1 The earnest of the morning he has tasted, but the morning itself he anticipates. R302:5* Jesus' resurrection was a manifestation of Jehovah's favor. R302:5*

Weeping

- Not only for the departed ones, but also by reason of the imperfection, mental, moral, and physical, which they find in themselves, their neighbors, and friends. HG415:5 Sorrow. OV202 In connection with our fightings with foes within and without. R3259:3

Endure for a night

- During the period in which sin is permitted. A9 The night of dying and sleeping. E345; HG332:1 Six thousand years. SM470; R5273:2 The entire period of human history thus far. SM789; CR324; R5097:2, R6013:1 We are still in the night of weeping. R4892:1 The Gospel age is part of the world's dark night. R1877:5 The healing of diseases of mind and body will not be complete until the Millennial morning. R2028:3 Sickness, sorrow, sighing, and dying continue; and will continue until the glorious morning of Messiah's Kingdom. OV176; R4892:1 Jesus had a night of weeping, of "strong crying and tears," (Heb. 5:7); being "sorrowful, even unto death." (Matt. 26:38) R302:5 *

But joy cometh

- Showing the strong contrast between the present evil age and the coming age of righteousness. R2398:2 Note three contrasts: the length of the night with the longer day; the cause of the night with the cause of the morning; the cause of weeping with the cause of joy. R1868:3 When that which is perfect shall have come. R3259:3 Whose glory, brightness, and blessing will fully compensate for all the dark shadows of the nighttime past. SM789; R6013:1 There was a joyful resurrection morning for Jesus, and there shall be one for his saints also. R302:6* Israel's "double" has been fulfilled and her morning of joy will soon break. SM399 "Awake and sing, ye that dwell in the dust." (Isa. 26:19) E345

In the morning

- The morning of awakening, resurrection. A9; E345; R4329:5, R1881:1, R1533:2, R302:6 * When the Church will be known and honored. CR492 The glorious morning of Messiah's Kingdom. OV176, OV205:1,4 The great antitypical Sabbath, the seventh thousand-year day. R5273:2; SM471 The Millennial morning is already here, but it is early—not yet light except for the Morning Star. It will be some time yet before the Sun of Righteousness shall arise. R348:6 We can see the reflection from the "Sun," although it has not yet arisen. We are now in the early dawn. R5097:6 The night will give way to the glorious day of his presence. HG433:3 "The Sun of Righteousness shall arise with healing in his beams." (Mal. 4:2) HG336:5 The path of the elect is a dark way, a nighttime when the Word of the Lord is a "lamp to their feet"; the path of the non-elect in the Millennium will be radiant because the Sun of Righteousness shall arise. R3026:5,6

7

Psalms 30:7 *LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.*

Made my mountain

- My Kingdom. A318

11

Psalms 30:11 *Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;*

Hast turned for me

- The chastened and converted world. C304

12

Psalms 30:12 *To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.*

And not be silent

- And never be silent. C304

Psalms 31

1

Psalms 31:1 *{To the chief Musician, A Psalm of David.} In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.*

In thy righteousness

- Pray, pleading God's justice. R5381:1*

3

Psalms 31:3 *For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.*

For thy name's sake

- For the sake of thy work and the share that I may have in it. R3062:4 Pray, pleading God's glory. R5380:6*, R5381:1*

Lead me, and guide me

- Every spiritual Israelite must recognize the leadership of the Lord. R3061:6 And never attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. R4859:1, R3062:1

5

Psalms 31:5 *Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.*

Into thine hand

- Quoted by Jesus on the cross. (Luke 23:46) R2474:6 Hoping to receive it again by a resurrection. E315; R2475:4

Commit my spirit

- Ruach, spirit of life or vital energy. E315 The ransom-price was thus placed into the hands of the Father, giving Jesus the right to all those things which he intends to bestow upon the whole world of mankind. R4637:5

15

Psalms 31:15 *My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.*

Times are in thy hand

- All the affairs of life, temporal and spiritual, of God's people. R4527:3, R4533:6 We wish to have the Lord's will done in respect to the time of our change, and in respect to all we enjoy together daily. R5728:5

16

Psalms 31:16 *Make thy face to shine upon thy servant: save me for thy mercies' sake.*

For thy mercies' sake

- Pray, trusting God's love and mercy. R5380:5*

17

Psalms 31:17 *Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.*

Silent in the grave

- Sheol, oblivion, death, not torment. E363; HG121:3

20

Psalms 31:20 *Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.*

Strife of tongues

- Confusion of human traditions. R1788:2

23

Psalms 31:23 *O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.*

Preserveth the faithful

- God is both able and willing to keep that which we have committed to his keeping, but we are not to expect miraculous help except when necessary. R2021:2 By being all gathered through death to glory before the terrible severity of the world's trouble will be permitted to come. R2020:4

24

Psalms 31:24 *Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.*

Be of good courage

- Courage is necessary to fight down the tendency to sin. R5329:6 We are to resign our earthly interests to our Heavenly Father and to leave them under his supervision. If we allow the Adversary to beat our courage down, he will soon put us out of the battle entirely. R5329:3 Strong courage, godly courage, from right principles, based on faith in the Lord which says to us, do your duty whatever may be the Lord's will for you. R5330:1 Thus demonstrating our faith in the Lord. R5330:4

Strengthen your heart

- Our faith is the basis of both our strength and our peace. R4817:6

That hope

- The Lord will supervise our affairs and we are to trust in him. R5329:3 The Christian's secret of a happy life is in his knowing and trusting the Heavenly Father and the Heavenly Bridegroom. R2083:5

Psalms 32

1

Psalms 32:1 *{ A Psalm of David, Maschil.} Blessed is he whose transgression is forgiven, whose sin is covered.*

Blessed is he

- Primarily David himself. R3260:1 Taking the standpoint of the prophet after his heart had returned to peace with God through assurance of divine forgiveness of his sins. R4271:2

Whose transgression

- Against Uriah. R3260:1 Nearly all sins committed by God's people may be classed as mixed sins—only partially wilful. R5690:2

Is forgiven

- If you believe God exercised mercy toward you and forgave your sins, then believe also that the Lord has a similar arrangement for the world. HG147:3

Is covered

- The Lord will cover the unwilful portion of a mixed sin, but will punish that portion which was of knowledge and assent of the mind. R5690:1 Set aside; not actually blotted out until the resurrection. R3261:1, R3314:6, R2667:1, R4272:5

2

Psalms 32:2 *Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

lmputeth not iniquity

- So long as we renounce it and seek the Lord in faith and sincerity. R3314:6

There is no guile

- No deceit or hypocrisy; whose conduct is open and transparent. R2017:5 No secret longing for sin with merely the restraints of fear. R4271:2

3

Psalms 32:3 *When I kept silence, my bones waxed old through my roaring all the day long.*

When I kept silence

- Verses 3 and 4 briefly rehearse the king's unhappy experiences during nearly a year. R4271:3 Apparently for a time the king had smothered his conscience. R4271:5 The sin was concealed, unrepented of. R2016:2

My bones waxed old

- He seemed to age rapidly that year; he became enfeebled prematurely. R4272:1

4

Psalms 32:4 *For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.*

Thy hand was heavy

- The chiefest of his troubles consisted in his separation from the Lord. R4271:4

Turned into the drought

- All the freshness, vigor and joy were consumed, as by a drouth. R4272:1

5

Psalms 32:5 *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

Acknowledged my sin

- "Against thee, and thee alone, have I sinned, and done this great evil in thy sight." (Psa. 51:4) R4271:5

Unto the LORD

- To the Lord only could he go asking forgiveness. R4271:5

6

Psalms 32:6 *For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.*

For this

- For this cause, because of God's mercy. R4272:5

Mayest be found

- There is a time limit to divine mercies. R4272:5 Before the heart becomes calloused and set in an evil course. R2017:5 David's experience taught him that every day he remained unrepentant carried him further from fellowship with the Lord. R3261:4

Surely

- If the sinner will promptly confess and repent. R3261:4

Of great waters

- Of trouble. R3261:4

7

Psalms 32:7 *Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.*

From trouble

- Not necessarily implying that they would be taken away before the trouble. It is "through much tribulation we shall enter the kingdom." (Acts 14:22) R4273:1

Songs of deliverance

- David could figuratively hear the heavenly messengers singing songs of his deliverance even while in the affliction. R3261:5

8

Psalms 32:8 *I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.*

With mine eye

- The eye is the symbol of wisdom. R4858:6 We should look to the Lord for leading in all of life's affairs. R4859:1, R4858:3, R3062:1 As a horse, driven without reins or bridle, simply directed by the eye and watching for the master's will, the animal being without restraint. R4273:2 The Lord's eye will watch over us, that he may give us the necessary proper counsel. R4273:1 Those who can be guided only by continual scourgings are not of the overcoming class. E234 See comments on Psa. 31:3.

9

Psalms 32:9 *Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.*

Be ye not as the horse

- But, in the legitimate use of our intellectual endowments, let us apply our hearts unto instruction. R1661:6*

As the mule

- Stubborn. R680:1*

No understanding

- God would have his reasoning creatures serve intelligently and without force. R1566:2, R680:4* While the Lord promises grace sufficient, he never encourages any to rest supinely upon his promises, but exhorts to activity, alertness, energy, perseverance. R1670:3 With general directions he sends us forth: not like machines, but as intelligent beings, to use our brains as well as our hands and feet. R3161:5 The two extremes of underrating and overrating human reason are both fraught with evil consequences. R1566:6

With bit and bridle

- The world will be restrained with bit and bridle during the Millennium, but they must advance

beyond this to be fit for eternal life at its close. R4273:2

Lest they come

- Else they will not come (R.V.) R2017:6

10

Psalms 32:10 *Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.*

Mercy shall compass

- Though, to outward appearances, having as many sorrows as their less pious neighbors, God's promise is sure and his grace sufficient. R4273:4

11

Psalms 32:11 *Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.*

Glad in the LORD

- A very different thing from being glad in the trifling things of this world. R4273:4

Ye righteous

- God's people, reckoned righteous through faith. R4273:1

Psalms 33

1

Psalms 33:1 *Rejoice in the LORD, O ye righteous: for praise is comely for the upright.*

Rejoice in the LORD

- Rejoicing and the spirit of praise are indissolubly linked in the divine economy. R2031:3

Praise is comely

- Gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and should therefore be cultivated. R2031:2

6

Psalms 33:6 *By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.*

By the word

- Not Jehovah personally, but he used various agencies. He gave orders and they were promptly executed. E182

8

Psalms 33:8 *Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.*

In awe

- Before God, infinite in wisdom, justice, love and power. SM168

9

Psalms 33:9 *For he spake, and it was done ; he commanded, and it stood fast.*

For he spake

- When we read that Jehovah created the heavens and the earth, we are not to suppose that he personally handled it, but that he used various agencies. R370:4

And it was done

- His orders were promptly executed. E182 Satan has never interfered with God's plans. A116

13

Psalms 33:13 *The LORD looketh from heaven; he beholdeth all the sons of men.*

From heaven

- The bodily presence of Jehovah is in heaven. R5547:6

14

Psalms 33:14 *From the place of his habitation he looketh upon all the inhabitants of the earth.*

Looketh upon all

- The Lord has means by which he can be cognizant of all earthly affairs. R5547:6

19

Psalms 33:19 *To deliver their soul from death, and to keep them alive in famine.*

Their soul

- Being. R277:1

From death

- Not the body, but the being, called in the Scriptures, "soul," dies. R205:4, R277:1

Psalms 34

2

Psalms 34:2 *My soul shall make her boast in the LORD: the humble shall hear thereof , and be glad.*

Boast in the LORD

- "Let him that glorieth glory in this, that he understandeth and knoweth me." (Jer. 9:24) The beginning of this wisdom is indeed the reverence of the Lord. R1919:6

7

Psalms 34:7 *The angel of the LORD encampeth round about them that fear him, and delivereth them.*

Angel of the LORD

- There is some power by which God seems to encircle his holy people. CR314 May stand for any agency or power, whether animate or inanimate, that God would be pleased to use. R5633:3, R3798:1 The angels are "ministering spirits" (Heb. 1:4) and always have access to the Father's face on behalf of his Little Flock. F76 God's dealings with his people in earlier times was through angels. R5634:1 In this text the word angel probably refers to spirit beings. R5634:1 Doubtless the angels of the Lord are as present with his people now as ever. R5606:1, R5635:1; Q437:4; F76 Perhaps one guardian angel to each saint; perhaps more than one. R2350:4 It will be part of our joy, on the spirit plane, to make the acquaintance of these angels. R4823:5 Persons whose minds are in accord with righteousness and truth are proportionately surrounded by a protective influence which shields them from the intrusion of the evil spirits. R4218:3, R4069:2

Encampeth

- An encampment, representing a continual and abiding presence, of divine representatives. R3441:2 Present in our midst without our being conscious of their presence. R265:2 Present, yet invisible. A182; R5781:5 So the Lord, at his second advent, can be present, yet invisible. R2974:3

Round about them

- For their deliverance or protection. R4477:3, R4348:4, R4769:3, R5634:5, R5781:5 Illustrated by the vision granted to Elisha's servant. R3441:1, R2349:2 On the snowy curtain above the Holy of the Tabernacle, and on every side, are pictured cherubim. R158:6 *

That fear him

- Any special supervision intimated in the Scriptures is only for the Lord's "little ones." R3798:1

Especially deputized to watch over and minister unto the very elect. R3441:3 Who not only will to do right, but who do the right to the extent of their ability. R3641:4

Delivereth them

- In the way that will bring the largest measure of blessing. R5634:5 Only those who are in covenant relationship with God. R4769:3 Protect them, not always from the threatening disaster, but from any injurious or evil effects therefrom. R3641:3 The angel of the Lord was as truly with James, who was killed, as with Peter, who was delivered. The deliverance is such as cannot always be appreciated by the natural senses; sometimes granting sustaining strength to endure even when not delivered. R2140:5 In James' case the "escape" was final and decisive; in Peter's case it was only temporary. R3004:5 But it is the interest, the good, of the New Creature that is being considered and not the interests of the flesh. R5606:1

8

Psalms 34:8 *O taste and see that the LORD is good: blessed is the man that trusteth in him.*

O taste and see

- Of the feast now spread for the elect Gospel Church, or of that of the Millennium for all people. R1957:6 But do not let it stop at that, as many do. F117

9

Psalms 34:9 *O fear the LORD, ye his saints: for there is no want to them that fear him.*

O fear the LORD

- Perfect love casts out slavish fear, but increases reverential fear. R2986:6 The fear (reverence) of the Lord is the beginning of wisdom. R2289:4

10

Psalms 34:10 *The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing .*

Any good thing

- They shall not lack anything good for them. R4731:5

13

Psalms 34:13 *Keep thy tongue from evil, and thy lips from speaking guile.*

Keep thy tongue

- A warning to the world in general. A309; D68 "Speak the truth in love." (Eph. 4:15) R2157:4

From speaking guile

- Our first concern, then, should be for the heart. R1937:2

14

Psalms 34:14 *Depart from evil, and do good; seek peace, and pursue it.*

Seek peace, and pursue

- Insisting on such rights as are reasonable and necessary for the cause, and freely relinquishing other rights in the interest of peace. R4407:5 Whether the great trouble be very near or farther afield, the proper course of God's consecrated people is the same. R5458:6 "God has called us to peace." (1 Cor. 7:15) R2946:3

15

Psalms 34:15 *The eyes of the LORD are upon the righteous, and his ears are open unto their cry.*

Eyes of the LORD

- Let your child feel that your eye and God's is ever upon him, just as we feel that God's eye is upon us.

R1097:5*

His ears

- Are bowed down to hear the groaning of the prisoner. SM623

Open unto their cry

- No matter how long we have walked in a blundering way. R2147:4

17

Psalms 34:17 *The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.*

The LORD heareth

- A promise applicable to all who fulfil its conditions. R1358:6 Let your faith grow strong by meditation upon the promises. R5381:5*

18

Psalms 34:18 *The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.*

Broken heart

- Those discouraged and despairing, bereft of all hope. R5862:2

A contrite spirit

- Their lowly estate in the present life is only their necessary discipline to fit them for the glory and service of the time to come. R2139:5* If any violation of the golden rule brings pain and regret it is a sure sign that it was not wilful, but stumbled into by the flesh contrary to the desires of the spirit. F375

19

Psalms 34:19 *Many are the afflictions of the righteous: but the LORD delivereth him out of them all.*

Are the afflictions

- Rendered "evil" in "I create evil." (Isa. 45:7) A125; R1351:2 * Trouble is not necessarily a sign of disfavor. God permits us to have afflictions. R5879:4 Illustrated by the life of Job. SM523

20

Psalms 34:20 *He keepeth all his bones: not one of them is broken.*

Not one...is broken

- The New Testament writers clearly record the fulfilment of this prediction. (John 19:36) A58; R1394:5, R1205:2, R1817:4 One of the many prophecies which show that the Bible is a divine revelation. A58

22

Psalms 34:22 *The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.*

Redeemeth the soul

- Actually, death is an extinction of the soul. R3174:3

False witnesses

- All the painful circumstances of the Lord's sacrificial death were foretold. R1205:2

Psalms 35

27

Psalms 35:27 *Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.*

Pleasure...prosperity

- It is God's good pleasure to give the Kingdom to his Little Flock. (Luke 12:32) R1272:6, R1781:4

Psalms 36

6

Psalms 36:6 *Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.*

Is like the great

- El, a name often applied to Jehovah. E69; R296:2

8

Psalms 36:8 *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.*

Abundantly satisfied

- The Ancient Worthies shall be satisfied when they awake with God's likeness as Adam had it. R613:2

9

Psalms 36:9 *For with thee is the fountain of life: in thy light shall we see light.*

Fountain of life

- Thus it can be withdrawn by him in whom we all "live...and have our being." (Acts 17:28) R822:2 *

In thy light

- To see any truth clearly we must look from the standpoint of the divine revelation. F45

Psalms 37

1

Psalms 37:1 *{ A Psalm of David.} Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.*

Fret not thyself

- The New Creature should not be distressed over political, financial or other wrongdoings. F592 Under the Millennial order of things right-doers are to be exalted and evildoers restrained and punished. B138

2

Psalms 37:2 *For they shall soon be cut down like the grass, and wither as the green herb.*

They shall soon be

- Verses 1 to 19 give clear prophectic testimony relative to the Kingdom and its operation on behalf of the poor—its overthrow of injustice and the general equalization of human affairs. B138

Cut down

- In the reign of Christ. R492:6

3

Psalms 37:3 *Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*

Do good

- So much the more as ye see the day drawing on, "strengthen ye the weak hands and confirm the feeble knees." (Isa. 35:3) R707:5 Especially when confronted with "perils among false brethren." (2 Cor. 11:26) R4540:3 Rather earn a humbler living with godliness and contentment and spend more time in his service, doing good unto all as you have opportunity. R1243:3 To forward the truth and

suffer for it. R1102:5

Thou shalt be fed

- Our food and water will be sure. He will never leave nor forsake his own. R1840:1 Naturally and spiritually. R2021:5 It is improper for saints to ask alms. R4101:5*

4

Psalms 37:4 *Delight thyself also in the LORD; and he shall give thee the desires of thine heart.*

Delight thyself

- This is a step further than trusting. "I delight to do thy will, O my God." (Psa. 40:8) R1840:1 To delight thus in the Lord is to have the affections centered on him. R1840:2 The heart that is continually looking for divine direction is continuously in a prayerful attitude. No other condition is proper to the Christian. R3806:1

The desires

- If those desires are in harmony with his plan. R4983:6

5

Psalms 37:5 *Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*

Commit thy way

- It is not sufficient that we merely place ourselves in the hand of the Lord. R4790:1 Before becoming entangled in multiplied cares and hampered by the outcome of our own misguided course. R1554:2

Bring it to pass

- Their fervent prayers will avail much. R1840:4 Blessings and peace, even in the midst of the storms of life; and eventually glory, honor and immortality through Christ. R4506:4

6

Psalms 37:6 *And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.*

He shall bring forth

- In his own due time. R3820:3 There is likely to be in all our affairs a time in which, if we have been misunderstood and misrepresented, the truth will ultimately be brought forth. R2888:2 Thus we can rejoice when we are accounted worthy of misrepresentation for his sake. R1193:4

Thy righteousness

- Thus silencing all our opposers. R1102:5, R1816:1

As the light

- Clear, cloudless and widely manifest. R5803:5 As God was ultimately glorified by Daniel's course of letting his light shine. R3639:3

Thy judgment

- Character will, in every case, be revealed in due time and meet its just recompense. R801:5*

7

Psalms 37:7 *Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.*

Rest in the LORD

- Do not make the mistake of expecting him to give you the desires of your heart instantly. R1840:5

Wait patiently

- We must not be disappointed and allow our faith to falter when the test of patient endurance is applied. R5802:6, R1840:5 "They that wait upon the Lord shall renew their strength." (Isa. 40:31) R1840:5 Outward peace and calm are not always the conditions best suited to our needs as New Creatures. R5803:1 Our Father has not forgotten us when the answer to our prayers seems delayed. R5803:1 For the grand outworking of his plan. R1070:1

9

Psalms 37:9 *For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.*

For evil doers

- All who, after coming to a clear knowledge of the truth, still wilfully disobey it. E388 Unless they attain the spirit of love, they will not be fit for the Kingdom, for God is love. SM230 From the mention of the character of this class it is manifest that the Second Death into which they are cast is not a death to sin, as Universalists claim. R1443:5

Shall be cut off

- During the Millennial age. A67; R492:6, R443:1; HG538:2 "From among the people" (Acts 3:23) in the Second Death. E473; R2763:5, R1878:6, R1272:5 Because God has no pleasure in them that love evil. R1781:3 This rule, however, does not apply to the Gospel age. R2061:1

But those

- During the Millennial age. E240

That wait upon

- The Prince of life will use for servants the pure, the holy, the reverent, the godly. OV91

10

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

Wicked shall not be

- God tells us plainly that the nature of the everlasting punishment of the wicked will be death, destruction. R2607:3 Contrary to the teachings of Universalism. R3083:6 It is merciful on God's part to destroy the incorrigibly wicked. R3083:6

11

Psalms 37:11 *But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*

Meek shall inherit

- Not yet. Today they seldom even get a good slice of it. CR493 In the reign of Christ. R492:6

Of peace

- "God has called us to peace." (1Cor. 7:15) God's Word has many messages on peace. R2946:3

16

Psalms 37:16 *A little that a righteous man hath is better than the riches of many wicked.*

Little that a righteous

- The Christian does not strive as anxiously as others for his full rights and full share of present blessings. R1245:2

20

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

Wicked shall perish

- All who, after coming to a clear knowledge of the truth, wilfully disobey it. R1878:6 Suffer the loss of everlasting life and all of its privileges, joys and blessings. E388 Perish does not mean preserve. SM521 "All the wicked will he destroy." (Psa. 145:20) R2607:3, R891:5 We do not find one verse in the Bible saying that the wicked can have life in torment or in any other condition. R2607:3, R1039:6

23

Psalms 37:23 *The steps of a good man are ordered by the LORD: and he delighteth in his way.*

The steps

- Walking in the right paths. R4628:6, R3155:6 "The Lord knoweth the way of the righteous." (Psa.1:6) R3155:6

Of a good man

- A righteous man, reconciled to God through the death of his Son. R4628:6, R3156:1

Are ordered

- The Lord will surely direct the path of such. R5711:5, R4628:6 Especially in respect to the service of the truth. R3157:2 Sometimes in sending financial or social disappointments or sickness to bring back his wandering sheep. R3157:2 The providence of God over his sons is a very particular providence. R1561:2 Therefore, the Christian should never view any experience as being lucky or unlucky. R4628:6 God does not arbitrarily interfere in the affairs of his people, set aside their free agency, and force them to move as mere machines. R3156:5 We must scrutinize the circumstances of life, lest that which is only a device of Satan be mistaken for the providence of God, and an indication of his will. R614:2,3

By the LORD

- Who exercises supervision over his individual affairs. R3155:6

And he delighteth

- Because of confidence in God's love and wisdom. R2762:6

In his way

- In God's way; because, be it ever so thorny, narrow and rocky, he knows the end is best. R2762:6

24

Psalms 37:24 *Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.*

Though he fall

- The feet class. R1268:2 Err in judgment and bring upon himself the consequences of his error. R3156:6 The noblest characters you have ever known in the racecourse have made failures at times. CR153 A just man will not fall into sin. The very most that could happen to him would be to stumble. R5218:3 While all the Bride will not fall with Babylon, yet some, really children of God, will fall, yet not be utterly cast down. R177:5

He shall not be

- But, in due time, by constant effort, be able at least measurably to overcome the weaknesses of his nature. R628:5*

Utterly cast down

- Which would mean Second Death. CR153; R3157:5

LORD upholdeth him

- By making his blunders and weaknesses react so as to establish him in righteousness and fit him for joint-heirship in the Kingdom. R3156:6, R5218:3

With his hand

- He will not let go of us as long as we are striving to walk in his way. R3157:5 His hand is still held by the Lord. R3157:4

25

Psalms 37:25 *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

The righteous forsaken

- The Lord's children and work will get along without us; but a loss of opportunity and blessing will be sustained by us if we do not assist. R548:3,4

Begging bread

- Each has confidence regarding the bread, water and plain clothing. What they fear is the loss of some of the comforts, the luxuries that God has not guaranteed us. R832:5 Does not exclude the providing of means for their deliverance. R1963:1 * The Lord may provide through their own industry, through the generosity of friends, or by public provision. R2021:5 Accepting proffered help is not begging. R2021:5 It is improper for saints to ask alms. R4101:5*

31

Psalms 37:31 *The law of his God is in his heart; none of his steps shall slide.*

Is in his heart

- Symbolized by the breastplate's being bound to the High Priest's heart. R72:1

None of his steps

- The Word of God furnishes principles, precepts, and examples broad enough to indicate the Lord's will in the minutest affairs of life. R614:4

35

Psalms 37:35 *I have seen the wicked in great power, and spreading himself like a green bay tree.*

Seen the wicked

- At the present evil time. CR493; HG538:3

In great power

- It is seldom indeed that God visits punishment upon the world in the present time. He has appointed a day in which he will judge the world by Christ Jesus. R569:5

Spreading himself

- During the time in which evil has been permitted. A68; R492:3

Psalms 38

3

Psalms 38:3 *There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.*

No soundness

- We are all enslaved to the extent that we have these imperfections. CR429

Psalms 39

1

Psalms 39:1 *{To the chief Musician, even to Jeduthun, A Psalm of David.} I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.*

I will take heed

- If our ways please the Lord our utterances will be right. R4804:3

With my tongue

- The tongue is potent in its influence, beyond any other member of the body, for either good or evil. R4805:1, R4804:6 Thereby we may honor God, or blaspheme him. R4804:3 In the unregenerate the tongue is a fire, stimulating all the fallen passions. R4805:2 The perfect mastery of our words is to be sought by vigilant, faithful effort. R4805:2 To utter an injurious remark against another, and then to add, "I do not know whether it is true or not," is to show that the speaker is exercised by an evil spirit. R2444:6

Keep my mouth

- To the end that, when we speak, our speech may be with grace, seasoned with salt, and that under all circumstances we may speak as the oracles of God. R1937:6 Satan and his angels are seeking to subvert the Lord's people and catch them in their words. R5518:2

With a bridle

- A restraint, a controlling influence. R4804:3

While the wicked

- The wicked one, who tempts and tries the righteous. R1937:4, R5518:2 The evilly inclined of the world, and those with a knowledge of the Lord who are in opposition to him. R4804:6

2

Psalms 39:2 *I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.*

Dumb with silence

- The safest attitude for a saint when being tried. R1937:5

Even from good

- From doing or saying what seemed good in my own sight. R1937:5

3

Psalms 39:3 *My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,*

The fire burned

- A fiery trial. R1937:5

4

Psalms 39:4 *LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am .*

Measure of my days

- However vexing our experiences, they will soon be over. R1937:5

How frail I am

- Realizing the vanity of all earthly things, and their inability to satisfy or comfort, and that our days are but as a handbreadth. R1937:5

11

Psalms 39:11 *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.*

Like a moth

- When sin deprived humanity of the right to life, immediately the jewel began to lose its perfection of brilliancy and beauty. R279:1 "Yea, man giveth up the ghost (life) and where is he?" (Job 14:10) A209

12

Psalms 39:12 *Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were .*

And a sojourner

- A law-abiding, tax-paying alien, looking for protection under the laws, but not compelled to fight against the rightful king. F594

Psalms 40

1

Psalms 40:1 *{To the chief Musician, A Psalm of David.} I waited patiently for the LORD; and he inclined unto me, and heard my cry.*

I waited patiently

- Pray perseveringly. R5381:2*

2

Psalms 40:2 *He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.*

He brought me up

- By the "arm of the Lord" Christ Jesus. (Isa. 53: 1) E418 A testimony to be proclaimed publicly by all in their lives and conversation. Q514:4

An horrible pit

- The pit of condemnation, sin and death. R3000:6; OV308 Depth of confusion. R287:6

Out of the miry clay

- Of personal sin. R1673:1

My feet upon a rock

- Christ and his redemptive work. R3000:6 Especially applicable to the feet members of Christ being established on the rock of truth. R287:6, R757:5

Established my goings

- Established my feet of faith upon the rock foundation. R3000:6 Our course no longer vacillating. R3000:6

3

Psalms 40:3 *And he hath put a new song in my mouth, even praise unto our God: many shall see it , and fear, and shall trust in the LORD.*

Hath put a new song

- Of divine justice, mercy and love, reasonable and harmonious in its every cadence. R3001:1 "The song of Moses and the Lamb." (Rev. 15:3) R3998:6; C237 Now sung by those who can exercise faith in the Lord, but its complete fulfilment will be in the Millennial age. R3999:1

In my mouth

- What further commission is needed for every member of the New Creation to preach. F295

4

Psalms 40:4 *Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.*

The LORD his trust

- "This is the victory that overcometh the world, even our faith." (1 John 5:4) R3064:6

5

Psalms 40:5 *Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them , they are more than can be numbered.*

Thy wonderful works

- Thy kindness towards us already performed. R3000:6

And thy thoughts

- Thy plans, purposes, promises for the future. R3000:6

Cannot be reckoned

- "Neither count I my life dear unto me." (Acts 20:24) R3001:3 "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:8) R3001:4 "Count it all joy when ye fall into divers temptations." (Jas. 1:2) R3001:4 "I reckon that the sufferings of the present time are not worthy to be compared." (Rom. 8:18) R3001:5 "I thank Jesus Christ, who counted me faithful, putting me into the ministry." (1 Tim. 1:12) R3001:6 "That ye may be counted worthy of the Kingdom for which ye also suffer." (2 Thes. 1:5) R3002:2

6

Psalms 40:6 *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.*

Thou didst not desire

- The finest bullock could not take away sin. A perfect man had sinned. Only a perfect man could redeem the sinner. SM660 These were not the end of God's desire or intention; he had in mind the better sacrifices of Christ and the Church. Q611:4

7

Psalms 40:7 *Then said I, Lo, I come: in the volume of the book it is written of me,*

Then said I

- Christ Jesus, at the time of his baptism. F437

Lo, I come

- At age 30 Jesus offered himself as the antitypical bullock of the sin-offering. R5128:2, R4969:6 Our Lord made a covenant of death at that moment, which required the succeeding three and a half years to accomplish. HG602:2 Representing in the consecration of the priesthood (Lev. 8) by the offering on the altar of the fat and parts of the life-producing organs as a sweet savor unto the Lord. T42

Volume of the book

- The Law and the Prophets. CR400 At consecration, Jesus offered to do everything written in the book, though he did not then know all that was therein written. R5086:1, R5165:4 What book? The book of the divine will, represented in Revelation by the scroll written on the inside and outside, sealed with seven seals. Also the books of the Old Testament. Q182:1 Submitting himself to everything that was written in the book. R5085:3, R5264:2; Q36:7 We must also be willing to do everything written in the book. R5447:1 His consecration went beyond the moral law and embraced everything that God had written prophetically. R5165:4

8

Psalms 40:8 *I delight to do thy will, O my God: yea, thy law is within my heart.*

I delight

- "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Psa. 37:4) R1840:1 Jesus was willingly delivered up to die; every talent and power was offered up as a sacrifice to God in the carrying out of the divine plan, whatever that might involve. SM644; CR401 Jesus came not for exaltation, but from a delight to do the Father's will. R5375:2, R5186:3 To have the affections centered in him, to see in God the fountain of all goodness and truth. R1840:2 We must all come to that point or we cannot be his disciples. CR322; R4462:5; CR469; R5269:6, R3021:3 How important patient, cheerful endurance seems to be in the light of the Word. R4910:5, R5650:6 Willing service, not compulsion. CR489 Not merely a willingness to do the Lord's will under restraint, but of a willing heart. R3609:1 Jesus had pleasure in self-abasement. R3885:5 The pleasure of an ideal life. R2694:6* Not taking pleasure in turning, twisting and endeavoring to avoid the force of that Word, but seeking to conform thereto. R2649:1 Delight to surrender and sacrifice our own

wills. R3237:2 Such desire is necessary before we can be, in any sense of the word, pleasing or acceptable to him. R4596:5 Endurance in an impatient or unhappy state of mind cannot be pleasing to God. R4910:5 So that his will is not grievous to us. R4277:4 The language of love, the language of the heart. SM283, F452

To do thy will

- Christ Jesus, highly exalted as he is, delights to acknowledge the headship of Jehovah. R765:2*, R920:4, R1075:3*; SM492; OV307, We know that God's will is best whether we understand it or not. R5843:6 God was specially, and more particularly, manifest in the flesh of Jesus when he presented himself to John at Jordan. (1 Tim. 3:16) R5291:5 Our first battle should be to gain the consent and full cooperation of our wills with the divine Word. R4062:3 Consecration to God will ensure a searching of his plan revealed in his Word, that we may be able to spend and be spent for him, in harmony with his revealed plan. T119 In accordance with the Father's will; NOT in obedience to the Father's law. R4591:2 He left the dignity of the chief place on the spirit plane and came prepared to face death to carry out the Father's will. R5846:6, R5085:3, R5022:6; Q212:4 Our service must not be rendered to obtain the reward. We must seek to know the divine will and to obey it. R4836:4, R5648:4, R5431:6

Yea, thy law

- The Law, "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." (Mark 12:30) F356 He sees more than merely, "Thou shalt," "Thou shalt not." He sees things from God's standpoint. He sees the principles of God's character which govern the universe. R5277:5 All under it must love God supremely. F356 That which condemns all imperfection. T35

Is within my heart

- In the midst of. R5085:5 Is my pleasure. In the type, the breastplate of judgment, representing the Law, was worn upon Aaron's heart, Aaron typifying Christ. T35; R72:4 A part of the Christian's daily business is to engrave in his character, in his heart, more and more deeply the laws of the Lord. R3609:2 Moses carried the Law to the people in his hands; Christ carries the law to the people in his heart. R1322:5*

In time of trouble

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

Psalms 41

9

Psalms 41:9 *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*

Own familiar friend

- Judas. R3760:2

Eat of my bread

- One who partook of the same supper, common hospitality. R4906:6 Trials from "brethren," some of whom were only weak, and one false at heart, must have been the sorest among our Lord's experiences. R3820:3

Lifted up his heel

- The Lord quoted this prophecy, but it did not move Judas to change his course. R4906:6 A radical change from an attitude of love and friendship to an attitude of bitterness and enmity is not an instantaneous, but a gradual, work. R4234:4

13

Psalms 41:13 *Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.*

From everlasting

- From all eternity, without any beginning. E86

Psalms 42

1

Psalms 42:1 *{To the chief Musician, Maschil, for the sons of Korah.} As the hart panteth after the water brooks, so panteth my soul after thee, O God.*

After the water brooks

- "Ho, every one that thirsteth, come ye to the waters (the refreshing waters of divine truth)." (Isa. 55:1) R1936:1

So panteth my soul

- With increasing appreciation of spiritual blessings comes a more ardent longing for more and more fellowship with God, and more intense longings after holiness. R2123:5 Hungering and thirsting for righteousness. (Matt. 5:6) R5163:6

After thee

- Not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth. R1936:1

5

Psalms 42:5 *Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.*

Art thou cast down

- "Perfect love casteth out fear." (1 John 4:18) R1906:2

Hope thou in God

- As the eagle soars above the storm cloud, live at such an altitude of Christian experience as to enable you to rejoice in the Lord always, and in everything to give thanks. R1906:2

Psalms 43

3

Psalms 43:3 *O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*

Unto thy holy hill

- The heavenly phase of the Kingdom of God. D582

Psalms 44

Psalms 44:3 *For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.*

And thine arm

- The power of Jehovah; in highest matters, Jesus. E47

Makest us a byword

- Since the Jews' rejection of Messiah, since their house was left desolate, Israel has had no marks of God's favor—their tears, groans, and prayers have gone unanswered. B216

22

Psalms 44:22 *Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.*

All the day

- The Gospel age. R5173:4

Psalms 45

1

Psalms 45:1 *{To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.} My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.*

The king

- The Lord, after being invested with Kingdom authority. SM55

2

Psalms 45:2 *Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.*

Thou art fairer

- In his earthly life. HG448:3 He had proven purity of heart and absolute loyalty to the Father. SM55

Grace is poured

- "Let your speech be always with grace (with manifest love and kindness), seasoned with salt (a purifying and preservative influence)." (Col. 4:6) R1937:3

Into thy lips

- The grace of our Lord's lips is manifest to us in the message which he left. SM55 "Never man spake like this man." (John 7:46) "All bear him witness and wondered at the gracious words that proceeded out of his mouth." (Luke 4:22) R1937:2

Blessed thee for ever

- Jesus' exaltation is perpetual; far above angels and powers and every name. SM56

3

Psalms 45:3 *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.*

Gird thy sword

- Make ready for the Day of Vengeance. D549 The sword of Messiah is the truth, and with it he shall smite the nations. R774:2 Divine knowledge as it shall go forth in due time for the binding of Satan and the liberating of all the slaves of sin and death. SM56

Thy majesty

- The establishment of Messiah's Kingdom with power, great glory, and majesty. R5493:6; SM56 Messiah's triumph in the Millennial age. SM440

4

Psalms 45:4 *And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.*

Ride prosperously

- Prophetic of Jesus in his glorified condition. CR164 The saints also ride upon white horses (pure doctrines). R774:6

Because of truth

- The lessons of "right" (righteousness), the necessity of equity and fairness in their dealings with one another, is being forced upon every one—nations and individuals. R774:2

And righteousness

- A reign of force. SM56

Thy right hand

- Thy power. CR164; SM57

Terrible things

- There will be a terrible time of trouble. CR164.2; SM57

5

Psalms 45:5 *Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.*

Thine arrows

- Words of divine truth shall enter in and show the whole world just where they are, and shall cut them to the heart. (See Acts 2:37) CR164, CR51; SM51, SM53, SM440; R5493:6 The sharp truths and righteous judgments of the Lord which shall prevail during the Millennial age. HG270:3

Are sharp

- "Sharper than any two-edged sword." (Heb. 4:12) R3726:6

King's enemies

- Hosts of error. R5493:6; CR164; SM52

The people fall

- In submission to the Kingdom. SM60 A picture of the conversion of the heathen. CR51; SM440 The slaughter of the hosts of error will mean a great blessing, for the Lord smites to heal. R5493:6; HG270:3 Every knee must bow and every tongue confess. (Rom. 14:11) HG448:3 Those who fall before him in obedience and reverence to his scepter of righteousness will the soonest be blessed and exalted by the King of glory, while those who oppose his scepter are counted his enemies and shall fall before his sharp arrows. R774:3

Under thee

- To confess and adore him. SM60

6

Psalms 45:6 *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.*

O God

- Given of God (Leeser). R774:1

The sceptre

- The right to rule. B83

7

Psalms 45:7 *Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

Lovest righteousness

- Only those who learn to love what is right will have life on any plane. A303; SM65; OV202

Hatest wickedness

- In equity, injustice; the very opposite of love. SM395, R5125:1 All brethren of the Lord Jesus must take the same stand regarding sin, especially sin in ourselves. R5702:5 We should hate the wrong but not the individual who does the wrong. R5125:2 Not like Balaam, double-minded, not reliable in every way. R5323:1 We should not become more loving than the Lord. We want to love just what he loves and hate what he hates. R4909:6

Thy God

- The mighty one above even thee. R354:1

Anointed thee

- We have received of the anointing under our Lord. CR436

The oil of gladness

- The holy Spirit. F132; R5654:5 The holy joy of our Lord, and the holy prospects which sustained him in his sacrificing, laying down his life. R5847:1

Above thy fellows

- As David was chosen over his older brothers. R4210:4 As head over the Royal Priesthood—his fellows. F132; CR435; T37 Above the angels, above the Church, making him head over all things. SM434

8

Psalms 45:8 *All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.*

Smell of myrrh

- Symbol of wisdom. R4093:2*

9

Psalms 45:9 *Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.*

Thy right hand

- The place of favor. R354:1

The queen

- The Bride of Christ, the true Church. R1944:1; OV255

In gold of Ophir

- Clothed in the glory, honor and immortality of the divine (gold) nature. R354:1, R1944:1

10

Psalms 45:10 *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;*

Hearken, O daughter

- Daughter of Jehovah, not of Christ. E49; R385:1* The Church, espoused to Christ. CR39 Was ever a proposal of marriage couched in more delicate and beautiful phrase? R1494:6

And consider

- That present life is brief, and that we have the opportunity to sacrifice it for eternal life in the future. HG450:3

Incline thine ear

- Give attention to Jehovah's instructions; search the Scriptures and learn of him. R354:2, R458:3

Forget

- By becoming so enchanted with future prospects as to be almost oblivious to the things of this present time, except as to "things needful." R4090:4

Thine own people

- Earthly friendships. R1386:5, R1318:2 *

Thy father's house

- The human nature. R1386:5 The world—its vanities, smiles, frowns, praises and scorn. R354:2, R1141:5 Adam's house, the world in general. R1494:6; CR39 The human relationships, the ambitions, hopes and aims of the children of Adam. C193; R5862:5

11

Psalms 45:11 *So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.*

So shall the king

- The Lord Jesus. R5862:5; C193; E49

Greatly desire

- Have respect only to his approval, his smile, his praise, and his frown. R354:2 Although the whole family in heaven and earth will be blessed through him, only his wife, cooperating with him, will be his companion, confidante and treasure. R5862:5

Thy beauty

- Of character, of heart loyalty. R5862:5, R1554:3 Thou art beautiful already in his eves, for he looks upon the heart and reads its loyalty to him. R1141:5 "The ornament of a meek and quiet spirit." (1 Pet. 3:4) R1820:6, R5862:6

For he is thy Lord

- Adon, not Jehovah. E49

Worship thou him

- Our Lord, while on earth, was really worshipped, and properly so. R2337:3; E72

12

Psalms 45:12 *And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.*

Daughter of Tyre

- The strong ones of earth. C193

Shall be there

- During the Millennium. C193

13

Psalms 45:13 *The king's daughter is all glorious within: her clothing is of wrought gold.*

The king's daughter

- Jehovah's daughter, the Bride of Christ. C193; CR8, CR39, CR101; Q436:2; R5865:5 Pictured by Asenath, wife of Joseph. R2888:5

Is all glorious

- With the beauty of holiness. C193; CR217 Not merely a glory of office, but an inherent and eternal glory as we11. CR39, CR8

Within

- Not to the vision of the natural man. C193

Her clothing is

- Will be, when she is glorified. C193

Of wrought gold

- immortality—the divine nature. T18; C193; CR217, CR253, CR39, CR8, R2161:5; SM727

14

Psalms 45:14 *She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.*

She

- The Little Flock. Q106:3; R4655:1, R4973:6

Brought

- Led—all through the Gospel age, from grace to grace. SM254

Unto the king

- The Bride's exaltation to Plane K of the chart will come when the Heavenly Bridegroom shall present his Bride complete before the Heavenly Father. R5060:5; Q53:4 The intimation is that after the Church has experienced her change she will be absent from the earth for a while and will be brought into the presence of Jehovah, the great King. R5181:6, R4973:6

In raiment

- The simple white robe of her Lord's own furnishing. C193; R5197:6; HG449:3 There is a difference between her imputed robe and the one she will wear when she is changed. HG449:5 Represented by the seamless robe of Christ. R2788:3,4

Of needlework

- The beautiful adornments of the Christian graces. C193; R5181:6, R2782:6; CR217; SM259; HG449:4, HG180:5 As Peter expresses it, she is to "add to her faith" the various Christian graces. (2 Pet. 1:5) R458:2 Painstaking endeavor to fix and establish in their robes the glorious pattern outlined by the Lord. SM254, SM205; R5197:6, R2161:6; CR253; Q159:1 Painstaking embroidery of actual righteousness. R1494:6 Every stitch must be taken carefully, painstakingly. Each feature of the outline must be carefully studied. HG449:6

The virgins

- The five "foolish virgins." (Matt. 25:2) C192; F128; R5232:2; CR101; Q300:1, Q437:T Though foolish, they are, nevertheless, virgins. Q296:T

Her companions

- The Great Company are to be companions of, and ministers to, the Church. F121; R5394:3, R4655:1, R3869:2; Q436:2 Typified by the damsels that accompanied Rebecca. R4761:1; F171; R428:4; Q304:2; SM205 They neglected the work on the garment; they lacked zeal. SM260, R4648:1, R5023:2, R5656:2, R4855:2, R4921:4 The Great Company is part of the household, part of the Church of the first-born. Q304:2; R4761:1, R4875:3 Bridesmaids. R5865:3 In olden custom, the father would present the wife with a maidservant, who would accompany her mistress and would necessarily be associated with her. R4655:2 Though companions, there will be a very great difference in the degrees of glory. R458:1 They will never be sharers of the Bride's portion. R2764:4, R5232:2, R4036:1 They are also invited to the marriage supper. Q229:2, Q106:2 Also represented by Benjamin. R4437:1, R5232:2,6

That follow her

- At the fall of Babylon they will be fully set free from the timidity that has restrained them, and be glad to acclaim the Bride. Eventually, they will be invited to the marriage supper. R4647:6

Shall be brought

- As soon as they have all finished their course. Q314:4 They shall also be brought into the presence of the King. Q161:T, Q106:3; CR62; SM727, SM326 The Great Company shall be honored also, though less highly than the Bride, by the King. R828:5; HG450:1; SM727

15

Psalms 45:15 *With gladness and rejoicing shall they be brought: they shall enter into the king's palace.*

And rejoicing

- Finally delivered from Babylon, with rejoicing. R4079:6* After they have passed through their great tribulation. R2162:1

Shall they

- The Bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son. R4148:5 The Great Company—after severe testings, and after having lost the chiefest blessing. F128

They shall enter

- "The virgins, her companions," as guests at the great supper. After the marriage they will enjoy the feast with the royal family. R343:6, R3834:5

The king's palace

- By an instantaneous resurrection to perfect spiritual conditions. F707

16

Psalms 45:16 *Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.*

Instead of

- Instead of being any longer considered. D625; R5199:4; Q751:T, R4715:3, R5074:1

Thy fathers

- Messiah's progenitors—the Ancient Worthies, the Patriarchs. E142; R5199:4, R4555:2, R1006:5,

R354:2,4; Q750:4; SM733, SM397 The faithful among Israel who earnestly endeavored, in their weakness, to keep God's covenant. B207 These men, great in faith and obedience to God, will be known to the Jews as "the fathers." OV321; F128; D628 Developed by the Law covenant. Q196:1

Be thy children

- They will be the first-born children of the "Everlasting Father," the Messiah. R4535:4, R4321:2, R5199:4, R4990:5, R4555:2, R3245:5; CR104; OV46 Instead of Christ's roots, they shall be his branches. R809:6 The father of Messiah in the flesh will become the son of Messiah in glory. R4687:5 But not of the father's (divine) nature. To be a father does not imply that the children will partake of the father's nature. R354:5 Typified by Kohath, on the Church's right hand, their closest of kin. F129

Whom thou mayest

- By an instantaneous resurrection to perfect human conditions. F707 Eventually to be made sharers of the spirit nature and become members of the Great Company class. R5182:4

Make princes

- Examples of perfect manhood, leaders of the people. R4990:5, R5344:4 Perfect on the earthly plane, made princes amongst men. R3937:2, R5810:1 R4836:4, R5189:5 Chief ones, captains. F707; D625; R5074:1, R4555:3, R5199:5, R4930:6, R5031:1; SM733 Fleshly representatives of the Kingdom. E78; C257; R4535:4, R4974:2, R5344:4, R5505:4, R5836:3, R4715:2; OV56; CR104; SM402 The agents of the Kingdom's judgments and the channel of its blessings. T109, R5241:4, R5836:3, R5182:2; SM191, OV96 Representatives of the invisible Messiah and his Bride, backed by their full power and authority. R5189:5 The seen representatives of God's Kingdom, while Christ and the Church, the real spiritual leaders, will be unseen. R1872:5 As perfect men they will be the superiors and natural leaders of the world. R1872:5 The princes who will execute judgment will all be Israelitish and all perfect men—tried and approved of God. OV321; R5809:6 To them, first, will be drawn the Jews. OV109, OV116; F178 Israel's polity will be restored under these princes or judges. (Isa. 1:26) A294 Representing Israel when the blessings of the New covenant will be poured upon them. OV119:3,4
- So recognized by Israel and all nations. R1904:2 A remnant of fleshly Israel shall join with Abraham, Isaac, and Jacob, who will then be princes, in constituting a nucleus of a holy nation. R2860:5 Inheritors of the earthly phase of the Kingdom. R4072:1, R5964:3 When Christ, as King, appoints those resurrected and perfect men as the rulers, exemplars, and teachers of men. R1157:1 Being resurrected perfect men, they will be the perfect images of God. In each one of these Ancient Worthies God will be manifested in the flesh. R5291:3 Presumably they will have a great work of instruction to do for the rest of humanity. R5182:2 In contrast, the Church will be a Kingdom of priests, a Royal Priesthood. R5859:3 "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3) R5293:4 Only the merciful of the Ancient Worthies will share with Abraham in dispensing the divine favors to mankind as "princes in all the earth." R2857:5, R3947:5 Represented by Moses on the Mount of Transfiguration. R3794:3 "A king shall reign in righteousness and princes shall rule in judgment"—to act as magistrates (Young). (Isa 32:1) R354:5 Administrators of the law. OV184 Intermediaries between the spiritual Kingdom, the saints, and their subjects, mankind. D619, D626, D629; CR117 Typified by the veil that Moses wore at Mt. Sinai. D630 The contrasting standard of perfection that men must recognize in the Kingdom. F717 Like the ashes of the red heifer (Num. 19), the results of the painful experiences of the Ancient Worthies will be a store of blessings, instructions and help in the restitution work. T111, T112 The "reward" that he gives to "his servants, the prophets." (Rev. 11:18) R5567:5; F119 Not likely to be as many as 144,000. Q606:1 In these Christ will be manifested, in their flesh, even as the Father was manifested in his flesh. B136

In all the earth

- The nation of Israel will be the first to respond to this standard of the Lord thus set up. R2983:1

Psalms 46

1

Psalms 47:1 *{To the chief Musician, A Psalm for the sons of Korah.} O clap your hands, all ye people; shout unto God with the voice of triumph.*

A Song

- The utterance of the faith of Israel's faithful ones in the time of Jacob's trouble. R302:6*

2

Psalms 47:2 *For the LORD most high is terrible; he is a great King over all the earth.*

God Is our refuge

- The antitype of Israel's cities of refuge. R3093:1 The Church's refuge and protection. A323; D158 Justice is the avenger of sin and Christ is the refuge and deliverance. R3093:5 All of these blessings are of the Father, through the Son. R3093:5

And strength

- "In the LORD JEHOVAH is everlasting strength." (Isa. 26:4) R1787:3

In trouble

- The great storm of trouble at the close of this age in which Babylon will go down, like a millstone cast into the sea. R5058:6 Which will entirely change the present construction of society. R5059:1

3

Psalms 47:3 *He shall subdue the people under us, and the nations under our feet.*

Will not we fear

- Because we have made the Lord our refuge and habitation. CR18; R5059:1 Because we are waiting for and expecting thus to see Messiah's heavenly Kingdom introduced. R879:6 Knowing that, at the same time, our redemption draweth nigh. R1379:4 The saints rejoice and are restful of heart while others lament and weep. R5989:5 Nor will we, if permitted to remain even until they sink into the midst of the sea. R845:4*

Though the earth

- The trouble upon the earth (society) will not reach its intensity until the shaking of the heavens (ecclesiasticism) has broken the fetters of superstition, plunging the masses into skepticism and infidelity. R1308:4 When the present organization of society. A323; C229; D46

Be removed

- Unsettled, disorganized and overthrown. A323; C229; D46; CR18 Not until the servants of God are "sealed in their foreheads." (Rev. 7:3) R1863:2 When newspapers and banks, politicians and everybody, will be lost, and every man's hand will be against his neighbor. HG480:5 Psalm 46 seems to give a complete picture of the seventh plague of Revelation. R511:4

And though

- And when. A323

The mountains

- Kingdoms, autocratic governments. A323; C229; D46, D551; SM320; R4990:2, R5059:1 As mountains and hills tower above the earth, they aptly symbolize the civil powers of earth. R716:2* While kingdoms (mountains) shall give place to republics (islands), so the islands in due time shall also flee away. (Rev. 16:20) R511:4

Be carried into

- Signifies the overwhelming of a government in a revolutionary uprising of the masses. R816:1, R686:2,3 Others will melt with fervent heat. (Psa. 97:5) R815:6, R4573:1 Are swept into. A323 By a great tidal wave. R5364:1, R5863:6; SM320

The midst of the sea

- Lawless, ungovernable masses. A323; C229; D46, D551, D596; R5364:1, R5863:6, R1489:4; Q842:2 Anarchy, which will swallow up the false systems. R5478:2, R4772:3, R5059:1; SM320 The great waves (Luke 21:25) of nihilism, communism, socialism and anarchism are sweeping with irresistible force against the bulwarks of present institutions. Q841:4 Babylon is to be "cast as a great millstone into the sea." (Jer. 51:62-64; Rev. 18:21) R5478:3

4

Psalms 47:4 *He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.*

Waters thereof roar

- Become infuriated. A323

And be troubled

- With the disputing of contending factions. C229; HG401:6 With retributive and purgatorial troubles. R1470:3

Though the mountains

- The kingdoms. C229; D45

Shake

- By terrible revolutions. D551 Tremble for fear and insecurity. C229; R1489:4 He shakes and sifts because he would separate the many who have assumed the name of Christ, but who are not truly his people. R1307:6

With the swelling

- The threatening and rising power. C229

5

Psalms 47:5 *God is gone up with a shout, the LORD with the sound of a trumpet.*

There is a river

- The river of salvation. CR18 A river of truth. R686:4 Illustrated by the Niagara River. R4066:4,5 The river of the water of life which will flow during the Millennial age from the glorified New Jerusalem, the Church. R2508:3,5

Shall make glad

- But not rejoicing in its own security, regardless of the woes of others. R686:5

The city of God

- The Kingdom of God, the Church, even in its present hampered condition. C229; CR18; R686:4

The holy place

- The Church, the Sanctuary. C229 It is not the Kingdom set up and glorified, else it would be represented as in the Most Holy. R686:4

Of the tabernacles

- The dwelling place. C229

6

Psalms 47:6 *Sing praises to God, sing praises: sing praises unto our King, sing praises.*

The midst of her

- The true Church. A323 The center of our interests is our great Advocate. R5306:2

She

- The Church, the Bride of Christ. R3259:3

Shall not be moved

- Not exempted from the shakings, but not moved by them. R3053:1 Earthquakes cannot dissolve the relationship subsisting between the Lord and his faithful; they are preserved by the peace of God ruling in their hearts. HG401:6 There is no saint of God so weak as not to be able abundantly to stand, even in this evil day, if he is only loyal and faithful to God. R1318:6* Because her faith is

established, not in ignorance and credulity, but in the Word of God. F592 "That those things which cannot be shaken may remain." (Heb. 12:27) R3053:2; CR18

Help her

- Rescue her from her toil, weariness and peril. R2650:5 Deliver, "change." (1 Cor. 15:51, 52) R4133:5

And that right early

- The morning brings with it deliverance from danger, victory over enemies, peace to the nations, and the renewal of earth, by the establishment of Messiah's glorious throne. R303:1 * Just as in the morning watch he looked out from the fiery cloud and troubled the Egyptians. R303:1* When the morning appeareth the saints will be changed in the first resurrection. C230; R5567:6 "When the morning appeareth." (margin) What a morning!—Resurrection for the Church, restoration for Israel, restitution for the earth! R303:1 *, R2064:3 At the dawning of her morning, when she has passed through her nighttime in which "no man can work," (John 9:4) and has been ushered into glory. Her morning is to precede the Millennial morning. C230; A323; E437 In the morning of the Millennial day. R1832:5, R3701:4, R2973:3, R2759:5 The morning is already dawning. CR18 Earlier in the morning than others not winners of the prize of the high calling. R2109:5, R2504:4; HG745:3 As Israel's deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. R2918:3

As Jesus was raised

- "very early in the morning." (Luke 24:1) R3375:3 As Jesus came to the disciples in the midst of the storm in the fourth watch of the night. (Matt. 14:25) R2650:5

7

Psalms 47:7 *For God is the King of all the earth: sing ye praises with understanding.*

Uttered his voice

- "The voice of the archangel." (1 Thes. 4:16) B147 Assumed command. B147 God will speak "Peace" in tones that will shake not only the earth (social structure), but also the heavens (ecclesiasical structure). R2515:2

The earth melted

- Organized society disintegrated, the systems of error going down. B147; A323

8

Psalms 47:8 *God reigneth over the heathen: God sitteth upon the throne of his holiness.*

Desolations

- Divine wrath. SM188 He wounds to heal. R1869:3

He hath made

- Truth on every subject, however, or by whomsoever uttered, is the voice of God. R686:6 "Behold, the Lord maketh the earth empty, and maketh it waste." (Isa. 24:1) R686:6

9

Psalms 47:9 *The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.*

Maketh wars to cease

- By the "desolations" of verse 8. The nations will be so satiated with bloodshed that they will willingly turn and seek for purity and peace. R35:2*, R269:1, R532:3 With the crisis of its trouble, the world will be saved from its own madness by the establishment of Messiah's Kingdom. R5852:2 By subduing all classes and enforcing principles of righteousness in the Millennium. A333; E372

In the fire

- In the destruction of the time of trouble. D528

1

Psalms 48:1 *{A Song and Psalm for the sons of Korah.} Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.*

Be still

- "After the fire a still small voice." (1 Kings 19:12) R3414:6, R2334:5 The time of trouble will paralyze the whole world. Q204:9 Desist from your former ways, O people. A323 God's message to babbling, clamorous, self -assertive humanity in the time of trouble. D637; B78 Out of the wild commotion of that stormy sea, God will bring order and peace. R3114:1 Applicable to the Church now. R687:1 Those who bid their own wills and prejudices to be still are learning now, from God's Word, the blessed truth. R687:4

And know

- Come to the knowledge. A323 After the trouble the Lord will command the nations to be still and recognize him as God. R5364:1 Then the preparatory work will be accomplished, and the proper work of the new Kingdom may begin. R763:5

I am God

- That the Lord's Anointed has taken the dominion. R1095:1, R1423:2, R1715:1

I will be exalted

- The only true basis of peace is righteousness. SM606; CR114

Among the heathen

- Rich and poor of every nation shall gradually be made aware of the changed conditions, and all lovers of righteousness will rejoice. SM456 Therefore the heathen cannot be going to an everlasting hell. R870:4*

Exalted In the earth

- In the new order or arrangement of society. A324 After 6000 years of human pride and boasting. R2145:6

Psalms 47

2

Psalms 48:2 *Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.*

A Psalm

- Probably written for the occasion of the bringing of the Ark to Jerusalem. R4297:1

3

Psalms 48:3 *God is known in her palaces for a refuge.*

Subdue the people

- Forcibly. B101 Not a peaceable conversion of the nations. B101 The work of subduing and ruling the nations with a rod of iron does not commence until the sounding of the seventh trumpet at the end of the Gospel age. HG13:5

Psalms 48

4

Psalms 48:4 *For, lo, the kings were assembled, they passed by together.*

Is mount Zion

- The heavenly phase of the Kingdom of God. R3647:2; A295 God's agency. Dviii The reward of The Christ. R5711:2

Sides of the north

- The great eminence which Lucifer sought, that he might "sit upon the sides of the north," (Isa. 14:13) will be granted as a reward to The Christ. R5711:2

The city

- The New Jerusalem. A295

6

Psalms 48:6 *Fear took hold upon them there, and pain, as of a woman in travail.*

A woman in travail

- The troubles of the Day of the Lord are but the labor pains of the old, as the new dispensation is ushered into existence. R621:2

9

Psalms 48:9 *We have thought of thy lovingkindness, O God, in the midst of thy temple.*

Of thy temple

- The Christ. T70

14

Psalms 48:14 *For this God is our God for ever and ever: he will be our guide even unto death.*

Be our guide

- Ask him to guide you, with no will of your own, no choice as to the pathway. R590:5

Psalms 49

1

Psalms 50:1 *{A Psalm of Asaph.} The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.*

A Psalm

- These are Christ's words, as proven by the quotation of verse 4 in Matt. 13:35. R302:6*

2

Psalms 50:2 *Out of Zion, the perfection of beauty, God hath shined.*

None of them

- None born of Adam, the contaminated fountain. R5972:1, R777:1,2, R1247:4; E102; HG351:5; A172 Because there is "none righteous, no, not one." (Rom. 3:10) R5429:6; E96; T78 Illustrating the exactness and particularity of divine justice. OV22 Therefore without hope of ability to recover himself. R3847:3 Since none could be found, God arranged with the Logos that he should become a man and be the Redeemer of the race. R5352:4 Had our Lord not been absolutely free from sin he never could have redeemed us. R1186:6 Jesus must have been a perfect man since he was able to do what no imperfect man had done or could do—give himself a ransom. R776:2 Proven by God's Law to Israel and, through their experience, to all the world. R682:6 Thus the necessity for Jesus' having no earthly father, but being begotten of the holy Spirit. R4941.2

Redeem his brother

- Adam and all condemned in his transgression. E418 To give a ransom for father Adam, or for any other man. OV150; R4426:1, R5352:4 Or even satisfy the claims of justice against himself. F101; R5972:1 Since man could not justify himself he would be wholly unable to justify another—his brother. R5972:1

A ransom

- The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. The Hebrew word is "kopher" and signifies a covering, a protection. R5972:1 Proving that God's

Law did demand a ransom; that he will by no means "clear (excuse) the guilty." (Ex. 34:7) R709:5 None can, by any works, meet the requirements of justice. F101 So God had compassion on man, and love made a provision for this. The Son of God became a man and paid man's ransom-price. HG346:5

3

Psalms 50:3 *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.*

Leave their wealth

- The result of an unsound mind. If the mind were well balanced its energies would be divided between accumulation and using, for good and noble uses for himself and his fellowmen. R1080:5

4

Psalms 50:4 *He shall call to the heavens from above, and to the earth, that he may judge his people.*

That their houses

- Their families. C20

Shall continue

- Holding to the present arrangement of society with a death clutch. C20

5

Psalms 50:5 *Gather my saints together unto me; those that have made a covenant with me by sacrifice.*

Posterity approve

- Receiving their inheritance with mean ingratitude and generally using it to their own injury. R1080:5, R1413:4

6

Psalms 50:6 *And the heavens shall declare his righteousness: for God is judge himself. Selah.*

Like sheep

- Sheep are not buried in graves, but in oblivion. E363

They

- A certain class who vainly think to build up fortunes and make their names endure without realizing what is the true wealth of character which should be sought. R2338:2

Laid In the grave

- Sheol, oblivion, death; not torment. E363; R2600:2

And the upright

- The saints. (Dan. 7:27) R2600:2 "The saints shall judge the world." (1 Cor. 6:2) E364

Dominion over them

- Come under the dominion of Christ and the Church in the morning of the Millennial day. R2338:3 "Rule them with a rod of iron." (Rev. 19:15) A303

In the morning

- Of the resurrection, the Millennium. A60; E363; R302:6* The morning shall bring dominion to the righteous—redemption from the power of the grave. R302:6*

Grave from their dwelling

- The grave, sheol, oblivion, being an habitation to every one of them (margin). E363

7

Psalms 50:7 *Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.*

Will redeem my soul

- By giving thy Son as my ransom price. A172 It is the soul that was sentenced to death. R5166:3, R1510:2, R3854:5; E328, E348 The soul that went into death is the soul that was redeemed by Jesus. R5166:3

Power of the grave

- Sheol, oblivion, death; not torment. E328, E363

8

Psalms 50:8 *I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.*

They shall

- His earthly riches shall. R1761:5

Never see light

- Never more be seen as his. R1761:5 They shall never see light before death overtakes them. R3725:4* Never—"ad," as far as, or until; "naytsakh," goal, or the bright object at a distance traveled towards; "lo," not. Instead of teaching everlasting death, the word "never" teaches resurrection. R2358:4* Never see life in the full sense, though all the families of the earth shall be awakened and brought to a full clear knowledge of the truth before being sentenced as wicked. R1106:4 Never be enlightened concerning a better way. R3725:4*

9

Psalms 50:9 *I will take no bullock out of thy house, nor he goats out of thy folds.*

That is in honour

- Therefore not heathen, or men dying in ignorance of God. R1761:3 Lifted up by restitution processes to the glory and honor of perfect manhood. R1761:3

Understandeth not

- Does not appreciate the work which Christ has done for him. R1761:5

Like the beasts

- Perishing hopelessly. R1761:3

Psalms 50

10

Psalms 50:10 *For every beast of the forest is mine, and the cattle upon a thousand hills.*

The mighty God

- El elohim, the mighty of the mighty. E67

Even the LORD

- Jehovah. R3647:2

Hath spoken

- Through the glorified Christ. R3647:2

And called the earth

- To repentance, righteousness and eternal life. R3647:2 With thunder tones of judgment. R5990:4, R1914:4

Rising of the sun

- "The Sun of Righteousness shall arise." (Mal. 4:2) R3647:2 From the east to the west. R5990:4

Going down thereof

- At the close of the Millennial age. R3647:2

11

Psalms 50:11 *I know all the fowls of the mountains: and the wild beasts of the field are mine.*

Out of Zion

- The heavenly phase of the Kingdom. A295; T33; R4454:1, R5874:4

God hath shined

- His glorious character and plan are made known. R3647:3

12

Psalms 50:12 *If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.*

Our God shall come

- The promised blessings are still future. R3647:3

A fire

- The time of trouble. "The fire of my jealousy." (Zeph. 3:8) R3647:3; A323

Very tempestuous

- The Millennial morning will be specially cloudy—"Behold, he cometh with clouds." (Rev. 1:7) R1073:5

13

Psalms 50:13 *Will I eat the flesh of bulls, or drink the blood of goats?*

To the heavens

- The high or ruling powers. D75

And to the earth

- The masses of the people. D75

Judge his people

- His professed people—Christendom. This judgment is now in progress and accounts for the merciless criticisms of the nominal church by the world at large. R3647:3; D75 As the supreme Judge. F396

14

Psalms 50:14 *Offer unto God thanksgiving; and pay thy vows unto the most High:*

Gather my saints

- "Gather the wheat into my barn." (Matt. 13:30) BI04, B164, B229; C139; SM127 Separating them as wheat from tares. R1488:1, R248:5 From every quarter of Babylon. R3786:5 Into oneness with the Lord and each other, and out of fellowship with mere professors, tares. C139; CR84 It was the Lord who said the gathering time would be in the end of the age. R6023:2* The present time is a gathering, rather than a sowing, time. R442:2 The first work of Christ at his second advent will be the harvest work. B104, B229 This call, or invitation, has been going forth during the entire Gospel age. R5424:3; CR84,3 He is gathering merely those who have the hearing ear and the responsive heart—from inside and outside of all denominations of Christendom. SM130; R4831:2, R5092:5; HG671:1 Saints—holy ones. R5877:6, R5928:1; SM186, SM334; OV119, OV156; Q177:T, Q194:4 In the day when the Lord shall make up his jewels, he will gather such as have completed the covenant of sacrifice. R581:6 Preparatory to the setting up of his Kingdom in power and great glory. R1745:5 Not at death, nor continuously during the age, but after, and in consequence of, the Lord's return. R154:3* Hebrew, ghahseed; literally, God-seed. HG26:2

Together unto me

- Not into any man-made organization. SM343; R4638:3, R5092:4, R2994:1; CR84, CR85 Primarily, this drawing is not to the Savior, but to the Father. CR84 "They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17) C139; R3849:5 This class as a whole is the Messiah, the spiritual seed of Abraham. OV156

A covenant

- The Sarah covenant, the Grace covenant. R5909:2, R5690:4 The Church is developed under the same covenant-mother as was Christ. R5246:1, R5644:4 To be fully submissive to the headship of the

Savior. R5308:5, R4548:1, R5644:4, R5758:1; Eiii Under which Christ and the Church are called, sanctified, and developed. R5928:1, R5909:2, R5071:2; CR100; Q181:4, Q196:2 A new covenant, in the sense that it is different from the Jewish covenant of Mt. Sinai, but it is not THE New covenant. Fii Not the Law covenant or the New covenant. R5542:6, R5947:1, R5021:6 Not without law, but under law in Christ. The law in Christ is the law of their covenant, the law of love. R5072:3 The only way to gain justification in God's sight. OV280 This covenant has been made individually with the entire Church of Christ. R5071:3 Offering life. A141 Offering the divine nature. SM154 To be carried out day by day. SM683 A covenant of consecration. R1383:6 Covenant-keeping sacrificers. R1170:4 A fellowship covenant. R4490:1* Many people are not Christians because they have not entered into a covenant with God. R5055:3 None can enter into this covenant without a definite knowledge of its terms and conditions. R5775:6 When this company shall have completed their covenant by sacrifice the present age will end. R5928:1

By sacrifice

- Not by a promise to sacrifice. R3647:3, R4494:4, R5654:1, R5775:6; CR98 Self-sacrifice; a full surrender to the divine will in thought, word and deed. OV156, OV422, OV344; R5006:6, R5301:4; Ev We make the covenant to sacrifice. It is for the Lord to give us the opportunity to do so. R5168:6 We sacrifice earthly things. The reward is heavenly things. R4902:2, R4869:6 Of the earthly nature. R4681:1, R5226:6, R5163:5 Represented by the goats (of Lev. 16) being tied at the door of the Tabernacle. But it has not yet been offered. R4864:3 A daily work of the crucifixion of the flesh. R5855:4 More than merely obedience to the divine law. Justice, the divine law, could not demand sacrifice. R5006:6, R5128:4 A sacrificial arrangement, based upon our Lord's merit, imputed to us. R5089:6, R5877:6 That I might attain unto the heavenly inheritance in joint-heirship with my Redeemer. R5165:3 As Jesus laid down his life in doing good and proclaiming the truth, so do his followers in the same manner, whether for three-and-a-half years, or twenty, or whatever it may be. R5671:6 The Church attains her relationship with God, not through the work of a mediator, but by sacrifice. CR98 The privilege of joining in this sacrificial work is limited to those who have certain characteristics—character-likeness to the Great High Priest. OV107 Not a portion of time and substance. Cain came with such a sacrifice and it was not received. If we present ourselves we must surely present all we have also. R328:6* None are saints who make no sacrifice. R156:3*, R5134:2, R3871:5, R4450:1* Proving a most drastic test, demonstrating to the Lord those whom he desires to be the spiritual seed of Abraham. R5301:5 Those accepting this call to enter into sacrifice are received of the Father; then they are begotten of the holy Spirit. Thenceforth they are New Creatures. R5439:1 "Bind the sacrifice with cords, even unto the horns of the altar." (Psa. 118:27) R4244:4*

15

Psalms 50:15 *And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

And the heavens

- The Kingdom of God which will be established. R3647:5

His righteousness

- God's righteousness. R3647:5

For God

- Who cannot err. R3647:5

16

Psalms 50:16 *But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?*

O Israel

- Nominal spiritual Israel—Babylon, Christendom. D75

17

Psalms 50:17 *Seeing thou hatest instruction, and castest my words behind thee.*

Thy burnt offerings

- Freewill offerings, such as benevolent works. "Many wonderful works." (Matt. 7:22) R3647:6

18

Psalms 50:18 *When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.*

1 will take no bullock

- Neither will he compel his children to sacrifice anything in his service, nor will he accept anything from them short of a cheerful freewill offering. R885:5*

19

Psalms 50:19 *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

Is mine

- "The silver is mine and the gold is mine." (Hag. 2:8) R3844:2

And the cattle

- The Almighty is not poor that he should need our gifts. It is a privilege to give to the Lord and his cause. R5781:3 Yet, while so rich, he has deposited a little here and there with us, giving us the control of it that we might have the privilege of ministering to the saints, being thus co-workers with God. R547:3,5, R3844:2; Q615:T

20

Psalms 50:20 *Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.*

Would not tell thee

- I do not need your wisdom nor your works. R3647:6 We should not wait for the Lord or his cause to be hindered and embarrassed for money before giving it. R855:4

21

Psalms 50:21 *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*

Pay thy vows

- As a thank-offering for all his multiplied favors. R885:6* "When thou vowest a vow unto God defer not to pay it." (Eccl. 5:4) R4265:6

Unto the most High

- All our covenants or vows, except for the marriage vow, should be made with the Lord. Our responsibility should be realized to him and not to man. R4265:1

22

Psalms 50:22 *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

Call upon me

- We need to reinforce our courage with the special promises of divine grace. R4817:3

In the day of trouble

- "I will be with thee in six troubles and in the seventh I will not forsake thee." (Job 5:19) R4784:2

I will deliver thee

- We have enlisted in no uncertain struggle, except as our faint-heartedness or unfaithfulness should make it so. R1281:6, R4817:3

Shalt glorify me

- By thy testimony and faithfulness. R3648:1 Let your faith grow strong by meditation upon the promises. R5381:5*

23

Psalms 50:23 *Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.*

But unto the wicked

- Covenant-breakers who still claim to be God's people. R3648:1 The unrepentant, who walk after the flesh, not after the spirit. R3483:3 Who have a form of godliness, but deny the power thereof. R3330:5 Who know what is right but refuse to practice what they preach. R1922:1 The messages of peace which the Bible extends are not for the world. SM334 All who are not in the attitude of full consecration to the Lord are in opposition to some extent, and to the extent that they are in opposition they are wrong, or wicked. R2925:5 The difference between the Church and the world should be distinctly discerned. R5692:4

Declare my statutes

- Decrees, doctrines, plans. R3648:1,2 Why should any undertake to give out the message of God who has not been anointed by his spirit? R5537:3 The privilege of testifying for God, or being ambassadors for truth, is a favor reserved for the Lord's own people. R3309:4 No man should be regarded as a minister of the gospel who cannot claim his commission by virtue of his anointing as a consecrated child of God. R1715:3, R1922:2, R2057:3 The Lord does not desire the testimony of the devils or unregenerate respecting himself or his plan. R3727:6 Better to waste or destroy the money than to contribute to those who fetter others with error and dishonor God. R1173:5

Take my covenant

- "Thou shalt not take the name of the Lord thy God in vain" (Exod. 20:7)—falsely, or to no purpose. R1527:3 "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) R1527:6

In thy mouth

- The Lord's people should resent the services of any who do not give evidence of heart union with the Lord. R3309:4 Seeing with what aversion the Lord regards anything short of simple candor and honesty of heart, with what carefulness we should take upon us his worthy name. R1527:6 Neither Jesus nor Paul would accept testimony from the fallen angels. R3309:4 Prayer is the privilege of "believers," reconciled children of God, only. R2024:4, R2644:1, R3805:3, R5692:3

1

Psalms 51:1 *{To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.} Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.*

Hatest instruction

- These who have no heart union with the Lord would deceive and mislead the children of God. R3309:5

2

Psalms 51:2 *Wash me throughly from mine iniquity, and cleanse me from my sin.*

Sawest a thief

- One desirous of robbing God's children of the truth. R3648:4 Teaching men to climb up to life by some other way than that of God's appointment. R1528:4

Consentedst with him

- A listener to, or repeater of, slander is partaker with the thief in his robbery of a reputation. R4282:5

With adulterers

- With the Mother of Harlots and her daughters. R3648:4

3

Psalms 51:3 *For I acknowledge my transgressions: and my sin is ever before me.*

Thou

- The unfaithful nominal church. R3648:4

4

Psalms 51:4 *Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*

Against thy brother

- The true saints, the wheat class. D75

5

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

And I kept silence

- Up to the present time. R3648:4

Thou thoughtest

- Because I kept silence, that I was consenting to your evil ways. R3648:4

But

- Now that the Harvest time has come. R3648:5

I will reprove thee

- Hence the exposures and growing unrest in the various sects of Christendom. R3648:5

6

Psalms 51:6 *Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.*

Now consider this

- This reproof. R3648:5
- He sets men's sins in order before them that they may freely confess their sins and bear their shame, as did the brethren of Joseph. R1646:4

Tear you in pieces

- Destroy you. R3648:5

7

Psalms 51:7 *Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*

Whoso offereth praise

- Thankfully receives the reproof and applies his heart unto instruction. R3648:5

Glorifieth me

- As a faithful, consistent believer and representative of the truth. R3648:5

Conversation aright

- Makes his life conform to the light received. R3648:5

Psalms 51

8

Psalms 51:8 *Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.*

Chief musician

- Indicating that David had this confession chanted in the Tabernacle with the other Psalms. R3254:2

When Nathan

- In this Psalm, David makes public confession of his sin and asks God's mercy in forgiveness. In Psalm 32, he gratefully records the blessedness of the man whose transgression is forgiven. R2017:5

Have mercy

- Pray, trusting in God's love and mercy. R5380:5* God showed mercy to David, as to all Jews under the Law covenant, in that he made allowance for their fallen condition and punished with trouble, not everlasting death. R1397:2

Blot out

- David's sins were not blotted out nor forgiven, for the Lord punished him severely for his sin; yet he did not exact the full penalty, everlasting death. R1397:2

9

Psalms 51:9 *Hide thy face from my sins, and blot out all mine iniquities.*

Mine iniquity

- These words of honesty assure us that the king was overtaken in some kind of mental fog. R5681:5

10

Psalms 51:10 *Create in me a clean heart, O God; and renew a right spirit within me.*

I acknowledge

- Commendable that he did not attempt to justify his course or deny the wrong. R1396:6

My transgressions

- Because he had allowed earth-born clouds to arise between the Lord and himself. R5681:5

11

Psalms 51:11 *Cast me not away from thy presence; and take not thy holy spirit from me.*

Thee only

- God is the Great Judge. R3254:5 David's confession here was to God, for the wronged Uriah was dead. R1397:5 While the wrong to fellow-creatures was recognized by the king, he recognized a still higher responsibility to God. R3254:5

Be clear

- He confessed his sin that others might know, when the chastisements should come, that the king's troubles were just punishments and not violations of God's covenant promises. R1397:5

12

Psalms 51:12 *Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*

Shapen in iniquity

- By heredity. E484; R4752:6, R5032:3, R5093:1, R5768:4; OV329; HG351:4, HG574:2 Mis-shapen. CR451 None was ever born perfect except one, Jesus. CR427 These conditions of the fallen race may be accentuated or diminished to a considerable degree by the mental condition of the parents. R5615:3 We cannot assent to the doctrine of total depravity. CR113 We cannot do perfectly because we are imperfect. We are imperfect because we are born in sin. Q798:T Therefore we cannot be perfectly holy in every action, word and thought. CR451 But God has graciously arranged that the merit of Christ's sacrifice shall compensate for the weaknesses and blemishes of the followers of Jesus. R4558:2 "We cannot do the things that we would." (Rom. 7:14-25) OV366 Poor material out of which to form likenesses of God's dear Son. R4837:1 Selfishness seems right to man in his depraved condition because he was born with it. SM162 If the perfect man by disobedience forfeited his standing, we who are imperfect could have no hopes of justifying ourselves before God. F101 "Condemned already" as children of Adam. HG434:3 Therefore our need for the robe of Christ's righteousness. HG409:5 Not that God made us sinners. We received our life from our parents, all the

way back to Adam. These first parents sinned and came under the death sentence. HG650:2 Imperfection of mind, morals and body is passed from mother to child. HG693:4; R4982:2 Nevertheless, we cannot accept the doctrine of total depravity—that there is nothing good in any man, nor in all men. SM501; HG650:1 Confident that the Lord would give him the benefit of every mitigating circumstance. R3254:5 If no fall, then no death, no ransom. R1616:1 The very essence of Jewish belief, upon and into which were fitted the various typical sacrifices for sins, atonements and washings from uncleanness. R1794:1 Therefore our minds, at first conformed to earthly things, generally take the earthly view of matters, the selfish view. R4628:1 The shape of the brain of the child is largely influenced by heredity—particularly by the mother. R4752:6 The realization of this helps to make us more sympathetic with the depraved and degraded, not approving their wrong, but intelligently assisting to better mental views. R4866:5, R5102:1, R4991:4; HG650:3 Few parents realize how much they have to do with the moral and physical status of their children—in the qualities which are given them at the time of their begetting and during the period of gestation. R5360:3; F551; HG650:4-6

And in sin

- Under the death curse. E409; R5093:1, R5360:3; SM436; CR496; HG193:5 The dying process of 6000 years has affected the race mentally, morally and physically. R5063:6, R4443:4, R4612:3, R5149:3; CR428 But all are not born in the same degree of degradation. Some parents produce types higher than themselves. R2902:2, R5201:1 The only exception to this rule of being born condemned is in the case of children, one or both of whose parents are believers. (1 Cor. 7:14) R2719:1, R3773:6 The statement that in Christ there was life (John 1:4) implies that he did not receive his life from an earthly father. R4154:3 The rationale for infant baptism. HG252:6 The better we understand the origin of sin and the methods of its operation in ourselves and others, the more successful we will be in combating it. R650:1

My mother conceive

- Accounts for the fact that the infant shares in the dying process and the pain as well as those who live longer and participate personally in transgression. F333

13

Psalms 51:13 *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*

Thou desirest truth

- Candor, honesty, truthfulness. Any who have not this quality in the heart cannot be pleasing to God. R5453:5, R2943:6 "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) R1527:3

The inward parts

- In the heart. R1527:3 Although mankind is fallen in the flesh, and unable to do perfectly, God demands purity of heart, purity of motive or intention, and this David realized he had not manifested. R1397:5 We are to be loyal to the very core or God will reject us. SM346 Outward crime and a crime allowed in the mind are alike heinous in God's sight. R3254:5 Although David had not directly taken the life of Uriah, but merely connived at his death in battle, he was a murderer. R3254:5

14

Psalms 51:14 *Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.*

Purge me

- The pardoned sinner in the Millennial age. T112

With hyssop

- With the application of the instructions that will be given by the Ancient Worthies. T112; R1872:5 Used in the sprinkling of the unclean under the Law. David desired the antitypical cleansing of his

heart. R3254:6

Wash me

- With the truth. T112

I shall be whiter

- The Hebrew root word from which we get the word "frankincense." R84:5* Made so in the great fountain of redeeming love, the Redeemer's merit. C209

15

Psalms 51:15 *O Lord, open thou my lips; and my mouth shall shew forth thy praise.*

Hear joy and gladness

- Implying that during the preceding year even the music of singers and joyous songs of nature were sore to his heart. R3254:6

May rejoice

- As freely as God forgave, so must all his people; and therefore we rejoice to recognize David as one of the Ancient Worthies. R2017:6

16

Psalms 51:16 *For thou desirest not sacrifice; else would I give it : thou delightest not in burnt offering.*

In me a clean heart

- The lesson here is that we shall keep close accounts with God. R5681:6 The world's need is thus foreshown. D450

Renew a right spirit

- Disposition. R2322:4 If we would realize the influence of our minds over our own bodies what a great thought-reform movement would speedily begin in us. R2322:1

Sinners . . . converted

- Prophetic. R3600:5 In the present time, sinners are reclaimed through good example. In the future, we hope that they will be turned to the Lord under the more favorable Millennial conditions. R3600:5

17

Psalms 51:17 *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

Then

- After we have experienced the joys of his salvation and forgiveness. R3255:2

Will I teach

- Those who would be thus used of the Lord, in this age or the next, must be fully consecrated to God —clean, pure in heart. R1397:5, R3600:5

18

Psalms 51:18 *Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.*

Of thy righteousness

- The mission of the cleansed ones is to accept the Lord's mercy, extol his righteousness, acknowledge their unworthiness and call upon others to recognize this fountain of forgiveness. R3255:2

19

Psalms 51:19 *Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.*

Open thou my lips

- None can tell the glad tidings of great joy unless first the Lord shall have opened his lips with his mercy and truth. R3255:2

1

Psalms 52:1 *{To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.} Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.*

Desirest not sacrifice

- Typical sacrifices. R3255:4

In burnt offering

- Only the Day of Atonement sacrifices were sin offerings. The burnt offerings and peace offerings of the remainder of the year represented consecration to the Lord. R3255:4

2

Psalms 52:2 *Thy tongue deviseth mischiefs; like a sharp rasor, working deceitfully.*

Sacrifices of God

- The thing which is most difficult for us to sacrifice is self. R3845:3

A broken spirit

- Nothing we can give the Lord, even after our acceptance in Christ, has any value in his sight until we first give him ourselves—our hearts and our wills. R3255:4

A contrite heart

- Of humble mind. R5596:3 Those who have broken and contrite hearts may know that they have not committed the "sin unto death," for it is impossible to renew such "again unto repentance." (Heb. 6:6) R3255:5 It is the crushed olive that yields the oil, the pressed grape that gives forth the wine; and it was the smitten rock that gave water in the wilderness. So it is the broken, contrite heart that is most rich in holiness and most fragrant in grace. R1775:5

Wilt not despise

- All who are mourning and sorrowful, drawing nigh to God through Christ, will be comforted. Q782:T

3

Psalms 52:3 *Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.*

Then

- At the close of the Millennial age. T96

Of righteousness

- Of right doing. T96

With burnt offering

- Thankful prayers to Jehovah for a ransom through Christ. T97

They

- Mankind, on reaching perfection. R5383:3

Offer bullocks

- Perfect sacrifices. T96 Cannot refer to the Church in the present time, for on the Atonement Day the Church is represented by a goat, and our Lord by a bullock. R5383:3

Psalms 53

Psalms 53:3 *Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.*

None that doeth good

- An important factor to consider in marriage, therefore not expecting perfection of one's mate. R5900:5

6

Psalms 53:6 *Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

Come out of Zion

- The heavenly phase of the Kingdom. A295; T33; R4454:1 "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26) R238:4*

Jacob

- Natural Israel. A300

Psalms 55

15

Psalms 55:15 *Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.*

Let them go down

- "I would that they were even cut off which trouble you." (Gal. 5:12) R356:1

Quick into hell

- Sheol, oblivion, death, not torment. R2599:3; E364 The gradual change of language has attached a totally different meaning than the word "hell" originally had—the grave. PD29/41

22

Psalms 55:22 *Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.*

Cast thy burden

- "Every man shall bear his own burden." (Gal. 6:5) This Psalm refers to burdens which we cannot bear. R549:6*

Psalms 56

12

Psalms 56:12 *Thy vows are upon me, O God: I will render praises unto thee.*

Vows are upon me

- Nothing in the Scriptures intimates that our vow to the Lord must be kept secret. Indeed, our baptismal vow we are required to symbolize, or profess, publicly. R4266:4

13

Psalms 56:13 *For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?*

My soul from death

- The soul can be destroyed by its Creator. R1882:1; HG334:5

Psalms 57

7

Psalms 57:7 *My heart is fixed, O God, my heart is fixed: I will sing and give praise.*

My heart is fixed

- Established in love, reverence and faith in the sure Word of God. R3337:4 If Christ be formed in one, these established principles of Christian character will hold him firm and steady in the midst of temptations and error. R1274:5 Illustrated by the heroic examples of the godly zeal and fortitude of

Daniel and his three Hebrew companions in Babylon. R1708:6

Psalms 58

3

Psalms 58:3 *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*

Are estranged

- By heredity. R3133:3

They go astray

- The image of God has largely given place to the image of Satan. R3773:6

Psalms 60

2

Psalms 60:2 *Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.*

Hast made the earth

- The present organizations of society. A323; C229; D46

Psalms 61

3

Psalms 61:3 *For thou hast been a shelter for me, and a strong tower from the enemy.*

A strong tower

- The divine plan of the ages is an ample shield and buckler to all who, in simplicity of heart, receive it and prove faithful to it. R3332:1, R4926:1 See comments on Psa. 91:4.

4

Psalms 61:4 *I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.*

I will trust

- The responsive language of the hearts of God's faithful children. R3331:6, R4926:1 "He shall cover thee with his feathers, and under his wings shalt thou trust." (Psa. 91:4) R3331:6 So close to his heart does Jehovah gather his children that they feel the warmth of his love. R3331:6

5

Psalms 61:5 *For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.*

My vows

- My covenant of consecration. R3331:6

Psalms 63

3

Psalms 63:3 *Because thy lovingkindness is better than life, my lips shall praise thee.*

Because

- And not for money or reputation. R2853:4

Thy lovingkindness

- Divine favor. R2850:3, R5435:3, R5475:3 In a sense to all creatures, but especially to those who have

lovable qualities of heart. R5440:3 Seen through the divine plan of the ages—the salvation planned from before the foundation of the world. R5441:3; CR480 Here the Psalmist represents The Christ. R5436:1, R5441:1,3 The more a reality to us, the more we lay down our lives in his service. R5441:1,4,5 Not merely favor as respects future prospects and hopes, but it extends down to the present life. R2852:2, R5441:4 But God does not love the wilful sinner. R5440:3

Is better than life

- In view of God's provisions for the future, we count what remains of the present life as a trifling thing and are glad to lay down our human lives in doing the things that are pleasing to God. CR481; R5436:1, R2852:1 "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:8) R2851:6 None but those who walk and talk with God can say this. R5441:3, R2850:3 Jesus, in appreciation of God's lovingkindness, laid down his life. It is the same with those who walk in his footsteps. CR481, CR489 More esteemed by us than all of earthly life and its good things. R2853:4 David would rather die than live without divine favor. The same is true, prophetically, of The Christ. R5436:1, R5475:3

My lips

- The Church's lips. CR481; R5436:1, R5441:3, R2850:3

Shall praise thee

- Not from a sense of duty or love of money or worldly position, but because the message is too good to keep. R2852:4 "He hath put a new song in my mouth, even the lovingkindness of our God." (Psa. 40:3) R2852:4 Showing forth the glorious character and loving kindness of our God. R5436:4, R5476:1, R5440:6; CR481 Costing trouble, money, misunderstandings, persecution, and perhaps breaking of home ties. R5441:2 By telling the wonders of the divine plan. R5436:4, R5476:4 Not only as a witness to the world. The witnessing also has a good effect on us. R5436:4, R5476:1

5

Psalms 63:5 *My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:*

Shall be satisfied

- David referred to God's favor, raising him from shepherd boy to king. R5785:2 The Ancient Worthies will not envy the Church, but will be satisfied when they awake with God's likeness as Adam had it. R613:2

Shall praise thee

- The Psalms contain many beautiful expressions of praise and thanksgiving to the Almighty. R5785:2

6

Psalms 63:6 *When I remember thee upon my bed, and meditate on thee in the night watches.*

When I remember thee

- The spirit of praise is cultivated by calling to mind and recounting what the Lord has done. R2031:3 So must the Christian continually call to mind the works of the Lord, especially in his own individual experiences. R2031:3

Meditate on thee

- Not thinking foolish thoughts, nor planning foolish things. R5785:2

In the night watches

- If there is a prophetic thought here, it is that all through the Dark Ages, all through the nighttime of this age, God's faithful people have been praising him. R5785:5

Psalms 64

3

Psalms 64:3 *Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:*

Shoot their arrows

- Bitter words of the opponents of the truth. "The arrow that flieth by day." (Psa. 91:5) R3332:1; SM51 Receiving no arrows again in return from those who are seeking to serve the Lord. R4112:5

Even bitter words

- The method of persecution at the present time. SM217 May hurt our flesh, but cannot do us harm. CR314 Possibly the extent of our sufferings may be the wounding of our feelings. R3002:4 Slanders and misrepresentations of the faithful. R2450:3, R2560:5, R5288:5; CR351*; HG558:1

4

Psalms 64:4 *That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.*

Shoot in secret

- Injure the righteous. SM50

At the perfect

- All identified with the work in a public way. R5365:3

Psalms 65

1

Psalms 65:1 *{To the chief Musician, A Psalm and Song of David.} Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.*

In Sion

- The heavenly phase of the Kingdom. A295; T33; R2737:4

The vow

- The vows of sacrifice. R2737:5

4

Psalms 65:4 *Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*

Whom thou choosest

- Not many great and rich are chosen because their riches usually make them too self-confident and not sufficiently humble and reliant upon the Lord. R5605:2

Of thy holy temple

- The Christ. R2508:2; T70; R2737:5

7

Psalms 65:7 *Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.*

Noise of the seas

- The restless, ungovernable masses. A323; C229; D46, D551

9

Psalms 65:9 *Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.*

Visitest the earth

- The new social order. R3113:6

The river of God

- The river of the water of life, flowing from the city of God in the Millennial age. R2508:5

Is full of water

- Truth. R2508:3; C65

10

Psalms 65:10 *Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.*

Waterest the ridges

- The ground of Israel is no more chapped, for there are now rains in the land. The favor of Jehovah is causing the city of Jerusalem to revive R1297:5*

11

Psalms 65:11 *Thou crownest the year with thy goodness; and thy paths drop fatness.*

Crownest the year

- The Lord's people should continually keep track of the mercies and blessings they enjoy and, at the close of a year, take a comparative view of their experiences. R2737:1

With thy goodness

- Recalling life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles. R2737:3 Our Lord Jesus was the great channel of this divine goodness, through whom it reaches his followers. They, in turn, can become channels for dispensing divine goodness ultimately to Israel and all the world. R4100:6

Psalms 66

1

Psalms 66:1 *{To the chief Musician, A Song or Psalm.} Make a joyful noise unto God, all ye lands:*

A joyful noise

- The Lord can get along without trained choirs. What he desires is that all should praise him in their hearts. R2511:3

All ye lands

- All the world. R5500:3

8

Psalms 66:8 *O bless our God, ye people, and make the voice of his praise to be heard:*

Our God

- His name is Faithfulness. R5501:2

Ye people

- Primarily relates to natural Israel—even more appropriately to spiritual Israel. R5500:6

9

Psalms 66:9 *Which holdeth our soul in life, and suffereth not our feet to be moved.*

Feet to be moved

- They were not vanquished by their enemies as long as they trusted and obeyed; so with spiritual Israel. R5500:6

10

Psalms 66:10 *For thou, O God, hast proved us: thou hast tried us, as silver is tried.*

Proved us

- Probed our heart within. R187:5

13

Psalms 66:13 *I will go into thy house with burnt offerings: I will pay thee my vows,*

Pay thee my vows

- Which David had made in the time of his trouble. R5500:3

18

Psalms 66:18 *If I regard iniquity in my heart, the Lord will not hear me :*

If I regard iniquity

- Pray, being free from condemnation. R5380:3* Having prayed against sin, be sure you watch against it. R585:3* To take the name of God, claiming to be Christians, without determination and effort to fairly represent him, is a sin against God. R1527:6

In my heart

- We are to be loyal to the very core or God will reject us. SM346

The Lord will not hear

- "God heareth not sinners." (John 9:31) R2024:1 To undertake the Christian life is to engage in a great warfare against iniquity. R1527:6 "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) R1527:6

Psalms 67

6

Psalms 67:6 *Then shall the earth yield her increase; and God, even our own God, shall bless us.*

Then shall the earth

- By the close of the Millennial age. E30

Yield her increase

- Easily and naturally. A192 Discoveries are already being made in preparation for the fulfilment of this promise. SM37; R5058:2, R2775:6, R2776:1-3 Every hope held forth to the Jews is earthly. OV118 The entire earth is to become like the Garden of Eden. R6013:5 Become a fit habitation for man. Q777:1

Psalms 68

1

Psalms 68:1 *{To the chief Musician, A Psalm or Song of David.} Let God arise, let his enemies be scattered: let them also that hate him flee before him.*

Let God arise

- This Psalm seems to be a description of the journey towards Canaan. (Num. 10:35) R3060:6

18

Psalms 68:18 *Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them .*

Thou hast ascended

- "He that ascended, what is it but that he first descended, into the lower condition of the earth." (Eph. 4:9) R5066:3

Captivity captive

- The glorious outcome of the Savior's work. R5066:2 "A multitude of captives." Our Lord purchased

the whole race of mankind, captives to sin and death. R5066:2, R5067:1

Gifts for men

- "The heavenly gift," the Spirit, at Pentecost. E210 "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." (Eph. 4:11) R567:1, R5265:1 The Church, in turn, will be his gifts for mankind. R5067:6

20

Psalms 68:20 *He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.*

Belong the issues

- Or escapees from death, which Jesus owns by purchase. R1337:1*

21

Psalms 68:21 *But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.*

His enemies

- Those who still (in the Millennium) go on in their trespasses. R1337:4*

Psalms 69

4

Psalms 69:4 *They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.*

Without a cause

- Prophetic of Jesus (John 15:25)—who was crucified because his works were good and theirs were evil; because he taught the way of the Lord more perfectly than they. R5215:2

8

Psalms 69:8 *I am become a stranger unto my brethren, and an alien unto my mother's children.*

Unto my brethren

- In the case of Jesus and the early Church, the persecution came from their brethren according to the flesh, the Jews. Since then, from their nominal Christian brethren. R5215:5

9

Psalms 69:9 *For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.*

The zeal

- That which is warm, aglow, hot. R5250:2 Born of love. R3296:1 That eager, arduous, active interest in the Lord's plans and their development which is begotten of sincerest love for the Lord and those dear to him. R913:2* The measure of our zeal in the service is the measure of our love for the heavenly Bridegroom. R913:6* The more love there is connected with our consecration to God, the more quickly will it consume our offering. T46 If we have the spirit of Christ, it will be the spirit of service. R5250:2

Of thine house

- David had a zeal for the Tabernacle and the Temple. Jesus had a zeal in cleansing the Temple. But now the Church is the house of God, the Temple. (1 Cor. 6:19) R5250:1

Hath eaten me up

- Our Lord's zeal prompted him to lay down his life for us, and he invites the Church to be similarly consumed with him in service to the Church. R5250:2 Consumed all my energies. R913:2*

And the reproaches

- "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13) T62 All associated with the truth will bear some of its reproaches. R1798:5

Are fallen upon me

- Christ and all who faithfully teach the truth. E490

21

Psalms 69:21 *They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.*

Vinegar to drink

- Prophetic of the circumstances of Jesus' sacrificial death. R1205:2, R1394:5 Not ordinary vinegar, but more properly sour wine, the common, cheap drink of soldiers. R2474:3 Jesus hungered and thirsted that we might have the water and bread of life. R4173:3

22

Psalms 69:22 *Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.*

Let their table

- The table of fleshly Israel, so bountifully spread with the rich promises and blessings offered them through Christ. B215; R4287:6 Become a snare - Because of their hardness of heart. B215

23

Psalms 69:23 *Let their eyes be darkened, that they see not; and make their loins continually to shake.*

Eyes be darkened

- They have stumbled, they are blinded; but their blindness is not to be perpetual. CR104; SM398 The period of their blindness is the second part of the "double"; with its fulfilment, their blindness will begin to vanish, and "all the blind eyes shall be opened." (Isa 35:5) CR104

33

Psalms 69:33 *For the LORD heareth the poor, and despiseth not his prisoners.*

Not his prisoners

- Death's captives. A112

Psalms 72

1

Psalms 72:1 *{ A Psalm for Solomon.} Give the king thy judgments, O God, and thy righteousness unto the king's son.*

Give the king

- Christ during the Millennial age. B138 This King whom thou hast appointed. R1415:5

Thy judgments

- The execution of thy grand designs. R1415:5

Unto the king's

- Jehovah's. R1415:5

Son

- Messiah's Kingdom is to rule the world in righteousness. R5706:4 The Body of Christ is, collectively with their Head, the King's son. R49:1*

2

Psalms 72:2 *He shall judge thy people with righteousness, and thy poor with judgment.*

Thy people

- For thy people. R1415:2

With righteousness

- In due time, God will establish righteousness in the earth. R5115:3

And thy poor

- And for thy afflicted. R1415:2

With judgment

- With justice. R1415:2

3

Psalms 72:3 *The mountains shall bring peace to the people, and the little hills, by righteousness.*

The mountains

- New ruling powers of Christ's Kingdom. R1415:2

The little hills

- The tributary powers under the main government. R1415:2

4

Psalms 72:4 *He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.*

He shall save

- Shall give help to the children of the needy. R1415:2

Break In pieces

- This will be the beginning of the purgatorial judgments of the Millennium—in favor of the poor and against the wealthy. R1470:4

The oppressor

- All oppressive systems and institutions—civil, social, financial and religious. R1415:1; OV46

5

Psalms 72:5 *They shall fear thee as long as the sun and moon endure, throughout all generations.*

Sun and moon endure

- The glorified Church will have no need of the sun or moon (Rev. 21:23) literally, because they will be spirit beings. Symbolically, she will not need the light of the Gospel or Jewish ages because of her more excellent glory. R2833:6 Nothing in the above indicates that the world will not have need of both sunlight and moonlight during the Millennial age and subsequently. R2833:6

6

Psalms 72:6 *He shall come down like rain upon the mown grass: as showers that water the earth.*

Like rain

- Symbol of truth, refreshing—"showers of blessings." (Ezek. 34:26) R5575:5

Upon the mown grass

- The world of mankind, after they have been shorn of all that has encumbered them and prevented the showers of grace from reaching their hearts. R5575:5

Water the earth

- "Times of refreshing." (Acts 3:19) R1414:6

7

Psalms 72:7 *In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.*

In his days

- In "the world to come, wherein dwelleth righteousness." (Heb 2:5; 2Pet 3:13) A67 In the reign of Christ. R492:5

Righteous flourish

- Temporally, mentally, physically, morally. R2763:5 The reverse of what we now witness. R1412:3, R2406:2; HG538:2, HG681:2 The same rule as in the Jewish age—faithfulness brought temporal prosperity. R2060:6 The very circumstances which now make sacrifice necessary will be gone; consequently, the opportunity for sacrificing will be gone. R443:1 The rewards and punishments will be equitable. An appeal will be made to the hearts, supplemented by stripes, judgments and chastisements. R3304:6 This has not been fulfilled yet. R5853:5

Abundance of peace

- Because the King, the Lord's Anointed, rules in righteousness and princes decree justice. (Isa 32:1) R3114:1

8

Psalms 72:8 *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*

From sea to sea

- While there is a work of grace now going on in the hearts of believers, a veritable Kingdom of God is yet to be established under the whole heavens. A282

Ends of the earth

- Christ's Kingdom will be without an opponent. R4974:4, R1415:1 After every evil thing has been destroyed, every creature in heaven and in earth will be heard praising God. (Rev 5:13) R5183:2 "As truly as I live, the whole earth shall be filled with the glory of the Lord." (Num 14:21) R1415:1

9

Psalms 72:9 *They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.*

In the wilderness

- Beyond the pale of Christendom. R1415:1

And his enemies

- Those who, after full knowledge, oppose the Kingdom and its laws. R1415:1 Wilful enemies—not the ones referred to by Jesus when he said, "Love your enemies." (Matt. 5:44) R1176:1

Shall lick the dust

- Be destroyed. R1415:1, R1176:1 Signifying the destruction of Satan, symbolized by the serpent. "Dust shall be the serpent's meat. (Isa. 65:25) R5574:4

10

Psalms 72:10 *The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.*

And of the isles

- Symbol of republics. R511:3

11

Psalms 72:11 *Yea, all kings shall fall down before him: all nations shall serve him.*

Yea, all kings

- The prominent and influential among men. R1415:1

12

Psalms 72:12 *For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.*

Deliver the needy

- By causing the general leveling of society. R1955:1

When he crieth

- Pray, pleading our need. R5380:5*

14

Psalms 72:14 *He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.*

Shall their blood

- Their lives. R1415:4

15

Psalms 72:15 *And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.*

He shall live

- Receive all the blessings of everlasting life which God has made provision for through Messiah. R5706:4

Of the gold

- Representing obedience. R3703:4 Have we laid at his feet our earthly substance, our gold? R3703:5

16

Psalms 72:16 *There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.*

An handful of corn

- An abundance of corn. R1415:4

Top of the mountains

- As a blessing from the King. R1415:4

The fruit thereof

- The fruitage of our Lord's death was the bringing forth of the Church. The dying of those grains is to bring forth the appointed crop. R4354:3

Like Lebanon

- Like the trees of Lebanon. R1415:4

And they of the city

- Those blessed by the Kingdom of God. R1415:4

17

Psalms 72:17 *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

Endure for ever

- Be as that of a son, continuing his father's name forever. R1415:4

As long as the sun

- As the sun's brightness increases to noon, so shall the honor of the Messiah grow brighter and brighter as the mists and gloom of sin are driven away. R1415:4

Blessed in him

- Blessed through him; it will be in and by the blood of the Lamb that this opportunity for cleansing shall come. R1415:4 Christ, Head and Body. R238:4*

All nations

- Including the half -civilized and savage tribes. R1415:1

18

Psalms 72:18 *Blessed be the LORD God, the God of Israel, who only doeth wondrous things.*

Doeth wondrous things

- Whose wisdom alone devised the wondrous plan. R1415:5

19

Psalms 72:19 *And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.*

With his glory

- The whole earth shall be filled with the glory of the Lord. B99

20

Psalms 72:20 *The prayers of David the son of Jesse are ended.*

Are ended

- Summed up. R303:2*

Psalms 73

2

Psalms 73:2 *But as for me, my feet were almost gone; my steps had well nigh slipped.*

Well nigh slipped

- In former ignorance and foolishness, until he held us up by the right hand (verse 23), and did not suffer us to fall. R1562:5

3

Psalms 73:3 *For I was envious at the foolish, when I saw the prosperity of the wicked.*

1 was envious

- If justice be delayed it is only for the development of some greater good than could be accomplished by a speedy adjustment. R2025:5

Prosperity

- The effect of Satan's reign on sinners. R492:3

Of the wicked

- Who, in the present life, flourish more often than do the righteous. R1383:5

5

Psalms 73:5 *They are not in trouble as other men; neither are they plagued like other men.*

They

- The wicked class, the worldly. R1652:3

Not in trouble

- All suffering is not the direct penal result of some personal sin. R1773:3 It is very seldom, indeed, that God visits punishment upon the world in the present time. R569:5

As other men

- The saints. R1652:3 But we see the justified ones suffer and die just like other men. R1561:1

7

Psalms 73:7 *Their eyes stand out with fatness: they have more than heart could wish.*

With fatness

- Under the reign of the prince of darkness, evildoers often have great success. R5778:2; CR493 They seem to go unheeded in their wrong course. R4856:4

8

Psalms 73:8 *They are corrupt, and speak wickedly concerning oppression: they speak loftily.*

Wickedly concerning

- In the wickedness of oppression. R1562:2

Loftily

- From the chief places of power and control. R1562:2

9

Psalms 73:9 *They set their mouth against the heavens, and their tongue walketh through the earth.*

Their tongue walketh

- Their influence has free course. R1562:2

10

Psalms 73:10 *Therefore his people return hither: and waters of a full cup are wrung out to them.*

Therefore his people

- God's people. R1562:3

Return hither

- Turn into the wilderness condition of separation from the world. R1562:3

And a full cup

- Of affliction and persecution. R1562:3

11

Psalms 73:11 *And they say, How doth God know? and is there knowledge in the most High?*

And they say

- The ungodly say. R1562:3

12

Psalms 73:12 *Behold, these are the ungodly, who prosper in the world; they increase in riches.*

Prosper in the world

- Occupying the chief places of control—political, financial and religious. R1562:4 Because, during this age, Satan is permitted to be the prince of this world—to rule as he will. R569:2, R5778:2

17

Psalms 73:17 *Until I went into the sanctuary of God; then understood I their end.*

Into the sanctuary

- The holy place of entire consecration to God, typified in the Holy of the Tabernacle. R1562:4

Their end

- In the day of judgment they will get their lessons and have much more difficulty than those who learn the lessons now. R4856:4 "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9) R569:5

22

Psalms 73:22 *So foolish was I, and ignorant: I was as a beast before thee.*

So foolish was I

- In being envious of the prosperous wicked. R1562:5

24

Psalms 73:24 *Thou shalt guide me with thy counsel, and afterward receive me to glory.*

Thou shalt guide me

- Nothing indicates that God is pleased to guide his people by impressing his thoughts upon them in any other way than through his Word. R2240:6 If the heart desires guidance, divine light will be shed through the Word, under the illuminating power of the holy Spirit. R590:5* One of life's most important lessons is our own insufficiency, our own lack of wisdom. R2240:2 He will not drive his sheep, but goeth before them to lead, that they may follow. R2672:3 We should not expect to be able always to comprehend the divine wisdom which is so much beyond our own, yet we can often see it afterward. R1562:2

With thy counsel

- As contained in the Scriptures. R2240:5 Those who can be guided only by continual scourgings are not of the overcoming class. E234 Not only respecting the life to come, but also respecting the things of this present life. R2240:2 We believe in divine providences, but these do not supplant God's written Word. R2240:5 Even the best of earthly counsel is of value only as it has been directed by the divine counsel. R2240:3 As a natural man, Jesus had no need of the Father's special counsel, being perfect and able to guide his own way, but as a spirit-begotten individual he, like the members of his Body, needed the Father's counsel. R4246:6*

Afterward

- If we give heed to the counsel. R2240:3 The present life, being preparatory, is a time for the schooling and discipline of the sons of God. R1561:2 "Afterwards it yieldeth the peaceable fruits of righteousness." (Heb. 12:11) R1562:2

Receive me to glory

- The overcomers of the Gospel age to celestial glory and the overcomers of the Millennial age to terrestrial glory. R2242:5 Only those who seek diligently to know the most minute features of the Lord's counsel will afterward be received into glory. R4247:2* Those of the Jewish age into the glory of the earthly phase of the Kingdom; those of the Gospel age into the glory of the heavenly phase. R1562:2 It was not the man Christ Jesus that was received into glory. R4247:1*

26

Psalms 73:26 *My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.*

My heart faileth

- The flesh is too weak and the heart is too faint to pursue the course marked out for the righteous in this evil time, except as strengthened and upheld by power from on high. R1562:5 Jesus realized that, as a human being, though perfect, his heart and flesh would fail unless reinforced by divine grace. R1807:2

Psalms 74

1

Psalms 74:1 *{Maschil of Asaph.} O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?*

Sheep of thy pasture

- We are his sheep. The Jews were also referred to as God's sheep. R5383:2

Psalms 75

3

Psalms 75:3 *The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.*

The earth

- Not the literal, physical earth, but the symbolic earth, society as at present organized. R1813:6

6

Psalms 75:6 *For promotion cometh neither from the east, nor from the west, nor from the south.*

Promotion

- All prominence, all promotion, and all control of the Church, is in the hands of the Lord. R5711:1

Cometh

- The Church is on the way to a promotion, a prominence, greater than that of all others. R5710:6

Neither

- Throughout the Scriptures, the North seems to be closely associated with Jehovah's government of earth. R5710:3 The members of the Church do not promote their own selfish interests, but lay down their lives in carrying out God's great purpose and plan. R5711:1

7

Psalms 75:7 *But God is the judge: he putteth down one, and setteth up another.*

God is the judge

- The great eminence which Lucifer in his pride sought to grasp, that he might "sit on the sides of the north," will be granted as a reward to The Christ. (Isa. 14:13; Psa. 48:2) R5711:2 All things are of the Father and by the Son. In this work of judging the world, Christ will be the Judge, and the Church will be the associate judges. R5710:6

He

- "God hath set the members, every one of them, in the body as it has pleased him." (1 Cor. 12:18) R5711:2

Putteth down

- Therefore a brother, losing the office of elder or deacon, should accept the decision as from the Lord. R5305:6, R5711:3 The Lord will put down the attempt of the great usurper, Satan, to rule the world. R5710:5, R5305:5

Setteth up another

- God sets up elders and deacons through the voice of the church. R5305:5 As he set up Nebuchadnezzar as the head of gold and raised up Pharaoh. (Ex. 9:16; Rom. 9:17) R5305:2

10

Psalms 75:10 *All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.*

All the horns

- Horns are symbols of power. T42

Psalms 76

2

Psalms 76:2 *In Salem also is his tabernacle, and his dwelling place in Zion.*

Salem

- The most ancient name of Jerusalem. R1296:3*

In Zion

- The spiritual phase of the Kingdom of God. A295; T33

6

Psalms 76:6 *At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.*

Both the chariot

- Symbol of worldly organizations. C316

And horse

- Symbol of doctrine. C316

8

Psalms 76:8 *Thou didst cause judgment to be heard from heaven; the earth feared, and was still,*

From heaven

- From the new powers of spiritual control. A318; D618

The earth

- The present organizations of society. C229; D46

10

Psalms 76:10 *Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.*

The wrath of man

- The Lord has even used the devil as his agent. R5527:1 In far-seeing wisdom, God has permitted all present disorders. R1408:5 The Adversary may have had to do with the movement toward communism, socialism and anarchism. Q579:4

Shall praise thee

- Unintentionally, by working out thy plans. E448; Q23:6; R5205:4, R799:1 This would imply that the affairs of the world may be safely left with the world, under the Lord's supervision. R3853:3 Some agencies, not in themselves good, will be made use of in destroying present evil governments, thus accomplishing the Lord's purpose. R592:5, R5061:4 The wrath of men and devils, while not in any sense of God, shall be operated or controlled by God's providence. R1778:4

The remainder of wrath

- That which would work no good, serve no purpose, or teach no lesson, but which would be subversive to the divine arrangements. R3179:5; A250; R5257:5, R4843:1*, R2973:6

Shalt thou restrain

- Not permit to interfere with his plan. R1270:1 God's actions, where he has interfered at all, have been toward the restraining of sin. R1779:1, R1270:4

11

Psalms 76:11 *Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.*

Vow and pay

- Taking a vow, let us keep it in letter and spirit. R4267:4

Psalms 77

3

Psalms 77:3 *I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.*

And my spirit

- Ruach, mind, courage. E318

6

Psalms 77:6 *I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.*

And my spirit

- Ruach, mind. E318

10

Psalms 77:10 *And I said, This is my infirmity: but I will remember the years of the right hand of the most High.*

I will remember

- Nothing is more encouraging to faith than to consider the Lord's past faithfulness to us and his promise that thus it shall be unto the end. R2163:5* In Israel, the spirit of praise was cultivated by calling to mind and recounting what the Lord had done for them. R2031:6 So must the Christian continually call to mind the works of the Lord, especially his own individual experiences of the Lord's leading, care and deliverance. R2031:6

12

Psalms 77:12 *I will meditate also of all thy work, and talk of thy doings.*

I will meditate

- With a meek and prayerful spirit; not read carelessly. R2146:5*

Work . . . doings

- Here the two great books of nature and revelation are pointed out as special themes for meditation. R1390:6

15

Psalms 77:15 *Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.*

With thine arm

- The Lord Jesus. E47

18

Psalms 77:18 *The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.*

Voice of thy thunder

- Symbol of controversy. R576:6

Was in the heaven

- In "the day of his preparation" (Nah. 2:3) for the blessings of mankind. R738:5

The lightnings

- Diffusions of knowledge. R511:2 Not the brilliancy of the "Brain Age." A171; R738:5; HG346:5

Lightened the world

- In "the day of his preparation" (Nah. 2:3) for the blessings of mankind. A171

Psalms 78

2

Psalms 78:2 *I will open my mouth in a parable: I will utter dark sayings of old:*

In a parable

- If our Lord's parables and dark sayings be taken as plain, literal statements, they will lead to all kinds of error. R4644:1 It is the invisible world which is the fact. It is the visible world which is the metaphor. This fact is why the Bible is so inexhaustible in its meanings. R29:5* "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand." (Mark 4:11) R3763:3 The misconceptions of our forefathers on the subject of punishment for sins were built upon mistranslations or statements meant to be understood symbolically. HG653:6

I will utter

- Our Lord opened his mouth in figures and obscure sayings. R2602:6

Dark sayings

- Without his enlightenment through the Apostles, his words would today be dark and not understood. OV151; R5455:5, R5088:1

Of old

- Expound the hidden truths of ancient prophecy. F233

9

Psalms 78:9 *The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.*

Children of Ephraim

- Ephraim was the name of the ten-tribe kingdom of Israel, as Judah was the name given to the two-tribe kingdom. R3463:3

25

Psalms 78:25 *Man did eat angels' food: he sent them meat to the full.*

Angels' food

- The manna, a food supplied by the Lord's providence. R4011:6 Representing our spiritual supplies. R3036:6 All life, other than immortal, both of angels and men, must be supplied by food or other conditions. R280:1, R252:3

35

Psalms 78:35 *And they remembered that God was their rock, and the high God their redeemer.*

God their redeemer

- Gaal, the one who sets free by payment. E438

40

Psalms 78:40 *How oft did they provoke him in the wilderness, and grieve him in the desert!*

Provoke

- Though God is love, the children of Israel aroused his indignation repeatedly. R5125:1

50

Psalms 78:50 *He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;*

Soul from death

- Not the body, but the being, called in the Scriptures, soul, dies. R277:1 The soul can be destroyed by its Creator. R1882:1; HG334:5

71

Psalms 78:71 *From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.*

His inheritance

- The people over whom he ruled, under Jehovah. A248

Psalms 79

5

Psalms 79:5 *How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?*

Burn like fire

- In the time of trouble. "Fire of my jealousy." (Zeph. 3:8) D528

7

Psalms 79:7 *For they have devoured Jacob, and laid waste his dwelling place.*

Jacob

- Natural Israel. A300

11

Psalms 79:11 *Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;*

Of the prisoner

- Death's captives. A112

13

Psalms 79:13 *So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.*

Sheep of thy pasture

- The Jews are referred to as God's sheep. R5383:2

Psalms 80

1

Psalms 80:1 *{To the chief Musician upon ShoshannimEduth, A Psalm of Asaph.} Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.*

Between the cherubims

- Between love and power, above a foundation of justice. "The Lord of hosts that dwelleth between the cherubims." (2 Sam. 6:2) T124

Shine forth

- A bright light represented Jehovah's presence.T123

15

Psalms 80:15 *And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.*

And the vineyard

- "The vineyard of the Lord of hosts is the house of Israel." (Isa. 5:7) R1795:3, R5504:3

Right hand

- The vine of the Father's right-hand planting, the fruitage of which is the character-likeness of Christ. R5505:5

And the branch

- He will not look for ripe clusters on the new branch, or even green grapes, but for the small indication of the fruit-bud; and subsequently, the blossoming of these in flower. F170

17

Psalms 80:17 *Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.*

Of thy right hand

- Position of power and authority. A92 See comments on Psa. 110:1.

Psalms 81

1

Psalms 81:1 *{To the chief Musician upon Gittith, A Psalm of Asaph.} Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.*

A joyful noise

- All who have heart sentiments of thankfulness and gratitude should be encouraged to make "a joyful noise unto the Lord" without trained choirs being necessary. R2511:4

16

Psalms 81:16 *He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.*

Finest of the wheat

- It is necessary that the New Creature be fed upon it. R5735:6

Psalms 82

1

Psalms 82:1 *{A Psalm of Asaph.} God standeth in the congregation of the mighty; he judgeth among the gods.*

A Psalm of Asaph

- A Psalm for Asaph—to set to music. This Psalm is questioned by Higher Critics, but Jesus quotes from it in John 10:34, 35. R1418:2 Asaph was a Levite whom David made musical director in the services of the Sanctuary. R1418:2; HG310:5

God

- Elohim, Christ appointed by the Father to judge the world now. E69

Of the mighty

- The saints. R1410:3, R296:3, R338:2, R421:3 The financial, political and ecclesiastical princes. D53; E69

Among the gods

- These same Elohim, mighty ones, saying. D53; E69

2

Psalms 82:2 *How long will ye judge unjustly, and accept the persons of the wicked? Selah.*

How long will ye

- Ye earthly princes. D53; E69

5

Psalms 82:5 *They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.*

They know not

- Earth's mighty ones need not his reproofs. E69

Walk on in darkness

- Respecting the outcome of their policy. E69 Until, as a consequence. D55

All the foundations

- The established principles of law and order. D55

Of the earth

- The present social structure. D55, D542; E69

Are out of course

- Moved, terribly shaken. D55 And must be removed, is his decision. E69 All the basic principles of the present social structure are distorted, out of proper relationship to each other, in confusion. HG551:4

6

Psalms 82:6 *I have said, Ye are gods; and all of you are children of the most High.*

I have said

- Distinctly termed by Jesus as part of the "Scripture" which "cannot be broken." (John 10:34, 35) HG310:6 He now addresses his faithful Little Flock. E69

Ye are gods

- Elohim, mighty ones, applied to the saints. C239; E68 Quoted by Jesus in John 10:35. C239

You are children

- "Beloved, now are we the sons of God." (1 John 3:2) E69 The present work is that of selecting this class. R5007:1 Not only was Jesus the Son of God, but he said he would bring many sons to God. R5623:3

Of the most High

- Claiming Jehovah as our Father is claiming that we are divine beings, hence all such are gods. R474:1

7

Psalms 82:7 *But ye shall die like men, and fall like one of the princes.*

Ye shall die

- All who have consecrated themselves unto death. "But we shall not all sleep." (1 Cor.15:51) C238, C239; Q117:2 There is no other way of entering into the spirit nature than by dying according to the flesh. R5624:2 Nevertheless, though the natural man understands it not, these are passed over, or rescued, from death. F460

Like men

- Like other men. E68; Q122:2; R5729:1, R338:2, R421:4, R3823:3 It is as co-sacrificers with Christ that the death of the saints is esteemed by God. (Psa. 116:15) C239 Or, as men. R4519:4 Confirming the distinction between men and the "New Creatures," between the human and the divine natures. R515:1

One of the princes

- Not like Prince Adam, but like Prince Jesus. F444; E68; HG368:3; R301:6, R1106:3 Dead with Christ; made conformable unto his death. C239 The world in general die like Adam, sharing his sentence. F724 Literally, heads (Young's translation). R301:2, R473:6 As joint-sacrificers with Jesus in his death of obedience. R2982:6 "Filling up that which is behind of the afflictions of Christ." (Col. 1:24) R3175:3

8

Psalms 82:8 *Arise, O God, judge the earth: for thou shalt inherit all nations.*

Arise, O God

- As soon as the elect Church have all died, Christ will be called upon. E69 In Psa. 110:1 we see Jesus at Jehovah's right-hand, waiting for his enemies to be made his footstool. Then he who had said unto him, "Sit," shall say, "Arise." R303:1*

Judge the earth

- Let loose the judgments of the time of trouble. E69

Inherit all nations

- In the succeeding "Times of Restitution." (Acts 3:21) E69

Psalms 83

18

Psalms 83:18 *That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.*

Alone is JEHOVAH

- This title belongs only to the Father. E65, E66, E47; R379:5 The distinctive personal name of the Almighty Father, never applied to any other being. R1410:6

Psalms 84

1

Psalms 84:1 *{To the chief Musician upon Gittith, A Psalm for the sons of Korah.} How amiable are thy tabernacles, O LORD of hosts!*

How amiable

- How lovely. D652 In the eyes of all who have the same spirit. R1401:6

Tabernacles

- Dwelling places. D652 "Ye are the temple of the living God." (2 Cor. 6:16) R2080:3* Wherever God is, there is his Tabernacle. Wherever there is a loyal consecrated heart, there is the dwelling place of God. R2080:3* Such are not only tabernacles individually, but the Church of Christ as a whole is one great Temple of the future. R1401:6

O LORD of hosts

- Jehovah of hosts. D652

2

Psalms 84:2 *My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.*

My soul longeth

- After more and more of the manifestations of the divine favor. R2080:3*

Courts of the LORD

- Wherein the individual tabernacles will be brought together into one grand holy Temple of God. R1401:6

Crieth out for

- Shout with joy unto. D652

3

Psalms 84:3 *Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.*

Yea, the sparrow

- Leeser's translation is better: "Even as the sparrow hath found a house and the swallow a nest for herself, where she may lay her young, (so have I found) thy altars, O Lord of hosts, my King, my God." R1402:2

Even thine altars

- Even so have I found thy altars. D652 The Brazen altar in the Court representing the ransom-sacrifice of Christ, and the Golden altar representing the Church's acceptableness as joint sacrificers with him. R1402:2

4

Psalms 84:4 *Blessed are they that dwell in thy house: they will be still praising thee. Selah.*

Blessed are they

- Happy are they. D652

In thy house

- Now, or at any time. R1402:2

They will be still

- They shall be continually. D652

5

Psalms 84:5 *Blessed is the man whose strength is in thee; in whose heart are the ways of them .*

Whose strength

- Whose strong confidence. D652

In whose heart

- Whose heart reflecteth wholly on the paths of righteousness. D652

The ways of them

- Portraying the journey of the consecrated toward the heavenly home. R1402:2

6

Psalms 84:6 *Who passing through the valley of Baca make it a well; the rain also filleth the pools.*

The valley of Baca

- The valley of mourning, or "tears." D653 "The valley of the shadow of death." (Psa. 23:4) R1402:4

Make it a well

- Turn it into a place of joy-springs, a "Valley of Blessings." D653

The rain also

- The outpouring of the Millennial blessing, after the great time of trouble has ended, at the second advent. R1402:4

7

Psalms 84:7 *They go from strength to strength, every one of them in Zion appeareth before God.*

Strength to strength

- A matter of growth. "First the blade, then the ear, after that the full corn in the ear." (Mark 4:28) R5912:6 Showing the progressiveness of the journey. R1402:4

Every one of them

- It is an individual work, not a congregational or sectarian one. R1402:4

Appeareth

- May be presented perfect. D653

10

Psalms 84:10 *For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.*

Than a thousand

- Elsewhere. R1402:4, R2080:3*

Be a doorkeeper

- Wait during the present life for admission to the Father's house. R1402:4

11

Psalms 84:11 *For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.*

For the LORD God

- Even while we wait for admission into his presence. R1402:4

Is a sun

- To shine upon our pathway and into our hearts, enlightening us and filling us with a sense of his greatness and perfection. R1906:2, R1402:4, R4219:6

And shield

- To protect us from all the fiery darts of the wicked. R1906:4 The merit of Christ is freely imputed to all who will accept it as their covering or shield. R1402:5

Grace and glory

- Favor and honor, mingled with tribulation working patience. R1402:5

No good thing

- Really advantageous and useful to fit us for admission to the Father's house. R1402:5, R5835:5 Yea, even chastisements and sorrowful experiences. R5654:2 Our bread and water shall be sure. (Isa. 33:16) R2326:3

Will he withhold

- For the proper development of his children. R5296:4 Even in this present life. R2087:4 But he requires sometimes that we wait for a considerable time. At other times there may be a speedy answer. R5835:5 It is improper for saints to ask alms. R4101:5*

12

Psalms 84:12 *O LORD of hosts, blessed is the man that trusteth in thee.*

Blessed is the man

- Now and forever. R1402:5

Psalms 85

1

Psalms 85:1 *{To the chief Musician, A Psalm for the sons of Korah.} LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.*

Brought back

- Cyrus gave Israel liberty to return from Babylonian captivity. Messiah, the antitypical Cyrus, is about to give full liberty for the return of Israel to divine favor, to Palestine. OV176; R4892:2

Captivity of Jacob

- Natural Israel. A300

2

Psalms 85:2 *Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.*

Forgiven the iniquity

- The Deliverer will do more than merely regather them. R4892:2 Israel's sins have not yet been taken away. OV176

6

Psalms 85:6 *Wilt thou not revive us again: that thy people may rejoice in thee?*

Revive us again

- Israel has the promise of a mighty deliverance. OV176

11

Psalms 85:11 *Truth shall spring out of the earth; and righteousness shall look down from heaven.*

Out of the earth

- The earthly phase of the Kingdom. D653

Down from heaven

- The heavenly phase of the Kingdom. D653

12

Psalms 85:12 *Yea, the LORD shall give that which is good; and our land shall yield her increase.*

Yield her increase

- Until the whole earth shall smile as the Garden of Eden and break forth into singing. R1248:3

Psalms 86

5

Psalms 86:5 *For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*

Ready to forgive

- Let your faith grow strong by meditation upon the promises. R5381:5*

8

Psalms 86:8 *Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.*

Among the gods

- Elohim, mighty ones. E67

9

Psalms 86:9 *All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.*

Glorify thy name

- "When thy judgments are made manifest." (Rev. 15:4) All will hail him as the infinitely wise one. R5430:4

13

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

Delivered my soul

- Christ's soul. E365

From the lowest hell

- Depth of sheol, oblivion. Peculiarly applicable to Jesus since he was liable to perpetual oblivion if not raised from the dead. E365 Margin, the grave. R2599:3 The gradual change of language has attached a totally different meaning to the word "hell" than it originally had—the grave. PD29/41

Psalms 87

2

Psalms 87:2 *The LORD loveth the gates of Zion more than all the dwellings of Jacob.*

The gates of Zion

- The heavenly phase of the Kingdom. A295; T33; R4454:1

Dwellings of Jacob

- Natural Israel. A300

3

Psalms 87:3 *Glorious things are spoken of thee, O city of God. Selah.*

O city of God

- The Kingdom of God, the Church. C229; D25

5

Psalms 87:5 *And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.*

Zion

- The heavenly Zion, those who shall be born in the first resurrection. Q330:4; CR335

Was born in her

- There will be a list made so the world will know who are on the other side. CR388, CR52

6

Psalms 87:6 *The LORD shall count, when he writeth up the people, that this man was born there. Selah.*

Shall count

- A very honorable roll call, the Lamb's book of life. Soon everybody will know about it. CR52

Psalms 88

3

Psalms 88:3 *For my soul is full of troubles: and my life draweth nigh unto the grave.*

Is full of troubles

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

Nigh unto the grave

- Sheol, oblivion, death, not torment. E365

4

Psalms 88:4 *I am counted with them that go down into the pit: I am as a man that hath no strength:*

I am counted

- By my enemies; but none will be in this class whose hearts are in the attitude of the Psalmist. R2338:2 The writer is not declaring his own opinion, but merely saying how he is regarded by others. R2338:2

5

Psalms 88:5 *Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.*

Lie in the grave

- Qebar, tomb, place of interment. E348

Rememberest no more

- Disesteemed by others as one unworthy of any future life, remanded to the Second Death. R2338:2

11

Psalms 88:11 *Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?*

Declared in the grave

- There must be a resurrection before they can give God thanks. HG121:5

12

Psalms 88:12 *Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?*

Land of forgetfulness

- Not pain, suffering or remorse. R2599:2 Where we can neither help nor hinder, do good or do harm. SM28 A condition of extinction. CR209* Thus Lazarus and others were silent about their

experiences in hades. R822:6* "There is no work, nor device, nor knowledge, in the grave whither thou goest." (Eccl. 9:10) R2599:2

13

Psalms 88:13 *But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.*

In the morning

- Of the resurrection, the Millennium. A9; E359

The mighty

- Hebrew, El, signifying strong or powerful; applicable to any powerful being, especially to the most powerful, the Almighty Jehovah. R296:2

Psalms 89

7

Psalms 89:7 *God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.*

To be feared

- Not treated with irreverent familiarity. R2002:2 When the people, contrary to the Law, looked into the Ark (symbol of the divine presence), and God punished them. R2002:6 A feeling of profound respect, often mingled with awe and affection. R2002:3

9

Psalms 89:9 *Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.*

Raging of the sea

- The restless masses of mankind. A318

10

Psalms 89:10 *Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.*

With thy strong arm

- The power of Jehovah; in the highest sense, Jesus. E47

14

Psalms 89:14 *Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.*

Justice

- Jehovah's government is based on justice, not on mercy. R4980:6, R5857:1; OV229; SM661; R586:5 Justice must also be the foundation principle governing our lives, the foundation of all Christian character. R5431:5, R5857:1 Only after we have rendered justice are we at liberty to practice love towards another. SM354 The results of injustice will be more injurious to the doer than to the victim. R4500:6 Represented by the slab of the Mercy Seat, above which the glory of the Lord appeared in the Most Holy. T124 The basic principle of God's character. R2120:5 If God were an unjust God we could never depend on him. R5857:1 All the power, all the justice, all the wisdom of God must be used in accord with his own character, which is love. R5210:6 Its value manifested in the great expense at which God maintained it inviolate—the sacrifice of his only begotten Son. R1275:2*

Judgment

- Equity. R769:2

Are the habitation

- The foundation. Otherwise his creation would become filled with imperfect beings. E472 The just

sentence against Adam would have stood forever had no acceptable substitute been found. E421 While love can guide divine justice, justice must rule. R5159:6 The principle which underlies all God's dealings with his creatures; God's unchanging business principle. R5884:1 Justice is the basis of love. R5266:1 Therefore the satisfaction of justice is the satisfaction of God. Q388:T Therefore God cannot justly set aside his own laws. HG309:1

Throne

- Empire. R5210:6

Mercy and truth

- God maintains the even tenor of his rule of righteousness, but makes special provision for the sinner race through Christ Jesus. SM662 God's own character (love) and law (justice) are twin bulwarks, each as high and strong as the other. R2328:1

15

Psalms 89:15 *Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.*

That know

- Can distinguish the joyful sound of the heavenly message. R2569:3

The joyful sound

- Turnah, Jubilee (Lev. 25:9), the Gospel. "Good tidings of great joy, which shall be unto all people." (Luke 2:10) R2569:5, R2568:3 Shout. Jubilee means "time of shouting" or "shout." R2025:3* The "shout" (of encouragement) (1 Thes 4:16) should be understood to be the people's response to the Jubilee trumpet blown by the priests. R2026:2 The new song of Moses and the Lamb. R2569:6

They

- Those whom God has blessed with a knowledge of Present Truth. R2570:1

Shall walk

- In the narrow way of self-control and self-sacrifice, even unto death. R2570:4

In the light

- Shall be his blessed people. R2570:4 In the path "that shineth more and more unto the perfect day." (Prov 4:18) R2570:4

17

Psalms 89:17 *For thou art the glory of their strength: and in thy favour our horn shall be exalted.*

Our horn

- Horns are symbols of power. T42

19

Psalms 89:19 *Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.*

Laid help upon

- Because a sinless sacrifice was needed. E96 Accomplishing salvation through the Son—every feature is of the Father and by the Son. R3172:3

One that is mighty

- Mighty to deliver from the power of death. SM116 Fully qualified. R3172:3 Primarily our Lord Jesus, but subsequently The Christ complete—Head and Body. R1936:2 "Mighty to save"—having both the right and power to call the dead to life, and the ability to instruct, discipline and lead back to the perfect estate. R3951:2, R713:2

20

Psalms 89:20 *I have found David my servant; with my holy oil have I anointed him:*

David my servant

- Christ. The name David means "beloved." R1364:2 David's character was a beautiful type of Christ. R1936:5

Anointed him

- In the following verses the "sure mercies" of David (Isa. 55:3) are enumerated. R1936:5, R1364:2

21

Psalms 89:21 *With whom my hand shall be established: mine arm also shall strengthen him.*

With whom my hand

- Power, dominion, kingdom. R1936:4

Mine arm

- Of support and strength. R1936:4

Strengthen him

- To perform the great preparatory work of sacrifice. R1936:4

22

Psalms 89:22 *The enemy shall not exact upon him; nor the son of wickedness afflict him.*

Afflict him

- "All things shall work together for good to those who love God." (Rom 8:28) R1936:4

24

Psalms 89:24 *But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.*

Shall his horn

- Authority and power. R1936:4

25

Psalms 89:25 *I will set his hand also in the sea, and his right hand in the rivers.*

In the sea

- His power will in due time control all the restless, ungovernable masses of the world. R1936:4

26

Psalms 89:26 *He shall cry unto me, Thou art my father, my God, and the rock of my salvation.*

Art my father

- Realizing communion and fellowship with God even in the midst of their earthly trials. R1936:5

27

Psalms 89:27 *Also I will make him my firstborn, higher than the kings of the earth.*

Him my firstborn

- "The firstborn of all creation." (Col. 1:15) E87 Head of the "Church of the firstborn." (Heb. 12:23) R1936:5 The Logos was Jehovah God's first creative act as respects intelligent beings. SM491

29

Psalms 89:29 *His seed also will I make to endure for ever, and his throne as the days of heaven.*

His seed also

- The redeemed and restored race of mankind. R1936:5 By redemption and regeneration. R1364:2

To endure for ever

- They shall have everlasting life. R1936:5

32

Psalms 89:32 *Then will I visit their transgression with the rod, and their iniquity with stripes.*

Then

- During the Millennial age. A303

34

Psalms 89:34 *My covenant will I not break, nor alter the thing that is gone out of my lips.*

My covenant

- The Abrahamic and the New covenants, particularly. R3109:2

Not break, nor alter

- "I am the same, I change not." (Mal. 3:6) R3107:3 "That we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast." (Heb. 6:18, 19) R3109:3 The Lord would have his people similarly faithful to their covenants. R3109:5

35

Psalms 89:35 *Once have I sworn by my holiness that I will not lie unto David.*

Not lie unto David

- Unto Christ. R1936:5

36

Psalms 89:36 *His seed shall endure for ever, and his throne as the sun before me.*

His seed

- The genealogical records, as given by Matthew and Luke, prove that Jesus was the son of David. R944:1*

45

Psalms 89:45 *The days of his youth hast thou shortened: thou hast covered him with shame. Selah.*

Hast thou shortened

- Prophetic of the painful circumstances of Jesus' sacrificial death. R1205:2

48

Psalms 89:48 *What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.*

His soul

- Being. R205:4

Hand of the grave

- Power of sheol, oblivion, death. E348, E365 It is not the body, but the being, soul, that dies. R205:4, R277:1

Psalms 90

1

Psalms 90:1 *{A Prayer of Moses the man of God.} Lord, thou hast been our dwelling place in all generations.*

A prayer of Moses

- Written by Moses. R1418:2, R4055:2*; HG310:5

LORD

- Jehovah. E45

Dwelling place

- Refuge. The city of refuge which God has provided for us is Christ, under the cover of his merit, his robe of righteousness. R3116:1

2

Psalms 90:2 *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*

From everlasting

- From all eternity, without a beginning. E86; CR247; R338:4, R421:5, R3920:3, R4107:2 His qualities and attributes have always been the same. R5209:3 With unlimited time, he is working out his plan with great deliberation. R5251:3 Back of all inanimate causes there must be an intelligent first cause, an intelligent designer, and that is God. R675:6 Contrary to Mormonism. HG731:4

To everlasting

- Self -centered, self -contained, the same yesterday, today and forever, he changes not. SM483

3

Psalms 90:3 *Thou turnest man to destruction; and sayest, Return, ye children of men.*

Man to destruction

- A condition of peaceful unconsciousness. R2172:3 As a natural result of the penalty on father Adam. E363; F331 To sheol, hades, the grave. HG228:3 Not torture. R649:3, R846:4

And sayest, Return

- In resurrection, because the price is paid. E353; R615:5*; HG333:5 The revival of man's life will not make him immortal or incapable of destruction. HG358:3

4

Psalms 90:4 *For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*

For a thousand years

- From the divine standpoint "a day with the Lord is as a thousand years." (2 Pet. 3:8) "In the day that thou eatest thereof." (Gen. 2:17) SM151 It was within one of these "days" that Adam died at the age of 930. F332 God has permitted a reign of evil during six of these thousand-year days. PD18/26 "A little while and ye shall not see me: and again, a little while, and ye shall see me." (John 16:16) R702:4

But as yesterday

- It is only as measured by the shortness of present life that the 6000 years of evil seems very long. R1092:4 The lapse of time between death and the awakening will be nothing to the dead when it is past, since they are entirely unconscious of it. R1017:6

Watch in the night

- To God a thousand years are but a watch in the night. R5210:3 Showing that even a shorter period than a "day" can be referred to as a thousand years. SM151

5

Psalms 90:5 *Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.*

They are as a sleep

- Rest, or peaceful sleep. R2172:3

10

Psalms 90:10 *The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.*

And we fly away

- Into the land of the enemy, the prisonhouse of death. R4792:6

12

Psalms 90:12 *So teach us to number our days, that we may apply our hearts unto wisdom.*

Number our days

- Counting the days as so many blessings, so many privileges, so many opportunities to serve. R2896:6 "Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11) R1532:2

17

Psalms 90:17 *And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*

And let the beauty

- The justice, mercy, wisdom and power. R2570:5

Psalms 91

1

Psalms 91:1 *He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.*

He that dwelleth

- The Church in the end of this Gospel age, The Christ. R4925:3, R5437:3; A338 The cause of protection for those who do not fall is the fact that they live in God. R862:3, R593:4, R4227:6

In the secret place

- Of consecration, communion and fellowship. D66; R1788:2; HG717:3 Typified by the Holy (Most Holy, D43; R3331:5) of the Tabernacle. R4925:3, R5815:2, R5989:5, R159:1*, R1913:5 Provided in these perilous times with a clear knowledge of the divine plan, with its times and seasons. R5989:5 They have entered "the holiest, by the blood of Jesus." (Heb. 10:10) R4767:6

Of the most High

- Sanctified, wholly set apart to God. D158

Under the shadow

- Very close to the Lord, where the wicked one cannot touch us. R4311:2, R4524:6, R4736:3, R4925:6 Symbolized by the cloud that covered the typical Tabernacle. R1913:4, R5989:5

2

Psalms 91:2 *I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.*

I

- David here represents Christ Jesus, addressing the Church. R3331:5, R4925:6

Will say of the LORD

- Of Jehovah. R3331:5

He is my refuge

- Those who have the Lord for their refuge and fortress have a superhuman care and protection. R4487:4

3

Psalms 91:3 *Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.*

Deliver thee

- Those who abide under the protection of the Almighty. R4925:6

Snare of the fowler

- The deceptions of Satan. R3331:6, R4304:4, R4925:6 Satan is represented as a hunter, seeking the Lord's people as earthly hunters are prone to hunt after speckled birds. R5693:4 The strong arguments and deep-laid plans of error. R36:3

Noisome pestilence

- The pestilence which destroys. The sinful propensities of the old nature, and the spiritual pestilences of Christian Science, Spiritism and Universalism. R3331:6, R4926:1

4

Psalms 91:4 *He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.*

He shall cover thee

- So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love. R3331:6, R4926:1 "The Father himself loveth you." (John 16:27) "Fear not, Little Flock, for it is the Father's good pleasure to give you the kingdom." (Luke 12:32) "He that loveth me shall be loved of my Father." (John 14:21) R3331:2

With his feathers

- As New Creatures, as a shield from the enemy. R5438:4 Not only the strong, sheltering wings, but also the feathers of the hen-mother's breast are used to protect her young. R5438:1

Under his wings

- The picture is that of a mother hen who, when the hawk is about, clucks for her brood, calling them under her wings, under her special protection; the cluck corresponding to the "Vow." R4304:2 The soft, downy feathers under the mother-hen's wings serve to keep the little chicks warm and hide them from their enemies. R5438:1

His truth

- That grand system of truth comprised in the divine plan of the ages. R3332:1, R4926:1

Shield and buckler

- The whole armor of God, to enable us to stand in the very midst of the time of trouble, no matter how fiercely the storms of life may assail us. C228, R3332:1, R4817:6, R707:4 Only a clear and harmonious understanding of God's Word will enable us to withstand the powerful attacks of this time. R36:4

5

Psalms 91:5 *Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;*

Terror by night

- The terror of the dark night of the great time of trouble "wherein no man can work" (John 9:4) in the dissemination of divine truth, so great will be the terror, tumult, trouble and persecution. R3332:1, R4926:2

Nor for the arrow

- "Even bitter words" (Psa. 64:3) of the opponents of truth. R3332:1, R4926:2, R112:3

That flieth by day

- At the present time which, in comparison with the dark night that is coming, is called day. R3332:1, R4926:2 Slanders and misrepresentations will be open. R2450:3

6

Psalms 91:6 *Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.*

For the pestilence

- Moral and spiritual stumbling stones—error, Higher Criticism, unbelief, infidelity. R3332:1; SM289; R5437:3, R4926:2, R844:3, R36:3 The moral pestilence of Spiritualism. R267:1, R125:2 As a pestilence, infidelity suits itself to its various surroundings. R36:3 A pestilence spreads because people are in poor physical condition. So it is with spiritual pestilence. Out of the heart are the issues of life. R3826:5 When pestilence is in the air, it inoculates a person without his being aware of the fact—likewise with spiritual pestilence. R5815:6

Walketh in darkness

- Secretly, hidden. R2450:3 Spreading and making its victims among those in darkness, ignorant of the truth or unfaithful to it, and therefore subject to the strong delusions of error. R3332:1, R4926:3

For the destruction

- Caused by these pestilences. R3332:1

Wasteth at noonday

- Subverting the faith of many just when the light of divine truth is shining gloriously upon the faithful, as it is today. R3332:1 Science, falsely so—called, claims to be at its very zenith, its noontide of light and glory. R862:3

7

Psalms 91:7 *A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.*

A thousand shall fall

- Into infidelity. C241; R4926:4, R5816:2 But not into eternal torment, nor Second Death. SM325; CR115 God wishes some to fall. SM325 The cross has ever been the great stumbling stone. R5801:6, R1644:2, R4110:4 A testing time is now upon the Church. R4304:2, R4745:3, R4926:3, R5437:3 No overstatement of the fact. R867:6, R2817:2, R684:4; HG317:5 Into mere social moralism. R1911:5 Because only one in a thousand of nominal Christians is really consecrated wholly to the Lord. R1307:6 Partly caused by natural calamities, as well as social, financial and religious convulsions. R3033:5 One of the signs of the close of the present dispensation. R3199:1 Like Gideon's typical band, the victory is reserved for the faithful few. R1356:6

At thy side

- The true Church's side. R5801:6 Those who were actually begotten of the holy Spirit, or who have assumed such a position; for instance, the tares. R4926:3, R4304:2 The only things which will stand will be those which cannot be shaken, the true and faithful. R3053:2, R5816:5; OV320

Ten thousand

- We might infer that the one thousand may fall into total unbelief, and the ten thousand, the Great Company, into the great time of trouble to wash their robes white. R4926:4 So great will be the failing away from the truth, even among those who once received it with joy. R3332:2 Into Higher Criticism, Evolution, Theosophy, Christian Science and various other delusions. R4304:2 Including some of the most learned of our day. SM245

Thy right hand

- These fall because they have neglected the necessary development of character; failed to put on the whole armor of God. R5678:4

Not come nigh thee

- The true Church, because of their loyalty and uncompromising faithfulness, and because of the ample armor of truth and righteousness. R3332:2, R4926:3, R4955:6, R4167:6; D592 Kept by the power of

God through faith. R3295:5 The citadel of truth will be preserved, notwithstanding the fall of the masses of Churchianity. R3455:3 Not one whose name is "blotted out" of the book of life (Rev. 3:5) shall stand, and not one whose name remains shall fall. R745:2

8

Psalms 91:8 *Only with thine eyes shalt thou behold and see the reward of the wicked.*

Only with thine eyes

- Enlightened by the spirit of truth. R2450:3

Of the wicked

- Those who reject the truth or prove unfaithful to it. R3332:2, R4926:4

9

Psalms 91:9 *Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;*

Thou

- The shielded ones will be those who live very near to the Lord. R4438:6, R4379:4

Thy habitation

- The only safe retreat in the Day of Wrath. D242; R2770:6 These shall not be moved, yet many of them will pass through most severe trials and temptations. R5652:4

10

Psalms 91:10 *There shall no evil befall thee, neither shall any plague come nigh thy dwelling.*

No evil befall thee

- The New Creature. We see that no evil befell our Lord as a New Creature. R4767:2, R4311:2 No evil of the kind referred to. Any other seeming evils shall, under divine providence, work together for good. R3332:2, R4926:5 That will mean divine protection to the very end of our course. R5817:4 Some evils do befall the Great Company, to bring about the destruction of their flesh. R4767:6

Plague come nigh

- "That wicked one toucheth him not." (1 John 5:18) SM289

11

Psalms 91:11 *For he shall give his angels charge over thee, to keep thee in all thy ways.*

For he

- Jehovah, the Heavenly Father. R5257:2

His angels

- Heavenly messengers and the Lord's earthly children are used of him as ministers, servants, as well as various other agencies. R4926:6, R5257:2, R3441:4, R5815:5, R5816:6 God will raise up some faithful pastors and teachers. R4926:5, R4927:1 Divine promises and helpful assistance of the saints. R5437:6

Charge

- The loving, protecting care of God. R5257:2 The message of Present Truth. R2647:6, R1268:2, R745:2 In the Harvest time a "charge" or counsel is given to bear up all members of the feet class, lest they stumble. R3441:5 Divine agency and power are everywhere, and ready at any instant to be exercised as much as need be for the accomplishment of God's will. R4769:3

Over thee

- Concerning thee. R3332:2 The Messiah class, Head and members. R5257:2, R4545:1

To keep thee

- The Lord, our Shepherd, will care for the true sheep. Nothing can harm these, except as the Heavenly Father sees that earthly injury would prove profitable. R4926:6 , R3332:4, R4545:1

In all thy ways

- In all the affairs of the Church, at all times, including the Dark Ages. R5257:5

12

Psalms 91:12 *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

They

- Doubtless the heavenly messengers are connected with this work, yet it is done through the Church in the flesh. R4927:1, R3441:4 Human agents. R844:6, R1480:4*

Shall bear thee up

- All the members of the Body of Christ, individually and collectively. R3332:4, R4927:1 By helping them to a clear understanding of the truth and encouraging them to be faithful to it. R3332:4, R4927:1, R4545:1, R5437:6, R2567:5 To a higher plane of devotion and appreciation of divine love. R5105:1, R4674:5

In their hands

- Upheld with the right hand of his righteousness, the power of his truth. R1307:6

Dash thy foot

- Symbolic of the last members of the Body of Christ. R3332:4, R4927:1, R5257:6, R5437:6, R681:6, R3719:1, R3298:5, R2244:2, R1688:6, R757:6, R288:1; B157 After a description of the evil day which this "feet" class shall experience, special provision for the help and support of the "feet" is promised. R844:3 It is in this day that we are living that the "feet" are in special danger of stumbling. R3668:6

Against a stone

- Only the sanctified in Christ Jesus, the "feet" class, will be kept from stumbling. R844:3, R2647:6 Stumbling-stones of false doctrines, especially the errors regarding the great fundamental doctrine of redemption through the blood of Christ, and our Lord's presence. R4927:1, R5817:1, R3332:4, R4110:4 Lest some overwhelming trial should prove too much for them. R1801:6

13

Psalms 91:13 *Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.*

The lion and adder

- Every device of Satan, whether boisterous as a lion or stealthy as a serpent. R3332:5, R4927:4

14

Psalms 91:14 *Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.*

His love

- The love and loyalty of each member of the "feet" class. R4927:4

Upon me

- Saith Jehovah. R3332:5

Deliver him

- The Heavenly Father will deliver him (the "feet" class) from the pestilence, etc. R3332:5, R4927:4

Set him on high

- As joint-heir with Christ, a partaker of the divine nature. R3332:5, R4927:4

He hath known

- Hath appreciated. R3332:5, R4927:4

15

Psalms 91:15 *He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.*

He shall call

- This Psalm applies especially to Jesus and the Church. R5757:3,5

I will be with him

- Whether standing alone or in company with others. R4927:5

In trouble

- The Lord may not prevent or deliver us from trouble if his wisdom sees best for us to have it. R5758:4

I will deliver him

- There are deliverances at present according to our needs. R5758:5 Final deliverance in the resurrection. R5758:5

Honour him

- Not the kind the world now appreciates, but which in the end it will. R5758:5

16

Psalms 91:16 *With long life will I satisfy him, and shew him my salvation.*

With long life

- Eternal life. R3332:5

My salvation

- Make him understand my plan. R3332:5, R4927:5

But my horn

- Horns are symbols of power. T42

With fresh oil

- Type of the holy Spirit. T116

Psalms 92

12

Psalms 92:12 *The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.*

The righteous

- And they only. C371

Shall flourish

- In the Millennial age, in Christ's Kingdom. C371; R492:6

Like a cedar

- Symbol of everlasting human life. T109

Psalms 93

1

Psalms 93:1 *The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.*

The world also

- The new, perfect conditions of the Millennial age. R1814:2

Cannot be moved

- Thus, in the change of dispensations, there is little or no change of the earth or heavens, but simply a great destruction of life. HG11:4

4

Psalms 93:4 *The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.*

Waves of the sea

- Restless masses of mankind. A318

Psalms 94

3

Psalms 94:3 *LORD, how long shall the wicked, how long shall the wicked triumph?*

How long

- After the Lord has chosen his jewels, "then shall he return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3:18) R1653:6

9

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

He

- Shall we not consider God as infinitely superior to the very highest of our human ideals? OV3

Shall he not see?

- We can also say that he who knew how to make the tongue knew what words to select for his message to men. R52:2 He that gave humans the sense of justice and the power of sympathy, compassion and love—shall we not consider him as infinitely superior to our highest ideals? SM625

13

Psalms 94:13 *That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.*

Days of adversity

- Rendered "evil" in "I create evil." (Isa 45:7) A125

Psalms 95

1

Psalms 95:1 *O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.*

A joyful noise

- All who have heart sentiments of thankfulness and gratitude should be encouraged to make a joyful noise unto the Lord, without trained choirs being necessary. R2511:5

3

Psalms 95:3 *For the LORD is a great God, and a great King above all gods.*

For the LORD

- Jehovah. E67

Is a great God

- El, mighty one. E67

Above all gods

- Elohim, mighty ones. E67

8

Psalms 95:8 *Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:*

In the provocation

- While passing through the wilderness, the children of Israel aroused his indignation repeatedly. R5125:1

As in the day

- Forty years, not 24 hours. B47; F19; PD3/8; HG583:4

10

Psalms 95:10 *Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:*

Forty years long

- Typifying the 19 centuries of the period of Jewish disfavor. R3079:3

Psalms 96

1

Psalms 96:1 *O sing unto the LORD a new song: sing unto the LORD, all the earth.*

O sing unto the LORD

- The judgment day, instead of being a time of terror, distress and sorrow, is represented in the Scriptures as being a special time of joy and gladness for the world. Q853:4; HG273:5

4

Psalms 96:4 *For the LORD is great, and greatly to be praised: he is to be feared above all gods.*

Above all gods

- Elohim, mighty ones—a name applied to Jehovah. E68

5

Psalms 96:5 *For all the gods of the nations are idols: but the LORD made the heavens.*

Are idols

- Septuagint: demons. So Romish nations stand under demoniacal tutelage, just as did the Gentiles of old. R1991:5

9

Psalms 96:9 *O worship the LORD in the beauty of holiness: fear before him, all the earth.*

Worship the LORD

- The worship of the one true God is elevating and ennobling, and calculated to develop in us the moral likeness of God. R1836:1

Beauty of holiness

- In the spirit of the truth. R1836:1

10

Psalms 96:10 *Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.*

Among the heathen

- It is the privilege of the saints to tell the glad tidings to all who will hear. R5989:2

The LORD reigneth

- Blessing not only the living, but also those who have fallen asleep in death. R5706:4

Judge the people

- The saints are to be judges with Christ. R5776:2

11

Psalms 96:11 *Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.*

Heavens ... earth

- Not only the saints, but the whole earth. R5989:2

12

Psalms 96:12 *Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice*

Field be joyful

- Prefigured by the High Priest, when he lifted up his hands and blessed the people. R1248:4 "The whole earth is at rest and is quiet; they break forth into singing." (Isa. 14:7) R1248:5

Trees of the wood

- "The trees of the field (the people) shall clap their hands." (Isa. 55:12) R1024:4

13

Psalms 96:13 *Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

For he cometh

- When he appears, day appears, life appears, fruitfulness appears; the curse departs; difficulties, wars, troubles, sorrows vanish; it is the world's Jubilee. R302:3* He who so loved us as to give his life for our ransom comes again to reign. R1352:2

To judge the world

- The object of the second coming of Christ is to bless all the families of the earth. HG315:4 Rewarding with restored perfection the willing and worthy, and cutting off from life forever all wilful sinners. R1073:4

With righteousness

- Swift and unerring justice. D519

Psalms 97

1

Psalms 97:1 *The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof .*

The LORD reigneth

- Having special reference to the period from 1878 down to the full inauguration of his Kingdom, when his glorious reign will be clearly recognized. R5989:1 Typically, over Israel. R1887:5, R1996:6 The fulfilment of every foretold sign of his presence bears witness to this fact. R814:6

Let the earth rejoice

- It is great cause for rejoicing if they can only have the faith to realize it. R816:4

2

Psalms 97:2 *Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.*

Clouds and darkness

- Storm clouds and the darkness of gloom, perplexity and trouble. R1913:1, R5989:1 Therefore men cannot see the blessings beyond, since they walk only by sight and not by faith. R815:1 The morning without clouds is that of the perfect age beyond the reign of Christ. The Millennial morning will be especially cloudy. R1073:5

And judgment

- Justice, represented by the slab of the Mercy Seat, above which the glory of the Lord appeared in the Most Holy. T124 It is this judgment of the nations, manifesting all unrighteousness, that is causing the clouds and darkness. R1913:1, R5989:1 This trouble is a necessary preparation for the glorious reign, which is an abundant cause for rejoicing. R5989:2 Justice is the foundation of God's government, and his love could not operate in violation of his justice. R1286:3 The basic principle of

God's character. R2120:5

Are the habitation

- The establishment. R35:4*, R269:6 The foundation; otherwise his creation would become filled with imperfect beings. E472 Also the foundation of our present and future security. Without the justice of God, we would have no assurance that his gracious promises would ever be fulfilled. R3656:2 The just sentence against Adam would have stood forever had no acceptable substitute been found. E421, E422 See comments on Psa. 89:14

3

Psalms 97:3 *A fire goeth before him, and burneth up his enemies round about.*

A fire

- Wisely directed by the High and Holy One. R1913:1, R5989:2 Increased knowledge, like a pendulum, will swing to the opposite extreme of impropriety, bringing great trouble and anarchy. R815:5

Burneth up

- Cut off, destroyed, devoured with "the fire of his jealousy." (Zeph. 3:8) R1913:1, R5989:2

His enemies

- All opposers of his righteous course. R1913:1, R5989:2 Of God and man, the oppressive organizations of both church and state, thereby liberating the people. R815:5

4

Psalms 97:4 *His lightnings enlightened the world: the earth saw, and trembled.*

Lightnings

- Diffusions of knowledge. R511:2 Not the brilliancy of the "Brain Age." A171 A flash of lightning from the obscured throne discloses here one error, and there another, with remarkable glimpses of the great principles of truth and righteousness. R1913:2, R5989:3 Principles of the Word of God brought to the front and discussed in the news media and at public gatherings. R5989:4 In contrast with which the world's present disorder is so manifest. R1913:2, R5989:3 The increase of knowledge, general diffusion of education, multiplying of inventions, general interchange of thought, wider range of commercial interests, rapid modes and cheap rates of travel, multiplicity of books and periodicals, wonderful power of the daily press. R815:5

Enlightened the world

- In the day of his preparation for the blessing of mankind. A171 Continually calling attention to the Word of God, the golden rule, the equal rights and privileges of human brotherhood. R1913:3, R5989:3 Revealing corruption and dishonesty, in high places. R5989:4 Flashes of ight and knowledge manifest his presence and more and more disclose to the world his power, glory and reign. R153:5

The earth

- The present organization of society. A323; C229; D46

Saw

- Worldly men are drawing attention to the prophecies of Scriptures. R5989:3

And trembled

- For fear and insecurity. C229 Not knowing what the outcome will be, but dreading the worst. R1913:3, R5989:3 Knowing that the present war of words must sometime come to blows—and is now beginning to do so. R1913:4, R5989:5 Popular thought is set in a revolutionary direction. R5989:4 The first flashes bring terror and dismay to the world, disclosing the gigantic proportions of evil and oppression. R547:4 "The earth shall reel to and fro like a drunkard." (Isa. 24:20) R1913:4 As Israel did at Mt. Sinai. R5990:2, R1914:2

5

Psalms 97:5 *The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.*

The hills

- The less high, less autocratic, governments. D551; R5575:4

Melted like wax

- Retain their form, but as the earth (society) gets hot, they come down little by little, to the level of popular demand. D551 Some melt under fervent heat, while others will be carried forcibly into the midst of the sea. (Psa. 46:2) R815:6, R511:4 The result of the "shout" and the "trumpet" of 1 Thes. 4:16, and of "Michael standing up" in Dan 12:1. R668:1 Great Britain is an example. If all governments would fully concede to the people their rights (melt), much of the great calamity of revolution would be averted. R815:6 Russia, on the other hand, conceding nothing to the people, shall be forcibly carried by the tumult of revolution "into the midst of the sea." R816:1 Illustrated by the decree of the Czar of Russia (1903) providing for freedom of religion and establishing some degree of local self-government. R3177:6

6

Psalms 97:6 *The heavens declare his righteousness, and all the people see his glory.*

The heavens

- The new heavens of the Millennial age. A323 Heavenly rulers, the saints. R493:5*, R270:1, R35:4*

7

Psalms 97:7 *Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.*

Confounded

- Put to shame and confusion; their idols destroyed. R5990:1

Graven images

- Human philosophies and science falsely so-called. R1913:6, R5990:1

Idols

- Which their wayward hearts have set up instead of God. R5990:1 Those who are worshiping mammon, stocks and bonds, houses and money, will be ashamed of riches that they cannot account for along lines of the golden rule. SM595

All ye gods

- "Let all the angels of God worship him." (Heb. 1:6) E72

8

Psalms 97:8 *Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.*

Zion heard

- The true Church heard. D158 Not all who claim to be of Zion, for the great nominal church turns away, saying, "Where is the promise of thy presence? for since the fathers fell asleep all things continue as they were from the beginning." (2 Pet. 3:4) R814:6

And was glad

- Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. R1913:4, R5989:5; D158 It is the sinners in Zion that are afraid. (Isa. 33:14) R5989:5

Daughters of Judah

- Fleshly Israel, whose blindness shall be taken away. R816:4

10

Psalms 97:10 *Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.*

Hand of the wicked

- Some power is in Satan's, hand, but with limitations. R2180:1

11

Psalms 97:11 *Light is sown for the righteous, and gladness for the upright in heart.*

Light

- Truth. A20

For the righteous

- The truth is only intended for God's consecrated people. Q719:7; R1305:5, R652:1; HG745:6 It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth. It is not for such. A20 "The path of the just is as a shining light." (Prov. 4:18) A20 Righteous at heart, as Saul of Tarsus. R1444:2 Justified, reckoned righteous in God's sight. R945:6 Who faithfully and thankfully receive and disseminate it. R3648:2 If any of the wicked gains a partial knowledge of the truth, we may be sure he will lose it. R2823:6 Those who have been blessed with light and have made no use of it, have not been privileged to retain it. R946:2 To the extent that men observe the principles of righteousness, they are correspondingly favored with truth and its attendant blessings. R945:3 Sown, through the prophets, for the righteous some centuries down the stream of time. R946:1 Sown centuries ago, but now being most gloriously revealed to those for whom it was sown. R947:4

Gladness

- Which comes from a realization of the truth. R3648:2

Psalms 98

1

Psalms 98:1 *{A Psalm.} O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.*

A Psalm

- Written by inspiration for the dedication of the Temple. R4297:1

His holy arm

- Jesus, the power of Jehovah. E47; R4792:6 To no human generalship can the honors of the coming victory for truth and righteousness be ascribed, but to the King of kings and Lord of lords. D19

4

Psalms 98:4 *Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.*

Make a joyful noise

- All who have heart sentiments of thankfulness and gratitude should be encouraged to make a joyful noise unto the Lord, without trained choirs being necessary. R2511:5

All the earth

- The work of judgment is a great cause for rejoicing, not only among the saints, but in the whole earth. R5989:2

7

Psalms 98:7 *Let the sea roar, and the fulness thereof; the world, and they that dwell therein.*

The world

- The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's Jubilee. R302:3*

9

Psalms 98:9 *Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.*

For he cometh

- See comments on Psa. 96:13

To judge the earth

- A period of glory and blessing, not dread. OV255, OV311; A142, A143 Cannot begin until the great Judge takes his seat and authority. R5443:5 The saints are to be judges with Christ. R5776:2, R569:4

Judge the world

- By the Messenger of the Covenant, now present. R5442:3 After the Day of Wrath. R5442:4 The love of God brings judgment to the world. R5442:1 All hopes of eternal life are based on this trial. R5442:2 All who prefer sin will be destroyed in Second Death. R5442:3

Psalms 99

1

Psalms 99:1 *The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.*

The LORD reigneth

- This Psalm was apparently written by inspiration, on the occasion of the dedication of the Temple. R4297:2

Between the cherubims

- Between love and power, above a foundation of justice, represented by the Mercy Seat. T125

Let the earth

- The present organization of society. A323; C229; D46

4

Psalms 99:4 *The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.*

In Jacob

- To natural Israel. A300

5

Psalms 99:5 *Exalt ye the LORD our God, and worship at his footstool; for he is holy.*

At his footstool

- The earth re-established under God's dominion. D649

9

Psalms 99:9 *Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.*

At his holy hill

- The earthly phase of the Kingdom of God. A301

Psalms 100

4

Psalms 100:4 *Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.*

Enter

- Only applicable to the priestly class. R3054:5

Into his gates

- The Holy and Most Holy conditions. R3054:1

Psalms 101

5

Psalms 101:5 *Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.*

Him will I cut off

- The Second Death, the final sentence of those failing the individual trial of the Millennial age, will never be destroyed. R2609:6

8

Psalms 101:8 *I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.*

Destroy all the wicked

- All evildoers and corrupters of earth will be destroyed. R4999:1, R894:5; SM230 The Second Death will never be destroyed. R2609:6

Psalms 102

13

Psalms 102:13 *Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.*

Time to favour

- A large proportion of the promised coming blessings belong to natural Israel; all should not be spiritualized. OV108

Set time

- Fixed and unalterable. SM479 At the end of the Gentile lease of power, God's provision for Israel to represent his kingdom in the world returns. SM477

14

Psalms 102:14 *For thy servants take pleasure in her stones, and favour the dust thereof.*

For thy servants

- "For thy servants hold dear her stones, and her very dust they cherish." (Leeser) CRI35

16

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

Shall build up Zion

- Restore the natural city of Jerusalem and complete the construction of the New Jerusalem, the Church. R56:2* Implying a process, including the restoration in all its parts; true both of earthly Jerusalem and the Gospel Church. R56:6*, R58:3*

Appear in his glory

- "When Christ who is our life shall appear then shall we also appear with him in glory." (Col 3:4) R56:2*

19

Psalms 102:19 *For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;*

Behold the earth

- In his sympathy, God beheld our sorrow. R4963:5 If God so loved these, if Christ died for them as well as us, why should we not be very sympathetic with them? R3933:4 After the saints have all gone to be with the Lord. R60:5*

20

Psalms 102:20 *To hear the groaning of the prisoner; to loose those that are appointed to death;*

Hear

- Figuratively. R4963:5 Describing, not an impersonal Creator, but a personal one—one who feels, thinks and exercises his power. SM623

Groaning

- The suffering of humanity under the death penalty and the incidental aches and pains of our fallen condition. R5032:1, R4963:5; SM610

The prisoner

- Prisoners of sin; captives in the prison house of death. Q159:T, A112; R4963:5

To loose those

- He did more than look and pity. His right arm of divine power in due time began to bring deliverance to the captives of sin and death. R5032:1

23

Psalms 102:23 *He weakened my strength in the way; he shortened my days.*

Weakened my strength

- Christ's strength. R449:1 Here the speaker changes from Jehovah to Jesus, speaking at the time of his crucifixion. R449:1

24

Psalms 102:24 *I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.*

Midst of my days

- Prophetic of the painful circumstances of Jesus' death. R1205:2

Thy years

- Jehovah's answer to Jesus prayer. R449:4

25

Psalms 102:25 *Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.*

Of old

- In the creation of our first parents. R1814:1

Of the earth

- The present social order. R1814:1, R3154:6 Originally, Adam was king, with dominion over the beasts, fowls and fish. R4222:6 The physical earth—referring to changes taking place as to earthly conditions; also used as the basis for a symbol, indicating the transformation of the present social

order into one more acceptable to God. R3154:6

And the heavens

- Powers of spiritual control. R3154:6 Originally, the spiritual heavens recognized the supremacy of the Almighty and that his will must be law for mankind. R4222:6 The spiritual or superior rule of the angels, which was connected with the epoch that preceded the flood. R4222:3

26

Psalms 102:26 *They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:*

Be changed

- Rearranged, made over, made new. R3154:6 One such change took place at the flood. We anticipate another in the near future, making the earth more fit than at present for the Millennium. R3154:6 Already changed twice, until today we have what is known as "This Present Evil World." (Gal. 1:4) R4222:6 They need changing, not because of any imperfection of the divine arrangement, but because it was departed from through sin, disobedience and death. R4222:6

28

Psalms 102:28 *The children of thy servants shall continue, and their seed shall be established before thee.*

Children of thy servants

- The best provision which parents can make for their children is to give them, by precept and example, instruction in righteousness. R1963:5

Shall continue

- "Seek meekness, seek righteousness. It may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) R1963:6

Psalms 103

2

Psalms 103:2 *Bless the LORD, O my soul, and forget not all his benefits:*

O my soul

- The appeal is not merely to the lips, but to the entire being. R2551:2

Forget not

- One of the least expensive, but most highly appreciated, offerings we can present to God is thanksgiving for mercies past and present. R2551:2 He that is conscious of being forgiven much loveth much; hence the danger of forgetting it and of falling into the idea that every one must suffer the full penalty for his own sins. R137:4*

3

Psalms 103:3 *Who forgiveth all thine iniquities; who healeth all thy diseases;*

Who forgiveth

- It is the new mind that recognizes his healing, his forgiveness, his reconciliation to God. R4981:4 They who hide their sins from themselves and think to hide them from the Lord greatly err, and will make no progress. R5234:4 Not generalizing, but particularizing. Properly, the first item of praise is redeeming love through Christ's sacrifice. R1402:3 The Church's sins are only "covered" now, but wait to be "blotted out ." R2028:3 The work of Christ for the Church, of blotting out sins and healing all diseases, will not be complete until the Millennial morning. R2028:3

Who heareth

- God is prepared to heal us spiritually when we come into the proper attitude of heart and go to the

heavenly throne of grace. F145 By heeding your fervent prayers for restoration of favor after you have amended the wrong as far as possible. F144, F649 With spiritual healings. R5234:4 Those who receive physical healing by "gifts" or "prayers" have never yet been completely healed. At most they receive a temporary blessing. R2028:3 Those resurrected will be without any of their present mental, moral, or physical diseases or weaknesses. R1402:6

All thy diseases

- Applicable physically to the Israelites under the Law covenant and spiritually to the Church, the New Creation. R4979:6, R4981:4 New Creatures have such experiences. F649 Soul disease, due to the Lord's hiding his face because of our neglect of consecration vows. F144, F145 Certainly not physical diseases; the Lord's bloody sweat, the bursting of his heart, and Paul's thorn in the flesh prove the contrary. F649; R5234:4

4

Psalms 103:4 *Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;*

Who redeemeth

- Gaal, sets free by payment. E438 The original sentence to destruction is now offset by the ransom. HG333:5

Thy life

- Soul, being, not the body. OV166, R5017:2 It is the soul that is doomed to destruction not the body. The body changes every seven years anyway. HG204:5

From destruction

- "Thou turnest man to destruction." (Psa. 90:3) E353 It would have been destruction—death as that of the brute beast—except for the fact that Christ paid our penalty. HG195:2; R803:3 Not from torment. HG197:1

6

Psalms 103:6 *The LORD executeth righteousness and judgment for all that are oppressed.*

That are oppressed

- The weak and oppressed of the world. R1402:6 He makes their cause his cause. R1402:6

7

Psalms 103:7 *He made known his ways unto Moses, his acts unto the children of Israel.*

His ways unto Moses

- His care for the interest of the weak in the laws which he promulgated through Moses. R1402:6

8

Psalms 103:8 *The LORD is merciful and gracious, slow to anger, and plenteous in mercy.*

LORD is merciful

- Especially towards spiritual Israel. R5818:1 Toward the world, in its release from the bondage of sin and death to full liberty of sons of God. R5818:4

Plenteous In mercy

- Making provision for the passing over, covering, and ultimate blotting out of our weaknesses. R3425:5 Except for his mercy and love, God would have been fully justified in canceling our covenant long ago. R4056:1 If we would appreciate his mercy through Christ, we should similarly exercise mercy toward others. R4056:4 His grace, while limited first to one earthly nation, then later to an elect company from all nations, is finally to be extended to every human being the world around. R5818:4

9

Psalms 103:9 *He will not always chide: neither will he keep his anger for ever.*

Not always chide

- Contend with the wayward. R1402:6 Reprove. R1272:3

Neither will he keep

- Hold back, retain; a time of retribution shall come. R3947:2, R1402:6 "The Lord is not slack, as men count slackness." (2 Pet 3:9) R1272:3, R1781:1

His anger

- Righteous indignation against wilful sin and sinners. R1772:2

10

Psalms 103:10 *He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*

After our sins

- According to the just desert of our sins. R1402:6

To our iniquities

- As they deserved under his righteous law. R1402:6

11

Psalms 103:11 *For as the heaven is high above the earth, so great is his mercy toward them that fear him.*

Great is his mercy

- We cannot come too often, then, to the throne of heavenly grace. R1865:3

Them that fear him

- And love him. R1403:1

12

Psalms 103:12 *As far as the east is from the west, so far hath he removed our transgressions from us.*

Our transgressions

- The transgressions of those who love and fear God. R1403:1, R5427:2 Full and complete forgiveness to those who are truly repentant and desire to draw near to God through Christ. Q832:4

13

Psalms 103:13 *Like as a father pitieth his children, so the LORD pitieth them that fear him.*

Like as a father

- "I will receive you and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18) R5739:5 Illustrated by anecdote. . . "If God cares for you as I do..." R3808:1*

His children

- The first step is to come into harmony with God and become his child. SM682 Those who come in childlike faith and obedience to God he calls his "little ones." R657:1*

LORD pitieth

- Gives sympathy to. R1585:4 He invites us to confide in him as children and speak to him freely of all that concerns us. R3161:4

Them that fear him

- Reverence him. R2083:5 Perfect love casts out slavish, but not reverential, fear. R2289:4-6, R2986:6

14

Psalms 103:14 *For he knoweth our frame; he remembereth that we are dust.*

Knoweth our frame

- He knows that we are fallen—imperfect mentally, morally, physically. R5101:3, R5585:6 He has compassion on us. The fact that we are weak and lame does not separate us from his love and power, for he has covered us with the imputed righteousness of Christ. R4818:1, R5803:2; Q655:T In our trials, the Lord permits us to be taken out of the fire for a little while so that they will not be too severe. R5778:6 It is not his purpose that we shall always be in conflict with ourselves—perfect will against imperfect body; but he has provided for perfect resurrection bodies in accord with our new minds. R4897:6 Graciously giving us time to run the race and develop character. F372 Therefore arranging that we have little seasons of refreshment between times of trial. R5779:1

That we are dust

- That we cannot do what we would like to do. R5437:4 God invites our confidence in the smallest affairs of life. R3161:4 And so has compassion on the sons of his love, and is very pitiful and of tender mercy. R4818:1 Our testing is not to see whether we are perfect according to the flesh. R5115:1

17

Psalms 103:17 *But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;*

Them that fear him

- Lack of reverence for God was the cause of the fall of Eve, Adam, Satan; the cause of calamities upon Lot, Ishmael and Esau. It was reverence for the Lord that brought blessings to Noah, Abraham and Isaac. R2872:3

19

Psalms 103:19 *The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.*

His throne

- Power, dominion, control. R1815:2

His kingdom ruleth

- The Kingdom for which we pray. R1403:4

22

Psalms 103:22 *Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.*

In all places

- After the end of the Millennium. R1403:4

Psalms 104

3

Psalms 104:3 *Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:*

Clouds his chariot

- "Behold, he cometh with clouds." (Rev 1:7) R153:3

4

Psalms 104:4 *Who maketh his angels spirits; his ministers a flaming fire:*

Maketh his angels

- "Who maketh the winds his angels and flaming fire his servants." R2382:2 God is as able to use winds or waves, lightnings or sandstorms, or pestilence, as any other agency in the execution of his will. R2382:2

Spirits

- Spirit beings. R5043:1; Q838:4

His ministers

- God can use anybody or anything as his agency, his messenger. R5815:3

A flaming fire

- Spirit beings can appear as a flame of fire, as in the burning bush. (Exo. 3:2) HG28:4

5

Psalms 104:5 *Who laid the foundations of the earth, that it should not be removed for ever.*

Of the earth

- The new, perfect, conditions of human society. R1814:1

For ever

- Not to be burned up, but to "abide forever." (Eccl. 1:4) R6013:5 The same physical earth remains, and is the scene of great revolutionary changes, justifying the use of the symbols of a new heaven and a new earth. R1615:4

13

Psalms 104:13 *He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.*

Earth is satisfied

- Not envious of the Gospel Church and its reward. R613:2

20

Psalms 104:20 *Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth .*

Beasts

- Wild beasts; not man-eating Negroes, as some claim. R3044:5

34

Psalms 104:34 *My meditation of him shall be sweet: I will be glad in the LORD.*

My meditation

- Only in pondering the Word of the Lord can we receive its nourishment. A hasty reading of the Scriptures makes a spiritual dyspeptic. R1390:3

Psalms 105

8

Psalms 105:8 *He hath remembered his covenant for ever, the word which he commanded to a thousand generations.*

Covenant for ever

- Both the Abrahamic covenant (spoken of here) and the New covenant are scripturally styled "The Everlasting covenant, " in contrast with the Law covenant, which passed away. R4321:2 The one covenant is perpetual in the other, even as the spiritual seed shall rule and bless through the earthly. R4321:2

9

Psalms 105:9 *Which covenant he made with Abraham, and his oath unto Isaac;*

Which covenant

- The promise of the land was the covenant. HG44:1

His oath

- Confirmation of the participation of Isaac and Jacob in the great promise that God made to Abraham.

OV73

15

Psalms 105:15 *Saying , Touch not mine anointed, and do my prophets no harm.*

Touch not mine anointed

- An assault on one of these would be an attack on the Almighty's arrangements. R5673:2 Though King Saul was the Lord's anointed, we are not to think of the kings of today as the Lord's anointed. They are their own anointed. Their kingdoms are kingdoms of this world. R5673:2 We shall not be injured as New Creatures, no matter what the Lord may permit to come against us according to the flesh. R4219:2

My prophets

- Ministers. R4219:2

No harm

- Injure your real, highest, interests. R4219:2

18

Psalms 105:18 *Whose feet they hurt with fetters: he was laid in iron:*

Hurt with fetters

- With a clear conscience, and a sense of the divine approval, Joseph determined to make the best of that situation also. R1640:2 For very shame's sake, we should strive at least to come up to the standard of Joseph. R3973:4 Egyptian prisons were terrible places, with the prisoners horribly mistreated. R2886:2, R3973:3

He

- Nephesh, soul, sentient being. E334

24

Psalms 105:24 *And he increased his people greatly; and made them stronger than their enemies.*

Increased his people

- Israel's increase was a miracle. HG362:3

25

Psalms 105:25 *He turned their heart to hate his people, to deal subtilly with his servants.*

Turned their heart

- Injustice inequity iniquity got such a hold upon them. R5271:2

To deal subtilly

- The practice of injustice injures both parties the afflicter as seriously as the afflicted. R5271:1

26

Psalms 105:26 *He sent Moses his servant; and Aaron whom he had chosen.*

Moses his servant

- Who stood in the position of a father to the whole nation. R1725:3 Who acted representatively in bringing the Jews under the Law covenant, as Christ acted representatively in removing it. R1725:4 Thus, as God's representative on the one hand, and Israel's on the other, Moses could be the Mediator of the Law covenant between God and that nation. R5046:6

27

Psalms 105:27 *They shewed his signs among them, and wonders in the land of Ham.*

Shewed his signs

- The plagues were doubtless a full compensation of justice upon them, equivalent to the injuries which

they had practiced. R5271:3

And wonders

- The Egyptian plagues were miraculous from one viewpoint; not so from another. R5271:3

28

Psalms 105:28 *He sent darkness, and made it dark; and they rebelled not against his word.*

He sent darkness

- Perhaps produced by the dust in the air. R5272:5 Pharaoh considered the sun god of the Egyptians as the powerful one. R5271:5

29

Psalms 105:29 *He turned their waters into blood, and slew their fish.*

Waters into blood

- Possibly produced by some micro-organisms in the water, the miracle being the ability of Moses and Aaron to effect the change at their command, and to abate it. R5271:6

30

Psalms 105:30 *Their land brought forth frogs in abundance, in the chambers of their kings.*

Brought forth frogs

- Which Pharaoh's magicians were unable to remove. R5272:1

31

Psalms 105:31 *He spake, and there came divers sorts of flies, and lice in all their coasts.*

Divers sorts of flies

- Gnats, mosquitoes, house flies and cattle flies. R5272:2

And lice

- Dust ticks, probably breeding on the decaying heaps of frogs. R5272:2

In all their coasts

- The miracle consisting in producing these ticks in unusual numbers—not merely in the desert wilds, but throughout Egypt. R5272:2

32

Psalms 105:32 *He gave them hail for rain, and flaming fire in their land.*

Hail for rain

- A cyclone. R5272:4

34

Psalms 105:34 *He spake, and the locusts came, and caterpillers, and that without number,*

Without number

- Immense swarms of locusts that have come upon Egypt from Nubia have covered the ground for miles—sometimes to a depth of 15 inches. R5272:5

35

Psalms 105:35 *And did eat up all the herbs in their land, and devoured the fruit of their ground.*

Eat up all the herbs

- Locusts are apt to eat everything that is green before they fly away. R5272:5

36

Psalms 105:36 *He smote also all the firstborn in their land, the chief of all their strength.*

Smote also

- The penalty was not so much in the death as in the suddenness of it. R5272:6

His mercy

- Which sent his Son to be our Redeemer. R5427:3 The wrath of God is always just and tempered with mercy. HG319:5; R5427:3; R2613:2

Endureth for ever

- To a full completeness. R5427:3

They sang his praise

- In the song of Moses recorded in Exo. 15:1-20. R3998:6

Psalms 106

23

Psalms 106:23 *Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them .*

Stood before him

- God dealt with only one man in connection with the making of the Law covenant—Moses. R1725:6

In the breach

- See comments on Psa. 105:26.

35

Psalms 106:35 *But were mingled among the heathen, and learned their works.*

Learned their works

- Grecian philosophy, including the doctrine of the immortality of the soul. R5910:3

36

Psalms 106:36 *And they served their idols: which were a snare unto them.*

Served their idols

- Sought after wizards, necromancers—mediums of the fallen spirits. R5910:2

48

Psalms 106:48 *Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.*

From everlasting

- From all eternity; without any beginning. E86

Psalms 107

1

Psalms 107:1 *O give thanks unto the LORD, for he is good: for his mercy endureth for ever.*

O give thanks

- This Psalm was probably written on the occasion of the dedication of the Temple. R4297:1

Endureth for ever

- To a full completeness. R5427:3

10

Psalms 107:10 *Such as sit in darkness and in the shadow of death, being bound in affliction and iron;*

Sit in darkness

- Failing to search the Scriptures that they may know the will and counsel of God. R2240:6

Bound in affliction

- Our first parents—driven out of the Garden of Eden because of disobedience. SM156

11

Psalms 107:11 *Because they rebelled against the words of God, and contemned the counsel of the most High:*

The words of God

- The Scriptures—by not putting them into practice. R2241:1

12

Psalms 107:12 *Therefore he brought down their heart with labour; they fell down, and there was none to help.*

Brought down

- Penalty for disobedience. (See Psa. 107:10) SM157

With labour

- The sentence, that man should earn his bread by the sweat of his face, was designed of the Lord to be a blessing. SM157

13

Psalms 107:13 *Then they cried unto the LORD in their trouble, and he saved them out of their distresses.*

Then they cried

- Before being used of the Lord and prepared for further great things at his hand, Israel needed to learn dependence upon him. R3983:5 As the Lord taught us to pray, "Abandon us not in temptation, but deliver us from the evil one." (Matt. 6:13) R3983:6

In their trouble

- Present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby. R3983:6

19

Psalms 107:19 *Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.*

They cry

- Such a cry implies that the sins and weaknesses of the flesh were contrary to the transgressor's will. All such who cry unto the Lord in sincerity and faith shall be heard. R3103:4

26

Psalms 107:26 *They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.*

They go down again

- Stormy troubles of the sea—a graphic description of some of our trials and difficulties. SM745

Trouble

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

27

Psalms 107:27 *They reel to and fro, and stagger like a drunken man, and are at their wits' end.*

Reel to and fro

- "The earth shall reel to and fro like a drunkard" (Isa. 24:20) as the judgments of the Lord fall heavily on the wayward and disobedient. R5989:5 Vainly endeavoring to right itself, maintain a footing and re-establish itself. D551

28

Psalms 107:28 *Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.*

Cry unto the LORD

- When the world is frenzied with fear and despair. They will see then that unless the Lord helps them, all is lost. OV420

Out of their distresses

- A picture of how the Kingdom of Christ will be inaugurated. OV420

29

Psalms 107:29 *He maketh the storm a calm, so that the waves thereof are still.*

The storm

- Mankind is experiencing a mighty whirlwind on the social sea; selfishness is always stirring up a storm on every possible occasion. God permits this so humanity will learn to appreciate our great Savior. R5695:6,3, R5696:1 How suddenly the Adversary may at times bring against us a whirlwind of temptation or of opposition or of persecution. R3324:6 The storms may seem to come from the world, but really beyond the world is the Adversary. R3325:4, R5239:2 These storms may be right inside our own person—storms of anger, passion, or resentment. R5239:4 Those who do not have storms, trials, and difficulties lack proof that they are God's children. (Heb. 12:7, 8) R5239:2 The 6000 years of sin and death have been one continuous storm with occasional brief lulls. R5239:5 This trouble and the glory to follow are the theme of all the holy prophets. R5696:3 The difficulties of life have been valuable to the Church. R5695:6

A calm

- The storms of life may go on, but the Lord speaks peace to us. R5696:1 In due time, Christ will bid all storms to cease. R5695:3 In a storm at sea, the voyager feels his own littleness and realized no human arm can calm that storm; but our Heavenly Father can calm the storms of trouble. R5239:1 By the storms and sunshine of life, the Lord is bringing us to the desired haven. SM745 The great rest for mankind from the evil one for a thousand years. R3325:4 Illustrated by the miracle of Jesus' calming the sea. R3324:1

30

Psalms 107:30 *Then are they glad because they be quiet; so he bringeth them unto their desired haven.*

Desired haven

- Beyond the veil—the New Jerusalem. SM743 To that condition of heart and character which he can approve as worthy of life eternal. SM746

39

Psalms 107:39 *Again, they are minished and brought low through oppression, affliction, and sorrow.*

Affliction

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

43

Psalms 107:43 *Whoso is wise, and will observe these things , even they shall understand the lovingkindness of the LORD.*

Shall understand

- And that constitutes authority to teach. F295 Have confidence in the Lord and in his times and seasons. R5697:1 It is ours to know the outcome. R5696:1

Psalms 108

9

Psalms 108:9 *Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.*

Moab is my washpot

- Cleansing Israel from their defilement and bringing them back to God. R4199:5

Psalms 109

2

Psalms 109:2 *For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.*

Opened against me

- Prophetic of the painful circumstances of Jesus' death. R1205:2

7

Psalms 109:7 *When he shall be judged, let him be condemned: and let his prayer become sin.*

Be condemned

- Upon Judas alone, of all who had to do with his death, our Lord placed the full responsibility. R1962:5, R4909:3

8

Psalms 109:8 *Let his days be few; and let another take his office.*

Let another

- The Apostle Paul. Q521:2; R5002:3, R5408:6, R5940:4

Take his office

- Judas' office. Q521:2; R5002:3, R5408:6, R5940:4 Prophetic announcement of a successor to Judas, to teach that the appointment of his successor was exceptional and not the rule. R5002:3

The LORD

- Jehovah. E49

Said unto my Lord

- Adon, Jesus. E49 Showing a distinction of persons between Jehovah and Jesus. R296:3, R2757:5, R1410:6 Jesus does not become David's Lord until he becomes David's father—when he gives him life in the Millennial age. R809:6 He became David's offspring in Bethlehem; he became David's Lord and root at his resurrection, through virtue of his death. R810:1 "To this end Christ both died and revived, that he might be Lord, both of the dead and living." (Rom. 14:9) R810:1 To be Lord of the dead implies the right, authority and power to give them life. R810:2

At my right hand

- The place of chief favor, next to the Father himself. CR457; A92

Until

- He is waiting until his glorious Kingdom shall be inaugurated for the blessing of all the families of the earth. SM679

Psalms 110

2

Psalms 110:2 *The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*

Shall send the rod

- Scepter, authority. R2935:2

Out of Zion

- The heavenly phase of the Kingdom. A295; T33; R5574:4

Rule thou

- The Church. This is not in any measure fulfilled yet. R2935:2

Of thine enemies

- Who even until now continue to take the kingdom by force and to use violence against the members of the Lord's Body. R2935:2

3

Psalms 110:3 *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

Thy people

- The Jews first, and then those who shall become Israelites (people of God) during the Millennial age. D632, D654; R2935:4

Shall be willing

- Having learned the dreadful lesson of the exceeding sinfulness of sin. R35:2*, R269:2 This cannot refer to the Church; they are willing now. R2935:3 To hearken to the voice of the Lord through those whom he will appoint. R5646:5

In the day

- The Millennial day. R2935:4

Of thy power

- When Satan is bound; when Messiah takes his great power and reigns. R2935:3, R5646:5

Womb of the morning

- Jesus was the only direct creation of Jehovah. R1060:4 The saints of God, coming forth from their invisible abodes in the morning of joy, shall refresh the world with their benignant influences. R303:1* As morning after morning comes forth fresh and vigorous, and as the sun retains its youth and energy. R2935:5

Dew of thy youth

- Freshness, vigor, in the re-creation. E92 Manifested in the original creation. E92 Jesus' power displayed in restoring and perfecting all things will at least equal his power as Jehovah's agent in creating them. R446:4,* R1060:2

4

Psalms 110:4 *The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

The LORD

- Jehovah. E49

Hath sworn

- By divine oath to the antitypical Melchizedek, more emphatic than in respect to the Aaronic priesthood. SM141

Thou

- Christ. T30; R4877:2 Here, too, the Body of Christ is no longer shown as separate individuals, but as one complete. R3952:4, R714:4

Art a priest

- A Mediator, whose mission is to restore fallen beings to perfection and harmony with God. R3951:2, R713:2 Must be called of God. R5472:2

For ever

- Melchizedec was without beginning of days or end of years in respect to his office; no record was

made of when his priesthood began, nor was any provision made for a successor. In these respects he typified Messiah. (Heb. 7:1-4) PD25/36

After the order

- Or, manner. R714:1, R4877:2 Our Lord is the Head of this priesthood, and the gospel Church are his members, his under priesthood. R5424:1

Of Melchizedek

- If Christ was to be a priest after the order of Melchizedec, he could not be a priest after the order of Aaron. Q692:6 The renunciation of the earthly nature is necessary to the attainment of this kingly priesthood. OV106 A priest upon his throne. T30; SM499; R4715:2, R5066:1, R5472:3, R5776:6 Who represented The Christ in glory with full power to bless. R3951:6, R4877:2; Q696:2; SM137 Christ is not on his own throne yet. He is waiting at the Father's right hand for his foes to be subjected to him; for the Church to be completed. CR361 The New Creature (the priest) is not of the Aaronic order. It does not trace its lineage to any human source. This was strikingly typified in the priesthood of Melchizedek. R713:3, R5226:6, R4877:2, R3951:6 Our Lord is now the great Prophet, Priest and King after the order of Melchizedek. OV402; CR112 Not one jot or tittle of the Law failed. The priesthood did not cease, but was merely transferred from the order of Aaron to the order of Melchizedek. OV105 As we have no right to intrude into the typical Holy or Most Holy, so they of the house of Aaron have no right to come into the antitypical Holy, which we enter. Q692:7 Under this priesthood, men will gradually rise up out of sin and death during a period similar in time to the 930 years in which Adam experienced the dying process. SM503

5

Psalms 110:5 *The Lord at thy right hand shall strike through kings in the day of his wrath.*

The Lord

- Adonai, Jesus. E49

At thy right hand

- In Jehovah's position of chief favor. E49 It is Jehovah's power that will bring about the Millennial victory of The Christ. R3079:5

Day of his wrath

- The Day of Vengeance, the time of trouble. A308, A323 The Millennium is preceded by the most terrible judgments upon the nations. In consequence of these judgments, the people are turned to a pure worship. HG18:5

6

Psalms 110:6 *He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.*

He shall

- With the sword of truth. B101

Wound the heads

- Civil, social and ecclesiastical. B101 As the "old world" ended with an almost entire destruction of individual life, so national life is to be destroyed in the end of this world. HG18:2

7

Psalms 110:7 *He shall drink of the brook in the way: therefore shall he lift up the head.*

Drink of the brook

- Wisdom gained by experience. "He learned obedience by the things which he suffered." (Heb. 5:8) His testing was of a character and of an intensity such as never before had been brought to him or any other creature. R2935:6 "The cup which my Father hath poured for me, shall I not drink it?" (John 18:11) R2936:1 It is necessary that all the members of his Body should likewise drink of the brook in

the way if they would share with the Lord in kingdom blessings. R2936:1

Therefore

- Because he did what is now our privilege to do. R2936:1

Lift up the head

- Be exalted, as we will be also if we follow him. R2936:1

Psalms 111

9

Psalms 111:9 *He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.*

Reverend

- Reverence is defined as a feeling of profound respect, often mingled with awe and affection; worshipful regard when directed to the divine or sacred. R2002:3

10

Psalms 111:10 *The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments : his praise endureth for ever.*

Fear of the LORD

- Such reverence inspired our coming to the Lord in consecration. It helped to perfect our sacrifices by keeping us back from presumptuous sins, and helped to fix acceptable character. R4462:5 The filial fear of failure to fully manifest love and thankfulness. R1122:5 The fear to do aught that would be displeasing to him or that would separate from his love and favor. R2986:6 When he speaks, therefore, our ears should be attentive to his voice and every power alert to do his bidding. R2002:3 One of the peculiarities of our day is lack of reverence. R2053:3 Looking away from our narrow thoughts, plans and schemes and allowing our minds to dwell upon the grandeur of God's benevolent, loving and glorious character. R1518:3 Under proper limitations, fear is a healthy condition. R4996:3 Scripture text cards in every room are a constant reminder that the Lord's will is the only standard recognized. F554 Perfect love casts out slavish, but not reverential, fear. R2986:6 Reverence; not the fear of eternal torment. OV261; R5952:5 A proper reverence acts as a restraint upon sin. OV180 Our coming to the Lord was inspired by reverence for him. R4462:5 It is a dangerous practice to speak jestingly of the Lord and the Scriptures. R5952:5

Beginning of wisdom

- Only when it leads to greater carefulness of living and to a desire for the Heavenly Father's approval. OV180 We must have reverence to begin with, and all the time. CR40 An appreciation of the infinite power of the Creator and our own littleness should make us teachable. PD1/7

Psalms 112

4

Psalms 112:4 *Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*

There ariseth light

- Truth. A20

5

Psalms 112:5 *A good man sheweth favour, and lendeth: he will guide his affairs with discretion.*

With discretion

- Hebrew, mish-paht, righteousness. HG16:6

6

Psalms 112:6 *Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.*

The righteous

- The Ancient Worthies and others who cooperate with them during the Millennial age in turning many to righteousness. A291; R1409:6

9

Psalms 112:9 *He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.*

He hath dispersed

- Quoted by the Apostle Paul in 1 Cor. 9:9 to support his plea for Christian benevolence and alms-giving. R2212:5, R2211:1, R5927:5, R5926:1

His horn

- Horns are symbols of power. T42

Psalms 113

1

Psalms 113:1 *Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.*

Praise ye the LORD

- The first of the "Great Hillel" Psalms (113-118) which were chanted antiphonally, with responses, to flute accompaniment, on the last day of the Feast of Tabernacles. R2438:6* At the end of the Kingdom mankind will be filled with joy, gladness, life and happiness and be enabled to sing the praises of the Lord. R4243:5*

7

Psalms 113:7 *He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;*

Raiseth up the poor

- His power and influence will be the great moving principle that will level the whole world of mankind. R4982:4

Psalms 114

3

Psalms 114:3 *The sea saw it , and fled: Jordan was driven back.*

The sea

- The time of anarchy in the close of this age. R1657:5

Jordan

- Meaning "Judged down," "Condemned." Typifying the curse, which has rested for 6000 years against our race. R3086:4

Psalms 115

1

Psalms 115:1 *Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

Not unto us

- An exhortation to humility. R5901:1

6

Psalms 115:6 *They have ears, but they hear not: noses have they, but they smell not:*

But they smell not

- Ruach, exert invisible power—sense of smell. E174

The children of men

- As represented by father Adam, and conditioned upon obedience and loyalty. R5335:5 God's guidance in the affairs of earth was originally intended. R5304:3 The race as a whole will have possession of the earth. R5183:1, R5112:1 God would have the prosperous concentrate their mental powers not upon the personal aggregation of wealth, but upon generous schemes for the uplifting of the entire race. R5112:5

17

Psalms 115:17 *The dead praise not the LORD, neither any that go down into silence.*

The dead praise not

- But the resurrection of the dead will bring all to a full knowledge of the truth. R890:1

Down into silence

- "There is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); not a place where shrieks and groans are heard. R2599:2, R2604:4 Death is a place of darkness (Job 10:21); of no remembrance (Psa. 6:5); a land of forgetfulness (Psa. 88:11) where there is neither work, nor device, nor wisdom, nor knowledge (Eccl. 9:5,10; Job 14:21). CR209*; HG194:5, HG216:2

Psalms 116

3

Psalms 116:3 *The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.*

Sorrows of death

- The sadness associated with the thought that he was about to die. OV265

Pains of hell

- The fear of sheol, oblivion, death; no reference to anything in the future life. E366; OV265

Gat hold upon me

- Sickness and trouble are the figurative hands of the grave to grasp us. R2599:3

7

Psalms 116:7 *Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.*

-Return

- When, for a season, there is a cloud between us and the Lord, because we fail to maintain the standard, it can only be removed by repentance and forgiveness. R5149:4

Unto thy rest

- Of faith in the promises of God. R5433:1 Let the mind return to its rest in contemplation of the beauty of holiness, which is the mark, or goal, of the high calling. R1885:6

12

Psalms 116:12 *What shall I render unto the LORD for all his benefits toward me?*

What shall I render

- The things we consecrated to God, our little all. CR474; R5726:2 Our time, our strength and our bodies as living sacrifices. CR308, CR306; R5538:2 Each day should begin with the inquiry as to what are the possibilities of our service or sacrifice in the Lord's cause. R5155:2 Not, "What will he

or she render?" but, "Lord, what shall I render?" CR304

All his benefits

- Which we have received, as well as those we hope yet to receive. R5155:2, R5726:1; CR474

13

Psalms 116:13 *I will take the cup of salvation, and call upon the name of the LORD.*

I will take

- Through faith in Christ, the Redeemer. R1673:4

The cup

- Of self-denial, shame, ignominy and abasement now; blessing and refreshment in the Kingdom. R3853:6, R5155:2, R5538:4; CR316, R329:4 All the experiences that come to us in his providence, every day. R5538:4; CR307, R322:6

Of salvation

- The gift of God's love, purchased for us at great cost. R1673:4 Which is the cup of sacrifice. R4304:5 The cup of death is represented as a cup of salvation because only thereby can our salvation, and the world's, be attained. R4555:5

Call upon the name

- Giving him our fullest confidence. R1673:4 For needed aid, not trusting in our own strength. R4555:6, R5155:5, R5539:5; CR322

14

Psalms 116:14 *I will pay my vows unto the LORD now in the presence of all his people.*

I will pay my vows

- Fulfil my covenant of consecration, of sacrifice, faithful unto death. R3282:5, R4555:6, R5539:1 The vow of Christ and his members is faithfulness unto death—the drinking of the cup. R4555:5

Now

- Now is the acceptable time for the Church. R5539:1 Promptly. R1673:4

Presence of all

- The Lord desires a public confession; a witness before men. R5539:4, R4304:5, R4266:5 We will not keep secret the matter of our vow, nor the matter of our obedience, but we will stimulate one another in the good way. R5155:5

15

Psalms 116:15 *Precious in the sight of the LORD is the death of his saints.*

Precious

- No matter how long ago it took place. C233 He takes special note of their death. R4651:3

Sight of the LORD

- "The Father himself loveth you." (John 16:27) R2355:4

Death of his saints

- "Ye shall all die like men, and fall like one of the princes." (Psa. 82:7) C239 Nothing that befalls them is an accident. F646 In their case, the control of "Him that hath the power of death" (Heb. 2:14) is limited. R2180:1 As in the Lord's case, dying daily (1 Cor. 15:3), even unto death. R3282:5 Consecration—dying daily—and finally, actual death—they are all precious to the Father. Q221:2 Such, at his coming, are raised in his likeness. R1210:3* Those of the Jewish age, into the glory of the earthly phase of the Kingdom; those of the Gospel age, into the glory of its heavenly phase. R1562:2, R2354:6 As though the vow referred to symbolized death to self and the world, as well as to sin. R4266:5

17

Psalms 116:17 *I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.*

Sacrifice of thanksgiving

- There is a more difficult sacrifice than this offering of praise—to forsake all, take up our cross, and follow him in the narrow way. R4535:2

Psalms 118

1

Psalms 118:1 *O give thanks unto the LORD; for he is good: because his mercy endureth for ever.*

O give thanks

- This Psalm was probably written for the dedication of the Temple. R4297:1 The last of the "Great Hillel," which was chanted antiphonally, or rather with responses, accompanied by the flute, on the last day of the Feast of Tabernacles. R2438:6*

Endureth for ever

- The wrath of God is always just, and tempered with mercy. R2613:2, R5427:3; HG319:5 To a full completion. R5427:3

4

Psalms 118:4 *Let them now that fear the LORD say, that his mercy endureth for ever.*

That fear the LORD

- Perfect love casts out slavish, but not reverential, fear. R2986:6

6

Psalms 118:6 *The LORD is on my side; I will not fear: what can man do unto me?*

I will not fear

- I shall be content, so long as I have my Father and my Redeemer. R5113:6

Can man do

- Or say of me. R5113:6

20

Psalms 118:20 *This gate of the LORD, into which the righteous shall enter.*

This gate of

- This is the gate that leadeth to. D639

22

Psalms 118:22 *The stone which the builders refused is become the head stone of the corner.*

The stone

- Christ. R1796:4; C329

Is become

- In reference to his triumph in the resurrection and his future glory as King of the whole earth. R1796:4

The head stone

- Typified by the top stone of the Great Pyramid. C329; R1982:1,6 A foundation is laid in the heavens, not on earth; the living stones built upon it are cemented to it by heavenly not earthly, attractions. R1982:2 "The chief corner stone" of the Temple which God purposes to build. R2940:2 As of a pyramid. Every under-stone must be built in harmony with the lines and angles of the top-stone, showing how all of God's sons, earthly and heavenly, must be conformed to the image of his Son.

A242,243

23

Psalms 118:23 *This is the LORD'S doing; it is marvellous in our eyes.*

It is marvellous

- To have the stone "witness," the Great Pyramid, speak, and corroborate the testimony of the Bible, is astounding. C374

24

Psalms 118:24 *This is the day which the LORD hath made; we will rejoice and be glad in it.*

This is the day

- The day of earth's salvation; the Millennial day of Christ's glory as the Head and Ruler of the world. C329; D639

27

Psalms 118:27 *God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.*

Shewed us light

- Truth. A20

Bind the sacrifice

- In the time of sacrifice. R2789:1 Dying daily is a very hard thing to do. R4244:5* The Vow is a closer binding of the sacrifice of consecration to the altar. R4402:3*

With cords

- The cords of love and zeal. R2588:6 In the Tabernacle type, the goat was tied, picturing the covenant of sacrifice which we make. R4864:3

Of the altar

- The Brazen altar. R101:1*

Psalms 119

9

Psalms 119:9 *BETH. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

Wherewithal

- The law of God is a detector of false ways; therefore we should test all of our ways by it. R705:6

A young man

- At the verge of manhood life's great work and duties must be faced, and the youth must come in contact, to some extent, with the wickedness of an ungodly world. R2146:2*

Cleanse his way

- Keep a clean course in life. R2146:2*

By taking heed

- Very few take time to consider, to weigh and compare principles and motives of action, to see whether the ends for which they strive are worthy of their efforts. R2146:1*

To thy word

- "Able to make thee wise unto salvation." (2 Tim. 3:15) R2146:4* Coming to it for answers to all questions of right and duty, studying how the perfect law of God applies to daily life, its associations and obligations. R2146:6*

10

Psalms 119:10 *With my whole heart have I sought thee: O let me not wander from thy commandments.*

I sought thee

- The Christian who abandons daily reading of the Word and meditation on its precepts is not a growing Christian. R1850:5

11

Psalms 119:11 *Thy word have I hid in mine heart, that I might not sin against thee.*

Hid in mine heart

- Heart appreciation of the divine arrangements. R4409:5, R1850: 5

15

Psalms 119:15 *I will meditate in thy precepts, and have respect unto thy ways.*

I will meditate

- With a meek and prayerful spirit; not read carelessly. R2146:5 Only in pondering the Word of the Lord can we receive the nourishment it is designed to give. R1390:3 A life acceptable to God is to be attained, not merely by prayers and resolutions, but by systematic effort at self-cultivation and nipping the weeds of perversity in the bud. R1296:2

In thy precepts

- By diligent and constant cultivation of pure, benevolent and noble thoughts. R4834:6

16

Psalms 119:16 *I will delight myself in thy statutes: I will not forget thy word.*

I will delight

- Not merely a willingness to do the Lord's will under restraint, but a willing heart—"I delight to do thy will." (Psa. 40:8) R3609:1

I will not forget

- The key to all proper living. R3609:1, R4834:5

Thy word

- Not according to the imperfect standard, but according to God's Word. R4834:6

18

Psalms 119:18 *Open thou mine eyes, that I may behold wondrous things out of thy law.*

Open thou mine eyes

- God's Word explains many mysteries, and his faithful servants, who study his Word, are not in darkness. R1063:4*

Wondrous things

- The matchless harmony of the divine plan. A349

Out of thy law

- The entire Word of God, in a larger sense, is God's law. R1498:5

54

Psalms 119:54 *Thy statutes have been my songs in the house of my pilgrimage.*

Have been my songs

- "Thou hast put a new song into my mouth, even the lovingkindness of our God." (Psa. 40:3) R2232:2 "Songs in the night." (Job 35:10) R2232:1 Not only literal songs, but the entire life will be a song of praise and thanksgiving. R2232:2 Remember Paul and Silas, praising God in the prison of Philippi, while their backs were still lacerated and bleeding? R2232:5

In the house

- "The present evil world" (Gal. 1:4) is the general house of our pilgrimage while waiting for the change from the human to the divine nature. OV178; R2231:2 "The earthly house of this tabernacle." (2 Cor. 5:1) R2231:3

Of my pilgrimage

- While waiting for the "city" of God. R2231:1 Even while we remain here as enemies and foreigners in the enemies' lands, we shall be fed and nourished temporally and spiritually. R5803:6

55

Psalms 119:55 *I have remembered thy name, O LORD, in the night, and have kept thy law.*

In the night

- Before the dawn of the Millennial day. R2232:1

67

Psalms 119:67 *Before I was afflicted I went astray: but now have I kept thy word.*

I was afflicted

- Our Heavenly Father designs that various kinds of trouble shall come upon us to develop and prove our characters. R5879:4, R2382:1; F648 There are great blessings connected with afflictions. F648 The real interests of the New Creation and their physical conditions and interests are often opposites. F631

I went astray

- It often requires several adversities to awaken one to come unto the Father through Christ for relief. R4048:3

But now

- Therefore, we can thank God for earthly adversities. SM330 As Job was blessed more abundantly after his trials than before, so in mankind's final restoration they will have the blessing of added experience to make them wise. R5803:4 The severe tribulations and disciplines of Israel's "seven times" will prove favorable to such of them as incline to do right. In fact, when Jesus came, they had proved so favorable that they were the holiest people in the world. Q356:4

71

Psalms 119:71 *It is good for me that I have been afflicted; that I might learn thy statutes.*

It is good for me

- Precious indeed to the saints of God is the ministry of pain and sorrow. R5803:2, R5879:4, R2382:1; F648 "If ye be without chastisement (discipline, training), then are ye bastards and not sons," (Heb. 12:8) R5879:4

75

Psalms 119:75 *I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.*

Afflicted me

- See comments on verses 67 and 71.

76

Psalms 119:76 *Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.*

According to thy word

- Pray, trusting God's love and mercy. R5380:5*

90

Psalms 119:90 *Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.*

And it abideth

- The same physical earth remains as the scene for great revolutionary changes which destroy the preceding order of things. R1615:4

97

Psalms 119:97 *MEM. O how love I thy law! it is my meditation all the day.*

0 how I love thy law

- The law of love, whose foundation is justice. R5885:5, R3070:6, R3071:4, R1535:5 We should love it as Christ loved it, study it and endeavor to conform to it as he did, glory in it and, by word and example, teach it to others as he did. R1404:5 We learn to delight ourselves in God's law by assembling together for Bible study. R597:6*

Meditation

- We should, in every detail of life, consider carefully what is right and what is wrong according to Scripture. This course is termed meditating on God's law. R5116:3 If God's law were the constant meditation of all, there would be fewer glaring mistakes. R5885:5, R3071:4

All the day

- Since it is to be applied to all our business and social relations, its often intricate problems require close discernment. R1703:5, R4062:4

99

Psalms 119:99 *I have more understanding than all my teachers: for thy testimonies are my meditation.*

More understanding

- God's Word explains many mysteries, and his faithful servants, who study his Word, are not in darkness. R1063:4*

104

Psalms 119:104 *Through thy precepts I get understanding: therefore I hate every false way.*

I get understanding

- While seeking to follow the various specific commands of Scripture, let us seek more and more to understand the principles which underlie the divine law. R3596:1, R4803:4; HG620:1

Every false way

- The law of God is a detector of false ways; therefore, we should test all our ways by it. R705:6

105

Psalms 119:105 *NUN. Thy word is a lamp unto my feet, and a light unto my path.*

Thy word is a lamp

- His providence and Word. R4663:4 A prophetic lamp. D617 We need the Bible now as a lamp because we are in a dark time, until the day dawn. Q43:2; CR251 During the time of the world's existence the Bible has been the lamp, or light, to God's people. CR267 In this age the Word is the lamp and the Church the lampstand, but in the next age we shall shine forth as the sun in the kingdom of our Father. (Matt. 13:43) R243:6*, R244:1* During the Millennium the world will have something better, yet they will get a blessing from the Bible when they see how prophecies were fulfilled. Q43:2 All who walk the narrow way must use the lamp and walk with great particularity. CR340 In proportion as we feed the flame of the Spirit with the truth, we become burning and shining lights in the world, having the Spirit of the Lord in us. R4419:4 The lamps are trimmed by searching the Scriptures. C92 Even believers see only in part, and should desire increasing light, which God has for

the Church only. HG745:6 The heathen are in gross darkness. Civilization is in darkness also, although not as gross as in heathendom. HGI79:6 Those who have it not stumble on in the darkness. R3686:3, R4988:1

Unto my feet

- Pictures the traveler with the lamp attached to the toe of his sandal, giving light only for each step of the way. SM242; R5055:2 Not a light like that of the moon, which reaches far out, but merely a little light at the feet of those watching for it. Those who are going to sleep will find their light going out. R5256:6

Light unto my path

- illuminating the signs of the times. R2973:3 Only for those who walk in the footsteps of Jesus. It does not shine far into the future, but enough for each onward step as it becomes due. A20; OV203; R3468:6 "The path of the just is as the shining light." (Prov. 4:18) A20 The light prevents stumbling over the "stone of stumbling." (Isa. 8:14) R176:5 No amount of prayer will make up for neglect to study the Lord's Word. R5709:5 The Law was a light, but was ultimately superseded by the true light, the Gospel. R2439:1, R2504:4 God's promises respecting the glorious morning are figuratively called "light," and these constitute the Bible. R5038:2 But let us beware in this day of the "new lights" and of many presenting themselves as special teachers. R2532:4

130

Psalms 119:130 *The entrance of thy words giveth light; it giveth understanding unto the simple.*

Giveth light

- Wisdom from above is the noblest science and the best instruction. R4825:1

133

Psalms 119:133 *Order my steps in thy word: and let not any iniquity have dominion over me.*

Order my steps

- Help me so to walk as to make as few mistakes as possible. R3157:1

In thy word

- The Word of God furnishes principles, precepts and examples broad enough to indicate the Lord's will in all the minutest affairs of life. R614:4 According to thy promise; perhaps by sending financial or social disappointments, or sickness of body so as to bring back the wandering sheep. R3157:2

148

Psalms 119:148 *Mine eyes prevent the night watches, that I might meditate in thy word.*

Prevent

- Anticipate. R5518:5

Thy word

- Law, precept—the spirit, the purpose of that law, not merely the outward form. R5518:5

165

Psalms 119:165 *Great peace have they which love thy law: and nothing shall offend them.*

Great peace

- "God has called us to peace." (1 Cor. 7:15) R2946:3 The knowledge that all of their affairs are under divine supervision. R5933:1

Which love thy law

- To appreciate the fact that God has a great purpose; to take delight in finding out what God's will is; to have full confidence in his justice, wisdom, love and power. R4898:1; Q528:5 God's law represents God's will. R4898:1

Offend

- Stumble. Those that stumble are those that are not rightly in harmony with God's law. R5933:1; Q528:5

For thy salvation

- From all sin, and to the perfection and beauty of holiness. R1938:2

175

Psalms 119:175 *Let my soul live, and it shall praise thee; and let thy judgments help me.*

Let my soul live

- The soul can be destroyed by its Creator. R1882:1; HG334:5

Psalms 121

2

Psalms 121:2 *My help cometh from the LORD, which made heaven and earth.*

My help

- The Lord's people never needed help more than at the present. The difficulty with some, however, is that they do not realize their need. R4311:1

Cometh from the LORD

- Not relying on our own strength or wisdom or the assistance of our fellows; not despising assistance from any quarter, but receiving it in the conviction that it comes from the Lord. R4311:2

4

Psalms 121:4 *Behold, he that keepeth Israel shall neither slumber nor sleep.*

Slumber nor sleep

- Whether we call on him in the busy hours of the day or in the silent watches of the night he is near to sustain, uphold, and protect, whether we realize his presence or not. R5549:1

5

Psalms 121:5 *The LORD is thy keeper: the LORD is thy shade upon thy right hand.*

LORD is thy keeper

- The great Covenant Keeper, who has promised and who will not fail in his promises. R3632:2 He would protect them as long as they would be loyal to him. R5626:2

8

Psalms 121:8 *The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.*

Preserve thy going

- Refers especially to the spiritual life of the Lord's consecrated people. R1682:4

Psalms 122

1

Psalms 122:1 *{A Song of degrees of David.} I was glad when they said unto me, Let us go into the house of the LORD.*

Go into the house

- Become part of the true Temple. R3284:4, R1495:6 In the Millennial age all mankind will be invited to approach the Lord and his spiritual Temple, The Christ; and, through them, the Father. R3284:4

6

Psalms 122:6 *Pray for the peace of Jerusalem: they shall prosper that love thee.*

Peace of Jerusalem

- As true of Jerusalem the higher, and her children of peace, as of the earthly Jerusalem. Those who pray for the Lord's cause seek to serve it and are proportionately blessed thereby. R2576:2

Psalms 123

2

Psalms 123:2 *Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.*

Wait upon the LORD

- We should recognize the divine providences and look for them. R5844:2

Psalms 125

1

Psalms 125:1 *{A Song of degrees.} They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.*

Be as Mount Zion

- The spiritual phase of the kingdom of God. A295; R5574:4

2

Psalms 125:2 *As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.*

Jerusalem

- Would be a difficult city for an enemy to successfully attack; so is the defense of the Lord's people. R4623:3

Is round about

- As a fortress and protection under every adverse influence. R4623:3 We are surrounded by God's messengers. (Psa. 34:7) R158:6*

Psalms 126

Psalms 126:2 *Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.*

Tongue with singing

- While the whole creation groans, the saintly few may sing, may rejoice. R4892:5 As Israel left Babylon with great joy, so we who have gotten free from mystic Babylon rejoice exceedingly and would not go back under any consideration. R3643:4

3

Psalms 126:3 *The LORD hath done great things for us; whereof we are glad.*

For us

- For natural Israel upon her return from literal Babylon; for spiritual Israel upon her return from mystic Babylon. R3643:1, R4892:2

We are glad

- Those not thus stirred in spirit may as well stay in Babylon, as they would only prove snares and

stumbling blocks to others. R2510:5 These have joy and peace because he grants to them a knowledge of his divine purposes and of things to come. R4892:5

5

Psalms 126:5 *They that sow in tears shall reap in joy.*

They that sow

- The work of seed sowing was to be one of the main features of the Church's work until the Harvest, but the work of the harvest time is altogether different. R885:2*

6

Psalms 126:6 *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him .*

And weepeth

- Feeling the importance and cost of the work in self-sacrifice. R785:1 Touched with sympathy for the blinded and suffering. R935:5*

Doubtless come again

- We "know that our labor is not in vain in the Lord" (1 Cor. 15:58); we will see some of the fruit. R785:1

Psalms 127

2

Psalms 127:2 *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

His beloved sleep

- Many, previously troubled with the cares of this life, have cast their cares upon the Lord and have regained the ability to enjoy sweet rest in sleep. R3003:4

Psalms 130

1

Psalms 130:1 *{A Song of degrees.} Out of the depths have I cried unto thee, O LORD.*

Out of the depths

- In every life, in the present reign of sin and evil, the somber shades predominate. R5802:2, R1759:2 It is in seasons of overwhelming sorrow, when we draw near to the Lord, that he draws especially near to us. R1759:5, R5802:3

Have I cried

- The soul that has never known the discipline of sorrow and trouble has never yet learned the preciousness of the Lord's love and helpfulness. R1759:3

Unto thee, O LORD

- The righteousness of our Savior is our glorious dress in which we may come to God with humble boldness, courage. R5802:5

3

Psalms 130:3 *If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*

Mark iniquities

- When the heart is true and loyal, God does not mark our infirmities in a record against us. R1759:6 Does not mark against us the unavoidable blemishes of our earthen vessel. R5802:5

Who shall stand?

- David, feeling his own shortcomings, longed for full deliverance from every imperfection. R5802:3

4

Psalms 130:4 *But there is forgiveness with thee, that thou mayest be feared.*

There Is forgiveness

- Mercy is one of the grandest and most impressive features of the divine character. R3599:2 The fact that God gives us credit for our heart intentions prompts us to greater reverence for him. R5681:1

That thou mayest

- It is God's love which constrains us to seek him, desire to serve him, and walk in the footsteps of Jesus. R4931:3 If God were not forgiving and merciful, we might indeed be in terror before him, but we could not love him, not have the same incentive to righteousness. R3599:2

Feared

- Reverenced. R1759:5, R4931:3

5

Psalms 130:5 *I wait for the LORD, my soul doth wait, and in his word do I hope.*

I wait for the LORD

- How necessary is the patient waiting on the Lord. R1759:6, R5802:6 "Wait patiently for him ... and he shall bring it to pass." (Psa. 37:7, 5) R1760:1

Do I hope

- He loves us too well to permit any needless sorrow, any needless suffering. R5802:6 God has not forgotten when the answers to our prayers seem to tarry long. R1760:1

6

Psalms 130:6 *My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.*

More than they

- Who are watching from the standpoints of socialism, nationalism, and other human plans and hopes. RI760:4

For the morning

- The Millennial morning. R1760:1

Psalms 131

2

Psalms 131:2 *Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.*

Quieted myself

- Nephesh, soul, sentient being. E334

Psalms 132

7

Psalms 132:7 *We will go into his tabernacles: we will worship at his footstool.*

At his footstool

- Applied by Popists to the kissing of the Pope's foot. B309

8

Psalms 132:8 *Arise, O LORD, into thy rest; thou, and the ark of thy strength.*

Arise, O LORD

- Chanted just before the glory of the Lord filled the Temple at its dedication. R4297:4* Referring to the cloud's lifting from the Tabernacle and going before Israel as a guide. R3060:6

Thou, and the ark

- The Christ. T121

11

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

Fruit of thy body

- The genealogical records prove Jesus to be the Son of David, as the prophets foretold. R944:1* Fulfilled in Solomon only because Solomon was a type of the greater Son of David, who was also the Son of God. R2372:6 The typical kingdom continued from David to Zedekiah, then was taken away from the earth, never to be replaced until the Messiah replaces it as God's true Kingdom at his reign. Q93:8 If Solomon had obeyed God as did David, the deathless heir to the throne would have come from his seed as well. R467:3* The Maccabeans did not come from the line God recognized, and the Herod family were not Jews at all. Q93:8

12

Psalms 132:12 *If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.*

If thy children

- But they did not meet the conditions, and Solomon's line was rejected as Christ's ancestry. E130

13

Psalms 132:13 *For the LORD hath chosen Zion; he hath desired it for his habitation.*

Hath chosen Zion

- The true Church. D158

17

Psalms 132:17 *There will I make the horn of David to bud: I have ordained a lamp for mine anointed.*

The horn

- Horns are symbols of power. T42

Of David

- Type of Christ. B255

Psalms 133

1

Psalms 133:1 *{A Song of degrees of David.} Behold, how good and how pleasant it is for brethren to dwell together in unity!*

How pleasant

- This Psalm seems to be specially applicable to our day. R4994:3

Brethren

- The Church. R4994:3 But truth and error, light and darkness, are not brethren. They are implacable and everlasting foes. R753:5, R5229:5

Together in unity

- All who have the spirit of the Head must be in sympathy with the fellow members of the Body. F132 The more the Lord's jewels come together, the more opportunities for friction, and the more need for

the holy Spirit. R4995:6 It would be easier for a company of people in the nominal church to live together in unity. R4995:1 While each New Creature is a complete member of Christ, yet in addition all the New Creatures are to recognize themselves as members one of another, and are to exercise toward each other such love as will prevent friction and enable the whole to cooperate for its own upbuilding and completion. R2227:5 Made difficult because of the Christian's real intrinsic worth or character—like diamonds being rubbed together. R4995:4 Let our combativeness be engaged against the great enemy and all the works of sin—including those in our fallen flesh. R3246:5 Each brother has a right to his own opinion. We have no right to make our views tests. The things that are tests are the things given us in the Scriptures. R4995:3,4 If we find any member unendurable, we should ask for more of the Lord's spirit so that we may exercise more patience and brotherly kindness in dealing with that one. R5230:1,4 The most favorable condition for unity is that all shall seek to have the Lord's will done in their mortal bodies. R5229:3 Illustrated by David, who was emphatically a man of peace toward his brethren of all the tribes. R3246:5 Illustrated in the Bethel family. HG503:1

2

Psalms 133:2 *It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;*

Precious ointment

- The holy Spirit. T37, R5235:6, R5654:5, R5971:6 "The anointing which we have received of him abideth in you " (1 John 2:27) T37, E215 The anointing belongs to the entire Body—the qualifying power of God on all the Royal Priesthood, authorizing them to declare the glad tidings. E215; Q23:T, R5971:6 Jesus' anointing was God's recognition and acceptance of his sacrifice. R1688:4

Upon the head

- Upon Christ Jesus at the time of his baptism. T37, R5424:5, R5549:4, R5587:5; CR460 "Anointed with the oil of gladness above his fellows." (Psa. 45:7) T37 In Jesus alone have we any standing before God. R5536:5

That ran down

- From the baptism of Jesus to the last member of his Body. E215; CR251; OVI61, CR460.3 The underpriests took part in the ceremony and were anointed symbolically in him as members of his body. R135:1, R270:6

Even Aaron's

- Type of The Christ, Head and Body. T37

To the skirts

- Showing that the same anointing covers all the members of the Body. R4994:3, R5971:6, R5549:4, R5654:5, R1715:3; SM599, Q452:T, CR251

Of his garments

- Anointing all who are truly his, covered by his robes. R72:6; T38

Psalms 135

4

Psalms 135:4 *For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.*

LORD hath chosen Jacob

- God himself was king of Israel. Hezekiah and others were only his representatives on the throne. R1358:4

His peculiar treasure

- So long as Israel was under the divine rulership and care, no evil could befall them—except by divine permission for their correction and discipline. R1358:5

The LORD will judge

- It is not for us to judge any. R4473:6

His people

- Up to the present God has not been judging the world; the trial is confined to justified believers. HG234:3

Psalms 136

1

Psalms 136:1 *O give thanks unto the LORD; for he is good: for his mercy endureth for ever.*

Endureth for ever

- To a full completeness. R5427:3 The wrath of God is always just, and tempered with mercy. R5427:3, R3283:4, R2613:2 This Psalm was probably sung by the Levites and the people of Israel at the dedication of Solomon's Temple. R3283:4, R4297:1 Therefore, the punishment of the wicked will end sometime. R236:4, R356:2

6

Psalms 136:6 *To him that stretched out the earth above the waters: for his mercy endureth for ever.*

Stretched out the earth

- By gathering together the waters into seas; by convulsions of earth casting up mountain ranges and depressing other parts for the gatherings of waters, seas. R1813:1

Above the waters

- Higher than the waters. R1813:1

8

Psalms 136:8 *The sun to rule by day: for his mercy endureth for ever:*

The sun to rule

- Not the limitation of its usefulness; only that which specially pertains to man and the earth, his home, is mentioned. R1812:6

10

Psalms 136:10 *To him that smote Egypt in their firstborn: for his mercy endureth for ever:*

Endureth for ever

- To a full completeness. R5427:3 God's mercy towards human sinners will endure until Christ makes an end of it in the close of the Millennial age. R1454:1 Not limited to the present life. During the Millennial age the hand that smote will be turned to heal. R5427:3; A256

15

Psalms 136:15 *But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.*

Overthrew Pharaoh

- Type of Satan. F458

In the Red sea

- Type of the Second Death. F459

Psalms 137

1

Psalms 137:1 *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.*

Rivers of Babylon

- Defiled by the mire of worldliness and error. R497:6

Yea, we wept

- Fleshly Israel, after the overturn of their kingdom. B83

Remembered Zion

- God's favor to Zion in the past. R497:6

2

Psalms 137:2 *We hanged our harps upon the willows in the midst thereof.*

Hanged our harps

- Laid aside the harps of God. R497:6 Take down your harps; flee from Babylon into full liberty of thought and expression; tune your harps and sing the song of Moses and the Lamb. R497:6

Upon the willows

- Weeping over the grave of truth. R497:6
- Psa. 137:3 :

They that carried

- The Babylonian system. R497:6

Required of us mirth

- Babylon would like to see Zion's captives happy in the midst of her worldliness. R497:6

Songs of Zion

- That she might boast of the Lord's favor. R497:6

5

Psalms 137:5 *If I forget thee, O Jerusalem, let my right hand forget her cunning .*

If I forget thee

- It is pleasing to note that in the land of their captivity Israel was reclaimed from idolatry so thoroughly as never to return to it again. R1483.3

6

Psalms 137:6 *If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*

Remember thee

- The spirit of praise is cultivated by calling to mind and recounting what the Lord has done. R2031:5

Psalms 138

2

Psalms 138:2 *I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*

Thy holy temple

- The Christ. T70

6

Psalms 138:6 *Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.*

Unto the lowly

- Only the poor in spirit, the humble and teachable ones, can submit to the discipline and training necessary to fit them for the Kingdom. R2139:4

Psalms 139

Psalms 139:6 *Such knowledge is too wonderful for me; it is high, I cannot attain unto it.*

Such knowledge

- His mighty intellect grasps with ease all the interests of his wide domain, from immensity to minutia. R1864:3 Memory that never fails, judgment that never errs, plans that never miscarry, vigilance that never ceases. R1560:2

7

Psalms 139:7 *Whither shall I go from thy spirit? or whither shall I flee from thy presence?*

Go from thy spirit

- To escape or be hidden from divine power. E366

8

Psalms 139:8 *If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there .*

My bed in hell

- Sheol, oblivion, death, not torment. E366

Thou art there

- Even oblivion is accessible to divine power. E366 God has the same power to aid those in hell that he has to bless those in heaven. HG754:6*, HG756:1* God's power is unlimited. Even over those in the tomb he can, and will, exert it, and bring forth all that are in the graves. (John 5:28) R2599:3 "I have the keys of death and of hades, oblivion." (Rev. 1: 18) E366

14

Psalms 139:14 *I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.*

Fearfully

- Awe-fully; we are noble creatures, in the image of our God, except as marred by sin. R1566:3

15

Psalms 139:15 *My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.*

My substance

- My organism. E404

When I was made

- Either at first birth, or in the resurrection. E404

16

Psalms 139:16 *Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*

In continuance

- Gradually. E404

21

Psalms 139:21 *Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?*

Them

- Includes both evil men and evil angels. Q322:2

22

Psalms 139:22 *I hate them with perfect hatred: I count them mine enemies.*

Perfect hatred

- We want to hate what the Lord hates. "Thou hast loved righteousness and hated iniquity " (Heb. 1:9) R4909:5, R1861:4, R5949:2, R1291:1; Q321:5, Q783:T We hate the Antichrist systems with "a perfect hatred" because we love God with a perfect love. The two, being opposites, properly produce opposite sentiments. R1191:4 We have no thought of ever becoming more loving than the Lord. R4909:6, R2131:2

23

Psalms 139:23 *Search me, O God, and know my heart: try me, and know my thoughts:*

Search me, O God

- It is in the diagnosis of our case that we are most likely to err; it is here that sobriety of mind and meekness are so much needed. R2094:5

Try me

- The Lord says, I will prove you by leaving you all your time, influence, money, everything, in your hands as my steward. Q615:T

Psalms 141

2

Psalms 141:2 *Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*

As incense

- The incense of old, which typified the prayers of saints, was composed of a rare mixture which only the priests were allowed to make. R5692:5 The prayers of God's people rise up before him as a sweet perfume. R5692:5

3

Psalms 141:3 *Set a watch, O LORD, before my mouth; keep the door of my lips.*

Keep

- If the prayer be sincere, the petitioner will do all in his power in this direction while seeking divine aid. R3739:6

The door of my lips

- Whatever difficulty we have through our lips needs correction at our hearts. R3739:6 Help me to be secretive at the proper time. R3971:5 What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant, way, which is also dishonoring to God. R1938:2

4

Psalms 141:4 *Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.*

To any evil thing

- Assist me in my determination of opposition to all these things (dainties of this world). R5692:6

5

Psalms 141:5 *Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.*

Let the righteous

- Primarily the Lord Jesus; also right-intentioned, right-willed persons, manifesting in their conduct the spirit of righteousness. R4977:2

Smite me

- Those in fellowship with God will take no offense if reproved by the righteous. R5692:6

A kindness

- We should be glad to be set right if we are wrong, and receive it as of the Lord. R4977:2

Let him

- A proper reproof should not be injurious, but uplifting and refreshing. R4977:2

Reprove me

- Administering reproof to another should be done only after careful consideration and prayer. R4977:3

An excellent oil

- Such as a guest received from his host in ancient time. R5692:6

Shall not break

- Neither our heads nor our hearts are broken by Scriptural reproofs. R5693:1 "Let not my head refuse it." (American Revision) R5693:1 Reproof should not be disastrous, not crushing. R4977:3

In their calamities

- Rendered "evil" in "I create evil." (Isa. 45:7) A125 "Even in their wickedness shall my prayer continue. " (American Revision) R5693:1

7

Psalms 141:7 *Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.*

At the grave's

- Sheol, oblivion. E366

9

Psalms 141:9 *Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.*

From the snares

- But the world will be ensnared in the great time of trouble. R5693:5

10

Psalms 141:10 *Let the wicked fall into their own nets, whilst that I withal escape.*

Let the wicked fall

- Satan and his servants will be overwhelmed in the great time of trouble approaching, in a manner not expected. R5693:5

Psalms 142

6

Psalms 142:6 *Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.*

For they are stronger

- Pray, pleading our need. R5380:5*

Psalms 143

5

Psalms 143:5 *I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.*

I remember

- The spirit of praise is cultivated by calling to mind and recounting what the Lord has done for us. R2031:5

Work of thy hands

- The two great books of nature and of revelation are special themes of meditation for those who love the Lord and desire to know more of him. R1390:6

8

Psalms 143:8 *Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.*

In the morning

- Of the resurrection, the Millennium. A60; E364

10

Psalms 143:10 *Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.*

Lead me

- Ask him to guide you, with no will of your own or choice as to the pathway, silently waiting to hear his voice, and it will be given you to know his will. R590:5*

Psalms 144

1

Psalms 144:1 *{ A Psalm of David.} Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight:*

Fingers to fight

- We should never go to battle without the assurance that the battle is the Lord's, nor should we forget that "Our weapons are not carnal weapons." (2 Cor. 10: 4) R2015:3

6

Psalms 144:6 *Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.*

Cast forth lightning

- Diffusions of knowledge. R511:2

Shoot out thine arrows

- Divine truth, slaughtering the hosts of error. R5493:6; CR164; SM440 See comments on Psa. 45:5.

11

Psalms 144:11 *Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:*

Strange children

- The Lord shall separate the false, or strange, children from the true, and will glorify the saintly ones. R4768:2

12

Psalms 144:12 *That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:*

Corner stones

- Corner pillars. R4768:4

Polished

- Sculptured. R4768:4 The grace and beauty of the children of the Messiah will be marvelous, attaining to more than Adamic perfection. R4768:4

13

Psalms 144:13 *That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:*

Our streets

- Your open pastures. R4768:4

14

Psalms 144:14 *That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.*

No breaking in

- No breach—no rupture of happy relationships. R4768:4

Nor going out

- No migration, no more seeking for better or more happifying conditions. R4768:5 Even death shall be destroyed. R4768:4

No complaining

- Discontent is now rapidly increasing with every added blessing of our wonderful day. R4768:5 Contentment will take the place of selfishness and discontent. R4768:5

15

Psalms 144:15 *Happy is that people, that is in such a case: yea , happy is that people, whose God is the LORD.*

Happy is that people

- It is an ideal picture of the future and not of the past. R4768:1 That happy nation will acquire, additionally, a happy home and a worldwide paradise. Even human perfection could not bring happiness if calamities continued. R4768:2

Whose God is the LORD

- Whose God is Jehovah. We need to correct our ideas and our theologies. R4768:5

Psalms 145

5

Psalms 145:5 *I will speak of the glorious honour of thy majesty, and of thy wondrous works.*

I will speak of

- Meditate on. R2712:1

The glorious honour

- From the standpoint of the average Christian, God is anything but gloriously honorable in his majesty. R2712:3

Thy wondrous works

- The sentence of death upon our race, the work of redemption through Christ, and the coming deliverance. R2713:1

6

Psalms 145:6 *And men shall speak of the might of thy terrible acts: and I will declare thy greatness.*

And men

- The world of mankind in general, not appreciating his glorious character. R2712:1

7

Psalms 145:7 *They shall abundantly utter the memory of thy great goodness, and shall sing of thy*

righteousness.

Abundantly utter

- Loudly proclaim. R2713:5

The memory

- The Memorial, the gift of God's dear Son. R2713:5

9

Psalms 145:9 *The LORD is good to all: and his tender mercies are over all his works.*

Is good to all

- The Lord's special care and compassion are over the weak, helpless and bereaved ones. Q781:4

His tender mercies

- Kind providences, to be manifested in due time. R1560:3

Over all his works

- His memory never fails, his judgment never errs, his plans never miscarry, his vigilance never ceases. R1560:2 In a certain sense God's providence attaches to every creature, but saints are his peculiar care. R3219:2

10

Psalms 145:10 *All thy works shall praise thee, O LORD; and thy saints shall bless thee.*

And thy saints

- All the Lord's saints during the harvest time. R2714:6

11

Psalms 145:11 *They shall speak of the glory of thy kingdom, and talk of thy power;*

Of the glory

- Of the glorious salvation to be manifested to the living and the dead. R2714:2-4

Of thy kingdom

- The Millennial Kingdom. R2714:2

Of thy power

- Which will bind Satan, punish sin, heal the mental, moral and physical diseases of men, raise the dead, lift all the obedient up to perfection. R2714:4

13

Psalms 145:13 *Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.*

Everlasting kingdom

- Man will have everlasting life, as Adam had it, as long as obedient to God's will, which will be forever, since they will have learned the evil effect of any other way. R269:6

15

Psalms 145:15 *The eyes of all wait upon thee; and thou givest them their meat in due season.*

Meat in due season

- Every feature of Present Truth sent by God as "meat in due season" for his saints is promptly counterfeited to "deceive, if possible, the very elect." (Matt. 24:45, 24) R5800:5

17

Psalms 145:17 *The LORD is righteous in all his ways, and holy in all his works.*

And holy

- He could not be holy in all of his works if he were the author of sin and crime. R1351:4*

19

Psalms 145:19 *He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.*

Them that fear him

- Perfect love casts out slavish fear, but increases reverential fear. R2986:6, R2289:5

20

Psalms 145:20 *The LORD preserveth all them that love him: but all the wicked will he destroy.*

The LORD preserveth

- God will eventually bring a blessing out of evils to those not in sympathy with them; but the evils themselves, and the wicked, he will destroy. R3145:4* To all eternity. OV439*

Them that love him

- During the Gospel age divine blessings are conferred upon the Church. R3658:5

But all the wicked

- Satan and all who intentionally oppose God. E392; R4811:6, R5839:4, R769:4 Of the Sodomites and the antediluvians God made illustrations of the great lesson that all who refuse the rule of righteousness will be esteemed "wicked." R5179:1, R5167:6; SM502; CR113 The intelligently wicked. R5839:1 Not the ignorant. R3083:2 The wilfully wicked and not the merely ignorant, misled, blinded, or deceived. HG728:5 Whether they belong to the class that is now on trial or to the class which will be on trial during Messiah's reign. R5408:2 All shall be awakened and brought to a full knowledge before being sentenced as "wicked." But the wicked shall never see life. R1106:6 God permits conditions which he disapproves, which he will ultimately destroy. R5209:6

Will he destroy

- Not torment. F332; SM520, SM153; CR498; R5238:3; OV439*; SM589 "The wicked shall perish." (Psa. 37:20) R2607:3 "Punished with everlasting destruction." (2 Thes. 1:9) E392 Ultimately, after full opportunity, every false teacher and every wilful sinner will be destroyed. R4740:5, R5209:6, R5340:2, R5694:2; SM87 Torment is unjust and unmerciful, but taking away life from those who do not conform to New covenant regulations is reasonable, just and merciful. R3083:5 God can both create a human soul and destroy one. OV34 He who gives us our existence has the power to deprive us of it. R363:1 This is a righteous, just, penalty for those who refuse God's favor and his righteous, reasonable, loving terms. Q219:T Neither sin nor sinners can go beyond the Millennial age. R765:4 There is no reason why those who will not make progress should be allowed to live on indefinitely. R5167:5 He will not feed them and continue their lives everlastingly. R1176:1 But the delay in execution until the little season will delude some into thinking that it will not be enforced, as Eve was deluded in Eden. R1234:5 Not in the present life where they, more often than the righteous, flourish and prosper. R1383:5 Whoever will not have God's gift of eternal life through Jesus Christ our Lord cannot have life at all. R2398:6 God will ultimately have a clean universe, free from the blight of sin and sinners. R2607:3 It is right to destroy beasts, and it is right for God to destroy those who will ultimately be like brute beasts in that they would be injurious to others. Q225:T Contrary to the teachings of Mormonism. HG731:4 But none will die the Second Death because of Adam's transgression. SM589 "Fear him who is able to destroy both soul and body." (Matt. 10:28) CR498 There will be no forced obedience. The only force wilful sinners will receive, after having full opportunity to know God's will, is the force of destruction. R891:4

Psalms 146

4

Psalms 146:4 *His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*

His thoughts perish

- Contrary to the teachings of Spiritualism. R2170:2 "The dead know not anything." (Eccl. 9:5) R4792:1 There is no conscious existence after the breath leaves the body. R802:3, R1881:5 His personality, the result of his hereditary and prenatal influences, combined with his experiences, perishes, for it cannot exist without a body. R5166:2 Whoever would believe the Scriptural doctrine of the resurrection must also believe the Scriptural doctrine respecting death—that death is death, the cessation of life. R4791:6

7

Psalms 146:7 *Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:*

Looseth the prisoners

- Setting free the prisoners of sin and death. OV387; A112

9

Psalms 146:9 *The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.*

Relieveth the fatherless

- The Lord's special care and compassion are over the weak, helpless, and bereaved ones. Q781:4

Psalms 147

2

Psalms 147:2 *The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.*

Outcasts of Israel

- Assembling to his standards the outcasts of nominal spiritual Israel. (Isa. 66:5) R438:2

4

Psalms 147:4 *He telleth the number of the stars; he calleth them all by their names.*

The stars

- The Lord's bright ones. R438:2

11

Psalms 147:11 *The LORD taketh pleasure in them that fear him, in those that hope in his mercy.*

Them that fear him

- Earnestly watchful of every word and act, trying to please the Lord, and copy his character. R2289:6

14

Psalms 147:14 *He maketh peace in thy borders, and filleth thee with the finest of the wheat.*

Finest of the wheat

- The wealth of our Father's storehouse. R5538:3 It is necessary that the New Creature be fed upon it. R5735:6

Psalms 148

8

Psalms 148:8 *Fire, and hail; snow, and vapour; stormy wind fulfilling his word:*

Stormy wind

- Ruach, invisible power. E174

14

Psalms 148:14 *He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.*

Exalteth the horn

- Horns are symbols of power. T42

Psalms 149

5

Psalms 149:5 *Let the saints be joyful in glory: let them sing aloud upon their beds.*

Joyful in glory

- The time may come when part of the saints will be in glory beyond the veil, and when those on this side will enter very fully into the joys and work of their Lord. R5451:1 It need not be on the other side, but on this side, of the veil. Q387:1 Though we shall rule the world, it will be when we are in glory. R233:5,* R35:6, R152:6

Upon their beds

- In the state of perfect rest. R82:3* ; Q99:1 Representing creeds, or the sum total of one's religious belief. R5804:2 Representing mental attitude and heart condition. R5804:4 This seems to imply that there is a special work to be done while the saints still have "beds" on this side of the veil. R5631:6, R5451:1; Q88:2 Signifying a rest of faith, applicable to this side of the veil, beyond is not a rest of faith, but an absolute entering into rest. R5451:2 We shall, of course, be at ease on the other side, but this evidently means an ease of faith on this side of the veil. Q387:1

6

Psalms 149:6 *Let the high praises of God be in their mouth, and a twoedged sword in their hand;*

High praises of God

- The saints can praise God more intelligently and fully now than ever before. R5804:4 Applicable to those on this side of the veil. R5631:6, R5451:2; Q427:2

Two edged sword

- That sword is truth, and the living saints and many of the world are now being used as the Lord's soldiers in overthrowing errors and evils. B100, B101 The Word of God. R5631:6, R5804:4; Q88:2, Q99:1 The Word of God. That means here, for there will be no smiting with a two-edged sword over there. Q387:1; R5451:2 God's people have all the knowledge needful for the efficient use of the sword at this time—to oppose everything opposed to the truth. R5804:4; Q387:1

7

Psalms 149:7 *To execute vengeance upon the heathen, and punishments upon the people;*

Execute vengeance

- This would seem to imply that there would be something for the saints on this side of the veil to do in connection with the execution of the judgments upon the nations. R5632:1 Implying that these saints will be in authority. This Psalm describes the time when they are to do a judging work in respect to the world in general, as well as in respect to Israel, God's people. R5451:2

Upon the heathen

- The Gentiles, or nations. R5451:2; Q427:2 Other Scriptures intimate that all nations, not only heathen, but civilized, will be found in opposition to the heavenly kingdom, and that all together will be crushed. SM442

And punishments

- To some extent at least we are already engaging in the great work here depicted—in the binding and

fettering of error. R5804:5 The seven last plagues. R155:4-6*

Upon the people

- Of Israel. R5451:2

8

Psalms 149:8 *To bind their kings with chains, and their nobles with fetters of iron;*

To bind their kings

- To forcibly restrain them from wrongdoing. D633 The new King (The Christ complete) will dethrone and bind the former Prince of the power of the air and accomplish the final overturning. R362:1 The binding or suppression of evil during the Millennial age will result from the exercise of authority and power by our Lord when he shall take unto himself his great power and reign. (Rev. 11:17) R331:2 Whether we participate in this work on this side of the veil or on the other side makes no difference to us. R5451:5 Illustrated by a sister's experience with a Baptist minister. R5573:5 Apparently the Church now has no part whatever in the binding of kings. Q125:5

Fetters of iron

- Because they will not surrender peaceably. A261 Truth is surely accomplishing a work in binding and fettering error. R5804:5

9

Psalms 149:9 *To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.*

To execute

- Should any commission be given to the Lord's people to execute judgment this side of the veil, it would be so explicit as to leave no room for doubt. R5451:4 Possibly some of the Lord's people on this side of the veil might jointly engage in some work of judgment with others on the other side. Q99:1

The judgment written

- All this belongs to this side of the veil. These are the saints who are to execute the judgments written. Q387:1 The river Jordan means a judgment, and the smiting of this Jordan may mean to put the truth in such a way as to do the judging. The Elijah will handle this sword. Q387:2

This honour

- Has not come to us yet. Q427:2 Of a share in the establishment of the Kingdom and the overthrow of Gentile power. D624

All his saints

- Would include those who are living in the world when the judgments are executed, as well as the resurrected saints. R5761:5

Proverbs

General

- The book of Proverbs was probably the latest production of Solomon, when not only the promised wisdom from above but also an experience gained under very peculiar and varied circumstances found expression in numerous concise and pithy sayings for the guidance and instruction of all who would live godly. R1517:5 The book of Proverbs is a poem, the first nine chapters of which are a discourse on wisdom, which is personified. The major part of the book consists of the proverbs of Solomon, some of which chapters 25-29—were collected and added later by King Hezekiah. Chapters 30 and 31, however, do not claim Solomon for their author. R1518:2
- However well or illy Solomon followed his own teachings, it is conceded by all that those teachings were sound wisdom—as true today as when uttered. While Solomon's writings may not be ranked

exactly with the inspired prophecies of the Scriptures, the fact that we are told that the Lord heard his prayer for wisdom, and granted the request, together with the fact that his writings were accepted as a part of the sacred canon in our Lord's day, and not objected to by New Testament writers, but on the contrary quoted from, is sufficient guarantee to us that the wisdom of these Proverbs is of a kind that cometh from above. R2388:1, R2053:2

Proverbs 1

1

Proverbs 1:1 *The proverbs of Solomon the son of David, king of Israel;*

Proverbs of Solomon

- Based on the promised wisdom from above and on experiences gained under peculiar and varied circumstances. R1517:5 Although he spoke 3000 Proverbs (1 Kings 4:32), they were not all deemed of the Lord worthy of preservation as a portion of the sacred Scriptures. R2053:4 Those who reverence the Lord he recognizes as sons. To such the counsels of these Proverbs are addressed, while warnings are given to others. R1518:5 Solomon was granted a supernatural wisdom that he might prefigure Jesus, the "greater than Solomon." (Matt. 12:42) R2053:2

2

Proverbs 1:2 *To know wisdom and instruction; to perceive the words of understanding;*

Wisdom

- Dealing with wisdom from the earthly standpoint, not the heavenly wisdom, not spiritual understanding. R2053:1 Solomon was granted a supernatural wisdom that he might represent our Lord. R2053:2

5

Proverbs 1:5 *A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:*

A wise man will hear

- No matter how wise a man may be, he still has opportunity to increase his wisdom, and a teachable attitude and desire to know the truth are necessary. R2053:3 Christians need to search the Scriptures daily that they might more perfectly understand the divine plan. R2053:3

7

Proverbs 1:7 *The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*

The fear of the LORD

- Solomon here quotes from one of his father David's Psalms. (Psa. 111:10) R2053:3 Proper reverence for him, now so generally lacking. R2053:5 Allowing our minds to dwell upon the grandeur of God's benevolent, loving and glorious character until a glimpse of his glory awakens in us a feeling of admiration, veneration and love. R1518:3 In the training of a child, every suggestion should take the Lord into consideration. F554 Other fears are discountenanced among the Lord's people; the fear of the Lord should be their only one. CR9

Of knowledge

- Knowledge from God is accompanied by its equal of understanding and this is how we have become established in the faith. If God gives us knowledge he also gives us a test on that knowledge, and fortifies it with the understanding thereof. R4093:2*

Fools despise wisdom

- As mankind awakens from the superstition of the past they go to the opposite extreme of doubt,

skepticism, infidelity, irreverence for God and his Word. R2053:5

8

Proverbs 1:8 *My son, hear the instruction of thy father, and forsake not the law of thy mother:*

My son

- Only those begotten of the truth and in covenant with God. R1518:5

Of thy father

- God. R1518:5 True prosperity lies in obedience to parents, and in general, learning from the experiences of those who have gone before. R2053:6

Of thy mother

- The Abrahamic covenant, typified by Sarah. R4019:5, R1518:5

9

Proverbs 1:9 *For they shall be an ornament of grace unto thy head, and chains about thy neck.*

Be an ornament

- Mark of honor and respect. R2053:6

10

Proverbs 1:10 *My son, if sinners entice thee, consent thou not.*

If sinners

- Literally the brigands of Solomon's day, much more common then than now. R2054:1 Figuratively the trusts and monopolies (including labor trusts) of our day. R1518:5, R2054:1

11

Proverbs 1:11 *If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:*

Come with us

- Join our union or trust. R1518:6

Lay wait for blood

- For opportunities to squeeze the life out of those under our power—financially or otherwise kill those opposed to us. R1518:6 Social brigandage, in passing laws that do violence to the liberties and interests of others. R2054:4

Lurk privily

- Watch for opportunity to take advantage of their ignorance of our movements. R1519:1 Robbing others by misrepresentation, swindling advertisements, fraudulent deceptions, trickery, etc. R2054:1

For the innocent

- It is chiefly the innocent who suffer most from such conspiracies. R1519:1

12

Proverbs 1:12 *Let us swallow them up alive as the grave; and whole, as those that go down into the pit:*

Let us

- This purports to be the language of murderers who would destroy their victims quickly, and have them lost from sight and from memory. E366

Swallow them up

- Completely destroy them as competitors. R1519:1 As in an earthquake, as in Num. 16:30-33. R2600:2

Alive as the grave

- As sheol, oblivion, lost from sight and memory. E366

13

Proverbs 1:13 *We shall find all precious substance, we shall fill our houses with spoil:*

With spoil

- Grow rich upon the loss and injuries of others. R1519:1

14

Proverbs 1:14 *Cast in thy lot among us; let us all have one purse:*

All have one purse

- Let us put our money and skill together so that we can control the markets and reap the harvest. R1519:1

15

Proverbs 1:15 *My son, walk not thou in the way with them; refrain thy foot from their path:*

Walk not thou

- "My soul, come not thou into their secret" scheming. (Gen. 49:6) CR351*

17

Proverbs 1:17 *Surely in vain the net is spread in the sight of any bird.*

Sight of any bird

- Both Capital and Labor can see the devices of each other. R1519:1

18

Proverbs 1:18 *And they lay wait for their own blood; they lurk privily for their own lives.*

And they

- These conspirators. R1519:2

Their own blood

- Get caught in their own traps. R1519:2, R2054:4

19

Proverbs 1:19 *So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.*

Greedy of gain

- "Then they that will (to) be rich fall into temptation and a snare." (1 Tim. 6:9) R2054:4

The life

- The living. R1519:2

20

Proverbs 1:20 *Wisdom crieth without; she uttereth her voice in the streets:*

Wisdom

- The voice of righteousness and prudence, the voice of God. R1519:2

Crieth without

- Never before were the obligations of human brotherhood forced upon the attention of all men as they are today. R1519:2

In the streets

- The "golden rule" is coming to the front, even in the newspapers of our day. R1519:2

22

Proverbs 1:22 *How long, ye simple ones, will ye love simplicity? and the scorners delight in their*

scorning, and fools hate knowledge?

Love simplicity

- Prefer to remain in ignorance of the just and right ways of the Lord. R1519:3

In their scorning

- Of justice and truth. R1519:3

Hate knowledge

- The wisdom that cometh from above. R1519:3

23

Proverbs 1:23 *Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.*

At my reproof

- But they will not turn, because they "Imagine a vain thing,"—they "set themselves together against the Lord and against his anointed." (Psa. 2:2) R1519:3

I will pour out

- Make manifest. R1519:3

My spirit

- My disposition. R1519:3

My words unto you

- Notwithstanding the fact that they hate such a knowledge. R1519:3

25

Proverbs 1:25 *But ye have set at nought all my counsel, and would none of my reproof:*

All my counsel

- As contained in my Word. R2241:1

26

Proverbs 1:26 *I also will laugh at your calamity; I will mock when your fear cometh;*

I also will laugh

- "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." (Psa. 2:4) R1519:4, R1079:5

At your calamity

- The culmination of the present (1893) unrest will be a terrific whirlwind. R1519:4

28

Proverbs 1:28 *Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:*

I will not answer

- It will not avert the trouble for men to call upon the Lord once it has begun. R1519:4 "God heareth not sinners." (John 9:31) R2024:1 Prayer privileges are restricted to those who, desiring to flee from sin, come to a knowledge of the Savior and accept the favor of God. R2024:1

30

Proverbs 1:30 *They would none of my counsel: they despised all my reproof.*

None of my counsel

- Some reject the Word of the Lord in toto; others, as truly rejectors, accept it nominally, but never in the sense of putting it into practice in their daily lives. R2241:1

31

Proverbs 1:31 *Therefore shall they eat of the fruit of their own way, and be filled with their own devices.*

Of their own way

- The whirlwind of trouble will be the result of their own selfishness. R1519:4 Illustrated by the end of King Saul. R3240:5

And be filled

- To satisfaction. R1519:4

32

Proverbs 1:32 *For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.*

The turning away

- From the heavenly wisdom to the earthly wisdom of selfishness. R1519:5

Shall slay them

- Incite the jealousy and hatred of the masses and make them special objects of attack in the time of trouble. R1519:5

33

Proverbs 1:33 *But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.*

Shall dwell safely

- "The Lord knoweth them that are his." (2 Tim. 2:19) R1519:5

Proverbs 2

3

Proverbs 2:3 *Yea, if thou criest after knowledge, and liftest up thy voice for understanding;*

Liftest up thy voice

- Many who thus pray for knowledge do not seek it as "hid treasure," and therefore do not find it. R493:2*

4

Proverbs 2:4 *If thou seekest her as silver, and searchest for her as for hid treasures;*

If thou seekest her

- Webster says that "in Scripture theology, wisdom is true religion," religion signifying "any system of faith and worship." R179:1* Those who are so anxious for truth as to be willing to sacrifice other things to get it are the ones for whom God prepared it. R367:1 Some would rather be always unsettled than go to the necessary labor of "proving" by diligent study of the Scriptures what is good and what is erroneous. Such indifference will expose them to error. R651:6 Some, even amongst the Lord's friends, rebuke others for their earnestness in seeking truth, instead of encouraging it. R2730:4

As silver

- Why is the Bible not more plain? Why is gold hid deep in the earth? It is a question of character. Desire, will, energy, determination and faithfulness will be rewarded. R24:4* When found, silver has to be separated from materials, useful in themselves, but detracting from the value of the silver. So the child of God needs to "rightly divide the word of truth." (2 Tim. 2:15) R179:5* What was necessary for our fathers to know of truth is not enough for us to know, any more than the supply of silver at the discovery of America was sufficient for the world at the present time. R179:4*

As for hid treasures

- Why hidden? That it may not be found until needed. R179:2* God has provided truth only for those

who hunger and thirst after it. Many are too indifferent or too engrossed with money-getting and pleasure-seeking to dig for the truth. R1832:4 Miners have lights upon their heads and sometimes prostrate themselves in their search. We need to be humble and have our minds illuminated with the spirit. R179:5* If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it. R9:1

5

Proverbs 2:5 *Then shalt thou understand the fear of the LORD, and find the knowledge of God.*

Understand

- A duty to find out all Possible of God's "system of faith." R179:2*

Find the knowledge

- The Lord will bless every real truth-seeker. For such alone truth was written, to such alone it will be revealed. R501:5

7

Proverbs 2:7 *He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.*

Sound wisdom

- Contrariwise, the spirit of devils produces the spirit of an unsound mind. R2185:2

21

Proverbs 2:21 *For the upright shall dwell in the land, and the perfect shall remain in it.*

For the upright

- All who desire fellowship with God through Christ during the Millennial age. E30

Dwell In the land

- Under the terms of the New covenant. E30

22

Proverbs 2:22 *But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.*

But the wicked

- Who refuse the divine offer of reconciliation. E30

Proverbs 3

1

Proverbs 3:1 *My son, forget not my law; but let thine heart keep my commandments:*

My son

- "Wisdom is justified of her children." (Matt. 11:19) They show their parentage, reflect her likeness in physical as well as spiritual things. R2060:2

2

Proverbs 3:2 *For length of days, and long life, and peace, shall they add to thee.*

For length of days

- Due to a wise and moderate course in life, in obedience to the divine laws. R2060:2

3

Proverbs 3:3 *Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:*

Let not mercy

- Consideration for the failings and sufferings of others. R2060:3 Mercy includes all the graces of character. R5309:5

And truth

- Sincerity, pureness and uprightness of dealing in all our affairs. R2060:3 Truth and righteousness are synonymous. R5309:1 The qualities of truth and mercy are in the divine character. R5309:3

About thy neck

- As jewels and ornaments of character, manifest to all. R2060:3, R5309:2 It does not say to bind justice about our neck. Because there is none righteous, our course in respect to justice cannot be the same as that of our Heavenly Father. R5309:1

Write them

- Re-write them. R5309:5 The work of re—writing the divine character in the heart is already begun in the Church, and will progress in the world during the Millennium. R5309:5, R2060:3

Of thine heart

- In addition to the outward graces, deeply graven inward principles. R2060:3 Originally, God wrote the divine law in Adam's heart. R5309:3

4

Proverbs 3:4 *So shalt thou find favour and good understanding in the sight of God and man.*

And man

- Nobility of heart is acknowledged even by the children of darkness who would say all manner of evil falsely against the children of light. R2060:5

5

Proverbs 3:5 *Trust in the LORD with all thine heart; and lean not unto thine own understanding.*

Trust in the LORD

- In order thus to trust, a knowledge of God's Word and plan of salvation are very important. R2060:5

Own understanding

- As do some scientists who seek to find a theory by which a personal God will not be necessary. R2834:3 Our own judgments are unsafe; liable to seek wisdom in a wrong direction. R2262:3 Experience has taught the mature child of God the imperfection of his own judgment and the fallibility of all human counsel. R2060:5, CR498

6

Proverbs 3:6 *In all thy ways acknowledge him, and he shall direct thy paths.*

In all thy ways

- The heart that is continually, in all of life's affairs, looking for divine direction is continually in a prayer attitude. No other condition is proper. R3806:1 Including giving thanks for meals. We advise the breaking together of spiritual manna at the same time as the partaking of earthly food. R4139:5

Acknowledge him

- Before becoming entangled in multiplied cares, and thus hampered by the outcome of our own misguided course. R1554:2 Exemplified by Joseph's distinctly telling the king that the interpretations of the dreams came not from himself, but from God. R5216:6 We are not only to note divine providences, but also to give credit for them. R2894:1 Especially appropriate in the study of the divine Word and any attempt to give an interpretation thereof. R3978:6 It is in vain that any would attempt to serve the Lord and yet neglect to make request for his blessing and guidance. R4911:3, R3806 :1 Cultivate such a sense of his presence that you learn to speak to him, as well as of him, most freely and without embarrassment. R590:2*

He shall

- The Lord is always faithful to those who put their trust in him and look for his leading. R1538:5

Direct thy paths

- Not in ways most congenial to the fallen nature. R2060:5 We should go forward only as he leads us. R5712:1 If we are not clear as to his will, let us not be in too great a hurry, nor try to guide ourselves. R5712:1, R5807:5

7

Proverbs 3:7 *Be not wise in thine own eyes: fear the LORD, and depart from evil.*

In thine own eyes

- Nothing is more dangerous to the child of God than self-conceit. "God resisteth the proud." (1 Pet. 5:5) R2060:6, R5186:1 Ambition is good, but only when it is based on humility. R5186:2

Depart from evil

- The evil of our fallen estate. R2060:6

8

Proverbs 3:8 *It shall be health to thy navel, and marrow to thy bones.*

It shall be health

- The promises of God's Word may not hinder pain, but will modify it and its frequency. R2083:6 "Health or vigor to thy muscles," figurative of general vitality of mind and body among the results of that proper reverence for the Lord which leads us to depart from sin in thought, word and deed. R2060:6

9

Proverbs 3:9 *Honour the LORD with thy substance, and with the firstfruits of all thine increase:*

With thy substance

- Whether it be talent, education or influence. R2060:6

10

Proverbs 3:10 *So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*

Filled with plenty

- This applied (in the material sense) during the Jewish age and will apply again during the Millennial age. "In his days shall the righteous flourish." (Psa. 72:7) But does not apply during the Gospel age. R2060:6 If faithful in the use of our substance to the cause of God, a blessing will result to us. R2060:6

11

Proverbs 3:11 *My son, despise not the chastening of the LORD; neither be weary of his correction:*

The chastening

- Reproofs, trials, disciplines should be reminders to us that we are not perfect and still need the mercy of God in Christ. R2061:1

Of his correction

- Do not consider the trials and difficulties of this present time as marks of divine disfavor. R2061:1

12

Proverbs 3:12 *For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.*

He correcteth

- God punishes for a wrong course, even though he restores one to his favor. PD43/53 Given as an inspired comment in Heb. 12:4-13. R1520:1, R1944:6

13

Proverbs 3:13 *Happy is the man that findeth wisdom, and the man that getteth understanding.*

That findeth wisdom

- That attitude of heart and mind which fits us to receive the instruction of the Lord and profit by it. R1520:1 Perceives clearly the difference between right and wrong principles, and the propriety of following these. R2061:1

Understanding

- Of whatever truth is meat in due season for them. R1520:1 The information and building up of judgment, character, based upon obedience to the voice of wisdom. R2061:4

14

Proverbs 3:14 *For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*

Merchandise of silver

- Truth. R2061:4

Fine gold

- The divine nature. R2061:4

15

Proverbs 3:15 *She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.*

Rubies

- Graces of character. R2061:4

18

Proverbs 3:18 *She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.*

A tree of life

- A reference to the restitution to the trees of life and the Edenic bliss of all who shall "lay hold upon" and "retain" that heavenly wisdom of meekness and entire submission to the will of God. R1520:4

Lay hold upon

- Retain her. R1520:4

19

Proverbs 3:19 *The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.*

By wisdom

- Pure, peaceable, merciful and kind. R1520:4 This accounts for the beneficent laws of nature so bountifully adapted to our necessities. R1520:4

21

Proverbs 3:21 *My son, let not them depart from thine eyes: keep sound wisdom and discretion:*

And discretion

- Wise policy. R1520:4

23

Proverbs 3:23 *Then shalt thou walk in thy way safely, and thy foot shall not stumble.*

Shall not stumble

- The Lord will keep the feet of his people from being caught in the snares of the Adversary. R1520:4

27

Proverbs 3:27 *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it .*

Withhold not good

- This counsels fair dealing with our fellow-men. R1520:4

Power

- Hebrew. El; signifying strong or powerful, frequently translated "god." R296:2

34

Proverbs 3:34 *Surely he scorneth the scorners: but he giveth grace unto the lowly.*

Scorneth the scorners

- The self-seeking, the proud in spirit, cannot be entrusted by the Lord to a high position. R5414:6

The lowly

- In conduct; but particularly, in mind. R2450:5

35

Proverbs 3:35 *The wise shall inherit glory: but shame shall be the promotion of fools.*

Shall inherit glory

- Counsels patient waiting for the rewards of righteousness. R1520:5

Proverbs 4

1

Proverbs 4:1 *Hear, ye children, the instruction of a father, and attend to know understanding.*

Instruction of a father

- It were well for the youth of the world if their fathers more frequently communed with them and gave them the benefit of their experiences in life. R2388:2 Instruction, reproof, guidance and counsel of children should not be left to others—to the church minister, Sunday School teachers or to mothers. R2388:2

7

Proverbs 4:7 *Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.*

Wisdom

- "The wisdom that is from above." (Jas. 3:17) R3479:5, R3603:3 Wise toward God, whatever fellow-men may consider us. R3479:5 Heavenly counsel is the essence of wisdom. R3479:5

The principal thing

- However weak or strong, wisdom is the prime essential to our taking the proper course. F97

10

Proverbs 4:10 *Hear, O my son, and receive my sayings; and the years of thy life shall be many.*

Years of thy life

- Parental counsel may save a child from many difficulties in life and from much sickness, leading to a longer life. R2388:5

Shall be many

- In giving lessons to a child, a parent may profit by and review his own experiences and their causes, and add to his own years as well as to those of his child. R2388:5 New Creatures in Christ, here

called sons, are promised that, by heeding his Word, the years of their life shall be many—very many—everlasting. R2388:6

11

Proverbs 4:11 *I have taught thee in the way of wisdom; I have led thee in right paths.*

I have led thee

- By my example. This thought may be applied to the Heavenly Father as well as to an earthly. R2388:5

12

Proverbs 4:12 *When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.*

When thou goest

- In the spiritual way, the narrow path. R2388:6

When thou runnest

- The race for the great prize of their high calling. R2388:6

Thou shalt not stumble

- So long as they follow in that path in which the Lord's providences guide them. R2388:6

13

Proverbs 4:13 *Take fast hold of instruction; let her not go: keep her; for she is thy life.*

Take fast hold

- "Lest at any time we should let them slip." (Heb. 2:1) R2389:1 Not only to hear the Lord's Word, but to act upon it, incorporate it as a very part of our being. R2389:1

14

Proverbs 4:14 *Enter not into the path of the wicked, and go not in the way of evil men .*

Not into the path

- Of self-will, pride, worldly ambition, selfishness. R2389:1 Go not—Once entered, we may be able to retrace our steps with difficulty, but the safe program is never to enter these by—paths. R2389:2

The way of evil

- Emerging so gradually from the "narrow way" as to seem little different from it, but diverging more and more so that one may soon discern the change. R2389:2

15

Proverbs 4:15 *Avoid it, pass not by it, turn from it, and pass away.*

Avoid it

- Do not permit curiosity or fearlessness to entrap you as it did Mother Eve. (2Cor. 11:3) R2389:2

Pass not by it

- Do not put yourself within reach of its influence. R2389:2

Turn from it

- Any pathway that has the slightest appearance of evil or the slightest antagonism to the spirit of our law of love. R2389:4

17

Proverbs 4:17 *For they eat the bread of wickedness, and drink the wine of violence.*

Bread of wickedness

- There are people who make it their business in life to entrap the unwary; they earn their bread in that way. R2389:4 Others delight in sowing discord ... and mislead the spiritual sons of God. R2389:4

18

Proverbs 4:18 *But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

But the path

- "Thy word is a light unto my path." (Psa. 119:105) A20 "The path of righteousness." (Psa. 23:3) R1646:5 This passage is true of every one of the Lord's children individually, but the application is specially for the entire Church as a whole. R2389:5, R1646:5; A20,21

Of the just

- The justified children of God, but especially the members of the body of Christ, the just One. R2389:5 "Light (truth) is sown for the righteous" (Psa. 97:11) ... those with faith and consequent justification. A20 "Ye, brethren, are not in darkness." (1 Thes. 5:4) R2389:6

The shining light

- Its bright shining at the present time betokens that the new day, the new era of Messiah's Kingdom, is nigh. R4851:5 "God (the spirit of God, the spirit of truth) hath shined into our hearts, to give the light of the knowledge of the glory of God. (2 Cor. 4:6) E293 Through the words of the Lord and the words of the apostles. F61

That shineth

- With the knowledge of God. R493:1

More and more

- More and more clearly lit by the lamp, God's Word. R2389:6, R5569:1; PD41/52; Q554:4 It is our responsibility to step out from all the creeds and not support hypocrisy and error. R5851:6, R1312:2, R780:2 We are still in the dark place and shall be until the darkness gives way and the day is here. We have need of the Word of prophecy "until the day dawn." (2 Pet. 1:19) R5339:2 With the coming of many inventions, we also find fresh light shining upon the Bible. CR250 The difficulty with many is that they sit down and do not follow on in the path of light. A25 The Bible was not written for one man, nor for one age; but for all men and all ages, adapted to the circumstances as "meat in due season." (Matt. 24:45) R24:5* If our presentations (specifically, on the covenants) are read in their proper connections, they will be found to be harmoniously progressive. R4334:5 The Reformation movement and the close of the 2300 days (Dan. 8:14) found us free from certain falsities; but this did not mean that all the precious truths were properly located. R4334:6 Followers of the reformers have accepted creeds formulated in that period and consider it unorthodox to make any further progress. D60, D61

Unto

- The same Bible which accomplished the Reformation work is necessary to the Christian's growth and knowledge today. R183:5

The perfect day

- When it comes, men will not need the lamp, for then there will be sunlight; the knowledge of God will fill the earth. R5055:3 We are now in the beginning of that perfect day. SM555; R1646:6 The dawning light of a new age shows us God's character of love and illuminates the Bible, making its teachings more reasonable. PD41/52 Since we have not yet reached the perfect day we cannot know how much more brightly our lamp may shine in the future. R2389:6; A21

19

Proverbs 4:19 *The way of the wicked is as darkness: they know not at what they stumble.*

Way of the wicked

- "None of the wicked shall understand." (Dan. 12:10) R2390:4 The Bible sheds no particular brilliancy upon the world's pathway. R2389:6

At what they stumble

- The Christian world stumbles over the second presence of Christ. He is a "stumbling stone" and "rock of offence." (1 Pet. 2:8) R2390:1 The present social order of Christendom is to stumble and be wrecked in the time of anarchy. R2390:1 They stumble at the light, the very thing that should be a blessing to them. R4361:2*

22

Proverbs 4:22 *For they are life unto those that find them, and health to all their flesh.*

Health to all their flesh

- Pure, noble, holy thoughts not only elevate the mental and moral constitution, but also have an invigorating influence upon the physical system. R2014:6

23

Proverbs 4:23 *Keep thy heart with all diligence; for out of it are the issues of life.*

Keep thy heart

- Mind, affections. R2249:4, R4904:5, R5746:6 Our will, our intention, our desire, our effort. R5747:3, R4827:2, R5246:2, R5247:1; CR109; R1703:3 As the natural heart is the center of life, it is used as a symbol of the center of our affections, including the will. R5246:2, R5746:6, R1562:6 Kept fully in the love of God. (Jude 2) R1563:4 Signifies keeping guard over our sentiments, a critical inspection of every motive of life. R4345:2, R4639:5, R5747:1 The Christian's new heart is to be kept loyal to God, to the principles of righteousness, to his covenant. R5747:4 Though but few take the step of entire consecration to God's will, fewer live it out practically, keeping their hearts constantly submissive to the Lord's will. R1563:4 By communion with God in prayer, and through the Word of truth, our hearts are kept in the love and service of God. R1502:2 Also means activities in love and helpfulness, and the cultivation of thoughts in accord with the divine. R4345:3 The difficulty with many is that they look for some great battle, instead of averting the great battles by keeping their minds cleansed from secret faults. R4904:6 If the Divine Plan of the Ages does not satisfy our heart's longings there is something wrong with our hearts. CR54 See comments on Proverbs 23:7.

With all diligence

- You cannot be too diligent about it. CRI09 If we do not keep our hearts, some ambitious desire will creep in. CR56; R4462:2 We are not competent to keep our heads, but we are competent and responsible for keeping our hearts. R4345:2 If our hearts are loyal, God is able to keep our poor heads. R4535:6 Margin, "Above all keeping, keep thy heart." R4249:1* If we are to be victors, it must be by constant vigilance, which the Lord will bless. CR56 We must not only acknowledge sin and strive against it, but also root out of our hearts every longing for everything not thoroughly approved by the Lord. R4904:4 Injustice sometimes becomes entrenched in human minds so that an attempt to establish righteousness is considered treason and rebellion. R4777:5 The "Vow" has assisted many in exercising diligence in keeping their hearts in the love of God. R4299:2

Out of it

- If your heart is your garden, what you plant is what you will grow there, if you keep the weeds away. CR56 If the heart is right, the actions will regulate themselves accordingly. R1502:2 If the principles of truth and righteousness be fixed in the heart, then out of the good treasures of the heart the mouth will speak words of truth, soberness, wisdom and grace. R1937:2

Issues of life

- Results of life. R5747:5 The testings are along the line of fitness for life eternal or death eternal. R4462:2, R4345:3, R4639:4, R4904:2, R5747:5, R4293:6; CR109, CR55 If Mother Eve had kept her heart she would have had the right to the tree of life; but failing, she came under the sentence of death. CR55 It is highly important that all our conduct in life be under the direction of a pure heart. R5747:2, R5246:3 If the heart is kept strictly under control in harmony with the Lord and his Word, all opposition of the world, flesh and devil shall not be able to overcome us. R2280:5 Pure thoughts

have an invigorating influence upon the physical system, while unholy thoughts tend toward the germination of the seeds of disease already in the human race. R2014:6

24

Proverbs 4:24 *Put away from thee a froward mouth, and perverse lips put far from thee.*

A froward mouth

- The words are an index of the heart. R1937:1

Proverbs 5

5

Proverbs 5:5 *Her feet go down to death; her steps take hold on hell.*

Take hold on hell

- Lead to sheol, oblivion, death, the grave. E367; R2599:4

21

Proverbs 5:21 *For the ways of man are before the eyes of the LORD, and he pondereth all his goings.*

All his goings

- The Judge is taking minute cognizance of man's actions and words. R722:2, R2613:1 "Every idle (pernicious, injurious or malicious) word that men shall speak, they shall give account thereof." (Matt. 12:36) R722:2, R2613:1

Proverbs 6

1

Proverbs 6:1 *My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,*

If thou be surety

- By endorsing notes or going on a bond, contrary to the instruction of the Lord's Word. R2668:6; F568

6

Proverbs 6:6 *Go to the ant, thou sluggard; consider her ways, and be wise:*

Consider her ways

- "Parents ought to lay up for their children." (2 Cor. 12:14) F577

And be wise

- Follow her custom of laying up provision in advance of necessity. R2488:2

8

Proverbs 6:8 *Provideth her meat in the summer, and gathereth her food in the harvest.*

Provideth her meat

- Probably fewer need advice along this line than need advice against the opposite extreme. F577

16

Proverbs 6:16 *These six things doth the LORD hate: yea, seven are an abomination unto him:*

These six things

- Elements of character in direct opposition to humility. R3537:3

23

Proverbs 6:23 *For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:*

The law is light

- On "the feast of joy for the Law" (Feast of Tabernacles) the Jews took all the books of the Law out of the chest and put a candle into it in allusion to this verse. R2439:1* Ultimately the Jewish Law was superseded by the true light—the gospel of the grace of God in Jesus Christ. R2439:1

30

Proverbs 6:30 *Men do not despise a thief, if he steal to satisfy his soul when he is hungry;*

To satisfy his soul

- Being, person. R205:1, R276:3

34

Proverbs 6:34 *For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.*

Day of vengeance

- Transition period following the Gospel age. R247:5 Designed to punish evil-doers and prepare the world for the blessed reign of righteousness. R247:5

Proverbs 7

3

Proverbs 7:3 *Bind them upon thy fingers, write them upon the table of thine heart.*

Write them

- Storing the memory with heavenly "food," a verse a day, or week, should not be neglected. R2039:1

Of thine heart

- Not only our heads. R2093:6 Implying the study of ourselves as well as of the divine Word that we may know just what portions of the Word apply to our individual present necessities. R2094:1*

27

Proverbs 7:27 *Her house is the way to hell, going down to the chambers of death.*

Is the way to hell

- The path to sheol, oblivion, death. E367; R2599:4, R828:6

Better than rubies

- If the Queen of Sheba traveled such a long distance to know about the wisdom of God which Solomon possessed, how much more should the "greater than Solomon" be sought. (Matt. 12:42) R5722:5

Proverbs 8

14

Proverbs 8:14 *Counsel is mine, and sound wisdom: I am understanding; I have strength.*

Counsel is mine

- Christ's, as the personification of wisdom. D637

15

Proverbs 8:15 *By me kings reign, and princes decree justice.*

By me kings reign

- Israel's government was that of a republic under divine autocracy and law supervision. R4192:3

Decree justice

- The prospect of a righteous, just, unshakable Kingdom. R3053:4

16

Proverbs 8:16 *By me princes rule, and nobles, even all the judges of the earth.*

All the judges

- The earthly phase of the Kingdom. D637

17

Proverbs 8:17 *I love them that love me; and those that seek me early shall find me.*

I love them

- This is said of wisdom, but God is the personification of wisdom; and also Christ is wisdom—"he is made unto us wisdom." (1Cor. 1:30) R4269:6

That seek me early

- "Train up a child in the way he should go." (Prov. 22:6) R3711:5 The child-mind is peculiarly susceptible to the truth and its spirit—the spirit of consecration. R4270:1 A child, reasonably well-born and raised under the influences of a Christian home, would very generally, at the age of 12, be ready to make a consecration of himself to the Lord. R3711:5, R4270:4 Every home should have its Sunday School class and every Sunday its quiet, sacred hour of fellowship, communion and praise—for parents and children. R4270:1 See comments on Proverbs 22:6.

22

Proverbs 8:22 *The LORD possessed me in the beginning of his way, before his works of old.*

LORD possessed me

- Jehovah possessed the Logos—wisdom personified. E93; R1059:6, R446:1; SM491

23

Proverbs 8:23 *I was set up from everlasting, from the beginning, or ever the earth was.*

From everlasting

- As one of the divine attributes, wisdom existed even before our Lord Jesus; though it is not strange that some infer that wisdom here personifies Christ. R1518:2

Ever the earth was

- Was formed. E93 This passage, to verse 25, may be viewed as a prophecy of what our Lord understood of his previous condition. R5065:3

24

Proverbs 8:24 *When there were no depths, I was brought forth; when there were no fountains abounding with water.*

Were no depths

- No seas. E93

Brought forth

- Had Jesus been on an equality with God before, how could he have been highly exalted after. R803:1*

30

Proverbs 8:30 *Then I was by him, as one brought up with him : and I was daily his delight, rejoicing always before him;*

Brought up with him

- For centuries before coming to earth the Son had seen the Father's mighty works, marked his wondrous wisdom and experienced his tender love, having the plan revealed to him step by step. R3160:3 While he joyfully worked out the great plan of creation, Jesus probably knew nothing of

God's purpose for the subsequent permission of evil. R3160:3 Showing not only his intimate acquaintance with Jehovah and knowledge of his plans, but exhibiting him as the honored agent in their accomplishment. R1059:6, R446:2*

32

Proverbs 8:32 *Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.*

Blessed are they

- God is "a rewarder of them that diligently seek him." (Heb. 11:6) R4072:5

36

Proverbs 8:36 *But he that sinneth against me wrongeth his own soul: all they that hate me love death.*

Love death

- Let them make "a covenant with death" (Isa. 28:25) who hate wisdom; but we abhor death and seek for life through the life-giver, the Lord Jesus Christ. R625:6*

Proverbs 9

1

Proverbs 9:1 *Wisdom hath builded her house, she hath hewn out her seven pillars:*

Hath builded

- Diligently to seek and come to God and form a character like his is to build this house of wisdom. R137:1*

Seven pillars

- Faith is fundamental, and the seven graces of 2 Pet. 1:5-7 are as the house that wisdom builds upon it. R136:6* Not only for beauty, but for strength. R136:6*

8

Proverbs 9:8 *Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.*

Lest he hate thee

- "Cast not your pearls before swine, lest they trample them under feet and turn again and rend you." (Matt. 7:6) R2589:2

10

Proverbs 9:10 *The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*

Fear of the LORD

- A proper respect for the Lord and his divine appointments. R4290:3 First, an appreciation of his greatness and our own insignificance; then, respect and love for his graciousness. This kind of fear casts out dread. R4796:3 We must look away from our own narrow thoughts and plans, and allow our mind to dwell on the grandeur of God's character. Thus the divine likeness is traced on our hearts as we study the divine revelation. R1518:3 Reverence of Jehovah. D639; R4796:3, R4841:1 "If any man (Christian) lack wisdom, let him ask of God, who giveth liberally." (Jas. 1:5) R5714:6 This must continue in us. and increase as the years go by. R4486:3; CR40 It is a dangerous practice to speak jestingly of the Lord and the Scriptures. R4486:3

Beginning of wisdom

- Thus, King Solomon began his reign with a reverent heart, as evidenced by his offering sacrifices at Gibeon. (1 Kings 3:3,4) R4290:6 We, too, have turned aside from service for a time to offer sacrifices to the Lord—our justified self, our will, our time, our influence, our talents. R4292:1 Manifesting itself in the peaceable fruits of righteousness. R1518:3 This fear of the Lord increases as

the child of God comes to know his Maker, but it is a gradual process. R4841:2 The educational reforms and instructions of the future will begin with the hearts of men, starting with this lesson so lacking in present-day education, which leads to pride, arrogance and discontent. D639

16

Proverbs 9:16 *Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,*

Turn in hither

- Into the way of oblivion, not only in the physical sense, but also in the sense of losing their respect and influence amongst men. E367

18

Proverbs 9:18 *But he knoweth not that the dead are there; and that her guests are in the depths of hell.*

Her guests

- Dead or dying from diseases due to sensuality, which also hurry off their posterity to the tomb. R2599:4

The depths of hell

- Sheol, oblivion, having lost the dignity of manhood. E367

Proverbs 10

7

Proverbs 10:7 *The memory of the just is blessed: but the name of the wicked shall rot.*

Name

- Position of official relationship is meant where the word "name" is used. R48:2*

Wicked shall rot

- Shall utterly pass from the memory of all forever. OV439*

12

Proverbs 10:12 *Hatred stirreth up strifes: but love covereth all sins.*

Love covereth all sins

- The disposition that exposes the imperfections of the brethren is surely not the love that covers. R5530:4

Blessing of the LORD

- Hidden in Christ, "in whom are hid all the treasures of wisdom and knowledge." (Col. 2:3) R2762:5 Jesus tenders to us, first, earthly rights and blessings, on the condition that we agree to sacrifice them, thus being accounted worthy to share with him in heavenly glory. R4463:6 In the Gospel age God does not promise earthly blessings, nor immunity from sickness, pain and persecution. R2761:1 Greater happiness accompanies a devoted life, though spent in poverty, than does any other course, surrounded by every luxury. R4091:3 Few who possess earthly riches in advance of hearing of the truth, are likely to attain the high calling. R2761:2

It maketh rich

- Not with the counterfeit riches of Laodicea—material prosperity and numbers of wealthy people. R2763:1 Regardless of the amount of the world's goods which one possesses. R5171:1 "He was rich, yet for our sakes became poor that we through his poverty might be made rich." (2 Cor. 8:9) R2761:4 We may have even now a foretaste of the riches of his grace and the treasures of wisdom and knowledge; also the riches of the holy Spirit. R2762:4 In noble sentiments, faith, love, good works, and God's blessing and providential care. R2762:6, R5171:4 Spiritual privileges and hopes in the present life, and spiritual glory and immortality in the life to come. R5170:3, R5171:1, R2762:6,

R4463:1; CR57 The blessing of the Lord has not made rich the world, but will do so in God's due time. R4463:1, R5171:4; CR57

Addeth no sorrow

- Though those who live godly will suffer persecution (2 Tim. 3:12), these are not of the Lord, though permitted by him. R4463:2 Sorrows are not of the Lord's providing or adding, but come as a result of sin and imperfection. R4463:2; CR57 Earthly riches of money and fame are subject to change and decay, and the heart which is too centered in these may be plunged into an abyss of sorrow and disappointment. R5862:1, R1820:2

29

Proverbs 10:29 *The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.*

But destruction

- Contrary to the Universalist theory. R3083:3

Proverbs 11

1

Proverbs 11:1 *A false balance is abomination to the LORD: but a just weight is his delight.*

A false balance

- This balancing applies as truly to mental as to physical dealings with others. R4514:6

A just weight

- Not only by squaring every act and word with strictest justice, but bringing "every thought into subjection to the will of God." (2 Cor. 10:5) R4514:6

A faithful spirit

- Ruach, disposition, mind. E318

15

Proverbs 11:15 *He that is surety for a stranger shall smart for it : and he that hateth suretiship is sure.*

He that is surety

- by endorsing notes or going on a bond. F568

18

Proverbs 11:18 *The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.*

A sure reward

- Future rewards. R723:4, R2613:6

20

Proverbs 11:20 *They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.*

His delight

- Since we were created for the divine pleasure (Rev. 4:11), being responsive to God's goodness institutes a lively and delightful fellowship with him. R2031:3

21

Proverbs 11:21 *Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.*

Hand join in hand

- The tendency to unity is an artificial one and efforts in that direction are made for policy's sake. R1548:4 If the world's multitudes say, Come, join our fraternity and band together with us to fight for our rights, the upright will say No! R1875:5 Saying, "in union there is strength." R1548:4

Not be unpunished

- But the wrath of God is always just and tempered with mercy. R2613:2

Seed of the righteous

- We should train our children that, when the trouble comes, they will counsel others to righteousness and the avoidance of carnal warfare. R1963:6

Shall be delivered

- Unless they need the purging, the Lord will permit the glorified Church to care for their children during the great time of trouble. R1963:5

24

Proverbs 11:24 *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

That scattereth

- By hospitality and liberality. R2856:6 Christlikeness implies not only a desire to be helpful to the groaning creation, but the effort to assist them, even at the cost of earthly comforts. R2857:1 There will always be opportunities to spend this world's goods for spiritual food for the famishing ones fleeing out of Babylon. R1593:5 Though bringing forth fruit only in good hearts, we are yet preaching the good tidings to all willing to hear. R1023:6 One-day and general conventions are not a waste of money that could have been used otherwise. R3877:6, R3856:2

And yet increaseth

- As we give out to others our own store of blessing is increased. R5720:5 Sometimes in natural things; always in spiritual. F344

That withholdeth

- As the neglect of tithes by Israel led to empty granaries and lean flocks, our neglect to render our all in full consecration results in loss to us. R2485:6, R2486:5 In the case of the house of sons, not merely one tenth, but everything is consecrated, and all is to be used as opportunity indicates. F345

More than is meet

- The degree of our prosperity should be the measure of our charity. R5927:4, R2857:1 If one has kept anything back he did not make a full consecration, and may be sure he has not been fully accepted by the Lord. F345 Those who have not the love that leads them to respond with gratitude have not the condition of heart which the Lord loves. R2500:5 The Lord's followers are to be prudent, economical; but not miserly, stingy, penurious. R3877:6, R3504:2; F344

Tendeth to poverty

- Sometimes to financial; always to spiritual. F344 Poverty of soul as well as poverty of purse. R3877:5 It is not always those who fight most strenuously for their rights who fare the best, even in this world. R3738:4 Cases of absolute privation may mean that one, when possessed of means, failed to use a portion in charity, in the Lord's service. R5927:3

25

Proverbs 11:25 *The liberal soul shall be made fat: and he that watereth shall be watered also himself.*

Liberal soul

- Generous—not merely in earthly matters, but especially in their hearts, minds and thoughts—benevolent and kindly. R3939:3 Like Christ, desirous of sharing temporal or spiritual favors with others, particularly with the "household of faith." R2212:5 The congregations of Macedonia did not stop with money, but gave themselves in service to God's cause, thus receiving great spiritual blessings. R1594:1 In practicing liberality we are developing Godlikeness. R2857:1, R5927:2

Spending for the spiritual welfare of themselves and others. R3856:2

Made fat

- Spiritually. R1594:4 We learn from the "widow's mite" that the Lord measures not the amount but the spirit prompting the gift, granting spiritual "fatness" accordingly. R5927:3 "He that soweth bountifully shall reap also bountifully." (2Cor. 9:6) R2212:1

He that watereth

- In telling the message of his grace we shall grow spiritually ourselves. R4244:2, R5720:3, R5978:4 Those most active in serving the truth to others are amongst the most blessed. R4244:2 To the extent we exercise a spirit of benevolence in giving, like our Heavenly Father, we are likely to have a special blessing. R5409:4, R3377:6 Great blessing results from liberality in the Lord's cause. R5927:2

28

Proverbs 11:28 *He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.*

Righteous shall flourish

- During the Millennium the Prince of Life will use only the pure, holy, reverent and godly. OV91

30

Proverbs 11:30 *The fruit of the righteous is a tree of life; and he that winneth souls is wise.*

Tree of life

- A righteous life, of whose virtue others may partake and live. R1520:5

Winneth souls

- Whose wise and righteous course in life becomes an incentive to righteousness in others. R1520:5 Away from the path of sin and ungodliness; to righteousness, peace, faith and trust in God. R1520:5

31

Proverbs 11:31 *Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.*

In the earth

- The Bible purgatory will be established in the earth. R1469:4

Much more

- "If the righteous scarcely be saved, where shall the ungodly and the sinner appear." (1 Pet. 4:18) R2053:2

Proverbs 12

2

Proverbs 12:2 *A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.*

A good man

- Let each ask himself, Are the purposes of my heart all pure and upright? R1520:2

Obtaineth favour

- A constant sense of the Lord's favor. R1520:2

3

Proverbs 12:3 *A man shall not be established by wickedness: but the root of the righteous shall not be moved.*

Shall not be moved

- Because rooted and grounded in the principles of righteousness. R1520:2

5

Proverbs 12:5 *The thoughts of the righteous are right: but the counsels of the wicked are deceit.*

Are right

- They stray not into forbidden paths. R1520:2

6

Proverbs 12:6 *The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.*

Words of the wicked

- Perverse doctrines to overthrow the faith of the righteous. R1520:2

Mouth of the upright

- Ever ready to defend the righteous against the snares of the wicked. R1520:2

9

Proverbs 12:9 *He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.*

And hath a servant

- Laboreth for himself. R1520:5

Honoureth himself

- Aimeth after honor. R1520:5

10

Proverbs 12:10 *A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.*

Regardeth . . . beast

- Extends his tender mercies also to the lower creation. R1520:5

11

Proverbs 12:11 *He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.*

Tilleth his land

- The true child of God is no idler or visionary dreamer. R1520:5

14

Proverbs 12:14 *A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.*

The recompence

- Every act will meet its just deserts in due time. R1520:5

15

Proverbs 12:15 *The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.*

In his own eyes

- Whoever succeeds in justifying himself in a wrong course finds the downward path easy and retracing his steps almost impossible. R1520:5

20

Proverbs 12:20 *Deceit is in the heart of them that imagine evil: but to the counsellers of peace is joy.*

Of peace

- "God has called us to peace." (1 Cor. 7:15) R2946:3

Is joy

- "He that in these things serveth Christ is acceptable to God and approved of men." (Rom. 14:18) R2947:4

22

Proverbs 12:22 *Lying lips are abomination to the LORD: but they that deal truly are his delight.*

Lying lips

- Hypocrisy is deceit in action and to deceive another is lying in one of its most unworthy forms. R4318:6

That deal truly

- The principle of truth is honesty—in our words, conduct and thoughts. R4318:5 If we must charge Jacob in securing the birthright with lying lips we can at least credit him with honesty of heart. He lied to secure justice, and because his faith was not strong enough to trust the Lord implicitly. R3955:5 We should have even more faith: that the Lord will deal truly, to give us the blessings he has promised. R3955:6

Proverbs 13

3

Proverbs 13:3 *He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.*

Keepeth his mouth

- All our words are taken by the Lord as an index of our hearts. R1938:1

Shall have destruction

- What a fearful responsibility attaches to the tongue that wags in an evil or flippant way, dishonoring God. R1938:1 "By thy words thou wilt be acquitted, and by thy words thou wilt be condemned." (Matt. 12:37) R1937:1

12

Proverbs 13:12 *Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.*

The heart sick

- To those who do not exercise proper faith, the trials by the way and the disappointments are most discouraging. R4048:1

15

Proverbs 13:15 *Good understanding giveth favour: but the way of transgressors is hard.*

Is hard

- Though following the line of least resistance seems easiest, this is only a vain delusion. Q800:4

20

Proverbs 13:20 *He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*

With wise men

- In every enterprise of life we should seek counsel—the wisdom that cometh from above that is "first pure, then peaceable, easy to entreatment and full of mercy and good fruits." (Jas. 3:17) R4723:4

24

Proverbs 13:24 *He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.*

That spareth his rod

- Neglects to use it when necessary to enforce the rules of love. F524 The homes of the New Creatures should be ruled by love, not the rod. When used, the rod should be wielded by the hand of love, never by the hand of anger. F524 The rod of discipline may be in the form of the denial of a kiss, or the withholding of supper or some other comfort or luxury. F525 "Thy rod and thy staff they comfort me." (Psa. 23:4) Q54:4

Proverbs 14

6

Proverbs 14:6 *A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.*

Findeth it not

- "God resisteth the proud" (Jas. 4:6); does not reveal his plan to such. R3337:2

Easy unto him

- In coming to God's Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. R3337:1

8

Proverbs 14:8 *The wisdom of the prudent is to understand his way: but the folly of fools is deceit.*

Fools

- Teachers of Evolution. OV86

10

Proverbs 14:10 *The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.*

Knoweth his own

- Nephesh, soul, sentient being. E334

12

Proverbs 14:12 *There is a way which seemeth right unto a man, but the end thereof are the ways of death.*

There is a way

- "The broad way that leadeth to destruction." (Matt. 7:13, 14) CR496 The way of selfishness, the way of the world. SM162, SM156 Human judgment would be unreliable even if supported by absolute knowledge. R3241:1 The way of selfishness, which has prevailed for 6,000 years; the natural way, approved by the standards of the world for centuries. SM162 Trusting to an outward form of godliness, being religious as a mark of respectability, attending the house of God because it is fashionable. R5849:5* The gospel of Satan, tacitly acknowledging the great doctrines of Christianity, but with erroneous interpretation and application. R5849:1* The Jews, although they thought they had found way to life in the Law, found it to be a way to death. CR500

Which seemeth right

- Because all of Adam's children have been "born in sin and shapen in iniquity." (Psa. 51:5) CR496 Reasoning, "Life is to be enjoyed" and it is their duty to enjoy it. CR500 The ways of the world are those which they think right. CR496, CR500 The world has been trying, and trying hard, to see what they can do in the way of bringing in a good government. CR502 Difficult to discern, because long-cultivated sentiments sway our judgment. R1656:4 Presented in such plausible language that it appeals to the emotions; and in such a subtle manner that it commends itself to the intelligence. R5849:1* If the heart be wrong the head will seek to justify it, and in so doing will pervert judgment and truth. R2038:2 We do not know how to do our own thinking. We must do what the Lord tells us to do through his Word. CR496

Unto a man

- Because blinded by his own perverse will or fleshly mind. R2038:2

The end thereof

- Where the subject of delusion is of vital interest. R2274:3 Many, for a time beguiled into an error of doctrine or practice, may yet be recovered from the snare of the Adversary. R1239:6

The ways of death

- The Second Death. SM165; R5849:5*

34

Proverbs 14:34 *Righteousness exalteth a nation: but sin is a reproach to any people.*

Exalteth a nation

- Even though the kingdoms of this world are not the kingdom of the Lord, this principle prevails. R3399:5 Mankind will learn this when the Prince of Life has put in force the laws of righteousness and equity with an iron rule. A303; R726:1 History confirms that even now in proportion as a nation conforms to principles of righteousness and justice, it is exalted. R3399:5 We may well be astonished to see to what extent the influence of the righteous exercises a preservative influence upon the nations. R3399:5 Nevertheless, it is still true that prosperity is injurious in proportion as it separates the people from the divine arrangements. R4729:6

But sin is a reproach

- Every evil course seems to be the misdirection of a good quality, as the war spirit of combativeness and destructiveness. R2641:3 Sin is constitutional derangement requiring continual effort to not slide backward. Thus, some heathen, not helped by the Lord, reached the lower depths of degradation. R3598:6 God will eventually bring home to each member of our race valuable lessons along this line. R5233:5

Proverbs 15

1

Proverbs 15:1 *A soft answer turneth away wrath: but grievous words stir up anger.*

A soft answer

- A kind and gentle answer may be helpful; turn away anger. R4009:4 Not only as good policy, but as the fruitage of the holy Spirit. R2325:4 The harder the truth, the more softly it should be spoken. R2325:4 This advice is nowhere more needed than in most home circles. R2325:5 Any other answer is incompatible with the spirit of love. R2325:4

Turneth away wrath

- Neglect of this command is the cause of a large proportion of domestic infelicity. R2241:3

Grievous words

- Strifeful, cutting, sarcastic words. R4009:4

Stir up anger

- Stirring up difficulties which will become agents of retributive justice. R4805:3, R1938:3

3

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

Eyes of the LORD

- The intelligence of Jehovah. R5209:3 The Lord's influence, his power of knowing, whatever the means; not that God beholds every act of every person. R5634:2

In every place

- The nearest suggestion of God's omnipresence contained in the Scriptures. R5209:3 Every man has a present responsibility according to the measure of light enjoyed, whether it be light of nature or of revelation. A145 So we should let our children feel that our eye and God's is ever upon them, just as

we feel that God's eye is upon us. R1097:5*

Beholding

- Supervising all things. R1778:6

Evil and the good

- "God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." (Eccl. 12:14) R722:2, R1653:3, R2612:6; A145 God's knowledge of all conditions is not out of harmony with the fact that he permits things which he disapproves. R5209:6 Since the Lord's beholding of evil and good is unquestioned; since his ability to interfere is undoubtedly true; and that he has not yet interfered is manifest; then it is proper to say that God is permitting sin. R1778:6, R1270:3

8

Proverbs 15:8 *The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.*

His delight

- Since we were created for the divine pleasure (Rev. 4:11), being responsive to God's goodness institutes a lively and delightful fellowship with him. R2031:3

11

Proverbs 15:11 *Hell and destruction are before the LORD: how much more then the hearts of the children of men?*

Hell

- Sheol, oblivion, death, not torment. R2599:4; E367

23

Proverbs 15:23 *A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it !*

Spoken In due season

- Perhaps a word of counsel, a word of reproof, or a word of instruction. R4663:2 As by the leader of a testimony meeting, offering encouragement or counsel in response to testimonies presented. F322 You can do ten times as much with a good word at the right time as you can with the right word at the wrong time. Q615:T

24

Proverbs 15:24 *The way of life is above to the wise, that he may depart from hell beneath.*

Is above

- Upward, toward righteousness. E367

That he may depart

- May be delivered by resurrection power. E367

From hell beneath

- From sheol, oblivion, death, not torment. E367

Proverbs 16

2

Proverbs 16:2 *All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.*

The spirits

- Ruach, mind, thoughts, motives. E318

5

Proverbs 16:5 *Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.*

Proud in heart

- Pride is an inordinate and excessive amount of self-esteem and self-conceit. R5704:1, R5001:1 Those who feel haughty toward others and are not sympathetic; who despise others. R5000:6 Pride is very deceitful and frequently cloaks itself with humility. R5000:2 No kind of pride would be more detestable in God's sight than pride of the truth. It is not our Plan. R5001:1 Worldly pride challenges faith in God and obedience to him. R4898:5 Certain conduct which sometimes seems to be pride is not pride; as those, lacking self-esteem, who have much approbativeness. R5000:3 Sometimes manifest by elders in attempts to override the liberties of the congregation and hold power in their own hands. R5001:4 Applies also to the angels. R5000:6

An abomination

- Not a creature in the universe has anything to be proud of, has nothing of his own creation, has only been a recipient of favor, blessing. R4898:2, R5704:1

7

Proverbs 16:7 *When a man's ways please the LORD, he maketh even his enemies to be at peace with him.*

Enemies to be at peace

- At the proper time, in the future. Now, whoever will live godly will suffer persecution. Q528:3

11

Proverbs 16:11 *A just weight and balance are the LORD'S: all the weights of the bag are his work.*

A just weight

- We should apprehend the principle of divine justice, and deal justly and keep judgment. R3635:5 He who fails to appreciate justice must proportionately fail to appreciate mercy; for mercy is merely the difference between love and justice. R3635:5

18

Proverbs 16:18 *Pride goeth before destruction, and an haughty spirit before a fall.*

Pride

- Of wealth; sectarian pride; family pride; personal pride. R2459:6 Pride has been a general guide for the world which has accomplished much harm. R5723:4 Alas for the power of pride; the proud cannot see their difficulties. R5068:3 Humility is important because the other graces of the holy Spirit cannot be cultivated without it. R4787:1 If you find a humble one with ability, encourage him in its exercise; but if he be not humble-minded, encourage him not, even though he have the ability, for the higher you push him the greater will be his fall. R1629:3 Illustrated by King Uzziah. He forgot that he was merely the Lord's representative and that his first duty was to obey the divine commands. (2 Chron. 26:8-21) R4786:2

Before destruction

- Contrary to the Universalist theory. R3083:2 The greater the blessing, the more serious would be the loss by destruction. R3385:6

An haughty spirit

- Society's real danger is not from anarchists, but from friends of law and order who, in putting down enemies of the law, will tend toward haughty austerity. R991:3 Ruach, mind, will, disposition. E318 A domineering, self-satisfied disposition tends to undermine the character. R3385:6

Before a fall

- "Thou wilt save the humble people, but wilt bring down high looks." (Psa. 18:27) R3337:2 We have a

standing never previously granted to any, and the higher the standing the more serious the fall. R3385:6, R1629:3 The time of trouble toward which Christendom is hastening. R2459:6

19

Proverbs 16:19 *Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.*

An humble spirit

- Ruach, mind, disposition. E318

22

Proverbs 16:22 *Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.*

Understanding

- Not merely of the head, but of the heart especially. "With the heart man believeth unto righteousness." (Rom. 10:10) "Out of the heart are the issues of life." (Prov. 4:23) R2038:2

23

Proverbs 16:23 *The heart of the wise teacheth his mouth, and addeth learning to his lips.*

Teacheth his mouth

- To speak "words of truth and soberness." (Acts 26:25) R2038:2

24

Proverbs 16:24 *Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.*

Pleasant words

- Of wisdom, of counsel, of loving-kindness. R2038:3

Health to the bones

- In that they refresh and comfort and stimulate courage, and thus fortify the soul and strengthen it to noble deeds. R2038:3

25

Proverbs 16:25 *There is a way that seemeth right unto a man, but the end thereof are the ways of death.*

There is a way

- See comments on Proverbs 14:12.

27

Proverbs 16:27 *An ungodly man diggeth up evil: and in his lips there is as a burning fire.*

Diggeth up evil

- Apparently finding satisfaction in so doing. R2038:4

28

Proverbs 16:28 *A froward man soweth strife: and a whisperer separateth chief friends.*

A froward man

- A bad man whose acts and words tend to produce envy, bitterness, misunderstandings and strife. Q46:T

Whisperer

- A busybody or slanderer. Q46:T

31

Proverbs 16:31 *The hoary head is a crown of glory, if it be found in the way of righteousness.*

The hoary head

- Blessed is the man who sets his house in order and who maintains that order to the end of his days. R3630:1

Crown of glory

- When the hallowed influences of ripened Christian graces are manifest to every beholder. R2038:5, R3630:4

32

Proverbs 16:32 *He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*

Ruleth his spirit

- His own mind or will. R2892:4, R3985:6, R4904:6, R5975:5 Bringing it into full subordination. E112 By changing the allegiance of his will from self to God and overcoming the foes that are entrenched in his mind as a result of the fall. R3629:5, 3, R1860:1, R4904:6, R5056:3, R5488:4 We must be taught to rule ourselves, that we may know how to rule others. R12:6* The little and more numerous battles, keeping the mind cleansed from the secret faults, are principally the ones in which we gain the victories. R4904:6 The greatest power in the universe is the power of the will. OV195 God wants all Christians to practice self-denial in respect to sins and everything which would hinder his cause in any degree. F552 Our dealings with ourselves are our chief concern, our chief battle. R3985:6 He that continues to rule his own spirit has not only routed the enemy, sin; but continues to keep him at bay. R3629:3 To rule one's own spirit cannot be done singlehandedly. The wise general will invoke a stronger power, the almighty arm of God. R3629:5 Illustrated by John the Baptist, all of whose aspirations and human ambitions were made subservient to his one mission of introducing Jesus. R1916:1 We have three departments of government: the legislative, which should always be the conscience; the judicial, the judgment; and the executive, the will. R3629:5, R5488:6

Than he

- Destructiveness and combativeness, which serve a Christian well if directed against his own blemishes, are out of place when one becomes contentious with the brethren. R5056:3, R4803:5, R3858:3 In overcoming pride and selfishness (by confession of his sin with Bathsheba) David proved himself a greater hero than in his youthful conflict with Goliath. R2017:4

That taketh a city

- To take a city one must have the skill and equipment necessary to conquer a nation. R3629:2

33

Proverbs 16:33 *The lot is cast into the lap; but the whole disposing thereof is of the LORD.*

The lot is cast

- Those things which men may regard as mere chance. R2038:5

Is of the LORD

- Will be overruled to the accomplishment of his purposes. R2038:5

Proverbs 17

15

Proverbs 17:15 *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.*

Justifieth the wicked

- Because they prefer evil, they attempt to deceive themselves and others into the idea that wrong is right and right is wrong. R657:3

17

Proverbs 17:17 *A friend loveth at all times, and a brother is born for adversity.*

Loveth at all times

- No friendship can be surely counted upon until after it has been tried. R5664:2

18

Proverbs 17:18 *A man void of understanding striketh hands, and becometh surety in the presence of his friend.*

Becometh surety

- By endorsing notes or going on a bond. F568

25

Proverbs 17:25 *A foolish son is a grief to his father, and bitterness to her that bare him.*

A foolish son

- As was Absalom. R3267:3, R3268:5 In training their children, parents are laying out for themselves either joys or sorrows for the future. R3268:5

Proverbs 18

4

Proverbs 18:4 *The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.*

A flowing brook

- Drinking of water represents appropriation of the truth, namely wisdom. R2935:1

8

Proverbs 18:8 *The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.*

Are as wounds

- Harsh words leave a trace that kind words cannot quite efface. R5100:5*

10

Proverbs 18:10 *The name of the LORD is a strong tower: the righteous runneth into it, and is safe.*

And is safe

- "What time I am afraid, I will trust in thee." (Psa. 55:3) R2038:6

24

Proverbs 18:24 *A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.*

A friend

- True friendship is a rare flower on our sin-cursed earth. R1907:3 "One there is above all others, well deserves the name of friend"—our Lord Jesus. R3233:1

Closer than a brother

- There are two planes of friendship: a natural plane on which men of two like natural qualities would be drawn together; and a spiritual plane drawing still more closely those alike in spiritual hopes. R3233:4 True and lasting friendship can exist only between unselfish souls whose wills are fully submitted to the will of God. R1908:4

Proverbs 19

2

Proverbs 19:2 *Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.*

That the soul

- Being, person. R205:2

15

Proverbs 19:15 *Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.*

And an idle soul

- Being, person. R205:2

Proverbs 20

1

Proverbs 20:1 *Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*

Wine is a mocker

- Wine personifies alcohol. R3270:2 Intemperance is one of the most dreadful curses afflicting humanity. R2873:1 The cost of intemperance is not merely of the liquor, but of the crimes and diseases attendant. R3859:6 There is also an intoxication of pleasure, of fashion, of pride and fond desire, which seeks to stupify the new mind. R2873:5 The intemperate use of spiritous liquors is an apt illustration of the course and effect of sin in general. R1631:2 A clear knowledge of the divine plan should lead us more diligently to bring every power and talent of mind and body into full subjection to the divine will. R2873:5 The "royal priests" are in more danger from symbolic wine than from natural. R4031:5 If others are drunk with wine, let us be filled with a different kind of wine —the holy Spirit. R5038:6 We desire to express our full sympathy with the temperance cause. R3859:6 While the wise man does not say that a moderate use of alcohol brings woe and sorrow, most who tarry long at wine reached that condition through habit after beginning with the intention of being only moderate drinkers. R3271:2

Drink is raging

- A warning against a foe so subtle and destructive to peace and righteousness. R1444:4 The amount spent in the United States for liquor is nearly four times that spent to conduct the government. (1894) R1631:5 Statistics of 1899 show that 72% of all criminals were made so by strong drink. R3055:1 The devil is for the saloon, God is against it; vice is for it, virtue is against it; the brothel is for it, the home is against it; the anarchist is for it, the statesman is against it; poverty is for it, plenty is against it; misery is for it, happiness is against it; disease is for it, health is against it; death is for it, life is against it. R4007:3*

Not wise

- Though the advocacy of total abstinence is radical and unscriptural, whoever trifles with this mocker is in danger of being deceived by it. R2533:2 Who permit themselves to be deceived by sin in any of its forms, for the pleasures of sin are brief and unsatisfying. R1631:5 Circumstances and climate here, as well as the purity of the liquors, differ much from those of Jesus and the apostles. R509:5

9

Proverbs 20:9 *Who can say, I have made my heart clean, I am pure from my sin?*

Made my heart clean

- "In my flesh dwelleth no good thing" (Rom. 7:18)—no perfection, and all imperfection is un-right, and all unrighteousness is sin. R2721:3

I am pure

- "If we say (speaking of our flesh and ignoring the justification provided in Christ to cover its blemishes) that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8) R2721:3

25

Proverbs 20:25 *It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.*

It is a snare

- Leeser translates this verse: "It is a snare to a man to sanctify things hastily and to make inquiry only after having made vows." R2081:1

To make inquiry

- In the sense of reconsidering the cost and, in view of the cost, whether or not we shall keep it. R2081:1 But it is a blessing to make thorough inquiry, and register afresh, our consecration vow. R4265:6 If, after vowing, inquiry finds it greater and more comprehensive than first supposed, let one not break it, but, as in Psa. 50:14, "I will pay my vows unto the Most High." R4265:6 "When thou vowest a vow unto God, defer not to pay it. Better it is that thou shouldest not vow than that thou shouldest vow and not pay." (Eccl. 5:4, 5) R4265:6, R2154:5

Proverbs 21

3

Proverbs 21:3 *To do justice and judgment is more acceptable to the LORD than sacrifice.*

To do justice

- To do that which is right, just, equitable R5430:3 The foundation of all Christian character. Only those who have this foundation well laid can make proper progress. R5430:6 Justice comes first; mercy and benevolence afterwards. R5431:5 Building thereupon all the various qualities of love. R5431:6

And judgment

- The essence and substance of the Golden Rule—love for our neighbor as for ourselves. R5430:3 The Law demanded full allegiance to God. R5430:2 To render righteous decisions in the mind; to decide justly. R5430:3 The decisions of our minds, as well as our actions, should be in harmony with the principles of righteousness. R5430:3 We are not to judge motives of others; we may judge outward actions as wrong, but not the heart. R5430:3 We are not to judge another without indubitable proof. R5430:3

Is more acceptable

- Even though we sacrifice some of our time for the Lord's work, we shall not be pleasing to God if we do not keep his requirements of justice towards others. R5631:4

Than sacrifice

- Some in Israel seemed to feel that they could be unjust, and then offer a sacrifice and make it all right. R5430:2 Some grasp the thought that there is a privilege of sacrifice in the present time, but fail to note that the Lord has given some commands that must first be considered. R5431:4 One must exhibit the true spirit of obedience, the earnest endeavor to be in harmony with the law of God; before consecration to sacrifice is in order. R5431:4

15

Proverbs 21:15 *It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.*

But destruction

- Contrary to the Universalist theory. R3083:3

16

Proverbs 21:16 *The man that wandereth out of the way of understanding shall remain in the congregation of the dead.*

Out of the way

- After he has been once enlightened. Q593:2; R3725:4*

Congregation of the dead

- Some few of the consecrated, who leave the "way of understanding," who draw back and wilfully reject the Lord, will remain in death—the Second Death. Q593:2

18

Proverbs 21:18 *The wicked shall be a ransom for the righteous, and the transgressor for the upright.*

A ransom

- Kopher, a covering, a protection. The laws made for the people in general are a covering for the Lord's saints. R5972:1

23

Proverbs 21:23 *Whoso keepeth his mouth and his tongue keepeth his soul from troubles.*

Keepeth his mouth

- Victory will not be for us except as our hearts are allowed to dominate our tongues. R4381:6 The heart and the mouth are under special scrutiny. The former represents the individual character and the latter, an index of the character. R1937:1

And his tongue

- While each should be on guard against communications that would be injurious, he should also be on guard against allowing sparks to ignite in his own heart. R4381:4

Soul from troubles

- In the Church the power of the tongue may set on fire the course of the new nature, a fire which may burn into the Second Death, and may spread to others with similar effect. R4381:4

Proverbs 22

3

Proverbs 22:3 *A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.*

Prudent man

- Two classes may expect divine protection in the coming trouble: (1) children of the consecrated under the age of discretion; and (2) some consecrating themselves to God during the trouble. R2020:6 We are not to expect miraculous help except where necessary. We are to watch and pray, look ahead and use our best judgment, trusting in and looking for the Lord's providential guidance. R2021:2

Foreseeth the evil

- The great time of trouble. R5571:3, R2021:2, R2019:3* Profit by the experience of others, either through instruction or observation. R2073:3 The time of trouble is of two kinds: (1) troubles and siftings upon the Church which none of God's sons will escape; and (2) the wrecking of present institutions which true children of God "may be accounted worthy to escape." (Luke 21:36) R2020:5 Character preparation is the best heritage a parent can leave a child: (1) the Golden Rule of justice; (2) mercy, the spirit of helpfulness; (3) meekness, gentleness, etc.; (4) economy in everything. R5571:3 We recommend that none be urged (in order to escape the great time of trouble) unduly to make a full consecration to the Lord, lest such profession be mere hypocrisy. R5571:6

And hideth himself

- By surrounding himself and his family with the best conditions for development in the Christian graces, for rendering service to the Lord, his people and his truth. R2021:4 Instead of seeking a place of safety, seek the condition of safety described in Zeph. 2:3 under divine providence. R2021:1 In time of trouble keep a good stock of fuel on hand and a little reserve of staple food. R5854:5 Do not be afraid of having too much commodities. Think of them as provision for any in need who may come to you. Do not sound a trumpet about such provisions. At most, suggest that your friends do likewise. R5572:4

Punished

- Severe experiences, punishment for lack of observing the natural laws of cause and effect. R2073:3

6

Proverbs 22:6 *Train up a child in the way he should go: and when he is old, he will not depart from it.*

Train up a child

- Chiefly by the establishment of right principles in the heart. F528 In the reverence and admonition of the Lord. OV217 Discipline and obedience should be insisted upon with firmness and kindness from the day of birth. R3711:5 "The that seek me early shall find me." (Prov. 8:17) R3711:5 It will have more influence than most people seem to realize. Q544:2 The mind of the mother, during the period of gestation, is stamping and impressing, favorably or unfavorably, the character of her child. R5700:6, R2902:2; F520 Rule yourself before attempting to rule your child. R1098:2*, R1097:1* Good men and loyal to the Lord may be poor fathers, careless of their responsibilities to their children. Alas that it is so to this day. R3598:2 The care and instruction of children is a paramount obligation resting upon every parent. R4522:3, R5700:5 The science of child-raising in a nutshell: (1) When you consent, consent fully; (2) When you refuse, refuse fully (3) Often comment; (4) Never scold; (5; Beware of making an issue with your child, but when the issue is forced, carry it out. R1098:2* Since ours is a difficult day in which to raise children it should lead one more earnestly to seek wisdom from on high properly to discharge his duty toward his child. R3711:6 We urge the daily use of the Heavenly Manna, beginning every day with praise and prayer; and the children should be Scripturally instructed every Sunday. R4522:4 See comments under Prov. 8:7.

In the way

- It is a mistake to suppose that children cannot appreciate religious principles. R2903:2

He should go

- Conscientious, just, loyal to God and the principles of righteousness. R5700:5

When he is old

- Consider children a little garden spot. Plant the seeds of the fruits of the spirit and reap a rich reward in the graces of character—especially if the children have been consecrated from infancy or before birth. R2903:2

He will not depart

- The impression of the principles of righteousness cannot be wholly effaced even though the child might temporarily try forbidden paths. R3598:2 The principal reason so many do depart is that they are not properly trained in the way they should go. Q54:4

8

Proverbs 22:8 *He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.*

Shall reap vanity

- A principle of divine law applicable to all men. (Gal. 6:7) R1653:3

26

Proverbs 22:26 *Be not thou one of them that strike hands, or of them that are sureties for debts.*

Sureties for debts

- By endorsing notes or going on bonds. F568

As he thinketh

- Alexander the Great willed to be conqueror of the world and, at a cost of wealth and a stream of blood, he accomplished wonders. OV195

In his heart

- The mental determination or will represents the real man, from the divine standpoint. OV315; SM339; R5246:2 The Lord knows whether we are seeking to please him. R5124:4, R5247:1 The mind has something to do with our physical condition. One-half of the people in the world are sick because they think they are so. The mistake of Christian Science is that they carry this principle too far. R5247:6 We should seek to cultivate helpful thoughts and thus exercise a helpful influence upon ourselves or others. R5248:1 A man's thoughts shape themselves according to the structure of his brain. OV137; R4774:4 See comments on Prov. 4:23.

So is he

- A man is not always what on the surface he seems to be. His real character is deep down—the purpose of his life. R5246:5 If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest. R2890:3, R4821:2 Heart-thinking, guided by certain principles, has to do with the real man God is considering—not the old creature, but the new. These constitute transformation of character. R5246:6 The body and mind are both strengthened by thinking about things noble, good and pure. SM338 The instructions of the Word, received into good and honest hearts, lead to obedience and the development of the fruits of the spirit. R5908:5 This same principle is applicable to the whole world, though not on a scale so far-reaching. R5247:4

Proverbs 23

12

Proverbs 23:12 *Apply thine heart unto instruction, and thine ears to the words of knowledge.*

Apply thine heart

- Not just our heads. This implies the study of ourselves, as well as of the Word, to see just what portions of the Word apply to our present necessities. R2093:6*, R2094:1*

14

Proverbs 23:14 *Thou shalt beat him with the rod, and shalt deliver his soul from hell.*

Shalt beat him

- If the child needs it. E368

Deliver his soul

- Spare his being for years of usefulness. E368

From hell

- Sheol. Wise correction will save a child from vicious ways which lead to premature death, and possibly prepare him to escape the Second Death. R2599:4; E368

15

Proverbs 23:15 *My son, if thine heart be wise, my heart shall rejoice, even mine.*

My son

- The exhortation is that of a parent or a teacher who has had experience in life. To profit by instruction is an evidence of wisdom. R2073:3

Be wise

- in heavenly wisdom; this makes the glad father. R1502:2 The aim of some parents to have their sons be men of wealth, power, fame or social prominence is not a worthy ambition. R1502:2

17

Proverbs 23:17 *Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.*

Not ... envy sinners

- Thereby missing the joy and peace which naturally flow from a heart full of love and reverence for the Lord. R1502:2

18

Proverbs 23:18 *For surely there is an end; and thine expectation shall not be cut off.*

There is an end

- To the brief pleasures of sinners. R1502:2 The end of the walk of honesty and uprightness will eventually be better than that of pleasures and sensualities. R2074:1

Not be cut off

- Shall have a never-failing source of consolation. R1502:2

19

Proverbs 23:19 *Hear thou, my son, and be wise, and guide thine heart in the way.*

Guide thine heart

- If the heart is right, the actions will regulate themselves accordingly. " Keep thy heart, for out of it are the issues of life." (Prov. 4:23) R1502:2

In the way

- Describing a youth starting upon life's journey where two roads meet—one upward, an honorable course of morality; one downward, gratification of depraved tastes. R2073:6 This way of morality and temperance is not the same as the "narrow way" of self-denial in which the Christian is to walk. R2074:5

20

Proverbs 23:20 *Be not among winebibbers; among riotous eaters of flesh:*

Not among winebibbers

- Realizing the force of example, those who feel strong along this line will forego the exercise of their liberties for fear of stumbling their weaker neighbors. R3270:6, R3746:3 The Lord's consecrated may not turn aside from their more important message, the calling of the bride, to urge upon the world the excellent but temporary and partial reform of total abstinence. R4337:2, R4338:4, R4156:3,6 It would be perfectly right for us to express our sentiment on the liquor question at the polls. R4156:2

21

Proverbs 23:21 *For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.*

For the drunkard

- "No drunkard shall inherit the kingdom of heaven." (1 Cor. 6:10) No drunkard, therefore, can hope to be a member of the Body of Christ. R4600:6 Having once been a drunkard, and having turned from it, the individual would be a drunkard no longer. R4601:1 Total abstinence may be much more necessary today than it was centuries ago because the race is gradually becoming weakened. R4156:5

And the glutton

- Drunkenness and gluttony are classed together. Both are unworthy of true manhood and bring their sure reward of poverty and disgrace. R1444:4 Who is as truly intemperate as the drunkard. R2074:2 We are in sympathy with temperance in respect to intoxicants and "in all things." R3746:6

Come to poverty

- Gluttony leads to poverty of both mental and physical strength. R2074:2

Drowsiness

- Sloth or idleness or lack of energy, another form of intemperance. R2074:2 In an opposite direction, intemperance in energy and ambition for honors or wealth robs one of social enjoyment and spiritual privileges and joys. R2074:2

22

Proverbs 23:22 *Hearken unto thy father that begat thee, and despise not thy mother when she is old.*

Hearken unto

- Or, honor. The obligations of honor to parents never ceases, though that of obedience does when the years of maturity and discretion are reached. R1502:5 Because of the sudden increase in knowledge, the young have outstripped their seniors. The resultant tendency is disrespect. R2074:2 The wise parent sets a good example in childlikeness, being ready to learn from and with his children along the lines of their superior educational advantages. R2074:3

23

Proverbs 23:23 *Buy the truth, and sell it not; also wisdom, and instruction, and understanding.*

Buy the truth

- With reference to the ordinary affairs of life, dealings between men; and with reference to spiritual things, God and the divine plan. R2074:3 What we possess naturally is not of lasting value; what we may obtain instead is of priceless value, everlasting. R1656:2

Sell it not

- Truth, wisdom and understanding are not too costly at any price; and should never be sold or compromised for the short-lived advantages of error. R1502:5

And instruction

- Sought in meekness and with a ready and appreciative mind in the way of God's appointment; but never take council with the ungodly. R1502:5

24

Proverbs 23:24 *The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.*

A wise child

- Laying the foundation for a good, wise character before the children were born. R2074:4

26

Proverbs 23:26 *My son, give me thine heart, and let thine eyes observe my ways.*

My son

- You who have repented of sin and are trusting in the precious blood of Christ. R3703:6 If you would be my son. R5702:5 We are treated as sons in a relative way the moment we turn from sin. Q400:1 Because of justification, instead of being human sinners, we are human sons; and now, because we are sons, God speaks to us as such. A233 Only by continued loyalty and obedience can sonship be maintained. R5702:3, R3207:4*

Give me thine heart

- The affections and qualities of the mind to which God appeals. OV138; R4904:1, R4774:6 Including all that you have and are; in the highest, noblest and fullest sense—your body, worship, reverence, praise, treasure, time, talents, influence, money—all in joyful service. R3703:6, R2388:5; A233; F436 Not merely nine-tenths of your heart, but all of it. R4812:3 And I will make you a son on a higher plane than the human. A233 As the Apostle declares, it is our "reasonable service." (Rom. 12:1) R3704:1 The most that God does for anyone is simply inform him of the steps necessary to complete his justification. R5207:2 So long as our heart is loyal to the Lord it will control all the

products of life because it will lead us to seek to know the Lord's will in everything. R4201:3

Observe my ways

- Note God's qualities of character, of wisdom, justice, love and power, calling forth admiration and reverence. R5703:1 All who are sons of God will study his ways, especially from the study of the Bible. R5703:4 We are not to follow the Lord's ways in the execution of judgment because we are liable to make mistakes in such matters. R5703:1 The world does not realize that they are copying the Lord's ways in the inventions of this day. R5703:1

29

Proverbs 23:29 *Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?*

Who hath babbling?

- The spirit of a sound mind would not permit one to take anything into his system that would befuddle his reason. R4337:2

Redness of eyes?

- "Wine is a mocker, strong drink is raging." (Prov. 20:1) R2533:1 Picture of the drunkard. R4600:6, R1444:4

30

Proverbs 23:30 *They that tarry long at the wine; they that go to seek mixed wine.*

That tarry long

- Most of such began the use of liquor with the intention of becoming moderate drinkers only. R5098:6, R3271:2

31

Proverbs 23:31 *Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.*

Look not

- Even the exceeding great and precious promises are not enough to hold our fallen appetites when constantly exposed to temptation. We must engage our attention and thoughts in another direction. R3271:4 While it cannot be said that the Bible commands total abstinence, under present conditions we, as followers of Jesus, are justified in urging it. R4600:3 97% of transportation companies forbid their employees from using alcohol. (1903) R3270:3

When it is red

- There is a charm or enticement connected with alcoholic stimulants which gradually wastes the strong and quickly enthralls the weak of will. R4600:6

Moveth itself aright

- Goeth down smoothly. R4600:6

32

Proverbs 23:32 *At the last it biteth like a serpent, and stingeth like an adder.*

Like a serpent

- Throughout all Europe the blight of intoxication is awfully prevalent. (1906) R3746:6 Also see comments on Prov. 20:1.

33

Proverbs 23:33 *Thine eyes shall behold strange women, and thine heart shall utter perverse things.*

Strange women

- Strange things, as in delirium tremens. R3271:4 The demoniacal power of liquor is associated with its

twin sister, fleshly desire and general immorality. R4600:6

34

Proverbs 23:34 *Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.*

Midst of the sea

- Like floating wreckage. R4600:6

The top of a mast

- In imminent danger of destruction. R4600:6

35

Proverbs 23:35 *They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.*

I felt it not

- Those who become beastly drunk are unconscious of injury. R4600:6

When shall I awake?

- Seem to have their chiefest pleasure in unconsciousness. R4600:6

Seek it yet again

- Upon recovering from one debauch, their desire is to seek the stimulation again. R4600:6, R3271:4

Proverbs 24

16

Proverbs 24:16 *For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.*

A just man

- Will not fall into sin, although he may stumble for various causes. R5218:3

Riseth up again

- If the heart is right, the Lord will show him his mistake and the way to recover himself. R5218:3

Proverbs 25

1

Proverbs 25:1 *These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.*

There are also

- Chapters 25 to 29 were collected and added later by King Hezekiah. R1518:2

6

Proverbs 25:6 *Put not forth thyself in the presence of the king, and stand not in the place of great men :*

Put not forth thyself

- Ambition is a necessary faculty of the human mind, but a very dangerous element as respects the formation of Christian character. R3832:2

11

Proverbs 25:11 *A word fitly spoken is like apples of gold in pictures of silver.*

A word fitly spoken

- What a power the tongue has for good. OV208

If thine enemy

- Although, if destitute, we should feed them; yet so long as they are the adversaries of the Lord's

cause, they are our adversaries, and we are theirs. R1861:4

Give him bread

- If love so broad and comprehensive was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest this noble quality? R5643:6 Not to see how badly you can make him feel, but because love is the principle of your nature. R2214:6 Illustrated by Elisha's feast to the Syrians who came to take him captive. (2 Kings 6:22, 23) R3441:5

22

Proverbs 25:22 *For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.*

Fire upon his head

- Make him ashamed of his conduct in contrast with yours. R3830:3 Many a man, like Nero, when awakened, will be greatly humiliated by the generous forgiveness of formerly injured fellow-men. R1655:1

28

Proverbs 25:28 *He that hath no rule over his own spirit is like a city that is broken down, and without walls.*

No rule

- A will-less man is a good-for-naught. OV196 A lawless disposition, the spirit of anarchy. R5487:6 Indecision and lack of character in little things (irregularity in arising and indecision as to proper foods) affect all the greater things of life. R5653:4 "A wise man sometimes changes his mind; a fool, never." Ruling our own spirit does not mean that we are to go to extremes. R5653:4 One who yields to sin and various weaknesses and assaults of the Adversary has lost his real manhood. R4789:6 If we rule our mind and our thoughts we shall rule our tongue. R5488:2

His own spirit

- The impulses of one's native mind, disposition. R5488:1,5, R5652:6 In creating man God gave him a will; but it needs to be defended and kept in repair. R4789:3 The will is to be continually on guard over the mind, to allow nothing to enter except through the regular gates of conscience and judgment. R5653:1

A city

- One's will; the will governs the mind and conduct. R5488:5, R5489:1 Whether our wills are strong or weak, they need direction. R5487:3 In olden times cities were particularly places of refuge and had strong walls. R5487:3

Broken down

- Not from visible forces alone, but by evil spirits subduing and breaking down the will. R4789:6 Even failures, subsequently recognized, lead to greater fortification of the will. R4790:4

Without walls

- Open to attack. R5487:3 Would invite attack and be certain to meet disaster sometime, as would a broken-down human will. R5653:1 No will, no self-control. R4789:3, R5653:1

Proverbs 26

4

Proverbs 26:4 *Answer not a fool according to his folly, lest thou also be like unto him.*

Answer not a fool

- To one who speaks foolishly do not talk foolishly in return. R5050:3

5

Proverbs 26:5 *Answer a fool according to his folly, lest he be wise in his own conceit.*

Answer a fool

- You do him service if you show him the folly of his position. R5050:3

11

Proverbs 26:11 *As a dog returneth to his vomit, so a fool returneth to his folly.*

Returneth to his vomit

- As those who, by God's grace, have once been delivered from Babylon and return thither. R2991:5

Proverbs 27

7

Proverbs 27:7 *The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.*

Soul

- Being, person. R205:2

12

Proverbs 27:12 *A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.*

Foreseeth the evil

- The energy of politicians and financiers advocating world trade markets is begotten of this wisdom. R2867:5,3

20

Proverbs 27:20 *Hell and destruction are never full; so the eyes of man are never satisfied.*

Hell

- Sheol, oblivion, death, not torment. E368; R2599:5

Are never full

- Cannot be overcrowded, no limit to its capacity. E368

Proverbs 28

9

Proverbs 28:9 *He that turneth away his ear from hearing the law, even his prayer shall be abomination.*

Shall be abomination

- Shall not be heard. R2024:1

Abound with blessings

- Proportionate to his faithfulness and zeal. R3869:6

Proverbs 29

1

Proverbs 29:1 *He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

Hardeneth his neck

- A figure drawn from the stiffness of neck of an unruly yoke of oxen. R3464:1 Often reproved, yet stiff-necked. R4820:2

Be destroyed

- If reproofs do not have a corrective influence the result must mean a final destruction—Second Death. R4820:2

2

Proverbs 29:2 *When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.*

When the righteous

- The Church associated with the Lord. R3285:5, R3447:5

The people mourn

- "The whole creation groaneth and travaileth in pain together" (Rom. 8:22) while Satan is at the helm. R3447:5

11

Proverbs 29:11 *A fool uttereth all his mind: but a wise man keepeth it in till afterwards.*

All his mind

- Ruach, mind, thoughts, plans, purposes. E318

25

Proverbs 29:25 *The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.*

The fear of man

- And man's churches. R2208:3 "How can ye believe which receive honor one of another." (John 5:44) R4208:1 God would have every man in Christ realize his liberty from sin and superstition and his solemn accountability to God for all his thoughts and words and doings. R1788:5 Hindering even some of God's true servants from faithfulness. D61 A temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. R4208:1 Man can do no more, at worst, than take our life; while, on the other hand, our hopes respecting eternal life are with God. (Matt. 10:26-28) CR9

Bringeth a snare

- The neglect of the principle of individual judgment brought upon the church the snare of the great apostacy, with popes to dictate in matters of faith and conduct, subverting the consciences of men. R1788:6

Proverbs 30

1

Proverbs 30:1 *The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,*

The words of

- Chapters 30 and 31 do not claim Solomon for their author. R1518:2

5

Proverbs 30:5 *Every word of God is pure: he is a shield unto them that put their trust in him.*

Word of God is pure

- However we have abundant proof that the English translation is not perfect. R52:3*

6

Proverbs 30:6 *Add thou not unto his words, lest he reprove thee, and thou be found a liar.*

Add thou not

- The penalty was death for the Scribe who dared alter a single word of Scripture. R52:2*

8

Proverbs 30:8 *Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:*

Give me neither

- The two-talent man would have a natural advantage over the one-talent man in that he would be neither so likely to be discouraged nor to be puffed up, nor have the increased responsibility of those possessing more. R4660:1

15

Proverbs 30:15 *The horseleach hath two daughters, crying , Give, give. There are three things that are never satisfied, yea , four things say not, It is enough:*

Are never satisfied

- No end of capacity and can never be over-filled. E368

16

Proverbs 30:16 *The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.*

The grave

- Sheol, oblivion, death. R2600:2; E368

Proverbs 31

7

Proverbs 31:7 *Let him drink, and forget his poverty, and remember his misery no more.*

Forget his poverty

- This advice of King Lemuel is contrary to true wisdom. R1521:4

10

Proverbs 31:10 *Who can find a virtuous woman? for her price is far above rubies.*

A virtuous woman

- Uninspired, not by Solomon, and not at all the present ideal. R1520:3

15

Proverbs 31:15 *She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.*

While It Is yet night

- This is an extreme view by an uninspired pen. R1521:1

30

Proverbs 31:30 *Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.*

Vain

- A breath. R1520:3

Feareth

- Reverenceth. R1520:3

Ecclesiastes

General

- The book of Ecclesiastes seems to have been written in later life, when the heart had grown sick with excess of sensuous pleasures and the lack of real happiness which comes from a close and perfect walk with God, when Solomon turned from all his riches and honors with the sad refrain, "Vanity of vanities, all is vanity." From his own experience he proves the truth of his theme, and counsels to others a different course from that which he himself had pursued. R1517:5
- The heavenly wisdom of the books of Ecclesiastes, Proverbs and Solomon's Song we accept as of divine direction, as were the words of the prophets, who frequently wrote things they did not comprehend. R2053:4
- Summary of the chapters of the book. R1532

Ecclesiastes 1

1

Ecclesiastes 1:1 *The words of the Preacher, the son of David, king in Jerusalem.*

Words of the Preacher

- Written in later life, when Solomon's heart had grown sick with excess of sensuous pleasures. R1517:5, R1532:2

2

Ecclesiastes 1:2 *Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.*

Vanity of vanities

- Proving his theme from his own experience, Solomon counsels to others a different course. R1517:5

3

Ecclesiastes 1:3 *What profit hath a man of all his labour which he taketh under the sun?*

What profit

- An important question, especially for the young; but all would do well to carefully consider it. R1532:2

4

Ecclesiastes 1:4 *One generation passeth away, and another generation cometh: but the earth abideth for ever.*

But the earth

- The physical earth. A69 "God created it to be inhabited." (Isa. 45:18) R1116:6*; SM313

Abideth for ever

- Therefore not to be destroyed by the great tribulations, earthquakes, etc., predicted in the Scriptures. HG398:3, HG417:5 Despite the conclusions of science that the solar system is gradually running down and that eventually the earth will become cold and lifeless. Q771:1 The elements that are for man's supplies will never be exhausted; but will be re-utilized in new forms in a circle that will last into eternity. Q772:2 Therefore "the time of the end" (Dan. 12:4) refers to the end of the age or dispensation, and not to the end of the world. Dxv; OV26; Q848:4; HG314:3 In spite of all the creeds of Christendom to the contrary. R2971:2 Ages may end and be succeeded by other ages, but the same physical earth remains. PD18/26; R1615:4 We anticipate that some change will take place in the near future, making the earth more fit than at present for the Millennial kingdom. R3154:6 There is no reason why it should be destroyed; it is not to be burned up with literal fire. SM318, SM791;

R5364:4, R3074:6

7

Ecclesiastes 1:7 *All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.*

They return again

- So shall it be with the Word of the Lord, it shall not return unto him void, without fruit. R3598:4

13

Ecclesiastes 1:13 *And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.*

Sore travail

- The present experience under the dominion of sin. R1533:5 Thus testifies one of the most successful men, from the world's standpoint, that ever lived. R1532:3

Exercised therewith

- So that when the Millennial kingdom comes they may be ready for the duty of submission to God. R1533:5

Ecclesiastes 3

8

Ecclesiastes 3:8 *A time to love, and a time to hate; a time of war, and a time of peace.*

Hate

- Despise that which is contrary to the principles of justice and righteousness. "I hate thee with a perfect hatred." (Psa. 139:22) Q783:T

9

Ecclesiastes 3:9 *What profit hath he that worketh in that wherein he laboureth?*

What profit

- Solomon sees man laboring hard to amass wealth, and wisely inquires thus. R1532:3

10

Ecclesiastes 3:10 *I have seen the travail, which God hath given to the sons of men to be exercised in it.*

To be exercised

- By experience. R1533:5

18

Ecclesiastes 3:18 *I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.*

Sons of men

- None of Adam's children are called "Sons of God" until Jesus gave himself a ransom. R1005:2

Beasts

- Those who, by wilful sin, forfeit and lose the likeness of God are to be treated as "natural brute beasts made to be destroyed." (2 Pet. 2:12) R1005:2 The distinction is not in the kind of breath of life, but in that man has a higher organism than other animals. R1880:4

19

Ecclesiastes 3:19 *For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no*

preeminence above a beast: for all is vanity.

For that which

- Death. E315

Even one thing

- Even the same thing. E315 The destruction of the tissues goes on, so everything that had life in the body perishes—a process common to both man and beast. R5166:1

So dieth the other

- Your senses can discern no difference between them. R4792:5 Death is not sleep; it is destruction. R5166:1 Such as die the Second Death are not sons; they will be treated as brute beasts, destroyed. R1006:6 But though there is no hope for the future life for the brute, God's Word stands pledged for a future life for humanity. HG646:2

Have all one breath

- Life is not a created element at all, but a principle or force transmuted into different organisms. R822:1* One kind of ruach, spirit of life; an invisible power or influence. E174, E389; R1880:4 All life is the same whether in fish, fowl, beast, man or angel. R822:2* But with different bodies and organic quality. E327

No preeminence

- Mankind is not possessed of any power of life beyond that of a beast, except by God's provision; nevertheless, our Creator has made provision for everlasting life for man. R4792:5

20

Ecclesiastes 3:20 *All go unto one place; all are of the dust, and all turn to dust again.*

Unto one place

- But for God's mercy the infidel view would be true—no beyond, no future for man after death. SM29

21

Ecclesiastes 3:21 *Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?*

Who knoweth

- Who can prove the popular theory? E315 The wise man challenges any proof, any knowledge to such effect. R1880:4

Spirit of man that

- That the ruach, spirit of life, of man. E315

Goeth upward

- Controverting the heathen theory that man had some inherent quality which would prevent his death, even when he seemed to die. R1880:4; HG331:2

Spirit of the beast that

- That the ruach, spirit of life, of the beast. E315

Goeth downward

- The distinction between man and beast is not in the kind of breath or life, but in man's likeness to God and the provision for his resurrection. R1880:5 Such as die the Second Death will be treated as "brute beasts," destroyed. (2 Pet. 2:12) R1006:6

Ecclesiastes 4

9

Ecclesiastes 4:9 *Two are better than one; because they have a good reward for their labour.*

Two

- Two, as elders together, would be able to accomplish manifold more. R5142:6*

Ecclesiastes 5

1

Ecclesiastes 5:1 *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.*

Keep thy foot

- Take heed to your standing, your walk, your conduct. R3990:1 Not literal feet, but being circumspect in one's daily life. R5186:3 Do not go to the house of God as to the market place, or to some place of amusement. R5186:3 Decorum, reverence, is necessary in every place where God is worshipped. R5187:1

House of God

- Whether we meet in a parlor, church, or opera house, the fact that God's people are there makes that building a holy place. R5187:1

Ready to hear

- Listen; not full of mirth. All conversation should be of a kind that would edify, build up, along spiritual lines. R5187:1 We do not know any lesson the Lord's people need to learn more than that of reverence. R5187:2

Sacrifice of fools

- Laughter, levity, foolish talk, jesting. R5186:6

Consider not

- Many parents become so accustomed to the ways of their children that they do not realize that others are being annoyed. R5187:4 To come into the meeting late is out of harmony with the principles of both justice and love. R5187:4 He who is indifferent to the rights of others manifests that he is lacking in the spirit of love. R5187:4

2

Ecclesiastes 5:2 *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.*

Before God

- In view of the fact that "All things are naked and open with him with whom we have to do." (Heb. 4:13) R1938:1

For God

- Our Judge. R1938:1

Is in heaven

- Upon the throne. R1938:1

Thou upon earth

- Under trial before the bar of God. R1938:1

Thy words be few

- Thoughtful, wise, as uttered before God; not rash, hasty and ill-considered. R1938:1

4

Ecclesiastes 5:4 *When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.*

Vowest a vow

- Makest a covenant or promise. R2081:1* Our "consecration" or "baptismal" vow, if a proper one, was all comprehensive—involving the sacrifice of all that we possessed or ever would acquire. R4238:1

Defer not to pay it

- The Lord expects faithfulness in each one who has taken his covenant upon him. R5855:5 One who consecrates cannot, by subsequently changing his mind, be released from the obligations thus

incurred. R2080:6*

Pay that...vowed

- Its observance tends to strengthen the entire life. R5613:6 "It is a snare for a man to devour that which is holy, and after vows to make inquiry." (Prov. 20:25) R4265:5

5

Ecclesiastes 5:5 *Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.*

Better is it

- Our Lord emphasized the same lesson. (Luke 14:28-33) R4238:2

And not pay

- Its violation serves to weaken the conscience. R5613:6 It is not enough that we have consecrated. It will avail nothing if we prove unfaithful to it, except to rise up in judgment against us. R2154:5 If death is not voluntary the Lord will destroy our flesh. If we resist this it will mean the hopeless death of our being. R5855:5

8

Ecclesiastes 5:8 *If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.*

Marvel not

- Take comfort that God's judgments will some day be manifest and prevail. R1532:5

That is higher

- God is above all the judges of the earth. R1532:5

11

Ecclesiastes 5:11 *When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?*

What good is there

- Business prosperity he regards as an empty bubble and the excessive labor to accomplish it as laboring for the wind. R1532:5

Ecclesiastes 6

9

Ecclesiastes 6:9 *Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.*

Vexation of spirit

- Ruach, mind. E318

12

Ecclesiastes 6:12 *For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?*

His vain life

- How vain and unsatisfactory is every earthly good when there is no hope beyond the present life. R1532:5

Ecclesiastes 7

1

Ecclesiastes 7:1 *A good name is better than precious ointment; and the day of death than the day of one's birth.*

A good name

- On the contrary, the truly consecrated prefer to suffer for righteousness' sake rather than win a good name among men by compromising. R1532:6 A wise worldly policy. Such as seek merely present ease should be careful to maintain a good name. R1532:6

2

Ecclesiastes 7:2 *It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.*

House of mourning

- Be sympathetic with those in sorrow. R1532:6

8

Ecclesiastes 7:8 *Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.*

In spirit

- Ruach, mind, disposition. E318

9

Ecclesiastes 7:9 *Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.*

Hasty In thy spirit

- Not to be hasty tempered. R1532:6

14

Ecclesiastes 7:14 *In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.*

Day of adversity

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

16

Ecclesiastes 7:16 *Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?*

Righteous over much

- Since righteousness is not rewarded in the present time, keep your finger on the popular pulse and follow popular ideas. This is not the proper course for the children of God. R1532:6

Over wise

- Solomon counseled an easy course of moderation. Paul advises all who are running for the prize (not open to Solomon) to be "fervent in spirit." (Rom. 12:11) R1533:4 The ease and pleasure seeker will find this to his present advantage. R1532:6

Destroy thyself

- The truly consecrated prefer to suffer for righteousness' sake than to win a good name among men by a compromising policy. R1532:6

25

Ecclesiastes 7:25 *I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things , and to know the wickedness of folly, even of foolishness and madness:*

Reason

- Same word as translated "account" in verse 27 and "device" in Eccl. 9:10. R4093:5* Closely related to, and the result of, understanding. (Ex. 30:23; Isa. 11:2) R4093:5,2*

29

Ecclesiastes 7:29 *Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*

Made man upright

- The earthly likeness of his Creator. "In the image of God created he him." (Gen. 1:27) R1510:4, R2394:5; A171; R1794:1, R1266:1, R1091:5, R465:1

But they have

- God is not guilty. R1091:4

Many inventions

- Sinful, contrary devices. R866:1, R1718:3 And defiled and degraded himself. R1718:3, R2394:6, R3256:5; E406 Each different creed shows a slightly different image of God, but they are all horrible. SM443

Ecclesiastes 8

8

Ecclesiastes 8:8 *There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.*

The spirit

- Ruach, spirit of life, spark of life. E317

17

Ecclesiastes 8:17 *Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it ; yea further; though a wise man think to know it , yet shall he not be able to find it .*

Not be able to find

- A knowledge of God's plan was not then due. R1532:6

Ecclesiastes 9

1

Ecclesiastes 9:1 *For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.*

No man knoweth

- He could not tell certainly from the book of nature whether God loved or hated them. R1532:6

5

Ecclesiastes 9:5 *For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.*

For the living

- Even the least intelligent. E347

But the dead

- When man dies his personality, the result of his heredity and pre-natal influences combined with his experiences, perishes; for it cannot exist without a body. R5166:2 Death is an actual extinction of being but not the annihilation of matter, which is indestructible. R1377:6

Know not any thing

- Thus neither Dorcas, nor Lazarus, nor the widow of Nain, nor Jairus' daughter had any wonderful experiences or mysterious visions to relate. R1450:5 Thus Jesus could do no preaching while dead, nor the antediluvians any listening. R1679:1, R4176:6; HG727:5 Whoever knows this is fortified against all the deceptions of the evil spirits. SM197 All, good and bad, go down to the tomb, to sheol, hades, called in our Bibles, hell. They are experiencing neither joy nor sorrow, pleasure nor suffering awaiting the resurrection. OV362; R4551:5, R5131:3,6; SM115, SM197, CR21 The resurrection of the dead is an absolute necessity to any future life or hope or blessing. R5579:2, R5673:6,3; SM99 Contrary to the teachings of Spiritism. R2170:2, R3741:3, R3387:2, R4521:2, R5378:2 The various manifestations of Spiritism come not from dead men. R4521:2 Only the Bible teaches that the dead are dead—all other religions teach that death is a deception. R4410:3 During the Jewish age God guarded his typical people against delusions and lying spirits of devils. R1642:6

Is Forgotten

- Is very generally forgotten. E347

6

Ecclesiastes 9:6 *Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.*

Is now perished

- "In that very day his thoughts perish." (Psa. 146:4) R5166:2 A condition of peaceful unconsciousness. R2172:3

Any more a portion

- An interest. E347

Forever

- Olam, for a long, indefinite period. E347

10

Ecclesiastes 9:10 *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

With thy might

- We should be actively engaged in doing some good according to our talents and opportunities because we are all hastening to sheol, to the tomb. SM28 Solomon shows in this verse that the absence of natural wisdom, knowledge, understanding, counsel and might, brings physical death; the same is true applied spiritually. See comments on Ex. 30:23, 24. R4093:5* Act quickly therefore; the time is short. R5127:5

There is no work

- Good or bad, praising or cursing. E368 "The dead praise not the Lord, neither any that go down into silence." (Psa. 115:17) R2599:2 The condition of the dead is one of total unconsciousness. R4794:1, 4, R4792:1, R4551:5, R5303:1 The world in general, including infants, will be raised just as they went down, excepting infirmity and disease. R631:5 Therefore the dead will not be required to aid or co-operate in their awakening from the graves, for the can neither assent to nor oppose their awakening. R1509:5 Opportunities now afforded should be exercised to the fullest, for to each one will come a night time when these will pass, as one passes into death. R4149:3 In the literal grave.

This does not apply to those merely reckoned dead, but alive as New Creatures in Christ. Q760:1

Nor device

- Planning good, or thinking ill. E368 These four—wisdom, knowledge, device (understanding) and works (results of workmanship) relate to the same four elements in Exo. 31:3 and Isa. 11:2, and to the four ingredients of the holy anointing oil. R4093:5,2*

Nor knowledge

- Holy knowledge or unholy knowledge. E368 "His sons come to honor and he knoweth it not." (Job 14:21) A210 The suggestion that the moment of death is the moment of greater life is of the Adversary. OV215 As mankind goes into death, so shall they come out of it; for in it they shall have learned nothing. R721:6, R5167:2

In the grave

- Sheol, oblivion, death, not torment. E348, E368, R4551:6, R4162:5, R2599:2; SM115, SM525 Since God will "have all men to come to the knowledge of the truth" (I Tim. 2:4); and since mankind have died in ignorance, God has prepared for the awakening of the dead. A106 Since the state of death is an entire suspension of being, man's probation or trial must occur, not in death, but before death or after it has ended—in the resurrection. R902:3*, R2612:2

Whither thou

- The soul, the sentient being. E348

Goest

- Whether wicked or righteous before death. E368; OV362 God has prepared for the awakening of the dead in order to knowledge, faith and salvation. OV177, OV226, A106

11

Ecclesiastes 9:11 *I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.*

Not to the...strong

- The Lord may grant his blessing with the feebly spoken word if the life be in harmony with the message given out. R4968:5

Ecclesiastes 10

1

Ecclesiastes 10:1 *Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.*

Dead flies

- Theological errors which mar the pleasure and profit of truth. R1211:6, R2064:4

Stinking savour

- Bad spirit. R2064:4 Doctrines of devils in our creeds which blaspheme God's character. R5673:6, R5674:1

Lips of a fool

- An unwise, reckless talker. R1937:3

Ecclesiastes 11

Ecclesiastes 11:1 *Cast thy bread upon the waters: for thou shalt find it after many days.*

Bread

- Truth. R3715:1*

Waters

- Peoples. R3715:1*

3

Ecclesiastes 11:3 *If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.*

Empty themselves

- Inanimate things act under nature's law—there is nothing to indicate that this text refers to mankind at all. R2048:5

Tree falleth

- When an individual dies. Q767:T If any lesson or comparison to man were intended, it would be that so man falls helpless in death. R2048:5

There it shall be

- As a tree is powerless to change its position, the world will be raised with the same kind of intelligence with which it went down into death. R2048:5, R4985:6, R4668:4; Q767:T, A105 There is no change in the grave, either for good or for evil. Q588:T "There is no work, nor device, nor knowledge, nor wisdom in the grave." (Eccl. 9:10) A106 As one awakening from a sleep finds himself in practically the same condition in which he lay down, plus a slight invigoration, and is able to identify himself and speedily recall the events and circumstances which preceded his sleep. F714 There would he be forever were it not for the divine arrangement for his awakening. HG647:1 The earliest opportunity after death to gain knowledge and form character will be when "all that are in the graves shall come forth." (John 5:28, 29) R2050:5 No change of character takes place in the grave. R2050:5, R1965:4, R545:1 If one were raised perfect he would not know himself—his identity would be gone. R4985:6 They will come forth from the tomb in practically the condition in which they entered it—mentally, morally and physically. R5167:1, R4985:6

6

Ecclesiastes 11:6 *In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*

Sow thy seed

- God's message is so grand that whoever receives it in a good and honest heart must desire to live it and tell it to others. R4001:2

Withhold not

- "Sow beside all waters." (Isa. 32:20) If the sowing has been to gather the Lord's Little Flock from every nation, so we must expect the harvest work to be similarly broad. R4000:2 Continue to serve, even when apparently the most favorable opportunities are withheld. R3197:4

Thou knowest not

- By tracting, etc., the truth reaches more people than we might realize. R5915:4*

Ecclesiastes 12

1

Ecclesiastes 12:1 *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;*

Remember

- And reverence the Creator, learning also of one's own imperfections and how they were incurred. R3608:4 Pursue a different course in life than I (Solomon) have done. R1533:1, R1517:5

Days of thy youth

- These have the blessed advantage of a long acquaintance with God and of the instruction of his Word. R1671:6 It is a great mistake to presume that young men must first run in the race of pride and ambition with the world, and then be converted to God. R1672:4 Some young people are among the

most faithful of those who have consecrated their lives to the Lord. R1672:4 We have many notable examples in the Scriptures of early consecration to the Lord. R1671:3 Before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. R4838:5 Some parents make a mistake in assuming that their children must have an experience in "sowing wild oats" before they will be prepared to appreciate righteousness. R4837:6

Evil days

- The bitter harvest that always comes from sowing "wild oats." R1671:6, R3608:4, R1554:2, R4837:6 Of physical decline and infirmity. R1533:2

Come not

- Evil days of disappointment and despair never will come to those who in youth commit their ways unto the Lord. R1671:6

No pleasure

- Unless the mind has found its satisfaction in God there is indeed no pleasure in old age. R1533:2

2

Ecclesiastes 12:2 *While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:*

Be not darkened

- By dimness of vision, mental and physical. R1533:2

Nor the clouds

- Of trouble, of one kind or another. R1533:2

3

Ecclesiastes 12:3 *In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,*

Keepers of the house

- Arms and hands. R1533:2

The strong men

- Lower limbs. R1533:2

Bow themselves

- Unable to support the weight of the body. R1533:2

The grinders

- The teeth. R1533:2

Cease

- To perform their office because they are few. R1533:2

And those

- Various mental functions. R1533:2

The windows

- The eyes. R1533:2

Be darkened

- Be dimmed. R1533:2

4

Ecclesiastes 12:4 *And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;*

Doors shall be shut

- Because old age has little in common with the rising generation and, therefore, less communication. R1533:2

Grinding is low

- When the work of life is done. R1533:2

Voice of the bird

- Rise up early, being unable to sleep well. R1533:2

Be brought low

- The failing powers cease to catch the strains of earthly enchantments, but the ear of faith catches the sweeter strains of heaven's melodies. R1533:2

5

Ecclesiastes 12:5 *Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:*

A burden

- The great burden, labor and sorrow of extreme old age. R1533:2

His long home

- The grave, there to await the morning of resurrection. R1533:5

6

Ecclesiastes 12:6 *Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.*

The silver cord

- Of life. R1533:5

The golden bowl

- The body, which contains the precious life blood. R1533:5

The pitcher

- The lungs, which draw in life from the surrounding atmosphere. R1533:5

The wheel

- The heart. R1533:5

7

Ecclesiastes 12:7 *Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*

Then shall the dust

- Of which the dying body was composed. R1533:5 Human bodies have crumbled to dust for centuries. R5108:1

Return to the earth

- All mankind, as they die. R5108:1 Reminiscent of the original sentence of death pronounced upon Adam for disobedience. (Gen. 3:19) Q837:4

As it was

- Mere inanimate dust. R1533:5

And the spirit

- Ruach, spirit of life, privilege of living, right to life, power or permission of living. E315; CR397; Q206:4, R803:3, R837:4; R5108:2 Since the fall, all mankind have lived without a right to life. R5108:2

Shall return

- God has a right to countermand the right to live. CR397

Unto God

- Revert to him, not as a person or as a thing, but as a right or privilege; just as any forfeited privilege reverts to its giver. E315, E317, Q668:T, HG510:5 In the sense that it is no longer amenable to

human control, as in procreation, and can never be recovered except by divine power. E344; R1533:5, R5108:2, R1880:5; Q207:T

Who gave it

- Thus reducing man's condition to exactly what it was before he was created. E316

8

Ecclesiastes 12:8 *Vanity of vanities, saith the preacher; all is vanity.*

All is vanity

- The poor world's dying refrain, after a wasted life. R1533:5

13

Ecclesiastes 12:13 *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.*

The conclusion

- By the experiences of a wasted life, Solomon finally proved the vanity of every course save that of God's appointment and direction. R1533:1

Keep his commandments

- That they may eventually prove this conclusion is God's object in letting them have the present experience under the dominion of sin. R1533:5 By his experience of a wasted life, Solomon concluded this to be the proper course. The world will have reached a similar conclusion after their experience with sin. R1533:1

Whole duty of man

- Will be enforced in the coming Millennial age of the world's probation. R1533:5

14

Ecclesiastes 12:14 *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Into judgment

- The course which Solomon chose and followed surely did not entitle him to a place among the Ancient Worthies. R1533:1 A time of reckoning is coming. R722:2, R2612:6 This is the significance of the present overturning civil and religious. R1538:4, R4902:4 During Messiah's thousand-year reign of righteousness the world will be brought to its judgment. R4902:4, R1653:3

Every secret thing

- We seem to be approaching a time of manifestation. R1954:3 Some shall thus awake to shame and age-lasting contempt. (Dan. 12:2) R2613:4, R722:6 Quite probably the restored man of the Millennial period will have considerable power of mind-reading and intuitive discernment over the imperfect, as our Lord could read the thoughts of the Pharisees. R1954:3

Whether it be good

- The honorable, even though not Christians or saints, will have a better standing in the future time of trial. R4902:5

Whether it be evil

- The dishonorable will need more stripes to rise up out of sin. R4902:5 "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) A145

Song of Solomon

General

- The Song of Solomon, though in the form of an oriental love song, is really an allegorical representation of the mutual love of Christ and the Church. R1517:4

- Outline for study of the book. R4232*

Song of Solomon 1

1

Song of Solomon 1:1 *The song of songs, which [is] Solomon's.*

Song of songs

- Harmony of harmonies. R4232:1*, R1517:4 Although Solomon's songs were 1005 (1 Kings 4:32) they were not all deemed of the Lord worthy of preservation as a portion of the sacred Scriptures. R2053:4 The figurative expressions of Solomon's Song should not be allowed to exercise fanciful impressions upon our minds of physical or sensuous manifestations of our heavenly Bridegroom's love and care. R4562:2*

Which Is Solomon's

- Type of Christ in glory, as David was a type of Christ in the flesh. R4232:1*

2

Song of Solomon 1:2 *Let him kiss me with the kisses of his mouth: for thy love [is] better than wine.*

Let him kiss me

- A form of salutation which has always signified closest fellowship. R4232:1*

With the kisses

- The oft repeated endearments. R4232:1*

Of his mouth

- Full heart recognition of the exceeding great and precious promises and their application to oneself. R4562:2* Does not indicate a physical manifestation of Christ's care. R4562:2* Of his Word, the Scriptures. R4232:1*

For thy love

- Thy caresses, the repeated assurances of guidance, protection, companionship, love and care. R4232:1*

Is better than wine

- Symbol of doctrine. R5633:2, R4232:1* The Lord's assurances of love are even more precious to the Church than are the precious doctrines so vital to her happiness. R4232:1*

3

Song of Solomon 1:3 *Because of the savour of thy good ointments thy name [is as] ointment poured forth, therefore do the virgins love thee.*

Because of the savour

- Sweet perfume. R4232:2*

Good ointments

- The holy Spirit, composed of myrrh (wisdom), cinnamon (understanding), calamus (knowledge), cassia (deputyship), the holy anointing oil of the priesthood. R4232:2*

Thy name

- Christ, which means "anointed." R4232:2*

Is as ointment

- Symbol of the holy Spirit. T37

Poured forth

- At his baptism, upon the Head; at Pentecost, on the Body. R4232:2*

Therefore

- Because of their admiration and appreciation of Christ's holy Spirit. R4232:2*

Do the virgins

- The pure in heart. R4232:2*

Love thee

- Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee. R4232:2*

4

Song of Solomon 1:4 *Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.*

Draw me

- "No man can come to me except the Father draw him." (John 6:44) R4232:2*

We will run

- Run with patience the race set before us; run for the prize (Heb. 12:1); so run that we may obtain. R4232:2*

After thee

- The forerunner, the Head, that in all things he might have the preeminence. (Col. 1:18) R4232:3*

The king

- The Lord Jesus, typified by Solomon. R4232:3*

Hath brought me

- Even in the present life. R4232:3*

Into his chambers

- Into the "Holy," the spirit-begotten condition. R4232:3*

We will be glad

- "Be glad in the Lord, and rejoice, ye righteous." (Psa. 32:11) R4232:4*

And rejoice in thee

- "And again I say, rejoice." (Phil. 4:4) R4232:4*

We will remember

- Will meditate upon, think of. R4232:4*

Thy love

- Thy caresses, assurances of guidance, protection, companionship, love and care. R4232:4*

More than wine

- More even than the doctrines so precious to us. R4232:4*

The upright

- Those without deceit, the guileless, the pure-hearted. R4232:4*

Love thee

- Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee. R4232:4*

5

Song of Solomon 1:5 *I [am] black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.*

1 am black

- The Ethiopian eunuch to whom Philip was sent was a black man. (Acts 8:27) The Queen of Sheba is presumed to have been a Negress. R3043:1; HG508:4 The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman. R4232:4*

But comely

- The King's daughter is all glorious within (Psa. 45:13); her intentions are pure, spotless in God's sight. R4232:4*

O ye daughters

- Professed children. R4232:4*

Of Jerusalem

- Symbol of the Kingdom of God. A296; R4232:5*

Tents of Kedar

- Kedar was one of the children of Ishmael. Their tents, though outwardly weather beaten, were often extremely luxurious inside, being hung with costly tapestries. R4232:5*

Curtains

- Between the Holy and the Most Holy. R4232:5*

Of Solomon

- Of Solomon's Temple. A similar one in Herod's Temple was a most wonderful curtain, being some 30 feet long, 15 feet wide and 5 inches thick. R4232:5*

6

Song of Solomon 1:6 *Look not upon me, because I [am] black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; [but] mine own vineyard have I not kept.*

Look not upon me

- "Look not so upon me" (Leeser); the Church kindly expostulates with her critics. R4232:5*

Because I am black

- "Because I am somewhat black" (Leeser). The Church does not deny her imperfections, but is not disposed to admit the contentions of her faultfinders that she is altogether worthless. R4232:5*

Because the sun

- The searching light of the true Gospel which exposes every defect. R4232:5*

Hath looked upon me

- Judgment must begin at the house of God. God's Word fearlessly exposes the weaknesses of every noble character whose life is there recorded. R4232:5* That is to say, the sun hath made me black. HG509:5

My mother's children

- Sitting and speaking against their brother, their own mother's son. R4232:5*

Were angry with me

- "The brother shall betray the brother to death." (Matt. 10:21) R4232:6* "Your brethren that hated you, that cast you out for my name's sake." (Isa. 66:5) R4232:6*

They made me

- Elected me, appointed me. R4232:6*

Keeper

- Class leader, Sunday School teacher, etc. R4232:6*

Of the vineyards

- Sunday Schools, Christian Endeavor Societies, etc. R4232:6*

But mine own vineyard

- The cultivation of the true vine. "I am the vine, ye are the branches. " (John 15:1) R4232:6*

Have I not kept

- Because my Father is the husbandman. (John 15:1) R4232:6*

7

Song of Solomon 1:7 *Tell me, O thou whom my soul loveth, where thou feedest, where thou makest [thy flock] to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?*

My soul

- Being's affections. R205:3

11

Song of Solomon 1:11 *We will make thee borders of gold with studs of silver.*

Borders of gold

- Symbol of the divine nature. T18

With studs of silver

- Symbol of truth. T114

13

Song of Solomon 1:13 *A bundle of myrrh [is] my wellbeloved unto me; he shall lie all night betwixt my breasts.*

A bundle of myrrh

- Symbol of wisdom. R4093:2*

17

Song of Solomon 1:17 *The beams of our house [are] cedar, [and] our rafters of fir.*

Are cedar

- An everlasting tree, symbol of everlasting life. T109; R1364:5

Song of Solomon 2

3

Song of Solomon 2:3 *As the apple tree among the trees of the wood, so [is] my beloved among the sons. I sat down under his shadow with great delight, and his fruit [was] sweet to my taste.*

And his fruit

- Symbol of the fruits of the spirit. E206

4

Song of Solomon 2:4 *He brought me to the banqueting house, and his banner over me [was] love.*

Banqueting house

- "He shall gird himself, and make them to sit down to meat" at his second advent. (Luke 12:37) D612
  More truth is now due than at any time in the history of the Church. R5501:4

8

Song of Solomon 2:8 *The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.*

Upon the mountains

- Kingdoms. A318

Upon the hills

- The less autocratic governments. D551

13

Song of Solomon 2:13 *The fig tree putteth forth her green figs, and the vines [with] the tender grape give a [good] smell. Arise, my love, my fair one, and come away.*

The fig tree

- Symbol of the Jewish nation. D604

Putteth forth ... figs

- Not only do we recognize that the restoration of the Jews is at hand, but also that the Kingdom of God is nigh. R127:5*

The tender grape

- Mature fruits of character. A mark of ripe fruit is tenderness. E206; R1317:5*

14

Song of Solomon 2:14 *O my dove, [that art] in the clefts of the rock, in the secret [places] of the stairs, let me see thy countenance, let me hear thy voice; for sweet [is] thy voice, and thy countenance [is] comely.*

O my dove

- A dove-like character. R3759:5* Pure, harmless, gentle, defenseless, helpless, timid: its only safety being in flight. R3759:2*

Clefts of the rock

- The Rock of Ages. R3759:5*

Secret places

- Immanuel is the secret of the stairs. R3759:5*

15

Song of Solomon 2:15 *Take us the foxes, the little foxes, that spoil the vines: for our vines [have] tender grapes.*

Take us

- Help us to catch. R5886:2

The foxes

- Very cunning, not capable of ferocity and viciousness, but is nevertheless cause of much harm. An appearance of docility makes it more dangerous, less likely to arouse suspicion of its evil intentions. R5886:2

Little foxes

- King Solomon seems to be picturing the depravities of our fallen nature which are not so extreme, but very harmful. R5886:2 Little sins which are really more dangerous than grosser sins because we are less likely to be on guard against them. R5886:3 Careless, thoughtless, impatient words; little grumblings; a sarcastic word or laugh or look or shrug. R5886:6

Spoil the vines

- Small sins, as little foxes, tear the branches and gnaw at the roots of the spiritual vine, endangering its very life. R5886:3

Tender

- As grapes during the formative period are exceeding tender, so the Spirit's fruitage in immature Christians may be easily ruined. How careful should we be to guard words and conduct in the presence of the younger and less mature. R5886:5

Grapes

- Represent the fruits of the holy Spirit. R5886:3

16

Song of Solomon 2:16 *My beloved [is] mine, and I [am] his: he feedeth among the lilies.*

Feedeth among the lilies

- Lilies are fit emblems of those who dwell in God and abide in Christ Jesus. R843:2* Enjoying present fellowship. R303:2* The Bridegroom himself feels the loneliness of the night. R303:4*

17

Song of Solomon 2:17 *Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.*

Until the day

- The Millennial day. R303:2*

Shadows flee away

- The Bride anticipates the morning of fuller joy, even while enjoying present fellowship. R303:2*

Be thou like a roe

- Christ Jesus. She pleads with him not to tarry. R303:2*

Song of Solomon 3

6

Song of Solomon 3:6 *Who [is] this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?*

Perfumed with myrrh

- Symbol of wisdom. R4093:2*

And frankincense

- Representing praise. R3703:4 Signifies "to be white or to make white." It tells of the relationship between the Bridegroom and the Bride. R84:5*

9

Song of Solomon 3:9 *King Solomon made himself a chariot of the wood of Lebanon.*

King Solomon

- Type of Christ. R1517:2; A79 Christ, Head and Body. B255

10

Song of Solomon 3:10 *He made the pillars thereof [of] silver, the bottom thereof [of] gold, the covering of it [of] purple, the midst thereof being paved [with] love, for the daughters of Jerusalem.*

Of silver

- Symbol of truth. T114

Of gold

- Symbol of the divine nature. T18

Of purple

- Symbol of royalty. T34

Of Jerusalem

- Symbol of the Kingdom of God. A296

Song of Solomon 4

1

Song of Solomon 4:1 *Behold, thou [art] fair, my love; behold, thou [art] fair; thou [hast] doves' eyes within thy locks: thy hair [is] as a flock of goats, that appear from mount Gilead.*

Thou art fair

- Possessing the ornament of a meek and quiet spirit, faith and love, we are lovely in the eyes of our Beloved. R5862:6

3

Song of Solomon 4:3 *Thy lips [are] like a thread of scarlet, and thy speech [is] comely: thy temples [are] like a piece of a pomegranate within thy locks.*

Of scarlet

- Symbol of the redemption from the Adamic curse through the blood of the ransom of Christ. T34, T109

6

Song of Solomon 4:6 *Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.*

Until the day break

- The Millennial day. The Bridegroom, feeling the loneliness of the night, longs, like the Bride, for the day. R303:2*

I

- Christ Jesus. R303:2*

Get me to the mountain

- To enjoy the freshest odors and to catch the earliest gleams of dawn. R303:4*

Of myrrh

- Symbol of wisdom. R4093:2*

To the hill

- On that hill let us meet him in faith and watch with him in hope. R303:4*

Of frankincense

- Symbol of praise. R3703:4 Showing the relationship between the Bridegroom and the Bride. R84:5*

10

Song of Solomon 4:10 *How fair is thy love, my sister, [my] spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!*

Than wine

- Symbol of doctrine. R3962:4

Of thine ointments

- Symbol of the holy Spirit. T37 The holy anointing oil, the holy Spirit. R4232:2*

11

Song of Solomon 4:11 *Thy lips, O [my] spouse, drop [as] the honeycomb: honey and milk [are] under thy tongue; and the smell of thy garments [is] like the smell of Lebanon.*

And milk

- Food for spiritual babes. A24; D577

13

Song of Solomon 4:13 *Thy plants [are] an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,*

Of pomegranates

- Symbol of the rich fruitage of Christ's redemptive work. T30

With pleasant fruits

- Symbol of the fruits of the spirit. E206

14

Song of Solomon 4:14 *Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:*

Calamus

- Symbol of knowledge which we receive from God's Word. R4093:1*

And cinnamon

- Symbol of our understanding of the knowledge which we receive from God's Word. R4093:1*

Trees of frankincense

- Representing praise, heart adoration. R3703:4

Myrrh

- Symbol of wisdom. R4093:2*

15

Song of Solomon 4:15 *A fountain of gardens, a well of living waters, and streams from Lebanon.*

A fountain

- Symbol of the Word of God. B266; R565:1

Of living waters

- Symbol of truth. C65

North wind

- An unseen force. A wind of sorrow, trouble, disagreeableness. R4249:4*, R5815:2*

Come, thou south

- A wind of pleasantness, joy, peace, etc. R4249:4*, R5815:2*

Blow upon

- Actuate. Let the joys and sorrows try the Church to demonstrate which is true and which is false. R4249:4*

My garden

- The great mass of nominal Christianity, including the true Church. R4249:4*

Spices thereof may flow

- That the graces of the spirit may become manifest. R4249:4*

Song of Solomon 5

1

Song of Solomon 5:1 *I am come into my garden, my sister, [my] spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.*

I am come into

- The Lord, speaking after his return. R4249:4*

My garden

- That aggregation of individuals which contains both the sister class and the spouse class. R4249:4*

My sister

- Foolish virgins, the Great Company. R4249:4*

My spouse

- Wise virgins, eventually to be the Lamb's wife. R4249:4*

Gathered my myrrh

- Symbol of wisdom. R4093:2*

Have drunk my wine

- Spirit of the Lord, truth, righteousness, sound mind. R3962:6 Under the influence of which men are heard for their much speaking. R4249:4*

With my milk

- Symbol of food for spiritual babes. A24; D577 "The sincere milk of the Word." (1 Pet. 2:2) R4249:4*

Eat, O friends; drink

- Reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps; as we think of our Redeemer's love and sacrifice. R1505:1, R2436:6

2

Song of Solomon 5:2 *I sleep, but my heart waketh: [it is] the voice of my beloved that knocketh, [saying], Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, [and] my locks*

with the drops of the night.

I sleep

- The great body of nominal Christendom would be asleep when the Lord would come. R4249:5*

My heart waketh

- The Little Flock, the wise virgins, would be awake. R4249:5*

Voice of my beloved

- Christ, at the second advent. R506:1*

That knocketh

- "Behold I stand at the door and knock." (Rev. 3:20) R506:1,* R505:6*

Open to me

- The door of the heart, and admit the Lord to govern every action, word and thought. R4249:5*

My dove

- Symbol of peace and purity. E212

3

Song of Solomon 5:3 *I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?*

Have put off my coat

- Failed to recognize the necessity of the robe of Christ's righteousness and esteemed it lightly. R4249:5*

5

Song of Solomon 5:5 *I rose up to open to my beloved; and my hands dropped [with] myrrh, and my fingers [with] sweet smelling myrrh, upon the handles of the lock.*

Sweet smelling myrrh

- Symbol of wisdom. R4093:2*

6

Song of Solomon 5:6 *I opened to my beloved; but my beloved had withdrawn himself, [and] was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.*

Had withdrawn himself

- The foolish virgins realized that the thing for which they had been praying for 1800 years was to be consummated. R4249:5*

7

Song of Solomon 5:7 *The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.*

Went about the city

- Babylon, Christendom. D527

Smote me

- The zeal of the foolish virgins was aroused to the extent of suffering bitter persecution. R4249:5*

Of the walls

- Symbol of civil powers that defend Babylon. D40

8

Song of Solomon 5:8 *I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I [am] sick of love.*

Daughters of Jerusalem

- Professed children of the Kingdom. R4232:5* The foolish virgins finally succeed in interesting the Jews in the message of the gospel. R4249:5*

10

Song of Solomon 5:10 *My beloved [is] white and ruddy, the chiefest among ten thousand.*

Chiefest among 10,000

- In the eyes of the Bride, the Church; to those whose eyes are opened. F74; R1063:2*

11

Song of Solomon 5:11 *His head [is as] the most fine gold, his locks [are] bushy, [and] black as a raven.*

The most fine gold

- Symbol of the divine nature. T18

12

Song of Solomon 5:12 *His eyes [are] as [the eyes] of doves by the rivers of waters, washed with milk, [and] fitly set.*

Of waters

- Symbol of truth. C65

Washed with milk

- Symbol of foundation truths. (Heb. 5:12) A24; D577

13

Song of Solomon 5:13 *His cheeks [are] as a bed of spices, [as] sweet flowers: his lips [like] lilies, dropping sweet smelling myrrh.*

Sweet smelling myrrh

- Symbol of wisdom. R4093:2*

15

Song of Solomon 5:15 *His legs [are as] pillars of marble, set upon sockets of fine gold: his countenance [is] as Lebanon, excellent as the cedars.*

As the cedars

- Symbol of everlasting human life. T109

16

Song of Solomon 5:16 *His mouth [is] most sweet: yea, he [is] altogether lovely. This [is] my beloved, and this [is] my friend, O daughters of Jerusalem.*

His mouth

- Utterance. B305

Altogether lovely

- Is Christ in the eyes of his Church, yet to the sinful, envious, hateful heart of the fallen man "There is no beauty in him." (Isa. 53:2) E161, E162; R1063:2*

This is my friend

- The chiefest of all heavenly treasures is the personal love and friendship of Christ. R1820:3

Song of Solomon 6

3

Song of Solomon 6:3 *I [am] my beloved's, and my beloved [is] mine: he feedeth among the lilies.*

I am my beloved's

- The Bride rejoices in the Bridegroom's assured love, and her desires and longings are not questionings as to the relationship in which she stands to him, which is to her a settled thing. R303:2* Only a few will be able to say this. This union with the Beloved (Christ) implies that the step of justification through repentance and faith in the precious blood has first taken place. R4783:5 A positive compact or contract with Christ is implied. R4783:5 There is no possibility for any to get into this elect class without knowing it. R4783:5

My beloved is mine

- So long as we continue to be faithful. "He that hath the son hath life"—eternal life. (1 John 5:12) R4784:1 Those who have Christ are really possessors of "all things." (1 Cor. 3:22, 23) R4784:1 The Bridegroom's care, provision, protection and comfort belong to the betrothed even now. R4784:2

9

Song of Solomon 6:9 *My dove, my undefiled is [but] one; she [is] the [only] one of her mother, she [is] the choice [one] of her that bare her. The daughters saw her, and blessed her; [yea], the queens and the concubines, and they praised her.*

My dove

- Symbol of peace and purity. E212

She is the only one

- There is but one Bride of Christ. R4655:1

10

Song of Solomon 6:10 *Who [is] she [that] looketh forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners?*

As the morning

- Symbol of the Millennial age. A9; E359

Fair as the moon

- Symbol of the Law in Matt. 24 and Rev. 12. R499:4; D590

Clear as the sun

- Symbol of the gospel light, the truth, in Matt. 24 and Rev. 12. R499:4; D590

With banners

- Symbol of the standard of the truth in Isa. 13:1, 2. D40

11

Song of Solomon 6:11 *I went down into the garden of nuts to see the fruits of the valley, [and] to see whether the vine flourished, [and] the pomegranates budded.*

To see the fruits

- Symbol of the fruits of the spirit. E206

The pomegranates

- Symbol of the fruitage of redemptive work. T30

Song of Solomon 7

2

Song of Solomon 7:2 *Thy navel [is like] a round goblet, [which] wanteth not liquor: thy belly [is like] an heap of wheat set about with lilies.*

Of wheat

- True children of the Kingdom. C140

9

Song of Solomon 7:9 *And the roof of thy mouth like the best wine for my beloved, that goeth [down] sweetly, causing the lips of those that are asleep to speak.*

Like the best wine

- See comments on Song of Solomon 1:2.

12

Song of Solomon 7:12 *Let us get up early to the vineyards; let us see if the vine flourish, [whether] the tender grape appear, [and] the pomegranates bud forth: there will I give thee my loves.*

The tender grape

- Symbol of mature fruits of character, marked by tenderness. E206; R1317:5*

The pomegranates

- Symbol of the fruitage of Christ's redemptive work. T30

Song of Solomon 8

2

Song of Solomon 8:2 *I would lead thee, [and] bring thee into my mother's house, [who] would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.*

Of spiced wine

- Symbol of doctrine. R5633:2 See comments on Song of Solomon 1:2.

Of my pomegranate

- Symbol of the fruitage of Christ's redemptive work. T30

4

Song of Solomon 8:4 *I charge you, O daughters of Jerusalem, that ye stir not up, nor awake [my] love, until he please.*

Of Jerusalem

- Symbol of the Kingdom of God. A296

5

Song of Solomon 8:5 *Who [is] this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth [that] bare thee.*

Who is this

- The true Church, the protesting Church of God. R1841:6; SM126; C65

That cometh up

- Cometh forth into prominence. C65 In God's due time his Church emerged from the wilderness. R5501:2 Shortly to come from the wilderness. SM126

From the wilderness

- At the end of the 1260 years of wilderness hiding and Papal supremacy, from AD 539 to 1799. C65 The true Church is the Church in the wilderness—separate from the world. R1841:6

Upon her beloved

- The arm of her beloved, the Word of God. C65

6

Song of Solomon 8:6 *Set me as a seal upon thine heart, as a seal upon thine arm: for love [is] strong as death; jealousy [is] cruel as the grave: the coals thereof [are] coals of fire, [which hath a] most*

vehement flame.

As a seal

- Or signet, the emblem of power and authority; symbol of that which was most highly esteemed. R360:4*

Jealousy

- Jealousy of another is always an evil quality, a most vicious kind of cruelty, unreasoning and insatiable. Signifies either apprehension of being displaced in the affections of another or of being outdone by a rival. It is closely allied to hatred, malice, envy, strife. R4789:1 To the extent that its presence has defiled the heart a cleansing should be invoked. R4789:2 When the Lord announces himself as a "jealous God" it is not to be considered selfishness, rather he wants all of our affections, confidence and entire trust, for our own good. R4789:2 Jealousy in the Lord's cause is different from jealousy in our own interest. R4789:5 We must be sure that it is not jealousy of another, but jealousy for another. R4789:5

Cruel as the grave

- Sheol, oblivion, which engulfs all mankind. E368; R828:5, R2600:2, R4789:1 The Bible plainly states that death is an enemy. SM116 It is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others. R4789:2

14

Song of Solomon 8:14 *Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.*

Make haste

- The Bride pleads with the Bridegroom not to tarry. R303:2*

Like to a roe

- The Bride's eyes "are toward the hills" over which she expects to behold the Bridegroom coming like a roe. R303:2*

Isaiah

General

- Isaiah was one of the grandest of the Lord's prophets. Not only is his message couched in kindly, sympathetic terms, but it is most comprehensive, including, with the rebukes and exhortations appropriate to his own day and nation, sublime glimpses of the glorious future which the Lord in his own due time will bring to pass for the blessing not only of Israel, but of all the families of the earth. The prophecy of Isaiah and what he saw and foresaw, was prepared during a period of about forty years. R3451:3
- There were three distinct climaxes to the complete fulfillment of Isaiah's message: (1) It was about 170 years from the time of his vision and the last year of King Uzziah, before Judah was carried captive to Babylon, from which only a remnant returned 70 years later. (2) The vision and the message were about 800 years before the final rejection of Israel by Messiah at his first advent, when only a remnant was accepted into the Gospel age. (3) Isaiah's vision and message were about 2,650 years before the rejection or nominal spiritual Israel, preparatory to gathering out of the "Israelites indeed," which shall rule and bless all the families of the earth. In harmony with the above suggestions, it will be found that Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day. R2372:3
- Isaiah typified the sanctified, who have throughout this age said, "Lord, here am I, send me." The message of this Isaiah class has been unpopular, to this day. R4787:6
- Some claim that not more than the first 28 chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that they were

written by two or three other parties. We reply to this "Higher Criticism" that it is altogether too high-that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God. The truly higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably had Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it. R1418:2

Isaiah 1

1

Isaiah 1:1 *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

Vision of Isaiah

- Probably dictated to several scribes, over a number of years. R1418:2 Some fulfilled within 250 years of his vision, some apply to our day. R2372:5 Including rebukes and exhortations of his own day, and sublime glimpses of the glorious future. R3451.3 Isaiah, like Ezekiel and John the Revelator, seems to represent the living saints, who see "visions of God." R530:4*

Son of Amoz

- Isaiah was related to the royal family. R2379:2

Hezekiah

- It is supposed that Isaiah was his tutor. R2379:2

Kings of Judah

- Isaiah's prophecy was prepared during about 40 years. R3451:3

2

Isaiah 1:2 *Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.*

Hear, O heavens

- Powers of spiritual control. A318

Give ear, O earth

- Society. A318

The LORD hath spoken

- Not the wisdom or exhortation of Isaiah, but the Lord's message through the prophet. R3451:3

Brought up

- Lifted high in greatness. R3451:6 From an obscure beginning the Lord brought Israel forward to the most prominent place in world history. R3451:6

Children

- In natural Israel, likewise in nominal spiritual Israel. R3452:1

Rebelled

- Israel's course was wrong, ungrateful and sinful; but no worse than the other nations. R3451:6 It is not surprising that the Lord will not permit such to return to his table. R1900:4

3

Isaiah 1:3 *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*

The ox knoweth

- We ought to be able to know our God and recognize his supervision in our affairs in this Harvest

time, and see the dawning Millennium. R4044:1 The brute recognizes an obligation to the one who cares for him. R3452:2

His master's crib

- The ox and ass know enough to return again and again to the place where they have been fed, thus owing more discretion than those who forsake the Lord's table to prove the dishes offered on unclean tables. R1900:2, R4044:2

Doth not know

- Their Creator and Redeemer—in the sense of being fully acquainted with his character. R3312:6 The masses of Christendom are too busy with their own plans and schemes. R3452:2 Some know not the Lord as their owner, but still "belong to" various sects, parties and denominations. R4044:1 Illustrated by an elder instructing (or cautioning) his Ecclesia to avoid use of the six volumes of Scripture Studies and other Present Truth literature. R4044:4 Whoever manifests such a spirit should be firmly, kindly dealt with, to the intent that the flock might be preserved from such a pernicious spirit, and that the leader himself might be recovered from the snare of the Adversary. R4044:5

Doth not consider

- Reflect, think, study, ponder. R3312:3 Many whom the Lord has favored, both in natural and spiritual Israel, do not exhibit the wisdom of even the brute beast. R4044:1 Israel heeded not the light, nor the warning, as here foretold. R2036:2 Readily forget where they got their previous food. R3786:4 Increased activity in the professed Christian church has taken more of a business than a pious turn, emphasizing more the forms of godliness than cultivating vital power, more to worldly than spiritual prosperity. R2146:1* The Bible is a religion of faith, but faith based on reasonable evidences. R3312:3

5

Isaiah 1:5 *Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.*

Stricken any more?

- What would be the use of any more stripes or chastisements? What hope would there be of effecting a reformation? R3452:2

Is sick

- As a result of all tables being filled with vomit, rejected doctrines. R3963:1

6

Isaiah 1:6 *From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.*

Foot even unto the head

- Probably referred to the people as a whole and to their land, desolated from the north and south. R3452:2

Is no soundness

- The fall of Adam has worked ruin to mankind. R5977:6; CR209* "There is none righteous, no not one." (Rom. 3:10) E252

Putrefying sores

- Mental and physical. E252

7

Isaiah 1:7 *Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.*

Country is desolate

- Looking into the future desolation came about a century later. R3452:3, 2 Applied to Christendom, Evolutionists and other enemies of the truth are laying waste the heritage of the Lord's people. R3452:3

8

Isaiah 1:8 *And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.*

Daughter of Zion

- The nation of Israel, typical of nominal spiritual Zion. R1648:3; D23

As a cottage

- A temporary structure; unsafe, unsatisfactory-picturing the condition of the Jewish nation, and foretelling the deplorable condition of Christendom. R3452:3; D558

9

Isaiah 1:9 *Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

Had left unto us

- During Israel's double of disfavor. OV75

Small remnant

- The majority stumbling because of pride and hardness of heart. B215 The rest of Israel will have missed the honor, offered to them first, of constituting the spiritual Bride of Christ. OV96 Similarly, also at the second advent of Christ, only a remnant will be found of Israelites indeed, while the majority will be rejected. R3452:5

Have been as Sodom

- Implied hopelessness as respected the kingdom opportunities of Jewish and Gospel ages, but not as respects the future. R3452:5

13

Isaiah 1:13 *Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

Vain ablations

- In the churches there is a great deal of formalism-fine church edifices, grand organs, trained choirs, gymnasia, "smokers," culinary departments, etc. R5696:4

14

Isaiah 1:14 *Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them .*

Appointed feasts

- The Lord will not recognize and accept such service. R5696:4

15

Isaiah 1:15 *And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

I will not hear

- "God heareth not sinners." (John 9:31) R2024:1

16

Isaiah 1:16 *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*

Wash you

- Does not mean a washing away of literal sin which they could not effect, which was only figuratively done on the Day of Atonement, and will only be actually accomplished by the Lord Jesus' work. R3452:6

Make you clean

- An exhortation to reform, like the words of John the Baptist and Jesus in the Jewish Harvest. R3452:6 Spiritual Israel has real cleansing in the better sacrifice of Christ. R3453:1

Cease to do evil

- We shall not be able to effect this transformation in ourselves except so far as we have a right will and a pure heart, an honest endeavor for righteousness. R4840:4 Although our wills are in opposition to sin of every kind, having imperfect bodies, we cannot hope to be absolutely free from sin. R3453:1

17

Isaiah 1:17 *Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

Learn to do well

- The Lord desires that we realize our wrong condition and turn therefrom to the best of our ability. R4840:4 Perfection must be our aim, and in our hearts it must be continually the criterion-but we cannot live up fully to this grand standard. R3453:1

Seek judgment

- Always be on the side of right and justice, desiring to do justice to all with whom you have dealings. R3453:2

Relieve the oppressed

- Be of generous spirit, willing and anxious to lift some of the burdens from the groaning creation to the extent of your ability. R3453:2

Judge the fatherless

- See that those not capable of looking after their own interest do not suffer at your hand. R3453:2

Plead for the widow

- Feel a sympathy for the helpless and plead their cause with others. R3453:2

18

Isaiah 1:18 *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

Let us reason

- Reason is the noblest faculty of the human mind, the prominent mark of the divine likeness in humanity, making man capable of communion with God. R1565:3 Man is invited to use his reasoning faculties in the study of God's Word. A20 God thus recognizes his image, even in fallen man. A174 Verses 18 to 20 apply especially to natural Israel, though an application is also possible to spiritual Israel. R3453:5 Inviting the faithful to consider, to search, to prove. R3312:3 Appealing neither to prejudices nor to passions. A58 Indicating that God's Word is reasonable. Q747:4 So that our faith in his plan might be a reasonable faith and that we might be able to give to our fellowmen a reason for the hope that is in us. (1 Pet. 3:15) R1565:3 A faith without reason honors not God, nor is it worthy of an intelligent being. Faith without reason is merely groveling superstition. R883:3* The two extremes of underrating and overrating human reason are both fraught with evil consequences. R1566:6 The Lord is pleased to have those who are in harmony with him know the equity, the justice, of all his dealings. R3947:1 We can reason together with God when we take the voice of his Son and reject the voices of the "Dark Ages." R3795:3 As originally created, man was in his Creator's mental likeness: Justice, Mercy, Love in man were the same in kind as in God; so much so that they could and did, ever since the fall, reason together on these subjects. R525:3 Nominal

Christians, avoiding thought on religious subjects, have not their "senses exercised by reason of use" and are, at best, only babes in Christ. (Heb. 5:13, 14) R2890:5 Heathen religions, and to some extent nominal Christendom, seek to restrain the intellect and appeal chiefly to the passions, prejudices and fears. R2890:5 I will make it clear and plain to you, God says. R689:6

Together

- We are not to reason without him and his Word. SM24; CR334 The Lord never reasons with any except those who have faith in him and trust in his promises. R3947:1

Sins be as scarlet

- The Lord used crimson and scarlet as indicative of the most flagrant sins. CR414 A fact recognized by some Jews on the great Day of Atonement. C255*

As white as snow

- The merit of the great Atonement sacrifices covers all blemishes and makes absolutely clean. R3453:6 If a scarlet, or crimson, object is viewed through a red glass in the light it appears white; so when we come where God will view our sins through the blood of Christ they are accounted as white. R13:4 Evidencing the full and complete forgiveness of all who are truly repentant and who desire to draw nigh to God through Christ. Q832:4 The word "white" is from the same root as the word "frankincense." R84:5*

Red like crimson

- Deep red-a fast color. R689:6

19

Isaiah 1:19 *If ye be willing and obedient, ye shall eat the good of the land:*

If ye

- The obedient in the Millennial age. R1649:5; A67; HG538:2

Good of the land

- All promises made to Israel were of temporal good, with no mention of heavenly hopes. R1358:4 To the natural man this would mean earthly good things, and to the spiritual Israelites heavenly good things. R3453:6

20

Isaiah 1:20 *But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it .*

Ye shall be devoured

- If spiritual Israelites refuse to walk in harmony with the Lord's direction and rebel against him, they will bring upon themselves the Second Death. R3454:1

25

Isaiah 1:25 *And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:*

Purge away thy dross

- A refining process, applicable to spiritual as well as fleshly Israel. R1944:3

26

Isaiah 1:26 *And I will restore thy judges as at the first, and thy counsellers as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.*

Restore thy judges

- The Ancient Worthies, in full authority as prophets or teachers, under the supervision of Immanuel's heavenly Kingdom. R4201:4, R4320:5; A294; CR141; OV321, OV88

As at the first

- Implies that this was, in many respects, a favorable time for the Israelites. R3102:5, R5645:6 The rule of the judges was superior to that of the kings. R4201:4 Eventually the whole world will be under heavenly rule, with incorruptible earthly judges enforcing the divine law. R3216:5, R5646:5 The Millennial blessings will begin with Israel. OV88

And thy counsellors

- The lawgivers, as at the first, will be the greater than Moses-The Christ, Head and Body. R4201:4

City of righteousness

- The Christ complete constitutes the New Jerusalem. R238:2*

28

Isaiah 1:28 *And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.*

The destruction

- There surely will be some lost, as well as some saved. R3083:2

Of the sinners

- The wilful sinners. R3083:3

Isaiah 2

1

Isaiah 2:1 *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.*

Judah and Jerusalem

- Natural Israel. By the time this prophecy will have begun to be fulfilled, spiritual Israel will be beyond the veil. SM736 Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day; intruding the Messianic Millennial Kingdom into the prophecies which specially relate to natural Israel. R2372:5

2

Isaiah 2:2 *And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

In the last days

- When the last member of the elect Church of Christ shall have passed beyond the veil. SM730, R735:T, R362:3

That the mountain

- The Kingdom. C235; D628; E44; R1914:2, R5990:1

Of the LORD'S house

- Of the house of Jehovah. E44 "Whose house are we." (Heb. 3:6) R269:2 Messiah's Kingdom, represented on earth by Israel, as the divine channel of blessing, with the Ancient Worthies, as princes in all the earth. SM730, SM731, SM732, SM733

Established

- Now being established permanently; when the first resurrection is complete. R172:1, R3175:5, R5990:1

In the top of

- Overruling other kingdoms. D628, E44 It will be the chief mountain or Kingdom. R4990:1 The place of power. R269:2 Superseding. R5990:1 The Temple was permanently established, not only in Jerusalem, but in the top of the mountain. R172:1 Not only true of the spiritual Kingdom, but including also an earthly Kingdom of "Israelites indeed" headed by the resurrected Ancient Worthies. SM732 As a "city set on a hill that cannot be hid." (Matt. 5:14) R338:5, R421:6

The mountains

- All earthly kingdoms. D628; E44; R5990:1, R4990:1; SM732

Shall be exalted

- This exaltation began in April, 1878. C235; R5990:2

Above the hills

- The smaller governments of earth. R5575:4, R5990:1 Republics. D628 The highest peaks. D628

All nations

- This Kingdom will intervene between the divine government and mankind because the fallen race is unable to meet the requirements of the divine law. R5181:2

Shall flow unto it

- As the world shall come to appreciate the new order of things, all nations shall flow up to it. SM734, SM735 The whole world will send to the wonderful "princes" to have them extend everywhere their government, their yoke of righteousness, seen to be so beneficial to Israel. D628 The New covenant will be inaugurated with natural Israel and gradually the whole world will become attached to Israel as part of Abraham's earthly seed. CR485

3

Isaiah 2:3 *And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*

Many people

- The world in general. R5428:5; SM735; OV85; Q60:7 Instead of the Lord's empire being a typical one over the little nation of Israel, it will be the antitypical one, as King over all the earth. R2550:3

Shall go and say

- When disturbed by the commotions and trouble of the Epiphania, the Apokalupsis of the King in the pouring out of the seven last plagues. R2957:1, R2975:4, R3869:1

Come ye

- They will be completely disgusted with Satan's ruling, and his deceptions, and glad to submit to the reign of Christ. R1233:4

Let us go up

- In the time of trouble, and subsequently. R5655:6, R517:4*; Q637:3 Let us submit to the new Kingdom of God. R269:2 All nations will be desiring salvation and the blessings of restitution. R5655:6, R5000:2, R4796:1 Seeing God's blessings coming to the nation of Israel, the others will want a share also. Q170:8, Q205:T, Q210:T When the iron rod shall have accomplished the work of destruction, then will the hand that smote be turned to heal, and the people will return to the Lord and he shall heal them. A256 As, similarly, representatives of many nations came to hear Solomon. R2053:1 Let us seek protection and render obedience to the Kingdom of the Lord. R687:1

Mountain of the LORD

- Kingdom of Jehovah. A297; E44; SM735

To the house

- Temple. SM735

The God of Jacob

- The New covenant will be made only with Israel. The only way other nations can receive a share of restitution favors will be by becoming Israelites. R4575:4 The world, weak and awe-struck by the time of trouble, will begin to take notice of Israel's rising again to national life and the blessings bestowed upon them. R4555:3 They will say, he has done for the Jew first, but he will also do for us. R4840:5

He will teach us

- As well as the Jews. R4796:4, R4575:5 As a counsellor. (Isa. 9:6) R1747:4 After the time of trouble,

they will be glad to forsake their own ways and come into harmony with God. R269:3, R5428:5

Walk In his paths

- "All the paths of the Lord are mercy and truth." (Psa 25:10) R2334:6 "They shall return even to the Lord, and he shall be entreated of them and shall heal them." (Isa. 19:22) A256 Present temptations to evil will be removed when Satan shall be bound. R542:4* Not until they do this will the Mediator recognize them. R5428:5; Q60:7 Led forth from sin along the grand highway to perfection. R1024:4 The Gentiles, seeing how the Lord blesses the Jews for so doing, will want similar blessings. Q206:2 Those who fail to do this will have tribulation that they may learn righteousness. R4729:2

For out of Zion

- The spiritual phase of the Kingdom, the glorified Christ, Head and Body. A297, C293; D628; CR156, CR157; R4555:3, R4575:4, R5000:2 The true Zionism of the past eighteen centuries has been of the heavenly kind. CR156

Go forth the law

- As soon as the last member of the Church is glorified, for correction in righteousness of the world's affairs. CR157, 3, CR156; R4542:5 Now we persuade, urge, entreat men to come to the Lord; then it will be different. R4542:5

Word of the LORD

- Divine messages, through the "princes." (Psa 45:16) CR157; D620, R3869:2, R5583:4

From Jerusalem

- The seat of the earthly phase of the Kingdom in the hands of the "princes" A297, C293; D629; SM735; R4071:6, R5293:4, R5000:2; OV96 Jerusalem will become the capital city of the world. Q790:2 The Ancient Worthies will constitute the earthly Jerusalem, the capital of the new dispensation. CRI57 The re-established fleshly Israel. C293; R4575:4, R1341:2 Fleshly Israel, recovered from blindness, shall be used as a medium through which the streams of salvation, issuing from glorified, spiritual Israel, shall flow to all the families of the earth. C293 These two phases of the Kingdom will be in communication and co-operation through the Millennium. R4071:6 From Israel, under the New covenant, through Israel's Mediator, a way of approach to God will be opened up for all the Gentiles. OV96, OV85 The earthly phase of the Kingdom will be essentially Israelitish. R286:6 The nation that will not go up to Jerusalem will have no blessings. (Zech. 14:17-19) R4819:5

4

Isaiah 2:4 *And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

He shall judge

- Previously-in the great time of trouble. D628, D629 Rewarding and punishing justly. SM735

And shall rebuke

- By his judgments. R1469:6

And they shall

- As a result of the Lord's rebukes and subsequently his law and word. D629 The connecting verses show that the conditions of peace referred to will not be established until after the Kingdom of the Lord is set up on the earth. Q812:2

Beat their swords

- After they have been brought to a condition of willingness. R269:2

Into plowshares

- We Christians have not gotten them to do so. R5061:3

Learn war any more

- Under Messiah's Kingdom wars will cease forever. R5760:3; OV318 "Prepare war" (Joel 3:9, 10) is the prophecy that applies now. R353:2*

5

Isaiah 2:5 *O house of Jacob, come ye, and let us walk in the light of the LORD.*

O house of Jacob

- Natural Israel. A300, SM736

Walk in the light

- Truth. Those most prompt to respond will get the greater blessing. A20; SM736

6

Isaiah 2:6 *Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.*

Thou hast forsaken

- Verses 6 to 10 give some reasons why God's favor has been, for a time, withdrawn from Israel. SM736

7

Isaiah 2:7 *Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:*

Full of horses

- Doctrinal hobbies. C316

Of their chariots

- Worldly organizations. C316

8

Isaiah 2:8 *Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:*

Is full of idols

- The idolatry of money, covetousness, etc. B139; R1836:1

11

Isaiah 2:11 *The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.*

Shall be humbled

- They will not be boasting then. OV420 Pride is a great obstacle, hindering approach to truth and righteousness. The Almighty is not sufficiently reverenced. SM737

Haughtiness of men

- The wisdom of the learned will prove futile in the time of trouble. SM737

Shall be bowed down

- Nevertheless his judgment will be for the world's deliverance, for he wounds to heal. R1869:3

The LORD alone

- The result will be the glory of the Lord and the humbling of human pride. SM737

Exalted in that day

- In the time of trouble. B139 The thousand-year day in which Messiah is to be King over all the earth. PD3/8 The Day now begun. OV420 When men give up the contest, God will exalt himself and fully set up his government. R1213:6*

12

Isaiah 2:12 *For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:*

Upon every one

- Heavy upon every proud one. SM737

13

Isaiah 2:13 *And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,*

Cedars of Lebanon

- The ecclesiastically great. SM737

The oaks of Bashan

- The politically strong. SM737

14

Isaiah 2:14 *And upon all the high mountains, and upon all the hills that are lifted up,*

The high mountains

- The kingdoms of this world. SM737

All the hills

- The smaller princedoms. SM737

15

Isaiah 2:15 *And upon every high tower, and upon every fenced wall,*

High tower

- Human organization. SM737

Every fenced wall

- Symbol of civil power. D40

16

Isaiah 2:16 *And upon all the ships of Tarshish, and upon all pleasant pictures.*

Ships of Tarshish

- Possibly a reference to the destruction of the Spanish navy in the Spanish-American war. R2506:5*

17

Isaiah 2:17 *And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.*

The LORD alone

- God must be first under the new order of things. SM738

18

Isaiah 2:18 *And the idols he shall utterly abolish.*

And the Idols

- The idolatry of money, covetousness, etc. B139; R1836:1

19

Isaiah 2:19 *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.*

And they shall go

- Realizing their inability to cope with the mighty, pent-up forces with which they will have to deal when the terrible crisis arrives. D148

Holes of the rocks

- Represent attempted protection of human organizations, insurance companies, secret societies, etc.

SM738

Caves of the earth

- Fortresses of society Free Masonry, Odd Fellowship, Trade Unions, Guilds, Trusts and all societies, secular and ecclesiastical. B139

When he ariseth

- Assumes authority, takes command. "At that time shall Michael stand up." (Dan. 12:1) B14 7

To shake terribly

- So that it may be removed. D55; SM738 None of the shelters of society will be able to protect from the trouble which is coming. SM738

The earth

- The present social order. D55

20

Isaiah 2:20 *In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;*

In that day

- In the time of trouble. D149, R2506:6 Now so very close at hand-"even at the door." (Matt. 24:33) D148

21

Isaiah 2:21 *To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.*

Fear of the LORD

- Fear of his judgments which, in a natural way, will produce the great time of trouble. B140

Shake terribly

- "Until all the foundations of the earth (the foundations of society-the hitherto established principles of law and order) are moved." (Psa. 82:5) D55 And to destroy its corruptions. B140 Present civilization will be destroyed because the Lord has something far better for the world. OV420

22

Isaiah 2:22 *Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?*

Cease ye from man

- It is time for the Lord's people to recognize the Lord as their only King and Director. R3217:3

Isaiah 3

1

Isaiah 3:1 *For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,*

Whole stay of bread

- During the Gospel age the poor Jews have been famishing. They have been without any communication with God. R5031:6; Q269:7

Isaiah 4

Isaiah 4:1 *And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.*

In that day

- An expression usually referring to the closing period of the Gospel age with its time of trouble and general church and world confusion. CR409

Seven women

- The complete nominal church, Babylon the great and all her daughters. R295:2; Q851:2; CR413 None of them has his approval. CR408

Take hold of one man

- Christ Jesus. Q851:2; R295:2; CR413

Eat our own bread

- Which the world supplies. R295:2 Made with the leaven of false doctrine. R5111:4 For the doctrines of Christ they care nothing. CR413

Our own apparel

- The filthy rags of their own righteousness. R295:2 For any thought of redemption and covering of sins through Christ they care nothing. CR413

Called by thy name

- They assume the name Christ, and call their organizations, Christian churches. R295:2; Q851:2; R413:3

Away our reproach

- That we are not the true Church, because of worldliness. R295:3; Q851:2

4

Isaiah 4:4 *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.*

Daughters of Zion

- Spiritual Israel. R1648:3; D23

Judgment ... burning

- The double cleansing process. R3568:5*

6

Isaiah 4:6 *And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.*

A tabernacle

- Wherever there are one or more consecrated hearts there is a dwelling place of God. R2080:3

From the heat

- Where the heart may rest its burdens and find refreshment. R2080:3

From storm

- From the storms of life. R2080:3

Isaiah 5

1

Isaiah 5:1 *Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:*

Song of my beloved

- A parable, or story, of Jehovah. R4794:3

A vineyard

- The Jewish nation. "A certain man planted a vineyard and set a hedge about it." (Mark 12:1) R1982:2, R2904:1 Palestine. R4257:1 Figure of Jewish and Christian systems, both the houses of Israel. R1896:1

2

Isaiah 5:2 *And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.*

He fenced It

- With the Law and the prophets. R4794:3, R1795:3 The spiritual promises with which he surrounds the Church. R4795:4 The special supervision and fatherly guardianship of God, the ministration of his faithful servants. to separate them from ungodly, surrounding nations and to protect them from their influence. R1795:3

Gathered out the stones

- Removed the difficulties. R4794:3, R4795:4

The choicest vine

- Referring specially to the leaders of the Jewish people. R2904:1 The richest promises of the Messianic Kingdom. R4794:3 The care with which the Lord planted his Church with heavenly, spiritual promises. R4795:4

And built a tower

- A watch tower, representing the prophets. R1795:6, R4794:3 A watch tower of grace and truth established by the apostles. R4795:4

Made a winepress

- The various advantages conferred upon Israel which should have caused an overflow of precious fruitage. R1795:3

Bring forth grapes

- Mature fruits of character, especially that of unselfish love. E206; R4794:1, R1795:6 God looked for choice fruitage from such a favorably situated vineyard as Israel, but in vain. R4794:3

Wild grapes

- Israel's fruitage was not in harmony with the promises God had planted, and this condition prevailed until the time of Jesus. R4794:3 Similarly, in the Harvest for spiritual Israel, the great nominal mass will be found unworthy. R4795:4

3

Isaiah 5:3 *And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.*

Men of Judah

- Isaiah was not writing to the ten tribes, but to the two tribes of Judah, seeking to warn them by the experiences of their sister nation. R3892:5

4

Isaiah 5:4 *What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?*

Could have been done more

- It was not for lack of attention on God's part, but perversity of the vine which had degenerated into a "strange vine." (Jer. 2:21) R1896:2

Wild grapes

- As natural Israel failed to be ready to accept Jesus at his first advent, so spiritual Israel will fail to be ready to receive him as the Messiah at the establishment of his Kingdom. R4795:4

5

Isaiah 5:5 *And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof,*

and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

Do to my vineyard

- Temporarily abandoned, the vineyard of Israel will be restored during the Messianic reign. R4795:2

Take away the hedge

- Applies since the day of John the Baptist, the last of the prophets. R4794:6

Trodden down

- The Gentile nations have ravaged this vineyard. R4794:6

6

Isaiah 5:6 *And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.*

Lay It waste

- Had some application to the 70 years of desolation of Israel, with larger fulfilment at our Lord's first advent when he declared their house left desolate because of their wrong condition of heart and rejection of Christ. (Matt. 23:38) R4257:1

No rain

- It has been laid waste. No care has been taken for it. R4794:6 Symbol of truth. B256 No rain of divine blessing, comfort, encouragement has come upon the Jewish people in all these more than eighteen centuries. R4794:6

7

Isaiah 5:7 *For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*

House of Israel

- Natural Israel types Christendom which is also called the Lord's vineyard. R5112:1

For judgment

- Justice. R2904:2, R4795:1, R5112:1

Behold oppression

- Contrary to the Law, of unselfish love for the neighbor as for one's self. R4795:1 Those with the greatest knowledge of righteousness took advantage of their more ignorant brethren. R2904:2

For righteousness

- Jehovah knew they could not keep the Law perfectly, but did expect heart endeavors. R4795:1 Equity. R5112:1

Behold a cry

- Because of the landlordism of verse 8. R5112;1 Of distress, from the oppressed. R5112:1, R2904:2 So it is throughout the length and breadth of Christendom. R1896:2

8

Isaiah 5:8 *Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!*

Woe

- Verses 8 to 23 treat the reasons the Lord was displeased with Israel and rejected them. R4257:1 Especially in the time of trouble. R2904:3

Unto them

- Natural Israel and nominal spiritual Israel, Babylon. R2904:3

Join house to house

- The religious organizations, corporations and individuals are all engaged in this business of acquiring wealth. R1896:2 Landlordism. In the future, "they shall no more build and another inhabit" (Isa. 65:22); perhaps signifying that in the future, houses will be built for the owner's occupancy, not

rented. R2904:2 Illustrated in the Morgan-Rockefeller-Hill Trust "syndicating the world," seeking to acquire control of the world's interests in various lines, such as steel. R2804:3*

Lay field to field

- Amass wealth and control land and machinery and all sources of wealth and power. R2904:3

There be no place

- For the poor to occupy. R2904:2

Placed alone

- The sin of selfishness, avarice, indicates a lack of the spirit of the Lord. R4795:2, R4257:1, R5112:1

9

Isaiah 5:9 *In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.*

In mine ears

- In my hearing. R5112:2 The cry of the oppressed comes up into the ears of the Lord of armies who declares "woe." (See Jas. 5:1-6) R1896:2

Shall be desolate

- Ruins will come on the great estates. R4795:4 Mansions uninhabited and fields unfruitful. R4257:2 The time of trouble will be upon all. R5112:2

Great and fair

- Houses and families. R5112:2 The time of trouble will be especially against the great who live in earthly palaces. R2904:3

Without Inhabitant

- In the time of trouble the finest residences will be deserted for safety's sake, or their occupants destroyed. R2904:3

10

Isaiah 5:10 *Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.*

Shall yield

- When the time of trouble has fully come, so that "There is no hire for man or beast" (Zech. 8:10), the returns from large holdings will be so poor as to lead to serious results. R2904:5, R4795:4
- Shortage of crops will have much to do with the trouble. R5112:2

One bath

- Equals only eight gallons. R2804:6*

An ephah

- But a tenth of an homer (or about one bushel). R2804:6*

11

Isaiah 5:11 *Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!*

Woe unto them

- Symbolic prophecy concerning both the houses of Israel, after the flesh and spiritual. R1896:1 Many of the rich indulged themselves in intoxicating liquors, music, revelry, etc., to their own injury and the neglect of their responsibilities toward God. R5112:3

Strong drink

- Any indulgence of alcoholic spirits is dangerous. R4256:3 Reference here is not to literal wine, but to the intoxicating spirit of the world. R1444:1, R1896:2, R3892:3, R2904:2 Symbol of false doctrines. D614; R4257:6

Continue until night

- All day long give themselves up to the intoxicating spirit of the world. R1896:3

Till wine inflame them!

- Controlling the will and bringing it into slavery, rendering it almost powerless. R3893:1

12

Isaiah 5:12 *And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.*

The harp

- Money-making, feasting, music and pleasure-seeking absorb the attention of the great and influential. R4257:2, R1896:3

And pipe

- Pipe organ. R2904:6

They regard not

- The majority of the rich, like the majority of the poor, are selfish to the core. R5112:4 The minds of those given up to self-indulgence and enslaved to sin are distracted , turned to unworthy and ignoble subjects that have a degrading influence upon them. R3893:2 "God is not in all their thoughts." (Psa. 10:4) R3893:2

The work

- The plan. R1896:3, R2409:6 Humanity in general. God would have the prosperous concentrate their powers, not upon the aggregation of wealth, but on generous schemes for the blessing and uplifting of the race. R5112:5

Neither consider

- Their wealth gave them time, for which they are also responsible. R5112:3

13

Isaiah 5:13 *Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.*

Therefore my people

- Those professing to be my people, Christians. R1896:3

Into captivity

- To ambitious leaders who have usurped authority over them and made void the Word of God. R1896:3

Have no knowledge

- Of the Lord's plan. R2905:1 Not being in the attitude of heart and mind in which God could teach and lead them. R1896:3

Their honourable men

- Clergy, bishops and popes. R1896:3

Are famished

- From lack of proper ideals and nourishment from the prophecies. R4257:3 Similar conditions apply now in Christendom. The people are hungry and thirsty for spiritual food and drink. R4257:3 "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11) R1896:3, R5113:4

Dried up with thirst

- For explanations and consistency which their teachers cannot satisfy. R2904:6

14

Isaiah 5:14 *Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.*

Therefore hell

- Sheol, oblivion. Israel, having completely lost prestige having become as though dead. E369;

R1896:3, R2599:5, R4257:4 Not the hell of eternal torment. R5113:4

Enlarged

- The gratification of the fallen flesh has greatly enlarged the tomb-many more die prematurely. R3893:3 During the time of trouble the grave will specialty enlarge to take into it the octopus system of Babylon with its many arms-financial, political, social and religious. R2905:1 The time of trouble approaching will mean the loss of much life. "Unless those days should be shortened, there should no flesh be saved." (Matt. 24:22) R5113:4

He that rejoiceth

- Thousands shall fall, including those who have once rejoiced in faith. R4257:4

Descend into It

- Increase of death rate in the poor classes of Israelites. R4257:4 The hopes of many in spiritual Israel are going down into oblivion-faith is perishing among the people. R4257:4 The great systems of Christendom shall go into oblivion. R1896:4

15

Isaiah 5:15 *And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:*

The mean man

- Who now selfishly exalts himself, regardless of others. R1896:4

Shall be humbled

- In the great leveling processes of the Day of the Lord. R1896:4

16

Isaiah 5:16 *But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.*

Exalted In judgment

- This will be the outcome of the time of trouble. R1896:4

Sanctified in righteousness

- Bring in righteousness, cause it to predominate. R3893:4

17

Isaiah 5:17 *Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.*

Of the fat ones

- Of the rich. R1896:5

Shall strangers eat

- The Lord will espouse the cause of the poor and needy. R1896:5 The goodly portion, spiritual favors, were bestowed upon us, Gentiles, aliens. R3893:4

18

Isaiah 5:18 *Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:*

Woe

- In the present life. An expression of sympathy, not a threat of future tribulation. R3893:4 The "woe" time will be the great time of trouble. R3894:2

Unto them

- Especially to the prominent ones (teachers) of Babylon. R2905:1

Cords of vanity

- Self-conceit, supposing that they are hastening the Lord's work. R2905:1 Falsehood, in carrying forward their inequitable schemes. R4257:4

And sin

- Especially lying and hypocrisy. R1896:5

With a cart rope

- The poor groaning creation is as a slave bound to sin by a "cart rope;" it is so strong that he cannot break it. R3893:5

19

Isaiah 5:19 *That say, Let him make speed, and hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know it !*

That say

- "If there be a God, and if he have the power, would he not long ago have exerted it? May we not, therefore, go onward in the way of sin with impunity?" R3893:5 By their conduct. R1896:5

Let him

- The Lord. R1896:5

Make speed

- Thus, in unbelief, they scoff at the truth now due. R1896:5

That we may see It

- The fact that the Lord has been lifting the veil of ignorance from the world and permitting greater blessings is influencing many to turn to Evolution and conclude that man did not fall. R3893:5

Draw nigh and come

- They claim to be in full accord with the Lord and ready for his Kingdom if he had one, or if it ever will come. R4257:5

20

Isaiah 5:20 *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

Woe unto them

- Satan and his associates and servants. E189; F199 Especially the clergy. R3894:1 Not that the founders of the counterfeit systems intentionally organized them for the purpose Of misleading the people of God. F199

That call evil good

- Calling God's good "evil" and God's righteousness "sin." R1800:4 Sin is a terrible malady, and it is as improper to call it a blessing as cholera or smallpox. R849:4 As do they who say that the evil in men is the working of God in him. R1778:2, R1269:1, R848:2 Considering the evils of our time as nothing, as really good in comparison with the past. R3893:6 Thus making it easy to do evil and difficult to do good. E189 The have called the evil things which they practice good. R4257:5 As some who conclude that they are as much saved and as much loved as the saints, while they are yet in their sins and rebellion against God. R1253:5 "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." (Jas. 1:13) R1269:1

And good evil

- Imputing evil to God, whose work is perfect. R1778:2, R1269:1 Calling truth and equity nonsensical. R4257:5 The good of the past they are disposed to reckon as evil, imperfect. R3893:6

Darkness for light

- Teaching Evolution and eternal torment as gospel. R3015:2, R2905:2 Satan's favorite method of operating. R5183:6, R5053:4 Is it any wonder that "my people perish for lack of knowledge." (Hos. 4:6) R2693:4

Light for darkness

- False teachers warn the people against the truth, as poison. R2905:4

Bitter for sweet

- Truth is sweet. R4257:5

Sweet for bitter

- Error-that which Babylon calls gospel is bad tidings. R4257:5, R2905:2 The bitter dose of eternal torment is misnamed sweet, heavenly truth. R2905:4

21

Isaiah 5:21 *Woe unto them that are wise in their own eyes, and prudent in their own sight!*

Them that are wise

- "The wisdom of this world is foolishness with God." (1 Cor. 3:19) R1896:5

And prudent

- A wisdom and prudence which is of the earth earthy, sensual, devilish. R4257:5

22

Isaiah 5:22 *Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:*

Woe unto them

- In the time of trouble now near at hand. R3894:2

Mighty to drink wine

- Greedily imbibe the spirit of the world while still professing to be God's people. R1896:5

Men of strength

- Of intellect and influence. R1896:5 Special condemnation to those who are the public leaders and promulgators of false doctrines. R1444:4

Mingle strong drink

- Mingle the world's ideas and doctrines and customs with a little of the truth, perverted and misused and so associated with error as not to be understood. R1896:6

23

Isaiah 5:23 *Which justify the wicked for reward, and take away the righteousness of the righteous from him!*

Which

- Clergy of Christendom, in their funeral orations. R3894:1, R2905:5

Justify the wicked

- Preach them into heaven. R2905:4 Defend the wicked, erroneous, God-dishonoring creeds; thus perverting the truth. R3894:2, R1896:6

For reward

- For increased influence in the family or denomination. R2905:4 For popular approval, denominational standing, the honor of men, financial emoluments, social interest. R1896:6, R3894:2

And take away

- To say all manner of evil against them falsely- or, at least, to imply evil. R2905:4

The righteousness

- Misrepresent those who hold the truth. R1896:6, R2905:4

Of the righteous

- Of those who come out of Babylon. R2905:4

24

Isaiah 5:24 *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.*

Therefore

- Verses 24 to 30 show the mighty power which caused the fall of the Jewish polity and describe the

great time of trouble now impending. R4257:1, R2905:5

25

Isaiah 5:25 *Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.*

The hills

- The governments. D551

26

Isaiah 5:26 *And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:*

And he

- Possibly the concluding verses refer particularly to the United States. R2327:5

27

Isaiah 5:27 *None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:*

Nor stumble

- The Millennial age "highway of holiness," free from stumbling stones. (Isa. 35:8, 9) R3026:5

28

Isaiah 5:28 *Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:*

Like a whirlwind

- Symbol of the time of trouble. D528; R1896:6

30

Isaiah 5:30 *And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.*

Roaring of the sea

- The freedom possessed in the United States is, in the estimation of many of the potentates of Europe, like the raging of anarchy. R2327:6

Unto the land

- The social structure. R2327:6

In the heavens

- In the nominal church. R2327:6

Isaiah 6

1

Isaiah 6:1 *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.*

In the year

- When Isaiah was commissioned to announce the fall of Israel. R2379:2 I saw Isaiah, representing the living saints. R530:4 The vision was given to Isaiah to encourage him and to lead him to volunteer to be the bearer of a new and difficult message. R2371:1 Present Truth, now provided by our present Lord, affords his faithful a waking vision of the Lord's glory never conceived of before through the eye of faith. R2372:4

The Lord

- Adonai, Jesus, "The Messenger of the Covenant." (Mal. 3:1) E48

Upon a throne

- Representing the majesty of God, his greatness and glory. R2371:1 The vision is a prophecy of the future establishment of the Kingdom of God during the Millennium. R2371:2 Instead of the Holy and Most Holy and their furnishings. R4787:2

High and lifted up

- The representative of Jehovah might well be saluted with praise in the name of the Father whom he represented. E48 In the light of his glory, the majesty and tinsel grandeur of earthly kings will be veriest dross. R2371:2

His train

- Of followers. R4787:2

The temple

- The Christ. T70 The Temple at Jerusalem, otherwise called the house of Jehovah, was the scene of the vision. R4787:2

2

Isaiah 6:2 *Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.*

The seraphims

- Supporting, or carrying the throne or chariot of Jehovah, as in Ezek. 1:5-16 and Ezek. 10:1-21. R529:6* On either side of him, as representing the divine attributes, stood the four seraphim. R4787:2 Always connected with the immediate presence or Throne of God. R529:6* Fundamental attributes of God: Power, Wisdom, Justice and Love. R529:6*, R2372:4

3

Isaiah 6:3 *And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.*

Cried unto another

- Two of the seraphim. R4787:2

Holy, holy, holy

- Repeating the word has an intensifying effect, signifying superlatively holy, most holy. R2371:2 Indicating that all of God's attributes are in perfect harmony. R530:4*, R2372:4

Is the LORD

- Jehovah, represented by "The Messenger." E48

The whole earth

- Had Israel accepted Jesus as the King of glory at his first advent, the Kingdom would have been established forthwith with them. R4787:2

Full of his glory

- "The earth shall be filled with the knowledge of the glory of the Lord." (Hab. 2:14) B99 Only from the prophetic standpoint, for it has never yet been true. The earth is now full of sin, violence and every evil work. R2371:2

4

Isaiah 6:4 *And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.*

The posts of the door

- The Jewish nation, the doorway to this glory. R4787:3

Moved

- The shaking of anything, in a typical sense, represents its instability, its removal. The Jewish nation was removed from its favored position. R4787:3 Indicating the unreadiness of the world to receive the message. R4787:3

Filled with smoke

- An obscuring haze filled the Temple, dimming the glory indicating an unpreparedness for the glory of the Lord. R4787:2

5

Isaiah 6:5 *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*

Woe is me!

- Lamenting his own unholiness, imperfection and unworthiness. R2371:3 Those who see the divine glories, majesty and perfection most distinctly feel their own blemishes, shortcomings and unworthiness more than do others. R2371:3 Whoever has a deep humility of heart, knowing of his own demerits and of God's perfection, can be blessed in the divine service. R2371:3

I am undone

- This was the effect of Jesus' teaching upon the holy ones of Israel who received his message. They humbled themselves before the Lord, acknowledging their unfitness to be teachers. R4787:5

Of unclean lips

- The Jewish nation, and all others, were imperfect; and any message they would carry would be imperfect. R4787:5

Have seen the King

- Jehovah, represented by the "Messenger." (Mal. 3:1) E48 Jehovah, the King above all kings, ultimately to be revealed to the whole world. R2371:1 Just such a view and message is now granted to the Lord's servants who see the divine character of wisdom, justice, love and power as never before. R2372:4

6

Isaiah 6:6 *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:*

A live coal

- Enkindling the Gospel age invitation, "Present your bodies living sacrifices." (Rom. 12:1) R4787:6

The altar

- Of sacrifice. R4787:6

7

Isaiah 6:7 *And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*

Touched thy lips

- You, Isaiah, shall be granted powers of speech and words beyond your natural ability, inspired by the Lord. R2371:4 Some today have the opportunity of being mouthpieces of God by being touched with an antitypical coal-the consecration of the great sacrifice. R2372:4 When the hot coal touches our lips, we are ready to answer, "Send me." R530:4* The saintly ones during this Gospel age have had the required blessing upon their lips. R4787:5

Iniquity is taken away

- The message of Rom. 12:1 has not only taught a cleansing from sin, but a service to God. R4787:6

8

Isaiah 6:8 *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then*

said I, Here am I; send me.

Voice of the Lord

- Adonai, the "Messenger," Christ. (Mal. 3:1) E48

Whom shall I send

- God has sent the invitation to sacrifice to all who have an ear to hear. R4787:6

Here am I

- The sanctified, typical of God's holy people. R4787:6

Send me

- All soldiers of the cross must be volunteers-none will be drafted. R2371:5 These pray that the Lord will grant them a privilege of doing all that their talents will fit them to do in his service. R2371:5

9

Isaiah 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.*

And he said

- Quoted by the Lord Jesus and the Apostle Paul as further applicable to Israel at the first advent to the sending of salvation to the Gentiles. (Matt. 13:13-17; John 1:12; Acts 28:16-31; Rom 11:5-11) R2371:6, R1435:3*, R1742:1 Since natural Israel is a type of nominal spiritual Israel, we find a somewhat similar message due to the spiritual house now in the end of this age. R2371:6

Understand not

- The message of this Isaiah class would be unpopular, resented, not favorably received. R2372:1, R4787:6 "That seeing they may see and not perceive; and hearing they may hear and not understand." (Mark 4:12) R1742:1 For delivering this message, tradition says Isaiah was sawn asunder. R2371:6

10

Isaiah 6:10 *Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

Make the heart

- "Declare fat the heart of this people, its ears heavy, its eyes dazzled, etc." (Young's translation) R530:5*

11

Isaiah 6:11 *Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,*

How long?

- Israel's experiences are used as the measuring line to show when the completion of the Church will be accomplished. R4787:6

12

Isaiah 6:12 *And the LORD have removed men far away, and there be a great forsaking in the midst of the land.*

Removed men

- Not long after, the ten tribes were carried away into captivity; Judah's share in the captivity coming about 150 years later. R2371:6

13

Isaiah 6:13 *But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.*

Holy seed

- The Ancient Worthies, the earthly representatives of Messiah's Kingdom. R4788:1 To these princes will be gathered the faithful, loyal, holy of the Jews. R4788.4

Isaiah 7

2

Isaiah 7:2 *And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.*

With the wind

- Ruach, invisible power. E174

A sign

- Christ strikingly fulfilled this prediction. R350:1*

Bear a son

- Its partial fulfillment (8:3 and 8:8) is no argument against its application to Mary. (Matt. 1:23) R436:2

Call his name Immanuel

- Is it objected that Mary's son was called Jesus and not Immanuel? Many names, as well as many offices, are his. The church in general has recognized him by the name Immanuel for 1800 years. R436:4 Isa. 9:6, 7 seems to be a continuation of this prophecy. R452:3 This expression is used in a prayer offered by the Jews at their wailing place in Jerusalem. C277

15

Isaiah 7:15 *Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.*

Butter and honey

- Representing good and evil, but not evil deeds. R444:1*

Shall he eat

- There were many ways he ate, or experienced evil; Lazarus' death caused him to sorrow and the hard-heartedness of the Jews caused him to "groan in spirit." (John 11:33) R444:1*

Refuse the evil

- Jesus felt the evils of sin without sinning. He suffered on account of others. R444:1*

Isaiah 8

3

Isaiah 8:3 *And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.*

I went

- The prophet represented Jehovah. R436:4

The prophetess

- Representing the virgin Mary. R436:4

Bare a son

- The typical fulfillment of Isa. 7:14, R436:2

Maher-shalal-hash-baz

- Representing Jesus. R436:4

9

Isaiah 8:9 *Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in*

pieces.

Associate yourselves

- Unite. R1079:5 Religiously, financially and politically. R1385:1 New schemes are being formed to unite the people behind denominational fences on other than doctrinal lines. R1546:2 The clergy desire union at any cost. R1548:4 A union would give prestige to indefensible doctrines and greater political power, leading ultimately to the suppression of truth as unsettling to peace. R3372:2 Speaking more of religious unity than of Christian unity-with Jesus taking his place in the companionship of Guatama, Confucius and Zoroaster. R1546:6* A false Christian, or religious, union. R1874:3 It is the tares that are to be bundled, gathered together for a great trouble time. R5443:2, R3877:4 The spectacle of Christendom today is unique-on the one hand the natural tendency of disintegrating elements is conspicuous; while, on the other, the artificial tendency to unity is very pronounced. R1548:2

Of far countries

- Heathen. R1548:5

Gird yourselves

- Bind yourselves together for mutual protection. R1875:2; D239

Broken in pieces

- The seeming successful union will be of short duration. R1079:5 For the Scriptures indicate most distinctly that the trouble of this "Day of Wrath" will be anarchy." every man's hand against his neighbor." OV59 Such ecumenical assemblages as the World Parliament of Religions, rightly viewed, are another manifestation of the faithlessness of Christendom. D238

10

Isaiah 8:10 *Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.*

Counsel together

- Kings and rulers who have banded themselves together to oppose the execution of God's plan. R1385:2

Speak the word

- For unity. D239

Shall not stand

- The very nature of an organization of such heterogeneous elements must be self-destruction. R1874:3

12

Isaiah 8:12 *Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.*

Say ye not

- The Lord's faithful, consecrated people are warned against having any part in any church federation. R3877:1, R5443:2, R1741:4, R1754:4, R4611:1, R4747:1 The work now is not organization, but division, as it was in the Jewish Harvest. D610; R1743:5 The forming of a commune of believers is opposed to the purpose and methods of this Gospel age. God's people should not shut themselves up in convents, cloisters or communities. R1862:6; D480 Church federation or confederacy is quite a different thing from the Church's oneness. OV234 The forming of a visible organization of the gathered out ones in the Harvest would be out of harmony with the spirit of the divine plan. R1743:5 God's saintly people need no outward federation, even as they need no creedal fences. OV190 We should not stop merely with an outward federation, but rather unite our hearts, heads and hands along the lines of the divine promise. OV237 OV240, OV242, OV247 Like John the Baptist, we must, by our teaching and example, declare unlawful the proposed and sure-to-come union between church and civil government. R1754:4

A confederacy

- A league or covenant, a compact or alliance for mutual support or common action. R601:1* Church federation. R1573:1, R4611:1, R5443:2; OV187 Including:(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Followers afar off; and (5) Saints-with Moralists and Higher Critics dominating and the saintly few eventually becoming separated from the nominal mass. OV190; CR80 Including not only church organizations, but all the various societies and unions which tie men up together in bundles today as never before. R1828:1 Of all denominations of nominal Christians. HG316:5 The image of the beast. R1948:1 Federated Protestants, vitalized through association with the Episcopal Church, with the Roman Catholic Church as the other side of the scroll. R4110:4; OV244 In every direction- ecclesiastical, political, social and financial. As there were giants in the earth before the flood, so there are to be giant institutions before the great time of trouble breaks into cataclysm. OV60 Has not come along so rapidly as we might have expected but we may be sure there is no real delay. R4611:2 Now near at hand. R4735:5, R5063:2 Broad enough to include all grades of outwardly moral people-Protestants, Catholics, Jews, Brahmins and Mohammedans. R1079:5 This is an age of unions and confederations. Every department of the commercial world is being bound together. The church, in its worldly condition, is unable to resist this trend. R3864:5* A reign of the churches, counterpart to that of Papacy during the Dark Ages, except more enlightened. R2091:6 Will result in ecclesiastical arrogance and persecution. CR81 Soon we will have their union or confederacy. Its bitter fruits of error will manifest themselves in tyranny, as during the Dark Ages. R3396:1 Perhaps more than merely church federation, but also of societies and unions. R1828:1, R4747:2 The desire to join such "confederacies" is a part of the spirit of our day, against which we are forewarned. D481 Typified by the union between King Herod, representative of the world power of that time, and Herodias, his unlawful wife, representing the ecclesiastical power of Christendom. R1754:4 It is along doctrinal lines that the sacrificing in the interests of federation will be chiefly demanded. OV235; CR68 The rejection of the holy Spirit lies at the foundation of every church federation which has blighted the prosperity of the church during her history. R3864:2*

This people

- Those who think that this federation is the divine arrangement will be opposed to those who do not accept it. R4611:1

Neither fear ye

- The Lord's people are to understand that their safety is not dependent upon human power. R4747:2

Their fear

- That, unless a federation is formed, the whole religious system will go to pieces and God's purposes will fail of being accomplished. R4611:1, R4747:1 Fear, a realization of weakness, is at the bottom of the desire for union at the expense of truth. R3372:2

Nor be afraid

- Fear not man; but dread to displease God. R5443:2

13

Isaiah 8:13 *Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.*

Sanctify the LORD

- Jehovah. E49 Wherever the sanctifying of the truth goes, there true union goes proportionately. Not worldly or denominational union, for the truth separates from such, uniting children of the truth to each other and to their Head—our Lord. R3372:3

Let him be your fear

- Fear nothing except what would be displeasing to God. SM332, R1788:6 All other fears are tormenting; but the fear or reverence of the Lord is comforting, helpful and safe for us. CR9 Under present circumstances it is a question of whether we will fear the world or fear "Him." CR9

14

Isaiah 8:14 *And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.*

And he

- Our Lord Jesus, not Jehovah, nor Isaiah. E49

For a sanctuary

- To the sheep that hear his voice. R602:6* Only a remnant in the Harvest of each dispensation is prepared to receive the truths due and enter into the special privileges of the dawning dispensation. B26, B229

But

- Because unprepared to receive him in the way he came, and because of the cross. B241, B215

Stone of stumbling

- Over the cross. Higher Criticism is undermining true faith, and Evolution theories are making the cross of Christ of none effect. R3298:5 The great fundamental rock-doctrine of the redemption through the precious blood of Christ. R1255:2, R1649:3, R3332:4, R4927:1, R1452:2 The manner of Christ's coming and the establishment of his Kingdom; some expecting an outward display that would appeal to the natural senses. R176:1, R175:6, R5258:1, R224:2 Instead of stumbling over this stone, the members of Christ will be lifted up by it to greater appreciation and higher conditions. The feet shall not be moved. R5437:6 All but the "very elect" of God will be stumbled by the errors and worldliness of our day. R5801:6 Only the sanctified in Christ Jesus, the "feet" of the Body of Christ, shall be upheld that they stumble not. R2647:6 The "feet" of the Body are the last members, the ones now in danger of being stumbled. R5816:6, R4927:1, R3332:4 The fleshly house failed to recognize his presence in the flesh; the spiritual house refuses to acknowledge his presence in a spiritual body. R505:5*, R515:5, R681:6 While looking for Messiah, they failed to recognize him because of the manner and object of his coming. R821:6* Because they made void the Law of God through giving heed to traditions. (Mark 7:9, 13) B241 Because of their pride. B215 The Papal apostacy, claiming Peter as the stone on which the church is built. R813:1*, R1525:1 To some who claim that the death of Christ was either for himself, or as an example of how each must save himself. R1255:2 "He (Jehovah) shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psa. 91:11, 12) R288:1, R757:6, R1268:2

To both the houses

- The nominal Jewish house and the nominal Christian house. B26, B229; R228:3, R1452:2, R3964:4, R5817:1, R175:1 The fleshly of the Jewish age and the spiritual of the Gospel age stand related to each other as type to antitype. R1983:1, R5092:2 Cannot refer to the ten and the two tribes, for that was a split in the one house or family of Israel. R862:5

15

Isaiah 8:15 *And many among them shall stumble, and fall, and be broken, and be snared, and be taken.*

Shall stumble

- Over Jesus. R4942:6 Over the truth. R601:6* Be turned aside from divine favor. R4942:5

And fall

- Backward. R4942:6 The rejection of the nominal fleshly house was necessary so that the call could go to the Gentiles. The nominal spiritual must fail that the true might be manifested. R177:6 Some who are really children of God will fall with Babylon. R177:5

And be broken

- Their faith shattered and broken. R601:6* While the fleshly house will be restored, the Babylon church will never be restored. R177:6

Be snared, and be taken

- In the snare of the Adversary. A great flood of infidelity will engulf the church nominal. R601:6*

16

Isaiah 8:16 *Bind up the testimony, seal the law among my disciples.*

Seal the law

- To those consecrated and separate from the world, the Law and the testimony are precious; but none of the unfaithful shall understand their import. R601:6*

Among, my disciples

- Jesus' disciples; not Jehovah's, nor Isaiah's. E49 Consecrated class. R2072:4

17

Isaiah 8:17 *And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.*

And I

- Christ Jesus. E49

Wait upon the LORD

- Jehovah. E49

The house of Jacob

- Natural Israel. A300

18

Isaiah 8:18 *Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.*

Behold I

- Christ Jesus. E49

Whom the LORD

- Jehovah. E49

Hath given me

- Christ Jesus. E49

19

Isaiah 8:19 *And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?*

Seek unto them

- It is still true that he that seeketh findeth, and the thing sought is generally the thing found. R3742:1 Some get themselves into serious difficulties through curiosity, which leads them to either spiritualistic seances or to have private communication with these fallen ones. R2582:1 Since the fallen angels have been barred from materialization they have sought to otherwise influence humanity. PD42/52 By getting possession of their wills. R4976:2

Have familiar spirits

- Demons that infest earth's atmosphere. Q840:2, Q804:3 Spirit mediums. R265:6, R1688:5 We are not informed regarding the power used by the fallen angels in their miracle workings and cures, but we know that it is not from God. R5800:1

Wizards

- Mediums. Q840:2

That peep, and that mutter

- Who pretend to have communication with the dead. R4976:2

Seek unto their God?

- For counsel. R3742:1 And have nothing whatever to do with these "seducing spirits." R2180:4;

HG726:1

For the living to the dead?

- On behalf of the living, should they seek unto the dead? R2189:6 For why should the living go to the dead? R265:6 Because the Scriptures teach that when a man is dead he knows not anything, and will never know anything until the resurrection of the dead. SM197 The living are forbidden to make any attempt to communicate with the dead. B126; Q839:2 Few would communicate with the fallen angels if they knew their real character; hence they represent themselves as being our dead friends and relatives. PD42/52; Q804:3

20

Isaiah 8:20 *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

To the testimony

- The Bible. R266:1, R3210:6; A163; D66; E167 With a disposition to prove the testimony. F232 It is our duty as Christians to individually prove all things that we accept. D66; R3104:4 Cutting and drifting away from the creeds and theories of men. R3945:1 We have no intimation in the Scriptures that the spirit of God leads his children through any other medium than that of his Word. R614:2 To be established in the Present Truth signifies that I have carefully studied and thoroughly proved it by the Law and the testimony. R1627:2*, R3089:2 Many doctrines in the catechisms and the creeds have no foundation in the Bible. R1136:5 "He that seeketh findeth." (Matt. 7:8) E167

If they speak not

- The early Church rightly reverenced the knowledge and wisdom of the apostles, yet not with blank, unquestioning minds, but with a disposition to try the spirits and prove the testimony. R1524:4 While the Church needs teachers to understand God's Word, yet the Church individually each by himself and for himself, and himself only, must fill the office of judge, to decide whether his teaching be true or false. R1136:1 The Lord might use dreams to instruct and guide his people, but a dream must never lead in opposition to the written Word of God. R3144:1 The thoughts of ancient time are to be weighed and tested, as well as those of modern times, by the one standard-the Divine Revelation. R3737:3 Suggestions from the students of the Book of Nature must be compared carefully with the Book of Divine Revelation. A163 As in the case of the declarations of scientists. A163 Theories which find it necessary to deceive and misrepresent and shun the light of full investigation are not of God. Prove them by the "Law and the testimonies," beginning at the foundation. R867:3 Every doctrine should, from the foundation up, step by step, be brought to the test of the Word and the testimony. All for which there cannot be found a "Thus saith the Lord" must be promptly rejected, and all to which his Word testifies as truth "held fast." R1206:2 As in the case of the eternal torment theory. R2597:3 As in the case of the Sunday School when it displaces the Christian parent as the preceptor of his children. F547 As in the case of modern miracles of healing. F638, F639

According to this word

- The value of all other books is in proportion to their fidelity to the teachings of this Book of books. R3210:6 Especially the writings of the apostles. F222 While prompt to acknowledge the channels and agencies honored by the Lord in bringing to our attention the things of his Word, let us never forget that the Word itself is the final arbiter. R1882:6, R2412:1, R4003:6 The first test of relationship to the Lord is that of faithfulness to him and his Word. R4480:4 We are to accept only such assistance as will aid us in appreciating the inspired message. F61 It is by the Word of God that we are judged and not by the opinions or precedents of our fellow-men in any capacity. D66; F547 God warns people not to believe anyone whose teachings are contrary to the Word, no matter what powers they may exercise. R266:1 Learn to discern between fact and theory, and to make no positive statement except that which can be proved by the Bible to be truth-fully warranted and established. R4716:6* The tendency of human thought seems to go from one extreme to the other; hence the need

of a divine revelation to guide our judgments-especially on religious subjects. R2323:3 While not opposing scientific investigation, let us carefully compare their deductions with the Book of Divine Revelation-the Bible. An accurate knowledge of the teachings of both books will be harmonious. R737:2 The great mass of Satan's delusions will be seen to be spurious by noting that they are out of accord with the fundamental doctrine of the ransom-the touchstone of divine truth. F639, F640

There Is no light

- No truth. A20 They are not of God. F547 In those that handle the Word of God deceitfully. R3188:4 Whatever doctrine is not based upon the Word of God is to be rejected. R5099:5, R266:1; HG717:3 It is the Ecclesia's responsibility not to vote for such, nor in any manner accept them as teachers or elders. F278 Those who follow such teachers as have "no light" are sure to get further and further into darkness. R2801:2

21

Isaiah 8:21 *And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.*

Hungry

- Those who have neglected the "Law and the testimony," God's Word, and give heed to the doctrines of demons, suffer the pangs of regret because there is nothing to satisfy their cravings for enlightenment. Q840:2

Isaiah 9

1

Isaiah 9:1 *Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*

Nevertheless

- This verse should property be the last verse of chapter 8 (Leeser). R2550:1, R3686:1

The dimness shall not

- There will be no gloom (RV). R3468:2

Be such as was

- Omit these words (RV). R3468:2

In her vexation

- In her that was in anguish (RV). R3468:2

Zebulun and ... Naphtali

- The names of the principal districts of Ephraim. R3468:2

Grievously afflict

- Hath he made it glorious. R3468:2

In Galilee

- Jesus did most of his mighty works in these lands of Zebulun and Naphtali, called Galilee. R3468:3, R5135:5

Of the nations

- Of the Gentiles. In Isaiah's time Galilee had been denuded of its Jewish population and had been settled by Gentile emigrants. R3468:3 Subsequently, outside of the Samaritan district, Galilee became repopulated by the Jews. R3468:3

2

Isaiah 9:2 *The people that walked in darkness have seen a great light: they that dwell in the land of the*

shadow of death, upon them hath the light shined.

The people

- Applicable, first, to the people of Galilee; but also to all peoples who have had the eyes of their understanding opened during this Gospel age. R3468:5

Walked In darkness

- Galilee, separated from the great religious center of their day, was in greater darkness than their brethren. R4557:1 The world has walked in the darkness of ignorance and superstition for 6,000 years. R1746:3

Seen a great light

- Of divine truth. Local fulfilment was in Galilee, in the ministry of Jesus; but the real fulfilment lies in the future Millennial Kingdom. R5135:3, R2550:1 Which flared forth in Galilee, where the people were more amenable to the teachings of Jesus than many of their brethren in Judea. R4557:1 The light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6) R2550:2 "The Sun of Righteousness shall arise." (Mal 4:2) R3686:1

Shadow of death

- Fleshly Israel, under the condemnation of their Law covenant. R1746:6 The death-darkness that was upon the Gentiles. R4557:1 On the whole world, ever since the first transgression in Eden. "I walk through the valley of the shadow of death." (Psa. 23:4) R3468:6 In the deadly shade, properly a title of hades; those who are in hades, in darkness. R3686:4

The light shined

- Will shine with special brilliancy first on fleshly Israel. R1746:6 As a lamp, to the class that now walk with the Lord. R3468:6 The light must shine upon every member of our race: "The true Light which (ultimately) lighteth every man that cometh into the world." (John 1:9) R3686:4

3

Isaiah 9:3 *Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.*

Thou hast multiplied

- Israel; a reference to their gathering together again as a nation after the long dispersion; and the resurrection of their Ancient Worthies. R1747:1, R3469:2 Nominal spiritual Israel has phenomenally increased, but there are many false children (tares) there. R5135:6 Multiplication by resurrection of the world of mankind during the Millennium. R3686:5

The nation

- The world of mankind under the new administration of the Millennial Kingdom. R2550:3

Not

- Omit this word (RV, Leeser). R2550:3, R3686:5

Increased the joy

- Their joy in their great deliverance is not yet accomplished. R3469:2

To the joy

- The hilarious joy. R2550:4 The joy of Israel when the blessings of their restoration to divine favor are realized. R1747:1

In harvest

- In the midst of plenty. R2550:4 In the Harvest of this age the faithful will rejoice. R5135:6 This is the joy of harvest, and such shall be the Church's joy. R303:5*

Divide the spoil

- Dividing something which is not theirs by right, but which has fallen to them as a divine bounty. R3686:5 Dividing the fruits of victory. R2550:4

4

Isaiah 9:4 *For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*

Yoke of his burden

- Satan's yoke of sin, pain, sorrow and death. R3686:6 The burdensome yoke of creedal superstition will be broken. R5135:6

And the staff

- Of affliction and slavery. R3686:6

Rod of his oppressor

- The rod of the oppressor, Satan, will be broken as was Midian's by Gideon and his band. R5135:6, R536:5 Satan himself will be a captive. R2550:4 The heavy burden of oppression imposed upon Israel and the persecutions inflicted by their Gentile enemies during their exile will be broken. R1747:1

The day of Midian

- When Gideon's band, typifying the Royal Priesthood, by letting their lights shine out, achieved a great victory upon the hosts of the enemy. R3686:6, R2550:5, R5135:6 Prefiguring the great victory for truth and righteousness through a time of trouble, eventuating in the release of all the oppressed. R3686:6 Picturing the deliverance by which the Lord will bring in the new dispensation, the hosts of sin being utterly discomfited by self-destruction in anarchy. R2550:5 The Midianites typified the world, the flesh and the devil. R4083:2

5

Isaiah 9:5 *For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.*

For every battle

- Every ordinary battle. R2550:5

But this

- This great time of trouble is described as being more severe, more intense, than all preceding troubles. R2550:5

With burning

- The complete destruction of all the weapons of Satan and his associates. R3687:1 "He maketh wars to cease to the ends of the earth." (Psa. 46:9) R3469:3

Fuel of fire

- A more furious destruction, best likened to a consuming of fuel in the fire. R2550:5 The world will be cleansed of every evidence of opposition to the divine government and the law of righteousness. R3687:1

6

Isaiah 9:6 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.*

For

- Because; an explanation of the process by which the foregoing gracious prophecy of blessing and release from the oppressor shall be accomplished. R3687:1, R2550:5

Unto us a child

- This prophecy is a continuation of that in Isa. 7:14—"a virgin shall conceive and bear a son." R452:3 A prophecy of Jesus' birth. B227 The humble beginning and earliest manifestation of the Sun of Righteousness. R2550:1

Is born

- The prophet takes a future standpoint. B227; R1970:1 The birth of Jesus was a gift of divine love. R5135:2

A son is given

- The gift of God's dear Son. "God so loved the world that he gave his Only Begotten Son." (John 3:16) R2550:5, R5135:2 The great heavenly King, the Son of David. SM502 The Old Testament associates the works of the first and second advent together, as if they were one and the same-treating the Gospel age as a parenthesis. HG52:4

The government

- The right to govern the world is his since he died on our behalf; but he awaits the Father's time for taking to himself his glorious power to reign. R5136:1

Upon his shoulder

- The figurative epaulets of authority and honor will be upon the Lord Jesus. R3469:4 The responsibility falling upon him as a royal mantle from the heavenly Emperor, Jehovah. R3687:2, R2550:6

His name shall be

- The many titles indicating various features of his greatness. SM502; CR113 In the eyes of those who rejected him. R1747:2 During the Millennial age. R3912:5

Called Wonderful

- His is the most wonderful career and the most wonderful character of which we have any knowledge. Wonderful was his life amongst men; wonderful also was his resurrection. R3912:2 He is the most wonderful of all the Heavenly Father's family. E141 He is eventually to bear many titles in commemoration of the many wonderful offices he will fill and services he will accomplish. R5136:1 Wonderful love, condescension and grace, and wonderful exaltation, glory and power. R1747:4 His revelation to the world will be as the Wonderful One, the embodiment and expression of divine justice, love, wisdom and power. R5136:1, R2550:6

Counsellor

- Whose instructions in righteousness will be respected by all the world of mankind seeking a return to divine favor and full restitution. R2550:6, R1747:4 The world's instructor. R5136:1 Guide, teacher, miraculous pattern. E46, E141 The leader, guide and instructor of his people. R3912:3

The mighty God

- Very Mighty, Very Great—Mighty, Mighty One. R1515:4, R5136:1, R296:3 Ruler. "Arise, O God, judge the earth." (Psa. 82:8) E69; C126 The Father's representative, voice, mouthpiece, the well-beloved Son whom he has clothed with glory, honor and immortality and given all power in heaven and in earth. R3687:3 The whole body of Christ under his headship. R298:4 "Mighty to save." We need such a mighty Savior. "Able to save unto the uttermost all who come unto the Father through him." (Heb 7:25) R3912:3 The mighty powerful, and so he is, for to him the Father hath given all power in heaven and earth. (Matt 28:19; 11:27) R296:3 If angels were called Elohim, gods, if Elohim signifies a mighty one, surely he is above the other mighty ones, properly termed, the mighty Elohim, the one mighty amongst the mighty. R3912:3 Thus the devout Jews believed that he would set up an earthly kingdom at the first advent and, when he rode into Jerusalem, hailed him with glad Hosannas as their king. HG512:5

Everlasting Father

- Father who gives everlasting life. E141; C126; CR113, CR472; OVI24, OV321; O207:T, R4832:1, R296:5, R5583:5 The successor of Adam, the temporary father of the race, who failed to give his posterity- life. Q722:1; R3654:5, R3912:5 Age-lasting Father. OV321 This, in Hebrew, signifies just what it does in English-a father forever. R296:5, R1855:2 The word "Savior" in the common language of Palestine, Syriac, spoken by the Lord and his disciples, means "Life-giver." (Luke 2:10, 11) R2407:3 He who was cut off childless becomes the everlasting Father. R1359:5, R1438:5 To all

who obey him. R5136:4, R3912:6, R2116:3 Jesus, the successor of father Adam, the regenerator of the human family. Q722:1; R2833:5; E141, E142 As the giver of restitution life to the world by virtue of his own merit-his ransom sacrifice. R4556:6, R2833:5 If the Lord Jesus did not possess the right to an earthly life as an asset he could not regenerate the race. Q444:4; OV46 Life-giver of the world in the thousand-year day of the Messianic Kingdom. R5623:5, R5582:3, R5136:2 The Christ, Head and Body. T102; R298:1 The Church is his Bride and joint-heir, in contradistinction to the saved of the world of mankind who will be recognized as the children of Christ. R2652:3 All who would have life in the Millennial age must become children of Christ, begotten of truth. R1219:2 Of the Ancient Worthies also. "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." (Psa. 45:16) R4555:2 So Jesse will, in the "Times of Restitution," become the son of Christ who is called the "Root," or father, of Jesse. (Isa. 11:10) R1352:3 The world will be privileged to come into him, as their Father, by consecration. F698 "His seed also will I make to endure forever." (Psa, 89:36) R1936:5 "For the seed of the blessed of the Lord are they, and their offspring with them." (Isa. 65:23) R4411:5* This will be the relationship of the great Mediator to all the people. R4840:6 Not to the Church, who are begotten of the Heavenly Father. R5136:4, R4840:6, R297:2, R1515:5, R3912:5, SM780 Some imply that the Church will be the mother. "Be thou the mother of thousands of millions." (Gen. 24:60) PD27/38, SM348

Prince of Peace

- Messiah; Prince who establishes sure and lasting peace. OV118; E141 Not only making peace between God and man by the blood of his cross; but also by overthrowing all wrong and evil and establishing peace on the sure basis of holiness. B85 "Ye shall die ... like one of the princes." (Psa. 82:7) F724 The claim that present kingdoms are "kingdoms of our Lord and his Anointed" is a gross libel upon the true Kingdom and its "Prince of Peace." A269 The one whose reign will be undisputed and unmolested. R5136:4 Will not apply at the beginning of his reign when he will be breaking in pieces every human system out of accord with divine standards. R5136:4, R3687:4, R3912:6 He will put down, subdue, all enemies, all sin, all unrighteousness. R3687:4; Q752:T, Q812:2 His glorious reign will bring peace, joy and everlasting rest. R1747:4, R3912:6 Note the omission of "Jehovah" from these titles. E46

7

Isaiah 9:7 *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

Of the increase

- The continuous success. R3687:6 The Kingdom will be spreading for the thousand years. R4974:2, R5183:2 Extending over all the nations and families of the earth. R453:3 The great redemptive work was the foundation for all his future work. R5136:1

His government

- The right to rule the world is his since he died, but he awaits the Father's time for taking to him self his glorious power to reign. R5136:1

And peace

- His government shall be at peace, and in control of all. R453:3, R3470:2 Certainly did not come to pass during the eleven centuries of the Papal vicegerency. R5853:4

Shall be no end

- It will conquer everything before it. Nothing shall stop it. R4974:2, R5183:2, R5136:4, R3470:1

Throne of David

- Inheritance and royalty are reckoned through the mother as well as the father; Jesus' mother was a daughter of David. R453:1, R944:4 God established his kingdom in the hand of David, first over Judah (type of all fleshly Israel); and secondly over Israel as a whole (type of the whole world).

R453:6 The Messiah was to be the seed of David, according to the prophets; and the genealogical records as given by Matthew and Luke prove that Jesus was the son of David. R944:1 Type of the authority of the glorified Christ; Messiah's Kingdom. B255; R5136:4 As David sat upon the throne of the kingdom of the Lord, the greater than David, Messiah, will sit upon the throne of the Kingdom of Jehovah. R5136:5, R3687:5

To establish It

- It has been overturned ever since the days of Zedekiah. R3687:4

With judgment

- With punishments for wrong-doing and rewards for right-doing. R3687:5

Zeal

- Love. R5136:5

Of the LORD

- Jehovah, showing that he is not the one referred to in the previous verse. E46; R3687:5

Will perform this

- Will accomplish this prophecy; operating through Messiah. E46; R5136:5

15

Isaiah 9:15 *The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.*

The head

- Babylon's laws emanate from their heads or rulers instead of the true Head of the Church. R295:2, R365:4

19

Isaiah 9:19 *Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.*

Fuel of the fire

- The Day of Vengeance. D527

Spare his brother

- It used to be considered proper to sell an enemy bread. Now it is not. This is the spirit of anarchy and it will spread from nations to individuals. OV419

Isaiah 10

5

Isaiah 10:5 *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.*

The rod of mine anger

- Divine authority. R4058:4 The Lord used the enemies of Israel to chastise them. R4199:5

22

Isaiah 10:22 *For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.*

A remnant of them

- In the Harvest of the Jewish age. B70; R2948:1 To whom favor was increased during the last three and a half years of the seventy weeks. B70 Only a remnant would prove worthy of the covenant favor, the rest, blinded by their pride and hardness of heart. R1795:1; B215; OV96 The same is true today. The preachers of Babylon need have little fear that the true Gospel will affect the majority of their hearers in the least. R2948:1

26

Isaiah 10:26 *And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.*

Slaughter of Midian

- Typifying the world, the flesh and the devil. R4083:2

Isaiah 11

1

Isaiah 11:1 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*

Stem of Jesse

- The genealogical records prove him to be the son of David. The prophets foretold that the Messiah was to be the son of Jesse and David. R944:1 And not as the root out of David, because David himself is a type of Christ, his name signifying beloved. R2372:6 Here the Lord pictures natural Israel as entirely cut off, leaving nothing behind but the root of divine promise. R2372:6

And a Branch

- When Jesus became a man. R809:6 The new spiritual shoot out of the Abrahamic promise. R2373:2 Our Lord Jesus. R1352:1 Had a fulfilment in Solomon, but only because Solomon was a type of the greater son of David, who was also the Son of God. R2372:6

Shall grow

- Gentile governments are often symbolized by trees, their destruction as the cutting down. Many trees do not sprout again after being cut down. The Lord speaks of Israel as a vine, and one peculiarity of the vine is that it seems to thrive the better as it is pruned. R2373:1

Out of his roots

- After David's genealogical tree had apparently dried up, new life was to enter one of the roots. R1663:1* The root of divine promise, from which shall ultimately come all the blessings originally promised to Abraham. R2372:6 It is the custom of the vinegrowers of Palestine to cut down the vine clear to the roots yearly so as to get fresh sprouts. Thus Israel was cut off from the spiritual promises, except for the remnant privileged to become members of the house of sons. R2373:1

2

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

And the spirit

- Not the "ghost," nor a person in any sense. E169 This prophecy begins with our Lord at the time he reached manhood's estate, made consecration, was accepted and was imparted the holy Spirit. R2373:2 The spirit of Christ and of Jehovah comes upon the Body of Christ from the Head. R2373:3 Jesus received of the Father's spirit unlimitedly, "without measure," but we, being imperfect, receive it only limitedly. R2373:4

Rest upon him

- Preparing our Lord Jesus for the grand office of Royal High Priest for mankind. E52 Each branch in the vine, members of Christ, are likewise recipients of the holy Spirit through him. R2373:3 The anointing of Christ, antitypical to that of Bezaleel in Exo. 31:2-5. R4093:1*

Spirit of wisdom

- Typed by the myrrh in the holy anointing oil. (Exo. 30:23) R4093:1* God gives wisdom equal to our knowledge and understanding combined. Wisdom is knowing what to do. R4093.2*

Understanding

- Typed by the cinnamon in the holy anointing oil. R4093:1*

Of counsel and might

- Counsel here means advice, or how to do a thing; might here means the ability to perform. Same as the "workmanship" or deputyship of Exo. 31:2-5. R4093:3* After giving us the wisdom to know what to do, God counsels us how to do it, and gives us the might or ability to perform it. R4093:3* Typed by the cassia in the holy anointing oil. R4093:1*

Spirit of knowledge

- Based on his pre-human existence. "By his knowledge shall my righteous servant justify many." (Isa. 53:11) R2373:3 Making him alert in the use of his knowledge in reverence and submission to the divine will. R2373:3 Typed by the calamus in the holy anointing oil. R4093:1*

Fear of the LORD

- Reverence for Jehovah. D634; E52

3

Isaiah 11:3 *And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

And shall make him

- The Christ, Head and Body. D520, D633 As soon as the entire Christ, Head and Body, has been prepared for the work to be done, then the work itself will be commenced. R2373:4

Quick understanding

- Christ will have a superhuman endowment of power by which he shall know the very thoughts and intents of the heart. R2373:6 A characteristic of those who have cultivated that spirit of love which "thinketh no evil." (1 Cor. 13:5) R5122:6

He shall not judge

- Accustomed to misgovernment, it was necessary to give them some assurances that the new ruling power would have both good motives and possess superior knowledge and judgment. R2373:5, R5573:2

Sight of his eyes

- Because he has been touched with the feeling of their infirmities, thus better enabled to succor all who come to God by him. E52

Hearing of his ears

- He will not need to call up the testimony of human witnesses, as must all earthly rulers, however well-intentioned. R1352:1, R2373:6

4

Isaiah 11:4 *But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

With righteousness

- Absolute correctness. D634, D520; R5573:3; OV351 His reign is to be simultaneously a terror to evildoers and the consolation and joy of all the meek who love righteousness. R1352:2

The poor

- The poor, the helpless, the despised of the present time will find in the new King a friend. R2373:6 As a result there shall then be neither rich nor poor, but all shall be brought to one common level. Q813:4

And reprove

- The rich, in the time of trouble. R2374:2 As soon as a man finds the attempt to commit a robbery will bring upon him some physical punishment, he will desist. HG234:5

Equity for the meek

- The meek, the backward, the modest, will have his special care. R2373:6 The meek who love righteousness will no longer be oppressed, but shall be exalted and blessed. R1352:2 Doing away with banking and brokerage houses, private capital, landlords and renting houses. D633

Smite the earth

- The present social order. D549 Somehow the truth is either directly or indirectly to bring about the smiting of the earth, the "great time of trouble." R1352:2

Rod of his mouth

- The .judgments which he has already expressed. R2374:3, R5574:1

Breath of his lips

- Force and spirit of his truth. D19; R1352:2

Slay the wicked

- Showing that there will be wicked persons in the earth at the time the Lord's Kingdom is established. R2374:3 His reign is to be a terror to evildoers. R1352:2

5

Isaiah 11:5 *And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

Girdle of his loins

- The Messiah will be Jehovah's faithful, diligent servant. R2374:4, R5574:2

6

Isaiah 11:6 *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

The wolf also

- Possibly literal, possibly referring to men of wolf-like disposition. R1649:6, R5574:4 It would be unnecessary to change the disposition of the brute creation if mankind were to be changed to another nature and become as angels. R2374:6 The lower animals which have shared in the disorder resulting from the fall will also share in the restoration of order accomplished by Messiah. R2374:5, R5574:2, R1352:3

With the lamb

- Possibly literal, possibly referring to men of lamb-like disposition. R1649:6, R5574:4

And a little child

- An earthly, not a heavenly scene, referring to the Times of Restitution, and having nothing whatever to do with the heavenly hopes of the Church. R2374:6

Shall lead them

- Control them. The original disposition of the wild animals having been restored to what they were before men fell and lost control. R2374:6, 1, R152:3, R5574:3

7

Isaiah 11:7 *And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.*

Shall eat straw

- No longer eat flesh. R2837:1, R5574:4

9

Isaiah 11:9 *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

They shall not hurt

- But shall be forcibly restrained therefrom. D633; R5023:6, R5182:2 For instance, if someone wished to speak evil, paralysis of the tongue might come upon him merely for the intention, before he spoke

the evil; thus teaching him not to think evil. Q118:4, Q438:1 The blessedness of the Millennial day could not be imagined, except Satan be restrained, not permitted to further deceive humanity. SM105 No longer will any evil be licensed; any spiritous liquors or other harmful thing be made or sold. R3469:6 Every misdeed will be punished as soon as it is determined upon, before it shall have been put into effect. D633; R5760:4, R5771:4 By the suppression of Satan and all his institutions of evil—moral, social and financial—that now hurt mankind. R3469:5, R4768:1; SM534 We may reasonably suppose that, after perfection is reached, there will be no more accidents nor catastrophes. Q6:T, R5318:1, R5031:3 "He shall rule them with a rod of iron." (Rev. 2:27) A302 Therefore it is merciful on God's part to destroy the incorrigibly wicked. R3083:6 "No lion shall be there." (Isa. 35:9) A217 Every improper, injurious and useless thing will be utterly destroyed. R894:4, R2609:6 The Great Company being the police force, looking out for the whole people. Q438:1 No radical, permanent results will be reached until Messiah's Kingdom shall take full control of earth's affairs. R5795:3 At the close of the Millennium. R5694:6 In the perfect condition of humanity, when fully justified, not only reckonedly, but actually. R1117:2* Mankind will be compelled to be obedient. SM440

Nor destroy

- The microbes of disease and pestilence shall be restrained. R1771:6 Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. R4768:2

Mountain

- Kingdom. A318; Q6:T, R5182:2, R5574:4, R5575:4, R5771:4 The stone which smote the image on its feet and afterwards became a great mountain. R2375:1, R5575:4, R5182:2

Earth shall be full

- At the close of the Millennium. D656; R5442:2 This is not true in this age. A75; R2610:3, R2520:6, R4990:3; HG113:5, HG540:6 From the flood of Present Truth which has been rising higher and higher and will continue to rise. R6015:3* Caused in part by the telegraph, telephone, improved printing presses and rapid mail service. R1155:3, R5363:6 Because the whole world of mankind will be under the instruction of the Lord and his Bride class. R4158:5, R5461:4, R5780:2 All must come to a clear knowledge of the conditions of life and death before they can be condemned or justified. R2117:4 Including all the heathen and all those of imbecile mind and all infants who have died before they could know of God. It includes the dead as well as the living. R5575:5, R5407:1 Typified by the giving of sight to blind Bartimaeus. (Mark 10:46-52) R5485:5 Provision for this recovery was made in the divine purpose before the foundation of the world. R5338:2 Light and truth are yet to be universal. R2633:1* In that day an intellectual unbelief in Christ and the offer of salvation will be an impossibility. R1772:3 Because mankind will no longer be invited to accept Christ and give their hearts in obedience to him, but they will be compelled to be obedient. CR51 With evil restrained and Satan bound. R256:4, R542:2* This is the very purpose of the Millennial age. HG316:2

Of the knowledge

- Knowledge ocean-deep to every creature; no longer confined to the spirit-begotten. R4908:6, R6013:5; SM791 Which will not then appear to men as foolish. R2610:1 "Then the eyes of the blind shall be opened and the ears of the deaf unstopped." (Isa. 3:5) R2432:6, R1988:3, R2408:1 The most wonderful thing the Bible tells us respecting the New Day is the great intelligence and enlightenment which it will bring to every creature. SM791 Much that we now receive by faith will then be demonstrated to the world by sight. R2610:2, R553:2 Before the awakened sleepers can be regenerated they must be brought to a knowledge of the truth. OV382 It is the will of God that all men come to the knowledge of the truth that they may be saved. (1 Tim. 2:4) There can be no salvation without knowledge. (Rom. 10:14, 15) R2375:2, R5575:4 Forgiveness of sins and being awakened from death would profit little if there were not provision for a recovery from present mental, moral and physical weaknesses. HG443:3 But this knowledge is now coming to people who at heart are unprepared for it. R5363:6 There will be then upon man a different test—not of faith, but

of works—backed by faith. F113 Then faith will be to a considerable extent different from the blind faith necessary now. F113 As the "kingdom of darkness" now operates through the servants of sin along the lines of ignorance, superstition, sin and death; so the kingdom of light will operate through earthly agencies in harmony with the principles of righteousness, truth and knowledge. OV45 As the Gospel age is closing and the Messianic age is dawning, darkness, ignorance, superstition are fleeing and knowledge is filling the earth. R5363:6

Of the LORD

- The curse shall be rolled away; instead shall come his blessing, his light. R5338:2, R5780:2; SM105, SM172 No conflicting creeds then. R1352:3 "They shall all know me from the least to the greatest." (Jer. 31:34) R1363:6, R3026:3 His knowledge is the power by which the Lord shall accomplish the blessing of mankind after he has crushed the power of evil R2375:2 This knowledge is for all who have ever lived. R5407:1; SM172 "God shall have all men to be saved and to come to the knowledge of the truth." (1 Tim. 2:4) E20; R2519:5 Not the knowledge of mankind, sin or human philosophy. Life eternal is not gained by a knowledge of astronomy, geology, mathematics or chemistry—but by the knowledge of God. HG434:5 The world will be made to know about God's wonderful character and plan. OV424 As we copy our Heavenly Father's character, each additional step of progress means a clearer knowledge of the Father. HG434:6

Cover the sea

- Full, broad, ample and ocean-deep. R1352:3, R2375:3; CR270; SM791 The blessed truths and principles of Christianity shall then permeate not only all nations, but all hearts. R624:5* A downpour of truth and grace will produce a flood of righteousness and knowledge of the Lord worldwide and ocean-deep. HG432:2

10

Isaiah 11:10 *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

In that day

- When he is filling the earth full of the knowledge of the Lord. R1283:6*

Shall be a root

- Another root, the Ancient Worthies. R2375:5 Or father of Jesse. Christ is now to be "the everlasting Father." R1352:3 Christ. R1063:1*

For an ensign

- When Christ is thus exalted in the earth there will indeed be a great turning to him. R1352:3 Standard for all the people to pattern after. R2375:4

And his rest

- His executive authority and power not merely established, but permanently established. R1283:5* His rest is not one of "masterly inactivity," but the very opposite. His rest is in the strength of his nature, in the security of his position, in the satisfaction of his work, and in the certainty of his ultimate and complete success. R1283:6*

Shall be glorious

- Blessedly satisfying; so different from the miserable resting places now afforded by human creeds. R1352:4

11

Isaiah 11:11 *And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

It shall come to pass

- Not necessarily after Israel comes into existence as a nation. R2125:2

In that day

- Judgment day. R433:6*

To recover

- The deliverance from Egypt will seem insignificant when compared with the great deliverance which the Lord will accomplish again, the second time. R608:4

The remnant

- The old house of Israel was condemned and left desolate, a type of the second house. It is from the remnant of both houses that the new house is formed. R518:5*

12

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

Shall assemble

- If Israel would repent, the Lord would return his favor to them. R1496:4

Of Israel ... of Judah

- A statement to cover all Israel, not merely the two tribes. To guard against any misunderstanding, both are included. Q354:1 Mentioned separately because this prophecy was written before all had gone into captivity. R2125:2 Cast off and dispersed mean practically the same. He is going to count them all in as one nation. Q354:2

13

Isaiah 11:13 *The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

Of Ephraim

- Applied to Christendom. D22

Isaiah 12

2

Isaiah 12:2 *Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.*

And not be afraid

- "The Lord knoweth how to deliver the godly." (2 Pet. 2:9) F420

The LORD JEHOVAH

- The name Jehovah is properly rendered only four times, where it seemed impossible to do otherwise. Here and in Exo. 6:3; Psa. 83:18 and Isa. 26:4. E65 This title belongs only to the Father. E41

Isaiah 13

1

Isaiah 13:1 *The burden of Babylon, which Isaiah the son of Amoz did see.*

Burden of Babylon

- The doom of Babylon. HG714:3 Mystic Babylon, Christendom. D26 Verses 1 to 13 are a description of the time of trouble. R5735:4 The extravagant language used in respect to the fall of Babylon was made extravagant because the divine testimony had reference to mystic Babylon more particularly than to literal Babylon. R2372:5; HG64:1, HG520:5

2

Isaiah 13:2 *Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.*

Lift ye up a banner

- The standard of the gospel of truth, divested of the traditional errors that have long beclouded it. D40

Upon the high mountain

- Among those who constitute the true embryo Kingdom of God. D40

Exalt the voice

- Earnestly and widely proclaim this truth. D41

Unto them

- The bewildered sheep of the Lord's flock who are still in Babylon. D41

Shake the hand

- Motion with the hand—let them see the power of the truth exemplified, as well as hear its proclamation. D41

That they

- The true sheep. D41

Go into the gates

- Realize the blessings of the truly consecrated. D41

Of the nobles

- The heirs of the heavenly Kingdom. D41

4

Isaiah 13:4 *The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.*

Of a multitude

- Of a tumult. D21

In the mountains

- Kingdoms. B146

A great people

- Contending for real and fancied rights and liberties. B146

A tumultuous noise

- "The Lord himself shall descend from heaven with a shout." (1 Thess. 4:16) B145, B147

Mustereth

- He gathers the nations and assembles the kingdoms to pour upon them his indignation, even all his fierce anger. (Zeph. 3:8) D528

Host of the battle

- Hosts of the time of trouble. A324; B146; D528

5

Isaiah 13:5 *They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.*

To destroy

- Nevertheless his judgment will be for the world's deliverance; for he wounds to heal. R1869:3

7

Isaiah 13:7 *Therefore shall all hands be faint, and every man's heart shall melt:*

Every man's heart

- Every mortal's heart. D21

8

Isaiah 13:8 *And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.*

Be amazed one at another

- Wonder every man at his neighbor. D21

Shall be as flames

- Red like flames shall their faces glow. D21

9

Isaiah 13:9 *Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.*

Day of the LORD

- The Day of Jehovah, which will accomplish the destruction of Babylon. R1352:6 The day of judgment divides into two parts. First, a "time of trouble"; and, secondly, a morning, driving away the mists of superstition. This text is fulfilled in the first of these portions. R268:4, R34:6*

Cruel

- Direful. D21

Wrath

- "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:18) R350:4*

10

Isaiah 13:10 *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*

Stars of heaven

- The apostles. D591

The sun

- The Gospel light, the truth, and thus, Christ. D590

And the moon

- The light of the Mosaic Law. D590

Not cause her light

- Symbolic of a spiritual night. R268:4, R35:1*

11

Isaiah 13:11 *And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.*

For their evil

- In aggrandizing the few, heedless of the cries of the poor and needy. D149

Of the terrible

- Of the tyrants. D22

12

Isaiah 13:12 *I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.*

A man more precious

- The lives of multitudes will not then be sacrificed. D149 A man's life. D45

13

Isaiah 13:13 *Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.*

Shake the heavens

- The powers of spiritual control. A318

And the earth

- The present organization of society. C229; A323; D46

19

Isaiah 13:19 *And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.*

And Babylon

- Verses 16 to 22 evidently referring to literal Babylon. R2372:5 Symbolic of mystic Babylon. R5092:2

The glory of kingdoms

- Likewise, mystical Babylon, the great ecclesaistical kingdom, is exalted to power and dominion and backed, to a considerable degree, by the kings of the earth, the civil powers. D25

Isaiah 14

1

Isaiah 14:1 *For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.*

Mercy on Jacob

- Natural Israel. A300

4

Isaiah 14:4 *That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!*

Of Babylon

- Mystic Babylon, Christendom. D26

The golden city

- The exactress of gold, see margin. D473

Ceased!

- Gone to sheol, oblivion. Babylon shall be utterly lost sight of and forgotten. E369

7

Isaiah 14:7 *The whole earth is at rest, and is quiet: they break forth into singing.*

Earth is at rest

- Will be, as a result of the establishment of God's Kingdom. R3053:4, R1248:5

Into singing

- The prospect even now puts a new song into our mouths. R1262:3

8

Isaiah 14:8 *Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying , Since thou art laid down, no feller is come up against us.*

The fir trees

- The Lord's people. R480:5*

9

Isaiah 14:9 *Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.*

Hell from beneath

- Sheol, oblivion (Margin: grave). E369; R2599:5 The preface to the Revised Version says that the word "hell" was left in this passage because of the familiarity of the passage. Elsewhere they translate "sheol" with either "grave" or "pit." R829:1* Learned translators could not agree to render this word "grave" or "tomb" and left it untranslated. PD29/41

At thy coming

- At the destruction of Great Babylon, soon. E369

11

Isaiah 14:11 *Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.*

Pomp is brought down

- Babylon's greatness will soon be a thing of the past. E369

To the grave

- Sheol, oblivion, not to a burning hell. E369; R2600:2

12

Isaiah 14:12 *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*

How art thou fallen

- This description primarily fits Satan's own course, and in a secondary sense is applicable to the rise and fall of literal Babylon; and in a yet further sense to the rise and fall of mystic Babylon. F618

From heaven

- God has found it necessary to perform the unpleasant duties of discipline. In justice he must disown the disloyal sons and deal with them as enemies. R1833:4

Lucifer

- A glorious angelic being of a high order. OV306; SM63; R5843:3 The shining one, God's first opponent. R5896:1 His name was changed to that of Satan, meaning the hater, the accuser. R5896:1 Primarily Satan, whose existence many deny. F609 Secondarily, applies to literal and mystic Babylon. F618; R1686:2

Son of the morning

- One of the earliest of creation. R1642:1, R1686:1 If Satan had known the results of his course, he probably would not have taken it. R5576:5

Cut down to the ground

- Limited to the earth and sentenced to final destruction. R1686:3 Cut off from all association with holy beings. R5896:1

13

Isaiah 14:13 *For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*

I will ascend

- Ambition is good, but only when it is based on humility. Any spirit that does not respect God's wisdom is foolish. R5186:2 Lucifer had long cherished in his heart ambitious designs. PD15/24; R4928:6, R5665:3 A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel any right to aspire to the divine nature, that never having been offered to

him. A189 It was by permitting pride and ambition to gain control of his heart that Satan became an opponent of God and of righteousness. R5183:3 "Whosoever exalteth himself shall be abased." (Luke 14:11) A189; R5844:5 Ambition is necessary in the Church, as in the world; but it must not be a selfish ambition for greatness or prominence, but a loving ambition to serve the Lord and his people, even the very humblest. F296 He became ambitious to become some great one, thereby necessitating his abasement; for "pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16:18) R1892:3 Illustrating the principle that no kind of pride is more detestable in God's sight than pride of the truth. R5001:1 Nothing in the Scriptures indicates that Satan assumed any evil disposition or opposition to the Almighty prior to his seduction of our first parents. This was the time of Satan's temptation and fall into sin. R2839:6, R1678:1

Into heaven

- Power of spiritual control. A318; R1686:2

Exalt my throne

- Authority and rulership. A92 Satan thought to exalt himself; Jesus, to humble himself. R5186:2; E80

Above

- A position already filled by the only begotten Son of God. R1686:2

The stars of God

- Others of the sons of God. F297, R1686:2 Satan wanted to be higher than the other angels, their captain and leader. SM95; R5955:4, R1515:2, R4928:6; OV15; PD15/24

Upon the mount

- The Kingdom. F618

Of the congregation

- God's people. F618

Sides of the north

- The Pleiades, in the north, long esteemed the center of the universe, the Throne of Jehovah. F618 The farthest end of the north-universal dominion. R1686:2

14

Isaiah 14:14 *I will ascend above the heights of the clouds; I will be like the most High.*

Like the most High

- A monarch, or king, over the human family. E113; R2839:6, R1678:1; OV15; SM63; PD15/24 His peer, his equal. R4928:6, R1515:2 Not to take Jehovah's place, but to establish a rival dominion. CR425; OV15; SM63, SM95 Indicating a covetous, selfish, presumptuous, ambitiously proud spirit, in opposition to God. R5665:3, R5955:4, R5183:3, R5001:2; SM63; OV298 The ambition to become ruler seems to have developed as he beheld the first human pair with their procreative powers, reasoning that if he could control this man he should have dominion over all his offspring. R1678:1; PD15/24; SM63, SM95; Q826:T; HG593:6 He thought that if he had an empire of his own he could improve upon the divine order of things. OV306 "As God is the Emperor of the entire universe, I should like to be the Emperor of some quarter of it where I might reign supreme and work out my own schemes and plans." Q826:T He would prefer to be a monarch of happier subjects than the "groaning creation" and is thus willing to become a reformer in all particulars but one—his ambition must be gratified. E113 Satan's claim is contrasted with Jesus', who did not claim equality or aspire to a usurpation of God's authority. (Phil. 2:6, Diaglott) R1686:2, R369:3, R5844:5, R1515:2 The very exaltation which Satan sought and failed to reach by pride and rebellion is, in substance, obtained by the chief messenger who humbled himself and has now been exalted to the divine nature. R490:3 A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel the right to aspire to the divine nature, that never having been offered to him. R612:3 A usurper of divine authority, without divine appointment, and contrary to divine regulation. F297, R1515:2, R4928:6; SM95 This language applies also symbolically to the Papacy, for the Papacy is Satan's own

work, in his own likeness. R1686:2

15

Isaiah 14:15 *Yet thou shalt be brought down to hell, to the sides of the pit.*

Yet thou shalt be

- "God is the Judge, he putteth down one and setteth up another." (Psa. 75:6,7) R5710:5

Down to hell

- Sheol, oblivion. F618, R2599:5 The grave, so rendered in verse 11. R2599:5

16

Isaiah 14:16 *They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;*

Is this the man

- Perhaps suggesting that Satan would appear as a man in the last days. (In letter from Benjamin Barton. Brother Russell's view is different.) R5866:3*, R5867:1

17

Isaiah 14:17 *That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?*

Of his prisoners

- Death's captives. A112

22

Isaiah 14:22 *For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.*

For I will rise up

- Not wholly fulfilled by Cyrus; much still awaits for fulfilment in mystic Babylon. R2498:3

24

Isaiah 14:24 *The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:*

So shall it stand

- God's original plan is still in progress. A66; R419:3; HG537:3 We have the assurance that all God's purposes shall be accomplished. R165:5

27

Isaiah 14:27 *For the LORD of hosts hath purposed, and who shall disannul it ? and his hand is stretched out, and who shall turn it back?*

Hath purposed

- God knows the end from the beginning; he changes not from his original purpose. R2026:6

Who shall disannul it?

- God has a definite and systematic plan for the development of the race by which the largest possible proportion thereof shall be brought to ultimate and permanent good. R902:6* God's righteous and benevolent plan could know no failure. R1834:6

Turn it back?

- Having begun the work of salvation, God does not intend to abandon it. R2690:1 God's plans were perfect before they began to be executed; hence all the changes of God's course or conduct are working out the accomplishment of his original purpose which contemplated these very changes. R2026:6

Isaiah 16

5

Isaiah 16:5 *And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.*

Shall the throne

- Authority and rulership. A92

Of David

- Type of the glorified Christ. B255

Isaiah 17

12

Isaiah 17:12 *Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!*

Of the seas

- Restless, turbulent, dissatisfied masses of the world. A318

Isaiah 18

1

Isaiah 18:1 *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:*

Woe

- Ho (Young's translation). R3404:3

To the land

- By many, supposed to refer to the United States of America. R3404:3

Shadowing with wings

- Sheltered by divine providence as an asylum for the liberty lovers and truth lovers of the world. R3404:3, R3405:1

Which is beyond

- A fitting description of the location of the United States. R3405:2

Rivers of Ethiopia

- Beyond the waters of the ends of the earth. R3405:2

2

Isaiah 18:2 *That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying , Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!*

Sendeth ambassadors

- God's messages of Present Truth. R3405:2

Vessels of bulrushes

- Papyrus, paper. R3405:2

Ye swift messengers

- God's message going forth in literature, the Millennial Dawn books, tracts, etc. R3405:4

To a nation scattered

- "A Holy Nation, a Royal Priesthood." (1 Pet. 2:9) R3405:4 Also the Jewish nation, in stumbling over Christ. R1982:6

And peeled

- Polished. R3405:4

A people terrible

- In their experiences hitherto. R3405:4

A nation meted out

- Whose course and experiences in life the Lord has measured out for them, for their own highest welfare. R3405:4

And trodden down

- As a part of their necessary experiences. R3405:4

The rivers

- Either of death or as in Psa. 46:4. R3405:5

Have spoiled

- Divided. The river of death separates this Holy Nation from its inheritance on the other side of Jordan. R3405:5

7

Isaiah 18:7 *In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.*

In that time

- The time when the message of the swift messengers goes forth. R3405:5

Shall the present

- The Holy Nation, brought as a present to Jehovah. R3405:5

The mount Zion

- The heavenly Kingdom. R3405:5

Isaiah 19

2

Isaiah 19:2 *And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.*

Set the Egyptians

- The opponents of God's people. F458, C315

Against his neighbor

- Selfishness gone to seed will bring forth anarchy at the close of this age. OV419; SM385 The bond of human sympathy and brotherhood will be utterly snapped in riotous selfishness. OV321

3

Isaiah 19:3 *And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.*

Seek...familiar spirits

- Communications with the fallen angels. R2172:1, R1642:6, Q804:3; HG726:1

10

Isaiah 19:10 *And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.*

Ponds for fish

- Nephesh, souls, sentient beings. E334

19

Isaiah 19:19 *In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar*

at the border thereof to the LORD.

In that day

- The day when the great Savior and Deliverer shall come to set at liberty sin's captives. C315 This storehouse of knowledge, like the major part of the Bible, was kept purposely sealed until its testimony should be needed and appreciated. C320

Altar to the LORD

- The Great Pyramid. R4790:6; C315; B366 Designed by the Lord, unlike all other pyramids. Ciii From its base-line upward the Great Pyramid seems to stand as a symbol of God's plan of salvation. C331 Its construction shows an exactness and skill possessed 4,000 years ago which was lost in the interim, contrary to Evolutionist teaching. R3619:6, R737:4 Among the tools used by pyramid builders were both solid and tubular drills, straight and circular saws, the drills being set with jewels. R3620:1*

Midst of the land

- Of the land surface of the earth. C326 The center of the sector-shaped country of northern Egypt. Q743:1

Of Egypt

- Type of the world of mankind, full of vain philosophies, ignorant of true light. C315

A pillar

- The limestone blocks were taken from a quarry southeast of the city of Cairo; but the nearest red granite blocks are found hundreds of miles up the Nile. R4621:5

At the border

- Of the sector-shaped land of lower Egypt. C326; Q743:1

20

Isaiah 19:20 *And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.*

And it

- The Great Pyramid, probably constructed by Melchizedec in 2170 BC. C322, C338 Completed at midnight of the autumnal equinox, the true beginning of the year. C321, C327* When "a Draconis" looked directly down the entrance, and the ascending passage pointed to the Pleiades at the very same time. C321 Showing correctly such facts as the length of the year, earth's distance from the sun, etc. C326, C378

Shall be for a sign

- Not on a parallel or equality with the Word of God, which stands pre-eminent always in authority. Ciii The crowning feature is the top-stone, itself a perfect pyramid, type of Christ, first finished, model for the whole. "A stone of stumbling and rock of offence." (Isa. 8:14; 1 Pet. 2:8) C328, C329; R1568:4 The downward passage representing the course of sin. C331; R224:6 The entrance to the downward passage showing the date when Isaac came into possession of Abraham's estate. C366, C368 The lower terminus of the Well showing 1881 AD as the time when restitution blessings should begin to be due. C367 The subterranean chamber, or bottomless pit, representing the time of trouble and the end of every being pursuing a downward course. C341, C344 Its location showing the time of trouble due to begin in 1914 AD. C342 The First Ascending Passage representing the Law dispensation. C332; R224:6 Its length showing the period from the exodus to the full end of Jewish favor, 36 AD. C347 The Grotto, representing Jesus' death. C361 The Well, representing the new way to life opened up by Jesus' death and resurrection. C337; R224:6 The upper terminus of the Well showing the length of our Lord's life. C337 The passage to the Queen's chamber, showing the 6000 years of sin and 1000 years of restitution. C369-371 The Queen's chamber, representing perfect human life. C358 Its air tubes showing that human life will be everlasting to those who meet the

conditions. C373 The Grand Gallery, representing the period of the Gospel call. C332; R224:6 An opening at the top of the upper end of the Grand Gallery indicates where the Bridegroom came as a spiritual being in 1874 AD. R225:1 The step at the upper end of the Grand Gallery pictures Christ as "the stone of stumbling." The progress of all seems dependent on recognizing the Present One. R225:1 The Grand Gallery height represents the spiritual blessings of the Gospel call; its narrowness the narrow way to life; its steepness the danger of backsliding. C349 Its leaning south wall, the date of the Lord's second advent as 1874 AD. C365; R225:1 Its length, showing the termination of the call in 1881 AD. C363, C367; R225:1 The low entrance to the antechamber representing the first step of consecration, death of the human will, or begetting of the Spirit through the Word of truth. C351, C357 The granite leaf in the forepart of the antechamber representing the second step of submission to the divine will or quickening to service and sacrifice through sanctification of the Spirit. C351, C357 The antechamber, representing the School of Christ. C352; R5060:3 Its granite floor beyond the granite leaf, representing our standing as New Creatures. C351 The low passageway into the King's Chamber, representing birth of the Spirit. C357 The King's Chamber, representing heaven itself, the condition of those who attain immortality. C355 The Vertical Axis, showing the distinction between human and spirit natures. C357 Prof. Piazzi Smyth's interest centered in the upper chambers of the Pyramid, accounting for the error in his diagram, placing the vertical axis prior to the pit, instead of bisecting it. R3451:2; C333 The Great Pyramid does not show a place for the Great Company. They all come into the antechamber, but only the "faithful unto death" pass beyond it into the King's Chamber. R5060:3 Now commencing to speak to men of science. Noah's ark may be preserved as another such witness. R525:4

For a witness

- To his foreknowledge and to his gracious plan of salvation; "Signs and wonders in the land of Egypt even unto this day." (Jer. 32:20) C318 In that it so clearly corroborates the teachings of the Lord's Word. C328; Q743:1 The Pyramid stands strangely related to the hope of the Jews. R4953:2*

For they

- The Egyptians, the poor world during the time of trouble coming. C317

A saviour, and a great one

- The Savior of the world; "The mighty God." (Isa. 9:6) R4634:5, R1747:4 Not of the Jew only, but also of the Gentile. R2050:6 Of the Church now, in a partial sense, by hope; future in the fullest sense, in the "first resurrection." The saving of the world will begin then. R4634:5

21

Isaiah 19:21 *And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it .*

Known to Egypt

- The world. C317

In that day

- In the Millennial day, at the close of the time of trouble. C317

22

Isaiah 19:22 *And the LORD shall smite Egypt: he shall smite and heal it : and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.*

Shall smite Egypt

- The world, in the great time of trouble just at hand. C317

Shall heal them

- He wounds to heal. A256; R1869:3

24

Isaiah 19:24 *In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:*

In that day

- In the future. Prophecy is more to be understood after it is fulfilled. (Written in 1906) Q353:3 They shall be waked in due time, "the Times of Restitution of all things." (Acts 3:21) R3725:6*

Israel...Egypt...Assyria

- In what way Israel is going to be one with these others in the future is not very clear yet. Q353:3

Isaiah 20

1

Isaiah 20:1 *In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;*

Sargon

- Tablets have recently been found which give a complete history of Sargon's reign. R2101:4*, R818:3* The founder of a dynasty, the father of Sennacherib and one of the greatest monarchs that ever occupied the Assyrian throne. R818:3*

Isaiah 21

Isaiah 21:1 *The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.*

The burden of

- Much of the threatening of this chapter is of two-fold application and fulfilment, on literal and symbolic Babylon. R45:1

9

Isaiah 21:9 *And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.*

Babylon is fallen

- Mystic Babylon, Christendom. R45:1 The fall of the literal was by the turning aside of the waters and the drying up of the Euphrates. The symbolic Euphrates is also said to be "dried up." (Rev. 16:12) Each is compared to a stone cast into the water. (Jer. 51:64; Rev. 18:21) R45:1 As Jesus said, "your house is left unto you desolate" (Matt. 23:38), so in the spring of 1878 AD the nominal gospel church was given up and their house left desolate. R46:1 The two events of the New Jerusalem or Kingdom of God being established in the earth and the complete overthrow of the great city of Babylon will occur simultaneously. R1352:6

11

Isaiah 21:11 *The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?*

Watchman

- "I will stand upon my watch, and will set my foot upon the tower, and will watch to see what he will say unto me." (Hab. 2:1) R4943:6 On the lookout from whence matters of interest and profit may be announced to the "Little Flock," and as "The Herald of Christ's Presence" to give "meat in due season" to the "household of faith." R3:5 It is the duty of the watchman on the walls of Zion to declare the whole counsel of God—the bitter as well as the sweet. HG414:1 The Rabbis expound that the watchman who speaks here is the Messiah. R4691:6*

What of the night?

- That is, what hour of night is it? "Little children, it is the last hour." (1 John 2:18) R4692:4* It is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour. R302:2*

12

Isaiah 21:12 *The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.*

The morning

- The Millennial morning, which will bring to light the hidden things of darkness. A21; C208; R968:1, R1774:1, R3332:1, R4926:2 It will dispel the noxious vapors of evil and bring life, health, peace and joy. A21 We have been in the Millennial dawn since the year 1874 and enjoying many of its blessings. SM792 When He appears, Day appears. R302:3* "The Lord shall help her (the Church) early in the morning." (Psa. 46:5) R2504:4

Cometh

- Has come (Revised Swedish Bible). R3531:2* We are in the morning of this text. R6014:2 Daybreak began more than a century ago—in the year 1799 AD. HG416:1 Were this morning an uncertainty, how dark the night would seem! how difficult to fight against faintness and despair! R303:5* In proportion as the blessings of God have come in this New Day the discontent and unbelief of humanity have increased. SM794

And also

- And still it is (Revised Swedish Bible). R3531:2*

The night

- The time of trouble. R3332:1; D273 A much darker time in comparison with the present, which is called day. R968:2 The sunlight of Gospel truth, which has enlightened the Church, is fading out gradually and being eclipsed by worldly wisdom. HG418:4 The short night of trouble will affect the consecrated followers before it reaches the world in general. R4167:6 A night of trouble, in the forepart of which the saints will be gathered out of Babylon. D608 Typified by the imprisonment of John the Baptist. R1754:5 The night of the parable of the rich fool. (Luke 12:15-20) D273 "The time will come when they will not endure sound doctrine." (2 Tim. 4:3) R968.2 When the sun and moon (the Gospel and the Mosaic Law) shall be dark (general infidelity being widespread); and the stars (apostolic lights) withdraw their shining. (Joel 2:10) D544 "Wherein no man can work." (John 9:4) C208, C211, C225; D544; R968:2, R1754:5, R1409:1, R587:4* After the morning dawn has been well ushered in—a dark cloud just at sunrise. R6014:3; SM795 An overcasting of the skies, a great morning storm. R4149:4; HG417:5 Great tribulation immediately preceding the dawning of the glorious day. R1774:1, R3332:1 When the religious liberty now enjoyed will be greatly restricted by the strong hand of combined civil and ecclesiastical power. R1409:1 When all opportunities for service will be effectually obstructed, leaving no opportunity for candidates to enter the work—the shutting of the door. C208 "in that night there shall be two in one bed." (Luke 17:34) D608 "Thou shalt not be afraid for the terror by night." (Psa. 91:5) R3332:1, R4926:2

If ye will inquire

- If ye will ask more (Revised Swedish Bible) than "what of the night?" R3531:2* For the length of the night is hidden, the time of the daybreak is uncertain. R302:2*

Inquire ye

- Because you ought to know; because without a knowledge of prophecy God's present works are a mystery; and because knowing the future is of incalculable importance in shaping the present. R4691:5*

Return, come

- Come back again (for more information). R3531:2* To the Jews, Turn ye, repentance toward God; and come, faith toward our Lord Jesus Christ. R4691:6*

Isaiah 24

1

Isaiah 24:1 *Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.*

Behold the LORD

- It is the Lord that makes the earth desolate. Truth on every subject is the voice of God. It is the dissemination of truth that prompts men to assert their equal rights and make desperate efforts to obtain them. R686.6

Maketh the earth

- The present social organization. R1813:6

Upside down

- The upper crust, the proud, will be deposed and the lower classes, the humble and meek, will be exalted. R332:3

6

Isaiah 24:6 *Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.*

Few men left

- A class of the world, not spirit-begotten, who will be preserved in the time of trouble: "Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) R5041:6; Q719:1 As the three Hebrews were preserved in the fiery furnace, so we expect some will be spared in the time of trouble. R5041:6; Q718:6

9

Isaiah 24:9 *They shall not drink wine with a song; strong drink shall be bitter to them that drink it.*

Strong drink

- False doctrines. R3455:2; D614

17

Isaiah 24:17 *Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.*

Fear

- Verses 17 to 22 give a vivid description of the awful time of trouble. R5735:4

19

Isaiah 24:19 *The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.*

The earth

- The present old social structure. D558; R1813:6

Is utterly broken

- In the time of trouble. D551; R1813:6

20

Isaiah 24:20 *The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.*

Reel to and fro

- As a result of the judgments of the Lord falling heavily upon the wayward and disobedient. R1913:4

Like a drunkard

- Vainly endeavoring to right itself, maintain a footing and re-establish itself. D551

Like a cottage

- To clear the way for the new building of God. D558

23

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

Shall reign

- When Christ and his glorified Church shall reign in righteousness. R2049:5

In mount Zion

- The spiritual phase of the Kingdom of God. F363

Gloriously

- "He must reign until he shall have put all enemies under his feet." (1 Cor. 15:25) R2049:6

Isaiah 25

1

Isaiah 25:1 *O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.*

O LORD

- Jehovah. E46

Thou art my God

- Christ is represented as the speaker. E46

I will exalt thee

- I will honor thee. E46 The result of the Millennial reign. At its close all things will be back in subjection to Jehovah, whose power, working in The Christ, put all things under him. E46

2

Isaiah 25:2 *For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.*

Made of a city

- Babylon, Christendom. R1957:3; D527

6

Isaiah 25:6 *And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.*

In this mountain

- Millennial Kingdom. R3175:5, R1695:2, R1957:2, R2701:2, R3833:3; A318 The glorified Church. R154:1

Shall the LORD

- Jehovah, "Through our Lord Jesus Christ." (1 Cor. 15:57) E46; R2708:4

Feast of fat things

- Rich blessings. R1695:2; A10 For the whole world, Jews and Gentiles. PD31/43; R1219:5, R5415:6 Following the passing over of the Church to be associated with their Lord in the blessing work. R4591:1 For the penitent class, all who return to God from the ways of sin. R5435:2 The realization of the things we have long hoped for, now at hand. R343:4 The feast of fat things provided for the sinners in Israel (Luke 15:27) corresponds to the feast to be opened ultimately to all mankind in the Kingdom. R2708:4 In the Millennial age men will be permitted to partake of Christ's perfections—physical, mental and moral. R1015:4

Wines

- Doctrines. C160 An apt symbol of joy and gladness. R1695:2 Typified by Jesus' first miracle, of turning water into wine. R1695:2, R3164:3

Well refined

- Refined joys and pleasures. R342:3

7

Isaiah 25:7 *And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.*

He will destroy

- Cast into destruction, or, in symbol, the lake of fire. R2600:4, R894:4 The shame (sinful weaknesses) and the shade (sorrow, gloom) of all shall be swallowed up in the blessings of that day. R1219:5 The work of the completed Royal Priesthood includes the binding of Satan, the destruction of death. R86:6 By the release of all out of it; but this will not hinder any of the released from dying the Second Death as the penalty for their own wilful sins when on trial. R1219:6

In this mountain

- The Kingdom of God, the New Jerusalem. R894:4, R154:1 Through this mountain (Kingdom, the Church in glory) he will destroy the veil of ignorance and the covering of death. R303:3, R474:3

The covering

- Death. R154:1, R247:4, R894:4 The shame—sinful weaknesses. R1219:5

And the vail

- Ignorance and unbelief. R154:1, R247:4, R894:4, R2330:5; HG233:6 Removed by the manifestation of long-hidden truths through whatever means God may use to bring it about. R91:2* The shade—sorrow and gloom. R1219:5 Satan's blinding influences. R5896:2

8

Isaiah 25:8 *He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it .*

He will

- Jehovah will. "Thanks be unto God who giveth us the victory (deliverance, triumph) through our Lord Jesus Christ." (1 Cor. 15:57) E46 When the Body of Christ is complete. R86:3, R204:4 To be accomplished during Christ's reign (not after). R1219:5

Swallow up

- Destroying and removing sin and its effects. R87:4 Destroy gradually during the Millennial reign. R87:1, R4760:6 Beginning with the first resurrection. R3175:5, R86:3, R204:4 As the obedient come into the terms of the New covenant they will be blessed with life. It will be a gradual work. R4760:6

Death

- Adamic Death. R1219:5, R86:6, R333:2 As death, like a huge monster, has devoured the human family gradually, it is to be destroyed gradually during the Millennial reign. R86:6, R4760:6 "There shall be no more death." (Rev. 21:4) This declaration applies to the very end of the Millennial age, and not in full to any previous time in that age. R2833:2, R4760:6

In victory

- The Kingdom will bless not only the living, but also those who have fallen asleep in death. R5706:4 "Death is swallowed up in victory." (1 Cor. 15:54) R2600:4, R1219:5

GOD

- Jehovah. E46

Tears from off all faces

- In the seventh day there shall be a blessing for the whole groaning creation. R5395:5

Rebuke of his people

- The reproach of being his people will disappear from the earth. R5032:2; HG233:6 To be of the Lord's people will no longer bring reproaches, dishonor, persecution. R1219:5

Shall he take away

- Restoring to men all that was lost through sin. R87:4

9

Isaiah 25:9 *And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.*

Said in that day

- When Messiah comes a second time in glory and power. C249 When mankind shall see everything beginning to collapse, then they will begin to realize that there is no hope except in God, and then they will be willing to be taught. OV431

Lo, this is our God

- Christ, the Messiah, is our God. C249 Israel will be the first to recognize the Kingdom established. R1352:6, R1693:4 Under the guidance of the new administration of Messiah the spirit of a sound mind will gradually come to mankind and proportionately they will turn to him in loyal obedience. SM456

We have waited for him

- Will be said by Orthodox Jews. Israel, after the flesh, their blindness removed, will become exceedingly zealous for the Lord's Anointed. C249; F119

His salvation

- From the veil of ignorance and Adamic Death. R342:3

Isaiah 26

1

Isaiah 26:1 *In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.*

In that day

- In the dawn of the Millennial age. R1352:6 Verses 1 to 9 are a prophetic description of the Millennial day. R1951:1, R2338:3

Land of Judah

- Israel will be the first to recognize the Kingdom established. R1352:6, R1693:4

A strong city

- A city that is securely established, the Millennial Kingdom of God. R1352:5 The City of God, the Kingdom of God. A296; C229

Walls and bulwarks

- A strong city of refuge which all desiring salvation may enter. R1353:1

2

Isaiah 26:2 *Open ye the gates, that the righteous nation which keepeth the truth may enter in.*

Open ye the gates

- The Ancient Worthies, through whose instrumentality all may enter into the Kingdom. R1353:1

Which keepeth

- Observeth, or regardeth. R1353:1

May enter in

- The nations of the earth will be walking in the light of the glorified Church, the New Jerusalem. R2338:3 "They shall bring the glory of the nations into it." (Rev. 21:26) R1951:1

3

Isaiah 26:3 *Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee.*

Him

- A class who has gone further than the condition of peace with God and have the peace of God. R5432:1

In perfect peace

- "The peace of God, which passeth all understanding." (Phil. 4:7) R5432:1, R5879:1 "When he giveth quietness, who then can make trouble?" (Job 34:29) R5878:2 In the midst of the time of trouble of verses 5, 6 & 21, God would have his people at rest and peace in him. R1787:3 No matter what the outward conditions may be, even amid turmoil and trouble. R5879:2, R5432:1,4 Not in an outward sense, but an inward tranquility. R5432:2,1 Which comes through strong, unwavering faith. R5432:6,4,3 In proportion as we receive the holy Spirit. R5432:3 Dependent on full obedience and giving unreservedly to God of time, talents, influence, life and all. R5432:6,1 To enjoy this we must have unswerving trust in our Father's love and abiding faithfulness. R5432:5 We are not to be at peace with the flesh, but always at warfare with it. R5432:3

Stayed on thee

- No one can retain this peace whose mind is not stayed, fixed, on God; and our peace is in proportion to our staying qualities. R5432:6 Nothing can, in any wise, hurt these. R5432:4 When we take the proper view of our experiences we can sing: "No storm can shake our inmost calm while to that refuge clinging." R5879:2 Like an iceberg towed by a powerful undercurrent, the Christian is upheld and borne onward by the strong undercurrent of peaceful communion with God. R1070:4*

4

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

The LORD JEHOVAH

- This title belongs only to the Father. E65

5

Isaiah 26:5 *For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.*

Bringeth down

- In the time of trouble. B138; R1787:3 The humbling of the proud. R1951:1, R2338:3

The lofty city

- Mystic Babylon. R2338:3, R1353:1, R1951:1, R1357:3, R5917:4 The city formerly exalted and powerful in the earth. R1353:1

Even to the dust

- Utterly destroyed. R1352:5

6

Isaiah 26:6 *The foot shall tread it down, even the feet of the poor, and the steps of the needy.*

Tread it down

- A reference to the great social troubles now at hand. R1353:1

7

Isaiah 26:7 *The way of the just is uprightness: thou, most upright, dost weigh the path of the just.*

The way of the just

- In the Millennium the path of the just will be made level and they shall delight therein. R1219:6

Is uprightness

- Is plain (Leeser). R1353:4

Dost weigh

- Dost make exactly plain (Leeser). R1353:4

8

Isaiah 26:8 *Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.*

Remembrance of thee

- Israel still remembered the Lord and desired his favor and blessing. R1353:4

9

Isaiah 26:9 *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*

With my soul have I

- The Body of Christ. R2338:3, R1951:1

Desired thee

- Praying "Thy kingdom come." R2338:3, R1951:1

In the night

- The night of the Gospel age. R2338:3, R1951:1 A night of weeping, sighing, pain, sickness and death. A9 It is what their souls longed for, even in the night of sin. R1219:6

Seek thee early

- Early in the Millennial morning. R1219:6

When thy judgments

- The swift and unerring justice of the Millennial age, side by side with mercy and peace. D619; SM16, SM56, SM423; R4758:5, R350:6*; Q438:3 Rewards and punishments—a "resurrection by judgment." (John 5:29, Revised Version) R3066:4, R4559:6 Our Lord's righteous dealings. SM56; R4730:5 Corrective in nature. SM423; R1715:1 A spiritual police force will have humanity under absolute control. R5760:4 Exposing the evildoers. R5317:3 Punishments for every wrong course, rewards for every right deed. R5780:3, R5781:1 Perhaps including some form of instant paralysis for those who wish to do or speak wrong. R5023:6; Q621:T Bringing blessings to every well-doer and punishments to every intentional evildoer. Q438:3; R4730:5, R5286:6; OV47; B138; SM16, SM56 These corrective judgments of the Lord will mean blessings in disguise. R3790:5 The will will not be taken as instead of the deed, as it is under the covenant of Grace. R4729:2 The troubles of the "Day of Jehovah" will give opportunities of preaching the good tidings of coming good such as are seldom afforded. A342 Even the dashing in pieces in judgment is so that man may learn righteousness. R31:1* The judgments of the day of trouble which introduce the Millennial reign are necessary to teach the world righteousness. R2338:3, R1951:1, R5443:3, R5493:4, R269:3; D627, SM701 Babylon will fall as a result of Kingdom judgments. D623; R2763:4 They will be so markedly before the attention of the people that all will know that a change has taken place. R5218:5 The symbolic burning and breaking of Zeph. 3:8, 9 and Rev. 2:27 will be the missionary method by which the Church glorified will bring in "everlasting righteousness." R2462:6

Are in the earth

- Bringing the great time of trouble. R2314:1

The inhabitants

- Wearied and discouraged at their own efforts. R686:6

Of the world

- The blessed opportunities of that time will belong to all mankind except the Church, who have a special blessing. R4730:5

Will

- God's original plan cannot fail in any particular. R99:1*

Learn righteousness

- In the vengeance upon the nations the Lord will reveal to the world the fact of the change of dispensations and the change of rulers. B138 The world will see and recognize him when his judgments make his presence manifest to all. R714:5* Under the righteous administration of the glorified followers of Christ, united with the Lord as the governing body, the Kings and Priests. Q852:2 The Church shall rule as Kings with a rod of iron, but the object will be to humble the nations and so fit them for the reception of the truth. R404:6* The overthrow of the kingdoms by the strong hand of judgment is what will break the proud spirit of the nations. R60:5*, R256:4 Gradually, under the Kingdom's restraints, corrections, rewards and punishments. R5781:1, R4559:6, R5639:5, R5780:3, R5286:6, R5023:6; SM734, SM16; OV47 All good intentions and endeavors will bring uplift—mentally, morally and physically. R5771:4, R5760:4 The plowshare of trouble must first prepare human hearts for the sowing of the good seed of the next dispensation. R5521:1, R2627:5, R3414:5; HG417:3 Allowing man to realize the evil effects of his own course. R1712:3 While the symbolic fire will destroy the institutions and arrangements peculiar to that time; it will not destroy the people, but prepare them for the reception of the Lord's message. R2844:6 The uplifting influences will begin at once following the great time of trouble. OV128 It will not take them long to learn. They will not need to have calamity overtake them many times before they will learn that it would be better for them not to do wrong. Q118:3 As soon as one finds that to slander his neighbor will bring upon him a temporary paralysis of the tongue, he will be careful respecting his words. HG234:5 Learning the inexpediency of sin and selfishness and that thereafter no other rules than the Golden Rule shall be permitted. R2314:1 All the inhabitants of the earth will learn perfectly what righteousness is and what are its rewards. R1219:6 By the end of the Millennial age, even the entertaining of a thought disloyal to the Almighty will lead to the Second Death. SM57 Illustrated in the case of a young Atheist, who dared God to strike him deaf and dumb, and was so stricken. R3388:6 The Lord's people have the opportunity to comfort and cheer the world with these good tidings. A342 Those who will not fall into line with God's law will have tribulations that they may learn righteousness. R4729:2

10

Isaiah 26:10 *Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.*

Yet will he not

- Some, even in the Millennium. R1951:1 Even with fullest knowledge, some will not learn to love righteousness. R1219:6, R2338:3

Land of uprightness

- The Millennial or "new earth" state. R1951:1, R2338:3, R1219:6

The majesty

- Will not recognize the majesty of the Lord's law. R1219:6

11

Isaiah 26:11 *LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.*

They will not see

- The remainder of the world who have not yet recognized the new Kingdom under the Ancient Worthies. R1353:4,2

They shall see

- "Oh, that they might see." R1219:6 They shall yet see and be ashamed of their past course. R1353:4

Shall devour them

- All who persistently remain enemies of the Lord shall be destroyed. R2338:3, R1353:4

12

Isaiah 26:12 *LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.*

Thou also hast

- Verses 12 to 15 represent the faithful taking a glance backward and acknowledging that the deliverance has been wholly God's work. R2338:3

Wrought...works in us

- Expresses confidence in God who has cared for them in the past. R1353:4, R1951:2

13

Isaiah 26:13 *O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.*

Other lords

- The various nations and systems that have oppressed Israel. R3725:6* The trusts and other giants of vice and selfishness. D370 Evil governments and systems, rulers, powers. R1353:4, R1951:2, R2338:3 Sin, the great task—master, and every evil system which oppresses men at the present time, some of which are highly esteemed among the oppressed. R2338:3

Have had dominion

- Contrasting their condition under the Kingdom of God with the bitterness and woes of the past. R1353:4

But by thee only

- But of thee only, as our ruler. R1951:2

Mention of thy name

- Mention only the Lord as their King and forget the bitterness and woes of the past. R1353:4, R2338:4

14

Isaiah 26:14 *They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.*

They shall not rise

- Every power of evil and oppression shall be destroyed forever, never to rise again. R1951:2, R1353:4; Q211:T, D370 Does not refer to mankind, but to the perishing of giant and powerful trusts and corporations. Q210:2; R3725:6*; D370

15

Isaiah 26:15 *Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.*

Hast increased

- Israel regathered under divine protection and favor. R1353:5

16

Isaiah 26:16 *LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.*

In trouble

- This trouble (of verses 16 to 19) is unlike all others of the past 1,800 years upon the Jewish people. It is not a mark of divine disfavor, but, contrariwise, of favor. R1324:3

Poured out a prayer

- Nominal Christians, when they awake to a knowledge of their situation and realize the presence of the

Lord. R5993:6

17

Isaiah 26:17 *Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.*

So have we

- The nominal church. R505:3, R5993:6

18

Isaiah 26:18 *We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.*

Been with child

- Nominal church claims to convert sinners, to bring forth spiritual children. R5993:6, R505:3 This is said after they have realized the presence of the Lord. R5993:6

Have been in pain

- She has had much zeal, but not according to knowledge. R5993:6, R505:3

Not wrought any deliverance

- She has organized her armies, developed her machinery and multiplied her stores; yet the enemy does not fall before her. R505:3, R5993:6

19

Isaiah 26:19 *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*

Thy dead

- God's dead now are those who are members of the Body of Christ. R4667:2; Q582:2, Q583:5, Q587:1

Men

- Omit this word, which was added by translators. R4667:2, Q582:2, Q587:1

Shall live

- Referring to the resurrection of the Church. R4667:2; Q582:2, R583:5, R587:1 Not that the dead are not dead. CR349 Trouble, a mark of God's favor, awakens the Jews from lethargy to cause their hearts to long for the promised land. R1324:3,5

Together with

- Omit these words, which were added by translators. R4667:2; Q582:2, Q583:5, Q587:1

My dead body shall they arise

- The resurrection of the Church, the Body of Christ. Thus, properly translated, this passage should read: "Thy dead shall live; my dead Body, they shall arise." R4667:2; Q582:2, Q583:5, Q587:1

Awake and sing

- In the resurrection morning when the sleepers shall come forth from the tomb. E345 "Joy cometh in the morning." (Psa. 30:5) E345 Come forth to learn the goodness of God. R4667:2

Ye that dwell in dust

- Of the earth. E345; R4667:2

20

Isaiah 26:20 *Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*

Come

- "Come out of her, my people." (Rev. 18:4) R1788:2

My people

- Saints of the past and present. R2020:6, R1787:6 "Those that have made a covenant with me by

sacrifice." (Psa. 50:5) R1787:6

Into thy chambers

- "The secret place of the Most High." (Psa. 91:1) R1788:2 The place of intimate communion and fellowship with God. R1788:2 Passing unto the Lord. R5255:3

And shut thy doors

- Of faith. R1788:3

Hide thyself

- Withdraw from the world and nominal church to walk alone with God; heeding not the reproaches of men. R1788:3

A little moment

- As this shall be the sharpest, so shall it be the shortest persecution of them all, but true believers shall be preserved till the calamity be overpast. R1275:6*, R1789:1

The indignation

- The storm of trouble; the alarm, fear and trembling that will take hold upon all other classes. R1788:6 Not the severity of the coming catastrophe because the saints will be gone before that time. R2020:6

21

Isaiah 26:21 *For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

For, behold

- In the time of trouble. R1357:2, R1787:3

Punish the inhabitants

- God's just judgments upon the world. R5255:3 In the close of this age, the judgment of the Lord will be upon Christendom. R5256:2

Disclose her blood

- From this generation God will require all the righteous blood shed during this age. R5256:2

Isaiah 27

1

Isaiah 27:1 *In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.*

In that day

- The day of punishment of the earth (Isa. 26:21); of trouble such as never was (Dan. 12:1); that shall burn as an oven (Mal. 4:1); like a refiner's fire (Mal. 3:2); the day of reckoning. R1357:2

The dragon

- That old serpent, the devil and Satan. (Rev. 12:9) R171:6*

The sea

- The restless, turbulent, dissatisfied masses of the world. A318

6

Isaiah 27:6 *He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.*

That come of Jacob

- Natural Israel. A300

Blossom and bud

- After being apparently dead. R1063:1*

12

Isaiah 27:12 *And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.*

One by one

- Not in multitude at the first gathering. R341:5*

13

Isaiah 27:13 *And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.*

The great trumpet

- Related to the trumpet of Jubilee. R2025:3, R2026:1

Isaiah 28

1

Isaiah 28:1 *Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!*

Woe

- Pertains to both natural and spiritual Israel. R4287:2

Crown of pride

- Worldly prosperity. R1357:3 Self—sufficiency. R3455:2

The drunkards

- Those intoxicated with error, false doctrines and theories. R4287:3, R3104:2, R588:3; D614

Ephraim

- Christendom. R1357:3, R3455:2, R3104:2; D22 The word means "fruitful" and indicates the numbers, influence, power and wealth of Babylon. R1357:3 Applied to the ten tribes who revolted against the Kingdom of the Lord and established a different mode of worship; an apt illustration of the nominal Gospel church. R562:2

Glorious beauty

- Pride, or exaltation. R1357:3 The glory of the nominal church is in numbers, wealth and worldly prosperity. R562:3

Fading flower

- Her glory in numbers, wealth and power is fading; her beauty and fragrance will soon pass away. R3104:3, R1357:3, R3455:3, R562:3

The fat valleys

- World mindedness; worldly possessions and pleasures. R1357:3, R3455:2, R562:2

Overcome with wine

- The spirit of the world. R1357:3

2

Isaiah 28:2 *Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.*

Strong one

- The Lord. R1357:4

A tempest of hail

- Truth put in a hard, forcible way. R1357:5, R1774:5

As a flood

- The conflict of the Day of Vengeance. D528, D527 God is now permitting the Adversary to bring in error like a flood. R2875:6

Of mighty waters

- Symbol of truth, destined to cover the whole earth. "The knowledge of the Lord shall cover the earth as the waters cover the sea." (Hab. 2:14) R1357:4

Shall cast down

- Casting down to the earth, with power, the crown of pride. D528

3

Isaiah 28:3 *The crown of pride, the drunkards of Ephraim, shall be trodden under feet:*

Crown of pride

- The wealth, fame and prestige of these great systems of Babylon. R1357:5

Trodden under feet

- Humbled in the dust. R1357:5 By the lawless ones, the anarchists. R3104:3

4

Isaiah 28:4 *And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.*

A fading flower

- The beauty of the great system named Christendom will quickly disappear. R4287:6

As the hasty fruit

- Sour and bitter, forced, immature. R1357:3,5 Nominal churches have great fruitfulness in numbers, but the fruit is immature, not good. R1357:3 God's plans come to maturity by slow and steady development. R562:3 Like the early fruit, the earthly beauty of the present systems will disappear. R4287:6

Eateth it up

- Babylon's sudden destruction at the hands of anarchists. R3104:3

5

Isaiah 28:5 *In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,*

In that day

- Now, in the end of this age. R4287:6, R3455:3 The very day of Babylon's fall. R562:6, R4287:6

A crown of glory

- Even in the present life his truth in their hearts shall cause their faces to shine. R3104:6 They are his betrothed and will shortly be exalted as his Bride and joint—heir. R1357:6 They shall receive the crown of life-glory, honor and immortality. R3104:6

Diadem of beauty

- To the faithful ones the Lord will become more glorious as they see the breadth, height and depth of his love. R4287:6

Unto the residue

- The remnant, the Little Flock. R3455:3 Those who are truly consecrated to the Lord. R1357:5

6

Isaiah 28:6 *And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.*

Spirit of judgment

- The Lord's people will have sounder judgment, even in the present life. R3104:6, R4287:6 The Lord

will give judgment, discretion to discern between truth and error, to those who bring all things, both new and old, to the test of his Word. R562:6, R1357:6

Sitteth in judgment

- When made partakers of the Kingdom glories, these will be amongst the judges of the world. R3104:6

Strength to them

- The Lord will be a strength and power to them, inwardly they will have peace. R4287:6 To all who battle against the forces of error. R562:6

Turn the battle

- May be viewed aggressively or defensively. R2662:1

To the gate

- Possibly a symbol of dominion, representing Satan's stronghold, the doctrine of eternal torment. Possibly representing the restraint the enemy has exercised over mankind to hinder them from the truth. R2661:3* Signifies public effort to withstand error with the truth, even in the stronghold of error. R1357:6 In defense of the Citadel of Truth; not permitting false doctrines to enter in, but insisting that every doctrine be decided by the Word of the Lord, squared by the Golden Rule and the Ransom. R3455:4

7

Isaiah 28:7 *But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.*

But they also

- To whom the people look as leaders and teachers, the clergy. R1357:6 The ministry, as well as the membership. R1493:2

Erred through wine

- Symbol of the spirit of the world. R1358:1 Intoxication of Christendom—of errors, false doctrines, human schemes. R3104:2 "And be not drunk with wine, wherein is excess; but be filled with the Spirit." (Eph. 5:18) R1502:5,2, R3962:6 Verses 7 to 13 have an application to natural Israel at the first advent but, because of parallel dispensations, it is proper that we should expect similar stumblings in the present Harvest in nominal spiritual Israel. R3962:3-5

Strong drink

- Being intoxicated with the spirit of the world. R1488:6, R1444:4

Are out of the way

- Confusion prevails amongst religious teachers of every denomination. SM107

Priest and the prophet

- The religious instructors of the people. R562:5, R1444:4, R1488:6, R3455:4, R1847:5

Err in vision

- The intoxicating errors pervert the judgment and hinder a proper view of the divine Word and the simplicity of the Gospel. R4288:1, R562:5, R1358:1, R1488:6 Cannot see the riches of divine grace, but see instead the nightmare of eternal torment. R3962:6, R4288:1

Stumble in judgment

- They are unable to discern and follow the truth. R1444:4, R562:5, R3455:4, R4288:1 Using it as a temperance lesson, Christendom cannot see that this Scripture applies to themselves. R1358:1

8

Isaiah 28:8 *For all tables are full of vomit and filthiness, so that there is no place clean .*

For all tables

- Denominational creeds, "Tables of devils." (1 Cor. 10:21) R3455:4, R3963:1-3, R4288:2 How

different the condition of those fed with "meat in due season." "My table thou hast furnished (supplied) in the presence (sight) of mine enemies." (Psa. 23:5) R3396:1

Are full of vomit

- Doctrinal monstrosities and misrepresentations rejected by the more enlightened. R3963:2, R3455:4 Repulsive mass of mingled traditions and abominable errors. R562:5, R4288:2 Rejected matter—old errors swallowed in the past with thoughtless complacency. R1899:4, R3396:1 In reaction to the miserable husks of human tradition on which they have been feeding for centuries past. R1475:2 Vomiting forth the various creeds and theories of the Dark Ages which have produced their intoxication. SM107

No place clean

- No table fit for God's intelligent children. R1358:1 A necessary realization before looking beyond Babylon's creedal fences and leaping the barriers to the feast of fat things spread now by our present Shepherd. R2913:4

9

Isaiah 28:9 *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.*

Whom shall he

- The Lord. R1358:2 God. R562:6; SM107 Asks the class mentioned in verse 7. R3531:2* The majority who have vomited the creeds of men feel so great a disgust for everything in the way of doctrine that they are barely able to hear that word. R3963:5

Teach knowledge

- Doctrine. R3963:5 A large proportion in Christendom are not true Christians, consecrated followers of Jesus. SM107 In Churchianity there is a superabundance of mysticism, ignorance and superstition, but a dearth of knowledge. "My people perish for lack of knowledge." (Hos. 4:6) R3455:6

Understand doctrine

- Pure doctrine, the deeper elements of God's Word and plan. R229:6, R3455:6

Weaned from the milk

- Contained in the printed questions and answers in the International Sunday School lessons. C143 Those who have ceased to be babes and made some development, feeding upon the strong meat of the divine Word. R3963:6, R1358:2, R4288:6 The foretold "strong delusions" of our day are not actually strong, but have great power to delude because few are "weaned from the milk." R5801:4, R1644:1 To appreciate the doctrines of God we must leave the first principles and go on to perfection. (Heb. 6:1) C143 None may expect to understand the deeper things of truth, except they progress from being babes to becoming strong men. SM108; R562:6 The fruits and graces of the Lord's spirit cannot be obtained merely through the milk of the divine Word. R3963:6 "Everyone that useth milk is unskillful in the Word of righteousness, for he is a babe." (Heb. 5:13) C143 Few nominal Christians have even used the milk of God's Word. R5801:4

Drawn from the breasts

- "Woe unto them that are with child and to them that give suck in those days." (Matt 24:19) R229:3

10

Isaiah 28:10 *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

Precept upon precept

- The same truth repeated over and over from different standpoints, thus enforcing its teachings. R563:1 The most saintly of the Lord's people need constant replenishment from the fountain of truth. R5805:3 As with the Gospel Church, the hearing of the voice of the Son of God is a gradual matter, so it will be with the world during the Millennial age. F709 If we cease to receive we will cease to

have; hence we must continually renew and review our study of the divine plan of the ages. F316

Line upon line

- The way in which the Lord's message would be presented. R4574:1

Here a little

- Those awakened from error must accept the truth as God provides it for them. R4288:6 In the school of Christ we do not learn all in a day or a week. R5125:4 Our poor earthen vessels are very leaky and need constant replenishment. R5805:3 A little of truth here and little more there—little by little we gain strength. R563:1

There a little

- In the end the harmony of the fragments of truth from Genesis to Revelation, often disconnectedly stated, become a demonstration of power to those who come to see their relationship, harmony and beauty. SM108

11

Isaiah 28:11 *For with stammering lips and another tongue will he speak to this people.*

Stammering lips

- Imperfect human lips. R2813:5 Despised or scorned. R563:2 Those who are proclaiming Present Truth are chiefly the common people, and in the eyes of the world are quite unqualified for their work. R3456:1 Divine revelation is given in a disconnected and broken form in the Scriptures. SM108 The Lord will not choose the most approved and pleasing instruments to human fancy, but despised or scorned lips, to proclaim the truth. R563:3

Another tongue

- Other servants who will faithfully proclaim God's truth; other teachers not ordained of men. R1358:2, R563:3 Those awakening from error must be prepared to receive the message of truth because it is the Lord's, from other lips than those of their own denomination, and in quarters from which they had not expected it to come. R4288:6 It was necessary to speak to the Jews in other tongues in the early Church. R3962:5 As in the Jewish Harvest, the Lord used foreign tongues and inspirational powers instead of the tongue of the Scribes, Pharisees and Sadducees; so in the present Harvest, the Bridegroom's voice is outside of Babylon entirely. (Rev. 18:23) R3963:6 Applied distinctly by Paul to the gift of tongues in 1 Cor. 14:21. R3962:3 Instead of plain statements in our native tongue. SM108

Will he speak

- He will raise up other teachers, teachers not ordained of men, but of God. R1358:2

12

Isaiah 28:12 *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

This is the rest

- The Harvest Message, containing God's plan of salvation. R3456:1 The Little Flock will rest in these promises and will be refreshed by them. SM109

The weary to rest

- The only foundation of this rest is acceptance of the ransom. R563:3

The refreshing

- Rest, peace, satisfaction, which he has provided for his true sheep. R4289:1

They would not hear

- But the nominal church has refused to hear. R563:2 When teachers from God point out the true rest and refreshment of divine truth, they will not hear. R1358:3 God's warnings go forth to all the nations of Christendom, but go unheeded. D58, D60 The Harvest Message is sent forth throughout Christendom, but the majority will not hear. R3456:1, R4289:1

13

Isaiah 28:13 *But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.*

Precept upon precept

- Nagging upon nagging, to Higher Critics. R3531:5*

Line upon line

- Prating upon prating, to Higher Critics. R3531:5* Permitting repeated captivities to Israel, yet he kept hold of them, and when they repented and cried unto him, he heard them and delivered them. B88 The message is to be sent forth tract upon tract, here a little, there a little. R3456:1

That they might go

- The Word of the Lord does not profit them, not being believed. R713:4

And fall backward

- Into Higher Criticism and Evolutionism. R3456:4 Though the Word of the Lord has been plain for the instruction of his children, nominal church leaders have gone backward, substituting their own theories, deceitfully wresting the Scriptures. R563:2 A thousand will fall to one who will stand. (Psa. 91:7) R2295:5

Snared, and taken

- Entrapped by the Adversary because they considered God's beautiful plan of salvation as merely prating and nagging. R3531:5* In the general unbelief that is even now sweeping over the civilized world. R2813:6 Divine revelation is given in disconnected and fragmentary form so that all others than Israelites indeed may be ensnared and entrapped. SM108 A solemn warning of the responsibility of those who hear, but will not heed the truth; showing that when they are ensnared in the traps of error it will be due to their own improper condition of heart. R1358:3

14

Isaiah 28:14 *Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.*

Ye scornful men

- Disdaining teachers. R2813:6 Unfaithful teachers of today. R563:6

Jerusalem

- Symbol of the church. R563:5

15

Isaiah 28:15 *Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:*

Covenant with death

- Declaring that it is a friend, not an enemy. E370; R2599:6, R2813:6 God terms their theory that "death is the angel God has sent" an agreement with death. R563:6

And with hell

- Sheol, oblivion, death, not torment. E369

Are we

- All who believe that the dead are not dead. E370

An agreement

- Not believing it to be the wages of sin. E370; R1774:2, R2599:6 The false doctrine that the dead are more alive than before. SM114

Overflowing scourge

- The great time of trouble. Q166:2 Of infidelity. R2814:1 "An inundation of waters hath passed over." (Hab. 3:10, Young's Literal Translation) R1813:4 One of the most serious aspects of this overwhelming scourge will be the power of the evil spirits, the fallen angels. SM118; Q166:2

Not come unto us

- Nominal church leaders have said: "We are safe in the ignorance of our people and their dependence upon us for their faith and hopes even though an overflowing scourge of infidelity come." R2814:1

Lies our refuge

- System of false theories. R563:6 Nominal church leaders say: "As we succeeded in deceiving the people in the past, we shall continue to do so in the future." R2814:1 "From the prophet (orator) even unto the priest (minister) every one practiseth falsehood." (Jer. 8:10) C157

16

Isaiah 28:16 *Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone , a sure foundation: he that believeth shall not make haste.*

Precious corner stone

- The chief cornerstone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. R3622:4 "Upon this rock (Greek petra, the rock in mass, the foundation rock) I will build my church." (Matt. 16:18) R1760:3 Christ, the top stone of the pyramid. "The stone which the builders rejected is become the head cornerstone." (Matt. 21:42) "He shall bring forth the headstone thereof with shootings, crying, Grace, Grace, unto it." (Zech. 4:7) C329; R1568:4 The Church is built up under him, fashioned in accordance with the lines and angles seen in him who is the model. R1568:5 "Unto you, therefore, which believe, he is precious; but unto them which be disobedient the same is made a stone of stumbling and rock of offense." (1 Pet. 2:6-8) R1649:3

A sure foundation

- Zech. 4:7 calls it the "headstone," not incongruous because, as a heavenly building it has a heavenly foundation and is held together by heavenly attraction. R1568:4 How appropriate that the stone in whose likeness the whole structure is to be finished should be laid first. A243 This is not all of the Gospel, but it all comes as a consequence of this fundamental or foundation truth, faith in Jesus our Redeemer. R429:2

Not make haste

- Taking God's plan instead of hastily constructing theories of their own. R564:1 Like those who, in haste, discard the Lord's plans. R589:3

17

Isaiah 28:17 *Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.*

Judgment also

- When the Little Flock is complete it will not be "Judgment to come," but present judgment. E192 Justice. R5218:6 "He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained (Christ, Head and Body)." (Acts 17:31) R5443:5 His judgment will be for the world's deliverance, for he wounds to heal. R1869:3 There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith cures from every disease and deformity, mental and physical. R1095:4 A spiritual police force will have humanity under absolute control by disciplinary judgments promptly executed. Every misdeed will be punished as soon as it is determined upon. R5760:4, R4758:5; SM421 Retributive justice similar to that manifested in the French Revolution and in the destruction of Jerusalem. D536 To correct sin and wrongdoing and to reward righteousness and well-doing. HG966:2 Woe will be unto them which call evil good and good evil. All errors will be swept away. R564:1; CR291 We are in the beginning of the great Day of Judgment—the Millennial age. R1037:6 Judgment shall begin at the nominal house of God. R5574:1

I lay to the line

- He will make "justice the line and righteousness the plummet." (R.V.) R5917:4 A work already begun. B138 Now going on to the intent that ere long the equitable principles of his government may be established in all the earth. R5989:1 The Mediator's work in the world will be one of force, compulsions severe ordeal to those who love unrighteousness. R3915:5; SM16; OV154 "He shall rule them with a rod of iron." (Rev. 2:27) C369 In God's government great punishments following great offenses are not greater than is necessary to establish justice and effect a great moral reform. R2618:5, R723:1 His will shall then be done on earth as it is done in heaven. (Matt. 6:10) R1781:2 Only the agonies of the coming great social revolution will reveal the truth of this statement to all. D536

And righteousness

- Which alone can secure the blessings all desire. B102

To the plummet

- Reign of law under the New covenant. R4331:4 A severe ordeal to those who love unrighteousness and untruth. OV154 Every sinful act will receive punishment and every good act will receive blessing. R5760:4, R5770:5 Requiring those who steal to refund the stolen property with 20% interest added. R2613:4 All of earth's affairs will be squared and plumbed with righteousness and brought into strict conformity thereto. D632; R5989:2, R2992:6

And the hail

- Hard cutting truth. R1692:5, R1774:5, R511:5, R2814:1 Crystallized and purified truths, perhaps in tract form. R1119:6, R1121:5 The same storm and flood mentioned by our Lord in his parable of the house built upon the sand. (Matt. 7:26, 27) R5443:4, R3748:5 Righteous judgment. A303 Unwittingly served by Doctors of Divinity, Communists, et al. R820:3

Shall sweep away

- The dominion of the Prince of Light will supersede the dominion of the Prince of Darkness. SM733 An early feature of our Lord's reign resulting in great commotion. R2992:6 Sweeping moral and other reforms. R1095:4

Refuge of lies

- Every refuge of error and misrepresentation. R1470:4, R4331:4 All the falsities and errors of those who exalt themselves. R249:4 Falsehood and deception of every kind will give place to clear knowledge of the truth. E192 Satan's deceptions shall cease. SM16; R564:1

And the waters

- Truth. A303; R2814:1, R511:5, R1692:5 The Revised Version New Testament is a powerful element in the storm which already begins to sweep over the nominal church of all denominations. R249:4, R207:3 A mighty downpour of truth is now in progress throughout Christendom. R5443:4

Overflow

- A flood, overthrowing the faith structure of those not built upon Christ. R5443:4

The hiding place

- Expose all errors and subterfuges. R2814:1, R1692:5; A303 He will bring to light all the hidden things of darkness and correct private as well as public sins and selfishness. R1692:5

18

Isaiah 28:18 *And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*

Shall be disannulled

- The Lord will ultimately convince the world of the truth of the Scripture statements respecting death and the oblivion condition. E370

Agreement with hell

- Sheol, oblivion, death, not torment. E370

Overflowing scourge

- Whip, rod; chastisement. R564:2 The trouble will commence with the nominal church. R229:2 This overwhelming trouble will soon reach the entire world. Indeed, it has already begun among all nations to some extent. R5443:5

Then ye

- False teachers. R5443:4, R2814:2

Trodden down

- Oppressed. R564:2

19

Isaiah 28:19 *From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.*

That it goeth forth

- In its very commencement. R564:2 The trouble will commence with the Church. R229:2

By day and by night

- Increasing like a flood of waters. R229:2

A vexation

- Distress, perplexity. R564:2 The overthrow and destruction of venerated theories. R564:3 Vexed and perplexed only until they come to understand God's Word and plan. R229:2

Only to understand

- It shall be a vexation only "until he shall make you to understand doctrine." (See margin) R564:2, R590:6*, R207:3, R230:2

The report

- The message of Present Truth; true doctrine. R3748:6, R2814:2, R5443:4 Doctrine—or "to eat meat," margin. R230:2 When liberated they will rejoice in the overthrow of every form of error and its replacement with truth. R564:3, R229:2

20

Isaiah 28:20 *For the bed is shorter than that a man can stretch himself on it : and the covering narrower than that he can wrap himself in it .*

The bed

- A place for rest and refreshing; symbolizes a faith—a creed. R564:3, R215:4, R229:1, R513:5, R339:2 Creed-bed, or crib for spiritual babes. D608, R229:2, R564:3, R2814:2, R4706:4 Where nominal Christians have been put to bed and to sleep. R1476:5 "I tell you in that night (before the day has dawned, yet a part of that day) there will be two in a bed; one will be taken and the other left." (Luke 17:34; Diaglott) R229:1, R4706:4; D608 God provides the good and suitable resting place of faith in his Word. R564:3

Is shorter

- The erroneous teaching (of hell fire) is like a short bed. CR20

Than that a man

- A fully developed Christian. D608; R1352:4, R2814:2

Can stretch himself

- Exercise his mind and heart so as to find rest therein and grow more. CR20; R1352:4, R564:3 Fine for those curled up in selfishness and fast asleep, but when they awaken and attempt to stretch themselves they will find it no longer a resting place. R215:5

The covering

- Doctrines. R207:4 God's promises, narrowed by a wrong theology. D609

Narrower

- He knows so little of the divine plan that he is constantly subject to doubts and fears. R1352:4 The

assurances offered by the nominal church are vague and their knowledge of God narrow and meager. R564:4 Fear will creep in just as the chilly winds upon the person who has too narrow a bed—covering. CR20

21

Isaiah 28:21 *For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.*

The LORD shall rise up

- The great decisive battle cannot begin until the great "Michael," the "Captain of our Salvation," stands forth and gives the word of command. (Dan 12:1) D548 In these battles God was not dependent upon human skill or generalship, but fought his battles in his own way. So in this battle God will bring deliverance in his own time and way. D555

As in mount Perazim

- Referring to the Lord's deliverance of Israel from the Philistines at Perazim, and from the Amorites at Gibeon. (2 Sam 5:19-25; 1 Chron 14:10-17) D555; R564:6

He shall be wroth

- The catastrophe, though imminent, cannot occur until the "elect" have all been "sealed" and "gathered." D548

Valley of Gibeon

- The standing of the sun at the overthrow of the Amorites was evidently typical of the power to be displayed in the "Day of the Lord" at the hand of him whom Joshua typified. (Josh 10:10-15) A61; D555; R564:6

May do his work

- Setting up his Kingdom. R2904:6 It will mean for a while the general destruction of faith. All church systems will go completely to pieces. R5718:5 The separation of the wheat and the tares, the rolling together of the heavens as a scroll, the preparation of the elements for the melting with fervent heat. R1488:1,4 I will proceed to do a marvelous work among this people, even a marvelous work and a wonder (miracle). "For the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." (Isa. 29:14) R2813:5

His strange work

- (The Lord permits) the prospering of error and unbelief. R2813:5 Overthrowing the nations. R1439:3 Strange to those who do not understand the dispensational changes due at the introduction of the seventh Millennium. D548 The overthrow of Babylon and the anarchy incidental to the establishment of the Kingdom. R2904:6 The world will not be able to understand it. OV429; R1487:3; C122 The events of the time of trouble will fill the world with fear and dread. C122 God's procedure will seem most strange to men when they see all religious systems go down. R4977:1, R5823:6, R1357:5 Very strange to the great ones of ecclesiasticism. D547

His strange act

- Strange to them. Spewing "Laodicea" out of his mouth, rejecting the nominal church systems and casting all but the faithful into the outer darkness of the world. R1439:3 (The Lord permits) the prospering of strong delusions. R2813:3 Destruction of venerated systems of error, civil and religious. R565:4, R1357:5, R590:6 Confusion and anarchy incidental to the establishment of the Kingdom. R2904:6 The deliverance of regathered Israel. D555

22

Isaiah 28:22 *Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.*

Be ye not mockers

- There are many despisers of Present Truth. Let us beware of that spirit which despises the instruction

of the Lord. R1487:3, R1488:6 Some seem inclined to treat lightly the predictions of the overthrow of the present order of things. R565:1 Do not oppose the Vow. R4238:5

Be made strong

- The bands which bind the tares in bundles were never so strong as now. C145 Those who mock at the truth become more tightly bound in Babylon. R565:4, R878:5

A consumption

- An expiration, a consummation; the time of trouble. D548, D273 An end, a "harvest." R207:4 A short work will the Lord make. (Rom. 9:28) D272

24

Isaiah 28:24 *Doth the plowman plow all day to sow? doth he open and break the clods of his ground?*

Doth the plowman

- The prophet borrows an illustration from the work of an intelligent farmer. R576:1

Plow all day

- Always. R576:1

Break the clods

- The previous age has been an age of preparing men by the plow and harrow of bitter experiences with sin and law. R576:1

25

Isaiah 28:25 *When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?*

Made plain the face

- He first prepares the soil of humanity and breaks it up and makes it ready for the seed of the truth. R576:1

Cast abroad

- Then follows the sowing of seed and the harvest of each in its season. R576:1

27

Isaiah 28:27 *For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.*

Threshed

- The time of trouble coming upon the Church should be recognized as the Harvest, the threshing time, the time for separating the real grain from the chaff and tares. R576:2

Threshing instrument

- With saw-like teeth. R576:3

Fitches...and...cummin

- Small aromatic seeds used for medicine and food, growing in little pods and requiring only gentle threshing to separate them. These represent a class of saints quickly separated from the world and its systems. R576:2

28

Isaiah 28:28 *Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.*

Bread corn

- Grain which clings closely to the chaff, representing some who cling closely to the world, its forms and institutions. R576:2

Is bruised

- In Bible times cart wheels were passed over such grains repeatedly until the separation was effected.

R576:2

Not ever be

- Though the Lord will use stronger measures to separate some of his children it is not his design that the time of trouble shall destroy them. R576:3

Nor break it

- Grind it. R576:2

29

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

Wonderful in counsel

- Enabling us to understand the present threshing and sifting among God's children and to be co-workers with him. R576:3

Isaiah 29

1

Isaiah 29:1 *Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.*

Woe to Ariel

- Christendom, nominal church. R576:4; D22 A name used for Jerusalem. R1296:3*

Add ye year to year

- Although the nominal church has become corrupt, the Lord permits her to continue her existence a few years, that his truly consecrated children may complete their sacrifice and separate from the nominal systems. R576:4

Let them

- His truly consecrated children. R576:4

Kill sacrifices

- Fulfil their consecration vows. R576:4

2

Isaiah 29:2 *Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.*

Will distress Ariel

- The nominal church. R576:4

And it

- Many within her are his own dear children; some of them weak, erring and negligent. The object of this distress is to awaken and liberate them. R576:4

Unto me as Ariel

- As Jerusalem which, though often chastised, was dear to Jehovah. R576:4

3

Isaiah 29:3 *And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.*

Mount

- Camp. R576:5

Forts against thee

- Bulwarks to hide myself from thee, the nominal church. R576:5

4

Isaiah 29:4 *And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.*

Low out of the dust

- Once she loudly proclaimed her teachings of eternal torment, but now her voice is low. R576:5

A familiar spirit

- Communication with fallen angels. R1643:2

5

Isaiah 29:5 *Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.*

Of thy strangers

- Worldly, unregenerated church members, which she considers to be her strength. R576:4

Be like small dust

- Completely scattered in the coming storm. R577:1

Of the terrible ones

- The tyrants, the clergy. R577:1

Shall be as chaff

- Forsake the church as soon as it ceases to be popular and financially successful. R577:1

6

Isaiah 29:6 *Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.*

With thunder

- Controversy. R576:6 Infidelity, denial of the ransom, boldly proclaimed in the nominal church, is the most subtle form of controversy. R576:6

With earthquake

- Condition of the mass of the nominal church when it fully breaks upon it. R576:6

Great noise

- Controversy. R576:6

Devouring fire

- The certain destruction that shall surely consume these false systems. R576:6; D528 These are symbolic expressions of the great storm of trouble soon to break on nominal Zion. R576:6

7

Isaiah 29:7 *And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.*

Against Ariel

- Jerusalem or Zion; the nominal church, within which are God's own dear children in bondage. R576:4, R577:4

And her munition

- Her bulwark, stronghold, the Bible. R577:2 The hosts of infidelity are endeavoring to overthrow the nominal church systems and also to demolish the Bible. R577:4

As a dream

- Their victory will prove to be but the delusion of a dream. R577:4

8

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

Appetite

- Thirst. R577:2

Zion

- Nominal Christendom. R577:2

9

Isaiah 29:9 *Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.*

Cry ye out, and cry

- "Turn your eyes away (from the truth) and be blinded." (Leeser) R588:3 The truth is now so clear that only those who deliberately turn away their eyes could be blinded. R588:3 In their darkness they wonder at what they consider the strange course of the Lord's dealings. R588:3

They are drunken

- They have partaken of the intoxicating spirit and pleasures of the world. R588:3 The drunkenness referred to is of the spirit and mind. R591:4*

Not with wine

- Not with the cup of the Lord. R588:3 Wine symbolizes their consecration. R588:3 But with the intoxication of error, of false doctrine, of human schemes and plans, the spirit of man and the Adversary in contradistinction to the spirit and teachings of the Lord. R3104:2 It is the wine of Churchianity which confuses those who use it and beclouds their minds in respect to the true Christianity. It addles their judgment and brings the people into captivity to false doctrines and false teachers. R2904:5

They stagger

- Because of indistinct vision and confusion. R588:3

10

Isaiah 29:10 *For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*

Of deep sleep

- Spiritual stupor. R3104:3 "God hath given them the spirit of slumber." (Rom. 11:8) This passage is not a temperance lesson. R3962:3 Asleep to spiritual things, but not to earthly things. R588:6

Closed your eyes

- "Lo, the word of the Lord have they rejected, and what wisdom is in them." (Jer. 8:9) C157

The seers

- An expounder is a special teacher, or a teacher of teachers—a see-er through whom hidden things may be manifested. R732:6

Hath he covered

- A veil is cast over the teachings of the prophets and of Jesus and the apostles. R588:6

11

Isaiah 29:11 *And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:*

The vision of all

- The vision of everything. R588:6 The revelation of God's truth through the prophets, Jesus and the apostles. R588:6

Is become unto you

- Nominal spiritual Israel in the Harvest of the Gospel age. R1847:2

A book

- God's Word, a sealed book, understood and appreciated neither by the learned nor unlearned. CR10; R2814:2

That is sealed

- None should be satisfied with saying, I don't understand and cannot explain certain parts of God's Word. R1214:5 If we study God's Word faithfully, earnestly asking that his spirit enlighten the eyes of our understanding, we shall learn his language and his Word will no longer be "a sealed book" to us. R1062:6* Would that more had the spirit of the Ethiopian eunuch (Acts 8:26-40)—a desire to understand the Scriptures and to avail themselves of such humble instruments as the Lord may be pleased to send. R2110:6 "He that seeketh findeth, and to him that knocketh it shall be opened." (Matt. 7:7) R1150:4

One that is learned

- A Doctor of Divinity. R213:1

I cannot

- How many of the clergy of all denominations demonstrate that whatever came to them at their ordination has done them no good, but rather harm, in connection with their ability to expound the Word of God. OV160

It is sealed

- To the teachers of nominal Zion who have studied only at the feet of science and sectarianism and have neglected the school of Christ. R589:1 Very few teachers in the nominal church make any effort to expound the Word of God. R588:6 Because of unwillingness to sacrifice needful time and effort in its careful study. R728:2

12

Isaiah 29:12 *And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.*

I am not learned

- Therefore unable to interpret. R2110:6 The unlearned, accustomed to look to earthly learning for instruction in heavenly things, make no attempt to understand the Bible. R589:1 Many have never learned God's language. Our citizenship is of the heavenly Kingdom, therefore we should be diligent to learn its language. R1062:6*

13

Isaiah 29:13 *Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:*

Forasmuch

- Because Christendom has not received the truth in the love of it, therefore God will send them strong delusions that they may believe a lie, because they had no pleasure in the truth. R4070:2

This people

- Applicable to typical Israel at the first advent, and consequently to nominal spiritual Israel in the present time. R2813:5

With their mouth

- Though the forms of godliness have increased, the real worship and submission to God has ceased. R589:2 With bells chiming out hymns, well-trained choirs singing anthems, gifted orators delivering

eloquent dissertations outwardly a wonderful zeal for righteousness. R5630:6 "Thou shalt not take the name of the Lord thy God in vain." (Exo. 20:7) "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) R1527:6

With their lips

- It would be better not to approach the Lord at all than to do so in an improper formalistic manner. R5480:1 Saying "Thy kingdom come" and "Thy will be done" while establishing their own sectarian dominions. R589:2

Heart far from me

- Formality of worship and service has taken the place of heart-worship. R589:1 It is not sufficient that we make a profession to be his people, for the "Lord looketh on the heart." (1 Sam. 16:7) R4052:3 "Having a form of godliness but denying the power he (2 Tim. 3:5) R3962:3

Their fear toward me

- A false kind of fear; because of substituting the "doctrine of devils" for the precious things of God. R4747:1, R2872:6; HG307:6 The bondage of fear instead of love fails to hold the penitent or draw him near to the Lord. R1402:3 Tormented by the doctrines of fire and brimstone and fear for their friends. HG305:5 The scourge of torment is held to be a necessity to restrain men from vice, inspire them to virtue and morality and secure their admission to heaven when they die. R1122:2 The fear of the Lord is the beginning of wisdom in contrast with the fears inspired by superstition, which are the beginning of folly and trouble. R3726:2 There is also a proper kind of fear and a proper kind of dread. The proper fear carries this dread with it—a dread to do anything that would displease the Lord. R4746:3 "Fear not." (Rev. 1:17) We cannot come into close sympathy with our Lord and be taught of him and his plan until we learn this lesson. R3570:1 Error does not have a sanctifying effect. The fear which it produces is unhealthy fear. HG490:4 The Lord would have his people free from this fear, though not free from a proper reverence toward him. R3115:3 Greater knowledge of God and of his character will dispel this kind of fear. R4796:3 Hindering one from coming into the sunshine of his love. First we must see a little of the love of God, then we find the entire plan to be "just like him." R311:5 When his true character is love. R330:5 Through the delusions of Satan the "gospel (?) of damnation" has been substituted for the "gospel of the Kingdom." R2872:6 The oppression of thumbscrew, rack and stake for the correction of heretics was the result of fear, and the fear was the result of misunderstanding God's character. R3051:5 Afraid to believe their own senses in the study of God's Word. R1122:2

Precept of men

- Human traditions, false doctrines. R4996:3, R4747:1, R4783:3, R4796:3 The eternal torment doctrine. SM382, SM22 The eternal torment theory is a man-made, not a Scriptural doctrine. R5149:3, R564:5, R1122:2, R3051:5, R790:1, R904:3, R919:2 As unscriptural as they are contrary to every reasonable conception of the proper exercise of justice, wisdom, love and power. R4783:2 Built upon an unconscious violation of language which makes such words as perish, lost, lose life, destroy, death, etc., mean their very opposite—preserve in torture everlastingly. R3242:5 Ignoring Bible doctrine, but holding firmly to human doctrines respecting eternal torment, natural immortality, etc. D173 In their haste to convert the world, the nominal church has wrested parables and symbols to threaten and frighten people. R564:5, R1122:2 Satan is blinding men with fear—fear that good, reasonable, just thoughts toward God and interpretations of his Word are delusions of the Adversary. R3133:6 Systematic theology, like the Talmud of the Jews, is calculated to a large extent to make void the Word of God. D64; HG716:4

14

Isaiah 29:14 *Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

A marvellous work

- Of overthrowing the present great systems of men. R589:3, R1487:3 The Harvest work and all the attendant features of a change of dispensation. R1487:3, R885:4

Among this people

- Clergymen and others. D173, D239, D473

And a wonder

- A miracle. R2813:5

The wisdom

- Instead of approaching geology and scientific research from the standpoint of faith in the Bible, scientists approach from the reverse standpoint—that the Bible is certainly wrong in some measure, great or small. R3221:1 The cant from the pulpits of sacred phrases that mean nothing. R821:4*, R820:2* As in disarmament plans which will have the opposite reaction from what is anticipated. R2361:2

Wise men

- Statesmen. R1759:4 Modern critics. R1418:3 College professors, Doctors of Divinity, and the best educated pulpiteers of Christendom. R4955:5, R1488:6 Teachers of Evolution. OV86; R5062:3, R1784:6, R1792:1; HG492:6 Great financiers, as in the demonetization of silver. D473 A great falling away from faith is in progress among all nationalities—especially among the "wise" and the "learned." R3008:4 A rejection of the Word of God has more attraction for the clergy than for the masses. R3497:4

Shall perish

- Their wisdom becomes a trap and a snare unto them. R2492:6 Scientists are still guessing, and still repudiating the guesses of each other. R4285:2 Their failure comes from neglect of the Word of God. R4404:4 The unbelief of the people grows and threatens to become agnosticism, or worse, atheism. R4955:4 "The wise are taken in their own craftiness." (Job 5:13) R4135:6 The wise are being confounded by the power of the truth in the hands of the humblest of God's consecrated children. R1920:4 When the new dispensation is ushered in, they will see the unwisdom of their course. R5186:5 The faith of many shall be overthrown. R3033:5 Ridding themselves of unscriptural traditions, many ministers have become Higher Critics and Evolutionists. They are discarding cardinal truths which their errors obscured. R3335:2 "For this cause God shall send them a strong delusion, that they may believe a lie who believe not the truth, but had pleasure in unrighteousness." (2 Thes. 2:11, 12) R4404:4 Hence the Christian of low degree, through the instructions of the Bible, may know clearly things that the famous and learned in other wisdom cannot know. R4135:6 The heavenly wisdom is hidden from the wise and revealed unto babes. R589:3 Thus we should utterly lose confidence in worldly wisdom and the more firmly rely on the wisdom which cometh from above. R2396:1 God will cause all their plans to wonderfully miscarry and fail. R589:3

Their prudent men

- Business men. R1759:4 Wealthy men who have endowed colleges to teach unbelief and Evolution. R5062:3 It is the professors and learned ones who are most blameworthy. These have kept back the truth about "hell." R2598:6 As exhibited at the World's Congress of Religions. D239

Shall be hid

- Obscured. R2492:6, R676:5 Not visible. R4144:2 "I thank thee, Father, that thou hast hid these things from the wise and prudent." (Matt. 11:25) R589:3 Only in the light of the Scriptures can the peculiar condition of things now at our doors be understood or appreciated. OV86

15

Isaiah 29:15 *Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?*

Woe unto them

- The nominal church. Their counsel shall come to naught; their cherished plans shall fail; their pride shall be humbled; but it will be a blessing in disguise to the individuals. R589:4 A time of reckoning, of judgment, is coming. R722:2, R2612:6

Their counsel

- Schemes, plans. R589:3

From the LORD

- If our plans are not in harmony with God's plans we may deceive men, but cannot deceive God. R589:3 God knows that the controlling principles of sectarianism are earthly and selfish. R589:4

Who seeth us?

- "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) R722:2 In vain do they hide it and tell the Lord that they are laboring for him. R589:4

16

Isaiah 29:16 *Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?*

Upside down

- Perverting the Lord's plans and doctrines. R589:5

As the potter's clay

- As the efforts of the potter's clay to oppose the potter. R589:5

For shall the work

- "We are his workmanship." (Eph. 2:10) R589:5 Workmanship—the systems or organizations, not the people. R589:5

He made me not?

- Some look to Peter, some to Luther, some to Calvin, Knox and Wesley. R589:5

17

Isaiah 29:17 *Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?*

Lebanon

- The majesty and dignity of the nominal church. R589:6

A fruitful field

- The humble and lowly saints. R589:6

As a forest

- Things shall be reversed; the proud cut down and the humble exalted. R589:6

18

Isaiah 29:18 *And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.*

In that day

- The Millennial day. D519; R877:4, R1265:4, R2117:1 Surely we are now entering "that day." R536:5

Deaf hear

- It will bring blessings to those utterly ignorant of God's Word. R589:6

Blind shall see

- The sin-blinded. R1265:4 Blinded by Satan. R1958:4, R2090:6 Because the Lord shall take away the veil of ignorance which now is spread all over the earth. R2330:5 "All flesh shall see it together." (Isa. 40:5) R877:5 With the fall of the great systems (Babylon, confusion), men's eyes will begin to open. SM424 As illustrated by the Sabbath-day miracle of healing the blind man at the Pool of Siloam. R1400:6 The Jew first. R1786:4

Out of darkness

- Out of the obscurity. R2330:5; SM424 With "seven-fold light." (Isa. 30:26) D519 Spiritual light will no longer be confined to the few; it will be universal. R49:4*

19

Isaiah 29:19 *The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.*

Meek also shall increase

- As we seek to teach the meek, let us see to it that we maintain the meek, childlike spirit, without which we would not have been worthy of the truth either. R957:4

20

Isaiah 29:20 *For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:*

The terrible one

- Satan. R589:6

21

Isaiah 29:21 *That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.*

For a word

- Spoken contrary to them. R590:1

In the gate

- Publicly. R590:1

The just

- The righteous. R590:1

For a thing

- As a thing. R590:1

23

Isaiah 29:23 *But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.*

His children

- The Christ, the spiritual seed. R590:4

They

- Fleshly Israel. R590:4

My name

- Jehovah. R590:4

Holy One of Jacob

- Christ. R590:4

Isaiah 30

8

Isaiah 30:8 *Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:*

Note it in a book

- The prophets did not confine themselves to oral teachings. R1145:3

14

Isaiah 30:14 *And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.*

He shall break

- The coming of the King of earth means much of trouble. R1692:4

15

Isaiah 30:15 *For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.*

In returning

- To God. R1787:6

And rest

- In him alone. R1787:6

21

Isaiah 30:21 *And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*

A word behind thee

- The voice of our Lord from the past. F410; CR497 The voice of God that comes through the apostles and prophets of the past. R4136:1, R4882:2, R1753:2; HG590:1 Not before thee, as of some new theology, like Evolution, Spiritism or Christian Science. R1753:1

This is the way

- To the Church now, a way of faith and consecration even unto death. R1753:4 To fleshly Israel and the world under the Millennial reign of Christ, a highway of holiness. R1753:3

24

Isaiah 30:24 *The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.*

Clean provender

- In contrast, the ministers and theological schools of Babylon turn out very poor grist-largely husks and chaff, which will not sustain spiritual life and strength. D609

25

Isaiah 30:25 *And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.*

There shall be

- The blessings of restitution are due, not only to Israel and Palestine, but also to the whole earth. R1380:1 Now commencing to be fulfilled. R1379:6

Great slaughter

- Disintegration, grinding to powder. R1379:6*

The towers fall

- Kings, potentates, etc. R1379:6*

26

Isaiah 30:26 *Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.*

Light of the moon

- The Mosaic Law. R334:2 Increased light thrown upon the Law shadows showing the true teachings of the Tabernacle, its services and sacrifices. R499:6

Sevenfold

- Perfect. R334:2

Light of seven days

- Not spoken of natural, but of spiritual light. R49:2* When the sin-blinded eyes shall be opened, the world will see right and wrong, justice and injustice, in a light quite different from now. D519

In the day

- The Millennial age. D519 It is the same day (period) in which he assembles the outcasts and makes up his jewels. R499:6

The breach

- Caused by sin. R334:2

His people

- The Jews. R49:2*

30

Isaiah 30:30 *And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.*

And tempest

- This Day of Vengeance. D527

33

Isaiah 30:33 *For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.*

Tophet

- Valley of Hinnom, symbol of Second Death. Q640:2, R5041:6

King

- The devil with his messengers, those in sympathy with evil. Q640:2; R5042:1

Fire and much wood

- A type of the real Gehenna, unquenchable until its work is done. R1449:5* Plenty of fuel to accomplish its complete destruction. R5042:1; Q640:2

Breath of the LORD

- The Spirit of the Lord will set it afire and cause it to burn to complete destruction. Q640:1; R5042:1

Isaiah 31

1

Isaiah 31:1 *Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!*

Go down to Egypt

- The world. C316

For help

- For worldly ideas and plans and for counsel as to how they should act in the crisis of this great day. C316

And stay on horses

- Who endeavor still to ride the old false doctrinal hobbies. C316

Trust in chariots

- Worldly organizations. C316

And in horsemen

- The great leaders in false doctrines. C316

Seek the LORD!

- With whom alone is safety and victory in the time of trouble. C316

3

Isaiah 31:3 *Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.*

Shall stretch out

- As he will do shortly. C316

His hand

- His power, the power of the truth and other agencies. C316

He that is holpen

- By the powers of Egypt, the world's ideas. C316

Shall fall together

- In their human plans and schemes. C316

Isaiah 32

1

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

A king

- The Prince of Peace. A269 Messiah will be the Great King, his Bride being associated with him. OV321; R3114:1, R5898:2, R1063:2* Christ, Emmanuel, Messiah. R307:5

Shall reign

- When the latter house of the Lord's building (the Church) is complete and filled with glory; when the elect Church, whose head is Christ Jesus, shall be given the Kingdom, the dominion of earth. R2520:6

And princes

- The saints. R307:5, R238:2*, R31:4* The glory which is peculiar to the divine nature, as well as judicial, sacerdotal and regal authority, are to be jointly participated in by all the overcomers. R1284:4* They shall reign with him a thousand years and shall judge the world in righteousness and bless all the families of the earth. R1908:6 The Ancient Worthies. OV321

Shall rule

- Decree justice. Under their dominion the whole earth shall be at rest. (Isa. 14:7) R3053:4

In judgment

- Executing summary justice in the prevention of evil. D633

3

Isaiah 32:3 *And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.*

Shall not be dim

- Thus far only few have seen the light of truth. It is in the future when this promise will be fulfilled. R1311:5

17

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

Of righteousness

- Which shall be accomplished during the Millennial age. R238:4*

20

Isaiah 32:20 *Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.*

Sow beside all waters

- If the sowing has been a general one, we must expect the harvest work to be similarly broad. R4000:2 Every nation, people, kindred and tongue. R4000:2

Isaiah 33

1

Isaiah 33:1 *Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.*

Thee that spoilest

- We will know who is meant when the time of trouble is fully on, or nearly over. R2488:5

2

Isaiah 33:2 *O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.*

Be gracious unto us

- The saints in the time of trouble. A338; R1470:5

Be thou their arm

- The helper of all truth seekers, even though not overcomers. R1470:5

6

Isaiah 33:6 *And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.*

Fear of the LORD

- Reverence. R1470:5

7

Isaiah 33:7 *Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.*

Shall cry without

- Shall become discouraged and weep, powerless to stem the tide of anarchy. R1470:5 Verses 7 to 14 give a vivid description of the awful time of trouble. R5735:4

Ambassadors of peace

- Those who are crying "Peace, peace" and predicting a Millennium of peace by arbitration. R1470:5

Shall weep bitterly

- When the time of trouble brings their hopes to naught. R1470:5

8

Isaiah 33:8 *The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath*

despised the cities, he regardeth no man.

The highways

- Of commerce. R1470:6

The wayfaring man

- The traveler. R1470:6

Broken the covenant

- Contracts cease to be of value. R1470:6

Despised the cities

- Which, because depending on commerce, will become very undesirable places. R1470:6

Regardeth no man

- Principles of honor and manhood will no longer be regarded or trusted. R1470:6

9

Isaiah 33:9 *The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits .*

The earth

- Society in general. R1470:6

10

Isaiah 33:10 *Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.*

Lift up myself

- The appointed time to overthrow the present order of things and establish the Kingdom of God having come. R1874:2

11

Isaiah 33:11 *Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.*

Ye

- The "sinners in Zion." (Verse 14) R1874:3

Bring forth stubble

- When you draw the worldly into the nominal church. R1874:3

Your breath

- False doctrines of belief and policy. R1874:3

As fire

- Shall set her on fire. R1470:6

Shall devour you

- Lead to fearful trouble and destruction. R1874:3

12

Isaiah 33:12 *And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.*

The people

- Assembled as a religious union. R1874:3

Burnings of lime

- An organization of such heterogeneous elements must, of necessity, be self-destructive. R1874:3 Like staking lime; the heat will be intensified as the water of truth is cast on, until the hardness of heart is all dissolved, bringing them into complete harmony with the laws of the Millennial Kingdom. R1470:6

As thorns

- The coming religious union will be a union of thorns; each party will be a thorn in the flesh of the

other. R1874:3; D552, D267

Cut up

- Made ready. R1874:3

Burned in the fire

- Consumed; have their opportunities for doing evil destroyed. R1470:6

14

Isaiah 33:14 *The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?*

The sinners in Zion

- In nominal spiritual Zion. D23 Who have forgotten, or failed to keep, their covenant with the Lord. C304 Wilfully blind leaders and their wilfully blind followers who love and prefer error. R1874:5

Are afraid

- Of the clouds of the time of trouble. C304

The hypocrites

- Those of the clergy who offer their own false reasonings along the lines of Evolution as superior to the Word of God. R1874:6 They are seized with the fear of sectarian fences, gates and bars; wild lest their hypocrisy be revealed. CR351; HG557:6

Who among us

- A class who will not be consumed. R1470:6 Like the three Hebrews in the fiery furnace, coming out of the flames without even the smell of fire upon them. R2087:4*

Everlasting burnings

- The trouble which threatens to last until the whole present order of things is consumed. R1875:2, R2087:4*

15

Isaiah 33:15 *He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;*

Walketh righteously

- Who have no part nor lot with the workers of iniquity. R1875:2 Contrary to the course of this present world. R1875:4

Speaketh uprightly

- Bold and fearless presentation of the truth. R1875:4

Gain of oppressions

- Refusing to be profited by any unrighteous scheme. R2087:3*

Holding of bribes

- Cannot be bribed to do evil. R2087:3*, R1875:5

Hearing of blood

- Any scheme that might cost another's life, or wreck him morally, physically or financially. R1471:1, R2087:3*

From seeing evil

- From beholding evil approvingly or with quiet acquiescence. R2087:3* Determined opposition to sin in all its forms and a firm resistance to it. R3114:4

16

Isaiah 33:16 *He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.*

He shall

- The Church of Christ. Q270:T

Dwell on high

- Above the fears, unrest and distress which will overwhelm the world. R1875:5 In the place of divine favor. R2087:4*

Munitions of rocks

- The Rock of Ages. R1875:5

Bread

- The Bread of life, spiritual and physical. R1875:5 "Give us this day our daily bread." (Matt. 6:11) R5202:4

Shall be given him

- Whatever we have, we acknowledge our dependence upon the Lord for what he provides for us; and we ask for nothing beyond what he does provide. R5202:5 He who sustained Elijah can equally sustain us. R2326:3

His waters

- The water of life, spiritual and physical. R1875:5 Many of nominal Israel are hungry and thirsty. In the meantime the Church of Christ is in the protected place. R5032:1

Shall be sure

- The Lord has promised to provide for our temporal wants as well as our eternal welfare, not sumptuously, but nevertheless surely. R1313:1, R1745:2 This may have applied to the Jews at the time of the destruction of Jerusalem and others who have put their trust in the Lord. R5031:6; Q269:8 "I shall not want." (Psa. 23:1) R1745:2 Bread, water, plain clothing; but what some fear is the loss of some of the comforts, the luxuries which God has not guaranteed us. R832:5 The saints have little to fear from financial disasters. R2274:5

17

Isaiah 33:17 *Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.*

Thine eyes shall see

- The eyes of faith shall catch the inspiration of the glory to be revealed. R2087:5* C304

The king in his beauty

- The beauty of holiness. R2087:6* Reigning in power and great glory. R2087:5* A blessed and inspiring promise. R5863:1

The land

- Paradise restored. C304

That is very far off

- Beyond the vista of a thousand years. C304 Looking through the telescope of God's Word, it is a glorious vision. R2087:4* "But he that lacketh these things is blind and cannot see afar off." (2 Pet. 1:9) R2097:6*

20

Isaiah 33:20 *Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.*

Shall see Jerusalem

- Restored earthly Jerusalem and her priesthood. R35:4*

22

Isaiah 33:22 *For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.*

The LORD is our king

- Our esteem, homage and obedience must be to him whom the Lord has appointed, King Immanuel. R3219:4

24

Isaiah 33:24 *And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.*

And the inhabitant

- Of paradise restored. C304; R1072:6*

Not say, I am sick

- The final results at the close of the Millennium. R1073:1 After the Redeemer shall, during the Millennium, have put away sin. R4587:2

Isaiah 34

1

Isaiah 34:1 *Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.*

Ye nations, to hear

- This dashing to pieces as a potter's vessel will prove a valuable lesson to them when they come forth to an individual judgment under the Millennial reign. D20

Let the earth

- The present organization of society. C229; A323; D46

And all things

- All selfish and evil things. D20

Come forth of it

- Of the spirit of the world. D20

2

Isaiah 34:2 *For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

For the indignation

- The time of trouble. D13

Is upon all nations

- The judgment of nations, now instituted, is a judgment of men in their collective (civil and religious) capacities. D12 Including heathendom also, because they have preferred darkness to light. D70

He hath utterly

- Taking the future standpoint. D20

Hath delivered them

- Judging them unworthy of a continued lease of power. D70

4

Isaiah 34:4 *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.*

The host of heaven

- The nominal church, ecclesiastical systems. D552; R1947:6, R1705:5, R1488:2; HG316:5

Shall be dissolved

- A symbolic representation of the way in which the change of dispensation will be effected. R1814:2

Together as a scroll

- Catholicism and Protestantism, the two ends. D258, D552, Diii; R4343:3, R3531:4, R1355:6, R1474:1, R1766:2 Not in one great roll, but in two separate parts, really in opposition. R1705:5, R2061:6 A concentration to one center—but in two great divisions. R1474:1 Coming closer together as their power decreases. R1355 Rolling together for mutual protection, sympathy and co-operation. R5349:4, R1488:2, R3533:1 We see in Germany what seems to be the start of this rolling together. The Emperor has been obliged to conciliate the Catholic element of his empire more and more. R3532:1 The two sides clearly divided; as the book of Revelation clearly distinguishes between the "Image" and the original "Beast," Papacy; while showing that they will be considerably in fellowship. (Rev. 13:15-17) R2047:1, R2046:3 Illustrated by the appointments of ritualists as bishops in the Church of England, and the elevation of a Roman Cardinal to the House of Lords as a Lord Bishop. R2309:1; D551

Shall fall down

- Fall off, drop out; not all at once, but gradually, yet rapidly. D552

5

Isaiah 34:5 *For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.*

To judgment

- Verses 2 to 5 are a symbolic representation of the way in which the change of dispensation will be effected. R1814:2

6

Isaiah 34:6 *The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.*

The blood of lambs

- Of the tribulation saints. D17

And goats

- The "tare" class. D17

Sacrifice in Bozrah

- The name Bozrah signifies "sheep fold," and the city is even yet noted for its goats. D17 Ecclesiasticism, the chief citadel of Christendom. D17

8

Isaiah 34:8 *For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.*

The LORD'S vengeance

- The time of trouble. Dll, D20; OV345 A day of rectifying the wrongs of the people. R3841:5

The controversy

- The strife and contention in nominal Zion. D19

Of Zion

- The saints, the true Church. OV345

9

Isaiah 34:9 *And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.*

Into brimstone

- Destruction. A318

10

Isaiah 34:10 *It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.*

The smoke thereof

- The remembrance of the destruction of the present systems of deception and error. R2609:6

Isaiah 35

1

Isaiah 35:1 *The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*

Shall be glad for them

- The happy world of mankind. Q845:1 The earth is to be brought to the perfection primarily designed for it. R5057:6, R1117:1 Becoming a happy home and worldwide paradise for mankind. R4768:1; Q845:1 The animal, mineral and vegetable kingdoms will all serve man's pleasure and supply his needs. R1117:1 The Old Testament tells over and over about these Restitution Times. CR270

And the desert

- Possibly including the now desert regions of the frigid zones. R3184:5 Much of Israel's promised land —from the Nile to the Euphrates, including Arabia and parts of Egypt and the Soudan is now desert —but it shall blossom. Q792:2 Messiah's Kingdom will not only uplift humanity, but will also bring blessings of perfection to the earth. Eden eventually will be worldwide. R5364:5

Shall rejoice

- For the microbes of destruction and disease shall be restrained. R1771:6

Blossom as the rose

- During Messiah's reign Paradise Lost will become Paradise Regained, as illustrated in Adam's Eden home. SM48; R5060:4, R1117:1, R5057:6, R6013:5 God has foreseen all the necessities of his plan and will make ample provision for the needs of his creation in what will seem a very natural way. A161 Not yet, though it is in process of completion. At the end of the thousand years of Christ's reign the whole earth shall have been brought to perfection. R4989:6 The earth shall no more bring forth thorns and briers and require the sweat of man's face to eat bread. A192 Most barren land can be made rich simply by adding to it certain mineral elements which cost but little such as nitrogen, phosphoric acid and potash. R2776:1* Burbank and others are, under divine guidance, working miracles in horticulture. R4674:1 We are only in the beginning of the thousand years in which this will happen. These things are beginning to be experienced. Human ingenuity and engineering feats are working miracles. PD95/109 The New Day is ushering in these blessings of increased fruitfulness through irrigation and science; but it will require God's power during the thousand years of Christ's reign to bring the earth to perfection. OV350, R4989:6; SM37; C268* Major climatic changes are gradually preparing the world for this. PD91/105

2

Isaiah 35:2 *It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.*

They

- The earth's redeemed millions. R542:1

3

Isaiah 35:3 *Strengthen ye the weak hands, and confirm the feeble knees.*

Strengthen ye

- Tell them not to let slip valuable opportunities for service. R2512:3 Those whose faith staggers not at the promises of God are to encourage those of weaker faith. R542:2*

Confirm

- Make firm. R2512:3

4

Isaiah 35:4 *Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.*

Be strong

- Those who accept God's strength. R5488:6

Fear not

- Because greater is he that is with you, that is for you, than all they that be against you. R5488:6

Your God will come

- At the second advent of Christ. F664, F666

With vengeance

- To bind the Adversary, Satan, and destroy his works. R542:2* The transition period following the Gospel age and preceding the Millennial age is often mentioned as a "Day of Vengeance" to punish evildoers and prepare the world for the reign of righteousness. R247:5

With a recompence

- At the same time that destruction comes to one class, redemption and glory comes to another. R1385:6

5

Isaiah 35:5 *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.*

Then

- Not yet. R4901:3 After Satan shall be bound for the thousand years that he should deceive the nations no more. (Rev. 20:1) R3026:5 When the Millennial age prevails. E23; R1988:6, R3167:1, R3026:4, R5336:4; PD64/74; Q426:1

Eyes of the blind

- "The god of this world hath blinded the minds." (2 Cor. 4:4) E470, R1958:4, R2348:1, R4901:3; OV393; SM680, HG145:5 Eyes which cannot see the things of faith, ears which cannot hear the message of faith. R3504:4 Long-blinded to the glorious light of the goodness of God. R5716:3 Sin-blinded. R1077:4, R1232:1 Israel shall be saved from their blindness (Rom. 11:25,26) and not only Israel, but all the families of the earth. R3501:2 Eyes of understanding. R3209:1, R3504:5, R4527:6, R4534:4, R5455:3, R5485:6; OV382

Shall be opened

- In the glorious reign of Messiah. OV320; R4973:2, R5031:2, R5354:4 Typified by the healing of the blind man at the Pool of Bethesda and the Pool of Siloam. R1396:1, R1400:6, R2670:2, R5484:2 As a result of Satan being bound for a thousand years that he may deceive the nations no more. OV381, OV253 God has promised to deliver mankind from Satan's power and his blinding influence. R5896:2 The Gospel must ultimately open the eyes of the "blind." R1786:4 Ignorance and prejudice being removed. R517:4*, R790:5 All shall come to an accurate knowledge of the truth. R1180:4 To see the divine character and attributes. R5737:2, R5485:6; OV169 As a consequence, the true knowledge of the Lord shall fill the whole earth as the waters cover the great deep. (Isa. 11:9) R2432:6 Not only will the bodies of men be thus blessed, but their minds and hearts will be similarly liberated from the fetters of ignorance, superstition and sin. R1773:6 The Jew first, and also the Gentiles. R5832:2 Every eye shall see that the Kingdom is established, R5455:4, R4522:2, R4617:5, R5066:6, R5465:4, SM172 While still having room for the exercise of faith, men will, to a very

considerable degree, then walk by sight. R4908:6 Not seeing his presence with the natural sight, but clearly seeing with the eyes of understanding, all will appreciate his character and rejoice therein. OV57 The miracles and cures performed by Jesus were small illustrations of the great work of his Millennial Kingdom. R5104:4, R2000:4, R5065:3, R5485:2, R1773:6, R2414:5; PD64/74

Ears

- Of appreciation. R3504:5

Of the deaf

- Those who have not had "ears to hear" during this present age. R2117:1 Prejudice—stopped. R1077:4, R1232:1 Long deaf to the voice of truth. R5716:3 Deafened by the babel and clamor which the god of this world induces and perpetuates for this purpose. R3167:1

Be unstopped

- Sweeping away the ignorance and superstitions which entangle humanity. SM130 So that they may hear the truth and understand and appreciate it. R2310:6 All will see, all will hear, all will know of the love of God. SM130, R174:2 Thank God our eyes are already opening and our ears are being unstopped. R4522:2

6

Isaiah 35:6 *Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.*

The lame man

- Lame in character. R2310:5

Leap as an hart

- The world's greatest hospital will be in full operation for the next 1,000 years at the hands of the Great Physician and his under physicians. The work will be done by processes of testing, trial, judgments, disciplines. CR209*, CR210*

Sing

- Speak forth the praises of the Deliverer. R2310:6

Waters break out

- To have a literal, as well as a spiritual fulfilment. R2776:2 While especially applicable to Israel and the now barren land of Palestine, the same blessings of restitution are also due to the whole earth. R1380:1 Irrigation by artesian wells and aqueducts. R4673:6, R5057:6; PD95/109

Streams

- Truth. R542:4* Great physical changes in the Harvest, so that the earth may go gradually to the fullest perfection. R879:5

In the desert

- Thus making ample provision for the needs of the millions brought forth from the tomb. A161; R607:2

7

Isaiah 35:7 *And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.*

Dragons

- Error and vice. R542:4*

Shall be grass

- Rapid and healthy growth of virtue. R542:4*

8

Isaiah 35:8 *And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err*

therein .

And an highway

- The established New covenant. R1520:6 Open to all. R2428:2* A public roadway, not a narrow way. E240; A215; R1248:2, R1772:6, R5055:2, R542:4*, R1791:1, R34:1*; HG180:6 "Cast up the highway, gather out the stones." (Isa. 62:10) A217, E240; R1248:2 Designed to lead to the Edenic condition, from which the broad way had led them. R4246:1* Will lead from imperfection to perfection, restitution. R4575:5 There is no place on the highway of holiness for wilful transgressors. R4811:5 Will be opened up through Israel, through the Ancient Worthies, through the New covenant made with them. R4575:5

Shall be there

- When the great King takes control of affairs. Q331:5 No such way now exists. It will not open until the narrow way closes. A216; CR497; Q331:1, Q829:2 There will be no such highway until the great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of heaven. R5245:1

And a way

- A way in which the human family as a whole will be invited to return to harmony with God through the Great Mediator under the terms of the New covenant. R2075:1 It will be a way of righteousness, but not a way of sacrifice, as is the present narrow way. R2590:5 The way of life and the way of death will be before them. Each must make his own choice. Whoever refuses to go up thereon will go down into the second Death. CR497 It will be an upward way; exertion will be required. Q332:T, F713; R2590:5, R5245:2, R1772:6 Gently sloping upward to life, for a grand reversal of public sentiment will make the way easy of ascent. R1520:6

The way of holiness

- To grand human perfection, God's image and to everlasting life. D634; HG616:3; R860:4; A215 The way of life shall be made plain and easy. A215; R1450:3, R1248:2, R2063:5 It will accomplish the straightening of every crooked path. R2563:5 Leading, not to the throne, but to the Edenic condition, from which the broad way had led men. R4246:1* The way to human perfection requires only the putting away of sin; not the sacrifice of human rights and privileges, but their proper enjoyment. A215; E240

Unclean shall not pass

- All who refuse to go up on the highway shall "be destroyed from among the people." (Acts 3:23) R2331:6 The evildoers having been cut off long before. R1773:2 Those who refuse to make progress along the highway shall die at one hundred years of age. (Isa. 65:20) E478; Q805:3

Though fools

- Though unacquainted therewith; unlearned. A215; R852:2, R1248:2, R1363:6, R5737:2; CR497 Though simple. R4617:5 Though unsophisticated. R3026:5

Shall not err therein

- Need not err. R3199:1 "They shall all know me, from the least of them unto the greatest of them." (Jer. 31:34) A215 Every obstruction will be removed from their path. CR497; R542:4*

9

Isaiah 35:9 *No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there :*

No lion

- Of temptation or degenerate public sentiment. A217, CR497 Of opposition; to threaten, to discourage. R1772:6 Nothing to hurt, destroy or intimidate from well doing. R2590:6 All obstacles shall be removed from the way of holiness. R717:4* Satan. "Your adversary the devil, as a roaring lion." (1 Pet. 5:8) Q785:2; R825:3, R2590:6

Any ravenous beast

- Fierce temptations. R1055:3, R2075:1 No beasts of strong drink or passion shall be there to hinder. HG187:4 Giant corporations, organized to advance selfish interests at the expense of the general good. A217 False systems and false doctrines. R1227:4

Go up thereon

- The lifting up out of death will be a gradual progress and gradual attainment, an upward ascending path requiring effort and overcoming. Q332:T, F713; R2590:5, R5245:2, R1772:6 The upward course toward life—the resurrection, or rising up, toward complete recovery from the fall. F718

But the redeemed

- All for whom Christ died. HG180:6

Shall walk there

- Only those who flee from the defilements of sin. R542:4*

10

Isaiah 35:10 *And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*

And the ransomed

- The whole human race. "He gave himself a ransom for all." (1 Tim. 2:6) R1520:6; CR497; HG336:1, HG514:5; A216; Q785:2

Shall return

- From destruction, by the grand highway of holiness. A218; R526:4, R903:4*

To Zion

- God's fortress. R526:4

With songs

- For the time of their blessing will then be at hand; their hearts will be made glad with the knowledge of the truth that they may obtain eternal life in a state of happiness. HG514:5 Throughout the whole of the cleansed world, praises shall ascend to God and to him who loved us and redeemed us with the one sacrifice of himself. R3228:3

Shall flee away

- Gradually and forever during the Messianic reign. OV147 The opportunity of suffering with Christ and sacrificing will then be at an end. R5250:5

Isaiah 36

1

Isaiah 36:1 *Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.*

All the defenced cities

- Passing down the Mediterranean coast, overthrowing Sidonians and Philistines, to Joppa and further south; then eastward to Lachish—nearly forty cities of Judah fell. R4832:6

2

Isaiah 36:2 *And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.*

From Lachish to Jerusalem

- Recorded on the "Taylor cylinder" now in the British Museum; which boasts of Hezekiah's mistake, but omits his subsequent victory. R2382:4

8

Isaiah 36:8 *Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee*

two thousand horses, if thou be able on thy part to set riders upon them.

Give pledges

- The penalty was a heavy one, amounting to nearly one million dollars, a much larger sum then than today. R4832:6

10

Isaiah 36:10 *And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.*

The LORD said unto me

- Taking cognizance of the fact that Israel trusted in Jehovah, they first declared that the Assyrians were sent there by Jehovah for the very purpose of overthrowing the kingdom. R2381:2

17

Isaiah 36:17 *Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.*

Like your own land

- Promising them homes and circumstances similar to those they then enjoyed, the object being to obliterate the feelings of patriotism in the various peoples conquered. R2381:2

Isaiah 37

1

Isaiah 37:1 *And it came to pass, when king Hezekiah heard it , that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.*

King Hezektah

- God himself was King of Israel, Hezekiah his representative upon the throne. R1358:4

7

Isaiah 37:7 *Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.*

A blast

- Some have supposed that it was a simoon, or sandstorm, not uncommon in the vicinity of the Arabian desert. Jewish tradition ascribes the destruction to a pestilence. R2382:2

14

Isaiah 37:14 *And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.*

Hezekiah

- We may admire his sterling character; he was a great reformer in his day. R1358:6

15

Isaiah 37:15 *And Hezekiah prayed unto the LORD, saying,*

Hezekiah prayed

- Because fear prevailed in Jerusalem. R4833:1 For deliverance, but this was not a precedent for other nations to follow. R1358:5

16

Isaiah 37:16 *O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.*

God of Israel

- Israel was under a special covenant with God; and Hezekiah was their sovereign and arbiter of their destiny. R4832:3

Between the cherubims

- Between love and power, above a foundation of justice. T124 Always connected with the immediate presence or throne of God. R529:6*

17

Isaiah 37:17 *Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.*

Incline thine ear

- The king and people sought the Lord in prayer. R4833:1

Sennacherib

- Loudly proclaimed his victories, warning the people not to trust in their God. R4833:1 Violated his compact not to attack Jerusalem. R4832:6

18

Isaiah 37:18 *Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,*

Assyria

- Threatened to become the first universal empire. R4832:3

Laid waste

- Whole country filled with fear as nearly forty cities of Judah fell. R4832:6

19

Isaiah 37:19 *And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.*

Gods into the fire

- The gods of other peoples all failed before Sennacherib. R4833:1

20

Isaiah 37:20 *Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.*

Our God, save us

- Fear prevailed in Jerusalem. R4833:1 Israel was God's peculiar people, under his special protection and care. R1358:3

21

Isaiah 37:21 *Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:*

Isaiah

- Hezekiah's faithful friend and advisor, and supposed tutor in earlier years. R2381:3

22

Isaiah 37:22 *This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.*

This is the word

- Evidently intended to be the answer which Hezekiah should send to Sennacherib through Rabshekah. R2381:5

29

Isaiah 37:29 *Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.*

Hook...bridle

- Figurative, representing the manner in which bullocks and horses are controlled—thus would the Lord control the Assyrian army. R2381:5

30

Isaiah 37:30 *And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.*

This shall be a sign

- That the retreat of Sennacherib's army was not just temporary, and that he would not come upon them again. R2382:4

33

Isaiah 37:33 *Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.*

Thus saith the LORD

- Israel's history shows how God actually did deal with them. R1358:6

He shall not come

- God honored Hezekiah's prayer for deliverance. R1358:6 "The righteous cry, and the Lord heareth and delivereth them." (Psa. 34:17) R1358:6

35

Isaiah 37:35 *For I will defend this city to save it for mine own sake, and for my servant David's sake.*

I will defend

- As long as they were obedient they had prosperity and no evil could befall them. R1358:4 The lesson for us is to note divine power which overrules, orders and directs that all things work together for good. R4833:4

36

Isaiah 37:36 *Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*

Angel of the LORD

- Jehovah fought Israel's battles anciently without being seen. R286:3 Wind, fire or lightning may be the Lord's messengers or angels. R4833:2, R2382:2

Smote

- The messenger of death may have been a malignant form of fever. R4833:2 Egyptian history records the departure of Sennacherib's army, ascribing its retreat to an invasion of field mice, gnawing the quivers, bowstrings and thongs—but perhaps figurative of the pestilence, represented in Egypt by the mouse. R2382:2

Assyrians

- It was not the Lord's will that Assyria should become the first universal empire. R4833:4

Isaiah 38

1

Isaiah 38:1 *In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.*

In those days

- Somewhere in the period of time when "Hezekiah had exceeding much riches and honor." (2 Chron. 32:27) R2382:5 731 BC, 125 years before the overthrow of Zedekiah; corresponding to the date of the French Revolution in 1789 AD, from which Christendom recovered, though it must have seemed to be a "sickness unto death." R3574:2*

Was Hezekiah sick

- With a malignant ulcer. R3588:1 Had somewhat to do with Hezekiah's prosperity and pride. R2382:6 Was neither of divine nor Satanic infliction, but a natural effect from some natural cause. R3588:2 All sickness and death are indirectly the result of Satan's work, whose deception brought the death penalty. R3588:1

Thine house in order

- Make proper preparations for the interests of the Kingdom, disposition of property, your funeral, and for your successor. R3588:2 It is the duty of the Lord's stewards to leave their affairs in such shape that those who take up the work can do so intelligently. R3588:2

Thou shalt die

- Nothing in Hezekiah's conduct indicated that he had fear of torment. R3588:3

2

Isaiah 38:2 *Then Hezekiah turned his face toward the wall, and prayed unto the LORD,*

Hezekiah...prayed

- Instead of rejoicing that he was about to go to heaven. R3588:3 He would have died had he not prayed. R3588:5 Does not imply that we should make specific requests for recovery from illness. R3588:5 The difference between our relationship to the Lord and that of Hezekiah is that we have surrendered earthly life and interests for the spiritual. R3588:5

3

Isaiah 38:3 *And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.*

And said

- A brief summary of his prayer. R3588:4 Not a boastful prayer, for he freely acknowledged his sins. (Verse 17) R3588:4

A perfect heart

- We all should be able to claim such in our walk. R3588:4

Hezektah wept sore

- Hezekiah did not rejoice in the thought of death. R3588:3

5

Isaiah 38:5 *Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.*

Heard thy prayer

- The Lord can arrange certain matters as easily one way as another without interference with his general plans. R3588:5

7

Isaiah 38:7 *And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;*

A sign

- Hezekiah requested a sign. (See 2 Kings 20:8) R3588:6 For a confirmation of faith and not because of disbelief. R3589:1, R2383:1 The New Creation, walking by faith and not by sight. should avoid putting the Lord to tests and signs. R3589:1

8

Isaiah 38:8 *Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.*

Ten degrees backward

- This was more difficult to be accounted for and therefore the surer test. R3589:2 Representing the 10 years from the beginning of the Time of the End in 1799 to the French Revolution in 1789. R3574:3*

So the sun

- Could result if the upper atmosphere be in that condition which causes two parhelia, or mock suns, to appear on opposite sides of the sun, while clouds hide the real sun and the eastern mock sun. R3589:2, R2383:1

9

Isaiah 38:9 *The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:*

Writing of Hezekiah

- Verses 9 to 22 record, in poetic form, his resolves, embodying his previous prayer, with thanksgiving for deliverance. R2382:6, R3589:4

10

Isaiah 38:10 *I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.*

Gates of the grave

- Good King Hezekiah expected and declared that he was going to hell (sheol—"the grave"). HG335:1 Sheol, oblivion, death, not torment. E370; R2600:2

Residue of my years

- Years Hezekiah might reasonably have expected to enjoy. E371

15

Isaiah 38:15 *What shall I say? he hath both spoken unto me, and himself hath done it : I shall go softly all my years in the bitterness of my soul.*

Hath done it

- I freely acknowledge that it was not the lump of figs but the Lord, who produced the recovery. R3589:4

17

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

In love to my soul

- My being. E371

All my sins

- He freely acknowledged his sins. R3588:4

18

Isaiah 38:18 *For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.*

For the grave

- Sheol, oblivion, death, not torment. E371: R2600:2, R3589:5

Cannot praise thee

- It is a place of silence, forgetfulness and absolute unconsciousness. HG335:4, HG121:5 "The dead know not anything." (Eccl. 9:5) R1881:5

Death can not

- "For in death there is no remembrance of thee; in sheol (hell, the tomb) who shall give thee thanks?" (Psa. 6:4, 5) SM525

19

Isaiah 38:19 *The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.*

Shall praise thee

- His proper desires were to live, serve and praise the Lord. R3589:5

21

Isaiah 38:21 *For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.*

Take a lump of figs

- Instead of healing him without remedies. R3588:4 We should recognize behind the remedial agents, the will of God. R3588:4

22

Isaiah 38:22 *Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?*

What is the sign

- The Lord's people of the New Creation are advised not to ask signs of the Lord nor to make tests. "We walk by faith, not by sight." (2 Cor. 5:7) R3589:1

Isaiah 39

1

Isaiah 39:1 *At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.*

Babylon

- Just as France once more favored Papacy. R3574:2*

5

Isaiah 39:5 *Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:*

Then said Isaiah

- Reproving Hezekiah for unwisely showing the foreigners the great wealth of his treasuries. R2383:5

8

Isaiah 39:8 *Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.*

Good is the word

- Showing prompt resignation to the divine will. R2383:5

In my days

- The King of Babylon would despoil the city, but not in Hezekiah's day. R2383:5

Isaiah 40

1

Isaiah 40:1 *Comfort ye, comfort ye my people, saith your God.*

Comfort ye my people

- Natural Israel. E357; R1325:4, R5568:2, R2605:4 Because the "double" is completed, we may speak the words of comfort. SM398; R599:5, R1405:3, R4110:3, R5503:2, R5234:6, R2296:6, R2361:5, R2526:1 It is not our expectation that the Jews would return to Palestine as Christians. R4764:4 God's attitude toward the Jews is typified by Joseph's full forgiveness of his brethren, recognizing that their crucifixion of Messiah was merely a carrying out of the divine purpose. R5234:6

2

Isaiah 40:2 *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.*

Speak ye

- The Church. R1378:6 Earnest Christians armed with the power of divine truth. R1379:2 Zionism from a prophetic standpoint seems to stir the Jewish heart as the subject never did politically. R4764:5 Were it not for a share in the work of gathering out the Bride, we would be in Jerusalem to do a part in the great work of turning away blindness from Jacob. R1395:5 Preaching to the Jews the return of divine favor as a people before they believe in Christ; and that, with this favor, would come the opening of their blinded eyes to recognize in Christ Jesus the Sun of Righteousness. R1325:4

Comfortably

- A new message for Israel of the return of divine favor. R1325:4

To Jerusalem

- From 1878 AD onward. B227, B258, R2361:4, R5568:2, R4110:3 The natural seed. R1378:6 One of the signs of a new dispensation would be the sprouting, or indication of life, hope, promise. amongst the Jews. R5503:2 Thirty years ago I attempted to tell Israel the good tidings but God's set time for Israel to hear was still future. I am still waiting for God's own time and way for the fulfilment of Isa. 40:1,2 (1910). SM480 Not that Jerusalem is going to hear at first. Q379:3

That her warfare

- Her appointed time of waiting (margin). C258, C288; R1043:4, R2605:4 The time of their national death and torment. R2605:4 They will leave their hadean state (national death) and torment and become the first of the nations to be blessed. HG387:4 Her time of sorrow. OV78 "That is determined shall be poured upon that desolate one (or cast off people)" till her cup be full of sorrow. (Dan. 9:27) B72 They were sentenced to a "double" or repetition of their already long period of waiting, during which God would show them no favor, manifest no interest in them. R1202:4

Is accomplished

- The time is evidently not far distant when their national hope will be rehabilitated and they shall rejoice again as a people. PD53/65 After divine wrath has burned out their national transgression, even searching them out to the very lowest oblivion (sheol). (Deut. 32:22) E357 Every evidence of the return of divine favor to fleshly Israel is an evidence that divine favor to spiritual Israel is gradually drawing to a close. R2361:6 As in many other prophecies, the standpoint of the future is taken and the things are spoken of as accomplished facts. R1754:6

Her iniquity is pardoned

- "His blood be upon us and upon our children." (Matt. 27:24) R2786:4

She hath received

- Where their double of waiting for the Kingdom expired; the Kingdom did come in 1878 AD. R1202:4; SM400; CR104:3,5 Therefore the "rich man" (Israel) will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation. (Luke 16:19-31) R2605:1 As divine favor was gradually taken from Israel, so we expect the return of favor will be gradual. SM401, SM403

LORD'S hand double

- Her double, kophel, as of a thing folded in the middle; "I will recompense their iniquity and their sin double unto them." (Jer. 16:18) B227, B218 The period of Israel's disfavor, from AD 33 to 1878, was to be of the same length, 1845 years, as the period of her favor from the death of Jacob to the death of Christ. B219; R1202:1 The second portion, of two equal parts. R1378:6, R5235:1; HG53:2; CR141, CR104; SM398, SM400 The period of their blindness is the second part of the "double." With the fulfilment of that "double" their blindness will begin to vanish and "all the blind eyes shall be opened." SM398, CR105 Since that time we have seen a marked beginning and the gradual progress of the turning away of blindness from fleshly Israel. R1405:3 Since 1878, the star of Judaism has been rising. R5568:2, R5920:6, R599:5

3

Isaiah 40:3 *The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.*

The voice of him

- Verses 3 to 7 are God's message to Christendom. R4721:2 In John 1:19-27 John the Baptist claimed to be the fulfilment. R1736:3 The message of John the Baptist was typical of the message of God through his consecrated people to nominal Churchianity and the world. HG457:3; E44 Foreseeing Israel's rejection of John's testimony; the Lord had in mind the Gospel Church as another antitypical Elias. R1687:6, R1379:2 The same voice that speaks to the Jews words of comfort warns Christians that we are on the eve of strenuous times. HG457:2

Prepare ye

- If the kings of earth and the financial and ecclesiastical princes would promptly and thoroughly establish righteousness in the earth, Messiah's Kingdom would be introduced peaceably. HG457:5

The way of the LORD

- Of Jehovah, making his footstool glorious. E43 The Kingdom of Messiah, offered typically to the Jews eighteen centuries ago, is now about to be inaugurated in power and great glory. HG457:3

Make straight

- John did not fulfil all of the prophecy, clearing the way and preparing for Messiah's Kingdom. R4113:4

A highway

- Highway of holiness. (Isa. 35:8,9) R1248:2, R1772:6

4

Isaiah 40:4 *Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:*

Every valley

- Of despair and discouragement. R1772:6 The meek and humble. R1379:2

Be exalted

- The humble lifted out of degradation. R4113:5; HG457:6

Every mountain

- Of difficulty. R1772:6 Kingdom. R5575:4

And hill

- Smaller governments of earth. R5575:4

Be made low

- The conditions of society will be leveled. R4113:5, R332:4; HG457:6 The great ones in politics, theology and finance feel confident that the valleys and hills of society will never come to a level. R1379:4 In consequence of this gradual leveling of society the final adjustment to the requirements of the Kingdom will be proportionately less than in an autocracy. HG458:2 The Income Tax is a part of this leveling. HG458:2 By the great time of trouble. It will doubtless be a short and sharp work. HG458:2 The city of Quito, Ecuador, the highest city in the world, has subsided 76 feet in the past 122 years; this prophecy may also have a literal fulfilment. R1215:3

And the crooked

- The perverse. R332:3 The crooked ruts in which the present evil order of things is running. R1379:2

The rough places

- Errors, inconsistencies, false doctrines and stumbling-stones. R1379:3

5

Isaiah 40:5 *And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it .*

And the glory

- The blessing and salvation. T84 "And the glory of the Lord appeared unto all the people." (Lev. 9:23) T83 The majesty of his righteous character and government. R1379:3, R2463:1

Of the LORD

- Jehovah. No conflict here for it can be said with propriety that Messiah will sit upon the Throne, or Kingdom of Jehovah. HG458:2

Shall be revealed

- In the Millennial age. T83; R2371:2, R3345:6, R5032:2 Through The Christ. (Rom. 16:27) R385:1*, R1394:5 After the suffering of Christ (Head and Body) shall be complete. R2581:1 When the day of trouble ends, then he who spoke to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying "Peace! Be Still!" A171 The full blessing of God will come to earth again. R4973:2

And all flesh

- The whole world of mankind. T83; R2402:4, R3345:6 Not merely the Jews. A59 The dead as well as the living. R2402:4

Shall see it

- Appreciate it. R1379:3 Recognize God's gracious love more and more each day. T83 Now we must "walk by faith, and not by sight"—but the world will walk by sight. OV129 The burning of "the fire of God's jealousy" and the breaking of "the rod of iron" will be the new missionary method by which the glorified Church will bring in "everlasting righteousness." (Zech. 3:8, 9; Rev. 2:27) R2462:6 Even though they call for the rocks and mountains to cover them that they may remain in the dark. (Hos. 10:8) R192:6*

6

Isaiah 40:6 *The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:*

All flesh is grass

- Sinful flesh, which cannot please God. R208:6 There was a time when Adam and Eve held daily communion with God before sin entered, when they that were in the flesh could please God. R208:6

7

Isaiah 40:7 *The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.*

The grass withereth

- "The wages of sin is death." (Rom. 6:23) R208:6

Spirit of the LORD bloweth

- It will require only a breath from the Lord to scatter all the might and power and glory of earthly institutions. R1379:4 The spirit of righteousness, sent forth, will cause the day of trouble in which all humanity will wither as grass. HG458:5

8

Isaiah 40:8 *The grass withereth, the flower fadeth: but the word of our God shall stand for ever.*

The flower fadeth

- All who oppose his plan will fade in the great Day of Wrath which will burn as an oven. R1379:4

Word of our God

- Many professed teachers are heartily opposed to Bible study. R4857:6

Shall stand for ever

- Shining more and more brightly down to the very end of this Gospel age. R4858:1 It is possible to endeavor to destroy God's Word, though all such efforts will fail. R2401:1 Attempts to destroy it may include: rejecting it, speaking of its truths irreverently, neglecting it, forbidding it, persecuting its advocates, misrepresenting it or skipping over and ignoring certain of its teachings. R2401:4

9

Isaiah 40:9 *O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!*

O Zion

- The one true Church, represented by its last living members, the only ones who know and can proclaim the tidings of Restitution. R1379:5

Get thee up

- Into the glorified spiritual condition. R1379:5

O Jerusalem

- The faithful ones of fleshly Israel will come into prominence by reason of the leaders God will raise up. R1379:5

Be not afraid

- When men's hearts are failing them for fear, God's people may rejoice that their redemption is near. R1379:4

Cities of Judah

- All who shall then be in covenant relationship with God. R1379:5

Behold your God

- Is here. R1379:5

10

Isaiah 40:10 *Behold, the Lord GOD will come with strong hand , and his arm shall rule for him: behold, his reward is with him, and his work before him.*

The Lord GOD

- Adonai Jehovah. E46

Will come

- To administer appropriate future rewards and punishments. R723:4, R2613:5

With strong hand

- Against the strong one, Satan. R1379:5

And his arm

- The Lord Jesus. E47, R1379:5

Reward is with him

- Not having been previously given. R2613:5

11

Isaiah 40:11 *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*

He shall

- To feed the flock is the Lord's province. F283

Feed his flock

- The Little Flock, all that follow him. R1379:5 Using such human instrumentalities as are sufficiency humble. F283

Like a shepherd

- The lambs and sheep make one flock, and there is but one shepherd who superintends and cares for all. R118:3* The Lord's care for even the weakest of the flock in the day of his presence. R633:4

Gather the lambs

- The weakest ones of his true sheep. R1379:6 Though scattered over the hills of sectarianism, he calls his own sheep together into one fold, one Church, as it was at first. R633:4

Gently lead those

- Such teachers and evangelists as are of the Lord's true sheep. R1379:6

That are with young

- "Woe unto them that are with child and to them that give suck in those days." (Matt. 24:19) R1379:5

12

Isaiah 40:12 *Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?*

In a balance

- Very moderate language in his description of the majestic power and greatness of the Creator. R5210:3; SM468

15

Isaiah 40:15 *Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.*

Small dust

- Man is so small in the sight of the great Creator that we wonder that God should have any interest at all in humanity. R4972:2

22

Isaiah 40:22 *It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:*

Sitteth

- Highly figurative and poetic language, not proving the firmament to be a solid structure. R1812:2

28

Isaiah 40:28 *Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.*

Neither is weary

- He is ever active and his strength is equal to his activity. R1283:6* God's rest is in the strength of his nature, the security of his position, the satisfaction of his work, and the certainty of his success. R1283:6*

29

Isaiah 40:29 *He giveth power to the faint; and to them that have no might he increaseth strength.*

He giveth power

- Let your faith grow strong by meditation upon the promises. R5381:5*

31

Isaiah 40:31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

They that wait

- Time is necessary for the working out of his kind providences in our individual affairs; for God works on philosophical principles for lasting and blessed results. R1840:5

Renew their strength

- By again going over the proofs of our faith the Lord will strengthen our heart. R5712:6 By the voice of God's truth speaking to his people today. R4741:5 "As the days of a tree are the days of my people." (Isa. 65:22) R1649:5

As eagles

- Living high above the world, farseeing; having eyes adapted to looking at the light; representing intelligently earnest Christians. R229:4

Isaiah 41

4

Isaiah 41:4 *Who hath wrought and done it , calling the generations from the beginning? I the LORD, the first, and with the last; I am he.*

The first, and with the last

- God is the only one that should be recognized. Q361:1; CR276 All others go into forgetfulness. I will be the God eventually, in the end. Q361:1

6

Isaiah 41:6 *They helped every one his neighbour; and every one said to his brother, Be of good courage.*

Of good courage

- A right kind of courage, a godly courage. R5330:1

8

Isaiah 41:8 *But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.*

Abraham my friend

- Being in heart accord with God, Abraham was granted a measure of covenant relationship. R4595:3

10

Isaiah 41:10 *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee;*

yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Fear thou not

- He who exercises much faith may have quietude. R5345:5

For I am with thee

- We need this assurance to carry out the responsibilities of the Lord's service. R1652:1

Hand of my righteousness

- With the power of his truth. R1307:6

14

Isaiah 41:14 *Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.*

Thy redeemer

- The Father. All that our Redeemer has done for us has been the carrying out of the Plan of Jehovah. R4085:3

18

Isaiah 41:18 *I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.*

I will open rivers

- Now commencing to be fulfilled. R1379:6*

21

Isaiah 41:21 *Produce your cause, saith the LORD; bring forth your strong reasons , saith the King of Jacob.*

Produce your cause

- To scoffers we say: Account for the peculiar fitness of the testimony of the "stone witness" by your worldly wisdom. C374

22

Isaiah 41:22 *Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be , that we may consider them, and know the latter end of them; or declare us things for to come.*

Let them

- The fallen angels. R2172:6

Shew us what shall happen

- Scoffers: Venture to prophesy of the future and see how well your prophecies will result. C374

The former things

- Things before, or to come. R2172:6

Things for to come

- Scoffers: Prove that it requires no inspiration to foretell future events. C374

23

Isaiah 41:23 *Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.*

That ye are gods

- Mighty ones. C374; R2172:6

Isaiah 42

1

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

Mine elect

- Jesus and the Church. R3587:4; E41 His well beloved Son, the chief of all the elect. R3109:1, R5576:3

Bring forth judgment

- The work of the Lord's Anointed, Head and Body, in conferring restitution blessings upon mankind during the Millennial age. R3587:4

To the Gentiles

- As well as to the Jews. A58, A59

2

Isaiah 42:2 *He shall not cry, nor lift up, nor cause his voice to be heard in the street.*

He shall not cry

- Jesus' preaching was reasonable and delivered with dignity and meekness. R646:2, R1468:4, R3070:5 Let us, likewise, endeavor to present God's truth in all its native simplicity and beauty and trust its inherent power to win its way in due time to every heart. R651:4*

Nor lift up

- "Nor call aloud" (Leeser). R646:2

Heard in the street

- Neither the Bible nor sound judgment dictates street quarreling for the truth's sake. R1468:4 Like the Salvation Army of the present day. R2597:4

3

Isaiah 42:3 *A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.*

A bruised reed

- See comments on Matt. 12:20. If there be even a slight disposition to penitence, God fosters and cherishes it. R1614:5

Shall he not break

- So, on the highway of holiness, if there is any tendency to appreciate divine favors, the Lord will not break off such a one at 100 years. R1772:5 So also the Lord's people who are strong in faith are taught to bear with weaker ones. R2163:4*

The smoking flax

- Faith, in its beginning, is always weak; but God does not despise the day of small things. R2163:4*; F684

Shall he not quench

- On the highway of holiness, if there is even a smouldering spark of love toward God, the Lord will fan it into a blaze. R1772:5

Judgment unto truth

- Right, according to the truth. R527:6* Eventually bringing every thought into captivity to the will of God. R1772:5

4

Isaiah 42:4 *He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall*

wait for his law.

He shall not fail

- He comes to do a variety of work and shall not leave it nor return until he hath accomplished to put down all authority and power. R631:5 All God's purposes shall be accomplished. A95

Nor be discouraged

- Throughout the Gospel age the various agencies of evil, the civil power and subsequently the civil and ecclesiastical powers in combination, have seemed to thoroughly block the way for the development of the living stones of the Kingdom. R3651:3

Till he have

- Present enlightenment of the people and their incidental discontent are merely means toward the great end that he has in view. R1770:2

Set judgment

- Having first selected and glorified his saints. R631:5 Established righteousness, justice, on a lasting basis. R770:1, R764:4, R527:5, R569:1, R1770:2

5

Isaiah 42:5 *Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:*

Stretched them out

- "Stretched them forth" (R.V.) Highly figurative and poetic language, not proving the firmament to be a solid structure. R1812:2

6

Isaiah 42:6 *I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

Will hold thine hand

- By sending an angel to minister to Jesus in the garden of Gethsemane. R1801:5

And will keep thee

- From falling or failure. R1801:4

And give thee

- The Christ. R3109:2; Q195:4 "Against thee" (Leeser). As the world's representative, God would appoint or enter into a covenant with Jesus on behalf of the people. R3109:1

For a covenant

- Sacrificed in the interests of a covenant, the New covenant. R4321:3 Not that they become the covenant, but that there could be no covenant without Christ and the Church because it is the blood of Christ that constitutes the sealing value of the New covenant. Q195:4 The New covenant is given to Israel and the world only indirectly; the Father's dealings are not with Israel, nor the world, but with the Mediator. R3109:2 As the Mediator through whom the covenant towards our race will be fulfilled. R3109:2, R4571:5

Of the people

- Israel. R4321:3

Light of the Gentiles

- The Hebrew nation will be lightbearers to all other nations. R5768:6 To enable them all to come under the blessings of Israel's New covenant. R4321:3 The Gospel was to be told to the Jew first, but also to the Gentiles. R3010:2 "Of the nations" (Leeser). R3109:1 Not yet dawned—waiting for the completion of the resurrection of The Christ. R751:3*

7

Isaiah 42:7 *To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*

To open

- Under the New covenant the Lord will remove their blindness. Q171:3 Our Lord must do these things at his first advent, and in a measure begin the work of restitution, so that Israel could recognize him and be responsible for rejecting him and his "works." R2000:4 The Gospel must ultimately open the eyes of the blind. R1786:4

Blind eyes

- Eyes of understanding. R1396:4, R3504:5

To bring out

- Applied by our Lord to himself; but he did not break open the prison-house of death and set all the captives free by resurrection immediately upon his own resurrection. R4793:2

The prisoners

- Death's captives. HG137:1; R930:6; A112

From the prison

- From death. E41; R4793:2, R458:4* The tomb, sheol, hades. From this prison none can break forth, but all are prisoners of hope. SM611; R5151:1

Sit in darkness

- By contrast with those who walk in the light and run for the prize. A25

8

Isaiah 42:8 *I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*

I am the LORD

- Jehovah. E41 The distinctive, personal name of the Almighty Father should not be translated; the distinctiveness is lost by its being generally translated "LORD." R338:3, R1410:6, R379:2

That is my name

- The name Jehovah signifies the "Self-Existing One" or "The Immortal One." E40 "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name El Shaddai (God Almighty), but by my name Jehovah was I not known unto them." (Exo. 6:3) R1410:6

And my glory

- My honor as the original lawgiver. E41; F396

Will I not give

- The glory of the Son never has and never will eclipse the glory of the Father. The Son never attempted to diminish the Father's glory, but always to add to it. R920:1

13

Isaiah 42:13 *The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.*

LORD shall go forth

- When he rises up in judgment against the nations. D549

A man of war

- While the Lord forbids his people to fight with carnal weapons and declares himself to be a God of peace, he also declares himself to be a God of justice, and shows that evil shall not forever triumph in the world. D549

Shall cry, yea, roar

- By means of his great army. D549

16

Isaiah 42:16 *And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*

The blind

- The hour is near when all the blinded ones who are now feeling after God shall have the eyes of their understanding opened and shall find the "way." R2090:6

Darkness

- Ignorance. SM266

19

Isaiah 42:19 *Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant?*

Who is blind

- To earthly ambitions, prospects and worldly wisdom. R3176:6 With this blindness Jehovah is well pleased. R3176:6

But my servant

- Our Lord Jesus, and incidentally, the Church, his Body. R3176:6

Perfect

- Surrendered, devoted. R3176:6

20

Isaiah 42:20 *Seeing many things, but thou observest not; opening the ears, but he heareth not.*

But

- Omit this word. R3176:6

Observest not

- Heedeth not. It is not that we do not see earthly advantages, but we purposely reject them, closing our eyes to all earthly allurements. R3176:6

21

Isaiah 42:21 *The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.*

Magnify the law

- Bring out its fine points. R1463:2* Our Lord showed how far-reaching and comprehensive are its requirements. SM352; R5756:1 The lengths, breadths, heights and depths of the meaning of the Law were seen by none until taught by Jesus. R5286:2 Shown to have a still higher and deeper scope than was ever previously comprehended. R3176:6 Failure to perceive the spirit of the Law was one of the reasons why Israel could not get eternal life. R5071:5 Christ kept the Law in its minutest and widest sense, and proved it a just and perfect Law which a perfect man could keep; thereby proving the fault to be in man and not in the Law. R678:5, R3176:6 The Law said, "Thou shalt not kill," but Christ magnified that when he taught that whomsoever hateth his brother without a cause is guilty of murder. (Matt. 5:21,22, 27, 28) HG582:5* Christ magnified the Sabbath law by teaching that the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. HG583:1*

Make it honourable

- Jesus kept the Law, proving that it could be kept and that the fault lay with mankind. R5071:6, R4451:6, R1462:3, R678:5 In bringing it down to the comprehension of sinful men, God was obliged to state it in such a way as to meet the exigencies of their case; and so it abounds in commands and prohibitions. R1462:3

Isaiah 43

2

Isaiah 43:2 *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

Through the waters

- Afflictions, disappointments, perplexity, trouble; the school of experience, discipline and testing. R4005:1, R1857:5 We are not to float with the current but endure hardness. R4005:1 He will pull us safely over to the other side. R4005:4 It is a mistake to claim these promises literally, as they were to fleshly Israel only. R1408:3 A covenant of blessing and protection to Israel as long as they were loyal and obedient. R1409:2

I will be with thee

- In every trouble, sympathizing with us in all of our trials, adversities, afflictions, perplexities, etc. R4005:1 With consolation of heart and sustaining grace. R5758:4

Through the rivers

- Illustrated by Israel's crossing Jordan into Canaan. R3084:2

Overflow thee

- As Israel, in passing through the Red Sea and Jordan, had nothing to fear; so the Christian has nothing to fear so long as he realizes the divine presence and approval. R1408:3, R1857:2 Or, extinguish thee. R4005:4

Through the fire

- Illustrated in the account of the three Hebrews in the fiery furnace. R1408:2 A furnace of affliction, but the New Creature in Christ shall not be hurt. R1857:5, R1409:5

3

Isaiah 43:3 *For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*

I am the LORD

- Jehovah, as in verse 11. R379:2

Thy Saviour

- The Almighty himself is the Savior, the Author of the great plan of salvation, and the executor of it, through his willing agents and representatives. E33 Jesus is here called Savior for he shall "save from their sins" and from the penalty of sin all who shall become "his people." (Matt. 1:21) SM502

5

Isaiah 43:5 *Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;*

Gather thee

- As certain as this prophecy has been fulfilled in the preservation of down-trodden Israel in all lands, so certain will it be fulfilled in their restoration to their own land. R232:5*

7

Isaiah 43:7 *Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

Called by my name

- Israel means "People of God" and the name will ultimately apply to all who are his. D654

For my glory

- "For thy pleasure they are and were created." (Rev. 4:11) Man's true peace can be found only in harmony with his Creator. R1840:3

11

Isaiah 43:11 *I, even I, am the LORD; and beside me there is no saviour.*

Beside me...no saviour

- Author of the divine plan. E33 From the larger standpoint, God is the originator of the entire plan of salvation—from start to finish he is thus the Savior. But he accomplished his salvation through his Son. R3172:3

14

Isaiah 43:14 *Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.*

The LORD, your redeemer

- Jehovah himself; Jesus carried out his plan. R4085:3

16

Isaiah 43:16 *Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;*

A path

- God opened for Israel a path through the Red Sea. R1951:2

17

Isaiah 43:17 *Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.*

Lie down together

- In the time of trouble. R2462:5

They shall not rise

- When once the armies of strife and giant trusts have been overthrown they shall never rise again; illustrated by the destruction of Pharoah and his army in the Red Sea. R2338:4, R1951:2 The giant trusts of our day, corresponding to the giants of Noah's day, falling in the great time of trouble impending, will never rise again. R2462:5 Does not refer to individuals. R2338:4

19

Isaiah 43:19 *Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.*

Do a new thing

- Verses 19 to 25 show that the deliverance from Egypt and the wilderness journey were foreshadowings of future blessings upon all who shall become true Israelites. R1951:4 The greater deliverer than Moses is The Christ; the greater overthrow than that of Pharoah will be that of sin and Satan; the greater leading and care will be those of the Millennium. R1951:4

Rivers In the desert

- Just on time we see abundance of rain, with springs, lakes and wells bursting forth in the deserts where, for hundreds of years, none have been known. R1379:3* While specially referring to Israel and the barren land of Palestine, the same restitution blessings are also due to the whole earth. R1380:1

Isaiah 44

6

Isaiah 44:6 *Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.*

His redeemer

- Israel's Redeemer. R1052:6* Spoken long before he had sent Jesus to be our Redeemer, so that God was then the only Redeemer; but still true after Jesus came, for only God can save, and he does—through the death of "the Lamb of God." R1052:6*

The first, and I am the last

- God is the only one that should be recognized. Q361:1; CR276

27

Isaiah 44:27 *That saith to the deep, Be dry, and I will dry up thy rivers:*

Dry up thy rivers

- In Revelation, the Prince of the Kings of the earth is shown as drying up the symbolic Euphrates—the wealth and resources of mystic Babylon. R2498:5, R509:6; B209

28

Isaiah 44:28 *That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

That sayeth of Cyrus

- Meaning "Sun," typifying the "Sun of Righteousness. (Mal. 4:2) R2498:4; HG521:1 Type of Christ. R2498:4, R4699:5 It is a wonderful thing that Cyrus was named by the prophet Isaiah in advance, and called "God's Shepherd." R4893:1, R1483:3, R3642:2 It is likely that, as Daniel was speedily made a high officer, he had access to King Cyrus, and probably called his attention to the scriptural predictions which marked him as the divine agent, even by name. R2509:3 Tradition says that this prophecy was read to Cyrus and resulted in his proclamation permitting the Jews to return to their own land. R3642:3 Profane history calls him "gracious, clement and just, treating men as men and not as mere tools to be cast aside—a conqueror of quite a different type than any the world had previously seen." Plutarch declares that "In wisdom, virtue and magnanimity he seems to have surpassed all kings." R4893:1

Saying to Jerusalem

- As the typical Cyrus encouraged the typical Jews to return from Babylon, so the antitypical, our present Lord, will see to the drying up of the Euphrates and Israel's opportunity and encouragement to return to the land of Abraham. R4699:5

Isaiah 45

1

Isaiah 45:1 *Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;*

To his anointed

- Typically. R4699:5 Every business enterprise employs various classes of workers. The firm may not approve of all their moral qualities—some are of good moral character and some of poor character, but the most responsible positions are given to those of recognized good character. R5385:3 In no degree interfering with the moral sense of Cyrus or Israel but taking advantage of the aims and desires of carnal men, their courses, not their motives, to accomplish his plans. R1272:1, R1780:4

To Cyrus

- The Median General. type of Christ. R509:6, R2498:4, R4699:5 Typical of Christ, the Prince of the Kings of the East, who, in Revelation is shown drying up the symbolic Euphrates, destroy symbolic Babylon and delivering spiritual Israel. HG521:2

I have holden

- God prospered the way of the noble and benevolent Cyrus to the seat of power. R1780:4

Subdue nations

- Overthrow literal Babylon, type of mystic Babylon. R2498:3, R509:6

The two leaved gates

- Enormous gates of brass spanning the River Euphrates which flowed through Babylon. R2498:2

Shall not be shut

- Cyrus dried up the old channel by digging another, and then passed under the brass gates. R2498:3, R509:6; D24

3

Isaiah 45:3 *And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.*

That thou mayest know

- Rather, God would have Cyrus know that his accession to power was not accidental, but by divine arrangement, for the purpose of returning the Israelites. God would have Cyrus recognize him as supervisor of his people's affairs. R1351:1* By the calamities (evils) inflicted upon them and the overthrow of their man—made gods, to whom they would vainly appeal for deliverance—that there was no God beside the God of Israel. R1351:1*

4

Isaiah 45:4 *For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.*

Jacob my servant's sake

- As Cyrus made the proclamation which permitted literal Israel to return from captivity, so the King of kings, upon taking his great power as earth's new King, will set free all the Lord's people. HG521:3

Israel mine elect

- The fact that we may see in this statement a certain typical application to Christ and the deliverance of nominal spiritual Israel from mystic Babylon does not interfere with the fact that typical Israel is here spoken of as "elect." F176 "You only have I known of all the families of the earth." (Amos 3:2) F176

5

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

I girded thee

- A stronger hand guides them. R1089:6*

7

Isaiah 45:7 *I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things .*

Create darkness

- Darkness may be said to be created by the withdrawing of light. R1351:1*

Create

- To prepare or arrange, taking cognizance of, and permitting calamities, etc. R849:1 Evil may be said

to be created by the withdrawal of the restraint and protection that affords peace. R1351:1* Showing divine control of every trouble or evil. R871:5 Is God responsible for evil? Yes, in that it comes by permission and arrangement as the proper punishment for violating his laws. No, in that man is the author of his own suffering by his violations of those laws. R871:6 No matter what accidental evils might happen to other nations, no accident could occur to Israel. God would carry out his part of the covenant—every blessing and every evil, just as he had promised. R1226:4, R1887:2, R2029:2

Evil

- In this text the word "evil" stands in opposition to the word "peace" and hence carries the thought of trouble, war, or some similar evil opposed to peace. R1271:5, R1780:2 Sin is always an evil, but evil is not always a sin. A125; R1226:2 God is not the author and instigator of sin. A124; R848:3, R1800:4 Because Israel was inclined to view their calamities as accidents, and not as chastisements, God here sends word reminding them of their covenant, and that their calamities were from him and by his will for their correction. A125 Calamities upon the Jewish nation as chastisements for wrongdoing. R1271:5, R1780:2; A124; Q773:4 Two things must be borne in mind—the proper significance of the word "evil" and the special covenant relationship between God and Israel. R1271:4, R1780:1 "Anything that directly or remotely causes suffering." (Webster) R1271:4, R1780:1 The Hebrew word "ra" is translated 32 different ways in our common version. It might be used in referring to any thing not good. Physical evil (calamity) is the only permissible meaning in this context. R1800:2, R871:5 Not sin, but calamity. R1351:2* All evil, directly or indirectly of God, is both punitory and reformatory. R872:1 Speaking of the evil which came upon Babylon at the hand of Cyrus, who was God's messenger to punish Babylon and restore Israel. R871:5

11

Isaiah 45:11 *Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.*

His Maker

- Man's Maker. A190; R612:5

Ask me

- None have the right to dictate to God. A191; R612:5

Command ye me

- Or, assert that he must carry out our ideas? A191

13

Isaiah 45:13 *I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.*

Raised him up

- Cyrus was God's messenger to punish Babylon and restore Israel. R871:5

Build my city

- Ir, a walled place; here, the court walls of the Temple. The city walls themselves were not built until the 20th year of Artaxerxes. (Neh. 2:3-8) B67

15

Isaiah 45:15 *Verily thou art a God that hidest thyself, O God of Israel, the Saviour.*

God that hidest thyself

- He can be seen only by those whose eyes of understanding have been opened. R5210:5; SM472

17

Isaiah 45:17 *But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

World without end

- "The world to come" (Heb. 2:5); "wherein dwelleth righteousness" (2 Pet. 3:13); the New Age. A67, E402

18

Isaiah 45:18 *For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.*

Not in vain

- Not to be burned up as some ignorantly think. R1052:6*

To be inhabited

- He created various orders of creatures adapted to the earthly home, of which man was the chief—lord, ruler, king. R470:3 By restored, perfect men. Who are we that we should say it is unjust for God to do as he likes with his own? A191 By a glorious race of perfect beings, to whose wants it will be perfectly adjusted when both they and it have attained its ideal perfection, at first illustrated in our progenitor, Adam, and his specially prepared Eden home. R1117:1* Not to be destroyed by fire. R470:3; SM791; PD91/105; HG398:4 The whole earth is eventually to be made like Paradise. CR292; PD91/105 The world has never yet been fully inhabited. R5364:4; PD18/26 Necessary resources will suffice, for the process of change is always in a circle and mankind will merely need to follow the circle to its initial starting point and repeat the process throughout eternity. Q772:2 Year by year we see the earth preparing for full inhabitation. Through climatic changes the earth is gradually changing. Gradually will the curse be removed and the blessings of God be substituted. PD91/105 As opposed to scientific theories of the solar system running down, the earth becoming cold and lifeless, the earth dropping into the sun or colliding with a comet or other planet. Q771:1 There is sufficient room—Texas has room to bury three times an exaggerated estimate of all humanity, and they could all stand in an area less than the size of New York or Philadelphia. A161 "And every creature on earth heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne." (Rev. 5:13) F52 Other planets were not made in vain either, but may be inhabited by beings yet to be created in God's image, to whom this earth's experience with sin will be a perpetual lesson. F70; E416; Q161:2

There is none else

- None has a right to dictate to him. R612:5

20

Isaiah 45:20 *Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.*

A god

- El, strong, powerful, mighty one. R296:2

21

Isaiah 45:21 *Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.*

None beside me

- Yet God hath exalted Jesus and given him the name at which all shall bow. R52:4*

22

Isaiah 45:22 *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

Look unto me

- Not to mind cures, hypnotism, Christian Science, Spiritism, Occultism, etc. SM329

23

Isaiah 45:23 *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.*

That unto me

- The whole world shall be brought back to allegiance to the Heavenly Father. SM16

Every knee

- Not only the living nations, but also all those who have gone down into death. R2972:4

Shall bow

- By acknowledging Christ and the Church the world will be bowing to Jehovah. OV351 All who are willing to come into harmony with God will have bowed the knee. R5303:1

Every tongue

- Including the repentant fallen angels. R1679:6; HG729:5

Swear

- Confess. Those who refuse shall die the Second Death. R5098:1; SM16; HG647:4 Bowing to Jehovah's Anointed and confessing him as their Lord and Ruler. HG729:5 There is no more reason why a sinner could not be forgiven in the future than that a sinner could not be forgiven in the present. HG647:2

Isaiah 46

10

Isaiah 46:10 *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

End from the beginning

- God permitted men to do wrong, which he foreknew. R5211:1

Counsel shall stand

- The Lord and his apostles had abiding peace because they believed that what God had promised he was able to perform, that his righteous and benevolent plan could know no failure. R1834:6

And I will

- "God will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2:4) R630:5*

Do all my pleasure

- God's original plan is still in progress. A66; HG537:3

Isaiah 47

1

Isaiah 47:1 *Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.*

O virgin

- Said in derision of her claim to purity. D42

Daughter of Babylon

- The ecclesiastical powers of Christendom. D42

8

Isaiah 47:8 *Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest*

in thine heart, I am , and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

Not sit as a widow

- "I sit a queen, and am no widow, and shall see no sorrow." (Rev. 18:7) D43

9

Isaiah 47:9 *But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.*

And widowhood

- "Therefore shall her plagues come in one day; death and mourning and famine; and she shall be utterly burned with fire." (Rev. 18:8) D43

In their perfection

- In full measure. D43

For the multitude

- Despite the multitude. D43

For the great

- Despite the great. D43

10

Isaiah 47:10 *For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am , and none else beside me.*

Thy wickedness

- With the word "evil" in verse 11, illustrating the two kinds of evil-sin and calamity-in the same connection and in contrast. R1226:2

Thy wisdom

- Thy worldly wisdom. D43

11

Isaiah 47:11 *Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.*

Evil come upon thee

- Calamity. R1226:2

Thou shalt not know

- Thou shalt not previously know. D43

13

Isaiah 47:13 *Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.*

Prognosticators

- False prophets. Q776:2

14

Isaiah 47:14 *Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.*

The fire

- The time of trouble. Q776:2

To warm at

- No source of comfort for the false prophets or prognosticators of verse 13. Q776:2

15

Isaiah 47:15 *Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.*

To his quarter

- His own interest, own denomination. R4324:4

Isaiah 48

8

Isaiah 48:8 *Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.*

Transgressor from the womb

- The children of Adam are not in God's image, but love sin. R5286:5

10

Isaiah 48:10 *Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.*

Furnace

- Figurative and symbolic of affliction, fiery trials, by which we are relined. R2971:2

11

Isaiah 48:11 *For mine own sake, even for mine own sake, will I do it : for how should my name be polluted? and I will not give my glory unto another.*

Not give my glory

- Neither to Jews nor Gentiles, but keeps it for himself. R2126:4

12

Isaiah 48:12 *Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.*

Hearken unto me

- Beginning a new subject from that of verses 9 to 11. R2126:4

20

Isaiah 48:20 *Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.*

Go ye forth

- The "wheat" will first all be separated from the "tares." R2538:1

Of Babylon

- A reference to the restoration of the Jews from literal Babylon. R3643:1, R4893:4 The Lord now calls his people forth from mystic Babylon. R3643:4, R2538:1

Voice of singing

- A writer describes it thus: "Forth from the gates of Babylon they rode to the sound of joyous music—a band of horsemen playing on flutes and tabrets, accompanied by their own 200 minstrels and 128 singers of the Temple." (Ezra 2:41-65) R3643:1, R4893:4

22

Isaiah 48:22 *There is no peace, saith the LORD, unto the wicked.*

There is no peace

- God is not favorable for peace at the present time and under present circumstances. SM457 There is no peace to any man out of Christ. R1841:1 The wicked are self-seeking and grasping; filled with anger if they cannot get what they want; with malice if they see someone enjoying what they cannot have. All these things indicate a lack of peace. R4818:2

Unto the wicked

- Broadly, the entire human family; only a comparatively small number have ceased to be wicked. SM457 "The wicked are like the troubled sea" (Isa. 57:20), continually casting up mire and dirt. R4818:2 Man's true peace can be found only in harmony with his Creator. R1841:1

Isaiah 49

6

Isaiah 49:6 *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*

It is a light thing

- The raising up of Israel is a "light thing," only a small part of the entire restitution work. R542:1*, R353:4*

For a light

- The hope of a resurrection. R751:2* Not yet dawned, but waiting for the completion of the resurrection of The Christ. R751:2*

To the Gentiles

- As well as to the Jews. A59

7

Isaiah 49:7 *Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.*

Whom man despiseth

- "He was despised and rejected of men." (Isa. 53:3) E156

8

Isaiah 49:8 *Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;*

An acceptable time

- Throughout the Gospel age. R858:6 Interpreted by the Apostle Paul: "Now is the accepted time ... now is the day of salvation" (See comments on 2 Cor. 6:2). R5536:5

Have I heard thee

- Christ Jesus and the Church, his Body. R536:5, R858:3, R4542:2, R5536:5

Day of salvation

- The great salvation to the divine nature. R4542:2, R859:1

Have I helped thee

- The Body of Christ is helped or succored in its day of salvation in order that it may be the instrument of God for the blessing and releasing of those who are in the prison-house of death. HG337:1

Give thee

- The entire Christ, Head and Body. R4542:2

For a covenant

- As soon as the last member of the Church shall have died the New (Law) covenant with Israel will be sealed. R4453:3 By which God will bring the whole world anew into covenant relationship with himself. R4542:3 All God's people during this Gospel age serve that New covenant by getting themselves and each other ready for the future work of glory. R4542:2, R4453:2 Messiah, as a living sacrifice for sinners. R4715:1

Of the people

- The world of mankind, not the Church. R4542:1

Establish the earth

- Order, or rule, the earth. R536:5 Institute general Times of Restitution of all things. R4542:2

Cause to inherit

- Our Lord has not yet received the heathen for an inheritance. R4542:1; SM435

9

Isaiah 49:9 *That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.*

Thou

- The Christ, Head and Body. R858:3

To the prisoners

- Death's captives. R4793:2, R536:5, R858:6; SM30; A112 To all the world, locked up in the prison-house of death. SM30; R4793:2

Go forth

- The great prison-house will give up the prisoners; He who died on Calvary obtained the key of hades. OV363; Q329:3 "The dead shall hear the voice of the Son of God ... and shall come forth." (John 5:25,2 9) R4793:2

That

- The Church class is chosen for the special work of accomplishing the salvation of the world in the next age—that will also be a day of salvation, for all the world. R859:2

In darkness

- In the tomb. R858:6; SM31

Shew yourselves

- A pictorial way of stating the resurrection of the dead. HG137:1 Their coming forth will be that they may manifest their real sentiments, either for righteousness or for unrighteousness. SM31 Come to the light, the truth. R536:5

15

Isaiah 49:15 *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.*

Can a woman forget

- From the standpoint of the divine nature, know that parental affection will have its widest scope as well as its greatest power to bless. R1211:5* Sooner can a woman forget her infant child. R957:5

Will I not forget thee

- Zion, the Church. R957:4 An assurance of tenderest love on the part of our Heavenly Father. R957:1 Service to the saints in any way the Lord will not forget. R957:4

16

Isaiah 49:16 *Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.*

Palms of my hands

- "Before the throne my surety stands; My name is written on his hands." R1829:5

26

Isaiah 49:26 *And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.*

And thy Redeemer

- Jehovah is the center of the entire plan of salvation, and of its every feature. F397

Isaiah 50

4

Isaiah 50:4 *The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.*

The Lord GOD

- Adonai Jehovah. E52

Hath given me

- Christ. E51 Jesus, the great teacher appointed by the master teacher, Jehovah, is himself taught of Jehovah. E51

Of the learned

- Instructed. E51

5

Isaiah 50:5 *The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.*

The Lord GOD

- Adonai Jehovah. E52

Turned away back

- From his teachings. E52

7

Isaiah 50:7 *For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.*

GOD will help me

- On the assurances of the Lord we may rest. R5432:2

Set...like a flint

- To do God's will, describing loyalty to God and his truth. R4670:5*

Isaiah 51

3

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

Her wilderness

- The true Church is the Church in the wilderness. R1841:6

Her desert

- Applied to the renewed fruitfulness of Palestine. R1044:1, R1379:6

Garden of the LORD

- No longer will thorns and thistles cause sweat of face, but the earth shall yield her increase. R5078:4

5

Isaiah 51:5 *My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.*

On mine arm

- The Lord Jesus. E47

9

Isaiah 51:9 *Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?*

Arm of the LORD

- Christ Jesus. E47

11

Isaiah 51:11 *Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.*

Redeemed of the LORD

- All who will accept the gift of life upon the conditions of its offer. R1772:6

Mourning shall flee

- There will be no more sin, sorrow, pain, sighing, crying or dying. R5250:5

12

Isaiah 51:12 *I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;*

Afraid of a man

- "The fear of men which bringeth a snare." (Prov. 29:25) R1788:5 Rather be fearful of anything that would separate you from God and a future life. R5390:3

16

Isaiah 51:16 *And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.*

Plant the heavens

- Establish the new heavens or powers of spiritual control. R1788:4; A318

Of the earth

- The new earth, or social order. R1788:4; A318

Zion

- The tried and proved, heirs of the New Kingdom. R1788:4

17

Isaiah 51:17 *Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.*

Drunken

- Intoxication of error, false doctrines and theories. R4287:3

Isaiah 52

1

Isaiah 52:1 *Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the*

holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Awake, awake

- Describing the resurrection awakening of Zion in the Harvest time. R3596:3 He who sleeps now neglects his duty to his brethren and puts himself in jeopardy. R2463:5

O Zion

- The spiritual phase of the Kingdom of God, the Church. R3596:3; A297, T33

3

Isaiah 52:3 *For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.*

Shall be redeemed

- Gaal, set free by payment of a price. E438

6

Isaiah 52:6 *Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.*

Know my name

- Understand and appreciate my true character. R3589:3

In that day

- In the Harvest of the Gospel age. R3589:3

7

Isaiah 52:7 *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*

How beautiful

- How beautiful are those proclaiming good tidings of good things. HG307:1 Those who bear the truth have a special force and influence at the present time. R5259:2 The "feet" members of the Body of Christ reflect a measure of transcendent glory, their faces shining with heavenly joy. C301

Upon the mountains

- Kingdoms. A341; C236 The feet members go heralding to every nation (mountain) the good tidings of Immanuel's reign begun. C301

Are the feet

- The last members of the Body of Christ. A341; B253; C236, C301; R287:2, R757:2, R3298:4, R5257:6 While there has been a hand and foot class all along, in every age of the Church, yet of the Church as a whole, the last members are the feet. R514:6, R2827:2, R3298:4, R5257:6 While Jesus and the dead saints are shown as in the heavenly condition, the living saints who are not yet changed, are used as his mouthpiece. R328:4*, R514:6 Who sing the restitution song of Moses and the Lamb. R498:1 The beauty and honor connected with their proclamation does not appear to the world. R757:3, R287:3 The feet are figurative, as also in other Biblical passages. "His feet shall stand in that day upon the Mount of Olives." (Zech. 14:4) B157 "The dead who die." (Rev. 14:13) C241 These same feet, as representatives on earth of the entire Body, are to pour out the seven vials of Rev. 16. R498:1 All who are of the "feet" shall be thus engaged. C237

Of him

- Christ in the flesh, the Elijah. A341; B253; C236, C301

Good tidings

- The sweetest notes of the glad tidings of restitution are reserved until now during the sounding of the seventh trumpet. R757:2, R287:2, R328:4* Not inflaming either real or fancied wounds, thus doing injury to those we should be helping and blessing, spreading their discontent, and hence their trouble.

A341

Publisheth peace

- Millennial joy and peace. C302 By preaching the good tidings of the ransom for all and its consequent blessings, we shall be true heralds of the Kingdom; ambassadors of peace. A341

Publisheth salvation

- A ransom for all and consequent blessings for all; deliverance. A341; C236

That saith unto Zion

- The message is going forth, "Behold the Bridegroom," (Matt. 25:6) and further announcement to Zion, "Thy God reigneth. R2645:3 The glorified saints beyond the veil are active participants in the work assigned members of the same Kingdom class this side the veil. D624 As in the Jewish Harvest, the Lord's instructions confined the special work to Israel, so here the special work of his messengers is confined to the household of faith—spiritual Israel. R1742:3

Thy God reigneth

- The reign of Christ, which shall bring deliverance, is begun. B142; D624; C236; R1379:5, R2201:3 The oft-repeated prayer of the Church has been answered; the Kingdom of God has indeed come. C301 The Lord is present, the Kingdom is being set up. R514:6; D624; C301, C236 Now the rule and government has been assumed by "Him whose right it is." (Ezek. 21:27) He has taken to himself his great power and his reign is commenced. R287:5, R757:5 The time for the Kingdom reign is practically here, the time for this message of God is at hand. The Kingdom of God is in process of erection and the gathering of the saints in process of completion. With the completion of this class will come the inauguration of the Kingdom. R5259:4 That the Millennial Kingdom is already beginning its rule. R1379:5, R2201:3 The new regime is only opening. After our Lord shall have delivered and glorified the Church, then he will begin the work with the world. But, since 1878, we are making this proclamation. R5258:1, R287;4, R328:4*, R757:3 As there was a proclamation of Jesus in the flesh as King, so there must be correspondingly a proclamation of Jesus, the New Creature, as King of Glory. R2645:3 This declaration is due now before the feet are joined to the same Body. R757:5, R287:5 The present Harvest Message. R2645:3 Only the feet have been privileged to utter the whole message, including "the Day of Vengeance of our God." (Isa. 61:2) R757:3, R287:3

8

Isaiah 52:8 *Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.*

Thy watchmen

- In the Harvest of the Gospel age. R3596:3

See eye to eye

- Clearly, as one man, harmoniously singing the new song of Moses and the Lamb. C237 Only if the divine mind and will were the only one alive. R309:2* "They shall be all taught of God." (John 6:45) R3856:5 It is proper that we should wish that all might see eye to eye, but it is not reasonable to expect it when we know that all are fallen from perfection. F326 More and more. R3856:5 Not until the Bride is complete and Zion is brought back. R67:5*, R56:3*, R5359:1 Only the watchmen of Zion shall see eye to eye until "that which is perfect is come." (1 Cor. 13:10) R344:2 Regarding things to put off, and things to put on, as we get further and further into this Day of the Lord. R5770:2 In due time we shall be able to see and teach the same thing. CR250

Bring again Zion

- Return favor to the Jewish people. R309:2* When Israel rises, Babylon must fall. R115:5*

9

Isaiah 52:9 *Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath*

comforted his people, he hath redeemed Jerusalem.

Waste places

- Now becoming fruitful. R1044:2

Of Jerusalem

- Earthly phase of the Kingdom of God. A297

His people

- Natural Israel. R3589:3

10

Isaiah 52:10 *The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*

The LORD hath

- At the setting up of his Kingdom. E47

Made bare

- Made bare and extended to help. R21:2*

His holy arm

- The Lord Jesus. E47; R4792:6

Of all the nations

- The time is near when the message shall be preached to every creature. It is even now being fulfilled. R5259:4

The ends of the earth

- To the Jew first, but also to the Gentiles. R3010:2

Salvation of our God

- God's original plan cannot fail in any particular. R99:1

11

Isaiah 52:11 *Depart ye, depart ye, go ye out from thence, touch no unclean thing ; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.*

Go ye out

- Full, complete separation was not enjoined until the Harvest time. C187 The Lord now commands the "wheat" to be separated from the "tares." R2538:1 "Come out of her, my people." (Rev. 18:4) B240; R3596:3 Standing with God even if that should seem to imply standing alone. R1383:3 "Gather the wheat into my barn." (Matt. 13:30) "Gather the good into vessels." (Matt. 13:48) R3589:6

Be ye clean

- The Royal Priesthood. B240 From wrong practices and from false doctrines. C187 Justified in God's sight, pure and sanctified of heart. R5258:3, R5860:5 King Hezekiah directed that the priests and the Levites sanctify themselves afresh to the Lord and his service before the cleansing of the Court of the Temple began. R4812:3 As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the spiritual priests should be pure in word, action and thought. R5860:5 In proportion as their hearts are clean, their spiritual vision is clear. R5259:5 No one is properly ready to render service to God in any form until he himself has come to a sanctified condition of heart in relationship to the Lord. R4812:4

Vessels of the LORD

- The Lord's truths or doctrines. C187 In the Tabernacle and Temple, those vessels which were connected with the holy services—in the Court, Holy and Most Holy. These were only handled by the consecrated class—the priests. R5258:2

13

Isaiah 52:13 *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*

Behold, my servant

- Christ. R3589:6

Shall

- In the Millennial age. R3589:6

Deal prudently

- Prosper. (Lowth translation) R141:1* Wisely. R4831:3

Extolled

- Lifted up. R4831:3 During his Millennial reign. R3596:3

Be very high

- Jehovah's promise to Jesus of the divine nature. R5066:1

14

Isaiah 52:14 *As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:*

As many

- Of the Jews living a the first advent. E159

Were astonied

- Surprised that he would submit to such abuse. E159 The world will be astonished when they see the reality of the Kingdom, more majestically grand than anything dreamed of. R4831:3

At thee

- At the time of his crucifixion. R3590:1

His visage was so marred

- "Deeply marred was his appearance, out of all human likeness, and his form out of all semblance to sons of men." (Cheyne's translation) R3590:1 "So shall his visage be inglorious among men." (Douay translation) R574:1 His features drawn with pain. R3590:1 Might refer to the marring of his beauty with the thorns, nails and sorrows. R574:1 Might refer to his character deficient in those qualities the world esteems in their depraved sight. R574:1; E159 Whatever of care, sorrow or pain marked that perfect lovely face was the self-imposed weight of our infirmities and sin. R575:1

More than any man

- By man. E159

More than the

- By the. E159

15

Isaiah 52:15 *So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*

So

- Showing a contrast—his glory, honor, influence and power will be proportionate to the sufferings and ignominy which he experienced, not only as respects our Redeemer, but also as respects his Church. "If we suffer with him we shall also reign with him." (2 Tim. 2:12) R3590:1

Shall he sprinkle

- Startle; surprised at his patient submission to abuse. R4831:3; E159 "Deep will be the obeisance of many." (Cheyne's translation) R3590:1

Many nations

- Others of all nations, now and in the future, have wondered and will wonder at such patience and meekness. E159

At him

- To him. R4831:3

Had not been told them

- Of others. E159 Some have told them that Messiah's reign was during the Dark Ages; others that it is now in progress; still others that it is an Evolutionary matter through moral reforms. R4831:3

Shall they see

- Exemplified in him. E159

Consider

- Understand. R4831:3
- Isa. 53:1

Who hath believed

- Only a very few. R1359:1, R3590:3, R516:6*, R2414:3; CR155; E489 The complaint of the primitive evangelists. R141:1* Israel's failure to hear the divine message. OV75 "To us who believe he is precious." (1 Pet. 2:7) R2789:2 The reason for the general rejection of the message is that reconciliation with God means opposition to sin. E489

Our report

- Our teaching, our presentation, our message of reconciliation, atonement. E489; R3590:3; CR154, CR155 The message of God in respect to his great plan, the Gospel. CR155 That God is willing to forgive our sins, receive us as his children, and fit us for the heavenly Kingdom. CR155

And to whom

- Over whom. (Leeser) R575:5 Few, "as many as the Lord our God calls." (Acts 2:39) E489; R1359:2, R3590:3

The arm of the LORD

- Christ, the power of God unto salvation. E47, E418, E489; R1359:2, R4792:6; CR154 Showing the headship of Jehovah. R765:2*, R1075:3 Stretched down for the relief of Adam and his race from sin and death. E418, R4831:5, R516:6* Not merely a finger, doing a small work for a small class; but the all-powerful arm which will overthrow evil, establish righteousness and bless all the families of the earth. R3590:4

Revealed

- "Who perceives what the arm of Jehovah is preparing?" (Rosenmuller translation) R141:1* In the Gospel. CR154 In the present time. R3590:3

Isaiah 53

2

Isaiah 53:2 *For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*

For he shall

- Few believe the report because at the first advent our Lord did not appear as a glorious and powerful king. R3590:4, R574:3

Before him

- Jehovah. R1359:2

As a tender plant

- Small shoot. E156 To the natural man seeming too tender ever to prosper. R3590:4

As a root

- Lifegiver. E144

Dry ground

- The Davidic line having apparently lost its virility, its life. R3590:4 Thirsty ground. His appearance and surrounding seemed unfavorable; he was an unlikely king. R574:3 All humanity was reckoned dead. Like a new, fresh, living root out of the barren soil, he grew up from infancy to manhood. R1359:2

Form nor comeliness

- Of the kind worldly men admire. E156; R2293:6 Honor. E156 To blind bigots he lacked good looks, but to those whose eyes are opened he becomes " chiefest among ten thousand" and "altogether lovely." (Song of Sol. 5:10, 16) R1063:2*

When we shall see him

- When we observe him. E156

There is no beauty

- No appearance of hauteur and ambition. E157; R574:3

That we

- Jews, especially leaders and prominent ones. E157

Should desire him

- Should desire in him. E156 Not having found in him the qualities of an earthly conqueror. E157; R574:3, R1359:3, R4831:6, R2293:6 He is not our ideal of the soldier, statesman and king, befitting our nation's needs and likely to fulfil its long-cherished hopes. E158

3

Isaiah 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

He is despised

- Was counted by the Romans as unworthy of notice. R3590:5 The apostles were similarly evil-treated because of their faithfulness—their refusal to compromise the message, "the word of reconciliation." E490 "As he was, so are we in this world." (1 John 4:17) R3776:5 One of the many prophecies attesting that the Bible is a divine revelation. A57

Rejected of men

- Shunned. R574:3 Because the Jews failed to see the sufferings of Christ. R59:3* Because the prophecies of Christ's glory and Kingdom were not then fulfilled. R59:3* By his own nation who for sixteen centuries had hoped and waited for his coming; by the Romans, counting him unworthy of particular notice. R3590:5 Denounced as an imposter. HG512:5 Not because he deserved such; but because they were so degraded and blinded by sin. R2789:2 The Jews esteemed him not, except for a few. R3590:5 They were looking for a king who, with military skill, would deliver them from the Roman yoke. R1359:3 Following the circumstances as though we were present we perceive that it was difficult for the chief actors surrounding our Lord to realize the true situation. Similarly we are sometimes too close to great events to appreciate their true import. Thus we should have sympathy with those who rejected Jesus. R3887:3 It should be expected that all through the Gospel age his followers would be similarly misrepresented, slandered, maligned, despised and rejected by the religionists of Christendom. R2789:5

A man of sorrows

- Deep and abounding sympathy for others. R3734:3 Makaboth, pains. R2767:2*

With grief

- Choli, sickness, weakness, disease. R2767:2* Acquainted with infirmity. Jesus had an abundance of sympathy; each time he healed he was touched with a feeling of their infirmity while they were refreshed and revitalized by his strength. R574:4

We hid...our faces

- Ashamed of him. R3590:5, R3776:6, R5495:1 "As one hiding the face from us (as in weeping)." (Young's translation) R574:3, R141:2 Were ashamed of, and would not acknowledge him. B188 "He hid as it were his face from them." (Margin) Because of their unbelief they lost the benefit of his wisdom, teaching and mighty works. R1359:3 "Like one who hideth his face from us" (to bury his griefs in seclusion). (Pye Smith translation) R141:2*

Esteemed him not

- Considered him a fanatic because of his loyalty to truth and righteousness. R3776:6 His weariness,

sorrow, weeping, etc., were construed by men to result from weakness. R574:3 "Gave him no attention." (Pye Smith translation) R141:2* Hence it was decided that they could not be of the Bride class, and as a nation the Jews were cast off until the elect should be found. R3776:6

4

Isaiah 53:4 *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

Borne our griefs

- "Himself took our infirmities and bare our sicknesses." (Matt. 8:17) A230; E124; R4138:2, R2028:5, R2000:2, R105:1 Voluntarily. R105:1, R1359:3 "But only our diseases did he bear himself." (Leeser) R575:5 He was a man, of the human nature, but not a sharer of our imperfection, except as, during his ministry, he voluntarily took our sickness. R809:2 Being without sin, he was also without sickness and pain except as he "bore" it for others that he might be touched with a feeling of our infirmities and, thus, a sympathetic High Priest. R2028:6 Our Lord was not sick with ordinary maladies. His perfect organism was proof against the intrusion of special diseases. Rather, the healing of diseases exhausted his vitality, leaving upon him the weight of our sicknesses. R4138:3, R5577:2, R2000:1

Carried our sorrows

- "There went virtue (vitality) out of him and healed them all." (Luke 6:19) A230; E124; R4138:2, R2000:2, R105:1, R1359:3 Our Lord's healing miracles are much more precious to us knowing that they cost him so much. E124; R4138:2 The sicknesses which our Lord bore were those of the world, and not those of his special friends and disciples. We have no record that he healed any of his followers. R4138:3

We did esteem him

- Speaking for fleshly Israel at the first advent. E124 Not that he was actually smitten of God. R424:4* What thus seems, or appears, is not the fact—it was for our sins, not his own sins, that he suffered. E123 This was probably one of the severest of our Lord's trials—to be esteemed as an offender against God and under divine wrath. R1816:1

Smitten of God

- They thought him righteously punished. R574:5 Men did not realize the real cause of his physical weakness. R1359:4

5

Isaiah 53:5 *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

He was wounded

- Death in any form would have met the requirements of justice. It was not necessary for the ransom that the Lord's person should be wounded. This was for other considerations. E443 Not made to suffer eternal torment-thus proving that the wages of our sin is not torment. HG608:6

For our transgressions

- And not for his own. R1394:5, R47:2*

The chastisement

- As a true Son, he had his share: "What son is he whom the Father chasteneth not?" (Heb. 12:7) R3133:1 Necessary to preparation for glory, honor and immortality: "He learned obedience by the things which he suffered." (Heb. 5:8) R3133:1

Of our peace

- By means of which our peace with God was made. E124; R141:2*

Upon him

- Noting the laying of the sin upon a person instead of a dumb animal. A57

With his stripes

- By the things which he suffered in our stead. E442 He bore the death sentence against us. R3590:6, R3560:6 It was necessary that upon Jesus should fall the rod of affliction, even unto death. R5315:3, R3560:6, R3590:6

We are healed

- Healed as sinners preceding our acceptance as members of the Body of Christ. F632 We are to be healed; through his death our reconciliation was made possible. R4364:5

6

Isaiah 53:6 *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

All we like sheep

- Israelites, "lost sheep" (Matt 10:6) because they had wandered from the Lord and from their covenant. R2261:3 "I lay down my life for the sheep." (John 10:15) R652:5 And who, after coming to a knowledge of the truth and being rescued by the shepherd, follow him not, will no longer be counted as the Lord's sheep. R1217:1

Have gone astray

- Followed one another into wrong paths. R3590:6 "There is none righteous." (Rom. 3:10) R2706:3

The LORD

- Jehovah. R1359:4

Hath laid on him

- Jesus, our willing substitute. R1058:2, R574:6 The full penalty of the divine law. R4793:1, R574:6, R387:1, R657:5, R1058:4, R5315:3. Our sins have been laid upon, or imputed, to him. If we believe on him, his righteousness will be imputed to us. Thus we are justified. R657:5 Thus ransoming, not pardoning, mankind. E461; R324:1, R1058:4 Therefore God did not pardon us, that is, he did not suffer our sins "to pass without punishment. R324:1, R387:1, R1058:2 Only by the shedding of blood could there come a remission of original sin. R3985:3 Thus God could maintain justice and at the same time receive all sinners who would come to him through the appointed substitute. R1350:3* Inconsistent with the theory of eternal torment. A159

The iniquity of us all

- Jesus' death was "the wages of sin," as all death is, but not the wages of sin which he committed. R648:3 "The punishment of us all." (Young's translation) R574:6

7

Isaiah 53:7 *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

He was oppressed

- Verses 7 to 9 portray the matured view of Jesus' disciples as they began to consider more carefully and understand more fully their Master and his work. R4831:6

He was afflicted

- Taunted. (Leeser) R575:6

He is brought

- He was led, not driven, to death. He willingly permitted the sick and afflicted to partake of his vitality. R772:5*

As a lamb

- In meekness, unsuspicion and gentleness. R4750:5 "Behold the Lamb of God that taketh away the sin of the world." (John 1:29) R77:6*

To the slaughter

- A test to prove his character, manifesting to men and angels his obedience and worthiness of high

exaltation. Q559:2

As a sheep

- A ewe. (Leeser) R575:6

Openeth not his mouth

- In any plea or endeavor to deliver himself from death. R3591:1, R574:6, R3776:2, R5642:5, R5871:6, R5561:5, R1806:6 Why? Because he desired to save others and knew that the salvation of others required the sacrifice of himself. R1815:6 Had he done so his accusers might have succumbed to the eloquence of him who spake as never man spake. R3591:1, R5561:5 To follow in his footsteps is to sacrifice ourselves as he did, with the same uncomplaining cheerful submission. R772:5*

8

Isaiah 53:8 *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.*

He was taken

- Taken away, cut off from life. R3591:2 "By an oppressive judgment he was taken away—the men of his age who shall describe?" (Brown's translation) R141:4*

From prison

- By oppression, by false accusations. R3591:2, R1359:5

And from judgment

- By oppression or injustice as far as those who condemned him were concerned; by divine justice and judgment so far as God was concerned, because he had consecrated himself unto death. R3591:2 Through judicial proceedings, by means of false condemnations which secured a legal condemnation unto death. R1359:5 "Through judicial punishment." (Leeser) R575:6

Declare his generation

- Who could suppose that he would have offspring, would be the Everlasting Father to the whole world. R3591:2, R4832:1 Declare to his generation why he was cut off. R574:6 May be understood in three ways: (1) those of his day; (2) his divine lineage and (3) his posterity. R1359:6

For the transgression

- His death was so ignominious, few could realize that he was suffering the just for the unjust. R574:6

Of my people

- "For the sins of the whole world." (1 John 2:2) R3591:3

Stricken

- Smitten. R574:6 "The plague was laid on him." (Leeser) R575:6

9

Isaiah 53:9 *And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

Made his grave

- Qebar, tomb, place of interment. E348

With the wicked

- Being crucified between two thieves. R3591:3 Rasha, the condemned or guilty race. R1360:1, R1394:4, R3591:3, R574:6

And with the rich

- In the tomb of Joseph of Arimathea. R1360:1, R1394:4, R3591:3, R574:6, R141:5* The godless rich. R575:6, R652:4

Because

- Or, although. R574:6

Done no violence

- There was no just cause of his death. A58

10

Isaiah 53:10 *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

It pleased the LORD

- Verses 10 and 11 give the prophetic explanation of the experiences of Jesus. R4832:4 Not that the Father took pleasure in the sufferings of his Son, but because he saw the glorious results, both to Jesus and to mankind. R3591:4, R4618:3, R5878:6; CR348; Q559:2 The Heavenly Father had to do with the breaking of our Lord's body. R5341:5 The bruising, we understand, was not of divine necessity, but of divine wisdom and expediency. Q559:3 Because it best illustrates his justice, wisdom, love and power. R5878:6

To bruise him

- To allow him to have an experience with pain and sorrow. R2000:1 To permit him to demonstrate his loyalty and faith even unto death so that he might the more abundantly reward him. R3591:3, R5878:6 "Crush him through disease." (Leeser) R575:6, R652:4 "For Jehovah is pleased to crush him with sufferings." (Pye Smith translation) R141:5* As Jesus broke the loaf at the Last Supper, the Heavenly Father had to do with the breaking of our Lord's body. R5341:5*

When thou

- Because Jesus gave his life, his soul, in exchange for Adam's life, or soul, the restoration for the world is indicated as being the direct work of our Lord Jesus, and not the Father's work, though he was the author of the entire plan of salvation. SM781

Shalt make his soul

- Human soul, human being. R667:3, R981:1 Being, existence, all that he had. E127; T52, R667:3, R2000:1 A human soul—for he had exchanged his spiritual being, or existence, for the human, which was typified by the Atonement Day bullock. T52 The death of the soul is the penalty for sin. E328; R2611:4, R2794:5, R5238:2; SM779; OV166; HG135:4, HG334:5, HG331:4; CR209* The penalty was not against Adam's body, but against Adam himself, the soul, the ego, the being. It required the sacrifice of another soul to redeem him. R3174:2, R3854:5, R5238:2 "The Good Shepherd giveth his life." (John 10:11) E337

An offering for sin

- For our sins, not for his own. E23; R4793:1 "When his soul hath brought the trespass offering." (Leeser) R575:6, R652:4 Thereby causing the typical sacrifices and ablations to cease. (Dan. 9:27) B65 Our Lord Jesus did not suffer an eternity of torment as the price of our redemption. R4793:1, R1086:2, R803:2

His seed

- Progeny. R4832:4, R1360:1 One of the titles of our Lord in the Millennium is "Everlasting Father." (Isa. 9:6) SM780 As many of Adam's seed as will accept adoption upon his conditions. A129; R4832:4, R3591:4 The Gospel Church is nowhere spoken of as the "seed of Christ." SM780, SM781; R1359:5

Prolong his days

- Resurrection to a higher than human plane being granted him by the Father as a reward for his obedience. A129 Prolong their days everlastingly. R1360:1 All those who sacrifice with Jesus shall gain immortality. SM783

The pleasure

- Will, plan. R1360:1; SM781

Of the LORD

- Of Jehovah. R1360:1

Shall prosper

- When he shall have put all enemies under his feet. (1 Cor. 15:25) SM785

11

Isaiah 53:11 *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

He shall see

- Shall see the fruits. R1360:1, R785:4, R5018:2; SM42; CR431; Q179:5 " (Freed) from the trouble of his soul shall he see (the good) and be satisfied." (Leeser) R575:6 A glorious fruitage! The exaltation of himself with his Bride and "the virgins, her companions"; the Ancient Worthies; and, finally, the groaning creation brought to human perfection. R5066:6 In the Millennial reign of glory and the end thereof. R4578:4

Of the travail

- The reward of the travail. R5578:6, R3591:4; SM42 His humiliation, suffering and death. SM787 "I hid not my face from shame and spitting." (Isa. 50:4-10) E52

Of his soul

- In the grand restitution of the redeemed race. R1360:1 Because his soul hath labored. R575:1

Shall be satisfied

- To give his life to purchase the world. E441 When he has fulfilled the gracious promises of God to bless the world. OV57, OV23 With the results. F121 This satisfaction will result from the salvation of more than the "Little Flock." SM42 With the Heavenly Father's bountiful provision for his personal glory and exaltation, and for the honorable work which he will do for Adam and his race. SM787 Which he would not be if only a few of mankind will eventually be blessed. R3725:3* Because the conclusion of God's plan will be satisfactory. F50 God's original plan cannot fail in any particular. R99:1*; A66, A95; E34; OV57, OV23; R1125:2 The Church also shall be more than satisfied with God's arrangements on their behalf, and through them, on behalf of the world. SM788

By his knowledge

- His full confidence in God born of experience. A132; R1835:1, R3160:5; HG293:1, HG396:2 Gained through his pre-human existence. E91; R446:1, R1060:1, R2373:3, R4612:1; Q371:4 At the time of our Lord's spirit-begetting an impression of his pre-human experience was made upon his brain, and he then received special knowledge of heavenly things. R5157:5, R5065:1 Knowing the Father, remembering the glory he had with him before the world was, trusting him implicitly, enabled him to be obedient to the death of the cross. R3591:5 Knowing the Father's plan, his own will being in entire harmony with the Father, he went steadily forward to accomplish that will, even unto death. R631:6* Of the divine plan or purpose to redeem and restore the fallen race, enabling him to carry out that purpose in the sacrifice of himself, thus justifying many by bearing the penalty. R1360:4 He grew in knowledge—being led into the knowledge of the various features of the plan as they became due to be worked out through his instrumentality. R3160:3 Enabling him to be obedient even unto death. R3591:5, R4019:1 It was from lack of knowledge of God that the first Adam in his perfection was weak. R3591:5 Knowledge which Adam did not possess. CR453; R146:2 The first Adam, having no knowledge of evil's terrible nature, was tempted and fell. The second Adam, with a knowledge of its awful results, and of the power of God, was just as really tempted, but triumphed. R327:3*, R3638:2*

Justify many

- Very many—all men. R575:1

For he shall

- While he will. (Leeser) R575:6,1

Bear their iniquities

- Which our Lord began to bear at his consecration, and finished so doing at his crucifixion. R5065:5

Isaiah 53:12 *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

Therefore

- Because of his faithfulness and sacrifice. R575:1 "Therefore will I distribute to him the many for his portion; and the mighty people shall he share for his spoil." (Lowth translation) R141:5

Will I

- Jehovah. R1360:4

With the great

- Rab, Lord, Chief, Master of the Universe, Jehovah himself. R1360:4, R3592:1

Divide the spoil

- Of his great conquest over sin and death, with all its heavenly glories and privileges of blessing mankind. R3592:1, R1360:4, R4832:4 He shall divide, or distribute, the spoil to mankind. R575:1

With the strong

- The overcoming Church of this Gospel age. R3592:1, R1360:4, R4832:4 "When I am weak, then am I strong." (2 Cor. 12:10) R3592:1 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. 3:21) R1360:4 "The spoils of the strong"—of the strong prince of this world who has left mankind destitute. He will be bound and his spoils distributed to enrich mankind. R575:1

Poured out his soul

- Being, existence. R1451:6, R1880:5, R2794:5, R5238:2, R5578:6, R5749:2 From Jordan to Calvary. E127 Permitted his life to be taken from him. R5085:3 Not the body, but the being, called in the Scriptures, soul, dies. R205:4, R277:1, R4174:3, R5749:2 It was Jesus, the human soul, that had died; but he was raised from the dead a soul of a higher order. R5578:6 It was the soul that needed redemption; it was the soul of our Lord Jesus that was given as a ransom price for the soul of Adam with the result that the souls of Adam and his posterity are guaranteed a resurrection. R2794:3, R1880:5 Contradicts the idea that the Lord himself did not die, that merely his flesh died. R2794:5

Unto death

- Non-existence, oblivion. E362 He kept on until he had given all that he had. R157:6, R5432:1 Made "his soul an offering for sin" (verse 10), in offset to Father Adam's soul. R2794:5; CR170 Without the shedding of blood there is no remission of sins. R3592:4 His soul did die. CR290 Our Lord had a perfect earthly life. He gave up that life. The same with us. If we would live we must die. R5342:1 When our Lord was changed from spirit to human being his existence did not cease for a moment; but at Calvary his being or existence was laid down completely, he ceased to exist—gave his being as "a ransom." R667:3

Numbered

- Reckoned, by crucifixion. R575:1, R2473:1,5, R2787:4

With the transgressors

- The thieves on the cross. R2787:4, R1815:6, R3370:4 As the penalty against Adam included his isolation from the Father as a condemned rebel, so it was necessary for Jesus to experience the full meaning of a sinner's separation from God. R2474:4 Crucifixion was practiced by the Romans only upon culprits-usually outlaws, brigands and seditionists. R2787:4 Being misunderstood when he came to John, whose immersion was for washing away a sinful past. SM644, R960:4

And he bare

- "While he bore." (Leeser) R575:6

Made intercession

- "For the transgressors he let (evil) befall him." (Leeser) R575:6, R652:5

Isaiah 54

1

Isaiah 54:1 *Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.*

Sing, O barren

- Spiritual Zion, our mother or covenant. C297, R1341:6 The promise to Abraham has been barren for a long time. R1389:1 The Apostle applies this to the Gospel Church, or Abrahamic covenant, (Gal 4:27); showing that the ultimate fruitage shall be great. R3596:3

That didst not bear

- Beginning with the Lord Jesus, a result followed the coming into covenant relationship which had never occurred before—a begetting to a new nature. R4450:2*

For more

- The promise includes not only the development and blessing of the seed, but also the blessing of all the families of the earth through that seed. R1389:3

Are the children

- The Christ, typified by Isaac and Rebecca. C297, R1341:6, R1389:2; Q164:2

Of the desolate

- The Gospel covenant, typified by Sarah. R1389:1

Than the children

- The Jews, according to the flesh. Q164:2

Of the married wife

- Hagar, type of the Law covenant; her offspring, a servant class. R1389:2

5

Isaiah 54:5 *For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.*

Thine husband

- Caretaker. R1389:1 Illustrating the union between Jehovah and Israel. R1388:6

Thy Redeemer

- Jehovah himself. R4085:3 All that our dear Redeemer has done for us has been the carrying out of the great plan of Jehovah, purposed in himself before the foundation of the world. R4085:3

11

Isaiah 54:11 *O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.*

Lay thy stones

- The Church is pictured as the glorious New Jerusalem, built of precious stones. R3596:5

13

Isaiah 54:13 *And all thy children shall be taught of the LORD; and great shall be the peace of thy children.*

All thy children

- The spiritual sons of God. R3051:1

Taught of the LORD

- Taught of Jehovah. "Learned of the Father." (John 6:45) E50 Our Lord Jesus is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. E50 God,

however, does not teach all in the same time and way. R385:1* In the school of Christ, learning not all lessons at once, but gradually, "line upon line, precept upon precept, here a little and there a little." (Isa. 28:10) R3051:1 Because unprejudiced and anxious for truth. E32 We should avoid following human teachers as leaders. Their teachings should be received only so far as they harmonize with the word of truth. R386:4* Is it not reasonable that God, who is love and a kind and loving Father, should provide for the education of every individual who ever came into the world. R33:3*

Shall be the peace

- Of those who understand the Lord's dealings. R3051:1 Without this peace one cannot have the joy of the Lord; and if they have not this it is because they have not been sufficiently taught of the Lord. R3051:3 Of the Millennial day, in which the Prince of Peace reigns. R2520:6

14

Isaiah 54:14 *In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.*

In righteousness

- Righteousness, justice, must be the foundation of every character acceptable to God. R3051:4

Shalt thou

- The godly. R3051:3

Be established

- Those who are not established in righteousness now will not be accounted worthy to be sharers in the first resurrection. R3051:3

Far from oppression

- Having no sympathy with it. R3051:5 Anxious to set men free, not anxious to enslave them. R3051:5

Shalt not fear

- "Perfect love casteth out fear." (1 John 4:18) The Lord's people should be the most fearless people in the world as respects earthly calamities. R3051:5 "Their fear toward me is taught by the precept of men." (Isa. 29:13) R3051:5

Not come near thee

- Applies to the present life, and not to the life of glory. R3051:3

15

Isaiah 54:15 *Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.*

Gather together

- A general gathering together of opponents to the truth and its servants. R3051:6

Shall fall

- Come to naught. It is impossible to .injure the very elect. R3051.

17

Isaiah 54:17 *No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.*

Against thee

- Against the New Creature. R3050:3 The called, faithful and chosen ones—the Church. R1239:2* The prince of this world has power to deceive and to lead astray many—if it were possible he would deceive even the very elect. The elect are the only class who cannot be deceived. R1239:2* May be, to some extent, applicable to regathered and re-favored Israel after the flesh in the near future, when God will fulfil to them all his good promises. R3050:3

Shall prosper

- Even though it may affect health, social position or financial prosperity. R3050:6 The rage of the enemies of truth is impotent except as it resorts to misrepresentation and sophistry, which the Lord assures us cannot "deceive the very elect." (Matt. 24:24) R2738:1

Rise against thee

- In envy, malice, hatred, strife, slander. R3050:6 This merely injures the old creature—the flesh, already consecrated unto death. R3051:1

Is of me

- "If God be for us, who can be against us. (Rom. 8:31) R3052:4

Isaiah 55

1

Isaiah 55:1 *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*

Ho, every one

- The call of the Gospel age, to the consecrated class now. R4321:3, R2072:4, R1899:2 During the Millennial age. R3597:1

That thirsteth

- Verses 2 and 3 show this call to be for those thirsting for truth during the Gospel age. R1363:6 "Blessed are they that hunger and thirst after righteousness." (Matt. 5:6) R1936:1, R1899:2 "After righteousness" (Matt. 5:6); not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth. R1936:1 Water is unwelcome except to the thirsty, and food produces loathing if forced upon one who is not hungry; so truth is obnoxious to those who prefer error. R650:3*

Come ye

- If they will not come, let them stay away until they are ready to come. In time they will be thirsty enough. R650:6*

To the waters

- In a sense, any who now thirst may come to Christ and find him a fountain of life—"A well of water springing up into everlasting life." (John 4:14) R3596:6 These "wells of water" have not yet become the Millennial "river" of Rev. 22:1, 17. R3596:6 Pictures the Millennial age and its blessings upon the world of mankind. "Whosoever will, let him take of the water of life freely." (Rev. 22:17) R1363:3, R3596:6 The water of life will not be forced upon any. R1363:3, R651:1 Refreshing waters of divine truth. R1936:2, R1363:3, R650:3* There is an abundance for us all in our Heavenly Father's wonderful provision—in the Bible. OV260

Hath no money

- None of us has ought to offer as an equivalent for this priceless treasure. R1936:2

Come, buy wine

- A sanctifying draught. R1363:3 Exhilarating. R1363:3

And milk

- Life-giving. R1363:3 Nourishing. R1363:3

Without money

- Published truth is not for all the poor in the world, but for the poor who are the Lord's children and are sufficiently interested to request it. R908:3

Without price

- In the Millennial age, without walking in the narrow way, or taking up a cross of self-denial and suffering for righteousness' sake. R3597:2 There is a price at the present time, the price of self-sacrifice even unto death. R3597:1

2

Isaiah 55:2 *Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.*

Wherefore do ye

- Who have searched in vain for truth from other sources. R1363:6

Spend money

- Influence and labor. R1364:1

Which satisfieth not

- Temporally or spiritually. F535 The satisfaction and joy of those who live by faith in the Son of God is solid compared to the passing ripple of emotion caused by mere religious excitement. Excitement must subside, but truth and its joys abide. R23:6* The present life and present transitory interests. CR16 In the Millennial age none will thus vainly search for truth. R1363:6

Hearken diligently

- The invitation is synonymous with Rev. 18:4, to come out of Babylon. R1364:1

That which is good

- Meat in due season. R1936:2 The good plan of God. R1364:1

In fatness

- Cream of the Everlasting covenant. R4321:3 A share in the glory, honor and immortality of the Kingdom. R4321:3 The soul that is fed at the Lord's table is not lean. R1936:2 The good plan of God produces the fatness of understanding. R1364:1 The fulness, the glorious provision which the Lord has made for them and which will then be opened before them in the Mediatorial reign. R3597:3

3

Isaiah 55:3 *Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*

Incline your ear

- Turn your ear away from the clashing of conflicting creeds and incline it toward God's precious Word. R1364:1 "It shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) R3597:3

Come unto me

- The Master's gracious invitation as it will soon reach the world of mankind through the glorified Church. R3597:3

Hear

- Obey. Obedience to God will be the only requirement for all who, being justified by faith in Christ, would consecrate themselves fully to God. R442:6

Your soul shall live

- God distinctly declares that the extreme penalty of wilful sin and wilful rejection of Christ is the death of the soul. R1196:1

Everlasting covenant

- The New covenant, the agreement to forgive, to cancel sins that are past. R3597:3, R4321:6 An agreement to share in the sure, holy promises which belong to his beloved Son—the Kingdom, power and glory of the world to come. R1364:1 If we put ourselves under Christ's care, the covenant of sacrifice will be everlasting with us and we shall have the "sure mercies of David." R5163:6

With you

- If you are Christ's you are David's seed—and his seed will sit upon the throne to be the Messiah. Q192:2 With those who hunger and thirst after righteousness and who have consecrated themselves to him, been anointed and have the witness of the spirit that they are the sons of God. R1936:3

Sure mercies of David

- Or, holy things promised to David. R1466:2 The mercies granted to Israel and the world through our Lord, the great antitypical David (Beloved). R3597:4, R1466:2, R1364:2; SM731 A promise that Messiah would be the root and offshoot of the Davidic line. SM477; Q192:2 We of the Gospel age are invited to share in the sure, holy promises which belong to our Lord. R1364:2 Of Christ, set forth in Psa. 89:20-37: (1) That his throne would be established forever; (2) That all would be made subservient to him; (3) That God's covenant to bless all the families of the earth would be fulfilled by his reign; (4) That his children, by redemption and regeneration, would be established in righteousness; (5) That all the willing and obedient shall endure forever. R1364:2, R1936:2 To share with Jesus the glory, honor and immortality of the Kingdom. R4321:3

4

Isaiah 55:4 *Behold, I have given him for a witness to the people, a leader and commander to the people.*

I have given him

- The antitypical David, The Christ. R3597:4

Leader and commander

- As Leader he is our example in obedience and our Forerunner; and he has said, "Observe all things whatsoever I have commanded you." (Matt. 28:20) R61:5 As the great Prophet, Priest and King, typified by Moses and Melchizedek. R3597:4

5

Isaiah 55:5 *Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.*

Behold, thou

- Christ. R3597:4

Shalt call a nation

- "A Holy Nation, a Royal Priesthood, a Peculiar people." (1 Pet. 2:9) R3597:4 R4321:3

Run unto thee

- Throughout the Millennial age. R3597:4 Shows how the work will progress among the people of the world after The Christ has been glorified. R1364:2

6

Isaiah 55:6 *Seek ye the LORD while he may be found, call ye upon him while he is near:*

Seek ye

- All the world during the Millennium. R3597:4 While he is near—When God does reveal his grace it must not be trifled with. R1364:3

7

Isaiah 55:7 *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

Forsake his way

- This will not be a time for pardoning wicked men, but those who desire to forsake their wicked ways. R1364:3

His thoughts

- The unjust must abandon unrighteousness, even in thought. R3597:5

Return unto the LORD

- Obedience to God, not sacrifice, will be required in the Kingdom. R442:6

8

Isaiah 55:8 *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.*

For my thoughts

- My plans for man's salvation. R3598:4 My plans are not your plans. SM85; R2733:4

Not your thoughts

- We should not judge the Lord's methods or laws by the standards accepted among fallen men, which permit all to live whose liberty would not be dangerous to society. R1220:4 Thus the vast majority of Christian people cannot take the standpoint of the saints in the prophetic testimony before us, but rather the standpoint of the natural man. R2712:3 The world, and not the saints, are addressed. R1023:2 The wonderful blessings of the Kingdom will be beyond the thinking of mankind. R3597:6, R546:5, R3028:5, R542:2*

Neither are your ways

- In the organization of your human churches. F197 Many justify themselves, saying, "It is my way." This is no excuse for retaining the actions, but for rejecting them. If we would honor God we would not do our own way. R705:3 The uncrucified will always think its own way the best, not learning to obey orders from the Head and trust God's superior wisdom where they cannot trace him. R961:3

My ways

- Jehovah's gracious purposes, a great plan of salvation. A10; R546:5 My ways of executing my plan are not such as you would surmise. R1364:4 God has not been choosing out exclusively the great, the wise or the good. R4388:3 My methods. SM85 Permitting his truth to be obscured from the worldly-wise by letting it appear as if the Gospel were accomplishing little or nothing. CR499

9

Isaiah 55:9 *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

My ways higher

- His plans or methods. CR58; SM42, SM6, R838:2, R4483:4, R2595:5 God had higher plans for mankind than the Jews expected. CR58; R4463:3 The world does not understand God's plan. R2074:5 While there are certain correspondences between human secret orders and the one of divine origin the latter is in every way superior to all others. SM5 Grander and more beneficent. R794:3 Let us not mistakenly allow our own littleness of mind to hinder our appreciation of the true meaning of the Scriptures. SM249 "We make God's love too narrow by false standards of our own." SM535; HG391:2 Illustrated in the contrast between present mission work and slum work with God's Millennial provision for lifting up the weak and opening the blind eyes of the barbarians. R2690:2 "The length and breadth and height and depth of the love of Christ, which passeth all understanding." (Eph. 3:18, 19) SM42 We have every reason to believe in the supernatural. God is not limited or confined in his power by those laws of nature which our human understanding can comprehend. R676:1

My thoughts

- My plans—clear, plain, reasonable, just, loving and wise. R4551:4 It is not in the power of friends or enemies of the Lord to change his purpose one iota. SM146 It is the privilege of the saints, who have laid aside their own ways and thoughts, to thus think his thoughts. R1023:2, R1024:5

Than your thoughts

- Your own will and plans. R961:6 All schemes of human origin are necessarily imperfect, like their formulators. R921:3 Human reason is vastly inferior in scope and power to God's reason. R1566:3

10

Isaiah 55:10 *For as the rain cometh down, and the snow from heaven, and returneth not thither, but*

watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

Returneth not thither

- In vain. R1030:4*

11

Isaiah 55:11 *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

So shall my word be

- Including the Harvest Message. R3883:3

That goeth forth

- Sent forth to Abraham, announcing the blessing of all the families of the earth. SM90, R3052:1 Through Jesus—to gather out a people for his name, the Little Flock, the Church. SM90; R256:6, R1023:6, R1079:6; HG693:6 The Lord knoweth them that are his, and he knoweth how best to bring them in contact with the truth. R2965:2 The going forth of the Word of the Lord in all ages must have reference to the great end; as a man, building a home for comfort, keeps that in mind in all stages of the building process. R98:6*

My mouth

- Our Lord Jesus, the mouthpiece of Jehovah. SM51

Not return unto me void

- God's Word shall be fulfilled. OV184, OV86, R3598:4, R4347:3 It is certain that it will reach everyone for whom it was intended. R690:5* He has the wisdom to foreknow, prepare and plan for the execution of his justice and love. Further, he has the divine power to carry out all that his wisdom, justice and love have planned. SM85 Divine wisdom has at all times been able to overrule the wrath of man to serve him and the remainder to restrain, thus causing all things to work out the divine purpose. R5263:1

It shall accomplish

- The world has not yet been converted-proof that the Word has not been sent yet on that mission. OV223; R256:6, R2376:2, R2396:4, R1710:4, R4212:6, R1023:3; CR343; A95 Having begun the work of salvation, God has not abandoned it and does not intend to abandon it. R2690:1 Nothing could come to pass contrary to divine permission; although many things do come to pass contrary to divine law—being permitted for wise purposes. OV33 Therefore whatever inharmonies we now see in nature must be viewed as incidental to the preparations for the perfection of all things which is not due until "the dispensation of the fulness of times" (Eph. 1:10) following the Millennial reign of Christ. R1560:3 Though men call God slack, supposing his promise to punish the wicked never to be fulfilled, they overlook the fact that 1,000 years with men are as a day with God. R1364:5 While God has permitted the interruption of sin, he has not permitted, nor does he purpose to permit, a failure of his plans. R1267:4 As God has promised the Jubilee Restitution, so surely it will come to pass—but there should be no breathless haste, but a quiet, patient, faithful waiting on Jehovah. OV86 Contrary to the Calvinist concept of election. HG545:5

That which I please

- And is not regulated by prayers out of accord with his purposes. R1999:2

It shall prosper

- Because of the one purpose of the one God. E182 Because backed by perfect justice, love, wisdom and power. E34 The consecrated have no plans of their own; they desire that God's will shall be done. Since God's plan shall prosper, their plan shall prosper; for his is theirs. R1383:5 Even while Satan imagines that he hinders. E485; HG433:2

Whereto I sent it

- Hence we know that it has not yet been sent out to convert the world. A95 God cannot exercise his

providence in a way detrimental to his plan. R1560:1 It will gather his saints, those sanctified in heart. It will not gather in the world. CR84 In this age, for the gathering out from among the mass of mankind a peculiar people. R1023:6 It is now prospering in the work of selecting the Church; and, by and by, it will prosper in the work of blessing all the families of the earth. HG354:1 Nothing can alter the definite, fixed outlines of the divine program. But the Lord has left certain of the filling in of our experiences subject to modification. This is where prayer enters in. R4347:3 It is one God who is operating under various circumstances and by various means for the accomplishment of his own one purpose. E182

12

Isaiah 55:12 *For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*

Go out with joy

- Out of the prison of death. R542:2* Be delivered with joy. SM85

Led forth with peace

- No longer suffer persecution. R3597:5 God's purpose in sending forth his Word is the great Restitution. R1023:3 Brought home in peace, by the Great Shepherd. SM85; R3597:5

Mountains and the hills

- The ruling powers. R1024:4

Trees of the field

- The people. R1024:4

13

Isaiah 55:13 *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*

Instead of the thorn

- The wicked, who lurkingly seek to injure the unwary. R3597:5, R1364:5; SM86.1

The fir tree

- An evergreen, symbolic of a man possessed of everlasting life. R3597:5, R1364:5; SM86 Whose balsamic influence is healthful, giving a refreshing effect. SM86

Of the brier

- Reaching forth to attack and ensnare those attracted by its sweet odor typifying the wicked who now flourish. R3597:6; SM86

The myrtle tree

- Beautiful and harmless. R3597:6 An evergreen; yields sweet perfume and berries that are a delicacy. SM86 The fir and myrtle trees represent mankind during the millennium yielding good influences and possessed of everlasting life. SM86; R3597:6

And it

- The Lord's work of salvation for our race. R3597:6

For a name

- To his glory and honor. R3597:6, R48:2* The name given is made to refer to position or official relationship, so that the position is meant when the word "name" is used. R48:2*

An everlasting sign

- Of his greatness and goodness. R3597:6, R1024:4

Isaiah 56

1

Isaiah 56:1 *Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and*

my righteousness to be revealed.

And do justice

- "Justice and judgment are the habitation of thy throne." (Psa. 89:14) T124

5

Isaiah 56:5 *Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.*

A name better

- The name given is made to refer to position or of official relationship, so that the position is meant when the word "name" is used. R48:2*

7

Isaiah 56:7 *Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*

My house

- The Temple then was merely a figure of a greater Temple, the Church, which is now in preparation. CR420; R5713:2 "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16) R5713:2

House of prayer

- The glorified Church, symbolized by the Temple with its Shekinah glory, will be the house of prayer for all nations. R5713:6; CR457 Men will approach God through the glorified Church, in which his presence will be manifested, and his mercy will be available to all. R5714:1

8

Isaiah 56:8 *The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.*

Outcasts of Israel

- The publicans and sinners who heard the Gospel message gladly, but whom the Scribes and Pharisees rejected. R5004:6

10

Isaiah 56:10 *His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.*

His watchmen

- The clergy of today. R330:4, R717:3

Blind

- Of mental perception. R718:3 Because they hold the traditions of men, they cannot see the great prize of our calling. R330:5 Describing the last, or Laodicean, stage of the Gospel house. R717:3, R718:4

Are all ignorant

- Of the character and purposes of God. R718:3 "Lo, they have rejected the Word of the Lord, and what wisdom is in them?" (Jer. 8:9) C157 Failing to recognize, and therefore rejecting, the spiritual King now present. C179

Dumb dogs

- D—D—s. F287

They cannot bark

- Cannot speak faithfully for the Master. R718:3 They refuse to awaken the household under their care to a knowledge of Present Truth. R2674:5 Ministerial etiquette intimidating and sealing the lips of any disposed to lift up their voice like a trumpet to show God's people their sins and dangers.

R2106:1

Sleeping

- Dreaming or talking in their sleep. F287

Lying down

- Lazy. F287

Loving to slumber

- Loving ease. F287; HG712:6*

11

Isaiah 56:11 *Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.*

They are shepherds

- Ministers who outwardly pose as God's servants but in reality are hypocrites. SM134 Hireling shepherds, "Whose own the sheep are not." (John 10: 12) D62; HG715:6

To their own way

- Or ism; turned away to fables and science, falsely so-called. R718:3 Welfare, self-interest. F287, R330:4

For his gain

- High-sounding titles and lucrative church appointments. R718:3, R3959:4; D61 "The priests thereof teach for hire." (Micah 3:11) F287

From his quarter

- His denomination or sect. C179; D61; F287; R3449:3, R3748:2; HG715:3

And thou

- Israel, represented as a woman. E371

Wentest to the king

- Made alliance with earthly kings. E371

Didst debase thyself

- Oblivious to the Lord and to the principles of his truth and the righteousness which is of faith. E372

Even unto hell

- Sheol, oblivion, becoming figuratively dead. E371 Figurative of deep degradation. R2599:5

Isaiah 57

15

Isaiah 57:15 *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place , with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

High and lofty One

- Jehovah. R5217:3 All who would be in harmony with God must be repentant in respect to their own shortcomings and must be appreciative of his lofty standards—his holy standards. R5218:4

Inhabiteth eternity

- Before the mountains were brought forth, or the hills, before the First-born was created, he is God. R5217:3

Contrite

- Quiet, deep, continual sorrow for acts not in harmony with righteousness. R5217:6 Our great and lofty God is particularly sympathetic toward those of a broken and contrite heart. R5217:3

Humble spirit

- This humble, discouraged condition becomes a favorable one if the person will seek divine assistance. R5218:1 The lowly estate in the present life is only the necessary discipline to fit one for

the glory and service of the time to come. R2139:5* The aristocracy of the present age will not be the aristocracy of the new dispensation, but the poor in spirit will reign with Christ for the blessing of all the families of the earth. R2139:4*

Revive the spirit

- Give strength and assist in the right way. R5217:6

Of the humble

- Only the humble-minded can really appreciate their own condition. God will not only revive their spirit, but make them again sons of God, with all that this implies. R5218:4

To revive the heart

- To such he is ever near, to revive and give them strength. R5217:6 This text applies not only to the present time, but will also have an application in the next age. R5218:5

Contrite ones

- To be repentant is to be thoroughly submissive to the divine will, and implies a change of mental attitude toward sin. R5218:1

20

Isaiah 57:20 *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.*

Cast up mire and dirt

- "A froward man soweth strife, and a whisperer separateth chief friends." (Prov. 16:28) R2038:4

21

Isaiah 57:21 *There is no peace, saith my God, to the wicked.*

No peace... to the wicked

- The peace, joy, rejoicing, blessing, comfort in the Scriptures are only for the Lord's beloved ones. SM334

Isaiah 58

1

Isaiah 58:1 *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.*

Cry aloud

- Point out what the Scriptures have to say. R5630:5 Attacking errors of doctrine unsparingly, though in kindly terms. HG558:2 It is not now necessary or proper to cry aloud in the streets, or at the churches. R5631:3

Like a trumpet

- Sound the trumpet of truth. R1476:5

Shew my people

- Point out to Christendom of today their error as we have opportunity. R5630:3, R1158:1 But it would not be very well to go about berating them or anybody. R5630:3 These faithful reprovers are generally abused as enemies. R577:4; CR351

Their transgression

- Their attitude calls for sympathy, pity and tender help over their misunderstandings rather than for abuse and cutting and lashing sarcasm. R1158:1 Calling attention to the fact that there is hypocrisy practiced in the name of religion. R5631:3

House of Jacob

- A distinguishing term referring exclusively to the Jews, God's ancient covenant people. R5630:3 Point out to the Jews the reason w they are in their present cast off condition. R5630:3

2

Isaiah 58:2 *Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.*

Seek me daily

- Apparently, but actually there is great zeal for the traditions of men. R5630:6

11

Isaiah 58:11 *And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*

Guide thee continually

- Ask him to guide you; and, with no will of your own, no choice as to the pathway, trusting everything to God, silently waiting to hear his voice, it will be given you to know his will. R590:5*

13

Isaiah 58:13 *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:*

Doing thy pleasure

- Christian sabbath keeping is to refrain from doing our own ways, finding our own pleasures and speaking our own words—every day. HG583:5*

Thine own ways

- That certain ways are our own ways should be no excuse for retaining them if they are not right. R705:3

Isaiah 59

5

Isaiah 59:5 *They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.*

They

- The man-made systems of our day. R718:6

Cockatrice' eggs

- Adders' eggs—Satan's lies. R718:6

Crushed

- Analyzed. R718:6

Viper

- infidelity and Spiritualism, the progeny of Satan. R718:6

14

Isaiah 59:14 *And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.*

Truth is fallen

- Truth has been covered and error has been advanced, accepted and acted upon. R767:1

In the street

- Of Babylon, Christendom. R767:1

16

Isaiah 59:16 *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.*

There was no man

- "None righteous, no not one." (Rom. 3:10) E96

No intercessor

- "None of them can redeem his brother." (Psa. 49:7) E96

His arm

- Christ Jesus. E47; R765:2*, R1075:3*

Brought salvation

- When there was no eye to pity and no arm to deliver us God sent his Son for our redemption. R4792:6, R4963:6

17

Isaiah 59:17 *For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.*

Of vengeance

- Our time, and the years of trouble before us. R4265:6 Righteous indignation against wrong. SM420

18

Isaiah 59:18 *According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.*

Repay recompence

- Some fearful calamity awaits her, the full measure of just retribution; she is to receive a "double for all her sins." (Isa. 40:2) D39

19

Isaiah 59:19 *So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.*

Like a flood

- Permitting the Adversary to bring in error like a flood. R2875:6

Spirit of the LORD

- Throughout the Gospel age, at the hands of spiritual Israel. D558

Lift up a standard

- The ransom. R642:5 The Vow. R4251:2, R4236:3, R4265:6, R4228:2 This text is variously rendered in different translations, but the one furnished in our Common Version seems to fit all the conditions better than any of the others. R4266:1 The specializing of several features of our consecration will enable many to "resist the devil that he may flee from thee." (Jas. 4:7) R4236:3

20

Isaiah 59:20 *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.*

The Redeemer

- Gaal, one who sets free by avenging or repaying. E438 The Deliverer. D558

Shall come to Zion

- The Church, the Body of Christ. D558

In Jacob

- Among fleshly Israel. D557, D558

21

Isaiah 59:21 *As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.*

Is my covenant

- The language of this verse shows that the Law covenant is still in force upon natural Israel. R1730:1

Isaiah 60

1

Isaiah 60:1 *Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.*

Arise, shine

- Has a double application-first to spiritual Israel, and second, to Israel after the flesh. R2036:1, R2372:5 "Arise, give light." R1746:6 Beginning to be spoken to natural Israel in 1878. R107:2* Reminding us of our Lord's counsel to Mary after his resurrection. When she would linger in his presence he reminded her to bear the good tidings to the other disciples. R2036:6 Through the secondary instrumentality of the fleshly seed of Abraham shall all the nations of the world be blessed. R1746:6 God's message to fleshly Israel at the dawn of the Millennial age. R1747:1 The prophet calls upon the saints to shine now; all who have been enlightened by the Harvest Message. R2036:2

Thy light is come

- "The Sun of Righteousness," the Lord Jesus at his second advent. R2036:1 Light, to Israel, was the hope of the resurrection. That hope is not yet realized, "waiting for the completion of the resurrection of Christ." R751:2* The Bride (as part of the "Sun of Righteousness"). R238:2*, R2037:4 The Lamb (Head and Body) is the light thereof. (Rev. 21:23) R244:1* When the finished Temple of God shall displace the present tabernacle. R1982:2

2

Isaiah 60:2 *For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.*

Behold, the darkness

- Confused regarding the plan of God; from the standpoint of human creeds. CR267; A18 Evidenced by the some 600 sects of Christian people, besides other sects of other religious people. CR267

Cover the earth

- Civilized society. R3686:2; CR227 And will continue to do so until all the members of the Church, the "Body" of the great High Priest, shall have first gone beyond the second veil (actual death) into the Most Holy by resurrection change. T90 Of the world's population of 1,424,000,000 (1883) nearly two-thirds are still total heathen, and the remainder are mostly Mohammedan or followers of great apostate churches. R535:2* The entire 6,000 years of the reign of sin, from Adam's disobedience until the establishment of the reign of Christ, has been a night time. HG433:3 Satan is "the ruler of the darkness of this world." (Eph. 6:12) A68 But the world is not always to remain in this condition. "The morning cometh." (Isa. 21:12) A21

And gross darkness

- "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) T90; R2122:6 There are different shades of darkness. R5099:5; CR220 The majority are not able to see the desirability of the truth. R5338:3 Notwithstanding the faithfulness of Jesus and a few lightbearers. R4987:6 Human affairs have become demoralized by the darkness of ignorance and superstition.

R5097:2 God's people have need to take heed to every step. CR251

The people

- The heathen. R3686:2; CR220; SM240, SM435

Glory shall be seen

- The bow of promise; the Lord comes while yet darkness covers the earth. A18; R2036:2 There is a refractive light and influence wherever the Lord's saints reside. SM699 When, by and by, we shall shine in the glory of the Kingdom for the blessing of the whole world. R2036:5

3

Isaiah 60:3 *And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*

And the Gentiles

- The nations of the earth in general, the heathen. A18, R535:1 Not only the living Gentiles. but also the living Jews, shall come to the light and blessing of the Millennial Kingdom. R2402:4

Come to thy light

- Applies to spiritual Israel; also to fleshly Israel restored to favor. D638 After the resurrection of the Church. Christ will be revealed in glory and light to Israel. They shall fall before him and go out as a people through whom God will lighten the Gentiles. R751:3* From Israel the light will shine out which will bring the chastened world to its knees and usher in the pouring out of the spirit of holiness "upon all flesh." D639 The world will be given time to see in Israel the operation of divine government, in contrast with anarchy, so that the majority of all nations shall desire the Kingdom rule. D638 None shall be permitted to languish in darkness or fail of eternal life by reason of lack of knowledge, but in due time all the blind eyes shall be opened. R2409:1

And kings

- Earth's principal ones. D638

4

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

And thy daughters

- "And I will give them (Sodom and Samaria) unto thee for daughters." (Ezek. 16:61) D638

5

Isaiah 60:5 *Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*

Then

- During the Millennial age. E23

Thou shalt see

- A glorious day of opening blinded eyes. D638

Flow together

- Be filled with light. D638

Thine heart shall fear

- Heart shall be awed. D638 God does not desire the service of fear, except that filial fear which is inspired by love, which dreads to incur his displeasure or to be ungrateful for his favors. R829:6*

The abundance

- Now. however, the great Fisherman has no special use for any more or other than one kind of fish. R920:2

Of the sea

- The anarchistic masses. D638

Shall be converted

- His enemies shall fall before him. They will be enemies no more. It is the error that made them enemies—the falsehood. HG272:6

The forces of

- The best of the Gentiles. D638

11

Isaiah 60:11 *Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.*

Gates shall be open

- Compare with Isa. 26:2 and Rev. 21:24-26. R1951:1, R2338:3

13

Isaiah 60:13 *The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.*

My sanctuary

- All mankind's blessings (Rev. 21:3-5) will result from the establishment of God's residence or sanctuary among men. T76

I will make

- At about this time we are to expect wonderful contortions of nature and some radical changes in earth's conditions to make it more adapted to the wants of man during the Millennial age and throughout eternity. HG400:6

The place of my feet

- "Earth is my footstool." (Isa. 66:1) T76; R1874:5, R286:2, R5060:5, R5078:4, R5364:4, R5839:1, R6013:5 The promises of God to the children of Isaac and Jacob are not heavenly or spiritual, but earthly. SM504

Glorious

- The restored earth. D647, SM37, SM389, SM504, OV351 Paradise restored will no longer be a garden merely, but the whole earth. SM503; OV351; HG435:2 When the Kingdom is set up. R5058:1, R4768:1, R5839:1

14

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

The city of the LORD

- Earthly or heavenly Jerusalem. R56:1*

The Zion

- Not only the earthly Jerusalem is called Zion, but also the heavenly. (Heb. 12:18, 22) R56:5*

16

Isaiah 60:16 *Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.*

And thy Redeemer

- Author of the divine plan of redemption. E33

18

Isaiah 60:18 *Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.*

Walls Salvation

- Symbolic of protection and security. R333:6 The salvation walls rest securely on the finished redemption—the completed foundation as expressed by Jesus, the apostles and prophets. (Eph. 2:20) R333:6

21

Isaiah 60:21 *Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.*

Of my planting

- The Vine of Jehovah's right-hand planting. R3544:3, R3806:5 "I am the true Vine, and my Father is the Husbandman.", (John 15:1) R3544:2

Isaiah 61

1

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

The Spirit

- The holy Spirit, the power of God. R5588:2, R240:4, R5068:4; E169 Not a "ghost," or a person in any sense. E169 Leaders of the Lord's people must have first, a knowledge of the Lord's Word, and, second, the possession of a good degree of the spirit of the truth. R5982:5 Divine truth comes to us with all the authority of its divine author. R2057:2 Many today, ignoring the divine test, looking merely to education and talents, are serving as ministers in the church of Christ who would make no profession of being spirit-begotten and give no outward evidence thereof. R5940:2

Of the Lord GOD

- Not another god, but it was the Father's spirit that was communicated to our Lord Jesus. E169

Is upon me

- To all appearances the prophet was the person meant. Yet, when Jesus points out its fulfilment in himself (Luke 4:18) we see that in him its conditions were fully met. R436:2 Jesus quoted this prophecy in Luke 4:18 and applied it to himself and his work. R240:1 The Christ, Head and Body. F276; R5971:5, R311:6; PD73/87 From the time of Jesus' baptism. R3300:5, R5291:6, R5536:2, R1715:2; CR436 We are begotten of the spirit, as was he. R5536:5

Hath anointed me

- The word "anointed" is used in the sense of ordination. R5536:2 The word "Christ" signifies "the Anointed." CR458 To Jesus it was a witness that his sacrifice was accepted, evidence that he would receive the divine nature, and it enabled him to know and do the Father's will. R240:4 The anointing of the Church is for a work yet future, in the next age. R5537:1 Illustrated in the anointing of the typical High Priest, the oil poured on the head only and running down to the skirts of his garments-showing how all true Christians come under the anointing of their Head. (Psa. 133:2) R1715:3, R5536:5, R5971.6 This is the only divinely authorized commission that was ever given to any man to preach the Gospel. R1715:2, R4307:5, R5536:2, R5537:2, R5940:1, R5893:2, R2925:5, R5807:3 The Church, Head and Body, is God's Anointed. CR460; OV161, R3436:1, R5536:5 Although this did not come directly upon the Church until Pentecost, they had a foretaste of it in that the Lord conferred upon them a share of his holy Spirit power when he sent them out to preach. F212 Every member—male and female. R1549:1, R1083:1* Only partially fulfilled at our Lord's first advent; its complete fulfilment is due now, in his Day; but we should not expect all of its fulfilment in the first dawn of the Day. R629:5 The commission of the apostles was in the main, the same as the commission of the Lord and the whole Church. It was to preach the Gospel of the Kingdom. R1521:5, R1972:3 The burying of the dead, the administration of baptism, the administering of the

elements of the Lord's Supper—any of the brethren may perform for another. R1017:3* As the oil in the type should be composed of things that none should ever have except the High Priest and the king; so God represented that he would anoint certain ones with the holy Spirit for a special purpose. CR459 With God, human ordination counts for nothing. R5537:2, R296:1, R5363:2; PD73/87

To preach

- The commission of The Christ is one of service. F212 Everyone who receives the holy Spirit is ordained to preach. R5588:2, R5940:1, R537:2; F276; CR343; Q514:2 The chief business of life. R3211:1, R1440:4, R942:4, R334:6 We should rejoice in the privilege of proclaiming the good tidings. R5537:3 Applies to every member of The Christ. R5698:3, R2057:3, R2157:1*, R646:1, R537:2, R335:1, R241:3 R6023:3*, R5363:2, R5956:6, R768:6, R1575:4, R1720:6: R1891:2, R1917:5; F242 None can be of the Anointed body except they be preachers to the extent of their ability or talent. R812:3*, R942:4, R1917:5, R5893:2 The spirit of the Anointed one is not designed to qualify you for any work except preaching—in some sense, in action or word. R311:6 But it is of very great importance that we consider well what, when, how, where, and to whom, we may preach. R646:2 As the Master did not give his time to temperance or social or political reform, but rather to the instruction of the people in the doctrines of the Word—so let us be content to follow him in this matter. OV260 Preaching is not always public declaration; every influence that we can send out within our talents is preaching the Gospel. R1917:5, R5893:4 One limitation of the Apostle is that the sisters are not to teach in public. R5588:2

Good tidings

- God's grace, mercy and peace through Jesus—to all who have an ear to hear. R3211:1, R241:2, R335:1, R5740:4 The Gospel of the Kingdom. R1521:5, R1714:3; E378 Good news in two parts: Of restitution, resurrection, as well as the great prize of the high calling. R241:2 Including private conversations with neighbors and friends. R5956:3 We are not commissioned to teach other matters than the one Gospel, but we may use every other subject to introduce the plan. R1440:4 Let those who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms, moral reforms. R2965:6 Unlike John the Baptist, it is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. R3326:2

Unto the meek

- Those willing and able to hear; the poor. R241:4, R629:4, R2310:5, R3200:6 The meek alone can, or shall, see the Present Truth. E90; CR386; R445:5*, R795:2, R935:6, R956:6 Meek enough to receive the good tidings by faith. R1714:3 We are to seek those who are feeling after the Lord, not satisfied with the things of the world, and are teachable. R5537:2, R1468:4; CR386 Our Lord's teachings only convinced the meek, and only such he expected to receive them. R1059:3 Lovers of righteousness-only such were accounted worthy of it. R1557:3 As the work of the first advent began in the synagogues of the Jews, so now the truths of the new dispensation belong to the Christian first before going to the world in general. R1461:4 Not the proud, arrogant, hard-hearted, profane, rebellious and indifferent. E488; R1465:6, R1461:4, R5537:2, R2965:6 As soon as you find that the person you are talking with is not meek, you should draw off. Don't antagonize him or try to give him an ear. Q512:2 "The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9) R3103:3

To bind up

- Jesus' footstep-followers are authorized to do the work of a good physician and bind up the brokenhearted. SM264 In many instances the broken heart needs to be touched with the application of the healing balm of grace and truth, but the touches should be gentle. If more breaking of the heart is necessary it is not for us to do. R4131:2 The message of the Lord's lips at the present time are not arrows (Psa. 45:5), nor the sword—but an invitation to rest. (Matt. 11:28-30) SM53

The brokenhearted

- Our mission is not to break hearts, but to heal broken ones. R3436:1, R5521:2, R5537:1, R2965:6, R3326:3; Q512:2; SM265 With the message of divine mercy; that the Kingdom will bring order,

peace and joy. R5449:1, R1714:3 Sin is breaking the hearts of thousands—through man's disappointment in himself and his own ambitions, efforts, friends, business and pleasure. SM266 The Church's special work in blessing and comforting the world will be in the Kingdom. R5537:1

To proclaim liberty

- A return to their former estate, restitution. A112; R241:1; SM504 Freedom from evil, maladies and death. R241:1, R816:3 In the antitypical Jubilee—in the type the setting free of every debtor and the return of everyone to his home foreshadowed the return of all mankind to liberty—to freedom from sin and its tyranny. R1055:6; CR113 The healing and setting at liberty a few from the prison-house of death at the first advent was merely a foretaste of the grander work at the second advent. R2310:5, R5068:5 After sin and Satan are destroyed men can be entrusted fully with the precious boon of liberty; and the liberty of one will not infringe upon the liberties of another. R1737:6

To the captives

- Of sin, ignorance and superstition. R4793:3, R2310:5, R5068:4, R240:6 Captives of sin, receiving daily its wages—dying by inches and entering the great prison-house, the tomb. R1086:1 In death. A112; R1714:6, R1086:1, R4793:2 All are prisoners: some in the grave and some not yet entombed. R838:6, R1055:6

And the opening

- The resurrection from the dead. CR113; R4553:1, R4793:2 "I have the keys of death." (Rev. 1:18) E378; SM32, HG497:4 Christ is to deliver death's prisoners. He did not do so at his first advent, but will in due time set at liberty all the captives, opening the prison doors of hades (the tomb). R458:4* They will all come forth to trial—not on Adam's sin, nor on account of things done while under the Adamic penalty, but to a new trial for life on their own responsibility. R3372:1

Of the prison

- The great prison-house of death. E422; SM504, SM611; R303:5, R474:4, R240:6, R838:6 "All that are in their graves shall hear his voice and shall come forth." (John 5:28, 29) R2613:3, R4552:6 This cannot refer to a literal release from prison at the first advent because John the Baptist was not released. HG130:3 Jesus did not deliver death's prisoners at the first advent. R458:4, R816:6; SM32, HG143:3, HG497:4 He did not preach a discharge of all culprits in states' prisons. This would not be "good news." R240:6

To them that are bound

- Captives of death. R303:6

2

Isaiah 61:2 *To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;*

The acceptable year

- Time, period, the Gospel age, during which God will accept joint-sacrificers with Jesus. R3301:1, R241:5, R1714:6, R4505:2, R5068:5, R4535:3; SM48

And

- At the word "and" between "Lord" and "the" the Gospel age parenthesis comes in. HG52:5

The day of vengeance

- Those who come into conflict with God's laws reap the penalty of their own course. A308 Time of fire, or purifying trouble. R241:6 We are on the very eve of this great Day of Vengeance. R5537:5 World War I is the one predicted in the Scriptures as associated with the "Day of Vengeance." R5601:2 Not the thought of divine malice; but violators of God's laws reaping the penalty of their own course. A308 It is part of the good news only because we are able to recognize the blessed results God intends shall follow afterward. R241:6 Also called the "year of my redeemed." (Isa. 63:4) R116:1* Jesus omitted reading this part of the prophecy; it was not then due; but it is now. R5537:5, R287:3, R757:3, R1714:3,6, R241:6, R59:2*, R1917:6; A218 Jesus and the apostles had an important

work in proclaiming the "good tidings of good," but only the "feet of him" are privileged to say "unto Zion, Thy God reigneth!" (Isa. 52:7) R757:3, R287:3

To comfort

- By the "Comforter, the holy Spirit" (John 14:26), "Through the comfort of the Scriptures." (Rom. 15:4) R2665:1 One of the features of our commission as ambassadors of the Lord. R5537:4 With the knowledge that their sins are forgiven, and that God is very sympathetic. R2664:6 The children of God have had their own hearts bound up and healed by the Great Physician, hence they know where to direct longing hearts who need the balm which only God can give. R5537:4 Communicated by members of the Church one to another: "Wherefore comfort one another." (1 Thes. 4:18) R2665:2

All that mourn

- The vast majority of mankind. R2664:2 In the end of the time of trouble the whole world will be comforted by the Lord's reign. R1715:1

3

Isaiah 61:3 *To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.*

To appoint

- To promise. R241:2, R2664:5
- The great Millennial work is foreshown in verse 3. R1917:6

Them that mourn in Zion

- The wheat class in nominal Zion have often painfully observed the spirit of the world operating through the tare element. D30; R5537:4, R1441:2, R1715:2, R1493:3 The Lord's people in the present life have a ministry of comfort to perform. R2665:4, R5537:4 Not only to Zion, the consecrated Church, but to all that mourn, the repentant. R2664:2, R241:2

To give unto them

- In the New Day dawning. HG615:3

Beauty

- The beauty of the resurrection. R3436:1 The completeness and symmetry of divine truth. R1715:2

For ashes

- The ashes of death. R3436:1 Of human creeds. R1715:2

The oil of joy

- The message of grace. R5537:4, R241:2, R2664:6, R5133:5 Symbol of the spirit. R241:2 Thus the "Little Flock" is promised a share in the same anointing as their Head, Jesus. R241:2

Garment of praise

- Even the lovingkindness of our God. R3436:1 The glories which the Lord has promised by and by. R3436:1

Spirit of heaviness

- Induced by the unsatisfying human creeds. R1715:1 Disappointments, sorrows and troubles of this present time. R3436:1

Trees of righteousness

- Not undeveloped sprouts, but those that have grown and matured. R5559:1

4

Isaiah 61:4 *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

And they shall

- In the Times of Restitution. E23

Build the old wastes

- Prophetic of the rebuilding of natural Israel. R1044:1

7

Isaiah 61:7 *For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.*

For your shame

- Verses 7 to 11 relate to the Messianic Kingdom. R2372:5

10

Isaiah 61:10 *I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*

I will greatly rejoice

- The Anointed Body. R1948:6

Be joyful in my God

- Even in the present life. R1948:3

Garments of salvation

- An expression that can be used interchangeably with the "robe of righteousness." Q603:2 Our salvation is not complete but begun in the sense that we are already counted as on the Lord's side. Q603:2

Covered me

- He covers our unwilling imperfections by the robe of Christ's righteousness. R5073:1

Robe of righteousness

- Justification; as necessary to the noblest as to the most degraded. Q603:2

Isaiah 62

1

Isaiah 62:1 *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

For Zion's sake

- The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Thus the blessings of the Church, on the spirit plane, will have their counterpart on the earthly plane with the Ancient Worthies. R4913:3

2

Isaiah 62:2 *And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.*

A new name

- "She shall be called, "Jehovah our Righteousness or the Righteousness of Jehovah." (Jer. 33:16) R4913:3

3

Isaiah 62:3 *Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.*

Crown of glory

- Each jewel will be placed in its particular setting by Jehovah. "God hath set the members in the body." (1 Cor. 12:18) R4913:6; HG607:1

Royal diadem

- A lamp. R1389:1 A beautiful ornament in the divine hand. R4913:3; CR333 Our Lord Jesus was the first setting in this great diadem, followed by his members. R4913:6 The "crown" and "diadem" express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. HG606:6 Set in the gold of the divine nature. OV424

Hand of thy God

- The Church, in the hand of our God, is to be exhibited to angels and to men as a marvelous piece of workmanship. OV424; R4914:1; CR333; HG606:6

5

Isaiah 62:5 *For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.*

God rejoice over thee

- Jehovah will rejoice over the restored land of Israel. R1389:1

6

Isaiah 62:6 *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,*

I have set watchmen

- Prophets and others—God's care. R1795:6 We examine with close scrutiny the words and communications of the brethren who labor among us, for God hath set them as watchmen on the walls of Jerusalem. (Words fitly spoken, commanding our attention and respect—Editor.) R309:1*,6

7

Isaiah 62:7 *And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

Jerusalem

- The heavenly and the earthly. R309:1*

10

Isaiah 62:10 *Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.*

Through the gates

- In the Millennia] Kingdom the gates of faithful obedience will be clearly seen and easily accessible to all. R1771:5

Prepare ye

- Ye: the true Church. B31; R1771:3 Preparations for the incoming age. No provision for the proud, haughty, self-conscious, but all for the humble-minded. R5218:5; E240

Cast up the highway

- "And an highway shall be there." (Isa. 35:8) A215-218; R1055:3, E240 Not a "narrow way" of sacrifice, for the day of sacrifice will be past. E240 That highway will lead to the perfection of human nature. R860:4 The mountain of difficulty shall be leveled and the valleys of despair and discouragement shall be filled up. R1772:6 The Millennial King's highway will have an upward grade. R1772:5, R1771:5

Gather out the stones

- The stumbling stones, error, temptation. etc. A217; R1248:2, R860:2, R3673:5, R2610:2, R542:4* None of the licensed (or unlicensed) evils of the present day will find a place under the glorious reign of righteousness. R1248:2, R1520:6

Lift up a standard

- The true standard—the "cross of Christ," the "Ransom." R3673:5 The truth. A217 Pointing to the outcome of God's plan. B31 Time, talent, money, should be spent in lifting up the truth. R1029:4 The

Vow represents a very high standard of Christian living. R4266:1

For the people

- "We are made a spectacle unto the world." (1 Cor. 4:9) Q744:T, F231

11

Isaiah 62:11 *Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.*

Salvation cometh

- Jesus fulfilled this prophecy and that of Zech. 9:9 when he rode into Jerusalem upon the ass. (Matt. 21:5) R3850:6 With the second advent of the Lord. F664

Isaiah 63

1

Isaiah 63:1 *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.*

Who is this

- The Prophet takes his standpoint down at the end of the Harvest of the Gospel age. D14

That cometh from Edom

- Christendom. D15 Corresponding to the symbolic Babylon of Revelation, Isaiah, Jeremiah and Ezekiel. D17 An appropriate symbol for a class who, in this age, have similarly sold their birthright for a consideration as trifling as the mess of pottage which influenced Esau. D15

From Bozrah

- The capital of Edom. The word means "sheepfold." It is even yet noted for its goats. Hence a type of ecclesiasticism. D17

Glorious in his apparel

- Clothed with authority and power. D14

I that speak

- The King of kings and Lord of lords, our blessed Redeemer and Lord Jesus. D17

Mighty to save

- Jesus was such because he was sinless. E96

3

Isaiah 63:3 *I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*

I have trodden

- This work has already (1915) begun in the present European war which is growing in severity and awfulness day by day. R5698:1

The winepress

- The last work of this eventful "Harvest" period, the last feature of the great time of trouble. D18 The great conflict is before us. R5697:6

Alone

- Divine, not human power, is to overthrow the nations. There will be no human Alexander, Caesar or Napolean to bring order out of the confusion. D18

None with me

- In our Lord's saddest hour it was not possible for even his closest earthly friends to enter into his feelings. R3886:4, R2467:2, R4428:6, R4701:3, R5550:6 Not one who understood the circumstances and conditions and who could share his grief by offer of sympathy, encouragement or consolation.

F438, F478 With us it is different—we have the fellow-members of the Body. F478 Because he alone had been begotten of the holy Spirit. SM218; R4707:5; Q703:2

4

Isaiah 63:4 *For the day of vengeance is in mine heart, and the year of my redeemed is come.*

Day of vengeance

- "It is the day of the Lord's vengeance and the year of recompence for the controversy of Zion." (Isa. 34:8) R3841:5 The time of trouble. D11 The natural result of not heeding the Lord's instructions. A309 The pulling down of the old dispensation. B222 The Day of Wrath is included in the Gospel Harvest, in the closing ministry of Christ. R115:6* From this text Hebraists evolve, by what they term "Raise Teboth," the sentence: "All Judah shall hear and behold the fall of Nicholas, emperor of Muscovy, on account of the oppression of the children of Judah, and after happening our fall will happen our real redemption, and near at hand for the children of Judah will be the good tidings of the Tishbite prophet." R615:6*; C264

And the year

- Or time. R3841:5

Of my redeemed

- "For the year of my redeemed is come"-vengeance follows immediately upon the completion of the "Little Flock." R247:5 The establishment of the new dispensation. B222; R1385:6 At the same time destruction comes to one class redemption comes to the other. R1385:6 Hebraists evolve, "When Nicholas reigns redemption comes." C264

5

Isaiah 63:5 *And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.*

Mine own arm

- My own power. D18

Salvation

- God's sympathy was manifested in the promise to Abraham, that one of his posterity would be the Savior of the world. R4963:6

6

Isaiah 63:6 *And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*

Drunk

- Intoxication of error, false doctrines and theories. R4287:3

9

Isaiah 63:9 *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

He was afflicted

- The Lord's consecrated people belong so completely to him that in all their afflictions he is afflicted. R5173:3 Our Lord was not sick with ordinary maladies. His perfect organism was proof against special diseases. It would appear that his healing of diseases exhausted his vitality, leaving upon him the weight of our sicknesses. R4138:3

Saved them

- Applies merely to the overcoming Church of the first-born, typified by the first-born of Israel spared at the time of the first passover. R2911:6

Isaiah 64

4

Isaiah 64:4 *For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.*

Prepared for him

- Jesus has gone to prepare them a place in the Father's house on high—a very different one than the place for man, earth. R4675:1, R4966:2 A heavenly salvation for the Church, the Bride of Christ. R4966:2

6

Isaiah 64:6 *But we are all as an unclean thing , and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

Our righteousnesses

- Unless covered by the merit of Christ. E445 God uses his righteousness for us, the wedding garment of all his people. Q604:4

As filthy rags

- All endeavors toward righteousness on our part aside from the merit of Christ. E445 It would be a fearful thing for us to stand trial before God in our own righteousness. R1261:3, R1392:1

Isaiah 65

9

Isaiah 65:9 *And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.*

Mine elect

- Jesus. the Head and the Church, his Body. R3587:4

12

Isaiah 65:12 *Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.*

Ye did not answer

- Israel's rejection of Messiah. OV76

14

Isaiah 65:14 *Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.*

Vexation of spirit

- From a broken spirit ye shall howl. OV76

16

Isaiah 65:16 *That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.*

Blesseth himself

- All nations shall bless themselves in becoming Abraham's seed in coming into relationship with the Kingdom of Israelitish basis. R5810:1

17

Isaiah 65:17 *For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*

For, behold

- Verses 17 to 25 give a prophetic view of the Millennial reign of Christ. R4411:1*

I create

- The Lord speaks of Restitution as a new creation. R604:3* He that was able to create is also able to recreate those once completely destroyed. R604:5*

New heavens

- Spiritual ruling powers. R631:1, R3312:5; PD94/108 Christ and the Church, reigning. Q580:2; PD94/108

And a new earth

- Human society. R3312:5; PD94/108; Q580:2 Mankind regenerated, or brought to life again. R631:1, R604:6*

And the former

- Having been "removed like a cottage." (Isa. 24:19, 20) D558

Not be remembered

- We will try to forget all those things of death and imperfection. Q580:3

Nor come into mind

- The grandest earthly arrangements today would seem so trivial you would want to forget all about them, the things in the future being so far superior to these. Q581:7

18

Isaiah 65:18 *But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.*

Jerusalem

- The earthly phase of the Kingdom. A297

A rejoicing

- Because of the exaltation of the Body of Christ to Kingdom power and glory. R1649:4

20

Isaiah 65:20 *There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.*

No more thence

- Conditions under Messiah's reign will be very different than at present. OV127

An infant of days

- No infant shall be born to die in a few days, as many do now. All shall come to maturity. R631:1, R5218:6; Q492:2; OV127

Nor an old man

- The old man who died and will be brought back to life again will have just the same chance as the infant in that age—the full length of his probation. R631:2

Not filled his days

- He might, at the very least, by obedience to the laws of Messiah's Kingdom, live to the conclusion of the Millennium. HG232:5; E478 The shortest period of probation in the next age will be one hundred years. R631:2, R1649:5

The child shall die

- "As a lad shall one die." (Leeser) A144 They will be but "children," partially developed. R1261:6 Spoken of as children compared to those who will live on and become perfect. R4986:2, R631:2,

R283:4, R3556:4*; OV127 But an infant, at 100 years of age, as in the antediluvian age. R3066:5 Just as, before the flood, when the average life was between 600 and 900 years, anyone dying at 100 would have been dying practically in childhood. Q492:2 OV127 The Second Death, because of having failed to benefit by the opportunities given to them. R2304:3, R1261:3 We may be sure that torture will not needlessly be inflicted on such. OV131 Electrocution will be the method used. OV131 Similarly, in olden times, Aaron's two sons violated their relationship with God and were smitten to death with an electric flash. OV131 The decision of some individual cases will be reached long before the end of the age; but in each age there is a "Harvest" or general separating time in the end of the age. R2606:2 The trial for life or death will proceed during all the Millennial age—throughout all that thousand-year judgment day. R4986:4, R2980:2

100 years old

- Thus all are granted at least 100 years of trial. A144; OV129; R631:2 The extreme limit of reasonable mercy. OV129 Ample time for the world to see whether they will make even a little progress upward. R4986:4 After this, if there is a tendency to hold on, to appreciate and make use of the divine favors, "A bruised reed he will not break." (Isa. 42:3) R1772:5 Restitution blessings will recover mankind from the effect of the fall, so that it shall be as in Adam's day-full human maturity will be reached in a century, and a man dying then would be dying in childhood. OV128 Before one can then make progress he must enter into the New covenant and formally purpose to come into line with the requirements of the great King. R5240:4, R5388:5 Without receiving all the benefits of the Millennial reign—simply because he refused to avail himself of them. R1426:4 Four times the period of mature experience in the present time. R1261:6 Not a guarantee—he may die sooner if sufficiently wilful or disobedient; but he may prolong his life, if in a measure disobedient, for 100 years, but no longer. Q201:2, Q492:2

But the sinner

- Who makes no progress toward perfection under full light and opportunity. A144, A242; R1649:5, R4794:1, R3066:5; CR376 Who, after reasonable trial would oppose the rule of the Kingdom in any particular. F709; R4986:1, R5240:4, R5388:5 The wilfully rebellious sinner. R5442:3; OV127; Q201:2; HG148:4 None out of Christ will be made alive, fully resurrected, though all experience the awakening from death and a trial to prove their worthiness or unworthiness. R1592:4 He dies for his own sin, not for Adam's, as Adamic sin and Adamic Death have been cancelled. He dies the Second Death. R631:2 Sin and death go hand in hand, and neither shall be destroyed until the end of the thousand years. R10:3*

Shall be

- The decision of some individual cases will be reached long before the end of the Millennial age. R2606:2

Accursed

- Cut off from life. D643; R2051:4, R4986:2; SM172; Q492:2 If any who prove faithful during the first hundred years should then oppose righteousness, such would be cut off. R4986:2 One may die sooner than a hundred years if sufficiently wilful and disobedient. Q201:2 The sinner shall be accursed who dieth a hundred years old. R2063:5. R4986:2 The new Kingdom will have abundant power to execute summary sentence in the punishment of evildoers, when they have determined to act, but before they have done injury to others. D633 In the Second Death—destruction—from which there is to be no ransom and no resurrection. R1772:1 Not sent to eternal torment. OV131

21

Isaiah 65:21 *And they shall build houses, and inhabit them ; and they shall plant vineyards, and eat the fruit of them.*

And they shall

- Earthly blessings to Abraham's natural seed, and through Israel to all nations. R4956:6, R329:5,

R1227:5, R5575:1, R4966:2

Build houses

- Instead of witnessing to them, as to us, that houses and lands must be forsaken to gain a heavenly inheritance. R376:6 In the Times of Restitution. (Acts 3:21) R2323:5 Improved and cultivated homesteads. R1649:5 Earthly blessings. R4956:6; Q282:2 Not according to a fixed, common idea so that everyone will be exactly equal in convenience, elegance or tastefulness, but each may work out his own ideas and enjoy the results. R1326:6 There will not be rich nor poor. There will be socialism in the proper sense. OV186

And inhabit them

- The individual right of property will be respected. R1326:5

22

Isaiah 65:22 *They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.*

Another inhabit

- There will be no such thing as a landlord in the coming age. R2904:2, R6013:4, R1649:5; SM791; OV1862

Days of a tree

- "They shall renew their strength." (Isa. 40:31) R1649:5 It is believed that some trees live to be at least a thousand years old. OV128

Mine elect

- All the faithful and obedient then. R1649:5

Shall long enjoy

- Shall make them continue long (Margin). R3597:4 God's provision for restored Israel and all the families of the earth, but not for the Church. R4966:2 The everlasting possession of the land promised to Abraham. R1652:4 Every hope held forth to the Jew is earthly. OV118

23

Isaiah 65:23 *They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.*

Nor bring forth

- Seems to indicate that childbearing will continue for some time into the Millennial age, if not up to within 100 years or so of its close. R4411:2*

For trouble

- "Unto an early death." (Leeser) R4411:2*

They

- A human class and under the administration of the Kingdom. Q426:5

Are the seed

- The children. R1649:5

Blessed of the LORD

- The Church. R1649:5 The class, coming up by awakening from the dead, are not considered Adam's seed, but are the seed of the "Blessed and Only Potentate," who will then be known as the "Everlasting Father." (1 Tim. 6:15; Isa. 9:6) R4411:5*

Their offspring

- During an early stage in the Millennium. Q426:5 The cutting off of the matter of human families will be a gradual one. Q426:5 Perhaps of those who have not been child bearers during the present time, to replace in the earthly family those who will be of the spiritual nature and those cut off in the Second Death. R4411:5*

24

Isaiah 65:24 *And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.*

Before they call

- Before the desires of their hearts have found expressions in words. R1866:5 So near will the Lord be, so mindful of all mankind's interests. R1649:5 God foreknows all our difficulties and has arranged for our relief, merely waiting for us to cry unto him. R5278:4

I will answer

- Will begin to so shape events as to bring the answer sooner or later. R1866:5 When, with broken and contrite hearts, they turn to the Lord. R1561:5 First, in the redemption provided; and secondly, in the necessary hard experiences which shall have brought them to repentance and humble dependence on God. R1561:5 While a prophecy relating to the Millennial age, it is nevertheless true of all his faithful ones of this age. R1866:5

25

Isaiah 65:25 *The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.*

The wolf

- Possibly literal; possibly referring to men of wolf-like disposition. R1649:6, R5574:4

And the lamb

- Possibly literal, possibly referring to men of lamb-like disposition. R1649:6, R5574:4

Shall eat straw

- No longer eat flesh, but return to his original condition in the Garden of Eden. R2837:1, R5574:4

And dust

- Signifying the destruction of Satan. "His enemies shall lick the dust." (Psa. 72:9) R1649:6, R5574:4

The serpent's meat

- Satan's. R1649:6, R5574:4

They shall not hurt

- But shall be fully restrained therefrom. D633 "No lion shall be there." (Isa. 35:9) A217 This will be realized when Messiah's Kingdom shall have been established amongst men. R4768:1

Nor destroy

- The supposition that there would be any catastrophe then would be out of harmony with this prophecy. R5318:1 The microbes of disease and pestilence shall be restrained. R1771:6

My holy mountain

- Kingdom. R1649:6 The stone which smote the image on its feet and afterwards became a great mountain. (Dan. 2:35) R2375:1

Isaiah 66

1

Isaiah 66:1 *Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?*

Heaven is my throne

- Symbolic language to show God's all-embracing power and control. OV2; R5547:5 God has heaven for his locality, but his power pervades the universe. OV3 God is not present in person everywhere. R5547:5

Earth is my footstool

- God's footstool. "I will make the place of my feet glorious." (Isa. 60:13) T76; CR113; R5364:4,

R5060:5; OV351 The entire earth is to become like the Garden of Eden. R6013:5, R5839:1 Jehovah used his footstool before sin entered, but has since removed his presence. R286:1 The word "feet" is sometimes used in the Old Testament to represent permanent establishment, or rest. R286:1 Messiah's Kingdom will not only uplift humanity, but will also ring blessings of perfection to the earth. Eden eventually will be made worldwide. R5364:5

The house

- The Temple. R2139:4* All the blessings secured by the Day of Atonement will result from the establishment of God's residence, or sanctuary, amongst men. T76

Place of my rest

- Zech. 14:3-5 describes when and how Jehovah will establish his feet or residence. R286:2

2

Isaiah 66:2 *For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*

To him that is poor

- The aristocracy of the present age will not be the aristocracy of the new dispensation; but the poor in spirit will reign with Christ to bless all the families of the earth. R2139:4*

5

Isaiah 66:5 *Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*

Hear the word

- It remains with you, as it did with the man born blind, to keep silence and remain in the church, or confess his presence and be cast out. R213:6, R4150:4

Ye that tremble

- You who judge yourselves; you for whom a word or look of reproof is sufficient. E233

Your brethren

- False brethren. SM222 Applies also to members of our own families who are not in sympathy with the truth. R5172:5

That hated you

- Nearly all persecutions that have come to God's people have come from professed Christians, fellow-believers. R5479:3, R5215:5, R214:1; SM222; PD13/23 We do not know but that they will go to the extreme in our day-to kill socially, to kill ecclesiastically, perhaps to kill physically. R5479:3 There is in the human heart a treacherous disposition to do evil if only an excuse for it can be found. PD84/97 Those who have persecuted the Royal Priesthood unwittingly will be mercifully dealt with, and be ashamed. R5636:3, R5893:3

Cast you out

- Rejected you. R4094:6 Wherever this present light comes, all who accept it are driven out from organized bodies and its opposers are left to themselves. HG73:5 Those who attempt to use their liberty to preach the good news in the synagogues today will either convert whole congregations or awaken storms of opposition. C182 Evidences multiply that the mob spirit, the inquisition spirit, is growing. PD84/97 The present is the assembling to his standard of the "outcasts" of nominal spiritual Israel. (Psa. 147:2-6) R438:2

LORD be glorified

- We do this for the Lord's glory. C182; R4150:4, R634:3*, R4524:1, R5215:5; HG502:1 But actually for the good of antichrist; Churchianity; for the cause of error. R438:2, R4094:6; HG557:6; CR351 Like Saul of Tarsus, they thought they did God service. PD84/97

He

- Christ. R4094:6

Shall appear

- "When he shall appear we shall be like him." (1 John 3:2) So, then. our opportunity for revenge will be future, and our revenge will be to do our enemies good. We will do them so much good that they will be thoroughly ashamed of what they are doing against us. R5260:5

To your joy

- Every martyr, in proportion to his faithfulness, will receive a crown of life. PD13/23

They shall be ashamed

- Those teaching errors, persecuting, slandering, doing evil. R5916:5, R794:5, R5260:4; PD13/23 Already the world, including the Jews, realize that a great mistake was made in persecuting Jesus; and, to some extent, similar transgressions against the faithful followers of Jesus have been recognized. R5215:5 "Some shall come forth to shame and lasting contempt." (Dan. 12:2) This contempt will last until there has been a proper repentance. R5893:3, R5479:3 We should be sympathetic and realize that with our persecutors it is very much as with the Jews of our Lord's day-had they known what they were doing they would have been very much ashamed of their course. R5173:1 Our revenge will come in then-in helping them out of their meanness and hardness of heart to the blessings then to be free to all the willing and obedient. HG502:1

6

Isaiah 66:6 *A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.*

A voice of noise

- Confusion. R1648:6

From the city

- Babylon. R1648:6

A voice

- Of truth and warning. R1648:6

From the temple

- The true Church, The Christ. R1648:6

Recompence

- In the time of trouble. R1649:1

7

Isaiah 66:7 *Before she travailed, she brought forth; before her pain came, she was delivered of a man child.*

Before she

- Nominal Zion. R1649:1, R4454:1, R5574:5 The great composite Christ shall come forth entire, not one member lacking, before Zion's travail has begun. R5574:6 "Watch ye that ye may be accounted worthy to escape all those things coming upon the world." (Luke 21:36) The overcomers escape all the travail of Zion and the wrath of the world. R184:2, R1649:1

Tavailed

- At the end of this age, before the burning. the consuming trouble shall come. R5574:5. R1649:1 Deathly anguish, illustrative of the severity of Zion's trouble and its necessity—without it her children cannot all be born, delivered. R183:2 The first three plagues, preceding the seven last, we understand to be the trouble, or travail, of Zion. R183:6 The "winter" time coming when truth and error are both attacking her. R230:5,1 The ripe wheat of the Gospel Church are to be separated from the tares and glorified before the burning, consuming trouble shall come. R1649:1, R5574:5

She brought forth

- "There shall come out of Zion the Deliverer." (Rom. 11:26) R1649:1 This birth began over 1,800

years ago with the resurrection of Christ Jesus. R1649:1, R5574:5, R4454:2

Before her pain

- Before the nominal system will be overthrown. R5574:5

Of a man child

- The Christ, Head and Body. R1649:1, R230:6, R5574:5; Q116:T, R184:2 Those who obeyed the call, "Come out of her, my people." (Rev. 18:4) R1649:2 Zion brought forth the Lord, the Head of the Church, eighteen centuries ago. R184:4. R4454:2, R361:2, R5574:5 This is the man-child that is to bless all the families of the earth. (Gen. 28:14; Gal 3:16, 29) The birth of the man-child is the first resurrection. R1649:1 As Joseph who became, through great tribulation of a certain kind, the ruler of Egypt—a type of Messiah and his glorious Kingdom. Q116:6

8

Isaiah 66:8 *Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.*

In one day

- The Millennial day—a day of conversions and revivals along the lines of the truth and not along the lines of fear and misrepresentation. D638

A nation

- The Church, the Holy Nation. OV184 R4454:2 The nation of Israel. R1595:1 Israel will be that nation: (1) Spiritual Israel, the "Holy Nation"; (2) Fleshly Israel, its earthly representative. D638

Be born at once

- Come forth perfect and complete in the first resurrection. R4454:2; OV185, OV184:6,2

Zion

- Christendom, Babylon. R1649:1, R183:2, R5574:5 Typified by Sarah, and again by Rachel. R4454:1; Q115:5

Travailed

- The anguish of the time of trouble. R1649:2, R183:2, R184:2 Rachel died in giving birth to Benjamin (son of my pain); type of the Great Company. Q115:5; R4454:1, R184:4 Nominal Zion will die in her travail pains, and. in dying, bring forth the Great Company. R5574:5, R1649:4

She brought forth

- The travail upon nominal Zion will quickly liberate the true children of God still in her. R1649:5 The Great Company coming up to glory through great tribulation. (Rev. 7:14) R184:2, R1649:2, R5574.6

Her children

- The Great Company, freed from the nominal Church after the deliverance of the Christ company. R1649:2, R4454:2, R5574:6, R184:1, R230:6 As Benjamin became a type of the Great Company class who do not attain to the throne. Q116:T

9

Isaiah 66:9 *Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb ? saith thy God.*

Bring to the birth

- Deliver the Head, Christ. R4319:3, R4454:1

Cause to bring forth

- The Body, the Seed of the Sarah covenant, in the first resurrection. R4319:3, R4454:1 As surely as the Head was brought forth, so surely shall the Body also. R5574:6, R4454:2, R1649:1, R369:2, R4319:3 It will be the same resurrection Jesus had that you and I are invited to share. "That I may know the power of his resurrection." (Phil. 3:10) CR50; R361:2

10

Isaiah 66:10 *Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:*

Rejoice ye

- The birth of Zion, the exaltation of the Body of Christ, will indeed be cause for rejoicing on the part of all people. R1649:4 For, though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. R1649:6, R5574:4

With Jerusalem

- Following the birth of the Little Flock and the Great Company will come the birth of the Jewish nation. R5574:6 The earthly phase of the Kingdom of God. A297 Zion and Jerusalem used here interchangeably. R1649:4

Rejoice

- Fleshly and spiritual Zion will rejoice together. R5574:6 Because of the exaltation of the Body of Christ to Kingdom power and glory. R1649:4

Ye that mourn

- That now try to dissuade her from her course. R1649:6 Not seeing the prize at the end of her faithful self-sacrifice. R1649:6

15

Isaiah 66:15 *For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.*

Like a whirlwind

- Symbol of the time of trouble. R5863:6

With flames of fire

- Judgments, destructive to evil systems and schemes. R1469:6 The fire of God's jealousy, righteous anger. R5863:6

16

Isaiah 66:16 *For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.*

By his sword

- The truth. R1469:6, R775:4

Slain of the LORD

- Conquered by the sword of truth. R1469:6

Shall be many

- Great Babylon, with all her denominational legions, will be no more. R775:1 But he smites to bless and he wounds to heal. R775:1

20

Isaiah 66:20 *And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.*

Bring all your brethren

- The Gentiles helping the Jews in every way to return to their homeland. HG51:4 Israel's deliverance will be accomplished by some concerted project among the nations. R1343:5 In 1909 the Turkish government invited the Jews of Russia and Romania to settle in Turkey, agreeing to remove all restrictions and grant full citizenship to them. R4431:4

Out of all nations

- Now is the Lord's time for the long promised deliverance of Israel. R1343:4

Upon swift beasts

- Kirkaroth, swaying furnace, a train in rapid motion. A Jewish proverb says correctly, "When the railway reaches Jerusalem, Messiah comes." C264, C272; R615:3

22

Isaiah 66:22 *For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.*

The new heavens

- The new ecclesiastical powers—the Church, elect in glory with Christ. HG612:5

And the new earth

- New conditions of human society, the Kingdom of God. R1343:4 The reorganized social arrangement, wholly different from the present. HG612:5 Pointing to a time when they are fully established. R896:4

23

Isaiah 66:23 *And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.*

From one new moon

- From month to month. R1733:1

From one sabbath

- From week to week. R1733:1 It is possible that in the beginning of the Millennial age that God may restore the Sabbath and various festivals, and even sacrifices, to teach the world by these as object lessons. R1732:6

24

Isaiah 66:24 *And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*

Upon the carcases

- Not living creatures. HG304:2 Not of billions alive in flames and torture. R2603:2 The dead bodies will be in evidence—not a roasting of souls. OV167; R112:1, R896:1

That have transgressed

- The Jews had a custom of refusing usual burial to the very vilest criminals, casting their dead bodies into the Valley of Hinnom with the filth of the city, indicating that they should be esteemed as the offscourings of society and that their memory should rot. HG304:2

Worm shall not die

- Not leave the carcass, but complete the work of destruction of whatever is cast into the Valley of Hinnom, symbol of the Second Death. R2603:1, R112:1; Q766:1 No one quenched the fires in the Valley of Hinnom. and those carcasses which lodged upon the rocks and did not reach the fire were consumed by worms without hindrance. HG304:2 There are no immortal worms. R896:1

Fire be quenched

- But burn on until all is consumed. R2603:1, R111:6 Utter destruction of the Second Death; figure used by our Lord in Mark 9:48. R896:1 A literal fire which would burn ceaselessly is not conceivable. R896:1 To insure quick destruction and thorough disinfection, brimstone is said to have been freely used. HG304:2

And they

- The incorrigible, wilful enemies of righteousness destroyed in the Millennial age. R2603:2, R896:4

An abhorring

- All shall see the justice. as well as the wisdom, of the utter destruction of the incorrigible, wilful enemies of right. R896:4

Unto all flesh

- Unto all who love righteousness and justice. R2603:2

Jeremiah

General

- About the time of King Josiah and his reformation the Prophet Jeremiah began to speak in the name of the Lord. Josiah was succeeded by his son, who proved himself another bad son of a good father. Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and Temple. According to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people. As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off. All cannot be reformers and prophets to the same extent as Jeremiah. Every child of God, however, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. R4856:3 The faithful prophet, Jeremiah, was persecuted because he boldly declared the word of the Lord which foretold only trouble upon Israel, and how the government foolishly thought to avert the trouble by persecuting the Lord's warning messenger, instead of heeding his wise counsel. In this the faithful Prophet typified the faithful of the Gospel age who will also suffer persecution in some shape or form, if they boldly declare the whole counsel of God. R1372:2
- Jeremiah prophesied in the days of Josiah and of his four successors, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. He was of about the same age as Josiah, and seems not to have been seriously ill-treated by that reformer; although he was passed by when the king sought heavenly counsel respecting the Book of the Law and the turning away of the penalties for sin therein recorded. Jeremiah's position was a peculiarly trying one, for although his prophesying evidently had a marked effect and greatly influenced the king and the princes and the people in cleansing the land of its idolatry and in re-establishing the worship of Jehovah, yet he was not permitted to compliment the people on these measurable reforms, and to promise them a return of divine favor, as did the false prophets at that time, and was considered unpatrio- tic. R2400:1 But he was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of divine wisdom. R4865:3
- The captivity of Judah was in two sections: the first included Daniel and others with the King Jehoiakim. The king of Babylon left Zedekiah in control as his vassal under tribute, but on account of the latter's treachery and league with Egypt, the Babylonian army came again against Jerusalem and besieged it. Famine and pestilence resulted, and ultimately the city of Jerusalem was captured and utterly destroyed, and King Zedekiah, with his eyes put out, was taken a prisoner to Babylon, with all the people except a few of the very poorest and least competent. Jeremiah, given his liberty, chose to remain with the poor of the land who subsequently went down into Egypt, so that Jerusalem and the country round about lay desolate without inhabitants for seventy years, according to the word of the Lord at the mouth of Jeremiah. R3616:2

Jeremiah 1

1

Jeremiah 1:1 *The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:*

Words of Jeremiah

- To be read to all the people at the Temple on the occasion of a general gathering for worship and repentance. R4857:2

3

Jeremiah 1:3 *It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.*

End of the 11th year

- The 70 years of desolation began in the end of the 11th year of Zedekiah. HG47:2 It was here the diadem was removed to "be no more until he come whose right it is." (Ezek. 21:25-27) HG46:5

5

Jeremiah 1:5 *Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*

Before I formed thee

- In the case of Adam, God knew what man, without experience, would do before he formed him, and made full provision for his failure. R875:3*

10

Jeremiah 1:10 *See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.*

I have this day

- A prophecy which belongs to Christ's Millennial reign. B311

Set thee

- Christ. B311 Claimed by Papists to refer to the Pope. B311

19

Jeremiah 1:19 *And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.*

To deliver thee

- Not from persecution or even death, but merely such protection as would prevent his enemies from hindering the Lord's purpose in him. R1372:2 The Lord does not engage to deliver his children from all the ills of life; but if faithful unto death, they will have a glorious deliverance and entrance into the Kingdom. R1372:3

O ye heavens

- Powers of spiritual control, ecclesiasticism. A318; Q841:2

Jeremiah 2

13

Jeremiah 2:13 *For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

Fountain

- Of truth, the Lord's Word. Q841:2

Cisterns

- Receptacles to hold the muddy waters of the traditions of men. Q841:2

Hold no water

- The old systems are breaking up and are useless for holding the waters of truth. Q841:2

21

Jeremiah 2:21 *Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?*

Yet I had

- God. R1795:3

Planted thee

- Nominal fleshly Israel and nominal spiritual Israel. R1896:1

A noble vine

- "A certain man planted a vineyard." (Mark 12:1) R1795:3

A strange vine

- Not for any lack of attention on God's part, but because of the perversity of the vine. R1896:1

35

Jeremiah 2:35 *Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.*

Thou sayest

- Through emotional revivals, by pointing to these as evidences that the holy Spirit is still working among the churches. R3583:1*

Jeremiah 3

8

Jeremiah 3:8 *And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.*

Had put her away

- Had been previously carried away captive. (2 Kings 17:1-24) R1372:5

A bill of divorce

- The Lord has not remarried, nor ever will remarry, the ten tribes. R1341:5; C296

Treacherous sister Judah

- Judah had not profited by the example of the Lord's displeasure with Israel, nor by the warnings of his prophets, but had outrivaled her sister in corruption. R1372:5

14

Jeremiah 3:14 *Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:*

Married unto you

- Union or covenant between Jehovah and Israel. R1388:6

17

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

At that time

- During the Millennial age. D615

Call Jerusalem

- The earthly phase of the Kingdom. A297

18

Jeremiah 3:18 *In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.*

Land that I have given

- The gathering of Israel and Judah to re-establish them in their own land. R2125:1

22

Jeremiah 3:22 *Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.*

We come unto thee

- When the iron rod has accomplished the work of destruction. A256

23

Jeremiah 3:23 *Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.*

Of mountains

- Kingdoms. A318

Jeremiah 4

2

Jeremiah 4:2 *And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.*

Bless themselves

- In becoming Abraham's seed, in coming into relationship with the Kingdom, which shall have an Israelitish basis. R5810:1

4

Jeremiah 4:4 *Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it , because of the evil of your doings.*

Circumcise yourselves

- Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3

13

Jeremiah 4:13 *Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.*

As a whirlwind

- The great time of trouble which follows the second coming of Christ, sweeping everything before it. R5863:6; D528

His horses

- See comments on Isaiah 31:1

15

Jeremiah 4:15 *For a voice declareth from Dan, and publisheth affliction from mount Ephraim.*

Mount Ephraim

- The governments of Christendom. D22; R3104:2, R1357:3, R562:2

23

Jeremiah 4:23 *I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.*

I beheld the earth

- Society. A318

And the heavens

- Powers of spiritual control. A318

Had no light

- Truth. A20

24

Jeremiah 4:24 *I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.*

Mountains

- Kingdoms. A318

And all the hills

- Less autocratic governments. D551

29

Jeremiah 4:29 *The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.*

The whole city

- Religious government. D25

For the noise

- The time of trouble. (Jer. 25:31) D20

Of the horsemen

- The great leaders in false doctrines. (Isa. 31:1) C316

30

Jeremiah 4:30 *And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.*

With crimson

- Scarlet, symbol of the blood of the ransom. T34, T109

Ornaments of gold

- Symbol of the divine nature. T18

31

Jeremiah 4:31 *For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying , Woe is me now! for my soul is wearied because of murderers.*

Daughter of Zion

- The nominal church. D23

Jeremiah 5

Jeremiah 5:31 *The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?*

My people

- God's professed people, the nominal church. R1137:5

Love to have it so

- Take pride in their growing denominational strength. R1137:5

Jeremiah 6

2

Jeremiah 6:2 *I have likened the daughter of Zion to a comely and delicate woman .*

Daughter of Zion

- The nominal church. D23

12

Jeremiah 6:12 *And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.*

With their fields

- Of labor. C157

And wives

- Churches. C157

14

Jeremiah 6:14 *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.*

Peace, peace

- The whole world boasts that civilization and Christianity have won the day, that the world has become God's empire and the blessings of the Millennium are ours to enjoy. R4795:3 As at the World Parliament of Religions, it is merely a stroke of human policy to try to quiet the fears of the church. D238 As at the opening of the Kiel ship canal, where 120 ironclads participated. D156 As at the First National Arbitration Board, convened at Geneva, Switzerland, Sept. 14, 1872. R5554:1 Ever since the first peace conference at The Hague the church systems have been declaring that war has come to an end. Q529:2 Their theory has been that universal peace between the nations would speedily usher in the Messianic Kingdom. R5554:2 There can be no true peace as long as there is sin; for sin is the great difficulty with the world. Q529:2 The Lord will raise up other servants who will not seek to please the ear with soft words, nor to lull the drowsy, but will proclaim the unvarnished truth concerning hypocrisy and deception. R563:3

16

Jeremiah 6:16 *Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein .*

Ask for

- If our ways are not in harmony with those of God. R705:6* This is the appropriate lesson for each of us, to come to the Bible afresh, to hear its message. SM543

The old paths

- Not the theories of the Dark Ages; not Higher Criticism, Evolution, Theosophy, etc.; but the doctrines of Jesus and the apostles. SM302, SM543; E62 The finding of the Word began afresh with the introduction of the art of printing. R3609:4 The doctrines older than Wesley, Calvinism or Roman Catholicism—the doctrines of Jesus and the apostles and prophets. HG433:5 For example, celebrating the Memorial Supper upon its anniversary. R1943:2, R2115:2 As the "old paths" are found, pompous human titles which seem so much to the world and to Babylon come to appear vain, inappropriate and deceitful. R2826:2

17

Jeremiah 6:17 *Also I set watchmen over you, saying , Hearken to the sound of the trumpet. But they said, We will not hearken.*

Watchmen

- The prophets and others. R1795:6

Of the trumpet

- Let the trumpet give no uncertain sound. (1 Cor. 14:8) R309:1* The trumpet is to sound until a company shall be developed who will be the virgins, the companions of the Bride. (Psa. 45:14) R309:1*

19

Jeremiah 6:19 *Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.*

Hear, O earth

- Society. A318

I will bring evil

- Prophetic of the siege of Jerusalem after Jesus' death. R2787:3

20

Jeremiah 6:20 *To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.*

Incense

- Representing praise. R3703:4

23

Jeremiah 6:23 *They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.*

Like the sea

- The restless, turbulent, dissatisfied masses of the world. A318

Ride upon horses

- Doctrines. C316

Jeremiah 7

3

Jeremiah 7:3 *Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.*

Amend your ways

- If our ways are not right they should be amended and not justified, saying, It is my way. R2204:4, R705:3

4

Jeremiah 7:4 *Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.*

Temple of the LORD

- The Christ. T70

9

Jeremiah 7:9 *Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;*

Unto Baal

- To whom were offered human sacrifices. D24

After other gods

- Corrupting the Israelites by contact with them. D24

18

Jeremiah 7:18 *The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.*

Provoke me to anger

- The idolatrous tendencies of that nation brought divine wrath upon them and sent them into captivity to Babylon. R5125:1

25

Jeremiah 7:25 *Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them :*

I have even sent unto you

- God was continually reminding them of their unfaithfulness. R1365:4 During the Millennial age it will no longer be necessary to be always preaching "know the Lord." R1365:5

26

Jeremiah 7:26 *Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.*

Hardened their neck

- A figure taken from the stiffness of neck of an unruly yoke of oxen. R3464:1

31

Jeremiah 7:31 *And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.*

Tophet

- Later called Gehenna, the valley of Hinnom. PD63/73 Used as a type of the real Gehenna, or lake of fire, unquenchable till its work is done. R1449:5* A place for the offerings or sacrifices of persons in idolatrous worship. R1449:5* The valley of Hinnom was first established under demon influence as a place of torture; but Israel made it a crematory for the carcases of dead animals and the bodies of certain vile criminals and it thus became a symbol of the Second Death. R3069:1

Burn their sons

- The image of Moloch was erected there and children were roasted alive in the arms of the image. R3069:1; PD63/73

Neither came it

- The doctrine of everlasting torture is contrary to every element of divine character. R5326:6 Under the Lord's arrangement no torture was permitted in Israel. R3069:1 For centuries the masses of Christendom have attributed to the God of love a character far worse than that of Moloch. R3069:1

Jeremiah 8

7

Jeremiah 8:7 *Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.*

Not the judgment

- Arrangement, dealings. C157; R230:5

Of the LORD

- That this harvest day of full, complete separation of wheat from chaff and tares must come; in this they show less discernment than the migratory fowls. C157

8

Jeremiah 8:8 *How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it ; the pen of the scribes is in vain.*

How do ye say

- How can you say, when you cannot discern the harvest time and the change of dispensation then due. C157

Is in vain

- Because the Word of the Lord by his prophets and apostles is made void and set aside without attention. The creeds formed in the Dark Ages are the lightless lanterns of them that walk in darkness. C157

9

Jeremiah 8:9 *The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?*

The wise men

- Those learned in the wisdom of this world. C157

They are dismayed

- Disheartened by the failure of their cherished human schemes. C157

And taken

- Caught. C157

10

Jeremiah 8:10 *Therefore will I give their wives unto others, and their fields to them that shall inherit them : for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.*

Will I give their wives

- Their churches. C157

And their fields

- Of labor. C157

To them

- To the conquerors. C157

For every one

- Of them. C157

To covetousness

- "They are greedy dogs, which can never have enough." (Isa. 56:11) C157

From the prophet

- Orator. C157

Unto the priest

- Minister. C157

Dealeth falsely

- Practiseth falsehood: "For we have made lies our refuge, and under falsehood have we hid ourselves." (Isa. 28:15) C157

11

Jeremiah 8:11 *For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.*

Healed the hurt

- The sore. C157 In the days of Luther and the Reformation, when the daughters might have been radically healed. R498:5

Of the daughter

- Nominal Zion, Babylon. C157

There is no peace

- Her whole system is diseased and needs thorough cleansing with the medicine of God's Word, the truth. C157

12

Jeremiah 8:12 *Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.*

Were they

- They should have been. C157

Abomination

- Their abominable work. C157

Shall they

- The teachers. C157

Their visitation

- Or inspection, in the harvest. C157

Shall be cast down

- They shall stumble. C157 "But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thess. 5:4) C215

13

Jeremiah 8:13 *I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.*

Consume them

- Make an end of them. C157

There shall be

- There shall be left. C158

Shall fade

- Shall wither. C158

And the things

- All divine favors and privileges. C158

14

Jeremiah 8:14 *Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink,*

because we have sinned against the LORD.

The defenced cities

- Governments. C158

Water of gall

- Bitter poison-water, the poison of bitter error, the "doctrine of devils" mingled with the pure water of life, the truth of God's Word. C158

15

Jeremiah 8:15 *We looked for peace, but no good came; and for a time of health, and behold trouble!*

We looked for peace

- Anticipating that our bitter poison-water doctrines would convert the world and bring about the Millennium. C158

And behold trouble

- The disease of nominal Zion will grow rapidly worse as the Israelites indeed withdraw. C158

16

Jeremiah 8:16 *The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.*

Of his horses

- Doctrines. C316

The city

- Babylon, Christendom. D527

19

Jeremiah 8:19 *Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?*

The LORD in Zion

- Nominal Zion, Babylon, is spewed out of his mouth. C157; R498:4

Provoked me to anger

- Love can be justly provoked to anger. R5978:6, R5603:2 His anger is righteous indignation against sin. R5603:1, R5978:6 God's indignation was kindled against his chosen people. R5603:2

Strange vanities

- Infidelity sits in the pews, declaims from the pulpits, rules in the assemblies; and, together with Agnosticism and Evolution, these strike against the very foundation doctrines of Christianity—the fall of man and his redemption through Christ. R1690:5

20

Jeremiah 8:20 *The harvest is past, the summer is ended, and we are not saved.*

The harvest is past

- We did not do the Lord's will. R4079:5* They realize they have failed to make their calling and election sure to a place in the kingdom class. R2837:3 Nominal Zion might have been healed once, but now it is too late to reform the sects. R731:4

Summer is ended

- "Pray ye that your flight be not in the winter" with the tribulation class (Matt. 24:20). Escape from Babylon before the winter time of her trouble comes upon her. D578

We are not saved

- A class who would realize that the Bride has been taken and that they are left; at the fall of Babylon.

(Rev. 19) Q229:2

22

Jeremiah 8:22 *Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?*

No balm in Gilead

- None of the human remedies proposed will cure the malady of human depravity. D469 Consolation of wounded spirits on the battlefield of life. R5803:1 Babylon might have been healed once, but now, like her prototype Israel, she is given up—left desolate. R731:4

No physician there

- There is no remedy, these systems must die. The disorder comes from within. Though the canker is carefully concealed, the bad odor and distress are noticeable. R498:5 With the harvest ended those then in Zion will have lost the "especial" salvation, the prize of being made the heavenly Zion. R230:5

Jeremiah 9

23

Jeremiah 9:23 *Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:*

Glory in his wisdom

- Worldly wisdom tends to self-exaltation and pride. R1919:3

Glory in his might

- Power in the hands of the ungodly tends to haughtiness and overbearing selfishness. R1919:3

Glory in his riches

- Riches only tend to dwarf the soul among those who have not learned from God the responsibilities of stewardship. R1919:3

24

Jeremiah 9:24 *But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.*

Glory in this

- "My soul shall make her boast in the Lord." (Psa. 34:2) R1920:1 This exhortation should inspire unbounded confidence and bring lasting comfort to those who honor and love him. R1351:4*

Knoweth me

- The beginning of this wisdom is indeed the reverence of the Lord. This is the knowledge that does not puff up. R1919:6 Let our entire trust be centered in God; his promises will not fail. R5501:5 "This is eternal life that they might know thee, the only true God." (John 17:3) R1919:6

Jeremiah 10

10

Jeremiah 10:10 *But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.*

At his wrath

- The word of the Lord to the nations assembled before him for judgment. D12

The earth

- The present organization of society. C229; D46; A323

11

Jeremiah 10:11 *Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.*

The gods

- Mighty ones; a general name, often and properly applied to our Heavenly Father, as well as to Jesus, angels and men. R338:2, R421:3

13

Jeremiah 10:13 *When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.*

Uttereth his voice

- God makes use of different agencies to do his service. These are sometimes animate, sometimes inanimate. R5385:3

16

Jeremiah 10:16 *The portion of Jacob is not like them: for he is the former of all things ; and Israel is the rod of his inheritance: The LORD of hosts is his name.*

Is the rod

- A symbol of authority. R4058:4

23

Jeremiah 10:23 *O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.*

Not in himself

- It is not in the power of man to direct his own steps, but the child of God has learned where to seek counsel. R1753:1

25

Jeremiah 10:25 *Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.*

Eaten up Jacob

- Natural Israel. A300

Jeremiah 11

5

Jeremiah 11:5 *That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD.*

Flowing with milk

- It is believed that Jerusalem will become, as of old, the marketplace of the Orient. HG649:2

Branches...are broken

- "Because of unbelief they were broken off." (Rom. 11:20) D651

Jeremiah 12

Jeremiah 12:5 *If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee , then how wilt thou do*

in the swelling of Jordan?

Swelling of Jordan

- Meaning "judged down," "condemned," representing the curse. R3086:4

9

Jeremiah 12:9 *Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.*

Speckled bird

- The saints. R5974:6
- A target for the world's sneers and ridicule. R132:1 Especially attractive to the hunter, the great Adversary. R5974:6

Birds round about

- Mankind. R5974:6

15

Jeremiah 12:15 *And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.*

Have compassion

- These promises are yet in the future. R515:6*

Jeremiah 13

5

Jeremiah 13:5 *So I went, and hid it by Euphrates, as the LORD commanded me.*

Hid it

- Accompanying signs were common with the prophets of olden time. R2223:4

14

Jeremiah 13:14 *And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.*

I will dash them

- Complete destruction of present evil, unjust and oppressive governments and institutions. R362:1

23

Jeremiah 13:23 *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*

Change his skin

- The differences between the races of men have long been arguments against the solidarity of the human family. God can change the Ethiopian's skin in his own due time. R3320:5 The Ethiopian eunuch, to whom Philip was sent with the message of salvation, was unquestionably a black man. R3043:1

Jeremiah 14

4

Jeremiah 14:4 *Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.*

No rain in the earth

- There are now rains in the holy land; the plowmen are no more ashamed. R1297:5*

Jeremiah 15

1

Jeremiah 15:1 *Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.*

Could not be

- Could not be changed. Jeremiah was esteemed a pessimist, and we are now placed in much the same position. R2400:2

16

Jeremiah 15:16 *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.*

Thy words

- Those truths which God designed should, during this Gospel age, be the food to sanctify the Body of Christ. R200:4

Were found

- Implying first that the Word of the Lord would be lost and need to be searched for; and secondly, when found, it would avail nothing unless appropriated to our needs. R3609:2 Not only obeying the divine will, but seeking to know it more and more so that one can obey it. R5648:4 Not gained by human skill or labor. R1867:5 After he has found it, every child of God has considerable labor in proving and eating his spiritual food. R1867:6

I did eat them

- Diligently appropriated them to the building up of my character. R2146:5, R200:4, R1867:5 We must eat the Word of God if we would derive his spirit. E225 There must be a daily laying up of its treasure of wisdom and counsel in the heart and the working out of its principles in the life. R2093:5, R1867:5, R2146:5, R5431:6 Living upon the divine promises. R3087:2 "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) R3087:2

Rejoicing of mine heart

- The language of the heart must be expressed in daily life. R1274:5

Jeremiah 16

9

Jeremiah 16:9 *For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.*

Out of this place

- Scattered and persecuted among all nations. B216

13

Jeremiah 16:13 *Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.*

Will I cast

- In chastening, correcting, forgiving, restoring and promising to bless and fully reinstate them to his favor, God illustrates his great love and mercy toward the whole world. R1373:4

Out of this land

- This was to be their punishment, to be driven out of their own land and to receive no favor from God. R599:3, R4782:2

Into a land

- Europe. R1378:6

Nor your fathers

- Their fathers had been in Egypt and Babylon, but never in Europe. R1378:6 This prophecy positively marks Israel's present dispersion among all nations. B217

Serve other gods

- Other rulers, elohim, mighty ones. B216; R421:3, R599:3, R1378:6, R1410:3

Not shew you favour

- The Jews have been shown no favor since their rejection of Christ. B216; OV75; R1364:6 They will not forever remain cast off, but shall be regathered and blessed. R1378:6

14

Jeremiah 16:14 *Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;*

The days come

- Favor would return again in some form to the Jew in 1878. R357:1, R1364:6

No more be said

- The hand of providence is about to work out such a deliverance as Israel never knew before. R1405:6, R1652:2, R1063:2*

The land of Egypt

- The deliverance from Egypt was a great and marvelous sign of God's favor to them; but their deliverance soon to be consummated will quite eclipse it. R599:3, R608:4, R384:6 That deliverance was but a type of the one to come. R1652:4

15

Jeremiah 16:15 *But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.*

Land of the north

- Russia, where nearly half of the Hebrew race resides. B217; D553; R599:3, R608:4; OV76

From all the lands

- Their later blessing would be their regathering out of all nations, and is being accomplished in our day. R4782:2, R1374:1

Bring them again

- We have strong testimonies of God through the prophets that he will gather them again. OV76 The hope of the world's peace being cemented by the Jews occupying the lands of their fathers. R83:6*

16

Jeremiah 16:16 *Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.*

For many fishers

- The Zionist movement. R3855:1-3, R1288:2* Teachers. C215

Shall hunt them

- Persecution by revolutionaries, forceable expulsion. R3855:2, R1288:4*

From every mountain

- Kingdom. A318

18

Jeremiah 16:18 *And first I will recompense their iniquity and their sin double; because they have defiled*

my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

And first

- Before the time of favor will come. B218; R599:4

Recompense

- Some of the recompense with favor, and some without favor. SM399; CR104

Their sin double

- Mishneh, a second portion, a repetition; implying a casting off from all favor for as long a period as they had enjoyed favor, namely, 1845 years, from AD33 to 1878, when the Berlin Congress of Nations was held, which greatly ameliorated the conditions of the Jews. B218; CR104; R599:4, R1202:1; HG53:4 The double's being accomplished is the reason for the great awakening among the Jews and for the Zionist movement. R5920:6 "Even today do I declare that I will render double unto thee." (Zech. 9:12) "She hath received of the Lord's hand double for all her sins." (Isa. 40:2) B225, B227 The double of Israel's experiences would reach full accomplishment in 1915. R4623:1

19

Jeremiah 16:19 *O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.*

Gentiles

- As well as the Jews. A59

Jeremiah 17

5

Jeremiah 17:5 *Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.*

Maketh flesh his arm

- Illustrated by David's numbering of Israel contrary to the law of God. (1 Chron. 21) R2016:3

9

Jeremiah 17:9 *The heart is deceitful above all things , and desperately wicked: who can know it?*

The heart

- The natural affections; the natural mind. F600; R1985:1, R2038:1, R2762:2, R3735:3, R2445:1

Is deceitful

- It requires constant watching and purging. If it is wrong the head will seek to justify it and thus pervert judgment and truth. R2038:2 The various members of our bodies, in their depravity, sympathize with the natural mind and favor it. R1985:1 At times misleads the New Creature, the new will, the new heart. R2762:2 The Lord's followers should daily, hourly, keep watch over their thoughts, words, deeds and motives. R4524:1 Those who practice evil speaking and evil surmising and attempt to justify their conduct have either never entered the school of Christ or are infants therein. R5123:1, R2445:1

14

Jeremiah 17:14 *Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.*

LORD

- "Jehovah" is the original word wherever "LORD" is spelled in small capital letters throughout the common version of the Old Testament. R3438:2

24

Jeremiah 17:24 *And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;*

The sabbath day

- Type of the Millennial age. B40

Jeremiah 19

2

Jeremiah 19:2 *And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,*

Hinnom

- Gehenna. Evil spirits led the people of Canaan to establish the valley of Hinnom as a place of torture. R3069:1

3

Jeremiah 19:3 *And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.*

I will bring evil

- Calamity. R1226:2

5

Jeremiah 19:5 *They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it , neither came it into my mind:*

High places of Baal

- Corrupting the Israelites by contact with them. D24

Into my mind

- The doctrine of everlasting torture is contrary to every element of God's character. R5326:6

6

Jeremiah 19:6 *Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.*

Hinnom

- Or Gehenna, a type of the real Gehenna, or lake of fire, unquenchable till its work is done. R1449:5* In Greek, Gehenna, Second Death. R3069:1

7

Jeremiah 19:7 *And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.*

Carcases

- No torture was permitted; not the living, but the dead, were consumed in Gehenna. R3069:1

15

Jeremiah 19:15 *Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks,*

that they might not hear my words.

Hardened their necks

- A figure taken from the stiffness of neck of an unruly yoke of bullocks. R3464:1

Jeremiah 20

8

Jeremiah 20:8 *For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.*

Word of the LORD

- Concerning Israel. R5489:1

A reproach

- Despised and rejected. R5489:2

9

Jeremiah 20:9 *Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay .*

Nor speak any more

- He had become disheartened. R5489:2 If he had allowed his fears to overwhelm him and had withheld God's message, he would have been set aside and another commissioned to deliver the message. So it is with us today. R5489:3

His word

- Telling them that they had failed to keep their covenant with the Lord and would surely be carried away into captivity. R5489:2 Our message is the overthrow of the kingdom of darkness and the establishment of the Kingdom of God. R5489:5

In mine heart

- God has let us into the secret of his counsels. R5489:3

As a burning fire

- Burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. R5489:1 All of the Lord's people filled with his spirit must be engaged in the harvest work in some manner. R2490:5

Shut up

- If kept shut off from a draft the fire will become extinguished. "Quench not the spirit." (1 Thess. 5:19) R5489:3

I could not stay

- His message had to be spoken; he overcame the temptation to hold his peace. R5489:2 He could not quench the fire within his soul, withholding God's message, without losing his relationship to Jehovah. R5489:3 We might let the holy Spirit of God die out in our hearts by a failure to do our duty. R5489:3

11

Jeremiah 20:11 *But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.*

Greatly ashamed

- The only standard of judgment in public sentiment in the Millennium will be character. R1655:2

Everlasting confusion

- "Some shall awake to everlasting contempt." (Dan. 12:2) R1655:1

Jeremiah 21

10

Jeremiah 21:10 *For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.*

For evil

- The evil the Lord creates and does is the calamities and judgments that he visits upon the ungodly nations. R1299:6*

Jeremiah 22

24

Jeremiah 22:24 *As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;*

Though Coniah

- Called also Jehoiachin and Jekoniah. E132

30

Jeremiah 22:30 *Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.*

No man of his seed

- If Christ were the son of Joseph this prophecy would be false. R468:1* Messiah was of Nathan's line, not Solomon's. E133

Throne of David

- Only the legal heirship came through Solomon, through Joseph, the legal father of Jesus, as shown in Matthew 1. R2060:4

Jeremiah 23

1

Jeremiah 23:1 *Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.*

Pastors that destroy

- A self-constituted "clergy" lording it over God's heritage, taking spoils, honors, reverence, titles, from their flocks. R1895:6

Sheep of my pasture

- Characteristics of sheep are meekness, docility, lack of self-confidence, and obedience to the shepherd—traits which we should manifest. R5491:4 True sheep respond quickly to the shepherd's call and watch for his guidance. R5491:4 A fitting emblem of the kind of characters the Heavenly Father is seeking. R5491:4 Let us, as good sheep, not stray from the green pastures and pure waters. R5491:4

2

Jeremiah 23:2 *Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.*

Scattered my flock

- To feed the flock is the Lord's province. The chosen elder may be the instrument through whom the Great Shepherd sends his own their "meat in due season." F283 Elders need first to watch themselves

lest they assume authority and honors belonging to the Chief Shepherd. F283

4

Jeremiah 23:4 *And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.*

Shall feed them

- The Shepherd has been feeding us wonderfully. R633:4

5

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

The days come

- In due time God's Kingdom, founded on equity and justice, must fill the entire earth. R1213:5*

A righteous Branch

- Solomon's royal branch is the high branch of the Davidic line. This must be abased and a low branch exalted. R468:4* Exalting Nathan's line, not Solomon's. E133 The prophets foretold that Messiah was to be the son of Jesse and of David; and the glorified Jesus himself declares, "I am the root and the offspring of David." (Rev. 22:16) R944:1* Christ was the Root of David's family, as well as the Branch. (Isa. 11:10) R1063:1*

6

Jeremiah 23:6 *In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*

His name whereby he

- The Body of the great Prophet, Priest and King, the Church, will be part of the Everlasting Father. T102

THE LORD OUR RIGHTEOUSNESS

- Jehovah—Tsidkenu, our Righteousness of Jehovah. The Church is to share this title. (Jer. 33:16) E42; T102; R3970:5, R4831:2, R4913:3 "That we might be made the righteousness of God through him." (2 Cor. 5:21) R4913:3 The righteous one imparts righteous life—the power which embodies righteous words in righteous deeds. R1323:1*

15

Jeremiah 23:15 *Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.*

Water of gall

- Bitter poison-water, the poison of bitter error, the doctrine of devils, mingled with the pure water of life, the truth of God's Word. C158

16

Jeremiah 23:16 *Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.*

Prophets

- False teachers. R1715:4 Heads and pastors of worldly organizations, claiming the name of Christ yet refusing his headship, leading and control, and the teachings of his Word. R365:4

Of their own heart

- There are many such false teachers who are ambitious to declare the visions of their own heart.

R1715:4

19

Jeremiah 23:19 *Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.*

A whirlwind

- When God lets go his restraint on the "powers of the air" (Eph. 2:2), the evil spirits, these symbolic winds will produce a great cataclysm, sweeping everything before it. R5470:1, R5863:6 Symbol of the time of trouble. D528

21

Jeremiah 23:21 *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.*

Not sent these prophets

- "There were false teachers also among the people." (2 Pet. 2:1) R265:4, R365:4 See also comments on Jer. 23:16

Yet they prophesied

- By an inspiration, or power, in them, almost like the real prophets of God. These were the counterfeits. R265:4

28

Jeremiah 23:28 *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.*

That hath a dream

- An imagination. SM671; OV411, CR343 Possibly caused by indigestion or inspired by evil spirits. R3277:6 When a man does not see a thing himself he is very apt to conclude that nobody else sees it. HG353:2 If a dream corroborates a plain statement of the Word it may be used as we would use a type, to illustrate but not to teach a doctrine. R3971:6 "If they speak not in harmony with the Word of God, it is because there is no light in them." (Isa. 8:20) R3278:1

Tell a dream

- Many are teaching their own or their forefathers' imaginings; which the faithful are obliged to contradict as unscriptural. OV158; R2400:3

He that hath my word

- The Lord's Word, his revelation, his inspired testimony, is to be put far above all dreams of our own and of others. R3971:6 All are authorized to teach his Word who know his Word. CR343 People are awakening to the difference between dreams and realities and are wanting something more substantial. R3757:3

Let him speak

- With the Gospel itself went the right and the authority to declare it. R2966:4 If we hold back for fear of man we would be sharing in the sin of adding to the Scriptures. OV411, SM671

My word faithfully

- Not uncertainly, doubtfully; but as the oracles of God. R1882:6 Not human speculations, philosophies and fanciful dreams. R3726:6, R2400:2, R3945:1 All authority to speak in the name of God must come from him. OV158; R2966:4 God's Book makes no division of his people into clergy and laity. HG617:4 Let him speak only my Word faithfully. R1633:5 In as kind a manner as possible, but not shunning to declare the "whole counsel of God." (Acts 20:26,27) SM404

Jeremiah 24

5

Jeremiah 24:5 *Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.*

Of the Chaideans

- Mystic Babylon, Christendom. For since their overthrow they have been dispersed among all the nations of so-called Christendom. C259

For their good

- For their discipline and punishments—good thing in disguise. C259

6

Jeremiah 24:6 *For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.*

For I will

- During the Millennial age. A109

Bring them again

- This is a deliverance which will need no repetition. R1483:5

Not pluck them up

- This cannot refer to the return from the captivity to literal Babylon, since after that return they were again pulled down and plucked up. OV226; C259; A109

Jeremiah 25

9

Jeremiah 25:9 *Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.*

Nebuchadnezzar

- Unlike Cyrus, Nebuchadnezzar thought to unify the people by compelling worship of one God. R2509:5

Bring them against

- Verses 8 to 38 are a vivid description of the great time of trouble. R5735:4

Utterly destroy

- Pointing to total desolation, not captivity. Such was not the case prior to Zedekiah's dethronement. R3437:3

Perpetual

- Here the 70 years of desolation are olam, lasting. R3725:5*

11

Jeremiah 25:11 *And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.*

A desolation

- The 70 years desolation of the land. R1372:5, R1976:1 Punishment upon the Israelites; substitute for the whole number of Jubilee years. PD48/59 The seven times of Israel's chastisement began in 606 BC with the foretold desolation and continued until about Sept. 21, 1914. Q356:2

Seventy years

- Scripturally declared as a punishment upon the Israelites for not properly keeping their Jubilee years. PD48/59 Nineteen for the Jubilees imperfectly observed (950 years) and 51 additional at 49 years each (2499 years), from the last Jubilee to earth's Great Jubilee, the Times of Restitution, 1874 AD. "Then shall the land enjoy her sabbaths, as long as it lieth desolate." (Lev. 26:34) B191-196; PD48/59

12

Jeremiah 25:12 *And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

Seventy years

- From the destruction of Jerusalem to the time of the return of its inhabitants. (Compare Jer. 29:10 with 2 Chron. 36:22, 23) R4893:1

Punish the king

- Through King Cyrus as the divine agent. R2509:4

15

Jeremiah 25:15 *For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.*

Cup of this fury

- The time of trouble, which is daily increasing in volume and intensity. R1561:6, R5769:4

All the nations

- More and more, all the nations are being dragged into it. R5790:3

All the kingdoms

- No trouble that has ever yet come upon the world answers to the many prophetic descriptions of this one and none has ever yet involved all nations. R1371:5

King of Sheshach

- Babylon, Christendom. R2663:3, R1371:6

Drink after them

- Be the last to fall in the great time of trouble. R2663:1, R1371:3, R1561:6; HG94:1 Suffering more severely than the heathen nations because she has sinned against greater light. R2663:3

27

Jeremiah 25:27 *Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.*

And fall

- In the time of trouble. R1561:6

28

Jeremiah 25:28 *And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.*

Certainly drink

- Of the cup of wrath, which will mean their utter destruction. R2338:5, R2663:2

29

Jeremiah 25:29 *For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.*

Evil on the city

- Christendom, Babylon. D527 The evil the Lord creates is the calamities he visits on the ungodly nations. R1299:6*, R2663:2

30

Jeremiah 25:30 *Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes , against all the inhabitants of the earth.*

Roar from on high

- Call aloud from on high. D527

His holy habitation

- Over his nominal habitation, Christendom. D527

31

Jeremiah 25:31 *A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.*

Controversy

- The great time of trouble spoken of by Daniel and our Lord. R1371:3, R438:1; D20

He will plead with

- He holdeth judgment over. D527

32

Jeremiah 25:32 *Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.*

Nation to nation

- Nations, because of close communication, are dependent upon one another. What affects one affects all. R4750:3

A great whirlwind

- Intense and complicated trouble and commotion. D13, D527; R1519:4, R534:6 The great time of anarchy. R5845:6 The result of letting loose "the four winds of heaven." (Rev. 7:1-4) R5058:6, R5470:1

Coasts

- The outward parts; society being encroached upon by the lawless element (sea). R4750:3, R2663:1

33

Jeremiah 25:33 *And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.*

The slain of the LORD

- As the "old world" ended with the almost entire destruction of individual life, so national life is to be destroyed in the end of this world. HG18:2

34

Jeremiah 25:34 *Howl, ye shepherds, and cry; and wallow yourselves in the ashes , ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.*

Howl, ye shepherds

- Pastors of nominal Christendom, at the spoliation of their pasture fields. R2663:4

Ye shall fall

- And be ruined. R2663:4

35

Jeremiah 25:35 *And the shepherds shall have no way to flee, nor the principal of the flock to escape.*
No way to flee
- Hireling shepherds are ready to flee the trouble and avoid persecution. R2673:4

Jeremiah 26

3

Jeremiah 26:3 *If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.*
The evil, which I purpose
- The evil that the Lord creates and does is the calamities and judgments that he visits upon ungodly nations. R1299:6*

11

Jeremiah 26:11 *Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.*
The priests
- Nearly all the persecutions of Jesus and his followers came from professed servants of God. R4857:1

16

Jeremiah 26:16 *Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.*
The princes
- But for the moderation of the civil power many a reformer would have been put to death. R4857:4

Jeremiah 27

9

Jeremiah 27:9 *Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:*
Hearken not
- We are not to permit any of these false prophets to have any influence over us. R5800:2

Jeremiah 29

5

Jeremiah 29:5 *Build ye houses, and dwell in them ; and plant gardens, and eat the fruit of them;*
Build ye houses
- Because your captivity will be 70 years long, much longer than you have ever before experienced. C294; R1341:3

9

Jeremiah 29:9 *For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.*
Prophesy falsely
- God warns us against having anything to do with these occult powers. R5800:1

10

Jeremiah 29:10 *For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.*

Seventy years

- In the first year of his reign I, Daniel, understood by books the number of the years whereby the Word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the destruction of Jerusalem. (Dan. 9:2) B64 "Till the land had enjoyed her sabbaths" (Lev. 26:34): 19 for the Jubilees imperfectly observed and 51 for the cycles in which no Jubilees were observed, ending in 1874 AD. B191 See also comments on Jer. 25:11, 12.

13

Jeremiah 29:13 *And ye shall seek me, and find me , when ye shall search for me with all your heart.*

And find me

- When the Gospel Church is complete Israel shall be saved from their blindness and obtain mercy at the hands of glorified spiritual Israel. R2402:5

18

Jeremiah 29:18 *And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:*

An hissing

- They have been outcasts from God's favor. OV76 They themselves say that God has shown them no favor. R599:2

Jeremiah 30

2

Jeremiah 30:2 *Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.*

Write thee

- The prophets did not confine themselves to oral teachings. R1145:3 The writings of the prophets collectively were termed "The Law and The Prophets" and esteemed as of divine authority. R1145:3

7

Jeremiah 30:7 *Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*

Jacob's trouble

- Here are a number of events: the return of the Jews to Palestine; the reorganization of the Jewish nation, though not independent; the gathering of great wealth to Jerusalem; many peoples go up to "take a spoil"; the "battle of the great day"; the partial success of the invaders; the power of Messiah effecting deliverance; the recognition of the long-awaited Messiah; then the recognition of him as the one they rejected; God pouring on them the "spirit of grace and supplication"; their mourning for sins and being accepted to fellowship again with God. These events we expect in about the order mentioned. R26:6 Spring has come, the fig tree is "putting forth"; yet we must look for more storms, as in nature the Spring equinoxial storm is one of the most severe. R384:2 The famine for the Word of the Lord shall reach Israel and cause them to come to the great Governor for bread. This will be the time of "Jacob's trouble." R3982:2 We have reached this period. (1882) R341:5* We are in the "time of Jacob's trouble." (1895) R1898:5 Jacob's trouble is not yet (1898) ended. Greater

persecution will shortly overtake them—to drive them to Palestine. R2290:1 The final conflict of the Battle of the Great Day will be in Palestine, upon regathered Israel. D554, Dxvi; SM239; OV276 In conjunction with a world-wide trouble—financial, religious, political and social, eventuating in anarchy. OV67; R2504:1 The time for the special manifestation of God's favor will be in that dark hour when Israel will recognize their King. SM425; R5442:6 The Gospel Church having first been completed. SM425

Saved out of it

- In the midst of the trouble God will reveal himself as Israel's defender, as in ancient times. D555 All the prophets testify that the power of God will be so marvelously manifested in Israel's deliverance that all the world will know that the Lord's favor is again with Israel. D557; OV75 In and through that trouble the Lord will pour upon Israel the spirit of grace and supplication and they shall look upon him whom they have pierced. (Zech. 12:10) SM426 The end of Jacob's trouble is the deliverance of Israel from the blindness that has been upon her. R3469:1 The coming deliverance is mentioned particularly in Zech. 14:1-4. R3469:2 The Ancient Worthies, as judges and lawgivers, will be restored to them. R4320:5 Natural Israel will obtain mercy through spiritual Israel. R3982:2

8

Jeremiah 30:8 *For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:*

Burst thy bonds

- Natural Israel, whose favor ceased when ours began and whose favor is to return when ours has accomplished its purpose. R2290:1

18

Jeremiah 30:18 *Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.*

I will bring again

- "The Lord shall save the tents of Judah first." (Zech. 12:7) A294

Of Jacob's tents

- Fleshly Israel. A294

And the city

- Jerusalem. C259

And the palace

- The Temple. C259 "I will restore thy judges as at the first, and thy counselors as at the beginning." (Isaiah 1:26) A294

23

Jeremiah 30:23 *Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.*

The whirlwind

- The time of trouble. D528; R5863:6 Letting loose of the four winds, or air powers; resulting in the overthrow of the social order in anarchy. R5470:1, R5845:6 Also likened to a great tidal wave (Psa. 46); letting loose the "four winds of earth" (Rev. 7) and a "great fire." (2 Pet. 3) R5863:6 See also comments on Jer. 23:19 and Jer. 25:32.

Jeremiah 31

7

Jeremiah 31:7 *For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.*

For Jacob

- Natural Israel. A300

8

Jeremiah 31:8 *Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.*

The north country

- Russia, where nearly two-thirds of all the Jews now living reside. C259

9

Jeremiah 31:9 *They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.*

With weeping

- Bitterness against Israel will cause the "remnants of Israel" to be expelled from various nations. R1898:5

10

Jeremiah 31:10 *Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.*

Will gather him

- Confirms the assurance of God's returning favor to fleshly Israel. R1364:5

14

Jeremiah 31:14 *And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.*

Shall be satisfied

- The perfect man will not understand the spiritual glory; he will be absorbed with the glory that surrounds him on the human plane. R613:2

15

Jeremiah 31:15 *Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.*

Bitter weeping

- Sorrow for the dead is not a sign of weakness; rather, a sign of love and sympathy. OV212

Rachel weeping

- Prophecy of the slaughter of the infants in Bethlehem. R1681:6

They were not

- They were dead, unconscious. "The dead know not anything." (Eccl. 9:5) Q766:3; R3436:4

16

Jeremiah 31:16 *Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy*

work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

Thus saith the LORD

- This is the word of the Lord, which cannot be broken. OV212

Shall be rewarded

- The labor of parents endeavoring properly to rear their children is not lost. OV212, OV217

Shall come again

- Restored to life; not all at once, but gradually in the resurrection. OV212, OV213, OV216

Land of the enemy

- The great enemy, death. CR430; OV85, OV214; R2063:4; Q830:2 The place to which all alike go—from the sinner of three-score and ten, to the little one of two years old and under. R822:5* While Satan has the "power of death" (Heb. 2:14), it is a subordinate power which he grasped as an usurper. R452:4* "The last enemy that shall be destroyed is death." (1 Cor. 15:26) OV214, OV212

22

Jeremiah 31:22 *How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.*

Compass a man

- How marvellously Christ fills the picture here. R350:1*

27

Jeremiah 31:27 *Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.*

House of Israel

- The entire passage, verses 27 to 40, is for the Jew, natural Israel. R4586:2

House of Judah

- The object in mentioning both is to prevent any from getting the idea that only the ten tribes would be blessed in the future. R1364:5

Seed of man, and...beast

- Israel to be replenished with man and beast indicates New covenant entirely earthly. R4530:4*

28

Jeremiah 31:28 *And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.*

Shall come to pass

- In the Millennial, or Restitution, day. A109

And to afflict

- Ever since Jesus rejected Israel they have been under divine displeasure. The faithful performance of the evil part of the promise is an assurance of the ultimate blessings. R1364:6

Watch over them

- The Jewish people. A109

To build, and to plant

- They shall be firmly planted in their everlasting possession. R1483:5 This is a deliverance that will need no repetition. R1483:5 The succeeding verses how that this does not refer to earlier deliverances from Babylon, Syria, etc. R545:4

29

Jeremiah 31:29 *In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.*

In those days

- In the Times of Restitution, the Millennial age. A109; E332; R3304:5, R4812:2, R4971:4, R258:6 When fleshly Israel receives its portion. C298 In the days of favor following the "seven times" of chastisement, or "Times of the Gentiles." (Luke 21:24) B92 Indicated by the return of divine favor to Israel. R1365:3; C298

Say no more

- No longer shall any die for Adam's sin. R2608:5, R1260:5, R3304:5, R4018:3*, R5240:4 The weakness of heredity will no longer weigh men down. R892:4

The fathers

- Adam and his posterity. A109, A143; R2050:6, R4371:3, R5063:6, R2611:5

Eaten a sour grape

- The sour grape of sin. R1365:3, R2050:6, R2611:5, R4812:2, R282:6; A109; E332; OV90

The children's

- All of Adam's children. R2587:4

Are set on edge

- In the case of Adam, one soul sinned and twenty thousand million souls die as the result—because they are his children. CR431 By the chain of sickness, misery and death which follows. A109, A143; E309; R1365:3, R2049:4; OV392; HG351:4 The nature of the fathers, being polluted by sin, is transmitted to the children, who come under the death sentence for having the same nature (disposition) as the fathers. R527:2* So that sometimes we cannot do the things that we would do, and frequently leave undone the things that we ought to do. R2587:4

30

Jeremiah 31:30 *But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.*

But every one

- Who dies in that age. A109; B92; E473 Since the race will no longer be "in Adam" this trial must be an individual one. R2117:4

Shall die

- The Second Death. R1365:3, R2608:5, R2677:6, R4909:1, R5309:5, R381:2, R904:6 None but wilful sinners shall die then, but such shall surely die. R1073:2 The atonement for Adamic sin will not cover wilful sin against light and knowledge. E474, E332

His own iniquity

- His own sin only. A109; R2759:4, R2677:6, R2833:2, R4971:4, R5240:4, R5292:5 No longer shall die for Adam's sin. R1260:5, R2608:5, R3304:5, R4018:3, R5240:4, R904:5 Since it is recorded that "Christ dieth no more," it follows that not one of such condemned ones can be redeemed as Adam was. R912:6

His teeth

- There will then be a test for life or death, as there is now with the Church. Q288:6

31

Jeremiah 31:31 *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:*

The days come

- When The Christ is glorified and beyond the veil, after the days of the Gospel age. R5000:1, R4321:6; Fii When the sufferings of the Body of Christ will be finished and Messiah shall come as the great Priest and King. R4513:1, R4452:3, R4497:5, R4505:1, R4612:6 When Israel's "seven times" of punishment are over. R5163:6 As soon as this blood of the atonement shall have been applied for the sins of all the people. R5292:6

Saith the LORD

- God made a promise to the Jews and that promise must be fulfilled. CR44

I will make

- In the future; replacing the Law covenant. R4496:1, R4646:4, R4344:5 A covenant does not go into operation until after it has been fully mediated. R5164:1 Covenant relationship with God means perfection. Mankind will not reach perfection or enter into the covenant until the end of the 1000 years. R5293:6

A new covenant

- Properly so called because it will take the place of the Old Law covenant. R5163:6, R3916:5 The Everlasting covenant, to be made with Israel alone, will bring blessings to Israel, and to all mankind through Israel. R4321:2, R5163:6, R4806:2, R4902:6, R4706:1, R4821:1, R4505:1, R4497:5, R3916:5, R4452:3, R4528:5, R4555:1, R4592:5, R4612:6, R4624:4, R4768:5, R4940:1; CR44, CR157; Q170:7, Q468:2, Q622:1 The one that God intended should come to replace the typical covenant. R5071:2, R4474:3, R4309:5, R4555:1, R5164:2, R5292:2; OV118 The mention of a New (Law) covenant implies a Mediator for it. R4437:6*, R4496:1 The antitypical Moses, The Christ complete, as Messiah will mediate between God and mankind. R5301:6, R4840:3, R5071:3, R5164:1; CR157, CR98; SM200; R4452:3, R4474:5, R4511:5, R4624:6, R4696:3, R4713:5, R4840:3, R4902:6, R4912:4; SM730 Mediated by The Christ for 1000 years. R5301:6, R5292:3, R5000:2, R4613:4, R4640:3, R4646:1, R4586:6; HG460:4 The words "New covenant" indicate the repetition of God's favor to Israel under the better Mediator. R4624:6 This cannot set aside, or make null and void, the original Abrahamic covenant of grace, any more than could the Law covenant. R5301:6 Implying that Israel was right in not expecting much from the Law covenant. R4496:1 The covenant is a conditional one. That is shown by the fact that it has a Mediator. Q187:2 The New covenant has been promised for centuries but it has not yet gone into effect. R5292:6 The Ancient Worthies will be under the New covenant, their indiscretions or imperfections will come under the review of the Mediator. Q12:T-13:3 The offer of life to the Church is under the covenant of sacrifice; to the world, under the New covenant. A141 The Gospel Church was not at all under the first covenant; only the Jewish nation was. R4624:4 The New Creation is not under the Law covenant typified by Hagar, or the New covenant typified by Keturah, but under the original covenant, the Everlasting, Oathbound, Abrahamic covenant typified by Sarah. R4011:1, R4624:4 Superior to the old covenant in that it will have a better Mediator. R4309:6, R4624:6, R4931:1, R4714:3, R4940:1; CR157 Of which our Lord was the Messenger. R4495:6, R4715:3 Which will absolutely take away sin and bring man into harmony with God. R5292:2, R5293:4

The house of Israel

- As the natural seed of Abraham. R4821:1 The New covenant will be Israelitish. CR157 The New covenant will be made directly with the nation of Israel. R4497:5 The New covenant is given to Israel and the world only indirectly. The Father's dealings are not with Israel, but with the Mediator of the covenant. R3109:2 God's covenant will be with the Mediator for Israel. R4555:1, R4640:5 All the Jews will be transferred from Moses to Christ, the better Mediator; and from the Old Law covenant to the New Law covenant. R4840:3 In order to avail themselves of this covenant all other nations and peoples will be obliged to become a part of Israel. R4902:6; CR139, CR485, CR51; OV72, SM596 The expression "New covenant" is not used with others than the Jews because it is not true that God will make a covenant with the rest of mankind. R4659:2 The New covenant is not to be made with any others than Jews for no others were in covenant relationship with God. R4624:6 This work will proceed from Israel to all the families of the earth. R4674:2 The New covenant will mean that all through the Millennial age all the blessings will go forth first to the Jews. CR44 The nations are to be blessed also under this New covenant by becoming "daughters" to Israel. (Ezek. 16:61) R4371:3 The mediatorial work will be accomplished through natural Israel. R4624:4, R4821:1 All mankind, represented by Israel. R904:6 The Jewish nation needed to be redeemed in a special

manner before God could use it as his channel of blessing to the other nations. R4624:4

The house of Judah

- The ten tribes of Israel and the two tribes of Judah: both mentioned to prevent a misunderstanding. R4586:2, R1342:1, R2125:6; C297

32

Jeremiah 31:32 *Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:*

Not according to

- The old one was written merely on tables of stone. The new one the Lord will cause gradually to be written in the hearts of all. OV90, OV115 God intended to give them a better covenant than the Law, which they had found to be a bondage and one unto death. R4309:5 The Law given at Sinai was inferior when compared with the perfect heart-and-mind written law bestowed upon Adam. R1717:5

The covenant

- The Law covenant, made only with the Jews, did not accomplish the blessing of Israel and of the world. OV29; R4659:2; Q169:3 The inauguration of the Law covenant was typical of the inauguration of the New covenant. R5000:2, R4592:5, R4646:4; OV118 The terms of the New covenant will be the same as those under the Law covenant instituted by Moses. OV81 The Law covenant is as binding upon the Jew as it ever was and it will remain so until it is superseded by the New Law covenant. R4912:4, R5164:1

In the day

- The day of the Passover, the first feature of the Law. R1731:2, R971:6; OV94 The Passover is the first feature of the Law, and the Law covenant is continually referred to as dating from that time. R971:6

33

Jeremiah 31:33 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

The covenant

- The New covenant, the Everlasting covenant. R3597:3

House of Israel

- The whole twelve tribes. C293

After those days

- After the "seven times" of chastisement. B92; R4497:4 After the days of this Gospel age. R4321:6 Signifies after the completion of the selection of the Church. R4497:6, R4612:6 When the days are accomplished for the overthrow of the kingdoms of this world and the setting up of the Kingdom of God. R904:5 After a while, by and by. R789:1

I will put my law

- Love shall be the law. R1244:6 God had a law before the Ten Commandments. It was graven on man's nature in Adam. That original standard is again promised for the future. R1731:5, R5294:2, R5309:4 Gradually retrace and rewrite the divine law in the hearts of men. F359; R5309:5, R1365:5, R2195:6, R2060:5 When the law has been fully written in their whole being the covenant condition will be fully attained. R4570:5* The perfect human nature will then be as it was at first, a law-inscribed nature. R764:2

In their inward parts

- In their very thoughts as well as in their outward life. CR299; OV130 In their very nature. R1717:5

In their hearts

- The center of affection, the character. R789:5, R2060:3, R5309:4, R4613:1 Restoring a heart of flesh, of tenderness, sympathy, righteousness and divine likeness. R4806:2, R636:6, R1244:6, R4729:4, R3071:3 Implying that the ability will be given to keep the law. R5071:3, R4821:1, R812:5* More than Adam had. R111:1

Be my people

- The Ancient Worthies will come forth perfect; to them will gather their own Israelitish kindred, and all nations. R4575:4

34

Jeremiah 31:34 *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

Teach no more

- Because all will know the plan of God. R1771:6, R3285:2, R4908:6, R5352:5; A75 Then mankind will no longer be invited to accept Christ, but will be compelled to be obedient. CR51; SM440 The teaching of "churches" will be unnecessary. R2428:2* It will no longer be necessary to preach. R5919:6, R1717:5

Shall all know me

- The eyes of their understanding shall be opened. R3192:2, R2940:4, R4883:1, R5594:2, R5919:6, R6013:5 The glorious opportunity for salvation shall come through the knowledge of the Lord. R5078:4; SM558 Come to a knowledge of the truth. R5407:1, R3140:5 "The earth shall be full of the knowledge of the Lord." (Isa. 11:9) R1363:6, R2690:1, R1717:5, R1972:4; OV215; R858:5, R2610:3, R4883:1, R5594:2, R5919:6; SM792 The way will be so plain that "the wayfaring men, though fools, shall not err therein." (Isa. 35:8) A215; R1363:6, R1450:5 This statement is not true now, and cannot be true until the Lord's Kingdom is established. A75 This is restitution work, the work of the entire Millennial age. R4613:4; SM792 The conditions will be such that doubt would be more difficult than belief is at present. R1771:6 As a kind and loving father, God provides for the education of all who ever came into the world. R33:3* Forgiveness of sins and the blessing of being awakened from the dead would profit mankind little if future arrangements did not permit a thorough recovery from present mental, moral and physical weaknesses. HG390:6, R443:3 A personal acceptance of the conditions of the New covenant will be required of each individual. R1771:6 Instead of misrepresentation of God's character and loving plans, the reverse will be given to mankind. R5485:5 When they know, each will be responsible. R5084:1 All who have ever lived. R5407:1, R3140:5, R3285:2

From the least

- "The wayfaring men, and those unacquainted therewith, shall not go astray." (Isa. 35:8—Leeser) A215

Forgive their iniquity

- The taking away of their sins is a necessity before they can receive the New covenant because God makes no covenant with sinners. R4497:5 Under the Law covenant this was not done and sins remained; for atonement was made fresh for them year by year. R5293:4

I will remember

- The Mediator will not hold against anyone the transgressions of this present life. R5293:5

Their sin no more

- Israel's sins have not yet been taken away, even as the world's sins have not yet been taken away. R4892:3 Past sins and iniquities shall no more rise up in judgment against them, demanding their just penalty, death. R1654:1; HG231:6 Christ will have appeared on their behalf and made satisfaction for their sins. R5164:2 Guarantees that none shall die the Second Death except the wilfully, intelligently disobedient. R3770:6, R5164:2

36

Jeremiah 31:36 *If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.*

The seed of Israel

- Uses one name for all the tribes. C297; R1364:6

38

Jeremiah 31:38 *Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.*

That the city

- The city of Jerusalem will be rebuilt and will become the capital city of the world. Q790:2 Located in the territory of the two tribes, showing that the foregoing prophecy is not only for the ten tribes. C292; R1342:1

Shall be built

- It is now being built along these very lines. C266; R1044:4*

Tower of Hananeel

- Discovered in 1886 in laying the foundation for a hotel. R1390:2 Describing the portion outside the Jaffa Gate. R1382:4

Jeremiah 32

4

Jeremiah 32:4 *And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;*

Behold his eyes

- Seems to contradict Ezek. 12:10-13. He lived and died in Babylon, but saw it not. He saw Nebuchadnezzar at Riblah, in Palestine. His sight was there taken from him. R4866:2

17

Jeremiah 32:17 *Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:*

Nothing too hard

- A prayer, trusting God's power. R5380:4*

20

Jeremiah 32:20 *Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;*

Signs and wonders

- The Great Pyramid. See Isa. 19:19. C318

35

Jeremiah 32:35 *And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.*

Unto Molech

- Modern Molech worship is the misrepresentation of God by those who endorse the eternal torment theory. R2360:1, R3464:6

37

Jeremiah 32:37 *Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:*

I will

- Herzl's death may do good—teaching those interested that they must trust in God and not in man. R3412:4

Gather them out

- Regathering from among all the nations. R1483:5 The Lord will no doubt use persecution to awaken them. R1819:6 A deliverance already beginning which will need no repetition, for they shall be established in their everlasting possession. R1483:5 Dr. Herzl's continuance at the head of the Zionist movement might have proved inimical to these divine arrangements centered in Palestine. R3412:4

40

Jeremiah 32:40 *And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.*

And I will

- In the Millennial age. A109

Everlasting covenant

- Both the Abrahamic (Gen. 17:7, 13, 19; 2 Sam. 23:5; Psa. 105:8-10) and the New covenant (Jer. 32:40; Jer. 31:31,32; Ezek. 16:60) are styled "the everlasting covenant" in contrast with the Law covenant, which passed away. The one is perpetuated in the other. R4321:2

With them

- With the Jews. A109 Devout Jews are still waiting for the fulfillment of these promises. R5885:6 See also comments on Jer. 31:31.

43

Jeremiah 32:43 *And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.*

Fields shall be bought

- Therefore it was suggested that wealthy Hebrews purchase from Turkey all the government lands with the proviso that Syria and Palestine be constituted a free state. R1342:6

In this land

- This is now being fulfilled. C266 The Lord has commenced bringing the Jews back to their land, and arranges for their reception and comfort on arrival. R84:1

44

Jeremiah 32:44 *Men shall buy fields for money, and subscribe evidences, and seal them , and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.*

Buy fields for money

- Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted a mortgage on the whole of Palestine (1879). R84:1*

Captivity to return

- Just as the Lord opens the way for their return to Palestine, he, as it were, forces them out of other lands. R84:4

Jeremiah 33

6

Jeremiah 33:6 *Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.*

I will cure them

- The Jews, and the whole world of mankind, in the Millennial age. A109

15

Jeremiah 33:15 *In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.*

Unto David

- The prophets foretold that Messiah was to be the Son of Jesse and David. R944:1

16

Jeremiah 33:16 *In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.*

This is the name

- "I will write upon him my new name" (Rev. 3:12). The name of the Bridegroom is given to his Bride. R3970:5

Wherewith she

- The glorified Church. T102; R4831:2

The LORD our righteousness

- Jehovah Tsidkenu, our Righteousness of Jehovah; a wife shares her husband's honors and name; all femininity having been dropped. E42; T102; HG275:3, R3970:5, R238:2* "That we might be made the righteousness of God through him." (2 Cor. 5:21) R4913:3 The antitypical Zion, the glorified Christ. R4913:3; HG606:3

18

Jeremiah 33:18 *Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.*

Sacrifice continually

- It is possible that in the beginning of the Millennial age God may restore some of the features of the Jewish Law, even sacrifices, to serve as object lessons. R1732:6

20

Jeremiah 33:20 *Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;*

My covenant

- A covenant is a ratified, unalterable agreement. R4370:2

Jeremiah 34

22

Jeremiah 34:22 *Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.*

Without an inhabitant

- Which seems to be what God meant by "making the land desolate that it might enjoy its Sabbaths." (2 Chron. 36:21) HG47:2

Jeremiah 36

1

Jeremiah 36:1 *And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,*

This word came

- Its prophecies of dire disaster incurred the enmity of the king. R4857:2

Jeremiah

- Restrained from liberty and forbidden to address the people publicly in the Temple. Similarly those who have "present truth" are forbidden to speak in the nominal churches. R2400:5

2

Jeremiah 36:2 *Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.*

Write therein

- As Jeremiah employed Baruch, the scribe, to write the words of the prophecy, God's people today present their message in written form. R2400:6

Against all the nations

- A solemn warning in our day, for the prophecy is not only against Israel but against all the nations." R1371:3

3

Jeremiah 36:3 *It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.*

All the evil

- The two uses of the word "evil" in this text illustrate the two kinds of evil (sin and calamity). Sin is always an evil but evil is not always a sin. R1226:2

4

Jeremiah 36:4 *Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.*

Baruch wrote

- Although he well knew that it meant the loss of the king's favor; a lesson to God's people today. R2400:5

23

Jeremiah 36:23 *And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.*

Into the fire

- He evidenced his disregard for the Word. R3614:3

Until all the roll

- The entire manuscript was read and destroyed. R3614:2, R1371:3

Was consumed

- All endeavors to destroy God's Word will fail. R2401:1 Papacy endeavored in vain to destroy the

Bible. R3614:6 Some today, although they would not burn the Bible itself, would be in full sympathy with the burning of truth literature. R3615:3 Those in power today will be similarly disrespectful of the message and may futilely attempt to destroy it. R2400:6, R4858:4 The first edition of Tyndale's translation of the New Testament was bought up and burned. R3614:6, R4857:6

25

Jeremiah 36:25 *Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.*

Made intercession

- Merely advised the king in a worldly-wise way, as some today advise a more liberal course. R2401:1

26

Jeremiah 36:26 *But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.*

The LORD hid them

- Possibly at some time in the future the servants of Present Truth may need to hide from injustice. R2401:1

28

Jeremiah 36:28 *Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.*

Again another roll

- Suggesting the manner in which the Bible came into existence—piece by piece, under the Lord's supervision. R3614:3

30

Jeremiah 36:30 *Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.*

He shall have none

- Messiah was of Nathan's line, not Solomon's. E132 If Christ were the son of Joseph this prophecy would be false. R468:1*

31

Jeremiah 36:31 *And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.*

I will punish him

- As the king brought upon himself additional trouble as a punishment, all modern methods of fighting against God are sure to bring punishment. R2401:1

32

Jeremiah 36:32 *Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.*

Many like words

- Resulting in the book of Jeremiah as we now have it. R3614:3

Jeremiah 37

1

Jeremiah 37:1 *And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.*

Zedekiah

- He was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. R4865:3

15

Jeremiah 37:15 *Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.*

Smote him

- Shameful handling of the worthy servant of the Lord. R1796:1

Put him in prison

- Persecution implies that the person or thing persecuted possesses some qualities or powers that are feared. R4865:2 Mental attitude has much to do with the amount of suffering. Jeremiah, for instance, had a mind at peace with God. R4866:1

16

Jeremiah 37:16 *When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;*

Cabins

- Underground cisterns or vaults, frequently deep with mud and slime. R4865:5

Jeremiah 38

1

Jeremiah 38:1 *Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,*

Jeremiah

- Because Jeremiah was faithful to the Lord's message he was persecuted. This test is upon us today. R3616:5

5

Jeremiah 38:5 *Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.*

Zedekiah the king

- No heir of his has occupied the throne of Israel from Zedekiah's day to the present time, over 2500 years. R3616:1

6

Jeremiah 38:6 *Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.*

Into the dungeon

- Probably the water cistern. R3616:3 Typifying the faithful of the Gospel age who suffer persecution.

"All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12; Phil. 1:29) R1372:2

Sunk in the mire

- The lot of the Lord's prophets in early Bible times was far from an enviable one. A54; HG536:5

7

Jeremiah 38:7 *Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;*

The Ethiopian

- A Negro. R3042:6, R3616:3
- He had a cleaner heart than did the majority of the chief men of Israel, much nearer to the divine likeness. R3616:4

13

Jeremiah 38:13 *So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.*

Took him up

- The king acted not from sympathy but from a desire to inquire of the prophet. R4865:6

14

Jeremiah 38:14 *Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.*

Zedekiah the king

- He despised Jeremiah, yet he feared that his message was true. R4865:6

Jeremiah 39

2

Jeremiah 39:2 *And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.*

City was broken up

- After a year and a half of siege. R4866:2 Not just a scrap of history, nor for a moral lesson, but given to mark: (1) the beginning of the great Jubilee cycle; (2) the close of God's typical kingdom; and (3) the beginning of the Times of the Gentiles. R1372:6

7

Jeremiah 39:7 *Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.*

Put out Zedekiah's eyes

- Thus was made possible the fulfillment of the seemingly contradictory prophecy of Ezek. 12:13, that he would live and die in Babylon and yet never see the city. R4866:2 The punishment was after the manner of the time as illustrated on some of the victory tablets which still remain. R4866:2

Bound him with chains

- Thank God that the prisons of today are reformatories rather than dungeons. R4866:5

9

Jeremiah 39:9 *Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.*

The remnant of the people

- Not beginning just 70 years of captivity, but 70 years of desolation. R1372:5

Jeremiah 41

2

Jeremiah 41:2 *Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.*

Smote Gedaliah

- Assassinated the governor under whom many of the Jewish fugitives were disposed to return from captivity. R1372:5

10

Jeremiah 41:10 *Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.*

All the residue

- Beginning the period of 70 years desolation of the land. R1980:5, R1372:5

Jeremiah 43

5

Jeremiah 43:5 *But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;*

All the remnant

- See comments on Jer. 41:10.

7

Jeremiah 43:7 *So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes.*

The land of Egypt

- After the assassination of Gedaliah the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon, thus beginning 70 years of complete desolation. R1372:5, R1980:5

Jeremiah 44

2

Jeremiah 44:2 *Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,*

This day

- Marking the beginning of the 70 years of desolation. HG47:2

19

Jeremiah 44:19 *And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?*

Cakes to worship

- This cake was round, as an image or effigy of the sun, and was worshipped as such. Here the pedigree

of the modern ritualistic Communion wafer is suggested. R1991:1*

Jeremiah 46

2

Jeremiah 46:2 *Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.*

Against Egypt

- The world. C317

3

Jeremiah 46:3 *Order ye the buckler and shield, and draw near to battle.*

Draw near to battle

- The time of trouble. D527

4

Jeremiah 46:4 *Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.*

Harness the horses

- Old doctrinal hobbies. C316

Ye horsemen

- Great leaders in false doctrines. C316

9

Jeremiah 46:9 *Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.*

Rage, ye chariots

- Worldly organizations. C316

10

Jeremiah 46:10 *For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.*

Made drunk

- With pride and prosperity; typical of an intoxication with the error and false doctrines of Christendom. R4287:3

11

Jeremiah 46:11 *Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.*

And take balm

- None of the proposed human remedies will cure the malady. D469

27

Jeremiah 46:27 *But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.*

My servant Jacob

- Natural Israel. A300

28

Jeremiah 46:28 *Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.*

Not...unpunished

- The Lord will no doubt use persecution to awaken them. R1819:6

Jeremiah 48

16

Jeremiah 48:16 *The calamity of Moab is near to come, and his affliction hasteth fast.*

And his affliction

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

47

Jeremiah 48:47 *Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.*

In the latter days

- In the Times of Restitution, olam sleepers awake. R3725:5*

Jeremiah 49

4

Jeremiah 49:4 *Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying , Who shall come unto me?*

Gloriest thou

- The glory of the nominal church is in numbers, wealth and worldly prosperity. R562:3

5

Jeremiah 49:5 *Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.*

Shall be driven out

- Jews are not shown much favor in Germany and Russia. R351:4*

6

Jeremiah 49:6 *And afterward I will bring again the captivity of the children of Ammon, saith the LORD.*

And afterward

- In the Times of Restitution, olam sleepers awake. R3725:5*

7

Jeremiah 49:7 *Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?*

Concerning Edom

- Christendom. D15

13

Jeremiah 49:13 *For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.*

That Bozrah

- Ecclesiasticism, the chief citadel of Christendom. D17

14

Jeremiah 49:14 *I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying , Gather ye together, and come against her, and rise up to the battle.*

To the battle

- The Day of Vengeance. D527

21

Jeremiah 49:21 *The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.*

The earth

- The present organizations of society. C229; D46; A323

39

Jeremiah 49:39 *But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.*

In the latter days

- In the Times of Restitution, olam sleepers awake. R3725:5*

Jeremiah 50

1

Jeremiah 50:1 *The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.*

Against Babylon

- Of two-fold application and fulfillment: first upon literal Babylon, the type; more fully upon symbolic Babylon, the antitype. R45:1, R177:4, R2498:3 Mystic Babylon, Christendom. D26 As the literal city was captured by diversion of the literal waters symbolic Babylon is to fall by the diversion of the symbolic Euphrates, i.e., the alienation of the people and their withholding of financial support. R2498:4, R4699:4 A company who live separate from, and endeavor to keep themselves unspotted from the world, and bear the fruits of the spirit, are no part of Babylon. R46:5 Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise, mystic Babylon never was spiritual Israel, though for a time spiritual Israel was in captivity to mystic Babylon. R2498:6

2

Jeremiah 50:2 *Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.*

Bel

- The God of Babylon, the Pope. D40

3

Jeremiah 50:3 *For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.*

Out of the north

- Cyrus and his army, overthrowing literal Babylon, was a figure of Messiah, King of kings and Lord of lords, overthrowing mystic Babylon. R2498:4

6

Jeremiah 50:6 *My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.*

Their shepherds

- Greedy, ignorant, lazy teachers. F287

Mountains

- Kingdoms. A318

8

Jeremiah 50:8 *Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.*

Out of the midst

- "Come out of her, my people." (Rev. 18:4) D43

15

Jeremiah 50:15 *Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.*

Her walls

- Built of ignorance and superstition, whose great foundations were laid centuries ago. SM409

Do unto her

- "Reward her even as she rewarded you." (Rev. 18:6) R1371:6

20

Jeremiah 50:20 *In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*

I will pardon

- Showing that the real fulfillment of this prophecy was not on literal Babylon, but would be when God shall take away the sins of Israel. R177:4

22

Jeremiah 50:22 *A sound of battle is in the land, and of great destruction.*

A sound of battle

- The Day of Vengeance. D527

28

Jeremiah 50:28 *The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.*

To declare in Zion

- Nominal fleshly Zion, Christendom. D23; C157

Of his temple

- The Christ. T70

29

Jeremiah 50:29 *Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.*

Do unto her

- "Double unto her double, according to her works." (Rev. 18:6) R1371:6

37

Jeremiah 50:37 *A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.*

A sword

- The truth, the Word of God. B100

38

Jeremiah 50:38 *A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.*

Shall be dried up

- "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the Kings of the East might be prepared." (Rev. 16:12) R1371:6 As the drying up of the literal Euphrates by Cyrus was the immediate cause of the fall of ancient Babylon, so the drying up of the waters of the mystic Euphrates is the prelude to the fall of "Babylon the Great." (Rev. 16:12, 19) HG89:3; SM410 Implies a cessation of the revenues of Babylon. SM410

42

Jeremiah 50:42 *They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.*

Roar like the sea

- Restless, turbulent, dissatisfied masses of the world. A318

46

Jeremiah 50:46 *At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.*

At the noise

- The time of trouble. D20

The earth

- Society. A318

And the cry

- Because of her more terrible punishment. D28

Among the nations

- "The kings of the earth shall bewail her and lament for her." (Rev. 18:9) R1371:6

Jeremiah 51

1

Jeremiah 51:1 *Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;*

Against Babylon

- Mystic Babylon, Christendom. D26; HG64:1

And against them

- All in sympathy with Babylon. D39

2

Jeremiah 51:2 *And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.*

The day of trouble

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

6

Jeremiah 51:6 *Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.*

Flee

- No one is responsible to flee unless he sees that it is Babylon, but the very suggestion that it is Babylon means that one should make a thorough investigation to see if it is so. Q65:T Present Truth will guide us into closer fellowship with God and separateness of mind, heart and service from Babylon. SM127 For those who obey this command there is but one place of refuge, "The secret place of the Most High" (Psa. 91:1)—the place or condition of complete consecration. D43

Out of the midst

- "Come out of her, my people." (Rev. 18:4) D43; R436:5, R2538:1 The Lord's people are not to look back at the things that are to be destroyed. R5456:4 With a full renunciation of the things of the present time. R5456:5

And deliver

- This call must be heard and heeded before the disaster comes; for it will come suddenly, as in an hour. SM411 Whoever shall seek to save his life must lose it. Whoever shall lose his life will thereby be preserving it. (Luke 9:24) R5456:5

LORD'S vengeance

- A part of the work of the second advent will be the overthrow of antitypical Babylon. R5092:3; D39

A recompence

- In the time of trouble God will repay his enemies according to their deeds. D39

7

Jeremiah 51:7 *Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.*

A golden cup

- Representing the Bible, the Divine Standard or authority. SM407 "Having a golden cup in her hand full of abominations." (Rev. 17:4) C156 The cup suggests that the unfaithful church had once been the receptacle of divine truth. R5092:1

Made all the earth drunken

- Not that every doctrine presented by Papacy was false and intoxicating; but that a stupefying potion was put into the wine already in the cup. SM407 So strong is the power of this intoxication that its

inconsistencies are not discerned by those intoxicated. SM408

Nations have drunken

- As heathen philosophies were joined with Christianity a poisonous draught was mixed and poured into the "golden cup" of truth, making all nations drunk. R5910:6 "She made all nations drink of the wine of the wrath of her fornication." (Rev. 14:8) C156

Wine

- False doctrine. R5092:1

The nations are mad

- Intoxicated with her errors. C156 As error spread, the spirit of ambition superseded the spirit of humility. R5910:6 The pagan doctrine of the immortality of the soul, combined with that of the torture of the wicked, resulted in the doctrine of eternal torture. R5911:1 During the Dark Ages millions were tortured, exiled, and murdered in multitudinous ways. R5911:2

8

Jeremiah 51:8 *Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.*

Is suddenly fallen

- Both literal and symbolic Babylon. R2498:3 "Babylon the great is fallen, is fallen." (Rev. 18:2) C156 She has been spewed out of his mouth, and the Almighty now calls upon his true people to "come out of her." (Rev. 18:4) R5478:2

And destroyed

- And broken. C156

Howl for her

- "And they cast dust on their heads and cried, weeping and wailing, saying, Alas, Alas, that great city." (Rev. 18:19) C156 "The merchants of the earth shall weep and mourn over her." (Rev. 18:11) R1371:6

Take balm

- Human remedies. D469

For her pain

- Her wound. C156

9

Jeremiah 51:9 *We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.*

Babylon

- The chief empire of earth in Jeremiah's day; an illustration of a prophecy which has had one literal fulfillment, and is about to have its second or higher fulfillment. R436:5

Is not healed

- Illustrated by preparations for war among nations which confess allegiance to the Prince of Peace. R4411:6* The protests and warnings of the righteous are steadily ignored by the world. D542 There is no balm in Gilead, and no physician there. (Jer. 8:22) D469

Forsake her

- "Come out of her, my people." (Rev. 18:4) D543 Get out from under her influence; stand free from this bondage to error and worldliness. R5696:6

His own country

- To the true Church, or to the world, as the case may be, according as each is thus proved to be of the wheat or the tares. C156

Her judgment

- Her punishment. C156

Reacheth unto heaven

- "Her sins have reached unto heaven and God hath remembered her iniquities." (Rev. 18:5) R1371:6

10

Jeremiah 51:10 *The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.*

Declare in Zion

- There is a nominal spiritual Zion, and a nominal fleshly Zion. D23; A297; T33

11

Jeremiah 51:11 *Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.*

The kings

- Of Christ's Kingdom, the Royal Priesthood. R2498:4

Of his temple

- The Christ. T70

12

Jeremiah 51:12 *Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.*

The walls

- Civil power. D40

13

Jeremiah 51:13 *O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.*

Upon many waters

- "The waters that thou sawest where the whore sitteth are peoples and multitudes and nations and tongues." (Rev. 17:15) R1371:6, R5846:2 The literal was built on the river Euphrates and derived wealth and splendor from that source; the symbolic is seated upon many waters—peoples, nations, from which it derives its support. R45:1

Babylon

- Christendom, the nominal Christian church, especially the Papacy. D26, D39

Of Chaldea

- Babylonia, Christendom, all the nations of the so-called Christian world. D39

25

Jeremiah 51:25 *Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.*

Mountain

- Kingdom. A318

27

Jeremiah 51:27 *Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.*

Set ye up a standard

- The standard of the truth. D40

Blow the trumpet

- The seventh trumpet, the last trump, the trump of God, the trump of knowledge and liberty. B148 Not metallic trumpets. The angelic movements under the seventh trumpet are as noiseless as they have been under the other six. HG26:1

28

Jeremiah 51:28 *Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.*

The kings

- Of Christ's Kingdom, the Royal Priesthood. R2498:4

29

Jeremiah 51:29 *And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.*

Without an inhabitant

- See comments on Jer. 43:7.

33

Jeremiah 51:33 *For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come.*

Of her harvest

- "Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe." (Rev. 14:15) R1371:6

37

Jeremiah 51:37 *And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.*

For dragons

- "An habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. 18:2) R1371:6

39

Jeremiah 51:39 *In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.*

They

- Babylon's great ones, highly esteemed by her subjects, called by various dignified and high sounding titles. R1951:4

Perpetual sleep

- As clergy, with high-sounding titles and offices, they shall never awake or exist again as such. R1951:4 Olam, lasting, not endless. R3725:5*

41

Jeremiah 51:41 *How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!*

How is Sheshach taken

- Representing Babylon. The religious element will be the last to fall. (Jer. 25:26) HG94:1

42

Jeremiah 51:42 *The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.*

The sea

- Restless, anarchistic masses of mankind. A318

44

Jeremiah 51:44 *And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.*

Bel in Babylon

- The God of Babylon, the Pope. D40

Out of his mouth

- He shall repudiate in his extremity the "great swelling words" and blasphemous titles which he has for so long appropriated to himself. D40

The wall of Babylon

- The civil power that once defended it and that in a measure does so still. D40 Built of ignorance and superstition, whose great foundations were laid centuries ago. SM409

45

Jeremiah 51:45 *My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.*

Go ye out

- "Come out of her, my people." (Rev. 18:4) R1371:6, R2538:1

46

Jeremiah 51:46 *And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.*

Rumour that shall be heard

- "Ye shall hear of wars and rumors of wars." (Mark 13:7,8; Luke 21:8,9) R5969:2*

Another year

- A second year. R5969:2*

48

Jeremiah 51:48 *Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.*

The heaven

- The powers of spiritual control. A318

And the earth

- Society. A318

49

Jeremiah 51:49 *As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.*

So at Babylon

- Because of her greater responsibility, against her will burn the fierceness of his wrath and indignation. D28

57

Jeremiah 51:57 *And I will make drunk her princes, and her wise men , her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.*

Made drunk

- An intoxication of error, false doctrines and theories. R4287:3 See also comments on Jer. 51:7.

58

Jeremiah 51:58 *Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.*

Her high gates

- Representing mystic Babylon's worldly wisdom, human ingenuity and dexterity of organization to maintain control of the symbolic waters. SM409

Be burned with fire

- Be destroyed. D40 The same symbol of fire is used by St. Peter in referring to the same trouble and destruction. SM424

Shall labour in vain

- To prop and save the walls of Babylon. D40

60

Jeremiah 51:60 *So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.*

Jeremiah wrote in a book

- The prophets did not confine themselves to oral teachings. R1145:3

63

Jeremiah 51:63 *And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:*

Midst of Euphrates

- Peoples, nations. B209

64

Jeremiah 51:64 *And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.*

Shall Babylon sink

- Into the restless sea of ungovernable peoples. D111 Showing that her destruction will be sudden, violent and complete. D37

And shall not rise

- "And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all." (Rev. 18:21) R1371:6, R5478:2 The "sea" of anarchy will swallow up the false systems. R5478:2

Jeremiah 52

1

Jeremiah 52:1 *Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.*

Reigned 11 years

- In round numbers; actually 10 years, 4 months, 9 days. B48; R67:6

6

Jeremiah 52:6 *And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.*

Ninth day of the month

- Corresponding to about July 1, 1914 or 1915. Q75:8*

10

Jeremiah 52:10 *And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.*

Judah

- Represented those Israelites who were faithful to the Lord. R2401:3 As the Lord sifted Judah, so he has been sifting Protestants, to gather out the "jewels." R2401:6

12

Jeremiah 52:12 *Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem,*

19th year of Nebuchadrezzar

- Then was the land made desolate so that it could enjoy the "seventy years" of sabbaths. HG58:2

16

Jeremiah 52:16 *But Nebuzaradan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen.*

Left certain of the poor

- So long as they remained, the prophecy of 2 Chron. 36:21 was not fully met. HG47:3

Lamentations

General

- **My sorrow** —"A stone of stumbling." (1 Pet. 2:8) R3776:2

Lamentations 1

18

Lamentations 1:18 *The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.*

LORD is righteous

- He could not be holy in all his works if he were the author of sin and crime. R1351:4*

21

Lamentations 1:21 *They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it : thou wilt bring the day that thou hast called, and they shall be like unto me.*

Of my trouble

- Rendered "evil" in "I create evil. (Isa. 45:7) A125

Lamentations 2

1

Lamentations 2:1 *How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!*

Not his footstool

- "Heaven is my throne, and earth my footstool." (Acts 7:49) D647

Day of his anger

- The period of the reign of sin and death. D649

Lamentations 3

33

Lamentations 3:33 *For he doth not afflict willingly nor grieve the children of men.*

Not afflict willingly

- But for their good. R3061:2, R4876:5

34

Lamentations 3:34 *To crush under his feet all the prisoners of the earth,*

All the prisoners

- Death's captives. A112

40

Lamentations 3:40 *Let us search and try our ways, and turn again to the LORD.*

Try our ways

- If our ways are not right they should be amended, not justified. R705:3

Turn again

- Pray, being free from condemnation. R5380:2*

How is the gold

- Representing obedience, consecration. R3703:4

Lamentations 4

22

Lamentations 4:22 *The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.*

Daughter of Edom

- Christendom. D15

Ezekiel

General

- Ezekiel ranks amongst the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land. Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also

represented the members of the Bride of Christ whom the glorious head may from time to time use as his mouthpiece. R4881:1,5

- Ezekiel's prophecy is full of symbolism, and has appropriately been termed the apocalypse of the Old Testament. It was written in Babylonia in the Chaldaic language. Ezekiel was one of the captives of Judah taken to Babylonia by King Nebuchadnezzar on the occasion of his first invasion, when he placed Zedekiah on the throne, eleven years before his later invasion, when the city was destroyed. The captives taken at that time included many of the chief men of the Jewish nation... some of them, as in the case of Daniel, rising to positions of very high honor in the kingdom. Ezekiel had great liberty, and his prophesying was done for the Jews of the captivity—exiles. The Lord's testimony through this prophet was undoubtedly intended to cheer and comfort those of his people who were Israelites indeed, and to fan the spark of faith which still remained in their hearts—to lead them, as in the case of Daniel, to hope for the return of God's favor and the end of their captivity with the end of the appointed seventy years' desolation of the land. R3624:3
- But although multiplied were their iniquities and their crimes, the Lord did not utterly cast away his people, but in great mercy remembered them, even in the land of their captivity, where he was represented in their midst by the prophet Ezekiel, who for twenty-two years delivered unto them the Word of the Lord—words of reproof and denunciation, and also words of promise and hope. As we peruse these words of promise and call to mind the miserable idolatries, licentiousness and ingratitude of this hardhearted and stiff-necked people, let us not fail to mark the lovingkindness of our God, his mercy and faithfulness, his slowness to anger and his plenteous grace. And while we do so, let us not forget the typical character of his dealings with Israel. R1373:4

Ezekiel 1

1

Ezekiel 1:1 *Now it came to pass in the thirtieth year, in the fourth month , in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.*

It came to pass

- A portion of this prophecy was written before the final troubles upon Judah; the remainder, after the complete overthrow. The entire prophecy was given in Babylon. R4881:1 Written in the Chaldaic language, this prophecy is full of symbolism and has been termed the apocalypse of the Old Testament. R3624:3

As I was

- Carried miraculously forward to some of the captives residing by the river Chebar. R4881:5

Heavens were opened

- Ezekiel, like John, seems to represent the living saints. (Rev. 4:1) R530:4*

Visions of God

- Related not only to natural Israel, but also to spiritual Israel. R3624:6

3

Ezekiel 1:3 *The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.*

Ezekiel

- Ranks amongst the great prophets. R4881:1 Represented the Son of Man, the great Teacher, the Redeemer; and also the members of the Bride of Christ, used as his mouthpieces. R4881:5

4

Ezekiel 1:4 *And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of*

the midst of the fire.

Out of the north

- The seat of divine empire. D653

5

Ezekiel 1:5 *Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.*

Living creatures

- Cherubim are always connected with the immediate presence or throne of God. R529:6* Personifying the attributes of God: Power, Wisdom, Justice and Love. R529:6* We can hear the Power, Wisdom, Justice and Love of God proclaiming in perfect harmony the glory and honor of our Father. R530:5*, R2372:4

13

Ezekiel 1:13 *As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.*

Coals of fire

- Or like fire, as all spirit beings are described in Scripture. R2350:1

Went forth lightning

- Diffusions of knowledge. R511:2

26

Ezekiel 1:26 *And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.*

A throne

- Or chariot, supported by the living creatures, or cherubim; also represented in the Mercy Seat of the Tabernacle. R529:6*

Ezekiel 2

5

Ezekiel 2:5 *And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.*

Hear, or...forbear

- Heed or refuse to heed. R3280:1

9

Ezekiel 2:9 *And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;*

A roll of a book

- The plan and purpose of God, as written in the Law and the prophets. (Rev. 10:2) R530:3*

10

Ezekiel 2:10 *And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.*

He spread it

- It was sealed until Christ began to open it. (Rev. 5:5) R530:3*

Lamentations

- We are sent to preach a message that is offensive to "a rebellious house," the nominal "Israel of God." (Verse 5) R530:4*

Ezekiel 3

3

Ezekiel 3:3 *And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it ; and it was in my mouth as honey for sweetness.*

As honey

- A blessed feast; but, having been digested, leads to self-denial, crucifixion, death. (Rev. 10:9) R530:4*

10

Ezekiel 3:10 *Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.*

Hear with thine ears

- Few have hearing ears and understanding hearts. R5768:4

17

Ezekiel 3:17 *Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.*

Watchman

- The prophets and others. R1795:6 Every member of the Body of Christ. R4881:6

House of Israel

- Even though today Zion be in Babylon, as were those typically addressed by the Prophet. R4881:6

Warning

- Going forth since the Gospel has been preached: "He that hath an ear, let him hear." (Rev. 3:22) R4881:5

18

Ezekiel 3:18 *When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.*

Wicked

- Wilfully or intentionally wicked. R4881:5

Shalt surely die

- All of God's consecrated people are duty-bound to make clear this feature of the divine program—that all wilful sin will bring death. R4881:6

To save his life

- The evildoer, coming to God with full repentance and change of heart, is forgiven and received into God's family. R5781:2

His blood will I require

- With knowledge comes responsibility. R5781:2

20

Ezekiel 3:20 *Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.*

Turn from his righteousness

- The fact that the Lord has richly blessed us in the past, while we were yet in the way with him, is no guarantee that he will continue his favor to us after we have forsaken him. R1869:5

A stumblingblock

- "God shall send them strong delusions that they shall believe a lie." (2 Thes. 2:11, 12) R1869:5

He shall die

- "Because they received not the love of the truth that they might be saved." (2 Thes. 2:10) R1869:5

21

Ezekiel 3:21 *Nevertheless if thou warn the righteous man , that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.*

Warn the righteous

- A fitting description of how the Lord has used the Vow. R4717:1*

Ezekiel 4

1

Ezekiel 4:1 *Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:*

Take thee a tile

- The use of such signs was common with the prophets of olden times. R2223:4

Even Jerusalem

- Although the trouble is divided into two portions, it is all represented as coming against one people, as illustrated by the one capital city. C295; R1341:4

5

Ezekiel 4:5 *For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.*

390 days

- Some suppose this dates from the revolt, when they went into idolatry, about 390 years before the desolation of Jerusalem. C295; R1341:4

6

Ezekiel 4:6 *And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.*

40 days

- Some suppose the wrath against the two tribes dated from 40 years before the desolation when, under Manasseh, the two tribes became idolaters. R1341:4; C295

Each day for a year

- Time has its type and antitype, like every other part. HG49:3 The word day often stands for epoch or period. Thus the creative days were not 24-hour days. F19 A literal year, Jewish reckoning, contains 360 days; and since in prophecy a day represents a year of actual time, each symbolic "time" would be 360 years. R5564:3 A prophetic year of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended use. It is neither a Lunar year of 354 1/3 days nor a Solar year of 365 1/4 days. R1979:6 A day for a year is Bible usage in symbolic prophecy. B91, B66; Q846:2; OV81; HG519:5

Ezekiel 7

7

Ezekiel 7:7 *The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.*

Of the mountains

- Kingdoms. A318

8

Ezekiel 7:8 *Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.*

Recompense

- We are already entering the great Day of Recompense. R3619:2

12

Ezekiel 7:12 *The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.*

The seller mourn

- For trouble will be on the entire multitude and there will be no security of property. A315

16

Ezekiel 7:16 *But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.*

Like doves

- Symbols of peace and purity. E212

17

Ezekiel 7:17 *All hands shall be feeble, and all knees shall be weak as water.*

Shall be feeble

- Helpless to turn aside the trouble. A315 Of little avail will be the protection which any government can provide, when the judgments of the Lord and the fruits of their folly are precipitated upon them all. D149

19

Ezekiel 7:19 *They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.*

They shall cast

- The animosities of the masses will be exercised with violence against the rich. R1690:3, R2904:3 The rich will suffer most. D273

Their silver

- The demonetization of silver seems to be referred to. OV339; SM691; D472

In the streets

- Miller Bartella offered the mob, in vain, his fortune for his life—a picture throwing lurid light upon the situation. R2384:2 Financial institutions, including insurance companies and beneficial societies, will go down; and "treasures" in them will prove utterly worthless. D45 Treat it as a commodity and not as money. OV339

Shall be removed

- "As though it were unclean." (Margin) D45 Become scarce and eventually be completely withdrawn by the people; hiding it as though it were an unclean thing, as the Hebrew text implies. SM691; OV339

Silver and their gold

- And bank notes and bonds. F554; D329 Neither silver nor gold will be available. OV339

Not be able to deliver

- Procuring neither protection, comforts nor luxuries. F554 The character of the trouble will be one in which the animosities of the masses will be exercised with violence against the rich. R1690:3

Day of the wrath

- This is the predicted time of distress of nations with perplexity. (Luke 21:25) D149

They shall not satisfy

- With their wealth. D45

Because it

- The idolatry of money. B139

Is the stumblingblock

- The spirit of acquisitiveness which lies at the foundation of all the trouble is to be found in every land, but nowhere more so than in so—called "Christendom." R2904:4 Those who worship idols of gold, silver, stocks or bonds, will receive severe chastisement before being granted a share in the coming blessings. SM482

21

Ezekiel 7:21 *And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.*

The strangers

- Others, beyond the revolting hosts of Christendom, will also form a part of the Lord's great army. D549 Anarchists outrivaling heathendom in barbarity; or, possibly, uprisings of the peoples of India, China and Africa against Christendom. D550

23

Ezekiel 7:23 *Make a chain: for the land is full of bloody crimes, and the city is full of violence.*

Make a chain

- Bind, unite them together, let them make common cause. D550

The city

- Christendom. D550

24

Ezekiel 7:24 *Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.*

Worst of the heathen

- Probably those in Christendom without God and without Christian sentiments or hopes. D550

Their holy places

- Their honored or sacred places, their religious institutions, etc. D550

Ezekiel 9

1

Ezekiel 9:1 *He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.*

Charge over the city

- Babylon, Christendom. D527

2

Ezekiel 9:2 *And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.*

And one man

- Pastor Russell. R6011:5*

Ezekiel 10

1

Ezekiel 10:1 *Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.*

Of the Cherubims

- Symbols of God's love and power. T125 Always connected with the immediate presence or throne of God. (Rev. 4:6) R529:6*

Likeness of a throne

- Symbol of authority and rulership. A92

2

Ezekiel 10:2 *And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.*

Over the city

- Babylon, Christendom. D527

Ezekiel 11

17

Ezekiel 11:17 *Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.*

Even gather you

- Even now beginning to be fulfilled. R1630:2 Not only out from among all nations, but also out of your graves. R1630:2

19

Ezekiel 11:19 *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

I will give

- The King of Glory, the Good Physician, will fulfill God's promise to Israel, and from Israel to all the families of the earth. R4674:2

Them

- A promise to natural Israel. SM368

I will take

- In the incoming age, man's likeness of Satan will give place to the original likeness of God. R376:5

Stony heart

- Of selfishness. R1244:6

An heart of flesh

- Proper fleshly minds. R376:5 Restore the original image of God—restitution. A333; R4729:4, R5068:4 Tender, sympathetic, generous, God-like. R3202:6, R1244:6, R4777:2 The work of the Kingdom when set up in power and great glory. R5886:1 During the Millennial reign of Christ. R1617:5

20

Ezekiel 11:20 *That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*

That they may walk

- Under the New covenant—the real Law covenant. R5071:3 The heart of flesh will enable them to keep his covenant, and walk before him with a perfect heart, and be a channel of blessing to all the families of the earth. R1617:5

22

Ezekiel 11:22 *Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.*

The Cherubims

- Representing the divine attributes. R4787:2

23

Ezekiel 11:23 *And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.*

Upon the mountain

- Kingdom. A318

On the east side

- Open to the Sun of Righteousness. D653

Ezekiel 12

13

Ezekiel 12:13 *My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.*

Not see it

- Zedekiah never saw Babylon. His eyes were put out before he was taken there. R2402:1, R4866:3; PD47/59

Days are at hand

- The vision is to be made clear at the appointed time. R5374:3

And the effect

- At the time of the Millerite movement in 1844. C90* Matter or thing (as spoken). R5375:4

Vision

- The fact that the vision is now speaking, made plain upon tables, is very convincing. R5375:4

Ezekiel 13

3

Ezekiel 13:3 *Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!*

Follow their own spirit

- Instead of saying with confidence: "Thus saith the Lord, and here are the chapter and verse; and thus

and so it harmonizes with every other chapter and verse of the Word." R1357:4

Have seen nothing

- No man has a commission to teach divine truth who has not first learned what the truth is. R1357:4

6

Ezekiel 13:6 *They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.*

Lying divination

- "Lying wonders" (1 Tim. 4:1); and "seducing spirits" (2 Thes. 2:9); deceptions of the fallen angels. R2173:4

9

Ezekiel 13:9 *And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.*

Writing of the house of Israel

- The same book as in Dan. 12:1, "thy people shall be delivered, every one that shall be found written in the book." HG66:2, HG82:4

Ezekiel 14

14

Ezekiel 14:14 *Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.*

Noah

- This commendation shows that God did not hold Noah's act of drunkenness against him, but indicates that Noah did it in ignorance. R3044:2

Daniel

- Daniel was in a position of great prominence in Babylon at the time these words were written. R2492:3, R3630:3

And Job

- Indicates that the narrative of Job is not a parable. R1505:3, R5401:3; Q793:2

20

Ezekiel 14:20 *Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.*

Job

- One whom God especially loved. R5878:5

22

Ezekiel 14:22 *Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.*

The evil

- Calamities and judgment. R1299:6*

Ezekiel 16

2

Ezekiel 16:2 *Son of man, cause Jerusalem to know her abominations,*

Son of man

- Ezekiel represented the Son of Man, and also the members of the Bride of Christ, every member of which is a watchman on the walls of Zion. R4881:5,6

7

Ezekiel 16:7 *I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.*

Waxen great

- Compare the description here given with that of the rich man in Luke 16:19-31. R802:3*

32

Ezekiel 16:32 *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

Her husband

- Here the word "husband" means caretaker, referring to a union or covenant between Jehovah and Israel. R1388:6

47

Ezekiel 16:47 *Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing , thou wast corrupted more than they in all thy ways.*

Corrupted more than they

- "It shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for Capernaum. (Matt. 11:23) HG149:6

49

Ezekiel 16:49 *Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.*

Sodom

- The Sodomites possessed a very rich valley, making hard work unnecessary, which induced much idleness. PD24/35 Sin there reached the enormity referred to by Paul in Rom. 1:18-32. R1617:6

Pride

- Prosperity develops pride, instead of gratitude to God and a realization of increased responsibility as a steward. Pride begets misrule, arrogance, injustice and tyranny. R2306:1

Fulness of bread

- Abundance of idleness is disastrous, making the downward course more rapid. SM157; PD24/35 Neglecting the poor and the needy. R3948:4 Some modern instances: jewels worth $1,000,000 on one costume, $50,000 for two vases, $350,000 for a horse, $50,000 for a coffin, $5,000 for burying a dog, $50,000 for a single entertainment. D294 Such displays of luxury and extravagance will surely excite the envy and hatred of the poor against the wealthy. R2105:3; D295

50

Ezekiel 16:50 *And they were haughty, and committed abomination before me: therefore I took them away as I saw good .*

Took them away

- Not to eternal torment, but from present life with its privileges and advantages. R1617:6 The death of the Sodomites was merely the Adamic Death hastened, not the Second Death. OV43 Temporarily destroyed by fire as an example of the absolute annihilation which will ultimately come upon all wilful sinners, the Second Death. R4599:5, R5083:5 All human right in the earth was abrogated by the death sentence upon the sinner. R5335:6

As I saw good

- Good, because it made an example of them for those who should afterward live ungodly. R1779:2, R1270:4 As with the Canaanites, their further continuance would be neither for their good nor for the Lord's glory. R5335:6 In all these things God had a wise purpose; and in his own time he will make that purpose manifest to all, as he even now makes it manifest to the saints. R675:5 If death ends all probation, why did God see good to take this people away without giving them a chance of salvation through "the only name?" R259:2; A111 Because it was not yet their due time. In "due time" they will be awakened from death, come to a knowledge of the truth, and have a full opportunity for life everlasting. A111; R5083:5, R1779:2, R1270:5, R545:5, R259:2; PD24/35

51

Ezekiel 16:51 *Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.*

Samaria

- God here speaks of Israel and compares her with her neighbor Samaria. R259:2

Half of thy sins

- The chastisement and discipline necessary to Sodom's and Samaria's restoration to righteousness will be less severe than for some who are of the natural lineage of Abraham. R1374:2, R5363:5

53

Ezekiel 16:53 *When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:*

When I shall

- Under the New covenant, under Messiah's Kingdom. PD24/35

Bring again

- The Sodomites will be raised from death and brought to a knowledge of God. R5179:6, R4881:3 The Sodomites could not have had their judgment yet—their second judgment. Like the rest of us, they suffered in the first judgment which came upon Father Adam. HG223:2 Future probation is a doctrine of the Bible. R477:1*

Their captivity

- In death, all are captives. R7:6, R259:3, R545:6, R236:1; A112

Captivity of Sodom

- "There shall be a resurrection of the dead, both of the just and of the unjust." (Acts 24:15) R351:1* In selecting so extreme an example of clemency, our Lord evidently intended that we should see that the sacrifice which he gave was unquestionably "a ransom for all." HG336:3 Since Jesus says they were all destroyed (Luke 17:29), this must be by a restoration of life from the dead. R413:2

In the midst

- Sodom, Samaria and Israel will all be raised together. R8:1

55

Ezekiel 16:55 *When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to*

your former estate.

Thy sisters

- The Lord will humble their pride by restoring peoples whom Israel detested as inferiors and sinners. SM211

Shall return

- Even the Sodomites who are held up, all through the Bible, as examples of wickedness, and "as suffering the vengeance of eternal fire" (Jude 7), are to share in the restitution. HG17:3, HG14:5

Their former estate

- To open the prison doors of the grave—restitution. R8:1, R259:3, R4881:3; A112 The Sodomites will be sharers in that restitution. R4594:4 Not to judgment merely, and then to heaven or hell. HG39:5 Of human perfection—to all who will receive Christ and obey him. R1718:4, R3452:5

Your former estate

- Their former estate is as much beneath the Kingdom, which flesh and blood cannot inherit, as our present position is beneath that of the angel Gabriel. HG36:5

60

Ezekiel 16:60 *Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.*

Remember my covenant

- "For the gifts and callings of God are without repentance." (Rom. 11:29) R8:1, R259:3

I will

- Showing that the Lord was not speaking ironically to the Jews. (Matt. 11:23) He was not saying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring either. OV227; HG346:1

Establish unto thee

- The Lord's dealings with other nations will be through natural Israel. R4464:5; CR59; PD24/35

Everlasting covenant

- The Lord will restore Sodom, Samaria and Israel, and establish his covenant with them through Messiah in the Millennial Age. R4599:5 As the old Law covenant was with Israel only, so the New (Law) covenant will be with Israel only. Other nations will share it by becoming Israelites. R4321:1 Jesus is the Mediator of the New (Law) covenant, under which he will establish his Mediatorial Kingdom for the blessing of Israel and the world. R4476:1

61

Ezekiel 16:61 *Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.*

Shalt remember

- Raised with the same nature and personality and able to recall their former degraded condition. R360:5, R604:3*

Be ashamed

- "They shall look upon him whom they pierced and mourn." (Zech. 12:10) R517:1* If our ways are not right, they should be amended and not justified by saying, "It is my way." R705:3 Christ will set men's sins in order before them, and they must freely confess their sins and bear their shame. R1646:4

Shalt receive

- The Lord's dealings with other nations will be through natural Israel. F4464:5

Thy sisters

- Sodom and Samaria, representing other nations of the world. R4464:5

I will

- God is not here speaking ironically, as some suggest. R259:3

Give them unto thee

- The Lord clearly indicates that his dealings with outside nations will be through natural Israel. CR59

For daughters

- The nations are to be instructed and blessed under the New covenant by becoming "daughters" to Israel. R4464:6, R4371:3, R4575:4, R130:5 "Thy sons shall come from afar, and thy daughters to be nursed at thy side." (Isa. 60:4) D638 Other nations will become Israelites, "proselytes of the gate," not under the Old, but under the New covenant. R4321:1 They will enjoy, as "daughters of Judah," the highest degree of happiness they are capable of appreciating. HG27:4 That she may instruct them and bring them into harmony with God's plans. R447:4*, R659:4*

Not by thy covenant

- Not by the Law covenant, but by the New covenant. R4464:6, R4371:3, R4575:4, R236:1; CR59; SM212, Q622:1 Israel's Old covenant will cover them until they are brought under the new Mediator of the New covenant. Q134:2

62

Ezekiel 16:62 *And I will establish my covenant with thee; and thou shalt know that I am the LORD:*

I will establish

- The Jews are to be the first to experience restitution favor. OV120

My covenant

- The New Law covenant. SM212, CR59; R4354:6, R4575:4

63

Ezekiel 16:63 *That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.*

That

- In order that. SM212

Confounded

- Ashamed. R4881:4

Open thy mouth

- In boasting or complaint. R4881:4

Pacified

- In the redemption accomplished by our Lord. R4881:4 "And so all Israel shall be saved." (Rom. 11:26) OV228 The promised restitution is not based on the merits of Israel, the Samaritans or the Sodomites. R259:4, R546:1

That thou hast done

- Which he declares to be worse than Sodom had done (see verses 47 and 48). R1618:1

Saith the Lord GOD

- When God signs his name to a statement this way we must believe it. R259:4, R8:1, R546:1

Ezekiel 17

13

Ezekiel 17:13 *And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:*

Taken an oath

- Of faithfulness as a vassal to the king of Babylon. R3623:2

16

Ezekiel 17:16 *As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.*

Oath he despised

- The taking of that oath was the immediate cause of Zedekiah's downfall. R3623:2

Ezekiel 18

1

Ezekiel 18:1 *The word of the LORD came unto me again, saying,*

The word of the LORD

- The 18th chapter of Ezekiel relates specially to the time when the Adamic transgression will be offset by the New covenant. Naught will remain against believers but their own misconduct. R2017:3

2

Ezekiel 18:2 *What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?*

The fathers

- Adam and his descendants, our ancestors. A109; R2220:2, R2608:5

Have eaten

- Those who claim that God directly creates every human being, make out that God is responsible for all the idiocy, insanity and imbecility in the world. E309

Sour grapes

- Of human sin and weakness. R4881:2, R2050:6, R3133:6; E309

And

- In consequence. R2220:2

Children's teeth

- By heredity, from their parents. R4881:2

Are set on edge

- Now all suffer for what their fathers sowed. OV392 By sickness, misery and death which follows. A109 They are all depraved. E309 All of Adam's posterity are fallen, depraved, dying, as a result of his transgression. R2398:6 Illustrated by the nearly one-half of the human family who die in infancy —thus obviously not for their own sins. E331

3

Ezekiel 18:3 *As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.*

Ye shall not

- During the Millennial age. R4971:4; E331; Q288:6

Any more

- No longer will men be held accountable for Adam's sin. R5292:3; A143 The parents' sins will not be upon the children. R381:2 The Adamic sin and curse being canceled by the Redeemer, men will be freed from that condemnation. R492:5 The weakness of heredity shall no longer weigh men down. R892:4

4

Ezekiel 18:4 *Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the*

soul that sinneth, it shall die.

All souls are mine

- God does not leave the eternal destiny of a single soul to the faithfulness of parents, or pastor, or any one. R944:6

The soul

- The being. E465; R282:1, R1221:5, R1377:6, R3027:5, R5578:6, R205:4, R277:1 It was not Adam's hand nor his body that sinned, but his soul, his intelligent will. CR170; R5611:3, R3174:1; Q835:T Because of sin, all souls die. To redeem our souls, our Lord became a human soul and "made his soul an offering for sin." (Isa. 53:12) Therefore there is a resurrection of the soul, not of the body. R3027:5, R3854:5; HG135:3

That sinneth

- Not the innocent children, as at present. E331 Wilfully and deliberately against full light and ability. R892 An individual and deliberate act. R649:5 All the wicked—not all the ignorant—will God destroy. HG197:2

It shall die

- The Second Death. R3175:6, R381:2, R553:5, R5292:5; HG283:6 Not suffer eternal torment. R4982:5, R5318:2, R1039:6, R1196:1, R2607:3, R5753:5; CR269, CR293, CR492, CR498; OV362, OV376; SM86, SM171, SM520, SM663; HG394:6, HG707:2*; A128 The penalty for sin was not dying, but death. E465 The spark of life produced the soul, so taking away the spark of life extinguishes the soul. R5611:3 "The wrath of God abideth on him." (John 3:36) E404 This scripture is not generally applicable to the present time because all now die—saints and sinners; it is expressed as a second sentence based on individual action and the context refers to those who are free from Adamic sin. E330 A truth applicable to the Gospel Church now and to the world during the Millennial reign, but not applicable to the Jews at the time of the utterance. R4881:1 The sinning soul, but none other. R363:1 It is the soul, the living, intelligent being, which enters into death. Q834:3; SM86; HG654:1 It was the soul that died; it is the soul that is to be resuscitated. Q836:4 The full penalty of the divine law. OV16 The just penalty for the unworthy. E404 The only penalty expressed against sin by the Creator and Lawgiver. R1983:3 God's law is that any creature who will not live in harmony with his law shall not live at all. R282:1 Everlasting punishment, but not everlasting torment. R2611:4; HG224:1 This shall always be the divine standard. HG233:1 Death is the absence of life, the loss of life. R3754:6 God gave us our existence and he has the power to deprive us of it if we do not use it properly. R363:1, R1882:1 If it dies it does not have any punishment, or any more pain after that. It has had its punishment. It is a great punishment to die. HG221:6 But the breath of life (the spirit), the energizing of life principle, was removed from the body and returned to God. Q837:4 Death is the sentence, and it is from death that the world must be awakened in order to know the privileges of divine grace. HG115:2 In direct opposition to Satan's lie to Eve, "Ye shall not surely die." R910:5 The first death, Adamic Death, was the death of the soul. HG356:5 Never in the chemical laboratory, with analysis, microscopes or scalpel, has any scientist ever been able to discover that a man has a soul that could not die. CR209* "God is able to destroy both soul and body." (Matt. 10:28) CR169 That God could create a human soul, but could not destroy one, is absurd and unscriptural. OV34; HG334:5 "All the wicked will God destroy." (Psa. 145:20) R2607:3 "The wages of sin is death." (Rom. 6:23) R2607:3 The Second Death is not an enemy, but a friend. R3175:6, R1219:4, R1511:4, R4999:6; Q261:1, Q623:6 None but wilful sinners will die in the Millennium. R1073:2

8

Ezekiel 18:8 *He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,*

Usury

- The meaning of the English word "usury" has somewhat changed—now it indicates oppressive interest. Formerly its meaning was, simply, interest. R1995:1 We do not understand the taking of a reasonable interest to be usury. R1994:5 A reasonable proportion of the profit would not be usury; but there might be circumstances where even a small interest might mean oppression and injury. R1994:6

20

Ezekiel 18:20 *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

The soul that sinneth

- See comments on verse 4. Verses 20 to 32 give the rules of the coming age. R2613:3

The son shall not bear

- Each will have an individual trial, just as in Adam's case, and each will be sentenced for himself. R1222:4, BR2117:4, R2606:3 No one will die again on account of another; no one live again on account of another. R527:6*

21

Ezekiel 18:21 *But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.*

Keep all my statutes

- Implies also the pondering and study of them. R2016:6

Shall surely live

- The evildoer, coming to God with full repentance, is forgiven and received into God's family. R5781:2 Verses 21 to 24 present the principle of divine justice. R4986:5

23

Ezekiel 18:23 *Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?*

Have I any pleasure

- The destruction of the incorrigible shows God's unceasing hatred of sin. R1782:1

24

Ezekiel 18:24 *But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.*

Not be mentioned

- If he sins wilfully, his past good deeds will not be remembered. R5781:2 Every act, down to the last, has to do with the sentence of the trial. R4986:5 Differing from the reasoning that a man's life should be judged by the whole, and not by the failures in it. R2016:6 Contradicting the concept of "once in grace, always in grace." R4971:2

26

Ezekiel 18:26 *When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.*

Dieth in them

- Unrepentant. R2017:1

32

Ezekiel 18:32 *For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves , and live ye.*

I have no pleasure

- Ours is a merciful God. CR277 He desires to "have all men to be saved." (1 Tim. 2:4) E466, E467 The destruction of the incorrigible shows God's unceasing hatred of sin. R1782:1 He willeth not the death of him that dieth, but would (prefer) that all should turn unto him and live. R1026:5, R2398:6 Nevertheless, when Adam chose disobedience, God pronounced the penalty. E468 Not that he does not "will" the death of the sinner, for it is his will that the "soul that sinneth, it shall die." R1449:6* God changes not. He has always had this good will toward his creatures. E467

Him that dieth

- The Second Death is not an enemy, but a friend. R3175:6, R1219:4, R4999:6, R1511:4; Q261:1, Q623:6

Turn yourselves

- Choose life by complying with the conditions on which God says we may have it. R363:1

Ezekiel 20

5

Ezekiel 20:5 *And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;*

In the day

- The day of the Passover, the first feature of the Law. R1731:2,1

11

Ezekiel 20:11 *And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.*

I gave them

- So far as the Ten Commandments are concerned, there is no question that they were given only to Israel after the flesh. R1726:5, R971:4

Live In them

- Jesus' life was not taken from him because of disobedience. He laid it down voluntarily that it might become an asset in the hands of divine justice to be used for mankind. R5342:4

12

Ezekiel 20:12 *Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.*

Also I gave them

- It was given to Israel. It was something new to the Israelites, not previously known among them or their fathers. R1731:3, R3752:3

To be a sign

- In all ages God has made covenants, with visible signs thereof. R2032:1*

20

Ezekiel 20:20 *And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.*

And you

- You Israelites. R1731:2, R3752:6

34

Ezekiel 20:34 *And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.*

Will gather you

- Even now beginning to be fulfilled. R1630:2

37

Ezekiel 20:37 *And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:*

Under the rod

- Israel's experiences under the chastening rod have been painful and humiliating, but her buffeting is almost over and soon the blessings of the new everlasting covenant will begin to be showered upon her. PT369:5

43

Ezekiel 20:43 *And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.*

Shall ye remember

- Restored or re-created beings will recognize themselves, and also neighbors or former acquaintances. R604:3*

49

Ezekiel 20:49 *Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?*

Not speak parables

- "Not unto themselves but unto us did they minister." (1 Pet. 1:12) B23 They were stated in dark and symbolic language, and linked with events then future. To understand them then was impossible. B23 The prophets acknowledge their own ignorance of what they wrote. It was not for themselves, but for the instruction of the Gospel Church, and especially for the two ends—the opening and the closing end of the Gospel age. R1418:6

Ezekiel 21

25

Ezekiel 21:25 *And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,*

And thou

- Zedekiah, the last king of the Jewish nation. A248; R2401:2, R3616:1; SM416; PD47/59

Profane wicked prince

- "Death-deserving wicked one." (Leeser) R1372:6

Whose day is come

- 3520 years after the fall in the Garden of Eden, and 3520 years before the end of the Millennial age in 2914 AD. R3460:3,4* "Seven Times," or seven symbolic years, began on the day of Zedekiah's overthrow and are due to end October 1914. OV80 Not that the Gentiles would be fully out of power by 1914, but, their lease expiring, their eviction would begin. Biii

Have an end

- Termination of the typical kingdom of God. R1372:6

26

Ezekiel 21:26 *Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.*

Take off the crown

- The Davidic crown. OV52; PD47/59 The crown and diadem of authority and power. R3687:4 Because of sin, God removed his throne from the Davidic line. R507:2 The typical crown of the typical kingdom of God. A248; B76, B79; Q80:1, Q93:8, R507:2 Israel had proven themselves unfit for exaltation to universal dominion, having become corrupt, vain and idolatrous. B75 From king Zedekiah in 606 BC. R5598:6, R5406:2; SM416; Q80:1; B79 God gave the lease of earthly power to Nebuchadnezzar and his successors. SM478, R5328:5, R5526:1 God actually removed his typical kingdom to permit Nebuchadnezzar's government to become universal; for it would be impossible for the Gentiles to have universal sway so long as God's kingdom, even in a typical form, existed. R1979:1 In 606 BC, at the midpoint between the ending of Adam's 1000-year day and the 1000-year day of the second Adam. R3460:3*

Not be the same

- I will discontinue this order of things. Q79:2; R166:1*, R419:5

Him that is low

- Humble. R2401:2 The line of Nathan. E133

Him that is high

- Proud. R2401:2 The line of Solomon. E133

27

Ezekiel 21:27 *I will overturn, overturn, overturn, it: and it shall be no more , until he come whose right it is; and I will give it him .*

Overturn, overturn

- Satan's earthly empires. R362:5 Completely overturn Solomon's line. E133 The typical kingdom of God. A248; R1979:1, R4497:3, R4833:4, R5673:4; Q83:1 First to Babylon, then to Medo-Persia, then to Grecia, then to Rome. B76, B79; R5673:4 First at the Babylonian captivity, 606 BC; second at the destruction of Jerusalem, AD 70; third will be the one spoken of in Zech. 14. R107:6* The new King (The Christ, complete) will dethrone and bind the former prince of the power of the air, Satan, and accomplish the final overturning. R362:1 The overturning of Zedekiah's government until the establishment of Messiah's Kingdom, corresponding to the 2520 years' lease to the Gentiles. R5526:2, R2977:1, R4867:2, R5564:3, R5598:6, R5710:3, R1979:2, R4497:3; CR41; PD47/59; HG48:1

Shall be no more

- It shall not belong to anyone. R1372:6 There has been no king of Israel from Zedekiah's day to the present—the overturning has been very thorough. The kings of Israel at the first advent were not Israelitish nor of Israelitish birth, but appointees of Gentile governments. R3259:5, R4867:4; Q79:2, Q93:8; OV52; CR139 It was to remain overturned until Christ, the rightful heir, should claim it. Thus, inferentially, any claims by others to be "kingdoms of God" are spurious. A249 There has been no earthly kingdom of God from that time onward. Q79:2 During which time kings and emperors did not reign by the grace of God, though he permitted various experiments at self-government for an appointed time. R1094:5 Though restored to national existence by Cyrus, they were subjects and tribute-payers to the successive empires of Medo-Persia, Greece and Rome. A248

Until he come

- Until Messiah himself, at his second advent, shall take the throne as the antitypical Son of David. CR41 The Christ, Messiah. R166:1, R419:5, R5328:4, R5589:3; SM478; Bix The glorified Christ, Jesus and the Church. R3616:2, R1979:1; SM416; HG675:6 The great Prophet, Priest, King and

Judge. R2609:1 The immediate beginning of the legal restoration of the Jews by the Anglo-Saxon treaty is circumstantial and visible evidence that "he whose right it is" has come. R82:2* The "Times of the Gentiles" applying to the interval between the removal of the typical kingdom and the establishment of its antitype, the true Kingdom, when Christ comes to be glorified in his saints. B73; A249 The treading down of Jerusalem would then cease. R5328:5

Whose right it is

- In whose hands is the shaping of the destinies of nations and individuals. R1619:3

I will give it him

- The dominion is about to be given. R5489:4 We believe that the time for the giving of the Kingdom to the Messiah is near at hand. (1915 comment) R5680:2 1914 is the date when Christendom will lose its crown and when he "whose right it is" will take his great power and reign. R3574:1*, R4867:5 Speedily following the introduction of the Millennial judgment reign. R2609:1 We are not to expect that this transfer will come as a flash of lightning it will require a little time. R5328:5 The time of trouble will be the natural consequence of the transfer of rulership from the devil, the prince of this world, to "him whose right it is." R592:2 For an inheritance. (Psa. 2:8) D12 At, or during, the sounding of the seventh and last trump. (Rev. 11: 15) HG20:1 Has the Kingdom begun in any sense of the word? We so believe. The light now going forth is under the direction of the Captain of our Salvation. R5567:3 "And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him." (Dan. 7:14) R2609:1; OV83 "And the time came that the saints possessed the kingdom." (Dan. 7:22) R2609:1 EZEKIEL BIBLICAL COMMENTS

Ezekiel 22

4

Ezekiel 22:4 *Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.*

A reproach

- This is Christendom's unhappy lot at the present time. D72

28

Ezekiel 22:28 *And her prophets have daubed them with untempered morter , seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.*

Thus saith the Lord

- The Lord reproves very sharply some who recklessly use this expression to give weight to their own imaginings or opinions. R1481:4*

Ezekiel 28

2

Ezekiel 28:2 *Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:*

Prince of Tyrus

- Verses 1 to 10 give an exact description of the Pope of Rome, who is Satan's vicegerent on earth. R1237:1* Tyre represents the kingdom of Satan. R1237:1*

3

Ezekiel 28:3 *Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:*

Than Daniel

- Whose great wisdom is thus acknowledged by Ezekiel, Daniel's contemporary. R3630:3

12

Ezekiel 28:12 *Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.*

The king of Tyrus

- Symbolizing Satan. R3187:2* Verses 11 to 19 give a description of Satan. R1237:1*

14

Ezekiel 28:14 *Thou art the anointed cherub that covereth; and I have set thee so : thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

Anointed cherub

- Satan was created an angel of a very high order. OV298; R3187:2*

15

Ezekiel 28:15 *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

Iniquity was found

- Then estrangement from God becomes rapid. OV298

16

Ezekiel 28:16 *By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*

Mountain of God

- Kingdom of God. A318

Covering cherub

- Of the highest order of angels, glorious and beautiful. OV15; SM95; Q826:T

25

Ezekiel 28:25 *Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.*

When I shall

- Very shortly to be brought to pass, and is even now beginning to be fulfilled. R1630:2

26

Ezekiel 28:26 *And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.*

Executed judgments

- Under the righteous reign of "The Christ" before the great "white throne" of truth. R541:5*

Ezekiel 29

6

Ezekiel 29:6 *And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.*

Of Egypt

- Of the world. R1828:2

A staff of reed

- Better far will be those who lean not upon Egypt for help, but who lean upon the Lord. R1828:2

21

Ezekiel 29:21 *In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.*

I cause the horn

- Power. T42

In the day when he

- Literal and modern mystic Babylon. E372; R2599:5

Down to the grave

- Sheol, oblivion, death, not torment. E372; R2599:5, R2600:3 In it (Sheol) the dead are spoken of as asleep or inert, or as deprived of the honor and power which they had in life. R828:6* Sheol—variously translated "hell," "grave" and "pit." There is no evidence that the word had more than one significance or that its later signification was different from its earlier. R828:6* The old-time nation of Babylon was overthrown by the Medes and Persians and went into oblivion, into the death state as a nation. E372

Ezekiel 31

16

Ezekiel 31:16 *I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.*

Down to hell

- Sheol, oblivion, death. E372; R2599:5

And all the trees

- Showing that not only people are to be found in "hell." HG556:2, HG734:5*

Ezekiel 32

7

Ezekiel 32:7 *And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.*

Cover the heaven

- The powers of spiritual control. A318; D591

Make the stars

- The apostolic lights. D591

Will cover the sun

- The Gospel light, the Truth—Christ Jesus. D590

And the moon

- The light of the Mosaic Law. D590

Not give her light

- Truth. A20

21

Ezekiel 32:21 *The strong among the mighty shall speak to him out of the midst of hell with them that help*

him: they are gone down, they lie uncircumcised, slain by the sword.

The strong

- El, mighty ones, a name sometimes applied to Jehovah. E69, E66 "El" is sometimes, as here, used in connection with inanimate things. E69

Among the mighty

- The mighty nations which perished previously. E372

Shall speak to him

- To Egypt, by the voice of history. E372

The midst of hell

- Sheol, oblivion, death, not torment. E372; R2599:5 Representing Egypt's overthrow as a nation to join Babylon in destruction—buried. R2599:5

27

Ezekiel 32:27 *And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.*

Gone down to hell

- Sheol, oblivion, death, not torment. E372; R2599:5

With their weapons

- "He maketh wars to cease." (Psa. 46:9) E372 Showing that they take these weapons with them into "hell." HG556:2, HG734:5*

Under their heads

- The grave is the only "hell" where fallen ones lie with their weapons of war under their heads. R2599:5

The watchman

- When the foundations of all our faith are assailed, we lay aside mildness and cry aloud so as at once to arouse all Israel to the danger of the hour. R425:6, R431:6

Be not warned

- It is our duty to warn against selfishness, our most imminent danger—our greatest enemy. R548:3

Ezekiel 33

7

Ezekiel 33:7 *So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.*

O son of man

- Applying to any steward of the Lord. R1558:6

8

Ezekiel 33:8 *When I say unto the wicked, O wicked man , thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.*

If thou dost not speak

- There can be no compromise of truth, no mixing of it with human philosophies to make it more palatable or to avoid any measure of otherwise inevitable persecution. R1558:6

His blood will I require

- "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." (Acts 20:26, 27) R1558:6

11

Ezekiel 33:11 *Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

Say unto them

- The world of mankind in the incoming age. R2613:3

I have no pleasure

- "The Lord is not willing that any should perish." (2 Pet. 3:9) R1449:6* Not that he does not "will" the death of the sinner, for it is his will that the "soul that sinneth, it shall die." R1449:6*

Death of the wicked

- Second Death. R904:3 In mercy God will blot such out of existence. R605:5, R3083:5 Only when they absolutely refuse to be rightly exercised by the discipline of the Lord will he administer the final punishment which forever blots them out of existence. R904:3 This will be the last unpleasant duty of the Creator. R1834:1 The destruction of the incorrigible will be in demonstration of God's unceasing hatred of sin. R1782:1, R1273:5

Turn ye

- If men in this life repent of sin and continue the work of reformation to the best of their ability, they will reap the benefit of so doing in the age to come. R722:5, R2613:3

Why will ye die

- "See, I have set before thee this day life and death." (Deut. 30:19) R401:1*

12

Ezekiel 33:12 *Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.*

His transgression

- If he sin wilfully, his past good deeds shall not be remembered. R5781:2

That he turneth

- The evildoer, coming to God with full repentance, is forgiven and received into God's family. R5781:2

13

Ezekiel 33:13 *When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.*

Not be remembered

- The crown of life is promised to those who shall prove themselves faithful, even until death. R1699:6

He shall die for it

- There is a possibility of failure in the Millennial age. R401:2* If one should make a covenant with God and then fail to keep that covenant he would lose his covenant relationship with God as soon as he abrogated the contract. Q288:5

15

Ezekiel 33:15 *If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.*

If the wicked restore

- Godly sorrow for the wrong, turning from the wrong, and then, as far as possible, making the wrong

right—that is repentance. R747:6*

Shall surely live

- This principle applies at the present time to those who pass from death unto life as New Creatures; but it especially applies to the Millennial age. R4971:2; Q288:5

16

Ezekiel 33:16 *None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.*

Shall be mentioned

- His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind and body. R5781:2

Ezekiel 34

2

Ezekiel 34:2 *Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?*

Shepherds of Israel

- All who accept the position of elders are, to some extent, representing the Lord, who is the Great Shepherd of the flock. R5389:4 Hireling shepherds of the pulpit. D62; HG715:6 Greedy, ignorant, lazy teachers. F287

Feed themselves

- Divide amongst themselves the spoils of filthy lucre, honors, reverence, titles, etc. R1895:6 Many preachers have discerned the Plan but, instead of preaching it, have hidden it, to cause themselves to shine. R3138:4 These are warned by the Lord of his displeasure, and could not be expected to thrive spiritually. R3138:5

Feed the flocks

- Not nominal Christians, but the true saints of God. R5693:3 Leading them to the "green pastures" of God's Word and to the "still waters" of divine truth. R5693:2

3

Ezekiel 34:3 *Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.*

Ye kill

- Slaughter their influence, cast out their names as evil. R633:2

Them that are fed

- They that find pastures of truth and feed, despite the neglect of the shepherds. R633:2

Feed not

- Their church arrangements are often especially for the goat or tare class. R5693:3 Very few of the flock of the Lord's consecrated people any longer seek spiritual food at their hands. R5693:6

6

Ezekiel 34:6 *My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them .*

All the mountains

- Kingdoms. A318 The Lord's sheep are intermixed with various nations. R633:2

Every high hill

- Societies of earth—churches. R633:2

Or seek after them

- The shepherds sanction the scattered and divided condition of the Lord's sheep, and claim that it is the Chief Shepherd's will that they should be separated in various sects. R633:2

8

Ezekiel 34:8 *As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;*

There was no shepherd

- Preferring to act a lie, to destroy the faith of the too-confident sheep whom they lead and whose praise and money they enjoy. SM298

10

Ezekiel 34:10 *Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.*

The shepherds

- Theological professors and pastors, by not explaining the meaning of the Hebrew and Greek words Sheol and hades, have permitted God's character and plan to be traduced. R2598:6

Require my flock at

- Take my flock from. R633:1, R2599:1

Cease from feeding

- They shall not continue to be God's mouthpieces, nor shepherd his flock. R2599:1

Feed themselves

- Upon the husks of science and man-made theology, and in honoring each other with titles. R633:2

11

Ezekiel 34:11 *For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.*

Behold, I, even I

- Behold I am here and will enquire for my flock. R633:1

12

Ezekiel 34:12 *As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.*

In the day

- The "Day of the Lord." R487:3

He is among

- Present among. R487:3

Will I seek out

- This is having a fulfillment in the gathering of the sheep of both folds, natural and spiritual Israelites, out of their respective bondages and dispersions. R487:3

Will deliver them

- Mark well that this will be when he is present, "here," and "among his flocks that are scattered." R633:2, R5693:6

Cloudy and dark day

- The Day of the Lord, the time of trouble. R487:3, R633:2

13

Ezekiel 34:13 *And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.*

Gather them

- He is about to complete his flock of this Gospel age. R5693:6

Their own land

- The homeland of the Lord's sheep of this Gospel age is heaven itself. R5694:1

14

Ezekiel 34:14 *I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.*

A good fold

- The whole world will become "the fold." R5694:6

15

Ezekiel 34:15 *I will feed my flock, and I will cause them to lie down, saith the Lord GOD.*

Will feed my flock

- This promised feeding of the Lord's flock is now taking place. R633:4

16

Ezekiel 34:16 *I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.*

With judgment

- A righteous recompense. R5694:3

17

Ezekiel 34:17 *And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.*

O my flock

- The beguiling of the attention of the flock from the one true shepherd to a fellow sheep is not always the fault of the leaders. There is a tendency of those of the sheep nature to follow one another. R2080:2, R5694:3

The rams

- Elders in the church. R5389:1

The he goats

- Whenever any one manifests the goat disposition the ecclesia should strictly avoid making him a leader. R5389:4 Owners of sheep sometimes use a goat as leader of the flock because a goat is more combative than a sheep, and thus supplies the sheep courage. R5389:4

18

Ezekiel 34:18 *Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?*

The deep waters

- Of truth. R3076:1; C65

19

Ezekiel 34:19 *And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.*

They eat that

- Each sheep must see to it that he eats only "clean provender" and drinks only "pure water" as directed by the Shepherd. R2080:4

20

Ezekiel 34:20 *Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.*

I, will judge

- This already has begun in respect to the Gospel Church. R5694:4

The fat cattle

- Some who have been considered quite prominent in Christendom, pushing and managing its affairs, will be reproved by the Lord in this day. R5694:4

The lean cattle

- The poor, the outcasts, the peculiar, are styled his flock, which he is now gathering and feeding. R5694:4

22

Ezekiel 34:22 *Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.*

I will judge

- See comments on verse 20.

23

Ezekiel 34:23 *And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.*

My servant David

- The Christ, Head and Body. R5694:5

25

Ezekiel 34:25 *And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.*

The evil beasts

- The evildoers, those who will devour, destroy and do harm. R5694:6

In the woods

- A quiet and restful condition. R5694:6

27

Ezekiel 34:27 *And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.*

Yield her increase

- In the "Times of Restitution" of Messiah's reign. R4674:1, R1248:3; A192; HG515:1 Already we have evidence of how these scriptures may be fulfilled. R4431:5 For the microbes of destruction and disease shall be restrained. R1771:6

Ezekiel 36

17

Ezekiel 36:17 *Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.*

Son of man

- Ezekiel, representing the Lord in their midst, even in the land of their captivity—for 22 years delivering unto them the word of the Lord. R1373:4, R2503:1

20

Ezekiel 36:20 *And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.*

Profaned my holy name

- They brought disgrace upon the name of the Lord in all the countries whither they went. R1373:5

24

Ezekiel 36:24 *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*

From among the heathen

- Out of all nations. OV67

And gather you

- This great regathering of all Israel to the land of promise, which shall by and by include their risen dead, is already begun. R1374:1

Out of all countries

- From every quarter of the world. OV67

Into your own land

- Not all Jews, but some of the most pious and zealous, will gather in Palestine. OV67 This unquestionably refers to the literal and final regathering of Israel to Palestine. R1373:6

25

Ezekiel 36:25 *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*

Then will I

- Through the Millennial reign of Christ. A333 Not before, but after, their return. R101:6, R1373:5

Sprinkle clean water

- Pure truth and righteous influence. R1374:2, R101:6 Would seem to signify the application of the truth. R2503:5 Had some fulfilment in those who returned from Babylonian captivity, who were influenced by the truth of the promises made to the fathers. R2503:6

Cleanse you

- There will be no desire nor temptation to idolatrous worship then. Satan shall be bound. R1374:2 In chastising, correcting, forgiving, restoring and promising to reinstate them to his favor, he is illustrating his great love and mercy toward the whole world. R1373:4

26

Ezekiel 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

A new heart

- Renewed, or repaired; such as belongs to perfect manhood. R636:6, R1374:2, R5164:4 God purposes

to settle the whole matter for rich and poor in his own way—and his way must be the best way. He purposes to change the hearts of men. R5154:6; HG578:3 The work of re-writing the divine character in the heart, which will progress in the world for 1000 years, is already begun in the Church. We write these qualities within our own hearts. R5309:5 The new heart condition is essential also to spiritual Israel—to be free from idols and separated to the Lord God. R2505:1 The creating of man was a momentary act, but the re-creating, the re-generation, the re-newing, the re-storing of the heart will be a gradual work. R1374:4, R2503:6

Will I give you

- Jesus did not do this at the first advent. This was to be still a future work, the work of the Kingdom. R5886:1

A new spirit

- Such as Adam had before sin entered. R111:1 New will, new mind, new disposition. This must come first before the new heart condition can be attained. R2504:3, R2503:1

I will take away

- By means of the afflictions of the time of trouble. R2504:1 The gradual work of the Mediatorial Kingdom by instruction in righteousness. R5292:3, R2504:2 Sin is now written on the hearts of all humanity. This must first be blotted out and the former image—the law of God—reinstated before men will be perfect men. R276:4 Through the better sacrifices, the antitypical Mediator will have the power to start the people with a clean slate. R5292:3

The stony heart

- Of self-will and self-gratification; calloused and depraved. R2504:1, R636:6 The stony heart condition means "me," "my," "mine," "right if I can, wrong if I must." R2504:1 Not take away their flesh and make them spiritual beings. R276:4 It will be a time for melting and mellowing all hearts. R1655:3 Israel is probably as much, and probably no more, affected with the stony heart condition than any other nation. R2504:1

I will give you

- Under the New covenant, the Lord will take away the sins and stony hearts of mankind. But the New covenant does not become personal between God and mankind until the Mediator steps out of the way. R4903:4 This change of heart is entirely aside from the making of the New covenant. It will take 1000 years to remove the stoniness out of the hearts of man and to make them stand without a mediator. R5164:4

An heart of flesh

- The restored image of God. A310; R276:4, R2504:2 Tender, sympathetic, generous, godlike. R3202:6, R1374:2, R4777:2, R5154:6 Under the gracious terms of the New covenant during the Millennium. R5947:1, R4903:4, R4309:6 This work will proceed from Israel to all the families of the earth. R5058:5 The Mediator will have the power to start the people with a clean slate. R5292:3 With spiritual Israel the new heart is not a heart of flesh, for they are begotten unto the high calling to partake of the divine nature. R2505:4

27

Ezekiel 36:27 *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them .*

Put my spirit

- A new will, mind or disposition, in harmony with God; the spirit of righteousness, truth and love; the spirit of grace and supplication. R2504:3,5, R1374:4 This does not refer to spiritual Israel, although spiritual Israel has a somewhat similar experience in advance. R2504:5 The same outpouring of the holy Spirit upon fleshly Israel is referred to by the Prophet Zechariah (Zech. 12:10) and directly applied to the end of this age. R2504:5

Cause you to walk

- Inclining and enabling them to be obedient. R1374:4

28

Ezekiel 36:28 *And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*

Ye shall be my people

- All who, under the New covenant, shall become his people, typified by Israel. R1655:3 After he has made provision for all, only those who accept of those New covenant favors will be recognized by him as "my people." R1374:4

29

Ezekiel 36:29 *I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.*

Will increase it

- The land, which has been so long desolate and unproductive, will return to its former fertility. R107:4* Artesian wells, irrigating canals, miracle wheat, the draining of marshes are all evidences of how these scriptures may be fulfilled. R4431:6 In connection with the transformation of heart and will, will come the blessing which the Lord promised upon the earth—it shall yield its increase. R2504:6 Many fold. R4431:6

30

Ezekiel 36:30 *And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.*

Multiply the fruit

- Burbank and others have, under divine guidance, worked miracles in horticulture. R5058:2

Increase of the field

- In a larger sense, the renewed earth, Paradise restored. R1374:4

31

Ezekiel 36:31 *Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.*

Shall ye remember

- The restored being will recognize himself and neighbors of former acquaintance. R604:3 The restored ones will be reminded of their unworthiness of the free, unmerited gifts of God. R1374:5

32

Ezekiel 36:32 *Not for your sakes do I this , saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*

Be ashamed

- React with confusion and repentance. R1374:5

35

Ezekiel 36:35 *And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.*

Land that was desolate

- The land of Israel—the blessings beginning there will illustrate divine providence operating on behalf of those who are influenced by the truth and its spirit. R2504:6

The garden of Eden

- The word "paradise" signifies "a delightful garden, park or pleasure ground." The Garden of Eden

was the original Paradise, and mankind will be restored to that Edenic condition. Q845:1

36

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

Then

- In the Millennium. A333

Shall know

- As these blessings progress, all will be witnesses of God's faithful goodness to his people. R1374:5

37

Ezekiel 36:37 *Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.*

Be inquired of

- Cooperation necessary, prayer being a token of the soul's sincere desire. R1374:5

Like a flock

- Every soul that longs for the truth is one of the Lord's lost sheep, and will be found during the Millennium. R1374:5

38

Ezekiel 36:38 *As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.*

Flocks of men

- "Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd." (John 10:16) R1374:5

Ezekiel 37

1

Ezekiel 37:1 *The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,*

The hand

- Power. R2505:3 This passage of Scripture regarding the dry bones was addressed to fleshly Israel when in Babylon. R2505:2

Midst of the valley

- The valley of Jehoshaphat, typifying Adamic Death. R2908:2 Representing the captivity in Babylon. R2505:2

Was full of bones

- Captive Israelites, the whole twelve tribes. R2505:3 This was a vision, not literal. R2505:3 This vision does not refer to the literal resurrection of the dead, but to the restoration of the dead hopes of the Jewish nation and their gradual reanimation as a people. Q584:4 The dry bones represented the Israelites themselves. R2505:2

3

Ezekiel 37:3 *And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.*

Can these bones live?

- Is there any hope for the scattered people of Israel that they will ever be restored as a nation? R2505:5

Lord...thou knowest

- Any hope must come from God. R2505:5

4

Ezekiel 37:4 *Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.*

Prophesy

- Ezekiel was to declare the divine message, foretelling what was to come to pass. R2505:5

Ye dry bones

- Of hope of again becoming a nation. PD53/65

5

Ezekiel 37:5 *Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:*

Cause breath

- Ruach, spirit of life, life-energy. E315

Ye shall live

- Not referring to a literal resurrection, but to the revival of Israel's hopes in the divine promises. R5503:3; Q584:4; PD53/65

6

Ezekiel 37:6 *And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.*

Sinews

- Of strength. PD53/65

Flesh

- Of comeliness. PD53/65

Skin

- Completion. PD53/65

And put breath

- Ruach. E316 Be infused with the spirit of the Lord as the breath or energy of national life, begotten of faith in the promises, and standing again as a nation. R2505:6

Ye shall live

- Though a symbol, it shows that a human organism has no life until it receives the ruach, the breath of life, which is common to all animals—none of them can live without it. E316

7

Ezekiel 37:7 *So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.*

A noise and...a shaking

- The Revised Version renders this: "Thunder and an earthquake." R2505:6 The commotions incident to the fall of Babylon and the transfer of the empire to the Medes and Persians, typifying the coming time of trouble. R2505:6 There is a commotion amongst those who are spiritual Israelites indeed, whose Kingdom hopes are now being revived. R2506:4 The great noise is the "seventh trumpet" which has begun to sound. R2506:1

The bones came together

- Now in progress among the Jewish people through Zionism. PD53/65

8

Ezekiel 37:8 *And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered*

them above: but there was no breath in them.

No breath

- Ruach. E317

9

Ezekiel 37:9 *Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.*

Unto the wind

- Ruach, spirit of life, life-energy—margin, breath. E317

Four winds

- Ruach. E317

O breath

- Ruach. E317

10

Ezekiel 37:10 *So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.*

Great army

- A nation. R2505:6

11

Ezekiel 37:11 *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.*

Whole house of Israel

- The whole twelve tribes. R2505:3 No longer to be considered as two distinct nations. R2505:3 The rest of the world is typified by the "whole house of Israel." R1377:2*

Our hope is lost

- Does not refer to the literal resurrection, but to the revival of Israel's hopes in the divine promises. R5503:3; Q584:4; PD53/65 Of being God's favored people and the heir of the promises made to Abraham. R2505:3 Of ever again becoming a nation. PD53/65; R2505:3 We have lost heart, our ambitions are all gone, or are asleep. R4788:5, R2505:2 A lesson might also be drawn for spiritual Israelites, who, for centuries, lost sight of Kingdom hopes for blessing the whole world of mankind. R2506:2

For our parts

- From our parts, from all tribal and national union. R2505:3

12

Ezekiel 37:12 *Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.*

I will open your graves

- Where the dead sleep, waiting for an awakening. SM39 Blinded, stumbled Israel is still there. R4781:2 Restitution is spoken of by the mouth of all the holy prophets. R545:3 The various provinces of Babylonia in which your national hopes are buried by your captivity; foreshadowing the general scattering among all nations. R2506:1

Out of your graves

- Israel will be regathered out from all the nations whither they have been scattered, and also come out from the graves. R1630:2, R1652:4 The fulness of Israel will finally embrace the dead as well as the living. R107:3*, R1378:4, R1466:6 The power is with God to bring men to life again. R536:4 They

go into the tomb as individuals, as everyone else; but as a nation also they have gone into the tomb—especially since AD 70. R4788:5

The land of Israel

- Then Abraham will realize the reward of his faith. R1652:4 The present land of Palestine is a very small part of the promised land, which is to stretch from the Nile to the Euphrates (Gen. 15:18), and appears to include Arabia, as well as parts of Egypt and the Sudan—an area equal to the half of Europe. Q792:2

13

Ezekiel 37:13 *And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,*

Ye shall know

- Be delivered from blindness and brought to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life through obedience to Christ. R4781:3

When

- During the Millennial day. C260; A108

14

Ezekiel 37:14 *And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it , and performed it , saith the LORD.*

Put my spirit

- Ruach. E317

In your own land

- The land of Palestine. C260; R1373:6

17

Ezekiel 37:17 *And join them one to another into one stick; and they shall become one in thine hand.*

Join them

- No longer to be considered as two distinct nations, but henceforth as a reunited nation. R2505:3

Shall become one

- This was done to show that the exiles of Israel (carried away to Babylon BC 722, when Samaria was destroyed) were to unite with the captives of Judah. R4893:5

20

Ezekiel 37:20 *And the sticks whereon thou writest shall be in thine hand before their eyes.*

The sticks

- Two sticks representing the divided people. R2084:4

21

Ezekiel 37:21 *And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:*

Will gather them

- With the fulfilment of their "double." SM398 This verse of Scripture appears on the official medal for the second Zionist conference in 1898. R2362:5*

22

Ezekiel 37:22 *And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two*

kingdoms any more at all:

One nation

- No "ten lost tribes," for whom there has been so much seeking. R4893:5

24

Ezekiel 37:24 *And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.*

David my servant

- David's posterity, Christ. C257

25

Ezekiel 37:25 *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.*

Given unto Jacob

- Natural Israel. A300

26

Ezekiel 37:26 *Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.*

Covenant of peace

- The New covenant. R101:6, R282:6, R4371:3

Sanctuary

- Dwelling—the Church. R102:1, R111:1

Ezekiel 38

2

Ezekiel 38:2 *Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,*

Gog

- The merciless plunderers of regathered Israel. D554 Representing the "all nations" of Zech. 14:2. D555

Magog...Meshech...Tubal

- Descendants of Japheth, Europeans. D556

5

Ezekiel 38:5 *Persia, Ethiopia, and Libya with them; all of them with shield and helmet:*

Persia, Ethiopia, and Libya

- The very ones now occupying Egypt, Palestine and the east—and all these nations are Mohammedans. HG89:4

6

Ezekiel 38:6 *Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.*

Gomer...Togarmah

- Descendants of Japheth, Europeans. D556

Of the north quarters

- Possibly Russia. HG89:5

8

Ezekiel 38:8 *After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.*

After many days

- Gathering of Israel to Palestine within this Harvest period. D553

Gathered out

- Indicating that Palestine would be released from Turkish oppression, and the Jews persecuted and driven out of various countries, before the great climax of trouble. R2056:1 During the Day of the Lord when the first return of the Israelites to Palestine shall have taken place (a second and greater returning evidently will not take place until after the time of trouble). R286:3

Dwell safely

- At the time when the rest of the world is in its wildest confusion. D553

11

Ezekiel 38:11 *And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,*

And thou

- Gog—Europeans, with Asiatic and African allies. D555, D556

Unwalled villages

- An open, defenseless condition. D554

That are at rest

- Regathered Israel during the time of trouble. D553

12

Ezekiel 38:12 *To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.*

To take a spoil

- Toward, or at the close of the time of trouble. R148:4, R410:1 For "the day of the Lord cometh, when thy spoil shall be divided in the midst of thee." (Zech. 14:1) R148:4 Many Jews have doubtless gone to Palestine, not out of respect to God's promises, but, realizing the dangers to which property will be exposed, have chosen to be far away from the strongholds of communism. R26:5, R410:1, R593:1 Their wealth and prosperity excite the cupidity of the nations. R286:3, R2056:1 To pillage and rob the wealthy Jews. R26:4, R410:1 Palestine must become wealthy to permit fulfilment. R1846:4

13

Ezekiel 38:13 *Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?*

Sheba and Dedan

- Descendants of Ham, North Africans. D556

Tarshish

- Descendants of Japheth, Europeans. D556

15

Ezekiel 38:15 *And thou shalt come from thy place out of the north parts, thou, and many people with*

thee, all of them riding upon horses, a great company, and a mighty army:

The north parts

- Europe and Asia. D555

16

Ezekiel 38:16 *And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.*

In the latter days

- Literally, the last of the days. D555 The closing scenes of the day of trouble. D555

Sanctified in thee

- Set apart, distinguished as thy conqueror. D555

18

Ezekiel 38:18 *And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.*

My fury shall come up

- The destruction of Israel's enemies can only be compared to the terrible overthrow of Pharoah and his hosts when seeking to repossess themselves of Israel whom God was delivering. D556

20

Ezekiel 38:20 *So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.*

The fishes

- The men. C214

Of the sea

- Masses of mankind not under religious restraint. R333:1

Fowls of the heaven

- Satan and his agents. R2634:6, R817:3; C162

Beasts of the field

- Symbol of Gentile governments. A261

The mountains

- Kingdoms. A318; R5992:1

And every wall

- Civil power. D40

21

Ezekiel 38:21 *And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.*

I will call

- The Lord shall again fight for Israel. R1747:1

Every man's sword

- National animosities will become personal animosities. R5852:5 The disconcerted hosts will effect the complete disruption of the present order of things. R5604:5, R5790:6

Against his brother

- An outbreak of jealousy, revolution and anarchy amongst the various elements composing the mixed army, which will complete the universal insurrection and anarchy—the great earthquake of Rev.

16:18-21. D557 The spirit of anarchy will spread from nations to individuals. OV419

23

Ezekiel 38:23 *Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.*

They shall know

- The miraculous overthrow of Gog will demonstrate to the world that Christ's Kingdom has come. R4751:3*

Ezekiel 39

1

Ezekiel 39:1 *Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:*

Gog

- Russia. R107:5* That Russia and Great Britain were likely to come into conflict before the end of Gentile times was noted in Scripture in association with the prophecy of this chapter. R2056:6

21

Ezekiel 39:21 *And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.*

See my judgment

- In the deliverance of regathered Israel. D557, R4751:3*

23

Ezekiel 39:23 *And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.*

Heathen shall know

- The purpose of the trouble is for Israel's own good and the good of the nations. R107:5*

Against me

- In rejecting Christ. D557

Of their enemies

- For all the centuries of the Christian dispensation. D557

25

Ezekiel 39:25 *Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;*

Therefore

- Now that the punishment is completed. D557

Captivity of Jacob

- Natural Israel. A300

The whole house

- Living and dead. D557

26

Ezekiel 39:26 *After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.*

They have borne

- They have (thus) borne. D558

28

Ezekiel 39:28 *Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.*

Led into captivity

- Exiled. D558

Ezekiel 40

2

Ezekiel 40:2 *In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.*

Very high mountain

- Kingdom. A318

On the south

- Symbol of restitution to perfect humanity. D653

Ezekiel 41

1

Ezekiel 41:1 *Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.*

To the temple

- The fourth temple. R1297:1

Ezekiel 43

4

Ezekiel 43:4 *And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.*

Into the house

- Representing the glorification of the Church. R3625:1

Ezekiel 44

1

Ezekiel 44:1 *Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.*

And it was shut

- Representing the closing of the door in the parable of the ten virgins. R3625:1

11

Ezekiel 44:11 *Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.*

Ministers

- The Great Company, servants of the true Church, on a heavenly plane of existence. R4079:6*

14

Ezekiel 44:14 *But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.*

Keepers

- The Great Company. R4079:6*

Ezekiel 46

24

Ezekiel 46:24 *Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.*

Boil the sacrifice

- In the beginning of the Millennial age, God may restore some of the features of the Jewish Law to serve as object lessons. R1732:6, R2488:6 We think it unlikely that typical sacrifices will be restored. R2488:6

Ezekiel 47

1

Ezekiel 47:1 *Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.*

Afterward

- During the Millennial day. D655 After the closing of the door to the High Calling shown in Ezek. 44:1. R3625:1 Not until the glory of the Lord shall have entered the Temple, not until the Church will be glorified, not until the door will be forever shut, will the water of life issue forth. R3625:2

Of the house

- The Temple of God, the Church glorified. R3625:1, R4882:3

Waters issued out

- Truth; blessings of refreshment and restitution. R5846:2, R4882:3, R2508:3 Not the Gospel, flowing at the present time, but Millennial age blessings. R3625:1, R2507:5 "There is a river, the rivulets of which shall spring from the city of God, the holy place of the tabernacle of the Most High." (Psa. 46:4) R2508:5 "Living waters shall go out from Jerusalem." (Zech. 14:8) D650 "Water of life, clear as crystal" (Rev. 22:1)—Restitution blessings. D665 "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:38) R2508:4

Under the threshold

- There was a fountain connected with the Temple hill but it never was of any considerable size and never will be without a miracle. R2507:3

From the right side

- The Temple, the Church, is not yet completed; so there is no river yet. R2508:2

5

Ezekiel 47:5 *Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.*

Waters were risen

- Rapidly increasing; the rapid increase of the blessings of the Lord as soon as his time shall have come. R3625:2

7

Ezekiel 47:7 *Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.*

Very many trees

- The description of the river and trees is so similar to the Millennial age blessings of Rev. 21 and 22 as to leave no doubt that the same thing is referred to. R3625:1

8

Ezekiel 47:8 *Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.*

Toward the east

- Open to the Sun of Righteousness. D653

Go into the sea

- The restless, turbulent masses of mankind. A318 Dead Sea, representing a class submerged in ignorance, superstition and degradation. R4882:6,3 The vast multitude of mankind which has gone into the tomb. R3625:4, R2508:2

Shall be healed

- Revived, recovered from its deadness. The water of life, flowing from the church, shall reach even those in the tomb, awakening them to opportunities of restitution. R4882:3, R3625:4, R2508:1,2 A possible literal fulfilment of this may be the opening of a channel from the Mediterranean to the Dead Sea. R3625:4, R2507:2,3,5

9

Ezekiel 47:9 *And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.*

That every thing

- Nephesh, soul, sentient being. E335

Multitude of fish

- Men-those reached by the Gospel. R3625:4

Whither the river cometh

- The wilderness east of Jerusalem, representing the condition of all the families of the earth. R2508:2

12

Ezekiel 47:12 *And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.*

Grow all trees

- Seems to demand a literal interpretation as well as a symbolic one—a return to Paradisaic conditions. R2507:5 Refers to the Millennial age. R2508:4 Also see comments on Ezek. 47:7

Whose leaf

- Representing restitution. R3625:4

The fruit

- Representing the abundance of instruction and encouragement—mental, moral and physical. R3625:4

For meat

- For the sustenance of everlasting life. R4882:6

For medicine

- Healing the repentant peoples of earth of all imperfections. D656

Ezekiel 48

1

Ezekiel 48:1 *Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.*

From the north

- A new division of the land of Canaan among the twelve tribes. R2507:2

35

Ezekiel 48:35 *It was round about eighteen thousand measures : and the name of the city from that day shall be , The LORD is there.*

The LORD is there

- Jehovah-shammah, the Wonder of Jehovah. E43

Daniel

General

- Daniel is set before us in the Scriptures as one whom the Lord loved. Daniel was carried captive with Jehoiachim, king of Judah, and many of the nobility of the land of Israel, eleven years before the final captivity in the days of Zedekiah, when the land was left desolate without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years. R2492:3
- Young Jewish captives proving their qualifications were given every opportunity to use their talents for the benefit of the nation adopting them. Daniel became Prime Minister in Babylon; and others of the Jewish captives attained to the rank of presidents of different divisions of the Babylonian empire. R5796:2 We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to him even as Daniel and his companions were blessed and prospered in the enemy's land, and advanced to positions far higher than they ever would have attained in their own land. R4873:1 What heroic examples of godly zeal and fortitude, and of friendship cemented by the bonds of a common noble purpose. Four young men devoted to God mutually agree to set their faces like a flint against temptation, and to live righteously and godly in the midst of a crooked and perverse generation; and truly they have shone as lights, not only in their own day, but down even to the present time. R1708:6
- History tells us that ancient Babylon was captured by Cyrus the Great and his army after a siege of considerable length, which was unsuccessful until his soldiers digged a fresh channel for the river and turned aside its course. Thus was the River Euphrates dried up; and the Medo-Persian army entered the ancient city suddenly in the night, while the princes of Babylon, corresponding to the notables of Christendom, were holding high carnival. The strong symbolic language used in respect to Mystic Babylon corresponds so well to the prophetic language respecting ancient Babylon that we are warranted in understanding that city to have been a prototype of Mystic Babylon and her fall a prefigure of Christendom's fall. SM410, SM411
- The book of Daniel, as we have it in our common version of the Bible, corresponds to that which was accepted by the Jews, but attached to it were three stories—"Bel and the Dragon," "The Song of the Three Hebrew Children," and "The Story of Susannah," which have nothing whatever to do with Daniel, and which bear no marks of being his production nor give any evidence of inspiration. The book is one against which the Higher Critics have thrown and are still throwing the weight of their

influence—they claim it was not written until long after the time of Daniel and was merely given his name. Strangely enough these grounds of objection become to us, who have a different view of the meaning of those prophecies, one of the strongest evidences possible of the inspiration of the writer. Certainly no prophet ever described more particularly the great events of universal history, certainly none ever marked more clearly and distinctly than did Daniel the precise time of the first advent of Messiah. The prophet Ezekiel, Daniel's contemporary associated in the exile, twice referred to him in his prophecy, classing him with Noah and Job. He mentions expressly Daniel's great wisdom. R3630:1,2; PD89/103

Daniel 1

1

Daniel 1:1 *In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.*

In the third year

- Daniel was carried captive with Jehoiachim, king of Judah, eighteen years before the final captivity in the days of Zedekiah. R2492:3, R4873:1; Q80:1, Q94:2; HG58:1, HG518:5 Eleven years before Zedekiah. R2492:3*; B52

Of Jehoiakim

- Often, by misinterpretation, applied to the times of Antiochus Epiphanes. R3630:1

Came Nebuchadnezzar

- From this passage, we fix the date of Nebuchadnezzar's reign from the Bible date of Jehoiakim's reign. R1976:3

3

Daniel 1:3 *And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;*

The king

- Illustrating the King of Glory. R4873:5

That he should bring

- Nothing gives us a higher opinion of the kings of ancient times, their willingness to recognize character and merit wherever it might be found, than does the record furnished in the book of Daniel. R2501:1, R3638:6

Of the children of Israel

- With a two-fold object: to associate with the empire the learning and skill of the world, and to promote a friendly feeling between Babylon and the countries over which it held sway. R2493:1

4

Daniel 1:4 *Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.*

Children

- An illustration of Christians in this Gospel age. R4873:5

In the king's palace

- Young Jewish captives were given opportunity to use their talents for the benefit of Babylon. R5796:2 To be fitted to constitute a board of wise men, counselors to the king. R4873:1

Teach the learning

- Illustration of the school of Christ. R4873:5 A three-year course of education in the sciences. R2493:1

5

Daniel 1:5 *And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.*

The king's meat

- So that, being well nourished, they might be in their best physical and mental condition. R4873:2, R5796:2 They shared in the food prepared for the royal family. R5796:2 Good food—better probably, than they had been used to previously. R2493:5

6

Daniel 1:6 *Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:*

Daniel

- "God is my judge." R2493:2, R3630:3 The names of the four young men (about 16 years of age) imply a parentage that was reverential and loyal to God. R3630:3 Daniel was 14 years old when carried captive to Babylon. R2492:3 He had a noble, amiable, winsome character. R2493:2

Hananiah

- "God is gracious," "Jehovah is gracious." R2493:2, R3630:3

Mishael

- "This is as God," "God-like." R2493:2, R3630:3

Azariah

- "God is a helper," "Jehovah has helped." R2493:2, R3630:3 These four were evidently of noble birth and religious training. R4873:1, R2493:2 Chosen because of their brightness and general intelligence to be specialty educated for governmental positions. R3630:4

7

Daniel 1:7 *Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.*

Gave names

- Changing their names by no means changed their hearts, no more than did their being transported from the land of promise to Babylon. R3630:4 They were given these new names to break their identity with their native homes and establish an identity with the kingdom of Babylon. R2493:2 These new Babylonish names implied relationship or servitude to the deities of Babylonia. R3630:4

8

Daniel 1:8 *But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.*

But Daniel purposed

- Of the four, Daniel seems, from the first, to have been leader, and his leading seems to have been in the right direction. R2493:4

In his heart

- The faithful, like Daniel, will set themselves to the attainment of their object at any cost. Their faith tells them that their object is worthy of their effort. R3631:4 All who receive the grace of God into good and honest hearts will surely experience a cleansing work. R3631:6 The Lord places us frequently where we have opportunities of choosing. It becomes a matter of character or principle with us what we choose. There is no virtue in choosing the only thing possible. R3631:3

Not defile himself

- Physically or mentally, by eating such rich food; morally, by eating what had been offered to idols. R3630:5 To eat the king's meat would imply to the people that the young men were receiving

blessings from the heathen gods. R5796:4 Daniel's objection to the food was instigated wholly by religious duty, because of varieties forbidden under the Law. R2493:5 They would rather deny themselves than violate God's Law, indicating a mental and moral discipline. R2493:6 It is a mistake to suppose that high living is specially conducive to intellectuality—not to mention spirituality. R4873:2 Clean spiritual provender is important to the Lord's flock. Those who come to a knowledge of the truth must abstain from all defiled spiritual food and from mingling with the Babylonians at their table. R2494:4 The Bible regulates the Christian in respect to what he eats, drinks, where he goes, what he does, what he reads, his companionship and even his very thoughts. R5796:5 The abstemious course, self-denial, self-restraint, is all important to the upbuilding of the character likeness of Christ. R3631:2 Sobriety and self-denial mean the king's favor, bringing satisfaction and restfulness of heart and mind, and peace with God and our consciences. R3631:5 "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) R3631:6 To be cleansed from filthiness of the spirit—evil thoughts, hatred, malice, strife, revenge, backbiting, evil speaking—is most important. R3632:1, R3631:6 How careful all should be not to bring into the church errors and false doctrines, misrepresentations of Scripture, to defile or stumble or injure any of the Lord s little ones. R3631:5 We should be careful to have our bodies as clean, pure and holy as possible. R3631:6 We must fight against our own appetites in all the affairs of life. R3631:2 "If any man defile the temple of God, him will God destroy." (1 Cor. 3:17) R3631:5

King's meat

- Daniel recognized that his health of mind and body would be better if he abstained from these. R3630:5 The Bible does not prohibit the use of flesh food. Our Lord and the apostles ate meat. R5796:3

Nor with the wine

- Gluttony and the use of alcoholic liquors stupefy the brain. R3631:1 The Scriptures do not forbid alcoholic liquors, but they indicate a blessing upon those who abstain, as well as upon eunuchs. R5796:4 A lesson in favor of total abstinence from intoxicants. R1403:1

9

Daniel 1:9 *Now God had brought Daniel into favour and tender love with the prince of the eunuchs.*

Daniel

- Specially favored of the Lord with visions and revelations. R2493:2

Into favour

- Because of his meekness. gentleness and general nobility of character. R5796:2, R4873:2, R2493:2 This favor meant the jealousy and enmity of his associates. R3631:4 Whosoever will live godly in the present time shall suffer persecution. R3631:4

Prince of the eunuchs

- The steward having charge of the students. R3630:6

10

Daniel 1:10 *And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.*

Endanger my head

- Not only cost him his position, but his very life. R3630:6

11

Daniel 1:11 *Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,*

To Melzar

- To the Melzar, the butler. R2493:6

12

Daniel 1:12 *Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.*

Prove thy servants

- They were seeking to develop characters in accord with the will of God for a better earthly resurrection. R3631:2 Seeking a course that not only would have divine approval, but also cause as little trouble, inconvenience and displeasure to others as possible. R2493:6 As ours will be a higher reward, our trial of faith will be more crucial. R3631:3

Give us pulse

- Very plain and inexpensive vegetable diet. R2493:5, R4873:3, R5796:3 Vegetables, particularly peas and beans, which contain all the elements necessary for proper nutrition. R5796:3, R3630:5 Nothing is gained by simply abstaining from Babylonian portions and starving spiritually. Whoever abstains from the defiled food must seek and use the simple and undefiled food which the Lord provides. R2494:5 It is well nigh impossible to be strong in willpower in respect to important things if lax and pliable in respect to the less important. R2494:1 Christians are left to their own judgments as to what food would best nourish them for the Lord's service. R5796:3, R4873:6

15

Daniel 1:15 *And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.*

Countenances appeared fairer

- There is a general operation of divine law that whosoever seeks to live conscientiously, cleanly, honestly, will have compensations in his own heart and life. R5796:5

16

Daniel 1:16 *Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.*

Melzar took away

- To the amusement of their associates, who would consider them foolish for choosing simple fare when they might have king's food. R3631:1

17

Daniel 1:17 *As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.*

Children

- Youths. R4873:3

Knowledge and skill

- Not wholly miraculous under natural laws, boys with enough character for self-denial for righteousness' sake would also have enough character in all their affairs and studies. R2493:6

Daniel had understanding

- The specially favored of the favored four, his portion included visions and revelations. R2493:2

18

Daniel 1:18 *Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.*

At the end of the days

- After the three-year course, when Daniel was seventeen. R2494:1 Picturing the end of this age.

R4873:5

Bring them in

- Picturing the test of examination for those in the school of Christ. R4873:5

19

Daniel 1:19 *And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.*

Before the king

- Their exaltation in his realm paid them for their self-denials and their loyalty to God and to principle. R5796:4 Sobriety and self-denial mean not only disappointments, trials, deprivations and oppositions, but they mean also the King's favor. R3631:5 Though not a type, there is a certain correspondency between this position and that occupied by those called to joint-heirship with Jesus Christ. R2494:2 "Dare to be a Daniel"—the Daniel spirit is a possibility with every person. R4873:5, R2494:4, R3631:4

20

Daniel 1:20 *And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.*

Ten times better

- As a natural result of their courage and strength of character. R2493:5 The result of devoting their lives in doing the divine will. R4873:4, R5796:5 The four were advanced to positions far higher than they would ever have attained in their own land. R4873:2 Corresponding to those called to joint-heirship in the Kingdom with Christ. R2494:4 It paid the young Hebrews well for their self-denials and their loyalty to God and to principle. R5796:5

Astrologers

- Enchanters. R4873:4

21

Daniel 1:21 *And Daniel continued even unto the first year of king Cyrus.*

And Daniel

- Who lived to be over 100 years of age. R2492:3; HG518:6 See comments on Dan. 1:1. Our Daniel, our Leader, our Lord Jesus, our example. R2494:4

King Cyrus

- Signifies "the sun"; corresponding to the prophecy of Christ—"The Sun of Righteousness shall arise with healing in his beams." (Mal. 4:2) R2498:4 Illustration of Messiah, King of kings and Lord of lords, who, with his faithful, will shortly overthrow mystic Babylon and possess the world. R2498:4 The "seventy years desolation" ended with the first year of Cyrus, BC 536. R2509:3

Daniel 2

1

Daniel 2:1 *And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.*

Dreamed dreams

- God gave the dream and sent its interpretation through Daniel, the prophet. SM417 Portraying the Gentile rule of earth during the interregnum of God's Kingdom. R5526:2 Simultaneous with Zedekiah's fall and the taking away of his crown. R5526:2 A dream of much more interest to all Christians than it could possibly have been to Nebuchadnezzar himself. CR41

5

Daniel 2:5 *The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.*

Cut in pieces

- Put to death as imposters, letting on that they had a connection with the gods that they did not have. Q95:T

9

Daniel 2:9 *But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.*

Tell me the dream

- Arguing that if they had supernatural power by which they could explain a dream, the same power could rehearse it. CR41

15

Daniel 2:15 *He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.*

Made the thing known

- Evidently Daniel was not with the magicians before the king. Q95:T

21

Daniel 2:21 *And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:*

Removeth kings

- God had to do with the setting up and pulling down of the universal governments. R5305:2

28

Daniel 2:28 *But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;*

Maketh known to the king

- And indirectly, more particularly, to the watchers. R2976:6

29

Daniel 2:29 *As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.*

Known to thee

- Picture of Gentile rule of earth from the human standpoint. OV82

31

Daniel 2:31 *Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.*

A great image

- Representing the four great Gentile universal empires. A253; R419:6, R5564:3, R5854:1; Q82:1
  Symbolizing not the people, but the governments. A255 Showing the earthly governments that would rule over the earth during the interim between the overthrow of the typical kingdom of God and the

installation of the true King in his Millennial Kingdom glory. R2976:4 The period of time during which these universal empires will have controlled the world must be the Times of the Gentiles. R5564:3 Symbol of the world power in its whole development and final destruction. R3359:4*

Was excellent

- From Nebuchadnezzar's, the world's, standpoint. A256; CR42 As thus glorious the earthly kingdoms are regarded by the world; but God portrayed the same four earthly governments to Daniel, in chapter 7, as beastly. R166:2, R419:6, R815:2

32

Daniel 2:32 *This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,*

Head was of fine gold

- Representing the Babylonian empire. R166:2, R419:6, R2976:4, R815:2, R5526:2, R5564:2; SM417, SM478; PD49/61; A253; OV82, OV340; CR42

Breast and his arms of silver

- Representing the Medo-Persian empire. See references to Head was of fine gold.

Belly and his thighs of brass

- Representing the Grecian empire. See references to Head was of fine gold.

33

Daniel 2:33 *His legs of iron, his feet part of iron and part of clay.*

His legs of iron

- Representing the Roman empire. See references to Head was of fine gold. Two legs represent the strong Roman empire, East and West, Rome and Constantinople; each, in turn, was the Roman capital. OV341, OV192; R3359:4; SM478 That Rome held universal sway in the time of our Lord's birth is shown in Luke 2:1, "There went out a decree from Caesar Augustus that all the world should be taxed." A253; CR42 If Israel had accepted Jesus as King, the Messianic Kingdom would have been established at this point. Foreseeing their failure, God pictured the extension of Gentile supremacy in the feet of the image. OV82

His feet

- The toes are kingdoms, corresponding to the ten horns of the beast of Dan. 7:7. R3359:4* Being represented in the present divisions of the Roman empire in Europe. R5854:1; SM478 The kingdoms now in existence, represented in the feet, received their power and authority originally from the Papacy or some of her protesting daughters who crowned them to reign "by the grace of God." R815:2 It is upon the feet of this image that the Armageddon crash of God's Kingdom is pictured as falling—grinding the entire image to powder. R5854:1

Part of iron

- Represents civil governments. SM478; PD49/61; A254; R3359:5*, R2976:5 Some places the iron is more prominent and some places the clay. The iron, which has the strength, is usually the most prominent. Q96:T

Part of clay

- Imitation stone; stone being the symbol of the true Kingdom of God. A254; Q:81:1, Q96:T; SM417; R5564:5 Represented ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe. SM478, SM417; PD49/61; A254; R5526:2, R3359:5*, R2976:5; Q81:1 The commingling of the iron and clay represented that blending of church and state known as the Holy Roman empire. OV82

34

Daniel 2:34 *Thou sawest till that a stone was cut out without hands, which smote the image upon his feet*

that were of iron and clay, and brake them to pieces.

Till that a stone

- The true Kingdom of God, Christ and the Church. A254; CR42; SM417, SM479; OV82; R2976:5, R3293:2 The fifth universal empire, Messiah's Kingdom. There have been two unsuccessful attempts to establish this fifth empire—one by Papacy and the other by Napoleon. OV340 A small stone, a Little Flock. R2375:1 Messiah, Head and Body. R3293:2 The holy mountain referred to in Isa. 11:9. R5575:4 During its preparation, while being cut out, it might be called an embryo mountain, in view of its future destiny; as the Church is sometimes called the Kingdom of God. A255 The New Jerusalem "coming down from God out of heaven." (Rev. 21:10) R654:5, R2606:3 When he gives the saints with Christ their Lord the heathen for an inheritance; when he gives the Kingdom under the whole heavens to the people of the saints. R658:5 The Gentiles, not fully out of power; but, their lease expiring, their eviction begins. Bix The Times of the Gentiles is the period between the time that the image was set up or came into power and the time that the stone is to smite the image upon the feet and crush its power. Q82:1; SM478; OV82

Was cut out

- During the Gospel age this "stone" kingdom, the true Church, is being formed, "cut out." A255; OV82

Without hands

- Without human aid. SM479 But by the power of God. R2606:3, R3359:4*, R654:5; OV191, OV429

Smote the image

- The preparatory step to the establishment of Messiah's Kingdom. R5526:2; OV341; B99 The impact is prominently noted throughout the Scriptures as a "time of trouble such as never was since there was a nation." (Dan. 12:1) OV83 The little period of 40 years between 1874 and 1914 is, in the Scriptures, called the "Day of Vengeance," the smiting time preparatory to the inauguration of the Kingdom of righteousness. R1874:5 We expect this smiting in 1915, not 1914. Q96:4 If Zedekiah's dethronement should be dated BC 588, it would make the date 1932. My conviction, however, favors 1914. SM480 This smiting, we believe, is near at hand (1915 comment), the present war in Europe being intended of the Lord to weaken the nations and prepare them for the next stage of trouble. R5673:5 It is the smiting by this Kingdom that is preparing for the wreck of all the kingdoms of earth. R1692:6, R5916:6 The dominion of earth. R2375:1, R5575:3; A262 The Kingdom of God, when first set up at the introduction of the Millennial age, will be small; but, as soon as set up in power, it will smite the "great image" of earthly rulership. R5575:2 The present smiting of the nations is under Kingdom control. The fact that some of the members of the Kingdom class are still in the flesh does not mitigate at all against this thought. R5632:1 We see all about us evidence of the beginning of the smiting, shaking and overturning of the present powers preparatory to the establishment of the Kingdom. B170 The smiting will not come from the Church in the flesh, with carnal weapons, but from the Church in Kingdom glory, backed by divine power. R5716:4 Not until the Church is complete, and Christ takes to himself his great power to reign, and the Gentile times end, will this heavenly power be hurled against the image. OV82; A255 It is the Heavenly Father that will do the smiting. You and I have nothing to do with that. Q82:2; CR42 The impact will be so sharp and so thorough as to leave nothing of Gentile supremacy. R5527:4, R5854:1; SM479

Upon his feet

- The very last part of the image. CR42 Present earthly governments. R668:5 The Roman empire still exists, not in the form in which it was first recognized, but in the fact that it was a combination of church and state and the two, uniting, sought to rule all Europe and the world. Q96:T It is upon the feet of this image that the Armageddon crash of God's Kingdom is pictured as falling. R5854:1

Of iron and clay

- Civil and ecclesiastical powers. B78 The decaying power of the Roman dominion. R815:2

Brake them to pieces

- Not gradually, but suddenly. R3359:5* The crushing comes at the end of the age, preparatory to the establishment of Messiah's Kingdom. OV341; R654:5 The present step (1915) is the war of the nations. The next will be Socialism—attempted Socialism—and the third step, anarchy. R5632:2 Not until Immanuel shall take his great power and reign and bind Satan will there be permanent peace. R2361:1

35

Daniel 2:35 *Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

Then

- When the time came for the setting up of the Fifth Universal empire. A260

The iron

- The Roman empire; civil power. A254; B78

The clay

- Ecclesiastical power. A254; B78

The brass

- The Grecian empire, which still has a measure of life. A253, A260

The silver

- The Persian empire, which still has a measure of life. A253, A260

The gold

- The Babylonian empire. A253 Together, all the evil kingdoms of the prince of darkness. R2606:3

Broken to pieces

- Their utter destruction. R2338:5

Together

- Struck once—shattered all together. R3359:5* Sir Isaac Newton observed: "All the four beasts are still alive, though the dominion of the first three be taken away." HG74:2

Like the chaff

- Ground to powder in the great time of trouble. R5575:3, R2314:1, R5632:1 The Armageddon crash of God's Kingdom is pictured as falling—grinding the entire image to powder. R5854:1 The impact will be so sharp and so thorough as to leave nothing of them—they will cease to be. R5527:4

And the wind

- A great war. R3414:3

No place was found

- Graphic description of the end of Gentile governments. OV83; R5527:4, R668:5 So long as these governments would be here, they and Messiah's Kingdom could not cooperate. R5526:2

And the stone

- See comments on Dan. 2:34. After it had done the smiting work. R3359:5*

Became

- Spreading, in its various parts, as do earthly governments. D642 Gradually expanding. R2375:1; SM479 Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the powers that be. B78

A great mountain

- Kingdom. D642; R654:5, R409:6, R2606:3, R2976:6, R5181:2, R5182:2 Many years will doubtless pass before this prophecy will be fulfilled. R5182:2 Not by poor human efforts will God's Kingdom come. R658:5, R414:5

Filled the whole earth

- Having broken to pieces the evil kingdoms of the prince of darkness. R2606:3, R654:5 And not only the place where the image stood. SM479 A worldwide Kingdom. R5181:2 As a spiritual unseen

power, but with human representatives who can be seen. R219:4

36

Daniel 2:36 *This is the dream; and we will tell the interpretation thereof before the king.*

This is the dream

- Containing a great political chart of the world's history for the last twenty-five centuries. R662:1*

Tell the interpretation

- Daniel is the introduction to John; the book of John is the completion of Daniel. Daniel is first John; John is second Daniel. They are two parts of the same book, using the same symbols and hieroglyphics and treating the same course of events. R662:1*

37

Daniel 2:37 *Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.*

A king of kings

- A king over kings; the first one represented in the image. Q95:2 Nebuchadnezzar was made the representative ruling head of human dominion—Lord of earth. B96 The greatness of Babylonia dates especially from the time of the overthrow of Israel. At that time God recognized it and it became the universal empire. Q80:1

The God of heaven

- Man's present efforts to rule are not in defiance of Jehovah, but by his permission, for a limited time. A251

Hath given thee

- There the Gentile kingdoms, or "Powers that be, were ordained of God." (Rom. 13:1) A253 Saying to the Gentiles, I will not be ready to set up my Kingdom for some time. In the interim you may have opportunity to demonstrate what you can do for the world. Institute the best government that you can. R5564:4 They are all Gentile governments and not representatives of God. All these kingdoms are demonstrating various principles of government. HG569:6 We are interested in these kingdoms because we are interested in mankind in general, and we may pray for them such wisdom as God sees best. R5205:1

A kingdom

- For the opportunity to see what he could do with it. R5204:4 The first kingdom in the image. Previously God had his own kingdom of Israel in the world, during which time there could be no other universal empire. Q81:1; R2497:2; HG48:2

38

Daniel 2:38 *And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*

And the fowls

- Almost the same language addressed to Adam. B96; HG49:1

Into thine hand

- And not into the hand of his dead father, Nabopolassar, as some suppose. R1978:5 Each of the five universal monarchies existed a long time before universal dominion was given into its hand. B100

Thou

- Babylon, represented by Nebuchadnezzar. A253; OV340; SM417 It was under Nebuchadnezzar's administration that the Babylonian empire reached its zenith. R2497:2

Art this head

- The representative head of earth. B96; R2497:2

39

Daniel 2:39 *And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.*

Another kingdom

- The succeeding Medo-Persian empire. A253; PD49/61; OV340 These are all Gentile kingdoms and not representatives of God. All these various kingdoms demonstrate various principles of government. R5204:5 Had only one nation been permitted to experiment with the race, we would not have known whether other nations might have been successful if given the opportunity. R5204:5

Third kingdom

- Grecia. A253; OV340

40

Daniel 2:40 *And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise.*

Fourth kingdom

- Rome. A253; OV340 The present governments of Europe are the Roman empire under a new gloss, or pretense. Their laws, methods and ambitions are those of the Romans exactly; but, deceiving and being deceived, they call themselves Christian kingdoms. R5673:4 The Roman empire still exists as a combination of church and state although there has been a disintegration between the iron (civil) and the clay (ecclesiastical) powers. A254; Q96:T

Strong as iron

- The iron empire, Rome, was by far the strongest and endured longer than its predecessors—in fact, it still continues in the nations of Europe. A253

41

Daniel 2:41 *And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.*

Feet and toes

- The present divisions of the Roman empire. A254; OV340; R5854:1; SM405 Today we have the division of the nations known as Christendom—Protestant and Catholic—as represented by the toes of the image. OV82, OV83 The ten toes are also pictured in the ten horns of the terrible beast of Dan. 7. OV83 America is not included directly, only indirectly. R5854:1

Part of potters' clay

- Ecclesiastical powers. Q96:T, A254

Part of iron

- The civil power. A254; Q96:T

The kingdom

- The Holy Roman empire. A253; Q81:1

Shall be divided

- The Roman empire passed through the course foretold—first united, then divided. R662:3*

Strength of the iron

- The iron, or civil power, is usually the most prominent. Q96:T

Iron mixed with miry clay

- Religious and civil power mixed—an imitation of stone which is the symbol of the true Kingdom of God. A254; Q81:1; R5673:5

42

Daniel 2:42 *And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.*

As the toes

- These ten divisions of the Roman empire now exist as France, Germany, Austria, Switzerland, England, Spain, Portugal, Lombardy, Romania and Ravenna. HG12:6

43

Daniel 2:43 *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*

Thou sawest iron

- Civil power. A254

Mixed with miry clay

- Ecclesiastical power. Q96:T, A254 The gloss of nominal Christianity covering the civil power, outwardly resembling Christ's Kingdom. R5564:5; Q81:1

Mingle themselves

- Blend together in confusion, Babylon. A254

Shall not cleave

- Not thoroughly amalgamate. A254 When the miry clay becomes dry and "brittle" it loses its adhesive power. The iron and clay now shows signs of dissolution and will quickly crumble when smitten by the "stone," the true Kingdom. A254

44

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

In the days

- From 1874 to 1914 AD. C128 While they still have power. A262; B99, B170; R5631:5 Now the Day of the Lord has come. Earth's rightful King takes his great power and begins his reign while yet the powers of darkness hold their places. R1161:3

Of these kings

- The last of the Gentile powers, the so-called Christian kingdoms of Christendom, represented in the toes of the image. A262, A254; D623; OV340 "Kingdoms of this world," (Matt. 4:8) Gentile kingdoms, permitted to hold sway until the time of Messiah's Kingdom—and no longer. R4799:3 So also Babylon existed before it conquered Jerusalem and Medo-Persia before it conquered Babylon. All kingdoms must first exist and receive superior power before they could conquer others. B99; HG75:3 The ten powers, representative of the Roman empire, before they are destroyed in the "Day of the Lord." R112:6, R798:4, R82:2 Whether the strife will extend beyond the boundaries of Roman rule we do not know. CR494

Shall the God of heaven

- Not by poor human efforts. R658:5, R414:5 It is Jehovah's work to set up Christ's dominion. "I will give thee the Gentiles for thine inheritance and the uttermost parts of the earth for thy possession." (Psa. 2:8) A309

Set up

- To exalt his Church. C115 Gradually establish in power and authority. A262; R2375:1, R5181:2 The first step in the setting up of this Kingdom was the raising of the sleeping saints in 1878. R5631:5 The Church is the Kingdom now only in the prospective sense that a babe is a man. When we are glorified with our Head, that will be our exaltation, the heavenly Kingdom "set up." R397:4 In the

full sense when The Christ is complete, every member glorified. R5193:1; B77 The inauguration of Messiah's Kingdom in the world. R5328:2, R5181:2 It is set up before the kingdoms of earth fall. R60:5* Earth's rightful King begins his reign while yet the powers of darkness hold their places. R1161:3 The setting up of this Kingdom will mean, of course, the overthrow of all the kingdoms of this earth. R307:5 The two cannot long stand together. R1161:3 Our setting up must be before the plaques which are represented as destroying earthly kingdoms. R112:6

A kingdom

- Present representatively throughout the Gospel age, unrecognized by the world. D623; R397:4 This is a prophecy of restitution, because any prophecy of the Kingdom of Christ and his saints is a prophecy of restitution. HG336:3 It shall have no successors, for the others will all be destroyed. R2976:6 The Kingdom for which our redeemer himself taught us to pray. R1776:5, R2724:4, R2976:5; D429 Established on the principles of justice and equity, based upon the golden law of love to God and men. R420:5, R166:6 When the Day of the Lord is fully under way, all the tribes of earth shall mourn because of him (Matt. 24:30) who is now assuming control. R748:4

Never be destroyed

- Unlike the changing Gentile kingdoms represented in the image. D623 The righteous King shall take possession of earth's governments. R2724:4

Not be left to other people

- As the power of the image shifted from one people to another. D623 It shall have no successors, for the others will all be destroyed. R2976:6

But it

- The Lord's Kingdom, which is even now engaged in the shaking and overturning work. B170 Our Lord assured his faithful that, at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would be with him and have a share in that work. D624; CR493

Break in pieces

- "As the vessels of a potter shall they be broken to shivers." (Rev. 2:27) A256; D429; R507:3, R2691:6 When the Kingdoms would be given to "the people of the saints of the Most High," they were to "smite them in pieces as a potter's vessel" This intimates that in some sense the Lord will take possession before they have been completely overthrown. R5631:5, R3293:4 Utter destruction in a great time of trouble. R2375:1, R2338:5, R5328:2; A255 Not by bloodless revolution of the ballot box, but by a "time of trouble." (Dan. 12:1) R1563:6 The intimation is that the catastrophe coming upon our civilization will be a sudden one. The Scriptures do not say that the trouble will come in an hour, or in one day, or in one year. R5328:2 The great ones of earth will not voluntarily resign their power and offices but will have to be driven off their thrones. The saints, however, fight not with carnal weapons and will have nothing to do with this driving. R1156:1 Thus by "breaking in pieces"—throwing down—"the kingdoms of this world become the kingdom of our Lord and of his Christ," and "he shall reign forever." (Rev. 11:15) R409:3 The "kingdoms of this world," even while being crushed by the Kingdom of God, will be quite ignorant of the real cause of their downfall. C129 At the time of the establishment of the Kingdom and the overthrow of Gentile power, the overcoming Church would be with him and have a share in that work. D623 The grand blessings of restitution are already begun in this trouble, which is a blessing in disguise, breaking in pieces and removing the present governments and systems represented in Nebuchadnezzar's image. R852:1

And consume

- Jezebel shall be "eaten by dogs"—the nominal church will be cast down and consumed. R235:5

All these kingdoms

- Not people. R419:6 The nations of Europe and America. R2691:5 Surely every one which formed part of the old Roman empire. Whether the strife will extend beyond the boundaries of the Roman rule, whether it will involve America, we do not know. CR494; R5854,1 No nation on earth can now

be said to have God's special fatherly providence over it. R1561:6 Present governments are pictured as beastly, and God's saints should rejoice in the promise of their overthrow. R1563:6 Therefore we can neither labor nor pray for the perpetuation of the governments of this world. R798:4

Shall stand for ever

- The next, fifth, universal empire, under Messiah. R2976:6, R2145:1; A260 The world needs a "strong government" to hold it in check and bring blessings and happiness to every creature. R2145:1 The kingdoms of this world, being all overthrown, will be re-established on principles of justice and equity, based upon the golden law of love to God and man. R420:5

45

Daniel 2:45 *Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

That the stone

- Representing the true Church, the Kingdom of God. A255; R2375:1, R5564:5, R1408:2; OV82; PD49/61 At first, insignificant in size and seeming powerless to the world. R5575:3 God's Kingdom will not remain small, but will gradually expand until it shall fill the whole earth. R2375:1, R5575:2; SM417

Was cut out

- Carved and shaped for its future position and greatness. A255

Of the mountain

- Mountains, kingdoms of the earth. R654:5

Without hands

- Not by human hands, but by the power of the truth. A255; R5673:5 Supernaturally; quarried out of the "earth" by the Lord. OV341, R5575:3

And that it

- When complete, when entirely cut out, it will smite and destroy the kingdoms of this world. A255

Brake in pieces

- Smite the image and grind it to powder. This smiting is near at hand. R5673:5 The smiting will come from the Church in Kingdom glory, backed by divine power. R5716:4 Messiah, Head and Body, shall overrule so that the nations of earth shall be broken to shivers. R3293:5, R5631:5 The present terrible war (1914) is not the great time of trouble in the fullest sense of the word, but merely the forerunner. The great time of trouble will be brought on by anarchy. R5526:3

The dream is certain

- The stone is rolling; the hill is steepening; the impetus becomes terrible very soon, and 20 years will amply suffice to destroy old things and fit the earth for the new. R1705:3*

48

Daniel 2:48 *Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.*

Over all the wise men

- The expectations of the Magi (Matt. 2:1-12) may have arisen from Daniel's prophecies and the calculations by which he pointed to the time of Messiah's advent. R1674:6

Daniel 3

1

Daniel 3:1 *Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.*

Nebuchadnezzar

- The representative lord of earth. B96 Recognized not only as civil, but also as religious ruler. R2494:6 Representing the Papacy. R2495:6

Made an image

- Having just won some great victories over the surrounding nations of Egypt, Syria, etc. R2494:2 Pride overbalancing his judgment. PD51/62 Of Bel-Merodach, the god Nebuchadnezzar believed had given him his victories. R4874:1 To impress all nations with the greatness and magnificence of the Babylonian power and of the futility of resisting it. R4874:1 Symbolizing the coming Protestant Confederation, cooperating with the Papacy. D581; R2495:6 The Roman Catholic church is an idol, as are the Greek Catholic, Anglican, Lutheran, Methodist, Presbyterian, etc.—all similarly demanding worship, obedience and revenue. R2496:1 The first step in the formation of the symbolic image of Papacy is the organization of the Evangelical Alliance; the second step is an active living cooperation of Protestants as one system. R2495:6 The great Evangelical Alliance of so-called Protestant denominations; the likeness to the "Beast" consisting of its doctrines and general policy. R1409:4 There are idols just as potent today—the various creeds of Christendom which men have set to intercept the worship of the true and living God. R1408:6 The religious unity of the empire was to be demonstrated b a general worship of the golden image. R4874:2, R2494:3, R4873:6 Ninety feet high and nine feet wide. R2494:3, R4874:2 Worship of the symbolic beast and his image is to be a great test or trial upon professing Christians in the end of this age. R2495:6

Of gold

- Not necessarily of solid gold. Herodotus mentions a smaller statue at Babylon of solid gold, weighing 43,000 pounds. R4874:5

Set it up

- Today various idols are set up all over Christendom. R2495:5

The plain of Dura

- Probably in the center of the city of Babylon. R2494:3

2

Daniel 3:2 *Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.*

Sent to gather

- Benevolence, as well as wisdom, was at the foundation of Nebuchadnezzar's scheme. R4874:1 Considering the theory of the Jews to bless all the families of the earth a wise one, and himself the opportune person to carry it out. R4874:1

3

Daniel 3:3 *Then the princes, the governors, and captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.*

Of the provinces

- The provinces of Babylon today are the various civilized nations—deluded into calling themselves kingdoms of Christ, "Christendom." R2495:5

5

Daniel 3:5 *That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:*

Golden Image

- Which represented Nebuchadnezzar in that it represented his god. R4874:2 Having one religion might

help to cement the various incongruous elements of his kingdom. R4874:1

6

Daniel 3:6 *And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.*

Falleth not down

- Those who will not bow are overcomers. R2495:6, R323:6 The time is fast approaching when the religious liberty we now enjoy will be greatly restricted and the work of disseminating truth interfered with by combined civil and ecclesiastical power. R1409:1 The worship of the symbolic beast and his image are to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age. R2495:6

Fiery furnace

- Symbolizing the time of trouble. B162; C146

7

Daniel 3:7 *Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.*

The golden image

- Representing Nebuchadnezzar in that it represented his god. R4874:2

8

Daniel 3:8 *Wherefore at that time certain Chaldeans came near, and accused the Jews.*

Certain Chaldeans

- No doubt the three Hebrews, like all good men, had their enemies. R2494:6

12

Daniel 3:12 *There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.*

Certain Jews

- Daniel is not mentioned here, possibly because he was one of the king's personal staff and household. R2494:6 Just where Daniel was at this time we do not know. R4873:3

Have not regarded

- Had defied the king's power. R4874:3

13

Daniel 3:13 *Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.*

Rage and fury

- Disappointed at the only in harmony that had occurred with his great project. R4874:5 At the three whom the king had so graciously treated at the time of their captivity, and who apparently owed so much to him. How ungrateful and traitorous they appeared. R4874:6 When we read that King Nebuchadnezzar became furious we should sympathetically remember the circumstances. R4874:5

14

Daniel 3:14 *Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?*

Shadrach, Meshach and Abed-nego

- Daniel is omitted, possibly because, as a member of the king's personal staff, his conduct would not come so directly in contrast with the general conduct. R2494:6 Just where Daniel was we do not know, but his three companions were governors of Babylonian provinces. R4873:3 It was a crucial test for them, for they knew that to cross the king's will meant death. R2494:6

Worship the golden Image

- All, including Israel, were commanded to worship the idol. R1408:2

15

Daniel 3:15 *Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well : but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?*

If ye be ready

- He would give these headstrong governors a further chance for their lives. R4874:4

Cornet, flute, harp

- Picturing the enchanting music of the hour. R323:6

Ye fall down

- Thus indicate their loyalty to the king and to his gods. R2494:5

If ye worship not

- A treasonable offence punishable with death. R1408:2

Fiery furnace

- Perhaps the one used in melting the gold for the image of immense size. R2495:3 Representing fiery trials—social ostracism and financial boycotts. R2496:1 If New Creatures be called upon to go through a furnace of affliction, God will be with them that they shall not be hurt, but blest. R1409:5

Who is that God

- In his arrogance of mind he felt prepared to contest even the unseen and unknown invisible powers. R2495:1

16

Daniel 3:16 *Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.*

Answered

- In their faithfulness to God, these three men preferred a dreadful death. R1408:2 In modern times the killing is not necessarily physical, but in a social sense—cutting off of influence, name, etc. R1409:4

Not careful to answer

- Not anxious to argue the matter with the king. R2495:2

17

Daniel 3:17 *If it be so , our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.*

If it be so

- We are not able to know what may be God's will respecting the remainder of our lives. R4874:4

Whom we serve

- Not merely worship. R2497:1 Let us resolve to neither worship nor serve sectarianism nor mammon, but only the Lord our God. R2497:4 God's children today should refuse to bow down to the image of war. Q731:4; R5755:5

Fiery furnace

- Of tribulation; in their families, communities or businesses. R323:6

He will deliver us

- If not a present deliverance, then a still more glorious deliverance and reward in the future. R1409:6

18

Daniel 3:18 *But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*

But if not

- If he does not choose to deliver us, that will not alter our course. R5755:5 We must not expect God to deliver us in every case. R4874:4 There are two ways of escape—by avoidance of the trouble or being kept from its poignancy by "grace sufficient"—out of the furnace of affliction, or in the furnace heated seven times. R2975:5 While the Lord delivered the three Hebrews, he did not prevent the beheading of John; while Peter was delivered, James was not; while Paul's life was preserved, the Apostle John was cast into a caldron of boiling oil. R2496:3 To be loyal and true to God in these days requires as much courage and true heroism as was necessary in the days of gross idolatry. R1408:6 There are trials before the Lord's people today that are fully as severe. R2495:5

Not serve thy gods

- Various creeds of Christendom and traditions of men. R1408:6 God's children should refuse to bow down to the image of war. Q731:4 We must neither worship nor serve sectarianism, nor mammon, nor fame, nor friends, nor self. R2497:4

19

Daniel 3:19 *Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.*

Full of fury

- He had conquered the world. Would he now be defied by these three men? R4874:5, R2495:1

Visage was changed

- From admiration to hate. R2495:2

Heat the furnace

- Naphtha may have been the fuel used in the great open furnace. R4874:5

Seven times more

- To its utmost capacity. R2495:3; PD51/62 Forgetting that thereby the sufferings of those cast therein would be diminished. R4874:5 The Lord will keep his own—whether out of the furnace of affliction, or in it, heated seven times. R2975:5

20

Daniel 3:20 *And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.*

Most mighty men

- Prominent officers, to demonstrate the power of his army. R2495:3

21

Daniel 3:21 *Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.*

In their coats

- In their official garb. R2495:3

Cast into the midst

- So here, those who do not worship the image are speedily in a "fiery furnace" of tribulation. R323:6

22

Daniel 3:22 *Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.*

The flame of the fire

- A Jewish legend tells that the fire streamed out 75 feet, perhaps driven by a gust of wind or perhaps occasioned by the throwing in of additional fuel. R4874:5

Slew those men

- Possibly by the inhalation of the flames. R2495:3

24

Daniel 3:24 *Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.*

Three men

- In Dan. 6:7 Daniel alone refused to worship any but the true God; here the three "Israelites indeed" refused to worship the image. So the number who are not worshiping the image now are probably three to one over those who did not worship the beast. R323:6

25

Daniel 3:25 *He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*

Loose

- Sometimes the fires of persecution merely burn the cords that bind the Lord's people and give them larger opportunities to serve the truth than they could otherwise have. R2496:3

They have no hurt

- The Lord may possibly allow his saints to go through much of the time of trouble, but render them fireproof in the midst of it, because the Son of God is with them. B162

Form of the fourth

- Of the most remarkable appearance, causing the kin to speak of him as one of the gods. R4874:6, R2495:3

The Son of God

- The Head—the True Head—is with those who will not bow when all others bow. R323:6 The faithful ones pass through trying experiences with fortitude, having endured as seeing him who is invisible. (Heb. 11:27) R4784:4 New Creatures, going through a furnace of affliction, shall be blest by the Master's presence and communion. R1409:5, R2496:2

26

Daniel 3:26 *Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither . Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.*

Ye servants of...God

- The king realized that he had made a great mistake and defied the great God. R2495:4

27

Daniel 3:27 *And the princes, governors, and captains, and the king's counsellers, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.*

Fire had no power

- Satan imitates this exercise of divine power among Indian medicine men. R2174:2 The fire in the end of this age "shall try every man's work of what sort it is," (1 Cor. 3:13) consuming all but the genuine faith and character structures. R2496:4

29

Daniel 3:29 *Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.*

Shadrach, Meshach and Abed-nego

- The king rejoiced in the noble characters of these men. R2496:5 He promoted them to still higher positions. R2495:5 So with Christians. Having demonstrated their fidelity to God to this extent, their trials and troubles are turned into blessings and joys. R2496:2

No other God

- A simple and beautiful acknowledgment of the God of the Hebrews. R2495:4 Sometimes even the worldly, seeing the Lord's people in the furnace of affliction receiving a blessing, thus glorify our Heavenly Father's name. R2496:3 While idolatry had been one of the chief sins of the Israelites before the captivity, they had little idolatry in its crude form afterward. R2495:4

30

Daniel 3:30 *Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.*

The king promoted

- To still higher positions, for they had still more of his confidence respecting their integrity. R2495:5

Daniel 4

10

Daniel 4:10 *Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.*

Visions of mine head

- "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10) R598:3

Behold a tree

- The first dominion of earth. B94

14

Daniel 4:14 *He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:*

Hew down the tree

- In death. B94

The beasts get away

- The lower creation no more found shelter and blessing under man's influence. B94

15

Daniel 4:15 *Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:*

Stump of his roots

- God's purpose and plan of restitution. B94

A band of iron

- That it should not sprout until the appointed time. B94

And let it

- The figure changes from a tree to a degraded man. B95

16

Daniel 4:16 *Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.*

Heart be changed

- Man's heart has become beastly and degraded through the fall. B95 So history seems to show that during the period of Gentile dominion the poor world has been in a measure insane, putting light for darkness and darkness for light. CR44

Let seven times

- In the Bible a "time" is used in the sense of a year. A symbolic year as used in prophecy is reckoned on the basis of a lunar year—12 months of 30 days each, or 360 days—each day representing a year. B89; CRI40 The final and conclusive punishment visited upon the Jews, the "Times of the Gentiles." Seven symbolic times would be 2520 years, beginning with the 70 years of desolation of the land in 606 BC and ending in 1914 AD. B91, B97 A "prophetic year" of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended symbolic use. It is neither a lunar year of 354 1/3 days nor a solar year of 365 1/4 days. A prophetic year, or time, would mean 360 actual, or solar years, of the common reckoning. R1979:6 Repeated four times (verses 16, 23, 25, 32) as in Lev. 26 (verses 18, 21, 24, 28). HG49:3 When perfect man lost his ability and right to reign. it was taken away and given to the Adversary whose reign of terror and death lasted 6000 years—but limited by the Almighty as to time and power. R196:4

17

Daniel 4:17 *This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.*

Most High ruleth

- Exercises a supervisory oversight. Q502:1 God's government is general over all his works. R196:4 The Lord guides in the affairs of nations now, only so far as will promote the fulfilment of his own purposes. R5466:5; Q501:7 A hindering or restraining power. Q502:3; R5466:6

Kingdom of men

- Not that he authorized them to represent him. Q502:1; R5466:6

Whomsoever he will

- God used King Cyrus to perform his bidding. Q501:5; R5466:3

Setteth up

- Whoever sat on the throne of Israel was there as the Lord's representative. R5466:3; Q501:4

Basest of men

- He brings to power those who will have the disposition to do what he purposes when his due time has arrived. R5467:1 For example, Pharaoh, the perverse king of Egypt. Q501:5; R5466:3

22

Daniel 4:22 *It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.*

It is thou, O king

- Nebuchadnezzar, typifying the original dominion given to Adam: "Thou art this head of gold." (Dan. 2:38) B96

23

Daniel 4:23 *And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;*

With the beasts

- Typical of human degradation under beastly governments. B96

Till seven times

- Typifying the Times of the Gentiles. B95, B97; R2498:1

25

Daniel 4:25 *That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*

Seven times

- This, being a type, covers only seven literal years. R109:5* During Gentile domination of 2520 years the poor world has been in a measure insane. CR44

26

Daniel 4:26 *And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.*

Leave the stump

- The root of promise and hope, planted first in Eden and borne across the flood and transplanted with Israel, will sprout and bloom again. B98 That there might be a restitution of the kingdom. HG49:2

The heavens do rule

- The kingdom of earth is sure to man after he has learned that the heavens do rule. R196:4

28

Daniel 4:28 *All this came upon the king Nebuchadnezzar.*

This came upon the king

- We understand that God's dealing with King Nebuchadnezzar was prophetic. R5466:3

30

Daniel 4:30 *The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?*

Great Babylon

- 14 miles square surrounded by walls 350 feet high (300 feet—R2497:3) and 80 feet broad. having 100 gates; the largest and strongest fortress in the world at that time; it was the center of commerce, art and wisdom. R2497:3, R3632:3, R4901:6

32

Daniel 4:32 *And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*

Seven times

- The "Times of the Gentiles." B95, B97; R109:5*; CR44; HG49:5

Shall pass

- Although the Gentile times do expire, it may be that the Lord will not immediately dispossess them. R5449:4

Whomsoever he will

- He might have given the Kingdom to Jesus without redeeming man at all had he seen good to do so. A274

33

Daniel 4:33 *The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers , and his nails like birds' claws .*

Nebuchadnezzar

- His period of bestial degradation represents the madness upon the world. R3361:2

34

Daniel 4:34 *And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:*

The end of the days

- Typically. Antitypically, the end of the Times of the Gentiles. B97

Understanding returned

- So at the end of the Gentile times, after 1915 AD, reason will begin to come back to the prodigal son (Israel). R3361:3 Already we begin to see reason returning to mankind; men are awakening to some sense of their degradation, and are on the lookout to improve their condition. B98 Typifying the restitution of earth's dominion. B97 After the close of the Gentile times humanity will regain its sanity and praise the God of heaven. CR44

37

Daniel 4:37 *Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.*

Praise and extol

- Nebuchadnezzar and other nations, even those in idolatry, reverenced Jehovah, the God of Israel. R2541:3

Daniel 5

1

Daniel 5:1 *Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.*

Belshazzar the king

- Identified with the Nabonidus of secular history whose name appears on ancient tablets. R2497:2 The grandson of Nebuchadnezzar. R3632:3 His name has the same signification as that given to Daniel, Belteshazzar, both signifying "Favored of God." R2497:2 Under whose reign came the collapse which pride, fulness of bread and abundance of idleness always insure and hasten. D24

Made a great feast

- A boast in the greatness of Babylon. R2497:5 To renew memories of their great victories of the past. R4901:6 Corresponding to the great denominational union expected soon. R2498:6; HG521:4

2

Daniel 5:2 *Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels*

which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

The golden

- Representing the precious truths of God's Word: also, the Little Flock. R2498:6; C96; HG521:4

And silver vessels

- Representing the Great Company. R2498:6. R4079:4*; HG521:4 These were profaned by drinking therefrom to the honor of Bel, the god of Babylon. R2497:5 Gold and silver: Divine and natural truths or doctrines. R1483:6

Nebuchadnezzar had taken

- In the pillage of Solomon's Temple—a triumph over the Jews. R4901:6

Out of the temple

- Solomon's Temple. R4901:6

Might drink therein

- Typifying injuries and defilements yet to come. R2498:6 Corresponding in Mystic Babylon to a spirit of boastfulness, of pride, of intoxication with error, apparently drawn from the Divine Word. SM410

3

Daniel 5:3 *Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.*

Brought the golden vessels

- To renew memories of past victories over the Jews and supposedly over their God. R4901:6 DANIEL BIBLICAL COMMENTS

4

Daniel 5:4 *They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.*

They drank wine

- So mystic Babylon is said to make all nations drunk with the wine, doctrine, which she gives them out of the golden cup which she holds in her hand. HG521:6

Praised the gods

- Drinking to Bel, the god of Babylon. R2497:5

5

Daniel 5:5 *In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.*

Wrote...upon...wall

- In letters of fire. R4902:1 A message from Jehovah announcing the end of Belshazzar's dominion as a just punishment for his sacrilege. R3633:2

7

Daniel 5:7 *The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.*

Scarlet and...gold

- Some in mystic Babylon, having received honors and robes, are inclined to hide the message now due to Babylon. R2497:6

8

Daniel 5:8 *Then came in all the king's wise men : but they could not read the writing, nor make known to the king the interpretation thereof.*

Nor make known

- Even if they had deciphered the letters and words, they had no interpretation to offer, because, from their standpoint, the true meaning would seem too far from the truth. R2497:5

10

Daniel 5:10 *Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:*

The queen

- The king's mother. R2497:5, R3633:1

13

Daniel 5:13 *Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?*

Daniel

- At this time about 90 years of age. R3632:3, R2497:5

16

Daniel 5:16 *And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.*

A chain of gold

- As an insignia of rank. R2497:6

17

Daniel 5:17 *Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.*

Gifts be to thyself

- Had Daniel accepted them he would have felt obligated to the king to such an extent that it might have warped his judgment or weakened his expression of the Lord's message. R2497:6

Rewards to another

- Daniel renounced all claim to these gifts as a reward. R2497:6, R3633:2 Those who would be mouthpieces of the Lord should serve without stipulation of compensation. R2497:6 Thus many of the Lord's true servants in mystic Babylon are hindered by having received robes and honors and are inclined to hide or cover the message now due. They are bound by the chains of gold around their necks. R2497:6

The interpretation

- The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. R4902:1

18

Daniel 5:18 *O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:*

O thou king

- The aged prophet displayed gentleness as well as fearlessness in the delivery of his message. R2498:1

God gave Nebuchadnezzar

- Though his father, Nabopolassar. is recorded by history as the founder of new Babylonia, the "Times of the Gentiles" could not begin while God's typical kingdom in Israel remained—until the days of Zedekiah. R2497:1

21

Daniel 5:21 *And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.*

Till he knew

- King Belshazzar, knowing this, should have humbled himself and been reverential toward Jehovah God. R3633:2

23

Daniel 5:23 *But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is , and whose are all thy ways, hast thou not glorified:*

Lifted up thyself

- Belshazzar boasted of his fortress and declared that the gods of Babylon were superior to all others. R3633:1

Vessels of his house

- To profane them in the worship and glorification of idols. R2498:1, R3633:1 Nations which have dealt unjustly with the Jews or have persecuted spiritual Israelites have been punished. R3633:5

In whose hand

- Power. R2498:1

Thy breath is

- The God of all life has full power to control your course. R2498:1

24

Daniel 5:24 *Then was the part of the hand sent from him; and this writing was written.*

The part of the hand

- The warning hand of divine providence. D42

Sent from him

- It was recognized as being of superhuman origin. R3633:1

25

Daniel 5:25 *And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.*

MENE, MENE

- Mene was repeated twice, probably for the sake of emphasis—Numbered! Numbered!—the limit of the time of your dominion has expired. R2498:2

TEKEL

- Short weight, lacking. R2498:2 The Babylonian kingdom had retrograded from the original type. R4902:1 Mystic Babylon falls for a similar reason. R2498:4; SM411, HG521:3 In this day of his presence our Lord is judging the nations and weighing them in the balance. R5989:1 At that very time Cyrus' army of retribution was investing the city. R3633:3

UPHARSIN

- Broken or crushed into pieces, destroyed. R2498:2; HG520:1 Similarly the hand of providence now foretells the impending doom of ecclesiasticism. D42, D76, D97; F592 A type of the fall of antitypical Babylon at the hands of the antitypical Cyrus, Christ. R4901:6

26

Daniel 5:26 *This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.*

Numbered

- The days of your rule have been numbered by God. SM411, HG713:4

Finished it

- The limit of the time of your dominion has expired. HG520:1 The spirit of the world has so fully taken possession of the ecclesiastical powers of Christendom that reformation of the systems is impossible and individuals can only escape by a prompt and timely withdrawal. D42 We should not look for light where little remains but the fading reflections of a former glory. R5993:6

27

Daniel 5:27 *TEKEL; Thou art weighed in the balances, and art found wanting.*

Thou art weighed

- God does actually balance and weigh the conduct of people. While grace is the basis of his dealing, it is dispensed according to certain principles. R3633:4 Judgment is being laid to the line and righteousness to the plummet. (Isa. 28:17) R5989:1

In the balances

- Both the heathen and the masses of Christendom take up the golden rule and the law of love wherewith to measure the doctrines, institutions, policy and general course of Christendom. D97

Found wanting

- Later Medo-Persia, Greece and Rome would be given a trial. Each of these has proven its insufficiency—its inability to bring the blessings of Messiah's reign. R4902:1

28

Daniel 5:28 *PERES; Thy kingdom is divided, and given to the Medes and Persians.*

PERES

- Of which Upharsin is the plural. Nothing in the word signifies Medes and Persians, but Daniel knew the prophecy and that they were already besieging the city. R2498:2

29

Daniel 5:29 *Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.*

Third ruler

- After the government was transferred to the hands of Cyrus, the honored Jew, Daniel, found in a position of trust, was made an officer in the new government of Medo-Persia. R3633:3 It is to Belshazzar's credit that he so honored Daniel. R3633:3, R2498:2

30

Daniel 5:30 *In that night was Belshazzar the king of the Chaldeans slain.*

In that night

- Thus did great Babylon fall suddenly—"in one hour." (Rev. 18:19) R2498:3 Soon—quickly—great Babylon will be cast as a mighty millstone into the sea. HG713:4

Slain

- So far from destroying all the rulers of Babylon, including Daniel, Darius apparently spared all but the king alive, and gave Daniel a very high position in the empire. R2501:1

31

Daniel 5:31 *And Darius the Median took the kingdom, being about threescore and two years old.*

Darius the Median

- It would appear that Cyrus was in some respects the chief, yet that Darius was the representative of authority in Babylon for a time, and that upon his death Cyrus became sole emperor. R2509:3 He may have been Cyrus the Mede. R3638:3 Typifying The Christ in the time of trouble in the end of the Gospel age. R2498:4; HG520:6

Took the kingdom

- The River Euphrates flowed through the center of Babylon under enormous gates of brass. Cyrus diverted its waters and marched his troops under the gates into the city. R2498:2, R509:6*, R3632:6; PD51/62; SM410; HG520:2 As literal Babylon sat upon the literal River Euphrates, mystic Babylon is said to sit upon the waters, peoples. As the literal city was captured by the diversion of the waters, so symbolic Babylon will fall by the diversion of the symbolic Euphrates: "And the water thereof was dried up, that the way of the kings of the east might be prepared." (Rev. 16:12) R2498:4, R510:1*; HG520:5 "Without fighting," as the tablets declare. R2498:3 So complete was the destruction of that great city that even its site was forgotten and was for a long time uncertain. D25 The wonderful prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 & 51) were not wholly fulfilled by Cyrus the Persian. R2498:3

Daniel 6

1

Daniel 6:1 *It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;*

It pleased Darius

- Identified with the Cyrus of secular and Biblical history. R3638:3 Possibly Darius was merely an official title of Cyrus; or, Darius may have been vicegerent of Cyrus in Babylon. R3638:3

The whole kingdom

- The entire civilized world. R3638:6

2

Daniel 6:2 *And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.*

Daniel was first

- At this time Daniel was an old man. R4874:3 Honored as the most competent and trustworthy. R3639:1, R2502:1 God's dealings with spiritual Israel are different. Our rewards for faithfulness are spiritual; joint-heirship with our Lord in the heavenly Kingdom. R3633:5 Their desire to have such a man of high repute in authority seems to evidence good intentions in their governing of the world. R4875:1

Have no damage

- No doubt he stood in the way of many schemes for the plundering of the treasury. R2501:2, R4875:2

3

Daniel 6:3 *Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.*

Was preferred

- Because of his honesty and opposition to unjust practices. R3639:1, R4875:1 A compliment in recognition of his ability, indicating the king's breadth of mind. R4875:1

4

Daniel 6:4 *Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.*

Sought to find

- Envy and hatred are set down in the Word of God as works of the flesh and of the devil, antagonistic to everything that is good and right and approved of the Lord. R3639:3

Against Daniel

- He was sure to have a host of secret enemies. R2501:2; PD52/62 Because he interfered with their schemes of graft. R3639:2 "All that will live godly in Christ Jesus shall suffer persecution, (2 Tim. 3:12) "Because ye are not of the world ... the world hateth you." (John 15:19) R2501:2

Could find none occasion

- Oh, that every Christian would live as high above the world's standards as did Daniel; that their enemies might have no grounds for charges except those to their credit. R4875:5

Nor fault

- Nothing that they could bring against him as a real charge or crime. R3639:2

5

Daniel 6:5 *Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.*

Law of his God

- They knew that Daniel's religion lay at the foundation of his entire course in life. R4875:2 Not finding any wrong doing in Daniel, they concluded to entrap him in his well-doing. R3639:5

6

Daniel 6:6 *Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.*

King Darius

- He, like every other man, was approachable through flattery. R4875:2, R3639:5

7

Daniel 6:7 *All the presidents of the kingdom, the governors, and the princes, the counsellers, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.*

A firm decree

- The king was supposed to be possessed by Ormuzd, the deity of the empire, so his decrees were considered infallible and inviolable even by himself. R2501:4, R3640:4 Suggested as a piece of statecraft, it was a fraud upon the people. R2501:4

Save of thee

- The kings of ancient times posed as chief priests and vicegerents of their gods. R3639:5, R4875:2 The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. R4875:2 Had the decree been different, Daniel's course might have been different. If it had banned public worship, he might consistently have worshipped in private. R3640:2 Similarly, the popes of Rome claim to be the vicegerents of Christ. R3639:5 Flattery and vanity have often been the tools of the Adversary for the injury of the Lord's people and cause. R3639:5 The false reasoning was

of the Jezuitical sort, that an evil or falsehood is justified if beneficial results are hoped for. R2501:4 Every leader in the family of God should be on guard against accepting to himself any credit due to God for the truth or some ability in presenting it to others. R3639:6

10

Daniel 6:10 *Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

Daniel knew

- He understood that the purpose of it was to entrap him. R3640:2 That if God would not deliver him now he would, in his own good time and way, grant him a still more glorious deliverance. R1409:6

In his chamber

- An upper chamber for quiet, rest and prayer, reached usually by an outside staircase. R3640:1

Toward Jerusalem

- The typical city of God and its Temple. R2501:6 Calling to mind the gracious promises respecting the Holy Land, that it would yet be the center of the whole earth and of God's holy people. R4875:4 Because Daniel remembered the promise of Israel's return to Jerusalem after 70 years of desolation. R3640:1, R2501:5

He kneeled

- Unwilling to assume a less humble position before God than he and others assumed toward earthly kings. R2501:6 It is impossible for a Christian to maintain a proper walk in life without regularity in prayer—we are almost inclined to say, without kneeling in prayer. R2501:6, R3640:2, R4875:4

Upon his knees

- Daniel was not satisfied merely to close his eyes in prayer after he had retired to rest. He was not ashamed to bow the knee to the Almighty. R2501:6 Daniel's private worship in so public a manner may have been because to have worshipped in secret might be misunderstood to mean he did not worship at all. R2501:5 The Lord commended differently to the household of faith: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." (Matt. 6:6) R2501:5

Three times a day

- The child of God will desire to commune with his Creator as surely as he will desire natural food and drink for the sustenance of his natural body. R2502:1

And prayed

- He would not sell his conscience and deny his God; he would not pretend he was praying to Darius. R3640:2 We should be extremely careful about compromising conscience. R3640:2 Without communion with his Maker, his faith and his loyalty to principle could not be maintained in the midst of corruption. R4875:4 It is impossible to live a consecrated life in neglect of prayer. R4875:4 As the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. R4875:4 The thought of praying in solitude, however, does not interfere with the thought of family prayers or prayers in the church, which is the Lord's family circle. R3640:3

14

Daniel 6:14 *Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.*

Then the king

- His eyes were opened and he beheld the trap. R3640:4, R4875:5, R2502:2

Displeased

- He was ashamed of the part which he felt compelled to take. R4875:5

With himself

- These words are lacking from some of the reliable manuscripts, making the displeasure all the broader to include the counsellors. R3640:4

15

Daniel 6:15 *Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is , That no decree nor statute which the king establisheth may be changed.*

May be changed

- A veiled threat of insurrection. R2502:2

16

Daniel 6:16 *Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.*

Brought Daniel

- A man whose faithfulness to the Lord and to principle was so strong in faith that he could go to the lion's den without fear. R3640:6 Much more, why should we, if faithful and with still greater light, fear and quake under such circumstances? R3640:6

Into the den

- Probably a lion pit surrounded by high walls. R3640:5

Servest continually

- Every Christian life should testify to his own character and faithfulness, and of the God whom he worships. R2502:2

17

Daniel 6:17 *And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.*

A stone

- Used for a door, sealed with thongs, the knots of which were sealed with the king's signet. R4875:5 Probably fastened to its place with an iron bar. R2502:3

Of his lords

- Who were amongst the conspirators—to prove that it was not tampered with. R2502:3

19

Daniel 6:19 *Then the king arose very early in the morning, and went in haste unto the den of lions.*

And went in haste

- It is good to realize that our worldly friends are watching us to see to what extent our God delivers us from the difficulties and trials of life's pathway. R3641:2

20

Daniel 6:20 *And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?*

God, whom thou servest

- The king properly associated Daniel's faithful service to God with his hope respecting God's faithfulness to Daniel. R2502:3

Able to deliver

- At present, some who are not of the consecrated have considerable faith in God and in us as his children. R3641:2

22

Daniel 6:22 *My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.*

Sent his angel

- His providences. R2502:5 Any power or agency which God might employ. R2502:4, R3641:3 "The angel of the Lord encampeth round about them that fear him and delivereth them." (Psa. 34:7) R3641:3

The lions' mouths

- Restrained from doing violence to Daniel. R2502:4, R3641:3 Lions great and small, picturing tests that come to us, threaten the Lord's people in the present time; but, as illustrated by Bunyan, they are chained and go only so far, leaving room to pass between. R3641:1 It is possible for human mouths to do us more harm than the mouths of wild beasts. R2502:5 God is not less able to send his providences to prevent injury to his people now. R2502:6 "No lion shall be there." (Isa. 35:9) R3641:1

Have not hurt me

- "Nothing shall hurt nor destroy in all my holy mountain." (Isa. 11:9) R3641:1

Was found in me

- Haughtiness and bravado are wholly lacking in the prophet's announcement of the great favor of God on his behalf. R2502:4 The Lord's people are not to boast of results, but to give the glory to God. R2502:4

And also before thee

- A conscience "void of offence toward God and man." (Acts 24:16) R3641:4

23

Daniel 6:23 *Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.*

No manner of hurt

- Because of his faith and loyalty to God, Daniel was delivered. R1409:2 It may please the Father to deliver us as he did Daniel, or he may overrule otherwise as in Stephen's case; but always He overrules to bless. R2502:6, R3641:3

24

Daniel 6:24 *And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.*

Into the den

- Making a test as to which were worthy in the sight of the Lord. R3641:5 Josephus adds, from tradition, that the conspirators claimed the lions had been previously fed and that the king demonstrated the matter by having the lions liberally fed before throwing them into the den where they were speedily devoured. R2503:1 It is not for us to think of having our enemies devoured, nor to rejoice over their fall. R3641:5 Those who dig pits for others are likely to fall therein themselves. R2503:4

25

Daniel 6:25 *Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.*

Darius wrote

- Declaring his reverence for Jehovah, the God of Daniel. R2541:3

28

Daniel 6:28 *So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.*

The reign of Darius

- It would appear that Cyrus was in some respects the chief, yet that Darius was the representative of the authority in Babylon for a time, and that upon his death Cyrus became sole emperor. R2509:3

Cyrus

- As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the second advent will be the overthrow of antitypical Babylon. R5092:3, R2498:4

Daniel 7

2

Daniel 7:2 *Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.*

My vision

- Containing a great political chart of the world's history. R662:1* Such visions are sometimes counterfeited by Satan and made to seem ordinary by cataleptic sleeps and hypnotic trances. R2033:2

Four winds

- The great time of trouble, also pictured as a tidal wave, a whirlwind and a great fire. R5863:6; D528

Of the heaven

- The higher, or ruling, powers. R318:3

Upon the great sea

- The restless masses of mankind. A318

3

Daniel 7:3 *And four great beasts came up from the sea, diverse one from another.*

Four great beasts

- Representing the Gentile governments as ferocious, destructive, beastly and selfish, from the standpoint of the Lord and his people. A261; R166:2; PD50/61 Beastly because the base of action for every carnal man is pure self-interest. R1189:3 Indeed beastly. How perfectly they represent, in their evil and death-dealing power, their master, the devil. R419:6

The sea

- The masses of mankind, not under religious restraint. R318:3; A318

4

Daniel 7:4 *The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*

First was like a lion

- Babylon. R318:3; A257; Dvi; OV270

The earth

- The people, under or obedient to the ruling powers. R318:3

5

Daniel 7:5 *And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.*

Second, like to a bear

- Medo-Persia. R318:3; A257; Dvi; OV270

Three ribs

- Three kingdoms it subdued. HG48:4

6

Daniel 7:6 *After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.*

Like a leopard

- Greece. R318:3; A257, Dvi; OV270

Four wings

- Representing the rapidity of the movements under Alexander the Great. HG48:4 Alexander's kingdom was divided by his four generals—Seleucus, Philopater, Antiochus Epiphanes and Ptolemaus Philomater—and broken into fragments. C27, C28

7

Daniel 7:7 *After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*

A fourth beast

- The Roman empire. A257; C76; Dvi; OV270 No descriptive name given, because it was so ferocious and hideous that none of the beasts of the earth could be compared with it. A258 The same as the dragon of Rev 12:3 & 13:1,2. R318:3, R420:1

Stamped the residue

- Nothing could withstand its power. OV83

It had ten horns

- The ten divisions of the Roman empire. A258 Kingdoms. R318:5, R3359:4* Babylon is represented as being divided into ten different wards, each of which represents one of the kingdoms of Christendom, and which corresponds to the ten horns of the symbolic beast. Compare Rev. 11:13, 13:1 & Dan. 7:7. SM405 Corresponding to the ten toes of the image of Dan. 2. PD50/61; OV83; HG20:4; R3359:4*

8

Daniel 7:8 *I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

There came up

- In 539 AD. C76, C95

Another little horn

- The Abomination of Desolation, the Papacy (Matt. 24:15); that Wicked One (2 Thess. 2:8); the Man of Sin (2 Thess. 2:3); the Mystery of Iniquity (2 Thess. 2:7); the Antichrist (1 John 2:18); the Son of Perdition (2 Thess. 2:3); the Beast (Rev. 13:1). A258; B271, B272, B277; C64, C76, C95 Papacy, the Leopard Beast of Rev. 13, containing certain qualities resembling the first three beasts combining certain leading characteristics of the preceding empires, uniting them in the power of the last. R318:3 Representing ecclesiastical power enthroned amid political power. PD50/61

Before whom

- In 476, 489 and 539 AD, respectively. C76, C77, C95

There were three

- The Western empire, the Heruli and the Ostrogoths. (The Western empire was an exarchate of the

Eastern empire.) A258; C76, C77 Lombardy, Romania and Ravenna—since then the church element has worn the three-crowned hat. HG65:3

Of the first horns

- Powers. C76

Plucked up

- The Western empire by the Heruli, the Heruli by the Ostrogoths and the Ostrogoths by Justinian on behalf of the Papacy, which actually held the city and suburbs of Rome continuously from AD 539. C76-C79

Were eyes

- Representing intelligence and a farsighted policy. A258; B305

And a mouth

- Representing Papal utterances and claims. A258; R1732:5 Claiming to be the vicar of Christ. He assumed to speak as the mouthpiece of God. R388:3* The power of the Papacy has been that of its mouth, guided by its knowledge. B305 "And there was given unto him a mouth speaking great things ... and he opened his mouth in blasphemy." (Rev. 13:5, 6) "And he shall speak great words against the Most High." (Dan. 7:25) B305

Speaking great things

- But not saying whether they are great truths or great untruths. In Revelation also, Papacy is described and its language quoted without adverse criticism. R1732:5 Illustrated by the boastful words of Pope Martin V. HG269:6 Making boastful claims. It should not surprise us that God should ordain, as part of its reward, that it should eat its own words. R509:6

9

Daniel 7:9 *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*

Till the thrones

- Governments, rulerships. A92

Were cast down

- The thrones of earth will be cast down and the dominion transferred to the great Prophet and Judge. R893:2, R2609:1

Head like the pure wool

- Suggestive and symbolic of venerableness, of knowledge, experience, wisdom. R2826:4

10

Daniel 7:10 *A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

A fiery stream issued

- Symbolic of severe judgments—a time of trouble. C302; R668:5 During the time when rich men weep and howl (Jas. 5:1-3; Zeph. 1:18); when the nations are angry (Rev. 11:18); when the stone smites the feet of the image (Dan. 2:34); when the kings of the earth make war with the lamb (Rev. 19:11-21). R668:5

Thousand thousands

- Not only of his saints, but of numerous other agents and agencies. C302

Times ten thousand

- AU mankind. C302

Judgment was set

- It has already begun upon the institutions of nominal Christendom and will spread to all the nations,

living and dead. C302

And the books

- Of the divine revelation. C302

Were opened

- Made plain as never before. C302

11

Daniel 7:11 *I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*

I beheld then

- After the decree against the Papacy; after its judgment had begun; after its dominion was gone and it was powerless longer to crush the Truth and power of the holy people. C68; A260; HG93:6

Of the great words

- "There was given unto him a mouth speaking great things." (Rev. 13:5) B305 Illustrated by the claim of infallibility, made in 1870. A259

Which the horn

- Papacy. C64, C76, C95

I beheld even

- That it got no power over the holy saints, but it did have another effect. C68

Till the beast

- The remnants of governments in the old Roman empire, represented by its horns. C68; A259

Was slain

- By the rising of the masses. A259 As a result of the misleading influence of Papacy's continued bombastic utterances, even after its dominion is gone. C68 Signifies the overturn of the civil and religious systems of our day. OV83

His body destroyed

- Their organizations as governments. OV83 Although the nations shall never rise up again, yet the people who compose the nations shall come forth from the grave to be blessed by God's kings and priests. R2338:5

The burning flame

- To general anarchy. C68 Utter destruction. R2338:5; A260 The fourth beast will lose dominion and life at once. A260

12

Daniel 7:12 *As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

Rest of the beasts

- Babylon, Persia and Greece. A260

Their dominion

- Universal dominion of earth. A260

Their lives were prolonged

- Sir Isaac Newton observed: "All the four beasts are still alive, though the dominion of the first three be taken away." HG74:2

A season and time

- Their lives as nations did not cease immediately. A260 Not so with the Roman empire, the fourth and last. A260 It will lose dominion and life at once, with all the others. A260

13

Daniel 7:13 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of*

heaven, and came to the Ancient of days, and they brought him near before him.

The Son of man

- Greek: the Son of the man (Adam). E150, E153 The seed of Adam, through Eve. E152 Does not imply that the life of this Son would come either through Adam, Abraham, David or Mary. E152 Messiah. E150; SM595; R3788:1 The Scriptures identify the Son of Man with the Lord of Glory and with the 'man Christ Jesus, and with the pre-human Logos. E150 The Jews understood the term as synonymous with Messiah. R943:6*, R3788:1 Not in the sense of being a man, but because he was the son of the man David with whom Jehovah made an everlasting covenant, perpetuating the throne to him and his seed forever. R944:1*

With the clouds

- Clouds of trouble. R1796:6 The kingdoms become his when he comes "with the clouds" and not his coming as the "man of sorrows." HG79:6

Ancient of days

- Jehovah. A261

14

Daniel 7:14 *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

There was given him

- "Whose right it is." (Ezek. 21:27) R2609:1; D12 At the end of the Times of the Gentiles. OV115; A270 The Christ, Head and Body, complete. A260 By Jehovah, the great King. A261, A308

Dominion

- The present dominion of earth will be transferred to the great Prophet, Priest, King and Judge. R2609:1, R893:2

A kingdom

- When he appears in power and great glory. R2361:1, R4715:1 The Kingdom of God for which we pray, "Thy Kingdom come." (Matt. 6:10) R1776:5; D429

Should serve him

- At present they do not; they must be brought by chastisement to submission. R268:5, R592:3, R409:3

His dominion

- He shall take dominion, associating with him his faithful followers. R799:1 The winepress of the wrath of God must first be trodden. R3359:6*

17

Daniel 7:17 *These great beasts, which are four, are four kings, which shall arise out of the earth.*

Out of the earth

- At best they are but kingdoms of this world. A270

18

Daniel 7:18 *But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

The saints

- The Little Flock, the Royal Priesthood. R1855:3, R2490:2 Under the new rule there will be new rulers. R268:5

Shall take

- Forcibly. D518 Not by poor human efforts. R658:5, R414:5 To "smite in pieces as a potter's vessel," (Psa. 2:9) intimating that, in some sense, the Lord will take possession of them before they are completely overthrown. R5631:6

The kingdom

- Dominion. R268:5, R409:3 The fifth universal empire, the Kingdom of God. R307:5, R1776:5, R2145:1 Under which "all the families of the earth shall be blessed." (Gen. 12:3; Gen. 28:14) R1195:4

19

Daniel 7:19 *Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;*

Know the truth

- The nature and length of the dominion. C67

The fourth beast

- The Roman empire. A257; C76; PD50/61

20

Daniel 7:20 *And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.*

And of the other

- The Papacy. C76, C95

Which came up

- In 539 AD. C76

And before whom

- In 476, 489 and 539 AD, respectively. C76

Three fell

- The Western empire, the Heruli and the Ostrogoths. A258; C76

Mouth that spake

- Papal system making boastful claims. R509:6 See also comments on Dan. 7:8.

22

Daniel 7:22 *Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

Judgment

- The judgment against the "thrones" of the present time follows speedily upon the introduction of the Millennial reign. R893:2, R2609:1

The saints

- The Little Flock, the Royal Priesthood. R1855:3, R2490:2

The kingdom

- A strong government, in order to control the avarice and discontent and to cause the bounties of divine providence to minister blessings to every creature. R2145:1 "They shall reign with Christ a thousand years." (Rev. 20:6) R654:6 To bless all the families of the earth; the resurrected dead as well as those nations then living. R1195:4

24

Daniel 7:24 *And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

Another shall rise

- The beginning of this temporal power of the popes was gradual, from AD 539, but it was fully established in AD 800 when Charlemagne, king of France, was crowned by Pope Leo III. R1093:6

25

Daniel 7:25 *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

And he

- The Papacy, the Man of Sin. C64; R665:5

Speak great words

- "There was given him a mouth speaking great things." (Rev. 13:5) B305

Against the most High

- Every tide of the true Christ and every prophecy describing his future glorious Kingdom, have been applied by the popes to themselves and their Antichrist reign. R1093:6; B307

And shall wear out

- By the Confessional, the Inquisition and by persecutions, such as were inflicted upon the Waldenses, Albigenses, Wycliffites and Huguenots. B328, B329, B334-341

To change times

- By establishing the Church in power before the Lord's time. B310; R5911:3

And laws

- The divine laws, by modifying them to suit his own schemes. B310; R5911:3

Into his hand

- Like Elijah's three and a half years of hiding in the wilderness from Queen Jezebel, these correspond to the 1260 years of the true Church in the wilderness condition where she had fled from the antitypical Jezebel. R5857:4

Dividing of time

- In the Bible a "time" is used in the sense of a year. A symbolic year as used in prophecy is reckoned on the basis of a lunar year—12 months of 30 days each, or 360 days—each day representing a year. B89; CR140 Three and a half times or years (360 x 3 1/2 equals 1260 days; symbolic time, 1260 literal years), from 539 to 1799 AD, the period of Papacy's power. C64, C68; R5857:4 There is abundant proof that this is the way God intended us to calculate symbolic time. (See Rev. 11:2, 3, 9, 12; 12:6, 14) R389:3*

26

Daniel 7:26 *But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*

Away his dominion

- Papacy's dominion, and ecclesiastical domination in general. D37

To consume

- Gradually from 1799 AD onward. D37; A259 This was the point and edge of all the preaching of the Reformation. R307:3

Unto the end

- Showing that the judgment was to sit on that power and take away its dominion before the end. HG21:1 Final complete destruction. C50, C95; D37

27

Daniel 7:27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Kingdom

- This Messianic Kingdom is to be established to bring mankind back into harmony with the divine

arrangement. R5181:2 The golden age of prophecy. R2361:1 For which our Redeemer taught us to watch and pray. R1776:5, R1855:2 The fifth universal empire. R307:5 It is the Kingdom of God—the Kingdom of Allah! CR113 It is in that Kingdom only that the saints have their citizenship; it alone they recognize. R318:6 The Church with her Lord is to constitute that Kingdom, and it cannot be established until the gathering of the elect from the world has been accomplished. CR21

Dominion

- This dominion Jehovah will wrest by force from the "prince of this world," Satan, and will give it to his Son, whose Bride will share her Bridegroom's Kingdom. R5574:1 But they will not need the dominion, having attained the divine nature. Therefore the Kingdom of earth will be eternally the portion of perfected mankind. CR426

Under the whole heaven

- Under a heavenly or spiritual ruler. SM502 Worldwide. R5181:2 Upon the completion of the election of the saints. R4812:2 Full liberty to do right will be firmly and forever established by earth's new King. R683:6

Shall be given

- Some of the kingdoms represented in the Gentile image will be remaining at that time. R5631:5 Transfer will be accomplished in a great time of trouble which is to end the present world. R5574:1 Is Christ to have dominion and glory and a kingdom, that all nations should serve him? The same is given to the saints. R30:6* When he gives the saints, with Christ their Lord, the heathen for an inheritance. (Psa. 2:8) R414:5, R658:5

People of the saints

- The Kingdom class will consist only of our Lord and his "elect" of this Gospel age. D618; A261 God's faithful ones who suffer now, subject to the powers that be. R5574:1, R507:2 "The upright (saints) shall have dominion over them in the morning." (Psa. 49:14, 15) R2600:2 Who are to "dash them (beastly kingdoms) in pieces like a potter's vessel." (Psa. 2:8, 9) R5631:5 "To execute upon them the judgment written; this honor have all his saints." (Psa. 149:9) A261 Not by going into earthly politics. R2145:1

Whose kingdom

- The first step in the setting up of this Kingdom was the raising of the sleeping saints of the Gospel age. R5631:6

Everlasting

- The Kingdom of earth will be eternally the portion of perfected mankind. CR426 Because being of God's appointment; not by poor human efforts. R318:6, R414:5, R658:5

And all dominions

- Christ's Kingdom is ultimately to be something more than a work of grace in the hearts of believers. A282

Shall serve and obey

- Become subject to Christ. D12 First they must be brought to submission by chastisement. R592:3 His reign will be "the desire of all nations." (Hag. 2:7) R5204:4 As New Creatures prove their love for the Lord by suffering with him now; so the "earthly" must show their love and obedience to the same Lord when he is reigning with his saints. R1149:5*

Daniel 8

8

Daniel 8:8 *Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.*

The great horn

- Alexander the Great. C27

Four notable ones

- The four divisions of Alexander's empire. C27, C31 Ptolemy in Egypt, Seleucus in Asia, Lysimachus in Asia Minor and Cassander in Macedonia. C31

9

Daniel 8:9 *And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land .*

A little horn

- Civil or Imperial Rome, which rose to influence upon the ruins of the Macedonian empire and then underwent a change and became Papal Rome, the Abomination of Desolation. C27, C64, C95, C98

10

Daniel 8:10 *And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.*

And it

- The Papacy, the Abomination of Desolation. C64, C98

Waxed great even to

- To controlling. C96, C98

The host of heaven

- The entire church. C96

And of the stars

- The shining lights. C96, C104

11

Daniel 8:11 *Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

Magnified himself

- In the person of its head, the pope. C104

Even to the prince

- Even to assuming dignities, prophecies and titles belonging to Christ Jesus, the true Prince of the Church. C96

Of the host

- The great mass of the nominal church. C37, C108

And by him

- And from him, Christ. C96

The daily sacrifice

- The continual sacrifice. C96, C98

Was taken away

- Christ's continual sacrifice was not actually cancelled or abolished by Papacy, but it was set aside by the false doctrine of the Mass. C98 Papacy substituted a false or sham sacrifice in the place of the one everlasting, complete, never-to-be-repeated sacrifice of Calvary made once for all time. C102

And the place

- And the base. C96 The doctrine of the ransom is the base of the Sanctuary or holy Temple, the consecrated Church. C103

Of his sanctuary

- The truly consecrated, in the nominal church. C37, C109

Was cast down

- Was overthrown. C96 By the doctrine of transubstantiation and the sacrifice of the Mass. This was the center of Luther's attack on the Papacy in AD 1517. C99, C109

12

Daniel 8:12 *And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.*

And an host

- And the host, the people. C96 The rejection of Babylon (Christendom) in 1878 was the rejection of the mass of professors—the "host," thus distinguished from the Sanctuary or Temple class. C180

Was given him

- Was given over to it. C96, C103

The daily sacrifice

- The continual sacrifice. C96

By reason of

- Through. C96

Cast down the truth

- Together with such of the host and of the teachers as held fast to the truth and would not unite with its course of transgression. C104

13

Daniel 8:13 *Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice , and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*

The daily sacrifice

- The continual sacrifice. C96

The transgression

- The earliest mention of the Mass was at the Council of Constantinople, AD 381, a date not particularly referred to in this prophecy. C103

Of desolation

- That maketh desolate. C96

14

Daniel 8:14 *And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

Unto 2300 days

- 2300 literal years, "From the going forth of the commandment to restore and to build Jerusalem" (Dan. 9:25), 454 BC to 1846 AD, when the Sanctuary class was separated by the formation of the Evangelical Alliance. B67; C107, C119 As the seventy weeks, or 490 days (Dan. 9:21-27), were the forepart of the 2300, their fulfillment shows us where the 2300 began and whether literal or symbolic time was signified. C107 The work of cleansing the true Church from the defilements of the Dark Ages culminated in 1846 and was but limited. R5565:6

The sanctuary

- A nucleus of the "holy people," the Sanctuary, would become free from the errors of Papacy. C123 The host was not cleansed, they retained the error; but the consecrated class, the Sanctuary, renounced the error and suffered for truth's sake, many even unto death. C109

Be cleansed

- Freed from the traditions of Babylon. R4334:6 The Great Reformation of the 16th century is the date for the commencing of the cleansing of the Sanctuary. C108 At a time sufficiently in advance of 1874 to make ready a people prepared for the Lord, a people in devout expectancy of his coming. C129 Marking, not the beginning of the cleansing work, but a period in which it would be, in a measure, finished. C105 Protestant church-state union was the snare by which the Adversary

impeded the cleansing of the Sanctuary, and reformation and cleansing, for a time, ceased. C111 The cleansed Sanctuary will soon be exalted and filled with the glory of God. C26

17

Daniel 8:17 *So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.*

Understand

- Mark well. C96, C105

For at the time

- Because for the time. C96, C105

Of the end

- It cannot be understood sooner and will terminate then. C105

Shall be the vision

- Is the vision. C96

18

Daniel 8:18 *Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.*

In a deep sleep

- In amazement. C97

19

Daniel 8:19 *And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be .*

In the last end

- To the end. C97, C105

Of the indignation

- Of these evil predictions. C97, C105

For at

- For it pertaineth to and shall be fulfilled. C97, C105

Time appointed

- Appointed time. C97, C105 AD 1799. C129

The end shall be

- Of the end. C97, C105 The dominion of the "Man of Sin" was taken away. C129

20

Daniel 8:20 *The ram which thou sawest having two horns are the kings of Media and Persia.*

Are

- Signifieth. C97

22

Daniel 8:22 *Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

Now that being

- Now that it was. C97

Whereas

- And that. C97

Stood up for it

- Sprang up in its stead, signifieth. C97

Not in his power

- Not with his power. C97

23

Daniel 8:23 *And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*

Are come to the full

- Have filled the measure of their guilt. C97 "For the iniquity of the Amorites is not yet full." (Gen. 15:16) C97

A king

- The Papacy, the Abomination of Desolation. C64, C97

Of fierce

- Impudent or shameless. C97

Dark sentences

- Deep schemes. C97

Shall stand up

- Shall arise. C97

24

Daniel 8:24 *And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.*

Shall be mighty

- Shall be made mighty. C97

Not by his own power

- Not with his own force. Papacy strengthened itself by using the force of the various nations of Europe. C97

Prosper, and practise

- Do more than can be believed. C97

And shall destroy

- Or corrupt. C97

The mighty

- The mighty ones. C97

The holy people

- Saintly people. C97

25

Daniel 8:25 *And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.*

Through his policy

- By his cunning skill. C97

Craft to prosper

- Deceit to prosper him. C97

In his hand

- In his power. C97

And by peace

- And by prosperity. C97

Shall also stand up

- As Antichrist. C97

26

Daniel 8:26 *And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.*

And the vision of

- And that part of the vision concerning. C97

Evening and the morning

- Or, the "vision of the days," giving it the same rendering as in verse 14. HG650:1

Which was told

- That there would be 2300 days to the cleansing. C97

For it shall be

- For it will be fulfilled. C97

For many days

- For a very long time; not merely for 2300 literal days. C105

27

Daniel 8:27 *And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it .*

And was sick

- Sick at heart by the thought of so many evils coming upon God's people. C105

None understood it

- None could interpret it. C106 The prophets wrote not for themselves and the people then living. but for the Gospel Church. R1418:6

Daniel 9

2

Daniel 9:2 *In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

Understood by books

- By Jer. 25:11; Jer 29:10 and 2 Chron. 36:20-23. B64, B191

Accomplish seventy years

- We cannot make seventy years desolation of the land into fifty-one years' desolation for the sake of harmony with Ptolemy. R3437:3

Desolations of Jerusalem

- Seventy years of desolation, not of captivity. R1976:1,4, R3437:3

3

Daniel 9:3 *And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:*

To seek by prayer

- His earnestness and faith in the promises pleased God, who therefore revealed to him something more concerning the vision. C106

With fasting

- We have good New Testament precedent for the observance of literal fasts. R2022:4

18

Daniel 9:18 *O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the*

city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

For thy great mercies

- Pray, trusting in God's love and mercy. R5380:5*

19

Daniel 9:19 *O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.*

For thine own sake

- Pray, pleading God's glory. R5380:6*, R5381:1*

20

Daniel 9:20 *And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;*

Speaking, and praying

- Let us be encouraged to pray always and not to faint when the answers seem to tarry long. R1866:4

Confessing my sin

- How many prayers are hindered because the one who asks does not first purify himself. R1866:4, R2022:5

21

Daniel 9:21 *Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*

Speaking in prayer

- Concerning the vision of 2300 days which Daniel misunderstood to mean a prolongation of the 70 years captivity of fleshly Israel in Babylon. C106

Vision at the beginning

- In the vision of 8:16, referring him back to that vision. HG88:1

Touched me

- Spiritual beings can appear as common men with fleshly bodies, as did Christ after his resurrection. HG29:3

22

Daniel 9:22 *And he informed me , and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.*

To give thee skill

- To teach thee. C107

And understanding

- That thou mayest understand. C107

23

Daniel 9:23 *At the beginning of thy supplications the commandment came forth, and I am come to shew thee ; for thou art greatly beloved: therefore understand the matter, and consider the vision.*

At the beginning

- Not the end, but at the beginning of our supplications, God begins to shape circumstances to work out blessings for us. R1866:4

The commandment

- The further declaration of God's plan, now being communicated. C107

To shew thee

- To tell it. C107

The matter

- This further matter. C107

Consider the vision

- Have understanding of the vision of the 2300 days. C107

24

Daniel 9:24 *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

Seventy weeks

- Seventy literal weeks would be 490 days; seventy symbolic weeks would be 490 years. B65; C107; R600:4 490 years specifically set apart as a period of favor to the Jewish nation. R4344:2, R2620:5, R2657:5, R4842:2, R5470:3, R5836:5, R19:6 Ended 3 1/2 years after the death of Christ; after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert. R1451:2, R2811:6, R5963:6, R5163:2; Q150:3 Divine favor to Israelites must and did continue to them down to the full end of the 70 weeks, although national favor ceased 3 1/2 years earlier, in the midst of the 70th week. R2620:5, R2931:2, R5963:6

Are determined

- Marked off, cut off, or set apart as a part of the 2300 days or years. C107; B65

Upon thy people

- Israel. C107; HG66:1 Provided and foretold for "Israelites indeed." R4504:3

Upon thy holy city

- Jerusalem. C107

An end of sins

- "He put away sin by the sacrifice of himself." (Heb. 9:26) B68 To those whose iniquities were reconciled for by our Redeemer's sacrifice. R4504:5

Reconciliation

- The iniquities of the Church were cancelled at the heavenly Mercy Seat when Jesus "ascended upon high" (Eph. 4:8); unbelievers are still unreconciled. R4504:5 Complete, from God's standpoint, since Christ's death. R37:2 Does not contradict the plain statement of other Scriptures that the great work of reconciliation is divided into two parts—the first for the Church and the second for the world. R4504:6

Righteousness

- Everlasting justification from sin instead of the typical yearly justification accomplished by the types for the typical people, Israel. B68, B65

And to seal up

- To set a seal upon Daniel as a true prophet, and upon all his prophecies. C107 By making an end of sin and bringing in everlasting righteousness. R3115:1 By the blood of the covenant. B69

The vision

- Of the 2300 days, by fulfilling the first part of it. C107

And prophecy

- And the prophet Daniel, by showing him to be a true prophet. C107

Anoint

- Anointed by the holy Spirit at Pentecost. R4344:3, R4504:3

The most Holy

- The holy remnant of the Jewish nation, the purest and fittest. B70 Israelites indeed. R4504:3, R5950:6

25

Daniel 9:25 *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

Know therefore

- The learned might have known the time of its fulfilment from this prophecy, but for the masses, the evidence was simply and only the signs of the times. R748:3, R629:2

The going forth

- 454 BC, according to the chronologies of Dr. Hale and Dr. Priestlie. B67 Rollins, in his "Ancient History of the Medes and Persians," agrees with the date of 454 BC. R3575:4* 1845 years (the length of the Jewish "double") prior to 1391 AD when Hus, the reformer, became acquainted with the works of Wycliffe and continued the Reformation work. From the work of Hus in 1391 to the invention of printing in 1440 AD was 49 years, or seven weeks of years. This explains the peculiar manner in which the 69 weeks are mentioned in this verse, as "7" and "62." R3575:6*, R3577:1* The decree of Cyrus, although issued in BC 536, did not go forth until the days of Ezra and Nehemiah, but lay concealed in the treasure house of the kings of Persia. (See Ezra 6:1-3) HG105:5 The beginning of the 70 weeks was so obscure and indefinite that the Jews did not know positively when to expect Messiah. R2132:4

To build Jerusalem

- Not the Temple. B65, B67 To build its walls, in the 20th year of Artaxerxes (Neh. 2:1) and not the time of Ezra's commission 13 years earlier (Ezra 7:7). R3575:4*; B67

Unto the Messiah

- Signifies "The Anointed." Jesus was not the Anointed until his baptism. B66; R600:4 While many prophecies combine to fix and confirm the date of the second coming of Christ, this one alone marked the date of his first advent. B64

The Prince

- Highly exalted. OV118

Seven weeks

- Marked specially events connected with the Temple. R2811:6

Threescore and two

- Totaling 69 weeks of years, or 483 years, ending Autumn 29 AD. B66 Reaching to the baptism of Jesus where he was Christ-ened, or more properly, in English, Anointed, manifest as the Messiah. R47:2* When Jesus was baptized in Jordan; at the beginning of the last seven years of that period. R189:5, R4344:2

In troublous times

- Under unfavorable circumstances, as recorded by Nehemiah. (Neh. 4) B65

26

Daniel 9:26 *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

And after

- But not immediately after, R47:2* Three and one-half years after. B68

Threescore and two

- (Seven) and 62, or 69 weeks, 483 years. B67 The end of the 62 weeks following the first seven was to mark Messiah's appearance. R2811:6

Messiah be cut off

- Be slain (Douay), die. B68; R271:6, R562:4, R600:4, R3630:2 In the middle of the last seven years.

R4344:3, R3630:2; Q107:2 "He was cut off out of the land of the living; (not for himself) for the transgression of my people was he stricken." (Isa. 53:8) R47:2*

But not for himself

- Not for his own sins. R4344:3, R1359:4 "Christ died for our sins according to the scriptures. (1 Cor. 15:3) R393:4, R271:6 "He was wounded for our transgressions." (Isa. 53:5) R600:4, R1359:4, R1394:5 "The just for the unjust." (1 Pet. 3:18) R1359:4 One of the many prophecies which indicate that the Bible is a divine revelation. A58 Variously rendered in other translations, but in our opinion, the Authorized Version is the clearest and best rendering. B68

Of the prince

- Titus, the Roman General. B63

Be with a flood

- Like a flood. B71

27

Daniel 9:27 *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

And he

- Messiah, Christ. B63; R197:5, R1359:4, R1394:5, R2931:2, R5163:1

Confirm the covenant

- Seventy weeks' agreement. R600:4, R2657:5; Q195:2 The disciples were not suffered to preach to the world in general until the seven years of harvest work to that Jewish people was fully accomplished. R263:6, R600:4 It was in the last half of the 70th week, three and a half years after the cross, that the great work was done amongst the Jews. Q107:2

With many

- Individuals of the castoff system. Thus Jesus, telling his disciples to preach to "all nations," was particular to add, "beginning at Jerusalem." (Luke 24:47) C170 During the remaining three and a half years the favor was increased, though confined to the remnant, the most holy, the purest, or fittest, whom alone could benefit. B70

For one week

- Seven years. R263:6, R289:4, R562:4, R2811:6, R5163:2 The entire "seventieth week," from the beginning of our Lord's ministry until Cornelius, was set apart by God's arrangement for the Jewish trial. C170 The 70th or last week of the covenant of favor, from the beginning of our Lord's ministry, October AD 29, to the conversion of Cornelius, October AD 36, 3 1/2 years after Christ's death. B58, B63, B71; R5163:2, R189:6, R1451:2, R5048:6, R5470:3, R5836:5, R4344:3; Q195:2; HG117:5, HG354:5 Seven years of favor-trial and separation of "Israelites indeed" from nominal Israel; a parallel of the trial and separation of the Christians indeed (entirely consecrated) from the nominal church of professors. R247:5, R2811:6 Furnishing a typical representation of a similar testing of the nominal gospel church during seven corresponding years from 1874 to 1881 AD. C171, C216; B235; Q150:2-4, Q156:1-3

And In the midst

- After 3 1/2 years. B68; R2811:6, R2931:2 His death, at the Passover, about April I would place his birth thirty three and a half years earlier, in the month of October. B58

Of the week

- Of the 70th week, 3 1/2 years before its full end in 36 AD. C108; R4842:2

He shall cause

- By introducing the better sacrifice. B65

The sacrifice

- The typical sacrifices of the Law. B68

Oblation to cease

- When the true sacrifice had been made, the typical ones were no lonqer recognized. A223; B65, B68; R5163:3, R271:6, R189:5

And for

- Or, because of. B64

The overspreading

- Because abominations would prevail. D571

Abominations

- Fleshly Israel's religion became an abomination after their repudiation of Christ. D571

He shall

- Messiah shall. B64

Make it desolate

- The termination of God's special exclusive favor to Israel, marked by the spirit-begetting of Cornelius. R4344:3 "Wrath is come upon them to the uttermost." (1 Thes. 2:10) R1702:2 Secular history estimates the trouble that came upon Israel within 40 years of our Lord's death as the most awful that had thus far occured amongst men. R1702:2, R2787:3

The consummation

- Or completion, the full end of the Jewish "double" or period of disfavor. B64, B71 Or, utter destruction. R5950:6 Seven years of favor was followed by 33 years of trouble, called fire; paralleled by seven years to 1881 AD, followed by trouble, called "fire," which will consume the dross of Babylon and purify God's children in and contaminated by her. R289:5

And that determined

- And that which is determined in God's plan. B64; D571 Until all that God had predetermined shall be accomplished. R5950:6

Upon the desolate

- Or, cast off people. B72 The desolate people, the rejected nation, represented by Jerusalem. B64; D571

Daniel 10

2

Daniel 10:2 *In those days I Daniel was mourning three full weeks.*

Mourning three full weeks

- Because of his inability to understand. R1866:4

3

Daniel 10:3 *I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.*

No pleasant bread

- Representing self-denial and deadness to the world, which should be the attitude of all true believers at all times. R2022:4

5

Daniel 10:5 *Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:*

A certain man

- An angel in his glorious spirit body. A183 An angel can also assume a human body of flesh. R1952:3

6

Daniel 10:6 *His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.*

Body

- A spiritual body, as described here and in Rev. 1:13-15, is very nice; and we shall be "fashioned like unto his (Christ's) glorious body." (Phil. 3:21) R119:6, R315:6*

Like the beryl

- Spiritual bodies are glorious in their normal condition. R18:3, R261:6, R579:1; HG28:6

Eyes as lamps

- Expressive of their piercing brightness. "The Lord seeth not as man seeth." (1 Sam. 16:7) R388:6*

Polished brass

- Fine brass, as it burns in a furnace, so bright that you can scarcely look at it. R18:4, R261:6

7

Daniel 10:7 *And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.*

I Daniel alone saw

- Without a miracle, either by opening our eyes to see them, or their appearing in the flesh as men, spiritual bodies are invisible. R579:1, R18:4, R262:1; A183

8

Daniel 10:8 *Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.*

No strength in me

- Had our Lord appeared after his resurrection in the glory of the spirit body, the glory would have been greater than the witnesses could have borne. B124

9

Daniel 10:9 *Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.*

Toward the ground

- Daniel fell as a dead man. R18:4, R261:6

11

Daniel 10:11 *And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.*

Man greatly beloved

- Margin: "man of desires." R2022:4

12

Daniel 10:12 *Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.*

From the first day

- Not the end of the third week. R1866:4 At the beginning of our supplications God begins to shape circumstances to work out the intended blessing for us. R1866:4 "Before they call (reading the desire of the heart even before it finds expression in words) I will answer (begin to shape events to bring the

answer sooner or later); and while they are yet speaking I will hear." (Isa. 65:23, 24) R1866:5

To chasten thyself

- Sought, by the practice of self-denial, to bring himself into a special condition of heart and mind pleasing to God. R2022:4 How many prayers are not heard, or are hindered, because the one who asks does not first purify himself of evil in his own heart? R1866:5

13

Daniel 10:13 *But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.*

Withstood me

- Either invisibly present with him, or else appearing as a man. R579:1, R262:1, R18:4; A184

But, lo, Michael

- Christ. D414 The superior of Gabriel. R490:4

20

Daniel 10:20 *Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.*

Knowest thou

- Or, Thou knowest. HG61:6

Daniel 11

2

Daniel 11:2 *And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.*

And the fourth

- Darius 111, Codomanus. C26

3

Daniel 11:3 *And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.*

A mighty king

- Alexander the Great of Greece. C26

Shall rule

- Alexander conquered the world in the short period of 13 years. C27

With great dominion

- The High Priest of Israel showed Alexander this prophecy and interpreted it to foreshow that the Persian power should be overthrown by Alexander. C27

4

Daniel 11:4 *And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.*

The four winds

- Among his four Generals: Ptolemy in Egypt, Seleucus in Asia, Lysimachus in Asia Minor and Cassander in Macedonia. C27, C31

5

Daniel 11:5 *And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.*

King of the south

- Egypt. C27

6

Daniel 11:6 *And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.*

King of the north

- The Grecians, and afterwards, the Romans. C27 Not an individual monarch, but the Roman empire's representative. C32

14

Daniel 11:14 *And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.*

To establish

- To seemingly fulfil. C25

17

Daniel 11:17 *He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side , neither be for him.*

Daughter of women

- Cleopatra. C28

18

Daniel 11:18 *After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.*

After this

- The following verses merely touch prominent characters down to Papacy and then, identifying it, pass on to the end of its power to persecute, and a detailed account of Napoleon Bonaparte. C28

19

Daniel 11:19 *Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.*

Then he

- Mark Antony. C29

20

Daniel 11:20 *Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.*

A raiser of taxes

- "Caesar Augustus sent forth a decree that all the world should be taxed." (Luke 2:1) C29 Augustus was the first ruler to introduce to the world a systematized taxation. C29

In the glory

- The most glorious epoch, Rome's "Golden Age." C29 Another translation reads, "the glorious land of the kingdom," applying specially to Palestine and fitting in exactly with the record in Luke 2:1. C29

Of the kingdom

- The Roman empire. C29

But within few days

- Within a few years after he reached the zenith of his power. C29

Nor in battle

- Augustus died a quiet death, whereas his predecessor and his seven successors in imperial power died violent deaths. C29

21

Daniel 11:21 *And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.*

A vile person

- Tiberius, a cruel, sensual, despicable tyrant. C30

22

Daniel 11:22 *And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.*

Shall they

- All opposers. C30 DANIEL BIBLICAL COMMENTS

Be overflown

- Be swept away. C30

Also the prince

- Christ Jesus. C30, C126

23

Daniel 11:23 *And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.*

Made with him

- The Senate recognized him as Emperor. C30

With a small people

- The Praetorian Guards, 10,000 picked troops organized by Tiberius and kept by him continually at Rome to overawe the people and Senate and abolish elections and assemblies. C30

24

Daniel 11:24 *He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea , and he shall forecast his devices against the strong holds, even for a time.*

He shall scatter

- Divide. C31

Among them

- Among local governors. C31

The prey, and spoil

- Of the countries tributary to Rome. C31

25

Daniel 11:25 *And he shall stir up his power and his courage against the king of the south with a great*

army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

And he

- Aurelian, Emperor of Rome in the days of Zenobia, 272 AD. C33, C32

King of the south

- Egypt. C32

Forecast devices

- Treacherously devise plans. C32

26

Daniel 11:26 *Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.*

Shall destroy him

- Aurelian was assassinated by his own Generals. C34,

Shall overflow

- His army was successful. C34

27

Daniel 11:27 *And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.*

Both these kings'

- Imperial power slowly dying and clerical power slowly coming to life and ambition. C34

But it

- The league of the clergy and the civil power. C35

Shall not prosper

- Then, in Aurelian's time. C35 Even Constantine was hindered by the temper of the people from accomplishing at once and as rapidly as was desired a union of the forces of church and state. C35

For yet

- "Because as yet the end is unto another time." The union between clergy and civil power could not prosper because the 1260 years, counted from that date, would bring the end too soon. C34

The end

- Of the 1260 years of papal persecution. C35

The time appointed

- In 1799 A.D., and could not, therefore, have begun in Aurelian's day as it would then have terminated before the time appointed. C35

28

Daniel 11:28 *Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits , and return to his own land.*

Then shall he

- Aurelian, after the overthrow of Zenobia. C33

Return into his land

- Rome. C33

With great riches

- Zenobia was confined in fetters of gold and nearly fainted under the weight of jewels when led captive into Rome. C33

Shall be against

- Aurelian ascribed his victory over Zenobia to the sun. As the Christian deemed the sun unworthy of worship, it is presumed that their refusal to participate in this sun-worship provoked his sudden and

violent opposition. C34

The holy covenant

- Christianity. Aurelian, on his return, began a persecution of all Christians. C34

29

Daniel 11:29 *At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.*

At

- This verse and the verse following should be in parenthesis. C35, C46

The time appointed

- The Time of the End. C46

He

- Napoleon. C47

Shall return

- Verses 25 to 28 refer to a previous invasion of Egypt, verses 29 and 30 intimating that the next great invasion of Egypt would be at the Time of the End. C46

And come toward

- And invade. C47

The south

- Egypt. C47

It shall not be

- Not be as great a victory as. C47

The former

- Invasion against Cleopatra. C47

Or as the latter

- Invasion against Zenobia. C47

30

Daniel 11:30 *For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.*

For

- The reason Napoleon's invasion of Egypt was not as successful as were other invasions was because. C47

Ships of Chittim

- Of the Romans. England was once a part of the Roman empire, against the fragments of which Napoleon at this time was fighting. C47

The holy covenant

- The truth, by establishing the Concordat with the Pope. C47

So shall he do

- And he shall succeed. C47

Shall even return

- Change about. C47

Have intelligence

- Devise, scheme, operate. C47

With them

- Against them. C47

That forsake

- That have forsaken the apostate church in Rome. C47 Taking away, not only Charlemagne's gifts of

territory 1000 years after they were made; but afterward Papacy's civil jurisdiction in Rome, which was actually recognized from AD 539, 1260 years before AD 1799. C58

31

Daniel 11:31 *And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice , and they shall place the abomination that maketh desolate.*

And arms

- Strong ones (Young's translation); heady ones. C36

Stand on his part

- Stand up out of him, out of the Papacy. C36, C64

They shall pollute

- Undermine, defile. C36, C25

Sanctuary of strength

- Both the sacred precincts of civil authority, undermined by those in the church who sought for present dominion; and the sanctuary of God, the Church, defiled and degraded by the ambitions of these strong ones. C36

The daily sacrifice

- The continual sacrifice, Christ's sacrifice. This does not refer to the interruption of the Temple worship by Antiochus Epiphanes. C25, C36; R1484:3

They shall place

- 539 AD is the point in time from which we should reckon the Desolating Abomination set up. C76 The Papacy in embryo schemed to set itself up in power as a sacerdotal empire. C36

The abomination

- The central item of this prophecy of Dan. 11. C25 That Wicked One (2 Thes. 2:8); the Man of Sin (2 Thes. 2:3); the Mystery of Iniquity (2 Thes. 2:7); the Antichrist (1 John 2:18); the Son of Perdition (2 Thes. 2:3); the Little Horn (Dan. 7:8); the Papacy (Matt. 24:15). B271, B272, B277; C64, C76; A258 Particularly its doctrine of transubstantiation and the sacrifice of the Mass, supplemented in our day by various theories of self-atonement. C36; D572; F471 The sacrifice of the Mass—a gross error introduced about the third century. R3750:3, R1484:3, R2822:6

That maketh desolate

- The result of its overspreading influence would be the desolation of rejected Christendom. D571 By turning people away from the one atonement sacrifice for sins and having their gaze attracted to the priest, the Mass, the blessings and the holy water. R3750:4; C36

32

Daniel 11:32 *And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits .*

And such

- Of the reformers and the reform movements. D31 Of the host class. C37

The covenant

- Their covenant with the Lord. C37

Shall he

- The Papacy. C37

By flatteries

- Honors, titles, etc. C37

But the people

- The Sanctuary class. C37

Do know their God

- His character and plan. R2570:1

Shall be strong

- Valiant; strengthened by persecution. R2570:1; C37

33

Daniel 11:33 *And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.*

And they

- The Reformers at the end of the Dark Ages. B357

Shall instruct many

- That the Papacy is the Antichrist, the Man of Sin. C37

Yet they

- Those who oppose the Papacy, the faithful few. C37

Days

- Here another parenthesis of verse 34 and part of verse 35 interrupts, until the phrase "to the time of the end, because it is yet (future) for a time appointed." C38 Although the length of this persecution is not here stated, we learn from other scriptures that it is 1260 years, ending in 1799 AD. C38

34

Daniel 11:34 *Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.*

Now when they

- The true Church. OV417

Shall fall

- When falling, in the 16th century, before the end of Papacy's power. C38; B357; R5911:4 God granted a little help to those falling because of fidelity to his Word; notwithstanding some would fall through persecutions. C38

With a little help

- The Reformation movement. C38; OV417; B357 The teachings of a few saintly ones gained sufficient headway to bring about the Reformation. R5911:4

But many

- Kings and princes; tares. C38, C154

Shall cleave to them

- To Protestantism; to the wheat. C38, C154

With flatteries

- Honors and titles; promises of help and success if they would shape their courses according to the wisdom of this world. C37, C110 Succumbing, in a considerable degree, to the desire to gain power and influence among the nations. R5911:4 Receiving the favor of the world at the expense of their virtue, their fidelity to Christ. D31 It was flattery of the leaders of the great Reformation that stayed the progress of that good work and caused many to fall from their steadfastness. R1895:2 The kings and princes offered their backing in return for support of their kingdoms. OV417 Overcome by flatteries, each reform movement, after accomplishing a measure of cleansing, stopped short. D31 No marks or badges of distinction or flattering homage may be tolerated in the Body of Christ. R1895:2 Had the reformers and their descendants continued faithful to the truth and not succumbed to flatteries, God's grand design might have been accomplished through their honored instrumentality. C50

35

Daniel 11:35 *And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.*

Of understanding

- Leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors. C38

Shall fall

- Flattery caused many to fall; but let it not be so among us. R1895:2 From being leaders of reform they became leaders into temptation. C48 "A thousand shall fall at thy side and ten thousand at thy right hand." (Psa. 91:7) R414:6

To try them

- The faithful few. C38 The checking of the reform movement served, as Papacy's error had done, to further test the saints, to prove whether they were really followers of men or of God. C48

And to purge

- Shake loose from all earthly support and confidence in man's wisdom. R414:6

Make them white

- Verses 34 & 35, down to and including these words, should be in parenthesis. C38

Even to the time

- The fixed time. C25

Of the end

- AD 1799. C38 The overthrow of the Papal dominion in 1798 by the French Revolution marked the beginning of the "Time of the End" and opened the way for a multitude of improvements and the increase of knowledge. R24:5

It is yet

- A full and correct interpretation of the vision could not be had until the Time of the End. C25

36

Daniel 11:36 *And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.*

And the king

- Napoleon was not a king, but the term king is a general one to indicate a powerful ruler. C40 Napoleon, the instrument employed by providence to break Papacy's power and to begin her torture which will end in utter destruction at a later date. C39 France had been, of all nations, most faithful and subservient to Papal authority. Therefore no other nation could have struck Papacy so stunning and destructive a blow as the French. C39

To his will

- He was noted for his wilfulness and determination. C40

Above every god

- Every mighty one. C40

Marvellous things

- Commanding his obedience as a servant, thus shocking the superstitious of the world. C40

The God of gods

- The ruler of rulers, the Pope, by fining him ten million dollars, organizing the Papal territory into a republic and taking a Pope as a prisoner to France. C40, C42, C56

Shall prosper till

- When Napoleon boldly ignored both the blessings and the curses of Papacy and yet prospered phenomenally, he weakened not only Papal influence over civil governments but also the influence of Protestant systems in matters civil and political. C49 Until he had accomplished his mission of scourging the Papacy and breaking its influence over the minds of the people. C41

Shall be done

- The Pope was brought to the verge of ruin in 1797 AD, taken prisoner to France in 1798 and died there the following year. His successor, Pius VII, in 1800, declared that all, including himself, should

obey established governments. C42 Since AD 1799 there have been separations between empires and churches, but no new unions. This date marks a new reformation on a more substantial basis—no less thorough than that of Luther and his colleagues. C49

37

Daniel 11:37 *Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.*

God of his fathers

- The Papacy. C42

The desire of women

- Protestant sects. C42

Nor regard any god

- Any ruler. C42

Magnify himself

- Nothing but his own personal ambition controlled Napoleon. C42

Himself above all

- In opposition to all. C42

38

Daniel 11:38 *But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.*

But in his estate

- Instead of any of these gods. C42

The God of forces

- Military power. C42

His fathers knew not

- Other great warriors made acknowledgment to some supernatural powers for victories achieved; but Napoleon ascribed his success to himself and his genius. C43

And pleasant things

- The treasures of Europe were taken to France as spoils of war. C43

39

Daniel 11:39 *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.*

In the most strong

- To strengthen his. C43

Holds

- Hold. C43

With a strange god

- With the strange (new) god. C43

Whom he shall

- Whoever will. C43

Acknowledge

- Acknowledge him. C43

And increase

- Him will he give much honor. C43

He shall cause them

- Shall cause such. C43

The land for gain

- Gratis, among his relatives and favorites. C43

40

Daniel 11:40 *And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.*

And at the time

- The fixed time. C44 "The time pre-fixed." (Douay) C46

Of the end

- AD 1799. C38, C68

King of the south

- Egypt. C44

Push

- Marking the particular event that is to be understood as the exact date of the beginning of the Time of the End—Napoleon's invasion of Egypt from May 1798 to Oct. 9, 1799. C44

King of the north

- England. C44

Like a whirlwind

- Nelson's attack on the French fleet was conducted with a degree of vigor never surpassed. C45

And with horsemen

- The Egyptian Mamelukes. C45

With many ships

- The English forces consisted of a navy under Admiral Nelson. C45

And he

- Napoleon. C45

And pass over

- And pass through victoriously. C45

41

Daniel 11:41 *He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.*

The glorious land

- Palestine. C45

Children of Ammon

- Napoleon kept to the coast and did not enter, but passed by these lands. C45

44

Daniel 11:44 *But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.*

Out of the north

- The second coalition, composed of England, Russia, Naples, Turkey and Austria. C46

Make away many

- Many nations. C46

45

Daniel 11:45 *And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.*

Of his palace

- His palatial tents. C45

Holy mountain

- Mt. Tabor, the mount of transfiguration, where one of his most important battles was fought. C45 Or Mt. Sinai, visited by Napoleon and his scientific corps. C45

Come to his end

- Death as an exile. C46

None shall help him

- He was forsaken by all. C46

Daniel 12

1

Daniel 12:1 *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

And at that time

- And in that time, "the Time of the End" (Dan. 12:4), somewhere between 1799 AD and 1914. C24, C129; D414; R5696:2 At the time of the great earthquake of Rev. 16:18, 19, divine power will step forward and gather the marshalled hosts to Armageddon. Dxv; SM236; OV275

Shall Michael

- A fitting name for him who is the express image of the Father's person and the representative of his authority and power. B147 "Who as God," one representing God, Christ Jesus, "The captain of our salvation." (Heb. 2:10) B145, B147; C62; D414, D548, Diii; OV269; CR139; R490:5, R2394:2 The great Messiah, the Archangel, the antitypical Melchizedec, Priest and King. R4715:3, R5031:2, R4735:6, R5050:3; CR141; SM236 The great antitypical Moses, the great antitypical David. CR137 The glorious Messiah, whom the Jews identify with Michael, the Mohammedans also expect and identify with Mohammed of the past; and the Freemasons identify with Hiram Abiff, the great Master Mason. R5031:2, R4715:3; Q422:3, Q425:3 A god-like Messiah, combining the qualities of Moses (the great teacher and lawgiver), of David and Solomon (the great kings), and of Melchizedek (the great priest)—on a bigger scale—antitypical—and as a spirit being and not a human. OV109, OV115; CR137 The superior of Gabriel. R490:4 Not the same Michael as mentioned in Rev. 12:7. R55:3, R306:5

Stand up

- Be present. B149 Stepping upon the scene quietly, without outward show, in the same manner as he went away. C130 When the lease of earthly power of Gentile governments terminates in the great time of trouble, Messiah shall stand up and assume control of earth's affairs; and Gentile governments shall cease, for all nations shall serve and obey Messiah. SM478 As in Rev. 11:15 and 1 Thes. 4:16, showing Jesus' presence during the time of trouble. B149 Messiah is about to stand up, clothed with divine power, to take to himself his great power and reign. R5805:6 Begin his reign. HG314:3 Begin to exercise his power and dominion. R490:5 With power and authority, to accomplish the grand restitution of all things, offering everlasting life to the dead and dying. C126 To render judgment. R1308:4 To intercept that trouble, and save mankind from self-destruction in anarchy. R2394:2 The new King Immanuel has taken the helm of earth's affairs. R3342:6 Stand forth, at his second advent; assume control; when he "ariseth to shake terribly the whole earth." (Isa. 2:19) B145, B147, B149; C62; D579; SM479; OV324; R1155:6, R5805:6 The Lord shall manifest to the world his government, his authority, his rule. R3469:5, R490:5, R1385:5 Our Lord will not have the authority in vain. When he shall have the authority he shall use it. One of the first works will be the suppression of evil—the devil and all his institutions. R3469:5 To give the word of command, permitting the match to be struck for the great fire that consumes the "earth," "the elements" and "the

course of nature." D548; B147 For the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of mankind the great Kingdom of God. Diii; OV269 He will be on the side of the masses. OV275; SM236

The great prince

- Archangel. (Jude 7) R152:6; HG80:6 The leader and commander of the people. R2394:2 Jehovah's chief messenger, the Lord of glory. R490:5 As the name Michael indicates, God's representative; the "prince of the covenant." (Dan. 11:22) C126

For the children

- He will stand up for Israel; he will stand up for the Church, which is his Body; and he will stand up for all who are in harmony with God, and all who will be in harmony with God. R5050:3

Of thy people

- For the deliverance of Israel first and, subsequently, of all the families of the earth—from every vestige of bondage, including eventually the bondage of death. OV102 If "thy people" of Dan. 9:24 belongs exclusively to the Jews, it is exceedingly arbitrary to say " thy people" of Dan. 12 has no reference to the Jewish nation. HG66:1

And there shall be

- Not the peaceable conversion of the world. B101 Not by Peace Conventions and Peace Treaties. R5554:2 In the close of this Harvest time. R3228:4 Because the wise of the earth do not fully submit themselves to absolute justice and truth, and princes do not turn from the grasping of power to the enlightenment and uplifting of the people. SM696; OV102 Occasioned in great measure by the growth of infidelity and Spiritism. A239

THE CAUSE

A time of trouble

- The cause: manifestations of divine justice and opposition to sin and all iniquity. The results: the world's realization that they need a Mediator. OV286 The beginning of the judgment of the living nations. B145 The trouble and shaking of the Church, to shake out of profession of faith all who are not really saints, is because the election of the Church is almost complete. R1308:4 General infidelity among the masses will pave the way for socialism and, finally, for anarchy—which, as the fire of the great Day of God Almighty, shall sweep all before it into the greatest time of trouble the world has ever known. R1198:4, R1983:1, R4955:5; OV186; HG499:4, HG518:4 Not a repetition of history, but a stupendous reversal of history brought on by the new conditions of many running to and fro and knowledge being increased. D414 As the direct result of the blessings and increased enlightenment of our day. R2971:4, R1142:3 As a result of the running to and fro and the increase of knowledge, bringing increased dissatisfactions. R2394:2, R3898:5; R5364:1; A337; Di; HG317:1 The knowledge causes the trouble because of the depravity of the race. A170 The world's greatest blessing—knowledge—is becoming its greatest bane. OV62, OV148 To be precipitated by the conflict of interests of the aristocracy and the masses. R5448:6, R1690:3, R4795:5, R5516:4, R5112:4, R1776:5, R3107:6; Q769:3, Q849:T; A325, A335; OV321 In which no nation can claim God's care and protection. R1561:6 The outcome of human selfishness, providentially delayed until the due time. SM266, SM160; OV186; A332 Describing the binding of Satan and the overthrow of the reign of sin. HG234:1 The Adversary may have had much to do with the movements toward communism, socialism and anarchism which will tend to bring on the time of trouble. R5061:4; Q579:4 The race question will evidently have its part in this mighty conflict. The Adversary is seeking to stir up strife between the Negroes and the whites which can result in no good to either. HG515:5 When the four winds, the fallen angels, will become loose. R5318:4, R5470:4 Evil spirits intruding upon the minds of men. R4311:3, R5318:4, R5470:4 "Watch ... that ye may be accounted worthy to escape all these things." (Luke 21:36) R1952:4 Accomplished by the Lord allowing present institutions to "run amuck," to overthrow themselves. SM15 The storm clouds have been gathering since 1874. R1243:1 A time of anarchy brought on by neglect of the golden rule. R2313:6, R3107:6, R3228:4, R4735:2,

R4955:5, R1519:2, R4857:2; OV148, OV341; SM453, SM266; B78; PD94/108 Anarchy, born of fear and despair, and not of a love of lawlessness. R2869:4 Rendering satisfaction for wilful sin, the squaring of God's accounts with the world preparatory to handing the Kingdom over to Messiah for the blessing of all. OV346; R5240:2 As a satisfaction for wilful sin, for all the righteous blood shed from the time of Abel down to the present. R5240:2

SEVERITY OF THE TIME OF TROUBLE

- A revolution—short, sharp, terrible—in which the social earth shall melt and the ecclesiastical heavens pass away with a great commotion. HG639:5 It will be short. But it will last long enough to teach humanity a lesson never to be forgotten—that God and his arrangements must stand first and be obeyed if blessings are sought. OV321 The greatest revolution the world has ever seen; not bloodless, at the ballot box, but by a "time of trouble." R1385:5, R1563:6; A307 Nobody wants this trouble, everybody will be injured by it, and yet everybody is rushing toward it—both the aristocracy and the masses, goaded on by fear. R5448:6 The beginning of the purgatorial fire of the Day of the Lord. R1470:3 A parallel of the severe trouble at the end of the Jewish dispensation, but vastly larger. R5469:5, R5240:2, R1702:4, R4891:5, R5019:1; B219; C126; D48; F445 There will be no peaceable conversion of the nations. B101 Variously pictured as a whirlwind, (Jer. 23:19) a fire, (Zeph.3:8) a tempest, (Isa. 29:6) a flood. (Nahum 1:7, 8) R4997:4, R5863:6; HG401:1; Div, D527 "The Day of Vengeance." (Isa. 63:4, Isa. 34:8) D11 In connection with the quakings of society and the overturning of kingdoms, we may expect an increase of wars, pestilences, earthquakes and famines. R879:2 A baptism of fire (trouble), which some mistakenly pray for. F445 Compared with which even the French Revolution will be small. C62 Will consume religious, political and financial institutions. R2971:4, R622:4, R1198:4, R5364:1; SM512 "I will shake all nations." (Hag. 2:7) R3053:1 When the winepress of the wrath of God overflows. OV126; R4755:6 In which the tare class will be terminated. R3771:4, R4636:4; C146; F445 The present terrible war (1914) is not the great time of trouble in the fullest sense of the word, but merely its forerunner. The great time of trouble will be brought on by anarchy, the general uprising of the people. R5526:3; OV341 The great trouble of Rev. 13:15-17 will not be the world's trouble, the anarchy which will cause the "earth" society to melt with fervent heat. R3437:1 We are not to expect the interposition of the Lord's power to stop it until mankind shall have been humbled to the dust and shall call upon the name of the Lord in great trepidation. R5852:5 "Every man's hand against his neighbor." (Zech. 8:10, Zech. 14:13) R5516:4, R5526:3, R2313:6, R1243:1; OV341; SM266, SM735 It will also mean a time of fiery trial to the household of faith, with whom it begins. R5268:5, R4311:3; B361 The perplexity of the people will increase with greater stress—financial and social. R5697:3 The Kingdom of Messiah will be born in a time of terrible travail, but the glorious results will more than compensate. Cv

RELATIONSHIP TO MESSIAH'S KINGDOM AND REIGN

- The outward sign by which the world will know that Messiah has accepted his throne. CR291; R5680:6, R5269:2 Showing that Christ has taken his great power and begun his reign. R5523:1; OV321 Ushering in the new dispensation. R5092:6, R4149:4; SM411, SM160 Inaugurating Messiah's Kingdom. R5753:1, R5765:6, R4353:3, R5554:2; HG415:1; SM104, R511:3 During which the present ruling powers under Satan shall give place to the Kingdom of God under Christ and his Church. R1377:3 Describing the period of transition from Gentile supremacy to Messiah's Kingdom. R5564:1, R5399:6 The first work of Christ's reign will be the smiting of the earth "with the rod of his mouth" (Isa. 11:4), the truth. R1352:2 Ending the Gospel age and its Harvest, and introducing the Millennial Kingdom. R5053:1, R2564:4, R436:4, R5019:1, R4891:5, R5554:2, R1385:5, R1423:1

WHEN DOES IT START

- "The morning cometh, and also the night." (Isa. 21:12) The morning is here, but there will be a great storm of trouble before its full splendor of Millennial brightness. R4149:4 When the last member of the Body of Christ has passed beyond the veil and the "salt of the earth" is gone. (Matt. 5:13) R5173:3; D548 The latter part of the great battle—day which began in AD 1874. R1969:5 Delayed,

in part, because of the dispersion and the language barriers introduced at the Tower of Babel. R5161:2 Not yet come, but near, even at the door (1905). R3630:3 This time of trouble will not begin nor end in 1914. It may be beginning now (1905). There may be beginnings now, but these are only leading up to the real trouble. Q71:2 Not expected before 1914 AD. R4671:4, R4699:2, R4857:2; SM162; HG417:2, HG676:1; C211 The terrible Armageddon which will follow the present war (1914). SM412; Diii; Q769:2; R5516:4 We are in the beginning of the time of trouble (1915). R5619:5*, R5680:6, R5864:4 Which has begun. Bix; R5864:4, R490:6, R3342:6; OV346; HG62:4 The first step in banishing all evil conditions. R1592:4

EFFECTS ON TRUE AND NOMINAL CHURCH AND THE WORLD

- Including the tribulations upon Babylon. SM411 While there will be trouble in the outside heathen nations also, the trouble will specially affect civilized nominal Christendom—Churchianity. R3771:4 As a part of it, even before its severity, there will be a severe hour of trial and testing on the truly consecrated Church, much as it was in the days of Papacy's triumph. B361 We have not yet had "enough"—there is yet a great and final shaking up of the church and the world to take place. (Heb. 12:26-28) R1155:5, R3052:6 We rejoice not in the trouble, which surely saddens every tender heart, but in how the world will be prepared by it for a grand change of government. R5805:6 Let us not unduly emphasize this feature of the divine plan in presenting matters to our Christian friends of the world; let us emphasize the goodness of God and the blessings in store. R5373:6

RELATED SCRIPTURES

- The "dark night" in which the reapers must cease their labors, proving that the final work of the Gospel age is accomplished. (John 9:4) C211 The period of dashing the nations to pieces as a potter's vessel. (Psa. 2:9) SM717; OV324; HG496:4 Where there will be "weeping and gnashing of teeth." (Matt. 22:13) R4679:5 The "great furnace of fire" (Matt. 13:42) which comes at the close of the Harvest upon the unworthy tare class. C146 The tribulation of Matt. 24:21, but not that of Matt. 24:9, 29. R711:3 The "great earthquake" of Rev. 16:18, 19. SM236 The "curse" of Elias. (Mal. 4:5, 6) R1538:1, R3120:5; OV324

Such

- So terrible and so general. D540; R5469:2

As never was

- The greatest is at the close of the Gospel age, though the closing features of the Jewish age were typical of it. R711:2, R1743:3 Worldwide and not a local disturbance as were the previous seasons of destruction. Q849:T Since there is so much that is wrong now, the retribution will be heavy at first. B138 Because men were never before so responsible. E410 So thorough will be the correction, it will never need to be repeated. R1519:4; OV321 Anarchy at this time would affect mankind more than at any previous time in history. R5469:2 Accompanied by a ferocity never seen in the past. R5469:3 The shaking, unsettling and incidental trouble. R1305:3 The effect will be so overruled that such a tribulation will never again be possible. HG417:2 "Unless those days should be shortened no flesh would be saved, but for the elects' sake, those days will be shortened." (Matt. 24:21) OV220 "No, nor ever shall be." (Matt. 24:21) R3630:3, R5864:4, R622:4, R5564:1, R5916:1; OV186; D540

Thy people

- The twelve tribes. HG82:4. Daniel's people, the Jews, and with them all desiring to be God's people. HG457:6, HG 81:1, HG82:4 The worthy of the Patriarchal, Jewish, Gospel and Millennial ages. C62

Shall be delivered

- Forever freed of enemies. C62 When the time of trouble comes over Christendom, a great many wealthy Hebrews will want a place of safety—and that place will be Palestine. CR141

Written in the book

- God has an account, a record. CR139; R1893:4; Q537:3 God is making a record of those who are true Jews. CR139 Clearly refers, not to John the Revelator's book of life, but to Ezekiel's "writing of the house of Israel." (Ezek. 13:9) HG66:2, HG82:4 "The Lamb's book of life." (Rev. 21:27) C62; F666

2

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

Them that sleep

- Note that there are two classes—"thy people" of verse 1 and "them that sleep" of verse 2. HG82:5 Those who have died. SM544; CR139; R1377:6, R2173:1 Including both the good and the bad. E346; SM544; HG228:5 Death is a condition of rest, of quiet, of peaceful unconsciousness. R5059:6, R4794:2; E346 Since there shall be a resurrection, God speaks of the dead as asleep, not extinct. OV333; R4588:5

In the dust

- Showing where the dead sleep; not in heaven, not in purgatory, not in a hell of torment. R5060:1, R4588:6; SM39; OV333; PD61/72 In the Bible hell—sheol, hades, the tomb, the state of death. SM39; R2173:1, R5133:1

Shall awake

- As a result of the exercise of Michael's power. R2173:1 In the resurrection morning. E346; R5133:1, R4775:4; OV139

Some

- Two small classes will come forth already acquitted, justified to life. R1180:1

To everlasting life

- Lasting life in its full perfection. F716 The Church of glory, in the first resurrection. R5893:3; F666 Like Abraham, their trial is in the past. R3399:3

And some

- Including Alexander, Nero, Napoleon, the Caesars and the Popes. C62; R4652:4

To shame

- Dishonor, from which, however, they may be recovered by the restitution processes then put into operation. F666 Their shame will last until they reform. CR405, C350:1; R2833:2, R5390:2 There is nothing hidden that will not be disclosed. R4992:2, R2331:6 A time in which characters will be shown up. OV209; R2613:4, R4992:2 The persecutors of God's people will be ashamed when they come forth and realize what they did. R5479:3 Representing those whose trial will take place during the Millennium. R2198:1 Quite probably, restored men will have considerable power of mind-reading and intuitive discernment over the imperfect, occasioning a portion of the shame of the awakened wicked. R1954:3 When every secret thing is brought into judgment (Eccl. 12:14) many a face will blush and hide itself in confusion from others. R722:6, R2613:4; F716 The details of their past life will be an open book to the whole world. R4652:4 Those remembered as brutal and devilish, such as Caligula, Diocletian, Torquemada, and thousands less notorious may be expected among the last to be resurrected. R1529:5 Progress on the highway of holiness will purge one from the "contempt" of his fellows and correspondingly relieve himself of "shame." F718

Everlasting contempt

- From which they will be obliged to purge themselves by obedience to the divine requirements under Messiah's glorious reign of righteousness. R4729:3, R5167:4 Self-contempt, as they begin to realize their mental and physical depravity. R2833:1 Which will last just as long as they are contemptible. R4992:2, R5167:4, R5479:3, R2331:6, R4652:4, R5390:2, R5893:3; CR405, CR350; PD61/72; F716 Some few, because of wilful, intelligent opposition to God, shall never come up to life. R1180:1 It may take centuries for deeply-dyed characters to purge themselves of this contempt and rise gradually to true nobility and human perfection, or, failing to do so, to die the Second Death. R4609:5 The Hebrew text signifies "lasting," not "everlasting." R5390:2, R5893.3, R4729:3; F716

3

Daniel 12:3 *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

They that be wise

- The Little Flock, the wise virgins. A292; F666; R722:6 Those who so thoroughly believe the testimony of God as to yield themselves fully to his will are wise indeed. R1955:2

Shall

- When righteousness is finally established in the earth. R1955:5

Of the firmament

- "Then shall the righteous shine forth as the sun." (Matt. 13:43) A292; C61; F666; R722:6, R1881:6

They that turn many

- Of this class were the prophets and other justified faithful ones of past ages; and some others, such as Socrates, Plato, Aristotle and Confucius, who enjoyed only the waning light of nature, but were faithful to that little light. R722:6

Stars

- The "stars of heaven," heavenly rulers—Christ and his Bride. R4370:2, R1881:6, R2067:4, R3965:3; D594; CR350, CR405; HG334:3 Ancient Worthies. R1409:5, R1955:5; A291 Celestials. R3965:3 Whose brilliancy and beauty vary. (1 Cor. 15:41, 42) R5951:5,3, R3965:3 They will always be bright ones, men and women of special honor because of their noble efforts to stem the tide of evil when the full force of the tide was against them. R723:1

4

Daniel 12:4 *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

And seal the book

- So state matters that they cannot be understood before the due time. B87 The prophets of old often did not understand their own utterances, but wrote for the Gospel Church. R1148:3, R1418:6, R3646:1 It is (now, in the Time of the End) an "open book"—of unsealed prophecies. (Rev. 10:7) HG79:2

Even to

- Had the knowledge come sooner, the trouble would have come sooner. A337 Doubtless it would be impossible to understand many of the deep things pertaining to the Messianic age long in advance of that period. R5055:1

The time of the end

- The end of the long reign of sin and death. CR478; OV6 The closing of this Christian age and the opening of the new dispensation. OV147; PD90/105; Div; R4353:3, 6 The day of God's preparation. (Nah. 2:3) R1258:4, R2393:2, R2974:2; HG416:3 Which began in 1799 AD. C63; OV147; CR477; R1258:4, R5565:3, R2973:4 It follows, therefore, that no one could understand the prophecy before 1799 AD. C24 An unanswerable argument, proving that this is God's time to introduce a new order, is the lifting of the veil of ignorance and the gradual letting in of the light of intelligence and invention—just as foretold, when foretold and with the results predicted. A337; B18; Div

Many shall run

- Then many shall run. A168; C63

To and fro

- By means of the "chariots with flaming torches"—automobiles, trolley-cars and railway trains—which "rage in the streets and jostle one another in the broad ways." (Nah. 2:3, 4) Q759:4; OV6, OV269; Div; R1142:3 The first steamboat was operated in 1807, the first steam locomotive in 1831, the first telegraph in 1844. C63 By which the various nations, peoples and classes are intermingled

and waked up to the true situation of matters. R3898:5 Now multitudes run to and fro whose grandfathers probably never traveled 50 miles from their birthplace. PD90/105 For concluding from this prophecy that sometime men would travel 50 miles an hour, Voltaire referred to Sir Isaac Newton as a "poor old dotard." C63; R4825:2; OV61

And knowledge

- Born of the travel and commingling and printing. R4353:6 The telephone was first introduced in the fall of 1877. Two events took place in the same year which mark the ending of our age—the introduction of the electric telephone and the Berlin Treaty. R480:6* It does not say "capacity" is to be increased. A168 Promised light of divine providence. R5061:1 Including a knowledge of the teachings of the Great Pyramid. C319 Including a knowledge of God's Word. Nearly all the great Bible Societies were established between 1803 and 1817. C51 Apparently the Adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of Divine Providence. Q579:2 The policy of Satan now is to devise plausible counterfeits of truth to entrap and mislead those who have been making progress in the knowledge of the divine plan. R1362:6 The light shining more and more unto the perfect day would not be contradictory, but establish and clarify the truths already shown, including the times and seasons. R3437:1 Knowledge is a dangerous thing, except for those who are perfect—and all mankind, through the fall, are imperfect. OV147 The recognition of the Abomination of Desolation as such, and in its proper place, is a sign of the increase of knowledge—and an evidence of the Time of the End. R710:6

Shall be increased

- Made general. OV147; R1308:4, R2973:4 The remarkable fulfillment of this prophecy marks our day as the Time of the End. OV270 By means of printing, railroads, telegraphs, etc., and the intermixture of various peoples and their various ideas. R1142:3, R5061:4 The Lord kept back the art of printing until the proper time. SM160 Through compulsory education. OV6, OV147, OV269, OV61 The flood of light now illuminating the world is of God. R1245:2 God is now lifting the curtain of darkness and bringing to light labor-saving conveniences preparatory to the great reign of righteousness. HG302:1 It is because God is lifting the veil of ignorance and letting in the light which is of him, and not by human evolution, that present progress is attributable. R1258:4 Today there is opportunity for knowledge such as never before has been known. Div As the direct result of the mental awakening of man; printing, steam, electricity and applied mechanics being the agencies. D312 The world is awakening because it is morning; the Millennial dawn is breaking. R5363:6, R1362:2 Our great scientists testify that present attainments are as nothing to what is just at hand. PD90/105 The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. R6014:2 Printing has stimulated a greater development of knowledge along every line within the past century than during the preceding 59 centuries. PD90/105 God permits circumstances to favor discoveries in the study of both his Book of Revelation and his Book of Nature. A168 But this knowledge is coming to people who at heart are unprepared for it. R5363:6 A Russian statesman said that education is the basis of all the revolutionary spirit amongst the people. Without some restriction, education is a dangerous thing. To an unregenerate heart it means power in an unregenerate hand—which is not always safe. R5565:4 Not sooner, so that man could fully appreciate the curse, and because such choicest blessings would produce greater evils if bestowed on those whose hearts are not in accord with the righteous laws of the universe. A168 Therefore the young have, in many departments of knowledge, outstripped their seniors. The wise parent will set an example of childlikeness and be ready to learn from and with his children along the line of their superior advantage. R2074:2 Marking the time for the wise of God's people to understand the Bible. PD77/90 God's Word is abundantly distributed in all civilized lands. R3609:4 The fact that the divine plan and its times and seasons are now discernible is strong proof that we are living in the Time of the End. B19 As a result the "bulls" and "thunders" of Antichrist dare not be of the same character as previously. R3227:5 The increase of knowledge is responsible

for the increase of discontent and fear which are bringing Armageddon. Di, D451; R1142:3, R5565:4, R1676:5, R4353:6, R5364:1; OV148 Had the current knowledge on all subjects come sooner, it would have brought the time of trouble sooner. A337; OV148

5

Daniel 12:5 *Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.*

Of the river

- Of the flood, the flood of truth, "which the dragon cast out of his mouth" (Rev. 12:16) at the time of the French Revolution. C65

On that side

- Showing that, even when the Papal power to persecute had been ended, some would be in doubt as to whether its persecuting and crushing power is really at an end. C68

6

Daniel 12:6 *And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?*

And one said

- The conversation is recorded, not for Daniel, but for God's children living during the Time of the End. C64

Upon the waters

- Above the waters. C64

Of these wonders

- These wonderful perversions of truth, the deceptions of God's children and the nations of the earth by the Papacy. C68 Or, strange things. Not the things of verses 1 to 3, relating to the Kingdom of God, which were strange, but expected; but the intervening troubles during the age. C67 The "time of trouble" and the "resurrection" of the context. (verses 1 to 3) HG87:3

7

Daniel 12:7 *And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*

It shall be for

- The Time of the End shall be after. C64

Times, and an half

- In the Bible a "time" is used in the sense of a year. A symbolic year, as used in prophecy, is reckoned on the basis of a lunar year—12 months of 30 days each, or 360 days—each day representing a year. B89; CR140 Three and a half times or years (360 x 3 1/2 equals 1260 days; symbolic time—1260 years), the period of Papacy's power, ending in AD 1799. Compare Dan. 7:25 and Rev. 12:14 with Rev. 12:6 and Rev 13:5. C64; B91; R319:1, R2978:1, R5565:2, R389:2*

To scatter

- The crushing of the power. C68

The power of the holy people

- The truth. C82

8

Daniel 12:8 *And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things ?*

I understood not

- "Holy men of God spake as they were moved by the holy Spirit." (2 Pet. 1:21) Q787:4 "Not unto themselves, but unto us did they minister." (1 Pet. 1:12) B23 The prophets of old often did not understand their own utterances, but wrote for the Gospel Church. R1418:6, R598:3, R349:6*, R1148:3; B23 Even those who walked very closely with God could only have the light due in their day. R957:2 See comments on Dan. 12:4.

The end of

- Later than (or after). C83

9

Daniel 12:9 *And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.*

Go thy way, Daniel

- It is useless for you to try to comprehend the matter now. C82; HG66:5

For the words

- Regarding the entire plan of God, together with the time features of it. B18 The prophecies concerning Present Truth. R1489:1

Closed up and sealed

- Their meaning is designedly hidden. E219; R1418:6, R1489:1, R5055:1 The angels, also beloved, could not understand. R218:1

Till

- Not forever, but merely till the present time. D605; R598:3, R1579:1; CR213 Until such time as God purposes to reveal his secrets, neither learning nor piety can find them out. B18 The mystery of God is to be finished, completed, and the full plan of God is to be revealed in this new dispensation now dawning. R5156:1 Leading us to expect things new, as well as old, to be then revealed. F233 If prophecy was never designed to be understood there could have been no reasonable object in giving it. B19

The time of the end

- The period beginning in AD 1799 and ending in 1914, within which time we may expect them to be understood. C24, C149; D414; F233; OV147 The due time for the further explanation of his plan to his people. R1178:1, R1579:1; E219 Because we are in the dawning of the new age, we may see the divine character and plan for human salvation much more clearly than did our forefathers. R5137:5 The work of harvest is still progressing, even though at one time we supposed that it would be accomplished by October, 1914. Ci Not the end of time. CR213 The end of this dispensation, of the present order of things. OV269, OV6; CR478 See comments on Dan. 12:4.

10

Daniel 12:10 *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

Many

- After the 1290 days or years, ending in AD 1829. C83

Shall be purified

- Shall separate themselves. C82 A purifying, cleansing, refining work in connection with the understanding of this prophecy. C83

And made white

- Make themselves white. C82

And tried

- "The trial of your faith, being much more precious than that of gold which perisheth." (1 Pet. 1:7) R1822:3 "Beloved, think it not strange concerning the fiery trial which is to try you." (1 Pet. 4:12)

R1823:1 "He is like a refiner's fire." (Mal. 3:2) R1823:4

But the wicked

- Or hypocrites. R5154:4; HG572:5 Perverters and scorners of the truth. R1896:6

Shall do wickedly

- Without interference from the Lord. R3304:5 And should not, therefore, be warned of the impending troubles. F592

None of the wicked

- Unfaithful to their covenant. C166 The tares of Churchianity; those out of harmony with God. R2691:6; Dii; OV268 Not the "tares" but only the "wheat," shall now understand. R2691:6 Being too indifferent to heed and search for the truth, and too weak-kneed to stand up for it if they did see it. R3050:4 The knowledge would be so communicated that the ungodly and unpurified would not believe it. C83 The merely formalistic Christian, merely abstaining from work one day of the week and going to church, is not to be expected to recognize his own likeness and to note its deformities and inconsistencies. R2459:2 The world in general, especially the Christian world who, having made a covenant with the Lord, are living contrary thereto. Also the servant who hid the Lord's money in the earth and returned it to him unused. (Luke 21:35) R2390:4 The viciously wicked are not sufficiently interested to find out what we believe or teach. R5248:2 We are not to use prophetic evidence as a club to drive the wicked to shelter. HG398:6

Shall understand

- God's plan and way. A168; R1308:4 If they did, it would be injurious to themselves, and would interfere with God's plan. CR159; SM13 It must be evident to all that prophecies, while clear, forcible and positive, are nevertheless somewhat undercover. R2976:3 Therefore the New Creation does not seek to alarm the world concerning the coming distress. They will not "cast their pearls before swine." (Matt. 7:6) F592 Though realizing that we are living in strange times and under peculiar circumstances, they try to persuade themselves that what we see today is merely a recurrence of what has repeated itself time and again during the past centuries. SM186 The general public does not comprehend, calling it "theological hair-splitting." R3481:1 Not comprehended, even though discussed freely in the presence of others. SM6 The Lord has so arranged it. Diii; R3050:4 The Lord does not honor the worldly-wise with a knowledge of his secrets. R1617:6 They cannot appreciate a God of justice and love. R5303:4

But the wise

- Of thy people, wise through faith. SM794; B15, B223; C166 In wisdom from on high; heavenly wisdom. R5248:2, R5092:6, R1488:1, R2972:6; B223; OV6 Wise toward God. R5970:4, R5039:2, R3015:6, R1308:4 The truly wise. R3947:1, R2765:1, R2491:5, R1567:1; C89 Not according to the wisdom of this world. R5970:4, R2974:2, R1488:1, R350:4*; OV61 Taught of God. R3033:5 Counted foolish by the world. SM319; R3015:6 The meek and faithful children of God, whose hearts are fully loyal to him. R1147:5, R5545:1, R1598:5 The wheat, the Little Flock. R2691:6, R2938:2; SM319 The wise virgins. SM232; OV61; R1877:5, R5146:4; Dii; HG314:3, HG316:4 "Who is wise that he may understand these things? Intelligent that he may know them? For righteous are the ways of the Lord and the just shall walk in them (understand them), but the transgressors shall stumble through them (misapprehend them)." (Hosea 14:9, Leeser) R2491:5 Reasoning on the basis of proven divine revelation. R1567:4 Only those seeking to live in harmony with his will may be expected to have true discernment of the plan of God. R3727:6 The Lord never reasons with any except those who have faith in him and trust his promises. R3947:1

Shall understand

- Then, at the end of the 1290 days. C83; D606; R5565:5 The Lord will open the eyes of only those whose hearts are in the right condition. CR435; SM6; R5061:5 In this glorious dawning of the new era. R5154:4, R5817:3 "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) CR159 The vision and the prophecy. D606 Matters as they become due. R3947:1, R2976:3,

R5146:4; SM186 The fact that the antitypical Isaac was not to be only Jesus, but also the Church—a mystery the Jews and Babylon cannot comprehend. R4335:1 Be sealed in the forehead with a mental comprehension of the truth to separate and distinguish the servants of God from the servants and votaries of Babylon. C166 One evidence of faithfulness today would be a knowledge of Present Truth. R2942:4 Our thought is that none could be esteemed "overcomers," victors, while ignorant of our Lord's parousia. R2942:4 Since many of the watchers are not Greek scholars, God has made provision through such valuable helps as "Young's Analytical Concordance" and the "Emphatic Diaglott." R2974:2 If prophecy was never designed to be understood, there could be no reasonable object in giving it. B19; R2765:1, R2972:6

11

Daniel 12:11 *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*

And from the time

- AD 539, when both conditions were true. C83

The daily sacrifice

- The continual sacrifice. C83

Shall be taken away

- This occurred some years before the setting up of the abomination in AD 539. C83

The abomination

- That Wicked One (2 Thes. 2:8); the Man of Sin (2 Thes. 2:3); the Mystery of Iniquity (2 Thes. 2:7); the Antichrist (1 John 2:18); the Son of Perdition (2 Thes. 2:3); the Little Horn (Dan. 7:8); the Beast (Rev. 13:1); the Papacy (Matt. 24:15). B271, B277; C67, C76 Particularly its doctrine of transubstantiation and the sacrifice of the Mass, supplemented in our day by various theories of self-atonement. C36; D572; F471; R2822:6 Includes not only the mother system, Papacy, but the daughters as well. R711:1

That maketh desolate

- Nominal spiritual Israel. D571

Shall be 1290 days

- 1290 years, ending 1829 AD, at which time William Miller began to call attention to the time prophecies. C84, C87; R5565:5

12

Daniel 12:12 *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

Blessed is he

- "O the blessedness of him!" indicated by the Hebrew text. C83, C84; R2978:2, R5568:5, R5950:4, R5565:6 The blessing implied in the Lord's parable of Luke 12:35-48. R3355:3 The right understanding of the vision would be deficient in some of its chief elements until the end of the 1335 days. C84 A joy of heart to the watchers who see the beginning of restitution and the second presence of Christ. R2978:2, R5568:5, R5565:6; C84 Indicating very special blessings in addition to those enjoyed at the end of the 1290 days; and this has been actually the case. C84, C88, C197; R2978:3, R5565:6 The blessedness of great enlightenment and appreciation of God's glorious purposes. R5950:4 All of the special blessings that we, as a company of Bible Students, have received during the past 40 years have been the result of the Lord's presence. R5566:1

That waiteth

- That is waiting earnestly, watchfully. C83, C127, C197

To the 1335 days

- 1335 years, from 539 AD, ending 1874, the time of the second advent of the Lord. C83, C127;

R2978:1, R5565:6 Beginning of the Times of Restitution. B187, B196; R2978:2 Beginning of Harvest. R5772:4, R5950:4; C94, C197 A date looked forward to by many Bible students as the possible time for the Church to be complete—although nothing in the Bible so declared. R5772:4

13

Daniel 12:13 *But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days.*

Till the end be

- Till the "Harvest," or end of the age, be come. F666

For thou shalt rest

- "David is not ascended into the heavens." (Acts 2:34) R1591:5

Stand in thy lot

- Arise again for thy portion or reward. C83, C94

At the end

- After the end. "The harvest is the end." (Matt. 13:39) C83, C94

Of the days

- The 1335 days. C94; R180:6*

Hosea

General

- Hosea prophesied in Israel—the ten-tribe kingdom—prior to the Babylonian captivity, dying about the time that Samaria capitulated. The name Hosea signifies salvation and corresponds well with the prophecy. The Lord through Hosea made plain to Israel that their national destruction and captivity was at hand; that it was a punishment for sin; but that it also told the people of God's sympathy for them, of his many loving forbearances, etc., and assured them that he would continue to love them to the end, and eventually bless them and recover them from the land of the enemy. Hosea's own experiences in life in some degree pictured the Lord's experiences with Israel. Hosea's wife was unfaithful to him, as Israel had been unfaithful to the Lord. Following the Lord's direction, Hosea took back his wife, reclaiming her; and his message to Israel was of God's continued love for that people. R5809:2
- Hosea was a resident and prophet in the kingdom of Israel during a part of the period in which Isaiah was prophesying in the kingdom of Judah. It would appear that the Lord permitted Hosea to have certain very trying experiences in domestic troubles, with a view to impressing upon his mind the Lord's view of Israel, his spouse. These severe experiences through which the Prophet passed seemed to be preparing him to voice the Lord's sentiments of tender compassion to Israel, his espoused one, who so frequently and persistently went after other gods. If the prophecy of Hosea be read from this standpoint, its tender compassionate appeals will be appreciated as from no other. R2490:3; R2491:1,2; R4811:2

Hosea 1

1

Hosea 1:1 *The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.*

Word of the LORD

- First came to Hosea in connection with his own domestic trials. R2491:1

Hosea

- His name signifies "salvation," corresponding well with his prophecy. R5809:2 A prophet to the ten

tribes of Israel during part of the period in which Isaiah was prophesying to the two-tribe kingdom of Judah. R2490:3

In the days

- Hosea prophesied in Israel at the time of their depravity, just before their captivity. R2491:1, R5809:2

2

Hosea 1:2 *The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.*

Go, take unto thee

- Hosea's own experiences in life in some degree pictured the Lord's experiences with Israel. R5809:2

3

Hosea 1:3 *So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.*

And took Gomer

- Picturing Israel, as a false wife, and God himself as a merciful husband. R2491:1 An attractive girl who, at the time of their marriage, was quite possibly true and worthy of his affection. R2491:1

And bare him a son

- Only her first child was recognized by the prophet. R2491:1

6

Hosea 1:6 *And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.*

Lo-ruhamah

- Meaning, "she that never knew a father's love"; an orphan, not by death, but by her mother's sin. Not claimed by Hosea as his child. R2491:1*

House of Israel

- The ten tribes. C296; R1341:5

Utterly take them away

- The ten tribes; but he would have mercy on Judah, the two tribes (see verse 7). C296; R1341:5

9

Hosea 1:9 *Then said God , Call his name Loammi: for ye are not my people, and I will not be your God .*

Lo-ammi

- Meaning, "not my people" or "no kin of mine"; disowned by Hosea. R2491:1*

Not my people

- Rejection, for a time, of all Israel. C296; R1341:5

10

Hosea 1:10 *Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*

Israel shall be

- As all nations, during the Millennium, gradually flow to Israel and come under obedience to the New covenant regulations, thus becoming Israelites indeed on the earthly plane. R4575:6

Sand of the sea

- At the close of the Mediatorial Kingdom, our Lord will deliver over only Israelites—the seed of Abraham. R4575:6

Sons of the living God

- Those from among the Gentiles who had formerly not been recognized by the Lord. R1341:5; C296 Applied to Gentile Christians by the Apostle Paul in Rom. 9:23-26. C296; R1341:5

11

Hosea 1:11 *Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.*

Then

- At the time of the rejection of fleshly Israel and the recognition of spiritual Israel. C296; R1341:5

Gathered together

- As one nation. The distinction between Israel and Judah ended with the restoration from Babylon. R1364:6

One head

- Be reunited under one head. C296; R1341:5

Hosea 2

2

Hosea 2:2 *Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;*

She is not my wife

- The Lord permitted domestic troubles for Hosea to impress upon him the Lord's view of Israel as a false wife. R2491:1 She stayed in his house until the sixth year. Then he either put her away from him, or she went her own way. R2491:2*

Her husband

- Referring to a union in a less particular sense than the New Testament references to Christ and his Bride. Here the word husband simply means caretaker. R1389:1 God was a most merciful husband to Israel. R1389:1, R2491:1

Her whoredoms

- Hosea's wife was unfaithful to him, as Israel had been unfaithful to the Lord. R5809:2

Her adulteries

- Christendom is, in the Scriptures, charged with adultery, in that she lives with the world. R4811:5

7

Hosea 2:7 *And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them : then shall she say, I will go and return to my first husband; for then was it better with me than now.*

I will go and return

- Not a promise from the Lord that he would remarry them. C296; R1341:6

14

Hosea 2:14 *Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.*

Her

- The true Church. R1841:6

Into the wilderness

- The true Church is the Church in the wilderness. (Rev. 12:6, 14; Luke 15:4; Isa. 51:3; Cant. 8:5) R1841:6 Illustrated by the millions of persecuted Jews in Russia who tell, not only of their suffering, but of their deep desire to return to the land given to Abraham and his seed forever. R394:3*

Speak comfortably

- Speaking to their hearts. R394:3*

15

Hosea 2:15 *And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*

A door of hope

- Which the Millennial reign of the true seed of Abraham will open for these rebellious people. C297, C296; R1341:6

18

Hosea 2:18 *And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.*

In that day

- The glorious 1000 years. R541:5*

A covenant

- The New covenant. R282:6, R4371:2

will break the bow

- Dates the "door of hope" (verse 15) by declaring it to be after the time of trouble, when wars shall be no more. C297; R1341:6

19

Hosea 2:19 *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*

Will betroth thee

- Possibly the whole house of fleshly Israel, but probably spiritual Israel is meant. C297; R1341:6

21

Hosea 2:21 *And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;*

Hear the heavens

- The Christ, as a heavenly priesthood, shall make successful intercession for the earth. R1434:1*

Hear the earth

- Represented through its "princes," and these princes shall answer the people. R1434:1* The new earth (2 Pet. 3:13), reorganized society. A319

22

Hosea 2:22 *And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.*

And the wine

- Message of joy. R1695:2

They shall hear Jezreel

- Thus the great antitypical day of Jezreel is to be realized. R1434:1*

23

Hosea 2:23 *And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*

Thou art my people

- The spiritual class, selected during the time when fleshly Israel has been cast off. C297; R1341:6 "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest are blinded." (Rom. 11:7) C297; R1341:6

Hosea 3

1

Hosea 3:1 *Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.*

Yet, love a woman

- Following the Lord's direction, Hosea took back his wife, reclaiming her; and the message to Israel was of God's continued love for that people. R5809:2

2

Hosea 3:2 *So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:*

So I bought her

- Hosea purchased back his unfaithful wife from the slavery into which she had been sold. R2491:2 Voicing the Lord's tender compassion to Israel. R2491:2 Taking her back under his own roof, but not as his wife. He was compassionate toward her and her offspring. R4811:2

4

Hosea 3:4 *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:*

The children of Israel

- "His blood be upon us, and upon our children." (Matt. 27:25) R5571:4

Many days

- Many years. OV105

Without

- Without any communication with God whatever; a mark of divine disfavor. OV76, OV104

Without a sacrifice

- Thus the annual Atonement Day, for more than 18 centuries, has been a farce—but the matter should be mentioned to Jewish people with full sympathy, calling attention to the fact that where the type ceased the antitype began. OV105 Aliens from God, without prophet, priest, sin offerings, Atonement Days. R5571:4

5

Hosea 3:5 *Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.*

Afterward

- The time nears when the Lord will pour upon Israel the spirit of prayer and supplication. (Zech. 12:10) R5571:4

Hosea 4

1

Hosea 4:1 *Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.*

Children of Israel

- Nominal fleshly Israel and, doubly, in its fuller application, to nominal spiritual Israel. D19,20

Hath a controversy

- Because the day of recompenses has come. (Isa. 34:8) D19

6

Hosea 4:6 *My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*

My people

- The discontented, the unsatisfied, hungering and thirsting after the right was of God—the real teachings of the Bible. OV263

Are destroyed

- Perish. R4396:3, R3941:3 Ensnared by the very ones who should be their pastors, assistants and protectors; and by reason of their confidence in them. R4396:3 Are dumbfounded. R3008:5

Lack of knowledge

- Many do not realize how important are knowledge and a correct faith. R4527:4, R4533:6 Dwarfed Christian life and experience result, except as the Word of God is understood and assimilated. R5416:5 Faith can keep pace only with knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. R4527:4, R4533:6 Because, though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the divine message. R3941:3 God's Word, through the prophet, applies to Jews as well as to Christians. OV154 False teachings in high places, and throughout Babylon, have hidden the "key of knowledge" to the privileges and opportunities of the Gospel age. (Luke 11:52) R2693:4 They are "willingly ignorant." (2 Pet. 3:5) "They hear not, neither do they understand." (Matt. 13:13) SM288 The secret of nearly all the rebellions against the Bible is the result of a lack of knowledge of God, his plan and his Book. R3008:5 Being ensnared by misplaced confidence in spiritual leaders. R4396:3 There is a famine in the land, not for bread, but for the hearing (understanding) of the Word of the Lord. (Amos 8:11) OV154 Few parents realize their obligations toward the children they bring into the world. R5700:6

Hast rejected knowledge

- Having "hidden the key of knowledge," they not only fail to enter the privileges of the Gospel call, but they hinder them that would enter, by their false teachings and misrepresentations. R2693:4

11

Hosea 4:11 *Whoredom and wine and new wine take away the heart.*

And wine

- Doctrine, or the spirit of the world. D266, D267 As the first house of Israel stumbled because of intoxication with false doctrines, so with nominal spiritual Israel. R3962:5 "The inhabitants of the earth have been made drunk with the wine of her fornication." (Rev. 17:2) R3962:5

13

Hosea 4:13 *They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.*

Of the mountains

- Kingdoms. A318

14

Hosea 4:14 *I will not punish your daughters when they commit whoredom, nor your spouses when they*

commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

With harlots

- Apostate churches. B277

17

Hosea 4:17 *Ephraim is joined to idols: let him alone.*

Ephraim

- Christendom. D22

Is joined to idols

- The idolatry of money. B139

Let him alone

- For a period of 70 years—long enough to allow nearly all of them to die in exile, a period in which those who loved idolatry might go their own way. R3623:5

Hosea 5

3

Hosea 5:3 *I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.*

Ephraim

- Christendom. D22

7

Hosea 5:7 *They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.*

Strange children

- Members of the nominal church, begotten not of the truth, but of error; partaking, not of the spirit of Christ, but of the spirit of the world. R1009:1 Tares. (Matt. 13:38) R1009:2 Those whom God does not acknowledge as his sons. R1009:1

Now

- While in a rejected, spewed-out condition. R1434:1*

A month

- 30 years—the divinely set time during which the false shepherds shall be devoured. R1433:6* "Three shepherds also I cut off in one month." (Zech. 11:8) R1433:3*

Their portions

- Possessions. (Leeser) R1434:1*

11

Hosea 5:11 *Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.*

Broken in judgment

- Made desolate, "broken through punishment." R1434:1*

Hosea 6

1

Hosea 6:1 *Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.*

Come

- In their afflictions, the great time of trouble, they will come to acknowledge their guilt and to seek the Lord. R1434:1* Verses 1 to 3 refer to Israel's judgments and their final repentance and reconciliation. Q788:4; R2294:5

Let us return

- The returning ones represent those fullest in faith in the Lord and his promises. Cii The prodigal must will to return, the prodigal must strive to return, but the Father will meet him on the way to receive him and to bless him. R3361:6

He hath torn

- He wounds to heal. SM55

He will heal us

- After the time of trouble is past. A256; SM55 The great Messiah, Christ and the Church. SM55 As Priest of the Millennial time. SM55 The healing process will be coincidental to the wounding and breaking. SM55 When his sharp arrows shall smite them, and his judgment, as a hammer, shall break the hard, stony hearts. SM54 Giving them "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." (Isa. 61:3) A256

He hath smitten

- The Jews had experienced the judgment of the Lord in the destruction of the city of Jerusalem at a time corresponding to the fifth thousand-year day. Q788:4, Q795:2

2

Hosea 6:2 *After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*

After two days

- The fifth and sixth thousand-year days. R2294:5, R643:1*; Q788:4

In the third day

- The seventh thousand-year day, a sabbath. R2294:5, R643:1*; Q788:4 Jesus spoke in the fifth thousand-year day since Adam. So the seventh thousand years, the Millennium, would be the third day from when he spoke. Q635:1; R92:6* Early in the morning of this third day—the thousand years of Messiah's reign—"all Israel shall be saved." (Rom. 11:26) Q789:T, Q795:2 If our Lord knew of the third day as indicating a three thousand year period, he did not know what day and hour in that three thousand year period he would be present and the work begin. (Mark 13:32) Q635:1

He will raise us up

- Two thousand years of the Jews' cast-off condition is followed by the thousand years of favor and resurrection—an additional reason why Christ arose on the third day. R643:2*, R2294:5 A double signification: one phase of this prophecy applied to Christ in person, and that has been fulfilled, and is the pledge that the other phase of it will be fulfilled in subsequent resurrections. R350:1*

3

Hosea 6:3 *Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*

If we follow on

- A continuous eating. You must seek. R201:5 It is as much our work to follow as it is the Spirit's work to lead us into all truth. R130:4* Let us not put down stakes and say, "Thus far will I believe and no farther." R130:4* We must not expect to obtain all the truth in one swallow, it is a continuous eating. R201:5

As the rain

- Truth. B256 Of the two rains picturing Christ's first and second coming. R643:4*

Latter

- Spring. R643:4

Former

- Fall. R643:4*

4

Hosea 6:4 *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.*

O Ephraim

- Christendom. D22

6

Hosea 6:6 *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.*

Mercy, and not sacrifice

- Explaining why the publicans and sinners were more attracted to the Lord's words than the Pharisees- the latter trusted in themselves that they were righteous, spurning to ask or accept mercy; the former admitted that they were unrighteous and had need of mercy. R2260:5, R2591:6 The great lack of many critics and faultfinders is their lack of mercy and of love. R3754:4

7

Hosea 6:7 *But they like men have transgressed the covenant: there have they dealt treacherously against me.*

Like men

- Like Adam. (Margin and R.V.) R4902:2, R5832:3,5 R762:3, R4570:2*

Transgressed the covenant

- Abolishing that covenant relationship and all its privileges. R5021:3 One act of disobedience broke the covenant between God and Adam by which he was treated as a son and guaranteed everlasting life. R5149:2, R4902:2, R5021:3, R5223:3, R5832:3 Because of Adam's transgression the world is not in covenant relationship with God in any sense of the word. R5162:3

Hosea 7

1

Hosea 7:1 *When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.*

Of Ephraim

- Christendom. D22

11

Hosea 7:11 *Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.*

They call to Egypt

- The world. C317; F458

Reap the whirlwind

- A principle of the divine law. (Gal. 6:7; Prov. 22:8; 2 Cor. 9:6) R1653:3 The time of trouble. D528

Hosea 8

9

Hosea 8:9 *For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.*

Ephraim

- Christendom. D22

Hosea 9

3

Hosea 9:3 *They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.*

Ephraim

- Christendom. D22

Return to Egypt

- The world. C317; F458; R1681:6

9

Hosea 9:9 *They have deeply corrupted themselves , as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.*

They have deeply corrupted

- It is not God who has corrupted mankind. R1351:5*

Hosea 10

6

Hosea 10:6 *It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.*

Ephraim

- Christendom. D22

8

Hosea 10:8 *The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.*

To the mountains

- Kingdoms. A318

And to the hills

- Less high, less autocratic governments. D551

Fall on us

- Cover, protect us. It is absurd to expect wicked men to get faith enough to pray for literal mountains to fall on them. B139

Hosea 11

1

Hosea 11:1 *When Israel was a child, then I loved him, and called my son out of Egypt.*

Israel

- "Prevailer," the name applied well to Jesus. R436:1

I loved him

- Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as mercy. R5809:2

Called my son

- The Lord Jesus; to the higher, divine nature. C316

Out of Egypt

- Out of the world. C316; R1681:6 This prophecy has three applications: the deliverance of the nominal house of Israel in the days of Pharaoh; the return of the infant Jesus to the land of his birth; and the ultimate deliverance of Christ and the entire Church of God. R1681:6, R436:1; C316

3

Hosea 11:3 *I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.*

I taught Ephraim

- Christendom. D22

4

Hosea 11:4 *I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.*

Bands of love

- Love is the keynote of the Bible. R5809:2

8

Hosea 11:8 *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.*

How shall I

- Through Hosea, the Lord made loving appeals to Israel, as a father to his children. R3463:6

As Admah

- "A desolate room." R3464:1

10

Hosea 11:10 *They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.*

Walk after the LORD

- The various chastisements of Israel were intended for their good and eventually made that nation, at the time of Jesus, the most holy people in all the world—the only people recognized by God. R5809:6

11

Hosea 11:11 *They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.*

The land of Assyria

- Babylonia. R5809:2

I will place them

- Although Israel had been unfaithful to the Lord, he would nevertheless loyally receive them again. R5809:2

Hosea 12

1

Hosea 12:1 *Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.*

Ephraim

- Christendom. D22

And oil

- The holy Spirit. T116

Carried into Egypt

- The world, the opponents of the people of God. C317; F458

2

Hosea 12:2 *The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.*

Will punish Jacob

- Natural Israel. A300

4

Hosea 12:4 *Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;*

Prevailed

- Pray perseveringly. R5381:2, 4*

When Ephraim

- Christendom. D22

In Baal

- Or Bel, the god of Babylon, the Pope. B256; D24, D40

Hosea 13

2

Hosea 13:2 *And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.*

And idols

- The idolatry of money, etc. B139

4

Hosea 13:4 *Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.*

Saviour

- Jehovah, in that he provided a Redeemer in the person of Christ. R379:2 Author of the divine plan. E33 Not standing in wrath, seeking to slay or torture until the Lord Jesus interposed and satisfied the Father's malice and anger by receiving the blow of wrath in man's stead. E34

9

Hosea 13:9 *O Israel, thou hast destroyed thyself; but in me is thine help.*

Destroyed thyself

- In the days of Samuel, by praying for a king, contrary to the divine arrangement. R3217:4 The answer to Israel's prayer for a king was disadvantageous to her as a nation. R3217:4

10

Hosea 13:10 *I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?*

I will be thy king

- The King whom the Lord intends to give to Israel and the world is Messiah. R3217:5

11

Hosea 13:11 *I gave thee a king in mine anger, and took him away in my wrath.*

And took him away

- The Lord took away the kings of Israel when the people went into captivity to Babylon; there have been no independent kings of that nation since. R3217:5

14

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

I will

- Jesus shares in the Father's plan for our ransom from the grave. R387:2 Since the Church is to be associated with Christ in all the Millennial work, therefore the Church, in that sense of the word, will be identified with the ransoming work, the work of deliverance. Q112:1 The resurrection hour has not yet come. R690:3*

Ransom them

- To buy back, by giving a price to correspond, to redeem. R4818:3; R1228:1, R2399:1 Deliver by a ransom. R5891:1 Used in a prophetic sense as including the entire work of redemption, down to the very end of the Millennial age. R5891:1 The word here signifies to recover from the grave; a different sense than the word ransom in 1 Tim. 2:6. R4747:2, R4818:3, R4864:1 Man's recovery from death is a part of the ransom work. R5882:4, R1228:1; Q571:T The ransom price was paid nearly 1900 years ago, but man is not yet ransomed from the grave, and will not be until the awakening in the Millennium. R4617:4 The ransom work will take the whole Millennial age. R5891:1, R4617:1, R5873:2; Q112:1 The ransoming work will be finished when the New covenant is put into effective operation; but the atonement work will not be finished until the end of the Millennial age. R5882:4; Q571:T

Power of the grave

- Sheol, oblivion, not torment. E373; SM27; R2600:3, R2608:5 All who are in their graves shall ultimately be set free. OV363 "All that are in the grave shall hear the voice of the Son of God." (John 5:28,25) R2613:3 After the last member has been delivered from the power of the grave there is still a great resurrecting work to be done—a raising up out of imperfection of mind, morals and physique to the full image and likeness of God. R5873:3

I will redeem them

- Messiah's Kingdom will bless, not only the living, but also those who have fallen asleep. R5706:4; CR479 Every member of Adam's race is to be delivered by Him who redeems all. HG497:2

From death

- Adamic death. R2608:5 And not from eternal torment. R2600:3, R387:3 Mankind has no option but to come forth from the tomb in due time, because the ransom has been applied on their behalf. PT388:2* In view of the fact that the divine plan has arranged for the redemption from sheol, death is appropriately described as a sleep. R4054:3 "Then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54, 55) E373

O death

- Death is not a friend, but an enemy. R625:6

Thy plagues

- Gradual destruction. HG497:2

O grave

- Sheol, oblivion. E373 Quoted in 1 Cor. 15:54, 55, proving that the word hades in the New Testament is equivalent to the word sheol in the Old Testament. R2600:4 There is no evidence in the Old

Testament that sheol had more than one signification, or that its later signification was different from its earlier. R828:6*

I will be

- Future—"in due time." R690:3* He presently, when united with his Bride, will begin the work of destroying death by raising all mankind out of it. R381:2

Thy destruction

- Through the opening of the prisonhouse. R2610:2, R303:6, R381:2, R474:4; OV168, OV363 The grave is really a symbol of hope; for we would not speak of it as a prisonhouse were it not for our hopes of a resurrection. R894:2 In the Millennial reign. R474:4; OV168 The grave, the tomb, the state of death, is to be destroyed. OV168, OV363 The Lord will break the bands of death and set the captives free. PT387:5* Ransom and resurrection follow each other like cause and effect. R1322:2* Adamic Death shall be forever swallowed up and cease in the Second Death, into which it is to be cast by the great Redeemer. R2608:5; OV363 The thousand years of Messiah's reign will be devoted to this very work of destroying Adamic Death. OV168 Death will continue to be an enemy until its final destruction in the Millennial reign. R303:6, R474:4 "For he must reign until he has placed all enemies under his feet. The last enemy to be destroyed is death." (1 Cor. 15:25) R763:5 Therefore, even if it were a place of torment, it would not endure to all eternity. E373; Q363:1; HG556:5, HG735:1

Hosea 14

1

Hosea 14:1 *O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.*

Israel

- At that time, distinct from Judah. R4811:1 The prophet addresses the people. R2491:2

Thou hast fallen

- Applicable also to our own nation. as well as to every nation. R4811:2 Also includes nominal spiritual Israel. R4811:5

Thine iniquity

- Israel had become debauched through idolatry. R4811:1

2

Hosea 14:2 *Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.*

Words

- Of contrition, promises of reformation. R2491:2

Say unto him

- The Lord. R2491:2

Take away all iniquity

- Israel is here represented as speaking in a repentant attitude. R2491:2

Receive us graciously

- The people of Israel have not yet asked to be received by grace—graciously; but still hope for favor by keeping the law. R4811:3 Attitude of all "Israelites indeed," natural and spiritual, in returning to God in the Gospel age. R2491:4 Which the Lord has indeed done for the members of the Bride class only, putting away their iniquity through the blood of the cross. R2491:4 The great lesson to be learned by all people is that we all need divine grace, mercy and forgiveness. R4811:3

Calves of our lips

- The fruit of our lips- our praise. R4811:3 "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15) Q343:T, R4535:1

3

Hosea 14:3 *Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.*

Asshur

- Assyria. R4811:2

Horses

- Imported from Egypt. R4811:2 The old, false, doctrinal hobbies. (See Isa. 31:1,3) C316

Work of our hands

- Christendom's confidence is in the work of their own hands—in lodges, unions, trusts, church membership, etc. "God is not in all their thoughts." (Psa. 10:4) R4811:5

Ye are our gods

- Christendom is charged with idolatry, with worshipping houses, lands, banks, stocks, bonds, name and fame. Indeed the serious charge against Christendom is that she has lost her God. R4811:5

Fatherless

- The Israelites were fatherless in the sense that they had denied the Heavenly Father. R4811:2 Those who renounce sin have neither Satan nor God as their father; but to such God proffers mercy and adoption as children. R4811:5 Only a comparatively few, a handful, know God as their Father, and are known of him as his children. R4811:5

4

Hosea 14:4 *I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*

I will heal

- After the time of trouble is past. A256 Israel, in the beginning of Messiah's reign. R4811:3 The Lord forgives our trespasses and assists us when we realize our wrong condition and appeal for help. R5598:3 The hand that smote will be turned to heal. A256 The Lord's answer to Israel's repentant words of verses 2 and 3. R2491:4

Freely

- Unmeritedly. R2491:4

Turned away from him

- Spiritual Israel is not received of Jehovah as a woman, but as a man—Jesus, the Head; the Church, his Body. R2491:4

5

Hosea 14:5 *I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.*

As the dew

- Refreshment. R2491:4

He shall grow

- Thrive. R2491:4 His true Israel, The Christ. R2491:4

As the lily

- Whose growth in Palestine is remarkable. R2491:4

Roots as Lebanon

- The trees of Mt. Lebanon have very sturdy roots. R2491:4

6

Hosea 14:6 *His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.*

As the olive tree

- Everlasting. R2491:5 Verses 5 and 6 picture the development and establishment of the true Israel,

The Christ. R2491:4

7

Hosea 14:7 *They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.*

Shall return

- Have restitution, for natural Israel and all nations in the Millennium. R2491:5

Scent

- Rendered "remembrance" in Deut. 32:26 and "memorial" in Esther 9:28. R2125:3

8

Hosea 14:8 *Ephraim shall say , What have I to do any more with idols? I have heard him , and observed him: I am like a green fir tree. From me is thy fruit found.*

Ephraim

- Christendom. D22 Literally, the ten-tribe kingdom; symbolically, nominal Churchianity. R2491:5

Any more with idols

- The idolatry of money, etc. B139

I have heard him

- The great Prophet, The Christ (Acts 3:22) R2491:5

And observed him

- Obeyed him. R2491:5

A green fir tree

- An evergreen tree, symbolically representative of the possession of everlasting life. R2491:5

From me

- In me. R2491:5

Is thy fruit

- Character development. E206 The fruits of the spirit. E206; R2491:5

9

Hosea 14:9 *Who is wise, and he shall understand these things ? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.*

Who is wise

- It is necessary first that the transgressor shall come to a realization of his own need and abandon sin. R4811:5 "The (truly) wise shall understand, but none of the wicked shall understand." (Dan. 12:10) R2491:5 Not by earthly wisdom and intelligence, but by being taught of the Lord. R2491:5 Leeser's translation of this verse: "Who is wise that he may understand these things? intelligent that he may know them? For righteous are the ways of the Lord. and the just shall walk in them (understand them), but the transgressors will stumble through them (misapprehend them)." R2491:5

Transgressors shall fall

- This scripture has no reference to the subject of temperance, but closes with an exhortation to fallen Israel to return to the Lord. R1444:5 There is no place on the highway of holiness, the highway of divine mercy, love, forgiveness and peace, for transgressors, those who knowingly and willingly go contrary to the divine will. R4811:5

Joel

Joel 1

Joel 1:9 *The meat offering and the drink offering is cut off from the house of the LORD; the priests, the*

LORD'S ministers, mourn.

Cut off

- Hebrew, karath; this word was used in connection with covenants in evident references to the sacrifices that would seal or ratify the covenant entered into. No covenant was really made until the sacrifice was cut off, or accomplished. PT373:1*

14

Joel 1:14 *Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,*

Sanctify ye a fast

- A disciplining of the body by abstaining from delicacies and relishes. R3659:5

Joel 2

1

Joel 2:1 *Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;*

Blow ye the trumpet

- "Hearken to the sound of the (watchman's) trumpet." (Jer. 6:17) R309:1* Still the trumpet is to sound until a company shall be developed who will be the virgins, her companions that follow her. (Psa. 45:14) R309:2* Calling upon all to humble themselves under the mighty hand of God. D241

In Zion

- The nominal Kingdom of God. D241

Sound an alarm

- Do not, as at the World's Congress of Religions, cry, Peace, peace, when there is no peace. (Jer. 6:14) D241

In my holy mountain

- Christendom, professed kingdom of the Lord. D540; A318 Among the true Church of Christ. R309:1

Day of the LORD

- The Day of Vengeance, the time of trouble. D11, D655

2

Joel 2:2 *A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.*

A day of darkness

- Ignorance of the prophetic developments of that time. R264:4 The world will not know of the Lord's presence. R153:1, R264:4 A day of judgment upon mankind socially and nationally, a day of national recompenses; but not of individual judgment. D11 The day that shall "burn as an oven" (Mal. 4:1); wherein the rich men weep and howl for the miseries that come upon them (Jas. 5:1-6); which is "darkness and not light" (Amos 5:20); which the Lord refers to as "great tribulation" (Matt. 24:21, 22); and Daniel as "a time of trouble such as never was since there was a nation." (Dan. 12:1) D11 The same "day" as in Zeph. 1:15, but not the same as in Zech. 14:6,7. D655

A day of clouds

- Trouble. R264:5, R153:1; D11, D655 "Behold, he cometh with clouds." (Rev. 1:7) R153:3, R264:6 In the natural storm, lightning and thunder give evidence that atmospheric changes are taking place, that the vitiated and corrupt "air" is to be changed. We rejoice that it will be pure after the storm. R264:5

Thick darkness

- The prince of darkness now works. R264:5, R153:2 When the Lord comes and makes trouble and

darkness his pavilion, he takes his Bride, delivering her from the strong enemy of the fleshly nature into the perfection of the new divine nature. R265:1

As the morning

- The Millennial morning. A9; E359

Upon the mountains

- Kingdoms. A318

A great people

- The Lord's "Great Army" of trained soldiers of Christendom in rebellion against the powers that be. D546, D543

Not been ever the like

- So terrible and so general a revolution. D540 More terrible and more general than the Jewish overthrow of AD70 or the French Revolution, because man today is more dependent on every other member of the social structure than ever before. D540, D536 The battle of this Great Day of God Almighty will be the greatest revolution the world has ever seen because it will be one in which every principle of righteousness will be involved. D541

3

Joel 2:3 *A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.*

A fire

- Destruction. A318

5

Joel 2:5 *Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.*

Tops of mountains

- Kingdoms. D543

6

Joel 2:6 *Before their face the people shall be much pained: all faces shall gather blackness.*

Gather blackness

- As a result of anarchy. R3107:6

7

Joel 2:7 *They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:*

Not break their ranks

- Describing, not an undisciplined mob, easily dealt with by war experts, but a mighty, highly-disciplined host. D544

8

Joel 2:8 *Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.*

Shall one thrust

- Press. D543, D544

And when they fall

- And they pass through. D544

Upon the sword

- Between warlike weapons. D544

Not be wounded

- Not change their purpose. D544

9

Joel 2:9 *They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.*

Run to and fro in

- Hasten forward into lawlessness. D544; A324 Verses 9 to 16 and Isa. 13:1-11 are in striking harmony with the battle and winepress figures of Revelation. A324

Up upon the houses

- Into the houses. D544

10

Joel 2:10 *The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:*

The earth

- The present social order. D544

The heavens

- The ecclesiastical powers. D544 The Lord's army is boldly arrayed against the conservative forces of Christendom, both civil and ecclesiastical, and hopes even to cope with its present strength. D545

Sun and the moon

- The illuminating influences of the Gospel and the Mosaic Law. D544

Shall be dark

- Infidelity having become widely prevalent. D544

And the stars

- The apostolic lights. D544

Withdraw their shining

- When the Gospel is obscured, and the sacrifices enjoined by the Law come to be esteemed as merely barbaric, then the apostles also cease to be recognized as lights. D593 The dark night will come wherein no man can labor. D544

11

Joel 2:11 *And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?*

Utter his voice

- Using the hopes, fears, follies and selfishness of this great army, according to his divine wisdom, to work out his own grand purposes in the overthrow of present institutions and for the preparation of man for the Kingdom of righteousness. D550

Before his army

- A great army of discontents—patriots, reformers, socialists, moralists, anarchists, ignorants and hopeless. D550 Not realizing that they have been used as the Lord's great army to overthrow oppression, to bring down the proud and to thresh mountains (kingdoms), they shall boast themselves of the victory of Liberalism. R622:3, R362:2; Q23:6; D547 The trained soldiers of Christendom, in rebellion against the authorities. D549 Now in preparation by the transfer of the loyalty of the soldiers from the crown to the people. D559-D561 The living saints, and many of the world, are now being used as the Lord's soldiers in overthrowing errors and evils. B101 His "regular army" are few —a "Little Flock"; but there is an immense army of "irregulars" in every kind of uniform— Communists, Infidels, Socialists, Anarchists and Nihilists. R817:3

Is very great

- And could not, therefore, be the "Little Flock." D543

Executeth his word

- The beast, or Roman empire, in its horns or divisions, still exists, and will be slain by the rising of the masses of the people and the overthrow of governments preparatory to the recognition of the heavenly rulership. A259

For you the rain

- Truth. B256 Rain has come in abundance in the last few years. Palestine again blossoms. 10,000 olive trees have been planted in Samaria. HG649:2

25

Joel 2:25 *And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.*

Caterpillar

- Figuratively represents God's army. R5527:1

Great army

- The saints will not be in that army at all. R5527:1, R362:3 Of discontented, along the lines of Socialism, claiming that it is God's remedy. Eventually it will go into anarchy. Q23:7 Anarchists may be part of God's great army, in that he will supervise their campaign. R5527:1

28

Joel 2:28 *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

To pass afterward

- Verses 28 and 29 need to be transposed to see the two outpourings clearly; probably reversed to obscure the matter until the proper time. E164, E219; R376:5, R852:2, R1411:5, R2504:5, R2930:2 After the days mentioned in the next verse. E219; R636:6, R5317:6, R226:6, R2930:2; CR216 After the completion of the selection of the Church, the Christ. R4497:6, R3361:2 Will be fulfilled under the ministration of the Millennial Kingdom. R4467:3 As a work of the Times of Restitution. R636:6 After "we have received the spirit of adoption." (Rom. 8:15) E163 After the Day of Vengeance has humbled the arrogance of men. D518, D653 After the days when the new dispensation shall have been fully ushered in, when the New covenant shall become operative in the world, when Messiah shall take the stony heart out of their flesh and give them all a heart of flesh. HG274:3 After the world has witnessed the Lord's peculiar blessings on Israel in the Millennial dawn. D639 When the High Priest finishes the sacrifice he will "pour out his spirit upon all flesh"; just as, at the completion of the first sacrifice, he "poured out his spirit on his servants and handmaidens" at Pentecost. R4340:5 During the Gospel age none can receive God's spirit except by consecration; while, in the next age, the carnal mind, being removed, the acquirement of the mind of the spirit will be without difficulty. R636:6

Pour out my spirit

- To put a new spirit within them, as it was in Adam before sin entered. R111:1, R1412:3; CR399 The general baptism of the spirit. E217 It is the same spirit in both outpourings, received in the same way, from the same source, through the same channel; but its seal and witness are very different to the two groups. R1411:6; E220 To them also, a spirit of begetting, begetting again as human sons. R1412:3 A second Pentecostal blessing. PD73/87 Then, as now, it will be the spirit of truth; the recipient must first come to a knowledge of at least the first principles of the truth and be consecrated to God's service. R1411:6 The spirit of the truth. With truth will go its spirit, its influence, its power to correct the heart and life and to bring it into accord with God. R2504:6 Through the truth and the divine judgments of that time. In proportion as they receive his spirit they will come into the attitude of sonship. R5583:5 A sign of relationship to God, then as human sons, not as "new" or spiritual, ones.

R376:4, R5452:4 Not signifying as during this age, a begetting to a spirit nature; but simply that the recipient has come into harmony with Christ, the Mediator—not a change of nature, but a restitution to that which had been lost. E220, E221 In proportion as men shall come into full harmony with that holy Spirit will any of them become eligible to the eternal conditions of life and joy beyond the Millennial age. E165 As they receive of his spirit they will be coming back to soundness of mind. CR399 The miracle that will cause the knowledge of the Lord to cover the whole earth as the waters cover the mighty deep. (Isa. 11:9) HG432:3, HG443:4 "The Autumn rain brings them blessings." (Psa. 84:6) D653 The Ancient Worthies must receive it in the future. R5074:4 "And the Spirit and the Bride say, Come." (Rev. 22:17) E165

Upon all flesh

- All that Joel here prophesied was not fulfilled at Pentecost, but what they saw was all foretold by Joel, and more too. R1411:6 All the families of the earth shall be blessed. R4666:6, R5317:6; T88 No longer only on the few special servants. E239 Upon the whole world of mankind. R5317:6, R1411:6, R5452:4; T88 All reconciled to God under the New covenant. R2070:4 All the willing and obedient. R5066:6 That they may come back into sonship. R5452:4 After the overcoming Church has been glorified. R2504:5 Israel's blessing implies the blessing of all nations; the seed of Abraham being first. OV118 Pictured by the increase of the widow's pot of oil until every available vessel was filled. (2 Kings 4:1-7) R558:4 Enlightening them, helping them overcome inherited tendencies, and restoring them to perfection. E218 It will be necessary for them, as now for those who would profit thereby, to consecrate themselves to God, and eat the truth. E218; R5583:5 By no means insuring the same results to them as to the Little Flock of the Gospel age; no longer pointing to sacrifice, but to the laying hold of earthly rights and privileges more freely. R852:4 The spiritual mind is to be restored to all flesh during the Millennial age. R636:6 Then, indeed, all will understand and appreciate the promises now being grasped by the "Little Flock." A86 Including the Ancient Worthies, to fix, establish and crystallize their already perfect characters. R5074:4

Your sons

- In the receiving of these earthly sons, Israel will be the first. God will pour upon them "the spirit of grace and of supplication." (Zech. 12:10) R376:5, R2504:5; OV118

Your daughters

- We have examples of women prophesying: Anna (Luke 2:36-38); Philip's four daughters (Acts 21:8,9); Miriam (Micah 6:1-4); Huldah (2 Chron. 34:21-28) and Deborah (Jud. 4:4-24). R1549:3

Shall prophesy

- Teach, or declare. R226:6, R227:4, R376:5 Teach—not a teaching in the church or of the church, but a teaching of the world by the world, under the supervision of the glorified Christ. R4467:3

Your old men

- Ancient men—the prophets. R4467:4

Dream dreams

- The things they hoped, dimly understood, and greatly longed for. R4467:4

Shall see visions

- They will see that of which their Ancients prophesied. PD73/87; HG274:3 Shall see the glorious visions (of restitution blessings, etc. in process of fulfillment) of which your ancient men dreamed. R4467:4, R227:4

29

Joel 2:29 *And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

Servants and ... handmaids

- The Church during this Gospel age, begotten to sonship, "New Creatures in Christ." R5452:4, R636:6, R2504:5, R4666:6 Slaves—those bound to the Lord by a covenant. R226:6 The holy Spirit is to be poured upon these only during the Gospel age. R4497:6, R5537:2, R5066:6; CR216 All of

the "gifts of the spirit," during the Gospel age, shall be poured out upon God's servants and handmaids, preparing the way for the spirit to be poured on "all flesh" during the next age. R103:6 Regardless of age, sex or national distinction. R4467:3

In those days

- During the Gospel age. D639; R2930:3, R226:6 The two ages and their blessings are distinguished by the expressions "in those days," signifying the Gospel age, and "after those days," signifying the Millennial age. R4467:3

Pour out my spirit

- This blessing began at Pentecost, and will close with the anointing of the last member of the Body of Christ. R4467:3, R226:6, R4340:5, R5317:6, R376:5; SM753 There have been counterfeits of the holy Spirit in the past, and also in modern religious revivals. D565

30

Joel 2:30 *And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*

I will shew wonders

- The day of trouble preceding the Millennial day of blessing. R1411:6 Prefigured by the wonderful manifestation at the establishment of the Law covenant at Mt. Sinai which caused Moses and all the Israelites to fear and quake. (Heb. 12:26-28) HG399:2

In the heavens

- Powers of spiritual control. A318

In the earth

- Society. A318

Fire

- The burning of cities and villages is surely a fire in the earth. SM317

Pillars of smoke

- Are rising from battlefields, burning villages and funeral pyres. SM317 May refer to social upheaval, political and financial troubles; also some great physical manifestation of divine power in the time of trouble. R5318:1

31

Joel 2:31 *The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.*

The sun

- Symbolically, the true Gospel light, the truth; and thus, Christ Jesus. D590; R5917:T

Into darkness

- Literally, in the dark day of May 19, 1780, which extended over 320,000 square miles. D587 Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of Evolution. D592 Obscured by the thick clouds of worldly wisdom. R5917:4

And the moon

- Symbolically, the light of the Mosaic Law. R5917:4; D590 The darkening of the Gospel sunlight results in the darkening of the moonlight. D593

Into blood

- By claims that the typical sacrifices were "bloody" and barbaric. D592

32

Joel 2:32 *And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*

Shall come to pass

- During the Millennium. R5317:6

Joel 3

2

Joel 3:2 *I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.*

Gather all nations

- In the "Day of Vengeance of our God." (Isa. 61:2) R5601:2 In the present struggle (1914), where the weak nations are called upon to assert their strength. SM413; R5769:4

Valley of Jehoshaphat

- Valley of graves; valley of death. SM418, SM413; R5649:5, R4744:6, R5601:2, R5805:5; D141; HG472:6 Typifying Adamic Death. The valley of Hinnom typifies the Second Death. R2908:2

9

Joel 3:9 *Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:*

Proclaim ye this

- "My determination is to gather the nations, to pour upon them mine indignation." (Zeph. 3:8) R350:3

Among the Gentiles

- Among the nations in the Laodicean phase of Christendom. R1757:5

Prepare war

- An era of war which will impoverish all nations, sicken all their peoples, and prepare the way for the universal anarchy with which this world will end. R2327:2, R5715:2 To eventually become so satiated with bloodshed and misery as to sicken of war and willingly seek peace. R35:1*, R269:1 Being fulfilled in the wonderful preparations for war now being made among the nations (1897-1916). D142 Illustrated by Austria's peacetime expenditure of $75 million for war preparations (1904). R3396:6 Some sort of a general war, preceding or connected with, the great time of trouble, anarchy, with which this age will close and usher in the Millennial period. R3327:5 Such a general war would increase taxation and breed general discontent alarmingly and quickly, causing the seeds of Socialist propaganda to shoot up and bring forth red-handed anarchy speedily. R3327:6 In France, the clerical party would even favor war, in the hope of reviving monarchy (1903 comment). R3263:5

All the men of war

- We look for a great war in which the whole civilized world will Be involved. R3296:5

Let them come up

- To battle. R2641:1 "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger (the natural result of sin): for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) R350:3*

10

Joel 3:10 *Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.*

Plowshares into swords

- In the sense that money has been spent for military purposes which should properly have been spent in agricultural implements and developments. R3327:5; SM413; HG674:6 "Your ploughshare steel use for swords." R4745:1 Plowshares will first be turned into swords, and the great conflict must take place, before they shall be peacefully turned back to plowshares. (Isa. 2:4) R899:6, R269:2, R35:2*, R353:2*, R1757:5, R362:3; Q812:2 Those who otherwise would be following the plow and pruning

the trees are forging and handling instead the weapons of war. D143

Pruning hooks

- Pruning-knives. R1757:6

Let the weak

- The financially weak nations. D143; R3327:6 Belgium and Switzerland are among the weak nations feeling strong, the latter having the highest pro rata military expense in Europe (1900 comment). R2641:2

Say, I am strong

- Drain their resources beyond the powers of long endurance. D143 Desiring to impress each other with their strength. hoping thus to put off the evil day of war. R3327:5, R1838:4 "I am a hero." R1757:6 The resistance shown in the Boer war shows how a weak nation, well armed with modern weapons, may feel comparatively strong and, if proportionately independent, even arrogant. R2641:2

11

Joel 3:11 *Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.*

Assemble yourselves

- Assemble hastily together. R1757:6

All ye heathen

- All ye nations. R1757:6

Round about

- Nations from every side. R1757:6

Thy mighty ones

- The Lord's holy ones. R3327:5

12

Joel 3:12 *Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.*

Let the heathen

- The nations. R1757:6

Valley of Jehoshaphat

- "God's pleading judgment." R1757:6 The cemetery valley of Jerusalem. R5715:1, R5805:5; HG674:5 To the battle of the Great Day of God Almighty. SM413 See also comments on Joel 3:2.

Round about

- The armies of all nations gathered as one vast cemetery. R5715:1

13

Joel 3:13 *Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.*

The harvest is ripe

- The Hebrew qatsir, equivalent of the Greek therismos, refers to the same harvest mentioned in Rev. 14, though, first, perhaps, to the Jewish harvest. R223:1*

14

Joel 3:14 *Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.*

Valley of decision

- Trial, crisis. R1757:6

15

Joel 3:15 *The sun and the moon shall be darkened, and the stars shall withdraw their shining.*

Sun and the moon

- The illuminating influences of the Gospel and the Mosaic Law. D544; R1757:6

Shall be darkened

- Infidelity having become widely prevalent. D544

And the stars

- The apostolic lights. D544 Teachers, especially the apostles. (Rev. 12:1) R1757:6

Withdraw their shining

- When the Gospel age is obscured and the sacrifices enjoined by the Law come to be esteemed as merely barbaric, then the apostles also cease to be recognized as lights. D593
- The dark night will have come wherein no man can labor. D544

16

Joel 3:16 *The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.*

Shall roar

- In rebuke of evil. R2641:1

Out of Zion

- The elect Church. R1757:6

From Jerusalem

- The earthly phase of the Kingdom of God. A297 Israel, in restoration. R1757:6

And the heavens

- Powers of spiritual control, nominal church. A318; R1757:6

And the earth

- Society. A318; R1757:6

Shall shake

- In the time of trouble. D528

The hope

- A refuge. R1757:6

The strength

- A stronghold for the sons of Israel. R1757:6

17

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

My holy mountain

- Kingdom. A318

Jerusalem be holy

- Israel shall be saved, rescued, nationally brought back to power and grandeur. R11:6 "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sin." (Rom. 11:26,27) R12:1

18

Joel 3:18 *And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.*

Flow with milk

- Food for beginners in the Lord's way. A24; D577

Flow with waters

- Truth. C65

19

Joel 3:19 *Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.*

Edom

- Christendom. D15

Amos

General

- Amos is noted as being one of the earliest prophets to write down the message which he delivered. Amos belongs to a period about a century after Elijah and nearly a century before Isaiah, and about two centuries before Jeremiah, Ezekiel and Daniel. Amos declared himself to have been of humble birth; his parents were not illustrious, neither was he educated amongst the sons of the prophets. Like David he was a sheep tender, a farmer, upon whom the Lord poured his spirit with mighty power, sending him to proclaim the disasters sure to come upon Israel unless a change of course should turn aside the deserved punishment for their iniquities. R3423:3
- It was a time in the history of Israel when the prosperous class had become wealthy—when many of the nation's wisest and most brilliant people had settled down to ease and luxury—to self-gratification. They considered that they had won in the battle of life, and would now take their ease and enjoy the fruits of their strife and diligence. It was made the mission of Amos to call attention to the fact that aggressive selfishness had accumulated great riches, and that these conditions fostered pride and moral laxity amongst the wealthy; while the poor were being filled with avarice, losing respect for God and religion, for truth and mercy. Society was on the edge of a great volcano, and God declared that an eruption was near at hand. Amos was his mouthpiece. R5243:1
- The message of Amos is likened to a trumpet of alarm, announcing the dire catastrophes that shortly would come. And the announcement is thus made in advance, not with a view to the bringing of repentance, but with a view to the proper appreciation of the judgments when they would come—that the people might know that the things coming were judgments and not accidents. R2356:2
- As Amos was faithful in declaring the message of the Lord, and was not deterred into silence from prudential reasons, so those who today are spoken to by the Lord through his Word and are instructed respecting the things that are shortly to come to pass upon nominal spiritual Israel, are not to hold their peace from prudential reasons—for the fear of man bringeth a snare. R2357:4

Amos 1

1

Amos 1:1 *The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.*

The words

- Portions of this prophecy imply a still larger fulfilment upon nominal Israel in the end of this age. R3424:6 Prophecies of the kind inspired by the Lord in early days are no longer his method. R3424:1

Of Amos

- Of humble birth, a sheep-tender, a farmer. R3423:3 One of the earliest prophets to write down the

message which he delivered. R3423:3 Belongs to a period about a century after Elijah, nearly a century before Isaiah, and about two centuries before Jeremiah, Ezekiel and Daniel. R3423:3

Of Tekoa

- The home of Amos was in Judah, but under the Lord's direction, he went to the ten tribes to deliver to them the Lord's message. R2356:1

Concerning Israel

- The brunt of the prophet's message fell against the ten-tribe kingdom of Israel. R3423:3

2

Amos 1:2 *And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.*

From Zion

- The spiritual phase of the Kingdom of God. A297; T33

From Jerusalem

- The earthly phase of the Kingdom of God. A297

The habitations

- Because of their close identity with Israel, the adjoining nations are made the subject of this prophecy. R2355:6

Of the shepherds

- Greedy, ignorant, lazy teachers. F287

3

Amos 1:3 *Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:*

For three transgressions

- At the present time to copy either Elijah or Amos would indicate a total misapprehension respecting the divine will and message. R3424:1

Damascus

- Capital city of Syria, on the north; in line with divine retributions. R3423:6

8

Amos 1:8 *And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.*

The Philistines

- On the west. R3423:6

9

Amos 1:9 *Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:*

Tyrus

- Tyre, to the northwest. R3423:6

Edom

- To the south. R3423:6

12

Amos 1:12 *But I will send a fire upon Teman, which shall devour the palaces of Bozrah.*

Of Bozrah

- The ecclesiastical powers of Babylon. D17

13

Amos 1:13 *Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:*

Ammon

- On the east. R3423:6

14

Amos 1:14 *But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:*

The day of battle

- The time of trouble. D527

Amos 2

1

Amos 2:1 *Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime:*

Moab

- To the south. R3423:6

4

Amos 2:4 *Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:*

For three transgressions

- The basis of the Jewish Rabbis' teaching of forgiveness for three repented wrongs. R2665:3

Of Judah

- To the south. R3423:6

And for four

- Peter adds the three and the four, inquiring whether the Lord would have his followers forgive seven times. R2665:3

6

Amos 2:6 *Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;*

Transgressions of Israel

- The ten-tribe kingdom, the center of the prophet's message. R3423:6, R2356:1 Having captured their attention with words descriptive of the troubles coming upon their surrounding enemies, the circle grew narrower; the weight of the prophet's message was especially against themselves, and they were indignant. R3423:6

The punishment

- The denunciation of Israel occurs chiefly in chapters 3 to 6 and in chapter 7:9-17. R3423:6

10

Amos 2:10 *Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.*

Forty years

- Prefiguring the 19 centuries of the Gospel age. R3079:3

Amos 3

2

Amos 3:2 *You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.*

You only

- Natural Israel in the Jewish age. R532:6, R2518:6, R3459:6, R5614:2; D191; OV224 "Israel, mine elect." (Isa. 45:4) F176 The twelve tribes; Israel in its two parts. R2356:1 God's favor to Israel was merely an earthly and preparatory one. R4769:5 Israel according to the flesh was called of the Lord to be his peculiar people, separate from the other peoples or nations of the earth. F85 There was an "election" during the Jewish age. R2396:2, R532:6, R257:2; A97 Israel only was invited to the "great feast" of Luke 14:15-24 when the feast was ready in our Lord's day. R2701:3 Israel was God's kingdom. On the contrary, the present governments of earth are all reckoned as "kingdoms of this world" in contradistinction to the Kingdom of our Lord and his Anointed. R2364:2, R583:3 The Gentile nations were "strangers, aliens and foreigners from the commonwealth of Israel"—"without God, having no hope in the world." (Eph. 2:12) R3467:2, R2348:5, R1459:3; HG114:3 God did not exact from other nations a tithe, a tenth, but neither did he promise to other nations his special care, bounty and blessing. R2485:5 God has supervised the affairs of other nations to the extent of hindering conditions which would be inimical to his plan of blessing all the families of the earth. R4055:3, R3012:2 From the time of the fall, none but the one line of Adam's children had divine favor—the line from which Abraham, Noah, Israel and Christ came—the line of Seth. R1459:3 Solomon's mismarriages, though worldly-wise, were unwise from the Lord's standpoint, who desired Israel to be separate and distinct from all the families of the earth. R2324:1 Therefore it was improper to attempt to convert the Moabites, for God had not called the Moabites. R5614:2 Even when the gospel "began to be preached by our Lord" it was restricted to the same "lost sheep of the house of Israel." (Matt. 15:24) R2518:6

Have I known

- Recognized. R1271:6, R271:3, R2396:2, R2761:3, R3752:3, R4344:2; A221, A97; Q756:2, Q600:T; HG428:2 Covenanted with. R1271:6, R4344:2, R4538:5, R3752:3, R3467:2, R2485:5, R2356:1, R2364:2, R1780:3 God's dealings were with this people exclusively. Q792:4 Only to Israel had God sent his law and given his prophecies. R5910:3, R5768:6, R4344:2, R3467:2 Adopted as his special possession in the world. R3752:3 Revealing himself to, and in active cooperation with, the nation of Israel alone. R4055:3; D191 In Israel God placed his own throne, typically, and her kings represented him. (1 Chron. 29:23) R1978:6 Not until Cornelius' day did any Gentiles come into any kind of relationship with God. R4769:4 For 2081 years from the covenant with Abraham in 2045 BC (2081 years after the fall of man) to the end of the 70 weeks in 36 AD. R3459:3,6* "Go not into the way of the Gentiles" (Matt. 10:5); "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) A97; R2518:6; OV224

Therefore

- Because of their special favors they had a special responsibility. R2356:1 Because of their covenant —therefore we should not suppose that every famine, pestilence or war in the world's history has been similarly of special divine imposition in chastisement. R3400:1

I will punish you

- Chastise you for disloyalty. R1979:1 Disciplinary experiences, chastisements. R3223:2, R3400:1, R5768:6 The laws of retribution operating automatically. R3223:1

3

Amos 3:3 *Can two walk together, except they be agreed?*

Except they be agreed

- Israel would not walk in harmony with the Lord while their hearts were in harmony with sin. R2356:1

6

Amos 3:6 *Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it ?*

A trumpet

- Of alarm, the message of Amos, announcing the dire catastrophes that shortly would come. R2356:2

Shall there be evil

- "Evil" here means disaster, calamities, affliction, or physical evil, implying no moral quality or responsibility. R4731:1, R849:1, R871:4, R1271:4, R1800:4, R2029:2, R2356:2 In Isa. 45:7, "I make peace and create evil," the same word "evil" is contrasted with "peace," indicating that it means "trouble." If moral badness were meant, the contrasting word would be "righteousness." R1780:2, R1271:5, R1351:2* The word "evil" in this text has the meaning in the Hebrew language of adversity. Q773:4 Sin is always an evil, but evil is not always a sin. A125; R1226:2 Hebrew "ra." Like the English word "evil" it might be used in referring to anything not good, undesirable. Context must determine whether moral evil (sin) or physical evil (pain, trouble) is meant. R1800:2 Jer 21:10-14; Jer 25:29; Jer 26:2-6; Eze. 14:12-23; Amos 4:4-11; Amos 9:8-10 show that the evil the Lord creates is the calamities and judgments that he visits on ungodly nations in condemnation of their evil of sin, which is an abomination in his sight. R1299:6* All evil (trouble, calamity) is punitive. Had all things continued perfect and upright there would have been no trouble or any occasion for it. R872:1 Because of Israel's iniquity. (verse 2) R1271:6, R871:5 Calamities sent upon the Jews as chastisements. A125; Q773:4; R1271:5, R1780:2 As covenanted, if they would live in harmony with him and his Law he would bless them in every way; if they did not so live, he would send plagues and disasters upon them. R2354:2 Instances of calamities as chastisements are the United States' Civil War, freeing millions of slaves and, possibly, the Spanish-American War. R2356:2

A city

- A city of Israel. R1358:5 If the people of any city or tribe got into a state of idolatry or gross sin, God would send a plague or other chastisement for their correction. R1226:2 This does not apply to other nations than Israel. R2024:2, R1887:2

Hath not done it

- Brought it upon them. R1358:5 Two things must be borne in mind: the proper significance of the word "evil" and the special covenant relationship of Israel to God. R1780:1, R1271:4, R2356:4 Have naught to do with it? R1271:4 Their calamities could not come without God's permission or knowledge. R849:1, R871:4, R1271:4,6, R1358:5, R1780:3, R1887:2, R1226:2 Every drouth, famine, pestilence, etc., should not be considered as a judgment from the Almighty. R4731:1, R2356:2 God declared man guilty and pronounced the righteous penalty, death. In carrying it out, various agencies are allowed to operate against man. Thus God is said to "create evil." (Isa. 45:7) R849:1 Divine providence deals differently with spiritual Israel, natural Israel and the world. All Israel's calamities were of providence and for chastisements; the Gentile's calamities are not generally, but only occasionally, so; the Church's experiences are as the world's, but overruled to bring some blessing. R2357:1, R2356:6

7

Amos 3:7 *Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.*

Revealeth his secret

- The Israelites were generally forewarned of impending evils and given the alternative of repentance. R1358:5 That his people may profit by the chastisements and experiences of the Lord's hand. R2356:2 Pre-announced, not to bring repentance, but with a view to the proper appreciation of the judgments—that the people might know they were judgments and not accidents. R2356:2 "The Spirit of Truth...will show you things to come." (John 16:13) R3551:4, R437:3* Those in full harmony with him will not be left in darkness. B22 God's Word explains many mysteries, and his faithful servants who study his Word are not in darkness (1 Thes. 5:4-8) as the worldly are (1 John 2:11). R1063:4

Unto his servants

- Thus Abraham and Lot knew of the destruction of Sodom beforehand; Noah knew of the flood in time to build the ark; at the first advent, Simeon, Anna and the wise men of the East knew to expect Messiah. B21

The prophets

- They were to remind Israel of their covenant and tell them that their calamities were from him and by his will for their correction. A125 Most of what he revealed unto them was not for themselves, but for us, the Gospel Church. (1 Pet. 1:12) B22

13

Amos 3:13 *Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,*

The house of Jacob

- Natural Israel. A300

Amos 4

5

Amos 4:5 *And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.*

With leaven

- Symbol of corruption, error, sin. F464; T98

6

Amos 4:6 *And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.*

I also have

- Whatever calamities, etc., they suffered would be proof of God's chastisement for violation of their covenant. R2356:5

10

Amos 4:10 *I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.*

With the sword

- In war. R2356:5

12

Amos 4:12 *Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.*

Prepare to meet thy God

- From the moment we become believers and "present our bodies." (Rom. 12:1) R4234:5 Not, as

usually supposed, by beginning to get pious when we feel the approach of sickness, death or calamity. R4234:6 Our meeting with him has already begun. R4234:6

Amos 5

4

Amos 5:4 *For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:*

Seek ye me

- Return to harmony with God and avert calamities. R3424:3

5

Amos 5:5 *But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.*

Seek not Beth-el

- It would be in vain for fleshly Israel to seek help from the coming calamities in the centers of their religious institutions which were corrupt. R3424:3 Today, as with the Lord and apostles, the chief opponents of the truth are the religious teachers who have " a form of godliness." (2 Tim. 3:5) R3424:2

6

Amos 5:6 *Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it , and there be none to quench it in Bethel.*

Like fire

- Destruction. R3424:3

House of Joseph

- The ten-tribe kingdom, so-called because of the preponderating influence of the tribes of Ephraim and Manasseh. R3424:3

Beth-el

- The city of idol worship. R2356:6

7

Amos 5:7 *Ye who turn judgment to wormwood, and leave off righteousness in the earth,*

Ye

- The great ones of fleshly Israel in Amos' day, typifying the trusts in the close of this Harvest time. R3424:5, R3425:1

Judgment

- Justice in your courts. R3424:4 Injustice, inequity, is now operating. R3425:1

To wormwood

- Bitterness, disappointment. R3424:4 Instead of the sweets of justice. R3424:4

Leave off righteousness

- Cast down righteousness to the earth. Equity was not a matter of primary consideration. R3424:4

8

Amos 5:8 *Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:*

The seven stars

- The group Pleiades, in the constellation Taurus. R3424:4

And Orion

- Referring to divine power in some what similar language as in Job 9:9 & Job 38:21. R3424:4

The shadow of death

- When Christ appears, day appears, life appears, fruitfulness appears, and the curse departs. R302:3*

Into the morning

- The resurrection morning, the Millennial age. E359; R302:3*

Calleth for the waters

- Able not only to gather the waters into seas, but also to call the waters back from the seas to the clouds, and pour it down again upon the earth in its seasons. R3424:4

9

Amos 5:9 *That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.*

The spoiled

- The masses. R3425:4

Against the strong

- When they rise in anarchy against them. R3425:4

11

Amos 5:11 *Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.*

Ye take from him

- A drunkenness of greed. R2357:2

Ye have built houses

- Riches were accumulated, but they were in the hands of the rich and the great, and the poor were being unjustly dealt with. R3424:3

13

Amos 5:13 *Therefore the prudent shall keep silence in that time; for it is an evil time.*

The prudent

- Being helpless, and in the minority. R3424:5

Shall keep silence

- Some did witness the evils, but remained silent from motives of prudence. R3424:5 Similarly, it is not the duty of the Lord's people today to reprove public officials. R3424:5

14

Amos 5:14 *Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.*

Seek good, and not evil

- Make a thorough reformation—love righteousness and hate sin. R3424:5 Everybody is seeking pleasure and not misery, happiness and not woe. The difficulty is that all of our judgments are more or less polluted. R5242:3

15

Amos 5:15 *Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.*

Hate the evil

- We are to be like God in our loves and hates—to hate sin and to love righteousness. R1251:1 We must have no affectionate love for evildoers, though we should charitably hope that much of the evil

is the result of misinformation and inherited weaknesses, and accordingly should feel and act kindly, with pitying love toward such. R1251:2

18

Amos 5:18 *Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.*

Woe unto you

- "Ho you" (improperly translated "woe"—Young). R409:1 The great mass of the human family, aside from the saints. R93:4

Day of the LORD

- The entire Millennial age, but generally applied to the beginning of that day. F592:2; B33

Darkness, and not light

- The Gospel and Millennial ages lap; the one ending, the other commencing. The dark day is at once the closing scene of the night of weeping and the dawn of the morning of joy. R592:2, R409:1

20

Amos 5:20 *Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?*

Day of the LORD

- The Day of Vengeance, the time of trouble. D11; R409:2, R592:2

22

Amos 5:22 *Though ye offer me burnt offerings and your meat offerings, I will not accept them : neither will I regard the peace offerings of your fat beasts.*

Your meat offerings

- Christendom's fine church edifices, grand organs, trained choirs, paid ministers, and formalistic worship are not recognized and accepted by the Lord. R5696:4

25

Amos 5:25 *Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?*

Forty years

- Prefiguring the 19 centuries of the Gospel age. R3079:3

26

Amos 5:26 *But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.*

Of your Moloch

- Type of the misrepresentation of God worshipped by those who endorse the eternal torment theory. R2360:1, R3464:6

Amos 6

1

Amos 6:1 *Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!*

At ease in Zion

- There is a nominal spiritual Zion and a nominal fleshly Zion. D23; R2357:3 Settled down to ease, luxury, self-gratification. R5243:1, R2357:1,3 Boasting of their prosperity. "I am rich and increased

in goods and have need of nothing." (Rev. 3:17) R2357:1,3 Wealth brings increased opportunity for sin in its various forms, including debauchery. R5243:2

3

Amos 6:3 *Ye that put far away the evil day, and cause the seat of violence to come near;*

The evil day

- The Day of Vengeance. R2357:3

Violence to come near

- The poor, surrounded by the blessings of our day, are often miserable because their minds are discontented. The result is that their hearts are filled with anger, malice and jealousy of the rich. R5243:2

4

Amos 6:4 *That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;*

That lie upon beds

- Creeds. D608 Trusting that the church is being carried forward to the conquest of the world by an easy path. R2357:3

6

Amos 6:6 *That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.*

That drink wine

- Doctrine. R5633:2; C160; D265, D266 Not solely literal drunkenness, but more specially the drunkenness of greed, swallowing up the poor and needy. R2357:2

In bowls

- Drinking the wine of earthly pleasure and extravagance inordinately. R2357:1 The Christian is to be temperate in all the affairs of life—in language, in business, in food and drink, in joys and in sorrows. R2355:2-5

Are not grieved

- Not solicitous for the poor. R2357:1

8

Amos 6:8 *The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.*

The city

- Babylon, Christendom. D527

13

Amos 6:13 *Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?*

Taken to us horns

- Power. T42

Amos 7

2

Amos 7:2 *And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.*

Shall Jacob

- Natural Israel. A300

10

Amos 7:10 *Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.*

Then Amaziah

- Representing those who are at ease in nominal spiritual Zion. R2357:4

The priest

- Prince. R3423:6 Amos' opponents were the professedly religious, and it was so also with our Lord. We must expect the same in our day. R3424:2

Amos

- Representing those who are faithfully declaring the Harvest Message at the present time. R2357:4

Not able to bear

- He is disturbing the peace of those who are at ease in Zion. R2357:4

12

Amos 7:12 *Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:*

Flee thee away

- Because the prophet had gone so far as to tell openly of the fall of the reigning dynasty. R3423:6

13

Amos 7:13 *But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.*

Prophesy not again

- The announcement today to nominal spiritual Zion of the "Day of Vengeance" is as unacceptable and disbelieved as was the message of Amos. R2357:3,4

15

Amos 7:15 *And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.*

Go, prophesy

- The Lord's people today, as Amos, are not to be deterred into silence from prudential reasons, but are to speak the truth in love. R2357:4

Amos 8

4

Amos 8:4 *Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,*

O ye

- An aristocracy of brains and wealth instead of the former aristocracy of heredity. D309

Swallow up the needy

- Seeking to hold them down to bare subsistence. D309

5

Amos 8:5 *Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?*

The ephah

- The measure. R2357:2

And the shekel

- The price. R2357:2

6

Amos 8:6 *That we may buy the poor for silver, and the needy for a pair of shoes; yea , and sell the refuse of the wheat?*

And sell

- And sell them. R2357:2

8

Amos 8:8 *Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.*

It shall rise up

- A new battle has begun on the part of the rich for the maintenance and increase of their wealth and power, and on the part of the lower classes for the right to labor and enjoy the moderate comforts of life. D308, D309

11

Amos 8:11 *Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:*

Will send a famine

- The 1260 years of Papal supremacy. B256 Began 539 AD, when ecclesiastical power attained persecuting ability, and ended 1799 AD, as its persecutions came to an end. R5742:1, R234:6, R389:2*, R491:5 In another sense, the 1260 years from 325 AD, the Council of Nice, to 1585 AD. R5742:1 A spiritual famine. R5993:3, R557:3 A hunger and thirst for the truth—the bread of life and the water of life. OV259, R263:3; R3334:4; CR343 Resulting in nominal spiritual Israel's being in a dilapidated condition. R4923:1 The true-hearted are starving. R5063:1 Resulting in a lack of church attendance in fulfilment of this prophecy. R5375:1 "The honorable men (clergy, bishops and popes) are famished, and their multitude dried up with thirst." (Isa. 5:13) R1896:3 Starving upon the inconsistencies of human theory and "tradition of the elders." R2808:3 Poor parishioners have been fed upon husks until they are famished. HG712:6 Not with standing Bibles by the millions and general education, so that rich and poor have the ability to read God's Word. OV259 Our day is full of philosophies, inventions, sciences (true and false), money-making, financial and theological schemes—but these things do not satisfy even the worldly. R3334:4 Even Babylon's notables are dissatisfied, famished. R2905:1 My people are "perishing for lack of knowledge." (Hos. 4:6) They have "hidden the key of knowledge." (Luke 11:52) R2693:4; OV263 Typified by the 3 1/2-year drouth in the days of Elijah. (1Kings 18,19) B256; R5993:3, R2326:6, R557:3, R491:5*, R389:2*, R234:6 Applies to Jews as well as to Christians. OV154

Of bread

- Crying out for the bread of truth instead of the stones of error. R1579:2

Nor a thirst

- "Because the people have no knowledge." (Isa. 5:13) they are consumed with thirst at the present time. R2904:6, R1896:3 Illustrated by the large demand for truth literature, especially the Photodrama Scenario. R5618:6*

Hearing

- Understanding. OV154, HG317:2

The words of the LORD

- The message of God's love and of his plan. CR343 The necessary thing to do is to resume Bible study

and that without our creedal spectacles. R4923:2

12

Amos 8:12 *And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it .*

From sea to sea

- There is a famine in every denomination, in every part of the world. OV259

They

- The Jews. Q269:2

Shall not find it

- While today the Lord could feed the hungry Israelites indeed without our aid, let us gratefully thank him for the privilege of being co-workers in any capacity. R2644:4 Because they seek not where alone it is to be found. OV260

13

Amos 8:13 *In that day shall the fair virgins and young men faint for thirst.*

Faint for thirst

- Increasing intelligence on every hand has awakened our reasoning faculties along religious lines, and the result is the gnawing of hunger in our hearts. OV259

Amos 9

2

Amos 9:2 *Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:*

Though they

- Israel, as a nation or individually. E374

Dig into hell

- Sheol, oblivion, death—not torment. R828:6*; E374 A figurative expression, but certainly pits of earth are the only hells men can dig into. R2599:3 Israel, as a nation, did dig its way toward national oblivion. Yet God shall prevent this. E374

Shall mine hand

- My power. E374

6

Amos 9:6 *It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.*

Stories

- Chambers. (R.V.) R1812:2

Troop

- Vault. (R.V.) Highly figurative and poetic language, as in the vaulted sky. R1812:2,3

8

Amos 9:8 *Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.*

Will destroy it

- As a kingdom. R2357:5

Not utterly destroy

- The people of Israel would be preserved as a separate people from others. R2357:5

9

Amos 9:9 *For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.*

I will sift

- Disperse. R107:2*

The house of Israel

- Though scattered throughout the whole earth, they have not lost their identity. R2357:5

10

Amos 9:10 *All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.*

The evil

- The evil the Lord creates and does is the calamities and judgment that he visits upon the ungodly nations in opposition to, and in condemnation of, the evil of sin, which is an abomination in his sight. R1299:6*

11

Amos 9:11 *In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:*

In that day

- In the dawning of the Millennial day. E374 The restitution times, under the terms of the New covenant. R2357:6 This prophecy is about to be fulfilled. R3425:4 Quoted by the Apostle James in Acts 15:16,17. R3425:4, R2357:6, R2124:3

Will I raise up

- Permanently. C257 The rebuilding of the tabernacle of David, which fell after Jesus left their house desolate, takes place at the second advent. R107:2*

The tabernacle

- The house, royalty, or dominion. A81; C257 The standard. R2357:6

Of David

- Of David's posterity, The Christ. C257 The throne of David was over all the tribes, and here represents the throne of the greater David—the Beloved Son of God—to be established after the taking out of a people for his name. (Acts. 15:14) R2124:3

Raise up his ruins

- The ruins of fleshly Israel. B86; R3425:4

And I will build it

- "And so all Israel shall be saved." (Rom. 11:26) B217 After the establishment of Messiah's Kingdom. R5817:5

12

Amos 9:12 *That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.*

That they may possess

- Called to be members of the Body of Christ, the great Mediator, that through them the "residue of men might seek after the Lord." (Acts 15:17) R4512:2 To be no longer a house of servants under Moses, but the house of sons, under Jesus. R5817:5

The remnant of Edom

- Christendom. D15

All the heathen

- "All the Gentiles." (Acts 15:13-18) HG336:4

13

Amos 9:13 *Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.*

The plowman

- The great time of trouble that will prepare the world for the Millennial seed-sowing. C216; R1162:1, R5761:2; Q 74:2 In the time of trouble the Lord will run the plowshare of truth in every direction throughout the world. R2627:5 In the Jewish Harvest Jesus was the plowman and the reaper. A double work was being accomplished—reaping the Jewish people and preparing for a new dispensation. Q74:2

Shall overtake

- Shall follow close after. R2627:5 The time of trouble will overtake the reaping work and bring it to a close. R5761:2 The Harvest will hardly have accomplished its intention of gathering the Church and Great Company until the plowman of trouble will be running his furrows through the world. Q74:2 The plowman will keep on plowing after all our reaping efforts have ended. R5761:2 The plowman is already beginning, and he is overtaking the reapers. Q74:2, R1162:1 So accurately timed is every feature of the divine plan that part fits to part, and work to work, closely. SM187

The reaper

- The Lord. R5761:2 Gathering God's elect. R1162:4 Began with the presence of the Lord of the Harvest, 1874 AD. R1161:6

Treader of grapes

- The forces engaged in the final combat. R1162:4

Drop sweet wine

- Referring to the blessed reinvigorating influence of the Lord's Kingdom. R1162:4

Hills shall melt

- The mountain (Kingdom) of the Lord's house shall be exalted above the melting hills (kingdoms) of the old dominion. R1162:4

14

Amos 9:14 *And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them ; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.*

I will bring again

- After spiritual Israel has been developed (verses 11 & 12) favor shall return to natural Israel. R2357:6, R2358:1, R5817:5

My people of Israel

- A scattered, homeless, desolate and persecuted people, they are still a distinct and homogeneous people. C245

The waste cities

- In which they formerly lived. C245

15

Amos 9:15 *And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.*

I will plant them

- Not yet fulfilled in the return of the Jews to Palestine. Referred to by James in Acts 15:16, "I will build again the tabernacle of David." R2124:3 From 1878 AD onward. C259, C258

Their land

- The land that God says he had given them, the land that he promised to Abraham. (Gen. 13:14-17; Gen. 17:8) C245

No more be pulled up

- This could not refer to the return from the captivity in literal Babylon, since after that return they were again pulled down and plucked up. C259

Obadiah

Obadiah 1

1

Obadiah 1:1 *The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.*

Concerning Edom

- Christendom. D15

In battle

- The time of trouble. D527

15

Obadiah 1:15 *For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.*

Day of the LORD

- Approaching time of trouble. R2338:5

Heathen

- Nations. R2338:5

Done unto thee

- Shall come into judgment. R2338:5

16

Obadiah 1:16 *For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.*

Ye have drunk

- Of the confused doctrine of Babylon. R3999:3*

They

- The nations, not the people. R2338:5 Certain systems of the present time which shall utterly fall, shall go down completely. R5327:4

Shall drink

- Drink of the cup of the Lord's anger. R2338:5

They had not been

- They will be utterly destroyed as nations in the time of trouble. R2338:5 Although the nations shall never rise again, the people who composed the various nations shall come forth from the grave. R2338:5 Death everlasting will be the penalty inflicted upon all who do not eventually come into the fullest heart-harmony with the Lord. SM766; R4553:1, R5327:4 Those who refuse to profit by the glorious opportunities of the Millennium. R4553:1; Q763:2 Used in connection with certain systems of the present time which shall utterly fall, go down completely; might also apply to those who sin wilfully in the Millennium an die the Second Death. R5327:5

17

Obadiah 1:17 *But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.*

But upon mount Zion

- The spiritual phase of the Kingdom of God. A297; T33

Shall be deliverance

- In the Times of Restitution. D558; F355; R2503:6, R2504:1,2,5 The sight of the drunkard of verse 16 is a good token to show that the deliverance is even now on Mount Zion. R3999:3*

The house of Jacob

- Natural Israel. C278; A300

19

Obadiah 1:19 *And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.*

They of the south

- Those restored to perfect humanity. D653

The mount of Esau

- Christendom. D15

21

Obadiah 1:21 *And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.*

And saviours

- Christ Jesus and his Bride. R238:2* Leaders guides, kings and priests, typified by those who judged Israel. R528:1*

Jonah

General

- Skeptics have long been inclined to treat the story of Jonah's experiences in the belly of the great fish as a seaman's yarn. Many pulpiteers even laugh at the account of Jonah's experiences as suitable only for the credulous and not for wise "Higher Critics." Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the great fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from his prison house, so was Jonah. R4785:2
- Suggestions regarding typical character of Jonah. R3568:1-5*

1

Jonah 1:1 *Now the word of the LORD came unto Jonah the son of Amittai, saying,*

Jonah

- A type of Jesus. R4785:2 A sharp contrast to the other prophets along several lines: His character, disobedient and ignoble; his mission, to a heathen city; his success, unparalleled; his predictions, failed. R3568:2* Perhaps, in his disobedience and fleeing from God, representing Adam, and hence also our Lord Jesus, who took the sinner's place. R3568:2* Nevertheless a prophet of God, whose predictions at another time came true. (2 Kings 14:25) R3568:2* He was from Gash-Hepher, in Galilee; a fact contradicted by the Pharisees in John 7:52 when they wished to gain a point of

argument. R3568:2*

2

Jonah 1:2 *Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.*

Nineveh

- A great city outside the pale of Jerusalem and, therefore, at that time outside the lines of divine favor. R4785:3 Foreshadowed the world in the Millennial age. R3568:2*

Their wickedness

- Their iniquity had come to the full, and for them to live longer would be unwise. R4785:3 There is a limit to the divine permission of evil. R4785:3

3

Jonah 1:3 *But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.*

Rose up to flee

- Might represent Adam in his disobedience. R3568:2*

4

Jonah 1:4 *But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.*

A great wind

- May represent Satan, the "prince of the power of the air." (Eph. 2:2) R3568:3*

Tempest in the sea

- Representing the lawless mob which clamored for Christ's death. R3568:2*

The ship

- May represent the Roman government. R3568:4*

14

Jonah 1:14 *Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.*

Lay not upon us

- Might represent Pilate. R3568:4*

Innocent blood

- "I am innocent of the blood of this just man." (Matt. 27:24) R3568:4*

15

Jonah 1:15 *So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.*

They took up Jonah

- Representing in this the Lord Jesus. R3568:4*

And cast him forth

- Representing Christ's crucifixion. R3568:4* Applicable to some extent to the members of Christ's Body. One government after another, like the Romans, has been compelled by God's nominal people to exterminate them, to cast them overboard. R3568:4*

16

Jonah 1:16 *Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made*

vows.

The men

- The crew might represent Pilate. R3568:4*

Offered a sacrifice

- As the crew prayed to be considered innocent, so Pilate washed his hands, declaring his innocence. R3568:4*

17

Jonah 1:17 *Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.*

Had prepared

- Prepared a special fish, either at the moment or long in advance. R4785:2

A great fish

- A special fish, not necessarily a whale. R4785:2

To swallow up Jonah

- A type of Jesus, who was swallowed up of the earth. R4785:2 While the throats of the majority of whales seem too small to admit a man, they are quite elastic. The great sulphur whale, of enormous size, is said to have a throat capable of swallowing a skiff. R4785:2 It has been reported that a sailor, overboard, was swallowed by "a great sulphur whale," but after several hours escaped. Another seaman had a similar experience during a whaling voyage. R4785:2, R3373:4

Three days and three nights

- Typifying our Lord's stay in the tomb and his resurrection on the third day. Also the fifth, sixth and seventh 1000-year days, during parts of which the Church was in the tomb. R3568:5* Parts of three days. OV362 Important because this alone, of all the types, gives the exact length of Jesus' entombment. R4603:5 "He hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in the third day he will raise us up, and we shall live in his sight." (Hos. 6:1-3) R92:6* What is true of the glorification of the Church of Christ, as to time, has been shown to be true also of the restoration of Israel. R92:5*

Jonah 2

1

Jonah 2:1 *Then Jonah prayed unto the LORD his God out of the fish's belly,*

Jonah prayed

- This prayer holds a type of the history of the nation of Israel since Jesus left their house desolate. R92:5*

2

Jonah 2:2 *And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.*

The belly of hell

- Sheol, oblivion, death—not torment. E374; OV362; R4603:2 Grave-belly, sheol-belly. SM520; OV362 The belly of the fish was, for a time, his tomb. R2599:2,6 Jonah had been in hell and came out. Also true of Christ, whose "soul was not left in hell." (Acts 2:31) HG556:5, HG735:1*

10

Jonah 2:10 *And the LORD spake unto the fish, and it vomited out Jonah upon the dry land .*

Vomited out Jonah

- The Christ resurrected. R3568:5*

Jonah 3

1

Jonah 3:1 *And the word of the LORD came unto Jonah the second time, saying,*

Jonah the second time

- Jonah would then represent the great prophet, and Nineveh, the world. R3568:5*

4

Jonah 3:4 *And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.*

Forty days

- May indicate the 1000 years of the world's trial time. R3568:5* Often associated with a time of trial: Israel's 40 years in the wilderness; Christ's temptation of 40 days; the Jewish and Gospel Harvests, 40 years each. R3568:5* possibly prophetic or symbolic time, a day for a year. R4785:5

7

Jonah 3:7 *And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:*

Herd nor flock

- It was commanded that the brute beast should participate in this fast before God. HG508:5

8

Jonah 3:8 *But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.*

Beast

- Not, as some say, the Negro, but the "herds and flocks" of verse 7. R3044:4; HG508:4

10

Jonah 3:10 *And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.*

God repented

- God's purposes do not change. He never repents of them, but he does change his conduct. He was pleased to have the Ninevites turn from their sins to hearty repentance. R4785:6

He did it not

- We understand that God, knowing the end from the beginning, knew that the Ninevites would repent and that he would not blot them out in 40 days in accordance with Jonah's preaching. R4785:5 Jonah did not really fail. The old, the wicked Nineveh did perish. In its place came repentant Nineveh. So with the world. The wicked shall be destroyed, but all can have their wickedness cleansed and be spared. R3568:5*

Jonah 4

1

Jonah 4:1 *But it displeased Jonah exceedingly, and he was very angry.*

It displeased Jonah

- Jonah was more interested in himself and his own reputation than in the Ninevites and their interest. R4785:6 The Lord's servants must not be so. R4785:6 How much greater is the compassion of the

Almighty than that of his human servants. R4785:6 Perhaps, in his murmuring, only a practical lesson; perhaps representing a class that poses as God's mouthpiece, but who do not like the "Millennial nonsense" of having Nineveh spared. R3568:6* May picture the nominal church in this Harvest time. R3568:5*

6

Jonah 4:6 *And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.*

Prepared a gourd

- May be a picture of the image of the beast. R3568:5*

8

Jonah 4:8 *And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.*

And the sun

- May illustrate the Gospel, the truth. R3568:6*

10

Jonah 4:10 *Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:*

Pity on the gourd

- The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. R4786:1 Similarly, many have sympathy for flowers, birds, animals, etc., but become angry at the suggestion that God will not eternally roast people. R4786:1

11

Jonah 4:11 *And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?*

Spare Nineveh

- Spare the poor world in the Times of Restitution. R3568:5*

Micah

Micah 1

2

Micah 1:2 *Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.*

Hearken, O earth

- Society. A318

His holy temple

- The Christ. T70

4

Micah 1:4 *And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.*

The mountains

- Kingdoms. A318

Micah 2

7

Micah 2:7 *O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?*

The house of Jacob

- Natural Israel. A300

12

Micah 2:12 *I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.*

Of Bozrah

- The ecclesiastical powers of Babylon. D17

Micah 3

1

Micah 3:1 *And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?*

O heads of Jacob

- Natural Israel. A300

11

Micah 3:11 *The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.*

Teach for hire

- "They all look to their own way, every one for his gain from his quarter." (Isa. 56:11) F287 With honors and titles go salaries, not according to the minister's needs, but on the commercial basis of his ability to attract large congregations and wealthy people. F286

Micah 4

1

Micah 4:1 *But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.*

That the mountain

- The Kingdom. C235; D628; E44; R4796:1, R5294:4

House of the LORD

- House of Jehovah. E44 His Church. R4796:1

In the top of

- Overtopping, or overruling. D628; E44; R4796:1

The mountains

- All earthly kingdoms. R4796:1, R5294:4; D628; E44

It shall be exalted

- This exaltation began in April 1878 AD. C235

Above the hills

- The highest peaks. D628

Shall flow unto it

- God's favors are marked out for the heavenly and the earthly seeds of Abraham—the earthly through the heavenly. It follows that the blessings of other nations will come through their affiliation with these. R4320:6 The whole world will become attached to Israel as a part of Abraham's earthly seed. CR485 The attraction will be the blessings of health and restitution. R4796:1

2

Micah 4:2 *And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.*

Many nations

- Representing the world in general outside of those who have accepted the terms of God's New covenant with Israel. Q60:7,2 Thus Abraham will become gradually "a father of many nations." (Gen. 17:5) CR59

Let us

- The poor world. SM15 All who will—by circumcision of the heart. R4454:3; CR59 Let us come into line with the divine government established in Israel. CR59

Go up

- Saying: Whether imposters or not, the work of these men who claim to be the resurrected prophets is the very one the world needs. D628 They will behold in Israel the beginning of the reign of righteousness. R4464:6

Mountain of the LORD

- Kingdom of Jehovah. A297; E44; SM16 It must not be forgotten that all blessings are of the Father, though all are by the Son. (1 Cor. 8:6) E45 The divine government established in Israel in the hands of the Ancient Worthies will be the center of divine favor. R4320:6 Thither all the nations of earth will send their ambassadors, and from thence take their laws. OV69

To the house

- All must come under the arrangements of the Messianic Kingdom in order to share with the Jews in the blessings of that time. R4840:3,5

Of the God of Jacob

- Natural Israel. A300 The blessings of the New Law covenant are definitely shown to be Israelitish. R4454:2, R4796:1; Q622:1 The New covenant will be inaugurated with natural Israel, and gradually the whole world will become attached to Israel as a part of Abraham's earthly seed. CR485 The Kingdom will be closely identified with the Zionist movement and the Holy Land. R4796:1

He will teach us

- The world in general will petition for the same government and laws as Israel. R1529:2 He has done for the Jew first, but he will also do for us. R4840:5, R4796:4

Of his ways

- The instruction of the Kingdom. HG439:6 They will see that the only way for them to get God's blessing will be by coming in under the New covenant arrangements through Israel. Q205:T

Walk in his paths

- We will walk in the paths which he directs. CR59 They will then be willing to hearken to divine wisdom. R2334:5 "All the paths of the Lord are mercy and truth." (Psa. 25:10) R2334:6 Kingdom blessings will be operative only toward those who will seek to keep the divine law. But as the nations perceive there is no blessing apart from keeping this law. they will doubtless be influenced to do so. R4819:5 Not until they do this will the Mediator recognize them in any sense of the word, nor will they be on probation for everlasting life. As soon as they are ready to walk in the way of holiness they will be counted as his children. Q60:7 "They shall return even to the Lord, and he shall be

entreated of them and shall heal them." (Isa. 19:22) A256 Other nations, seeing the blessings and prosperity of Israel, will want to join with them. Q622:1, Q206:2, Q170:8, Q213:2

For the law

- The Kingdom class will all be in glory, and Satan bound. SM15 In the Millennial day nothing in the nature of sin will be allowed. R5770:5 Illustrated by the reading of the blessings and curses of the Law from Mount Ebal and Mount Gerizim. (Deut. 27:12, 13) R3091:2

Go forth of Zion

- The spiritual phase of the Kingdom; the glorified Christ, Head and Body. OV320; A297; C293; D628; R4454:3, R4494:3, R4464:4; Q206:2, Q170:8 The Celestial Kingdom. OV320

Word of the LORD

- Divine messages, through the "princes." D620

From Jerusalem

- The seat of the earthly representative government in the hands of the "princes." R4454:3, R4464:6, R4494:3, R1529:3; CR59; OV320; D629 Natural Israel. Q170:8 After Israel is in favor with God. Q206:2 The To-Be Capital of the world under the Millennial Kingdom arrangements. OV69, OV320

3

Micah 4:3 *And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.*

He shall judge

- Previously, in the great time of trouble. D629 Favoring most the nations which are most righteous. R4796:4

And rebuke

- All unrighteousness. R4796:4

And they shall

- As a result of the Lord's rebukes and subsequently his law and Word. D629

Sword into plowshares

- The metal previously used in weapons of destruction will be used to till the earth. R4796:4 War will so utterly wreck the participating nations that they will have no strength for further combat, no gold reserves or war chests for further military purposes. R5852:2

Spears into pruning hooks

- Through Messiah's Kingdom saying, "Peace, be still." R5601:2

Not lift up a sword

- Man's extremity will be God's opportunity. R5823:6 For Satan shall be bound and righteousness shall control. R260:4

Learn war any more

- Under Messiah's Kingdom wars will cease forever. R5760:3, R4796:4

4

Micah 4:4 *But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it .*

They

- Israel restored to divine favor; also all the families of the earth. R4675:1, R4966:2; CR116

Every man

- Not applicable to spiritual Israel, who will be reigning with Christ. OV108; R4071:5

Under his vine

- Not under some landlord's vine, but his own. R2323:4 Home ownership shall be general. R2323:5

Under his fig tree

- Rejoicing in the fruit of their own planting. R615:5* This is an earthly, not a heavenly promise. R5575:1, R4966:1, R4675:1, R637:5, R4548:6; HG132:1; CR116; Q178:9

6

Micah 4:6 *In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;*

In that day

- Since AD 1878. R351:2,4*

8

Micah 4:8 *And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.*

Tower of the flock

- The Christ, Head and Body. E45; D648; R4018:6* Jesus, by his obedience unto death, has become the strong tower, the fortress, the protection, to all of God's people. R4796:4

Unto thee shall it come

- It would come to the one who would keep the law, and he would have a right to all the blessings God gave to mankind originally. Q182:T He both won it and laid it down at the same time. He won it by obedience to the Law, and by the sacrifice of himself laid it down so that he could have the right to give it to Adam and his race. Q228:T After the completion of the Church he proposes to give that dominion to mankind. Q228:T

The first dominion

- Adam's dominion as earth's king, representative of God, his Creator and Father. D648; E152; Q182:T; R4796:4 Lost by Adam in Eden, redeemed by Jesus at Calvary. E45

Daughter of Jerusalem

- The Bride. "The Jerusalem that is above, the mother (in prospect) of us all." (Gal. 4:26) HG16:4

Micah 5

1

Micah 5:1 *Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.*

They shall smite

- Though the scribes and chief priests understood of Jesus' birthplace, they could not see that he would be smitten. R436:1

2

Micah 5:2 *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*

But thou, Beth-lehem

- One of the many prophecies which indicate that the Bible is a divine revelation. A58

Though thou be little

- "Art not the least"—the chief city of the province. R1401:3 In olden times there were honorable cities and mean cities. Nazareth was one of the latter, while Bethlehem was distinctly one of the former—the city of David. R3700:3,5

Shall he come forth

- Fulfilled in a seemingly accidental manner, because of the taxation decree of Caesar Augustus. (Luke 2:1) R3700:5, R2556:2

Have been

- Have been foretold. E45; R2556:2, R3700:5

From everlasting

- His coming and Messiahship were purposed and provided for in the divine plan. E45

3

Micah 5:3 *Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.*

Therefore

- In view of the fact that the Jews were willing to persecute our Lord as Ishmael persecuted Isaac. PT365:T*

Will he give them up

- The children of the Law covenant were to be given up, cast off, until the Sarah covenant would bring forth the whole Isaac class. PT365:T*; R4450:2*

Shall return

- When the Sarah covenant has brought forth The Christ. R4450:2*

4

Micah 5:4 *And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.*

And Feed

- Feed Jehovah's flock. (Psa. 23:1) E45

Micah 6

2

Micah 6:2 *Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.*

O mountains

- Kingdoms. D20

The LORD'S controversy

- "It is the Day of the Lord's Vengeance and the year of recompenses for the controversy of Zion." (Isa. 34:8) The Lord has taken cognizance of the controversy, the strife and contention, in nominal Zion. Now the day of recompenses has come, and the Lord has a controversy with them. D19

Strong foundations

- Hitherto strong foundations. D20

Of the earth

- Of society. D20

Hath a controversy

- The Day of Vengeance, the time of trouble. D20

With his people

- With his professed people. D20, D186; R577:4, R1547:2

4

Micah 6:4 *For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.*

Miriam

- An example of a woman prophesying. Female as well as male stewards are to use all their talents. R1549:3,4

5

Micah 6:5 *O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.*

Remember now

- Each book of the Bible is linked with all the rest by their common spirit and harmony. and by their mutual endorsement. R1145:5

8

Micah 6:8 *He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

The LORD

- Jehovah. R5408:2

Require

- These things are required of everybody who would have any standing with the Lord. R5310:1 God does not require sacrifice—it is a privilege. He does require loyalty and obedience. R5408:4, R5310:2 The Law, given to the Jews through Moses, will be given to the whole world of mankind through Messiah. R5408:5

Of thee

- Micah is addressing the Jews, and his message was from the standpoint of the Law. R5408:4, R5309:6 No Jew ever fulfilled the Law except Jesus. R5408:4

But to do justly

- The strict following of the golden rule, enjoined by the Great Teacher. R4821:2 Amplifying the golden rule—deal justly with others if you would expect them to deal justly with you; be merciful with others if you would expect them to be merciful with you. R5310:1 The prophet was encouraging the Jews to do their best to fulfil the Law's requirements. R5408:4 For one to keep the principles of truth and righteousness before his own mind is to be a thoroughly upright man or woman, in whom truth, purity, goodness, will be in control. R5309:2 We are not to expect full justice from others. R5310:1 Nothing less than justice should be thought of. R5310:1 Justice is a quality which we are not permitted to exalt too highly, except in our hearts and minds, as a principle of the divine standard. R5309:1 Justice in our words means not even insinuating evil, In order to operate in our words it must operate in our hearts and minds. To do justly signifies absolute righteousness in thought, word and conduct. R4821:2 To do justly means justice between servant and master, mistress and maid, buyer and seller. R4821:2 We are not required to do more than justice, but we are permitted to do more. R5310:4

To love mercy

- Kindness. R5408:2 Only those who show mercy to others will themselves receive mercy at the Lord's hands. R4821:4 To delight in yielding personal rights and privileges in the interest of others when no principles are involved. R3021:1 Many, while seeking to practice mercy, do not love it. R4821:4 Having the principles of truth and righteousness in control, one should cultivate more and more the quality of mercy. R5309:2 Love requires that we deal justly with all, that we seek to cultivate the appreciation of the rights of others; but additionally, to have the spirit of sacrifice which gladly lays down life itself for the brethren. R5310:5, R3020:5, R3021:1

Walk humbly

- That condition of mind in which we could be taught of him. R5310:1 Those most able and willing to follow the first two requirements are apt to be the most delinquent in the third, apt to be possessed of a spirit of pride. R4821:5 Lest we ourselves should not be accounted worthy of the great prize. R4655:4 The most humble are often those who have had great sins and weaknesses which have humbled them. R4821:5

9

Micah 6:9 *The LORD'S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.*

Hear ye the rod

- Symbolizing divine authority. R4058:4

Micah 7

1

Micah 7:1 *Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit.*

Woe is me!

- The true Church. R2142:5*

3

Micah 7:3 *That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man , he uttereth his mischievous desire: so they wrap it up.*

That they

- Present systems of oppression, trusts. R2142:5*

4

Micah 7:4 *The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.*

The best of them

- The nominal church. R2142:5*

5

Micah 7:5 *Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.*

Trust ye

- Addressed to the Little Flock, as in Luke 21:16. R2142:5*

Not in a friend

- Unless they join us in the same narrow way of sacrifice, for their very love for us will often cause them to bitterly oppose us. And in the end even that love will sometimes turn to hatred. R1069:5*

Guide

- Whether a minister of the nominal church, or parents, or husbands, or Christians of considerable advancement, highly esteemed for their works' sake. R1069:5* None of our former guides must be looked to as guides now. R1069:5*

From her

- The wife (or husband) who hitherto entered into all your plans will not now be able to sympathize with you unless of the same consecrated class. R1069:5*

6

Micah 7:6 *For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.*

The son dishonoureth

- If a parent would have peace in the home circle, it should be established on the recognition in the family of the righteous principle of parental authority over children who have not attained their

majority. R1070:1*

Men of his own house

- Their very love for us will often cause them to bitterly oppose us. R1069:5* "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." (Matt. 10:35) R1069:3* When law and order give way before the mad passions of the ruthless mob. HG22:6 The Lord's brethren did not believe on him and seemed ashamed of the unpopular notoriety which his course brought upon them as a family. R1069:3*

7

Micah 7:7 *Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.*

Therefore

- Though all other helps and comforts fail. R1069:6*

I

- The Little Flock. R2142:5*

Look unto the LORD

- Through his Word. In him we must find our friend, comforter and guide, and learn his will and plan. R1069:6*

I will wait

- We must wait patiently for the grand outworking of his plan. R1069:6*

8

Micah 7:8 *Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.*

Against me

- The Little Flock. R2142:5*

When I fall

- In death. R1070:2*

I shall arise

- In the likeness of our lord. R1070:3*

In darkness

- Partial gloom and confusion. R2142:5*

Shall be a light

- The Lord will always be our light if we walk in close harmony with him. R1070:2*

10

Micah 7:10 *Then she that is mine enemy shall see it , and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.*

She that is mine enemy

- The nominal church. R2142:5*

11

Micah 7:11 *In the day that thy walls are to be built, in that day shall the decree be far removed.*

Thy walls

- Their salvation. "We have a strong city; salvation will God appoint for walls and bulwarks" (Isa. 26:1) HG68:3

The decree

- Of the Kingdom of God being taken from them at the first advent of Christ. HG68:3

15

Micah 7:15 *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things .*

According to the days

- Like the deliverance from Pharaoh. D556 As it was then in the midst of great trial and distress, so now their deliverance will not be without distress. R384:6

Thy coming out

- A type of entering the Millennium. R2142:5* The restoration of the Jews takes place in the midst of great trouble and during the pouring out of the seven last plagues, according to the type. R127:5*; D556; HG91:5

I shew unto him

- Unto regathered Israel in the close of the time of trouble. D556; R2142:5*

17

Micah 7:17 *They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.*

Lick the dust

- Be destroyed. R1649:6, R2920:4

Like a serpent

- Typical of Satan. R1649:6

18

Micah 7:18 *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.*

Delighteth in mercy

- The heathen gods are all vengeful. The God of the Bible alone lays claim to being a God of love, "whose mercy endureth forever." R4892:3

Nahum

Nahum 1

1

Nahum 1:1 *The burden of Nineveh. The book of the vision of Nahum the Elkoshite.*

Burden of Nineveh

- As Babylon refers to the apostate church of Rome, so Nineveh, we think, refers to the world and conditions affecting both the church and the world at this time. R480:4*

2

Nahum 1:2 *God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.*

Take vengeance

- The Day of Wrath will completely consume earthly governments and Churchianity in a fire of anarchy. Nothing shall quench that fire, it will cause the utter destruction of present systems. R2565:1

He reserveth wrath

- The wrath of God is love's severity, love's parental rod, inflicting no needless pain and never striking in vain, nor ceasing to strike till sin shall be no more. D562*

3

Nahum 1:3 *The LORD is slow to anger, and great in power, and will not at all acquit the wicked : the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*

Acquit the wicked

- The demands of justice must be satisfied. E28, E422, E464, E448-452; A155 God did not pardon Adam's transgression and remit its penalty. E460

Hath his way

- Makes himself known. D238

In the whirlwind

- The whirlwind of revolution, the intense and complicated trouble and commotion of the Day of Vengeance. D13, D238, D528

In the storm

- Of trouble. D238 "Behold it cometh mighty and strong from the Lord, as a tempest of hail and a devouring storm, as a flood of mighty waters overflowing, and shall cast down to the earth with power the crown of pride." (Isa. 28:2) D528

5

Nahum 1:5 *The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.*

The mountains

- Kingdoms. A318

And the earth

- The present organization of society. C229; D46, D528; A323

Is burned

- Is destroyed. D528

6

Nahum 1:6 *Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.*

Like fire

- The fire of God's retributive vengeance burning up present evils. D529

7

Nahum 1:7 *The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.*

The LORD is good

- Though the waking hour be one of clouds and thick darkness, the work of destruction will be a "short work" (Matt. 24:22), and immediately afterward the glorious Sun of Righteousness will begin to shine forth. D558

8

Nahum 1:8 *But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.*

Overrunning flood

- Deluge of truth. D529

And darkness

- Ignorance. A18; B167

9

Nahum 1:9 *What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.*

Make an utter end

- Of iniquity. D558 Of this present order of things. R1705:5

10

Nahum 1:10 *For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.*

Together as thorns

- There can be no peaceful and comfortable affiliation of liberty-loving Protestants with the tyrannical spirit of Papacy. D267, D552 Thorns in each other's sides. D552; R1705:5

As drunkards

- Intoxicated with the spirit of the world, the wine of Babylon. D267, D552; R1705:5

Shall be devoured

- Overwhelmed and, as religious systems, utterly destroyed in the great cataclysm of trouble and anarchy now impending. D552, D267 Shortly after the great religious federation has been perfected the upheavals of socialism and anarchy will suddenly destroy them. R1705:5

15

Nahum 1:15 *Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.*

Upon the mountains

- Kingdoms. A318

The feet

- The last members of the Body of Christ. A341; B253, B254; C236, C301 Not literal feet, any more than in the passage, "His feet shall stand in that day upon the Mount of Olives." (Zech. 14:4) B157

Of him

- Christ in the flesh, the Elijah. A341; B253, B254; C236, C301

Publisheth peace

- A ransom for all and consequent blessings for all, deliverance. A341; C236

Nahum 2

3

Nahum 2:3 *The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.*

Chariots

- A Jewish proverb declares, "When the railway reaches Jerusalem, Messiah comes." C272 The locomotives for the Jaffa and Jerusalem railroad recently (1891) reached Palestine. R1304:5 Automobiles, trains, etc., by which people are running to and fro. (Dan 12:4) Q759:5; R480:4*

Flaming torches

- Trains in the night seem like torches. R480:5*

The day

- The period of time when the Lord God would prepare, or make ready, the elements and conditions for the new dispensation, "The Golden Age of Prophecy." Q759:4 The period for the "flashings of Jehovah's lightnings" (Psa. 77:18) for the blessing of mankind. A171 Beginning with the flood of

truth mentioned in Dan. 12:5-7 and Rev. 12:15,16; also marking the end of Papal power. C67, C65, C66 In which the world has been since 1799 AD. OV384, OV46; R1258:4 115 years from 1799 to 1914 AD. C23 More than 70 Bible prophecies relate to the "Day of Preparation." Q759:4

Of his preparation

- For the Millennium, Messiah's Kingdom. OV147, OV384; SM159, SM445, SM699; R1258:4, R1487:6, R1691:3, R4431:2, R4790:3, R5722:1 We are in the Day of the Lord's Preparation. SM446; R4431:2, R4790:3; Q759:4 Preparation for the wind-up of the present evil world (age), and for the inauguration of the world (age) to come, wherein dwelleth righteousness. (2 Pet 3:13) OV147; Q759:5 Modern inventions and advantages are preparations for the Millennium. CR60:4,5; R4431:2, R5722:2, R1258:4; A169; C172; OV384; SM159 Another name for the "Time of the End" (Dan 11), because the increase of knowledge paves the way for the Millennium, making ready the mechanical devices that will economize labor. In another sense, by giving to all a taste of liberty and luxury that will become agencies of class-power, resulting in the uprising of the masses and the overthrow of the present dominions of earth. C23 In which every question of moral rights and obligations, including the relationship between men and women, is coming forward for consideration and ventilation. R1548:3 As a logical consequence of the increase of knowledge the civil and ecclesiastical powers of Babylon are now being weighed in the balance of justice in full view of the whole world. D75 Many of the Lord's professed followers regard his present "strange work" (Isa. 28:21,22) as an innovation, rather than a preliminary preparation for the glorious reign of the Prince of Peace. R1487:6 In which the increase of knowledge, of God's appointment, is one of the influences now at work binding Satan by curtailing his influence and circumscribing his power. A265 Inventions of this time have been a great blessing; yet, because of selfishness, they have been injurious to many. SM699 Mechanical inventions, which for a time brought prosperity and promised great future blessings, proved to make the best of all slaves, decreasing the need for unskilled labor, even while population rises rapidly. R1691:3 If present inventions are but preparations for the glorious day, what may we not expect of a growingly intelligent race under the supervision of the perfect Ancient Worthies and the great Messiah. OV46 God is getting the forces of nature ready for the blessing of all the nations of the earth. CR60 The Lord did not favor general education until the Day of His Preparation. SM160 When 75 years of this day had developed the proper conditions for the beginning of his great work, the Master stepped upon the scene quietly. The remaining years of this Day will accomplish the setting up or establishment of his Kingdom in power and glory. C130

The fir trees

- Symbolic of the Lord's people. R480:5*

Terribly shaken

- Before the storm-blast. R480:5*

4

Nahum 2:4 *The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.*

They shall justle

- At their "couplings." R480:5*

Like the lightnings

- The foregoing is a symbolic representation of a railway train. C272; R1304:5 The modern term for a fast train is "the lightning train." R480:5* Automobiles are also "chariots with flaming torches," which "rage in the streets." Q759:5

Habakkuk

Habakkuk 1

2

Habakkuk 1:2 *O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!*

O LORD, how long

- Habakkuk, representative of all who love righteousness, asks how long it will be until the present evil world will give place to the world to come "wherein dwelleth righteousness." (2 Pet. 3:13) R622:2

Shall I cry

- Have I entreated. R622:1

Of violence

- Because of violence. R622:1

3

Habakkuk 1:3 *Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.*

Spoiling

- Robbery. R622:1

And there are

- And there is a judgment, but oppression is more powerful. R622:1

4

Habakkuk 1:4 *Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.*

Slacked

- Powerless. R622:1

Judgment doth never

- Justice cometh not forth victorious. R622:1

Wrong judgment proceedeth

- Therefore doth justice come forth perverted. R622:1

5

Habakkuk 1:5 *Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you .*

Behold ye

- Look ye about. R622:2 The Lord answers the complaint. R622:2

Wonder marvellously

- Be astonished and astounded. R622:2

Work a work

- The harvest work, and a change in dispensation. R1487:3 Referred to by Paul (Acts 13:40, 41) as applicable to the Jewish Harvest, which is typical of the Gospel age Harvest. R1487:3 First, gathering his saints and separating them as wheat from tares; second, the binding of the tares; third, the heavens rolling together as a scroll; fourth, the elements of earth getting ready for the final conflagration. R1488:2 "His work, his strange work." (Isa. 28:21) R1487:3 Fulfill a work. R622:2 In preparation for Christ's glorious reign. R1487:6

Ye will not believe

- Conservative Pharisees of today shake the cautious head, saying that we cannot be on the eve of a new dispensation, for " lo, all things continue as they were from the beginning." (2 Pet. 3:4) R1488:5

Though it be told you

- If you did not see some evidences you would consider the things impossibilities. R622:2

6

Habakkuk 1:6 *For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.*

The Chaldeans

- Communists, Socialists, Nihilists, etc. R622:2 Babylon was the capital of Chaldea, so symbolic Babylon reigns over the civilized world, and the masses are fitly termed the Chaldeans. R622:2

Nation

- People. R622:2

7

Habakkuk 1:7 *They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.*

Their dignity

- Their burden, or restraint. R622:2

Proceed of themselves

- From them shall proceed the judgment. R622:3

8

Habakkuk 1:8 *Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.*

Their horses

- Doctrines. R622:3

Are swifter

- Indicating their rapid spread. R622:3

More fierce

- Showing the ferocity of the doctrines. R622:3

Their horsemen

- Teachers of these doctrines, the leaders. R622:3

Shall come from far

- Will be foreigners. R622:3

9

Habakkuk 1:9 *They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.*

All for violence

- Their mission is violence. R622:3

As the east wind

- Be set in opposition to the east—the direction of the sunrising, representing the dawn of the Millennial day. R622:3

The captivity

- The bounden ones. R622:3 These shall cause a measure of judgment to come upon the evil institutions, yet they will be in opposition to the true light. R622:3

10

Habakkuk 1:10 *And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.*

Heap dust

- Cast up earth mounds. R622:3

11

Habakkuk 1:11 *Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.*

Then

- By reason of their successes. R622:3

His mind change

- Not realizing that they have been used to overthrow oppression. R622:3

He shall pass over

- Become surpassingly proud. R622:3

Unto his god

- Boasting themselves of the victory of Liberalism. R622:3 Not realizing that they have been used as the Lord's great army to overthrow oppression and bring down the proud. R622:3

12

Habakkuk 1:12 *Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.*

Art thou not

- The prophet represents the true saints as addressing Jehovah. R622:4

O mighty God

- O Protector. R622:4

For correction

- Thou hast appointed them to correct nations. This is the confidence of the saints. R622:4

13

Habakkuk 1:13 *Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*

Of purer eyes

- Nothing short of perfection can find favor in God's eyes. R1610:2

Than to behold evil

- With approval. R5901:6*, R1351:5* God detects the smallest deflection in our hearts, and his character is so holy that he cannot but hate it. R5902:1* We must be purified from all iniquity before we can have the approval of God. R5901:6* Hence ultimately all who are in any way imperfect will be destroyed. R1610:2 He will not permit evil to all eternity, for this condition would not be pleasing to him. R5211:4

Canst not look on

- Recognize with any degree of allowance; countenance. F120; R870:3, R386:6, R5901:6* Denoting his abhorrence. R1351:5*, R5901:6* According to the principles of divine government and law, he has no degree of allowance; he cannot condone sin nor admit its necessity in any degree. E418 This does not signify a perfection in the flesh, but a perfection of heart, of intention, of will, of endeavor. R5902:1 In eastern countries long ago, to show the face was a mark of favor; to turn the back, a mark

of disfavor. B188 To have pardoned Adam, God would have made himself a liar. The absolute unchangeableness of God is the firm foundation upon which all his loving promises rest. R386:6 Since the ransom has been laid down, Jehovah, in due time, will no more disregard and treat men as sinners, turning his back upon them, but will send refreshment from his face, his favor, through Jesus, his agent in the restitution of all things. (Acts 3:19-21) B188

Iniquity

- Thus the destruction of the wicked in the Second Death is the essence of wisdom. Ultimately all evil shall be destroyed. R5211:4

Habakkuk 2

1

Habakkuk 2:1 *I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.*

Set me upon

- Fix my foot upon. (Douay Version) R621:1

Will watch

- Studying his Word. R1475:5

To see

- Not to guess at it, or to surmise about it, but to see it, so plainly that he can clearly, logically, and Scripturally demonstrate it to others. R1475:5

What he will say

- We can know only what God has revealed in the Bible as his revelation. R769:1 Let us balance our judgments by the testimony of God's Word. R770:6

What I shall answer

- To the unbeliever. R621:1

When I am reproved

- When the unbeliever reproves me. R621:1

2

Habakkuk 2:2 *And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.*

Answered

- Gave me an answer for the unbeliever. R621:1

Me

- The faithful watcher. R1475:5

Write the vision

- God's plan of the ages, the vision seen by Habakkuk. R5374:1 What you have seen of divine truth. R1475:5 Concerning the glorious consummation of God's plan. B15 This command has been obeyed —by charts, diagrams, concordances and explanations. R621:1

Make it plain

- Set it out in an orderly, systematic manner. R1475:5 Some are called to make the truth plain for the benefit of all the rest. R1475:5 It becomes the privilege of the faithful watcher to make plain to others what the Lord has made plain to him. R1475:5 Do not attempt to make it plain to others until you understand it yourself. R1475:5

Upon tables

- Charts. C89

That he may run

- For the prize. R1475:5 Run over it; be able to prove to himself its correctness. R621:1

That readeth it

- Read it readily. C89 Read it clearly. B15 That everyone may read it fluently. (Leeser) R5374:1

3

Habakkuk 2:3 *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

The vision

- God's plan of the ages. R5374:1 The testimony of the Scripture. R621:4 A great revelation—a picture of God's plan through the prophets and the Law. Q729:5; R5731:5

For an appointed time

- Is to be made clear at the appointed time. R5374:3 Time features are not as definitely stated in the Scriptures as are doctrinal features. R5374:3 Much of which was previously purposely hidden and obscurely expressed. R1475:5

It shall speak

- Appear at the end. (Douay) R621:1 It will make itself heard and will not lie. R5374:2

Though it tarry

- Its fulfilment would seem to tarry. R5731:6, R5374:1 If it appear to make any delay. R621:1 "Where is the promise of his coming (presence)? for since the fathers fell asleep all things continue as they were from the beginning." (2Pet. 3:4) R621:1

Wait for it

- If, in the Lord's providence, the time should come 25 years later, then that would be our will. R5374:3 The year 1915 is now more than half gone, and I think it is very doubtful whether we shall see all we had expected in this year. It looks as though we were trying to hasten the fulfilment of the vision. Q730:1 In their haste, some supposed that all things concerning the Day of the Lord were to transpire immediately, but instead the trouble comes like spasms. R621:2 Let none of the consecrated be in haste to rush into print with crude, undefined ideas, and thus become stumbling blocks in the way of many others. R1475:6 "Oh, the blessedness of him that waiteth unto the 1335 days." (Dan. 12:12) C89

It will surely come

- All the blessed things are positively certain to come. Q730:2

It will not tarry

- It does not really tarry. It is a matter of God's time and our understanding of it. R5731:6; Q730:2 Its seeming tarrying was not so, but a partial mistake on the part of William Miller, foreknown and permitted by the Lord for the testing of his "holy people." C89

4

Habakkuk 2:4 *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

Behold, his soul

- The understanding, or mind, of the unbeliever. R621:1

Is not upright in him

- He is not right at heart. R621:1

By his faith

- In his faith—not slow to believe all that God hath spoken by the mouth of all his holy prophets. R621:1

5

Habakkuk 2:5 *Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:*

Yea also

- Another version of the first 16 words: "As wine deceiveth him that drinketh it, so shall the proud man be deceived and he shall not be honored." The time has come when those who have no limit to their greed are not honored, but the reverse. R621:3

Because he

- The Papacy, or a modern ambitious nation. E374

His desire as hell

- His ambitions as sheol, oblivion, the grave, never full. E374; R2599:6

Cannot be satisfied

- Their covetousness is like death in that it never has enough; its capacity cannot be satisfied. E375

6

Habakkuk 2:6 *Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!*

A parable against him

- Questioning not only the rights of kings, but how and why one man is supposed to be born with the right to command and rule another; why millionaires roll in wealth while others, their intellectual, moral and physical equals, barely have life's necessities. R621:3

A taunting proverb

- A dark speech. R621:4

Woe to him

- "Go to now, ye rich men, weep and howl for your miseries which shall come upon you." (Jas. 5:1) R621:4

That which is not his

- Since money is the equivalent of service, and the wealthy have never rendered extraordinary service, the conclusion is that they accumulated their wealth dishonestly, without giving an equivalent service to the world for it. R621:3

7

Habakkuk 2:7 *Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?*

Vex thee

- Tear thee. R621:4

For booties

- For a spoil. R621:4

14

Habakkuk 2:14 *For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

For the earth

- During the Millennial age. B99; R1015:4; OV192 After the gathering of the elect. R4557:3

Shall be filled

- The curse shall be rolled away, and all darkness shall be dissipated by light and blessing. R5338:2; OV384 The wonderful inventions of our day, the printing press and the mail, are potent factors in knowledge filling the earth. R5363:6, R1155:3 But this knowledge is coming to a people who at heart are unprepared for it. The hands of the ignorant and unlearned are stretched forth to grasp the throttle of power—political, social, religious and financial. R5363:6 Showing that great enlightening and educational influences will be set to work. R1248:2 Breaking the shackles of ignorance and

superstition. OV384 As with the Gospel Church, a gradual matter—line upon line, precept upon precept. F709 It will be in and through the glorified salt of the earth that the blessing will come, the streams of truth for human refreshment, for a thousand years. R5780:2, R4990:3, R4957:1, R1043:2*; OV192 Accomplished by the Kingdom of Light, operating through earthly agencies, in harmony with its principles of righteousness and truth. OV45 "As truly as I live, the whole earth shall be filled with the glory of Jehovah." (Num. 14:21) D656 As a result, every knee shall bow and every tongue confess to the glory of God. (Phil. 2:10, 11) SM130; R5427:3 "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped." (Isa. 35:6) OV382; HG651:5 Jesus has not yet been the Light of the World, but merely a light to his people. R5352:5, R5338:5 All will then understand the promises now being grasped by the "Little Flock." Then "the mystery" shall have ended. A86, A87

With the knowledge

- Knowledge of the Lord will be the drawing power in the Millennium, even as now. D195 The Millennial age will furnish full knowledge and full ability to all. R892:4, R4158:6; HG417:4 All will know and appreciate the privileges then possible to them. R5178:4; OV382 All the eyes of understanding will be opened. R5762:1 The Lord will turn unto his people the pure message, that they may all call upon his name and serve him. (Zeph. 3:9) R5823:3 Men will become not only perfect, having all that Adam had, but will have additional knowledge and character. R4965:1 "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me." (Jer. 31:34) R6013:5, R1365:5 The clear knowledge of God's goodness. SM174 The Church of Christ gets this knowledge beforehand. OV424 The gathering of the world will be the result of knowledge. R5530:6 Some will resist this knowledge. After 100 years they will be destroyed. R5530:6; SM16

The glory of the LORD

- God's law of love and life, which men will fully know and keep. R1213:5* No longer will the divine character be aspersed with slanderous teachings, making him out viler than any of his creatures. HG685:1 Our temporary blindness will but accentuate the glorious brightness of God's wisdom, justice, love and power. R5210:5; OV351; SM472

Cover the sea

- Ocean-deep. R5823:6

15

Habakkuk 2:15 *Woe unto him that giveth his neighbour drink, that puttest thy bottle to him , and makest him drunken also, that thou mayest look on their nakedness!*

His neighbour drink

- The condemnation would apply equally to those who tempt others to the use of intoxicating drinks and to those who endeavor to lead others to imbibe of the intoxicating wine of the spirit of the world. R1444:5

Habakkuk 3

1

Habakkuk 3:1 *A prayer of Habakkuk the prophet upon Shigionoth.*

A prayer

- Habakkuk's entire prayer, recorded in this chapter of his prophecy, is symbolical. R5383:1 Rehearsing the trouble coming upon the world during the Day of the Lord from the Lord's standpoint, showing whose power really shakes the kingdoms and brings in everlasting righteousness. R622:4

2

Habakkuk 3:2 *O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.*

Thy speech

- Thy fame. R622:5

Midst of the years

- Of the time of trouble. R622:5

3

Habakkuk 3:3 *God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.*

From Teman

- Using the marvellous display of God's power in Israel's deliverance from Egypt as an illustration of the world's deliverance at the establishment of the Kingdom. R622:4

4

Habakkuk 3:4 *And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.*

His brightness

- His Kingdom. R622:5

Light

- Sunlight. R622:5

He had horns

- Rays of light and blessing. R622:5

Out of his hand

- Out of his every act. R622:5

The hiding

- The secret; God's goodness is for a time kept secret, not recognized by men. R622:5

5

Habakkuk 3:5 *Before him went the pestilence, and burning coals went forth at his feet.*

Went the pestilence

- Moral pestilence shall flee as darkness before the rising sun. R622:5

Coals went forth

- Dross and stubble shall be consumed as righteousness steps in. R622:5

6

Habakkuk 3:6 *He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.*

Measured

- Judged. R622:5

Drove asunder

- Melted. R622:5

Everlasting mountains

- Ancient governments. R622:5; A318

Scattered

- Crushed to pieces. R622:5

Perpetual hills

- Less autocratic governments. D551

Did bow

- Sunk. R622:5

7

Habakkuk 3:7 *I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.*

Tents of Cushan

- The dwellings of darkness, of iniquity. R622:5

And the curtains

- Those who caused the darkness. R622:5

Land of Midian

- Strife. R622:5

9

Habakkuk 3:9 *Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.*

Oaths of the tribes

- Like severe rods of punishment goeth forth thy sword. R622:6

Cleave

- Open. R622:6

Rivers

- Truth channels. R622:6

10

Habakkuk 3:10 *The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.*

The mountains

- Kingdoms. R1813:4

Of the water

- The water of Present Truth. "The waters shall overflow the hiding place." (Isa. 28:17) R1813:4

Deep uttered his voice

- "The sea and the waves roaring." (Luke 21:25) R1813:4

11

Habakkuk 3:11 *The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.*

The sun and moon

- The Law and the Gospel. D590 Refers to a future event. R1813:3

Stood still

- Were darkened. "The sun shall be darkened and the moon shall not give her light." (Matt. 24:29) R1813:3 The miracle in Joshua's day was evidently typical of the power to be displayed by our Lord in the time of trouble. A61 See also comments on (Josh. 10:12, 13).

12

Habakkuk 3:12 *Thou didst march through the land in indignation, thou didst thresh the heathen in anger.*

Thou didst march

- Thou wilt tread the earth under foot in thy wrath. R622:6

Thresh the heathen

- Astonish the nations. R622:6

13

Habakkuk 3:13 *Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.*

With thine anointed

- With thy Christ. R622:6

Woundedst the head

- Satan. R622:6

Discovering

- Destroying. R622:6

The foundation

- Thus a complete overthrow. R622:6

Unto the neck

- With its high-towering walls. R622:6

14

Habakkuk 3:14 *Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.*

With his staves

- With his own spears. R622:6

The head of his villages

- The chief of his warriors. R622:6

15

Habakkuk 3:15 *Thou didst walk through the sea with thine horses, through the heap of great waters.*

Through the sea

- The Lord's doctrines were enforced and conquered the great multitude-the "raging waves of the sea." (Jude 13) R622:6

With thine horses

- With thy doctrines, which will then be enforced. R622:6

16

Habakkuk 3:16 *When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.*

My belly trembled

- My inmost parts trembled. R622:6

At the voice

- At the report. R622:6

That I might rest

- In the remembrance that the trouble brings the chariots of salvation for the deliverance of the just. R622:6 In this day only those can rest who are built upon the Rock foundation and are faithfully living up to their covenant of consecration. R622:6

17

Habakkuk 3:17 *Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:*

The fig tree

- But from God's standpoint, the fig tree (Israel) will be budding. R5384:4

Fruit be in the vines

- The Church. The fruit of the vine will feed the world in the coming age. "I am the Vine, ye are the branches." (John 15:5) R5383:2

Olive shall fail

- The Church, the special people of God. R5383:2 Seem to fail. R5383:2 The olive will give life to the world during the Messianic reign. R5383:3

The fields

- "The field is the world." (Matt. 13:38) R5383:3

Yield no meat

- The Babylonians, Medes and Persians, Greeks, Romans, Papacy, and lately Socialism, have successfully failed to better the world. R5383:3

The flock

- The Church, the Little Flock. R5383:2

Shall be cut off

- Our Lord Jesus was cut off from the earthly fold when he died. So with us. R5384:1

No herd

- No perfect men, with the Church glorified and the Ancient Worthies not yet here. R5383:4

18

Habakkuk 3:18 *Yet I will rejoice in the LORD, I will joy in the God of my salvation.*

I will rejoice

- Those who will then understand—the Great Company. R5383:4 By the fall of Babylon these will be set free. Before all this is made plain to them they may use the language of our text. R5383:2 All things had seemed to them to be failures, and now they see that God's plan has not failed, but has been fulfilled. R5383:2 "Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:7) R5383:2

Zephaniah

Zephaniah 1

3

Zephaniah 1:3 *I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.*

Fowls of the heaven

- The most execrable, the vultures of society. C162, C187; R817:3 Satan and his agents. R2634:6, R5406:5

Fishes of the sea

- Men not under religious restraint. R333:1 Men of the world, of every kind. C214 See also Rev. 19:17, 18; Rev. 18:18:4, 2.

7

Zephaniah 1:7 *Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.*

A sacrifice

- A slaughter in the time of trouble. A315

Hath bid his guests

- "Come and gather yourselves to ether unto the supper of the great God." (Rev. 19:17) A315

8

Zephaniah 1:8 *And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.*

The LORD'S sacrifice

- The Lord's slaughter. A315

With strange apparel

- With imported clothing. A315

9

Zephaniah 1:9 *In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.*

Also will I punish

- Not only a great overthrow of wealth and power, but also a punishment of those used as the instruments of destruction, for their equally unrighteous course. A315

On the threshold

- Over the threshold, as marauders. A315

14

Zephaniah 1:14 *The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.*

Day of the LORD

- The forepart of the Millennium. B33, B40 That period of time in which God's Kingdom, under Christ, is to be gradually "set up" in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. A307 It is called the "Day of Jehovah" because, though Christ, with royal title and power, will be present as Jehovah's representative, it is more as the General of Jehovah than as the Prince of Peace. A307 Though addressed to Israel and Jerusalem more or less directly, the connections show that all mankind is included in the complete fulfilment. A315

Is near

- It has, indeed, begun, and the heat of human passion is growing more and more intense daily. The great time of trouble is very near. R3215:6

Hasteth greatly

- Matters culminate quickly in the Day of Jehovah. B99

Even the voice

- Even the uproar. A316 The sound. R2216:1 The cries of the oppressed and discontented. R2216:1 Sounding into the ears of the civilized world through the daily press. R2216:3 Coming from various quarters and swelling into the mighty roar of the sea class (Luke 21:25)—a voice that will not be heard. R2216:6

The mighty man

- The rich and those who employ labor—this is their day of trouble in an especial degree. R1676:5 Rich men, chief captains or kings, and the mighty men of the nominal churches who have deceived themselves. R683:6

Cry there bitterly

- Shriek bitterly. A316 Because their delusions will all be swept away. R683:6 "Go to now, ye rich men, weep and howl for the miseries which shall corn upon you." (Jas. 5:1-4) R3107:6, R668:5

15

Zephaniah 1:15 *That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,*

That day

- The Day of Vengeance, the time of trouble. D655

Day of wrath

- A term applied to a period of 40 years in the close of the Jewish age, and to a similar period of trouble in the end of the Gospel age. A139 So extreme is the trouble that the world is said to be burned up by the Lord's anger. R26:2, R268:6, R592:3, R409:5 When the world will have an illustration of its own money-mad condition. R4522:2 "For all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) R3935:2, R4627:3, R5364:1, R5863:6 Yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. A308

Trouble and distress

- Distress and anxiety. A316 Upon the world and nominal church, though its earliest dawning light will be full of comfort and cheer to the saints who see, beyond the trouble, the glorious reign and blessings promised. B40 What wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. A307 We expect that this distress and trouble will come about, in a natural way, by a rising of the people goaded to desperation. R26:2, R409:5, R592:5

A day of darkness

- In that day of horror and darkness, men shall come to learn their need of a strong arm to deliver them. Their pride and self-sufficiency will be humbled in the dust. R5537:6 Not the same day as that mentioned in Zech. 14:2,6, when "the light shall not be bright, nor the darkness thick." D655

And gloominess

- Obscurity, uncertainty and foreboding, as well as present distress. A316

A day of clouds

- A day of trouble. R153:2, R264:5; A316 Symbolizing the gathering of the trouble epoch. Storm clouds, giving evidence that the vitiated and corrupt "air" is to be changed; and we rejoice that it will be pure after the storm. R264:5, R256:1, R153:2

Thick darkness

- Tempestuous gloom. A316

16

Zephaniah 1:16 *A day of the trumpet and alarm against the fenced cities, and against the high towers.*

Of the trumpet

- The seventh symbolic trumpet which sounds throughout this day of trouble—also called the Trump of God, because connected with the events of this Day of the Lord. A316

And alarm

- Clamorous and conflicting denunciations. A316

The high towers

- The strong and well-entrenched governments. A316; R5537:5

17

Zephaniah 1:17 *And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.*

Walk like blind men

- Groping in uncertainty, not knowing what course to pursue. A316

18

Zephaniah 1:18 *Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.*

Neither their silver

- Neither "Free Silver" nor Protective Tariff, therefore, can claim to be remedies for present and impending evils, but merely palliatives. D473

Nor their gold

- Nor bank notes, nor bonds. F554; D329 "They shall cast their silver in the streets, and their gold shall be removed." (Ezek. 7:19) F554

To deliver them

- In 1898 a miller in Italy Publicly thanked the virgin for dear bread, and then threw his money in the street in a vain attempt to pacify the mob that came to take his life. R2384:2 "Thou fool! this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?" (Luke 12:15-20) D273

In the day

- The Day of Vengeance. D329, D385, D473

Of the LORD'S wrath

- Though previously wealth could furnish ease and every luxury. A316

The whole land

- The social fabric. R5364:1

Shall be devoured

- Not people; the destruction is that of government life. R26:2

Fire of his jealousy

- Fire of his zeal, not literal fire. A317, R5442:4 Symbolic of the great social, financial and religious trouble which will overwhelm "the present evil world" and usher in the Millennium. R3074:6, R1615:5, R5733:4 Burning and destroying everything antagonistic to his righteousness. R5532:4, R4628:1 To try every man's work; when those who daub together wood, hay and stubble shall suffer loss, and yet "be saved, so as by fire." (1 Cor. 3:11-15) R505:5*, R5916:1, R4628:1 Permitted by God to turn the hearts of men to himself. R350:3* Anarchy, the destruction which will sweep the whole world and usher in Messiah's Kingdom. R5364:1 Not merely of destruction, but also of purification. R5442:4 Must burn fiercely to consume the giant evils so entrenched in the world. R5442:4

Of all them

- Of all the wealthy, in the sense that wealth will cease to be wealth. A316

Zephaniah 2

1

Zephaniah 2:1 *Gather yourselves together, yea, gather together, O nation not desired;*

O nation

- The Royal Priesthood, the Holy Nation. R996:4

Not desired

- Despised by the world because of your faithfulness to God and the truth. R996:4

2

Zephaniah 2:2 *Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.*

Bring forth

- Before the decree brings forth its results. R996:4

Before the day

- The day of trouble. A334

Pass as the chaff

- As fire consuming chaff; quickly in comparison with the slow operation of past ages. A334; R996:4

Come upon you

- There is no hope held out that this trouble can be averted. D540

3

Zephaniah 2:3 *Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.*

Seek ye the LORD

- Exhorting the better elements of the world, not the Church, which is accounted worthy to escape those things coming upon the world. D68, R4997:4, R2021:1, R5041:6 Let him present himself wholly to God that he may know and do God's will, and thus prepare himself for the ushering in of the Kingdom. HG516:4

All ye

- A class of the world not spirit-begotten. Q719:1; R5041:6, R1607:5

Meek of the earth

- The humble of the world in general. A334; D68; F555 As well as the Body of Christ. A334 This class should include all mature children of the consecrated ones who have been rightly taught in the precepts of the Lord. F555 Few are in the attitude of mind to hear this message. OV86 No doubt the trouble will be equally upon the poor; but to them it will seem less severe since they have been accustomed to less. SM191 "Therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:6) R5041:6

Wrought his judgment

- His will. A334 Who love justice and pursue peace. A334; D540

Seek righteousness

- Justice. PD92/107 The right, the truth. R996:4 Practice righteousness, truth, godliness, kindness, benevolence, justice; trust in the Lord; seek to walk in his ways. R2564:5 The wise policy, to say nothing of principle, is to deal justly, generously and kindly with our fellow-men in every rank and condition of life. D67 The Lord will be pleased to select from among such penitent seekers of righteousness some as substitutes to complete his elect Church. R2564:5 Such will be the ones most ready to welcome our King and his Kingdom. R2564:5 Instead of seeking a non-existent place of safety, let us bring our selves in to a condition of safety. R2021:1; F554

Seek meekness

- For those who are not seeking after righteousness and meekness, it will be better for them to go through the trouble in order to prepare them for the great blessing to come later. R5864:2 Seek the right and seek it meekly—the time is short. R996:5 The more meek and righteous men may be, the better they will be prepared for the awful shock and terrible distress of that day of trouble. R4997:5 During the time of trouble, for the first time in the world's history there will be a premium on meekness, patience, love, gentleness, goodness. R1963:6 Rely on the Lord and not on carnal weapons. SM191

It may be

- As a consequence of seeking righteousness and meekness. R1607:5

Ye shall be hid

- Partly hid. A334 Protected from at least some measure of trouble. R2021:1, R5864:2, R1607:5 In the French Revolution, which was a type of the Day of Vengeance, favors were shown to the just,

generous and kind, and extreme wrath was visited upon oppressors. D67, D68 Not the Great Company—for they shall suffer the destruction of the flesh in this time of trouble. R5041:6, R1963:6 As the three Hebrews were preserved in the fiery furnace. R5041:6 Their manner of life, habits of thought and action, sympathies for the right, and appreciation of the Bible account of the trouble and its outcome, will all conspire to make them suffer less than others. A334 Words of wisdom to the world in general. The Little Flock is promised that they shall escape all those things coming upon the world. (Luke 21:36) D68

Day of the LORD'S anger

- The anarchy of the French Revolution and the anarchy which overthrew the Jewish nation in AD70 are Scriptural illustrations of what may be expected soon. PD92/107 Against that evil day, we warn men that they repent and develop meekness and righteousness. R4433:1

The rejoicing city

- Babylon, Christendom. D527

Zephaniah 3

1

Zephaniah 3:1 *Woe to her that is filthy and polluted, to the oppressing city!*

The oppressing city

- Babylon, Christendom. D527

8

Zephaniah 3:8 *Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.*

Wait ye upon me

- We are to wait on him in all things and not take matters into our own hands. OV287; R5112:6; CR168 Have full confidence in God that his methods are best in every way. OV62; R5203:3 The Lord's times and seasons are best for us, and any attempt on our part to push ourselves in advance of the Lord's will would be sure to react unfavorably. R5672:3 Now is the time for patience and for remembering that Socialism cannot do for the world what it desires and teaches. R4135:1 "Be patient, therefore, brethren." (Jas. 5:7) SM191; R1520:1 Jehovah says to the Church: "I shall attend to this matter myself." R4990:2 Wait for his time. God has a plan that is surely working itself out. R4135:1 God's people must not interfere with the powers that be. SM191; R5526:5 God's people are forewarned not to use carnal weapons and not to trust in such weapons in the hands of others. The trust of God's people is to be in God. R5733:4, R5526:5 It is not the duty of every one of the Lord's people today to become public reprovers of public officials, even though they may see unrighteousness practiced. R3424:5 Do not avenge yourselves on those who legally oppress you, but wait for justice. R1607:4 We are not to demand justice, but to be sympathetic and forbearing. R1607:4, R4899:3 We should neither advocate the coming revolution, nor take part in it. R1607:4 Let us seek to subdue and calm the passions of men in the coming strife and do nothing to augment them, pointing out that the worst government is better than no government, and that we have, in fact, the best of all earthly governments. OV287 Do not attempt to force husbands, wives, parents and children up to the line of perfect justice toward you. R4899:3 As young David was content to wait God's time for bringing him to the throne; and not as Jeroboam, possessed of more confidence in himself than trust in God. R4723:3

Until the day

- The time of trouble. R4627:3 The Day of Wrath. HG417:6 Not a 24-hour day. R2971:3; A334, A138

That I rise up

- "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19) R5574:2

To the prey

- All opposers of his righteous course. R1913:2

My determination

- His plan declared. R794:4*

Gather the nations

- All the nations. R1785:5 By God permitting them to work out their own selfish propensities. R5526:5; D271 The peoples of all nations, in opposition to present governments. A317 Drawn together by rapid communication systems. R5526:5; D270; HG417:6 Preparatory to the transfer of earth's dominion to "him whose right it is"—Immanuel. (Ezek. 21:27) D271 The opposing hosts of the last final conflict are gathering at the present time—forming one vast community of general interests—commercially, financially and politically. Q769:3, Q849:T Since mankind are sinners by nature, their cooperation is most likely to be along selfish lines, therefore most likely to be evil. R5161:1 Selfishness has gathered the nations and has been preparing them for the predicted, fast-approaching retribution. D271 Not only contributing to the severity of the judgment, but also making it impossible for any to escape, thus making the great tribulation short as well as decisive. D272

May assemble

- May draw together the kingdoms. A317 The world of mankind is being brought into close touch; barriers of language are being broken down, etc. R5161:1 In the only manner in which they could be assembled, in common interest and activity; but not in brotherly love. D271

The kingdoms

- Unite them for common safety, so that the trouble will be upon all, and all will fall. A317

To pour upon them

- The kingdoms. A317

Mine Indignation

- The Lord's indignation will burn hotly against all unrighteousness, all iniquity, all falsehood; that these may be thoroughly removed. SM57 It is the "Battle of that Great Day of God Almighty." (Rev. 16:14) D528

All my fierce anger

- By permitting Satan and his legions to have a great deal of power on earth. R2189:4 The natural result of sin. R350:3*

For all the earth

- The entire present social fabric. A317, A318; B162; D13, D272; SM58; R5364:1, R5526:4, R2543:6, R1607:5, R668:1; HG515:5 The world that now is. (2Pet. 3:7) D271 Including the nations beyond Christendom, for they are bound together by commercial and other interests, and justly so; for they have failed to appreciate what light they have seen. D27 A fire of anarchy will completely consume earthly governments and Churchianity. R2565:4 Everything evil, both root and branch. (Mal. 4:1) R4628:4, R2844:5, R2544:1

Shall be devoured

- As Israel was "burned to the lowest hell." (Deut. 32:22) E357 All evil principles of government and society manifested and destroyed as a necessary preparation for the coming blessing. R188:5 All the giants of vice and selfishness. D370 The utter destruction of humanity is not meant. R5364:1 Consumed. The tares will cease to be tares; they will cease to claim for their worldly systems the name "Christendom." C148, C149

With the fire

- Wrath, indignation; the great trouble of the Day of the Lord with which this age will end. B162; C148; D269, D370, D528; R4628:1 Of truth. R794:4* Knowledge is bringing on the restless social conditions. R5526:5 the fire of God's righteous anger. R5863:6, R5532:4; OV58, OV86, OV323 The Lord's anger will burn against all kinds of injustice and iniquity. R4628:1, R2844:5 Which must

consume all the giant evils so entrenched in the world. R5442:4 Devouring the political, financial, social and religious structure of the world. R5733:4, R3935:2, R2565:4, R1644:5, R1615:5 The fire of God's zeal is a forcible symbol, representing the intensity of the trouble and the destruction which will envelop the whole earth. A317 Trouble, strife, confusion. R5526:5, R5364:1, R5161:5; SM58 Fire represents the destruction of whatever is burned—tares, dross, earth (social organization), or whatever it may be. A318 Not merely to destroy, but especially to purify. R3684:4, R5442:4 The same fire spoken of by Peter, through which the world is to pass at this next great dispensational change. HGI8:5, HG19:4 Anarchy. D271; HG398:6, HG417:6 Which will come about in a very natural manner. R26:2, R2971:4 Into which the "tare" class of Christendom will be cast. R2565:1, R2543:6 A necessary preparation for the glorious reign of righteousness that shall immediately succeed it. R5989:2, R1913:2, R188:5 This symbolic burning will be the new missionary method by which the Church glorified, with her Head, will "bring in everlasting righteousness." (Dan. 9:24) R2463:1 So great is the trouble here described that the world is said to be burned up by the Lord's anger. R26:2, R268:6, R409:5, R592:3 The same fire of the Lord's anger against every evil thing will continue to burn throughout the entire Millennial age, destroying some found unworthy of life eternal. R2544:1 Not literal fire, as proven by the next sentence, indicating surviving people. R4627:3, R4990:2, R5733:4 R3935:2, R5364:4, R2971:3, R2543:6, R1814:1; SM58; OV58; Q777:1 See also comments on Zeph. 1:15, 18.

Of my jealousy

- Of my zeal. A317; C148; OV86 Or, anger, justice. R1814:1, R1785:5 Or, zeal for righteousness. R2971:4

9

Zephaniah 3:9 *For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.*

For then

- After this destruction of the kingdoms and the present social order in the time of trouble. A317; D529; R5733:4, R3414:5, R1607:5 When the harvest ends; when Jesus begins his reign as Mediator of the New covenant, and Babylon is no longer. R5827:2, R5823:3, R4627:6, R5920:4 After men shall have been humbled and made ready to hear and heed his counsel. D519 As a consequence of the preceding terrible judgments upon the nations. HG18:5 After the storm comes the sunshine. HGI9:5

Turn to the people

- The masses. SM145 Who are therefore not destroyed by the fire, and who are also shown to be unconverted at the time it takes place. A317, R4627:6, R5364:1 Not (as some hold) the saints, who, after the earth has melted and cooled off, will return to earth and build houses and inhabit them. A317 Implying a cessation of death, a stopping of the proceedings against those waiting to go into this prison-house. Q216:4

A pure language

- The pure word of truth, uncontaminated by human tradition. A317; SM145; R2994:4, R5161:5, R5364:4, R5097:6 Instead of a confused message: the contradiction of creeds of heathenism and Churchianity (Babylon). OV253; SM58, SM145; R4627:6, R2994:4, R5364:4; F123, F710 A pure message. R4627:3, R5097:6, R5364:1, R5823:3; OV324, SM58 Unmixed with falsity and error, as now. R996:5 The confusion of doctrines will all terminate with this present age. R5161:5 Man's communications with each other will no longer be selfish, but pure, truthful and loving. D272; R1520:4 The pure Gospel of the Love, Justice and Mercy of God. OV86; CR408 A clear declaration of the divine will and plan of salvation. R5442:4, R3684:4 A pure method. Q430:3 A language of sincerity. Love will then mean love. R1520:4 The Lord, now speaking in anger, will then speak words of comfort and mercy to chastened hearts. R5823:3 It will be the work of the thousand years of

Messiah's reign to make known the pure message of God. R4390:3, R5733:4 A pure word of instruction, which they can understand. R2994:4 The unadulterated truth. R1785:5; D529 One manner of communication. R794:4* The "still, small voice" (1 Kings 19:12), or "voice of Eden," as Luther's translation puts it. R5753:2, R5752:3, R5733:4, R3414:5; SM796 The "voice of Eden" will be heard bringing the message which will be "the desire of all nations." (Hag. 2:7) R5753:2 As typified by Elisha's purifying the brackish waters at their fountain by casting in a handful of salt. (2 Kings 2:19-22) R5780:2

Call

- Recognize our Lord as the great teacher. SM59

To serve him

- Being prepared by having experienced the misrule of the "Prince of this world." R268:6 Will this ever come? Yes!—the mouth of the Lord hath spoken it. R5112:6 When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9) SM701 The scourging, the curse of Elijah (Mal. 4:5, 6), the symbolic fire, will accomplish for mankind in a short time what the message of Elijah failed to accomplish. OV324

With one consent

- Then " every knee shall bow and every tongue confess." (Isa. 45:23) R5098:1

11

Zephaniah 3:11 *In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.*

My holy mountain

- Kingdom. A318

13

Zephaniah 3:13 *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.*

Remnant of Israel

- Of both houses, natural and spiritual. R518:5*

18

Zephaniah 3:18 *I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.*

The solemn assembly

- There are some who see many of these things but follow afar off; but when the tribulation gets heavy enough, they will be separated and gathered. R519:1*

Haggai

General

- Haggai's prophecy dates from a period fifteen years after the return of Israel from Babylonian captivity. The date of Haggai's prophecy is given as the second year of the reign of Darius, but this Darius was not the one who succeeded Belshazzar, but Hystaspes, who succeeded Cambyses. R2520:1-3 Haggai's prophecies were delivered to Israel about the time of their return from the captivity, and therefore at the time of the founding of the Temple. R3650:3
- A message of reproof from the Lord to them, chiding them for neglecting the important work of rebuilding the Temple and giving themselves up to their own pursuits. When the Lord thus stirred them up to a sense of duty and privilege in the matter, the people and their leaders obeyed his voice

and again began to build. In all this what a vivid type we have of the great reformation work which began in the sixteenth century with the preaching of Luther and his contemporaries. We call to mind that the one great work accomplished at that time was the laying again of the foundation doctrine of "justification by faith" in the one "continual" sacrifice of Christ. Thus again Christ Jesus became the recognized foundation of his Temple, which is the Church. R1484:3

Haggai 1

1

Haggai 1:1 *In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,*

Darius

- This Darius was not the one who succeeded Belshazzar, but Hystaspes, who succeed Cambyses. R2520:3

2

Haggai 1:2 *Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.*

The time is not come

- Having been hindered by opposition, Israel became indifferent and indisposed to encounter the difficulties necessary to its further prosecution, and thus became more and more engrossed in their own affairs, leaving the Lord's house in ruins. R1484:2

Should be built

- Only the foundations were laid on the return from Babylon. Building operations were not properly begun until the second year of the reign of Darius Hystaspes, king of Persia, and it was finished in the sixth year of his reign. (Ezra 4:24; Ezra 6:15,) R3577:4*

4

Haggai 1:4 *Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?*

This house

- Its foundation, laid again in the Reformation, was the foundation doctrine of "justification by faith" in the one "continual" sacrifice O Christ. R1484:3

Lie waste

- Protestantism ceased to be a protest against the iniquitous system that gave it birth, and for a time made no further progress. R1484:3

5

Haggai 1:5 *Now therefore thus saith the LORD of hosts; Consider your ways.*

Consider your ways

- The law of God is a detector of false ways; therefore, we should test all our ways by it. R705:6* Apparently, a considerable portion of the difficulty lay in a lukewarmness toward religion. R2520:1 Many people justify an improper word or action by saying,, "It is my way." The Lord says, "Amend your ways." (Jer. 7:3) R705:3* Experience would lead us to question whether or not prosperous ones were living as near to God as when they were less prosperous. R2520:2

6

Haggai 1:6 *Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to*

put it into a bag with holes.

Bring in little

- Because they had neglected to honor the Lord with their substance. R2520:1

9

Haggai 1:9 *Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.*

Mine house

- The people had provided themselves with comfortable houses, gardens, etc., while the Temple lay desolate. R2520:1

11

Haggai 1:11 *And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.*

I called for a drought

- This was the Lords covenant with Israel—temporal prosperities for faithfulness, temporal adversities as punishment for religious neglect. (Deut. 28:1-42) R2520:2 With Christians, the reverse is frequently true—experience leads us to question if the prosperous are living as near to God as when they were less prosperous. R2520:2

12

Haggai 1:12 *Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.*

The people, obeyed

- Realizing that, in neglecting the Lord's cause and merely caring for their own temporalities, they had not only dishonored God but had also justly hindered their own temporal prosperity. R2520:2

13

Haggai 1:13 *Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I am with you, saith the LORD.*

I am with you

- Haggai came, not only a reprover of the people's neglect, but also as an encourager to a reformation in this matter. R2520:1

14

Haggai 1:14 *And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,*

The LORD stirred up

- A vivid type of the great Reformation of the 16th century with the preaching of Luther and his contemporaries. R1484:3

Did work

- Clearing away the rubbish of false doctrines and establishing the faith of the Church in the truth. Since the re-awakening, this work has been going forward. R1484:5

15

Haggai 1:15 *In the four and twentieth day of the sixth month, in the second year of Darius the king.*

The sixth month

- September, 521 B.C., 1845 years (the length of the Jewish double) prior to 1324 A.D., the time of the publication of Marsiglio's Defensor Pacis, the morning star of the Reformation. R3577:4,5* Prior to 536 BC and 1309 AD, fleshly and spiritual Israel were completely in the power of Babylon; but these years marked the turning point, and then, step by step, the great reform went on. R3579:1* Both Haggai and Ezra would reckon by the ecclesiastical year, beginning in the spring. R3577:5*

Haggai 2

1

Haggai 2:1 *In the seventh month , in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,*

Seventh month

- Haggai's prophecy dates from a period of 15 years after the return of Israel from Babylonian captivity. R2520:1

2

Haggai 2:2 *Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,*

Residue of the people

- Fifteen years earlier this expression referred to foreigners residing in Palestine, but now to returned exiles the people of the land—God's people in the land of Promise. R2520:3

4

Haggai 2:4 *Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:*

Be strong

- When the Lord's people are weak in confidence in themselves is the most hopeful time to cultivate in themselves a spirit of reliance upon the Lord. R2520:4

And work

- To those who have no interest in the work, the message respecting the Lord's presence will be undesirable. R2520:4 Especially applicable to those who, having returned from mystic Babylon, are seeking to build again the spiritual Temple, the Church. R2520:4

For I am with you

- God's people do not always need a berating. They need the wine and oil of consolation and encouragement. R2520:4 The basis for Haggai's encouragement and exhortation to be strong in the Lord and in the power of hi might. R2520:4

5

Haggai 2:5 *According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.*

According to the word

- Assuring them that his spirit, promised in the covenant given coming out of Egypt, was still in their midst to guide, overrule and bless. R2520:5

Fear ye not

- If God so loved us while we were yet sinners, much more now that we are special objects of divine care and grace. R2520:5

6

Haggai 2:6 *For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ;*

Yet once

- Yet once more—presupposing a former shaking, that typified in the giving of the Law at Sinai, including subsequent shakings and siftings through captivities and otherwise, that only the loyal and true might remain. R3052:6,3 Signifying a finality—that there will never more be requirement for shaking, for revolution, because with this shaking will be ushered in the Kingdom of God. R2521:1

Shake the heavens

- Powers of spiritual control. A318; R1484:6, R3052:6, R5516:6 Christians of all denominations will be shaken in faith and shaken from their self-conceit, superstitions and bigotries. R5516:6 Interpreted by St. Paul in Heb. 12:26-28. SM505 Many of God's professed people have been shaken loose from faith in the Bible and in a personal God. R5516:6 Not the heavens of God's residence, but the ecclesiastical heavens, the church institutions. R5161:4 Proceeding from the clergy and college-bred, through professors and text books, to the high schools and, to some extent, the grammar schools. R5517:1 It will be a short, sharp, decisive shaking—quickly accomplished. SM505

And the earth

- Organized and law-abiding society. A318; R1484:6, R3052:6, R5516:6

And the sea

- The lawless and anarchistic elements. R3052:6, R1484:6; A318

And the dry land

- Aristocracy of wealth and social independence. R3052:6, R1484:6 The more settled, law-abiding of mankind. R1484:6

7

Haggai 2:7 *And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.*

And I will shake

- In the time of trouble. D528, CR114; SM505 Typified in the quaking of the earth at the giving of the Law at Sinai. R3052:6 Transferring authority from Satan's kingdom to the Kingdom of God. R34:1* While Socialism has been shaking the political earth for the past 30 years, other forces have been shaking, with great severity, the ecclesiastical heavens. R5516:6 The present war (1914) will drain the world so that the nations, sick, weak and faint, will fall a prey to Socialism which will become anarchy. R5526:4 This war (1914) and the anarchy of Armageddon, which will follow it, will prove conclusively the great need of divine interposition in human affairs. SM409 As in the days of Eli's sons (1 Sam. 4:1-18), men couple the cause of God with their national projects. The two are entirely separate. God's cause will prosper best by a great defeat to all the systems of men. R5626:4

All nations

- Not merely one nation. R3052:6 "There shall be a time of trouble such as was not since there was a nation." (Dan. 12:1) R3053:1 Misinterpreted by fleshly Israel as intimating the fall of the Persian kingdom and the subserviency of all other nations to Israel. R3052:3

The desire of all nations

- The Kingdom of God, the Fifth Universal Empire of earth, in power and great glory. A266; D617; SM419, SM455, SM502; R5305:5 It is the Kingdom for which we pray, "Thy kingdom come; thy will be done on earth as in heaven." (Matt. 6:10) R5305:5 Blessings of life and health, peace and prosperity, happiness and good government. R3053:4; R5516:5; Q205:T, OV247; OV431 Jew,

Mohammedan, Catholic, Free Mason, Protestant, all desire one thing. CR113; SM501, SM499; R4715:3; Q422:3, Q425.3 Messiah's Kingdom—a hope of joy and blessing for Israel and all mankind. OV110; OV430; Dv; Cv; R5824:1, R5950:4 So majestically grand, it leaves nothing to be desired further. R5636:5, R4831:5 "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) SM487 A good, strong government, with wise and just laws. R4763:4, R2521:1; SM502; HG563:5 Although they do not realize how their desires are to be accomplished by divine interposition. R5058:6 The Ancient Worthies desired a heavenly city or government; and "He hath prepared for them a city." (Heb. 11:16) R4387:6 True of whatever phase of the Kingdom in which our interest centers, whether spiritual or earthly. A306 Messiah's reign of righteousness, truth, justice, mercy, love. HG639:5 Christ's glorious reign, when fully inaugurated and manifested. R1484:6 What the whole world is hoping and waiting for, though they associate with the gracious hope and promises many misconceptions and gross error. R3684:3 Only grander and more enduring than anything they ever conceived of. D632; R1244:6 Sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures, the awakening from death, and a grand re-organization of society. R1095:4 Based on the only basis for human equality, the perfection of the human soul. HG636:5 Picture before your mental vision the glory of the perfect earth ..A92 When mankind has once tasted of the benefits of this Kingdom, the great majority will never consent to another. C63 The oppression of the present power will become so great that the universal desire will be for a King to rule in righteousness. R518:6* Rejected by his own (Isa. 53:3), but yet to be revealed as the "desire of all nations." R1063:2* The consolation of all nations. R60:5*

Shall come

- Intervene in the midst of the trouble. R5161:4 After Armageddon shall have humbled the world. R5626:4, R5950:4, R5829:5, R5826:1, R5673:5, R5049:5, R3355:5; OV110, OV221, OV430; SM735 After the stone strikes the image of Gentile supremacy, leaving nothing of them. R5527:4 When humanity learns the futility of its own endeavors and will cry unto the Lord for the desired peace. SM506; R1693:4; B102; HG472:5, HG612:2 When the great King shall appear in his glory and establish his Kingdom with Israel. R5031:2; Q422:3, Q426:1 As soon as the nations see its vast superiority to the old order. R5574:5 When the Law shall go forth from Mt. Zion, the Celestial Kingdom, and the Word of the Lord from Jerusalem, the capital of the earthly Princes. (Mic. 4:2) OV320 After the Church is complete. OV157; R3053:5 When Christ is recognized in authority and power, and the blessings of his Kingdom begin to be experienced. R1484:6 "Set up" in the midst of the confusion of anarchy and distress upon all classes. A266 Being ushered in with a Jubilee trumpet. (Lev. 25:9) D617 And be recognized in the making of the storm a calm (Psa. 107:29) by the Kingdom of Messiah. R5239:6 And immediately the storm of human passion and anarchy will cease. R5824:1

And I will fill

- The shaking is associated with the glory of the Temple, because the time of the shaking will be the very time when God's Kingdom, God's Church, shall be "set up." R2521:1

This house

- The spiritual house, the Gospel Church. R3052:6

With glory

- The glory of his presence, power, righteousness and authority. R1484:6 With the glory of the divine nature. R3053:5

Saith the LORD

- This verse contains one of the richest promises in the Word of God, the gospel in a nutshell, signed by the Sovereign of the Universe. R3052:3

8

Haggai 2:8 *The silver is mine, and the gold is mine, saith the LORD of hosts.*

The silver

- The truth. R2521:4

And the gold

- The divine character. R2521:4

Is mine

- There will be sufficient for the filling of the true Temple, even though it may seem at times insufficient. R2521:4 The Almighty is not poor, that he should need our gifts. R5781:3 Yet, while being so rich, God deposits a little here and there with us, giving us control over it; leaving his own work, in which he is interested most, dependent on us that we might have the privilege of being co-workers with God. R547:3,5 The Father is pleased to use human generosity and thus grant a blessing to those who seek to render a service to his cause. R3844:2 Surely we are not authorized to beg in the name of our rich Heavenly Father. R4892:1, R547:3; Q129:2 Let us use carefully, frugally, wisely, liberally, what he has so kindly sent; but let us not ask for more, even from him. R4892:1

9

Haggai 2:9 *The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.*

The glory

- "The glory that shall be revealed in us." (Rom. 8:18) R2520:6 "Glory, honor and immortality." (Rom. 2:7) R2520:6

This latter house

- "The Church, which is the Temple of the living God." (2 Cor. 6:16) R2520:6 This could not have been the Temple of Zerubbabel, for that Temple did not equal the former one. R1484:6

The former

- The former house was natural Israel, represented in natural Jerusalem and its Temple. R2520:6

And in this place

- By means of this Temple. R1484:6

Will I give peace

- The peace, joy and blessing which the world needs and craves cannot come until the elect Church shall be given the Kingdom, when the Prince of Peace shall reign. R2520:6

13

Haggai 2:13 *Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.*

Dead body

- Any living creature (soul) after death. R2053:4

22

Haggai 2:22 *And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.*

And I

- The Lord, by means of the "Great Army" of trained soldiers of Christendom in rebellion against the powers that be. D544, D545

Will overthrow

- When the new Prince takes control, the dominion is to be given into new hands. R26:1, R268:5, R409:3, R592:3 Not immediately, but as the climax of a series of spasms of trouble, like great waves following each other, as "travail upon a woman." (1 Thes. 5:3; Psa. 48:6) R621:2 God does not interfere with the nations except as to shape events toward the final end, and that shaping will require

the overthrow of all the thrones of earth and a great time of unprecedented trouble. R1561:6 Sweeping away the delusions of earth's rich men, captains, kings and mighty men of the nominal churches, and establishing true rights and the liberty to do right. R683:6

The throne

- The kingdoms of this world are loyal to their prince, the prince of darkness, working his will. R26:1, R268:5, R409:3, R592:3

Will destroy

- The troubles of the Day of the Lord will come like spasms, like great waves following each other, each bringing nearer the grand climax. R621:2

Shall come down

- The delusions with which earth's rich men, the kings, and the mighty men of the nominal churches have deceived themselves in their own favor, will all be swept away. R683:6

23

Haggai 2:23 *In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.*

As a signet

- To present anyone with the signet ring was to invest him with all the power and authority of him who owned it, a precious promise of joint-heirship with Christ. R360:4* The symbol of that which was most highly esteemed. (Cant. 8:5, 6) R360:4*

Zechariah

General

- Zechariah the prophet was a priest as well, and was a young man at the time of his return under the governor, Zerubbabel, from the Babylonian captivity. As a prophet he was the successor of Haggai, who was now old, and his career as such began in the second year of Darius Hystaspes, and continued about two years. It was part of his mission to encourage Zerubbabel and all who labored in the construction of the Temple, and who were beset by innumerable oppositions, difficulties, etc. It is not until we realize that the prophecies, although having some force and application to the times in which they were written, have a special force and application to us, as the antitypical Israel, and to the building of the antitypical Temple, that we get the true force, value and beauty of these prophecies—a force and meaning that is entirely lost to those who take the Higher Criticism view. R2521:2,3
- Zechariah prophesied during the period of the rebuilding of the Temple. The joy and zeal associated with the founding of the Temple was followed by a period of slackness, the result of the opposition of the Samaritan neighbors, who employed their every art to discourage the builders and to cause an interruption of the work. As a result several years elapsed before the structure was finally completed. Zechariah, a younger prophet (than Haggai) was raised up by the Lord at this time, and other messages were sent to the discouraged Israelites to show them that they must not expect great national prosperity at the time, but that nevertheless the Lord was with them, and that going on faithfully in an apparently small, insignificant matter, they would be accomplishing his purposes. This corresponds to some degree with the messages which have come to the Lord's people since the time of Wycliffe, and which have led to the Reformation movement in its various aspects, and incidentally to the development and preparation of the various living stones of the glorious Temple. R3650:2

Zechariah 1

1

Zechariah 1:1 *In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,*

Darius

- Darius Hystaspes. R2521:2

Zechariah

- Was a prophet and a priest; returned from Babylonian captivity under governor Zerubbabel as a young man. R2521:2 He was the successor of Haggai. His career began in the second year of Darius Hystaspes and continued two years. Part of his mission was to encourage the Jews who labored in the construction of the Temple. R2521:2

5

Zechariah 1:5 *Your fathers, where are they? and the prophets, do they live for ever?*

Do they live forever?

- Are they immortal, as claimed by many? R802:2*

9

Zechariah 1:9 *Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be .*

The angel

- Materialized angels can eat, drink and perform all the functions of the natural being of the earthly plane of existence. Q744:3

15

Zechariah 1:15 *And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.*

The affliction

- Rendered "evil" in "I create evil." (Isa. 45:7) A125

17

Zechariah 1:17 *Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.*

Choose Jerusalem

- Promises to the natural seed. R11:5

O Zion

- The Kingdom of God, the Church. A297; T33

Daughter of Babylon

- The nominal church. D38, D39, D42, D43

Zechariah 2

8

Zechariah 2:8 *For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.*

He that toucheth you

- Those who afflict or injure the spiritual seed injure the apple of the Lord's eye. R2847:3

Apple of his eye

- The true Church, an object of special care. D29; OV380 OV423; R2847:3

Zechariah 3

1

Zechariah 3:1 *And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.*

He shewed me

- Evidently a vision; intended to encourage Israel, but especially to be a prophecy. R1490:2

Joshua

- Signifying "Savior" in Hebrew; corresponding, in the Greek, to "Jesus." R2522:1 The entire "Church of the firstborn ones" (Heb. 12:23) during the present life. R1490:3 Our Lord Jesus is represented by the head, and his consecrated followers by the body. R1490:3

And Satan

- Whose very existence is now denied by many. F609

To resist him

- Satan uses superhuman intelligence and superhuman powers to inveigle our fallen flesh through depraved appetites; and frequently uses the worldly as unconscious instruments to oppose righteousness and truth, and those who are of the truth. F612

2

Zechariah 3:2 *And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*

Satan

- The Head and Body are opposed by the same Adversary. R1490:3

Chosen Jerusalem

- The Kingdom of God. A296

3

Zechariah 3:3 *Now Joshua was clothed with filthy garments, and stood before the angel.*

Now Joshua

- Whose head represented Christ Jesus, and whose body represented the Church. R1490:3

Filthy garments

- Representing that all the church's righteousness is as filthy rags. R1490:3

4

Zechariah 3:4 *And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.*

Change of raiment

- Picturing the covering of our sins with the robe of Christ's righteousness. R1490:3

5

Zechariah 3:5 *And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.*

His head

- Our Lord Jesus. R1490:3

7

Zechariah 3:7 *Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.*

Walk in my ways

- Picturing the Church's high calling to the divine nature. R1490:3

8

Zechariah 3:8 *Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.*

Hear now, O Joshua

- These words were addressed to the literal Joshua, the Jewish High Priest. R1490:5

Men wondered at

- Literally, "Sign men," types. R1490:5

My servant

- My real servant, thus typified. R1490:5

The BRANCH

- Or sprout, the man Christ Jesus. R1490:5 Not of the old dying Adamic stock; but a new sprout, having fresh vitality—holy, harmless and separate from sinners. R1490:5 Understood, by his contemporaries, as applying to Zerubbabel, not realizing that he and Joshua were but types of Christ, in whom the offices of King and Priest would be combined. R1491:4

9

Zechariah 3:9 *For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.*

The stone

- The chief Cornerstone, to represent this coming one. R1490:5

Before Joshua

- The typical Joshua. R1490:5

Upon one stone

- Upon that one stone. R1490:5

Shall be

- Shall rest. R1490:5

Seven eyes

- Perfect, or divine wisdom. R1490:5, R2822:4; B305; T47, T115

I will engrave

- God is superintending the engraving of his character and law upon the living stones of the Church, the Body of Christ. R1490:6

Remove the Iniquity

- The unfruitfulness, as well as the sin. R1490:6

In one day

- The Millennial day, "One day with the Lord is as a thousand years." (2 Pet. 3:8) R1490:6

10

Zechariah 3:10 *In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.*

In that day

- In the Millennial day. R1490:6

Zechariah 4

1

Zechariah 4:1 *And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,*

The angel

- The vision of this chapter was intended to encourage the Israelites living at the time; but its chief lesson belongs to us. R1490:6, R3650:5

2

Zechariah 4:2 *And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:*

A candlestick

- Literally, a lamp; corresponding to that which, in the Tabernacle and Temple, shed the only light of "the Holy." R1491:1, R2521:3 The complete Church of God. T115; R3651:1 Not representing the Church in glory. Then they will constitute, with their Lord, the Sun of Righteousness. R3650:6 Representing divine favor, enlightenment and blessing, as connected with the promises made to Israel. R2521:5 Representing, to Israel, that they were to be the light-bearers in the world at the time. R3650:3

All of gold

- The divine nature. T18

With a bowl

- A large central bowl, with seven branches therefrom, each terminating in a lamp. R2521:3

Seven lamps

- Seven branches or burners. R1491:1 Here shown in united form, but in Revelation as separate and distinct. (Rev. 1:12, 20; Rev 2:5; Rev 11:4) R2521:6 The true saints, or light-bearers, in all the various phases of the nominal church development. R1491:1

Thereon

- The seven lampstands, united in one, represented the Church as a whole from first to last, its every member complete—seven representing completeness. R3650:6

Seven pipes

- This lamp differed from the one in the Temple and Tabernacle in that it had pipes to supply the oil. R3650:6

3

Zechariah 4:3 *And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.*

Two olive trees

- The Old and New Testaments, "the two witnesses." (Rev. 11:3, 4) D652; R1491:1 Peaceable agencies, the Old and New Testaments. R3651:1 The Old Testament with its prophecies, symbols, instructions and types; the New Testament with its explanations, assistances, encouragements, exhortations and promises. R3651:6 From which the oil proceeds. Oil represents the holy Spirit which illuminates the sanctified in Christ Jesus. R1491:1 Fleshly Israel, as God's typical kingdom, and spiritual Israel, as the real Kingdom of God, are the representatives of the Old and New Testaments. D651, D652 Interpreted contemporaneously to represent the kingly and priestly offices in Israel, filled by Zerubbabel, the governor, and Joshua, the High Priest; but these were typical of

Christ. R2521:5, R2522:2 Indicating that the supply of oil for Israel's candlestick, and the supply of Israel's light, was inexhaustible. R2521:5

5

Zechariah 4:5 *Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.*

Knowest thou not

- The prophets did not understand their own utterances at the time. R349:6*

6

Zechariah 4:6 *Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.*

Unto Zerubbabel

- Signifies, Born in Babylon. R2522:1 Or, alienation from Babylon. R3651:1 Of the line of David, he represented the kingdom hopes of the people. R3651:1 Type of the Lord Jesus. R3651:1 His name signifies "a shoot, or sprout, out of Babylon," typical of Christ, who was out of, yet separate from, sin and all mixture of evil. R1491:2 The message given to him applies to Jesus and the members of his Body, especially to those in a teaching capacity. R3651:1

Not by might

- Through crusades. R3651:2 By greatness. An understanding of God's Word is not enjoyed by all the educated an talented. R5982:4 Prosperity in the Lord's work cannot come by might, or human power, or cunning. R5308:3 Not by an army. R1491:1 The influence and favor of the Persian monarch, to which they were subject. R2521:6 The world's conversion comes not by might, nor by the power of man. HG432:3

Nor by power

- Powerful organizations, combining with earthly governments. R3651:2 Nor by force. R1491:1 By force, or compulsion. SM712 Their own numbers and ability, as laborers and defenders of their cause against their nearby neighbors, the Samaritans. R2521:6

But by my spirit

- The spirit of the truth, the spirit or influence of God, given through his exceeding great and precious promises. R1491:1 "He shall not fail nor be discouraged until he have set judgment in the earth." (Isa. 42:4) R3651:2 No matter how great or able one may be, he is not fit to be a leader unless he possesses a knowledge of the Lord's Word, and the spirit of the truth. R5982:5 The Lord guided them by his spirit to accomplish his purpose, even though it appeared to be an insignificant matter. The preparation of the true Church during the Gospel age is being accomplished similarly. R3650:3 Doing the transforming work—conforming the lines of character likeness in harmony with those of the great pattern which he has set for us. SM712 Only since the true Temple began to be built at Pentecost with the anointing of the holy Spirit has it been possible to enter into the real spirit, thought, intention of the divine purpose. R3650:5

7

Zechariah 4:7 *Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying , Grace, grace unto it.*

O great mountain

- The kingdom of the Evil One. R2522:4, R1491:2 The mountain of difficulty which stood in the way of the Lord's work. R2521:6

Before Zerubbabel

- Type of Christ. R1491:2

Become a plain

- For "the highway of holiness." (Isa. 35:8) R2522:4 To all co-laborers with the Lord, the assurance is that however great and formidable, the apparent mountains of difficulty shall disappear. R3651:3

Shall bring forth

- From the tomb, in the first resurrection. R1982:4, R2522:4

The headstone

- Christ Jesus, the top Cornerstone of God's building, the Stone which the builders rejected. C329; R1982:6 The capstone of the spiritual pyramid—his Church. R3650:2 The chief cornerstone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. C329, R3622:4, R1568:4 Calling to mind the Great Pyramid, whose top stone is the chief cornerstone and whose internal structure corresponds so perfectly with the Tabernacle and its symbolism. R1982:1 Jesus, the cap, the climax of his great and wonderful work, the New Creation in glory. R2522:4

With shoutings

- Showing the holy joy which shall be fully realized when all the living stones noiselessly come together "without the sound of a hammer." (1 Kings 6:7) R1982:4 Not only by men, but by angels also. R2522:2

Grace, grace unto it

- When the headstone shall crown this glorious building of God, there shall be shootings R1982:4, R3650:2 God's favor upon it! R3651:3

9

Zechariah 4:9 *The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.*

Laid the foundation

- Zerubbabel had begun the rebuilding of the literal Temple. R1491:4 The application is to Christ, who began the construction of the true Temple of God, "which Temple ye are" (1 Cor. 3:17), at Pentecost. R1491:4, R3651:4

His hands

- Zerubbabel's. R2522:1

Shall also finish it

- In due time our Lord Jesus will complete the work, by his Spirit, through the word; even though for a time the progress be slow. R3651:4, R3650:2 He who began the good work in us is able and willing to complete it. (Phil. 1:6) R3651:4

10

Zechariah 4:10 *For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.*

Despised the day

- The present day, when the construction of the spiritual Temple is in progress. R2522:1 The day of suffering, the day of trials. R1491:4 To the Jews, returned from Babylon to rebuild the Temple, the materials available seemed poor and insignificant; and so with us who now are free of Babylon. R3651:4 So Christ's earthly ministry, and the work of his followers, have all along seemed small and weak. R1491:4

Of small things

- The Dawns ("Studies in the Scriptures"), Towers and Tracts. R2512:3 Corresponding. in some degree, with the messages of the Lord's people since the time of Wycliffe, leading to the Reformation movement in its various aspects. R3650:3 The humble beginning of the work of rebuilding the literal Temple. R1491:3 Not many great, not many wise, not many learned, are to be found amongst the

living stones. (1 Cor. 1:26) R3651:4 Those who promulgate the Harvest Message and who, in the eyes of the world, are little, mean and insignificant. R3651:5 Small beginnings, feeble efforts, discouraging conditions, etc. R2522:1

They shall rejoice

- They rejoice to see the work progress under his direction. R1491:4

See the plummet

- Recognize the hand of the Lord in squaring, straightening, proving and testing the faith and character of his people. R3651:5 All the elements of justice, truth, righteousness and love. R3651:5 Let us not only conform to the plummet line, but build one another up in the faith with love, kindness and encouragement. R3651:5

With those seven

- Representing perfection. R3651:5 The seven eyes, the perfect wisdom of God which holds survey of all the earth, superintending the work. R1491:4

Eyes of the LORD

- Watching the tears, joys, trials, difficulties and prosperity of his people. R3651:5

The whole earth

- Complete, all-seeing, everywhere, all-knowing. R3651:5

14

Zechariah 4:14 *Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.*

Two anointed ones

- The Old and New Testaments. (See Rev. 11:3, 4) R244:4*

Zechariah 5

9

Zechariah 5:9 *Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.*

Between the earth

- Law-abiding society. R3052:6; A318

And the heaven

- Powers of spiritual control. R3052:6; A318

11

Zechariah 5:11 *And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.*

Build It an house

- Temple, Church organization. R3052:6

Zechariah 6

2

Zechariah 6:2 *In the first chariot were red horses; and in the second chariot black horses;*

Horses

- Symbol of doctrines. C316

12

Zechariah 6:12 *And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man*

whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Build the temple

- The true Church. T70

13

Zechariah 6:13 *Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*

Shall be a priest

- Not a sacrificing priest, but a blessing priest. SM139

Upon his throne

- A king and a priest at the same time. SM136, SM139 A king in the sense of governor. A priest in the sense of atoner, who, having redeemed, is the reconciler of the people and the dispenser of divine favor. D637 A royal priest. R1063:2* "A priest forever after the order of Melchizedek." (Psa. 110:4) T30; R531:1* As such, Melchizedek's position in the type was higher than that of Aaron. F72 The royalty of the Aaronic priest being proclaimed by the golden crown in the garments of glory and beauty. T30

Zechariah 8

3

Zechariah 8:3 *Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.*

Dwell in the midst

- A promise to the natural seed of Israel. R11:5

8

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

Dwell in the midst

- Chapter 8 teaches of Israel's return and the building of Jerusalem. R107:6*

9

Zechariah 8:9 *Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.*

That the temple

- The antitypical Temple, the glorified Church. R2021:1

10

Zechariah 8:10 *For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.*

Before these days

- During the time of trouble.D530 Connecting the trouble with the building of the great spiritual Temple. R2760:6 Preceding the building of the true antitypical Temple, the glorified Church. R2021:1

There was no hire

- Want of employment—the natural outcome of growing want of confidence between man and man. HG22:2; R2515:2

Nor...any peace

- But warfare between capital and labor, emperors and peoples. CR44 But trouble, more general and greater than the world has ever yet known. (Dan. 12:1) R1243:1

The affliction

- Oppression. (Leeser) R2021:1

For I set all men

- "For I will let loose all men," (Leeser) The trouble will be worldwide. There will be no place of safety except under divine providence. R2021:1

Every one

- Every man for himself. R2460:6

Against

- In competition with. R2515:2

His neighbour

- In the country as well as in the city. F555 As soon as the political and financial powers begin to crumble, the warfare will become anarchy. SM454 Worldwide anarchy, accompanied eventually by all the horrors of the French Revolution. R1912:2, R5526:3; OV341 The climax toward which things are leading. R5790:6 Selfishness will be its basis. R4074:3, R4208:4, R5526:3, R2760:5; SM266; OV146; D530 Brought about by the cloudburst of truth and the rising waters of knowledge. R5604:5 Anger, hatred, malice of one nation against another will extend to persons. R5569:2 We are to expect the same condition in the church. R4208:4 Anarchy, the general uprising of the people, will bring on the great time of trouble of the Scripture. R5526:3; OV341 Brought on by the influence of Gospel enlightenment and the spirit of liberty operating in an unregenerate and selfish heart. OV146 In a time of anarchy brought on by the neglect of the golden rule. R2313:6 As a consequence of the world losing confidence in itself. SM734 The spirit of anarchy will spread from nations to individuals. OV419 Demonstrating that earthly blessings are really injurious to those out of tune with the Infinite One. HG639:4 For the government to advocate the taking of a side in the present war (1914) would foster the spirit of anarchy. R5569:2

12

Zechariah 8:12 *For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things .*

Shall be prosperous

- Already we perceive that we are in the gray dawn of that glorious day which God hath appointed. R1248:3

Shall give her fruit

- Wholesome restraints, wise rulings and righteous discipline, shall bring forth the peaceable fruits of righteousness. R1248:3

And the ground

- The earth also shall be saved—recovered from the divine sentence or "curse." R5078:4

Remnant of this people

- Then the Lord shall reign over regathered Israel in Mt. Zion. R4796:4

19

Zechariah 8:19 *Thus saith the LORD of hosts; The fast of the fourth month , and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.*

And peace

- "God hath called us to peace." (1 Cor.7:15) R2946:3, R2947:1

22

Zechariah 8:22 *Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.*

In Jerusalem

- In that Millennial time. PT385:2* Fleshly Israel will be recognized as the chief nation of the earth. R83:2 To be the capital of the world under the Millennial Kingdom arrangements. OV69; A296; CR157

23

Zechariah 8:23 *Thus saith the LORD of hosts; In those days it shall come to pass , that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*

In those days

- When the earthly phase of the kingdom is established. A296; C293; D628 The days of the building of the Temple and the time of trouble spoken of in verses 9 & 10. R107:6*

That ten men

- Representing all other nations of the earth that will gather about Israel at that time. PT384:1*

Of the nations

- "All nations shall flow into it." (Isa. 2:2) A297; D628

Him that is a Jew

- "Salvation is of the Jews." (John 4:22) In the restitution work, fleshly Israel shall be used as a medium through whom salvation from spiritual Israel shall flow to all. C293 Fleshly Israel will, in the near future, be recognized as the chief nation of earth. R83:2

We will go

- All nations, learning of the blessings of restitution to be bestowed in Israel, will say, "Come, let us go up." (Isa. 2:3) R4796:1; Q170:8

We have heard

- The world will notice the blessings of health and prosperity bestowed upon Israel and wish to obtain the same. Q171:T; R4555:3

God is with you

- Jewish restitution is the first item of the many blessings to be poured upon mankind. OV66, OV85; C287 They will say: "He has done for the Jew first; but he will also do for us." R4840:5 Verses 20 to 23, together with Ezek. 37, help to prove that the New covenant is with fleshly Israel only. R4530:1* Thus, from Israel, under the New covenant, through Israel's Mediator, a way of approach to God will Be opened up for all the Gentiles. OV96; R1341:2

Zechariah 9

9

Zechariah 9:9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

Rejoice greatly

- Verses 9:9 to 10:4 were fulfilled at our Lord's first advent. R2124:5 Great is the joy now among saints as they recognize the King. R1795:5

Shout

- "If these should hold their peace, the stones would immediately cry out." (Luke 19:40) B225; R2746:1, R3538:4, R5090:6, R5362:4; PD65/77 "Hosanna!" (Matt. 21:9)—Salvation, Blessing. Praise! R2746:1, R5090:3, R3538:5, R3850:6, R5495:1; B225 The word Hosanna is an acclaim of praise, confidence and expectancy, closely resembling the thought of the word, Hallelujah. R3538:2 Nationally, they did not receive him with shouts of rejoicing. R599:4 After the shout of the multitude ceased, it was apparently taken up by the children in the Temple without any particular meaning. R3852:4, R3538:5 The people, recognizing the wonderful miracle wrought upon Lazarus, congregated and hailed him as Messiah. R2447:6 Their unstable and fickle minds, swayed by false teachers and unwilling to act on their convictions in the face of opposition, would, only a few days later, cry, Crucify him! Crucify him! R1795:2, R1696:4 The saints' proclamation of Christ's presence and Kingdom is the shout—heard, if not believed. R1795:5

Daughter of Jerusalem

- The Lord did not consider the multitudes with him as, in any sense of the word, representing the city and the nation. R2746:2, R599:4

Thy King cometh

- The day when Israel's double, or Mishneh, turned. OV77.5, OV95; B226; R2296:6 On the tenth day (ninth day—OV78:1) of the first month, when the chosen people of Israel were taking up their lambs for the Passover. OV95,5; F461 Referring primarily to Christ's triumphal entry into Jerusalem five days before his crucifixion. B224 This message has proved to be the test to both the fleshly and the spiritual houses of Israel. C136; B241 The Lord's assumption of the office of King. R4122:3 The formal offer of the Kingdom by Jesus, which the Jews, as a people, neglected to accept. R5494:3, R2296:3 Foreshadowing his coming glory and triumphal entry upon the Kingdom at his return from the far country (heaven), armed with a plenitude of power and authority. R2746:1 Prefiguring the coming of Christ as King in the end of the Gospel age, in AD 1878. R1795:2, R1696:1 At his baptism John introduced him as the Bridegroom; during his ministry he superintended a reaping work; at the end of his visible ministry he rides in as a King. R114:6* Being rejected, as foretold, he consequently did not then set up the Kingdom. R113:2 It was a grand or ludicrous triumphal entry into the city of the great King—according to the standpoint from which it was viewed. R2745:3

Unto thee

- Not to Herod's palace, to demand possession of it; not to Pilate's palace, to demand recognition of him; but to his Father's house or palace—to the Temple. R2746:3

Just, and having salvation

- Righteous and victorious is he. OV77

Lowly

- He was to be a King (Isa. 32:1), yet he would be born in a manger (Luke 2:12) and come as one of the humblest of earth. R1063:2*

Riding upon an ass

- This was fulfilled just five days before his crucifixion. R4122:3, R3850:6 The Jews were familiar with this prophecy, and had long been awaiting for Messiah to fulfill it. R3850:6 An ass was used rather than a horse. Tradition tells us that so all the kings of Israel were accustomed to ride to their coronation. R2745:3 The only occasion we have any knowledge of Jesus riding—not for weariness, but after the manner of kings, to ride in triumph on white asses. R3850:2; PD65/77 It was necessary that the Lord do literally what the prophets foretold, that Israel be without excuse in their rejection of him. R3850:6

Of an ass

- Of a she-ass. OV77

10

Zechariah 9:10 *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle*

bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

I will cut off

- Verse 10 notes the evil consequences to follow their rejection of their King. B225

Be cut off

- Ultimately. OV77

He

- The "Prince of Peace." (Isa. 9:6) R1614:4

Shall speak peace

- All of this, except the riding into Jerusalem, belongs to the restitution age. HG52:5 When the elect company is selected and exalted to power with Christ their Head, then he shall make "wars to cease unto the ends of the earth." (Psa. 46:9) R820:6 But not until he has first made known his presence in the whirlwind of revolution and in the storm of trouble. D238 When mankind has been humbled and made teachable by the leveling process of the great time of trouble. R1869:3, R1614:4, R1484:6 Primarily to God's chosen people (Israel), and through them to the Gentiles. OV97 By different methods than the Kiel canal celebration and the World's Congress of Religions. D238; R2515:2 His voice commanding "Peace" will shake the earth (social structure) and the heavens (ecclesiastical structure). R2515:2 "Be still and know that I am God." (Psa. 46:10) R2515:3; D637

Unto the heathen

- In respect to becoming part of the spiritual seed of Abraham. OV97

To the ends of the earth

- Without an opponent. R4974:4

11

Zechariah 9:11 *As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.*

Thy prisoners

- In death all are captives. A112

Out of the pit

- The grave, and hopeless depair. A112

12

Zechariah 9:12 *Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;*

Turn you

- The invitation of the Messiah, to the Jew first. OV78

To the strong hold

- Christ was their stronghold, had they but received him; but they rejected him, therefore the denunciation. R599:5; B225; OV78

Prisoners

- Typically, Israel under the Roman yoke. B225 Actually, Israel and all mankind under the control of sin and death. B225; F353

Of hope

- So-called because Christ has the "Keys of hell and of death." (Rev. 1:18) R2601:1; A99; HG384:2 Because of God's plan for their release. OV177, OV224; SM30 Hoping for a coming king who would deliver and exalt them to the promised dominion of earth. B225

Even to day

- To you Jews, because you are about to reject the Messiah. B225; OV78 He points out the very day that the second part of the double began. CRI04; R1379:1, R599:4; SM399 It was that very day he

wept over the city, left their house desolate, and the second half, which makes the double, began. HG53:5 The standpoint of the future is taken, and the things spoken of as accomplished facts. R1754:6

Render double

- Mishneh, a second portion, a repetition; implying a casting off from all favor for as long a period as they had enjoyed favor, namely 1845 years, from AD 33 to 1878, when the Berlin Congress of Nations was held, which greatly ameliorated the condition of the Jews. B218 Twofold. OV78 A duplication of chastisement. B225 Where their double of waiting for the Kingdom expired, the King did come, in AD 1878. R1202:4 "And first I will recompense their iniquity and their sin double." (Jer. 16:18) "She hath received of the Lord's hand double for all her sins." (Isa.40:2) B227; R1202:4 (Jeremiah 16:16) looked at the matter from the far past and told what would come; (Zechariah 9:12) stood at the turning point and told of its very day; (Isaiah 40:2) comes down prophetically to the end of the double in AD 1878. OV78; SM399:2,3, SM400 Literally, the other half. R599:5 Has been accomplished, accounting for the Zionist movement. R5920:6

13

Zechariah 9:13 *When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.*

Judah...Ephraim

- Not mentioned as antagonistic or rival kingdoms, but as unitedly sharing divine favors. R2124:5

14

Zechariah 9:14 *And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.*

Blow the trumpet

- The seventh trumpet, the Trump of God, the Last Trump, the Jubilee Trump. A316; B148; R2025:3*, R2026:2

With whirlwinds

- The time of trouble. D528

Zechariah 10

1

Zechariah 10:1 *Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.*

Showers of rain

- Truth. B256

3

Zechariah 10:3 *Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.*

The shepherds

- Greedy, ignorant, lazy teachers. F287

In the battle

- The time of trouble. D527

5

Zechariah 10:5 *And they shall be as mighty men , which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall*

be confounded.

And they

- Verses 5 to 12 evidently apply to the second advent. R2124:5

6

Zechariah 10:6 *And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.*

House of Joseph

- Not mentioned as antagonistic or a rival kingdom to Judah or Ephraim, but as unitedly sharing divine favor—of the same kind and at the same time. R2124:5

Not cast them off

- The Lord assures Israel that the coming favor will be to both, and to all the tribes. R2124:5

7

Zechariah 10:7 *And they of Ephraim shall be like a mighty man , and their heart shall rejoice as through wine: yea, their children shall see it , and be glad; their heart shall rejoice in the LORD.*

They of Ephraim

- Christendom. D22

10

Zechariah 10:10 *I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.*

The land of Egypt

- The kingdom of darkness. F458

11

Zechariah 10:11 *And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.*

Through the sea

- The coming time of anarchy. D596

River shall dry up

- "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up." (Rev. 16:12) R1371:6

And the sceptre

- Right to rule. B83

Zechariah 11

1

Zechariah 11:1 *Open thy doors, O Lebanon, that the fire may devour thy cedars.*

Open thy doors

- This entire chapter relates to, and was fulfilled at, our Lord's first advent. R2124:5

3

Zechariah 11:3 *There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.*

Pride of Jordan

- Meaning "Judged down," "Condemned," typifying the curse, the sentence which has rested for 6000 years against our race. R3086:4

6

Zechariah 11:6 *For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them .*

His neighbour's hand

- See comments on (Zech. 8:10)

12

Zechariah 11:12 *And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.*

Thirty pieces of silver

- The market-price of a slave. R2745:1 One of the many prophecies that show the Bible to be a divine revelation. A58; R1205:2 One of several prophetic statements, fulfilled in Jesus, that were so mixed up with other statements not specially applicable to him, that the Jews might easily stumble over them. R435:3, R436:2

17

Zechariah 11:17 *Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.*

Right eye

- Mind's eye, or right understanding. R1434:2*

Zechariah 12

3

Zechariah 12:3 *And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*

Together against it

- God declares that he will deliver regathered Israel from their enemies. R26:5, R593:2

4

Zechariah 12:4 *In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.*

Smite every horse

- Old, false, doctrinal hobby. C316

7

Zechariah 12:7 *The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.*

The tents of Judah

- Israel, as a nation, will be the first among the nations to come into harmony with the new order of things. A294 The tribe of Judah, the principal tribe, in which was vested the kingly office. B206 The pious of the ten tribes had allied themselves with Judah, and were known as "Jews." R2084:6, R2380:2 To share in the covenant made with Abraham, any of the ten tribes must become associated with the literal Judah at Jerusalem. C294; R1341:2

First

- The restoration of the Jew to Canaan is a beginning of restitution. R384:5 The Millennial favors will be to the Jews first. C256 See also comments on Zech. 8:23.

8

Zechariah 12:8 *In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.*

In that day

- Not now, but when the King shall reign in righteousness. R4715:6, R5031:2; Q426:1

Shall the LORD defend

- He will reveal himself as Israel's deliverer. R148:5

Shall be as David

- The Ancient Worthies, and through them the nation of Israel, will become the representatives of the heavenly Kingdom. R4320:5

9

Zechariah 12:9 *And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.*

In that day

- After spiritual Israel is complete. R5832:4 In the great time of trouble near at hand, which will include "Jacob's trouble" as well as "Babylon's fall." R2420:5

To destroy

- Their deliverance will be so great that they will recognize God's power and favor; and, through nearness to God, in prayer and supplication, recognize that they rejected and pierced their Redeemer. R286:3

10

Zechariah 12:10 *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son , and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

And I will

- During the Millennial age. R2605:2 Illustrating God's and Jesus' love for their enemies—a willingness to do for them whatever could be justly done; bearing no enmity or grudge in return for their hatred. F371 The restoration comes first. R102:1

Pour upon

- The same outpouring of the holy Spirit as mentioned in Joel 2:28, 29. R2504:5, R376:5 One of the first things of the new order will be the pouring upon Israel of their share of blessings, and their eyes will be opened to recognize Him whom they rejected more than 1800 years ago. Q94:1 Part of this work of grace is the giving them of the message that the land is theirs that their period of chastisement is at an end, and that shortly blessings will come to them—not as Christians, but as Jews. R4735:6

Inhabitants

- Israel, at the time of their return to prosperity; in the midst of their final struggle. OV81

Of Jerusalem

- Those who, from respect for the promises, gather to Palestine. D627

Spirit of grace

- A new will, mind or disposition in harmony with God. R2504:6 Prayer and supplication. R4735:6,

R3982:4, R5719:6, R4710:6, R5571:4 In and through Jacob's trouble. SM426 Their iniquity first being pardoned. R5571:4 Forgiving them and making the experience profitable to as many as shall prove willing. OV194 The holy Spirit, the spirit of truth. When the truth shall be made known, with that truth will go its spirit—its influence and power to correct the heart and life, and bring it into accord with God. R2504:6 Opening the eyes of their understanding. SM533; R5571:4 The blessing of the Lord, coming upon Israel first, means also the blessing of the whole world. R5599:1 Receiving them back to favor, under the terms of the New covenant. R5442:6

Of supplications

- Israel's praying, supplicating, will bring the blessings of the New covenant. R3970:3 Would that all Jews were in the attitude of prayer toward God, looking for the fulfillment of all the prophecies. CRI41

They

- Israel. R5234:3, R5578:1

Shall look upon me

- Jesus, who bears no enmity nor grudge toward them, but is ready to pour out upon them his Millennial blessings. F371 Aleph Tay, the first and last letters of the Hebrew alphabet; "I am the first and the last." (Rev. 1:17) R1948:4* With the eye of faith (understanding). R5442:6, R5719:6, R4710:6, R5571:4, R148:4, R5599:1, R3950:5; HG390:2; D600 Israel's eyes will be the first eyes that will be opened. R5269:5, R1693:4, R4544:4 Recognize; identify the Deliverer as the one they once crucified. R148:4; D600; OV116 A few of the Jewish "common people" are already "looking unto Jesus." R2831:6, R2605:4, R1043:1, R748:4; HG387:4 Not now, but when the King shall reign in righteousness. Q426:1, Q422:3; R4715:6, R3896:6 Inquiring, Is not this the Christ? R2605:4 Seeing out of obscurity. B72 When their eyes first begin to see out of obscurity, there will not be anything that they can see with the natural sight. R5269:5 Recognize him as the promised seed of Abraham and their long-looked-for Messiah. R1747:2 Recognize him in consequence of a miraculous deliverance when God manifests his power on their behalf as in olden times. OV116 When they shall be saved, or recovered, from their blindness. SM532; HG443:6; Q171:3 Possibly upon Christ's human body which may be preserved somewhere as the grand memorial of God's love, Christ's obedience and our redemption, typified by the golden bowl of manna in the Ark. B130 Perhaps indicating that Jesus' spear-marked and nail-marked body is somewhere kept for future exhibit. R3377:1

Whom they have pierced

- In the piercing of his side, the foundation was laid for the fulfillment of Scripture. R198:2* Crucified; pierced by the spear and torn by the nails and thorns. B130 Whose death ratified, or made effective, the New covenant, through which Israel's favor comes. R1365:4 The full responsibility of the crucifixion was left with the Jews. "His blood be upon us and upon our children." (Matt. 27:25) R3896:6, R2472:6 Israel's pride led them to look only at the promises of glory, honor and power to accompany the exaltation of Israel, and ignore such passages as this which tell that Messiah must first be rejected. R4782:2

Mourn for him

- Mourn that they rejected him. D600 Discerning that they made a great and horrible mistake in crucifying their long-promised Messiah, their Redeemer. SM426, R5578:1, R5599:1; Q421:3 They will be sorry; they will be cut to the heart. CR164; R5234:3 When their blindness shall be turned away. OV194; R5269:5; SM532 It was the prospect of this that assisted Jesus to so patiently endure. R1821:5 Be ashamed—a mourning of penitence and not of despair; caused by the spirit of favor which is shown them by the long-lost brother now restored. R58:1* Mourn for their sins, and turn to the Lord. R102:1 At the close of the storm, all mankind—the Jew first—shall discern the new King and shall mourn for sin and that they ever, in blindness, rejected him. D600 The time of Israel's recognition indicates that the time of special favor to spiritual Israel must be correspondingly

drawing to a close. R4670:1 Shouting, "Lo! this is our God, we have waited for him, and he will save us." (Isa. 25:9) R1693:4 As Joseph's brethren mourned for him. R3982:4, R58:1* Weeping, as did the woman who poured the ointment on Jesus' feet. (Luke 7:38) R2626:6 Not with tears of hopeless sorrow. R2472:6 "Mourn over it." (Young's translation) R517:1* As they come to see the actual facts. R1365:4 Their mourning will be a happy day for them. Their eyes will open then to see what the love of God really is. HG164:4 Their mourning will be turned into joy as they are freely forgiven. R4710:6

For his only son

- "As over the only one." (Young's translation) R517:1*

Zechariah 13

1

Zechariah 13:1 *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

In that day

- In the Millennial Age. R2670:4, R1710:5

A fountain opened

- The great washing time. R2670:4, R1710:5 By faith in the blood of Christ to be made every whit whole and fit for fellowship of angels and saints. R1710:5 "There is a fountain filled with blood, drawn from Immanuel's veins." R1230:1 In full, agreement with this is the significance of the word "Siloam." (John 9:11) It signifies "the sending forth," or "the fountain." R2670:4

To the house of David

- In the house of David. R1710:5

4

Zechariah 13:4 *And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:*

In that day

- The day of trouble. R2338:5

Shall be ashamed

- There will be a general change of front on the part of religious teachers. R2338:5

Of his vision

- The false gospel. R2338:5

5

Zechariah 13:5 *But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.*

I am no prophet

- They will desire to disavow their previous occupation. R2338:5

6

Zechariah 13:6 *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

Unto him

- Unto the clergy of the nominal church. R2338:5 Religious leaders will be so ashamed of the false gospel which they have proclaimed that they will desire to disavow their previous occupation. R2338:5

In thine hands

- Implying injury or destruction of power or influence once exercised. R2338:5

I was wounded

- In the time of trouble. R2338:5 Seeming to indicate severe usage received by religious leaders from their former flocks. R2338:5 Our Lord was wounded in the hands—crucified. Q740:2 Seems to have no reference to the wounding of our Lord at his crucifixion. R2338:6

House of my friends

- Indicating severe usage at the hands of their former flocks. R2338:5 "He came unto his own, and his own received him not." (John 1:11) Q740:2

7

Zechariah 13:7 *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*

My shepherd

- The true servants of God. R2338:6

My fellow

- The Lord's special messenger in the Harvest of the Gospel age. R3818:6*, R6001:4*

Smite the shepherd

- Jesus' death. R5550:3, R1205:2 Pastor. R3776:2

Shall be scattered

- The apostles would all be offended, discouraged, stumbled. R5550:3 Therefore, during the 40 days between his resurrection and ascension, Jesus' chief concern was to regather them and re-establish their faith in him as the long-looked-for Messiah. B111 God permits this for their proving and development. R2338:6 "All ye shall be offended because of me this night." (Matt. 26:31) B111; R4712:2

Turn mine hand

- Use my power to protect. R2338:6 No scattering of the sheep, but the reverse—the "hand" or power of the great Jehovah would rest upon the little ones left over. R6001:4*

The little ones

- The weak ones. R2338:6

8

Zechariah 13:8 *And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.*

Two parts

- The Little Flock and the Great Company. R3776:2, R3634:1 Two companies, both justified, begotten of the spirit, and candidates for joint-heirship with Christ. (See also Lev. 16:7-10 & Lev. 23:17) R4079:4* Possibly, the first class is the very elect; the second class, those who go into the Second Death; and the third, the Great Company and all mankind who go into the time of trouble. Q712:4

Cut off and die

- Being consecrated unto death. R3634:1

But the third

- The world of mankind. R3634:1 These three parts are not equal parts. R3634:1, R508:6*; Q712:4

9

Zechariah 13:9 *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.*

Through the fire

- The time of trouble. Q712:4; D527 The world of mankind will pass from death conditions to life conditions during the Millennium. R3634:1 Probably some of the living nations will pass over into the Kingdom without going into the tomb. R3634:1

Refine

- The great time of trouble will have a refining influence on the world and on the Great Company. Q712:4 All will be granted an opportunity for coming, through the divine processes of the Millennial age, back to the full perfection of human life lost by Father Adam's transgression. R3634:2

Call on my name

- All who are returned to harmony with God will recognize him as such. R3634:2

I will hear them

- God will recognize them as his people. R3634:2

Zechariah 14

1

Zechariah 14:1 *Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.*

The day of the LORD

- Already begun. R286:5 When the first return of Israelites to Palestine will have taken place. R286:3

2

Zechariah 14:2 *For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*

Gather all nations

- Gog and Magog, the hosts of merciless plunderers of regathered Israel. D554, D555

Against Jerusalem

- The Scriptures clearly show that the end of Jacob's trouble will take place right in Jerusalem. CR141 The capital city of regathered Israel. OV69

City shall be taken

- The battle, at first, goes against Israel. R286:3

3

Zechariah 14:3 *Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.*

Then shall

- The scene is laid in the time of trouble, probably near its close. R286:3 God interferes only when the great gathering is completed and Jerusalem is taken. HG89:6 Synchronizing with the type in Egypt. It was in the midst of the alarm caused by the seventh and last plague that the Israelites were called out of Egypt. HG91:5

The LORD

- Jehovah—exclusively the Father's name. R286:2, R1874:1; D650

Go forth

- Will reveal himself, not as a man, but manifest his divine power. CR141; D555 Here Israel comes to recognize Jesus as the Son of God, for "the Lord my God shall come, and all thy saints with thee." (vs. 5) R410:1 Israel's first realization of the Kingdom having come. R148:4

Against those nations

- The foes of regathered Israel. D555 The time having come to manifest his justice against them, and his favor to Israel. R286:3

As when he fought

- In olden times for Israel, D650 For Joshua against the six Amalekite kings at Gibeon, and for David against the Philistines at Perazim. D555, D650 When he miraculously delivered Israel from the hosts of Midian by Gideon and his band. R3469:2, R4083:2, R1876:4 Jehovah fought Israel's battles anciently, seen only with the eyes of their understanding. R296:3 The deliverance will be so great that they will recognize God's power and favor. R286:3 Overthrowing nations so much stronger than they, that it was a miracle. R148:5

4

Zechariah 14:4 *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

And his feet

- Jehovah's favor or dominion. D650; R286:2 R5437:2 "I will make the place of my feet glorious." (Isa. 60:13) R286:2, R5437:5; D647 Accomplished through his representative, Jesus. R286:5 Not the literal feet of Christ, but symbolically, the feet of his father, Jehovah. R1874:1, R286:2; D649 Or, residence. R286:2

Shall stand

- Be established. R286:4 Or, rest. R286:4 Jehovah's feet shall stand on the Mount of Olives as one at first, before its division. R287:1

In that day

- After the Church is glorified; at the close of Jacob's trouble. R5437:2, R286:2 The Day of Jehovah. R5255:6 In the Millennium. D649

Mount of Olives

- Kingdom of light, peace and divine blessing. R5437:5, R286:5; D651 Located to the east (or sunrising) of Jerusalem (the peaceful habitation). R286:5 The literal mountain will probably be involved. R5437:2 As the olive furnishes both light and food, the Mount of Olives would represent the Kingdom of God. R5437:5

Cleave in the midst

- Representing the two phases of the Kingdom. R286:5; D652 A part of the work of the glorified Church. R5437:2 Experiencing a great earthquake. R5437:2, R5255:6

Toward the east

- Open to the Sun of Righteousness, free from the shadows of sin and death. D653

A very great valley

- The Valley of Blessings, God's Kingdom. D652 A place of favor and protection, guaranteed by both the heavenly and earthly phases of the Kingdom. R286:6 The valley of mercy, between and under the care of the spiritual and human phases of the Kingdom. D653 "Passing through the valley of mourning, they change it into a place of (joy) springs." (Psa. 84:6), D653

Of the mountain

- The Kingdom. D653

Shall remove

- From earthly to heavenly conditions. D653; R286:5

Toward the north

- Toward the Pleiades, the celestial center of the universe, the seat of the divine empire. D653

And half of It

- The earthly half, the Ancient Worthies. D653; R286:6

Toward the south

- To complete restitution to perfect human life. D653

5

Zechariah 14:5 *And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.*

And ye shall

- While spoken to Israel only, yet it will not stop there—for whomsoever will may become an Israelite. D654

Flee to the valley

- The Valley of Blessings, God's Kingdom. D652 Israel is represented as fleeing to this place of protection and safety. R286:6

My God shall come

- Thus will Jehovah, my God, come in. D654

The saints with thee

- "The Lord cometh with ten thousands of his saints." (Jude 14) C302 Meaning, both in Hebrew and Greek, the "holy ones," those begotten by the Spirit and born of God; viz., Christ and his Body. HG23:5 All the holy ones shall be thus united with him. D654 Christ coming for his saints and our gathering together unto him is certainly the "coming as a thief," but not the appearing with him in glory, which must be a later event. R245:4*, R154:6* When he appears in glory we are with him; and we must be gathered to meet him before that. R579:5, R263:2, R19:2

6

Zechariah 14:6 *And it shall come to pass in that day, that the light shall not be clear, nor dark:*

In that day

- In the Millennial day. D655 Not "the Day of Vengeance." D655

Clear, nor dark

- Bright, nor the darkness thick. D655

7

Zechariah 14:7 *But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.*

Shall be one day

- Shall be the one. D655

Known to the LORD

- Foreknown to the Lord. D655

Not day, nor night

- Neither full day nor night. D655 Because, as generation after generation are brought back from the tomb they will be in various stages of restitution toward perfection. D655 Typified by the standing of the sun at the overthrow of the Amorites, as an evidence of the Lord's power. A61

At evening time

- At the close of the Millennial day. D655 The evening of that dark day, or period of trouble. R286:5

It shall be light

- Clear light. D655 High noon—its sun shall never set. D655

8

Zechariah 14:8 *And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.*

Living waters

- "Waters of life, clear as crystal." (Rev. 22:1) Restitution blessings. D655 Compare with Ezek. 47:1-9.

D650

9

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

LORD shall be king

- Jehovah. through Christ as his vicegerent. A303; R3114:1 All will recognize our Lord as the great teacher. SM58 "Give the king (this king whom thou hast appointed) thy judgments and thy righteousness unto the King's (Jehovah's) son." (Psa. 72:1) R1415:5 By the end of that day his will shall be done on earth even as it is done in heaven. D656

Over all the earth

- Not only King of the Jews. B81

10

Zechariah 14:10 *All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.*

Inhabited in her place

- The population outside the wall near the Jaffa Gate, here described, bids to be greater than that within. R1382:4

Tower of Hananeel

- Its ruins and foundations were discovered in excavating for a building across from the Tower of David in 1886 AD. R1390:2

13

Zechariah 14:13 *And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.*

A great tumult

- The time of trouble. R3271:3; SM735; OV341

Rise up against

- The disconcerted hosts will effect the complete disruption of the present order of things. R5604:5 Anarchy—the general uprising of the people. OV341; SM454 See comments on Zech. 8:10.

16

Zechariah 14:16 *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

Go up from year to year

- All nations of earth will send their ambassadors to Jerusalem. OV69

To worship the King

- Upon such as will conform to the arrangements, the divine blessing will rest. OV69

17

Zechariah 14:17 *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.*

Unto Jerusalem

- Jerusalem, rebuilt, is to be the headquarters of the nations. HG36:6 All nations will receive a share of the blessings by coming under the same conditions and participating in Israel's New (Law) covenant.

OV85

No rain

- No blessings of restitution. Q171:T; R5583:4 Blessings only on those who will seek to keep the divine law. R4819:5 Any nation who shall not recognize Jerusalem as God's government shall have no special blessing. OV96; R5583:4 May be both literal and symbolic. Q205:T, Q622:1 If there were no rain, there would be no fruitage. R5583:4

20

Zechariah 14:20 *In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.*

HOLINESS UNTO THE LORD

- All will be consecrated to the Lord and all will walk in his ways. R1374:6 Surely a change of sentiment from that prevailing in the present time. R1374:5

Malachi

General

- Malachi's prophecy concludes the Old Testament canon. It contains not only a divine rebuke for sin, but also a divine promise of rescue. It fits well to the time generally assigned to it—Nehemiah's period. R4930:3
- Malachi the prophet spoke for and represented Jehovah to the Israelites. His prophecy is supposed to have been written during the time of the absence of Nehemiah, the governor, at the court of the king of Persia. The interim of his absence is thought to have been one of religious declension, as the record shows a considerable stirring up and setting in order again after his return. Malachi's prophecy, therefore, may have served a double purpose—first to reprove and stimulate the people of that time, and secondly, and much more important, to give a general lesson applicable all the way down through the more than twenty centuries since. His prophecy is the last one of the canon of the Old Testament Scriptures, and closes with exhortations and promises respecting the coming of Messiah, for whom the Jewish people had at that time waited for more than fifteen centuries. R3683:1,2 Malachi uttered his prophecy during the period of Nehemiah's absence from Jerusalem at the court of Persia, and the return of Nehemiah may at the time have seemed like a fulfillment of Malachi's prophecy—"The Lord whom ye seek shall suddenly come to his temple," etc. No doubt the testimony of the Lord given through Malachi prepared the people for their quick response to Nehemiah's energetic appeals and commands. R2540:2
- This prophecy is addressed to Israel. It is a reproof for their wayward and evil course and a warning of the just retribution that must surely follow, if they did not repent and turn to God. Malachi was the last of the Hebrew prophets; his name signifies, "The Messenger of Jehovah." He was the last messenger to Israel previous to John the Baptist, the immediate forerunner of Christ, the great messenger of Jehovah's covenant; and well would it have been for Israel had they heeded the warning and prepared their hearts to receive the Lord's Anointed. While it is clear that the prophecy thus addressed to Israel applied to them primarily, it is also manifest, as shown by the Lord and the apostles, that it had a much wider application; and that in a yet fuller sense it was addressed to spiritual Israel, and that it applies to the second advent of the great "Messenger of the Covenant," whose work will fully accomplish all of these predictions. In the largest and fullest sense, therefore, we recognize this prophecy by Malachi as addressed to "both the houses of Israel"—to all Israel after the flesh, toward the close of the Jewish dispensation, and subsequently to all of nominal spiritual Israel, toward the close of the Gospel dispensation. R1537:3,6; R1538:1

Malachi 1

1

Malachi 1:1 *The burden of the word of the LORD to Israel by Malachi.*

The burden

- Containing not only a divine rebuke for sin, but also a divine promise for rescue. R4930:3 Serving a double purpose—to reprove and stimulate the people of that time and, more importantly, to give a general lesson applicable ever since. R3683:2 While more or less applicable at the time and to the people addressed, it was evidently intended specially for the Gospel Church. R2542.3

Word of the LORD

- The last message sent by Jehovah to Israel. B249

By Malachi

- "Messenger of Jehovah." R3683:2, R1537:3 The last of the Hebrew prophets. R1537:3 Malachi. the prophet, spoke for and represented Jehovah to the Israelites. R3683:1 Malachi uttered the words of his prophecy during the period of Nehemiah's absence from Jerusalem at the court of Persia. R3683:1, R2540:2, R2534:1, R4930:3

2

Malachi 1:2 *I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,*

Yet ye say

- The needed reformation fits equally well to our day. R4930:3

4

Malachi 1:4 *Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.*

Whereas Edom

- Christendom. D15

6

Malachi 1:6 *A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?*

Son honoureth his father

- Such love and reverence should be the greater toward God in proportion as God is great above all others. R2540:3 If they claimed God as their Father, they should render to him the love of children. R2540:3 Disrespect and disobedience to parents fosters proportionate disrespect to God and irreverence in holy things. R2540:6 Because of superior educational opportunities, children today are inclined toward self-confidence and self-satisfaction, and feelings of disrespect toward their parents. R2540:6

A servant his master

- If they claimed to be God's servants, they should render to him servant's reverence. R2540:3

Ye say, Wherein

- Presupposing that the majority does not realize how completely the spirit of selfishness dominates their hearts. R2540:6

7

Malachi 1:7 *Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.*

Ye offer

- You Jews, in the days of Nehemiah's absence. R2534:1

Contemptible

- Common—they had become careless respecting the things offered unto the Lord. R2541:1

8

Malachi 1:8 *And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.*

Ye offer the blind

- And not the unblemished fatling. R2534:2 The spiritual Israelite offers the fruit of his lips in prayer and praise; but if in a perfunctory manner as a duty and not from his heart, they are blind, sick and lame offerings, which the Lord despises. R2541:1 So with some in spiritual Israel; they have consecrated but they have lost the spirit of devotion. R2541:1

Ye offer the lame

- As Christendom, with an outward show of reverence, observes Lenten seasons as duty, not prompted by the spirit of love. R2542:6

Unto thy governor

- Using, for illustration, the custom of that time of entreating an earthly governor for a favor by bringing a gift. R2541:1

9

Malachi 1:9 *And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.*

Hath been by your means

- Consider what kind of present you have brought to him. R2541:2

10

Malachi 1:10 *Who is there even among you that would shut the doors for nought ? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.*

Who is there

- "O, that there were someone." (Leeser, R.V.) R2541:2

Shut the doors

- Lock up the doors of the sanctuary. (Leeser, R.V.) R2541:2

For nought

- Omit these words. R2541:2

Neither do ye

- "That ye might not." (Leeser, R.V.) R2541:2

Altar for nought

- From the Lord's standpoint, merely formalistic religion may just as well be abandoned entirely. R2541:2

11

Malachi 1:11 *For from the rising of the sun even unto the going down of the same my name shall be great*

among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

Shall be

- The Common Version, "shall be," in the future tense, is correct; and not "is," in the present tense, as the Revised Version. R3874:2 "Is," in Revised Version, meaning God's name was great at the time of the writing of the prophecy. We have evidence that other nations, even those in idolatry, had a reverence for Jehovah—the Philistines (1 Sam. 4:7,8; 6); Nebuchadnezzar (Dan. 4:37); Darius (Dan. 6:26, 27); Cyrus (Ezra 1:2) and Balaam (Num. 24). R2541:3

Among the Gentiles

- As well as among the Jews. A69

Incense

- This word is from the same root as the name Keturah. PT379:1*

13

Malachi 1:13 *Ye said also, Behold, what a weariness is it ! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.*

Ye said also

- Distorting the truth, for the truth had to be the means of giving acceptability to the counterfeit. R358:5*

Malachi 2

5

Malachi 2:5 *My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.*

Of life

- It is not heaven or hell, or any other place or condition, that was held out through the Law; but life itself, that renders any condition possible. R822:3*

11

Malachi 2:11 *Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.*

Hath married

- Judah is represented as being the unfaithful husband. R1389:1

15

Malachi 2:15 *And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.*

A godly seed

- Or, margin, "a seed of God." In other words, a second Adam and his wife; "for the children of the promise (the Gospel Church) are counted for the seed." (Rom. 9:8) HG100:3

Malachi 3

1

Malachi 3:1 *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord,*

whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Behold

- Malachi's prophecy contains not only a divine rebuke for sin, but also a divine promise of rescue. R4930:3 Addressed to "both the houses of Israel"—fleshly Israel at the close of the Jewish dispensation, and nominal spiritual Israel toward the close of the Gospel dispensation. R1538:1, R1440:3

I

- Jehovah. R3683:1

Send my messenger

- John the Baptist—"a prophet, yea, more than a prophet" (Luke 7:26)—a special ambassador of God at Jesus' time to do an introductory work related to the Kingdom. R2622:1, R1537:3 Not the Messiah, but the forerunner of the Messiah. R1736:3 The antitype of Elias and John the Baptist—the Church militant, the Church on earth. R1538:1, R2838:3

And the Lord

- Adon, from the same root as Adonai. E48 Signifying master, superior, teacher. R3683:5

Shall suddenly come

- Unexpectedly, not quickly. R3683:6 To test and prove you as a people. SM482 By the sure word of prophecy we recognize his presence. R1538:2, R1440:6 The return of Nehemiah may have seemed like a fulfilment of this prophecy. R2540:2

To his temple

- "Which Temple ye are." (1 Cor. 3:17) R3683:5 The elect Church. R1538:2, R1484:6, R414:3 When the Lord suddenly came to the Jewish Temple they were unprepared to receive him. R1537:3 Implying that Messiah would be not only an antitypical Prophet, an antitypical King, but also an antitypical Priest. SM213; R4646:5

Even the messenger

- Not the maker. E59 My servant, Chief Messenger, archangel. B147; T33; E72; R490:2 "The Lord himself shall descend from heaven...with the voice of the archangel." (1 Thes. 4:16) B147 Or, Mediator. R4931:4, R4515:1, R4496:1, R4463:5; CR58 Our Lord did not become a Mediator, in any sense, until he was raised from the dead as the head of the spiritual seed of Abraham. R4437:6 Showing that Messiah would not be Jehovah, but Jehovah's representative. R2781:5 The angel, or messenger, who comes down from heaven at his second advent and binds Satan. R1233:2 The Son does not claim higher honor than to be the Father's agent and messenger of Jehovah's covenant. HG297:2 Angelic messengers of Jehovah have in the past been worshipped as messengers of Jehovah, and Jesus is the chief messenger. E72 In two capacities—first, the suffering or sacrificing one; and, second, the anointed, glorified one or restorer. R3685:2 At his first advent he began to serve the New covenant by providing the price, the blood, which should ultimately seal it and make it effective. R4496:1 The one through whom its provisions will be accomplished, the seed of Abraham, "which seed is Christ." (Gal. 3:16) R3684:1 The antitypical Moses, Messiah. OV89; PD35/46 He it is, who, as the Servant of the Law covenant, will make it really effective to you in a way that Moses could not do. CR99 A role typified by the "curious girdle" of the ephod of Israel's High Priest's garments of glory and beauty. T33 The Royal Priesthood dies with Christ for the sealing of the New covenant. R4319:6 Primarily, our Lord Jesus. R5119:3, R4495:6; CR99:1,4 All his "members" are ministers, servants of the New covenant. R4537:6, R4495:6 The Church serves, or ministers, to the New covenant as an attorney serves in drawing up an agreement of covenant. R4496:4 Christ and the Church now minister: (1) in gathering the members of the Mediator; (2) in learning and teaching the lessons necessary to qualify for the position; and (3) in preparing the blood with which it is to be sealed. R4496:4

Of the covenant

- The New (Law) covenant. R4463:5, R4646:5, R4495:6, R4496:1, R4515:1, R4931:4, R5442:5, R1357:2; Q422:2, Q425:2 Through the New covenant addition to the original Abrahamic covenant, the world is to get all of its blessings and favors of restitution. R5300:4 Messiah, who would transmute Israel's Law covenant, which was unto death, into a New Law covenant unto eternal life. R4646:4; CR99 Jesus became the Messenger, or Servant, of the New covenant at Jordan. R4496:1 At his second advent, establishing Israel's New covenant. R5031:2, R4715:3 Presenting himself to those who were heirs of the New covenant—the Jews. R5119:3 The Abrahamic, or Oath-bound, covenant. R3683:6 The covenant made with Abraham, that in his seed should all the families of the earth be blessed. (Gen. 22:18) R1537:3

Whom ye delight in

- For whom you have joyfully looked. R3684:3, R4595:5, R4931:4, R4940:1, R4646:5, R4463:5; CR99 The one whom you have been so long praying for. R4940:1, R4595:5 The Jews are still delighting in this promise of the Messiah. R3684:3 Israel delighted to think of the coming Messenger of the New covenant and of the blessings which would then be theirs. R2838:4 Every Israelite mother longed for the birth of a son, hoping that she might be honored as the parent of the seed of the woman who would bruise the serpent's head. R4940:4 "The desire of all nations." (Hag. 2:7) R3684:3

The LORD of hosts

- Jehovah of hosts. E48

2

Malachi 3:2 *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:*

Who

- Those with proper faith and character structure. R5916:5

May abide

- There may be disappointment in connection with the much-longed-for Messenger. R4931:4 Not many will abide, not many will stand—the majority will fall. R4931:4 Although the inspection will be most critical and searching, the inspector is our Lord and Master who has assured us of his love and sympathy. R3865:1

Day of his coming

- Our Lord's manifestation at the first advent and throughout the Gospel age. R4708:3, R4646:5 Close of the Gospel age, Day of the Lord, Day of Vengeance, etc., in which the old order perishes and the new order is ushered in. R5916:1, R1653:6, R5442:3 The coming of the King will mean national, ecclesiastical and personal judgments and the complete curtailment of vice. R1692:6, R5916:6, R1538:2 The last two chapters of Malachi particularly refer to Messiah's coming and the special trials which the day of the Lord's presence would bring with it. B249 Presence, after arrival. R388:2 The Harvest time of the Gospel age, the day of reckoning, the very day in which we are now living. R1357:2

And who shall stand

- Who shall stand the test. A320; R4709:1, R4477:3, R4664:4, R3865:2 The question is not, Who shall fall? but, Who shall be able to stand? R4477:3, R4208:5 The Lord is now determining who are the consecrated class. R4709:1 The intimation is that not many will stand. R4931:4, R4709:1 In the present conflict between the Bible and the Evolution theory. R2836:3 "The great day of his wrath is come and who shall be able to stand?" (Rev. 6:17) R3865:2 None but the faithful shall be able to stand because the Lord purposely will make the test so severe as to sift and shake out all others. (2 Thes. 2:11) R1280:1 Who shall be so thoroughly established in love that the trials and testings necessary to prove him so will be passed successfully? R4664:4 A thousand shall fall to one who will stand. The very elect will not be deceived. The question is, Are we of the very elect? R4208:6, R3865:2 All of those who profess to be his people are now under rigid inspection. R1440:6

When he appeareth

- Inspects. R3865:2 He has been appearing, in the sense of making himself known to those in the right condition of heart. R4708:3 A presence made known, but not necessarily by natural sight. R388:2 The end of the age is the time of the Lord's inspection of the entire household of faith, beginning at the top, with the saints, but extending to every consecrated one. R3864:6 Referring to the entire appearance of Messiah, beginning at Jordan. His appearance will culminate in his glorious revelation at his second advent. R4708:6

A refiner's fire

- Now doing its work, and thousands and tens of thousands are falling. R5916:5, R4208:6 The Refiner is seeing to it that the members of his Body should pass through fiery trials to test them. R4646:5; SM213 Giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short. R4931:4 The Lord will require such purity, such holiness, that few will come up to his requirements. R4931:4 He will purge all imperfections from those to be associated with him. R4595:5 Let the dross be consumed. In the heat of the flame do not remove the "living sacrifice" from the altar. R1944:5 "Think it not strange concerning the fiery trial that is to try you." (1 Pet. 4:12) R1823:1, R1944:5 "The trial of your faith being much more precious than of gold that perisheth." (1 Pet. 1:7) R5499:6 "Many shall be purified and made white and tried." (Dan. 12:10) R1823:4 The object of the refiner is to separate the dross; but if the metal clings too closely to its impurities, more and more heat will be applied until finally even the metal itself will be destroyed, thus illustrating the causes which lead to the Second Death. NS447:6 Messiah began his refining work, "to the Jew first," more than 18 centuries ago. R4931:4, R4708:6 A furnace hot enough to insure the separation of all the dross. R4931:4 Destroying the dross of error. A320 Those who have been teaching errors will soon be ashamed (Isa. 66:5), while the fire of this day will manifest the truth to all. R5916:5 "The fire of God's jealousy" (Zeph. 3:8)—not merely of destruction, but also of purification. R5442:4, R3684:4 "The fire of that day shall try every man's work of what sort it is." (1 Cor. 3:13) R5916:1, R3684:5

Fullers' soap

- Which would take out all stains and leave the garment pure and white. R5119:5, R4595:5, R4931:4; SM213

3

Malachi 3:3 *And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.*

And he shall sit

- To remove all the dross of self-will, personal ambition and pride. R3865:2

As a refiner

- Purifying. All the dross must be eliminated. R5119:4, R4931:4, R1538:2, R5115:1 As the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord has his eye upon you. R1944:5, R1538:2 Separating with unerring precision the pure gold of actual loyalty to God from the dross of mere profession and outward forms of godliness. R1440:6 During the entire Gospel age. R5115:1, R5119:5, R4708:3, R4646:5; CR99 Discriminating—he came to his own and his own received him not, "but, as many as received him, to them gave he power to become the sons of God." (John 1:11-13) R5119:4 "I will turn my hand upon thee and purely purge away thy dross and take away all thy sin." (Isa 1:25) R1944:3 It was when the cross grew heaviest, the clouds were darkest and the tempest was highest that the Master's presence was most sensibly realized and the lessons of faith, trust and love were sealed upon the hearts of his disciples. R1944:4

And purifier

- Relating to all things—questions of governments and subjects, capitalists and laborers, masters and servants—purifying all things—political, social, economic and religious—commencing with the

Church. R414:3 Sometimes, when impurities cling tightly, dissolving the silver in water and then restoring it in a pure and permanent form, it becomes more beautiful than before. R180:2*

And he shall purify

- Causing them to reflect his image. R571:1

The sons of Levi

- Typical of all believers, the household of faith, of whom the chief are the Royal Priesthood. A320; R4708:6, R4477:3, R4595:6, R3684:4, R3864:6, R1316:4, R388:2; Q5:5 That the Lord might find the antitypical Priests, and the antitypical Levites to serve in the antitypical Temple. SM213 Referring to the antitypical priesthood—both the Royal Priests and the Great Company. R5119:5, R4708:6 Not literal, but antitypical—the Church constitutes the Levitical system, spiritual Levites. R4877:5 The Church are members of the great Refiner and, at the same time, of the Levite company being refined. R4709:4 The earlier part of the judgment upon Christendom will be especially upon the antitypical sons of Levi, the silver class. R5442:4, R3684:5 The silver class—the Great Company, who come up out of great tribulation. R5442:4, R4079:4* Applies also to fleshly Israel, who are to be purged and prepared for the great Messiah. R5442:5, R4940:4

Purge them

- Of everything in the nature of dross—self-will, personal ambition, pride. R3865:2 This purging does not come all at once, but in our daily experiences. R4709:4 Strange as it may appear, yet in accord with the records of the past, the fiery trial seems to find the most dross amongst the leaders of the flock. R3865:4 The Great Company will be dealt with, not with a view to their destruction or injury, but with a view to the destruction of their flesh which they have failed to sacrifice—"that the spirit may be saved." (1 Cor. 5:5) R5442:5 This purgatory will begin in the close or "Harvest" of the Gospel age—the Millennial or purgatorial age lapping over upon it. R1470:1

As gold and silver

- Priest and Levites, the Little Flock and the Great Company. R4709:2, R3684:5, R3865:1, R4708:6, R5119:5 Silver is a symbol of truth—he shall purge out error from truth. R388:2 The trouble which will purge the Great Company of the nominal church, who are unworthy of a place in the real Church, is a part of that which is coming upon the world in general. R1470:2

That they may offer

- Themselves. R1470:1 The Great Advocate imputes his merit to each who offers himself in sacrifice. R5119:5, R4632:4 The purpose of finding the priests and Levites is to make them ready as ministers of the New covenant, which is to be for all the people through them. R4709:2

Unto the LORD

- Jehovah. E48

An offering

- Consecration. SM213, R4632:4 An acceptable sacrifice. R5119:5, R4493:4, R4632:4, R4877:5, R4708:6; Q5:5 The offering of the Church: "Present your bodies a living sacrifice, holy, acceptable." (Rom. 12:1) R4709:4, R1470:1

In righteousness

- A right offering; also an offering which will effect righteousness through the cancellation of sin. R3867:4, R4493:4 As Israel's sin offerings were to effect righteousness. R3867:4 Making good, in the Father's sight, for all their blemishes of the flesh, enabling them to offer a righteous sacrifice which God could accept. R4632:4, R4493:4

4

Malachi 3:4 *Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.*

Then

- After "Jacob's trouble." R5442:6

Of Judah

- All antitypical Israelites—all those who are truly the Lord's people in the Millennial age. R3684:6

Pleasant

- Accepted. SM213 Fleshly Israel will be received back to favor under the New Law Covenant, and be used as a channel of blessing to all the world. R5442:6 Having learned distinctly, and in a practical form, what is pleasing and what is displeasing to the Lord. R3684:6 Hitherto Zionism has been a political movement in the interest of Jewish nationalization; but the time has come for a real movement for those who have faith to draw near to God. SM213

Unto the LORD

- Unto Jehovah. E48

5

Malachi 3:5 *And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right , and fear not me, saith the LORD of hosts.*

Near to you

- To the great systems which compose nominal spiritual Israel—Christendom, so-called. R1538:2

To judgment

- Messiah's Kingdom means requirements of faithfulness to the principles of the truth. SM215 Who cannot see, in the severe criticisms leveled at Churchianity in these days, that the judgment has begun? R1538:4

And I will

- In the time of trouble, and afterwards. R3684:6, R1653:6

Be a swift witness

- His reign will be a terror to evildoers. Its first work will be the smiting of the earth with the rod of his mouth and the slaying of the wicked with the breath of his lips. (Isa. 11:4) R1352:2

Against the sorcerers

- Following in the wake of the disregard of divine Law that led to the neglect of tithes and the offering of the poor, lame and blind. R2534:1 Those who teach doctrine of devils in the name of Christianity. R1538:2

The adulterers

- Those claiming to be the virgin Church of Christ, and yet living in unholy alliance with the world. R1538:4

False swearers

- Those who have made a covenant of entire consecration to the Lord and have been unfaithful to it. R1538:4

Those that oppress

- Great corporations, trusts and monopolies on the one hand, and unions and labor federations on the other. R1518:5

6

Malachi 3:6 *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

I change not

- Because perfect in justice, love, wisdom and power. E34; R586:5, R5857:1 Because he is so wise that he knows the future as well as the past. CR425; R904:2, R1267:5, R1560:1, R2026:6 He cannot reverse his decree. R1030:4, R1005:6; E34 God has a definitely fixed purpose, and all his purposes shall be accomplished. A65 All the changes of God's course or conduct are working out the accomplishment of his original purpose which contemplated these very changes. R2026:6 Therefore

God's original purpose has not been changed by reason of Adam's failure. R1267:5 The gifts and callings of God are things he will not repent of. (Rom. 11:29) R3685:1 And will never clear the guilty. R586:5 If God were an unjust God we could never depend on him. He might make some term or condition today and then alter it tomorrow. But he is absolutely just. R5857:1 "From everlasting to everlasting, thou art God." (Psa. 90:2) HG731:4 The basis for all our hopes lies in the unchangeable character of our God. R3684:6, R1030:4

Are not consumed

- Were it not for the enduring mercy of the Lord, the workers of iniquity would surely be consumed. R1538:4

7

Malachi 3:7 *Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them . Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?*

Days of your fathers

- At the covenant at Sinai. R3685:2

Ye are gone away

- They had been unfaithful to their part of the covenant. R5442:5

Return unto me

- Unto proper accord with the Lord. R3685:2 The Lord is very gracious to those who return from the ways of sin, patient with those who lack the spirit of love and forgiveness, entreating them to join in his gracious plans and arrangements. R3836:4 The parable of the prodigal son illustrates this promise. R3835:2

Return unto you

- Prompt repentance, even at this critical juncture, would save "Christendom" from the great impending scourge. R1538:5 He would be as prompt and faithful in giving them blessings as he was prompt and faithful in giving them chastisements for their unfaithfulness. R3685.5

But ye said, Wherein

- This is the attitude of nominal spiritual Israel in our day. "Thou sayest I am rich and increased with goods and have need of nothing." (Rev. 3:17) R1440:6 Their hearts had become so selfish, so stunted along spiritual lines, they did not realize they were merely praying to the Lord with their lips and their hearts were far from him. R3685:5

8

Malachi 3:8 *Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.*

God

- A mighty, powerful, adorable one—to the enlightened mind of the Christian; additionally, the gracious, benevolent one. R2541:4

Have robbed me

- Of the loyalty and devotion of heart promised. R1441:1 Of his honor, by affirming the doctrine of eternal torment, ascribing to God a character blacker than Satan's. R1538:5 Instead of offering the Lord the very best, they proffered him the weak, lame and poor, keeping the better for their own use. R3685:5

Wherein have we

- The natural Israelite is represented as doubting the matter. R2541:4 The spiritually starving find that either they have been worshipping in a wrong direction or, worshipping in the right direction, they have failed to present unto the Lord their very best. R2541:4

In tithes

- One of the tithe-chambers of the Temple was desecrated by fitting it up as a dwelling place for Tobiah, the Ammonite, who, by marriage, became related to the High Priest. R2534:1

9

Malachi 3:9 *Ye are cursed with a curse: for ye have robbed me, even this whole nation.*

Cursed with a curse

- Pass through the great tribulation and be brought through severe tests by trials and disciplines. R2541:6 The coming of caterpillars, army worms, palmer worms, locusts and grasshoppers upon Israel meant special chastisements from the Lord. Similar things upon the world of mankind meant no such thing. R2485:5

Have robbed me

- Many spiritual Israelites who have made covenants with the Lord keep the very best of everything for their own use, leaving for the Lord only the remnants, the fag-ends of time, influence, reputation and money. R3685:3, R2541:5 Sacrificing to human institutions and not to God. R2541:4

This whole nation

- God did not exact from other nations a tithe, but neither did he promise other nations his special care, bounty and blessing. R2485:5 Being one people, many of their interests were common; likewise with the Lord's spiritual people before the Harvest. R2541:5

10

Malachi 3:10 *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it .*

Bring ye

- Not because he is needy, but because he seeks evidence of our sincerity and faithfulness in respect to our covenant engagement when we pledged all that we possessed. R3685:4 While opposed to "dunning" in religious circles, we fully realize that the grace of giving is indissolubly attached to all the other graces of God's spirit. R2540:3 If the heart of the giver is touched with a desire to offer something in loving appreciation and worship to his Creator, the effect will surely be a blessing to the giver—the sacrificer. R2540:3

All the tithes

- The Jews had two obligatory tithes or tenths—one tax for the support of the government and the other for religious purposes. R2542:1 To be used for the maintenance of the priestly tribe, the Levites, and for the relief of widows, orphans and other unfortunates. R2485:1 To teach the people of Israel generosity and to inculcate in them a realization of their obligations to God, and that all that they enjoyed were his bestowments. R2485:2 Your will in all things. R2486:5 A tenth. He makes no positive requirements for spiritual Israelites, leaving it to us—that by the degree of our sacrifices we may demonstrate the measure of our love. R3686:6 Spiritual obligations, represented by the holy tithe, are now left to the option of the spiritual Israelite, with no command or stipulation as to the amount. R2542:1 We find no authority for the tithing system now, although we believe that systematic giving is a helpful discipline, increasing one's interest in the cause to which he gives. R2486:2 Partakers of the spirit of the Lord have a mind, not merely to give a tenth of all possessions and income to the Lord, but to consecrate it all. R2542:2, R2486:4 Not an abandonment of houses, lands, families, etc. R2542:4

And prove me

- By fulfilling the terms of your covenant. R3685:5 Spiritual Israelites—awaken to a fresh realization of his goodness and bounty, and of your own obligation to spend and be spent in his service. R2541:6

Pour you out a blessing

- A revival of spiritual health, energy, vigor, joy. R2541:6 "There is that scattereth, and yet increaseth;

and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24) R2485:6

Not be room enough

- An overflow blessing. R2541:6

11

Malachi 3:11 *And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.*

The devourer

- The pests which injured the crops of natural Israel. R2485:6

He shall not destroy

- The Lord reproves, not to discourage, but for reformation. He chides, not to dishearten, but to stimulate and revive. R2541:6

13

Malachi 3:13 *Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?*

Your

- Nominal Christendom. R2542:6

Words

- Attitude and sentiments. R2542:3 Your teachings. R1441:1

Stout against me

- In direct opposition to my Word. R1441:1 Because the truth would expose their errors and sins and destroy their friendly relationship with the world. R1441:2

14

Malachi 3:14 *Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?*

What profit is it

- Showing the restiveness of nominal Christendom. What advantage will we have? A selfish standpoint —viewing divine requirements as penal servitude. R2542:6 "I see so many all around who do not serve the Lord, yet they are not thus burdened and their lives hold rich reward." R2995:2* We might just as well have a good time. R2542:6

Walked mournfully

- Contritely. R1441:1 With an outward show of reverence, observance of Lenten seasons, etc. R2542:6

15

Malachi 3:15 *And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.*

The proud happy

- The present is called "the present evil world," (Gal. 1:4) not because there is nothing good in it, but because evil is permitted to predominate. A67; HG538:2 This causes perplexity until the reason is seen. R376:6 "Though their eyes stand out with fatness and they have more than heart could wish." (Psa. 73:7) R2025:5 But in the new Kingdom every one that exalteth himself shall be abased, and the humble shall be exalted. (Luke 14:11) R5218:6

Are set up

- In power. A257 It is those who selfishly seek their own present aggrandizement, regardless of the interests of others, that are most prosperous now and occupy the chief positions of control. R1562:4 This is the age of the triumph of evil and the persecution of righteousness. R1773:3 "Lord, how long shall the wicked triumph, and all the workers of iniquity boast themselves?" (Psa. 94:3,4) R1653:3

Malachi 3:16 *Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it , and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.*

Then

- In the Harvest of the Gospel age. D600, D601; T86

They that feared

- Perfect love casts out slavish, but not reverential, fear. R2289:5 Reverenced. OV423; R1441:4, R2289:6 Those who study their character. OV423 "The secret of the Lord is with them that fear him." (Psa. 25:14) R2208:3 This verse shows the attitude of the true saints in contrast with that of nominal Christendom, shown in verses 13 to 15. R2542:3 In the midst of all the confusion and error, God's people have been developing. R1441:2

The LORD

- Not systems, creeds or traditions. R1441:4

Spake often

- Concerning the heavenly things. R2406:3 Feeling the need of help, counsel and encouragement as evil prevailed. R2543:2, R4078:4 In Bible studies, prayer meetings, Sunday worship, or in the home. OV423 They have a fellowship of spirit. They wish to have all the helps the Lord has provided in these last days. They desire to know all the various parts of God's plan. OV423 Encouraging and building one another up, telling of the Lord's goodness and truth wherever they can find a listening ear. R1441:3 The topic of their converse is the inspired Word of God. R2406:3 At annual and one-day conventions. R3121:5 Those who have, but fail to use, opportunities for meeting and speaking together manifest a lack of interest in our great salvation. R2802:1

One to another

- Specially anxious for fellowship with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher. R2406:3; OV423 Being drawn nearer to each other as they realize that, after all, the number of the faithful is extremely small. R2543:2 "He that loveth him that begat, loveth also him that is begotten of God." (1 John 5:1) R2406:2 "Forsake not the assembling of yourselves together." (Heb. 10:25) R4078:1, R2466:2 "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) R2406:3, R2543:3 We are like coals of fire, which, if separated, will cool; but, if brought together, will increase the fervency of the entire mass. R4077:1 Personally or through the printed page. Many isolated ones meet through the Truth publications. R2543:2, R2406:2, R2802:2

The LORD hearkened

- Noting those who spoke for those things which are loving, gentle, pure, good, true, modest, humble. R2407:1 Those who realize the Lord's presence with them when they meet will be very careful of their words. R2543:3, R2407:1 Hears, notes and prospers our blessing of one another. R4090:5 Reading the loyalty of our hearts with reference to his glorious plan and our declaration of it to others. R1441:5 "Where two or three are met in my name, there am I in the midst of them." (Matt. 18:19, 20) R2543:3 Thus representing his interest in our efforts to understand his plan. R2543:2

Book of remembrance

- Signifying friendship, love and blessing. God keeps a permanent record of his friends, but no record of his enemies. NS69:1 Showing that the Lord takes full knowledge of his true people. R2543:3 Indicating that he does not forget, and that he loves this class, his true Church. OV423 The prompt and ready use of even the smallest talent is carefully noted by our loving Lord. R1441:6 Not recording the imperfect rendering of service, but the perfect intention with which it is rendered. R1441:6 If our names be not blotted out of this book through unfaithfulness, we shall surely be gathered among the jewels. R1441:5

Before him

- Before Jehovah. F666

That feared the LORD

- Reverenced the Lord. OV423; R1441:4, R2289:4, R2543:3

Thought upon his name

- Not the names of Wesley, Calvin, Knox or Luther. R1441:4; SM127 In olden times the name stood for the character—God's name stands for his character, glorious in righteousness. OV423 His character, his goodness, his infinity, his plan, his love. R2543:3 As they daily think upon the character of God they are gradually changed into his character-likeness—"from glory to glory." (2 Cor. 3:18) OV424; R2543:3 Wishing to have all the helps the Lord is providing in these last days; desiring to know all the various parts of God's plan. OV423

17

Malachi 3:17 *And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*

They shall be mine

- Spiritual Israel: Jesus, the Head; the Church, his members. R4931:1 Those ready to sacrifice every earthly hope, aim and object. R5426:2, R4873:2, R3871:4, R3849:5, R795:5, R176:2 A class that is faithful, loyal, zealous for God and his truth. R5145:1; OV424 These gems must be all found by God; he has appointed our Lord to be the Master Workman in their preparation. R5119:1 The faithful class, now gathered out of nominal spiritual Israel, as well as a similar class gathered out of nominal fleshly Israel in the Harvest of the Jewish age. R1538:5 Their character is fixed, their love for righteousness is permanent and thoroughly developed, their spirit of love is indelibly marked. R2689:5 Made manifest by the love of the truth. God sends strong delusions to those who receive it from any other motive, or for any other reason. R5800:4 The name of the bridegroom is given to his bride. R3970:5 "The Lord knoweth them that are his." (2 Tim. 2:19) F76; R820:6 Lesson of a future reward. R4930:6

In that day

- In one sense, the Jewish Harvest, beginning AD 29; but its completeness is shown in connection with the Gospel Harvest. R2543:5 A harvest rather than a sowing time, a gathering rather than a planting time—a time for the perfecting of those who have consecrated all to the Lord. R442:2 The time of the Lord's second presence. B164; F274; T86; OV425 The Lord's house is built up during the downfall of the nations. R82:5* Contradicting the thought that the Lord has been gathering his jewels all along for the past 6000 years. R2404:2 The day that brings the glorification to the faithful "jewels" or "wheat" class brings a different experience to the "tare" class. R2543:6

When I make up

- Come to make up. SM246; R5426:2 Preparing them. R5119:2 Searching for and gathering them. B164 Having been found by God, they are placed in the hands of the great Lapidarist, Jesus, for cutting, polishing and fitting. R5119:2 Suggesting a gradual and not an instantaneous work. R58:2* The magnet of truth is gathering out the jewels, and the reproaches of the world and the nominal church are refining and fitting them for the Master's use. R472:6 The man who handles jewels sees to it first that they are properly cut and polished; and afterwards he mounts them—the mounting has much to do with the beauty of the jewels. OV424 The jewels will not be made up, glorified, until the full number of the elect has been found, polished and prepared. SM246 Of his jewels God will make a beautiful diadem, set in the gold of the divine nature, not to wear, but to exhibit to angels and men. OV424 "Gather my saints together unto me." (Psa. 50:5) "Gather the wheat into my barn." (Matt. 13:30) "They shall gather together his elect." (Matt. 24:31) B164; C139; D600; OV107; R4244:4*

My jewels

- The first of these jewels was our Lord Jesus. The other jewels will be cut and polished after the

similitude of God's Son. R5119:1 The greatest of these was our Lord Jesus. The twelve apostles were twelve large stones. Throughout the Gospel age, jewels of different sizes have been found and cut. God will mount them all in the first resurrection. OV424; R4931:1, R5119:1, R5470:4, R5758:1 The Church class. R4646:2 The covenant-keeping sacrificers. R1170:4 Represented by the 12 jewels worn in the High Priest's breastplate. T36 The jewels are not made up yet. We are called to be jewels. CR56 These must be completed and glorified before the Ancient Worthies can receive their blessing. OV119; R4931:1 Under the Headship of Jesus, they will constitute the Messianic Kingdom. SM130 As diamonds are hard, firmness, endurance and patience is required of the Lord's jewels. R5651:2 All know the necessity for cutting and polishing jewels so that their real qualities may be developed; so the necessity for our trials, perplexities and persecutions. OV425 Jewels are scarce, require to be searched for and washed from the mire before being prepared to refract the light. Diamonds are hard, representing character; crystallized, representing willingness towards righteousness; worthless unless cut; cannot cut, shape or polish themselves; sometimes require to be more than half cut away before they are suitable; and are embedded in cement while being polished. R2404:3, R2405:3 The Christians are to be God's jewels on the spirit plane, as the faithful Jews of the past are to be jewels on the earthly plane. R4931:1 As jewels are scarce, so the "Lord's jewels" are described to be only a Little Flock. (Luke 12:32) HG752:1 Be not discouraged if ye find but few jewels. R1348:6 Jewels have a value of their own, an intrinsic quality that would be appreciated even if plentiful, but is all the more marked because of their comparative scarcity. R2404:2 It is the spirit of the Law, the front part of Aaron's breastplate, which bears the jewels, set in gold, representing the true Israel, the Lord's "Little Flock." T36 Contrasted with the "proud" of verse 15; these are they "that feared Jehovah and thought upon his name." (verse 16) R2404:2

I will spare them

- Not in the sense of relieving them from all suffering. R5119:2 Delivering them from those things which would prove too weighty for them. R5119:2 But not from the polishing processes necessary to make them acceptable as sons. R2405:4 As one who cares for precious jewels, so God cares for his saints. OV424 They will be spared from passing through the culmination of the great time of trouble. OV425; C146; R2543:5, R1538:5, R1441:4 From both the great time of tribulation and the 1000 years of judgment or trial which begins in the "time of trouble." R2405:4 "Watch and pray that ye may be accounted worthy to escape those things that shall come." (Luke 21:36) C146 "That we should not be judged with the world." (1 Cor. 11:32) R2405:4

His own son

- The proper father will instruct and discipline his son, while overlooking the greater faults of others. OV425; R2543:4

18

Malachi 3:18 *Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*

Then

- In the Millennial age, when Christ's Kingdom shall be inaugurated. T87; R2406:1 After the polishing of the jewels is complete and they have been set in the great crown. R2406:1, R1441:5

Shall ye

- The world of mankind. T87

Return

- There shall be a turning point, a change in the divine administration, though not a change in the divine plan. R2543:5 Turn about, see things from the divine standpoint. R3209:1, R492:5, R2406:1 There will be a grand reversal of the present order of things. R1441:4, R2406:1, R376:6 A re-turn of the rule of righteousness. R2543:5

Discern between

- A work of division and separation, in God's due time. R1270:6, R1779:3 Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. A217 For in that day the distinction will be manifested. T87

Righteous and the wicked

- "In his day the righteous shall flourish" and the "evildoer shall be cut off." (Psa. 72:7; Psa 37:9) R2406:2

Malachi 4

1

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

The day cometh

- Typically in 70 AD when Israel's national existence was destroyed. R1537:6, R5317:3 The Millennial age. B151 Is now present. R571:2 Particularly referring to the special trials which the day of the Lord's presence would bring with it. B249 The day that brings the glorification to the faithful "jewel" or "wheat" class brings a different experience to the "tare" class. R2543:6 The Day of Vengeance. B151; D11, D528; R1379:4

Burn as an oven

- The fire of God's indignation against unrighteousness during the day of Christ. Q719:3 With the fire of God's jealousy. (Zeph. 3:8) R592:6; D528 Melting and dissolving the present earth—human society as now organized under Satan's control. A69; HG539:1 Somehow the truth is either directly or indirectly to bring about the smiting of the earth. R1352:2

And all the proud

- Pride and every other cause from which haughtiness and oppression could again spring forth. A319, A320 Pride leads into all sorts of mischief. R5704:5 Happy those who will surrender their pride and evil to be destroyed that they themselves be not destroyed also in the Second Death, as some resisters evidently will be during the Millennial age. B151 "Seek meekness, seek righteousness, it may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) R1963:6

That do wickedly

- There will be wicked people in the earth at the time the Lord's Kingdom is established. R2374:3

Shall be stubble

- Under the feet of the righteous. R2025:5

Shall burn them up

- All evil systems, errors and wilful sinners. B151; R5317:2 Burn up evil throughout the entire Millennial age. R2544:1, R5317:3, R5567:6 At the end of the Millennium there will be no proud people on the earth. A319; R5704:5, R2544:1 Not consuming the individuals. They will cease to be "tares," but not cease to be human beings. R2543:6

Root nor branch

- For further development. D552 Completely consuming their hypocrisies and pretended devotions to the Lord. R2543:6 Until every root and branch of sin is thoroughly consumed. Q719:3; R4628:4, R5567:6, R5704:5 Those refusing to come into harmony with righteousness will be destroyed in the Second Death. Q719:3; R5567:6

2

Malachi 4:2 *But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*

But unto you

- The Lord links the fire upon the tare-field with the speedy shining thereafter of the Sun of righteousness. (Matt. 13:43) R2760:6 Who, looking from "the secret place of the Most High," see a silver lining to the clouds of trouble. D616 A remnant of nominal spiritual Israel who heed the Word of the Lord. To them belong the blessings of his special favor. R1538:1 It is the Jews who see the Sun of Righteousness arise. R124:5

That fear my name

- Perfect love casts out slavish, not reverential, fear. R2289:4 In the sense of fearing his displeasure, or fearing to come short of the grand possibilities which he has so graciously put within our reach. R2289:6

Sun of righteousness

- The Redeemer and his elect Church. SM790, SM244; R4557:1, R5097:3, R5339:2, R5420:2, R5769:3, R3686:2, R2833:6, R1491:5, R1185:5; OV205; Q822:1 A synonym for the spiritual seed of Abraham. OV205 Jesus is the great Center of that Sun. R5135:6 Offering clear light. R1772:5 The enlightenment of the Truth. HG421:2 "For as the bright-shiner (the sun) cometh out of the east and shineth even unto the west, so shall the presence of the Son of Man be." (Matt. 24:27) D581 Pictured by Cyrus, whose name means "sun." HG521:1 During that glorious day "righteousness will be laid to the line and justice to the plummet" (Isa. 28:17)—correcting the world in righteousness. HG417:4 "Then shall the righteous shine forth as the sun." (Matt. 13:43) A322; Q822:1; R4967:6, R5455:6, R5097:3, R3686:2; OV205; SM244, SM287

Arise

- Now dawning. R4305:1, R4737:1, R5420:2; SM554 Cannot fully arise until the Church passes beyond the veil. R5762:2, R4677:2, R4967:6, R5008:1, R5420:2, R1644:5, R5769:4; SM790 To shine out for 1000 years. R4988:4; SM471 To flood the world with the light of the knowledge of the glory of God. OV381; SM55; R4557:1, R5008:1, R5420:2, R3010:3, R2504:3; F112 The 6000-year night of sin will give place to the glorious day of his presence. HG433:3 We have not yet experienced the rising of the Sun of Righteousness, but we have with us the early gray dawn. R5062:1, R5769:4, R5135:5; Bix We will not be here when the Sun "rises." We are now in the dawn, but there is quite a while between the first dawn of day and the sunrise. R124:5 Its searching beam of truth already causes much confusion amongst men, by shining into the dark places and revealing error and corruption of every kind. D583 The dawning is gradual, but finally the full brightness shall thoroughly banish the darkness of evil, ignorance and sin. B156, B158 Putting an end to the "valley of the shadow of death." (Psa. 23:4) R5654:4 "Jehovah speaketh and calleth the earth from the rising of the sun unto the going down thereof" (Psa. 50:1)—from the beginning to the close of the Millennial day. R3647:2 "Then shall the blind see out of obscurity." (Isa. 29:18) R1311:5

With healing

- For the cure of all the masses of the earth R4987:3 With restitution, blessing all the families of the earth. CR463; R1877:6, R2122:6 When mental, physical and moral restitution will be manifest, faith will be, to a considerable extent, different from the blind faith necessary now. F113 This was God's plan and purpose before the foundation of the world; the gospel first declared to Abraham. R5057:3 Messiah, as Priest, will heal, console, forgive, instruct. SM55 Sin, pain, sorrow and death will flee from the world in general. OV147; R4987:3, R5135:5, R2544:1; CR376 Ignorance, superstition, darkness and sin will be scattered. OV380; R5008:1, R4988:4, R4987:3, R5135:6 The final result will be that there shall be no more sighing, no more crying, no more dying. R5654:4; OV47 Refreshment and life—mental, moral and physical—upon the world of mankind. R2834:1 Blessing and healing the sick and dying, but redeemed, world. A322 Illuminating the whole earth with the knowledge of the glory of the Father, which will result in the healing and blessing of all the families of the earth. Q822:1 Completely scattering darkness, superstition and error. HG544:1

In his wings

- His beams. R4557:1; SM55 Its beams of grace and truth. OV205 "The people that walked in darkness

have seen a great light." (Isa. 9:2) R3686:1

And ye

- The righteous. R2544:1

Shall go forth

- In the springtime of the Millennial age. R2544:1 "All that are in their graves shall hear the voice of the Son of God and come forth." (John 5:25) A210

And grow up

- Grow spiritually fat. R2544:1

As calves

- The righteous. R592:6

Of the stall

- During the wintertime of the reign of sin. R2544:1

3

Malachi 4:3 *And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this , saith the LORD of hosts.*

Tread down

- As ashes. R2544:1 Indicating the completeness of the victory of righteousness over sin. R2544:1

The wicked

- Sin and the workers of iniquity—a strong figure of sin's complete defeat. R2544:1

4

Malachi 4:4 *Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*

Remember ye

- Whoever has ears to hear. R2542:3

The law of Moses

- Typifying the law of love. R2544:1 The man Christ Jesus, by full obedience to the Law covenant, superseded Moses as the Lawgiver, of whom Moses said: "A prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things." (Acts 3:22) R1725:4, R5046:6 "The Law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17) R1725:4, R5046:5

5

Malachi 4:5 *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:*

Send you Elijah

- The Christ in the flesh, Head and Body. B254; OV323; R557:1, R968:5, R5741:3 The name signifying "God (mighty one) of Jehovah" or "My God is Jehovah," a fit name for the Lord's Anointed, whose work will be to restore all things. B265 John the Baptist fulfilled this prediction so far as fleshly Israel was concerned. R2544:4, R556:6; OV323; B251, B253 John the Baptist stood for a multitudinous Elijah as Jesus stood for a multitudinous Christ. R557:1 Though John came in the spirit and power of Elias (Luke 1:17) and would have fully answered as his antitype if he had been received, yet he was not the Elias, the Great Prophet, referred to by Malachi. R1687:6; Q772:4; OV322; B253 There is some measure of likeness between John and the true antitypical Elijah: both fail to establish unity and harmony between man and God, and both fail to do a mediatorial work except for a few; the masses are not prepared by their message and, as a consequence, there is a time of trouble such as they had never previously had. OV323; B250, B256 It was not prophesied that Elijah would have success. OV323:3,1 Indirectly, Elijah is shown in the New Testament to have been a type of the Gospel Church—his experiences typifying our experiences. OV326 The antitypical

Elijah, beginning with Jesus in the flesh, has been coming and giving his message to the world for more than eighteen centuries. R5771:3 As Melchizedek represented the Church in glory, so Elijah represented the Church in the flesh. R4757:2

Before the coming

- The coming of Elijah must precede the Day of the Lord; but his work belongs to that day. HG68:3 It is important to show that Elijah has come before the return of the Lord. B250 The work in which the Church is now engaged is preliminary to its future work, so far as the reforming of the world is concerned. B252

Day of the LORD

- Which began in 1874 AD, and will end with the complete overthrow of worldly and Satanic dominion in the earth and the full investiture of Christ Jesus and his saints with power and dominion. B250

6

Malachi 4:6 *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. {THE END OF THE PROPHETS.}*

He shall turn

- Endeavor to bring about harmony, reconciliation and fellowship between God and his people. OV323 Exhorting and seeking to bring the nominal system into harmony with God. R2544:5 Though foretelling failure, knowing that the effort would react favorably upon ourselves, his commission to us is to try to convert the world. B252 In its kingly office, the Church shall effect for the world what it fails to do as the Elijah teacher. B252

The heart

- Sentiment. R2760:5

To the children

- To childlikeness. B249

And the heart

- Would seem to mean the establishment in the earth of a spirit of reciprocal love. R2544:4

Of the children

- Of those who have been converted to a child-like attitude. B249

To their fathers

- To harmony with the faithful patriarchs and prophets. B249; R557:4 The world, whom Israel typified, coming into harmony with God. R557:4

Lest

- Testing the people, whether they will receive the King in peace and joy. R2839:1 A conditional statement—if he succeeds, the earth will not be smitten; but if he succeeds not, the curse will come. R557:4 It was not prophesied that Elijah would have success. OV323 Other scriptures clearly indicate that no such reform will occur, and that the "curse" or trouble will surely come. R2760:5; OV323 The antitypical Elijah, the Church in the flesh, will fail to establish righteousness and love on the earth, fail to bring about reconciliation. OV324; C129 If the world had heeded, the Kingdom of Messiah on the spirit plane would have been eventually ushered in without any great time of trouble. R5741:5, R2544:4

Smite the earth

- The world has not heeded, hence the smiting of the earth with a curse is the only way by which Messiah's Kingdom can be ushered in. R5741:5, R2839:4

With a curse

- The great time of trouble. B250; OV323; R4757:3, R5741:5, R2839:4 When John the Baptist failed to turn Israel to repentance and they crucified the Lord. Hence the curse, or time of trouble, came upon that nation, destroying it in AD 69-70, R2544:4, R1537:6 But it shall not be utterly cursed and

forever destroyed because the exalted Elijah—Christ shall put down all opposition and then restore and bless. R557:5 That the curse, the trouble, will be effective and yield blessed results is distinctly shown in Zeph. 3:8, 9. OV323 The scourging, the curse, will accomplish for mankind in short time what the message of Elijah failed to accomplish. OV324

NEW TESTAMENT

Matthew

General

- In each of the four Gospels we have a historic account of the Lord's earthly life and work, and in each the individuality of the writer appears. Each, in his own manner and style, records those items which seem to him most important; and, under the Lord's supervision, all together furnish as complete an account as is necessary to establish the faith of the Church (a) in the identity of Jesus of Nazareth with the Messiah of the prophets; (b) in the fulfillment of the prophecies concerning him; and (c) in the facts of his life, and the divine inspiration of all his teachings. If the inspiration had been verbal (i.e., by word-for-word dictation), it would not have been necessary for four men to rephrase the same events. But it is noteworthy that while each exercised his own individual freedom of expression, the Lord so supervised the matter that among them nothing of importance was omitted, and that all that is needed is faithfully recorded and is thoroughly trustworthy, as evidenced both by the personal integrity of the writers, and also by the promise of the influence of the holy Spirit to refresh their memories. R1525:4,5; F218
- They are simply told. Unfavorable truths are not ignored. It is freely conceded that Jesus died between two thieves; that he was betrayed by one of his own disciples; that all forsook him and fled; that one of them even denied him with cursing. The humble origin of the disciples is stated, yet without parade, and in narrative form it is innocently declared that when the Apostles Peter and John preached under the power of the holy Spirit their learned hearers could "perceive that they were ignorant and unlearned men." What biographies or other writings of today display as much candor as we thus see at a glance as we open the Bible? OM11:6; SM169
- The world was then for a time at peace and quiet, the Roman dominion having brought all the world under its powerful control; and as all men were in expectation of Messiah's advent according to the Jewish prophets, whose fame had gone out into the world, the sudden announcement of his birth attracted wide attention, as it would not have done in less peaceful times. The Greek language, noted by all scholars as the most nearly perfect, exact and precise medium for human speech, had at that time been fully developed and widely disseminated. Thus was prepared in due time the very best medium for the communication of the Gospel. The Old Testament had been translated into the Greek language three centuries before Christ; and Jews had been dispersed among all peoples, carrying the Old Testament with them and bearing witness to its prophecies of a coming Messiah. It was a time, too, of increased intellectual activity, which was ready to operate on this and every other question of public interest. Thus the circumstances of the time were peculiarly adapted to the announcement of this wonderful event—the advent of the world's Redeemer. The fullness of time had come, and under the overruling providence of God, the conditions were ripe. R1673, 1674
- In the last analysis we must admit that the great influence which has moulded the civilization of our day has come to us from the words and example of "the man Christ Jesus." The great truths which he uttered have come echoing down the centuries, speaking righteousness, peace and love, even for our enemies. Everywhere his wonderful words of life have made an impression, and here and there have affected the transformation of character. R4866:5
- Many and varied are the precious lessons taught by the Master during his earthly ministry, and they

never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether he taught by the seaside or on the mountains or by the wayside, as he walked and talked with his chosen twelve, his words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts. R5990:2

- Regarding Higher Criticism of the gospel writers and canon of the four books—R2816
- The evangelists differ, but do not disagree. Matthew is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ. Mark is written to the Gentiles, and its theme is Christ's ministry, his works. Luke applies universally to both Jew and Gentile, and brings our Christ's humanity; while John is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord. R1046:3*
- Matthew, elsewhere styled Levi, was a publican—that is to say, a collector of taxes for the Roman government. Publicans were despised for two reasons: (1) It was considered very disreputable to assist a foreign government to collect taxes from one's friends—kin. (2) Many of these publicans were rascally and took advantage of their position to make themselves wealthy through bribes, over-collections, etc. We may be sure that Matthew—Levi was not of the dishonest type, else he never would have been called to association with Messiah as one of his apostles and prospective joint-heirs with him in his kingdom. For such position the highest degree of honesty is requisite. And if Jesus would never call a dishonest man, neither would a dishonest man have accepted his call, because there was nothing to be gained—neither reputation, wages nor fraud. R4587:4
- It is worthy of note that Matthew tells us of himself that he was a publican, while none of the other evangelists make this comment, doubtless because the occupation of a publican was considered a very dishonorable one. Hence, for Matthew to tell us of his previous occupation may be esteemed an evidence of his humility, and his desire not to represent himself more honorably than was truthful. Matthew was known by the name of Levi while he was a publican, but his name was changed when he changed his occupation and became a member of the Lord's company. His new name, Matthew, signifies "the gift of God." How great a change the Gospel of the kingdom produced upon Matthew, to lead him to forsake all—the profitable income of his occupation, leaving it to others—and to become a follower of the despised Nazarene! The influence of the fact that our Lord would accept a publican to be his disciple was far-reaching, and no doubt inspired an interest in our Lord amongst the degraded and outcast classes. We are not surprised, therefore, when we are told that many publicans and sinners resorted to our Lord, and gave ear to his teachings. Nor did he treat them after the manner of the scribes and Pharisees, but on the contrary received them as the children of Abraham—as some of the lost sheep of the house of Israel. R2260:1,2

Matthew 1

1

Matthew 1:1 *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*

The book

- Matthew is the Jewish Gospel, connecting the Old Testament with the New, and is written to prove the Messiahship of Christ. R1046:3*

The son of David

- Matthew speaks of Christ as the Son of David; hence his genealogy is complete. R1046:6* The necessity of thoroughly establishing the pedigree was important since of this tribe (Gen. 49:10) was to come the ruling king of Israel as well as the promised Messiah. A42; HG532:4 But it was not necessary that he should have a human father of the Davidic line. R453:1

6

Matthew 1:6 *And Jesse begat David the king; and David the king begat Solomon of her that had been the*

wife of Urias;

David the king

- Matthew presents Jesus as king of the Jews, Luke presents him as a worker, and the other two gospels as a philanthropist and as the manifestation of God. R1046:6*

Begat Solomon

- But Solomon's line was not the Messianic line. E129 Only the legal heirship came through Solomon, through his descendant Joseph, the legal father of Jesus. R2060:4

12

Matthew 1:12 *And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;*

Jechonias begat

- That this line of genealogy is not that of Mary, our Lord's mother according to the flesh, is conclusively shown by a comparison of this verse with Jer. 22:30. R2060:4

16

Matthew 1:16 *And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

And Jacob

- The real father of Joseph, in contrast with Heli, his father-in-law. (Luke 3:23) E129; Q791:2

Begat Joseph

- Christ's legal father; but it is not necessary for Christ to use Joseph's genealogy. E130; Q791:2 If Jesus was a son of Joseph and Mary, he was just as much a son of Adam as you and I; and just as much an inheritor of Adam's sin, under the death sentence, and therefore not able to redeem himself, let alone the world. Q363:1 Matthew traces Joseph's genealogy; for, though Jesus was not the son of Joseph, nevertheless, being adopted by him as his son, he might, without impropriety, inherit through him. R2555:3,6; Q791:2

Mary, of whom was born

- The principle of inherited royalty through a mother is illustrated by the heir apparent to the throne of England—the Prince of Wales, an heir, not of his father, but of his mother, the present queen. R453:1

17

Matthew 1:17 *So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.*

Fourteen generations

- Greek, genea, as in "This generation shall not pass." (Matt. 24:34) D603 The difference in the number of generations from David to Christ—27 in Matthew, 42 in Luke—need not be considered as remarkable. It would be remarkable had they been the same. Q791:2,1

18

Matthew 1:18 *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

Before they came together

- Mary was a sharer with Joseph when Jesus was born, though not when he was conceived; hence the genealogy of Joseph, the son of Solomon the son of David. R453:2 The knowledge of these circumstances was the evident cause of his kinsfolk's sneer at him, "We be not born of fornication." (John 8:41) R2425:1

With child

- If we can have a perfect life germ, we can have a perfect child from an imperfect mother. R4964:1

20

Matthew 1:20 *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*

Of the Holy Ghost

- Holy Spirit. His life came not from an earthly father, but from his heavenly Father. R4964:2 Not the seed of man, hence his very nature was perfect, holy, unlike our nature. R84:3*

21

Matthew 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

His name JESUS

- Meaning "Savior" or "Jehovah's salvation." R3687:6, 5335:3 In olden times, the name stood for the character. OV423 The Greek form for Joshua, signifying Savior. In the Syriac, Savior signifies life-giver. He has not yet become the life-giver or king. R4534:6 Signifying Savior or Liberator. Hence, only those who receive him as such are given liberty to become sons of God—none else. R1006:1 The entire work of our Lord Jesus is summed up in the meaning of the name, Jesus. R3687:6 Our Lord was publicly recognized as Savior as a babe; but it was only when he had fully completed that sacrifice at Calvary that he had the full right, and became owner, or Lord. R745:1,4 Only at the conclusion of the Millennial age will the full meaning of Savior be appreciated by the world. R4535:4

For he shall save

- The name of Jesus is nothing, except as it means a Savior from sin and its penalty. R687:6 The Church's salvation begins now in the sense of reformation and rest in the Lord's promises; but they are not saved actually, but "saved by hope." (Rom. 8:24) R4535:1

His people

- The good tidings of a Savior shall be to all people (Luke 2:10,11), but the special salvation from sin and death will come only to his people, those who believe into him. A107 All who ultimately become his people, no others. R4534:4, 3687:6, 1604:4; SM502 Let us make sure that we have accepted him and are "his people." R1604:4 Such noble shining heathen lights as Aristotle, Plato, Confucius and others are the Lord's "sheep" and "friends"—"his people" whom he came to save from their sins. (John 10:16; 15:13,14) R1180:3, 1178:3

From their sins

- From all the mental, moral and physical degradation which came through father Adam's disobedience. R4702:4; A107 And from the penalty of their sins, death—which includes degradation, mental, moral and physical. R1604:4

22

Matthew 1:22 *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,*

That it might be fulfilled

- Matthew's characteristic introduction to a quotation. Mark uses "as it is written." John has "as said Esaias," and Luke seldom makes any introductory references. R1047:1* Quoting Isa. 7:14 and partially fulfilled at that time, as a type, with the prophet representing Jehovah, the prophetess representing the virgin Mary, and their child representing Jesus. R436:2,4

23

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

Virgin shall be with child

- Showing that it was not the child of Joseph, but specially begotten by divine power. R4964:1 The narrative of Jesus' miraculous conception has the best and oldest Greek manuscripts to support it—the Sinaitic and the Vatican; the Alexandrian contains it in Luke, though in Matthew it is missing—not omitted. R434:4 Zoroaster taught that in the latter days a pure virgin should conceive and, at his birth, a star would appear with undiminished luster, even at midday. R4098:4*, 1674:6

Call his name Emmanuel

- Must we set aside this prophecy because the child was called Jesus? Many names and many offices are his. His name has been called Immanuel (God with us). The church in general has recognized him by that name for 1800 years. R436:4

God with us

- "God was manifest in the flesh." (1 Tim. 3:16) R27:2*

25

Matthew 1:25 *And knew her not till she had brought forth her firstborn son: and he called his name JESUS.*

Her firstborn son

- The birth of Jesus was a gift of love divine. R5135:2 Implying that she brought forth other sons—his brothers and sisters (Mark 6:3)—afterward; a contradiction of the Catholic doctrine that Mary is "ever a virgin." R560:2*

Matthew 2

1

Matthew 2:1 *Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,*

When Jesus was born

- For the suffering of death; the first step in the divine plan for our salvation. R1603:6 About October 1, BC 2; 33-1/2 years prior to his death in April AD 33. B60

Herod

- Of the house of Esau, an Edomite. R4956:2

There came wise men

- Magi, sages, philosophers. R1674:3 According to tradition, three in number. R3702:3, 4098:4 When we remember that Daniel was at one time a prince in Persia, it is easy to see how Daniel's prophecy respecting Messiah's birth would be handed down, and well known to the disciples of Zoroaster. R3702:3 The Nestorians say that Zoroaster was a pupil of Jeremiah. R3703:3 We are not informed whether or not these were Hebrews; but we consider it probable that they were part of the twelve tribes scattered abroad "waiting for the consolation of Israel." (Acts 26:7; Luke 2:25) R4098:3 Not only wise men, but reverential men, full of faith. R3703:3 Although heathen, not of Israel, they were good men. R3703:3 Thirty years before our Lord was anointed as the Messiah. B247 Even the Gentile world was in expectation of the coming Messiah. (Luke 3:15) R1674:3; B21; C85 Typifying the Millerite movement in 1844 AD. B247, 241; C85 Those in full harmony with God were not left in ignorance of so important an event. B21 Astrologers, rather than astronomers, affecting to read in the stars the history of nations and individuals. R3703:1 The term originally belonged to a class of priests among the Medes and Persians who constituted the king's privy council and who cultivated

astrology, medicine, occult and natural science. R1674:3

From the east

- Supposedly Persia. R4534:3, 3702:2, 1674:3 In the Far East, the Chinese and Japanese and other nations have cherished a very ancient tradition that God would descend to the earth in visible form to enlighten men and to redeem them from their sins. R1674:3 Today even the Mohammedans and the Brahmins of the East are waiting for Messiah and the Golden Age, seeking evidences. Contrast this with the unbelief of the prominent ministers of "Christendom." R4956:5

To Jerusalem

- Apparently the star's leading discontinued when they reached Judea. R4534:3, 4098:6 The Lord may have given them additional explanation of the matter, even as he subsequently warned them in a dream. R3703:1

2

Matthew 2:2 *Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*

King of the Jews

- Tacitus, Suetonius, Josephus, Virgil, Confucius and Zoroaster all bear testimony that there prevailed throughout the entire East at this time an intense conviction, derived from the prophecies, that about this time a child from heaven would be born in Judea, gain dominion over the whole world, establish the Golden Age and take away sin. R4098:4, 3703:2 He was born King of the Jews, but that work was still future—at his second coming when he appears in glory and becomes King of Israel—on the spirit plane. R4534:6, 4956:5, 1675:1

Have seen his star

- God made some astrological sign which the wise men understood and reverently followed. R4534:4 Because they had no special revelation from God, the nobler minds among the other nations gave special study to the starry heavens along the lines of astronomy or astrology. R4534:2 Thus, kindly, God condescends to human ignorance and weakness. R1675:1 It is not a rare occasion for stars to suddenly blaze up, and then suddenly fade in a year or two. Such a star was observed in 1901. We think this was different, however. R3703:2 We have the assurance that there was a truth connected with the manifestation of a special peculiar star, but we have "the more sure word of prophecy." (2 Pet. 1:9) R3703:1

Come to worship him

- Showing their reverence to the mighty God of Israel, their faith in the divinely inspired prophecies, and their zeal as truth-seekers and their humility to inquire of the God of another nation. R1675:1

3

Matthew 2:3 *When Herod the king had heard these things , he was troubled, and all Jerusalem with him.*

Herod the king

- Although called King of the Jews, Herod was the representative of their conquerors, the Romans. R4098:5 An Edomite, who had built a temple grander than Solomon's. R4956:2

He was troubled

- By the suggestion that his dynasty might be overthrown. R4956:2, 4098:5 With jealousy on his own behalf, and on behalf of the Roman Empire. R3702:6 Similarly, those who are now in influence and power are troubled at the prospect of a change in government which their own wise men announce as imminent. R4966:2, 4534:3, 4099:1 Any announcement today that Messiah's Kingdom is nigh meets with resentment. R4534:3, 4956:2

And all Jerusalem

- All under Herod's political influence. R4098:5 Evidently they were in a very self-satisfied condition, experiencing great prosperity, and had ceased to specially long and pray for Messiah. R4956:2

4

Matthew 2:4 *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.*

When he had gathered

- Evidently, knowing of the Jewish tradition respecting Messiah, he sent for those who were learned in the Scriptures. R4098:5

Priests and scribes

- Although they answered correctly, they showed no enthusiasm in quoting the prophecies of Messiah's birth. R4956:3

5

Matthew 2:5 *And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,*

They said unto him

- Showing their faith, even though it was an irreverent and selfishly jealous faith; indirect evidence of the esteem which the Hebrew Scriptures commanded. R1675:2

In Bethlehem

- Only six miles distant. R3703:2

For thus it is written

- Though the scribes and chief priests understood his birthplace from Micah 5:2, they could not see that, as the Judge of Israel, he would be smitten with "a rod upon the cheek." (Mic. 5:1) R436:1

8

Matthew 2:8 *And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him , bring me word again, that I may come and worship him also.*

Bring me word again

- Let the civil government, if it chooses, fight down everything associated with the new dispensation; the religious elements remain quite indifferent. R4956:5

That I may come

- Herod's selfish faith was in strong contrast with the reverent and devotional faith of the wise men. R1675:4

Worship him also

- The crafty Herod feigned reverence, but only that he might destroy the child. R4534:3,5

9

Matthew 2:9 *When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.*

They departed

- None of the priests and teachers of the day followed them to Bethlehem to find the newborn king of the Jews. They had become Higher Critics and no longer believed the prophets. They had less faith in them than had Herod. R4956:3

And, lo, the star

- Probably a bright, electrical, luminous spot travelling near the earth. R3703:2 Thus, even in his infancy, this light that was to lighten the Gentiles began to shine into some waiting and devout Gentile hearts. R1675:5 Near Rachel's tomb, by Bethlehem, is a cistern where tradition says the star appeared to the wise men the second time to guide them to Bethlehem and the manger. R1401:2

Till it came

- Greek, elthon, it ceased to go. Its arrival was accomplished; it stood. R149:5*

Stood over

- Apparently indicating the very house in which they found the newborn king. R4098:6

11

Matthew 2:11 *And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.*

And fell down

- Prostrated themselves, physically expressing their reverence. R3703:4

And worshipped him

- By prostrating themselves; in their hearts and with their tongues, by giving expression to their rejoicing; and by opening their treasure boxes to him. R3703:4 The humble surroundings did not alter the reverent condition of their hearts. R4534:5, 3703:4

Unto him gifts

- Let us be true wise men and present to him our treasures—all that we have and are—our hearts. R4534:6, 1604:4

Gold

- Representing obedience and consecration. R4534:5, 3703:4,5 Our earthly substance. R3703:5

And frankincense

- Representing praise, devotion, heart adoration, appreciation, gratitude. R4534:6, 3703:4,5

And myrrh

- Representing submission, a willingness for service, to the extent of bitterness and suffering. R4534:6, 3703:4,5 Have we shown a joy to honor the King even to the extent of suffering with him? R3703:5

13

Matthew 2:13 *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.*

Angel of the Lord

- "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14) R1681:3

Flee into Egypt

- We should be on the lookout for divine deliverance and the opening of a way of escape from things too difficult for us to endure. F508 God did not miraculously interfere with Herod's plans. The lease of power granted to the kingdoms of this world has not yet expired. R1681:6

14

Matthew 2:14 *When he arose, he took the young child and his mother by night, and departed into Egypt:*

When he arose

- The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They did not hesitate or question, but immediately acted. R1681:3

15

Matthew 2:15 *And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.*

Death of Herod

- Unreliably and variously dated by scholars as 4 BC, 2 AD, 7 AD; therefore not reliable evidence in establishing the date of Jesus' birth. B56, 57

By the prophet

- This prophecy has three fulfillments: the deliverance of Israel in the days of Pharaoh; the return of the

infant Jesus to the land of his birth; and The Christ being called out of the world (Egypt). R1681:6, 436:1; C316

Out of Egypt

- Type of the world. C316

I called my Son

- To the higher, divine nature. C316 Likewise his joint-heirs are called out of Egypt. "They are not of this world even as I am not of this world." (John 17:16) C316

16

Matthew 2:16 *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.*

Slew all the children

- Seeking to destroy Christ that thus the kingdom of Israel might be preserved to his own family—as it was through his six successors. R4534:3

18

Matthew 2:18 *In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*

Lamentation and weeping

- But another note of the long wail of distress of the groaning creation which will be permitted for wise and benevolent ends until the "times of restitution." R1682:4

Rachel

- Rachel was the mother of two of the tribes, Joseph and Benjamin, which tribes occupied Palestine at the time of the first advent. R436:1

They are not

- Not in hell or purgatory; they have ceased to exist. CR430; R822:5

20

Matthew 2:20 *Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.*

Young child's life

- Greek, psuche, soul, being. E335

22

Matthew 2:22 *But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:*

Archelaus

- Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism and sensuality. R1681:3

He turned aside

- Not disregarding the Lord's directions, which were to go into the land of Israel—in any part of which they might settle. R1681:6

23

Matthew 2:23 *And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

Called Nazareth

- A despised place, the object doubtless being to bring the truth into disrepute; as Second Adventism has brought the time features into disrepute. B29

Called a Nazarene

- Although born in Bethlehem, he was reared in Nazareth, "that he might be called a Nazarene"—that he might not have the honor of the "City of David," but the odium of "a mean city." R4556:3

Matthew 3

1

Matthew 3:1 *In those days came John the Baptist, preaching in the wilderness of Judaea,*

In those days

- It was the time of the greatest missionary effort that had ever been made by the Jews. As Jesus said, "Ye compass sea and land to make one proselyte." (Matt. 23:15) R2236:3

John the Baptist

- Six months older than our Lord, he began his ministry that much sooner. R3292:2 The last of the prophets, and none of them was his superior. "There hath not arisen a greater prophet than John the Baptist." (Matt. 11:11) R4958:2, 4543:1 John was the first one to use baptism. R5964:4 Type of the Church, especially in the harvest. R4958:5; B253 We are to be copies of God's dear Son, our Lord, and not to be copies of John the Baptist—not to stir up strife by trying to mind other people's business. R4978:5

Of Judea

- At the time, Judaism was in a more flourishing condition than ever before. Idolatry in its cruder forms was unknown, and Pharisaism was the controlling influence. R2236:3, 358:3*

2

Matthew 3:2 *And saying, Repent ye: for the kingdom of heaven is at hand.*

Repent ye

- Reform (Diaglott). R358:4* "Change your minds"—(See Young's Concordance). R357:3*, 358:4*, 191:6* This act of repentance brought them back under the blessings and favor of their Law Covenant. R5963:4 The only ones who can claim to belong to Abraham's spiritual seed are such as show repentance from sin, and make a full consecration to oppose sin. R4958:6, 2245:6 Saying, in substance, Examine your life. If you are living according to a lower standard than the best of which you are capable, you are guilty. R5962:2 John had given them more definite instruction, and with increase of knowledge there should be a corresponding change of mind. R358:4* And not that they should believe on God, for he was addressing only the believing, covenanted people, Israel. R2417:2 It was because they were not in the right condition of heart that they were not fit to have the Kingdom which, therefore, was taken from them and given to a new nation, a peculiar people, a royal priesthood. R2417:2 Change of mind is a necessary operation with all finite creatures, so far as we know, because their knowledge is imperfect. R358:1* Some had nothing to repent of and nothing to wash away by baptism. R5963:3 The words of this verse have been the message of the Christ in the flesh down through the centuries. R4958:5, 2245:6

Kingdom of heaven

- The royal majesty of the heavens. R358:4,6* In its embryotic state. B14 John's mission was to announce that Kingdom, but it was not his privilege to become a member of it. R3292:1 The Lord commenced his ministry with the same announcement exactly (Matt. 4:17); and the apostles were sent forth to preach the same message. (Matt. 10:7; Luke 9:2) A273 This Kingdom was the hope of every Israelite. A273 The Jews had been waiting for that Kingdom for centuries, and John's mission was the announcement that the fulfillment of the divine promise was at hand. R2417:2 This message was expected to arouse all the "Israelites indeed" and point them to Jesus the King. R4593:2, 4543:2

As the Jews were all baptized into Moses, so when Jesus took the place of Moses, the baptism into Moses was counted as baptism into Christ for all who accepted Jesus as the Messiah. R5963:5

Is at hand

- Has approached. R358:4,6* The royal heir was then present, though unknown. R191:6* In the sense that Jesus was present to make a formal tender of the Kingdom to Abraham's natural seed. R4958:5, 4557:2 Announcing to the Jewish nation, in the beginning of the Gospel age, the great feast of Jesus' parable in Luke 14:15-24. R1957:3 The great feast of fat things for Israel, which God has so long promised, is ready. R2701:4 Now true in the sense in which he declared it was yet to come at that time (John 18:36,37)—"in power and great glory." B14

3

Matthew 3:3 *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

The voice of one

- Not "the Word." R2409:2 John the Baptist was an antitype of Elijah. R3292:6 Directly announcing the Savior. R4543:1 God chose a strong, rugged character to bear his message. R4543:3

In the wilderness

- John's peculiar raiment and food enabled him to be free of sectarian bondage, and gave him freedom of utterance. R4543:3 His wilderness experiences specially qualified him. R4543:3 The Church has cried "in the wilderness" in the sense that she has been alienated and separated from the world. R4958:6

Prepare ye

- John's work and baptism were merely preparatory. R4543:4

The way of the Lord

- To arouse the people of Israel to the fact that Messiah had come. R4543:2

Make his paths straight

- As a forerunner was sent to fleshly Israel to prepare them for the first advent, so a greater forerunner would precede the second advent. R2563:4 This greater Elijah will be equally unsuccessful with that of the lesser antitype of Elijah, John the Baptist. The Church in the flesh has not succeeded in making straight the paths of the Lord for a triumphal entry to his Kingdom on earth. R2563:5 Messiah's Kingdom will straighten every crooked path, level up the path of righteousness, and make of it "a highway." (Isa. 35:8) R2563:5 By the end of the Millennial age this great messenger will have prepared all the arrangements, all the affairs, for the establishment of the everlasting reign of the Kingdom. R3683:4

4

Matthew 3:4 *And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.*

Raiment of camel's hair

- His peculiar raiment and food enabled him to be independent of all religious sects and parties, gave him a freedom of utterance and made his message more striking to the minds of the people. R4543:3 We do not advocate the example of John in respect to food and raiment, but we believe a good lesson may be drawn from his course—a simplicity of diet and wardrobe. R3292:2

And wild honey

- John's course indicated that his entire life was devoted to the special service of the Lord; that he had nothing, wanted nothing and needed nothing. R3712:3, 3292:2

5

Matthew 3:5 *Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,*

Jerusalem, and all Judea

- The baptism of John was not appropriate to any but Jews. Gentiles could not repent or come back into harmony with Moses' Law because Gentiles were never under the Law of Moses. HG254:5; PD56/69; NS48:4, 49:6 He did not go to sinners in the ordinary sense of that term, those living outside the pale of divine influence; but he went to the sinner class, the renegade class, of the Jews, "publicans and sinners." HG254:3

6

Matthew 3:6 *And were baptized of him in Jordan, confessing their sins.*

Baptized

- The Jews did not practice baptism. The whole nation was recognized as baptized into Moses in the sea and in the cloud. (1 Cor. 10:1,2) HG254:3 Symbol of washing, cleansing, or reformation from sin. SM643 John's was a special baptism for a special purpose, and not a matter of getting outsiders in, for he did not assume to get anyone in. Q32:3 Not into Christ. They were already baptized into Moses. But, Repent, be baptized, and wash away your sins. Q33:5 Not the "Israelites indeed," but those who conceded that they had been living in open sin. HG254:5 John's baptism was not Christian baptism, though it would amount to Christian baptism for the Jews who observed it; they would thus be transferred into Christ after Pentecost. R5964:6 "The baptism of John" was to the Jews only and was wholly different from the baptism appointed for those called from amongst the Gentiles. R2417:3 An acknowledgment that you repent of sins, and you will thus wash away your sins. R5963:1, 4543:2, 3292:3 We have no reason to think that any of the disciples except Paul participated in that baptism, because they were not of the class that were called sinners at that time. Q34:T Water baptism could not remit sin, but it restored the sinner to full harmony with God's arrangement for Israel. R5963:4 Baptism for the remission of sins is no longer effective for the Jews because their opportunity is closed, the way by which they might have a preference over the Gentiles. R5963:6 Not an actual cleansing from guilt. Only the blood of Jesus could actually take away sin. R5963:1 We don't know if baptism will be practiced in the new dispensation. It may be introduced as a symbol of washing away sin, or as a symbol of consecration. R5964:3 The very word signifies to immerse, as is fully admitted by the best exegetes—Catholic, Protestant, English and German. (Supported with 15 quotes.) NS56:3-6

Of him

- Many of them who received Jesus had previously received John. R3292:4

Confessing their sins

- Thereby coming again into harmony with Moses, type of Christ, into whom they had all once been baptized. F432; R5963:4; Q33:4 Recognized sin. NS49:5 What sins? All things against the Mosaic covenant, against the law covenant, all the outward transgressions they had committed that they could have avoided. Q33:5, 34:2 The people washed away their own sins, typically. John the Baptist did not wash them away. R5963:1

7

Matthew 3:7 *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

Pharisees

- Today a synonym of hypocrite and impostor; but, at the time, the professedly most pious class in Israel, professing consecration, studying the Law diligently, zealous in prayer and the propagation of the Jewish religion. R2236:3

Sadducees

- Practically unbelievers; of the wealthier, more respectable class. R4986:3 Professed holiness of life, though denying much of the Scripture; practically the "higher critics" in religious matters among the

Jews of that city. R2236:3

To his baptism

- John would not baptize these until they showed by outward conduct a change of life, a change of heart, and not merely a changed profession. R3292:5

Generation

- Greek, Gennema, race. D603

Of vipers

- By some prophetic power John was enabled to read their hearts in a manner which would be improper for us to do. R3292:5 Thus implying that their religion was one of outward forms and ceremony merely, and not of the heart; similarly today, many have "a form of godliness" and outward devotion to Sectarianism and its propagation. R2236:3 Their repentance would not be considered genuine without certain proofs. R4543:4, 2236:3

Who hath warned you

- Exercising the same godly boldness as Elijah in denouncing popular and respected sin and sinners. R556:6

Wrath to come

- Not torments after death; but a wrath of God about to come upon that nation because of its hypocritical formalism and failure to live up to the light and privileges it enjoyed. R2236:6 "Wrath to the uttermost" (1 Thess. 2:16) which came upon the Jewish nation in the end of the Jewish age. R3292:5, 2301:3,4

9

Matthew 3:9 *And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.*

Think not to say

- Although God had elected or chosen them as a people in the past, that was no proof that they would always be the people of his special favor. R1140:3

Within yourselves

- As nominal Christendom says to itself. R2564:3 Arrogant, haughty and self-confident. R4782:1

We have Abraham

- They were his natural children without having his faith. R3292:5, 2236:6

To our father

- We are nominally God's people. R2564:3 Concluding that God must keep his promise to Abraham and that they, being his children, must sooner or later be the Kingdom to bless the world. R4782:1, 2236:6, 1217:4

God is able

- Also, thus able to resurrect, or create again, that which was once destroyed. R1018:1*

Of these stones

- Of some that you consider as far beneath you as the stones under your feet. R2564:3 As a matter of fact, after the wheat had been separated from the chaff of that nation, the Lord sought others from among the Gentiles to complete the elect number of Israelites indeed, the true seed of Abraham. R2245:6, 2236:6, 1795:1

Raise up children

- Neither will God destroy the wills of the unwilling and make them mere machines; rather than have such children, he could and would create men out of stone. R1176:3

10

Matthew 3:10 *And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

And now also

- A type of the end of the Gospel age. R2237:5,6

The axe

- Of divine judgment. R2237:1 The same axe of Gospel requirement, reckoning the intention for the act (see Matt. 5:22-28), still lies at the root of the trees—there must be an utter destruction of the flesh. R518:3*

Is laid to the root

- Pruning would no longer do. R4958:6, 731:4 True again today. It is no longer a question of being a citizen of favored Christendom, nor of being a member of its various sects; but it is an individual test. R2237:5

Every tree

- It would thenceforth be an individual matter and not a national question as to who shall be the children of Abraham in whom would be found the good fruitage of righteousness. R2237:1

Good fruit

- The fruitage of righteousness. R2237:4 Only such as bore good fruit in their characters and lives would any longer be recognized of the Lord as Israelites and identified with the Kingdom. R4543:4 These would be spared of the Lord and transplanted into the more favorable conditions of the Gospel dispensation. R2237:1

Is hewn down

- Nominal fleshly Israel was thus cast off from divine favor. R3292:5

Cast into the fire

- The time of trouble in AD 69-70. R3292:5, 4958:6, 4543:4, 2237:1, 376:3; B233,242

11

Matthew 3:11 *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

I indeed baptize you

- The three baptisms of this verse (of water, of Spirit and of fire) correspond to the three activities of verse 12: separation of wheat and chaff, gathering of wheat, and burning of chaff. R198:4*

Unto repentance

- See comments on Matt. 3:6.

He that cometh after me

- John recognized that his work was merely a reformatory and preparatory work, and that the one who was to do the testing was mightier than himself—the Messiah. R2237:1 When John had announced Jesus as the Messiah, his work soon began to wane; so the work of the John class closes with the announcement that the Kingdom of Heaven is at hand and the King is present. R968:5

Not worthy to bear

- As his most menial servant. R4543:5

He shall baptize you

- Messiah's baptism was to be of two parts: one upon the faithful and the other upon the unfaithful. R4543:5

With the Holy Ghost

- At Pentecost, upon the Israelites indeed. R5443:2, 4959:4, 2237:2; B233; E290

And with fire

- The fire of God's anger, wrath to the uttermost. F445; NS21:2, 626:4 The fire of trouble upon all others during the 37 years following their rejection of Messiah. B233 Culminating in the destruction of the Jewish polity in the year AD 70. E290; R4959:4, 4543:5, 2237:2 The baptism of fire is not a blessing, nor is it intelligently that Christian people sometimes pray for it. F445 As there was a baptism of fire in the end of the Jewish age upon the chaff of that nation, so there will be, in the end

of this age, upon the tare class of Christendom. F445 Not to be confused with the fire-likeness of the tongues on the Day of Pentecost. R2820:4

12

Matthew 3:12 *Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

Whose fan is in his hand

- As a winnower, he separated the wheat of the Jewish people from the chaff. R3292:5, 162:3

Throughly

- In order that every grain of wheat might be found and separated from the chaff. R4543:5

Purge his floor

- Cleanse his threshing floor. B260,261; R175:3 The purification of the sons of Levi (Mal. 3:3); the household of faith. R4708:6, 4709:1

Gather his wheat

- The true Israelites indeed. B233; C149; R2237:2 A small proportion of the whole. B205; R4408:3 The harvesting of the Jewish age began with our Lord's first advent and ended forty years later at the destruction of Jerusalem. NS626:3 One of the three great periods of separation revealed in God's Word—chaff from wheat, tares from wheat (Matt. 13:37,43), and sheep from the goats. (Matt. 25:31) R34:2*

Into the garner

- The Christian Church. R5443:2, 4543:5, 3292:5; B233; C149 The Gospel dispensation. R162:3 By begetting them of the holy Spirit at Pentecost and onward. R4959:4

He will

- Not only the work of separation and gathering of the wheat are under the supervision of Christ, but also the burning of the chaff. R115:3*

Burn up the chaff

- The balance of the nation, the refuse. A229; B233; C149; R2237:2, 1316:6 As the closing of the Jewish age included the burning of the chaff, so the closing of the Gospel age includes the burning of the tares. (Matt. 13:40) R98:4* As soon as all of the worthy have been selected out. R3433:6 The Jewish harvest is spoken of as being a separation of wheat from chaff, while the harvest of this age is designated a separation of wheat from tares. (Matt. 13:30) R2237:6 Indicating the compactness of that people, as contrasted with the wheat and tares, indicating the scattered and confused condition of the present harvest. R1743:3

Unquenchable

- The Jews were powerless to avert the catastrophe. A229; R2237:2 In the sense that it was the divine intention that the nation should be consumed, and it was not in the power of the ablest of the statesmen and rulers to prevent this. R4543:5 "Wrath is come upon this people to the uttermost." (1 Thess. 2:16) R4959:4, 4543:5; F445

Fire

- Not literal, but symbolic fire. C149; R5363:3 The great fire of religious and political contention which destroyed the Jewish nation. B233; C148; R5443:2, 4543:5, 175:3 Confusion, anarchy and the Roman legions. R3292:6

13

Matthew 3:13 *Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.*

Then cometh Jesus

- He was thirty years of age, the legal age at which a priest could offer sacrifice. R4544:2, 3297:1, 2565:1, 2417:1, 2237:3; A179; B66

To Jordan

- Meaning "judged down," "condemned"; typifying the curse, the sentence against our race, which has rested for 6000 years. R3086:4

Unto John

- His second-cousin. R2565:1 Baptism is valid even though the baptizer be a believer not of the Kingdom or Church class. R1541:4

To be baptized

- Symbolizing his death. CR460 This was a cross, a humiliation; for the masses, as well as John, thought of it as a washing away of sin instead of a symbol of death. SM643

14

Matthew 3:14 *But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?*

John forbad him

- Because he knew nothing of the baptism which is unto death. R3296:6 Asserting that, of the two, he himself, rather than Jesus, needed that baptism. R3296:3 Our Lord Jesus was holy, harmless, undefiled, separate from sinners (Heb. 7:26); hence it would have been wrong for him to have been baptized for the remission of sins—John's only understanding of baptism. R2565:5, 4644:2, 2417:5, 2237:3, 1917:1; HG261:6; NS51:4 He knew Jesus well from infancy to manhood; as cousins they doubtless had discussed various features of divine law, and were of one heart as respects service to the Lord. R2417:1

I have need

- We have no record that John was ever immersed himself; nor would we need to have, since he was evidently a godly man, living up to the standard of the Law Covenant to the best of his ability. R2417:5 If either of the two needed to confess sin and profess a washing away of sin, it would be John himself rather than the Master. HG254:5; Q34:T, 35:6

To be baptized of thee

- But Jesus did not baptize John and he did not explain to John the philosophy of it all. Q32:3

15

Matthew 3:15 *And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*

Suffer it to be so

- Thus intimating that he was not following John's baptism to wash away sins, but that His baptism had another special meaning. PD57/69; R4544:2; Q35:6, 32:3 "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50) R2417:6; PD57/69; NS51:6 He did not dispute John's argument, but insisted upon being baptized. HG261:6 Jesus did not stop to argue the matter with John because John could not have understood; it was not due time for John to understand; he was not of those begotten of the holy Spirit. Q35:6 It was not then due time to explain Christian baptism because the new baptism belonged to the new dispensation which did not begin until Pentecost. R2565:2

Thus it becometh us

- I have a reason for so desiring it, and it is proper that I should do it in the fulfillment of certain things which I recognize to be right. R3296:6, R2417:5 It behooved him, who was the prospective Head of the prospective Body, to set an example that we, coming after, might follow in his steps. NS51:5 The Christ, Head and Body. R1917:4

Fulfil all righteousness

- Righteousness obtained through Jesus only. PT390:3* The righteousness of God's law which could by no means clear the guilty without a satisfaction of the claims of justice by the sacrifice of a life for a life, which he was about to fulfill by the sacrifice of himself. R1917:1 It is merely a question of knowledge and obedience, both as respects the real baptism of the will, and also respecting the

outward, symbolic baptism in water. R2167:1 This act was doubtless foreshadowed by the high priest washing himself with water and putting on the holy linen garments (Lev. 16:4). Clean linen is the symbol of righteousness. (Rev. 19:8) R157:4* The satisfaction of mind and peace of heart that we, like our Lord, have endeavored to "fulfill all righteousness" contributes to the peace of God that passeth all understanding in our hearts. NS56:1

16

Matthew 3:16 *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

And Jesus

- At 30 years of age, manhood according to the Law, the right time to consecrate himself as a man. A179

When he was baptized

- Symbolizing the full consecration of his life, even unto death. He was laying down a foundation for a new order of things. Q32:3; A197 He sacrificed all the blessings and favors that were his under the Law Covenant. R5090:1 Our Lord's baptism was more than John's baptism. R3296:3 Our Lord's baptism in water was not his real baptism, but merely a symbol or picture of it. His real baptism was unto death, and his real raising up was his resurrection. HG262:2; NS51:5 Not as a sinner, but as a sin-offering. R4544:2 A new baptism, not for sinners, but exclusively for holy ones; not symbolic of cleansing from sin, but symbolic of a sacrificial death for the sins of others. R2565:2 As Jesus' baptism signified his death sacrificially for sins, so the baptism of Christians symbolizes their participation with the Lord in his sacrifice. R2565:4 Symbolizing the laying down, burial, of "the man Christ Jesus, a ransom for all" (1 Tim. 2:5,6). In the dying he represented the sacrificial bullock of the Jewish Atonement Day. HG262:1; Q183:T Not into the Church of Christ, for there was no Church of Christ as yet, not until Pentecost; but the beginning of a new institution in every sense of the word. HG261:6 It was a symbol, not a type. Q35:2 Scriptures tell us it is pleasing in God's sight that we symbolize our consecration by water immersion as Jesus symbolized his by water immersion. So we will follow his example. Q32:3, 33:T

Out of the water

- His raising up from the water symbolized his resurrection from death on the third day after Calvary. In the rising from the water, he represented the antitypical High Priest. HG262:1; Q183:T

The heavens

- The word heavens in both the Greek and Hebrew signifies "higher things." In this case, spiritual truths, the higher things that he had not seen before. Q183:T

Opened unto him

- Connecting his experiences as a man with his prehuman experiences with the Father. R5157:5, 5065:1, 2565:5 The higher, the spiritual things, the heavenly things, were opened unto him. R5128:5, 5847:1, 5157:5; OV159; CR402; Q183:T; PD57/69 Things, which as a natural man he could not receive, revealing the divine purpose respecting himself. R4968:2, 4970:1, 5054:2, 5157:5, 3297:2; Q547:4 Literally, rent asunder. R4970:1 Jesus became conscious of some great change in his own condition and in his relationship to the Father and to spiritual things. R5157:5 This enlightenment came by the receiving of the holy Spirit. PD57/69 That very moment marked the time of our Lord's spirit begetting, and we believe that he then received special knowledge of heavenly things. R5157:5, 4544:2 No matter how perfect a man may be he cannot receive spiritual things. "The natural man receiveth not the things of the Spirit of God." (1 Cor. 2:14) R5157:5, 4544:3 With us, as with Jesus, the Father provides not only a clearer appreciation of our trials and responsibilities, but also a clearer perception of the glories which will follow to the faithful. R4970:1 All who are baptized into his death (1) receive an opening of their minds to see heavenly things; (2) hear the voice of the Father

saying they are now beloved sons; and (3) receive the holy Spirit in their hearts, the peace-giving, meek and gentile spirit of holiness. R2565:6

And he saw

- John alone, probably, saw the dove. E212; R5157:4, 3297:1, 3296:6, 2565:5, 2417:6 John was granted the privilege of seeing the dove and hearing the voice to the intent that he might bear witness to the fact. R2565:5, 2417:6, 2237:4; Q35:4, 36:8

The Spirit of God

- A manifestation representing the invisible. E212 Jesus could receive the spirit without measure, whereas all imperfect members of his Church may have a measure of the spirit only. R370:1 The human nature had to be consecrated to death before he could receive even the pledge of the divine nature. A179 Our Lord was already dead to his own will; otherwise he would not have gone down to John at Jordan. But God's manifestation of his acceptance of Jesus' sacrifice apparently waited until after Jesus had performed the symbol. Q36:8 Illustrated by the oil that anointed the unleavened wafers of the meat-offering. R84:3*

Like a dove

- An outward representation of God's power coming on Jesus. CR460; R5291:6 Emblem of peace and purity, representing the fullness of Jehovah's spirit of love in Jesus. E212 Possibly a stream of light which came not violently, like the lightning, but gently, like a dove. R3296:6 A dove was a favorite figure with the Jews as an emblem of peace and salvation. It represented fittingly the meek and quiet spirit of all those who possess the spirit of holiness unto the Lord. R2565:5, 2237:4 Neither the voice, the opened heavens or the dove are experiences granted to his followers; nor to be expected today. The coming of the holy Spirit at Pentecost was signalized by an outward demonstration which serves the entire Church. R2565:6

Lighting upon him

- Giving the earnest of his inheritance of the divine nature. A179 Anointing him. Jesus was not the Messiah, the Christ, until this anointing took place. T27, 37; B66

17

Matthew 3:17 *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

And lo a voice

- Such a voice was heard on three different occasions: (1) on this occasion, (2) on the Mount of Transfiguration (Mark 9:7) and (3) at the close of our Lord's ministry (John 12:28). R2237:4 Both the voice and the descent of the holy Spirit showed the Lord to be perfect and to have made a perfect consecration. R5080:5

My beloved Son

- Jesus was the first Son of God after Adam. R5623:5 Being begotten again to the spiritual plan and to the divine nature. R418:3, 164:5* Again, after his baptism unto death, the Spirit bore witness to him still being the well-beloved Son, in raising him from death and highly exalting him to the right hand of power. R1411:3 Jesus claimed to be the Son of God and, consequently, the Messiah. R944:4*

I am well pleased

- At his baptism our Lord was at the mark of character which merited the promised reward of the Father. R5081:5 Because he was holy, harmless, undefiled and separate from sinners and knew no sin. (Heb. 7:26; 1 John 3:5) R1585:5 The words, deeds and character of our Lord Jesus illustrate to us what pleases God. R1781:4, 1273:1 Pictured in the fine flour of the meat offering, flour that had no roughness or unevenness. R84:2*

Matthew 4

1

Matthew 4:1 *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*

Then

- Temptations immediately followed his baptism. This is the experience of all who follow in his steps. R3296:3, 2566:3, 1688:1; F141

Was Jesus

- Not God, "For God cannot be tempted with evil, neither tempteth he any man." (Jas. 1:13) R370:2

Led up

- Mark expresses it, "driven into the wilderness." (Mark 1:12) R3297:2, 2566:1 We should never voluntarily go into temptation, but, knowing our weakness, should seek to avoid it. R3715:6 Therefore we think that the Scripture, "Lead us not into temptation" (Matt. 6:13) should be translated as in the Diaglott, "Abandon us not in temptation." R3716:1

Of the Spirit

- The holy Spirit—which was now his own spirit, or mind, or will. R3297:2 His own spirit: his own enlightened new mind. Thus it is our new mind, the result of full consecration to the Lord, that leads us into temptations, trials and difficulties. R3716:1, 4970:2, 5054:2, 5579:3; Q183:T The illumination (Matt. 3:16) gave Jesus such new views respecting his work that he was impelled to go aside to think, pray and study what his course should be as outlined by the Law and the prophets. R4544:3, 2566:1, 2243:2 He must not even take his own previous conceptions of his work. He must look at everything from the new standpoint of the Spirit. No wonder he wished to be alone with God. R3297:3 That he might study the divine Word, treasured up in a perfect memory, and now fully intelligible by the power of the Spirit. "The natural man receiveth not the things of the spirit." (1 Cor. 2:14) R5157:6, 3297:3,2, 1688:2

Into the wilderness

- Away from every friend and acquaintance and distracting thing. R3297:2 Instead of being taken to the mountain top of joy. F141 That in solitude he might know thoroughly the proper course for him to take in announcing himself as Messiah to Israel and the world. R3716:3 He must not confer with flesh and blood respecting his future course, even if there had been anyone perfect like himself with whom he might have conferred. He must confer with the Father. R3297:3, 2566:2

To be tempted

- Along the very lines of his work—the consecration which he had already made. R5065:5 Along the line of selfishness. R3715:3 The three temptations here recorded illustrate practically all the temptations that came to our Lord during his ministry; and, likewise, the temptations that come to his followers. R3297:6 The environment of the present world, and the natural and often legitimate desires of the flesh, are the mediums through which the temptations are presented. R1689:5 Temptation does not imply sin. Our Lord was tempted "without sin"; so may his brethren be if they follow his example. Sin only comes through yielding to temptation. R2568:5, 1802:5*, 1689:5 "In all points tempted like as we are, yet without sin" (Heb. 4:15); not referring to ordinary temptation, but trials and temptations as a new creature. R3715:6, 3297:6, 2566:3, 2243:5, 1689:5; E110; Q706:2 There is a difference between temptations which the Father considers proper and the temptations which come of the Adversary. R3297:5 The temptations or trials which Jehovah permits to come upon his consecrated people are of the same kind that he permitted to come upon our Redeemer. R4970:3, 4544:3 Since we read that God tempteth not, neither is tempted of any man (Jas. 1:13), then Jesus must not be God. R370:2

Of the devil

- Greek, diabolus. The word always appears in the singular and undoubtedly refers to Satan. R3716:1, 3297:5, 2567:5 Whose very existence is now denied by many. F609 Satan is the Adversary in a sense

that the world and our own flesh are not our adversaries. They are not bitter nor malicious. Satan alone is the willful, intelligent plotter and schemer. F611, 612

2

Matthew 4:2 *And when he had fasted forty days and forty nights, he was afterward an hungred.*

Fasted forty days

- Doubtless the entire period was spent in meditation and prayer, being led to this course by his spirit of devotion to the Father—his anxiety to do the Father's will in the Father's way. R3716:4, 5054:2 Mark and Luke imply that he was tempted for the entire period. Both thoughts are evidently true—he was tempted all during the 40 days, while the three temptations narrated here occurred at the close of the 40 days. R3716:1, 2566:3 Aided by a perfect memory, he considered the prophecies, including those which showed he should be rejected of men and led as a lamb to the slaughter. R3716:4,5 These 40 days were spent in meditation and prayer. He had no Bibles nor concordances, but a perfect memory and 18 years of hearing and reading the Law. We may safely say that he knew the entire Word of God by heart. R3716:4, 3297:3, 1688:2 Apparently he neither ate nor slept. R4970:2, 3716:6 If it was proper for the Master to make a study of the divine plan before beginning his work, how much more is it necessary for his followers to do so. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) R3717:1, 2566:2

Afterward an hungred

- It was an appeal to one of the strongest cravings known to human nature. R2243:4 Up to this time his perfect mind was so absorbed in his great theme, and so perfect was he physically, that he probably neither ate nor slept. R3716:6, 3297:3,4, 2567:5; Q184:T While busily engaged in searching the Father's will he was not molested by the tempter; but when he had reached a conclusion, that was the moment of the tempter's assault. It is the same with us. R3717:5 Shipwrecked sailors have been exonerated for turning cannibals under the stress of hunger when they have been without food much less than 40 days. R2243:4

3

Matthew 4:3 *And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.*

When the tempter

- One who was of a higher order of being than himself, who had not taken upon himself a bondman's form. R5084:6 Choosing the time when Jesus' overtaxed human powers sought refreshment and recuperation. R4970:2,3, 3717:2, 3297:5; Q184:T

Came to him

- Probably not personally, but by suggestion. R3717:3, 5084:2

He said

- I remember you well from the long ago when we were in fellowship, before my deflection. R4970:4 In approaching our Lord, Satan did not attempt to lie outright, nor to distort the facts, but rather to put a false color on them. R5084:6 Representing himself as a friend, an angel of light. R3717:3, 4970:3

If thou be

- This demand of the tempter would seem to be a challenge to prove himself the Son of God, to prove that he received the holy Spirit in full power; and that, if he did not do so, his claim might be considered fraudulent. R2243:3 Compliance meant not only the relief of his hunger, but additionally it meant the apparent conversion of Satan, who seemingly was in a repentant attitude. R2567:1

Be made bread

- The first temptation—the flesh. R3717:4 Use spiritual gifts to further temporal ends. E110; R4970:3, 3798:1, 3058:2 Since you have so unwisely forfeited your higher form of life, so that you may never regain it, don't give up, but keep the life you now have. If you die now you shall never live again,

neither will you be able to liberate mankind from death. R314:2 Illustrating our temptations to preach for worldly applause, wealth and social positions, and to seek the healing of our bodies which we have consecrated to death in God's service. R5965:5, 4970:6, 3798:1, 3717:6 The spiritual gift could no more be used to procure temporal comforts than it could be sold for money to Simon. (Acts 8:18-20) R2567:2 So far from using his miraculous powers selfishly, we find that many of his miracles, especially healings, were done at his own personal expense.

- "Virtue [vitality] went out of him and healed them all." (Luke 6:19) R2243:5 Our Lord subsequently used this power in feeding multitudes and turning water into wine, but it would have been sinful for him to use it upon himself, to sustain the human life which he had already consecrated unto death. R4544:5, 1689:4; Q707:2 Food thus secured could sustain life for but a little while; the better plan would be to trust in the Word of God and have eternal life with God. R4897:1 When he hungered, he sent his disciples to buy bread. When weary, he rested on the well or elsewhere. He never prayed for deliverance from natural troubles, but cheerfully endured them as part of his sacrifice. So should we. F636, 650

4

Matthew 4:4 *But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

But he answered

- The fact that Jesus discussed matters with the Adversary does not furnish us with an excuse to try our ability in this direction—as in spiritism. R5084:6 If we are positive in our rejection of temptation it increases our strength of character, not only for that time, but also for subsequent temptations. R2567:3

It is written

- Although filled with the Spirit, he relied upon that which was "written" for his replies to temptations. R1688:4; Q708:T The sure defense of the true child of God. F200

Man shall not live

- I could not enjoy life, even with all my wants supplied, apart from communion with my Father. R314:3

By bread alone

- Thus refusing to use divine power for his personal comfort and healing. F636, 650; R4970:4 Natural food alone will not sustain us. We cannot live except as we have the smile, the favor, the approval of the Lord our God. To live without that, for us, would not be living. R3717:6 Man can find no kind of bread, no kind of food, that will produce life in the full and complete sense of that word—that will swallow up death in life. R3058:3 The increase of learning, wealth, conveniences, medical skill and dietetic knowledge which the world has recently experienced has not increased its peace. NS521:2 Every temptation to sacrifice spiritual privileges or violate spiritual responsibilities for the attainment of earthly advantages would be a yielding to this form of temptation. R4544:6 The most that we should do is to make mention to him of those promises for temporal provision and of our trust in them. R5202:5 If God calls us to be members of the body of Christ, neither lack of food nor anything else can hinder us from the full opportunity of making our calling and election sure. R5202:5 The wrong course is symbolically prefigured in Esau's selling the birthright for a mess of pottage. (Heb. 12:16) R4544:6, 3717:6, 2567:2

But by every word

- Not merely the milk of the Word. R3622:2, 1568:2 All hopes of eternal life depend upon God—upon the divine plan and its promises. R3058:5, 4896:3 Every admonition, every encouragement, every promise, is necessary to the development of those called to eternal life. R4896:6, 3060:4 It is as certain that we need spiritual bread—the truth—constantly, in order that our spiritual life be sustained, as that we need natural bread daily to sustain our physical life. R136:3* Truth is the proper

food of man, and a large share of it must be received by faith. Thus we must live by faith. Faith is to truth as eating is to bread. R74:1* The words of God's mouth to us are not exactly the same as to our Lord Jesus and to the holy angels. To us they are the words of justice, pity, sonship, promise, admonition, patience, consolation and resurrection. R3058:6-3060:4

- His word is that "whosoever seeketh to save his [earthly] life [at the expense of his covenant] shall lose it; and whosoever shall lose his
- [earthly] life [laying down his life in harmony with his covenant of
- consecration, faithfully unto death] shall find it [eternal life]." (Matt. 10:39) R2244:1 If he would deserve eternal life, it must be as a result of absolute obedience to the divine law. R4544:5, 3058:5, 2567:2 He had been feeding upon this heavenly food. He was strong in spirit and determination to do the Father's will. R3717:6 Our meat and drink should be to do the will of our God, and to finish his work. (John 4:34) R1689:3 "Whoso keepeth his Word, in him verily is the love of God perfected." (1 John 2:5) R4897:4

Mouth of God

- God's word is that obedience is the condition of life everlasting. R4896:6

5

Matthew 4:5 *Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,*

Then the devil

- The second temptation—the world. R3718:2 Not even dissenting from our Lord's decision, he presented him a second subtle temptation. R5084:6, 3718:2

Into the holy city

- Mentally, not physically. R5084:3, 4970:4, 4544:6, 3719:2

On a pinnacle

- The roof of the southern wing of the Temple. R3718:2, 3298:2, 2567:4 About 600 feet above the bottom of the valley. R3298:2

Of the temple

- Overlooking the Valley of Hinnom (Gehenna). R3718:2, 3298:2, 2567:4

6

Matthew 4:6 *And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

And saith unto him

- Again posing as a friend, an angel of light. R3718:3

If thou be

- Your trust in Jehovah is misplaced; first prove Him and see if He will keep His word. R314:4

Cast thyself down

- Not a temptation to gross wickedness, but a temptation to do the Lord's work in another way than that which the Lord had planned. R2567:3 Recklessly expose yourself in proof of your mission. E111 Thus drawing the immediate attention of all Israel to the fact that you are the Messiah. R3718:3, 5965:6, 4970:4, 4544:6 "A wicked and adulterous generation seeketh after a sign" (Matt. 16:4), such as the laying on of hands, the gift of tongues, physical healing, peculiar dress, robes, mitres, relics of saints, etc. R3718:5 "This generation seeketh a sign" (Mark 8:12); and thus it is with every generation. The world wants miracles or outward shows of sanctity and great professions. R3718:5 Illustrating the temptation to recklessly expose ourselves to any danger—moral, financial, phy-sical or spiritual—expecting miraculous deliverance. R2244:2,3, 4970:6 He had not been called upon to thus hazard his life, but rather was required to sacrifice it—laying it down in the service of the truth and of humanity. R4545:1 The Lord's people should be on guard against any unreasonable

procedures in the proclamation of the Gospel. The service of ambassadors for God is a reasonable service. R3718:6, 3298:6, 2567:5 Another temptation of the same character: To expect divine interposition to put truth into our mouths and hearts while failing to obey the divine instruction to "Search the Scriptures." R2244:3 It would be a sin to use spiritual power for the gratifying of our human nature when it was given us wherewith to crucify it. R146:5 The wonder-working spirit is contrary to the spirit of humility and, if gratified, would lead to spiritual pride and egotism. R4545:1 We are to do all in our power before expecting divine interpositions. We are not to thus tempt providence. R2421:2 If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness, we would be doing a wrong and unwarranted thing. Q708:1 It requires greater courage to ignore the shame and ignominy of the world in the disesteemed service of God than to perform some great and wonderful feat that would cause the natural man to wonder and admire. E112

For it is written

- Satan quoted Scripture but misapplied it. R3718:2,6, 4970:4

His angels

- Ministers of divine truth who, in the present harvest-time, would be commissioned to bear up the feet members with such counsels, admonitions and expositions of Scripture as would be necessary for them. (Psa. 91:11,12) R2567:6

Bear thee up

- If he had been thrust off the Temple pinnacle by the hands of an angry mob before his time had come, or if he accidentally fell, surely the Father would have intervened that he not be injured; but to do so deliberately would have been to tempt God. R4970:5, 3718:4, 3298:3

Dash thy foot

- This Scripture really belongs to the feet members of the Body of Christ, that they may surmount the difficulties and receive blessing instead of injury. R4545:1, 3719:1, 3298:4, 2567:5, 2244:2, 1680:6, 844:3

Against a stone

- It is possible that our Lord at that time did not know the proper interpretation of this Scripture; if he had, there would have been little temptation in the suggestion. R3298:3 We now see that the Lord himself was the "stone of stumbling and a rock of offence to both the houses of Israel" (Isa. 8:14), and that his "feet" represent spiritual Israel particularly during the harvest time. R3298:4 In our day there is a stumbling-stone permitted for the testing of our faith. Whoever is of the proper character will be aided of the Lord to victory so that the stumbling-stone will become a stepping-stone to higher riches of grace and blessing. R3719:1, 3298:5

7

Matthew 4:7 *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

It is written again

- Seemingly conflicting Scriptures should be harmonized by examining the underlying principles. R3298:3

Not tempt the Lord

- By trying him through a misapplication of his promise. Q708:T To deliberately defy the laws of nature and to expect divine protection would have been to tempt God. This Jesus refused to do. R4970:5, 3718:4, 1688:4; Q707:4

8

Matthew 4:8 *Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;*

Again, the devil

- The third temptation—the devil. R3719:2 In seeming sympathy with our Lord. R3719:3 Again changing his method of attack. R5084:5 This time he no longer disputed with Jesus that he was the Son of God. R2244:5

Taketh him up

- Mentally, not physically. R4970:5, 3719:2, 3298:4

High mountain

- Satan's own dominion over the world. R5084:5, 4970:5, 4545:2, 3719:2, 3299:1, 2244:4

And sheweth him

- Thus picturing his own power over the world, the power of a usurping prince imposing upon him the ignorance and superstition of mankind. R4545:2 This panoramic presentation of Satan's power was designed to impress upon our Redeemer the thought that Satan's friendship and assistance would be most valuable—nay, of almost vital importance to the success of his mission. R2567:6

All the kingdoms

- Held and ruled through his minions, the blood-thirsty kings of earth. R615:1* Our Lord clearly understood that sometime he was to have authority over these kingdoms, and that his mission was to lay the foundation for a Kingdom, but he probably did not yet fully understand how or when—hence, the peculiar force of this temptation. R3299:1 Though God has given over the world to the "prince of this world" until the full end of the Gentile times, yet God has not given him unlimited power. R5205:4 Pray God's guidance and direction over all the affairs of life and over rulers to the end that the piety, sobriety and growth of the Church may be conserved. R5205:4; HG570:4

9

Matthew 4:9 *And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.*

All these things

- You will be great indeed. You are a perfect man and you can live forever. Since your life is not forfeited, no one can take it from you. You can be Lord of lords and King of kings to bless mankind. R314:4

Will I give thee

- Satan controls the invisible spiritual phase of the present kingdoms of earth, as well as the visible human phase. A251; R4970:5 This offer was no farce; it was the climax of the temptations, the last resort of a baffled enemy. R615:1* To give the impression that he himself was tired of rebellion against God in the world and that he was ready to join our Lord in a great social uplift. R5084:5, 4970:5, 4545:4, 3719:3, 3299:2; E113 Furthermore, this would involve my own conversion to righteousness, which surely would not be amiss, either in your sight or in the sight of Jehovah. R2244:5; E114 The suggestion was that with some maneuvering and wire-pulling he, as a perfect man, and therefore far superior to other men, could soon win his way to a chief place of power and dominion over the whole world. R1688:6 His proposition is a social uplift which shall ignore individual responsibilities and sins and merely regard social conditions and make society outwardly clean. E115

If thou wilt fall down

- Bend a little; make compromise with the worldly spirit. R2568:2 He foresaw that the suggested course would involve many compromises with evil men then in power, just as all office-seekers under the present order have always found it. R1689:1 Similarly today, he proposes to the Lord's followers identification with nominal Churchianity. R3299:5 The temptation is, Will we connive with and recognize unjust and sinful institutions because they have power and because to oppose them would imply their opposition and the bringing of shame, scorn and death. R4545:5, 3299:5 Satan was willing to become a reformer in all particulars except one—his ambition must be gratified. E113

Worship me

- Cooperate with me for the world's uplift. R4970:5; E112 Implying that Satan would not require such

suffering and sacrifice as God required; that, if Jesus would cooperate with him, all would work smoothly and prosperously. R5966:1; Q708:3 As does the nominal church when it seeks to increase membership by resorting to worldly customs, games, entertainments, etc. R3719:5, 4970:6 When the Papacy did this, Satan was true to his promise. B293; E114 Recognize his influence and cooperation in the work. Not for a moment can we suppose that he expected him to kneel before him and worship him as a God. R2568:1 I do not ask that you shall not recognize Jehovah, but that you shall be under my supervision. You will not be required to do anything very bad. R5084:6 I, on the spirit plane, and you, on the human plane, will be quite masters of the situation. Let us federate and cooperate. R4970:5, 4545:4 By not opposing evil, by respecting or reverencing evil customs already established under Satan's regime, Satan would cooperate with our Lord in the establishment of his Kingdom. E74 It was not long after the apostles fell asleep in death that the Adversary succeeded in deluding the church to go into partnership with him for the control of the world and its blessings through a combination of religion and politics. R2245:1

10

Matthew 4:10 *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Get thee hence, Satan

- Adversary, opposing spirit. F611 I cannot be a co-worker with you in any sense of the word. R4970:6, 3299:4 Fully awakening in Jesus a realization of the fact that there was no real reformation at work in Satan's heart. R2568:2 Our Lord was saved from any vacillation on the subject by reason of the fullness of his consecration. R3299:4 Our Lord was indignant that it should be thought for a moment he would prove traitor to his covenant and enter into a confederacy with the great Arch-enemy of righteousness, Satan. R4970:6 Had he not reached this final decision we may presume that Satan's temptations would have continued for days or weeks or years. R3299:6 Let each of us, as followers of the Master, be prompt in giving our response to the Adversary's proposition of compromise. He who dallies with temptation increases its power every moment. R3720:1, 3299:6; Q184:T We are to resist the Adversary courageously that he may leave us permanently. R4970:6 When we take a positive stand on any question we have special help from the Lord along those lines. R4339:4*

Worship the Lord

- The Greek word translated "worship" in the New Testament is proskuneo which signifies "to kiss the hand," as a dog licks the hand of its master. The significance is reverence. E72

Thy God, and him only

- Reverence to those in honored positions, if not rivals of Jehovah, is proper. E73

Shalt thou serve

- I will follow the divine program at any cost. R2244:6

11

Matthew 4:11 *Then the devil leaveth him, and, behold, angels came and ministered unto him.*

Devil leaveth him

- And never made another attempt, as far as the record goes. R5292:4, 4970:6; Q184:T "Resist the devil and he will flee from you." (Jas. 4:7) R1689:5; Q184:T

Behold, angels came

- Uninvited. R1689:6 From the moment of our positive resistance of temptation and positive standing up for the Lord we become stronger in the Lord and in the power of his might. R3300:4 Our Lord had no Advocate to sympathize with him, and to succor and encourage him in the hour of temptation. With us, however, matters are different. R4545:5 Whatever terror lay in the intimated opposition of the Adversary was more than counterbalanced by the assurance of divine favor and assistance. So it

is with us. R3300:4

Ministered unto him

- Strengthened him, revived him. R4970:6

12

Matthew 4:12 *Now when Jesus had heard that John was cast into prison, he departed into Galilee;*

Now when Jesus

- Probably six months or a year after his baptism. R2245:2

Heard that John

- Foreshadowed the closing work of the Church at the second advent. B261,253

He departed

- "When they persecute you in this city, flee to another." (Matt. 10:23) F508 It is our duty to be on the lookout for divine deliverance and the opening of a way of escape from things too difficult to endure. F508

Into Galilee

- More amenable to the teachings of Jesus than were many of their more religious, more enlightened, and more priest-ridden brethren of Judea. R4557:1 The expression "Can any good thing come out of Nazareth?" (John 1:48) applied to all Galilee. R4556:6

13

Matthew 4:13 *And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:*

In Capernaum

- Moving there with his mother and brethren, as a family. R2245:3 Capernaum was more closely in touch with the Gentile world, its good and its evil, than was Jerusalem. R4557:2

15

Matthew 4:15 *The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;*

Galilee

- Signifies circle; implying that this land would be encircled by the Gentiles. R4556:6

16

Matthew 4:16 *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*

The people

- The people of Palestine, long in doubt, uncertainty, etc. R4988:2

Sat in darkness

- Separated from the great religious center of their day, they were in greater darkness than their brethren. R4557:1

Saw great light

- Jesus and his teachings. R4988:2 Symbol of God, of Christ, of the Church, of truth, of influence for righteousness. R4987:3 Which flared forth in Capernaum, Bethsaida, Chorazin and Nazareth, chief cities of Galilee, and blessed and gathered some, the elect. R4557:1,5 The benighted Galileans were blessed in the great light which shone in their midst; but it also tested them as truth, light, always does. R4557:5 All mankind shall see the great light which God has provided. R4988:5, 4557:1

Shadow of death

- In the very shadow of the death-darkness that was upon the Gentiles. R4557:1 Subject to a reign of sin and death, under a pall of darkness, ignorance, superstition, sin, etc. R4987:6 Even these must

come forth that all may be enlightened by this "true light which lighteth every man that cometh into the world." (John 1:9) R4988:6

Light is sprung up

- Before the world will be enlightened, the Church must be enlightened, completed and glorified together with her Lord. R4988:4

17

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

Repent

- From our Lord's viewpoint the healing of soul-sickness was of greater importance than physical healing, which was merely incidental. R2246:4

Kingdom of heaven

- The hope of every Israelite. A273 Matthew uses the terms "kingdom of heaven" and "kingdom of God" interchangeably. R396:3,6

Is at hand

- The 69 (of 70) weeks of Daniel's prophecy have expired. R3630:2 In the sense that Jesus was present to make a formal tender of the Kingdom to Abraham's natural seed. R4557:2

18

Matthew 4:18 *And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.*

Simon called Peter

- "Simon Peter, lovest thou me more than these?
- [nets, boats, etc.]" (John 21:15) NS656:4

And Andrew

- This calling was not their first introduction to Jesus, but merely the Lord's invitation to them to become special associates in the work. R2245:2

They were fishers

- Christ did not call idlers, but workers, into his ministry. R2246:1 All his disciples (the twelve) were from what might be termed the humbler walks of life. It is declared without disapproval that the rulers "perceived that they were unlearned men." (Acts 4:13) F210

19

Matthew 4:19 *And he saith unto them, Follow me, and I will make you fishers of men.*

Follow me

- While the Lord called each individually, there was also a special occasion upon which he dedicated them to their office as apostles. (Luke 6:13) R1521:2

I will make you

- The twelve whom I have specially chosen. F217

Fishers of men

- Spiritual fishing requires knowledge, tact, bait, and that self be kept out of sight. Fish are easily alarmed when they think anyone wishes to take them. "Be ye wise as serpents and harmless as doves." (Matt. 10:16) R5555:1,3, 3308:3; CR156 The skillful fisherman catches the fish individually. Likewise, very much of the work of this age has been an individual work, accomplished by talking to people. R5555:1 "The Kingdom of heaven is like unto a net that was cast into the sea and gathered fish of every kind." (Matt. 13:47) C214; R920:1

20

Matthew 4:20 *And they straightway left their nets, and followed him.*

Left their nets

- Forsook all to follow him. The "seventy" commissioned later on were never recognized as apostles. F210 Evidently retaining some sort of interest in them, however, as they had no difficulty in regaining possession of them when they re-embarked in the fishing business after our Lord's death. R3308:2 Not instantly, but after making necessary arrangements. Similarly, we have a stewardship of duties and responsibilities in life which we cannot abruptly cast aside. R3720:6, 3721:1 The Lord accepts none as his disciples except those who forsake all to follow him. R4557:4 And so it is today. Those who most cheerfully, most zealously forget self and earthly ambitions, aims and projects, and who most fully give themselves to the Lord and to his service—these may walk nearest to the Lord at all times. R3334:6

22

Matthew 4:22 *And they immediately left the ship and their father, and followed him.*

And their father

- Leaving the fishing equipment in the care of Zebedee and hired servants. R3720:6

23

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

All Galilee

- Supposed to have had a population of over 3,000,000. R3334:3 The people of Galilee were evidently thrifty, prosperous work people, people best prepared to receive his teachings. R3334:3

In their synagogues

- They could teach the people there, for a time; but as they shunned not to declare the whole counsel of God, they soon found little and finally no opportunity to teach the people in the synagogues. R986:5

The gospel

- His message is called "the Gospel," the good news, because Israelites, like the rest of the groaning creation, have been long waiting for the promised Golden Age. R2246:1

Of the kingdom

- The sum and substance of the gospel theme. R1579:3

And healing

- "These things did Jesus, and manifested forth his glory." (John 2:11) PD64/74

All manner of sickness

- Let those who are lame through pride and self-will and unable to follow in the narrow way cast away their crutches. Let them learn to walk in his ways of meekness, gentleness, patience, longsuffering and brotherly-kindness. R2246:5

24

Matthew 4:24 *And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.*

His fame

- As his fame increased, the opposition to him became more and more pronounced, especially from those who were brought into competition and unfavorable comparison with him as public teachers. R1735:3

And they brought

- We urge the necessity of bringing friends, and coming oneself, to the Great Physician for the healing of soul-sickness. R2246:5

Possessed with devils

- The evil spirits of selfishness and pride. R2246:5

The palsy

- The palsy of fear of man which bringeth a snare. [Prov. 29:25] R2246:5

He healed them

- To foreshadow the still greater work to be accomplished during his Millennial reign, and also to draw attention to the message proclaimed. PD64/74; R4557:5, 2246:4

Matthew 5

1

Matthew 5:1 *And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:*

He went up

- Being wearied with exhaustive labor, too weary to minister to the multitudes. R1493:3*

Into a mountain

- He did not seek a public place where the largest audience could be gathered, but a place of retirement where he could be alone with his disciples. R3243:1 Supposedly a site known as the Mount of Beatitudes, sloping gradually, about 60 feet high, situated about seven miles southwest from Capernaum. R2249:3 It is said that on this mountain the last remnant of the Crusaders was destroyed in AD 1187. R2249:3

His disciples came

- They had not yet become sons of God in the full sense of the word. Jesus spoke in an anticipatory or prophetic sense, as if they were already new creatures. R5623:2,3 His disciples were nearest to him, with the multitudes surrounding. R2249:3, 2589:1 Our Lord's first message was, Repent and get ready for the Kingdom (Matt. 4:17). To those who accepted that message he now gave additional blessed lessons. R4556:3 Jesus was addressing such of the Jews as had the hearing ear, such as had an inclination to be his disciples. Only the spirit-begotten understand these beatitudes fully. R5003:4, 4557:2, 3243:1 Not addressed to a promiscuous congregation of saints and sinners, but to his earnest and faithful disciples who had left all to follow him. R1493:3*

2

Matthew 5:2 *And he opened his mouth, and taught them, saying,*

Taught them

- A different message; others hold forth the rich, the learned, the influential, as patterns to copy; but Jesus set forth the reverse to attain happiness. R5003:2 The sermon is entirely devoid of anything like oratory; for evidently its object was to instruct, rather than to play upon the emotions of the hearers. R1493:2* Instructed his disciples how they could best make their calling and election sure and win the great prize. R5003:5 His words were simple and easy to be understood. They applied strongly both to the judgment and to the heart. R1493:3* His discourse was so directed as to divide his hearers into two classes—some disappointed, others thoroughly satisfied. Thus does the truth always separate. R3733:3 Not with threats of vengeance if the lessons were not learned; and while only the spirit-begotten can fully appreciate them, others may gather precious lessons from the beatitudes. R5003:5

Saying

- The character of our Lord is one. Here the Lord divides this one character into different sections, giving us a view of each particular part. R2585:2

3

Matthew 5:3 *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

Blessed

- Much more than happy. Happiness usually proceeds from outward causes, while the word blessed here carries with it the thought of great or honorable. R2249:6 Happiness describes joyful moods which come from time to time; but blessedness relates to that permanent joy and comfort which results from attaining character in harmony with the divine. R3733:2 The contrast between the Ten Commandments and the eight beatitudes illustrates the difference between the Law Dispensation and the Dispensation of Grace. R5003:2 The beatitudes designate the particular graces necessary to receive the blessings which the Father designed we should enjoy through Christ. R2249:3, 2240:1 We advise a reading and pondering on alternative Sundays of this delineation of the graces and the Apostle Paul's summation of the same graces in 1 Cor. 13. R2240:1, 2234:5, 2205:6

The poor in spirit

- The Foundation of the Palace of Blessedness is Humility. R5003:5 The Greek word signifies "extremely poor, utterly destitute." R2250:1 The first blessed state, in some respects, comprehends all the others. It is the gateway, the hallway of the House of Blessing, from which all the other rooms are accessible. R2249:6 Not the rich, the learned, the prominent, the rulers, the self-conceited, but those lacking self-esteem, who appreciate their own littleness and imperfection. R3733:6, 5991:5, 2139:1 Nevertheless, evidently moderate poverty is the most favorable condition for us in our present weak and fallen condition. R2250:1 Humble-minded, and therefore more teachable. R4969:4, 4557:3 While all humble persons will not attain the Kingdom, the Kingdom cannot be attained by anyone who is not humble. R2585:2 God would never accept as a member of the Kingdom class one possessed of the spirit of pride and selfish ambition. R5003:5, 2585:3 Not necessarily poor in pocket. Some who are poor in pocket, or in intellectual gifts or attainments, are very proud in spirit. R2585:5, 1920:5 A full appreciation of our own spiritual destitution is essential before we will be ready to receive the measures of divine grace provided. R2250:1 It is only when we are little in our own eyes that God can use us with safety to ourselves. R1920:5 Luke omits "in spirit"; those who become poor in any sense of the word, whether financially, socially or otherwise, by sacrificing themselves. Blessed are all the sacrificers. R1493:5* If the success of yesterday makes you fret under the humiliation of today, then beware: you are not as roundly developed spiritually as you should be. R1920:6

Theirs is the kingdom

- They are the prospective kings and priests of the new dispensation. R2139:5* To those, all the Master's gracious promises and lessons of wisdom, comfort and instruction are given. R5991:5 Even now these constitute the embryo Kingdom. R2139:4* Only the poor in spirit can submit to the discipline and training necessary to fit them for the Kingdom. R2139:4*

4

Matthew 5:4 *Blessed are they that mourn: for they shall be comforted.*

Blessed

- Growing out of the first quality, as a tree of many branches out of the root, come the other graces of the spirit. R2585:3 So if we find that the great majority of mankind have had considerable mourning and sorrow, there is comfort that the majority shall be comforted and receive joy. NS614:4

They that mourn

- The Palace Reception Room is the Chamber of Sorrow—mourning. R5003:6 The sympathetic, who realize their own imperfections, and are touched with pity for the poor groaning creation as they see them dying in sorrow, pain and disappointment. R3734:1,2, 5003:6, 2586:1, 2250:2; NS190:4 Necessary for our complete separation from the things of the world, the flesh and the devil. R5003:6

Mourners in Zion, true saints in the nominal church, distressed at the worldliness therein. D30; R1441:2 Mourning, of itself, is not a grace, but it betokens an attitude of mind which is acceptable in the Lord's sight. R2585:6 Our Heavenly Father is not a continual mourner. The thought, rather, is Blessed are ye that mourn now. R2585:6 Because iniquity abounds. R2138:6*, 1493:6* Not expecting that becoming his disciples would lift them out of trials, difficulties, sorrows, tears, but that such experiences would be overruled for their good. R4557:5 It was this mourning in sympathy that led to Jesus' tears at Lazarus' tomb; and to his being called "the man of sorrows and acquainted with grief." (Isa. 53:3) R3734:3 We can cultivate this grace by frequently thinking of others and their interests and seeking to enter into these as though they were all our own. R2586:1 "Ye shall weep and lament, but the world shall rejoice." (John 16:20) R1493:6*

They shall be comforted

- The word comfort does not contain the thought of relief, but rather that of strengthened together, or added strength. R3734:4 Our Lord notes their tears as well as their efforts in opposition to sin. R2250:3 Their comforting will begin at once, for their mourning will bring a readiness of mind to hearken for the Lord's favor. R3734:2, 2586:1 Blessed are those who, being comforted themselves, shall be used of the Lord in the comforting of other members of his Body. R3734:5 In receiving the reward of the righteous, and in beholding the final triumph of righteousness and truth. R1493:6* "Beauty for ashes and the oil of joy for mourning." (Isa. 61:3) D30

5

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

Are the meek

- The Palace Library is Meekness. R5003:6 Submissive to the divine will. R2586:3 The teachable; not too proud to learn. R5003:6, 5186:1, 2586:1; Q469:2 Self-controlled, gentle, not easily provoked or irritated, forbearing under injury or annoyance. R3734:5,6 Meekness is necessary to learn valuable lessons in character-development, to be prepared to be the teachers of the world. R5003:6, 4557:3,6 "God resisteth the proud." (Jas. 4:6) E255 Impossible without the first two graces of a humble mind and the large sympathies of the mourner. R2586:2 The outward manifestation of the second grace, which is an inward quality. R2586:2 There is quite a difference between this gentle submission to the divine will and ordinary gentleness which is frequently exercised to gratify selfish desires. R2586:2 Any wise man may learn something from a child; but anyone who is not meek finds it difficult to learn anywhere. Q469:2 Not bold, grasping, ferocious, self-willed, getting the best of the earth and everybody in it, but submitting to injustice in the interests of the coming Kingdom. R4557:6, 3734:5 The blessed meek of verse 5 are the same class who, in verses 10 and 11, are bold and courageous enough to withstand evil and error and champion righteousness and truth. R1493:6* It is a life work with many to conquer their too-high appreciation of themselves and to obtain the spirit of a sound mind as respects their own talents. E255 Nothing is more dangerous to the child of God than self-conceit; it hinders reformation of the heart, as well as true usefulness to others, and especially usefulness in God's service. R5186:1

For they

- The seed of Abraham, members of Messiah. R5370:5, 5003:6, 4557:6 And not the selfish, avaricious and grasping. D633

Shall inherit the earth

- Purchased, as well as man, by the great sacrifice finished at Calvary. R2250:3 The reward of this grace, like the others, is future. R2586:6 When God's Kingdom has come and his will is done on earth as it is in heaven. R3734:5 The Lord's followers now have more enjoyment of the earth than others; while others are grasping, they are enjoying. R3734:6, 2586:3 Losing houses, lands, parents, children and friends, eventually they will inherit the earth. R4557:6 Under the primary and original covenant, as the Seed of Abraham. As members of Messiah, these will come into the full possession

and control of the earth. R5370:5, 5003:6 The Church of the Firstborn is soon to have the entire Inheritance, the land as well as the power, dominion, glory and honor. R1164:2,4 "I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for a possession" (Psa. 2:8) as soon as the last member of the elect has been prepared. R2250:4 To bring it to becoming again a Paradise of God, a world-wide Eden. R4557:6 The overcomers of this age inherit it now by faith, and the overcomers of the next age will do so actually. R3734:6 During the Millennial age the meek of the restitution class shall inherit the earth. R3734:6 At the close of the Messianic reign, the meek will turn over their inheritance, the earth, to mankind. R5004:1, 2586:3

6

Matthew 5:6 *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

Blessed are they

- Others are wholly unprepared to come to Jesus—such as those morally of a superior class who feel less the need of divine aid. NS121:1

Hunger and thirst

- In a symbolic palace of blessedness the dining room is Hunger for Righteousness. R5004:1 "As the hart panteth after the water brook." (Psa. 42:1) R5163:6 The human heart, as well as the human body, has its appetites. NS119:3 Some of the soul's appetites are: (1) craving for sympathy and fellowship; (2) craving for ease and comfort; (3) craving for name and fame; (4) craving for pleasure. NS120:1 Uncontrolled by the other graces, has led many reformers into wild excesses; yet, under the control of a sound mind, the child of God waits for the fulfillment of his promises. R2586:5 The first step of justification does not admit to the Lord's table except as it prepares us for it. The second step is full consecration to the Lord. NS121:4 A heart condition of faith and teachableness; and, while exercising our reasonable faculties, we expect divine guidance. R4744:6 Nothing is more conducive to spiritual hunger than approach to the throne of grace. NS122:3 The hope inspired by God's promise to Abraham is the power which has taken the spiritual stone out of the mountain—the world. (Dan. 2:45) OV429 God allows us to get very hungry before he gives us the truth. CR54 Many of the Lord's people reach his table without having a very keen appetite—such are easily satisfied. NS121:6 Lovers of righteousness and haters of iniquity. R5004:1 Who desire more and stronger spiritual food that they may grow thereby. Milk is for babes, but strong meat is for those who have passed the infant stage. (Heb. 5:14) R1358:2 Manifested by the desire to draw near to God, which the Lord expects before he fulfills his promise that they shall be filled or satisfied. R2671:1

After righteousness

- That which is right, truth. R4971:1, 3735:1 Wisdom, knowledge, understanding of the good and true. R3284:6 The satisfying portion—at the table of divine provision. OV260 The Scriptures assure us that "There is none righteous, no, not one" (Rom. 3:10). There is a relative righteousness, however, which God can approve. R5218:2 Righteous heart or character. R5901:3* Righteousness is so interwoven with its various parts—justice and injustice, truth and error, holiness and sin—that whoever is careless in one element is deficient in all. NS123:2 Righteousness here applies to right in every matter—truth. R3735:1; NS120:4 New Year is a favorable time for heart reformation—not only because of the suggestions of new things, but also because of heart disappointments incidental to the holiday season. NS122:1 Seeking to be in harmony with Him to the best of their ability, and trusting in the precious blood of our Redeemer. R5218:2 With an antipathy to untruth in every form, and to all injustice and inequity; modified by the third grace, by patient submission to the divine will. R2586:5 So loving righteousness, truth, that they renounce and denounce bondage to creeds and stand forth for the truth. NS123:1 We find what we seek! Those who desire to find God's message will be guided of the Lord. Those who approach from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. R4971:1; HG473:6; Q643:2

They shall be filled

- Made holy. R5901:3* The truth on every subject necessary for us will be given as the Lord is pleased to reveal it. R5570:4, 4744:5, 5004:1 The very fact that we do not know everything, far from being a cause of disappointment, is a source of pleasure. Each fresh item of knowledge is a new well-spring of pleasure. NS742:3 Satisfied with the spiritual refreshment God provides; we shall be bountifully fed and sweetly refreshed with the "meat in due season" and the water of life. R1396:5, 3735:1, 1899:2, 4558:1 The water of life and truth which Christ has furnished satisfied as nothing else could do. Those who drink of it have no cravings for vain philosophies of men which make void the Word of God. R1703:4 Righteousness and truth are scarce commodities at the present time. R4558:1 There is nothing in unrighteousness to fill any man. There is a filling power in righteousness. NS122:5 The appetite for truth and righteousness will remain, but the prevalence of truth and righteousness shall be its satisfaction. R2586:5 Does not imply a miraculous filling. They will make use of their time, knowledge and opportunities for seeking the bread of eternal life which satisfies. R3735:1 Repeatedly filled as full as the present poor earthen vessel will contain. With the filling comes the enlargement of our capacities, and still further filling and a further enlargement, and so on. NS122:4 Satisfaction will not be attained fully in the present life; the believer progresses more and more to this satisfaction, receiving the full measure on the other side of the veil. R2671:1, 2586:6, 2250:5 Their own perfection in the first resurrection, and the establishment of righteousness in all the earth during the 1000 years of Messiah's reign. R5004:1

7

Matthew 5:7 *Blessed are the merciful: for they shall obtain mercy.*

The merciful

- In a symbolic palace of blessedness the door is Mercy. R5004:1 Those who, having recognized their own need of divine mercy, are merciful and compassionate toward others. R5004:1, 3735:2 Only such could be entrusted with the works of restitution. R4558:1 A genuine mercy, a forgiving "from your hearts." (Matt. 18:35) R2587:1 God would rather have us err in the sense of being too lenient than have us be merely just. SM432 A genuine mercy and not a feigned one; it must cover from sight, and, as far as possible, blot from memory the failings and weaknesses of others. R2587:1 An outward expression, which men can discern, resulting from an appreciation of righteousness and a hunger and thirst for it in the renewed heart. R2586:6 It is for God to be just; it is for men to exercise the blessed characteristic of mercy, compassion, forgiveness. R2587:3 When Abraham requested mercy for Sodom (Gen. 18:23-32) the Lord was proved, in every case, to be no less just and no less generous than his servant. R3948:1 As applied to thought: it is better to be deceived a hundred times than to go through life soured by a suspicious mind. R4919:4 The unmerciful, evil-thinking mind is father to unmerciful conduct toward others. R4919:4 It is very unbecoming for those who themselves have need of divine mercy to be sticklers in the last degree in the requirement of justice for others. R3735:3 "Mercy rejoices against judgment"—against the execution of justice. (Jas. 2:13) R3735:2, 2587:2

Obtain mercy

- Only the merciful shall obtain mercy: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15) R2587:1, 3803:1 The promise of mercy to the merciful is a principle of divine government, because the more generous and loving the heart, the nearer to the perfect condition. OV210 God will extend his mercy toward us as respects those deflections which are not willful. R2587:4 God will deal gently with them, forgiving their blemishes and weaknesses in proportion as they have this spirit of generosity, forgiveness, toward those who trespass against them. R3805:5 But the Lord declines to forgive our trespasses against his law unless we exercise this spirit toward our fellow-men. R4558:2 The strongest incentive towards as lenient a judgment of our fellow-men as circumstances will permit. R1493:6*

8

Matthew 5:8 *Blessed are the pure in heart: for they shall see God.*

The pure in heart

- In a symbolic palace of blessedness the window through which we may see God is Purity of Heart. R5004:4 In his creation, man was made in the image of God, and so was originally pure in heart. R5148:3, 3735:3 We will be judged according to the purity of the heart, mind, intention, will. R4558:2 Those absolutely cleansed in will and spirit, and, as far as possible, in flesh and tongue. F409; R5389:3; SM335, 633:2; Q51:3 Loyalty to the principles of truth and righteousness, the principles of divine government; loyalty to God and our Lord Jesus Christ and members of his body. R4929:3 Purity of motive, of intention, of effort, of will; in the sense of transparency, of truthfulness; sincere, unsullied, without adulteration. R5148:3, 5004:4, 5264:5, 3735:3, 2587:3; Q51:4 So long as the motives of the new will are honorable, we have the assurance that we will ultimately reach perfection through obedience. R5149:2, 5756:3 If we fail to reach perfection of heart-development during the period of our trial, we shall die the second death. But this does not mean perfection of the flesh. R4400:6, 5902:1, 4558:3, 3735:5 To be pure-hearted means to be sincere and to utter nothing which we do not mean. NS673:6 The pure of heart are those whose intentions are pure, whose motives are pure, who desire the best—long for the best. Q51:4 Hence the importance of criticizing or judging our hearts, the necessity of purging from them everything rebellious and sinful. NS163:6 The Lord's judgment will be, not according to outward attainment, but according to inward attainment. NS593:4 We may be sure that the pure in heart, in intention and endeavor, will make considerable progress in overcoming the weaknesses of the flesh. NS654:4; SM335 Purity, charity, holiness of heart and mind belong to our consecration. R2015:4 The thought is not perfection of conduct, word or thought, but perfection of intention as respects all of these. R2587:5, 2250:6, 1739:2 The honest-hearted, those that have absolutely right intentions. R5148:3 A heart filled with the spirit of love will be sure to bestow it upon others. R4770:6 Maintain purity of heart by purity of mind. R5149:5 An evil mouth, a mouth which does injury to others, indicates an evil heart. R2444:1

They shall see God

- Greek, horao, discern. R1494:1* "Without holiness no man shall see the Lord." (Heb. 12:14) R2587:3, 1739:2 Such have the clearest views of God's character and plan now; and such shall see him shortly when changed in the first resurrection. R3735:6 Not only attain the character-likeness of the Lord Jesus, but eventually they shall be made like him and "see him as he is" in the first resurrection. (1 John 3:2) R5149:1, 2587:5 In the fullness of heavenly glory. CR393; R4929:3, 5004:4, 5958:3 Having no films of prejudice or vain philosophy before their eyes and no clouds between themselves and God. R1494:1* A foretaste comes in the present life: to "comprehend with all the saints what is the breadth and length and height and depth, and know the love of Christ." (Eph. 3:18) R2587:6 Where God sees the heart pure and true to him and to his spirit and law of love, he will, in due time, give the new body suited to it. F409 In his Word and his plan, in his mighty works, in nature, in the secret closet communions, in his providences. R1739:3 Only such as attain to heart purity can hope ever to see God, to enjoy this evidence of his love. R3735:5 The Church of Christ, begotten of the holy Spirit, may see him with the eyes of their understanding in a sense in which the ancient worthies could not. R5149:5 Those who have a double mind, a double will, also have a double vision, a double eye. They see spiritual things cross-eyed, double, and proportionately indistinctly. R2587:6

9

Matthew 5:9 *Blessed are the peacemakers: for they shall be called the children of God.*

The peacemakers

- In a symbolic palace of blessednes the parlor is represented by the characteristics of a Peacemaker.

R5004:4 Addressed to the consecrated, Jesus' disciples. SM452, 456:2 Purity of heart toward God manifests itself in peaceable desires and efforts to promote peace in others. R2588:1 To be a peace-maker, one must first be a peace-lover. R2251:2 Peacemaking is chiefly done with the tongue, though it may also operate through the eye. R2588:2 The Lord's people are to sympathize with all and join with none in the warring world. R5767:4 We may avoid denunciation of things we cannot endorse, especially things having no bearing on the Lord's Word. What God sees fit to permit, we can see fit to endure. R4978:6, 2621:6, 4558:4, 2948:6 Not mischief-makers, strife-breeders, lawless. R4558:4 Taking opportunity to help others. R5004:4 We should seek to subdue and calm the passions of men in the coming strife. OV287 The great majority of those who have named the name of Christ, even if their hearts are pure and their sympathies large, pursue a reverse course. Even some of the true saints use their tongues to stir up strife. R2588:1,2, 3736:1 With perverse natural dispositions, it may require considerable time and practice to learn and love the path which leads to peace amongst God's people. R2251:1 Not peace at any price, otherwise our Lord and the faithful body might not have suffered. R2251:1 There are times where "backbone" is necessary, when principle is involved, and when retreat would be absolutely wrong; but these cases are rare. Undoubtedly we can often yield as Isaac did with Abimelech. (Gen. 26:12-25) R3593:6 Combativeness, exercised toward fellow creatures, must be modified by mercy; it must be trained to fight for truth and against error, but not against the ignorant servants of the error. R2588:4 Fighting against the imperfections and weaknesses of our own natures will leave comparatively little time for assaulting others. R2588:4 If we think the majority less wise than we, let us learn patience and wait, as the Lord does, until they learn the error of their course and amend it. R4772:6 We are never to use the sword, earthly power, in seeking to promote the cause of the Master. R3888:1

Children of God

- They have God's spirit. The likeness of his dear Son has been traced in their hearts. R2588:3

10

Matthew 5:10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

Blessed are they

- To be worthy of this blessing means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. R4866:4 It is not until the Lord's people have experienced the preceding blessings of his grace that they reach the point where they can "glory in tribulation also." (Rom. 5:3) R2588:4

Which are persecuted

- In a symbolic palace of blessedness the kitchen represents the trials and difficulties incidental to the rounding out of character and proper nourishment and upbuilding spiritually. R5004:4 Not only in severe persecutions, but also in the lesser ones, when our names are cast out as evil, "when men shall separate you from their company." (Luke 6:22) R3617:4 The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies even when persecuted by them. R3736:3

For righteousness' sake

- Not for fault-finding and general cantankerousness. R2588:5 For the sake of truth in obedience to the heavenly calling. R4637:1 Peter, John, Paul and Silas, with backs bleeding and feet fast in the stocks, sang praises to God for the privileges they enjoyed of suffering with Christ. R4866:1 "If any man suffer as a Christian, let him not be ashamed, but let him glorify God." (1 Pet. 4:16) R3736:2, 4558:4, 4326:4, 2251:4

11

Matthew 5:11 *Blessed are ye, when men shall revile you, and persecute you , and shall say all manner of*

evil against you falsely, for my sake.

Blessed are ye, when

- Addressed to his disciples, all his followers throughout this age. R5544:2 As a result of making the Gospel your all- absorbing theme of life. A347; R5544:3 From the moment of our positive standing up for the Lord and his cause we become stronger in the Lord. R4814:1 "Blessed are ye" signifies that persecution is a favor from God. R5544:2 His followers must take up their cross if they would follow him. Through much tribulation they must enter the Kingdom. (Matt. 16:24; Acts 14:22) NS71:2 We should not court it, but should desire this evidence of our faithfulness. R5544:3 Whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will speedily know something of the sufferings of Christ. E490 Increase the sacrifice daily and you increase the proof daily that you are his; and such as are his he gathers. R581:3 When God gives quietness, none can make trouble. (Job 34:29) R5879:2

Men shall revile you

- Thinking you carry matters to an extreme, are too conscientious, give too much time to religious matters, and run not with them to the same excesses as formerly. NS337:2, 605:2 Followers of him who "when reviled, reviled not again." R3736:3 "Ye shall be hated of all men for my sake." (Matt. 10:22) E490 God permitted his Son to be reviled to demonstrate the kind of character that was pleasing to him, and he wished to test the loyalty of Jesus himself. R5545:5 The chief opposition to our Lord came from the religious leaders and professors; so also with his followers. R4814:1, 4326:2; OV357 If, under the pressure, they yield and revile in return, and slander and backbite, they are proving themselves unworthy of a place in the Kingdom. R3736:5

And persecute you

- "Whosoever will live godly shall suffer persecution." (2 Tim. 3:12) F464 Pictured by the bitter herbs of the Passover. F464; NS75:5 The faithful followers of the Lord will be unsympathetically viewed, hated and persecuted; for the presentations of truth make manifest errors and hypocrisies. R4814:4, 4558:4, 4557:5,6 Such trials and difficulties are for the rounding out of character and for nourishing and upbuilding spiritually. R5004:4, 4326:1 Such experiences, overruled for good, serve to test faithfulness and trust; and the joys of the Kingdom, gained through much tribulation, will more than compensate for every tear and sorrow. R4557:5 Should be endured faithfully, calmly, rejoicingly. R4558:4 During the present life the Kingdom of heaven, the true Church of Christ, suffereth violence, and the violent take it by force. (Matt. 11:12) CR493 Things may seem to be going contrary to your welfare, to be working out incalculable harm—but have faith. R2699:4 Persecution implies that the person persecuted possessed qualities that are feared; that the persecutor realizes his own weakness to meet the arguments in a more rational way; that either the persecutors are weak or the arguments of the persecuted are strong. R4865:2 Persecution will come to those who have the courage of their conviction. R5547:1 All who have walked the narrow way have received persecution —the Baptists, Methodists, Presbyterians—in their early day, because they had more light than others. R5546:6 It is safe to say that the persecutors are always wrong, even if we cannot say that the persecuted are always right. R4865:2 Sometimes this comes from those who were once brethren in the truth; those who once dipped with us in the dish of divine nourishment at the table of the Lord. R4326:4

And shall say

- Our Lord seems to have taken more notice of the evil-speaking that would come upon his people than of the physical sufferings. R2295:4

All manner of evil

- The call is to ignominy now. R4841:6, 4637:1, 5145:2 Boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it. R2496:2 Their object in this course is to undermine by prejudice what they fail to meet by fair reasoning and Scripture. R1192:3 Our opposers do not try to show wherein we have retrograded in

life and action, but put forth all their efforts to show what a fearful thing it is to leave the church. R2142:4* Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify or burn at the stake, had they the power. R5545:2 "Woe unto you when all men speak well of you; for so did their fathers unto the false prophets." (Luke 6:26) R5546:1

Falsely

- We should not be surprised at false charges and false insinuations against the faithful. R5173:1, 5294:5 Ignorance rather than malevolence is at the foundation of opposition to the truth. R5145:3 Falsely accused of "fanaticism" because the wisdom of God is oft esteemed foolishness with men. R2588:5 And yet take it patiently as did the Master, continuing faithful to the Lord and his cause at any cost. E191

For my sake

- Not for error, but for the truth; not for sects, but for Christ. R785:4 "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified" (we do this for the Lord's glory). (Isa. 66:5) C182 His followers would be highly esteemed among the nominally religious were it not for their loyalty to the Word of God. Because of faithfully pointing out popular errors and their fidelity to the truth, they are hated by those prominent in Churchianity. R5173:1, 3736:4

12

Matthew 5:12 *Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

Rejoice

- Possible only when we understand that in these trying experiences there is a glorious purpose. R5495:6, 4558:5, 5545:2, 5893:6

Great is your reward

- What we do not get here of prosperity we shall get there, in the Kingdom. R5545:3 The measure of self-sacrifice and sufferings for Christ, endured by each of the consecrated, becomes a measure of the faithfulness of each as ambassadors. E490 There will be some least and some greater in the Kingdom of heaven. R1973:5 He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. R4637:1

In heaven

- In spiritual things, not in temporal matters. R3223:2 And it is this heavenly reward for which you have been called and for which you have entered the race. R2699:4 The rewards of Christ's discipleship were not to be expected in the present life. All that we may now have is the peace and blessing of the Lord in our hearts, with glorious hopes for the future. NS602:4

So persecuted they the prophets

- And our Lord and the apostles. Being thus in good company in our experiences, we shall be in like good company when the Lord makes up his jewels. R2588:6

Which were before you

- We have reason to believe that the Master would fare no better in the world today than at his first advent, were he to appear as then. Q752:2

13

Matthew 5:13 *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Ye are

- Even now. R2099:3*, 2073:2*

The salt of the earth

- Jesus and his higher law of love, in his own life and in that of his followers. R3736:5 A healthful, cleansing, preserving element in the midst of a world of moral decay and sinful pollution. R2073:2*,

1494:2* The Christian has a special purpose in the world—to be a preservative power, to have antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. R5426:5 Exerting an influence and power among men of a preservative kind, delaying, if not arresting, degrading tendencies. R4558:5 The preservative influence of God's people affects not only themselves, but spreads over a considerable space around them. R3736:6 A symbol of faithfulness and loyalty, and signifies a purifying and preservative quality that is a detriment to corruption. Q618:1; R5426:5, 5173:2, 4558:5, 634:1* As a savory article of diet, it symbolized hospitality; as an antiseptic, it signified durability, fidelity, purity; as a preservative, it is a symbol of an enduring compact. R2099:2*, 84:6* Saltness from the Savior's teachings has a wide influence upon the world. Without it, corruption and a complete collapse would have come long ago. R5173:3 Civilization is merely the arrest of those elements of decay which are at work in the human family, a preserving or salting of the good qualities which have not yet become extinct. R634:3* After the taking away of the salt class, putrefaction and disintegration will speedily follow. R4706:6, 5173:3, 3737:1, 2745:1; Q618:1 It will be in and through the glorified Salt of the Earth that the blessing will come, the stream of truth for human refreshment for 1000 years. (2 Kings 2:19-22) R5780:2

Have lost his savour

- That which constitutes the saints the salt of the earth is the fact that they have been salted with the truth. R634:5*
- "Have salt [purity, righteousness] in yourselves" (Mark 9:50). If we have not the salt in ourselves, how can we be the salt of the earth? R2099:5* How important that we not only have salt in ourselves, but that we continue to retain its healthful properties! R2099:5*

Good for nothing

- Absolutely useless except for its intended purpose. R5426:5, 4558:5 "Unto every good work worthless." (Tit. 1:16) R2517:3 Jesus made no attempt at a reformation of the apostate Jewish church. R778:1*

But to be cast out

- If we lose the holy Spirit, there is no way by which we could be renewed again. Q618:1 May picture the rejection of the nominal church systems. R778:4* Castaways from divine favor. R2073:3*

Trodden under foot

- Destroyed. R634:6*

14

Matthew 5:14 *Ye are the light of the world. A city that is set on an hill cannot be hid.*

Ye are the light

- Greek, phos. The same word applied to our Lord. R2409:2 Synonym for truth and righteousness. R5038:1 The Lord was addressing the apostles in particular, and all "overcomers" of that time. R4992:3, 4746:2 You are now so illuminated by the truth that you yourself have become a living representative of it. R3243:2, 5129:2 By his spirit in us. CR313; R375:3 The Lord's light shone into a little corner of the world called Palestine, and from his lamp many followers have lighted their lamps. R3686:2, 627:2* It is the light of God's truth, shining in our hearts, which shines out upon the world. E293 The light will become brighter in proportion to our realization of our own imperfections to the degree of our consecration to the Lord. R5129:3 The Church is now enabled to declare to the world the presence of Christ, the changes impending, and the wisest course to pursue. B141, 142 Light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights. CR126 As children of the light, every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good. R4189:6 Christian fellowship is thought to be one of the very best aids to maintaining the light of the Spirit. R5129:6 Although not yet as the sun, nevertheless luminous even now, and their light may shine within a smaller radius for the blessing of all who will receive it. R2099:6* It would require the light of the Sun of Righteousness, Christ and

the Church in glory, to enlighten the whole world. R5769:3 Continuing to shine in the world in the midst of darkness until the predicted night would come when the world that has loved darkness shall be overwhelmed by it. R1774:1 It is the light which shines from the true Christian which reproves, condemns and opposes the darkness of this world. E293; R375:2 If we neglect the privilege of prayer, of study, or of fellowship with the Lord through failure to think of him, the illumination of the Spirit will grow dim. R5129:3 But if we should be seduced into worldliness by the spirit of the world, our light would be quenched or extinguished. E264; R371:6 Neither the philosophies of men nor their moral sentiments are light. The true light cometh down from above and only those begotten of the Spirit of the Lord have that light. R5099:6

Of the world

- Not directly, but by a reflex light—through those who possess it—the spirit operates upon, but not in, the world. R375:3; E293 Whatever light the world gets reaches them indirectly, as reflected from the children of God. R3646:3 Civilization is simply the indirect result of the measures of salt and light that have been in the world up to this present time. R2100:1* Without the Gospel light shining from Jesus and his followers, the corruption of Christendom would be even worse than it is. When the lights have all been extinguished, the great time of trouble will follow. R3736:6, 3737:1, 1774:1 A city—The Church as a whole. R4558:5 The New Jerusalem. R1494:5*, 1185:5, 421:6, 338:5

Set on a hill

- The Kingdom. R1494:5* "Established in the tops of the mountains... exalted above the hills, and all nations shall flow into it." (Isa. 2:2) R421:6, 338:5

Cannot be hid

- Its glory shall lighten the whole world. R1494:5*, 421:6*

15

Matthew 5:15 *Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

Light a candle

- The candle light the saints are holding up in the world is powerless to overcome the great mass of darkness. God, in his due time, will dispel the darkness of night by causing the sun of righteousness to arise with healing in its beams. (Mal. 4:2) NS88:3,4 He will test us and prove whether we are worthy to shine forth as the sun, enlightening the whole world in a manner with which our little lamps of the present time will in no sense compare. R3737:4

Under a bushel

- Its light would become extinguished. If light does not shine out, it will soon die out. R4558:6 By covering his light, one demonstrates lack of courage, of appreciation, of earnestness. R4967:5 We should not say, "We know not the man Jesus." He will withdraw the light from such a one. R4993:1, 4558:5

On a candlestick

- In a position where it may dispel as much as possible of the darkness of this world. R2099:6*

It giveth light

- The light is conspicuous because the darkness is general. R4993:2 Though the darkness recognizes the reproof of its presence, it comprehends it not. R375:4

In the house

- Our lights are to shine in the "household of faith." SM241; R5769:3, 4558:6, 4305:1, 4189:6 So that our own family, our own household, our neighbors, may see it burning. R4993:1

16

Matthew 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Let your light

- Of the holy Spirit; its influence is Christianizing, civilizing, uplifting, and produces a regard for right and a respect for God. R4992:3, 4993:4 Not merely the message upon our lips, but also the influence which emanates from our daily lives. R4330:5, 4675:6, 4460:5 It is the duty of every child of God to be very active in the dissemination of the truth. R3243:3 The illumination comes, not only through the truth, but also through the begetting of the holy Spirit. R4746:2 The darkness "hateth the light." (John 3:19,20) R3686:2

So shine

- For the benefit of others, that they may discern what is the right doctrine. R4967:4, 4746:5, 4675:6 That the spirit of devotion pervade every family, every household, including the servants. R2989:3 Flash forth the truth into every nook and corner where dark creeds and black theories have so long lain. R825:6 In proportion as the true followers of Jesus have kept their lamps trimmed and burning, a measure of enlightenment has spread throughout the world. R3686:3 All men who are directly or indirectly in contact with these lights of the world have blessings in proportion to their preparation for them. NS294:2

That they may see

- That all those intimately associated with the body of Christ may be able to take knowledge of them, that they have been with Jesus. R4746:5 This text is not in conflict with that which says we are not to let our left hand know what our right hand does, not to do our good deeds to be seen of men. (Matt. 6:1-3) R4993:2

Your good works

- In accord with the Master's teachings. SM183; R4558:5, 4967:4; CR126 Your likeness to the character of the Lord. R4558:6 In our daily lives. R4967:4 Our daily walk and conversation in all the little things of life. R1464:2* Will be a reproof on the sins of the world without one word being uttered on the subject. OV155; R4746:5 Not carrying our Bibles in an ostentatious manner, but we are exhorted to show forth in our daily lives the lessons we learn from its precious pages. CR126 Whether they account for these works properly or evilly. R4746:5 Of some our Lord said that they confess with their mouths, but deny with their lives. Our whole lives are to be in conformity with the professions we are making. R4993:1

Glorify your Father

- By honoring the principles of righteousness as they see them exemplified in God's peculiar people. Recognizing that these are of God, that theirs is the ideal life, they glorify God. R4993:3 Some who see our good works will glorify God in the day of visitation even though they do not become followers now. R4746:6 This shining will have an effect upon the world, reproving mankind and setting before them an example of better living, better thinking. R5057:2 "In the day of their visitation." (1 Pet. 2:12) SM153

17

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

Think not

- Jesus and his apostles expounded the harmony between Christianity and Judaism. R5006:2

To destroy the law

- The Jews reasoned that by promising a class everlasting life, even though they were unable to keep the Mosaic Law, was a setting aside of the Law, making void all the prophets. R5006:3,5,6 Moses' Law, the divine law given to Israel. R5006:2 We, under the new dispensation, are under the same Law, but with a higher definition, or explanation . R4226:4

Or the prophets

- The prophecies of selecting a priestly class are now in process of fulfillment; neither the Law nor the

prophets are being ignored. R5007:1

But to fulfil

- Jesus was a Jew, and obligated to every feature of the Law. R4703:1 Jesus has been fulfilling the Law during the past 1800 years, as well as during his ministry. R5165:2 He fulfilled the Law Covenant—met all its requirements, and obtained its reward, life. That fulfilled it, for that was the end for which it was given. R1732:6 Only a perfect man could meet its conditions, thus proving that Christ's perfection was not altered by the fact that his mother was imperfect. R777:1 But he no more fulfilled all the Law than he did all the prophecies. He fulfilled all connected with the sacrifice, and nothing connected with the Kingdom. HG55:6 Jesus will continue the fulfillment of the types of the law during the thousand years, until all is fulfilled at the close of the Millennial age. R5165:2 The Gospel of Jesus magnifies the Jewish Law by admitting its righteousness, its reasonableness, and by admitting that the full fault is with humanity. R5006:3

18

Matthew 5:18 *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

One jot

- One iota, the smallest letter in the Greek alphabet. R52:3* Realizing God's care in making the shadow should not only give us confidence in its correctness, but lead us to examine closely for the meaning of those shadows. T12

One tittle

- Fine point of a letter. The holy Spirit inspired, in many cases, the exact phraseology. R52:2* Every good promise of the holy Scriptures will surely have fulfillment. OV129

In no wise pass from the law

- The Law stands exactly as it was given, and applies only to those to whom it was given. R970:2 The strictness with which the Jews were obliged to obey the Law indicates the amount of reliance which can be placed on its numerous sacrifices and observances. R72:1; B174 The typical sacrifices continued until Christ died, for Jesus himself was under the law, a part of which he fulfilled. R5163:3 Note the remarkable similarity with 2 Cor. 3:11. (R.V.) HG584:3*

Till

- Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he came to fulfill it, so if it was fulfilled in him, it has passed away. HG582:3* The observance of all types must be kept up until their fulfillment at least began; for the keeping of a type is not the fulfillment of it. The fulfillment is reached when the type ceases, being replaced by the reality, the antitype. B174; HG55:5

All be fulfilled

- The Law was neither altered nor amended, but fulfilled and set aside, abolished by our Redeemer. R970:2 Referring not only to its covenant obligations, but that all the blessings expressed in it typically would also be sure of fulfillment on an antitypical scale. B174 Including the great Times of Restitution, typified by the Jubilee year. B173,187; HG55:2 Then the ceremonial, or typical, features of the Law will pass away. R1527:3

19

Matthew 5:19 *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them , the same shall be called great in the kingdom of heaven.*

Whosoever

- In the Church class. Q423:1

Shall break

- If any of the followers of Jesus should violate the Ten Commandments and teach men to do so, it would manifestly be done through ignorance and misunderstanding, marking such as one of the least in the Kingdom, unfit for a position of prominence in the service of the Church. R5007:2 Shall make little of any commandment of God. Q423:1 Whoever will go contrary to God's arrangements or will in any respect, we should thereby consider him less. Q423:1

Of these commandments

- The divine law is briefly summed up: "Thou shalt love the Lord thy God with all thy heart...And thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18; Matt. 22:37-39) R5359:6 The Ten Commandments are but the outer shell, as it were, of deeper sentiments. R5360:1 In other words, we understand the Master to be teaching that the Gospel is not out of sympathy with the Jewish Law. R5359:6, 1730:5 The new hope of Gentile Christians does not abrogate God's law, nor does it release them from the obligations of his law; but our imperfections are covered by Christ's merit. R5359:3

Shall teach men so

- By example or precept, what is not in fullest accord with the divine plan. F258; R5359:5 It is a responsible thing to be the mouthpiece of God, to make sure that not a word is uttered which would misrepresent the divine character and plan. F258; R2156:3, 1475:3 Those who hold and teach a measure of error when it was their privilege to have clear truth shall be called least in the Kingdom of heaven. R3243:6 "Be not many teachers." (Jas. 3:1, Revised Version) R2156:2

Shall be called the least

- Receive a lower position. F258; R5007:2, 5359:3

In the kingdom of heaven

- In the Church, the incipient Kingdom, the embryotic Kingdom. R5359:5

But whosoever

- Our Lord Jesus himself. R1730:5, 5359:5

Shall do

- Those who would keep the divine law most perfectly in heart and life would be most nearly copies of God's dear Son. R5359:5 "Love is the fulfilling of the law." (Rom. 13:10) R5359:6

And teach

- The Christian must study the Law, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ. HG582:5 Look out amongst you those who are walking the most in the footsteps of Jesus if you want to elect elder brothers and deacons in the Church. Q423:1

20

Matthew 5:20 *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

- Shall exceed—To be accepted, his followers must be nearer right in heart, have more of the spirit of the divine law, than the Pharisees. R5007:4 The Church's covenant means more than merely the observance of the Law; it is a covenant to sacrifice; and justice, the divine law, could not demand sacrifice. R5006:6

Of the scribes

- They had the whole Law of God and claimed to believe and teach it; but they distorted it by their traditions and their ignoble, though whitewashed, characters. R3243:5 They were particular respecting the little requirements of the Law, but were careless respecting the spirit of love. This, Jesus termed hypocrisy. R5007:4

In no case enter into the Kingdom of heaven

- Not be fit for the begetting at Pentecost. We must distinguish between the embryo Kingdom at Pentecost and the glorious Kingdom of the first resurrection. R5007:4, 4559:2

21

Matthew 5:21 *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:*

In danger of

- Amenable to. R2601:5

The judgment

- The judges. R2601:5, 4558:6

22

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

But I say

- Jesus, who understands the perfection of God's law, and how fully it will be defined and enforced in the Millennium. R2602:1 That the thoughts are to be considered as well as the deeds. HG304:3

Whosoever is angry

- Thereby disobeying the spirit of the command, Thou shalt not kill. R2601:6 In the heart, unexpressed. R4558:6 Hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery and rapine. R2444:6 For one of the Lord's consecrated people to be even slightly angry would be a serious matter. R5007:4

Without a cause

- Malicious anger and vituperation shall be considered a violation of God's law under the New Covenant. R2601:6, 2249:2

Shall be

- Under the regulations of the Millennial Kingdom. R2601:5

In danger of

- Amenable to. R2601:5 As a violator of the Law, whose violation forfeited all right to life under the Jewish Covenant. HG304:3 Because the spirit of anger is that which, unrestrained, would lead to murder. R3254:1

The judgment

- The judges; a court of seven (some say 23) men, empowered to judge some classes of crimes. R2601:5 "I will restore thy judges as at the first." (Isa. 1:26) A294

His brother, Raca

- Villain. R2601:5 Blockhead. R4558:6 A slander is a thief according to worldly standards, stealing one's good name; according to Christian standards, still higher, slanderers are murderers. Thus the very suggestion of slander is to be shunned as of the spirit of Satan. (John 8:44) R3595:4

Of the council

- The High Council or Sanhedrin, of 71 men, the highest court of the Jews, for the gravest offenses; typical of the judges of the Millennial Kingdom. R2601:5, 4558:6

Thou fool

- A moral degenerate. R4558:6 Apostate wretch. HG304:4 If, aside from the Bible, one reaches a conclusion that another considers wholly illogical, neither should he think nor speak of the other as a fool, but should remember that all present knowledge is incomplete and our reasoning faculties at present imperfect. R1815:4

Danger of hell fire

- Of Gehenna fire. By the aid of brimstone, the bodies of specially detestable criminals were burned with the other refuse of Jerusalem in the valley of Hinnom, or Gehenna, adjoining the city. A living thing was never cast into Gehenna. The Jews were forbidden to torture any creature; thus Gehenna

typified the Second Death. R2601:2-6, 5007:4, 4558:6; OV362; HG304:1; NS840:1 Dead bodies were cast into this valley with the filth of the city, for, in their estimation, they had no hope of a resurrection—a tomb being to them an emblem of a resurrection. HG304:3 The destruction of the body in Gehenna after death, figuratively, implied the loss of the hope of future life by a resurrection. R2601:6 The object of this burning in Gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. R2601:6 If one were angry enough to call a brother Christian "a fool" it would imply that he were in serious danger of the second death—Gehenna. R5007:4 An antitypical Gehenna outside the New Jerusalem for the offal and trash of humanity who will refuse all of God's favors, the Second Death. NS841:2

23

Matthew 5:23 *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;*

Gift to the altar

- Anything to offer to the Lord, of service, worship or thanks. R4077:5, 5938:6

Aught against thee

- It should be noted that the one addressed is not the brother trespassed against, but the trespassing brother. R1694:6 That someone has been wronged by you in thought, word or deed. R4077:5, 5939:1

24

Matthew 5:24 *Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

Leave there thy gift

- Do not think that it will be acceptable to God while in your hearts, or outwardly, you are practicing injustice toward others. R5939:1, 5007:4, 4559:1, 4077:5,

Be reconciled to

- Make amends to; apologize in full. R1694:5, 5939:1 Every moment of delay endangers your spiritual standing with the Lord. R5007:5

Thy brother

- Explanations in full of whatever wrong you have done him. R4077:6

And offer thy gift

- Assured that in such an attitude of heart the Lord will be pleased to accept your offering. R4077:6, 5939:1

25

Matthew 5:25 *Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*

Agree with

- Appeal for mercy from. R1713:2 Admit that you have come short of the righteous requirements of the divine law. R1713:3, 4559:2

Thine adversary

- Israel's Law Covenant was really their adversary and condemned them all. R4559:1, 1713:1 Only the few agreed with the Law adversary. (John 1:12) R4559:2 The divine Law, which condemns all to death. R1713:3

Quickly

- Before final sentence is pronounced. R1713:2

Whiles thou

- The Jewish people. R1713:2

In the way with him

- While the offer of mercy is made to you as a nation, through faith in Christ. R1713:3 To get free from that Law obligation, a Jew would have to confess his shortcomings and accept the sacrifice of Christ. R4559:2

Lest at any time

- Those who did plea for mercy received Christ as the sent of God, the deliverer from the condemnation of their Law Covenant. R1713:2

The adversary

- The Law, the demands of which you fail to meet, though you claim to meet them. R1713:4

To the officer

- To some power that will execute the penalty. R1713:4

Thou be cast into prison

- A position of disfavor. R1713:4 Nationally. Wrath came upon that people to the uttermost. R4559:2

26

Matthew 5:26 *Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

Uttermost farthing

- The forfeiture of the chief blessing at first offered exclusively to the Jew. R1713:4 They were blinded and cast off from divine favor for a "double." R1713:2 By the end of the Millennium, Israel will have paid. R4559:2 If we have wronged a brother and not made it right, we will be obliged to suffer the full penalty of our neglect. R5007:5

28

Matthew 5:28 *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

- To lust after her—Reckoning the intention for the act. R518:4* To desire to do wrong and merely be hindered by circumstances, is in God's sight as serious, as criminal, as to have really done that wrong. R4020:4, 3254:1, 1726:5, 971:3 It is not only for the actual transgression that men die, but it is for the disposition to transgress. The inherited taint renders them unfit to live because with such a nature they cannot keep God's law. R527:2*

Hath committed adultery

- And he who loves and serves money and spends time and talent for it, more than in God's service, is an idolater. R971:3

29

Matthew 5:29 *And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

If thy right eye

- A depraved desire as dear as the right eye. R2602:1

Pluck it out

- Gladly part with a pleasure or habit contrary to God's law, though it be as precious as a right eye or a right hand. HG304:5

Be cast into hell

- Greek, gehenna, utter destruction, the Second Death. R2601:3, 2602:3

30

Matthew 5:30 *And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

If thy right hand

- A depraved desire as dear as a right hand. R2602:1

Be cast into hell

- Utter destruction, as brute beasts. (2 Pet. 2:12) R2602:2; NS841:4 As the literal Gehenna was not a place of torment or grief, but represented utter destruction and hopelessness of those already dead who were cast into it, so must its antitype teach the same lesson. HG304:5

33

Matthew 5:33 *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:*

By them of old time

- The traditions of the ancients. The fact that a matter is ancient is no positive proof of its correctness. R3737:2

Not forswear thyself

- The Law had something to say respecting the taking of God's name in vain, and tradition had modified the law and limited it to false swearing. R3737:3

34

Matthew 5:34 *But I say unto you, Swear not at all; neither by heaven; for it is God's throne:*

Swear not at all

- The use of oaths and expletives implies that the simple statement of the user is not to be believed. Nothing in this would prohibit the taking of an oath or affirmation in court. R3737:5, 5020:2 The fact that one swears what he says is true implies that he does not expect his hearer to believe his simple word, and this in turn presupposes that his word ordinarily is not worthy of belief. R5020:3, 3737:5 Wherever oaths of secrecy are demanded it is safe for God's people to touch not, taste not, handle not —except as oaths are prescribed by public law. R1827:6

35

Matthew 5:35 *Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.*

Neither by Jerusalem

- Which will probably become the capital of the world. A295

Of the great king

- Jehovah. "His feet shall stand in that day upon the Mount of Olives." (Zech. 14:4) D647

37

Matthew 5:37 *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*

Yea, yea; Nay, nay

- Tell the truth! Be so truthful in all that you say that it will be unnecessary to swear to its truthfulness. R5020:3 Neither overstate nor understate the truth. R5020:3

Cometh of evil

- Of the Evil One. R3737:6

38

Matthew 5:38 *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:*

An eye for an eye

- Exacting justice of your imperfect fellows encourages an improper spirit in your own heart. R4559:3

Tooth for a tooth

- This law of absolute justice prevailed amongst the Jews, Romans and Greeks, and in some respects was more just than modern laws which enable the wealthy to escape by payment of fines. R3738:1 The way Israel applied this resulted in hardness of heart, a pitiless and merciless attitude. R4559:2 Strong characters to whom the truth appeals are inclined to carry out the law of Moses, but we must remember that it is not the time for us to judge and discipline the world. R5644:5

39

Matthew 5:39 *But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.*

But I say unto you

- Pointing to the more excellent way—love. (1 Cor. 12:31) R4559:2

Resist not evil

- Do not retaliate. R3738:1, 5898:4 The Church is called out of the world. They are to follow in the footsteps of Jesus. They are to suffer injustice. Jesus gave himself up to suffer for the unjust. R5897:2 As followers of Jesus, we, like him, resign our rights rather than try to get them. To a certain extent we are to permit ourselves to be imposed upon. R5897:3,5

The other also

- In the indirect sense of not opposing the law; or, if smitten illegally, as were Jesus and Paul, by kindly expostulating with the evil-doer, for his own good. R2470:1, 3738:2, 4559:4 Our Lord, when unjustly sentenced, inquired respecting the justice of the matter. Paul fled some places when persecuted, and in other places appealed. R5897:6 Not literally, but in your heart, mentally. R4559:4 A figurative expression; willingness to have both cheeks smitten rather than to do injury to another. OV357 Our Lord, when on trial, was smitten, but did not ask to be smitten again. Figuratively he turned the other cheek, but not literally. R4559:4, 3738:2

40

Matthew 5:40 *And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.*

Will sue thee

- Has made up his mind to bring suit. R3738:3 Not that it would be improper to appeal for justice to the law; but, that when the law has decided the matter against us, we should submit. R5897:5

At the law

- By legal process. R2518:2 Lawfully, even though it may be unjustly. R1735:6; OV357 The follower of Jesus is to be thoroughly responsive to all government. R5005:5 Christians are to be law-abiding, whether they consider the laws just or unjust. OV357; R4559:4 If ever compelled by law to vote, it would be the duty of each to vote according to his conscientious judgment. R2052:6, 2053:1 If the coat were to be given freely for the asking, the injunction respecting the law suit to obtain it would be meaningless. R2518:3

Take away thy coat

- If no lawful redress can be obtained. R1735:5

Let him have

- We feel we should report a burglar to the authorities to shield the public and to check the evil-doer in his wrong course. R5898:1

Thy cloak also

- The revisers translated this to mean that if any one is disposed to go to law with you and take away your coat, that you should settle with him, even though it deprive you of your coat and cloak. R3738:3 We are to render up willingly all that the Court might decree, more rather than less. R2518:2, 4559:4; OV357

41

Matthew 5:41 *And whosoever shall compel thee to go a mile, go with him twain.*

And whosoever

- Whatever magistrate or governor authorized by law. R3738:4

Shall compel thee

- Command you legally. R3738:4; OV357 We are to show our good will be doing a little more rather than shirk legal exactions or grumble. R4559:4 If compelled to enter the army, the Christian might properly request service as a non-combatant; but if required to kill, he is to obey God rather than men, and not kill. OV358
- We have been wondering whether our earlier suggested course [the one in the preceding citation] is the best one, whether it would mean compromise. R5755:4

To go a mile

- Similar to the law under which Simon the Cyrenian was compelled to bear the cross of Jesus. R3738:4

Go with him twain

- Do not show a narrow, stingy spirit in complying with the law's requirements. R3738:5

42

Matthew 5:42 *Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

Give to him

- Not necessarily extravagant gifts, not all that the petitioner would desire. Judgment and discretion are to be used. R4559:4 The Lord's people might not thus amass as much money as others, but they would be laying up treasures in heaven. R4559:5 We cannot think that he meant that we should neglect the interests of our own homes and families in giving in to others, or in loaning to them. R3738:5 If an enemy demand of us our goods, we are to submit; but if so situated that we can resist legally, we are to resist any unjust demands, and compel a suit at law, submitting gracefully and heartily to its decision. R2518:3

That asketh thee

- Not that we should lend to anybody who asks for a loan of money or goods, but that we should not turn away from those in need. R4971:1 That demands your valuables. R2518:3

That would borrow

- Often the very best way is to lend him something, even if sure that he would not return it, for thus his coming again would be barred to some extent. Q135:3; R4971:1

Turn not thou away

- We should not turn away with a deaf ear from those in need. Q135:3; R4971:1 Do good and lend, hoping for no similar favor in return. R4559:5 Exercise a benevolent spirit, using the proper discretion and judgment. R3738:5

43

Matthew 5:43 *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*

Ye have heard

- Tradition taught. R4559:5

Love thy neighbor

- The word "neighbor" signifies those who are near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. R3804:4 Our Lord points out that in merely reciprocating the love of others we would come far short of the standard he sets us. R3739:1

Hate thine enemy

- Directly contrary to the Mosaic Law which enjoined protection of an enemy's property. R3738:6

44

Matthew 5:44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

Love your enemies

- Be large-hearted and generous toward them, illustrated by David's forbearance toward Saul. R3239:6, 3738:6 As God loves the world—sympathetically. OV357; R4766:4, 5275:2 God loves his enemies: he provided a sacrifice for them and a reconciliation with himself. R5703:5 This love is that which ignores antagonism and animosities, and considers only the possibilities, the ways and means, for peace, reformation and salvation. R4766:4, 1955:6 Our hearts must be so full of love that not even an enemy could stir up in our hearts an evil or malicious sentiment. F372 If we have not yet attained this high standard, let us not be discouraged, but press onward that, as soon as possible, we may reach this point, which is the mark of perfected character. R2879:5 Not as you love the brethren, but so as to be ready and willing to do good for them. This is the mark of perfect love. F189, 371; R4470:2; OV357 If we have not reached the point of loving our enemies, we are not at the mark of the prize, because none having a lesser standard can be of the elect class at all. Q458:T; R3738:6 No one can win the prize unless he loves his enemies. R5953:1 Your enemies, not the enemies of another. Q260:5 In contrast with the spirit of the Holy (?) Inquisition. PD84/97 But all should hate injustice and be out of sympathy with those who oppress the weak and helpless. Q783:T

Bless them that curse you

- Greek, katara, kataraomai, signifies condemnation—to speak against, to speak evil of, to injure. R2443:3 Not in the oldest Greek manuscripts. R3738:6

Do good to them

- The best way to conquer an enemy is to convert him into a friend by kindness. R139:3*

Pray for them

- That we might be used in breaking the superstition upon them, that the eyes of their understanding might be opened. R5275:3; OV357 Manifest generosity of heart toward them. To attain this sympathy and generosity is part of our instruction in the school of Christ. R5125:4, 3739:1 "God forbid that I should sin against the Lord in ceasing to pray for you." (1 Sam. 12:23) R4201:2

Despitefully use you

- Never mind what a supposed enemy said or did. We are not living for ourselves but for the Lord. Q459:T

45

Matthew 5:45 *That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

Children of your Father

- If we are sons of God, we must have his Spirit, his disposition. R3738:6 When we get before our mind's eye the loving and true God as our ideal, we are more and more changed and transformed day by day as we discern our Maker's gracious character. R5474:6 "Like unto your Father"—tending to make the heart and mind more tender, more gentle and more forgiving toward all with whom you have to do. NS674:5 During the Dark Ages, many committed horrible atrocities in the name of religion, thinking that they were copying God—but they had been following demon-drawn pictures. R5474:3

And on the unjust

- God has done much for them, even though they are sinners. R5624:1 At great cost providing for their redemption and restitution. R1821:6 God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners; so should we be unto all men as we have opportunity. R5474:5,

2032:1 All that can be made out of the present life and present unfavorable conditions, the world is welcome to. NS225:2

46

Matthew 5:46 *For if ye love them which love you, what reward have ye? do not even the publicans the same?*

What reward have ye

- What merit is there in it? R1938:4

47

Matthew 5:47 *And if ye salute your brethren only, what do ye more than others ? do not even the publicans so?*

And if ye salute

- Extend the civilities of life. R3739:2

48

Matthew 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

Therefore perfect

- Nothing short of purity of heart, intention, will, can be acceptable to God. R5123:4, 5264:5, 5148:6, 5101:6, 4558:3, 3939:1; CR395; Q51:2 These admonitions apply only to those who are new creatures in Christ; it is a dark saying and needs to be spiritually discerned. CR391:6,4 We first reach perfection of heart intention; then we pass through experiences which crystallize our characters in righteousness. R5172:2, 4974:3, 4559:6 God has set no lower standard than absolute perfection, but he has provided for us grace, mercy and peace through Christ if we walk in his footsteps. R2587:5 Good heart intention is not sufficient. Our profession of pure heart and God-likeness must be tested. It must be developed to the point of fixity of character. R4558:3, 2250:6 The mark of Christian character is godliness, Christ-likeness, love. We must attain to the same character of love that God possesses and that was manifested by our Lord Jesus. R2754:1 However, we are to remember that we have the new creature in an earthen vessel. It is the new creature that must have the likeness of Christ. Q51:2; R5264:5 We must have love, sympathy, and not merely justice. There is nothing of grace in the giving of justice; less than justice is wrong. But the Lord's people must be more than just. SM433 But God knows that we have this treasure of the new will in a mortal body which is imperfect. Through Christ he has made provision that every imperfection of our flesh may be forgiven. R5101:6, 4974:3, 4558:3, 3987:1, 3739:3 "Walk thou before me and be thou perfect." (Gen. 17:1) R3938:6

Even as your Father

- It was proper that our Lord should give us the perfect pattern, on the same principle that the teacher of penmanship furnishes the pupil with the best engraved specimens to copy. R3987:2, 3939:1, 3739:4; Q533:2 Poor results come from comparing ourselves with ourselves, and neglecting to keep constantly before our minds the perfect copy. R3739:5 God sets before us Himself as the grand copy that we are to follow after. CR7:4,5; R5794:1, 5148:6; Q533:2; SM434 Not that Christians can be all that God's character expresses, but that this is to be their ideal or aim in life. OV367; R5794:1, 5336:5, 5123:4; CR391; SM433 There is no lower standard than that of perfection. It would not do for the Lord to say, Be ye slightly like the Father, or, Be ye nearly like Him. He must present the perfect standard. R5359:6; NS408:2 Are you like your Father? You are in some respects—in your mind. Are you in all words, actions and thoughts? No, but you are trying to get more and more of the character-likeness of God. Q246:4 God is love. The more we grow up into proper, spiritual love, the more we are growing up into the character-likeness of our Father. R5265:6; SM281 We are in danger of taking some brother or sister, and saying, I will be like him, or like her! Q533:2 It is a mistake to

think that the Apostle Paul's standards for elders are to be taken literally, for no one would be found fully up to all the requirements. He has stated what the ideal elder would be. Q255:7, 248:5, 246:4 The Lord would develop in his consecrated people the spirit of the Father. R3353:3 Those who attain the character-likeness of Christ will have the character-likeness of the Father, of whom the Son is the express image. NS654:3 God could not set an imperfect standard; for Him to do so would mean His agreement, in measure, with sin. R3939:1, 3739:2

Is perfect

- God is the very personification of purity. R849:1 God's perfection is the standard. He cannot have one standard of perfection for you, another for me, and another for someone else. Q533:2

Matthew 6

1

Matthew 6:1 *Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.*

Your alms

- Charity. R5021:2 Your righteousness (Revised Version). R5021:2, 4559:3

To be seen of men

- If we are actuated by a selfish motive, if we are seeking show and applause or earthly gain, it cannot bring divine approval or blessing. R5021:2 Lest, while we continue to sacrifice or do any good work, we get to looking for human instead of divine approval. R955:2* If you do good deeds for the approval of men, you will very soon get to doing only such deeds as are likely to bring their approval. R955:2* There may be times and places where the giving of charity in the presence of others would be perfectly proper; the point is the motive actuating us. R5021:2

Have no reward

- None from God; they may or may not get the reward they seek, human praise. R4559:6

2

Matthew 6:2 *Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*

Glory of men

- There are many enrolled in church membership who seek an earthly reward of Mammon, the praise and approval of men. CR16:5,4

Have their reward

- The publicity, the praise of men, which they sought. R5021:2, 5786:6 The subtilty of this temptation lies in the fact that those drawn into it imagine that, while they seek and obtain the praise of men, they also merit and obtain the favor of God. R955:2*

3

Matthew 6:3 *But when thou doest alms, let not thy left hand know what thy right hand doeth:*

Doest alms

- Done from principle, love for God and his righteousness, love or sympathy for fellow man. R4560:1

Let not

- So quietly should this be done that those close to us in life might only by accident discover our generosity. R4560:1

5

Matthew 6:5 *And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray*

standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

When thou prayest

- He did not teach the world how to pray, but merely his disciples. R5021:3 Not only in sorrows, but also in joys; to give thanks, praise, worship and adoration. R5021:3 We need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. R1865:4

As the hypocrites

- Not meaning that all who dress peculiarly, who go to church, who pray in public, etc., are hypocritical. R4560:1

6

Matthew 6:6 *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

When thou prayest

- Before whom should we pray? In secret; before believers (John 17); before believers and unbelievers (Luke 3:21); and in the public assembly of the saints (Acts 12:12). R3698:5, 2251:6 Neglect of prayer is sure to lead to leanness of soul and lukewarmness in respect to spiritual things—unfaithfulness, coldness, death. R2692:1 We have no sympathy with the custom of opening political conventions and legislative assemblies, schools or lodges with prayers. R2023:6

Into thy closet

- Going to the Lord in a formal manner, upon the knees, and in solitude at certain times. R5480:6 The secret place of prayer of the individual family or Church. F687 Our Lord's usual method was to go to the Father privately. R3351:3 This Scripture should not be taken too literally, for Christ prayed audibly in the presence of his followers on numerous occasions, and audible prayer in the Church was counseled by the Apostle Paul. R2252:1 Private apartment. R2649:3, 2501:5, 2023:2 Where no earthly eye will see and no earthly ear will hear. R2251:3 True prayer should be to the Lord, never to the public. Individual prayer, family prayer, prayer in the Church, is proper and is not considered public prayer in this sense of that term. R4560:2 Although fellowship in public prayer in gatherings of the Lord's people is distinctly approved. R5022:1, 2251:6 "The Lord's Prayer" was uttered in the presence of his disciples. It addresses "Our Father," requests forgiveness for "our sins" as "we forgive others." It is a sample of collective prayer. R2023:3 "And when he had sent the multitudes away, he went up into a mountain again to pray; and when the even was come he was there alone." (Matt. 14:23) R5379:6* Though Jesus sometimes prayed with his disciples in their hearing, he was not content with merely these opportunities, but frequently sought the Father alone. R2649:3

To thy Father

- Only believers who have accepted Christ may approach God in prayer and call him "Father." R2252:3 "Whatsoever ye shall ask of the Father in my name he will give it you" (John 15:16); "No man cometh unto the Father but by me" (John 14:6). R2252:3 While Father Adam was created a son of God, he then had access to his Father. R2024:1 Jehovah is the only Father or giver of the Divine nature. God, the Father of our Lord Jesus Christ, is our Father and hath begotten us. R297:1

Seeth in secret

- The discovery of X-rays makes this sound more plausible. R1935:1 "All things are naked and open unto the eyes of him with whom we have to do." (Heb. 4:13) R1935:2

7

Matthew 6:7 *But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking.*

When ye pray

- Should be to the Lord, never to the public; should be simple, earnest, and need not be long. R4560:1,2

Vain repetitions

- "Vain" because not based on the conditions necessary to acceptable prayer. R5311:1 Improper prayer. R3351:6 Formal requests for what we do not expect. R2005:4 Not only vain, unprofitable, but indicating a low degree of spiritual development, imperfect ideas respecting God, and an imperfect relationship with him. R2252:4 We are to recognize a distinct difference between vain repetitions of the heathen and "continuing instant in prayer," in "praying and not fainting." (Rom. 12:12; Luke 18:1) Q539:2 But we do right to pray, "Thy Kingdom come" week after week, year after year, century after century. To grow faint or weary in prayer would not be right. R5020:2; Q539:4

As the heathen

- With great supplications, as though their God was asleep or indifferent. R5219:3 With their praying wheels, Roman Catholics with their beads, and some Protestants with their long details of instructions to the Almighty. R2252:4, 5020:4, 5022:4; Q540:2,3 All the heathen or Gentiles who have not left the world and come into covenant-relationship with God through Christ. R5021:6

Their much speaking

- Prayer in private may be as long as we please; but prayer in public should be short and to the point. R5020:5 Evidencing ambition to be thought pious, effort to make an impression upon men rather than to hold communion with the Heavenly Father. R2252:3 His example of a prayer is brief. Nevertheless, in proportion as we feel the importance of the great work in which we are privileged to be co-laborers, our hearts should and will be drawn to seasons of spiritual communion. R2650:1 We have no sympathy with the custom of some of pretending to pray to God while really addressing the congregation. R2023:6 Therefore let us endeavor to present God's truth in all its native simplicity and beauty, and trust its inherent power to win its way in due time into every heart. R651:4*

8

Matthew 6:8 *Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

Your Father

- "God dealeth with you as with sons." (Heb. 12:7) The fact that we are called sons of God implies the beginning of a new life. R5624:2, 5623:5 The multitudes were not to call God "Father," only those who were followers of the Lord Jesus. R5623:3 Neither a Jew, nor one of the world today, has a right to call God his Father, nor to think of Him as his Father. R5219:1 Jesus spoke in an anticipatory or prophetic sense as to their relationship with God. R5623:2

Knoweth

- We are not to tell God what we wish, but to give up our will, that His will be done. R5624:3 Our prayers are not to induce God to give us things He desires to withhold from us, but to secure the things He desires us to have and has promised to us. R2252:6 He has fullest knowledge of our needs. R5745:4 We do not need to take up in prayer all the affairs of the world and the affairs of the Church, to tell God about them and how they ought to be regulated. R2252:5

What things

- Some might declare that we should ask God for something definite, but God has said that we need not go into particulars. R5624:5 Whether you will be most profited by abundance of wealth or absence of wealth, in the possession of health or otherwise. R5624:3

Ye have need of

- The Lord does not say that his followers shall have as much of these temporary good things as others have. SM370 Present supplies and rations may be small; but oh, what riches of grace are in reservation for them that love God. NS466:5 If proud, experiences that would humble; if rude, experiences that would make more polite. R5219:6 If we need to be transplanted to another place, he

can arrange it. R5991:2

Before ye ask him

- But he desires us to ask in order that we may realize our need of his aid and our dependence upon him and be brought into closer fellowship with him. R2252:5, 5219:3 To bring us into that attitude of mind and heart of readiness to receive his blessings. R5745:4, 5022:1, 5834:1 Therefore not asking for resuscitation or special strength as our Lord did not, but accepting such favors as the Father might grant to us unsolicited. R3718:2 As the Christian's experience grows, he comes more to the condition of heart where his prayers will be chiefly thanks for mercies and favors already received. R2252:5

9

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

After this manner

- Not a form to repeat, but merely an example of how to arrange our prayers. R4560:2, 5311:4, 5022:1, 4984:4, 3806:4, 3351:6 In a worshipful, reverent spirit. R3806:3 But not necessarily in those words. R4560:2 Note its brevity, its simplicity, its directness, its orderliness. R5022:1 The order of the prayer is beautiful—the chief thing is the glory of God and the outworking of the divine plan, then physical needs. R4560:2,4, 3807:3, 3352:1 There are seven petitions in what is commonly called the "Lord's prayer." R136:2*

Therefore pray ye

- Ye who are his sons, not "children of wrath" (Eph. 2:3) or "of your father, the devil" (John 8:44). R2252:6 There is a great blessing that comes from prayer; we are so constituted that reverence for God and desire for prayer are among the highest qualities of our nature. R5311:6,5 Not only should we have special seasons of prayer, but have the spirit of prayer in all of life's affairs. R5312:1 Prayer is a privilege. Jesus did not command his disciples to pray, nor did he even give them a form of prayer until they requested it. R5021:3 Notice that our Lord never taught the multitudes to pray, nor intimated that they should pray—even though the multitudes with whom he was in contact were nominally the people of God. R3805:2 Our Lord did not tell about how the world should pray. R5021:3 School children should not be taught to repeat the "Lord's prayer." R2023:6

Our Father

- The affection of a true father for his child, one of the most precious in the world, is used to illustrate the relationship of the Lord's consecrated to the Creator. R3352:1 "To as many as received him, to them gave he the privilege to become the sons of God." (John 1:12) R3352:1 Only the consecrated spirit-begotten can call God "Our Father." CR421, 499:5; R5022:1, 5833:5, 5834:4,5 We suppose that the children of believers, and tentatively justified believers not yet consecrated, would have the right of addressing the Redeemer in prayer. R3806:3; F681:3 The word "Our" implies a recognition that there are other sons who also have been adopted into God's family. R3805:5 While Jesus was here in the flesh, the disciples were sons in the prospective sense. R5834:4 No Jew then ever made use of such expressions; they were a house of servants. R5683:6, 3352:1 This prayer would assure the apostles that, though they were Jews, God recognized them now, not as servants, but as sons. R3352:1 The great Jehovah is the fountain of life. All life emanates from him alone. CR498 We may consider ourselves, in God's estimation, reinstated (through faith in Christ) to the original position as sons of God. R1864:6 Implies: (1) faith in the divine being; (2) realization of dependence on him; (3) faith in reconciliation through a Redeemer; and (4) realiza- tion that the Creator now accepts one as a son. R3805:3 Implies that the suppliant is on terms of intimate acquaintance with the great Creator of the Universe, so that he is welcomed into the divine presence and heart. R3805:3 Does not imply the fatherhood of God to all mankind. R2252:6 The prayer of the publican, approved by our Lord, did not address Jehovah as "Father," but as "God"—"God be merciful to me a sinner." (Luke 18:13) R2251:3 They were to manifest their faith by calling themselves sons of God, though they did not

really speak of themselves as sons of God. R5219:2 Some people use the words "Our Father" or "Our God" or "Heavenly Father" more frequently than would seem to be good form. It would sound better if they did not use these repetitions. R5020:4; Q539:6

Which art in heaven

- As the heavens are higher than the earth so are the Lord's ways and provisions higher than our conceptions; and in every way to be preferred. R3805:6

Hallowed be thy name

- Considering first the will and honor of God as superior to their own and every other interest. R3352:3 Reverence for God should be first in all our thoughts, but is losing ground everywhere in our day, even among the Lord's true people. R3352:2, 4560:4, 5624:5 This expresses adoration, appreciation of divine goodness and greatness, and a corresponding reverence. R3352:2 The desire that the great name of God be hallowed by all, and therefore by the petitioner also. R4560:4 Adored, honored. God's name represents His character, His Kingdom, His personality. R5022:2 Profound reverence for the glorious character and attributes of God. R1864:6 His name stands for everything that is just, wise and loving. R3806:4

10

Matthew 6:10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

Thy kingdom come

- Our Lord taught "the Kingdom of Heaven is at hand." The Kingdom in its embryo condition was then at hand, but the Kingdom is yet to come in glory and power. R1908:3, 2231:1, 4410:4; B14 The Kingdom of God's dear Son—the Millennial Kingdom—the Mediatorial Kingdom. NS729:5, 744:1 With the establishment of that Kingdom will come the blessing of the world through the Mediator and the New Covenant. NS557:6 "My Kingdom is not of this world (age)." (John 18:36) NS623:6 Messiah's Kingdom has various stages of inauguration. First, in his parousia, the resurrection of the sleeping saints; next, his dealing with the living members of his body and their glorification; then the dominion of the world, revealed in a great time of trouble. Thus, the Kingdom of Messiah will be born in a terrible travail, after which "The desire of all nations shall come." (Hag. 2:7) Ciii,iv Christ has not yet come into this Kingdom for which he taught us to pray. NS575:6 Very soon to be answered; very soon they, the Christ, shall be associated in his Kingdom and sit upon his throne. NS191:6 Implies: (1) that it is not already here; (2) that it is a part of the divine provision; and (3) that it is one of the chief desires for God's people and for humanity. HG438:2 The establishment of the long-promised Kingdom of Messiah is just before us, and is now in progress. B363 An acknowledgment that God's will is not done on earth, that his Kingdom has not come to earth as yet. R2253:1, 5761:6, 5710:4, 4786:2; Div; NS691:2 An acknowledgment that he has faith in the divine promise that a heavenly Kingdom shall, in God's due time, be established in the earth. R2253:1 It cannot be established until the gathering of the elect has been accomplished. CR21; Q523:5; NS664:3, 831:4; HG234:6, 178:5, 145:3, 115:2 The complete overthrow of all human government will open the way for the full establishment of the Kingdom. Biii It began to be established in 1878 AD. R1908:3 While continuing to pray, let us continue to labor in character-preparation that we may be found worthy of a place in that Kingdom. R5762:2, 3352:4 Meantime the great King is selecting the Bride class to be joint-heirs with his Son in that Kingdom. NS465:6, 803:2, 661:5 Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer. R3806:5, 3352:4; NS451:2, 389:1, 235:1, 141:5 This thought will make all the afflictions and trials of the present time seem to us light afflictions. R3352:4; NS236:2 That it might come as quickly as would be in harmony with the divine program; not implying impatience, nor a desire to hasten matters before the divine time, but an interest in the gracious things of the Father's plan. NS683:3 Not a demand; rather an acknowledgment of faith in the divine promise that a heavenly Kingdom shall in due time be established in the earth. R2253:1, 2005:1 All blessings are of

the Father. E45 Realizing that his Kingdom is the very thing the whole world needs, and that he has promised that it shall come. R5624:5 When the regeneration of the world will be the great matter in hand. NS102:3, 184:5 As God, his glory and honor, are to be first in the minds of his children, so their next thought should be for the glorious Kingdom which he has promised shall bless the world. R3352:3 Next in order we acknowledge the divine rule, authority. This means that our hearts are submissive to the will of God. R5022:2 Not merely saying, "Thy Kingdom come," but waiting for it and expecting it. R5624:6 Nearly all of the Lord's parables and teachings related to this Kingdom. NS606:3, 627:1 Present troubles are the harbingers of this Millennium. NS187:6, 672:5 Its worldwide dominion is signified by the stone which struck Nebuchadnezzar's image. NS27:6, 57:5 The panacea for every ill and trouble, not only for ourselves, but for all men. R3352:3, 5602:1; SM103; Ciii Both Jews and saintly Christians still recognize that Messiah's Kingdom is the need and hope of the world. OV156 The coming of a great earthly king to a city is the signal for a general cleaning up everywhere. NS852:6 If Christendom had heard the message of the antitypical Elijah, they would be ready to welcome his Kingdom; they would have been praying from the heart what some of them have been praying from the lips. NS143:5 Divine love now permits human pride and selfishness to wreck present civilization because divine wisdom and love, in "due time," will take advantage of the wreck and the lessons it will teach by establishing upon the ruins of present institutions the Kingdom of God's dear Son. NS13:5 The object of which will be that the world may have a trial to determine whether, with the knowledge and experience then granted, they will choose righteousness and the reward of eternal life, or sin and its penalty, Second Death. NS860:2 Not such a reign which papacy recognized as the millennial past, nor the moderate Protestant view that Christ established his Kingdom at Pentecost. HG271:1-3 While appreciating our glorious land and its wonderful blessings, let us rejoice that a still better government and still more favorable conditions are parts of the heavenly promise to the world of mankind. NS665:6

Thy will

- In respect to all of life's affairs. SM371 Not now being exerted or manifested in earth's affairs. R1781:2,5 Implies that we have given up our own will. R5833:5, 3352:4 It is not for us to seek to have our wills done in heaven and earth, but rather to learn the imperfection of our judgment and pray, "Thy will be done." NS648:2 Messiah's reign will be a Monarchy, a very exclusive and aristocratic Monarchy. It will be the most autocratic—theocratic; the will of its subjects will not be consulted in the slightest particular. OV191 Men sometimes mean, "Approve my will on earth as I approve your will in heaven"—deceiving themselves. NS673:5

Be done

- In respect to all of life's affairs. SM371; CR51 Right and truth must and shall prevail when our Kingdom has been established, however feeble now may be the voices lifted in their defense. R3068:4 Confessing appreciation of the fact that present evil is not of his will, nor of his government. R1781:6, 1273:4 Wishing that this will rule in his heart to the best of his ability in his earthly condition, even as he hopes to have it perfected in the Kingdom. R3352:5 If we pray this, we should live accordingly. C22 We should have in mind God's promise that eventually, through Messiah's Kingdom, sin and death would be overthrown and "every knee would bow and every tongue confess to the glory of God." R5049:3 The declaration is that Messiah shall reign until he shall have put down all insubordination. (1 Cor. 15:25,26) OV192 It will take the whole thousand years of Christ's reign to have the will of God done on earth as it is in heaven. CR291; R5768:5; SM502; Q6:T; OV192

In earth

- The new earth will be the new social order which will come into being at that time under the direction and guidance of the new heavens. PD94/108 We are not to feel careless respecting the interests of the world in general. NS644:2 Many Christians seem to have forgotten the import of these words. B13

As it is in heaven

- The new spiritual heavens of the future will be Christ and the Church in heavenly glory and power. PD94/108 Is God's will in Christendom done "on earth as it is in heaven"? Surely not. HG272:2 None will claim that conversion of the whole world to the present standard of Christendom would answer this petition. C178 Messiah's Kingdom will insure that, to all eternity, God's will shall be done as perfectly in this earth as it is now done in heaven. OV341, 247:1; Civ

11

Matthew 6:11 *Give us this day our daily bread.*

Give us

- There are occasional scriptural dyspeptics who eat and work not; but the difficulty with most professing Christians is that they eat not at all, or else eat so sparingly that they are dying of starvation. R23:5* God knows what we have need of; it is not for us to specify, spiritual or temporal food. R5624:5, 4560:4, 5022:4 Showing our reliance upon him for that which he has promised us. R4984:4 Should divine providence fail to make provision, the believing soul is to recognize that it is not from oversight or lack of power, but because divine wisdom sees best thus to deal with us. R5022:4

This day

- Not for a superabundance laid up for many days ahead. R2253:2 We cannot understand how any Christian dare neglect to render thanks for daily food. Those who do neglect this propriety are great losers thereby. R2643:6

Our daily bread

- "Our needful bread." (American Revision) R3806:5 The necessities of life, temporal and spiritual. R3806:5; CR468 It is the new creature that is offering this petition; implying that it is the nourishment of the new creature that is chiefly under consideration. R3806:5 The thought seems to be that of continual dependence upon the Lord, day by day, for the things needed—food, raiment, all things necessary. R3352:5 We are to ask especially for the spiritual bread, praying only incidentally for the earthly things, because we have consecrated our bodies to God. R5745:5, 3806:5, 2253:3 It is certain that we need spiritual bread, the truth, constantly, in order that our spiritual life be sustained, as that we need natural bread daily to sustain our physical life. R136:3* We are not to ask for delicacies. R5311:4, 5833:5, 3806:5, 3352:6, 2253:2, 2005:2 Not specifying what would be most pleasing to our palate. We are to leave that part to him, merely acknowledging that we are dependent on him for the necessities of life. R5991:5, 5745:5 The most that we should do is to make mention to him of those promises for temporal provision and of our trust in them. R5205:5 We are to eat with thankfulness, even if only bread and water. R5311:3, 4913:5, 5202:4 And not murmuring, as the Israelites of the Exodus, stipulating that they wanted something as good as the flesh-pots of Egypt. R4012:2 It is improper for saints to ask alms. R4101:5*

12

Matthew 6:12 *And forgive us our debts, as we forgive our debtors.*

Forgive us our debts

- Our trespasses. F403 Not Adamic sins, but personal transgressions. R3806:5, 5006:1, 5089:3, 5022:4, 3353:1; Q649:2 God did not forgive original sin, but provided a Redeemer. R4428:4, 4560:5, 3806:6 Those which are ours after we have become new creatures in Christ. R3806:6 Shortcomings, imperfections, etc., through failure to do the Lord's will the best we know how, the culpability being proportionate to the amount of knowledge enjoyed. R5962:3, 4560:5, 5311:4; Q649:2 To petition the Lord for forgiveness of sins implies that we are, at heart, opposed to the sins. R3353:1 This petition signifies that we recognize that the robe of Christ's righteousness granted to us has become spotted or sullied, and that we desire it to be cleansed. R3353:2 In so doing we learn: (1) to keep track of our blemishes; (2) to be reminded of our dependence on the merit of our Savior; and (3) to be merciful,

compassionate and generous toward our debtors. R3807:1 Seeking meanwhile to minimize these trespasses, to be so faithful that these will become daily less and less. R4684:1 Divine mercy is pleased to remit the guilt of all unintentional sins. R4560:5

As we forgive

- The very essence of Christian principle is love, sympathy, and the forgiveness of the faults of others. We may not express forgiveness until forgiveness is asked, but should always be in a forgiving attitude. R2253:3,4 Let every Christian, in approaching the throne of grace, daily inquire of his own heart, whether or not he has forgiven those who are indebted to him. R2253:4 Only the merciful shall obtain mercy; only the forgiving shall be forgiven. R5022:4, 5004:1, 4585:3, 4560:5, 4428:4, 3803:1 Tending to make our hearts and minds more tender, more gentle, more forgiving toward all with whom we have to do. NS674:6 As we are imperfect and cannot keep the divine law, so likewise others are imperfect. R3353:3 If fully appreciated, it would influence God's sons to be kind and generous in thought as well as in word and deed. R2005:2 Does not imply that we should pay no attention to the transgressions of others against ourselves, that we should not recognize offenses. R2253:4 If, at heart, we treasure up resentment against others, we shall not be forgiven ourselves. R5123:3, 5624:5 The amount of one's likeness to the Lord, in love, will be shown by his mercy and generosity of thought, word and deed toward his fellows. F404

Our debtors

- Those who trespass against us. R3353:3 Not the forgiveness of financial indebtedness and destruction of our bank account books, except for the debtor willing, but unable, to pay. R2253:4

13

Matthew 6:13 *And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

Lead us not into

- Abandon us not in (Diaglott). R2005:3, 3716:1 To abandon us there, to leave us in our own strength. R5022:5, 3939:5 Not signifying that we fear God will tempt us, but that we entreat him to guide us so that no temptation come upon us too severe for us. R3353:4 (Merely), but (also) deliver us from the evil one. It is a part of the divine arrangement to bring us, or permit us, to be put into positions of trial or testing. R2253:5 God is permitting the adversary to bring strong delusions upon the world and nominal church because it is time to completely separate wheat from tares. R3353:5

"God tempteth no man." (Jas. 1:13) R2253:5 Temptation

- How foolish to pray thus, and not watch! R3939:5 While we must be brought into positions of trial and testing, we may well pray not to be abandoned there, not to be left to our own strength. R5022:4, 4907:5

Deliver us from evil

- From the Evil One, who is ever ready to attack us to the extent that the Lord grants the opportunity. R3807:2, 5022:5, 5311:4; NS94:6 The Evil One and his helpers are more than a match for humanity. NS127:1 Temptations from those with whom we have contact, the powers of evil, of the air, of our own flesh. R5833:5 There was never a time when there was greater need of this petition than at present. R3353:5 As we thus pray, we surely will labor in the same direction. R3353:5 If the Lord shall not see best to grant a prompt response, we may be sure it is not from lack of interest in our welfare. Let faith hold her anchorage that the time will not be long until the Millennial Kingdom, when the great adversary will be bound and deliverance granted, not only to ourselves, but also to all. R2653:4

For thine is the kingdom

- These words, to the end of the verse, are not in the oldest Greek manuscripts, the Sinaitic and the Vatican. R2253:6, 5022:5, 1865:3, 710:6, 278:2 The Kingdom or rule of the present time is not of God. Properly omitted by the Revised Version as being no part of the Scriptures. R5022:5 Added at a

time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God's Kingdom. R2005:3

14

Matthew 6:14 *For if ye forgive men their trespasses, your heavenly Father will also forgive you:*

If ye forgive

- Like the father of the prodigal, to see the repentant one coming in the attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly and put on the robe of fullest fellowship and brotherhood. R4978:4, 2296:4 God will be no more generous to us and our imperfections than we are generous toward our brethren in their imperfections. R4651:4 In order to give us an education in forgiveness and sympathy toward the world. R5275:2 We are too inclined to look only at the justice of God's character, copy it and deal severely with our debtors; he would make it clear that the grandest elements of his character are love, sympathy, kindness and forbearance. R4651:4

Also forgive you

- God is ready to forgive the loving and generous who are seeking to copy his character. R4651:4, 2586:6, 2587:1 Only the merciful shall obtain mercy; and if we have not mercy at the hands of the Lord, all is lost. R2587:1 What an incentive to sympathy and generosity and forgiveness is here! R4560:5

15

Matthew 6:15 *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

If ye forgive not

- We should not insist upon having from others abject acknowledgment of everything that is wrong. R5275:1, 4978:4 We should always exercise forgiveness and good will toward all, no matter how serious the trespass against us. R4978:4 Forgiveness "in your hearts" is the condition which should always obtain there. We should never harbor any other feeling no matter how seriously they have trespassed against us. R2296:4

Neither will

- None will gain a place in the Kingdom class, in the Bride Class, except they have this forgiving quality of love. R3353:4

Your Father forgive

- Forgive now, but blot out in the First Resurrection. R3729:6, 2970:5 The Lord declines to forgive our trespasses unless we exercise the spirit of mercy toward our fellowmen. "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7) R4558:2

16

Matthew 6:16 *Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.*

When ye fast

- Fasting, under the Jewish dispensation, was a symbol of self-denial, and sacrificing under the Christian dispensation. R955:3* We have good New Testament precedent for the observance of literal fasts. R2022:5 Not a disapprobation to fasting. To the contrary, he is endorsing it as a propriety. R4858:1 Fasting is specially commendable to the Lord's people when they find themselves lacking in spirituality. R4858:5 To be seen of the Lord and not of man. R4858:2 Subordinating the flesh that one might be spiritually strengthened. R4858:1 It would be a very good thing for all of the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible. R4858:5 A very plain diet, if not total abstinence, for a season. R4858:6

But not as

- There is a danger along this line in the observance of the Lenten season by some, but it may not be hypocritical with all. R4858:5

The hypocrites

- Drawing near to the Lord with their lips, while their hearts are far from him. R4858:4

Sad countenance

- Not with long faces to show piety, but cheerfully. R4858:1 If their fasting had brought them nearer to their Heavenly Father, it should have had a happifying effect, which would have shown itself in the countenance. R4858:2

Disfigure their faces

- Giving them a drawn appearance. NS154:3

That they may appear

- Do not go about with a sad countenance telling everyone that you are carrying a very heavy cross. That is not presenting your sacrifice to the Lord, but before men. R955:4*

Have their reward

- The praise of men. R5786:6 They are getting the approval of the ignorant and easily deceived. NS154:3 Let us take heed that we do not barter away the heavenly approval, crown and glory for the mean rewards of this present life. R955:6*

17

Matthew 6:17 *But thou, when thou fastest, anoint thine head, and wash thy face;*

Wash thy face

- Bear the cross cheerfully, with a hearty good will. R955:5*

19

Matthew 6:19 *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:*

Lay not up

- It requires considerable determination to draw the line and say to business and the various responsibilities pressing upon us, Thus far shalt thou go and no farther. R732:4* Trust in the Lord and don't put all your confidence in banks, insurance companies or stock exchanges. Q344:4

Treasure upon earth

- Pleasure, delight, joy, comfort are all suggested by the word treasure. Our thoughts, hopes and plans center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance for the hope which it enkindles. R5862:1 Earthly things are to be merely servants always ready for use, for any emergency. R4567:2 Only by making wealth a treasure and setting upon it inordinate desire can one become miserly or very rich. R4567:2 None of these earthly possessions can any longer be their treasures or in any sense stand in competition with the Lord. F574 Christians have renounced the earth. OV357

Doth corrupt

- Death and corruption touch everything earthly, under present conditions. R4567:1 Wealth may vanish in an hour; fame may change to censure at the caprice of fickle, public sentiment; friends may prove untrue or even treacherous; even the love that glowed on the home-altar may flicker and become uncertain or extinct. R1820:2 The treasures of wealth, fame, social distinction, houses, lands, friends, home, family, power and influence are all subject to change and decay. R5862:1

20

Matthew 6:20 *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:*

But lay up

- Signifying so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth. R4567:2 Our heavenly treasures may be augmented by special zeal and faithfulness under the peculiar trials of the present time. R5863:2 By buying back moments and hours from worldly matters, social frivolities and various time-killing devices, we are getting an excellent bargain. NS468:6

Treasures in heaven

- A future reward. OV357 The chiefest of all treasures is the personal love and friendship of God and Christ. R5862:4, 1820:3 The honor and privilege of our calling to be "the Bride" should make that the supreme treasure, in comparison with which every other treasure is insignificant. R874:3, 2628:2 Treasures of friendship, of love, of esteem for the sake of our works, of experience that will serve us eternally, of wisdom that will enrich us forever, of divine approval. R1514:1* Including the marks of just approval and distinction, treasures of mind and character and all the true and noble friendships which have been founded in truth and righteousness. R5863:2, 1821:2 Treasures of mind and character; for nothing that is good, true and worthy of preservation shall be lost. R1821:5

Doth corrupt

- Neither the lapse of time nor the exigencies of circumstance will be permitted to wrest these from us. R1821:5

21

Matthew 6:21 *For where your treasure is, there will your heart be also.*

Where your treasure is

- A treasure is something in which we take special pleasure and delight. It is in our thoughts, plans and hopes, an inspiration to our lives and an incentive to energy. R1820:1, 874:2 That which costs us most and which we give most for, we love most; and thus it is proved to be our treasure. R874:6

Will your heart be

- Those who set their affections chiefly upon earthly things can with difficulty avoid the snares that go with them. R5323:1 Not that a man may not love his wife or children, or appreciate the beauties of nature, but these can no longer be his treasure in competition with the Lord. F574 "Each heart will seek and love its own; my goal is Christ, and Christ alone." F573

22

Matthew 6:22 *The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.*

Thine eye be single

- To the Lord's glory. R1849:4 Signifying singleness of purpose, of heart intention toward God; clearness of spiritual vision depends upon this. R4445:1, 4567:4 Adjusting your vision to see the great value of the future life in comparison with the present one, and setting your affection there. R4567:2 We have two eyes of our understanding—one a present and one a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted to see matters in their true light. R4567:2 Some are cross-eyed, endeavoring to serve two masters, and to walk according to two standards. R4445:4

Full of light

- We have clearness of spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of his spirit of holiness, the spirit of love. R4445:2

23

Matthew 6:23 *But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!*

The light

- The holy Spirit, the way of truth. R5099:6, 4399:1 We should let it shine upon men; some who once hated the message have thus been convinced. R4746:3

In thee

- Refers only to the Church class. R5099:6 Originally man had a clear eye, mental as well as physical. R5797:5

Be in darkness

- If the light of the holy Spirit of our begetting becomes extinguished. R5099:6, 4445:1, 371:6; E264, 294 Implying unfaithfulness. R3437:4 Showing the importance of proper spiritual sight in order to discern truth clearly. R5797:5 Calling darkness light and light darkness. (Isa. 5:20) R1800:4 Blessings, misused, may be turned into a curse. R1850:6 By reason of sin, man's discernment of right and wrong have been more or less blurred. R5797:5 The darkness not only affects people intellectually, but morally, blunting their sense of right and wrong. R4586:4 In certain instances, God will force people out of the light into the "outer darkness" common to the world in general. Disloyalty to the Lord tends in this direction. R4445:2

How great

- Both to yourself and to the world, from whom the light is thus obscured. E294 There are different shades of darkness. R5099:5 It would be better not to have known the way of truth than to have departed from the holy command. R4399:1, 3786:1

Is that darkness

- The influence for evil of such an enlightened one, sanctified by the truth and then seduced by Satan, is more than doubled. E294 Such a mind will be in a worse condition than that of a worldly mind. Having lost the fear of man, if they lose also the mind of the Lord, they have no fixed principle to govern their course. R5100:4,2, 5797:5,6, 4567:3,4, 4446:1, 4445:3, 4399:1 If any fail to go on in the development of the spirit of love, they will surely retrograde. R4445:6 Comparable to re-entering a dimly-lit room from one that is brilliantly lighted; the room seems darker than when we left it. R5100:2 A darkness that will only become the more intense as one slips and slides along the backward track. R3103:5 He loses all knowledge of the "mystery"—the peculiar relationship existing between Christ and the Church. (Eph. 3:3-6) R5100:2

24

Matthew 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

Serve two masters

- Dividing the interests between God's affairs and the affairs of self—half-hearted service. R5666:3 "A double-minded man is unstable in all his ways." (Jas. 1:8) C221 No one can possibly render full service to two opposing masters. R5666:2, 5344:2 "This one thing I do." (Phil. 3:13) He concentrated his time, his thought, his energy, upon this one object or goal. HG453:2 Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. HG453:3; NS617:2 "His servants ye are to whom ye render service." (Rom. 6:16) If our lives are in harmony with sin and unrighteousness, we are not on the Lord's side but on the devil's side. NS368:2 No two interests are so completely one that the service of either would not more or less detract from the service of the other. R5344:2 Folly consists in supposing that one can win the world's prizes of honor and wealth, and at the same time run faithfully for the great prize of glory, honor and immortality. C221 While we are not to do anything contrary to the divine law, yet we are to serve our earthly masters faithfully. They have purchased our time, or a large measure of it. R5666:6

Despise the other

- Such a half-way course fails to meet the world's approval and to gain the advantages of this present life. If we believe it would pay best to serve mammon, then we should serve mammon with all our hearts. HG453:3; NS617:2

Ye cannot serve God

- Man was originally God's servant, naturally so. R5666:2 Only a few now are properly fearing and serving the Lord. NS396:6; CR9 But merely use mammon and the advantages of life as special assistances leading on to God. HG453:4; NS617:3

And mammon

- The mammon principle, the selfish principle, is of Satan. R5344:5 There are two kinds of love in the world—love for the world versus love for God. The two are opposites to such a degree that they cannot be blended. We must be on one side or on the other. HG551:1 Mammon was the name of an ancient Syrian god—the god of riches, of cupidity, the impersonation of worldliness. R5896:5 Mammon's empire is the world: it is Confucian, Mohammedan, Greek Catholic, Roman Catholic, Episcopal, Presbyterian, Methodist, according to the locality and influence. It is the ideas of the majority, and too wise and crafty to be irreligious. CR9; NS397:1 The spirit of the world, selfishness, avarice, and love of wealth. R5896:5 Sectarianism, the fear of man that bringeth a snare. CR9 Earthly advantages and comforts, the attainment of which appears to be the main object in life; in Christendom. R2259:1 Those who serve mammon get the best in the political, ecclesiastical, social and financial spheres. R5344:3 The majority are serving mammon, seeking to have its approval and emoluments. CR9 Worldly wealth. T93 The Balaam spirit; to be a servant of God and seek the rewards of an opposite course. R5323:1 Typified by the golden calf made by Aaron. R3047:4, 1836:1 Wherever the love of money or honors or luxuries becomes the ruling passion in those who are professedly God's people, it has usurped God's place. Such are idolaters. R2459:5, 1836:1

25

Matthew 6:25 *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*

Take no thought

- This does not mean that the Lord's followers are to be negligent about their appearance, or the provision of food; but, realizing that luxuries may not be the best for them, they are to be content with such things as they have. R5220:1,2, 873:3 Fear and anxiety are amongst the most serious foes of our human family; they produce nervous exhaustion and are very injurious to health. R5874:3 We should recognize a wide difference between carelessness and anxious care. Joseph in Egypt laid up wheat in plentiful years to make provision for the seven years of famine. F573 There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry, the inability to enjoy today because of fears respecting tomorrow. R5874:6, 4567:5, 2488:2, 873:2,3 Not that they should live from "hand to mouth" and be utterly regardless of the future. F572 Having brought children into the world, it becomes the duty of the parents to see to their reasonable and proper establishment in it. F578; R874:1

For your life

- Greek, psuche, soul, being. E335

What ye shall eat

- He spoke generally to the poor, and the poor in Palestine and other Eastern countries find it very difficult to obtain food and clothing. R5990:5, 5220:1 Eating, drinking and dressing seem to be the most engrossing thoughts of both rich and poor. R5220:2 We should be ready to share our last loaf or last dollar with any more needy than we. R873:6

Is not the life

- Our eternal life. If wise, we will seek the future life at any cost, at any sacrifice of the present one. R4567:4

More than meat

- He would have us absorbed in heavenly things; and to do this he sees that we must be freed from

distress of mind with reference to earthly things. R873:3

26

Matthew 6:26 *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*

They sow not

- They know not how to sow or reap, or the lilies how to spin. They get their food and the lilies their glory in God's appointed way for them. So man must get his food in God's appointed way for him. R2804:6*, 2488:2

Feedeth them

- We should consider our Heavenly Father's provision for the fowl of the air and realize that he provides for our best interests also. R4567:5

Better than they

- Will not God much more care for us who have become his children through faith in Christ? R4567:5

27

Matthew 6:27 *Which of you by taking thought can add one cubit unto his stature?*

Can add one cubit

- Let us realize our own littleness and look rather to the Lord for the things of the present as well as the future life. R4567:5

28

Matthew 6:28 *And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:*

Consider the lilies

- Learn of the Creator by the things created. R3313:1 A common reddish flower, not the kind generally termed lilies, but very beautiful. R5875:1, 5991:1 Our Lord, as was his custom, drew an illustration of something familiar to all his hearers. R5990:2 Their beauty teaches us that the Lord has a deep appreciation of the beautiful, and that God is abundantly able to produce the beautiful without our aid. R3313:2 The bulb is continually sending up nourishment to its stalks; not idle, but merely exercising its functions by the laws of its nature. R5220:4 Not a hot-house plant, dependent upon some horticulturist; but a flower from the field, growing because the great Protector has provided for its interests. R5220:4 The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. R5875:4 God's care over a simple flower is a reminder of his greater care over his own people. R5990:2 The heart that fails to consider the little things is hindered from a proper appreciation of God and his plan. R5220:5

How they grow

- In a very reasonable way, without unnatural, unusual stress. It does the best it can wherever it happens to be and develops grace and beauty. R5990:6, 5875:1 The lily has a right to use everything within its power for its own nourishment. So it is our right and duty to use the means within our power for beautifying our characters, and for spiritual nourishment. R5220:5 The lily is not idle, else it would die, but it does not worry. R5220:4 We are not to be anxious about the things of the present life, nor are we to be over-anxious regarding our spiritual growth. R5991:1

They toil not

- Does not mean that he would not have us labor with our hands and our brains in order to care for our family, home, etc. R5991:1 Similarly we believe that in the heavens the angels are free from toil. Divine power exercised in their interest makes toil unnecessary. CR65 But a state of lethargy, indolence, respecting the duties of life and opportunities for presenting truth to others is a sure indication of spiritual poverty. R2488:4

29

Matthew 6:29 *And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

Like one of these

- The finest clothing cannot approximate the delicate structure of the flower, created by an infinite hand. R5875:1

31

Matthew 6:31 *Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?*

Take no thought

- Not worried; as free from anxious care as the lilies. R5991:1; F679 Be content with such things as you have. (Heb. 13:5) R5220:1,2 Give all of the surplus of your time and energy, over and above that spent in providing things needful in the accumulation of the heavenly riches. R874:5

32

Matthew 6:32 *(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.*

After all these things

- Food, raiment, health, etc. R3718:2 The emoluments paid by mammon. CR9; NS396:6 Spiritual Israelites are exhorted by the Lord to appreciate the spiritual clothing, the spiritual food, the heavenly riches, which moth and rust cannot corrupt. R3665:1

Do the Gentiles seek

- The procuring of food and raiment is the most important consideration with most people. R5990:5; SM370 It would be unsafe for any of the New Creation to request temporal blessings. R3665:1 They could not pray for spiritual things for they had no appreciation of such gifts. Be not like them. R5202:4, 3665:1

Father knoweth

- We should accept what he gives us as being for our best interests. R4567:5 To be without worry does not mean to be without proper concern and due diligence to find work and do it. R4567:5 It is for them to rejoice that their affairs are being more wisely and more favorably ordered than if under their own control. SM371 How happy and free from anxious cares are the hours of childhood. Perfect trust in parental wisdom and love casts out all fear. R732:1* It is improper for the Lord's people to ask alms. R4101:5*

Ye have need of

- Our prayers should be more in the nature of thank-offerings, worship and adoration, recounting the blessings and favors we already enjoy rather than in asking those things which the Gentiles seek. R1999:5 Many, however, who know nothing of real, actual want of life's necessities, are much more exercised by the loss of luxuries when adversity comes. R873:6, 832:5

All these things

- In their case, sickness could not come without the Lord's special permission; hence it should be regarded as from him, and not directly from Satan. R2007:2 Every event and affair of life will be overruled for the highest good. R2468:5

33

Matthew 6:33 *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

Seek ye

- It means to seek a place with the Redeemer in the true glory and power of his coming Kingdom. R4730:6 Not merely seek them in prayer; we are to seek them by setting our affections on those things and by lifting our affections from earthly things. R2479:5 It will not be thrust upon anybody. SM369

First

- Primarily; as of the first or primary importance. SM370; F679; R5990:6, 4567:5, 2765:5; NS680:6 First interest; earnestness and singleness of heart are necessary. R5917:6 God will look out for the earthly interests of those who pursue this course. R4567:5 Do that which is in harmony with our Kingdom aspiration. R5171:1, 4913:5 These may lose in temporal advantage, but by faith they recognize it is to their spiritual advantage. R4730:6 All who will be counted worthy to be kings and priests must demonstrate now their willingness to sacrifice their own personal interests and rights in favor of the Kingdom. SM374 If the interests of the Kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. R5220:2

The Kingdom of God

- The invitation to joint-heirship in the Kingdom of God. SM370; NS680:6 Giving to it all the time, attention, thought, energy, influence and means not needed for the present life. R2765:5, 5918:5 The Jewish nation was first invited to become the Kingdom of God. R5917:2 To which spiritual Israelites are now invited. R4730:6 Messiah's Kingdom is sometimes styled the Kingdom of God. Civ If seeking the Kingdom seems to hinder some of our earthly prospects, so much the better. The Master said it must cost us our all. R5048:5

His righteousness

- The standard of perfect love toward God and toward men. SM371 The heirs of the Kingdom are to be governed strictly by the laws of the Kingdom. SM372 That is to say, the righteousness necessary to attain a place in the Kingdom. R5219:6; NS680:6 God has provided a righteousness in Christ. R5918:4 We shall not only seek the Kingdom, but seek its righteousness: the righteousness which the Kingdom will bring, the righteousness which God will approve. SM371 If we seek and find his righteousness we shall also find his Kingdom. (2 Pet. 1:5-15) R2804:6* Our first thought should be for the glory of God; our second, for our own profit; our third for the benefit of others. Here we owe it to ourselves to put ourselves first, for if we fit ourselves for service, we have the larger opportunity of helping others. R5130:1,4

All these things

- Food, raiment, etc. SM370 Not wanting for temporal necessities, for light, for necessary cares and disciplines, for consolations of divine grace, for friendship and sympathy. R1745:2,4

Be added unto you

- He will not let you starve in his service. B119 All things necessary are promised. R5219:6, 5990:6, 5991:1 According to His wisdom. F679; SM371; NS680:6 In fact they shall be our servants, instead of we in bondage to them. R2804:6*

34

Matthew 6:34 *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

No thought

- Take no anxious burdensome care for the morrow. F572; R4871:3 Be neither careless nor anxious. F573

Sufficient unto

- Sufficient also is the guidance of the Lord and we are to wait and watch for it. Q634:1

The evil thereof

- The difficulty thereof. R5470:5 If our hopes be not realized so soon as we expected, we are not to worry; we are blessed with the truth and there is work to be done. R5374:4

Matthew 7

1

Matthew 7:1 *Judge not, that ye be not judged.*

Judge not

- Harshly, uncharitably, unmercifully, ungenerously. R2329:3, 2589:2 Declaring against evil thoughts, evil suspicions, evil surmisings. R2444:5 Because we do not fully comprehend the divine law of love and cannot discern the thoughts of our own heart. F403 We may at times judge the outward action as wrong, but we are not to attempt to judge the heart, where there is a possibility of misjudgment. R5430:3, 1712:5 It is forbidden us to judge the heart. R4568:5 Judging is a clear token that one has not developed the spirit of Christ, the spirit of love, which is full of kindness and consideration. R2589:2, 1713:6; F403 Our Lord refers to the abuse of judgment and not to the legitimate use of that noble faculty. R1712:2 The Lord discountenances criticisms and accusations and sentences of one another as individuals. R2431:5 But when conduct is in manifest opposition and in defiance of God's law, as that of "wolves," "swine" and "dogs," the condemnation should be recognized as God's judgment, not ours. R1712:5 Some people must be held at arm's length, but at the same time we should be careful to give them credit for good motives they claim to have. NS164:4 The first occurrence of the word in the New Testament and would clearly bear the rendering, "Test not, that ye be not tested." R48:6*

Be not judged

- Harshly, unmercifully. R2329:3

2

Matthew 7:2 *For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

With what judgment

- How we deal with others fixes the gauge of how God deals with us. R5414:5, 5884:5, 5324:4, 5135:5; F403 The Law of Love says: For shame that the weaknesses and shortcomings of brethren should be exposed before the world. F405 See comments on Matt. 6:12

Ye judge

- How many find it easy to excuse their own weaknesses while they are very captious and critical as respects the shortcomings of others. R5324:4

Ye shall be judged

- If at heart we treasure up resentment against others, the Heavenly Father will not forgive us. R5123:3 With what measure—The fallen or carnal mind is selfish; and proportionately as it is for self it is against others—disposed to approve or excuse self and to disapprove and condemn others. F404 The continual fault-finder, who sees great blemishes in others and none in himself, is blind to his own defects, or hypocritical. R4567:6

Ye mete

- Measure others. R2253:4

Measured to you

- If our words are generous and kind, loving and benevolent, we shall receive similarly kind treatment of the Lord; but if harsh, critical, unkind, we may expect reproof. OV209, 210:T; R3453:5

3

Matthew 7:3 *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?*

And why

- Busybodying in other men's affairs. F583

The mote

- The little difficulties and weaknesses with which all the Lord's people are more or less troubled. R2589:3

Not the beam

- The great fault of lovelessness. R2589:3 Satan possesses this fault; he is called the "Accuser of the brethren." (Rev. 12:10) R2589:4

4

Matthew 7:4 *Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?*

Let me

- Fancying that it is "his duty" to advise, to pick, to investigate, to chide, to reprove. F584

Pull out the mote

- The continual fault-finder who sees great blemishes in others and none in himself is blind to his own defects, or hypocritical. R4567:6

5

Matthew 7:5 *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

Thou hypocrite

- Wishing to give the inference that you are not yourself inflicted with the same malady of sin. R2589:4 It is deceptive and hypocritical when we claim that fault-finding is prompted by love for the erring and a hatred of sin. R2589:4

6

Matthew 7:6 *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

Give not

- We are to tell the heavenly things, but not to the natural man. R5065:6 Use the spirit of a sound mind to discriminate between those who are good subjects for the truth and those who are not. R5376:4 This does not mean that we should never bring holy things to the attention of those who are not the Lord's consecrated people. R2589:6

Unto the dogs

- Idlers, breeders of spiritual contagion, self-seekers, biters and devourers, treacherously lying in wait to deceive. R1671:1 We would not expect that dogs would appreciate the difference between meat from the butcher shop and the holy, consecrated meat eaten only by the priesthood. R2589:6 The selfish, the sensual, who mind earthly things and who have never been begotten of the spirit of God. R2589:6 The only preaching proper for such is "Repent and be converted that your sins may be blotted out" and "Flee from the wrath to come." R1671:2 The "brethren" have been neglectful in the endeavor to feed the "dog" class. R2590:1

Cast your pearls

- The deep and precious things that belong to the New Creation and which none others can understand and appreciate. R3265:2, 5699:1, 5214:6, 5065:6, 4568:1; OV5; SM242 We are not authorized to parade our ambassadorship before the world. NS466:1

Before swine

- The groveling, who think only of money and the things of this life. R2589:6 The brutish and swinish. R2589:2 Those who have not the hearing ear and the seeing eye. R5376:3, 327:5* Those who would not be able to understand nor appreciate our position. R5825:5, 4568:1 They would resent our precious truths and do us injury. R4568:1, 4984:3; SM7 Those who mind earthly things, the selfish,

the sensual. R2589:5,6

Trample them

- Recognizing no value in pearls, nor appreciating anything that would not give earthly satisfaction. SM7

And rend you

- "Reprove not a scorner, lest he hate thee." (Prov. 9:8) R2589:2 Injure you. SM7

7

Matthew 7:7 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:*

Ask

- Some of the chiefest of his favors he withholds from us until we make requests, because he thus prepares us more for the blessings he is willing to bestow. R4568:1 All the consecrated are free to make request for the things promised in the Word of God. R4568:1 If you wish to know how to overcome the spirit of fault-finding and harsh criticism of the Lord's brethren. R2590:1

Seek

- Those who approach the Bible with earnest desire to find God's message, will be guided of the Lord. Q643:1; R4983:6, 4971:1

And ye shall find

- The knowledge of the holy Spirit shall be revealed. E167 We find what we seek! Those who desire to find God's message will be guided by the Lord. Those who approach the Bible from the standpoint of unbelief are equally sure to find what they seek—flaws, contradictions, etc. Q643:2

Knock

- Upon the Lord's storehouse of grace and blessing by continued efforts, as well as prayer. R2590:2, 1150:4

Opened unto you

- The door of privilege, of opportunity. R4983:6 The door of knowledge. E167

8

Matthew 7:8 *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

Every one that asketh

- Anyone, therefore, who seeks God will find him; for the Scriptures promise, "Draw nigh to God and he will draw nigh to you." (Jas. 4:8) R5201:3

He that seeketh

- In the "Law and Testimony." (Isa. 8:20) E167 Seeks the proper blessings: forgiveness of past sins, divine love and care, both temporal and eternal. OV181

Findeth

- Those who pray for opportunities to serve the Lord and watch for the fulfillment of their prayers will surely have them. R4913:4 The believer, assuming that there is a superhuman wisdom in the divine word, investigates from that standpoint. NS63:2

It shall be opened

- The door of knowledge shall be opened. E167; R5201:6 God will reveal his true character to them. OV2

9

Matthew 7:9 *Or what man is there of you, whom if his son ask bread, will he give him a stone?*

A stone

- Traditions as indigestible as a stone. HG692:3

11

Matthew 7:11 *If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*

Give good things

- The holy Spirit, the true antidote for a fault- finding disposition. R2590:2, 4568:4 The Lord will also give whatever temporal blessings are to the best interests of the new creature. R5835:1 If he gives us a gift at all, we may be sure it will be a blessing. NS229:5

That ask him

- God is particularly willing to give us the holy Spirit, and is especially pleased that we ask for it. R5310:6, 5835:2 We are not to ask for all manner of earthly things. R5835:1

12

Matthew 7:12 *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

Therefore

- Connecting this with the preceding; signifying that this will be a test by which we may discern when and to what extent we are misjudging the motives of others. R2590:3 By way of concluding this subject of finding fault, picking flaws, condemning and criticizing. R2590:3

Whatsoever ye would

- Our Lord's words were addressed to his disciples. OV231; SM431 This is not the rule of love, but of justice. R4827:3 To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others. SM352 Under this golden measurement, how few bitter, angry or slanderous words would be used, for how few would like to have others use such to or of them. R2688:6 As we would not wish to have others think ungenerously or meanly of us, so we in turn would find our thoughts of others becoming more generous and less suspicious. R2688:6 To reason, If we were in the slums we would wish that some of God's children would help us and hence we should do so to others, is a mistaken application of this rule. R2689:6 It does not say that we should do to our neighbor as he might wish us to do to him, for he might wish a very unreasonable thing. R2688:4 If Jesus had loved us just according to the Golden Rule, he would not have died for us; but he did more, and he requires that his followers should do more for each other. Q286:6

That men

- Particularly the Lord's brethren and those dependent upon you. R2689:1, 2690:5 It will be applicable to all the heathen world and the substratum of society in the Millennial age, but now it is applicable chiefly to the household of faith. R2690:5

Should do

- Charging only a reasonable profit on goods sold, expecting to pay a reasonable profit to him who sells. R2688:5; OV231

To you

- Putting off anger, malice, hatred, strife, envy, slanders, etc. R2688:6

Do ye

- This is a positive rule, to do good; and not a negative rule, to abstain from doing evil. R2688:2, 4567:3 This rule does not express all of the Christian's duty, but marks the very lowest standard which must measure our dealings with others, justice. OV231 To the full extent of their ability, the new creatures must render justice. SM431, 352:2; R4567:3 We must also be just in our words and thoughts. SM432 This law the Apostle calls the "law of liberty," the perfect law. R2688:2 With applications to husbands, wives, children, parents, brothers and sisters. OV232 Applications to the Church. OV232 The Christian businessman's ideal is the Golden Rule. OV369 The Golden Rule is

despised and rejected as impracticable. R5723:5 Nothing short of full devotion to the Lord will enable one to live consistently along the lines of the Golden Rule. R4568:4 He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh; but faithfulness to the Golden Rule on the one day only will never win Divine approval. OV232 This Golden Rule is necessary in formation of character, not only to develop equity and justice, but also the spirit of love, of unselfishly doing good to others. R2689:3 Only as we exercise benevolence toward others need we expect God's benevolence in respect to our weaknesses and shortcomings. R4567:3,6 The Christian has an additional requirement—the Lord's "New Commandment." We must "love one another" as our Redeemer loved us, to the degree of self-sacrifice, even unto death. R4568:4 To tell uncomplimentary truth is to violate the Law of Love, the Golden Rule. F406

Even so to them

- By acting kindly, speaking gently, being patient toward weaknesses, not expecting too much. F376 Doing for them now the kind of work which God desires to have done; leaving for the future the things which God has planned to have done in the future (the salvation of the world). R2690:2 This is the Golden Rule and, by comparison, the rule of Confucius, "Do not to others what you would not wish them to do to you" might be considered the brazen rule. R2688:1, 4567:3

This is the law

- Not a Gospel standard, not a love standard, but justice. OV231 The Law of God is briefly summed up in this Golden Rule. R4568:4 "The righteousness of the law." (Rom. 8:4) R2689:3

13

Matthew 7:13 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:*

Wide is the gate

- First entered by Father Adam. A205

Broad is the way

- The downward path, in which all of Adam's posterity were born. A205 Opened up in Eden at the time of the loss of the homestead. R4245:6* Becoming broad of necessity in order to include every member of Adam's family. R4245:6* On which the human race is hurrying to the tomb. R5245:2; A205 Of self-gratification, pride, lust, sin, selfishness. R4838:1, 4568:2 The easy, selfish, worldly way. R2590:5 The present evil world. Q829:2

That leadeth

- As years and centuries roll on, becoming more and more smoothly worn, daily more glazed and slimed and slippery with sin. A205

To destruction

- The way that seemeth right to the world will end in death. (Prov. 14:12) CR497 Death, not eternal torture. R4568:2; A205

Many there be

- Our race, now thronging the broad road to death, are to be restored because their guilt and sin are atoned for and will be remitted. R281:4 Mankind daily loses the power of resistance so that now the average length of human life is about 35 years, 900 years less than the first man. A206 Even the Jews were in that Broad Way. CR497

Which go in there at

- All mankind are born under more or less adverse conditions and unfavorable environments; and the majority follow on in the way in which they are born. CR496 The world's choice is between hastening down the broad road, giving loose rein to their passion, or seeking to restrain these and go down more slowly. NS81:4

Matthew 7:14 *Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

Strait is the gate

- Applicable only in the Gospel age. R860:2 Difficult is the gate. A207; R5045:3, 5320:2 Full consecration, even unto death; but within are ministering spirits, all conspiring for our ultimate membership in the New Creation. F152; R4568:3; OV177 The love and loyalty of the disciples is tested by their call to walk contrary to the world. R4568:3 The Lord permits the Christian to have adverse experiences so that his character may be developed. Q821:3 Our too-low standards have admitted to membership in all denominations millions who are far below the Master's standards. NS778:5

Narrow is the way

- The way of death by sacrifice with Christ. A212; R5871:5, 5245:2, 2773:2 He opened for us "a new and living way through the veil, that is to say, his flesh." (Heb. 10:20) R279:5 So that only those willing to suffer with Christ may be his joint-heirs. F125; R4964:6, 5005:4 The vows of consecration make the way to glory narrow. NS654:5 So narrow that it admits only the Lord's plan and those willing to conform to it. R5045:3 It is only as "new creatures" that the saints of this age are on the way to life; and only as human beings are we consecrated to destruction, as sacrifices. A213 Were it not that strength is furnished for each successive step of the journey, we could never reach the goal. A214 Those who walk in the narrow way are scripturally called "new creatures in Christ Jesus." (2 Cor. 5:17) NS19:3 We should not be surprised that the way that leads to life is narrow when we realize the grandeur of the life to which it leads. R281:4 Because the successful enduring of these tests is indispensable to those whom he would thus honor. F125 Separate from the world; steep, rugged and beset with snares of the Adversary. CR414; OV130 Contrary to the general tendencies of the world—upward. R4568:3 Because this Gospel age is a part of "the present evil world" during which Satan is the prince or ruler. NS17:6 Opened up, not to convert the world, but to choose a peculiar people to be associated with the Lord in his spiritual Kingdom. R4246:1* Its difficulties will act as a separating principle to separate and refine a "peculiar people." A214; R281:5; NS345:5 It means more than negative opposition to the world; it means to make a positive stand for the Lord, for the truth of His Word, for righteousness in general. NS19:1 The law given to Israel was a narrow way and they thought it to be a way of life, but they found it to be a way of death. (Rom. 7:10) NS18:3 It did not exist in the Jewish age and previous ages. NS18:1 We are not to expect that this narrow way will continue in the future indefinitely—during the Millennial age. NS17:6 The divine arrangement for our first parents in Eden was not a narrow way of sacrifice, but quite to the contrary. NS20:2 The little flock will run it with voluntary devotion, but the great company will have experiences which will force them, not to take one special way, but to decide for themselves which course they will pursue. R5245:2; Q331:3,6

Leadeth unto life

- Life inherent, life in the superlative degree, immortality. A210; R5045:3; SM10 Glory, honor and immortality—association with the Redeemer in the great work of the Millennial Kingdom. R4568:3 This life is immortality. They were living, justified, before, but the strait gate and narrow way lead to another, a different life. R779:3*, 659:5* The spirit in us is the germ of immortality. Thus we even now are partakers of the divine nature, but the fullness is to be reached when we enter into life. R279:4 There is no other way of life open at the present time. NS19:2

Few there be

- In comparison with the population as a whole. NS808:3 Because the Lord seeks only a very choice class at the present time. NS19:2, 749:2 Not many great, not many rich or learned, but chiefly the poor of this world, rich in faith. OV123 "A little flock." (Luke 12:32) R2122:5; HG186:3 "Many are

called and few are chosen." (Matt. 22:14) Paul estimates that many run, though few so run as to obtain the prize of the high calling. (1 Cor. 9:24) R281:1 Our Lord himself was the first to walk in it as the captain or leader of all who would walk in his steps. NS83:4 These few are the bride class who, with Christ, are to bless all the families of the earth. R5691:1

That find it

- The narrow way is a privilege. NS344:4

15

Matthew 7:15 *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

Of false prophets

- Public expounders. A55 Some will speak perverse things and draw away disciples unto themselves. R5388:6 A class who pervert the truth, stirring up arguments that confuse the flock, manifesting a wolfish disposition. R5388:6 It is not evil-surmising to be on the lookout for false teachers, nor evil speaking to call the attention of the sheep to such. R3746:6

In sheep's clothing

- Those who studiously cover up a wolf-like character with the outward professions of godliness, in order to deceive and lead astray the unwary. R1712:2 Professing to be of the Lord's flock; but really not such, because they do not trust in the great sacrifice offered once for all for their sins. R3142:3 While sheep can never become wolves, some, who at one time were sheep, after a while manifest a wolfish disposition and take pleasure in doing all they can to injure the flock. R5388:6 Implies the thought of deception, walking like sheep, wearing sheep's clothing, but never being real sheep. R5388:6 However smooth, polished, educated, gentle they may be on the surface, we must get to know them better than by surface indications before we may dare trust them as leaders of the flock. R3747:1

Ravening wolves

- A class who pervert the truth, injure the flock, stir up arguments that confuse the flock, destroy the new creature, dragging them down to death. R5388:6 Greedy, selfish: "Through covetousness shall they with feigned words make merchandise of you." (2 Pet. 2:3) R3747:1 Ready to destroy your faith in the ransom and thus destroy you as sheep. R3142:3 Hungry with ambition for fame and prominence and honor of men, and willing to barter the interests of the flock for their personal aggrandizement. R3748:2 The wolf is not to be tolerated. He has no rightful place in the assemblies of the true sheep until his character is changed by repentance and submission to the will of God. R1712:2 We should neither reprove as wolves, or disown as brethren, those whose hearts, characters, give evidence that they belong to the Lord, even though they follow not with us in respect to his service. R3747:1

16

Matthew 7:16 *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*

By their fruits

- Sharp, thorny, injurious, poisonous—or, helpful, strengthening, uplifting. R4568:5 Of character, conduct or teaching. R1712:2 Signs that their characters are being transformed in a wrong direction. R5957:1 As James claims, if the right kind of faith be developed in the heart it will surely bear fruit and make an outward manifestation, according to circumstances. R4377:3, 3318:1 The same must be true of the Almighty—by His fruits, His workmanship, fully completed, He may be known to be either good or bad, just or unjust, loving or vicious. SM449

Of thorns

- Some, like thorns, reach out to impede, irritate, annoy and injure those with whom they come in contact. R3747:2 Little of this injury is done physically; nevertheless, the thorny and briery people

find abundant opportunity for injuring others with their lips and tongues. R3318:2 The thorn and brier classes, however closely affiliated with religious things, are not vine branches. R5148:1 There is a thorn-bush in Palestine which grows a fruit somewhat resembling grapes, and a kind of thistle with heads shaped like figs. R3747:2

Of thistles

- Some, like thistles, are always scattering seeds that cause trouble: false doctrines, evil-surmisings, errors. R3747:2 The thorns and thistles are bad fruits, belonging to the evil nature, and not fruits of the spirit of the Lord. R5224:3

17

Matthew 7:17 *Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*

Every good tree

- Contrasting a healthy fruit tree with a diseased or evil one; contrasting a healthy Christian with a perverted and misguided one. R3747:3 A corrupt tree—The Lord supplies the good soil of truth, the refreshing showers of grace and the nourishment of precious promises; but it is for each of his people to use these and thereby grow. R3747:4 Illustrating that those who are his disciples, sound and proper enough to begin with, might lose their spiritual strength and forcefulness, their carefulness. R3747:3 A Christian who has failed to use the chastisements, trials, and difficulties to correct the weaknesses, shortcomings and wrong development of his nature; a Christian who has set his affections on houses, lands or worldly aims, objects or individuals. R3747:4 A Christian who has failed to grow in grace, knowledge and love has not appropriated the nourishment provided, has not submitted to pruning. His heart has become decayed. R3747:3 So surely as a corrupt tree brings forth bad fruit, so false doctrines will develop bad characters in those who receive them. SM382

Evil fruit

- Knotty, wormy, unsatisfactory. R3747:3

19

Matthew 7:19 *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*

Is hewn down

- In Palestine, to this day, fruit trees are taxed, and trees which do not bear are promptly cut down. R3747:5 "Every branch in me that beareth not fruit he taketh away." (John 15:2) R3747:5

Cast into the fire

- Symbolizing the time of trouble in the end of the Jewish age, and that to come at the end of the Gospel age and beginning of the Millennial age. R3747:5,6

20

Matthew 7:20 *Wherefore by their fruits ye shall know them.*

By their fruits

- Lives. HG693:1 What they do with their spare time and money. R2259:3 Outward manifestations. R5000:2 We are to judge the outward conduct, but we cannot go beyond and say what is of the heart. R5000:3 Only in regard to that of which we have positive knowledge should we render a decision in our own minds. R5519:6, 5000:2 Sharp, thorny, injurious, poisonous—or, helpful, strengthening, uplifting. R4568:5, 5224:3, 4592:2 A wicked spirit, a malicious tongue, and pleasure in doing unrighteousness betoken a change of heart, that they have not the holy Spirit governing them as they once had. Q648:T The holy Spirit or the spirit of the Adversary. R4592:2; Q648:T The fruits of the people of God are holiness, meekness, gentleness, long-suffering, brotherly-kindness, self-sacrifice for others and for God and His truth. R5504:5; OV401; NS205:6, 403:3 Aside from any fruits that would be injurious, we are to accept the profession of all who claim to be consecrated. R4653:6

Ye shall know them

- We know the Almighty by His fruits—His good, just and loving workmanship finally completed. SM449 Be able to discern which are brethren and which are "dogs" or "swine." R2589:5 Know that those bearing the fruits of the spirit are no longer children of wrath, but have passed from death unto life. NS403:3 Specially applicable to those who would be leaders of His flock. R3747:5 Know that those having the spirit of anger, etc., are yet in the "gall of bitterness," however outwardly respectable they may be. NS403:4

21

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

Not every one

- Who are professing to be his disciples. R3317:6 Not all who have their names upon earthly church rolls, but only those whose "names are written in heaven" and whose names will not be blotted out because of unfaithfulness. (Heb. 12:23; Rev. 3:5) HG315:6 Only those who, after repentance, renunciation of sin, and acceptance of Christ as their Redeemer, make a full consecration of themselves to the Lord, to know and to do His will. NS391:2

Shall enter into

- Can be accepted as a joint-heir with Christ. R4470:1, 5938:3, 2235:3

Kingdom of heaven

- The actual Kingdom, not the Church in her present condition. R3317:6

Doeth the will

- God's will is to select such as believe His promises for the future so fully that they will give up the present to obtain it. R581:2 The heart, the will, must be right, sincere, true, pure, loyal to God and the principles of his government. R4568:5 By our deeds, and not merely by our professions. R5938:3

22

Matthew 7:22 *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?*

Many will say

- In contrast with the "few there be that find it." (Verse 14) R814:5* Not only a few, but "many," who in their outward course of life have in some measure acknowledged the Lord publicly. R3318:2 Many sadly misinformed partial-believers in Christ. D632 Many who have done philanthropic and reform work. R5404:6 The Great Company. R5383:5 Professed church of Christ—"false brethren." SM222 Ostensibly they serve the Lord, in reality they serve mammon. SM760

In that day

- In the close of the Gospel age. R3747:6, 5404:6, 4568:5

Lord, Lord

- They had a form of godliness. R5407:4

Have we not

- As Laodicea, "I am rich, increased in goods, and have need of nothing." (Rev. 3:17) R4314:4 But these boastings avail little to the interests of Babylon because the lack of the spirit of God's law of love is too painfully manifest to be concealed. D170 The harvest truth is only for the holy and meek. R1348:5

Prophesied

- Preached. D632 He will not guarantee that anybody who has power to work miracles and preach publicly will be granted a place in the Kingdom. R4668:2

In thy name

- The Revised Version gives "by thy name," intimating that the name of Christ is used rather as a

charm, to conjure by. R3748:1 Much of this conjuring in the name of Jesus has been merely a cloak. R3748:1 Claiming divine authorship for their own erroneous theories. R3647:6 Many take the Lord's name in vain, associating it with their enterprises, which are often in direct conflict with the Master's Word and Spirit. R3748:1

Cast out devils

- Opposing sin and multitudinous forms of evil. R3747:6

Wonderful works

- Good works: mission work, slum work. Q112:5 Miracles are not necessary today amongst the Lord's people, and hence they have passed away. R3301:5 Not that the Lord does not approve of hospitals, asylums and charities, but they are not the fruits of the spirit. NS376:6 The Lord's followers are not to be known by their great works—"by their fruits ye shall know them." (Verse 20) Q783:2 Many there are who are consecrated to a system or to a work who are not fully consecrated to God. R1802:3* Benevolent institutions, colleges, seminaries, etc. R3747:6 Not acceptable to God because they have not submitted themselves to His plans and methods. R3647:6 The Lord makes use of various characters as agents in these healings, even as Judas was one of the twelve who worked miracles. R749:4 So satisfied with their present world-converting machinery that they would rather dislike to have the second advent occur now and spoil their plans. R1439:3 Ecclesiasticism is constantly boasting of her great achievements, as here prophesied. D170 Including miraculous physical healings. F639 Some are urged to make money as honestly as possible and contribute liberally to the church, and told they will be granted a free pass to eternal happiness in the future. SM760 Some may be found building up Babylon in some of its denominations, but neglecting the divine Word and their own character building. NS319:6 There is so much reckoning, figuring and apologizing for the meager missionary results now, because we are living in the "harvest" or reckoning time. R1078:3 The various persons and systems performing the "many wonderful works" of today, almost without exception, directly or indirectly antagonize the truth. R3158:4 We are not to object to the works if they are good works. R4668:2, 3120:3; Q112:5 Implying that Satan will have not only false teachers, but false miracle-workers, deceiving themselves and others respecting the source of their power and teachings. R2837:3

23

Matthew 7:23 *And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

I never knew you

- "Never approved you." (Diaglott) R2837:3 Never recognized or authorized your sects. R3748:2 I do not recognize you. R5383:5, 5404:6, 5389:6 You are not fit for the Kingdom class. Q112:5; R5407:4, 4668:2, 4568:6; SM222 You did not come in by the door of the sheep-fold (John 10:1). R5404:6 Your work is out of harmony with the principles of my teaching. Such will pass through tribulation and lose the great prize. R4568:6 Only those will be recognized who have done the will of the Lord and who have no theories or works of their own whereof to boast. R3252:4 Because of not having developed characters in harmony with the Father's law—the Golden Rule. R4568:6, 3318:2

Depart from me

- Left to have a part in the great time of trouble, they will doubtless become God's people instead of sectarians, and will be "willing in the day of his power." (Psa. 110:3) D632 Obliged to pass through tribulation with the world, losing their share of the great prize of this Gospel age. R4568:6 It is the duty of every true disciple to rebuke them, for the outward opponents do far less harm than those who wear the Master's name while denying his doctrine. R1418:6 Not into eternal torment. He does not say, "Depart, ye cursed." R5383:5

That work iniquity

- Neglecting the privileges of the high calling when they knew of it. R5407:4 Workers of unrighteousness, in my name. R5389:6, 3748:3 Through misrepresentation of God's character and

plan. R3748:3 The 1000 years of Christ's reign will accomplish the real reform work. R5404:6

24

Matthew 7:24 *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:*

These sayings

- Jesus' message and teachings. R5407:3 The words or message of the Sermon on the Mount, showing what things are blessed of God in contradistinction to the things which would not have his approval. R3748:4

Doeth them

- Render obedience thereto. R5407:3 Not merely to be doctrinally informed, but he is looking for such character development as will bring us into full harmony with his teachings. R3748:5

I will liken him

- The parable refers not to the Church and the world, but to two parties in the Church. R3748:3, 3318:4

A wise man

- The true people of God who will be able to stand the test of this great day, now upon us. R5443:4

Built his house

- Jesus showed that it was important to be founded upon a rock; and Paul shows that is important also to build with good material. (1 Cor. 3:12) R358:5*

A rock

- Christ. R4568:6, 5443:4 "Other foundation can no man lay than that which is laid, Jesus Christ." (1 Cor. 3:11) R5407:6

25

Matthew 7:25 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.*

The winds blew

- The storms of life are sure to come. R5407:3, 4568:6

Founded upon a rock

- The foundation, God's promises, brings calmness, confidence and security. R5407:3 The twelve apostles, the foundations of the New Jerusalem, were not laid in the sand, but upon the sure and steadfast rock, Christ Jesus. R1522:1 No man can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. R3318:4

26

Matthew 7:26 *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

His house

- Faith structure. R5407:6

Upon the sand

- Foundations of human tradition, man-made theories, ignorance, doctrines of demons. (1 Tim. 4:1) R4568:6, 5407:5 The quicksand foundation upon which nominal Christianity is built. R5443:4 Of selfishness. R1190:5* Those so building will suffer the loss of everything, and at the beginning of the Millennium will be no better off than the world in general. R4569:4 Perhaps some built upon the law, thinking they could commend themselves to God by their own endeavors, without the imputation of the merit of Christ. R5407:5

27

Matthew 7:27 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

Rain descended

- A mighty downpour of truth. R3748:5, 5443:4

The floods came

- "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) R3748:5

The winds blew

- The strong winds of war. R3414:3, 5443:4

And beat

- The shaking will be the means of God for the liberation of some now chained by superstition. R1308:4

Upon that house

- Nominal Christendom. R3748:5

It fell

- The "great company" will have a faith structure largely composed of error, which will be consumed. R3748:6 Truth will wash out the quicksand foundation of nominal Christianity. Utter wreck will follow. R5443:4, 5407:6

Great was the fall

- Suffering the loss of all their hopes. R5407:6 At the beginning of the Millennium; they will be no better off than the world in general. R4569:4

28

Matthew 7:28 *And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:*

Were astonished

- Even though they but imperfectly understood because the holy Spirit was not yet given. R5408:2

29

Matthew 7:29 *For he taught them as one having authority, and not as the scribes.*

Having authority

- Knowing the truth by implicit faith in God and personal experience with its power upon his own heart. R1917:2 As one who understood his subject thoroughly. R3803:2 As one knowing what he was talking about. OV159 With a positiveness. R5408:2, 3318:5

Not as the scribes

- Who taught various speculations and wonderings. R5408:2 Doubtfully. R3803:2 Wherever there is confusion and mysticism, we may be sure there is error and ignorance. R5408:2

Matthew 8

2

Matthew 8:2 *And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.*

A leper

- Leprosy symbolically represents sin. R4576:3

If thou wilt

- He was inspired with faith as far as his knowledge went, and Jesus graciously supplied the missing

link by saying, I will. R436:6*

3

Matthew 8:3 *And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.*

Put forth his hand

- It is a mistake to suppose that healing constituted Jesus' mission as a whole or one of its most important features. R4576:2

Touched him

- His healings were performed to: (1) draw attention to his message; (2) illustrate his great future work; or (3) test his own faithfulness. R4576:2

Be thou clean

- No suggestion here of the error of the leper's moral mind as claimed by Christian Science. All is real, both the leprosy and the miraculous cure. R4472:2*

Was cleansed

- Represents purification from sin. R4576:3

4

Matthew 8:4 *And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.*

Tell no man

- The testimony of his Messiahship was to be hidden from the common people until the rulers of the Jewish Church had the opportunity to decide for or against Christ. C168 Telling it forth would tend to make him too popular. R4576:3

To the priest

- This was the demand of the Law. R4576:3 Representative of the Jewish system. C168

Testimony unto them

- To those who would ultimately pass sentence upon him. R4576:5

5

Matthew 8:5 *And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,*

A centurion

- Captain of a garrison of Roman soldiers; a Gentile. R5101:4 Probably Cornelius. R1922:6, 2620:6

6

Matthew 8:6 *And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.*

My servant

- An interest in his employee which we, as Christians, do well to imitate. R2620:6

8

Matthew 8:8 *The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.*

I am not worthy

- Being a Gentile, it would be an impropriety for a Jew to enter his house. R3755:5 A lesson of humility of mind in approaching the Lord on any subject; that we have nothing of right or merit to demand, only grace and mercy. R3755:5

Speak the word only

- He had this faith because his servants obeyed their authority, and he recognized that Jesus had still

higher authority and could so command his messengers. R5101:4

10

Matthew 8:10 *When Jesus heard it , he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.*

He marveled

- The only other instance where Jesus marveled was at the unbelief of the people of Nazareth. (Mark 6:6) R3755:6

No, not in Israel

- Nowhere among the whole twelve tribes. C293

11

Matthew 8:11 *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*

That many

- Faithful ones from among the Gentiles, called to be the bride and joint-heir of the true and only heir of all things, Christ Jesus. R1095:2 The world of mankind in the Millennium. R3457:1

Shall come

- By a narrow, thorny path of trial. R1095:5

East and the west

- Gentiles. R4576:6

Shall sit down

- Or, be at rest and peace with God, with Abraham, Isaac and Jacob and all the faithful of the earthly class. R3457:1

With Abraham

- The visible representatives of the Kingdom. D619; Q421:3; R4796:1 The Kingdom itself will be spiritual, invisible to men, but its earthly agents will be visible and they will be Jewish. R4796:1 Who will have an honored place for the blessing of regathered Israel, and through them, all the families of the earth. R4577:1 Who died before the ransom was paid and were not therefore called to a place in the spiritual Kingdom. D625 But not the saints. A290

And Isaac and Jacob

- And all the ancient worthies. R3457:1, 1634:6; D619

Kingdom of heaven

- The earthly phase of the Kingdom. A290

12

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

Children of the kingdom

- Israelites, children of Abraham, Isaac and Jacob, to whom the Kingdom was first offered. R5101:5 The Lord is here not speaking about the world at all; he is speaking about the Church. Q199:4 The Lord was discussing the earthly Kingdom with the earthly children. Q421:4 Some who, in the end of the age, not being faithful, will be rejected from the light. Q199:4

Cast out

- Out of divine favor. R4576:6 Divine grace or favor was to continue with the Jew until three and a half years after the cross. R5100:6 They should not think that God would take them for his elect regardless of their character, faith, obedience, etc. R5101:5 All the unworthy of the Jewish age shall be excluded from the visible, earthly phase of the Kingdom. R1580:1

Outer darkness

- God's disfavor, which has been upon Jews, especially since the destruction of Jerusalem. R4576:6, 4577:1, 3105:6; Q421:3 As outcasts from God's favor and from the special light of prophecy which for 1800 years had enlightened them. R1095:2 That which is common to the world in general. R4445:2, 4577:1 If any of us do not walk carefully, we will not continue to be children of light. Q199:4 Not like purgatory or hell-fire, because the normal view of these is very light, bright and hot. Q199:4

There shall be

- Those that rejected the Lord found a great time of trouble at the end of the Jewish age. Q421:3; R3105:6

Weeping

- The Jewish nation has suffered for 18 centuries and will continue to suffer until God will forgive them and save them. R4577:1, 1095:5 Grief is indeed implied, but not one word about an eternity of grief and pain. HG303:2

Gnashing of teeth

- Signifying chagrin, disappointment, savage animosity; as in the case of Stephen, "They gnashed on him with their teeth." (Acts 7:54) R4329:1; Q732:2 Darkness respecting transpiring events and, ultimately, the severity of the trouble, figuratively called "weeping and gnashing of teeth." R3105:6 A metaphor describing trouble, distress, perplexity and persecution. R1095:5

13

Matthew 8:13 *And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.*

As thou hast believed

- Those who cannot exercise faith cannot have a share in the blessings offered under the Gospel call, but must wait for the demonstration of the Millennial Kingdom. R4576:6 Some were healed in answer to their own faith (Mark 5:34); and some, as here, in answer to the faith of another. R759:3

Was healed

- No miracle of healing was ever wrought by the Savior upon any of his disciples. R4577:4

15

Matthew 8:15 *And he touched her hand, and the fever left her: and she arose, and ministered unto them.*

The fever left her

- Some, as here, were healed instantly; some gradually. (Mark 8:24,25) R759:3

Ministered unto them

- Demonstrating that her cure was miraculous, since the operation of the mind could not have restored at once the strength lost by the fever. R3311:1

16

Matthew 8:16 *When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:*

And healed

- The miracles of healing which our Lord performed were incidental to his preaching. R4137:2 The healings had three ends in view: (1) to draw attention to his message; (2) to illustrate his great future work; and (3) to test his consecration vows. R4576:3

All that were sick

- "Virtue (vitality) went out of him and healed them all." (Luke 6:19) R5096:4, 4576:3; A230; E124; F645

17

Matthew 8:17 *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*

Himself

- The gift which costs nothing cannot be so highly esteemed as that which costs much. R4138:2

Took our infirmities

- At his own expense, his own sacrifice. R4576:3, 4138:1, 574:4; E106,124 "Touched with the feeling of our infirmities." (Heb. 4:15) E106; F632 Perfection is the opposite of infirmity. E122 Greek, asthenioas; used in the singular when the sickness of Lazarus is spoken of (John 11:4); proof from the Scriptures that Jesus was sick and so able to sympathize with us in our sicknesses. R2767:4* Greek, astheneo, meaning without strength. R4099:6,2* Our Lord, who had none of the imperfections of the fallen race, needed to take from men their sicknesses in order that he might be touched with a feeling of our infirmities. R2029:6 Not because pain, sickness and death had hold of him, but that they had hold of our race, and he, full of love and sympathy, was bearing the burdens of others. R574:5 The weaknesses going to him as "there went virtue out of him and healed" the multitude. (Luke 6:19) F632 Experiencing, instead of vitality, a sense of the weakness and suffering of those whom he relieved. F645 Since he himself was not the sinner, all the penalties of sin which could rest upon him must be result of his taking the sinner's place and bearing for us the stroke of justice. E127 Thus our Lord fulfilled his consecration and began to lay down his life for others. R3727:5 He who spake "as never man spake" also sympathized as none of the fallen race could sympathize with the fallen conditions, troubles and afflictions of humanity. E126 "That he might be a merciful and faithful high priest in things pertaining to God," "in all points tempted like as we are." (Heb. 2:17,18; 4:15,16) E128 It is expedient also that all who would be acceptable to God as members of the Bride should be similarly touched with a feeling of the world's infirmities and have sufficient sympathy to voluntarily bear some of the sorrows and griefs of those about them. R4138:4; F645

Bare our sicknesses

- Not the sicknesses of the Church, but those healed at the first advent, to illustrate greater works and grander healings in which we may participate, now and in the Kingdom. F632; R4138:3 A comparison of Isa. 53 with Heb. 4:15 and Mark 5:30 and Luke 6:19 shows us clearly that this prophecy was completely fulfilled at the first advent. R2028:6 It was necessary for Christ to do this that he might be touched with a feeling of our infirmities. F645 Being free from sin, he was free also from pain. Since he could not suffer pain and sickness because of sin, he was placed for a time among sinners, where their weaknesses and pains bore down upon him. R2000:1, 809:2 We do not know that our Lord was sick with any of the ordinary maladies. It would appear that his healing merely exhausted his vitality, and thus left upon him the weight of our sicknesses. R4138:3 It is the most refined and perfect organisms which can suffer most. R454:3 The healing of the new creature and the healing of the flesh are different things. The new creature's soul-sickness is cured by the Good Physician, even though his flesh may suffer pain and go into death. R4979:6 For God's consecrated people to ask for physical healing would be to attempt to take back what they have consecrated to the Lord "even unto death." R4980:1

19

Matthew 8:19 *And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.*

I will follow thee

- Evidently with the thought that one so gifted must be wealthy. R5370:6

20

Matthew 8:20 *And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*

Hath not where

- No home of his own. Only the very sincere would be attracted to follow a leader in such a condition. R5370:6 It seems that persecution from his earthly kindred was not lacking and that he was unwelcome in the home of his childhood. R1069:3

21

Matthew 8:21 *And another of his disciples said unto him, Lord, suffer me first to go and bury my father.*

Bury my father

- Leave your service and serve my father until he dies. R1987:1; Q217:1

22

Matthew 8:22 *But Jesus said unto him, Follow me; and let the dead bury their dead.*

Follow me

- Jesus did not mean that the young man should not attend his father's funeral, but that if he left the Lord's service too long he might never return. R1987:1

Let the dead

- The legally dead. Q760:4 Here unbelievers are referred to as still dead because of having no union with the life-giver. F697 He was referring to the mass of mankind, all dead under condemnation, and the one who believed in him was the only one that was even reckonedly alive. HG195:3; Q717:4 We are all walking in the valley of the shadow of death and are now far down below the mountain tops of life and perfection. R360:3 From God's standpoint all who are under the sentence of death are considered as though already dead. A150,289; Q717:4, 760:4; CR131; R5371:1, 3378:4, 2153:5, 1231:3, 1077:1; NS253:5 Especially those who are unbelievers and hence have no union with the life-giver. F697 "The hour is coming and now is when the dead shall hear the voice of the Son of God." (John 5:25) R2435:1

Bury their dead

- The actually dead. Q760:4 Let the dead, the condemned and legally dead world, look out for its own affairs. CR131 There are plenty in the world who can attend to the earthly things. R5371:1

23

Matthew 8:23 *And when he was entered into a ship, his disciples followed him.*

Entered into a ship

- The Master launched out with them occasionally to obtain rest and quiet. R4577:1

24

Matthew 8:24 *And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.*

A great tempest

- Its violence may be judged from the fact that even the Apostles, who were experienced on the sea, were alarmed. R4577:2 Probably the Adversary was permitted to develop the storm on Lake Galilee for the very promise of the lesson it gave to the apostles. R4577:3 All are subject to the storms of life in which mighty billows threaten our destruction. R4577:2 Picturing the experiences of the Church during the long night of 18 centuries in which she has been tempest-tossed. R3325:2 Picturing the great time of trouble. R5239:5

In the sea

- The Sea of Galilee is quite subject to such windstorms. R3324:2

But he was asleep

- Evidently thoroughly exhausted with the labors of his journey and ministry. R3324:3; HG459:2 Evidently the Lord's providence had something to do with his prolonged sleep under such circumstances, to test the faith of his disciples. R3324:3, 5239:3

25

Matthew 8:25 *And his disciples came to him , and awoke him, saying, Lord, save us: we perish.*

Lord, save us

- If we have trials and difficulties, or inner storms or passion, anger, resentment, we should cry unto the Lord for help. R5239:4

26

Matthew 8:26 *And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.*

A great calm

- Waters, thus lashed to a fury, cannot be quickly calmed except by a miracle. R3324:4 Typifying the great rest from the Evil One for a thousand years, now near at hand. R3325:4

Rebuked the winds

- Illustrating the manner in which the time of trouble will come to an end. A171 What the Lord is doing for the Church now, and what he will do in the future for the world. R5239:5 Jesus would not have rebuked the storm if it had been caused by the Father. Satan probably thought he could destroy Jesus by this storm. R5239:3

27

Matthew 8:27 *But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!*

What manner of man

- In general his wonderful personality seemed really incongruous with his general demeanor. SM749 During the Messianic Kingdom, all will know Jesus as having been a man, The Sent of God, and as the now Highly Exalted One, far above men and angels. SM754 Not until the disciples learned this lesson were they prepared to trust him with all their trials, difficulties and interests. R4577:2 Similarly we, realizing that our Lord now has "all power in heaven and in earth" (Matt. 28:18), can fully trust him and rest in his loving care. R4577:2

The sea obey him

- The power to deliver from literal waves gives confidence that he is able to deliver from every trouble. R4577:2; SM749

28

Matthew 8:28 *And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.*

Two possessed

- Using the human body as their medium, their body. R4577:5 Intelligent physicians recognize that probably more than half of the inmates of insane asylums are demon-possessed. R4577:5, 5044:2; SM197

29

Matthew 8:29 *And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God?*

art thou come hither to torment us before the time?

They cried out

- Knowing their final destiny, they tremble as the time draws near. (Jas. 2:19) R606:5

Thou Son of God

- The devils acknowledged Christ when they had an object in so doing. R2014:1 Admitting his lordship and power over them. F626

To do with thee

- In common with thee. R3772:2

To torment us

- To destroy us; the fear of destruction being doubtless inculcated by witnessing man's death on account of sin. R254:5, 3772:1 These imprisoned spirits had in mind destruction as their final doom; but their suppositions were incorrect, for Satan had misrepresented Jehovah's plan to them. R697:1,4; HG729:6 The word "torment" here does not have the same thought as our word torment. It would mean "do us distress," as a landlord is said to put a tenant in distress for his rent; that is, he will put him out of the premises for failure to pay his rent. Q222:4 This was the language of the demons. Whatever the fallen spirits might say would not be good theology with any good Christian. Q222:4 We shall consider it an interference with our rights if deprived of the privilege of tormenting this man. R3772:1

Before the time

- The demons evidently understood that the time for the overthrow of the powers of evil was still future. R3727:2, 1722:4 Showing their expectation of some future termination of their present restraint or imprisonment, a culmination of judgment in their case. F626 A plea for extension of time in which to come out of the man. R3772:1

30

Matthew 8:30 *And there was a good way off from them an herd of many swine feeding.*

An herd

- Probably hundreds. It would appear that there were enough demons to supply one for every hog, because, unlike sheep, a hog is independent in its action. R4577:5

Many swine feeding

- The chief industry of that place. R4587:1 Contrary to the Jewish Law and therefore contraband. R3772:4

31

Matthew 8:31 *So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.*

So the devils

- Not attempting to deny their own identity, but admitting his lordship and power over them. F626 These evil spirits were surely beings and not merely a disease of the man's mind; else, how could they enter the swine? R3772:5

Besought him

- Evidently fallen angels cannot impose themselves upon even the dumb animals until given some sort of permission. R2173:3

32

Matthew 8:32 *And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.*

And perished

- The destruction of everything obnoxious to the divine will, even as swine were contraband to the Jewish law. R4577:6

34

Matthew 8:34 *And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.*

He would depart

- So today, the multitudes are moved specially by temporal interests; the great blessings of the Lord go unnoticed. R4577:6

Out of the coasts

- Wherever the true gospel goes its effect is to cause division and uproar in the kingdom of darkness. R1633:3

Matthew 9

2

Matthew 9:2 *And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*

Brought to him a man

- The chief business of every Christian, besides that of his own development, is to help others to the Redeemer. R3315:4

Seeing their faith

- The faith of the sick man and those who brought him. R1921:2

Said

- Acting as the special agent, the representative of the Father. R3729:2

Be of good cheer

- Possibly the palsied man and his friends felt disappointed, not appreciating his work as Sin-Bearer. R4587:1 Thy sins be forgiven—The Lord placed the most important matter first. R3729:1 The Lord was teaching a lesson of the relationship between sin and sickness, and his power to deliver from both. R4587:1 The ransom-price for the sins of the whole world was already on the altar. R1921:3 Similar declarations of forgiveness of sins may be made by members of the body of Christ to all who come unto God by Christ. R3315:2

5

Matthew 9:5 *For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*

Thy sins be forgiven

- Transgression of the divine law could not be forgiven except by the satisfaction of that law. R4587:2 The forgiveness of sins with the Jews would imply proportionate release from sin's infirmities. R4587:4

Arise and walk

- If sickness is a judgment or discipline for sin, we should expect that when sin has been confessed and repented of, the Lord would remove the chastisement and raise up the penitent from his affliction, either partially or wholly. R2008:4

6

Matthew 9:6 *But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

That ye may know

- That he could heal diseases he urged as proof that he had power to forgive sins. R144:5

9

Matthew 9:9 *And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.*

Named Matthew

- Elsewhere styled "Levi." R4587:4 Meaning "the gift of God"; the name given to Levi by our Lord. R2260:3 He had undoubtedly been acquainted with the Lord and his work and the Lord acquainted with him prior to his call. R2260:1

Receipt of custom

- A collector of taxes for the Roman government. R4587:4, 2260:2 An occupation despised by the average Jew as being unpatriotic. R2591:1 Despised because it was considered disreputable to assist a foreign government and because many of the publicans took advantage of their position to make themselves wealthy through bribes and over-collections. R4587:4, 2260:2

10

Matthew 9:10 *And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.*

Sat at meat

- Matthew at once made a supper for his friends, that these might have the opportunity for acquaintance with the Lord, who was also a guest. R4587:5

In the house

- In the home of those who have consecrated themselves to the Lord, the first consideration should be the service of the Master. R2591:3

11

Matthew 9:11 *And when the Pharisees saw it , they said unto his disciples, Why eateth your Master with publicans and sinners?*

Why eateth

- Thereby implying social equality. R2591:5 He was not descending to sin in any form, but seeking to lift up sinners. R4587:5 It was the loving kindness of Jesus that disturbed their pharisaical nature and called forth their opposition. R539:1*

With publicans

- Tax collectors. R2591:1 Despised for two reasons: (1) it was considered disreputable to assist a foreign government from one's friends; and (2) many publicans made themselves wealthy by bribes and over-collections. R4587:4

And sinners

- Those not professing holiness. R2591:3 The Master did not hold himself aloof from people, but was warm, glowing, sympathetic, helpful, intensive, whole-souled. R4967:3 He was fellowshipping with sinners that he might do them good. R4587:5

12

Matthew 9:12 *But when Jesus heard that , he said unto them, They that be whole need not a physician, but they that are sick.*

They that be whole

- He had come as a physician to the sin-sick, and they did not realize themselves as sin-sick, and hence had little interest in the physician. Our Lord's words were uttered in sarcasm. NS410:4

A physician

- A physician has a right to mingle with those whom he seeks to relieve. R2591:6 Physicians and medicine were not condemned by the Lord. He and his disciples spent considerable money for bread,

which is the medicine needed when hungry. R2009:4

13

Matthew 9:13 *But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

I will have mercy

- They should have had the yearning compassion which would have delighted to have lifted them out of sin and brought them nearer to the Lord and to righteous influences. R2592:1

Quoted from Hosea 6:6. R4587:5, 2591:6 And not sacrifice

- God's work in Christ was not to sacrifice the world, but to save it. R539:1*

The righteous

- Those who think of themselves as righteous. R2260:5

The sinners

- Those who realized themselves to be imperfect. R2260:5

To repentance

- But we are to recognize a great difference between calling men to repentance and calling them to the high calling. F87 He was not descending to sin in any form, but seeking to lift up sinners. R4587:5

14

Matthew 9:14 *Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?*

Why do we

- Fasts were intended for one of two purposes: a manifestation of repentance, or with a view to bringing the heart into closer communion with the Lord. NS153:1 From earliest times fasting has been recognized as a valuable adjunct to piety. NS453:1

Fast oft

- Does not signify total abstinence from food, but a measure of abstinence and self-restraint as respects the condiments and delicacies. NS454:6 The more intelligent people of the world practice a kind of fasting or self-denial every day they live. They have an aim in life and eat and drink in harmony therewith. NS453:4 We recognize that the Lenten custom, while not instituted by the Lord, has probably been a beneficial one physically, sometimes spiritually. NS453:5 Fasting, like baptism, may be either a mere form, injurious rather than beneficial, or it may be observed with spiritual profit. NS153:4

But thy disciples

- Expressing surprise that fasting was not enjoined by our Master's teachings as a law. NS453:1 The highest form of fasting, self-denial, is represented in our Lord; but, since he was perfect, it is perhaps better illustrated by the Apostle Paul. NS454:2

Fast not

- Showing that our Lord did not impose literal fasting upon his disciples. R2260:5, 4987:2; NS154:4

15

Matthew 9:15 *And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.*

Can the children

- Why should they fast? Their sins had been forgiven, they had been accepted of the Lord and taught to call the Almighty "our Father in heaven." NS154:5

Bridegroom

- Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. R398:4 Jesus is pictured as a

Bridegroom, and his followers as a bride company. R5178:2

Shall be taken

- Implying that, with his return, the fasting will cease and a great feast of joy ushered in. NS155:1

And then

- When the Bridegroom would be away, there would be abundance of perplexity and sorrow, and then fasting would be in order, throughout the Gospel age. R2592:2, 4987:4

Shall they fast

- Waiting for his return. NS155:1 All through the Gospel age it has been appropriate that the Lord's followers fast with the true fasting of self-denial, hungering and thirsting after righteousness. NS155:1 We may safely conclude that all "abstaining from fleshly lusts" or desires is real fasting, the kind most approved in the Lord's sight. NS153:5
- "If any man will come after me, let him deny himself [fast in the true sense]." (Matt. 16:24) NS154:1 In the Dark Ages the food supply was made more and more unnutritious, forcing a fast, which ultimately amounted almost to a "famine for the hearing of the words of the Lord." (Amos 8:11) NS155:2 We have good New Testament precedent for the observance of literal fasts. R2022:5; NS153:3 Discipline the body by abstaining from delicacies and relishes. R3659:5 Very plain diet or total abstinence from food is occasionally desirable to many of the Lord's people who are full-blooded and impulsive. R2260:5 Fasting is proper when done from a right motive, but worse than useless when done as a formality, to be seen of men, that they might think us holy. R2260:5 Typically means self-denial. R2592:2 None will be admitted to Kingdom glories except those who practice fasting, self-denial. Without self-denial no one will ever attain to eternal life, neither in the present age nor in the age to come. NS455:4-6 Let us continue the fasting of self-denial, but let us seek more and more to appreciate and to digest the spiritual food he now is supplying through his faithful ones. NS156:1 A concomitant of mourning and sorrow. R2260:5

16

Matthew 9:16 *No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.*

Piece of new cloth

- The fuller light of truth due at the first and second advents of our Lord; the Gospel message. C160; R4987:5

Unto an old garment

- Old sects and organizations. C160 It is of no use to patch the sects with the doctrines of the new dispensation. R1084:4* Perhaps the first intimation our Lord had given of the fact that Israel as a nation would not be found worthy of the Kingdom and would be rejected. R2260:6 The Gospel teaching is not a patch upon the Jewish law, but a new proposition. R4987:5

From the garment

- Would tear it to shreds. C160; R4987:5

17

Matthew 9:17 *Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

Neither do

- These two parables were given to emphasize that before the blessing could come to natural Israel, Spiritual Israel must be selected. R4987:5

Men put new wine

- New doctrines, truths; the Gospel message. C160; R4987:5 New principles of justice and equality among men, now stretching the old system of things, which ultimately will burst and destroy the present social order. R1143:3

Into old bottles

- Literally, old wineskins, out of which all the elasticity has gone; symbolically, old systems. C160; R4987:5

The bottles break

- Rent asunder by the new truths which are out of harmony with the sectarian pride, errors, superstitions and traditions of these systems. C160

And the wine

- The new doctrines. C160 The Gospel message, committed to a special class. R4987:5

Runneth out

- Are left stranded, hampered by all the old errors of the sect and held responsible for its past record by the world. C160

Into new bottles

- New wineskins, "new creatures in Christ," who will be able to stand the stress of the fermentation of trials, disciplines and testings. R4987:5

18

Matthew 9:18 *While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.*

While he spake

- While Jesus was at the house of Matthew, probably at the conclusion of the banquet, Jairus arrived. R2617:1

A certain ruler

- Jairus, the ruler of the synagogue in Capernaum, our Lord's home city. R4588:3 He knew Jesus well. He sometimes called upon him to read the Sabbath lesson (Luke 4:16). Once he entreated the Lord on behalf of the centurion's servant (Luke 7:4). R4588:3 Properly given audience first because of his prominence as a representative man. R4588:5 The four miracles of verses 18 to 34 illustrate faith from four different standpoints: (1) the faith of Jairus on behalf of his daughter; (2) the faith of the woman on her own account; (3) the faith of the two blind men encouraging each other; and (4) the faith of the friends of the deaf and dumb man possessed with a demon. R4588:3

Worshipped him

- Manifested his faith by his conduct, expressing his homage, obedience and faith. R4588:5

My daughter

- His only daughter, twelve years old. R4588:3

Is even now dead

- Was at the point of death when I left home, and is no doubt dead by now. R2617:2 If, according to some theories, having died she paid her own penalty, she should be free from death after Jesus restored life to her. But she died again. R392:1

20

Matthew 9:20 *And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him , and touched the hem of his garment:*

Touched the hem

- The strength immediately came into her body, just as the touching of a storage battery with a wire would draw the electric current. R4588:6

22

Matthew 9:22 *But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.*

Jesus turned

- Imagine the feelings of Jairus in consequence of this delay; while it added to his faith in the power of Jesus, it at the same time tested his faith in respect to the recovery of his child. R2617:2

Thy faith

- Faith does not spurn reason, but uses it with certain prescribed and rational lines. R4588:2

23

Matthew 9:23 *And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

The minstrels

- The hired mourners, some playing doleful tunes on flutes. R2617:4, 4588:5

The people

- Neighbors had gathered, in harmony with Jewish custom. R4588:5

Making a noise

- Shrieking and murmuring. R4588:5

24

Matthew 9:24 *He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.*

But sleepeth

- A synonym for death, but only in view of the hoped-for-awakening, the resurrection. R2959:2 It is not extinct, has a hope of a resurrection. R2959:2; PD61/72 Death is a condition of rest, of quiet, of peaceful unconsciousness. E329; R5059:6, 4794:2, 4588:5 She was dead, according to the usual human expression, but asleep from the divine standpoint. R4588:5 Because of Christ's redemptive work, death no longer should be regarded as a perished condition, but as a "sleep." R1126:2; HG293:5 If they sleep, it can not also be true that they enjoy immediate communion with God and the visions of his glory. R3028:1 The Second Death is never referred to as a sleep. R1939:4

25

Matthew 9:25 *But when the people were put forth, he went in, and took her by the hand, and the maid arose.*

And the maid arose

- Did not come back from heaven or hell, and was not resurrected, but was merely awakened out of the sleep of death because Christ was "The first-fruits of them that slept" (1 Cor. 15:20), "The first that should rise from the dead" (Acts 26:23). R2618:2,4

26

Matthew 9:26 *And the fame hereof went abroad into all that land.*

And the fame

- As the fame of Jesus increased, because of his miracles and teaching, the opposition became more pronounced, especially from the Chief Priests, as they were brought into competition and unfavorable comparison with him. R1735:3

Went abroad

- Threatening the immediate advancement of Jesus to the kingly office. R1754:3

27

Matthew 9:27 *And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.*

Two blind men

- Encouraged one another and both got the desired blessings. This illustrates the advantage of Church

fellowship in respect to faith-stimulation. R4589:1

Thou son of David

- The long-promised king of David's line, the Messiah. SM210; C257; E133; PD65/77 "The Lord shall give him the throne of his father David." (Luke 1:32) C257 The Righteous Branch from the Davidic root. E134

29

Matthew 9:29 *Then touched he their eyes, saying, According to your faith be it unto you.*

According to your faith

- Now God's rule for dealing with the Church. R5129:1 Because now good and perfect works are impossible. CR324 Faith should triumph, or the light of joy and blessing will die. R5148:4 God will reward us according to our faith, confidence, honesty and sincerity. R5594:1 Much faith, much rest; little faith, little rest. R5433:4, 3841:6 Faith which has a true foundation is very precious in the Lord's sight. R5095:6 Faith is a matter of steps and development; and only the developed faith could possibly bring to us the blessing of the Abrahamic covenant. R4377:2 Our faith must be corroborated by our works, but these cannot be perfect because of weakness. Only our faith and intention can be perfect now, and according to these the Lord deals with us. NS70:5 Faith brings advancement towards holiness. PT391:1* Every exercise of faith is based on something real and tangible to faith. R5717:5 Not works, as will be the case during the Millennial age. F113

31

Matthew 9:31 *But they, when they were departed, spread abroad his fame in all that country.*

Spread abroad his fame

- Their joy was so great that the Lord's humility in the matter served to draw forth their praises the louder. NS70:5; R4589:1 Those healed of blindness loudly praised the Lord. So with us when the eyes of our understanding are opened: we cannot refrain from telling the good tidings. R4589:1

34

Matthew 9:34 *But the Pharisees said, He casteth out devils through the prince of the devils.*

Casteth out devils

- Greek, daimonion, demons, unclean spirits, familiar spirits, the fallen angels. R5183:3; SM548

Through

- That would be suicidal. It would be equivalent to a king stirring up strife in his own kingdom and working against his own cause. R1736:2

Prince of the devils

- Greek, diabolos, the devil, Satan, Beelzebub. R5183:3, 3310:4 No doubt, as a superior order of being, Satan exercises some degree of control over the others. HG725:3 Until the saints of God have been sealed in their foreheads. (Rev. 7:1-3) R4880:6 To Jesus, a "contradiction of sinners against himself." (Heb. 12:3) An example of "when he was reviled, he reviled not again." (1 Pet. 2:23) R4802:5,6

35

Matthew 9:35 *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.*

In their synagogues

- The fact that Jesus could and did preach in the synagogues shows that the Jews possessed greater liberty than now prevails among God's professed people. R2635:2

Every sickness

- To illustrate the healing and restoring work which his Kingdom will do in its appointed time. R5075:3

36

Matthew 9:36 *But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*

With compassion

- Not only upon his people, but, in due time, upon all the families of the earth. R2635:3 Compassion will be an element of the Lord's character as long as there are any who need help and desire it, until the close of the Millennial age. R2635:5

37

Matthew 9:37 *Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;*

The harvest

- Of the Jewish age. B15, 160; R5018:2 The end of the Gospel age, like the end of the Jewish age, is called a harvest. B15, 160 The harvest work consists of various parts. These are more or less important. We might misunderstand the value of these different parts of the work. CR339 The Great Teacher tells us distinctly that while his work was that of reaping, he blended it with a sowing. R5018:3, 4891:3 He was then manifested in the double character of Bridegroom and Reaper (see verse 15) R115:1*

Is plenteous

- The way to accomplish large results is not to hope that someone else may do and hear and get a blessing in the service, but for each to resolve to do what he can. R3296:4 Private conversation has had the largest influence as far as reaching people is concerned. CR342 The details of the Gospel age harvest work in detail. CR341-344

The laborers are few

- His disciples, two by two; and later, he sent "seventy also." R5018:3, 4891:3 It was their privilege to be all the more energetic because of the "great field" and the few to reap it. R5075:6 The labors of Jesus and the Apostles found about 500 brethren worthy of garnering during his ministry. R4968:6

38

Matthew 9:38 *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

Pray ye

- He wished them to feel a measure of responsibility in the work, even though he himself was the Lord of that harvest, even though he was the responsible one. R5075:6 The Master would have every one of us feel a deep interest in the harvest work now in progress in the end of this age. R5075:6 Whoever is praying for the Lord to send a laborer knows the laborer that is nearest him—that is, himself. CR339; R5144:3, 3296:1 Let us labor while we pray. R5146:1 If our work is of him, he is able to sustain it, and he will do so until it shall be finished. If it is not of the Lord, the sooner it stops the better we should be pleased. R4892:1 Prayers not accompanied by efforts are not sincere. R4913:1

Send forth laborers

- Jesus is the Chief Reaper, but he is not doing the work directly himself, but is supervising it. His disciples are engaged in that work. CR340 All have the opportunity of harvest work. CR343 And ask the Lord to help you be a reaper. R3296:1,5, 2635:6, 225:5 Sometimes the Lord's people put too much value on money and not enough on service. No place are we told to pray for money, but we are told the harvest is great and the laborers are few. R3513:6* If we were all conscientious, it would mean, What are you doing yourself? CR339

Matthew 10

1

Matthew 10:1 *And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*

His twelve disciples

- Not until they had received considerable instruction from him were they recognized in their office as apostles and fully empowered for their special work. R2261:1

Gave them power

- Authority. R2635:6 The power for the healing of the sick was Jesus' power. The disciples did not use their own ability, but merely his, which he communicated to them and authorized them to use. R2636:1 They had not the Father's appointment. They had not yet received the holy Spirit. But, by virtue of the holy Spirit given without measure to Jesus, he conferred upon them his own special powers. R4593:2

Unclean spirits

- Greek, daimonion, demons, familiar spirits, the fallen angels. R5183:3, 2173:2

To cast them out

- A power used by St. Paul in Philippi. (Acts 16:16-18) R5908:1

And to heal

- The same power Jesus had because he gave them the same message of the Kingdom to proclaim. R5075:3 At the expense of Jesus' own vitality. R2636:1 Merely as foregleams of the blessings which in fuller measure would result from the inauguration of Messiah's Kingdom. R2261:5 The truth now needs no such endorsement as the miracle-working power given at first. R1742:6

Manner of disease

- Typifying our present privilege of opening deaf ears and blind eyes to the knowledge of the Lord's great plan. R2636:4

2

Matthew 10:2 *Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;*

The twelve

- No more and no less. F210; CR415 Only twelve, St. Paul taking Judas' place. CR415

Apostles

- Greek, apostolos, sent forth ones. F210 Typified by the twelve springs, or fountains, at Elim. R4011:2 Only the males were to be the special public servants. F265

Are these

- Mentioned apparently in the order of their sending forth, two by two. R2261:1

Peter

- Bold and impetuous. R2261:1*

And

- Grouping the apostles, whose imperfections were perhaps like our own, of the nature of halfness. We, too, frequently see one side of a truth and not the other. R2261:1* It seems now also to be his general method to send the messengers who bear to the household the present truth in couples. R2262:1

Andrew

- Far-seeing, careful, cautious. R2261:1*

James

- Elderly. R2261:1*

John

- Youthful. R2261:1*

3

Matthew 10:3 *Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;*

Philip

- The slow-witted. R2261:1*

Bartholomew

- Nathaniel, the quick-witted. R2261:1*

Thomas

- The doubting, skeptical intellect. R2261:1* Tradition has it that St. Thomas visited Ceylon and Madras. R5012:4

Matthew

- One of the heroes of faith. R2261:1*

The publican

- Our Lord's choice of a publican indicates the impartiality of his selections and implies that Matthew could not have been one of the dishonest publicans. R2260:2 They were classed with sinners and harlots in New Testament usage, and the Hebrew Talmud classes them with murderers and thieves and regards their repentance as impossible. R2260:2 Matthew is the only one of the evangelists who mentions that he was a publican; this shows his humility. R2260:2

James

- The advocate of works. R2261:2*

Labbaeus

- Jude, a man of doctrine. R2261:2*, 3044:2

4

Matthew 10:4 *Simon the Canaanite, and Judas Iscariot, who also betrayed him.*

Simon

- The zealot, enthusiastic and independent. R2261:2*

Judas Iscariot

- The conservative economist. R2261:2* In each of the six pairs the Lord made one good man out of two half-men. R2261:2*

5

Matthew 10:5 *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:*

Way of the Gentiles

- Until the 70th week of Israel's favor had come to an end. C170; R1784:1, 1451:2; HG354:4 True Israelites only were to be sought. R2601:2 Because all of God's covenants and promises were still confined to the nation of Israel. R2635:6, 2512:2 No favor could go to the Gentiles until after natural Israel had received the opportunity and used it as far as they would. R5076:1 In due time, when led of the spirit, the disciples did go to all nations. C170; Q547:T Jesus did not day by day lay down his life in serving the world, but only Israel. R4492:3 It was appropriate that the harvest, which belonged to the Jews, should be confined to them. R5076:1

Of the Samaritans

- Gentiles with an admixture of Jewish blood. R4556:3, 4130:3, 2960:3 The mixed people settled in parts of Palestine by the Babylonian government at the time the Jews were permitted to return from their captivity. R3649:4, 4130:2 Not of pure Israelitish stock, nor fully conformed to all the laws and customs of the Jews. R2069:3 Although they claimed Jacob as their father also. R2261:2 A semi-religious people. NS207:5 Our Lord thus marking the Samaritans as being separate and distinct from

the Israelites. R2960:3

6

Matthew 10:6 *But go rather to the lost sheep of the house of Israel.*

But go rather

- Even when the apostles were finally sent to preach the gospel to all the world they were told to begin at Jerusalem. (Acts 1:8) R1783:6

To the lost sheep

- Not because they had wandered out of the land of Israel, nor because they had lost their identity as Israelites, but because they had wandered from the Lord and their covenant. R2261:2 Jesus' ministry was confined to the Jewish nation. OV224; HG539:6 True Jews, and these only, were called upon to make ready their hearts to be participants in the Kingdom. R4593:3 Similarly today, the harvest message is only to the household of faith, spiritual Israel. R5076:2, 1742:4

The house of Israel

- "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) "You only have I known of all the families of the earth." (Amos 3:2) A72, 97 The whole twelve tribes, all of whom therefore were represented in Palestine. B207; C252, 293; R2084:6, 1341:1; Q354:1 Our Lord said not a word about "the house of Judah," which he manifestly considered was merely a part of the whole nation of Israel. C300 It was to be a harvesting work and neither plowing, harrowing or sowing had been done with the Gentiles, but only with the Jews. R5076:2

7

Matthew 10:7 *And as ye go, preach, saying, The kingdom of heaven is at hand.*

As ye go, preach

- The commission of the apostles was one of service, not lordship. F212 This commission of the apostles was, in the main, the same as the commission of the Lord and the whole Church. R1521:5 Then orally; while in this harvest the preaching is done largely by the printed page. R1742:5

Saying

- Not, "You will go to hell fire and eternal torment unless you repent." R2261:4

Kingdom of heaven

- Promised to Abraham and his Seed. R2261:3 The hope of every Israelite. A273 It was the main topic of all Jesus' preaching, other subjects being mentioned in connection with, or in explanation of, this one subject. A273 The entire work of this Gospel age was to be the preaching of the Kingdom. R2139:1, 1579:3

Is at hand

- In the sense that Jesus was present to make a formal tender of the Kingdom to Abraham's natural seed. R4557:2 The 69 weeks of Daniel's prophecy have expired. R3630:2 The Deliverer has come. B236; C136 Signifying that God's time had come to fulfill all of his promises made to the Jewish nation if they were ready for them. R4593:5 It is this message which was the test of natural Israel and is now the test of Spiritual Israel. C136 Our message is similar now, except that we announce the Kingdom is at hand in great power and glory. R1742:3 The offering of the Kingdom now is much more tangible and can be demonstrated much more clearly than was possible then, for it is nigh, even at the doors. R2636:4 Peter's suggestion to return to fishing after Jesus' crucifixion was because he did not then see how he could continue to preach this message. B117

8

Matthew 10:8 *Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*

Freely ye have received

- This referred to the gift of healing which had been imparted freely to them and which they were to freely use for the good of their fellowmen. R449:4 They were giving what cost them nothing, but which was costing Jesus much daily and hourly. R2636:1

Freely give

- The apostles had something to give, but not to sell. R2261:5 Let us give to others the glorious light of Present Truth. R5063:1

9

Matthew 10:9 *Provide neither gold, nor silver, nor brass in your purses,*

Provide neither gold

- Showing that they were expected to be so thoroughly engaged in the work that they would not have time to "labor for the meat that perishes" and would be provided with their physical needs by those to whom they ministered. R449:4 Subsequently the apostles acted very differently—the Apostle Paul, for instance, making tents. The change was under the Lord's direction. (Luke 22:35,36) R2500:2

10

Matthew 10:10 *Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.*

Nor scrip

- Valise, satchel. They were not to take up any collections or even have with them anything wherein to carry a surplus. R2261:6 They were to make no provision for their journey. They were to learn a lesson of absolute dependence upon the Master who sent them forth. R4593:3

Worthy of his meat

- They were to expect to find a home and the necessities of life wherever they went, giving back in exchange for these temporal blessings the blessings they had been empowered to bestow. R2261:5 They assumed therefore that they were merely to accept what might be voluntarily tendered. R5076:2 These instructions, afterward changed by the Lord, are not applicable to the present time. R2500:2, 1743:2 The messengers of present truth are not money-gatherers; but they merely exchange, for the blessings which they confer, enough financial support to meet their expenses economically. R2262:1

11

Matthew 10:11 *And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.*

Who in it is worthy

- Those who hunger after righteousness, truth. R957:1 The most holy people, the ones who would be specially interested in their message, whether rich or poor. R4593:3 It was our Lord's mission, as it is ours as his followers, to preach the good tidings to the meek. (Isa. 61:1) R956:3

12

Matthew 10:12 *And when ye come into an house, salute it.*

Salute it

- Salute the householder in a dignified manner, advising him of the object of your call. R4593:3

13

Matthew 10:13 *And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.*

Let your peace

- The divine blessing upon all the affairs of the household. R2261:6, 5076:2, 4593:3 The family would be blessed of the Lord because of the presence of his representatives. R2261:6

If it be not worthy

- They were not to stay in any place where the Lord's blessing would not be appreciated. R2261:6

Your peace return

- Those rejecting them and their message would lose a great privilege. R4593:3

14

Matthew 10:14 *And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.*

Not receive you

- It was the duty of the covenant people to receive and entertain the messengers of the Lord; their receiving or rejecting would be a test of their fidelity to God. R1988:2, 1742:6

Shake off the dust

- For a testimony against them, because in their rejection they were violating their most solemn covenant with God. R1743:1 To symbolize renunciation of all responsibility for the consequences of rejecting the message. R2262:4 Out of order in this harvest, for no city or community as such is now in covenant relationship with God, as was Israel. R1743:3

15

Matthew 10:15 *Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.*

More tolerable

- In proportion as anyone comes to a knowledge of Christ, he has become responsible. R4594:4, 1986:4, 569:6; HG647:6; NS311:4 The chastisement and discipline necessary to their restoration to righteousness will be less severe for them than for some who are of the natural lineage of Abraham. R1374:2 This implies that the treatment will be tolerable in any event. R5076:4, 1618:4 Those who have been favored with the message of truth and have turned a deaf ear, while professing to be followers of Christ, will find conditions of the incoming age less favorable to them than to heathen people. R5980:4

The land of Sodom

- Who sinned against the dimmed and waning light of nature. R1618:4 Those Sodomites were condemned to death before they were born, as are all of Adam's children. The only thing that came upon the Sodomites specially was that they died violent deaths. R5076:5 The Sodomites were wickedly immoral; yet they were less wicked than those who, after hearing the Gospel, reject it. R4594:1, 5076:4; PD24/35

Day of judgment

- The whole world will be on trial for everlasting life or everlasting death in the Millennial age. R4594:4

Than for that city

- The condemnation was not an individual one, either then or at the full end of their age. R1743:2 The condemnation was not to eternal death, but to the deprivation of the privileges and blessings of the new dispensation then about to be offered to them. R1743:1 The people of Jerusalem suffered more in their time of trouble (AD 69-70) than did the people of Sodom and Gomorrha in their calamity. R2262:4 The sin of carelessness in respect to the message of the Kingdom is, in God's sight, an indication of a still meaner condition of heart, of a still more wicked person. R5076:4 Either fleshly or spiritual: upon fleshly Israel a terrible overthrow accompanied with desolation and famine; upon nominal spiritual Israel a period of unparalleled trouble. R1743:4

16

Matthew 10:16 *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents,*

and harmless as doves.

Behold

- The remainder of the chapter shows that the work of the apostles then sent forth typifies the entire work of this Gospel age. R2262:4

In the midst of wolves

- "For grievous wolves shall enter in among you, not sparing the flock." (Acts 20:29) R3331:3

Be ye therefore wise

- Neat in appearance; kind, interested and dignified in language and manner; taking advantage of all circumstances to stir up interest. R825:3 We are to do nothing foolish nor go out on the streets to stir up trouble, but use the spirit of a sound mind—gentleness, meekness, patience, brotherly-kindness and love. R5846:4 Just as Peter was patient in his explanation of the Lord's providence and leadings in respect to the greater lengths and breadths of divine favor. (Acts 11) R2996:5 On every occasion use wisdom, and pray to God in regard to any important step in your life or home. Q543:T Wisdom is to be exercised in the presentation of the Lord's Word. CR156; R5146:3, 5151:6 With our burning love and zeal for God and righteousness, we should also have moderation. R4712:2 There is a mild way of doing things that will avoid much of the bitterness and reproach, and that is the better way. Q740:4 Do not attempt to tell all about the plan of God. The reading will do that better. Tell just enough to make them desire to know more. R825:4 We are not to choke Christian brethren who are merest babes in the knowledge of God's Word. R5151:3, 868:4 Not giving strong meat to those who are babes in Christ, but first the sincere milk of the word, and afterward stronger truth as they are able to bear it. R657:5* If you have opportunity to help one out of wrong views into right views, it should be done with sympathy. R5604:4 In training children, follow the directions of the Lord's Word. Q545:1 Many of the Lord's people need to learn tactfulness; some mistakenly believe that they must use no tact—that to do so would be dishonest. R4130:6 A spirit boasting or glorying over others, because our views are more consistent than theirs, will always drive them away. We might use the truth as a club to show our strength, but it will not bring men to God. R746:1*

As serpents

- The serpent does not, in approaching his victim, rush out in a manner to frighten, intimidate and repulse. His approaches are very careful, and yet effectual. R745:3* If necessary, he can wait long and patiently, while the victim runs or flees, still holding himself in that position which will most favorably influence. R745:6* The cat usually conceals itself, but the serpent often presents itself to full view and, by the attraction which it presents, secures its object. R745:6*

Harmless as doves

- In talking to friends, we should not give any hint that they do not belong to the family of God; it is better to class ourselves in with all as true neighbors. R5146:3

17

Matthew 10:17 *But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;*

Beware of men

- Evil men. R1670:6

In their synagogues

- The Lord and apostles could teach the people there for a time; but as they shunned not to declare the whole counsel of God, they soon found little, and finally, no opportunity to teach the people there. R986:5

18

Matthew 10:18 *And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.*

Brought before governors

- Strikingly fulfilled by Paul before King Agrippa. R1569:4

19

Matthew 10:19 *But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.*

Take no thought

- Beforehand; relying on God's power. R5330:4 The Greek here seems to give the thought: Do not be worried when you shall be brought before kings and judges. R5330:4 Applied with special force to the early Church when our Lord's followers were ignorant and unlearned, uneducated. R5330:5

It shall be given you

- Perhaps by suggestions from another, perhaps through the testimony of someone else, or it may be a text of Scripture that would come to mind. R5330:4 Supernatural assistance, illustrated in the first Christian persecution: Peter, as spokesman, was "filled with the holy Spirit." (Acts 4:8) R2939:5

20

Matthew 10:20 *For it is not ye that speak, but the Spirit of your Father which speaketh in you.*

Spirit of your Father

- The right thought of ordination. R5363:1 The apostles had not yet received the spirit of the Father directly. It had been imparted to the Son, and he shared it with them. R5363:1 Whoever heard them and despised them also despised the Master and the Father. R5363:6

Speaketh in you

- Not that we are to expect to have miraculous powers of speech granted us, but that we will be filled with the truth. Then it will be true that it will not be our own wisdom, nor our own plan, that we shall declare. R2636:5

22

Matthew 10:22 *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*

Be hated of all men

- Our Lord's faithfulness made him of "no reputation." Paul and the early Church were "counted fools" for Christ's sake. Whoever shall live godly in the present time shall "suffer persecution" of some sort. R1109:6 The world does not realize that the body of Christ, now in humiliation, is a body of kings and priests, who shall by and by bear rule over angels and men. R1102:2 If you faithfully exercise your ambassadorship. E490; R2852:6

Endureth to the end

- A diamond is tested by being put under pressure; so God allows us to come under the constant pressure of years of toil, care and self-sacrifice to see how well we will endure. R3104:1

23

Matthew 10:23 *But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.*

They persecute you

- Whosoever is faithful will suffer persecution. To be without opposition is proof that God is not dealing with us as sons. R5223:4

Flee ye into another

- From troubles too great to be borne. F508 Illustrated by Paul's flight from Iconium to Lystra (Acts 14:6) and from Lystra to Derbe (Acts 14:20). R4368:6, 1472:4 Illustrated by Paul's flight from Damascus: "Through a window in a basket was I let down by the wall, and escaped his hands." (2

Cor. 11:33) R3738:3 At the first great persecution in Jerusalem, "They that were scattered abroad went everywhere, preaching the Word." (Acts 8:4) R2959:2 We should not always flee persecutions, but sometimes it might be an indication from the Lord that he has service for us in some other field of labor. R4409:4 But we are not authorized to retaliate. R3738:3

The cities of Israel

- The time is short but we shall have time, and no more, to go over all the cities of spiritual Israel before the grand consummation. R2645:3

Son of man be come

- Be presented as king, and the testing of the nation reach its climax, reached when our Lord declared their house henceforth left desolate. (Luke 13:35) R2645:2; HG161:2 Signified that the mission of the Church, witnessing to all nations, will not be more than accomplished before the coming of the Lord in the power and glory of his Kingdom. R4011:2

24

Matthew 10:24 *The disciple is not above his master, nor the servant above his lord.*

Not above his master

- As our Lord suffered violence from the Prince of this world, so will his followers. OV343

Nor the servant

- These words forewarn us to expect similarly false accusations and cruel treatment. R4473:4

Above his lord

- He taught in various synagogues carrying the same message, which always had the effect to draw the few and repel the many. R356:5

25

Matthew 10:25 *It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?*

Be as his master

- It will probably be the privilege of the last members of the body of Christ to suffer violence, as did the Head. C231

As his lord

- If the majority heard his words, you might expect them to hear yours; but if as a mass they rejected his words, they will reject yours also. R571:5

If they have called

- The chief religionists of his day. E236; R374:3 If they say all manner of evil against him, what must you expect? CR163

Beelzebub

- A prince of devils. E236; R374:4 Because he pointed out their false doctrines. E236

How much more

- Particularly in the case of a faithful and capable elder. F293

Them of his household

- In these, as representatives of the Heavenly Kingdom, the Kingdom of Heaven has suffered violence through- out the Gospel age. CR492 They crucified him; do you expect they would receive you very favorably? Q688:1

26

Matthew 10:26 *Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.*

Is nothing covered

- This prophecy is as true in the judgment of nations as of individuals. D541 The greater portion of

divine truth has been expressed under cover so that its full import is not always discernible. R801:2* Serving several objects: (1) the successful development of God's plan; (2) the saving from discouragement because of the length of time involved; and (3) the trial of the faith of those who believe. R801:2*

Not be revealed

- A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20 The masks will all be taken off and every man will be estimated, by both God and man, according to the real merit of his motives. R801:5* At the present time, things social, political and financial are being brought to light, more and more shaking the confidence of the people in their teachers, representatives and rulers. NS144:6, 275:3 The secrets of nations are being exposed. Injustice in its every form is being brought to light. Inequity in financial institutions and in politics and in private affairs is being muckraked. NS853:2 If justice were meted out, many of earth's rulers would change places with their subjects or be put into prison; many of the great and lordly would be stripped of glory and seen in their true light as ignoble. C20 God's due time has come to turn on the light; in religion, it is revealing the true and exposing the false. R801:6* Remember that, by powers yet more subtle than X-rays, "God our inmost thoughts doth read." R1954:3 Truth in every sense must be made manifest. The truths of nature, science and God's written revelation will be seen to be in perfect agreement. R801:6*

That shall not be known

- During the Millennial age. A303 The murderer will be faced by his victim, the debtor by his creditor, the thief by his dupe, the defamer by the one he defamed. R1655:1 Quite probably the restored man of the Millennial period will have considerable of the power of mind-reading, and intuitive discernment, over the imperfect. R1954:3

27

Matthew 10:27 *What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.*

Speak ye

- With the blessed knowledge always comes the responsibility of making it known. R801:3*

28

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

Fear not

- The child of God is to be very courageous, knowing that God will not permit anything to come to him that will not be for his good. R5977:3

Which kill the body

- No man could do more than take away our present earthly life, already under sentence of death; no man can take away our future life. R5977:3, 2602:5; E332; CR9; NS396:3 Man is not annihilated at the first death. R1449:5

Are not able

- A future life is a possibility which no man can rob you of. God has provided it through the redemption that is in Christ Jesus. E332 However great a power, "the power of death" (Heb. 2:14), Satan may exercise over the world, we know that his power does not extend to the Church. R1779:6, 1271:3 Our revived souls will have new bodies (spiritual or natural); and these
- [bodies], none will have liberty to kill. R2602:4

To kill the soul

- The future life. OV169 The being which God has promised shall be revived or restored by his power in the resurrection day, the Millennial age, because of Christ's redemption. E332; R5977:3, 5612:1, 2602:4 The right of life that God has given you through your relationship to Christ, the life-giver.

HG205:6

But rather fear him

- Have respect and deference to Jehovah, with whom are the issues of life everlasting. E332; R2602:5 Reverence him. We should have a great appreciation of his highness and our own littleness. R4746:6 Fear lest we should lose our fellowship with him. R5977:6

Which is able

- In spite of misbeliefs to the contrary, the soul can be put out of existence. E332; R5611:6 God would bring no being into existence whom he could not destroy if found unworthy of life. CR498

To destroy

- It is less difficult to destroy than to create a being. He who created all things must be "able to destroy" both soul and body. R1641:3; HG334:5; OV34

Both soul and body

- Both the present dying existence and all hope of future life. SM179; R2953:1, 2602:5 Not only the body of the willful sinner perishes; but his soul, being, is forever blotted out of existence, having no hope of a resurrection. R876:4*

In hell

- Gehenna, the valley of Hinnom, defined here by Jesus as a place of destruction and not a place of torment. HG511:3 Gehenna, the second death, utter destruction. R2602:5, 5612:1, 4956:1, 4746:6, 3083:5, 1882:1, 1449:5; CR498; HG654:1

29

Matthew 10:29 *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*

Fall on the ground

- He whose mind and heart grasp the personality of the Heavenly Father catches the significance of these words. OV2; SM623

30

Matthew 10:30 *But the very hairs of your head are all numbered.*

Hairs of your head

- Our smallest interest is not overlooked. R1906:5

Are all numbered

- May not suffer injury without his knowledge and consent. HG294:6 No accident ever "happens" to God's elect. F646; R2007:2

31

Matthew 10:31 *Fear ye not therefore, ye are of more value than many sparrows.*

Ye are of more value

- The true Christian has, in his own personal experiences, abundant proof of our Father's love and care. R5717:6 There is a mental tangibility for faith; but also a physical, or outward, tangibility. R5717:5 He who has begun the good work in you is able to care for all your interests, both temporal and spiritual. NS659:5

33

Matthew 10:33 *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

Whosoever shall deny

- Every one in the Lord's company will have been a faithful soldier; not a deserter, not ashamed of the Lord, nor ashamed of his truth. R5942:4

34

Matthew 10:34 *Think not that I am come to send peace on earth: I came not to send peace, but a sword.*

Not to send peace

- The harvest is not a time for peace, but, on the contrary, it will surely produce separation and alienation between true wheat and all else. R969:6 While our Lord was courteous and kind, he expressed his righteous indignation against evil-doers, and particularly against hypocrites. R1103:1 Zion is at ease and self-satisfied; and, when we cry aloud and show God's people their sins, they become enraged and complain that we are troubling Israel. R235:4 As surely as we let the world alone to do their own will without warning, we will escape persecution and live at peace with the world. But as surely as the Lord did not do it, we must not do it. R1069:2*

But a sword

- Division. R536:3 The truth is a sword in the present harvest, as it was in the Jewish harvest. R1843:4, 235:4 Trouble between those who love the truth supremely and others of the family; this division cannot be avoided. B236 Because the children of darkness wage a continual warfare against the light. F533 The Gospel of Christ did create differences in the Jewish system then, as the Gospel truth is doing now in Christendom. R4408:5 "The sword of the Spirit which is the Word of God" (Eph. 6:17) separates in congregations and homes. R2183:2

35

Matthew 10:35 *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*

For I am come

- In the harvests of the Jewish and Gospel ages. B236

At variance

- In the harvest the sickle of truth is doing its work of separation; not only wheat from tares, true from false, but the ripe wheat is also separated from the unripe. R1069:3*

Against his father

- The harvest will mean, in many instances, the uprooting of earthly friendships and the sundering of many tender ties, and the truth will do the separating. B236

36

Matthew 10:36 *And a man's foes shall be they of his own household.*

His own household

- Because of the truth. B236 And it is true now that many of the Lord's most faithful children live in a matrimonial furnace of affliction. F507

37

Matthew 10:37 *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*

Loveth

- Greek, phileo, as filial or "duty love" toward. R2807:2

Father or mother

- Duty love to our family relatives is right, but it must not equal our duty love to the Lord. R2807:2 Or self, or popularity, or worldly prosperity, or honor of men, or human theories and systems. D268; R942:1

More than me

- And my truth. C210 Not preventing love for others, in proportion as they are good and pure; but if a clash of interest should come, we should be ready to decide for the Lord at once. R874:3 Signifies a

cutting off of every other love that would conflict with our love for the Lord. Our earthly loves are to be counted as nothing in comparison. R5426:2 "Lovest thou me more than these?" (John 21:15) R2808:6

38

Matthew 10:38 *And he that taketh not his cross, and followeth after me, is not worthy of me.*

Not his cross

- Not sharing the Lord's reproaches and self-denials. R901:6

Not worthy of me

- Not of the class he wishes to make his bride. R901:6 If we turn aside from the path of humiliation and daily cross-bearing and strife for present exaltation and preferment, we are forgetting the very conditions upon which the future exaltation depends. R1988:2

39

Matthew 10:39 *He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*

Findeth his life

- Greek, psuche, soul, being. E335; R248:6 To lay hold on what remains of our earthly life and begin again to live after the flesh is to lose all claim upon the spiritual life. R936:5

Shall lose it

- He who keeps hold of the life already consecrated to sacrifice, thereby loses all life. R936:5

Loseth his life

- Surrenders his earthly life. R5476:1 Self-denial, even unto death. R4920:3, 936:2 The life to which we are justified by our faith in Jesus' ransom must be laid down, even as he laid down his life. (John 10:18) R814:2* We cannot fully possess the new divine nature until the human nature is entirely dissolved, dead. R936:5

Shall find it

- Life much more abundant than now possessed. R936:5 Shall gain glory, honor, immortality; the divine nature. R5436:1

40

Matthew 10:40 *He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*

Receiveth me

- The Lord is represented by every saint who is a member of his body. R547:6

Receiveth him

- They represented God as his mouthpieces whom he authorized to speak in his name. R3764:1 As the Queen is the Empress of India, she rules it through the agents of her government. Millions of her subjects, who have never seen her, respect and recognize her authority. R453:4

41

Matthew 10:41 *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.*

A prophet's reward

- In the Millennial age. R1469:6

Receiveth a righteous man

- It is toward the brethren of Christ that we should be particularly careful to exercise hospitality, even though they be strangers to us, if we recognize in them the Master's likeness, his spirit. R3432:1

In the name of

- Because he is a disciple. R1655:3, 1469:6

42

Matthew 10:42 *And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

And whosoever

- Including even a worldly man. T93 Including even the poor thief who spoke kindly to the dying Savior. F669

Shall give to drink

- But whosoever would harm one of the "little ones" who believed in him would have punishment. (Matt. 18:6) R5463:5

These little ones

- Of the little flock. R412:1 These were the "little ones" in malice and pride, and in the world's estimate. R2063:4

A cup of cold water

- Money for the Lord's work need not be refused if voluntarily offered by outsiders. F347 Some word or look or act of encouragement. R2073:1*

Not lose his reward

- In the Millennial age. R1469:6, 2612:6, 722:1, 259:1; T93 Rewarded for having ministered to the members of the Lord's body. R412:1 One highly exalted on the spiritual plane will not forget or ignore such loving loyalty of some earthly friends, and will surely manifest some special favor to such. R1821:2 Not a reward of glory, honor, immortality, but a good reward, more than compensating for the kindness they performed. R2701:4 If not in this life, in the life to come. R2847:3, 1655:3

Matthew 11

1

Matthew 11:1 *And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.*

In their cities

- In "Galilee of the nations," amongst those who made less religious profession, and amongst whom were few scribes, Pharisees or Doctors of the Law. R4594:6

2

Matthew 11:2 *Now when John had heard in the prison the works of Christ, he sent two of his disciples,*

In the prison

- Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and casting out of devils. R4594:6

3

Matthew 11:3 *And said unto him, Art thou he that should come, or do we look for another?*

Art thou he

- Or are you also merely a forerunner, as I was. R748:2 Doubtless the principal cause of John's doubts was the disappointment of his Jewish expectations as to the manner of Christ's coming. The same is true today. R629:5 Perhaps supposing that, when appointed, Jesus would publicly announce himself with power and authority and bring honor and dignity to all associated with him. R748:2

Look for another

- For a still greater Messiah, of whom you are but a forerunner. R4594:6, 2621:1

4

Matthew 11:4 *Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:*

Go and shew John

- He expected John to be able to discern the time by the events. R748:2 When God would make known to us any great truth, he does not confine himself to any one method of proving it, but gives evidence in various ways. R629:3

These things

- It was by these that the Israelites were to recognize him as the Messiah, in fulfillment of the predictions of the prophets. R1314:6

Hear and see

- And now what do we see? The aims and threats of the discontent are against the wealthy, the Jew once more finding a home in the land of promise—evidences that Messiah is present again. R748:3-5 Jesus did not say, Go and tell John that we are now living in the beginning of the 70th week of Daniel's prophecy (Dan. 9:24-27), though that was true. R629:2

5

Matthew 11:5 *The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.*

Receive their sight

- It was the fulfillment of Isa. 61:1, the prophecy of his mission, to which Jesus called John's attention. R629:4 But we should not forget that Jesus' miracles were performed with a great deal of secrecy and over a large area of the country. The majority of Jews probably never saw one of the healed persons. R748:3 In due time the eyes and ears of understanding of all mankind will be opened. PD64/74

The dead are raised

- Jesus proclaimed liberty to the captives of death, illustrating the power to liberate by loosing a few from the bands of death. R629:4

And the poor

- Now, as then, it is the poor, the meek, who receive him gladly and to whom his special attention is directed. R629:5

6

Matthew 11:6 *And blessed is he , whosoever shall not be offended in me.*

Not be offended

- Not allow John's faith to stumble in respect to me. R4595:1

7

Matthew 11:7 *And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?*

A reed

- A weak, pliable character, easily shaken. R4595:1, 2622:1

Shaken with the wind

- No! They found John a rugged character, strong, independent in the advocacy of truth. R4595:1 With every wind of doctrine and fancy. R2622:1 Was it because God spoke to him as the wind makes music through the reeds? R5031:1

8

Matthew 11:8 *But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft*

clothing are in kings' houses.

In soft raiment

- Giving evidence of being related to the great, the wealthy, the noble of that time? No! He was simply clad and lived in seclusion. R4595:1

9

Matthew 11:9 *But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.*

A prophet

- Declaring the message of repentance, but also foretelling future events: that Jesus was the Lamb of God and that the Lord would baptize people with the holy Spirit and with fire. R4112:3

More than a prophet

- This noble character was God's chosen servant for heralding the Messiah to Israel. R4594:3

10

Matthew 11:10 *For this is he , of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

Prepare thy way

- It was John's honor to herald the Lord in the flesh; it is our distinction to proclaim the parousia of the Son of Man and his glorious reign. R4113:1 Preparation for Jesus. His message was that the Kingdom of Heaven was about to be offered to them. R5031:1

11

Matthew 11:11 *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*

Not risen a greater

- The most highly honored of all the prophets. R1916:4 Therefore he will share among the highest honors that will come to the ancient worthy class. NS444:3 Great in the sense that he that ruleth his own spirit according to the principles of the divine Word is greater than he that taketh a city. (Prov. 16:32) R1916:1 But he was not great in the eyes of man: never a guest at the palace of Herod, but a prisoner; not an esteemed orator, but "a voice crying in the wilderness"; not arrayed in purple, but in camel's hair. R1916:1

John the Baptist

- The last of the prophets and the last of the "house of servants." To him was committed the honorable service of directly announcing the Savior; he discharged his duty with dignity. R4543:1 The forerunner of Jesus. R4543:5; OV199 None of the prophets was his superior. R4958:1; OV199 Baptism is valid even if the baptizer is not of the Kingdom class, though an elder or consecrated person would be preferable. R1541:4; F454, 655

He that is least

- The humblest one. R3868:1 There will be some least and some greater in the Kingdom. R1973:5

In the kingdom

- The spiritual phase of the Kingdom. R4958:2, 637:6 The election of the Gospel age. NS369:6 The spirit-begotten Church, joint-heirs with Christ in the Kingdom. R2788:2

Of heaven

- God's callings and elections are definite, positive, separate and distinct, as the various wheels in a great machine are separate and distinct from each other, while they all cooperate together in the work for which the machine is constructed. NS444:2

Is greater than he

- John was the last of the faithful under the Jewish dispensation. R4595:4 John tells us that his joy and privilege was not to be of the Bride, but to be a friend of the Bridegroom and to introduce him.

R219:1; HG132:2 Reckoned as members of the house of sons, while the prophets belong to the preceding house of servants. R4958:2, 2562:3, 1872:3, 435:3; E28 Does not imply that John was disappointed. His cup of blessing being full, and never having been begotten of the holy Spirit, he will not be able to appreciate blessings higher than his own. R5030:6 The operation of God's spirit on the prophets was so different than on the Church that the humblest Christian may know more of God's plan than the greatest prophet. R435:3 God had promised him earthly perfection while he had promised the bride of Christ heavenly perfection. John will come forth as a perfect human being, the reward of his faithfulness. R5030:5, 3868:1; NS784:3 The least one in the heavenly phase shall be greater than the greatest in the visible, earthly phase of the Kingdom. R637:6*; HG731:6; NS663:2 Only the blood-justified could be invited to the High Calling, and John died before the sacrifice was completed. D625; F112 "God having provided some better thing for us." (Heb. 11:40) R4595:4, 2035:2 Because from the time of Christ, but not previously, the prize of joint-heirship with the Lord is open to his followers. T108; R2279:3; NS802:5 As Christ was to have the pre-eminence in the Kingdom it was necessary that he should be the first member of it. F86

12

Matthew 11:12 *And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.*

From the days of

- The Kingdom of Heaven began to have an existence when Jesus was anointed to be the King, at the time of his baptism by John. R703:1*

Kingdom of heaven

- The Church, the embryo Kingdom. A284; R1687:6, 1598:3, 1358:6, 1351:6; Q797:4, 423:1; PD59/70; HG164:6

Suffereth violence

- Violence crucified our king, stoned Stephen, beheaded Paul, crucified Peter, roasted others by fire, tossing them upon piercing forks. R702:6* As our Lord suffereth violence from the Prince of this world, so will his followers. OV343 As with the Master, so with his followers, the violence comes more from the worldly-spirited ones in the nominal church than from the open rejectors of God. R1372:3 As a part of the preparation for the Kingdom glories. PD59/70 For righteousness' sake. OV194, 343:2; R5573:6 Teaching us lessons of faith, fortitude, courage, endurance, meekness, patience, sympathy and loving-kindness. R2130:2* Trodden under foot during the Gentile times. (Luke 21:24) R1979:2 Despised and rejected of men, insignificant and ignored in the sight of men. Historians saw it not, only writing of human organizations, called "Christ's kingdoms," but not the true one. R2128:1 The submission to the violence of dominant evil has not been for lack of power by our Lord, but because it is not yet the "due time." D621 The Kingdom, when set up, cannot suffer, but must reign triumphantly. R702:5*

The violent take it

- The Ishmael and Esau classes, and Satan and his servants. D620; R2777:5; Q797:4 They caused the Lord's death and the scattering of the Church, etc. Q423:1 And have despitefully used the Head and the body members. R2935:2 Similar characters and conditions today, in the tares. R2778:3 They have outwardly been posing as the true Church of Christ, and have usurped the place of the true by force. OV345:6,7 The violent prince of this world lays them all low in death, but divine power will bring them forth to victory. R703:1*

By force

- The violent have dominated it by force for centuries. PD59/70 With overwhelming force of numbers and wealth, they subdue the little handful of saints, trample and crush their influence, and hinder the progress and spread of the heavenly Kingdom. R702:6*

13

Matthew 11:13 *For all the prophets and the law prophesied until John.*

The prophets and the law

- But, though showing forth truth and foretelling the coming Kingdom, they could never be clearly understood until the gospel unraveled their mysteries. R702:3*

Until John

- John was the last of the prophets. R5030:6, 4958:1

14

Matthew 11:14 *And if ye will receive it , this is Elias, which was for to come.*

And if

- Intimating that John did not do all that is to be done by Elijah, and hence that a greater Elijah is to be expected. R2838:6, 1687:6

Ye will receive it

- By believing his message. B253 To as many of the Jews as were "Israelites indeed." OV323 But Israel did not receive John the Baptist as Elias, nor did they receive the Messiah. Therefore, again his presence must be heralded by another, who shall come in the spirit and power of Elias. R1379:2 John's work as Elijah did not fail because of his own lack of faith, but because of the Jews' unreadiness of heart to be influenced by him. R2838:6 To those who recognized his message and obeyed it and became the Lord's disciples, John fulfilled the work of Elijah. R3293:1 Likewise today we announce as at hand the reign of the Christ glorified, and point out the foretold antitypical Elijah to those "who can receive it." B254

This is Elias

- John the Baptist did a reformatory work which was in full accord with the prophecy regarding Elijah. R5030:6 The forerunner of Messiah. B253 Conditionally; in the same limited, shadowy sense in which the Kingdom was offered to the children of Israel after the flesh. HG68:5 Thus, whatever we find in either the life of Elijah or John which fits well the experience of the Church or her future course, we are justified in recognizing as typical. R968:4 In every particular there was some measure of likeness between John and the antitypical Elijah. OV323 His relationship to the future Elijah, the greater Elijah, was very similar to the relationship of our Lord Jesus to the greater Christ. OV322 John the Baptist stood for, or represented, a multitudinous Elijah, as Jesus stood for, or represented, a multitudinous Christ. R557:1 As John did an Elijah work to Israel, so the Church does the predicted Elijah work to the world, announcing the Lord's second advent. B253; OV322

15

Matthew 11:15 *He that hath ears to hear, let him hear.*

Hath ears to hear

- Jesus and the Apostles attempted, not to teach everybody, but merely those who hungered and thirsted after righteousness. R5244:1; B16; SM51, 52:T, 343:3 Sometimes this hearing ear comes through sorrow and tribulation. NS823:5 He must expect meekly to cast away many preconceived opinions as fast as he comes to see their lack of harmony with God's Word. B16 Not bandying the gospel in the streets, giving a reason for our hope to to him that asketh, but neither the Bible nor sound judgment dictates quarreling for truth's sake. R1468:4

Let him hear

- "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:7) B16 God is not trying to attract the world now; they are blind and deaf. SM343 These will have a special blessing, while those who do not give ear will have their portion with the hypocrites. NS435:3,5

16

Matthew 11:16 *But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,*

This generation

- Greek, genea, meaning people living contemporaneously, as in "This generation shall not pass." D603

18

Matthew 11:18 *For John came neither eating nor drinking, and they say, He hath a devil.*

He hath a devil

- Because John, as a prophet, was abstemious to the extreme. R5031:4

19

Matthew 11:19 *The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.*

And they say

- Similarly we may be charged with pride and ambition for making use of business methods to promulgate the "good tidings." R4824:1

A man gluttonous

- There is nothing that either God or his people can do that the Adversary, and those who have his spirit, cannot use as an occasion for faultfinding. R4824:1 Because Jesus presented himself less peculiarly than John. R5031:4

But wisdom

- The divine wisdom, divine truth. R1737:1 Expressed in the Scriptures and in the laws of nature. R2060:2 Neither slander, nor opposition from our enemies, shall swerve us from the path which we believe is marked out for us by the Lord. R4824:5

Is justified

- Proved right, accepted. R1737:1 Of her children—They show their parentage, reflect their mother's likeness. The children of the light should walk in the light in reference to health, food, cleanliness and clothing, as well as spiritual matters. R20650:2

20

Matthew 11:20 *Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:*

To upbraid

- Not in the form of a tirade of scolding and abuse, but a simple statement of the facts. R2267:1

They repented not

- The majority rejected his Messiahship. R4599:1 Not for rejecting the favor of the Kingdom, but for the sinful condition which hindered their acceptance of it. They were so sinful, so alienated from God, that very evidently they would be worthy of serious punishment. R2267:1 Because the "god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) R2267:5

21

Matthew 11:21 *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*

Woe unto thee

- You have had more knowledge and opportunity, and you have a responsibility therefore; it means more disadvantage. CR501; R2613:1 Every sin and evil propensity cultivated now will require

punishment and discipline in the age to come. R2613:2 His rejection of them incidentally permitted the sending of the gracious call to the Kingdom honors to believers among the Gentiles. R2623:3

In Tyre and Sidon

- Notoriously unholy, licentious, unclean cities. R2623:3

Would have repented

- Yet the worldly-wise and prudent tell us that these poor sinners passed into eternal torment without a chance. R2624:4

22

Matthew 11:22 *But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.*

More tolerable

- Because their sin had been against less light and privilege. R5363:6, 5083:5, 4599:4 The greater the light rejected, the more will be the stripes received. R569:6, 412:1 God takes a different standpoint from the majority of people. He does not merely say, "Is this moral or immoral?" Rather, "What is the heart attitude?" R2623:3

For Tyre and Sidon

- Two flourishing Gentile cities, very full of wickedness and immorality, so that their names were synonymous for that which was unholy, licentious, unclean. R2623:3 With their gross immoralities but better condition of heart. R2623:3 Tyre and Sidon had suffered a terrible overthrow in the midst of carnage, pestilence and blood. R1618:5 These heathen cities would have repented with far less preaching. R5075:1

Day of judgment

- The thousand years of his Messianic reign. R5179:6

Than for you

- With superior morality, but an evil condition of heart. R2623:6 Those who heard Jesus, unmoved, had hardened their hearts and would be correspondingly disadvantaged in the judgment day. R5363:5

23

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

Thou Capernaum

- Who thought themselves quite respectable, church-going people. HG236:2, 647:6 Capernaum was favored above all other cities of Palestine because there our Lord did most of his miracles and preaching. R5075:1

Exalted unto heaven

- Highly lifted up in privileges of knowledge, opportunity and divine favor and blessing. R5075:1, 4599:2, 4557:1, 3726:2, 2623:2, 2600:4 Highly exalted by having Christ as a resident. E376; PD62/73

Brought down to hell

- Greek: hades, the grave, oblivion; because they received not the message. R5075:2, 4557:1, 4599:2; E375 Even the site where Capernaum stood is a matter of dispute. R2600:4, 3726:3 Fulfilled in the trouble which came upon the Jews and which destroyed their nationality. R2623:3 Not only the Sodomites, but the city in which they lived, is spoken of as going down to hell, and there are other cities there. HG556:2; R734:5*

Been done in Sodom

- The Sodomites were not so great sinners as were the Jews who had more knowledge. A110; OV227 Whose wickedness was so great that it brought upon her a fierce destruction from the Lord. R2623:6

It was for want of light that these people were destroyed. R659:3*, 447:3* They did not, therefore, have a full opportunity. A110; R545:5; OV227; HG345:4

24

Matthew 11:24 *But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*

More tolerable

- Less severe, less of an ordeal. OV43 That time will be tolerable for all in proportion as their sins had been sins of ignorance. HG336:3 The punishment of that age will be in proportion to past guilt. R2613:1, 722:3 There will be rewards and "stripes" according to the deeds of the present life, as well as according to their conduct under that trial. R2611:5 It will be a tolerable time for Capernaum, and yet more tolerable for Sodom. OV227; A110; R5179:6, 2267:4; HG149:6, 345:4; NS704:1 Capernaum had sinned against greater light. OV227; R5083:5, 4599:2; PD62/73 Sodom and Gomorrah will rise up as superior to some of the Jews. NS704:1 The people of Capernaum were evidently harder-hearted than the people of Sodom and, from the Lord's standpoint, were more blameworthy. R4599:2 Inasmuch as they had superior advantages to others which they neglected, they would be correspondingly less benefited by the Millennial blessings and mercies of God. NS311:4 Their rejection of him much more resembled the condition of wicked rebellion against God that would lead to the second death than did the conduct of the Sodomites. R2267:4

Land of Sodom

- The eternal fate of the Sodomites is not sealed: "Sodom and her daughters shall return to their former estate." (Ezek. 16:55) R5179:6 Our Lord guarantees them a full opportunity. OV227 Showing conclusively that all that are in their graves shall hear the voice of the Son of Man and come forth—to be judged and tried. R2267:5 The death of the Sodomites, therefore, was merely the Adamic death hastened; not the Second Death. OV43

Day of judgment

- The 1000 year day of Messiah's reign in which judgment, or trial, will be granted to the world. PD62/73; R5179:6, 4599:1, 2624:1, 2267:4 Showing that no judgment had as yet been reached in any of these cases. R2624:1 Many of the heathen, who have enjoyed little or nothing of God's grace, will be in a more favorable condition than some neglectful ones who are now richly favored. R4599:4

Than for thee

- Because they will then receive and be blessed by the light which you have rejected. A110

25

Matthew 11:25 *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

And said

- Offered audible prayer in the presence of fellow-believers. R2251:6

I thank thee Lord

- He appreciated the Father's wisdom in not allowing any but those of proper heart condition to see and clearly understand the present call of the Church. R4599:2 We, with the Master, may be glad of the wisdom displayed in the divine arrangement of hiding certain features of the plan of the ages from all except the "very elect." R4599:2 Had those rich and great seen fully the true situation it would have increased their responsibility. R5075:5, 4599:2 It is utterly impossible to harmonize such a statement with the common, but unscriptural, view that they had gone or were going to a place of eternal torment. R2267:6

Hid these things

- This gracious plan which provides such wonderful future opportunities for the poor Sodomites. R2624:4, 236:4* For the world to have known in advance would doubtless have been injurious.

R4644:5, 4444:6 It would not have been wise for him to have revealed all the secrets of his plan because the Adversary and his associates would have done all in their power to upset his plans. CR90 The unconsecrated mind cannot understand the Mystery of God. SM12 The mass of mankind are blind to the spiritual things, the calling and election of the Church. R4599:1

From the wise

- The worldly-wise, by permitting contempt and ridicule to be attached thereto. B29 Particularly the wise residents of Capernaum and Bethsaida. R2267:5 The Pharisees were too self-satisfied, the scribes too learned, and the Doctors of the Law too proud and pretentious, because they were under the influence of mammon. CR10; NS398:2 Whom the God of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. R1418:3 "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." (Isa. 29:14) R589:3 Who regard it as a fancy, a fairy story, which none but the simple-minded and children would take seriously. R3585:2 Passing by some of the most learned, the Lord is using channels, agencies and messengers that are not acceptable to many. R5258:4

And prudent

- Prudent according to the world's standards—preferring numbers, popularity and honor among men and the financial emoluments of these rather than the truth. R2639:5 Too prudent. R972:4 The keen and the shrewd, the learned and the great. R3585:2 Those who do not believe in the doctrine of restitution are the ones who think it imprudent to teach it. R236:4*

Revealed them

- Not working some miracle upon the mind to open their understanding; rather, he used natural means, reasoned with them until they were able to grasp the divine purpose. R3910:5

Unto babes

- So far as human craft and policy are concerned; the honest-hearted, the unsophisticated, the meek and poor in spirit. R2267:6,5; SM13 In simplicity and meekness. R589:3 Having less to lose of an earthly kind. CR10; NS398:3 "Unlearned and ignorant men." (Acts 4:13) R5258:4 The Lord's "little ones"—meek, humble, teachable. HG518:3 Those who are of humble mind, ready to be taught of the Lord, instead of wishing to teach the Lord. R2624:6 Those who make no boast of wisdom according to the course of the world. R2492:6 The babes in worldly wisdom have more advantage in every way as respects faith and obedience in this Gospel age. NS727:6 It is not possible to deceive the child—the faithful, who ignore all prejudice, pride and ambition, and simply follow the divine word, testing all things by it. R957:5 While the present Gospel message is for the highest type of men, it appeals specially to the middle class of these—the humble but intelligent, rather than the rich or great. R2692:4 From the worldly standpoint, foolish babes to place so much reliance upon the things unseen as yet and to ignore the prospects held out by mammon in the present life. CR10 Strong characters may be developed, and high ideals attained in the heart and in deed, amongst the lowly and obscure. R3952:3 Who will babble forth the truth unceremoniously. R942:2, 236:4*

26

Matthew 11:26 *Even so, Father: for so it seemed good in thy sight.*

Good in thy sight

- "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts." (Isa. 55:9) CR90 There is a wisdom in God's course in this matter which is not apparent on the surface. R5075:4 Jesus appreciated the Father's wisdom in this matter. R4599:2 It has pleased the Father to let "the wise be taken in their own craftiness." (1 Cor. 3:19) R2624:6 God was (is) hiding from mankind truths which are necessary for their salvation; hiding these for good, sufficient, wise and loving reasons—reasons which our Lord understood and also approved. NS555:5 If the hiding of divine counsel from mankind meant eternal torture for the blinded ones, Jesus could not have thanked the Father for that. R4644:5

27

Matthew 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*
.

All things

- To him the Father has given all power in earth and heaven. (Matt. 28:19) "He is Lord of all"—next to the Father, for "the head of Christ is God." (1 Cor. 11:3) R296:3

No man knoweth

- Recognizeth. R2268:1 The disciples knew him as a man, but they did not understand the secret of his wonderful being—his prehuman glory. R1059:5

Neither knoweth

- To know the Father and the Son in the intimate sense as one knows the mind, the heart, of an intimate friend. R2625:1

Save the Son

- Whose prehuman fellowship with the Father, lasting for centuries, was impressed with sufficient clearness upon our Lord, after he was made flesh, to enable him to say "What he hath seen and heard, that he testifies." (John 3:32) E91

Son will reveal him

- All we can know is what is revealed. R106:1* The Great Teacher reveals the Father to all who are pupils in his school. R4599:5, 5075:5 If it pleased the Lord to make known to us some things of his glorious purposes, it would be disrespectful on our part not to feel a deep interest in them and seek to know more. NS683:4

28

Matthew 11:28 *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

Come unto me

- Not unto some sect. C186; HG694:2 This is an appeal to reason. R5422:3 This call is to the poor, the broken-hearted, the heavy-laden, the unsatisfied. R5075:6 The Call to follow Christ. OV429 A call or invitation to exercise faith in the Lord, to come out on his side, to accept his deliverance from the yoke of sin and death. NS379:6 "No man can come unto the Father but by me." (John 14:6) R469:1* Those invited to be the Lord's followers are not smitten with symbolic arrow and sword, as are his enemies. SM53

All ye that labor

- The Lord does not invite the listless and idle. R1764:3 May have a measure of application to farm labor, etc., but its special significance is to labor of the heart. HG746:5 The Bible addresses itself, primarily, not to the ambitious and hopeful, but to the laboring and heavy-laden and despairing. CR15; NS488:1 The poor, the broken-hearted. R5075:6 The world in general is laboring for the things of the present life, and has almost no faith in respect to the things of the world to come. CR16 Not all the poor—but the poor in purse, in influence, in education, in character, with all their disadvantages, have the great advantage that their condition is favorable to humility. HG746:4 Trying to do an impossible thing as members of a fallen race—keep the perfect Law of God. R315:2 There are two classes of laborers: the world, laboring for things of the present life; and the followers of the Lord who "labor not for the meat that perisheth" (John 6:27) but for that which endureth unto life eternal. CR16; NS482:5 You who are burdened in the Lord's service. R245:4

And are heavy laden

- Who feel the yoke of the Law Covenant. R1728:5; R5885:3,6, 2625:2, 1540:2 Either from the yoke of the Law, as the believing Jews, or from the yoke of Satan, as the believing Gentiles. R2625:3 The only direct invitations given by our Savior were to the earth-weary, toil-burdened and desolate hearts.

R108:2* Despised and grief-stricken. CR15 Who feel the burden of sin, imperfection and death. R2625:2, 5886:2, 5737:3 With an appreciation of sin and degradation. HG746:6 Unsatisfied. R5075:6 Weary and almost discouraged with their failure. R1733:5, 975:2 Not only with our own imperfections, but the weaknesses and frailties of our friends and neighbors all have their influence upon us. NS380:3 It is when earthly hopes become blighted that one gets the ear to hear the Lord's message. CR15; NS488:2 The Jews were under the yoke of the nation of Rome, but the yoke here referred to is a religious yoke, the yoke of the Law. R5885:2 There is a class today in Christendom, not under the Jewish Law, but nevertheless realizing laws, rules and standards of divine justice, and desiring to conform their lives thereto. NS381:2

Will give you rest

- Justification. R5105:5, 4579:6, 2625:2; Q66:1 The blessing of justification by faith is merely to fit and prepare us to take the yoke and become a co-laborer with the Lord in the Father's service. R2625:5 There is no rest for the weary at heart except in union with Christ. PD14/23; SM53 There is no rest of heart in the restless striving of selfishness and sin; yet these experiences sometimes lead the weary to the great Sin-Bearer. R4932:4 Mourning and sorrow are necessary before we can appreciate the comfort which God has provided. R5003:6 Only those who feel the need of rest can appreciate the invitation. R108:2* The Lord's people have a peace and rest of mind through knowledge of God's plan and character. R5403:2 I have the will and the way to help you to come to the Father. R5422:3 In the full assurance that he has "paid it all" for both Jew and Gentile—for all. R975:2 This rest is not of general temporal prosperity and freedom from care, toil and all restraint. R1961:5 A new set of laborers in the world, the followers of Jesus, with new hopes, ambitions, peace, joy, which far transcend any that they had previously had. CR16 The blessed rest of freedom from the galling yoke of the oppressor. R902:2 It will mean to us the wiping away of our tears, the cancellation of a large degree of our troubles. NS693:6 The present rest of faith will by and by be superseded by the actual rest of the Kingdom. HG747:1 For your souls, now; and thus you will be prepared to enter into the heavenly rest as "joint heirs" with Christ in his Heavenly Kingdom. R4599:6 Even though he himself was without a place to lay his own head. (Matt. 8:20) R1063:2* Of all the books of the world, the Bible offers cheer and comfort to hopeless classes. CR15 This will be fulfilled in an especial sense during the Millennial Age. B40

29

Matthew 11:29 *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

Take my yoke

- A yoke signifies servitude. R5885:2, 4599:5, 2625:2, 1276:2* Not any sectarian yoke. C187; R902:5; NS381:4 The figure being that of an ox yoked to a cart with a load. NS380:4 Jesus was inviting as many of the Jews as were in the proper attitude of heart to join with him. R5886:1 Bind yourself, time, influence, means, opportunities, all, to the Lord's service. This is an invitation, not a command. R2625:5,6, 2268:4 Of obedience to the divine will. R4599:6 He invites us to come and make a full consecration of ourselves to him and his service. R2625:6 All in the world are under yokes of some kind—political yokes, social yokes, financial or business yokes, yokes of sin, of selfishness, of pride, etc. R1961:2 The new yoke would not be upon the old creature. We not only fulfill the requirements of the law, but we do more. But it is the new creature that does this. R5885:5 It is one thing to fight against sin and quite another thing to join with the Lord as co-laborers, and thus to have our puny powers supplemented by his grace and strength. NS381:1 A yoke is generally arranged for two, and our Lord speaks of it as his yoke, by which we are to understand that he is also a servant. R2625:3 The Lord was burdened, not with his own weaknesses, but with the burden of the contradiction of sinners against himself and with the burdens of his disciples. NS380:3 The Lord imposes burdens and yokes upon those now being called, whereas he intends to completely break the yokes and do away

with all burdens during the Millennial age. NS379:6

Upon you

- Instead of the yoke of the Law covenant or the yoke of Satan, with which you have previously been bound. R2625:3, 5885:2

And learn of me

- I will be your partner, will take the other side of the yoke with you. R2625:3 Become learners, disciples, pupils in the school of Christ. R5737:3 How to bear the yoke. R955:5* Not only in an intellectual way, but also through the medium of the heart. R1789:2 Learn the good lessons, whereby he prepares them for future glories, honors, immortality. CR16 Do not attempt to guide yourself. R1961:3 From him we learn the way; in company with him we catch his blessed spirit; we learn of that meekness which despises no humiliation. R1276:5* Not until we have taken the Lord into our daily life as our personal companion, confidential friend, counselor, comforter and guide, as well as Redeemer and Lord, can we fully learn those lessons which give joy. R1789:2

I am meek

- The secret of rest is in a meek and quiet spirit. R1962:1 This humility of mind and heart was, in many respects, the secret of his success. R5186:2 Teachable. Even in his perfection, these were things to be learned. R5370:2 Only those who have meekness and lowliness of heart are prepared to humble themselves, acknowledge their own unworthiness and need of help, and accept the Lord's proffered assistance and take his yoke. NS382:6 The Lord with unerring precision has always chosen the meek for every great work—Moses, the prophets, the ancient worthies, the Lord Jesus, the twelve apostles —and so also the whole Gospel Church. R1921:1

Lowly in heart

- Because he was meek and lowly in heart, Jesus could ignore his own will, cease to do it, and take upon him the yoke of the Father's will. R955:6* The quiet spirit will humbly submit to the easy yoke of the divine will and cease the strife to gratify the perverted human will. R902:2

Rest unto your souls

- Typified by the seventh day of rest of the Jews. "We which have believed do enter into rest." (Heb. 4:3) R2534:4 Rest from the vain ambitions and fruitless works and plans which other taskmasters would force upon us. R1276:6* Rest in him, our true Yoke-Fellow. R5886:2 The second rest, the "second blessing," the growing and abiding peace and joy of the holy Spirit. R2625:4 And not merely rest to the flesh—mind-rest, nor merely bodily rest. He who believes fully, rests fully; he who believes only partially, rests but partially. R2534:3, 2268:1 Soul satisfaction: the peace of God which passeth all understanding will rule in our hearts. R2625:4

30

Matthew 11:30 *For my yoke is easy, and my burden is light.*

For my yoke

- The Master's yoke was his hearty, glad submission to the Heavenly Father's will. NS380:6 We have bound ourselves unto the Lord with a covenant of faithfulness unto sacrifice, sacrifice unto death. NS381:6 As compared with the yoke of politics, society, business, sin, selfishness or pride. R1961:2

Is easy

- Comfortable and enjoyable, an elastic yoke, meeting varied conditions. R5886:4 To the world, consecration looks like a terrible yoke, but to the true child of God it seems a most reasonable service. R2625:5 Easy for those whom it fits. R2268:4, 5886:4 Because of his love to us and our love to him. R1893:4 Because we love righteousness and hate iniquity, and because we love the Lord and the Heavenly Father. NS382:5 Because our yoke is appreciated and because the Lord is with us in the yoke. Our burdens are his burdens, our trials his trials, and our interests his interests. R2625:6 When we let it rest naturally upon us. R902:2 In the sense that it is possible to bear and that it is not galling. R5886:2 Because all things work together for good—the heavier the burden, the greater the blessing

and reward. R2625:5 A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and make the load more easily drawn. R5886:4, 2268:4 That which makes the yoke set lightly upon us is the fixedness of purpose which does not chafe under it nor try to get away from it. R1276:3* Few would say the Apostle Paul's was an easy yoke, but evidently he thought so, counting it a privilege to endure hardness as a good soldier of Christ. R1961:5 However hard or difficult it may seem to others, the Lord's supplied grace enables those who are his to triumph in all things. NS170:6 We may well count all our losses, all our crosses, our burdens, as light afflictions, because of the excellency of the knowledge of divine favors and blessings which we have received through Christ Jesus our Lord. R2268:4

My burden is light

- Much lighter than the yoke and burden of sin. R4599:6 The secret of the light load lay in the easy yoke. NS380:5 No one is required to do more than he is able to perform. R5886:5 The Lord himself is the great burden-bearer of those who are yoked with him. He will not suffer them to be burdened with more than is for their good. R2625:6, 5886:4 As compared with the yoke of sin and the burden of death. Nevertheless, they have some burdens which decrease as they become acquainted with their heavenly Father. NS223:2 His will is not burdensome, but a delight to us. R245:4

Matthew 12

1

Matthew 12:1 *At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.*

Jesus went

- Probably on the way to the synagogue. R3316:6

Through the corn

- The wheat. R3754:1

To pluck the ears

- The Pharisees claimed that rubbing the grain in the hands and blowing away the chaff constituted winnowing and threshing, thus violating the Sabbath. R3316:3, 4600:4, 3754:2, 2268:1 Some today who would not ride a street car on the Sabbath would think nothing of allowing their minds to dwell on worldly or evil subjects. This is hypocrisy. R3754:2

And to eat

- The Pharisees had a rule that no food should be eaten until after worship in the synagogue. R3316:6

2

Matthew 12:2 *But when the Pharisees saw it , they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.*

The Pharisees

- Pharisaism had become formalism in many respects. R2268:6 There is considerable similarity between the scribes and Pharisees of our Lord's day and so-called orthodox Christians of our day. In some denominations particularly, there is evidenced the same spirit of despising others outside their favored cult. R3315:3

They said

- Those who today make an attack upon the truth only cause its beauties and harmonies to be the more clearly discerned by those whose eyes of understanding are opened. R3316:2

Is not lawful

- Those who have little of the truth are sometimes great sticklers for formalities. R2268:2

Upon the Sabbath

- The Great Teacher, as a Jew, was as much under the obligation of every feature of the Law Covenant

as any other Jew. We may be sure he violated no feature of it. R4600:2, 2268:6 Christians are free to follow the spirit of the law rather than its letter. This is true of the entire Ten Commandments, as well as of the fourth. R4599:6 Spiritual Israel keeps Sabbath every day: resting in the finished work of Christ, resting from our own works, from all endeavor to justify ourselves through the law. R3753:4, 2269:5 Typical. The true Christian enjoys the antitype. The seventh day represents a rest of a higher character, a rest of faith instead of a physical rest. R4600:1, 2269:4 As seven is a type of perfection or completeness, so the seventh day rest was a type of the complete or perfect rest which we have in Christ. R2269:4 We can rest the most when we work the hardest. Q608:1 Let our homes be the most quiet of all on the appointed day of rest, let no sound of labor or worldly pleasure be heard, but let our joy of hope, love and faith abound. R3753:6 The early Church began to meet on the first day of the week because it was on that day that Christ arose from the dead, and on that day were all of his post-resurrection appearances. No wonder it became known to them as the Lord's day. R4600:2 It wouldn't surprise me if mankind kept the seventh day during the Millennial age. Q608:1

4

Matthew 12:4 *How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?*

And did eat

- The emergencies of the case justified the deviation from the rule. It was a case of necessity, to preserve life. R3316:3, 3754:2, 2268:3

The shewbread

- Type of the truth. T22, 115

5

Matthew 12:5 *Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?*

In the temple

- Proving that labor done sacrificially for the assistance of others, as well as for their own necessities, could be no violation of the fourth commandment. R2268:3

And are blameless

- The Law specifically provided for the labor which they would perform, and hence such labor could not be considered a profanation of the Sabbath. R3316:3

6

Matthew 12:6 *But I say unto you, That in this place is one greater than the temple.*

Greater than the temple

- These disciples were doing still more consecrated work than the priests and the Levites in the temple because he, the representative of the Father, was greater than the temple. R3316:3

7

Matthew 12:7 *But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.*

If ye had known

- Equivalent to saying that they did not know its meaning. R539:1*

Mercy and not sacrifice

- God is desirous of seeing in his creatures the quality of mercy toward one another, rather than merely the sacrificing of their comforts. R4600:4 It was the loving kindness of Jesus that disturbed their pharisaical natures and called forth their opposition. R539:1* Consequently any deeds of mercy, sympathy, pity done on the Sabbath are more pleasing in God's sight than sacrifices performed in the

typical temple. R2268:3 This mercy would have hindered them from condemning the disciples. Similarly today, the great failing of many critics and fault-finders is their lack of mercy, of love. R3754:4

Not have condemned

- The fault-finding disposition that is ready to accuse and condemn everybody indicates a wrong condition of heart. R3316:4

8

Matthew 12:8 *For the Son of man is Lord even of the sabbath day.*

Is Lord even of

- Is the proper teacher to set forth the real significance of. R3754:4, 3316:4

The sabbath day

- Type of the Seventh Thousand Year day. B40

9

Matthew 12:9 *And when he was departed thence, he went into their synagogue:*

Into the synagogue

- Where they wished to find ground for an accusation against the Lord before the congregation. R3316:6

11

Matthew 12:11 *And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?*

Shall have one sheep

- He knew their tender spots of selfishness. R2269:1

Fall into a pit

- The poor cripple had been trapped into sin and sickness by the Adversary. R2269:1

On the sabbath

- Although labor was prohibited under the Law, it was to bring rest, comfort, refreshment and blessing, and not to bring hunger, inconvenience and distress to either man or beast. R2268:3

Lift it out

- Because of their love of gain, to avoid its death and, hence, a financial loss. R2268:5 Even though it might require considerable exercise for several persons. How foolish, then, to find fault with our Lord who, by one word, could rebuke the disease. R3317:1

12

Matthew 12:12 *How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.*

Than a sheep

- This is something the world does not seem to have learned. R3754:5

On the sabbath days

- Jesus did many of his miracles on the Sabbath as a prophetic picture of the antitypical Sabbath day being the Millennium. R4600:5

13

Matthew 12:13 *Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.*

Was restored whole

- Manifesting the predominance of love above any law along the lines of the prophecy he had just

quoted, that mercy was higher in God's estimation than sacrifice. R3754:5 Demonstrating that he had the divine favor, and that his teaching on the subject had this evidence of its truthfulness. R4600:4

14

Matthew 12:14 *Then the Pharisees went out, and held a council against him, how they might destroy him.*

Then the Pharisees

- Manifesting a rabid spirit of sectarianism and self-importance, imitated by some in our day who lack the spirit of the truth. R3754:5

Council against him

- Less popular in Galilee than in Judea anyway, they felt that their influence before the people had been lessened by their conflict with the Lord. R3754:4

Might destroy him

- The Lord's superior teachings excited the Pharisees to envy, malice, hatred and the very spirit of murder. R4600:5 They felt fully justified in murdering anyone whose words and conduct so overmatched them as to hinder their influence from spreading. R3754:6

15

Matthew 12:15 *But when Jesus knew it , he withdrew himself from thence: and great multitudes followed him, and he healed them all;*

He withdrew

- Setting the example to be on the lookout for divine deliverance and the opening of a way of escape from things too difficult to endure. F508; R1735:1

19

Matthew 12:19 *He shall not strive, nor cry; neither shall any man hear his voice in the streets.*

In the streets

- Not bandying the gospel in the streets, giving a reason for our hope to him that asketh. Neither the Bible nor sound judgment dictates quarreling for the truth's sake. R1468:4

20

Matthew 12:20 *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*

A bruised reed

- A Christian not wholly consecrated. F684 A humble, contrite, faithful heart. God takes cognizance of it and confers his blessing. R1945:5

Shall he not break

- God kindly condescends to human ignorance and weakness. R1675:1 If there be even a slight disposition to penitence, he fosters and cherishes it. R1614:5

And smoking flax

- Smouldering faith. F684

Shall he not quench

- If there is even a smouldering spark of love toward God, he will fan the spark, if perchance it might become a blaze. R1772:5, 2073:1*

Send forth judgment

- Justice, righteousness, truth. D18 When Christ shall assume his kingly office at his second advent. NS640:5

Unto victory

- Thus making Jehovah's footstool glorious. E47 Life and immortality were brought to light by Jesus' own successful probation. HG40:3 When all evil and all willful evil-doers shall have been cut off.

His victory will consist in the establishment of righteousness and peace, no matter how many or how few fall in the conflict. R1443:5

23

Matthew 12:23 *And all the people were amazed, and said, Is not this the son of David?*

The son of David

- "The Lord shall give him the throne of his father David." (Luke 1:32) C257 The long-promised king of David's line, the Messiah. E130, 133; C257; PD65/77; SM210

24

Matthew 12:24 *But when the Pharisees heard it , they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*

Pharisees

- As we see how blindly the scribes and Pharisees hated Jesus, and said all manner of evil against him, we see that really they were on Satan's side. R4608:3

But by Beelzebub

- Satan: the first and, for a long time, the only enemy of the divine government. R2171:5 Refuted by Jesus' refusal to accept the testimony of any demon. R3310:4 The deluded Pharisees had even charged the Master with being Satan himself. (Matt. 10:25) R4608:5 Such a manifestation of hatred, malice and opposition to light came not through the "fall" and cannot be forgiven as such. R723:5

The prince

- The chief, doubtless because of being by nature a superior order of being. R2171:5, 4608:5

Of the devils

- Of the angels which fell at the time of the flood. R2171:5 His influence or spirit is exercised in his servants much the same way that the spirit of God works in his children. R370:6

25

Matthew 12:25 *And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:*

Said unto them

- The Master took the time to philosophize with them on this subject. R4608:5 "When he was reviled, he reviled not again." (1 Pet. 2:23) R4802:6

Kingdom divided

- Satan's struggles to retain control of mankind will be specially desperate at its close—before he is "bound" for the thousand years. R2189:2

Against itself

- In its continued subdivision into sects the Protestant church has had its strength so decimated that, as the Master long ago predicted, it is doomed to fall. R1294:6*

26

Matthew 12:26 *And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?*

And if Satan

- Whose very existence is now denied by many. F609 Spirit demonstrations are made by spirits who hate God and have no fellowship with that which is good. They universally reject the Bible as the Word of God, denouncing it as a fable and unworthy of belief. HG327:3*

Cast out Satan

- By aiding the miraculous cure of the sick. F641 We advocate no general rejection of healings and miracles as being Satanic, but a careful study of every person or system seeking to establish itself by

miracles. F638 As he is now doing through "Christian Science." R2189:1,2, 3784:3 Now, as Satan's kingdom is about to be overthrown, it is his effort to support it with many wonderful works. R5802:1, 3275:1, 1644:4 Satan's power of death makes quite possible his relief from sickness through agencies of his choice for the purpose of enforcing their false doctrines. R1685:6, 1644:3 The demons must sham to be "angels of light," teachers of advanced truths and good physicians, both of souls and bodies, in order to re-ensnare those who are feeling after God. R2189:2 He has long palmed himself off as a teacher; but Satan in the role of faith-healer is a novelty belonging chiefly to our day, though undoubtedly he has had to do with the relic-miracles of Papacy for centuries. R3120:2

His kingdom stand

- When Satan would work against his own associates, it would imply the speedy fall of his empire. R3784:2, 4608:5 The necessity for his playing reformer and good physician today is an evidence that his fall is near. F641

27

Matthew 12:27 *And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.*

Beelzebub

- Satan, because created on a higher plane, is styled the Prince of demons in his relationship to the fallen angels. R4608:5, 1686:1

Do your children

- He pointed out that demons had been cast out by some whom they acknowledged and honored. R4608:5

28

Matthew 12:28 *But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*

The spirit of God

- Influence or power of God. R372:5 Which I do not claim as my own power. E271 If he, by God's power, cast out demons, it was an evidence that God's Kingdom was nigh, just as he had proclaimed. R4608:5

29

Matthew 12:29 *Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.*

One enter into

- This would be in the second presence of our Lord. From the time of our Lord's parousia, disorder began in Satan's household. R4609:6

Strong man's house

- His household, which would include the fallen angels. R4609:3

Spoil his goods

- All the present institutions of the world are Satan's goods and arrangements. Q626:1; SM103; R1626:6 In his Reign of Righteousness, our Lord will destroy the works of evil, sin, superstition, ignorance, etc. SM243

First bind

- Seems to imply that it will begin in a sudden manner. R4609:3 The first work of the new king is the binding of Satan. Truth will be the chain which will bind evil. When the knowledge of the Lord fills the whole earth, Satan will be completely bound. R430:3,6* Before anarchy comes, Satan must be bound. The collapse of Babylon, ecclesiastical systems and false doctrines, will indicate that Satan has been quite fully bound. Q626:1 The prince of this world, being slow to move out though his lease has expired, will be put out, bound hand and foot, causing a great deal of trouble. R5328:6 Every

advance step of light and knowledge is that much restraint upon darkness and evil superstition. R4609:6 How will Satan be bound? Not with handcuffs. Q627:2

The strong man

- Satan. SM103; R4609:3 "And he laid hold on the dragon, that old serpent, which is the Devil, and bound him a thousand years." (Rev. 20:2) C341; R4609:3 Gentile supremacy. R5526:2 That system of things of which Satan has stood as the head. R4609:3

And then

- If the house is being spoiled already, must we not conclude that the personal devil has been bound for some time. R4695:3*

Spoil his house

- Our Lord will spoil Satan's goods, overthrow his arrangements and institutions that are so deceptive. SM103 These will be spoiled in the great time of anarchy which will make ready for the establishment of the Kingdom of Messiah. Q626:1 Christ shall not only bind the strong man, but then he shall spoil his house, and during his reign he shall distribute the spoil to mankind, the dominion of earth. R575:1 Overturn his arrangements in order to establish a better. R668:5 Drive his household out of power. C341 "He shall divide the spoils of the strong." (Isa. 53:12) R575:1 When Satan's power begins to fail because the stronger than he begins to spoil his house, then this system will begin to be seen, revealed, and recognized in its true character, as "The Mystery of Iniquity." R711:1 Hence we cannot pray our Father to grant abundant harvests, send rains, prevent famines, droughts, wars and pestilences. R798:4

30

Matthew 12:30 *He that is not with me is against me; and he that gathereth not with me scattereth abroad.*

Not with me

- The side of God, truth, righteousness. R4608:3 If we believe that there is a Chief Reaper, we ought to recognize him and look for his guidance over the harvest field. We see different things going on, all under the supervision of the Great Reaper. CR63 Are we now to have a different Reaper? Will the same Reaper change his plans? Or shall we expect the great Chief Reaper to continue his work just as he began in an orderly procedure to its full culmination? CR62 Whoever thinks he may do a separate harvest work, and that each should do a separate work according to the bent of his own mind, has misunderstood the divine program. R3885:4

Is against me

- Having thus answered their objection, he showed that they were against him and thus opposing God. R4608:5 The side of error, falsehood, Satan. R4608:3 The entire human family is either on one side or the other of a great battle between right and wrong, truth and error. R4608:2 The Sadducees, Pharisees and Herodians made common cause in opposition to the Master and the harvest work in the end of the Jewish age. R3883:5 In our day, devotees of every sect can meet together in harmony; but all, with one accord, are violently opposed to present truth. R3883:3 In this day of the Lord's presence, it becomes our duty, as well as our privilege, to judge who is on the Lord's side; and who is against him is against us. R1362:3 So far as the Lord is concerned, nobody can upset the work, but you can do that which is the work of the Adversary in the way of interrupting the Lord's work. CR64

Gathereth not with me

- Their zeal is not according to a knowledge of God's plans; they are not working with God. R634:4*

Scattereth abroad

- If others want to work outside and scratch around, let them do so. Let the Chief Reaper do the interrupting if it is necessary. CR64 They hinder the harvest work, they attempt to sow discord amongst the under-reapers by saying all manner of evil falsely against some of them. R3884:5

Matthew 12:31 *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

I say unto you

- Whether or not the scribes and Pharisees came to a sufficiently clear appreciation of God's holy power to constitute them amenable to the Second Death, we cannot judge. E272

All manner of sin

- Ordinary sins resulting from the fall, ignorance, superstition, etc. R4608:6; E273 To have misunderstood and misrepresented the invisible God would have been a much lighter offense. E271

And blasphemy

- Malicious words of opposition (see verse 36). R723:5

Shall be forgiven

- Would all, in God's providence, be ultimately forgivable, if not willful. R4608:6; E273 Not may, but shall; but not without repentance. God, by his goodness, will lead men to repentance. R78:1* In some respects it is a mercy that the world is, in a large measure, blind and deaf, and therefore in the same proportion irresponsible as respects the message now being delivered to the meek. NS208:3 During this age, for lack of light; during the next age, as knowledge and strength will be acquired gradually, all imperfection and shortcomings will still be forgiven because of Christ's redemption, until men reach perfection. R569:6 If there is more or less of ignorance, then the punishment is in proportion to the amount of willfulness. Q281:5 The sins and blasphemies which may be forgiven are such as are committed in ignorance. The sins which cannot be pardoned are the willful sins. R1984:4

But the blasphemy

- Evil speaking, evil acting, contrary to the spirit of the truth, the spirit of righteousness, the Spirit of the Lord, as they had learned and understood the same. NS244:1 "He that committeth sin is of the devil." (1 John 3:8). Those who sin willfully, deliberately, are of the devil, and are not guided by the holy Spirit of God. NS243:6

The holy ghost

- Every sin against the holy Spirit, against clear light and knowledge of divine power, is unforgivable. E273; R4608:6, 2612:2 The holy Spirit here denotes a light, an intelligence, respecting God's purposes. R5105:6 Whoever willfully and intelligently would sin against Jesus would be guilty of blasphemy against the holy Spirit. R5106:1; Q280:7 Attributing God's spirit or power to Satan's power. R4608:5 There may be various degrees of heinousness in God's sight, small or great sins. R5452:6 When a demonstration of the power, spirit, of God in doing a good work was manifested, though they might not have received it as a proof of Jesus' claims, they were inexcusable for attributing it to Satanic power. R723:5, 260:2 The Pharisees had not intentionally blasphemed Jehovah, nor particularly blasphemed Jesus; they had blasphemed against the holy Spirit which was operating in him. E271; R5453:1

Not be forgiven

- Some sins against the holy Spirit might be punished with stripes, others with death. R5452:6 Must be expiated by punishment. E273 The Pharisees, to whom these words were addressed, could not commit this sin, because they had not the fullness of knowledge. R5293:4, 5452:6 Where any measure of willfulness is associated with sin it takes it to that degree out of the list of forgivable sins and places it in the list of the unforgivable. NS244:3 Adam's sin was an unforgivable one because it was the sin of a perfect being, a willful sin against the Spirit, not unintentional, but deliberate. NS243:2 If we were perfect, as Adam was perfect, any transgression of the law would be as unforgivable as was Father Adam's transgression. NS243:4

32

Matthew 12:32 *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

Speaketh a word

- Ignorantly. E271; R5390:6

Against the Son

- If one blaspheme the name of Jesus, being deceived in some way, then the sin is not blasphemy against the holy Spirit and may be forgiven. Q281:T To have misinterpreted Jesus' motives, claiming he was merely trying to usurp a throne and exalt himself in power, would have been a comparatively light offense. E271; R732:5, 260:2

Shall be forgiven

- To the proportion of its ignorance and weakness, any sin is forgivable; to the proportion that any sin was willful, intentional, it is unforgivable and must be expiated by punishment. E273; R5453:1, 5390:6, 5106:4, 4608:6

The Holy Ghost

- Denotes a light, an intelligence, respecting God's purpose. R5105:6 Maliciously attributing to an evil source what could not be denied as a good work, free from sin, selfishness or ambition. E271; R5390:6 All sins against light and ability are unpardonable, cannot be forgiven at any time, and hence they must be punished. R260:5 Sins against clear manifestations of divine grace cannot be attributed to weakness of the flesh and heredity, but must be properly charged as willful viciousness of the heart, which is unforgivable. E272

Not be forgiven

- This does not mean that the individual will be punished for it forever. It simply means that such sin cannot be forgiven and could only be expiated. R5690:2, 723:5, 372:5, 260:3 If punishment does not bring reformation, it would mean the second death. R5390:6 All who receive "stripes" receive them for unpardoned sins, for if the sins were pardoned they would not be punished for them. R260:3 The Lord will accept a judging of ourselves as being the stripes due such a sin and probably give no further stripes, because of the self-correction. NS245:6 Those who do not accept when once they have a full opportunity, die the second death, from which we are told of no recovery, no ransom. R44:2

Neither in this world

- During this Gospel age. R4608:6 Jesus' miracles and preachings were the commencement of the Gospel age, as he is the head of the Gospel Church. R723:5 There is such thing as forgiveness of sins, both in the present Gospel age and in the coming Millennial age. R260:2

The world to come

- The Millennial age. R4608:6 Future. The word "age" occurs but once in the text. R723:5 Those who have utterly apostatized here cannot be forgiven there; but the honest, though weak, who have failed of the crown now, through weakness of the flesh, may be forgiven there. R779:5*

34

Matthew 12:34 *O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

Generation

- Greek, gennema, race. D603

Of vipers

- So set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. E271; R372:5

The abundance

- Whatever one has stored up in the mind will be topmost and sure to be spoken. R5518:6 A man's treasure shows in which way his mind is bent. His preferences demonstrate his character. The things which we cultivate are an index to our character. R5519:1

Heart

- Used with the force of the word "mind." R5518:4 The heart is representative of the character, and the mouth is the index of the character. R5518:4, 5122:6, 1937:1 If we get the heart right, the effect will be a proportionate cleansing and purifying of the flesh. SM335 A right condition of heart is necessary to right words. R1937:1 Heart attitude. R5470:6 A heart filled and overflowing with the spirit of love and truth will bestow it upon others. R4770:6, 2444:1 The Scriptures everywhere exhort the Lord's people to be pure in heart. SM336 Our first concern, then, should be for the heart, that the affections and dispostions may be fully under the control of divine grace. R1937:2

The mouth speaketh

- If the principles of truth, righteousness, reverence for God and love for the beauties of holiness are established in the heart, we shall have no difficulty in controlling our tongue. R5519:4, 5247:3 He who watches his tongue is putting a detective on his deceitful heart, and can better know and master it. R2445:1 If it speaks slander, it shows the real heart condition. F408; NS590:5 Our words continually bearing testimony of the condition of our hearts. R5122:6 An evil mouth, a mouth which does injury to others, indicates an evil heart. R2444:1 What a fearful responsibility attaches to the tongue that wags in an evil or even in a flippant way, which is also dishonoring to God. R1938:2 The Lord judges the heart according to our words. R5122:5 By this we may judge or test ourselves. OV208 Today, opponents of the truth use slanderous charges rather than personal violence. R5545:2

35

Matthew 12:35 *A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.*

The good treasure

- We must reach the place where not only we do not will to do harm to our neighbors, but where we sincerely wish to do them good. OV209

Forth good things

- The fruitage of kindness, mercy and love—good works. SM335; OV208 Our lives should be so that all of our friends and acquaintances would be ready to say of us, He is a good man; his message will have something of consolation in it. R4277:6

Evil things

- Bitter things, poisoned arrows, injurious to all with whom they come in contact. OV208

36

Matthew 12:36 *But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*

But I say unto you

- The Scribes and Pharisees, who were trying to catch him in his words, using technicalities of language. R5517:2; OV208

Every idle word

- Unprofitable, pernicious, injurious, disloyal, frivolous, flippant, unkind, unthankful, unholy, impure. R1938:1, 5517:2, 2613:1, 722:2 Whether written or spoken. OV208 Our Lord referred to the thoughts behind the words. R5518:2 The safe attitude of the soul under afflictions and severe testings is silence before God, waiting and watching to see his leading before presuming to touch things that involve so much. R1937:5 Perfect mastery of our words and ways is to be sought by vigilant and faithful effort. R4805:2 Every evil act and every pernicious word will be recorded in the individual's

own character. OV209 In the context, referring to words of willful and malicious opposition spoken against manifest light (see verses 24, 31, 32). R2613:1, 722:3 Oh, the power of a slanderous word! the power of an insinuation! Yea, even of a shrug of the shoulder! OV208

Shall give account

- Be dealt with, corrected and disciplined in righteousness, to bring to true reformation and final perfection. R1469:5, 5517:3 The wrong-doer specially injures and marks himself by the wrong he has practiced in evil-speaking and evil-doing. OV209; R5517:6 The Christian should daily render his accounts at the throne of grace. R4805:2, 5517:6 Let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words, unrepented of, and consequently unforgiven, stands against us. R1938:6

Day of judgment

- Day of trial, of testing, of reckoning. OV207; R5517:6 Not a day of doom. OV207 With the Church, this Gospel age. R5517:6, 1938:1; HG40:6; OV208 The Church is now standing before the bar of divine judgment. Both the heart and mouth are under special scrutiny. R5518:3, 4805:5 The Millennial day, granting to Adam and each member of his race an individual, personal trial. OV207 In the Millennial age "day of judgment," there will be a reckoning, even for every pernicious word. R1654:1

37

Matthew 12:37 *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

By thy words

- The Lord's consecrated people have a responsibility for what effect their words and influences have upon others. OV208 The Lord has agreed that he will not judge the Church according to their words and their deeds entirely, but according to their spirit, intention and will. OV208

Be justified

- Nothing but the merit of Christ's sacrifice can justify any from the Adamic condemnation. OV209 The word is used here in a limited sense. R5470:3 The good words spoken being an indication of the converted state of the heart. PT391:T* By our words of repentance, supplemented by the merits of Christ applied by faith. R1938:3 Acquitted. R1937:4 Not that every man will be justified from the Adamic condemnation by any words that he could utter. OV209

By thy words

- Words are an index of the heart. R5470:5

Be condemned

- Suffer the consequences. The first will be self-injury, and the second, a bad example for others. R1938:3 "Blessed is the man who is not condemned by that which he alloweth." (Rom. 14:22) OV209 By their words the Pharisees proved themselves dishonest; no longer worthy of God's special favor. R5470:5 The Pharisees were in their trial time. R5470:2 Idle words will stand against us if not repented of. R4805:5

38

Matthew 12:38 *Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.*

See a sign from thee

- A proof of his Messiahship; not recognizing his teachings and his miracles as proof sufficient. R4608:6

39

Matthew 12:39 *But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:*

The prophet Jonas

- He then told them of one sign which would come to them too late. R4608:6

40

Matthew 12:40 *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

For as Jonas

- The various parts of the entire Bible are bound together by their mutual endorsement of the various writers, so that to reject one is to mar the completeness of the whole. R1145:5; A61 Contrary to the belief of many modern theologians. A61; HG317:5

Three days and three nights

- Indicating that his resurrection would be on the third day. Q586:T; R4608:6, 4603:2 Typifying the last part of the fifth, all of the sixth, and the first part of the seventh thousand-year day, in which the body of Christ was to be in the prison-house of death. R2888:3, 3568:5* This statement of Jesus was idiomatic and implied that he would be in the heart of the earth "till the third day." (Matt. 16:21; 20:19) For proof see Gen. 42:17,18; 2 Chron. 10:5,12; Esther 4:16; 5:1. R3574:5*

In the whale's belly

- If these be false, Jesus must have been a fraud and not the Son of God. It would also imply that he was much less inspired and wise than were the modern wise men who dispute these facts. R4151:6

41

Matthew 12:41 *The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

Rise in judgment

- In the Millennial age the people of Nineveh will rank higher than they. R4608:6

This generation

- Greek, genea, people living contemporaneously. D603

Shall condemn it

- Just as heathendom will condemn Christendom for its misuse of divine favor. D72

42

Matthew 12:42 *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

Queen of the south

- The Queen of Sheba had journeyed afar to hear Solomon's wisdom. R4608:6

Shall condemn it

- A reproof for his own nation, indicating that they were careless, indifferent respecting the truth. R3284:6

Uttermost parts of the earth

- Sheba, the queen's home, was in southern Arabia, a land noted at that time for its immense wealth and particularly for its perfumes. R2067:5

To hear the wisdom

- Her zeal for wisdom is evidenced by the fact that she brought so valuable a treasure so long a distance through a wilderness where she was liable to the attacks of Bedouin robbers. R2067:5 Indicating the Lord's approval of this desire for wisdom evinced by the queen. R3284:6

Greater than Solomon

- The antitype being greater than the type. R2068:1, 1517:2 A still wiser man, heir to the world, seeking a bride for joint-heirship. R5722:5 Our Lord Jesus Christ, the embodiment of wisdom,

justice, righteousness, with riches of grace, glory, honor, dominion. R2068:1, 3284:6 Those who were in his presence realized it not and heeded not his message. R4608:6, 5722:4

44

Matthew 12:44 *Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.*

Swept and garnished

- Sins forgiven and grace of God received. R5378:5

45

Matthew 12:45 *Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*

Then goeth he

- If Christ has not been enthroned in the mind already weakened by previous obsession. R2173:3, 4291:5 Satan will seek to regain control through the spirit of the world—pride, anger, malice, hatred, strife. R5378:5

Seven other spirits

- The number seven representing perfection or completeness. These seven are contrasted with the seven spirits of God. (Rev. 1:4; 3:1) R370:6

Worse than the first

- Worse than before he came into relationship with Christ. R5378:5 "For it had been better for them not to have known the way of
- righteousness, than, after they had known it [been begotten by the Word of God] to turn from the holy commandment delivered unto them." (2 Pet. 2:21) R1698:3

They enter in

- Even if justified from all sins, we need an occupant for our hearts—the Divine One, to guard our hearts. R4291:5

48

Matthew 12:48 *But he answered and said unto him that told him, Who is my mother? and who are my brethren?*

Who is my mother?

- When our new condition is fully entered upon, we shall no longer be husbands, wives, parents, children, brothers and sisters with those on the earthly plane. R943:6 Our love to our former dear ones will be no less than now. Our love will be greatly intensified, though not bounded by the former limits of blood relationship. R943:6 Does not imply that the unbelieving husband or wife is to be neglected so that time and fellowship can be given to those of the new mind; but the obligation of each is to his mate. F590

Who are my brethren?

- Not all who name the name of Christ. R5938:4 The word implies fellowship and being children of one father. R2798:4

49

Matthew 12:49 *And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!*

Behold my mother

- Our most intimate relationships are no longer those of earthly origin. R943:3

And my brethren

- How beautiful the lesson of the Great Teacher's breadth of spirit. R5037:6

50

Matthew 12:50 *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

Whosoever

- Regardless of caste or class. R5037:6

Shall do the will

- It is by our deeds and not merely by our professions that we are accepted of the Lord. R5938:3 We are to anticipate true fellowship only with those who earnestly seek to do the Father's will, serve his cause, and exemplify the instruction of His word, in deeds as well as in professions. R5938:4, 2235:3

Same is my brother

- Those who earnestly seek to do the Father's will. R5938:4 In my new family, "the household of faith." F590 A very emphatic statement of our dear and close relationship to him and to the Father. R297:1 And yet the hour came when even these were scattered and he was left alone. The persecution became so severe that they all fled. R1069:4*

Matthew 13

2

Matthew 13:2 *And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.*

Went into a ship

- From a boat our Lord taught a lesson respecting the method of selecting the Little Flock. R4634:3

On the shore

- Which at this point is said to rise rapidly, therefore giving the general effect of an amphitheater. R2627:2

3

Matthew 13:3 *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;*

In parables

- Really word-pictures of the Kingdom. No one of these parables represents the complete view of the subject, but merely one phase of it. R2633:3 Giving prophetically the Church's experiences from various standpoints—from the time the work of selection began until the time when that work will be completed. R2276:3 Parables which illustrate truths can only be seen as illustrations as the truths they illustrate become manifest. R1742:4 These parables, seven in all, refer not to the non-professing world, but to two classes in the Church. R580:3, 263:6 About nine of them. Their object was to depict the processes of development by which the Kingdom class would be selected. R2633:6, 2634:1

Behold

- It is never said, "The kingdom of heaven is likened to a sower"—there was no Church of Christ, no Kingdom of heaven, until the day of Pentecost. R97:3*

A sower

- Our Lord was the great sower, then the Apostles and his faithful followers. R4634:3

To sow

- Various classes of hearers are shown here. R4635:1 Designed to show that it is not the eloquence, force or truthfulness of the message that determines the result, but chiefly the attitude of the heart that hears. R2627:2 This parable refers only to those who are no longer willing sinners, but are outwardly

righteous. R4635:1

4

Matthew 13:4 *And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:*

Seeds

- The Kingdom message, or invitation. R4634:3 The Word of God that liveth and abideth forever. R1698:4

By the wayside

- The fields of Palestine are not fenced and the paths of travel frequently cross them. R3763:2 Representing merely formalists. R4635:1

And the fowls

- Birds are very numerous in Palestine; a farmer's chief pest. R3763:2 Typifying Satan and his agents. R5406:5, 4634:6, 2634:6

Devoured them up

- Ever ready to take away the seed of truth. R5406:5

5

Matthew 13:5 *Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:*

Upon stony places

- Palestine abounds with limestone which renders the soil very rich, but when shallow, very hot. R3763:2 Represents a class of hearers who lack depth of character; they flourish for a time, but when trials and testings come, they stumble. R4635:1

7

Matthew 13:7 *And some fell among thorns; and the thorns sprung up, and choked them:*

Among thorns

- There are 50 varieties of thorny plants in Palestine, some growing to a height of 15 feet. R3763:2 Not briar bushes or brambles, but an aftergrowth of a variety of thistles which come up quickly in every wheat field of Palestine. R2627:6* The spirit of the world, its ambitions, wealth and influence, its love of the good things of life. R4635:2 These thorns are not sensual vices and criminal appetites, but the cares of this life and the deceitfulness of riches. R4635:1 The ground which will produce thorns is rich and very suitable for the production of proper Christian character. R4635:1

8

Matthew 13:8 *But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.*

Good ground

- In the heart. R4634:6

Brought forth fruit

- Fruitfulness of heart, life and character depend on the individual and how he receives the message. R4635:4

Some an hundredfold

- Those who come up to the very highest standard in the fruits of the spirit. Q426:3; CR276 The larger the returns, the greater the Father's pleasure and the Savior's glory. R4635:4 Indicates the degree and intensity of our earnestness. The rewards in the Kingdom will also be proportionate. R4635:5 A single grain of barley has been known to produce a fruitage of 276 grains. R3763:2, 4635:4

Some sixtyfold

- The same class, but not to shine quite as highly in the Kingdom. R426:3; CR276 The Apostle John speaks of the variety among Christians—little children, young men and fathers. (1 John 2:12, 13) R97:5* The same means of grace do not profit all to exactly the same extent. Some, for instance, are by nature more studious, thoughtful, generous or grateful. R1973:2

Some thirtyfold

- This might mean those who will be of the Great Company. Q426:3; CR276

9

Matthew 13:9 *Who hath ears to hear, let him hear.*

Who hath ears

- "Take head how ye hear"—see that your heart is in a right attitude to receive the truth. R2627:2

To hear

- "Preach the Gospel to the meek." (Isa. 61:1) R2965:6

Let him hear

- Those who had an inclination to be his disciples. R5003:5 "Let him hear what the Spirit saith unto the churches." (Rev. 2:7) B16 The Gospel was not to the Jews only, but to every people with hearts to appreciate it. R2995:6 Do not expect all to hear and obey and enlist with us. NS61:6

10

Matthew 13:10 *And the disciples came, and said unto him, Why speakest thou unto them in parables?*

Said unto him

- Earnest desire to understand every word of God is an evidence that we belong to the Kingdom class. R3763:5

In parables

- Dark sayings. Q748:2; D614 There is considerable truth in the claim that the doctrines of Christianity can be better gleaned from the writings of the Apostles than from the sayings of Jesus as reported in the Gospels. R5088:2

11

Matthew 13:11 *He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

Is given unto you

- The Church. E333 The meek, honest and faithful of God's people. D614; C214 The Apostles, the elect, the sanctified in Christ Jesus. OV230; R5462:4, 4909:2, 4334:3 Not only to the disciples of that day, but to the disciples all through the ages. R1742:1 Even "as many as the Lord your God shall call." (Acts 2:39) SM242 As the Israelites indeed in whom there is no guile got the message, so a similar class will get the message now. SM302 Not to inspire thankfulness and consecration, but only to the thankful and consecrated who already have presented themselves living sacrifices to God. R2723:1,4 "If any man shall do my Father's will, he shall know of my doctrine." (John 7:17) R2817:1

Know the mysteries

- The Divine Plan of the Ages, the Messianic Kingdom, the times and seasons. Q748:2; C215; R5244:6 "The deep things of God." (1 Cor. 2:10) R5402:2, 1506:1 "Ye, brethren, are not in darkness that that day should overtake you as a thief." (1 Thess. 5:4) C215 Being "taught of God" and guided by his holy Spirit to an understanding of his Word. R2627:3 The Lord's people in the present truth are the only ones who understand the great mystery of why evil was permitted. R1506:1 To be so led by the Spirit and Word of the Father is to understand his purposes and be enabled always to be workers together with God. R1948:1 A distinction should be observed in knowing about God and knowing God himself. NS809:5 So that the Lord's consecrated people might know of the time in which we are living, be more quickened and more separated from the world and its spirit, and ripened as wheat.

HG399:2 His secret counsels which others cannot know. R3161:4 The mystery which was kept secret since the world began, to know and realize their relationship to Christ as his prospective bride and joint-heir. R1957:6 That a certain class is permitted to join with their Redeemer in his sacrifice and sufferings in order to be granted a share in the glorious work of his Kingdom. R4515:3

Kingdom of heaven

- An interchangeable expression with "Kingdom of God." R396:6

But to them

- Those outside of the twelve and other special disciples. R4909:2 The multitudes who went to hear him; outsiders, not specially interested. R5462:4, 4398:6, 3803:2; CR35 Not Israelites indeed. B28; HG399:1 Those without—strangers to God and unconsecrated. R2276:4 Outsiders, in what the Scriptures term "outer darkness," the darkness which belongs to this present time of ignorance and superstition. (Matt. 25:30) R4398:6

It is not given

- The Lord never meant anybody to understand all these things except the brethren. CR476 Not understood by those who heard them, and little better comprehended today. A128 Not God's intention that many will understand the divine philosophy of the ransom. R4352:3 The world knows nothing about the deep things of God. R4398:6 The special light in both harvests is for the Israelites indeed. B27, 28 In mercy, God has hidden his plan from the world. NS731:6 The majority are blinded by the God of this world, Satan, through various traditions, heathen and Christian. R3140:5 Either because they never came into the right attitude of heart to receive them, or because they subsequently left that proper condition of devotion, humility and teachableness. R4352:4 An understanding of spiritual things would do harm rather than good to those not spiritually begotten. R5008:1 Even his devoted followers, including the apostles, were natural men who did not receive the begetting of the holy Spirit until Pentecost. R5941:2 The mystery has been in operation from the beginning of the world and is still a mystery so far as the world is concerned, and will continue to be a mystery until the end of the present dispensation and the opening of the Millennial age. NS399:1 Not until the elect shall be glorified and the Millennial Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. OV230; NS588:2

12

Matthew 13:12 *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*

Whosoever hath

- Hath used. R2496:6

Shall be given

- Shall be given more. CR309

More abundance

- The Logos, who had always proved faithful in all things, was offered the headship of the New Creation. F64

Whosoever hath not

- Hath not used. R2496:6; CR309

Even that he hath

- The privileges that he had; so don't overlook the little things. CR309

13

Matthew 13:13 *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*

Therefore

- The purpose was that those in the right condition of heart might receive the instruction while others,

indifferent, careless, would be left in ignorance. NS605:6

In parables

- The misconceptions of our forefathers on the subject of punishment for sin were built upon mistranslations or statements meant to be understood symbolically. HG653:6

They see not

- There are many who lack spiritual sight, who cannot exercise faith in what they cannot see; and, according to the Scriptures, they are not responsible for their failure. SM680 God is not blaming them. We do not smite a blind man because he does not see. On the contrary, we sympathize with him. SM679

They hear not

- When our Lord was preaching, comparatively few had an ear to hear. The majority were too full of their own ideas and projects, and thus it has been all down the Gospel age. SM679 Many of the Lord's saints have had the ears of their understanding so perverted by false teachings respecting predestination that they do not know the song of Zion when they hear it. NS634:3 The majority of professing Christians are careless, indifferent to what the Lord has caused to be written for their admonition and encouragement and assistance in this "evil day." SM288

15

Matthew 13:15 *For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

They have closed

- Because of ignorance and blindness. R5338:6

Be converted

- Turned to a proper course. R3763:3

Heal

- Greek, Iaomai, to heal; also signifying "saved." R4099:3*

16

Matthew 13:16 *But blessed are your eyes, for they see: and your ears, for they hear.*

But

- God's work in the present time is not the conversion of the world, which certainly is not being accomplished; but the taking out of the world a people for his name, to bear the name of Christ as his bride. NS859:6

Blessed

- Especially anointed, specially blessed. R5418:4, 5372:6 For these alone is the message. OV230; SM109, 679:3 It is a great privilege to hear and see. SM343; NS859:6 With a present opportunity; and, if we respond, we are now on trial. Q590:2 A blessing in the life that now is and also in that which is to come, and a peace and joy which they never knew before, which the world can neither give nor take away. NS412:1 Blessed indeed in advance of the world; but blessed also will be the world when God's due time shall come. NS569:4

Are your eyes

- Of faith, of understanding. R4677:2, 4967:6, 177:5, 175:6; OV57; CR126 The eyes of our understanding must be opened before we can appreciate spiritual things. PD44/53 The opening of our eyes is a gradual work. CR334 God is not trying to attract the world now; they are blind and deaf. SM343 Only a "remnant" of Israelites indeed, who accepted the Messiah, were received into the higher dispensation. R2371:6; NS631:2 The time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. Q416:2; SM729; NS386:3

For they see

- Intimating that some could see and others could not. R5338:6; Q590:2 The blessing of present truth. CR13 See His Word, showing us the way in which we should go. CR13 At the first advent, the humble Israelites indeed were not confused, but enlightened, and the same is true now. D599 We may now rejoice in things too hard for the Jew to understand and equally impossible for the natural man of the Gentiles to comprehend. R3590:6 We are to expect a wide difference of understanding of God, his mightiness and character, as viewed by the saints and by the world. R2712:2 These alone see that the "hell" of the Bible is the tomb, that there is provision for the salvation of all—two classes of mankind—and many other truths. NS588:2 The eye of faith is directed by God's Word. Q416:2 We can see more clearly because we are spirit-begotten. R5418:4 He only wished to have those see it who would accept the blessed truth. R327:5* The opening up of the divine word, the discernment of the divine plan with its times and seasons, and the confusion upon Babylon are satisfactory proofs of the presence of the King. D599 The manifestation of God's love. The world in general has seen only the display of divine justice in permitting the wages of sin to bring calamities and troubles. NS462:5

And your ears

- Ears of faith. R4677:2, 4967:6, 4557:2; CR126 While spirit-anointed members of Christ tell the good tidings unto all people, they understand that only such as have ears to hear will be able to comprehend and appreciate the message until the new dispensation. NS222:2

For they hear

- The message of the Lord. CR13:3,5; SM369 You who have heard must have been called. CR13 Thus far, Jesus has not been dealing with the world, but merely with those having the eye and ear of faith. R4967:6 Before your study can be effective you must make your consecration to the Lord. These are the ones the Lord has promised shall see and hear. CR14; Q186:1 An opportunity to return to harmony with God cannot come except through knowledge; hence, it comes first to those who have the "hearing ear." R4154:6

17

Matthew 13:17 *For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them .*

Have desired

- Before the due time. R1307:5

Have not seen them

- Though much had been foretold by the prophets, they confessed their ignorance of the import of their prophecies. B23 "They say of me, Doth he not speak in parables" (Ezek. 20:49); "I heard, but I understood not" (Dan. 12:8). B23 The operation of God's spirit upon the prophets was so different from the operation of the same spirit upon the Gospel Church that the humblest Christian may know more of God's plan than would the greatest prophet. R435:3

18

Matthew 13:18 *Hear ye therefore the parable of the sower.*

Hear ye therefore

- Understand ye. NS605:3 One of the few parables which our Lord himself interpreted. R4634:6

19

Matthew 13:19 *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one , and catcheth away that which was sown in his heart. This is he which received seed by the way side.*

Word

- Message of the Kingdom. R5039:2 "The Gospel of the kingdom"—the information that God has

appointed Christ to be King and he is now seeking a little flock to be his associates in the work of blessing and restoring the world. NS606:3,6

Of the kingdom

- The message respecting the Kingdom, which, germinating, constitutes his Church. R2276:5 The message of the Kingdom may be said to be the only message God has yet given to mankind as a message of hope. R2628:4 At the time of utterance, the message of the Kingdom took on a special form—an invitation to become joint-heirs with the Messiah, the heir of the Kingdom. R2628:5

Understandeth it not

- On such ears, the message is lost. R4634:6

Then cometh

- On the alert, to take it away. R4634:6

The wicked one

- Satan. R3764:3, 5039:2, 4634:6

Catcheth away

- Devouring the exposed seed of truth. R4635:1, 5406:5

In his heart

- In the first parable, the field is the heart; in the second, "the field is the world." (Verse 38) R97:2* If all hearts were right, the seed would bring forth much fruit. R4634:6

This is he

- We blame not. The Lord blames him not. It was not his fault that his mind was so down-trodden with ignorance that the message of the Kingdom could find no lodgment in his heart. NS607:1

Seed

- The Kingdom message or invitation; many do not understand it. R4634:3,6

By the way-side

- The heart being solid and compact with selfishness that comes with prosperity, needing the plowshare of trouble. R2627:3, 3754:3 Wayside hearers constitute the most numerous class in every nominal church congregation. R4635:1

20

Matthew 13:20 *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;*

Into stony places

- Having a veneer of outward grace, but at heart a character of selfishness. R2627:5 The influences of the Kingdom will give them strength of character and take away the unfavorable, stony condition which now hinders fruitage. NS607:4

21

Matthew 13:21 *Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*

Not root in himself

- They lack depth of character. R4635:1, 1711:4 The selfishness which is the sub-stratum of their character will not permit them to endure hardness for the truth's sake. R2627:5

Persecution ariseth

- Persecution withers them. NS607:3 As soon as they find that with the truth goes something of persecution and tribulation, their interest speedily dies out. R2627:6

He is offended

- The purpose of permitting offenses and divisions is
- "that they which are approved [by God, because they endure the tests and stand fast in the truth] may be made manifest among you." (1 Cor. 11:18, 19) R1711:5

22

Matthew 13:22 *He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*

Among the thorns

- Pride, ambition for self and for family, love of money and the pursuit of it, and the award which this pursuit brings, are the thorns. NS608:1 Earthly projects and ambitions whose interests conflict with the interests of the Kingdom. R3764:5 Thorns are uprooted by drawing time and attention away from the earthly things in a compulsory manner. R2628:2 In Palestine, the thorns and thistles grow in the very best kind of soil. R2627:6

Is he

- There are many noble people represented by this portion of the parable. R4635:2

Care of this world

- Involved with the spirit of the world. R4635:2, 5055:5 Being swallowed up by ambition or business. R5625:5 Home duties, family duties, business cares, etc. R2628:1

Deceitfulness of riches

- Greediness. R5307:2 Few of the Lord's people can be trusted with riches. R2520:2 If a Christian grows rich, it should be with fear and trembling. The power in money is more dangerous than dynamite. R1045:5*

Choke the word

- Swamped by the ordinary duties of life, proper enough in themselves, to a limited degree. NS607:6

Becometh unfruitful

- Fruitage is a necessary qualification. R4635:2 "Ye cannot serve God and mammon." (Matt. 6:24) R3764:5

23

Matthew 13:23 *But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.*

Into good ground

- We, as new creatures, have the determining of the condition of the soil in our own hearts. NS608:3

Understandeth it

- We should understand the Kingdom message. Hence the need of Bible study. R4635:4 As study is wisely devoted to prepare for the short earthly life, how much more is it proper for our preparation for eternal life? R4635:5

Beareth fruit

- Of character-development; the manifestation of God's grace in our hearts. R4634:3, 5284:2 Varying amounts according to circumstances, conditions and ability; but always their very best. R5736:5

And bringeth forth

- The harvest of thirty, sixty or a hundredfold illustrates degree and intensity of our earnestness. R4635:5

Some an hundredfold

- Those who love the Lord, his truth and his people most fervently. R2628:4 The rewards of the Kingdom will also be proportionate. R4635:5

Some sixty

- "As star differeth from star in glory, so also will be the resurrection" of the Church. (1 Cor. 15:41, 42) NS608:5

Some thirty

- He does not speak slightingly of those which bring forth but the thirty-fold. R2628:3

24

Matthew 13:24 *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:*

Another parable

- He had something more to communicate, some additional truths were to be illustrated. R97:1* These parables are related to each other, but should not be confounded. The first prepares the way for the other. The first deals with the individual; the second with the church collectively. R97:1,4*; NS626:2 To show some of the difficulties which interfere with the best hearers, the best hearts, some with the best seed. R3769:3

Kingdom of heaven

- Practically every parable which our Lord uttered was given to teach something respecting the character of the Kingdom. NS627:2 The embryo Kingdom during the entire Gospel age. R5048:3, 3769:3

Is likened unto

- It is the invisible world which is the fact; it is the visible world which is the metaphor. R29:5*

A man

- The Lord Jesus. R3769:3, 5048:6

Sowed good seed

- The Gospel of the Kingdom from the Word of God, "He brought life and immortality to light through the Gospel." (2 Tim. 1:10) R3769:3, 5048:6 Seeds of truth, the promises, which, springing up in the hearts of his disciples, transformed them to newness of life. R2634:1 "Which at the first began to be spoken by the Lord." (Heb. 2:3) R3769:3 Christ and the Apostles sowed the good seed, meanwhile gathering the ripe wheat of the Jewish nation. R5018:3 It was impossible for the Adversary to corrupt the seed of truth which Jesus and the Apostles sowed. R4635:3 Christ's saintly followers. OV395 His personal seed-sowing of the Gospel message was accomplished more than 18 centuries ago, but since then he has been represented by his followers. NS626:2 An illustration of slow, gradual, methodical development covering the entire period of this Gospel age. R5049:6 This parable ignores all except the "good ground" hearers of the preceding parable. R4635:2

In his field

- The entire world. R5048:6 The civilized world. C137, 140 Especially throughout Europe and America. R2634:2

25

Matthew 13:25 *But while men slept, his enemy came and sowed tares among the wheat, and went his way.*

But while men slept

- After the apostles fell asleep. F60, 201; R4635:2, 3769:6, 2634:2, 2276:6; OV395; NS633:5 In the night, the dark ages, while a general spirit of slumber regarding the truth prevailed among the Lord's people. R3769:6, 5018:5, 4891:4 Even yet the same thing is true. "Therefore, let us not sleep as do others." (1 Thess. 5:6) R3769:6 The Church was kept free from tares before the apostles fell asleep by God arranging that truth be put forth for acceptance or rejection by the Jews in its most unfavorable light, so that only Israelites indeed would be inclined to become followers of Jesus. R2925:1 During the Apostles' days such special gifts as "discernment of spirits" enabled them to prevent tares from getting in among the wheat, hypocrites from getting into the Church. R580:3, 20:1 "After my departing grievous wolves shall enter in among you, not sparing the flock." (Acts 20:29, 30) NS633:6 Many of the Lord's followers have been dreaming about the conversion of the world while the great enemy, Satan, has been sowing tares with liberal hand in their very midst. R3769:6

His enemy came

- The great adversary, Satan. R4635:2; OV395 He had a comparatively free hand. R2943:2 Satan and his associates, fallen angels, have been plotting against the divine plan and operating with a view to thwarting the same all through this age. R3770:3 Using human instrumentalities. NS94:3

Sowed tares

- Sham wheat, imitation wheat, professors who draw nigh with their lips while their hearts are far from the Lord. NS94:3 Hypocrites, Nominal Christians, resembling or counterfeiting the true, to choke the wheat, if possible. R4653:3, 5823:5, 5018:5, 4635:3, 3770:2 The offspring of error, children of the wicked one. R4644:2, 5864:3 Errors, more or less twisting and distorting every truth of the divine revelation. F60; C137; OV395 It may be a message of morality or purity of life, but it will not produce the Kingdom class. R5736:6 Nullifying the virtues of the death of Christ by a method of imitation. R5848:4* The tare seed is false teaching, human philosophies and doctrines of devils. R2627:3; NS93:5 Bearded darnel, which cannot be discerned from wheat until the harvest. The wheat, weighted with golden grains, humbly bows its head; while the tares stand straight, the head having little weight and the seed being black. R3770:1, 5848:3*, 4635:3 The darnel seed is poisonous. R3770:2, 2276:6 Poisonous, and acts as an emetic, causing vomiting. R2276:6 Such spite-work is not uncommon in the Orient, or in Palestine. R4635:3; CR250 These have run the church organizations, and the Lord has permitted it to be so and is allowing the truly consecrated ones to be developed under these different conditions. NS292:5 Deceived persons, misnaming themselves Christians, because mistaught by churchianity. R2943:1 The spirit of rivalry, under the guidance of the Adversary, led step by step to the ultimate organization of the great Antichrist system—Papacy. F201 The tares are begotten of error—false doctrine. NS94:3 With the error respecting the nature of man, that he is alive when dead and needs no resurrection; and respecting the Kingdom of God, that it came in Papacy. HG272:4 The heathen, converted by Papacy, were not benefited, for they were still heathen in God's sight, but deluded into aping what they did not understand or do from the heart. R2598:3 Since the death of the apostles, any number of hypocrites have come into the church, indeed have been dragged and coaxed in to swell the numbers. R2943:5 There are many fine, noble people among the tares who have neither part nor lot with the wheat because they are not of the same nature, not begotten of the truth. NS94:2 Doubtless in the same manner as the wheat; the wheat growing from seeds of truth, while the tares are offspring of errors. C146; NS627:3 False doctrines, false teachings. R5048:6 Because it was impossible for the Adversary to corrupt the seed of truth. R4635:3 A certain amount of tares spring up with the wheat anyway, and these the servants gather out as soon as discerned. But our Lord wished to show an abnormal condition. R3770:3 The Greek implies over-sown; intentionally, maliciously sown in the midst of the wheat, for the very purpose of damaging or totally spoiling the entire crop. R2276:6 More liberally than the wheat was sown. R2634:2

Among the wheat

- The true saints, the children of the Kingdom. C137; R4635:3, 4644:2, 2943:1, 283:6 For the very purpose of choking it, "We wrestle not with flesh and blood, but with wicked spirits in high positions." (Eph. 6:12) R3770:3 Wheat is the standard food of the world and is said to contain the elements of nutrition in the best propositions for man's use. R2276:6

26

Matthew 13:26 *But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

The tares also

- Nominal Christians, much more numerous than the wheat. C137 The children of the devil. R283:6 Imitation New Creatures, respectable, moral, good people. F200; R5736:6, 2277:3 The tares, as well as the wheat, were above the level of the field in general, indicating superior morals. R2277:3 Begotten not of truth, begotten of excitement, of fear of hell, of hopes of worldly advantage, of pride, of social and financial ambition. R2634:2

27

Matthew 13:27 *So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*

From whence then

- But God knew all the time. CR250

29

Matthew 13:29 *But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.*

But he said, Nay

- We cannot follow the usual custom in this case, because of the greatly excessive proportion of tares. R3770:4 While it was out of place for any to attempt harvest work before harvest time, it is likewise a mistake to neglect harvest work in harvest time and give attention to seed-sowing. R885:1*

Gather up the tares

- Because the true and false are too intimately associated, their roots intertwining in society, home, etc. R4635:5

Ye root up also

- Unsettle, disturb. C137; R4635:5, 3770:4 So closely intertwined are the roots of the two classes that to disturb such close relationship in life would cause great commotion. NS627:4 "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts." (1 Cor. 4:5) R98:1*

The wheat with them

- So intimately were the true and false associated. R4635:5 To have cleansed the wheat field in the past would have meant a commotion which would not have served the best interests of the wheat. R2634:4 Only the Lord, who could read the hearts, could distinguish between them with unerring precision. R1362:1

30

Matthew 13:30 *Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

Let both grow

- Christ did not seek to prevent or hinder tare development. F200 The nominal church has neglected these instructions, yet has not kept all the wheat in, or shut out all the tares; hence they are without any excuse. C138 They have set up false, unscriptural standards and doctrines, which have really developed many tares and choked and separated the wheat. C138 For the wheat's sake, God's favor extended even to these mixed bunches of Babylonish systems until 1878, when they were completely and forever cut off from all favor. C155

Together

- Throughout the age. R4635:6; PD59/70 Christians and imitation Christians have lived side by side in the same city, house, family. R5049:1 Only the expert can discern the wheat from the tares while growing. R4635:3 During the Gospel age the wheat and tares together represent the Kingdom of God. R4653:3 In the general nominal church system, elsewhere called Babylon or confusion, because of its mixture of truth and error, wheat and tares. NS93:6 The nominal church has included wheat and tares; many of the latter have found their way into the pulpits. D61 The Lord has not hindered them from associating with his saints or using his name and claiming that they are members of his Church. NS94:4 The tare class has had a general control for some time, and has divided the wheat-field with various creed-fences. NS389:1 The tares received a certain advantage from their attempt to imitate wheat. It has made them more respectable than they would otherwise have been. NS94:4 There were

separations of politico-doctrinal storms before the harvest time, but among these the tares, still predominating, formed other though less objectionable, Babylonish systems. C154 We cannot admit that the wheat was all brought under Baptist fencing, and that the tares were all outside. NS49:3

Until

- The command "Come out of her" was not given until after the announcement "Babylon is fallen." (Rev. 18:4, 2) R457:5*

The harvest

- The end, or close, of the Gospel age. A237; B15; R4635:6; OV297 The harvesting of the Jewish age began with our Lord's first advent, and ended 40 years later at the destruction of Jerusalem. NS626:3 Parallel to the Jewish age harvest; many believe it began in 1874 and will end in 1915. R5363:4 Forty years long—1878 to 1918. SM287; R5049:2, 5018:6, 4891:5; NS627:2 The time in which the tares will be gathered into bundles, and the wheat into the heavenly garner. R5049:2

And in the time

- The close of the summer time of favor. D578 Signifying that it will not be instantaneous, but require time. R5049:2, 580:4, 236:3*, 223:1* Which chronologically precedes the world's troubles. R593:3 Discussing such matters as when the harvest will end merely takes away opportunities for usefulness. We would be better not to talk about such things and be busily engaged in the harvest work. Q320:3,5

Of harvest

- In which we are now living. D31 Beginning October 1874. R5950:5 Parallel in time and work to the harvest of the Jewish age. B233; HG52:2, 55:1, 70:6 The harvest of the Jewish age gives us clear conceptions of what may be expected in the harvest time of the Gospel age. NS21:3 During the harvest of the Jewish age a two-fold work progressed—the harvest of the Jewish age and the preparation for the Gospel age. NS626:5 A time of reaping rather than sowing, a time of testing, of reckoning, of settlement and rewarding. The harvest of the Jewish age being a type of this age. C135 Three great periods of separation are revealed in God's Word: chaff from wheat (Matt. 3:10, 12); tares from wheat (Matt. 13:37, 43) and sheep from goats (Matt. 25:31). R34:2* The time of executing the command, "Gather my saints together unto me,
- those who have made a covenant with me by [self-] sacrifice." (Psa. 50:5) R375:5 When the truth makes manifest the true character of these systems. R767:5 The harvest is not a time for peace; but, on the contrary, it will surely produce separation and alienation between true wheat and all else. R969:6 Harvest work is reaping rather than sowing. We, therefore, dispense stronger truths, not to the world but to the professed church. These truths, as harvest sunshine, are warm and strong and tend to ripen the wheat. R1073:5 The Jewish harvest is spoken of as being a separation of wheat from chaff, while the harvest of this age is designated a separation of wheat from tares. R2237:6; B234 Harvest time is the busiest time of all the year and a very brief period compared with the time for sowing. R885:2* It has three elements: separation, gathering and burning. R198:5* The harvest is not ended; our expectations must not be allowed to weigh anything against the facts. R5950:1

I will say

- The recognition of the harvest work in actual progress is proof of the Lord's presence. B150 "He that sat on the cloud thrust in his sickle on the earth and the earth was reaped." (Rev. 14:16) B150 The Lord will be the chief reaper and director of the work, and this would be his first work. B150 He directs them through the Word by opening their understanding to discern the times and seasons there indicated and the work to be accomplished therein. R600:3 It is not we, but Christ, who calls his people out of Babylon. We merely call their attention to this words and show that they are reasonable. R986:4

To the reapers

- Angels, messengers. C137 Such as he has used in plowing, sowing and watering throughout the age; those begotten of his holy Spirit. D601

Gather ye together

- Into Labor Unions, Trusts, denominations and protective associations of every kind. C140; Q317:4; R4636:1 The true wheat are to avoid membership in lodges, societies, churches, sects, parties. R4636:1 The special trials appropriate to the complete separation of the wheat from the tares are upon Christendom now. SM287

First the tares

- Which largely predominate, as did the chaff in the harvest of the Jewish age. B234; R3770:4 Who think themselves to be the true Church. R4636:4 There are two parts to the harvest, the gathering of wheat followed by the burning of tares. R5761:2 There is order in this harvest. R580:4 Very elect, with the appearance of being the masters of the field; illustrating the proud boastfulness of those who are Christians in association and appearance only. R2277:1

And bind them

- Restrain all individual thought and study on religious subjects, as is done by the International Sunday School system, with its carefully printed questions and answers and exercises, singing, entertainment, picnics, etc. C142-144 As the Jews failed to recognize the binding and blinding influences which came upon them, so nominal Christians today fail to see the features of the "harvest" work now in progress. R2237:6 They are bound by human traditions and by a worldly spirit. R920:6 Bound rightly by their own prejudices. R878:6 Pride will hold them together; none will wish to appear disloyal or cowardly. Societies act en masse. R1828:1 They seek to bind all by the impression that it is essential to salvation to be joined to some one of their sects—it matters little to which one—thus combining the idea of individual responsibility with sectarian bondage. C141

In bundles

- Necessary, because of their great preponderance. R3770:4 Human organizations. R3771:1 Not only church organizations, but all the various organizations which tie men together today, as never before. R1828:1; Q317:4 Labor Unions, Capitalistic Trusts and protective associations of every sort. C140 Into lodges, societies, churches, sects, parties. R4636:1 Into great denominational bundles, labeled with various sectarian names. R1488:2 A unification of sects. R3497:4 If it were demanded that we must join a union before we could work, we should join; but if that organization should do anything we could not approve, we should feel free to withdraw at any time. Q318:4 The spirit of the tares is toward sectarian greatness and show, rather than toward individual obedience and allegiance to God. C141 In most of these bundles, sects, there are still some grains of wheat, some consecrated ones, in whom the spirit of truth still has some residence. R375:4 Each denomination retaining its own bondage or organization, and becoming more firmly bound by being wedged in with others. C142 An evidence of the harvest work in progress. R4636:1 Ready for the burning, destruction. R5409:2

To burn them

- To destroy them, not as individuals, but as tares, imitation wheat, in the great time of trouble. B105; C146, 148; F200; R5916:3, 4644:2 Return them to the ground, the world whence they came. C140; R3771:4 Not with literal fire. R4636:4 We cannot burn symbolic tares in literal fire. CR251 They do not burn them at once, but proceed to gather the wheat into the garner. Not until the wheat is garnered does the fire consume the tares. R2634:4 The Christian's duty is to lift up the standard and get the true wheat out of all the tare-bundles into liberty, in union with Christ, the only Head. R3566:6 Apparently the consuming of the tares will correspond very closely with the division of the Jordan. R5951:4 So that none of the bad seed might affect the future crop. R4635:6 This is when the Great Company will wake up. R5761:2 Professed Christians will be shown in their true light. The true and false will be completely manifested. R5761:5,6

But

- Without binding it into bundles. C140; Q318:1

Gather the wheat

- With the sickle of present truth. C139 The Church of Christ. R5256:4 Comparatively only a handful,

a "little flock." B205 "They shall gather together his elect." (Matt. 24:31) B164; D601 "Gather my saints together unto me." (Psa. 50:5) B164 "Make up my jewels." (Mal. 3:17) B164; D600 "Come out of her, my people." (Rev. 18:4) D601 Evidently in smaller proportionate quantity, being taken directly to the barns unbundled—precious, scarce. R3770:4 Separated from the tares—in spirit, but not necessarily in person. NS390:3 The wheat heads, full of heavy wheat, bend over with the weight; a beautiful illustration of the modesty and meekness of the true and fruitful Christian. R2277:1 Many laborers seem not to know whether they are to sow or to reap. They want to sow and reap at the same time. R628:4* The harvest is not of the living only, but also of the "dead in Christ." The angels gather the living, but our Lord, the Chief Reaper, gathers or raises, the dead. R20:2 If he is come to gather his saints and is also to come "with all his saints" (1 Thess. 3:13; Jude 14; Zech. 14:5), there must be two parts or stages of his coming. HG23:6,3 Those who are not spirit-begotten have no right to class themselves with the wheat. R4635:6

Into my barn

- The barn condition of security, separateness from the worldly. C212 Not into another denomination, but gathered to Christ, into oneness with him, in fellowship of spirit through the knowledge of his Word. R2751:4 The spiritual condition; the glorified condition. R2693:2, 4644:2, 3686:2, 2277:6; F200; CR251; HG272:4, 438:5; NS21:4, 89:5, 810:2 The heavenly garner, the resurrection change. R4635:6, 5049:2; CR251; PD59/70 We are not to understand that the harvest is yet wholly finished. R5761:2

31

Matthew 13:31 *Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:*

Parable

- These different parable-pictures represent the same subject from different standpoints. R4636:2, 5049:6

Kingdom of heaven

- The nominal church of this Gospel age. R2634:6, 5049:6 The class called out of the world of mankind to be associated with him in his Millennial Kingdom. R4636:2

32

Matthew 13:32 *Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*

The least

- The Church of Christ was so unimportant in the world at one time that it was a shame to belong to it. R4636:2

When it is grown

- Ultimately the nominal church would become honorable and great. R4636:3 Illustrates how the gospel of the Kingdom would, from a small beginning, attain considerable size. R4636:2

Greatest among herbs

- Not great among the trees, but among bushes of herbage. R4636:2 Yet this large development does not signify advantage; on the contrary, a disadvantage, in that the fowls of the air come, lodge in its branches, and defile it. R2634:6

Becometh a tree

- With its various branches and denominations, the nominal church is Babylonish. R4636:3

Birds of the air

- Satan and his agents. R2634:6, 5049:6, 4636:2

In the branches

- So great that the adversary's servants would have pleasure in its shade. R4636:3 "The hold of every

foul spirit and a cage of every unclean and hateful bird." (Rev. 18:2) R2634:6, 5050:1, 45:6 Satan and his agents have been lodging in the branches of the Gospel Church for centuries, defiling it. R2634:6

33

Matthew 13:33 *Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*

Kingdom of heaven

- The Gospel age Church is the Kingdom in its embryo, incipient or preparatory state. R1525:2, 5049:3, 2635:1 A parable of the Kingdom in the sense that it shows one of the experiences which the Church would pass through in its present preparation for Kingdom glories. HG272:5

Is like unto leaven

- Yeast, sin, error, corruption. F464; T98; R5050:1,4, 4636:3, 2635:1

Which a woman

- An ecclesiastical system organized and in power at an early date. R5050:4 "That woman Jezebel," the Papacy. (Rev. 2:20) R2635:4

Three measures of meal

- The pure food provided by the Lord for the household of faith. R5050:4 The entire testimony of God's Word, the food for his family. HG272:5 Equivalent to one ephah, a good, liberal household supply. R2635:1 The faith once delivered to the saints; the hope set before us in the Gospel and love, the bond of perfectness. R2635:4

Whole was leavened

- The food of the entire household became corrupted. R4636:3 The entire mass of theological doctrine is putrid and offensive to all Christian people. R5050:4 Not a particle of it was left uncontaminated. The result has been indigestion. R5050:4, 4363:3 Faith was distorted; hope was changed to another hope; and the spirit of the Lord, love, was perverted to a selfish love of creeds and human institutions. R2635:4

34

Matthew 13:34 *All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:*

In parables

- None was ready for the depth of his teaching until after the holy Spirit of Pentecost began to give qualification. R5444:2

Unto the multitude

- Jesus, speaking to his disciples, used plain language; on the contrary, when he spoke to the multitudes, he always employed a parable. HG511:4

Without a parable

- Not a statement of literal facts. R5004:3 Symbolic language; this was the customary way for Jesus to preach. CR250; R4679:1 Because the true invitation was not for the ordinary multitude, but only for the consecrated. R5088:1 An understanding of spiritual things would do harm rather than good to those not spiritually begotten, to those not fully consecrated to the divine will. R5088:1 Part of our difficulty has been taking the words of Jesus literally when their very form should have shown us that they could not have been meant literally, but as the figures of speech we use today. OV162

Spake he not

- None of the lessons of the Great teacher were given in literal language; they were all symbolic. R4679:1

35

Matthew 13:35 *That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.*

In parables

- In figures and obscure sayings. R2602:6 An illustration of a truth by something which is, in many respects, like it. A138 Not yet understood by the word, neither appreciated by any except the few, his "little flock," the consecrated. CR10

I will utter things

- Expound the hidden truths of divine prophecy. F233 Jesus not only expounded the prophets, but he did so in parables, prophecies and dark sayings. R667:6

36

Matthew 13:36 *Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.*

His disciples came

- Humble and truth-hungry, inquiring earnestly for the truth. B28

Declare unto us

- The special light of both harvests is for the Israelites indeed. B28 A special request for interpretation. R4635:6

The parable

- In every parable explained by our Lord, the thing said is never the thing meant. R1000:2, 283:6; HG385:3

37

Matthew 13:37 *He answered and said unto them, He that soweth the good seed is the Son of man;*

He that soweth

- Jesus and the Apostles, and all his true followers. R5048:6

The good seed

- The Gospel of the Kingdom. R4635:6, 5048:6

The Son of man

- His disciples have assisted under his direction. R576:1

38

Matthew 13:38 *The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one ;*

The field

- In which, during this present harvest time, the fruitage of this Gospel age must be gathered; and the work of clearing, plowing and preparing for the sowing and reaping of the Millennial age, must take place. C121

Is the world

- The world of mankind, the civilized world, all nations. C140; R5048:6 The kosmos, not the ge, the earth; nor the aion, the age. R2227:1, 97:2* The world of mankind; and the seed is sown in their hearts. HG92:6 The world of mankind being counted the ground out of which the wheat and also the tares grow and develop. C140 The world are neither wheat nor tares; they are simply material, as ground, in which both good and bad seed may be sown. HG93:1 He is not dealing with the field, the world in general, but merely with the corner of it which he has planted with the good seed. R3771:2 The good seed was planted in Palestine, Asia Minor and Europe, and from thence has spread to America, and to some slight extent elsewhere. Strictly speaking, Europe and North America are the

wheat field. R2277:2

Children of the kingdom

- The spiritual children; classes n and m on the Chart of the Ages. R275:3

But the tares

- The imitation New Creatures, posing as Christians. F200; R4636:1 The result of false doctrines, false teachings. R5048:6 Not begotten of the holy Spirit. CR251

The children of

- Because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan. R5834:3

The wicked one

- Despite the fact that they are mainly respectable, moral, good people. F200; R4636:1; CR251 All of class q and many (if not all) of class p on the Chart of the Ages. R275:6 The whole world of mankind, excepting the true Christians, born in sin and shapen in iniquity, aliens and strangers from God, may be spoken of as "children of the wicked one." R2277:4

39

Matthew 13:39 *The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*

That sowed them

- Seeds of false doctrines, error, deception, using human lips and pens in Satan's service through pride and ambition. R5137:3, 5769:3, 4635:6 And thus brought the worldly masses into the church. R2598:3

Is the devil

- Whose personality is here recognized in unmistakable terms. R3769:6*

The harvest

- We have entered into that period of time when the present age is closing and the new age beginning. CR438, 308:1; R4891:4, 4635:6, 2277:6 There is a large crop of tares. R5769:3 The time of trouble coming upon the church should be recognized as the harvest, the threshing time, the time for separating the real grain from the chaff and tares. R576:2, 82:5* The sign of the presence is the sign of the time of harvest. The worker and the work are related to each other. R236:3* There are many harvests as there are kinds of seed (1 Cor. 15:38-44), but order governs all. R576:2 Many believe it began in 1874 and will end in 1914. R5363:4

Is the end

- Is that which constitutes the end. C24, 214; D568 The Greek word suntelia, translated "end," does not mean a "point," but a "period of time." R236:3* The last forty years of the Time of the End. C24; 121 As the Chart of the Ages illustrates, the harvest of this age and the end of the evil world or dispensation terminate together. NS21:5 Just before the inauguration of the new age of Christ's Millennial Kingdom. R4635:6 The regathering of Israel is a sign of the end of this age, and therefore a sign that we are living in the harvest time. R384:5 No millennium in between is shown. HG272:4

Of the world

- Of this Gospel age. B15; C24, 121; D568; R5049:2, 2977:4 Of the age: Greek aion. CR251, 292:1; HG116:1

And the reapers

- Who have learned that it is harvest time and that their work is gathering the wheat. F608 The Lord is sending forth more laborers continually, yet only such as recognize the nighness of the Kingdom, the parousia of the King, and have a zeal to tell the joyful tidings to others. R2674:3

Are the angels

- The messengers, begotten of his spirit. D601; A237; R1279:2 Messengers, missionaries, saints of God. R885:3* His servants. R2604:1 The Lord's followers now, just as a similar class were the

reapers of the Jewish harvest. C139 The "harvest message" is the Lord's sickle and all associated with the promulgation of this message are reapers in this harvest, co-laborers with the great Chief Reaper. R2490:4 Every faithful disciple who now follows in the Master's footsteps has the privilege now of being a co-worker with him in reaping this harvest. R600:3 The Lord uses various human instrumentalities as his servants, messengers or angels. R3771:1 Invisible, spiritual beings, quietly separating wheat from tares. R189:4, 175:5, 124:2

40

Matthew 13:40 *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

Tares are gathered

- Our Lord would be present at the end of the Gospel age and, as the Chief Reaper, would gather tares in bundles to be burned. R5769:3 In the winter time: "Pray ye that your flight be not in the winter." (Matt. 24:20) D578

Burned in the fire

- Destroyed as tares in a time of trouble; not literally burned. R5737:1, 5049:4, 4636:4, 2277:5; CR251 Their delusions will be dissolved. R4636:4 Manifested to all, to the intent that all may thereafter profit by the lesson, to all eternity. NS94:5 To occur within the harvest period. R1493:4 The fire already kindled, "the fire of God's zeal." C148 It is not the field, the "world," that is to be burned, but the tares. NS21:5 Signifying the destruction of the false pretensions of this class. C146 In the sense that none of them thereafter will claim to be what they are not, none of them will claim to be God's consecrated people. R2634:5; SM287 And thus returned to the ground, the world, from whence they came. C140 That the entire field might be cleansed and made ready for a new sowing of the pure seed. NS93:6

The end of this world

- End of this age. D568 Proving that the burning of the tares is included in the gospel harvest, for "the harvest is the end of the age." (Verse 39) R115:6*, 98:4*

41

Matthew 13:41 *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

The Son of man

- A title of high honor, a reminder of his obedience, even to the death of the cross, by which he secured title to the honor, dignity and power of the divine nature. E151 Christ, who once became a son (in law) of Adam. E150, 152

Shall send

- Christ is superintending the harvest; he sends forth the reapers. R223:5* The Lord not only sends the sickle of truth to gather the wheat, but he also sends the strong delusions to gather the tares. OV297; NS128:6

Forth his angels

- Servants or messengers, begotten of his spirit. D601; A237; R1285:1*, 1279:2

Gather out of

- Or from. A239 Various errors gather out of God's Kingdom all that offend. R1644:5 In one sense, the wheat is gathered out from among the tares, because of the greater abundance of the tares; in another sense, the tares are gathered from the wheat. The wheat has the place by right; it is a wheat field, not a tare field. C139 They shall be swept out by the incoming flood of infidelity, overthrown by the winds of false doctrine, and finally burnt up by the scathing reproach of the world. R600:5 He has chosen to make the separation publicly, to demonstrate his own justice in the matter. OV297

His kingdom

- The true Church. A239; R275:5 In the sense that the Church at the present time is God's Kingdom in embryo. R4635:6, 1927:1 Harvest siftings are necessary, that the Judas class may be entirely sifted out, and that the Peter class may be thoroughly stirred up by trials and difficulties. R4908:4 It is one thing to gather his people out of Babylon, and quite another to gather the offenders out of his Kingdom. Really the "tares" leave the "wheat" by utterly abandoning the faith once delivered to the saints. R2545:2

Things that offend

- Those who put off the wedding garment of Christ's imputed righteousness. R2275:6 Those that cause others to stumble, including many teachers and preachers, and many doers of wonderful works. R5049:4 Not only "those that do iniquity," the "tares," but also "those that offend," those who fail to come up to the requirements of their covenant in fullness of consecration. R2541:6 That are blameworthy; because they are in the nominal church and posing as Christians. R4636:1 Realizing that this is a present activity, we cannot too carefully consider the principles upon which this judgment and selection are made. R1937:1 All organizations having the motive of hope of improvement deteriorate rapidly into machines of aggrandizement of clique or class, owing to the cupidity and sordidness of men. R1285:1* Not that a man could not be a member of a union, but the position of separateness from these human institutions and bondages is a safe position for the saints. R1285:5

Which do iniquity

- Which practice sin, or which are not fully in sympathy with the principles of righteousness. R2276:1, 5049:4 "Do lawlessness." (Diaglott) R1285:1* The tare class, the great mass. R4635:6, 5802:1, 1644:5 The only things that shall remain are the things that cannot be shaken, the true and faithful. R3053:1

42

Matthew 13:42 *And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

A furnace of fire

- A time of trouble destructive to the nominal systems and false professions; occasioned in great measure by the growth of infidelity and Spiritism of various kinds. A239; C146; R275:5 It would be thoroughly illogical to burn symbolic tares in a literal furnace with literal fire. CR251; R5049:4, 4636:4 The fire is as much a symbol as are the tares, the wheat and the garner. R2634:4, 2277:5 There is no such furnace for the wheat and tares all down through the Gospel age. R3771:2 So-called Christendom will be the great furnace. R3771:4

Wailing

- There is such a commotion in connection with the separation of the wheat and the tares because Christendom as a whole, though nominally a wheat field, is practically a tare field. OV297; NS128:5 The saints won't have any of this weeping, wailing and gnashing of teeth, because the plan of God will be so closely before them that they will rejoice because the things occurring will presage their deliverance. Q733:T

Gnashing of teeth

- Great disappointment, sorrow, pain, trouble and anguish throughout Christendom. R3771:4; Q732:2 "Men's hearts failing them for fear and for looking after those things which are coming on the earth." (Luke 21:26) R3771:4 Signifying chagrin, disappointment, savage animosity: "They gnashed on him with their teeth." (Acts 7:54) R4329:1; Q732:2 The great time of trouble will make general havoc of present arrangements—social, financial, political, ecclesiastical. R5802:4, 5864:1, 2303:5, 1644:5

43

Matthew 13:43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Then

- In the end of this Gospel age. SM790; R5769:3 We are in the dawn of the glorious day. It is not yet sunrise, the shining forth of the Church; but the "Day Star," Jesus, has arisen in our hearts. R470:6 The Lord links the fire upon the tare field with the speedy shining forth thereafter of the Sun of Righteousness. R2760:6 After this age and after its harvest. R857:3 After "the wheat" of this age is gathered into the garner by the power of the first resurrection. R5135:6, 6013:5, 5769:3, 5420:2, 4103:2, 2504:4; CR19; SM561, 790:2

Shall the righteous

- The Church, as a whole, in glory. F725; R5135:6, 4988:2, 4967:5; SM287; HG417:3 Jesus is the head of the Church. SM791; R5097:3 When the division is accomplished, the wheat alone will represent the Kingdom of the Church of Christ, while the church nominal will fall and be broken. R593:4

Shine forth

- To refresh and bless the world by scattering the darkness of sin, superstition and evil. R2425:5, 4849:6, 4636:4, 3770:6, 1012:4; SM246 To abolish darkness. R4988:1, 4849:6 The manifestation, or appearing in glory; the descent of the new Jerusalem as the Bride of Christ and mother of the nations. Light, deliverance and glory to the nations will be the result. R82:5*; HG163:5, 234:6; NS252:3 Then shall the morning of the Millennial age be manifested to the world. CR19 Be revealed, and be seen by men with the eyes of their understanding. R2606:3 To heal earth's sorrows and scatter earth's night. R5135:6 To bless, restore, purify and disinfect from sin and error the whole world of mankind. C149 To bring order out of present confusion, to scatter present darkness, ignorance and superstition, to cause the knowledge of the glory of the Lord to fill the whole earth. R3770:6 The consummation of the Church's hope in the end of this age. R4636:4 God gives light that it may shine that others may see and be blessed. To shine can mean no less than to give light. And if the Church give, the nations receive and "walk in the light of it." (Rev. 21:24) R25:2* That true light will shine first upon the house of Jacob, returning to them divine favor. Then the call will come to them, "Arise, shine, for thy light is come." (Isa. 60:1) R2037:4 His Church is invited to become associated with Him as light-bearers; and, if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness. SM560; NS89:5 If unfaithful in shining forth under present conditions of prevalent darkness, they will not be esteemed worthy to shine forth as the sun in the Kingdom. HG438:6 God's plan will not always be shrouded in mystery. A86
- "They that be wise shall shine as the brightness of the firmament [as the sun]." (Dan. 12:3) R1881:6, 722:6; C61; F666; HG334:4 "The earnest expectation of the creation waiteth for the manifestation of the Sons of God." (Rom. 8:19) R6:2

As the sun

- Jesus is the true great Center of the Sun of Righteousness; and the bride will be with him in the morning, shining forth his glory. R5135:6, 5769:3, 4107:6, 3686:1, 2409:1; OV205; PD59/70; Q822:1; SM244, 791:T "The Sun of Righteousness shall arise with healing in his wings." (Mal. 4:2) R3686:1, 2834:1, 1311:5, 369:1; A322, 86; CR126 The great Sun of Righteousness, the great Messiah, the great Prophet, Priest, King and Mediator between God and man. OV205 "The people that walked in darkness have seen a great light." (Isa. 9:2) R3686:1 We are not now shining as the sun, but as candles. CR62; R5769:3; HG438:6 In the future state of glory, in contrast with its present role as a lampstand. R3560:6 Collectively; but individually there will be differences in position and honor: "as star differeth from star" in magnitude and brilliancy. (1 Cor. 15:41) F725 "The elect," burning and shining lights," are all to come together by and by, all to be changed from human to spirit beings and, with their Redeemer, constitute the great Sun of Righteousness. R3026:6 To heal earth's sorrows and scatter earth's night. R5135:6; NS173:3 Which shall scatter the darkness of earth, binding the prince of darkness, Satan, and freeing mankind from the bonds of ignorance, superstition and credulity. NS292:6, 810:2 For the scattering of the night, the scattering of darkness, superstition and evil that now enshroud the world. HG116:3, 651:5; NS555:2, 614:2

Of their Father

- Primarily, the Kingdom is God's but he has voluntarily, for a thousand years, placed it under charge of a viceroy, the Christ. D642, 643

Ears to hear

- The attitude of heart to appreciate it. R4636:4, 2995:6; CR126 The ability to understand spiritual things. R4636:4 Not everyone has the hearing ear. R4636:4

Let him hear

- We should not despise those who cannot hear, but rather sympathize with them and be thankful for the hearing ear which permits us to appreciate the various features of the divine plan. R3771:5

44

Matthew 13:44 *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

The kingdom of heaven

- The Millennial Kingdom. R4535:3

Like unto treasure

- The Church and restored humanity. E441; D648; R5047:6, 288:4, 16:1 The share in the Messianic Kingdom. R5048:1, 4635:5, 4535:3

Hid in a field

- "The field is the world." (Matt. 13:38) D648 Mankind and the earth itself. E441; D648; R281:4 The hiding of the treasure is necessary: "Cast not your pearls before swine." (Matt. 7:6) "Hast thou faith? Have it to thyself before God." (Rom. 14:22) R4636:5

When a man

- The man Christ Jesus. R729:3, 720:1, 611:3 Our thought is that the Great Teacher referred not to himself, but to those whom he instructed. R5047:6 The buyer is the Lord and those who accept his invitation to sacrifice earthly interests. D648; R4636:5

All that he hath

- When our Lord had paid man's ransom price, he had nothing left. "He poured out his soul unto death." (Isa. 53:12) R2410:1 Our Lord laid down the earthly kingdom, the earthly rights, all that he had, as man's ransom. OV251; R4536:1, 1015:3 He took our human nature that he might give it as a ransom for all—his human nature for our human nature. R611:3 When Jesus died at Calvary all existence was at an end. After three days he received life as a new creature, but he took not again the human nature and never can do so. R482:3, 240:3 Jesus could not have given a part of his being and retained part. R719:6 The Lord's followers are to reckon that no sacrifice is too great to attain the blessing; indeed, the Kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims. HG439:1 To gain this treasure, we must give all—our time, our will, our property. CR252; R4636:5 The price is small, but it is all that we each have to give—ourselves, our all. R1657:1

Buyeth that field

- Realizing its value. R4636:5 The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price—the Lord and those who accept his invitation to join with him. R4636:5 Our Lord's payment of the price of justice. R4536:1 He did not buy the world, but the Church. R4536:2 In order to re-produce the human race lost in death through Adam. R729:3 The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting. R1656:2

45

Matthew 13:45 *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:*

Again

- This parable illustrates the process by which his Kingdom is obtainable. R4535:6

Seeking

- Seeking imperishable values of not frittering away life and its opportunities; seeking for the best things, and most valuable things, temporal or spiritual. NS514:2

Goodly pearls

- In ancient times the pearl occupied the chief place among the jewels of personal adornment. NS511:1 Those qualities and rewards, even of an earthly kind, which would be enduring. NS514:5 All the other pearls—of being a great doctor, a great artist, a great musician, a model house-keeper, or something else—are trifling and insignificant in comparison with this great Pearl. Q428:4; SM681 We all seek something valuable for which to exchange time and influence. Q429:2; SM681

46

Matthew 13:46 *Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

When he had found one

- Representing the Gospel offered as being superior to all other propositions of the world. R4636:6

Pearl of great price

- Priceless, the finest he had ever seen. R4636:6; CR426 The riches of God's grace. Q161:3 The Kingdom offer of joint-heirship with Jesus in the heavenly Kingdom, and association with him in blessing all the families of the earth. R4636:6, 5594:3, 5005:5; CR426, 244:4; Q429:1; HG746:2; SM681 Our high calling of God in Christ. OV24; CR365; R5198:6, 4969:4 The glorious Messianic Kingdom, the Kingdom of God, of priceless value. CR426; R5484:4, 5270:3; Q427:5, 429:1 The prize first presented to our Lord; now set before us. R4535:3, 6 Whoever possesses this pearl will be in harmony with God. SM681

Sold all

- Jesus gave all he had, and he had far more than any of us. Q429:2 Illustrating the feature of Jesus' work in the laying down of his life. R4536:1 The price is self-sacrifice, even unto death. R5048:2 All who would gain this pearl must sell all that they have, all that they enjoy of earthly life or privileges. R5342:1, 5048:2, 4636:6; PD59/70 Let us count the things of this earth as loss and dross that we may attain this. R5422:4 Consecrate yourself, all you have. CR252; PD59/70 To buy we must consecrate and give—time, energy, study. Each day will bring opportunities for giving up something considered by the selfish, carnal nature to be precious. R1657:1 Whether a man be wealthy or poor, learned or ignorant, influential or otherwise, the cost of this Kingdom pearl will be his all; it cannot be had for less. R5048:2; SM683 If seeking the Kingdom seems to hinder some of our earthly prospects, so much the better. The Master said it would cost us our all. R5048:5 He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. R4637:1 Some of the earthly treasures can be relinquished in the interest of the heavenly treasures. SM684

Bought it

- Our Lord's payment of the price of justice. R4536:1 The terms for us are: Self-sacrifice, faithfulness to God at any cost, patient endurance under adverse conditions. R5461:6 Only those who walk the "narrow way" will gain the great prize. R5005:5 To purchase it, we must submit ourselves fully to the Lord, henceforth to have no will of our own in anything—to suffer reproach, scorn, persecution, loss of friends, tribulations. SM683 The number who will obtain this pearl is limited, only 144,000, and is now very nearly complete. SM684 We shall gain the Pearl of Great price in the Kingdom. SM685

47

Matthew 13:47 *Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:*

Kingdom of heaven

- The nominal Christian church. C214 As it exists in its incipient and imperfect stage in this age—which, in its widest sense, is the nominal Christian church. R920:1 The embryo Kingdom during the Gospel age. R5048:2, 5555:1 This parable is applicable to the close of the Gospel age. C213

Is like unto

- Not like a net; but the embryo Kingdom resembles a fishing experience with a net. R5048:2

A net

- The Gospel message. R4637:1 Representing the nominal church of this present time. HG438:6

That was cast

- First cast at Pentecost, and from then to the present harvest time it has been gathering in all sorts of fish, together constituting the great nominal Gospel church. R1716:1, 920:1

Into the sea

- The world. C214 The world, where no distinction was recognized between Jew and Gentile. R1716:1

And gathered

- "I will make you fishers of men." (Matt. 4:19) C214; R5555:2

Of every kind

- Real Christians, half-deceived and deluded Christians, and multitudes of hypocrites. C214 Some fish are in the Gospel net, looking for worldly ambitions, matrimony, social standing, moral atmosphere, as a cloak for business, etc. R5048:4 "So those servants went out into the highways, and gathered together all, as many as they found, both bad and good." (Matt. 22:10) R2301:4 Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus. R4637:1

48

Matthew 13:48 *Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.*

When it was full

- When in the fullness of God's time the full number of the particular kind desired had entered the net. C214, 215 At the end of the Gospel age. R5555:1

They

- The fishermen, the Lord's people. C214; R5555:1

Drew to shore

- Withdrew the invitation to a place in the Kingdom. C214

Sat down

- Not to dive again into the sea, either with net or hook and line, to gather more fish. R920:2

And gathered

- Separated, divided. C214; D600 "Come out of her, my people." (Rev. 18:4) D601 The catching and the sorting are two parts of the one grand work of making ready a people prepared for the Lord, corresponding to the works of the sower and the reaper. R1716:4 In the harvest, from 1874 to 1915, a separating work is to be accomplished. R1716:1

Into vessels

- The special work of harvest is the gathering of the good fish into safety, rather than to catch more fish. R1716:4

Cast the bad away

- As unsuitable for a place in the Kingdom. C214; R5555:1, 2, 4637:1 Corresponds with the tares of Matt. 13:30. The unsuitable fish in the net are all church members. The unprofessing world are not represented in the parable at all. R5048:5 They are not fit for the purpose of the present selection, undeveloped, not overcomers of the world, but are overcome by the world. R920:5 The Lord has not been fishing for all kinds of fish; he has not been seeking all kinds of people; he has been drawing especially only the elect, the saintly. R5048:4 The Great Fisherman has no special use for any more

or other than one kind of fish now; by and by the "abundance of the sea shall be converted." (Isa. 60:5) R920:2 During Christ's Millennial reign, these will be dealt with. R4637:1

49

Matthew 13:49 *So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,*

End of the world

- The end of this age, a sifting and separating time. R4637:1; C214 "The harvest is the end of the age." (Matt. 13:39) C214 When the Lord shall have gathered the foreordained number of the elect Church. R5048:4

The wicked

- But some of the true children of God will also be rejected and get into the wailing and gnashing of teeth condition because they have assimilated with the worldly-minded. R920:5

50

Matthew 13:50 *And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*

Furnace of fire

- The great time of trouble. R5048:5, 4637:1

Gnashing of teeth

- "Gnawing their tongues in pain." (Rev. 16:10) R920:5 Symbolically expressing the vexation and anger of those in whom the truth only awakens a spirit of opposition and hatred. R920:4 See comments on Matt. 13:42

52

Matthew 13:52 *Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.*

Like unto a man

- Our Lord and Master has come to his waiting people and spread out for them a bounteous table of truths, new and old, in order. R1867:5

Which bringeth forth

- Through his servants, who have the keys. R1150:5 Feeding the flock; not feeding themselves upon the husks of science and man-made theology. R633:2

Out of his treasure

- Considering his parables as a householder would consider his reserve of food supplies from which, time to time, truths "both new and old" would be brought. R5048:5

Things new and old

- Some things old and good might be brought forth from the sectarian creeds, but nothing new. A24 That which our Lord said he would serve at his second coming. R5568:6 New things respecting the glory of the Kingdom and the work of the thousand years. R5568:6 Clearer light on old things: justification, sanctification, the types of Leviticus, baptism, etc. R5568:6, 5569:1 Respecting the covenants and the atonement sacrifices. R4434:2 Features of God's plan unseen since the days of the Apostles. R4434:2 Contained in the Studies in the Scriptures. R4710:1 Not only expounding the hidden truths of ancient prophecy, but also disclosing new revelations of truth. F233 Able to see the new features of his work as well as the old whenever the new features become due; not rejecting the new because they are new. R920:2 Old things that God's people have recognized as true for centuries: note how appetizing they are to us now, how strengthening to faith, how refreshing! R4043:4 The new truth must always be in harmony with the old truths. R116:3* A new point of interpretation must have the assent of at least two of the best posted and most conversant with the

Scriptures before it appears in our journal. R312:3 The reason for the present abundance of truth for the hungry ones is that we are again living in the "days of the Son of Man." NS155:4

54

Matthew 13:54 *And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?*

He taught them

- As a public teacher he had no equal. What other teacher ever had 5,000 people leave their employment and, negligent of food, follow him for three days in the wilderness. R575:2

Whence hath

- His humble birth gave him none of the advantages of education or social culture. R1682:1 True, also to some extent of those who follow Jesus' footsteps. When the Lord sends you out, you will know it; you will be so filled with the knowledge of the truth and so inspired by it that you must speak. R646:6

This wisdom

- Due to his ages of prehuman existence. E91

57

Matthew 13:57 *And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.*

In his own country

- Human nature esteems that which is distant as grander. R3494:2, 2424:6

58

Matthew 13:58 *And he did not many mighty works there because of their unbelief.*

Because of their unbelief

- And hardness of heart; therefore, they lost the benefit of his wisdom and teaching and many of his mighty works. R1359:3

Matthew 14

1

Matthew 14:1 *At that time Herod the tetrarch heard of the fame of Jesus,*

Herod

- Antipas. R3325:3 A type of the civil power. R5569:5, 2280:4; B261

The fame of Jesus

- The popularity of Jesus did not evidently become so general until after John's death. R3326:1

2

Matthew 14:2 *And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.*

This is John

- Wondering whether or not there might be some truth in the Grecian theories that the dead were not dead, but had power to communicate through living persons. R3326:1

Risen from the dead

- His mind was troubled, yet he was not penitent. R3326:1 Tradition has it that Herod was haunted with fear. R4609:5

3

Matthew 14:3 *For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.*

Herod

- Representing the civil power. R5569:5, 1754:4; B261, 262

John

- Type of the true Church. B261 John was a semi-type, the semi-antitype of Elijah, who was a type of the Church. R5569:5; B253 As there is a striking resemblance between John and Elijah, his type, so there is a strong resemblance between the experiences of John and those of the faithful Church—the great antitype of Elijah. R3325:3, 2279:2, 968:4

And bound him

- After he had preached about a year. R3325:2 Typifying the coming restraint of the church's liberties. B261; R2280:5 John's liberty was restrained soon after the delivery of the message announcing the present One and the work before him. B261; R968:6

Put him in prison

- Josephus supposes that he was confined in a dungeon connected with the castle Macherus. R3325:2 There he remained about a year before execution. R3325:2

For Herodias' sake

- Type of the Roman Catholic Church. R5569:5 The unfaithful nominal church. B261, 262; R2280:4 Governed by boundless ambition, she realized her position insecure so long as John lived. R4609:1,2 Type of the ecclesiastical power of Christendom now seeking and longing for union with, and the co-operation of, the civil powers. R1754:4 Representing the nominal church which, throughout the symbolic Scriptures, is represented by a woman, Jezebel, etc. R2280:4 The second Jezebel; the third Jezebel is mentioned by name in Rev. 2:20. R3326:6 Two strong and two weak characters meet here. John and Herodias were strong characters, the one for the right and for God, the other for selfish ambition and sinful indulgence of it. R4609:5 Evidently she strove to incite her husband to put John to death at the time he was imprisoned; but her influence was offset by Herod's fear of the effect of such a course upon the people who esteemed John to be a prophet. R3325:6 Women are naturally more sentimental than men. If they become evil-minded and vicious, they are correspondingly disposed to even greater extremes of wickedness than their brothers. R2279:6

Philip's wife

- She had married Philip, thinking he would be king. R4609:1, 3325:5

4

Matthew 14:4 *For John said unto him, It is not lawful for thee to have her.*

For John said

- Perhaps acting imprudently and exceeding his duty. R3326:2, 4609:1, 2280:2 He was a thorn in the side of King Herod and his courtiers. R4609:1 As a rule, we believe it to be the wiser plan for Christian ministers to speak forth the word of God fearlessly without attempting personal application. R4609:1, 2280:4 It is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. R3326:3 Paul, personally before Agrippa, Felix and other disreputable men, made no personal attack upon them. R3326:2 Perhaps typical of the duty of the true church to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful, contrary to the Word of God. R2280:4, 1754:4 The true church, like its prototype, John the Baptist, will be unpopular and restrained of liberty because of faithfulness in opposing and condemning the error of the union of church with state. R969:1 Persecution should not lead us to surrender when the kings of the earth stand up with the religious rulers of the people against us and God's truth. R969:5

It is not lawful

- Declaring that Herod and his wife were living in adultery, the king separated from his own wife and improperly associated with his brother Philip's wife. R3325:5, 2279:5

For thee to have her

- For church and state to be united. B261 The nominal church adulterously allied to the kingdoms of this world while nominally espoused to Christ. R3325:3 Prophecy points out that a closer union between church and state than at
- present [is possible]. B262; R969:1

5

Matthew 14:5 *And when he would have put him to death, he feared the multitude, because they counted him as a prophet.*

He feared

- But Herodias feared neither God nor man. R5069:1

The multitude

- The common people, who heard Jesus and John gladly. R4609:1 A prophet—A public expounder. A55

6

Matthew 14:6 *But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.*

Birthday was kept

- On such occasions it was customary to have great hilarity and to use intoxicating beverages with more than usual freedom. R3325:6 Wine was in plentiful supply. She well knew that the wine would inflame the passions and relax the moral tone of the company. R4609:2, 3325:6

Daughter of Herodias

- By her former marriage. R3325:6 Salome, a type of the Protestant churches federated. R5569:5, 2280:5

8

Matthew 14:8 *And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.*

Being before instructed

- The plan succeeded to the letter. R4609:2, 3778:6

Of her mother

- Illustrating parental influence. Evil as she was, Herodias had retained the affection of her daughter and her absolute confidence and obedience. R3326:4 A true, pure, sensible mother has an almost untellable influence, for good or for evil, with her husbands and sons, as well as with her daughters. R2280:1

Said

- While the flush of excitement and liquor was upon him, and while his counselors were present who had heard the oath, before whom any indecision would stultify himself. R3326:5

Baptist's head

- They would cease to have his continual reminder of their wrong course. R5569:6 Evidently thinking that, with the prophet out of the way, all other advantages were accessible to herself and her daughter. R3326:5 Without John's death, Herodias and Salome might any day be hurled from conditions of affluence into the abyss of degradation and poverty. R4609:4 So fully in sympathy with Catholicism, United Protestantism will become her tool in the destruction of the most loyal servants of God. R2280:5

In a charger

- On a platter. R4609:4

9

Matthew 14:9 *And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her .*

King was sorry

- His conscience was not quite dead. R4609:4 We may be sure that his mind was frequently disturbed with the thought of his injustice, and that against one of the Lord's favorites, a prophet. R3326:1 We are not to infer from this any heart-repentance, but merely that the matter was incongruous to his sentiments and wishes. R2280:2 People do things which they recognize to be wrong, violating their conscience, and feel sorry; yet this is not a godly sorrow, for the sorrow God recognizes and appreciates leads to repentance. R3326:2

The oath's sake

- "The fear of man bringeth a snare." (Prov. 29:25) R4609:4 "Highly esteemed among men but an abomination in the sight of God." (Luke 16:15) R3779:1 For pride's sake. R3779:1, 4609:4, 2280:2

He commanded it

- A course which led to his banishment, in which Herodias shared. R4609:5, 3326:5

10

Matthew 14:10 *And he sent, and beheaded John in the prison.*

Beheaded John

- The close of the earthly career of the true church is represented in Elijah's whirlwind and John the Baptist's imprisonment and beheading. R969:5 So when the coming night imprisons the faithful elect, the only deliverance will be through the valley of the shadow of death into the glorious kingdom of our Lord and Savior. R1754:5

12

Matthew 14:12 *And his disciples came, and took up the body, and buried it, and went and told Jesus.*

His disciples

- Doubtless at the present time the vengeance of the antitypical Jezebel upon the antitypical Elijah will move the friends of the Elijah class, including the Great Company, more closely to the Lord. R3327:4

And told Jesus

- They knew where to find sympathy and consolation. To whom shall we go with trials, difficulties, sorrows, troubles, disappointments?. R3327:1 Doubtless becoming his disciples. Thus their trials in connection with their leader brought them into closer knowledge and fellowship with the Great Teacher. R3327:1

13

Matthew 14:13 *When Jesus heard of it , he departed thence by ship into a desert place apart: and when the people had heard thereof , they followed him on foot out of the cities.*

He departed thence

- For private meditation and conference with his disciples, who would be greatly agitated by the news of John's death and needed his calming influence and assurance that Herod could have no unpermitted power over them. R2435:2 Possibly to avoid Herod's interfering with his labors, possibly fearing that his teachings would incite a rebellious spirit, possibly seeking privacy with his disciples to consider the character of his work. R3332:3, 1754:2

Desert place apart

- Out of the dominion of Herod. R3332:2, 2435:3, 1754:3 Near Bethsaida. R2435:3

14

Matthew 14:14 *And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.*

A great multitude

- In some respects, picturing the world during the Millennium. R3781:4 Evidence of his growing popularity. R3332:3 The crowds continued to gather wherever Jesus went, partly for hearing, partly from curiosity, and partly because the message he gave was one of comfort, consolation, hope. R5095:2 The largeness of the company is accounted for by the fact that it was near the time of the Feast of Passover and large numbers of the religiously inclined were on their pilgrimage to Jerusalem. R2435:3

Moved with compassion

- In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life, inch by inch, hour by hour. R3332:3 He is today looking with sympathetic compassion upon the multitudes of so-called "Christendom." R2436:1 Such will be the spirit of all the Lord's followers; not self-gratification, but "doing good to all men as they have opportunity, especially to the household of faith." (Gal. 6:10) R2435:4

15

Matthew 14:15 *And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.*

Evening

- After three o'clock in the afternoon, in the early evening. R3332:6

A desert place

- Tell the good tidings, no matter in what form they must be presented, no matter how intolerable the conditions. The important thing is that some are hungry for the truth and the Lord will bless us in ministering it to them. R3333:5

Buy themselves victuals

- The people seem to have been so entranced with the good tidings that they entirely forgot their own necessities. R2435:5

16

Matthew 14:16 *But Jesus said unto them, They need not depart; give ye them to eat.*

Give ye them to eat

- There was a seeming necessity for the miracle. R4617:2 Before sending them away he instructs all his disciples to supply them with something to eat—spiritual food, truths pertaining to the kingdom, affording strength and encouragement for the dark hour of trouble ahead. R2436:1,4; NS123:5 We should be ready at any time to distribute our store of truth; whenever anyone is hungering and thirsting after righteousness. R3333:5 If they do not get spiritual food, they will faint by the way as they go looking for other provisions. We have the very thing which all the household of faith needs. R3334:1

17

Matthew 14:17 *And they say unto him, We have here but five loaves, and two fishes.*

But five loaves

- It was Andrew who returned with word that a lad of the company had five loaves and two small fishes which he put at their disposal. R3333:1 A lesson also respecting the spiritual food, that we should not despise the day of small things. R3333:5 We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. R3333:5 It requires

faith to go forth and to hope to accomplish the great harvest work under present limited conditions. R3333:6

And two fishes

- The Lord takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service, and accomplishes great things. R3780:5

19

Matthew 14:19 *And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.*

The five loaves

- About the size of our large buns and made of the entire wheat, ground. R5104:5

And the two fishes

- We object to the claim of special sanctity and acceptableness with God on account of a purely vegetable diet. R3098:3

He blessed

- The giving of thanks did indeed give a blessing upon the food. R3780:6 It is incomprehensible how any consecrated Christian dare neglect to render thanks for his daily food. Mere outward formalistic acts of piety by others, however, are not pleasing to God. R2643:6, 2644:2

To his disciples

- Possibly the increasing continued at the hands of the apostles as they in turn distributed the food to the people. R3333:1 Those who now follow the Lord as his special disciples will, in the Millennial age, be supplied abundantly with the bread of life, and be privileged to distribute it to all the families of the earth. R3781:4 He could have fed the multitude without their help. R2644:4 We now have the privilege of being co-workers in the dissemination of the harvest message. R2644:4

20

Matthew 14:20 *And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.*

They did all eat

- A lesson of divine power; also, that Jesus was the Son of God, through whom that power was exercised. R4617:6 The Lord's miracles of feeding and healing were performed not upon his consecrated disciples, but upon others, his followers having covenanted to share with him in the work of sacrifice. R1754:6 Exemplifying the coming power and glory of the great King of the world, who is to bless, feed and and uplift the race of Adam. R3333:3

And were filled

- If we lived more on the plain substantials of life, we would know when we had enough. R3781:4 Skeptics who deny this miracle cannot deny that this grain and these fishes could, in due time, by natural methods, have brought forth enough to feed this multitude. R3333:2

They took up

- Those who receive of the Lord's bounty should be none the less appreciative of it, and careful of its use. R2435:5 We are not to waste spiritual privileges because they are free gifts; rather we are to prize every spiritual morsel and gather up in store for future needs of ourselves and others. R2435:6

Of the fragments

- Not the fragments left by the multitude, but those broken by the Lord and not yet distributed. R3781:4 The Master displayed frugality and encouraged economy on the part of his followers. R5104:5

Twelve baskets full

- Haversacks, in which the 12 apostles carried their provisions; a good supply for further necessities.

R2435:5 It was those who scattered to others who had their own haversacks full in the end, those who are most intent upon feeding others the bread of life are themselves most bountifully supplied. R3504:2, 2436:4 So that none of God's provision for his people might be wasted. R3333:3 The memory is our "basket" in which we are to gather up in store for ourselves and others every spiritual morsel. R2435:6

21

Matthew 14:21 *And they that had eaten were about five thousand men, beside women and children.*

About five thousand men

- Yet at the time of his temptation he refused to miraculously appease his own hunger. F650; R1063:2* Arranged in 100 groups of 50 in the form of a three-sided square, after the shape of a Roman reclining table, the disciples passing in at the open side were thus able to reach the entire company. R3333:1 By reason of having received the holy Spirit, Jesus had power to do anything that might be necessary in God's service. Q495:2

22

Matthew 14:22 *And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.*

Get into a ship

- To expedite the dispersion of the multitude. R2649:3

To go before him

- To give them opportunity to think over the miracle, and talk it over by themselves in his absence. R3333:5

Unto the other side

- Back to Galilee, Herod's territory, evidencing the fact that our Lord's conference with his disciples had a pacifying and strengthening effect on them. R2435:3

23

Matthew 14:23 *And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.*

A mountain apart

- Pray in secret. R5379:6*

To pray

- The Lord frequently spent whole nights in prayer. R1863:5 For the refreshment of his own zeal, for the keeping warm of his own love and devotion, which was the basis of his consecration. R2649:6 We cannot come too often. R1865:3 Nearly all the Great Teacher's recorded prayers are simple and brief. Whenever he wished to make long prayers, he went to the Father alone. R5095:3

He was there alone

- Even his beloved disciples, not having been begotten of the Spirit, could not enter into fellowship with him in respect to spiritual things, nor appreciate the trials which came to him as a perfect man. R2649:6 Though he sometimes prayed with the disciples in their hearing, he was not content with these opportunities, but frequently sought the Father alone. R2649:3 There are times when we love to join our hearts and voices with others at the throne of grace, and there are other times when we need individual, personal, private communion with God. R3333:4

24

Matthew 14:24 *But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.*

But the ship

- Representing the experiences of the Lord's true church. R2650:3

Was now

- Throughout the Gospel age. R2650:4 During the darkness of the nighttime which precedes the Millennial dawn, there will be storms and difficulties arising which would overwhelm us without the Lord's aid. R2650:3

Tossed with waves

- Representing the great storm of trouble and persecution, against which the true church has been obliged to contend. R2650:4; SM748
- "We wrestle not against flesh and blood [merely], but against principalities, against powers." (Eph. 6:12) R2650:4

The wind was contrary

- The great adversary, through the anti-Christ and many less anti-Christs, has aroused, all through the Gospel age, a great storm against the Lord's faithful few. R2650:4

25

Matthew 14:25 *And in the fourth watch of the night Jesus went unto them, walking on the sea.*

In the fourth watch

- Between three and six in the morning. R2650:2 In the early dawn of the Millennial day. B191; R2650:4 "God shall help her early in the morning." (Psa. 46:5) R2650:4

Jesus went

- Typifying the second advent of the Lord. B191

Unto them

- Typifying the church in the flesh in this harvest time. B191

Walking on the sea

- Typifying the stormy sea of the world's unparalleled trouble. B191 The manner of his coming was different from what had been expected. R2650:4 Storms and trials have beset the church collectively all through the journey from Pentecost until now. In the morning watches he has appeared. SM748 Individually we have such experiences. The Lord for a time permits the storms of life to assault us. Then he manifests himself, and the storms no longer cause us dread and fear. SM748

26

Matthew 14:26 *And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.*

It is a spirit

- They supposed it to be an apparition, a spirit manifestation in human form, walking on the water. R5095:3 Thinking they had seen a supernatural being and that it foreboded some calamity. R2650:2

27

Matthew 14:27 *But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.*

Be of good cheer

- It helped the disciples later to remember how the Master came to them on the troubled sea and brought peace and quiet. R5095:5 It is the privilege of those who are fully consecrated to the Lord to be cheerful, happy, even in the midst of unsatisfactory and painful conditions. R4592:4, 2083:5, 1949:5 Cheerfulness is one of the loveliest graces of the Christian character. R1123:2*

Be not afraid

- They were all affrighted until thus reassured. R4618:2 "All things work together for good to them that love God." (Rom. 8:28) R1607:5, 5058:6 See also comments on John 6:20.

28

Matthew 14:28 *And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.*

And Peter

- Representing those who now believe the Lord is present. R2650:4

Answered him

- Showing both the strength and weakness of Peter's natural disposition: noble and courageous, but rather forward and boastful. R4618:1

Bid me come unto thee

- Peter had the wonderful courage to make the effort. R5095:6 Perhaps rashly. SM748

29

Matthew 14:29 *And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.*

And he said, Come

- "Come out of her, my people." (Rev. 18:4) C167

Walked on the water

- By the same power that enabled him and the other disciples to heal the sick and cast out demons. R4618:2

30

Matthew 14:30 *But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.*

Afraid

- His faith failed. R5095:6 The same Peter who later drew his sword and smote the servant of the High Priest in his Master's defense; yet, only a few hours later, denied him with oaths and cursing. R4618:1

Beginning to sink

- While Peter's faith was stronger than that of the others, and of ours today, it was not strong enough. R4618:2 As the Lord found no fault with St. Peter for his efforts, we are bound to admire the degree of faith and courage which he manifested. R5096:1 When conviction of unworthiness becomes deep-seated, the heart is most likely to cry unto the Lord for deliverance from darkness. R4618:4

31

Matthew 14:31 *And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*

Stretched forth his hand

- Our Lord's help of Peter corresponds to that greater help from death for the whole world; and of a helping hand to God's children now. R4618:5 The same arm supports them well who now come out of Babylon. C167 To all who cry unto the Savior for deliverance from sin and death, he lends a helping hand. R4618:4 All God's people, like Peter, would like to do some wonderful thing to show their faith; and often they would utterly fail, did not the Lord interpose for their rescue. R5095:6 So all of the faithful now will need the Master's hand stretched to their relief; otherwise they would sink in discouragement because of lack of faith. R2650:5 He will not reproach for sins repented of; rather, he will say, Why did you not come sooner? I was quite willing to aid you as soon as you cried. R4618:4

O thou of little faith

- Had his faith continued, he would have been sustained. R5095:6, 4618:2 The Lord's rule with his people seems to be, "According to thy faith be it unto thee." R5095:6 Peter made a mirror of his

mistakes and thus, learning to know himself more particularly, he was safeguarded through the many dangers natural to his temperament. R5096:1

32

Matthew 14:32 *And when they were come into the ship, the wind ceased.*

The wind ceased

- The lesson of the occasion being ended. R4618:2 All the storms and billows of trouble and persecution which may impede and weary us are amenable to his control. R2650:3 If the miracle of the loaves illustrated his power to protect his people from want, this manifested that his power is able to preserve his people in the storms, difficulties and trials of life. R2650:3 When the Lord has joined himself to his church, the trials, storms and difficulties will be at an end, and the desired haven of the heavenly condition will have been reached. R2650:5

33

Matthew 14:33 *Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.*

Worshipped him

- Realizing afresh that he was the Son of God in power; that even the winds and the waves obeyed him. R4618:2

The Son of God

- If the Son of God, he is true; and if he is true, then all the exceeding great and precious promises which he left for us may be relied upon, built upon, anchored into. R2650:6

36

Matthew 14:36 *And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.*

Touched the hem

- God's consecrated people have realized a spiritual blessing as Jesus passed their way, and by faith they touched him. R5096:4 Realizing him to be the Son of the highest. R5096:5

Matthew 15

1

Matthew 15:1 *Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,*

Scribes and Pharisees

- They would have been glad to have recognized him as a Pharisee and do his mighty works in the name of Pharasaism, but his attitude was that of an independent. R3786:2 Prophesying, in the ordinary sense of teaching, afterward became popular with a certain class, and degenerated into Pharisaism. A55

3

Matthew 15:3 *But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?*

Transgress the commandment

- Make void the law of God. NS843:2

6

Matthew 15:6 *And honour not his father or his mother, he shall be free . Thus have ye made the commandment of God of none effect by your tradition.*

He shall be free

- The commandment had been changed by the Talmud and any man might be free from all obligations to his parents by consecrating himself and substance to God. R5096:6

None effect

- Null and void, which they had no right to do. R5096:6

By your tradition

- Teaching as commandments of God what are really the traditions of men. OV159; Q747:2 Similarly, both Catholics and Protestants are teaching traditions of the "Dark Ages" instead of the Word of God. OV159; NS762:5 Every creed tends to take the place of the Bible, just as the Talmud does with the Jews. R5298:5 The theories and opinions that had been formed and handed down from the past, that were not based upon the inspired testimony of the Prophets. Q747:2 As found in the Systematic Theology volumes of Christendom and in the Talmud of the Jews, teaching for doctrine the precepts of men. D64; HG716:4 Handed down through all the creeds of Christendom; the doctrine of Purgatory being a little less unreasonable than the creeds of Protestants. NS763:1 The traditions of men are unreliable, and from these come the errors which hinder the proper understanding of the Scriptures. NS301:3 Satan could not get Israel to forsake the law, so he took the opposite course and, by multiplying the forms and ceremonies of religion, he satisfied their consciences, while he blinded them to the true meaning of the Law. R525:5 The traditions of men speak fear of the Almighty who, they say, has already sent to eternal torment the vast majority of our relatives, friends and neighbors. NS762:4 There are true traditions (Gal. 1:14; 2 Thess. 2:15) and false traditions. Their harmony with the Divine Word determines which are true and which are false. Q747:2,1

7

Matthew 15:7 *Ye hypocrites, well did Esaias prophesy of you, saying,*

Ye hypocrites

- Hypocritically pretending to make a covenant with the Lord, pretending to be his people. Their punishment will be greater because of their hypocrisy; nevertheless, it will be with a view to their recovery and not their destruction. HG684:5

8

Matthew 15:8 *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.*

Draweth nigh unto me

- There never was a time when Jewish laws and ordinances were more faithfully observed than during that harvest—every form, ceremony and tithe was scrupulously remembered; the Temple of Herod was their grandest, and missionary enterprises were on foot for Judaizing the world. R235:1 The outward show and splendor of civilization called Christendom is, in many respects, impressive. SM245

With their mouth

- It would be better not to approach the Lord at all than to do so in an improper manner. R5480:1 A Christian should not say prayers, but should pray. He should not think of saying even one word that he does not mean and has not thought out. R5480:1 With what carefulness should we take upon us his worthy name! R1527:6 "Thou shalt not take the name of the Lord thy God in vain." (Ex. 20:7) R1527:2 "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) R1527:3

Their heart is far

- Few indeed apply their hearts unto instruction; yet, without the least hesitation, multitudes take the name of God and of Christ in vain. R1528:5 The Lord regards anything short of simple candor and honesty of heart with aversion. R1527:6 The command of chief love should be in our hearts. If so, love for God will permeate everything. R4052:3

9

Matthew 15:9 *But in vain they do worship me, teaching for doctrines the commandments of men.*

In vain do they worship

- The difficulty is that these improper worshippers have such a wrong fear of God that they cannot love him and hence cannot draw nigh to him with their heart. NS762:3

Teaching for doctrines

- What gross and hideous doctrines have not shielded themselves under the name Christian, vainly taken? R1528:5

The commandments of men

- Thereby opposing the truth and becoming false prophets or false teachers. A55 Their own dreams, imaginings, or the dreams of their forefathers, in neglect of the Word of God. OV158 The traditions of men, the propagation of men's theories, the advancement of denominational interests. R5631:1 Through sectarian creeds and catechisms. The result of even mixing truth with error is confusion—Babylon. R442:5 For their own erroneous doctrines they have claimed divine authorship; their words are not acceptable to God because they have not submitted themselves to his plans and methods. R3647:6

13

Matthew 15:13 *But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.*

Hath not planted

- The true Church, the New Creation, is of the Father's planting. Our Lord says, "I am the Vine, ye are the branches." (John 15:1-6) F207

Shall be rooted up

- "And the angel thrust his sickle into the earth and gathered the vine of the earth." (Rev. 14:19) F207

14

Matthew 15:14 *Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.*

Let them alone

- Special light in both harvests is for the Israelites indeed. B28 Corresponds to the command, "Come out of her my people, that ye be not partakers of her sins." (Rev. 18:4) R718:3

Blind leaders

- Bewildered leaders of human thought. R5468:2 These words, though applied by Jesus to the Jewish house, were also intended to apply to that of which it was a shadow, the Gospel house. R718:3 Blinded by Satan who, by mixture of dishonoring falsehoods with their little truth, conceals the grandest elements of the divine nature. R525:5 Illustrated by the prophet in likening them to "blind watchmen" (Isa. 56:10); not for lack of natural vision so necessary to watchmen, but of mental perception—"they are ignorant" of the character and purposes of God. R718:3 The Master denounced the religious hypocrites of his time as greater sinners than murderers and thieves. OV390 The body of the ministry today has sadly fallen. R5631:5 The end of the Gospel dispensation would be characterized by general declension in religion, especially by the falling of pastors or teachers from the truth. R718:3

Of the blind

- The blindness will continue upon fleshly Israel until the Gospel church is completed. (Rom. 11:25) R2615:4 In the coming age, their blindness shall be taken away, their pride shall be humbled, and then shall they seek Him whom, with wicked hands, they had crucified and slain. R606:6

Lead the blind

- By the tendency to depart from God's Word. R1717:1

Both shall fall

- While the most influential, who betray their trust as stewards, are the greatest sinners in Zion, those who blindly follow their leading become partakers of their sin (Rev. 18:4) and share the same penalty. R1875:1

Into the ditch

- Into the ditch of general doubt and unbelief here, as their prototypes did in the trouble which closed the Jewish age. R2948:1, 2615:3, 2036:1, 1792:3 The pit (Diaglott). R718:3 Because Jesus was a "stone of stumbling and a rock of offense to both the houses of Israel" (Isa. 8:14)—the fleshly and the spiritual house. R862:5 The Federated Protestant "image" will fall into the ditch of anarchy. R4690:3

21

Matthew 15:21 *Then Jesus went thence, and departed into the coasts of Tyre and Sidon.*

Then Jesus went

- With the people discussing the wisdom of making him king, with Herod's boldness manifested in the beheading of John, and with the realization that his time had not yet come, he left the parts where he was so well known. R3786:1

Into the coasts of

- Into parts of Galilee which bordered upon Tyre and Sidon. R2280:3, 3786:2 Not into the countries themselves, for they were Gentile countries. He was still in Israel, in Galilee, but over toward the border of Tyre and Sidon. R2280:3

Tyre and Sidon

- Within the boundary of the land called Phoenicia. R3786:1 Populated largely by Carthaginians and Syrians. R3786:6

22

Matthew 15:22 *And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.*

Woman of Canaan

- Not an Israelite, therefore "without God and having no hope in the world." (Eph. 2:12) R2653:2, 4627:1 Of Syrian ancestry, by education and language a Greek. In a word, she represented quite a mixture of nationalities, a Gentile out and out. R3786:6

Cried unto him

- In a loud voice, and probably with weeping. R2653:2 Not only overcoming the prejudices of her own heathen ideas, but also everything akin to pride and the fear of being rejected as one unworthy of the favor she sought. R2653:2 As a poor and uneducated woman she would naturally have great diffidence in approaching a learned man, especially one so notable as this great Prophet of Israel. R2653:2

Have mercy on me

- Jesus ignored the petition. R4627:1

Thou son of David

- "The Lord shall give him the throne of his father David." (Luke 1:32) C257 The long-promised king of David's line, the Messiah. E130; C257; SM210

Grievously vexed

- In danger of entirely losing reason. R4627:5

A devil

- A fallen angel. It is a great and important truth that many humans are more or less obsessed by evil spirits—demons. R4627:5 In a sense, all sin and sickness are afflictions of the devil, the result of

Satan's lie. R4627:5

23

Matthew 15:23 *But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.*

Not a word

- Perhaps the delay was in order to consider well the path of duty, the work which the Father had given him to do. R2280:3 To test the woman's faith as well as to manifest to others, then and since. R2280:3 We consider it not unreasonable to suppose that he thoroughly understood the case from the beginning and adopted the method he did to draw out her faith. R2653:3 To many, this would have been sufficient to have discouraged faith and sent them away weeping. R2653:2 How apt the majority are to speak and act without one moment's thought respecting the will of the Father. R2280:6 How different in our case! We, who were once aliens, have, upon making a covenant, been adopted into the Lord's family. We need not importune for favors; they are ours for the taking. R2653:6 If, in our case, the Lord see not best to grant a prompt response, we may be sure it is not from lack of interest in our welfare. At the very latest, by the Millennial kingdom, deliverance will be granted, not only to us, but to all mankind. R2653:4 With us, too, we may see that it will be better if he should for a time ignore our petitions, that thus we might become more earnest and perhaps increase our faith. R3787:4

Besought him

- Whether from sympathy or from vexation because she was interrupting their opportunity for study and communion with the Lord we cannot judge. R2280:6

Send her away

- Grant her request, and let her go away. R2280:6, 2653:3 Crieth after us—Her importuning of the disciples would imply that Jesus had left the house. R3787:1, 2653:2

24

Matthew 15:24 *But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*

I am not sent

- To manifest God's favor towards. R4627:2 When our Lord sent forth his Apostles to preach and heal, he told them to pass by all who were not Jews. R4627:1 Not because of narrowness on his part, nor because of insufficiency of time on God's part, but because time and order have to do with every feature of God's plan. R4344:2 The time had not yet come for giving Gentiles a place in God's family as children of Abraham. OV365

Unto the lost sheep

- Those who have wandered from the Lord and were lost in the wilderness of sin and darkness. R2084:3 Individuals, not tribes. R2085:1

The house of Israel

- Until the full end of Israel's 70th week of favor. C170 Gentiles and Samaritans were passed by. With a few exceptions, our Lord's miracles were confined to the Jews. R4627:1 They alone were God's covenanted people. R4627:1, 2512:2 "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." (Matt. 10:5) A72, 97; R2872:1, 1451:2, 257:2; HG343:2; OV224 "You only have I known of all the families of the earth." (Amos 3:2) A97 Our Lord said not one word about the "house of Judah," which he manifestly considered was merely a part of the whole nation of Israel. C300 The whole twelve tribes, all of whom were represented in Palestine. B207; C252, 293 No longer represented by our Lord and the Apostles as the "ten tribes" merely, but, as it is expressed, "all Israel." R1341:1; B206; C252 When the apostles were finally sent out to preach the gospel to all the world, they were told to begin at Jerusalem. (Luke 24:47) R1783:6 It was not until Israel had stumbled through unbelief and been rejected of God (Matt. 23:37,38) that he authorized the

preaching of the gospel to the Gentiles. R2518:6 So, in this harvest, the message is only to spiritual Israel. R1742:4

25

Matthew 15:25 *Then came she and worshipped him, saying, Lord, help me.*

Then came she

- The faith was there, hence the persistency of the request. R3787:1

Lord help me

- Her importunity, when she recognized the Lord as the only help. R4627:5 She left it entirely to the Lord's wisdom how the help and mercy should be bestowed. R2281:1 Her daughter's cause was her cause. R2280:6 However degraded and outcast from God's favor, we may still know of the divine compassion. R4627:2

26

Matthew 15:26 *But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.*

It is not meet

- Because the appointed time had not yet come, according to God's Plan, for favor to be shown to any people but Israel. R1451:2

The children's

- Israelites'. R2604:3, 1000:4

Bread

- Favor. R1451:2 The children of God will be first fed from this table. R4627:4

Cast it to dogs

- Customary Jewish phraseology respecting Gentiles, signifying their inferiority. R4627:2, 5444:4, 5004:6, 2604:3, 1451:2 This did not signify that the Lord had no love for the remainder of mankind; their blessing would come in due time. R4627:4 Our Lord used the form of word which indicates the little pet dogs of the family. R3338:4 The word here used by our Lord, and also by the woman, signifies house dogs or little dogs, pet dogs, and not the objectionable wild dogs of Rev. 22:19. R2653:6 Not ferocious dogs, but house dogs—dogs which were friends and companions of the children. R2281:1 A rebuff, calculated to dishearten one of little faith, but correspondingly to strengthen a great faith; not of disdain, contempt or indifference, but implying interest and sympathy, explaining a reason for rejection. R2653:5 Had pride been in her heart, this response would have been sufficient to put her on her dignity, so that she would have ceased her importunity and tiraded against the Lord and the Jew as ecclesiastical bigots. R3787:2 Are we humble enough to accept his mercy on his conditions, acknowledging ourselves nothing, that we have no merit to plead with him? R3787:4

27

Matthew 15:27 *And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.*

Truth, Lord

- Her faith, while persistent, was not intrusive nor assertive; as a result, her prayer was granted. R2281:1 Note the difference between this attitude and the curious and unbelieving desire for miracles of the people of his home city, Nazareth. R2579:5

Yet the dogs

- She was willing to confess herself one of the Gentile dogs, that she had no right to claim any of those blessings of healing for her daughter because she was not of the Jewish nation. Q601:T

Eat of the crumbs

- What perseverance was manifested: she believed the Lord to be the Messiah. R4627:2 Jesus granted the woman a crumb from the divine table. R5004:6 "There was a certain beggar named Lazarus, laid at his gate, full of sores and desiring to be fed with the crumbs." (Luke 16:20,21) R2604:2 As he let some of the crumbs of knowledge and blessing fall to the Samaritans in John 4; an illustration of the Apostle's words, "Do good unto all men as you have opportunity." (Gal. 6:10) R2574:5 Offering a clear explanation of how the Gentiles, pictured by Lazarus in the parable of the Rich Man and Lazarus, ate of the crumbs of divine favor which fell from Israel's table of bounties. R1087:1, 1086:6, 1000:4, 802:3, 284:2; HG385:6; Q600:1 In God's due time not only crumbs will fall for the remainder of the race, but rich and bountiful provision. R4627:4

Master's table

- The table, or food, spread before fleshly Israel, God's fleshly children, consisted of those special favors and promises of God to them as his Chosen People. R4782:1

28

Matthew 15:28 *Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

Great is thy faith

- She had more faith than a majority of the Jews. R4627:2 God's chiefest blessings are for the faithful. R4627:1

30

Matthew 15:30 *And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:*

Lame, blind, dumb

- All "afflicted of the devil" (verse 22), for all afflictions are either directly or indirectly of Satan. R2281:2 To unstop the mental ears is more wonderful than to open the physical ears; to cause the dumb to sing praises to God is greater work than the giving of natural speech. R5104:5

He healed them

- If the laws of nature can be controlled to some extent by man for his own convenience, how much more able is God to control the operation of his own laws. R2281:5 His mission was not to heal the sick and cast out devils, but to give his life a ransom. The miracles and cures were merely incidentals, and not his real work; incidental in that they illustrated his great kingdom work. R5104:2, 2281:4 It was not so important that certain persons be physically healed, nor that the multitudes not go hungry over night, but that the apostles should get the needed lessons and see the Lord's power. R5920:5 It would have been still greater to have opened the eyes of their understanding and their deaf ears; but this work could not be accomplished at that time. R5104:4

31

Matthew 15:31 *Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.*

The God of Israel

- Of the whole twelve tribes. C252, 293, 300

32

Matthew 15:32 *Then Jesus called his disciples unto him , and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.*

I have compassion

- The necessity prompted our Lord to use of the divine power communicated to him by the holy Spirit;

but he had refused to use this same power selfishly. R4617:2, 2006:4

On the multitude

- He created food for the multitudes, but not for himself or his disciples. They undoubtedly ate of the food, but its object was for the relief of the multitude. R2006:5

Three days

- What other teacher ever had 5000 people leave their employment and, negligent of food, follow him three days in the wilderness?. R575:2

36

Matthew 15:36 *And he took the seven loaves and the fishes, and gave thanks, and brake them , and gave to his disciples, and the disciples to the multitude.*

Loaves

- Of ground whole wheat, about the size of our large buns. R5104:5

37

Matthew 15:37 *And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.*

They did all eat

- Hungry and thirsty, yet feeding thousands. R1063:2* Quite possibly some of us would find ourselves equally healthy and strong on similarly plain food. R5104:5

And were filled

- From the Bible standpoint, these miracles are most rational. The power of God, which produces as much as 250 grains from one kernel, is surely sufficient to produce many times as much if the necessity occurred. R4617:5 Jesus refused to use this same power selfishly for his own comfort, even when he hungered after having spent forty days in the wilderness at the outstart of his work. R4617:2

They took up

- The Master displayed frugality and encouraged economy on the part of his followers. R5104:5

Matthew 16

1

Matthew 16:1 *The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.*

Pharisees

- A strong holiness party. OV71; R4986:3, 2939:5, 2485:6

Sadducees

- Higher Critics and politicians; or Reform Jews. OV70; R2939:6 Practically unbelievers; of the wealthier, more respectable class. R4986:3 The agnostics or rationalists of that time. R2756:4

3

Matthew 16:3 *And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

Foul weather

- Our interest in the weather leads us to take notice of the conditions of the sky which presage storms and fair weather. NS632:4

Can ye not discern

- Many see the signs of the new dispensation without knowing how to read them or what they signify. NS632:5 Should we not be much more deeply interested in the much more important things pertaining to the development of the divine plan? NS632:4 It was then, as now, the nominal church

which discerned not. R384:3

Signs of the times

- Even those who have no knowledge of the divine plan are now reading the signs of the times so clearly as to approximate the time of a new order of things. R1619:3

4

Matthew 16:4 *A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.*

No sign be given

- The special light in both harvests is for the Israelites indeed. B26, 27 While dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, our Lord took time and care in making truth clear and plain to the humble. B27

But the sign

- The one great sign given that nation was not given until Calvary. R5111:3

The prophet Jonas

- As Jonas was (portions of) three days and three nights in the belly of the fish, so the Son of Man would be a similar period in the earth, and then come forth. R5111:3 That sign did have a great effect upon thousands of Jews, as is evidenced in the account in Acts of the thousands baptized upon hearing Peter's preaching of Jesus' death, three days in the tomb, and resurrection on the third day. R5111:3 See also comments on Matt. 12:40.

6

Matthew 16:6 *Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.*

Beware

- Be cautious, careful and watchful. R1670:6 Be ever on the watch that we be not caught in any snare of the Adversary. R1661:6*

Of the leaven

- Corruption, error, sin. F464; T98 Incipient putrefaction, hence a symbol of impurity. R1800:2 Symbol of an evil influence. R5390:2 Symbolizing not merely false doctrine, but also a wicked disposition. R2283:4

Of the Pharisees

- Typifying the synods, conferences, councils, etc., of the nominal church. C152

9

Matthew 16:9 *Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?*

How many baskets

- Doubtless our Lord and the disciples partook of the bread and fish after they were made, but the object was the relief of the multitude, and not their own refreshment. R2006:5, 1754:6

12

Matthew 16:12 *Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.*

Of the doctrine

- With special reference to the state of the dead. R433:1*

Of the Pharisees

- The Pharisees believed in the immortality of the soul and the eternal suffering of the wicked. R432:6*

Of the Sadducees

- The Sadducees did not believe in the resurrection, nor in angels or spirits. R432:6*

13

Matthew 16:13 *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?*

When Jesus came

- Probably toward the close of the third year of our Lord's ministry. R3339:2, 2287:3

Caesarea Philippi

- On our Lord's most northerly journey in Palestine, just at the headwaters of the river Jordan. R3788:1

Whom do men say

- Not because of his own ignorance, but that he might draw out the thoughts of his disciples. R4645:1 Drawing out the apostles, and seeking to crystallize in their minds the thought which he knew was already forming or had formed. R3339:6

The Son of man

- A title recognized among the Jews as appropriate to the Messiah; a title applied to Messiah by Daniel the prophet. (Dan. 7:13,14) R3788:1

14

Matthew 16:14 *And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

Thou art John

- Herod, who had beheaded John the Baptist, seems to have started the suggestion that Jesus was John risen from the dead. R2656:2 The answer that some thought him John the Baptist risen from the dead showed that the public mind was being exercised, noting that he was not an impostor. R3339:6

Some, Elias

- The Elijah prophesied to precede Messiah's coming. R2656:2

Others, Jeremias

- The doctrine of reincarnation, wholly unscriptural, is suggested in these answers. R4645:1

One of the prophets

- Very few seemed to have thought of him as the Messiah—expecting Messiah, when he would come, to be very kingly. R2656:2

15

Matthew 16:15 *He saith unto them, But whom say ye that I am?*

Whom say ye that I am?

- This was a pointed question, calculated to bring out a full expression of their faith. R1760:2 Jesus had been with his disciples working miracles for nearly two years before he asked them. R5767:5 With the intimate acquaintance that you have had, what is your opinion? R3339:6 This is the great question of today. R5120:5

16

Matthew 16:16 *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

Simon Peter

- Probably the oldest of the disciples, and their spokesman. R3339:6

Answered and said

- Displaying not only the strength of his faith in the Lord, but also his own strength of character and his zeal. R2656:3 Peter was the one who had the courage of conviction to speak out. CR151 Special blessings come, not only from believing in Christ, but also from confessing him to and before others. R4645:2

The Christ

- God's Anointed One; Hebrew, the Messiah. R3339:6 "The man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5,6) R5120:5 The Messiah, the great deliverer of Israel and the world of mankind. NS194:5 To be the Christ, he must have been the "man Christ Jesus" who gave himself a ransom-price for all, signifying an extraordinary birth; else, as Adam's son, he would have been subject to the sentence of death. R5120:5 As the Anointed Lord, he shall be the great King, Prophet and Priest. R5120:6 Who left the glory of the Father and was made flesh to be the great Redeemer. R5120:5 This was the first public declaration of Jesus' Messiahship. SM464; HG737:2
- Our Lord hesitated to present it; it would better come from the disciples themselves. R4645:1 There was no protest on the part of any; their silence gave consent. R3788:2

Son of the living God

- The apostles did not contradict the Lord and say that he was the Father, nor that he was equal with the Father. NS195:3 The Scriptures nowhere speak of the Lord Jesus as his own father, the Almighty Jehovah. R3788:3 Not of ordinary birth, but the Sent of God. R5120:5 Not only recognizing Jesus as the Messiah, but also his divine authority and paternity. R2656:3 Possibly, the Son of God who is the author of life; probably, the Son of God, the Living One—the one who has a right to life according to the law; all others are under condemnation to death. R5120:5, 2656:3,5 Peter thus declared his faith that Jesus was the Son of God, not the son of Joseph. R5767:5; OV328 The belief that Jesus, the Son of Man (verse 13) was also the Christ, the Son of the living God, lies at the very foundation of Christianity. R944:4*

17

Matthew 16:17 *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

Blessed art thou

- You have been greatly blessed of God to see this truth. R2656:5 Jesus admitted the correctness of Peter's answer. R5120:1 Not only was Jesus' heart cheered by Peter's zeal, but Peter was also blessed. R785:2

Simon

- Peter, being the most prompt to confess Jesus' Messiahship, received the first and warmest commendation and reward. R1760:2

Bar-jona

- Son of Jona. R2656:5

Flesh and blood

- Signifying human nature. R4793:6, 611:2 Mankind in general. R2656:5

Revealed it

- The eyes of your understanding have been opened. R2656:5

But my Father

- Here again our Lord disclaims being the Father. R3788:3 The natural man cannot see the deep things of God, because they are spiritually discerned. (1 Cor. 2:14) R5920:3 Not that St. Peter had experienced a special vision or revelation, but that such a spiritual fact could be appreciated only by one specially favored of the Father. R4645:1, 5563:2

Which is in heaven

- Jesus referred to the heavenly, and not to an earthly father. R5767:5, 3788:3 Not on earth, except representatively. R3788:3

18

Matthew 16:18 *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Thou art Peter

- A piece of rock. NS194:3 The word Peter signifies a stone of moderate size. HG737:2; SM464 A stone, a strong-minded, strong-willed character. R4645:2, 2658:5 Greek, petros, a rock or stone; one of the "living stones" of the spiritual temple. (1 Pet. 2:5) E375; F220; R4645:2, 3789:2, 2656:6, 1525:1; NS194:4; SM464 A stone ready for the spiritual temple, the first to publicly acknowledge Jesus. HG737:2; SM464 Represented as one of the Twelve Foundation stones in the New Jerusalem, the other apostles being equally foundation stones. (Rev. 21:12) R2656:6 He was honored by the name Rock, or Peter, as a memorial of his being the first to recognize the great Rock—Christ Jesus. R813:1*

Upon this rock

- Greek, petra, mass of rock, fundamental rock, truth. SM464; F220; R2656:6; NS194:3 This great truth that I am the Christ. E375; SM464; R4645:2, 3789:2 Peter's confession of him was a rock testimonial—a declaration of the foundation principles underlying the divine plan. F220 The apostles, the twelve foundations of the New Jerusalem, were not laid in the sand, but upon the sure and steadfast rock, Christ Jesus. R1522:1 "Other foundation can no man lay that that is laid, Jesus Christ." (1 Cor. 3:11) HG736:6; SM463 To think of St. Peter as the only foundation for the Church would be to deny Christ's teaching and St. Peter's own statement that the entire Church is symbolically represented as living stones built together by the Lord through his holy Spirit. (1 Pet. 2:4-10) HG736:3

I will

- Spoken of as future. The foundation was not even laid until Christ was risen a spiritual being. The building is a spiritual house and is built on a spiritual rock. R97:3*

Build my church

- The Kingdom of God in embryo, in preparation. R5616:4 Composed only of those who have taken the steps of repentance from sin, restitution to the extent of ability, acceptance of Christ's sacrifice, and consecration. F275 Probably the first intimation that the Lord gave of his intention to build a Church. R2657:1 The Church which Christ organized has existed through the centuries and is composed of all those individuals inside and outside of man-made churches, sects and parties. NS193:6 The Church of Rome holds that Peter was its founder, but it can produce no evidence to this effect. R2657:2, 812:3* Not the present-day, man-made, creed-bound and clergy-lorded systems. R2657:2

The gates of hell

- Greek, hades, oblivion, death, not torment. E375; SM459; NS195:5 Not gates to some place of torture, nor to purgatory; it might well be translated "the gates of the grave." R4645:2 We are not to suppose it is a barred gateway to a fiery hell and the Church trying to break in; nor should we imagine the Church on the fiery side, trying to get out. "O hades, where is thy victory?" 1 Cor. 15:55) R3789:4

Shall not prevail

- As the heavenly Father raised up Jesus Christ from the dead, so the gates of death shall not prevail against the Church. OV363; SM463; R4693:2; NS196:1 The gates of hades did close over our dear Redeemer himself for portions of three days, but they did not prevail. R2657:2, 1760:3 Our Lord prevailed over hades on the third day in his resurrection; the Church also shall prevail on the third thousand-year day. R1760:3 An assurance of the resurrection of the dead. HG737:1 Bursting the bonds of death, bursting the restraints of sheol, of hades, by the Father's power. R3789:4 Persecution, even unto death, would afflict the Gospel Church, but never prevail to her utter extermination. R4645:2, 2600:2, 1760:3; E375, 376 Not that his followers should not enter the portals of death, but that eventually these prison-doors of death would open. R2657:2

Matthew 16:19 *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Unto thee the keys

- Representative of the opening power vested in the one who has been duly authorized to act; as we sometimes say, "He holds the key to the situation." Q783:4, 795:4 The opening power. F221; E214; R4345:4 Symbol of power or an authority or an initiative. HG737:4; SM465 A key implies a lock. The thought here is that God's Kingdom was locked up so that none could enter it. R3789:5 Our Lord did not open the doors of the Kingdom in the full sense of the word; they could not be opened until first the great transaction of Calvary had been accomplished. R2657:4 The key which Peter used was dispensational truth then due, and first made clear to the mind of Peter by the holy Spirit. R1525:2 Keys represent power and authority. He needed more than one because hitherto Jew and Gentile were totally distinct and the Gentiles were not fellow-heirs, not of the same body. R376:1 Keys, in the plural, implies that more than one door was to be opened. As a matter of fact, there were just two doors and just two keys, one for each door, Jewish and Gentile. E214; NS803:1 The first key, on the day of Pentecost, to open the door for all Jews; three and one-half years later he used the other key and threw open the door to the Gentiles. PD73/87; SM465,4; R4645:4, 4345:4, 3789:6, 1760:5, 1525:2, 795:4; Q783:4 In 69 AD the door of Jewish favor closed. Since then, they are privileged to enter the Kingdom of heaven class only upon the same terms and conditions as the Gentiles. NS186:6 But, the door once opened, neither Peter nor any other man can close it. Our Lord has the "key of David." (Rev. 3:7) R1525:2 So powerfully was the Kingdom key used by Peter that 3000 believers were found—six times as many as had accepted our Lord during the three and one-half years of his ministry. NS185:5 The other apostles were associated in the work, but Peter was the leader and chief spokesman in that opening work of the Gospel dispensation. NS185:4 This door will be closed forever when all the wise virgins shall have gone in to the wedding. R3789:6

Of the kingdom

- Which, when Christ spoke, was securely locked. R3789:5 A class being called out of the world to become, with Christ, the ruling power of the world. SM465 The Lord used the words "Church" and "Kingdom" interchangeably, showing that the Church is the Kingdom in embryo. R32:3*

Whatsoever thou

- All of the apostles, including Peter. R3789:6, 1760:5, 1525:2 As Peter was only one of the foundation stones of the Church, so he was only one of the twelve to whom this declaration was made. (Matt. 18:18) HG736:4; SM462 Not that the Lord turned matters over to St. Peter and made him Lord of heaven and earth; nor that any or all of the apostles were so honored. R4645:4 Not applicable to all of the Church, but chiefly to the apostles. (John 6:70; 15:16; Rev. 21:14) R2658:1

Shalt bind on earth

- Binding and loosing was a common form of expression in those days to indicate forbidding and permitting. R3789:6 Respecting the apostles alone, we have the assurance that whatever they forbade or allowed was under heavenly guidance and sanction. R3789:6; CR415 If they bound certain doctrines and teachings, we must know that those are bound and firmly established in heaven. R4645:5 They would be enabled to understand which things of the Jewish Law were binding upon the Church and which were not binding. HG736:5; SM463 Informing us that certain sins, willful sins, are not forgivable and may be indeed sins unto death, unto the second death. R2658:2

Shall be bound

- We must recognize the apostles as God's inerrant mouthpieces. R4645:5 Signifying that God would specially control their utterances so that their decisions and writings might properly be considered authoritative. R2658:1, 1760:5, 1525:2; HG736:5

Loose on earth

- Permit in the Apostolic writings. R3789:6; CR415 Whatever they loosed under the Mosaic law, they were supernaturally directed to do so. R1760:6, 1525:2 If they declared that certain of the Jewish commandments were not binding upon Christians, we know that the statement is true and that, in heaven, the release or change is recognized. R4645:5, 4122:2 Informing us that certain sins can be remitted or forgiven: sins of weakness and of ignorance, traceable to our fallen nature. R2658:2

Shall be loosed

- The Lord's overruling would make the twelve apostles safe guides for his Church. SM462 Said to the apostles, and respecting them; applies to none others of their day or since. R5002:2

20

Matthew 16:20 *Then charged he his disciples that they should tell no man that he was Jesus the Christ.*

Tell no man

- Because the result of such a program would have been to have aroused at least a party spirit amongst the people, and insurrection would naturally have followed. R2658:2 Because it might hinder his crucifixion; or else bring it before the due time. R3790:1 The people in general still needed line upon line and precept upon precept in the way of evidence before they would believe. R1760:6 In view of the Jews' expectation of Kingdom glories, had Jesus announced himself the Messiah at the beginning of his ministry, the effect would have been disappointment to the degree of disgust. R3339:3 The time for the proclamation of Jesus as the Messiah did not come until after his death and resurrection. Indeed his Messiaship properly dates from his resurrection. R4645:5 He must purchase the world of mankind before he could become its Lord and Life-giver, its Restorer, its Messiah. R3340:2

That he was

- He did not need to proclaim his Messiahship, for he already knew that whomsoever the Father would draw would come. R2658:3

21

Matthew 16:21 *From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*

From that time

- After preaching the blessings of the Kingdom for three years. R3340:2 About the Passover season. R3178:3, 1238:2
- Implying that thereafter his coming death was frequently a subject for discussion and consideration between him and them. R3340:3 The former part of our Lord's ministry was devoted apparently to the establishment of his disciples' faith through cures, miracles and instructions. R2287:3 Truth should be told as the hearers are able to bear it: milk for babes, meat for men. R2287:6 There is a lesson in this for us: we should tell our hearers about the blessings of restitution before we preach the sufferings of the narrow way. R3340:5

Suffer many things

- Testings of faith are as necessary to Jesus' followers as they were to him; for the same reason: to develop and crystallize character. PD76/90

And be killed

- He knew the cup was about to be poured for him, but the disciples did not understand. R5421:2 They must be prepared in advance for his shameful death, else it would prove such a shock to their faith that they could not recover from it, nor believe in the resurrection. R3340:2

22

Matthew 16:22 *Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this*

shall not be unto thee.

Then Peter

- Perhaps unduly elated by our Lord's words of commendation just uttered. R3790:1, 3340:3, 2287:6 Allowance must be made for Peter in that he was not only the eldest of the apostles, but quite a good deal older than our Lord and of a very ardent disposition, strong and impulsive. R3340:3 Moved, not merely by selfish motives of prejudice, but doubtless also by his love for the Lord. R2658:3 Like all strong characters, he had proportionate opportunities and liabilities to misuse his strength for evil. R2656:2

Took him

- Apart from the others for a private interview and exhortation. R2658:4

And began

- Our Lord did not wait for him to finish. R2658:4

To rebuke him

- Peter undertook to be the teacher, "not holding the head" in proper reverence. R3790:2 Let us each see to it that we be not disposed, as Peter was, to be wiser than our Lord, and to attempt to tell him how matters should be conducted. R3340:5

Be it far from thee

- Master, do not talk that way. R5585:2 Tempting our Lord to repudiate his sacrifice. R3178:6 He urged that the Master should not think of any steps which would lead to death, but should think rather of prosperity and earthly favor. R4645:5 Trying to persuade the Lord not to yield himself as the sin-offering. R1217:3

This shall not be

- This death, and the scattering of thy people, and the triumph of evil generally. D564 The apostles could not understand how the Messiah could be crucified. R5331:2, 5330:5, 4831:6

23

Matthew 16:23 *But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

But he turned

- Though tempted, he ignored his own will and all suggestions from others contrary to God's plan. Therein lay the secret of his success. R1125:5; HG292:6

And said

- Not privately, but in the presence of all his disciples. R3340:4

Satan

- Adversary of God and of all in harmony with God. R5585:2, 5427:1, 2658:4 Adversary, opposing spirit—Young. F611 Hinderer of the work. R5585:2, 4645:5, 3790:6 You are becoming my opponent. R5585:2, 3340:4 In this course, St. Peter was opposing the divine will and plan, of which the death of Jesus was the very center or hub. R5120:2, 4756:2 "His servants ye are to whom ye render service." (Rom. 6:16) R5427:1, 3340:4 Peter had come under the influence of Satan and become the mouthpiece of error. The great enemy of God sought to use Peter as a channel of temptation. R2288:1, 1217:3, 450:3 He had become the unintentional servant of Satan, whose bad counsel, if followed, would have been a violation of Jesus' covenant. R1217:3 As Peter was the Lord's adversary, so the world often becomes adversaries of God's children. R5546:5 The followers of Jesus sometimes need to resist their friends who offer counsel contrary to the divine will. R5585:2, 4645:5, 2658:5 Informing compromising friends that their influence is being exercised in the wrong direction, against the truth, our best interests and the divine plan; hence they are not only our adversaries, but also adversaries to the Lord. R2658:5 Beware that Satan does not get possession of our talents and, under the guise of working for Jesus, really use our powers against the truth. R451:1 Let us take heed that we be not tools of the adversary in stumbling others and that we be not

stumbled by others who take such positions, no matter how kind and sympathetic their manner and intentions. R2288:2 Even kindly-meant dissuasions from duty on the part of our own friends, or the natural desires of our own flesh, we should recognize as besetments of the Adversary. R1760:6 Jesus was full of love, but he spoke most emphatically against evil-doers; yet, how differently the Lord's rebukes affected his loving disciples and the proud Pharisees. R664:1*, 416:1*

An offense

- "A stumbling block" (Revised Version); a stone of stumbling. The same Peter earlier designated a stone, indicative of strong character, was now in danger of becoming a stumbling stone. R2658:5 Instead of helping, you are hindering me. R5585:2 It was about the Passover season, the time when the Lord's people seem to be be in the greatest danger of stumbling. R3178:3 "Be not many of you teachers, brethren" (Jas. 3:1), knowing that a man that is a teacher has severer trials. R3790:2

Savourest

- Partakest. R2658:5

That be of God

- Divine wisdom. R3340:4, 3790:3

That be of men

- Human wisdom. R3790:3, 3340:4 The things of human judgment and preference. R5120:2 You are viewing matters, not from God's standpoint, but from the standpoint of fallible, fallen men. R2658:5 Your counsel is that common to the world and not of God. R4645:5 Your suggestions are contrary to the divine program; it is necessary that the Son of man suffer sacrificially. R4756:2

24

Matthew 16:24 *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*

If any man

- Who is already a believer. R5003:5, 3235:6 The reference is exclusively to those on the "narrow way" and does not at all refer to the world of mankind. R2615:5 Many—all believers during the Gospel age—are called, but all do not care to accept the conditions of sacrifice which are attached to the call. R1310:4 His words imply that it is a matter of choice with the individual, and not a matter of compulsion in any sense of the word. R3235:3; Q282:1; NS344:5

Will come after me

- Will follow my example, be my disciple. R5654:1, 5596:6, 5588:3, 5553:1, 5223:1, 5003:5, 3790:3 Not merely believing that Jesus died, and that he was holy, etc. R5833:2 Be a follower of mine, walk in my steps of obedience to the Father's will, and share with me in the Father's reward. R3236:4

Let him

- Take the steps which the Master indicated as necessary, not optional, for membership in the household of faith. SM636 His followers should count the cost of discipleship in the same cool, calculating, methodical manner in which they would count the cost of erecting a building. R3235:6; NS344:5, 654:3 Any who decline these terms are declining the only entrance conditions connected with the school of Christ. NS671:5

Deny himself

- Sacrifice himself, his earthly interests and ambitions. R5696:6, 5588:3,4, 5570:1, 3845:5; Q399:T Set himself aside, ignore himself, renounce his own self-will. R5691:1, 5596:6, 5588:3,4, 2616:1; Q399:T; CR409 Self-sacrifice unto death. R5006:3 Give over the doing of his own will—his self-sufficiency. CR347 Let him deny all ability to wash away his own sins; deny his own righteousness and accept of mine. R761:5 Die to himself. R5719:2 Humble himself. R5303:3 It is easier to deny everything else than to deny yourself. CR149 In so doing we are sowing to the Spirit and shall reap the great reward. R5665:6 The first step is self-renunciation, full consecration. R5719:2, 5654:1, 5303:3 Set himself aside, ignore himself, his talent, his will, his wealth, his everything—discipleship

first. R5588:3 Self-negation, absolutely necessary to discipleship. R2658:6 Self-renouncing and fasting, in the highest sense of the word, is enjoined with fasting from fleshly desires (both good and bad) in the interests of the new creature and for effective service. NS154:2 Ignore self-will and self-gratification, including all earthly ambitions and desires, the sinful, and no less they that are laudable and proper. R2616:1 Whatever is sweet to nature must be disowned; illustrated by honey being forbidden in sacrifices. R84:6* Not merely the outward form practiced by Christendom during Lent, but that of self-consecration and immolation which our Lord's words signify. R2616:6 Kill his will outright, not merely hack and mutilate it. This is not a cross. The desire to give up our will and accept God's will must be a pleasure. "I delight to do thy will, O my God." (Psa. 40:8) R3237:2 This first step in following the Lord is properly designated a sacrifice, but it is not the taking up of the cross. R3236:6 Self-denial relates more to passive obedience, cross-bearing to activities in the Lord's service; self-denial means courage and zeal, cross-bearing means victory; self-denials may be victories in our own hearts; cross-bearings may be seen by others. R2616:2 In order for the sacrifice of our wills to be acceptable to the Lord at all, it must be no cross to us. R3237:1 All subsequent sacrifices which we may make in the Lord's service are included in, and represented by, this sacrifice of the will. R3236:6 We should not sacrifice others in order to be his disciples. It is ourselves that we are to deny, ourselves that we are to sacrifice. R3845:5

Take up

- Thoroughly imbued with a zeal for God and for righteousness. R3236:1 Having counted the cost of discipleship. R3235:6 It is not enough that we should start out with a courageous intention, a bold acknowledgment of Jesus and a bold profession of discipleship. R5426:4 It is to be not merely lifted, but carried. R5223:2 The taking up of the cross is done after we come to a knowledge of the truth. We cannot take up the cross until we have seen what the cross is. R5223:2,4 Bearing the cross means enduring it. R5223:4 The bearing of the cross is the way of growth in character for the consecrated child of God. R5223:5

His cross

- The trials, difficulties, disappointments; the "crossing" of the human will made necessary by doing God's will under present unfavorable conditions. R5596:6, 5553:4, 3237:3, 3236:4, 2658:6 Suggestions of the world, the flesh and the devil which conflict with the divine will. R5426:4 Self-denial, cross-bearing is the sacrifice necessary to discipleship at the present time. R5055:3; SM642 As soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it. R3236:6 A symbol of self-denial, self-sacrifice, suffering for righteousness' sake in opposition to the spirit of the world, the flesh and the adversary. NS622:4 In the sense of being sacrificed, even of earthly interests. Q399:T A crossing of their own wills, submission to the divine will. R3341:1 Our faithfulness in cross-bearing consists in our willingness to stand up for the truth, no matter what the cost of friendships broken or enmities enkindled. R3237:3 The shame of the Cross, the ignominy of the Cross, the ordeal pictured by the Cross. NS622:3 Opposition of husband or wife engendered by faithfulness to the Lord, endurance of opposition by business competitors because of faithfulness to Christ are part of our cross-bearing. R5223:3 Jesus' cross-bearing was practiced continually throughout the three and a half years of his ministry. R2616:3 The Master's cross-bearing did not consist in fighting the weaknesses of the flesh, for he had none; nor are the weaknesses of the flesh our crosses. R3237:2 It is fortunate that in the outstart we cannot appreciate the full meaning of cross-bearing, or few of us would have the courage to make a consecration. R3536:5 If we were in heaven, in full accord with the divine will, we could have no crosses from the time we fully consecrated to the Lord. R3236:4 It is remarkable that the cross, which symbolized the most ignominious form of capital punishment under the Roman Empire, should be the symbol of Christianity. NS622:2

And follow me

- Walk as he walked; in the same way, the same direction. R3237:5 Patiently continuing to bear the

cross. CR347 In the footsteps of Jesus, in the sacrifice of human life and restitution rights. R5596:6, 3237:6; OV251, 123:3 "Walk not after the flesh but after the Spirit." (Rom. 8:1,4) R3237:5 In direct opposition to the world-current. R2616:5, 1790:5 It would be better not to take up the cross unless we have the determination to go unto the end. R5223:2

25

Matthew 16:25 *For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*

Whosoever

- Of Christ's disciples. R5806:6, 5425:6

Will save his life

- Greek, psuche, soul, being. E335 Many professing Christianity have never become Christians according to these conditions. R5425:3 Save present social and ecclesiastical life, including reputation. R591:6 Be solicitous of maintaining his rights and holding on to the present life. R5120:3 Amounting to a question as to whether we love the present or future life. R3341:1 Refusing to sacrifice it after having made the consecration. R2615:5 If we, consecrated believers, turn back again to live after the flesh, we shall die; for us to be carnally minded is death, to be spiritually minded is life and peace. R5806:6, 1748:3

Shall lose it

- No question of torment, but of life or no life, of being or not being, of existence or non-existence, of eternal life or destruction in the second death. R2288:5 The disposition to preserve the present life and its comforts at any cost is the disposition which will be deprived of eternal life. R2288:2 Entirely —losing all hope of a future life. R2615:5 One must either gain the spiritual life they have started out for, or lose all life. R2615:5 Lose the great prize of the divine nature. R5120:3 Discipleship meant the very reverse of what the apostles had naturally expected. R3790:3

Will lose his life

- Greek, psuche, soul, being. E335 Sacrifice every earthly hope, aim, object and to lay down life. R5426:2 It is a case of losing our earthly lives and gaining the heavenly. R3790:4 Only through much tribulation would they enter the Kingdom. R5426:1 Such devotion will necessarily mean the severing of many earthly ties. R5426:2

Shall find it

- Only those willing to comply with such terms, demonstrating their love and loyalty, could be entrusted with the great power, glory and honor granted the Kingdom class. R5426:1 Will gain the reward of life on the spirit plane. R5120:3

26

Matthew 16:26 *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

Is a man profited

- Men labor for wealth, to gain as much as possible of the whole world, only to find when they are rich that wealth has come at the expense of health. R276:6, 205:2; E258

Gain the whole world

- If they selfishly seek for the whole world, the selfishness thus developed will make them unfit for eternal life. R5120:3

Lose his own soul

- Utterly perish. R2288:4 Become a cast-away as respects the eternal promises within his grasp through Christ. NS265:5 As a result of that selfish will which is opposed to the divine will and its law of love. R3341:2

For his soul

- Being, existence, his most valuable possession. E258 The word "soul" in this verse, psuche, is the same Greek word rendered "life" in the preceding verse. R2658:6, 2288:2, 248:6; E335 His future existence. R2615:6

27

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

The Son of man

- It is proper to think of our Lord as the seed of David, and equally proper to think of him as the seed of Adam, through Eve. E152

Shall come

- At his second coming. R4645:6, 4142:5*, 2288:5

With his angels

- Messengers. R4645:6

And then

- During the Millennial age. R2304:2 The full reward is not given to the Church until Christ comes. A103 Assuring them that they would not get the Kingdom inheritance until some period in the future. R3790:5 The rewards of Christ's discipleship were not to be expected in the present life. All that we may now have in the way of compensation will be the peace and blessing of the Lord in our hearts with glorious hopes for the future. NS602:4 Full recompenses, either rewards or punishments, are not to be expected before the resurrection. R1881:4 Therefore those who have "fallen asleep" have not already "gone to their reward." HG347:4

Reward every man

- Including the unjust, for "the Lord knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9) A103

According to his works

- Whereas it is now, "according to thy faith be it unto thee." (Matt. 9:29) R2304:2 Whosoever now gives even a cup of cold water to one of the Lord's disciples, because he is such, shall have a reward. R1469:6

28

Matthew 16:28 *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*

Verily I say

- This verse is separated from its connection by the starting of a new chapter. The Revised Version corrects this difficulty. R2288:5

There be some

- Peter, James and John: the three apostles most advanced in faith and zeal. R2659:1

Till they see

- On the mount of transfiguration. Q797:2

Son of man

- The three disciples had seen the Son of Man in his Kingdom glory in vision. The reality has not yet come to pass. R4649:6

In his kingdom

- Properly rendered "Royal Majesty." Q797:2 As explained in the first nine verses of chapter 17. R3790:5

Matthew 17

1

Matthew 17:1 *And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,*

And after six days

- Just about enough time to permit them to discuss and digest the meaning of our Lord's words concerning his coming death. R3345:5 During the six days following the announcement of the Master's coming suffering, ignominy and death, we may assume that the apostles were sad-hearted and bewildered. R5121:2

Jesus taketh

- Seeking to draw their minds gradually to a realization that his death would not mean a repudiation of the promises of the Kingdom and its glory. R5121:1 Intending to assure the apostles respecting the certainty of the Kingdom, notwithstanding the apparent failure of all Kingdom hopes in our Lord's crucifixion. R2659:2 The object of the vision was probably two-fold: the comfort and strengthening of the Lord and the enlightenment of his chosen witnesses. R1761:4

Peter, James and John

- Those most advanced in faith and zeal. R2659:1, 3345:5, 2289:2 Three of his favorites. R4649:3

An high mountain

- Supposedly Mount Tabor. R4650:1 Presumed to be Mt. Hermon. R3345:2

Apart

- Luke tells us that he went there to pray, and we may reasonably suppose that the three apostles joined with him in prayer. R3345:2, 2659:2, 2289:2 So all those who seek God in prayer may, to a large extent, with the eye of faith realize this same blessed vision of the Kingdom. R2660:1

2

Matthew 17:2 *And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.*

Transfigured before them

- That is to say, his appearance changed. R4649:3, 558:3 Not an actual change from human to divine, but a vision or picture of it. R3793:6, 2659:5 An illustration of the Kingdom. PD64/74; R2288:6, 3345:6, 1761:2 It was a vision of Christ's dignity and glory in the Kingdom. The central figure was Jesus himself. Moses and Elias were merely accessories to fill out the picture. R3793:5, 2659:2

As the sun

- Representing him as no longer the man Christ Jesus, but the risen, glorified Son of the Highest, a spirit being. R2659:4, 2288:6

White as the light

- Representing the "glory to follow," when the sufferings are all complete. B20 His garments put on a shining appearance and became part of the vision. Q713:2 After the manner of angels. R5121:2

3

Matthew 17:3 *And, behold, there appeared unto them Moses and Elias talking with him.*

Appeared unto them

- It was only an appearance, because Christ was the firstborn from the dead; and neither Moses nor Elias is as yet made perfect. F676; Q761:3, 713:1; R2288:6 Radiant, but less so than Jesus. R5121:2, 3345:2 There was glory and honor attached to the Jewish dispensation and to the Gospel dispensation, but a still greater glory was manifested in the presence of Jesus, who represented the Millennial dispensation. R3345:6 The figure was glorious; the reality excelleth in glory. R1323:2*

Moses

- A figure of Moses, representing the Mosaic or Law dispensation; or the overcomers of the Jewish age. B255, 20; F677; R5772:4, 5121:4, 3794:3, 3790:6, 3345:5, 2659:4, 2289:1, 2288:6, 1761:2 Identified, either because Jesus used their names in talking with them; or by Jesus informing the apostles on the way down from the mountain. Q807:2 Moses spoke of the sufferings of Christ in all the arrangements of the Law and its sacrifices. R2659:3 He was the mediator, or representative of Israel, and would very properly represent them in this tableau. Q260:1

And Elias

- A figure of Elijah, representing the Gospel or Christian dispensation; or the overcomers of the Gospel age, the Church. B255, 20; F677; R5772:4, 5121:4, 3345:5, 2289:1 Representing the prophets, who declared not only the coming glories, but also the sufferings which must precede them. R2659:3 Both Moses and Elijah had fasted 40 days, as had Jesus, showing that they were one with him in remarkable devotion to the heavenly Father. R3794:3 Both Moses and Elijah passed from earth's scene under peculiar circumstances; yet we are assured that both died. (Deut. 34:5; Heb. 11:13) Q761:3 Neither Moses nor Elias went to heaven. R5333:5 Moses and Elijah represented two classes that will participate with Jesus in his Messianic glory in the Kingdom. R5333:5

Talking with him

- Both dispensations speak of the sacrifices and sufferings of Christ and the glory to follow. B255 The conversation of the vision corroborated his statements that he would suffer a martyr's death at Jerusalem. R3345:5, 2659:3, 2289:1 Probably while the disciples were asleep (Luke 9:32); and doubtless, therefore, specially for his own comfort. R1761:5 It was a vision of the heavenly Kingdom, Moses representing one class, Elijah another, and Jesus himself representing the other. HG205:4 Moses and Elijah represented the two classes associated with the Lord in the glory of his Kingdom who will constitute the earthly and heavenly phases of the Kingdom—Moses the earthly, Elijah the heavenly. R1761:2, 559:4 The glorified Jesus stood between the Moses class, called previously, and the Elijah class, which had just begun to be called. R5121:5

4

Matthew 17:4 *Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.*

Three tabernacles

- How many, like Peter, want to rear earthly tabernacles, failing to understand the real vision of the Kingdom. R3795:1 We cannot build tabernacles on the mountain heights of faith and hope and expect to remain there in enraptured vision, but must remember that present duties and conflicts are essential to our development and part of our covenant. R2660:1,4

5

Matthew 17:5 *While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.*

A bright cloud

- Representing the cloud of trouble into which the apostles were plunged by the death of the Redeemer. R3794:5 The cloud of trouble and opposition is permitted to keep us humble, to listen to the voice from heaven. R3794:5 A misty cloud of light saying to the disciples and to us that his glory will be obscured for a time, observed only with the eye of faith, but which, though more or less cloudy, will nevertheless be bright to those who look unto him. R2659:6

Behold a voice

- "And this voice which came from heaven we heard when we were with him in the holy mount." (2 Pet. 1:18) B255

Out of the cloud

- Similarly at his birth, heavenly angels announced him; and at his baptism, the voice from heaven

declared him the acceptable Son of God. R1761:5 Hence God twice burst heaven open to exclaim, "This is my beloved Son"; but this was the only time in the history of our race that God's silence was thus broken. R84:2*

This is my beloved Son

- In the sense of being begotten by him, Christ called God his Father, and God acknowledged him as his Son. R944:4*; HG297:1 Their faith was corroborated: what they had previously believed, God here testified himself. R5121:3

Hear ye him

- All through the Gospel age, while the misty cloud surrounds his glory, we shall have great need to continually hearken to the Word of the Lord. R2659:6 "Let every man be swift to hear, slow to speak." (Jas. 1:19) R2289:4 Seeming to say, Be still! Hearken rather to the words of my beloved Son. Not a few need to learn this lesson of quietness—to hear and learn, to be taught of God. R2289:3 "My sheep hear my voice." (John 10:27) R3346:5 The essence of the entire vision was to impress upon the minds of the apostles the fact that Jesus was the Messiah. R3794:5

6

Matthew 17:6 *And when the disciples heard it , they fell on their face, and were sore afraid.*

Heard it

- Not many have heard, understood, appreciated or obeyed the Gospel invitation; but in the Millennial age it will be the will of God that all shall hear. R3345:6

Were sore afraid

- Received a needed lesson in reverence. R2289:4

7

Matthew 17:7 *And Jesus came and touched them, and said, Arise, and be not afraid.*

And touched them

- It required our Lord's kind words and touch to relieve the apostles of their fright. R4649:3

Be not afraid

- With the fear engendered in the reproof of the voice from heaven which said, "Hear ye him." R2289:4 As we realize our unworthiness, fears are likely to grasp us and torture us. The more we learn of him, the more does the love of God cast out fear from our hearts. R4650:1 He who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. R4650:1

9

Matthew 17:9 *And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.*

The vision

- Of the coming Millennial Kingdom. B255; R5333:5, 5121:6; Q713:2 Not an actuality, but a vision, such as seen by John the Revelator. R5772:3, 5121:4 Greek, horama, occurs twelve times in the New Testament, and on every occasion the context shows that the thing is not real, but is a vision. R4142:4* Moses could have been resurrected by God's power, but nothing in the narrative demands it. If Jesus called it a vision, why should we call it a reality? R201:1 A vision was just as useful to the purpose as a reality could have been. R2659:5 Visions are not realities, though they symbolically represent them. R2826:1, 2288:3 Just as the trumpets, beasts, etc., of Revelation are not realities, but visions. R5333:5, 5772:4, 5121:4, 3354:3, 2659:5, 2288:3, 559:1; Q259:7, 713:2, 761:3 Special visions and revelations of the holy Spirit were granted to the apostles to instruct them concerning things to come. R1525:6 A vivid and refreshing symbolic view of the Kingdom; but without the "sure word of prophecy" (2 Pet. 1:19), it would have been unintelligible. R1761:4 Frequently the blessings

received are mental visions of the glorious things which the Lord hath in reservation for them that love him. R3345:2

11

Matthew 17:11 *And Jesus answered and said unto them, Elias truly shall first come, and restore all things.*

Elias

- The glorified Christ. B20, 254; Q259:4 A woman is the figure used when the Church alone is referred to; but here a man, Elijah, is used because the work prefigured is not the work of the Church separate from her Lord, but the one work of both. B255

Truly shall first come

- Oldest manuscripts omit the word "first." B254 To prepare the way of Messiah by performing a reformation work in preaching repentance and baptism for the remission of sins and declaring the Kingdom of heaven at hand. Q772:4 The coming of Elijah must precede the day of the Lord (Mal. 4:4,5); but his work belongs to that day. HG68:3

Restore all things

- In the times of restitution of all things. (Acts 3:19-21) B254 John did do a work of reformation amongst the Lord's people at the first advent, the work of introducing Messiah. R3292:6 Christ here speaks of restitution, and he is a prophet. (Acts 3:21) HG56:2 The restitution of all things does not begin until the return of Christ. Hence the work of Elijah does not begin until after the personal advent of Christ. HG68:3

12

Matthew 17:12 *But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.*

Elias is come

- Not reincarnation, for that theory is nowhere taught in the Scripture. Q772:4, 817:2 Jesus was calling to mind the prophecy of Mal. 4:5,6. Q772:4 We know positively that John was not Elijah, for we have his own testimony, "And they asked him, What then? Art thou Elijah? And he saith, I am not." (John 1:21) Q772:4, 817:2 John the Baptist, a type of the Elijah class, forerunner of the Church in the flesh, as the Church is the forerunner of the Christ in glory. B253, 252; R3346:4, 3292:6, 557:1 Elijah was a type of the Church, and John a continuation of the same; while at the same time a shadowy fulfillment of it. B254, 253, 257 However, John did not do all that is to be done by Elijah, and hence a greater Elijah is to be expected. (Matt. 11:14) R2838:6 See also comments on Matt. 14:3.

Knew him not

- Though they for a short time recognized him as a sincere man, a servant and a prophet of God. (John 5:35) R968:5; B260

Whatsoever they listed

- But to the antitypical Elijah they shall not do as they list. HG69:2

14

Matthew 17:14 *And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,*

When they were come

- At the same time this vision was taking place, the other disciples at the foot of the mountain were contending with the adversary, even as are the Lord's people of the present time. R2659:4

15

Matthew 17:15 *Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth*

into the fire, and oft into the water.

He is a lunatick

- The Revised Version speaks of the sufferer as an epileptic. We prefer the narrative as it reads—that Jesus rebuked the "devil" and cast him out of the boy. R4650:2

16

Matthew 17:16 *And I brought him to thy disciples, and they could not cure him.*

Could not cure him

- Thus the Lord's people are still in the valley of conflict with the will of the flesh and the devil, while with the eye of faith they behold at the top of the mountain their glorious Lord, soon to share with them the glories of his Kingdom. R2659:4

20

Matthew 17:20 *And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

Your unbelief

- Faith, to be successful, must be backed by spiritual power. R4650:4

If ye have faith

- Not imagination or blind credulity. Q774:3; R1967:3

Say

- The request must be in harmony with the divine will. Q774:2; R1967:3

Unto this mountain

- Regarding the mountain as difficulties and obstructions in our Christian course, or in the course of God's work, we know that "miracles" are wrought for those who exercise faith. R1967:5; Q774:3

Remove hence

- God gave no such command in respect to literal mountains. R5446:4, 1967:5

It shall remove

- If they had proper faith in the power of God and should receive a command from him. R5446:4, 4650:4 We are not to suppose that our Lord meant that his followers should try to remove mountains as a diversion, nor as a proof of their faith. R4650:4

21

Matthew 17:21 *Howbeit this kind goeth not out but by prayer and fasting.*

Prayer

- The lesson to the apostles was that their greatest power would result from their living very near to God; living lives of self-denial and prayer. R4650:4; NS153:2

27

Matthew 17:27 *Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.*

Give unto them

- This example of submission to the authority thus represented that they were all respectful and law-abiding. R1555:6

For me and thee

- Yet Christ refused to miraculously provide for his own needs at the time of his temptation. F650, 651

Matthew 18

1

Matthew 18:1 *At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*

At the same time

- Apparently after the journey back to Capernaum from the Mount of Transfiguration. R2660:3 Shortly after the vision on the mount of transfiguration. Our highest views of heavenly things are quickly followed by earthly trials and difficulties, which serve to test and prove us. R3795:3

Came the disciples

- The colporteurs and all public representatives of the truth also are fallible and subjects of special temptations. R1537:1

Who is the greatest

- Perhaps the fact that Peter, James and John had been favored more led to this query. R5130:2 Who would be the most influential, the Lord's prime minister. R5361:6, 5130:2 Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envious of those who had seen the vision and who subsequently told them. R3796:1, 2660:3, 1766:3 The Master invariably encouraged their hopes and ambitions. His reproofs were merely against their strifes as to which would be greatest. R1415:3

2

Matthew 18:2 *And Jesus called a little child unto him, and set him in the midst of them,*

And Jesus

- Avoiding personalities, as it is always wise to do when possible. R3796:2

A little child

- Unsophisiticated, guileless, asks questions, seeks instruction, does not profess and boast of wisdom, is candid, truthful. R5130:2 With heart purity, simplicity, trustfulness. Q787:2 What a charm there is in childhood's simplicity. It confidently takes your hand to be led where you please and you may write upon its blank pages whatever you will. R657:1* Afterwards, says Luke, he took it in his arms. R3796:3

3

Matthew 18:3 *And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

Verily, I say

- The manner is impressive and solemn; as though he would say, I want you to take this lesson to heart and ponder it well. R1766:6

Except ye be converted

- "Except ye turn"—Revised Version. R2660:5 Turned about, changed from your present attitude of mind in respect to ambition for place and honor in the Kingdom. R5224:3, 5130:2, 3797:1, 2660:5, 1766:6 From the spirit of the world to the spirit of Christ. R5557:5, 4767:4, 3647:4 Because the simplicity and meekness of childhood have been displaced by the art (the selfishness and the proud, haughty spirit) which despises instruction. R657:1*

As little children

- In meekness and teachableness. R5557:5, 4767:4, 3152:5 Simple of heart, meek, truthful, free from ambition and rivalry, faithful, trusting, loving, obedient, teachable, without guile, indifferent to social distinctions and popular notions. R1766:6, 3796:4 Confessing their littleness and ignorance, and going humbly to the Lord for the necessary instruction. R5130:3 Not that little children are members of Christ's Kingdom class. The Lord is seeking mature men and women who have a childlikeness of

mind. R5130:3, 3796:3, 2660:2 The emphasis lies upon the word "as," in the sense of "like." Only the child-like and trustful disciples can experience God's highest favor—a share in the Kingdom. Q787:2 As natural, unlearned men, the disciples had no doubt been aiming as far as possible from childlike simplicity to assume the dignity of mind they considered appropriate to their future high positions. R2660:4 How beautiful the thought, "children of God!" R521:3 "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be ye men." (1 Cor. 14:20) R2660:2, 521:3

Shall not enter

- Much less be greatest in. R1766:6

The kingdom of heaven

- The Lord is not discussing the world. R3796:4

4

Matthew 18:4 *Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

Shall humble himself

- Those chosen to the place of eldership and prominence in the Church should be amongst the most humble of mind and of conduct in the whole company. R3796:5

As this little child

- Become a child of God and be taught of God. R5130:3 "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:2) R2660:3 Indicating that the person is not overestimating himself and that he has a tender consideration and love for others which cannot vaunt self. R1767:1 The effect which God designs is that we should realize our own insignificance and unworthiness of such great honors. R3797:1 While this meek and teachable spirit is commended to all, it is not the will of God that they should always remain babes. R3622:1, 1568:1

The same is greatest

- Will be most honored. Humility and child-likeness among the Lord's people now should be esteemed a mark of true greatness from the Lord's standpoint. R3796:5 Not by any arbitrary law of retribution, but on the philosophical principle that humility leads to greatness. R1767:2 Rank and honor in the Kingdom will be proportionate to humility and service here. R309:4* The maintenance of the child-like spirit—after the world's hopes, ambitions, etc., have been brought within the mental grasp of the man—is evidence of that self-control and self-discipline which invariably bespeak a noble character. R1766:6

5

Matthew 18:5 *And whoso shall receive one such little child in my name receiveth me.*

Shall receive

- Recognize and show kindness to. R1767:4

One such little child

- One such disciple as has this child-like character. R3797:2 Privileged to be God's little child, and thus Jesus' younger brother. R5130:5

In my name

- Because he is mine. R1767:4

Receiveth me

- They shall be considered and rewarded as though they had received the Master himself. R3797:2

6

Matthew 18:6 *But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

Whoso shall offend

- Greek, skandalon, scandalize, stumble, entrap, injure, hurt spiritually, thus perhaps subjecting himself to losses beyond the present life. R3797:3, 5130:5, 2661:1 "Ensnare"—Diaglott. R3622:1 Sowing seeds of discord and planting roots of bitterness which are sure to bring forth evil fruitage. R4502:2 It is not only a serious crime against the law of love to cause one of the Lord's brethren to stumble, but even to stumble others, hinder them from becoming brethren and members of the household of faith. R3145:6 A sin in no way covered by Christ's sacrifice, a sin against a measure of light and knowledge. The chiefest of these are those against God's people. R5463:5 Ensnare, beguile, lead astray—from the truth or holiness of life. R1767:4

These little ones

- Those that are little or humble-minded, meek and loyal of heart. R3797:3 No matter how poor, weak, ignorant they may be, the very least of the consecrated are supervised, and injury to them is punishable. SM221 New creatures who have only started in the new way of full consecration to God's will. R5445:2 "Like as a father pitieth his children, so the Lord pitieth his little ones that love him." (Psa. 103:13) R657:1*

Believe in me

- Showing that Jesus did not refer to infants. R5445:2

Better for him

- Because such a calamity could not in any way affect his future life. R3797:3, 5445:3; SM221 But one who injures the Lord's little ones will be held responsible for his deeds, even in the next life, in proportion as he realized what he was doing. R5130:5

Hanged about his neck

- A special reprobation for those who do injury to the Church. R4502:2

He were drowned

- Some drastic punishment, but not eternal torment. SM222

7

Matthew 18:7 *Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*

Woe unto the world

- Particularly in the time of trouble. R1767:4

Because of offences

- Greek, skandalon. Much of the world's troubles arises because of these very snares, traps and injurious misrepresentations. R3797:4 Willful offenses against sufficient light to avoid them. R1767:4, 5130:6 Including secular organizations. The same word is that translated "things that offend" in Matt. 13:41. R1285:1*

It must needs be

- Necessary because it is the divine will that all the elect Church shall be thoroughly tested and developed in character. R2661:1 That the faithful overcomers may be developed as well as separated from all others; and that, by their exaltation, the new Millennial age may commence. R745:1

That offences come

- And divisions. R1279:5 Because men's hearts are not right. R1767:4 Stumblings, ensnarements. R5445:2 That he should be crucified. R4908:2

Woe to that man

- That willful sinner. R1767:4 Who would deliberately attempt to deceive, ensnare, entrap, or discourage his followers. R5445:3 However necessary, this does not lighten the responsibility of those who lend themselves to the adversary's influence in placing these stumbling-blocks before the feet of the saints. R2661:1 Many today do not realize that they place stumbling-blocks before the Lord's "little ones" to lead them from the narrow path of full consecration and self-sacrifice. R2661:2

As the spirit of selfishness undermined the loyalty of Judas to his Master, so a similar spirit of selfishness may today undermine loyalty to the Lord, his truth and his work. R3885:1, 2468:1

8

Matthew 18:8 *Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.*

If thy hand

- Any comfort, pleasure or taste as dear as a hand. R2603:1, 5130:6, 3797:5, 2602:1 The offending hand would represent the doing of things that would be contrary to our highest spiritual interests. R2661:4

Or thy foot

- Anything serviceable as a foot. R2603:1 The offending foot would represent the going into forbidden paths of sin or self-gratification. R2661:4 A quality of character that would seem as close and precious to us as a right hand or a foot. R3797:4

Offend thee

- By their gratification would forfeit the life to come. R2603:1 Cause you to stumble. R5130:6 Cause thee to maintain an injurious character, a tendency to scandalize others. R3797:5

Cut them off

- Remember that Jesus spoke to the people in parables, and never without a parable. R5130:6 Cast them from thee—If we do not put away such practices we cannot enter the Kingdom. R3797:5

It is better

- Would be far better than possessing these privileges, only to be ultimately destroyed in Gehenna fire. R3797:5, 2602:1, 2603:1 Better than to retain your members and lose all in Gehenna. R2603:1

To enter into life

- Everlasting life, which is the opposite of the destruction symbolized by Gehenna. R2602:5

Everlasting fire

- Everlasting destruction, the second death, symbolized by the continual fires kept burning in the Valley of Gehenna, where the garbage of Jerusalem was destroyed. R2602:3,6, 2603:2, 2601:2, 3797:6 Equally symbolical with the other parts of the figure. R2661:5

9

Matthew 18:9 *And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.*

If thine eye

- Anything in your make-up as dear as an eye. R5130:6, 2602:1, 2603:1 The offending eye represents besetments which appeal as beautiful to our natural tastes and likely to charm and attract us to earthly things. R2661:4

Offend thee

- Cause thee to stumble. R5130:6

Pluck it out

- Cut off that tendency, no matter what it costs. R5130:6 The Lord's commands against sin and evil are to be executed, no matter if the sin is as dear as a right hand or eye. R5648:5

Hell fire

- Greek, gehenna fire, everlasting destruction, second death. R3797:6, 2602:3,6, 2603:2

10

Matthew 18:10 *Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*

Ye despise not

- Do not hate, or in any way persecute. R1767:4 Or do anything demeaning toward them. R3797:6 They may seem humble and insignificant, but they are God's friends—yea, God's children, for whom he cares, and whose every injury is an insult to him. R2661:5 Those yet in the nominal church are despised and unnoticed by the proud professors of Christianity who occupy the prominent positions in Babylon. R657:4*

These little ones

- These humble-minded children of God. R2661:5, 3797:3,6 God pays careful attention to all the affairs of the weakest and most ignorant of his children. Q270:3 "Little" in malice, pride and in the world's estimate. R2063:4

Their angels

- Each son of God has a special angel to care for his interests. CR472; F76; R5606:1, 5387:5, 5257:3, 5131:4, 4926:6, 3798:1, 3441:2, 2661:5; Q270:4 "The angel of the Lord encampeth round about them" (Psa. 34:7) that are his. "Are they not all ministering spirits?" (Heb. 1:14) F76; R5606:1 As illustrated by the vision granted to Elisha's servant. R3441:1 They are under a very special divine supervision and protection. NS337:4 Perhaps one guardian angel to each saint, perhaps more than one. R2350:4 In hours of danger and affliction, their services are needed and freely tendered. Our Savior himself, in His earthly life, needed and received the help of angels. R75:1* Whether it is a living spirit being that interposes for us and guards us, or whether influences or powers of God, it makes no difference to you or me. Q270:4 The word angel might include all the powers of God, both animate and inanimate, by which he could take knowledge of and render assistance to those who are his. R3798:2 It is erroneous to presume that every human being has a guardian angel. The Lord does not anywhere indicate such special guardianship on the world's behalf. R3798:1

Do always

- These, and only these, may know that their prayers are always heard. HG622:3; Q270:4 We are to get the thought that there is no delay in the bringing of any and everything which pertains to their welfare and interest before the attention of the great King. R2661:5, 2350:4

Behold the face

- Have access to the presence of. R5634:3, 5257:3, 4926:6, 3441:2; CR472 Have immediate communication with. R5387:5 Spirit beings can and do see God, "Whom no man hath seen nor can see." (1 Tim. 6:16) B132

Of my Father

- He is always ready to give attention to their messages. Q270:4; R5387:5

11

Matthew 18:11 *For the Son of man is come to save that which was lost.*

For the Son

- This verse is omitted from the Revised Version and is not found in the oldest manuscripts, good authority for omitting it. These words do occur in Luke 19:10 and represent an eternal truth. R3798:2

To save

- Recover. R5427:4, 4398:2 During the Millennium. R4398:2 By restitution. (Acts 3:19-21) E456, 457

That which was lost

- An earthly paradise and an earthly existence. A177; E457; F669 Earthly perfection and dominion. A177; E457; OV251; NS266:6 Eden, harmony and communion with God, human perfection, and everlasting life, were lost and will be restored. CR173 The spirit of the Lord, the relationship of sons. R5623:5 Not spiritual or divine nature. CR472 Men, by disobedience, had lost the right to eternal life and all the privileges, blessings and opportunities pertaining to that great boon. NS3:1 Man did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. R4941:6; HG131:2 All that our race lost through Adam's disobedience. R4398:1, 3825:2, 1256:5;

OV291 In contrast with evolution, which tells us that nothing was lost. HG492:6

12

Matthew 18:12 *How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?*

An hundred sheep

- All the Little Flock. R3798:4 Applied in a different manner than the parable of the lost sheep in Luke 15:3-7. R3798:4

And seeketh that

- He that recovers a sinner from the error of his ways saves a soul from death and hides a multitude of sins. (Jas. 5:20) R3798:5

14

Matthew 18:14 *Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

Even so

- All who are in harmony with the Lord should have the same interest in one another; they should be willing to spend and be spent in the recovery of a brother from the snare of the adversary. R3798:4

These little ones

- All the Lord's true followers, subject to special divine supervision. R5131:4 The babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them. R1568:1 How careful the Lord's people should be not to stumble one another. R5131:1

15

Matthew 18:15 *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

Moreover

- There are no exceptions to the rule here laid down. R4984:2 We must not only scrutinize our motives; but, after finding good motives, we must scrutinize our methods and square them all with the Word of the Lord. R4218:4

If thy brother

- This instruction is given only to the brethren, the Church. R5782:5, 5445:5, 5134:2, 4984:3 Those not brethren, not children of light, but children of darkness associating with the brethren, must be dealt with along the divine direction here laid down. R5229:6, 5782:5 In respect to dealings with those who are without, the same spirit will apply. But if the unbelieving has attempted a fraud willfully, he should be delivered to the world's courts. R2666:5 These instructions given only to the Church; but whoever learns to apply this rule to the brethren will find that it commends itself as a wise course of conduct in all the affairs of life. R4984:3

Shall trespass

- We should put on love (Col. 3:14) and overlook much of what others do. R4984:2 Or have anything unpleasant to say, or any criticism to offer concerning the private life of another. R5123:2 The true Christian will cultivate the disposition to think charitably of the works and actions of others, and to suppose that their intentions are good, until he has positive evidence to the contrary. R5123:1

Against thee

- Not what he does against some one else, but against "thee." R5529:4 If someone tells us a trouble concerning another, we should ask that he state it in such a way that the name is not given nor a description by which we might recognize the other party. R5409:1 If a brother find another discriminating against him and more appreciative of another than himself, he should not take offense. R4984:3

Go

- This law should be understood in the smallest details and followed without any modification. NS566:2 These principles are practically illustrated in the following citations. R4282:4, 4283:1, 3594:5; F415

Tell him his fault

- Without judging or condemning him beforehand. F415 Not to make him ashamed or to berate him, but to secure cessation of the wrong and, if possible, some recompense for injuries received. F291 Have a clear understanding; to do so would result favorably in nearly every case. R4984:3 Not the trivial matters, evil surmisings, rumors, fancied insults, but positive wrongs done us. R5885:4, 4978:2 Not in a dictatorial way to show him there is something wrong, but in a kindly way, to be reconciled. R4984:6 You have no authority to punish him; that belongs to God. R5409:1, 3744:6 To help him; not to twit, anger, tease or entrap him. R4985:1 If the matter is too small to mention, it should be forgotten. R4984:2 So long as the outward conduct of any brother or sister is reasonable and fair, both justice and love say that you should not meddle with them. R5274:6 If one chooses to overlook the brother's fault, it is not necessary to follow all these regulations. R3744:3

Thee and him alone

- Privately, without previous conference or talking with anyone. F291 Thus did our Lord guard against the insidious sin of slander, which stops growth in the truth and its spirit of love. R4803:2 The probability is that misunderstanding is all that there is of it. R5134:3, 4803:2 Even with positive evidence, go to the offender alone. R5123:1 Meeting with candor as "brethren" to discuss the matter. R4803:1, 3594:5 Disobedience to this command results in roots of bitterness, misunderstandings, anger, malice, hatred, strife. R5123:2 The one and only proper manner of rebuke given by our Lord; the one and only way of adjusting a grievance. R4978:2 It is a well-established principle of government that wrong-doers can be treated to better advantage alone than in the presence of an audience. R3801:2 If the matter is a trespass against yourself; if it is something against the Church or outwardly immoral, the elders would be the better able to judge, and know better how to approach the matter. R4598:5, 4459:2 The adversary will use every means to turn us aside from the plainly stated rule of love; he will endeavor to make us think that it cannot be applicable to the difficulty which troubles us. R4208:6 The usual sophistry by which the "old man" sets aside this divine rule is to conclude that it is not applicable in this instance, or to be persuaded that he does not know how to apply it in this case and must ask counsel of others, the very thing here forbidden. R4191:3 To have a desire to tell of the weaknesses or faults of another is an intimation of lovelessness on our own part. NS566:2 Not even to ask advice should the matter be told. We have the Lord's advice, and we should follow it. F292 And not so much as mentioned to others, unless offenders refuse to hear, refuse to correct the fault. R3035:5 In a family matter it might be proper to go to the head of the family; in an institution where the offender is merely a representative, it would be proper to go to the head of the society. R4984:2

If he shall hear thee

- The Lord did not say anything about his apology. But if he recognizes that he is wrong and fails to apologize, he is doing himself injury. R4985:1

Gained thy brother

- Recovered him. R3744:6 The matter is settled, peace prevails, the threatened break has been averted and no one is the wiser. R4803:2, 3594:5 Seek to win thy brother and not cast him off nor excommunicate him. R4209:1 Back to fellowship, righteousness, harmony with the Lord. R2666:3 Gained him for righteousness, for salvation, for a Christian life, and probably as a friend. R3801:2

16

Matthew 18:16 *But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*

If he will not hear

- Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forbears to hear, to yield. F292 Alone, privately. F291

Then take with thee

- Make sure the matter is of sufficient importance. R4985:1 Only after deliberate thought and prayer. R4985:1 If occasion require, take the subsequent steps. R5123:1

One or two more

- Unprejudiced brethren, not necessarily elders. F289 Preferably one of the two being an elder. They should go primarily to the elders, and an elder would be the proper one to bring the matter before the Church. R5409:2 Those called in should be "wise" (1 Cor. 6:5); such as both the accuser and the accused would recognize, and whose judgment they would respect and follow. R2431:6 Without any explanation whatever to them before they meet together with the accused. F292; R5134:3; Q704:2 Fair-minded, honorable people in the Church; friends of the brother injuring us. R4985:1

Be established

- If the witnesses disagree with you, you should acknowledge that you have erred. R5134:3 If we are in error, we should be more anxious to be corrected ourselves than to have the other corrected. R4985:1 If these give their verdict against the accuser, that should settle the matter; the accuser should recognize his error. Not do do so would imply that he was not seeking to ascertain the truth, but that he had judged his brother personally. R2431:6

17

Matthew 18:17 *And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*

If he shall neglect to hear

- But not sooner. F289; Q104:2 The advice of these brethren should be followed by both. R5134:3; F289 If the injurious actions continue. R4985:2, 5134:3 In the event of the concurrence of the brethren that the wrong is being done and of the refusal of the wrong-doer to desist. R5782:5 Even if the witnesses agree with us and the wrong-doer is not corrected, we are still not at liberty to make mention of the case to others. R3030:3

Tell it

- The elders might constitute themselves into a Board or Committee and get one of their number to look into the case and see if the wrong could not be stopped or adjusted. Q479:4 Facts, evil deeds or evil doctrines, and not evil surmisings nor rumors, are the basis of Scriptural disfellowship. R3035:5

Unto the church

- The consecrated. R2666:3 To patiently hear definite, positive charges of sufficient importance. R4985:4 Not to be punished but, as a last resort, for reproof and correction. R3744:6 In the presence of the accused. F415; R4985:4, 4281:5 If it is considered of sufficient importance as concerns himself, or the Church, or the truth. F291, 292, 415 In the case that the matter had gone beyond the individual, and had somehow involved the whole congregation. Q479:4 There must be brought evidence to show that there is really a matter to come before the Church, and that it is not merely a case of busybodying. R4985:3 Up to this time, the case should not be discussed outside of these witnesses. R5409:2 In proportion as they are saints they will desire to say no more to anyone respecting the weaknesses or sins of anybody. F292 First certifying the facts to the elders. F289 The two witnesses should say to the elders of the Church that they have a case to present for a hearing, but they should not make charges. R4985:2 The elders should call a special meeting to inform the Church of the case, and the Church should decide when to call a meeting to consider it. R4985:2 For the one to state his trouble and the other to answer. R4985:4 At no stage of the proceedings should unkind words be permitted. R4985:4 It will be reasonable to expect that the voice of the Church in such a matter will be supernaturally guided, that truth and righteousness may triumph. R2666:4 The

Church's decision of the question is to be final, binding upon both. R5134:3, 4985:3

Neglect to hear the church

- By not repenting and reforming. F290 This is the highest tribunal. Brother should not go to law with brother in the worldly courts, however much he may feel himself aggrieved. R2666:4 If either still have doubts as to the justice of the matter, he will surely obtain a blessing by giving full and hearty consent to the Lord's arrangements. R2666:4 The vote of the Church should be unanimous, if possible, ignoring all partisanship. R4985:4 The administration of discipline is not the function of the elders only, but of the entire Church. F289; Q479:3 Their advice must not carry with it any penalty whatever. R4985:4; F290

Let him be unto thee

- In carrying out the findings of the Church court, the matter rests with each individual; each must discern the justice of the decision for himself. F292

As an heathen

- In that we can no longer have Christian fellowship with such. R1663:5* We would treat a heathen with justice and kindness and the love of pity, but not with the love of affection due to a brother in Christ. R1255:4 Outside of your religious and social company, but not outside of your love, care and desire to help. (Rom. 12:19,20) R3801:3 Not forbid attendance at meetings. The most would be to withdraw fellowship, refuse to visit their homes or to invite to our homes, and not appoint to any office in the class. R5954:3 Lest our continued fellowshipping cause our influence to oppose the truth and favor the error, and thus make us sharers in the evil being done. R1255:1 His punishment is not the object, but to secure repentance and reform. F290

And a publican

- He is a brother still, but not in the best standing. R4985:5 Deprived of any and all manifestations of brotherhood. F290 Not appointing him to any position or honor in the Church. R5782:5, 5134:3, 4985:5 Not to be asked to offer prayer. R4985:5 To be debarred from participation in the Lord's Supper. F474 Treated in the kindly, courteous way in which we would treat any publican or Gentile, withholding the special rights, greetings or voting opportunities that belong to the Church. R3745:4 Not to be harshly spoken of even after the separation, just as we are not to berate or rail against heathen men and publicans. F290 In that we could no longer respect such as we would an honorable man of the world. R1663:5* But not injured or treated unkindly in any way. F303; R5134:3, 4985:5 Disfellowshipped until he recognizes his wrong and makes amends to the extent of his ability. F293 Taking heed to "speak evil of no man." (Titus 3:2) F290 We are to distinguish between avoidance and appointment to honorable positions in the Church and the still different matter of disfellowship and cutting off from the body of Christ, the Church. R4318:4 A complete separation from the Church. Until he has made a complete reform he should be thoroughly disowned by the Church. R5275:1

18

Matthew 18:18 *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

Whatsoever

- Showing the apostles' complete inspiration and infallibility—not even wrong "only once." R1793:6

Ye shall bind

- The inspired Apostle bound the question of a purely vegetarian diet, and settled it—see 1 Tim. 4:1-4. R3098:3

Ye shall loose

- They would declare not binding upon the followers of Jesus only such things as in God's sight would not be binding. R5002:2

Loosed in heaven

- Thus guaranteeing divine supervision of the apostles' decisions respecting what is obligatory or optional. F220; R5588:1, 4827:1, 3124:4; SM463 We are thus assured of the infallibility of the teachings of Jesus and the apostles. OV160; R5002:2 This applies to the apostles, and none others. R5002:2; OV395 Applies to all the apostles, and not just Peter. R4645:4, 3789:6, 2658:1; HG736:4; SM462 Applies to the Apostle Paul as well as the other apostles. R4826:6 See also comments on Matt. 16:19

19

Matthew 18:19 *Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*

Two of you shall agree

- The Lord is pleased to reward the united efforts and prayers of his people. R4306:5, 1866:2

20

Matthew 18:20 *For where two or three are gathered together in my name, there am I in the midst of them.*

Two or three

- It is a mistake to feel that no meeting must be held except as appointed by the ecclesia and conducted by one of the elected elders; but it is unwise to entirely ignore the class in the matter of holding meetings. R4010:2, 5122:2,1

Are gathered together

- "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." (Mal. 3:16) F309 For mutual advancement in spiritual things. R309 For encouragement, mutual fellowship, mutual helpfulness and regular association. R4854:5 This is our charter-right and we must concede an equal right to all of God's people who may choose to meet in his name at any place and at any time. R5501:3 Even two or three in fellowship are a body of Christ. R4965:9, 4592:6 "Not forsaking the assembling of ourselves together." (Heb. 10:25) F309; R4306:5 Not in elaborate church buildings, but where two or three are met together, that is the house of God, and there his glory is seen and felt. R2010:5

There am I

- The Lord will be specially present to grant a blessing. R4854:5 The holy Spirit represented Christ; comforting those who came seeking his blessing. R531:3 Those who realize the Lord's presence among them when they meet will be very careful of their words, actions and the very thoughts of their heart. R2543:3

In the midst

- Illustrated on the walk to Emmaus. R1823:2

21

Matthew 18:21 *Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?*

How oft

- Imperfect ourselves and surrounded by others who are imperfect, we continually have need to exercise mercy, benevolence and forgiveness. R4650:2

Shall my brother sin

- The Lord is not laying down any rule by which we may deal with the world, but merely the rule which would govern amongst his followers. R3801:3 It is the new creature and not the old creature that is the brother of Christ. If a brother trespass, the wrong is not by the brother, the new creature, but by his mortal flesh. R2666:3 In another account of the same matter, it is implied that before forgiveness is granted, it be at least desired, if not sought. (Luke 17:4) R4650:3 If he trespass seventy

times seven he should be rebuked as often, either by word, conduct, or both, and should repent in words and turn in conduct just as often; and as soon as we believe him sincere, we must be prompt and hearty in our forgiveness. R1694:2,5

Till seven times

- Peter no doubt had in mind the thought that seven was the symbol of perfection, and that this might mark the reasonable limit of mercy and forgiveness. R3801:4

22

Matthew 18:22 *Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

Jesus saith

- This is not merely advice, it is a command. R3801:5

Until seventy times seven

- No limit. R5134:3, 2666:1 How it tells us of the loving mercy and forgiveness of him with whom we have to do. R4650:3 "If thy brother trespass against thee seven times in a day, and seven times a day shall say, I repent, thou shalt forgive him." (Luke 17:4) R4650:3 It is as much the Lord's command that we do not forgive until he turns again and repents as it is his command that we do forgive when he does turn and repent. R1694:2 Forgiveness is obligatory when asked for. R5134:5 Even though fully forgiven, we may not put such a one into the same place of responsibility previously held until we see a stronger and truer character developed in him. R1694:5 This does not imply, however, that there may be no penalties attached with the forgiveness. R2666:1 Evidently to imply that forgiveness should be granted as often as it is sought with any manifestation whatever of sincerity. R3801:5 We may not decide that any transgression against us is unforgivable. Our imperfect knowledge, as well as our imperfect judgment, forbids such a decision. R1694:2 To return evil for good is devilish, to return good for good is human, to return good for evil is Godlike. R3802:1*

23

Matthew 18:23 *Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

Therefore

- This parable does not refer to divine forgiveness of original Adamic sin, but to subsequent sins. R5135:4, 528:3

Kingdom of heaven

- The Church in the present embryotic condition. R5134:6, 4650:6, 3802:2, 2666:6

Of his servants

- Tax-collectors: representing the justified and consecrated children of God, entrusted with the stewardship of the Lord's goods. R3802:1,2, 5135:4 This parable does not relate to dealings between God and the world of sinners; but between God and his covenanted children, called here, as elsewhere, "bond-servants." R528:3 The world, as sinners, are not God's servants, but aliens. The only ones God recognizes as servants are such as come back into relationship with him through Jesus. R5135:4, 4650:5, 3802:2, 2667:1, 2295:3

24

Matthew 18:24 *And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.*

Owed him

- This can be understood in two ways—either the debt resting against the whole human family, the death penalty; or the obligations of the covenant of a new creature. R2667:4

Ten thousand talents

- Representing in value about $20 million, fitly representing our great obligations to God as a race and our utter inability to meet these obligations. R2295:3 Estimated to represent $9 million. R3802:1

26

Matthew 18:26 *The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.*

Worshipped him

- Asking, as members of the Body of Christ, in the name of their Head. R528:6 Lord, have patience—God does not forgive our sins until we acknowledge them and ask his forgiveness. R2295:6

27

Matthew 18:27 *Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.*

Then

- As soon as the debtor asked for mercy. R2295:6

Moved with compassion

- Mercy is an element of love, and love is the fulfilling of the whole law of God. R3802:5

Forgave him

- Not referring to divine forgiveness of original sin, but entirely to subsequent sins. The sin of Adam is not forgiven simply because we cry for mercy. R5135:4, 4650:6, 3802:2

28

Matthew 18:28 *But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.*

The same servant

- Representing the Great Company; or, possibly, those who sin the sin unto death. R3802:6, 4079:5*, 2667:4

Fellowservants

- Other brethren. R5135:4

An hundred pence

- A small debt, probably representing not more than a hundred dollars proportionately to our money and time. R3802:3 About $16. R3503:3, 2295:6 A very insignificant sum in comparison to the one which he had owed his master. R5134:6

Took him by the throat

- Just as some professed followers of Christ apply the law to their fellow disciples. R151:6* The harsh and unsympathetic will be likewise treated. R5135:1

30

Matthew 18:30 *And he would not: but went and cast him into prison, till he should pay the debt.*

Pay the debt

- If our standard in dealing with others be one of exact justice—requiring others to measure up to our standard by some sort of penance before we forgive them—we may expect no mercy at the Lord's hands. R2667:5

32

Matthew 18:32 *Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:*

Wicked servant

- He who cannot render perfect justice cannot rightfully require it of others. R5266:3

33

Matthew 18:33 *Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?*

Compassion

- The trespasses of others against us are trifling indeed in comparison to our obligations to the Lord. R5135:1

I had pity on thee

- As we remember and appreciate our own weaknesses and blemishes, it will make us sympathetic with the brethren and with all mankind. R5135:2

34

Matthew 18:34 *And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

To the tormentors

- The jailers of Oriental countries were accustomed to torment their prisoners. These doubtless represent Satan, to whom will be turned over for the destruction of the flesh all true servants of the Lord who fail to come willingly into accord with his spirit. R3802:5 Illustrating earthly disciplines. This might mean financial difficulties or losses, or physical ailments, disease or what-not. R2295:6 To trouble and distress in the present life, sufficient to make them sympathetic with the weak and erring. R528:6 The Great Company must wash in the blood of the lamb, in the "great tribulation." These tribulations correspond to the tormentors of the parable. (Rev. 7:14) R3802:6 Not that the Lord had sympathy with those barbarous customs, but that he was speaking to the people from the standpoint of customs which they would understand. R3802:5

All that was due

- The full consecration promised. R3802:4, 2667:4 It might represent the original debt resting upon the human family—from which the Lord redeemed all; hence the unmerciful servant's penalty would signify second death. R2667:4 Or if the debt represents the obligations of his covenant as a new creature, he would be required to comply to his vow by going into the great time of trouble. R2667:4 We are inclined to think that the uttermost farthing signifies a hopeless case—second death—in the case of the Lord's people who fail to exercise forgiveness toward the brethren. R2667:4

35

Matthew 18:35 *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

So likewise

- What I am seeking in you, my servant, is perfection in my character-likeness. R4651:4

My heavenly Father

- We are too inclined to look at the justice of his character and copy it, and deal severely with our debtors. He wishes to make clear that the grandest elements of his character are love, sympathy, kindness and forbearance. R4651:4

Do also unto you

- Whatever our faith and works, they amount to nothing if we do not have love which is merciful, generous, long- suffering, patient toward those who injure us. R3802:5 Not that he wishes to retaliate, but to prepare us for a special service; he desires that we learn the lesson of forgiveness and mercy. R4651:1, 2667:6 If we are harsh, unsympathetic, unforgiving toward our brethren, the heavenly Father will so deal with us and not forgive us our trespasses. R5135:1, 3803:1

From your hearts

- Not merely from our lips. R2296:1, 3604:4, 2295:5 If at heart we treasure up resentment against

others, our heavenly Father will not forgive us. R5123:3, 5135:5, 2444:6 Not only forgive; but forgive gladly, freely, heartily. R3604:4 Heart forgiveness leaves no sting, no animosity, no grudge. R2296:1 We should harbor no other feeling than that of forgiveness and good will toward all, no matter how seriously they may have transgressed against us. R2296:4 Not a lip-forgiveness and a heart-hatred. R1694:5

Forgive not

- God will be no more generous to you and your imperfections than you are toward your brethren in their imperfections. R4651:4 Let every Christian, in approaching the throne of grace daily, inquire of his own heart whether or not he has forgiven those who are indebted to him. R2253:4

Matthew 19

6

Matthew 19:6 *Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

Joined together

- As a type of the lasting union of Christ and the Church. R1554:5

9

Matthew 19:9 *And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.*

Put away his wife

- Secure a divorce. F505

Except it be

- Adultery, or the re-marriage of a divorced person, releases the wronged one from the obligation to the marriage tie. R5954:3 Separations for other grounds, while sometimes justifiable, do not give one liberty to remarry. R3089:4; F505

Marry another

- Marriage is not cancelled by any earthly court to such an extent as to permit marriage to another, except upon the one case specified. F516

Committeth adultery

- The new creature's marriage contract is similar to that of Christ and the Church, perpetual. F516

10

Matthew 19:10 *His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.*

Be so

- If the marriage covenant is so binding and indissoluble. R1554:5

11

Matthew 19:11 *But he said unto them, All men cannot receive this saying, save they to whom it is given.*

All men cannot receive this

- The advice to remain unmarried is not imperative upon the saints. R1554:3

12

Matthew 19:12 *For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it , let him receive it .*

Made themselves eunuchs

- Figuratively, by determining not to marry, but to live celibate lives. F509 A privilege, a sacrifice in order to render the better service to the Lord; not a command, not an obligation. OV369 To both facilitate individual progress and the progress of the work in general of the Lord. R1554:3, 901:4 It is for each one of the Church to consider his consecration and to remember the example of Jesus who, by the power of his consecrated will, became a eunuch for the Kingdom of heaven's sake. R3922:5; OV369 Thus it is proper for an unmarried man to be an elder. R1892:1 None should make the mistake, however, of supposing that the responsibilities of a family already incurred can be ignored or set aside. R901:4 After the marriage it is too late for one to decide for himself whether or not he prefers to live a celibate life. F512 Contrary to Mormon teaching that man's future glory will depend upon marriage and offspring. HG732:1

He that is able

- Both from his own disposition and from his circumstances. R1555:1

13

Matthew 19:13 *Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.*

Rebuked

- Feeling that the Lord's time was too valuable to be thus used. R5362:1

14

Matthew 19:14 *But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.*

Suffer

- Permit, allow. R5362:1

Little children

- The Great Teacher was a lover of children, even though he did not generally give his time to them. R5362:1

Of such is the kingdom

- Those who will be of the Kingdom of God must be like little children: simple-hearted, true, teachable, obedient, honest and trustful of their heavenly Father. R4658:1, 4853:4, 5362:2 The Kingdom of heaven will not be literally composed of little children. R4658:1

15

Matthew 19:15 *And he laid his hands on them, and departed thence.*

Laid his hands on them

- Merely signified his sympathy and love and appreciation of the purity and innocence of childhood. R4658:1

16

Matthew 19:16 *And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?*

Behold, one

- It has been supposed by some to have been Lazarus, whom Jesus later awoke from the dead. R3529:1

Came and said unto him

- Notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claim, he came to him openly. R1774:3

That I may have

- He perceived that even the best men of his nation had failed to gain eternal life under this covenant;

that all had died. R2727:3, 1774:3

Eternal life

- He had the right idea, that eternal life is the grand hope of all hopes before the human family. R4658:2

17

Matthew 19:17 *And he said unto him, Why callest thou me good? there is none good but one, that is , God: but if thou wilt enter into life, keep the commandments.*

Why callest thou me good

- Our Lord parried the question to draw out the young man. R4658:2 Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good? R4658:2 Unless you believe from the heart that I am the Son of God and not a falsifier, hypocrite and blasphemer. R2727:6, 4658:2 If you really believe me to be good, you must believe in me as a teacher sent of God, the All-Good. More than this, that I proceeded forth from God, that I am the Son of God. R2727:6

One, that is, God

- And the "one sent of God." R2727:6 Everything that is really good is of God and in accordance with God. R5465:2

Keep the commandments

- The only way to everlasting life then open. R2728:1, 823:1 The Law Covenant was still in force. It had not yet been "nailed to the cross." (Col. 2:14) R3843:2

18

Matthew 19:18 *He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,*

Do no murder

- Ignoring the commandments relating to Jehovah, realizing that the young man was seeking to know and do the will of the true God. R2727:1

19

Matthew 19:19 *Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.*

Love thy neighbor

- Delivered to Israel as a part of the Law (Lev. 19:18), the teachings of which, however, were never understood until Jesus expounded them by his example and teachings. R2419:3 Our interests justly balanced with the interests of others. SM156 Who can love his neighbor as himself and see that neighbor suffer while he has enough and to spare? R823:2 He loved self more than God or neighbor. R1774:6, 823:2 The young ruler evidently neglected to attach to these words their full import. He was thinking of the more specific definitions of the law, neglecting this more comprehensive statement. R3843:4

As thyself

- Which, in the present age, implies self-sacrifice and daily cross-bearing in imitation of Christ. R1774:6 It does not say, "better than thyself." Christ's course of self-sacrifice in our behalf went beyond this requirement. R3804:6, 3805:1

20

Matthew 19:20 *The young man saith unto him, All these things have I kept from my youth up: what lack I yet?*

Have I kept

- He was keeping the Jewish law to the extent of his knowledge and ability. He was merely doing his

duty. No one has a right to live a bad life. R4658:3, 5438:6, 5464:2 He thought that he was loving his neighbor as himself. R4658:3

What lack I yet?

- He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in thus coming to Jesus. R1774:6 Let this be the sincere inquiry of every child of God. R1775:4 There is none so perfect that he lacks nothing. R1775:4

21

Matthew 19:21 *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

Wilt be perfect

- Reckoned of God as perfect and as having kept the commandments. R823:3 You have been getting the outside shell of the divine commandment but have entirely overlooked the kernel—love to God supremely and love toward your fellow man as toward yourself. R2728:2 To keep the Law perfectly in this age requires sacrifice. To keep the Law in the next age will not require sacrifice because of changed conditions. R823:2

Sell that thou hast

- Use earthly things with great moderation and self-denial. Q149:4 You must do more than merely avoid sin; God is now calling for sacrificers. R5438:6 All thy possessions, all thy time, all thy reputation, all that hitherto has been dear to thee. R1775:1 The poor man must give up the idols of his imagination and ambition, his covetousness; the rich man must sacrifice, not only what he possessed, but all for which he hoped. F575 He might have been kept busy for many years disposing of his goods. The selling of that which he had would go on proportionately as he could find use for the money. R855:4; F576 Dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such services. R1656:3

Give to the poor

- Wisely, however, as becometh God's steward. F576; R1775:1 Reckon yourself God's steward, commissioned by him to use all those goods, as well as your personal talents, to his glory in serving those about you. R855:1 Not necessarily with the bread that perisheth; but first, rather, to feed the spiritually hungry with the bread of life. R1775:2 A consecration of our all to the Lord does not mean that all of our possessions should be used exclusively in religious work. We have family mortgages. F576 "Love is the fulfilling of the Law." (Rom. 13:10) R2728:2 Had he waited for Jesus to ask him for some of it he would have waited and have kept the money and never have obtained the Kingdom. R855:4

Treasure in heaven

- Instead of on earth. R4658:3 Joint-heirship with Christ in the Messianic Kingdom; glory, honor and immortality, the divine nature. R5438:6 More than the Law promised. R823:3 Reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice even unto death. R823:3

And follow me

- Sacrifice also your earthly reputation and become my follower. R4658:3 Taking up the cross of self-denial thus involved. R2728:2

22

Matthew 19:22 *But when the young man heard that saying, he went away sorrowful: for he had great possessions.*

Went away sorrowful

- Evidently convinced that he yet fell short of the requirement of the law. R823:2 He was content to be very rich while some of his neighbors, whom he thought he loved as he loved himself, were very

poor. R4658:4 He saw himself as never before. It became a new test with him. R4658:4 No doubt the heart of Jesus was sad also, when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. R1774:6 For centuries this has been called "The Great Refusal." R2727:3 His loss of the Kingdom was a sufficient penalty without suffering eternal torment in the future. Such as he will doubtless make rapid progress to perfection in the Millennium. R4658:4

23

Matthew 19:23 *Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.*

That a rich man

- With any kind of riches: honor of men, political influence, many and large talents or abilities, social standing, fine education, material wealth, mental endowment. R2728:5, 2761:2,3 The rich have temptations in the good things of this present life which tend to attract their hearts and become their idols and treasures. F575 When one who is rich does present himself to the Lord, it implies a greater sacrifice than if he were poorer, and the exercise of greater opportunities in the Lord's service. R2729:1

Shall hardly

- With difficulty. R2761:2, 4658:5, 5465:6; D304 Because riches are less favorable to the development of faith, are more likely to develop pride, bring with them worldly friends and associates, and are proportionately more to sacrifice. R2729:1 It was hard for the Scribes and Pharisees, rich in titles and honors; for the Jewish nation, proud of being Abraham's seed; for the Greeks, proud of their worldly wisdom; for the Romans, proud of their prestige and power; hard today for religionists, proud of their sects; for those who boast in human philosophy and science and those who reverence the opinions of men. R1920:2 In a word, no rich man can get into the Kingdom. He must give up everything to the Lord or else be barred from a place in the Kingdom. The terms of acceptance are the same for the rich as for the poor. R4658:5 Though difficult, it is not impossible. R1775:2

Enter into

- Equally invited, but less likely than others who are poorer to accept the Lord's invitation and present themselves according to the terms of the Kingdom call. R2728:6

Kingdom of heaven

- Certainly not the nominal church, for rich men find little difficulty getting into it. R2761:3 In verse 24, "kingdom of God," proof that Matthew uses the expressions interchangeably. R397:1

24

Matthew 19:24 *And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*

The eye of a needle

- A small gateway of ancient cities, used at night; camels could pass through unloaded, and on their knees only. D304; F574; R4658:5, 5466:1; PD66/78

Rich man to enter

- The needle's eye illustrated how the rich must unload their wealth if they would share the Kingdom. PD66/78; R4658:5, 5004:2 A rich man could enter the Kingdom of God only by renouncing his burdens, giving up all to the Lord. R5466:1 The rich are disadvantaged because their wealth preserves them from many trials to which the poor are subjected. R5004:2

Into the kingdom

- Become a joint-heir with Christ in his Messianic Kingdom. R5004:2

25

Matthew 19:25 *When his disciples heard it , they were exceedingly amazed, saying, Who then can be*

saved?

Exceedingly amazed

- Because they knew that the majority of the religionists belonged to the wealthy class. R4658:5

Who then can be saved

- Since the rich seemingly had all the opportunities of time, influence and money to serve the Lord. R5466:2

26

Matthew 19:26 *But Jesus beheld them , and said unto them, With men this is impossible; but with God all things are possible.*

With men

- Men would say that God would find no one for the Kingdom if he rejected the rich. R4658:5

Are possible

- If the rich man's heart be pleasing to the Lord, the Lord would know how to show him his will in respect to using his riches. R5466:2 God knows how to overrule all things for good to those who love him with all their heart, mind, soul and strength. R5466:4 God has made provision for the trial of the wealthy, and for all, in the Millennial age. R3844:6

27

Matthew 19:27 *Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?*

Behold, we

- The twelve, especially. R1735:2

Forsaken all

- We need to watch that there is not a measure of selfishness connected with our consecration. R4906:3,4

What shall we have

- If it had been wrong for them to have the promises of Kingdom honors in mind, it would have been wrong for the Lord to have given them these promises. R5376:1 Our thought of a share in the Kingdom should be secondary. Our merit should be of a higher order than merely a desire for reward for service. R4906:3

28

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

That ye

- The Church, Head and Body, will be the judges. R2426:4

Which have followed me

- In the narrow way of self-sacrifice in the present life. OV380 "To him that overcometh will I give to sit with me in my throne." (Rev. 3:21) R531:6

In the regeneration

- Greek, palingenesia, restitution, restoration, renovation. R2574:4 Literally translated: "a new birth day." R1096:6* The expression signifies to "give life again," but in no way implies that it will be given in the same way as now. R1388:2; NS102:4 When the world is born from the dead. E142; CR472 The general regeneration of the Millennial age. E138; R4556:3; Q208:T; OV380; PD9/16 A thousand years. OV380; NS844:5 That glorious moral, social, political, religious and physical change which will be introduced by the Messiah. Q822:3 The same time which St. Peter styles the "times of restitution," the Millennium, the times of "resurrection by judgment" (Acts 3:19-21; John 5:29, R.V.).

R4556:3 The coming forth from the tomb will be merely the beginning of the work of regeneration. OV381 The creating of man was a momentary act; but the re-creating, the re-generation, the re-newing, the re-storing of his heart, will be a gradual work. R1374:4 The regeneration of the world in the Millennium is separate and distinct from that now possible to the Church. OV378; Q822:3; E138 This is the age of generation, the one to follow is the age of re-generation. R351:1*, 342:2* After the Church has experienced the new birth. Q822:3; NS102:3 He waits for his bride. The world cannot be regenerated until the Redeemer first applies his merit, his ransom-price "for all the people." R4556:4; E142

Son of man shall sit

- Rest securely. "His rest shall be glorious." (Isa. 11:10) R1283:5* Not in "masterly inactivity," but the very opposite. He is very active, and his strength is equal to his activity. R1283:6* During his Millennial reign. OV380 Figurative, indicating that the position of the Son of Man, invested with all executive authority and power, has been established; and not merely established, but permanently established. R1283:5*

In the throne

- A throne is the seat of a priest or king, and it is often used as the emblem or symbol of sacerdotal or regal authority. R1283:1* Not merely first in executive authority, but first in executive power also, in the accomplishment of the divine purpose regarding the salvation of man. R1283:5*

Of his glory

- The glory of the divine nature. R1283:3* The glory of our blessed Lord is of the same kind as that of the Most High himself. R1283:4*

Ye also

- The Church glorified will be the judge. HG684:6 As Eve was associated with Adam in sin and disobedience, so the elect Church, when completed, glorified, will be Christ's associate in the regeneration. PD9/16 The glory which is peculiar to the divine nature, as well as judicial, sacerdotal and regal authority, are to be jointly participated in, not only by Jesus and his Apostles, but by all overcomers. R1284:4*

Sit upon twelve thrones

- Participate in the rulership. R1283:6* The apostles shall be associates with him in judging and ruling the world. R4990:4; OV379 Implying that they which have passed to that life would be in the condition of the enthroned. R5684:1 Only twelve apostolic thrones, no more. OV410; SM670 This gives every apostle a throne. Not that the number of thrones is restricted to twelve, or that he who is to occupy a throne must be of necessity an apostle. Luke speaks of "thrones" without restricting them to twelve or any definite number. (Luke 22:28-30) R1283:6* All the Lord's faithful followers will have a share. "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) OV379

Judging

- Greek, krino, judgment or trial. R2430:1, 2426:4 Ruling. NS795:1 The whole world shall be judged, not again representatively, but individually. R699:5

29

Matthew 19:29 *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.*

Hath forsaken houses

- We are not to get the mistaken idea from this that the Lord wishes us to sacrifice others. It would be wrong to deprive our families of necessary comforts and temporal provisions; but having provided these, the remainder is the Lord's. R3845:6

An hundredfold

- A reward a hundred times greater than that which we lose. The greater our present losses, the greater

our reward both now and hereafter. Those who sacrifice nothing need expect no reward. Those who receive little of the Lord in the present life and have small hope of a share in the Kingdom are those who have sacrificed little for his sake. R3845:2,3

30

Matthew 19:30 *But many that are first shall be last; and the last shall be first.*

First shall be last

- In order of development, it was first the natural or earthly, afterward the heavenly rulers; but in order of grandeur of position and time of installation, it will be first the spiritual, afterward the natural. A293; B206

Last shall be first

- In point of time, God called fleshly Israel first; but in point of favor, and in time of realization, spiritual Israel comes first. B206; A293 And also first in grandeur of position. A293; B206 The merit of Jesus' death was utilized first on behalf of the spiritual elect. R5576:4 Some who have not been favored during this Gospel age will be granted the chief favors during the coming age. F118 When the Kingdom is ushered in, God's special favor will pass again to natural Israel. F118, 119 Adam and Eve will probably be the last to be awakened. The last to die will probably be the first to be awakened. R4499:1, 5531:6; D641; SM441

Matthew 20

1

Matthew 20:1 *For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.*

The kingdom of heaven

- Hence we know that it applies to the experiences of the Church during this Gospel age. R5473:2 We think it applies entirely to the present-life experiences of the Kingdom class, especially to those living at the close of this age. R5473:3; Q258:2

Is like unto

- This parable is difficult to interpret in such a way as to make all of its facts find fulfillment. R5473:2; Q531:T, 258:3 We do not expect that every little feature will find a correspondency. Some merely round out the story or call attention to some particular feature. Q530:1

Early in the morning

- Some might say the call began in the days of Jesus and the apostles, and that the various calls relate throughout the Gospel age. Q258:2

To hire laborers

- Earnest, consecrated children of God throughout this Gospel age. C223 To tend the vine, look out for the injurious pests, keep the soil in good condition, and assist every way in the production of "much fruit" and of fine quality. R4666:2

Into his vineyard

- To faithfully spend their time and energy in his service. C223 The Church is God's vineyard. R214:2

2

Matthew 20:2 *And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.*

When he had agreed

- The promise of the Kingdom was clearly understood by the early Church, but was afterward lost sight of. C223

A penny a day

- The Roman standard of the time; as the lira, mark, franc, shilling and dollar are today's Italian, German, French, English and American standards. R4666:4 In one of the old English cathedrals, records show that the chisel work cost "a penny a day and a bag of meal for each laborer." R4666:4 From the Greek denarius, a silver coin of about 17 cents value. R4666:3, 3535:1 This giving of the penny seems to be on this side the veil. Q531:T This parable is evidently intended to teach that God will give all that he has agreed to all who labor. and more than he has stipulated. R4666:4 The Kingdom honors. C223 What the penny will be, I am not sure. Q258:3 Might be understood to refer to everlasting life, merely. Q530:1, 500:5 Would seem to be something of the joys, blessings, honors and privileges of God's people in the present life at the close of this age. R4666:5 May be connected with the great work of smiting Jordan which, I think, is the thing before us. Q531:T Perhaps the reward the Lord would give those who are his, not only those who are of the Little Flock, but also of the Great Company. Q500:3 As applied to the Jewish harvest, it represents the privilege of entering the Kingdom of heaven, the privilege of discipleship. R5473:5

3

Matthew 20:3 *And he went out about the third hour, and saw others standing idle in the marketplace,*

The marketplace

- Greek, agora, root word of the word agorazo, to purchase in the open market, translated redeemed. E429

4

Matthew 20:4 *And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.*

Go ye also

- During the Gospel age, our Lord has continually, through his mouthpieces in the Church, invited all believers to enter into his service. C224

Whatsoever is right

- The exact, clear understanding of what the wages should be was mentioned only at the beginning. C223 The promise of the Kingdom was clearly understood by the early Church, but afterward was in the main lost sight of and not clearly enunciated. C223

6

Matthew 20:6 *And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?*

The eleventh hour

- The last hour. C223 The very closing time of this Gospel age. Q258:2 5 p.m., only one hour before the labor of the day would cease. We are now just at the close of the Gospel day. R214:2 We are even now (1889) in the eleventh hour. R1111:5 Apparently no others were admitted during the twelfth hour. Q74:4

And found others

- Perhaps 20,000 to 30,000 of the consecrated in 1881 did not prove faithful to their covenant of sacrifice and were replaced. This process will continue until the last crown is everlastingly apportioned. F95; R4304:1 Partly applicable, in the Jewish harvest, to some publicans and sinners who had previously neglected God's service and labors in the vineyard. R5473:5

Standing idle

- Waiting for an opportunity to enter the vineyard. R4303:5; Q258:2

7

Matthew 20:7 *They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the*

vineyard; and whatsoever is right, that shall ye receive.

Hath hired us

- We were too late to get into the service under the call. C223, 224

Go ye also

- Some of the places in the work will be vacated by reason of some not continuing faithful. C225 All were hired. There is so great a variety of work that all may find employ. R214:3

Into the vineyard

- So long as the door of opportunity for service is open. C224

And whatsoever is right

- These words, to the end of the verse, are not in the old manuscripts. C224 I promise nothing. The general call is ended. The time is short. The time for labor is nearly ended. C224 Who can tell the blessings which may flow from one hour's service under God's direction? R214:3

8

Matthew 20:8 *So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.*

Call the laborers

- Only the faithful are represented by the laborers. C223

9

Matthew 20:9 *And when they came that were hired about the eleventh hour, they received every man a penny.*

Penny

- Something of the joys, blessings, honors and privileges of God's people in the present life at the close of this age. R4666:5 Eternal life, the reward of those who labored throughout the whole day, or only an hour; to the Little Flock and to the Great Company. Q500:3

10

Matthew 20:10 *But when the first came, they supposed that they should have received more; and they likewise received every man a penny.*

Every man a penny

- Drawing attention to the fact that it was the same reward to all—the prominent feature of the parable. Q530:1 Perhaps the only significance is to call attention to that fact and the reason for the murmuring. Q530:1

11

Matthew 20:11 *And when they had received it , they murmured against the goodman of the house,*

It

- The penny, representing eternal life. Q500:1,5

They murmured

- Whatever it shall signify will be something that will yet be in the Church before we pass beyond the veil, because surely no one would murmur on the other side. Q258:3, 531:T Anyone who would be inclined to murmur against the Giver of all Good would not be accounted worthy of a share in the Kingdom. R4666:5; Q530:1, 500:6, 259:T It will mean that they were looking for the reward merely, and not appreciating the privilege of being laborers with Christ and with the Father. R4666:5 A warning to those long in the truth, with great privileges of service. R4666:5 All who are servants should be praying to the Master to send other laborers into the vineyard. They should not be feeling jealous of any others who might come. R5474:1

12

Matthew 20:12 *Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.*

But one hour

- Similarly today some Christian people stumble over the fact that the time is near at hand when God will pour out his spirit upon all flesh. R4666:6

Made them equal

- The Scribes and Pharisees thought that, if publicans and sinners were to be privileged to have discipleship with Messiah, some still higher favor should come to themselves. R5473:5

Of the day

- This Gospel age. C223

13

Matthew 20:13 *But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?*

I do thee no wrong

- All who appreciate that God is just, generous and bountiful, will rejoice in the blessings which overflow upon others. R4666:5 Whatever God has to offer is a gift. R5473:6

15

Matthew 20:15 *Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?*

To do what I will

- In matters of grace or favor. R5069:4

Is thine eye evil

- A special test upon them as respects their loyalty and their motives. R4666:6

16

Matthew 20:16 *So the last shall be first, and the first last: for many be called, but few chosen.*

Last shall be first

- Some last and least found opportunity for receiving the divine blessing sooner and more effectively. R5473:6

The first last

- Some first to respond to the call may be the last to receive special blessings, testing their loyalty and motives. R4666:5, 5473:6 See comments on Matt. 19:30.

Many be called

- To the divine nature through opportunity to sacrifice. R682:2 Not many are called in proportion to the whole, but many are called in proportion to the number chosen, the few, the elect. R2508:1; HG746:1, 744:3 More are called and drawn by God's providences and the preaching of the message than he designs to save in the present salvation. NS769:6

But few

- The approved. R779:3* The terms and conditions of the present salvation are extremely difficult. NS769:6 Not only was the Jewish nation a small nation amongst the others, but the "very elect" out of that nation, the ancient worthies, was a very small proportion of the whole. NS369:6

Chosen

- This does not make God partial. He was under no kind of obligation to make any of the race immortal rulers. R779:3*

18

Matthew 20:18 *Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,*

They shall condemn him

- The priestly Sadducees, not the people, were interested in having Jesus brought to trial for his open attack on the priestly misrule, and they feared lest the Romans might hold them responsible. R2420:1*

20

Matthew 20:20 *Then came to him the mother of Zebedee's children with her sons, worshipping him , and desiring a certain thing of him.*

With her sons

- James and John, supposed to have been Jesus' full cousins. R3362:2

21

Matthew 20:21 *And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*

Grant that these

- If it had been wrong for them to have the promise in mind, it would have been wrong for the Lord to have given the promise. R5376:1

On thy right hand

- And on the left, the two positions of chiefest favor. R3362:2 Others might not care so much where they were placed, but James and John would like to be close to the Master. R5091:1 Evidently thinking less of the glories of the Kingdom than of nearness to the Master. R4487:3 The disciples were afflicted with a common ailment: love of honor of men and also of honor of the Lord. R5375:6 It is possible that one of these positions is reserved for the Apostle Paul. R3362:6

In thy kingdom

- There was no doubt in their minds that the Kingdom was near. R5090:6

22

Matthew 20:22 *But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.*

Jesus answered

- From the few recorded words, we gather the drift of the more extended conversation. R2072:2*

Ye know not

- At that time they could form no idea of the blessedness of being joined with Christ in his Kingdom and glory, to sit with him in his throne as his Bride and joint-heir. R2072:2*

What ye ask

- Jesus did not condemn them for this desire. R5786:4 You can form no idea of the blessedness of being joined with Christ in his Kingdom and glory. R2072:2* They little realized what this high privilege of sitting with him in the Millennial throne would cost. NS755:4 When we consecrate ourselves we agree to do the Lord's will, but we do not know what it means. R5081:5

Are ye able to drink

- Are ye willing to participate, to drink? 5599:2, 5538:5, 4547:2, R3362:3; Q188:T The word "able," while it contains the thought of force, nevertheless expresses willingness. It refers to the will. Not, Are ye physically able?—but, Are ye mentally able? R5599:2

Of the cup

- Of shame, ignominy, suffering and reproach. R5599:3, 5421:3, 4669:1, 2292:4 Of self-denial and self-sacrifice with Jesus, participating in his sacrifice. R4456:4, 5421:3-5, 5192:6, 4547:2,5, 4429:4; CR47 The earthly experiences of the Lord. R5538:6, 5599:5 Showing not only our interest in his sacrifice, but also expressing our own covenant to be dead with him and to drink of his cup. R325:5 We are called to share the cup with him, thus partaking in symbol of his death. R721:4 Does not symbolize justification, but only the justified may drink of it. R4547:4 It is our individual cup, and yet it is our Savior's cup. R5538:5 "The cup which my Father hath given me, shall I not drink it?" (John 18:11) R3362:3, 5599:5 If we drink our Savior's cup of death with him, then we shall participate with him in the future cup of joy. R4547:2, 5538:6; CR307 Our cup is supervised by our Savior, although it is the cup poured by the Father; for it is the Father's program. We shall not be alone. R5422:1, 5538:5, 4547:2 Symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship. R4547:4 To lay down your lives completely, even though it shall mean injustice to you. R5421:3 While this wine of sacrifice exhausts the human nature, it invigorates and makes strong the spiritual nature. R588:3

I shall drink of

- Jesus was to drink of the cup which belonged to the sinner, that he might redeem man. R5421:6 He drank the bitter cup to its dregs, thankfully. R5422:1, 5538:5 That cup was a terrible draft to him—not the dying, but the cross. R5599:5, 5422:1 About to be poured for him. R5421:2 The same cup. He did not drink of one cup and we of another. R4475:2, 4547:2, 212:2* Neither James nor John nor anyone else can sit on Christ's throne unless he drinks of this cup. R4547:2, 4475:2

With the baptism

- The baptism of death. F438, 442; R4547:5, 4669:1, 5599:3, 1543:1; PD66/78 Into his sacrificial death. R4547:5 Signifying the complete surrender of self to God at any cost or privation or suffering, even unto death. R2072:2*

I am baptized with

- Now, during the three and a half years of his ministry. R5421:1 The sacrifice of all earthly interests. R4669:1

We are able

- We are willing. We will sacrifice everything to follow in your footsteps. R3362:4, 5421:3,4, 5599:2, 5786:4 Let us make such a decision promptly, and think of it daily. R5607:3 They did not, of course, yet know the full import of the word "baptism" or the word "cup." R5421:4 And we can do no more. If left to ourselves, undoubtedly the contract would be more than we would be sufficient for, but our sufficiency is of God's providence. NS755:4 Our Lord was evidently gratified with their promptness to make the consecration, declaring themselves willing to endure the cross to win the crown. R2292:4 They had counted the cost and promptly responded as to their willingness. R4669:2 They were ready for anything, with the Master's help. PD66/78 Not a boast on their part, but a simple declaration of their decision to obey and follow the Lord's footsteps in whatever circumstances might arise. R5607:3 And so with us. Our wills are made up. There is not a doubt—nothing to interfere. R5599:3

23

Matthew 20:23 *And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

Ye shall drink

- The apostles could not actually drink of the Redeemer's cup until he, as their Advocate, should appear in the presence of God for them. R4547:5 Jesus guaranteed that, being willing, they should have these experiences; continuing willing, continuing to suffer with him here, they should reign with him in his throne. R5421:4, 4669:2, 2292:5 Those who drink will share with him in the glories of the future. R5607:3 Jesus, in turn, pledged that they should indeed be able to carry it out. R2292:4 He

assured them and us that he will furnish trials and assistances, and that, if faithful to the end, we shall have a crown of life. PD66/78 There is no doubt—if we follow in the footsteps of Jesus, a life of obedience, we shall suffer. R212:1* It is hard that our good should be evil spoken of, that we should be declared to be poisonous to every religious sentiment. This is a part of our experience. R5599:5

My cup

- Styled the blood of the New Covenant, New Testament, New Will. R4436:2 Of suffering or ignominy. R5607:3, 4555:5, 2292:4 Share with him in his sacrifice—not a different cup, not a different sacrifice. R4475:2 The merit of Jesus is the only merit which cancels the sins of the whole world; but it is applied indirectly through the Church. This is the favor he specially offers them. R648:6 The same cup represented in the Communion service. R5421:3, 4555:5 Also signifies a share in his glories, honors and immortality, the new wine with him in the Kingdom. R5192:6 Those who drink of his cup are specially loved of the Father. R5607:3

And be baptized

- If we have indicated our willingness, we have his promise that the ability will be supplied. R445:1

Sit on my right hand

- Be associated thus intimately with me on my throne. R2072:2

Not mine to give

- Will not be given according to favor, but according to justice. R5786:4; PD66/78 Positions in the Kingdom of heaven will be awarded according to the degree of development of the fruits of the holy Spirit. This means a love which will lead to zeal in the Lord's service. Q121:3

Be given to them

- Possibly Paul and John. F726

For whom it is prepared

- Reserved for overcomers. At that time it yet remained to be proved whether these would be faithful to their covenant. R2072:2*

Of my Father

- According to the standards which the Father has prepared and established. R4669:2

25

Matthew 20:25 *But Jesus called them unto him , and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*

Jesus called them

- In answering the ten, he did not reprove the two specifically, but indirectly. R4669:2

Exercise dominion

- The Gentiles exercise authority over their people at the expense of the ruled. R5375:6 With men, the aggressive and powerful hold the lordship and dominion over others, but in the divine arrangement the order is reversed. R4669:4 The great success of Papacy's rise to power, accomplished by cunning, trickery and political intrigue, was wholly foreign to the spirit of true Christianity. R1093:5

Exercise authority

- The Church of Christ has probably suffered more from pride and ambition for leadership than from any other one cause. R1883:6 Many have lorded it over God's heritage; our Lord had this class in mind. R5375:6

26

Matthew 20:26 *But it shall not be so among you: but whosoever will be great among you, let him be your minister;*

Not be so among you

- With the followers of Christ there is not to be a spirit to dominate, to rule others, but a spirit of love, which seeks to serve others. Q119:6 There should be no rulership, lordship or masteries amongst

those whom the one Master, even Christ, has put upon a common level. R1883:6 But it has been so in the Papacy. F230; R1523:5

Be your minister

- Greek, diakonos, deacon, servant. F253 The highest position in Christ's Church was to be servant, and he declared himself to be the chief servant or minister of the Church. R1883:6

27

Matthew 20:27 *And whosoever will be chief among you, let him be your servant:*

Whosoever

- Of his disciples, the Lord's people. R5793:1

Will be chief

- Teachers, instructors of the flock. R5321:3 Someone is bound to be chief. An absolute equality is not possible. R5793:1, 5322:4; Q119:7 We should leave to God's attendance the matter of honor, and be content merely to be a servant to the brethren. R5793:2 Our Lord had been pointing out to his disciples a certain weakness on their part. R5793:1,2 A person without any ambition never amounts to anything. R5793:2, 5321:3; Q120:3 A certain kind of ambition, to please God and have his rewards, is encouraged by the exceeding great and precious promises of God's Word. R4668:3 Nevertheless, the ambitions awakened by these promises, we are warned, might become our snares. R4669:1 To guide the Church. R5793:2 The Apostle Paul says that those who desire the office of a bishop are desiring a good thing. (1 Tim. 3:1) Q120:5 The Lord does not raise up rulers in the body of Christ, but he does raise up faithful leaders, to whom heed should be given, whose faith and example should be imitated. R1559:4 God made Jesus a chief. He passed by Satan, who was self-seeking. After Jesus proved his humility, then the Father gave him the high exaltation. R5322:5 We are not to help one who aspires to the chief place into that position. This would do injury both to him and the cause. R5322:4

Be your servant

- He who renders the greatest amount of service and brings the greatest spiritual blessing, consider him your chief. R5793:2 The chief honor amongst the Lord's brethren is to be servant. The one most faithful should be given opportunity to serve. In that sense, he would be your chief. R5322:5 Honor those most in the Church who serve the Church, not those who demand service, honors and exaltation. R4669:4 A bishop at that time was a humble, untitled servant of the Church, caring for the interests of the sheep. Q120:5 We are to lay aside any desire to be chief so far as ambition for personal glory is concerned. R5793:3; Q120:4 Not of a spirit to dominate, to rule others. R5793:1 Serving in any way, in the most capable manner possible. R5793:2 This does not mean that we have no aspirations. The controlling impulse is to serve the Church. R5322:4 Let the Lord take care of your place of service; let him open the way. R5322:2

28

Matthew 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Even as

- Pointing to his own course as an illustration. R4669:4

The Son of man

- No longer on the spirit plane, but on the human plane. R5786:1; Q368:2 The requirement was that he become a man in order to ransom mankind. He could ransom man only by becoming man. R5786:1, 3088:2

Came not

- Before coming into the world, our Lord had perceived that mankind was in need of a Savior. No doubt this had to do with his accepting the divine arrangement. R5375:2

To be ministered unto

- Not that our Lord refused to have anyone serve him, but he came to render a service. R5375:3 Not to be served, honored or titled. R1711:1 He did not come into the world to have servants and get all that he could. R5375:3 The difference between himself and other kings. R5785:3 He did not try to use his power, his intelligence, selfishly for his own comfort; but he laid down his life unselfishly. R5375:2

But to minister

- The true meaning of the word "minister" is one who serves. R5785:3, 5375:2 To serve others. E426; F230; R5375:2,3, 5785:3 In the service of his Church, which is his body. R5250:3 Because it was helpful service, and was the Father's will. R5375:5 Illustrating the spirit of meekness, of service, which must characterize the hearts and, in some degree, control the lives of all his true disciples. R4669:5 The privilege of serving the fallen race as their Redeemer and Restorer was one of the rewards the Father set before His Son. NS751:3 Lord of all, yet servant of all. R1063:2* He set himself forth as an example: all disciples must manifest so great loyalty to the principles of God's government, and so great humility of spirit, that they would be glad to render service to anyone in need. R5376:1 The spirit of Christ will be the spirit of service: a zeal, a warmth, an energy, prompting us to serve in the Church. R5250:2 Our ministry begins at the time of our consecration. We are not authorized to minister in holy things until we have entered upon the way the Lord pointed out to us. R5785:6

And to give

- The object in becoming a man was to redeem men, to taste death for every man. R507:1, 145:1* He came not to preach and write books. Others, under inspiration, could do those things. But he alone had an unforfeited life to give for the life of the world. R3234:3 The serving of Jesus' ministry and the example of obedience and self-denial, though blessed to those of his day and to others since, was not all there was to Jesus' life. R851:6 Becoming a man did not pay our ransom price. E426 The human existence of Jesus, our ransom, our substitute, was surrendered to everlasting death; but he lives as a divine being to restore purchased mankind. R823:5 Otherwise his death would have been contrary to God's will, a suicide and a sin. R1213:3* He could not rise from the dead as a human being, as flesh, his flesh being given once for all and forever for the life of the world. NS3:6

His life

- Greek, psuche, soul, being. E335; R851:6, 62:1* The death of Christ secures for Adam and all of his race one full opportunity for salvation. R4594:4 His being or existence in the condition he then possessed it, life or existence as a human being. The human Jesus gave himself, his life, a ransom for all. R823:4, 726:3*, 53:4*; NS3:6 His life to secure life for condemned sinners. R1086:3 Not his pre-human life, for he did not die to become man, but he said, "Before Abraham was, I am." (John 8:58) R1298:6*

A ransom

- Greek, lutron-anti, a price to correspond. E428; R5925:1, 5622:6, 4426:1, 4352:2, 3088:2, 1256:2, 387:3; SM269 Greek, lutron, a price. R408:1* A substitute. R1256:2, 965:4 Exchange. R432:4 Not only the English words "ransom, bought, redeem" mean "the giving of one thing instead of, or as a substitute for another," but also the Greek words which these are used to translate. R432:4 The word "ransom" is used in respect to the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. R4818:3 The word occurs but three times in the Greek (here and in Mark 10:45 and 1 Tim. 2:6) and signifies to recover by paying a price; intensified in Timothy to signify a corresponding price. R867:3, 145:1* His death was the ransom which justifies all mankind to life, not the sufferings of Gethsemane, nor the weariness of his three-and-a-half year ministry. R392:6 Corroborating the declaration that man was under a sentence of death and needed to be ransomed from it. R5465:1 Jesus was the only one who could be the corresponding price for Adam. R5622:6 None other than the man Jesus. PT386:3* Our Lord's first statement of the philosophy of the divine plan by which, as Abraham's seed, he would bring the

promised blessing. R4352:2 His death was a free-will sacrifice. He could have sustained life as a perfect man forever. R463:6 The word here used also indicates the deliverance of mankind after purchase: "I will ransom them from the power of the grave." (Hos. 13:14) R4818:3, 726:3* Without the ransom there could be no resurrection of the dead. R5465:1 The ransom-price that Jesus gives has been a progressive matter and is not yet completed. R5622:3 To view our Lord as merely an example for proper living would be an absurdity. SM269 The work of ransoming Adam and his race is much more than merely providing the ransom-price. It includes their delivery from the power of sin and death. R5873:2, 4818:6 Prefigured and elaborated upon in the types and shadows of the Law to Israel. R4352:2 The Master tells how he gained the right to loose the prisoners of sin and death from the tomb, and to offer life, restitution, to all for whom life, and everything, had been lost. R866:4

For many

- For all. SM269 The principal meaning of the word "for" is "instead of," as a substitute or representative stands for, or "instead of," those whom he represents. R588:5

30

Matthew 20:30 *And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.*

Two blind men

- Bartimeus was one of the two. (Mark 10:46) R2729:3

Thou son of David

- "The Lord shall give him the throne of his father David." (Luke 1:32) C257 The long-promised king of David's line, the Messiah. PD65/77; C257; E130; SM210

31

Matthew 20:31 *And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.*

Rebuked them

- When the spiritually blind cry for help, there are sure to be some, even amongst the Lord's friends, to rebuke instead of encourage them. R2730:4

32

Matthew 20:32 *And Jesus stood still, and called them, and said, What will ye that I shall do unto you?*

Called them

- Giving those about him an opportunity to share in the work of blessing. R2729:3

What will ye

- Many today, when asked this question, do not choose as wisely, but request riches, honor of men and temporal blessings. R3848:4

34

Matthew 20:34 *So Jesus had compassion on them , and touched their eyes: and immediately their eyes received sight, and they followed him.*

Received sight

- Only the Great Physician is able to open the eyes of the understanding. R2730:4 It is not in our power to open the eyes of the physically blind, but it is in our power to help many into a clearer insight into the things of God, which the natural eye hath not seen. R4669:5

Matthew 21

1

Matthew 21:1 *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,*

And when

- Just five days before his crucifixion, on the exact day when he should have been received as the Lamb of God so that they might be passed over as a nation and become the antitypical Levites, from whom would come the antitypical priests. R4669:2, 839:2, 465:5; NS74:5, 630:6

Bethpage

- A little village on the Mount of Olives. R3850:2

2

Matthew 21:2 *Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them , and bring them unto me.*

Over against you

- Another village close by. R3850:2

Ye shall find

- Manifesting his superhuman power by designating where and how the animals would be found. R2745:3

An ass

- Probably a white one, for it is reputed to have been the custom of the kings of Israel to ride upon white asses. R4669:5, 3850:2, 2745:3; SM400; NS629:6

And a colt

- Its little colt. R4669:3, 3850:2

Bring them

- The owner of the animals may have been acquainted with Jesus and, if so, would also have been acquainted with his disciples. R3850:2 Has no bearing on the question of the rights of private property. All things belong to God and have their legitimate and illegitimate uses. R1695:6

4

Matthew 21:4 *All this was done, that it might be fulfilled which was spoken by the prophet, saying,*

Might be fulfilled

- It was necessary that our Lord should do literally what the prophets had foretold, so that Israel might be without excuse in their rejection of him. R3850:6, 2296:3; B225

By the prophet

- Fulfilling two prophecies: Isa. 62:11 and Zech. 9:9. R3850:5

5

Matthew 21:5 *Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

Thy King cometh

- "He is Lord of lords and King of kings." (Rev. 17:14) B238 He also presented himself to them as Bridegroom (John 3:29) and Reaper (John 4:35,36), the same three characters which he presents now to the Christian house. B238 The entry was viewed from three standpoints: for the disciples and multitude, full of Messianic expectation, it was a grand occasion and a real triumph; from the standpoint of Herod, Pilate and the authorities, it was merely the parade of a fanatical leader; from the standpoint of the Lord, the angels and ourselves, it foreshadowed his coming glory and triumphal

entry upon his return from the far country of heaven. R2745:5 The formal presentation and rejection was so that God's judgment would not only be just, but its justice would be apparent to his creatures. R2296:5; NS630:3 Though he knew the result, this action was performed as a part of that great system of types which foreshadowed good things to come. R1795:2 In the parallel of time, he must offer himself to spiritual Israel, at the appointed time, as their King of Glory. NS632:2 "Even today do I declare that I will render double unto thee." (Zech. 9:12) B225 Natural Israel waited 1845 years for the Lord to come; the corresponding date for spiritual Israel is 1878 AD. R3851:3, 2746:5, 1795:2; C233, 234 This exercise of kingly power and authority in the spring of AD 33 typified the raising of the sleeping saints in AD 1878. C233 As a King, he is now taking possession of his Kingdom—first, as with the Jews, offering himself to his professed people—but now, as then, finding only a remnant. R2297:2 This message has proven to be the test to both the fleshly and the spiritual houses of Israel. C136

Meek

- Whereas he was meek and lowly of heart, they were proud and boastful; whereas he was pure and unselfish, they were impure and self-seeking. R3850:6

Upon an ass

- After the manner of Israel's kings. PD66/77 See comments on verse 2.

7

Matthew 21:7 *And brought the ass, and the colt, and put on them their clothes, and they set him thereon.*

Put on them

- As a saddle. R3537:6

Set him thereon

- A lesson for spiritual Israel at the end of this age, because the history of natural Israel was typical of spiritual Israel's experiences. R3851:2

8

Matthew 21:8 *And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.*

Great multitude

- A million or more Jews in Jerusalem hailed him as King. R5331:3 Not only from every quarter of Palestine, but from Babylon, Egypt, Greece and Spain. R3537:3 We cannot suppose that they were all saints, though doubtless many of them were sympathizers with Jesus. R3851:1 Thus selecting its Paschal Lamb on the 10th of Nisan. F461

Spread their garments

- A custom amongst various peoples for long centuries to thus treat their honored rulers. R3851:1, 2745:3; NS629:2 As marks of honor to the great King whom they imperfectly, indistinctly, recognized, not realizing the still greater glory of his later revealing at the end of this age. R4669:6, 3538:1, 2296:2 Garments of praise. R3538:6 Their hearts were right; they had not been spoiled by doubts. So with the Lord's people today, in the simplicity of our hearts we see his promises and are ready to believe them. R3538:2

Cut down branches

- From nearby date palm trees, fernlike in shape and sometimes ten feet long, symbols of rejoicing and honor. R3538:1 Implying that the best of earth was not too good for one so great. PD65/77 Branches of such victories as can be gained on behalf of the Truth in conflict with the world, the flesh and the devil. R3538:6

Strawed them

- After our Lord's beast had walked over them, they went ahead with these and strewed them afresh, in every way seeking to honor the one whom God had so signally recognized. R3538:1

9

Matthew 21:9 *And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*

And that followed

- Two multitudes—one who had come with him from Jericho and lodged in Bethany over the Sabbath, and another from Jerusalem who had come forth to see him and Lazarus. R2745:3

Hosanna

- An acclaim of praise, confidence and expectancy, very closely resembling the word Hallelujah. R3538:2 Their unstable and fickle minds, swayed by false teachers and unwilling to act upon convictions in the face of opposition, would, only a few days later, cry, Crucify him! Crucify him! R1795:2, 1696:4; NS630:3

The son of David

- The King of the royal line, probably being deterred from using the word "king" lest they should bring upon themselves charges of treason against Herod and the Roman Empire. R2745:3 The long-promised king of David's line, the Messiah. PD65/77; SM210; E130; C257; NS631:6 "The Lord will give him the throne of his father David." (Luke 1:32) C257 So we, today, hail him Messiah and proclaim ourselves believers in him. This is justification by faith. Hence, Palm Sunday may be considered as symbolizing the attainment of justification by those who recognize Jesus. NS631:6

Blessed is he

- As truly and as necessarily as there was shouting and rejoicing then, so there is and must be now. R1795:5

Name of the Lord

- Jehovah. PD65/77

11

Matthew 21:11 *And the multitude said, This is Jesus the prophet of Nazareth of Galilee.*

The multitude

- Josephus tells us that sometimes the population of Jerusalem, on such an occasion, was swelled to the number of two millions. R4122:6, 3537:3

Nazareth of Galilee

- Not highly esteemed among men and in religious circles; thought to be rather peculiar at very best. R3538:6

12

Matthew 21:12 *And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,*

- Into the temple—Not to Herod's palace or to Pilate's palace; but, as the representative of God, the Messiah, he went appropriately to the Father's house or palace, the Temple. R2746:3 The temple, built by Herod, was only a type of the Church of the living God, either in future glory or in present humiliation. R3851:5 Typifying the cleansing of the consecrated Temple class since 1878; every selfish, carnal thought, and all worldliness, must be cast out, that the Temple may be clean, the dwelling-place of God's holy Spirit. B239; R4123:2, 2746:6, 1696:1

And cast out

- As any Law-abiding Jew was privileged to do. R2746:4, 3851:4, 4123:2 Beginning to exercise power, as befitting a spiritual king, by reproving those who were violating the holy Temple and its precincts. R2746:3, 1695:6 It is assumed, we believe without sufficient authority, that there were two cleansings. R4122:3, 2332:1; 1695:3 He had visited the Temple time and again as a Jew and had witnessed these same scenes, but had not interfered, a proof that the occurrence took place but once

—after our Lord had assumed the office of King. R4123:2 It is but reasonable to suppose that the use of force in cleansing the Temple followed, and did not precede, the assertion of regal authority shown in the triumphal entry. R2332:1 The last verse of John's account, like the other Gospels, shows the hostile attitude of numerous opponents which did not appear in the beginning of his ministry. R1695:3 Fulfilling the prophecy, "The zeal of thine house hath consumed me." (Psa. 69:9) R4670:4, 4123:2 As a typical act, indicating that, in the end of this age, judgment begins with the professed house of God. (1 Pet. 4:17) R1795:5 In the end of the Gospel age, God purposes a cleansing of his sanctuary, the Temple—Christendom. (Dan. 8:14) R3851:5 Those associated with the Lord's work for selfish reasons must be driven out. R3851:6 Necessary before the Temple shall be ready to be filled with the glory of God and become the place of prayer for all nations. R2297:4

All them that sold

- The antitypical cleansing, now in progress, mainly affects those who make merchandise of holy things. R3851:6

In the temple

- They had no right within its hallowed precincts. R4760:4 Not in the Temple proper, but in its outer courts, the whole of which was designated the Temple or house of God. R4123:1

The tables of

- Not only stopping their usurious exchange business, but keeping them busy looking after their coins. R4123:2

The moneychangers

- Typifying those who rob the people by accepting money for that which is not food. R3851:6 Reaping a profitable harvest from the worshippers who had traveled from a distance, whose money, not being Jewish, could not be accepted at the Temple. R2746:3 A certain Temple tax must be paid in the "shekel of the sanctuary" which was last coined in BC 140, hence quite scarce in our Lord's day and sold at a premium. R4122:6 Today in the nominal temple some make merchandise of their privileges, opportunities and knowledge. Catholics are led to believe they can present nothing acceptable except through the priests; Protestants have regular collection plates and frequent strong appeals for money. R4123:3

The seats of them

- He did not set at liberty the doves, which could not easily have been recovered, but permitted their owners to take them away. R4123:2

That sold doves

- Multitudes of strangers from afar rarely brought with them the doves, pigeons or lambs which they presented in sacrifice. R4122:6

13

Matthew 21:13 *And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*

House of prayer

- The channel though which all mankind may, during the Millennial age, find access to God. R2297:5

A den of thieves

- Taking advantage of the necessities of the people. R4123:1 The thief usually poses as an honorable man; the same is the case with many Christian ministers, teachers and elders. R3852:1 Robbing God by detracting from his honor; robbing the people by taking from them money and honors while selling them bread which is not spiritually satisfying. R3852:2 Of this class are evolutionists, who rob God and receive the money of the people under false pretense. R3852:1

14

Matthew 21:14 *And the blind and the lame came to him in the temple; and he healed them.*

The blind and the lame

- He cast out the wrong-doers and received the poor outcasts of society. R2296:5 Everywhere we find that earthly wisdom is apt to misinterpret divine promises. Frequently, therefore, the Lord makes use of the weak, poor and ignorant instead. R3852:5

He healed them

- Continuing the healing and teaching for several days, but without any further demonstration as a King. R2746:4 Typifying the opening of the blind eyes and the healing of the spiritually lame, particularly since 1878. R2746:6, 1795:5

15

Matthew 21:15 *And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,*

And the children

- Little, uninstructed children. R3538:6 Little children and those who, in simplicity of heart and meekness, become as little children, become the instruments the Lord uses in shouting his praises. R2746:4 Typifying the Lord's little ones in the present harvest whose praises will fill the true Temple of God. R2746:4, 3852:4,5

Crying in the temple

- Doubtless without any particular meaning. R3852:4

Were sore displeased

- Typifying the displeasure of the clergy at the present time because of the harvest message now being proclaimed. R2746:6

16

Matthew 21:16 *And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*

Babes and sucklings

- Out of the mouths of the common people. R1796:6

17

Matthew 21:17 *And he left them, and went out of the city into Bethany; and he lodged there.*

Into Bethany

- Throughout the week he made Bethany his home, going daily to the city and returning at night. Bethany was about two miles distant from the Temple. R3850:2, 2746:4

19

Matthew 21:19 *And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.*

A fig tree

- The Jewish nation. "Now learn a parable of the fig tree." D602, 604; R750:3, 127:1*

For ever

- "To the age." (Diaglott) R127:1* "Cursed to the age"—during the Gospel age, as a nation, they have borne no fruit, but when the Bride is taken out from the Gentiles, they will receive favor. (Acts 15:14,16) R127:3*

21

Matthew 21:21 *Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou*

removed, and be thou cast into the sea; it shall be done.

If ye have faith

- Absolute confidence in the Word of God. R5446:4

Unto this mountain

- Symbol of difficulties and obstructions in our Christian course. R1967:5; Q774:3 A mountain-moving faith would count for nothing without love as a basis. R2203:3

Be thou removed

- God gave no such command in respect to the literal mountains. R5446:4 Since there is no basis of evidence that the will of God is to remove literal mountains, a genuine faith in his willingness to do it is an impossibility. R1967:5

Cast into the sea

- Swallowed up in anarchy. D596

It shall be done

- If they had faith in the power of God, and received a command from him to move the mountain. R5446:4 See also comments on Matt. 17:20.

22

Matthew 21:22 *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

Ye shall ask

- God's children are cautioned to ask only such things as he has promised in his word. R2005:4

Ye shall receive

- It must be understood that all petitions would be subjected to divine wisdom. Therefore, the answers, though always sure, might not always be in the way expected. R1866:1

23

Matthew 21:23 *And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?*

By what authority

- The apostles' authority was questioned by the same class. Should persecution rise again, let all continue to preach as did the early Church, asking no other authority than the command of the Lord. R992:6 "He that hath my Word, let him speak my Word." (Luke 23:28) OV158

This authority

- Authority to teach and do good. OV158

24

Matthew 21:24 *And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.*

I also will ask

- Mark the wisdom of his replies when they sought to entrap him in his words. R575:2

28

Matthew 21:28 *But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.*

First

- Represents the class of Israelites who made no pretense of serving God, and were branded publicans, sinners, and harlots. R4678:3

29

Matthew 21:29 *He answered and said, I will not: but afterward he repented, and went.*

I will not

- They made no pretense of serving God. R4678:3 Repented, and went—Through John's message and the teachings of Jesus and the apostles, the publicans, sinners and harlots were the ones ready to receive him. R4678:3, 2755:6

30

Matthew 21:30 *And he came to the second, and said likewise. And he answered and said, I go , sir: and went not.*

- Second—Represents the outwardly religious and pious, the Scribes and Pharisees. R4678:2, 2755:6 Corresponding to the "elder son" of the parable of the prodigal son. (Luke 15:11-32) R1958:3 Do not really seek the divine service, but rather serve their own sects, personal aims, honor, etc. R4678:2

31

Matthew 21:31 *Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.*

Go into the kingdom

- Poor, self-righteous Pharisees! To this day, they are jealous and will not "go in." (Matt. 23:13) R1460:4, 1035:5

Before you

- The "elder son" class who had cultivated a spirit of pride and boastfulness. R1958:3
- "The common people [who knew not the Law and had not heretofore heard the invitation] heard him gladly" (Mark 12:37); but those first invited were rejected. R342:6

33

Matthew 21:33 *Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:*

Another parable

- Forming a part of the Lord's discourse on the last day of his public ministry. R1982:2 Apparently our Lord had in mind the parable of the vineyard of Isa. 5:1-7 when he gave this parable. R2904:1, 1982:3, 1896:2, 1795:3 Nearly all parables related to the Kingdom; some directly, others, as this one, indirectly. R5504:3

A certain householder

- Jehovah. R1982:3, 4678:3, 5504:6, 2755:6, 1795:3

Planted a vineyard

- "For the vineyard of the Lord of hosts is the house of Israel." (Isa. 5:7) R1982:3 The Jewish nation, typifying Christendom. R1982:3, 1983:1, 4678:3,5, 5504:3, 1795:3 Since nominal fleshly Israel was a prototype of nominal Christendom, we may look for somewhat similar conditions and dealings in the harvest of this Christian age. R4678:2 In all respects well-appointed and furnished for his purpose. R4678:3 The vineyard represents the Jewish polity, and the vine represents the people, especially such as were in influence and power—the leaders. R2904:1 With a root of promise, a hope, the promise made to Abraham. R5504:3

And hedged it

- With the divine Law, the prophecies, and special supervision and guardianship. R1795:3 With the divine promise that as long as Israel would be faithful and loyal to God, they would be thoroughly

protected against their enemies. R5504:3

Digged a winepress

- Including the trough in which the grapes were pressed, and the vat for the reception of the juice pressed from them. R1795:3 The various advantages conferred upon Israel, such as the worship of the sanctuary, the leadings of Jehovah, and the teachings of the prophets, all of which should have caused the vine to yield a large increase. R1795:6

Built a tower

- A watch tower, representing the prophets. R1795:6 The watchmen were the prophets who cried aloud and warned the people from time to time in respect to any and every breaking down of the wall or partition. R5504:3 The Lord declared himself to be Israel's High Tower. R5504:3

To the husbandmen

- The scribes and Pharisees, who sat in Moses' seat. R2756:1, 5504:6, 4678:3, 1982:3 Whose duty it was to care for the vines and fruitage, and render an account. R4678:3 Whose duty it was to instruct and lead in the way of the Lord. R1795:6

Into a far country

- Implies that the arrangement was intended to stand for a long time. R5504:5 To receive title to his Kingdom, and to return to take possession of it. (Matt. 25:14,31) SM693; NS855:6

34

Matthew 21:34 *And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.*

Time of the fruit

- Which the Lord had a right to expect from Israel. R1796:1, 5504:6 The appointed harvest time in which those addressed were then living. R1795:6 These husbandmen had this stewardship from the time of the exodus down to the time of the coming of Messiah, a period of nearly nineteen centuries. R1982:3

Sent his servants

- Prophets and teachers. R4678:3, 1982:5, 5504:6, 1796:1 These servants (the prophets) and their messages became tests as respected the love, devotion and loyalty of the vine-dressers, and tests also of the character-development of the people of Israel. R5504:6

To the husbandmen

- The rulers in Israel, because of their influence and power, were held specially responsible for the course of the nation, though this did not relieve the individuals of their responsibility. R1796:1

The fruits of it

- Gratitude, love, obedience, meekness, teachableness. R1795:6, 4678:4 Expecting that, through their inability to keep the Law, they would become stronger in character, more reverential and loyal to God, more desirous for the real Kingdom. R5504:6 "He looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isa. 5:7) R1982:3

35

Matthew 21:35 *And the husbandmen took his servants, and beat one, and killed another, and stoned another.*

Husbandmen took

- Today also we see some high in official positions as representatives of God who use their positions to entrench themselves, hold power over the people, and carry out their own schemes. R4678:6

His servants

- The scribes' and Pharisees' pride prompted the mistreatment of the Owner's special representatives, the prophets. R4678:5, 5505:1

Beat one

- Reasoning that to acknowledge these servants and their reproofs would mean to acknowledge that they themselves were merely vine-dressers and not the owners. R5505:1

Killed another

- Today they behead in the sense of ostracism, and shoot out the arrows of bitter words and slanders. R4678:6 The prophets were stoned, beaten, murdered, sawn asunder, became wanderers, and dwelt in dens and caves. (Heb. 11:36-38) R4678:4

37

Matthew 21:37 *But last of all he sent unto them his son, saying, They will reverence my son.*

His son

- Our Lord Jesus. R1982:5, 5505:1, 1796:1 His claim to be the Owner's son was backed by numerous signs which the people were disposed to recognize. R5505:2

They will reverence

- Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectations. R1796:1, 5505:1

38

Matthew 21:38 *But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.*

The husbandmen

- The chief priests and rulers. R1796:1, 5504:5

Among themselves

- Privately and deceitfully. R1796:1

This is the heir

- This man claims to be the Messiah. R1796:1

Let us kill him

- His death was necessary for the success of their theories and plans, because his theories and teachings were so different from theirs. R5505:3

Seize on his inheritance

- Retain our prestige and power. R1796:1, 1982:6 Lord it over God's heritage. R4678:5 Acting as though they were the real owners and not merely the Owner's servants. R5504:6 Not realizing that this course was the very one which would lead to the destruction of that typical kingdom, that typical vineyard. R5505:3

39

Matthew 21:39 *And they caught him, and cast him out of the vineyard, and slew him .*

Cast him out

- Whatever the reasons for thinking the other prophets deceivers, none of these arguments would hold against the Owner's son, whose credentials were manifest in his holiness. R5505:2

Slew him

- Thus Jesus foretold his own violent death. R5505:3

41

Matthew 21:41 *They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.*

Miserably destroy

- God's judgments came upon the Jewish nation, with the result that it was entirely overthrown in the year 70 AD. R5505:4

His vineyard

- Putting into it only the true vine, inspired with faith and loyalty toward God. "I am the true vine and ye are the branches." (John 15:1,2) R5505:5 Other vineyards have been started. The Bible speaks of two—"the vine of my Father's right-hand planting" (Isa. 60:21), and "the vine of the earth" (Rev. 14:18). R5505:5

Other husbandmen

- Jesus and the apostles, and other teachers of the Gospel Church. R1982:6, 2756:1, 5505:4, 4678:5 Dispossessing the scribes and Pharisees. R4678:5

42

Matthew 21:42 *Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*

The stone

- The top stone, Christ Jesus, the head stone of God's building, pattern for the whole, a stone of stumbling and rock of offense. C329, 330; R1982:6, 4678:6, 5505:6

The builders

- The priests and Pharisees. C329

Rejected

- By the Jews. R5505:6 Fleshly Israel failed to accept Christ as their headstone, and hence were rejected from being the special house of God. C329

Is become

- Though rejected by them, that would not hinder its exaltation in God's due time as the chief stone in the glorious spiritual Temple of God. R1982:6

Head of the corner

- The building of God being referred to as a pyramid, of which the top stone is the chief corner stone. (Psa. 118:22; Zech. 4:7) R1982:6; C329

43

Matthew 21:43 *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

The kingdom of God

- The Kingdom privileges or opportunities, first offered to natural Israel, were transferred to spiritual Israel. R4593:6, 5505:6; B119 The Kingdom dignity pictured by the purple raiment of the rich man. (Luke 16:19) NS819:1

Taken from you

- "Israel hath not obtained that which he seeketh for." (Rom. 11:7) B119 Taken from them as a nation, not as individuals. NS513:5, 606:5, 631:1 Their typical righteousness ceased, and the promise of royalty ceased to be theirs. R2604:3, 1000:4, 284:2; HG386:1 Israel was not ready to be used of God in the blessing of other nations; only a remnant was found worthy. R4593:6

Given to a nation

- Spiritual Israel, whose existence began at Pentecost. R4593:6 "An holy nation, a peculiar people." (1 Pet. 2:9) R2604:3, 2125:5; NS630:5 Separate and distinct from all others, gathered out from Jews and Gentiles, bond and free, from every nation and denomination. R5505:6 Not to some other nation. God proposed to organize a holy nation, composed of the holy Jews and others of a similar class among all nations. NS513:5 A class they esteemed less than the publicans and sinners, the Gentiles, whom they esteemed as "dogs," and from among whom the Bride of Christ is being selected. R1460:4; HG153:5 Represented by "Lazarus" in the Parable of the Rich Man and Lazarus. R1087:1, 2604:3, 1000:4, 802:3*, 284:2; HG386:1

44

Matthew 21:44 *And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.*

And whosoever

- The Jewish church in the harvest of the Jewish age, and the nominal Christian church in the harvest of the Gospel age. R1983:1 "And he shall be for a stone of stumbling and for a rock of offense to both the houses of Israel." (Isa. 8:14) R1983:1

Shall fall on

- A number of prophetic statements which met a fulfillment in Jesus were so mixed up with others not specially applicable to him, that one might readily stumble over them, not applying them to Messiah, had not the holy Spirit brought them to the attention of the apostles. R435:3

This stone

- Our Lord was a stone of stumbling to natural Israel in their harvest, and similarly to spiritual Israel in the present harvest; especially his presence and his work. R5817:1 Messiah. R4678:6 The doctrine of the ransom. R448:2 Connected with the stone that strikes Nebuchadnezzar's image. (Dan. 2:34) R3359:4*

Shall be broken

- By stumbling over Jesus they injure themselves. R5505:6, 4678:6 In stumbling over Christ at his first advent, the Jewish nation was indeed broken to pieces. R1982:6 In stumbling, the nominal gospel church will, as natural Israel, be broken. The whole institution will be disintegrated. R1983:4

But on whomsoever

- When the Kingdom is established. R1983:4

It shall fall

- After it has been raised to glory and power. R1983:4 In the sense of condemning them. R5505:6 By stumbling over him, they injure themselves; but if he falls on, or condemns them, it signifies their utter destruction, their cutting off in the second death. R5505:6, 4678:6

Grind him to powder

- When the Church is glorified, upon whomsoever this stone falls, it will utterly destroy. "Every soul that will not hear that prophet shall be destroyed from among the people." (Acts 3:22,23) R1983:4 In and by the great time of trouble, all opposition shall be thoroughly broken down. NS435:1

46

Matthew 21:46 *But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.*

Lay hands on him

- Thus fulfilling the final prediction of the parable (verse 39). R1795:3 As the chief priests, the clergy, do today against those whose blindness and lameness the Lord has healed. R1795:5

Matthew 22

2

Matthew 22:2 *The kingdom of heaven is like unto a certain king, which made a marriage for his son,*

Kingdom of heaven

- Not an earthly kingdom, but a heavenly one; whose ruler, the glorified Christ, will not be an earthly king, but a heavenly being of the highest rank. R5510:2 The parables of Jesus about the Kingdom of Heaven seem always to refer to the Church militant—the living, mortal phase of the Church. R58:2*

Like unto

- Actually we are not called to be guests at the marriage supper of the Lamb; but we are called to be the

Bride, though in some respects we must be like these guests. C198 A certain king—Jehovah. R5510:3, 4679:2; C198

Made a marriage

- As Messiah is to be the great King of earth, during the period of his Mediatorial reign, it is the Father's good pleasure that he should have a Bride. R4679:2

For his son

- Our Lord Jesus. R5679:2, 5510:3; C198

3

Matthew 22:3 *And sent forth his servants to call them that were bidden to the wedding: and they would not come.*

Sent forth

- During the three-and-a-half years of our Lord's ministry. R2301:1 Nowhere is Jesus represented as calling his own Bride. R4679:2

Servants

- John the Baptist and his disciples. R5510:5

To call them

- This parable shows three divisions, or parts, in the one call which gathers the guests. R2300:3 The Jewish people, the first invitation. R2301:1, 4679:2, 343:2 The Jews had been invited to this high honor from the time of the giving of the Law Covenant at Sinai. R4679:2 The call first reached the priests, scribes, Pharisees and the Doctors of the Law who sat in Moses' seat. (Matt. 23:2) R342:6

That were bidden

- The Jews had the first opportunity for joint-heirship with Messiah in his Kingdom. PD59/70 During the Jewish age God had, through the Law and the prophets, informed Israel, his friends, of his intention to have such a feast. NS317:5

They would not come

- To the first call none seem to have responded, save the servants only who bore the message. R2301:2 "He came to his own and his own received him not." (John 1:11) R51:5

4

Matthew 22:4 *Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.*

Again

- During the three and a half years following the crucifixion. R2301:1 The second invitation, after their house or nation was left desolate. R2301:1

Other servants

- Jesus and his disciples. R5510:5 The disciples at first were simply justified men; but on and after Pentecost, they were new creatures, begotten of God. (1 Pet. 1:3) R343:2

Which are bidden

- Previously bidden, who had, during the three-and-a-half years of our Lord's ministry, refused to come. R2301:1 The second call is not to the righteous and prominent among the Jews, but to the morally and mentally poor, blind and naked. R2301:2, 342:6

Prepared my dinner

- The good things pertaining to the spiritual phase of the Kingdom of God. R1957:3 "O taste and see that the Lord is good." (Psa. 34:8) R1957:5 He came in the flesh to a fleshly typical bride; the marriage feast was prepared. R70:1* This comprehensive statement of readiness could not be made in the first invitation, before our Lord's death. R2301:2

Fatlings are killed

- The ransom price has been paid. Our Lord himself was the bullock slain. R2301:1

Come unto the marriage

- Only by consecration could anyone have the right to be at the banquet, as a member either of the Bride or of the Great Company. R4525:5

5

Matthew 22:5 *But they made light of it , and went their ways, one to his farm, another to his merchandise:*

One to his farm

- Coming to this feast involves the leaving or sacrificing of earthly aims and pleasures. R343:4

To his merchandise

- The cares of this life: business, politics and religious schemes of their own concern. R4679:3

6

Matthew 22:6 *And the remnant took his servants, and entreated them spitefully, and slew them .*

Entreated them spitefully

- Imprisoning the King's messengers, the apostles, and slew some of them. R2301:3

Slew them

- Jesus was slain; his followers were evilly treated and slain. R5510:6

7

Matthew 22:7 *But when the king heard thereof , he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*

He was wroth

- Indignant. R3833:6

His armies

- The Roman armies. R4679:4, 5510:6

Those murderers

- The refuse, chaff, of the Jewish nation. R2301:3

Burned up

- Utterly destroyed in the end of the Jewish harvest. R2301:3

Their city

- Government, nation. R2301:3, 4679:4 Jerusalem, in AD 70. R4679:4, 5510:6, 343:3

9

Matthew 22:9 *Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*

Go ye

- The servant, the Body of Christ. R343:1

Into the highways

- Among the nations, the Gentiles, outside of Israel; the third invitation. R2301:4, 4679:4, 5510:6, 343:3; PD59/70; NS317:6

As many as

- The parable does not teach that all heard the invitation to the feast. History demonstrates that it was only a comparatively small proportion of humanity. NS317:6

Ye shall find

- Not to intercept all the people in the highways, but merely to urge upon those they met the great privilege of the open door to the wedding feast. R5511:1 Bid to the marriage—The third division, the call of the Gentiles. R2301:4 "Going in to the wedding" is not the translation of the living into immortality, but coming into a position of expectation which may be lost on account of lacking

certain qualifications. R58:5*

10

Matthew 22:10 *So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

Gathered together

- The servants gather, but the king sifts out those unfit for the Kingdom. R58:5* Both bad and good—Suitable and unsuitable. "Gathered the good into vessels, but cast the bad away." (Matt. 13:48) R2301:4 The call has attracted some naturally very fallen, as well as some better favored by nature. R4679:5 Not all saintly: "Not many wise, mighty, noble: but God hath chosen the foolish, weak, base, despised, things which are not." (1 Cor. 1:26-28) R5511:1

The wedding

- To the ante-chamber of special preparation, into the light of present truth where we feast already on the prospect before us, in the brilliant light of the clear unfolding of truth now due. C199 Here is food to satisfy every longing, more and better than we could ask or think, a spiritual feast of future good things, joys and pleasures in the presence of the Lord. R343:1 Imagine the provisions for their entertainment, the reception rooms, the brilliant illumination, corresponding to the blessings received now by the living members of the consecrated Church. The light has been turned on since 1874. R2303:3; NS319:1

Furnished with guests

- a definitely fixed number; every place filled. R5511:1 The number of guests was limited. It was the same number originally intended when the offer was made to the Jews alone, 144,000. NS318:2 This number of guests had been found before the King came in to make the inspection. R2301:5 The filling up of the elect, predetermined number which shall constitute the joint-heirs in the Kingdom by becoming the bride, the Lamb's wife. R2301:4 To be in the light while the wedding process is due is the privilege of the living generation, and because of this they are called guests. R58:4* There would be no room for any to enter since 1878 were it not for casting out those not worthy. R2302:6

11

Matthew 22:11 *And when the king came in to see the guests, he saw there a man which had not on a wedding garment:*

And when

- In 1878 and since. C204; R2301:5, 41:1* As the parable relates the history of the living phase of the gospel church, this closing scene must refer to the condition of those who are "alive and remain." (1 Thess. 4:15) R49:2* We should expect, especially since 1878, various no-ransom theories—"denying the Lord that bought them." (2 Pet. 2:1) R2302:5

The king

- Jehovah himself, through the exhibition of divine justice in some manner. R5511:2 Or, Christ, for at his coming he is invested with kingly authority by the heavenly Father (as indicated in the parables of the Pounds and Talents). R5511:2 Here our Lord Jesus at his second advent. NS318:3 We believe our Lord assumed the office of King in April, 1878. R2301:5, 343:5

Came in

- The parallel in time to our Lord's typical assumption of the office of King of the Jews. C204 Just before the feast. C204 Now present to gather out of his Kingdom "all things that offend" (Matt. 13:41) and to gather unto himself his jewels, his bride. (Mal. 3:17) R1937:1 The invisible, but present, King. C202 Just prior to the marriage, pointing to the exact time in which we are living, the harvest of the Gospel age, just preceding the marriage of the Lamb. R954:5*

To see the guests

- This parable shows the character of the readiness required, and also the individual inspection which

rejects some and accepts others. C198 An inspection just prior to the feast. R5511:2 The inspection of the guests is the last thing prior to our change. R180:5* A testing among those who have heard and recognized the harvest message. C197 "Judgment must begin at the house of God." (1 Pet. 4:17) R2301:6 Showing a trial, shaking, inspection and casting out of some after the Bridegroom comes. R40:3* At his second advent, Christ will himself inspect all those who pose as his faithful servants. R5511:2 After the King comes and inspection is due, we should not be surprised if there is a sifting out instead of a gathering in. R58:6*, 41:5* As none could enter without a wedding garment, an acknowledgment of the merit of Christ's sacrifice, so none could remain without maintaining their standing of confidence in Christ. R4679:5 This thought of inspection at the end of the Gospel age is also in the parables of the drag net, the wheat and tares, the wise and foolish virgins and the pounds and talents. NS318:3 The Body of Christ is represented as wise virgins, as servants waiting for their Lord's return from the wedding, as guests to a wedding, and as a bride—distinct and separate illustrations which must not be blended. C197

He saw

- God, through the exhibition of divine justice in some manner; or Christ, now invested with kingly authority by the heavenly Father. R5511:2

There

- We need not look for him amongst those who are in the outer darkness and who have not seen the inner light of the feast. NS319:1

A man

- A class, rejecting the wedding garment. R5511:3, 4525:3; C204 A small class. R343:6 A very limited class, all of whom once appreciated the ransom and, under its favor, entered into the special light of the harvest time. C204 A class which, because of headiness and lax consecration, are led eventually to deny the ransom—the necessity, value or merit of the atoning sacrifice of Calvary—and appear at the feast in the filthy rags of self-righteousness. R2302:1,2, 5511:4; C201

Which had not

- Repudiated his contract to be dead with Christ, to drink of his cup, to go to him without the camp, bearing his reproach. R4548:4, 4525:5,6; Q339:3 Repudiation of the sacrificial work of Christ. R4548:4 Repudiation of the nuptial contract, to suffer with him. Q734:3 Rejected Jesus as Savior, Redeemer, Atoner for their sins. R5511:4 God takes note of anyone professing loyalty, yet disregarding the merit of Christ's death. R5511:2 Such seem to lose sight of their personal unworthiness, as well as of the Lord's unblemished perfection. C200 All who attend this wedding must have on the wedding garment, must be covered with the merit of Christ's righteousness. R5511:1 For anyone to appear at the wedding without the robe would imply that he had taken it off; for no one was admitted without the robe. R5511:2 Indicating that, though the robe was given him, he preferred his own clothing and considered it better than that provided. R954:4* All Christians who cast away their confidence in the sacrifice of Christ and accept Evolution theories and Higher Criticism take off the wedding garment. R4679:5 Professed ministers of Christ, as well as agnostics, declare that, while they accept Jesus as a teacher, they totally reject the covering of his robe of merit. NS318:5 This rejection of Christ's ransom-sacrifice first made its appearance amongst those in the light of present truth in the summer of 1878. C202 Contrary to the rules of such a feast. NS318:4 A shameful impropriety, significant of pride and of disrespect for his entertainer. C198

A wedding garment

- The imputed righteousness of Christ, justification. It was the Jewish custom to provide white linen robes for all the guests. C198; R4525:3, 4998:4, 5197:6, 2301:6; Q490:2, 507:6; NS318:4 At a Jewish wedding, we cannot imagine the offering of robes to passers-by who merely have knowledge that a wedding is in prospect. Q734:1 Clean and white, representing the absolute purity and spotlessness of our Lord's holiness; each is to "keep his garments unspotted from the world." (Jas. 1:27) R2160:2 Covering his own garments. Thus all at the wedding were on an equal footing as

respects dignity because they were the guests of the host. R5511:2, 2301:6, 343:3; NS121:4, 318:4 Covers all the blemishes of the most imperfect as well as those of the least imperfect. R4679:5 The robe does not cover sins of the new mind. If the new mind were disloyal to God, it would cease to be a new mind. R4842:4 New creatures in Christ Jesus are all on a common footing because of Christ's robe. There is no difference respecting previous conditions, bond or free, male or female. (Gal. 3:28) R2301:6 The robe of justification which becomes ours at the time of consecration. Given, not to the old creature, but to the new, to cover the blemishes of its imperfect body. R4842:1, 5855:3, 4525:5, 5902:3; Q507:6 Represents more than justification—consecration, sanctification, to suffer with Christ, to drink of his cup, to be baptized into his death. R4525:5 An acknowledgment of the merit of Christ's sacrifice. R4679:5 To make one suitable, no matter how mean, degraded, ignoble by nature. R5511:1 Given only to those who accepted the invitation and entered in through the door. R4525:4 The acceptance and putting on of the garment symbolized consecration and its acceptance. R4525:5 Represents a faith relationship with God through Christ's merit. PD59/70 Signifies our entrance into the family of God, as members of the Church. R5960:4 Also beautifully pictured as the bridal robe. (Psa. 45:13,14) R5197:6 "Fine linen, clean and white" with which the Bride is clothed. (Rev. 19:8) It is not limited to theology, but must include character. R50:2* Do not let anyone think that theology is a garment; we must be clothed with righteousness. R50:4*, 41:5* Each may embroider his own with good works. C199

12

Matthew 22:12 *And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

Friend

- Comrade. C202

How camest thou in

- A gentle but forcible reminder that the wearing of the robe was the very condition of admission to the favors enjoyed, and that he had been provided one gratis. C202

Wedding garment

- Christ's merit, the covering he provides for his own. Q732:2 Inferring that he had taken it off. Q732:2 Symbolizing a repudiation of the sacrificial work of Christ, or a repudiation of our nuptial contract, to suffer with him. Q734:2

He was speechless

- For he did not come in without it. C203; R5511:4, 2302:1; Q732:2 No one ever came to a knowledge of Christ's presence and other deep things now due who did not have on the robe at the time. C203, 202 He could make no defence, he was guilty. NS318:5

13

Matthew 22:13 *Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*

Said to the king

- Let none be in haste to judge his brethren; the Lord is judge, and he will decide who is or is not possessed of the wedding garment. R58:6*

Bind him

- By the presentation of the truth in contradistinction to the error, the influence of the truth being the restraining influence circumventing the error—a duty of all who see the truth. R2302:4 Restrain his influence by thoroughly answering his arguments. R1453:5 Making an example of such before the company of the consecrated. C203 By putting others on their guard, thus restraining their influence on the Church. R954:6* Restrain him from making further progress toward the feast. C201

Hand and foot

- Take away all his influence. C203 It would not be optional; the Lord would force such a one out of the light. Q199:4 Implies that such may desire to resist and have a preference for the light, but that none will be permitted to enjoy it except those appreciating the robe of Christ's righteousness and wearing it. NS319:2

Take him away

- He cannot occupy any place in the Kingdom, whatever other blessings he may or may not get at the hands of the great King to whose grace he does despite. NS318:6 Since some would be cast out after the full number was chosen, and since the elect number must be complete, there must be a way of bringing in others to replace those cast out. R2676:5 For each one of those cast out of the light and the privilege of the feast, there is an opening, an opportunity, for another to take his place and crown. R2302:6 These stand condemned of "counting the blood of the covenant wherewith they were sanctified" and accepted as a common or ordinary thing. (Heb. 10:29) C201

Cast him

- Reject such a one from any fellowship which would mark him or her as a brother or sister in Christ. R1453:5, 954:5* As manifestly unfit to be a member of the Bride of Christ. R5511:4; PD59/70

Into outer darkness

- From which he originally came in. R1698:4 Out of the light of present truth entirely, to share in the anguish and vexation of the great time of trouble. C201, 203; PD59/70; Q732:2 Expelled from the privileges enjoyed and the light and blessings afforded to this favored class, into the outer darkness of the world, and of nominal Christianity; in confusion, in bewilderment. R4679:5, 5511:5, 5949:1, 2302:4; Q199:4, 732:2; NS319:1 Such must first have been in the light of harvest truth, and consequently have a greater responsibility and penalty than those who never enjoyed such favor. C203 Taking away the knowledge and joys represented by the wedding-chamber light. R5511:5 Prefigures the fate of all who reject the efficacy of the sacrifice of Christ. PD59/70 When their lamps went out, the foolish virgins were in this darkness. R88:5 Even that which they have is taken from them. (Matt. 25:28) R41:5* The darkness of human reasoning, undirected by God's Word and unsquared by his revealed plan of ransom and restitution. C203 We are not to waste sympathy on those who depart. When the Lord has put any out of the light, we cannot hope to bring them back. R5949:1, 1860:6 Darkness: not the interior of a blazing hell. R2302:4; Q199:4, 732:2 Not eternal torment or hell-fire; outer darkness and inner fire would be opposite thoughts. R2302:4, 5511:4; Q199:4

There shall be

- Shortly. R2302:4

Weeping

- They thought they were ready for the marriage and were bitterly disappointed. R49:3* By and by they will realize with chagrin their loss of the Kingdom. PD59/70

Gnashing of teeth

- Great disappointment, sorrow, pain, trouble and anguish throughout Christendom. R3771:4, 5511:5; CR253; PD59/70; Q732:2 Signifying chagrin, disappointment, savage animosity; as in the case of Stephen, "They gnashed on him with their teeth." (Acts 7:54) R4329:1; PD59/70; Q732:2; NS317:3 Representing the great time of trouble. R4679:5, 2302:5; Q732:2; NS319:3 The expression "weeping and gnashing of teeth" occurs altogether seven times in the New Testament. NS317:2 See comments on Matt. 13:42.

14

Matthew 22:14 *For many are called, but few are chosen.*

Many are called

- Not all have been called. R2302:5 With the heavenly calling, after being justified. R4078:2; CR131 To the high calling of joint-heirship with the Redeemer. CR131 The Jewish nation was called, or

invited, to the wedding and failed, except the few "Israelites indeed." R5511:5, 5435:3, 2302:5 But not so many respond to the call. NS654:5 But only those who have the ear to hear. NS331:4 Merely many in proportion to the few who will constitute the elect; not many as respects the whole number of our race; but, on the contrary, few. HG746:1; NS373:6 The call has reached millions during the last 18 centuries, but comparatively few have cared to accept the invitation. R2302:5 They may rejoice with the few but, refraining from a full consecration of themselves, they can not be of them. NS294:3

But few

- Few prove worthy of the favor to which they have been called. C214 Because few of the justified ones make the necessary consecration. R4078:2 Because only the few will have the characteristics demanded by the Lord's call and selection. NS294:3 Thus all of the called ones should be deeply interested in ascertaining the conditions which determine their acceptance with the Lord as his chosen. NS372:1 Unlike the Millennial feast, this dinner is not for all people, but for the few selected from among the many invited in the present age. R342:3 Because nothing connected with the call is compulsory. R4138:6

Are chosen

- Begotten of the holy Spirit and adopted as spirit-begotten sons of God. R4078:3 We have been invited, we have accepted, our names have been enrolled and we have been given the white garment that we may enter in. CR301 Of the few elect, there will still be a class not properly appreciative which will be cast away. R5511:5 The "called" who fulfill their consecration become the "chosen." R1151:5* Of those who accept, the Lord makes the choice. He rejects all who do not accept the invitation and all its privileges as a grace, a favor. R2302:6 Elected is from the same Greek word. R3586:3 This does not mean that all the remainder will be eternally tortured. R5511:5

15

Matthew 22:15 *Then went the Pharisees, and took counsel how they might entangle him in his talk.*

The Pharisees

- Who secretly taught, in a general way, that the Jews, as the people of God, ought never to pay taxes to other rulers. R3852:6 Worldly-wise and spirit-blind. R5512:3 Who opposed Jesus because he did not acknowledge them. They did not like him to criticize them for the hypocrisy of their claims to be perfect, or for their lack of sympathy with the poor. R4687:1; Q273:3 The triumphal entry awakened fear in the minds of the Pharisees. R4687:1

Might entangle him

- Either for counselling sedition for declaring taxes illegal or, if he declared tribute lawful, alienating the sympathy of the multitudes. R4687:1, 5512:3, 3461:1; Q273:6 They strove to turn away the sympathy of the people from the Great Teacher by catching him in his words. R4687:1, 5512:3; Q274:1

16

Matthew 22:16 *And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men.*

With the Herodians

- Ishmaelites, not Jews at all. R2756:2 Who took sides with Herod and stood firmly and publicly for the suzerainty of the Roman Empire. R3853:1

Thou art true

- They artfully endeavored to ensnare the Master by complimenting him. R4687:2 All of the complimentary remarks stood to his credit in the minds of the common people. Q274:1

17

Matthew 22:17 *Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?*

Tell us

- The most contrary theorists are ready to cooperate with each other in opposition to the truth. R2756:2

Is it lawful

- According to the Law of Moses. R3853:2

Tribute

- The Jews held the idea that they, as God's Kingdom, must not pay tithes to any earthly government. R4687:1

18

Matthew 22:18 *But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?*

Why tempt ye

- Why do you try to entrap me? R3853:2

Me

- It was utter folly for imperfect men to seek to entrap the perfect one. R104:2

Ye hypocrites

- Why do you veil your base designs under guise of speaking for the truth? R4687:2; Q274:1

19

Matthew 22:19 *Shew me the tribute money. And they brought unto him a penny.*

Tribute money

- Literally, the census coin in which the tax was to be paid. R4687:2; Q274:1 A denarius, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Q274:1; R4687:2

21

Matthew 22:21 *They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*

Unto Caesar

- Jesus and the apostles taught the Church to obey laws and to respect those in authority because of their office, even if they are not personally worthy of esteem. A266 In all matters that do not conflict with our own personal liberties and conscience we are to recognize the official position of those who are governing the world. R3778:2 But when his laws conflict with the divine requirements, Christians are left no alternative. R5929:2 The Master's followers were instructed not to be seditious, but thankful, holy, happy and subject to the powers that be, recognizing them as ordained of God and not merely of men. R5512:6 In Jesus' case, all earthly authority was exercised by his personal inferiors, even though they were his legal superiors; yet he was loyal and faithful to them. R4809:2, 1114:4 Showing the falsity of the charge before Pilate that he prohibited the payment of tribute. (Luke 23:2) R1810:1

Which are Caesar's

- "Tribute to whom tribute is due." (Rom. 13:7) A266 The affairs of the world may be safely left with the world. R3853:3 If Rome ruled, Rome needed to be supported; and the method of support was, properly enough, through taxation. R5513:1 We must not render unto Caesar the things of God. R5513:4

That are God's

- Every talent and power we possess ought, by right, to be used in the service of our Creator and for his praise. R5513:1 A lesson to the Lord's people to keep religious affairs separate and distinct from worldly politics. R2756:3 If we have changed our allegiance from this world to heaven, we are aliens

and not citizens of this country, and should claim and use only such favors as are accorded to aliens. We should not vote or hold public office. R424:3

22

Matthew 22:22 *When they had heard these words , they marvelled, and left him, and went their way.*

They marvelled

- Mark the wisdom of Jesus' replies when they sought to entrap him in his words. R575:2

23

Matthew 22:23 *The same day came to him the Sadducees, which say that there is no resurrection, and asked him,*

Sadducees

- Agnostics, practically unbelievers, of the wealthier, more respectable class. R4687:3, 4986:3, 3854:1, 5079:5; Q273:3, 594:3 Who opposed Jesus because, from their standpoint of unbelief, he was a fraud and was gaining influence with the people, which they feared would disturb the peace with the Roman Empire. R4687:1; Q273:4 The triumphal entry produced fear in the Sadducees. They worried that the common people should become so aroused as to involve their nation in some strife with the empire. R4687:1

Resurrection

- Here without the Greek article, showing no emphasis, indicating no peculiarity. R1512:1

And asked him

- One of their stock questions. R4687:3; Q594:3

28

Matthew 22:28 *Therefore in the resurrection whose wife shall she be of the seven? for they all had her.*

In the resurrection

- Not in heaven or purgatory or eternal torture. Neither Jesus nor the Jews held any such teaching. R5079:5, 4687:3 Probably referring to the anastasis of the future in contrast and distinction from any temporary awakening of the present time. R3461:4 With the Greek article, showing emphasis and indicating that the first, or special resurrection, is surely meant. R1512:2, 734:5, 92:6 The Greek article occurs before the word resurrection, but this would be no positive proof that a special resurrection was meant unless two resurrections were referred to in contrast. R3461:3

29

Matthew 22:29 *Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.*

Not knowing

- You do not know the Scripture teaching concerning such questions. R4687:4, 5079:6; Q588:3, 594:4

The power of God

- Which will straighten out all such difficulties. R4687:4, 5079:6; Q588:3, 594:4 As we understand the Scriptures more fully, and appreciate the power of God, we rejoice. CR50

30

Matthew 22:30 *For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*

In the resurrection

- Greek, anastasis, raising up, restoring; being lifted fully and completely out of death. R1510:4; F712, 713 A gradual process. R5079:6; Q594:4 The raising up proceeds from the time of the awakening of the individual until he shall have attained to the full perfection of manhood—that will constitute his

resurrection. R3461:4 Some will be awakened who will not be accounted worthy to attain a full lifting up to perfection, a resurrection. R3461:5 The Lord does not say what will be the intermediate conditions during the Millennium; leaving us to infer that mankind will be awakened with the same sexual distinctions as at present. R3461:5

Neither marry

- The propagation of the human race is intended to proceed only until the earth shall be filled. SM37; Q852:T Adam combined masculine and feminine qualities. When Eve was formed for the purposes of propagation the feminine qualities were incorporated in her personality. Members of both sexes will again become as Adam was before Eve was formed. Q852:T; NS297:4 True, the glorified Church will not marry, but there is no reference here to the Church class. R3461:3 For man will no longer be alone, as he was at first, to need a companion. R3461:6

Are as the angels

- Sexless, restored to the condition represented in Adam before Eve was separated from him. T100, 101 Sex conditions will gradually pass away. During the first 1000 years after the fall, births were less frequent than now; during the Millennium, sex functions will gradually diminish, reaching a full stop toward the close of that age. R3461:6; NS297:4 We believe a similar communication will be established between perfect men and the heavenly courts that was in vogue before the first disobedience and the penalty came in. R3462:5 In their proper habitation, angels do not possess powers of reproduction. As they materialized as human beings, they exercised the powers of mankind, thus bringing children into the world of the fleshly nature. Q744:3 As the angels do not die, neither will the perfected human beings die. R3461:6

31

Matthew 22:31 *But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,*

Of the dead

- Jesus defended the doctrine of the resurrection. PD32/44; CR374 It is the dead who need a resurrection. The Lord did not say, "As touching the resurrection of the living." R3854:5

32

Matthew 22:32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*

I am the God

- This surely meant that Abraham, Isaac and Jacob were to be resurrected. PD32/44

Not the God of the dead

- He would not thus refer to beings whom he had forever blotted out. E352 God would not declare himself to be the God of those who are out of existence. NS282:1

But

- He is the God. R2198:1

Of the living

- All "live unto God" (Gal. 2:19) in the sense that in Christ he has provided for the reawakening of all. PD32/44; E353 From his standpoint, they only sleep. E353 Implying the right, authority and power to give life; and, secondly, that the dead are so completely dead as to need another Father to regenerate them. R810:2

33

Matthew 22:33 *And when the multitude heard this , they were astonished at his doctrine.*

They were astonished

- The supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed.

Q594:4

36

Matthew 22:36 *Master, which is the great commandment in the law?*

In the law

- God has only one law for his intelligent creatures—angels, men or new creatures. It is based on justice, and there is no higher law, and there could be none. R5072:2 According to the spirit, you are under the law, and you are obliged to live up to everything in the spirit that the Jew was commanded to do in the flesh. Q449:3

37

Matthew 22:37 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

Thou shalt love

- This is God's law, and it will never be put to an end. Q431:5 No one will ever be acceptable to the Father except they come up to the standard of that law. Q438:6 The spirit of God's law is love. R614:6 Every one who will ever get eternal life on any plane will have to come to the mark of perfect love. Q449:3; A136 Love for the Lord would prompt one to be obedient to his just commands, and love for the neighbor would induce one to do good unto all men as opportunities were presented. Q799:T Failure to keep this law is the direct cause of the time of trouble. A309 "Love is the fulfilling of the law." (Rom. 13:10) A246, 136; Q799:T

The Lord

- Jehovah. E41 It is not in conflict with this that we should also love our Lord Jesus, for the Apostle declares, "Every one that loveth him that begat loveth him that is begotten of him." (1 John 5:1) R4052:2

With all thy heart

- Such love does not wait for commands, but appeals for service. F124 Obedience to the Siniatic Law enabled Christ to fulfill the Law Covenant and to become heir of the Abrahamic Covenant at the same time that he redeemed Adam and his race. F356, 357 Love to God would lead us to all those things which are inculcated in his Word. R5359:6 To love God thus is to subject every other thing and interest to his pleasure. R543:2 The sum of our hearts, the center of our affections. CR6 Giving all our heart to God does not mean that we shall not love our families and our brethren. CR6 After confessing that the divine Law is holy, just and good, we find that we are unable to obey it to the full. R4820:6 If your heart is not all of that, you will not be of the Little Flock or Great Company. All must come up to this standard in their hearts, or they will all die the second death. Q449:3

With all thy soul

- Being. R205:2, 276:3 None but a perfect man could fully live up to this requirement. SM69 Any division of the heart or mind or soul violates this commandment. R5286:3 The Lord thus epitomized the Ten Commandments, which are, in themselves, a brief epitome of the whole Law. A45 Ultimately, obedience to this law will be required of all who shall have life on any plane. A136

38

Matthew 22:38 *This is the first and great commandment.*

The first and great

- The chief, primary. R4687:4; E41 Dividing the Ten Commandments into two parts, this summarizes the first part, relating to duty and obligations toward God. R5699:3, 4687:4

39

Matthew 22:39 *And the second is like unto it, Thou shalt love thy neighbour as thyself.*

The second

- Dividing the Ten Commandments into two parts, this summarizes the duty and obligation to fellowmen, toward the neighbor. R5699:3, 5359:6, 4687:4

Like unto it

- Grows out of it. R1117:5* In sympathy with it, in harmony with the same principle. Q704:1

Love thy neighbor

- If we appreciate the concept of a true neighbor which our Lord gave, then let us observe the Golden Rule. R5699:6 To our brethren we are not merely to observe the Golden Rule, but be ready to do toward these as Jesus did, to lay down life for them. R5700:4 The Golden Rule would measure the demands of justice; but the law of God demands not only justice, but also love—love supreme to God and love to our fellow-men. R5643:6 Fulfill all your obligations toward him. R5359:6 We are to express this love by being thoughtful and considerate of our neighbor's welfare and interests, and helpful as far as in our power, other obligations being considered. R5700:1 To love a neighbor would thus insure that you would neither kill him, nor steal from him, nor covet his goods. R543:2 Jesus declared that in the Samaritan of the parable (Luke 10:29-35), they had an example of one who was a real neighbor. R5699:6

As thyself

- It does not say, Better than thyself. Christ's course of self-sacrifice in our behalf was beyond this requirement. R3804:6, 3805:1 Signifies justice. Those who really love that principle are not easily stumbled. Q529:T We have agreed to do more, to lay down our lives for the brethren. R5072:3; Q449:4 This is more important than the giving of tithes. R5094:4 Relating to mankind, you must treat him as you would want him to treat you. Q449:4 Be kind, generous, unselfish, fair-dealing. R5947:3 It would not be reasonable to demand that one do more for another than for himself. To do so may be invited, but never commanded. This is the difference between justice and love. R5072:2 Our love for many of our neighbors must necessarily be along the lines of their characters, hopes and plans. R3804:6

40

Matthew 22:40 *On these two commandments hang all the law and the prophets.*

Two commandments

- The first tablet of the Law contained the laws relating to man's obligations to his Creator; the other set forth the duties of man toward his fellow-men. Q757:T, 133:11, 704:1 Each to love other as much as self, and to love God even more. R1462:5 Surely none but a perfect man could fully live up to these requirements. SM69 Christians are not under the law of the Ten Commandments, but every Christian, and angels too, are under these two commandments. Q134:3 But the Church has been given a third commandment. Jesus said: "A new commandment I give unto you that ye love one another as I have loved you." (John 13:34) Q134:4

All the law

- God has only one law for his intelligent creatures, based on justice. R5072:2 The very essence of truth. E41; Q757:T The Law given at Sinai has served as the basis in the formulating of all laws since; and this succinct statement is still the standard of all law amongst the wisest and best peoples of earth. SM380 That law is the Father's law. It existed before Jesus came. It still exists. It will always be in existence. Jesus did not put it to an end and never will put it to an end. Q431:5 The only contingency for man's continued dominion of earth is that man's rulership must be always exercised in harmony with the Supreme ruler of the Universe and this one law, love. A246 It is because the depraved, carnal mind is opposed to this law of God and not subject to it that, as a natural consequence, the trouble will come, as reaping after sowing. A309 "Love is the fulfilling of the law" (Rom. 13:10). Love was the only law given in Eden, love supreme to God, and then love to each other, measured only by the love of self. R1462:5

And the prophets

- The faithful servants and teachers of the Law. Q757:T

42

Matthew 22:42 *Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.*

Son of David

- In the days of his flesh he was the Son of David, but in his glorification he is David's Lord. Q365:5; R809:6 He was not the Son of David before he left the higher nature and became a man—a branch out of the roots of Jesse. (Isa. 11:11) R809:6 He became David's offspring in Bethlehem; he became David's Lord by virtue of his death. R810:1 The first Adam was the original "root"; hence our Lord Jesus in the flesh, son of Mary, son of David, son of Abraham, was in the same sense a shoot or branch out of Adam. E139 The name David signifies "beloved," and Jesus himself was proclaimed as the real David—"This is my beloved Son in whom I am well pleased." (Matt. 3:17) R2551:4 Relates, not to his pre-human existence, but to his relationship to the human family, his genealogy being traceable to David both through Mary and through Joseph. (Luke 3:31; Matt. 1:6,16) E129

43

Matthew 22:43 *He saith unto them, How then doth David in spirit call him Lord, saying,*

David in spirit

- By inspiration, prophetically. E129, 136; Q365:4; R4687:5, 808:3

Lord

- David will receive from him, not only resurrection, but also the blessings of participation in the Messianic Kingdom. Q365:5 "I am the root of David" (Rev. 22:16); that is, the father, or progenitor of David. R809:5; E136 Not by reason of anything before he was made flesh, but by reason of the great work which he accomplished as the Mediator of the Atonement. E134 The Logos might properly have been styled a Lord, a high one in authority; but there was a particular and different sense in which our Lord Jesus became a Lord or Master by virtue of his death and resurrection. E134, 135 Jesus becomes the root, Lord, life-giver, by virtue of his death and resurrection; hence, in this sense, he was not David's root or Lord before his death. R809:6; E135 By virtue of his having bought the race he has, in the eyes of justice, become its owner, its master, Lord of all. E135 "To this end Christ both died and revived, that he might be Lord, both of the dead and living." (Rom. 14:9) E134; R810:1

44

Matthew 22:44 *The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?*

The Lord

- Jehovah. E129; R808:6, 296:5

Said unto my Lord

- Greek, adon, master, ruler, the resurrected Christ. E49, 129; R296:5 "The affirmation of Jehovah to my Lord." (Psa. 110:1, Young's Translation) R296:5 The reference is not to the sacrificing one, but to the victor Jesus. E136

On my right hand

- In the position of favor and power. A92; R808:1, 2935:2, 256:1 He hath given him authority above every other, next to the Father. R256:1

Till

- He will be on the right hand when coming, and remain on the right hand during the Millennial age. R256:1 Jehovah would not and could not justly give him the dominion and subdue it under him until it had been released from the curse, bought with a price. R810:5

45

Matthew 22:45 *If David then call him Lord, how is he his son?*

Then call him Lord

- Greek, adon, master. E129 Our Lord Jesus could be both the Root and Offspring of David, both David's Son and David's Father, David's Lord. E144, 145

How is he his son?

- The father of Messiah in the flesh will become the son of the Messiah of glory. R4687:5; Q365:5

Matthew 23

2

Matthew 23:2 *Saying, The scribes and the Pharisees sit in Moses' seat:*

The scribes

- Writers. E351

Sit in Moses' seat

- The Pharisees were the principal sect of the Jews, and our Lord declares them the successors and representatives of the Mosaic Law. E351 Our Lord recognized the scribes and Pharisees as the legitimate instructors of the people, even though he often upbraided them as hypocrites who deceived the people. C152 Until the casting off of the Jewish house in AD 33; antitypically, the synods, conferences, etc., did likewise until 1878 when Babylon was cast off. C152 God had committed to them special responsibilities, blessings, privileges and knowledge. R5749:3 As representatives of God and the Law. R2969:2 As the husbandmen, or caretakers, of the Lord's vineyard, Israel. R5504:6, 4678:3 Thus they were acquainted with the Law and the Prophets. R342:5 Representing "orthodoxy" so-called. R559:3 Moses still had his seat as Mediator of the Law Covenant, and he was represented by those who came afterwards. Q498:3 To settle disputes, etc., as The Christ will do during the Millennial age. B182 Ecclesiastical powers of today are professedly sitting in the seat of Christ. R5750:1

3

Matthew 23:3 *All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*

Observe and do

- Yet Christ came "preaching the Gospel." Hence it is not surprising if the Gospel age and the age of restitution also lap a little. HG55:5 The Jews properly follow the guidance of their leaders in setting the date of the Passover, instead of each trying to fix the date according to his personal knowledge. R4127:6

Say, and do not

- They were unjust in their dealings with the people. R5749:3 So filled with a misconception of their proper attitude toward God that they merely banded themselves together to enjoy the divine promises and gave up the remainder of their nation as publicans and sinners. R3332:6 If any man does not submit his own heart to the leading and teaching of the Lord, he has no authority from him to teach others to do so. R1922:1

4

Matthew 23:4 *For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*

For they bind

- The Roman Catholic clergy use such cords as the confessional, holy candles, holy water, holy burial

grounds. R1137:3

Heavy burdens

- Exaggerating the Law, making it burdensome. Q725:7 The scribes and Pharisees had added to the Law a mass of forms and ceremonies so complex and bewildering that those who attempted a strict observance of them found them extremely burdensome—a yoke of bondage. R1540:2

5

Matthew 23:5 *But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,*

Do for to be seen

- As far as outward conditions of morality were concerned, they were shining examples of righteousness. Q756:4

Broad their phylacteries

- Put on a brassy front. R2716:3

7

Matthew 23:7 *And greetings in the markets, and to be called of men, Rabbi, Rabbi.*

Rabbi, Rabbi

- Gradually coming to regard their position as an office rather than a service, and seeking each other's companionship in councils as clergymen. R1135:1 Roman Catholics are expected to address their clergy, "Your Reverence," and treat them as superiors in every respect, as holy men, whom to offend might jeopardize eternity. R1136:6 When Protestant denominations began, they were so full of the spirit of Christ they claimed no high-sounding titles, but were merely John Knox, Martin Luther, etc. R321:6, 65:2 A prominent characteristic of the Beast, copied by the Image, is the honoring of the special class, the clergy, with special titles and honors. R321:6, 65:2

8

Matthew 23:8 *But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.*

Be not ye

- Those in position as elders in the Church. R1895:1 We have no evidence that the early Church ever regarded the apostles as lords in the Church, or that the apostles ever assumed such authority and dignity. R1523:5; F230

Called Rabbi

- Doctor, Reverend, etc. These hinder some even of God's true servants from faithfulness. D61; F203; R1487:4 A great man or master. R1895:1 In the voluntary association of the consecrated, there is no imperial authority, and no lording over God's heritage should be permitted. R1574:2 It was flattery of the leaders of the Reformation that stayed the progress of that good work and caused many of them of understanding to fall. (Dan. 11:34,35) R1895:2

One is your master

- Teacher, Schoolmaster, Director, Supervisor, Caretaker, Instructor. R4380:5 One is your truly reverend Lord and Instructor, even Christ. R1487:4 We should not follow man, nor man-made creeds or systems. Individual study of the Bible seems indispensable, but we must not ignore the aids to Bible study which God has providentially furnished. Q844:2,3

All ye are brethren

- Without official titles or peculiar garb; not lords of God's heritage. F211; R5765:3; OV126, 160:5 Comrades, fellows, associates; not clergy and laity. CR316; OV126; R5765:3 Members in particular of the Body of Christ. SM15 The apostles were more important brethren than we are; still we are brethren. R5670:4 Of like passions and all subject to infirmities. R1895:2 Each royal priest is the peer of each other in authority and dignity of priesthood, though in talent and intelligence, and

therefore in fitness, they are not all equals R1137:4 A clerical class is entirely ignored as respects any superiority. NS63:5, 615:3 The one who serves belongs to no higher class than his brethren who chose him to thus minister or serve. R1137:3 In proportion as the Lord's spirit of love pervades our hearts, it overrides and obliterates all division of country, race, sex, and language. R4105:2 Awake to the principles of the Reformation, to a recognition of the right of individual judgment upon religious questions. R1136:4 All ye are ministers, servants of Christ; all ye are preachers, declarers of the good tidings; all ye are priests, not of human ordination, but by divine acceptance as members of the body of our Great High Priest. R1101:1 All the brethren were to exhort one another, all were to seek ability to prophesy or teach publicly, and all were surely to be living epistles of God. R984:4 One body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. (Eph. 4:1-6) R1278:1-6

9

Matthew 23:9 *And call no man your father upon the earth: for one is your Father, which is in heaven.*

Call no man your father

- Papacy violates this command directly. D160 Spoken to the congregation of his people. R1895:2 We have already done so, to some extent, in refusing to own as our masters the various heads of the great nominal church. R1487:5 The foundation of the great Apostasy, Papacy, was laid in the separation of a class, called the clergy, from the believers in general, the laity. R1134:6 The object of Rome in establishing a clerical class, as separate from what she terms the laity, was to gain and hold full control of the people. R1136:5, 359:6* Those who applied this to protest the establishment of Papacy were commended, in the Pergamos period of the Church, under the symbol of "Antipas, my faithful martyr" (Rev. 2:13). In the Greek, anti means against and Papas signifies father. R5993:2, 491:3*

One is your Father

- A very emphatic statement of our dear and close relationship to God. R297:2 It is far from honoring the Master, as many appear to think they do, when they contradict his direct teaching, affirming that the Father and Son are one and the same being, equal in all respects. R369:6

10

Matthew 23:10 *Neither be ye called masters: for one is your Master, even Christ.*

Called masters

- Neither give nor receive titles of any kind. R1895:1 No marks or badges of distinction or flattering homage of any kind may be tolerated in the body of Christ. R1895:2 Papacy exalts a man-ordained priestly class to rulership in the church, in opposition to this teaching. D160

One is your Master

- No matter what may be the relative importance of some, only the one Lord and Head is to be recognized. F229

11

Matthew 23:11 *But he that is greatest among you shall be your servant.*

He that is greatest

- The character and faithfulness of the servant should mark the degree of honor and esteem that should be rendered to any in the ecclesia of the new creation. F253 Rank and honor in the Kingdom will be proportionate to humility and service here. R309:4*

Be your servant

- Greek, diakonos, deacon, minister. F253 Even the apostles and prophets who were elders in the Church were all deacons, or servants. F252 Unpretentious, like Jesus and the apostles, they were intent on serving God and therefore became the servants of the Church. R321:6 The extent to which we enter into our future mission is measurable by our present efforts to prosecute the work to the extent of our present ability. R875:5*

12

Matthew 23:12 *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*

Shall exalt himself

- Pride is selfishness gone to seed. R1486:3 To aspire to advancement for self-glory or self-gratification, to desire personal preferment above others, is contrary to the spirit of God's plan, which is love. R875:4* It was to ambition that Satan tempted Eve, saying, "God doth know that in the day that ye eat thereof, your eyes shall be opened and ye shall be as gods." (Gen. 3:5) R875:1* In the days of Constantine, the church sought influence with the civil power, and that successfully, though to her injury and apostasy. R1093:4

Shall be abased

- As illustrated by Satan. A189; R1686:3, 875:1* Inflated values must at some time come down to a solid basis. R1486:6 What degradation can await such self-exaltation, as is shown in the utterances of Papacy. B313 He assures us that he who exalts himself shall be brought low in due time. Our attention is called to the great Adversary. R2585:5 Not only a warning to the individual seeking preferment in the church, but also an instruction to the Church to accept as its servants only such as he here describes. R875:4* The warnings go forth, and convictions of duty and privilege fasten upon many minds; but, alas! all is of no avail; they go unheeded. D60; HG715:3 Here, as in other instances, the Lord shows us that his ways are not man's ways, but higher, as the heavens are higher than the earth. R2585:5

Humble himself

- As Christ did to become man's Redeemer. E425 Humility is the essential of all who would be of the Lord's family. R5704:4 By facing popular opposition and enduring popular reproach. R1487:2 Humility is the underlying principle of the divine government. R3537:2 Jesus was a perfect illustration: humbling himself, first, to become a man; and then, when a man, becoming obedient unto death, even the death of a cross. R875:1* We have no intimation that either Jesus or any of the angels that kept their first estate ever aspired to anything beyond the sphere to which divine wisdom had appointed them. R875:1* The man who underrates his worth comes much nearer to the truth than the man who overrates. R1487:1 Especially important for a person who has naturally little of reverence for God and holy things and who is naturally coarser and more self-centered and self-satisfied. R3987:4

Shall be exalted

- He that humbleth himself shall be exalted, in due time, as illustrated by Jesus, our dear Redeemer. R2585:5, 1686:3, 875:1* But not necessarily to the highest position. A189 The Church should follow this general rule in selecting elders. F296 It would be the very height of presumption on the part of any human being to aspire to the divine nature if he were not invited to that position by God himself. R875:2* The exaltation of any individual or class is always for the purpose of blessing others who are not exalted. R1487:4, 422:4 "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) R3079:2 The work of redemption was given to Jesus as a mark of special confidence and because of the honors which, according to divine law, must attach to so great obedience, humility and self-sacrifice. E424

13

Matthew 23:13 *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves , neither suffer ye them that are entering to go in.*

Woe unto you

- True love was the cause of the anger—love for truth, love for God and love for the people who were being deceived by the error. R439:2 Jesus was full of the love of God, but he spoke most

emphatically against evil-doers. How differently the Lord's rebukes affected his loving disciples and the proud Pharisees. R664:1*, 416:1* It is as much the duty of the Body of Christ now to point out present hindrances to growth—the teachings, theories and influences of the nominal church—as it was for Jesus to do so. R559:6

And Pharisees

- Jesus called out no one of them by name, but merely denounced them as a class. R5679:4 The word means "God's holy people." R3552:2

Hypocrites!

- It is much the same today: an outward veneer; a drawing near with the lips while the heart is far from him; busy with fashion, dress, pleasure and money-making idolatries, if not with grosser sins. R3552:2, 2872:5

Ye neither go in

- The elder son would not go in (Luke 15:28) to greet the returned prodigal. "The publicans and sinners shall go into the kingdom before you." (Matt. 21:31) R1460:2 The news was so new to them and so good that the Pharisees and religious leaders could not believe it to be true. R241:3 By their course of action they say, Bring us no new unfoldings of truth, however beautiful. R1136:3 Let us spend less time and effort on sectarian-blinded ministers, and more upon the weary and heavy-laden common people, among whom are still some Israelites indeed. R1035:5, 1001:6

Neither suffer ye them

- Objecting to his telling the poor prodigals anything about the love of God and his willingness to forgive them and to welcome them back home again. R1460:2 Seeking by every means in their power to obstruct and counteract the Lord's teaching. R1735:6 Seeking to prevent the Lord's sheep from recognizing the Shepherd. R2441:1 Ministers of all denominations are much less amenable to the truth than their consecrated sheep; not only so, but they are the greatest enemies of the truth. R2640:2 By false teachings and misrepresentations, putting darkness for light and light for darkness. R2693:4

14

Matthew 23:14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.*

Woe unto you

- This verse added by unknown parties somewhere between the fifth and tenth centuries. R1536:6

Devour widows' houses

- By taking advantage of circumstances to buy them cheaply at forced sale. R3316:2 By some technicality of the Law; and because they had no natural protection. R5338:6, 5470:5, 5389:3, 5094:5, 4795:2, 3552:2 The sin of selfishness, avarice, indicates a lack of the Spirit of the Lord. R4795:2 So today, some scheme to eat the substance of their neighbor, being cannibals in spirit. R5094:5

Make long prayer

- Merely an outward, perfunctory observance. R5470:5

15

Matthew 23:15 *Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*

Pharisees

- The "holiness" people of that time and nation. F641 Hypocrites—Their hypocrisy consisted in pretending to do for God's glory what was really for their own honor among men. R559:3 Few will deny that donations, labors and sacrifices are more for their sect than for God's Church. R559:5

Ye compass sea and land

- With your missionary activity. F641 They had sent missionaries throughout all the civilized world, and had missions in all the principal cities of the earth. R559:3 Judaism was not without success, for the whole civilized world was beginning to respect it; and to its holy feasts came devout men yearly out of every nation. (Acts 2:9) R964:3 The fault lay not in the zeal, but in the false ideas by which the zeal was inspired, which evidently was, in great measure, sectarian pride rather than love. R1071:3

Make one proselyte

- One convert to your false and, therefore, injurious, doctrines. F641 A convert to Judaism. NS169:6 There is a great zeal shown for the traditions of men, for the propaganda of men's theories, for the advancement of denominational interests. R5631:1 We are in close sympathy with the missionary spirit, but not with the missionary effort as at present operated by the nominal church. R559:5

Twofold more

- Would they not be two-fold more fit for destruction than they were in their original heathen superstition? C178 The Jewish proselyte is far worse than before they touched him. R5631:1 In many instances those brought to a measure of repentance and then fall away are in a worse condition, more difficult to be reached by the Truth, than if they had not had their conversion experience. Jesus referred to the first-advent counterpart of these in Matt. 23:15. NS169:6 The few reached will have the more to unlearn when the times of restitution begin. F641 Less likely to receive Christ as their Redeemer than if left in heathen darkness. R1071:6 The poor heathen will be better off to hear nothing in this age and wait for the age to come to spread true knowledge of God, than to be confused and prejudiced against God by the usual misrepresentation of his character and plans. R559:6 The evil consisted in the false ideas which they spread among the Gentiles, teaching that circumcision and the keeping of Moses' Law justified to life, thus missing the main point of the Law, to point to Christ. R1071:3 Their teaching was not of a nature to greatly improve the morals: the Pharisees believing in the immortal soul and eternal suffering, and the Sadducees not believing in the resurrection. R432:6* The majority of heathen who bare the name of Christ have evidently neither part nor lot in the matter. R1851:2 So now, it is far better to let the world alone than to get them into sects which will only blind them to the truth and misrepresent to them God's character and plan. R983:1

The child of hell

- Greek, gehenna, destruction, the second death. F641; R2603:3, 2601:1

Than yourselves

- The effect of the preaching of the bungling arguments of sectarianism in India has been to abolish all religious faith and to make the people infidels. C178, 177

16

Matthew 23:16 *Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!*

Ye blind guides

- This was not retaliation against something they had said to him. R5679:1

18

Matthew 23:18 *And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.*

Swear by the altar

- Type of the ransom sacrifice. T22

19

Matthew 23:19 *Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?*

The altar that sanctifieth

- Therefore the Ancient Worthies could not be presented before God as a sin offering, nor as a sacrifice at all, before the altar (Christ) had been set up. R1872:4

23

Matthew 23:23 *Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*

Hypocrites!

- The Lord passed by the criminality of murderers and thieves as insignificant compared with the hypocrisy of this class. CR473

Ye pay tithe

- The Law which says "Love thy neighbor as thyself" (Matt. 22:39) is more important than the giving of tithes. R5094:4 They were great sticklers for the various features of the letter of the law. Q756:4

Of mint and anise

- The very smallest of seeds, for an outward show. R2485:5, 5389:3

Have omitted

- To ignore the claims of human brotherhood is meanly selfish and inhuman. R1940:4

24

Matthew 23:24 *Ye blind guides, which strain at a gnat, and swallow a camel.*

Strain at a gnat

- As, carefulness to avoid things strangled. R5389:5 The observance of the mere letter of the Law. Q757:T; R5338:6

Swallow a camel

- Of hypocrisy and injustice. Q757:T Being careful about the little things, but disregarding God's Law on the weightier matters. R5389:5, 5338:6 A strong hyperbole, a figure of speech, showing their inconsistency. R5389:5 Some are ready to find fault with everything that an elder may do, however faithful he may be. R4930:1

25

Matthew 23:25 *Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.*

Clean the outside

- The cleansing of our minds is far more important than the cleansing of our flesh. We might succeed measurably in cleansing the flesh while the mind might still be impure. R3986:1

27

Matthew 23:27 *Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*

Whited sepulchres

- Outwardly clean, but inwardly full of death, corruption, uncleanness, unholiness. R5389:5, 2716:4 Today many are outwardly Christians, but inwardly skeptics; covetous, extortionate, unjust. R5389:6

28

Matthew 23:28 *Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

Appear righteous

- Deceiving their own selves probably as much or more than they deceive others. R2716:3

30

Matthew 23:30 *And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.*

We would not

- Nevertheless our Lord and the apostles were treated worse by them than were the prophets by their fathers. OV59

31

Matthew 23:31 *Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.*

Ye are the children

- Thus do the Protestants who conciliate, imitate and cooperate with Papacy condemn themselves. D26 If Pilate, Herod and the Roman soldiers had some responsibility for Christ's death, the multitude who cried "Crucify him" had more, the better-enlightened Pharisees and priests yet more, and Judas the most. R4909:2, 1962:5

32

Matthew 23:32 *Fill ye up then the measure of your fathers.*

The measure of your fathers

- You are actuated by the same animosity today toward those of the same faith and spirit with the prophets. NS135:4

33

Matthew 23:33 *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

Ye serpents

- This was not retaliation against something they had said to him. R5679:1

Generation of vipers

- Greek, gennema, race. D603 Jesus did not condemn the Pharisees to the second death. HG617:1

How can ye escape

- Unless you change your course. R2603:3 Not the poor, degraded outcasts of society, but the most strict religionists, the most popular and refined theologians of their day—having a form of godliness, but denying the power thereof. R521:6 He perceived in them so much dishonesty and hardness of heart that he prophesied that they would have a hard time to reform character, even under the favorable conditions of the Millennium. HG617:2 Not that they were already doomed to it, but rather that, from their present attitude and course, they were in great danger of it. R1557:6 When a course is adopted and persistently followed, when conscience is stifled, when reason and Scripture are perverted to selfish ends until the heart is deceived and judgment overcome—who can predict the repentance of such a one? R3674:1 Those who cultivate a spirit of opposition to righteousness are trifling with a dangerous propensity to evil which will render it next to impossible for them to turn back to righteousness and truth. R1424:5 Each violation of conscience weakens character. Character weakened, degraded, can be reconstructed only with proportionately great difficulty. HG616:6 Every step in the direction of willful blindness and opposition to the truth makes return more difficult, and the wrongdoer more and more of the character God abhors. R2603:3

Damnation of hell

- Judgment of Gehenna, destruction, second death. R2601:2, 2603:3, 521:6 Not condemnation to torment. CR434 They were wickedly resisting God's grace and such a course, if pursued, must eventually end in condemnation to the second death, Gehenna. R2603:3

35

Matthew 23:35 *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.*

Upon you may come

- The penalty for. R4015:6 Of that age, that generation, God would require expiation. R5462:5 Let us not confuse these national and generational judgments with individual judgments. R1702:1 In no way involves future retribution of the people of that generation. Then they will not be judged nationally, nor as a generation, but be held individually responsible for their own conduct. R1702:1 Does not this put them in the attitude of the scapegoat, receiving the sins at the hands of the priests? R151:1*

The righteous blood

- To square accounts for the wrong deeds done by mankind not due to Adamic weakness. R5874:3, 4428:5; Q299:T The "wrath to the uttermost" which came upon Jerusalem squared up the account so far as the past was concerned. R5874:3, 5390:4, 5256:2, 4651:6 A new beginning was made there, just as a new dispensation began. R4651:6 Similarly the remaining accounts of the world will be squared during the great time of trouble. R5874:4, 4428:5; Q299:T The Lord keeps a very strict account of the world's affairs, and every injustice cries out for vengeance, retribution, penalty. R4428:5 Israel being a typical people, we expect similar things upon the closing generation of this Gospel age. R1702:4 All the blood of God's holy ones, from the beginning of the Gospel age, will be required of the present generation in the "great time of trouble such as never was." (Dan. 12:1) R5462:5, 5256:2, 4015:6 As a punishment equivalent to all past ones combined was exacted of the closing generation of typical Israel, so it will be with the closing generation of this Gospel age. R1702:4 When Babylon's fall is complete, after God's people have come out of her, then in her overthrow will be found "the blood of the prophets and of saints and of all that were slain upon the earth." (Rev. 18:24) R1702:5 These partially willful sins of the world are not fully covered by the sin-offerings. R5462:5

Righteous Abel

- Who typified Isaac, Jacob, spiritual Israel and the wheat class. R2778:2-5 Not that Cain will be excused from further responsibility after his children suffered, for it would be as unjust to let the real culprit go unpunished as it would be to punish him and his children for the same sin. R1701:3

36

Matthew 23:36 *Verily I say unto you, All these things shall come upon this generation.*

Verily I say

- Not Jehovah, but Jesus, Adonai, for the Father "hath committed all judgment unto the Son." (John 5:22,27) E48 Because the judgment is in my hands. E48

All these things

- The trouble at the end of the Jewish dispensation was a type, a parallel, of the great trouble coming at the end of this dispensation. R5469:5; D49 For sins other than those of heredity, willful sins, there will be satisfaction rendered in the great time of trouble. R5240:2

Come

- Greek, heko, signifying "to have come, be here", not future tense, but present. R591:4*

Upon this generation

- Greek, genea, people living contemporaneously. D603 The one in which our Lord lived. R1701:6 Fulfilled about 37 years later when civil strife and hostile invaders accomplished the fearful recompense. D48 The generation addressed by our Lord had much advantage every way over its predecessors, and failed to profit thereby. OV59 As it had more advantages than all previous generations combined, so its punishment is equivalent to the punishment visited upon past

transgressions all combined. R1702:1 The present generation has much advantage every way. All the accumulated wisdom and experience of the past are added to its own, but the great moral lessons have been very generally disregarded. D50 Because the chief light of each age comes at its close, and sinners against such light are worthy of more severe judgment. R5462:6, 4016:1 As a legitimate effect from preceding causes. D47, 50, 51 The Great Company will be allowed to suffer for the partly willful sins of the world. R5462:5

37

Matthew 23:37 *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*

Jerusalem, Jerusalem

- The ancient city of Jerusalem suffered 32 wars in all, was stormed and taken seven times, and was twice totally despoiled. R1297:1*

How often

- For three and a half years he had been declaring that the Kingdom of God was at hand; and six months in advance, John the Baptist had similarly preached. NS780:1

Even as

- Greek, hon tropon, in like manner. R341:1*

Under her wings

- For safety. R4669:6

And ye would not

- Having stumbled through unbelief. R2518:6 Unworthy! Unappreciative! NS779:6 It is not for us to mourn that they were not ready, but rather it is for us to realize that the plan of God was not thwarted or hindered by their unreadiness. R3538:6

38

Matthew 23:38 *Behold, your house is left unto you desolate.*

Your house

- The Jewish nation. B70 The house of servants. R5470:3 Up to this time the Lord had blessed and more or less used the priests, Levites, Doctors of the Law and the Pharisees. R3883:6 The nominal church: rejected in 1878 as, in the shadow, in 33 AD. R224:6 It must be an individual matter. Neither sects nor parties will be acknowledged in this testing time, only the "Israelites indeed, in whom is no guile." (John 1:47) NS633:1

Unto you desolate

- The favor which has been exclusively yours is now withdrawn. B70; A72, 223; R5470:3, 2746:5 "Even today do I declare that I will render double unto thee." (Zech. 9:12) B225; NS695:5 Ending the 1845 years of Israel's national life and favor. B213, 226; OV74; NS695:5 The Jewish age ended with the death of Christ, when he gave them up, weeping over them. R532:4, 271:6; A223; OV28 There, at Jesus' death, a new age began—the Christian age or Gospel dispensation. A72; HG540:1 The Kingdom privileges first offered to natural Israel were transferred to spiritual Israel. R4593:6 Instead of showering the blessing of restitution upon natural Israel at that time. R4463:6; CR58 The nation was adjudged unworthy of any further trial. OV38 Abandoned by the Lord during this Gospel age. R2746:2 The utter destruction of that nation as a people, as a result of their rejecting and crucifying the King. R1373:3 Being found wanting, it was cast aside. R3539:2 As soon as spiritual Israel was begun, the earthly was set aside; yet the first opportunity for membership in spiritual Israel was given to that people. R4781:5, 3105:6, 2620:5; A223; NS606:5 Before that time, they were God's people, as distinguished from all other peoples or nations, the household of faith; yet among them were only a few Israelites indeed. R821:2*; NS268:1 Now, too, the command, "Come out of

her" (Rev. 18:4) is not given until after the announcement, "Babylon is fallen." (Rev. 18:2) R457:4* Not set aside forever, but merely until spiritual Israel had been selected. R4781:5; CR58 It was three and a half years after the death of Jesus before the individual favor to the Jews terminated. Q195:2; B70; R5454:2, 2931:2, 271:6, 224:3 Rejected at the time of the crucifixion, but all the period from then down to their utter destruction in AD 70 was the period of testing to that people. R3105:6 A prediction given five days before Jesus' death. OV74; R805:4, 465:5, 224:3 Symbolized when the veil of the Temple was rent in twain from top to bottom. R5163:3 These words, our Lord's first act on assuming office as King of the Jews, AD 33, typified the rejection of nominal spiritual Israel at the corresponding point of time, AD 1878. B246; C151; R5772:5 All the laws and regulations given to that people governing their exercise of God's vengeance were here abrogated and made null and void. R3609:3 When Israel's typical sacrifices were repudiated by the Father. R5967:1; Q721:2 The rich man (Luke 16:22), the Jewish nation, took sick; and the dying process began. For 37 years they gradually died to all the privileges and blessings which had been theirs as God's peculiar people. HG428:6; NS819:3; PD60/72 Ever since, like the blighted fig tree (Mark 11:13,14), Israel has been desolate as a nation. But there is a promise that this blighted fig tree shall live again, become a living tree, a living nation. R5920:6

39

Matthew 23:39 *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

Henceforth, till

- That day when. R4669:6 The Millennial day. Q107:2 The great Millennial day when all the world is to be blessed, when the "glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) NS252:1 That day has not yet come. NS780:1 Showing that the desolation was not everlasting. HG161:3 Indicating our Lord's absence during the period of the selection of spiritual Israel. R3539:2 Meantime the Kingdom is not abandoned, merely delayed. PD65/77

Ye shall say

- From the heart. B226 As prophesied by David in Psalm 118:26. D639 Indicating that when that day shall come the blindness of natural Israel shall be turned away. R3539:2 At his second coming as the King of glory. R4463:6, 4670:1, 2746:5; Q107:2; OV38; PD65/77

Blessed is he

- "The stone which the builders refused is become the Head stone of the Corner!" (Psa. 118:22,26) D639

Matthew 24

2

Matthew 24:2 *And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*

There shall not be left

- The emperor Julian the Apostate endeavored to rebuild the temple in AD 363 to defy this prophecy, but his design was frustrated by an earthquake and fire bursting forth from the foundation walls of the thrown down temple. R1297:1*

3

Matthew 24:3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

Tell us when

- Perhaps remembering that Jesus' first advent had been obscure and unrecognized by many. R710:2

Asking three distinct questions, each of which received separate answers. R531:3

These things be

- The destruction of the temple, etc. R342:1*

Shall be the sign

- Indication. B160; R710:3 They suspected that he might be present, yet unrecognized by the world, and possibly by even his saints, unless some expected sign should indicate his presence. R710:3 As clouds are a sign of storm and smoke of fire, so the specially appointed works of his presence in progress will, to those who can appreciate them, be a sign of his presence. R710:3 There will be no sign for the worldly masses; they will not know of my presence and of the new dispensational changes. Only the few will know. B162 What sign would be needed of Christ's presence, if he were visible. R555:1*

Of thy coming

- Greek, parousia, a being alongside, presence. B160; D565; R2978:6, 1693:1, 591:4*; HG24:4, 26:6 The Greek word parousia invariably signifies "personal presence," as having come, arrived. It never signifies to "be on the way," as we use the word "coming." R580:5, 348:2, 223:2*, 20:4 Whedon's Commentary, page 277, says: "The word parousia never, in the whole New Testament, signifies anything else than presence." Liddell and Scott and Young's Concordance concur. R223:2* The parousia began in 1874. R5565:6

End of the world

- End of the age. B160; D565 The Greek word aion does not mean this globe, or this general order of things, but an era or age. R236:3* The Greek word suntelia, translated "end," does not mean a "point," but a "period of time." The same word is used in Matt. 13:39, "The harvest is
- the end [suntelia] of the age." R236:3*, 223:1* The sign of the presence is the sign of the time of harvest, one sign for two things. The worker and the work are related to each other. R236:3*

4

Matthew 24:4 *And Jesus answered and said unto them, Take heed that no man deceive you.*

Jesus answered

- Verses 1 to 14 cover the entire Gospel age; verses 15 to 22 have a double application, literally to the close of the Jewish age and figuratively to the end of the Gospel age of which the Jewish age was a shadow; verses 23 to 26 contain words of warning against false Christs and, in verse 27, our Lord reaches their question regarding his parousia. B160 The Master traces various experiences of his people down to the consummation of the Gospel age. R5522:2

Take heed

- To put us on guard against some who would assume his name (Christ-ians) and deceive many by saying that the Kingdom of God has come. R710:3

That no man deceive

- A sign will enable those who obey this injunction to discern between the false and the true. R98:2*

5

Matthew 24:5 *For many shall come in my name, saying, I am Christ; and shall deceive many.*

Come in my name

- "Many will assume my name." (Diaglott) R710:5

Saying, I am Christ

- Evidently refers to pseudo-Christs who have arisen during the Gospel age, but before the closing part of the age. R5865:6* Not Sabbathai Levi of Smyrna, with his 400 prophets, is here meant, but whoever claims headship of the church, as Pope, Czar, Synod, and especially the coming Image of the Beast. (Rev. 13:15) D565, 580 Gamaliel mentions two of these false Christs in his speech referred to in Acts 5:36,37. F565 They say, We are Christ's vicegerents, his representatives; our

Church is the body of Christ and his rightful and promised representative to rule and conquer the world. R710:5 Not only have false christ systems, antichrists, arisen, flourished and deceived many, but many individual false teachers have also arisen. R767:1

Deceive many

- By unrestrained fallen angels, with power to counterfeit and personate humanity. SM199

6

Matthew 24:6 *And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.*

Rumors of wars

- Threats, intrigues of wars. D566 Wars, which have continued all through the age, are not the particular thing the Master had in mind when he referred to the great time of trouble. R5526:1; NS57:2

Must come to pass

- The physical convulsions are as needful and as proper as the moral and social upheavals. R879:5 War is not the disease, but merely a symptom of the disease in the body politic. So long as the disease, sin, continues, its outward manifestation, war, is bound to continue. SM452 As long as Satan rules the world, strife, war, and confusion must reign. R605:4

End is not yet

- The mere fact of war should prove nothing to the Lord's people respecting the consummation of the age. We are otherwise guided. R3327:1, 605:3

7

Matthew 24:7 *For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.*

Shall be famines

- Famines, pestilences and earthquakes are not to be regarded specially as signs of the end. R605:5

Earthquakes

- Revolutions. A336; SM316 Famines and earthquakes have in all ages given evidence that not only man, but his home, the earth, is under the curse. R879:1 Our Lord knew that these quakings had been before his first advent and would be frequent during the entire period between the first and second advents. R879:1

8

Matthew 24:8 *All these are the beginning of sorrows.*

Beginning of sorrows

- Primary sorrows, the secular history of the Gospel age. D566 The start of trouble much more intense. R879:2

9

Matthew 24:9 *Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.*

Then

- During that same period, the Gospel age. D566, 584

Deliver you up

- Here the Lord separates the history of the true Church and states it with similar brevity. D566

To be afflicted

- The faithful servants of the Lord will be ostracized by the world, as our Lord foretold. R5173:6

10

Matthew 24:10 *And then shall many be offended, and shall betray one another, and shall hate one another.*

And then

- During that same period. D566

11

Matthew 24:11 *And many false prophets shall rise, and shall deceive many.*

False prophets

- False teachers. D566

12

Matthew 24:12 *And because iniquity shall abound, the love of many shall wax cold.*

Iniquity

- Inequity, injustice, unrighteousness. R5857:4 Erroneous doctrine and consequent erroneous practice, worldliness, etc. R767:4

Shall abound

- "Be multiplied" (Revised Version); in the end of the Gospel age. R5856:2, 5118:2 Unrighteousness, false professions, empty forms of godliness, love of pleasure, abound everywhere. R5857:5 The temptation is strong with many to follow the multitude. R5857:5 It will be a test for those who love Christ, as to whether they will partake of the worldly spirit. R5118:2

The love of many

- Speaking to the Church. R5856:2 The many; the majority of the professed followers of Christ. R5857:4

Shall wax cold

- Will allow their love to grow cold, lacking faith and zeal. R5118:2 Become lukewarm. (Rev. 3:16) R710:6 When not persecuted, it has been because there was so much of the world, so much of the "cold love" toward the Lord and the truth, that they were not worthy of persecution. D567 The Lord seems afar off, incomprehensible and almost unknown. R767:4 A cooling of our love toward God will mean a loss of our desire to please him, which will include a cooling of our love for his service in spreading the Gospel message. R4253:3 If we have an unjust twist in our mind, it will interfere with our communion with God. R5857:2 Melancholy and sorrowful as the sight is, if we did not see it, we should think that the Bible was not true. R2798:3*

13

Matthew 24:13 *But he that shall endure unto the end, the same shall be saved.*

He that shall endure

- The test of endurance is one of the severest. R1995:4

Unto the end

- Until "he comes whose right it is" (Ezek. 21:27) to take the kingdom from the usurper and reward his faithful saints. R605:5 Patient endurance to the close of the race is needful for all running for the prize held out in this Gospel age. R710:3

14

Matthew 24:14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

This gospel

- We make a distinction between the Gospel of the Kingdom and the Kingdom. The Gospel is the

announcement beforehand that the Kingdom is coming. SM678; R5010:1 Announcing the second coming of the Messiah to rule, heal and instruct all the families of the earth. R5010:1

Of the kingdom

- The word gospel here is emphatic in the Greek, and so is the word kingdom. It is not any and every good message, but a special one—this good message of the Kingdom. R1349:3

Shall be preached

- He did not say that it would be received. A91; D567; R516:6* The object is to prepare for this coming Kingdom. SM678 The real purpose of this Gospel age. D169 The entire work of this Gospel age was to be the preaching of the Kingdom. R2139:1* To everyone who has an ear to hear. SM679; CR437 We ask whether this has yet been done by Christendom, and reply, No! (1892) R1349:3 This witness has already been given; the Word of the Lord, the gospel of the Kingdom, has been published in every nation of the earth. D568; SM685

In all the world

- By 1861, the Gospel had been published in every language of the earth. A91; R603:4* Even though the traditions of men, which tend to make it null and meaningless, are permitted to accompany it. R1077:3 "In the whole inhabited earth." (NEW Version) R531:3 The Bible, which is the Gospel message, has been translated into all the national tongues of the world; and thus every nation, representatively, has been made acquainted with the letter of God's message at least. R2518:5

For a witness

- Not to convert them. R5008:2, 2872:2, 2809:5, 2518:5, 516:6*; D169, 568; A91 To find that special class which the Lord is seeking, an elect few from all nations. SM679; CR437; R5008:3 The present mission of the Church. R5822:2 This is the dispensation of election and not of universal conversion. R2798:3* The preaching of the Gospel during this age will serve as a witness in the coming age. R517:1* Later on the elect, as the Kingdom, will bless the nations, opening their deaf ears to the Gospel. D568

Unto all nations

- "Go ye therefore and teach all nations." (Matt. 28:19) C215 But witnessing to nations is not witnessing to individuals. R603:4*

Shall the end come

- The end has come: "The harvest is the end of the age." (Matt. 13:39) D568; R603:4*, 342:5* The end of this age or harvest. R2157:2*, 2139:1* Not the end of the world, but the end of the preaching of the gospel. SM678 Before this age shall have fully ended. R710:6 The Greek heko signifies "to have come, to be here," not future tense, but present. R591:4*, 555:4*, 342:5* The remarks of the Master up to here are in place and needful, but only a preface to the answer of the question asked. R710:6

15

Matthew 24:15 *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*

When ye

- When Satan's power begins to fall because the stronger than he begins to spoil his house, then this system will be revealed and recognized in its true character. R711:1

Shall see

- The Mass was not seen to be the abomination, even by the Reformers. D572 The setting up of the abomination is not the sign, but its recognition as an abomination and its improper place is a sign of greatly increased light (Dan. 12:4) R710:6 When the mask shall be pulled off, and you shall be enabled to see "The Mystery of Iniquity" (2 Thess. 2:7) as such, your knowledge shall be the sign. R711:2

The abomination

- That Wicked One, the Man of Sin, the Mystery of Iniquity, the Antichrist, the Son of perdition, the

Beast, the Little Horn, the Papacy. B271, 277; C95 Especially the Papal doctrine of transubstantiation and the sacrifice of the Mass, supplemented in our day by various theories of self-atonement urged by Papacy's imitators. D572; C102, 103; NS77:1 The false system of systems, including not only the mother system, Papacy, but the daughters as well, for she is the mother of abominations. (Rev. 17:4) R711:1 So called because of the disastrous influence it has had upon the faith and practice of the Lord's people. R5641:5 In another parallelism, fleshly Israel's rejection of the true sacrifice for sins, and their retention of the typical sacrifices which were no longer acceptable to God, were abominations. D572

Spoken of by Daniel

- Distinctly referring to Daniel, calling him by name and quoting a part of his prophecy, giving us the assurance that it would be fulfilled in the future—not yet come, but near, even at the door. R3630:3

Stand

- Having stood. D573

In the holy place

- In the Church. D572; C26 In the stead of the true sacrifice. D573

Whoso readeth

- Reader. D573

Let him understand

- Consider. D573 There will be danger of misunderstanding the real abomination. C26

16

Matthew 24:16 *Then let them which be in Judaea flee into the mountains:*

Which be in Judea

- In Christendom, not literal Judea, because it is itself a hill country. D573 The destruction of ancient Jerusalem is a type of the dissolution of the nominal Christian church. R590:3*, 229:3

Flee

- Flee from all its errors. C26 From the influence of the abomination and from the system falsely styling itself Christ's Kingdom. D573

Into the mountains

- The mountain, Christ's Kingdom. D573

17

Matthew 24:17 *Let him which is on the housetop not come down to take any thing out of his house:*

On the housetop

- Who has a higher life and experience and faith than the merely nominal member; the most saintly. D575; R5456:4

Not come down

- Everything must be forsaken. R5456:1 All temporizing or human reasoning will be dangerous; no time must be lost in obeying. D574

To take any thing

- Titles, dignities, respect, commendations of good and regular standing. D575; R5456:4

Out of his house

- The branch of the nominal church with which he is connected. D575

18

Matthew 24:18 *Neither let him which is in the field return back to take his clothes.*

In the field

- In the world, not a church member. D574; R5456:4

Return back

- Join the nominal church. D575

To take his clothes

- To secure valuables in human estimation. D575

19

Matthew 24:19 *And woe unto them that are with child, and to them that give suck in those days!*

Woe unto them

- Special troubles at that time; but also symbolical. R5456:4 It will be a special time of sorrow for the false religious systems in that day, "those who are with child." Q842:5

That are with child

- With illegitimate spiritual children, not begotten by the Word of Truth, but by error, and therefore "bastards, and not sons." (Heb. 12:8) D575, 576 Symbolic of Christian people seeking to convert the world and teach beginners. R5456:4

And to them

- Ministers, Sunday-school teachers, and others. D577; R1379:6, 230:1

That give suck

- Those who are dispensing the milk. Q842:5 Look after spiritual children, proselytes to the church. R591:5* That give out the milk of the Word, often diluted and adulterated, to keep the spurious children alive, and starve, stunt and poison the true spiritual babes. D577 They will fear to flee in this day, realizing that but few of the "babes" would be able or willing to join in the flight; and indeed only the spiritual will be able to endure the ordeal. D577

20

Matthew 24:20 *But pray ye that your flight be not in the winter, neither on the sabbath day:*

Not in the winter

- When the winter-time of Babylon's trouble has begun, in the burning of the tares. D578 This winter time coming is the time of Zion's travail when the great majority of her children will be brought forth. (Isa. 66:7) R230:6 In season to be an overcomer. Harvest always comes in summer and is followed by the destructive frosts of winter. R230:5 It is still the custom in country places to leave the burning off of refuse until the winter. D578
- "The harvest is past, the summer is ended [winter has come], and we are not saved." (Jer. 8:20) D578

On the sabbath day

- The Millennium. The further we get into it, the harder it is to abandon Babylon, when she pleads for help in her hour of need. D579 The Jewish Law placed restrictions upon the people on the Sabbath and hindered them from journeying as much as they might desire. R230:2 If some now attempt to obey, they will find such laws in force in Zion as will make it difficult to get out quickly, unless those man-made laws are disregarded. R230:2

21

Matthew 24:21 *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

For then

- At the end of this Gospel age and its harvest. R5019:1 As a result of selfishness reaching its limit, becoming ripe, and going to seed. SM266

Great tribulation

- General and terrible. D540 A time of war and trouble involving all nations. Q812:2 It will include social, financial, political and religious institutions. PD92/107 The strife of nations and of parties, of unions and of combinations, will extend to the individuals of the world and produce an individual conflict and strife. NS22:3 Anarchy and destruction, born of fear and despair, and not of preference

or a love of lawlessness. R2869:4 Strife, hatred, malignity, anarchy. SM188 The tribulations upon Babylon will constitute a part of the great tribulation with which this Age will terminate. SM411 Aggressiveness on the part of the trusts and syndicates will bring about the final catastrophe of this age in the wreck of the entire social structure by the masses. NS377:5 Coming along the lines of a lack of confidence, a casting away of confidence. (Heb. 10:35) NS561:5 The poor rich will have a season of special sorrow and anguish when all their accumulated wealth will become valueless. (Jas. 5:1-5) Q848:2 Abetted, not only by national animosities, but also by social grievances, ambitions and animosities. R1355:5 Caused by manifestations of divine justice and opposition to sin and all iniquity. OV286 Caused by a thorough transition from the reign of sin and death to the reign of righteousness and life. R5399:6; A307 A dashing to pieces of earthly institutions; a great crisis. SM717, 162:1 The spirit of discontent, stirred up by knowledge, will ignorantly, unintentionally, cause the wreck of our present institutions. R5364:1, 4755:6; OV126 A manifestation of divine justice. OV286 "A great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great." (Rev. 16:18) Dxiii; OV275; SM236 So destructive in character that it will result in the dissolution of the present evil, selfish, social structure preparatory to the establishment of the "new earth." Q771:4 Upon the ashes of that time of trouble, Messiah's Kingdom will be established with full power and glory. PD92/107; NS22:4 The beginning of Messiah's reign will mean the greatest revolution the world has ever seen. Kings and princes will hold on to power and advantage to the last, and as a result all will be dashed in pieces. R1385:5 It will be a battle between giants—on the one side financial giants, trusts, etc.; on the other side gigantic labor organizations. PD92/107; NS218:4 The anarchy of the French Revolution and the anarchy which overthrew the Jewish nation in AD 70 are Scriptural illustrations of what may be expected soon. PD92/107 When the last member of the body of Christ shall have passed beyond the veil. R5173:3; NS664:6; HG611:6 A day of judgment upon mankind socially and nationally—a day of national recompenses. D11 Not for the world's destruction; but that, as a plowshare, it may break up the fallow ground and prepare the hearts of mankind. NS664:6 The beginning of his glorious reign of 1000 years, a very dark hour. HG676:1 Messiah's reign will be a terror to evil-doers, for somehow the truth is either directly or indirectly to bring about the smiting of the earth. R1352:2 We are not to think of wars as being the particular thing the Master had in mind when he referred to this great trouble with which this age will close. R5526:1 Resulting from the winds of strife and trouble being let loose after the sealing work shall have been accomplished. SM188 As the harvest of the Jewish age ended with a time of trouble, so our Lord's words assure us that this Gospel age will also end with a time of trouble. R5018:6, 4891:5; NS218:5 Nations must pass through it to be humbled before they will be ready for the blessings from the New Jerusalem. SM441; R5805:6, 4795:5 Thereby the world will know that Jesus has begun his reign. R5523:1 This trouble we do not expect (1910) before October 1914. R4671:4 An allusion to Armageddon. Diii; OV269 Armageddon is still future (1914)—perhaps next spring. R5527:4 The present war (1914) is not the great time of trouble in the fullest sense, but the forerunner; the great time of trouble will be brought on by anarchy. R5526:3 The present (1914) will drain the world of blood and treasure. Then the nations, sick, weak and faint, will fall a prey to Socialism which will become anarchy. R5526:4, 4955:5; HG499:4, 518:1; OV186; SM162 The great time of revolution and anarchy which the Bible predicts will follow this (1915) war. R5767:4 Already begun. Daily the heat of human passion is growing more intense (1916). R5864:4 Lasting until the time of divine interference. OV220 Held back during the time God's people are sealed in their foreheads. SM188; R5753:1 The time when the present age will end and the Millennium be inaugurated. R5554:2, 5462:6; SM411 At the close of this Gospel age there will be a squaring of accounts; for willful sins (not hereditary) there will be satisfaction rendered. R5462:6, 5240:2 The awful lessons then learned by humanity will be sufficient for all time. SM188; PD92/107 See also comments on Matt. 23:35.

Such as was not

- A ferocity never seen in the past. R5469:3 Because present day conditions render each member of the social structure more dependent than ever before. D540 The only settlement of which will be accomplished by the establishment of the Kingdom of God. R1305:3 Proof that this prophecy evidently referred to more than the destruction of Jerusalem in AD 70. R711:2

Nor ever shall be

- Because so thorough will be the correction that it will never need to be repeated. R1519:4; SM188, 717:1; OV186; PD92/107 These words are added by our Lord to the prophecy of Dan. 12:1. R5564:1, 5916:1; SM717; OV186; HG401:1; PD92/107 The end of all such troublous times. SM717; NS22:4 The great final trouble of this world's history in which, during a period of anarchy unparalleled, all human hopes and ambitions will utterly fail. SM266 The effect of this trouble will be so overruled by divine providence in the establishment of the Kingdom of righteousness that such a tribulation will never again be possible. HG417:3 If a great time of trouble must come, it is comforting to know that it will be the last of its kind. PD92/107

22

Matthew 24:22 *And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

Except those days

- Of the time of trouble, revolution and anarchy. C364; R5823:3, 5767:4; OV386, 430:6

Be shortened

- The Kingdom will stop the anarchy when men have learned the lesson that they cannot help the human race. R5567:2

No flesh be saved

- The entire human family would be obliterated. R5715:2, 5735:3; D579 National frenzy, anger, hatred, malice, will extend to persons: "Every one against his neighbor." (Zech. 8:10) R5569:2 The kind of trouble the Bible seems to picture could hardly last more than a year for any to be left. R5328:3 The convictions of the world's great generals: "Woe to the man or nation who starts the next war in Europe, for it will be a war of extermination." R1355:5 The Bible counsels meekness and justice as safeguards. (Zech. 2:3); PD92/107

For the elect's sake

- Through, or by the elect, who will intervene at the proper time. D578, 579; R5569:3, 5852:5; SM423; Q98:1 Christ and his Church in Kingdom power and glory. R5852:5, 5328:3 On the divine plane. They will then begin the work of blessing and restitution. R5328:3, 5715:2, 5735:3; OV386 Except for the Kingdom of the elect and its establishment of peace. R3619:4

Those days

- Of anarchy, which follows revolution and Churchianity's exaltation. R5554:5, 5767:4

Shall be shortened

- The work of blessing and restitution will bring the strife to an end. R5328:3 By the establishment of Messiah's Kingdom. OV220; R5852:5, 5767:4, 5554:5,6, 1912:3; SM423 Then men will begin to seek the Lord with truly broken hearts. R5823:2 Be cut short. The work of destruction will be a short work. D558, 578 Instead of allowing the time of trouble to run its course and practically exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble he will establish his Kingdom. NS218:5; R3587:1 Messiah's Kingdom not only dashes the nations to pieces, but also stops the anarchy when it shall have demonstrated the fact that nothing that man can do will be able to help the race. R5567:2 When men shall have learned the great lesson of what the outcome of selfishness would be without divine intervention. R5767:4 We infer that the time of trouble will be sharp and short. HG612:2 "A short work will the Lord make in the earth." (Rom. 9:28) NS218:5

23

Matthew 24:23 *Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*

Then

- That is, right now, just at this time. D581 In "the time of the end." R711:2

Lo, here is Christ

- The head of the church, as Pope, Czar, King of England, Synod, Conference, Council; but particularly and especially the Protestant Federation, the "Image of the Beast." (Rev. 13:15) D580, 581 Because worldly men cannot say, Lo here, or Lo there; they do not realize his presence at all. R1692:6

Or there

- In any particular place. B165 He will not be a man limited to place, but a spiritual being, personally present, yet invisible because he is spiritual. R711:3

24

Matthew 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

False Christs

- False Messiahs. R4872:6 Deceptions. R113:6 Not a personal Antichrist, nor that Satan will materialize as a man and misrepresent the Lord. R5867:4 Each church claims to be the body of Christ with an executive or committee as head, as Christ's representative in his Body. These are the false Christs, false bodies of Christ with false heads, or governments, not authorized by the Word. R5867:1,4, 3458:6, 766:6, 143:3; NS44:2 The greatest of the false Christs must be yet to come. R5866:1* We should recognize a difference between false Christs (Greek, pseudo-kristos) and anti-Christs (Greek, anti-kristos). R143:3

False prophets

- In addition to the false Christs, false systems, and apparently to some extent outside of them, will be false teachers. NS44:4 Teachers of error. R143:3, 113:6 Large and prosperous denominations deceiving themselves and millions of others. R4872:6 Theosophy, Christian Science, New Thought movements are all false teachers outside of the Church of Christ because in no sense do they profess the essence of Christian doctrines. NS44:5 Even after coming out of Antichrist systems, there are many false prophets who assume authority to direct the consecrated, teaching theories subversive of the truth and perverting Scriptures to support them. R767:5

Signs and wonders

- Doing many wonderful works is one of the old tricks of Satan and his evil hosts. R5801:6, 1644:3 "Strong delusions" (2 Thess. 2:11) from the wicked spirits, more than even Spiritists have dreamed of. R2189:3, 4379:3 As Satan's kingdom is about to be overthrown, in his efforts to support it. R5802:1 Healings, etc. R1736:4 Including "tongues." SM566, 567:2 Miracles to deceive, yet professing a pious intention. R617:6* We now see them multiplying all around us in Christian Science, Spiritism, Theosophy and other such delusions. R1736:4 Evidences that Satan's kingdom is being hard pressed by the truth and is nearing its end. R1736:4 Back of, and underneath all, is an occult power, a hypnotic power, wrought by the Adversary himself as an angel of light. R2770:5

If it were possible

- But it will not be possible; these alone are promised grace, wisdom and aid sufficient. F192; R4925:6, 3760:6; Q465:1; SM289 Implying a great falling away from the truth, from the Bible, and from the Lord himself. NS539:3 The shaking and sifting will be thorough; for it is the Lord that is back of it, wishing to thoroughly separate the little handful of wheat from the vast quantity of tares. R2704:5 It is of paramount importance that we put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth. R2353:6 But this will not be possible, for the Lord has promised them the assistance needful, and they will be in the attitude of heart and mind

to seek assistance and use it. SM289; NS95:4, 129:4 Nothing shall be able to deceive the very elect because the Lord will give his messengers a charge, a message, in their interest, that they may bear them up in their hands, lest they should be stumbled in this time. R3719:2 The "very elect" will be preserved, not through their own wisdom or superiority, but through the power of God. R4379:3 If they were not divinely aided. The only safeguard for the Lord's people now is the Present Truth. R2875:5

They shall deceive

- By suggesting the abandonment of God's plan and cooperation in humanitarian schemes. E115, 116 Every feature of Present Truth sent by God is promptly counterfeited. R5800:5 Lead astray from the truth and from the faith. NS44:2 Seduce, lead into confusion and error. R113:6 The Lord will permit Satan to have special power now for the purpose of sifting and separating and approving the faithful and the unfaithful in the nominal church. NS539:3 Owing to the hundreds of conflicting creeds and doctrinal systems, the many "isms" and the strong delusions and multiplied errors. Q775:2 Implying that the trials and testings will be intensified toward the close of this Gospel age. F192 The Lord did not overstate the terrible battle between truth and error when he foretold that a thousand would fall to one who would stand, upheld by God's truth and its messengers. (Psa. 91:4,11,12) R867:6 God has so arranged the outward evidence respecting the Bible that one can find plenty to stumble over; only from the inside can the Word and plan be seen in their true beauty and strength. R2875:5 Evil spirits will testify occasionally to the truth, comment on Millennial Dawn, etc. Their deceptions will become bold and be apparently backed by advanced truth. R2187:2 Christ will be more and more exhibited in his followers, but the spirit of Satan will be more manifest in the remainder of the world. R5867:5 If fallen angels will soon be able to materialize, what a strong deception it will be. SM199

The very elect

- Such of the elect as do not lose their crown; those who "make their calling and election sure." (2 Pet. 1:10) F165; R4872:6 Those who put on the whole armor of God, shielded by the truth. R3490:4, 4351:2 All spirit-begotten ones are elect, and if faithful are the very elect. R4872:6 They are his followers, his betrothed, his members, his Body, his joint-heirs. R3761:1, 4474:5 How searching will be the tests to prove our love and loyalty to the Lord. R3760:6 Those who follow closely in the Master's footsteps and who, instead of leaning to their own understandings and to Satan's sophistries, have faith in the superior wisdom of Jehovah. E116 None of the fully consecrated are suffered to be fully ensnared. R2178:4 All but the "very elect" will be stumbled by the errors and worldliness of our day. R5801:6 The Great Company class are, for a time, a part of the nominal elect. R4078:5 The Great Company, although in a grand position, are far inferior to the very elect. NS359:2, 371:6 The saints; represented by the family of Aaron. Q465:1; OV387

25

Matthew 24:25 *Behold, I have told you before.*

I have told you before

- To be forewarned is to be forearmed if we heed the warning. R766:3, 113:6

26

Matthew 24:26 *Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.*

If they

- The false teachers. R113:6 Those who claim that Jesus is to appear shortly in the wilderness of Judea, Palestine. R113:6; B157

Is in the desert

- Of Palestine, as many now believe. B157 Our Lord's revelation at his second presence will not be to a community in a wilderness or desert; nor even to one nation, as at the first advent. D583 In the

singular, as if to teach us there would be but one occurrence of this sort; no more. R5866:1*

He is in

- We do not expect to see him until we shall be like him. R103:5*

The secret chambers

- Of spiritualistic seances. B158; D582; R5866:1*,2188:6, 555:1* In the plural, as though pointing out a deception oft-repeated. R5866:1*

Believe it not

- Because the signs or evidences of his presence would not be secret ones, but would be manifest to all, as is the light of the morning sun. R2302:6

27

Matthew 24:27 *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*

For as the lightning

- Greek, astrape, not lightning, because lightning rarely flashes from east to west. The same word as in "The bright shining of a candle doth give thee light." (Luke 11:36) B155, 156 The bright-shiner, the sun. D583 We translate the Greek noun astrape as "shining" instead of "lightning" for evidently it refers to the sun, which rises in the east and sets in the west. R5455:5 It is the electric fluid that lighteneth or causes the flash; then let us read, "As the electric fluid which causes flashes of light." R348:5, 264:4, 189:2, 153:1, 114:4 The electric current or fluid, unseen, yet powerful, its presence widely manifested by the light which it causes. R711:3 As the lightning is discernible only by its shining and power, so will I, in my day, be recognizable to my waiting bride by the light of truth, and afterward to the world, in the light of events and "the flaming fire" of the day of trouble. R189:2 We recognize his presence by the lightning flashes of truth. R629:6 Spiritual light is divine truth. Hence a great and wonderful unfolding of truth is all that the Bible gives us a right to expect during the presence of the Son of Man. R98:5* Spiritual bodies are represented as shining as the lightning. (Luke 10:18; Matt. 28:3; Dan. 10:6; 1 Cor. 15:8) HG25:5 Its effect is different in different places. It shines in the heavens, to the church; but sometimes it is a very destructive agent on earth, to the world. R114:5 The first flashes bring terror and dismay to the world, but shortly the full glory, the bright shining of his presence, will be recognized by all and bring healing and blessing. R547:4 Man can see, by the destruction it leaves, where the lightning has been; so, in the day of the Lord, men will come to recognize, by the national trouble and overturning, that the great day of wrath is come. R598:2

Cometh

- Becomes present instantly, yet is first discerned by those first awake. B160

Out of the east

- And can be confined neither to a solitary place nor to a private room. D583

And shineth

- Everywhere. D583 Gradually bringing to light the truth on every subject. B156

Even unto the west

- Even unto the remote West. D583

So shall also the coming

- Greek, parousia, presence. B156, 159, 160; D583; R2978:6, 1693:1 Not that he will come like lightning, but that he will be like the lightning after he has arrived and is present. R348:5

Of the Son of man

- Christ, who became son (in law) of Adam. E150, 152 A title of high honor because it is a perpetual reminder of his great victory by which he secured the title to his present and prospective honor and glory, and the divine nature. E151

28

Matthew 24:28 *For wheresoever the carcase is, there will the eagles be gathered together.*

The carcase

- The body, the food. D610; R1890:2 The real food, a satisfying portion. R513:6 The Lord gives us something special to eat when we are in fellowship, even if only two or three are gathered together. CR32

The eagles

- Those of keen vision and appetite. D610; R1890:2, 629:6

Be gathered together

- Brought together by the mutual apprehension of the truth, as eagles would be drawn to their food. R711:3; D610 A general "rounding up" of Israelites indeed to the feast of fat things. R4937:3 Not one saint in all the world shall fail to come into contact with Present Truth. R4937:3

29

Matthew 24:29 *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:*

The tribulation

- The tribulation referred to is that of verse 9 and not that of verse 21 and Dan. 12:1. R711:3

Of those days

- The 1260 years of Papal persecution. D584; R711:3; HG95:3 The tribulation "of those days" should be clearly distinguished from the tribulation at the end of those days. D583

Shall the sun

- Symbolically, the Gospel light, the truth, and thus, Christ Jesus. D590

Be darkened

- Literally, in the dark day of May 19, 1780, which extended over 320,000 square miles. D85; HG95:4; R711:3 Though we recognize a literal fulfillment of Jesus' words, it is far from our opinion that this was their complete and only fulfillment, or even the most important one. R711:3 The true gospel sunlight is already darkened. R1305:2; HG418:3 Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of Evolution. D592; R712:1

And the moon

- Symbolically, the light of the Mosaic Law. D590; R1305:2

Not give her light

- "Shall be turned into blood" (Joel 2:31) by claims that the typical sacrifices were bloody and barbaric. D592; HG418:5

And the stars

- Symbolically, the false stars, wandering stars, pulpit stars, vainly aspiring to be considered of equal authority with the "twelve stars" (Rev. 12:1), the inspired apostles. D591, 594; R1305:2; HG418:5

Fall from heaven

- Literally, the meteoric shower of Nov. 13, 1833, covering the United States, and a part of Mexico and the West India islands, 11,000,000 square miles. D588, 589, 590; R711:5; HG95:4 Symbolically, the pulpit stars make a great display in coming down from spiritual things to Christian-citizenship-politics level. D595, 596 The teachings of the God-ordained twelve stars of the Church, the apostles, will also fade from view, cease to be recognized as guides or lights. D593; HG418:5

Powers of the heavens

- Ecclesiastical powers. R1947:6 Sectarian creeds and systems. D597, 595 Earth shall be shaken as well as the heavens. (Heb. 12:26) R712:2

Shall be shaken

- Literally, we have had violent shakings of the heavens, or wind storms and cyclones in our own day. R711:6 He will shake to pieces every evil system which hinders, binds, oppresses, or blinds the people whom he comes to bless—all of earth's families. R748:4 Until they are destroyed. R529:2* Signifying the "removing of those things that are shaken as of things" that are imperfect and of human construction. (Heb. 12:27) R712:2, 754:5* He shakes and sifts because he would separate the many who have assumed the name of Christ but who are not truly his people. R1307:6 The shaking will be the means of God for the liberating of some now chained by superstition. R1308:4 The trouble upon the earth, society, will not reach its intensity until the shaking of the heavens, ecclesiasticism, has broken the fetters of superstition and plunged the masses into skepticism and open infidelity. R1308:4

30

Matthew 24:30 *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

And then

- At that time. D597

Appear the sign

- Greek, seemion, evidence, proof of the Lord's presence, at his second advent. D598; R712:2 Not a sign that he is soon to come, but a sign of his presence. R555:1* The thought might properly be that something will occur indicative of the presence of the Son of man, that he has taken to himself his great power and begun his reign. SM420 The wonderful inventions and progress in the world. R5373:5 Reaping of the wheat, the fig tree of the Jewish nation putting forth leaves, worldliness in the church systems, the beginning of the smiting of the nations. R5697:2 Since he is to be revealed in flaming fire, the sign must be some sign of vengeance, some indication of righteous indignation against wrong. (Isa. 59:17,18) SM420 It is a sign to the world, not to the saints; they have all had evidence of the Lord's presence long before. R712:2 The shakings in the church nominal and the raising up of new heavens become a sign to the peoples of earth that their course of injustice is drawing to a close. R712:2 Some will see the divine plan of the ages and recognize it as one of the signs. The judgment of Christendom, social and ecclesiastical, is another sign that the Judge has come. D599 The aggregate sayings and doings of the scoffers (2 Pet. 3:3,4) are the fulfillment of prophecy, and we think constitute the sign of the Son of man in heaven. R555:5* Not his parousia. On the contrary, the parousia of Christ will not be known to the tribes, or families, of the earth in general. SM420

In heaven

- The symbolic heaven, the professedly spiritual class, Churchianity. D598; SM421 The sign appearing in the heavens signifies that the beginning of Christ's judgments will fall upon the ecclesiastical systems of our day. SM421 In the new heavens, new spiritual powers then coming into control and supplanting the old shaking and falling spiritual powers. R712:2

And then

- Still farther on. R555:2*

All the tribes

- The tribes of earth will not see the sign or proof of the Lord's presence given only among the "heavens," the at least nominally spiritual, the churches. D599

Of the earth mourn

- A general mourning of all, incident to the great time of trouble. D600 The troublous times cause them to mourn. R555:2* If the world has mourned in the past, how much more shall we expect it to do when the trouble will be general. R5269:5

And they shall see

- With the eyes of their understanding. D600 The root word in the Greek is horao, to discern; that is, to apprehend, to recognize, the fact that he is indeed present. R555:2* When their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight. R5269:5 They discover that sin is the cause of all the trouble, and this will lead them to investigate, and thus finally they are led to desire, as well as to recognize him. R555:2*

Son of man coming

- Drawing nearer and nearer in judgment; and they will recognize that they, too, must shortly be involved. Hence there will be mourning because of him (Rev. 1:7). SM421

In the clouds

- Of the time of trouble. B153 The tribes of earth will see the clouds of trouble and confusion incident to the shaking of the "heavens," and realize it to be a storm which will shake the "earth" also. (Heb. 12:26) D600 Well representing the confusion in general. R5269:5

Of heaven

- Primary sign of Christ's righteous judgments upon the ecclesiastical systems. SM421:2,1

And great glory

- The glory of power and justice. B153

31

Matthew 24:31 *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Send his angels

- His messengers, such as he has used in the carrying of the Gospel message throughout the age; those begotten of his holy Spirit. D601; R885:3, 711:3

A great sound

- Sinaitic and Syriac manuscripts omit "sound." R907:6

Trumpet

- The seventh trumpet, the last trump, the trump of God, the jubilee trumpet of knowledge and liberty, which sound symbolically from October, 1874 to the end of the Millennium. The words "sound of a" are omitted by the Sinaitic manuscript. B145; D600, 601; A316; R3471:6, 907:3, 711:3 The truth now proclaimed by the saints, the messengers or angels of God. R885:4

Gather together

- Not physically, but spiritually; their minds, hearts, affections, gathered together, centered, in the secret place of the Most High; protected in time of strife and trouble. R4379:4 Bring together into sympathy and harmony with the truths then due. F274 Preparatory to the setting up of his Kingdom in power and great glory. R1745:6 The first work of the Lord in both harvests was the rejection of the nominal house, so that he may gather out of it his elect. R2982:1 Not into another denomination, but gathered to Christ, into oneness with him, in fellowship of the spirit through the knowledge of his Word. R2751:4, 1877:6 "Gather my saints together unto me." (Psa. 50:5) B164 "Make up my jewels." (Mal. 3:17) B164; D601 "Gather the wheat into my barn." (Matt. 13:30) B164; D600 "Come out of her my people." (Rev. 18:4) D601 The harvest began in 1874. R4842:3; D604; Q150:5

His elect

- The bride of Christ, to be gathered out of the world, of all nations and classes. R4998:3 Consecrated runners for the prize, for whom crowns have been reserved. F165 We believe every saint will be brought into contact with the truth. While confident that no tares will be gathered, let us have confidence also in the Chief Reaper that not a grain of ripe wheat will be left ungarnered. R888:5

From the four winds

- From every direction, from all denominations. R711:3 From every quarter of the field. R1333:4; D601

End of heaven

- The nominal church. D600; R3431:6, 2982:1, 2751:3, 2490:4, 1877:6, 1333:4, 845:2, 711:3

32

Matthew 24:32 *Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:*

Of the fig tree

- The Jewish nation. D604; R5503:2

Put forth leaves

- Giving signs of life. R4788:5, 5503:2, 4705:6 Begins to plan for national restoration in Palestine. D604 Indicating that the blight time of Israel and of the world is at an end. R5503:2 We see the Jews looking back to Jerusalem. We thus see the fig tree putting forth its leaves, giving signs of life, looking forward to the re- establishment of the Jewish nation. R4788:5 These buds will thrive, but will bear no perfect fruit before October, 1914, the full end of the "Gentile Times." D604

Summer is nigh

- The Hebrews divided their year into two seasons, summer and winter. D602

33

Matthew 24:33 *So likewise ye, when ye shall see all these things, know that it is near, even at the doors.*

Know that it

- "Know ye that the Kingdom of God is nigh at hand." (Luke 21:31) D602; R127:5 When the time should come, such watching ones would know it. R593:6

34

Matthew 24:34 *Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*

This generation

- Greek, genea, people living contemporaneously, not a race. D603; R531:4 Not the generation he was talking to, but the generation that would see these signs when they would be fulfilled. Q636:4; D603; HG95:4 Might be reckoned as a century, practically the present limit, from 1780, the date of the first sign, to 1880. To our understanding, every item predicted had begun its fulfillment by that date. D604 Those who are walking in the light of Present Truth are not looking for things to come which are already here, but are waiting for the consummation of matters already in progress. D604 It would not be inconsistent to reckon the generation from 1878 to 1914, 36-1/2 years, about the average of human life today. D605 The generation which witnesses the putting forth of the green leaves of hope by Israel will see to the full the accomplishment of the change of dispensation so long foretold. R4706:1 In distinction from the word regeneration; in other words, he would be present before the regeneration, before the people of this age should pass away. R342:4* "This generation of vipers" (Matt. 23:33); this kind, or class. R539:1*

35

Matthew 24:35 *Heaven and earth shall pass away, but my words shall not pass away.*

Heaven and earth

- The present ecclesiastical and social order. D602

Pass away

- In the great time of trouble with which this age will end. R4706:1

My words

- Plans or purposes. R421:2, 338:1

36

Matthew 24:36 *But of that day and hour knoweth no man , no, not the angels of heaven, but my Father*

only.

That day and hour

- When the Kingdom shall be set up. E36 The divine plan which God purposed in himself from before the foundation of the world, and represented in the sealed scroll of Rev. 5. R4451:1

Knoweth no man

- At the time the Lord was speaking. B18; D605; R4641:5; CR95

Not the angels

- Not that the angels would be in ignorance up to the last minute. R4706:2, 2972:6 Sinaitic manuscript adds "nor the Son." D605

But my Father only

- It does not say that none but the Father will ever know. B18; D605; R5055:1, 2972:6, 1796:3; OV6; NS7:1, 33:1 It does not mean that those living at the time for the establishment of the Kingdom would not know. R4706:2 Certain features of the plan were kept secret from our Master until he had finished his course. CR95; R4706:2, 4641:5

37

Matthew 24:37 *But as the days of Noe were , so shall also the coming of the Son of man be.*

But as the days

- Not the coming, but the "presence," after arrival. B160, 161 As the days of Noah were not days before Noah's time, neither are the days of the Son of man days before the Son of man's presence. R2974:5, 580:5

Of Noe

- Before the flood. B161; R349:1, 342:4*, 237:5*; NS200:4 Doubtless much of the immorality and sensuality which marked the days of Noah and of Lot will prevail in the world in the closing days of the present age, though that is not the lesson here. R4706:3; B161; D606; HG611:5 Everything will continue as ordinarily. R4706:3 Noah was informed respecting the coming change of dispensation; likewise, the Church of Christ is forewarned. R4706:2 As the giants were in control in the days of Noah, so giant trusts are getting more and more control of the situation now. R4797:5

So shall also

- Before the hot fire of trouble. B161

The coming

- Greek, parousia, presence. B159; D296, 606; R4797:2, 4706:4, 2978:6, 1874:1*, 513:4, 188:4

Of the Son of man

- The days of the Son of man are the days of his parousia or presence, invisible and unknown to the world, known only to the watchers, and seen by them only with the eye of faith. R2974:6 See comments on Matt. 24:27.

38

Matthew 24:38 *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,*

They

- The world in general. D606

Were eating

- Pursuing the ordinary, proper affairs of life; ignorant of the impending catastrophe. D606; R5455:6, 3355:6, 2974:6, 2957:1 Does not imply that there is anything wrong in so doing. R4797:2; B161; NS7:6, 33:6 Showing that there will be no outward sign to indicate to the world the time of the second presence. R5455:6 The world's affairs will not be interrupted by the Lord's presence. NS200:3 These things are not signs of wickedness, but mentioned to show us that there will be no outward sign to indicate to the world the time of the second presence of Christ. R5455:6, 4797:2, 580:5, 20:4

The world's whole attention given to fleshly desires, not understanding nor caring for the spiritual. R327:1*

Into the ark

- Type of Christ and the power in him which will replenish and reorganize society. A318

39

Matthew 24:39 *And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

And knew not

- Were ignorant of the coming storm and disbelieved Noah's testimony. B161 So, in the early part of the Day of the Lord, the world will have no faith in the announcement of his presence and of the impending trouble. B143 Similarly, at the end of this age, only the Lord's people will know of Christ's presence and the time of trouble impending. D606; R5590:6 There was apparently nothing to indicate that anything unusual was about to happen. R4797:2 They read not the signs of the speedy and great changes just at hand; they are too busy to consider the testimony carefully, and only continue to scoff. B167 The world will never be completely converted to Christianity by any existing agency before the end of this dispensation. R2798:2* The signs of the times will not be in the outward condition of the world. R5455:6 "Where is the promise of his presence, while all things continue as they were from the beginning." (2 Pet. 3:4) R2957:1 How then shall the Church be aware of his presence, except by a sign. R98:2* First, in witnessing, we should present the doctrine of restitution, the work of the presence; then, the manner; and lastly, the time, telling it to none unless they show that they have an ear to hear. R216:3,6

Until the flood came

- Contrary to the teachings of many modern theologians. A61 Though there shall never be another flood to destroy the earth (Gen. 9:11), it is written that the whole earth shall be devoured with the fire of God's jealousy (Zeph. 3:8). B162 Marking the close of the first dispensation; as a great cataclysm of trouble, anarchy, symbolically called "fire," will mark the termination of the present dispensation. R2842:6 Likewise in his second presence, until disturbed by the commotion and trouble of the epiphania, the apokalupsis of the King in the pouring out of the seven last plagues. R2957:1 They did know when the flood came; and they will now know when every eye shall behold him. HG24:6

Took them all away

- The Deluge was merely a quick means of executing against the race the death sentence already expressed 16 centuries before. SM62 By drowning all the people except Noah's family; in the antitype, by burning all except the family of God in the symbolic fire—the great trouble of the Day of the Lord. B162 Intimating that a great catastrophe, corresponding to the flood, is to occur in the end of the Gospel age. R3934:6 The threatened catastrophe will be anarchy. R2842:6

So shall also

- Equally unrecognized and unbelieved. B161 From these statements we see that the world will be far from being converted to Christ at his coming, and they will have little regard for the teachings of the Master. Q816:4, 852:2 Again the doctors of the law and doctors of divinity, professing faithfulness and praying continually, are blind to the fact that we are now living "in the days of the Son of man." R3538:6

The coming

- Greek, parousia, presence; as of one who has already come. B161; R4706:3, 2978:6

40

Matthew 24:40 *Then shall two be in the field; the one shall be taken, and the other left.*

Be in the field

- In the world, outside the nominal house. D609; R4706:4 Who previously had not been justified.

Q151:2 The Lord will gather some of his jewels from the field. R4706:4; D609 Not all "come-outers" will be gathered, but the jewels will be sought wherever they may be. D609

One shall be taken

- To the food of Present Truth which the Lord would supply. R2302:6, 513:6

41

Matthew 24:41 *Two women shall be grinding at the mill; the one shall be taken, and the other left.*

Grinding at the mill

- The place where food is prepared; the theological schools and the ministry. D609; R4706:4 Grinding the husks of human tradition. R513:6

42

Matthew 24:42 *Watch therefore: for ye know not what hour your Lord doth come.*

Watch

- The signs of the times in the light of God's Word, for the second advent of the Lord, the establishment of his Kingdom, the transformation of the Church to the divine likeness. R2973:1-3, 4706:5, 2303:1 Watch yourselves and also the word of prophecy. B22; R4706:6, 2303:2 Watch your words and thoughts and doings. R4706:6 So that when the due time comes you may be one of the wise ones. B19; D606 This will serve as an antidote to worldly influences. R2303:1 The watchers keep separate the two thoughts of the presence and its manifestation. R2974:3 Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation. R2973:5 Watching implies hoping, and it also implies waiting. R2973:2 That the early Church lived in joyful anticipation of this longed-for event is manifest from many Scriptures. (See 1 John 2:18; 2 Tim. 2:18; 2 Thess. 2:1-5) R1796:2 Implies not only some advantage in watching, but also that the manner of the event might be so contrary to general expectation as to require some discernment on the part of the watchers. R1796:5 In reply to your question, When?, I merely tell you to watch and be ready. When I am present I will communicate the fact to all who are watching and faithful. B163

Therefore

- That ye may be gathered or separated from the world and theological relationships and from earthly church relationships to the Master himself. R4706:5 An intimation that the manner of the second advent would be contrary to the general expectation. R1796:5 Unobserved, unknown to the world. R4706:3

For ye know not

- It is not a matter that is left in such a form as to be speculated upon in advance. His knock will be the first intimation of his presence. R3355:5 Implies that when the event does take place the watching ones will know it. Watch, because ye know not, in order that, at the proper time, ye may know. R2972:2 D606

What hour

- "The day" according to the oldest Greek manuscripts. R2972:2,3

Your Lord doth come

- This cannot refer to our Lord coming to receive a dying one at death, as is often taught, because death is an enemy. R2303:1 Greek, erchomai, arrive. B163

43

Matthew 24:43 *But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.*

But know this

- Understand the reason why the time is so secreted under symbols and parables. D611

If the goodman

- The householder, the devil. D611; SM102

Of the house

- Master of present institutions, of the present evil world. SM102; Q621:2; R4706:5, 2303:2

Had known

- Although Satan has long known the Bible, he has understood but little of it, for the same reason that man has not understood it—he does not possess the holy Spirit. D611

Thief would come

- The Lord's second presence is likened to the presence of a thief in a house, unknown to its master. R4706:6, 3784:5, 842:1 If he comes as a thief, it is not to sound a trumpet before him, calling the world's attention to his work. R1742:6 He comes as a thief and snare upon the world. R1693:1, 326:6* To take, first, his "jewels," his saints; and then to utterly spoil and overthrow the affairs of this present time, that on its ruins he might set his Kingdom. R3784:6, 4706:6

He would have watched

- Satan was taken unawares by the Lord's parousia in 1874 and the harvest work then begun. D612

Would not have suffered

- Whatever knowledge Satan has of the divine times and seasons and arrangements, he is prompt to use in opposing the divine plan. D611 In what way Satan would have managed his affairs differently if he had known sooner more about the divine plan we can only surmise. D612

To be broken up

- Had Satan understood the divine plan he would have tried to make it very difficult for it to be carried out. Q621:2; D612 His "house," present institutions, will suffer complete collapse. D612 There would not be such a breaking up in earth's affairs as is now impending; the Kingdom would be established, but not in the way in which God designed. R4706:6 Slowly and surely the "strong man" is bound in his own house by the stronger one now present. R842:1

44

Matthew 24:44 *Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*

Therefore

- Now that you know prophetically that Satan will be caught unawares. D612 Be always watchful for the evidences of my parousia, because the time will come when it will be very important to know that fact. B19, 163

Ye also

- Believers, the Lord's faithful. D612

Ready

- Not in a literal ascension robe, but in a figurative ascension robe—a condition of heart and life ready to welcome the Lord and his scrutiny of our hearts and conduct. R2303:2

As ye think not

- The time of our Lord's presence could not be known beforehand, even by the saints; nor was the fact recognized until nearly a year after October, 1874. D612; R149:5*

45

Matthew 24:45 *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*

Who then

- In the harvest. B163 Few would be found giving to the household of faith meat in due season at his presence. R718:4

Faithful and wise servant

- Faithful to the "Master" and to "his fellow-servants" and "the household." D613 God's grace will probably come through a human channel, through the helpfulness of the fellow-members of the body

of Christ, whom the Lord will make use of in serving the meat to the household of faith. R2383:4 Ever since the Church has had an existence, God has raised up some from its midst as special servants of the body, some who had special teaching ability. R1206:4 God in his own time raises up suitable servants or expounders to dispense his meat in due season. A319 Servants who are anxious, not only about the amount of service, but also that it be in exact cooperation with God. R1797:1 Merely a steward, liable to be removed at any moment should he fail to fully and duly acknowledge the Master in every particular. D613 One channel dispensing the meat in due season, though other channels or fellow-servants will be used in bringing the food to the household. D613 A special messenger to the Church at this time. R6023:3* Some one servant (animate or inanimate) whom the Lord would specially use in the present time to dispense the present truth. R1994:3 Originally applied to Pastor Russell by one who became his bitter enemy. He avoided the discussion which followed, except for references in Volume 4 and when the passage occurred in the International Sunday School Lessons. R4482:1, 4473:3, 3811:2 Thousands of readers of Pastor Russell's writings believe that he filled the office of "that servant." His modesty precluded him from claiming this title. OV447*; R6011:2*, 4482:1, 2489:4* While this exhortation in general seems to apply to one particular servant, we can see the same principle would apply to each servant in turn as he would receive either food or stewardship. R3356:5 Whether you like to call it a class or individual, whatever it be. Q355:5 Let each reach his own conclusions and act accordingly. R4483:3, 1946:2; Q644:4 The whole body of Christ, faithfully carrying out their consecration vows. R291:6, 149:5* The Lord has used the Watch Tower Bible and Tract Society as his channel or servant in forwarding the harvest message in a most remarkable degree. R4483:1, 4562:4*

Hath made ruler

- The Lord promised that, at the time of his presence, he would bring forth from the storehouse things "new and old," and that he would select one special channel through which those blessings would be brought to the household of faith. R4482:4, 2693:6 Has placed over. D613 Sinaitic and Vatican manuscripts read "shall make." B163 It would be very remarkable if the Lord should change his channel of sending the truth at this late date. R4483:3 In the interest of the household and for its comfort, joy and blessing, the Master, at an appropriate time, would furnish to some one of his servants a key to the precious things of his Word. R2694:4 No suggestion here of either the inspiration or infallibility of "that servant." This distinction belongs only to the Lord, the apostles and the prophets. R1994:3; D613 The Lord, as the overseer of his work, may today, as in every period, use some special instruments for the service of the Church as a whole. F274 The Revised Version is preferable: "set over his household to give them meat" as a "steward," not as a lord or master—rather a general servant, or servant of all. R1946:6

Over his household

- His faithful people in general; but not nominal Christian professors in general. R1946:2 The household of faith. R327:1*, 291:6 In this context we have "that servant," "fellow-servants" and the "household." The Lord is indicating a chief servant of the truth and fellow-servants, assisting in serving meat in due season to the household of faith. R3811:3*, 1994:2, 1946:2 If neither the "household" nor "fellow-servants" were mentioned, it might be questionable whether the expression "that servant" referred to one or to all faithful servants. R1946:2 Each one of the household is to prove all things he accepts as spiritual food, whether he gets it from the Bible himself or from that servant or from fellow-servants. R1994:4

To give them

- When and as they are able to receive it. R806:2 Merely a channel for distributing the truth. His business is not to make truth, but to circulate it. R1994:3 The fact that the messenger has been gathered into the kingdom should not affect the message, which remains with the Church to be handed out to others until all have been gathered. R6023:3* Freely we received, let us freely give to others the heavenly food—manna. R548:1

Meat in due season

- Spiritual food. OV356; R5651:5, 5566:2 Truth as it becomes due, dispensed by the holy Spirit to the household of faith. B165; A349; OV6; SM404 Hidden things would be gradually revealed. OV6; Q554:4; R5055:1 For strengthening, upbuilding and preparing for a share in the Kingdom. R5615:4, 4671:6 The deep things pertaining to the Messianic age formerly closed up, sealed. R5055:1 To whomsoever has "an ear to hear." Q554:4 The Lord's bountifully spread table of good things from the Bible. R4744:5 Dispensed in a manner and to a degree never before enjoyed by his saints. R5651:5 Can we suppose the Lord would commend anyone who, by teachings or silence, supports the eternal torment theory? R2599:1 The message of the Kingdom to the Church, given at the time the Lord intended it should be given. R6023:3* The stewardship mentioned is not a stewardship of talents and opportunities, but a stewardship of spiritual food. R2694:1 Showing that the revelation of the "mystery" was to be a gradual one. OV5 God's Word is a great treasure house in which he has hid in past time all knowledge needful to his children in all ages. R318:2 We are living in a peculiar time when some of the special features of the Gospel are properly made more prominent than others. R500:6 The harvest is the richest season of the year, when the buds of prophecy and promise have developed and are now bringing forth their golden fruit, and the table of the Lord fairly groans under its bounty. R1899:2, 1890:1 It would be meat in due season in Noah's time to know about the flood; but that information would not be meat in due season today. R5055:4 For those who are weaned from the milk. R230:5; OV356 Things to come, as they become due to be fulfilled, become meat in due season for the household of faith. A319 Which, of course, would be the declaring of his presence. R189:2, 149:5*, 123:5

46

Matthew 24:46 *Blessed is that servant, whom his lord when he cometh shall find so doing.*

Blessed is that servant

- A steward, the one channel selected by our Lord for dispensing food to the "household"; faithful both to the "Master," his "fellow-servants" and "the household." D613 Humble and unassuming, not claiming authorship or ownership of the truth, but dispensing it zealously. D613 A certain servant which the Lord would use at the end of this age. Q355:5 The one whom our Savior has chosen as our pastor. R5828:4* If the service be shown to have been performed, the title of servant is an appropriate one. R4483:2 But it is a place of special danger as well as of special privilege. R1946:4 And no less blessed is the faithful household who search the Scriptures daily to see if these things be so, who prove all things and hold fast to that which is good. R1206:4

Lord when he cometh

- Greek, erchomai, arrives. B163 Greek, ethlon, has come. R141:5 Especially when he is present. R845:4

Shall find so doing

- Shall find thus employed. D613; R2303:5 Faithfully utilizing every available talent in his service. R601:4*

47

Matthew 24:47 *Verily I say unto you, That he shall make him ruler over all his goods.*

He

- While the Lord will be the real Provider and Servant, yet the food will be dispensed through a steward to fellow-servants and the household in general. R1946:6

Shall make him ruler

- Will appoint him over. D613 He will be exalted and given fuller stewardship over the storehouse of truth, with increased ability to bring it forth to the household. B164

Over all his goods

- The whole storehouse of divine truth shall be open to such to be ministered by them to others in the household of faith. R1797:1; B163, 165 D613

48

Matthew 24:48 *But and if that evil servant shall say in his heart, My lord delayeth his coming;*

But and if

- It implies that when the Lord selects a servant, it is upon condition that he remain in the Lord's favor and in harmony with him; and if he does not, then thus and so shall follow. Q355:5 If the servant's heart is not right. B163 A solemn warning to those who are blessed with being servants against a possible falling away from even such a blessed condition. R1797:2

That evil servant

- Shall become wicked and, losing faith. D614; R2303:5 That one previously spoken of. R149:5* While these are servants, they are not faithful servants, but are engaged in revelry, eating and drinking with the world. R593:5

Delayeth his coming

- Has not arrived. B163; Q355:5 Not denying that he will come sometime, but that he has come. B164 This would not be likely to be said until some one had said he had come, nor would it delay until after he was due to come. R555:4*, 237:5*, 149:5* Evidently the presence is one not recognized by the natural eye, but by the eye of faith, else there could be no disagreement between the servants as to the fact of his presence R123:5 His coming in the glory of his Kingdom, his personal coming being already recognized. R1797:4

49

Matthew 24:49 *And shall begin to smite his fellowservants, and to eat and drink with the drunken;*

Begin to smite

- Oppose and contradict. B163 It does not say that it will be so, but "And if he should." Q355:5 A disposition to tyrannize the household, arrogancy. R2694:1, 2303:5, 1797:4 Because they declare his presence. R555:4*, 189:2 We love fellow-servants too much to wish to smite them, and we trust that we are too wise to allow the Adversary to draw us aside to squabble with the enemies of the truth and thus hinder the more important work of scattering the truth. R4194:3

His fellowservants

- Those who are faithfully declaring that the Lord is present. B163 Co-laborers. R4482:1 It is not the special servant alone that will have to do with the dispensing of the food for the household. R2694:1 The ones smitten evidently are taking the opposite ground, namely, that the Bridegroom does not delay, but is present. R123:5 Service is their only commission, not lordship or self-appointment. R1994:4

Eat and drink

- Imbibe more and more of the spirit of the world, the spirit of selfishness, and become intoxicated with it. R1797:4, 292:1

With the drunken

- Become intoxicated with false doctrine. D614; B164 Become intemperate in words and deeds. R2303:5

50

Matthew 24:50 *The lord of that servant shall come in a day when he looketh not for him , and in an hour that he is not aware of,*

Shall come

- Greek, heko, will have arrived, be here. "Will have come"—Rotherham. B164; R555:4*, 591:4*

Looketh not for him

- Is not aware. B164

51

Matthew 24:51 *And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

Cut him asunder

- Cut him off from being one of the servants privileged to hand meat in due season to the household. B164; D613, 614 Separate him from the real Body. R920:5 Be gradually separated and drawn into closer and closer sympathy with the mere professors or hypocrites. B164 It is inferable that such an one, being deposed from stewardship, another would take his place, subject to similar terms and conditions as to faithfulness. R2694:1, 1946:4; D613

His portion

- Share with the world the great time of trouble which will follow the gathering together of the Lord's elect. R2303:5, 1797:5

With the hypocrites

- Though not a hypocrite, he must, because unfaithful and overcharged, have his portion with the hypocrites. B164; R2303:5, 983:6, 920:5 The Great Company are not hypocrites, but since the time of trouble is properly for hypocrites, they will have their portion with them. R4655:1, 1470:2, 593:5, 173:1 Those who are not faithful enough to get into the Little Flock will come into this condemnation with the world. R5256:4 Have a severe experience with the unbelievers in the time of trouble. R2694:1

Weeping and gnashing

- Sorrow and disappointment. CR253 The perplexity and trouble coming upon Babylon. B164

Matthew 25

1

Matthew 25:1 *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.*

Then

- Indicating that it was not applicable at once, in the Lord's day, but sometime in the future. C91; HG94:3 Following the sign of the falling stars. D588, 590 Down at the close of this age. CR252; R5522:3, 5137:4, 3867:3 Shortly before the establishment of the Kingdom. R5150:2 At the time of the Millerite movement in 1844, typified by the visit of the wise men to Bethlehem, and since. (Matt. 2:1-16) B247; C91; R5522:6, 288:3; NS10:2, 36:3 This parable is not applicable at all times and under all conditions. R5522:3, 4692:3, 3867:3 The subject of this parable is the continuation of the subject of Matt. 24, the divisions of the chapter being only the work of the printer. HG95:2 Taken in connection with the preceding chapter, it is fixed as belonging to the last generation of the church living when the Lord comes. R87:5; HG95:5 Emphatic by position. R5866:1*

Kingdom of heaven

- In its embryotic condition. C91 The Church—the entire ten virgins. R4654:5, 87:5

Be likened unto

- This parable shows that in the end of this age is a separation or division in the true Church of Christ. R5522:3, 2541:6 The object of this parable is twofold: first, the necessity for alertness; second, to show that it is not sufficient to hope and pray for the Kingdom, but the wisest possible preparations must be made for it. R3868:2

Ten virgins

- Pure ones, "holy people," lovers of the Bridegroom, longing to meet him. C91; CR348; R4692:3, 87:5 Separate from the world, uncontaminated. R5522:6 Only those who have been justified by faith

and consecration, because by nature none are pure, none are virgins. R4692:3, 5522:3, 5865:3 Applies only to the true Church, the virgin class, not even to the nominal church. R4692:3, 3868:1, 2763:2 For a time these will be all together, unseparated. R4692:3 No mention is made of the bride, but all of the wise virgins are mentioned as those for whom the Bridegroom comes. C191 While there have been virgins all through the age, this parable refers only to the virgins at the close of this age. R110:3; R58:2*

Took their lamps

- The Bible. "Thy Word is a lamp unto my feet." (Psa. 119:105) R5523:2, 87:5; C92, 191; HG95:5 All the virgins had the Bible and some light therefrom. R5523:2 R3868:1 Not until the nineteenth century has the lamp been in the hands of the virgins. Prior to 1798 it was clothed in the sackcloth of a dead language. R87:5

Went forth

- Many of all denominations believed in the message that the second coming of Christ was at hand and went forth to meet him. R5522:6 For some 14 years prior to 1844 a cry had gone forth throughout the Church that the time of the second coming of Christ was at hand. R5522:6 Corresponds exactly to the Miller movement, which is still (1890) in progress. C91; HG95:5 A movement in the same geographical area, New England and the Middle States, where the literal "sign" of the "dark day" (Matt. 24:29) occurred on May 19, 1780. D588 Aroused, in part, by the great Meteorite Shower of Nov. 13, 1883, as applied to Matt. 24:29. D590 This movement, the Adventist movement, was to end in the bitterness of disappointment; the other, the "midnight cry" movement of verse 6, was to end in success. HG79:3, 95:1 The movement is a representative one. Not all the church went forth, but it was an important movement in the church, and ended in the disappointment of 1844. R39:4*; HG70:1 In going, they walked by faith and not by sight. R88:1

The bridegroom

- Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. R398:4 Christ, who is "afar off," and is now entering into a covenant with those who would be members of his bride class. R5522:3

2

Matthew 25:2 *And five of them were wise, and five were foolish.*

Five of them were wise

- The little flock, the fully consecrated. C93, 94; F75 In addition to purity, watchfulness and zeal are essential. R5522:6 They will understand features of the divine plan previously kept secret. R5150:2 The wise were those who heard and obeyed the cry. R40:5* Full of faith, fervent love and the spirit of prompt obedience. C190 The fifth chapter of the Song of Solomon gives even fuller suggestions respecting these two classes. R4249:3* The numbers are not significant, neither are the proportions. C91

Five were foolish

- The Great Company class. C94; R5656:2 Lacking love and zeal, they are overcharged with the cares and plans of the present life. R5656:2, 4078:5, 1952:1; C194 In that they permitted the things of the present life to balance against the things of the life to come. R5865:3 Allowing their first love and fervency of spirit to cool, and their faith and promptness of obedience consequently to abate. C190 Probably in very large number all around us. R5134:4 In that they lived carelessly. F75 Have been in the household of faith, but not overcomers. R1952:4 Not all the virgins will be acceptable as members of the bride. R5522:6 In addition to purity, a certain amount of watchful zeal will be required. R5522:6 The foolish were those who heard the cry and, for want of sufficient light, could not obey the cry. R40:5* Some were actuated by excitement and carried along with the occasion. R88:1 Their cause of failure—idleness. R4079:4* In the end of this age a division will take place in the true Church. R5522:3 They will wash their soiled robes during the great tribulation. R5545:1 But

they are still virgins in the parable, not corrupt or lovers of sin. R4078:5

3

Matthew 25:3 *They that were foolish took their lamps, and took no oil with them:*

Took no oil

- The spirit of the truth. C92 The wisdom, the understanding of the divine Word. R4693:1 One class had the spirit in their hearts as well as light in the Word, oil in their vessels and in their lamps; others had only the light of the Word, oil in the lamp. R288:3

4

Matthew 25:4 *But the wise took oil in their vessels with their lamps.*

But the wise

- "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10) OV268

Took oil

- The holy Spirit of truth, of consecration and obedience. C94, 194, 191; R5523:2, 4693:5, 4654:6; CR253

In their vessels

- In themselves, in their hearts. C92, 191; R5523:2 Only those having a good supply of the spirit of truth will be able to hold out. R5523:2

5

Matthew 25:5 *While the bridegroom tarried, they all slumbered and slept.*

Bridegroom tarried

- Seemed to the expectant ones to tarry. C92 The Millerite movement culminated in a disappointment in 1844. R5522:6 The Church is betrothed to the Bridegroom, Christ, when "afar off" during this Gospel age. R5522:3 The 30 years of tarrying between 1844 and 1874 was the exact parallel to the 30 years of tarrying at the first advent, from the visit of the wise men until Jesus was anointed at Jordan. R289:4, 88:2, 38:2* The delay of the Bridegroom serves as a test to the virgins invited to go in to the marriage, proving who are the wise and who are the foolish. R3868:3

Slumbered and slept

- Many of them dreamed strange, unreasonable things. C92; CR253; R5522:6, 3868:3, 88:1 A general stupor, uncertainty and drowsiness came over all. R5522:6, 3868:3 During which time the lamps were measurably neglected. R3868:3 Were in darkness. HG95:6 Corresponding to Elijah's sleep under the juniper tree (1 Kings 19:5,6); covering the period of 1844 to 1874. R4211:6*

6

Matthew 25:6 *And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.*

At midnight

- At a fixed hour the Bridegroom set out for the bride; at midnight the Bridegroom came. C191; R5522:6 When the knock of prophecy was heard announcing the Lord's presence in the autumn of 1874, almost immediately it began to be recognized. C190, 93 Or, during the night. The Greek word is not definite like ours. R88:1 The call was made before morning. R88:1 His presence makes it morning. The cry, made at midnight in the parable, points to the morning of the parable. R39:5* Very early in the morning of the new age; but it was the midnight hour so far as the deep slumbering of the virgins was concerned. C93 The movement, proving that Christ was due in 1874, began 15 years after 1844, the mid-point between 1844 and 1874. HG96:2

There was a cry

- Which sounded forth in 1874, just 30 years after the Miller disappointment. R5522:6, 3868:3 This cry

still goes forth and will continue until all the consecrated virgin class have heard and have had their faith and loyalty tested by it. C191 So loud that all of the virgins will hear it, even though the world will have no knowledge of it. R4693:4, 3869:5 As there was a proclamation of Jesus in the flesh as King, so there must be correspondingly a proclamation of Jesus, the new creature, as King of glory. R2645:3 Implying that something from the prophetic word at the appropriate time will call the attention of all the virgin class to the presence of Messiah. R4692:6 Appropriately, the monthly paper, "The Midnight Cry," attracted general attention with a circulation of up to 15,000. This was more than the combined total of all the other papers devoted to the subject of the Second Advent. R88:2 The name "Midnight Cry" then disappeared from the publication because, as stated at the time, it had done its work. R39:6* As long as the cry goes forth there will be opportunity to hear it. All of the virgin class must hear it. R5523:2, 4692:6

Behold the bridegroom

- Not cometh; but behold, he is present, he has come. CR253; Q73:2; R5523:2, 3869:4, 149:1* Not in the flesh; he is never to come in the flesh again. R5522:6 Christ came in the character of a Bridegroom in 1874. R39:6* All the virgins will hear this message. R5523:2 This message of the Bridegroom's presence will cause the separation which will test and prove each individual of the virgin class. C192 The revelation of Christ to the world will be subsequent to his revelation of himself to the wise virgin class. R5523:1 And the further announcement, "Thy God reigneth." (Isa. 52:7) R2645:3

Cometh

- Omit, not in the oldest Greek manuscripts. C93

Go ye out

- Taking their lamps and following the Bridegroom, representing leaving all else to follow Christ in this time of his presence; equivalent to leaving Babylon, where the virgins had mainly been. C194 This movement finds exact parallels with Elijah's movements from leaving Gilgal until he crosses Jordan. (2 Kings 2:1-8) HG69:6

7

Matthew 25:7 *Then all those virgins arose, and trimmed their lamps.*

All those virgins

- Not the world nor the nominal church in general. C192 While all will be aroused, only those will be led out who have the spirit of the truth in their hearts as well as a knowledge of the Bible—a trimmed lamp. C92

Arose

- All the virgins were to be aware of his presence after he had come. Even the foolish virgins know of the Bridegroom's presence. R5523:5 It is but a kindness on the part of the virgins who are awake that they shake and otherwise attempt to arouse the sleeping virgins. R2763:6

Trimmed their lamps

- Searched the Scriptures. C92; R5523:2, 3869:4; PD92/107 Trim away every vestige of error as fast as it becomes apparent to us so that the pure light of truth may shine out through the medium of a clear and transparent character. R3243:3 Our work in the present time is not only to proclaim the Bridegroom's presence, but to assist those who have the oil in their vessels to trim their lamps. R3869:5 Have clearer enlightenments from the Word of God. R4654:6

8

Matthew 25:8 *And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.*

The foolish said

- The parable is a progressive one. One might fall out from the wise and become foolish. Q230:1 The foolish were the first to know and confess their lack. R116:2

Give us of your oil

- Your spirit of consecration. C94 There is only one way to get the holy Spirit, that is from the Lord and on his own terms. We need to look well to our covenant with the Lord and our zeal for him and the truth. R5523:2 We wish we could be as earnest at Bible study as you are. R5523:2 Tell us how you know these things, why you feel so sure about them. R3868:6

Lamps are gone out

- We are not able to appreciate and apply the Scriptural prophecies relative to Christ's second coming. R5523:2; C93 They fail to get clear light on the subject of the Bridegroom's presence. C194; R4693:1 Though all the virgin class trim their lamps, all cannot see. Only those who have oil, the fully consecrated, can get the light from their lamps and appreciate the facts. C93 The disappointment of 1844 cast reproach on the subject of time; and the prudent reached the worldly-wise conclusion that, having been disappointed once, they would be more prudent in the future and not expose themselves to contempt. R289:1 "None of the wicked shall understand, but the wise shall understand." (Dan. 12:10) Cii; HG316:4

9

Matthew 25:9 *But the wise answered, saying, Not so ; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.*

But the wise

- They will not be in darkness that that day shall overtake them as a thief. (2 Thess. 5:4) Q230:1

Saying, Not so

- The spirit of consecration, and its attendant light, cannot be communicated from one virgin to another. C94 One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. HG733:3

Not enough for us

- None can secure too great a supply of the holy Spirit. R3868:5 Not an ungenerous spirit; it was just that they had none too much themselves. R5523:4

Go ye rather

- We can do no more than tell them how and where the oil, the light, must be obtained. We must go on in our personal preparations. R3868:6

To them that sell

- To the market of experience in the great time of trouble. C94; R1952:1 Go to God who "giveth liberally." (Jas. 1:5) R5523:4

Buy for yourselves

- Each virgin must buy for herself. R88:4; C94 The fruits and graces of the holy Spirit cannot be had for the asking; they must be bought in the market place of experience. R3868:5 There is only one way to obtain the light, and that is through a patient, persevering study of the divine Word under the guidance of the holy Spirit. R3868:6 In order to receive a fresh supply of oil we need to look well to our covenant with the Lord and to our zeal for him and the truth. R5523:3 It will cost some of them considerable self- sacrifice and humiliation to learn their lessons. R4693:1; C94 This costs something of time and study, and of neglect of the things of this life. R5523:4 The waking up of the Great Company to go out and purchase the oil is the latter part of the harvest work. R5761:2

10

Matthew 25:10 *And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

They went to buy

- If it is not already too late to go to buy the oil, it soon will be. R3869:5

Bridegroom came

- Any who did not know of the presence would lack evidence that he belonged to the bride class. R5523:5 All the virgins were to be aware of his presence after he had come. R5523:5

Went in

- The entering in to the marriage began in 1878 and still continues. R3868:6 One after another, passing beyond the veil. R5523:4, 3868:6 The dead by resurrection, and the living by translation or change. R181:2* Braving opposition, hostility and darkness of night, through which they must pass to go with their beloved Bridegroom to his house and enter in. R4654:5 A going in to a condition rather than a place; implying a withdrawing from the world and a coming into a condition of special preparation for the marriage. R88:4 As the "going forth" (verse 1) and the "going out" (verse 6) were not literal, but acts of faith; so also the "going in"—the virgins are guests by faith, by being in light at a certain stage of development. R40:1* The going in, like all other features of the parable, is a work of time, which we understand has been in progress since 1874. R289:5 Beautifully illustrated by the happy bridal procession which escorted the Jewish bride to her husband's home with music, lighted lamps and every demonstration of joy. C196 After the going in comes the inspection of the guests, followed by a casting out of one at least who has not "the wedding garment." (Matt. 22:1-14) R40:5*

To the marriage

- "To the nuptial feasts." (Diaglott). R87:1; C191

And the door

- To the marriage feast; not the door of mercy, but the door to the high calling. C195; R4693:1, 4654:5; NS319:6 All opportunity to become of the wise virgin class by engaging in the harvest work. C210, 213, 221; R1952:1 The door to the Bride class. Q738:2 The door through which the Bride class shall enter and the door to service should be kept separate. Q75:1 Not the door of hope, either to the foolish virgins of Christendom, nor to the heathen world. NS295:4 Though the call has ceased, the door is not yet shut. The call and the door are distinct and separate. R1112:2

Was shut

- The closing of the narrow way of this Gospel age. NS195:4 "I am he that shutteth and no man openeth." (Rev. 3:7) C195 We should lose no time dreaming that the door is shut. R5633:5 Evidently the door is not yet shut, but who can say how soon. Cii; R5068:6 Not yet closed, but stands ajar to permit replacement of lost crowns. Q150:6; R1113:1 Will be forever closed when the full predestinated number of the Bride of Christ has been found faithful. R1951:6, 5523:4, 1112:6; Q73:2; C210, 221, 195; NS319:6, 804:1 The door will close because the full number elected will have attained the necessary character-likeness to Christ and will have stood the necessary testings. R4693:2, 3869:1; Q73:2, 230:1 Marking the full end of all opportunity for even the called ones thereafter to attain the prize of the high calling. C213 The choicest blessings of all time will soon be won or lost. SM258 No one else will ever be of the Bride class. CR253 Not merely is the world shut out, but the foolish virgins also. R4654:5 After the door is shut there will be no more begetting to the spirit nature. R5761:4 When that time comes there will be a corresponding suppression of truth by the nominal church. R3532:4, 1448:4 The door merely shuts in the Kingdom class, the Little Flock; God has other blessings for those outside. R5523:4 This does not mean that the foolish virgins will be consigned to eternal torment. F75; R5523:4 The deliverance of the last member of the Body will follow shortly after this. C231; R5776:6 It is not ours to say which, individually, are shut out; but we believe that none were shut out who, up to that time, had made an entire consecration to God. R289:6

11

Matthew 25:11 *Afterward came also the other virgins, saying, Lord, Lord, open to us.*

Afterward

- After they get the oil and recognize that the end of the age has come. R5523:5, 1952:1 After the door is shut, but apparently before the marriage takes place. R290:4 Christ harvests the earth before he makes open manifestation of his presence. HG25:3

Came also

- They had gotten the experience, development, knowledge and the light, and they came. Q74:T Having gotten a clearer enlightenment from the Word of God. R4654:6 Their knowledge of the presence of the Lord came not from the light shining from the light of prophecy, but rather from the judgments upon the nominal church. R290:4

The other virgins

- Although foolish, still virgins, not impure. CR348; R4693:2, 4078:5 Made wise by getting the oil they previously lacked. NS320:1

Saying, Lord, Lord

- Knocking at the door in prayer. R5523:5

Open to us

- We desire also to be of the Bride class. R4654:6

12

Matthew 25:12 *But he answered and said, Verily I say unto you, I know you not.*

I know you not

- As the Bride class; but they all belong to the company of virgins, the Bride's companions who follow after her. R5865:4 I do not recognize you; my Bride is complete. R5383:6, 5523:5, 4693:4, 4654:6, 3869:1; Q739:T They lost the great prize. R4693:5 They will then realize they have failed to make their calling and election sure. R1952:1 All outsiders are treated as strangers, as unknown. R1951:6 There is nothing in the parable to indicate that the foolish virgins will be aware of their foolishness until the opportunity of going into the feast has passed by. C194

13

Matthew 25:13 *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

Watch therefore

- How absurd it would be to tell them to watch for a thing, and in the same breath assure them that the watching would be useless because none would ever know! R2763:5 The virgins alone, not the world, are called upon to watch and wait for the Lord from heaven, the Bridegroom. R2763:6 Because, if watching faithfully, they will know of his second coming. It will be distinctly announced. R2763:6 The watching suggested by our Lord refers to the time prior to the presence. R3869:5

Ye know neither

- Although the time of the Master's coming could not be known in the past, nevertheless it would be known to all the virgin class in due time. R4693:4

Wherein the Son

- These words, to the end of the verse, are not in any of the oldest Greek manuscripts. R3869:2

14

Matthew 25:14 *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

Kingdom of heaven

- The Revised Version notes that these words are not found in the ancient manuscripts, but it is the kingdom of heaven in embryo, the church, that is discussed. R2764:2

Is as

- We are not to confound the parable of the pounds with the parable of the talents. They teach different lessons. R5492:2, 2764:1 The parable of the pounds and the parable of the talents are companion parables, illustrating from different standpoints the responsibilities of the stewardship of God's people. R1972:3 A talent is sixty times as valuable as a pound. In the parable of the pounds, each got

one pound; but in this parable the number given varied. R4693:3, 3869:3; HG665:2 This parable illustrates the fruits of labor. The ratio of increase is the same with both of the faithful servants, and the same approval is expressed to each. R1973:4 Illustrating the different abilities of God's people, their accountability according to ability, and that the same results are not required of all, but simply faithfulness by each in the use of what he possesses. R2764:1, 1973:4

A man

- The Lord Jesus. R4693:3, 2764:2, 5386:1 Into a far country—Heaven itself. R2764:2, 5018:3, 4693:3; CR306; SM508 For investiture in authority to be the great King of earth. HG439:1; Q91:4; SM693; NS678:2 To appear in the presence of God to present on behalf of mankind the sacrifice for sins and, incidentally, to be crowned, highly exalted and honored. R2764:2 Gives the thought of a considerable time to elapse between the Master's leaving and his return. R2764:2, 1972:6

His own servants

- Not the world in general, only the consecrated; not even the general household of faith. R2764:3, 4693:5, 3870:1, 3696:1, 1281:5; F662; SM508 All who would become his disciples throughout the Gospel age down to his second advent. R4659:3; R5386:1; SM629, 508:2 They had all engaged to serve him, and he had a right to expect of them a sincere and faithful interest in the work. R3696:1, 1281:5 Addressing those who will be alive at his second advent, and speaking as if they were the representatives of all his faithful followers throughout the Gospel age. SM629 A number of servants is implied, yet only a sample illustration of three is given as representative of the whole. R2764:2

Unto them his goods

- Upon consecration, he appoints us his stewards over the things we have—our all—time, influence, talents. R5386:1; SM508; PD59/70 Certain blessings, privileges, opportunities. R4693:3 All of his interests and affairs. R2764:3 Entrusting various stewardships of wealth, influence, talent and opportunity. F419 In the day of reckoning the Lord will ignore the affairs of our lives which preceded our consecration, and merely judge us according to our use or misuse of our consecrated time, influence, talents, etc. R3870:2

15

Matthew 25:15 *And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

And unto one

- Each is a steward and should individually, not collectively, as a commune, manage his own affairs and render his own account. D480; R1862:5

Gave five talents

- Can be viewed from two standpoints, both true: our natural talents or our spiritual qualities; or the two views can be combined. R3870:4-6 What are these talents? The very talents which we possessed before consecration, and which, in consecration, we laid down at the Lord's feet. SM510 All those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families. R3696:4, 1282:2 Natural gifts, consecrated to the Lord and accepted by him as being owned by the man's new nature. R2764:5 Represents our opportunities for service according to our several abilities. R5386:2, 5932:1, 4660:4, 4659:6; Q536:3; SM629 Some might have a talent for private conversation, another for public service, another for writing. Q536:3 Wealth, influence, intellectual power, education, public utterance, time, opportunities. SM509, 509:1; R3870:4, 4660:1 About $6000, a talent being equivalent to $1200. SM509 There are not many five-talented people in the world; the world, the flesh and the devil bid so high for their services that most of those who become the Lord's people are of the lower classes. R2764:5 In some respects all God's people have one common footing, as represented by the pound. In another respect their opportunities, privileges and advantages vary, as represented by the talents. R4693:3
- "The manifestation of the Spirit [a portion, at least one talent] is given

- to every man [in this consecrated Church] to profit withal." (1 Cor. 12:7) R2764:3 The more talents possessed, the greater the responsibility. R4660:4 The man with the five talents would have more difficulty in keeping them fully employed, fully devoted and fully separated from worldly ambitions than would the man who had fewer. R4660:4 The man of five talents would have the danger of being puffed up, heady and high-minded. R4660:1 If we assume that Adam, as a perfect man, had ten talents, it would be quite appropriate to say that not one of his posterity today has more than five talents, and the majority much less—two talents or one. R3870:3 A talent represented 3000 shekels of silver. There were great shekels and small. In our money, $1000 or $2000. R3870:3

To another two

- Would have a natural advantage, he would be neither so likely to be discouraged nor to be puffed up. R4660:1 Those consecrated with no families and a reasonable degree of health have at least two talents—time and health. R3696:3, 1282:1 "Give me neither poverty nor riches." (Prov. 30:8) R4660:1

To another one

- Many of small talents increase them by use and become quite proficient in the truth. R4659:6 The man with the one talent has, in some ways, a better opportunity for making his calling and election sure. R4660:1 The majority of the consecrated have possessed only one talent. SM510; R2764:5

To every man

- Every one in the Body of Christ has some talent, some ability and opportunity for service. R4659:3, 3696:1, 1281:5 Some fear that they have no talents useful and needful to the service of the body; and some, possessing several talents, use and seek to cultivate the lowest of these rather than the highest. R733:4

His several ability

- "God hath set the members in the body." (1 Cor. 12:18) F295 Our varied conditions of mind, body and opportunity. Q536:3 "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not." (2 Cor. 8:12) R1973:4 Opportunities for the service of God along the lines of such abilities as we possess—education, influence, money, good health, time, tact or genius. R1972:6 The duty and privilege of every member of the body is to soberly and honestly judge of his abilities, neither in pride overrating them, nor in false humility underrating them. R733:4 Some in one service and some in another. F295 Some who are not platform speakers are excellent otherwise, "apt to teach," and should be appreciated and used in Bible class talks. R1848:2 We, today, have special opportunities and privileges for ministering the truth to others. Our responsibility is correspondingly large, and our faith, love and zeal should be correspondingly shown. R2141:6 Communism is not the Lord's arrangement. D480

16

Matthew 25:16 *Then he that had received the five talents went and traded with the same, and made them other five talents.*

The five talents

- Seeking to use every one of these as fully, as thoroughly and as constantly as possible. R2764:6

And traded

- Used them in preaching, teaching, etc. R4693:3 Possessions or personal qualifications are to be released from the service of worldly ambition, not for aimless inactivity, but to be utilized in an opposite direction, in the service of God. R1281:4 Left free to exercise his best abilities. So, too, we are not specially hampered by directions as to how we shall use our consecrated talents and opportunities. R3870:4 It is a steward's place to seek and find places where he can dispose of the talents and moneys consecrated to the Lord, to find best advantage, as his sanctified judgment, under the guidance of the Lord's Word, may dictate. R855:4 It is a part of our privilege and duty to study how we may best invest our talents in order to secure the largest results; just as necessary in investing

for the Lord as in investing money for financial profit. R935:2*

With the same

- With all his talents, not part of them. As a rule, people are either hot or cold in spiritual things. R2765:5 Some with five talents may use three faithfully and bury the other two in business, but we question the probability of this happening. R2765:4

Made them other five

- He expected no more than they were severally able to accomplish, rightly expecting larger returns from the one who had five talents than from those who had one or two talents. R3696:1, 1281:5 Five-talent people amongst the Lord's servants are not to measure themselves with others and to say, I have done enough. R2764:5 The servant who has five talents and uses them faithfully, and doubles them, accomplishes a greater work than the servant who, having one talent, uses it faithfully and doubles it. R2729:1 But proportionately as many of the two-talented and five-talented dig in the earth and hide their talents as those who possess only one. R2765:1

17

Matthew 25:17 *And likewise he that had received two, he also gained other two.*

Gained other two

- While this parable should be a check on the five-talented to not be slothful, it is an encouragement to the two-talented, showing that the Lord will not expect as much from them. R2764:6

18

Matthew 25:18 *But he that had received one went and digged in the earth, and hid his lord's money.*

That had received one

- Not that one-talented people are more likely to neglect and misuse the talents, but to show the responsibility to those who have least that they, too, must be faithful. R2764:6

In the earth

- The opportunities and abilities consecrated to the Lord are being buried in earthly interests, earthly affairs. SM512 In the service of self and mammon. R1973:5 Or in a billiard parlor, or in business, or in pride and show. R1942:5 Burying the talents in business, pleasure or sloth; thus showing lack of love and appreciation, and consequently unworthiness of the Kingdom. F419 Are your money or business talents largely swallowed up in a superabundance of the good things of this life for either self or family? R1282:2

And hid

- Perhaps under cares and responsibilities. R4693:3 By wasting consecrated time upon science, philosophy, music or art; or upon business, politics or pleasure; or in pampering pride or appetite. R1282:5 Had the servant with the one talent been as faithful as the others, he would have received the very same commendation. R1281:5

19

Matthew 25:19 *After a long time the lord of those servants cometh, and reckoneth with them.*

After a long time

- In the end of the Gospel age, at the Lord's second advent. SM511; F419; R5386:1, 4693:3, 4659:3 They were not to expect him to return in a very few days, a few months or a few years. R2765:1 It was doubtless best every way that the exact time for the ending of the Gospel age and the beginning of the Millennial age not be made known until the time of the reckoning. R3870:6

The lord

- We are not be be judged by human judgment, but by him who called us and drew us to himself. CR132

Of those servants

- Christendom: social and ecclesiastical. D599 The Church. Q313:2

Cometh

- At our Lord's second advent. SM511 To take possession of his Kingdom. SM693 Manifestly prior to any outward manifestation of the King in his glory, because the worthy ones are to share with the Master in his glorious manifestation. R4693:6

Reckoneth with them

- Even before his enemies are conquered. C133; F419, 662 During the harvest period the Lord has been judging amongst his people. R5566:4 His first work is with the Church: "Judgment must begin with the house of God." (1 Pet. 4:17) SM511; R5566:4, 3870:2, 1973:1; C133; D599; F419, 662; Q91:4
- We, the Church, "must all appear before the judgment seat [tribunal] of Christ." (2 Cor. 5:10) F418 He will judge us according to the spirit, our minds, our intentions, our efforts. CR132 This period of reckoning began in 1878 with the raising of the sleeping saints, and still continues. R3871:1, 2765:3 The reckoning was to begin with those servants who had fallen asleep. R2765:2 In the "harvest" or reckoning time. R1078:3 As individuals, and not by groups or classes. R1973:1 This work of judging the servants is totally distinct from the judging of the world. R2765:3 There is no intimation that the disciples would die and go to their Lord to be reckoned with and rewarded. R2765:2 God, who is no respecter of persons, requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4, 1105:5*

20

Matthew 25:20 *And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.*

I have gained

- Not all who have five talents use them wisely and effectively. R3871:1

21

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

His lord said

- In the first resurrection. NS137:1

Unto him

- He who had been faithful with five talents was to have a special commendation, while the other faithful ones, who had a lesser number of talents, were to be dealt with proportionately. F725

Well done

- The verdict if you overcome. R5108:6, 2461:3 Approval suggests the thought of having measured up to some standard. Here, the standard is the Word, the standard of the Lord's own character, which is right and true and good. R4242:1* Let each keep patiently and perseveringly on in the way of self-denial until his course is finished. R2474:6

Faithful servant

- Those who at heart are overcomers. CR132; SM512

Hast been faithful

- Gladly spent themselves zealously in the service of the Lord; faithful unto death. R5492:6, 5914:4 In proportion as one confesses his faith, that same faith grows, and the blessings and privileges connected with it grow. R3768:6 In no case have we seen one drift from the truth into the snares of these perilous times who was very active and fully enlisted in the Lord's work. R1282:5

Over a few things

- The Lord's method is to advance only him whose zeal, faithfulness and patient perseverance in well doing has shown itself in little things. F296; SM284 Faithful to the covenant of self-sacrifice. NS327:3 Not very many; it is all trifling from God's standpoint, but he looks at the spirit. CR395,

309:4, 300:4; Q533:2 Our talents and opportunities of the present time are few and small. HG658:5 There is plenty of room at the bottom of the ladder of honor. F296 You have used the favorable opportunities which showed the intentions of your heart. CR300

Make thee ruler

- Sharing the great honor with the Master of ruling the world. Q533:2; CR292, 255:1 This giving of the dominion to his faithful servants signified their sharing with him in his kingdom at the time of its establishment at his second coming. HG439:2; NS678:2 His assistants in the great Millennial work of teaching and helping the world in their great fight. NS618:5 With the end of the Millennium, the time for all such ruling will be at an end; hence the parable is a strong lesson in support of the pre-Millennial coming of our Lord. R2765:6 Ruler over what? Some say everything is to be destroyed. Not so! The world will be to rule over, to be brought into harmony with God. HG147:2

Over many things

- Faithfulness in using the few talents of the present will bring great opportunities for blessing the world in the next age. PD59/70; OV190; Q533:2; CR292, 254:6; R3871:2 The service of the present life is but an insignificant one in comparison to the glorious service which awaits the Lord's faithful people in the future. R4693:6 How abundantly the Lord rewards all of our little efforts in the service of truth and righteousness, whatever our talents, few or many. R3871:2 Such noble characters as Peter, Paul, John and others, zealous in the service of the Lord, will have the highest rewards. R5492:6

Enter thou into

- Each one, as soon as examined, is caused to "enter into the joys of his Lord," before he receives the dominion promised. C133

The joy of thy Lord

- A clear view of the coming Kingdom and glory and the great work of the Millennial day. C134 The Kingdom joys. R5396:6 The first resurrection change. CR254; R3871:2, 3788:6 A share in his favor. R3871:2 Not merely enter into joys, but shall share the joys of his Lord. R795:6 The throne of his glory. NS180:1 The joys of the Kingdom and its work of blessing and uplifting the lost race in Adam. NS343:4 The reward was the same in each case, meaning that the cup of joy to each will be full. R2765:5

23

Matthew 25:23 *His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Well done

- All faithful ones will receive a blessing; nevertheless, those who have been most earnest, most zealous, most devoted, will be the nearer to the Master in his throne. NS608:5 Some have less ability and some more, but the Lord's approval will be in proportion as we have endeavored to accomplish his will. SM257

Faithful servant

- This was said of both the five-talented and the two-talented. CR254; R3871:2; Q500:4

Over a few things

- Only a few things are committed to any of us, and the Lord is seeking merely to note our disposition and to reward us accordingly. CR17 From the Lord's standpoint, all of the affairs of this present life are little in comparison with the future things. R2494:1 General faithfulness to principle, even in small things, gives evidence of the disposition and character which may be entrusted with the great responsibilities of the Kingdom. R2494:1

Make thee ruler

- Everyone who is faithful would get the same general reward. Q536:3

Joy of thy Lord

- These have an equally good opportunity of entering into the joys of the Lord as they that had five or ten talents. R2765:6

24

Matthew 25:24 *Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*

Received the one

- Having become a consecrated believer in the Lord, he had received a talent of privilege or opportunity in the Master's service which he neglected to use. SM508 Not only the great talents, large abilities, opportunities or means, are noted by the Lord, but also the small things are never overlooked by him. R2157:5 Applicable to the larger proportion of his people, for not many wise, learned, rich or noble according to the course of this world, but rather the poor, rich in faith, hath God chosen. (1 Cor. 1:26-28) SM511 It is possible for the person having the one talent to be faithful, and equally possible for those having two or more talents to be unfaithful. SM510

I knew thee

- Cause of failure—presumptuousness. R4079:5*

Thou art an hard man

- The failure of the wicked servant was due to his lack of love. R2766:1 Those who know God and his plan of the ages cannot be afraid of the Lord, nor believe him unjust. R21:5* His heart was filled with fear instead of love for the Lord; for he thought of his Lord as unjust, hard, unmerciful, unloving, exacting. He had a bad theology. SM512; R633:3* Many, who having taken upon themselves the vows of consecration and subsequently failing to perform them, are disposed to blame the Lord rather than blame themselves. R2766:1

25

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

I was afraid

- One difficulty with many of us in the past has been fear of the Master. R4694:1

Hid thy talent

- Representing those who violate their consecration vow, to do and serve, to use, to spend and be spent in the Master's service. R3871:3 If one fails to use his opportunities and privileges, they will be given to another. Q537:1 Would you recommend a man of means to dispose of his business and go colporteuring, living on his interest, or perhaps on his principal? Why not? R3148:5

In the earth

- A talent which is unused is soon buried by the tide of life. R3871:5 Buried under a weight of worldly cares or encumbrances which might be avoided or set aside; or under worldly ambitions for either self or family. R3696:6, 1282:5 In banks, store-houses and investment securities, to enrich and cultivate the spirit of pride in friends or children and for them to quarrel over after you are dead. R3696:3, 3148:5, 1282:2

That is thine

- He evidently wanted to be considered a servant still, and probably thought he was worthy of commendation and reward for not perverting the Lord's money to other uses. R1281:6 Not wicked, simply an idler; willing to draw a servant's approval and compensation, but lacking any real, active interest in his master's business. R3696:2, 1281:3 Strictly honest; he had not wasted his talent in ministering to the flesh or riotous living of any kind. He had kept it safe. R3871:3, 3696:2 While faithful in that he did not squander it or repudiate his Master, he did not have the higher faithfulness of earnest, self-sacrificing zeal in the Master's cause. R3871:4

26

Matthew 25:26 *His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:*

Wicked and slothful

- As a faithless, slothful servant, he was really a covenant-breaker, and therefore wicked. R1281:6 It is required of stewards that they be found faithful. (1 Cor. 4:1,2) R819:5 If the one-talented man, misusing his, was disapproved, it goes without saying that the two- or five-talented would be even more reprehensible in the sight of the Lord. R3871:2 A man's condemnation corresponds with his misuse of his talents. R3074:4

27

Matthew 25:27 *Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*

Thou oughtest therefore

- The very object of the parable is to arouse us to a sense of our shortcomings and recover us from our lethargy by reminding us of our responsibilities. R1282:1 Diligence in seeking and finding ways and means to dispose of our consecrated talents to God's glory and to the advancement of the truth is essential to faithful stewardship; any other course is a violation of covenant. R819:5

To have put my money

- Some get the mistaken idea that a steward is not expected to spend that committed to his care unless circumstances demand it of him. R819:5

At my coming

- Evidently a master would not expect a settlement until he had come, not while on the journey coming. We should therefore translate the Greek erkomai as "on my arrival." R144:1

Mine own with usury

- Interest on a business loan is quite proper. F568; R3871:6 The words interest and usury once had the same meaning; now interest is a just payment and usury is an unjust and extortionate charge. R3871:6

28

Matthew 25:28 *Take therefore the talent from him, and give it unto him which hath ten talents.*

Take therefore

- These gifts are not inalienable; by neglect to use them, or by their abuse, they may be lost. If we fail to use, or fail to use for the Lord's glory, or use for self-glory, our place can readily be filled by another. R733:6

The talent from him

- Implies that he can have neither part nor lot in the Kingdom. SM513 He deserved to be punished because he did not use that which his Lord had entrusted to him. R5386:2 The loss of the opportunity and privilege of service as a co-laborer with the Lord. SM513 Not because he never was a real servant; but because, being really a servant, he proved unfaithful. R1698:5 There is nothing in this parable to indicate eternal torment for this class of unfaithful servants. SM513; R5386:2, 2766:1

Give it unto him

- Their neglected opportunities for more abundant service will go as a reward to those who are already earnest and active. R1282:3 Illustrated in St. Paul's experience; if there was any brother who was short in any way, that was another opportunity for Paul to come in and do that much more. Q537:1

29

Matthew 25:29 *For unto every one that hath shall be given, and he shall have abundance: but from him*

that hath not shall be taken away even that which he hath.

That hath

- Through use of his talents. R5419:3, 3696:5, 1282:2

Shall be given

- Following this just principle, the Logos, who had always proved faithful in all things, was offered the headship of the new creation. F64, 65

Hath not

- Hath not increased. Q843:2 From neglect of his talents. R5419:3, 3696:5, 1282:2

Shall be taken

- The opportunity will be taken from him. He will have it no more; neither will he have any share in the reward given to the overcomers. R2766:4

That which he hath

- Losing the Lord's approval and the light they once enjoyed. Q843:2

30

Matthew 25:30 *And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

Cast ye

- Not a case of being liable to get into outer darkness, into error; it is a case of must. The Master's orders are peremptory and decisive. R3696:6, 1282:5 Not because of murder, theft or blasphemy; not through immoralities; but because of neglected opportunities of service. SM508 None can be of the anointed body except they be preachers to the extent of their ability and talent. R812:3*

Unprofitable servant

- The Great Company class. R3871:4, 4694:1 The Lord does not deny that he is a servant, nor does he charge him with being an enemy. R4078:5, 4693:6; SM507 A Christian, not a worldling, stranger, alien, foreigner to the divine promises. SM507 The Lord will have a blessing for the unfaithful servant. He was a servant all the time. He did not lose it. But he did not use it properly. R4693:6

Into outer darkness

- The darkness common to, and resting upon, the whole world of mankind; not flaming fire of eternal torment. R2766:1,4, 4872:5, 4398:6, 3033:5 Not death. SM507 It is possible to lose what light, privilege and appreciation of spiritual matters had been previously enjoyed. SM514; R4398:6, 2766:4 Emphasizing the responsibility of even those with the smallest natural ability, whose consecrated powers are the most insignificant. R3871:1 The darkness of error and ignorance concerning God's plans and ways envelops the world in general. R1282:3 Flames of fire would surely make the place light. R2766:1; SM507 In contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. R3696:5, 1282:3

There shall be

- In the time of trouble with which this age will close. R3871:3

Weeping

- Grief is indeed implied, but not one word about an eternity of grief and pain. HG303:2

Gnashing of teeth

- Sorrow, disappointment and chagrin in every sense. R3871:3, 4694:1; CR253 In the great time of trouble with which this age will close. R4694:1, 4473:2, 3871:3, 2766:4; SM514 They shall "come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7:14) R3871:4

31

Matthew 25:31 *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*

When

- The Parable of the Sheep and the Goats is the only one of Jesus' parables which furnishes a clear outline of the Millennial age. R769:6 This parable tells of the Kingdom from another standpoint, explaining the work of the Kingdom after it has been set up. R4694:3

The Son of man

- Christ, the Seed of Adam through Eve, in the same sense that he was the seed of David; while his life proceeded forth from God. E150, 152 A title of high honor, showing his obedience unto death, by which he secured the title to all his prospective honor and glory. E151 Not in the sense of simply being a man, but the son of the man David, with whom Jehovah had made an everlasting covenant—that the throne of Israel should belong to him and his seed forever. R944:1*

Come in his glory

- Descriptive of Messiah's Kingdom following his parousia and his epiphania. R5530:3, 4784:6, 4694:3; OV165; PD63/73 Not another coming, but another step or development during the same coming or presence. R2303:6 The Savior has not yet appeared in his glory. R4784:6; OV165 Applies not to this age, but the coming age of Messiah's reign. R4694:3, 4986:2, 4784:6; OV165 Not yet. He is waiting for the development of the Church, his saintly Bride class, which is to sit with him in his throne and share his glory. OV165; NS179:2 The first event of the second advent is not the manifestation of glory, but the thief-like gathering of the Church, unknown to the world. R2303:3 The elect Church shall share his throne and glory. E479; F419; OV165; R4694:3; HG149:3 "Then shall ye also appear with him in glory." (Col. 3:4) R4784:6, 4694:3, 2303:6; SM224 "The woman is the glory of the man" (1 Cor. 11:7); hence, the Church is the glory of Christ. R2303:6 And have established his Kingdom, his Church, in power and great glory. R704:4 In the glory of the Father. NS556:6 Conclusive proof that the world's judgment is not yet in progress. Q795:T This parable applies entirely to the world, the nations. R5530:3,2, 2606:2

Angels with him

- Jesus with the Church. R4986:2 The saints, his holy messengers. "The Lord cometh with ten thousand of his saints." (Jude 14) C302; R4644:4
- "When Christ who is our life shall appear, then shall ye [the Church, the sheep of the present age] also appear with him in glory." (Col. 3:4) R4784:6, 4694:3, 4693:1, 2303:6 The salvation of the Church will be finished before the salvation of the world will begin. R4694:3

Then

- In the Millennial age. R4644:4, 5530:3, 2606:2; E479; OV42 After the Church is completed and sits with Christ in his throne. R5406:3, 654:4; E479 Here begins the world's probation, the world's great judgment day, a thousand years. R2606:4

Sit upon the throne

- This parable corresponds exactly to the picture of Rev. 20:11, "I saw a great white throne and him that sat on it." OV42; A345; R5530:5; CR324 All the faithful shall sit with him in this very throne. R5530:6, 2606:3, 486:6*; OV42 "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) R2606:3, 5530:6 Of justice, mercy and love. R5530:5 The Lord's consecrated people recognize him as their king; but he is not yet the king of the world, "King of kings and Lord of lords." (Rev. 19:16) HG663:5 Christ will not reign over his glorified Church, nor they reign over each other; but the Church complete will reign over all nations, dead and living. HG336:5; NS179:6 A trial can in no case proceed until the judge is on the bench and the court is in session at the appointed time. A345

32

Matthew 25:32 *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

Before him

- During the thousand years, the world's judgment. SM225; R5530:3; NS678:3 After the time of trouble. R2606:2, 654:4 The world will be before the judgment-seat of Christ in the sense that the Church is now on judgment or on trial. HG223:5 Under his observation. HG149:3 If Adam was judged by a trial of his will without God's interference, so the judgment of the whole race will be, similarly, a judgment or trial of their wills without God's interference. R1221:6

Gathered all nations

- Including those now asleep in death. F19; PD63/73; R5530:6 First the living nations, then the dead. R2606:3, 654:3; NS182:1 Not all the 20 billion of the dead in one 24-hour day. NS179:3 Not in a 24-hour day, but in a 1000-year day. (2 Pet. 3:8) HG273:2; NS180:1 Not including the Church, already judged. F418; SM224; R5530:3,5 The gathering of the world will be the result of knowledge. The time of trouble will lead to great enlightenment. R5530:6 After the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1,2) and the authority of Christ's Kingdom established. R2606:3 The gathering to judgment will be a gradual one, not all at the same moment, not all on the same day, not all in the same year. NS182:1 Not to receive an immediate sentence, but to receive a fair and impartial individual trial. (Ezek. 18:2-4,19,20) R2606:3, 654:4 Sometimes called Gentiles, meaning those not in covenant relationship with God. SM224 As the Jews thought of themselves as God's nation and all others as heathens, so with spiritual Israel, they are the holy nation and all the remainder of mankind can be properly described as "the nations," "the Gentiles." R5530:3

Shall separate them

- This separating and judging will occupy the entire Millennial age. E479; R5406:4, 4644:4, 3528:4, 2736:6, 2606:4, 1086:4, 655:1; NS182:2 The whole world will be granted the opportunity of making their choice as to whether they will be sheep or goats. R5694:1, 5530:6; SM225:T,1; PD63/73 The final, complete separation, taking place in the harvest of the Millennial age. D644 All are brought to a clear knowledge of the truth for the purpose of testing them, that those who choose the law of God, Love, may be clearly manifested and separated from those who choose ungodliness, selfishness. R1235:4 God's truth, as a two-edged sword, will be quietly, but surely as now, doing the separating work. R269:4

One from another

- It is an individual separation. SM225; R5531:2

Sheep from the goats

- The judge will make manifest to all ultimately the heart difference of the two classes. R5531:2,3, 5406:5 The loving, sympathetic characters from those wayward and unsubmissive. R4694:6 Inferring that a majority will obtain everlasting life, as sheep are more numerous than goats. R1227:6, 1057:4; Q639:3 Those sheep and goats will not include the Church. R4694:3 The final test must be applied in the end of the thousand years, when Christ has completed the work of restitution. R1234:1 Outwardly they will have much the same appearance and demeanor, except the Judge will see the real heart-difference between the two classes. R5531:2 The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats. R2606:2, 654:3, 267:6, 34:2*; D644

33

Matthew 25:33 *And he shall set the sheep on his right hand, but the goats on the left.*

Shall set the sheep

- Those who will have the Lord's spirit. SM227 Who are meek, teachable, willing to be led in the pastures of truth. R2606:4, 2304:3 Such as receive instruction and come into accord with Messiah. OV165 Co-laborers with God in the work for which Christ died. R5531:6 "Other sheep have I which are not of this fold; them also I must bring." (John 10:16) NS181:5; R2606:6

On his right hand

- Place of favor. R4986:2, 5046:5, 2606:4; OV165; SM225

But the goats

- With the goat character of waywardness and unsubmissiveness. R4694:6 The wayward, those not developing the graces of character under instruction; those not interested in accomplishing the work for which Christ died. OV165; R5531:6, 2304:3; PD63/73 Self-willed, stubborn, climbing to places of prominence, feeding on miserable refuse. R2606:4 Those found unworthy of everlasting life. R5973:2, 4785:1 Outwardly having much the same appearance as the sheep. R5531:2

On the left

- Place of disfavor. R4986:2, 4785:4, 2606:5; OV165; SM225; PD63/73 As subjects of condemnation. R2606:4 Both classes will have been on trial for a thousand years, receiving blessings from the Kingdom. R5531:2, 4694:3 These two classes will not be aware that they are going to the right or to the left until the conclusion of the trial. SM225 Not for Adam's sin, nor for the sins of their own weakness and ignorance while yet blind and deaf. NS181:2 We have no assurance that the sheep will outnumber the goats. In Palestine the numbers are about equal. R1984:6, 5694:1

34

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

Then shall

- At the end of the Millennial age. R5973:2, 2606:6 The decision of some individual cases will be reached long before the end of the age (Isa. 65:20), but in each age there is a harvest or general separating time at the end of the age. R2606:3 By the close of the Millennium, two classes will have been completely separated; those in harmony with the letter and spirit of God's law, and those out of harmony with it. A144; R2606:5; HG149:3, 223:6; PD63/73 All will be subjected to a final test of loyalty to God after the thousand years. R2051:5 The two classes will not be aware they are going to the right or to the left. Not until the conclusion of the trial do they find out where they stand. SM225

On his right hand

- Those who, during the Millennial age, will have attained the position of favor by harmony and obedience. A305 The reverse order of Rev. 20:7-10 which seems to indicate that the goat class will be dealt with first. R2304:4 Who have been perfected through the processes of the restitution. R2304:4

Come ye

- You who are about to enter into everlasting life. A144; D644; OV165 Those in harmony with God. Q446:2 But only those who pass the test of the "little season" when Satan is loosed (Rev. 20:3,7-9) will be worthy of continued life. R1234:1,2 Those who will have developed the God-like character. R5531:3 All who develop the spirit of obedience. R4785:1

Blessed of my Father

- Approved ones. F50 The kind that my Father is pleased to bless and to grant everlasting life! R5531:3 Perfect works only will be rewarded. R4695:1 Whom my Father designs thus to bless. A305 Enter fully into the blessings of the second life. R892:6

Inherit the kingdom

- The World-Republic, in which every man will be a king. F50; R5636:6, 2606:6, 2304:5, 655:3 The kingdom of earth. R1057:1, 852:4 "Have dominion over the earth." (Gen. 1:28) R2606:6 The dominion of the renewed earth will be handed over to the rule of its redeemed and restored rulers, humanity. R2304:5 These will be invited to become the kings of earth under divine supervision, even as was Adam, in his original perfection, crowned with glory and honor and set over the earthly creation. (Psa. 8:3-5) R4694:6, 3572:2 Be installed as the subordinate rulers of the earth for future ages. R2606:6 "They shall reign forever and ever." (Rev. 22:5) R3572:1 The kingdom of earth is sure to man after he has learned that the heavens do rule. (Dan. 4:17-26) R196:4 The dominion now

exercised by Satan, who uses fallen man as his tool. R860:5 Even the obedient of mankind will not be fit to be entrusted with the kingdom of the world until absolute perfection shall have been reached. NS182:5 We may reasonably suppose that even perfect man will require some form of government. R2304:4 Not a rule independent of divine law and supremacy. God intends man to rule under, or in harmony with, his supreme law. R2607:5 They are not invited to inherit the kingdom prepared for us, the heavenly kingdom; but they shall inherit the earth, the purchased possession. R2833:5, 2606:6, 2304:5, 269:4; OV42 Not the same kingdom as the Messianic kingdom; but the kingdom which God gave to Adam, which Adam lost and Christ redeemed. R5531:3, 4695:1, 2833:5, 2606:6, 860:5; SM229; NS182:3, 482:5 Not a dominion of some of the race over others, but a joint dominion, every man a king, with equal rights and privileges in appropriating and enjoying every earthly good. R2606:6, 655:2 By the end of the Millennial Age, the kingdom will be a grand republic, whose stability will be assured by the perfection of every member; whereas the Millennial Kingdom over which the saints shall reign will be a theocracy which will rule the world without regard to the subjects' consent or approval. R655:3 Theirs will be a dominion under the whole heaven, and not a heavenly dominion. It will be restitution to perfection. HG223:6 Eden restored, the kingdom which was prepared for man from the foundation of the race. NS482:5 When Christ restores all things, man and earth, to the original design of the Father, illustrated in Adam and his dominion. (Gen. 1:28) R860:6 Restored to earthly likeness lost by Adam, the image of God in clay, "very good" and very grand. (Gen. 1:31) R852:4 Restitution will not be quite complete until the great mass of mankind is reinvested with the dominion of earth as possessed by Adam before sin entered. R655:2 The eternal conditions beyond the Millennial age. R3531:1 When Christ delivers up the dominion of earth to the Father, he will do so by delivering it up to mankind, the Father's representatives, who were designed from the first to have this honor. A305; F50; R5973:2, 5531:3; SM229; OV42 The mediatorial Millennial kingdom of Christ having accomplished its purpose and being withdrawn, the dominion will be handed over to humanity. R2304:5 With this transfer of the earthly control to the perfect man of that time, Christ's millennial or mediatorial kingdom will end. NS182:5 Man's dominion under God is illustrated well by the government of this country—each state having dominion over its own territory, but all subject to the government of the United States. R196:1

Prepared for you

- The place for man, the earth. R4966:2 The earthly kingdom or dominion was intended and prepared for human, earthly beings. R269:4 When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. R5531:3 And, though forfeited by man on account of disobedience, it will be restored, as taught by all God's holy prophets. (Acts 3:21) R632:5* Six thousand years under the dominion of evil, to learn its consequences, in contrast with the seventh-thousand year period under the reign of Christ. R2607:1, 655:2 For the perfected and worthy ones at the close of the Millennium. R2607:1 The blessings intended for them. R5406:5

From the foundation

- Not "before the foundation," as in the case of the Church. A305; R2607:1, 2304:5; SM229

Of the world

- Mundane creation. F50 The earth having been made to be the everlasting home and kingdom of perfect men. R2607:1 As expressed to Father Adam: "Have dominion over the earth." (Gen. 1:28) R2606:6 From Genesis to Malachi, every promise to the natural man is earthly. R4966:2

35

Matthew 25:35 *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:*

I was

- The Redeemer counts redeemed mankind as representing himself. R5532:1

An hungred

- The world is starved now, for lack of spiritual food. R5531:5 There will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement. R2607:4 This sheep class will manifest God's character of love to each other in the time of sorest need. R2606:5 All will awaken from the tomb without possessions of any kind. R2607:2, 655:4

Ye gave

- All in harmony will have the privilege of helping others. R5531:5 Illustrated in the case of Lazarus; Jesus only awakened him from death. His rejoicing friends were left to loose him from his grave clothes and clothe and feed him. R2607:2, 655:4 Good works indicative of sympathy, love, compassion. R2304:6 In that time, knowledge will have practically supplanted faith; hence, faith will have no special rewards, but works will have the rewards. R4694:6 The Millennial location of the parable is fixed by the rule or judgment prescribed, works. The judgment of the Church during the Gospel age is not works, but faith. R700:3; HG106:5 Works were the basis of the Law Covenant. Obedience, works, is to be the basis of the antitypical covenant, the "New." R700:6 No great deeds are assigned for this honor and favor. Restored mankind will have simply come into harmony with God's law, Love. R195:6 Love and its fruit, good works, will be the ground upon which the sheep of that age will be rewarded. R701:1 We would not desire to have one get here and find that there was no place for him to eat, sleep or live; so we would make provision for him. SM227 Those who have the spirit of God, of love, will be glad to carry the message of reconciliation to all humanity—to apply the eye-salve to the blind, to unstop the ears of the deaf, and help the sin-sick back into harmony with God. R5531:5 As a lesson for the Church, the Lord does not say that we must entirely transform our flesh; but he does say that we must transform our mind, will. SM229

36

Matthew 25:36 *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

Clothed me

- Helped them to cover their nakedness with the merit of Christ. R5531:5 The sheep class will be feeding, clothing and helping those whom they have gotten out of the prison-house of death. SM227

I was sick

- Sin-sick, neither actually dead nor actually perfect. R5531:5, 2607:4, 655:6

I was in prison

- Prison-house of death, where the majority of mankind are. R5531:6; SM225 Prayers will go out continually for those in this prison. SM227 Under watch and ward until made physically, mentally and morally perfect. R655:5, 2607:4

Ye came unto me

- Praying for and preparing for those who are in the great prison-house of death. R5531:6 Our thought is that man will come back in answer to prayer, very much the same as did Lazarus. SM226

37

Matthew 25:37 *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink?*

When saw we thee

- Surprised at what the King declared to be the basis of his judgment. R5531:4 Not realizing that they were developing a noble, Christlike character. SM228 These two classes will not be aware that they are going to the right or to the left until the conclusion of the trial. SM225

38

Matthew 25:38 *When saw we thee a stranger, and took thee in? or naked, and clothed thee ?*

When saw we thee

- You did not know it, but I was watching you. SM228

40

Matthew 25:40 *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

Ye have done

- Helped the sin-sick back into harmony with God. R5531:5 Made preparation to assist men when they would come back to life. SM227 The judgment of the world in the future age will be very similar to the judgment of the Church in this age, so far as matters of judgment are concerned. NS181:4 With us in this age the test is faith; but with them, the test will be works. R486:6*

The least of these

- Since mankind will not all be raised at once but in separate ranks or orders (1 Cor. 15:23) during the thousand years, each new rank will find an army of helpers who will have preceded them. R655:5

My brethren

- Those who will need assistance. R5531:5 Human sons of God. R2607:2 The body of Christ. R2744:4, 2448:5, 412:1 Children of God, though they will be of the human nature, while he is of the divine. All of God's sons, whether on the human, angelic or divine plane, are brethren. R2606:5, 2607:2, 655:4, 195:3 They will be brethren to all who are the Lord's on any plane of existence—to the Church, and also to all the angelic hosts. R3528:4

Have done it unto me

- Whoever serves any whom the Lord classes as his brethren is really serving him. R5371:5, 5180:5 Does not now apply to the world, but it does apply to the Church. R5819:1 All through the period of their sufferings, the Church could be comforted with the assurance that when they suffered, he, the sympathizing friend, suffered with them. R92:5 Would not true loyalty and devotion count the injury or the blessing done to a friend as done unto us? R1588:6

41

Matthew 25:41 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*

Then shall he

- Even though all the while they have been receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its laws, not until the conclusion of the Millennium will the decision of the Judge be manifested. R5531:3

On the left hand

- Those who have the goat-like disposition of wilfulness remaining after enjoying the "times of restitution." R2304:4, 5925:4 Those who fail to develop the characteristics of the Lord's sheep: gentleness, meekness, love. R4785:1, 4694:6

Depart from me

- At heart you have not come into harmony with God. He cannot recognize you as his sheep. R5531:3 His guarantee is that sin and sinners and those who sympathize with evil shall not go beyond the Millennium to endanger the happiness, peace and blessings of the great eternity beyond. D644

Ye cursed

- Condemned. NS183:2 Condemned as unfit vessels for the glory and honor of life. R2607:5 Doomed ones. R5531:3 Signifies the very opposite of blessing, a curse in the usual sense of the English. Webster defines it: Deserving a curse, execrable, hateful, detestable, abominable. R701:5 Counted enemies against God and against the law of the empire, and no longer coerced, but destroyed. R1057:2 Redeemed by Christ from Adamic curse once; but now condemned or cursed, as worthy of the second death, by the one who redeemed them from the first curse. R1040:3 Some, after being fully enlightened in the Millennial age, will reject the favor in the way it is offered. We believe the

number will be small. R883:4 Not a member of the race shall be "cut off" whom it is possible to recover; but not one member which divine wisdom finds impossible to renew shall remain to spread his baneful, poisonous influence to others. R872:2 Failing the test of the "little season" (Rev. 20:3,7-9), they are cursed a second time, having previously been released from the Adamic curse. R893:3,5

Everlasting fire

- The lake of fire, the second death, everlasting destruction, symbolized by Gehenna. E30, 480; R5973:2, 5531:4, 4694:6, 2607:5,6, 2304:6, 2051:5, 1180:1, 1040:3; OV165, 166:3; PD63/73 Fire is a symbol of destruction, not preservation. CR293; R5532:4, 4694:6, 4644:5, 1086:4, 1040:1, 926:1; OV166; SM230; NS183:3 We must infer that the fire here is as symbolic as the goats which go into it. R1086:4, 1040:1, 926:1, 487:1*; OV42, 166:1; NS183:3 The eternal fire is the fire of God's jealousy or anger, destroying everything antagonistic to his righteousness. (Zeph. 1:18; 3:8) R5532:4; SM231 They "shall be destroyed from among the people." (Acts 3:23) OV166 Illustrated by the fires of the Valley of Hinnom in which the garbage of Jerusalem was destroyed. PD63/73; R2051:5 An everlasting fire is one not quenched, one which burns until it shall have accomplished its purpose of complete destruction. OV42 Everlasting death, a death that will last through all eternity. R4785:4 A lasting or perpetual destruction, extinction. R1086:4, 1040:3 Matter is indestructible, but man is more than a body. The intelligent will, thought, constitutes a human soul, and the soul can be destroyed. OV166 Death everlasting, not life in torment everlasting. R926:1 God, under the Law, never permitted Israel to torture any creature; but he frequently commanded dead carcasses to be burned with fire as a symbol of utter destruction. R701:2 Everlasting, because there will be no further provisions made for your redemption or your resurrection from the second death. R5531:4, 5406:5, 4807:1, 4785:4, 926:1, 655:6; A144 "Fire will come from God out of heaven and consume them." (Rev. 20:9) R1040:4

Prepared

- To cut off the wilfully wicked, and them only, was God's plan from the beginning. R697:4 The fate already determined for them. R4695:1, 3084:1 Stated in so many words in 1 John 3:8 and Heb. 2:14. R701:3

For the devil

- Whose very existence is now denied by many. F609; R3165:6 "That he might destroy him that hath the power of death, that is, the devil." (Heb. 2:14) F619; R2608:6, 2607:5 Satan has become inseparably connected with sin, and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance. R5896:2 In the end of the Millennial age, when good can no longer be served through his permitted existence, Satan is to be totally and forever destroyed. R725:3

And his angels

- All who follow his leading and his course. F619; R1648:4 Those who pattern after his character and partake willingly of his spirit. R5896:2, 5301:3, 1180:1; OV42; SM231 His messengers or servants. R2608:3, 2609:3, 4695:1 And for no others. R1040:3, 769:6, 701:4 Satan has some assistants, "the angels that kept not their first estate." (Jude 6) SM231 All who do unrighteousness or have pleasure therein, spirits or men, are reckoned on Satan's side. R697:4; HG329:5, 728:4 Those, who during the Millennial age will not become willing and obedient servants of the Lord, are reckoned his adversaries, accomplices of Satan. R701:4 Those of men affected similarly to Satan by knowledge and experience are reckoned his messengers and co-workers, and share with him the final destruction. R872:3 All who intelligently and willfully are co-workers with him in his rebellion against divine love and justice. R2842:4, 891:4, 769:6 All who serve sin are his servants or messengers. R3084:2 The goat class, messengers of Satan, who love unrighteousness and, during the Millennium, pass to the left hand of the great king and judge. R4292:3, 2935:2, 2736:6, 1107:5; NS183:1 Called the servants, angels, of Satan and children of the devil (1 John 3:10) and such like names, because they pattern after his character and partake willingly of his spirit. R1180:1; OV42

None will then be servants of Satan ignorantly or unwillingly. R1040:3 Not only the fallen angels now associated with Satan. R701:3; HG329:2 They will be destroyed with Satan as described in Rev. 20:9,10. R3433:3

42

Matthew 25:42 *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:*

Ye gave me no meat

- They will not be forced to help the dead. That work will be one of charity, of love. But, unless they attain the spirit of love, they will not be fit for the kingdom, for God is love. SM230 Careless in respect to their vow, and merely enjoying the Millennial blessings for themselves. R5531:5 Intimating the absence of good motives and tender, loving sentiments. R2304:6 You have more or less of the selfish spirit which is the spirit of Satan. R5532:4 Not murderers, thieves and liars in the present-day acceptance of these terms, but those who lack evidence of the possession of the spirit of love. R2304:6; NS183:1 Under Satanic delusion and the relaxed iron rule during the little season, those who, at heart, are not loyal to God, and who thus far have been controlled principally by the force and rigor of law, will manifest their real disposition. R1234:2

43

Matthew 25:43 *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*

Sick, and in prison

- Imperfect and under ward. R2607:4, 2609:3

44

Matthew 25:44 *Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*

When saw we thee

- Surprised at what the King declared to be the basis of his judgment. R5531:4

45

Matthew 25:45 *Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

Ye did it not

- Your interest was not in the things of God, but personal, selfish. R5532:1 You have failed utterly to appreciate the goodness of God and copy his character. R5531:4 Failed to develop gentleness, meekness, love. R4785:1, 4695:1 Even in the Millennium, with fullest knowledge, some will not learn to love righteousness. R1219:6 Their condemnation is because they lacked the spirit of love. R2606:5 God does not purpose that any who are selfish shall have everlasting life. Selfishness came in as a result of sin. SM228

46

Matthew 25:46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

And these

- Only the incorrigible. A291; R5537:6 The Bible intimates a considerable number of goats. R5925:5

Everlasting

- Greek, aionios, lasting. R2607:6, 1039:3* Used sometimes to represent an unlimited or everlasting time. R701:4, 699:6 The word does not always mean never ending, but rather a space or epoch of time upon which no limit has been placed. R719:4, 699:4 Continuous, that is, uninterrupted. R719:5, 487:1* The punishment will be as lasting as the reward. Both will be everlasting. R2607:6, 1298:4*,

1039:3*, 719:1*, 701:5, 699:5, 655:6, 345:3 Everlasting cutting off from life. E480, 30; R4785:4, 1344:4* Not everlasting torture, but everlasting death. R4785:4; SM766:1,2, 230:1 Death from which there will be no release, no resurrection. R345:3; HG334:6; OV42; NS557:1 The punishment, in this sense, will be different from the blight of death which, for the past 6000 years, has rested upon the whole human family. SM767 The first death can and will be destroyed, while the second everlastingly blots out of existence and thus everlastingly punishes all who go into it. R769:5; CR293

Punishment

- Greek, kolasin, cutting off, pruning or lopping off (Diaglott footnote). R2608:1, 5694:2, 4695:4, 1298:4*, 1040:1,2, 367:4; CR293; SM230 "Pruning, restraining, restraint." (Young's Analytical Concordance) R2608:1, 1040:2, 367:4 Occurs in 1 John 4:18 where it is improperly rendered "torment." It should read, "Fear hath restraint." Also found in various forms in Acts 4:21 and 2 Pet. 2:9. R2608:1, 1040:2 Liddell and Scott say it means "pruning." R367:4 According to the Greek lexicon, restraint; used in the expression, for instance, "The charioteer restrains his fiery steeds." HG133:5 To restrain by cutting off. SM230; R2608:1 It may mean more or less of restraint. In this case it signifies complete restraint, the restraint of death. NS183:6 Restraint, not pain; the everlasting restraining into which the wicked will go is the second death. HG224:2 Everlasting cutting off from life, from the Lord, and from all hope of life. CR293; PD63/73 If torment were meant, the Greek word basinos would have been used. R1086:5 It does not here state what the nature of the punishment will be. But it
- is elsewhere stated that the "wages [punishment] of sin is death." (Rom. 6:23) R1026:4, 926:1, 769:6, 345:3; HG224:1 "Shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." (2 Thess. 1:9) R2608:2; NS183:4 Because of individual, willful sin. R5925:5 Death, the final sentence against sinners. R4986:2 Destruction, symbolized by the fires in the Valley of Hinnom, in which the garbage of Jerusalem was destroyed. PD63/73

The righteous

- The one ultimate standard of admission to blessedness in the future is character. The righteous go into life eternal. R800:5

Into life eternal

- Greek, aionios, lasting. R2607:6 Life in perpetuity, so long as one remains in accord with the spirit and laws of the Creator. Not based on an immortal quality, but on the principle that there is no penalty to any intelligent creature except upon condition of sin. R3387:6 On condition of absolute obedience to the law of love, not merely a perfunctory obedience, but an obedience from the heart. R3605:2 The same lasting life which father Adam had—human life unimpaired either by sentence or disease. R3387:3 The English word "everlasting" is stronger than any word in Greek or Hebrew; the strongest Greek or Hebrew word would properly be translated "lasting." R3387:3 The antithesis of "everlastingly cut off from life." R1040:2, 4695:4, 2608:2, 1086:5, 487:1* The exact antithesis of the everlasting punishment designed for the goats. R2608:2 At the end of the age Messiah will bless all the sheep class. R4986:4 The trial continues until each individual has been either rewarded or punished. R4986:5

Matthew 26

4

Matthew 26:4 *And consulted that they might take Jesus by subtilty, and kill him .*

By subtilty

- Hesitating only lest it should cause tumult. R4702:2

And kill him

- Anger, envy, hatred, united in branding him as an imposter and in sending him to death "for the good of the cause." R4702:2 So far as Caiaphas was concerned, his mind was already made up in respect

to Jesus, and he merely sought opportunity to carry it into effect, to kill him. R2780:3

5

Matthew 26:5 *But they said, Not on the feast day , lest there be an uproar among the people.*

Not on the feast day

- But our Lord eluded them and returned only at the time of the Feast of the Passover. R2312:3

6

Matthew 26:6 *Now when Jesus was in Bethany, in the house of Simon the leper,*

Now when

- Maybe on the night before his betrayal two days before the feast of the Passover; but the consensus of opinion seems to be that it occurred on the Sabbath evening preceding the triumphal ride to Jerusalem. R4702:2, 3877:1 Supposedly about a year and a half after a similar entertainment and anointing in the home of another Simon. (Luke 7:36-50) R2625:3

In the house

- One of the Evangelists says that Lazarus sat at the feast, Martha was one of those who served, but the story deals especially with the work of Mary. R3877:2

Simon the leper

- Not mentioned in the narrative; probably already dead. He is conjectured to be either the father of Lazarus, Mary and Martha; or that Martha was his widow, and that Lazarus and Mary were younger than she. R2743:3 Quite possibly he had been healed by the Lord, and this may have been the beginning of the intimate acquaintance with the family of Lazarus, Martha and Mary. R3877:2 We ourselves also had the leprosy of sin, condemnation, and were children of wrath even as others; but our sins have been graciously covered by the Redeemer, the leprosy has been cleansed. R3878:4

7

Matthew 26:7 *There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat .*

A woman

- Mary, sister of Martha and Lazarus. R3877:2, 4702:2 Let the Marthas serve the Lord in one way and the Marys pour out their most precious spikenard perfume, assured that neither service will be forgotten. R2744:4

An alabaster box

- Our alabaster boxes are our hearts, which should be full of the sweetest perfumes of good wishes, kindness and love toward all, but especially toward Christ, head and body. R2744:3 Our hearts are receptacles for the holy Spirit, the spirit of love, the choicest perfume, most precious to the Lord and to men. R2744:3 The flowers you mean to send for the coffin, send to brighten and sweeten your friends' homes before they leave them. R3878:3*

Precious ointment

- Equivalent to a year's wages. R3535:1, 3877:2 400,000 full-grown roses are required to make one ounce of this perfume. R2448:2 Mary's love was so intense that it knew no economy. R2743:6 Our Lord wished that all who should know the good tidings should know also of his appreciation of such devotion to him, and that the more it costs us, the more he appreciates it. R2744:5 Expensive because it cannot be gathered rapidly. It requires patient perseverance in well-doing to be "filled with all the fullness of God." (Eph. 3:19) R2744:3

And

- While Christ was still alive. A week later and it would have been too late. Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Flowers on the coffin cast no fragrance backward on the weary road. R3878:3

Poured it

- The twelve apostles were too cold, calculating and business-like; Mary made up for this deficiency in the warmth of her loving devotion. R3877:5 She was not a woman's rights advocate; she found no fault with her Lord that he had not chosen her and Martha to be members of the company of apostles. R3877:3 These climaxes of character are not reached suddenly. Mary's love had been growing from the first. R2745:4 It behooves us to anoint the brethren with kindly words, loving sympathies, tender expressions, while they are still in the valley of conflict, before they have reached the end of the journey. R3878:1

On his head

- The perfume of her act of love, kindness and adoration has come down through the ages, filling the entire church with its sweet odor of devotion, and illustrating the noblest and truest qualities of the feminine heart. R3877:4

8

Matthew 26:8 *But when his disciples saw it , they had indignation, saying, To what purpose is this waste?*

Indignation

- Instigated by Judas. R4702:3, 4487:6, 3877:2 The one who made the greatest ado on behalf of the poor, and who objected most to the expression of Mary's devotion, was the thief and murderer, Judas. R2744:5

To what purpose

- We may sympathize with the apostles, for they were all poor men, unused to such luxury and extravagance. R3877:2

This waste

- Considered in the light of the odor, blessing and refreshment which it has shed upon all the Lord's people throughout this Gospel age, Mary's alabaster jar of perfume, very costly, has proved to be extremely cheap. R3535:3 The Lord's followers are to be prudent and economical, but not parsimonious, miserly, stingy or hoarders of wealth. R3877:6 Similarly, we were once inclined to consider conventions of the Lord's people entirely too expensive, but do so no more. R3877:6 If we should err on either side, would it not be safest and best that we should err on the side of too great generosity rather than on the reverse? R3878:6

9

Matthew 26:9 *For this ointment might have been sold for much, and given to the poor.*

Might have been sold

- Mary may have prepared the perfume herself, for the objection is not to its having been purchased for a large sum, but that it might have been sold for 300 pence. (Mark 14:5) R2744:1

Given to the poor

- It is a mistake to suppose that time or money spent in the Lord's service or in the study of his plan means that so much less will be given to the poor. R3877:5 Fellow-disciples tell us that we should not be seeking to anoint the saints with the sweet perfume of his present truth, but should, on the contrary, be going to the outcasts of society in slum-work or foreign missions. R2744:6

10

Matthew 26:10 *When Jesus understood it , he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.*

A good

- How appreciative was the Great Teacher of everything done for him! R4702:3 Our Lord appreciated the matter fully; the sweet odor of the heart which prompted the act still more than the sweet odor which filled the entire house. R2743:6 Money is not the only thing of which people are sorely in

need. R2448:3

11

Matthew 26:11 *For ye have the poor always with you; but me ye have not always.*

Ye have the poor

- Yet we have no evidence whatever that the Lord or the apostles attempted to break the chains of the "slavery of labor." NS730:3

Always with you

- Until the end of the reign of sin and death, the poor will be here. R4702:6 By and by there will be no poor; for, under the kingdom conditions, love will be the ruling principle instead of selfishness. R4702:6

Me ye have not

- So the body of Christ will not always be here to be ministered unto. Whatever we can do now for our fellow- members of the body of Christ, the Head will reckon as done unto him. R567:6, 4702:6

12

Matthew 26:12 *For in that she hath poured this ointment on my body, she did it for my burial.*

On my body

- The feet members of the body of Christ are still with us, and it is still possible to anoint them with the precious spikenard perfume. R3878:5

For my burial

- Which occurred later the same week. NS779:2 Probably Mary had no thought of perfuming the Lord's body for burial. R2744:2

13

Matthew 26:13 *Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.*

A memorial of her

- The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby. "The liberal soul shall be made fat." (Prov. 11:25) R3535:4 Memorials to their praise, testimonies of their love. R2744:4 It was not merely Mary that our Lord wished to memorialize, but especially her deed. R2744:5

14

Matthew 26:14 *Then one of the twelve, called Judas Iscariot, went unto the chief priests,*

Then

- No doubt reasoning that, since Jesus was about to die, he might as well sell the Lord and get what he could out of the transaction. R3878:6

Judas Iscariot

- The very one who had objected to Mary's act of love and devotion. R2744:5, 3878:4 Representing some who, for earthly advantage for themselves, are willing to deliver other members of the Lord's Body up to tribulation, adversity and reproach. R3366:6 Judas hailed from the south of Palestine, while the other eleven of Jesus' disciples were Galileans. R5552:1 It is inferred that, because of superior business qualities, Judas was made treasurer of the apostolic company. R5552:1 Critical of the Master and fault-finding. From his standpoint, Jesus was carrying on the campaign for the throne in an improper manner. R4487:5 Made acquainted with the heavenly gift and the powers of the age to come (Heb. 6:4,5) not by direct reception of the spirit, but by the indirect blessing which came upon the twelve through our Lord's special impartation to them. R4488:2; Q382:5, 639:1 He had justification through faith; he had accepted the Lord as the Messiah. Q639:1 We find no reason for

believing that Judas was a bad man at the time of his selection by Jesus to be one of the twelve apostles. R5552:1, 3887:4

15

Matthew 26:15 *And said unto them , What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.*

I will deliver him

- It was not compulsion on Judas' part, not his duty. Q382:2

Covenanted with him

- It would appear from the Greek text and the Revised Version that Judas received the money for his work in advance. R2745:1 The murder of Jesus was plotted in advance. R5561:1

Thirty pieces of silver

- The price of a slave. "So they weighed for my price thirty pieces of silver." (Zech. 11:12) R2745:1 Those who teach for money that which they know is not the truth have the Judas spirit. R2779:4 Doubtless Judas reasoned that he could make the money out of the transaction without working any injury to the Lord. R4488:1 Which, on the basis of labor, amounted to between $200 and $300 in value. R5552:2 It was not merely the thirty pieces that influenced the ingrate. Rather, it was pride. He had thought to be associated with the Master in an earthly throne. R4708:4 No doubt others today, willing less directly to sell the Lord for earthly advantages or influence or money, find ways of excusing their perfidy. R2745:2

16

Matthew 26:16 *And from that time he sought opportunity to betray him.*

To betray him

- While the Master himself cannot be betrayed today for pieces of silver, "his brethren" can be thus dealt with. R4488:2

17

Matthew 26:17 *Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?*

The first day

- The day before the Passover proper began, on the 14th day of Nisan. R2771:5, 1800:2 While holding that the Memorial supper was instituted on Thursday, we have no contention with those who suppose that these events took place on other days of the week. R3879:1, 4713:6, 3375:1

Of the feast

- Not the principal feast, which lasted a week; but the roast lamb supper, which preceded the general feast. R3879:2, 3363:1 It was not the Passover Feast, but the supper, that Jesus observed, and after which he instituted, as instead of it, a memorial of his death in the bread and wine. R833:3

Unleavened bread

- Typifying the world's proper condition during the Millennial age. R1800:3

For thee to eat

- Jesus was a Jew and, therefore, obligated to every feature of the Mosaic Law. R4703:1

The passover

- The type has, for more than 18 centuries, been in process of fulfillment. R4703:1

18

Matthew 26:18 *And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.*

Go

- Luke tells us that it was Peter and John who were sent on this mission. R3363:6

To such a man

- Probably the man was a believer, or there may have been some previous arrangement with him. R1800:3

At thy house

- During the passover week, hospitality was recognized as a duty in Jerusalem; hence the readiness with which the Lord's request for a room was granted. R1800:3

19

Matthew 26:19 *And the disciples did as Jesus had appointed them; and they made ready the passover.*

They made ready

- In the sense of furnishing and preparing the lamb, the unleavened bread, bitter herbs and the fruit of the vine. R3363:6

20

Matthew 26:20 *Now when the even was come, he sat down with the twelve.*

Even was come

- The killing of the lamb was on the evening of the fourteenth day, or more correctly, according to the original, between the evenings; that is, between the sun's declining and its setting, about 3 p.m. R2953:2*

21

Matthew 26:21 *And as they did eat, he said, Verily I say unto you, that one of you shall betray me.*

They did eat

- The time had come for the fulfillment of the antitype of the Passover. Jesus himself was to be the Passover lamb. R4703:3

One of you

- No ray of hope for Judas' restoration. The goodness of God only hardened his heart, and therefore there was no remedy. R1800:6

22

Matthew 26:22 *And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?*

Lord, Is it I?

- The Greek word would seem to indicate that the question signified, Lord, do you mean to accuse me? I am not the one, am I? R2772:1 They were not overconfident, but each seemed to fear his own stability. They had the spirit of self-examination. R1800:6 Each one asked, feeling it incumbent to thus prove his innocence of such a charge. R3879:2, 3364:3 It is well that each one ask himself this searching question, to see that he is not in any way sacrificing the truth. R4907:4

23

Matthew 26:23 *And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.*

He that dippeth

- It was not the attacks of the Scribes and Pharisees, but the defection of his closest friends, that most troubled his heart; wounded by professed friends. R3820:2

Shall betray me

- Despite the custom that to receive another's hospitality was, especially in the East, a pledge of friendship. R3879:3, 4907:1

24

Matthew 26:24 *The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.*

Goeth

- To death. R4909:3

Woe unto that man

- Upon Judas alone our Lord placed the full responsibility, the full guilt, of his death. R4909:3, 1962:5 Judas was a free moral agent; by entertaining selfish and evil thoughts he became the willing tool of Satan. R4487:2,3 We are not to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility. R4907:2, 3879:4, 3364:2 He sinned against great light; there is no hope for him in a future life. R4907:2, 4703:6, 5552:6

Betrayed

- Today some are willing to sell the Lord for the good things of this present life: salary and honor amongst men, etc. R4907:4

Had not been born

- Because the advantages of his useless, wasted life did not overbalance the sorrows and anguish which terminated in despair, suicide and the second death. R3879:4, 4907:3 This statement would not be true if Judas were to have an opportunity during the Millennial age. R5683:3, 4909:3, 1962:6; Q382:4, 639:1 Every suicide, by his act, confesses his wish that he had never been born. R3364:3, 5552:5, 4907:3 Judas had not been begotten again of the holy Spirit, for spirit-begetting was not possible until Pentecost; but this does not prove that he could not die the second death. R5683:2 Judas was one of the twelve upon whom Jesus had specially conferred a measure of his spirit, enabling him to perform miracles. This made him specially responsible. R4907:3 These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work, through his intimate opportunities and corresponding responsibilities. R3879:4, 3364:3 But if God has anything for Judas in the future, you will not find me making any objection. Q382:5 May the meaning not be that it would have been better for Judas if he were not born yet? This seems to be the meaning in the Diaglott translation. R2283:3*

25

Matthew 26:25 *Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.*

Judas

- Judas brazenly challenged the Master's knowledge of his deceitful course and said, Is it I? R4703:6 The Judas class are those whose hearts are not loyal, but selfish, and enter into the Adversary's schemes heartily. R4908:1, 4907:6

Master, is it I?

- If he did not also ask, it would imply his acknowledgment that he was the one. R3879:3, 2772:1 Such was his spirit of bravado. R3364:3

Thou hast said

- Yes, I refer to you. R3879:3, 4703:6 At this point, Judas left the room to consummate the betrayal. R2772:2 Probably Judas was not with the others when our Lord washed their feet and subsequently instituted the memorial; so only loyal, devoted disciples of Christ should meet to celebrate his death on its anniversary. R2772:2 Not a threat, not an imprecation, not a manifestation of bitterness, but merely an expression of sorrow and of pity. Our enemies, too, are to be pitied, not hated. R3364:3 The Master was gentle toward him to the very end, giving him every opportunity to relent and retrace his steps, down to the very last act. R5552:6 The testimony that Jesus knew in advance who would betray him does not prove that Jesus knew this at the time when he chose Judas. R5553:1 The divine

program was carried out and the Scriptures were fulfilled; but the coincidence marks the divine foreknowledge, without implying that God in any manner instigated the treacherous conduct. R4703:6 It was not God's foreknowledge that injured Judas, but his own wrong course; and thus it is with all. R5553:1

26

Matthew 26:26 *And as they were eating, Jesus took bread, and blessed it , and brake it , and gave it to the disciples, and said, Take, eat; this is my body.*

Jesus took bread

- Some of the left-over unleavened bread. R3526:3 Instituting the antitype of the Jewish Passover. R2771:1; PD67/79; SM563 Subsequently, after the Passover supper, he instituted with the bread and the fruit of the vine his substitutionary memorial of himself. R4703:5 A commemoration, or memorial, of the antitype. NS75:6 When this cup and unleavened bread are used as a celebration of the Passover, it should, on every occasion, be considered a celebration, not of the type, but of the antitype. NS76:1 Instead of the lamb would be the unleavened bread, representing our Lord's flesh. SM563 Representing the sacrifice of Christ's humanity for our redemption. R1800:6 "I am the bread of life." (John 6:35) R2772:3 Unleavened, declaring that our Lord Jesus was free from sin, a lamb without spot or blemish. R5192:4 In partaking of the broken, unleavened bread, we memorialize the purity, the sinlessness, of him who gave himself to be the ransom-price for all mankind. R4591:2, 1636:6, 840:3 Bread stands for and symbolizes all food; indeed, wheat is said to contain every element of nutrition in its proper proportion. R3879:6 Soda biscuits are unleavened bread and will do very well. R3526:6

And brake it

- It must be "broken" in order to be appropriated; it was necessary also that Jesus be "broken" in death, sacrificed for our sins, ere we could appropriate his merit and enjoy everlasting life. R3526:4, 740:4 The Church as a whole must be broken by "laying down our lives on behalf of the brethren" as Christ laid down his life for all. R2772:5 And also our own breaking or dying as members of the Church. R4591:5 "The loaf which we break, is it not the communion (the common union, participation) of the body of Christ?" (1 Cor. 10:16) R4591:5 At the time Jesus was the only one who could break the loaf, all others being unjustified. R5341:5

And gave it

- In giving the bread and the cup, the Master pictorially offered them justification and sanctification. R4703:6

Take, eat

- In two senses: appropriating and feasting on the great work done for us by our Redeemer; and appreciating our privilege of joint-sacrificing with our Redeemer. R3526:5, 740:6 SM564 The rights and privileges which Christ surrendered voluntarily may be appropriated by all who accept him. R3879:6 Symbolically represents our partaking by faith of the fleshly perfection of the man Jesus. R4591:3 The partaking means to us, primarily, acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these. R2772:4; SM563 Eating and digesting the truth, especially this truth; appropriating by faith his righteousness to ourselves, we realize him as both the way and the life. R840:3, 5192:4 God's object in justifying by faith the church is for the very purpose of permitting them to present their bodies living sacrifices, and thus have a part with our Lord in his sacrifice, as members of his body. R2772:4 After we thus partake of him, become justified by appropriating his righteousness, we, by consecration, become associated with him as part of the one broken loaf—food for the world. (1 Cor. 10:16) R5192:5, 840:3 Partaking of the glorious elements of his character through eating his flesh and appropriating the merits of his sacrifice. NS632:1 Except we eat of his flesh (appropriate the merit of his sacrifice) and unless we drink his blood (join in sacrifice with him), we have no life in us—inherent life,

immortality. (John 6:53) NS770:5 Eat and drink, O beloved, says the King to his spouse (Song of Solomon 5:1). Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps. R1505:1

This is my body

- Represents the flesh of the antitypical Lamb. F464; R2772:3 This represents me, the antitypical Lamb. NS75:6 He could not have meant that it was actually his literal body, for he was still in the flesh. R3879:5, 3526:4, 3364:5, 2772:3 Not his prehuman existence as a spirit being, but his pure, spotless, human nature was laid down on behalf of sinners. R2772:3

27

Matthew 26:27 *And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

He took the cup

- A new feature. While all believers might partake of the bread, realize justification through the merit of his sacrifice, only a certain class of them were invited to partake of the blood, the cup representing death. SM563 Representing the crushing of the grapes, the blood of the grapes, the Master's blood, his life poured out, sacrificed, and their lives with him. R3880:3, 5081:2, 4591:4, 4453:4, 4331:3 The juice of the grapes not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after-refreshment. R1637:4 The cup of shame, of sorrow, of indignity, of self-denial on behalf of others. R4429:2, 5087:6 The cup of degradation, bitterness, distress, suffering and death. PT383:T* It is the cup of sacrifice, even unto death. And not only is it the sacrifice of life, but of reputation and all that humanity holds dear. R1898:3 While this wine of sacrifice exhausts the human nature, it invigorates and makes strong the spiritual nature. R588:3 Which symbolized our Lord's death, our Lord's sacrifice of his earthly rights, which was sufficient of itself to have sealed the New Covenant. R4453:4 It was Jesus' cup of which he drank, which he gave to his disciples to finish. R4475:1 It is one cup, though it contains the juice of many grapes. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. R5341:3, 2772:6 The same cup as offered to James and John (Matt. 20:22) and as the "cup of salvation" (Psa. 116:13) and as that referred to in Psa. 23:5. R4555:5; NS755:2 The antitype of the cup, in its highest sense, will be the new joys in the kingdom. R4703:6 Nowhere is this cup described as wine, though it may have been. R2772:6 We are not told that it was wine; therefore it is an open question whether it was fermented or unfermented. We may feel sure that unfermented grape juice will fulfill the terms of the injunction. R3879:6 Our recommendation is against a general use of wine as being possibly a temptation to some weak in the flesh. It might not be amiss to put a small amount of fermented wine into the unfermented grape or raisin juice. R2773:4 If any one should feel himself endangered by tasting wine at the remembrance of the Lord's death, we would recommend that such a one use raisin juice instead which, though not wine, is certainly a "fruit of the vine." R509:5 Scientific men recognize quite a difference between alcoholic or vinous fermentation and a putrefactive fermentation. The result of the former is to cast out impurities and produce a sweet liquid, while the other process produces sourness and ultimately rottenness. R509:4

Gave thanks

- Indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. R2773:2

Gave it to them

- Only the Little Flock is invited to participate with the Lord. R4310:2; NS770:4 It is not for the world. R5342:3 Christ symbolically gave them the privilege of sharing in his sufferings. R4436:4, 4475:1, 840:4; Q188:T The shed blood was the ransom price for all; but his act of handing the cup to his disciples and asking them to drink of it was an invitation to them to become partakers of his sufferings. R5192:5 We need not only nourishment and strength from the bread, but we need the precious blood as our redemption to release us from the condemnation of justice. R3526:5

Drink ye all of it

- All of you drink all of it—leave none of the sufferings of Christ for the coming age. R3880:2, 4605:3, 4453:4, 4429:4 An invitation to participate with him in the sacrifice of earthly life, interests, hopes, aims, ambitions—everything. SM564; R3880:2 All who would sit with him in his throne must drink of this same cup that our Lord drank, of self-denial, of self-sacrifice; all must be immersed into his death. R4591:5, 5087:6, 5081:2, 4436:4, 226:1 There will be none of it left for others to drink afterwards. R4310:3 The privilege of drinking with our Lord in this cup of sacrifice belongs to this age only. None will be left for the future. NS722:6, 770:4 A double signification: first, it must all be drunk before the end of the Gospel age; and secondly, all who would be members of his body must drink of it. R5341:3, 4453:4 Virtually inviting us to drink into his death, to "be made conformable unto his death." (Phil. 3:10) R111:4 Jesus passed the cup along, passed the merit of his sacrifice through us, his followers. R4453:4, 4367:2 Participation in the blood of the New Covenant, in providing the wherewithal for sealing the New Covenant. CR47; Q188:T; R4456:4 He is still saying this to us. R4429:1 This cup must not be allowed to pass. PT389:1* Showing not only interest in his sacrifice, but also expressing our own covenant to be dead with him and to drink of his cup. R325:5 Divide it amongst yourselves. R4475:1 All who accept this invitation thereby pledge their lives in the same service for which He gave his life, a thought entirely additional to anything in the Jewish Passover type. SM564 Also signifies our participation in his dishonor, our share in his sacrifice—the death of our humanity. R1637:2, 840:5 Memorializes the consecration to death of all the members of the body of Christ. R4980:5; NS632:1 The appropriation of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at his own cost, secured for us. R2772:4 There is a peculiar pleasure in drinking of this cup, the pleasure of fellowship in his sufferings (Phil. 3:10) and the associated hope of drinking with our Lord in his other cup—of joy, glory and blessings. NS755:3 Not the many who will be blessed by the New Covenant are invited to become partakers of the blood, but the few, the little flock. NS297:6 None are to be forbidden who profess faith in the precious blood and consecration to our Savior's service. R2773:5

28

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

This is my blood

- His human life, his being, his soul, poured out unto death on our behalf. R2772:4, 2272:2, 1637:2 "The blood maketh atonement for the soul." (Lev. 17:11) R1293:2 Hence life; not life retained, but life shed or given, yielded up, sacrificed life. R2772:6, 5192:5, 4605:3, 840:4 Primarily the Lord's death; but, by divine arrangement, the death of his Church is also made necessary. R4310:3 Which seals. R4331:3 In which his members share. T33; NS297:5, 631:6 The blood which will seal it is now being used in the interest of the elect, spiritual Israel. NS722:6 Who will apply it? Jesus. Will it be his own blood? Yes, because you are members of his body. "Without me ye can do nothing." (John 15:5) Q188:T

The new testament

- The New Covenant. R4617:4, 4331:3 The New Covenant is the one that supersedes the Law Covenant. R3364:5 The blood with which the New Covenant would be sprinkled, sealed, made efficacious. R4331:6 Jesus sealed or ratified the New Covenant with his own blood, death, just as Moses had ratified the Law Covenant, which was a shadow of this, with the blood of a bullock and a goat. R111:1 His will or testament, bequeathing his earthly rights to the earthly seed of Abraham and to the world through them. R4429:4 Which he sealed, or made effective, with his own precious blood. R1604:1 The blood which seals, makes binding, ratifies, the New Covenant. R2859:1, 740:6 Before our Lord Jesus could become Mediator, he must seal the New Covenant with his own precious blood. E28 Not until the sacrifice of Christ and his church is complete, at the end of this age,

will the blood of the New Covenant be ready to apply, to seal the New Covenant, to make it operative. Q188:T The New Covenant cannot become operative until the cup of the Lord's sufferings, which was left behind, has been drained in death by the last members of his body. NS297:5,6, 4310:3 The merit of Christ passes through the Church for the sealing of the New Covenant. Q168:2 It takes the entire Gospel age to find the proper number of those who are thus invited to share in this cup. R4617:4 When the Church shall have finished using the blood and are glorified, that same merit will be applied for the sealing of the New Covenant. R4513:6 When we drink of Christ's cup we become sharers with him in making the Covenant with Israel, and through Israel, with the world. R4625:4,5 The two oldest Greek manuscripts of the New Testament, the Sinaitic and the Vatican, omit the word "new." R3880:1 There was another covenant, the old covenant, the foundation covenant of all covenants, the Abrahamic covenant, which was sealed by our Lord's death. R3880:1

Which is shed

- The giving up of Christ's life provided the ransom price. R1335:6, 3526:5 Our Lord also indicated that the cup signified our participation in his dishonor, our share in his sacrifice, the death of our humanity. R5192:6

For many

- Not for the Church only, but for the sins of the whole world. R740:5 The world in general. R111:1 For all. R1363:3 Contradicting those who say his blood has nothing to do with forgiveness of sins; of those who say that all will be everlastingly saved; and of those who say only the "little flock" of this Gospel age shall be saved. R1799:6

Remission of sins

- Through faith in Jesus' blood we have remission of sins. R4476:1, 1443:3 "Without the shedding of blood there is no remission of sins." (Heb. 9:22) E442 We were redeemed, not with Jesus' example, but with the precious blood of Christ. (1 Pet. 1:19) R1810:4* It was necessary that Christ should die for our sins. Our sins could never have been forgiven by divine justice except through the divine arrangement by which he paid our penalty. R3880:5 There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. R2772:6

29

Matthew 26:29 *But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

Fruit of the vine

- The antitypical thing represented in the wine. R3365:1 Representing the sacrificed life of our Lord. R5192:5 Representing exhilaration, the joys of the Kingdom. R3365:1, 5538:6, 5643:2, 4703:6 Grape juice or raisin juice may be used as the symbol in the Memorial service. F476; R5194:5; Q486:4

Until that day

- The great seventh, Millennial day; day of his Kingdom. Q78:3 Until his second coming, in power and great glory, to receive the Church as his elect bride. R4703:5 Two great days are contrasted: the Gospel age of suffering and the Millennial age of glory. R5538:5, 5643:2

Drink it new

- The memorial which he instituted would find its fulfillment in the Kingdom. R2773:1 Not that he would drink literal wine in the Kingdom, but the antitypical thing represented in the wine. R3365:1 After he had drunk this cup faithfully he would be given a different cup, a different experience: glory, honor and immortality. R5538:6 If Jesus' followers suffer with him they will participate with him in his future cup of joy. R5643:4, 4703:6 To partake of the cup of the Lord in the present time signifies to share in his sufferings; but to partake of his cup in the coming age will mean to share in his glory and joy. R1695:2 Commemorative of the heroism of their faith and their fidelity to the divine purpose under the most crucial tests, and a rejoicing together in the victory of that faith. R1801:4 Implying a new wine under different conditions at some distant date. R3880:3 The new

wine—new life and joy. R2436:3, 1504:5 The cup of joy and blessing, honor and glory, in the Kingdom. R3880:3, 5420:2, 5341:2, 4703:6 The new wine, the participation with the Master in uplifting the world of mankind. R3880:4 Symbolized by Jesus' first miracle of turning the water into wine. R1695:2

My Father's kingdom

- Beyond the veil, at his second coming in power and great glory. R4703:5, 5341:2, 3880:3 As usual our Lord had something to say about the kingdom. It seems to have been associated in his every discourse. R2773:1 As a result of the trials and sufferings symbolized, there will be a jubilation in the Kingdom. R2773:1 Kingdom glory is the end of the symbol. R5193:2, 2272:4, 1290:6 Primarily it is the Kingdom of the Father, but the Father has voluntarily proposed to place the dominion of the earth for 1000 years under the full charge of a Viceroy, Christ and his bride. D642

30

Matthew 26:30 *And when they had sung an hymn, they went out into the mount of Olives.*

Sung an hymn

- A hymn of praise, no doubt, thanksgiving to the Father that his course was so nearly finished and that he found thus far grace sufficient for every time of need. R2773:2

They went out

- Instead of dispersing, they went out together. R1801:4 Omitting our usual greetings, let us keep our thoughts with our Lord—beaten, condemned to death, carrying his own cross, crucified—for our sins. R3527:1 Let each go home with his heart full; thus we may prolong our communion and fellowship with the Master. R5195:2 Realizing he would be arrested, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted the use of the upper room. R2773:6

Into the mount

- To the Garden of Gethsemane and fresh trials; so every recurrence of the Memorial season brings fresh trials, fresh testings, fresh siftings upon the Lord's people. R3365:4

31

Matthew 26:31 *Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*

Ye shall be offended

- Disappointed, seeing him suddenly taken and ignominiously crucified as a felon. B111 Seeing the hopes of the kingdom going glimmering. R4487:6; B111 It was his doctrines that offended the people, not his personality; nevertheless; their resentment was against his personality rather than against the doctrines, which were too strong for them to attack. R4488:4

I will smite the shepherd

- God permitted the Adversary to smite him. R4487:4 In proportion as we follow closely to the Master's footsteps, our experiences will be similar to his. We, too, shall be hated. R4488:4

Flock shall be scattered

- Be desolate, aimless, perplexed. B111 "And they all forsook him and fled." (Mark 14:50) R4756:2, 3178:6 Only two followed him at the end: one, in terror, denied him; the other viewed him from afar. R4488:5 Being thus forewarned, no experience should move us from our constancy and faithfulness. R4488:5

33

Matthew 26:33 *Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.*

Peter

- The Peter class, the true-hearted, not sufficiently watching, praying or on guard, are at times taken unawares, and for a moment dishonor the Lord. R4907:6 We should strive to be not of the Peter class, but of the class represented by the Lord himself: of the watching, praying, faithful kind. R4908:4

Never be offended

- It is the specially loyal and ardent that the Adversary seeks most to entrap. R4712:2 Peter was still unconscious of his weakness and his need, though full of loving loyalty to the Lord. R1987:6 How little did this courageous man understand the nature of the trials and difficulties immediately before him, or realize the weak points of his own impulsive nature. R4712:2 He did not know how much weakness was in him; therefore, when the Lord was watching and praying that momentous night, St. Peter was one of the first to fall asleep. R5202:1

34

Matthew 26:34 *Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.*

Deny me thrice

- Perhaps the Lord allowed that to happen to Peter for our sakes, that we might realize that we need to be careful to put our confidence in the Lord. CR307

36

Matthew 26:36 *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.*

Jesus with them

- Because he loved them and knew they loved him, he permitted them to accompany him to the place of prayer that they might watch and pray with him. R1801:2

Gethsemane

- Oil-press place. R2773:3, 4707:2 Not a wild woods nor a public garden, but an olive orchard; supposed to have been the home of the mother of Mark, reported to have been a wealthy widow, a friend of Jesus' cause. R3885:2 Tradition has it that this garden belonged to the family of which the apostles John and James were members. R4707:2

Sit ye here

- As a kind of outer guard. R3885:2, 2773:6, 1801:2

While I go and pray

- That he might find grace to help in time of need. R1801:1

37

Matthew 26:37 *And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.*

Peter and the two

- The same three whom he had specially honored on other occasions; the three most courageous, most zealous, most earnest, of his disciples. R2774:1, 3885:2, 1801:2

To be sorrowful

- Because of the coming shame of trial, conviction and execution as a blasphemer and seditionist. The perfect man must have suffered far more than would have been possible for a fallen one. R3885:3 No doubt the thought of the extinguishment of life was an important factor in our Lord's sorrow. R2774:3

And very heavy

- Oppressed with the fear that in some manner he might have failed of perfection and that his death might mean extinction. R3886:1, 4804:2,3 None can read this account thoughtfully without realizing

that there must be something wrong in the popular theory that our Lord Jesus was his own Heavenly Father. R2773:3 His was no coarse, stoical nature, insensitive to pain, shame and loss; nor was it a proud, self-centered nature, which stood aloof from human fellowship. R1801:2

38

Matthew 26:38 *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

Unto them

- They were inclined to think that he was taking a pessimistic view of matters. R5090:3

My soul

- Being. R2502:2, 276:3

Exceeding sorrowful

- He was wondering whether or not he had done everything to the Father's pleasement. CR149; R5403:4, 5331:4, 2774:4 The disciples were at a loss to understand his sadness. R5090:3 He was greatly amazed and sore troubled. The Greek carries the thought of loneliness, home-sickness, friendlessness. R5551:1 Not only with the mental realization of death, but also the desolation of his disciples forsaking him, the sorrowful reflections on the irretrievable loss of Judas, the course of the Jewish nation, and the degradation of the whole guilty world. In addition to all this was his knowledge that every jot and tittle of the Law with reference to his sacrifice must be perfectly fulfilled. R1801:3 We are glad that Jesus was not one of those cold, stoical icebergs, but full of tender feelings and sensibilities, and consequently able to sympathize with those most tender and delicate. R2774:2

Even unto death

- I feel as if I would die now, without coming into that great crisis before me. R5551:1 The death of Jesus began at Jordan, merely culminating at Calvary. R5104:2 An agony which, of itself, would have worn him out shortly, an intense mental and nervous strain which caused him to sweat great drops of blood. R1801:2 Supposing 100 to represent perfect life, our Lord had the full 100 units to lay down while we, at most, have only the one-hundredth part to lay down. R2774:3

39

Matthew 26:39 *And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt .*

A little farther

- Realizing the impossibility of even his dearest friends appreciating his sorrowful condition. R4707:3 "I have trodden the winepress alone, and of the people there was none with me" (Isa. 63:3). He was alone because he alone had been begotten of the holy Spirit. R4707:5, 3886:4, 2467:2 Having gone to the Father alone, his thoughts turned inward upon himself and his relationship to the Father, and outward upon the public shame of his trial. R3885:3

Fell on his face

- Upon his knees, with his face to the earth. The mental anguish seemed to come upon him here with a force of poignancy he had never before experienced. R2774:1

And prayed

- Even the perfect human nature was not equal to such an emergency without divine aid. R1801:4

O my Father

- No one can thoughtfully read these words without feeling there is something thoroughly incorrect in the prevalent idea that our Lord Jesus was his own Father, Jehovah. R2773:3

Let this cup

- Not the cup of death, which our Lord expected to drink, but the peculiar death of shame and ignominy. R3886:2, 5422:1, 5421:2-6, 1247:3 He questioned the necessity of the public scorn and

contempt as a criminal. SM647 To his perfect mind the shame, disesteem and opprobrium added greatly to his anguish. R5421:6 The question was, Had he been absolutely loyal to God in every particular? If not, death would mean to him an eternal extinction of being; not only the loss of heavenly glory, but the loss of everything. R4707:6, 3886:2 If he should fail in any part of the work, all would be lost, both for himself and for men. Though he was a perfect man, he realized that the flesh, however perfect, was unequal to the task. R1801:3 The same cup represented in the Communion service. R5421:3

Pass from me

- It is well to remember that his perfect organism was much more susceptible to the pains and sorrows of the hour than could be the feelings of others of the fallen race. R3885:3

Not as I will

- As a man. T54 I claim no rights nor attempt to follow my own ideas. SM647 The sacrifice of his will meant all that he had. CR453 He did not murmur nor rebel. R5422:1 Whatever is asked must, in propriety, include the thought and the expression, Thy will, not ours, O Lord, be done. R2140:3 A petition of all who are truly the Lord's in everything—in matters temporal, in matters spiritual. NS226:2

But as thou wilt

- As my heavenly Father. T54 Proving that his affirmation, "Lo, I come to do thy will, O God" (Heb. 10:7) was not empty words. R5421:3 He submitted himself to all the Father's will and thus proved his loyalty. R5421:6 Though at the time he evidently could not see the necessity for every feature of his test, he nevertheless knew that the love of God was too great to allow a needless pain, and therefore he trusted him where he could not at the time trace his inscrutable ways. R1808:4, 959:6 What our Lord did, and what he refrained from doing, we know was the Father's will. R2037:5

40

Matthew 26:40 *And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?*

Asleep

- Luke explains that their sleep was the result of sorrow. R2774:4

Could ye not watch

- Peter did not realize the importance of the hour. R3886:6 Gently, Jesus reproved them. R4804:5

41

Matthew 26:41 *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

Watch and pray

- By faith draw very near to the Master, and be full of confidence in the divine plan. R4488:5
- All true watchers must also be pray-ers [i.e. people who pray]; all fervent pray-ers will also be watchers. Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith. R2692:2, 2528:4, 2526:2 The necessity for watching as well as praying lies in the fact that we have an adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration. NS227:2 The devil is seeking whom he may devour. He knows your weak points and is ready to take advantage of them. R3179:4 To suppose that Christian life depends solely upon prayer, without earnest study of God's Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful. R4984:1, 799:2 What they would be praying for they would be striving for. The earnestness of the praying would help them in the watching. R5312:3 Our part is to watch and pray and do our best; God's part is to overrule, direct and supervise our affairs. R4660:2 Pray for guidance, wisdom and grace. R5331:5 The praying would signify that they were watching and that their own watching was not sufficient, but that they would need divine

assistance. R5312:3 Some pray and neglect to watch, others watch and neglect to pray. Both errors are serious. R4984:1, 2775:5, 799:2 Not merely on my account. You need to be in a watching attitude on your own account. An hour of severe trial is upon us all. R2774:5 Our Lord watched and prayed; he got a blessing, was strengthened and came off victor. The disciples did not watch and pray; as a result we find them scattered and bewildered. R2775:2 Watching our words, thoughts and doings, seeing to it that we worship the Lord in the beauty of holiness, not idolizing either dead or living men or creeds. R4706:6 Watching our own weaknesses, failures and shortcomings, that we may protect ourselves along the lines of these weaknesses. NS228:3 Watching not only the Lord's betrayal, trial and crucifixion, but also their experiences of the subsequent days when the disciples met within closed doors. R5312:3 Watch to be on guard against the encroachments of the world, the flesh and the devil; watch for all the encouragements of the Lord's Word; watch for everything that will strengthen faith, hope, loyalty and love. R2775:5, 2692:2 Pray together as the Lord's people; pray in our homes as families; pray in secret, in private; have the spirit of prayer in all that we say and do. R2775:6 Although a necessity, nowhere is prayer defined as a duty, nor is a form of prayer furnished. R4984:4 The frequency and subject matter of prayer will be regulated by circumstances and the earnestness of one's service. R4984:4 There seems to be special need of this at the Passover season. R3178:3 Be active, alert, and co-labor with God and with Christ. R5332:1, 5312:3

That ye enter not

- Yield not. R5202:1 Not that we would not have temptations come to us, but that we would not fall into those temptations. R5312:5, 5331:5, 3759:3, 2774:4, Those who neglect the Master's words will be sure to enter into temptation, and be tolerably sure to fall therein. R2775:5

Into temptation

- In this hour of trial, which is upon us all. R2774:4 The close of this age is "the hour of temptation" (Rev. 3:10) or testing. It is the Gethsemane hour. R2775:4, 5312:5, 3886:6 "Abandon us not in temptation, but deliver us from the evil one." (Matt. 6:13) R3759:6 As they were then entering into a time of special temptation, so we in the end of this age are living in a time of special trial regarding all that which we have learned. R5312:5 We have noted for several years the peculiar force of temptations at the time of Passover every Spring. R3178:3

Spirit indeed is willing

- To them it merely meant that they were willing in spirit, in mind, in intention. R5312:5; NS228:5 Their intention was better than their ability to perform. R5312:6 Here, the new creature, the will. R3986:2

Flesh is weak

- Greek, astheneo, meaning without strength; from a, without; and sthenos, strength. R4099:2* The old creature, mental and physical. R3986:2 Not up to the standard of righteousness, but we are strong in proportion as we overcome the natural tendencies. R5313:2 How impossible it would be for us in any measure or degree to carry out the good resolutions which we make when we accept Christ. NS228:6 Were we perfect, there would be little difficulty in ruling our minds and our bodies as soon as the will had been fixed for righteousness. R3986:1

42

Matthew 26:42 *He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.*

This cup

- He knew his death to be necessary, unavoidable, but it was the ignominious form of death, "even the death of the cross" (Phil. 2:8), that staggered him. R2775:2 To his perfect mind the shame and disesteem, the opprobrium, added greatly to the poignancy of his anguish. R5421:6 Representing the shame and ignominy of being executed as a blasphemer of the divine law. R5421:3,2 The same cup represented in the Communion service. R5421:3 See also comments on Matt. 26:39.

Pass away from me

- He felt a great shrinking from the coming humiliation and degradation. R5421:3

Thy will be done

- Having learned it was the Father's will for him, he was content to have it so. R5421:2

43

Matthew 26:43 *And he came and found them asleep again: for their eyes were heavy.*

And he came

- It was no sign of weakness that he thus craved human sympathy. R1801:2

44

Matthew 26:44 *And he left them, and went away again, and prayed the third time, saying the same words.*

The same words

- That is to say, the same sentiments were expressed. R2774:5

45

Matthew 26:45 *Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.*

Sleep on now

- Not sarcasm; he wished that they get a little rest, refreshment, in view of the ordeals of the day approaching. R3887:2

The hour is at hand

- He was assured of the Father's favor, and could pass through any experience; he had gotten the victory. R5331:4

47

Matthew 26:47 *And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.*

Lo, Judas

- He either knew the garden as a spot frequented by Jesus and his disciples, or had learned at the supper where the company intended to go subsequently. R3887:2

A great multitude

- Not Roman soldiers, but a rabble of the curious with certain servants of the high priest, who was also a judge; an impromptu sheriff's posse. R3887:2 A number of men who served as policemen in the Temple and its precincts. These were servants of the high priest. R5561:1 The under-priests and under-officers of Caiaphas' court, his household of servants. R2780:6

And staves

- Maces. R5561:1

48

Matthew 26:48 *Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.*

Betrayed him

- There can be no excuse properly offered for treachery to God and his cause. R5552:4

49

Matthew 26:49 *And forthwith he came to Jesus, and said, Hail, master; and kissed him.*

Hail, master

- Some accompany a denial of the ransom with these words and a deceitful kiss. R4909:4

And kissed him

- In profession of love. C189 Representatives of the Judas spirit also betray with a kiss, professing great love and respect for the members of the body of Christ, which they secretly smite for personal gain. R3887:6 The mind and conscience must be perverted before each step of sin. R5552:5 All such should be an abhorrence to every one who possesses the true, noble, Christ-like spirit. R4909:4 The Greek indicates that he kissed the Lord repeatedly. R3887:2

50

Matthew 26:50 *And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.*

Friend

- Not the Greek word philos, beloved, or loving friend; but from hetaire, which signifies comrade or partner. R3887:3 Mark the calm, dignified fortitude as a result of his Gethsemane prayers. R1801:6

51

Matthew 26:51 *And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.*

One of them

- Peter. R3887:6, 4711:3, 3367:4

Drew his sword

- Which was carried as proof that our Lord was not taken contrary to his own will. R3367:4, 5922:2 The having of the swords made possible the exhibition of the courage of the disciples and the willingness of Jesus to submit. R5922:4, 2468:4

52

Matthew 26:52 *Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*

Put up again thy sword

- Never afterward do we hear of the disciples using force or violence in the service of the Lord. R3887:6 Never was there a time when this admonition was more needed by nominal Christendom than today. R2779:4

That take the sword

- The blending of carnal with spiritual warfare is impossible, and such a course is sure to cultivate, more and more, the carnal mind. R1954:1

Shall perish

- A general principle. R5922:4

With the sword

- He who prepares for warfare will be pretty sure to get plenty of it. R5922:4 We are never to use earthly power in seeking to promote the cause of the Master. The only sword we may use is "the sword of the Spirit." (Eph. 6:17) R3888:1

53

Matthew 26:53 *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*

Give me more

- His request would have been honored. Having violated no law, his life was not forfeited, and we believe could not have been taken from him. R2037:5, 5046:3 He who declined to ask for personal help was nevertheless perfectly at liberty to call upon these powers in the interests of his followers—in the feeding of the multitude, the stilling of the tempest and the providing of the taxes. F650 He

could have escaped the awful experience, but he did not do so, but willingly gave himself a ransom for sinners. R959:6

Legions of angels

- If I were willing to use divine power for my personal comfort. F637, 650 Christ never prayed for deliverance from his natural troubles, but cheerfully endured them as part of his sacrifice, and so should we. F636 He did not exercise this power for his own defence. R2787:6, 3902:1

54

Matthew 26:54 *But how then shall the scriptures be fulfilled, that thus it must be?*

But how then

- Likewise those who now tread the same narrow way refuse to ask to escape sacrifice for the same reason, that they may complete their covenant of sacrifice. R749:5 Our Lord does not indicate by his language that he could ask for angelic protection and yet retain the full measure of the Father's approval. R2037:5 Hence we are debarred from asking for restitution blessings and privileges. R2009:2

Thus it must be

- It would have been sin for him to have called on the divine power for his relief or protection from any part of the dying processes, because he had made a covenant of sacrifice. F636; R379:1 Those who consecrated to God, to be "conformed unto his death" (Phil. 3:10) must not only not keep back any part of the price, but see so clearly the dependence of their glory on suffering with him that they ask no physical healing for themselves. R379:1 He laid aside his own will and carried out the will of God, though it cost him privation at every step and finally a death most painful and ignominious. R1041:2 The temporal favors were withheld that the divine purpose might be accomplished in the sacrificial death of his beloved Son. R1689:6

56

Matthew 26:56 *But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.*

Forsook him

- Are we prepared for the time when there will possibly be a general scattering, as these "all forsook him and fled"? R3887:1

And fled

- Our Lord had said, "Let these go their way." (John 18:8) R3888:1

57

Matthew 26:57 *And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.*

And they

- Their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. R4711:1

Led him away

- Our Lord surrendered voluntarily. R5922:2 At probably three o'clock in the morning. R5561:1 Probably about one o'clock in the morning. The examination and trial are supposed to have lasted until half past five in the morning. R2312:3

To Caiaphas

- Evidently the ringleader in the conspiracy against Jesus. R2780:6 Some of their highest offices were held by irreligionists. The Chief Priest was a Sadducee who wholly disbelieved in the promises of God to Israel. R4710:6 Amongst Christians there are D.D.'s who are unbelievers. R4711:1 We hearken to St. Peter's words respecting the transaction, "I wot that through ignorance ye did, as did

also your rulers." (Acts 3:15-17) R4710:3

Were assembled

- Contrary to the Jewish Law, which forbade the trial of any man between sunset and sunrise. R3367:5, 4711:4, 3888:2, 2781:1 This, being the night of the paschal supper, made it still more objectionable. R1809:2 Carefully excluding, evidently, a few such men as Joseph of Arimathea, Nicodemus and probably a few others known to be favorably inclined toward the new teacher. R1809:2

58

Matthew 26:58 *But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.*

High priest's palace

- The house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. R5561:1

59

Matthew 26:59 *Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;*

All the council

- The Sanhedrin, composed of seventy of the most influential Jews, an ecclesiastical court, whose voice properly had great influence with the Roman governor. R5561:2 The examination was merely a preliminary one to get together such evidence as could be rushed through rapidly at a prearranged session the following morning. R4711:5

Sought false witness

- They did not wish true witnesses who would tell what they knew about the Master. R3888:3 Everywhere there is a tendency to make excuse and depart from the laws and from the principles of justice, under the claim that the circumstances and the conditions of the case make necessary such a violation of law and just principles. R5560:3 Through bribery. R5561:2

60

Matthew 26:60 *But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,*

But found none

- They found many who willingly bore false witness against him, but none whose witness agreed together. R1809:3 It is to the credit of those connected with the court that they neither seriously misunderstood our Lord's teachings nor were willing to misrepresent them. R3888:3

Came two false witnesses

- Who falsified by slightly perverting our Lord's statements. R2312:5 The Jewish Law required at least two witnesses to any such trial. R2781:2 No attempt was made to bring any of those whom Jesus had relieved of various sicknesses. R5561:2

61

Matthew 26:61 *And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.*

I am able

- Nothing about this was false evidence. It was what the majority of those who heard probably understood our Lord to mean. R3888:3

Destroy the temple

- Not the Jewish Temple, "But this he spake of the temple of his body." (John 2:19) R638:3* The true Church. T70

In three days

- The fifth, sixth and seventh thousand-year days. R3375:2 The Sanhedrin decided that he was a blasphemer for saying this. R5421:2

62

Matthew 26:62 *And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?*

The high priest arose

- To give the effect that very damaging testimony had been given. R2781:2

And said

- Caiaphas, not only high priest, but in this particular case, acting as prosecuting attorney. R5561:2

Answerest thou nothing?

- A different and illegal plan, to excite the prisoner so that he would make some incriminating confession. R2781:2

63

Matthew 26:63 *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*

Jesus held his peace

- He was not there to defend himself; and, if he had been, there was no need for defence. There was nothing criminal in what he had said respecting the Temple. R2781:2 Knowing that the truth was not desired and would avail nothing with these men who so warmly cherished murder in their hearts. R1809:5

I adjure thee

- I put thee under oath. R2781:2

The Son of God

- Not Jehovah himself. R2781:4,5 The charge of blasphemy was based upon his claim of being a Son of God, not the Father himself; that thus he was placing himself on a parity with God, as being of the same kind or nature. R2781:5 For Jesus to keep quiet would have been to deny this great truth and to have failed to give proper witness. R5561:4

64

Matthew 26:64 *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Jesus saith

- Our Lord was not bound to answer this question, which he well knew would be used to incriminate him as a blasphemer. R2781:3 To have remained silent would have been to deny himself, denying the truth, and denying the High Priest of the nation the knowledge and the corresponding responsibility of the hour. R3888:5

Thou hast said

- That is my name. R3888:5 That is, I assent to what you have said; or, I am the Messiah, the Son of God. R3888:5, 2781:3

Hereafter

- In the Millennial age, at his second coming. R3888:5, 5408:6

Ye shall see

- A declaration that those who there witnessed his humiliation and mock trial should in due time recognize him as the honored of God. R2781:3

Right hand of power

- Right hand signifies the chief place, position of excellence or favor, next to the chief ruler. A92 "Sit

thou on my right hand until I make thine enemies thy footstool." (Psa. 110:1) A92, 93 Seated at the Father's right hand in the sense of being given this permanent position of honor and dignity. R5408:6 Honored with a superior station, a position above all others. R2935:2 Jesus will be on the right hand when coming, and will remain on the right hand during the Millennial age and forever. A93 The power and glory of his Kingdom, which he had previously affirmed was not of this world but of the world to come, wherein dwelleth righteousness. R1809:5 In the testing of mankind, after the Mediatorial reign, Jesus will be the Father's representative. R4999:4

In the clouds

- The time of trouble. B138

Of heaven

- The powers of spiritual control. A318

65

Matthew 26:65 *Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.*

Rent his clothes

- Greek, simla, or upper garment. R2781:3 His very robes were symbolic of the blessed one who stood in their midst, fulfilling to the letter the predictions of the prophets. R1809:5 Implying to the Sanhedrin that, as a representative of God amongst them, he had heard something awful indeed. R5561:4 As an expression of his pretended righteous indignation. R3889:1

Spoken blasphemy

- No charges of treason or sedition were made. Such would have been out of order. Because Jews held their right to freedom from the Roman yoke, treason to Rome would have been loyalty to Judaism. R2312:6

66

Matthew 26:66 *What think ye? They answered and said, He is guilty of death.*

What think ye?

- Apparently only two refrained from this vote—Nicodemus and Joseph of Arimathea; both had great respect for Jesus. R5561:4

They answered

- As prearranged. R2781:3 Guilty of death—Condemned by the high priest as a blasphemer and malefactor. R5561:5 The Jews, who caused the crucifixion of Jesus, certainly did so in much the same spirit which led St. Paul, then Saul of Tarsus, to cause the stoning of St. Stephen. R4710:6

67

Matthew 26:67 *Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,*

Then

- During the interim between the 3 a.m. examination and the 5 a.m. formal conviction of our Lord. R2470:5

Did they

- The servants, manifesting the same spirit as their masters. Their methods were ruder because they were more ignorant and coarse. R2470:4

Spit in his face

- "He shall see of the travail of his soul and shall be satisfied." (Isa. 53:11) E52 Low minds delight in the misfortunes of those whom they realize to be their superiors. R2470:5 How do we receive the buffetings, the trials, the "contradictions of sinners"? Are we similarly patient and long-suffering? R3889:4

Others smote him

- "I gave my back to the smiters and my cheeks to them that plucked off my hair; I hid not my face for shame and spitting" (Isa. 50:6) E52 "Consider him who endured such contradiction of sinners against himself." (Heb. 12:3) R2781:6

69

Matthew 26:69 *Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.*

Peter sat without

- St. John, because of an acquaintance with the high priest's family, penetrated further into the palace than St. Peter, who stood in the courtyard. R4712:4

In the palace

- Courageous enough to enter, even after having cut off the ear of one of the priest's servants. (John 18:15,16) R5202:2, 4711:4

70

Matthew 26:70 *But he denied before them all, saying, I know not what thou sayest.*

But he denied

- Peter had been too sure of his own stability, too confident of his loyalty. He was entrapped by the Adversary along the very line of his boasting. R4712:5 The weaknesses, faults and blemishes of his character were of his flesh and not of his real heart intention. R4711:6

74

Matthew 26:74 *Then began he to curse and to swear, saying , I know not the man. And immediately the cock crew.*

Then

- An illustration of God's Temple class upon those who leave symbolic Babylon, following the casting off of nominal Israel. C188

Began he to curse

- Foreshadowing the testing of the sanctuary class now. C189

I know not the man

- But this sin was before the Spirit was given. F224

75

Matthew 26:75 *And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.*

And wept bitterly

- We know not what his prayers were, but we may be sure they were full of deep contrition that he had denied the Master. R5312:5 It is said that for the rest of his life Peter arose every morning at cock-crowing to remember afresh this denial of his Lord. R3368:1 The weeping showed that the denial was merely the result of weakness of the flesh. R5202:2 The weaknesses, the faults, the blemishes of his character were of his flesh and not of his real heart intention. R4711:6 Peter was sifted (Luke 22:31), and almost failed; but, being "clean," true at heart, he was enabled to come off victorious. Judas also was tested, and he proved to be unclean. C189 Those who fail today should, too, weep bitterly for transgressions and repent and profit by their experiences. R4712:5

Matthew 27

1

Matthew 27:1 *When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:*

Morning was come

- As early in the morning as possible, before the people would be generally astir. R5570:2, 4712:3 The Sanhedrin having been called together so as to legally confirm the illegal trial of the night previous. R3368:1, 4712:3, 2781:5, 1809:3

2

Matthew 27:2 *And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.*

To Pontius Pilate

- Tradition has it that Pilate had heard previously of Jesus, and even met him by appointment privately, making inquiry respecting his teachings. R5570:2

The governor

- The Roman Governor of Judea, the representative of Caesar's government. R5570:2

3

Matthew 27:3 *Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,*

When he saw

- Implying that he was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the crucial test, would assert himself as the Master and triumph over his enemies. R5552:4

Repented himself

- Judas was not without conscience, but lacked the genuine loyalty of heart which, in the Lord's sight, is indispensable; the absence of which, in Judas' case, was inexcusable. R3760:2 Were Judas' tears better than those of Esau (Heb. 12:17)? Did his repentance lead to a renewed and reformed life, or to self-destruction (Heb. 6:6)? R2283:6

4

Matthew 27:4 *Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that .*

See thou to that

- Greek, optomai, attend thou to that. R140:3

5

Matthew 27:5 *And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*

And hanged himself

- Acts 1:8 says that, falling headlong, he burst asunder. Both are true. If he chose the branch of a tree overhanging a precipice to hang himself, the rope might readily break under the strain and the fall take place. R5552:6 The rewards of unrighteousness never yield the honors and blessings coveted. R2469:4 "Woe to that man by whom the offence cometh." (Matt. 18:7) R3760:3 Every suicide, by his act, confesses his wish that he had never been born. R3364:3, 5552:5, 4907:3 There may be hope for other suicides because of the ignorance and because Christ died for all. R5552:5

9

Matthew 27:9 *Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;*

Thirty pieces of silver

- The price of a slave. R2745:1 Equivalent to about twenty dollars of our money. R2468:2

Children of Israel

- The whole twelve tribes. C293

10

Matthew 27:10 *And gave them for the potter's field, as the Lord appointed me.*

Potter's field

- Burial place for strangers. R5552:3

11

Matthew 27:11 *And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.*

Art thou the King

- Realizing that Pilate would not recognize blasphemy as a cause for death, the charge against Jesus before Pilate was a totally different one, namely, that Jesus was a seditionist and raiser of disturbance. R4712:3, 5570:3, 2312:6, 1809:6

Thou sayest

- He makes no response to the various charges and calumnies which the Jewish elders and priests heaped upon him. R2313:1

12

Matthew 27:12 *And when he was accused of the chief priests and elders, he answered nothing.*

Priests and elders

- Having been rejected by them as the king. B251

14

Matthew 27:14 *And he answered him to never a word; insomuch that the governor marvelled greatly.*

Never a word

- Jesus made no defense. He knew that the time had come for him to die. He would not attempt to turn aside that which he knew to be a part of the divine program for him. R5570:3, 2313:1, 575:4

The governor marvelled

- Amazed that anyone should be so indifferent to the preservation of his own life. R2313:1, 1810:1

16

Matthew 27:16 *And they had then a notable prisoner, called Barabbas.*

Barabbas

- A highway robber. R5571:2 He evidently thought that, because Barabbas was so undesirable a person to have at liberty, the Jews would finally conclude that of the two they would prefer to have Jesus at liberty rather than Barabbas. R2313:2

18

Matthew 27:18 *For he knew that for envy they had delivered him.*

For envy

- Typified by the envy of Joseph's brethren. R3971:4 Because he and his teachings were having more

influence with the common people than could be exercised by the chief priests and scribes. R4712:6, 2316:2 Realizing their own inferiority and unfitness to be the leaders, they could not brook the appearance of a rival of superior talents and ability. R1964:1

19

Matthew 27:19 *When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.*

His wife

- Possibly one of the Lord's followers. R3896:4*

21

Matthew 27:21 *The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.*

They said, Barabbas

- The world's natural choice is for one of murderous spirit rather than a saint. R3896:2 Religious fanaticism is the deepest, wickedest and most conscienceless of hatreds. R2313:2

22

Matthew 27:22 *Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.*

They all say

- At the close of Jesus' ministry only about 500 worthy ones had been found. Most Israelites were not ready to be used of God in the blessing of the other nations. R4593:5 Three classes of criminals come to view: the Pharisaical class, who for envy delivered him up; the Judas class, hirelings, ready to sell their services for bribes; and the cold-blooded menials, who watch on with complacency and indifference. R1964:1-4

Let him be crucified

- The most ignominious and cruel method of death, so that his memory should be ever covered with infamy. R1810:4

23

Matthew 27:23 *And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.*

What evil

- Answering "No" to their cry. R2313:2

But they cried

- Judas loved money, and these loved the approval of the priests and rulers and wanted to be on the popular side. R1964:2

Let him be crucified

- The Jewish aristocracy and democracy united in demonstration of untruth that "The voice of the people is the voice of God." R3369:5

24

Matthew 27:24 *When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it .*

A tumult was made

- As a representative and mouthpiece for the Roman empire, Pilate was required to preserve peace at any cost. R2313:2

And washed his hands

- As a symbol of his own disagreement with the death-decree which they were compelling him to render. R2786:3 To indicate his dissent and clearing himself from responsibility. R3896:5

I am innocent

- Manifesting far greater concern than the Papacy would have done under similar circumstances. B330, 331 Remembering that Pilate was neither a Jew nor a Christian, but a heathen man, we cannot condemn him as others have done, but commend him as a man who loved justice. R2786:4

This just person

- While the world blamed Jesus, yet in the private counsels they recognized the fact that he was harmless. R4797:1

See ye to it

- Greek, optomai, attend ye to it. R140:6 It was policy that he rule justly, but justice was to be sacrificed at any time in the interests of the Roman Empire. R5570:2 Look to yourselves, that you are likewise free from blood-guiltiness. R2313:4

25

Matthew 27:25 *Then answered all the people, and said, His blood be on us, and on our children.*

His blood be on us

- The full responsibility of what followed was left with the Jews. R3896:6, 5721:1; Q356:1 The curse of blindness came as requested. D571 The Lord took them at their word. OV77 Alas! poor Jews! With what judgment you judge, you have been judged. R2313:4 The curse which they brought upon their own heads remains with them. They can only escape the curse of the Law and this additional curse by having the merit of Christ's blood implied to them. R3062:3 There is no way to escape from your self- pronounced curse of his blood, except by accepting his blood. R2313:4 The better educated Pharisees and Priests who incited the multitude had more responsibility, and Judas was the real crucifier because of his knowledge and willfulness. R4909:2

And on our children

- And they also expressed the desire that their posterity should bear it. Q356:1; R5721:1 It has been so! They have since suffered as aliens from God, without prophet, priest, sin- offerings or Atonement Days. R5571:4 The turning point of Israel's history. OV77

26

Matthew 27:26 *Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

Scourged Jesus

- Possibly hoping that the scourging would satisfy his adversaries' thirst for blood. R3369:1

He delivered him

- Influenced more by considerations of policy than of principle, and willing to satisfy the people. R1810:4 The Roman government expected their governors to be absolutely just in respect to Roman citizens; dealings with others were to be conciliatory. PD69/83

28

Matthew 27:28 *And they stripped him, and put on him a scarlet robe.*

They stripped him

- "He shall see of the travail of his soul and shall be satisfied." (Isa. 53:11) E52

29

Matthew 27:29 *And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!*

Mocked him

- The trials, sufferings and contradictions which our Lord endured, while no part of our ransom-price, were expedient in the Father's judgment as being a part of his testing. R2316:3

Crown of thorns

- They jeered him upon his claim to kingship. R2786:5

Reed in his right hand

- Without a surmise that he really was the one to whose scepter every knee shall bow. (Phil. 2:10) R2786:5

30

Matthew 27:30 *And they spit upon him, and took the reed, and smote him on the head.*

They spit upon him

- "I hid not my face from shame and spitting." (Isa. 50:6) E52

And smote him

- "I gave my back to the smiters and my cheeks to them that plucked off the hair." (Isa. 50:6) E52

32

Matthew 27:32 *And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.*

A man of Cyrene

- Where now were Peter, James and John! R3369:6

To bear his cross

- The portion of it which dragged. R3369:6 Because, according to tradition, our Lord had been compelled to carry the cross and fainted under it. E123 The opportunity to bear the cross for the members of the Lord's body is still with us. R2787:1, 3370:1 The Lord will send the aid necessary, even though, as in this case, it be impressed. R3370:1

33

Matthew 27:33 *And when they were come unto a place called Golgotha, that is to say, a place of a skull,*

Golgotha

- In Latin, Calvary. R3900:6, 3370:2

Place of a skull

- Here, in the perpendicular face of a limestone knoll, is the most remarkable likeness to a skull. R3900:6, 3370:2, 1394:6

34

Matthew 27:34 *They gave him vinegar to drink mingled with gall: and when he had tasted thereof , he would not drink.*

Mingled with gall

- To deaden the pain. R3370:2, 3901:1 Not as an injury, but as a kindness. It is supposed that the mixture would assuage thirst to some degree. R3562:6

Tasted thereof

- As a token of his appreciation for the kindness expressed by it. R3370:2, 3901:1

He would not drink

- Preferring to experience the full measure of the pain and suffering which the Father's wisdom and love and justice had prepared for him. R3370:2, 3901:1, 2473:3

35

Matthew 27:35 *And they crucified him, and parted his garments, casting lots: that it might be fulfilled*

which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Parted his garments

- The clothing in which Jesus appeared after his resurrection was as specially created for the occasion as was the body in which he appeared. B128 The usual dress of a Jew consisted of five parts: the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers) and the tunic. R3562:4 Some in Christendom are willing to divide among themselves day by day the blessings and advantages which have come through his death, but without appreciation or gratitude. R3562:4

Upon my vesture

- His seamless robe, beautifully representing his own personal perfection; probably a gift from one of the noble women mentioned as being among his friends. R2316:1

Cast lots

- For the "chilton," the tunic or coat; a kind of shirt fitting somewhat loosely and reaching from the neck to the ankles. R3562:4

36

Matthew 27:36 *And sitting down they watched him there;*

And sitting down

- Presuming to have no responsibility in the matter, caring nothing for the honor of justice or the vindication of right. R1964:2

They watched him there

- Depravity of fallen human nature was strikingly illustrated in those who witnessed the Lord's many wonderful works, and then his unresisting sacrifice for our sins—they were cold, without appreciation. R2315:6 Resembling, to a considerable degree, the whole of Christendom who have heard of Jesus and are still totally unmoved, unconcerned, without thankfulness or appreciation. R3562:4, 2316:2 There are still the cruel cold-blooded menials who, with complacency and indifference, and yet with curiosity, sit down and watch the sufferings of the body, and wonder what will happen next. R1964:6 God of Heaven! forbid that I should gaze with pitiless eye on a suffering child of thine. R5837:6* Instead of falling at his feet and exclaiming, "My Lord and my Redeemer." Many in our day similarly view the Lord's sufferings with calm indifference. R2316:1

37

Matthew 27:37 *And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.*

Set up over his head

- The crime of each culprit was, by law, inscribed over his head. R4713:5

His accusation written

- In three languages—Hebrew, Greek and Latin. R3562:2

KING OF THE JEWS

- Little did Pilate think that this was the true title of the wonderful man Christ Jesus whom they caused to be put to death. R2316:2

38

Matthew 27:38 *Then were there two thieves crucified with him, one on the right hand, and another on the left.*

Two thieves

- Crucified as an evildoer. R2316:2 From the standpoint of the priests and Pharisees, the Lord's crucifixion with the two thieves was specially desirable; it would help to keep the people from

thinking of him as a martyr. R3561:6 Every noble or pure man or woman, prizing purity in his own heart, would find it specially detestable to be so misunderstood as to be numbered with transgressors. R3561:5

39

Matthew 27:39 *And they that passed by reviled him, wagging their heads,*

They that passed by

- Some of them had probably seen his "many wonderful works"; yet when they saw the tide turn against him, they seem to have been easily swayed. R2316:3

Reviled him

- "As he was so are are we in this world." (1 John 4:17) R2316:5

Wagging their heads

- "We did esteem him stricken, smitten of God, and afflicted." (Isa. 53:4) R2316:5

40

Matthew 27:40 *And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.*

The temple

- The true Church. T70

In three days

- The fifth, sixth and seventh thousand-year days. R3375:2

Come down

- Weakened by his sufferings, tortured by his merciless enemies, hanging helpless between heaven and earth, Satan challenged him to demonstrate his deity by descend- ing from the cross. R5848:2*

42

Matthew 27:42 *He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.*

He cannot save

- He could have saved himself. (Matt. 26:53) R5195:4 How little they knew that it was necessary for the Son of Man to suffer these things to enter into his glory. R2316:4 If Jesus had saved himself, he could not have been the Savior of the world. R5578:1

King of Israel

- Synonymous with the term "King of the Jews" (verse 37). R2085:1 The whole twelve tribes of Israel. C293

Come down

- We are so glad he did not come down and leave us in our sins. R3370:6

44

Matthew 27:44 *The thieves also, which were crucified with him, cast the same in his teeth.*

The thieves also

- The only little word of sympathy, however, that he received on this occasion, so far as the record goes, came later from one of these thieves. R2316:6

45

Matthew 27:45 *Now from the sixth hour there was darkness over all the land unto the ninth hour.*

From the sixth hour

- Nine o'clock in the morning, the hour of the morning daily sacrifice. R2316:6

There was darkness

- It was fitting that nature should veil her glories before such a scene. There was darkness, not dense darkness, but, simply, darkness. R2316:6 It must have been supernaturally dark for, as it was the full moon, a solar eclipse could have lasted but a few minutes at the most. R2316:6, 1816:4 Picturing the temporary triumph of the power of darkness over him who was the light of the world. R3902:6 Typifying the alienation from God which came upon the Jewish people as a result of crucifying the Lord. R1816:4

Unto the ninth hour

- Three o'clock in the afternoon, the time of the offering of the evening sacrifice, the time when Christ died. R2316:6

46

Matthew 27:46 *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

My God, my God

- Jesus did not claim to be the Father, but the Son of God. R5578:5 The wail of a breaking heart. R84:2* It is claimed that he died of a literally broken heart, evidenced by the fact that both blood and water proceeded from the spear-wound inflicted shortly after his death. R2316:6; E123

Why

- What have I done that I should be denied fellowship with thee? R4683:5

Hast thou forsaken me

- An actual withdrawal of the Father's favor and communion, a necessary part of the Lord's suffering as a sin-bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from God. R2317:1 He had borne the contradiction of sinners, Peter's denial, and the fact that all his disciples fled; but the Father's spirit of fellowship withdrawn was more than he could bear. R2316:6 He bore the sinner's penalty in all particulars. CR392; E128 It was necessary that the Father should hide himself from him as though he had been the sinner. R4713:5, 5578:5, 4683:5, 3903:1 That was the most terrible moment of all his experiences. CR392; R4713:5 Such a dark moment might be permitted to even the most worthy follower of the Lamb. F143 The language of real, not pro forma, agony. E94

48

Matthew 27:48 *And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink.*

Gave him to drink

- Doubtless with a fever raging, such as would be induced by the crucifixion, he had been thirsting for quite a while. R3562:6

49

Matthew 27:49 *The rest said, Let be, let us see whether Elias will come to save him.*

Let be

- It is evident, from these words, that Christ's last prayer was heard even by his enemies. R2252:1

50

Matthew 27:50 *Jesus, when he had cried again with a loud voice, yielded up the ghost.*

When he had cried

- Matthew does not record the words, but we have them from Luke and John, "It is finished! Father, into thy hands I commend my spirit." R2317:2

Yielded up the ghost

- Literally, dismissed his spirit; that is, drew his last breath, or ceased to live; expired. R700:4, 3903:4

That is, the spirit. Not his spirit body, for at this time he had no spirit body. R2317:4

51

Matthew 27:51 *And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;*

Veil of the temple

- 60 feet long, 30 feet wide and about four inches thick. R3371:2, 2788:4

Was rent in twain

- Representing the opening of the way between the spirit-begotten condition and heaven itself. R3371:2

52

Matthew 27:52 *And the graves were opened; and many bodies of the saints which slept arose,*

And the graves

- There are serious reasons for doubting the genuineness of this verse and the following; but a portion of it, at least, appears in the oldest Greek manuscripts yet discovered. R1509:3, 2811:6

Of the saints

- Not the ancient worthies or the saints of the Gospel church. R2811:5, 833:2

Which slept arose

- The very most that could have taken place at that time would have been that some might have been awakened in just the same sense that Lazarus was awakened. Q289:2; R2811:5, 1509:6, 833:2 The word "sleep" used instead of the word "death." R2197:6

53

Matthew 27:53 *And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*

Came out of the graves

- The narrative does not call it a resurrection; it merely says that they came out of their graves, as Lazarus did. R833:2

His resurrection

- The Greek word is not anastasis, but egersis, an unusual word for resurrection, signifying resurgence or re-animation. R1509:3; F703

54

Matthew 27:54 *Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.*

The centurion

- All three centurions mentioned in the New Testament (Luke 7:2; Acts 10:1) were reverential. R3755:4

55

Matthew 27:55 *And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:*

Ministering unto him

- Providing for the physical wants of Jesus and the twelve. Christ never solicited alms. F286

57

Matthew 27:57 *When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:*

A rich man

- "He made his grave with the wicked [the sinful human race]
- and with the rich [in the tomb of the rich man, Joseph of Arimathea] in his death." (Isa. 53:7,9) R1394:4, 1360:1

60

Matthew 27:60 *And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.*

His own new tomb

- Which contained no other corpses; hence, there could be no question respecting the body of Christ and its burial. R2476:2, 3903:3

A great stone

- This was not a large boulder, but was shaped like a wheel, like a large grindstone rolling in a groove. R4713:6

62

Matthew 27:62 *Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,*

The next day

- Saturday morning. R4212:5*

64

Matthew 27:64 *Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.*

Be made sure

- The evil suspicions of the religious leaders were overruled by the Lord for good, and became a testimony of the truth and an assistance to faith on the part of believers. R2318:1

65

Matthew 27:65 *Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.*

Ye have a watch

- Giving the chief priests the privilege of hiring some of the soldiers as watchmen, much the same as anyone today can employ and pay a policeman for extra service as a watchman. R2476:3

66

Matthew 27:66 *So they went, and made the sepulchre sure, sealing the stone, and setting a watch.*

Sealing the stone

- Rendering it secure against intrusion. E246

Setting a watch

- Saturday night. R4212:5*

Matthew 28

1

Matthew 28:1 *In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

End of the sabbath

- Hindered from coming the previous day because it was the Jewish Sabbath, the day now known as Saturday, the seventh day of the week. R2477:5

As it began to dawn

- How great the reward of these devoted women—last at the cross and first at the sepulcher. R1816:6 Improving the very earliest opportunity to honor him whom they so loved. R1505:5 The same is true of the resurrection of the Church, in the dawn of this great seventh day. R92:1* "God shall help her and that right early." (Psa. 46:5) R3375:3

The first day

- Sunday. This day is reckoned as the third day and night which Christ spent in the tomb. R4212:5*, 3903:6, 3375:1 Symbolizing a new beginning, a new dispensation. Q366:2 Typifying the beginning of the seventh thousand-year day when the Church shall be raised. "Destroy this temple and in three days I will raise it up." (John 2:19) R3375:1-3

Mary Magdalene

- Out of whom Jesus had cast seven demons and who, from thenceforth, became one of our Lord's most earnest followers. She had much forgiven her, she loved much, and her love had brought her early to the sepulcher. R3375:6 Woman's love and tenderness, specially endearing charms of the sex, are well illustrated in this incident. They came with no thought of the resurrection, but to embalm his body more elaborately than they had had time for previously. R2477:5, 2317:3 Seemingly the Lord recognized that women can exercise faith more readily than can men, and here he used them as his servants and mouthpieces to prepare his disciples. R3905:2, 2317:3

And the other Mary

- It does not appear that they came together, but rather that Mary Magdalene was first to arrive. R2477:5

2

Matthew 28:2 *And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.*

Rolled back the stone

- Not necessary to our Lord's resurrection, because the body which he has now is no more his former body of flesh than that body of flesh was his former spirit body. R2318:2 In their eagerness, they forgot the great obstacle of the stone; but the sweet incense of their devotion arose to heaven, and God sent his angel to remove the obstacle. R1816:6

3

Matthew 28:3 *His countenance was like lightning, and his raiment white as snow:*

Like lightning

- The angel appeared in dazzling brightness, that he might not be mistaken for a man. R4714:1 Spirit beings are glorious in their normal conditions. A183; R579:1; HG25:5, 28:5

4

Matthew 28:4 *And for fear of him the keepers did shake, and became as dead men .*

Became as dead men

- Almost swooned or fainted; but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. R3375:4

5

Matthew 28:5 *And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.*

Fear not ye

- The angel, so terrible to those out of harmony with the Lord, spoke graciously to those who were his friends. R3905:1

6

Matthew 28:6 *He is not here: for he is risen, as he said. Come, see the place where the Lord lay.*

He is not here

- The removal of the crucified body from the tomb was necessary to establish, in the minds of the disciples, the fact of his resurrection; had it remained, it would have been an insurmountable barrier to their faith. R1817:4 It is not for us to say what became of the natural body of Jesus. God has not revealed particulars respecting it, except that it did not corrupt. Perhaps it is yet to be produced by the Lord as evidence of the truth of the whole transaction. R3376:6

He is risen

- The one that was raised from the dead was the spirit-begotten new creature. R5158:1 The doctrine of the resurrection of the dead is peculiar to the Jewish and Christian religions. R3903:5 As it was necessary to know that Christ died before we could believe in him as our Redeemer; so it was necessary to believe that he rose again, so that he might be our justifier. R3903:2 The account proves three things: (1) the fact of the resurrection; (2) the Lord's change of nature in the resurrection; and (3) his personal identity notwithstanding the change of nature. R1816:5

8

Matthew 28:8 *And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.*

They departed quickly

- Though fearful and surprised when they received the angel's message that the Lord was risen, yet they grasped the fact by "intuitive" faith. R2317:3

9

Matthew 28:9 *And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.*

And as they

- With the exception of Mary Magdalene, who separated herself from them to go and tell Peter and John. B112

Jesus met them

- His second appearance after his resurrection. R3905:3 Appearing first to Mary, who seems to have been a woman full of faith as well as full of zeal, and one whose word would have influence upon the apostles. R2808:2 Possibly the same appearance as that recorded in John 20:14. R2802:3 He appeared as a man, but under varying conditions, showing that he was not bound by the limitations of the human nature. R3904:2 Had our Lord appeared in his real body, as to Paul, the effect would have been less favorable; he therefore adopted the method used by angels sent on special missions to men. R2318:5

All hail

- In the Greek, the usual salutation, practically signifying, Rejoice! R3375:6

Held him by his feet

- Had he appeared in the body crucified, they would certainly have seen the prints of the nails in his feet. R2801:5
- His words, "Touch me not [don't hold on], for I am not yet ascended to my Father and to your Father, to my God and to your God" (John 20:17), were doubtless uttered at this time. R2317:3 We are not to assume that we are merely to hug the truth to our own hearts, but are to remember that it is for others also. R3375:6

And worshipped him

- It is undoubtedly proper enough for us to address petitions to our Redeemer and Advocate. R1410:2

10

Matthew 28:10 *Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*

Be not afraid

- Do not hold me as though fearful you will never see me any more. R2317:6

Tell my brethren

- After we have found the Lord, we have a great duty toward the brethren. R3375:6

Into Galilee

- Their home. B112

Shall they see me

- It was necessary that the twelve apostles should be able to bear witness to the fact that Jesus had risen from the dead. R5579:2

11

Matthew 28:11 *Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.*

When they were going

- Having the true love which manifests itself in obedience, Mary immediately undertook the mission assigned her. R2478:3 An indication that, while never using women in the public preaching of the Gospel, yet they have a place in the less public mission in connection with the promulgation of the Gospel. R2316:1

13

Matthew 28:13 *Saying, Say ye, His disciples came by night, and stole him away while we slept.*

While we slept

- How foolish would be the testimony of men who would say what took place while they slept! R3375:4

14

Matthew 28:14 *And if this come to the governor's ears, we will persuade him, and secure you.*

And secure you

- The assurance of protection, security against the ordinary penalty for a Roman soldier sleeping while on duty. R3375:4

15

Matthew 28:15 *So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.*

Until this day

- Up to the date of writing Matthew's gospel, which is supposed to have been written some nine years after the event. R3375:4

16

Matthew 28:16 *Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.*

The eleven disciples

- Manifesting Jesus' particular selection of them. F214 The apostles were the special witnesses of the Lord's resurrection, although he was seen by others. R1522:5; F214

Went away

- Quite probably three weeks intervened without the slightest communication. Meantime the apostles had re-engaged in the fishing business. R3905:4, 3377:1, 2809:1

Into Galilee

- Perhaps remembering the message sent to them by the women (verse 10), that he would go before them into Galilee and meet them there. R3377:1 Most of our Lord's ministry was spent in Galilee, and the majority of believers were Galileans. R3376:1

Appointed them

- Hence there was an opportunity for all the deeply interested ones to be gathered together. (Article specifies 107 individually, plus others). R2808:6

17

Matthew 28:17 *And when they saw him, they worshipped him: but some doubted.*

When they saw him

- Gradually they were taught the fact of our Lord's resurrection, that he was no longer dead, but alive; and that he was changed, no longer "the man Christ Jesus." R2809:1 The promise to us now is that we shall see him as he is—not as he was—because we shall be changed, that we may be made like him. R4185:5, 2318:6, 1817:5

But some doubted

- An evidence of the candor of the Evangelist's record; showing, too, that the Lord's followers were not over-credulous, but disposed to sift and weigh the evidence. R2809:3 Some of the five hundred brethren, probably none of the disciples. R2809:3 It was for the convincing of such waverers that Jesus remained during the forty days. R5587:5

18

Matthew 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

And Jesus came

- His eighth appearance after his resurrection. R3905:4 According to our reckoning, the sixth occasion. R2808:3 It was probably at this time that he appeared to the five hundred brethren mentioned by Paul. (1 Cor. 15:6) R2808:3 A new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored. R1692:1

All power

- Authority. F397; R5587:5 Physical and spiritual. R61:5* As the agent and representative of Jehovah. E59 Over angels and men, the dead and living alike. R43:5* In itself a proof that Jesus is no longer human. B111 If the Lord is now merely still a man, he is still "lower than the angels." (Heb. 2:9) R5223:1 Including a knowledge of the times and seasons of the divine plan; also intuitive knowledge. R2082:5, 5922:6 He had not lost anything, but had gained much in passing into death and then out of it. R5625:5 Not that the Father had abdicated or surrendered any of his own power or authority; rather, the Father is always excepted. (1 Cor. 15:27) R2809:4 "He is Lord of all"—next to the Father, for "the head of Christ is God." (1 Cor. 11:3) R296:3 Although Jehovah is the head of Christ, we see him delighting to honor the Son, making him in turn the head of all principality and power. (Col. 2:10; 1:16; Eph. 1:10—Diaglott) R1550:1
- "It pleased the Father that in him [the Son] should all fulness dwell"—"the fulness of the Godhead bodily" (Col. 1:19; 2:9)—so that all God does is through Christ, and all Christ does is by the power of the Father. R27:2* Not that our Lord could set aside, overrule or violate any feature of the divine law and plan. R2809:4 Nothing should be done except at his command. R2888:3 The title and authority promised of the Father to belong to the Messiah; that which was once his reckonedly or prospectively was now his actually. R2809:4 He had delegated power and prospective authority before. R810:1 His human nature, when sacrificed, could do nothing more; but the new nature, fully

developed in the resurrection, has all power. R3951:6, 713:6 The might, authority or power was gained by his sacrifice, recognized of God and declared to men by his resurrection. R810:1 Strictly speaking, it was from the moment of our Lord's resurrection that the Father committed all judgment unto the Son. (John 5:22) F397 It is one thing to have the power, and quite another thing to use it. HG149:5 The exercise of the power is delayed for a purpose. D621 At the time appointed, he will take unto him "his great power and reign." (Rev. 11:17) R1352:2 To be claimed in the kingdom. Infallible laws will be strictly enforced. That will be the strictest government the world has ever known; absolutely no liberty will be granted to do wrong. R1163:6 Eventually all things shall be subdued under him. R1269:6 Consequently, it is only since his resurrection that he could be called the Almighty, as in Rev. 1:8. R1515:1 In sharp contrast with his previous utterances: "Of my own will I can do nothing; as I hear I speak." (John 8:28) R2318:6, 745:4 Our Lord alone was able to keep the divine law and to inherit the divine promise. R3789:5

- "The keys [power to open] death and hades." (Rev. 1:18) R485:3 The glory of Moses has been "done away" (2 Cor. 3:7), the glory of Christ "remaineth." (2 Cor. 3:11) R1323:3* "Let all men honor the Son even as they honor the Father." (John 5:23) R3161:2*

Is given unto me

- Since my resurrection as a spirit being. C240; E281; R1352:2 He rose again, qualified for the great work of the world's deliverance. OV429; R1670:2 But not exercised until the Body is made perfect through suffering and joined to the Head. D621 Not until all the members of the Church have finished their sacrifice in death—then will the Christ be fully empowered for the great subsequent work of restoring all things. C240 He had not this power and authority previously, during his earthly ministry. Now he was no longer under human limitations, or under the limitations of the death covenant. R5567:6 Though he had always occupied the place of honor in the heavenly courts, it was not until his obedience had been tested in the changing of his nature to a man, and in providing a ransom, that he received his present unexcellable glory and honor. R1514:6 Illustrated by the honor and distinction of Joseph being seated next to Pharaoh. R2888:2

In heaven and in earth

- Full authority in respect to both heavenly and earthly things; among spiritual as well as among human beings. R5587:5,6; A289 "That at the name of Jesus every knee should bow, of things in heaven and things in earth." (Phil. 2:10) A289; R5587:6

19

Matthew 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

Go ye

- Now that the Father has accepted the work finished at Calvary and recognized me as the Messiah. R2809:5 Primarily the eleven apostles, but subsequently it included St. Paul, who took the place of Judas. They had no successors; they are with us yet. R5588:1 All true disciples, fully consecrated, are authorized to preach the Gospel in any and every way, publicly or privately, by word, pen or printed page. R1720:1 Each royal priest is the peer of each other one in authority and dignity of priesthood; though in talents, intelligence, etc., and therefore in fitness, they are not all equals. R1137:4 Some stewards do not quickly enough note talents which might be utilized in the Lord's service. R1047:5 The commission divides itself into three parts: (1) make disciples of all nations; (2) baptize them; and (3) teach them. R2809:5 Any neglect of this commission and its order of procedure means comparative failure. R2810:1 When the dragnet (Matt. 13:47) is ordered ashore, this commission should be understood to be at an end. C215 Similarly today, we are following what we believe to be the direction of the holy Spirit in sending forth the pilgrims to proclaim the good tidings. R4360:4 Satan perverts the commission: first, making it mean the conversion of the world; second, destroying the real idea of baptism; third, confusing the matter of discipling; fourth, by making them think this is

all that is needed, downgrading teaching; fifth, by misrepresenting the Apostle's statement: "Ye have no need that any man teach you." (1 John 2:20,27) R2810:5

Therefore

- Their commission to go and spread the truth of his being their Messiah was based on the fact that the Father had accepted his work, finished at Calvary. R2809:5 Omit, not in the oldest manuscripts. R3004:3

And teach

- A different Greek word than in verse 20; this word signifies proselyting or making disciples of. R2809:5, 5588:2, 4714:5, 4360:4; Q546:4 Not to make the nations disciples, but to gather out of all nations those willing to be disciples of Christ. R5588:2, 4786:4, 4714:5, 2809:5; Q546:4 First, informing those who have ears to hear that they are sinners through the fall, but that God has made a provision for their rescue. R2810:2; F447 A commission to the apostles and each member of the Church, according to opportunity and ability, to proclaim the Gospel. R5588:1 The work of the Evangelist comes first, to make disciples. The word "disciple" signifies pupil, in the school of Christ, in the primary department. R2810:1 It is not necessary to preach in the usual formal manner. Preach as the twelve disciples preached, by the wayside or wherever you find a hearing ear. If you lack talent for preparing a discourse, read forcibly and clearly something touching the subject you consider most needful to your hearers. R1047:5

All nations

- "This Gospel shall be preached in all the world for a witness unto all nations." (Matt. 24:14) C215 People of all nationalities. R4360:4 You are no longer restricted to the Jews. R3200:1, 5045:4, 4786:4, 4714:5, 3004:6, 2872:1, 2319:1; Q547:T It required very special instructions for Peter to preach to the Gentiles also. R3005:1 The disciples seemed to understand that he meant every Israelite scattered throughout all nations; and it was not for some years that they learned that the Gentiles were to be fellow-heirs of the same promises. R1095:2 Gather out of all nations those willing to be disciples of Christ. R5588:2 "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8) R3005:1 It is the will of God that the Gospel should be preached everywhere. R2141:5 To the less degraded first, and to the more degraded later. R1545:6 The "Gospel of the Kingdom" is clearly set forth in the Scriptures, which are now published in all languages (not dialects) of the earth. R2872:2 This permission to disciple people of all nations did not begin until 3-1/2 years later. R4714:5 Not a command to convert the world. R4714:5, 3004:3, 2872:1, 2809:5 "Nevertheless, when the Son of man cometh, shall he find the faith on the earth?" (Luke 18:8) R2809:6

Baptizing

- Immersing, the correct translation and the original method of baptism, as acknowledged by many authorities. F453, 454 The outward symbol by which believers were to confess him. R1540:3 Water baptism is only a picture of the true; they are to be thoroughly immersed into the name of Christ. R5588:4 "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) F445, 446 All authorized to teach are equally authorized to baptize. That includes every follower of Christ, not excluding females, only that modesty indicates that they should avoid such public services except in rare necessary cases. R1541:4 All baptized would be commissioned to perform this symbol for others; and, if no consecrated could be found, an unconsecrated believer, or even a worldly person or unbeliever, might do it. F454 The Lord's Supper and Baptism are the only injunctions of a symbolic character commanded us, and they are new ones from those of the Jewish dispensation. R1526:6; F228 Not here the Pentecostal baptism of the spirit, because it was not in the power of the apostles thus to baptize anyone. NS54:1

Them

- Whoever you can make into a disciple, baptize him. Q547:T Those who consecrate themselves. R2810:1,3

In the name of

- By the authority of. R2810:3; Q31:2, 33:2; F447 Into fellowship, or accord, with. R5588:4; F455 Not into the name of the Father, Son and holy Spirit; on the contrary, we are baptized into Christ, as members of his body. (Rom. 6:3-5) R2810:3 We recommend the following words: Brother ..., in the name of the Father, and of the Son, and of the holy Spirit, by this authority, I baptize thee into Christ. F455

The Father

- Become dead to every other principle than that which his name represents, and be thoroughly immersed into His name of righteousness, justice and truth. R5588:4 Does not imply three baptisms in one. The use of the three names is as if you were using a firm name, such as Smith, Jones and Brown; all three names would be used to show that it has the authorization of the whole firm. Q33:2 The Divine Three—Father, Son and holy Spirit—are related to our faith in the Creator, Redeemer and Regenerator; and this suggests the three steps in bringing men into the divine image. R197:3*

Of the Son

- Ignoring all sectarian names, Protestant or Catholic. R5588:4, 2810:3 To recognize his name and to be his members, his Body, his Church. R5588:4

Holy Ghost

- Holy Spirit. R5588:5; F455 Their own spirit or wills being dead, God's holy will and mind are to be their will and purpose. R5588:5; Q31:2,6 Approved by the spirit of holiness, the spirit of God, the spirit of the truth. Q31:2 It is proper to use the expression "holy Spirit" when performing symbolic immersion because the Lord so instructed, and because it is the holy influence and representative of the Father and the Son in directing the Church into all truth. R2001:2

20

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

Teaching them

- Instructing them regarding the divine character and plan, the graces of the spirit and the rooting out of the spirit of worldliness and selfishness. R2810:2 Not astronomy, geology, nor any of the vain philosophies about which the world speculates, but "the things which I have commanded you." R5045:4, 3200:2

Observe all things

- That all men are sinners, that Christ came to give himself a ransom, that he is the only way to life, that whosoever would come must take up his cross, that all believers are one with him, that every branch in him must bear fruit or be taken away, that those who trust in him are to hope for and expect his second coming, that the ultimate end of our hope is in a resurrection, and that love is the fulfilling of the law. R2319:2,4

I am with you alway

- By the holy Spirit and by the Word. A89; E204; R2455:6, 531:2 With his faithful followers, to bless, comfort, to strengthen, to fellowship and to safeguard their highest interests, though often at the expense of their temporal interests. R4714:5, 3166:6; B105, 203 In love and thought and care for you. B105, 203 As the Chief Messenger, or Angel of Jehovah. R5634:4 To sanctify to them their deepest distress. R5095:6 Not that he would personally be present in the world throughout the age; rather, through the holy Spirit, the power of God. R4185:4, 2810:6 He is absent in body, yet present in spirit. R102:4* Meaning that he would supervise the work. R2811:1 Our Lord has been with his representatives in all their labors of love and self-denial throughout the entire age. R3166:6 Now we are not alone. We have the companionship of him who promised, "I will never leave thee nor forsake thee." (Heb. 13:5) NS451:3 While he would be absent from his people during the age, his power, spirit, care and love would be with them to guard their interests. R2319:5, 1820:6 Showing that the

Lord gave the great commission, not merely to the apostles, but to all who should believe on him through their word. R2810:6 He was able to provide for them in one place as in another. R5625:4 Our Lord's statement no more signifies that he did not leave the world than it signifies that his hearers would continue to live until the end of the age. R2319:4

Even unto

- He did not tell us how long the age would last, nor all the trials and difficulties which would intervene; it has been to our advantage that he has left us in ignorance on this point. R4185:2

End of the world

- Greek, suntelia, end. R223:1* End of the age. R5727:3, 5625:4; B105 Down to the time when the Gospel age will have accomplished its divinely purposed mission of gathering out a sufficient number of disciples to complete the divine purpose. R5588:5 In the end of the age, he is to be specially near and precious. R4784:2 How specially true in the end of the age, in the time of harvest, in the time of our Lord's second presence! R3166:6 Then he would come again in a personal and official sense to exalt his Church, establish his Kingdom, bless Israel with the New Covenant, and thus bless all mankind. R4714:6, 2319:5 We are now down at this end of the age. CR476

Mark

General

- Tradition has it that the garden of Gethsemane belonged to the family of which the Apostles John and James were members, and that for this reason the Lord and his disciples were privileged to feel themselves at home there. St. Mark, the writer of one of the Gospels, but not one of the apostles, is credited with having been a member of the same family. One of the accounts of the arrest of the Master tells that amongst those who followed after him was a young man wrapped with a sheet, and who fled naked when some members of the band attempted to lay hold of him. That young man, tradition says, years afterward was known as St. Mark. R4707:2
- Mark's Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis. R2469:5
- See also "THE FOUR GOSPELS—GENERAL"

Mark 1

1

Mark 1:1 *The beginning of the gospel of Jesus Christ, the Son of God;*

The beginning of

- In Mark there is no genealogy, for there Christ is spoken of not as a son, but as a servant. R1046:6* The character of Mark as a writer is chronological. R1047:4*

The gospel

- Mark is written to the Gentiles, and its theme is Christ's ministry, his works. R1046:3* Supposed to have been indited by Peter, Mark being Peter's amanuensis. R2469:5

2

Mark 1:2 *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

My messenger

- The messenger of Jehovah to announce Messiah. R3712:1 Throughout the entire Gospel age the Church in the flesh has been doing a work similar to John's—announcing Messiah, not in the flesh, but the glorified Christ, Head and Body, and the kingdom which he will set up. R3713:1 Not "the messenger of the covenant." (Mal. 3:1) R3712:1

3

Mark 1:3 *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

The voice

- Not the "Word." R2409:2

Make his paths

- Arrangements, affairs. R3683:5

Straight

- For a triumphal entry to his kingdom upon the earth. "An highway shall be there." (Isa. 35:8) R2563:5 The Church in the flesh, the greater Elijah, will be equally unsuccessful with that of the lesser antitype of Elijah, John the Baptizer. R2563:5

4

Mark 1:4 *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*

John

- John's mission was pre-eminently that of a reprover and reformer. R4978:5 John's work at the first advent foreshadowed the closing work of the Church at the second advent. B253 Six months older than Jesus, thus beginning his preaching six months before Jesus' baptism. R3712:1, 562:1*

Did baptize

- John's baptism was for Jews only, who were already recognized as typically cleansed by their Atonement day sin-offerings. HG732:5

In the wilderness

- We are not sent forth as John was, to dwell in the wilderness and to criticize and denounce everything and everybody. We are to copy our Lord, not John the Baptist. R4978:5

And preach

- The preaching and baptism of John were a special call to God's covenant people to repent of their sins and their failure as a nation, and as individuals to live up to their covenant. R1687:3 The greater John, the Church in the flesh, has exhorted as many as have ears to hear to repent of sin and reform their lives, that they may be prepared for the great changes imminent in Messiah's reign. R3713:1

The baptism

- To bring the hearts of the people back into accord with the Law that thus they might be ready for transfer from Moses to Christ. R3712:4 Proclaiming that those who would be ready for Messiah and the Kingdom should not only renounce sin and reform their lives, but should publicly declare the same—symbolizing it by a baptism in water. R3712:2

Of repentance

- Repentance from recognized sin, violations of their Law Covenant, and a typical cleansing from them, a return to a condition of righteousness of heart, as in the day when they were all "baptized into Moses in the sea and in the cloud." (1 Cor. 10:2) HG732:5 Not of baptism "into his death." F442

Remission of sins

- All Scriptures in support of immersion for the remission of sins belonged to the Jews, none to the Gentiles. OV240; F428, 433; R2931:3 Sins against their covenant, and their share in the sin of their nation in rejecting and crucifying Christ. R1421:1 For the remission of avoidable sins, gross sins. The godly Jews were not intended, nor expected, to come to John to be baptized. Q34:3 Not original sin —"Without the shedding of blood there is no remission" (Heb. 9:22), but the sins of the Jews against the Law Covenant. R2931:3

5

Mark 1:5 *And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.*

All the land of Judea

- The prepared instruments of the Lord are powerful in his hand. The whole nation was aroused, the expectation of the immediate advent of the Messiah was everywhere evident. R1916:3 Multitudes confessed their sins and were baptized, but later, when they failed to see either the King or the kingdom in earthly glory, they lapsed into unbelief. R1688:1

Confessing their sins

- The Jews thereby coming again into harmony with Moses, type of Christ, into whom they had all once been baptized. F432 John did not urge any to be baptized, except such as realized themselves to be transgressors against the Law. R3712:3

6

Mark 1:6 *And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;*

John was clothed

- John's simplicity of dress indicated he was not seeking to serve earthly or selfish interests—he had nothing, wanted nothing, needed nothing. R3712:3

With camel's hair

- Making him conspicuous, indicating that his entire life was devoted to the special service of the Lord. R3712:3 Adopting somewhat the manner and dress of Elijah of old, his prototype. R3712:3, 1687:6

Did eat locusts

- Comparatively he had nothing, wanted nothing, needed nothing. R3712:3

7

Mark 1:7 *And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*

And preached

- For six months. R3712:1

8

Mark 1:8 *I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.*

He shall baptize you

- The baptism into death and the baptism of the Holy Spirit are distinctly separate. F442

With the Holy Ghost

- At Pentecost, upon the Israelites indeed. R3712:2; E290

9

Mark 1:9 *And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.*

That Jesus

- Having reached 30 years of age, manhood according to the Law, and therefore the right time to consecrate himself as a man. A179

And was baptized

- Typifying his consecration. A179 A baptism unto entire consecration to the will of God, even unto death. R1687:3, 3712:4 As a perfect man Jesus had something to offer as a living sacrifice to God. His complete subjection was symbolized by his baptism. R1688:1 He sacrificed all the blessings and

favors which were his under the Law Covenant. R5090:1

Of John

- Our Lord's baptism was a new thing, totally distinct from John's baptism. It symbolized a baptism unto death. R3712:4, 1688:1,4 Baptism is valid even though the baptizer is not of the kingdom class. R1541:4

10

Mark 1:10 *And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:*

Out of the water

- Symbolizing the beginning of a reckonedly new life as a reckonedly new creature. R3712:4

The heavens opened

- He began to see deep spiritual truth, began to understand those things of which he had knowledge previously but not an understanding. CR145, 95:2; R4968:3, 4970:1, 5080:6 Similarly, the deep things of God are revealed to all who follow in his steps of consecration. R4970:1 Probably signifies that he was granted a vision of heaven, confirming his relationship to the Father, and connecting up the interim of his experience as a man with his prehuman experiences. R2565:5; Q547:4

And the Spirit

- There the Redeemer became the antitypical Passover Lamb and the Bullock of the Atonement Day. There he, as the man Jesus, died. There he was begotten of the holy Spirit and became the antitypical priest—the Sacrificer. R4969:6

Like a dove

- A manifestation representing the invisible. E212 The messenger of divine favor. R3712:5 The emblem of peace and purity, representing the fullness of Jehovah's Spirit of love in Jesus. E212 Not violently like lightning, but gently like a dove. R3296:6 John the Baptist alone witnessed the descent of the Spirit upon our Lord. E212; R3712:5

Descending upon him

- Thus beginning the Gospel age or Spirit dispensation. A224 Giving him the earnest of his inheritance (Eph. 1:14) of the divine nature. A179 Anointing him: Jesus was not the Messiah, the Christ, until his baptism. B66; T27, 37 The same anointing, the same baptism, is promised to all who follow in his footsteps. R1688:4 "After the baptism which John preached; How God anointed Jesus." (Acts 10:37, 38) B66

11

Mark 1:11 *And there came a voice from heaven, saying , Thou art my beloved Son, in whom I am well pleased.*

My beloved Son

- Jesus was the first son of God after Adam. R5623:5 John the Baptist alone witnessed the testimony of our Lord's relationship to God. R3712:5

12

Mark 1:12 *And immediately the Spirit driveth him into the wilderness.*

And immediately

- Special trials follow consecration. R3296:3, 4970:1

The Spirit

- He was first of all pressed of the spirit (his own spirit or mind) to go apart for awhile and to study out afresh the covenant he had just made. R4970:3, 3716:1, 3297:2 His own spirit, his own new mind. Thus, it is our new minds, the result of full consecration to the Lord, that lead us into temptations, trials and difficulties. R3716:1

Driveth

- We should never voluntarily go into temptation, but knowing our weakness, should seek to avoid it. R3715:6

Him

- Jesus, not God. "For God tempteth not, neither is tempted of any." (Jas. 1:13) R370:2

Into the wilderness

- Away from every friend and acquaintance and distracting thing. R3297:3 That he might study the divine Word, treasured in a perfect memory, and now fully intelligible by the power of the Spirit. "The natural man receiveth not the things of the Spirit of God." (1Cor. 2:14) R3297:2,3, 5054:2, 3716:4

13

Mark 1:13 *And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.*

In the wilderness

- That he might understand the will of God. R5054:2

Forty days

- Doubtless spent in meditation and prayer, our Lord being anxious to do the Father's will in the Father's way. R3716:4 To confer with the Father; to hear and see in the prophecies the great work mapped out for him. R3297:3 Studying carefully the types of the Passover Lamb, the Day of Atonement sacrifices, the Jubilees, that he would be lifted up as a brazen serpent, led as a lamb to the slaughter, be despised and rejected of men, be cut off not for his own sins, but for the sins of the world. R3716:5,6, 4970:1 He found it necessary, before attempting to serve God, to study to show himself approved. (2 Tim. 2:15) R3717:1

Ministered unto him

- Strengthened him, revived him. R4970:6 From the moment of our positive resistance of temptation and positive standing up for the Lord, we acquire great helps and assistances by unseen powers. R3300:4

14

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

Now

- Estimated at six months to a year after his baptism. R2245:2

After that John

- John's work at the first advent foreshadowed the closing work of the Church at the second advent. B253

Preaching the gospel

- Showing the overlapping of the ages—even so the Gospel age and the age of restitution will lap a little. HG55:5

Kingdom of God

- An interchangeable expression with "Kingdom of heaven." (Matt. 4:17) R396:6 The Millennial age. HG315:3

15

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

And saying

- The first three and a half years of the Jewish harvest had, as its special text, time, and the fact of the

Messiah's presence—a parallel to the Gospel harvest. B236

The time

- Greek: kairos; a fixed time, as in "Times of the Gentiles." (Luke 21:24) B78 The foreordained time when the offer of the kingdom would be made to the Jewish nation had arrived. R4969:1 The 69 weeks of Daniel's prophecy. (Dan. 9:24-27) R3630:2, 748:3 But when John asked if Jesus was the Messiah, Jesus did not say that we are living in the beginning of the seventieth week of Daniel's prophecy, but referred him to the "signs" of his work. (Matt. 12:3-6) R629:2 God's times and seasons are important features of his plan. B25

Is fulfilled

- The Deliverer has come. B236 "All things are now ready." (Luke 14:17) R1957:3 Our God is a God of order. Everything God does is in accordance with a definitely pre-arranged plan, and the times and seasons are no insignificant part of that plan. B25; R598:3

Is at hand

- The Deliverer has come. B236

Believe the

- Whoever believed this message recognized Jesus as the "Sent of God," the Messiah, who, in God's due time, will be the King of Israel and the monarch of the earth. R4969:1

Gospel

- Good news. R887:1, 4594:3, 1957:3 The word "Gospel" means "good tidings," as the angel preaches it: "Behold, I bring you good tidings of great joy which shall be unto all people." (Luke 2:10) HG190:5 The good news of the feast now ready. (Luke 14:15-24) R1957:3

16

Mark 1:16 *Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.*

Simon and Andrew

- Though natives of Bethsaida, they evidently settled in Capernaum, perhaps because larger and more favorable to their business. R3309:1

Casting a net

- Our Lord called men who were not idlers. R2246:1

They were fishers

- The Lord's invitations have been chiefly to those in the humbler walks of life. R3720:5; F210 However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. R4969:3

17

Mark 1:17 *And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.*

Come ye after me

- Called from amongst the "disciples" or general followers to become associates in the ministry of the Gospel. F210

Fishers of men

- Spiritual fishing, like natural fishing, requires energy, tact, proper bait, and that the fisherman keep himself out of sight. Fish are easily alarmed when they find that anyone wishes to take them. R3308:3 "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." (Matt. 13:47) C214

18

Mark 1:18 *And straightway they forsook their nets, and followed him.*

Forsook their nets

- Promptly leaving all to follow him. R1521:2; F210 Forsook their earthly all for the prospect of sharing with Messiah in his kingdom. R4969:4 The twelve who forsook all were called from amongst the general followers who espoused the Lord's cause without leaving their daily avocations. F210 Evidently retaining some sort of interest in them, however, as they had no difficulty in re-embarking in the fishing business after our Lord's death. R3308:2

20

Mark 1:20 *And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.*

- And went after him—The boats and implements were not abandoned, but left in the care of associates, taking the necessary time to make proper arrangements. R3308:2, 3720:6 The same is true of us: we have duties and responsibilities which cannot be abruptly cast aside and ignored. R3721:1 The important thing decided at the moment, positively and permanently, was that they accepted the Lord's invitation. R3721:1

21

Mark 1:21 *And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.*

And they went

- More than a year had elapsed since Jesus began his ministry. R3727:4

Into Capernaum

- Jesus made Capernaum his home and the center of his work in Galilee for a considerable time. R2581:2

And straightway

- At once, indicating our Lord's strict attention to the Father's business. R2581:3

On the sabbath day

- Type of the seventh thousand-year day. B40

Into the synagogue

- Jewish synagogues were very liberally governed, and afforded an opportunity for nearly everyone of reverent manner to present his views respecting the law and the prophets. R3726:3, 3309:1, 2581:3, 1722:1 This greater liberty was more favorable to the truth than the present circumscribed methods of Christendom. R3309:1, 2581:3 While jealously guarding against the overthrowing of faith by those who reject the Word of God, purity of truth would be greatly stimulated by full liberty of discussion of the meaning of the Scriptures in a reverent manner. R3309:1 Probably built by the Roman centurion, whose servant Jesus had healed. (Luke 7:5) R2581:2 Recently exhumed—a substantial structure with walls ten feet thick, seventy-four feet long and fifty-six feet wide. R2581:2

And taught

- The Jewish synagogues afforded much greater freedom for presentation of the truth than do the churches today. R3909:1, 3726:3, 2581:3, 1722:1

22

Mark 1:22 *And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.*

Were astonished

- Both at the things which he taught, and at the manner in which he presented them. R2581:3 Never imagine that you can overturn an old lie without causing a terrible confusion and alarm among those not of the truth who are living under it, as illustrated by the confusion and scurrying of insects when you overturn a big, flat stone which had been in place for years. R3860:3*

He taught them

- Our Lord's discourses were along the lines of divine revelations—the Law and the prophets, and the fulfillment of these. Similarly, the teachings of the Lord's representatives should not be on human speculations and philosophies, but on the Word of God. R3726:5

As one that had authority

- As a master who thoroughly understood his subject. R3726:3; OV159 Jesus had a thorough grasp of the Word of God, and his applications and interpretations therefore were convincing to his hearers. R4969:5, 2581:3

Not as the scribes

- The Doctors of the Law. OV159 The Jewish scribes then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the Law and the prophecies. R4969:5, 3726:3 The scribes and Pharisees haggled over the Scriptures, guessing and confusing their meaning, mystifying the people. R3726:3, 4969:5

23

Mark 1:23 *And there was in their synagogue a man with an unclean spirit; and he cried out,*

In their synagogue

- The devil went to church then, as he not infrequently does now, and he was as opposed to having the truth preached then as he is now. R3309:2

A man

- We fully believe that fully one-half or more of those who are dealt with as insane are cases of demoniacal possession—"obsession." R3727:1, 4976:3, 3771:3, 3310:4 Today Satan, acting more skillfully than in the past, is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits, or a Beelzebub, or a prince of demons. R3310:5

An unclean spirit

- "The angels which kept not their first estate." (Jude 6) R3727:1, 4969:5, 3309:3 Once an holy angel, fallen from divine favor through sinful relationship to humanity in the days of Noah. (Gen. 6:1-5) R4969:6, 3727:1, 3309:3 There are no such obsessions or possessions by holy spirits for they, like God, recognize the individuality of each member of the race, and do not intrude upon it. R3727:3 All who reverence God are warned against having anything to do with mediums, seances and every form of spirit communications as being of these demons—Satanic. R3726:1, 2582:1 Styled "unclean spirits" because they eventually reveal their true characters by unchaste, impure suggestions. R4969:5, 3338:4 Our Lord's dealings with the unclean spirits show: (1) the actual personal existence of invisible evil spirits; (2) the power, and limit of power, in such beings; (3) that the Lord's authority and power are known and recognized by the evil spirits. R1722:1

And he cried out

- The demon recognized Jesus and his teaching and used the young man as his mouthpiece, his medium. R4969:5 He believed the Lord's teachings were condemnatory of himself and his associates. R3309:3

24

Mark 1:24 *Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.*

Let us alone

- We thus infer that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity. R3309:3, 2581:5 No doubt Jesus had mentioned demoniacal possession in his sermon. R2581:5, 3309:3 When the two-edged sword of truth enters, it creates a division and an uproar. R1633:3,4

To do with thee

- What have we in common? R3772:2

Come to destroy us

- Their observation of mankind, dying on account of sin, would lead them to surmise that death might be their portion also. R1680:1 Manifesting the fact that the Lord's authority and power are known and recognized by the evil spirits. R1722:4 This demon seems to have had the thought that at the coming of Messiah all evil was to be abolished and destroyed. R3727:2 "Art thou come to destroy us before the time?" (Matt. 8:29)—implying that the demons had some information, or premonition, that the time of the manifestation of power through the Messiah was still future. R3727:2 Their statement does not prove that their supposition was correct. R697:1; HG729:6 They will not be destroyed without first being given an opportunity for repentance and reconciliation with God. R2581:6 Protesting Jesus' interference with their tormenting of the man as an injury to their rights and liberties. R3772:1 It is common today for some to claim interference with their vested rights and liberties when estopped from exploiting their fellow-men. R3772:2

I know thee

- We may be sure that Satan and all the fallen angels knew the Lord and observed closely everything pertaining to his earthly life, death and resurrection. R4068:5, 2581:6 As Satan recognized Jesus in the temptation, so all of the fallen angels knew that the Holy One of God had become a man to redeem humanity. R3309:3

The Holy One of God

- Recognizing Jesus' mission, his holiness, and that he was the representative of the Heavenly Father. R2581:6 His conduct toward our Lord was far more respectful than that of the strictest sect of the Jewish church. R1680:2 While the Pharisees said, "Thou hast a devil." (John 7:20) R1680:1

25

Mark 1:25 *And Jesus rebuked him, saying, Hold thy peace, and come out of him.*

Jesus rebuked him

- The Lord recognized and addressed him as a person, thus proving the actual personal existence of invisible evil spirits. R1722:1 As St. Paul refused to allow a young woman medium to proclaim him and Silas servants of God (Acts 16:16-18), so Jesus refused to allow this demon to give testimony respecting himself—even though it was complimentary. R4969:6, 3309:4, 3122:3, 2182:1 Being unwilling to accept testimony from such a source. The Lord's people should resent the services of any who do not give evidence of heart-union with the Lord. R3309:4, 4969:6

Hold thy peace

- Our Lord did not deign to hold conversation with these evil spirit beings. R2581:6 The same Greek word translated "Be still" in Mark 4:39, suggesting that the storm there depicted may have been the work of the Adversary. R3324:4

Come out of him

- Give up your hold upon his mind and body. R3727:2 Evil spirits can do nothing except as God permits. R1722:1, 5540:2

26

Mark 1:26 *And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.*

The unclean spirit

- Thus the malignity of evil spirits is manifested. There are no such possessions by holy spirits. R3727:3, 2582:2

Had torn him

- Caused violent convulsions, a fit; and used the man's mouth in uttering a loud cry. R3310:3, 2582:1 The demon was not hindered from causing the man considerable torture in going from him. Luke 4:35 says that he threw him down in the midst of the crowd—manifesting his malignity. R3727:3

He came out

- Apparently the first illustration of our Lord's miraculous power over disease and evil spirits. R3727:4

27

Mark 1:27 *And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.*

They were all amazed

- Not only the teachings of Jesus captivated them, but also his power to deal with evil spirits. R4969:6 The attendants at the Capernaum synagogue were seemingly nobler than those of Nazareth, who gnashed upon our Lord and sought to take his life. R3309:3

28

Mark 1:28 *And immediately his fame spread abroad throughout all the region round about Galilee.*

And immediately

- The Revised Version of this verse is preferable: "And the report of him went out straightway everywhere in all that region of Galilee round about." R3310:6

His fame

- Aiding greatly his ministry. R3310:6 As his fame increased, the opposition to him became more and more pronounced. R1735:3

29

Mark 1:29 *And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.*

The synagogue

- In Capernaum. R4979:2

30

Mark 1:30 *But Simon's wife's mother lay sick of a fever, and anon they tell him of her.*

A fever

- One of the evangelists intimates that it was a violent form of fever. R3310:6 How many today are being consumed with a fever of ambition, pride or discontent? R2582:6

They tell him

- Evidently the casting out of the demon suggested to the minds of the disciples the power of our Lord to heal diseases. R3727:4, 3310:6

31

Mark 1:31 *And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.*

She ministered

- This demonstrates that her cure was more than an operation of the mind, which could not have restored at once the strength lost by the fever. R3311:1, 3727:5 Instead of being weak and enervated, as is usually the case after a strong fever, she was strong and vigorous. This demonstrates that her cure could have been nothing short of miraculous. R3310:6 How many today, being released from spiritual fevers, arise to do vigorously the Lord's business? R2582:6

32

Mark 1:32 *And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.*

When the sun did set

- Because it was a cooler time of day. R3311:1, 2582:2 The Sabbath, being over, made it in the eyes of the people the more proper time to bring to Jesus the sick. R3727:5, 3311:1

All that were diseased

- Let us not seek for the loaves and fishes and physical healing, for after all these things do the Gentiles seek; but let us seek for spiritual health, strength and vigor. R3728:6

33

Mark 1:33 *And all the city was gathered together at the door.*

All the city

- Many in Capernaum were healed, and thus it was exalted to heaven in privileges, blessings and opportunities. (Matt. 11:23) R3728:2

34

Mark 1:34 *And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.*

- He healed—Expending his own vitality. R3727:5 "Virtue (vitality, power, strength) went out of him and healed them all." (Matt. 8:17) R3727:5 The healing of the sick was merely incidental, to attract the attention, to assist the faith, to point him out as the finger of God. R3728:2, 4980:2, 2583:2 The miracles which Jesus and the Apostles wrought were merely with a view to the establishment of the early church. R4979:3 He did not attempt to heal all sickness. This will be done in Messiah's reign of a thousand years. R4980:2 No miraculous healing at the present time is authorized by God's Word. R4979:3 Had our Lord Jesus performed none of the miracles recorded in the Scriptures, how could we today feel the confidence, the assurance, that we do feel respecting him? R3310:1 Illustrating the power he ultimately will use on a higher and grander scale in the blessing of all the families of the earth. R3728:4, 2583:1, 2582:4, 1722:4 Not only to prophecy the future, but more particularly as signs, evidences, witnesses, respecting his teachings. R2582:4 Today greater miracles witness to the truth of Christianity, such as the opening of the eyes of understanding. R2582:5 The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious kingdom after its establishment. R4979:5 People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. Thus many false doctrines commend themselves by promises of relief from physical ailments. R4979:3

Many that were sick

- But not all the sick of Palestine. His mission was not to heal the sick, but to preach the Gospel. The healing of the sick was merely incidental. R3728:2, 2582:3 There is no record of a single instance in which any of the apostles were healed of any disease. All, or nearly all, who were healed by Jesus and the apostles were "sinners." R4980:1, 3728:4

Suffered not the devils

- The Lord does not desire the testimony of devils respecting himself or his plan. The same is true of all the unregenerate. (Psa. 50:16, 17) R3727:6, 3309:4, 2582:2

35

Mark 1:35 *And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.*

He went out

- Leaving behind him in Capernaum many sick and disappointed. R4980:4

Departed

- Jesus did not remain to increase and deepen the favorable impression that he had made. R4979:2 He left, that those not in a proper condition of heart might forget, lose their interest and cool their ardor, while only Israelites indeed would continue to watch and pray for the kingdom. R3728:1

And there prayed

- The Lord frequently spent whole nights in prayer. (Luke 5:16; 6:12; Matt. 14:23; Mark 6:46; Heb. 5:7) R1865:5

38

Mark 1:38 *And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.*

Preach there also

- Our Lord's intention was to give evidences of divine favor to convince Israelites indeed. His mission was not to heal the sick but to preach the Gospel. R3728:1; 2583:2

39

Mark 1:39 *And he preached in their synagogues throughout all Galilee, and cast out devils.*

Throughout all Galilee

- His principal ministry was in Galilee. R4556:3 He must attend to the necessities and interests of the entire flock. R3728:1

40

Mark 1:40 *And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.*

A leper

- Leprosy was regarded by the Jews as an incurable disease, and as a type of sin. R4980:4

41

Mark 1:41 *And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.*

I will

- His prayer was answered, not because he was one of Jesus' disciples, nor because he promised to become one of them, but because of his exercise of faith, and in order to make of his case a testimony to the priests that Jesus exercised a power divine. R4980:4

42

Mark 1:42 *And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.*

He was cleansed

- Because of his exercise of faith, and in order to make of his case a testimony to the priests, that Jesus exercised a power divine. R4980:4

44

Mark 1:44 *And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.*

Say nothing

- The testimony of his Messiahship was to be hidden from the people for a time, but to be promptly given first to their "rulers" who represented the Jewish church in the trial then in progress, giving them an opportunity to receive Jesus. C168

Shew thyself

- To have the priest examine him as the Law required. R4980:4

To the priest

- To the representative of that church-nation, as a test. C169

45

Mark 1:45 *But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.*

Publish it much

- The result was that Jesus could not thereafter visit the large cities because he would be overwhelmed with the number of sick brought to him for healing. R4980:4

Mark 2

1

Mark 2:1 *And again he entered into Capernaum, after some days; and it was noised that he was in the house.*

Capernaum

- Jesus' home at the time. (Matt. 4:13) R3728:3, 2583:1

It was noised

- It was soon widely known. R2583:1

In the house

- Probably Jesus' own home, but possibly that of Peter and Andrew, though not likely. R2583:1, 3314:2 Dr. Schaff suggests that according to the Greek text this might read "at home," instead of "in the house." R2583:1

2

Mark 2:2 *And straightway many were gathered together, insomuch that there was no room to receive them , no, not so much as about the door: and he preached the word unto them.*

No room

- Middle class houses at that time usually had one room only, about 20 by 40 feet in size. R3728:3, 3314:2

Preached the word

- Doubtless respecting the kingdom of God long promised, which he proclaimed to be nigh, even at the door. R3728:6 Probably respecting sin, its defilement and its penalty—death. R3314:2 Undoubtedly the same message delivered in Nazareth respecting the Lord's spirit being upon him, anointing him to preach and heal. R2583:2 His chief work, healings and miracles being merely incidental. R2583:2 We note a difference between our Lord's ministry and that of the apostles. Jesus taught mainly surface and introductory truths, the time not yet being due for opening up the deep things of God. R1722:2

3

Mark 2:3 *And they come unto him, bringing one sick of the palsy, which was borne of four.*

Bringing one sick

- The first business of every member of Christ, aside from his own development, is to help others to the Redeemer. R3315:6

Of the palsy

- Paralysis. R2584:4 A broad term for any disease which would render the individual helpless, this incident evidently being a serious case. R2583:5 Represents a condition of sin in which the individual loses his power; helpless, with a deadness of conscience to principles of righteousness. R2584:4 His helpless condition probably hindered him from applying to Jesus on the day when so many of the sick at Capernaum were cured. R3728:6

Borne of four

- Similarly we can help to bring one another to the Lord, to the truth, to the influences and benefits sure to come from contact with Jesus or his body members. R3315:3 A large proportion of the blessing which has been bestowed upon the Lord's people through the Gospel has come through individual and private effort. R3315:4

4

Mark 2:4 *And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.*

Uncovered the roof

- A porch-roof, covered with tiles, which could be removed without much difficulty. R2583:3, 4980:3, 3314:2,3 A flat roof formed by heavy timbers about two feet apart, on which were placed slabs of either wood or stone, the whole being covered with earth or sod. R3728:3, 3729:1 An extemporaneous device of plain peasants accustomed to opening their roofs and letting down grain, straw and other articles, as they still do in the East. R2583:3* We too, in bringing friends to the Good Physician of the soul, should not be readily stopped by impediments or obstacles. R2584:4

They let down

- Apparently without ropes. R3314:3 Using improvised ropes. R3729:1 Showing strong faith, not only in the Lord's power to heal, but also in his gentleness and goodness in reacting to this rude intrusion. R3729:1

5

Mark 2:5 *When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.*

Saw their faith

- Faith in the Lord as the sent of God, a condition indispensable to pardon. R3314:5 Such implicit faith, manifested by such heroic effort, could not fail to be appreciated by the Redeemer. R4980:3 The faith of the sick man and those interested in him. R1921:2, 3314:3, 1722:5 Some are inclined to put doctrine ahead of faith and repentance, but this will not do. R2584:5 The circumstances warrant the belief that the sick man himself exercised the faith and prompted his friends to take the steps they did. R2583:5

He said

- Not first asking respecting his previous course in life, nor waiting for him to express sorrow for sin. R3314:5 Our Lord was not offended by the intrusion, doubtless remembering that all things work together for good to the Lord's people, who will accept them thus. R2583:4 Let us learn also to overlook and forget rudeness, especially where there is evidence of sincerity of heart, faith, good intentions. R2583:4

Thy sins

- Not original sin and its death penalty, but sins in the plural, the man's own sins. R3730:5 Under the Law Covenant the Jews were held to account for their own transgressions; hence, serious sickness implied serious sins. R4980:3, 3730:5 Thus Jesus showed the great difficulty afflicting the whole family is sin, without which there would be no sickness. R3314:5 Putting the most important thing foremost: Jesus was primarily the sin-bearer and teacher, his work of healing being secondary. R3729:1

Be forgiven thee

- Thus, Jesus declared I am the Father's special agent and representative. R3729:2, 1921:3 Our Lord here assuming the office of the antitypical High Priest. R2584:2 This was justified because our Lord was making satisfaction for the sins of the whole world, and the Father had already indicated the acceptance of the sacrifice which was then in process. R4981:4, 3315:1, 1921:3 Suggesting the willingness of our Lord to forgive sins and heal the body in "the times of restitution." (Acts 3:21)

R2584:2 Teaching the willingness of the Lord to forgive sins, to ignore them, to deal with us as though we were free from sin. R3314:5 Not blotted out, though forgiven. R3730:4 Implied full restitution to health and life. R1722:5 We mark a wide distinction between the blotting out of sin at the second coming of Christ, and the forgiveness of sins which may be enjoyed now by all who will exercise the necessary faith and obedience. R3729:6, 3314:6 But the man still lay helpless, his sins not blotted out though forgiven; still an illustration of the terrible effects of sin. R3730:4 Perfect creatures need no forgiveness, no allowance. R4981:1 Under the Law Covenant God arranged with the nation of Israel a certain kind and degree of forgiveness and reconciliation through Moses their Mediator. R3730:4 Our Lord must have seen a very proper condition in the young man's heart, else he would not have said these words unsolicited. R2583:5 Apparently the Lord was going to let him wait for the appointed time, with this simple assurance of the present favor of God, to thus test his faith and the measure of his satisfaction in that assurance. R1722:5 The palsied man had not brought a sin-offering under the terms of the Jewish Law, but had brought the sacrifice appropriate to the new dispensation, "a broken and a contrite heart." (Psa. 51:17) R2584:2 Members of the Body of Christ are fully qualified to declare to all true believers in Jesus these very words. R3315:2

6

Mark 2:6 *But there were certain of the scribes sitting there, and reasoning in their hearts,*

The scribes

- The Rabbis, the Doctors of the Law. R2583:6

Reasoning

- We may suppose that it was partly to start this very line of reasoning that our Lord expressed himself as he did. R3729:2

7

Mark 2:7 *Why doth this man thus speak blasphemies? who can forgive sins but God only?*

Why doth this man

- The question was a very proper one, and they are not to be blamed for making the enquiry. R2583:6

Who can forgive

- A claim impossible to dispute, but one which Jesus substantiated by his power to heal this man physically. R2583:6 They did not consider that if he were the Messiah he would possess the authority. R4980:6

But God only

- All sin is primarily against God, whose law of righteousness is infringed. R3730:2 Claiming that Jesus was arrogating to himself a power which belonged to God alone. R4980:6, 3729:1 According to the plan of redemption Jesus was the only one who could forgive sins; or the Heavenly Father through him. R3730:2 God never gave power to bishops, priests or ministers of any denomination to forgive sins; nor did Jesus give authority to the apostles to forgive sins. They might preach forgiveness, but only in his name. HG737:5

9

Mark 2:9 *Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?*

Is it easier

- They had incorrectly thought that the forgiveness of sins would represent greater power and authority than the doing of miracles. R3314:6 Which is the greater power, to work miracles upon the natural body or to work a miracle of grace in the heart? R3315:2 The healing of the soul from the sickness and condemnation of sin should far outrank physical conditions and blessings. R2584:1

Arise

- Our Lord healed the sick to foreshadow the great work of his Millennial reign, to attract attention and establish his authority as a teacher, and to manifest his love and sympathy. R1722:1

Take up thy bed

- Although in the nature of restitution, this is not a blotting out of the man's sins. R3730:4

And walk

- Healing the man of the result of his sins. R3729:2

10

Mark 2:10 *But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)*

That ye may know

- It will be a lesson respecting the truthfulness of my statement. R2583:6

12

Mark 2:12 *And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.*

He arose

- Not completely out of all imperfections. Jesus merely healed him of a measure of his special difficulty. R3730:5

13

Mark 2:13 *And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.*

Went forth again

- The tense of the Greek would seem to indicate that our Lord kept going by the seashore, stopping here and there to discourse to the people, multitudes of whom flocked to hear him. R2590:3

14

Mark 2:14 *And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.*

He saw Levi

- His name was changed to Matthew when he became a member of the Lord's company. Matthew signifies "the gift of God." R2260:3, 4986:6, 2591:1

The receipt of custom

- He belonged to the Levitical tribe, but his service as a Roman tax collector socially degraded him and classed him as a "publican." R4986:6, 2591:1 The name "publican" and the profession were extremely odious to the Jews, as unpatriotic and disloyal. R2591:1 He was independent and humble-minded, braving the scorn of his fellow-countrymen. R4986:6 Perhaps the independence, humble-mindedness and the braving of the scorn of his fellow-countrymen were favorable qualities to becoming a disciple of Jesus. R4986:6

Follow me

- A special invitation to become Jesus' disciple. R4987:1 Not being previously invited to become one of Jesus' immediate disciples, Matthew could not essay to become one earlier. R2591:1

Followed him

- Forsaking all earthly goods that he might be a member of the Messianic class. R4987:1 We are not to suppose that Matthew left his money-drawer open, and his accounts with the Roman government unsettled, to immediately follow the Master. It may have taken weeks. R2591:1 The Lord and his disciples were well known. Probably Matthew had not only knowledge of our Lord, but also faith in him, as the Messiah. R2591:1

15

Mark 2:15 *And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.*

And it came to pass

- Probably several weeks after Matthew's call. R2591:5

In his house

- Matthew was a householder. R4987:1 A man of influence, Matthew immediately set about to use his influence in drawing others to the Savior. R2591:2 In consecrated homes the first consideration should be the service of the Master. R2591:3

Many

- Of his friends and business associates. R2591:2 So today, each should seek to exert his influence where it is greatest, upon his acquaintances, upon whom either his past honesty and good character should have an influence, or else those to whom his radical change of life would be most manifest. R2591:3

Publicans

- A term applied in Jesus' day to Jews who served the Roman government as tax collectors in Palestine. R4986:3 They were looked upon with disdain as being unfaithful to their religion and their nation. R4986:3, 2591:1 Like himself, of the ostracized class. R4987:1 Ones not professing holiness, but rather confessing estrangement from God and lack of harmony with his Law. R5464:1 Counted unpatriotic, disloyal to their own nation, in that they accepted the service of an alien government, and made use of their knowledge of their country and people in assisting to collect revenues deemed unjust. R2591:1

And sinners

- Jews who were careless in respect to the orthodoxy of their day; non-religious. R4986:3, 2591:2 Not necessarily evil-doers. R2591:2

They followed him

- The common people heard him gladly. R4967:3

16

Mark 2:16 *And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?*

Pharisees

- Signifies "holy person"—one scrupulously careful in observing the smallest details of the Law. R4986:3,6

Publicans

- Disdained as being unfaithful to their religion and to their nation. R4986:3

Sinners

- Styled "sinners" by the Pharisees because less particular in form, regardless of their having true moral status. R4986:6

How is it

- Jesus looked not upon the outward appearance, but the heart. He did not love the publicans because they were sinners, nor disapprove of the Pharisees because they outwardly kept God's Law. R5464:1

Eateth and drinketh with

- Not objecting that he taught the publicans and sinners, but that he ate with them, implying a social equality. R2591:5 But the Pharisees would tolerate and eat with the Sadducees, although the latter were practically unbelievers, because they were of the wealthier and therefore more respectable class. R4986:3

Publicans and sinners

- Not that our Lord made companions of the rowdies or moral lepers of his time. R2591:3 Ostracized, not because they were wicked, but because their business was disesteemed, thus forcing them to have most of their social intercourse with the non-religious, by way of contrast called "sinners." R2591:2

17

Mark 2:17 *When Jesus heard it , he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

He saith unto them

- This afforded Jesus the opportunity to give a great lesson in a few words. R4987:1

They that are whole

- Not implying that the Pharisees were not sick, and did not need our Lord's ministry; but that they did not admit that they were sin-sick and were not disposed to receive his good medicine of doctrine. R2591:6

Of the physician

- Implying the physician had a right to mingle with those whom he sought to relive. R2591:6

Not to call the righteous

- Those that did not admit their sinfulness and imperfection; the self-righteous. R4987:2, 2591:6, 2260:2 Those who, not admitting their sinfulness and imperfection, do not seek divine forgiveness. R4987:2 Those who thought themselves righteous had a barrier before them which hindered their coming to the Lord. R4987:2 By these words Jesus sought to call attention to the fact that although the Pharisees claimed to be righteous, they were not so. They were sin-sick, imperfect, needing a Savior. R5464:3, 2591:6 "There is none righteous, no, not one." (Rom. 3:10) R4987:2

But sinners

- All sin is condemned of God, the little and the large; all unrighteousness is sin. R4987:1 Those that admitted they were unrighteous and had need of mercy. R2260:5, 2591:6 Admitting their sins, they were more ready to accept forgiveness. R4987:2 The disciples were nearly all from this lower, less orthodox, less educated class of Jews. R4986:6 Not that God is more pleased with those who live in sin than with those who strive to live in harmony with him; but the contrary. R5464:2

To repentance

- There is a great difference between calling men to repentance and calling them to the high calling. F87 Anyone who considered himself to be righteous would be beyond the call to repentance. R2591:6

18

Mark 2:18 *And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?*

Pharisees

- See Verse 16.

Used to fast

- At that time a fasting season was observed by the Pharisees and by those who had accepted the teachings of John the Baptist. R4987:2 The Pharisees fasted "twice in the week." (Luke 18:12) R2592:1 Probably the banquet of verse 15 was on one of the regular fast days of the Pharisees. R2591:5

19

Mark 2:19 *And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.*

Fast

- So long as Jesus was honored by the multitudes, it required comparatively little self-denial to be one

of his followers. R2592:2

The bridegroom

- Jesus personally, not Jesus and the overcomers. R398:4 There is as much evidence of Christ's being the bridegroom to the typical church, as that he was reaper in the harvest of the typical age. R109:2*, 114:6*

Is with them

- Now in the Lord's second presence, we might say that the feast has begun again. It almost appears as though the fasting time has passed, and that the feasting and "joys of the Lord" have begun. R2592:2

They cannot fast

- It would be inappropriate for his followers to be in sadness and mourning at a time when they were receiving such wonderful blessings. R2592:1, 4987:4 They would have plenty of opportunity to weep and fast after he would be gone. R4987:4, 2592:2

20

Mark 2:20 *But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.*

Shall be taken

- Causing an abundance of perplexity and sorrow, then fasting would be in order. R2592:2

Then shall they fast

- Later on when trials came, when the Master got into the toils of his enemies, when his cause was unpopular, and the multitudes clamored for his death—then it required self-denial, antitypical fasting, to confess him and follow him. R2592:2 Thus for eighteen centuries God's people have been fasting, praying, and longing for the Bridegroom's return. R4987:4, 2592:2 In loneliness, and especially at the thought of the long delay in his coming to receive her to become his wife. R4987:4 Fasting is not obligatory, but a voluntary sacrifice of present and temporal good things that the mind and heart might go out more earnestly after the things not yet seen, but hoped for. R4987:4 Fasting signifies self-denial, a disciplining of the body by abstaining from delicacies, relishes, etc. R3659:5, 2592:2 Fasting is proper enough when intelligently done and from a right motive. A very plain diet or total abstinence may assist the full blooded and impulsive to self control. R2260:5 Fasting, under the Jewish dispensation was a symbol of self-denial under the Christian dispensation. R955:3

21

Mark 2:21 *No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.*

No man

- These two parables illustrate that before the blessing could come to natural Israel, spiritual Israel must be selected. R4987:5, 2592:5 This was perhaps the first intimation our Lord gave that Israel would be rejected. R2260:6

A piece of new

- Unshrunken. R4987:5

Cloth

- The fuller light of truth due at the first and second advents of the Lord. C160, 161 The imputed righteousness according to faith, based upon the merits of Christ's own sacrifice for sin. R2592:4

On an old garment

- An old sect or organization. C160 The Jewish system and arrangement. R2592:4 The impossible (absolute) righteousness required by the Law. R2592:4 The Gospel teaching is not a patch upon the Jewish Law, but is a new proposition. R4987:5, 2592:4

Away from the old

- Make the weakness of the old garment more noticeable. C160 None of the old systems are fit to be

patched, or to receive the new doctrines. C160

Rent is made worse

- The shrinking of the new cloth would pull away the old and increase the difficulty. R4987:5 To combine Christianity with Judaism would have been disastrous to both—the one demanding absoluteness of righteousness; the other demanding acknowledgment of the impossibility of personal righteousness. R2592:4

22

Mark 2:22 *And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.*

And no man

- See Verse 21.

Putteth new wine

- Wine which had not yet finished its fermentation. R4987:5, 2592:5 Our Lord's new doctrines, the fuller light of truth. C160 The message of the Gospel dispensation. R4987:5, 2592:5

Into old bottles

- Wineskins out of which all the stretch and elasticity had gone; symbolically, old systems. R4987:5, 2592:5 In the Lord's day—Judaism; now, in the end of the Gospel age—sectarianism. R2592:5; C160 It was not the divine intention that Judaism should be reformed. R2592:5

Burst the bottles

- By the fermentation of the new wine. R4987:5, 2592:5 Picturing trials, disciplines and testings incidental to the preparation for the kingdom. R4987:5 Present truth, put into the denominations, would unquestionably mean the utter wreck of the denominations. R2592:5 The new truths would have destroyed any Jewish sect or organization built upon sectarian pride, errors, superstitions, and traditions. C160; R2592:5

The wine is spilled

- The new doctrines would have been left stranded, hampered by all the old errors and traditions of the sect. C160

New wine

- Today, the doctrine of the new dispensation. R2592:6 To put into Judaism the new doctrines would have meant that not only the Jewish nation would have been convulsed and wrecked by the spirit of the new teachings, but also that the doctrines themselves would have gone down with the wreck of that nation. R2592:5

Into new bottles

- New wineskins that will be able to stand the stress of the fermentation sure to come. R4987:5 God is now, as in the end of the Jewish age, calling out of the sectarian systems such as are Israelites indeed. R2592:5; C161 It is to this called out class that the new wine of the Gospel message is committed, and these experience the fermentation of trials, disciplines, and testings. R4987:5

23

Mark 2:23 *And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.*

That he went

- Probably on the way to the synagogue. R3316:6

Through the corn fields

- Wheat-field. R3754:1

On the sabbath day

- Signifies rest day. (See Verse 27) R4996:2, 5405:1; OV281

To pluck the ears

- The Rabbis ruled that rubbing the grain in both hands and blowing the chaff constituted winnowing and threshing, and violated the Sabbath. R3754:2, 5405:6, 4995:6 The Pharisees had a rule that no food should be eaten until after worship in the synagogue. R3316:6

24

Mark 2:24 *And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?*

On the sabbath day

- Jesus is supposed by some to have taught a laxity in the matter of Sabbath observance. This is a misunderstanding for Jesus was born a Jew and as much obligated to keep that Law as any other Jew. OV278

Not lawful

- Charging them with breaking the Sabbath. R5405:6, 3754:2; Q608:T

25

Mark 2:25 *And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?*

He said

- Objecting, not to the Sabbath Law, but to the nonsensical misinterpretations that were being made. R4995:6

When he had need

- David was not punished nor considered blameworthy because of the emergency of his situation. R4996:1

26

Mark 2:26 *How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?*

Did eat the shewbread

- In an emergency, thus not considered blameworthy. R4996:1

27

Mark 2:27 *And he said unto them, The sabbath was made for man, and not man for the sabbath:*

The sabbath

- Signifies rest day. R4996:2, 5405:1; OV281 Antitypical meaning to the Christian is the rest of faith. OV281; F392; R5405:5 Quite probably the early disciples kept the Sabbath day and the first day as well, for a time. R5405:3, 4600:2; F384 The great Messiah's reign of a thousand years will be the Sabbath of the world in general—the antitypical Sabbath. R5405:5, 4600:5; B40; D579; Q607:4; OV279 Israel's Law provided two Sabbaths; one every seventh year as well as one every seventh day. R5405:5

Was made

- There was no Sabbath day before the Jewish Law. R5405:1 Enoch and Abraham knew nothing about the Sabbath. R5405:1

For man

- Not "for all mankind." R1732:6 The Law not made to hinder any good or necessary work, but to benefit the people. R5405:6. 1732:6 For the benefit of mankind, for physical, mental and moral rest, recuperation and strengthening. R3316:2 God did not make man merely to keep a Sabbath, but he made the Sabbath for, in the interest of, mankind. OV279 Our Lord is showing the Jews they were putting an extreme construction upon the command. R1732:6

Not man for the sabbath

- It is a mistake to suppose, as some then and now do, that God made man simply to keep the Sabbath. R4995:6, 3316:2; OV279

28

Mark 2:28 *Therefore the Son of man is Lord also of the sabbath.*

Lord

- Signifies master, ruler, governor. R61:1* Husband is a definition of Lord. The Anglo-Saxon word, Hlaford, from which our English word Lord is derived signifies breadkeeper, and is applied to one who has the general care over, and control of a family. R61:1*

Also of the sabbath

- He was the proper teacher to set forth its real significance. R3754:4, 4996:1 Lord of the great antitypical Sabbath, the great seventh day of a thousand years, the great antitypical Jubilee. R4996:4 Jesus could correct certain misapprehensions of the Law but the real meaning of the Sabbath could not be explained until after Pentecost. R5405:6 To the Church, every day is a Sabbath; God's consecrated people rest as God rests—in faith, hope and trust. But also "there remaineth a rest for the people of God." (Heb. 4:9)—a different rest from that which we now enjoy—an actual rest after the resurrection change. R4996:4

Mark 3

2

Mark 3:2 *And they watched him, whether he would heal him on the sabbath day; that they might accuse him.*

Heal him on the sabbath

- Jesus did so many of his miracles of the Sabbath day as a prophetical picture of the great antitypical Sabbath day, the Millennium. R4600:5

4

Mark 3:4 *And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.*

On the sabbath days

- Type of the Millennial age. (See Verse 27) B40

To save life

- Greek: psuche; soul, being. E335

5

Mark 3:5 *And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

With anger

- A righteous indignation at hypocrisy and willful opposition to the light. R787:4, 4996:1 That men should think it sinful to relieve human distress on the Sabbath. R4996:1 Lack of ability to have just indignation would imply a lack of morals and of harmony with God. R5125:1

Being grieved

- Like him, the Lord's people should be wholly out of sympathy with everything not in harmony with God. R5125:1

Hardness of their hearts

- In a faithless attitude, not readily impressionable but inclined to be skeptical. R2651:3 The general trend of sin is to hardness of heart. OV304

He saith

- Showing our Lord's fortitude in pursuing his work, notwithstanding the opposition which conspired even against his life. R1735:1

His hand was restored

- The completeness and instantaneousness of his cures evidence the miraculousness of his healing. R1735:4

6

Mark 3:6 *And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.*

The Pharisees went forth

- They were rabid sectarians, fully convinced of their own importance. A similar spirit prevails today. R3754:5 Took counsel—More zealous for their theory than for the truth, for the letter of the Law than for the spirit of the Law. R4996:1 The evil heart is not amenable to reason. R4600:5

The Herodians

- See Mark 12:13.

Against him

- As his fame increased, his opposition increased. R1735:3 Opposition and persecution are the inevitable concomitants of activity in the service of God, and they should be met with reason and candor. R1736:6

Might destroy him

- Excited to envy, malice, hatred and the very spirit of murder. R4600:5

7

Mark 3:7 *But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,*

Withdrew himself

- Not unnecessarily exposing himself to danger and then looking for miraculous interposition of providence for his protection, but using natural means and precautions for his preservation and protection until "his hour was come." (John 2:4) R1735:1

8

Mark 3:8 *And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.*

A great multitude

- Both Jews and Gentiles, thus creating a popularity for the Gospel which would be favorable to its dissemination later. R1735:4

10

Mark 3:10 *For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.*

For he had healed many

- His healings were accomplished by imparting a measure of his own vitality. R1735:4

To touch him

- Indicating that many of his healings were accomplished by imparting a measure of his own vitality, thus impoverishing himself to bless others. R1735:4

11

Mark 3:11 *And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the*

Son of God.

Thou art the Son of God

- Their conduct toward our Lord was far more respectful than that of the strictest sect of the Jewish church. Surely many of them will be prepared to return to their former estate on whatever terms a just God may prescribe. R1680:1 But the Pharisees said, "Is not this Jesus, the son of Joseph?" (John 6:42) R1680:1

13

Mark 3:13 *And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.*

He goeth up

- Evidently to take counsel of God with reference to the interests of the prospective Church, continuing all night in prayer. (Luke 6:12, 13) R1521:3 Withdrawing for physical and spiritual rest and refreshment after feeling his own loss of strength from continuous healings. R1735:4

14

Mark 3:14 *And he ordained twelve, that they should be with him, and that he might send them forth to preach,*

He ordained

- While called individually, there was a special occasion upon which he dedicated them to their office as apostles. R1521:2 There is no intimation in the New Testament that, as one after another of the apostles died, other men were recognized as succeeding them. R5002:3

Twelve

- No more and no less. F209 The twelve were marked as separate and distinct amongst the disciples. F210 Only males were chosen to be the special public servants and ambassadors of the Gospel. F265 The twelve springs of Elim (Exod. 15:27) remind us of the apostles through whom has come the water of life. R4011:2 The recognition of successors to the apostles was one of the first errors after their death. R5002:6 He had many followers, both men and women, but only twelve were specially deputized as his mouthpieces and representatives among men. R5002:2

Send them forth

- Though we are not informed that their success in the work was any more marked during that time than was that of the seventy whom the Lord also appointed to this ministry, though not to the apostleship. (Luke 10:17) R1521:5

To preach

- These services were to be rendered specially in connection with the promulgation of the Gospel. F212 Their commission was, in the main, the same as the commission of the Lord and of the whole Church. (Isa. 61:1, 2) R1521:5 They were not to be lords over God's heritage. Their commission was one of service. F211, 212

16

Mark 3:16 *And Simon he surnamed Peter;*

Simon

- Bold, impetuous. R2261:1

17

Mark 3:17 *And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:*

James

- Elderly. R2261:1 John—Young. R2261:1

The sons of thunder

- Probably because of their eloquence and forcefulness of speech. R3003:1

18

Mark 3:18 *And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,*

Andrew

- Far-seeing, careful, cautious. R2261:1

Philip

- Slow-witted. R2261:1

Bartholomew

- Nathaniel, the quick-witted. R2261:1

Matthew

- One of the heros of faith. R2261:1

Thomas

- The doubting, skeptical intellect. R2261:1

James

- The advocate of works. R2261:2 Supposed to have been second cousin to our Lord, and for this reason, according to Jewish custom, styled "the Lord's brother." (Gal. 1:19) R3003:2

Alphaeus

- Cleopas, husband of Mary. R3003:2

Thaddaeus

- Jude, a man of doctrine. R2261:2

Simon

- The zealot, a man of enthusiasm and independence. R2261:2

19

Mark 3:19 *And Judas Iscariot, which also betrayed him: and they went into an house.*

Judas Iscariot

- The conservative economist. R2261:2 As one of the tribes of Israel was cut off, and is not mentioned in the enumeration of the Apocalypse, but the tribe of Manasseh substituted (Rev. 7:6-8), so amongst Jesus' apostles, Judas is dropped and a successor appointed. R5002:3 By grouping them two-by-two, the Master made one full man out of two half men in each case. R2261:1

21

Mark 3:21 *And when his friends heard of it , they went out to lay hold on him: for they said, He is beside himself.*

Lay hold on him

- Verses 20, 21 and 31 (Diaglott) seem to indicate more of a spirit of fear and anxiety than of opposition. R1736:5

He is beside himself

- His friends feared for him, so quickly had his course changed from one of privacy to one of publicity. R5037:1

22

Mark 3:22 *And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.*

The scribes

- Considering themselves representatives of Jewish orthodoxy and qualified to pass upon everything

theological. R5037:1

Which came down

- To Galilee, in the vicinity of Capernaum. R5037:1

From Jerusalem

- Probably commissioned by the Jewish ecclesiastics there to come as spies, watch his words, withstand his teachings and if possible, find some occasion against him. R1736:1

Beelzebub

- The prince of demons, Satan. R3310:4 The first, and for a long time, the only, enemy of the divine government. R2171:5 This charge reveals the wisdom of Jesus' refusal to receive testimony from the demon. R3310:4

The prince

- Their chief; and no doubt as a superior order of being he exercises some degree of control. R2171:5 Satan is called the prince of darkness, of evil, of sin, or error, the "father of lies." SM548

Of the devils

- The "angels who kept not their first estate" (Jude 6) and who were restrained at the time of the flood. R2171:5; SM548 Greek: daimonion; properly rendered "demon." The unclean spirits, the familiar spirits, the fallen angels. R5183:3

23

Mark 3:23 *And he called them unto him , and said unto them in parables, How can Satan cast out Satan?*

Said unto them in parables

- "When he was reviled, he reviled not again." (1 Pet. 2:23) R4802:6

How can Satan

- The term Satan signifies adversary, opponent. R5183:3 Whose very existence is now being denied by many. F609; R3310:5 This does not imply that Satan will never be so cornered as to find it necessary to do good works in order to deceive; but that, when that time shall come, it will be a sure indication that his kingdom is tottering. R3784:2, 3120:1

Cast out Satan

- That would be suicidal; equivalent to a king stirring up strife in his own kingdom and working against his own cause. R1736:2 By the curing of physical ailments. F641; R1685:6 As he is now doing through "Christian Science." R2189:1, 3784:3, 1736:3 A proof that his power was on the wane. F638 The "wonderful works" of all who deny Jesus as the Redeemer are not to be credited to divine power. These works show to what straits Satan is reduced. R2189:2 If faith-healing power be not of God, it must be of the Adversary. R5037:2

24

Mark 3:24 *And if a kingdom be divided against itself, that kingdom cannot stand.*

Kingdom be divided

- The absurdity of a king stirring up strife and working against his own cause. R1736:2

25

Mark 3:25 *And if a house be divided against itself, that house cannot stand.*

House be divided

- The absurdity of the head of a house alienating and disrupting his own family and opposing the operation of his own plans. R1736:2 That Satan's house is now dividing against itself is manifest. R1736:3, 3784:2

Against itself

- Showing to what straits "the prince of this world" is reduced by the great increase of knowledge. His struggles are specially desperate at the age's close, before he is "bound" for the thousand years. (Rev.

20:1) R2189:2

26

Mark 3:26 *And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.*

Rise up against himself

- Reverse his methods and do some works of healing, thereby to clinch his errors and deceptions and to re-bind some. R5802:1 On the one hand causing sickness and death, and on the other hand healing the sick and casting out devils. R2189:2 Satan has long palmed himself off as a teacher clothed in light, but Satan in the roll of faith healer is a novelty belonging chiefly to our day. R3120:2 We believe Satan has much to do with various faith healings done by Christian Science, Spiritualism, Hypnotism, etc. R3784:2, 1736:4; HG327:3

Be divided

- Upholding false and contradictory doctrines. R5037:2

He cannot stand

- If it was necessary for him to thus work against his own plans and arrangements, associates, etc. R3784:2 Satan has become a worker of miracles. This is a token that his "house" is tottering to its fall. R3120:1

27

Mark 3:27 *No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.*

Strong man's

- Satan, the powerful "prince of this world." R1736:2

House

- Or, dominion; or, arrangements. R1736:2, 626:6

Spoil

- The general spoliation of the present social structure will be indeed a dark night. R1955:1 In the great time of anarchy. Q626:1; A69 Destroy the works of evil, of sin, of superstition, of ignorance, etc. SM243

His goods

- His arrangements. R1626:6 All the present institutions of the world are Satan's goods and arrangements. Q626:1 Implying that he was already binding Satan, already spoiling his goods. R3784:3

He will first

- Satan must first be bound, restrained and deposed, before Christ's reign of righteousness and peace can be established. A69; HG538:5 Since the beginning of the time of the end, in 1799, and particularly since 1878, God has specially let in the light. The more the "light" shines, the more active is the Adversary to preserve his power. R1736:2

Bind the strong man

- Satan. R1736:2 With a strong chain of power; not his doom, but merely a restraint from deceiving the nations until the end of the Millennial age. R255:1 The first work of the new dispensation. "And he laid hold on that old serpent, which is the devil and Satan, and bound him a thousand years." (Rev. 20:2) A69 Set up God's Kingdom and overthrow sin. R1626:6 May it not be that part of the work accomplished by our invisible present Master was the binding? R4695:3 The work and teaching of Jesus were just such binding influences. R1736:2, 3784:3 When bound he will not have yet met his doom, but will merely be restrained from deceiving the nations. R255:1 His binding will be gradually accomplished. R3784:5 After the thief-like work of taking the Church is completed, and the kingdoms of this world go down in a climax of trouble. R3784:6

Spoil his house

- The work of destroying Satan's house was not intended to go on to a rapid completion. He would be permitted to control the world until the full end of the Gospel age, when his binding will be gradually accomplished and be followed by the liberating of the whole world from his chains of error. R3784:5 The general spoliation of the present social structure. R1955:1 Release humanity from his dominion. R1736:2

28

Mark 3:28 *Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:*

All sins

- Sins of ignorance will be forgiven. E272

29

Mark 3:29 *But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:*

He that shall blaspheme

- Jesus did not say that the scribes and Pharisees had committed the sin of blasphemy against the holy Spirit, though some of them may have done so. R5037:3

Against the Holy Ghost

- Jesus made this statement because they said that the spirit that was in him was an unclean spirit; that he was actuated by one of the fallen angels and not by the divine Spirit. R5037:4 Maliciously attributing to an evil source what could not be denied was a good work, free from sin, selfishness or ambition. R5037:4 Wilful opposition against that which is known to be holy and of divine appointment. R1736:4 Reject light when they see it. R192:3* Could not be committed in ignorance. R5037:3 Jesus did not say that the scribes and Pharisees had committed the sin. E272

Hath never forgiveness

- A sin unto death. R1249:1 Does not come under the satisfaction of divine justice whereby deliverance from Adamic death is secured. R1736:5 Because such conduct is treason against God. R1736:4 Neither in this world not the world (age) to come. R192:3* "It is impossible to renew again unto repentance." (Heb. 6:4, 6; 10:26) R1249:1

In danger of

- Our Lord's reasoning did not change their attitude; hence, the rebuke and solemn warning. R1736:4 The scribes had so misused their education and opportunities as to be in great danger of becoming so degraded that even the kingdom influences would not bring them to a condition worthy of everlasting life. R5037:5 Those who violate their consciences, ignore the light they enjoy and sin against it, will find themselves proportionately degraded under kingdom influences and tests. R5037:5 Punishable with stripes. Every sin against light increases the danger of going into the second or eternal death. R1736:5 If corrective discipline does not produce reform, the increase of knowledge and experience will shortly make it a wilful sin against full knowledge, for which the full penalty would be inflicted —second death. R1736:5

Eternal damnation

- Eternal condemnation, eternal death. Every sin against light increases the danger of going into second or eternal death. R1736:4

31

Mark 3:31 *There came then his brethren and his mother, and, standing without, sent unto him, calling him.*

There came then

- More out of a spirit of anxiety than of opposition. (See Diaglott on verses 20, 21 & 31) R1736:5

His brethren

- They did not believe in his claims and doctrines at that time, and seemingly could not understand why he was so revolutionary in his teachings and so antagonistic to all the recognized religious teachers of his day. (John 17:5) R1736:5 Arguing against the Roman Church teaching that Mary is "ever a virgin." R560:2*

And his mother

- Still pondering the mystery in her mind. R1736:5

32

Mark 3:32 *And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.*

Seek for thee

- Doubtless to urge him to greater caution for his safety and to more care for his physical necessities. R1736:6

34

Mark 3:34 *And he looked round about on them which sat about him, and said, Behold my mother and my brethren!*

Behold my mother

- The heavenly relationship was the one dearest to him. R1736:6

35

Mark 3:35 *For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*

Whosoever shall do

- Not whosoever shall hear, or understand, or desire to do, nor even try to do. R1802:3*

The will of God

- Jehovah, his will and all his works are wholly on the side of purity, justice and truth—in no sense practicing sin, endorsing it, causing others to practice it, or in the slightest degree favoring it. R1781:3

Mark 4

1

Mark 4:1 *And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.*

A great multitude

- Attracted by reason of the miracles he performed. R3763:1

2

Mark 4:2 *And he taught them many things by parables, and said unto them in his doctrine,*

Parables

- Similes, illustrations, the thing said never being the thing meant. R3763:1 These different parable-pictures represent the same subject from different standpoints, just as a photograph of a building from the north, south, east and west, internally and externally. R4636:2, 5049:6 The prophet had foretold that our Lord would open his mouth in "parables" and in "dark sayings." (Psa. 78:2) R3763:3

3

Mark 4:3 *Hearken; Behold, there went out a sower to sow:*

Hearken

- An implication that an important lesson is contained in the parable. R3763:1 Only he that seeketh findeth the true meaning. R3763:1

A sower

- Known as the parable of the Sower, it might be more accurately described as the parable of the four kinds of soil, representing four kinds of human hearts. R3763:1 Our Lord was the great Sower, and after him the apostles. Since then he has used all of his faithful people more or less in this seed-sowing. R4634:3

To sow

- The field first sown is a Jewish field. The portion of the Gentile field that is being sown is but a limited one. R3764:3

4

Mark 4:4 *And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.*

By the way side

- The fields of Palestine are not fenced and the paths of travel frequently cross them. R3763:2

And the fowls

- Syrian and Palestinian birds seem to be much more numerous than elsewhere, probably on account of the climate; they are said to be one of the special pests of the farmer of that region. R3763:2 Representing Satan and his evil agents. R5039:2, 2634:6

5

Mark 4:5 *And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:*

On stony ground

- Palestine abounds with limestone, which renders the soil very rich, but, when shallow, very hot. R3763:2

6

Mark 4:6 *But when the sun was up, it was scorched; and because it had no root, it withered away.*

The sun

- The sun of persecution necessary for the ripening. R5039:4

7

Mark 4:7 *And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.*

Fell among thorns

- Fifty genera and 200 species of plants in Syria and Palestine are furnished with thorns and prickles, probably more than any other country. Some grow ten to fifteen feet high. R3763:2*

8

Mark 4:8 *And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.*

Thirty...sixty...hundred

- One writer remarks that at Geneva in 1855 he got from the field a single ear of barley containing 276 grains. R3763:2 Bring forth the fruits of the Spirit; one hundred representing the highest standard, sixty not quite as high, and thirty might mean those of the Great Company. CR276

9

Mark 4:9 *And he said unto them, He that hath ears to hear, let him hear.*

He that hath ears

- "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) R2712:2

Let him hear

- Having ears for the meaning, for the lesson, to know the will of God. R3763:3 We do our best to make plain the mystery, however only in proportion as our hearers have ears to hear can we succeed, only in proportion as the fear of God predominates over the fear of man. CR10 "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:7) B16

10

Mark 4:10 *And when he was alone, they that were about him with the twelve asked of him the parable.*

They

- Not only the twelve apostles, but a considerable number of disciples or followers. R3763:3

Asked of him

- Earnest desire to understand every word of God is an evidence that we belong to the kingdom class. R3763:5 The humble and truth-hungry inquire earnestly for the truth. B28

11

Mark 4:11 *And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*

Unto you

- The Church; those walking in his footsteps. E333; R5088:1; CR435 The spirit-begotten ones. R4909:2 The meek, honest and faithful of God's people. D614; R4666:2 Israelites indeed in whom there was no guile, the very class for whom God had prepared the exceeding great and precious arrangements of his plan. R4108:2 An elect class he was attracting to himself who would be suitable for his Bride, his kingdom, his Church. R3763:4 Applies not only to the disciples of that day, but to the disciples all through the age. R1742:1 Unto the saints, in proportion as they are saintly. OV5 The brethren. CR476 While dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, he took time and care in making the truth clear and plain to the humble. B27

It is given to know

- At the first presence, the humble Israelites indeed were not confused, but enlightened, so now in the second presence. D599; B28, 170 The Lord interpreted his parables and dark sayings to the apostles. R4909:2 Because they were in the condition of heart that would be profited by the knowledge. R3763:4 Yet even to the disciples there were certain things better left unsaid. "I have many things to tell you, but ye cannot bear them now." (John 16:12) R3780:4 Not to produce sanctification (consecration) but to strengthen, confirm, and upbuild those who are sanctified (set apart). R716:4* If those without were declared "worthy of stripes" for not receiving the light, what shall we say of the responsibility of the twelve who not only saw much more, but by his power in them performed his miracles. R4909:2, 1962:5 "None of the wicked shall understand, but the wise (toward God) shall understand." (Dan. 12:10) R5039:2

The mystery

- "But ye, brethren are not in darkness, that that day should overtake you as a thief." (1 Thes. 5:4) C215 "The secret of the Lord is with them that reverence him, and he will show them his covenant." (Psa. 25:14) R5039:2 Why God permits evil is one of the "deep things" revealed only to those begotten of the holy Spirit. R1506:1 The apostles received a special insight, and corresponding responsibility. R4909:2, 4907:2, 1962:5 All this privilege, opportunity, knowledge and contact with the Lord made Judas specially responsible, and his crime inexcusable. R4907:3

Them that are without

- The world. OV5; CR435 Outsiders ensnared by the fear of men. CR10 Outsiders, not specially interested followers. R3803:2, 5088:1 The masses, not in a heart condition to understand and be profited. R5039:1 Outside the pale of the believing disciples—which included all Israel except a small "remnant." R1742:4, 4909:2 Outside of the twelve and other special disciples. R4909:2, 3780:3 The riches of God's grace were never intended to be understood, except by the elect. R4053:6 Not disciples, not consecrated. R3763:3 At the present time it is not given to all to see and understand, but the time is coming when all the blind eyes shall be opened. R3140:5

In parables

- Dark sayings. D614 Psalm 78:2 foretold that our Lord would open his mouth in "parables" and in "dark sayings." R3763:3 In order that, even though having the Bible before them, others than the consecrated may not really see and understand. B170

12

Mark 4:12 *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.*

Not perceive

- The Scriptures were written and arranged in such a way by the Lord, through the inspired writers, that they could not be understood except by those who would come into harmony with him by faith and obedience. Q821:1 Nevertheless, there was something very attractive in the Master's style, so that even those who did not fully comprehend his teachings said, "Never man spake like this man." (John 7:46) R3803:2 Because their hearts were not right. Because of this unworthiness, blindness came upon Israel, and will continue until the fullness of the Gentiles is come in. (Rom. 11:25) R1742:4

Not understand

- Because the masses even of the Jews were not in a heart condition to understand. R5039:1 The dark sayings of our Lord were not understood by the people who heard them and seem to be but little better comprehended today. A128 But that the specially zealous Israelite indeed might be attracted to closer study and inquiry. R3803:2 Unintelligible words from the standpoint of ordinary Christian thought. R3763:3 We are not to be surprised at the wide difference of understanding of God and of his mightiness and character, as viewed by the saints and by the world; but to expect it. R2712:2

Lest at any time

- "A little knowledge is a dangerous thing." Had the multitudes believed, certain features of the divine plan might have been hindered. R3763:6

Should be converted

- Turned to a proper course. R3763:3

13

Mark 4:13 *And he said unto them, Know ye not this parable? and how then will ye know all parables?*

Know ye not

- The Lord expected his disciples to see the drift of this parable without inquiring for an explanation. R1741:6 He expected them to use their common sense in either interpreting the parable for themselves, or in judging the correctness of interpretations offered by others. R3250:3

How then

- He would have us think, consider and put out God-given mental faculties to their legitimate use. R3250:3

Will ye know

- Understand. R1566:2

All parables

- This parable would serve as a general key for the interpretation of all Jesus' parables. R5039:2,

3763:6, 716:4* He only explained the one parable and left us to find the significance of the others by study, comparison and observation of his methods and principles. R716:4* Any interpretation out of harmony with the general principles laid down in the Scriptures, or at variance with any plain, direct statement, may be set down as incorrect, whether we see a better one or not. R716:4* Resulting in many misinterpretations of his teachings. R2476:3

14

Mark 4:14 *The sower soweth the word.*

Soweth the word

- The Word of God, the entire revelation which God has made to us—the Bible. R3764:1, 5039:2, 2628:4 More than this, it represents that particular element or feature of God's Word which relates to the kingdom. R5039:2, 2628:4 Intention, plan or purpose of God. R338:1, 421:2 First, in a Jewish field, already prepared by divine instructions and disciplines. The Gentile field that is being sown is but a limited one. Christendom is the wheatfield. R3764:3 Not that any particular translation of the Word of God, nor that any religious writings which contain this Word are invaluable, but they are good seed only in proportion as they are thoroughly loyal to the divine Word. R3764:1

15

Mark 4:15 *And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.*

By the way side

- The heart not in a receptive attitude, hard like the wayside path. R5039:2 Paths hard trodden by life's experiences; sometimes by too great prosperity. Trials, sufferings, and disappointments may plow them up. R3764:3 Their hearts being solid and compact with selfishness. R2627:3 Hard ground—hard hearts, selfish hearts, proud hearts. R5039:3 For such the Lord must, either through trials in the present life or disciplines in the Millennium, plow up their hearts and make them ready for the reception of the truth. R3764:4

Satan

- Our Lord and the apostles were firm believers in a personal devil. R3165:6,5 Satan and his evil agents are represented by the "birds." R5039:2

Taketh away the word

- We lose the benefit of that which we do not understand. R5039:2

16

Mark 4:16 *And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;*

On stony ground

- Those with little depth of character, merely emotional, shallow, superficial in their love of righteousness. Below the surface are hard, stony, selfish hearts. R5039:3, 2627:5 We cannot see as God sees, we know not the heart, the shallowness of the nature. R3764:4

Immediately receive it

- The first gush of enthusiasm in the Lord's service, much as we may and do appreciate it, may be but the hasty production of shallow soil in the heart. R1656:1

17

Mark 4:17 *And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.*

No root in themselves

- Little depth of character, merely emotional. R5039:3 Having little nourishment, backed by little

character, it will soon wither and bring no fruitage to maturity. R3764:4 The trouble was not with the seed nor with the sower, nor with the sun of persecution necessary for the ripening—the fault lay in the fact that their hearts were not right; they were hard, stony. R5039:4

But for a time

- Under new conditions character will be deepened and good results will be proportionately obtained. R3764:5

Offended

- All their ardor oozes out, their zeal is at an end. R5039:4

18

Mark 4:18 *And these are they which are sown among thorns; such as hear the word,*

These are they

- Very nice people, hospitable, educated, etc. R5039:5

Among thorns

- Earthly projects and ambitions whose interests conflict with the interests of the kingdom. R3764:5 Soil that brings forth great thorns is rich, and if devoted wholly to the production of wheat would bring forth large crops. R3764:5 These thorns are not gambling devices, card parties, saloons and other places of ill-repute, nor secret sins and vices. R5039:4 This does not mean poor ground, for the thorns are to be found in the very best of ground. R2627:6

19

Mark 4:19 *And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.*

Cares of this world

- Their talents, influence, means, time—the strength of their hearts, the strength of the soil is absorbed in another direction—in the bringing forth of earthly projects and ambitions whose interests conflict with the interests of the kingdom. R3764:5 They are mistaken who suppose they can love both the Lord and the world. "Ye cannot serve God and mammon." (Matt. 6:24) R3764:5

Deceitfulness of riches

- Money—lust and the excitement of business and pleasure. R5743:2 Experience would lead us to question whether or not prosperous ones are living as near to God as when they were less prosperous. R2520:2 The Lord occasionally finds some to whom he can entrust a stewardship of riches without injury, but such instances are rare. R2520:2 If a Christian grows rich, it should be with fear and trembling. R1045:5* The awful power in money is more dangerous than dynamite. R1045:5* This does not signify that merely the rich are thus deceived. SM317

Lusts of other things

- Money-lust, and the excitement of business and pleasure. R5743:2

Become unfruitful

- We "cannot serve God and mammon." (Matt. 6:24) R3764:5 Not much can be expected from the wayside heart of the shallow-hearted, but great possibilities are lost in those in whom the seed of truth is choked by the cares of this life. R3764:6 The first spot upon their robe distressed them; but subsequently they became accustomed to seeing it spotted and thought less and less of the matter. SM260

20

Mark 4:20 *And these are they which are sown on good ground; such as hear the word, and receive it , and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*

Hear the word

- See Verse 14.

Bring forth fruit

- One kind of fruitage but with differences in the amount of yield. R5039:5

Some thirtyfold

- Might mean those who perhaps will be of the Great Company class. CR276

Some sixty

- Might be the Bride class but not to shine quite as highly in the kingdom, "star differeth from star in glory." (1 Cor. 15:41) CR276 All will come forth glorious, but some will blaze with a more respondent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. R5039:5 The amount of fruitage will be measured by the amount of love and zeal in the heart. R5039:5

Some an hundred

- Might be those who came up to the very highest standard. CR276 Those with the largest possible capacity and measure of service to our king. R3765:4 Those who love the Lord, his truth and his people most fervently. R2628:4 The fully appreciative and the fully loving, will be the most energetic to know and to do the Master's will, and they will bring forth the largest fruitage. They, too, will have the chief places in the kingdom. R5039:5 Those will have the places of honor next to the Redeemer, who, in this life, will manifest to God the greatest harmony with his character, in their zeal, their love for God, the truth and the brethren. R5039:6

21

Mark 4:21 *And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?*

Under a bushel

- Demonstrating lack of courage, appreciation, earnestness. R4967:5

22

Mark 4:22 *For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.*

There is nothing hid

- This prophecy is as true in the judgment of nations as of individuals. D541 Illustrated by the X-ray machine. R1954:3

Which shall not

- During the Millennial age. A303

Be manifested

- A day of reckoning regarding the proper and diligent use of our gifts in harmony with the divine purpose and methods. R1972:3 We seem to be approaching this time. R1954:3 A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20 The murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed, must face each other. R1655:1

23

Mark 4:23 *If any man have ears to hear, let him hear.*

Ears to hear

- The only Gospel was to be preached not to Jews only, but to people of any nation who might be found with "ears to hear"—with hearts to appreciate it. R2995:6

24

Mark 4:24 *And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.*

Take heed what ye hear

- Each should be on guard against communications and sparks that would be injurious, igniting the heart. R4381:4

With what measure ye mete

- The forgiving of God's children is made dependent upon their having a spirit of forgiveness toward the brethren. R5135:5

25

Mark 4:25 *For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.*

To him shall be given

- Following this just principle, the Logos, who had proved faithful in all things, was offered the Headship of the New Creation with its sufferings and the glory to follow. (1 Pet. 1:11) F64, 65

26

Mark 4:26 *And he said, So is the kingdom of God, as if a man should cast seed into the ground;*

The kingdom of God

- The embryo kingdom. R5049:6, 2634:6 Referring to the kingdom class of the present time, rather than to the kingdom in its fully developed state during the thousand years of his glory. R5049:3 The nominal church of this Gospel age. R2634:6, 5049:6

A man should cast seed

- Jesus and the apostles did the seed sowing, not only for their own day but for the whole wheat class developed throughout this age. R5049:6

27

Mark 4:27 *And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.*

Night and day

- Illustrating slow, gradual, methodical development, covering the entire period of this Gospel age. R5049:6

28

Mark 4:28 *For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.*

For the earth

- The law of spiritual life finds a magnificent symbol in the law of vegetable growth. Such correspondency suggests one Bible in two volumes—the volume of Nature and the volume of Scripture. The first volume is the second volume illustrated. R29:4,6*

Bringeth forth fruit

- Slow, gradual, methodical development, covering the entire period of this Gospel age. R5049:6 Of this growth the vegetable growth is a magnificent symbol. R29:4*

First the blade

- Showing varied experiences over many days before it is finally harvested. R5049:6

Then the ear

- The Savior seems to use the idea of progression in three steps in reference to the development of the Gospel age, ending with the harvest. R211:4*

The full corn

- Unwavering trust in the Lord, abiding rest of soul, zeal in God's service, is a matter of growth. R5912:6

29

Mark 4:29 *But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.*

Is brought forth

- The gathering for the heavenly garner will be accomplished by the first resurrection. R5049:6

He putteth

- The same Lord of the Jewish age harvest is now present directing the work of the Gospel age harvest. R1742:2

Harvest

- Greek: therismos; reaping harvest. R223:1 "The harvest is the end of the age." (Matt. 13:39) R5049:6

Is come

- The present is the harvest time of the Gospel age. R1742:1

30

Mark 4:30 *And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?*

The kingdom of God

- An interchangeable expression with "kingdom of heaven." (Matt. 13:31) R397:1 This parable represents the kingdom from the viewpoint of the world—as the nominal church, developed from the original little seed of the true Gospel. R5049:6, 2634:6

31

Mark 4:31 *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

It is like

- Different parables view the embryo kingdom from a variety of angles. This parable represents the kingdom from the viewpoint of the world—as the nominal church. R5049:6

Grain of mustard seed

- The original little seed of the true Gospel. R5049:6 See Verse 30.

32

Mark 4:32 *But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.*

Great branches

- We have a great institution today with many denominational branches. R5049:6 So prosperous as to invite the birds. R5406:5

So that

- It is the neglect to preach the Gospel of the "narrow way" that has brought such prosperity and made it a desirable place for the fowls of the air, Satan and his deluded ones. R5050:1

The fowls of the air

- The wicked one and his angels—Satan and his representatives. R5049:6, 5406:5, 4636:2, 2634:6

May lodge under the shadow

- As the real life of ecclesiasticism. R5050:1 Babylon, nominal Christendom, "the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. 18:2) R2634:6, 5406:5, 5050:1, 4636:3

34

Mark 4:34 *But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.*

But without a parable

- This was the customary way for Jesus to preach. CR250 Not easily understood. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. R4644:1

35

Mark 4:35 *And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.*

When

- About two years into the Lord's ministry. R3324:1

The even was come

- After 3:00 P.M. R3324:1 The past eighteen centuries have been a dark night in which the only light available has been "thy Word, a light to my feet." (Psa. 119:105) R3325:4

Let us pass over

- Because he was tired from his teaching and healing, in which vitality went out of him for the relief of the people. R5058:3

Unto the other side

- For a season of rest and refreshment. R5058:3

36

Mark 4:36 *And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.*

They

- From the various accounts we judge that all twelve disciples were with him, and apparently other "men"—seamen, as Matthew's account implies. R3324:1

In the ship

- One of the boats formerly used by some of his disciples and still owned by them. R5058:3

37

Mark 4:37 *And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.*

Arose a great storm

- "The prince of the power of the air" (Eph. 2:2) probably had something to do in the development of this storm. R3324:2 The storms may seem to come from the world, but really beyond the world is the Adversary. R3325:4, 3324:2 We do not wish to intimate that every storm is of Satanic origin, but we do hold that some of them are supernatural and of the Adversary. (See Job 1:13, 19) R3324:5 Picturing the experiences of the Church, being tempest-tossed all through the dark night of this Gospel age. R3325:1,2 The great time of trouble with which this age will end. R5329:5 The long reign of sin and death has been one continuous storm. R5239:5 There are storms of life which sometimes sweep over ourselves, the brethren and the whole household, and imperil us and seem sure to sink us in despair. R5058:3 These storms may be right inside our own person, of passion, anger, resentment, trials. R5239:5 It must not surprise us if a dark hour is before us, if the time will come when the stormy winds will be so fierce that many will cry out in fear and trembling. R3325:4 Compare comments on Psa. 46:1, 2.

Of wind

- The Sea of Galilee is quite subject to wind storms. R3324:2 Funnelled through profound ravines and wide gorges from the surrounding plateaus. R3324:2*

Beat into the ship

- If our faith be strong enough under such circumstances, we would keep on with our proper endeavors

to adjust matters, corresponding to the bailing of the boat and the working of the oars; but also maintain an implicit faith that "all things work together for our good." R3324:6

38

Mark 4:38 *And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?*

Asleep on a pillow

- Evidently thoroughly exhausted from the labors of his journey and ministry. R3324:3 The Lord's providence had something to do with this prolonged sleep, in order to put the faith of the disciples to the test. R3324:3 It has seemed to the Church at times as though the Lord were asleep, inattentive to the prayers of his faithful, and inattentive to their cries and groans. R3325:1

They awake him

- Whoever can, by the exercise of his faith, take hold upon the Lord will find a great peace, a great calm come into his heart and into all of his affairs. R5058:6

Carest thou not that we perish?

- We are to cry for the Lord's help that we may be overcomers of the storms within us, of passion, anger, resentment. R5239:5 In the day of wrath the cry of the people will much resemble the cry of the apostles. R5823:6 The slightly different accounts given by Matthew, Mark, and Luke are all correct. One disciple cried out in one way and others in different words. R3324:3

39

Mark 4:39 *And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.*

Said unto the sea

- Representing the restless, turbulent, dissatisfied masses of the world. A318

Peace, be still

- Same Greek word used by our Lord to the demon, suggesting the storm was the work of Satan. (Mark 1:25) R3324:4 He who declined to ask the heavenly power for angelic protection (Matt. 26:53), was perfectly at liberty to call upon these powers in the interests of his followers. F650 Illustrating the manner in which the day of trouble will end. A171; R5767:4; OV228 When the people cry to the Lord from the depth of their hearts, he will be ready to deliver them. R5823:6 Will come through Messiah's Kingdom speaking thus. R5601:2 This great storm will be much greater before the Lord will step in and say, Peace. R5696:1

The wind ceased

- Our Lord's ministry is supposed to have covered two years at the time of this miracle. R3324:1

There was a great calm

- "He maketh the storm a calm." (Psa. 107:29) R3324:1 A picture of the great rest from the evil one for a thousand years. R3325:4 The wind might naturally suddenly stop, but waters, thus lashed to a fury, could not be calmed thus quickly except by superhuman power. R3324:4 Yet he declined to ask the heavenly power for angelic protection in Gethsemane. (Matt. 26:53) F650 In the storms of life whoever can by faith take hold upon the Lord will find a great peace and calm come into his heart and all his affairs. R5058:3,6

40

Mark 4:40 *And he said unto them, Why are ye so fearful? how is it that ye have no faith?*

So fearful

- We cannot enjoy the sufferings, but we can enjoy the thought which faith attaches to them, namely, that these are but light afflictions working out for us a far more exceeding and eternal weight of glory. R3325:1

Ye have no faith

- "Without faith it is impossible to please God." (Heb. 11:6) "According to thy faith be it unto thee." (Matt. 9:29) "All things are possible to him that believeth." (Mark 9:23) R3324:6 Has your faith not yet developed to such a degree that you can fully trust me? R3324:5 We also have need of faith and need of tests to our faith. R3324:5 As lesson after lesson comes to us, the Master will expect, and we should expect of ourselves, greater faith, greater trust, greater peace. R3325:1

41

Mark 4:41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*

What manner of man

- The experience was a valuable lesson showing the wonderful power of God exerted through their Master; and the same lesson is for us. R5058:3

Mark 5

2

Mark 5:2 *And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,*

Immediately

- The story of the demons is connected with that of the storm on the sea, intimating that the demons will have considerable to do with stirring up the great "time of trouble." R5059:1

Out of the tombs

- As there were no asylums at the time, the maniacs, demonized, were subject to the private care of their friends. R3771:6

An unclean spirit

- Obsessed—that is to say, demons, the fallen angels mentioned in Jude 6 and 2 Peter 2:4 had gained access, and were in control of him. R5059:1 We should expect similar possessions today. In our judgment a large proportion of the so-called insane are in just that condition. R3771:3 They could not materialize, so the next best thing was to try to get possession of human bodies. Q671:T Those who deny the personality of Satan must logically also deny the personality of demons, so frequently referred to in the Scriptures. R3771:3 While mankind are not all possessed of devils, through the spirit of evil they are all more or less possessed with the spirit of demons, the spirit of selfishness and thus, slightly insane, some more so, some less so. R3773:1 Being debarred from all association with God, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with him in sin. R1678:3

3

Mark 5:3 *Who had his dwelling among the tombs; and no man could bind him, no, not with chains:*

Had his dwelling

- Having broken his cords and fetters and having left his home. R3771:6

4

Mark 5:4 *Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.*

Plucked asunder

- Manifesting a wonderful strength. R3771:6

6

Mark 5:6 *But when he saw Jesus afar off, he ran and worshipped him,*

Afar off

- He must have seen the boat coming across the lake of Galilee, because he met Jesus immediately upon the landing of the ship. (Verse 2) R3772:1

7

Mark 5:7 *And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.*

To do with thee

- The expression "What have I to do with thee?" might be more literally rendered, "What have we in common?" R3772:2 There is nothing in common between the Lord and spirit mediums, hypnotism, mental science, Christian Science, etc.; and none should have anything whatever to do with them. R3772:2

Son of the most high God

- The demons, fallen angels, recognized Jesus and spoke through the man's lips. R5059:1 While the Pharisees said, "Is not this Jesus, the son of Joseph?" (John 6:42) R1680:1

Torment me not

- Apparently Jesus had already begun to command the unclean spirit to come out. R3772:1 Demon's answer to the command of Jesus. R5059:1 The demons apparently understood God had a time appointed which would mark the limitation of their liberties and opportunities in connection with the tormenting of mankind by obsession. R3772:1 "Art thou come to torment us before the time?" (Matt. 8:29) R3772:1 The demons thus implied that an interference with their tormenting of mankind would be an injury to their rights. R3772:1 There are many amongst men who have similarly perverted notions of what are their rights, to impose upon others, to defraud, mislead, injure, pillage. R3772:2

8

Mark 5:8 *For he said unto him, Come out of the man, thou unclean spirit.*

Come out

- This miracle was a demonstration of the power of the Lord over evil spirits. A lesson intended more for the Lord's people of the Gospel age. R3772:5

Of the man

- This poor man is an extreme example of all out of whom the spirit of evil is cast through the power of the truth. R3773:2

9

Mark 5:9 *And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.*

What is thy name?

- We may suppose that the Lord knew the man was possessed of a great number of fallen spirits, but brought out the answer for the sake of his disciples and the others crowded about. R3772:2

Legion: for we are many

- About 2000, as indicated by the number of swine. R4976:2, 5059:4, 3772:5 So anxious were the demons to possess human bodies that there was a legion of them in one man. Q671:T Hypnotism, mesmerism, clairaudient power and clairvoyant power are all part and parcel of the same great deception. R5059:5 Anxious in some manner to become associated with humanity, yet unable to assume human form, when they found a man willing, a legion crowded into him, thereby making him a maniac. R1678:4, 3772:3

10

Mark 5:10 *And he besought him much that he would not send them away out of the country.*

He besought him

- The demons realized that they were subject to the commands of Jesus. R5059:2

Not send them away

- The evil spirits apparently do not have special pleasure in their own company, and are debarred from all intercourse with the holy angels. R3772:3

Out of the country

- To the abyss—to the second death, to utter destruction. R3772:4

11

Mark 5:11 *Now there was there nigh unto the mountains a great herd of swine feeding.*

Swine feeding

- Swine were condemned under the Jewish Law, and may therefore have been considered contraband. R3772:4 While the Jews did not eat swine's flesh, the foreigners did, especially the Roman soldiers, and the swine industry must have been a very lucrative one. R3772:4 The Jews of the vicinity were probably favorable to the industry, being interested in its prosperity; in the same manner farmers are interested in the prosperity of breweries, because through them they find a market for their crops. R3772:4 Scholars are of the opinion that this part of the country was largely inhabited by foreigners, the owners of large herds of swine. R3772:4

12

Mark 5:12 *And all the devils besought him, saying, Send us into the swine, that we may enter into them.*

And all the devils

- They did not attempt to deny their identity, but admitted Jesus' lordship and power over them. F626 Obviously spirit beings. Those who deny obsession must account for the transfer of a disease of the mind from a man to a herd of two thousand hogs. R3772:5

Besought him

- Apparently evil spirits cannot impose themselves, even upon dumb animals, until granted some sort of permission. R2173:3, 4976:3 Demonstrating that they cannot trouble us except as we permit them, or tamper with, or allow our minds to come under their hypnotic or obsessing influence. R4976:3

Into the swine

- Rather than have no animal body at all, they prefer to have the bodies of swine. R4976:3

May enter into them

- To obsess them. R5059:2 The entertainment of evil thoughts, the practice of vicious habits, seems to break down the will and give admittance to these evil spirits to have control of it. R3772:3

13

Mark 5:13 *And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.*

Jesus gave them leave

- Demonstrating evil spirits cannot trouble us except as we permit them. R4876:3

The herd ran violently

- Swine are not easily stampeded; if you want them to move you must whip everyone of them. R4976:2 They were crazed by the strange outside influence which took possession of their brains. R5059:4 Man, with his higher organism, is able apparently to stand much more mental torment than the brute creation. R3772:5

Two thousand

- This part of the country may have been largely inhabited by foreigners, the owners of large herds of swine. R3772:4 There were enough demons to enter the whole herd. R4976:2

Were choked

- Swine were condemned under the Jewish Law, and may therefore have been considered contraband and their destruction authorized. R3772:4 Because unwilling to cooperate for their own deliverance, mankind's help must come in another way—by the fall of present institutions. R3772:6

14

Mark 5:14 *And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.*

And told it

- To clear themselves of responsibility and to tell them that the man who caused the difficulty was still near the spot. R3772:5

15

Mark 5:15 *And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.*

Clothed

- In his insanity he had torn off clothing and everything, but now peace and serenity reigned. R3772:6 Thank God for the clothing which we have in Christ's robe of righteousness, covering our blemishes and imperfections, the bruises of sin and the injury which we did to ourselves. R3773:2

In his right mind

- Released from his obsession. R5059:4 Sane enough, when rid of the evil influence. R4976:3 Thank God that we can now see things from the better standpoint, from the only true standpoint. R3773:2

17

Mark 5:17 *And they began to pray him to depart out of their coasts.*

To depart out

- Disregarding the healing of the man, selfishness reigned. If Jesus remained their hog business might be wrecked. R3772:6 This is exactly the reasoning of many in respect to the liquor traffic. R3772:6 They loved better the ways of sin than the promised ways of righteousness. R3773:1 Instead of desiring others to be similarly helped, they reasoned on the selfish side of the question, that his continued presence might wreck the business and economy of this prosperous country. R3772:6 Wherever the truth goes it creates a division and an uproar. R1633:3

18

Mark 5:18 *And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.*

Might be with him

- "To you, who believe, he is precious." (1 Pet. 5:7) R3773:2 Perhaps fearful of being repossessed by the demons, perhaps ashamed of his previous course of life and old associates; but more probably to be a witness to the Lord. R3773:2 He wanted to preach to others of the great deliverance which he had experienced and to tell them of this further proof that Jesus was the Messiah. R5059:4

19

Mark 5:19 *Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.*

Jesus suffered him not

- Because it was not in harmony with the Lord's judgment of the Father's will. R5059:4 While Jesus refused the request, he did not spurn the consecration. R3773:3

Go home

- If we cannot be the apostles to follow his footsteps, we can go to our own homes and to our friends and there confess the Lord and his mighty power in us. R3773:4

And tell them

- Our Lord's journey on this occasion seems to have resulted in the conversion of but one person, the demoniac, his subsequent work there being done through him. R3773:4

How great things

- We should not only witness with our lips, but in all the departments of our life, testifying that we are now sane, that we now have the "spirit of a sound mind." (2 Tim. 1:7) R3773:5

20

Mark 5:20 *And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.*

And he departed

- Our Lord did not force himself upon them. R3773:1

Had done for him

- Our Lord's journey seems to have resulted in the conversion of but one person, the demoniac, his subsequent work there being done through him. R3773:4

22

Mark 5:22 *And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,*

There cometh

- While Jesus was enjoying the banquet at the house of Matthew. (Matt. 9:18) R2617:2

Rulers of the synagogue

- In charge of its affairs, inviting readers, managing its schools, etc. R2617:1 According to the custom of that time he was, therefore, a member of the local Sanhedrin, the court which tried certain classes of offenders. R2617:1

Jairus

- As a man of high station, no doubt he was acquainted with the noblemen of the same city whose son Jesus had healed. (John 4:46-53) R2617:1

27

Mark 5:27 *When she had heard of Jesus, came in the press behind, and touched his garment.*

Touched his garment

- The methods of restitution will doubtless be as varied as were the methods employed by Jesus in healing diseases at his first advent. One touched the hem of his garment, another stretched forth his withered hand, for another he prayed. R759:3

30

Mark 5:30 *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?*

Virtue had gone out of him

- Life, vitality, vigor. "Himself took our infirmities and bare our sicknesses" (Isa. 53:4; Matt. 8:17), a prophecy that has had its fulfillment. R2028:5, 3885:6, 1359:3, 133:1; A230; E125; F633 The Master was not merely using a divine power, but was using up his own physical power for man's relief. R5104:1, 454:3 Vitality, strength. During his ministry he was continually imparting his vitality to the

suffering ones around him, thus impoverishing himself. R1359:4,3; E125; SM651 He did not partake of sin, nor did he share in imperfection, except as he voluntarily shared the sorrows and pains of some during his ministry, taking their pains and infirmities as he imparted to them his vitality, health and strength. A230 Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. He suffered for those around him, and made use of his own vitality in healing their diseases. R454:3 It is a fact coming daily to be more recognized among scientific men, that some persons possess greater vitality than others, and possessing more can communicate it to others who have less. R574:4 The greater the number healed, the greater was our Lord's loss of vitality and strength. E124 No wonder he was "a man of sorrows and acquainted with grief." (Isa. 53:3) R574:5 "Touched with the feeling of our infirmities." (Heb. 4:15) R1359:4, 2028:6; E126 To bless and heal in mind and body the sinners about him was part of his dying. SM645

Turned him about

- We can imagine the feelings of Jairus in consequence of this delay; while it added to his faith in the power of Jesus, it at the same time tested his faith in respect to the recovery of his child. R2617:2 Similarly, he gives us a ground for faith, and then, as we exercise that faith and act in harmony with it, he gives fresh corroboration; meanwhile testing it by permitting fresh difficulties, contrary suggestions, doubts, fears, etc. R2617:3

34

Mark 5:34 *And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*

Thy faith

- Some were healed in answer to their own faith and some in answer to the faith of another. (Verses 23, 42) R759:3

35

Mark 5:35 *While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?*

Why troublest thou

- Hope is gone, submit to the inevitable. R2617:3

36

Mark 5:36 *As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.*

Only believe

- Divine promises and blessings are to the faithful only—both as respects the present and the eternal life. R2617:4 Faith, not credulity, is the prime essential of an "overcomer." R2617:3

37

Mark 5:37 *And he suffered no man to follow him, save Peter, and James, and John the brother of James.*

Peter, and James, and John

- The Lord evidently loves fervency (warmth) of spirit or disposition. R2617:4 Not a selfish partiality, but rather as an indication that these three, specially zealous amongst the apostles, were further advanced in spiritual things, and best able to appreciate the privileges granted them. R2617:4 Noting our Lord's appreciation of zeal should lead all who are his followers today to strive after greater fervency of spirit. R2617:4

38

Mark 5:38 *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that*

wept and wailed greatly.

Seeth the tumult

- The preparations for the burial were far advanced at the time of our Lord's arrival, for it was the Jewish custom to have a speedy burial after death. R2617:5

Them that wept

- Matthew designates them as "minstrels." R2617:5

39

Mark 5:39 *And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

But sleepeth

- A common word for death in both the Old and the New Testaments. (1 Kings 2:10; Acts 7:60; 1 Cor. 15:51; 1 Thes. 4:14) R2617:5, 2197:6 Since there is to be an awakening of the dead, Jesus spoke of death as sleep, a period of rest, of quiet, of unconsciousness. R5059:6, 2617:6, 1939:4 He spoke in the same manner of the death of Lazarus. R5059:3, 5611:5, 2617:5 He did not say she was in heaven or in purgatory or in hell. R5611:5 Our word cemetery means "sleeping place." R2617:5 Heaven is not a sleeping place, but a place of joyful activity and life. Neither could we imagine mankind sleeping in a Catholic purgatory, nor in a Protestant hell of eternal torture. R5060:1 Dr. Trench: "Thereby the reality of death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection, as sleep is followed by an awakening." R2617:5 The Talmud contains the expression "when he slept" hundreds of times, as signifying the time of death. R2617:5 The second death is never called "sleep." R1939:4

40

Mark 5:40 *And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.*

Laughed him to scorn

- Not appreciating what he meant, even as the disciples did not appreciate the word "sleep" when used in connection with Lazarus. R2617:5

41

Mark 5:41 *And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.*

Talitha cumi

- In the ordinary Aramaic dialect of the people, a term of endearment to a young maiden. The words are equivalent to, "Rise, my child."—Alford R2618:2 Greek, egeiro, meaning "to awaken, arouse, stir: (Liddell and Scott); a word used in speaking of the temporary awakenings of our Lord's miracles. R1512:2

42

Mark 5:42 *And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.*

The damsel arose

- Awakened temporarily, not counted as a resurrection. OV352; R360:2 A foreshadowing, typifying or illustrating the resurrection. R4603:4 Jesus was "the first fruits of them that slept." (1 Cor. 15:20) Christ should be the "first that should rise from the dead." (Acts 26:23) R2618:4 He merely awakened her, leaving her upon the same plane of death on which she had been born, and had thus far lived for twelve years. R2617:6 Nowhere is this designated a resurrection. R2617:1, 2618:2, 360:2 She did not come back from heaven or from hell; was not resurrected, but merely awakened

out of the sleep of death. R2618:2 Our Lord's miracles were merely illustrations of the great work which he will do on a world-wide, gigantic scale by and by—through the power and influence of his kingdom. R5060:4

43

Mark 5:43 *And he charged them straitly that no man should know it; and commanded that something should be given her to eat.*

Given her to eat

- Indicating that the revived ones (in the Millennium) will require clothing, nourishment, and assistance, and will acquire strength gradually. R734:2

Mark 6

3

Mark 6:3 *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

The carpenter

- Tradition declares Joseph died while Jesus was yet young. This scripture gives it support. Jesus is called a carpenter, Joseph is ignored. R2559:5

His sisters

- Showing the fallacy to the Roman doctrine that teaches that Mary is "ever a virgin." R560:2*

They were offended

- Although his first miracle was performed in Galilee, his first reputation was gained in Judea and at Jerusalem, and he had more honor on his return from there to his home country. R4132:3

6

Mark 6:6 *And he marvelled because of their unbelief. And he went round about the villages, teaching.*

And he marvelled

- The only other instance where Jesus "marvelled" was at the faith shown by the Roman centurion. R3755:6

7

Mark 6:7 *And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;*

Unclean spirits

- The fallen angels. R2173:2

8

Mark 6:8 *And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:*

Take nothing

- Israel was a covenant people and it was their duty to receive and entertain the messengers of the Lord. The receiving or rejecting of them would be a test of their fidelity to God. R1988:2, 1743:1 An instruction reversed at the end of his ministry. Henceforth they should go out in no wise dependant upon the people. (Luke 22:35-37) R1988:4

No scrip

- Valise or satchel. They were not to take up any collections or have anything wherein to carry a surplus. R2261:6 These instructions, afterwards changed by the Lord, are not applicable to the present time. R2500:2

11

Mark 6:11 *And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.*

Shake off the dust

- To symbolize renouncement of all responsibility for the consequences of their rejecting the message. R2262:4

A testimony against them

- Their receiving or rejecting of the apostles would be a test of their fidelity to God as his covenant people. R1988:2, 1743:1

More tolerable

- Implying that it will be tolerable for both classes in any event. R1618:4, 5076:4 The Sodomites will be of the class to be restored by resurrection processes. R5314:5; HG647:6

Day of judgment

- So now; professed followers of Christ who have turned a deaf ear to the message of truth will be less favored in the kingdom than will the heathen. R5980:4

Than for that city

- The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues—decent people, having a form of godliness, but knowing little or nothing of its power. HG647:6 The destruction upon Sodom and Gomorrah was less awful than that upon Jerusalem at the close of the Jewish "harvest." R2262:4 In the Millennium conditions will be favorable even for the people of Galilee who were not moved to repentance and discipleship by the Lord's miracles; but still more tolerable for those of Sodom. R3348:5

12

Mark 6:12 *And they went out, and preached that men should repent.*

Repent

- A prerequisite to salvation. R1437:2 Nowhere in the Scripture is eternal life promised to any except on conditions of faith in Christ the Redeemer, and repentance, or change of heart from sin to righteousness. R1437:2

14

Mark 6:14 *And king Herod heard of him ; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.*

King Herod

- A tetrarch, the ruler of a fourth part of the kingdom. R3777:6 Antipas; the son of "Herod the Great" who slew the babes of Bethlehem. R3777:6

16

Mark 6:16 *But when Herod heard thereof , he said, It is John, whom I beheaded: he is risen from the dead.*

It is John

- Possibly his evil experiences brought him some lessons. R2638:1

17

Mark 6:17 *For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.*

For Herod himself

- Typifying the kings of the earth; civil power. B261; R2280:4, 1754:4

Laid hold upon John

- He had preached only about a year. R3325:2 Typifying the Church in the harvest of the Gospel age. B261; R2280:4, 1754:4 There is a gradual beginning where the voice of conscience is heard, but if unheeded its voice grows more and more faint and its influence in the control of life less and less potent. R3777:2

Bound him in prison

- In the palace at Machaerus, which was also a fortress. R3778:5 Where he remained about a year before execution. R3325:2 No doubt fearing that, unreproved and unchecked, this conduct might lead to disorders in the realm. R3778:3 Typifying the "dark night" in which no man can labor in the "harvest" work. (John 9:4) R1754:5 Typifying the coming restraint of the Church's liberties. B261; R2280:5

For Herodias' sake

- A beautiful and ambitious woman, a descendant of Cleopatra, a granddaughter of Herod the Great. R3777:6 A vain woman, without conscience, who, for ambition's sake, had dared everything that she might occupy the place of a queen. R5068:3, 3778:4 In the case of Herodias we see illustrated the power of ambition, and how important it is that our ambitions be noble, true and pure. R2636:3 Typifying the unfaithful nominal church. B261

Philip's wife

- Her oldest uncle, supposing that to him would fall the kingdom honors at the hands of the Roman emperor. R3777:6, 2636:2

For he had married her

- King Herod had put away his own wife, and was living unlawfully with the wife of his brother Philip. R5068:3 When Herod came to Rome to be invested with royal honors, she arranged to entertain him, and there entangled him with her personal charms, so that when he departed for his personal dominion, she eloped with him. R3777:6, 2636:2

18

Mark 6:18 *For John had said unto Herod, It is not lawful for thee to have thy brother's wife.*

For John had said

- Perhaps acting imprudently and exceeding his duty. R3326:2 A seeming lack of wisdom on John's part until we recall the typical character of John. R1754:4 The Greek text intimates that this was not said once merely, but rather as though it read, "John was saying"—was teaching continuously that there was wrong at the very head of the nation. R3778:2

Unto Herod

- Who was not an Israelite, but a Gentile. R1754:4

It is not lawful

- Also mentioning that this was likely to bring upon the people a war, for his wife whom he had put away was the daughter of King Aretas. R5068:6, 3780:1, 3778:1, 2637:6 As the Jewish nation was a covenant nation, John was probably within the proprieties of the case in denouncing a ruler of the Jews, while making no criticism of the other rulers of the earth not under divine law and covenant. R3778:2 We are to remember that Jesus made no comment along this line. Nothing in John's course should be construed as a special example of what we should do today in respect to public functionaries. R3778:2 John's mission was that of a reprover and reformer and, as a prophet, he was supernaturally guided in his course. Our Lord's mission was a different one. R2621:5 For church and civil power to be united. B261; R1754:4 It is not for us to sit in judgment on the course of John the Baptist, but we are inclined to think that he exceeded his duty in his criticism of the king and queen. R3326:2 We, like John, must by our teachings and example declare unlawful the proposed and sure-to-come union between church and civil govern- ment. R1754:4

Thy brother's wife

- His own niece. R3778:2

19

Mark 6:19 *Therefore Herodias had a quarrel against him, and would have killed him; but she could not:*

A quarrel

- Herodias was both angry and fearful—angry that he should dare speak of her relationship to the king; fearful, lest his eloquent words, moving the masses, might alienate her from the king. R5068:6 As the course of John incurred her wrath, so the course of the John class—the true Church—will incur the wrath of the ecclesiastical power. R1754:5

But she could not

- Intimating that John's imprisonment was in part at least to protect him from the wrath of Herodias, who might have hired assassins. R3778:3

20

Mark 6:20 *For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.*

Herod feared John

- There is an intimation that John's imprisonment was in part at least to protect him from the anger of Herodias. R3778:3 Herod feared John and the people who believed John to be a prophet, but Herodias feared neither God nor man. R5069:1 Two great characters contrasted. (See article for details of the contrast.) R3779:2

A just man

- A man who was following his conscience in a right course to the best of his ability. R3778:3

And observed him

- The Revised Version expresses it, "kept him safe," possibly fearing that if John were set at liberty Herodias would find agents for his destruction. R2637:2

He did many things

- Apparently John had unusual liberties in prison. His disciples had opportunities to come and bear messages to and from him. R2637:2

Heard him gladly

- The intimation of the Greek is that Herod gave John frequent hearings, heard him willingly, but was much perplexed. R3778:4, 5069:1, 2637:2 It was a shock to Herodias that the king would have heard John patiently, and even have seemed interested in him, and considered him a prophet of the Lord God. R2637:1 Thus we presume it will be more tolerable for the King of Sodom than for King Herod in the day of judgment. R3779:5

21

Mark 6:21 *And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;*

On his birthday

- These birthday feasts were occasions of carousal. R2637:3

A supper

- Such festivals were attended by men alone, and bountifully supplied not only with food but also with beverages, as a result of which the whole company would become quite convivial. R3778:6 At the palace fortress of Machaerus where Herod was preparing for the war with the King of Arabia. R3778:5

Lords, high captains

- A patriotic rally to assure himself of the favor and good will of all his under lords and influential

subordinates. R3778:5

22

Mark 6:22 *And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.*

Daughter of the said Herodias

- Probably fourteen at the time of their marriage of Herod and Herodias. R2636:3 Educated in Rome, beautiful and attractive. R2637:3 The dancing girls were usually from the lower classes. She would make a special impression upon all by sending her daughter, a granddaughter of Herod the Great, to perform this part. R3778:6, 2637:3 Typifying united Protestantism. R2280:5

Danced

- A rare treat, a high honor to the king. R2637:3 So great a condescension by Herodias' own daughter implied that the king should make some return. R5069:1

Whatsoever thou wilt

- It was customary to remunerate the dancing girls liberally on such occasions, in proportion to the dignity of the entertainer. R2637:3, 3778:6

23

Mark 6:23 *And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*

Unto the half

- Similarly, many a wealthy voluptuary has foolishly spent thousands and hundreds of thousands upon actresses and other conscienceless women in our day. R3778:6

24

Mark 6:24 *And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.*

What shall I ask?

- The crafty woman had kept the design wholly within her own grasp. Her daughter should not know in advance, lest she should make some error. R2637:4 An illustration of parental influence. Evil as Herodias was, she evidently had retained the affection of her daughter and her absolute confidence and obedience. R3326:4 Not even Salome knew of the price she was expected to ask. R3778:6 If she demurred to ask for John's head, the mother probably told her that both of them would sooner or later be outcasts; that his death was necessary. R5069:2

And she said

- Yet Herodias was not saved from the fate she dreaded. History records that within ten years her ambition prompted Herod to solicit Rome for an additional dignity. His request was refused, he was deprived of his dominion and banished to Lyons in Gaul, where he died. R3326:6, 2637:6

The head of John

- Someone has paraphrased it thus: "Little fool, you know not what you ask; what would all these things be to you and me unqueened and outcast, as we may be any day if John the Baptist live?" R3326:5 Her ambition had not thus far hesitated at anything, why should it hesitate even at murder, now in its greatest extremity? R2637:1 The beginning of temptation is to be drawn away of desire, of ambition—enticed thereby. When it has conceived it bringeth forth sin; and sin when it is finished bringeth forth death. (Jas. 1:14, 15) R2637:4

25

Mark 6:25 *And she came in straightway with haste unto the king, and asked, saying, I will that thou give*

me by and by in a charger the head of John the Baptist.

With haste

- Haste was deemed necessary lest the king's ardor should cool and his better judgment take control. R3326:5

In a charger

- One of the large platters used at the feast. R3326:5

John the Baptist

- A great and holy man, a prophet of the Lord, he will have a great reward in the future with all the holy prophets, coming forth from the death-state perfect because he was found faithful, even unto death. R5069:2

26

Mark 6:26 *And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.*

Was exceeding sorry

- He was grieved, yet not being humble or God-fearing, but merely proud and man-fearing, he felt bound by his oath. R5069:2 Even the weak and despicable Herod was shocked by the request. R2637:4 An indication that his heart was not utterly corrupt; but that he should yield to what he knew to be wrong, through pride, is an evidence of utter lack of character. R2637:6 Many have found themselves like Herod, led step by step, by what seems to them to be fate, beyond their control. R2637:5

For his oath's sake

- The king's honor (?) was maintained. R5069:2 From his wrong standpoint of view, duty appeared to lie on the other side. R2637:5 For a king to break his oath, made in the presence of his nobles, would imply that he was a man devoid of all principle and character. R3779:1 Many things that are highly esteemed amongst men are an abomination in the sight of God. (Luke 16:15) R3779:1

For their sakes

- The only proper method is to recognize and obey the voice of the Lord, regardless of how matters may seem to fallen man. R2637:6 And, we might add, for pride's sake. R3779:1 Alas, poor world! How many are its snares of pride in the wrong things, and in fear of the wrong person! R5069:2

Would not reject her

- Not being a humble man, nor God-fearing; but merely a proud man with a man-fearing spirit, he found himself bound to comply with his own oath given in the presence of those great men. R5069:4 In proportion as Herod had great opportunities and defiled and degraded his conscience, in the same proportion he will awaken in the resurrection morning in a low condition morally. R3779:4

27

Mark 6:27 *And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,*

Sent an executioner

- Thus showing his greatness as a king, his respect for his illustrious company, and his high standard of value for his oath and his authority—but the Scriptures declare that things highly esteemed amongst men are an abomination in the sight of God. R3779:1

Beheaded him

- John the Baptist was the last of the prophets. R1754:1 As John never emerged from that prison, save to enter the deeper dungeon of the grave, so the Church's only deliverance in the "dark night" will be through the valley of the shadow of death. R1754:5 Evidently John's course was finished. Consequently their was no effort on the Lord's part to interfere with the powers of darkness that for a year restrained John's liberty and finally took his life. R1754:2 He had fulfilled his mission, proving

his worthiness of a distinguished place in the earthly phase of the kingdom. R1754:2 We anticipate an attack upon the true Church, not upon the nominal system, and, as in the case of John, a seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the Body of Christ in the flesh. R3326:6

In the prison

- In the palace fortress of Machaerus, where he had sought to remove him from Herodias and her particular influence. R3778:5

29

Mark 6:29 *And when his disciples heard of it , they came and took up his corpse, and laid it in a tomb.*

His disciples

- John's disciples who had become disciples of Jesus. R1754:2

Laid it in a tomb

- John will get everlasting life as a glorious portion, but he will not be a member of the Bride class. R5069:4

30

Mark 6:30 *And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.*

And the apostles

- Returning at the time when Herod had cruelly beheaded John, and astonished that God would permit such an unjust procedure. So we, too, are frequently astonished to note to how great an extent providence permits the prosperity of the "prince of this world." R4890:2,3

Gathered themselves together

- Returned from the mission work to which the Lord sent them two by two. No doubt there was a fixed time for their return and Capernaum was probably the rendezvous. R3779:3 From preaching in Galilee to take counsel of the Lord. R1754:2 By the news of John's death and the possible effect upon their work of this sudden outburst of royal wrath. R1754:2

31

Mark 6:31 *And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.*

Come ye yourselves apart

- Not turning aside from sin, for they had already done this. CR34 As at conventions—while they cost considerable money, they nevertheless are sources of great spiritual profit and refreshment. We should estimate spiritual strength above financial cost, though not to the extent of contracting debt. R3779:6 At conventions we turn aside from the busy scenes of daily life and strife to fellowship with God and with each other. CR34

A desert place

- Just outside the border of Herod's dominion, near Bethsaida. R2435:3, 1754:3

And rest a while

- Applies to merely physical rest from arduous and incessant toil as preachers, and by no means an intimation that preaching was not proper, not their special work. R890:2 He would not have us rest too long when other weary hearts are waiting for our ministries of love and consolation. R1754:3 Here commune with me and the Father. Here tell us of what you have done and what you have taught. Here examine carefully to see how correctly, how truthfully, you have presented my message. R4890:3, 3779:3 The Lord never asks of us such busy labor as finds no time for resting at his feet. R1754:3 Rest in the midst of your cares, trials and perplexities, a sweet rest of mind, and peace. R1754:3

Many coming and going

- Being fully engaged in divine service, even though greatly enjoying it, sometimes we do not have sufficient time for eating the spiritual food that we may be properly refreshed and upbuilt. R4890:4, 3779:3

So much as to eat

- Sometimes, when busy in the Lord's service and in making provisions for our temporal needs, we do not have sufficient time for eating the spiritual food. R4890:4 It is only to those who are serving the others, that the Master directly hands the precious viands. R890:3

33

Mark 6:33 *And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.*

Many knew him

- Jesus' fame had spread abroad. R1754:3

Unto him

- On the mountain slopes on the north-eastern shore of the Sea of Galilee. R2435:3

34

Mark 6:34 *And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.*

Saw much people

- In some respects pictures the world during the Millennial age. R3781:4, 5087:6 Augmented by large caravans, which at that time were en route to Jerusalem for the Feast of Passover. R3780:5, 2435:3

Moved with compassion

- Instead of being angry that his endeavor for privacy and rest should be thus intruded upon by people for whom he had already done so much. R3780:1 Such will be the spirit of all the Lord's followers. Their delight will be, not in self-gratification, but in doing good "unto all men as they have opportunity, especially to the household of faith." (Gal. 6:10) R2435:4

Not having a shepherd

- They had a soul-hunger which their forms, ceremonies, rituals, could not satisfy. R5087:2 He was the true Shepherd and ready at all times to fulfil his mission, to lay down his very life for the sheep—not only at Calvary, but hourly and daily during his ministry. R3780:2 Today, many of the Lord's people in Babylon are in a similar condition—persuaded that we are living in remarkable times, but without political or religious shepherds to guide them. R3780:2 Following blind guides and about to fall with them into the ditch of Israel's great calamity. R2435:6 The common people always refer to the learned. The learned therefore have the greater responsibility. This is in a large measure true today also. R5087:2 Though they had synagogues, regular readings of the Scripture, scribes, Pharisees, priests and Levites; they had a soul-hunger which the forms, ceremonies, rituals and burdens bound upon them could not satisfy. R5087:2

Teach them many things

- He taught them much to their advantage, to their comfort and as a preparation for their development, so that they would by and by be prepared for the deeper things, which were for his disciples only. R3780:3 We are to be specially on guard against choking the babes in Christ with strong meat; but nevertheless we are not to allow them to starve, but to give them the milk of the Word that they may grow thereby. R3780:4

35

Mark 6:35 *And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:*

Now far spent

- From another Gospel account it seems evident that, after teaching the people, our Lord left them for a time and went with his disciples apart on the hillside, where they reviewed their ministries. R3780:4

37

Mark 6:37 *He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?*

Give ye them

- Thus associating his people with himself, blessing them by these experiences even more than he blesses those to whom he sends them with his mercies, temporal and spiritual. R3780:5 Thus the people were made more or less acquainted with the apostles, who perhaps later on, after Pentecost, met many of them and, as the Master's representative, bore to them the heavenly bread. R3781:2 Before sending the people away he instructs all who are his disciples to supply them with something to eat, spiritual food, truths pertaining to the kingdom, to afford some strength and encouragement for the dark hour ahead. R2436:1 When anyone is present who is hungering and thirsting after righteousness, we are to tell him the good tidings, no matter in what form they must be presented, no matter how intolerable the conditions. R3333:5

Two hundred pennyworth

- About $32.00 (in 1905). R3503:2

38

Mark 6:38 *He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.*

Have ye

- How eager we should be that any little barley loaves we may possess, any little fishes, any dollars and dimes, and shillings and pence, any time and influence, might be used of the Lord in his blessed work! R3781:2

Five, and two fishes

- The Lord takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service and accomplishes great things. R3780:5 It is a matter of continual wonder to the enemies of the truth, as well as to the slightly interested, that means never seem lacking for the promulgation of the harvest message without resorting to appeals to the world. R3781:2

39

Mark 6:39 *And he commanded them to make all sit down by companies upon the green grass.*

Make all sit down

- They had learned to be obedient to whatever the Master would propose, hence no objection to the command which would appear to make them look foolish—preparing for a feast when apparently no feast could be spread for them. R3780:5

40

Mark 6:40 *And they sat down in ranks, by hundreds, and by fifties.*

They sat down

- They obeyed; the Lord did the rest. R3780:6

41

Mark 6:41 *And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.*

When he had taken

- While Scripturally dignified by the name of sacrifice, yet really, to those who understand the situation properly, it is the very reverse, a blessing, a privilege, a favor. R3781:2

The two fishes

- Hence discountenancing any claim of special sanctity and acceptableness with God on account of vegetarianism. R3098:3

He looked up

- Christians should not neglect to render thanks for their daily food; but mere outward acts of formalistic piety by others are not pleasing to God. R2643:6, 2644:2

And blessed

- John's Gospel says, "He gave thanks." The giving of thanks to God brought indeed a blessing upon the food. R3780:6 Gratitude to God is appropriate however simple our bill of fare; but we might well refrain in public if our conduct would be misapprehended as Pharisaism. R3781:1 How can we partake of food, recognizing that it is of God's bounty and provision, without returning our thanks of acknowledgments? R3780:6 Undoubtedly food which is eaten in a pleasant and thankful attitude of mind is more nourishing, more refreshing, than the same food if eaten in unthankfulness or anger or with feelings of dissatisfaction. R3780:6, 2644:1

To his disciples

- The disciples were thus the better witnesses of the power of the miracle, and the people were made acquainted with them. R3781:2 The Lord could have fed the multitude without their help. R2644:4 Those who now follow the Lord will be privileged in the Millennial age to distribute the bread of eternal life to all families of the earth. R3781:4

To set before them

- During the thousand years of Christ's reign, the bread of life, the truth, will be freely distributed amongst all mankind. R5087:6 Those who now follow the Lord as his special disciples will be supplied abundantly in the kingdom with the bread of eternal life and will be privileged to distribute it to all the families of the earth. R3781:4

Among them all

- The Lord's miracles of feeding and healing were performed, not upon his consecrated disciples, but upon others. R1754:6

42

Mark 6:42 *And they did all eat, and were filled.*

They did all eat

- Not sumptuously, not served in elegant and decorated ware, not fine food, but plain barley bread and dried fish. R3781:1 Plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment, the bread from heaven, and the service of the truth to others. R3781:1 Chief object of the miracle was to reinforce and establish the faith of the apostles—effect upon the multitudes was secondary and similar. R1754:5 This miracle speaks to us of the power that our Lord will have in his kingdom for providing for the necessities of the whole world. R5087:5 Not only attesting to our Lord's sympathy, but it also spoke volumes to the people about the divine power that was in the Great Teacher. R5087:5

And were filled

- Skeptics who question this miracle cannot deny no less a miracle whereby the barley of the loaves and the two fishes could in due time, by natural processes, have brought forth enough of their kind to feed the multitude. R3333:2 It was not merely a taste of food that the Lord provided, but a satisfying portion—all had plenty. R3781:3 It would be better if we lived more upon the plain substantials of life, and did not too much pamper our appetites and encourage ourselves to eat beyond the point of proper satisfaction for hunger. R3781:4

43

Mark 6:43 *And they took up twelve baskets full of the fragments, and of the fishes.*

They took up

- While the Lord had abundance of power to create, he would have his disciples note the principle of economy and practise it. R3781:5, 2435:5 The Lord's people should be careful to avoid wasting, not because of selfishness and a desire to accumulate, but, as the Apostle explains, "that ye may have to give." (Eph. 4:28) R2435:6

Twelve baskets full

- Haversacks, in which the apostles carried their provisions. R2435:5 None of God's provisions for his people are to be wasted. R3333:3 Those who distribute will find in the end their own vessels full. R2436:4 It was those who scattered to others who had their haversacks filled in the end. Those who are most intent upon feeding others with the bread of life are themselves most bountifully supplied. R3504:2 The memory is our "basket" in which to gather up in store for ourselves and others every spiritual morsel. R2435:6

Of the fragments

- Not the fragments left by the multitude, but those broken by our Lord and not distributed. R3781:4 Probably the fragments fingered by the multitude were left for the birds and squirrels, and these were the fragments from the breaking of the bread by the Lord. R3781:4 Let us take heed to the fragments, too, that we may render up a faithful record of our stewardship, that the talents entrusted to us have not been buried in the earth. R3781:6

44

Mark 6:44 *And they that did eat of the loaves were about five thousand men.*

About five thousand men

- Besides women and children. (Matt. 14:21) R1754:3 Yet, when tempted in the wilderness, he refused to use divine power to satisfy his own hunger. F650

45

Mark 6:45 *And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.*

To the other side

- To Galilee, Herod's territory, showing that our Lord's conference with the disciples had a pacifying and strengthening effect upon them. R2435:3

46

Mark 6:46 *And when he had sent them away, he departed into a mountain to pray.*

He departed

- For he "perceived that they would come and take him by force to make him king." (John 6:15) R1754:6

To pray

- The Lord frequently spent whole nights in prayer and he prayed earnestly and with many tears (Matt. 14:23; Mark 1:35; Luke 5:16; 6:22; Heb. 5:7) R1865:5 Nearly all of the Great Teacher's recorded prayers are simple and brief. Whenever he wished to make long prayers he went to the Father alone. This would be a good example for all to observe. R5095:3 We cannot come too often or tarry too long. R1865:3

47

Mark 6:47 *And when even was come, the ship was in the midst of the sea, and he alone on the land.*

When even was come

- The night-time of this Gospel age, with darkness of error and superstition. R2650:4

The ship

- The boat and the twelve toiling rowers picture the Lord's one true Church. R2650:3

Midst of the sea

- The stormy sea of the world's unparalleled trouble. B191

He alone

- They had learned from previous experiences that, while the Master was with them, all would be safe; but now he was absent. HG372:4

On the land

- He remained behind for this very purpose—that they might have these experiences and that he might teach them a lesson thereby respecting his providential care. HG372:5

48

Mark 6:48 *And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.*

Wind was contrary

- The adverse influences and fearful opposition that come against the Church. "We wrestle not against flesh and blood." (Eph. 6:12) R2650:4 The storms and billows of trouble and persecution which may impede and weary us. R2650:3 After the Master's ascension, no doubt the disciples felt themselves very much alone in the midst of a contrary people and found progress difficult and all of their experiences stormy. R5095:5

The fourth watch

- Between three and six o'clock A.M. R2650:2 As he comes to us in the early dawn of the Millennial Day. R2650:4

He cometh

- Picturing our Lord's second coming. B191; R2650:4

Unto them

- The Church, to rescue her from her toil and weariness and peril. R2650:4; B191

Walking

- As the manner of his coming was different from that expected, so the manner of the second advent differs. R2650:4

Upon the sea

- Picturing the stormy sea of the world's unparalleled trouble. B191

49

Mark 6:49 *But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:*

A spirit

- An apparition, a spirit manifestation in human form. R5095:3 A hobgoblin, a phantom, in harmony with stories always told by the seafaring. HG372:5 Some thought they had seen a supernatural being, and that it foreboded some calamity. R2650:2

50

Mark 6:50 *For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.*

Were troubled

- The same apostles who here cried out in terror, grew stronger and stronger in faith until they could and did trust the Lord in his absence where they could not trace him. R3338:5

Be of good cheer

- No doubt it helped the disciples later to remember the Master's ability to come to them on the troubled seas, and how his coming brought peace and quiet. R5095:5 This precious lesson still holds good for the Lord's people, that he will sanctify to them their deepest distress. R5095:6 It is the privilege of those who are fully consecrated to the Lord to be cheerful, happy, even in the midst of unsatisfactory and painful conditions. R4592:4, 2083:5, 1949:5 Cheerfulness is one of the loveliest graces of the Christian character. R1123:2*

It is I

- Learn to look to me, to remember that, having become my disciples, I have supervision over all your affairs, whether in storm or in calm. HG372:5

Be not afraid

- "All things work together for good to them that love God." (Rom. 8:28) Q272:2; R5058:6, 4784:2, 1607:5

51

Mark 6:51 *And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.*

The wind ceased

- When the Lord has joined himself to his Church the trials, storms, difficulties and oppositions will be at an end and the desired haven of the heavenly condition will be reached. R2650:5

52

Mark 6:52 *For they considered not the miracle of the loaves: for their heart was hardened.*

They considered not

- They had already forgotten. R5095:3

54

Mark 6:54 *And when they were come out of the ship, straightway they knew him,*

They knew him

- Crowds continued to gather; partly for hearing, partly from curiosity and partly because the message that he gave was one of consolation, comfort and hope. R5095:2

56

Mark 6:56 *And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.*

Besought him

- Showing how interested people become in anything that will relieve them of sickness. R5095:2 The crowds continued to gather wherever Jesus went—for hearing, from curiosity, because his message was one of consolation, comfort, hope. he was not forever blaming them for not keeping the Law. R5095:2

They might touch

- God's consecrated people have realized a blessing also—a spiritual blessing—as Jesus passed their way, as by faith they reached out and touched the hem of his garment. R5096:4

The border

- The corner. R5096:4

Were made whole

- In healing the sick, vitality went out from him and he healed them all. All his public preaching also cost him considerable vitality. R5096:4

Mark 7

2

Mark 7:2 *And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.*

With unwashen, hands

- We may be sure that Jesus set his followers no example of filthiness or impurity. What Jesus objected to was a ceremonial washing whether the hands were clean or unclean. R5096:5 What the Pharisees meant was a ceremonial washing whether the hands were clean or unclean—to make a formal washing a part of their religion. R5096:5

They found fault

- Every sect of Christendom today seems fully persuaded that anything which would undermine the errors of their systems would be injurious to the cause of the Lord. R3786:4

3

Mark 7:3 *For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.*

Wash their hands

- Consuming much time, and burdensome on the poor, who had no servants to do these things for them, and not doing them, were considered unclean. R5096:6 Had become an important part of the Jewish observance though nowhere found in the Law. R2419:1 It was the making of such formal washing a part of their religion that Jesus objected to. R5096:5

Tradition of the elders

- Jesus suited none of them. To the impure he was too pure; to those of hypocritical profession he was too sincere; to the worldly-wise he was too frank. R5096:3 Shaping their lives by the Talmud; so many Christians today, while recognizing the Bible have their own theory, proof-texts and catechism. R5096:2; OV260 The theories and opinions that had been formed and handed down from the past that were not based upon the inspired testimonies of the prophets. Q747:2 Creeds of the past. OV260 Protestant churches have departed from the pure Word of God and have adopted human dogmas and traditions which make void the Word of God. R1011:4*

5

Mark 7:5 *Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?*

Pharisees and scribes

- All the Higher Critics and Evolutionists occupying the pulpits of Christendom are in exactly the position of the scribes and Pharisees of old. SM301

6

Mark 7:6 *He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.*

With their lips

- "Thou shalt not take the name of the Lord thy God in vain." (Exod. 20:7) "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) R1527:3

Heart is far from me

- The Lord regards anything short of simple candor and honesty of heart with aversion. R1527:6 Christendom has hypocritically pretended to make a covenant with the Lord, pretended to be his people, while "their hearts were far from him." HG684:5

7

Mark 7:7 *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

The commandments of men

- The Jews today regard the Old Testament as a sealed book; instead of endeavoring to comprehend it, they study and shape the course of their lives by the Talmud. R5096:2 So with Christendom; they read the Bible through the creed spectacles of their sect. R5096:3 Not allowing our own wisdom or the wisdom of other men to make the Word of God of none effect. HG653:3

8

Mark 7:8 *For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*

The tradition of men

- While professing great Bible study, it is in ruts and grooves, and so hampered by creed-chains that progress or growth, or Bible-rearing is impossible. R780:5

9

Mark 7:9 *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*

Reject the commandment

- Both Jesus and the Pharisees claimed holiness and strict observance of the divine Law, but Jesus held to the Word of God and rejected the Talmud, and the Pharisees neglected the Word of God and held to the traditions. R5096:6 Comparatively few of the "common people" of Christendom realize how thoroughly the Word of God has already been rejected by the leading Doctors of theology. R3015:1

10

Mark 7:10 *For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:*

For Moses said

- Attributing both one of the ten commandments (Exod. 20:12) and a law not in the Decalogue (Exod. 21:17) to Moses, thus showing no distinction, as Adventists claim, between the Law of Moses and the Law of God. HG583:6*

11

Mark 7:11 *But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free .*

He shall be free

- The commandment had been changed by the Talmud and any man might be free from honoring his parents by consecrating himself and substance to God and religious uses. R5096:6

13

Mark 7:13 *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*

Of none effect

- Null and void, which they had no right to do. R5096:6 Thus they had not a proper conception of the manner and object of the first advent. B241 And bringing you under a bondage that will hinder your growth in grace and knowledge. R295:5 The traditions handed down from our forefathers make void, meaningless, ungracious, the message of God's wisdom and love. OV260 How long will it require for people to learn that the Bible is so thoroughly one, and its story one, that a repudiation of one part

means the repudiation of the whole? R3015:5

Through your tradition

- The theories and opinions that had been formed and handed down from the past. Q747:2 There are true traditions (2 Thes. 2:15) and false traditions. All of those which are in harmony with the divine Word are true; and all those which are not in harmony are false and not to be accepted. Q747:2 And speculations—"vain philosophies and science falsely so-called." (1 Tim. 6:20) Q798:2 Jesus, our pattern and teacher, gave no authority for binding ourselves with creeds and traditions. R295:5 The same is true of Christians today. Each denomination has its own theory, its own proof-texts, its own catechism. R5096:2

16

Mark 7:16 *If any man have ears to hear, let him hear.*

Let him hear

- They must expect meekly to cast away many preconceived opinions. B16 "Let him hear what the Spirit saith unto the churches." (Rev. 2:7) B16

18

Mark 7:18 *And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;*

He saith unto them

- The special light in both harvests is for the "Israelites indeed." B27

24

Mark 7:24 *And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but he could not be hid.*

Arose, and went

- When all Galilee awakened, the people discussing making him a king, and the realization that the time for his death had not yet come, he journeyed from the area where he was so well-known some forty-five miles toward the Mediterranean. R3786:1

Borders of Tyre and Sidon

- More properly, the provinces of Tyre and Sidon, within the boundary of the land called Phoenicia, where these cities were the centers of wealth, influence and business. R3786:1, 3338:3 He was still in Israel, in Galilee, but over toward the border of Tyre and Sidon. R2280:3 Not that he went to either of these cities; apparently he merely crossed the borders of Galilee, and was thus for a time free from the authority of Herod. R3786:1

Have no man know it

- With the evident design of secluding himself from general notice, and possibly to gain quiet and rest. R2653:1

25

Mark 7:25 *For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:*

An unclean spirit

- Possessed of an evil spirit, a demon—"obsessed." R5101:2, 3786:6, 2653:1, 2280:3 So far as we have any knowledge, most of these fallen spirits, demons, are unclean, depraved, and their influence upon those possessed by them is an unclean, injurious one. R3338:3

And came

- Prompted by her love for her daughter and her confidence in Jesus. R2653:2

Fell at his feet

- After the custom of the East, so expressive of humility, dependence and entreaty. R2653:5 As a poor and uneducated woman who would naturally have great diffidence in approaching a learned man, especially one of whom she had no doubt heard much. R2653:2 So there are others in the world today who, if they knew our Savior as we know him, would be no less faithful than ourselves. Some heathen, perhaps, would manifest greater faith than some in Christendom today. R3787:3

26

Mark 7:26 *The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.*

A Syrophenician

- Canaanitish. R3338:3 Of Syrian ancestors; by education and language, a Greek. She represented quite a mixture of nationalities—a Gentile out and out. R3786:6 At that time, therefore, "without God and having no hope in the world." (Eph. 2:12) R2653:2

She besought him

- Yet it must have been known that Jesus was a Jew and that his miracles and favors were confined to his own race. R2653:1 As a foreigner she had to overcome the prejudices of her own heathen ideas as well as everything akin to pride and the fear of being despised and rejected. R2653:2 Bringing her divine favor, even before it was due to come to the Gentiles. R2654:4 As no longer strangers, foreigners, dogs, but children, it would be no longer appropriate that we should cry or entreat or beseech in any wise for things which the Lord is not pleased to give us. R3338:6 Our petitions should be for holiness of heart, for the filling of his Spirit, for the spiritual food, refreshment and strength. R3338:6

27

Mark 7:27 *But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.*

But Jesus said

- Matt. 15:23 says "he answered her not a word," even implying that he left the house and the woman had to importune the disciples to intercede for her. R3787:1, 3338:3, 2653:2

Let the children

- The Jew occupied a place of favor represented by children. OV164; R2604:3

First be filled

- As the children would be provided for first, before the dogs, so the Jews should be ministered unto first, before the Gentiles. R2653:5; OV164

It is not meet

- A rebuff, calculated to dishearten one of little faith, but correspondingly to strengthen a great faith. R2653:5 Resisting her, not because he didn't understand the case, but to draw out her faith, preparatory to the giving of the blessing desired. R2653:3 The Lord may also ignore our petitions to increase our faith and appreciation of the blessing we desire. He may make a test of humility before he responds to our requests. R3787:4, 3338:4

Unto the dogs

- The typically clean Jew called the outsiders "heathen" and "dogs," and would never eat, marry, nor have any dealings with them. (John 4:9) R2604:2, 5444:4 The Jews claimed to be God's people, and the Gentiles were styled "Gentile dogs," because they had never been in covenant relationship with God. R5101:2 The Gentiles, in comparison to the Jews, were as the dogs of the household. R2653:5 Not an answer of disdain, contempt or indifference to her woe; but of interest and sympathy, explaining a reason why she was not a proper subject. R2653:5 Had there been pride in the heart, this response would have been sufficient to have put the woman upon her dignity and she would have openly tiraded against the Lord and all Jews as ecclesiastical bigots. R3787:1 Our Lord used the

word signifying the little pet dogs of the family. R3338:4, 2653:6 There is no excuse today for any being in the attitude of "dogs." If they will, the door of favor still stands open that they may become "sons of God without rebuke." (Phil. 2:15) R5101:4

28

Mark 7:28 *And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.*

And she answered

- The people of the East are known for their importunity. To one who has ever held an official position in the East, the persistency of a pleading woman is a fact that one will never forget. R3786:6

Yet the dogs

- She was willing to confess herself one of the Gentile dogs, with no right to claim healing for her daughter, because not a Jew. Q601:T; R5444:4, 5101:2, 2653:6 With wonderful keenness and humility acknowledging that she was not one of the children who had a right to the Father's blessing. R2653:6 So she, as a Gentile, might be granted her request, without saying that she was as worthy as a Jew of his mercy and favors. R3787:2 We, too, should persistently hold on to the Lord for the blessings we may be sure he will be pleased to grant in his own due time and way. R2653:4

The children's crumbs

- That, as an outsider, she might be granted some of the Lord's favors without in any degree working disadvantage to the Jews, to whom the Lord's ministry was specially sent and given. R3338:4 She was of the Lazarus class desiring a crumb of divine favor. (Luke 16:21) R2604:3, 5444:4 As Lazarus ate the crumbs from the rich man's table. HG428:4; OV164 Might she not have the crumbs of comfort and blessing which she craved—the healing of her daughter. R5101:2, 2653:6 In contrast, he has set before us "meat in due season" in great abundance. We need not importune for these; they are ours for the taking. R2653:6

29

Mark 7:29 *And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.*

For this saying

- The woman triumphed over the obstacle of the Lord's argument with wonderful keenness and humility. R2653:6, 3787:2 God greatly appreciates faith and, so far as possible, answers petitions offered in an importunity of faith. R3788:4 The faith manifested in her saying was sufficient. R3339:1 Jesus rewarded her faith by giving her a crumb of favor, the healing of her daughter. OV164; R5101:2, 3787:2, 2653:6

30

Mark 7:30 *And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.*

Come to her house

- Showing her further faith, in accepting the Master's word and going to her house. R3787:2, 3339:1, 2653:6 Many today hear the Lord's word assuring them their sins are forgiven, yet Little Faith bids them doubt and keep on bemoaning their sins and requesting forgiveness. R3339:1

Upon the bed

- The demon was gone out and in leaving had thrown the child in a fit upon the bed. R3787:2

31

Mark 7:31 *And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.*

And again, departing

- So far as the record goes, our Lord did nothing else in that quarter except for the poor Syrophenician woman. R3339:1

He came

- Taking an easterly course along the northern borders of Palestine and, crossing the river Jordan, coming southward to the Sea of Galilee. R3339:1

32

Mark 7:32 *And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.*

They bring unto him

- Matthew says they stopped in a mountain where the multitude brought their sick unto him. R3339:2 Willingly or unwillingly, the power of healing was associated with the exercise of faith, either on the part of the sick, or for him by his friends. R5103:3

Put his hand

- Evidently most of the miracles were performed by the laying on of hands, although the record also is that some were healed by touching Jesus or touching his garments. R5103:3

33

Mark 7:33 *And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;*

Took him aside

- Perhaps to impress upon him the lesson. R3339:2 A peculiarity in this miracle, that he healed him privately. R5103:3

Put his fingers

- These methods were used to attract the deaf man's attention and assist his faith. R5103:3 As he could not hear, nothing said to him could explain the situation; he could see the spitting, feel the touch and thus understand what was going on. R5103:3, 3339:2

Into his ears

- As though to start some life current through them. R5103:3

Touched his tongue

- These matters meant the submission of his mind, or the exercise of a degree of faith. R5103:6

34

Mark 7:34 *And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.*

Looking up to heaven

- Giving the man a lesson that the power for his cure was expected from God. R5103:6 As indicating that the sympathy of heaven was moved for the man's assistance. R3339:2

He sighed

- Indicating his deep sympathy with the man before him and with the groaning creation in general. "He was touched with a feeling of man's infirmities." (Heb. 4:15) R5103:6 The fact that he was perfect did not make him cold and unsympathetic, rather the reverse. His perfect mind would make all his sensibilities more active than ours, his sympathy would be stronger, his sense of pain keener. R5103:6 Perhaps an evidence of physical weakness, the result of the bestowing of his vitality and energy in the cure of the patient. R5104:1

36

Mark 7:36 *And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it ;*

Tell no man

- Seemingly understood, not as a command, but rather as a suggestion that he was not seeking publicity. R3339:4

They published it

- This may have been the first miracle in that region, and possibly the multitude coming, as Matthew records, were attracted by it. R3339:2 With us, the message is too good to keep; we love to tell the story, it did so much for us. R3339:4 As the Master would not reprove this one, neither does he reprove us if, in our zeal, we go sometimes to the extreme of trying to tell the good tidings to those who have no ear to hear. R3339:5

37

Mark 7:37 *And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.*

Done all things well

- When faith was manifested and the poor afflicted ones were before him, the Lord never refused to give the blessing; teaching that, in due time, the Lord will not withhold a blessing from any. R3339:4 Not merely this one healing, but many. (Matt. 15:29-31) R5104:2

The deaf to hear

- His mission was not to heal the sick, but "to give his life a ransom for all"; secondarily to call his footstep followers, and only incidentally, as an illustration of his kingdom, to do miracles and cures. R5104:2 It would have been a still greater work for Jesus to have expounded the divine plan and open the eyes of their understanding, but this was not possible at that time. Jesus said to his disciples, "Greater works than these shall ye do, because I go to my Father." (John 14:12) R5104:4 As new creatures we already have had our eyes opened, our ears unstopped and our tongues loosed, that we may speak of his goodness and love to others. R3339:4 In the kingdom "all the blind eyes shall be opened and all the deaf ears be unstopped." (Isa. 35:5) R5104:4

Mark 8

5

Mark 8:5 *And he asked them, How many loaves have ye? And they said, Seven.*

Loaves

- The same as used in Palestine today, about the size of our large buns and made of the entire wheat, ground. R5104:5

6

Mark 8:6 *And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people.*

He took the seven

- The disciples gave their all for the feeding of the multitude, and all had sufficient. R5104:5

8

Mark 8:8 *So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.*

And were filled

- Quite possibly some of us would find ourselves equally healthy and strong on similarly plain food. Let us exercise faith in God and partake of our daily bread with thankful hearts. R5104:5

That was left

- The Master displayed frugality and encouraged economy on the part of his followers. R5104:5

9

Mark 8:9 *And they that had eaten were about four thousand: and he sent them away.*

About four thousand

- Yet when tempted in the wilderness, he refused to use divine power to satisfy his own hunger. F650

11

Mark 8:11 *And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.*

Pharisees came forth

- Considering Jesus a competitor and a successful one; and fearing, not without a cause, that their own reputations as teachers were becoming tarnished because of Jesus' superiority as a teacher. R5111:1

A sign from heaven

- Hence, belittling the many signs he was giving the people in the healing of the sick, etc. R5111:1

Tempting him

- To find fault. R5111:1

12

Mark 8:12 *And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.*

No sign be given

- Matthew 16:2-4 gives a more detailed account of the answer—that there would be one sign given that nation, but not until Calvary—the sign of Jonah. R5111:3

15

Mark 8:15 *And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.*

Take heed

- God's Word is truth, the bread upon which his people are to feed. But they are to use the unleavened bread—pure bread, pure truth, unmixed with the leaven of human philosophy. R5111:4 Be on the look out for, and avoid it. R5111:4

Beware

- A necessary caution because the Pharisees were the most holy sect amongst the Jews, and the most zealous and gifted Jews would naturally be attracted to that sect. R5111:4

Of the leaven

- Leaven (yeast) is a ferment which spreads, especially in dough for bread. R5111:4 A symbol of an evil influence. R5390:2 Leaven is corruption, an element of decay, hence a type of sin and death. R5192:4; T98 The corruption of human theory, blight, ambitions, selfishness, etc. F464 Let us stand free from all "leaven" in all the various creeds. R5111:4 No matter how holy any denomination of Christians may claim to be and seem to be, we are to beware of their leaven, their false doctrine. R5111:4

Of the Pharisees

- Its bread, its truth was intermingled with human traditions which would make sick and dyspeptic, and to that extent poison all the minds which received it. R5111:4 The Pharisees in the Jewish harvest picture the great religious rulers of nominal Christendom in the present harvest. C152

Of Herod

- Typifying the kings of the earth: civil government. B261; R2280:4, 1754:4

17

Mark 8:17 *And when Jesus knew it , he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?*

Perceive ye not

- Their mental eyes, their eyes of understanding, were not very widely open. R5111:5

Neither understand

- Today, in Bible study, frequently the spirit of our Lord's teachings is often missed altogether by some whose minds center merely around some little incidental. R5111:6

21

Mark 8:21 *And he said unto them, How is it that ye do not understand?*

Ye do not understand

- Jesus was not finding fault with their having only one loaf; he still had power to produce bread. R5111:5 Similarly, in Bible study today, the spirit of our Lord's teaching is often missed because of some little incidental. R5111:6

24

Mark 8:24 *And he looked up, and said, I see men as trees, walking.*

Men as trees

- Truth is breaking through the clouds of tradition and error. Many are beginning to see dim outlines as did the physically blind one. R795:2 8:25

After that

- As some were healed gradually, as here, and others instantly (Matt. 8:14, 15), so likewise we may expect diversities in the operation of restitution now beginning. R759:3

Again

- Probably the man lacked faith and Jesus was gradually developing it in him. R5111:6

Made him look up

- He looked steadily and kept looking for some time, and then declared that he could see everything clearly. R5111:6

27

Mark 8:27 *And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?*

Jesus went out

- Probably toward the close of his third year of ministry. R3339:2

He asked his disciples

- The time had come to prepare them for the ignominy and death which he knew to be in store for him. R3339:3

Whom do men say

- Our Lord was drawing out the apostles, to crystalize in their minds the thought which he knew was already forming. R3339:6 Apparently, John the Baptist knew the most respecting our Lord's mission, as indicated by his query, "Art thou he that should come, or look we for another?" (Matt. 11:3) R3339:3

28

Mark 8:28 *And they answered, John the Baptist: but some say , Elias; and others, One of the prophets.*

Some say, Elias

- Showing that the public mind was being exercised, was noting that he was not an imposter. R3339:6

29

Mark 8:29 *And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.*

Whom say ye

- Implying that they were separated in his mind from the rest of the people, and should have a clearer knowledge of him than others. R3339:6 Jesus had been with his disciples working miracles for probably two years before he asked them. R5767:5 For a considerable period of his ministry our Lord did not declare himself, even to his disciples, to be the Messiah. R5120:1, 3339:2 What think ye of Messiah? What think ye of his invitation to become his associates? What think ye of the cost of self-denial, self-sacrifice? What think ye of the great reward? R5120:6

And Peter

- Probably the eldest of the disciples and their spokesman. R3339:6

Thou art the Christ

- God's Anointed One: Hebrew, the Messiah. R3339:6, 5120:6 Without political or social influence, without wealth, name or fame as a leader or commander of the people, or a general of armies, he would have been regarded as mentally unbalanced to have made such a claim. R3339:6 More than a good man and able Teacher; but "the man Christ Jesus" who gave himself a ransom for all, of extraordinary birth, the Redeemer of the world and anointed as the great King, Prophet and Priest, whose kingdom shall be under the whole heavens. (1 Tim. 2:5, 6) R5120:5 It was better that people should claim it for him than that he claim the honor for himself. R5120:1

30

Mark 8:30 *And he charged them that they should tell no man of him.*

Tell no man

- To have proclaimed it in a general way might have created more or less of insurrection, and might have hindered the carrying out of the divine arrangement respecting his ignominious death. R3340:1, 3790:1 They could still proclaim the kingdom of heaven at hand, they could still speak of Jesus as the great Teacher and man, they could still wonder as to whom he might be. R3340:2

Of him

- The proper time for making him known as the Messiah would be after he had finished the work of sacrifice which the Father had given him to do. R3340:2

31

Mark 8:31 *And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.*

And he began

- Following the Lord's method, inquirers should first be instructed respecting the goodness, love and mercy of God, the redemption, and the glorious times of restitution, before being informed of the self-sacrifices of the "narrow way." R3340:5 Implying that thereafter this was frequently a subject for discussion and consideration between him and them. R3340:3

To teach them

- For the first time intimating to them that their surmises on the subject were correct—that he was more than Elijah, Jeremiah or any of the prophets—that he was the long-promised Messiah. R3340:1 How the kingdom would be formally proffered to the Jews, how they would reject him, he would be killed and after three days rise again. R5120:1, 3340:2 The deep things of the divine plan are revealed to us only as we have confessed Christ. R3340:3 The same Lord is still teaching line upon line, precept upon precept, as we are able to bear the truth; and our preparedness for it will be proportionate to our nearness and fellowship with him. R3340:3

Must suffer many things

- Testings of faith and loyalty to God are as necessary to Jesus' followers as they were to himself. PD76/90

And be killed

- They must be prepared in advance for his shameful death, else it would prove such a shock to their faith that they could not recover from it, neither believe in his resurrection. R3340:2

After three days

- Representing the last part of the fifth, all of the sixth, and the early part of the seventh thousand-year day. R3375:3

32

Mark 8:32 *And he spake that saying openly. And Peter took him, and began to rebuke him.*

Saying openly

- Before the entire twelve apostles. R3340:3

And Peter

- In his love for the Master, and intoxicated somewhat by the honors bestowed upon him already, undertook to be the teacher. R3790:2 Possibly elated by our Lord's words of commendation that the Father had revealed the matter to him. R3340:3 Many privileged to confess the Lord before men have stumbled over their own honor and exaltation. R3790:2 We are to listen to his Word, and not attempt to correct our Lord or substitute our own ideas. R3790:2

Took him

- Apart from the others. R2658:4 The only one with sufficient courage to express himself. R5120:2

And began

- Peter did not get to finish. The Master hastened to repudiate such a disloyal suggestion. R2658:4

To rebuke him

- Privately whispering to him that such sentiments should not be introduced or expressed before the apostles, that it would be discouraging to them all. R3340:3 Showing that the disciples clearly understood the statement about his death. R5120:2 How could he be the Messiah, and yet suffer death at the hands of his enemies? R3340:2 Insisting (as some do today) that the Lord's cause must conquer the world, as a result of their preaching. D654 This testing was about the Passover season, the time when the Lord's people seem to be in greatest danger of stumbling. R3178:3

33

Mark 8:33 *But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.*

He rebuked Peter

- Be not many of you teachers, brethren, knowing that a man who is a teacher has severer trials, temptations. (James 3:1) R3790:2

Get thee behind me, Satan

- Adversary, opposing spirit—in opposition to God and to all in harmony with God. F611; R5427:1 A hinderer of the work. R3790:3 In this course St. Peter was opposing the divine will and plan, of which the death of Jesus was the very center or hub. R5120:2 His servants ye are to whom ye render service. (Rom. 6:16) R3340:4 Jesus perceived that these influences were striving to hinder the consummation of his sacrifice, even as Satan tried to do in the beginning of his consecration. R5120:2 Afterward all of the disciples seem to have gradually settled down to a realization that the glories of the kingdom were still remote, and that the Master must go away. D564

Thou savourest not

- Thy words savor not of God's plan, but of human judgment and preference. R5120:2

That be of God

- Divine wisdom. R3340:4, 3790:3

That be of men

- Human wisdom. R3340:4, 3790:3

34

Mark 8:34 *And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

Whosoever

- Addressed to those who were already, in some sense of the word at least, disciples. R3235:6 Catholics and Protestants agree that only saints, the Little Flock, the elect, are fit for heaven when they die. HG215:4

Will come after me

- Our Lord's life was an illustration. R3790:3 Be my disciple, my follower, my sheep. R5654:1, 3236:4

Let him deny himself

- Sacrifice himself, his personal interests, ambitions, etc. R3846:4 Kill his will outright, not merely hack and mutilate it. The desire to give up our own will and accept God's will must be a joy, a pleasure. To be acceptable to God, it must be no cross to us. "I delight to do thy will, O my God." (Psa. 40:8) R3237:2,1 Self-denial is the first step—self-renunciation, giving up of the will to God. R5654:1; Q399 In their hearts they must give up all else; being glad to forsake all actually if the door of opportunity opened to them. R4557:4 "If we be dead with him, we shall also live with him." (2 Tim. 2:11) R2615:6

Take up his cross

- Having counted the cost of discipleship. R3235:6 Endurance of trials, difficulties, disappointments—the crossing of the human will and preferences. R3236:4 It is our good human wills (not actually perfect, as our Lord's, but reckonedly so through his imputed merit) that are to be crucified, delivered up to death. R961:5 Figurative of crucified. R960:2 In the sense of being sacrificed, even of earthly interests. Q399 If Christ's crucifixion was not the crucifixion of a sinful will and desires, neither is ours as followers of the spotless Lamb of God, crucified with him. R961:4 Actual, literal crucifixion signifies to deliver up to a torturous, slow, but sure death. The figurative closely resembles this. R960:2

And follow me

- "Walk not after the flesh but after the Spirit." (Rom. 8:4) R3237:5 This is the condition. In no other way will Jesus become our Advocate. R5775:5 This is the class, typified by Israel, who have entered the antitypical Canaan, who are fighting the good fight. R5351:4

35

Mark 8:35 *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*

For whosoever

- This principle is applicable to the Church only, during this age. The rule will be the reverse for the world during the Millennium. R4536:4

Will save his life

- Greek: psuche; soul, being. E335; R248:6 Seeks to preserve the restitution life imputed to him through the merit of Christ. R4536:4 Those who love self, popularity, worldly prosperity, honor of men, more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord. D628

Shall lose it

- His eternal life. R4536:4 The great "prize" of the divine nature. R5120:3 Not worthy to share the kingdom. D268

Shall lose his life

- Greek: psuche; soul, being. E336 Sacrifice in the interests of the Lord's cause. R5120:3, 4536:4 Anyone solicitous of maintaining his rights and holding on to the present life, unwilling to sacrifice all, will lose the great "prize" of the divine nature. R5120:3

Shall save it

- The reward of life on the spirit plane. R5120:3 In the first resurrection. R528:4*

36

Mark 8:36 *For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*

Gain the whole world

- The selfishness thus developed will make them unfit for the eternal life. R5120:3

Lose his own soul

- Greek, psuche, life, being. E336; CR207* His existence for which nothing would compensate, for without existence there could be no possession or pleasure. R3341:2

37

Mark 8:37 *Or what shall a man give in exchange for his soul?*

What shall a man give

- Wealth, fame or name for a few years in the present time. R5120:3

For his soul

- Greek, psuche, life, being. E336

38

Mark 8:38 *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

Ashamed of me

- There are many ways of showing ourselves ashamed of Christ: if we are ashamed of any member of his Body, if we are ashamed to be recognized by the world as members of his despised Body, if we are ashamed of his doctrines. R1189:5*; E237; CR448 "He that despiseth you despiseth me." (Luke 10:16) R3777:1 We are not to hold back from the service of the truth because we are well-known by our neighbors, nor because of the majority of those who distribute tracts are illiterate or forced to the service of poverty. R4001:5 The heart attitude that says, "So long as right is as easy as wrong I will choose the right, but if wrong is easier than right I will choose the easier way," is disloyal to God. SM346 If Jesus had joined hands in Pharisaism, even had he kept quiet and left their hypocrisies alone, he would not have suffered. So with us. E236; R374:4 Such characters are not willing to be closely identified with the Body of Christ, but would follow "afar off." R1189:4* They have not, by faithful service, developed the necessary character and proved their sympathy, devotion, love and zeal for the Lord and his truth. C210 Manifestly such will not be fit for the glorious position to which the Lord has called us if so weak of character. SM764, 346:1; R1189:5*

And of my words

- Love to God is above all, and love to God's Word Jesus puts next. R753:5 Ashamed to confess the doctrines which he taught. E237; R5120:4 To be ashamed of the truth, of the divine plan, of the teachings of God's Word, because they are unpopular with men, is to offend the Lord and prove ourselves unworthy of his favor. R5120:4 Whoever honors and serves not the Lord's Word, lacks evidence of love for the Lord himself. R4480:5 They have the spirit of bondage and fear which bringeth a snare and blindness upon them again. R525:6 The acceptance of truth as due, in the face of unpopularity, is a part of the testing. The Lord puts his plan, his Word, as his representative. R2597:4 The Bible and the literature which expounds and illustrates it. R3777:4 The Lord puts his Word on a

parity with himself. R3776:3, 2597:4, 318:2 In neglecting them they neglect him. R55:6 I have yet to find a man that is not ashamed of the ordinary misnamed Gospel of damnation. HG190:6

Sinful generation

- Those who had not made a consecration. R5120:4

Son of man

- The Son of the man (Adam). E153 The "Son of man" is a title of high honor because it is a perpetual reminder of his great victory by which he obtained the divine nature. E151

Be ashamed

- He will not own them as members of his Bride class. R4967:6 He would rightly be ashamed to take for his Bride one so inferior to the true standard of moral excellence. R1189:5* Such a heart would be unworthy of the glorious high calling. Indeed it would make even an unworthy human being. SM346 If we would maintain him as our Advocate, we also must be advocating his cause amongst men. R5120:4 As in Luther's and Paul's day, so now those too indolent or too cowardly to express truth which they see, prove both by word and act that they are unworthy of the knowledge and consequently they are left in darkness. R402:5, 310:6

When he cometh

- In the Millennium. R3777:5, 3341:2

The holy angels

- The saints, his holy messengers. C302 "The Lord cometh with ten thousand of his saints." (Jude 14) C302

Mark 9

1

Mark 9:1 *And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*

Not taste of death

- Jesus prepared his disciples for the transfiguration vision. R5121:1

The kingdom of God

- God's Royal Majesty. R5121:1

2

Mark 9:2 *And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.*

After six days

- Eight days, counting the one in which this was uttered and the one in which it was fulfilled. R2659:1 Six days after Peter's confession that Jesus was the Messiah, and after our Lord had explained that he would meet with contempt, persecution and death. R3345:2 During the six days following the announcement of the Master's coming suffering, ignominy and death, we may assume that the apostles were sad-hearted and bewildered. R5121:2 This time that elapsed between the breaking of the news of his death to them and the vision, was just enough for them to digest the meaning of our Lord's words. R3345:5

Peter and James, and John

- The three leaders of the apostles. R3345:2 From amongst the strongest of the number. R3345:5 The most advanced in faith and zeal. R2659:1

Leadeth them up

- Luke tells us that he went there to pray, and we may reasonably suppose that the three apostles joined with him in prayer. R3345:2

An high mountain

- Presumed to be Mt. Hermon. R3345:2 When used symbolically mountains represent kingdoms. A318 For a little prayer meeting with the Lord: "Where two or three are gathered together in my name." (Matt. 18:20) R3345:2

He was transfigured

- By a miraculous power he appeared transformed to spirit conditions. R3345:2 The object of the "vision" was probably two-fold—the comfort and strengthening of the Lord, and the enlightenment of his chosen witnesses. R1761:4, 3794:5 The import of this vision is clearly indicated by Peter. (2 Pet. 1:16-18) R1761:1

3

Mark 9:3 *And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.*

Raiment became shining

- Symbolic of the Lord's coming personal glory. R1761:2 Representing the "glory to follow" (1 Pet. 1:11) when the sufferings are all complete. B20 Representing the Lord after having experienced his resurrection change. R5121:2; F677

Exceeding white as snow

- After the manner of angels. R5121:2 There was glory and honor attached to the Jewish dispensation and to the Gospel dispensation, but a still greater glory was manifested in the presence of Jesus, who represented the Millennial dispensation. R3345:6

4

Mark 9:4 *And there appeared unto them Elias with Moses: and they were talking with Jesus.*

Appeared unto them

- It was only an appearance, because Christ was the firstborn from the dead and neither Moses nor Elijah is as yet "made perfect." (Heb. 11:39, 40) F676; R3345:3, 1761:2 As a symbolic representation of the glory of Christ's Millennial kingdom. R1761:2, 3345:2; F677 Radiant, but less so than Jesus. R5121:2, 3345:2

Elias

- Moses and Elias were not actually present on the mount, for the resurrection had not yet taken place. R3345:2, 1761:2 A figure of Elijah representing the Gospel or Christian dispensation. B255 A figure of Elijah representing the overcomers of the Gospel age. F677; B20 A figure of Elijah representing the Gospel Church in the flesh. R3345:6, 5121:4, 3794:3 A figure of Elijah representing the spiritual or heavenly phase of the kingdom. R1761:2

Moses

- A figure of Moses representing the Mosaic or Law dispensation. B255; R3794:3, 3345:5 A figure of Moses representing the faithful overcomers who preceded our Lord—the Ancient Worthies. F677; B20 A figure of Moses representing the faithful of natural Israel. R5121:4 A figure of Moses representing the earthly phase of the kingdom. R1761:2 A figure of Moses representing the faithful on the earthly plane through whom the heavenly blessings will pour out upon humanity. R5121:6

Talking with Jesus

- Respecting his decease. (Luke 9:31) R5121:2, 3794:4 The conversation of the vision corroborating his statements that he would suffer a martyr's death at Jerusalem. R3345:5 Typically looking toward, pointing out, and speaking of the sacrifice and sufferings of Christ and "the glory that should follow." (1 Pet. 1:11) B255, 20; R5121:5,2 The glorified one stood between the Moses class, called previously, and the Elijah class, which had just begun to be called. R5121:5 Jesus represented the Millennial dispensation and the divine kingdom in glory. R3345:6 Moses and Elias, like Jesus, had fasted forty days. They were one with the Lord in a remarkable devotion to the Father. R3794:2

5

Mark 9:5 *And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.*

Three tabernacles

- Evidently thinking that the Master would rejoice at such blessed fellowship, and willing to do anything for his aid. R5121:2 How many there are like Peter who want to rear earthly tabernacles and fail to understand and appreciate the real vision of the kingdom. R3795:1 Peter was bewildered, confused, but in harmony with his natural temperament, wished to say something. R2289:3, 5121:2

6

Mark 9:6 *For he wist not what to say; for they were sore afraid.*

Were sore afraid

- Representing our fear lest we should fail in so great an undertaking. R3794:6

7

Mark 9:7 *And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.*

There was a cloud

- Representing the darkness and trouble which would be permitted to come upon them by Jesus' rejection and death. R3794:5 Since then the Lord has frequently permitted the same dark cloud to come over his faithful ones, that they might be the better prepared to listen to his Word. R3794:6

And a voice

- Such a voice was heard on three different occasions: (1) At our Lord's baptism. (Matt. 3:17) (2) Here on the mount of transfiguration. (3) Just before the crucifixion. (John 12:28) R2237:4 "And this voice which came from heaven we heard" when we were with him in the holy mount. (2 Pet. 1:18) F676; B255

This is my beloved Son

- A fresh encouragement to their faith that Jesus was "the Son of the Highest." (Luke 1:32) R5121:3 Their faith was corroborated; God himself had testified in this miraculous manner that Jesus was his Son. R5121:3

Hear him

- A needed lesson in reverence, humility and patience. "Let every man be swift to hear, slow to speak." (James 1:19) R2289:4 Be still! Hearken rather to the words of my beloved Son. R2289:3 "My sheep hear my voice." (John 10:3) R3346:5 Representing how through this Gospel age, while the misty cloud surrounds the glory of the Lord, we will have great need to continually hearken to the Word of the Lord. R2659:6 In that day (the glorious Millennial age) all shall hear the voice of the Son of man. R3345:6 The essence of the entire vision was to demonstrate that Jesus was the Messiah, worthy of being honored and heard as the mouthpiece of God. R3794:5

8

Mark 9:8 *And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.*

And suddenly

- The vision vanished as suddenly as it appeared, as John's visions vanished and changed from time to time. R3345:6

Jesus only

- The "vision," the voice and the cloud had all passed away, and the natural conditions were again realized, while the lessons of that solemn hour remained to gain a yet broader significance after

Pentecost. R1761:5

9

Mark 9:9 *And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.*

As they came down

- They descended from the mount to engage in the duties of life—to complete the lessons of faith and obedience; yet, the influence of the vision continued. R2659:6 We cannot expect to dwell on the mountain heights of enraptured vision always. Our duties and trials are necessary experiences. R2660:4

What things they had seen

- A "vision"—not a reality (Matt. 17:9)—of the coming glory of Christ's kingdom. (2 Pet. 1:16-18) R1761:1, 5128:3, 3345:6; B255

10

Mark 9:10 *And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.*

Rising from the dead

- The vision impressed the resurrection to their minds, especially of our Lord. R3346:1 It was evidently the divine intention to impress the matter of the resurrection upon their minds. R3346:1

11

Mark 9:11 *And they asked him, saying, Why say the scribes that Elias must first come?*

Why say the scribes

- The apostles were seeing that Jesus was the Messiah, hence the question. R3346:2

12

Mark 9:12 *And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.*

Elias verily cometh

- The glorified Christ. B254

Restoreth all things

- During the Millennial age. B254 For the purpose of making ready the world for the kingdom. R3346:2

13

Mark 9:13 *But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.*

Elias is indeed come

- In a sense, to those who could receive it, John the Baptist had thus come, and had introduced Jesus as the Messiah. R5121:6 Pointing our that John had served as Elijah to those who receive him as Messiah. R3346:4 As John the Baptist was the forerunner of Jesus in the flesh, so the greater Elijah, the Church in the flesh, is the forerunner of the great Messiah on the spirit plane. R5121:5, 3346:4; B260 Not going on to explain to them how he and they and all of the faithful Church would, while in the flesh, represent the higher antitypical Elijah, and endeavor to do a restorative work, but without success. R3346:4

18

Mark 9:18 *And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth,*

and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

They could not

- So with us, occasionally by faith we go into the kingdom and see the glory of the Lord revealed, and then come down from the heights of contemplation to face the fealties of the present—the Adversary still in possession of the world, many his slaves and dupes, and no earthly power sufficient to cast him out. R5128:3 Thus the Lord's people are still in the valley of conflict contending with the will of the flesh and the devil; yet their eyes of faith behold at the top of the mountain the glorious Lord, who will cause them to share in the glories of his kingdom. R2659:4

19

Mark 9:19 *He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.*

Suffer you

- Bear with you. R5128:6

22

Mark 9:22 *And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.*

Ofttimes

- This case was one of occasional obsession by an evil spirit. R5128:3

Cast him into the fire

- Account of a similar case in California in 1895 where the author feels he should have exorcised the spirit instead of merely reasoning with the woman possessed by it. R2179:2

To destroy him

- There are modern cases where obsession has induced suicide attempts. R2179:2

23

Mark 9:23 *Jesus said unto him, If thou canst believe, all things are possible to him that believeth.*

If thou canst believe

- How great stress the Lord lays upon faith! Our blessings increase in proportion as we will exercise our faith. R5128:6

To him that believeth

- "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7) R5129:5

24

Mark 9:24 *And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.*

Lord, I believe

- The father realized from Jesus' words that the difficulty rested with him, that he must exercise faith else his son could not be recovered. R5129:2

25

Mark 9:25 *When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

Enter no more

- This was the special point of this cure. The evil spirit had frequently left the boy, but only to return. R5129:2

26

Mark 9:26 *And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.*

Rent him sore

- We surmise Jesus allowed the evil spirit liberty in the method of leaving the victim to demonstrate how malicious and evil the spirit was. R5129:2

As one dead

- The binding of Satan will be accomplished in a great "time of trouble," and humanity will be left in an almost dead condition. R5129:4

27

Mark 9:27 *But Jesus took him by the hand, and lifted him up; and he arose.*

Took him by the hand

- Not only must the Adversary be cast out of humanity, but the world needs the hand of divine power for their uplift out of the mire of sin and death. R5129:4

Lifted him up

- Messiah's kingdom will not only bind the Adversary and forbid him to re-enter humanity, but the power of the kingdom will work amongst the fallen, lifting them up to the divine standard. R5129:4

29

Mark 9:29 *And he said unto them, This kind can come forth by nothing, but by prayer and fasting.*

But by prayer and fasting

- Showing that their greatest power would result from their living lives of self-denial and prayer. R4650:4 Fasting, or self-denial; and prayer, or fellowship with God. R5129:5 God's people could accomplish much more if they would always exercise full faith in the Lord, and continually live more in the spirit and less according to the flesh. R5129:5

32

Mark 9:32 *But they understood not that saying, and were afraid to ask him.*

They understood not

- For none were begotten of the holy Spirit until Pentecost. (John 7:39; Acts 1:8) R5361:3 Their minds naturally drifted to the great hopes that Jesus would soon be King, and they would be in honored positions as his associates. R5361:3

33

Mark 9:33 *And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?*

He came to Capernaum

- Passing hastily through Galilee, seeking to avoid the curious. R5361:3

34

Mark 9:34 *But they held their peace: for by the way they had disputed among themselves, who should be the greatest.*

They held their peace

- They were ashamed to tell the topic of their dispute. R5361:6, 2660:3, 1766:3 Certainly not indefinitely, for that would have been showing disrespect to the Master; but there was a brief silence which indicated some embarrassment. R1766:3

By the way

- After the vision in the holy mount there followed temptation. Our highest views of heavenly things are quickly followed by earthly trials and difficulties, which serve to test and prove us. R3795:3

They had disputed

- Because they had not enough love for one another. R5193:4 This spirit disappeared after Pentecost. R5959:1

Who should be the greatest

- The Lord's prime minister. R5361:6 While the humility of the Lord's apostles is very marked in their subsequent career, in the beginning of their course, they were all to some extent influenced by old ideas which it was the object of Christ's teaching to gradually eradicate. R1766:2 After the selection of the three (Verse 2) their relative prominence in the kingdom was naturally suggested to their minds. R1766:3, 3796:1, 2660:3

35

Mark 9:35 *And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.*

Called the twelve

- Avoiding personalities, as it is always wise to do when possible. R3796:2

Desire to be first

- The spirit of rivalry being the very opposite of the spirit of love and meekness. R1766:5 The Master invariably encouraged hopes and ambitions. His reproofs were merely against their strifes as to which should be the greatest. R1415:3 But if the lesson was thus important to the apostles in their position as leaders, it is also important to the whole Church, all of whom are, to a greater or less extent, exposed to temptations to rivalry and ambition. R1766:3

Shall be last of all

- The selfishly ambitious who seek honor rather than service will be disappointed. R5361:6 The saying, "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased" (Luke 14:11), is seen to be the statement of a philosophical principle of divine law. R1766:6 In his kingdom, self-seekers would have the lowest place. R5361:6

Servant of all

- Self-seekers will have the lowest place. R5361:6 It was not their own greatness that was to be considered but God's favor. R5361:6

36

Mark 9:36 *And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,*

He took a child

- "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." (1 Pet. 2:2) R2660:3 The great Teacher was a lover of children even though, as far as the record shows, he did not generally give his time to them. R5362:1

And set him

- The manner is impressive and solemn; as though he would say, "I want you to take this lesson to heart and ponder it well." R1766:6

37

Mark 9:37 *Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.*

Shall receive

- Recognize and show kindness to. R1761:4

One of such children

- Simple of heart, meek, truthful, free from ambition and rivalry, faithful, trusting, loving, obedient, teachable, indifferent to social distinctions and popular opinions, without guile. R1766:6 The least and humblest of God's children. R1767:4 Such disciples as have this child-like character, the mark of true followers of Jesus. R3797:2 See Mark 10:14

In my name

- Because he is mine. R1767:4

Receiveth not me

- Not me alone. R5361:6

Him that sent me

- They were to receive each other as representatives of Jesus; and more, as representatives of the Father. R5361:6 Showing his disciples that it was not their own greatness that was to be considered, but God's favor. R5361:6

38

Mark 9:38 *And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.*

One casting out devils

- This one forbidden by John would correspond well with some now holding meetings other than those which we attend. R5501:3

He followeth not

- We can be workers in the harvest, and yet not followers of the Lord. To be followers of the Lord, we must not only be workers in the harvest, but also must be workers according to his will. R4798:3* The Lord makes use of various characters as agents in healings, even as Judas was one of the twelve who worked miracles. R749:4

We forbad him

- "What authority have you to cast out devils? Jesus did not send you out as one of the twelve, or as one of the seventy. You have no business in this work. Q280:1

39

Mark 9:39 *But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.*

Forbid him not

- Each spirit-begotten child of God has a right to speak, to preach, to declare his Heavenly Father's Word and message. None has a right to interfere. R5410:1, 5122:2 We are to keep strictly in mind that the Lord has not given any of us a right to supervise his work nor to forbid another to preach the Gospel. R1522:2 Conscience is always to be respected; nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. R5501:6 While none may interfere with or bind his brother, we may give over some of our own liberties. All who become members in a class thereby surrender individual rights. R5410:2 If any person is doing a miracle in the name of Jesus, we are not to interfere. If the Lord wants to stop him, he can stop him. It is not our business to stop him. Q493:1 Whenever we find anyone doing a good work we should be sympathetic to the extent we see they have good hearts, but this does not mean that we should follow with them and leave our special commission of teaching the truth. Q280:3 We neither urge nor insist upon our own views as infallible, nor do we smite or abuse those who disagree, but regard as "brethren" all sanctified believers in the precious blood. R5367:3, 4067:2 Where brethren find it advantageous to meet in different classes it will usually be found that originally too great restraint of personal liberty was exercised and that the majority were too careless of the sentiments of the minority. R5502:1 But if anyone exercise his talents in a manner which we consider unwise, or wholly or partially erroneous, it is our duty not to render any assistance to the

unwise course. R1629:2 Not applicable to cases of direct opposition, direct attacks upon the harvest work. R4434:1 If Satan and his angels will do good, and heal and bless mankind, we certainly will not cast a straw in their way. Let them do all the good works they will, and the more the better. R760:4

In my name

- If they recognize Jesus and the value of his death, if they trust in him for eternal life and seek to walk in his steps, they are our brethren, whether they follow with us or whether they do not. Q495:T It is one thing to say Christian, it is another thing to think Christian, and it is another thing to mean Christian. Q493:1 Those who claim things in the name of A Christ, but who deny that Jesus Christ, our Lord, tasted death for every man and redeemed us by his own precious blood, are not of us, and the sooner we recognize that the better. Q495:T The word "Jesus" means "Savior from our sins," and Christian Scientists do not believe there are any sins and say there is no penalty for sin. Q495:T There are many false Christs; so it makes a great deal of difference in the name of which Christ is the miracle done. Q495:T

40

Mark 9:40 *For he that is not against us is on our part.*

Is on our part

- A general principle which none should lose sight of. R760:5 We are to love all and wish God-speed to all loving the Lord and manifesting his Spirit, whether they associate with us or not. R3747:1

41

Mark 9:41 *For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

For whosoever shall give

- Including the worldly man. T93 Whosoever is a big word, and takes in men of all characters. HG41:4 Including the thief on the cross who spoke kindly to the suffering Savior. F669 There have been remarkably noble specimens of humanity among the heathen, such will have a reward. R1030:3* We advise that money be not solicited from outsiders, though we know of no reason why money tendered by outsiders should ever be refused. F347

A cup of water

- Money for the Lord's work need not be refused if voluntarily offered by outsiders. F347

Not lose his reward

- In the Millennial age. R2701:4, 2612:3,6, 412:1, 259:1 It would indicate their sympathy, and no doubt would bring them eventually, either in the present or in the coming life, some recognition and reward. F347 There have been remarkably noble specimens of humanity among the heathen, and such will have a reward; but such a character could not, and cannot now save a man whose life is already forfeited. R1030:3* Showing that the dead will not only be raised for punishment. HG41:4

42

Mark 9:42 *And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.*

Whosoever shall offend

- Greek: skandalon; scandalize, stumble, entrap, injure, hurt spiritually, thus subjecting himself to certain losses beyond the present life. R3797:3 Beguile and lead astray—from the truth, or holiness of life. R1767:4 When leaders of church unite to force people to accept or reject their views by restraining the liberty of speech and the liberty of the press, to prevent the publications of doctrines of the Bible according to other men's views, they have departed from the rational ideal of dealing with the subject. HG507:5*, 604:5*

These little ones

- These that are little or humble minded, meek and loyal of heart, R3797:3

Better for him

- Because such a calamity could not in any way affect his future life. R3797:3

43

Mark 9:43 *And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:*

And if thy hand

- Figurative language—a literal hand could not cause one to stumble in such a way as to affect his eternal welfare. R486:3* Take the first clause of verses 43, 45 and 47, and connect them with the first clause of the 49th verse. R3797:5, 112:4 Any comfort, pleasure, or taste as dear as a hand. R2603:1 Any sin we may cherish, be it as precious as a right hand. OV167

Offend these

- Would by its gratification cause you to forfeit the life to come. R2603:1, 112:4 Cause thee to maintain an injurious character, a tendency to scandalize or injure others. R3797:5

Cut if off

- As God will not accept a divided heart, if a part of your powers symbolized by "hand" offend, it would be better to have a single one, than two working in opposition. R508:3*

It is better

- It would be better to endure the loss of members than lose all in gehenna. R2603:1, 112:4 The future life is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. R2603:1 Teaching the necessity of separating themselves from everything which should hinder them from meeting the requirements of the law of life, no matter how dear or valuable that object might be. R508:2*

Enter into life maimed

- Everlasting life, which is the opposite of the everlasting destruction symbolized by gehenna. R2602:3, 112:4 Into the everlasting life and harmony with God symbolized by the New Jerusalem. OV167 It would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot. R2603:1; HG511:4; OV167 God will not accept a divided heart, a divided service, if a part of your powers cause you to offend; it would be much better to cut it off and have a single one. R508:3*

Go into hell

- Greek: gehenna; everlasting destruction. "Valley of Hinnom." This valley lay just outside the city of Jerusalem and served the purpose of sewer and garbage-burner to that city. No living thing was ever permitted to be cast into gehenna nor were the Jews allowed to torture any creature. R2601:2, 896:1, 111:6; OV167 A figure used by our Lord and the Prophet Isaiah (66:24) to represent the utter destruction of the second death. R896:1 Jerusalem was a figure of the kingdom of God, the New Jerusalem; hence its valley was an appropriate symbol of the second death, the utter extermination of all things abominable at the close of the Millennial age. R896:4; HG224:5; OV167 The Jews knew it to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it. R2602:6 Kimchi says that brimstone was thrown in to continue the fires and that the condemnation of the wicked in a parabolic way, is called Gihinnom. R112:1 The history of the Valley of Hinnom detailed. HG224:4-6; OV167

Never shall be quenched

- Not a neverending fire. The fires of gehenna burned on until all was consumed, just as an uncontrolled fire burns a house. R2603:1, 111:6

44

Mark 9:44 *Where their worm dieth not, and the fire is not quenched.*

Where their worm

- This verse is spurious; not in oldest MSS. R2602:5, 112:4 Verse 44 and 46, and part of 45, are not found in the oldest Greek manuscripts, though verse 48, which reads the same, is in all manuscripts. R2602:6, 112:4

45

Mark 9:45 *And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:*

If thy foot

- Symbolizing offending powers. R508:2* Any sin we may cherish, be it as precious as a right foot. OV167

Cut it off

- As God will not accept a divided heart, if part of your powers symbolized by "foot" offend, it would be better to have a single one than two working in opposition. R508:3*

Cast into hell

- It became customary to cast the "carcasses" of certain criminals into the Valley of Hinnom instead of giving them decent burial, thus it was noted, detested and dreaded as an extreme of punishment. R896:1, 111:6 Into the fire that never shall be quenched—This phrase is an interpolation; not in the oldest Greek MSS. R2602:5, 112:4

46

Mark 9:46 *Where their worm dieth not, and the fire is not quenched.*

Where their worm

- This verse is spurious; not in oldest MSS. R2602:5, 112:4

47

Mark 9:47 *And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:*

And if thine eye

- Anything as precious as an eye. R112:4 Any sin we may cherish, be it as precious as a right eye. OV167 There are eyes of the understanding as well as natural eyes. Eye is representative of design or purpose. R486:3* A literal eye, hand or foot, could not cause one to stumble in such a way as to affect his eternal welfare. There are eyes of understanding as well as natural eyes. Eyes are also used as representative of design or purpose. R486:3*

Offend thee

- It is not an uncommon thing for many who have professed to have an eye for the glory of God, to have a much larger eye for business, for literature, for fame, etc. R486:6*

Pluck it out

- As God will not accept a divided heart, if part of your powers symbolized by "eye" offend, it would be better to have a single one than two working in opposition. R508:3*

It is better

- Paul echoed the same spirit when he said, "I count all things but loss"; "Let us lay aside every weight —and run." (Phil. 3:8; Heb. 12:1) R486:6*

Hell

- See verse 43.

Fire

- This word not found in the best MSS. R112:4

48

Mark 9:48 *Where their worm dieth not, and the fire is not quenched.*

Their worm

- If carcasses thrown into the Valley of Gehenna fell upon ledges and not into the fire, they would breed worms and be destroyed just as completely. R2603:1, 896:1, 112:1; OV167

Dieth not

- This does not imply everlasting (immortal) worms, but that they did not die until they had completed the work of destruction. OV167; R896:1 Taken from Isa. 66:24 where the context shows that the prophecy relates to the future, to the period of Messiah's kingdom; and that it was carcasses, dead bodies, that were in evidence. OV167 No one thought of killing those worms or stopping their ravages. They were doing good work, reducing the dead carcasses tossed into the valley into dust. OV167 What in the world has given worms the power of living forever? Would not that be a gift of God to those worms? HG224:3

Fire is not quenched

- Referring to the burning of brimstone in the bottom of gehenna. Its use was intended to destroy bacteria, the germs of disease, and help to preserve the health of the city. OV167; R896:1,4, 111:6 In the literal hell or gehenna, in one of the valleys near Jerusalem, the fires were kept burning continually. R486:3* It was kept burning purposely, by a law, and the worms were allowed to feed upon whatever was thrown into that valley, but did not alight in the fire, but on the rocks above. HG224:6 It burned on until all was consumed. R2603:1, 896:1 See also verse 43.

49

Mark 9:49 *For every one shall be salted with fire, and every sacrifice shall be salted with salt.*

For

- Connects the first clause of verses 43, 45 and 47 with the first clause of verse 49. R508:2* We must not fail to notice the intimate connection between the 49th verse and the former verses by the little work "for," which shows the relation of the statements to each other. R508:2*

Salted with fire

- May we not only submit to, but volunteer to be "salted with fire," then we shall be prepared to offer an acceptable sacrifice "salted with salt." R508:6* Forsaking all to be a disciple of Christ, we understand to be the salt of fiery trial and separation. R508:3*

Every sacrifice

- In the type, salt was required to be offered with the sacrifice. "With all thine offerings thou shalt offer salt." (Lev. 2:13) R508:5* If we become careless and neglect the salt, the sacrifice will become offensive unto God. R508:6*

Salted with salt

- A symbol of fidelity, loyalty and incorruption. R508:5*

50

Mark 9:50 *Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.*

Salt is good

- Salt signifies a purifying quality, it gives flavor to whatever it is attached and seems to signify a preservative quality that is a detriment to corruption. Q618:1 There are few, if any, words in the Bible that have a wider range of symbolism than the word salt. It is used as a symbol for fidelity, friendship, incorruption, barrenness, perpetual desolation, preservation, etc. R508:1* Referring to its symbolism of purity, righteousness, and to its cleansing, preserving and healing influence. R2099:5*

Several of the oldest and best manuscripts (among which are the Sinaitic and Vatican) insert the word "then" after the word "salt." R508:3*

Have lost his saltness

- By clinging to the world, and worldly ways, to anything that is foreign to the word and spirit of Christ. R508:4*; Q618:1 If the Christian should persistently fall way from his righteousness, he is "thenceforth good for nothing." (Matt. 5:13) R2099:5* How important that we not only have salt in ourselves, but that we continue to retain its healthful properties. R2099:5* If we lose the quality of being separated from the world and have the spirit of pride, we would lose our Christianity and cease to be the Lord's representative. Q618:1 If you are clinging to the world and worldly ways, thoughts and associations, or to a worldly church organization, then the salt is losing, if it has not already lost, its savor. R508:4*

Wherewith will ye season it?

- There is no way to restore saltness to salt once it has gone. So if we lose the holy Spirit, there is no way by which we could be renewed again. Q618:1

Have salt

- Purity, righteousness. R2099:5*

In yourselves

- If we have not the salt in ourselves, how can we be the salt of the earth? If we are not truly and sincerely righteous, how can we exert upon others the cleansing and healing influences? R2099:5*

Mark 10

3

Mark 10:3 *And he answered and said unto them, What did Moses command you?*

What did Moses

- Moses stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. R5046:4, 1725:3 Who acted representatively in bringing the Jews under the Law covenant, as Christ acted representatively in removing it. R1725:4, 5046:6

9

Mark 10:9 *What therefore God hath joined together, let not man put asunder.*

Hath joined together

- The marriage contract is similar to that between the Lord and the Church—perpetual. F516 As a type of the union of Christ and the Church. F495

11

Mark 10:11 *And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.*

Put away his wife

- May not marry unless a divorce be granted, on the ground of adulterous unfaithfulness. (Matt. 19:9) F505

13

Mark 10:13 *And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them .*

They brought young children

- Children were brought to Jesus by their parents, that he should bless them. R4823:3, 5362:1

His disciples rebuked

- Feeling that the Lord's time was too valuable to be thus used. R5362:1

14

Mark 10:14 *But when Jesus saw it , he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.*

Suffer

- Permit. R4823:3, 5362:1, 4853:4

The little children

- Jesus was a lover of children even though he did not generally give his time to them. R5362:1

For of such

- Inculcating simplicity, purity, honesty, sincerity, such as in a little child—trustfulness in the Father and in those with whom we have to do. CR154; R5362:2, 4853:4 Of such like is the kingdom. Jesus is representing the gentle, teachable, guileless, humble disciple by a little child—"in malice be ye children (having none)." (1 Cor. 14:20) R521:3 Little children will not be in the kingdom at all. Only developed, tried, perfected characters will constitute the overcomers who will sit with the Master in his throne. R5362:2 The proper child, unspoiled by its elders, is disposed to be very trustful; and, until deceived, it is disposed to believe every word of the parent and to trust implicitly to the parent's wisdom and power. R5362:2 See Mark 9:37.

15

Mark 10:15 *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.*

Not receive the kingdom

- The message of the kingdom. R5362:2

As a little child

- In that pure, simple manner that a little child would receive a message. R5594:4 "As new born babes, desire the sincere milk of the Word, that ye may grow thereby." (1 Pet. 2:2) R2660:3 The followers of Jesus are not to be little children, but must be childlike. R5362:2 How beautiful the thought —"children of God!" R521:3

16

Mark 10:16 *And he took them up in his arms, put his hands upon them, and blessed them.*

In his arms

- Thus exhibiting his own sympathetic love and humility of heart. R5362:1

And blessed them

- Or, prayed a blessing upon them. R4823:3 The influence of child-blessing services, arranged weekly in Brooklyn, upon parents and children are favorable, impressing upon the former their responsibilities. R4823:6

17

Mark 10:17 *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?*

There came one

- Supposed by some to have been Lazarus, whom Jesus later awakened from the dead. R3529:1 A Jew of a prominent family, a ruler. R3843:1 A young ruler of the synagogue. R5422:3 Notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claims, he came to him openly. R1774:3

Kneeled to him

- Saluting him with that reverence due to so great a teacher. R1774:3

What shall I do

- He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in coming to Jesus. R1774:6 If I have been sincere, I ought to be ready to accept whatever answer he will give me as divine direction, and should promptly obey. R3843:1

18

Mark 10:18 *And Jesus said unto him, Why callest thou me good? there is none good but one, that is , God.*

Callest thou me good

- Unless you believe from the heart that I am the Son of God and not a falsifier, hypocrite and blasphemer. R2727:6 Is this simply a mark of courtesy? Or do you recognize the fact that there is only one standard of goodness, which is represented by God, therefore recognizing me as a teacher whom God approves? R3843:1 Pointing out that everything that is really good must in some way be of God and in accordance with God. R5465:2, 4658:2

19

Mark 10:19 *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.*

Thou knowest the commandments

- Not waiting for a reply. R5465:2, 3843:1 It was necessary that our Lord's answer should be in line with the Law Covenant which was still in force, not yet "nailed to the cross." (Col. 2:14) R3843:2, 5465:3 We would not so tell him now, but then the Law Covenant was still in force in Israel. R5465:2 Not, Believe on the Lord Jesus Christ and confess your inability to keep the divine Law perfectly. That was not yet then due to be promulgated. R3843:2

20

Mark 10:20 *And he answered and said unto him, Master, all these have I observed from my youth.*

All these have I observed

- He was trying to do right in every way. R5438:6 He had been living a most exemplary life; but that was merely his duty; no one has a right to live a bad life. R5438:6 Indicating a realization that by the deeds of the Law no flesh had yet gained the life it promised for obedience. R1774:3

21

Mark 10:21 *Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.*

Beholding him

- He was a noble character, even though he was not a disciple. R5395:3, 1774:5 He was a model young man, such an one as all lovers of truth and righteousness delight in. R3843:3

Loved him

- It would have been impossible for the Lord not to love such a grand character. R2728:2 Loved his humility and earnestness, and his endeavor to keep the Law. R3843:3 Loved his endeavors to keep the Law and loved his manifestation of humility and earnestness in coming as he had, in a public manner, to ask the way to life eternal. R3843:3 Who was thus desirous of being in full accord with the Heavenly Father's will. OV332; R1774:6 He was a sincere Pharisee. R5464:2

One thing thou lackest

- With all his morality there was inconsistency. He possessed wealth, and should use it to the glory of the Lord. R5422:3 There was a lack. His attitude, although he did not realize it, was not that of entire consecration to the will of God. R1774:6 He had failed to keep the Law in those two most important

principles—supreme love to God and love to the neighbor as to self. R1774:6, 2728:2; OV332 There is none so perfect that he lacks nothing. R1775:4

Sell whatsoever thou hast

- You must do more than merely avoid sin. God is now calling for sacrificers. R5438:6 If you do not sacrifice yourself, you cannot become my disciple. R5438:6 Possessions, time, reputation, ambition. R1775:1 No man could be his disciple unless he would surrender all. R5422:3 He must not be selfish, or he could not be Christ's disciple. R5422:5 Not that the Lord's people should be penniless, dependant upon the charity of others, but their possessions all must be consecrated to the Lord to be used in his service. R3844:4 If that young man had assented and made further inquiry as to the particulars, it is our opinion that the Lord would have modified his statement—suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. Q149:4

Give to the poor

- Use that which you consecrated as wisely and as thoroughly as you know how, as God's steward. F576; R1775:1 "Love is the fulfilling of the law." (Rom. 13:10) R2728:2 Whatever could not have been done for the Lord's cause directly could have been done for the poor of the Jewish nation, who indirectly represented the Lord's people. R3844:5 Not that the riches should be given away recklessly or indiscriminately but, as God's steward, to distribute it according to the wisdom which God would give. R5465:3, 3844:1 Feed the hungry with the bread that perisheth; but first, rather, to feed the spiritually hungry with the bread of life. R1775:2

Treasure in heaven

- Every Jew, ready and willing to sacrifice his earthly belongings and become a follower of Jesus, would be accounted worthy of transfer from the house of servants under Moses to the house of sons under Christ. R3843:5 Additionally, he might become a joint-heir with Jesus in glory, honor and immortality. (Rom. 2:7; 8:17) PD66/78 A life of glory, honor, and immortality—the divine nature. R5438:6 In laying up treasure in our minds and hearts, we are building character fit for an inheritance in the kingdom of heaven. R5519:1

Take up the cross

- There is no other way to come into Christ but by way of the cross. We must bear it as he bore it. R5422:5 Even the full surrender of earthly possessions would not be sufficient. R5465:3 In putting before others the trials and the cross, we should also put before them the glory to follow. R5422:5 These words are not found in the Sinaitic and Vatican MSS. R3843:6

And follow me

- Follow my example. R5465:3 Every Jew willing to become a follower would be transferred from the house of servants to the house of sons. R3843:4 This means the complete subjection, the death of the flesh. R5220:6 As it was expedient that the Master pass through experiences of self denial, so it is expedient that his Bride be similarly touched with a feeling of the world's infirmities. R4138:4 To follow Christ is not to make unwise disposition of our possessions and talents, but, as wise and faithful stewards, to use them to the best possible advantage in his service. R1775:1

22

Mark 10:22 *And he was sad at that saying, and went away grieved: for he had great possessions.*

He was sad

- But he had no complaint to make. R3843:6 He was anxious to do God's will, but not sufficiently anxious to be accounted worthy of membership in the Little Flock. He was willing to do right, to do justly, but unwilling to sacrifice. R5465:5, 5395:3 No doubt the heart of Jesus was sad also when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. R1774:6

Went away grieved

- Sorrowful; he did not want to give everything to the Lord, but preferred to hold on to his wealth. R5395:3, 2728:3 With all his morality, there was inconsistency. He possessed wealth, and should use that wealth to the glory of God. He must not be selfish, or he could not be Christ's disciple. R5422:3 He forsook the opportunity to do the greatest good, and thus turned his back upon a membership in the kingdom class. R5465:5 Declining to have the eternal life which Jesus was offering on the only terms now attaching to the offer. R3844:3 We hear nothing of his subsequent conversion, but in all probability he remained in sympathy with the Jewish teachers and partook more and more of their spirit of opposition to Christ and his teaching. R1774:6 In the kingdom, we may see the young ruler glad to have life eternal through the acceptance of the divine arrangement. Sacrifice will not be possible then nor will it be required. R3845:1 During the past eighteen centuries the same test has proved many good, honorable and wise people to be unfit for the kingdom. R3843:5

He had great possessions

- He was very rich. R5395:4

23

Mark 10:23 *And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!*

How hardly

- With what difficulty. R3844:3, 2761:2 The difficulty was that he had set his heart upon his riches, demonstrating that he loved God and the divine will less than he loved his earthly property. R5465:5 He might have said, I have some children for whom I must make some provision. But the Lord said, Give all that you have to God. A parent can consecrate his children so far as he is concerned. R5422:5 How rarely. R874:1 The possession of wealth, in combination with selfishness, leads to a measure of satisfaction with present circumstances and conditions unfavorable to faith in God's heavenly promises. R2761:2

Shall they

- The Doctors of the Law, the prominent Pharisees, the rulers in the synagogues, the members of the Sanhedrin, etc., were the wealthiest of Israel. R3844:3

That have riches

- Not because God is opposed to riches, for he himself is rich above all others. R2761:2 Any valuable possession—talents of music, oratory, art, mental endowment, or influence. R2761:3 Not merely of gold, but may be of honor, position, power, approbation of men, etc. R5319:3 Whether those riches be of reputation, fame, learning, money, or even common ease. HG716:6 Though generally applied to money, it may properly be applied to any valuable possession—talents of music, oratory or mental endowment—which carry with it weight of influence among men. R2761:6 We should have no idols—either wealth, fame or selfish ease—which might attract our devotion away from God. R5465:6 No rich man can enter the kingdom. The only way one can enter is by becoming poor. R3844:6 Many who know nothing of actual want of life's necessities are much exercised by the loss of luxuries when adversity comes. R873:6 Hindrances of the rich are: faith in wealth instead of God, pride which riches foster, friends which riches bring, and the proportionately larger sacrifices which must be made. R2729:1 It is as proper for the earthly father to make provision for his children as for the heavenly Father to plan for, educate and prepare a future home for his children. It is when parents attempt to become rich and to leave their children rich that they specially err. R1828:4

The kingdom of God

- Used interchangeably with "kingdom of heaven." (Matt. 19:23) R397:1 Not the earthly nominal church which rich men find little difficulty in getting into, but the glorified Body of Christ. R2761:3; A284

24

Mark 10:24 *And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!*

Children

- Simple, unsophisticated ones. R3844:3

That trust in riches

- Not that a man has been born wealthy or that he has acquired great wealth, but that he would love these riches, would hinder his faith in God. R3844:4

25

Mark 10:25 *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*

To go through

- We have heard it is possible for a camel to squeeze its way through on its back knees provided the load be first removed from its back. R3844:5

The eye of a needle

- A small gateway of ancient cities, used at night; a camel could pass through only on his knees and unloaded. D304; F575; R5466:1, 3844:5; PD66/78

For a rich man

- No rich man can enter. The only way one can enter is by becoming poor, sacrificing everything. R3844:6; PD66/78 A rich man could enter the kingdom of God only be renouncing his burdens, giving up all to the Lord. R5466:1

The kingdom of God

- Not the earthly nominal church, but the real kingdom, the glorified kingdom which shall be established in the end of this age. R2761:6; A284

26

Mark 10:26 *And they were astonished out of measure, saying among themselves, Who then can be saved?*

Who then can be saved?

- If the few who are to inherit the kingdom are the only ones who will get eternal life, then indeed there are few that will be saved. R3843:6

27

Mark 10:27 *And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.*

With men it is impossible

- With men, it might seem impossible that a man could have riches and use them conscientiously—be a sacrificer. R1775:2 According to the Law no such thing was possible, but God made possible this plan of salvation through Jesus. R3845:2

All things are possible

- If the rich man be honest-hearted and humble, and his riches alone stand in the way, the Lord would show him how to use his wealth, or else strip him of it. R5466:2 God has made provision for the wealthy: "Jesus Christ by the grace of God tasted death for every man." (Heb. 2:9) R3844:6 The rich young ruler and all the families of the earth are to be blessed in the Lord's established kingdom. R3845:1

28

Mark 10:28 *Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

We have left all

- A full surrender to God—a leaving of all and a yielding up of all. R5466:4 The twelve chosen apostles had professed much. How much greater was their responsibility. R4909:1 Earthly business and calling and ambitions that they may glorify the Lord. Aiv Their all was not so very much, nor any more in many cases than we have to leave, but it was their all, and so was acceptable. R1041:4 Peter had left his fishing business and his friends to travel with the Master. He had thus given up his own will and present interests to do the will of God. R1041:5

29

Mark 10:29 *And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,*

Verily I say unto you

- Jesus did not fully endorse Peter's statement. He knew about Judas and that with Peter some self-will still remained. R5466:4

Hath left house

- We are not to get the mistaken idea that the Lord wishes us to sacrifice others. It would be wrong to deprive our families of necessary comforts and temporal provisions, but having provided these the surplus is the Lord's. R3845:5 If a man has made proper provisions for his family, it is for him and not them to decide how his time, energy and further means shall be spent. R3845:6 We know of none so poor that he could not sacrifice something, and the poorer we are the more diligently should we strive to find something to render unto the Lord our God. R3845:3 Sometimes the Lord's people put too much value on money and not enough on service. R3513:6*

Or wife, or children

- Our Lord certainly did not mean that we should sacrifice others in order to be his disciples; it is ourselves that we are to deny, ourselves that we are to sacrifice. R3845:5 Not that the Lord would have us deprive our families of necessary comforts. He that provides not for his own is worse than an unbeliever. (1Tim. 5:8) R3845:5

And the gospel's

- Whatever is more than our responsible provision of necessities, is held merely as a steward for use in the Master's service. R3845:6

30

Mark 10:30 *But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

Receive an hundredfold

- The greater our present loss, the greater will be our reward both now and hereafter. Those who sacrifice nothing need expect no reward. Those who receive little of the Lord in this present life and have small hope of a share in the kingdom are those who have sacrificed little. R3845:3 What a broad promise! How gracious the divine arrangements. R5466:4 Not saying that Peter's little all was not worth mentioning, but recognizing it and encouraging Peter to continue to sacrifice all, with the assurance that in due time he would be rewarded. R1041:5

Now in this time

- The Lord's precious promises, backed by loving letters of sympathy and encouragement, much more than offset the frowns and hostilities of the world and the nominal church. R1346:2

With persecutions

- The Master promised compensation for the world's hatred even in this present life. R1346:2 In the present time "tribulation," "persecution" and "all manner of evil," and in the age to come, everlasting life and glory as his joint-heirs. R1084:1

31

Mark 10:31 *But many that are first shall be last; and the last first.*

But many that are first

- Position, honor of men, wealth and education were barriers to becoming disciples. Those who were first or most prominent were really less favored; those who had less opportunity were really first or most favored. R3845:5 In point of time God called fleshly Israel first; but in point of favor, and in time of realization, spiritual Israel comes first. B206; A293 Many possessing great privilege and opportunity for exaltation to the kingdom will fail to embrace it, while others, naturally less favored, will gain the great prize. R5466:5 Again, those who first had the opportunity of becoming disciples of Jesus at his first advent will not, on that account, have any advantage over others of the Lord's followers in the future. R5466:5

Shall be last

- Adam and Eve will probably be the last members of the human family to be awakened. R4499:1; D641

The last first

- The less learned, less noble, less influential, less wealthy were advantaged. It was easier for them to humble themselves, to sacrifice. R3845:5 Some not favored during the Gospel age, natural Israel, will be granted the chief favors during the Millennial age. F118 The last to die will probably be the first to be awakened. D641; R4499:1; SM441

32

Mark 10:32 *And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,*

They were amazed

- Overawed by the stupendous things which the Lord had declared to be imminent. R3362:2

33

Mark 10:33 *Saying , Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:*

They shall condemn him

- The priestly Sadducees, and not the people and their Pharisean leaders, were interested in having Jesus brought to trial for his open attack on the priestly misrule, and from fear lest the Romans might hold them responsible. R2420:1*

35

Mark 10:35 *And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.*

James and John

- They had been permitted to come nearer than the majority of the twelve. They were with him in the holy mount, at the awakening of Jairus' daughter and in Gethsemane's garden. R5483:3 Who, it is supposed, were Jesus' full cousins. R3362:2

Come unto him

- Matthew tells us that their mother, Salome, was with them and really made the request for them in their names. R3362:2

Do for us

- The others would not appreciate it so much as we do. CR151

37

Mark 10:37 *They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.*

Grant

- Or permit. CR151

Unto us

- They loved the Lord very dearly, and thought they could appreciate a nearness to him more than some of the others. R5483:3; CR151, 411:5

That we may sit

- Jesus appreciated their love for him, and their desire to be near him. CR411; R3362:2 Others might not care so much where they were placed, but James and John would like to be close to the Master. R5091:1, 2072:2

On thy right hand

- Not merely for ambition's sake, but we may suppose that they loved the Lord dearly and thought that they could appreciate a nearness to him more than could some of the others. R5483:3, 4487:3

The other on thy left

- It will not surprise us should we find the Apostle Paul in one of these two positions. R3362:6

In thy glory

- He had not told them his kingdom would be a spiritual one and that they would need the first resurrection change to be sharers of it; nor had he made it clear that a whole age would intervene before they would be made sharers in the kingdom. R5483:1

38

Mark 10:38 *But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?*

But Jesus said

- He did not reprove them for he read in their hearts their love and loyalty toward himself, and that their desire for the position was not merely for the honors and authority implied, but specially because this would bring them closer to himself. R3362:2

Ye know not

- Do you know what it costs to get on the throne at all? CR151 At that time they could form no idea of the blessedness of being joined with Christ in his kingdom. R2072:2

Can ye drink

- Are you able, are you willing, to pay the cost of getting on the throne? CR151; R3362:3 Will you carry out fully the covenant of consecration to death which you made and on account of which you are reckoned as members of my Body? If this is your will, I will test you, to make your calling and election sure. R4310:2 It meant, Are ye willing? because it would be impossible for the disciples to have known their own ability, except in the sense of having confidence in God that he would give the ability. R3362:3 All who would sit in the throne must drink of the cup. All who will faithfully drink of the cup shall sit in the throne. R4332:1 The privilege of drinking of "the cup" is offered only during the Gospel age. R936:3

Of the cup

- This cup of self-denial and self-sacrifice with Jesus signifies our participation in the blood of the New Covenant—in providing the wherewithal for the sealing of the New Covenant. CR47, 411:6; PD66/78 Cup of ignominy and suffering. R2292:4, 5484:1, 4436:5; CR411, 151:6 Signifies the consecration to death of all the members of the Body of Christ. R4980:5 Only those who drink of his cup may sit with him in his throne. R4453:5; CR411 The privilege of drinking of "the cup" (sharing in the sacrifice of life) is offered only during the Gospel age. R936:3

That I drink of

- Ours must be the same "cup," his cup, else we shall have neither part not lot in his kingdom glory. R4436:5; CR47 Jesus' "cup" was the one to which he elsewhere referred, saying, "The cup which my Father hath poured for me, shall I not drink it?" (John 18:11) R5483:6 The cup signifies experiences; as, for instance, when our Lord said, "The cup which my Father hath given me, shall I not drink it." (John 18:11) R3362:3

Be baptized

- Baptism into death is the real baptism for the Church, as it was the real baptism for our Lord; water baptism is only the symbol. F441 Only by sharing in his baptism into death could they hope to sit with him in his throne. CR76; OV242

With the baptism

- The baptism unto death. F438, 442; R5484:2, 4495:5; CR76, 411:6; OV242 The full renunciation of all earthly rights. R5484:2; PD66/78 The baptism of their wills into his will and the Father's will. F442; PD66/78

That I am baptized with

- Into my death—to self-will, to cutting off from every earthly privilege, if such be God's providence for you. PD66/78 No reference to water baptism, but to his baptism into death, of which he spoke a few days later, saying, "I have a baptism to be baptized with; and how am I straitened until it be accomplished." (Luke 12:50) R5484:1; CR76

39

Mark 10:39 *And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:*

We can

- We are willing; we will sacrifice everything to follow in your footsteps. R3362:4; CR151 With divine assistance, we will go through anything to be with you, because we love you. CR151; R3362:4 Be sharers of his cup of ignominy and his baptism into death. R5484:2 They were already consecrated, in the sense of agreeing to take up the cross to follow after Jesus in the narrow way, but the Father had not yet accepted their consecration. R4495:5 Evidencing that these two noble apostles were not inspired by selfish ambition in their request. R3362:4 They had no thought that he wished them to be baptized again in water; they understood well that it was the baptism of their wills into his will and the Father's will. F442

Ye shall indeed

- Whoever of his called ones are willing at heart for these experiences, the Lord will grant them the privilege, and also the assistance. F442 They should indeed have the experiences necessary to fit them for a place in the Kingdom. R3362:5, 4436:5 Willingness on the part of all is as much as the Lord could reasonably require of his disciples. We have not the power that he possessed; we are sinners by nature. R5484:4 He assured them and us that he will furnish trials and assistances, and that if faithful to the end, we shall have a crown of life. PD66/78; CR151

Drink of the cup

- The juice of the grape not only speaks of crushing till blood comes forth, but also of an after refreshment. R5192:6 A wholly different matter from justification by faith. They were already justified by faith, but could not sit on the throne unless they would be sanctified by participation in Christ's death. R4495:5 Whoever will be successful as a disciple of Christ in attaining to joint-heirship with the Master must first of all demonstrate a loyalty and faithfulness in respect to suffering with the Master. R5484:1

Shall ye be baptized

- Suffer sacrificial death with Jesus; not to provide the ransom, however. PT388:4* The Master's baptism meant the full renunciation of all earthly rights. R5484:2

40

Mark 10:40 *But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.*

Not mine to give

- That is not for me to decide, but for divine justice to apportion out. CR152, 151:6; PD66/78 The honors and glories of the kingdom will not be determined by grace, but by justice. PD66/78 There is a further zeal, beyond that which brought our consecration, which will determine how near we may be to the Master in the throne. CR152

Given to them

- Possibly Paul and John. F726

For whom it is prepared

- It shall be reserved for whom the Father has arranged it; and the Father has arranged it along the lines of justice. CR440; R4436:5, 3362:6 Not that the Father prepared the place in advance by any arbitrary divisions, but rather that his pre-arranged plan is that each follower of Jesus shall have positions of honor proportionate to the zeal of their faithfulness in the present time. R3362:6 Places in the Millennial kingdom are not to be given on the score of mercy or favoritism, but absolutely, on the score of quality. R5483:4

41

Mark 10:41 *And when the ten heard it , they began to be much displeased with James and John.*

Be much displeased

- Possibly some, Judas included, were anxious for the power of the throne, but without the special love and longing to be near the Master himself. R3363:1

42

Mark 10:42 *But Jesus called them to him , and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.*

Exercise lordship

- Lord it over one another, and recognize caste and station. R2278:3, 843:6 We have no evidence that the early Church ever regarded the apostles as lords in the Church; or that the apostles ever assumed such authority or dignity. R1523:5; F230

43

Mark 10:43 *But so shall it not be among you: but whosoever will be great among you, shall be your minister:*

Not be among you

- He who serves most and not he who lords it most should have the chief respect of the Lord's people. R3363:5 Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. R844:1

Whosoever will be great

- Esteemed in proportion to their service, and not in proportion to their titles, their priestly vestments, or their praise among men. R1574:2

Minister

- Greek: diakonos; deacon, servant. F253; R1574:2 Whichever one will serve the others most will thereby be demonstrating to God a greater fitness for a higher place. R5484:5

44

Mark 10:44 *And whosoever of you will be the chiefest, shall be servant of all.*

Servant of all

- Or greatest servant. R1574:2 No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility. R3363:4 Esteem such very highly for their service' sake. (1 Thes. 5:13) R844:1 The chief positions in the kingdom would be given along the lines of meritorious service. Each would have the opportunity to strive for the chief position by striving to render service to the others. R3363:1

45

Mark 10:45 *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

For even the Son

- The Lord did not have one standard for his followers and another standard for himself. R3363:2 As therefore my greatest service towards you renders me your chief, so shall it be among you. R844:1

Came

- Proof positive that in exchanging the higher nature for the human nature our Lord had not given his life as a ransom, but merely made the preparation for that work. E426

But to minister

- To serve others. E426; F230 The key to Mark's Gospel where Christ is shown as a worker. In Matthew he is described as a King (Matt. 1:1); in Luke as a philanthropist (Luke 19:10); and in John as God manifested (John 20:31). R1046:6* The Lord did not have one standard for his followers and another for himself. R3363:2

And

- The serving of Jesus' ministry and the example of obedience and self-denial which he displayed, though blessed to those of his day, and to others since, was not all by any means. R851:3

To give

- If we were bought, something was given for us, and to some one. R387:3 Proof positive that our Lord in exchanging the higher nature for the human nature had not yet given his life as a ransom. E426

His life

- Greek: psuche; soul, being. E336; R667:3, 53:4* "The Good Shepherd giveth his life for the sheep." (John 10:11) R408:1* The life Jesus gave was all the life he possessed—it was his life. R280:3 Telling how he gained the right to loose the prisoners of sin and death from the tomb and to offer life to all for whom life and all had been lost. R866:4 When our Lord was changed from spirit being to human being, it was not a laying aside of existence. But at Calvary, existence was laid down completely, he died, ceased to exist. R667:3 There is a difference to be observed between the laying down of the ransom-price and the application of that ransom-price. R4818:6

A ransom

- The Greek term rendered ransom is lutron-anti, a price to offset or to correspond. In 1 Tim. 2:6 it is the same expression reversed. R1256:2, 5622:6, 387:3; E428 To recover by paying a price. R867:3 Jesus was the only one who could be the corresponding price for Adam. R5622:6 The death of Jesus was the giving of the price. R4818:6 Thus bringing life to light. (2 Tim. 1:10) R3337:6 As Adam, through disobedience, forfeited his being, so Christ Jesus, as a corresponding price, paid a full and exact offset for Adam's soul or being. E428 His death was a free-will sacrifice. He could have sustained life as a perfect man forever. R463:6 The ransom-price that Jesus gives has been progressive, and is not yet completed. R5622:3

For many

- For many lives. R280:3 It was not for his own sins that he died, it was for ours. In dying he gave himself a ransom price—a corresponding price—for the sins of the whole world. R3363:4

46

Mark 10:46 *And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.*

Went out of Jericho

- Possibly going from the old city to the newer one of the same name. R2729:2

With

- With the Lord and his apostles were a considerable number of friends, together with numerous Pharisees. R3847:6

A great number of people

- It was the Passover season, and many were journeying in the same direction with Jesus—toward Jerusalem. R5484:3, 3847:6

Blind Bartimaeus

- His persistency was the evidence of his faith and that he was of sincere heart. R3848:1, 5485:1, 2729:6 There were many blind in Palestine, yet only comparatively few received such a blessing, undoubtedly because few had the requisite faith. R3848:1 The Lord did not attempt to heal all the sick of Palestine. Bartimaeus was only one of many blind beggars by the wayside. R5485:1 Mark mentions only one, the chief subject of the lesson, but Matthew mentions a companion. R2729:3 That physical blindness is a terrible affliction none will question. But how much more serious is the mental and spiritual blindness which prevails. R3848:2 Many are blind as respects the beauties of the Bible. Some are so deeply engrossed in business or pleasure-seeking that they never lift up their eyes to the glorious beauties of nature. R5486:1 Some heathen are pictured as blind, seeking the Lord, "if haply they might feel after him and find him." (Acts 17:27) R2729:6 As Bartimaeus was not an alien, yet blind, so in spiritual Israel there are many who are not aliens from God, but are spiritually blind. R2730:1 Not a sinner, but a member of the household of faith, an Israelite, yet blind. So today, many not sinners, members of the household of faith, are mentally and spiritually blind. R2730:1 The world still lies in darkness. Only the few now get their eyes open, as did Bartimaeus. They are people of special character, willing to ignore the general sentiment of those who bid them be quiet and continue in ignorance, blindness. R5485:5 A lesson that sin brought alienation from God, and moral blindness. R2729:6

By the highway side

- Hoping to excite sympathy of the passers-by. R3847:6

47

Mark 10:47 *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.*

He began to cry out

- Some heathen, desirous of having the light of truth, are as blind men groping, crying out to the Lord in prayer, "feeling after God, if haply they might find him." (Acts 17:27) R2729:6

Thou Son of David

- Of special significance to the Jews of that day—the great King was prefigured by Solomon, David's son. R5484:6 The long-promised King of David's line, the Messiah. PD65/77; C257; E130, 133; SM210

Have mercy on me

- Our Lord paid no attention at first, but passed on. R2729:3

48

Mark 10:48 *And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.*

Many charged him

- Those in the forefront of Jesus' company rebuked him, intimating that the great Teacher should not be interrupted by a wayside beggar. R3847:6, 2729:3

Hold his peace

- When the spiritually blinded cry for help there are sure to be some even amongst the Lord's friends to rebuke them instead of to encourage. R2730:4 The thought is suggested that many are more worthy to have the Master's attention, that we are too insignificant, too sinful, for him to recognize. R3848:3

He cried the more

- An evidence of his faith, the persistency which belongs to true faith. R3848:1 He would not listen to those who sought to still his voice and turn aside his faith. R5485:1 He longed for sight, and had faith to believe that the great Messiah might be prevailed upon to rescue him from darkness. R2729:3

Son of David

- As High Priest, Jesus was prefigured by Aaron; as Law-giver, by Moses; and as King, by Solomon, David's son. R5484:6

49

Mark 10:49 *And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.*

Jesus stood still

- He had already passed Bartimaeus by, not offering to heal him. His eyesight was restored because of his faith, because he cried out. R5485:1

And commanded him

- He did not shout for him to come, but commanded, "Let him be brought." R3847:6

To be called

- Giving those about him an opportunity to share in the work of blessing. R2729:3

They call

- The people first of all bade Bartimaeus keep quiet; but when Jesus called him, they joined in giving words of encouragement and helping the blind man to the Savior. So we should encourage the blind, the superstitious, to come to the Savior. R5486:1 Thus greater attention was brought to the whole miracle and to the divine power which it manifested. R2729:3

Be of good comfort

- Those who had, a moment before, upbraided the blind man for his temerity in expecting a blessing from the Messiah, now gladly bore the message of hope to him. R2729:3 Generally they are without encouragement until they realize their need and cry to the Lord. These now find assistance from those who delight to assist them. R3848:4

He calleth thee

- He bade the blind man to come to him, to show his faith, and thus be a more important lesson to the multitude. R5484:3 It is not within our power to give sight to the spiritually blind. All we can do is let the blind ones know that Jesus of Nazareth passeth by. R2730:4

50

Mark 10:50 *And he, casting away his garment, rose, and came to Jesus.*

Casting away his garment

- In his haste to respond. R3848:1, 2729:5 Whoever would come to Jesus should cast away everything found to be a hindrance. R2729:6

51

Mark 10:51 *And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.*

What wilt thou

- Jesus did not inquire respecting his responsibility for his condition. It was sufficient that he realized that he was blind. R2730:2 Many today when asked this question request riches, honors of men, or temporal blessings, instead of spiritual sight. R3848:4

Lord

- The word "lord" here is "rabboni," the most reverential term of four titles used amongst the Jews at that time—rab, rabbi, rabban, rabboni. R2729:6; E71, 77 I might receive my sight—The vast majority are unlike Bartimaeus. They do not realize their condition—"and knowest not that thou art wretched and miserable and poor and blind and naked." (Rev. 3:17) R2730:2 Those who respond such do receive enlightenment from the Lord, an enlightenment by which they can see him who is the Way, the Truth and the Life. R3848:4

52

Mark 10:52 *And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.*

Thy faith

- Few of the many blind men in Palestine received such a blessing, because few had the requisite faith. R3848:1

Received his sight

- All the miracles Jesus performed were foreshadows of the greater work which is to be accomplished by the establishment of his Millennial kingdom in due time. R5484:1 Illustrating some at the present time who are brought to the Lord and graciously receive the opening of the eyes of their understanding. R3848:3 Only the great Physician is able to open the eyes of understanding. R2730:4 Only the few now get their eyes open, as did Bartimaeus, those who hunger and thirst after righteousness. R5485:5 During the Millennial period all blinded eyes will be opened to the goodness, greatness, love and power of God. R5485:6

Followed Jesus

- A sincere heart is demonstrated by the fact that, after he had received his sight, he followed the Lord, glorifying God. R3848:1 Transformed sinners should thenceforth follow Jesus as his disciples, seeking to walk in his steps. R2730:1 We were all more or less blinded by the Adversary; and as we get free from his blinding influence, our hearts rejoice in the favor of him who has brought us out of darkness into marvelous light. R5485:4

Mark 11

1

Mark 11:1 *And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,*

And when they came

- Sunday—the first day of our Lord's last week. R3852:2, 5494:3 Monday forenoon, 10th Nisan. R4212:2*

Nigh to Jerusalem

- About two miles distant. R5494:6

He sendeth forth

- Instead of withdrawing, he was now taking the active part—sending for the colt, preparing for the triumphal ride to the capital of the nation as its King. R5494:6

2

Mark 11:2 *And saith unto them, Go your way into the village over against you: and as soon as ye be*

entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him .

A colt

- It has been the custom of the kings of Israel to ride to their coronation upon an ass. R5494:6 The Lord thus fulfilled the prophecy of Zech. 9:9. R1795:1, 4122:3

3

Mark 11:3 *And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.*

Send him hither

- Jesus instructed them to say that the colt would be returned after the Master had used it. R5494:3

7

Mark 11:7 *And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.*

Cast their garments

- In lieu of a saddle. R5495:1

He sat upon him

- Offering himself as the antitypical Passover Lamb on the tenth day of the first month. F461 This was the first time Jesus had formally put himself forward. On previous occasions, when they sought to make him a King, he had withdrawn himself. R5494:6 A formal matter, fulfilling the prophecy and leaving the nation of Israel without excuse. R5494:6 The triumphal entry of Jesus on the ass was only typical. The antitype will be glorious, beyond the veil. R5495:5

8

Mark 11:8 *And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.*

Spread their garments

- As a mark of respect and honor, waiting until the little animal had passed over them, and then running on before and placing them again. R5495:2

9

Mark 11:9 *And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:*

They that followed

- In contrast to triumphal entries of great conquerors, Jesus, the Prince of Peace, followed by an army of saints, walking in his footsteps, presents a beautiful picture—even to the worldly. These victors conquer by dying. R5495:4

Cried, saying, Hosanna

- The people were familiar with the prophecy relating to Messiah's coming, which declared "Shout, O daughter of Jerusalem." (Zech. 9:9) R5495:1 Jesus knew the masses would give him a royal welcome, and swayed by false teachers, they would a few days later cry, Crucify him! R1795:2

10

Mark 11:10 *Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.*

Blessed be the kingdom

- Jesus presented himself as their King. B239 "He is Lord of lords and King of kings." (Rev. 17:14) B238 Now their King, their strong tower, had come, but so meek and lowly that they in their pride of heart could not recognize him. B225 Jesus knew the prophecy, that he would be despised and rejected. Therefore the journey meant something very different to Jesus from what it signified to the

disciples and multitudes. R5495:1 Prefigured the coming of Christ as King in 1878 AD, the end of this Gospel age, which is the antitype of the Jewish age, the two being exact parallels in both time and circumstances. R1795:2; C233 "Even today do I declare that I will render double unto thee." (Zech. 9:12) B225 This exercise of kingly power and authority in the spring of AD 33 typified the raising of the sleeping saints in AD 1878. C233, 234

Hosanna in the highest

- One party crying "Hosanna to the Son of David! Blessed is the King of Israel!" and the other responding, "Hosanna in the highest!" R5495:1

11

Mark 11:11 *And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.*

Jesus entered into Jerusalem

- This action, together with its chronological order, was performed as a part of that great system of types which foreshadowed good things to come. R1795:2

Unto Bethany

- Jesus lodged at Bethany, Monday night, 11th Nisan. R4212:2*

12

Mark 11:12 *And on the morrow, when they were come from Bethany, he was hungry:*

And on the morrow

- Monday he drove out the money-changers, etc. R3852:2 Cursing the fig tree and cleansing the Temple on Tuesday forenoon, Nisan 11th. R4212:2*

13

Mark 11:13 *And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet .*

Seeing a fig tree

- Representing the Jewish nation. R5503:2, 5920:5, 4788:4; D604 "Learn a parable of the fig tree." (Mark 13:28) R5920:6

Having leaves

- The good show of leaves was deceptive. R5503:1 The fig tree puts forth its fruit before its leaves appear; and when the leaves appear, the fruit is ripe. R384:2

Nothing but leaves

- Or, professions and appearance of faithfulness; but, when searched in their harvest time, were found lacking fruit—cursed for the age. R384:2 God sent his Son seeking fruit from the Jewish nation, but he found none as a nation, but only a few individuals. R5920:5, 4788:4

Was not yet

- More properly, it would read, "for the time of the figs was not over," was not past. It would be strange for Jesus to come before the proper time to look for figs. R4788:2 The time for harvesting figs was not yet fully come. R384:2 The time for the Jews to bear fruit was not then. R127:2* The time when they will bear fruit is after the fullness of the Gentiles has come in. (Rom. 11:25-27) R127:2*

14

Mark 11:14 *And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it .*

No man eat fruit of thee hereafter

- The blight upon the tree because of its unfruitfulness corresponded exactly to the blight pronounced

the day before upon the Jewish nation because of its unfruitfulness. R5503:2 That Christ used the fig tree to represent the destruction of the Jewish nation seems evident. R127:1* "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not; Behold your house is left unto you desolate." (Luke 13:34, 35) R4788:4 Ever since that time the Jews have been desolate and blighted as a nation. R5920:6

For ever

- To the end of the aion, or age. R5503:1, 4788:2 Or, to a completion. R5503:1 During the Gospel age, as a nation, they have borne no fruit, but when the Bride is taken out from the Gentiles, they will receive favor. (Acts 15:14, 16) R127:3* But there is a promise that this blighted fig tree shall again become a living tree—a living nation—after their "double" of disfavor has been fulfilled. R5920:6 "When ye shall see the fig tree putting forth leaves, then know that summer is nigh." (Matt. 24:32) One of the signs of a new dispensation would be the sprouting, or indication of life amongst the Jews. R5503:2, 4788:5, 384:2, 127:4*

15

Mark 11:15 *And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;*

They come to Jerusalem

- Josephus tells us that sometimes the population of Jerusalem on such an occasion was swelled to the number of two millions. R4122:6

Into the temple

- Not in the Temple proper, but in its outer courts, the whole of which was designated the Temple, or house of God. R4123:1 A type of the glorious Temple of perfection; hence, all business done in it was profanation, spoiling the beautiful perfection of the type. R5504:4 Typical of the true Temple, the Church of the living God. R3851:5 The consecrated or Temple class stands related to the nominal church, as a whole, as the literal Temple stood related to the holy city Jerusalem, as a whole. B239 It is assumed, we believe without sufficient authority, that there were two cleansings. R4122:3, 2332:1

Began to cast out

- Such authority belonged to any Jew under the Law. R3851:4, 5503:5 The use of force in cleansing the Temple followed the assertion of regal authority. R2332:1, 4122:3 A further manifestation of his consciousness of his power with the common people. R3852:6 He had visited the Temple time and again as a Jew, and had witnessed the same scenes, but had not interfered—a proof that the occurence took place but once. R4123:2 Primarily, it had to do with that time; secondarily, it was typical of a cleansing of the antitypical Temple due, we belive, in this our day. R5503:4 As a typical act, indicating that, in the end of this age, judgment begins with the professed house of God (1 Pet. 4:17), and his great displeasure against those who make merchandise of the truth. R1795:5 Typifying the cleansing of the consecrated Temple class since 1878, in which every selfish, carnal thought, and all worldliness must be cast out, that the Temple may be clean, God's dwelling place. B239; R3851:5, 4123:3, 1795:2

Overthrew the tables

- Under our laws, it would be quite improper to enter any church in order to interfere with any of the rights of conscience or procedures sanctioned by the congregation owning the edifice. R5503:4 Under the Jewish Law it was different. Every Jew was privileged to enforce the divine Law in respect to blasphemy or any sacrilege. R5503:5, 4123:2 Typically indicates that in the end of this age judgment begins with the professed house of God, those who make merchandise of the truth. R1795:5, 3851:6

The moneychangers

- Typifying those in the nominal temple who rob the people by accepting salaries for that which is not food. R3851:6 A certain Temple tax must be paid in a certain kind of money, called the "shekel of the sanctuary." The last coinage of these was in BC 140, hence they were quite scarce in our Lord's day and sold at a premium. R4122:6 Not only visitors from foreign lands needed to purchase shekels of the sanctuary, but also the home folk. R4122:6 Here money-sharks found opportunity for meeting people in distress, who came to the Temple for prayer. Jesus referred to them as "those who rob widows." (Matt. 23:14) R5503:5, 4123:1 Many in the nominal temple today make merchandise of their privileges, opportunities and knowledge. Roman Catholics are led to believe they can present nothing acceptable to God except as they receive it through their priesthood. R4123:3 The collection plate is passed with regularity, and frequently strong appeals are made for money. R4123:4

The seats of them

- He did not set at liberty the doves, which could not easily have been recovered, but permitted their owners to take them away. R4123:2

That sold doves

- The multitudes of strangers from afar rarely brought with them the doves, pigeons or lambs, etc., which they presented in sacrifice. R4122:6 The antitypical cleansing now in progress mainly affects those who make merchandise of holy things. R3851:6

16

Mark 11:16 *And would not suffer that any man should carry any vessel through the temple.*

Would not suffer

- All this of double significance: (1) Primarily, it had to do with that time, (2) Secondarily, a cleansing of the antitypical Temple due in this our day. R5503:4

17

Mark 11:17 *And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.*

Is it not written

- Every Jew was privileged to enforce the divine Law in respect to blasphemy or any sacrilege. R5503:4

My house

- In which there were three courts—one for the Jews, one for Jewish women and an outer court where believing Gentiles might worship. These courts represent different degrees of approach to God's favor. R5504:1 "Know ye not that your body is the temple of the holy Spirit?" (1 Cor. 6:19) See also 1 Cor. 3:17; Eph. 2:21; 1 Pet. 2:5. R5504:1 The antitypical Temple may be viewed from four different standpoints. R5504:2

Of all nations

- The outer Court of the Gentiles, was provided to the intent that all nationalities might there congregate for worship. It was probably little used, as few Gentiles had become sincere converts to Judaism. R4123:1 In the antitypical Temple all mankind, during the Millennium, will be privileged to draw near to God. R5504:2

The house of prayer

- Thus Peter and John went up to the Temple to pray. (Acts 3:1) It was the one place of all others in the world where the soul might feel that it could draw especially near to God. R5503:6 The channel of prayer, the way of approach of mankind to draw near to God for forgiveness of sins and for the reception of all the blessings and mercies which God has provided in Christ for whosoever will. R5504:2

Ye have made it

- Thus placing the responsibility upon the scribes and Pharisees. R5503:5

A den of thieves

- The loan-sharks infested the Temple, pretended sympathy for those in trouble, and loaned money on exacting terms which finally devoured the property of the widow and the orphan in a legal manner. R5503:6 Religion is still used as a cloak to cover selfishness. R5503:6 The professed Christian ministers, teachers, elders, that are Evolutionists, rob God and take the money of the people deceptively. R3852:1

18

Mark 11:18 *And the scribes and chief priests heard it , and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.*

They feared him

- The truth is being proclaimed so often to the offense of the scribes and Pharisees of today. R2746:6, 1795:5

19

Mark 11:19 *And when even was come, he went out of the city.*

And when even was come

- Monday. R3852:2 Tuesday night, 12th Nisan. R4212:2*

20

Mark 11:20 *And in the morning, as they passed by, they saw the fig tree dried up from the roots.*

And in the morning

- Tuesday, the last day of his public teaching. R3852:2 Wednesday forenoon, 12th Nisan. R4212:2*

21

Mark 11:21 *And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.*

The fig tree

- A type of the Jewish nation, to whom Jesus came when it was proper to expect fruitage. R4788:4, 5920:5

Cursedst

- Greek, kataraomai, signifying condemnation—to speak against, to speak evil of, to injure. Jesus injured the tree, he made a declaration unfavorable to its future development. R2443:3, 701:5 It signifies the very opposite of blessing; it signifies a curse in the sense usually understood in the English. Webster defines cursed thus: Deserving a curse; execrable, hateful, detestable; abominable. R701:5 Pronounced a blight. R5920:2

Is withered away

- Because the Jewish nation had not brought forth the proper fruits. R5920:6 All the sap (spiritually) had gone out of it. R5577:5 Similarly, in the end of this age we may expect the Church will suffer violence, and anarchy set in. R5577:5 But there is a promise that this blighted Jewish fig tree shall live again—become a nation. R5920:6 It was not so important that divine displeasure be visited on an unintelligent tree, but it was important that the disciples get the needed lesson and that the disciples see that the Lord's power could and would be exercised on their behalf. R5920:5

22

Mark 11:22 *And Jesus answering saith unto them, Have faith in God.*

Have faith in God

- It was necessary that the disciples be convinced by Jesus' miraculous works that he was sent of God, before they developed faith. R5920:3 Jesus ascribed always the honor to the Father. R5920:2 He

would direct the minds of the disciples to the things that he did as being always of God—thus differentiating his power from that of Satan. R5920:2

23

Mark 11:23 *For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.*

Unto this mountain

- The kingdom of the Evil One. R2522:4 Symbol of difficulties and obstructions in our Christian course. R1967:5

Be thou removed

- God gave no such command; hence, faith would have no basis for operation. God does not command foolish or unnecessary changes. R5446:4; Q774:2 By their "faith in God" (verse 22) it was not to them an incredible thing that God should raise the dead. R875:3*

Cast into the sea

- Sea and waves symbolize the restless masses of humanity. D596 But shall believe—Have absolute confidence in the Word of God. R5446:4

He shall have

- If they should receive a command from God to move a mountain, and should give the command with faith, the results would follow. R5446:4

24

Mark 11:24 *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them , and ye shall have them .*

What things soever ye desire

- God's children will desire only such things as he has promised in his Word. R2005:4, 436:6* But we are cautioned to ask only for such things as the Father has expressed a willingness to grant. Therefore the child of God must be a close student of his Father's Word. R2005:4 See that those desires are in accord with the Spirit and Word of God, so that ye may have a foundation to "believe that ye (are entitled to) receive them, and ye shall have them." R436:6*

That ye receive

- That ye shall receive. R2005:4

Ye shall have them

- We should look for answers in natural rather than supernatural channels. R2006:1

25

Mark 11:25 *And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.*

Praying, forgive

- The very essence of Christian principle is love, sympathy, forgiveness of the faults of others. We may not forgive in the absolute sense until our forgiveness is asked, yet we should be always in a forgiving attitude. R2253:3, 1693:6

May forgive you

- Only the merciful shall obtain mercy. (Matt. 5:7) R2587:1

Mark 12

1

Mark 12:1 *And he began to speak unto them by parables. A certain man planted a vineyard, and set an*

hedge about it , and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Began to speak

- A part of our Lord's discourse on the last day of his public ministry. R1982:2

A certain man

- Jehovah God. R1982:3, 2756:1, 1795:3

Planted a vineyard

- The Jewish nation, typifying Christendom in the harvest of the Gospel age. "For the vineyard of the Lord of hosts is the house of Israel." (Isa. 5:7) R1982:3, 2756:1, 1795:3

An hedge about it

- The divine Law, the testimony of the prophets, the special supervision and fatherly guardianship of God and the ministration of his faithful servants, all of which served to separate them from ungodly, surrounding nations, and to protect them from their influence. R1795:3

For the winefat

- Or wine press, including the vat for the reception of the juice. R1795:3 Representing Israel's advantages; the worship of the sanctuary, the leadings and teachings of Jehovah, etc. R1795:6

Built a tower

- A watch tower, for the protection of the vineyard, representing God's care over it in setting watchmen, the prophets and others, upon the towers of Zion. (Ezek. 3:17; Isa. 62:6; Jer. 6:17) R1795:6

Let it out

- From the time of the exodus to the coming of Messiah—nearly 19 centuries. R1982:3

To husbandmen

- The priests and leaders of the people. R1795:6, 1982:3 The Pharisees and Doctors of the Law, whose duty it was to care for the vineyard. R2756:1, 1795:6 The divinely constituted leaders of the nation from the time of the exodus to the time of the coming of Messiah. R1982:3

2

Mark 12:2 *And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.*

At the season

- At such times as it was proper to expect some fruit. R1796:1 The appointed harvest time, in which those addressed were then living. R1795:6

A servant

- A prophet or teacher. R1796:1 His faithful prophets. R1982:5

That he might receive

- "He looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isa. 5:7) R1982:3, 1795:3

From the husbandmen

- Through their influence. R1796:1 The rulers in Israel, because of their influence and power, were held responsible for the course of the nation. R1796:1

Of the fruit

- The Lord had a right to expect gratitude, love, obedience, meekness, and readiness of mind and heart to follow further leadings into new paths. R1795:6

3

Mark 12:3 *And they caught him , and beat him, and sent him away empty.*

They caught him

- Seeking honor one of another, and not God's glory. R2756:1

Beat him

- Verses 3-5 refer to the shameful handling of the worthy servants of the Lord. R1796:1, 1982:5

5

Mark 12:5 *And again he sent another; and him they killed, and many others; beating some, and killing some.*

Beating some, and killing some

- See Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chron. 24:20, 21; 36:16; Acts 7:52; Heb. 11:35-38. R1796:1

6

Mark 12:6 *Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.*

One son

- The Lord Jesus. R1796:1, 1982:5

Will reverence my son

- Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation. R1796:1

7

Mark 12:7 *But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.*

Those husbandmen

- The chief priests and rulers. R1796:1 The scribes and Pharisees who sat in Moses' seat. R2755:6

Among themselves

- They plotted privately and deceitfully. R1796:1

This is the heir

- This man claims to be the King, the Messiah of the Jews. R1796:1

Let us kill him

- Crucifying our Lord. R1796:3 Shall be ours—We shall retain our prestige and power. R1796:2 Their selfish ambition to retain their stewardship. R1982:5, 1796:2 They did not realize that the course they were taking was the very one which would lead to the destruction of that typical kingdom of God. R5505:3

8

Mark 12:8 *And they took him, and killed him , and cast him out of the vineyard.*

Killed him

- A prophecy of the murderous culmination of the wicked purposes even then filling their hearts. R1796:4

9

Mark 12:9 *What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.*

Destroy the husbandmen

- Cast the chief priests and rulers out of their offices. R1796:4, 1982:6 The overthrow of the Jewish system, or polity. R2756:1

Unto others

- The establishment of a new order of things through other servants—our Lord Jesus and his apostles, who did not seek honors to themselves, but sought the glory of God and the welfare of his vineyard.

Teachers of the Gospel. R2756:1, 5505:4, 4678:5, 1982:6 The Gentiles. R1796:4 Similarly, those in high positions as representatives of God today, who misuse their office and symbolically "murder" the Lord's people, will be dealt with. R4678:6

10

Mark 12:10 *And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:*

The stone

- "The stone which the builders refused is become the headstone of the corner" (Psa. 118:22)—the top-stone of a pyramid, the chief corner stone. R1982:6, 5505:6 The top-stone, Christ Jesus, the head-stone of God's building, pattern for the whole, stone of stumbling and rock of offence. C329; R5505:6 The result of the stumbling of the nominal Gospel church over this stone will be the same as in the Jewish church (Isa. 8:14); they will be broken. R1983:4 With this example, how careful should every Christian be. R1983:4

Which the builders rejected

- This stone might be rejected by them then, but that would not hinder its exaltation in God's due time as the chief stone in the glorious temple of God. R1982:6

Is become

- Referring to his triumph in the resurrection and his future glory. R1796:4 Exaltation as the chief stone in the glorious spiritual Temple of God. R1982:6

12

Mark 12:12 *And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.*

Against them

- The Jews. R1795:3 So aptly did it represent their state of heart that its only effect was to rouse them to renewed energy to fulfil the final prediction of the parable. (verse 13) R1795:3

13

Mark 12:13 *And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.*

They send unto him

- On the last day of our Lord's public ministry. R3852:2, 1756:6

Of the Pharisees

- Who privately taught that the Jews as the people of God should never pay taxes to other rulers. R3852:6

And

- The counsellors were of different factions, quite opposed to each other, but drawn together by mutual interest in their opposition to Jesus. R2756:1 Thus it ever is with error; the most contrary theorists are ready to cooperate with each other in opposition to the truth. R2756:2

Of the Herodians

- Not Jews at all, but, like Herod, Ishmaelites—sons of Abraham through Hagar; as the Jews were his sons through Sarah. They were not religious, but, in a considerable measure, politicians. R2756:2 Who stood firmly, boldly and publicly for the suzerainty of the Roman Empire, claiming that it was to the advantage of the people of Israel to be under Roman power, and that the paying of tribute was right and proper. R3853:1

To catch him

- If possible to get him to commit himself to some treasonable statement, on account of which they could bring him before Pilate as an enemy of the Roman empire, and thus have him legally executed

in a manner which the people could not resist. R3852:6 The Jew was aroused to renewed energy to fill up the iniquitous measure of their guilty fathers and so fulfill the final prediction of the parable. R1795:3 When they thought to entrap him in his words, he entrapped them in their words. But he reviled not. R4802:6 The most contrary theorists are ready to cooperate with each other in opposition to the truth. R2756:2

In his words

- To get him to either declare with the Herodians that the tax was right and thus break his influence with the people, or to publicly side with the Pharisees, denounce the tax, and thus be open to the charge of treason. R3853:1 Feeling he would either lay himself open to the charge of teaching sedition, and therefore liable to arrest as an opponent of Herod and Caesar; or, by approving the taxes, they esteemed he would alienate from himself many of the Jews who were now regarding him favorably. R2756:2, 3853:1; Q273:6

14

Mark 12:14 *And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?*

Thou art true

- Subtly stated to compel Jesus to give a straightforward answer which they believed would convict him of treason. R3853:1 All of their complimentary remarks stood to his credit in the minds of the common people. Q274:1

Is it lawful

- According to the Law of Moses. R3853:2

15

Mark 12:15 *Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it .*

Knowing their hypocrisy

- Veiling their base designs under guise of speaking for the Truth. Q274:1 Our Lord understood the situation in an instant. R3853:2

Why tempt ye

- Why do you try to entrap me? Look at the motives in your own hearts and judge of how much sincerity or falsity is there. R3853:2 Thus, in a word, he showed that he perceived the real animus of their question. R2756:3

Me

- It was utter folly for imperfect men to seek to entrap the perfect one. R104:2

A penny

- Literally, the census coin, in which the tax was to be paid; a denarius, the usual wage for the day laborer, corresponding in value to 17 of our cents. Q274:1; R3853:2, 2758:3

17

Mark 12:17 *And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.*

Render to Caesar

- Not an evasion of the question, it was an answer in the fullest sense. R3853:3, 2756:3 To the extent there is no conflict with the commands of our Over-Lord. R5929:2; A266

That are Caesar's

- "Tribute to whom tribute is due." (Rom. 13:7) R1555:5; A266 To the disciples this would imply that the affairs of the world may be safely left with the world, under the Lord's supervision, for he is able

to make even the wrath of men to praise him. R3853:3 If Caesar gives us liberty to vote, it is not necessary that we should use that liberty; but should he command us to vote, it would be proper for us to comply and use our best judgment. R3853:4; A266 God's people are to be subject to the powers that be, and to wait for God's kingdom, rather than to attempt opposition, insurrection, conflict with the laws of earthly authorities. R2756:3

And to God

- "What shall I render unto the Lord for all his benefits to me? I will take the cup of salvation and call upon the name of the Lord." (Psa. 116:12, 13) R3853:5

Things that are God's

- A lesson to the Lord's people to keep religious affairs separate and distinct from worldly politics. R2756:3 As originally created, man bore God's image stamped upon his very nature. The ones addressed should have also remembered that God's superscription was upon them, that he had accepted them as his people—Israel. R2756:3 The heart, the life, the affections, belong to God, and should be rendered to him. R2756:4 It is but a reasonable service that we should present to the Lord the little all that we possess in this present life. R3853:5

They marvelled

- They were put to silence, they could take no exceptions to such an answer. R2756:4

18

Mark 12:18 *Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,*

Come unto him

- No doubt, boastfully. R2756:4

The Sadducees

- A class of Jews, well educated, intellectual, but utterly lacking in any faith respecting a future life. Whether or not they believed in a God we are not informed. R3854:1 The Agnostics or Rationalists of that time. R2756:4

No resurrection

- Greek: anastasis, is without the Greek article, showing no emphasis, indicating no special peculiarity. With the article, the first or special resurrection is meant. R1512:1

They asked him

- To entrap him. R3853:6

19

Mark 12:19 *Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him , and leave no children, that his brother should take his wife, and raise up seed unto his brother.*

Moses wrote

- In Deut. 25:2-10. R3854:1

Raise up seed

- The object of that law seemingly was to prevent the obliteration of any family. R3854:1

20

Mark 12:20 *Now there were seven brethren: and the first took a wife, and dying left no seed.*

Now there were

- The question was probably a suppositious one, though stated as a fact. R3854:1

23

Mark 12:23 *In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.*

In the resurrection

- Greek, anastasis, "raising up," all the way up to the divine likeness represented and lost in Adam. R1510:4

24

Mark 12:24 *And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?*

Jesus answering

- Our Lord did not attempt a particular answer to their question, knowing that they were not sincere and that it was not yet time to give an explanation of many of the details respecting the resurrection. R3854:2

Do ye not therefore err

- The difficulty was with them, and not with the divine plan. R2756:5 They had thought to make the teaching of Jesus concerning resurrection look ridiculous. R5059:3, 3854:1

Power of God

- Who is abundantly able to arrange for all the exigencies which will arise in the perfecting of his own gracious plans and promises. R2756:5, 3854:2

25

Mark 12:25 *For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.*

When they shall rise

- Without designating the resurrection of the Church or the resurrection of the world, stating the matter broadly in such a way as to apply to both. R3854:2

They neither marry

- The restored human family will, during the period of restitution, lose their sexual distinctions, and at the end of the thousand years be all of them in perfection, like Adam was before Eve was taken from his side. R3854:3; T101

Are as the angels

- As the angels do not die, neither will the perfected human beings die. R3461:6

26

Mark 12:26 *And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

As touching the dead

- It is the dead who need a resurrection. Note our Lord does not say "as touching the living that they shall arise." R3854:5

That they rise

- They are to be raised, they are not extinct. E352; R3854:4

In the book of Moses

- To show that there were various features of the Old Testament which indirectly taught the resurrection, without mentioning it in so many words. R3854:4, 2756:5

God of Abraham...Isaac...Jacob

- They had reasoned the Old Testament said little about resurrection. Jesus showed them that the Scriptures indirectly taught the resurrection without mentioning it in so many words. R3854:4, 5059:6, 2796:4; CR374 If they were dead, extinct, without hope of a resurrection, God would never speak of them in this manner. R2796:4, 2756:5 God's grounds for speaking of humanity as yet having a hope of life beyond the grave rests not upon any change of the sentence, but upon a predetermined

plan to provide a Savior. R2198:1

27

Mark 12:27 *He is not the God of the dead, but the God of the living: ye therefore do greatly err.*

Of the dead

- The extinct, for whom no future is designed. R2198:1, 5059:6; CR374 Not the God of a dead camel, etc., because he had made no provision for the resurrection of camels, etc.; but his provision for the resurrection of the human dead constitutes a full explanation of his statement here—that he is still the God of Abraham, Isaac and Jacob. R3854:4

Of the living

- From God's standpoint they only sleep. E353; R5059:6

28

Mark 12:28 *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?*

One of the scribes

- A man of more than average education. R5521:2

Asked him

- Quite probably in all sincerity, and not to entrap Jesus. R5521:2

Which is the first

- Quite a common question among the Jews. R3861:2 A theological question much discussed amongst the Jewish rabbis; a question upon which they were very generally divided. R2756:5

Of all

- Doubtless referring to the Decalogue. R5521:3

29

Mark 12:29 *And Jesus answered him, The first of all the commandments is , Hear, O Israel; The Lord our God is one Lord:*

Jesus answered

- With a quotation from the Old Testament. (Deut. 6:4, 5) He added nothing, because nothing could be added. R5521:3, 2756:6 Quoting from the summary of the Ten Commandments. R3861:2

Hear, O Israel

- This declaration which the Jews called "The Shama" was considered sacred. Therefore, there could be no objection to our Lord's answer. R2756:6 Not merely the "ten tribes," but "all Israel." R1341:1; C229

God is one Lord

- And not three Gods. The Son of God is not the Father, but the Son, who "proceeded forth from the Father," who was the beginning of the creation of God. (John 8:42; Rev. 3:14) R3861:5 Trinitarians and Unitarians seem to have divided the truth between them so that neither one possesses it in the Scriptural sense. R3861:3

30

Mark 12:30 *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*

Thou shalt love the Lord

- Love is the principal thing. God is love. R5521:3, 5370:1 "Love is the fulfilling of the law " (Rom. 13:10) Only in proportion as love is in the heart can this divine law be fulfilled by any. R2757:1 All comprehensive: The Lord must be first with us in every sense of the word. R3861:6 Will be required of mankind, and all those whom God accept's as members of The Christ. R4597:1 This fullness of

love for the Father represents, not the beginning of the consecrated Christian's condition, but its fullness, its completeness. R3862:1 The mark of character, which is that which the law of God places as the smallest condition which would be acceptable to him—the mark of perfect love. Q274:3 The sentiment of personal responsibility to God maintained in all of Israel's laws, the spirit of which is today recognized as the very best statement of human obligation. OV10 Thirty centuries have failed to improve upon this statement. OV10 The terms of the New Covenant are the perfect obedience to God as represented in this Law. R4597:1 The reason why the Jews could not keep the Law was that they did not have perfect love in their hearts. R2757:1 Failure to keep this law will bring the time of trouble. A309 The writings of Confucius, that one should not do to others what he would not have others do to him, is merely a negative statement, while this is a positive one. R5521:6

Thy God

- Jehovah. E40 First reverence—later love. We cannot love God until we have become acquainted with him and ascertained the lovable qualities represented in him. R3862:1

With all thy heart

- By perfect obedience to this Law even unto death, our Lord fulfilled the Law Covenant, redeemed mankind, and became heir of the Abrahamic promise. B84, 85 This means the full consecration of time, talent, influence, everything. R3862:1 Our affections must all reverence and love him. R3861:6 Heart conversion results from the knowledge of God and the love for him. R3735:4 The Lord thus epitomized the Ten Commandments, which are in themselves a brief epitome of the whole Law. A45; HG533:3 Any one who kept this Law would not be serving self. R5666:3 Such love does not wait for commands but will appeal for service. F124 Ultimately this Law must govern all of God's intelligent creatures who will have life. A136

With all thy soul

- Our being, our bodies, must all be controlled by the love of God. R3861:6 You cannot do more than that, except as Jesus did, by laying down that life. Q365:2

With all thy mind

- Our minds must recognize, reverence and love the Lord. R3862:1

With all thy strength

- Our strength of mind or body must recognize him as worthy of every loving service we can render. R3862:1

The first commandment

- The confession of faith which Abraham Lincoln considered should be the sole qualification for church membership—the Savior's condensed statement of both Law and Gospel. HG718:6

31

Mark 12:31 *And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*

And the second

- He divided the Law into two parts, as on the two tables of stone; the one part relating to God and man's obligations to his Creator; and the second part relating to man's responsibilities toward his fellow-man. R2756:6 Second only to the previous statement of the love to God. R3862:4

Namely this

- Quoting from Lev. 19:18. R3862:4

Love thy neighbour

- The government instituted by Moses was a model of fairness and justice between brethren, and also the stranger and foreigner. OV10 "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" R3862:4

As thyself

- Not better than thyself. Our Lord's self-sacrifice in our behalf went beyond this requirement. R3804:6 These two parts were a synoptical statement of the entire Law of God. R5755:3 The keeping of these two commands would touch upon, cover and include every item of the divine Law. R3862:4

34

Mark 12:34 *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question .*

Not far from the kingdom

- Very near to the point where he might become one of his disciples. R5522:1 One of sincere and honest heart—the kind whom the Lord would be pleased to have enter the kingdom class. R3862:6, 5522:2

Durst ask him

- Fearing further questioning would show their deficiencies and make him more prominent. R3862:6

35

Mark 12:35 *And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?*

How say the scribes

- Not endeavoring to entrap them as they endeavored to do with him; but because there is no better method of presenting a truth strikingly than through a wisely directed question. R2757:3

The son of David

- The long-promised King of David's line, the Messiah. PD65/77; C257; E130, 133; SM210

36

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

By the Holy Ghost

- By inspiration. E129

The LORD

- Jehovah. E129

Said to my Lord

- Greek: Adon; master, ruler. E129, 49 The resurrected Messiah. E136

Sit thou

- Against the trinitarian view of several persons in divine power, "equal in power and glory." R2757:5

On my right hand

- Position of power, authority, rulership. A92 Associated with me in the kingdom, highest in my favor. R2757:5

37

Mark 12:37 *David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.*

Calleth him Lord

- In the days of his flesh he was the Son of David, but in his glorification he is David's Lord in that David will receive through him the blessings of participation in the Messianic kingdom. Q365:4 The matter thoroughly upheld our Lord's claim that Messiah must have a divine origin, divine authority, and be backed by divine power in whatever he would do. R2757:5

Is he then his son?

- The father of Messiah in the flesh will thus become the son of the Messiah of glory. R365:4

The common people

- To whom especially the message was sent during the last half of the 70th week of favor. C170 Publicans and sinners. R2414:2 Who knew not the Law, and had not heretofore heard the invitation. R342:6 The publicans and harlots were not made subject of special missionary efforts. When these classes came to his ministry, manifested interest and showed signs of repentance and reformation, he received them cordially. R2414:2 The powers of darkness are greatest in the more influential and the better educated. SM241

Heard him gladly

- And insisted on his recognition as King. C170 Because the Master taught plainly, not employing the questionable course of putting special meanings on terms in common use, as do the Christian Scientists. HG704:5*

38

Mark 12:38 *And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,*

Beware

- If any find in themselves the enumerated characteristics, he should flee from the sin as he would from a contagious disease. R3863:4 We are not necessarily to reverence and follow Doctors of Divinity, but are to be discriminating in regard to the respect we have for them and their teachings. R3863:4

Of the scribes

- Doctors of the Law—in our own times, Doctors of Divinity. R3863:3 Our Lord did not say that all of the scribes, all of the learned Doctors of the Law, had the disreputable qualities he reproved. R3863:3 The more one knows, the more of a scribe he is, the greater will be his condemnation if the characteristics here set forth by our Lord are his. R3863:5

In long clothing

- Long robes of profession. R3863:4 If one finds himself greatly influenced by the opinion of others respecting his clothing, let him beware. R3863:5

Love salutations

- If one finds in himself a self-seeking, a selfish disposition to grasp the best for himself on all occasions, and loves public praise and recognition, titles, etc., let him beware. R3863:5

In the marketplaces

- Greek, agora, root of agorazo, to redeem. E429

40

Mark 12:40 *Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.*

Devour widows' houses

- Covetousness, greed, love of money led them to disregard dishonestly the rights of others. R5389:3 Taking advantage of technicalities of law to take possession of a poor widow's substance. R5338:6, 5389:3, 4795:2 Buying cheaply at forced sale. R3316:2 The sin of selfishness, avarice, indicates a lack of the Spirit of the Lord. R4795:2

41

Mark 12:41 *And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.*

People cast money

- Apparently with willing hearts. R5522:4

42

Mark 12:42 *And there came a certain poor widow, and she threw in two mites, which make a farthing.*

A certain poor widow

- She may have become a disciple. It is of just such self-sacrificing material that the Lord makes disciples. R5522:5

She threw in

- Not in an ostentatious manner for the coins were too small to boast about. R5522:4 The Lord knew that the woman was giving money to an institution which was repudiating him and which shortly would be destroyed because of being unworthy to continue. R5522:5

Two mites

- The smallest copper coins in circulation—each worth about one-eighth of a cent. R5522:4 However small our talents, however few or limited our opportunities of service, our offerings are not despised, but are credited proportionately to the real spirit of sacrifice prompting them. R3863:6 The Lord in making his estimate will take knowledge of the spirit which actuated us, rather than of the results secured by our efforts; so that of some small talent it may be said, as it was said of the poor widow who casts in the two mites into the treasury—that the smaller gift was more appreciated by the Lord than some of the larger ones. R3166:3 The very small affairs of our lives, the very small sacrifices, the very small self-denials, will be great in the Master's sight if they denote, love, devotion and self-sacrifice. R5522:5

43

Mark 12:43 *And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:*

He called unto him

- We assume Jesus, by divine power, knew the woman, her circumstances and the amount of her gift. R5522:4

I say unto you

- This shows the Lord's appreciation of sacrifices and services. R5522:4

Cast more in

- Her gift was greater in God's sight because she had given that which would cause self-denial. R3863:5 If our gifts to his service be actually small, they are accepted in proportion to what we have, in proportion to what the gifts cost us in the way of self-denials. R1594:4 The very small sacrifices, self-denials, in the Master's sight will be great, if they denote love to the Lord and his cause. R5522:5, 3863:6

44

Mark 12:44 *For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*

Of their abundance

- The loss of which they perhaps would not seriously feel. R5522:4, 3863:5

Cast in

- Whoever loves another will seek to serve him and be willing to render service at an expense that would be proportionate to his love. R3863:6

All that she had

- Our gifts are accepted in proportion to what we have—in proportion to the cost to us in self-denials. R1594:4; F344 Let us see to it, not only that we do with our might what our hands find to do, but also that our every sacrifice and gift to the Lord and his cause is so full of love and devotion that the Lord will surely approve it; as done from love for him and his, and not from vain glory. R3166:3 Similarly, a poor brother donated $2, saying it was the result of his walking instead of riding to daily work, and other small extras he had willingly denied himself to be able to share in the spread of the truth. R1672: One, who gave more than half of his possession to the Lord's service and would have

given more, was counselled otherwise, urged to keep enough to maintain self and family, so that he could give his time in the service of the truth. R2078:3

Even all her living

- Practically all that she had. R5522:4 The Lord did not caution her. F344

Mark 13

5

Mark 13:5 *And Jesus answering them began to say, Take heed lest any man deceive you:*

Take heed

- Appears four times in this chapter: lest any one deceive you (verse 5); to yourselves, what ye say and do (verse 9); to what I have told you (verse 23) and, watch and pray (verse 33). R566:1*

6

Mark 13:6 *For many shall come in my name, saying, I am Christ ; and shall deceive many.*

Saying, I am Christ

- Not the fanatics who from time to time have claimed to be Christ and have deceived but few, but the great church systems of men which have so counterfeited the genuine Messiah (Head and Body) as to partially deceive many. D580, 565

7

Mark 13:7 *And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.*

Ye shall hear of wars

- Thus briefly did our Lord summarize secular history, and teach the disciples not to expect very soon his second coming and glorious kingdom. D566

Rumours of wars

- Threats, intrigues of wars. D566

8

Mark 13:8 *For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.*

Kingdom against kingdom

- It will be the thorough transition from the reign of sin and death to the reign of righteousness and life which will cause the great time of trouble marking the closing of the Gospel age. R5399:6

And troubles

- The great time of trouble. R5399:6

Beginning of sorrows

- Primary sorrows, the secular history of the Gospel age. D566

9

Mark 13:9 *But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.*

But take heed

- Thus Jesus forewarned how we would be treated. R356:5

Deliver you up

- During that same period, the Gospel age. D566

In the synagogues

- They could teach the people there for a time, but as they shunned not to declare the whole counsel of God, they soon found little, and finally no opportunity, to teach the people in the synagogues. R986:5

Ye shall be beaten

- As the disciples of Jesus met thereafter from house to house, but, if bold for the truth, were no longer permitted in the Jewish synagogues, so we no longer meet with the nominal Gospel church, which is now so overrun with tares that the wheat cannot flourish. R356:5

10

Mark 13:10 *And the gospel must first be published among all nations.*

Must first be published

- This witness has already been given. The word of the Lord, the Gospel of the kingdom, has been published to every nation of the earth. D568 In 1861, reports of the Bible Societies showed that the Gospel had been published in every language of earth. A91

Among all nations

- The commission given at the beginning of the age: "Go ye and teach all nations." (Matt. 28:19) C215 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:12) A91; D169, 567 Does not imply the conversion of the world. He says nothing about how the testimony will be received. This witness has already been given. A91; D169, 567, 568

13

Mark 13:13 *And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.*

Ye shall be hated

- The mob spirit, the lynching spirit, is but a less legal form of "The Holy Inquisition." Evidences multiply that the mob spirit, the Inquisition spirit, is growing. All should be on guard. PD48/97

14

Mark 13:14 *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:*

When ye shall see

- Recognize, discern, distinguish. R710:6; B268, 271; D572, 573 Understand, recognize, identify. D572 The abomination, defilement and desolation are old; but so gross was the darkness of error during centuries past that few, if any, could see it. D572

The abomination

- That Wicked One (2 Thes. 2:8), the Man of Sin (2 Thes. 2:3), the Mystery of Iniquity (2 Thes. 2:7), the Antichrist (1 John 4:3), the Son of Perdition (2 Thes. 2:3), the Beast (Rev. 13:1), the Little Horn (Dan. 7:8), the Papacy. B271, 277 The Papal doctrines of transubstantiation and the sacrifice of the Mass, supplemented now by theories of self-atonement by Papacy's imitators. C98, 99; D572 Whose foundation rests in the doctrine of the Mass, which substitutes human performances instead of the great sacrifice of Calvary for the cleansing away of sin. D572 In another parallelism, fleshly Israel's rejection of the true sacrifice for sins and their retention of the typical sacrifices were no longer acceptable to God, but abominations. D572

Standing

- Having stood. D573

Where it ought not

- In the holy place. (Matt. 24:15) God's holy place or true temple, the Church. D572, 573; C26 In the holy place, in the stead of the true sacrifice. D573

Let him that readeth

- Reader. D573

Understand

- Consider. D573 Take heed and not be mistaken regarding the real abomination. C26

That be in Judea

- Christendom, the system falsely styling itself Christ's kingdom, not literal Judea, as it is itself a hill country. D573

Flee

- From the influence of the abomination and from the system falsely styling itself Christ's kingdom, mountain. D573

To the mountains

- The true mountain, Christ's kingdom. D573 The Greek may with equal or greater propriety be rendered in the singular—mountain—and is so rendered in a majority of instances in the Common Version. D573

15

Mark 13:15 *And let him that is on the housetop not go down into the house, neither enter therein , to take any thing out of his house:*

On the housetop

- Represents the most saintly of the people of God. R5456:4 Of the church systems of Babylon. House-top saints, who have a higher life and experience and faith than merely nominal church members. D575

Not go down

- All temporizing or human reasoning will be dangerous; no time must be lost in obeying. D574

Into the house

- Represents the house of God. R5456:4 Nominal church systems. D575

Take any thing out

- Their valuables in human estimation, such as titles, dignities, respect, commendations of good and regular standing, etc. D575; R5456:4 Everything must be forsaken. R5456:4; D575

16

Mark 13:16 *And let him that is in the field not turn back again for to take up his garment.*

That is in the field

- In the world, outside of all human organizations. D574 Any of the Lord's people who have left the nominal church, and gone out into the world. R5456:4

Not turn back again

- Not join the nominal churches. D574 But flee to the Lord. R5456:4

Take up his garment

- Their valuables in human estimation. D575

17

Mark 13:17 *But woe to them that are with child, and to them that give suck in those days!*

Woe to them

- How difficult it is to flee from the nominal church system with its multitudinous machinery for false and rapid begetting, which they have learned to glory in and boast of. D576 They will fear to flee in this day; realizing that but few of their "babes" would be able or willing to join in the flight. Indeed, only the spiritual will be able to endure the ordeal. D577 The perils would seem overdrawn if applicable only to the physical sufferings of the believers who fled in the Jewish harvest; but his words are manifestly appropriate to the spiritual flight and trials of this harvest time. D574

That are with child

- There are spiritual "babes" as well as fleshly babes, and bastards as well as sons. D575 All faithful servants of Christ, all earnest laborers for souls, are such as are described in this text as being "with child." D575 With spiritual children, begotten of error instead of truth, hence spurious, not sons of God. (Heb. 12:8) D576

And to them

- Ministers, Sunday School teachers—those whose work consists in giving out "milk." D576

Them that give suck

- Includes many ministers and Sunday School teachers, whose religious work consists in giving out "milk"; not always pure, sometimes diluted with tradition and philosophy, opiates which keep their babes docile, sleepy and "good," but hinder their growth in knowledge and grace. D577

18

Mark 13:18 *And pray ye that your flight be not in the winter.*

Not in the winter

- The winter-time of Babylon's trouble—the burning of the tares in a great time of trouble. D578 "The harvest is past, the summer is ended (winter has come), and we are not saved. (Jer. 8:20) D578 It is still the custom in country places to leave the burning off of refuse until the winter. D578

19

Mark 13:19 *For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.*

For in those days

- The trouble coming will be the outgrowth of selfishness, which is fast ripening. R1470:2 As a result of selfishness reaching its limit, becoming ripe and going to seed. SM266

Affliction, such as

- More terrible as well as more general. D540

Neither shall be

- It will never need to be repeated. R1519:4

20

Mark 13:20 *And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.*

Except that the Lord

- So great will this trouble be that without some intervening power to cut it short the entire race would eventually be exterminated. D579

Those days

- The anarchy of the world. C366

For the elect's sake

- Through or by the elect, who will intervene at the proper time. D578, 579 His kingdom, Christ and his Church, will intervene at the proper time and bring order out of earth's confusion. D579

Shortened the days

- The work of destruction will be "a short work." (Rom. 9:28) D558, 578

21

Mark 13:21 *And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:*

And then

- That is, now. D581

Lo, here is Christ

- Displaying himself as the only representative of Christ—the Pope, the Sovereign of England, the Czar of Russia, the Synods, Conferences, and Councils. D580 Anticipating a greater deception by the increased power of unified Protestant denominations cooperating with Papacy, the "Image of the beast." (Rev. 13:15) D581

Or, lo, he is there

- In any particular place. B165

Believe him not

- Our Lord's revelation at his second presence will not be in a room, nor to a community in a wilderness or desert place, nor even to one nation, as at the first advent, but it will be a general world-wide manifestation. D583

22

Mark 13:22 *For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.*

For false Christ's

- Deceptions. R113:6

False prophets

- False teachers. R113:6

And shall shew

- Lead into confusion and error. R113:6

Signs and wonders

- Through the assistance of the fallen angels, more than even Spiritists have dreamed of. R2189:3, 4351:2, 2179:1

To seduce

- By suggesting the abandonment of the way of the cross, and cooperation in "social uplift." E115

If it were possible

- The "strong delusions" upon Christendom will not be permitted to deceive "the very elect." R3296:1, 4438:6 But so close will they be in sympathetic fellowship with the great Shepherd that they will discern his voice and not be deceived. R4438:6 To those who abide in Christ, grace, wisdom, and aid sufficient will be granted for their time of need. F192 If the Lord did not protect them by the "armor of God." (Eph. 6:11-18) R3490:4

Even the elect

- The "very elect," those who "make their calling and election sure." (2 Pet. 1:10) F165 The "very elect" will be shielded by the Truth and its holy Spirit. R4351:2

24

Mark 13:24 *But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,*

In those days, after that tribulation

- Still in the 1260 years of Papal power, but after the brunt of the tribulation had passed. D585 The tribulation "of those days" should be clearly distinguished from the tribulation at the end of those days, in which this age and harvest will close. D583

The sun

- Symbolically, the Gospel light, the truth—and thus Christ Jesus. D590

Shall be darkened

- Literally, in the dark day of May 19, 1780 which extended over 320,000 square miles. D587 The nominal church's sun is being darkened, its moon is being turned into blood, and its stars are falling. D591 Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of Evolution. D592

And the moon

- Symbolically, the light of the Mosaic Law. D590 The darkening of the moon at its full the night following May 19, 1780, seems to have been little less remarkable than the darkening of the sun. D587 The moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow, or reflection beforehand of the Gospel. D590

Not give her light

- "Shall be turned into blood," (Joel 2:31; Acts 2:20)—the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood. D593 As the sunlight of the ransom becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. D592

25

Mark 13:25 *And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.*

And the stars

- The Scriptures do not distinguish between stars and meteors, as is commonly done in our day. D588 The word star (Greek: aster) is not used respecting any of the faithful (outside the apostles) in referring to them in this present life; but it is used in reference to those who depart from the truth and become "heady." D594 Symbolically, the false stars, wandering stars (Jude 13), pulpit stars, regarding themselves of equal or superior authority with the "twelve stars" (Rev. 12:1), and the inspired apostles (2 Cor. 11:13), Rev. 2:2) D591, 593, 594

Shall fall

- Literally, the meteoric shower of Nov. 13, 1833. D588 The teachings of the God-ordained twelve stars of the Church, the apostles, will fade from view—cease to be recognized guides or lights. D593 Many of the false stars have fallen from every pretense of Gospel shining to the level of the comprehension of the masses to whom they shine. D596 Symbolically, the false stars make a great display in coming down from spiritual to earthly conditions—to the Christian-citizenship-politics level. D595

And the powers

- The sectarian creeds and systems. D597

That are in heaven

- The nominal church. D600 The heavens represent the ecclesiastical powers of Christendom. D591 The religious powers and influences of the world. R1305:2

Shall be shaken

- This shaking is already begun. R1305:2, 5516:6

26

Mark 13:26 *And then shall they see the Son of man coming in the clouds with great power and glory.*

And then

- At that same time. D597

Shall they see

- With the eyes of their understanding. D600; B153 Some will see the divine plan of the ages and recognize it as one of the signs of the presence. (Luke 12:37) D599

Coming in the clouds

- Clouds of trouble. B152 The tribes of earth will see the clouds of trouble and confusion incident to the shaking of the "heavens" and realize it to be a storm which shall shake the "earth" also. (Heb. 12:26, 27) D600 The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come. D599

Power and glory

- The glory of power and justice. B153 In his glorious body, (Phil. 3:21) a spiritual body. (1 Cor.

15:44-49) R261:2

27

Mark 13:27 *And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

Send his angels

- Messengers as he has used throughout this age—earthly servants, begotten of his holy Spirit. D601 Colporteurs, magnetically attracting the "wheat" class, are flying through the midst of heaven giving sympathy, consolation and Christian love which hearts have longed for and nowhere else found. R4541:2 Messengers of the new King of earth. D600

Gather together

- For this gathering the Lord has provided a general unity, sympathy, and teaching through a general channel. F274 "Gather my saints together unto me." (Psa. 50:5) B164 "Make up my jewels." (Mal. 3:17) B164 Gathering of the good fish into baskets. (Matt. 13:47-49) D600 Gathering of the wheat from the tares into the barn (Matt. 13:30), the calling of "my people" out of Babylon. (Rev. 18:4) D600

His elect

- All of the consecrated class accepting the high calling of God and to whom a crown is apportioned. F165

From the four winds

- From every quarter. D601

Part of heaven

- The nominal church. D600

28

Mark 13:28 *Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:*

Of the fig tree

- The incident of the Lord cursing the fig tree (Matt. 21:19, 20) inclines us to believe that the fig tree in this prophecy may be understood to signify the Jewish nation. D604 The Jewish nation. D604; R5503:2

Branch is yet tender

- The buds will thrive, but will bear no perfect fruit before October 1914, the full end of "Gentile Times." D604

Putteth forth leaves

- One of the signs of a new dispensation would be the sprouting, or indication of life, hope, promise, amongst the Jews. R5503:2, 4788:5 Looking forward to the re-establishment of the Jewish nation. R4788:5 The winter time, the blight time of the nation is at an end. R5503:2 We see the Jews looking back to Jerusalem. Thus the fig tree is putting forth its leaves, or giving signs of life, looking forward to the re-establishment of the Jewish nation. R4788:5, 5920:6; D604

Summer is near

- The Jewish nation has been having a long winter time, but the spring time of this nation is now at hand. R5920:6 The Hebrews divided their year into two seasons, summer and winter. D602

29

Mark 13:29 *So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.*

That it is nigh

- The kingdom of God. (Luke 17:21) D602

30

Mark 13:30 *Verily I say unto you, that this generation shall not pass, till all these things be done.*

This generation

- Greek, genea, not used with the significance of race, but in reference to people living contemporaneously who will witness the signs enumerated. D603 A "generation" might be reckoned as a century, the present limit, or 120 years, Moses' lifetime, the Scripture limit. D604 Might be reckoned as equivalent to a century from 1780, the date of the first sign. By 1880 every item predicted had begun to be fulfilled. D604 It would not be inconsistent to reckon the generation from 1878 to 1914, 36-1/2 years, about the average of human life today. D605

These things be done

- We are not looking for things to come which are already here, but are waiting for the consummation of matters already in progress. D605

31

Mark 13:31 *Heaven and earth shall pass away: but my words shall not pass away.*

Heaven and earth

- The present ecclesiastical and social order. D602

32

Mark 13:32 *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

That hour

- When the heavenly Kingdom should be set up. E36 Of his second coming. R5943:5

Knoweth no man

- It was not then due to be revealed; does not prove we cannot know now. B18; D605; R1873:3 Our Lord gave quite a detailed account of events which must intervene, indicating a lapse of a considerable period between, yet giving no clear idea of its length. B160 These words cannot be understood to mean that none but the Father will ever know of his times and seasons. B18 The time was unknown then and was to so continue until God's due time for making it known. R1873:3 "The wise shall understand." (Dan. 12:10) D606; B19; R2972:6; OV268

Neither the Son

- It does not say the Son never will know. B18; D605; R2972:6, 1796:3 Times and seasons for the full accomplishment of the restitution of all things were wisely hidden from his view, as they were also wisely hidden from the Church's view until the realization of it was near at hand. R1688:2 The Son certainly must know of the time of his own second advent, at least a little while before it takes place. R2972:6, 1873:3, 1796:3; D605 He does not so answer in Acts 1:6-8. We must suppose that then he did know, because he was then "born of the Spirit" with "all power" including the power of knowledge. R2082:5, 1796:5 Jesus proved himself worthy to "loose the seals." (Rev. 5:2, 12) of the scroll of God's plan. R5943:5,4 The revelation of the plan to him was a gradual one as features became due. R3160:3 The things that were sealed on the inside of the scroll of Rev. 5 were not proper to be understood by our Redeemer until he had received all-power, after his resurrection. R5943:6, 2156:2

33

Mark 13:33 *Take ye heed, watch and pray: for ye know not when the time is.*

Take ye heed

- The times and seasons will be very important some time, so do not become indifferent. B19 None then living shall escape the great time of trouble except the Little Flock, the Bride class. R2302:5

Watch and pray

- Watching unto prayer, thus keeping their hearts in a humble and teachable attitude. R1797:1 Be always watching for the first evidence of my parousia. B163 Watch yourselves and also the word of prophecy. B22 With the Word of God in heart and mind, and the spirit of truth in yourself. B23 That in due time ye may know. D606; B19 "Watch ye, that ye may be accounted worthy to escape." (Luke 21:36) R2302:5; B23; D606

For ye know not

- Because the time was long according to human reckoning, and a knowledge of it would therefore have been discouraging. R1796:3 Although it was neither proper nor possible for the Lord's people to know in advance the exact time of the second presence, yet when the due time would come, the faithful ones, the watchers, would be informed. R2972:3 The time of the Lord's presence could not be known beforehand, even by the saints; nor was the fact of the Lord's presence recognized until nearly a year after October 1874. D612 Such a state must continue until the proximity of the event renders the knowledge of the time no longer a cause of discouragement, but of the revival of hope and anticipation. R1796:5

34

Mark 13:34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

A far journey

- Even to heaven itself, not to return until the time for his kingdom to be established in glory and power. R2634:2

Every man his work

- Each should seek to know his talents and to use them, and should not attempt the use of talents not given him, and a work therefore not committed to him. R2527:1 In the Church. R2527:1 As illustrated by those who built with Nehemiah. R2526:6 As Nehemiah's plan was that each person should undertake the building of the wall nearest to his own residence. R2527:1

35

Mark 13:35 *Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:*

Watch

- The signs of the times in light of God's Word, for the second advent of the Lord, the establishment of the kingdom, and the transformation of the Church to the divine likeness. R2973:3, 1796:3 Our watching is to be for the second coming of him who redeemed us. R2973:1 Watch intently, earnestly, interestedly, because we know of the good things God has in reservation. (1 Cor. 2:9-13; 1 Pet. 1:4) R2973:5 Watching implies hoping, and it also implies waiting. R2973:2 Watch, because ye know not, in order that, at the proper time, ye may know. R2972:2; D606 We are to watch the signs of the times in the light of the Lord's Word, our lamp. R2973:3 The watchers look not merely at the outward signs, as seen in the world. They scrutinize carefully and repeatedly their "chart," the Bible's prophetic outline of the world's history furnished by the King himself. R2973:6 The watchers are those who are in harmony with the King and who have respect to his promise, and they, therefore, do not neglect the words which he speaks. R2974:1 Implies not only some advantage in watching, but that the manner of the second advent will require some discernment. R1796:5 This watching will serve as an antidote to worldly influence. R2303:1

Therefore

- Implies that the manner of the second advent might be contrary to general expectation. R1796:5

Cometh

- This cannot refer to our Lord coming at death, as often taught, because death is an enemy. R2303:1

37

Mark 13:37 *And what I say unto you I say unto all, Watch.*

I say unto all

- Unto all believers. R2972:5 The whole Church to the end of the age. R1796:2

Mark 14

1

Mark 14:1 *After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.*

After two days

- One of the two days before the Passover, beginning on Wednesday night, 13th Nisan. R4212:2*

The feast of the passover

- Lasted a week, and was one of the most important celebrated under the Jewish arrangement. R3363:3

The chief priests

- The great religious teachers felt themselves sponsors for the people. They perceived that their hold over the more ignorant Jews was being impaired by Jesus' teachings. R5540:6

By craft

- It was merely a question of how they could accomplish the murder and deceive the people, so as not to provoke those who had begun to exercise faith in Jesus. R5541:1

Put him to death

- They seem to have been unanimous in believing that his destruction would be for the good of the Lord's cause, as they misunderstood that cause. R5540:6

Not on the feast day

- For he would be surrounded by the multitude, some of whom thought him to be a great prophet, others of whom considered him to be the Messiah. R5541:1

2

Mark 14:2 *But they said, Not on the feast day , lest there be an uproar of the people.*

Lest there by an uproar

- It was anticipated the friends of Jesus might arouse a commotion amongst the throng which might make the religious leaders of the Jews appear to be seditious. R3366:3

3

Mark 14:3 *And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.*

In Bethany

- The honored guests of Lazarus, whom Jesus awakened. R5541:1, 3534:2, 2447:3 At the close of the Jewish Sabbath Day just preceding our Lord's crucifixion. R5540:3 Sunday night, 10th Nisan. R4212:2* Possibly the sixth day previous to the Passover, the Sabbath. R2447:3, 3534:2

Simon the leper

- Who probably was dead. R5541:1 Possibly the father of the family, or the late husband of Martha. R3534:2, 2447:3

At meat

- A feast or banquet in our Lord's honor. R2448:1, 3534:3 Martha, Mary and Lazarus were the hostesses. R5541:2

A woman

- Mary, sister of Martha and Lazarus. R3877:2

Alabaster box

- Apparently a small vase. R5230:5, 2448:1 "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness."—A Boston printer. R5541:5

Ointment of spikenard

- Not oil, but very expensive perfume. R5230:5, 3535:1, 2448:1 A beautiful picture of love and devotion, illustrating the manner in which we can pour perfume on each other, by speaking graciously to each other and by seeking to see the best that there is in one another. R5231:4

Very precious

- Equivalent to a year's wages of a working man. R3535:1, 5541:4, 2448:2 Considered in the light of the odor and blessing it has shed upon all of the Lord's people, Mary's alabaster jar of precious perfume, very costly, has proven to be extremely cheap. R3535:3

Brake the box

- Opened the box's tyings and seals. R2448:2 Probably uncorked it. R5230:5

And poured it

- The reverence which she felt for Jehovah, she sought to express toward his highest representative, Jesus, who had brought her brother back from the tomb. R5541:4 We can pour perfume on each other by speaking graciously to each other, and by seeking to see the best in one another. (Eph. 5:1, 2) R5231:4 We can anoint friends, brethren and others with kindly words, loving sympathies, tender expressions. R3878:1 As we do this, the Lord will allow some one to scatter some flowers also for us. R3878:2 "An offering and a sacrifice to God for a sweet-smelling savor." (Eph. 5:2) R5231:4 While Jesus was still alive. A week later and it would have been too late. R3536:5 Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Flowers on the coffin cast no fragrance backward over the weary way. R3878:3*, 3536:6

On his head

- According to another account, she subsequently poured a portion of the same perfume upon his feet. R5541:2 Manifesting her adoration, reverence and devotion to him as her Lord, the Messiah. R5230:5 Expressing the reverence which she felt for Jehovah she sought to express toward his highest representative, Jesus. R5541:4 The perfume of Mary's acts of love, kindness, and adoration have come down through the ages, filling the entire Church with the sweet odor. R3877:4, 2448:5 She pleased the Lord, and illustrated the noblest and truest qualities of the feminine heart. R3877:4 Although our Head has been glorified, we may anoint his "feet" who are still with us. R3878:5, 3536:2

4

Mark 14:4 *And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?*

There were some

- John tells us that the leader of the murmurers was Judas. R5541:2

This waste

- Such ointments were much more expensive at that time than now. R5230:5, 5541:4

5

Mark 14:5 *For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.*

Might have been sold

- Mary may have prepared the perfume herself, for Judas does not object to its having been purchased for a large sum, but that it might have been sold for 300 pence. R2744:1

Three hundred pence

- Greek, denarius, silver penny, the average daily wage at that time. (Matt. 20:2) R2448:2, 5541:4, 3535:1, 2744:1 About six dollars, representing the labor of a year. R5541:4 About $48. R2744:1, 3877:2 The joy, the comfort, the blessing that came to the heart of our dear Master, and that strengthened him for the experiences of coming days, was worth far more than the 300 pence. R3878:3

Given to the poor

- It is a mistake to suppose that time or money spent in the Lord's service or in the study of his plan means that much less for the poor. R3877:5

And they murmured

- John tells us the leader in this was Judas. (John 12:14) R5541:2, 3535:3, 2448:3 Considered in the light of the odor and blessing and refreshment which it has shed upon all the Lord's people throughout this Gospel age, Mary's alabaster jar of perfume, very costly, has proven to be extremely cheap. R3535:3

6

Mark 14:6 *And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.*

Let her alone

- A severe reproof to those whose sentiments of love had no other measure than that of money. Money is not the only thing of which people are sorely in need. R2448:3

7

Mark 14:7 *For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.*

The poor

- Generally they are the class most ready to receive the truth. R1104:3 Poverty has proven a blessing by developing sympathy, patience, love, goodness, helpfulness, toward those who need our care and assistance. R3535:6

With you always

- Throughout this Gospel age. R3535:6, 4702:6

Have not always

- A little while he would be glorified. R3536:1, 4702:6

8

Mark 14:8 *She hath done what she could: she is come aforehand to anoint my body to the burying.*

She hath done

- Though the Lord declined to recognize a woman as a teacher of religion, his special love for this Mary and her sister Martha is particularly recorded. R4702:3,5 She did what pleased the Lord; she illustrated the noblest and truest qualities of the feminine heart, love, devotion, fidelity, she spoke by actions rather than by words, and the perfume of her acts of love and kindness and adoration of her Lord have come down through the ages, filling the entire Church of Christ with the sweet odor of the perfume she poured upon his head and subsequently upon his feet. R3877:4

What she could

- She has shown her devotion to the best of her ability. R3535:2 No one could have a higher tribute. She cannot do more, she has done all she could. R5230:6 This expression of Jesus should be of special comfort, particularly to the sisters in the Church. Not discouraged by her limitations, Mary was on the alert to improve all the opportunities that she had. R5230:2, 4702:3 Let us all make sure the Master can say of us as he said of her. R2512:6 The Lord accepts the little sacrifices as though they were greater ones. It is not the amount that God is seeking, but the character, the disposition of

heart. R2717:4

To anoint my body

- We may suppose these would seem very strange words. The disciples thought he would not die. R5230:6 The "feet" members of the Body of Christ are still with us; let us hasten to anoint them with the precious spikenard perfume. R3878:5

9

Mark 14:9 *Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*

A memorial of her

- Not merely to honor her, but to inspire and encourage others of God's people to the obtaining and exercising of a love which delights in service, yea in costly sacrifice. R5541:4 What a sweet memorial of Mary! How we all love and reverence her true womanhood, and appreciate the fact that her intuitions in respect to this anointing of the Lord were superior to the reasonings of the twelve apostles on the subject—they were too cold and calculating, too business like. She made up for this deficiency in the warmth of her loving devotion. R3877:5 The Mary class is still with us. R3536:2 The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby. "The liberal soul shall be made fat." (Prov. 11:25) R3535:4

10

Mark 14:10 *And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.*

Judas Iscariot

- What a sharp contrast between the love and generosity of Mary and the mean selfishness of Judas! R3878:4 Representing some who for earthly advantage for themselves are willing to deliver other members of the Lord's Body up to tribulation, adversity and reproach. R3366:6 There are some amongst the Lord's professed disciples who commit a similar crime, willing to sell the Lord for social position, honor, popularity, titles, by misrepresenting his character, plan and Word. R4907:4, 3366:6

To betray him

- Perhaps surmising Jesus could deliver himself, possibly thinking to gain the money without our Lord being injured; but, in any event, showing a baseness of character and willingness to do evil for selfish reasons. R3366:6 Perhaps he reasoned that since all these things would happen to the Lord anyway, he might as well have the money. R3878:6

11

Mark 14:11 *And when they heard it , they were glad, and promised to give him money. And he sought how he might conveniently betray him.*

To give him the money

- Some today are willing to sell the truth for financial profit or social advantage, and others willing to sell the members of the Lord's Body. R3366:6

Conveniently betray him

- Suggesting that he would be in touch with Jesus' movements and could inform them of the most suitable time, a time when the multitude would not be with him. R5541:1

12

Mark 14:12 *And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?*

The first day of

- The 14th of Nisan, the Feast of Passover beginning on the 15th. R1800:2

Unleavened bread

- A reminder of their haste in fleeing Egypt, not having time for bread to rise, and their suffering in Egypt, called the bread of affliction. (Deut. 16:3) R1800:2 Its chief significance was the putting away of sin. R1800:2 A type of the world's proper condition in the Millennial age—the putting away from them the leaven of sin. R1800:3

Killed the passover

- Typified Jesus, the Lamb of God. R5542:3 The killing of the Passover lamb was always done on the 14th of Nisan; so also the sacrifice of Christ was accomplished on this same day, thus fulfilling the prediction of the type. R1800:3 "Christ our Passover is sacrificed for us." (1 Cor. 5:7) R3749:3

13

Mark 14:13 *And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.*

He sendeth forth

- Thursday, daytime, 13th Nisan. R4212:2* Evidently Jesus was at Bethany, at the home of Lazarus, when he sent this word. R5541:3

Two of his disciples

- Peter and John. R5541:3

14

Mark 14:14 *And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?*

The goodman

- Probably a believer. R1800:3 It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the Pentecostal blessing was poured out upon them. R3363:6

The guestchamber

- During passover week hospitality was recognized as a duty in Jerusalem, hence the readiness with which the Lord's request for a room was granted. R1800:3

15

Mark 14:15 *And he will shew you a large upper room furnished and prepared: there make ready for us.*

A large upper room

- Supposed to be the same one in which the disciples were gathered on Pentecost. R5541:3 We do know that it was at the house of this Mary that many gathered to pray for the release of Peter from prison. It was "a large upper room" and was already prepared with a suitable dining couch of proper dimensions. R3363:6 The early Church meeting places were usually private dwellings or rented upper rooms. R984:2

16

Mark 14:16 *And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.*

They made ready

- We may be sure everything was in exact conformity with the original requirements. Jesus and his apostles were bound by every feature of the Jewish Law as much as other Jews. R5541:6

17

Mark 14:17 *And in the evening he cometh with the twelve.*

In the evening

- Thursday, 14th Nisan. R4212:2*

18

Mark 14:18 *And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.*

Which eateth with me

- As my guest, a member of my family. R5542:1

Shall betray me

- Said with a double object—to show his disciples he was aware of the betrayal and as a final reproof to Judas, to startle and to cause him to think. R5542:2

19

Mark 14:19 *And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?*

One by one

- The import would be, It is not I whom you have meant! R5542:2 Even Judas joined in the general inquiry, "Is it I?" R5542:2, 3364:3 Not overconfident, but each seeming to fear his own stability. They had the spirit of self- examination. R1800:5

20

Mark 14:20 *And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.*

One of the twelve

- Judas was probably present at the Passover Supper partly for the purpose of learning the direction which Jesus and the others would take after the supper. R3366:3 Despite the custom of the time, to be loyal and faithful to the one whose bread he ate. R3879:3

Dippeth with me

- Unleavened bread, resembling thick pancakes, was sometimes used instead of a spoon to sop up the essence of the meat. R5542:1

21

Mark 14:21 *The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.*

Woe to that man

- Judas' intimate acquaintance with the Lord made him specially responsible. NS603:6 Judas had a sufficiency of light to condemn him so he would have no further opportunity and hope. R5453:1 Let us beware of the little things which, like a switch upon a railway, turn a train into an entirely different track, and may lead us off far from the goal we at first desired to reach. R3367:1

Had never been born

- Evidently his was the sin unto death—the joys of his useless, wasted life did not overbalance its sorrows and anguish and his subsequent despair and suicide. R3879:4 Being unmoved by our Lord's words is strong evidence of the willful intention which marked Judas' crime. R4906:6 Leaves no ray of hope for his restoration. R1800:6 One of the most detestable characters known to the pages of history. R4909:5 Every suicide by his act confesses his wish that he had never been born. R3364:3

22

Mark 14:22 *And as they did eat, Jesus took bread, and blessed, and brake it , and gave to them, and said, Take, eat: this is my body.*

As they did eat

- It is entirely probable that Judas was not present when Jesus, a little later, instituted the Memorial Supper which Christians now celebrate. R5542:2 Christ's death should not be celebrated monthly,

quarterly or weekly, but, as the archtype of the Jewish Passover, should properly be celebrated annually. R5542:3

Jesus took bread

- Some of the left-over unleavened bread. R3526:3 In the Passover a literal lamb was used to typify Jesus, but now the breaking of bread represented the death of Jesus. R5542:3 The unleavened bread memorializes the purity, the sinlessness, of him who gave himself to be the ransom-price for all. R4591:2, 2772:3 "I am the bread of life." (John 6:35) R2772:3 "For we being many are one bread, and one body." (1 Cor. 10:17) R5542:5

And brake it

- Represented the death of Jesus. R5542:3 Represented the sacrifice of Christ's humanity for our redemption. R1800:6 It must be "broken" in order to be appropriated; it was also necessary that he be broken in death, sacrificed for our sins, ere we could appropriate his merit and enjoy everlasting life. R3526:4 When we break this Bread together as a Memorial, we not only symbolize our Lord's broken body, but also our own breaking or dying as members of the Church. R4591:5

Take, eat

- Symbolically represents our partaking of the fleshly perfection of the man Jesus. R4591:3 The appropriation to ourselves, by faith, of justification to human life-right. R5871:1, 1800:6 The rights and privileges which Christ surrendered may be appropriated by all who accept him. R3879:6

This is my body

- Not that the bread was turned into his actual body and the wine into his actual blood, for he still had his actual body and blood; but that they symbolically represented his body and blood. R5542:3, 3526:4 This represents me, the antitypical Lamb; it represents my flesh. F464; R5870:5 A figure of speech. He would not have meant as some believe that the bread turned into his actual flesh, for he still had his flesh. R3879:5, 5870:5 The broken bread represented the sacrifice of Christ's humanity for our redemption. R1800:6 To call their minds from the typical lamb to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. R4839:4, 466:1

23

Mark 14:23 *And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.*

He took the cup

- Symbolical and pointed forward to his own death. R4331:3 Representing crushing of the grapes, the blood of the grapes, the Master's blood, the life sacrificed, poured out, and their lives with him. R3880:3, 4591:5 We not only need nourishment to come back to God and his favor, but we need the precious blood to release us from the condemnation of justice. R3526:5

They all drank of it

- Having the same significance of the broken bread. Partaking in it also meant the appropriation of the benefits of his sacrifice, thus securing our justification. R1800:6 It was Jesus' cup, of which he drank, that he gave to his disciples to finish. Thus, symbolically, we are invited to be partakers of the sufferings of Christ. (2 Cor. 1:5-7) R4475:1 All who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice. R4591:5 All partook with him his cup of suffering and death. R3880:2 Meaning our appropriation of the benefits of his sacrifice, thus securing our justification. R1800:6

24

Mark 14:24 *And he said unto them, This is my blood of the new testament, which is shed for many.*

This is my blood of

- The blood prepared in advance of the covenant, wherewith to seal it and make it obligatory. R4331:3,

5542:5; E28 The new testament—A covenant of mercy. R2859:3 Before our Lord could become the Mediator he must seal the New Covenant with his own precious blood. E28 Jesus' death constituted the blood which seals, makes efficacious, the New Covenant. But the Church is blessed in advance of that New Covenant, and their blood is counted as part of the sacrifice which seals that covenant. R5542:5 The New Covenant will not become operative until the cup of the Lord's sufferings which is left behind has been drained in death by the last member of his Body. R5542:6, 4310:2,3 The New Law Covenant will be inaugurated by Messiah, its Mediator, at his second advent. R5542:5 Our Lord has not yet already sealed the New Covenant with his blood. Q179:4

Which is shed

- "To give his life a ransom (the redemptive price) for many." (Matt. 20:28) R1336:1 Plainly presenting Christ's death as the means through which he gained ability to benefit many. R1335:6*

For many

- The world in general. R111:2

25

Mark 14:25 *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*

Drink no more

- His work, his drinking of the cup, was finished the next day on Calvary. There he completed the drinking of the cup which the Father had poured for him. R5542:6

Fruit of the vine

- If anybody prefers to think of it as being grape juice, I have no objection. Q486:4 Not literal wine, but the new thing typified by it. R3365:1

I drink it new

- The new wine—the joys, rights and privileges of the divine nature—in that kingdom. R721:2 Having a new and blessed significance, being commemorative of the heroism of their faith under the most crucial tests, and a rejoicing together in the victory of that faith. R1801:1 All who would drink of the present cup of suffering, ignominy and death would also share in his cup of joy and blessing, glory and honor in the kingdom. R3880:3, 3365:1 Foretells the final triumph of Christ and the Church. R1801:1

The kingdom of God

- At our Lord's second advent. R3880:3

26

Mark 14:26 *And when they had sung an hymn, they went out into the mount of Olives.*

They went out

- Let us do the same. Let each go home with heart full, prolonging our communion and fellowship with the Master. R5195:2

The mount of Olives

- A distance of perhaps a mile. R5550:2 There is a small enclosure now on the side of Mt. Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well. R2773:6

27

Mark 14:27 *And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.*

Ye shall be offended

- Discouraged, stumbled, amazed; the thing they were not expecting would occur. R5550:3

Sheep shall be scattered

- Knowing how desolate, aimless and perplexed they would feel, it would be his chief concern in the 40 days between his resurrection and ascension to gather them again and re-establish their faith in him as the Messiah. B111 The Lord willed that severe testings should come to the sheep through the Master. R4488:2

29

Mark 14:29 *But Peter said unto him, Although all shall be offended, yet will not I.*

Yet will not I

- Peter's courage, manifested on so many occasions, was really his weak point. R5563:1 He was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. R5550:3 Perhaps it was remembering these words that he drew his sword in the Lord's defense. (John 18:10) R2468:6

30

Mark 14:30 *And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.*

Thou shalt deny me

- Peter was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. R5550:3 As our Lord forewarned Peter of coming trials, so he has forewarned us of the great crucial test near at hand. R5550:6 Siftings are permitted, not because the Lord has no interest in us, but because only those who can stand siftings, trials and tests, are fit for places in the kingdom. R5563:6 Perhaps the Lord allowed this for our sakes, that we might realize we need to put our confidence in the Lord. CR307; R5550:3

31

Mark 14:31 *But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.*

I will not deny thee

- Peter realized no dread, no fear. Hence he did little watching and praying in comparison with what he should have done, and self-confidence led to his undoing for a time. R5563:1

Said they all

- They declared themselves loyal and ready for death. How little they knew what severe trials would come upon them. R5550:3 The mistake many make is not realizing how severe the trials and temptations may become, in not realizing the necessity of heavenly assistance in every time of need. R5550:5

32

Mark 14:32 *And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.*

Gethsemane

- An olive orchard or garden. R5550:2 Signifying an oil-press place. Jews used olive oil for food and light. Jesus is the nourisher, as well as the enlightener, of the world. He almost crushed his soul in a garden used for the crushing of olives. R5550:2, 2773:3 Doubtless in the end of this age there will come Gethsemane experiences to the Church. R5550:5

To his disciples

- Because he loved them, and knew that they loved him, he permitted them to watch and pray with him. R1801:2

Sit ye here

- To watch, to be on guard against something that was to occur. R5550:6, 2773:6

I shall pray

- That he might find grace to help in time of need. R1801:1 Having first comforted, counselled and prayed for and with his disciples. R1801:1

33

Mark 14:33 *And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;*

Peter and James and John

- As a sort of outer guard—the three in whom he found the most active and consoling sympathy. R1801:2, 2773:6 The three most courageous, zealous and earnest of his disciples. R2774:1

To be sore amazed

- As though the sorrow had come upon him unexpectedly. R2774:1

To be very heavy

- Carrying the thought of loneliness, home-sickness, friendlessness. R5551:1 Because of the coming shame of trial, conviction, and execution as a blasphemer and seditionist. The perfect man must have suffered far more than would have been possible for a fallen one. R3885:3, 3367:2 Overwhelmed with the fear that in some manner he might have failed of perfection, and that his death might mean extinction. R3886:1, 5551:5 The Master's personal eternal life was in the balance. R5551:4 No one can thoughtfully read this lesson without feeling there is something thoroughly incorrect in the idea that Jesus was his own Heavenly Father. R2773:3

34

Mark 14:34 *And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.*

Exceeding sorrowful

- The thought of extinguishment of life was an important factor in his sorrow. R4804:2 Death to him was very different from what it is to us who are nine-tenths dead, with benumbed sensibilities. R3885:6 An intense mental and nervous strain; an agony which would have worn him out shortly, which caused him to sweat great drops of blood. R1801:2, 3367:3 Fearful lest he might have violated the Law, made some mistake and not come up to the requirements of the Father. R5331:4, 5551:3, 3367:2

Unto death

- I feel as if I would die now, without coming to that great crisis which is before me. R5551:1 The death of Jesus began at Jordan; it culminated and was finished at Calvary. R5104:2 Paul assures us that the Master's Gethsemane experiences were linked with fear—not fear of dying, but fear of remaining dead. (Heb. 5:7) R5551:5

35

Mark 14:35 *And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.*

He went forward a little

- To be alone in his communion with the Father. R5550:6

And prayed

- "Unto him that was able to save him from (out of) death (by resurrection)." (Heb. 5:7) R5551:5, 3885:6, 3367:3

36

Mark 14:36 *And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.*

All things are possible

- If it were possible for the divine plan to be otherwise worked out, he might be saved from the special tribulations of the hours just before him. R5551:4 The substance of all is that our Lord was exceeding fearful of himself—fearful lest he should make a misstep and thus spoil the entire plan of God, which he had so obediently undertaken and thus so loyally performed. R3886:2

Take away this cup

- In the matter of his baptism into death, there was no hesitation. The ignominious death was the thing he prayed might pass. R5421:2,3,6, 5551:5, 3886:2, 3367:2 Jesus was to drink the cup which belonged to the sinner in order that he might redeem man. R5421:6 It was necessary he suffer the death of the cross in order he might redeem the Jew. R5421:6, 5126:4, 5047:4,5, 3901:4; E430 The same cup represented in the communion service. R5421:3 The shame and reproach of being executed as a blasphemer against God and an injurious person amongst men. R3367:2 Not that he might not die, for he had come into the world for that purpose; but that the Father might have some way of passing by the special ignominy of that hour. R5551:5 He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life. R5551:2 The question was, had he done the divine will fully, in a spirit pleasing to the Heavenly Father; and would he pass through the experience of the next few hours with proper obedience, or fail and lose his all in death? R5551:6, 5331:4 Had the Master failed, there was no one to make good for him. His failure meant everlasting death. R5551:4 Drinking of the cup by the Church represents, not only justification, but sanctification. R5421:5 How different with us who seek to walk in his steps, we have nothing to lose, for as a race we are all under the sentence of death. R5551:3

Not what I will

- As a man. T54

But what thou wilt

- As the Father—the divine. T54 He learned the Father's will for him, and he was content. R5421:2

37

Mark 14:37 *And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?*

And he cometh

- Seeking human sympathy. R5550:6

Findeth them sleeping

- It was midnight and they were accustomed to retiring early. R5550:6 The strain of the evening and the weighty lessons which the Master had imparted reacted in drowsiness. R5550:6 Well it had been expressed by the prophet, "Of the people there was none with me." (Isa. 63:3) He trod the winepress of grief alone. R5550:6 A great difference between the Master and his followers: the Master is with us, "I will never leave thee nor forsake thee," and there is also a fellowship of spirit amongst the brethren of Christ. R5551:6

Sleepest thou

- Not begotten of the holy Spirit, they could not therefore so fully watch with the Lord and pray with him as if they had been spiritually enlightened. R5331:1

Couldest not thou watch

- Gently he reproved them. R4804:5, 2774:4 They were not without loyalty; it was not a matter of indifference to them, but they did not comprehend. R5331:1

One hour

- Little did they realize that at that critical hour their own and the whole world's salvation hung upon the shoulders of their trembling, suffering Lord. It was the dark hour of the world's crisis. (John 12:31) R669:2

38

Mark 14:38 *Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*

Watch ye

- Be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. R5332:1 Addressed, with much force, to the eleven; and more particularly to the three whom he had called apart to be a little nearer to him. R5331:1 Not merely on my account, you need to be in a watching attitude on your own account. An hour of severe trial is upon us all. R2774:4 Watch and be on guard against the encroachments of the world, flesh, and devil; watch for all the encouragements of the Lord's Word; watch for everything that will strengthen us in faith, loyalty, hope and love. R2775:5 Some will make light of the warning and expose themselves to danger; others will hearken, resulting in their preservation. R3761:4 There seems to be special need of this at the Passover season. R3178:3 See 13:33,35.

And pray

- For wisdom and grace. R5331:5 Our Lord watched and prayed, got a blessing and came off victor; they did not watch or pray, and as a result we find them scattered and bewildered. R2775:2 Some make the mistake of praying without watching; others make the mistake of watching without praying. R2775:5 Pray together as the Lord's people; pray in our homes, as families; pray in secret, in private; have the spirit of prayer in all that we say and do. R2775:5 In harmony with our intelligence—our knowledge of the divine plan. R5332:4

Lest ye enter

- Lest they should fall in their temptations. R5331:5, 5312:5 Lest ye fall in this evil time. R2774:5 Those who neglect the Master's words will be sure to enter into temptation, and be tolerably sure to fall therein. R2775:5 They would have fallen into temptation the same, but they would not have entered into it. R5331:5 That we may be shielded from temptation that without his aid would be beyond our endurance, and that he will, in his own due time deliver us from evil and imperfection and grant us a place in his heavenly kingdom. R5835:5 The devil is seeking whom he any devour. He knows our weak points and is ready to take advantage of them. R3179:4

Into temptation

- In this hour of trial which is upon us all. R2774:5 It was the most trying time for our Lord, for the apostles, and particularly for Judas and Peter. R3759:3 Now is the time for the Church to be specially on the alert against the wiles of the world, the flesh and the Adversary. R5331:6 We may not clearly discern in advance the character of the temptations, for if we knew all about them beforehand, they would be but slight temptations and easily overcome. R5332:4, 3179:1 A temptation resisted makes us so much the stronger to resist the next. R5331:5

The flesh is weak

- Notice his kind consideration for the bewildered and weary disciples, and his loving excuse for them. R1801:6

40

Mark 14:40 *And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.*

When he returned

- It was no sign of weakness that he thus craved human sympathy. R801:2

Asleep again

- Instead of watching and praying, therefore the less prepared for the trial hour coming on. R3367:5

41

Mark 14:41 *And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.*

Sleep on now

- "Of the people there was none with me." (Isa. 63:3) He trod the winepress of grief alone. R5550:6 An angel appeared and strengthened him with the assurance that he had been faithful to that moment, and that divine blessing would be with him in the trial at hand. From that moment onward, all fear and agony were gone. R5551:6, 5331:4

It is enough

- Assured of the Father's favor, he could pass through any experience; he had gotten the victory. R5331:4

43

Mark 14:43 *And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.*

Cometh Judas

- The Judas class of today are those who receive temptation, enter into the spirit of the allurement, and are swallowed up by it. R3760:1

A great multitude

- The high priests' servants, court followers, resembling the police of today. R3367:4 An impromptu sheriff's posse. R3887:2

Staves

- Clubs. R3367:4

45

Mark 14:45 *And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.*

And kissed him

- The Greek indicates he kissed him repeatedly. R3887:2

46

Mark 14:46 *And they laid their hands on him, and took him.*

And took him

- The binding of our Lord seems to have been entirely unnecessary, except as the "band" might desire to make an exhibition of their prowess to those who had sent them. R2469:4

47

Mark 14:47 *And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.*

And one of them

- Peter. (John 18:10) R3887:6, 3367:4

Drew a sword

- They had the swords to demonstrate that our Lord was not taken contrary to his own will. R3367:4 To defend the Lord. R3886:6 The only sword which the Lord's people now may use is the sword of the Spirit, the Word of God. R3888:1

48

Mark 14:48 *And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and*

with staves to take me?

Are ye come

- The Lord seems to have remonstrated his binding. (John 18:12) R2469:4

50

Mark 14:50 *And they all forsook him, and fled.*

All forsook him, and fled

- Awakened, surprised, dismissed by the Lord. R3367:4 Our Lord, in surrendering himself, stipulated that his apostles were not included in the arrest. R3367:4 Our Lord had said, "let these go their way." (John 18:8) R3888:1 They were disconcerted by the Master's arrest and his evident willingness to be arrested. R4756:2 The temptation, the fear they could not resist. R3178:6 It is appropriate that the Body of Christ should, at the Memorial season, have special trials, peculiar difficulties, testings of faith, obedience and loyalty. R4756:2, 3178:3

51

Mark 14:51 *And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him:*

A certain young man

- There is some evidence that John Mark, the writer of this Gospel, was the lad, awakened by the commotion of Jesus' arrest, who came forth in his nightgown. R5550:3, 4707:2, 4347:2, 4169:1

53

Mark 14:53 *And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.*

To the high priest

- Caiaphas, evidently the ringleader in the conspiracy against Jesus. We may presume it was by his orders our Lord was taken first to Annas (John 18:13-24), his father-in-law. R2780:6 First to Annas (John 18:13), the rightful high priest according to the Law, the office being for life. His son-in-law, Caiaphas, was the acting high priest, appointed by the Romans. R1809:2

Were assembled

- It was not lawful to try any man for a capital offense between sundown and sunrise. Hence this trial was an informal one. It must be ratified by the Sanhedrin after sunrise. R3367:5, 1809:3

All the chief priests

- Carefully excluding, evidently, a few such men as Joseph of Arimathea, Nicodemus, and probably a few others known to be favorably inclined toward the new teacher. R1809:2

54

Mark 14:54 *And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.*

Into the palace

- Peter and John went with the crowd into Pilate's court to see what would befall the Master. R3178:6

56

Mark 14:56 *For many bare false witness against him, but their witness agreed not together.*

Bare false witness against him

- Who would misrepresent him, his teachings, etc., either ignorantly through misunderstanding him or designedly with a view to gaining favor with the offices of the court. R3888:3

Witness agreed not together

- Two witnesses who agreed were required by law. (Deut. 19:15) R1809:3 The Jewish Law required at

least two witnesses in any such trial. R2781:2

58

Mark 14:58 *We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.*

Destroy this temple

- Misunderstood or deliberately falsified—he had said that if they destroyed the Temple it would be reared again within three days (antitypical). R3370:5 The true Church. R3080:6, 3081:1; T70

Within three days

- The last of the fifth, all of the sixth, and the early part of the seventh thousand-year day. R3375:2, 3080:6

61

Mark 14:61 *But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?*

He held his peace

- Knowing that the truth was not desired and would avail nothing. R1809:5 Had the witnesses repeated his words exactly there was nothing in them upon which any law would condemn him. R3888:4 The High Priest, however, realized that he had utterly failed of getting any testimony against the Lord. R3888:4

And answered nothing

- Knowing that the truth was not desired and would avail nothing with these men who so warmly cherished murder in their hearts. R1809:5

The Christ, the Son

- The charge against our Lord was based upon his claim of being a Son of God—not the Father himself. R2781:5

62

Mark 14:62 *And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

I am

- The Messiah, the Son of God. R2781:3 He deliberately answered "I am," knowing that his reply would be like the signing of his death warrant. R1809:5

Right hand of power

- This prophecy compassed the certainty of his death and resurrection. R1809:5 Signifying the chief place, the position of excellence or favor. He will be on the right hand when coming, and remain on the right hand forever. R532:1, 4:5 The power and glory of his kingdom, which he had previously affirmed was not to be of this world, or dispensation, but of the world to come, wherein dwelleth righteousness. R1809:5 "Sit thou on my right hand, until I make thine enemies thy footstool." (Psa. 110:1) A92; R531:6

And coming

- Pointed to his return in the end of the Gospel age. R1809:5

In the clouds

- A time of trouble. R5269:2, 153:1; B138 Represents confusion in general. R5269:5

Of heaven

- The powers of spiritual control. A318

63

Mark 14:63 *Then the high priest rent his clothes, and saith, What need we any further witnesses?*

Rent his clothes

- Whose very robes were symbolic of the blessed one in their midst. R1809:5 In token of astonishment and horror at such blasphemy. R1809:5

64

Mark 14:64 *Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.*

The blasphemy

- "Blasphemy is to attribute to God that which is contrary to his nature, and does not belong to him—and to deny what does." B306 The word is applicable to any indignity offered to God. B306 The Sanhedrin preferred this charge for its effect upon the people. R1809:6 One of the few charges the penalty of which under the Law was death. R3367:5

65

Mark 14:65 *And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.*

And some

- For two hours from 3 AM to 5 AM. R2470:5

To spit on him

- "I hid not my face from shame and spitting." (Isa. 50:6) E52

And to buffet him

- The rabble in the Court, hearing the commotion, felt at liberty to abuse the prisoner, as they had done others. R4711:5 "I gave my back to the smiters, and my cheeks to them that plucked off the hair." (Isa. 50:6) E52

And the servants

- Low minds delight in the misfortunes of those whom they realize to be their superiors. R2470:5

Did strike him

- Manifesting the same spirit as their masters. Their methods were ruder because they were more ignorant and coarse. R2470:5 "Consider him who endured such contradiction of sinners against himself." (Heb. 12:3) R2781:6 "He shall see (the fruits) of the travail of his soul (in the grand restitution of the redeemed race), and shall be satisfied." (Isa. 53:11) R1360:1; E441, 52

66

Mark 14:66 *And as Peter was beneath in the palace, there cometh one of the maids of the high priest:*

In the palace

- John and Peter had now separated. R5563:4

68

Mark 14:68 *But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.*

But he denied

- Mark's Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis. R2469:5 The writers of the New Testament were certainly very different from the majority of writers in that they told the absolute truth without modification or varnish. R5563:2 In terror. R4488:5 To see his Master apparently without friends in heaven, delivered over to his enemies and led from one tribunal to the other, has a paralyzing effect upon St. Peter. R5563:4 Stunned by the identification and wondering to what it might lead. R5563:4 The first instinct of nature, self-preservation overpowered him. He desired to avoid the troubles that had come upon Jesus. R3367:6 The Master knew the loyalty of Peter's heart, he knew he did it under stress. R5053:4

The Lord places himself, his brethren and his Word on a par. Those who deny his truth and his Word of prophecy are denying him. R3368:1 Men who freely tell of their failings must have been men of great courage, great sincerity, great love for the truth. R5563:3 Judas went down into the second death despised. Peter, after ups and downs of trial and discipline, passed to a reward of glory, honor and immortality. R5563:1

Into the porch

- Where the shadows were deeper and the people fewer. R5568:4

71

Mark 14:71 *But he began to curse and to swear, saying , I know not this man of whom ye speak.*

Began to curse

- This account of cursing, omitted by John, is supposed to have been indited by Peter himself, Mark being Peter's amanuensis. R2469:5 In terror. R4488:5 Peter's crime was nothing like that of Judas, he had merely sought to protect himself, he had not sought to even risk the injury of his Master. R5563:5 Foreshadowing the testing of the sanctuary class now. C188

I know not this man

- This was prior to his being anointed by the holy Spirit. F223 This has been a blessing to the Lord's followers, knowing that they, too, were sometimes overtaken in a fault. R3368:1

72

Mark 14:72 *And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.*

And Peter

- His crime was nothing like that of Judas; he had merely sought to protect himself. R5563:5

He wept

- Jesus lifted up his eyes and looked at Peter—a sympathetic glance, not an angered one—but it went straight to the heart. R5563:5 A great blessing to all the Lord's followers in their weaknesses and faults. They have learned from Peter to weep bitterly for these shortcomings. R3368:1 After he had it out with God in tears and prayers, he started again in the good way. R5331:6 The thoroughness of Peter's repentance is abundantly testified to by his subsequent loyalty, even unto death. R5563:5 Both Peter and Judas repented; the one who was merely entrapped was accepted back to divine favor. R3760:1 Tradition relates that ever after Peter arose at cock-crowing, made a fresh remembrance of his weakness and accepted divine forgiveness. R3368:1 Tradition has it that, remembering how he had denied the Master, felt it too great an honor to share the same form of death and, at his own request, was crucified head downward. R5563:5

Mark 15

1

Mark 15:1 *And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.*

In the morning

- Friday, 14th Nisan. R4212:4* With sunrise, the Sanhedrin met officially. R3368:1

A consolation

- To ratify the illegal trial of the night previous. R3367:5, 1809:3 Respecting how they should present the matter before Pilate. R3368:1

The whole council

- To make sure their purpose should be accomplished. (Luke 23:1) R1809:3

Delivered him

- Israel rejected Jesus in the flesh. R251

2

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

Art thou

- It is possible that some of the Lord's people may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another King. R3369:6

The King of the Jews

- Blasphemy being no crime under Roman law, they made the charge treason against the Roman government. R3368:1, 1809:6 The Roman governor cared nothing for the Sanhedrin's religious ideas. R1809:6

Thou sayest it

- Not quite equivalent to yes, yet it intimated that he did not wish to dispute the charge. R3368:4

3

Mark 15:3 *And the chief priests accused him of many things: but he answered nothing.*

Accused him

- Before the Sanhedrin, the charge was blasphemy for its effect upon the people; here an entirely different equally false set of charges involving treason, more likely to arouse the wrath of the Roman rulers. R1809:6

Of many things

- Treason against the Roman government; that he declared that there was another King besides Caesar, namely, himself, the Messiah; and that he had forbidden to pay taxes to Caesar's government. R3368:2, 1810:1 They evasively answered that of course he was a wicked man, worthy of punishment; else they would not be there at all accusing him. R5570:2

4

Mark 15:4 *And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.*

Pilate asked him again

- Not readily accepting the charges of the Pharisees. He knew them to be hypocritical. R3368:3

5

Mark 15:5 *But Jesus yet answered nothing; so that Pilate marvelled.*

Yet answered nothing

- "As a sheep before her shearer is dumb." (Isa. 53:7) R3368:4, 1815:6, 1359:5

Pilate marvelled

- That any one could be so indifferent to the results of his trial. R3368:4

6

Mark 15:6 *Now at that feast he released unto them one prisoner, whomsoever they desired.*

He released

- As a matter of clemency and favor. R3368:5

9

Mark 15:9 *But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?*

Will ye

- His thought evidently was to arouse in them, to some extent, an enthusiasm in favor of his liberation

of Jesus. R3368:5

Release unto you

- Thinking this a favorable opportunity to dispose of Jesus and get him out of the hands of the chief priests and leaders of the people. R5571:1

10

Mark 15:10 *For he knew that the chief priests had delivered him for envy.*

For he knew

- Pilate perceived that something in Jesus' teachings appealed to the people more than did the teachings of these religious rulers, and that he was being asked to perform a mean and unjust act for persons who sought to shirk their own responsibility. R5570:3

For envy

- As Joseph, a type of Jesus, was rejected by his brethren for envy. R3971:3

11

Mark 15:11 *But the chief priests moved the people, that he should rather release Barabbas unto them.*

The chief priests

- Annas, the high priest, was subsequently dragged through the streets, scourged and murdered. R3369:3

Barabbas

- The world's natural choice is for one of murderous spirit rather than a saint. R3896:2 Religious fanaticism is the deepest, wickedest and most conscienceless of hatreds. R2313:2

13

Mark 15:13 *And they cried out again, Crucify him.*

They cried out

- At the close of Jesus' ministry only about five hundred worthy ones had been found. Israel was not ready to be used of God in the blessing of the other nations. R4593:5

Crucify him

- The most ignominious and cruel method, so that his memory should ever be covered with infamy. R1810:4 When they rejected the King they rejected the kingdom. R4557:2

14

Mark 15:14 *Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.*

Then Pilate

- Neither a Jew nor a Christian, but a heathen man. R3368:2, 3895:6 The persecutions under Pagan Rome were not worthy of comparison with those under Papal Rome. Under Pagan Rome the charges against Christians were frequently dismissed with contempt (as Pilate and Herod attempted to do). B330

Crucify him

- The common people furnished not only multitudes to cry Hosanna, but also later, multitudes to cry, "Crucify him, crucify him," under the influence of their leaders. NS630:3 The voice of the people can be relied upon in some matters, but as respects religious things the voice of the people is far from being the voice of God. R3369:5 It must not prejudice our judgments to find the popular voice against us also. R3369:5 The closing scenes of the Church's experience may resemble that of our Redeemer, accused of blasphemy and treason. R3369:5

15

Mark 15:15 *And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him , to be crucified.*

And so Pilate

- Shortly afterwards, he lost his commission as governor and, in despondency, committed suicide. R3369:3

Willing to content

- Influenced more by considerations of policy than of principle, willing to satisfy the people, yet protesting the innocence of the prisoner and washing his hands in token of his own innocence. R1810:4 While recognizing that he failed to take the noble part, we are far from sharing with the majority in their very ignominious view of this governor. R3368:2

And delivered Jesus

- Not amenable to our God, for he knew him not; but merely to Caesar, and Caesar only expected him to preserve the peace and quiet of the city and maintain the dignity and authority of Rome. R3368:3

Scourged him

- Perhaps hoping that the scourging would satisfy his adversaries' thirst for blood. R3369:1, 3896:1 "Yet learned he obedience by the things which he suffered." (Heb. 5:8) E51

To be crucified

- Our Lord's death was the first in which the victim was entirely innocent. The only one, therefore, whose dying was wholly voluntary. R3369:3

17

Mark 15:17 *And they clothed him with purple, and platted a crown of thorns, and put it about his head ,*

With purple

- Robed him as a King and had some sport with him. R3369:1

19

Mark 15:19 *And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.*

They smote him

- It would seem that this would have exhausted the forces of nature; but our Lord, as a perfect man, had extraordinary powers of endurance. R1815:3 "I gave my back to the smiters, and my cheeks to them that plucked off the hair." (Isa. 50:6) E52 Similarly, in the end of this age, we may expect that the Body of Christ will also suffer violence. R5577:5

Did spit upon

- "I hid not my face from shame and spitting." (Isa. 50:6) E52

21

Mark 15:21 *And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.*

Simon, a Cyrenian

- Tradition has it that the Cyrenian became one of the followers of the Nazarene, through having the truth of the Savior's message borne upon his heart by the experiences of that hour. R5577:2, 4171:6 Where were Peter, John, James, Thomas and the other apostles, that they did not volunteer assistance? Doubtless they were deterred by fear. R5577:2, 3369:6

Out of the country

- A passing farmer. R5577:2

Alexander and Rufus

- The mention of their names is strong corroboration of the tradition that Simon was known to the apostle and that he ultimately became a Christian. R4172:1

To bear his cross

- Carrying the hinder part which usually dragged. (Luke 23:26) R3369:6, 2787:1 Whether by carrying the cross entirely or by walking behind Jesus and carrying a portion of the weight is not made very clear by the original text. R5577:2, 4171:6, 3369:6, 2787:1 Greatly weakened by three years of ministry, giving his vitality freely in healing of diseases; and being in a constant strain, without sleep, from the time he had sent his disciples to prepare the Passover. R5577:2, 3370:1 He took the infirmities of humanity until much weakened. E125 The opportunity is with us now to take up the cross and follow after him. R2787:1 If disposed to envy Simon his privilege, let us reflect that many of the Lord's brethren are daily bearing symbolic crosses and that it is our privilege to assist them. R3370:1, 2473:2 If no brother sees his privilege, the Lord will send the aid necessary, even though it be impressed and that because of the sympathy of the worldly. R3370:1 As the wooden cross was not his heaviest burden, so his followers have crosses which the world sees not, but which the "brethren" should understand. R3370:1

22

Mark 15:22 *And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.*

They bring him

- Each of the three prisoners being under the guard of four Roman soldiers, with a centurion in command, sixteen persons in all. R2787:1, 3369:6 Foremost went one who bore a white board on which was written the crime for which the prisoner was to be executed. R2473:5

The place of a skull

- Because the slope of the hill closely resembled a skull in shape and color, dark crevices in the face of the rock corresponding to the eye sockets and nose cavity. R3370:2, 2473:3 About three-quarters of a mile from Pilate's Judgment Hall. R3370:1 The significance of the Hebrew word; the Latin name for a skull being Calvary. R2473:3

23

Mark 15:23 *And they gave him to drink wine mingled with myrrh: but he received it not.*

They gave him

- Not an indignity, but an act of kindness. R3370:2

Mingled with myrrh

- Sour wine with bitter narcotics, to deaden sensibility to pain and reduce suffering. R3370:2, 1815:3 A society of women customarily undertook this act of mercy for victims of Roman crucifixion. R3370:2, 1815:3

Received it not

- Preferring to have his mind awake and clear to the last. R1815:3 Matthew informs us he tasted it, as a token of appreciation, but he refused to drink of it, preferring to experience the full measure of pain and suffering the Father's wisdom, love and justice had prepared for him. R3370:2, 2473:3, 1815:3

24

Mark 15:24 *And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.*

Crucified him

- The cross was laid on the ground. The victim was stretched upon it. Nails were driven through the feet and hands. A still more trying moment came when the cross, lifted by sturdy men, was allowed to drop into the socket prepared for it in the rock. R3370:2

Parted his garments

- Indicating the stony-heartedness of the Roman soldiers. R5578:1 His outer robe, his head dress, sandals and girdle—enough to give one piece to each. R3370:3 Hence, the clothing in which Jesus appeared after his resurrection was as specially created for the occasion as was the body in which he appeared. B128

Casting lots

- "For his vesture they did cast lots." (Psa. 22:18) R3370:3

25

Mark 15:25 *And it was the third hour, and they crucified him.*

The third hour

- Jewish reckoning; or nine o'clock, Friday morning, our reckoning. R3370:3, 1815:3

They crucified him

- The death-warrant was signed by Pilate about nine o'clock in the morning—the trial of Jesus and Pilate's various attempts to secure his release having occupied three hours. R2473:2

26

Mark 15:26 *And the superscription of his accusation was written over, THE KING OF THE JEWS.*

Was written

- In three languages: Hebrew, the language of the country; Greek, the language of the visitors and the educated; and Latin, the language of the empire and of the soldiers. R2473:5 Latin, the official or governmental language of Rome; Greek, the classical language of that period; and Hebrew, the language of the Jews. R3370:3, 2493:5

JEWS

- The term "Jew" had come to be synonymous with the term "Israel." R2085:1, 1341:1

27

Mark 15:27 *And with him they crucify two thieves; the one on his right hand, and the other on his left.*

And with him

- "He was numbered with the transgressors." (Isa. 53:12) R3561:5, 3370:4, 1815:6

Crucify two thieves

- The chief priests may have thus tried to detract from the injustice of their course, or perhaps to demean Jesus. R3370:4

28

Mark 15:28 *And the scripture was fulfilled, which saith, And he was numbered with the transgressors.*

The scripture was fulfilled

- Isaiah 53:12. R1815:6, 3561:5, 3370:4

29

Mark 15:29 *And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,*

That passed by

- Golgotha was on a frequented route. R3370:4

Railed on him

- Now satisfied that his claims were false, that probably his miracles were deceptions wrought, as the Pharisees said, by the power of Beelzebub, the prince of devils. R3370:4 "As he is so are we in this world." (1 John 4:17) R2316:5

Wagging their heads

- "We did esteem him smitten and afflicted of God." (Isa. 53:4) R2316:5

Thou that destroyest

- He had not spoken of destroying their Temple, but had said that if they destroyed the Temple, it would be reared again within three (antitypical) days. R3370:5 To a sensitive mind like our Lord's, such a charge of misrepresentation would be a burden upon his heart, yet he bore it patiently. R3370:6

The temple

- The true Church. R3081:1; T70

In three days

- The last of the fifth, all of the sixth, and the early part of the seventh thousand-year day. R3375:2

30

Mark 15:30 *Save thyself, and come down from the cross.*

Save thyself

- It never occurred to them that any one would voluntarily lay down his life for his friend. Neither did they conceive of the necessity or object of the Lord's death. R3370:5

Come down from the cross

- We are so glad that Jesus did not come down from the cross, and thus leave us in our sins and the whole world unredeemed. R3370:6

31

Mark 15:31 *Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.*

The chief priests

- Neglecting, doubtless, important matters, in their eagerness to make sure that he did not escape them. R3370:4

He saved others

- A singular admission of the truth. R3370:6

Himself he cannot save

- A deeper significance than they realized. Only by the sacrifice of himself could he hope to save others. R1815:6 He could have saved himself. (Matt. 26:53) R5195:4

32

Mark 15:32 *Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.*

The King of Israel

- All Israel, the twelve tribes. C293; R1341:1 Pilate called him "King of the Jews" (verse 26); proving that the term Jew and Israelite were synonymous. R2085:1

That we may see

- Eventually those who crucified the Lord shall look upon him whom they pierced and mourn because of him. R3370:6

They that were crucified

- Perhaps both, but probably only one—the other for a time keeping silent, but afterward speaking in defense of Jesus, as related in another Gospel. R3371:1

33

Mark 15:33 *And when the sixth hour was come, there was darkness over the whole land until the ninth hour.*

There was darkness

- Seems to have been a supernatural darkness, for an eclipse of the sun was impossible during the full

moon of the Passover time. R1816:4 Doubtless an expression of divine wrath and as typical of the darkness of alienation from God into which that long-favored nation had plunged by this act. R1816:4 Picturing the temporary triumph of the power of darkness over him who is the Light of the world. R3902:6 God hung the world in mourning when the creature crucified the Creator. It was God's miracle, calling the attention of the world, at that time assembled in Jerusalem, to the depth of the crime committed. R4394:4*

Until the ninth hour

- 3 o'clock PM—the time for the daily evening sacrifice, the time Christ died. R2316:6, 3371:1, 1815:6

34

Mark 15:34 *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?*

A loud voice

- Indicating considerable vitality still. R3371:1

My God, my God

- Attests to us the fact that he did not claim to be the Heavenly Father, but the Son of God. R5578:5

Why hast thou forsaken

- The penalty of sin was not merely to die, but also to be cut off from fellowship with God. Jesus, in taking the sinner's place, must for a moment at least have the full experience of the sinner's alienation. R5578:5, 2474:4 Jehovah's sustaining power must necessarily be withdrawn to make the sacrifice complete. R1816:4 Evidently it had been hidden from him up to this time that he must suffer this phase of the punishment of Adam's transgression. R2474:5 Now he must sink beneath the rod and be cut off from the favor of God, that so, by his stripes, we might be healed. R1816:4 Because Adam as a sinner was cut off from fellowship with God, his substitute was obliged to have a similar experience. R3371:6, 2474:4; F143 The language of real, not pro forma, agony. E94 He bore the sinner's penalty in all its particulars. E128; R5578:5 Such a dark moment might be permitted even the most worthy follower of the Lamb. F143

36

Mark 15:36 *And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.*

Filled a spunge

- From it he sucked refreshing moisture for by this time, under such circumstances, he must have developed a raging fever. R3371:2

Let alone

- Our Lord's last prayer was heard even by his enemies. R2252:1

37

Mark 15:37 *And Jesus cried with a loud voice, and gave up the ghost.*

And Jesus cried

- Exhausting all his remaining vitality, the last triumph of victorious faith. R1816:4 What he said is not recorded in Mark's account, but Luke gives it as, "Father, into thy hands I commit my spirit"—my life. (Luke 23:46) R3371:2

Gave up the ghost

- An old English term. He died. R2788:5 Breathed out his last breath, let go his hold upon life. R3903:4

38

Mark 15:38 *And the veil of the temple was rent in twain from the top to the bottom.*

Veil of the temple

- 60 ft. long, 30 ft. wide, 4 inches think. R3371:2 Separating the Holy and Most Holy. R3371:2 The Jew might well stand awe-struck at the rending of the heavy veil and the throwing open to the gaze of all that which for centuries was regarded as too sacred a place to be entered but once in the year. R4394:4*

Was rent in twain

- Christ has opened a new and living way through the veil, that is to say, through the sacrifice of his flesh. R3371:2 Representing the opening of the way between heaven itself and the heavenly condition of true believers still in the world. R3371:2, 2788:5

Top to the bottom

- Not from the bottom toward the top, as if it were the result of wear, but from the top to the bottom, indicating a manifestation of divine power. R3371:2 Implying the work was God's. R2788:5

39

Mark 15:39 *And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.*

Gave up the ghost

- The centurion was convinced of our Lord's death and so reported to Pilate. R2476:2 The death of Christ was so important that its proofs should be indubitable. R2476:2

The Son of God

- The closing scenes of the drama evidently were very awe-inspiring, to his friends and enemies. R2788:5 Many were willing at last to admit that the occurrences were remarkable, and corroborated to some extent the Master's claims. R2788:6

40

Mark 15:40 *There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;*

Salome

- The wife of Cleophas. R2473:4

41

Mark 15:41 *(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.*

Ministered unto him

- Provided for the physical wants of Jesus and the twelve. Not by soliciting alms, but out of their abundance. F286

44

Mark 15:44 *And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.*

Pilate marvelled

- Evidence that Jesus' death was not the direct result of crucifixion. He lived only six hours on the cross. Men who were crucified usually lived much longer, even for days. Christ's death was a voluntary act in the divine administration. R198:1*

Were already dead

- He died sooner than usual, not because blemished, but because weakened by his healing ministry: "Himself took our infirmities and bare our sicknesses." (Matt. 8:17) F123, 124

45

Mark 15:45 *And when he knew it of the centurion, he gave the body to Joseph.*

He knew it of the centurion

- The centurion charged with the execution was convinced of his death, and so reported to Pilate, the Governor. R3903:2

Mark 16

1

Mark 16:1 *And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.*

Sabbath was past

- Early on Sunday morning. R4212:5* The wave of sheaf, and its antitype, the resurrection of Christ, were "when the Sabbath was past"—the eighth day, or first day of a new week. (Lev. 23:11) R108:3*

Mary Magdalene

- How great was the reward of these devoted women—last at the cross and first at the sepulchre. R1816:6

Salome

- Also Joanna, the wife of Chuza, Herod's steward; according to Luke 24:10. R4176:3

Sweet spices

- To show sympathy and love for the deceased. R2317:3 If our Lord had been crucified on Thursday there would have been all day Friday in which they could have completed the work of embalming. R1816:6 His friends believed that he was dead and wrapped him in spices for burial: indeed in their grief they seem to have forgotten his promise of a resurrection—so much so that even after he had risen it was with difficulty that they were convinced. R3903:3

Anoint him

- Anxious to bestow the last tokens of their esteem and love. R1816:6

2

Mark 16:2 *And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.*

And very early

- "The Lord shall help her early in the morning." (Psa. 46:5) R3375:3

In the morning

- The entire Body of Christ will be raised on the third thousand-year day, early in the morning. R3375:3 The Lord was a part of the three days dead and rose on the third day, early in the morning, and that likewise the first resurrection will be complete—the entire Body of Christ will be raised on the third day, early in the morning. R3375:2 When our Lord spoke, "Destroy this temple and in three days I will raise it up"—"he spake of the temple of his body" (John 2:19, 21) which is the Church. R3375:2

First day of the week

- The "third day" after his death (Luke 24:21, 46; 1 Cor. 15:4; Lev. 23:11) R3574:5* The resurrection of Christ, the antitype of the wave of sheaf, was the eighth day, or first day of a new week. (Lev. 23:11) R108:3* Sunday, 16th Nisan. R4212:5*

3

Mark 16:3 *And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?*

Roll us away

- In their eagerness they forgot the great obstacle of the stone; but the sweet incense of their devotion arose to heaven, and God sent his angel to remove the obstacle. R1816:6

4

Mark 16:4 *And when they looked, they saw that the stone was rolled away: for it was very great.*

Was rolled away

- The sweet incense of the women's devotion arose to heaven and God sent his angel to remove the obstacle. R1816:6

6

Mark 16:6 *And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.*

He is risen

- The birth, death and resurrection of our Lord are the three circumstances of his first advent which should be remembered by every child of God. His birth was the dawn of hope for our race; his death was the seal of pardon and peace; and his resurrection was the assurance which God gave of the efficacy of his blood. R1631:3, 5579:3 Jesus, the human soul, died; but he was raised from the dead a soul of a higher order. He that ascended was the same as he that had previously descended from the heavenly to the earthly condition. R5578:6 The resurrection of our Lord is the assurance of the resurrection of mankind. R1816:2, 1631:4 His resurrection was the assurance which God gave to all men of the efficacy of his precious blood. R1631:3, 5579:3 The doctrine of the resurrection is peculiar to the Jewish and Christian religions. R3903:5 To presume that Christ's glorious body is but the reanimated body of his humiliation is to deny the assertion of the Apostle that "it doth not yet appear" what a spiritual body is. (1 John 3:2) R1817:4

He is not here

- The removal of the crucified body from the tomb was necessary to establish in the minds of the disciples the fact of his resurrection. If it had remained there it would have been an insurmountable barrier to their faith. R1817:4

7

Mark 16:7 *But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.*

Go your way

- It seems that Mary Magdalene separated from the other women and ran to tell Peter and John. (John 20:1, 2) B112

Tell his disciples

- Carefully looking up each one of "the eleven," sending the women who were first to the sepulcher to communicate the fact of his resurrection to each of them. R1522:4

And Peter

- Specially mentioned lest he should be overcome with discouragement on account of his previous unfaithfulness. R1522:4, 5053:5, 4714:1 Setting us an example of benevolence and forgiveness without request. R5053:5 Mary hastened to the home of John, where Peter was lodging. R4176:3

He goeth before you

- Because in his resurrection Jesus was so different, we are prepared to understand why he conducted himself so differently from that which he had done before. R5578:6

Into Galilee

- Their home. B112

Shall ye see him

- After his resurrection we find our Lord promptly taking up his work just where it had been broken off by his death—the work of still further preparing the apostles to bear reliable testimony to the whole Church. R1522:4

9

Mark 16:9 *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

Now when Jesus

- No part of the 16th chapter of Mark, after the 8th verse, is genuine. R3311:5, 4359:3, 3728:3, 2871:6, 2675:5, 2141:5, 1536:6, 1314:3; F637, 649; HG720:3; Q325:T, 747:4; NS345:1, 859:5, 860:6 Omitted in the Sinaitic and Vatican manuscripts. Evidently Mark's Gospel was originally incomplete and someone undertook to finish it about the fifth century. The fifth century Alexandrian manuscript is the oldest to contain the last 12 verses. R1998:5; HG403:3; SM568 These verses are spurious according to the American Standard Version, the Diaglott, and the Revised Version. HG261:4 Some of the items in these verses are found in other Gospels. It would never do to add a lie without a certain amount of covering of truth to sugarcoat it. NS859:5 Every theory which requires bolstering up by spurious passages should be abandoned, and will be abandoned by those who are honest truth-seekers. NS681:2

He appeared first

- The first of a maximum of eleven appearances (all enumerated in the article). R3905:2-5 We do not use such terms as "manifesting" ourselves or "appearing" to one another, but they are used respecting Jesus because in his resurrection he was a Spirit being. CR367, 467:2 He appeared in various fleshly forms materialized. R266:5; CR467 It was necessary the apostles should be a witness to testify Jesus was risen from the dead. CR467

To Mary Magdalene

- He was still their Lord and Master, the same Jesus, although no longer Jesus in the flesh. R3905:2

Out of whom he had cast seven devils

- She from thenceforth became one of the Lord's most earnest followers. R3375:5

10

Mark 16:10 *And she went and told them that had been with him, as they mourned and wept.*

And she went

- Verses 10 to 20 are spurious. To sanction them would be to join with those who wrote them in adding to the Word of God. (Rev. 22:18) Q747:4

12

Mark 16:12 *After that he appeared in another form unto two of them, as they walked, and went into the country.*

After that

- Where was he the remainder of the time? Present, but invisible. R579:2, 18:5

He appeared

- Seven times in the flesh, once in glory above the brightness of the sun. He was the same at all times, but the manifestations were different. R5579:4 Sunday afternoon; the fourth of possibly eleven appearances. R3905:3 He is said to appear, or show himself, language never used of him before his change from a natural to a spiritual body; now, as angels had done, he appeared. R579:2, 18:5

In another form

- Not only as a different person, but also in different clothing; for his clothing had been parted amongst the soldiers. R5579:1 He created, or materialized, a body and clothing in their presence; and after a few moments he vanished out of their sight, dissolving the body and the clothing, while he, the spirit

being, remained invisible. R5579:1 The manner of the testimony of the resurrection proves three things: (1) the fact of the resurrection; (2) the Lord's change of nature, and (3) his personal identity, notwithstanding the change of nature. R1816:5

14

Mark 16:14 *Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*

Sat at meat

- Since our Lord made himself known several times in connection with their partaking of food, the early Church appears to have gotten into the habit of having a simple meal in common in remembrance of this—a sort of love feast. R1421:2

15

Mark 16:15 *And he said unto them, Go ye into all the world, and preach the gospel to every creature.*

Go ye

- This verse and all this chapter from verse nine to the close is acknowledged by all scholars to be an interpolation. We should better use the well-authenticated words of Matt. 28:19. R4359:3, 3728:3, 3311:5, 2871:6, 2675:5, 2141:5 It was necessary that the twelve apostles bear witness to the fact that Jesus had risen for there could have been no Gospel message of hope of divine favor through a dead Savior. R5579:2 God gave all his consecrated followers authority to preach the good news of a New Covenant, another chance to all mankind to gain everlasting life. R807:1

Into all the world

- Indicating that it was no longer confined to the Jew. R605:1 Flash forth the truth into every nook and corner where dark creeds and black theories have so long lain. R825:6

Preach the gospel

- So long as the apostles could reasonably, properly find hearers for the Master's word, they preached it. So it must be with us. We must not be intimidated. R4317:4 Each steward of the manifold grace of God should remember his commission. R825:5, 4317:4

To every creature

- Greek, ktisis, meaning, man in the flesh. HG31:4 When our Lord broke down the middle wall of partition between Jew and Gentile the Gospel went to every creature; not that every creature would hear, but that there was no longer a distinction to be made. HG188:4

16

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

He that believeth

- It is consecrated believers only who may be developed and perfected now—he that believeth and is baptized. R605:2 The test or judgment of the Church during the Gospel age is "not works, but faith." R700:3 No man will be saved without faith in Christ as his ransom; some in this age, the vast majority in the coming age. R936:1

Baptized

- Immersed in water in the likeness of the real immersion into death. R937:4, 606:3 With the baptism that Christ was baptized with, into death. R605:3, 606:3, 936:4

Shall be saved

- During this age; the advantage to this class is the high exaltation to a new nature—the spiritual. R606:3, 700:3 These words are in accord with the teachings of the Gospel. Only those who hear about the Lord Jesus, who believe and make a consecration—are baptized into his death—belong to the class God is now saving. All the remainder are damned, more properly, condemned, in Father Adam because of his disobedience. HG345:1

Shall be damned

- Greek, katakrino, rejected. The great mass of mankind will be condemned as unfit for the service of the Master in this "high calling." He that believeth shall be chosen, he that believeth not, shall be rejected. HG17:2 Our word "damned," from misusage and the bad theology of the Dark Ages, has a sulphorous odor, whereas its plain, simple meaning is the same as the word "condemn." NS860:3, 859:5 Or condemned, as entirely unfit to receive the favor during this age; but not irrecoverably damned as unfit for service, for restitution. R606:3, 936:4

17

Mark 16:17 *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*

These signs shall follow

- Verse 17 and 18 are an interpolation, made somewhere about the fifth century. F637 These words are not true of the Lord's followers. R3728:3 Neither observation nor history attests the fulfillment of such a statement. It is evident that these signs do not now accompany belief in Christ. R1998:5

With new tongues

- A Satanic counterfeit of the gift of unknown tongues of Pentecost, now deluding honest souls throughout Christendom. R3941:2-5 It is our understanding that the speaking in unknown tongues in religious meetings is a deception being practiced upon earnest children of God. NS861:5

18

Mark 16:18 *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

Any deadly thing

- Spurious. The thought that the Lord's people may be specially favored of him in respect to physical health and other creature comforts is a delusion and a snare. F650 Not hurt them—Our Lord did not use his power, so far as the record shows, upon any of his followers or disciples. R3728:4 While no immunity from poisons, bites and stings is granted to the Gospel Church, we have the Lord's promise that nothing shall by any means hurt us as new creatures. R2675:5

They shall recover

- Let us not seek for the loaves and fishes of physical healing, but let us seek spiritual health and vigor, and all these temporal things shall be added unto us according to divine wisdom and love. R3728:6

19

Mark 16:19 *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

So then after

- The manifestations in the flesh during the forty days corresponded exactly to the manifestations which Jesus had made long previously, one of which was to Abraham. R5579:4 These forty days were necessary, for teaching: (1) that he was no longer dead, but alive; and (2) that he was no longer a man, but a spirit. R5579:1

Into heaven

- "Where he was before." (John 6:62) R1059:3, 445:5*

On the right hand

- Comparing John 6:62 and Mark 16:19 we conclude that before his advent to earth Jesus occupied the right hand position, but was not so exalted as his present position. (Phil 2:9) R1059:3, 445:5* Not the Father's position, but the chief position at the Father's right hand—right hand signifying the chief position of favor or power. R445:5*

20

Mark 16:20 *And they went forth, and preached every where, the Lord working with them , and confirming the word with signs following. Amen.*

The Lord working

- By whatever means the apostles confirmed the word, it was by the power of the Lord Jesus working with them—whether by destruction of life or by healing. R61:6*

With signs following

- But Paul shows us (1 Cor. 13:8-10) that when the necessity for such signs is done away they no longer continue. R605:3

Luke

General

- **Luke**
- Luke, the physician, was not one of the apostles, and his records are not therefore of apostolic authority. Such authority or plenary inspiration was not necessary, however, in the recording of plain, simple facts such as the Gospel of Luke and the books of Acts present. It is reasonable to assume that since the Lord used Luke's abilities in connection with the work of recording the facts of that time he was guided of the holy Spirit in the ascertainment of the facts, which his education and natural talents eminently qualified him to state succinctly. Luke was guided of the holy Spirit, in the same sense that all of the Lord's consecrated people are guided by his Spirit, which is to a different degree from the plenary inspiration granted to the twelve apostles. R2924:1
- See also "THE FOUR GOSPELS—GENERAL"

Luke 1

1

Luke 1:1 *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,*

Forasmuch

- It would have been easy for dishonest men to have omitted these introductory words and have given the gospel the name of James, Paul, Andrew, Peter, or Nathaniel. R2816:4

Believed among us

- Among us primitive Christians. R2816:3

2

Luke 1:2 *Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;*

Even as they

- The apostles. R2816:3

3

Luke 1:3 *It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

To me

- Luke, a physician. R2924:1

To write

- The transition from oral to written teaching was gradual. R434:5*

Most excellent Theophilus

- A friend, supposed to have been a person of considerable dignity and influence. R2924:1 Comparing this with Acts 1:1, we see that Luke is the author of that book as well. R5829:1

4

Luke 1:4 *That thou mightest know the certainty of those things, wherein thou hast been instructed.*

That thou mightest know

- The oral word being committed to writing by apostles and evangelists, and accredited publicly by the churches in the lifetime of the writers. R434:5*

The certainty

- The unerring certainty. R434:5*

6

Luke 1:6 *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.*

Both righteous

- John was given them in answer to prayer. R1671:6 The preparation for John's ministry began before he was born, in the hearts of his parents. R1915:3 The "chosen vessel" is always a prepared vessel and this preparation from God begins long before the chosen one knows of it. R1915:6

13

Luke 1:13 *But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

John

- The Redeemer's forerunner and herald. R4940:4, 4939:2; B253; CR400

15

Luke 1:15 *For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.*

Shall be great

- Because of favorable prenatal conditions. R1671:3, 1916:1 Most highly honored of all the prophets in that he was chosen to introduce the Son of God to Israel and the world. R1916:4 He was a great man, preacher and prophet; great in the sense that he that ruleth his own spirit, according to divine principles, is greater than he that taketh a city. (Prov. 16:32) R1916:1 At maturity he was ready for the work of introducing to Israel the long-promised Messiah. R1916:1 "He that is greatest among you, let him be as ...he that doth serve." (Luke 22:26) R1916:5 Patiently submit to the humbling now, and joyfully wait for the glory by and by. R1916:5

Sight of the Lord

- Because meek and lowly of heart. R1916:2 But not in the eyes of man; never a guest in the palace of Herod, but a prisoner; no orator, but a "voice crying in the wilderness" (Isa. 40:3); not arrayed in purples, but in camels' hair. R1916:1 The great ones of earth have passed away; they have all come to naught, and in the Millennial judgment they will come forth to shame and confusion of face. R1916:4

Wine

- From Greek, oinos, grape wine, which always intoxicates when used to excess. R509:4

Filled with the Holy Ghost

- God's power began to operate upon him at his birth, and even before. CR400 After the same manner that the other prophets throughout the Jewish age had been under that holy Spirit. R2562:3 We must not understand this to mean that he was begotten of the holy Spirit, in the sense that Christians are begotten of it. R2562:3

From his mother's womb

- The Scriptures make plain the fact that children may and should be consecrated to the Lord by their parents before their birth, or even their begetting; so that the little one may ratify the covenant of consecration at a tender age. R1671:3 His prenatal influences were such that, from his birth, his heart was inclined toward God and holiness. R1916:1

16

Luke 1:16 *And many of the children of Israel shall he turn to the Lord their God.*

Shall he turn

- Restore harmony between Israel and "the fathers", the patriarchs, etc. R557:4 Representing that the world shall come into a condition of harmony and peace with God. R557:4

17

Luke 1:17 *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*

Shall go before him

- Jesus. R556:6

In the spirit

- John the Baptist was not actually Elijah returned to earth, neither is the Church. B253 We know positively that John was not Elijah for we have his own testimony on the subject. "And they asked him, Art thou Elijah? And he said, I am not." (John 1:21) Q772:4, 817:2

And power of Elias

- An uncompromising and fearless spirit, backed by the power of divine truth. R1379:2 Doing an Elijah work for fleshly Israel, introducing Christ in the flesh. B253 All who have this spirit and the power of present truth concerning the Kingdom and Christ's presence, constitute the Elias. R1379:2 As the man Christ Jesus was introduced by the man John doing an Elijah work, so the glorious Christ must be preceded by a great Elijah, making ready for the second advent. R2839:1 The Elijah class will now call attention to the present Christ. R557:2 Elijah and John represented the true and faithful witnesses of this Gospel age. R557:2 John the Baptist stood for, or represented, a multitudinous Elijah, as Jesus stood for, or represented, a multitudinous Christ. R557:1 "If ye will receive it, this is the Elias." (Matt. 11:14) R1379:1

To turn the hearts

- To prepare the way of Messiah by performing a reformation work in preaching repentance and baptism for the remission of sins and declaring the Kingdom of heaven at hand. Q772:4 John's work as Elijah did not fail because of his own lack of faith, but because of the Jews' unreadiness of heart to be influenced by him. R2838:6

To the wisdom

- In a word, to restore harmony between Israel and the "fathers," the patriarchs, and, in a fuller sense, the world whom Israel typified shall come into a condition of harmony with God, similar to that of the "fathers." R557:4 As a forerunner or introducer. R2838:6

Make ready a people

- Preparing the way for the reign of the glorified Church and its glorious head, by making ready a people prepared, the Little Flock. R557:2

19

Luke 1:19 *And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*

Gabriel

- One of the most honored angels, but inferior to Michael. R490:5

20

Luke 1:20 *And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.*

Thou shalt be dumb

- If Zacharias' faith was tested, it was found strong, and was assisted by his nine-month experience of dumbness. R4940:4

24

Luke 1:24 *And after those days his wife Elisabeth conceived, and hid herself five months, saying,*

Elizabeth conceived

- As, in the cases of Sarah (Gen. 18:9-14), Hannah (1 Sam. 1:5-27) and the Shunamite (2 Kings 4:14-17), the miraculous interposition of divine power quickened the natural forces where they had been dormant, inoperative or entirely suspended. R560:6*

26

Luke 1:26 *And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,*

In the sixth month

- Probably on Christmas day of the year 3 BC. B62

Gabriel was sent

- The chiefest messenger remaining in the courts of glory. R490:5

27

Luke 1:27 *To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.*

Virgin

- This child was specially begotten by divine power though Mary was still a virgin when she brought forth the child. R4964:1

28

Luke 1:28 *And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.*

The angel came in

- Christmas day is more properly the annunciation day, or the date of his human begetting. R3468:2, 3114:3, 2558:4; B61

Blessed art thou

- The fact that Mary was honored by the Lord above all other women, in that she was chosen to be the mother of Jesus according to the flesh, would prove her nobility of character and purity of heart. R2558:3

30

Luke 1:30 *And the angel said unto her, Fear not, Mary: for thou hast found favour with God.*

Fear not

- Not fearing reproach from Joseph or the world. E102

Found favor

- Mary was full of faith and the joy of the Lord, to be an instrument in his plan. E102

31

Luke 1:31 *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

Jesus

- Signifies Savior, or Liberator—"For he shall save his people from their sins." (Matt. 1:21) R1006:1, 270:2, 134:2

32

Luke 1:32 *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*

He shall be great

- Naturally sustaining the misconception of the character of the first advent. This was the Messiah they were looking for, not "a man of sorrows." (Isa. 53:3) Yet he taught, by precept and example: "He that would be great, let him be the servant of all." (Mark 10:43,44) HG72:1

Son of the Highest

- Fulfilling the predictions respecting the Messiah; the long-promised seed of Abraham. R5157:2, 5300:5 The title of the Son of God officially applied to the man Christ Jesus before his birth, and this title he constantly approved. NS256:6

And the Lord God

- The whole gospel dispensation comes between the beginning and ending of this text. HG52:5

Throne of his father

- Christ Jesus is the promised scion of David's house, the heir of his throne, referring to the dignity, power and authority of office which David exercised. C257 Not needful that he should have a human father of the Davidic line. The principle of inherited royalty through a mother is illustrated in the current (1883) heir apparent to the throne of Great Britain, the Prince of Wales, not through his father, but through his mother, the queen. R453:1 In Jewish genealogies it was customary to reckon lineage through either parent. R453:1 The throne of David is the emblem, or symbol, of David's reign, or kingdom; and David's reign, or kingdom, is a type, or figure, or shadow, of the reign, or Kingdom, of David's Son and Lord. R1283:1*

David

- The throne of David is the symbol of David's reign; a type of the Kingdom of David's Son and Lord. R1283:1, 1063:1 The long-promised King of David's line, the Messiah. PD65/77; SM210; C257; E130, 133 Also called the "seed of Abraham" (Gal. 3:16; Rom. 4:13) and the "seed of
- the woman [Eve]." (Gen. 3:15) R1063:1*

35

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

The Holy Ghost

- Jesus was begotten, not by Joseph, but by the holy Spirit. R3291:2, 4964:1, 432:4, 84:3

Come upon thee

- The narrative of Jesus' miraculous conception has the very best and oldest Greek MSS. to support it —the Sinaitic, Vatican and Alexandrian in Luke; though the account is missing in Matthew—not omitted. R434:4 The life principle by which Jesus was conceived came directly from the Heavenly Father. R5064:3, 1031:1*, 432:4

That holy thing

- "Holy, harmless, undefiled, separate from sinners." (Heb. 7:26) E95; R5748:2, 3710:3, 3291:6, 776:1,

453:1, 432:4 Holy, because his life did not come from Adam, the contaminated fountain. E103; R777:1,5, 432:4 He knew no sin, while all other men are sinners by nature. (2 Cor. 5:21; Rom. 5:18; 1 Pet. 2:22) R776:2 He partook of the human nature without its condemnation. R1247:5 He did not partake of the condemned or forfeited life of Adam through Joseph, but of a life as directly from God as was the first Adam's; an unforfeited life which he could give for the life of Adam and all who died in him. R432:4*, 316:1* His life came directly from heaven (Heb. 1:5) and he was therefore, though human, yet free, both from Adamic sin and its penalty, death. R1031:1*, 997:6 The only obstacle to the generation of a perfect man is the lack of a perfect father to give a perfect life-germ. In the case of Jesus a perfect life-germ was transferred by divine power from a pre-existent condition to the embryo human condition. R777:1; E103 If we can have a perfect life germ we can have a perfect child from an imperfect mother. If a breeder of stock wishes to raise the standard of his stock, he selects a fine bull, and thus improves his entire herd. And so, if we had perfect fathers, we would soon have a perfect race. R4964:1 What was needed was not merely a sacrifice for sins, but a sinless sacrifice, which would thus pay the sinner's penalty. E96 Our Lord was unlike sinners in respect to sin, imperfection; but like them in the sense of having their same nature or flesh—he, in its perfection; they, in various degrees of imperfection through sin. R997:6

Born of thee

- Though retaining perfection, he partook of the nature of his mother. R777:5, 1247:5 He was the seed of the woman (Gen. 3:15), and not the seed of man. His very nature was perfectly holy, unlike our nature. R84:3* Though life or being comes from the father, form and nature come from the mother. E103 Illustrated by the improper union between the "daughters of men" (Gen. 6:2) and those angels which kept not their proper estate or condition. The wonderful offspring were born of imperfect, dying mothers, but begotten by vigorous, unimpaired fathers. E103

The Son of God

- He became man, and was a Son of God; as Adam was a son of God. R316:1*

36

Luke 1:36 *And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.*

The sixth month

- John the Baptist was six months older than our Lord and began to preach six months before our Lord became of age and began his ministry. B58

39

Luke 1:39 *And Mary arose in those days, and went into the hill country with haste, into a city of Juda;*

A city of Judah

- Ain-Karim, marked by tradition as the birthplace of John the Baptist. R1381:6

42

Luke 1:42 *And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.*

Blessed art thou

- The hope to be the mother of the long promised "seed of the woman" (Gen. 3:15) seems to have filled the heart of Eve's daughters through the line of the family of godly Seth, all the way down to and including Mary. R1175:3

44

Luke 1:44 *For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.*

The babe leaped

- "Filled with the holy Spirit even from his mother's womb." (Luke 1:15) R1671:6

46

Luke 1:46 *And Mary said, My soul doth magnify the Lord,*

And Mary said

- Compare the language and sentiment of her poetic-prayer-prophecy with that of Hannah in 1 Sam. 2:1-10. R1813:2

My soul

- Being; life and body combined. R205:1

Magnify the Lord

- Not fearing the reproaches of Joseph or others. E103 The mind of Jesus' mother, instead of being antagonistic to his perfect development, cooperated to that result. E103

52

Luke 1:52 *He hath put down the mighty from their seats, and exalted them of low degree.*

Put down the mighty

- Solomon's line; from being Messiah's ancestors. E133

Exalted

- The crown and diadem were removed from Zedekiah, and from the line of Solomon, to be given to him whose right it is—the Righteous Branch of the Davidic root. E133

Them of low degree

- Nathan's line. E133

53

Luke 1:53 *He hath filled the hungry with good things; and the rich he hath sent empty away.*

Filled the hungry

- Referring to the restitution blessings to be granted to all the meek of the earth through the Millennial reign of Christ. R1754:6

54

Luke 1:54 *He hath holpen his servant Israel, in remembrance of his mercy;*

His servant Israel

- The whole twelve tribes. C293; R1341:1

63

Luke 1:63 *And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.*

John

- Signifying, "the favor of God." R4940:2

64

Luke 1:64 *And his mouth was opened immediately, and his tongue loosed , and he spake, and praised God.*

His tongue loosed

- His faith had been helped. He had triumphed over all doubts and manifested this by giving him the name mentioned by Gabriel. R4940:2

68

Luke 1:68 *Blessed be the Lord God of Israel; for he hath visited and redeemed his people,*

Blessed be the Lord

- Praise to God, the Fountain of every good and perfect gift, comes first. R4940:3 In verses 68 to 70, of this prophecy praise to God comes first. R4940:3

God of Israel

- The whole twelve tribes. C293; R1341:1

He hath visited

- After the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done. R4940:3 In fulfillment of his gracious promises of old. R4940:3

Redeemed his people

- Greek, poieolutrosin, to make a loosing, i.e., to set at liberty, to deliver, occurring only once. Literally, wrought redemption for his people. E433 This word should not have been translated redeemed but rather delivered, as a guard against confusion of thought by the English readers. E433 Things not completed are here mentioned as though they had been accomplished: the first step toward Israel's deliverance had been taken, and it was spoken of joyously as though the entire matter were already accomplished. E433 Applies not only to the redeeming work accomplished by Jesus at baptism, but is comprehensive enough to take in the entire work of reclaiming humanity. R4940:5

69

Luke 1:69 *And hath raised up an horn of salvation for us in the house of his servant David;*

Raised up an horn

- Symbol of power. T42 The begetting of Jesus had already taken place. The holy Spirit spoke of the things begun, but not yet accomplished, as though finished. R4940:5

71

Luke 1:71 *That we should be saved from our enemies, and from the hand of all that hate us;*

We should be saved

- Verses 71 to 75, relate to the deliverance of God's people from the power of their enemies. R4940:5 None but God's people will ever be delivered from the enemies here referred to. R4940:5

From our enemies

- Enemies through wicked works, blinded by the god of this world. R4940:6 Satan is an enemy. Sin is an enemy. And "the last enemy that shall be destroyed is death." (1 Cor. 15:26) R4940:6

73

Luke 1:73 *The oath which he sware to our father Abraham,*

The oath

- The church are the children of the oath, the Abrahamic Covenant. R5300:5

76

Luke 1:76 *And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;*

And thou

- Verses 76 to 79 tells of a work to be accomplished before the destruction of all enemies and the lifting up of those worthy to be sons of God. R4941:1

Shalt go before

- Be the forerunner of Jesus. R4941:1

77

Luke 1:77 *To give knowledge of salvation unto his people by the remission of their sins,*

To give knowledge

- To show them the "high calling" of this present age. R4941:4

78

Luke 1:78 *Through the tender mercy of our God; whereby the dayspring from on high hath visited us,*

The dayspring

- The "Morning Star" or "Day Star," before the Sun of Righteousness arises to scatter the darkness of mankind during Messiah's reign. R4941:4 This "Day Star" guides the feet of the saints, even while still in the time of trouble, before the new dispensation is ushered in. R4941:4

79

Luke 1:79 *To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

To give light

- Truth. A20, 25 Shining into the hearts of believers with sanctifying power and setting them afire with zeal for the truth. R4941:4 All shall have at least 100 years of opportunity under the clear light of "the Sun of Righteousness." (Mal. 4:2) R1772:5

Sit in darkness

- Ignorance. A18, 25; B163

80

Luke 1:80 *And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.*

The child grew

- Probably as a forester. R2562:5

Strong in spirit

- Greek, pneuma—mind, character. E318

In the deserts

- Not in the sandy deserts, but more properly in the wilds, the uncultivated regions, perhaps in the "hill country" where his parents resided. R2562:5 Possibly the Lord's providences ordered the affairs of his parents so that they were forced to reside in such a wilderness where they would have comparatively little intercourse with others. R2562:5

Till the day

- The period, not the 24-hour day. R2836:1 When he was 30 years of age. R2563:1

Unto Israel

- No longer regarded by our Lord and the apostles as the "ten tribes" merely, but, as it is expressed, "All Israel." R1341:1; C293

Luke 2

1

Luke 2:1 *And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.*

It came to pass

- In a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem. (Mic. 5:2) R3700:5

In those days

- Especially auspicious because: (1) the spirit of world-conquering had brought the nations into close contact, broadening their ideas; (2) the transplanting of peoples to other lands made them more cosmopolitan; (3) Israel had been largely scattered, bearing influence and witness amongst other

nations; (4) the Greek language had reached its zenith and was the literary language of the civilized world; (5) Roman conquest assured universal peace and hence a more favorable time for the announcement of the Gospel and the safety of its representatives; and (6) Israel was at its highest development, intellectually, morally and religiously. R2555:6, 1673:6 Also, the Old Testament had been translated into the Greek language three centuries before Christ. This version is called the Septuagint. R1674:1

Went out a decree

- Thus, in a providential manner over which they had no control whatever, Joseph and Mary were brought to the very city in which most appropriately the great heir of David should be born, as foretold by Micah (Mic. 5:2). R2556:2

Caesar Augustus

- The Roman Emperor. R2556:1, 3700:5 Representing Rome, the fourth universal empire. A253 Noted for his systematic collection of large taxes from all tributary nations. C29

That all the world

- The Roman empire at that time bore rule over the whole world, the civilized world of that day. R3700:5, 3702:4; A253

Should be taxed

- A poll or census of the whole world for the purpose of taxation. R3700:5, 2556:1 Corresponding faithfully to the prophetic description of Caesar Augustus in Dan. 11:20. C29

3

Luke 2:3 *And all went to be taxed, every one into his own city.*

Went to be taxed

- Every male citizen had to report to his native city. R2556:1 For tax registration. R4941:3

4

Luke 2:4 *And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)*

The city of Nazareth

- In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the City of David, Israel's beloved king. R3700:3

Bethlehem

- The chief city of their province. R1401:3

Lineage of David

- Both Joseph and Mary, though through different lines. R3700:5, 3702:4, 2556:2

5

Luke 2:5 *To be taxed with Mary his espoused wife, being great with child.*

Mary

- Luke shows the genealogy of Mary, by which our Lord was related to the family of David through the line of Nathan. R2555:6

7

Luke 2:7 *And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

She brought forth

- It matters not that December 25 is not the anniversary of our Lord's birth, that really he was born about September 25. One day, as well as another, will serve us to commemorate our Savior's birth in

the flesh. R4298:3, 3700:2, 3114:3, 2558:4, 2407:2; NS750:2 Though we reverence his flesh, and are deeply interested in all that pertains thereto, nevertheless, our still greater interest is in our risen Lord. R2556:4

Her first-born son

- In a most humble manner. R3702:5 A gift of love divine. R5135:2 Implying that she brought forth other sons afterward. R560:2* About October 1st, 2 BC; 33-1/2 years prior to April 3rd, 33 AD; 29-1/2 years prior to the beginning of John's ministry in the 15th year of Tiberius Caesar. B60, 61

Manger

- Became his most convenient cradle. R2556:3, 3700:6, 1247:3

No room for them

- The experiences of Joseph and Mary were by no means exceptional. R2556:3, 3702:4 The same decree brought many others of the numerous family of David, and as the inns were comparatively limited and small, it is not surprising that the inn proper was full of guests. R2556:3 Neither Joseph, nor Mary, nor Jesus, nor the disciples, nor the Evangelist who recorded the incident, offers the slightest complaint or suggestion of dissatisfaction with the arrangement provided by divine providence. R2556:5 Had the people recognized who he was, how gladly they would have welcomed him into their inn. Similarly, wherever the Lord's people are, many would make them welcome, did they but recognize them as messengers of Jesus and the Heavenly Father. R2556:4

8

Luke 2:8 *And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*

Shepherds

- The vicinity of Bethlehem is a pastoral country and is today covered with flocks. R2556:5 The grand truth of the Savior's birth was sent through humble, trustworthy, human agents. R1674:1 The announcement was not made to an assembled world, nor even an assembled Israel, nor yet to all who, like Simeon and Anna, had long been looking for the hope of Israel, but to only a few devout shepherds. R1674:1 We may take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and such only, the Lord discloses his purposes. R1478:2 As a class, not particularly well educated as respects schools; yet many of them were thoughtful, and secured by reflection and conversation considerable knowledge. They might be termed an intellectual and thinking class of people. R2556:5

Keeping watch

- As a guard against thieves, as well as against wild beasts. R2556:5 This account does not comport with a mid-winter birth for Christ. R562:4 Would that the shepherds of the Lord's flock were now watching: they would now be advised of the second coming of the Lord's Anointed. R1401:5

9

Luke 2:9 *And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.*

Were sore afraid

- Fear is one of the dominating impulses of the human mind, especially in connection with any revelation from the Lord. Men realize they are imperfect and instinctively fear further curse and condemnation. R3700:6, 3115:2, 2556:6; NS750:3 All mankind more or less feels instinctively a fear of the supernatural, a trepidation at the very thought of being in the presence of the holy angels. R2556:6 Man's acquaintance with those in influence and power lead him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. R3115:3 All humanity realize that they are sinners and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. R4941:5 Satan has used this tendency of fear as a lash, wherewith to drive man

away from God, and from the Bible, his revelation. NS750:4

10

Luke 2:10 *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

The angel said

- If we could only get all true Christians to study this verse and to see the depths of its significance, it would quickly revolutionize the teachings of Christendom. R2557:2

Fear not

- The angel understood that through sin man becomes fearful in the presence of spirit beings. R3115:2, 3700:6, 2556:6 Only the true Christian has that perfect love which casts out fear. (1 John 4:18) R3115:3 It is for the true children of God today, as it was for the angels at that time, to assure the world that God is better than all their fears. R3700:6 So in approaching mankind with God's message, it is appropriate that we begin by saying, Fear not! The God we preach is not a demon, but a God of wisdom, justice and love, with all power to carry his program to a successful conclusion. NS750:3 As God's children realize that his work is surely going forward to success, doubts and fears give way, rejoicing takes the place of despondency. R632:5* "Their fear toward me is taught by the precept of men." (Isa. 29:13) The Lord would have his people free from this fear, though not free from a proper reverence toward him. R3115:3

I bring you

- Reiterating the Abrahamic promise, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3) NS554:6, 800:1 Glad would we be if we had a thousand tongues to sing our great Redeemer's praise, and a thousand hands and feet to use in the promulgation of this blessed message. R4103:5

Good tidings

- The Gospel. R5126:1, 3701:1, 2596:1, 2557:1; HG615:2, 655:3 A good message, a glorious message, assuring the deliverance and blessing of all the world. R5717:1 A prophecy of good things to be accomplished for the Church and the world during the Millennium. R3701:4 When Messiah's Kingdom shall be established. R4848:2, 5370:3 When all the deaf ears shall be unstopped, and blind eyes shall be opened. (Isa. 35:5) R5370:3, 4523:1 Transcending anything and everything else in the world; all other philosophies are foolishness. R5126:1 The Gospel contains no reference to the damnation and eternal misery of any. R2596:1 That good message of God's love began to be lost sight of in the second century. R5970:6 Thus far it has been good tidings only to the Church. R5370:3 The meat in due season—the harvest message. R4105:3 We are to tell out these tidings by personal contact, by handing out literature, by preaching. R5893:4 The blessedness of these tidings is cumulative: first, "good tidings"; then "great joy"; and then the crowning feature of it is that it is "to all people." The sacrificial feature of the Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related specially to God. R4098:2

Of great joy

- Not great misery. R3701:1, 4523:1, 5893:4 Should be to all Christians a gladsome message; but rejected by nominal Christendom. R2708:6 As there was joy at the return of the prodigal. (Luke 15:11-24) R3361:5 Of privilege, love, hope. R3115:4 Of remission of sins through Christ's blood, of reconciliation with the Father. R2564:5 "Blessed are the people that know the joyful sound." (Psa. 89:15) R2568:3 Man's joys will increase with every step taken on the return journey back from sin and death to perfection of life. NS614:6 Prefigured in the name Isaac, which signifies "laughter." R3952:6

To all people

- In due time. (1 Tim. 2:4-6) R1908:2 God, who had a "due time" for calling natural Israel and who had a "due time" for calling spiritual Israel, has a "due time" for making known the riches of his grace to

the non-elect world of mankind. NS767:4 As every member of Adam's race shared in his fall and the curse of death, as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered. R3701:1 "All the deaf ears shall be unstopped." (Isa. 35:5) SM174 Including those now in death. R1478:3, 659:1*, 9:6* Not only to those who, since his birth, have died in ignorance of the only name whereby we must be saved, but also to the billions who had died before God's salvation was brought to light in the Gospel. HG306:5 If only a few have yet heard the "good tidings" in any sense, must there not be a restitution to life as well as a future proclamation of the only name given? R412:6, 447:1* How prone the Lord's people seem to be to suppose, first of all, that he was to be a Savior merely for the Jews; or secondly, merely for a special elect class; or thirdly, for those who under present darkness manifest a special life for righteousness. R3115:3 The angels did not declare that our Lord came to bring universal and everlasting salvation to all people. R3115:4 Through natural Israel, to all the families of the earth. R4848:2, 447:4 Not merely to the Little Flock. A104 In great mercy, God has provided our ransom price. R1127:5 Redemption, restitution and everlasting life will be offered to all. R1674:4 Every member of our fallen race shall be blessed with a clear understanding of his imperfections and of the redemption provided. R3115:3 All who have lived and died, both before and after Jesus' birth. OV170; CR228 Only a small portion of the race has heard the "tidings" in this life. R556:4* All those who come unto the Father through him, by faith and obedience. R2407:3

11

Luke 2:11 *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

For

- Taking cognizance of the fact that it was to reasonable people, who would want to know why an unchangeable God, who had once pronounced a curse, should so alter matters to supplant the curse with a blessing, the messenger states the philosophy of the divine plan. R3701:2, 2557:3 Note the order of presentation: first a pronouncement of divine favor and blessing, that it is a cause for joy and shall extend to all people; second, the specific explanation of how it is to be accomplished—through a Savior. R2557:3

Unto you

- Mankind. PD55/67

Is born

- About October 1st, although generally celebrated on December 25th. R2407:2, 4298:3 He was transformed from the spiritual to the human nature, in order to give the exact equivalent for that which was lost. R1673:3 "For unto us a child is born." (Isa. 9:6) R2550:1 The promised seed of Abraham. R4963:2, 5300:5

A Saviour

- Our Lord's name, Jesus, signifies Saviour. R2557:4 It was prophetically that the babe of Bethlehem was called a Savior. He was to be a Savior, The Christ, the Lord. But as the babe he was none of these. R4715:2, 4298:4, 3701:2 Signifying life-giver. The Syriac version is the one in which Savior is translated life-giver; and Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. R4941:6, 4715:5, 3702:2, 2407:3; HG244:2, 306:4; NS800:1 The antitypical Moses, the antitypical Aaron, the antitypical Melchizedek, the antitypical David. He was also the Son of the Highest. He was to be the Savior—the Deliverer—the Mediator of the New Covenant. R4941:6 If the Redeemer was not perfect, then he could not be the Saviour of the world. R4964:1 A life-giver is a father. Jesus is to be the "Everlasting Father" (Isa. 9:6) to the world. R2407:3 The Bride and the Bridegroom, unitedly, will be the world's Savior. R4715:5

Christ

- The Messiah, the long-promised seed of Abraham. R5300:5 The Greek word Christ signifies Anointed. R4715:2 He became the Christ before becoming the Savior and Lord. R4715:2 The angel

first declared the divine favor and blessing, then how it should be accomplished; setting an example for us. R2557:3 Called Anointed Messiah because it was foreseen of God that he would be. R5891:1

12

Luke 2:12 *And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

A sign unto you

- To assure them that this was he. R1478:6

Lying in a manger

- As one of the humblest of earth. R1063:2 Necessary, not only to their identification of Jesus, but also to bring down their thoughts from the great and grand results to its humble beginnings, lest they should be misled in their expectations. R2557:4 Similarly we are not only to tell of the future glory, greatness and grandeur, but we are to tell also of the present humiliation. R2557:4

13

Luke 2:13 *And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,*

The heavenly host

- As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord. R3701:3 Capable of appreciating what fallen man could not appreciate. R1674:4 This shows how the angels of God are interested in the affairs of men, and how they sympathize with us and rejoice over our prosperity. "There is joy in heaven among the angels over one sinner that repenteth." (Luke 15:7) R1478:6

Praising God

- A kind of Hallelujah chorus, or angelic response to the message of the angel already given. R4942:4 It is not surprising that they did not weep for the sufferings and humiliation, but sang, grasping merely the culmination of the great divine plan which had its beginning in the birth of Jesus. R4098:2 Thankful for his mercy to the children of men. R3701:2

And saying

- The anointing which we receive of the Lord is that which leads us to declare the good tidings of this great salvation in all its lengths and breadths and heights and depths. NS207:2

14

Luke 2:14 *Glory to God in the highest, and on earth peace, good will toward men.*

Glory to God

- This was but a reiteration of the Gospel message already delivered. R2557:5 Properly the anthem begins with praise to him that sitteth upon the throne, to him who devised the great and wonderful plan of redemption and who sent his Son, our willing Redeemer. R3115:5 God will be glorified by all the angels, by his exalted Church, by restored humanity, by all the intelligent creatures on every plane, in every age! R5577:1 The proper glory to God is not yet rendered on earth as it is in heaven. R4942:4 If the jubilant songs of the angels hallowed the advent of the Lord into the world, can we imagine them to be silent when the Anointed Body is received into glory? R1821:3 As God's children come to a knowledge of God's glorious plan, rejoicing takes the place of despondency. R632:5*

In the highest

- In the highest strain of heart and voice, with the fullest appreciation. R3115:5 It declared that the work which should be accomplished by the babe just born should redound to the highest glory and honor of Jehovah God, his Father. R2557:5 After the Millennial reign of Christ has accomplished its work. Not yet does God receive glory in the highest. R3702:1, 3701:6

Peace

- After praising God, come the consequences on earth; namely, peace, peace with God. a peace which comes from a restoration to the race of the divine good will. R3115:5 A prophecy of God's purpose to bring about through the newly born child the abrogation of the curse and the establishment of peace and sinlessness among mankind. R5576:2 It will be during the Millennial age that this prophecy of the angel will have its fulfillment. R3701:5; Q752:T Not yet fulfilled. The birth of the babe was one step toward it; the death on the cross another; the resurrection and ascension were other steps; the selection of the Church is another, nearly completed; the Messianic Kingdom will complete the prophecy. PD67/55 The Millennium will be introduced by force—"The Lord shall fight in that day." (Zech. 14:3) NS131:2 Peace established upon a firm foundation—the lifting of the curse. R3115:6 In a world-wide Eden. R5715:2 Not such a peace as men might patch up between themselves, but a peace with God. R3115:5

Good will toward men

- And not, "On earth peace amongst men, in whom he is well pleased." Even the Lord's people have no peace on earth. R3702:1 The expression "good will toward men" as rendered by a majority of translators is confirmed by the latest found manuscript, the Lewis manuscript of the Gospels, discovered in 1892 in the convent at Mt. Sinai. R1674:4 A declaration of what God purposes to do. He has not good will toward the present sinful, rebellious attitude of the race. He has never good will toward sin, God's curse indicated his ill-will toward man—in other words, his displeasure because of man's sin. R5576:2, 3701:6 Even when our Lord had died as man's ransom-price, God's favor did not come to the world. R5576:3 A prophecy of God's purpose to bring this about through the newly born child. R5576:1; PD55/67 In a sense, the grandeur and blessing of the new dispensation began at the birth of Jesus. C346 Steps toward this are the birth of Jesus, his death on the cross, his resurrection and ascension, and the selection of the Church. The Messianic Kingdom will complete the prophecy. PD55/67

15

Luke 2:15 *And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

Angels were gone

- The shepherds recognized the angels and their message as from the Lord. R1479:1

Let us now go

- So each one who has heard of the grace of God with an appreciative heart can do nothing less than seek the Lord. R2558:1

16

Luke 2:16 *And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.*

Mary and Joseph

- Were pious, reverent, and obedient to the Law. R3711:1, 2558:3

17

Luke 2:17 *And when they had seen it , they made known abroad the saying which was told them concerning this child.*

Made known abroad

- So we must reverence, and serve his cause by proclaiming his gracious message with which we have been favored. R2558:1

18

Luke 2:18 *And all they that heard it wondered at those things which were told them by the shepherds.*

They that heard it

- The grand truth was one to be received by faith; and it was sent through humble, but trustworthy, human agents, who were the honored instruments in God's hand. Any who proudly despised the instruments were unworthy of the good tidings. R1674:1

19

Luke 2:19 *But Mary kept all these things, and pondered them in her heart.*

But Mary kept

- Mother-like. R1479:4 She made no boasts, but waited for God's due time. R3702:5 Doubtless it was from her lips that Luke received the information contained in this chapter. R2559:5

And pondered them

- Wondering what would be the consummation—little dreaming, we may be sure, how great her son ultimately must be made, according to the divine arrangement. R3291:3

20

Luke 2:20 *And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.*

Shepherds returned

- Fully assured that the promised seed had really come. R1479:4

22

Luke 2:22 *And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;*

When the days

- When Jesus was forty days old. (Lev. 12:1-4) Q757:5; R4942:1

To present him

- Although the first-born had been exchanged for the tribe of Levi, nevertheless the first-born of each mother was to be devoted specially to God and his service. R4942:2

To the Lord

- All of the first-born are represented as belonging to the Lord, to be devoted to God and his service. Q757:5; R4942:2 Similarly the elect Church, the Church of the first-borns, are "a kind of first-fruits unto God of his creatures." (Jas. 1:18) R4942:2 It is the custom of some parents to make a formal consecration of their children to God in the presence of believers. The influence upon the children cannot be other than beneficial, though this does not take the place of the child's personal consecration when it reaches the age of discretion. R4942:2; Q758:T

23

Luke 2:23 *(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)*

Called holy

- The Church being gathered during this Gospel Age is styled the Church of the first-born. (Heb. 12:23) R4942:2 "A kind of first-fruits unto God of his creatures." (Jas. 1:18) R4942:2

25

Luke 2:25 *And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.*

Just and devout

- One of the kind of characters to whom God reveals his truth. "Light is sown for the righteous, and joy for the upright in heart." (Psa. 97:11) R1674:2

Waiting

- The expectation of Messiah was general at that time. B21 One of a minority in heart-harmony with the Lord and his Promise; an Israelite indeed. OV71

The consolation

- The fulfillment of the Abrahamic promise. R4942:5 Through the long-promised Messiah. R4098:3

Of Israel

- The whole twelve tribes. C293; R1341:1

26

Luke 2:26 *And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.*

Revealed unto him

- That the accomplishment of the promises made to Abraham was nigh. R4942:3

Not see death

- Until he had seen the Deliverance of Israel. R4942:3

27

Luke 2:27 *And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,*

Came by the Spirit

- This aged prophet recognized Jesus. R4942:3

Parents

- Considering the foster-father Joseph as father. R3291:2

29

Luke 2:29 *Lord, now lettest thou thy servant depart in peace, according to thy word:*

Lord

- Greek, despotes, better translated Sovereign or Autocrat. E70

30

Luke 2:30 *For mine eyes have seen thy salvation,*

Thy salvation

- The way in which salvation shall come to Israel and all the families of the earth. R4942:3 Jesus' birth was the dawn of hope for our race. R1631:3

32

Luke 2:32 *A light to lighten the Gentiles, and the glory of thy people Israel.*

A light

- Not yet is the Sun of Righteousness enlightening all the Gentiles, not yet has Christ become the glory of his people Israel; he is, nevertheless, all through this Gospel age, a great light to all those whose eyes are opened that they may see it. R3031:6, 1674:2 "That was the true light which lighteth every man that cometh into the world." (John 1:9) R1674:2, 3031:6 Let us walk as children of light. (Eph. 5:8) R3031:6

To lighten the Gentiles

- Salvation unto the ends of the earth. R3010:2 Nations; all mankind, regardless of faith. A107

The glory

- Not yet. R3031:6 Simeon is contrasting the two salvations. A107 Then believing Israel will glory in him. R1674:3

Thy people Israel

- The whole twelve tribes. C293; R1341:1 Such as shall become Israelites indeed. A107 Simeon declared this under divine inspiration. R1674:2 The good tidings will be to all people, but the special salvation will come only to his people. A107 Christ is the glory of the Church, the true Israel of God (Rom. 11:7); and he will be the glory of fleshly, or natural, Israel when their eyes are opened and they are received by him under the New Covenant. R2126:1

33

Luke 2:33 *And Joseph and his mother marvelled at those things which were spoken of him.*

And Joseph

- Not called the father of Jesus. R4957:3, 2559:4

34

Luke 2:34 *And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;*

Simeon blessed them

- It is not probable, however, that Simeon, who spoke under divine inspiration, understood fully the import of his words. R1674:5

Set for the fall

- During the period of Israel's disfavor. B228 Israel stumbled over Jesus, except the few who became his disciples, probably ten or fifteen thousand. R4942:6 The world has witnessed the fall of Israel from divine favor and their sad conditions as outcasts for nearly two thousand years, because of their rejection of Christ. R1674:3 Reminding us of the words of Paul, that our Lord is a "stone of stumbling and rock of offence" to many in Israel. (Rom. 9:33) R4942:5; B228 "They shall fall backward and be snared and taken" (Isa. 8:15) R4942:6

And rising again

- Greek, anastasis, without the Greek article, hence showing no emphasis, indicating no special peculiarity. R1512:1 Paul, quoting Isa. 8:15, proceeds to show the recovery of Israel as soon as the elect class of this Gospel age has been completed. (Rom. 11:9-11) R4942:6 St. Paul also told of the rising again of many who stumbled. He declares: "They shall obtain mercy through your mercy." (Rom. 11:31) R4942:5 Now the time for their rising again has come (beginning AD 1878). R1674:5 Restoring all things after their "appointed time," their double is complete. B228 Raised up nationally. R1674:5 To divine favor. R4942:6

For a sign

- True all through the age, and the reproach of the cross has not yet ceased. R1674:5 A mark, or standard. R4942:3

35

Luke 2:35 *(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.*

A sword shall pierce

- Referring to Christ's tragic death, and the trial of faith thereby instituted. R1674:5

May be revealed

- Proving which are loyal and faithful to God as true soldiers of the cross, and which are not. R1674:5

36

Luke 2:36 *And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was*

of a great age, and had lived with an husband seven years from her virginity;

Anna, a prophetess

- Devout, faithful; a saintly woman. R1674:5, 4942:5 God requires faithfulness on the part of female as well as male stewards in the use of all their talents. R1549:4 The Scriptures utter no voice and establish no precedent contrary to female activity in the various legitimate pursuits of life for which nature and education have fitted her. R1549:3

The tribe of Aser

- Another evidence that the entire house of Israel (twelve tribes) was represented at Jerusalem in our Lord's day, and not the tribes of Judah and Benjamin only. R1674:6; C295

Of great age

- Over a century old. R4942:5

38

Luke 2:38 *And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*

Spake of him

- To the saintly ones, waiting for the fulfillment of the Abrahamic promise. R4942:5

For redemption

- Greek, lutrosis, deliverance. E433 Anna spoke to those who were looking for deliverance in Jerusalem, expecting freedom from the Roman yoke, but not necessarily understanding that the greater deliverance was to come by payment of a ransom price. E433

40

Luke 2:40 *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*

The child grew

- Prior to reaching his twelfth year. R3710:6 He was permitted to grow after the ordinary manner, gradually, getting stronger physically and mentally, being filled more and more with wisdom, and giving evidence that God's favor was upon him. R3291:1, 2558:3 He did not miraculously know all that was in the Law and the prophets. He acquired knowledge, but with that ease, rapidity and retentiveness with which only a perfect mind can grasp and hold it. R1916:3 His earlier years were evidently spent in studying prophetic utterances concerning God's Plan and his own share therein. SM643 Let us not forget the necessity for growth—adding to faith virtue, knowledge, self-control, patience, godliness, brotherly kindness and love. (2 Pet. 1:5-8) R2560:1 There is heavenly wisdom in the limited description given us of the childhood and youth of our Savior. Let us not, then, attempt to imagine with particularity what the Lord has seen fit to cover and not reveal R3710:6, 2558:1 Our minds are more drawn to the important features of the Lord's work by reason of the brevity of the sketch given us of his earthly life and interests. R3290:6, 3291:6, 2558:1 From what we know of childhood, we recognize it as the period of development. R5064:3

In spirit

- In mind. E52 Siniatic and Vatican MSS omit these words. R1682:2

Filled with wisdom

- This wisdom was intimately interwoven with the Law and the prophets. R3711:2 Our Lord was not only born under favorable religious influences, but trained in that way. His mother and her husband were pious, reverent, and evidently disposed to be obedient to every feature of the Law to the extent of their ability. R3711:1 Few were able to read, but Jesus was amongst those few—not because of schooling privileges, but because of his brilliant mind which retained everything that came to it and to which, therefore, the Bible was continually an open book. R4957:2, 2558:3 Jewish boys had an advantage over those of other nations because the services in the synagogues consisted of readings

from the Law and prophets by course. Thus all Jewish children had excellent facilities for hearing the Word of the Lord. R4957:2, 2559:1

The grace of God

- The blessing. C52 The word "grace" signifies that which gives pleasure, as loveliness of form or character, or the most admirable virtues. R3711:1

41

Luke 2:41 *Now his parents went to Jerusalem every year at the feast of the passover.*

His parents

- Not implying that Saint Luke supposed Joseph to be the father of Jesus. He was the foster father, his foster parent, or step-father. R4957:3, 3291:2

Every year

- His "parents" were strict religionists and obeyed the Mosaic Law by attending regularly the feast of Passover at Jerusalem every year. R4957:3 This requirement of the Law was observed by the most devout Jews only. R2558:3

Feast of the passover

- A great religious gathering; continued seven days. SM563; R3711:1, 3291:2, 2558:5 Represented the blessings and favors of relationship to God, based upon the merit of the Passover Lamb. SM563 He could not grasp the full import of the prophecies and his share in them until after he had been anointed with the holy Spirit. R1688:2

42

Luke 2:42 *And when he was twelve years old, they went up to Jerusalem after the custom of the feast.*

Twelve years old

- It was a custom that Jewish boys should make a consecration at the age which Jesus did. R5064:4 A child, reasonably well born, raised under the influences of a Christian home, would, we believe, very generally be ready at the age of twelve years to make a consecration of himself to the Lord. R3711:5 It is a serious mistake to conclude that a child of 12 has sufficient mind to grasp elementary principles of secular education, and be prepared for higher studies of a secular character, but unfit for higher religious studies. R2558:5 It was a Jewish custom that a Jewish boy should be considered "a son of the Law" when he attained his twelfth year. He thus became responsible under the Law and thenceforth was required to keep its festivals, etc. R4957:3, 3711:2, 2559:4 In his thirteenth year. R2558:4

To Jerusalem

- His first visit to the great city. R2559:1

Of the feast

- The Jewish children were accustomed to attending religious services. R5064:4

43

Luke 2:43 *And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it .*

Fulfilled the days

- The Feast of Passover continued seven days, but it was the custom for many of the pilgrims from distant parts to remain over only two days, until after the principle ceremonies. R2558:5

The child Jesus

- He could not begin his ministry because he was bound by the restrictions of the Law. R3291:5 Neither Mary nor Joseph seemed to have appreciated the greatness of Jesus. R3291:3

Tarried behind

- So absorbed with the opportunities and studies. R3291:5 Not yet finished with his investigations as to

when to begin his ministry. R4957:6 During the Passover Feast the great men were engaged in public functions. Hence his best opportunity for conference with them was at the close of the feast. R4957:5 He was apparently, for a child of his age, especially well able to take care of himself. R3711:3

Joseph

- Not called the father of Jesus. R4957:3, 2559:4

44

Luke 2:44 *But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.*

In the company

- The gathering of Jews from all parts of Palestine, yea, from the entire world, meant great crowds of people; on some occasions more than a million. R4957:3

They sought him

- It was customary for the women of a caravan to move on ahead, the men coming after, and a boy of Jesus' age might be with either of the parents and not be missed until nightfall. R2558:5

Their kinsfolk

- Naturally enough, close relatives traveled in each other's company. R3291:2

46

Luke 2:46 *And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*

After three days

- One day homeward, one day returning, and on the third day they found him. R2558:5, 4957:6 During these feasts great hospitality was exercised, especially toward strangers from a distance. Jesus was probably entertained by one and another of these new-found friends. R2559:2

Midst of the doctors

- Not unusual. At that time information was gained less from books and more from oral teaching and the Doctors of the Law were supposed to be ready to instruct all who desired information, especially during the holy Passover week. R2558:6 The custom seems to have been for the Doctors to sit on a special semi-circle of seats, while before them were low benches for the older students: the younger boys sat on the ground, literally "at their feet." R2558:6 Similarly Paul, as a youth, "sat at the feet of Gamaliel," one of the chief Doctors of the Law in his day. (Acts 22:3) R2558:6

Both hearing them

- And not instructing the doctors. R2559:2

Asking them questions

- Not that the boy Jesus was bold, but recognized many questions upon which he would like to have further information, asking his questions honestly with a desire and hope of obtaining satisfactory answers. R2558:3 His superior ability did not puff him up nor cause him to forget the respect and deference due to the advanced years and position of the Doctors and teachers. R1916:2, 1682:2 Meekness is especially desirable as a sling for the truth. Let the truth be shot forth with all the force it can carry, but always with meekness; and the question form of suggesting truth will often be found the most forceful. R2559:3 Wondering if becoming a "son of the Law" implied that he, at that age, should become in some measure identified with the Law as a student, or in some other capacity. R3711:2 Inquiring of the Doctors of the Law what time would be appropriate for him to enter upon his ministry. R5128:2, 4957:6, 3711:3, 2559:1 Doubtless a part of his inquiry was whether or not the custom of considering a boy the "son of the Law" at twelve years of age was founded upon anything in the Law or was merely a human tradition. R3711:3 Fresh inquiries about other types and symbols and their proper meaning. R4957:6, 3291:3 Not satisfied with simply their opinion, he desired references to the Law and the prophets that he himself might judge, and not rely too implicitly upon

the conclusions of others. R4957:5 The one who was asking the questions was the one who ultimately would give correct answers to those questions in his own experiences. R3291:3 Even a child can ask questions, and in asking the questions, may suggest wonderful and powerful answers. R3291:3 Manifesting his depth of mind, clearness of understanding and logical reasoning. R2559:3, 2558:6 A good method for those who, by reason of sex or insufficient years, are not permitted to teach. R3291:3 Some of the Lord's people greatly injure their influence in the Truth by the display of too large a degree of self-assurance in speaking of the Truth to others, especially to the learned. R2559:3

47

Luke 2:47 *And all that heard him were astonished at his understanding and answers.*

Were astonished

- Doubtless remarking that they had never had such pointed questions asked them respecting the Law and the prophets, even by wise men of their day and by each other. R3291:4 This little item gives us a suggestion respecting the ability of mind that would belong to a perfect boy, and what we may expect of the ancient worthies when they shall be resurrected to human perfection. R3291:4

His understanding

- Nevertheless we are to remember that our Lord Jesus himself could not have understood the full meaning of the Law, shadows, and the prophecies at that time—not until after his anointing with the holy spirit. (1Cor. 2:14) R3291:4 His memory extended back to his previous existence with the Father. We have no reason to doubt that he then knew what in after years he affirmed, saying: "Before Abraham was, I am." (John 8:58) R1916:5

And answers

- They, in turn, considered it not beneath themselves to ply the boy with questions. R3291:4

48

Luke 2:48 *And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

His mother said

- Joseph, the foster father of Jesus, said nothing. R4957:6 Probably nothing was said to Jesus publicly respecting their disappointment and their subsequent search for him. It seems to indicate an unusual occurrence, which in turn speaks of parental obedience on the part of Jesus. R2559:3

Son

- They did not know of his previous spiritual existence. R1682:5

Why hast thou

- We must suppose that he had been so absorbed with the opportunities and studies that the time had passed without his appreciating the trouble and inconvenience he was causing to others. R3291:5

Thy father

- Joseph, having accepted Mary, accepted also her son, Jesus, and became his foster-father. R2559:4

49

Luke 2:49 *And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?*

He said unto them

- In his childlike simplicity seeming to think his mother and Joseph would fully realize and approve his course. R1916:3

Wist ye not

- Having been told he was specially holy and miraculously born, he asked Mary, Did not you tell me of this thing? He was surprised that Mary and Joseph should not understand that this was the very thing

for him to do. R5065:4

Must be about

- On the alert to fulfil his mission. He surmised that, since at 12, Jewish boys came under the requirements of the Law Covenant, that that was the time at which he should begin his ministry. R4957:5

My Father's business

- Evidence of zeal; the mind of Christ is the will to do the Father's will. R1916:3, 5228:4 Somewhere about his house, his courts. R3711:4, 1916:5 "Did you not know that I would be somewhere about my Father's house?" We prefer this free translation, in accord with the Revised Version, to the one given in our Common Version. R3711:4 "Did you not know that I had reached the age when I am a "son of the Law," and that therefore certain responsibilities have come upon me in respect to the Heavenly Father and his Word and his plan?" R2559:4 He would have in mind the Heavenly Father, just as any consecrated child of God might think of him. From the information which he had received from his mother, Mary, he would know of his miraculous birth and special mission in the world. R5065:4 Though he had not yet been impressed with his previous experiences with the Father and of the remote past. R5065:1 Jesus never acknowledged Joseph to be his father; nor did he ever acknowledge his earthly life to be the beginning of his existence. E89 Having learned that he could not yet attend to the Father's business, he remained quietly at home until thirty. R5847:1

51

Luke 2:51 *And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.*

Subject unto them

- As a youth he was loyal and faithful to his earthly parents. R1114:4, 4958:1, 4809:2 Having learned that he could not assume the priestly function as a boy. R5064:4, 5128:2 He did not humble himself before he became a man, but afterwards. R5128:2

Unto them

- All of this earthly authority was exercised by his personal inferiors, even though they were his legal superiors. R4809:2, 1114:4

In her heart

- It was doubtless from her own lips that Luke received his knowledge of these events. R2559:5

52

Luke 2:52 *And Jesus increased in wisdom and stature, and in favour with God and man.*

And Jesus

- This verse relates to his life from twelve years of age upward to the time of his presentation to Israel in his thirtieth year as the Lamb of God. R3711:6

Increased

- It was not a boy who was to be the Redeemer, even as it was not a boy who had sinned. R4958:4 He kept on growing and he kept on coming up to full manhood and he did not reach full manhood until thirty years of age. Q378:2; R5748:2 Happily for us, we are not born under the Law nor under the limitations which hinders us from receiving the call and responding to it before 30 years of age. R2559:6 It is quite probable that the 18 years from this time to the time of his baptism were spent in the performance of the ordinary duties of life. What a thought this gives us with respect to our Lord's development of patience. R2559:5 Similarly all who hear the good tidings now would best not begin to minister the truth to others by explaining it until first they have received of God the unction from on high. R3711:6 The perfect babe became the perfect boy; the perfect boy became the perfect youth; the perfect youth became the perfect man. R4958:4; Q377:2

In wisdom

- He did not miraculously know all that was in the Law and the prophets. He acquired knowledge, but with that ease, rapidity and retentiveness with which only a perfect mind can grasp and hold it. R1916:3 From the twelfth to the thirtieth year he kept growing in wisdom and grace of character. R4958:4, 3711:6

And stature

- Though the wisdom of twelve years surpassed that of the sages among men, neither his mind nor his body had yet reached full development. R1618:3

With God

- Not in the sense of becoming less sinful and more righteous, but in the sense of becoming more developed, reaching human perfection. R4958:4 The whole matter was pleasing to God, to whom Jesus became more and more pleasing as he neared maturity. R5157:2

And man

- Humanity perceived that he was different from others. R5157:2 He was of winsome manner. R3711:2 In his early life of preparation for his public ministry and great sacrifice, his virtues commanded the admiration of all who knew him. R1916:6

Luke 3

1

Luke 3:1 *Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,*

The fifteenth year

- This is a clearly fixed date of which there can be no reasonable doubt. Tiberius became emperor at the death of Augustus Caesar, in the year of Rome 767, which was the year AD 14. B58 An unequivocal date. Tiberius began to reign in AD 14. The fifteenth year of his reign would therefore be the year AD 29. B60 Those who claim that Jesus began his ministry AD 27, instead of AD 29, claim that John's ministry began in AD 26, and are obliged to count the reign of Tiberius Caesar two years before its admitted date. R2562:2 The only people to raise a question about it are those who, following the inaccurate records of Josephus, want to twist Luke's plain statement into harmony with a date two years earlier. B59; R2132:4, 1975:4

Of Tiberius Caesar

- Luke connected the beginning of John's preaching with the reign of Tiberius for the very purpose of locating or fixing the event chronologically. R2132:4

2

Luke 3:2 *Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.*

Annas

- Was subsequently dragged through the streets, scourged and murdered. R3369:3

The word of God came

- When John was thirty years of age. R2562:2 In the spring, about April first, just as soon as he was of age; for God's plans are always carried out on exact time. B60 The Lord made clear to John that the time had come for the beginning of his ministry, not merely by an impression or surmise, but with positiveness, as in the case of all the prophets. R2563:1 Exactly at the right time to introduce the Lord Jesus to the Jewish nation. R3292:3

John

- The last of the prophets, none of whom was his superior, "There hath not arisen a greater prophet than John the Baptist." (Matt. 11:11) R4958:2, 3292:1 Six months older than his second cousin, Jesus.

B58; R2562:2 John's work at the first advent foreshadowed the closing work of the Church at the second advent. B253

In the wilderness

- Not in the sandy deserts, but more properly in the wilds, perhaps in the "hill country," where his parents resided at the time of his birth. R2562:5 The world is in a wilderness condition and needs the presence of the great King to bring order out of its confusion. R4113:5

3

Luke 3:3 *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;*

About Jordan

- Thickly settled regions. R2563:1 John sought the pools, or deep places of the river, sufficiently deep for the purposes of immersion. R2563:1 The work of John the Baptist was merely to the Jew, and proportionately only was he the antitype of Elijah. Jesus in the flesh and all his faithful members in the flesh have constituted the larger antitype of John the Baptist. R4958:5, 2563:2 John was not preaching to Christians, he was not preaching the message that Jesus preached, he was preaching merely the demands of the Jewish Law. OV199

Baptism of repentance

- It is uncertain just when immersion was instituted as a symbol of repentance and reform. John the Baptist, it is claimed, followed a custom for some time in vogue among Jewish reformers. R1161:2

The remission of sins

- Those addressed were all Jews, already in covenant relationship with God. R1421:1 Not that repentance and baptism would work for them a remission of their sins. John preached a baptism signifying repentance unto, or preparation for, a remission of sins. R2563:1 If repentance and immersion in water would bring the forgiveness of sins, the "Savior and a great one" whom God had promised to Israel for so long would have been wholly unnecessary. R2563:2 Not original sin, which could be removed only by the blood of Christ—"without shedding of blood there is no remission" (Heb. 9:22)—but sins against the Law Covenant. R2931:3

4

Luke 3:4 *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

As it is written

- A prophecy not even yet fulfilled, but which includes the entire work of the Millennial age. R2563:2

The voice

- Not "The Word." (John 1:1) R2409:2

Crying in the wilderness

- The Church has cried in "the wilderness" in the sense that she has been alienated and separated from the world. R4958:6 We are not, as John, to dwell in the wilderness, to criticize and denounce everything. We are to copy our Lord, not John the Baptist. R4978:5

Prepare ye the way

- But John's mission was not successful to his nation, and profited only a few of the people. R2563:3 The mission of the Elijah class is to exhort to repentance and to prepare men for the glorious setting up of the Messianic Kingdom. R2563:4, 4958:6 A highway for the coming King. R4113:5 As John the Baptist was unsuccessful, the Church in the flesh has not succeeded in preparing men for a triumphal entry of God's Kingdom upon earth. R2563:5

His paths straight

- Those who hear should walk circumspectly—make a straight pathway in the desert, a highway for the coming King. R4113:5 "An highway shall be there." (Isa. 35:8) R2563:5

5

Luke 3:5 *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;*

Valley shall be filled

- The lifting up of the poor. R4958:6 Signifying that the humble shall be lifted up out of degradation. R4113:5 Leveling up the deep crevices of character. R2563:5

Mountain and hill

- Kingdom and less autocratic government. R4990:2, 5575:4; A318; D551

Shall be brought low

- Those who have reached high positions of influence and affluence under the reign of sin shall be humbled under the reign of righteousness. R4113:5 Leveling down the hills of pride to the proper level of humility. R2563:5 The conditions of society will be leveled. R4990:2 Little by little coming down to the level of popular demand. D551 The city of Quito, Ecuador, the highest city in the world, has subsided 76 feet in the past 122 years, indicating that this prophecy may have a literal fulfillment also. R1215:3 Showing that society is to be reconstructed and equality of classes obtain. R332:4

The crooked

- The great things which belong to the present time of sin and imperfection will all be straightened out. R4113:5 The perverse. R332:3

The rough ways

- The incongruous things will all be smoothed over. R4113:5

6

Luke 3:6 *And all flesh shall see the salvation of God.*

All flesh

- The dead, as well as the living. R2402:4 All flesh indeed shall see the salvation of our God, and so many as will may share therein. R2563:6 The world in general. T83 The promised deliverer is to bless not only Israel, but through Israel "all the families of the earth." (Gen. 22:18) A58

Shall see

- Greek, optomai, recognize. R141:4 Appreciate, understand, experience. R4958:6 Recognize God's gracious love more and more. T83 Whose mission it is to seek to prepare all flesh to see the salvation of God. R2563:5

The salvation of God

- As a result of the work of the "times of restitution of all things." (Acts 3:23) R4113:5 Both John and the Church declare that this salvation is to be brought through Jesus and his glorified Bride in Kingdom power. R4958:6

7

Luke 3:7 *Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*

To the multitude

- The prepared instruments of the Lord are powerful in his hand. The whole nation was aroused. R1916:3

Generation of vipers

- Greek, gennema, race or posterity. D603 Rejectors of the divine favor. R2301:4 Their religion was one of outward forms and ceremony merely, and not of the heart. R2236:3 Some seemed to John to be so vile that he could not properly accept them until they had given some proofs of reform. R2563:6 We are not to understand that such language is proper to be copied by the Lord's people of today. "In meekness instructing those that oppose themselves." (2 Tim. 2:25) R2563:6 Similarly,

today many have "a form of godliness" (2 Tim. 3:5), a devotion to Sectarianism. R2236:5

The wrath to come

- Not flames and torments after death, but divine judgments upon the Jewish nation for hypocrisy, formalism, and failure to live up to the light and privileges enjoyed. "There shall be great distress in the land and wrath upon this people" (Luke 21:23). "Wrath to the uttermost" (1 Thess. 2:16), which came upon the Jewish nation in the end of the Jewish age. R2236:6, 3292:5, 2564:1 The trouble that was about to come upon that nation unless they would receive Messiah, who had not yet been offered to them. R2564:1 There is a proper presentation of the truth, and a proper fear of God and his retribution, which may be properly kept before the mind of the transgressors; but this is wholly different from the terrorizing fear of eternal torment. R2564:5 Let us present the wrath to come truthfully, not misrepresenting the character of our God; for assuredly God will not hold them guiltless who blaspheme his holy name. R2564:4 "Wrath to come upon them to the uttermost." (1 Thess. 2:15,16) R2301:4 Picturing the wrath to come in the end of this age upon Christendom. R2564:5

8

Luke 3:8 *Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.*

Begin not to say

- Do not permit yourselves do be deceived into thinking that God is under compulsion to accept such as you, and that otherwise his word would become void. R2564:3

Within yourselves

- As nominal Christendom says to itself. R2564:2

Abraham to our father

- His hearers thought that they were God's specially chosen, "elect" people, whose glorification had been foretold in the prophets, and that since there were no better people in the world it was unreasonable to suppose that God would pass by the very best. R2564:1, 1457:3 The principle opposition to the teaching of holiness, entire consecration to the Lord, today throughout "Christendom," is the same error. R2564:2

Of these stones

- Out of some that you consider as far from the possibilities of being Abraham's children as though they were these stones at your feet. R2864:3

Children unto Abraham

- Who would have Abraham's loyalty of spirit. R2245:6 As a matter of fact we know, that after the "wheat" had been separated from the "chaff" of that nation, the Lord has been seeking from among the Gentiles others to complete the elect number of Israelites indeed, the true seed of Abraham. R2245:6

9

Luke 3:9 *And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.*

And now also

- Typifying the end of the Gospel Age. R2237:5

The axe

- Of divine judgment. R2237:1 The axe was about to be applied to that nation. Pruning would no longer do. R4958:6 Now the axe is laid to the root of the trees again, a test to every one in nominal Christendom. R2237:5

Unto the root

- Not, for the new creature, to lop off some of the unsightly branches of the fallen disposition, but the axe of truth is to cut down the whole tree, branches and all. R3986:4

Of the trees

- The three and a half years of our Lord's ministry to the Jewish nation, and their final rejection by him, are represented by the barren fig tree parable, in harmony with this statement of John (Luke 13:6-9). R2564:4

Good fruit

- The fruitage of righteousness. R2237:1

Is hewn down

- Nominal fleshly Israel was thus cut off from divine favor. R3292:5

Cast into the fire

- The time of trouble in 69-70 AD. R2564:1, 4958:6, 3292:5, 2237:1 Picturing the great fire of trouble with which this Gospel age shall end. R2565:1

11

Luke 3:11 *He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*

He answereth

- If any now inquire, we answer: Practice righteousness, truth, godliness, kindness, benevolence, justice, trust in the Lord, seek to walk in his ways. (Zeph. 2:3) R2564:5

Let him impart

- Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful—thus would they show a condition of heart necessary to an acceptance of Jesus. R4959:1

12

Luke 3:12 *Then came also publicans to be baptized, and said unto him, Master, what shall we do?*

Also publicans

- Being cast off from the sympathies and friendships of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

13

Luke 3:13 *And he said unto them, Exact no more than that which is appointed you.*

Appointed you

- No more than that to which you are entitled by the Law. R4959:1

14

Luke 3:14 *And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*

The soldiers likewise

- Just such advice would be applicable to a soldier today. OV199

Violence to no man

- Not that they were to prove unfaithful to their duties as soldiers, not that they should let a man to be arrested go free or that, if attempted to escape, he might not suffer violence at their hands; but the responsibility was with their superior. OV199 The difficulty is not that the Law requires the soldier to do violent things, but that they frequently take advantage of the situation and give greater violence than the Law permits or sanctions. OV199 Violate no man's rights or interests, nor even his feelings or his reputation. OV199 Thus will you show that you have repented and that you are seeking to do the divine will, for such a course will be very different from the one to which you have been

accustomed. R4959:1 Do not violate the laws of your government. F607

Accuse any falsely

- Neither exact anything wrongfully. R4959:1 Either spite, revenge, malice or affronted dignity might lead some police officer to exaggerate some fault and thus to falsely accuse—to accuse more than would be proper, or to make an accusation out of whole cloth. OV199

Be content

- Notwithstanding John's preaching of contentment he was apprehended as a disturber of the peace and beheaded. R4959:1 "Godliness with contentment is great gain" (1 Tim. 6:6). Only the unintelligent could be content without godliness. OV200 In addition to example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment and healing balm, pointing the world to the good time coming. A341

With your wages

- Not that those who love righteousness must take whatever wages are offered to them, and be content. But, having contracted for a certain period of time, being content, because it is what they had bargained for. OV200 Infidelity assails such scriptures as this as being opposed to progress and advancement, but, as in other matters: Blind unbelief is sure to err and scan God's work in vain, God is his own interpreter, and he will make it plain. NS63:1

15

Luke 3:15 *And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;*

The people

- Even the Gentile world, as is manifest from the visit of the wise men from the east, possibly Persia. R1674:3; B21

In expectation

- Thirty years before his anointing as Messiah at the beginning of his ministry. There was a corresponding expectation on the part of many, culminating in the year AD 1844, just thirty years before AD 1874, when Christ actually came. B240; C85 Even if they were not all able to receive him in the way he came. B66 Yet, when he offered himself, they were ashamed of him and of his peculiar following of fishermen, publicans, etc. NS630:3 They were expecting a great general, king and lawgiver combined—full of dignity, hauteur, ambition, pride, self-will; haughty and domineering in word and in act—their ideal of the King who would conquer the world and make Israel the leading nation. E157 But his presentation was so different from all they had expected that their proud hearts were ashamed of him. E157 It was the hope of every Israelite that, as a people, God would exalt their nation under Messiah; and when the Lord came to them, it would be as their King, to establish the long promised Kingdom of God upon the earth. A273 The affairs of Israel were more prosperous than they had been for centuries, and they were hoping that this return of God's favor might culminate in the sending of the promised King for the exaltation of their nation. R3292:3 Roman dominion had brought peace, and the fame of the Jewish prophets had gone into all the world. The sudden announcement of his birth attracted wide attention, as it would not have done in less peaceful times. R1673:6 Now, in the end of the Gospel age, all men realize that we are in a transition period, and the horoscope of the 20th century is full of terrors and premonitions of great revolutionary changes. D167 Probably because of Daniel's prophecy of the seventy weeks. (Dan. 9:24) B66 Because God had promised centuries before that a holy child would be born. R4963:2 Even the Gentile world was in expectation of the coming Messiah. R1674:3, 4714:6

And all men mused

- Just as all men are now considering whether the nominal church has fulfilled its mission. D167

John

- Different from that of Jesus, John's mission was pre-eminently that of a reprover and reformer.

R4978:5

He were the Christ

- The establishment of the Kingdom of God was the hope of every Israelite. A273 Had he made the claim, how readily would the people have accepted it. R1916:4 So powerful was John's presentation of the truth. R2564:5

16

Luke 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

Baptize you with water

- Not with the holy Spirit. R1916:6

One mightier than I

- Assuring them he was so inferior to the Messiah. R2564:5, 4113:6

I am not worthy

- It was this complete self-abnegation and singleness of purpose to accomplish the will of God that constituted John's moral greatness. R1916:2 We who antitype him may also feel very humble in respect to all of our privileges in connection with the announcement of the glorious Kingdom. Any other attitude would be unworthy of us as his representatives and ambassadors. R4113:6

He shall baptize you

- Some of them (the few) with holy Spirit, the remainder (the mass) with the fire of judgment. R2564:6

With the Holy Ghost

- The "Israelites indeed" were gathered into the garner of the Christian Church, and baptized with the holy Spirit at Pentecost. B233; E290, 314; R5443:2, 4959:4, 2927:2

And with fire

- The remainder of the Jewish nation, who "knew not the time of their visitation" (Matt. 19:44), were burned as "chaff" (Luke 3:17) in a great time of trouble which overthrew their nation. R5443:2, 2090:5, 1916:6 After the holy Spirit had searched, sifted and winnowed out of the Jewish dispensation all of the true wheat, gathering it into the garner of the Gospel (spirit) dispensation, then the fire came upon the chaff. R2927:2 The fire of God's anger, wrath to the uttermost. (1 Thess. 2:16) R4959:4; F445 The fire of trouble on all others during the 36-1/2 years following their rejection. R2564:6, 5443:2, 4959:4, 2927:2; B233 Culminating in the destruction of the Jewish polity in the year 70 AD. E290; R4959:4, 1916:6 There will come a great time of trouble, symbolically a time of fire, upon the world, and especially upon rejected Babylon, even as similar fiery vengeance came upon Israel after the flesh. R2746:6

17

Luke 3:17 *Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

Fan is in his hand

- Messiah was about to make a separation between the true wheat and the chaff class. R4594:3, 4113:1

Thoroughly purge

- The great separating work of the Jewish harvest. R1917:1, 2564:6; B260

Gather the wheat

- Only the true Israelites. C149; B233; R5443:2, 4594:3, 2245:6, 273:6 By begetting them of the holy Spirit at Pentecost. R4959:4 All the true wheat, we may be sure; not a solitary grain was lost. R2564:6 The first members of the Gospel Church. R2564:6 A small proportion of the whole. B205; R1916:6 A larger fulfillment—world-wide. In the end of this age all the wheat class are to be gathered into the heavenly garner by the change of the first resurrection. R4959:4

Into his garner

- A place of safety, a higher dispensation. R2564:6 The Christian Church. B233; C149; R5443:2 Of the Gospel age. R2927:2, 2090:4, 1917:1

The chaff

- The refuse part of that church and nation. R273:6 Devoid of the real wheat principle within. C150 The balance of the nation, the refuse. B233; C149; R4594:3, 273:6

He will burn

- As the chaff class of the Jewish nation was consumed in the close of that harvest, so the tare class will be consumed in this harvest. The chaff ceased from all pretension to divine favor as the triumphant Kingdom of God. C148 Not physically destroy (though of course many lives were lost in their trouble), but were cut off from all Kingdom favors in which previously they trusted and boasted; and so also in the parallel or counterpart. C149 In the time of trouble coming all others than the true Church will be cut off from association with the Church and from all opportunity of membership in it. As tares they will be burned, reduced to the level of the rest of humanity. R4959:4

Fire unquenchable

- The great fire of religious and political contention which destroyed the Jewish nation. B233; C148; R5443:2, 5363:3, 4594:3, 2564:6 A time of trouble which nothing could stop or hinder. Even the Roman Emperor was desirous of preserving the nation and establishing order there. The Roman army went, not to destroy them, but to establish peace in their midst. But the Lord declared that it should do its work to the full; and it did. R2564:6, 273:6; A229 Represented by figure f on the Chart of the Ages. A229; R273:6; F196 Likewise the great fire of trouble with which this Gospel age shall end will completely consume earthly governments and Churchianity in a fire of anarchy. Nothing shall quench that fire, or hinder that utter destruction of present systems. R2565:1

19

Luke 3:19 *But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,*

But Herod

- Was living in adultery. R2621:4; 557:6 Representing the kings of the earth. B261

Reproved by him

- Perhaps John acted imprudently and exceeded his duty. R3326:2 We should expect that, as John's reproving of Herod for having an unlawful wife led to his imprisonment, so here, the reproving of the church and the world for their unlawful union, provokes the displeasure of both and leads to the ostracizing (beheading) of the faithful reprovers. R557:6; 2621:4

For Herodias

- Representing the unfaithful nominal church. B261

For all the evils

- As a result of this typical union of church and State, contrary to Scripture. B261

20

Luke 3:20 *Added yet this above all, that he shut up John in prison.*

Shut up John

- Representing the Church in this harvest time. B261 Which surprised and stunned the people. R4138:6 After he had preached about a year. R3325:2

In prison

- Typifying the coming restraint of the Church's liberties because of faithfulness in opposing and condemning error. B261 Where he remained about a year before execution. R3325:2

21

Luke 3:21 *Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,*

That Jesus also

- Having reached 30 years of age, manhood according to the Law, and therefore the right time to consecrate himself as a man. A179 With the baptism of Christ the ordinance received a new signification of entire consecration to God. In this new view, some of the Jewish converts were baptized again. R1917:4, 1161:2

Being baptized

- The Royal Priesthood began with the anointing of Jesus, the High Priest, at baptism. T27 This is the Spirit dispensation; hence, it is proper to say that the Gospel age began with the anointing of Jesus at the time of his baptism. A224 Not because he or any other Jew was commanded to do so, but as a fitting symbol of his consecration even unto death, and his faith in Jehovah's power to raise him out of death. R1161:2; A179 He sacrificed all the blessings and favors which were his under the Law Covenant. R5090:1

And praying

- We should pray before believers and unbelievers. R2251:6, 3698:5, 2252:1 Literally, rent asunder. R4970:1 He began to understand the higher, spiritual things. R5080:6, 5157:5, 5128:5 His brain was impressed with the recollections of his pre-human condition. R5157:5, 2565:5

22

Luke 3:22 *And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*

The Holy Ghost descended

- He received the divine adoption and the spirit without measure. (John 3:34) R182:3 Thus beginning the Gospel age or Spirit dispensation. A224; R273:1

In a bodily shape

- A manifestation representing the invisible. E212

Like a dove

- Emblematic of peace and purity, representing the fullness of Jehovah's spirit of love in Jesus. E212 Not violently like lightning, but gently like a dove. R3296:6

Upon him

- Jesus made the covenant to lay down his humanity as our ransom. R182:3 Giving him the "earnest of his inheritance" (Eph. 1:14), of the divine nature. A179 Anointing him. Jesus was not the Messiah, the Christ, until this anointing took place. B66; T27, 37

Thou art my beloved

- The witness of his relationship came at once. R182:3

23

Luke 3:23 *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,*

Began to be

- Note his promptness to engage in his Heavenly Father's business at the very earliest moment. R3291:5, 4427:2

About thirty

- No Levite was permitted to engage in the work of the tabernacle under thirty. (See Num. 4:3.) So Christ did not begin the work of the antitypical tabernacle (the work of atonement) until he was thirty. R1161:2; B58 It was necessary that Jesus conform to the Law of Moses, given by God to the

Jews; for Jesus as a man was a Jew, born under the Law and subject, therefore, to its every feature. R5536:2 The fact that our Lord Jesus waited until he was thirty years of age before making his special consecration and receiving his ordination and commission to preach does not mean that his followers should wait until they are thirty before they begin to preach. R5536:3 Happily for us we are not bound under the Law nor under the limitations which hinder us from receiving the call and responding to it before thirty years of age. R2559:6, 3291:5 Manhood according to the Law; in condition to be the sin-offering. R444:6, 5064:2, 4535:6, 4427:2 Able to begin the work of atonement of the antitypical tabernacle. R1161:2 When he emerged from obscurity and began to declare his mission. R1247:3 We may be sure he presented himself in sacrifice to the Lord at the very earliest possible moment. R4427:2, 3291:5

As was supposed

- Some suppose the same thing now, reminding us of those Pharisees who sarcastically said, "We have not been born of fornication; we have one Father, God." (John 8:41) R443:3*

The son of Joseph

- Luke shows the genealogy of Mary, by which our Lord was actually related, according to the flesh, to our race and to the royal family of David, through the line of Nathan. R2555:6; E129; Q791:2 A good illustration of the principle of inherited royalty through a mother is furnished in the heir-apparent to the throne of Great Britain—the Prince of Wales; not through his father, but through his mother, the present queen. R453:1 Legal father of Jesus, from Solomon's line. R2060:4

The son of Heli

- The son of Eli, Mary's father, by marriage, or legally; or, as we would say, son-in-law of Eli. By birth, Joseph was the son of Jacob, as stated in Matt. 1:16. E129; Q791:2 A custom of that day was to reckon the genealogy through the wife's ancestry and treat her husband as in her stead, the son of her father. We would call such a son-in-law. Here Joseph is called the son of Heli, Mary's father, who was the son of Nathan the son of David. R453:2; E129 The necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the ruling King of Israel, as well as the promised Messiah, hence the minutiae of detail not given in other instances. (Gen. 39) A42; HG532:4

24

Luke 3:24 *Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,*

The son of Matthat

- Luke gives 42 generations, while Matthew gives 27. The difference need not be considered as remarkable. It would be remarkable had they been the same. Q791:2

31

Luke 3:31 *Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,*

Of Nathan

- Mary's ancestor. Only the legal heirship came through Solomon, through his descendant Joseph, the legal father of Jesus. R2060:4 While Joseph came of the royal line, as Matthew testifies, Mary came of the obscure one, beginning with Nathan. R468:4*

38

Luke 3:38 *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*

Son of Adam

- In the male of the human species has resided the power to communicate the spark of life, or living

seed, to progeny. E99

The son of God

- Adam's form or organism was of and from earth (which therefore served as his mother); but his spark of life, which constituted him a man, came from God (who thus was his Father or life-giver). E99, 110; R776:5 Before Adam fell he was a son of God. He had the Spirit of God, in the sense of having the right spirit, disposition, will, intention. (Eph. 2:3) R5582:3, 1717:2, 219:4; A225; E108; F40; T84 He was very good—morally, intellectually and physically—a likeness which God was not ashamed to own and to call his son. R1609:5, 1264:3, 1266:2; E407 From the moment of sin onward, Adam was not recognized as a son of God. R1005:2, 866:1; E108; SM615 The same Creator who, before his creation, called Adam his son, declares that Adam and we, his children, became "children of wrath" and passed under condemnation because of sin. F40 As God's creation. God was his Life-giver, Creator, Producer, or Father. R1005:2 God made a copy, an image of himself, a manifestation of himself in flesh. R1266:2 He was God's son, as well as his image. R1264:3 "If a son, then an heir" (Rom. 8:17), of the vast domain of earth, which he was to subdue and take possession of as his posterity would increase and require it. R1266:2 Every member of the human family is a human brother to every other human being. All are children of the one father, Adam, a son of God. D310 While Adam's transgression was a wilful one, it did not mean that Adam preferred to be "a child of the devil." R2707:1 From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as his sons until Jesus came and died. R5859:1, 2843:5, 1005:1; CR498 Adam, before he sinned, "was very good." (Gen. 1:31) R1609:3, 1717:2, 816:3, 382:1, 364:1, 273:2 A "sheep" that wandered from the fold. R2707:1 God's energy operating on spirit substances produced angels; on earthly substances, man. E105 All Adam's children are equally God's beneficiaries and are entitled to sympathy and aid in proportion to the degree of their impairment. D311 By our adoption into the divine family, God becomes our Father. R182:3
- "As many as received him, to them gave he power [liberty] to become the sons of God" (John 1:12). "Beloved, now are we the sons of God" (1 John 3:2). R1005:5 Only those who have the right spirit, disposition, will or intention, can keep the divine law, and only those who are in perfect harmony with God will he recognize as sons. R5582:3 All who, at the end of the Kingdom, will have been restored to perfection will be recognized as sons of God, in the same sense that Adam was a son of God—human sons. R2607:2, 655:4, 382:1, 376:4 All who accept of Christ as their Redeemer are reckonedly on the plane of human perfection (N on the Chart of the Ages). All on this plane God calls sons—human sons, reckoned as restored to primitive purity. In consequence they have fellowship or communion with God. A225 The Church can now, being "justified from all things" (Acts 13:39), call God Father, as Adam did before sin, and be recognized by him as human sons. R364:1, 209:4 The Church is invited to be sons of God on a higher plane of sonship; higher than the angelic sons, as heirs of God, joint-heirs with the Logos, partakers with him of the divine nature. R2409:4 The father does not determine the nature. Jehovah, of the divine nature, has begotten sons of the same, as well as other natures—angelic (Job 2:1); human (Luke 3:38), and "new creatures," who shall be of his own divine nature. (2 Pet. 1:4) E104; R777:4, 354:5 God is a Father of his creatures on different planes. But there is no mother on either plane. As the Creator of angels and men, he is their Father, and they his sons, though on different planes. R315:3, 777:4, 376:4, 354:5 Freedom from death and trouble is the glorious liberty common to sons of God on whatever plane of being they may be, whether sons of the human nature, the angelic nature (Job 38:7), or sons of the divine nature (1 John 3:2; 2 Pet. 1:4). R816:3; T84

Luke 4

1

Luke 4:1 *And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the*

wilderness,

And Jesus

- Not God, for "God tempteth not, neither is tempted of any." (James 1:13) R370:2

Being full

- "God gave not the spirit by measure unto him." (John 3:34) T37; R72:5

Of the holy Ghost

- The holy Spirit, from his baptism, but not before. A224 The zeal to accomplish his appointed mission. R1688:1 This new power is what Satan wanted him to use for the flesh, but it was not given for that purpose. R681:3

Returned from Jordan

- Notice that special trials immediately followed consecration. R3296:2

Led by the Spirit

- The Gospel age is the Spirit dispensation; hence it is proper to say that it began with the anointing of Jesus, "by the Holy Ghost, and with power." (Acts 10:38) A224; R273:1 His earnest desire to know fully and completely the will of the Father. R4641:5, 4970:2; CR95 We should never voluntarily go into temptation, but knowing our own imperfection, seek to avoid it. R3715:6 His own spirit, his new mind. Thus it is our new minds, the result of our full consecration, that lead us into temptations, trials and difficulties. R3716:1, 4970:2, 4641:5; CR95

Into the wilderness

- For study and meditation relative to the great work to which he had just consecrated himself, represented in his baptism. R680:1 Away from every distracting person or thing, that he might study the Word treasured in his perfect memory, now fully intelligible by the power of the Spirit. "The natural man receiveth not the things of the Spirit." (1 Cor. 2:14) R3297:3, 3716:4, 1688:2, 680:1

2

Luke 4:2 *Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.*

Being forty days

- Doubtless the entire period was spent in prayer and contemplation of the prophecies, including those which showed that he would be lifted up as the serpent in the wilderness (Num. 21:8, 9); be despised and rejected of men, and led as a lamb to the slaughter (Isa. 53:3, 7). He found it necessary, before attempting to serve God, to Study to show himself approved. (2 Tim. 2:15) R3716:5, 3717:1 While carefully studying the Law, he endured a most subtle and severe conflict with the powers of darkness. R1917:2

Tempted

- Along the lines of selfishness. R3715:3 He was not tempted like the world—to godlessness, vice and criminality. R1689:4, 4970:3

Of the devil

- Greek, diabolus. The word always appears in the singular and evidently refers to Satan. R3716:1 Whose very existence is now denied by many. F609

Afterward hungered

- When he was weak from fasting and was overwhelmed with the importance and cost of the covenant he had made, the Adversary appeared—as a tempter. R4970:2 Up to this time his perfect mind was so absorbed in his great theme that he probably neither ate nor slept. R3716:6, 1689:2 Shipwrecked sailors have been exonerated for cannibalism when they have been without food much less than 40 days. In the siege of Jerusalem mothers ate their own children. R2243:4 The sin is not in being tempted, but in yielding to temptation. R1689:5

3

Luke 4:3 *And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.*

And the devil

- Choosing the time when his overtaxed human powers sought refreshment and recuperation. R3717:2 Appearing not as an enemy and a fiend, but as a friend. R4970:3

Said unto him

- Probably not personally, but by suggestion; representing himself as an "angel of light." (2 Cor. 11:14) R3717:3, 1688:1

Be made bread

- Use your consecrated talents and powers, and your office as God's children and representatives, in such a manner as to further your "bread and butter" interests. R681:3, 4970:6, 3717:6; E111, 123 For a man to use any or all of his powers to satisfy hunger would certainly, under normal circumstances, be no sin. But the circumstances were peculiar—Jesus had just consecrated himself as a man, and had received special powers in connection with the holy Spirit. R681:3 Illustrating our temptations to preach for worldly applause, wealth and social position, and to seek the healing of our bodies, which we have consecrated to death in God's service. R3717:6, 4970:6, 1689:2

4

Luke 4:4 *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

Jesus answered

- Ignoring all suggestions contrary to God's plan. R1125:5

It is written

- Though tempted in all points like as we are, he ignored his own will and all suggestions from others contrary to God's plan, and obeyed God implicitly. Therein lay the secret of his success. HG292:6 Our Lord's success was by being rightly exercised by his knowledge of God; as it is written: "By his knowledge shall my righteous servant justify many," while bearing their iniquities. (Isa. 53:11) R1125:5 Our Lord's reply to temptation; the sure defense of the true child of God. F200; R1688:4

Live by bread alone

- Refusing to use divine power for his personal comfort. F636, 650 My eternal life is not dependent upon the maintenance of this physical body. R4970:4 Our meat and drink should be to do the will of God. (John 4:34) R1689:3 I am not afraid of starving, God has more ways and means of sustaining my life than food. R681:4 Another thought, especially for the sisters: In your daily life remember that "man shall not live by bread alone," and, therefore, that all your energies should not be spent in merely gratifying the palate. (Luke 10:40-42) R681:4

Word of God

- The Scriptures do claim to be the Word of God, though their authority by no means depends upon the finding of that expression in the Scriptures. R1584:3 My hope is in God and in his promise. R4970:4 Not merely the milk of the Word. R3622:2 Every admonition, encouragement and promise is necessary for those now called. R3060:4

5

Luke 4:5 *And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.*

The devil

- Satan, "the prince of this world" (John 14:30), came to our Lord just as he comes to his followers—as an angel of light, and with his real character and purposes cloaked. R1688:1 Again posing as a friend.

R3719:3

Taking him up

- Mentally, not physically. R3719:2, 3299:1 From no mountain on earth could all the kingdoms of the world be seen. R4970:5, 3719:2, 3299:1

An high mountain

- Kingdom; Satan's own dominion over the world. R1688:6, 4970:5, 3719:2

All the kingdoms

- Christ clearly understood that at some time he was to have authority over these kingdoms, but probably he did not yet see how or when, hence the peculiar force of this temptation. R3299:1-3

6

Luke 4:6 *And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*

The devil

- He is the instigator; the natural and often legitimate desires of the flesh are the mediums through which his temptations are presented. R1689:5

Said

- Some erroneously regard this as a sham temptation; that he offered what he did not possess. R680:2

Will I give thee

- Satan's dominion has both an invisible spiritual and a visible human phase. A251 Saying, Let us unite to bring humanity out of sin and death. Thus you will attain your hopes without suffering. R4970:5 Satan says: "Serve God, bless mankind, and spread the Gospel; but do it my way." R681:5 Look well to it that no element of worldly ambition or worldly policy ensnare your feet and allure you from the narrow way. R2163:2

Delivered unto me

- You realize that I am the prince of this world. R4970:5 Your church must first of all recognize these governments of mine, and must call them Christian governments, no matter how un-Christlike may be their rulers and laws. R680:6

To whomsoever I will I give it

- Satan, faithful to his promise, exalted the nominal church. R680:6

7

Luke 4:7 *If thou therefore wilt worship me, all shall be thine.*

Worship me

- The thought is not of adoration and prayer, but of service, to follow Satan's directions. R680:3 Cooperate with me for the world's uplift. E113; R680:4 As does the nominal church when it seeks to increase its membership by resorting to worldly forms, customs, fairs, games, entertainments, etc. R3719:5 When Papacy did this, Satan was true to his promise. B293 The Adversary tempts the Lord's followers to compromise with the spirit and methods of the world, by church federations, etc. R4970:6, 3719:5 This same temptation beset the infant Church during the first five centuries, and finally was successful. Satan, faithful to his promise, exalted the nominal church, resulting in the placing over the world the Church of Rome as the head of both civil and ecclesiastical government. R680:5 Satan presented the same temptation to the Reformers, and again with success. R680:6 To us the same temptation is one of the most difficult to withstand—associate yourselves with some large and influential organization. Thus your influence among men will be greater and more good will be accomplished. R681:1 Others are tempted to think that they can serve God's cause and truth best by spending their best energies and talents in acquiring wealth, to be spent in spreading the Gospel. R681:2

8

Luke 4:8 *And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Behind me, Satan

- Adversary, opposing spirit. F611 I will not serve you nor cooperate with you in any sense of the word. R4970:6, 3299:4; E74 The loyalty of the Lord's heart was shown. Q184:T He did not say, Let us talk it over and discuss it a little. Q184:T

It is written

- This was his reply to temptation. R1688:4

God, and him only

- As the great Supreme Ruler. E74 But reverence of others, if not rivals of Jehovah, is entirely proper. E73 Jesus could not accept any suggestion out of harmony with God's plan. R1689:1 All of Israel's difficulties and failures to attain the blessings that were before them were because they did not sufficiently sanctify the Lord God in their hearts and let him be their only fear and only dread. R3468:1 Similarly, nominal spiritual Israel has neglected putting the Lord first and has been disposed to forget the Lord and to affiliate with the world, to seek worldly favor and cooperation. R3468:4

Shalt thou serve

- Jesus escaped this temptation, not by arguing the reasonableness of God's plan, but by simply relying on the fact that under all circumstances it was right to obey God, and wrong to disobey. R680:5 He ignored his own will, and all suggestions from others contrary to God's plan, and obeyed God implicitly. R1125:5

9

Luke 4:9 *And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:*

To Jerusalem

- Mentally, not physically. R3718:2, 4970:4

On a pinnacle

- The roof of the southern wing. R3718:2 Probably the central part of the royal portico, which was very high and overlooked a deep ravine. Josephus says 100 cubits high over a 400 cubit valley. R681:4 Overlooking the valley of Gehenna. R3718:2, 3298:2 About 600 feet above the bottom of the valley. R3298:2, 681:4

And said unto him

- Still posing as a friend, an angel of light. R3718:3

Cast thyself down

- Recklessly expose yourself in proof of mission, thus drawing the immediate attention of all Israel to the fact that you are the Messiah. E111; R4970:4 This would have been reckless presumption and daring, and not the proper faith in God. R681:5 The Adversary tempts the Lord's followers by suggesting some wild, foolish way of capturing the world for God. R4970:6 "A wicked and adulterous generation seeketh after a sign" (Matt. 16:4), such as the laying on of hands, the gift of tongues, physical healing, peculiar dress, robes, mitres, relics of saints, etc. R3718:5 Illustrating additionally our temptations to go into debt without knowing how the debt can be paid, or to recklessly expose ourselves to any danger, moral, financial, physical or spiritual, expecting miraculous deliverance. R2244:3,2 We not only need the Bible, but we also need the guidance of the holy Spirit to apply the Word. R3719:1, 3298:3, 681:5 It is this temptation which sometimes leads men to call upon God loudly, to come down in power and convert fifty sinners here this evening. R681:5

10

Luke 4:10 *For it is written, He shall give his angels charge over thee, to keep thee:*

It is written

- The Adversary can use Scripture, and does use it often in the presentation of error. R681:5, 3718:6, 288:1

11

Luke 4:11 *And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

Bear thee up

- Quotation from Psa. 91:12. R4970:4

Foot

- Feet or last part of the Body of Christ. R288:1, 3719:1, 3298:4, 757:6, 681:5 This prophecy refers to the Christ as a whole; its personal application was rejected by Jesus; but when we apply the reference "foot" to the feet, or last part of the body of Christ, all is harmonious. R757:6, 681:6, 288:1 "The feet of him" have been privileged to say "unto Zion, Thy God reigneth." (Isa. 52:7) R288:5, 757:3 Possibly our Lord himself did not at this time know the correction of this Scripture; that the "feet" refer to the last members of the Body of Christ, and that he himself was to be the "stone" of stumbling and rock of offence to both the houses of Israel. (Isa. 8:14) R3298:3,4

Against a stone

- The stone referred to, we understand, is the same as that of Isa. 8:14—that Jesus is the stone of stumbling. R757:6, 681:6

12

Luke 4:12 *And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.*

Jesus answering

- Seemingly conflicting Scriptures could be harmonized by examining underlying principles. R3298:3 Ignoring all suggestions contrary to God's plan. R1125:5, 3718:4

It is said

- Its personal application by Satan was rejected by Jesus as a misapplication of Scripture. R288:1, 757:6

Not tempt the Lord

- Try the Lord. R681:4 By doing things which are directly contrary to the laws of nature, which would require miraculous intervention to save you. R3718:4, 4970:5, 1688:4 The Church is tempted as Jesus was: to a deceitful handling of the Word of God, to ambitious efforts to gain present power and advantage, to take the sacrifice off the altar. R1689:4

13

Luke 4:13 *And when the devil had ended all the temptation, he departed from him for a season.*

Departed from him

- The sword of the Spirit did its work; Satan left in disgust. R1689:5; CR95 "Resist the devil, and he will flee from you." (James 4:7) R1689:5

14

Luke 4:14 *And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*

Jesus returned

- Remembering the proverb, "A prophet has no honor in his own country," our Lord did not begin his ministry in Nazareth, but in Judea. The people of Nazareth heard of his works and words. This would

tend to prepare them to receive Messiah and his message, offsetting the familiarity which so frequently breeds contempt. R2579:1 Our Lord began his ministry in Judea, and is supposed to have spent a year there before going to Galilee. R3300:1

Power of the spirit

- The people "were astonished at his doctrine, for his word was with power." (Luke 4:32) R1917:2, 1921:1 "God gave not the spirit by measure unto him." (John 3:34) R1917:1 The secret of all power in the work of the Lord. Learning, worldly wisdom or fluency of speech are no substitutes. No preaching, no teaching is of value, except it be in the power of the holy Spirit. R1917:1 Jesus obtained this power in the same way his followers may obtain it; viz., by entire consecration to God, faithfulness to that consecration, and by communion with him in prayer, and meditation upon his Word. R1917:2 The preacher or teacher acceptable to God must, like his Lord, be first sincerely and fully consecrated to God. Then, when tried and tempted, he must prove his faithfulness to that consecration. R1917:3

Fame of him

- Because of his miracles and teaching. R1735:3 As Messiah, with power and authority. R1743:1 Tending to his immediate advancement to the kingly office. R1754:3 Attracting one class and repelling another. R3153:2, 356:5 As his fame increased, the opposition became more and more pronounced, especially from the chief priests, scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3

15

Luke 4:15 *And he taught in their synagogues, being glorified of all.*

Taught in their synagogues

- The Lord and the apostles could go into the synagogues and teach the people for a time, but they were soon hindered. R986:5 Today the clergy keep out all who would feed the sheep "meat in due season" (Matt. 24:45); hence the sheep are called out of Babylon. R986:6 Jairus, the ruler of the synagogue in Capernaum, our Lord's home city, sometimes called upon him to read the Sabbath lesson. R4588:3

Glorified of all

- Honored. R1069:3 So great was the attention which his teaching and works attracted that Pharisees and doctors of the Law came out of every town of Galilee, Judea and Jerusalem to hear and to see. R1921:2 On more than one occasion it appeared as though the people would take him by force to make him a king; but our Lord avoided the matter and withdrew himself and discouraged the efforts. NS629:3 As you enter a field mixed with tares, being filled with the Spirit, you may be received and welcomed, as was Jesus before the truth began to cut. R356:4

16

Luke 4:16 *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

He came to Nazareth

- Even when he did go to his home province he chose to go to Capernaum before going to his native city, Nazareth. R3300:2 The beginning of the second year of his ministry. R3300:1 A prophet is generally less esteemed at home than abroad. R3300:2 The people of Nazareth were proud of Jesus as the representative of their city, and hoped that he would perform great miracles there. R3301:6

Had been brought up

- From about three years of age to 30. R3300:2

As his custom was

- Not only to attend the synagogue meetings every Sabbath, but to be the reader for the congregation. R3300:3 Implying an education far beyond that of the majority of his day. R2579:1 "Forsake not the assembling of yourselves." (Heb. 10:25) R2579:2

Into the synagogue

- Our Lord's example in seeking to associate as far as possible with the most religious people of his day, and his willingness to take part in the public services, are a lesson to his people everywhere. R2579:2 The synagogue more nearly resembled present-day Bible classes, where the Scriptures are read and freely discussed, a method still appropriate to the Lord's people and still beneficial for the elucidation of truth. R3300:3 A certain amount of pride in their fellow-townsman had been awakened, and we may be sure that there was a large attendance on the first Sabbath day after our Lord's arrival in Nazareth. R3300:2

For to read

- Quite probably the passage was the stated Scripture lesson for that day. R2579:2

17

Luke 4:17 *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

Delivered unto him

- He had been recognized as one of the few able to read, and had done the congregational reading of the Holy Scriptures. R5068:1

The prophet Esaias

- The Jews had a certain order in which the Scriptures were read in the synagogue, and apparently the book of Isaiah was the appropriate one for this occasion. R3300:3

Where it was written

- A Greek translation of Isaiah 61. R2579:2

18

Luke 4:18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

Spirit of the Lord

- Not the "ghost" nor a person in any sense. E169 There is no ground for thinking of the holy Spirit as another God. Quite to the contrary, it was the Father's Spirit that was communicated to our Lord Jesus. E169

Is upon me

- Since the time of my baptism. A224; R273:1

Because

- The anointing is for the very purpose of fitting those so anointed, whether male or female, to preach the good tidings. Therefore all the anointed, male or female, Jew or Greek, bond or free, are anointed to preach. R1549:1

He hath anointed

- At 30 years of age. R240:1 The holy Spirit had come upon the Lord Jesus about a year before, after his consecration at Jordan. It constituted his anointing. R3300:5 The value of the anointing was that by it the Father gave witness that the sacrifice was accepted; it was the seal or evidence to him that the Father would give him the promised divine nature when he had actually given his life. R240:4 Our Lord told how he was ordained to be a preacher; and the Scriptures tell us we are to walk in his steps. All who have received the ordination of God have the authority to preach according to their opportunities and abilities. R5807:3 From the time of Jesus' baptism God dwelt in him in a peculiar manner; as the Apostle John says of the Church, "God dwelleth in us and we in God." (1 John 4:16) R5291:6 The holy anointing oil was poured upon the head of Aaron, but ran down even unto the skirts of his garments, thus anointing in the figure, each member of his body. R3301:2, 72:3; F132; T37 As this ordination came upon Jesus, it later came upon the disciples at Pentecost; and all down

the Gospel age it has come upon the followers of Christ, anointing them to preach the Gospel. Q514:3 Although this anointing did not come directly upon them until Pentecost, they had previously had a foretaste of it in that the Lord conferred upon them a share of his holy Spirit, power, when he sent them out to preach. F212 See what was the purpose of his anointing, and learn therefrom the purpose of your own anointing under him. R942:4 None but the anointed body of Christ are commissioned to preach the good tidings, and every member of that body is so commissioned, irrespective of human distinctions of "clergy" and "laity"; and whosoever does not fulfill this mission is unfaithful to his commission. R2580:5 All of those called of God to preach have the anointing of the holy Spirit of God as their necessary preparation for this service. Without this anointing they are as sounding brass and tinkling cymbals, having no commission from God to declare his truth. R2057:3, 241:2 They could teach the people in the synagogue, for a time, but as they shunned not to declare the whole counsel of God, they soon found little, and finally, no opportunity to teach the people in the synagogue. R986:5 The commission of the apostles was, in the main, the same as the commission of the Lord and of the whole Church. R1521:5 This commission, through the Prophet Isaiah, is the only divinely authorized commission that was ever given to any man to preach the Gospel. No man should be regarded by the saints as a minister of the Gospel, or received or heard as such, who cannot claim this commission. R1715:2 The Apostle John says that "the anointing which we have received of him abideth in us." (1 John 2:27) R5536:6, 241:2 The anointing of the Church is for a work yet future. R5537:1, 3301:2 Speaking of the ultimate result of his work. As we gladly accept the divine arrangement, so we must also accept the divine times and seasons, and realize that they are wisely ordained. R2098:5 With God, human ordination counts for nothing. In human ordination, each denomination qualifies its own ministers. But the ordained ministers of God are servants of God and not of error. R5537:2 Our Lord's authority to preach did not come from the Jewish ecclesiastics. "The anointing which ye have received abideth in you." (1 John 2:27) R1917:5 Every member of the anointed Body of Christ will be a preacher of the Gospel. R942:4

Me

- To all appearance the prophet Isaiah was the person meant, yet when Jesus here points out its fulfillment in himself, we see that in him its conditions were fully met. R436:2, 240:1 While this prophecy was primarily fulfilled in Jesus and applied especially to him, we understand also that it applies to the members of Christ. R5536:5 Intimating that nobody is to speak in God's name except those who have been divinely commissioned to do so. R5537:2 As the unleavened wafers of fine floor were anointed with oil in Lev. 2:1. R84:3

To preach

- The commission was one of service—they were to serve one another, to serve the Lord, and to lay down their lives for the brethren. These services were to be rendered especially in connection with the promulgation of the Gospel. F212 We are to distinguish between the preaching of the Gospel and the good tidings promised, which are to come to pass in due time. R2579:6 After this preaching of the Gospel shall have been given and shall have accomplished its purpose and intention, then will follow the glorious actualities referred to in it. R2580:1 Every member of the Body, however humble or obscure, being "anointed to preach," is failing in his mission if he does not preach. R1917:5 Preaching is not always public declaration. Every influence that we can send out is preaching the Gospel. R1917:5 Tract distribution, personal visits, personal letters and personal conversation (wise, discreet and backed by noble and consistent Christian character) are effective means. In these various ways all can preach the Gospel. R1891:2, 241:3 Some can do several of these things, some can do all of them, and all can and should preach by their life and customs the power of the good news to transform, for we are all living epistles, known and read of all men. (2 Cor. 3:2) R241:4 Preaching a good message rather than raising a great army. R3300:6

The gospel

- Jesus preached the "good news" in two parts: first, to the world, a restitution of all things, illustrated

by his miracles; second, the great prize obtainable by those who will now walk in the "narrow way," illustrated in his own person. R241:2 The news was so new to them and so good that the Pharisees and religious leaders could not believe it to be true. R241:3

To the poor

- Not the literally poor any more than the literally broken-hearted, but the "poor in spirit," the humble minded, who are also the sympathetic, the tender, the heart-broken, as in contrast with the hard-hearted. R2580:1 To all who were meek enough to receive it by faith from the humble and unpretentious Nazarene. R1714:3 The meek of the earth, who gladly receive the truth and constitute the Church of God. R931:6 To the meek, not to the rebellious or indifferent; these are to be dealt with by and by. R5537:2 Not wasting time and effort upon those whom they find to be mentally "rich and increased in goods, and feeling that they have need of nothing." (Rev. 3:17) R2580:2 Rather than rallying round himself the rich, wise and proud. R3300:6 "I pray not for the world, but for them which thou hast given me." (John 17:9) R798:6 The meek, not the proud, hard-hearted, profane. E488; R3300:6, 2821:4, 2310:5, 798:6 The meek alone can or shall see Present Truth. E90 "The poor have the gospel preached to them." (Matt. 11:5) R5145:1

He hath sent me

- Jesus merely proclaimed these things, with a few examples of healing, etc.; the actual blessings belong to the Messianic Kingdom time. R5068:5

To heal

- Greek, iaomai, meaning to heal; also has the significance of saved, as in Matt. 13:15. R4099:3 As in "Pray for one another that ye may be healed." (James 5:16) R4099:3

The broken-hearted

- Broken by the trials, difficulties, perplexities and adversities of the present life. R2580:2 The anointed ones are not to spend their time endeavoring to break the hard hearts of the worldly, for this is not part of their commission. R2580:2, 3436:1, 3301:2, 2965:6, 2821:4 They had expected their deliverer would be the one who would cause the loss of many lives and the breaking of many hearts with sorrow and trouble. R3300:6 How his words ought to have appealed to all that were broken-hearted! The difficulty probably was that they were hard-hearted. R5608:4 To tell those in trouble that by and by the Kingdom would bring order, peace and joy out of present confusion and trouble. R1714:3 Pouring in the oil and the wine of the divine promise to cheer, comfort, bless and prepare for joint-heirship in the Kingdom. R2580:3 Help to allay the sufferings of others, especially of the Lord's household, though they are to assist any as they have suitable opportunity. But their special work in blessing and comforting the world will be in the Kingdom. R5537:1 To point them to the ransom, the resurrection, and to tell them that "joy cometh in the morning." (Psa. 30:5) R3436:1

To preach

- "The hour is coming, in which all that are in their graves
- shall hear his [Jesus'] voice and shall come forth." (John 5:28) R240:6, 1903:3, 1714:6; NS119:1, 209:4

Deliverance

- The gospel of the resurrection. E378 Signifying the liberation of Satan's captives from the bondage of sin, and ultimately the release from death and its bondage. R3300:6 By his death he secured the key. (Rev. 1:18) HG497:4; NS139:3, 209:3

To the captives

- Surely our Lord opened no earthly prison doors at his first advent. HG497:4; NS118:6 John the Baptist was in Herod's prison at that very time, and the Lord never mentioned his deliverance, nor attempted it. NS209:3 The dead race, still lying in the prison-house of death, the grave. R1715:6 All in that prison-house shall be delivered, not one shall be left. NS209:4 Captives of sin, and receiving daily its wages—dying by inches and entering the great prison-house, the tomb. R1086:1 "Sold under sin." (Rom. 7:14) R2580:4, 2310:3; C315; E122; SM611 All are mentioned as "prisoners," some in

the prison, and some prisoners in bondage, "captives" not yet barred in. R838:6 Sin is represented as the great oppressive Monarch, from whose power we have been delivered by Christ. Regaining our liberty, we have become associated with the Redeemer of all the slaves of sin and death. R930:6 "Prisoners of hope." (Zech. 9:12) R2601:1 The grave is really a symbol of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. R894:1 Were they not captives, bound by the fetters of sin, bound also by the chains and fetters of heredity, sickness, imperfection and death? R5068:5 Their thoughts may have gone out to John the Baptist, who at this time was in prison, and they may have wondered whether Jesus would take any steps for his release. R3300:6 We have no hope for the opening of the blind eyes in the present age—only the few now get the eyesalve. It is better that the majority should be permitted to remain blinded, that when the eyes of their understanding have been opened, and their responsibilities proportionately increased, it may be under circumstances more favorable to them. R2580:5 Under "the bondage of corruption" (Rom. 8:21), decay and death. R838:6, 2310:4; SM611

To the blind

- Mentally, morally and physically. HG293:3 The blindness which sin has brought upon the hearts of men, perverting their mental vision, hindering them from seeing the divine being and his divine attributes in their true light. R2580:5 Whose minds the god of this world hath blinded. (2 Cor. 4:4) R2310:5 Were not some of them actually blind also, as respected the eyes of their understanding? R5068:5

To set at liberty

- Freedom from the domination of Satan and sin. R3301:3 To become members of the house of sons. R3302:4 They have no liberty so long as they are under the bondage of corruption (decay and death), hence the deliverance of the prisoners in the tomb, and the captives not entombed, to perfect life, are equally the work of the Restorer. R838:6

Them that are bruised

- Were they not all bruised by the fall, imperfect, blemished, wounded, sore—mentally, morally and physically. R5068:5 This figure fitly represents the bondage of corruption, infirmity, etc., which are concomitants to the death penalty. R2580:6 How comparatively valueless would all the other features of blessings be if sickness, pain and imperfection continued. R2580:6

19

Luke 4:19 *To preach the acceptable year of the Lord.*

The acceptable year

- Time, period. R3301:1, 2581:1 The Gospel age is the only opportunity to attain unto the divine nature, immortality—we see no "second chance" for that. R527:3* The time in which God will accept your sacrifices, because he accepts you as "members" of the Body of the Christ, the great High Priest, the great Mediator of the New Covenant. R4535:3, 3301:1, 2581:1, 241:6 The entire Gospel age, the "acceptable time" in the sense that, during this period, God is willing, through the merit of Christ's sacrifice, to accept from amongst the sinners a Little Flock of joint-sacrificers to share with their Redeemer the Kingdom. R5068:5 The Gospel age antitypes Israel's Day of Atonement, and the sacrifices of our Lord and his Church, his Body, are the "better sacrifices," foreshadowed by the bullock and goat offered typically by the Jews. SM48 The acceptance of the world, after their restoration by Christ, is very different from the acceptance of the Church in this present time. R3301:1

20

Luke 4:20 *And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

He closed the book

- Our Lord read discriminatingly, "rightly dividing the word of truth" (2 Tim. 2:15). He read the part appropriate to the time, but did not read about the day of vengeance. R3300:3, 59:3*; A218 Similarly our Lord referred to two of the "three ways" in Matt. 7:13,14, because the third was not yet due to be opened up. A218 His teaching was to test the people: if his message were received, no day of vengeance would be necessary; if not received, the day of vengeance would follow, as it did follow upon that nation after it had rejected him. R3300:3 Omitting "and the day of vengeance of our God." That part of the prophecy was not due to be proclaimed. Today the passage is due to be given as a whole. R5537:5, 1917:6, 241:6 It was not yet time to proclaim "the day of vengeance of our God," nor to comfort all that mourn—the whole "groaning creation," nor to grant unto the mourners in Zion beauty for ashes, etc. R1715:1

And sat down

- It is better that we should read one verse understandingly and appreciatingly than that we should merely read chapter after chapter of the Lord's Word in a formal manner. R3300:3

Fastened on him

- The audience had a mixed sentiment respecting him—the natural feeling of irreverence for those with whom we are intimately acquainted, and another feeling of pride in a fellow-citizen who had attained such renown. R2579:2

21

Luke 4:21 *And he began to say unto them, This day is this scripture fulfilled in your ears.*

Began to say

- The Lord's discourse is not given, but unquestionably it was a grand one, based upon so grand a text. R3301:6, 2579:2

This day

- Why did he not read the entire commission? The answer is obvious: it was because the remainder was not fulfilled in that day. R1714:3 Now, in the harvest of their age, for the first time it could be said that it was fulfilled. R3300:5

Fulfilled

- He did not, in any coarse or rude manner, say: "I am the Messiah, I am the anointed of Jehovah." He did it in a quiet, unassuming manner, by calling attention to the prophecy and declaring that its fulfillment had now taken place. R3300:5 Primarily fulfilled in Jesus, but applies also to the members of Christ. R5536:5, 1714:3

22

Luke 4:22 *And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?*

And all

- Lengthy quotes praising Jesus from Rousseau and Napoleon Bonaparte. E154, 155

Bare him witness

- His superiority as a reader and exponent was recognized, and the service was usually turned over to him. R4957:3 Yet faithfulness to the truth quickly aroused hatred and opposition. Very soon the great ones in the church began to oppose him bitterly; but still many of the common people heard him gladly. R1069:3 The people of Nazareth would of course feel a certain sense of pride in their fellow-citizen, whose fame was spreading throughout all Galilee and Judea. R5067:3

Wondered at

- Recognizing him as far beyond the ordinary. "Never man spake like this man." (John 7:46) E154 They had never before seen one in whom was Life. R4107:4 Filled with admiration. R2579:3 The explanation of the matter is that Jesus was perfect, while all about him were imperfect. R4957:3, 4107:4 Not merely because he was a perfect man, but also because his words were indited of the

indwelling Spirit of the Father. R240:4 Receiving his testimony, but later deserting him, walking no more with him as he continued to enforce the lessons of divine truth. (See verse 28) R5507:6

Gracious words

- Words of favor, of blessing, of comfort. R3301:3 Words of love, and promises of release from death. R241:3 "Never man spake like this man" (John 7:46); "Beautiful words, wonderful words of life." SM263
- "He taught as one having authority [as one who understood his subject
- thoroughly] and not as the scribes [not doubtfully]." (Matt. 7:29) R3803:2 "Grace is poured into thy lips" (Psa. 45:2); "Let your speech be always
- with grace [with manifest love and kindness], seasoned with salt [a purifying and preservative influence]." (Col. 4:6) R1937:2 No threats of eternal torment to nine-tenths of the human family. R2569:6, 1502:4 Yet faithfulness to the truth quickly aroused hatred and opposition. R1069:3, 5068:2 The grace of our Lord's lips is manifest to us in the message which he left. SM55 Even at the age of twelve, he was intellectually superior to the mature and learned doctors. R1682:2

Out of his mouth

- "Grace is poured into thy lips" (Psa. 45:2). "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb and as the showers upon the grass." (Deut. 32:2) R1937:2

Is not this Joseph's son?

- It was just as some remarked on other occasions: "Whence hath this man this wisdom?" (Matt. 13:54) Ah, it was by reason of the anointing. R1715:5 One of their humblest citizens. R1715:5

23

Luke 4:23 *And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.*

Do also here

- Our Lord does not say that he was not permitted of the Father to do miracles at Nazareth, although this is implied in the fact that he did none, and in the examples and illustrations which he gave. R2579:3 He might not use his power selfishly in his own interest. We may likewise suppose that he would not be at liberty to use it simply as a gratification to curiosity, but that it could be used only in response to proper faith. R2579:4 We may surmise the reason the Lord did not perform any miracles at Nazareth was because the people, being in a right condition of mind, should have been ready to accept the good tidings without any attestation of miracles. R3494:2

24

Luke 4:24 *And he said, Verily I say unto you, No prophet is accepted in his own country.*

Verily I say

- Words of reproof to a heedless and merely curiosity-seeking people. R1715:5 Human nature esteems grander that which is distant. R3494:2

25

Luke 4:25 *But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;*

The days of Elias

- Our Lord's reference to this incident confirms this entire piece of history respecting Elijah, the three and a half years of famine and his visit to Sarepta. R2326:4

Three years and six months

- Foretelling the flight of the true Church into the wilderness from the face of the false church during 1260 years, while the harlot reigned as a queen. (Rev. 12:6) R389:3* Illustrating the period of

Papacy's reign "as a queen." (See 1 Kings 17:1,7) B256; R389:3*

Great famine

- Israel may already have had six months' drought when Elijah announced that no rain was to be expected until he would announce it. (See 1 Kings 18:1) R4740:1 As copious rains followed, so at the end of the 1260 years, AD 1799, the power of the truth and its witnesses was manifested. B256

26

Luke 4:26 *But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.*

Save unto Sarepta

- In Zidon, implying that she, a Gentile, was more worthy of the blessings than were any of the widows of Israel. (See 1Kings 17:9) R5741:3, 2326:4

A woman

- A Gentile, but more worthy of the blessings Elijah accorded than were any of the widows of the land of Israel. R5741:3 There was faith found in the widow. R2348:1

27

Luke 4:27 *And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.*

Many lepers

- Had not thought it worth while to seek Elijah for help. R2348:1

Saving Naaman

- There was faith found in Naaman. The "many lepers" of Israel had heard of this prophet, no doubt; but Naaman had faith in God to come seeking Elisha. R2348:1

28

Luke 4:28 *And all they in the synagogue, when they heard these things, were filled with wrath,*

In the synagogue

- They could teach the people in the synagogue, for a time, but as they shunned not to declare the whole counsel of God, they soon found little, and finally, no opportunity to teach the people in the synagogue. R986:5

When they heard

- The apt illustrations were unkindly received by his hearers because, drawing the parallel, it likened them to starving, poor and diseased lepers, and implied our Lord's comparative greatness and superiority to them as a dispenser of divine bounty. R2579:5

Filled with wrath

- What a picture of the natural man in his fallen position! At one moment rejoicing in the Master's gracious words, at another desiring to destroy him because of the failure of their selfish hopes and ambitions. R3302:1 Those who followed the Lord for only a little season and then forsook him ceased then to be his disciples, and were no longer so recognized. R3153:2 What made the change? The plain declaration that, because they did not believe in him fully, therefore it would not be God's will that he should perform any miracles for them. R5068:2 The miracles were practical, and they could appreciate them; but his teaching that he was the Messiah seemed far-fetched, when they had known him for so long as the son of Joseph, the carpenter. R2579:3 Their pride and patriotism made them wild. R5068:2 What consternation would follow in the churches of today if the whole "counsel of God" (Acts 20:27) were declared! R5507:6

29

Luke 4:29 *And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their*

city was built, that they might cast him down headlong.

Thrust him out

- It seems that persecution from his earthly kindred was not lacking, and that he was unwelcome in the home of his childhood. R1069:3 If you are faithful in proclaiming the truth, which is sharper than any two-edged sword, it will not be long before they will do with you as they did with Jesus. R356:5

And led him

- Not daring to lay hands on him, but merely as a mob gnashing upon him and pushing onward in a direction in which they desired. R5068:2

Brow of the hill

- A precipitous hill about forty or fifty feet high. R3302:1

30

Luke 4:30 *But he passing through the midst of them went his way,*

Passing through the midst

- Not a disappearance in the sense of becoming invisible to the people. It was merely an adroit, prompt movement, by which he eluded the murderous designs of his enemies. B126 Apparently our Lord permitted the matter to go far enough to show the real spirit of his opposers. R3302:1 By the exercise of some power, possibly a power natural to a perfect human being, our Lord mastered them with his mind, and passed from their midst. R2579:6 Overawing them by the dignity of his presence. R5068:2

Went his way

- His hour had not yet come and therefore he seems to have exerted that power which belonged to him as a perfect man over the weaker, imperfect men—the power of his mind alone, we believe. R1715:6 The same power was exercised on similar occasions. (See John 7:30,43-46.) But when his hour was come he opened not his mouth nor resisted in any degree the throngs that sought his life. R1715:6 As the Father had a due time for the Son in which to accomplish his work, so, doubtless, divine providence is overruling and guiding the affairs of each member of the Body of Christ so that not even a hair of their heads could fall without divine notice. R3302:1

Went his way

- Unmolested; his hour had not yet come. R3302:1, 1715:6

31

Luke 4:31 *And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.*

Taught them

- The Lord has not seen fit to provide us with even a condensed statement of his discourse, but the clear inference of the following story is that he was speaking against sin, and incidentally mentioned demoniacal possession. R2581:3

The sabbath days

- Type of the seventh thousand-year day. B40

32

Luke 4:32 *And they were astonished at his doctrine: for his word was with power.*

They were astonished

- Truth is stranger than fiction. The fallen condition seems to lead us to accept as more reasonable its own imaginings or those of others, rather than the direct, clear statement of the divine Word. R3861:1 Many, as they hear of the glorious plan of the ages, make the remark that they are astonished at the teaching, its beauty, its power, its reasonableness, and the way it glorifies God. R3861:4 Never imagine you can overturn an old lie without causing terrible confusion and alarm among the children of this world living under it, as illustrated by what transpires when your turn over a big, flat stone which for years has remained surrounded by grass. R3860:3

With power

- Of the holy Spirit. R1917:1 He was the greatest teacher that ever lived. R1917:1 As one who knew the truth by an implicit faith in God which admitted of no doubt, and by the practical demonstration of its power upon his own heart. R1917:2 Our Lord had a clear understanding of the subjects he handled, and his presentations were not vague, but clear-cut and distinct; and well-proven by the testimony of the Law and the Prophets. R2581:3

33

Luke 4:33 *And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,*

In the synagogue

- The devil went to church then as he not infrequently does now, and he was as opposed to having the truth preached then as he is now. R3309:2

There was a man

- Similar to perhaps half of the insane of the present day. R3310:4

Which had a spirit

- Apparently the human will must consent before these evil spirits have power to take possession. But when they do take possession apparently the willpower is so broken down that the individual is almost helpless to resist their presence and further encroachment, even though he so desires. R2173:3

Of an unclean devil

- One of the fallen angels from the time of the flood mentioned in Jude 6, 7 and 2 Pet. 2:4. R3309:3 This tendency to congregate in one person indicates the desire they have still to exercise the power originally given them; namely, the power to materialize as men. R2173:3

And cried out

- Believing that the Lord's teachings were condemnatory of himself and associates using the mouth of the possessed man. R3309:3

34

Luke 4:34 *Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.*

Let us alone

- Jesus had evidently made some reference in his sermon to the subject of demoniacal obsession. R2581:5 There are many amongst men who have similarly perverted notions of their vested rights to defraud, mislead, pillage and injure others. R3772:2 Wherever the true Gospel goes, its effect is to cause uproar and confusion in the kingdom of the prince of darkness. R1633:3

To do with thee

- In common with thee. R3772:2 To destroy us—Not only not attempting to deny their own identity, but admitting his lordship and power over them, and their expectation of some future termination of their present restraint or imprisonment—a culmination or judgment in their case. F626 Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown. R3309:4, 2581:6, 254:5 It is expressly stated that those angels which sinned are to have a future trial. (2 Pet. 2:4) R697:1 These imprisoned spirits had in mind destruction as their final doom, but it does not prove that their suppositions were correct. R697:1; HG729:6 The faith of devils can only inspire trembling, dread and fear. (James 2:19) R606:5

I know thee

- As Satan recognized Jesus in the temptation, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming, reclaiming and restoring humanity. R3309:3

The Holy One of God

- The testimony of the demon seemed to be reverential, and might by some have been construed in the

Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source. R3309:4, 3122:3 By contrast, the Pharisees said, "Is not this Jesus, the son of Joseph?" (John 6:42) R1680:1

35

Luke 4:35 *And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.*

Rebuked him

- Our Lord did not deign to hold conversation with these spirit beings, a lesson to every one of his followers. R2581:6 The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God, being Ambassadors for the truth, is a favor reserved for the Lord's own people. R3309:4 Being unwilling to accept testimony from such a source. The Lord's people should resent the service of any who do not give evidence of heart-union with the Lord. R3309:5

Come out of him

- Give up his hold upon the man's mind and body. R3727:2 Evil spirits can do nothing except as God permits them. R1722:1

When the devil

- Today Satan, acting more skillfully than in the past, is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. R3310:5, 3122:5

Had thrown him

- Tearing him, that is to say, causing a convulsion, a fit. R3310:3 Our Lord could have forbidden such manifestations of the demon spirit, but preferred to allow it to be so, that thus might be manifested the malignant disposition of the evil spirits. R2582:1, 3727:3 The demon was powerless to resist the authority of Jesus, but he caused the man considerable torture in going from him. R3727:2 There are no such obsessions or possessions by holy Spirits. R3727:3

In the midst

- On the floor of the synagogue, in the midst of the people. R3310:4

He came out

- Undoubtedly there are cases of demon possession today—obsession. The customs of our day removes these to asylums, where they are called insane. R3310:4

Hurt him not

- Not having power to do him injury, under the Lord's command. R3310:4

36

Luke 4:36 *And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.*

What a word is this!

- Inquiring, What new teaching is this which has authority to cast out the evil demons? R3310:4

He commandeth

- Exercising in their very presence a superhuman power—controlling spirit beings. R2582:2

37

Luke 4:37 *And the fame of him went out into every place of the country round about.*

The fame of him

- There was a reason why miracles were necessary at the beginning of this dispensation. Had our Lord Jesus performed no miracles, how could we today feel the confidence, the assurance, that we do feel respecting him? R3310:1 Today we have no necessity for such manifestations of miraculous power. R3310:1 As Messiah, with power and authority. R1743:1 Tending to his immediate advancement of

the kingly office. R1754:3

38

Luke 4:38 *And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.*

Out of the synagogue

- It was the Sabbath day, and the Jews, however irreligious and even devilish some of them were, were all strict Sabbatarians. R3311:1

A great fever

- How many today are being consumed by a fever of ambition, pride or discontent? R2582:6 They besought him—The casting out of the demon suggested to them our Lord's power to heal diseases. R3727:4 How can we, who have devoted or consecrated our earthly advantages for the heavenly ones, ask to have again the earthly advantages? R3310:3

39

Luke 4:39 *And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.*

Stood over her

- Took her by the hand and helped her up. R2582:2, 3727:5

It left her

- Jesus is unquestionably able to heal the sickness of our bodies today, but should we expect such healings? R3311:4, 3301:6

Immediately she arose

- Instead of being weak and enervated, as is usually the case after a severe fever. R3310:6, 2582:2

Ministered unto them

- Probably in the setting forth of refreshments and other household matters. R3311:1 An operation of the mind could not have restored at once the strength lost by the fever. R3311:1

40

Luke 4:40 *Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.*

When the sun was setting

- The cooler time of the day, in which the diseased could come in a warm country such as Palestine. R3311:1, 2582:2

Divers diseases

- The lamenesses and impotencies of the past find analogies in the present: dead hands, worse than dead, used actively in the service of evil, have been recovered for activity in the service of the Lord; men and women, dead in trespasses and sins, awakened to newness of life in the service of the truth. R2582:6

Healed them

- As Jesus preached freedom from evil maladies and death, he exemplified the power and authority of his preaching by "healing all manner of diseases." (Matt. 4:23) R241:1 Why such miracles? Why not more of them? Why not rebuke all the fevers? The miracles were merely a prophecy of the healing blessing which is to be fulfilled in due time in his Kingdom. R2582:3

41

Luke 4:41 *And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.*

And devils also

- Persons; not human propensities. R2171:6

Out of many

- Apparently there were great numbers thus possessed throughout Israel. R2173:2

Thou art Christ

- Spiritualists talk much as we do; but every counterfeit is a proof of a genuine; second, only valuable things are counterfeited; and a counterfeit must resemble the genuine very closely, or it would not deceive. R267:4

Rebuking them

- Praise and commendation from an evil source are never to be desired. R2582:2

Suffered them

- Notice the personality and intelligence attributed to these demons. R2171:6; HG725:5

Not to speak

- Further. R2171:6 The Lord does not desire the testimony of devils respecting himself or his plan. "Unto the wicked God saith, What hast thou to do to declare my statutes?" (Psa. 50:16) R3727:6

42

Luke 4:42 *And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.*

A desert place

- A wilderness, a place deserted. R114:1

43

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

Preach the kingdom

- Not only was the Kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other subjects being mentioned merely in connection with or in explanation of this one subject. A273

44

Luke 4:44 *And he preached in the synagogues of Galilee.*

Synagogues

- The Lord could go into the synagogues and teach for a time; but soon found little, and finally no, opportunity to teach there. R986:5 Today the "clergy" keep out all who would feed the sheep "meat in due season" (Matt. 24:45); hence the sheep are called out of Babylon. R986:6

Luke 5

1

Luke 5:1 *And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,*

It came to pass

- A period of about a year elapsed between the temptation in the wilderness and this scene on the Lake of Galilee. R3720:1 The people pressed—Hungry for the word of life. R3720:2 A different reception from his rejection in Nazareth. R3307:2

2

Luke 5:2 *And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.*

Two ships

- Peter and his brother Andrew were managing one of the boats, and James and his brother John another of the same partnership. R3720:2

Washing their nets

- These fishermen, and perhaps others in the same vicinity, proceeded with their work while the Lord was preaching, no doubt giving earnest attention to his words at the same time. R3720:2 Preparing for the next night's fishing. R3720:2 Christ did not call idlers but workers into his ministry. R2246:1

Lake of Gennesaret

- Sea of Galilee. R3307:2, 5554:3, 3720:2

3

Luke 5:3 *And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.*

Thrust out a little

- From which position he could the more easily address the large crowds on the shelving beach. R3720:2

Out of the ship

- The voice carries remarkably well at this spot. R2627:2

4

Luke 5:4 *Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.*

Had left speaking

- We wonder that more of our Lord's discourses have not been preserved for us. It is because that without the spirit of adoption, they could not understand spiritual things. R3307:2,3

5

Luke 5:5 *And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.*

Have taken nothing

- For some reason the fish were not in that quarter of the lake at that time. R3307:6

The net

- The Gospel call of the Gospel age. (Matt. 13:47) R3308:5

6

Luke 5:6 *And when they had this done, they inclosed a great multitude of fishes: and their net brake.*

Multitude of fishes

- Symbol of men of all classes, suitable and unsuitable for the Kingdom. C214; R3308:5

A great multitude

- A miracle was performed however we may view it: the creation of fish on the spot, the Lord bringing a great school of fish to the vicinity, or the knowledge of the Lord that such a school of fish was in the vicinity. R3720:3 Teaching that the success or failure of their efforts, in any direction, he can control if he please. B118 Here also was a prophecy of their success as fishers of men. They were to catch multitudes. R1716:1 This furnished the precedent for them to recognize him when he appeared in another form to them after his resurrection, but performed a similar miracle. (John 21:6) B118; R941:4 The thickness of the schools of fish in the lake of Gennesaret is almost incredible. They often cover an area of more than an acre, packed closely together. R3720:3

And their net

- Representing the nominal Christian church. C214; R1716:1

8

Luke 5:8 *When Simon Peter saw it , he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.*

When

- Peter's impulsiveness, by itself, is an attractive trait. R3308:1

Simon Peter

- It was probably at an earlier interview that our Lord gave Simon this surname of Peter. R3307:6

Fell down

- Recognizing that no ordinary human being could have produced such results under such circumstances. R3308:1

Depart from me

- Peter's real sentiment was probably the reverse: "O Lord, although I am a sinful man, permit me to be near thee, that I may be blessed by contact with thee." R3308:1 He realized that he was in the presence of one possessed of more than human wisdom and power, and correspondingly he felt afraid. R3720:3

A sinful man

- I recognize the great difference between us. R3308:1 A prayer which Jesus answered in making him one of the twelve. R3308:1

9

Luke 5:9 *For he was astonished, and all that were with him, at the draught of the fishes which they had taken:*

He was astonished

- This miracle was performed for the purpose of finally convincing Peter, Andrew, James and John respecting the Lord's relationship to the Father, and his power of control in respect to things temporal as well as things spiritual. R3720:3

10

Luke 5:10 *And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*

James...John...Simon

- Men from the humbler walks of life. R1521:2,3 The three who seemed to have the zeal, energy and vim which the Lord appreciates. R3308:1

And Jesus

- Who had doubtless performed the miracle for the purpose of fully convincing them of his control of things temporal as well as spiritual. R3720:3

Henceforth thou

- Only four of all the multitude were specially chosen and called. R3720:5 They were already his disciples in a general sense of the word, followers, believers, but now the time had come for the Lord's selection of the twelve apostles who should be with him continually. R3307:6; F210

Catch men

- For the Lord and his service; not for our personal profit or gain, not for sectarian upbuilding. R3308:4 The Lord does not invite at first to a full consecration, but rather gives instruction along the lines of justification, and after they have grown to some degree, the privilege of forsaking all to be his special disciples. R3720:5 Gathering them into the Gospel net, with a view to their ultimate glorification as new creatures in Christ. R3721:1 Not trying to get disciples into some sectarian bondage, but to catch men with the glorious hopes of the Gospel, to bring them into such relationship with the Lord that they would fully and gladly surrender their all to him. R3308:4 Fishing requires energy, tact, proper

bait, and that the fishermen keep himself out of sight. These four things are requisites in the spiritual fishing in which the Lord privileges us to engage. R3308:3, 5555:3 The skillful fisherman catches the fish individually. Likewise, very much of the work of this age has been an individual work, accomplished by talking to people. R5555:1 Fishermen usually hide themselves, so that the fish will not see them, but the bait. So in drawing men to the truth, we should hide ourselves, and throw out as bait those features of God's Word which would apply to the one with whom we might be dealing. R5555:3 Fish are easily alarmed when they find out anyone wishes to take them, so humanity is shy of being captured by anything—especially if they suspect they may lose their liberties; and thus consecration appears to the world. R3308:4 However, the fishing business does not fully illustrate the matter, because all who are of the Lord's catch must be willingly his, else they will not remain caught, but be cast forth. R3308:4 The fishing of the next age will be different and on a much larger scale. R3308:5 They were to catch multitudes. R1716:1 The work of the Gospel age. R5555:1 All the fish have not yet been caught. R5555:3

11

Luke 5:11 *And when they had brought their ships to land, they forsook all, and followed him.*

To land

- Represents the harvest time of this age. R3308:5

They forsook all

- They had been with the Lord for more or less about a year, yet had not until now reached the place where they were ready to forsake all. R3720:5 Mark 1:20 informs us that the boats were left in the care of Zebedee. Nor need we suppose that these four started away that same day. It may have taken time to make proper arrangements for the fish and the business interests of the partnership. R3720:6 Not all are called to a ministry requiring all their time; the majority the Lord evidently intends to instruct while they are about their ordinary business. These also, however, must forsake their boats and fishing tackle in the heart from the moment that a full consecration is made to the Lord. R3721:2, 3308:2 Similarly, we have duties and responsibilities in life which would be wrong to abruptly cast aside and ignore. R3721:1 Evidently retaining some sort of interest, however, as they had no difficulty in regaining possession of the boats when they re-embarked in the fishing business after our Lord's death. R3308:2 If we would be his disciples we must forsake all ambitions and hopes for wealth, name or fame, and not look back. R3721:4

Followed him

- The opposite course from what Peter had suggested—that the Lord depart from them because he was perfect while they were poor, weak and imperfect through the fall. R3720:4

14

Luke 5:14 *And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.*

Tell no man

- The testimony of his Messiahship was to be hidden from the common people until the rulers of the Jewish church had been given a full opportunity to decide for or against Christ. C168

15

Luke 5:15 *But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.*

Fame abroad of him

- Because of his miracles and teaching. R1735:3 As Messiah, with power and authority. R1743:1 Tending to his immediate advancement to the kingly office. R1754:3 As the fame of Jesus increased, the opposition to him became more and more pronounced, especially from the chief priests, scribes

and Pharisees as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3

To be healed

- Healings today, when the agencies employed are not in opposition to the Lord, may be slight intimations to men that the times of restitution are at hand. Other manifestations of healing through agencies in subtle opposition to the Lord we can only regard as the efforts of Satan to offset the power of God. R1921:6

16

Luke 5:16 *And he withdrew himself into the wilderness, and prayed.*

And prayed

- Our Lord frequently spent whole nights in earnest prayer. R1865:5 Let no child of God hesitate to come to him often or to tarry long. R1865:3

17

Luke 5:17 *And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.*

Pharisees

- When they found that he received sinners and ate with them, they hated him. R1460:1

Doctors of the law

- Rabbis, scribes. R2583:2

18

Luke 5:18 *And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.*

Men brought

- It might be questioned whether the faith was that of the palsied man, or that of his friends. We think the circumstances warrant the latter thought, that the sick man exercised faith and prompted his friends to help. R2583:5 In the present time some, like this paralytic, are not past feeling and yet are so helpless as to need the assistance of friends to bring them to the Lord. R2584:4 The chief business of every member of Christ, besides his own development, is to help others to the Redeemer. R3315:5

With a palsy

- Representing a condition of sin in which the individual loses his power; in combination with this may come an insensibility of conscience, a deadness to all principles of righteousness, "past feeling." (Eph. 4:19) R2584:4

19

Luke 5:19 *And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.*

Upon the housetop

- By the outside stairway customary in that country, the buildings being usually but one story in height. R2583:3

Let him down

- We should not be readily stopped by impediments and obstacles but, like these, be ready and willing to take advantage of every proper circumstance and condition to place our friends near to the Lord and his power. R2584:4

Through the tiling

- The extemporaneous device of plain peasants accustomed to opening their roofs and letting down grain, straw and other articles. R2583:3 Demonstrating a persevering, trusting faith in Christ. R1921:2

20

Luke 5:20 *And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.*

And when he

- Jesus, acting as the special agent and representative of the Father. R3729:2

Saw their faith

- The faith of the sick man and those interested in him. R1921:2 So far from feeling offended at the intrusion, he overlooked these because of the quality he so much admires—faith. We also should overlook rudeness, especially where there is evidence of sincerity of heart. R2583:4

Thy sins are forgiven

- Evidently an unlooked-for answer. R1921:2 Forgiveness of sins is the first essential step toward acceptable Christianity. Some are inclined to put doctrine instead of faith and repentance, but this will not do. R2584:5 "Behold the Lamb of God that taketh away the sin of the world," said John. (John 1:29) R1921:5 While the forgiveness of sins is an assurance that the healing, or removal of the penalty of sin, will surely follow, it does not signify that the recovery from the penalty will immediately follow. R1921:5 Similar forgiveness of sins may be declared by members of the Body of Christ to all who come unto God in his appointed way. R3315:2 The Gospel Church receives forgiveness of sins in this age, and will be "delivered from the bondage of corruption" (Rom. 8:21) at the dawn of the Millennium. R1921:5

21

Luke 5:21 *And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?*

Who is this

- The question was a very proper one, and they are not to be blamed for making the enquiry. R2583:6

Who can forgive sins

- Our Lord's authority to pronounce the forgiveness of sins was in virtue of his having sacrificed his humanity; while he, as a new creature, was a priest of the new order, fully empowered to forgive sins. R2584:2 God never gave power to bishops, priests or ministers of any denomination to forgive sins. Nor did Jesus give authority to the apostles to forgive sins. They might preach forgiveness, but only in his name. HG737:5

But God alone

- The divinely appointed way for the cancellation of sins was by means of the ransom as the legal settlement of the penalty, and faith in Christ the Redeemer. R1921:3 Though the ransom price had not yet been actually given, the Lamb for sacrifice had already been presented by our Lord at his baptism, and had been accepted of God and was on the altar of sacrifice. R1921:3

22

Luke 5:22 *But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?*

Perceived their thoughts

- Even though their murmuring words did not reach his ears. R1921:2

He answering

- Not wishing that the miracle would detract from the preaching which it interrupted, but, on the contrary, should impress it as well as illustrate it. R2583:5

23

Luke 5:23 *Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?*

Whether is easier

- Equally easy, for both the authority and the power are committed unto Jehovah's Anointed. R1921:5 The same divine authority that was necessary to the forgiveness of sins was also necessary to the healing. If the forgiveness of sins was blasphemy, so also was the healing. R1921:3

Thy sins be forgiven

- In every instance the healing of the soul from the sickness and condemnation of sin should be placed first, as the highest and most important thing, far outranking physical conditions and blessings. R2584:1 There was a provision in the Jewish law for the forgiveness of sins, through the offering of special sin offerings. The paralytic evidently brought to the Lord the sacrifice appropriate to the new dispensation, "a broken and a contrite heart." (Psa. 51:17) R2584:2

24

Luke 5:24 *But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.*

Unto the sick

- Healing did not follow as a result of the forgiveness of sins. The forgiveness of sins was one thing and the healing was another. R1921:3

Arise

- Thus our Lord called attention to his miracles of healing as the divine testimonials of his claims to be the Son of God, the long-looked-for Messiah of Israel. R1921:5 All our Lord's healings were both instantaneous and complete, showing the fullness of his authority and power. R1921:6

25

Luke 5:25 *And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.*

He arose

- A proof, not only of our Lord's healing power, but also of his power to forgive sins. R2583:6

26

Luke 5:26 *And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.*

Filled with fear

- Reverence, a fear in the sense of respect for the God whose love, sympathy and compassion had been so wonderfully manifested. R2583:6

27

Luke 5:27 *And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.*

Saw a publican

- Probably Matthew had not only knowledge of our Lord, but also faith in him, as the Messiah. Not until now, however, had Jesus invited him to become one of his immediate disciples; not until now, therefore, could Matthew essay to become such. R2591:1, 2260:1

Named Levi

- As Simon's name was changed by the Lord to Peter, so Levi's name was changed to Matthew, which signifies "the gift of God." R2591:1, 2260:3

The receipt of custom

- A revenue collector. R2590:6, 2260:2

Receipt of custom

- An occupation despised by the average Jew as being unpatriotic. R2591:1

Follow me

- Our Lord's choice of a publican to be one of the favored apostles indicates the impartiality of his selections; and implies that Matthew could not have been one of the dishonest publicans. It also showed that he passed by no Israelite indeed merely because there was prejudice amongst the people against him or his class. R2260:2 The influence of the fact that our Lord would accept a publican to be his disciple was far-reaching, and no doubt inspired an interest in our Lord amongst the degraded and outcast classes. R2260:3 While the Lord called each apostle individually, there was also a special occasion upon which he dedicated them to their office as apostles. R1521:2

28

Luke 5:28 *And he left all, rose up, and followed him.*

He left all

- Not that he left his money-drawer open and his accounts with the Roman government unsettled, to immediately follow the Master. It may have taken days or weeks to straighten his affairs and enable him to respond to the Lord's call. R2591:1

29

Luke 5:29 *And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.*

A great feast

- Probably several weeks after Matthew's call. R2591:5 As a man of influence he responded to the Lord's call by consecrating himself and his all, and set about to use these to draw others to the Savior by announcing his devotion under such favorable circumstances as might possibly win some. R2591:2 Each should seek to exert his influence where it is greatest, amongst those with whom he is acquainted and who are acquainted with him. R2591:3 From the connection of the narrative it is supposed that it was on one of the regular fast days of the Pharisees. R2591:5

In his own house

- Hospitality should be used as a channel for the advancement of the truth. The homes of those who have consecrated themselves to the Lord should be consecrated homes, in which the first consideration should be the service of the Master. R2591:3

Of publicans

- Publicans were counted unpatriotic, disloyal to their own nation, in that they accepted the service of an alien government, and made use of their knowledge of their country and people in assisting to collect revenues deemed unjust. R2591:1

Of others

- Publicans, ostracized not because they were wicked, but because their business was disesteemed, were forced to have most of their social intercourse with the non-religious, called "sinners". R2591:2 Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

30

Luke 5:30 *But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?*

Why do you eat

- The objection was not that our Lord should not teach the publicans and sinners, but that he should not eat with them, which implied a social equality. R2591:5 Our Lord's strict observance of the Law no

doubt made him at first a favorite with the Pharisees. But when they found that he received sinners, they began to realize that his righteousness was of a different sort from theirs and, as darkness is opposed to light, they hated him. R1459:6 They should have had the yearning compassion which would have delighted to lift them out of sin and brought them nearer to the Lord and nearer to righteous influences. R2592:1

With publicans

- They were classed with sinners and harlots in New Testament usage. The Hebrew Talmud classes them with murderers and thieves, and regards their repentance as impossible. R2260:2

Sinners

- Not necessarily vile persons and evil-doers, but rather persons who did not profess nor attempt the holiness claimed by the Pharisees, persons who did not claim to be absolute keepers of the divine law. R2591:2 One class of Jews at that time was designated the holy people, Pharisees, and another class was designated as not professing absolute holiness, sinners. R2591:3

31

Luke 5:31 *And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.*

They that are whole

- Not that the Pharisees were not sick, and that they did not need our Lord's ministry. The fact was, that not admitting they were sin-sick, they were not disposed to receive his good medicine of doctrine. R2591:6

A physician

- The physician had a right to go and mingle with those whom he sought to relieve, and might mingle with them in whatever manner he saw to be expedient for their cure. R2591:6

32

Luke 5:32 *I came not to call the righteous, but sinners to repentance.*

The righteous

- Anyone who considered himself to be righteous would be beyond the call of repentance. R2591:6

But sinners

- His call to the Kingdom was not a call of the righteous, but of those who realized themselves to be imperfect. R2260:4 In God's sight the publicans had the better standing, because of his acknowledgment of imperfections and his petition for mercy. R2591:6 Humility and the realization of the need of a Savior are essential to all who would come to the Father through Christ and his atonement. R2260:5

34

Luke 5:34 *And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?*

Fast

- Fasting is a concomitant of mourning and sorrow. R2260:5 A very plain diet for a season, if not total abstinence. R2260:6

The bridegroom

- Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. R398:4

Is with them

- Cheering their hearts, refreshing and strengthening them, opening the eyes of their understanding, and giving them hearing ears to appreciate the divine favor that was coming unto them. R2592:1 Now, in the Lord's second Presence, we might say that the feast has begun again. R2592:2

35

Luke 5:35 *But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.*

Then shall they fast

- Throughout the Gospel age the Lord's people have frequently felt called upon, in time of darkness and adversity, to seek a very close approach to the Lord by humbling of the flesh, and have found fasting a valuable means to this end. R2592:2 Fasting has a typical significance. It means self-denial. When the Master was with his people it required little self-denial to be his follower. But later on, when he got into the toils of his enemies, it required self-denial to confess and follow him. R2592:2 Throughout the Gospel age none could be a follower of the Lamb without self-denial, fasting, refusing the desires and appetites of the flesh—sacrificing some and mortifying others in the interest of spiritual development. R2592:2 Fasting is proper enough when intelligently done and from a right motive, specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations. By impoverishing the physical force and vitality, to may assist the full-blooded and impulsive to self-control in every direction. R2260:5 Discipline the body by abstaining from delicacies and relishes. R3659:5 Very plain diet or total abstinence from food is occasionally desirable to many of the Lord's people. R2260:5 Fasting is worse than useless when done as a formality or ceremony. R2260:5

36

Luke 5:36 *And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.*

A parable

- Given to emphasize that before the blessing could come to natural Israel, spiritual Israel must be selected. R4987:5

No man putteth

- Combining Christianity with Judaism would have been disastrous to both for they are opposites—the one demanding absolute righteousness, impossible for sinners; the other demanding that the impossibility of personal righteousness be acknowledged and that faith be the only condition of forgiveness and mercy. R2592:4 Perhaps the first intimation our Lord had given of the fact that Israel as a nation would not be found worthy of the Kingdom and would be rejected. R2260:6

A new garment

- The fuller light of truth due at the first and second advents of the Lord. C160 An imputed righteousness according to faith, based upon the merits of his own sacrifice for sins. R2592:4

Upon an old

- An old sect or organization; Judaism. C160; R4987:5 The impossible righteousness required by the law. R2592:4

Maketh a rent

- Would only make the weakness more noticeable. C160; R4987:5

37

Luke 5:37 *And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.*

And no man

- Similarly now, we perceive the impossibility of putting the new wine which the Master is now providing into the old wine-skins of sectarianism. R2592:5

Putteth new wine

- Which has not finished its fermentation. R4987:5, 509:5 New doctrines. R2592:5

Into old bottles

- Wineskins, whose elasticity had been exhausted. C160; R4987:5, 509:5 Old systems; Judaism. C160; R2134:2

Burst the bottles

- New wine, put into such skins, in fermenting would stretch them to almost bursting point. Such skins could never be used again for new wine because, the elasticity having gone out of them, the new wine, in fermenting, would surely burst them. R2592:5 Showing that the wine in use at that time did ferment, and that therefore the wine used at the last supper was probably fermented. R509:5 By the fermentation process of trials, disciplines and testings. R4987:5 Rending them asunder by new truths which are out of harmony with sectarian pride, errors, traditions and superstitions of which these systems are built. C160

And be spilled

- Left stranded, hampered by all the old errors of the sect and held responsible for its past record by the world in general. C160 Not only the Jewish nation would have been convulsed and wrecked by the spirit of the new teachings, but also the doctrines themselves would have gone down with the wreck of the nation. R2592:5

38

Luke 5:38 *But new wine must be put into new bottles; and both are preserved.*

Into new bottles

- New wineskins that will be able to stand the stress of the fermentation sure to come—trials, disciplines, testings. R4987:5 Our Lord's work was not like that of John the Baptist, not a work of reformation, patching up the Jewish system and arrangement. R2592:4 He was making an entirely new institution, gathering out a church, which would not be a Jewish church, nor a Reformed Jewish church, but a wholly different institution, a Christian church. R2592:4 God is now, as in the end of the Jewish age, calling out of the whole system such as are Israelites indeed, that they may receive at his hands the new wine, doctrine, of the new dispensation just at hand. R2592:6

Luke 6

1

Luke 6:1 *And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.*

That he went

- Probably on the way to the synagogue. R3316:6

Through the corn

- Through the wheat. R3754:1

Plucked the ears

- The Pharisees claimed that rubbing the grain in the hands and blowing away the chaff constituted winnowing and threshing, thus violating the Sabbath. R3754:2

And did eat

- The Pharisees had a rule that no food should be eaten until after worship in the synagogue. R3316:6

5

Luke 6:5 *And he said unto them, That the Son of man is Lord also of the sabbath.*

Is Lord also of

- The proper teacher to set forth the real significance to the Jew. R3754:4

6

Luke 6:6 *And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.*

On another Sabbath

- Type of the Millennial age. B40

9

Luke 6:9 *Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it ?*

To save life

- Greek, psuche; better translated "being" or "soul" to prevent confusion. E335

10

Luke 6:10 *And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.*

Whole

- Complete—not in the full sense of the word, but enough so to have a new start. R5167:4

11

Luke 6:11 *And they were filled with madness; and communed one with another what they might do to Jesus.*

Filled with madness

- Manifesting a rabid spirit of sectarianism and self-importance imitated by some in our day who lack the spirit of the truth. R3754:5

12

Luke 6:12 *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.*

Continued all night

- Take time to pray. R5379:3* The Apostle urged the saints to "strive together (Greek, agonize) with me in prayers to God." (Rom. 15:30) R1865:5 Our Lord frequently spent whole nights in earnest prayer. R1865:5 To take counsel of God with reference to the interests of the prospective Church. F210; R1521:3

13

Luke 6:13 *And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;*

When it was day

- While the Lord called each individually, there was also a special occasion where he dedicated them to their office as apostles. R1521:2

His disciples

- Greek, mathetas, learners, or pupils. R1521:3 To the disciples belong the special teaching, training and discipline of the holy Spirit given unto them as the seal of divine sonship, and all the exceeding great and precious promises of the gospel. R2072:3

Of them

- From amongst invited followers, disciples. F210 Because of humility and strength of character. F211

He chose twelve

- Twelve alone were chosen, and not in succession, but at once. The last pages of inspiration show us

that only the teachings of the twelve are foundations for the faith of the Church, the New Jerusalem. (Rev. 21:14) R1526:3 Only the males were chosen. F265 They were a distinct and separate class among the Lord's disciples, fully under the Lord's direction and careful students of his character, Gospel and methods. F210; R1521:3,5 The twelve wells at Elim remind us of the Apostles. R4011:2

Named apostles

- Greek, apostolos, ones sent forth. Thus the twelve were marked as a distinct and separate class among the Lord's disciples. R1521:3

14

Luke 6:14 *Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,*

Peter

- Bold and impulsive. R2261:1

Andrew

- Far-seeing, careful, cautious. R2261:1

James

- Elderly. R2261:1

John

- Youthful. R2261:1

Phillip

- Slow-witted. R2261:1

Bartholomew

- Nathaniel, the quick-witted. R2261:1

15

Luke 6:15 *Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,*

Matthew

- One of the heroes of faith. R2261:2

Thomas

- The doubting, skeptical intellect. R2261:2

James

- The advocate of works. R2261:2

Jude

- Thaddeus, Lebbeus, a man of doctrine. R2261:2

16

Luke 6:16 *And Judas the brother of James, and Judas Iscariot, which also was the traitor.*

Simon

- The zealot, enthusiastic and independent. R2261:2

Judas Iscariot

- The conservative economist. R2261:2

17

Luke 6:17 *And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;*

And the company

- Making the distinction very clear between the twelve and the other disciples, not so chosen but also beloved of the Lord, and doubtless in full sympathy with the appointment of the twelve, recognizing

it as in the interests of the work in general. R1521:3

18

Luke 6:18 *And they that were vexed with unclean spirits: and they were healed.*

They were healed

- It was by these healings that Israelites were to recognize him as Messiah, in fulfillment of the predictions of the prophets. R1314:5

19

Luke 6:19 *And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.*

Went virtue out

- Healing vigor. R2000:1 Strength, vitality, power. R574:4 Vitality. The Great Teacher's miracles were not performed without cost to himself. R4669:5, 4576:3 The healing of the sick, as performed by the Lord, was not by superhuman power, but, on the contrary, in healing the sick he expended upon them a part of his own vitality. Consequently, the greater number healed, the greater was our Lord's loss of vitality, strength. E124 "Being free from sin, he was free also from pain. Since he could not suffer pain and sickness because of sin, he was placed for a time among sinners, so their weaknesses and pains bore down upon him. R2000:1 Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. R454:3 Jesus took "the likeness of sinful flesh," but he took that likeness in its perfection. He did not partake of its sin or share its imperfection, except as he voluntarily shared the sorrows and pains of some during his ministry. A230 Every healing performed, to a proportionate extent, decreased the Lord's vitality. R4576:3 All of our Lord's miracles caused him a measure of self-sacrifice, loss of vitality. He thus daily, little by little, laid down his life. R4138:1 For three and a half years the Lord's ministry had been a constant drain upon his vital forces, not merely in connection with his public preaching, but specially in connection with the miracles which he wrought at the expense of his own vitality. R2787:2 The using of strength for the assisting of others continued to the end of his ministry, when through non-resistance, submission to the Father's will, he permitted himself to be crucified for sinners. R3727:5 A part of his dying, finally ending in death, even the literal death of the cross. SM645 Our Lord suffered pain from the infirmities of those whom he relieved because, being without sin, he was also without sickness and pain, except as he thus "took" and "bare" it from others that he might be touched with a feeling of our infirmities. R2028:6, 1359:3; F632 He, as the one who was giving his life as man's substitute and redeemer, violated no law that we understand or can appreciate, when he healed the multitudes by letting his vitality go out into them. R1314:5 It is the most refined and perfect organisms which can suffer most. R454:3 It is possible to share the troubles of a friend, and sympathetically to relieve in a measure the depressed one, and, to some extent, impart increased vitality and lightness of spirit. E125 The gift which costs nothing cannot be so highly esteemed as that gift which costs much. R4138:2 "Himself took our infirmities." (Matt. 8:17) A230; E125; F632; R3727:5, 574:5, 4576:3 He impoverished himself to bless others. R1735:4, 1359:3 "Surely he hath borne our griefs and carried our sorrows." (Isa. 53:4) R1359:3, 574:5

Healed them all

- In mind and body. SM645 He kept back nothing for the purpose of recuperating his vigor, but was daily yielding his life in obedience to what he understood to be the Father's will. R5085:3

20

Luke 6:20 *And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.*

Lifted up his eyes

- Tenderly and approvingly. R1735:2

On his disciples

- The twelve especially. R1735:2 Beginning St. Luke's account of the sermon on the Mount. It does not profess to be a regulation for the world, but merely applies to saints, to those who have consecrated their lives fully to follow in the footsteps of Jesus. R5005:1

Blessed

- Impressing on their minds a sense of blessedness of their privilege of service, and even of suffering. R1735:2 All of their experiences tend to develop faith, while those of the rich tend rather to develop self-reliance, self-assurance. The experiences of the poor and ignorant tend to develop meekness, teachableness, whereas the experiences of the learned tend naturally toward self-conceit. CR423 Relates to that permanent joy and comfort which are the result of the atunement of character to harmony with the divine. R3733:2

Be ye poor

- Not all the poor are to be blessed and to inherit the kingdom of God—but, to the disciples, he said "ye poor." R5004:2 Those who were poor, or became so, as his disciples; or, as Matthew records it, "Blessed are the poor in spirit." (Matt. 5:3) R1920:5; CR423 "In spirit" was Matthew's comment, and not our Lord's exact words. R1493:3 Some poor, instead of being drawn to God by their poverty, cultivate a spirit of anger, malice, hatred, strife, and are thus not only embittered in spirit, but have their faces turned in the opposite direction from the one in which God's blessings come. CR423 Poor in any sense of the word, whether financially, socially or otherwise, by sacrificing themselves. Blessed are all the sacrificers. R1493:5; CR423 Having nothing of their own, they can lose nothing. CR424 Who having nothing to call their own. R1735:2 Undoubtedly poverty is a greater aid to discipleship than wealth. The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus. The rich are disadvantaged because theirs would be the greater sacrifice. "How hardly shall a rich man enter into the kingdom of God." (Matt. 19:23) R5004:2 Not the rich, the learned, the rulers, the self-contented; but those lacking self-confidence and self-esteem, who appreciate their own littleness and imperfection. R3733:6; CR423 Not necessarily the poor in pocket. Some who are poor in pocket are very proud in spirit. R2585:5 Those who have sacrificed earthly blessings in order to become "heirs of God and joint-heirs with Christ." (Rom. 8:17) CR423 Those who follow their Lord who, "Though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9) R1493:5

Yours is the kingdom

- As inheritors of that promise, they are rich with the wealth which moth and rust cannot corrupt, and which thieves cannot destroy or steal. CR424

21

Luke 6:21 *Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.*

That hunger now

- For righteousness and truth. R1735:2

Shall be filled

- Your hunger shall be satisfied. R1735:2

That weep now

- The sympathetic, who realize their own imperfections, and are touched with pity for the poor groaning creation, dying in sorrow, pain and disappointment. R3734:2,1, 1735:2

Ye shall laugh

- Your sorrow shall be turned into joy. R1735:2

22

Luke 6:22 *Blessed are ye, when men shall hate you, and when they shall separate you from their company , and shall reproach you , and cast out your name as evil, for the Son of man's sake.*

Blessed are ye when

- As a result of making the Gospel the all-absorbing theme of life. A347

Men shall hate you

- "Ye shall be hated of all men for my sake." (Mark 13:13) E490

Separate you

- Those who use their liberty to preach the good tidings in the synagogues of today will succeed, either in converting whole congregations, or else in awakening a storm of opposition. C182

Shall reproach you

- "When he was reviled he reviled not again." (1 Pet. 2:23) R3736:3 Consecration of reputation. R465:4

Cast out your name

- Boycotted, socially or otherwise. HG694:1 When the blind man (John 9:34-39) was cast out for confessing Jesus, then it was that Jesus "found him" and graciously revealed himself more and more unto him. R805:3 As the Word of God becomes the all-absorbing theme of life, it will not only separate one from the world and from many nominal Christians, in spirit, but it will lead to separation from such entirely. A347

Son of man's sake

- Every ache, pain or wound of person or of feelings, and beheading socially or literally for the truth's sake becomes a witness of the spirit testifying to our faithfulness. R2007:5 By the favor of God, the endurance of the reproaches of Christ are not in vain. R785:4 "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified." (Isa. 66:5) (We do this for the Lord's glory.) C182

23

Luke 6:23 *Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*

Rejoice ye in that day

- "He shall see the travail of his soul and shall be satisfied." (Isa. 53:11) R785:4

In heaven

- In spiritual things, not temporal matters. R3223:2 The Kingdom of heaven is yours. R1735:2

24

Luke 6:24 *But woe unto you that are rich! for ye have received your consolation.*

Woe

- In "a time of trouble such as never was since there was a nation." (Dan. 12:1) R1735:3 The woes of the Bible apply to the present life. CR423

Unto you

- You are less likely to gain this wonderful high calling of God than if you were in humbler circumstances. R4969:4 The rich, the learned, the favored, have trials and difficulties, perplexities, cares, doubts and fears, which the poor, the unlearned, know nothing about. CR423 As we see retribution coming upon the rich, proud, mighty and hypocritical, let us each endeavor that our own life be honest, humble and Christ-like that we may be spared in this day of exposure of sin. R2045:5

That are rich

- Not only those who are rich in a financial sense, wealthy; but he includes also those who are rich in the honors of men, rich in education, or in any particular sense of special privileges, advantages and

opportunities. CR422 The intellectually, politically, socially and financially rich at that time were very self-satisfied, very prosperous, and looked for the Messianic Kingdom in an opposite direction from that which Jesus taught. So also today. CR423 The rich have more on which to set their hearts, more to occupy their time, more to cultivate self-will, more opportunity for self-gratification, more riches for which to be responsible, more education by which errors are more likely to influence, more to divert them and cultivate their pride. R423:3 Who revel in luxury and pleasure now, unmindful of the suffering, death and sorrow that reign abroad. R1735:3 God, himself very rich, is able to sympathize with both the poor and the rich; so is the Savior, who, being rich, for our sakes became poor, that we through his poverty might become rich in the truest sense of that word. CR422 A great disadvantage, because it leads to pride and self-conceit. R5839:6, 4969:3 Our Master was actually betrayed and killed by the "money-lovers." R2045:5 Does not mean that the great, noble, wise and rich are condemned to eternal torment. R4969:4

Ye have received

- Not that, if they had riches of learning, they must ignore their knowledge and speak and act ignorantly. It means, however, that their learning is no longer theirs, but the Lord's. CR423

25

Luke 6:25 *Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.*

Woe unto you

- "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (Jas. 5:1) R4997:1; CR424

That are full

- Satisfied. D634 Who enjoy the favor of the world because they partake of its selfish spirit. R1735:3 Many who are now stewards of wealth, influence, position and honor of men, will be called to account and dispossessed of their stewardship. R4997:2

Ye shall hunger

- Be dissatisfied. Those previously accustomed to riches will find difficulties not experienced by those previously disciplined in the school of adversity. D634

Ye shall mourn

- St. Paul, living near the close of the Jewish age, when the woes were being poured out, declared: Wrath has come upon this people to the uttermost. (1 Thess. 2:16) CR423 In the "day of recompense" with the levelling of things that are high, proud, domineering, and the lifting up of the poor and humble; rewarding the well-doer in proportion to his zeal and self-sacrificing spirit, and the evil-doer according to his knowledge of better things and the selfishness to which he yielded. NS220:2 A time of trouble such as never was since there was a nation, the iron rod of Christ's rule, must bring down every high thing, and subdue all things unto him. R1735:3 Their course in life will come under reprobation and stripes. R4997:1

26

Luke 6:26 *Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.*

Woe unto you

- Look well to it that no element of worldly ambition or worldly policy be in it to ensnare your feet and to allure you from the narrow way. R2163:2

Speak well of you

- Not that honor of men is to be disesteemed. It will always be true that "a good name is rather to be chosen than great riches." (Prov. 22:1) It means that worldly reputation will be held secondary to the Lord, the Truth and service for the Lord's cause. CR423 The popularity with the world for which the

sects so much seek, and in a large measure have gained, is a bad and not a good omen to them, as well as to their prototype, the nominal Jewish church at our Lord's first advent. R730:3

27

Luke 6:27 *But I say unto you which hear, Love your enemies, do good to them which hate you,*

But I say

- The two tables of the law given to Israel were requirements of justice, but Jesus and his followers take a still higher plane and, waiving their own rights, they become sacrificers of their own comforts, preferences and desires. R5005:3 Applies to the consecrated, but all mankind may be measurably enlightened by this lesson. R5005:1,3

Love your enemies

- The mark of perfect love. F189 Make due allowance for hereditary taint and weakness and temptation. R1735:5 The Law given Israel at Mt. Sinai expressed merely justice in its command, "Thou shalt love thy neighbor as thyself." (Lev. 19:18) PD84/97 Do not merely observe the Golden Rule toward your enemies, but love them. R5005:5 The standard for the Lord's people is still higher than that of gratitude, though it must include this. Our standard is benevolence, a forgiveness of those who transgress against us. R4200:5 How may we determine that it is the sin that we hate and not the sinner? R3849:6

Do good to them

- Seek to heal the wounds and bruises which have resulted to them from the fall, rather than to have revenge upon them. R1735:5 Not wish to do them harm, but on the contrary wish to open the eyes of their understanding and to do them good. R5260:4 Not only are we not to do unrighteousness, but if another proposes to do an evil in our interests, we would be so in sympathy with the law of brotherly love that we would oppose the act with all our energy. R4226:5

Which hate you

- The majority of those who perpetrate evil do so because they do not appreciate the principles involved in the matter. R5260:4

28

Luke 6:28 *Bless them that curse you, and pray for them which despitefully use you.*

That curse you

- Greek, kataraomi, signifying the very opposite of blessing, a curse in the sense usually understood. Webster defines it thus: execrable, hateful, detestable, abominable. R701:5

Pray for them

- Pray for their deliverance from the snares and delusions of Satan and the blindness which hinders them from discerning the beauty of holiness. R1735:5

Despitefully use you

- Be willing to suffer violence and injustice, if need be. R606:2

29

Luke 6:29 *And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.*

That smiteth thee

- Cause you to suffer injustice. R5897:2

Also the other

- In the indirect sense of not opposing the law; or, if smitten illegally, as were Jesus and Paul, by kindly expostulating with the evil-doer for his own good. R2470:1, 3738:2 A figurative expression signifying the willingness to have both cheeks smitten rather than to do injury to another. OV357 We are not authorized to retaliate. R3738:3

Offer also the other

- Signifying simply, do not render evil for evil, even though he smite thee on the other cheek also. R5005:5 Simply teaching: Don't strike back or try to get even with them. Show them that you are willing to endure hardness, and even to suffer violence and injustice if needs be. R606:2 Our Lord himself, when smitten, did not invite the smiting of the other cheek, but rather he defended himself to the extent of criticizing the evil deed. R5005:5 The Apostle Paul defended himself, frequently, before priests and kings, explaining the justice of his cause. Nevertheless, whenever the laws did not support him, we find him bringing no railing accusation against the laws, nor against magistrates, but submitting himself. R2944:6

That taketh away

- That would sue thee at law to take away. R1735:6, 2945:1 Our Master was not addressing nations, but individuals, his disciples. SM451

Forbid not

- If no lawful redress can be obtained—lawfully, even though unjustly. (Matt. 5:39-42) R1735:5

Take thy coat

- Matthew adds, "at the law." The follower of Jesus may flee from an adversary, or he may resist him to the extent of proper expostulation, but he is to be thoroughly responsive to all government. R5005:5, 2518:2 Settle peaceably with him, even if it costs more than you would have lost by letting the case go into court. R3738:3 Unmurmuringly submit to what the court demands. R5005:5

30

Luke 6:30 *Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.*

Give to every man

- A spirit of generosity, which prefers to let some men take advantage in temporal things, rather than, by contention, to have their treasure on earth instead of in heaven. R1735:5 A spirit of liberality that will shame their meanness. R606:2 Not to be taken with absolute literalness, but to be generous, tender-hearted, to err on the side of too great generosity rather than to be hard-hearted and selfish. R5005:6 Love and justice would, if possible, feed and clothe your neighbor if he is unable by industry and economy to do it for himself. But neither love nor justice to him nor to yourself would encourage indolence, prodigality or meanness. R606:2

That asketh of thee

- That demands your valuables. R2518:3 To a certain extent we are to permit ourselves to be imposed upon. R5897:5

Ask them not again

- Don't be exacting with the debtor. R1735:6

31

Luke 6:31 *And as ye would that men should do to you, do ye also to them likewise.*

As ye would

- Not as they would have you do to them, but, as you would have them do to you. R606:1

Do ye also

- Measure every act, word and thought of life by the Golden Rule. R2329:3 It does not say that we should do to our neighbor as he might wish us to do to him, because he might wish a very unreasonable thing. R2688:4

That men

- Chiefly the household of faith. R2690:5

Should do to you

- Putting off anger, malice, hatred, strife, envy, slanders, etc.; charging only a reasonable profit on

goods sold and expecting to pay a reasonable profit to him who sells. R2688:6,5

Do ye also

- This is a positive rule to do good, not a negative rule to abstain from doing evil. R2329:2, 2688:2

To them likewise

- By acting kindly, speaking gently, being patient toward weaknesses, not expecting too much. F376; R2329:2 Be generous to others, but not granting requests which might harm them. R5005:6 Doing for them now the kind of work which God desires to have done; leaving for the future the things which God has planned to have done in the future. R2690:2 This is the golden rule; and by comparison the rule of Confucius, "Do not do to others what you would not wish them to do to you," might be considered the brazen rule. R2688:1 The Christian businessman's ideal is the Golden Rule; it applies to his buying, selling, dealings with clerks and customers. OV369 The Golden Rule is rejected as impracticable, but it has not been given a trial. R5723:5

32

Luke 6:32 *For if ye love them which love you, what thank have ye? for sinners also love those that love them.*

If ye love them

- We are to distinguish between natural love and the love of God—unmerited, sacrificing love—wholly different from anything that is known to fallen humanity. R2648:2 From a selfish motive. R5005:6 It is easy enough to love some of the refined or wealthy or naturally noble or the educated. R4253:6

Which love you

- Implies that it is not the love of God. R2648:2 Nothing specially creditable in this. R5005:6 It is easy enough to love some of the brethren. We are apt to love those who are about on our plane and of our own style and liking. R4253:6

What thank have ye

- What merit is their in it? R4805:1, 1938:5 What proof have you that you have passed from death unto life? R4253:6 The standard of the Lord's people is higher than gratitude, though it must include this, which is a keeping power in our lives. R4200:5,6

33

Luke 6:33 *And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.*

What thank have ye

- Let us examine ourselves, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation. R4805:1 It would be doing from a selfish motive. R5005:6 Our standard is benevolence, a forgiveness of those who transgress against us. R4200:5

Sinners also love

- All mankind has some share of natural love; love of self, family, friends. R2648:2

What thank have ye?

- What merit is there in it? R1938:5, 4805:4

35

Luke 6:35 *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*

Love ye your enemies

- The more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more of the Lord's grace is necessary and will be supplied. Thus we are to love the brethren. R4254:1 Be kind to

all men, but not friends in the sense of having communion and fellowship. R1588:1 The mark of perfect love. F189 Be large-hearted and generous toward them, illustrated by David's forbearance toward King Saul. R3739:1, 5672:6, 5673:1, 2933:4 Even an "enemy" should be fed, if hungry. R2933:5 In order that our characters may be developed. R5266:5 Show a spirit of liberality that will shame their meanness; show love and mercy that will win their respect. R606:2

Do good

- A love and mercy that will win their secret respect even while they openly oppose us. R606:2 For principle's sake, for goodness' sake. R5005:6 To be in accord with the Heavenly Father. R5005:6, 3738:6 Exercise a benevolent spirit whenever possible and proper. R3739:1, 3738:6 "Do good unto all men, especially unto them who are of the household of faith. (Gal. 6:10) R4971:1

And lend

- Bear with neighbors who wish to borrow for the truth's sake, for the Lord's sake—not directly, but indirectly—but not, of course, to an extreme which injures your own interests. R2539:2 We may do good and lend according to our opportunities and abilities, but are not to obligate ourselves beyond what we would be willing to give or lend outright. R2241:2 There is nothing in the Scripture that says that we should lend to everybody that wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in need. R4971:1; Q135:3 Meaningless if we should understand Jesus' teaching to be that we were to give away every farthing to the poor; for then we should be the poorest of all the poor, and have nothing either to lend or to give. R855:1 If we cannot always give much money, we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will be often more valuable than money, and sometimes more appreciated. R2933:5 What course does brotherly love dictate in the matter of "borrowing and lending"? R3654:2 Not without security; if security cannot be given it should be given as a gift. F567, 568 The Lord's people may be lenders, but not borrowers. R2539:2 Merely in case of necessity, not impairing your own credit or family obligations. OV369

Hoping for nothing

- For no interest unless it is a business loan, and without thought of gaining favors in return. F567, 568; R2933:5, 2241:2, 854:6; OV358 No reward. R2933:5

And your reward

- Corroborative of the view of future rewards and punishments. R2613:6, 723:4 Kind unto the unthankful—Reminding us afresh that we should pray, "Forgive us our trespasses as we forgive those who trespass against us," and thus it tend to make our hearts and minds more tender, more gentle, more forgiving toward all with whom we have to do. NS674:6 Not a cruel God, as depicted by men. R5834:3; CR353 So we should be who have God's spirit. R5006:1, 2539:2

And to the evil

- Even an "enemy" should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness. R2933:5 Similarly, we should not be unkind or unneighborly to the unbelieving. R1588:1

36

Luke 6:36 *Be ye therefore merciful, as your Father also is merciful.*

Merciful

- But so far as the general principles of righteousness are concerned, we must not interfere. R5259:6 We must expect divine mercy to cover our many imperfections only in proportion as we show mercy to others. R5006:1

As your Father

- Where the interests of the Lord's cause are involved, it is our duty to say something in defense of the truth; but not in a personal matter. This is illustrated in the case of the Apostle Paul at court. (Acts 13:10,11) R5260:1

37

Luke 6:37 *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:*

Judge not

- New creatures are not competent to be judges one of another for two reasons: (1) few of them have fully comprehended and appreciate the Divine Law of Love governing all; (2) evidently few can read their own hearts unerringly. F403 Harshly, unmercifully, ungenerously. R2329:3 We should not reckon ourselves as competent judges of men's hearts. But in the cases of disguised wolves, swine and dogs, the condemnation of that law, which is God's judgment, not ours merely, should always be recognized. R1712:5 Some people must be held at arm's length, but at the same time we should be careful to give them credit for any good motives they claim to have. N'05-3-26

Condemn not

- No one but the Lord certainly, truly, knows which are the goats. OV123

And ye

- Not applicable to everybody; to so understand it would be to ignore the ransom and faith in the same, and other conditions of discipleship. It is applicable only to believers, already justified and brought into harmony with God. R2294:2

Shall not be judged

- He who stands upon justice will fall before the sword of justice. Realize your own weakness and imperfection and need of help and exercise a similar generosity with your fellows in tribulation. R2294:6 A condition upon which we receive divine mercy is that we ourselves are governed by the same rule of love and mercy toward our fellow-creatures. R2329:3

Forgive

- Heart forgiveness leaves no sting, no animosity, no grudge. R2296:1 Our hearts should be so full of this disposition toward forgiveness that our face would not have a hard look, nor our words a reproof, a bitter sting. R2296:4 Forgiveness in our hearts is the condition which is always to obtain there: we should never harbor any other feeling than that of forgiveness and good will toward all, no matter how seriously they may have trespassed against us. R2296:4 The very essence of Christian principle is love, sympathy and the forgiveness of the faults of others. We may not forgive in the absolute sense until our forgiveness is asked, yet we should be always in a forgiving attitude. R2253:3,4, 4650:5, 2295:6

Ye shall be forgiven

- Believers, already justified and brought into harmony with God. R2294:2 This does not relate to the Adamic guilt of the saints, but to their daily shortcomings. Their share in original sin and condemnation was cancelled through the merit of Christ before they were accepted as his disciples. R5006:1

38

Luke 6:38 *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*

Give

- The general principle of divine dealing—"The Lord loveth a cheerful giver." (2Cor. 9:7) R2514:4 Reckon yourself God's steward, commissioned by him to use all your goods, as well as your personal talents, to his glory in serving those about you. R855:2 Love may go beyond the law and do more than justice could require, in self-sacrifice, but it cannot do less. R5006:4

Running over

- The salesman fills the bushel, then jars or shakes it down solid and fills to the top, then puts in his

hand and presses it, then spreads out the top so as to pile on as much as possible and then, running over, empties it to his customer. R1396:4 Exemplifying the good measure of the glorious work of Christ's Millennial Kingdom. R1396:4

Ye mete

- Measure to others. R2253:4 The forgiving of God's children is dependent upon their having a spirit of forgiveness towards the brethren. R5135:5

To you again

- Because you will have shown yourselves either children of wrath or children of love, and God must deal with you accordingly. F403

39

Luke 6:39 *And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?*

Can the blind

- The scribes, Pharisees and Doctors of the Law. R5029:1

Lead

- The destination sought by the Jews was fellowship with, and relationship to, God. R5029:1

They both

- Both leaders and masses stumbled and fell. So, too, Jesus says of the nominal church here, "Thou knowest not that thou art poor and blind" (Rev. 3:17). Again, for the same reasons, many stumble and fall. R178:4

Fall into the ditch

- The entire Jewish race was blinded and turned aside and fell into the pit of confusion, darkness and separation from God. R5029:1 Into the labyrinths of error. R1875:1 General doubt and unbelief; difficulties. R2948:1, 5029:1 The great time of trouble in the end of the Jewish age. R2615:3 Not into a hell of torment. R2615:3

40

Luke 6:40 *The disciple is not above his master: but every one that is perfect shall be as his master.*

Not above his Master

- As our Lord suffered violence from the prince of this world, so will his followers. OV343; R1816:1 "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) R1816:1

41

Luke 6:41 *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?*

And why

- "Busybodying in other men's matters. " (1Pet. 4:15) F583 The Master here inculcated the necessity of humility on the part of those who would be taught of God. R5029:3

The mote

- A grain of sawdust. R2589:3 The little difficulties and weaknesses with which all the Lord's people have to contend. R2589:3 It is wrong to encourage in oneself a fault-finding disposition. R1922:1

Thy brother's eye

- True brotherly love remembers that, while our neighbor's faults are unpleasant to us, ours may be equally unpleasant to them. R1922:1 Busy-bodies. There are some who are so constituted that it is second nature for them to attempt to regulate everybody else according to their own ideals and standards. R4282:2

Not the beam

- The great fault of lovelessness. R2589:3 Satan possesses this to such an extent that he is called the

"Accuser of the brethren." (Rev. 12:10) R2589:4

42

Luke 6:42 *Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*

Pull out the mote

- Busybody themselves with other men's affairs. R4282:2 The continual fault-finder, who sees great blemishes in others, but is blind to his own defects. R4567:6

Beholdest not

- Those who think they know everything can learn nothing. "The more a man does examine, the more does he discover the infirmities of his own character"—Chalmers. "Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves"—Wheatley. R5029:3

Thou hypocrite

- A vain pretension to a zeal for righteousness which is not sincere. A sincere zeal for righteousness will always begin with self-discipline. R1922:1 Wishing to give the inference that they are not afflicted with the malady of sin. R2589:4 A loveless, fault-finding, brethren-accusing class. R2589:4

Then shalt thou see

- If any man does not submit his own heart to the leading and teaching of the Lord, he has no authority from him to teach others to do so. R1922:1

43

Luke 6:43 *For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.*

A good tree

- A healthy Christian. R3747:3

Bringeth not forth corrupt

- Either God, in causing evil, was unholy, impure and sinful; or else he is pure and holy and, as such, could not be the creator or producer of any other quality. R848:3

A corrupt tree

- A Christian that has failed to grow in grace, knowledge and love, one that has not appropriated the nourishment provided, not submitted to pruning, and whose heart has become decayed. R3747:3,4 A perverted and misguided Christian. R3747:3

Good fruit

- The fruit of the lives of the Lord's people is nourishing and refreshing toward all who have fellowship with them. R3747:2

44

Luke 6:44 *For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.*

Known by his own fruit

- All of our words and actions in the little, as in the great things of life, testify in judgment, either for or against us, every day. R1922:4 While not condemning the heart, we are to judge of the outward character. R5029:4 The fruit-bearing test of being his disciples. R3317:2

Of thorns

- Some people, like thorns, continually reach out to impede, irritate, annoy, vex, poison and injure all those with whom they come in contact. R3747:2

A bramble bush

- Mankind in general, ready to scratch, tear and injure at the slightest provocation; merely self-sustaining and not bringing forth fruitage that would be a blessing to others. R5029:4, 3318:2 It is said at times that a bramble bush will be entirely covered by a vine, so that the grapes would appear to be coming from the bush. We are not to be mistaken. A good tree cannot bring forth evil fruitage, neither can an injurious tree bring forth good fruitage. R5029:5, 3318:2 Should we find some of the fruits of the spirit commingling with a thorniness of life, an evil and injurious disposition, we are to assume that, in some sense of the word, the fruitage is merely put on and does not belong to the bramble-bush character. R5029:5 "By their fruits ye shall know them." (Matt. 7:20) R5029:4

Grapes

- God's people are likened to the grape-vine, which produces no thorns, but luscious clusters of fruit. R5029:4

45

Luke 6:45 *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

Good treasure

- As one thinks upon good, pure, holy things, the mind becomes stored with good treasure. R5518:5,6

Evil treasure

- An evil disposition—a mind in which evil has been stored. R5518:6

That which is evil

- Despite all endeavors to hide it. R5518:6

Abundance of the heart

- Hence the importance of having our hearts filled with good things, in order that out of the abundance of these good things our mouths may speak continually good things that the Lord would approve, and that would minister blessing to those who hear. R2588:3

His mouth speaketh

- The heart is representative of the character, and the mouth is the index of that character. The heart is used with the force of the word mind. R5518:4 How are words the index of our hearts? R3769:5 All of our words and actions testify in judgment, for or against us, every day. R1922:4 If it speaks slander, it shows the real heart condition. F408 Whatever is stored up in the mind is sure to be spoken. R5518:6 Those who think on true, lovely, good and beautiful things will speak to each other of the same. R2588:3

46

Luke 6:46 *And why call ye me, Lord, Lord, and do not the things which I say?*

And do not

- Many seem content simply to know things. Knowledge does not bring, nor produce, happiness. Obedience does. R1802:2*

47

Luke 6:47 *Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:*

Heareth my sayings

- Understands my teaching. R3318:4

Doeth them

- To do, as the Lord indicated, signified, not an insincere outward show of righteousness, but radical and thorough reform. R1922:4

48

Luke 6:48 *He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

He

- Not the heathen in any sense of the word, but believers. R3318:4

A man

- A prudent and careful believer. R5029:6 In this parable our Lord gives a forceful picture of the tests to come upon Christendom at the close of this age. R5443:4

Built an house

- The faith structure of all professed followers. R5443:4, 5029:6, 564:2

Digged deep

- Digging down deep through all the rubbish of pride and conceit, and laying well the foundations of a sincere and righteous character. R1922: One who seeks for the doctrines and principles of the divine Word. R5029:6

Laid the foundation

- No man can build a proper life unless he has some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. R3318:4

On a rock

- Christ is the rock. R1922:5 The solid rock, the ransom, the only sure foundation, which God hath provided. R3823:1

Flood

- Of temptation. R1922:5 Ere long the storm of truth will wash out the quicksand foundation upon which nominal Christianity is built. "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places." (Isa. 28:17-19) R5443:4

49

Luke 6:49 *But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.*

A man

- An unwise believer. R5029:6

Built an house

- Whether they use good or bad materials. R3823:1

Upon the earth

- The sand alongside the rock. R564:2 In ourselves we find no ground of stability upon which to rear our building of character and faith. R1922:5 The traditions of the elders and the creeds of the dark ages. R5029:6, 1922:5

The stream

- The floods of temptation. R1922:5

Beat vehemently

- Time of stress and storm with which this age will end. R5029:6

It fell

- Their faith will surely be swept away; and character must necessarily suffer from the decline of faith. R1922:5 There will be a general fall of Babylon. Everything not well founded upon the sure Word of God will give way. R5029:6 Well illustrating the overthrow of all systems which reject the only foundation. R564:2

Ruin of that house

- The utter wreck of nominal Christendom. R3748:5, 5443:4

Was great

- Those whose faith structure will fail will thereby suffer great loss, though they themselves may be saved as by fire—through great tribulation. (1 Cor. 3:13-15) R5029:6 Confusion, darkness and separation from God. R5029:1

Luke 7

1

Luke 7:1 *Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.*

When he had ended

- Following the Sermon on the Mount. Matthew and Luke, in thus arranging matters, show that he who had given the wonderful teachings on the mount was fully attested by the miraculous powers shown to reside in him. R3755:3

Capernaum

- The home city of Peter and others, and now the home city of Jesus, since he had been spurned and rejected at Nazareth. R3755:3

2

Luke 7:2 *And a certain centurion's servant, who was dear unto him, was sick, and ready to die.*

Centurion's

- In our judgment the circumstantial evidences are strong that this centurion was Cornelius. R1922:6, 2132:2 A captain of the Roman guard. R3755:3, 2620:2, 1922:1 All three of the centurions mentioned in the New Testament were evidently reverential: this one; the one who put Jesus to death and subsequently declared, "Surely this man was the Son of God"; and Cornelius, the first Gentile convert. (Matt. 27:54; Acts 10:1) R3755:4

Servant

- One lesson connected with this subject which should especially commend itself to any of the Lord's people who are masters or employers is the lesson of kindness for servants. R2620:6 Masters and servants in olden times occupied a much closer relationship to each other than they do today, a relationship which took on more of paternal sentiment. R2620:1 The employer, under present conditions, feels no responsibility for the employee. All discern that this division between the interest of masters and servants stands closely related to the great time of trouble which now impends. R2620:1

Dear unto him

- So loved, that he went to much trouble to secure his healing. R1922:3

3

Luke 7:3 *And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.*

He sent

- The fact that it was not presented personally is presumed not to signify any lack of respect, but the very reverse, a realization on his part that Jews were not to having any dealings with Gentiles, except along strictly business lines. R2620:3

The elders

- Not the elders of the Synagogue, but the chief men of the city. R3755:4

Of the Jews

- Realizing that, as a Gentile, he could have no special claim upon this Jewish prophet. R3755:4

4

Luke 7:4 *And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:*

They

- Jairus, the ruler of the synagogue in Capernaum, with others. R4588:3, 2620:3

5

Luke 7:5 *For he loveth our nation, and he hath built us a synagogue.*

He loveth our nation

- Testifying that although he was not a Jew, he was a noble character, a lover of Israel. R3755:4

Built us a synagogue

- Evidencing his feelings of reverence for God and love for righteousness and truth. R1922:3 Or, house of worship and Bible study. Its ruins described in detail in article. R2581:2 Evidently respecting the religion of the Jews. R2620:3 In which he himself could not engage, because a Gentile. R3755:4 The ruins of which are supposed to have been found recently and described in the article by Edersheim. R2620:3 The ruins of this synagogue show that great wealth was expended in its elaborate carvings of cornices, tablets, capitals and niches. R2620:2, 2581:2

6

Luke 7:6 *Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:*

Went with them

- Possibly toward Caesarea, about 45 miles away, with Nain being on the way, about 20 miles from Capernaum. R1922:6

The centurion

- Possibly Cornelius, "A devout man and one that feared God with all his house, which gave much alms to the people and prayed to God alway." (Acts 10:2) "Them that honor me, I will honor." (1 Sam. 2:30) R1922:6, 2620:6, 2123:3

Sent friends

- Not servants. R2620:3

I am not worthy

- He was like the Syro-Phoenician woman who desired a crumb from the children's table without claiming to be one of the children. R3755:4 We, too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at his hands. R3755:5

That thou shouldest enter

- According to Jewish custom, a certain measure of defilement would be implied. R3755:5, 2620:3

7

Luke 7:7 *Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.*

Say in a word

- Let all the Lord's people, instead of requiring signs and further evidences and assurances, rest content that he who has so graciously done for us in the past is equally faithful today and will fulfill to us all his good promises. R2620:4 Possibly he had heard of the healing of the son of the nobleman of his own city, Capernaum, when Jesus was at Cana and merely spoke the word. R3755:5

8

Luke 7:8 *For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it .*

Go, and he goeth

- Recognizing Jesus, as the Lord's anointed, had control over the influences of nature as his servants, so that he could bid the disease go from the servant and he should be well. R3755:6, 2620:4

9

Luke 7:9 *When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.*

He marvelled

- Only in one other place do we read that Jesus "marvelled," and that was at the instance of the people of Nazareth. (Mark 6:6) R3755:6

Turned him about

- Having already started toward the Centurion's house, he discontinued his journey and instantly granted the healing of the servant. R1922:6

So great faith

- Nevertheless he could not and did not invite the centurion to become one of his disciples, because "the gifts and callings of God were not things to be repented of." (Rom. 11:29) R2620:5 It is certainly within the range of possibility that this centurion might have been removed from Capernaum to Caesarea, another fortress, and may have been the centurion named Cornelius, the first Gentile convert. R2620:5

No, not in Israel

- Where he had much more reason to expect it. R1922:5 Indicating that the Lord's favor had been confined to Israel not merely because of worthiness and faith. R2620:5

11

Luke 7:11 *And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.*

The day after

- Soon afterward (Revised Version). R3756:1

Nain

- About 20 miles from Capernaum. R1922:6

12

Luke 7:12 *Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.*

Dead man

- In the great prison-house of death. R3755:1

13

Luke 7:13 *And when the Lord saw her, he had compassion on her, and said unto her, Weep not.*

Had compassion

- We have an High Priest who can touched, was touched and is still touched with a feeling of our infirmities. (Heb. 4:15) R3530:3

14

Luke 7:14 *And he came and touched the bier: and they that bare him stood still. And he said, Young man,*

I say unto thee, Arise.

They

- The pall-bearers. R3756:1

Arise

- Greek, egeiro, to awaken, arouse, stir (Liddell and Scott). This word is used in speaking of the temporary awakenings of our Lord's miracles. R1512:2 These restorations of a faint spark of life are never called a resurrection (Greek, anastasis) in the Scriptures. R360:2

15

Luke 7:15 *And he that was dead sat up, and began to speak. And he delivered him to his mother.*

He that was dead

- Having died, paid the penalty, he was not free from death after Jesus restored life to him, but died again. R392:1 Foreshadowing the resurrection. R4603:4

16

Luke 7:16 *And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.*

A fear on all

- A reverential fear. R1923:1 The very thought of the imminence of God is very sure to bring awe to mankind as they realize the holiness, the absolute perfection of the Almighty, and their own blemishes and imperfections in contrast. R3756:1

They glorified God

- Not with loud hosannas, but with a reverent appreciation of the fact that a great Prophet, a great Teacher, was in their midst, and that God was thus with them. R3756:2

God hath visited

- That, in him, God had visited his people to bless them with his love and grace. R1923:4 A realization that God was very near to them as represented in the power of Jesus. R3756:1

17

Luke 7:17 *And this rumour of him went forth throughout all Judaea, and throughout all the region round about.*

Throughout all Judea

- As the fame of Jesus increased, because of his miracles and teaching, the opposition to him became more and more pronounced, especially from the Chief Priests, Scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3

19

Luke 7:19 *And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?*

John

- Signifies "The favor of God." R4940:2 Then in prison, about 120 miles from where Jesus was laboring so successfully. R2620:6 We are to be copies of Jesus, not of John the Baptizer. R2621:5 To be shut up in a dark dungeon, and to have the Lord proceeding with his work, raising no voice of protest on his behalf and exercising none of his mighty power for his deliverance, probably seemed very strange to John. R2621:1 Notwithstanding the great disappointment he felt, his faith continued in its firm hold on the Lord, as is indicated in his sending of his disciples to Jesus. R2621:1 The proper course of all God's servants when perplexed is the one followed by John, namely to go to the Lord with the perplexity—not doubtingly, but inquiringly—and be set at rest by his word. R2621:3

He that should come?

- Seeking a sign that he was the true Messiah, then present. R712:4

For another

- For a still greater Messiah of whom even you are but a forerunner. R2621:1

20

Luke 7:20 *When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?*

Look we for another

- Strictly speaking, this was exactly the case. Jesus, in the flesh, was indeed the forerunner and preparer of the way before the still greater glorified Christ of the second advent. R2621:1

21

Luke 7:21 *And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.*

In that same hour

- While John's messengers were with Jesus, a number of miracles were performed in their sight. R2621:2

22

Luke 7:22 *Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*

Jesus answering said

- Calling attention to transpiring events, the fulfillment of their own Scriptures as proof that he was the Messiah. He might have said: "I am he." An imposter might have made the same claim. Jesus called their attention to evidence such as would convince them of the truth of his claim. R821:3*

And tell John

- We may not always hear the Lord's words with our own ears, but we can receive it second-hand as did John—through the testimonies of the apostles and prophets, by whose writings God has provided in advance replies to all proper queries. R2621:4

What things ye have seen

- Another pointed proof of his own identity with the predicted Messiah. R1736:3 Similar manifestations will accompany Jesus' second presence in this world. Since now he is a spiritual being, we might expect he would use human agencies as his channels and, in harmony with other parts of his plan, it is now on a higher plane R712:4.

The blind see

- Are not eyes and ears long closed by prejudice, superstition and human tradition being opened? R712:4 It should not, and does not, surprise us that now both phases of healing, spiritual and physical, are in progress and being blessed, each to its class. Notice that physical healings now, as at the first advent, are not performed upon the saints, but upon those not consecrated to sacrifice. R712:2

The lame walk

- Are not those who have long been lame, and who have halted between the service of God and the devil, been healed by the truth? R712:4

The gospel is preached

- Is not the gospel, "good tidings," being preached to the poor and to them that have no money? R712:4

23

Luke 7:23 *And blessed is he , whosoever shall not be offended in me.*

Be offended

- Made to stumble. R821:3*

24

Luke 7:24 *And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?*

Were departed

- So that his words could not be construed as a sop of flattery to hold John's confidence. R2622:1

Unto the people

- The multitude who stood about must have heard the message which John's disciples brought to Jesus, and no doubt queried within themselves, if not audibly, Is John losing faith in Jesus as the Messiah? R2622:1

A reed

- Because God spoke through him as a Prophet as the wind makes music through the reeds. R5031:1

Shaken with the wind

- Pliable to those who would influence him. No, they found a rugged character, strong, independent in the advocacy of the truth. R4595:1, 2622:1

25

Luke 7:25 *But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.*

In soft raiment

- Giving evidence of being related to the great, the wealthy, the noble of that time. No, he was simply clad, living in seclusion. R4595:1

26

Luke 7:26 *But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.*

More than a prophet

- A special ambassador and messenger of God at this present time. R2622:1 God's chosen servant for heralding the Messiah to Israel. R4594:3

27

Luke 7:27 *This is he , of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

My messenger

- His message was that the kingdom of heaven was about to be offered to them, and that only the holy would be ready to receive it. R5031:1 Neither John nor his hearers fully realized in what way the kingdom would be offered, namely, that it would be an offer, first of a place or share in the kingdom, and that the terms would be full consecration to the Lord. R5031:1

Prepare thy way

- For those able to appreciate the matter, John the Baptist did a work which was in full accord with the prophecy which declared Elijah must first come and do a reformatory work before Messiah would come. R5030:6

28

Luke 7:28 *For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.*

Not a greater

- It would be difficult to express in words a higher tribute to John the Baptist. R5030:2 Attesting that John the Baptist was the last of the ancient worthies, the last prophet, the last of the faithful under the Jewish dispensation. R5859:2, 4940:2, 4595:4 Because none of them was entrusted with a more important service of the Lord. R4112:6 A great holy man; he will have a great reward of being one of the glorious princes on the earthly plane. R5069:2

Prophet

- Proclaimer. R4112:3 He was supernaturally guided in the course he took. R2621:5 He was also a special ambassador of God to do an introductory work related to the Kingdom. R2622:1, 1737:4

John the Baptist

- John's mission was pre-eminently that of a reformer. R2621:5 The last of the prophets, he introduced Jesus as the Head of the kingdom class. R5030:6

He that is least

- To have the humblest position in the Church class, in the Bride class being selected during this age, is a higher honor than that which belongs to the very noblest of the previous dispensations. SM251 John does not belong to the kingdom class at all, but to the previous dispensation. R2622:2

The kingdom of God

- God had promised a Messianic kingdom, and Jesus had come that he might be the Head of that kingdom. "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne" (Rev. 3:21). These would be followers in his footsteps, none could precede him. R5030:3 The spiritual phase of the Kingdom. A288; R1737:4

Greater than he

- John could not be of the Kingdom class. His grand work terminated before the Redeemer's sacrifice was finished. R4940:2, 4653:5 This applies to the entire class of ancient worthies. It refers not merely to the earthly status of the Gospel church as being superior, but also marks the church as a superior class in the future. R4653:1 In God's providence their reward will be different from that of the Church—theirs will be an earthly reward. R5030:3 They will come forth as perfect human beings as a reward of their faithfulness. God promised them the earthly perfection, while he has promised the bride of Christ the heavenly perfection. R5030:5 This does not imply that the ancient worthies will be disappointed; their cup of blessing, being full, and never having been begotten to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. R5030:6 None, prior to Jesus' time, manifestly, could have been invited to "follow in his steps." (1Pet. 2:21) R5774:6 Therefore greater also than Enoch, Abraham, etc.; not because they were more worthy than these, but that the opportunity of becoming members of the house of sons has been granted only since Pentecost. R5775:1, 5030:3 While we draw lessons from the experiences of the noble characters of the past, our patterns are Jesus and his apostles, whom we are to copy—walking in their footsteps in the narrow way of self-sacrifice even unto death. R3248:5 The least one in the house of sons is on a higher plane than the greatest one in the house of servants. R2562:3, 5775:1,2, 2622:2 Greater than the entire class of Ancient Worthies. R4653:1 We are not to infer that those glorious characters who lived before Christ were less faithful than the Gospel Church. R5030:3 In justice God could not show any preference; but by grace he may do what he will with his own. R5069:4 Because only from the time of Christ has the prize of joint-heirship with the Lord been open. T108 "God having provided some better thing for us." (Heb. 11:40) F86; R5030:5, 4595:4, 3248:5 As Christ was to have the pre-eminence in the Kingdom, it was necessary that he should be the first member of it. F86; R5030:2 Only those justified to life could be invited to the high calling, and John died before the sacrifice of the atonement had been completed. D625; F112; R4653:5, 4940:2, 5774:6

29

Luke 7:29 *And all the people that heard him , and the publicans, justified God, being baptized with the baptism of John.*

And the publicans

- Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

Justified God

- Making manifest his justice. R1246:3

30

Luke 7:30 *But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*

Rejected

- Jesus testified, "If ye had received John ye would have received me." R5031:4

32

Luke 7:32 *They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.*

Like unto children

- Having no interest in what was going on. R1737:1

Market-place

- Greek, agora, root of agorazo, to redeem. E429

Ye have not wept

- No matter what kind of evidence was produced, they were so out of harmony with the truth, that they objected to everything which our Lord did. R1737:1

33

Luke 7:33 *For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.*

Neither eating nor drinking

- John lived a very abstemious life. R2621:5

Wine

- The word is oinos, and signifies grape wine of the usual sort, which always intoxicates when used to excess. R509:4

34

Luke 7:34 *The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!*

Eating and drinking

- He attended wedding feasts and banquets made in his honor. R2621:5

35

Luke 7:35 *But wisdom is justified of all her children.*

Wisdom

- The divine wisdom, divine truth. R1737:1

Is justified

- Proved right, accepted. R1737:1

Of all her children

- Those who have the spirit or disposition of the truth are not slow to understand the evidences nor to accept the facts. R1737:1

36

Luke 7:36 *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.*

One of the Pharisees

- Who believed on Jesus, but did not confess the Lord lest he should be put out of the synagogue, for he "loved the praise of men more than the praise of God." (John 12:43) R2201:1

Desired him

- Evidently considerably impressed with our Lord's character and teachings, and more favorably inclined toward him than the majority. R2625:6 Our Lord's strict observance of the Law no doubt made him at first a favorite with the Pharisees. R1459:6 Not that Simon was a disciple and believer, but rather that, as a prominent man, he posed as a liberal one also. R3761:1 But when they found that he received sinners and ate with them, they realized that his righteousness was different from theirs, and they hated him. R1460:1

37

Luke 7:37 *And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,*

A woman

- Possibly Mary of Magdala, but surely not Mary of Bethany. R3761:2, 2200:3 Scholars are generally coming to the opinion that it is a mistake to suppose that Mary Magdalene had ever been an unchaste woman—a mistake to identify her with this woman at the house of the Pharisee. R2797:4

Of the city

- Evidently a common character, widely known to the people of the city, though she might not be known to Jesus and the disciples, who were not residents. R2626:2

Which was a sinner

- A harlot, deeply penitent. R5032:5 The Gospel of Christ is the message of divine compassion toward sinners. The Bible, of all the religious books we know, alone tells of a God touched with the feeling of human infirmities and with sympathy toward sinners. R5032:1

An alabaster box

- Our alabaster boxes of perfume, our daily endeavors to serve and please him who has done so much for us. R3762:4 It was about a year and a half after the incident here related before the other anointing of Jesus by Mary, the sister of Lazarus, took place in the house of Simon the Leper. (Compare Matt. 26:6-13.) R2625:3

38

Luke 7:38 *And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.*

Stood at his feet

- Privacy in the home is still unusual in the East. Neighbors, friends and visitors feel at liberty to come and go as they please, sometimes coming in to converse with the guests while dinner is being served. R3761:2

Weeping

- Without our recognition of our sins and of his forgiveness we could bring nothing acceptable to him. R3762:4

To wash his feet

- As was sometimes done with dignitaries of that time. R5032:5 It is not our privilege or opportunity to anoint the Head of the body, the Lord Jesus. With us the privilege remains of anointing the feet members of the body of Christ, and day by day we are tested along this very line. R3762:6

With tears

- By her tears he should know, more eloquently that she could voice her sentiments in words, what were the true longings of her heart for forgiveness and for reconciliation. R2626:3 How merciful and considerate of our needs is the Lord's provision that when we come penitently to his feet for forgiveness, he can read our hearts and accepts our tears and even our humblest efforts to make amends. R2626:3 Kind words and looks, a little assistance, may be the tears or the perfume, as circumstances may permit. R3762:6 Many, who would resent well-meant efforts to wash their feet as interferences with their private business, would be very amenable if approached by such evidences of true devotion and loving interest as would be symbolized by tears. R2202:4

With the hairs

- Her tears having fallen quite contrary to her intention, and dishonoring the very feet she intended to honor, she loosened her hair, using it as a towel, entirely regardless of the fact that for a woman at that time it was considered dishornorable to let down her hair in public. R5032:5

Kissed his feet

- Repeatedly, so implied in the Greek text. R3761:2

Anointed them

- As an honor to the One from whom she had heard "wonderful words of life," words of divine compassion and pity for sinners, words of hope for herself. R5032:5

39

Luke 7:39 *Now when the Pharisee which had bidden him saw it , he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.*

When the Pharisee

- A holiness professor. R3762:3 We see Simon indifferent because he felt his sin was less, the woman repentant because she felt her sin was great. R3761:5

Would have known

- Thinking that Jesus evidently did not know her character and therefore is permitting her to anoint his feet. This seems a proof that he is not a prophet. R2626:3 The Pharisee seems to have entertained no thought of impurity on the part of our Lord, or that there was any acquaintance between him and the sinful woman who did him honor. R3761:3 Although Jesus recognized the woman as a sinner, he had compassion upon her, especially in view of the evidence she gave of shame, contrition and reformation. R3761:3

She is a sinner

- When the Pharisees found that he received sinners, they began to realize that his righteousness was of a different sort from theirs, and, as darkness is opposed to light, they hated him. R1460:1 Some noble characters, like Simon the Pharisee, know not how much they miss; they realize not that some of their more blemished neighbors receive forgiveness, which they lack, not sufficiently humble in heart to make the request. R3761:6

40

Luke 7:40 *And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.*

Simon

- A Pharisee. R2625:6 A very common name amongst the Jews. Hence it is not remarkable that there were two Simons at whose home Jesus was entertained. It is a little peculiar that at both of them our Lord's feet were anointed. (Matt. 26:6-13) R2625:3

41

Luke 7:41 *There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.*

The one 500

- Representing the woman, living in open violation of the Law. R2626:5, 3761:4

And the other 50

- Representing Simon, trying to keep the Law. R2626:5, 3761:4 Not that Mary was ten times as guilty before the divine law as was Simon. Strictly speaking, both owed the same amount, the lives of both were forfeited because of sin. The ratio does not represent Jesus' view of the situation, but illustrates the sentiments of Mary and Simon. R2200:3

42

Luke 7:42 *And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?*

Forgave them

- Greek, karazomai; nearly the same meaning as pardon, signifying to forgive freely. E462; R1058:5, 324:4 It is not Jehovah, but Christ and the disciples who do the free forgiving. R324:4, 1058:6; E463

Love him most

- Zeal is the measure of love. R3830:4

43

Luke 7:43 *Simon answered and said, I suppose that he , to whom he forgave most. And he said unto him, Thou hast rightly judged.*

I suppose that he

- Up to this moment not realizing the bearing of the parable upon his own case and that of the woman —that he represented the debtor owing fifty pence and the woman, the greater sinner, owing five hundred. R3761:4, 2626:4

To whom he forgave

- Greek, karazomai, pardoned. E462; R324:4, 1058:6

44

Luke 7:44 *And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.*

Unto Simon

- From God's standpoint, undoubtedly Simon was in a better attitude than this sinful woman—he was nearer to God and to righteousness; but he also must depend for divine mercy for forgiveness, as had the woman. R3761:5, 2626:5

This woman

- Her greater love was developed by a greater realization of sin and a greater desire to be relieved from it. R2626:4

I entered into thine house

- Simon treated him kindly and politely, but did not go to any extreme of politeness in his entertainment; perhaps thinking of him as not being used to special attentions. R2625:6

Gavest me no water

- As is customary in that land to those one desired to honor. R5032:6, 3762:2 For the washing of the guest's feet, uncomfortable by reason of travel along the dusty roads of that time. R2200:6 Nor send his servant to take off the Master's sandals, and wash his feet. R2626:1 It could not be that Simon had

accidentally omitted these courtesies, for all Pharisees were punctilious on the subject of washings; nor need we suppose that it was an intentional slight put on our Lord. R2201:1 To prevent the thought that he had anything more than a general interest and curiosity respecting Christ, and to maintain the good opinion of his co-religionists, he entertained Jesus as an inferior. R2201:1 Simon, as a wealthy and prominent man, knew all this, and would doubtless have followed the ordinary custom had his guest been one in high social standing; but his invitation had been of a patronizing sort. R3762:2

But she hath

- The still greater attentions of the woman, and the still greater marks of respect which she showed, were evidences that, while they both loved, the woman loved the more. R2626:4 Mary, at this time, had no knowledge of the extent to which the Master would go on her behalf and ours, to redeem us from sin and its sentence of death—Calvary was then still in the future. R2201:2

Washed my feet

- It is still possible to wash and to anoint the Lord's feet. The Lord is still in the flesh, representatively; his faithful are to be esteemed "members of his body." (Eph. 5:30; Col. 1:24) R2201:2 As members of the feet class, many are weary, discouraged, needing rest, refreshment and comfort, such as was bestowed upon the literal feet of the Master. R2201:3

With tears

- It is the sympathetic ones that are most successful in helping the various members of the Body of Christ out of the difficulties, besetments and defilements which will always be theirs so long as they are in the world. R2202:4

45

Luke 7:45 *Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.*

Gavest me no kiss

- As is customary amongst friends, as it is now our custom to shake hands. R2200:6, 5032:6, 3762:2

46

Luke 7:46 *My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.*

Thou didst not anoint

- With special guests, sometimes perfumed ointments for the hair and toilet were provided. R2201:1

Anointed my feet

- How few pour upon one another the spikenard ointment of comforting words, helpful suggestions and encouragements. R2201:4

47

Luke 7:47 *Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.*

Which are many

- A sin is a sin, a violation of divine law, whether in a great or lesser matter. We are not to understand that in God's sight there is any difference as to enormities of sin, but that some are more deeply involved in it than others. R3761:4

Are forgiven

- Not that our Lord loves less those who are more moral, but when the moralist spurns divine favor and ignores his own blemishes, and when the degraded, realizing their sins, cry out for mercy, the contrite heart is more acceptable to God than the other. R3762:1 Although Jesus knew what was in man he was very charitable, which leads us to suppose that if we were perfect we would be all the more charitable towards sinners, though not at all sympathetic with sin. R5032:4

She loved much

- Her greater love was developed by a greater realization of sin and a greater desire to be relieved from it. R2626:4 Those who are helpful to one another will be found filled with a genuine love for the "Head," the "body," and even the "feet." The secret of their love, as in Mary's case, will be found in a large appreciation of their own imperfections and of the Lord's mercy and grace toward them in the forgiveness of their sins. R2201:4 The majority of those who love the Lord most are such as realize their own sinful and fallen condition most. R5032:6

Loveth little

- The secret of the difference of sentiment lay in the fact that Simon loved him little, and that Mary loved him much. R2201:1 Having less to be forgiven, he had been less appreciative of the privilege of forgiveness. R3762:3 Those who are most moral, and therefore might be said to have less to be forgiven, have correspondingly less love. But this should not be the case. The less degraded ought naturally to be more able to love and appreciate divine goodness. R5032:6

Little is forgiven

- Frequently we see people living moral lives, evidently seeking to walk in the paths of righteousness, much less prepared to accept forgiveness through the Lord Jesus Christ than are some others who have been living more carelessly. R2626:6

48

Luke 7:48 *And he said unto her, Thy sins are forgiven.*

Thy sins are forgiven

- The woman was justified, her sins forgiven, while the Pharisee, with really fewer sins, was unforgiven because he had not appealed for forgiveness, nor appreciated properly his need therefor. R3761:5 On the strength of his covenant and sacrifice he had authority to tell the woman that her sins were forgiven, because he was making the Atonement which would be applicable to her. R5033:4 It was one of his unostentatious methods of calling attention to the fact that he was the Messiah, and that as such, and in view of this work which he has yet to do, all power to forgive sins was in his hands. R2627:1 Every other hope, every other blessing, is based upon this one—the forgiveness of our sins. R3762:4 Her prayer was answered; all the past was treated as forever blotted out. R2626:5 As the Messiah, and in view of the work he was yet to do, all power to forgive sins was in his hands. R2627:1, 2583:6 The ransom price for the sins of the whole world was already on the altar. R1921:3 A blessed illustration of the Lord's sympathy for those who come to him accepting his mercy, love and forgiveness, however unworthy they may be. R3761:3 Forgiveness must be the first message to each one of us; otherwise we could have no peace, joy, or hope of a glorious future. R3762:3 The broken and contrite heart is more acceptable to God and justified rather than the other. R3762:1 Jesus was in the very act of paying the ransom-price. R324:4; E463; 4981:2, 3730:5, 1058:6

49

Luke 7:49 *And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?*

Who is this

- The only satisfactory answer is that he is the one he professes to be, the Son of God, the Redeemer of the world. R5033:1

50

Luke 7:50 *And he said to the woman, Thy faith hath saved thee; go in peace.*

Thy faith

- It was not the woman's works that saved her, nor the ointment, nor the tears, nor the kiss—it was the faith. But faith must work. If it does not work, it is a sure sign that it is dead. R3762:5, 2627:1 Tears

and offerings could avail us nothing except as we present to the Lord our faith, accepting him as the one who has power to forgive sins and to cleanse us from all unrighteousness. R2627:4 True faith produces worship and praise. These conditions will surely manifest themselves, as did the woman's, by tears, by services to the feet of the Master, by an anointing of the most precious perfume that we can bring. R3762:5

Go in peace

- None but the forgiven know the peace of God. Their peace will be in proportion to their faith, and their faith in proportion to their knowledge. R3762:5

Luke 8

1

Luke 8:1 *And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,*

Glad tidings

- Thus far, only to God's servants; but it shall be to all. R5370:3 The same good tidings that were heralded by the angels at Jesus' birth. R5370:3

Of the kingdom of God

- This is the key to all the preaching that Jesus did; his one message was the good tidings of the Kingdom of God. R5370:2 Not only was the Kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other subjects being mentioned merely in connection with, or in explanation of, this one subject. A274 The very center and essence of the hope of the Church and the world. R5370:3

2

Luke 8:2 *And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,*

Mary

- Apparently a woman of wealth. R5370:6, 2797:5

Called Magdalene

- Not the same woman who washed and anointed our Lord's feet in the house of the Pharisee. (Luke 7:37) R2797:5 Signifying that this Mary was of, or from, Magdala, a town on the sea of Galilee. R2797:5

Went seven devils

- The poor woman was in the condition which many are who are in insane asylums. Her trouble was not organic, but caused by the harassing of the seven fallen angels who had taken possession of her. R5370:6 Being set free from their control, she became a very loyal servant of the Lord. R2173:3

3

Luke 8:3 *And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.*

The wife of Chuza

- Some suppose Chuza to be the nobleman of John 4:46 who traveled 25 miles from Capernaum to Cana to appeal to Jesus for the healing of his son, who was at the point of death. R4132:6

Herod's steward

- Or chamberlain, the king's officer. R4132:6 Ministered unto him—Voluntarily contributing to the Master's support. R5552:1 The moneys contributed were given to Jesus, and not to the disciples. He voluntarily shared with them. R3257:2 The disciples evidently never lacked, though it is equally evident that they never solicited alms. F286 We have no suggestion that he ever took up a collection

or in any manner solicited money. Many think that this is a suggestion that the followers of Christ should likewise make no appeals for money, but merely use of their own substance and such other moneys as shall voluntarily be given unto them. R5370:3 Such voluntary donations made it proper that there should be a common treasurer for the company, and that he should be of superior business acumen. R5552:1 His seamless robe, so beautifully representing his own personal perfection, had probably been a gift from one of these noble women. R2316:1

4

Luke 8:4 *And when much people were gathered together, and were come to him out of every city, he spake by a parable:*

Much people were gathered

- As the fame of Jesus increased his opposition became more and more pronounced; especially from the chief priests, scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers. R1735:3 Many of them illustrated truths not revealed at that time, and hence not understood. R1742:1

5

Luke 8:5 *A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.*

A sower

- It is never said, "The kingdom of heaven is likened unto a sower." There was no Church of Christ, or Kingdom of heaven, until the day of Pentecost. R97:3* The work of sowing the word was to prepare them for a place in the Kingdom. Thus this parable prepares the way for that of the wheat and tares. This deals with the individual, the other with the Church collectively. R97:4*

Sow

- First the Jewish wheatfield, then that of Christendom, and not in heathendom where the Word has never gone. R3764:3

By the way side

- The fields of Palestine are not fenced and the paths of travel frequently cross them. R3763:2

Trodden down

- By life's experiences. R3764:3

And the fowls

- Representing Satan and his agents. R2634:6 The birds of Palestine are so numerous as to be one of the farmer's chief pests. R3763:2

6

Luke 8:6 *And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.*

Upon a rock

- Palestine abounds with limestone, which renders the soil very rich but, when shallow, very hot. R3763:2

It withered away

- Under the hot sun of persecution. R5650:5, 4910:5

7

Luke 8:7 *And some fell among thorns; and the thorns sprang up with it, and choked it.*

Among thorns

- There are fifty kinds of thorny plants in Palestine, and the thistles sometimes grow to a height of 15 feet. R3763:2

8

Luke 8:8 *And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.*

An hundredfold

- A single grain of barley has been known to produce a fruitage of 276 grains. R3763:2

10

Luke 8:10 *And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*

Unto you

- The Little Flock, the faithful, the saints. NS524:2 So constituted through acceptance of Christ, consecration to him, and begetting of the holy Spirit. NS598:1 The meek, honest and faithful of God's people only—in God's due time and way. D614 Not only to the disciples of that day, but to the disciples all through the age. R1742:1 The wise who will understand the mysteries of the Kingdom of the Melchizedek Priesthood are not the worldly-wise or great; they are chiefly the poor of this world, rich in faith. SM13 Truth is not intended for all. SM109 Not for the blind, not for the deaf, but for those "blessed," favored ones who have eyes and ears. R2414:5 "Blessed are your eyes for they see, and your ears for they hear." (Matt. 13:16) SM109

It is given to know

- At the first advent, the humble Israelites indeed were not confused, but enlightened; and the same is true now in the second advent. D599 Passing from grace to grace, and from knowledge to knowledge. SM14 Our Lord thus indicated that his disciples should have been able to interpret this parable, because of their knowledge of the truth it was designed to illustrate. R1742:1 While "given," it is not given indiscriminately; it is given only to those of certain character. R4444:6 Those wholly consecrated now, and gladly following the "Lamb whithersoever he goeth" (Rev. 14:4), know that their Master will continue to give them meat in due season (Matt. 13:52), both in things new and old, as they are able to bear it. (John 16:12) R1151:1*

The mysteries

- Even partially. R1149:1* "The Mystery hidden from past ages and dispensations, but now revealed unto the saints." (Col. 1:26) SM246 The Mystery is this: that God's purpose from the first was that the great Deliverer should be not only the Lord Jesus, but should include also the elect Little Flock of this Gospel age. SM246 It is proper that the saints should know this Mystery, for now the strength which this knowledge would give will be of special value in their combat with the special trials and difficulties immediately before them. SM246 The Pentecostal blessing, evidencing our forgiveness, has reached every member of the consecrated class to enlighten the eyes of our understanding and to enable us to see the deep things of God and his gracious promises. R3590:6 We may tell of these mysteries, knowing that none will be able to comprehend thoroughly all of these mysteries except such as have taken several degrees in the Order of the Melchizedek Priesthood. SM14 Parables, which illustrated truths, can only be seen as the truths they illustrate become manifest. R1742:4 "Ye, brethren, are not in darkness that that day should overtake you as a thief." (1 Thess. 5:4) C215 Israelites indeed, learn precept upon precept, line upon line. (Isa. 28:9, 10) SM109 The permission of evil was not understood until the Gospel age, and more fully in this harvest period; but only by the spirit-begotten. R1506:1

But to others

- All not members of the inner circle of Israelites indeed. NS632:3; SM109 Not disciples. R72:2 The masses of Christendom. NS307:2 "Them that are without"—outside the pale of the believing disciples, which included the whole nation of Israel except a small "remnant." R1742:4 We need not be afraid of giving away the secrets of the Lord. SM246

In parables

- Not understood by the people who heard them, and which seem to be but little better comprehended today. HG394:6 Because they are not in the right attitude of heart to properly profit by the knowledge. NS524:2 Dark sayings. D614 It was not because of Israelitish stupidity that they did not perceive the antitypes, not because of superiority of acumen that we see them now and they do not. NS598:1 So that they might fail to perceive the blessings of which they were proving themselves unworthy. R1742:4 Jesus taught a punishment and trouble now and in the future for the wicked, but it was always by parable. R1151:1*; A128

That seeing

- They had indeed the natural sight and the natural hearing, but they lacked the mental sight and hearing. R2414:4

They might not see

- So hard for the Jew to understand, and equally impossible for the natural man of the Gentiles to comprehend. R3590:6 Our Lord spake in this dark manner with the very intention that the majority might not understand. NS307:2 Natural men and not new creatures, never begotten of the holy Spirit, cannot see and understand spiritual things. R3328:4

Might not understand

- Even if we tell it, all cannot hear. SM246 "I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:41) NS632:3 The parables and teachings were not uttered with the intention of making the blind see and the deaf hear, but purposely so that the deaf might not hear, and so that the blind might not see. R2414:4 Even now the dark sayings of our Lord are not understood except by his footstep followers. A128; D614; R2414:4, 1149:1*; SM109 Parables can be understood only as the truths they illustrate become manifest. R1742:4

11

Luke 8:11 *Now the parable is this: The seed is the word of God.*

The word of God

- The good seed represents the message of the Kingdom, not a truth about the philosophies of men, or some scientific truth. R5736:5 Even as false teaching, human philosophies and doctrines of devils are not wheat-seed, but tare-seed. R2627:3 Matthew says, "the word of the kingdom." Our Lord, no doubt, used both expressions. R2628:5 The entire revelation which God has made to us—the Bible. R3764:1, 2627:3

12

Luke 8:12 *Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.*

By the way side

- Hardened by prosperity, needing the plowshare of trouble. R3764:3 Their hearts being solid and compact with selfishness; not bad people, but unsuited to the Lord's present work and call. R2627:3

They that hear

- But into whose hearts it did not enter at all. They simply heard with the outer ear and forgot. It made no impression. R5736:2

Cometh the devil

- We have so much more to contend with than the weaknesses of our own flesh and the imperfections of fellow men. F609 Whose very existence is denied by many. F609

Taketh away the word

- Stealing away from them every element of truth they once had seen. R3764:3 The Adversary would always, if possible, prevent the seed from entering the heart and taking root. R5736:2

Out of their hearts

- In this parable the field of operation is the heart of each individual, while in the wheat and the tares the field is the world. (Matt. 13:38) R97:2*

13

Luke 8:13 *They on the rock are they , which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*

They on the rock

- Having a veneer of outward grace but at heart a character of selfishness. R2627:5

Receive the word

- At first give evidence of great fruitfulness and vigor. R2791:2, 5650:5, 4910:4, 3764:4

With joy

- At first very much enthused, but they lack depth of character. They will not bring forth the fruitage, for they have not sufficient depth for rooting. They are shallow. R5736:2

Have no root

- They lack depth of character. R5736:2, 5650:5, 3764:4, 2627:5

In time of temptation

- As soon as they find out that the truth is not popular, they foresee persecution or social ostracism; then their ardor cools and their interest in the harvest message wanes and gradually dies out. R5736:2

Fall away

- Not endure. R4910:5, 2791:2 Wither under the sun of persecution. R4910:4, 5736:2, 2791:2, 3764:4, 5650:5 Such cannot be of the Kingdom class. R2791:2, 4910:5, 2627:6

14

Luke 8:14 *And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.*

Among thorns

- Good ground, with fine prospects for developing the fruits of the holy Spirit, but it is infested with thorns—not frivolous pleasures, theater, cards, dancing, etc., but the cares and ambitions of life, the deceitfulness of riches. R5736:3 Earthly projects and ambitions whose interests conflict with the interests of the Kingdom. R3764:5 In Palestine these thorns or thistles grow in the very best kind of soil. R2627:6

Are they

- They may be good business men, fine politicians, or immersed in some kind of study. Others may be fine housekeepers, having a pride in how well things are kept, or they may be leaders in society or in works of reform. R5736:3

And are choked

- The ground, while good, is otherwise occupied, and the message of the Kingdom and its work are crowded out to a large degree, so that no fruit is brought to perfection. R5736:3

Riches

- There are but few of the Lord's people that can be trusted with riches. R2520:2

And bring no fruit

- "Ye cannot serve God and mammon." (Luke 16:13) We cannot bring forth both thorns and wheat. R3764:5

15

Luke 8:15 *But that on the good ground are they, which in an honest and good heart, having heard the word, keep it , and bring forth fruit with patience.*

But that

- The truth is represented by the seed, and the individuals are also represented by the seed. A grain of

truth is planted in an honest heart and it produces a character which is in harmony with that truth. R5736:5

On the good ground

- This condition represents entire consecration to God. Everything which would hinder has been cast out. The cares of this life are not permitted to enter this heart and choke the word. R5736:3

Honest and good heart

- Proper quality or depth of character, honesty being the most important feature of all. R5736:3, 5 Keep it—His words should lead to self-examination, as not the hearers only, but the doers of the Word, are acceptable with God. R1741:3

Bring forth fruit

- Those of this class grow daily in knowledge, in love, and are building one another up in the most holy faith. R5737:1 Their very best, according to circumstances, conditions and ability. R5736:5 To the very largest degree of our possibilities, surroundings and opportunities. R3765:4 Which will be measured by the degree of our zeal and our love for the Lord. R2628:4

With patience

- The Greek word hypomonee has a deeper and fuller significance than attaches to the English word. It signifies rather constancy—the thought of being an endurance of evil in a cheerful, willing, patient manner. R2971:1, 4910:4, 3584:3 Patient endurance follows after the receiving and sprouting of the seed, and is necessary in order that the fruit may be developed and thoroughly ripened. R5650:5, 4910:5, 2791:2

16

Luke 8:16 *No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.*

Lighted a candle

- "Ye are the light of the world." (Matt. 5:14) E293; R3243:2, 2036:3 A measure of light in the world, emanating from our dear Redeemer, and still shining forth from all those who are truly his. R3686:2, 5769:5 It is "the light that is in you," a light of faith, hope and love ignited in the heart. R3686:2

Covereth it

- If unfaithful in shining for the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with the glorified faithful in the Kingdom which shall shine forth as the sun. HG438:6 The extinguishing of their light, the stoppage of their growth, if persevered in, would mean second death. R2966:5

17

Luke 8:17 *For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.*

Nothing is secret

- Faithfulness consists in a proper and diligent use of our gifts in harmony with the divine purpose and methods; and both the Lord and the Apostle point to a day of reckoning when the secret things will be brought to light. R1972:3 The day of his presence will bring to light the hidden things of darkness and make manifest the secret counsels of the heart. (1 Cor. 4:5) R2979:6

That shall not

- In the Millennial age. A303

Be made manifest

- A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20 The murderer will be faced by his victim, the debtor by his creditor, the thief by his dupe, the defamer by the one defamed. R1655:1

18

Luke 8:18 *Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*

Take heed

- Divine truth, coming to us through the appointed channel of God's Word, comes with a moral and logical power, proving its authority and enforcing it with an emphasis which carries warning with it. R2057:3*

How ye hear

- See that your heart is in a right condition to receive the truth. R2627:3

For whosoever hath

- Hath used. R2496:6

Whosoever hath not

- Hath not used. R2496:6

That which he seemeth to have

- The flood is sweeping away what little faith nominal Christians have. R2142:5*

21

Luke 8:21 *And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.*

And my brethren

- In my new family, the "household of faith." (Gal. 6:10) F589

23

Luke 8:23 *But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water , and were in jeopardy.*

He fell asleep

- Evidently thoroughly exhausted with the labors of his journey and ministry. R3324:3

Came down a storm

- Picturing the experiences of the Church during the Gospel age, tempest-tossed by the Adversary. R3325:1

Of wind

- The Sea of Galilee is quite subject to such wind storms. R3324:2 This storm may have been supernatural and of the Adversary. R3324:4

24

Luke 8:24 *And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.*

Awoke him

- Tired, weary and asleep. R1063:2*

Raging of the water

- Symbolizing the restless, anarchistic masses. A318

There was a calm

- "Peace be still" (Mark 4:39)—after the time of trouble. R3325:4, 5058:3,6 Waters lashed to a fury cannot thus be quickly calmed except by a miracle. R3324:4 Yet he refused to miraculously deliver himself from his captors in Gethsemane. F650 "He maketh the storm a calm." (Psa. 107:29) R3324:1 Whoever can, by faith, take hold upon the Lord will find a great peace and calm come into his heart and affairs. R5058:6 Picturing the world's great rest from the evil one for a thousand years. R3325:4

25

Luke 8:25 *And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.*

Where is your faith?

- When the adversary brings a whirlwind of temptation, opposition or persecution, with waves of adversity or affliction, and the Lord seems heedless, our faith is being tested. R3324:6 We today, by faith, are able to see the Lord with us in the ship, about to speak peace to the world. R3325:4

27

Luke 8:27 *And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.*

Which had devils

- Apparently the human will must consent before these evil spirits have power to take possession. But when they do take possession apparently the will power is so broken down that the individual is almost helpless to resist their presence, even though he so desires. R2173:3

28

Luke 8:28 *When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.*

Torment me not

- Implying that an interference with their tormenting of mankind would be an injury to their rights. Similarly today, some men claim that their rights are interfered with when they are stopped from pillaging and injuring their fellow-creatures. R3772:2

30

Luke 8:30 *And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.*

Many devils

- The tendency of fallen spirits to congregate in one person indicates the desire they have still to exercise the power originally given them—namely, the power to materialize as men. R2173:3

31

Luke 8:31 *And they besought him that he would not command them to go out into the deep.*

Out into the deep

- Into the abyss, the second death, utter destruction. R3772:4

32

Luke 8:32 *And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.*

Herd of many swine

- Unclean to the Jew, and unlawful for them to eat. R2173:3

And they

- Not attempting to palm themselves off as spirits of deceased human beings. F626 Assuredly these were persons and not merely a disease of the man's mind. R3772:5

Besought him

- Evidently fallen angels cannot impose themselves upon even the dumb animals until given some sort of permission. R2173:3

37

Luke 8:37 *Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.*

Depart from them

- Wherever the true Gospel goes its effect is to cause uproar and confusion in the kingdom of darkness. R1633:3

38

Luke 8:38 *Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,*

Might be with him

- "Unto you which believe he is precious." (1 Pet. 2:7) R3773:2

39

Luke 8:39 *Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.*

Had done unto him

- Our Lord's journey on that occasion seems to have resulted in the conversion of but one person, the demonic, who then became the Lord's mouthpiece there. R3773:4

41

Luke 8:41 *And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:*

He fell down

- Figuratively expressing his homage, obedience and faith. R4588:5

Besought him

- Here the faith was exercised by another on behalf of the patient, who, being dead, had no ability to exercise faith. R1939:2

44

Luke 8:44 *Came behind him , and touched the border of his garment: and immediately her issue of blood stanched.*

Touched...his garment

- Believing in his greatness and power, she immediately felt the thrill of life and strength in her body like an electric current. R4588:6

Who touched me?

- Our Lord was full of vital energy, and felt the loss of it as electricity is drawn from a battery. R4588:6

46

Luke 8:46 *And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.*

I perceive

- He felt the consequent weakness. R1359:4

Virtue is gone out

- Since he could not suffer pain and sickness because of sin, he was placed among sinners, where their weaknesses and pains bore down upon him—he "himself took our infirmities and bare our sickness." (Matt. 8:17; Isa. 53:4,5) R2000:1 Every cure performed by Jesus served to exhaust his very life forces, yet he gave himself—spent his life in acts of love and kindness to poor, fallen humanity. R105:4 Jesus experienced the woes and sufferings of humanity without sharing in the imperfections

and sins. R454:3 He impoverished himself to bless others. R1735:4 It is daily more recognized among scientific men that some persons possess greater vitality than others, and can communicate it to others who have less, though such are liable to feel for a time the weakness which is cured in the weaker one. R574:4 Power, vitality, strength, healing vigor. R574:4, 4588:6, 2000:1, 454:3, 105:4 See also comments on 6:19.

47

Luke 8:47 *And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.*

She came trembling

- Fearful she had stolen a blessing of which she felt unworthy. R4588:6

49

Luke 8:49 *While he yet spake, there cometh one from the ruler of the synagogue's house , saying to him, Thy daughter is dead; trouble not the Master.*

Trouble not

- Their faith in the power of Jesus was a very weak faith. When they saw the child was dead all hope departed. They had considerable faith in Christ, but they did not believe that his power extended to the raising of the dead. R1939:2

50

Luke 8:50 *But when Jesus heard it , he answered him, saying, Fear not: believe only, and she shall be made whole.*

Shall be made whole

- Merely an awakening; nowhere styled resurrection. R5578:3; OV352 Not in heaven, purgatory, or hell. R5611:5

52

Luke 8:52 *And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.*

But sleepeth

- As in the case of Lazarus, our Lord here referred to death as a sleep, in view of the fact of the resurrection. R1939:4 All the dead are to be reckoned as sleeping, waiting for his return and his exaltation with his elect bride in glory. R2197:6 The second death, from which there shall be no resurrection, is never called "sleep" in the Bible. R1939:4

54

Luke 8:54 *And he put them all out, and took her by the hand, and called, saying, Maid, arise.*

He put them all out

- Because they manifested their lack of faith. While he rewarded their faith, weak though it was, he reproved them also. R1939:4

55

Luke 8:55 *And her spirit came again, and she arose straightway: and he commanded to give her meat.*

Her spirit came again

- Simply signifying, "And her breath returned," and is so rendered in the Diaglott. The Greek word pneuma, translated "spirit" in the Common Version, signifies breath, wind, or the spirit or breath of life. R1939:4

And she arose

- Thus the Lord rewarded even the weak in faith, and gave them additional and overwhelming evidence to strengthen and establish their faith. R1939:4 Did not come back from heaven or hell, and was not resurrected, but was merely awakened out of the sleep of death. Christ was "the first fruits of them that slept" (1 Cor. 15:20), "the first that should rise from the dead." (Acts 26:23) R2618:2,4; OV352 Foreshadowing or illustrating the resurrection. R4603:4

Luke 9

1

Luke 9:1 *Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.*

His twelve disciples

- His apostles; specially called and ordained, a class distinct and separate from other disciples. R1522:3 They were continually under his training, witnesses of his teachings, personal character, manner of life and miracles; the only ones invited to partake with him of the last Passover Supper; witnesses of the agonies of Gethsemane, his betrayal and arrest, his crucifixion, death, burial and the fact of his resurrection. R1522:3,4 Only "the eleven" were the chosen witnesses of the Lord's ascension. R1522:5

And gave them power

- Not until they had received considerable instruction from him were they recognized in their office as apostles and fully empowered for their special work. R2261:1

Over all devils

- Apparently there were great numbers possessed throughout the land of Israel. R2173:2

And to cure

- At the expense of Jesus' vitality. R2636:1

Diseases

- Illustrating our present privilege of opening deaf ears and blind eyes to the knowledge of the Lord's great plan. R2636:4

2

Luke 9:2 *And he sent them to preach the kingdom of God, and to heal the sick.*

He sent them

- Some little time before sending the seventy, whom he probably sent in the last year of his ministry. R2674:1

Preach the kingdom

- Not only was the kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other subjects being mentioned merely in connection with, or in explanation of, this one subject. A273 The hope of every Israelite. A273

3

Luke 9:3 *And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*

Said unto them

- During our Lord's earthly ministry the work of the apostles differed nothing from that of the "seventy" (Compare Luke 10:17); yet they were more directly and continually under his training and were the chosen witnesses of every remarkable feature and event of his course. R1522:3

Take nothing

- Not going as travelers, but rather as persons who were thoroughly at home, and who expected to find a home and the necessities of life wherever they went. R2261:5

Nor scrip

- That is, no valise or satchel wherein to carry surplus. The apostles had something to give, but not to sell. R2261:5

4

Luke 9:4 *And whatsoever house ye enter into, there abide, and thence depart.*

There abide

- He sent them to a covenant people, whose duty it was to receive and entertain the messengers of the Lord. Their receiving or rejecting would be a test of their fidelity to God as his covenant people. R1988:2 The family would be blessed of the Lord because of the presence of his representatives. R2261:6 The messengers of present truth are not self-seekers, or money-gatherers, but merely accept, in exchange for the blessings which they confer, enough financial support to meet their expenses, economically. R2262:1

5

Luke 9:5 *And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.*

Will not receive you

- They were not to stay in any place where the Lord's blessing would not be appreciated. R2261:6

Shake off the very dust

- Not as a vindictive expression of hatred, but rather as a symbolic act implying that they renounced all responsibility for what the consequences might be. R2262:4

6

Luke 9:6 *And they departed, and went through the towns, preaching the gospel, and healing every where.*

And they departed

- Himself going also. R1754:2

And healing

- Merely as foregleams of the blessings which, in fuller measure, would result from the inauguration of Messiah's Kingdom. R2261:5

10

Luke 9:10 *And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.*

When they were returned

- The news of John's death and the possible effect of this sudden outburst of royal wrath seems to have brought them all together again to take counsel of the Lord. R1754:2

Told him all

- Just so, the Lord would have all his disciples come to him for counsel, rest and refreshment. "He never asks of us such busy labor as finds no time for resting at his feet." R1754:3

Went aside privately

- Probably in part for private meditation and conference with his disciples, who undoubtedly would be greatly agitated by the news of John's beheading, and needed his calming influence and assurance that Herod could have no power over them except such as might be permitted by the Father. R2435:2

Bethsaida

- Just outside the boundary of Herod's dominion. R2435:3, 1754:3

11

Luke 9:11 *And the people, when they knew it , followed him: and he received them, and spake unto them*

of the kingdom of God, and healed them that had need of healing.

He received them

- He could not refrain from giving them his vitality in curing their ailments, and pouring in the oil and wine of truth, and satisfying their hungers and thirstings of heart with the good promise of the Kingdom, and finally providing them natural food; and such should be the spirit of all the Lord's followers. R2435:3 Our delight will be, not in self-gratification, but chiefly in "doing good to all men as we have opportunity, especially to the household of faith." (Gal. 6:10) R2435:5 He is today looking with sympathetic compassion upon the multitudes of so-called "Christendom" and beholds them, dissatisfied with the husks of human tradition and philosophy, hungering and thirsting after righteousness. R2436:1

12

Luke 9:12 *And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.*

And get victuals

- The people themselves seem to have been so entranced with the good tidings that they entirely forgot their own necessities. R2435:5

13

Luke 9:13 *But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.*

Give ye them to eat

- It is remarkable that the Gospels do not parade our Lord's generosity and kindness, but content themselves with recording the simple facts. R2435:3 Seeing the dark night approaching, the Lord today instructs his disciples to supply them with something to eat—spiritual food, truths pertaining to the Kingdom, which will afford them some strength and encouragement in the time of trouble. R2436:1 We should be ready at any time to distribute our store of truth. It should be sufficient for us to know that someone present is hungering and thirsting after righteousness. R3333:5

And two fishes

- The Lord takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service, and accomplishes great things. R3780:5 Our Lord's miracles of feeding and healing were performed, not upon the consecrated disciples, but upon others. R1754:6

14

Luke 9:14 *For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.*

Five thousand

- The largeness of the company is accounted for by the fact that it was near the time of the Feast of the Passover, and according to custom large numbers of the religiously inclined were on their pilgrimage to Jerusalem. R2435:3

Men

- Besides women and children. R1754:3 Yet at the time of his temptation he refused to miraculously appease his own hunger. F650

16

Luke 9:16 *Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.*

And the two fishes

- We offer no objection to those who claim better health as a result of a purely vegetable diet, but we do object to the claim of special sanctity on account of it. R3098:3

And looking up

- It is incomprehensible how any consecrated Christian dare to neglect to render thanks for his daily food. R2643:6, 3780:6, 2644:2

He blessed them

- The giving of thanks did indeed bring a blessing upon the food. R3780:6

To the disciples

- Representing the Little Flock during the Millennial age. R3781:4 Though he could have fed the multitude without their help. R2644:4 Similarly, he could feed hungry spiritual Israelites with the harvest message without our aid, but is pleased to use us as disseminators of the truth. R2644:4

17

Luke 9:17 *And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.*

They did eat

- The Lord's miracles of feeding and healing were performed, not upon his consecrated disciples, but upon others. His followers were covenanted to share with him in the work of sacrifice. R1754:6

Were all filled

- Plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment. R3781:1 The skeptics who deny this miracle cannot question but that this grain and these fishes could in due time, in the course of nature, have brought forth a harvest sufficient for the 5,000. R3333:2

There was taken up

- A good supply for their future necessities. R2435:5

Of fragments

- Those who receive of the Lord's bounty should be none the less appreciative of it, and careful in its use. R2435:6 We are not to waste spiritual privileges because they are God's free gifts. Rather, we are to prize every spiritual morsel and to gather up in store for future needs of ourselves and others. R2435:6 Not the fragments left by the multitude, but those broken by the Lord and not distributed. R3781:4

Twelve baskets

- Haversacks, in which the twelve apostles carried their provision. R2435:5 So that none of God's provision for his people might be wasted. R3333:3 It was those who scattered to others who had their haversacks full in the end. Those who are most intent upon feeding others the Bread of Life are themselves most bountifully supplied. R3504:2 Our memories are our haversacks in which we are to gather up in store for ourselves and others every spiritual morsel. R2435:6

20

Luke 9:20 *He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.*

Whom say ye

- The teaching of Jesus was chiefly by induction. R5767:5

Peter

- Probably the oldest of the disciples and their spokesman. R3339:6

The Christ of God

- The word Christ or kristos is a Greek word, introduced into our English language, but not translated into it. Its translation is anointed. R270:2, 134:2 Jesus was always his name, but from the time of his baptism, when the holy Spirit descended upon him and anointed him as the High Priest, his title has been "The Anointed." R270:2, 134:2 Jesus was frequently called by this title instead of by his name;

as English people most often speak of their sovereign as "the Queen," instead of calling her by her name. R270:2, 134:3 As Jesus was the "anointed one," we also, the Church of Christ, have the same anointing of the Spirit, as members of his Body. R134:3, 270:3 He indicated that Jesus was the son of God, not the son of Joseph. R5767:5

21

Luke 9:21 *And he straitly charged them, and commanded them to tell no man that thing;*

Tell no man

- The Lord preferred to give the people the evidences, rather than the assertions, of his Messiahship, and to let the logic of his mighty works lead them to the only reasonable conclusions. R1939:2 Because it might interfere with the divine program respecting his crucifixion, either hastening or hindering it. R3790:1

22

Luke 9:22 *Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.*

Must suffer

- Even with this forewarning, the faith of most of those who believed proved very superficial. They were swayed in judgment by the opposition of their leaders, and only a few stood firm in the midst of the trials following. R1939:3 Testings of faith and loyalty to God are as necessary to Jesus' followers as they were to himself—to develop and crystallize character. PD76:4/90 Consequently if any followed him from wrong motives, the trial coming would sweep them away. R1939:2

23

Luke 9:23 *And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

If any man

- Already a disciple. R3235:6 If we turn aside from the path of humiliation and daily cross-bearing, and strive for present exaltation and preferment, we are forgetting the very conditions upon which the future exaltation depends. R1988:2

Will come after me

- He had showed them how he must suffer, and that, if they would follow him and continue to be his disciples, they must do as he did. R1939:5 Will follow my example. Our Lord's life was an illustration. R3790:3, 5654:1, 4557:4 As sheep. R5654:1

Let him deny himself

- Sacrifice himself, his personal interests and ambitions. R3846:4, 4557:4 Kill his will outright, not merely hack and mutilate it. This is not and must not be a cross. The desire to give up our will and accept God's will must be a pleasure, or God will take no joy in our service. "I delight to do thy will, O my God." (Psa. 40:8) R5654:1, 5719:2, 3237:1,2; Q399:T "If we be dead with him we shall also live with him." (2 Tim. 2:11) R2615:6 "Blest Savior, Thou knowest the weakness of man; With strength that thou givest, we answer, We can." R401:4*

Take up his cross

- At the very beginning of our course we each found the cross confronting us. Had we not taken it up we would not have been accounted worthy even to look with intelligent appreciation into the precious truths of God's plan. R3103:6 Having counted the cost of discipleship. R3235:6, 3236:4 The trials, difficulties, disappointments, the crossing of the human will made necessary by the doing of God's will under present unfavorable conditions. R3236:4, 3237:3 Being sacrificed of earthly interests. Q399:T As soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it. R3236:6, 5222:4

And follow me

- Who has set an example, to live separate from the world, to live for God and the truth and for the blessing of fellowmen. SM383 The difference between the masses of nominal Christians and the true Christian is that the latter take the name Christian to mean followers of Christ, and not merely to mean respectable and moral people. NS263:2 This Kingdom class must all be footstep followers of Jesus. R4754:4 "Walk not after the flesh but after the spirit." (Rom. 8:4) R3237:5

24

Luke 9:24 *For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

Lose his life for my sake

- The Greek word is psuche, signifying existence or being. R248:6; E336 Our Lord's human life and restitution rights, applied "for us," give us by faith those rights, as a loan, on condition that we do not keep them, but follow his example and sacrifice them, that God might reward the sacrifice with the new, spirit nature. R4556:5 Only by sacrificing present interests and life itself can any now obtain eternal life. R4556:5, 1939:5 Loss of worldly and sectarian life is really gain. R508:5*

The same shall save it

- Faithfulness to our covenant of sacrifice insures eternal life as spiritual beings, while the repudiation of it would surely forfeit that life. R1939:6 That we may be members of the Christ—the world's Prophet, Priest, King, Mediator. R4556:6

26

Luke 9:26 *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*

Be ashamed of me

- Ashamed to confess themselves his followers; ashamed to own his "brethren," the members of his Body. E237; R3777:1, 3776:3 To know the Song of Moses and not to sing it, to understand the good tidings and not to proclaim them, would mean fear, shame or lack of zeal, any of which would be quite sufficient reasons for losing a knowledge of the Song. NS636:5 As of one unfit for the Kingdom—unfit to be entrusted with so great power, honor and glory, and with immortality. R4115:3 It is not a matter of favoritism, but of character-development. If they will not endure to the end, if they do not prove overcomers, they will not be fit for the Kingdom and association with their Lord. R5669:4 The Lord is still present in the world in the flesh—in the flesh of his consecrated members. The world is still ashamed of Christ. R3776:6 Love for the brethren means love for the Lord. "He that despiseth you despiseth me; he that rejected you rejecteth me and him that sent me." (Luke 10:16) R3777:1

And of my words

- Ashamed to confess the doctrines which he taught. E237; R5120:4 The Bible and the literature which expounds and illustrates it. The Lord puts his Word on a parity with himself—his representative. R3777:4, 3776:3, 2597:4, 2430:5 The teaching of the great Teacher and of his chosen twelve apostles is to be the kriterion or rule of judgment (Greek: krino) to his followers. R2430:5 Not addressing those who burn the Bible, or do not have one, or neglect to read it, or fail to take their texts from it, or quote it incorrectly, but those who in their hearts are ashamed of the Word of God, and give evidence of that shame by failing to take a stand in support of the truth. R3777:1 The Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and truly represent the message of God's dear Son. R3777:4

The Son of man

- The seed of Adam, through Eve; the Son of the Man. E152, 153; R944:1

Be ashamed

- Not fit for the Kingdom. R2966:5, 5669:4, 4967:6, 4115:3, 3777:1 One must not, cannot, keep silence nor put their light under a bushel. If they do, it means the extinguishment of their light and the stoppage of their growth. R2966:5 Will not own them as members of his Bride Class. R4967:6 When he makes up his jewels (Mal. 3:17) at his second coming. E237

When he shall come

- In the Kingdom of God. C302

Of the holy angels

- "The Lord cometh with ten thousand of his saints." (Jude 14) C302
- "The Son of man shall come in his glory, and all the holy angels [the saints, his holy messengers] with him." (Matt. 25:31) C302

27

Luke 9:27 *But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.*

See the kingdom

- A prophecy which received almost immediate fulfillment. R1761:1 Little did the disciples imagine that our Lord's statement would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. R2288:3 He did not explain to them whether they would see the Kingdom in reality established in eight days, or whether they would see a vision of the Kingdom. R3793:2 Showing clearly that the transfiguration vision, eight days later, was intended to be a foreshadowing of the glories and honors of the Kingdom in some sense of the word. R3793:5 A vision of it, as explained in next nine verses. R3790:5, 1939:6, 1761:1

28

Luke 9:28 *And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.*

About an eight days

- Six days later; the eight counts the one in which this was uttered and the one in which it was fulfilled. R2659:1

Peter and John and James

- The Lord showed distinctly his appreciation of the warm, ardent temperament of these three in the fact that they were his closest companions. F135 The three most advanced of the Lord's followers. So since then, it is the most advanced followers, the most humble, zealous and faithful, who are granted the clearest perceptions of the Kingdom, to reveal to others of the elect Little Flock. R3794:2, 2659:1 If we would be closest to the Master and most frequently privileged to have fellowship with him, we should have a similar earnest and zealous spirit. R2289:3 The three favorite disciples who accompanied the Lord on this occasion and had also done so on several other occasions. R2289:2 Representatives of the twelve. R3793:6

Into a mountain

- Presumably Mount Hermon. R3793:2 Type of the Kingdom. A318

To pray

- From a comparison of the accounts some have surmised that possibly the Lord and the apostles remained in the mountain all night, as Jesus sometimes did. R3793:2

29

Luke 9:29 *And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.*

As he prayed

- The "vision" came in answer to the Lord's prayer. R1761:4 So all those who seek God in prayer may,

to a large extent, with the eye of faith realize this same blessed vision of the Kingdom. R2660:1

Countenance was altered

- Not changed actually. The change from human to divine began at his baptism, but did not actually occur until three days after Calvary, when he was raised from the dead by the glory of the Father. R3793:6, 2659:5

White and glistering

- Radiant like the sun, as in Rev. 1:14-16. R3794:4 After the manner of angels, the vision thus representing the Lord after having experienced his resurrection change from earthly to heavenly conditions. R5121:2 Representing him as no longer the man Christ Jesus, but the risen, glorified, Son of the Highest. R2659:4 Representing the "Glory to follow" (1 Pet. 1:11), when the sufferings are all complete. B20; R1761:2

30

Luke 9:30 *And, behold, there talked with him two men, which were Moses and Elias:*

There talked

- Probably while the disciples were asleep and, therefore, specially for his own comfort. R1761:4

With him

- The central figure of the vision was Jesus himself. Moses and Elias were merely accessories to fill out the picture. R3793:5 The object of the "vision" was probably two-fold: for the comfort and strengthening of the Lord; and for the enlightenment of his chosen witnesses. R1761:4

Moses and Elias

- They appeared to be present, but they were not actually present, because it was merely a "vision." R2659:5, 2288:3, 1761:2 Moses represented the faithful of natural Israel, the "house of servants," and Elijah represented The Christ in the flesh, the "house of sons." The glorified one stood between the Moses class, called previously, and the Elijah class, which had just begun to be called. R5121:5, 3794:3, 2659:4, 2289:1, 1761:2 Representing the Law and the Prophets. Moses spoke of the sufferings of Christ in all the arrangements of the Law, its sacrifices, etc., and the prophets declare not only the coming glories, but also the sufferings which must precede them. R2659:3 These two, like Jesus, had each fasted forty days: thus, representatively, they were one with the Lord in a remarkable devotion to the heavenly Father—in the practice of self-denial. R3794:3 A figure of Moses, representing the Ancient Worthies. F677; B20; R3794:3,4, 2659:4, 2289:1 A figure of Moses, representing the earthly phase of the Kingdom. R1761:2, 2289:2 A figure of Moses, representing the Mosaic or Law dispensation. B255; R5772:4, 3794:3 Jesus and the Church, spiritual Israel, their spiritual resurrection shown by Moses' hidden grave. R4054:4; D629 A figure of Elijah, representing the Gospel age Church. R3794:3; F677; B20, 252; R2659:4, 2289:1 A figure of Elijah, representing a united work of Christ and the Church. B255 A figure of Elijah, representing the spiritual or heavenly phase of the Kingdom. A288; R1761:2 A figure of Elijah, representing the Gospel or Christian dispensation. B255; R5772:4

31

Luke 9:31 *Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.*

Appeared in glory

- It was only an appearance, because Christ was the firstborn from the dead, and neither Moses nor Elias is as yet "made perfect." (Heb. 11:40) R2659:5, 1761:2; Q761:3; F676 A picture of the glory of the Kingdom. R2659:2 Radiant, but less so than Jesus. R5121:2

Spake of his decease

- Intended for the ears of the disciples to convince them that the matters which should occur before long on Mount Calvary would all be features of the divine plan. R2659:3 Intending to assure the apostles respecting the certainty of the Kingdom, notwithstanding the apparent failure of all Kingdom

hopes in our Lord's crucifixion. R2659:2 Drawing their minds gradually to a realization that his death would not mean a repudiation of the promise of the Kingdom and its glory. R5121:1 There could have been no Kingdom glory without the redemptive work. But this vision portrays the Kingdom glories which will ultimately result from our Lord's death. R2289:1 Not only the ancient ones trusted in a sacrifice to come, but the Gospel Church trusts in the sacrifice already accomplished for her, and there is a full communion of fellowship between the two. R3794:4 Illustrating how the death of Christ was fully attested beforehand. Moses spoke of it in the sacrifices of the Law, and all the Prophets declared it and the coming glories. (Luke 24:25-27) R2659:3

32

Luke 9:32 *But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.*

Peter and they

- In this tableau, the three disciples formed no part. They were merely witnesses. R2288:6

They saw

- So far as the apostles were concerned, what they saw was so actual, so real, that they supposed the whole matter actual. Our assurance that the transfiguration was a vision is in our Lord's words, "Tell the vision to no man." (Matt. 17:9) R3793:3, 1761:1 A vision was just as useful to the purpose as a reality could have been. R2659:5 In this vision, as in all visions, the unreal appears real. R2288:3

His glory

- The "vision" was a vivid and refreshing symbolic view of the Kingdom, but without the "sure word of prophecy" (2 Pet. 1:19), it would have been unintelligible. R1761:4

33

Luke 9:33 *And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.*

Make three tabernacles

- Evidently thinking that the Master would be rejoiced at such blessed fellowship, and willing to do anything for his aid. R5121:2 We cannot build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and trials of present experiences in conflict with sin and self and the Adversary are essential to our development and part of our covenant. R2660:1,4 How many there are who, Peter-like, want to be doing something, want to be rearing earthly tabernacles. All about us we see the disposition to rear costly temples of an earthly kind to the Lord, and a neglect of the vision in its real meaning. R3795:1

Not knowing what he said

- He was bewildered and confused, but in harmony with his natural temperament, he wished to say something. R2289:3 Peter's rash expression found a reproof in the voice from heaven which said, "Hear ye him." And fear fell upon the disciples. R2289:4

34

Luke 9:34 *While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.*

There came a cloud

- A misty cloud of light, saying to the apostles and to us, that glory will, in a considerable measure, be obscured for a time, so that you will see your Lord only with the eye of faith; though more or less cloudy, the cloud will nevertheless be bright unto those who look unto him. R2659:6 Representing the darkness and trouble which would be permitted to come upon the Lord's followers in the midst of all the trials of the dark days that were coming upon them in connection with Jesus' rejection by the

Jews. R3794:5

And they feared

- Overpowered by the brilliancy of the vision; so we, in our weak and imperfect conditions, sometimes find it difficult to grasp the glorious things which God hath set before us. R3794:6 Not only is the fear of the Lord valuable as a beginning of true wisdom, but it is valuable all our journey through. R2289:4 The fear which we are to lose entirely is the "fear of man which bringeth a snare." (Prov. 29:25) He who loses the fear of God and of losing the great prize is in a very dangerous position. He is likely to become self-conscious and self-satisfied. R2289:5 One account shows that it was necessary for the Lord to touch the apostles, saying, "Arise, and be not afraid." (Matt. 17:7) R3793:3 Representing our fears lest we should fail in the great undertaking. R3794:6

35

Luke 9:35 *And there came a voice out of the cloud, saying, This is my beloved Son: hear him.*

There came a voice

- The voice of God. R2659:6 "This voice which came from heaven we heard when we were with him in the holy mount. (2 Pet. 1:18) B255; R5121:1, 4649:3, 1761:1

This is my beloved Son

- Their faith was corroborated; God himself had testified in this miraculous manner that Jesus was his Son. R5121:3 At his birth the heavenly messengers announced him; at his baptism the heavenly voice declared him the acceptable Son of God, and here it is reiterated. R1761:5 Jesus was the first Son of God after Adam; and since our Lord's time, the Church have been called sons of God. (1 John 3:2) R5623:5

Hear him

- The voice seemed to say, Be still! hearken rather to the words of my beloved Son. Not a few need to learn the lesson of quietness—to hear and learn, be taught of God. R2289:3 Hear and obey his word. All through the Gospel age, we will have great need to continually hearken to the Word of the Lord. R2659:6 We have taken the first step of belief; we have taken the second step of response, and agreed to do these things; the important question with each of us, therefore, must be—Am I obedient? R3163:6 Continually hearken to the Word of the Lord, the very essence of wisdom and righteousness. R2659:6, 3163:6 "My sheep hear my voice." (John 10:27) R3346:5 "Let every man be swift to hear, slow to speak." (James 1:19) R2289:4

36

Luke 9:36 *And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.*

Was found alone

- Only Jesus with them, no longer with radiant appearance. R5121:2, 4649:3, 1761:5 The vision, the voice and the cloud had all passed away, while the lessons of that solemn hour remained to gain a yet broader significance after Pentecost. R1761:5

Which they had seen

- A symbolic representation of the glory of Christ's Millennial Kingdom. R1761:1

46

Luke 9:46 *Then there arose a reasoning among them, which of them should be greatest.*

Should be greatest

- A question naturally suggested by the Lord's selection of the three to witness the experiences on the Mount of Transfiguration. R1766:2 While the humility of the Lord's apostles is very marked in their subsequent career, in the beginning of their course they were all to some extent influenced by old ideas which it was the object of Christ's teaching gradually to eradicate. R1766:2 To aspire to

advancement for self-glory or self-gratification, to desire personal preferment above others, is contrary to the spirit of God's plan, which is love. R875:4* It would be the very height of presumption on the part of any human being, as it was on the part of Satan, to aspire to the divine nature if we were not invited to that position by God himself. R875:2* We have no intimation that either Jesus, or any of the angels that kept their first estate, ever aspired to anything beyond that sphere to which divine wisdom had appointed them. R875:1* It was to ambition that Satan tempted Eve, saying, "God doth know that in the day that ye eat thereof, your eyes shall be opened, and ye shall be as gods." (Gen. 3:5) R875:1* 9:47

And Jesus

- Avoiding personalities, as it is always best to do wherever possible. R3796:2

Took a child

- The special characteristics of a little child are: simplicity of heart, meekness, truthfulness, freedom from ambition and rivalry, faith, confiding trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, guilelessness. R1766:6, 3796:4

48

Luke 9:48 *And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.*

And said unto them

- His manner is impressive and solemn, as though he would say, I want you to take this lesson to heart and ponder it well. R1766:6

Receive this child

- Recognize, and show kindness to the least and humblest of God's children. R1767:4 If we would be pleasing to God, we must have the spirit of a little child with regard to others—an unselfish, guileless spirit, full of love and without hypocrisy. R875:4* Receiving such disciples as have this childlike character. R3797:2

In my name

- Because he is mine. R1767:4

He that is least

- Not only a warning to the individual seeking preferment in the Church, but also an instruction to the Church to accept as its honored servants only such as he describes. R875:4* Jesus was a perfect illustration of humbling himself; first, to become a man; and then when a man, to become obedient unto death. R875:1*

Shall be great

- Not by any arbitrary law of retribution, but on the philosophical principle that humility leads to greatness. R1767:2 Will be most honored. Humility and child-likeness among the brethren now should be considered a mark of true greatness. R3796:5

49

Luke 9:49 *And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.*

We forbad him

- This one forbidden by John would correspond well with some now holding meetings other than those which we attend. R5501:3

Followeth not with us

- In the school of Christ there are various classes. Their exercise and instruction is under the direction of the principal teacher, Christ, who will lead each class as it may be able and willing to advance. R226:3

50

Luke 9:50 *And Jesus said unto him, Forbid him not: for he that is not against us is for us.*

Forbid him not

- Conscience is always to be respected, never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. R5501:6 Where brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority. R5502:1 It is for the Lord to bless them or not to bless them, according to his wisdom. R5501:3

Is for us

- We should love and wish Godspeed to all who love the Lord and manifest his Spirit, whether they associate with us or not. R3747:1

51

Luke 9:51 *And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,*

Steadfastly set his face

- He knew his hour was come, that his sacrificial life of three and a half years should be accomplished. He was full of courage. "But of the people there were none with him" in the sense of sympathetic appreciation of the conditions. (Isa. 63:3) R4701:3

52

Luke 9:52 *And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.*

Of the Samaritans

- Of mixed blood, Jewish and Gentile. They were counted by the Jews as though they were Gentiles; hence "the Jews had no dealings with the Samaritans." (John 4:9) R2960:3 Could not receive special blessings until the seventy weeks of favor to the Jews was ended. R4132:3

To make ready

- Another account intimates that James and John visited the Samaritan city for the purchase of bread and supplies. R4701:3

53

Luke 9:53 *And they did not receive him, because his face was as though he would go to Jerusalem.*

Did not receive him

- Or permit him to pass through their city on his journey. R2574:2 In contrast with the Samaritan city of Sychar, where he was received and stayed for two days. (John 4:19-29) R4132:2 Refused to sell the disciples food. R4132:3, 5698:6, 4540:4, 2960:3; CR480

Would go to Jerusalem

- Would the Great Teacher recognize them and heal their sickness, or would he treat them as Jews generally treated them—unkindly? They believed the latter. R4701:6

54

Luke 9:54 *And when his disciples James and John saw this , they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?*

And John

- Nevertheless this earnest, active disciple was specially loved of the Master, and doubtless he himself was very loving. NS818:1

We command fire

- Said in their zeal, but not according to knowledge. R2289:2 Let the brethren of exuberant and effervescent disposition learn the moderation which the Apostle commanded. F135 In comparison with eternal torture, this proposal of burning up the city, and incidentally burning them for a few minutes, would be as nothing. R4702:1; NS839:1 So there are some today who are ready to quarrel on every occasion. Although this tendency does not prove that they are not children of the Lord, nevertheless it demonstrates that they are not in the right attitude and that improvement is necessary. R5699:1 Reminiscent of the translators who translate John 5:28,29 as the "resurrection of damnation," instead of "judgment." NS315:4 An illustration of what an impulsive temperament may lead to; yet these were specially close to the Lord in the Mount of Transfiguration, at the raising of Jairus' daughter, and in Gethsemane's garden. F135 The same delusion caused men to be burned at the stake, and put through torture, in the name of Jesus. CR480

55

Luke 9:55 *But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.*

What manner of spirit

- They had not yet realized what is the spirit of a true disciple. It was therefore no wonder that they did things contrary to the Lord's spirit. CR495; OV433 They had a vengeful spirit, contrary to the loving kindness and tender mercy of God who planned the salvation of mankind. CR480

56

Luke 9:56 *For the Son of man is not come to destroy men's lives, but to save them . And they went to another village.*

Destroy men's lives

- Greek, psuche, souls, beings. E336 "For God sent not his Son into the world to condemn the world." (John 3:17) A255 A guide for all the Lord's followers for today, as well as before. We are not to render evil for evil or slander for slander; but, contrariwise, to speak kindly, lovingly and generously of those who say all manner of evil against us falsely for Christ's sake. R4540:4 God's work in Christ was not to sacrifice the world, but to save it. R539:1*

But to save them

- Jesus had the Father's spirit; his teaching was sympathetic, loving, kind. R4702:1 Thank God for the coming Kingdom and its righteous judgments and assistances. R3320:5 Nevertheless, we remember that Jesus would not perform miracles in healing the Samaritan sick, and that it was for this reason that the Samaritans resented and would not receive him. R2574:2 The first work of the Savior is the redemptive work of Calvary. His second work is the selection of his Church to be joint-heirs in the Kingdom. His third work will be the saving of Adam and all his race from sin and death. R4702:4

57

Luke 9:57 *And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.*

I will follow thee

- Evidently with the thought that one so gifted and so well supplied with the necessities of life must be wealthy. R5370:6

58

Luke 9:58 *And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.*

Hath not where

- That is to say, Are you willing, if need be, to be thus homeless and comfortless that thereby you may

render greater service to our Heavenly Father? R540:3* Apparently his ardor was cooled when Jesus informed him that he had no property. None but the very sincere would likely be attracted to follow a leader under such circumstances. Wealth attracts many, poverty few. R5370:6

59

Luke 9:59 *And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.*

Suffer me first

- As honey was forbidden in sacrifice, so whatever is sweet to nature must be disowned, if we would walk after the example of Christ, who pleased not himself. R84:6*

Bury my father

- After my father's death I will come and be one of your disciples. While the old gentlemen lives I had better stay with him, but after he is dead I will become one of your disciples. Q217:1

60

Luke 9:60 *Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.*

Let the dead

- The whole world is already dead from the divine standpoint. R5371:1; Q287:4 His father, not being united to the Life-giver, and still therefore under the curse of death as the wages of sin, would find plenty of others similarly dead in Adam to perform the necessary services down to the very last. HG357:4 "The hour is coming and now is when the dead shall hear the voice of the Son of God." (John 5:25) R2435:1

Bury their dead

- Not that our Lord required the disciple to absent himself from the funeral of his own father; but the young man probably thought to leave the Lord's service and serve his father until his death. In doing this, other business or pleasure would crowd upon him, and he might never return to the higher service. R1987:1 There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the Kingdom and gathering the Kingdom class. R5371:1

But go thou

- The young man should consider himself as figuratively risen from the dead, as no longer one of those dead in trespasses and sins. HG357:4 As one figuratively risen from the dead and alive through faith in Christ, and hoping to have that life perfected in the First Resurrection, should live and act in all the affairs of life from this new standpoint. HG357:4

Preach the kingdom

- The sum and substance of the Gospel theme. R1579:3, 1351:3, 702:2* Most of God's people grasp earthly reforms and push them, instead of prosecuting the work for the promised but deferred and unseen Kingdom. R1227:5 Jesus' reply shows the importance he attaches to every service we can render in the Father's cause. R5371:1 The present embryo Kingdom in its humiliation, and the Kingdom to be established in power and glory. R1579:3

61

Luke 9:61 *And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.*

Bid them farewell

- Spend a little time with them. R5371:2

62

Luke 9:62 *And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit*

for the kingdom of God.

And Jesus said

- It was not heartlessness on Jesus' part that suggested this answer. R5371:2

Having put

- We should make up our mind to use all of our powers, or else stand aside. R5422:5

Hand to the plough

- The Lord counsels those who would come to him to "first count the cost." (Luke 14:28) R854:3, 5223:2, 2081:4*; SM390 The consecration, the covenant, the promise, will avail nothing if we prove unfaithful to it. R2154:5

And looking back

- Through fear that the Lord is abandoning him in trial, or through unwillingness to longer submit to polishing. R2405:2 It would be better not to take up the cross unless we have the determination to go on unto the end. R5223:2 We are to have no thought of turning back. SM347; R1775:4 "If any man draw back, my soul shall have no pleasure in him." (Heb. 10:38) R1775:4, R2081:4* "Remember Lot's wife." (Luke 17:32) C194 Preferring the world. R854:3 Holding back the word of truth. R3211:2 "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccles. 5:5) R2154:5 Regretting your consecration, and desiring to be excused from faithful service as the Lord's steward. R819:3 Looking back regretfully, desiring to abandon the plow, and really doing it. NS746:1 In the sense of declining to go forward, in harmony with the consecration of their lives, unto death. NS746:1 Do not think of reconsidering the question of consecration now. R935:5* "Sit down first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. (Luke 14:28) SM390; R5223:2 Day by day, week by week, month by month, we are to carry out the terms of our covenant. We are to have no thought of turning back. SM347 To look back is one step, and a long one, towards ignoring and breaking our covenant. It is the first step in unrighteousness, and if not quickly retraced, it will sooner or later lead to darkness and apostasy. R947:1 To even look back longingly at the things of the present time, to even in their hearts rue the sacrifice which they had made, would mean that they would be unworthy of a place in the Kingdom. NS308:4 Looking back at the things behind prepares the way for turning back, and makes onward progress in the narrow way more and more difficult, and finally impossible. R955:5* It is not enough that we have consecrated ourselves to God as living sacrifices; that we have covenanted to follow in the footsteps of Jesus; for the consecration and covenant will avail nothing if we prove unfaithful to them. R2154:5 "If any man draw back, my soul shall have no pleasure in him." The Apostle Paul shows that some, at least, will draw back unto perdition, destruction. (Heb. 10:38,39) R2081:4* However difficult and thorny the path may be, forget not the privilege of walking in it. We may not repine and wish it otherwise. R1263:4 When, in answer to our inquiring prayer, "What lack I yet?", the Lord applies some test to prove our standing before him, let us bravely determine that, by his grace, we will not draw back. R1775:4 This class must be thoroughly imbued with a zeal for God and for righteousness, else they will not be persevering enough, nor zealous enough, to fight the good fight of faith, and overcome. R3236:1 Many not only are looking back and making special provisions for the social amenities of life, but additionally are plunging into many of the luxuries, pleasures and frivolities of the world. R5371:2

Is fit

- There is one certain standard of fitness for the Kingdom; but there may be quite a variety of conditions which make one unfit for the Kingdom. (Article describes three—murder, drunkenness and pride—in detail). NS745:2 Not fit to be of the Bride class, whatever else they may be fit for. R3211:2, 819:6; SM390 It would unfit you for the world, and you would not be fit for the Kingdom of heaven. R854:3 It would be better not to take up the cross unless we have the determination to go on unto the end. R5223:2 We may require much more trimming on some sides of our characters than on others. The disposition often is to "draw back," to be not fully submissive. But to draw back

would leave us unfit for the Kingdom. R2405:2 To be fit, such must have a zeal for righteousness, a conception of what God has in reservation, and an appreciation of Kingdom privileges. R3236:1 Must be absorbed with interest in the Kingdom blessings and in conferring blessings upon others. R5371:4 Only the saints are fit. R3507:1 Fit for a place with himself in that glorious Messianic empire. R5371:4

The kingdom of God

- Not the Millennial reign, nor the perfect Kingdom as it will be turned over to the Father at the end of the Millennium, but the Church class, now called of the Father to be the "Kingdom," in the sense of being the kings and priests of that Kingdom. NS744:3 Our Lord could not refer to the Millennial Kingdom, because that Kingdom is designed for the very purpose of dealing with the unfit and gradually uplifting them out of sin and death conditions. NS744:4

Luke 10

1

Luke 10:1 *After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.*

After these things

- Our Lord had previously sent forth the twelve apostles. The sending forth of the seventy was evidently some little time afterward, probably in the last year of his ministry. R2674:1 The harvest work during the three and a half years of our Lord's ministry seems to have been crowded chiefly into the last nine months of that period. R3346:2 As the principal part of the Lord's work at the first advent was crowded into the closing six months, so we anticipate that the principal work of the present harvest will be crowded into the last six years. R3347:4

The Lord appointed

- Ordination does not relate to a ceremony, or form, as many suppose. It signifies an authorization, a commission to preach. R5362:6 Not to be apostles, but to be general ministers, or missionaries. R5363:1 Partakers of the pre-anointing that had already come upon their Master. Although this anointing did not come directly upon them until Pentecost, they had a foretaste of it when the Lord conferred upon them a share of his spirit, power, when he sent them out to preach. F212

Other seventy

- Representatives of a much larger company of deeply interested ones. R2674:1 Undoubtedly a part of the "five hundred brethren" mentioned by the Apostle as having seen our Lord after his resurrection. (1 Cor. 15:6) R3346:3 As the twelve apostles corresponded to the twelve tribes of Israel, so the seventy evangelists corresponded to the seventy elders of Israel appointed by Moses in the wilderness, afterward represented in the Jewish Sanhedrin. R3346:3 The honor and privilege passing by those of influence and education who might have enjoyed it had they been worthy—the seventy members of the Sanhedrin. R2674:5 They represented all the elders or leaders amongst God's people today. R3346:3 Ready to send as many more as might become ready. R1742:3

Also

- Not apostles in the special sense, but additional to the twelve apostles, they were evangelists. R3346:3 Typified by the seventy palm trees at Elim. R4011:2 If the Jewish nation had been in a proper condition of heart, the 70 members of the Sanhedrin would by that time have been proclaiming the Messiah throughout the length and breadth of Palestine. R2674:5

Sent them

- Across Jordan into the district known as Perea. R5369:2 On a work of service, not lordship. F212 Under his direction and supervision. R1742:3

Two and two

- Similarly we, at the present time, encourage the colporteurs to go two and two, for mutual

encouragement and helpfulness. "So when two work together, each for each, is quick to plan and can the other teach." R2674:4 As advance missionaries to proclaim the Kingdom of God. R3346:2

He himself would come

- They were to prepare the people for the later arrival of Jesus in the various cities of Israel east of the Jordan. R3346:3

2

Luke 10:2 *Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

Said he unto them

- Their commission reads almost in the same words as that given to the twelve, though they are not recognized anywhere as apostles, on an equality with the twelve. R2674:1, 1521:5 During our Lord's ministry the work of the apostles differed nothing from that of the "seventy," nor were there labors any more signally blessed; yet they were more directly and continually under his training and the chosen witnesses of every remarkable feature and event of his course. R1522:3

The harvest

- The Lord designated the end of the Jewish age as the "harvest" time for the reaping of the wheat of that people; a figure, type or foreshadowing of the harvest time in the end of this Gospel age. R3346:6

Truly is great

- Not necessarily that the amount of ripe "wheat" to be garnered is great. It means rather, that the difficulties and oppositions, and multitudes of "tares," make it difficult to reach all of the "wheat" class. The work is great. R2674:2 The harvest there, so far as Jesus was concerned, was the gathering in of 500 brethren, but that was not all of the Jewish harvest, more were gathered later. Q319:6 Relatively—there is a great work to do in comparison with the few that are ready and willing to do it. Q319:6 Sympathizingly drawing the attention of the believers of that time to the ripeness of the conditions around them. R3346:6 And so it is today. As we look all about us we see nominal Christendom like a great wheat field, ripe and ready for the reaping. R3346:6 So now, do not expect that the harvest work here will include millions, but a considerable number, and in my judgment there is yet a great work to be done. Q319:6

Labourers are few

- Too few to properly consummate the work in the time appointed of the Father. R2674:1; Q319:6 We have more opportunities for using unencumbered brethren, filled with the Spirit, than ever before. R5200:2 The Lord is opening up the use of worldly newspapers and sending them to millions of people. Why? There are not enough reapers. Q320:1

Pray ye therefore

- While praying, ask yourself, What can I do? If he has a work going on you want to get your share, so with everyone. Q320:1 Pray to the Lord to send them forth into his service, or if already engaged in it, that he would graciously open to them doors of opportunity for greater usefulness in his service. R2674:2 Apparently it was those who prayed who consecrated themselves to this service, this evangelistic ministry. R3346:6 It is not supposable that our Lord meant that any should appeal to him to send forth more laborers who, at the same time, would not be willing and anxious, to the extent of their ability, to enter the harvest service themselves. R2674:3 We may be sure that those who are most earnestly sympathetic and most earnestly praying are those who are most earnestly laboring in this harvest. R3347:1

Lord of the harvest

- None could engage in the service unless they were sent forth by him—the Lord of the harvest. R3347:1 That age ended with a harvest, in which Jesus in the flesh was the reaper, the disciples being the assistant reapers, under his direction. Our age also ends with a harvest, of a spiritual house, in

which Jesus a spiritual body is the reaper, while the angels, also spiritual bodies, are the assistants. R175:5

Send forth labourers

- All of the Lord's faithful ones at the end of the Jewish age were to recognize the great privilege of being engaged in the harvest work, and the same must be true now. R5363:4 The Lord is sending forth more laborers continually; yet only such as recognize the Kingdom as nigh, the parousia of the King, have the zeal to tell the joyful tidings to others. R2674:3

Into his harvest

- The harvesting of the Jewish Age did not close with AD 70, and we know of no time limit here. R5950:6, 5951:1 At one time we supposed that the harvest work would be fully accomplished with the ending of Gentile Times. That was merely a supposition; the gathering in of the ripe grain has been progressing since 1914 as never before. Ci; R5950:6

3

Luke 10:3 *Go your ways: behold, I send you forth as lambs among wolves.*

Go your ways

- The fact that seventy men would voluntarily go forth as ministers of the Lord, without hope of earthly reward or salary, is sufficient evidence that a strong influence had already been exerted by Jesus' teaching. R2674:1

I send you

- Harvest workers acceptable to the Lord are fully consecrated to him. Other cannot expect the same success and blessing as such. Thus we find unbelievers—book agents and book stores—are not successful in handling our publications. R3347:2 Now, as then, we cannot hope that any would succeed in doing harvest work unless specially commissioned or sent forth by the Chief Reaper. R2674:2

As lambs

- Gentle, inoffensive. R5363:4 Innocent and almost helpless creatures, harmless. R3347:2

Among wolves

- Jews, Israelites, nominally God's favored people for centuries—now ravenous, destructive, selfish. R3347:2 The self-righteous, Sabbath-keeping, street-corner praying, tithe-giving scribes and Pharisees, who had the form of godliness, but not the power of it in their hearts and lives. R3347:3 The selfish, unregenerate world. R5363:4 Should the sheep suffer at their hands, we may be sure it will not be permitted until the due time. It will not be permitted to interfere with the harvest work, and none can be seriously molested except by permission of the Chief Reaper. R3347:4 Consecrated to self and selfishness, sect and party. R2674:6 Nominal Christendom of today is likewise wolflike. R3347:3

4

Luke 10:4 *Carry neither purse, nor scrip, nor shoes: and salute no man by the way.*

Carry neither purse

- Special instructions were given to these special sent-forth ones. They had a peculiar work to do and the conditions accorded. They were not, therefore, a criterion for subsequent workers under different circumstances. R2674:6 Both testing the faith of those who went forth, keeping them continually dependent upon the Lord's supervising care; and furnishing an opportunity for hospitality to those to whom they preached. R2674:6 Depending wholly upon the Lord and making no attempt to provide for their needs, Later, Jesus sent forth his disciples, telling them to provide for their wants to the best of their ability. R5363:4 These evangelists were not to take up any collections. R3347:5 Similarly the pilgrim brothers go from place to place taking no collections. The same is true of the colporteurs. Although the message is sold for a price, that price is no more than the seventy received when they

went from place to place. R3347:5

Nor shoes

- Their journey was to be quickly made and all attention was to be given to their missionary duties. They were not to attempt to make themselves specially comfortable. R3347:5 Extra shoes; house shoes or slippers. R2674:6, 3347:4

Salute no man

- Not that they might not say "Good morning," but that they were not to follow the custom of their times of stopping by the way to discuss whatever matter of news might be carried from one village to another. R3347:5, 2675:1; Q618:3 We have no time for ordinary converse; the time is short; the harvest work is great; the laborers are few; our time is consecrated; we must work while it is called day. R2675:2 Less time should be spent in news reading and gossip. Q618:3 What time have we for frivolities or worldliness or the many social amenities? R2675:2; Q618:3

5

Luke 10:5 *And into whatsoever house ye enter, first say, Peace be to this house.*

Whatsoever house

- Their message was to be a house to house message, and not a public one, not given in the streets or in the public squares. R5979:3 Inquiring for the most worthy people in every village. R5363:4

Peace be

- Wherever the Lord's representatives go peace should go, not strife, contention, turmoil or quarreling. R3347:6 How few, comparatively, have learned how to speak the truth in love; and always to give a soft answer which turneth away wrath; and always to avoid the grievous words which stir up anger. R2675:2 Upon entering any house, our thought should be to do good, to carry blessing, to exercise an influence favorable to the peace, joy and uplift of those within. R5980:2, 3348:1 The Lord's people should be peacemakers, peace-promoters, peace-lovers. R2675:2, 5979:6, 5980:2 The heart-sentiment of every one of the Lord's people, that peace and blessing may accompany them wherever they go. R3484:3 "So far as lieth in you live peaceably with all men." (Rom. 12:18) R3348:1, 5980:2 It is not the great time of trouble that constitutes our message, but a message of peace. R5979:6 It was a custom in Palestine 19 centuries ago to salute a house thus. R2675:2 This form of salutation sounds rather peculiar to us; for it is not our custom to use this style of greetings. But it is still customary in Eastern countries to salute one another thus. R5979:3 This salutation was to prove a test to the people. R5979:5

6

Luke 10:6 *And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.*

The son of peace

- A child of God. R2675:1 If we find one having the same spirit of the Lord we should rejoice to meet him as a brother and communicate to him the harvest message as he might have ears to hear it. Thus a blessing would be his. R3348:2

Turn to you again

- Our Lord would not have us violate courtesy by imposing ourselves or our teachings upon those who are unappreciative. R3348:2, 5980:3

7

Luke 10:7 *And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.*

Remain, eating

- They were to find those in Israel who would have an ear for God's message then due to be presented —the "Israelites indeed." These would gladly entertain them free of charge. R5979:2 Today

conditions are different. With us it is much better to take some tracts, or to sell literature at a moderate price, which will stir up their interest and fix it. R5979:6

As they give

- Not considering these hospitalities in the light of alms; for as the Lord's representatives they were to confer blessings greater far than they would receive; and even as common laborers the service they rendered should be worth at least their keep. R5980:3, 3348:2, 449:5* The Lord's true people should be on the lookout to entertain hospitably any servants of the Lord, who they are sure carry his message; and just as careful not to entertain, assist, or bid Godspeed to any who are bearing a false gospel, denying that the Lord bought us. (2 John 10) R2675:3

Worthy of his hire

- Our hire is, in this present life, difficulties and sacrifices as respects earthly things; but the divine favor and blessing upon our hearts, and our faith and hope beyond the veil constitute the chief elements of our wage. NS489:3 The necessities of life in exchange for the spiritual blessings bestowed. R2261:5 Even the strongest statements of Scripture refer not to princely salaries, but to bare necessities. F287 If the labor is desired and accepted, it is equivalent to hire. R449:5* These instructions, afterwards changed by the Lord, are not applicable to the present time. R2500:2, 5363:4 Later, Jesus sent forth his disciples, telling them to provide for their wants to the best of their ability. R5363:4 Subsequently the apostles acted very differently. The Apostle Paul, for instance, made tents; and their change of course was under the Lord's direction. (See Luke 22:35,36.) R2500:2

Go not

- Not to change from house to house during their stay in the place. R5979:5

From house to house

- As beggars, to get a meal here, a lodging there. R5980:3, 3348:2

8

Luke 10:8 *And into whatsoever city ye enter, and they receive you, eat such things as are set before you:*

Into whatsoever city

- The same principle was to apply, not only to a house, but to a city. R3348:2

They receive you

- Inquire for the most worthy people in the village; if received, remain there until having given a witness in that village. R5363:4

9

Luke 10:9 *And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.*

Heal the sick

- The Master's spirit was given to them in such measure that they were enabled to do as he did—heal the sick, etc. R5363:4 Their commission was one of service—they were to serve one another, to serve the Lord, and to lay down their lives for their brethren. These services were to be rendered specially in connection with the promulgation of the Gospel. F212 Might at first appear applicable to the Jewish harvest only; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors today should consider it their business to open blind eyes, unstop deaf ears, and assist the spiritually sick by pouring the balm of Gilead upon bruised and broken hearts. R5980:4, 5363:4, 3348:2 We are not to understand that there is such an authorization of the Lord's people today. R5363:4 We are to help others out of soul-sickness by administering the good medicine of the present truth. R2675:6

The kingdom of God

- The hope of every Israelite. A273 This announcement has not been proper all through the age, but has been appropriate merely in the ends, or harvests, of the two ages. R5980:4 It is not the great time of

trouble that constitutes our message. The time of trouble, if referred to at all, should be mentioned only as a necessary accompaniment of the change of dispensation. R5979:6

Is come nigh

- The Kingdom of God would be so different from what was expected. The Kingdom of God would be a spiritual one. All who would be its members would be spirit beings, as invisible to mankind as are the angels at the present time. NS100:6 The Jews had been waiting for the coming of Messiah and the establishment of the Kingdom for many centuries. NS100:5 In its glory and completeness now, as, at the time of the Jewish harvest, it was at hand in its embryo condition. R1742:3 It is this message which was the test of natural Israel and is now the test of spiritual Israel. C136 Peter's suggestion to return to fishing after Jesus' crucifixion was because he did not then see how he could continue the message. B117

10

Luke 10:10 *But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,*

Go your ways out

- The message is not now for the swinish, quarrelsome, selfish and wicked. R5980:1

And say

- Peradventure they found no entertainer in the village, they were, nevertheless, to give their testimony. R2675:1

11

Luke 10:11 *Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.*

We do wipe off

- To the Oriental mind, a very solemn and final testimony. R2675:1 If, as the Lord's ministers, we should be rebuffed and disdained, not welcomed, we should be careful not to intrude ourselves further, hastening away to find those whose hearts are hungry for the Word of grace. R5980:2, 3348:1 To leave the place, figuratively shaking the dust of that city from their feet. R5979:5

Is come nigh

- The Israelites had been waiting for it many centuries. R5363:5

12

Luke 10:12 *But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.*

More tolerable

- More favorable for them to fall in line with the Lord's gracious arrangements. R3349:4

In that day

- The Millennial day. R3348:5 The terms of the Millennial age will be equally open to all mankind, but all mankind will not be in equal readiness to profit by those blessed conditions of the kingdom. It is a law of nature that a blessing, once despised, and truth, once rejected, is on that account more difficult to be grasped if offered again. R3349:1

For Sodom

- Degraded ones who never heard of the grace of God, never tasted divine favors, never witnessed divine healings, nor were taught of the Lord. R3348:5 Because its sin was against less light and privilege. R5363:6 The eternal fate of the Sodomites is not sealed. R5179:6

Than for that city

- Those who had such large favor and were not moved to repentance and obedience. R3348:4

13

Luke 10:13 *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*

Woe unto thee

- They rejected the privilege of becoming disciples and joint-heirs in the Kingdom. That will never be offered to them again. When next divine favor is exercised toward them it will be with the privilege of restitution to the human nature. R3348:6, 624:2 "That servant that knew his Lord's will and did it not shall be punished with many stripes." (Luke 12:47) R2612:2.

Chorazin

- The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues—decent people, having a form of godliness, but knowing little or nothing of its power. HG647:6

Tyre and Sidon

- Both of which then were in ruins, brought down to hades, down to the dust. R5363:5 All six cities mentioned are utterly destroyed, and their inhabitants all totally dead. R3348:4 Notoriously unholy, licentious, unclean cities. R2623:3

While ago repented

- Yet the worldly wise and prudent tell us that these poor sinners long ago passed into eternal torment. R2624:4

14

Luke 10:14 *But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.*

More tolerable

- Meaning that in the Millennium it will be favorable even for those who were not moved by the Lord's miracles to repentance; and still more tolerable for the heathen of Tyre and Sidon. R3348:5 If they will, they may then learn the lessons necessary and eventually attain everlasting life. But because of their greater privileges, the blessings they will enjoy in the future will be correspondingly curtailed. HG647:6 The Sodomites were not so great sinners in God's sight as were the Jews who had more knowledge. A110

Than for you

- Under Millennial arrangements conditions will be favorable or tolerable, even for those people who witnessed divine healings, or had opportunities of being taught of the Lord, or being accepted as disciples of Christ. R3348:5

15

Luke 10:15 *And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.*

Exalted to heaven

- Hyperbolically speaking. It was highly privileged in that it had our Lord as a resident for some time, enjoyed the privilege of his teaching, and witnessed many of his mighty works. E376; R2600:4

Thrust down

- The people of the cities of Galilee and of all Palestine were involved in the great time of trouble with which the Jewish age was wound up and that nation blotted out of existence as a nation. R3349:1

To hell

- Because of the misuse of God's favors, it would be debased, overthrown, destroyed. It is now so thoroughly buried in oblivion that even the site where it stood is a matter of dispute. R2600:4; E376 Greek, hades, oblivion, death, as a city. R2623:2; E376; R5363:5, 4557:1, 2600:4

16

Luke 10:16 *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

He that heareth you

- These faithful members of Christ are in every Church and outside of every human system. PD88/102

Heareth me

- It should prompt us to feel the dignity of the smallest service rendered to the Lord's cause. It should banish fear of man and all feelings of weakness and trepidation. It should make us more dignified in manner, more earnest in service, as well as less careful of what man might say to us. Our whole concern would be that we might please him who hath chosen us. R3349:4

Despiseth you

- Demonstrating that a wrong condition of heart and mind prevailed. R3777:1

Despiseth me

- He who is ashamed of the brother or sister or tract or book by which God was pleased to send him the truth shows clearly that, had he lived in the days of our Lord's humiliation, he would have been ashamed of him and the humble men he chose and used to promulgate his Gospel in the beginning. R2026:2 In despising the brethren, they are despising the Lord, and not fit for the Kingdom. R3777:1 "Whosoever shall be ashamed of me, of him shall the Son of man be ashamed." (Luke 9:26) R3776:3 Nominal Christians are as much ashamed of him today as was natural Israel then. R3776:6 This is one of the great tests of our relationship to him and the Father. R3777:1

Him that sent me

- The Father. R5363:6

17

Luke 10:17 *And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.*

The seventy

- These all had the Lord's special love, fellowship and instruction. R2072:3* Whom the Lord appointed to the ministry, though not to the apostleship. R1521:6

Even the devils

- Those who deny the Scriptures say that these people were deceived and that our Lord was unscientific. Our holding is the reverse: that the Lord and the Apostles were scientific, and that the people of our day are deceived in supposing that there are no evil spirits. R4976:3 Apparently there were great numbers possessed throughout the land of Israel. R2173:2 Our Lord and the apostles had frequently cast out these evil spirits. R5908:2 Some physicians say that more than half of those in insane asylums are obsessed by evil spirits. R4976:3

Are subject

- Their success in their work was as marked at that time as were the apostles in their work. R1521:6 Through thy name—By the power of the spirit, Jesus had communicated to them. R5392:6

18

Luke 10:18 *And he said unto them, I beheld Satan as lightning fall from heaven.*

I beheld

- In his pre-human condition. R2675:3

Satan

- Whose very existence now is being denied by many. F609 It is for those who deny the personality of Satan and who deny that there are any fallen angels, to explain away these plain statements of Scripture. R2675:4

As lightning

- An angel of light. R1833:3 As a bright one. R2675:4 Spiritual bodies are represented as shining as the lightning. (Matt. 28:3; Dan. 10:6; 1 Cor. 15:8) HG25:5

Fall from heaven

- Fall from high glory, privilege and position to his present attitude of chief adversary of God. R2675:4 When all is complete Satan will fall from his present position as ruler "like lightning." This Jesus saw in vision. R519:1*

19

Luke 10:19 *Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.*

I give unto you power

- Confined to the twelve and the subsequent seventy, never given to the Church in general. The only text that seems to so imply is Mark 16:9 to the end, and these verses are not found in the oldest Greek manuscripts, and are evidently interpolations. R2675:5 Granting us the privilege of successfully contending against the great Adversary and his servants, and hindering us from being stung or "hurt" by their words, looks or deeds. R2675:6

Serpents and scorpions

- All enemies, but specially the enemy, Satan. R2675:5

Hurt you

- As new creatures in Christ. R5862:5, 2675:5 Surely anxiety would be a lack of faith, a lack of confidence, or else ignorance of the divine promises, character and arrangement. SM271

20

Luke 10:20 *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

Rejoice not

- Cautioning them against thinking too highly of such miraculous gifts, assuring them that their chiefest cause of joy lay in another direction. R2675:5 They were overlooking their chief cause of joy. So with us, salvation is a personal matter, and works and preachings are merely incidentals connected with the work of personal salvation. R5369:2 In harmony with 1 Cor. 13:1, where Paul assures us that the miraculous gifts are not proofs of spirit-begotten conditions; that a greater proof is the possession of the spirit of the Lord, the spirit of love that never faileth. R2675:5

Written in heaven

- But we have no record to indicate that they were enrolled on earth. R1420:6, 1309:2 God's Church is separate from all human institutions. Only saintly persons, regardless of denominational lines, are members of the true Church. HG693:4 We belong to no earthly organization. We adhere only to the heavenly organization. All the saints now living, or that have lived during this age, belong to our church organization. R584:3 Some would have followed Jesus and have been willing to join his church, if he had one—but the Church He represented was bound together by the truths he taught. R213:5 As prospective joint-heirs with Christ in his Kingdom, prospective members of the Body of Christ. R2675:5 And not in any human organization called a church. R4033:1 They can be blotted out because of unfaithfulness. (Rev. 3:5) R1908:3 Our first work now is to prepare our own hearts and characters for divine approval that we may share in the glorious Kingdom work of the future. R5369:3

21

Luke 10:21 *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even*

so, Father; for so it seemed good in thy sight.

Rejoiced in spirit

- From the standpoint of the flesh he was in very unfavorable and uncongenial surroundings, but from the standpoint of his mind, his heart, he was in a very favorable condition. NS190:6

And said

- Prayer may be properly offered audibly, in the presence of fellow-believers. This prayer could not have been recorded if it had not been heard by the apostles. R2251:3, 2023:3

Hid these things

- In the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometime undeserved, but it always serves to keep away those who are not in the right attitude of heart. R3483:2 This gracious plan which provides such wonderful future opportunities for the people of Tyre, Sidon and Sodom. R2624:4

The wise

- Their position in society and professionally has made them arrogant and self-conceited. From their standpoint the words of the Bible have become to them foolishness. As the Scriptures declare, the world by wisdom knows not God. R3328:4 The "remnant" which the Lord will own as his, will contain few of the chief priests, scribes, Pharisees—few of the clergy or great ones, more of the "laity"—those reckoned publicans and sinners in comparison with the "holier than thou" ministers and priests. R921:1 Their school will open by and by—during the Millennial reign of Christ and the Church, who will be their instructors. R2882:4 Among the Apostles, only Paul was before a theologian—a Pharisee. R921:4 The truth is not intended for the worldly-wise, proud or the dishonest. R2026:5 Some preachers and teachers hide the truth from the Lord's people, so they might use it for their own benefit; but such make little progress. R3138:4

And prudent

- Those who might preserve God's Word to themselves and dole it out second-hand to the church, either as a whole or such parts of it as in their judgment would be prudent. R3138:4 Prudence, as generally exercised by the world, has greatly hindered the truth always. It is better termed policy. We want none of it. R508:4

Unto babes

- Those who will utter it unreservedly. R508:4 We are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom he seems to give the anointing of his spirit. R3226:6 Those who make no boast of wisdom according to the course of this world. R2492:6 "God looketh on the heart." (1 Sam. 16:7) R3226:5 By candor and humility and zeal let us keep ourselves in the love of God. R2026:5 "Humble yourselves therefore under the mighty hand of God." (1 Pet. 5:6) R2882:4

22

Luke 10:22 *All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him .*

But the Son

- Whose prehuman fellowship with the Father was impressed with sufficient clearness to enable our Lord to say that "what he hath seen and heard, that he testifieth." (John 3:32) E91

23

Luke 10:23 *And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:*

Unto his disciples

- Confined, during the Gospel age, to a special few. HG145:5

The eyes which see

- There are many who have not this sight and
- hearing, for the Apostle says, "The god of this world [Satan] hath blinded the minds of them that believe not, lest the light of the goodness of God should shine unto them." (2 Cor. 4:4) HG145:5

25

Luke 10:25 *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?*

A certain lawyer

- One well versed in the teachings of the books of Moses, a theological doctor. R5369:3, 2683:2 Probably of the Sadducees, who denied a resurrection and any future or eternal life. R2683:3

Stood up

- Thus politely intimating his desire to say a word in connection with the subject under discussion. R2683:2

Tempted him

- That is, to prove him, to draw him out, to expose the weakness of his argument. R2683:3 The insincerity and evil disposition toward Jesus on the part of the Jewish teachers was very manifest in the questions they publicly propounded to trap him. It was for this purpose that they mingled with the multitudes. R1939:3 Jealousy of Jesus sprang up among the Doctors of the Law. To them he was a rival teacher, and accordingly they sought to entrap him, with a view to exposing him to ridicule before his followers. R3803:2 The questioner probably thought he would say, You must believe that I am the Son of God, the promised Messiah. Then they would have said, He repudiates the Law. R1939:6

What shall I do

- A scribe, a Doctor of the Law, a teacher; one, therefore, who is living a godly and upright life, so far, at least, as his neighbors and pupils may be able to discern. R2683:3 There are some people of the same kind today, who are ready to acknowledge that God has a perfect standard, but believe that they are sufficiently near the divine standard to have eternal life, and are therefore not looking for any Savior. R3803:5

To inherit eternal life

- The best of the nation had not inherited eternal life; on the contrary, they had died as other men—whether it be of the Lord's failure to fulfill his promise, or man's failure to comply with the conditions. R2683:3

26

Luke 10:26 *He said unto him, What is written in the law? how readest thou?*

What is written

- Practically saying, I stand by the Scriptural record. R2683:5 The answer was politely deferential to the office of the inquirer. R1767:3 Note how, in meekness, the Lord instructed those that opposed themselves (2 Tim. 2:24-26). He did not bluntly say to his insincere inquirer, Your heart is not right, but rather sought carefully and wisely to lead his opposer to this realization and to consequent repentance. R1767:6

In the law

- God has but one standard, which is fully set forth in the Scriptures. The law of God is the standard. NS690:4 Referring the inquirer to the law for his answer because he was vainly trusting in the Law for salvation, and opposing the new and only way of life through Christ. R1767:3 Why did Jesus thus refer to the Law? Why did he not avail himself of this opportunity for preaching the Gospel? It was necessary that the lawyer recognize his own inability to keep the full letter of the divine law, so that he might be prepared to look for divine mercy through Jesus. R3803:4

How readest thou

- Quote, as you understand it, the teachings of the Law on this subject. R2683:5

27

Luke 10:27 *And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*

He answering said

- Quoting Deut. 6:4,5. He added nothing, because nothing could be added. R5521:3 The Ten Commandments are divided into two parts: one part related to the duty and obligation toward God; the other to the duty and obligation to fellow-men. R5699:3 The Ten Commandments delivered to Moses were written upon two stone tablets. One bore the first four commandments, which appertain to God; the other bore the remaining six, which appertain to humanity. R5287:2

Thou shalt love

- This love (Greek, agapee) which God exemplifies, is the kind he sets before us as the highest standard or "mark" toward which we must run if we would gain the prize. R2807:4 Love is the principal thing. R5521:3, 5370:1 Substantially the same law of God which is now over mankind must ultimately govern all of God's intelligent creatures, and that law is briefly comprehended in the one word, love. A136 The "thou shalt nots" might be multiplied indefinitely to fit the thousands of occurrences in daily life, but the one "thou shalt" covers the entire situation. R5287:2 We should judge ourselves by this law, to see to what extent we are loving God thus, and are loving our neighbors as ourselves. This is our primary work of judging. R5887:2 The law is the Father's law. It existed before Jesus came. It still exists. It will always be in existence. Jesus did not put it to an end, and never will put it to an end. Q431:5 Failure to keep this law is the direct cause of the time of trouble. A309 This is the very essence of the great law of God. R5887:2; Q179:6 "Love is the fulfilling of the Law." (Rom. 13:10) A246

The Lord thy God

- Jehovah. E40; R5521:3

With all thy heart

- Meaning that the sum of all our affections would center upon the Lord, so that our love for him would far excel all of our dear ones of the home and family and of the whole world. R3803:6 The true God is to be recognized and have first place in our heart; any division of the heart or strength or mind or soul violates this commandment. R5286:3, 3803:6 The first test of relationship to the Lord, preceding meekness, gentleness, patience, etc. R4480:4 It is impossible to live up to this standard without the Redeemer's merit to cover our shortcomings. R5638:6 The Church must reach this standard in the spirit of their minds and hearts. R4479:2 Such love does not wait for commands, but appeals for service. F124 Obedience to this part of the Law enabled Christ to fulfill the Law Covenant and to become heir of the Abrahamic Covenant at the same time that he redeemed Adam. F357 The Lord thus epitomized the Ten Commandments, which are in themselves a brief epitome of the whole Law. A45; R5521:3 Ultimately, obedience to this law will be required of all who shall have life on any plane. A136

With all thy soul

- With all our being—to manifest our love not merely by our words and looks, by our praises, but by our services and all of our conduct in life, everything testifying that God is first in our affections and in all of life's interests. R3803:6

With all thy strength

- Signifying that time, talent and influence would all be at the service of our God. R3803:6

With all thy mind

- Implying that we are to intellectually attempt to appreciate the Lord, to understand the divine laws, and to enter into heart sympathy with them, so that our service and worship would be the more intelligent. R3804:1 We are not being judged according to the flesh, but according to the spirit,

according to the mind, according to the new creature. Q458:T

And thy neighbor as thyself

- Whoever loves his neighbor will not intentionally injure him in act, word or thought. Hence love expresses the full measure of the Law's requirements. (Rom. 13:10) R5287:2 But must first love God to the extent of being anxious to do those things which are pleasing in his sight. R4662:3 Neither should we expect a neighbor to love us better than himself. R3805:1 Every one in adversity and needing our help is our neighbor, whom we should love sympathetically, and should help. R3804:5, 5369:6 Our Lord requires his disciples to go beyond this; to have a sympathetic love for our enemies. R3804:6 Only Jesus kept that law of love in perfection of letter and spirit and we, to the best of our ability, keep the spirit of the divine law. R3805:4, 5287:4 "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:4) R3805:4, 5287:4 Our love for the Lord and the brethren is love of the very highest type. R3804:6 It does not say "better than thyself," hence Christ's course of self-sacrifice in our behalf went beyond this requirement. R3804:6

28

Luke 10:28 *And he said unto him, Thou hast answered right: this do, and thou shalt live.*

Answered right

- Showing that this Doctor of the Law was well versed, for he quoted correctly the most direct statement on the subject to be found in the Law. R2683:5 Jesus implying, "I confirm the Law, I uphold it; I vouch for its truthfulness; none who keep that Law can possibly die. The difficulty with all Jews who have died has been that they did not fulfill that Law requirement toward God and man. R2683:5

This do

- This is the simplest and slightest obedience that the Lord will accept. If you and I do not come up to that standard you and I will not get perfect life. This is the standard of all creation. No angel will be granted eternal life unless they have this perfection. Q439:T The Great Teacher pointed out that the fault was not in God, that God was not unfaithful to his agreement under the Law, that the fault lay with the people. R2683:6

Thou shalt live

- The Law covenant proposed everlasting life upon the terms of keeping the Law. R5072:5 So Jesus life was not taken from him; for his life could be taken from him only by his disobedience. R5342:4 Showing him out of his own testimony that he was not keeping the Law as he and the Pharisees pretended to do. R5369:3

29

Luke 10:29 *But he, willing to justify himself, said unto Jesus, And who is my neighbour?*

To justify himself

- In the estimation of some present who, by their incredulous faces, indicated that they did not think this man always acted as if he loved his neighbor as himself, and God supremely. R1940:4

Said unto Jesus

- Very shrewdly avoiding discussion of the first commandment, respecting love for God, because no one can thoroughly judge another in respect to this feature of the Law. R2683:6

Who is my neighbor?

- The lawyer sought to imply that God's Law did not include everybody as his neighbor, but only special ones. R5369:5 In a special sense the Jews recognized themselves as being God's people. Therefore under the Law they recognized each other as neighbors; for they were all the people of the Lord. R5699:3 There was a difference of opinion here amongst the most learned Jews—some claiming that it meant all Jews, and Jews only. Others claimed that it would mean only those Jews

who lived holy lives. R2683:6 The scribes and Pharisees felt that their neighbors were those who belonged to their class, to their set, to their station in life. R3804:2 Apparently recognizing this as his most vulnerable point. He knew, in his daily life, he was not loving his neighbor as himself, but making a wide discrimination between his own class and the common people, the publicans and sinners. R3804:1 We are to recognize every one who is in adversity and needing our help as our neighbor. R3804:5

30

Luke 10:30 *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him , and departed, leaving him half dead.*

Jerusalem to Jericho

- Along a bridle path, in some places quite steep, passing through a gorge in the mountains, a vicinity infested with robbers, who lived in the numerous caves. R3804:2, 2684:4

Fell among thieves

- Even today it is the custom for travelers to have an armed escort of Arabs on this journey to Jericho. R3804:2

31

Luke 10:31 *And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.*

A certain priest

- One of the highest representatives of the Law. R5369:5, 2684:1 Jericho was one of the appointed cities of the priests and Levites. It is estimated that 12,000 of them resided there. They took their turns at the service in the Temple at Jerusalem, and, consequently, were frequently on this road. R2684:4

He passed by

- The priest, most fully consecrated to the service of God in the temple, is represented as having least interest in the brother in distress. R2684:4 As if he were afraid he would be contaminated by even paying attention to the sufferer. Q808:2 Lest he also might be beset by robbers. R3804:2 We are inclined to believe that the priests and Levites, on account of their office, were generally exempted from molestation by the robbers. R2684:5

On the other side

- His effort to evade responsibility by passing by on the other side of the roadway proved that he understood the neighborly obligation of human brotherhood. R1767:6

32

Luke 10:32 *And likewise a Levite, when he was at the place, came and looked on him , and passed by on the other side.*

A Levite

- Not so close, in relationship to God, as a priest. R5699:3, 5369:5 Consecrated to God's service, set apart as instructors of the people, to guide them by word and example. R3804:3, 2684:5, 5369:5 Most of the Doctors of the Law were Levites. R2684:2

Came and looked

- The Levite was more disposed to consider the poor brother. He went so far as to stand and look at the sufferer and to think over how much trouble would be involved in assisting him and how much risk he himself might run in so doing. R2684:5

Passed by

- Unwilling to spend the time necessary to render assistance. R3804:2

33

Luke 10:33 *But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him ,*

A certain Samaritan

- One not in relationship to God at all. R5699:6, 5369:5 A mixed people, common, and despised by the priestly class of Jews. Q808:2 Unrecognized by God and disowned by his favored people. This heightens the force of the picture. R2684:5 Introduced into the parable to make a strong contrast before the minds of the hearers, and to say, A neighbor is one who does a neighborly act, however high or low he may be on the scale of intelligence, dignity or divine favor. R2684:2 It might be that some who are strangers to God as yet, might be good Samaritans by nature, rather than by grace; and some, who have been begotten again may naturally have less of this good Samaritan element of kindness and generosity, because low born according to the flesh. R2684:5

34

Luke 10:34 *And went to him , and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.*

Took care of him

- Sacrificing his own time and strength in the wounded man's interest. R5369:5

35

Luke 10:35 *And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*

Two pence

- Representing two days' wages. R4622:3

Come again

- Return from Jerusalem. R5369:5

36

Luke 10:36 *Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?*

Was neighbor

- Would fulfill the requirements of the Law, in your judgment? R5369:5 Not that the Samaritan of the parable, by doing a kind and neighborly act, won for himself the inheritance of eternal life. R2684:1 If we appreciate the conception of a true neighbor which our Lord gave, then let us observe the Golden Rule. R5699:6 The whole world are neighbors, no matter how far apart they are. R5699:6 Every man is neighbor to every other man. To ignore the claims of human brotherhood is meanly selfish and inhuman. R1940:4; Q808:2

37

Luke 10:37 *And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

And he said

- He himself belonged to the Levite class condemned by the parable. R3804:3

That shewed mercy

- Jesus showed him out of his own testimony that he was not keeping the law as he pretended to do and as the Pharisees in general pretended to do. R5369:3 We are to express our love for our neighbor by being thoughtful and considerate of his welfare and interests, and helpful to him as far as in our power, other obligations being considered. R5700:1

Do thou likewise

- Go and understand that any man in the world, friend or foe, is your neighbor and is to be loved and served by you as you may have opportunity. R3804:3 Be kind, thoughtful, generous, toward any human being who is in affliction, in need of help. R5369:6 Be a living exemplification of the Apostle's injunction: doing good to all men as you have opportunity, especially to the household of faith. (Gal. 6:10) R2684:6; Q808:2 Show the spirit of love toward any man in the world, friend or foe. R3804:3, 5699:6, 5369:6, 1768:1, 1767:6 The evil designs of the unbeliever were frustrated. R1940:4 Recognize the obligations of human brotherhood, and the Golden Rule. R1768:1

39

Luke 10:39 *And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.*

Heard his word

- The Lord's people should not think that time taken for communion with the Lord and for study of his Word is wasted time. NS86:6 Let us have in mind that he is specially pleased when we give earnest attention to his words and seek to be filled with and guided by his Spirit. R5371:4

40

Luke 10:40 *But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*

Much serving

- Martha chose a good part. She was indeed "not slothful in business, fervent in spirit, serving the Lord." (Rom. 12:11) NS86:3

Dost thou not care

- Our Lord's contrast between the two sisters would probably not have been brought out had not Martha murmured against her sister, thinking her indifferent to the proper hospitality of the home. NS86:3

41

Luke 10:41 *And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:*

And Jesus answered

- The remark being called forth by Martha's complaint against her sister. R2743:3

Thou art careful

- Worried. R4489:2* Jesus did not disapprove of Martha and her carefulness as a cook in providing for his comfort. R5371:4

42

Luke 10:42 *But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

Chosen the good part

- Martha loved the Lord so that she wanted to do for him. Mary loved the Lord and the things which the Lord loved and delighted to talk about, to such an extent that she could not forego the pleasure of his company and fellowship. NS86:3 Mary appreciated more than Martha the spiritual food which the Lord was dispensing. NS86:4 Every day and every hour we are confronted with conflicting interests and propositions. NS80:2 A principle illustrated in the choices of Abraham, Jacob and Esau, Joseph and our Lord, as compared to that of Satan. NS81-84 While service is quite acceptable and appreciated, veneration and fellowship are still more appreciated. R2743:3 He is specially pleased when we give earnest attention to his words, and seek to be filled with his spirit. R5371:4 The Lord never taught the multitudes to pray nor intimated that they should. The privilege of prayer implies

intimate acquaintance with the Creator. R3805:2 The prayer of God's people should not be for temporal things. R5624:4 "Prayer is the soul's sincere desire, uttered or unexpressed." R2251:2 There is a difference between worship—adoration, homage—and prayer. Expressing thanks anyone may do; but making requests of God in prayer is a limited privilege. R5379:1 None is privileged to pray unless he is a consecrated disciple of Jesus. R5379:2 As children of God, we are to conform our prayers to what he has said. R5624:6

Luke 11

1

Luke 11:1 *And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.*

As he was praying

- Realizing the importance of his mission, Jesus kept properly in touch with the great Author of the plan of salvation, his Heavenly Father. R5378:6 If he, in his perfection, needed to have spiritual fellowship and communion with the Father, we, his disciples, imperfect, have much more need to look continually to the Lord for guidance and comfort. R3351:3 Apparently Jesus usually prayed alone. On some occasions he spent the entire night in prayer to God. R5378:3, 3351:3 Instead of urging them to pray, Jesus by his example taught them to desire the privilege and blessing of prayer. R5379:1 Perceiving his intimate communication with God, and that God always promptly heard and answered him, they evidently felt that there must be something in his manner of approach to God which secured such prompt recognition and answers. R1945:5

His disciples said

- The Lord waited until they asked him for instruction on the subject. R3805:2 No doubt they noted the Master's frequency in prayer, and the blessing which he seemed to receive therefrom. R5379:1

Lord, teach us to pray

- Not that the disciples had never prayed. In common with the Jews in general, they had been accustomed to go to God in prayer. They realized that, as our Lord's teachings were different from the scribes and Pharisees, so also his conception of prayer was probably different. R3351:2, 1945:1 Had he been much in the habit of praying with them audibly, we may presume that they would have known to take his style of praying as proper copy for their own. R3351:6 It is well that we inquire who may pray, and for what things we may petition the great Creator, else we might be praying without authority, or praying amiss, as St. James declares some do. R5379:1

2

Luke 11:2 *And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

When ye pray, say

- Not "say ye," but rather, as elsewhere given, "after this manner pray ye." (Matt. 6:9)—our Lord gave not the words for our prayers, but a general sample of style. R3351:6, 3806:4 Our prayers should be uttered, formulated, and, if possible, not be left merely to incoherent feelings. R2251:3 A sample prayer, a suggestion of the general character of their petitions, and not to be understood as binding their terms, their expressions, their words. R3806:4 The account of this prayer, as given by Luke, differs considerably from the account given by Matthew, which is apparently the much more complete statement. R3351:6 Our spirit or intention is accepted by the Lord in seasons of distress, when we cannot utter the words. R2251:2 We are to be constantly in an attitude of prayer. R3351:5, 3806:1

Our Father

- The term, Our Father, would necessarily be a new one to the Jews, for they were a house of servants.

This prayer would assure them that God recognized them, not as servants merely, but as sons. R3352:1 Implying that the suppliant is on terms of intimate acquaintance with the great Creator of the universe, so that he is welcomed into the divine presence and heart. R3805:3 Only those who have become God's children by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace. R3805:3 Implying: (1) faith in the divine being; (2) dependence upon him; (3) faith that a way of reconciliation has been effected through the Redeemer; and (4) a realization that the Creator no longer condemns the suppliant, but accepts him as his son. R3805:3 The God and Father of our Lord Jesus Christ is our Father who hath begotten us. R297:1 It is devoid of selfishness. Instead of "I" and "me," the prayer is comprehensive of all who are truly the Lord's people, in any class—we, us, our. R5379:2, 3805:5 Does not imply the fatherhood of God to all mankind. R2252:6 We might reasonably suppose that the children of believers and justified believers, who have not yet reached the point of making a consecration, would have the right of addressing the Redeemer in prayer. R3806:3 The man of the world, when first getting a view of his lost condition, should "come to Jesus." (Matt. 11:28) After his justification he comes to the Father in Jesus' name. R469:4* What could be more reverent than this bold approach, direct to the throne of the heavenly grace. R2005:1 God, in calling himself our Father, does not borrow the epithet from earth. In the very beginning he founded the earthly parental relation that it might explain the heavenly. It is the invisible world which is the fact; it is the visible world which is the metaphor. R29:5* "Children of wrath" (Eph. 2:3), "children of the devil" (1 John 3:10), have no right to pray thus. R2252:6 "To as many as received him, to them gave he power to become the sons of God." (John 1:12) The affection of a true father for his child is one of the most precious in the world. R3352:1 The word "our" implies an interest in the other sons of the family of God. R3805:5 The prayer of the publican, approved by our Lord, did not address Jehovah as "Father" but as "God." (Luke 18:13) R2251:3 How inconsistent if Jesus himself were the Father!. R5378:3 In the type none but the priests offered incense before the Lord, teaching that only the Royal Priesthood now have this privilege. R3806:3 No unconsecrated believer has any acceptance at the throne of grace. R3806:3

Which art in heaven

- As the heavens are higher than the earth, so are the Lord's ways and provisions higher than our conception and in every way to be preferred. R3806:1 The Bible gives God a home, or locality, and does not teach that he is everywhere. OV375

Hallowed be

- Expressing adoration and appreciation of divine goodness and greatness, and a corresponding reverence. R3352:2 An acknowledgment of God's greatness, and implies our humility and littleness. R2252:6 We honor his name—put it first in our petitions. R5624:5 We should approach with humility, simplicity and reverence, and in the name of Jesus. R2251:3 The proper reverential attitude of a believer toward God. R1945:6, 5379:3, 3806:3, 3352:2, 2005:1 Reverence for God should be first in all our thoughts, but is losing ground everywhere in our day, even among the Lord's true people. R5624:5, 3352:2

Thy name

- Even his very name is revered as holy by the true worshipper. R2253:1 Thy character. R5379:3 His name stands for everything that is just, wise and loving. R3806:4 We are to pray for nothing that would not be in accord with the honor of our Heavenly Father's name, considering first the will and honor of God as superior to our own and every other interest. R3352:2 A name represents the character, the disposition or qualities or powers of an individual. R3687:3

Thy kingdom come

- These words are not found in the older manuscripts in Luke, but are found in the Matthew manuscript, and therefore properly considered a part of the petition. R3806:4 Not proceeding hastily to the lesser things of a personal character. R2005:1 As God and his glory and honor are to be first in the minds of his children, so the next thought should be for the glorious Kingdom, which he has

promised shall bless the world. R3352:3 Carrying the thought of joint-heirship with our Lord in the great Millennial Kingdom. NS141:5 The promise and hope held before the Church was always the hope of the Kingdom. R1855:3 The Church is the Kingdom in the embryo sense. When glorified with full Kingdom power and glory, it shall bless the families of the earth. HG146:3 We must be born again; begotten of the Spirit now, and in resurrection power born of the Spirit, if we shall share with our Lord in this wonderful Kingdom. HG145:3; NS102:3 The "manifestation of the sons of God" (Rom. 8:19) will be their glorification as the Kingdom Church in glory. HG234:6 We are not to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious Kingdom. R3352:3 It is fitting that all who approach God in prayer should previously have searched to know something of what he has revealed concerning his will and plan. R2005:1 We do right to pray this week after week, year after year, century after century. To grow faint or weary in prayer would not be right. The proper course is to believe what God has promised. Q539:4 Not a demand; rather, an acknowledgment of faith in the divine promise that a heavenly Kingdom shall, in God's due time, be established in the earth. R2253:1 Not a petition that God would bring in his Kingdom before his appointed time, nor an expression of an impatient longing for it, but an expression of hope, trust and patient waiting. R2005:1 No attempt to tell the Lord what must be done, and how and when his Kingdom must be established; but merely expressing acquiescence with the divine arrangement, and rejoicing therein. R2253:2 Not only manifesting faith in God and in his promise to establish righteousness in the earth, but that the suppliant is in his heart in sympathy with God and his righteousness and out of sympathy with the Reign of Sin and Death. R5379:3 Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that Kingdom class. R3806:5 Our thoughts respecting the Kingdom will remind us that if we are to be heirs of the Kingdom it will be necessary that we have the appropriate discipline and training. R3352:4 World-wide, as pictured by the stone which smote the image becoming exceeding great and filling the whole earth. (Dan. 2:35) NS27:5 Established upon the ruins of present institutions. NS13:5, 57:5 Following the Armageddon of anarchy. HG674:3 This thought will make all the afflictions and trials of the present time seem to us light afflictions. R3352:4 This petition is not a demand, but an expression of faith in God's promise. R2253:1, 5379:3, 5020:2 To abolish sin and establish righteousness in the earth. R5379:3, 3352:4 For the blessing of the whole world. R1945:6, 3352:3 For a thousand years The Christ will bless mankind, uplifting them to human perfection, mental, moral, physical. R5768:5 Eventually shall be "the desire of all nations." (Hag. 2:7) R2685:2 In glory and power. R1908:3, 3352:3, 2231:1; OV359 The very thing that the whole world needs. R5624:5 The panacea for every ill and trouble, for ourselves and all men. R3352:3 Messianic Kingdom, the Kingdom of God's dear Son. R4973:4; SM60 Those who have part in the first resurrection will share in the throne, in its glory and work of blessing. R3832:5, 5761:6, 3352:4, 2924:3 There can be no paradise until his Kingdom shall come and present empires pass away. R3902:4, 5789:4 A humble acknowledgment that it has not yet come, although this prayer has been offered for nineteen centuries. R2253:1, 3353:6, 3355:3, 2375:2, 1718:4; SM14 We are now living in the time when the new Reign of Righteousness shall be inaugurated. OV350 According to the prophecies, Messiah's Kingdom began in 1878, and will be fully inaugurated at the close of the great time of trouble. R5762:1 There are evidences on every hand that we are in the dawning of the Kingdom, even though its Sun of Righteousness cannot fully arise until the Church shall have passed beyond the veil. R5762:2 If Christ had his Kingdom, we would not be praying thus. Q523:5 Many peculiar ideas prevail because of a false theory that the Kingdom has

- already been set up in glory. The present war [1915] is the beginning of a series of troubles which will wind up the present order of things and inaugurate the new dispensation of Messiah's Kingdom. R5761:6 When the Church shall all have been gathered, then Messiah's Kingdom will be established for which we pray. R5768:5 All blessings are of the Father. E45 Messiah's Kingdom has various

stages of inauguration. First, in his parousia, the resurrection of the sleeping saints; next, his dealing with the living members of his Body and their glorification; then the dominion of the world, revealed in a great time of trouble. Thus, the Kingdom of Messiah will be born in a terrible travail, after which "the desire of all nations shall come." (Hag. 2:7) Civ,v The complete overthrow of all human government will open the way for the full establishment of the Kingdom. Bix The establishment of the long promised Kingdom of Messiah is just before us, and is now in progress. B363 We pray especially for the spiritual phase, where our inheritance is. R287:4 While continuing to pray thus, let us continue to labor in character-preparation that we may be found worthy of a place in that Kingdom. R5762:2 The thought that it consists merely of a sovereignty in the hearts of his followers in the present life is unscriptural. R5049:3 Messiah's Kingdom began in 1878. It will be fully inaugurated at the close of the great time of trouble, already beginning in Europe and Mexico. R5762:1,2

Thy will be done

- Implying that the offerer has made a full consecration of his will, wishing that God's will rule in his own heart—now, in the earthly condition, even as he hopes to have it perfected in the Kingdom. R3352:5; C22 An expression of confidence that the Kingdom will effect the full restoration of the earth to its Edenic condition and of man to his primeval perfection in the image of his Creator. R5379:4 This would be impossible aside from the associated promise of the Bible that the present dispensation of preaching the Gospel is eventually to give way to the Messianic Kingdom and its reign of force. HG669:2 Surely no sane mind would claim that the conversion of the world to so-called Christendom fulfills this description of the Millennial peace and good will. C178

As in heaven

- The world of mankind will be as happy in God's favor as are the angels now. R5379:4

So in earth

- Many Christians seem to have forgotten the import of these words. B13 Our great Messiah is about to overthrow sin and evil, and establish righteousness, which will insure that to all eternity God's will shall be done as perfectly in this earth as it is now done in heaven. OV341 When Jehovah's feet will be established, and his footstool made glorious. (Isa. 66:1; 60:13) R287:4 The glory of God will fill the whole earth, destroying all willful opposers. R5379:4

3

Luke 11:3 *Give us day by day our daily bread.*

Give us

- The only petition that can be construed to apply to even the simplest of earthly blessings. This may also be understood to signify more particularly spiritual nourishment. R5379:3 Contentment is the very spirit of this petition. R2253:2 Bless our efforts at procuring and eating. There are occasional spiritual dyspeptics who eat and work not, but the great difficulty with most Christians is that they eat not at all, or else eat so sparingly that they are dying of starvation. R23:5 God knows what we have need of, and provides these things aside from our asking. R5624:5 Whoever "asks the blessing" at table should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc. R5020:4

Day by day

- Literally translated, "be giving continually our daily bread." R2253:2 Matthew's statement is preferable, "Give us this day." The thought seems to be that of continual dependence upon the Lord for the things needed. R3352:5 Not for a long time ahead. R2253:2 Not for superabundance or for luxuries. R2253:2, 3806:5, 3352:6, 2005:2, 1945:6

Our daily bread

- "Our needful bread" (American Rev.). There is no attempt here to supplicate delicacies. R3806:5, 3352:6, 2005:2 In the broad sense of food and raiment—things necessary. R3352:5 The child of God

on common fare and in common clothing may really be much happier than are some much more prosperous in temporal matters. R3352:6 If we do nothing more than pray, God might let us starve. He puts within our reach the needful means of procuring the food, and we say the food comes from him. Neither will the asking of a blessing on food fill you, you must eat it. R376:2 Implies our realization that our sustenance, both temporal and spiritual, must come from God. The failure to specify any particular kind of food implies a full resignation to the provision of divine wisdom. R5379:4 To the Spirit-begotten these words imply more particularly the spiritual food. It is the new creature offering the petition. This will imply that it is the nourishment of the new creature that is chiefly under consideration. R3806:5 The spiritually-minded will be asking for the spiritual food, the spiritual necessities, day by day. R2253:3 Not specialization in prayer. Whatever we have, we acknowledge our dependence upon the Lord for what he provides for us; and we ask for nothing beyond what he does provide—"your bread and water shall be sure." (Isa. 33:16) R5202:4

4

Luke 11:4 *And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

Forgive us our sins

- Not original sin, we were freed from that condemnation in justification, but those unintentional imperfections which appertain to all, and which all the followers of Jesus are striving to overcome. R5379:4, 3806:6, 3353:1 Appropriately acknowledging, daily, that we are trespassers. R2005:2 To petition the Lord for forgiveness of sins implies that we are at heart opposed to the sins, and signifies that we recognize that the robe of Christ's righteousness granted to us has become spotted or sullied, and that we desire to have it cleansed. R3353:1 Thus we (1) learn to keep track of our blemishes; (2) are continually reminded of our dependence upon the merit of our Savior; and (3) are assisted in being merciful, compassionate and gracious toward others. R3807:1 Walking after the flesh we find that we cannot come up to the Spirit, hence our "debts." R3806:6 In his own appointed way, through Christ. R1945:6, 4615:4 "If any man sin, we have an Advocate with the Father, Jesus Christ." (1 John 2:1) R4615:5

For we also forgive

- God's mercy is proportionate to ours. R3806:6, 2005:2 Let every Christian in approaching the throne of heavenly grace daily inquire of his own heart, whether or not he has forgiven those who are indebted to him. R2253:4 A reminder of the general terms of our relationship to God. We cannot grow in grace except as we cultivate the spirit of love, which is the spirit of God—a forgiving, generous spirit in our dealings with others. R5379:5 Equivalent to a bargain with God, that we accept his terms of mercy, and will expect none, except as we ourselves exercise it toward others. R2005:2 None will gain a place in the Kingdom class, in the Bride, except they have this forgiving quality of love. R3353:4 How just and wise is the divine arrangement which requires of us, in applying for mercy, to pledge ourselves to the Lord that we are also merciful, forgiving to others. R3807:1 If fully appreciated, it would influence God's sons to be kind and generous, in thought as well as in word and deed. R2005:3 The Lord would develop in his consecrated people the spirit of the Father. R3353:3 This does not mean the forgiveness of financial indebtedness and destruction of our account books, except those of the debtor willing, but unable, to pay. R2253:4 This does not imply that we should pay no attention to the transgressions of others against ourselves, that we should not recognize offenses. R2253:4 Only as we are merciful to others will he deal mercifully with us in respect to our trespasses. R5624:5, 5379:5 The very essence of Christian principle is love, sympathy, and the forgiveness of the faults of others. R2253:3 We may not forgive in the absolute sense until our forgiveness is asked; yet we should be always in a forgiving attitude. R2295:6, 2296:4, 2253:4, 4978:1, 4650:5

Everyone that is indebted

- Matthew's rendering is better: "Those who trespass against us." As we are imperfect and cannot keep the divine law, so likewise others are imperfect. R3353:3

Lead us not

- These words are not in the original in Luke's account, but they are found in Matthew's account, and hence are properly a part of the prayer. R3807:2 The Diaglott renders it, "Abandon us not to trial". R2005:3, 5379:5 Not that we fear God will tempt us, but that we entreat him that he may guide our steps so that no temptation or trial come upon us that will be too severe for us. R3353:4, 3807:2 Implies a determination to resist sin, as well as a leaning upon God for assistance. R1945:6 To amplify for better understanding: "And bring us not into temptation
- [merely], but [also] deliver us from the evil one." It is a part of the divine arrangement to permit us to be put into positions of trial and testing. R2253:5

Into temptation

- "God tempteth no man." (Jas. 1:13) R2253:5 A man is tempted when he is led astray and enticed by his own selfish, fallen desires; he sins when he yields to those desires. (Jas. 1:14) R2005:3 Indicates that we are aware that we are surrounded by the powers of evil, and that as new creatures we would be unable to withstand these successfully except as we should have divine aid. R5379:5 Temptations are of the Adversary, and of our own fallen natures—through our flesh and the weaknesses of others. R3353:4 Since chastisements and temptations (or trials) are necessary to our preparation for the Kingdom, it would not be appropriate for us to pray that the Lord would spare us from all trials. R2005:3, 3807:2, 2253:5 We will not be tempted above that we are able. (1 Cor. 10:13) R3353:4, 3807:3, 2253:5 Expresses a desire for assistance in the hour of temptation, that we may not be overcome by it. R1945:6 How foolish to pray thus and not watch! R3939:5

Deliver us

- These words are not found in the original, but corresponding words are found in Matthew's record. R3353:5 A recognition that Satan is our great Adversary; and that we are on the alert to resist him, and yet realize our own insufficiency, our need of divine aid. R5379:5 As we pray, we surely will labor in the same direction. R3353:5 Provide a way of escape when we are sore distressed. (1 Cor. 10:13) R3353:4, 2005:3

From evil

- From the Evil One. R5379:5 Never more needed than at present. God is permitting the Adversary to bring strong delusions upon the world and the nominal church because the time has come for a complete separation of the wheat from the tares. R3353:5 Also the Evil One, ever ready to attack us, to the extent the Lord permits. R3807:2, 5379:5, 3353:5, 2253:5, 2005:3

5

Luke 11:5 *And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;*

Said unto them

- Our Lord gives us a parable. R3353:6, 5020:2, 3807:4

8

Luke 11:8 *I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

Because of his importunity

- Not by way of implying that God is averse to his people's requests and will only grant them when their comings become tedious to him. R3353:6 Pray perseveringly. R5381:2* God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because his due time has not come. Hence we are not to give up nor to become weary, but to be constant in our prayers. R5020:2; Q539:4 The Lord's people need to be much more solicitous and earnest in

respect to the heavenly blessings they desire. R3353:6, 3807:5 So earnest for the Kingdom, the honor of the Father's name, the bread of life, for deliverance from the evil one, for God's keeping power, that we go to him day by day. R3807:5 This is very different from the "vain repetitions" which our Lord condemned. (Matt. 6:7) R5020:4; Q539:6

He will rise

- We are not to think that our prayers for the Kingdom are unheeded. R5379:5

And give him

- This should strengthen our faith and earnest desire to come often to his footstool and tarry long in his presence. R1946:1

9

Luke 11:9 *And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

Ask

- Sincerely, truly. R2590:1 He would have us feel our need, he would have us appreciate the privilege, he would have us look for the response, and in all these experiences he would develop us as his sons of the new creation. R3807:4 The intimation is that the asking of the Father is a means by which we may more and more receive of the sap of the Vine, the holy Spirit, and be enabled to develop the fruits of the Spirit. R2466:3 Ask nothing that will not be hallowing and honoring to our Heavenly Father's name, nothing that would be an interference with the coming of his Kingdom, ask in harmony with the divine plan. R3354:1 Nothing here implies the seeking or finding of earthly good things. R2466:3 To be done individually. Because someone is dear to us we should not necessarily conclude that the Lord would choose such a one. We are to preach the word to such, encourage their consecration, and, in connection with that consecration, we are to urge them to ask for themselves. R3354:1

It shall be given you

- You will receive his grace and help in the direction asked. R2590:1 Let your faith grow strong by meditation upon the promises. R5381:5*

Seek

- While asking, it is our duty to be seeking the things which we lack, the holy Spirit of love to fill our hearts. R2590:1 The believer, assuming that there is superhuman wisdom in the divine Word, investigates from that standpoint. NS63:2 In the "Law and the testimony." (Isa. 8:20) E167 The more he seeketh, the more he findeth. R4983:6 We may ask for a share in the Kingdom. R3354:1 Desiring to be filled with God's Spirit, to be in harmony with him, in his character-likeness. R5379:6, 3807:6

And ye shall find

- In proportion to his consecration and Christian development, one finds more and more that the testimonies of the Lord's Word are sure, "making wise the simple." (Psa. 19:7) NS63:2

Knock

- Upon the Lord's store-house of grace and blessing by continued efforts, as well as by prayer. R2590:2 The door of knowledge shall be opened. E167 The door of privilege, of opportunity; continual knocking means increasing desire to enter. R4983:6

10

Luke 11:10 *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

For every one

- If we come in the frame of mind indicated by our Lord, we shall never be turned away empty. R1946:1

Findeth

- He will reveal his true character to them. OV2

11

Luke 11:11 *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*

Ask bread

- As earthly parents set the food within reach of the family, but do not force it upon them, so our heavenly Parent has set within the reach of his spiritual family the good provision of his grace, but he does not force them upon us. E225

That is a father

- The human father's love is to men a helping image of the Heavenly Father's. R29:4*

Give him a stone

- The force of our Lord's language is seen if we remember that the bread of oriental countries very much resembles a stone. R3807:5 Traditions as indigestible as a stone. HG692:3 We should not be afraid that our Heavenly Father would give any bad answers to our requests. R5379:6 The experiences of life, its trials, disappointments, discouragements, oppositions, are not as stones, but are blessings in disguise, if we receive them in the proper spirit. R3807:6

Give him a serpent

- Some kinds of serpents resemble certain kinds of fish. R3807:6

12

Luke 11:12 *Or if he shall ask an egg, will he offer him a scorpion?*

Offer him a scorpion

- There is a small white scorpion which rolls itself up in the shape of an egg. R3807:6

13

Luke 11:13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

To give good gifts

- A comparison between kind earthly parents giving natural food to their children, and our kind Heavenly Father giving his holy Spirit to them that ask him. E224 Earthly gifts. R1581:4, 3665:4, 2006:1 We are not to pray for earthly things—food, drink, clothing, etc. F685; 3354:2 Not injurious things instead. R3807:5

How much more

- We may expect that he will give what is best, and we may rest ourselves content in that promise of the Father. E223 The thing received will never be harmful or useless. R1946:1 He will have pleasure in giving us the desires of our hearts if in harmony with his plan. R4983:6 Jesus set forth the glorious standard of our Father. R5834:2

Your Heavenly Father give

- Although "all things are by the Son" (1 Cor. 8:6), yet here, as everywhere, he gives the glory and honor, as the fountain of blessings, to the Father. E222 Our Heavenly Father has good things; he has promised them to us; he takes delight in giving them to us, yet some of them are afar off. R3353:6 The Father will be pleased to so order the affairs of such that hindrances to the Spirit shall be overcome, that his loving Spirit may abound in them. E223 Though he give it gradually to us, and not perhaps as rapidly and as fully as we request it. R3665:4 We are to think of him as rich, benevolent, kind and generous, wise as well as loving. R4983:6

The Holy Spirit

- This is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh. R2590:2 Not the miraculous gifts of the spirit enjoyed by the primitive Church, but

to the holy spirit, or disposition, "the mind of Christ". R3153:4 While it is entirely out of harmony with God's Word to pray for another baptism of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. R376:2; E223 The graces of the holy Spirit are specially stated to be open to our requests and corresponding efforts. R2006:1 The one thing for which we should specially seek and specially pray is the holy Spirit—the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the Truth, the spirit of a sound mind, the spirit of love. F685; R5036:6, 2722:4 The holy Spirit is the spirit of love—to God and man. It cannot be given to us under present conditions except gradually, as the old, selfish, wrong spirit is deposed from our hearts. R3665:4 The requests of the advanced saints are for spiritual favors. R1581:4 As new creatures our desires should be specially for the things that pertain to the new creature, and it is this class of blessing the Lord invites us to ask for and to wrestle to obtain. R2865:6 The "Spirit of truth" stands ready to give us the filling we desire, but we must partake of—eat—the feast, or we will not be filled. He who will not eat of a full table will starve as truly as though there were no food. R376:2; D225 Nothing in this Scripture can in any manner be construed to imply that the Heavenly Father would be pleased to have his children ask him for another God—a third person of a trinity of co-equal Gods. E224 Given only in a very special manner, during a very special age, for a very special purpose. R5133:3 The spirit of the truth, of Christ, of a sound mind, of wisdom. R2866:1, 5202:4, 5036:6, 193:1* The spiritual blessings and experiences which develop in his children his own Spirit. R3806:6; OV404 "The words that I speak unto you...are spirit." (John 6:63) E225 Set before the family as bread, fish and eggs, but not forced on any. E224 We need not, as do the unregenerate and the heathen, pray for earthly blessings. E223

To them

- Consecrated disciples of Jesus who earnestly seek it. R5379:6

That ask him

- When we ask for anything, it implies that we want it, and if wholly consecrated, we should want to receive the holy Spirit in the way God wishes to give it. R376:2 It is God's good pleasure to give us this spirit of love; but he gives it only to those who desire and seek it with patient perseverance. R3153:4 The Lord has revealed himself to his people for the very purpose of giving them this blessing; nevertheless, he withholds it until they learn to appreciate and earnestly desire it. R2866:1, 2123:4* If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most only "babes in Christ." E225 Not that we must necessarily use the words, "Give me the holy Spirit," or that we should ask for a Pentecostal blessing; but that we should ask for the spirit of the truth, of a sound mind, for the wisdom which comes from above. R5202:3 Ask for more and more of the holy Spirit—a disposition more and more fully in harmony with his Spirit. E223 So that we can go forth from victory unto victory. R2123:3 It is useless to pray if we neglect to feed. E225

15

Luke 11:15 *But some of them said, He casteth out devils through Beelzebub the chief of the devils.*

Casteth out devils

- Everywhere the Scriptures set forth that this host of spirit beings are associated with our earth, and not in some far-off fiery furnace torturing the human dead. R5378:1 It is estimated that fully one-half of those in insane asylums are demon-possessed. R5378:1

Through Beelzebub

- The first, and for a long time the only, enemy of the divine government. R2171:5 Satan, the prince of the demons. R3310:4, 3309:4 Some evilly declared that the demons obeyed Jesus because he himself was Beelzebub. (Matt. 10:25) R5378:2 Refuted by Jesus' refusal to accept the testimony from this demon. The Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people. R3310:4

The chief

- Doubtless because of being by nature a superior order of being. R2171:5

Of the devils

- The angels which fell at the time of the flood. R2171:5; SM548:1,2

16

Luke 11:16 *And others, tempting him , sought of him a sign from heaven.*

A sign from heaven

- Saying, Your miracles are all earthly. R5378:2

18

Luke 11:18 *If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.*

If Satan also

- It would be foolish for Satan to cast out Satan; consequently their argument should have no weight. R5378:2 Whose very existence is now denied by many. F609

Be divided

- Satan has considerable of "the power of death," including disease, but we are not informed that he has the power of life, which includes health; and if he had that power, he surely has not the desire to do good and bless except as a means to delude and counteract by counterfeiting the truth. R760:4 Would signify a warfare in the camp of the evil ones. R5378:2

Against himself

- By aiding the miraculous cure of the sick. F641 As he is now doing through "Christian Science." R2189:1, 3784:3

How shall

- When he has to resort to such desperate measures as working against his own plans. R3784:2 I cast out devils—The power of Jesus in casting out demons showed that he was thoroughly competent to deal with the prince of this world, the prince of darkness, Satan. R5378:3

19

Luke 11:19 *And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.*

Your sons cast them out

- You never charged them with being the prince of demons. R5378:2

Be your judges

- Judge according to this whether your argument against me is good. R5378:2

20

Luke 11:20 *But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.*

The finger of God

- The power of God. R5378:2 God's power in small portion. A hand represents power, so the little finger represents a little bit of power. So Jesus said, If I by the finger of God do so and so, God is able to do more. These are little things in comparison to God's power. Q496:T Each individual Christian, so to speak, is a finger of the Lord, as our Redeemer said, "I, as a finger of God." If we would be useful as God's agencies, we should seek to be guided by him. R4357:2 Which I do not claim as my own power. E271

Is come upon you

- The power of the Kingdom is being exercised in your midst. R5378:3

21

Luke 11:21 *When a strong man armed keepeth his palace, his goods are in peace:*

A strong man armed

- Satan. R5378:4

Keepeth his palace

- Maintaining his control of the world. R5378:4

22

Luke 11:22 *But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*

Stronger than he

- The Messianic Kingdom will be stronger than that of Satan. R5378:4

And overcome him

- "And he laid hold on that old serpent, which is the devil and Satan, and bound him a thousand years." (Rev. 20:2) C341

23

Luke 11:23 *He that is not with me is against me: and he that gathereth not with me scattereth.*

Is against me

- There are only the two masters—people are serving either the one or the other. R5378:5

25

Luke 11:25 *And when he cometh, he findeth it swept and garnished.*

Findeth it swept

- He did not receive into it the good Shepherd of his soul, but stood for righteousness merely in his own strength. R4218:4

26

Luke 11:26 *Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.*

Then goeth he

- Satan will seek to regain control through the spirit of the world—pride, anger, malice, hatred, strife. R5378:5 If Christ has not been enthroned in the mind already weakened by previous obsession. R2173:3

They enter in

- Even if justified from past sins, we need an occupant for our hearts—the Divine One. R4291:5 With any departure from loyalty to righteousness and truth comes a corresponding separation from holy protecting influences and a consequent exposure of heart to the malevolent influences of the fallen angels. R4218:4 Remembering that the Memorial is not only the anniversary of our Lord's sufferings, but also of Judas' treachery, false kiss and question, "Is it I?", let us remember the constant danger of Satan entering into our hearts. R1943:5

Worse than the first

- If Satan be not resisted, the danger is that the blessing received through the knowledge of God will become a curse. R5378:5 The fallen angels, ever ready to enter into such, and more seriously than ever defile them. R4218:4

28

Luke 11:28 *But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

And keep it

- If we had all knowledge and zeal and had not the spirit of obedience it would evidence a lack of the spirit of love, and prove us unworthy of the divine favor and blessings promised. R3678:5

30

Luke 11:30 *For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.*

For as Jonas

- The Jonah story corroborated by a report in a secular journal. R3373:3 Contrary to the belief of many modern theologians. A61; R3373:3

31

Luke 11:31 *The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

And condemn them

- Just as heathendom will condemn Christendom for its misuse of divine favor. D72

33

Luke 11:33 *No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.*

Hath lighted

- With the light of the truth. R5378:6; E293 A light of faith, hope and love, ignited in the hearts of the Little Flock. R3686:2 The holy mind or Spirit of God. E264; R5378:6

Under a bushel

- Showing lack of courage, appreciation, earnestness. R4967:5

On a candlestick

- Be exposed, so as to do good. R5378:5

34

Luke 11:34 *The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.*

Thine eye is single

- The eye represents intelligence. As long as we have the true enlightenment, or intelligence, the whole body is blessed thereby. R5378:6

But when thine eye

- The eye, the light, here represents the enlightenment of the holy Spirit, which has the greatest power to bless us; and if lost, means an even greater darkness than was experienced before coming to a knowledge of the Lord. R5378:6

35

Luke 11:35 *Take heed therefore that the light which is in thee be not darkness.*

Be not darkness

- Does not become darkness, become extinguished. E264, 294 11:36

Light

- The enlightenment of the holy Spirit. R5378:6; E264

The bright shining

- Greek, astrape. Here correctly translated; mistranslated "lightning" in Matt. 24:27. B156

37

Luke 11:37 *And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.*

A certain Pharisee

- Amongst the various sects of the Jews of our Lord's day we have every reason to believe that the Pharisees constituted the best—the one most loyal to God and his law. Their name signifies "holiness people." R5389:2

Went in and sat down

- Purposely ignoring the Pharisees' usual formalism of washings. R5389:2

38

Luke 11:38 *And when the Pharisee saw it , he marvelled that he had not first washed before dinner.*

He marvelled

- The host thought of Jesus as a holy man, not a publican or a sinner. R5389:2

Not first washed

- Not that Jesus was careless; rather, the washing of hands by the Pharisees was a ceremony which Jesus especially wished to ignore in order that he might have the opportunity of criticizing that spirit which the ceremony well illustrated. R5389:2 This gave Jesus the opportunity for a discourse on the subject. R5389:2

39

Luke 11:39 *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.*

Ye Pharisees

- Not deigning to mention the other sects, which had entirely departed from God. R5389:2 With all their boasted holiness, they came far short of what would be acceptable to God. R5389:2

Your inward part

- In God's sight the heart is the important matter; outward cleansing is secondary. R5389:3 Those who do come into heart harmony with the Lord are cleansed by obedience to his message and its spirit, and are thereby made clean every whit—outwardly, as well as inwardly. R5389:3

Full of ravening and wickedness

- Given to extortion—spiritual wickedness. R5389:3

42

Luke 11:42 *But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.*

Woe unto you

- Not condemning them to eternal torment; the woe to the Pharisee was that they were about to lose the great blessing which God had promised to the Jewish nation; namely, that of chief association in Messiah's Kingdom. (Gen. 12:3) R5390:1 The expression, "Woe unto you," is to be regarded sympathetically, pityingly. R5390:1 It is not for us to judge all or any of the sects of Christendom and apply the Master's words to them. Unlike Jesus, we have not the power to read men's hearts, nor the authority to pronounce them hypocrites. R5389:5

Ye tithe

- Giving one-tenth of their income every year. R5389:3

Mint and rue

- Small seeds of which they grew but a trifling quantity. R5389:5

Love of God

- Be benevolent rather than covetous and self-seeking, otherwise God could not be well pleased with them. R5389:5,3

Ought ye to have done

- Jesus did not object to their giving 1/10 of everything, but that they should not leave the more important things undone. R5389:5

43

Luke 11:43 *Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.*

The uppermost seats

- Their covetousness took the form of pride, as well as dishonesty. R5389:5 Does not mean he was condemning them to eternal torment. R5390:1

44

Luke 11:44 *Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them* .

Hypocrites

- Who proclaim the way of the Lord to others, yet ignore that way in their own dealings. NS853:4 Addressed to a class, not an individual. R5980:1 We do not have the authority to pronounce anyone a hypocrite. R5389:6, 5980:1

45

Luke 11:45 *Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.*

One of the lawyers

- Some of the Pharisees, especially educated, talented and well-versed in the teachings of the Law and the prophets, were style doctors—Doctors of the Law, the equivalent of what today are termed Doctors of Divinity. R5389:6

46

Luke 11:46 *And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.*

Ye lade men

- They gave such hard interpretations of God's Law as were discouraging to the common people—setting before the publicans and sinners standards of excellence and perfection which they themselves would not think of every trying to live up to. R5389:6

Ye yourselves touch not

- Let us take heed that we practice what we preach. NS853:4

47

Luke 11:47 *Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.*

Woe unto you

- Our Lord seems to have arraigned the clergy as a class, and to have held the modern representatives responsible, because they gave evidence of having the same spirit that their predecessors had, even though they condemned some of their practices. NS504:4 This does not apply to every individual of the Jewish clergy, the doctors of the law, but rather he spoke of them as a class, ignoring the few exceptions. NS504:5 Very soon a period of disintegration set in, which affected everything and every prospect of the wealthy and professedly religious class of the Jews, especially the Doctors of the Law. This led up to anarchy and ultimately the destruction of their national polity in AD 70. NS503:6

48

Luke 11:48 *Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.*

Ye allow the deeds

- How apt we all are to think of our own day as being different from other periods. So today many extol the Lord and the Apostles, and denounce their persecutors, while they similarly persecute. SM218

49

Luke 11:49 *Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:*

Them shall they slay

- Their fathers killed the prophets, while they killed the Lord himself and persecuted his followers. NS504:5

50

Luke 11:50 *That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;*

Blood of all the prophets

- Similarly, respecting the end of this age, the Scriptures imply that there is a great back-account of retribution owing to the rest of the world which will be fully squared up in the awful trouble with which this age will end. R4273:6; OV346 The sins of the persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. OV346

May be required

- As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel age, the sacrificed life of the Church will be in a measure required of nominal spiritual Israel. R5256:5 Declaring the great time of trouble which came upon that nation at the time of Jesus' crucifixion, and reached its completion in AD 70 in the total destruction of their city and polity. R5390:4 Civil strife and hostile invaders accomplished the fearful recompense. D48 The Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation will now come upon all Christendom. The experiences of Israel in the year 70 will be paralleled in the experiences of the year 1915. R5256:5; D49 The trouble day with which the Jewish age ended is paralleled exactly in time and in character by the period of trouble which will consummate this age. NS504:2 It is the "recompense of the controversy of Zion" (Isa. 34:8)—the saints, the true Church. OV345 The great tribulation is a legitimate effect from preceding causes. D49 The law of cause and effect is nowhere more prominently marked than on the pages of history. D51 The same principle applies to the rich—a realization of the wrongs done by the rich toward the poor in past times should, under the light of this day, lead the same class to greater sympathy for their less fortunate fellows. R1423:6 While mercy comes to all mankind through the sacrificial death of the Savior, this does not alter the fact that Justice calls for punishments for crimes more or less wilful and therefore not included in the Savior's atonement. OV345

Of this generation

- Greek, genea; not used with the significance of race, but in reference to people living contemporaneously. D603 The last generation of the Jewish age. OV345 It may seem strange that a subsequent generation of humanity should suffer the penalty of the accumulated crimes of several preceding generations. D47 Those people had far more responsibility than all who preceded them. They had a great light amongst them, shining from Jesus and the early saints. OV345 The Great Company will suffer for the sins of others—the accumulated sins of this age against light and

knowledge. R4274:1 As a legitimate effect from preceding causes. D47 Because the chief light of each Age comes at its close, bringing responsibility and more severe judgment. R5462:6; OV345 A squaring up of sins against divine justice, leaving the world without anything against them on the books of justice. R4856:2 There are certain things charged up against Christendom for their evil deeds, including all the persecutions of this Gospel age. R5256:5

51

Luke 11:51 *From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.*

Of Abel

- Who typified Isaac, Jacob, Spiritual Israel and the wheat class. R2778:3,4

Shall be required

- The satisfaction for wilful sins is shown in the scapegoat, the Great Company. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, squaring up for sins against divine justice. This will leave the world at the opening of the Millennium without anything against them on the books of justice. R4856:2

52

Luke 11:52 *Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.*

Lawyers

- This word corresponds in meaning to the present title of D.D.—Doctors of the Law they were then called, but now Doctors of Divinity. R1001:6; Q798:2

Have taken away

- Through their traditions and speculations. Q798:2 Whoever misrepresents the divine character and the divine plan is taking away the "key of knowledge" of God. NS503:5 The ecclesiastical powers of today, professedly sitting in the seat of Christ, have been to a greater or less extent hiding "the key of knowledge," to a greater or less extent imposing on the superstitions of the people. R5750:1 By substituting your own traditions and doctrines for those of God's Word and thus misrepresenting God. Q798:2 Putting "darkness for light, and light for darkness." (Isa. 5:20) R2693:4 Those who relied on the Pharisees for information were hindered from joint-heirship with Christ. R5390:4 Evidently the "key of knowledge" is as thoroughly lost to the Doctors of Divinity of our day as it was to the Doctors of the Law at the first advent. R2485:4 It was lost during the "dark ages." Luther and some of his coadjutors did valiantly in striving to recover the key, and at least got hold of the handle. But, alas! little progress has since been made. NS504:5 "My people perish for lack of knowledge." (Hos. 4:6) NS505:5

The key of knowledge

- The Bible, the Standard of Truth. Q798:2 Today the learned of the colleges and the principal pulpits are telling the people that the Bible is not the divine message which Jesus and the Apostles declared it to be. R5087:2 "The reverence of the Lord is the beginning of knowledge." (Prov. 1:7) NS503:5 Knowledge of God and reverence for him. R1532:2 The holding of the ransom is the key to every truth; the "hub" from which all other truths must radiate. R1452:5

Ye entered not

- We would probably find a larger proportion of honest Bible students out of the pulpits of the nominal churches than in them. R1001:6 The elder son "would not go in" (Luke 15:28) to greet the returned prodigal. "The publicans and sinners shall go into the Kingdom before you." (Matt. 21:31) R1460:2,4

Yourselves

- To this day they are jealous, and will not go in. R1460:4

Ye hindered

- In avoiding the knowledge, they were hindering others who were in quest of it. NS505:1 By their false teachings and misrepresentations, putting darkness for light, and light for darkness. R2693:4 Their hypocrisy was not only hindering themselves from preparation to be joint-heirs with Messiah in his Kingdom, but was also hindering the masses of the people, who relied upon them for information. R5390:4 The common people, relying largely upon the holy professions and teachings of these leaders, were the more thoroughly deluded and the more thoroughly alienated from God by reason of their professions of sanctity. NS503:6

Luke 12

1

Luke 12:1 *In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.*

The leaven

- Symbol of an evil influence; the hypocrisies of the Pharisees were impurities, contaminating in their influence. R5390:2

Of the Pharisees

- The false doctrines and corrupt influences proceeding from the scribes and Pharisees. R2635:1, 1670:6 The learned people of that time. R5390:2

2

Luke 12:2 *For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.*

Is nothing covered

- This prophecy is as true in the judgment of nations as of individuals. D541

Be revealed

- Greek, apokalupto, uncovered, unveiled. R2979:3,2 A testimony dreaded but disbelieved by unjust stewards of wealth and power. C20 When the power of the resurrection shall be exercised, all the hidden things of darkness shall be abolished. R5390:2 A feature of retribution upon the world during its Millennial trial will be the publicity which will then be given to the deeds of the past. This will come about in a natural way when all that are in their graves shall come forth: the murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed. R1655:1 This judgment, in the case of the Lord's consecrated people, culminates with the present life; in the case of the world, it will culminate in the age to come. R2058:5* "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) R1653:3

Neither hid

- Not only the hidden things of creeds and systems of iniquity, but also the hidden things of individual character. R1362:4

Be known

- The secrets of mankind will be exposed, no doubt constituting the basis of the shame and contempt which will be the punishment of many. (Dan. 12:2) R5390:2 All hypocrisies, sins and secrets will be exposed. R5390:2 Our words and works should be such as need not to be covered. R5390:2

3

Luke 12:3 *Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.*

Heard in the light

- Today we see that many real exhibitions of vice, immorality and wrong-doing are brought to light. Q579:4

4

Luke 12:4 *And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.*

My friends

- Those who believe in a future existence secured through Jesus, the life-giver. R581:1

Be not afraid

- Honesty of life would bring persecution from the hypocrites, but they should not fear even though the persecution resulted in their death. The present life is but ephemeral, at best. R5390:3

Kill the body

- The killing of the body represents the loss of the present measure of life. R581:1 Revived souls will have new bodies (spiritual or natural), and these none will have liberty to kill. R2602:4

No more that they can do

- Nothing they can do will affect our future being. R2602:4; OV169

5

Luke 12:5 *But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.*

Fear him

- Be fearful of anything that would separate from God and his gracious provision of a future life. R5390:3 The fear of God is the beginning of wisdom, and a reverential fear is always proper. R5390:3 To lose fear of God, in the sense of losing fear of his displeasure, would be a most serious loss, as it would probably cost us our eternal life. R2289:6

After he hath killed

- And brought again from death. R527:5*

Cast into hell

- God alone has power to destroy utterly—soul and body. Fear him who is able to destroy in Gehenna, the second death, both the present dying existence and all hope of future existence. R2602:4, 581:1; OV169 Gehenna in the Greek; primarily a valley outside Jerusalem where offal was cast for utter destruction, a type of the second death. R5390:3, 2601:2 This is the "fiery indignation which shall devour the adversaries" (eat up opposition). (Heb. 10:27) R527:5* Jesus used it as a type of the second death, the portion of the willfully, intelligently and deliberately sinful. R5390:3 No living thing was ever to be cast into Gehenna; the Jews were not allowed to torture any creature. R2601:2 The life that is worth considering is the everlasting one which God has provided for all the willing and obedient. R5390:3

7

Luke 12:7 *But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.*

The very hairs

- Everything he permits to come to his people he assures them will work out for some blessing. R5390:5

Are all numbered

- You may not suffer injury without his knowledge or consent. HG294:6

Fear not therefore

- These are to realize their heavenly Father's care for them and his wisdom. R5390:5

Many sparrows

- Our smallest interest is not overlooked. R1906:4 As he forgets not the sparrows, so he will not forget us. R5390:5

8

Luke 12:8 *Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:*

Confess me

- Not merely by baptism, but in the life, conduct and words of his followers. They are to have his spirit. R5390:5 Whoever confesses Jesus, confesses the Father who sent him. R5390:5

Before the angels

- Ultimately be acknowledged in the resurrection as members of the Bride of Christ. R5390:5 12:9

Denieth me

- Whoever makes a profession of being a disciple and then ignores the Master's teachings, misrepresents, slanders and denies him, and will not share in the bride. R5390:5

Denied before the angels

- Not acknowledged as disciples in glory. R5390:5

10

Luke 12:10 *And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.*

Against the Holy Ghost

- When some declared that his good works of the holy Spirit were accomplished through the power of Satan, Beelzebub, they were committing inexcusable sins that would not be passed over. R5390:6 The responsibility of each individual is proportionate to his enlightenment. The mentally and morally blind have comparatively little responsibility. It is the spirit-begotten disciples of Jesus that are in danger of grieving the holy Spirit. R5390:6 Maliciously attributing to an evil source what cannot be denied as a good work, free from sin, selfishness and ambition. E271 The world in general knows not God, and hence could not sin against the holy Spirit. R5391:1

Not be forgiven

- If the punishment would bring reformation, well and good; but if not, it would eventuate in utter destruction, the second death. R5390:6

11

Luke 12:11 *And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:*

Take ye no thought

- They need not anxiously premeditate what their answers would be, but commit all to the Lord, expecting divine assistance. R5391:4 Nothing here implies that the ministers of Christ should attempt to represent the Lord in the pulpit or class meetings without studying their subject. There is a difference between standing before a congregation of God's people as a mouthpiece of his Word and being called before magistrates. R5391:5

12

Luke 12:12 *For the Holy Ghost shall teach you in the same hour what ye ought to say.*

Teach you

- They would have wisdom superior to that which was naturally theirs. R5391:4

13

Luke 12:13 *And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.*

One of the company

- The case would have been different had the two brothers come together, and, indicating that they wished to do right, requested his judgment of what would have been the right course. R2685:2 Seeing in the teachings of Christ only that which he thought might be used to further his own selfish interests. R2685:1

Speak to my brother

- Tell him that he ought to deal generously, and perhaps threaten him if he failed to do so. R2685:1

That he divide

- Perhaps finding that, through some technicality, he could not obtain what he considered to be his just rights under Jewish Law. R2685:1 Many there are who see just this much and no more in the teachings of Christ—a channel through which to serve their own interests, a means of securing justice to themselves. R2685:1 He had undoubtedly appealed to his brother and to Jewish authorities for the relief which he thought he ought to have. Similarly it is proper for a Christian to appeal to the person and the laws of the land; but if he fails, he should content himself. R2695:3 Coveting what his father had really intended should go to his brother, and hence asking something outside of his legal rights. Jesus' refusal to intervene implies that the estate properly belonged to the brother. R5396:1, 2685:6

14

Luke 12:14 *And he said unto him, Man, who made me a judge or a divider over you?*

Who made me a judge

- Jesus is not the Judge or divider of earthly things now. That will be the work of the Millennium. R2130:5* Too many are disposed to be busybodies in other men's matters, and overlook the fact that their commission of the Lord is to preach the Gospel. R5396:1 As our Lord was not willing to impose himself as a judge or an arbitrator in his day, so his followers now should not seek to interfere in secular affairs. R2685:2 Jesus had another work to do, so have his followers: the preparation for the glorious Messianic Kingdom. R5396:1

A divider over you

- Or, an arbiter. R2685:1 Society has provided certain rules, laws and regulations. Whatever these laws will not accord us we should drop. R5396:1

15

Luke 12:15 *And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*

Beware of covetousness

- Implying that the estate properly belonged to the brother, and that the one addressing Jesus desired more than his legal rights. R5396:1, 2685:6 If he were asking for what was only reasonably his due, our Lord's words would show that whether or not he got all of his rights in the present life would be a comparatively unimportant matter. R2685:6 As a rule, quarrels in the family and in the church arise from selfishness and covetousness. R3939:6 To covent the whole trade and to attempt sharp practices in business, selling commodities at below cost, interfering with another's bank credit, slandering another would be covetousness in action. R4741:6 The tendency of our time, with its increase of knowledge and independence, is to look only at the side of questions closest to self-interest, and to fail to appreciate the opposite side. D273 Illustrated in the covetous choice of Lot whose eyes, opened in Egypt to the luxuries of life, when he made a choice for a home separate from Abraham, chose that which most nearly paralleled the richness of Egypt. R3939:3 One of the most crying evils of our day. R4742:4 We should be content with such things as we have. R5396:1 Our Lord's words would also be a lesson to the older brother, if he were seeking to defraud or was covetously ungenerous. R2685:6

Consisteth not

- The basis of happiness is measured by the soul's relationship to God and hope in him. R5396:1

In the abundance

- Undoubtedly poverty is a greater aid to discipleship than is wealth. The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus. The rich are disadvantaged because theirs would be the greater sacrifice, and because wealth preserves them from many trials. R5004:2 A man may be miserable while rolling in wealth, or be happy in comparative poverty. R5396:1

Which he possesseth

- Their time and attention are all engrossed and their interest absorbed in the accumulation and care of the earthly treasures, which shut out all nobler aspirations toward spiritual things. R2129:3* Unimportant as compared to having experiences favorable to eternal life. R2685:6 All earthly riches not consecrated to God are weights and hindrances to the Christian; and if consecrated to sacrifice and yet never subjected to the flames of the altar, they are of no avail except as a broken vow, to rise up against us in judgment. R2129:3*

16

Luke 12:16 *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:*

A parable

- Illustrating the comparative foolishness of all earthly ambitions. R5396:3

A certain rich man

- It is not stated that he had obtained his wealth by unlawful means. He is not charged with having defrauded his brother or his neighbor. R2685:6

18

Luke 12:18 *And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.*

This will I do

- I will hold and greedily enjoy my selfish hoardings. R2686:2 The right attitude of mind would have answered: "These bounties of divine providence are a trust, and I am a trustee. My position will permit me to be a source of great blessing to others not so bountifully supplied." R2685:6

Build greater

- Instead of using his riches in doing good, he was miserly, taking pleasure in accumulations. R5396:4, 2686:2

19

Luke 12:19 *And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*

Soul

- Being, self. R276:3, 205:2

Much goods laid up

- The majority of covetous people never so succeed. Their selfishness is not less reprehensible from the fact that it fails of success. R2686:4 "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." (Prov. 11:24) The hoarding of earthly wealth tends to poverty of heart. R2686:1

20

Luke 12:20 *But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*

But God said

- Through the prophets. D273

Thou fool

- He should have enjoyed himself in spending it wisely for the good of others and to the glory of God. R5396:4

This night thy soul

- During the dark night of the time of trouble. D273 Leaving you to enter the next life a pauper as respects material, mental and moral wealth, and handicapped by a load of selfishness. R2686:2

Shall be required

- The hoarded treasures of the wealthy "shall not be able to deliver them." (Ezek. 7:19) D273, 274 He lost his life; he died in poverty when he might have used his riches sacrificially, laying up treasures in heaven. R5396:4

21

Luke 12:21 *So is he that layeth up treasure for himself, and is not rich toward God.*

Treasure for himself

- Instead, he should have enjoyed himself by spending it wisely for the good of others and to the glory of God. R5396:4

Is not rich

- His life had been a failure; he would enter the next life a pauper, as respects mental and moral development in good qualities. R2686:2

22

Luke 12:22 *And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.*

Take no thought

- Be not anxious. R2686:4 We must be freed from distress of mind with reference to earthly things. R873:3 Not an encouragement to carelessness or sloth, but rather not to be anxious in the sense of being fretted and worried about food or clothing. R873:2

For your life

- Greek, psuche—soul, being. E336

What ye shall eat

- Many who know nothing of actual want of life's necessities, are much exercised by the loss of luxuries when adversity comes. R873:6

23

Luke 12:23 *The life is more than meat, and the body is more than raiment.*

More than meat

- Realize that everything of the present life is quite unworthy to be compared with the future and eternal interests. R2686:5 If, in divine providence, you receive poverty as your unavoidable portion, accept it as best for you. R2686:5

24

Luke 12:24 *Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?*

Consider

- Reflect, think, study, ponder. R3312:3 The heart that thus considers makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things fails to be able to appreciate the larger things. R3313:3

How much more

- Teaching us that his power and wisdom could similarly, if necessary, provide for the necessities of his people, miraculously or otherwise. R3313:2

27

Luke 12:27 *Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.*

Consider the lilies

- God had not forgotten or failed in his care of even these insignificant things. R2129:6*

28

Luke 12:28 *If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?*

How much more

- He will not withhold any really good thing from us. (Psa. 84:11) R2129:6*

Will he clothe you

- It would be a mistake to suppose, in view of the Lord's promised care over all our interests, that he would, in every case, make things work together for our temporal advantage. R2130:3*

30

Luke 12:30 *For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.*

Need of these things

- These earthly things which you do not need to pray for. F679 And in his service he will not let you starve. B119

31

Luke 12:31 *But rather seek ye the kingdom of God; and all these things shall be added unto you.*

Seek ye the kingdom

- Give all the surplus of our time and energy, over and above that spent in providing things needful, in the accumulating of the heavenly riches. R874:4 Daily, hourly. The heart will be with the treasure. It will be the theme of their thoughts by day and of their meditations by night. R5397:1

All these things

- Earthly occupations will still be necessary to provide things needful and honest, but no earthly prize will have any value in comparison to the heavenly prize. R5397:1

32

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

Fear not

- Fear not to carry out your consecration to the full, keeping your little all upon the altar of sacrifice and subject to the consuming fire. R2130:6* Neither the world's ignorance and unbelief nor the lukewarm indifference and prejudice of the great majority of professed Christians shall prove stumbling blocks to God's elect. Such cannot stumble; nor is it possible that they should be deceived. B189

Little flock

- The faithful Gospel Church. R1908:6 In contrast with a Great Company before the throne. R828:4, 778:3*, 772:1*; NS236:5 Christians will not be counted by the hundreds of millions. R5407:1; NS388:6 It is difficult for many of the Lord's true followers to learn that they must not expect everybody to enlist with them; that they must be content to let the world enlist in its own warfare and

fight for its own projects. NS61:6 The great majority, being tares and not real wheat, will be rejected as unworthy of the chief favor to which they were called, and will not be counted among the Lord's jewels. B205 Not all who have their names upon earthly church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness. HG315:6 The gospel has not converted nations. It was not designed to do so. A72; HG271:4, 540:2; NS190:2, 513:1 Not many, as compared with the world, or even as compared with those that take the first step of faith unto justification. R4133:6, 4148:1, 3707:6; SM680; NS41:4, 364:6 Amongst those who hear, and are thus called, only a few will be chosen. NS474:4 Saintly Christians are a rarity today, as they have always been. OV387; SM383 Scarce, like jewels. HG752:1; NS150:2 So small is the number of these and so insignificant their influence that they are nor recorded among any of the great denominations of the world, but are counted as offscourings of all denominations—sometimes pitied, sometimes scorned. SM383; NS49:3 So we need not be on the lookout for the largest organization as the true church of Christ. R1102:6 "Not many wise, not many mighty, not many noble, hath God chosen." (1 Cor. 1:26) NS128:3, 318:5, 388:6 Chiefly of the poor of this world. NS66:1, 647:1 The number in the first resurrection is extremely limited. HG230:6, 615:4 It is therefore evidently not the saints who are to constitute the Lord's great army. D543 It should be observed that the number of priests (five), in comparison with the hosts of Israel, who represented the whole world, was very small. R1836:3; T118 When we remember that two of the five priests were destroyed by the Lord, we find the proportion of 3 priests to 8,580 Levites to be only 1 to 2,800. T119 From both Jews and Gentiles, responsive to the Lord's message of mercy, and willing, yea, anxious, to walk in the footsteps of Jesus. HG685:4 The conditions of the present trial of all accepted as probationary members of the heavenly church are severe and exacting. The selection is consequently much smaller than Christian people generally suppose. R1570:6 Only a few apply their hearts unto instruction and wholly follow divine direction; consequently only a few know the blessedness of the realization of the Lord's tender care. R2130:1* Composed of all the saintly followers of Jesus, who walk in his steps in the narrow way during the Gospel age. R6013:3 The Lord is not a shepherd of wayward goats (however, he may permit the common blessings of sun and rain to come to all). R1396:2 Selected from the world through the preaching of the truth. R3004:6 Only a little flock in the present time; but, in due time, he will draw all men (John 12:32), and it is for this purpose that the little flock shall be exalted and associated with himself. R1055:4 Represented by pyramid n on the Chart of the Ages. A235; R275:1 The holy company, a faithful remnant, selected here and there during the Gospel Age. A72; R5707:1, 2773:5, 2407:5, 1983:4 Precious jewels of the Lord's own choosing. B190; R5038:2, 2972:2 The Bride of Christ, his joint-heir in the glorious Millennial Kingdom. SM313; R5769:1, 5038:3, 4148:1, 3004:6, 2972:4, 2442:1 "Not many wise..., not many mighty, not many noble are called." (1 Cor. 1:26) OV297; R2693:2, 1102:6 There will be as many Jews as of any other nationality in that spiritual company. CR156 "Partakers of the divine nature." (2 Pet. 1:4) R270:3, 5677:4, 4390:1, 1360:4, 828:4 The first-fruits. (James 1:18) R5870:2, 4702:4, 2490:2 "That hath part in the first resurrection." (Rev. 20:6) R331:4, 4914:6 Of "the high calling." (Phil. 3:14) R4714:5, 2490:1 The "overcomers." (Rev. 3:21) R1360:4, 5575:2, 2123:2, 828:4, 275:1 Who come forth to "glory and honor and immortality." (Rom. 2:7) R5407:1 A Royal Priesthood. (1 Pet. 2:9) R4999:1, 4591:1, 4537:4, 4397:6, 3115:6; T119 "An holy nation." (1 Pet. 2:9) R2364:2; OV251 "Kings and priests." (Rev. 1:6, 5:10) R4298:3, 5575:1 The "called and chosen and faithful." (Rev. 17:14) R4397:6 The "Church of the first-born." (Heb. 12:23) R270:3, 5870:2, 5066:5, 4999:1 "The very elect." (Matt. 24:24) R2490:1, 5407:1, 2966:2 The "wise virgins." (Matt. 25:1-12) R2978:6 The Temple class. R828:4 The Kingdom class. R1855:3 A saintly company. R5066:5, 4999:1 Copies of God's dear Son. R4401:1, 4928:6, 2972:1 Justified, sanctified new creatures. R5032:2 The true sheep of the Good Shepherd. R2441:6 The true virgin Church of Christ. SM408; R1718:4 Those with the eyes and ears of faith. R3701:3 Those who faithfully perform their consecration vow. SM636 Members of the Messianic body, of which Christ is the Head. R4848:4, 4298:3, 4914:6, 828:5, 779:6

To be associated with Jesus in destroying evil and blessing all the families of the earth. R188:5, 4793:3, 1571:1, 1079:2 Will stand out as bright stars, and shine as the sun over a restored earth. R779:6 The spiritual seed of Abraham, spiritual Israel. R4390:1; CR156; OV251 144,000 (Rev. 14:1), a small number compared with the millions of Christendom. CR156 The saints, therefore, cannot be the "Lord's Great Army" (Joel 2:11) that shall overthrow the kingdoms of this world. D543 Not the clergy of the Catholic Church, as claimed. OV124 Typified by Noah. R188:4 Is now on trial. R779:6

Father's good pleasure

- "The Father himself loveth you" (John 16:27); "He shall cover thee with his feathers and under his wings shalt thou trust." (Psa. 91:4) R3331:2

To give you

- But not to keep. Earthly restitution blessings are theirs to sacrifice only. OV251 Teaching us to wait for it. CR69; OV237; SM408 When the Father shall give these the kingdom, as joint-heirs with their Redeemer, everything will be changed. The prince of darkness will be bound, the prince of light will shine forth. R5038:3 Who have made a consecration to God of obedience and righteousness, and later a special consecration to sacrifice earthly interests for the heavenly. "Ye were called in one hope of your calling." (Eph. 4:4) F125

The kingdom

- The spiritual, unseen Kingdom of Messiah, as joint-heirs. SM205; R5038:3 Only the Royal Family will get the Kingdom. All others will be subjects of the Kingdom. SM680 The dominion of earth. R2520:6 The Kingdom and life eternal which the Lord has to give away are those of Adam, which were lost through his disobedience and repurchased by our Lord at Calvary. OV251 These are to be the Royal Priesthood, to whom (under Christ, the King of kings and Priest of priests) shall be committed the full control of earth during the "times of restitution of all things." (Acts 3:21) R2490:2 Representatives of the stone kingdom of Dan. 2. CR42 The affairs of earth will be turned over to the Little Flock. R2983:5 Theirs is the high calling to joint-heirship in his Kingdom, which is soon to bless the world. R4714:5 The Kingdom of God per se consists only of our Lord Jesus and the overcomers, who constitute the reigning class. R5575:2 As our Lord suffered and then entered into his glory, so his elect Church must suffer, and then enter into the glory of her Lord—become sharers of his Kingdom. NS579:3 In an age to follow this. A72 This Kingdom cannot come until the Church has been completed. R1718:4 They must be first made spiritual because "flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50) R1855:3 Not until this Kingdom will they reach a plane of full equality; and even then there will be differences: "as star differeth from star in glory." (1Cor. 15:41) NS67:1 "I appoint unto you a kingdom as my Father hath appointed unto me." (Luke 22:29) A274 The Kingdom heirship was taken from Israel, the Jews, and transferred to the nation bringing forth the proper fruits. (Matt. 21:43) R2125:5 With the establishment of that autocratic Kingdom under the direct supervision of the Lord and his glorified Church, will come the greatest reformation the world has ever known. SM786 Right and truth must and shall prevail when our Kingdom is established, however feeble now may be the voices lifted in our defense. R3068:4 Cannot come and the blessings begin until the Church has been completed. R1718:4; CR244 The Lord purposely left his followers without definite information respecting the time for the establishment of his Kingdom. R5399:2 The Kingdom for which the world waits. OV237 When the prince of darkness will be bound, and the Prince of Light shine forth. R5038:3, 4148:1 "That ye may eat and drink at my table in my Kingdom, and sit on thrones." (Luke 22:30) A274 The Messianic Kingdom, for the work of blessing, enlightening and uplifting all the poor world of mankind. R4148:1, 5345:6, 5399:2 As joint-heirs with their Redeemer. R5038:3; OV257 To constitute the reigning class. R5575:2 As "kings and priests." (Rev. 5:10) R2074:4 Though through much tribulation ye shall enter it. (Acts 14:22) R1801:6

33

Luke 12:33 *Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*

Sell that ye have

- The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting. R1656:2

Give alms

- Dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such service as you can render. R1656:2 We should be ready to share our last loaf or last dollar with any more needy than we. R873:6 Wisely, however, as becometh God's steward. F576

Treasure in the heavens

- "The Lord is the portion of your inheritance; yea, you have a goodly heritage." (Psa. 16:5,6) R2130:6* Let your heart be there. R2130:5*, 5397:1

That faileth not

- No earthly prize will have any value in comparison to the heavenly prize. R5397:4

Moth corrupteth

- We might learn to trust in uncertain riches, if moth and rust had never corrupted nor thieves stolen the little or much of our earthly possessions. R2130:2*

34

Luke 12:34 *For where your treasure is, there will your heart be also.*

Treasure

- That heavenly Kingdom beyond all comparison of value; the theme of one's thoughts by day and by night. R5396:6, 5397:1

35

Luke 12:35 *Let your loins be girded about, and your lights burning;*

Be girded about

- The loins of their mind girt up and active in thought. R2692:5 Girt with truth; that is, being nerved up, made strong by the truth and ready for any service. R87:2 Ready for service all the time, actively engaged in promoting the interests of the kingdom. Ancient, loose garments had a girdle at the waist to be drawn into place for the ordinary services of life, and loosed when rest was sought. R3354:2, 2692:3

Your lights burning

- The lamp of the divine Word, so necessary to their enlightenment, should be with them, and well supplied with the oil of the holy Spirit; and well trimmed, in the sense of rightly dividing the word of truth. R2692:5 Lamps were necessary in the night and should not be permitted to grow dim, but be trimmed as necessity required. R2692:3 The great light, the glorious sunrise of the Millennial morning, has not yet taken place; the Lord's people are still in the world as little lights, shining in the midst of general darkness. R3354:3

36

Luke 12:36 *And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*

Men that wait

- Continually on the alert. R5399:3

For their lord

- A wealthy householder, representing our Lord Jesus at his second advent. R2692:3,4

Return

- Greek, analusai, sometimes rendered "depart," but properly "return" here. F671

From the wedding

- Diaglott, nuptial feasts. R87:1 Not that he will come to us, or to the Great Company, from the nuptial feast. Q635:3 Our Bridegroom does not come to us after the marriage, but when he comes we are to be as those servants were under those circumstances. R87:3 Amongst the Jews there would be no occasion on which the servants would be expected to be more alert than when their master would come to his home bringing with him his bride. R3354:3; Q635:3, 636:2 Not that he would bring his Bride with him. Rather, he comes that he may receive his Bride. Indeed, the faithful followers are to be made the Bride. R5399:3, 3354:5

And knocketh

- Implied that, at our Lord's coming, he will have arrived before any of his faithful servants will be aware of the fact. R3355:5 Knocking gently with the prophecies to arouse the virgins, but not to arouse the world. R2978:4 The prophetic arguments have rapped loudly enough for some to hear who were awake and ready. R87:3; Q636:T; NS199:6 The knock will be inaudible to human ears and heard only by the ears of understanding with the hearing of faith; it will not be a denominational knock or call; and it must be heard and responded to individually. R2978:4 The knock corresponds to an announcement, through some special servant or servants, either orally or by the printed page, setting forth the evidences of the Master's presence. R3354:6 This knock, or proclamation of the Lord's presence, as indicated by the Old Testament prophecies, has been given since 1875 and is still being given. R3355:2 An individual work, as indicated by Rev. 3:20: "Behold I stand at the door
- and knock: if any man [individual] hear my voice [knock] and open the door, I will come in to him and sup with him, and he with me." R3355:2 Faithfulness and watchfulness necessary to quickly and readily discern the presence of the Master. R1946:5, 2693:5 Watchfulness for the great event marks those worthy to be called true servants or brethren. R2693:5 Some of the consecrated, overcharged with the cares of this life, will be slow to hear this knock. R5400:5, 4525:2 Those awake have heard, have discerned his presence. R4525:2 As at the first advent he was present some time before his presence was recognized, so at his second advent. R1796:6

They may open

- Those who hear are not compelled to respond. However, only those who do respond and open by faith to the Lord are to have the great blessing of spiritual nourishment. R2978:4 By faith to open their hearts and minds to acknowledge promptly the Master's presence. R5399:5; Q636:T

Immediately

- It was expected of such servants that they should not only not retire to bed, but that they should not even get drowsy: they should be thoroughly awake, quick to hear and to respond to his knock. R2692:3 Don't wait to wake up then, but be awake to hear the first intimation that the Master has arrived. Q636:2 Intent to note the first sound of his approach. R4525:2; Q635:3

37

Luke 12:37 *Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*

Blessed

- Truly blessed has been our experience since we recognized his presence and received him. R87:3 They begin to enter into the joy of their Lord now (Matt. 25:21), of being taken into full confidence with God. R1797:1

Those servants

- Referring to all of the Lord's servants who will be living at the time of his second coming. R5400:4

At the parousia of Jesus, his second advent, he will first of all make himself known to his faithful followers. R5399:3

When he cometh

- Arrives. R1877:5 Having come. R149:4*, 191:4 The fact that we received a harmony of truth just at the right time, according to our chronology, promised by our Lord when he would serve his watching servants, is an evidence that the time features, as we understand them, are correct. R5368:3, 4067:5

Find watching

- Some will see the fulfillment of the prophetic declarations respecting the day of the second presence in the marvelous unfolding of the divine plan of the ages, and will recognize it as one of the signs of the presence. D599 Not watching the sky, as though they would see Jesus; but watching the Bible testimonies, watching the trend of the times, watching their own hearts, watching also the interests of the Church of God. R5400:5 Alert, watching for opportunities of usefulness in the proclamation of the Kingdom message. R5400:5 Watching and praying go together; prayer represents faith, and watching, works. R2692:3 Watching keeps fresh in mind the hope of the Church, the reunion with Christ in glory, the reign with him to bless the world, and keeps the heart in harmony with the Lord. R1796:5

He shall gird himself

- The Master of the household turns to be its servant. R3355:1, 5368:4 The Master himself will be the servant, the revealer, the setter-forth of these viands of truth. R5399:6 The Master—the great Servant of God and his people—"the Messenger of the Covenant"—Christ. (Mal. 3:1) D613 Served, first of all by the Master himself, and incidentally by each other. D612; NS43:4 While these "things new and old" (Matt. 13:52) are handed from one servant to another and to the entire household, can any of us doubt that the Master himself is dispensing the delicious viands which so refresh us? R3415:5 For the Master of the house to do this would imply the bringing forth of the very best that he possessed. R2692:4 In our writings we have presented the Lord's message as his message, and not as our own, giving the chapter and verse for every doctrine. Notwithstanding this, we fear that many lean upon us and upon others. R4709:3, 1867:3 The work that Pastor Russell did was not his work alone, but it was and is the Lord's work. R6015:2*

Sit down to meat

- They should not only know of his presence by the testimony of the Scriptures, but they should have a special demonstration of it by the clearness and beauty of the plan as it would shine into their hearts under his ministrations. NS199:6 A special spiritual feast—special because on a special occasion and as a special reward for their manifestation of interest and devotion. R3355:1 This service will be rendered at a time when the world will not know of his presence. NS7:3 By faith we are already seated at the Master's table, and he himself, according to promise, has come forth and is serving us. C197 Present Truth. R4211:6* Food—refreshing and strengthening truth. R515:4 Meat to eat of which the world knoweth not. R4446:6; D612 Strong meat—not especially intended for babes in Christ, but for those more developed, "who have their senses exercised" (Heb. 5:14) to discern and appreciate this meat now in due season. (Matt. 24:45) B196 Out of the divine Word he will bring things new and old for their refreshment and comfort. R5399:5 Since 1874 he has opened to us the Scriptures, showing us truth concerning his present glorious nature, the object, manner and time of his coming, and the character of his manifestations to the household of faith and to the world. B171 Only those who have at least some hunger and thirst after righteousness (truth) are at all welcomed at this table. R4782:3 Only those baptized unto death have access to the true communion table of the Lord. HG603:4 We are in the harvest time since 1875. The Lord promises that at that time he would cause his people to sit down to a bountiful repast of spiritual food. Studies in the Scriptures are identified with that promise. R4709:6, 4448:5; NS155:3 The table of truth. R4782:3 Treating them as his friends. R2692:4 A special knowledge respecting heavenly things. R2693:5 "Meat in due season." (Matt. 24:45) R1897:5, 2693:5, 2200:1, 1867:3 In "the banqueting house." (Cant. 2:4) D612 Such as

the world knoweth not of. D612 We already have this foretaste of the good things to come. C196 A sumptuous feast of rich spiritual food, refreshing and strengthening truth. R4525:2, 5399:3, 4710:1, 4448:5, 515:4

And serve them

- With all the bounties of the harvest season. R2036:3, 1899:2 We must not sit down and expect our Lord to serve us until after we have proved faithful in serving him. R1953:5 With truths concerning his glorious nature, the object and manner of his return, the time features of the plan, the harvest work and the time of trouble. B171 The Master himself will be the servant, the revealer of truth. R5399:6, 5368:4, 4525:2 Expounding to us his parables and dark sayings; disclosing the mystery hid from ages and generations. R5399:5, 713:2 Making known to them the secret of his presence. R1796:6 Making them a feast out of the divine Word. R5399:5 Each faithful watcher will participate in this feast. R5399:6

38

Luke 12:38 *And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

And if

- Not stating in which watch the Master may be expected. The faithfulness of the servants would be tested in proportion to his delay. Many would find it easy to keep alert during the first watch, but not so many during the second and still fewer during the third. R3355:3, 2692:5

In the second watch

- "A thousand years are as a watch in the night." (Psa. 90:4) R3355:2 Intimating that his followers might be looking for him sooner than he would come. R5399:3 From ten to two o'clock. R3355:2

Third watch

- From two to six o'clock, when very few are awake. R3355:2,3 The time is fulfilled—the prophecies marking events of the close of the Gospel Age and the opening of the Millennial Age are accomplished. "A thousand years...are...as a watch in the night." (Psa. 90:4) R3354:6, 3355:2 "After two days will he revive us; in the third day he will raise us up." (Hos. 6:2) R2294:5

39

Luke 12:39 *And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.*

And this know

- Understand the reason why the time is so secreted under symbols and parables. D611

The goodman

- The master of the house. Satan, the prince of this world, is the master of the present order of things on earth. R5399:6 Here signifying earthly governments, the powers that be, the representatives of the ten toes of Daniel's image and of his fourth beast. R3355:4, 1946:5

Of the house

- The present social structure. R3355:4

Had known

- But he sleeps in ignorance of the true state of affairs, and dreams of his own greatness and prosperity. R1946:5

The thief

- The reference here is to a thief-like coming—quiet, unostentatious, unknown, without heralds or commotion likely to disturb. R3355:4; B143 Jesus will be present for a time, unobserved by the world. R5399:6

Not have suffered

- Altering their course from fear in order to perpetuate the present imperfect order and to hinder the

establishment of the better Kingdom. R1946:5 Showing quite distinctly that none except the servants are to appreciate the knock; that the world in general will not know of the time of the Master's return. R3354:6

Broken through

- The Greek means literally, "dug into." Many olden houses were of dried mud and entry would be gained more quickly by digging through the wall, rather than by forcing the door. R3355:4 The breaking up of the strong man's house—the breaking up of present institutions, civil, religious, political, financial—is already under way. R3355:5

40

Luke 12:40 *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

Ready

- Ready for his presence, to render up at any hour their accounts and experience the change. R5399:6

When ye think not

- The Lord purposely left his followers without definite information respecting the time for the establishment of his kingdom. R5399:2 It is not a matter that is left in such a form as to be speculated upon in advance. His knock will be the first intimation of his presence. R3355:5 Not, "Watch incessantly, for you will not know when I do come." All who are faithfully watching shall know when the event occurs, so surely as those who do not watch shall not know. R2693:5 The parousia of the Lord is recognizable only by the wise and foolish virgins. R4692:6

41

Luke 12:41 *Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?*

Peter said

- Peter, a leader of the apostles, was perplexed. R5400:1, 1946:5 Our Lord measurably ignored this question in his reply. R3355:6

Unto us

- The twelve. He had already discerned that the Lord had some special favors for "the twelve" alone. R1946:6

Even to all

- All faithful brethren. R1946:5

42

Luke 12:42 *And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?*

The Lord said

- These words are not a parable, but an explanation of a parable. R1946:4 Not answering the question directly. To have done so would imply the Lord was not coming in the early watches of the Gospel night, and would have been in contradiction to the very teaching of this parable—that he must be watched for all through the Gospel night. R2693:6 Our Lord's answer indicated what would be his method in the presentation of dispensational truth. R2303:4

Who then

- At that time—at the time of the second presence of the Lord. R2303:4 At the time of the parable's fulfillment the Lord would appoint a servant in the household to bring these matters to the attention of all the servants. R3355:6, 2693:6

That faithful

- In the Greek text the emphasis here is in double form—the faithful, the wise steward. R3356:2 Special servants, appointed to dispense meat in due season at various times, are required to prove, test and determine whether or not the teaching is of God. R5400:1

Wise steward

- A general steward, overseer and dispenser of the Lord's goods. R1946:3 The stewardship mentioned is not a stewardship of talents and opportunities, but a stewardship of spiritual food merely. R2694:1 Implying that, during the Gospel age, it would be his method to make use of certain agents or agencies in the presentation of dispensational truth. R2303:4 Not a composite steward, because we are not to recognize a clerical, or authoritative class; and the word "that" ("the" in the Revised Version), implies a particular one. R3356:1 The angel of 1 Kings 19:7, the preparer of the Dawns and Towers. R4211:6* A place of special danger, as well as of special privileges. It may be inferred that if the chosen one should fail, another would be chosen to be that servant or steward. R1946:4 Every child of God is a steward—a steward of his own talents, opportunities, privileges and abilities in the Lord's service. R2694:1

Shall make ruler

- In no sense of the word constituting him a lord, a dictator, a master, or implying his inspiration. R3356:2 Not that "that servant" would be the originator of that meat, nor inspired, nor infallible. D613 Given a general charge respecting the spiritual food to the Lord's family. R5400:2, 3356:4 Not very different from the Lord's usual method of dealing with his family; he has been pleased to use special instrumentalities at various times. R5400:1

Over his household

- His faithful people in general. R1946:2 Not nominal Christian professors in general. R1946:3 Clearly distinguishing between the "household," the "fellow servants" (plural), and that servant. R1946:2 If neither the household nor fellow servants were mentioned, it might be questionable whether the expression "that servant" referred to one or to all faithful servants. R1946:2

To give them

- While the Lord will be the real Provider and Servant, yet the food will be dispensed through a special steward to fellow servants and the household in general. R1946:6 Not that the special steward alone would have to do with the dispensing of food for the household. Matthew speaks of`"fellow-servants" who cooperate in this work. (Matt. 24:45-51) R2694:1 Which he will then serve through his visible, human agencies. R1946:5 Impossible from any sectarian creed or storehouse. We might bring forth some things old and good from each, but nothing new. A24

Meat in due season

- Things new and old for the strengthening of his household for this present time of trial and for the perfecting of the saints for the work of ministry, to which he has called them. R2693:6 God's Word is a great storehouse of food for hungry pilgrims. There is milk for babes and strong meat for those more developed. It also contains food adapted to different seasons and conditions. A24 Truth as it becomes due. A349; R4211:6* Spiritual food, in a manner and to a degree never before enjoyed by the saints. R5651:5, 5400:2; Q554:4 The Bible is the Lord's bountifully spread table of good things for the household of faith. (Gal. 6:10) R4971:2 It is required of each who partakes to prove, test, and determine whether or not the teaching is of God. R5400:1 Can we suppose the Lord would thus honor one who by his teachings or silence supported the eternal torment theory? R2599:1

43

Luke 12:43 *Blessed is that servant, whom his lord when he cometh shall find so doing.*

Blessed is

- Whoever will occupy that position, happy will it be for him, if the Master, on coming, shall find him thus employed—diligent in the service of the household. R2303:5

That servant

- During the Lord's presence, and at the time of the gathering of the elect, our Lord, the great Servant of his people, will make choice of one channel for dispensing the meat in due season. D613 A special servant, indicated as the Lord's agent in dispensing present truth as food to his fellow servants and

the household. R1946:2 Thousands of the readers of Pastor Russell's writings believed that he filled this office, his modesty and humility precluding him from claiming the title. OV447*

Lord when he cometh

- Greek, erchomai, arrives. B163 At the end of the Age. R5400:2

Shall find so doing

- Shall find thus employed. D613

44

Luke 12:44 *Of a truth I say unto you, that he will make him ruler over all that he hath.*

Ruler

- The Revised Version is preferable: "set over his household to give them meat" as a steward, not as a lord or master—rather a general servant, a servant of all. R1946:6 Faithfulness on the part of this steward would imply larger and continued service in dispensing the meat to the household of faith at that time. R2693:6

All that he hath

- All the vast storehouse of Present Truth. B163; D613; R1797:1 The whole storehouse of divine truth shall be open to such to be ministered by them to others of the household of faith. R1797:1; B163; D613 Should not be understood to apply to future glories and honors. R3356:4

45

Luke 12:45 *But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;*

But and if

- But if he should prove unfaithful. R5400:2 Every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master. R2694:4 The Church's dangers have always arisen from those who sought to lord it over God's heritage, and to dispense their own wisdom. R3356:4

That servant

- The greater and more important the service, the greater the responsibility to the Master. R2303:5 One previously spoken of, who had been giving the household meat when the Lord came. R149:5*, 1946:2 Must not act or be regarded "as being lords over God's heritage." (1 Pet. 5:3) R3356:4

Say in his heart

- Losing faith. D614

My lord delayeth

- Losing faith in the Master's presence. R2303:5 The coming in the glory of his Kingdom, his personal presence being already recognized. R1797:4

Begin to beat

- Become arrogant and tyrannical to his fellow-servants. R2303:5, 2694:1 Manifest an unkind spirit toward the household. R5400:2

The men-servants

- Those who are faithfully declaring that the Lord is present. B163

To eat and drink

- Ministering to his own earthly wants rather than to the spiritual needs of the family of God. R5400:2 Seeking to gratify present fleshly ambitions with the prestige of the truth. R1797:4

To be drunken

- With false doctrine. D614 The drunkenness referred to is of the spirit and mind, and its effects are described in Isa. 29:9-16. R591:4* Be intemperate in his words and deeds. R2303:5 Intoxicated with the spirit of the world, the spirit of selfishness. R1797:4

46

Luke 12:46 *The lord of that servant will come in a day when he looketh not for him , and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.*

Will come

- Greek, heko, be here: "will have come," Rotherham. R591:4*

Cut him in sunder

- Cut him off from being his servant. D614 Be removed, separated, allowed to go into outer darkness with the world in general, in utter ignorance of the times and seasons. The assumption is this would mean the recognition of another to supply the household of faith. R5400:2, 2694:1; D614 Cut him off from being that servant who is entrusted with the dispensing of the Truth as it becomes due in this harvest time. D613, 614; A349; R2303:5, 1797:5 Be removed, separated, cut off from further opportunities. R5400:2, 2694:1 Separated him from the household of faith entirely. R2303:5

With the unbelievers

- A severe experience with the unbelievers in the time of trouble. R2694:1 Share with them the great time of trouble which will follow the gathering together of the Lord's elect. R2303:5 Allowed to go into outer darkness with the world in general. R5400:2 With the hypocrites. (Matt. 24:51) R1797:5, 2303:5; B164

47

Luke 12:47 *And that servant, which knew his lord's will, and prepared not himself , neither did according to his will, shall be beaten with many stripes .*

And that servant

- On the basis of the parable, the Lord explains a general principle of his dealings. R5400:2 While applying, in general, to one particular servant, the same principle would apply to each servant in turn, as he would receive either food or stewardship. R3356:5

Which knew

- Those understanding the principles of righteousness and wilfully violating them. SM426 Knowledge increases responsibility. R3550:3, 2409:2, 2385:4; SM315 Knowing the Master's will, knowing what is right, has to do with the responsibility of the world. NS334:1 A moral man, restrained from outward violence by the respect for the opinions of others or by a fear of the consequence may, because of light enjoyed, have greater difficulties to overcome in the reformation of his character than the grosser, but ignorant, murderer. R1655:4

Shall be beaten

- The beating referred to has reference, not to the world, but to Jesus' disciples who will be living in the end or harvest of this age; but the principle will apply during the next age also. R249:6

With many stripes

- Disciplinary judgments, in proportion to resistance to light, and failure to use it. R2385:4 These stripes are corrective and not vindictive nor eternal. It is not the second death either; for stripes are not used to kill or destroy, but to correct. R779:6*, 570:2, 527:5* Deliberate transgressions cannot be forgiven, but must be expiated. If committed with considerable, but not full light, the expiating penalty may be stripes, but if committed with full willfulness against full light, the penalty could be nothing short of death—the second death. R2658:2, 1986:3, 1618:3, 570:2 Every sin against light increases the danger of going into the second, or eternal, death. R1736:5 In the great time of trouble, some will pass through a severer ordeal than others. R249:6 By reason of the breaking down of their characters and the greater demoralization of their consciences, they will need, and proportionately receive that much more chastisement from the corrective rod of discipline during the Millennial age. NS439:5 All the stripes will be reformatory, and with a view to helping and encouraging the transgressors to abandon the ways of iniquity and walk in the paths of righteousness. SM426 Partially

wilful sins are partially unpardonable; in proportion as God sees it to have been wilfully committed. R2612:2 Every sin against light increases the danger of going into the second, or eternal, death. R1736:5 Some of these stripes may come to the transgressor in the present life; but whether in the present or in the future life, every wilful transgression will receive "a just recompense of reward." (Heb. 2:2) HG616:5 Many and severe will be the stripes which a present life of self-indulgence and gratification will naturally demand and receive under the reign, before such will learn the lessons of that kingdom. A303 In proportion to the degree of knowledge and opportunity and willfulness. R5400:4, 3356:4, 2612:2, 2385:4, 259:1; F719 Chastisements; corrective, not vindictive nor eternal. Q603:6; R570:2, 4114:4,5, 1736:5, 779:6 Suffer shame of conscience, contempt and other chastisements. F716-720 If they do not walk according to the light which they received. R2409:2 God's punishments will always be administered in justice, tempered with mercy. R2613:2, 1471:4 In compensation and retribution. R2701:4 "A just recompense of reward." (Heb. 2:2) R724:1 With the Church, these stripes, or punishments, come in the present life. R5318:5, 4271:6 When we receive grievous chastisement, we should accept it as from a loving Father for our correction. R2613:2 Those who sin, knowing of and imposing on God's love and mercy, will have special punishment. CR271

48

Luke 12:48 *But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes . For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

That knew not

- The heathen, for instance. HG720:6; SM426, 315:1 Infants and idiots, who have no knowledge whatever, have no responsibility whatever, and will evidently deserve no stripes or punishment during the Millennial age. SM315 Those who have never heard of the ransom. R779:6*

And did commit

- Ignorantly. R5400:4

Things worthy of stripes

- Only for such portions of transgressions as have been in the nature of wilful wrong doing. R4114:4 Proportionate to their ignorance. SM426 Forgiveness of sins in the future age will not mean that no stripes will be put upon the transgressors. HG647:3 The blessed opportunity of attaining eternal life and earthly perfection will not mean an escape from the penalty of willful sins of the present life. HG720:5

Much is given

- Not speaking of the Church, but of those who have more or less light of conscience, or light from the Divine Word, but who make no use of their light, who in greater or lesser degree live in violation of their conscience. SM315 According to their improvement or neglect of light enjoyed during the Gospel age. R259:1 In the way of knowledge, opportunity, etc. R1655:4 To Christendom. D72

Be much required

- Judgment will be according to knowledge and ability to do right—a just recompense of reward. R1655:4 The opposite is also true—where little is given, little is required. R569:6 "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) HG720:5 If the men of Nineveh and the queen of the south shall rise up in judgment against Israel (Matt. 12:41,42), then Israel, and every previous generation, and the heathen nations shall rise up against this generation of Christendom. D72 That judgment will be according to knowledge and ability to do right—a just recompense of reward. R1655:4 In proportion as we are enjoying the light, we have increased responsibility to tell it to others. CR464

Ask the more

- That time will be tolerable for all in proportion as their sins had been sins of ignorance. (Matt. 11:24) HG336:3

49

Luke 12:49 *I am come to send fire on the earth; and what will I, if it be already kindled?*

To send fire

- Trouble came upon them until their entire polity passed away in the year AD 70. So we see now that more or less there are fires burning here and there, exposing, to some extent, the evil-doers. R5317:3

50

Luke 12:50 *But I have a baptism to be baptized with; and how am I straitened till it be accomplished!*

I have a baptism

- While this is a daily dying, yet, in another sense of the word, it is a sacrifice to the end of life. In one sense, his sacrifice was accepted at Jordan. In another sense it was day by day until that baptism was completed on the cross and he cried, "It is finished!" (John 19:30) R5031:6; Q156:6 He said these words three and a half years after his water immersion, and could not have referred to that. HG733:1 Of which immersion into water is the symbol. F435; R1543:1, 5542:6, 2417:5, 445:1

To be baptized with

- It required all of the Lord's three and a half year ministry to complete the consecration symbolized by this baptism. R2417:5; Q277:2 A sacrificial death, as man's redemptive price or sin-offering. PT388:3*; F438; R5599:3

How am I straitened

- In difficulty. F438; HG602:4, 733:1; NS52:1 In our Lord Jesus, holy, harmless and undefiled, there was a contrast—the earthly interests drawing one way and the heavenly interests another. R5211:3 Realizing himself near the close of this death-baptism, when it would be fully accomplished, and feeling the weights, trials and difficulties growing heavier each moment, and having not a sympathizer. NS51:6 As he neared the completion of his baptism unto death, he experienced the greater difficulty, and was longing for its completion. HG602:5 If we have indicated our willingness, we have the promise that the ability will be supplied. R445:1 I am feeling greatly straitened, I find that connected with my death are difficulties that I had not expected. R5599:3 He was anxiously awaiting its completion, which was reached at Calvary. R5061:1 Spoken at about the Passover season, a time for peculiar temptations. R3178:3 A conflict with the flesh was going on; but the Lord's spirit was firm. R5211:5

Until it be accomplished

- Fulfilled very shortly after, when he died, crying: "It is finished!" (John 19:30) F439; HG602:5; PD57/69; NS52:1 The next day he would die, as he well knew. He anxiously awaited the morrow, the completion of his sacrificial death. R5599:3 This evidences the fact that our Lord did not receive water immersion as the real immersion, but merely as a figure of the real baptism, baptism into death as man's redemption price or sin offering. F438 Being perfect, he could do the things that he would. In our case the matter is different. We are by nature fallen. Hence we need the merit of Christ to assist us. R5211:5

51

Luke 12:51 *Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:*

That I am come

- In the harvest of either the Jewish or the Gospel Age. B236

But rather division

- Separation; applicable now, until his Church has been gathered and glorified, and his Kingdom set up in authority. R1577:6 Between those who love the truth supremely and others of the family; this division cannot be avoided. B236 Because the children of darkness wage a continual warfare against the light. F533

53

Luke 12:53 *The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.*

Against the son

- In the harvest the separation will mean, in many instances, the uprooting of earthly friendships and the sundering of many tender ties; and the truth will do the separating. B236

56

Luke 12:56 *Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?*

Ye hypocrites

- You are proud and hypocritical, and draw nigh to God with your lips while your hearts are far from him. R1713:3 Jesus denounced them as a class. R5679:4

Ye do not discern

- If we are too much engaged in work or in pleasure to have time to study, to watch properly, we find ourselves in difficulty. R5202:1

This time

- That you, as a people, are even now en route to judgment. R1713:3 Their ignorance was a mark of carelessness and unworthiness. R2981:4 They did not discern "the time of their visitation." (Luke 19:44) R5202:1, 1713:2, 1611:3* None are so blind respecting the times in which we live and the great changes impending as the leaders of religious thought. R2981:4

58

Luke 12:58 *When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.*

Thine adversary

- The divine law, which condemned all to death. (Rom. 7:10) R1713:3

Give diligence

- Admit the justice of the Law's condemnation, because you have come short of its righteous requirements. R1713:3

That thou mayest

- While the offer of mercy is still made to you as a nation, through faith in Christ, who, by his sacrifice, offers an atonement for you. R1713:3

Delivered from him

- By acceptance of the atonement offered by Christ. R1713:4, 4559:1 Permitted to come into God's favor at Pentecost. R4559:1

Lest he

- The Law, whose demands you fail to meet, though you claim to meet them. R1713:4

To the officer

- To some power that would execute the penalty. R1713:4

Into prison

- Into a position of disfavor, such as that nation has experienced ever since their rejection of Messiah. R1713:4 All that Jewish nation who rejected Jesus stumbled into prison nationally. R4559:2

59

Luke 12:59 *I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.*

The very last mite

- In the forfeiture of the chief blessing, which was offered to them first, but which they rejected. R1713:4, R3354:6 By the end of the Millennium they will have "paid the uttermost farthing" (Matt. 5:26) and get free. R4559:2

Luke 13

1

Luke 13:1 *There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.*

Pilate had mingled

- God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to his elect Church it is different. F646

2

Luke 13:2 *And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?*

Sinners above all

- It is very seldom that God visits punishment upon the world in the present time. R569:5

3

Luke 13:3 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

Nay

- Calamities are not always punishment for sin. R2668:4, 4148:6, 1773:3, 569:4 "Some men's sins are open beforehand and others they follow after." (1 Tim. 5:24) R1618:5 The Lord points forward to the day of judgment, when the guilty shall receive their just deserts, and penitent sinners may return to God. R1618:5

Except ye repent

- Unless your knowledge of God, whenever it comes, shall lead you to repentance. HG222:6 The prerequisite, on man's part, to salvation. R1437:2 The death sentence is over all, and only by getting into relationship with the Life-giver can any of us hope to escape it. R4148:6

Likewise

- Our Lord Jesus used the calamities of his times as illustrating the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver. HG294:2

Perish

- Death, in whatever form it may come, is perishing, ceasing to exist. HG293:4 Finally, all who fail to repent and lay hold upon the gracious Life-giver shall perish; they shall fail to obtain the full restitution provided; they shall never see (perfect) life. HG293:6 But while calamities may come to the saints, they never "happen"; nothing that befalls them is of accident. F646

4

Luke 13:4 *Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?*

Tower in Siloam fell

- Calamities are to be regarded as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Millennium. HG294:3

5

Luke 13:5 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

Likewise perish

- Not all perish in the same manner, but all shall die. R4148:6

6

Luke 13:6 *He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.*

Had a fig tree

- The Jewish nation. D604; R5503:2, 2564:4, 384:2, 127:1

Found none

- During the Gospel age, as a nation, they have borne no fruit. R127:3*

7

Luke 13:7 *Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?*

These three years

- The three and a half years of our Lord's ministry to the Jewish nation, and their final rejection by him, are represented in this parable. R2564:4, 127:2*

10

Luke 13:10 *And he was teaching in one of the synagogues on the sabbath.*

On the sabbath

- Since Jesus according to the flesh was a Jew, and therefore bound by all the commandments of the Jewish Law, he could do nothing contrary to that Law. He could not set it aside, nor was it proper that he explain to the Jews the real meaning of the Sabbath. R5405:6

12

Luke 13:12 *And when Jesus saw her, he called her to him , and said unto her, Woman, thou art loosed from thine infirmity.*

Thou art loosed

- Jesus released her from her bondage. R5406:1

14

Luke 13:14 *And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.*

Not on the sabbath

- A special rebuke to Jesus, intimating that he was not so holy and so careful of the Sabbath as he should be, but was a violator of the Law. R5406:1 Jesus did many of his miracles on the Sabbath days, partly to emphasize the fact that the great Sabbath, the seventh thousand-year day of earth's history, will be the time of his kingdom, in which all mankind will be privileged to be healed from sin and sickness. R5405:6 So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that "whosoever will" (Rev. 22:17) may have life and health eternal if he will take the steps of faith and obedience. B40 Making the reasonable Law of God to appear unreasonable to the people. R5406:1

15

Luke 13:15 *The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?*

Thou hypocrite

- Exaggerating the letter of the Law while ignoring its spirit. R5405:6

16

Luke 13:16 *And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?*

Whom Satan

- The prince of death and darkness. (Compare Heb. 2:14) R2014:5 A malevolent being, opposed to God and to righteousness, with a certain power for evil—occult powers. SM323 Has adopted "mind cures" to draw the attention of the world and keep them blinded. R2014:5

Hath bound

- He does possess certain power for evil. SM323 Mrs. Eddy's son declared his belief that his mother was under occult influence. SM324

From this bond

- From her special infirmity, but not from all the bondage of corruption. She was still subject to pain and death. (Rom. 8:21) R816:6

Sabbath day

- Typical of the times of restitution. R816:6

18

Luke 13:18 *Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?*

Unto what

- The different parables illustrative of the kingdom treat it from different standpoints, just as we might take different photographs of persons or a building at different stages of development or from different angles. R5406:3

The kingdom of God

- Few have noticed that nearly all of Jesus' teachings related to the Kingdom of God. This was because the Kingdom of God is the great divine remedy for sin. All that took place prior to the coming of Jesus was merely preparatory. R5406:1 A term synonymous with "the Kingdom of heaven." (See Mark 4:30,31) R397:1 The Church is the Kingdom now, only in the prospective sense—by faith. R397:4

19

Luke 13:19 *It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.*

Grain of mustard seed

- A small beginning. R5406:5, 45:6

A great tree

- A picture of the outward appearance of the church—very prosperous. R5406:5

The fowls of the air

- Elsewhere Jesus declared that the birds represented the wicked one and his angels, ever ready to take away the seed of truth and to work adversely as respects the Gospel program. (Matt. 13:4,19; Rev. 18:2) R5406:5 Which have grievously befouled the tree. C187 "Babylon is a cage of every unclean and hateful bird." (Rev. 18:2) C187, 162; R5406:5, 5050:1

20

Luke 13:20 *And again he said, Whereunto shall I liken the kingdom of God?*

The kingdom of God

- The sacrificial death of Jesus was the foundation to the setting up of God's Kingdom. R5406:2 Illustrating the process by which the Church would get into the wrong condition. R4636:3 The Church as an embryotic Kingdom. R5406:5

21

Luke 13:21 *It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.*

Like leaven

- Leaven, in the Bible, is always used as a symbol of corruption, of sin. R5406:6; F464; T98
- "Purge out, therefore, the old leaven [sin, malice, hatred, strife, etc.], that ye may be a new lump." (1 Cor. 5:7) R5050:1, 2635:1

Which a woman

- A woman, in symbolic language, represents a church system. (Rev. 2:20) R5406:6

And hid

- Corrupting the divine message, the spiritual food which God had prepared for the church. R5406:6 Today the entire mass of theological doctrine is putrid, offensive to all Christian people. R5050:4

23

Luke 13:23 *Then said one unto him, Lord, are there few that be saved? And he said unto them,*

And he said

- Jesus did not give a direct answer to the question for two reasons: (1) the holy Spirit had not yet come; and (2) it was not the due time to explain the particulars of the two salvations. R5407:1 To have answered their question in full would have led to many other questions for whose answers they were not prepared. R1951:3 It is not for us or anyone to answer the query which our Lord refused to answer. The most we are privileged to do is to point out that "a ransom for all" (1 Tim. 2:6) has been given by our Lord. E401 The fact that God had in purpose another call, to another class, in the Millennial age, may cheer and comfort us now, but it should not encourage any one to reject a present call and to hope for another. R1951:3

24

Luke 13:24 *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

Strive

- Make great effort. R1951:3 The way of morality, temperance, moderation and wisdom, although a commendable way, is not the way in which the Christian of this Gospel age is invited to walk. R2074:4 How different from that easy-going Christianity which seems but a very little removed from the spirit of the world, and which views the zeal which strives, fights, runs and watches as extreme, peculiar, fanatical and foolish. R2123:2, 1951:3 The rich, the popular, those absorbed in business, are content with the things of this life and scarce likely to leave them for things for which they feel no need. R108:2* "Give all diligence to make your calling and election sure." (2 Pet. 1:10) R1113:1

To enter in

- To the Kingdom. R5407:2

The strait gate

- Difficult. R1951:3 For a certain period of time, the door to the high calling stands ajar. R5407:2

Many

- Of the "many" who accept the call, "few" will be chosen. R1113:2 The way is made narrow by the circumstances of the present time, by the opposition of the worldly spirit against truth and righteousness. C207 Within are ministering spirits, all conspiring for our ultimate membership in the new creation. F152

25

Luke 13:25 *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:*

Of the house

- The Church. R224:5 Shut to the door—Not the door of mercy, thank God! but nevertheless a door—the door of opportunity of entering into and becoming members of the Kingdom class, the elect Church. NS319:6 To the "narrow way." R224:5 When all the faithful "wise" virgins shall have been proved so, and have entered into the joys of the Lord. R1112:6; C221 The illustration is that of an eastern wedding, as represented in the parable of the ten virgins (Matt. 25:1-13). When the Master and his ready, accompanying friends have entered, the door is shut. R1951:6 As soon as the last one completing the number shall have qualified for glory and shall have passed through the door, it will be shut. R5407:4, 1951:6; NS319:6 This may also be understood to refer to the closing of the door of Israel's favor eighteen centuries ago. Both views are true to the facts and to Scriptures, though the Gospel age application fits some further details. NS319:4 What may be the outward indication that the door is shut we know not, but we will expect to see some evidence of it. R224:5 Of opportunity; to the narrow way. "They that were ready went in with him to the marriage, and the door was shut." (Matt. 25:10) C221; R1952:1, 1112:6, 224:5 "I am he that shutteth and no man openeth." (Rev. 3:7) C195 All opportunity to become of the wise virgin class by engaging in the harvest work will be thereby ended. C210, 213, 221 This does not mean that the foolish virgins will be consigned to eternal torment. F75 When the full predestinated number of the Church has been called, chosen and found faithful. (Rev. 17:14) R1951:6, 5407:4, 1112:6; Q75:1 The door through which the Bride class will enter will close, never to open again, perhaps a year or more after the door to service has closed. Q75:1

Knock at the door

- Apparently glad then to give their all for an opportunity to enter, but it will be too late. R225:4 We have done many mighty works; are we not to be of the Bride class? R5407:4

I know you not

- As my Bride. R1112:6, 224:5; C221 All outside are treated as strangers and the festivities proceed without them. R1951:6 They will then realize they have failed to make their calling and election sure. R1952:1

26

Luke 13:26 *Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.*

Then shall ye

- Then many will begin to see matters differently—to see what privileges and opportunities for sacrifice they once enjoyed and missed. R1112:6; C221 About that time a great awakening of religious thought will come to the world, in the midst of a great time of trouble. R5407:4

We have eaten

- There will be a great lamentation, crying, Lord, Lord, are we not to be of the Bride class? R5407:4, 224:5 Some would be found to be very prominent, confident and boastful, whom he would not be willing to acknowledge as his bride. Some will be found busily engaged in building up Babylon, but neglecting the divine Word and their own character building. NS319:5

27

Luke 13:27 *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*

I know you not

- Many believing, praying and working Christians will be disappointed; for prophesying, casting our devils, praying Lord, Lord, and doing many wonderful works are all insufficient to obtain the reward of heaven. HG555:6 The Lord will disown them as respects the Bride company. R5407:4

28

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

There shall be weeping

- Right here on the earth, amongst a class who neglected the privileges of the high calling when they knew of it. R5407:4 Not alone will there be disappointment in losing the great prize, but some of the trouble and tribulation will arise because they will find themselves suddenly in the midst of a "great time of trouble." R1952:1 Grief is indeed implied, but not one word about an eternity of grief. HG303:2 Signifying chagrin, disappointment, savage animosity; as in the case of Stephen: "They gnashed on him with their teeth." (Acts 7:54) R4329:1; Q732:2

Ye

- Unfaithful Jews. R4071:6

Shall see

- The Kingdom itself will be invisible to men, but its earthly representatives will be seen and known to all mankind. HG440:4; NS679:4 The Ancient Worthies will become visible representatives to men of the glorified spiritual Christ, Head and Body. R5762:1, 5407:5, 1872:5, 1851:3, 1693:2; D619; SM226 Not merely as they were, but resurrected to human perfection, samples of what mankind may attain. R5299:2 In each one of these Ancient Worthies God will be manifest in the flesh. They will be princes at that time and will rule the earth, under Christ's Kingdom. R5291:3 The world will never see Messiah, except as they see His mind, His disposition, His character, through these earthly representatives. SM733

Abraham, and Isaac, and Jacob

- Jesus said not one word about any one seeing himself or any one of the apostles in Kingdom glory. R5199:5 Indicating identity in the resurrection. R678:4 Who died before the ransom was paid, and were not therefore called to a place in the spiritual Kingdom, the "better thing for us." (Heb. 11:40) D625; F86, 112; R5836:3, 5407:5 The world will have contact with them, and be blessed by their instruction. SM733 The glory and perfection of these Ancient Worthies will be an example and incentive to men to strive to attain the same. A290

And all the prophets

- From John the Baptizer back to Abel. D625

In the kingdom

- Those who will be in the Kingdom of God will not be the subjects of it, but the rulers in it. R860:4 These intermediaries, while not the Kingdom in the proper sense of the word, will be so fully the representatives of it amongst men that they will be recognized as the Kingdom by men. D619 The earthly phase. R4071:6, 1634:6, 1580:1; D619; OV56 The earthly phase of the Kingdom was all that had ever been revealed until Jesus came and taught concerning a Kingdom higher, into which humanity (flesh and blood) could not enter. R219:5 Therefore not a contradiction of Matt. 11:11: "He that is least in the Kingdom of heaven is greater than he (John the Baptist)." R637:3* There is only one Kingdom per se, and that is the Church; but it will have servants and representatives which to the world will be its Kingdom or direct government. R2052:1 These will be in communication and

cooperation with the heavenly phase of the Kingdom. R4071:6

Yourselves thrust out

- They will not even have a share in the earthly Kingdom. It will be given to the worthies of the past who lived and died before the high calling was opened up. R5407:5 Not in power or occupying ruling positions, but they will not be deprived of the blessings of that Kingdom which are for "all the families of the earth." (Gen. 12:3) R860:2 All the unworthy of the Jewish age shall be excluded. R1580:1

29

Luke 13:29 *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.*

They

- Some of the Gentiles. R5407:5

From the east

- The heirs of the Kingdom will not be entirely Jewish, because the Jews as a nation were not sufficiently holy and because the Lord could accept only the holy. R5407:5

30

Luke 13:30 *And, behold, there are last which shall be first, and there are first which shall be last.*

Last which shall be first

- The Gentiles were last in God's favor. R5407:5 The last to die will probably be the first to be awakened. D641; R4499:1, 5531:6 Adam and Eve will probably be the last of the human family to be awakened. D641; R5531:6, 4499:1

First which shall be last

- In point of time, God called fleshly Israel first; but in point of favor, and in time of realization, Spiritual Israel comes first. B206 The Jews were first in God's favor and the Gentiles last; yet some of the first with privilege and opportunity would fail. R5407:5 The heavenly rulers, the Church, developed last, will be first in grandeur of position and time of installment. A293; B206; R219:6 The earthy rulers, the Ancient Worthies, developed first, will be installed last, under the Church. A293; B206; R219:6 Some who have not been favored during this Gospel age will be granted the chief favor during the coming Age. F118 When the Kingdom is ushered in, God's special favor will pass again to Natural Israel. F118 The race will come out of the "prison-house" of death in reverse order to that in which they entered. R5531:6, 4499:1; D641; SM441

32

Luke 13:32 *And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.*

That fox

- Herod. R1695:3

I cast out

- Jesus, as the Head, represents the whole Christ so thoroughly, that whatever might be said of him could be applied on a still larger and grander scale, to the Body and seed of which he is the Head. R292:2

I do cures

- Partly to represent the higher work of the healing of spiritual maladies. On this principle, he and the Church have been doing this work, but in only a limited and imperfect manner. R92:3*

To day and to morrow

- The cures and blessings of divine grace have prevailed during the fifth, the day in which our Lord and the apostles lived, and also during the sixth thousand-year day. R2294:5, 1695:5, 292:2, 92:4*

The third day

- On the seventh, the grand Millennial Sabbath, Christ and his Church will be perfected and the cures correspondingly increased. R2294:5, 1695:5, 292:2, 92:4*

Be perfected

- He is not perfected until all, both the living and dead members, are glorified with him. As Eve was the glory of Adam, and his complement, so of the Church in relation to Christ. R92:3* In which the Temple is to be "raised up" in Kingdom power and glory. R1695:5, 2294:4, 292:1 Then the great work of restitution will begin. R3080:6 See also comments on Hosea 6:2 and John 2:19.

33

Luke 13:33 *Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.*

To day and to morrow

- The use of the word day in two senses in the same connection, without an explanation, is similar to his use of the word death in two senses in the statement: "Let the dead bury their dead." (Matt. 8:22) R92:2*

A prophet perish

- Showing he was not to be put to death until he had reached Jerusalem. R92:2*

34

Luke 13:34 *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!*

Killest the prophets

- When Jesus came, those who had been under such special divine instruction were, as a nation, totally unready to receive him as the Messiah, and crucified him. R5768:6

As a hen

- Greek, hon tropon, in like manner. R341:1

Ye would not

- The people, under the guidance of the scribes and the Pharisees, the theologians of that time, made light of the message and went their way—one to his farm, and another to his merchandise. (Matt. 22:5) R5510:5 The literal seed of Abraham having thus failed to accept the Kingdom, the next step was to form a new nation, "an holy nation, a peculiar people" (1 Pet. 2:9), to be the Kingdom. R2276:2,3

35

Luke 13:35 *Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

Your house

- These are the ones who the Apostle says count themselves unworthy of the grace of God, the ones who God blinded and turned aside during the full period of this Gospel age, during the period of the gathering of the elect of this Gospel age. NS370:5

Left unto you

- Here assuming kingly office; a date parallel to the spring of AD 1878. R5772:5, 181:6* The "coming" of the Son of Man referred to in Matt. 10:23. R2645:2

Desolate

- A very short time afterwards it began to lose its power; and the Jewish nation lost its identity completely as a nation in the year AD 70, 37 years after. R4788:5 Failure in their trial or judgment meant the loss of their privilege of making them God's Kingdom for the blessing of all the families of

the earth, and their remanding again under a death sentence, as unworthy of life under the Law. NS641:5 The typical sacrifices were repudiated by the Father, as the antitype followed immediately upon the cessation of the type of the Atonement Day sacrifices. R5967:1 Ever since, the Jews have been desolate and blighted as a nation, but there is a promise that this blighted fig tree (Mark 11:13,14) shall again become a living tree, a living nation. R5920:6 Just so now it is with professedly Christian nations. Desolation is coming upon them even as it came upon the Jews in the end of their age. CR495 The literal seed of Abraham having thus failed to accept the Kingdom, the next step was to find another nation more worthy than the Jews. R2276:3 The first Palm Sunday was the turning point marking the rejection of natural Israel as a nation and the inauguration of Spiritual Israel as the "holy nation." NS630:5 A turning point with the Jewish nation; a short time afterwards it began to lose power and 37 years later lost its identity completely as a nation. R5495:3, 4788:5 The favor which has been exclusively yours is now withdrawn. A72, 223; B70; R1966:4 "Even today do I declare that I will render double unto thee." (Zech. 9:12) B225 These words, pronounced as our Lord's first act on assuming office as King of the Jews, 33 AD, typified the rejection of nominal Spiritual Israel in 1878 AD. B225, 246; C151; R5772:5, 229:1 As natural Israel was tested in the "harvest" of the Jewish age, so spiritual Israel is tested in the "harvest" of the Gospel age. R2645:3

Until the time come

- The curse did not seal their eternal doom. This was "blindness" only for a time, Paul says. (Rom. 11:25-27) R127:3* Nearly nineteen centuries later. R5495:3 The Millennial day. Q107:2

When ye shall say

- From the heart. B226 As prophesied by David in Psa. 118:26. D639

Blessed is he

- Our Lord's words of this verse emphasize five points: (1) the Jews had the first opportunity to become the elect of God; (2) the time had come to end their national favor; (3) furnishing the opportunity for the installation of the antitypical house of sons (Heb. 3:6); (4) the selection of spiritual Israel during our Lord's absence, when natural Israel would not see him; (5) that their blindness shall be turned away and favor return to them. R3539:2

Luke 14

1

Luke 14:1 *And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.*

As he went into

- Evidently before entering the dining room, probably in the courtyard. R2699:3

To eat bread

- Jesus never refused an invitation to a feast, always using such occasions as opportunities for the presentation of the truth. R3831:2, 2699:2 Our Lord was prompt to avail himself of all such table-talk opportunities. On each occasion of his attendance we find him utilizing the opportunity for the inculcation of some truth—natural or spiritual. R2700:2 The custom of having Bible talks during the meal hour is profitable. To partake of heavenly food at the same time that we appropriate the natural is quite proper. We see that this was Jesus' custom. R5414:3, 2700:1 The practice at the Bible House for table talks described in detail. R3832:6, 2700:1

On the sabbath day

- The Sabbath was quite a feast day amongst the Jews, but in accordance with the requirements of the Law the dishes were served cold—cooked previously. R3831:1, 2699:3 Considerable blessing might be experienced, and additional opportunity for spiritual development enjoyed, if Christian people were to cook a double portion on Saturday, and thus leave themselves freer from domestic responsibilities on the day of worship. R2699:3 Our celebration of the first day of the week as a

Christian Sabbath should not be with the thought that it is a law, but rather an appreciation of the privilege of leaving the ordinary affairs of life for spiritual things. R3831:5

They watched him

- Critically, rather than sympathetically; looking for faults rather than for virtues. R3831:2 Doubtless these men were interested in coming in close contact with him, with a view to judging according to their own standards respecting his character, teaching and miracles. R3831:2

2

Luke 14:2 *And, behold, there was a certain man before him which had the dropsy.*

A certain man

- He may have been a member of the household or family; indeed our Lord possibly may have been invited there with a view to proposing the healing of this one with the infirmity. R3831:2

3

Luke 14:3 *And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?*

Jesus answering

- Discussing the subject in advance on this occasion. R5406:4

Heal on the sabbath

- Our Lord was still under the terms of the Law Covenant; hence nothing that our Lord did on the Sabbath day—healing the sick, etc.—could properly be esteemed a violation of the fourth commandment. R3831:4 His custom was to do a large proportion of his miracles on the Sabbath day because that typified the Millennial day in which he will scatter blessings of healing amongst all the people. R2699:6 So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that "whosoever will" may have life and health eternal if he will take the steps of faith and obedience. B40

4

Luke 14:4 *And they held their peace. And he took him , and healed him, and let him go;*

They held their peace

- No doubt feeling themselves somewhat incompetent to discuss any question with one whom they had all learned to recognize as a great Teacher, however much they rejected his Messiahship. R2699:6 No objection to healing on the Sabbath day having been cited from the Law, our Lord performed the miracle. R3831:3 Showing his own understanding of the matter, that it would be right to heal him. R2699:6 Touched him, so that it might be manifest that the miracle was of divine power through him. R3831:3

5

Luke 14:5 *And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

An ass or an ox

- As it could not be wrong to assist a dumb animal out of difficulty on the Sabbath, much less could it be wrong to relieve the distress of a human being made in the image of God. R2700:1 Another reading is: "Which of you having a son or even an ox." R3831:3

6

Luke 14:6 *And they could not answer him again to these things.*

Could not answer

- They all knew that, where their selfish interests were involved, they would decide that there was

nothing in the Law to hinder lending assistance on the Sabbath. R3831:3

7

Luke 14:7 *And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,*

A parable to those

- Speaking in a manner that would not be appropriate to any but himself, criticizing the gathered guests. R5414:3, 3832:1 He called attention to the wrong self-seeking course, not by saying anything against the action in this particular case, but by suggesting a propriety of conduct in a general way. R2700:3 Probably in answer to some question. R3832:1

How they chose

- Thus showing the pride and ambition of their hearts. R2700:3

8

Luke 14:8 *When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;*

In the highest room

- We are frequently charged with seeking selfishly for something superior to what others will receive, but we are interested not so much in the dignities of the Kingdom as for any place in that great marriage feast. R3832:2

9

Luke 14:9 *And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.*

Take the lowest room

- An ambitious striving for position in the present time will surely mean a loss of the Lord's favor and a much humbler position in the Kingdom, if pride did not hinder entirely from being accepted as members of the Little Flock. R3832:3

10

Luke 14:10 *But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.*

In the lowest room

- We may safely assume that our Lord and his disciples took the less distinguished seats, in harmony with the Scriptural injunction, "In honor preferring one another." (Rom. 12:10) R2700:3 A quotation of Prov. 25:7. R2053:2

He that bade thee

- It would not occur to any of us to think of ourselves in connection with high honors and dignities except as we find it plainly stated in the divine Word; but finding it there it is the duty of faith to accept whatever we may be deemed worthy of. R3832:3

Go up higher

- The chief places will not be given to those most bold, most inclined to usurp authority; but, on the contrary, the Lord will not forget the man or woman of humble mind. R3832:1

11

Luke 14:11 *For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Exalteth himself

- Praises himself. R4115:3 Amongst the Gentiles the rulers are lords, who do not service but are served, but among the followers of Jesus the rule is to be reversed. R3363:1 Ambition is a very necessary faculty of the human mind, without which the world would make comparatively little progress; but it is a very dangerous element as respects the formation of Christian character. R3832:2 A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel a right to aspire to the divine nature. That was the crime of Satan which brought his abasement, and will end in his destruction. (Isa. 14:14) R612:3; A189 Knowledge without humility might puff up. R5988:4 Such could not be trusted in a high position. R5414:6 A true elder, a real servant of the Lord, is to avoid a self-seeking spirit. R5389:1 The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the Church, or in the future age in the instruction and uplifting of the world. R5988:1

Shall be abased

- God would do this abasing, not of a vengeful spirit, but because the one who would vaunt himself must be brought low. R4928:2 The self-seeking, the proud in spirit, could not be trusted by the Lord in a high position. They might do damage to themselves and to the Lord's cause with such a spirit. R5414:6 As illustrated by Satan. A189 Inflated values must at some time come down to a solid basis. R1486:6 What degradation can await such self-exaltation as is shown in the utterances of the Papacy! B313

Humbleth himself

- Humility is important, not only on its own account, but also because the other graces of the holy Spirit cannot be cultivated without it. R4787:1 If we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others. R4928:3 Only as we are in a humble attitude of mind can we get a view of the lengths, breadths, heights and depths of the divine plan. Otherwise we would continually find our view of God and of his Word and plan obstructed by self. R2860:4 There is always plenty of room at the bottom of the ladder of honor. F296 Ones who would not be injured by the exaltation, nor in danger of deflecting in the future work to which all of the Kingdom class are called. R5414:6; HG623:5 Ambition is necessary in the Church as well as in the world; but in the new creation it must not be a selfish ambition to be great and prominent, but a loving ambition to serve the Lord and his people, even the very humblest. F296 A self-seeking brother should be passed by, however capable; and a less capable, but humble brother, should be chosen for elder. F296 It becomes all God's intelligent creatures to receive, with humble gratitude, whatever God may bestow. R612:3 One of the secrets of the greatness of Joseph: he honored God, and was therefore of the kind whom God is pleased eventually to honor and exalt. R3978:6 Illustrated by the contrast between Joshua and Korah, Dathan and Abiram. R3079:2 Illustrated by the contrasting course of Jesus and Satan. NS623:3 Illustrated by the behavior of John the Baptist. R4115:2 As Christ did, to become man's Redeemer. E425 By facing popular opposition and enduring popular reproach. R1487:2 This principle applies to both human and spirit beings. R5535:6, 5844:5 None will be granted life everlasting who do not cheerfully humble themselves under the mighty hand of God. R5535:6 If divine favor is expected, it must be sought, not in pride and self-sufficiency, but in humility. 2700:4 The other graces of the holy Spirit cannot be cultivated without humility. R4787:1 A lesson of vital importance to all who would be ready for and enter the Kingdom. R2700:3 The path of humility is the path to glory. R5535:6 Now the proud are happy (Mal. 3:15), but in the next age all the blessings will be upon the contrite and humble. R5218:5

Shall be exalted

- The statement of a philosophical principle of divine law. R1766:6 A principle of divine government illustrated in the opposite courses of the Logos not meditating a usurpation to be equal with God (Phil. 2:6), and Lucifer, who said: "I will be like the Most High." (Isa. 14:14) R5844:5 Now the humble and contrite are trodden down in the street. Now the proud are happy. R5218:5 But not necessarily to the highest position. A189; R612:3 In due time; in the new Kingdom. R1766:6, 5218:5

God's blessing will come to us along this line or not at all. R1537:4 The Church should follow this general rule in selecting elders. F296 He who would serve most was to be esteemed most highly. R3363:1 Those who would not be injured by exaltation nor in danger of deflecting. R5414:6 "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) R3079:2, 5844:5, 4928:2, 3978:6, 3832:3, 3363:1

12

Luke 14:12 *Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.*

Said he also

- Perhaps in answer to another question. R3832:3 Probably considerable was said in the interim that was not recorded or pertinent. R2700:5

When thou makest

- Words of counsel to his host in so kind and so wise a manner that it would surely give no offence. R2700:5

Call not thy friends

- Not that it would be wrong to invite friends, neighbors or kinsmen who might invite us in turn, but we are not to think that in so doing we are laying up any treasure in heaven. R5415:1, 3832:4

A recompense be made

- If we get our rewards for good deeds in the present life, how will there be anything coming to us in the future? R5415:1

13

Luke 14:13 *But when thou makest a feast, call the poor, the maimed, the lame, the blind:*

Call the poor

- The Pharisee had done something of the very kind in inviting Jesus and probably his disciples to dinner. He well knew that they were poor and would be unable to ask him in return. R5415:1 Perhaps the Lord wished to show his host than in inviting himself and his disciples he had really done a gracious act, provided he had the gracious motive back of it. R3832:4, 2700:5 Whoever enters into paying support of the poor in a proper spirit is doing something meritorious; but whoever pays such taxes from compulsion merely, without appreciation, evidently would not be deserving of any credit. R5415:1

14

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

Shalt be recompensed

- Our Lord intimates that every good deed willingly done from the right motive may be sure to have a blessing in the present or in the future life. R3832:4, 1008:4 Not that those works will justify any, but being then justified by faith in the ransom, these shall be rewarded for those good deeds done before the light of truth was made so clear. R570:2 Every act of kindness which anyone may now do for those more distressed than themselves will have its effect upon their own hearts, not only blessing them for the life that now is, but preparing their hearts through a greater nobility for a higher relative position in the future during the Millennium. NS536:5 Let us therefore, in the world and in our families and amongst those who are not of the consecrated class, encourage large benevolence, kindness and generosity, knowing that these will be beneficial to our friends. NS536:6 A reward that would fully compensate every such benefaction. R2700:5 Not a reward of glory, honor, immortality and joint-heirship in the Kingdom of God, but a good reward, more than compensating for the

kindness they performed. R2701:4

At the resurrection of the just

- There is a general division line between the just and the unjust, those who please God and those who please him not, the first resurrection class and the latter resurrection class. NS535:1 The Greek word anastasis here has the article, showing emphasis and indicating that the first or special resurrection is surely meant. R1512:2 The reward of such good works will not be a share in the resurrection of the just, but, when the just are resurrected, a blessing will accrue to these for having done kindness to those who could not return the kindness. NS536:2 Not in the first resurrection, but at that time—after the first resurrection shall have glorified the Church and inaugurated the Kingdom. R2701:4, 3832:6, 1512:2, 1008:4 That is, when the just, the justified, the Church, shall be resurrected in the first resurrection, then every good and every evil word and act will be recompensed—in Paradise. HG437:6 Full recompenses, either rewards or punishments, are not to be expected before the resurrection. R1881:5; HG334:1 Thus those who have "fallen asleep" have not already "gone to their reward." HG347:4

Blessed is he

- Doubtless uttered in a reverent spirit, possibly by one of the apostles, with a view to turning the attention of the company to the message which the Master and his disciples were proclaiming—the Kingdom of heaven is at hand. R3833:1

That shall eat bread

- Be counted worthy to share with Christ in the honors and glory of the spiritual Kingdom established. R1958:4 The reference to eating bread in the Kingdom, viewed from the oriental standpoint, would signify to be on good terms with the King, and a new regime, and to be a participator in the blessings of that glorious epoch. R3833:2

16

Luke 14:16 *Then said he unto him, A certain man made a great supper, and bade many:*

Then said he

- Thus gradually the minds of the company present had been led from earthly things and from commonplace matters and social chit-chat to the consideration of the gracious promises of God. R2701:2

A certain man

- God himself is the host in this parable. R2701:3

A great supper

- The Jews usually ate two meals a day: a very simple breakfast and the second and principal meal consisting of more elaborate dishes. The great feasts were usually made about sundown. R3833:3 Evidently the marriage feast of another parable. R3834:1 The feast announced as ready at the beginning of the Gospel age; first, by John the Baptist, to the Jewish nation. R1957:3 The great feast is the high calling which has come to us. R2701:6 Representing the rich blessings of God's providence for the Church—the knowledge of the truth, justification, spirit begettal and the privilege of appropriating the exceeding great and precious promises of God's Word. R5415:4 Not the feast of Isa. 25:6. R1957:2, 342:3 The feast of this Gospel age pertains to the spiritual phase of the Kingdom, while that of the age to come will pertain to the earthly Kingdom. R1957:3 Only a select number are invited. R1957:3 The nuptial feast; the marriage supper of the Lamb. R5415:5, 3834:5 The good tidings pertaining to the spiritual phase of the Kingdom: "O taste and see that the Lord is good." (Psa. 34:8) R1957:3

And bade many

- It is not for all people, but for the "few selected" among the "many invited" in the present age. R342:3 The story shows three divisions, or parts, to the one call which gathers the guests. R2300:3, 1958:1 To enjoy the great feast of the Kingdom for which they had waited and hoped and prayed over

sixteen centuries. R2701:5, 3833:1 Long years before he had sent word to the Jewish nation that in due time such a great blessing would be open to them—the privilege of becoming members of the Kingdom of God, sharers of it with Messiah. R5415:3, 2701:3 It was customary to send out the notifications long in advance, without specifying exactly the time, which would depend upon contingent circumstances. R3833:3

17

Luke 14:17 *And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.*

Sent his servant

- On the day of the feast, when it was assured that there would be no miscarriage of the arrangements, servants were sent to those already notified or bidden that they might come promptly to the feast. R3833:3 The message of Jesus and the twelve, and later the seventy, throughout all Judea, was the invitation. R2701:5 The first invitation represents the first years of our Lord's ministry. R2701:6, 2301:1

At supper time

- The feast had been in preparation for more than eighteen centuries since its first announcement. R3833:5 The feast was not ready until our Lord's day, and hence the invitation to partake of it did not go forth until then. R2701:3, 2301:1 During the three and one-half years of our Lord's ministry, in which he was being slain as the bullock for the feast. 2301:1,2, 2701:3

Them that were bidden

- Previously bidden, and who had during the three and a half years of our Lord's ministry refused to come. R2301:1 Those who were originally bidden, but who began to make excuse, were the Jews. R3833:4, 1958:1 The ones especially invited were the ones who specifically claimed to be the "holiness people"—the Pharisees and the Doctors of the Law. R5415:4, 2701:6, 342:5

Come

- Come in condition of heart to enter into the Kingdom, to be begotten of the Spirit, become new creatures, joint-heirs with Messiah. R3833:5 We have been invited, we have accepted, we have the white garment that we might enter. CR301

All things are now ready

- Jesus came saying, "The time is fulfilled, and the Kingdom of God is at hand." (Mark 1:15) R1957:3, 4679:2, 2701:4, 2301:1, 342:5

18

Luke 14:18 *And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.*

They all

- Those who did receive our Lord were so few as to leave them almost unworthy of being mentioned. Additionally, those who received Jesus, were, in a large measure, the publicans and sinners. R3833:6

With one consent

- The great majority of the Jewish nation failed the test, not accepting Jesus as Messiah. R5837:4

To make excuse

- The servant looked so meek and, as lovers of pleasure more than lovers of God, they did not believe they would enjoy the feast. They would not say this in so many words, but preserve an outward form of godliness, instead making excuses as being too busy. R3833:5 The cost was too much! Those who were found in that condition of mind were none of them living up to their profession. R5837:4 They dishonored the host who had invited them to his banquet. R5435:4 Contrary to all precedents, these guests declined. Our Lord purposely made the parable contrary to the custom. R3833:4 When the point was reached of making a positive decision as to whether they would accept God's conditions,

but few were ready. R5837:4 He had no time for responding to the divine invitation to the Kingdom. 2701:5 Overcharged with the cares of this life. R4679:2 And this sentiment of fleshly Israel is largely that of spiritual Israel also, now that the spiritual Kingdom is announced. R2701:5

I have bought

- The invited ones were full, covetous, money-lovers, too busy with worldly prospects. R5415:3 The rich, the popular, those absorbed in business are content with the things of this life and are scarce likely to leave them for things for which they feel no need. R108:2* It is impossible to be thorough-going business men, wealthy, influential, etc., and at the same time follow in the footsteps of Jesus, giving all of our hearts, talents and energies to the Lord. R2702:5 This does not debar those who have riches of any kind, but really gives them all the greater privilege and opportunity; for they have that much greater talent which, if they will, they may sacrifice. R2702:5

A piece of ground

- With one the pressure came in the direction of seeing to his farm, and thus being not slothful in business. R2701:5

Have me excused

- They had no desire to have their own plans superseded by God's plans. R342:6 In one sense, this is all right, for it merely keeps out of the Kingdom a class which the Lord does not desire should be in it, and which if it did come in would need to be sifted out later. R2701:6 Many feel that those things which they would call the real, practical affairs of life need all of their attention. R2701:6

19

Luke 14:19 *And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.*

Five yoke of oxen

- It might do very well for people who had nothing else to do but to give attention to a spiritual feast, but as for him, his time was fully occupied with his property. R2701:5

20

Luke 14:20 *And another said, I have married a wife, and therefore I cannot come.*

Married a wife

- Another felt that his duties, social ties, wife, children, etc., demanded all of his attention, and that therefore he could not accept the Kingdom privileges. R2701:5

21

Luke 14:21 *So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.*

Being angry

- Not mad or in a rage, but indignant, and with perfect propriety. R3833:6 As he had every right to be. It was a shameful procedure to accept an invitation, to allow the host to expect the invited one and to make elaborate preparations, and then at the final moment to make some trivial excuse. R3833:4

Go out quickly

- At once. R342:2 After the nation as a whole proved unworthy, and for a number of years after the crucifixion, the Gospel message went again to Israel, to individuals of that nation. R2301:1, 2702:1

Streets and lanes

- In the days of our Lord it would be easy to thus collect a large crowd of indigent and infirm. R2702:2

Of the city

- Or, government. R342:6 Both of these first calls belong to the city—that is, Israel, the nominal kingdom of God. R2702:2

The poor

- The apostles were sent to gather, not the nation, but such individuals as were of humble mind. R2702:1 The poor had the Gospel preached to them. Publicans and sinners were received by our Lord, invited to accept forgiveness of sins and participate in the Kingdom in joint-heirship with their Redeemer. R5415:4, 3834:1, 342:6 The prodigal-son class. R1958:1 The morally and mentally poor, blind and maimed. R2301:2, 342:6 Jesus came to his own, and his own people received him not; but as many as received him (believed his message), to them (publicans, harlots, etc.) gave he power (liberty) to (come to the feast) become sons of God. (John 1:12) R342:6 Nearly all the preaching of Jesus and his disciples was to the poor of Israel. R5415:4 After the nation had proven itself unworthy, and Jesus had wept over the city, the apostles were sent to gather humble-minded individuals. R2702:1 Invited to accept forgiveness of sins, and come in and be heirs of God, joint-heirs with Jesus Christ. (Rom. 8:17) R5415:4

The maimed

- Who confessed that they were not perfect, but who desired perfection, and who rejoiced in the call to partake of the Kingdom privileges, and gladly forsook all else for it. R2702:1 The better educated—the less morally lame and less spiritually blind—rejected our Lord. R3834:2

22

Luke 14:22 *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.*

Yet there is room

- Some came, but not enough to fill the places already provided. R5415:5, 2301:2 About 500 accepted the invitation in our Lord's time and several thousand more at Pentecost, while several thousand more responded further on. But, in all, only a remnant of Israel was found worthy. R3834:2 "Though the number of the children of Israel be as the sand of the sea, a
- remnant [only] shall be saved." (Rom. 9:27) R2702:4, 2301:2

23

Luke 14:23 *And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*

The servant

- The servant that calls the world is always the Christ, either Head or Body, while the servant that guides the Christ is always the holy Spirit. R343:1

Go out

- This third call is now nearly complete. Nearly all the places at the table have been provided with guests, only a few are yet vacant. R2702:4

Into the highways

- Into various parts of the world. R3834:3 We Gentiles were children of wrath, strangers from the commonwealth of Israel. R343:1 For 1800 years the message has gone out. R5415:4 Because a sufficient number was not found in Israel to complete the elect number, the message must be sent outside the city, outside of Judaism—to the Gentiles. R2702:2, 2301:4, 1958:4, 5415:5, 343:1

Compel them

- The call was confined at first, during our Lord's ministry, to Israel after the flesh; but now, as many as the servants of God meet are to be urged to come to this special feast of favor. A195 Better rendered constrain or urge as in the Diaglott. The Lord never compels the acceptance of his favors, but he does constrain by his love and grace and promises those who love righteousness and truth. (2 Cor. 5:11,14,15) R1958:4, 2702:2; A195 Urge all that they met, up to a certain number, to come to the feast. R3834:3

To come in

- Here is food to satisfy every longing, more and better than we could ask or think, a spiritual feast of

future good things—joys and pleasures in the presence of the Lord. R343:1 To come to this feast involves a leaving of worldly hopes, aims and pursuits. In proportion as earthly things are abandoned, each may feast now. R343:1

May be filled

- We at once begin to enjoy and feast upon God's bounteous provision; by hope and faith we have a joyful anticipation and rich feast on the promises of God. R343:1 God, knowing the end from the beginning, had determined a definite number to constitute the Church—144,000. R3834:2, 2301:4 Not a seat left vacant. R5415:5 The parable shows three classes called: (1) those of Israel striving to keep the Law; (2) the publican and sinner class; (3) the Gentiles. R1958:1

24

Luke 14:24 *For I say unto you, That none of those men which were bidden shall taste of my supper.*

None of those men

- Though, thank God! divine provision has arranged for another banquet, which through the Kingdom, will be spread for all nations, kindreds, tongues and peoples—"a feast of fat things." (Isa. 25:6-8) R5415:6, 3833:6

25

Luke 14:25 *And there went great multitudes with him: and he turned, and said unto them,*

Went great multitudes

- According to the requirements of the Law, going up to Jerusalem to keep the Feast of the Passover. R5425:3

26

Luke 14:26 *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

And hate not

- Love me not more than. R1944:6, 2986:4 The word hate is apparently used in contrast with love. To be a disciple of Christ means that we must love supremely the Lord and the principles for which he stands, so that love for others would comparatively be hatred. R5426:2 Signifies a cutting off of every love that would conflict with our love for the Lord. Our earthly loves are to be counted as nothing in comparison. R5426:2 There is a reasonableness in the hard terms of discipleship. Only those willing to comply with such terms could properly be entrusted with the great power, glory and honor which will be granted to the Kingdom class. R5426:1 Our Lord evidently used this word to impress the thought that the terms of discipleship are very rigid and exacting. Q782:4

His father and mother

- Jesus himself reproved the Pharisees for saying that a son who would make a large present of money to the temple might thereafter be excused from any responsibility to his parents in their support. (Mark 7:10-13) R854:6 We cannot suppose that Jesus, who in his dying hour provided for his own mother's care, taught neglect of parents. R854:6 And self, and popularity, worldly prosperity, honor of men and human theories and systems. D268

And wife

- One of the apostles, under the influence of the Spirit of Christ, said that a man should love his wife and cherish her as his own body, and as the Lord loves and cherishes the Church (Eph. 5:25). Surely he did not contradict the Master in this. R854:6 The Apostle wrote that any professing to be Jesus' disciples who neglect and fail to provide for their own households are worse than infidels. (1 Tim. 5:8) R854:6

And brethren

- Does not mean that we should not love one another (John 13:35) and even our enemies (Matt. 5:44).

Q782:4

His own life also

- Greek, psuche, soul, being. E336 Not in the sense of starving from neglect of the necessities of life. R854:3 The present existence or being is under sentence of death anyway. The call of this Gospel age is to lay down our lives in the Lord's service, as living sacrifices. E336 Christ is to be enthroned in our hearts preeminent over all things, yea, preeminent over self. With many this submission of self is the most difficult proposition. R2986:2 Reverencing human theories and systems more than the Word of the Lord. D268

Cannot be my disciple

- Because few live up to these conditions. Therefore few of the many called are chosen. The call was a genuine and effectual call in every case; but the response of the called ones was frequently insincere and ineffectual because they did not comply with the conditions. R1310:4 These will not come out until Babylon falls and they come through the "great tribulation." Such shall not be accounted worthy to share the Kingdom. D268; HG718:5 The Master did not say that only his disciples could ever gain everlasting life. For the time being he was merely inviting disciples, and not attempting to reach the world. R5425:6

27

Luke 14:27 *And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

Whosoever doth not

- If we turn aside from the path of humiliation and daily cross-bearing, and strive for present exaltation and preference, we are forgetting the very conditions upon which the future exaltation depends. R1988:2

Bear his cross

- Cross-bearing signifies endurance of trials, difficulties, disappointments—the crossing of the human will and preferences by circumstances and conditions permitted of the Father. R3236:4 The taking up of the cross is done after we come to a knowledge of the truth. R5223:2 None can gain glory and joint-heirship with Christ except by cross-bearing. R1988:1 Bearing the cross does not mean running away from it, or getting alarmed at it, but enduring it. R5223:4 Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh and the devil which conflict with the divine will as laid down for us in the Lord's Word. R5426:4 The Master's cross-bearing did not consist in fighting the weaknesses of the flesh, for he had none; nor are these weaknesses of the flesh our crosses. R3237:2 Our faithfulness in cross-bearing consists in our willingness to stand up for the truth and every principle of righteousness no matter what the cost of friendships broken or enmities enkindled. R3237:3 The opposition of husband or wife, only if engendered by faithfulness to the Lord; the endurance of opposition by business competitors because of our faithfulness to Christ; but not the above for other reasons. R5223:3 The bearing of the cross is the way of growth in character for the consecrated child of God. R5223:5 If we were in heaven, where all is in full accord with the divine will, we could have no crosses from the time that we fully consecrated to the Lord. R3236:4 The cross is to be not merely lifted, but carried faithfully unto death. R5223:2

Come after me

- Walk in his footsteps, being first forgiven of sins. Q367:3

Be my disciple

- One who follows a teacher or leader. R5223:1

28

Luke 14:28 *For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it ?*

To build a tower

- His followers should count the cost of discipleship in the same cool, methodical, calculating manner in which they would count the cost of the erection of a building. R3235:6

Counteth the cost

- Instead of urging everybody to become his disciples and threatening them if they did not, the Master treated the subject in the very opposite style. NS344:5 The Lord would not have any one take upon himself the responsibilities of this relationship without due deliberation and forethought. R2072:1*, 5208:1 The Master does not deceive any to becoming his followers by assuring them it would cost little or no sacrifice. R854:3 Jesus apparently reproved even a spirit of enthusiasm that might becloud the cool judgment. They were not to be brought into the family of God by prayers or excitement, but by the declaration of the divine terms and conditions. R5454:5 Some count more rapidly than others. HG694:4 If we have a sufficient love for righteousness, truth, honorable and noble principles of life to desire to glorify the Creator by following the paths of righteousness, we will, after complete consideration, determine that duty calls to a full self-surrender. NS450:4 It is fortunate for us that at the outstart we do not, cannot, estimate or appreciate the full meaning of the words cross-bearing. Doubtless few of us would have the courage to make the consecration and the start. R3236:5 Important because, as with Jesus, the trial, temptation and testing of loyalty comes more particularly after consecration than before. R4970:1 "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" (Matt. 20:22) R2072:2*; NS770:3 But if you can afford it, the investment will bring good returns. One would not be certain of success in any earthly venture who did not apply time, means, heart and mind to the acquiring of his object. Can less be expected of him who lives for God? R108:4* God had a well-defined plan in his own mind before it found expression in the slightest development. The great Architect of the universe first counted the cost, and reckoned that all should culminate to his honor and glory. R421:2, 338:1 Whether to trust to the Lord's promised aid to enable him to overcome, or to forfeit his justification, "receive the grace of God in vain." (2Cor. 6:1) F126; R5454:5 "Better is it that thou shouldest not vow than that thou shouldest vow and not pay." (Eccl. 5:5) "It is a snare to a man to make inquiry after
- [having made] vows." (Prov. 20:25) R2081:1*, 4238:2 The putting aside of all earthly ambition or honor to be counted as loss or dross in contrast with God's glorious promises. R4975:4 Intelligently and freely; with due deliberation and forethought. R2072:1* We make no impassioned appeal for one to become a follower of Christ, but do earnestly urge the importance of decision. R5614:6 All who espouse the cause of Christ should do so with a full, clear understanding and a fixed determination not even to look back. R5426:5

Sufficient to finish it

- It would be better not to take up the cross unless we have the determination to do so unto the end. If you take up the cross, it is to be not merely lifted, but carried faithfully unto death. R5223:2 In harmony with this, we oppose so-called "Revival" methods. R4238:4 Those who, having made a consecration, decline to exercise faith in the Lord's promised aid, and refuse or neglect to go on to perform their "reasonable service" by making their consecration complete, unto death, have been favored of the Lord in vain. (2 Cor. 6:1) F126

30

Luke 14:30 *Saying, This man began to build, and was not able to finish.*

Not able to finish

- We may rest assured that our Father's original plan will be carried out to the letter. A65, 66, 95; E34; R1560:2

31

Luke 14:31 *Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?*

And consulteth

- Going to war without adequate preparation would result disastrously. R5426:4 Whoever enlists under the banner of Jesus takes his stand against Satan and sin, and must expect to have a hard battle. He must not expect to receive the victor's crown except by faithful perseverance in well-doing. R5426:5

Whether he be able

- Else they will not be persevering enough, nor zealous enough, to "fight the good fight of faith" and overcome. (1 Tim. 6:12) R3236:1 It is well that we count the cost and see our own weakness, littleness and inability to cope with and to vanquish the world, the Adversary and our own imperfect flesh. NS174:3

33

Luke 14:33 *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

Forsaketh not all

- This does not mean merely to forsake all forms of sin. No one has a right to commit sin, whether he be Christ's disciple or anybody's disciple. That is taken for granted. NS172:5 The conditions of fellowship with Christ in the heavenly Kingdom are nothing less than the sacrifice of every earthly interest, and earthly life as well, in his service. But this service and sacrifice is a reasonable service, and never implies that we must become paupers to make others affluent. R855:1 In contrast, the Israelite was to consider one-tenth of what he had as holy unto the Lord. Likewise, the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. HG538:1* Present all these things unreservedly to God, and yield yourself as his servant also—reckon yourself God's steward, commissioned by him to use all those goods, as well as all your personal talents, to his glory. Think not of these goods henceforth as your own, and talk not about giving them again to the Lord; for once given, they are his forever. R855:1 Remove from your pathway at once every hindrance and stumbling-block which the Adversary may put in your way, and keep right on running for the prize of the high calling, keeping your eye on Jesus and Paul as examples of endurance and overcoming. R758:5 We are to give all in as direct a way as we can, and the remainder is to be given in a more indirect way. We give him the money we spend for food and clothing because our body belongs to him and is being used to glorify and serve him. Food gives us strength to do more for him; therefore the money we spend for food is being spent for our Lord. HG583:1* The abandonment of earthly aims, hopes and ambitions and the substituting for these of heavenly hopes and ambitions which would transform the mind by renewing it. NS172:1 How different from that easy-going Christianity which seems but little removed from the spirit of the world. A zeal which strives, runs, fights and watches with sober vigilance is generally regarded as extreme, peculiar, fanatical and foolish. R2123:2 Not one professed Christian in a hundred has reached this standard. HG555:5, 734:2* Whoever will not submit to be "salted with fire." (Verse 34) R508:4*

Cannot be my disciple

- Modern theology is forced to conclude from this that all who do not make this utter sacrifice of every earthly interest are sure to be consigned to eternal torment. R4551:2,3,4, 3236:2 Discipleship would require a growing faith which would rise to every emergency of his requirement. R1967:2 Discipleship requires nothing less than a full, complete consecration. R2071:6* True disciples make progress in the school of Christ, overcoming the spirit of the world. 1967:2

34

Luke 14:34 *Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?*

Salt is good

- Salt has preservative qualities, brings out the flavor in food, and in olden times was used as a symbol of faithfulness and loyalty. Jesus used it as a symbol of his own loyalty to God and that which

followers must have and maintain. R5426:5 A healthful, cleansing, preserving element in the midst of a world of moral decay and sinful pollution. R2073:2* Several of the oldest and best manuscripts (among which are the Sinaitic and Vatican) insert after the word salt, the word then; connecting this verse to the preceding verses. R508:3*

Lost his savour

- If we are clinging to the world, worldly ways, worldly thoughts and worldly associations, then the salt is losing its savor, if it has not already lost it. R508:4*

35

Luke 14:35 *It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.*

Neither fit for the land

- It will not serve as a fertilizer, for it has an opposite effect. R5426:5

For the dunghill

- Absolutely useless, except for its intended purpose. So the Christian has a special purpose in the world—to be a preservative power, having antiseptic qualities to draw out all the good qualities of those with whom he is connected. R5426:5

Men cast it out

- Good for nothing, unsavory salt! castaways from divine favor, and left to be trodden under foot of men! R2073:2

Ears to hear

- Few have the ear to hear the Lord's message—few are so out of accord with sin, shame and ungodliness as to desire to escape from these and to come into full sympathy and accord with the Prince of Light at this present time. NS173:1

Let him hear

- All followers are to take heed to these words. Whoever neglects them despises the one who gave them, and will surely fail of a blessing that might otherwise have been secured. R5426:6, R1958:4, 2702:2; A195 The call was confined at first, during our Lord's ministry, to Israel after the flesh; but now, as many as the servants of God meet are to be urged to come to this special feast of favor. A195 Urge all that they met, up to a certain number, to come to the feast. R3834:3 The ear of faith must be attuned to the melodies of divine truth if the soul would catch its blessed inspiration. R1945:1

Luke 15

1

Luke 15:1 *Then drew near unto him all the publicans and sinners for to hear him.*

Publicans

- The publicans were Jews who had become somewhat estranged to their laws and to the patriotic sentiments of the nation, and who accepted service under the Romans as tax-gatherers. R3360:2 Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

And sinners

- The sinners were the more or less immoral, who made no professions of keeping the Mosaic Law, observances of the more sacred rites and ceremonies, holy days, etc. R3360:2

2

Luke 15:2 *And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*

Pharisees and scribes

- The scribes and the Pharisees held themselves aloof from the common people—the scribes, because the masses were illiterate; and the Pharisees, under the claim that the people were sinners, cut off from relationship to God. R5426:3 Whose holiness was of a hypocritical character, delighting in outward show rather than in purity and holiness of heart. R2706:2 They refused to acknowledge others as brethren and fellow-heirs of the divine promises. R2706:2

Murmured

- Whatever did not harmonize with their standards they could only contest. Their difficulty in part was that they had too high an opinion of themselves. R5426:6 For his having anything to do with the disreputable backsliders. R1460:1 Their view was earthly, selfish, proud, haughty, not pleasing to God. R5427:2

Receiveth sinners

- His superior knowledge did not make him haughty, and his superior righteousness did not make him proud and unsympathetic. R5426:3 This inclined them to repudiate Jesus, whom they would have been glad to have had as one of their number if he had been willing to be known as a Pharisee and to conform to their customs. R2706:2 When they found that he received sinners, they began to realize that his righteousness was a different sort from theirs, and, as darkness is opposed to light, they hated him. R1460:1 There was a measure of truth in the assertion of the Pharisees that the majority of people were living in sin, neglecting the divine Law, and thus living much after the manner of the Gentiles. R3360:1 But the Pharisees, accustomed to thinking of themselves as the holier class of the Jews, had gradually separated themselves from the lower elements of the people, so that in our Lord's time the two classes mingled very little. R2706:2 Publicans and harlots were not made the subjects of special missionary efforts. It was when these classes came to his ministry, manifested interest therein and signs of repentance and reformation, that he received them cordially. R2414:2 Bible Students should always seek to view the jewels of the Lord's Word in the settings in which they have been placed. To neglect this is to lose a portion of the lesson intended. R5426:3 Even his disciples were shocked that he should converse with a woman of Samaria. (John 4:27) CR125 There is no intimation that our Lord went "slumming" after them. R2414:2

3

Luke 15:3 *And he spake this parable unto them, saying,*

Spake this parable

- By way of reproof to the murmuring of the Pharisees and scribes, to correct their wrong ideas. R1958:2, 2706:2

4

Luke 15:4 *What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

What man of you

- Representing the Lord Jesus, the Good Shepherd (John 10:11), as the representative of the Father, the Great Shepherd (Psa. 23:1). R2706:5, 5427:2

An hundred sheep

- Representing the entire family of God. R3798:4 A sheep, a docile creature, always represents one who wills to be in harmony with God and in the fold. A goat is the Lord's symbol for the wayward and willful. R1216:3

One of them

- The one stray sheep represents Adam and his family. R5427:2, 3835:2, 3798:4, 2706:3, 1217:1 The race was lost, not merely a few, the Church; and their recovery is to include all that was lost. R5427:4 The lost sheep, which originally was represented in one (Adam and Eve), in its recovery will be represented by hundreds of millions of the redeemed and restored of mankind. R2707:2 To suppose it

to represent the degraded element of humanity and the ninety-nine sheep a holiness class would be inconsistent because "There is none righteous, no not one" (Rom. 3:10), and "We all like sheep have gone astray" (Isa. 53:6); the illustration would be inapt because it is only a small minority that are in a condition of harmony with Jehovah. R2706:3 Representing Adam and the human family. "All we like sheep have gone astray." (Isa. 53:6) "There is none righteous, no not one." (Rom. 3:10) R2706:3, 5427:2, 3835:2, 3798:4, 1217:1

Doth not leave

- Leaving them well cared for by under-shepherds in the wilds (not in a desert). R2706:3 Representing our Lord Jesus, leaving the glory which he had with the Father before the world was, and coming into human conditions in the interest of mankind. R2706:3, 1217:1

The ninety and nine

- Just persons, needing no repentance, representing the holy angels. R5427:2, 2706:3, 1217:1

In the wilderness

- The true Church is the Church in the wilderness, separate from the world, and under divine protection and guidance. R1841:6

And go

- Representing the Lord's first advent. R2706:5

That which is lost

- Our Lord did not deny that the publicans and sinners were in the wrong and in some respects further estranged from God than were the Pharisees, but he wanted the latter to see that they should not feel so indifferent toward their brethren. R3360:3 Lost, as used in connection with mankind, has quite a different meaning in the Bible from that commonly given it in modern theology. R2706:1
- "The Son of Man is come to seek and to save [recover] that which was lost." (Luke 19:10) R5427:4

Until he find it

- His mercy will pursue the lost sheep until every member of Adam's race shall have been brought to a knowledge of the truth and to a full opportunity of returning to the fold of God. R5427:3 Any who, after being found and rescued by the Shepherd, follow him not, but prefer to follow Satan, will no longer be counted the Lord's sheep; for his sheep are those who hear his voice and follow him. R1217:1 Restore it to its original condition—restitution. R2706:5 How much am I sacrificing of my time and strength in going after the lost sheep? R5427:5 All the willing and obedient. R5427:4 Until every member of Adam's race shall have been brought to a knowledge of the truth, and an opportunity of returning to the fold of God. R5427:3 An illustration of the divine care. R2706:3

5

Luke 15:5 *And when he hath found it , he layeth it on his shoulders, rejoicing.*

When he hath found it

- Already the sheep is found, in the sense of being located; indeed, in that sense of the word it was not lost. It will require the entire Millennial age to bring back the sheep in the full, perfect sense of the parable. R2706:5 Having restored to perfection all of the human family who possess sheep characteristics. R2707:2 Recovered, brought back, by process of restitution. (Acts 3:19-21) R2706:5

Rejoicing

- Illustrates the attitude of God and the holy angels. R5427:1

6

Luke 15:6 *And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.*

He cometh home

- Bringing the lost back to the fold—to fellowship with God and the enjoyment of his favor, everlasting life. R3835:2 Not that all will be universally and everlastingly saved, but that all will be

brought to conditions of salvation, to a clear knowledge of the truth and to a full opportunity for accepting the same. R3798:4 We do not yet see the sheep recovered. We do see God selecting the members of the Good Shepherd to prepare to join in this work of seeking the lost sheep during the Millennial age. R2706:5, 1217:1 According to orthodoxy, eternal torment; but from the Scriptural standpoint, having wandered from God into sin and degradation. R2706:2 The fall of man and our imperfections to not stand as a bar if we return to God, who will abundantly pardon. R5427:1

7

Luke 15:7 *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*

Joy shall be in heaven

- They have a special feeling of interest in those who have strayed, and especially rejoice in the recovery of such. R5427:1 In proportion as we become Godlike we have an interest in sinners—especially in those who, through heredity or evil environment, are more deeply steeped in sin, ignorance and superstition. R5427:3 Like the angels' song in Luke 2:13,14, this shows how the angels of God are interested in the affairs of men, and how they sympathize with us and rejoice over our prosperity. R1478:6

That repenteth

- All mankind, in coming back to God, must come back repentantly, and there is joy in heaven over all the human family as they come back in harmony with God and in harmony with righteousness. Q510:T Whether he come back now under the condition of the Gospel call, or whether he shall come back in the next age under Messiah's Kingdom. Q510:T The interest is in the repentant one or in the one who has not sinned beyond repentance. Any sheep, having been found by the Shepherd, and then preferring the wolfish, would no longer be interesting to the heavenly ones. R5427:2 What, then, will be the joy in heaven when the Body of Christ is received into glory? R1821:3

Ninety and nine just persons

- The angels of heaven, alone, would seem to fit this description, as being just persons who need no repentance. Q510:T

8

Luke 15:8 *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ?*

Ten pieces of silver

- Prized as a marriage memento. R3360:3 It was the custom among Jewish women to wear on the forehead a fringe of coin bangles. These might be of gold or silver, and sometimes represented her dowry. R5427:4 The women of those times usually wore a bracelet on which was fastened ten coins. Such a bracelet was generally the gift of the bridegroom at the time of marriage, and each piece associated with it was highly esteemed by its wearer. R3835:3, 2707:2 Each had stamped upon it, as is the custom with coin, a certain image or likeness. And so all the sons of God, including angels and archangels, are made in the image and likeness of God. It was one of these that was lost—the human one, man. R2707:3 The human piece, mankind—the dirt floor of the home representing the defilements which have obscured the divine likeness ever since man's fall. R2707:4

Lose one piece

- Representing more than its intrinsic value; its loss marred the beauty of the whole. R5427:4

Sweep the house

- The lighting of the candle and the diligently sweeping represent the work of God through the Christ, which will be accomplished by the end of the Millennial age. R2707:4

Seek diligently

- An illustration of divine energy on behalf of lost humanity. R2707:3 Not that the woman represents

divine energy. Q739:2

Till she find it

- "That which was lost." (Luke 19:10) R2707:4, 5427:4

9

Luke 15:9 *And when she hath found it , she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.*

And when

- At the end of the Millennial age. R2707:4

Rejoice with me

- Representing the time coming when all things in heaven and on earth will rejoice in the full accomplishment of the Lord's work. R2707:5

Which I had lost

- The Scriptures use the word "lost" in reference to the original loss, and not at all in respect to those who will be destroyed in the second death—the latter are not said to be lost; they cease to exist. R2707:3

10

Luke 15:10 *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

There is joy

- We are sure that the angels in heaven rejoice to see the lengths and breadths and heights and depths of the love of God as exhibited toward his fallen creatures. R3631:5 This must be the attitude of the Lord's people today, a feeling of loving interest in the recovery of others from sin, and a disposition to assist them back to harmony with God. R2707:5

Over one sinner

- The great time of rejoicing will come at the close of the Millennial age; but now, in advance, all the heavenly host rejoices in every evidence of the accomplishment of the great work. R2707:5 The manufacturer should ask himself, To what extent am I allowing the accumulation of coin to interfere with the giving of proper protection to my employees and all for whose welfare I have a responsibility? R5427:5 Each Christian should ask himself, How much of my time am I giving in helping my fellow-men out of their difficulties and trials back to God? R5427:5

11

Luke 15:11 *And he said, A certain man had two sons:*

And he said

- Seeking, in this parable, to show the Pharisees that their position respecting the publicans and sinners was wrong. R5434:6

A certain man

- Evidently representing Jehovah God. R5435:1, 3360:3, 2708:1

Had two sons

- Originally all the Jews entered into covenant relationship with God, and thus became, typically, his sons. R1460:1 Cannot represent Jews and Gentiles or Little Flock and Great Company. R1459:3 While illustrating the two classes into which the Jewish nation divided itself, the principles set forth in the parable are more generally applicable. R5435:4, 2708:1

12

Luke 15:12 *And the younger of them said to his father, Father, give me the portion of goods that falleth to me . And he divided unto them his living.*

And the younger

- Representing the publicans and sinners. R3836:1 Representing the common people, not so strict in their ideals. They were known to others, and acknowledged by themselves, as publicans and sinners —not attempting to live godly lives. R5435:1, 3836:1, 3360:3, 2708:1, 1958:2, 1459:6, 1460:1; PD60/72; Q554:7 Representing, in a secondary sense, all the remainder of mankind outside of those few in Israel who were seeking to do the Father's will. R2708:4 There is still the Lazarus class, the returned prodigal class, to which the Father is pleased to grant riches of grace, the robe of righteousness, the feast of fat things and the ring, symbolizing his eternal love and mercy. R3836:2 Gentiles cannot have been meant or illustrated by the prodigal son, for they had never been sons, and could not have left the Father's house when they were never in it. R1459:3 The class of today described by Rom. 1:21,22, 24,26,28,29. R3361:1

Give me the portion

- It was the custom that the elder son should inherit the principle part of the estate if he chose to remain at home. The younger sons were usually given some portion and allowed to embark in some other business or profession. R3835:3

He divided unto them

- They were inheritors together of certain wonderful blessings and promises. R2708:1 Not that the father unwisely retained nothing to himself, but that he gave a reasonable individual portion to each son, retaining the remainder, which, however, was intended for the elder son, if faithful, at the father's death. R3835:3 A man's estate is his stewardship from the Lord, and while children may be properly recognized in this stewardship, the responsibility of a Christian should extend beyond his own immediate offspring, while including them. R3835:5

13

Luke 15:13 *And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.*

The younger son

- Careless of spiritual privileges and opportunities, estranged from God. PD60/72; R5435:1, 3360:2

Took his journey

- The publicans and sinners should have been glad to remain under divine protection and care and to have enjoyed the Father's house and all of its blessings. R3360:4

A far country

- Afar from God, in sin and disregard of the Law. R2708:1 Satan may be said to be master of this far country—afar from God, his love, protection and care. R3360:4 From one standpoint, nearly the whole world of mankind is still in a far country, in the land of the enemy, under the blinding influences of the god of this world. R3361:1

Riotous living

- As a matter of fact, while the one had preserved and the other had wasted his inheritance, neither had rightly valued all that was implied in their share of the inheritance of Israel; and while the one had grievously sinned, neither was the other without sin. R1958:2 Misused their privileges and opportunities as members of the nation of Israel, their inheritance in the Law Covenant. R5435:1, 2708:1, 1958:2; Q554:7

14

Luke 15:14 *And when he had spent all, there arose a mighty famine in that land; and he began to be in want.*

In that land

- In a foreign land, of which Satan is the master. R3835:5, 3360:4

To be in want

- The publicans and sinners felt their degradation. They were spiritually hungry. They were ragged. R5435:1 Sin always brings misery in some form, and often in many forms. R1460:2 In slavery to sin and receiving sin's wages: discontent, unhappiness, heart-aches, body-aches. R2708:2 "The way of transgressors is hard." (Prov. 13:15) R2708:1

15

Luke 15:15 *And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.*

Swine

- Representing the worldly, those engrossed in the things of the present time and wholly indifferent to spiritual matters. R3360:4

16

Luke 15:16 *And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*

With the husks

- Why dost thou toil among the husks of mammon, when to his rest the Father bids thee come? R1460:6*

The swine did eat

- There was a difference between him and the swine, for while the swine could fill their bellies on the bean pods of the locust or carob tree, the prodigal found it hard to subsist on that diet. R3360:5

No man gave

- He was in an attitude of want, of hunger, of dissatisfaction, discontent; a condition of sin and receiving sin's wages. R2708:2

17

Luke 15:17 *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!*

He came to himself

- Sin and degradation have brought unreason, unbalanced judgment, and have made the good to appear bad, the light to appear darkness, and the true to appear false, and contrariwise. R3361:6 He realized that he had been insane, stupid, dreaming, when he left so gracious a father's house and so great blessings as he had once enjoyed. R3360:5 Awakening to his dire necessities, remembering his father's abundance, realizing how stupid he had been to leave it. R5435:6, 3360:5 Thoroughly disgusted with his condition. R2708:2 It is of divine providence that our eyes open to see our need and our loss. R3361:6

Hunger

- Starving for any satisfying portion, for the blessings of the home he had left. R3360:4,5

18

Luke 15:18 *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,*

I will arise

- The first thing that he did was to resolve to will, and then he proceeded to do. The willing would have amounted to nothing had it not been followed by the doing, but the doing could not have preceded the willing. R3360:5 It was the will of the elder son which for a time kept him in his father's house; it was the will of the prodigal that led him forth. Likewise, it was his own will that led him to retrace his steps; and it was only the will of the elder son that hindered him from entering in to the joys of the festal occasion. R2708:4 Being a despised and cast-out class, the publicans and sinners were

ready to appreciate the love and kindness of the Lord. R1958:5

And go

- Arise and go, before thy doubts shall harden. R1460:6* Return in all thy rags of sin's defilement; return with all thy want and sore distress; thy Father's voice bespeaks his reconcilement: flee to his breast, and there thy guilt confess. R1460:3*

To my father

- The proper attitude of all repentant ones—reliance upon the love and mercy of the Heavenly Father and the provision which he has made in Christ Jesus for the forgiveness of sins and for reception again to his love and care. R5435:6

I have sinned

- God evidently wishes to have a class honest enough to acknowledge their own imperfections and their own unworthiness of his favors. R5435:5 The publicans and sinners realized in a large measure their own unworthiness, and sometimes smote upon their breasts saying, "God be merciful to be a sinner." (Luke 18:13) R3836:1

19

Luke 15:19 *And am no more worthy to be called thy son: make me as one of thy hired servants.*

Thy hired servants

- Not expecting to be an inheritor, not hoping to be received as a son. R2708:2

20

Luke 15:20 *And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

Came to his father

- With contrition of heart, and full confession of his error. R3362:4 Those who received Jesus' message included not many great, wise or noble, but chiefly penitent prodigals. PD60/72 The first returning prodigal under the new dispensation will be the poor Jew. R3361:2 Jesus represented the Father's house to the younger-son class. R5435:1

A great way off

- In our Father's name, he would have us meet them, while they are yet a long way off, and encourage their return with assurances of a hearty welcome and a blessed feast. R1958:6

His father saw him

- His elder brother, represented by the Pharisees, was not on the lookout for him; but the father, representing God, saw him a long way off—was looking for him. R3360:5 The time when the father accepted the prodigal was at Pentecost. R5435:2

Had compassion

- The prodigal must will and strive to return, but the Father will meet him on the way to encourage him, receive him, bless him, and bring him into all the glorious things which he has in reservation for them who love him. R3361:6

And ran

- Lest he should be discouraged in his fearfulness. R3360:5

Fell on his neck

- Nothing in this parable shows the necessity for the ransom. It is evidently therefore the picture of the return of a backslidden son, and not that of the redemption of a condemned stranger and alien. R1460:5 How this must have touched the hearts of the publicans who heard—to think that God was willing to receive them back again, not to spurn them as the Pharisees did! R2708:2 This loving, helpful spirit is the spirit which the Lord would have all his people exercise toward even the most degraded of men who manifest any disposition to forsake sin and return to the right ways of the Lord. R1958:6

Kissed him

- The seal of our reconciliation, the mark of our adoption into the divine family. R1460:5 The seal of the Father's love. R1958:6 His reception was as though he had never sinned. R3360:5 Not only were the publicans and sinners pardoned, but because of their penitence, they were granted special manifestations of God's favor. R5435:2 We are glad that our Heavenly Father gives us and our brothers and sisters and children opportunities to recover themselves after they have wandered into sin; opportunities to profit by the lessons of life and the sad experience of being aliens from God. R3361:4 The seal of our reconciliation and our adoption into the divine family, first applied at Pentecost. R1460:4, 5435:2

21

Luke 15:21 *And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

I have sinned

- Let him not return in any self-righteous, self-excusing attitude of mind. He must go back as did the prodigal, with contrition of heart, full confession of error and a willingness to take the very lowest place in the Father's family as a servant. R3362:4

22

Luke 15:22 *But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:*

The best robe

- The robe of Christ's righteousness, justification. (Isa. 61:10) R3836:1, 3361:5, 1958:6, 1460:4 The robe and all the blessings are provided through Christ as a covering for all the imperfections of the fallen nature. R5435:2 Replacing the filthy rags of our unrighteousness. R1460:4

A ring

- Representing the witness of the spirit that we are sons and heirs. R1460:4 As a signet of his everlasting mercy, forgiveness and love, the Pentecostal blessing. R3836:1 A symbol of unending divine favor. R1958:6

Shoes on his feet

- Preparing us for the sharp contact often to be experienced from the beggarly elements of the present evil world. R1460:4

23

Luke 15:23 *And bring hither the fatted calf, and kill it ; and let us eat, and be merry:*

The fatted calf

- The feast of fat things provided for the sinners in Israel corresponds to the feast to be opened ultimately to the whole world of mankind under the Kingdom. (Isa. 25:6-8) R2708:4, 5435:2, 3836:1

Let us eat

- The feast and merry-making represent the blessed promises of God and are the marriage-feast represented in another of our Lord's parables. (Matt. 22:2-14) R5435:3 God provides a "feast," a blessing which all may share, if they will. PD60/72 Represents the blessed promises of God to those covered by the robe of Christ's righteousness and begotten by the holy Spirit. R5435:3

24

Luke 15:24 *For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

Was dead

- Having died to the privileges of his father's house, just the same as sinners are dead in trespasses and

sins; so this son was dead to father, to home and every interest—a figurative situation in the Word. HG205:6

Is alive again

- The parable ignores the second death. The son that was lost was lost in his going away into sin, and not lost in eternal torment. He was found in his return to God. He was dead, so far as the Father was concerned, when he was away; but he was alive again when he willingly returned. R2708:4 How grandly this illustrates to us the lengths and breadths and heights and depths of the love of God. R5435:2, 3361:5

25

Luke 15:25 *Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.*

His elder son

- Representing those who sat in Moses' seat and who remained loyal to God in their outward profession, at least, and in their endeavors outwardly to keep his Law. R5435:1, 2708:1 The Pharisees and Doctors of the Law, who outwardly and theoretically were in harmony with God. R3835:6, 3360:3, 1958:2 Who customarily inherited the principal part of the estate if he remained at home with his father. R3835:3 The Pharisees and all who had respect unto their inheritance in the Law Covenant. R1958:2 The Pharisees, strict observers of God's Law, but proud, boastful, self-righteous. R1459:6, 3360:1, 1958:3, 1460:2 The Pharisaical class delighted to proclaim that they were the heirs of God's favor. R3360:2

Was in the field

- Striving by daily obedience to the Law to remain at home with God. R3835:6 The elder brother, representing the Pharisees, was not on the lookout for his brother. R3360:5 In spiritual Israel there is a similar class—some who are self-righteous and self-confident, moral and religious, but who, like the Pharisees, lack the spirit of love to appreciate the Father's conduct. R3836:2 There are noble characters in the world who love to do right; nevertheless not many of this kind may be expected to be of the Kingdom class—not because God is unwilling, but their noble qualities make them less ready to accept the terms. R5435:4 This better class seem to feel that, in contrast with the lower strata of society, they are perfection itself, and that God would be sure to desire them. R5435:5

28

Luke 15:28 *And he was angry, and would not go in: therefore came his father out, and intreated him.*

He was angry

- How true to the facts was this picture of the Pharisees objecting to his telling those poor prodigals about the love of God and his willingness to forgive them, and to welcome them back home again. R1460:2 There are two ways of departing from the Father—open sin and wantonness, or a failure to attain the divine likeness in our hearts. There is more hope for those gone into sin returning to God than of some who, while outwardly moral and religious, fail to acquire the Lord's spirit of love and mercy. R3836:2 Lacked the spirit of love and hence was not at all prepared for the feast. R3836:1, 5435:3 Likewise the elder-brother class of Jews did not show the right spirit. R5435:3 The Pharisees were bitter, instead of being glad, to find the people hungering for God's Word. Q554:7 The attitude of the Pharisees—complaining, disappointed, offended, self-righteous, scorning the returning prodigal, angry with the Father because of his goodness. R2708:2, 3835:6, 3360:6, 1958:6 Today the message of restitution for a "groaning creation" (Rom. 8:22) is received in much the same manner. R2708:6 All who are in harmony with God will rejoice to see sinners returning to divine favor. Any other spirit will surely work injury, as it did to the Pharisees, who, as a class, were unfit in their selfishness to share the blessings God had or ever will have to offer. R1460:5

Would not go in

- They were blameworthy in that they were proud of their religion and boasted of their goodness; and because they despised and spurned and would not recognize, nor speak to, nor eat with, the irreligious class. R1459:6 While the Pharisees were really in the most favorable position to receive the blessing, being schooled in the Law, the publicans and sinners were going into the kingdom before them simply because this "elder son" class had cultivated a spirit of pride and boastfulness. R1958:3 Jesus said, if you stay out, then you will stay out, for God is receiving the prodigals. Q555:T The loss would be theirs, the gain would be that of the more humble minded. R3360:6, 2708:3 They thus showed that they lacked a very important quality of heart—they lacked the spirit of loving kindness, and hence were not at all prepared for the feast. R3836:1 The jealous spirit on the part of the Pharisees apparently kept many of them from appreciating the gift of God in Christ—they refused to enter in. R5435:3 As they were not in the right attitude of heart to receive their repentant brethren, neither would they have been in the right attitude of heart to be the Lord's instruments of general blessing in his Kingdom. R2708:3 "Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13) R1460:5 As in the parable of the marriage feast (Matt. 22:2-10), those who were originally bidden appreciated it not, dishonoring the host. R5435:4 Poor, self-righteous Pharisees! Their jealous spirit kept them from appreciating the gift of God in Christ. To this day they will not go in. R5435:3, 1460:4 Refusing to enter into the joys of the occasion. R3835:6, 3360:6 If they would not share the Father's hospitalities with the prodigal, they could not share them at all. R3360:6 There are similar classes among spiritual Israel now: the self-righteous, self-confident, moral and religious, but without love; and the returned prodigals to whom the Father grants riches of grace, mercy and truth. R3836:2 All who participate in the Gospel feast must come in under the Father's terms. R3360:6 Much the same spirit is manifested now by the outwardly religious, as they hear of the coming Times of Restitution, in which all the degraded of earth may return to the Father's love. R3361:1,5

29

Luke 15:29 *And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:*

Do I serve thee

- The elder son represents the class which, having respect to the promises, enjoys the blessings at home with the Father, and is in fellowship with God as his people. R2708:1

30

Luke 15:30 *But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.*

This thy son

- Declining to call the prodigal "brother." R2708:3

31

Luke 15:31 *And he said unto him, Son, thou art ever with me, and all that I have is thine.*

Is thine

- Is for thee; may be yours if you will have it so. R3835:6

32

Luke 15:32 *It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

It was meet

- The Lord showed them that they were angry with the Father because of his goodness. R3360:6

This thy brother

- In contrast with the elder brother who said, "this thy son." R2708:3

Was dead

- So far as the father was concerned, when he was away. R2708:4

Is alive again

- When he willingly returned. R2708:4

Was lost

- In his going away into sin; not lost in eternal torment. R2708:4

And is found

- His return to God—the younger brother class realizing their need of forgiveness and help. R2708:4, 5435:5

Luke 16

1

Luke 16:1 *And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.*

He said

- As a rebuke to the spirit of the Pharisees, who bound heavy burdens on others but themselves shirked them, while pretending hearty obedience to the Law. R5436:2 Perhaps no other parable has been so helpful to the poor and needy, the sinful and the weak who have a desire to return from the ways of sin and be received back into the family of God. They see themselves in this parable and are encouraged by its representing the Father as willing to receive them. R5435:5 As well as to the Pharisees at the same table. R2715:3; Q724:9

Unto his disciples

- The parable was primarily addressed to Jesus' disciples, in the presence of the Pharisees. R5386:3 The fourth in a series of parables, representing the unwisdom of the Pharisee class in hypocritically pretending to others that they kept the Law and were acceptable stewards, whereas they themselves were well aware that they came short of fulfilling their stewardship, and must therefore be rejected from it; the parable points out to them a proper course, which they did not take. R2717:3

A steward

- You sit in Moses' seat. R5386:4; Q725:7 Representing Moses and the Law Covenant of which Moses, as Mediator, was the original steward, and the scribes and Pharisees now the steward, as Moses' representative. R2715:3 Corresponding to the elder son of the preceding parable, and to the rich man of the succeeding parable. R2715:3 Such a steward had as absolute control of his master's goods as had the master himself; he had, as it were, the power of attorney. R5436:2, 2715:6, 1626:3; Q724:9 Today a class corresponding to those who sat in Moses' seat sit in Christ's seat, as respects the Gospel Church. This class is composed of elders, Sunday School teachers, superintendents, ministers, bishops, archbishops, etc. R2716:5 The consecrated are merely stewards of their time, talents, influence, wealth, etc. R5436:5

His goods

- "The oracles of God" (Rom. 3:2), the knowledge of God, with typical justification and at-one-ment with him, and an interest in the promises made to the fathers. R2715:3

2

Luke 16:2 *And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.*

Give an account

- The scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. R5749:6

Thou mayest be no longer

- A new dispensation is about to be ushered in. R2715:6, 2716:2,5; Q726:1 You scribes and Pharisees are near the end of your term. R5386:4 God knew when he gave them the stewardship that they were weak through the fall, and incompetent. He knew they would fail to keep the Law perfectly. He fully intended in due time to depose them from the stewardship and give it to the one whom he had foreknown—to Messiah. R2715:3 We should not be surprised if the priests and ministers will suffer more distress in the great trouble time than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. R5750:2 Nominal church clergy and leaders will particularly suffer because they have failed to conserve the interests which they pretend to serve. R5750:4

3

Luke 16:3 *Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.*

Then the steward

- The Lord proceeds to show what a literal steward in olden times would have done under such circumstances. R2715:6, 2716:6

What shall I do?

- Encourage your brethren to do the best they can. R5386:4 A wise steward would be alert to his own future welfare. It would be wise for the steward, in consideration of his own interests, to keep the future good will of the man, and let him pay half. R5386:3 Yourselves not being able to pay the divine requirements of the Law, you scribes and Pharisees should feel sympathetic with the poor Jews who keep it only partially. R5386:3, 2716:2; Q726:1 The proper course for the nominal church steward class would be to candidly confess the errors of the creeds and their own failure to properly use "the oracles of God." (Heb. 5:12) R2716:6

Am ashamed

- Conscientious preachers know not what to do. R5154:4

4

Luke 16:4 *I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.*

Resolved what to do

- Scale off the debts of those who could not pay all. R5436:3

6

Luke 16:6 *And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.*

Write fifty

- So that the debtors probably could pay before he turned over his office to his successor. R5436:3 He minimized their accounts, as he had a right to do. In olden times a steward had the right to make contracts, etc., for his master. So this steward cut down the accounts and made friends of the people. R5749:6 Today bankruptcy laws similarly release debtors from obligations which they could not pay; and similarly, creditors, in their own interest, agree to accept sixty percent or some other portion of the original sum as the whole of a debt. R2716:1 The Jewish Jubilee year of full release from all debts was along the same line of leniency and wise business policy represented in the "Bankruptcy Law" of today. R2716:1 If he had waited until he was put out of the stewardship, he could not have

reduced the bill. Q725:3 As exponents of the Law, it was with them to say whether this thing should be a very severe application of the Law, or a very slack application of the Law; and Jesus said they went to the extreme of exacting the very last item and exaggerating the Law to the people. Q725:7 You ought to feel sympathetic with some of these poor Jews who cannot keep the Law. You should say to them, Cut it down somewhat—keep half the Law, if you cannot keep it all. R5386:3 Jesus said they bound heavy burdens on the poor people without sympathy for them—burdens that they themselves were unable to carry. Q725:8 Merely requiring that they keep it to the best of their ability —fifty percent or eighty percent, according to circumstances and conditions—according as you are able, keep the Law. R2716:3; Q725:10 The clergy today should say to the people, If we said that you were to receive a penalty of eternal torment, count that now as being an error, and write down instead "a just recompense of reward." If we taught you that your obligations are to perfectly keep the Jewish Law, amend that feature of your faith, and write instead that God will accept imperfect works, provided those imperfect works are the best you are able to offer. R2717:1 So we should tell man that God has provided a Redeemer, that God through Christ will be very merciful. By telling the people thus, we may get the ill-will of the scribe and Pharisee class; but we are getting the good will of the people and those in harmony with God and righteousness. R5386:5

7

Luke 16:7 *Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.*

A hundred measures of wheat

- 500 to 1,400 bushels. R5436:3

Write fourscore

- The steward's course may not have worked injury to his employer's real interests. In view of the disproportionate reductions, it seems not improbable that the steward saw that the debtor never could pay more. R1626:3

8

Luke 16:8 *And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.*

The lord commended

- For his worldly wisdom, shrewdness and prudence. R1626:3, 5749:6, 5436:3, 5386:3 He did not commend the steward's injustice, but his shrewdness in adopting a policy which would win the favor and friendship of those whom he had unjustly treated before. R5749:6

The unjust steward

- Unjust in his previous use of his master's affairs; that is, unrighteous, unsatisfactory, imperfect. R2715:6

Done wisely

- Made good use of his time to "feather his nest." Q752:7

Children of this world

- The worldly man, possessed of wealth, is in that sense a steward of God's things, and may now use that "mammon," and with it make for himself friends. T93

In their generation

- Greek, genea, not with significance of race, but in reference to people living contemporaneously. D603

Wiser

- The scribes and Pharisees would have been wiser by more promptly recognizing that a change of dispensation required a changed attitude toward those about to be taken from their control. R2715:6, 2716:2,3 The disciples of the Lord should use all they have wisely and energetically in the divine

service. R5436:5

Children of light

- You, as God's people, and more favored than any others with light on God's character and plan, are not acting wisely. R2715:6 Had the scribes and Pharisees followed the course of this steward, they would have made friends of the publicans and sinners. R5436:3 Now that these Doctors of the Law see the present dispensation ending, they should correct their former mistakes and make some reparation for past delinquencies. R5750:1

9

Luke 16:9 *And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.*

I say unto you

- "Likewise I say the same unto you." The application of the parable to his followers is somewhat different from its application to the scribes and Pharisees. R5750:1 There is room for dispute in respect to the teachings of this parable, but to us it seems clear that Jesus meant that the wisdom of the unjust steward should be exercised by his disciples in their dealing with the mammon, the riches, of the present life. R5436:5 They were each talents of certain talents, opportunities, money, etc. R1626:3

Friends

- Not necessarily those whom we make friends. God is our friend, the Lord Jesus, the glorified saints, and all the holy angels. R5750:5 Applied to his time, our Master's words would teach that the scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. Had they tried to make the people happy and contented, it might have gone better with them afterward. R5749:6, 5436:3, 5386:3 To do otherwise, on their part, was hypocrisy; for they could not help knowing that they themselves were unable to comply with the requirements of the Law, which is the full measure of a perfect man's ability. (Eph. 4:13) R5436:3 Their proper attitude would have been to confess their own shortcomings, to strive to do their best, to appeal to God for mercy, and to teach the common people to do similarly. R5436:3 Wherever you can use earthly blessings, money, influence, or anything else, to make friends, do so; do not try to make enemies out of the people in general. Q726:1 Live in harmony with the people as far as justice will permit. R5386:4

Out of

- By means of. R1626:6

The mammon

- In other words, lay up treasures in heaven by the sacrifice of the Mammon of unrighteousness. (Matt. 6:20) R2717:4 Use whatever of the unrighteous mammon you may have in doing as much good as possible, in blessing and assisting others; and thus they will make grateful, appreciative friends. R5750:1

Of unrighteousness

- Of this present time of unrighteousness, "this present evil world." (Gal. 1:4) R2717:4 The earthly wealth or valuables under your control now, which at one time were in whole or in part controlled by Sin, your long-time taskmaster. R1626:6 They will not be counted unjust squanderers, as they use their earthly opportunities for advancing their heavenly interests. R5436:6 We should not be sticklers for full justice and the last penny in earthly matters. R2865:4

When ye fail

- Our failing will be the reaching of the end of our sacrificial course. R5750:5, 1626:6 When this age of Satan's domination is ended. T93

They may receive you

- Although we may be excluded from the high functions of the nominal systems, many of the common people are hearing gladly and sympathetically and are wishing to share their homes with us. And so

we have homes all over the world, wherever God's people are. R5386:5 Those who could receive us into everlasting habitations would be only the Lord and his angels. R5750:4

Everlasting habitations

- In their case, the Gospel favor in the end of their age. R5436:3 The place prepared for the faithful class of "more than conquerors," the "house not made with hands, eternal in the heavens." (Rom. 8:37; 2 Cor. 5:1) R5750:5, 5436:5 Into heavenly conditions—the using of our talents, once active in Sin's service, in the Lord's service being counted as laying up treasures in heaven. R1626:6 Whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins. (Matt. 10:42) T93

10

Luke 16:10 *He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.*

In that which is least

- Unselfish, willing to sacrifice. R5436:6 In the use of earthly things in God's service. R5436:6 Even in the smallest affairs of life we are to look for the Lord's will. R5740:3 The trifles of life have an important bearing upon our character-building. R5740:1 "Trifles make perfection; and perfection is no trifle." R5509:1 Even the very thoughts of our minds. SM373 Let us be careful in the little things, the little opportunities, hours and moments. R4132:2, 5595:4 How do we know that we would use a thousand tongues if we do not faithfully use the one we have? R5419:3; CR5 If we had a million dollars, it would be only a small thing in his sight. Our grandest opportunities for service are comparatively insignificant. But we are to appreciate even the least service we may be able to render. R5741:4 Faithful service to the Lord will manifest itself in economy in the home and in consideration for others around us. R5740:5 The Lord is specially judging of our professions and heart desires by the little things in life, rather than by the greater things. NS448:6 Present opportunities are to be prized as opportunities for indicating what is our real attitude of heart. R5740:2 Faithfulness to principle, even in small things, will give evidence of character, to which may be entrusted the responsibilities of the Kingdom. R2924:1 Some may have very little of mammon at their disposal to sacrifice. The Lord accepts the little sacrifices which we are able to make as though they were greater ones. It is not the amount that God is seeking, but the character. R2717:4 As pupils, as employees, as servants, clerks, let us learn that there is a principle involved in even the slightest affairs of life; that whoever is obedient to these principles is making character, and whoever is neglecting them is undermining character. NS446:3 The Lord's method is to advance only him whose zeal and faithfulness and perseverance in well-doing have shown themselves in little things. There is always plenty of room at the bottom of the ladder of honor. F296 When we practice carefulness in little things, we are thereby developing our characters along right lines. R5740:6; R5509:1 Whosoever wills, need not for long be without opportunities for serving the Lord, the Truth and the brethren in humble ways which the proud-spirited will disdain and neglect, looking for service more honorable in the sight of men. F296 Little courtesies, little acts of thoughtful consideration for others, how much they mean! R5509:1 Jesus, having the opportunity to preach, even if it were only to a Samaritan woman, improved his opportunity. He knew that through her the truth might go to others. The disciples could not understand why the Master should be speaking to this woman instead of to a crowd. R5740:3 The work which the Apostle Paul did upon the tents passed to his credit as a part of his priestly sacrifice just as much as the other part of his time which he spent in more congenial methods of proclaiming the Gospel. R3266:2 This does not mean that the Lord's people are to be content with the usual routine of daily life, but that each day by day carefully scan his earthly duties to see in what manner he could justly cut off moments, hours or days from the service of earthly interests to be given to sacrifice for spiritual interests. R3266:2 We should esteem it a privilege to

address wrappers for tracts, or whatever the opportunity of the hour may be in the Lord's service. If our work is in the kitchen, it is a service of the Lord if we do all as unto him. R5740:5 Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord, who judges us by our faithfulness in little things and small opportunities, rather than by our great achievements. R4132:2 Habit is a wonderful power, either for good or evil. He who has not learned self-control in respect to little things cannot expect to be able to exercise self-control upon the greatest and most important affairs merely. R2494:1

Also in much

- There are many who are exceedingly careful about handling a large sum of money, but who are very careless in handling a small amount. R5740:1 An equal faithfulness in the presence of larger opportunities. R3266:2 Sharing with Messiah in his Kingdom as priests and kings, entrusted with all of God's favors to be bestowed upon mankind. R5740:2, 5471:4, 5436:6

Unjust in the least

- (Examples cited in referenced Reprint)—small matters, but one who is careless, thoughtless and inattentive in these is likely to be untrustworthy in larger matters. R5740:2,5 Some can treat lightly their vows to men, and twist and turn a human creed to suit their own convenience; when they come to God's word, the same spirit of conscienceless twisting and avoiding issues will hinder their getting at the simplest elements of divine truth. R1308:6

Also in much

- Unfaithfulness in the present time respecting things of trifling value in comparison would mean unfaithfulness in the future great things. R5436:6, 4206:6

11

Luke 16:11 *If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?*

Not been faithful

- Whoever selfishly appropriates to himself the things of which he is steward will not be trusted with the future great things. R5436:6

The true riches

- The glory, honor and immortality of the Kingdom. R1627:1, 5436:6 How can we be expected to be entrusted with heavenly things while we set a higher value on earthly things? R450:4*

12

Luke 16:12 *And if ye have not been faithful in that which is another man's, who shall give you that which is your own?*

Another man's

- The things of the present life belong to God, because we have consecrated or devoted them. R5436:6

Your own

- The things of the future life belong to us, because God has promised them to us. R5436:6

13

Luke 16:13 *No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

Serve two masters

- Righteousness and sin; love and selfishness; God and Satan. R1626:3, 5437:1 "A double-minded man is unstable in all his ways." (Jas. 1:8) God has purposely put the matter so that we cannot be servants of wealth and servants of God at the same time. He wishes to bring us to the testing point—the test is: "God first." R5465:6

Despise the other

- In order to be acceptable, we must reach the place where we love righteousness and hate iniquity—inequity, injustice. SM395

Ye cannot serve

- One or the other must conquer. The choice we make must be a permanent one. In proportion as we are faithful to one, we are unfaithful to the other. R5437:4 If we attempt to divide our love and attention, the results will be unsatisfactory to God, unsatisfactory to mammon and unsatisfactory to ourselves. R2717:2

And mammon

- Two masters claimed their allegiance—Sin and Righteousness. R1626:3 Self or wealth or fame or position and honor amongst men, one or all of these. R2717:2, 1626:6 God, his spirit and his teachings, are represented by the word Love; while Satan and his course are represented by selfishness, covetousness, mammon. R5437:1 We should have no idols—either wealth or fame or selfish ease—which might attract our devotion away from God and tempt us to ignore the rich blessings which he is now offering to the faithful. R5465:6 Of one form of mammon, Jesus said: "How can ye believe who receive honor one of another, and seek not that honor which cometh from God only" (John 5:44); and of another form, "Ye devour widows' houses, and for a pretense make long prayers." (Mark 12:40) R3047:4 The spirit of selfishness, covetousness. R5437:1 Riches, honor of men, dignities and titles, place and position. R3047:4 The test is "God first." Our choice must be permanent, and counted the greatest of privileges. R5465:6, 5437:4 The Lord seeketh not such as are double-hearted to be his joint-heirs in the Kingdom. R3764:6, 5465:6

14

Luke 16:14 *And the Pharisees also, who were covetous, heard all these things: and they derided him.*

The Pharisees

- Because the Pharisees were the leading exponents of the Law, Jesus pointed many of the parables against them, while he comparatively ignored the irreligious Jews—the Sadducees, who made no profession of faith. R5436:2

Who were covetous

- Who dearly loved the riches and honors of the present time. R1627:1 In the Diaglott, "for they were money-lovers." "Covetousness is idolatry" (Col. 3:5). Illustrated by Israel's worship of the golden calf. R3047:4

They derided him

- They had a plan and system of their own arrangement; they had no desire to have their own plans superseded by God's plans. R342:6

15

Luke 16:15 *And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*

Which justify yourselves

- You succeed in getting men to think you very holy. R1627:4

God knoweth your hearts

- That much you do is merely of outward show, mock humility and pretended self-denials. R1627:4

Highly esteemed

- Not earthly things needed for our physical well-being, but things that are most highly esteemed include reputation and money. R285:2, 210:1*

Among men

- So anxious to be highly esteemed of men that they seem to forget altogether the one from whom they received their stewardship, and who is about to take it from them. R2716:6 Those who love the praise of men more than the approbation of God suppress their convictions and hypocritically adhere to the

popular multitude. R582:1*, 468:3* Had our Lord Jesus joined hands with the popular leaders in the Jewish church and abstained from pointing out the false doctrines of his day, he probably would have been highly esteemed amongst men. E236 Inwardly unclean—given to extortion—spiritual wickedness. R5389:3 Honor, fame, a name among men; not so much to be superior as to be regarded superior; probably the greatest effort that men make is to be worshipped. R210:1*, 285:2* To those not well established in the truth, skepticism is infectious; they need only the word of someone highly esteemed to turn them away from the truth to fables. R3295:5

Is abomination

- Some, esteemed because of outward moralities, may be an abomination in the sight of God because of coldness or dishonesty. R2456:2

In the sight of God

- Illustrated by the rejection of seven of Jesse's sons because God saw some unfitness at the core, at the heart, which was not apparent to the outward observer, who like Samuel, would have concluded otherwise. R4210:1

16

Luke 16:16 *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.*

Law

- Of which you are the representatives. R2716:4 Including the Decalogue, as well as the ceremonial features of the Law. HG584:1*

Were

- Were recognized of God. R2716:4

Until John

- Until John the Baptist. R2716:4 Though a loyal servant to the Lord and a martyr for the truth, John was not a member of the Gospel Church. He belongs on the lower plane, with the overcomers of the Jewish age. R2279:3 "God, having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40) R2122:6 The heavenly calling was not possible until after the ransom had been paid, and John died before the sacrifice of atonement had been completed. D625; F87, 112 He will be a member of the earthly phase of the Kingdom, one of the "princes in all the earth." (Psa. 45:16) R2279:3

Since that time

- The privilege of heirship in this spiritual phase of the Kingdom of God was the only offer then being made, and has been the one hope of our calling during the entire Gospel age, which then began. A277 In order of development it was first the natural (earthly), afterward the heavenly rulers; but in order of grandeur of position and time of instalment, it will be first the spiritual, afterward the natural. A292

The kingdom of God

- The new, the Gospel dispensation. R2716:4, 1627:4

Is preached

- Teaching that a new dispensation is at hand, and the Law Covenant which they represented should die. R1627:4 From the time of our Lord's baptism and consecration unto death, the work of redemption having begun, the work of proclaiming the Kingdom was due. NS185:2 Although our Lord collected a goodly number of disciples during his ministry, none of these were actually received into the Kingdom relationship, into an adoption of the holy Spirit, until after our Lord had finished his sacrifice. NS185:2

Every man

- Who accepts the testimony as a message from God. D620 Should press toward it. R2716:4 Every man desires to get into it. You, therefore, should at once begin to dispose of the stewardship yet in

your hands that you might at least be on favorable terms with those who shall soon possess the power of the Kingdom. R1627:4

17

Luke 16:17 *And it is easier for heaven and earth to pass, than one tittle of the law to fail.*

Than one tittle

- Because of the greater and more important things typified by it. T12
- "One iota [smallest Greek letter] or one tip of a letter." (Matt. 5:18, Diaglott.) R52:3*

Of the law

- It is needful that the Law should die, that Israel may be liberated, prepared to be united to Messiah. R2716:5 The moral precepts of the Law never have passed away and never will. R1527:3

To fail

- Types cannot pass away unfulfilled. Example, the Jubilee type. B179

18

Luke 16:18 *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.*

Putteth away his wife

- Thus the Jewish institution was bound to Moses and the Law as a wife to her husband—so long as it liveth. It is needful, therefore, that the Law which you represent should die, that Israel may be liberated and thus be prepared to be united (married) to Messiah by a New Covenant (Rom. 7:1-3). R2716:5

19

Luke 16:19 *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:*

There was

- Was there a certain rich man, or is this a parable? HG225:1 If it be a statement of literal facts, then all the facts must be taken literally. NS818:5 It is accepted as a literal statement, notwithstanding the fact that we read again, "Without a parable spake he not unto them." R5004:3 It is a parable without doubt; because to take it literally would make of it an absurdity. R1966:1, 1086:5; HG385:2; OV163; Q597:2 A parable, not to be taken literally, any more than the other parables and dark sayings of our Master. R5444:2 The great difficulty with many in reading this Scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. R2603:6, 1086:5, 1000:1, 283:3; HG385:2 We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit all of the various parts of the parable and be reasonable, Scriptural and harmonious. HG428:1 The culmination of the entire series of parables, picturing the favored class as the rich man, who enjoyed, but did not rightly appreciate, the blessings showered upon him—selfishly shutting up his heart against the poor sinner at the gate. R2717:3,6

Rich man

- Not a word is said about his wickedness. R2603:6, 5004:3, 1086:6, 1000:1, 283:3; HG225:1, 427:6; OV163; Q597:2 The rich man was the Jewish nation, which had been in God's favor for more than 16 centuries. To the Jew had been given the promises, the prophets, the blessings and privileges of the Law Covenant. R5444:3, 5004:3, 2604:2, 1000:2, 284:1; HG225:1, 385:4, 428:2; NS819:1 Representing the scribes and Pharisees, the elder son in the parable of the Prodigal Son. R1966:4
- Dives [from the Vulgate, the Latin word for "rich (man)"] represented the Orthodox Jews, and not the "outcasts of Israel." R2604:6 Compare with Ezek. 16:1-14. The same denunciation is uttered in Matt. 21:41-43, and its accomplishment recorded in Rom. 11. R802:3 In a word, this parable seems to

teach precisely what Paul explained in Rom. 11:19-32. HG387:5 To be rich is not necessarily an evil. Abraham was very rich, likewise Isaac, Jacob, King David, King Solomon, etc. God himself is very rich. R5444:1; Q597:2, 529:4

Clothed in purple

- To them belonged the promise of the Kingdom. OV364 As God's typical Kingdom. R5004:3, 5444:3, 2604:2; Q598:2; PD60/72 Invested with royalty; the promises made to Abraham and David. R2604:2, 1966:4; OV163; Q598:2; PD60/72 Symbolizing royalty. They were the typical kingdom. R5444:3, 5004:3, 2604:2, 1966:4, 1086:6, 1000:2, 284:1; HG225:1, 385:5, 426:2; OV163; NS819:2 Although the crown had been taken off in Zedekiah's day, God had promised that he would give it in due time to him whose right it is, and that Messiah should be of the stock of David. Q598:2

And fine linen

- Fine linen is a symbol of righteousness. (Rev. 19:8) R284:1; HG385:5 The purging of their sins, typical justification, accomplished on their annual Atonement Day. OV364 Symbolizing their typical justification through typical sacrifices. R5444:3, 5004:3, 2604:2, 1086:6, 1000:3, 284:1; HG225:1, 385:5, 426:3; OV163; Q598:2; NS819:1

Fared sumptuously

- As no other people did. OV364 Enjoyed but did not appreciate his blessings. R2717:6 "Chiefly, because to them were committed the oracles of God." (Rom. 3:2) R1086:6, 2604:2, 1000:2 Having the rich promises of the Law and the prophets. R5004:3, 5444:3; OV163, 364:4; Q598:2; PD60/72 Their sumptuous fare represented the divine promises, as St. Paul's words imply in Romans 11:9. R5444:3, 5004:5, 2604:2, 1966:4, 1086:6; HG426:3; Q598:2; NS819:1 Their table was furnished in the presence of all their enemies, as they themselves boasted. HG225:5 "Let their table become a trap and a snare and a recompense to them." (Psa. 69:22) NS819:2

20

Luke 16:20 *And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,*

A certain beggar

- Representing an outcast class, including publicans and sinners, also including Gentiles. These had no fine linen of typical justification, and no purple, representing a share in God's favor as part of his Kingdom. R5444:4, 2604:2, 1086:6; HG385:5; OV163 Lazarus represented the Gentiles—all nations of the world aside from Israelites. R1000:3, 284:1; HG225:6, 426:4; Q600:T Not all the Gentiles, but certain ones concerning whom Jesus said, "I have not found so great faith, no, not in Israel." (Matt. 8:10) NS820:1 Lazarus represented the hopelessness of the sinners and Gentiles, who hungered for a share in the promises to Abraham. PD60/72 We read not a word about his good qualities, his purity of heart, his generosity to the poor, his reverence to God, etc., but merely that he was poor. HG427:6; OV163; Q597:5

Laid at his gate

- Outside the gate of favor—aliens, strangers and foreigners to the commonwealth of Israel. R5004:6 Outside of the pale of the Jewish influence. HG225:6

Full of sores

- Sores represent sin. Q600:T The sores represented moral defilement in this class, for whose justification no sin-offering had at that time been made. R1086:6; HG426:4 Sin-sick, covered with sores—because not sharers in Israel's yearly sin-atonement sacrifices. R5004:6; PD60/72

21

Luke 16:21 *And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*

Desiring to be fed

- Hungry, because all of the promises of God primarily belonged to Israel. R5004:6 They had no table

prepared with divine promises, no share in the promises of royalty, no justification from sin. OV364

With the crumbs

- Occasional crumbs of comfort. OV163 Signifying that Jesus did, on a few occasions, allow some special blessings of healing, which were for the Jews, to go to this worthy class of Gentiles. NS820:2 Two such crumbs given by Jesus: healing the Roman centurion's servant and the daughter of the Syro-Phoenician woman. R5444:4, 5004:6, 2604:3, 1966:4, 1087:1, 1000:4 284:2; HG225:6, 244:6, 385:6, 428:4; OV163, 365:T; Q600:1; NS820:2

The dogs came

- They were companions of dogs, aliens, foreigners from divine favor. HG428:5; OV164, 364:7

Licked his sores

- Also intimating that they were Gentiles. R5004:6, 2604:2, 1000:3, 284:1 The typically clean Jew considered all Gentiles fit associates of dogs, which were regarded as detestable creatures in those days. OV164; R5004:4, 2604:3, 1087:1, 1000:4, 284:2 In the sense of considering the Lazarus class upright and godly, and in some sense having sympathy with them. NS820:2

22

Luke 16:22 *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*

The beggar died

- As the Jews died to their favor, so the outcast publicans, sinners and Gentiles, died to their disfavor. R5444:5, 2604:3 The death of the beggar occurred three and a half years after the cross, at the end of Israel's specified seventy weeks of special favor. HG429:1; OV164 He did not die ordinarily; he was carried by the angels. HG225:3 The poor Gentiles, "strangers from the covenants of promise," were then "made nigh by the blood of Christ." (Eph. 2:12,13) R5005:1, 2604:4, 1000:5, 284:3

Was carried

- Not buried. Q601:1 Bringing hitherto aliens into the family of God as children and heirs of the Abrahamic promises and blessings. HG303:3

By the angels

- The angels were the apostles and ministers of the Gospel—specially St. Peter and St. Paul, declaring to the Gentiles that, whereas once they were "aliens," they were now "brought nigh" through faith in the Lord Jesus. R5005:1, 2604:3, 1000:4; HG386:1 The early Jewish Church, messengers of God and Christ, received believing Gentiles into full fellowship as brethren of the Seed of Abraham. OV364

Into Abraham's bosom

- Not to heaven, not to purgatory, not to some intermediate state. NS820:4 Became the children of God and children and heirs of the Abrahamic promise. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) R5444:5, 5005:1, 2604:3, 1966:4, 1087:1, 1000:4,5, 284:2; HG429:2, 386:2, 226:1; Q601:1; NS820:4; PD60/72 Symbolically saying that the outcasts of Israel and the worthy Gentiles became children of God and heirs of Abraham, who typified God. R5005:1 Thus the Gentiles have become Abraham's seed, and heirs of the spiritual part of the Abrahamic promise. (Gal. 3:29) PD60/72 If Abraham's arms are only for the poor and sick, he surely has them more than filled long ago. R1966:1, 1086:5; HG225:3, 244:5, 428:1; OV163 If the whole statement is literal, bosom must be literal. Abraham's bosom would not hold very many of earth's millions of sick and poor. R283:6, 4644:2, 2604:1, 1086:5, 1000:1; OV364; Q597:5 How absurd to interpret that Lazarus is blessed, not because he was good, but simply because he was poor and sick. R283:3, 4644:1, 2604:1, 1086:5, 1000:1; OV363

Rich man also died

- In Jesus' day Jewish favor began to wane. They were completely cut off in AD 70. During the interim of 40 years the rich man, the Jewish nation, sickened, died and was buried. R5444:3, 5004:5; HG428:6; Q598:2; NS819:3 Ceased to exist as a nation. R1087:1; HG225:5 The dying process began

from the time of our Lord's crucifixion. HG428:6; NS819:3 When the typical righteousness ceased. R1000:4; HG386:1 The Jewish nation rejected and crucified the Son of God and died to all their previous special advantages and favor. R2604:3, 5454:2, 5444:5, 1000:4; Q598:2; PD60/72 The death of both beggar and rich man at the same time represented a change of dispensation: "Your house is left unto you desolate." (Luke 13:35) R1966:4, 2604:3

Was buried

- Amongst other people, dead in trespasses and sins. HG386:3

23

Luke 16:23 *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

In hell

- Entombed in hades as a nation. HG428:6; OV164; NS819:3 As a nation they are still in hades, oblivion. Q598:2 He was not taken to Gehenna. He was taken to hades. Hades never refers to future torment. HG225:2 Whatever goes into hades must come out. That is the very thought of hades. It means a temporary stopping place from which the person or thing will come out. Q598:2 Nationally, they went to hades, to the tomb; and their resurrection has not yet been accomplished, although Zionism is the beginning of it. R5444:3, 5004:5 In a cast-off condition. HG386:1 The Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution. HG386:3 How absurd to conclude that simply because a man was rich, he must suffer through all eternity! R4644:1, 5444:2, 2603:6, 1966:1, 1086:5 In tribulation and affliction. R1000:4, 2604:3, 284:2

He lift up his eyes

- The dead cannot lift up their eyes, nor converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10) R2604:4

Being in torments

- As a nation dead, yet as a people scattered amongst all nations, Israel lives and has suffered torments since the rejection of Messiah. E377 These "torments" have been the penalties attached to the violation of their covenant. HG386:4 History has borne out this parabolic prophecy. The Jews have been relentlessly persecuted by all classes, including professed Christians. R2604:5, 1966:4, 802:3; HG386:4; Q599:T The fire and the torment are as truly symbolic as the other features of the parable. HG303:3 For many years this parable has caused distress of mind to God's people. No other Scripture seemed to agree with this parable. Its one support text
- in Revelation [19:20, 20:10] speaks of a symbolic beast and a symbolic false prophet in torment. But now we see that it is not to be taken literally. R5444:2

Afar off

- God no longer favoring him. R2604:5 Lazarus—The spiritual seed of Abraham. R5444:5

In his bosom

- No longer aliens, but children. R5444:5

24

Luke 16:24 *And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

He cried

- Although nationally dead and buried, the Jews individually have been very much alive, have had anguish of soul and have cried out to God. R5444:3, 5004:5; HG225:5; OV164; NS819:6 As a people they are alive, but as a live people they have been suffering torture all through this Gospel age. HG225:5

Father Abraham

- Representing God. R5444:3, 5005:1, 2604:2; HG429:2

Send Lazarus

- Representing the Jewish people, in great distress, asking God to allow Christians to give them some help from their troubles. R5445:1, 5005:4, 2604:5 Example: The appeal of the Jews to President Roosevelt to use his influence with the government of Russia for the amelioration of Jewish persecutions. This drop of water was denied by President Roosevelt. R5445:1, 5005:4; HG429:4; Q599:T

Cool my tongue

- With a symbolical drop of water of comfort or refreshment. OV164

I am tormented

- Not only the torment of a Law which none of them ever did or ever could keep perfectly, but another kind of torment—persecution. R1042:6 The parable does not go on to show that the time will come when the Jews will come out of that time of trouble. It merely leaves it there, in the trouble. Q599:T

25

Luke 16:25 *But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

Son

- God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. HG386:4

26

Luke 16:26 *And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

A great gulf fixed

- Until the fullness of the Gentiles be come in. R802:3 The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew. R2604:5; HG386:4 The gulf of unbelief, and consequent separation from divine favor. NS820:5 The great gulf between Judaism and Christianity has been fixed for more than 18 centuries. Thank God, another change of dispensation will resurrect the rich man from hades. While God's Kingdom will be represented on the spiritual plane by the Lazarus class, it will be represented on the earthly plane by another class, which will be Jewish. R5444:5,6 Though the parable mentions no bridging of this gulf, other Scriptures indicate it was "fixed" only throughout the Gospel age, and that the rich man, having received the measurement of punishment for his sins, will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation. R2605:1; HG387:3 They are leaving their hadean state of torment and coming, the first of the nations, to be blessed by the true seed of Abraham, which is Christ. Their bulwark of race-prejudice and pride is falling in some places. R1043:1 Prejudice, pride and error on the Jewish side, which hinder the Jew from coming into the condition of true sons of God; and on the side of the Church a knowledge that "by the deeds of the Law shall not flesh be justified." (Rom. 3:20) R2604:5, 1087:1, 1042:3; HG386:5 Since Christ's first advent, no Jew can come near to God aside from Christ, nor Gentile take the former position of the Jew or to claim favor aside from Christ. R5444:5

To you cannot

- The bulwark which hinders true sons of God from going to the Jew is their knowledge that by the deeds of the Law none can be justified before God. R2604:5, 1042:3; HG386:5 We, who are of the Lazarus class, should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed. R2604:6, 1042:3; HG386:5

Neither can they pass

- True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few

as to be ignored in a parable which represented the Jewish people as a whole. R1042:6; HG386:6 God has not wished that the Jewish nation should amalgamate with other nations nor with Christendom. OV164 Until the end of the Gospel age. R2605:1

28

Luke 16:28 *For I have five brethren; that he may testify unto them, lest they also come into this place of torment.*

Five brethren

- The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. HG429:5 Doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes as well as the two more distinctly addressed). HG387:2 The Jews of Palestine in Jesus' day represented chiefly the tribes of Benjamin and Judah, while the majority of the other ten tribes were scattered abroad in various lands. Whereas two tribes, Judah and Benjamin, were represented by the one rich man, so proportionately the other ten tribes would be represented by five brethren. R5445:4, 5004:6, 2605:1, 1000:5, 284:3; HG245:2, 387:1, 429:5, 364:6; Q599:1; NS819:5

29

Luke 16:29 *Abraham saith unto him, They have Moses and the prophets; let them hear them.*

They have Moses

- Identifying the rich man and his brethren as the twelve tribes of Israel. OV165, 364:6; R5445:4, 2605:1

Let the hear them

- No special favor would be shown to those brethren. OV165

31

Luke 16:31 *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

If they hear not

- The majority of the ten tribes had so far disregarded Moses and the prophets, it would be useless to attempt further communication with them. R2605:1

Moses

- This proves that Jews only were referred to; for no Gentile had Moses and the prophets. R5445:1, 5004:6, 2605:1, 1000:5, 284:4; OV364; Q599:1; NS819:5

One rose from the dead

- The figuratively dead, but now figuratively risen Lazarus class. R2605:1; HG387:2

Luke 17

1

Luke 17:1 *Then said he unto the disciples, It is impossible but that offences will come: but woe unto him , through whom they come!*

Offences

- More particularly signifying stumblings, or still more literally, ensnarement. R5445:2 It is not in the power of any today to crucify the Lord and put him to an open shame, but it is within our power to put to shame, to crucify, his "brethren," the members of his Body. R2471:1

Woe unto him

- Not unjustly condemning anybody for ignorantly or unintentionally offending, but cautioning those who would deliberately attempt to deceive and ensnare or discourage his followers. R5445:3 Though

ignorant of what they do, they nevertheless put themselves under the Lord's sentence. R2471:1 In the Truth, these contentious persons are to be found in considerable numbers, doing a destructive work, an injurious work, instead of a helpful work. R4502:2

2

Luke 17:2 *It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.*

Better for him

- He would lose merely the present life, and not the future life during the Millennium. R5445:3 In a word, whoever sins against light and knowledge is endangering his own opportunities for everlasting life. R5445:5 Sowing seeds of discord, and planting roots of bitterness, which are sure to bring forth an evil fruitage, hurtful to many. R4502:2 God has expressed a special reprobation for those who do injury to the Church. R4502:2

Little ones

- The consecrated followers of Jesus are called little ones because they are new creatures who have only started in the new way of full consecration to God's will—"babes in Christ" (1 Cor. 3:1); "little children" (1 John 5:21). R5445:2 These were the "little ones" in malice and pride and in the world's estimate. R2063:4 They may be old in years and gray-headed, but their hearts are young and preserve the sweet simplicity of childhood. R1972:2 Little in the world's estimate; not many great or wise. (1 Cor. 1:26) R2063:4

3

Luke 17:3 *Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.*

Take heed

- Verses 3 and 4 are apparently a part of the same discourse recorded in Matt. 18:15-22. R5445:5

To yourselves

- The lesson is addressed to the followers of Jesus, not to the world. R5445:5

If thy brother

- It relates primarily toward their duty toward their brethren of the household of faith, but secondarily it has a broader application. R5445:5

Trespass against thee

- Not trivial affairs, not evil surmisings or imaginings, not fancied insults, but positive wrongs done us. R4978:2

Rebuke him

- Some intimation that we recognize the wrong, and that it has grieved us and hurt us. R2296:1 With the majority of people, however, it would probably be quite unnecessary to urge the propriety of repentance—unless they were the transgressors whose duty it is to repent. R2296:1 Our duty to do so, kindly, lovingly, wisely. R4978:2

If he repent

- God does not forgive our sins until we acknowledge them and ask his forgiveness. We are not to accept one portion of the divine direction and to ignore another portion. R4978:1, 2295:6 It is as much the Lord's command that we do not forgive until he turns again and repents, as it is command that we do forgive, from the heart, when he does turn and repent. R1694:2 To require less than this is to disobey our Teacher's instruction and to do injury to the transgressor by giving him lax ideas as to his duty. R1694:2 But while some need to correct their hearts and conduct against over-forgiving, more, probably, need to guard against an unforgiving spirit. R1694:4 Most people are sufficiently disinclined to forgive to wait until their forgiveness is asked. R2296:1

Forgive him

- The lesson is mercy—boundless mercy. The basis of the argument is that all need mercy, divine mercy, because all are imperfect. R5445:5 But not otherwise, though always remaining in an attitude of forgiveness, waiting for the desired and necessary repentance. R1694:2, 4650:5 The large majority apparently do not "forgive from the heart" (Matt. 18:35), but merely from the lips. R2296:1, 3801:5 Heart forgiveness leaves no sting, no animosity, no grudge. R2296:1 Like the father of the prodigal, when we see the repentant one coming in an attitude of humility, we should go out part way to meet him. R4978:4

4

Luke 17:4 *And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.*

Turn again to thee

- If he trespass seventy times seven he should be rebuked as often, either by word, conduct, or both, and should repent in words and turn in conduct just as often; and as soon as we believe him sincere, we must be prompt and hearty in our forgiveness. R1694:2,5

Thou shalt forgive

- The disposition to forgive should be with us always. R4978:3 The Lord's blessings to us shall be dependent upon our endeavor to exercise this God-like quality of mercy. R5445:5

5

Luke 17:5 *And the apostles said unto the Lord, Increase our faith.*

The apostles said

- Impressed with the grandeur of Jesus' teachings, and the difficulties lying ahead. R5446:2

Increase our faith

- Our Lord's teachings were so adverse to the world's policies that his disciples felt that to adopt them involved a revolution of their former ideas. In yielding themselves, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. R1967:2 By a continuous, humble and faithful service. R1953:5*

6

Luke 17:6 *And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*

The Lord said

- He made no direct answer, but dwelt on the power and desirability of faith. R1967:3

If ye had faith

- A great deal passes for faith which is merely credulity. The faith commended in the Bible is that which relates to things which God has promised. R5446:2

Sycamine tree

- Regarding the trees and mountains as symbols of difficulties and obstructions in our individual Christian course, or in the general course of God's work, we know that "miracles" are wrought to those who exercise faith. R1967:5

Plucked up

- Thus it was when the Lord caused the barren fig tree to wither for a definite and wise purpose, to teach an important lesson, and also to convince his disciples of his divine recognition and authority. R1967:5

It should obey

- Not to attempt to command mountains to be carried into seas, but if they should receive a command from God to move a mountain into a sea, they should give the command with faith and the results would follow. But God gave no such command in respect to mountains or trees. R5446:4, 1967:3

7

Luke 17:7 *But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?*

But which of you

- Part of the reply to verse 5—A continuous, humble and faithful service and discharge of duty will result in an increase of one's faith, to a degree greater than indicated by the mustard seed, said to be the smallest of seeds. R1953:5*

8

Luke 17:8 *And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?*

Afterward

- We must not sit down and expect our Lord to serve us until we have proved faithful in serving him. R1953:5

10

Luke 17:10 *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*

Unprofitable servants

- We will still be his debtors; and the more faithful and diligent we are in his service, the more will it be to our own profit—to the increase of our faith, as well as to our upbuilding in character. R1953:5 In the sense that God could just as easily do without us, indeed, could more easily do his work otherwise. He could use as his messengers angels or providences of life. None of us is indispensable to his work and to his glory. R5446:5 As servants of God we owe him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. R1967:6 Though a servant, Jesus was not an "unprofitable" servant, but a "righteous" servant who could redeem the rest—a very profitable servant. R489:1*

Our duty to do

- We may not expect rewards of divine favor. When they are received, we are not to regard them as evidences that we have done any more than it was our duty to do. R1967:6

11

Luke 17:11 *And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.*

To Jerusalem

- It is surmised that this was his last journey to Jerusalem, which eventuated in his death. R5454:1

Samaria and Galilee

- In this locality leprosy still abounds rather more than elsewhere, and groups, somewhat like the one described here, are frequently to be seen. R2722:3

12

Luke 17:12 *And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:*

Ten men

- Drawn together by their common trouble which ignored the racial barriers between Jews and Samaritans. R5454:1

Were lepers

- From the standpoint of the Law, it was evident that leprosy was meant to represent sin and its

loathsome, contagious and consuming character. R2722:1 Leprosy, a symbol of sin, corrupts the blood, and the joints twist, decay and slough off. R5454:1 Leprosy has long been regarded as incurable and, therefore, is used as an illustration of sin, which is also incurable. CR413

Afar off

- The isolation of lepers was distinctly enjoined in the Law, but no cure or remedy was prescribed. R2722:2 They were not allowed to approach others nearer than about 150 feet, for fear of contamination. R5454:1 So sinners by divine decree are isolated from the pure, the holy, the righteous. CR413 They were obliged to keep at a distance, on the approach of a stranger to cry out, "Unclean! Unclean!" R2722:1; CR413

13

Luke 17:13 *And they lifted up their voices, and said, Jesus, Master, have mercy on us.*

Jesus, Master

- As only the Master's word could heal the lepers, so nothing short of a divine remedy can cure the leprosy of sin. CR413 Jesus is the only physician who can heal the leprosy of sin. CR413

Have mercy on us

- Ordinarily their appeal was for money. R5454:1, 2722:3

14

Luke 17:14 *And when he saw them , he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.*

Go

- He did not, before granting healing, bargain with them, saying, "If I heal you, will you consecrate your lives and become my disciples?" R5454:4

Shew yourselves

- Implying a healing, and suggesting that by the time they should reach the priest they would be ready to have him pronounce them clean. R5454:2, 2722:3

Unto the priests

- The disease was treated from a religious standpoint, and in every case made amenable to the judgment of the priests. So, in the great malady of sin, God commits to the antitypical priesthood the work of making manifest what is sin, as distinct and separate from what is righteousness. R2722:2 Under the Law Covenant they were to have no sicknesses except as these should represent sins; and the priests were to pass judgment upon cases of leprosy, determining whether or not the disease was indeed leprosy. R5454:1 This implied that the leprosy had ceased its ravages, and they would be pronounced free from contagion. R2722:3, 5454:2 The priests must pass upon a leper's cleansing before he would be readmitted to society. R2722:2

As they went

- The lepers must have exercised great faith; for instead of crying out for instantaneous healing, they followed his direction and started for the priest to have an inspection. R5454:2 Thankful for a release from their sufferings. R2722:4

15

Luke 17:15 *And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,*

One of them

- How many of the tens, the hundreds, the thousands, whose devotion and faith the Lord has accepted —healed, forgiven and received according to their profession of discipleship—really have become his true followers? R5454:5 Only a "little flock" appreciate the favor of sins forgiven during this age. PD64/74

16

Luke 17:16 *And fell down on his face at his feet, giving him thanks: and he was a Samaritan.*

Giving him thanks

- The degree of our acceptance with God is measured by our gratitude. It leads to obedience to the divine laws and regulations, whether understood or not, and it leads to self-sacrificing labors in the service of God. R5453:3 Representing consecration. CR414; R2723:1 Thankfulness of heart is a very sure sign of the character God is seeking. R2722:6

He was a Samaritan

- The Samaritan seems to represent a class of grateful followers of the Lord who seek to give him glory in their words, thoughts and doings, while the majority, similarly receiving his favor, are disposed to pursue the ambitions and pleasures of the present life. R5454:6 We cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel. R5454:2, 2722:5 Being a Gentile, his healing was a "crumb from the children's table." (Mark 7:28) R5454:2

17

Luke 17:17 *And Jesus answering said, Were there not ten cleansed? but where are the nine?*

Ten cleansed

- Representing justification. R2722:6

Where are the nine?

- We are not told that the nine were, because of their unthankfulness, in any degree deprived of the blessing already received. R2722:5 We may surmise that the nine never came into the Church. On the contrary, we have good reason to hope for the Samaritan that, his heart nearer to the Kingdom requirement, would, subsequent to the Gospel being preached to the Samaritans, be a ready hearer and receive the good message. R2722:6, 1967:6 Amongst all who receive such blessings and favors at our Lord's hands, how few, comparatively, return and lay themselves at his feet living sacrifices. R2722:6 The majority, hearing of God's loving and merciful plan, go on their way rejoicing because delivered from the bondage of error, but will not offer themselves in service. R5441:3

18

Luke 17:18 *There are not found that returned to give glory to God, save this stranger.*

There are not found

- Not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. R2722:4

Save this stranger

- A Samaritan, an alien, a Gentile, a foreigner from the commonwealth of Israel (Eph. 2:12), debarred, for the time, from spiritual blessings. R5454:2, 2722:5

19

Luke 17:19 *And he said unto him, Arise, go thy way: thy faith hath made thee whole.*

Go thy way

- Had the returning one been a Jew instead of a Samaritan, no doubt he would have been invited by Jesus to become one of his followers. R5454:3 We cannot doubt, however, that when the time came for the opening of the door to the Gentiles, he was amongst those who gladly received the message, and made a full consecration. R5454:3

Thy faith

- Not that it was the man's faith aside from divine power, but rather that it was the Master's using divine power in connection with the faith of the individual. The power of God and the faith of the

man cooperated for his healing. R5454:3

20

Luke 17:20 *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:*

When

- Supposing the Kingdom would be visible, composed of himself and his followers in the flesh; and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom. HG346:6, 366:1

He was demanded of

- Not with any hope of correcting him, but with a view to opening the eyes of his followers to the weakness and fallacy of his teachings. SM751 Being insincere; when their questions, intended to trap the Master, were answered and foiled, they merely acknowledged their defeat by their silence. SM752

Should come

- Appear—When will we see it? HG346:6

He answered

- With "Our Lord's Great Prophecy"—Compare Matt. 24; Mark 13; Luke 17:20-37. D563

The Kingdom of God

- They purposed to entrap Jesus. If he should say, A long time, his followers would be disheartened. If he should say, A short time, they would proceed to query, Where will you get your army? R5455:2

Not with observation

- Without manifestation, outward show (margin). R5181:3, 189:1; A276; B142; HG33:1, 664:6 Without noise or other demonstration to attract attention. B143 Earthly show, display. HG366:1 My Kingdom, the Kingdom of heaven of which I am the King, will not appear at all. SM752 That is to say, when the Kingdom should come, people would not see it. R5455:2 Unseen, and for a time, unrecognized. A277 His Kingdom, when established, would pervade all society and control all, but be seen by none. R113:3 There will be no outward demonstration until the Church is gathered, whenever that takes place—soon or in the distant future. R264:4, 20:5 Christ and his glorified Church will be as invisible to men as are Satan and his angels now, because they will be spirit beings. R3075:3 The entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection. R2981:3 His Kingdom will be observed plainly enough, for there is no single question that must not pass through the fire. Yet his presence is unseen, except as revealed by these, his acts. R794:4* But it shall act through visible agencies and produce visible results, not baneful and atrocious, but grand and glorious. R210:6* Doing a work of which the world, for a time, will be entirely unaware. B143 Outward display. Jesus said not one word about anyone seeing himself or any one of the apostles in Kingdom glory. But he did say, "Ye shall see Abraham, Isaac and Jacob, and all the prophets" (Luke 13:28,29). R5199:5 The Lord and the glorified Church will all be spirit beings, fully able to administer the world's affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments and judgments of that day. R5181:5 2 Pet. 3:4 tells us that so unperceived will be his presence that scoffers will say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning." R794:1*; B167 The signs of the time will not be in the outward condition of the world. On the contrary, everything will be going along in as quiet and orderly a manner as ever, just as in the days of Noah. R5455:6, 793:6* They err who divide the second advent into two parts: with Jesus going away with his Church, unseen to the world; and then coming again with them in the flesh, visible to human sight. R631:5 Jesus' first advent had been obscure and unrecognized by many. R710:2

21

Luke 17:21 *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

Neither shall they say

- For the Kingdom of God would be the power of God exerted everywhere in the midst of the people. R5455:2

Lo here!

- They cannot observe it with the natural eye, nor can they point it out or locate it, although it will be everywhere present amongst men; an omnipresent and omnipotent rule, or reign of righteousness. R2980:3; HG347:1 They were expecting him who would be the glory of the world, and whose capital would be located at Jerusalem. NS697:3 There was a measure of truth in the Jewish expectation concerning the promised Kingdom, which will in due time be realized; but our Lord's reference here is to the spiritual phase of the Kingdom, which will be invisible. A277

The kingdom of God

- A kingdom is always represented by its king. R5455:3 "God's Royal Majesty"—Diaglott. R629:6 The glorified Church. R102:1

Is within you

- Among (margin). HG33:1 A closer examination of the original would have shown that the text would better be translated, "The kingdom of God is in your midst." R5455:3, 2980:3; HG347:1; NS511:4 The Diaglott and Rotherham's translation render this "among you," which is synonymous with "in your midst." A276 "In the midst of you"—a present, but invisible authority, government, rule of righteousness. R2981:4, 397:4 In the midst of men—good, bad and indifferent. HG366:2 It will be amongst mankind, everywhere present, but wholly invisible. R2980:3; A276; HG347:1 Present in power, though hidden from view; revealed by its operations and through its servants, but not to natural sight. HG664:6 The Kingdom of God will be among but invisible to men in its coming. It is only after it has come and done a work that the visible phase is due—during the Millennial age. R287:1,4 In due time it will bring mankind into harmony with itself. Then the Kingdom of God will be among men; then men will be the visible representatives of the invisible or spiritual Kingdom. R397:4 Unseen by the natural eye, and at first undiscovered by the world. R629:6 Jesus, as the King, was present in their midst, but they did not recognize him. Similarly, all through the Gospel age, the Church of Christ, his "Body," has been undiscerned by the world. R5455:3 It could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, which elsewhere he styled "hypocrites, whited walls and sepulchers." R2980:3, 397:4; HG347:2, 366:2; NS511:5

22

Luke 17:22 *And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it .*

Unto the disciples

- Turning from the silenced Pharisees. R5455:4

To see

- As you now see me present and in the flesh. R113:6

Ye shall not see it

- Now he has a work to do alone, and requires no eye witnesses. HG25:4

23

Luke 17:23 *And they shall say to you, See here; or, see there: go not after them , nor follow them .*

They shall say

- False teachers who will exercise much influence upon the Church. R113:6

See here

- Greek, idou; not horao, as in Matt. 24:30—"then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven." R555:2*

Go not after them

- Do not believe anybody who will tell you I will come in any such manner. R5455:5; D583 Beware of false teachers. R123:5

24

Luke 17:24 *For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.*

The lightning

- Translate the Greek word astrape as "shining" instead of "lightning." It evidently refers to the sun, which rises in the east and sets in the west. R5455:5; B155 Not suddenly, like lightning; but gradually, like the dawning sunlight. B156 "The bright shining of a candle doth give thee light." (Luke 11:36) R5455:5; B155, 156 "The Sun of righteousness shall arise with healing in his beams." (Mal. 4:2) B156, 165; D583 Invisible, its presence recognized only by the thunder and the flashes of light which come from it. R228:2 As the lightning is discernible only by its shining and power, so will I be in my day recognizable to my waiting bride by the light of truth, and afterward to the world, in the light of events and the "flaming fire" of the day of trouble. R189:2 As the flashes of truth upon all subjects and questions lighten up more and more the understandings of mankind. R794:1*, 629:6, 123:5 It shines in the heavens (the Church), but it is sometimes a very destructive agent on earth (to the world). R114:5 Man can see by the destruction it leaves, where the lightning has been; so, in the day of the Lord, men will come to recognize by the national trouble and overturning that the great day of his wrath is come. R598:2 Lightning and thunder give evidence that atmospheric changes are taking place, that the vitiated and corrupt "air" is to be changed, and we rejoice that it will be pure after the storm. R153:1 Not that he will come like the lightning, but he will be like the lightning after he has arrived and is present. R348:5 Electricity, unseen, can go six to ten times around the earth in one second. R123:4, 114:4 It is the electric fluid that lightens or causes the flash; then let us read: "As the electric fluid which causes the flashes of light." R348:5, 153:1, 114:4 Not as he was in the flesh, But "as the lightning." HG29:1 Spiritual bodies are represented as shining as the lightning—Luke 10:18; Matt. 28:3; Dan. 10:6; 1 Cor. 15:8. HG25:5

Shineth

- Everywhere, instantly, noiselessly, gradually bringing to light the truth on every subject; to be first discerned by those first awake. B160, 165; D583

The Son of man

- The seed of Adam, through Eve, the Son of the Man. E152, 153; R944:1

In his day

- This word day [Greek, heemera] is the same as in verse 26. Hence, notwithstanding Christ is to be "as the lightning," in his day; yet it is to be "as it was in the days of Noe," when they planted and builded, and knew not. HG28:5

26

Luke 17:26 *And as it was in the days of Noe, so shall it be also in the days of the Son of man.*

The days of Noe

- The presence of Christ is not compared to the flood, but to the days of Noah, the days that were before the flood. R580:5; HG24:6 The end of the first dispensation and that of this present dispensation are wonderfully similar. Previous to the end of the first dispensation a superhuman influence had entered into the world. Today we find a similar condition. R4797:2 The great teacher, Jesus, here confirms the narrative of Noah and the flood. A61; HG317:5 Apparently God will soon

cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence. R5470:4 When the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah—unconverted. R2798:2* There will be no outward sign to the world of the Lord's presence and when he will begin to deal with them and set up his Kingdom. R5455:6, 2974:5 The ignorance of the impending trouble here will be similar to that of the people of Noah's day. R2974:5

In the

- Not before his day, nor after his days, but in (during) his days. B162

Days of the Son

- As the "days of Noah" were not days before Noah's time, neither are the "days of the Son of Man" days before the Son of Man's presence, but the days of his parousia, or presence—invisible and unknown to the world; known only to the watchers, and seen by them only with the eye of faith. R2974:5 Surely the days of the Son of Man are not before his days. R580:5, 264:3, 20:5 Clearly teaching that our Lord will be present in the end of this age, entirely unknown to the world, and unseen by them. B162 Closing days of this Age, in which we are now living. R5696:2; T86 All Scriptures referring to this day point to the great time of trouble. R5696:2

27

Luke 17:27 *They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.*

They

- Only Noah and his family knew; the people knew not. Similarly now, the only ones who will know of his presence, or have a clear apprehension of what or who is coming, or the outcome, will be the Lord's people. Others will "know not." D606 The world in general was pursuing the ordinary, proper affairs of life, ignorant of the impending catastrophe. R1874:1; D607

Did eat

- Proceeding with its usual affairs. HG305:4 The world's affairs will not be interrupted by his presence. NS200:3 These things are not signs of wickedness, but are mentioned to show us that there will be no outward sign to indicate to the world the time of the second presence of Christ. R5455:6, 4797:2, 2974:5, 349:1; B161; NS7:6, 33:6 Without the slightest faith in the preaching of Noah. So, in the early part of the Day of the Lord, the world, having no faith in the announcement of his presence and of the impending trouble, will go on as usual, giving no heed. B143 They were too busy to consider the testimony carefully. B168 The world is going into large contracts, etc., quite unaware of how near we are to the new arrangement, the incoming Kingdom. R5470:4 They did know when the flood came; and they will now know when every eye shall behold him. HG24:6 The words of Paul, "Ye brethren are not in darkness that that day should come upon you as a thief," indicate that the Church should possess a light on the subject while the world would be in ignorance. (1 Thess. 5:4) R289:3 Not only does Jesus intimate that his coming and presence will be unknown to the world, but that many of his servants will be so asleep and overcharged with things of this world, that the day of the Lord will be upon them as a snare. R123:4 They may have been wicked then, doubtless were, and may be similarly wicked now, but wickedness is not the point of comparison. R580:5, 20:4; B161

Married wives

- Producing giants—today known as the Sugar Trust, Coal Trust, etc. As the giants were in control in the days of Noah, so the giants are getting more and more control of the situation now. But we read that they will be utterly destroyed; that there will be no hope of resuscitation. R4797:5

Until the day

- The presence is not likened to the flood, or the days of the flood, but to the days that were before the flood. NS200:4 Referring to his parousia, his presence before the apokalupsis, or revealing in flaming fire or trouble. NS200:3 Let time be the last part of the "good news" and tell no one of the time and

presence, except they show that they have "an ear to hear." R216:6 There must needs be just such scoffing in the days of Jesus as was in the days of Noah. R349:4; B167

Noe entered

- The Little Flock, typified by Noah, going from among men into the condition of safety (from the coming storm), represented by the ark—"one taken and another left." R188:4

Into the ark

- Type of Christ and the power in him which will replenish and reorganize society. A318

The flood came

- Though there shall never be another flood to destroy the earth (Gen. 9:11), it is written that the whole earth shall be devoured with the fire of God's jealousy (Zeph. 3:8)—not the literal, physical earth in either case, but the existing order of things in both cases. B162 Contrary to the teachings of many modern theologians. A61 As the flood came suddenly, so would come the time of the ushering in of the new dispensation. R4976:6

Destroyed them all

- Picturing that Messiah's Kingdom is to be established upon the wreck of present institutions. R5455:6

28

Luke 17:28 *Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;*

They did eat

- Lot endeavored to get his relatives, married to Sodomites, to flee with him. His words seemed to them like idle tales. Even Lot and his family were so tedious that the angels laid hold of their hands and urged them out. R228:6

29

Luke 17:29 *But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.*

The same day

- Emphasizing the suddenness with which the calamity will overtake the world. R5456:1

Lot went out

- Called to go out before sunrise. R228:6 Those who, like Abraham, are the friends of God, will be far off from the danger; others, not so faithful, will be in the full midst of the trouble, yet, if loyal at heart to the Lord, will be delivered with great loss. R2858:1 God tells his "friends," represented by Abraham, who live separate from the world, of what is coming upon Sodom, and delivers the class who become almost overcharged with the affairs of this life. R228:6

Of Sodom

- Christendom is "that great city [Babylon] which spiritually is called Sodom." (Rev. 11:8) D608 Sodom sinned grievously, but they had little light, and practically no knowledge of God. R5076:4

Fire

- "Sodom set forth for an example, suffering the vengeance of
- eternal [Greek, aionios, age-lasting] fire [destruction]. (Jude 7) R1618:2

Destroyed them all

- God saw good to make the destruction of the Sodomites an example of the fate of sinners—death, not everlasting torture. PD24/35 They were temporarily destroyed by fire as an example of the absolute annihilation which ultimately will come upon all willful sinners, the second death. But before any will be thus cut off, they must first be brought to a full knowledge of the truth and have a full trial. R4599:5 It was not a preservative fire. HG222:6 Those Sodomites had no share in any day of judgment, except in the sense that they were children of Adam, and by heredity they were condemned in him and shared in his death sentence. OV43 The death of the Sodomites was merely

the Adamic death, hastened; not the second death. OV43 Yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. HG345:4; OV227; NS833:1 Why should not the Sodomites have an opportunity to reach perfection and everlasting life, as well as Israel, or as any of us? A110; OV227 Why did not God send Abraham to preach to them? Why did he not give Lot a commission to start a revival meeting? NS703:3 An example of the fate of sinners—death, not everlasting torture. PD24/35; R4599:5 "If the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day." (Matt. 11:23) A110 "Sodom and her daughters shall return to their former estate" (Ezek. 16:55), implying their resurrection. R659:4, 545:5 Their temporary destruction is an illustration of the ultimate absolute annihilation of all willful sinners in the second death. R4599:5

30

Luke 17:30 *Even thus shall it be in the day when the Son of man is revealed.*

Even thus

- There was nothing special to alarm the antediluvians before the day that Noah entered into the ark; nothing special to startle the men of Sodom ere the fire from heaven fell. R661:6* Therefore there could be no thought of such a thing as the conversion of the world before the second advent. R1343:6*

Shall it be

- The similarity here pointed out is that of ignorance, not wickedness. D606; R2974:5, 264:3

The Son of man

- Already present. D607

Is revealed

- Greek, apokalupsis. The judgments of the coming time of trouble will begin as soon as the saints have all been changed. Thus the Son of Man will be revealed a present Judge who already had for some time been present sealing and gathering his "elect." R2979:4 The Greek text shows a difference between the parousia, or presence, of Christ before the time of trouble, and the later epiphania, or revealing. R5456:1 Now present and being revealed to the living members of the Little Flock, though others know not of his presence. T86 Made manifest—first to his watching "virgins," later, in the trouble, to all men. D607 "He shall be revealed in flaming fire." (2 Thess. 1:7,8) R5456:1

31

Luke 17:31 *In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.*

In that day

- Of his parousia, presence, before his revealing. R5456:2

He which shall be

- Members of the nominal household. R228:3

Upon the housetop

- Those nearest heaven, the most devoted and consecrated ones, the jewels which the Lord says he will gather. R228:3

His stuff

- Individual interests centered in the organizations, such as honor, respect, family ties, friendship. R228:3

In the house

- The nominal church. R229:5, 228:3

Not come down

- Some seek to take it with them; this involves delay, and is dangerous. R228:5; 5456:4

To take it away

- Leave the stuff—sacrifice it in obedience to the Lord's Word. R229:4, 5456:4

In the field

- In the world, not a church member. D574; R5456:4

Not return back

- Not join the nominal church. D574; R5456:4

32

Luke 17:32 *Remember Lot's wife.*

Remember Lot's wife

- An injunction for the foolish virgins. C194 She began to remember her goods. R228:6 Lot and his family were not accused of sharing the evil practices of the Sodomites. His wife's outward fault was merely that of looking back. We may reasonably suppose that this implied a heart out of harmony with her deliverance and in some degree sympathetic with the things God had condemned. R1860:2, 5948:3 If we love the things behind so that we, with any degree, look back or long for the evil things doomed to destruction in the coming trouble, it will mean that we will not be worthy of having any part in the deliverance. R2858:1 The Lord's people, when they flee, shall not covetously look back to the things which, under divine condemnation, are to pass away. R4706:2 Those who assume to be more gracious and long-suffering than the Lord make of themselves opponents, who, instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. R1860:2 Let us be of one mind with the Lord. His friends only must be our friends; his enemies only our enemies. If we affiliate with the Lord's enemies we will at least get into a lukewarm condition toward him and his friends; and the lukewarm he will spew out of his mouth. R1861:1 While we should always be on the alert to render assistance wherever needed, to convert a brother from the error of his ways, we should make no such effort for him as would tend to make us fall from our own steadfastness into the error of the wicked. R1860:3 Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. R1860:6 Those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of the Lord's Kingdom, will be held to a much stricter account than are others. R5948:2, 1860:2 Applies particularly to the Lord's people who have "come out" of Babylon. Let them not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction. R5949:3 How slight would be the appropriateness of this injunction if applied to those who fled from Judea in AD 70; but how intensely forceful it is as a caution to God's people now, in the close of the Gospel age. D607 "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62) C194 Jesus' reference authenticating the literal accuracy of the story of Lot's wife turning into a pillar of salt. Q834:1 Who became a monument of the folly of sympathizing with evil and evil-doers after God has given them up. R5948:3, 1861:4 Type of some who sympathize and fraternize with those who once enjoyed, but have left, present truth and are condemned by the Lord. R5948:3, 1860:2 Type of the Great Company, more in sympathy with the things behind than the things before. C194; D607, 608; R2858:1 The Lord's people will be tested along the line of their separation from the spirit of the world. R2858:1

33

Luke 17:33 *Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.*

Seek to save

- By compromises of conscience and staying in Babylon. D607

His life

- Greek, psuche—soul, being. E336 Honor, reputation, friends, etc. R229:4

Shall lose it

- If, after made a partaker of the holy Spirit, tasting the good word of God and the powers of the coming age, one should stifle these blessed influences and turn again to the spirit of the world, he would destroy his spiritual life. R1981:5, 859:6*

Shall lose his life

- Greek, psuche—soul, being. E336 Willingly sacrifice his life for the Lord's sake. R859:6* Those who hold new title to the divine nature, have of course relinquished all former claims to the perfect human nature. R859:6*

Shall preserve it

- We are on the race course for life, and must be faithful unto death if we would receive the crown of life. R294:4

34

Luke 17:34 *I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.*

In that night

- Before the day has dawned, yet a part of that day. R229:1

There shall be two

- This verse is omitted by Matthew. D608

In one bed

- A bed is a place in which to rest. It is here used to represent the resting place of the Church—its belief or creed. R229:1; D608 The same as the short one mentioned in Isa. 28:20. R513:6, 229:1; D608

One shall be taken

- Referring not to a change from natural to spiritual bodies, but to a translation out of the kingdom of darkness into the light and liberty of the Kingdom of light. R513:6 Not out of one "bed" into another of about the same size; not out of one "mill" into another "mill." D610

Other shall be left

- Some will be so short that they will feel no inconvenience, and others so sleepy and drowsy as to not notice the matter. R229:2 There are two classes of Christians: one is to escape all these things which are coming upon the earth; the other class is to be left in the midst of these troubles. HG81:6

35

Luke 17:35 *Two women shall be grinding together; the one shall be taken, and the other left.*

Women

- This word is spurious. D609

Grinding together

- Representing teachers seeking to prepare food for the household of faith—some of these will be taken, others left to grind on at the unsatisfying husks and chaff. R513:6, 229:4

36

Luke 17:36 *Two men shall be in the field; the one shall be taken, and the other left.*

In the field

- The field represents the world. R5456:4 Representing a condition outside the nominal "house"—outside of Babylon. D609

37

Luke 17:37 *And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is , thither will the eagles be gathered together.*

And they

- The disciples. D610

Where, Lord?

- Where will these be taken? D610

The body is

- Carcass, dead body. The attraction is the point of the illustration: as the eagles are, by an unerring instinct, sure to find the carcass, so the Spirit in the saints will surely bring them to him whom their soul loveth. R211:4* The gathered and gathering ones come together because they "hunger and thirst after righteousness" and they are finding the satisfying portion which the Lord himself has provided, and each for himself is eating thereof. D611 Carcass, food, the real food, a satisfying portion; away from the short bed and from grinding the husks of human tradition. R513:6 The food of "present truth." D610 What causes the assembling together of the eagles from various quarters? Hunger! R229:5

The eagles

- They live high up above the world, in the mountains, far-seeing; having eyes adapted to looking at the light; representing intelligently earnest Christians. R229:4 As the eagles seem instinctively, without call, noise or warning, to assemble from every different point, near and far, so, we understand the Lord to teach, will be our gathering together unto him. R114:2

Be gathered

- From the four winds of heaven—from every quarter of the Church—attracted as eagles are attracted, by food, for which they have a keenness of vision and appetite. D610

Together

- Such as thus seek food find it and meet the others similarly hungry and feed together. R229:5

Luke 18

1

Luke 18:1 *And he spake a parable unto them to this end , that men ought always to pray, and not to faint;*

A parable

- A word-picture designed to illustrate some truth. Not necessarily a statement of the facts, but merely a suppositionary case. In a parable the thing said is never the thing meant literally. R5707:3

Always to pray

- The thought of the abiding presence of the Father and the Son is that their thought and care and interest will be constantly upon us, and that at any instant we may engage the special attention of either or both. R1865:2 True faith makes sure of its ground by giving careful heed to the Lord's Word; and then, asking according to that Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. R2005:5 After we have made sure that our prayers are in accord with the promises, those things which lie very close to our hearts become our continual prayers. R4983:5 We are to recognize a distinct difference between this and the vain repetitions of the heathen, which our Lord condemned—merely formal prayers, which are reprehensible in the Lord's sight. R5020:1,4; Q539:2 Not that they should never get off their knees, nor never do anything except pray, but that they should continue in their prayers and not grow faint or disheartened. R5310:3 Teaching continuity in prayer—not merely that we pray once, and then say, "I have prayed about this matter, and now I will leave it." R5708:3 God wishes us to be persistent, and our persistence measures and indicates the depth of our desires. R2865:6 Pray perseveringly. R5381:2*, 5310:6 Scripture examples fully warrant all-night prayer meetings, even for several days, such as our Lord's remaining all night in the mountain in prayer, and his long and repeated prayers at Gethsemane. R4347:2 Those who believe little of the Lord's promises, who trust him little, will pray to him little, will exercise little faith, and will have little joy and blessing in consequence. R3841:6

No amount of praying will make up for a neglect of a study of the Lord's Word. R5709:5 For eighteen hundred years the Church has been praying for deliverance, and God has not answered this prayer. But he will. Q539:3 We pray unceasingly, "Thy kingdom come," not by repeating the words every moment, but by continuing the thought, the expectation, the waiting for it, and by laboring in the interests of that Kingdom. R5709:5 Our prayers will not bring God's Kingdom one minute sooner than he has planned, but we pray by way of assuring the Lord that we are waiting for the Kingdom and expecting it in harmony with his sure promise. R5710:4, 5020:2, 2005:6 Other requests, for daily food, succor in temptation and deliverance from the evil one, have been promptly answered. R2005:6 Prayer is required, not to change God's plans, but to bring our hearts into such a condition as will prepare us to receive and appreciate the blessings God has freely promised. R1972:5 Whoever has not become a new creature has no privilege of prayer whatever. R5310:6 There is a difference between worship—adoration, homage, expressing thanks—which anyone may do; but making requests of God in prayer is a limited privilege. R5379:1 To be in the attitude of prayer at all times, full of thanksgiving to God. Q542:T; R5203:6 "Continuing instant in prayer." (Rom. 12:12) R1865:2, 5481:3 Delay in answering our request may be because it is not his due time; or he may want to develop in us faith and patient endurance. R5020:2, 3664:6 We should prayer for strength and wisdom to overcome the flesh and develop the fruits and graces of the holy Spirit. R5708:5 Prayer is absolutely indispensable to Christian growth and spiritual existence. R5709:4 Asking only for the things pleasing to God. R5708:1 That we may have God's sentiment, mind and will, as our sentiment, mind and will. R5709:2 We cannot come too often to the throne of heavenly grace, or tarry too long. R1865:3, 5311:5

And not to faint

- Yield. R2005:5 Grow disheartened and discouraged because of the delay in the answer. R3841:1, 5310:3 Grow weary, hopeless, faithless. R4983:5 Used in the sense of faint-heartedness—"Consider Jesus lest ye be weary and faint in your minds," "for in due season we shall reap, if we faint not." (Heb. 12:3; Gal. 6:9) R5710:1 Patiently waiting for the Lord's due time, faithfully trusting him that he is willing to give the blessing which he promised, even though he may for a time withhold it with a view to our becoming the more earnest in seeking it. R2865:6 God has the blessing and not only is able to give it, but has promised to do so. The delay in granting the request is because his due time has not come. Hence we are not to become weary, but to be constant in our prayers. R5020:2 It may be that, while we are praying, the Lord is not only preparing us for the blessing, but also preparing the circumstances and conditions which will bring us these opportunities and privileges in the best form. R3664:6 Our heavenly Father may will to bring us into such a condition of heart that we can appreciate his blessing. It may be God's will to delay the answer for our highest good. R5203:3 Not grow disheartened and discouraged because of delay in the answer. R3841:1, 5310:3 Have unwavering faith in God's willingness to give us his best gifts. R5481:3 One reason for delay in answering us is to test the strength and depth of our desires. R4983:5 After we have prayed for a certain thing, we should continue to keep it before our mind. R5311:5 By delaying the answer, God may want to bring us into such a condition of heart that we can appreciate his blessing. R5203:3, 3841:1 Jacob wrestled all night with the angel, unwilling to let him go until he blessed him. R2865:5

2

Luke 18:2 *Saying, There was in a city a judge, which feared not God, neither regarded man:*

A judge

- In olden times judges were to a large degree lawmakers as well as executives. R3841:1 Judges in oriental countries are notoriously corrupt and ready to violate public opinion in the attainment of selfish ends. R3841:1

3

Luke 18:3 *And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.*

Avenge me

- As with the Church at the present time, we realize that we are suffering injustice. Q539:3

5

Luke 18:5 *Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*

I will avenge

- So careful of his own convenience, that he would give her justice lest, by her continual coming, she would annoy him. R3586:6 Although he cared little for the principle itself. R5310:2, 3841:2 The woman's persistency illustrated what Jesus wished to emphasize. R5708:1

6

Luke 18:6 *And the Lord said, Hear what the unjust judge saith.*

Unjust judge

- Not that the Heavenly Father is an unjust judge, nor that the Church is a widow. R5708:1

7

Luke 18:7 *And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*

Shall not God

- This parable does not compare this unjust judge with our heavenly Father. On the contrary, it contrasts the two. R3841:2 If an unjust judge be moved on account of importunity to do justice, how much more a just judge! R5020:1, 3841:2, 3586:6; Q539:2 Implying that the prayers are proper ones for the Lord to answer. In prayer we should make sure we ask only for the things pleasing to him. Christians who live near to God are the best qualified to offer acceptable prayer. R5708:1 Who is not unjust, and whose only object in delaying answer to our prayers is to work out for us a blessing of increased faith and trust. R3841:1

Avenge his own elect

- Although he has permitted them to be maligned, slandered, misrepresented, for over eighteen centuries, the time will come when he will give them justice, when he will exalt them. R3586:6, 2920:4 Injustice will not forever obtain. The time will come, as we are told, when Satan shall be bound and deceive the people no more. (Rev. 20:2,3) Q539:3

Which cry

- "O Lord, deliver us! deliver us from the adversary!" R5020:1; Q539:3 When his children thus cry to him, our Heavenly Father is sure to hear their prayers. R5708:1 Not with a hope of changing the Almighty, altering any of his plans and arrangements, but because they believe his promises and desire to assure their hearts in prayer that the Father has a due time for deliverance. R3841:3 As illustrated by the Syro-Phoenician woman's importunity. R2653:5 This implies that the prayers are proper ones for the Lord to answer. R5708:1

Though he bear long

- Though he manifest no special haste in the matter, have confidence in God and in his promise that eventually the right shall triumph. R3841:3 If the answer be not quickly forthcoming, we neither conclude that God is an unjust judge, nor is selfishly careless of our interests except as we would bother him, but is as a loving heavenly parent. R3841:2 If the Lord shall not see best to grant a prompt response, we may be sure that it is not from lack of interest in our welfare. R2653:4 18:8

He will avenge

- According to their deeds, he will repay recompense to his enemies. He will render unto Babylon a recompense. (Isa. 59:18; Jer. 51:6) D39 Taken as a whole, the lesson to the Lord's people through this parable is that we are to have patience and not attempt to render vengeance upon our opposers. R3841:6 In the time of trouble. D39 "Avenge not yourselves. Vengeance is mine." (Rom. 12:19) "The day of vengeance is in my heart." (Isa. 63:4) R3841:5

Speedily

- Either that, when the Lord's time shall come, he will make a short work with the great Adversary, or that the Lord will not really long delay in bringing in his Kingdom of righteousness. R3841:4 "A day with the Lord is as a thousand years." (2Pet. 3:8) From this standpoint the whole period would be less than two days. What we need today is to take the Lord's standpoint in viewing matters. R3841:4

Nevertheless

- A separate and distinct point from the parable. R3841:4

When the Son of man cometh

- Is present. R2875:5 For the establishment of his Kingdom. Then the true faith would be seriously lacking, almost extinct, just as at the first advent. R3841:4

Shall he find faith

- The faith. Q775:2; D592 The faith in this text would have the meaning of a system of belief or doctrines, as expressed in the Bible statement, "The faith once delivered to the saints." (Jude 3) Q775:2 This great falling away was predicted for the end of this age, and it therefore becomes another sign of the times. HG317:5, 369:5; R2875:5; D592; NS426:5 The intimation is that faith will somehow or other be on the decrease at that time. HG146:5 It would appear that, with more advantages than any previous generation, ours has less faith in God and less trust in the Bible as His Word. HG662:5 Associating these words with the parable foregoing, the implication is that the Church will not actually be helped until the first resurrection, at the Master's second advent. R3841:5 Perhaps a warning to his believers not to be lacking in faith as a guard against worldly influences; perhaps a declaration that the time would come when faith would become weak and small; or perhaps the pleading voice of a loving Master who would win our loyalty by suggesting the possibility of our failing in devotion. R3118:3* The comparatively small results of our efforts to reach the ripe wheat in Babylon convince us, all the more, that the wheat is very scarce in comparison with the tares. R2740:3 Very scarce at present; and as the higher critics proceed, and as the evolution theories spread, faith in God and in his Word becomes more and more vague and lifeless. R2898:5 The Lord would permit or send strong delusions, that nominal professors, lacking the spirit of the truth, should be deceived. NS426:6 Reasons within the church: Higher Criticism, pulpit themes, the ways of the church and the neglect of parents to bring up their children in the nurture and admonition of the Lord; outside of the church: the character of the present strife for wealth, the love of pleasure, ease and self-indulgence, unrest under authority, the prevalence of suicide and the ready acceptance of the various forms of new thought. R3118:5* Following the guidance of so-called Higher Critics, the rank and file of professors of colleges have lost their faith. Having lost faith in the Bible themselves, they think they are doing a real service in destroying the faith of others. HG662:6 Because our wise men tell us that the Bible is unreliable, that Christ's death was not redemptive, that future happiness depends upon cultivation of our mental and moral qualities and that Shakespeare and other writings are quite as good as the Bible. R2695:1 Because of the denial of the fall of man, and consequently the redemption from the fall by the precious blood of Christ. R1794:5 Higher criticism, evolution, worldly philosophy are undermining the faith of God's people, so that they are not believing nearly as much as their fathers did of God, his power and his character. HG146:5 Owing to the hundreds of conflicting creeds and doctrinal systems; the many "isms" and the strong delusions and multiplied errors. Q775:2 Contrary to the concept of world conversion before the second advent. R3004:3 The world will be far from being in a blessed condition at the Lord's second advent. R5573:6 These are

the "perilous times" mentioned by the Apostle in 2 Thess. 2:10-12 and 2 Tim. 3:1-5. R2875:5 Not flourishing—not predominating. R2693:2 Evidently not to any great extent. It surely is very scarce at present. R1794:5, 2898:5 Implying that then the true faith would be difficult to find; almost extinct. R2740:3, 3841:4

9

Luke 18:9 *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:*

Unto certain

- Illustrated in our day by so-called "Holiness People," who claim they have not sinned for years. F157

They were righteous

- Outwardly, they were very correct; but with many of them religion was a ceremony and the keeping of the law an outward obedience, which did not extend to the heart. R5464:1 Because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. R5926:3 Israel never fully appreciated the requirements of their Law Covenant, which no one but a perfect man could fulfil. R2121:3 There is a similar class in Christendom today, who are outwardly moral, very particular, exact, scrupulous, and yet not pleasing to the Lord. They are proud of their righteousness. R3841:6 Some today trust in church membership, their benevolences and general morality, for salvation, ignoring the fact that all are sinners. R5464:3

Despised others

- A loveless sentiment which despised others and boasted of self, a self-satisfied and complacent condition of mind and heart, very reprehensible to the Lord, a condition of heart unready to be blessed with divine mercy. R2592:1 This was the secret of Israel's blindness to the Gospel. The religious leaders relied so implicitly upon their interpretations that they could not regard the humble Nazarene and his unlearned followers except as imposters. R5926:3 They had forms of righteousness, outward obedience to God and his laws, and piety and sanctity in outward appearance. R3360:1

10

Luke 18:10 *Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*

A Pharisee

- A moral man, in many respects a good man, but very conscious of all his righteous deeds and perfunctory observances of divine rules. R3842:1 In our Lord's parables he dealt chiefly with the Pharisees and the publicans: for the Sadducees were Jews in name only, not believing the Scriptures nor expecting a future life. R5464:1

A publican

- Of a lower class, who did not profess holiness, but confessed estrangement from God. R5464:1, 3842:1 Disesteemed by the Pharisees as no longer Jews nor heirs of the Covenant promises. R3848:6

11

Luke 18:11 *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are , extortioners, unjust, adulterers, or even as this publican.*

The Pharisee

- Illustrating the lack of the quality of humility. R3842:6 Presenting the extremes of conceit, selfishness and hypocrisy. R1972:1

Prayed

- It was merely self-adulation. R3842:2 Unlike lip prayers, heart prayers are always accompanied by efforts of life in harmony with the prayer. R1972:5 His prayer was not the kind the Father invites: "Worship . . . in spirit and in truth." (John 4:23, 24) R3842:1

With himself

- Apparently his prayers did not ascend to the Lord, and it would be strictly true to say that he prayed with himself—heard himself pray, congratulated himself in the prayer, and rejoiced in his own self-consciousness generally. R3842:1

I am not

- There are many approaches to this disposition which give sure signs that those who have and who are cultivating them will by and by mature the same kind of fruit unless they change their course. R1972:1 Trusted in his own imperfect works and asked no forgiveness. R5464:2, 3842:2

As other men

- It is the intoxication that comes from imbibing the spirit of the world that leads to that foolish boasting of which man in his sober senses would be ashamed. R1972:2 Under false teachings, many professed Christians are indulging in false hopes, in thinking they are the Lord's people without having consecrated themselves to be his followers. NS410:4 All Christians, by virtue of their relation to God, have every reason to give thanks to the Lord that they differ from the majority of their fellow-creatures; but they have nothing whereof to boast. R3842:1

As this publican

- The first thing for all such to learn is what constitutes a sinner from God's standpoint. In consequence of heredity, all are sinners, all are imperfect. NS410:5 Who realized his blemishes, and prayed for mercy. R5464:2

12

Luke 18:12 *I fast twice in the week, I give tithes of all that I possess.*

I fast twice

- Going beyond anything that the Law required. He doubtless felt he was to be specially commended therefore. R3842:3 If we were to fast, starve ourselves to death, it would not be meritorious. No works can be of value except as based upon proper recognition of our own imperfections and proper acceptance of divine justification. R3842:3 Self denials of food are not the most estimable in God's sight. There are other desires of the flesh we are to strive to control, diminish and starve out, that we might proportionately flourish, be nourished spiritually and made strong. R3842:4

I give tithes

- Proper enough, but the followers of Jesus are expected to consecrate their all to the Lord. How little the most energetic is able to accomplish! R3842:4 He was trusting in his own works of the flesh and was, therefore, as a Pharisee, rejecting the imputed righteousness of the Atonement Day sacrifices. R3842:2 A tenth of their increase was rendered to the priests. God has left spiritual Israel without any specific instructions of this kind. R2542:1, 3842:4, 2486:3, 2485:1 Giving one-tenth was nothing to boast of when it is remembered that the Lord is the bountiful giver of all good. R3842:4 Instead of merely one-tenth, we lay our little all upon the Lord's altar in consecration. R2486:4,5, 3842:4 18:13

The publican

- Illustrating the quality of humility. R3842:6

Afar off

- He did not approach close to the holy precincts of the Temple. He recognized the great difference between God's perfection and his own personal unworthiness. R3842:5

Would not lift up

- The weight of sin was upon him. He could not look up to heaven. R5464:2

Smote upon his breast

- Upon his heart, indicating that he accepted the divine sentence of death as well-deserved and merited. R3842:5 Be merciful—The simplicity of childhood, realizing its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophizing. R1972:5 Somehow the unreasonable idea prevails that this prayer for a moment preceding the last gasp of life would change the eternal destiny

of that person from the roads of ruin to the fields of Paradise and glory. NS575:2, 688:5 Humbly realizing his own unworthiness. R3842:5, 5464:2, 3836:1 This prayer, approved by our Lord, did not address Jehovah as "Father," but as God. R2251:3

A sinner

- We all come short of perfection and need divine mercy. The sinner who recognizes this is more pleasing to God and nearer to forgiveness than the more moral person who fails to see his blemishes. R5464:2 If you do to the very best of your ability you will get a great lesson as to your inability to do perfectly. Q797:6 Prayers need not be lengthy, but they must be sincere, from the heart, and not a lip service. Heart prayers are always accompanied by efforts of life in harmony with the prayers; while lip prayers are usually in contradiction of the living epistle. R1972:5

14

Luke 18:14 *I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

This man

- The less moral, less scrupulously careful man. R4987:2

Justified

- He was more nearly in a justified condition than the Pharisee. They were both in a condition of partial justification, like all the Jews; both were in a condition of tentative justification. Q699:3 Inwardly more acceptable to the Father. R3842:5 More acceptable because of his acknowledgment of sin. CR413; R3842:5; Q699:3 We must continue to admit our own imperfection, our need of mercy, and to trust in the precious blood, if we would continue to be "justified." R1972:4 Both classes are still represented in the world, amongst Christians. R5464:3

Than the other

- From God's standpoint, both men were sinners, both needed forgiveness. R5464:2

That exalteth himself

- The quality of pride is specially abominable to the Lord, because there is not a creature in the universe that has anything to be proud of. Everything that everyone has is a gift; it is not of his own manufacture or creation. R4898:2 What have we that we have not received from the Lord? Who hath made us to differ? (1 Cor. 4:7) R3842:2 Pride signifies self-satisfaction, and the corresponding ignoring of the all-sufficiency of our glorious Head, who said to us, "Without me ye can do nothing." (John 15:5) R3942:6 The besetting danger of spiritual pride. R5955:6

Shall be abased

- He that exalteth himself is not to be exalted by the Church; for he will not be exalted by the Lord. R5322:4; F296 As illustrated by Satan. A189 Inflated values must at some time come down to a solid basis. R1486:6 What degradation can await such self-exaltation as is shown in the utterances of the Papacy! B313

Humbleth himself

- As Christ did, to become man's Redeemer. E425 By facing popular opposition and enduring popular reproach. R1487:2 Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. R4898:5

Shall be exalted

- He that humbleth himself will be exalted, either by the vote of the congregation, or by the Lord's will. R5322:4 The Church should follow this general rule in selecting elders. F296 "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) R3079:2, 5955:6 This is God's rule, and blessing will come to us along that line or not at all. R1537:4

15

Luke 18:15 *And they brought unto him also infants, that he would touch them: but when his disciples saw*

it , they rebuked them.

Infants

- To enforce the teaching of the Pharisee and the publican, our Lord calls attention to the beautiful, artless simplicity of childhood as a pattern of what all must be who would enter the Kingdom of God. R1972:2

- Feeling that the Lord's time was too valuable to be thus used. R5362:1

16

Luke 18:16 *But Jesus called them unto him , and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.*

Suffer

- Permit. R5362:1, 4853:4

Little children

- The great Teacher was a lover of children. R5362:1

Of such

- Not as a little child in stature, nor in blankness of undeveloped character, but in humility, simplicity, guilelessness. "Be not
- children in knowledge [character], howbeit in malice be ye children." (1 Cor. 14:20) R2063:2 The joint-heirs of Messiah's Kingdom will all be childlike, teachable, simple, trustful, obedient children of God. R4853:4, 5362:2

Kingdom of God

- The Kingdom is now ours by faith, in the same way we have every other heavenly blessing. R397:4

17

Luke 18:17 *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.*

Receive the kingdom

- Receive the message of the Kingdom. R5362:2

As a little child

- Trusting the Lord implicitly, as a little child would trust its earthly parent. R2671:1 The simplicity of childhood, realizing its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophizing. R1972:5 They may be old in years and gray-headed, but their hearts are young and preserve the sweet simplicity of childhood. R1972:2

18

Luke 18:18 *And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?*

A certain ruler

- Probably a publican or tax-gatherer. R1783:3 Supposed by some to have been Lazarus, whom Jesus later awakened from the dead. R3529:1

Asked him

- He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in thus coming to Jesus. R1774:6 Notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claims, he came to him openly and saluted him with reverence due to so great a teacher. R1774:3

What shall I do

- Indicating a realization that by deeds of the law no flesh had yet gained the life the law promised for obedience. R1774:3 Indicating most commendable candor and faith in the teacher. R1774:3

19

Luke 18:19 *And Jesus said unto him, Why callest thou me good? none is good, save one, that is , God.*

Jesus said

- Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27 Illustrating the great difficulty of getting a full, fair view of one's self, the value of every applied test of character. R1774:2

Callest thou me good

- Are you addressing me as Good Master only as a complimentary salutation? If you really believe me to be good, you must believe in me as the sent of God. If my testimony is untrue in any particular, I am not good at all, but a falsifier, hypocrite, blasphemer. R2727:6 Everything really good must be of God and in accordance with God. R5465:2, 4658:3

20

Luke 18:20 *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.*

The commandments

- The Law Covenant was still in force. It had not yet been "nailed to his cross." (Col. 2:14) R3843:2, 5465:3

21

Luke 18:21 *And he said, All these have I kept from my youth up.*

Have I kept

- Was living an exemplary life, but was merely doing his duty. R5438:6 He was a sincere Pharisee. R5464:2

From my youth

- Sought to fashion his character to the precepts of the divine law. R1774:3

22

Luke 18:22 *Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.*

Lackest thou one thing

- There is none so perfect that he lacks nothing. R1775:4 There was a lack: his attitude, though he did not realize it, was not that of entire consecration to the will of God. R1774:6

Sell all

- All thy possessions, all thy time, all thy reputation, all that hitherto has been dear to thee. R1775:1 One who believes that every dollar belongs to God, and is to be used by him, will not imagine that he has discharged all obligation by giving a tenth to the Lord. R1045:1 It may be quite true that giving one dollar now out of your capital would prevent you giving five dollars fifteen years hence. But one dollar now may be worth ten dollars fifteen years later. R1045:4 In the present age this implies self-sacrifice and daily cross-bearing in imitation of Christ. R1774:6

Distribute

- To follow Christ is not to make unwise disposition of our possessions and talents, but as wise and faithful stewards, to use them to the best possible advantage in his service. R1775:1

Unto the poor

- Not necessarily with the bread that perisheth, but first, rather, to feed the spiritually hungry with the bread of life. R1775:2 If there were a famine in the land, it would be folly to grind up all the seed-corn for food. But if, after feeding their families, the farmers were to put all the increase back into the

ground while the world was starving, it would be worse than foolish, it would be criminal. R1045:4 "Love is the fulfilling of the Law." (Rom. 13:10) R2728:1

Treasure in heaven

- Received of the Father, begotten of the holy Spirit. R5438:6 Joint-heirship with me in the Messianic Kingdom. R5438:6

Come, follow me

- Following closely in his footsteps will bring ingratitude and even persecution, as it did to our Master. R1775:1

23

Luke 18:23 *And when he heard this, he was very sorrowful: for he was very rich.*

He was very sorrowful

- He loved self more than either God or his neighbor. R1774:6 Let no man deceive himself by saying: "I will give when I have amassed wealth. I desire money that I may do good with it; but I will not give now, that I may give the more largely in the future." R1045:5 We hear nothing of his subsequent conversion, but in all probability he remained in sympathy with the Jewish teachers and partook more and more of their spirit of opposition to Christ and his teaching. R1774:6

Was very rich

- The Lord sought to show what was the weak spot in his character. R1774:6

24

Luke 18:24 *And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!*

He was very sorrowful

- No doubt the heart of Jesus was sad also when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. R1774:6

How hardly

- Though difficult, it is not impossible. A man can have riches and use them conscientiously as a sacrificer. R1775:2

That have riches

- Whether those riches be of reputation, fame, learning, money, or even common ease. HG716:6 Because of faith in their wealth instead of in God, because of the pride which riches foster, because of the friends which riches bring, and because of the proportionately larger sacrifices which must be made. R2729:1 If a Christian grows rich, it should be with fear and trembling. It is more dangerous than dynamite. R1045:5*

The kingdom of God

- Used interchangeably with "kingdom of heaven." (See Matt. 19:24) R397:1 The Body of Christ; certainly not the nominal church, for rich men find very little difficulty in getting into it. R2761:3

25

Luke 18:25 *For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.*

A needle's eye

- A small gate in the walls of ancient cities for the convenience of belated travelers after sundown, after the main city gates were closed. These needle-eyes were so low that camels could enter them only upon their knees and after being stripped of their burdens. R2762:3

Rich man to enter

- He cannot get into the Kingdom at all except as he strips himself of his riches, sacrificing them and devoting them to the Lord. R2762:1

Kingdom of God

- The Church is the Kingdom now, only in the prospective sense. R397:4

27

Luke 18:27 *And he said, The things which are impossible with men are possible with God.*

Possible with God

- He has made provision for the rich young ruler and all the families of the earth, under his established Kingdom. R3845:1 If a rich disciple be honest-hearted and humble, the Lord can show him how to wisely use his wealth, or else may strip him of it, to fit him for the Kingdom. R5466:2

28

Luke 18:28 *Then Peter said, Lo, we have left all, and followed thee.*

We have left all

- The Lord communicated to them a measure of his spirit and power—the equivalent to much that is now granted to the spirit-begotten ones of this age. R4909:1,2

29

Luke 18:29 *And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,*

He said unto them

- The special light of both harvests is for the Israelites indeed. B26, 27

That hath left house

- The harvest is not a time for peace, but on the contrary it will surely produce separation and alienations between true wheat and all else. R969:6 We are not to get the mistaken idea from this that the Lord wishes us to sacrifice others. It would be wrong to deprive our families of necessary comforts and temporal provisions; but having provided these, the surplus is the Lord's. R3845:5

Kingdom of God's sake

- Fathers, mothers, sons and daughters, brothers and sisters, will oppose and seek to separate you from the truth and its service. R969:5

30

Luke 18:30 *Who shall not receive manifold more in this present time, and in the world to come life everlasting.*

Manifold more

- The more we leave, the more we sacrifice, the greater our reward, both now and hereafter. R3845:3 Those who sacrifice nothing need expect no reward. Those who receive little of the Lord in the present life and have small hope of a share in the Kingdom, are those who have sacrificed little for his sake. R3845:3

The world to come

- The Millennial age. HG12:4

33

Luke 18:33 *And they shall scourge him , and put him to death: and the third day he shall rise again.*

Put him to death

- The treatment due the vilest of criminals—crucifixion. R5483:2

He shall rise again

- Incomprehensible to the disciples, and dismissed as a dark saying. R5483:2

35

Luke 18:35 *And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:*

He was come nigh

- With our Lord and his apostles was a considerable number of friends, together with numerous Pharisees. R3847:6

A blind man

- Bartimeus. R3847:6 Physical blindness is a terrible affliction, but how much more serious is mental and spiritual blindness. These are cut off by false doctrine from the ability to see the grandeur of the divine character and plan. R3848:2 These are blind and cannot see afar off—they can merely see the affairs of the present life with its eating and drinking, planting and building, laughing and crying, living and dying. R3848:2 "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) R3848:2

Sat by the way side

- Hoping to excite the sympathy of the passers-by. R3847:6

Begging

- In those days there was no special provision for the blind, and there were many of them in those parts. R3847:6

38

Luke 18:38 *And he cried, saying, Jesus, thou Son of David, have mercy on me.*

Thou son of David

- "The Lord shall give him the throne of his father, David." (Luke 1:32) C257 The long-promised King of David's line, the Messiah. PD65/77; C257; R3847:6; SM210

39

Luke 18:39 *And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.*

Rebuked him

- When the spiritually blind cry for help, there are sure to be some, even amongst the Lord's friends, to rebuke them instead of to encourage. R2730:4

Hold his peace

- Intimating that the great Teacher should not be interrupted by a wayside beggar. R3847:6 The thought is suggested to such that there are many more worthy than themselves to have the Master's attention, that they are too insignificant, too sinful for him to recognize. R3848:3

So much the more

- The persistency which belongs to true faith. R3848:1

40

Luke 18:40 *And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,*

To be brought

- He did not shout for him to come, but commanded, "Let him be brought." R3847:6 Giving those about him an opportunity to share in the work of blessing. R2729:3

41

Luke 18:41 *Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.*

What wilt thou

- Many today, when asked this question, request riches, honors of men or temporal blessings of some sort. R3848:4

42

Luke 18:42 *And Jesus said unto him, Receive thy sight: thy faith hath saved thee.*

Thy faith hath saved thee

- He was of a sincere heart, and was persistent. R3848:1

43

Luke 18:43 *And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it , gave praise unto God.*

Received his sight

- There were many blind men throughout Palestine, yet only comparatively few received such a blessing; undoubtedly because few had the requisite faith. R3848:1 Illustrating some at the present time who are brought to the Lord and graciously receive the opening of the eyes of their understanding. R3848:3 Such do receive enlightenment, and enlightenment by which they can see Him who is the Way, the Truth and the Life. R3848:4 Only the great Physician is able to open the eyes of the understanding. R2730:4

Glorifying God

- An evidence that he was of sincere heart. R3848:1

All the people

- So today, when one comes to a knowledge of the divine character and plan, all who are in accord with the Lord are not only ready to assist them to the Lord, but ready also to join in praise on their behalf. R3848:5

Luke 19

2

Luke 19:2 *And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.*

There was a man

- Several observations in this narrative claim our special attention: (1) the desire and earnest effort of the publican to learn of Jesus; (2) the courage and generous kindness of the Lord in running against the popular current of public sentiment to bless an outcast from the public favor; (3) the proper attitude of heart in coming to Jesus, as illustrated in the publican; and (4) the reward of obedient faith. R1783:2

Zacchaeus

- His name in the Hebrew comes from a root signifying pure, and the inference is not unreasonable that his ancestors had been noble and holy people. R2730:6 Apparently a prominent and wealthy citizen. R3848:5 Not a Pharisee. He did not profess holiness of life. He was one of those condemned and ostracized by the Pharisees. R5464:4

The chief

- Probably employing under-collectors to assist him in his contract. R2730:3 A prominent one amongst them, and rich. R3848:6

The publicans

- He had accepted a minor office under the Roman government; he was a tax collector for the Romans, a publican. On this account he was despised, and declared to be disloyal to Judaism. R5464:5, 3848:6, 2730:2, 1783:3 A disreputable class amongst their own people, esteemed as financially

immoral, and unworthy of the confidence and honor of faithful Jews. R2730:3 To be a publican came to signify an irreligious, unpatriotic, unscrupulous character. R3848:6

And he was rich

- Some of his wealth having, no doubt, been dishonestly acquired. R3848:6

3

Luke 19:3 *And he sought to see Jesus who he was; and could not for the press, because he was little of stature.*

Sought to see Jesus

- Evidently it was not a lukewarm curiosity. R1783:3 Probably he had qualms of conscience respecting his business and business methods, and a longing for peace with God. R2730:3 Probably he had heard that, unlike the Pharisees, this great Teacher did not spurn publicans and sinners, but, on the contrary, treated them kindly. R2730:3 It is a hopeful sign when we see any desiring to have clearer views of the Lord or his Word or his plan. R3849:1

For the press

- There was a throng at this season, going up to the Passover, and so notable a person as Jesus would always be an attraction. R2730:3

Little of stature

- Though one may feel himself sadly short of the stature of a man in Christ, if he has in his heart a longing desire for righteousness and to behold the Lord's face, he will find opportunity to do so. R2731:4

4

Luke 19:4 *And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way .*

Ran before

- We admire the courage of this little rich man, ordinarily probably dignified enough in his bearing, but now running along like a boy and climbing the tree. R2730:6

Climbed up

- And sat on one of its branches over the road. R3849:1

5

Luke 19:5 *And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.*

When Jesus came

- Possibly by that power of knowledge which is beyond our comprehension, or possibly by reason of hearing the crowd jeer and laugh at the little rich publican in his lugubrious position. R2730:6

And said unto him

- So he would have his followers "mind not the high things"—popular ideas, methods, etc.—"but condescend to men of low estate"—the despised, the poor and the unpopular. (Rom. 12:16) R1783:5, 1104:3* Is your former pride crucified, so that you would not be ashamed to be seen with that coarse, uncouth neighbor, or to be called her friend, if thereby you can feed her with the bread of life? R1104:3*

Today I must

- And the disciples also, we may presume. R2730:6 So great an honor as this Zacchaeus had not dreamed of, and the multitude of Jews were likewise surprised. R2730:6 We have here evidences of the Lord's knowledge of what is in man, that he reads the heart and makes no mistakes. R3849:2 We find today some backsliders, living in a measure of sin, in business which they admit is unjust. We are not to pass them by with the Gospel message if any such manifest an interest, but are to seek to

assist them. R2731:4

Abide at thy house

- Perhaps in part to give the Pharisees a lesson, as well as to provide for his own entertainment. R2730:6 Our Lord showed courage and generous kindness by thus running against popular public sentiment. R1783:2

A sinner

- Being cast off from the sympathies and friendship of the Jews in general, publicans were naturally less influenced by their prejudices and hence more ready to receive the truth. R1783:3

8

Luke 19:8 *And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.*

Zacchaeus stood

- In the presence of his own family, in the presence of Jesus and his disciples, and probably numerous friends and neighbors. R2731:1 Nor was he content merely to determine upon reform in his heart. He would seal the matter by a public confession. R2731:1 Evidently the murmuring reached his ears, for forthwith he addressed the Lord in self-defence—as though urging that these charges against him should not hinder the Master from coming to be his guest. R5464:5

Said unto the Lord

- The rich Zacchaeus had been soundly converted. R2735:2 Making a full surrender of his heart, that henceforth he would not only forsake sin and evil customs, but so far as possible would make restitution for wrong doing and injustice. R3849:2

Lord

- His acceptance of Jesus as his Lord, his teacher. R5464:5

Half of my goods

- Not merely a half of his annual income, but a half of all the principle. R3849:4 Our reasonable service should surely be more than the one-tenth of the Jews. The hymn expresses our sentiments: "All my little life I give thee, use it, Lord in ways of thine." R3849:4

To the poor

- Probably to off-set many cases of small injustices which it would be impossible for him to ever correct in detail. R2731:1

Taken any thing

- The methods of collecting the taxes were frequently along the lines of extortion. R3848:3

False accusation

- Publicly acknowledging that he had gained part of his wealth by unjust exactions. R2731:1

I restore

- Not "I have restored fourfold," but "I will restore fourfold." R3849:3 When he did so, the change, the conversion, the transformation of life, must have been appreciable, even by the most unsympathetic of Zacchaeus' neighbors. R2731:4 The intimation is that Zacchaeus was more than ordinarily upright as a publican, otherwise to have restored fourfold would of itself have ruined a large fortune. R3849:3 Many today make a great mistake in not following the course of Zacchaeus in that they continually hold on to something which really belongs to another; and secondly, they do not consecrate more of their wealth to the Lord. R3849:4 Sincere reformation today must be like that of Zacchaeus; it must make some outward manifestation expressive of contrition and of a desire to make reparation to the extent of ability. R2731:5

Fourfold

- Probably this interest was measured by him by the amount of former extortions. R1783:6 The conversion that includes recompense—and that not merely in a skimped manner, but abundantly—four-fold—undoubtedly signifies a true conversion. R2731:4 Zacchaeus consecrated one-half of his

possessions to the poor, and out of what remained he would make good fourfold, and still he hoped a reasonable competence would be left. R3849:3 Far exceeding the requirements of the Law. R3849:4 To undo any damage done to others, with large interest. R1783:6 Zacchaeus made a personal (purse-and-all) consecration. R2731:5, 3849:3

9

Luke 19:9 *And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.*

Is salvation

- Not in the complete sense. Salvation came to him in the sense that his heart was turned from sin and selfishness toward God and righteousness. R3849:6 Salvation begins to those of the spiritual house when they repent of their sins, come into harmony with the Lord, and seek to walk according to his ways. R2731:2, 5464:6 Two salvations—one savior. R5465:1

A son of Abraham

- In reference to the fact that the gospel was to be preached first to the house of Israel. R1783:6 From the Lord's standpoint, all the sons of Abraham were eligible to discipleship. The thing required was an honest confession of imperfection, a turning from sin, a hearty acceptance of Christ and an endeavor to walk in his steps. R5464:6 All who have the faith of Abraham may be counted in as children of Abraham by becoming related to the divine plan as disciples of Jesus. R5464:6 Implying that the Gospel was to be preached first to the house of Israel. R1783:6 Now all who have the faith of Abraham may be counted as children of Abraham as disciples of Jesus. R5464:6

10

Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*

Son of man

- The implication is that since he had come to save the thing lost, men were unable to save it for themselves, which experience and many scriptures clearly prove. R603:2* The seed of Adam, through Eve; the Son of the Man. E152, 153; R944:1

Is come

- To give a universal blessed opportunity for life. Christ died for all—redeemed all. R2049:3

To seek

- The Lord was seeking to reach the heart of Zacchaeus when he offered to be the guest of one popularly despised and hated. R1784:1 Let us imitate the Master's care in seeking the heart; for the seeking is more than half the work of saving, so far as the will of the individual is concerned. R1784:4 Jesus did seek out a certain class, the meek, who were waiting for the promised salvation. R604:2*

To save

- Reckoning saved. R604:2* To justify or restore the redeemed race to the perfection and glory and dominion of earth lost in Eden. R1267:2 To understand what is to be saved or recovered, we must first learn what was lost. R1264:3 We do not say that you are saved, but that you will be saved. R604:4* They are not yet saved. It will be the great work of Christ's Millennial Kingdom to save them. They will be saved by a restitution process. R1264:6 Although we might truly say men are saved when first awakened from death, they are not "saved to the uttermost" (Heb. 7:25) until brought to full perfection of being. R604:6* Then he purchased them with his own blood, and though not liberated from the prison of death, they may be truly reckoned as saved ever since their ransom was paid, for their raising out of death was from that moment made sure. R603:5* Men could only be saved by a payment of their penalty which would be the basis of their reconciliation and atonement with God. R604:1* Christ will do this in such a manner as will do man most good. He will make known to him its advantages and opportunities (bring him to "a knowledge of the truth") while saving

him out of Adamic death. (1 Tim. 2:4) R770:3 We see in our Lord the manifestation of the perfection of restitution life, and we see in his sacrifice how he secured that restitution life for all who will have it at his hand. R4155:5 All are to be saved, as all were ransomed. (1Tim. 2:5,6) For all to be thus reached by the knowledge, ability and opportunity of salvation is for all to be saved. Whether they make a good or bad use of God's gift after it has reached them is another matter. R1265:2,4 As all mankind shared by heredity the sentence of death which came upon the first man Adam, so the redemption accomplished by the second Adam shall be co-extensive with the fall. OV291 The whole world will have a full opportunity to come to a knowledge of right and wrong, a full opportunity to come to perfection of human life and to attain all that was lost in the fall of man. R4629:5 He beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. (Matt. 13:44) HG423:4 This salvation from what was lost is a gift from God through Christ Jesus, our Lord. We do not merit it, and could not demand or secure it for ourselves in any way. R1265:4 But though nothing that you have done nor could do could save you from death, that which Christ has done procures your release from it. R604:5* "Believe on the Lord Jesus Christ and thou shalt be saved." This is the condition on which we receive the reckoned salvation now, and it will also be the condition on which the world will receive their actual full salvation in the ages to come. (Acts 16:31) R604:5* There is a special salvation for some, as well as a general salvation for others. Jesus is here speaking of the general salvation of all men. R603:3* Some are saved by faith in advance. R1264:6 The key to the Gospel of Luke. Matthew presents Christ the king, Mark shows him as the worker, Luke as the philanthropist and John as the manifestation of God. R1046:6*

That which was lost

- Adam lost life. He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. R4941:6 Man, by disobedience, lost the right to eternal life. It was this life-right that Christ came to give back to him. NS3:1 Man did not lose a heavenly, but an earthly paradise. Under the death penalty, he did not lose a spiritual, but a human existence. A177 Man could not lose what he never had. R603:2* What therefore will be restored in due time will be that which was possessed by Adam in the beginning, and representatively by him for the whole race—the glorious perfection of human nature, pronounced "very good" by God himself. HG131:2 Everlasting life was lost, Eden was lost, human perfection was lost, the image of the divine character was lost. R5464:6; SM48, 153:3 Human nature—a fleshly image of the divine—in all its beauty and perfection of mind and body, and a right as such to live forever. R609:3, 603:3* Let us not get the thought that our Redeemer's death was intended merely to justify Adam to an enfeebled condition. Adam will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again, of resurrection, of full recovery from his fall into sin and imperfection. HG228:6 Including the power with which his Creator endowed him, when he gave him power over every creature, to prevent or destroy such formation as bacteria. R1685:2 The whole world was lost in father Adam because, when he came under the penalty of sin, the impairment of his dying process extended to all his posterity as yet unborn according to the laws of nature. R2395:3 All men are lost until found or recovered. R857:5 Our Lord's mission is for an elect class, but in conjunction with that election, he is to give the opportunity for life everlasting to every man. NS352:5 Even the prodigies of manhood—musical, poetic, mathematical, etc.—cannot give us a correct concept of the perfect man, as he was before sin marred the likeness of God in him. R1683:6 According to the Evolution theory nothing was ever lost, all that we have as a race is gain. According to this theory, therefore, our Redeemer's statement was a falsehood. R2395:2, 866:3; HG492:6; NS427:5, 562:5 Man and all his forfeited rights and possessions. R2454:3; E153, 457 Home, happiness, communion with God, health, life itself. R603:2* A fleshly image of the divine, in all its beauty and perfection of mind and body, and a right to live. R609:3, 1264:3 19:11

11

Luke 19:11 *And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.*

And spake

- Addressing those who be alive at his second advent, and speaking as if they were the representatives of His faithful followers throughout the Gospel Age. Changing times and circumstances vary conditions, but the principles enunciated in the Scriptures continue in force and meaning. SM629

A parable

- To point out to the disciples, and vaguely to others, that Kingdom glories were yet a considerable distance in the future. R2735:3, 1972:6, 1951:6, 1093:2, 603:5*; HG664:1 Showing that before revealing himself in any manner to the world, he calls first his own servants and reckons with them. R2956:6* We are not to confound the parable of the pounds with the parable of the talents. They teach totally different lessons. R5492:2, 2764:1, 2736:2; Q536:4 The Parable of the Pounds and the Parable of the Talents, as companion parables, illustrate from different standpoints the responsibilities of the stewardship of God's people. R1972:3 This parable ignores the individual abilities of the servants and shows them each as receiving the same thing and for the same purpose. R2736:2, 1972:6; HG665:2

Jerusalem

- Where shortly he was to be crucified. R5492:2

The kingdom of God

- Telling us clearly that the kingdoms of this world are not the kingdoms of our Lord. R5204:4 The Millennial Reign, which should bless all the families of the earth. R396:6, 3213:4 The Church is the Kingdom now, only in the prospective sense, by faith. R397:4

Immediately appear

- When Jesus stated that he had now come to save the lost (v. 10), they at once concluded that the Kingdom of God should immediately appear. R603:5* That they would see Jesus assume regal robes, power and authority. R2735:2

12

Luke 19:12 *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

A certain nobleman

- The Lord was drawing an illustration from Herod's course, who went to Rome to be invested with authority as king. Herod, when he came back, rewarded those who would be faithful to him and punished those who were unfaithful. HG146:6 The Lord referred to himself as the nobleman. R2735:5; CR491; HG663:2

Went

- His going away was necessary to the exaltation to the right hand of God—an exaltation which is also greatly to our present as well as our future benefit. R1829:3 He had gone to prepare a place for the Church, and would come again and receive them. (John 14:2,3) B120

A far country

- Heaven. CR491; HG663:2 To the central seat of government and receive his commission from Jehovah, the Father, and return. R2735:3; HG663:2 Jesus was the appointee for the Messianic Kingdom of the world; but he would go to heaven itself and there appear in the presence of the heavenly Father, the Overlord or Emperor of the universe. R5492:2 Jesus had talked of the Kingdom, but not until now had he explained that he must die, and must then leave them to go into a far country to receive the Kingdom and to return. E265; R372:1 Evidence that heaven is a place, and not merely a condition. R2075:5

To receive for himself

- One of the Herods went to Rome, seeking an appointment to a kingdom. Some who hated him sent a message to Rome, discrediting him and declaring their preference for another king. Jesus seized this circumstance as an illustration in his own case. R5492:2, 2735:3; HG146:6

A kingdom

- Jesus would be invested by the Father with the ruling authority, and later return to earth and exercise his dominion. R5492:2; CR491; HG439:1, 663:2; Q91:4 This is exactly the presentation of the matter given us prophetically in Psa. 2:8. R5492:3 Mentioned in such an unequivocal manner, that none can doubt that the Millennial Reign is referred to. R396:6 Clearly the kingdoms of this world are not the kingdoms of our Lord. HG569:3 Not only was the Kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching, other topics being mentioned merely in connection with or in explanation of this one subject. A273

And to return

- To take possession of his Kingdom and to share its honors with those faithful to him during his absence. R1951:6 And set up his Kingdom at the second advent. A249, 283; R5386:6 To receive his faithful people as "joint-heirs." (Rom. 8:17) R1908:6 This parable was intended to inform them that a considerable period of time would elapse before the Kingdom would be established. R5492:2

13

Luke 19:13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

His ten servants

- The Revised Version points out that these were only a part of all the nobleman's servants. They would seem to represent the consecrated class who have professed full devotion to the Lord. R2736:1 Chosen as a general number to represent all of the consecrated, but only three of these are mentioned as illustrations of faithfulness and unfaithfulness. R2736:4 The Lord avoids even intimating how many of the whole will prove faithful and how many will fail; and, of these, how many accounted worthy of the Second Death and how many will come, through faithfulness in tribulation, to be honored servants in the Kingdom. (Rev. 7:9-15) R2736:4 Nothing is committed to the masses of the people, and no judgment or reward is made in their case at the return of the Master as King. R5492:3

Delivered them

- Individually, not collectively, as in a commune. R1862:5; D480 As stewards of God we have nothing of our own, nothing with which we may do as we please: for, says the Apostle, "What hast thou that thou didst not receive?" (1 Cor. 4:7) Nothing. R1972:3

Unto them

- Only to his servants did he give the pounds—only his servants had the responsibility of those pounds, and only those servants will be reckoned with or held responsible. R5492:3

Ten pounds

- This parable deals with something that is common to all of the class to whom reference is made. R5492:2 The pound is the same to all. It represents justification. R5492:5; HG665:4; Q536:4 Not the holy Spirit, for all have not the same measure or capacity; not faith, for all cannot exercise it in the same degree. HG665:3
- "A measure of the spirit is given to every man [in the true, consecrated Church] to profit withal." (1 Cor. 12:7) It is the same gift to all, the same spirit working amongst all, and the duty of each one is to use this gift of the Lord for its increase. R2736:1 Fitly represents those blessings of divine grace which are common to all God's people—the Word of God, helps to its understanding, the influences of the holy spirit, faith, prayer and communion with God and fellowship with Christ and his people. R1972:6 Worth approximately sixteen dollars each. R5492:2 Special opportunities as a justified person that he would not otherwise have had. R3948:3; CR491; Q536:4 The one thing which the

Redeemer does for all who become his followers is to justify them. R5492:5, 5387:1,4; Q536:4 "A measure of the Spirit to every man, to profit withal." (1 Cor. 12:7) R2736:1

Occupy

- In old English, signifying "do business with," "use," "traffic with." R1973:1 Take that which my blood has justified and made acceptable, and which you have in sacrifice presented to me and use in my service until I come and reckon with you. HG665:5 To show their loyalty as his servants by the degree of their activity in his interest. R664:2 It is a steward's place to seek and find places where he can dispose of the talents and moneys consecrated to the Lord to the best advantage, as his sanctified judgment, under the guidance of the Lord's Word, may dictate. R855:4 Here is the work of the gospel. The reigning and the gospel are distinct. HG13:4 The duty of the hour is not the uplifting of heathendom—for which work God has specially appointed a coming age and is specially preparing teachers, who will be granted plenary powers for that work. R2490:2 "Moreover, it is required in stewards that a man be found faithful." (1 Cor. 4:2) The entire body of Christ is called, not to indolent, self-complacent ease, but to diligent and enterprising activity; not in the spirit of a hireling, but with the intelligent, loving interest of sons and heirs of God. R2157:5*, 1972:3

Till I come

- Not pointing to a special moment, hour or day, but to the period of his presence (Greek: parousia), during which his "harvest" work will gather and glorify his saints and establish his promised Kingdom. R3652:6

14

Luke 19:14 *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.*

Citizens hated him

- Showing that, during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway. R1093:3

We will not have

- Preferring to be let alone as they are. R1093:3 More or less in love and in league with the darkness of sin. Everyone who opposes righteousness, or who loves and serves unrighteousness, is thereby declaring his opposition to the reign of righteousness. R2735:5 The world will need strong restraints, coercions and stripes during the Millennium to enforce obedience. R4310:5

This man to reign

- The Jews were willing to concede that our Master's teachings were grand in many particulars, but they did not wish to be put under such restraints—they would not have him for their Master, their king, their lawgiver. NS191:5 They esteem him not as a ruler. They prefer to keep the reins of their own hearts and in their own hands. They prefer their plan to his, even as respects the establishment of his Kingdom and the method by which the world shall be blessed. NS191:6 Herein the world differs from the true followers of Jesus, who so desire that Christ shall be their King. NS191:5

15

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

When he was returned

- We are living in the very time represented—the time when our Lord, invested with the authority of the Father, is about to take to himself his great power and reign. R2736:3 Invested with the majesty, authority and power of a Kingdom. SM52

Having received

- This Kingdom was not "set up" at the first advent of Christ. Not until his second advent, will Christ

take the Kingdom, the power and glory, and reign Lord of all. A249, 283 Christ is in the Kingdom first, or is inaugurated in the kingly office, before others can share that honor as his cabinet. R82:1*, 60:4* A rebuke to those who claim that the Kingdom of God was set up at Pentecost or who claim that in some manner the second advent took place 1800 years ago, at the time of Israel's overthrow, about AD 70. R2735:6

The kingdom

- Preparatory to that reign, he is reckoning with his servants now living, with a view to their appointment to a place in the Kingdom he is about to inaugurate. R2736:3

Then he commanded

- The first work of the King on coming into his dominion is not to deal with the public in general, or even with his enemies; but he will first call for his own servants and reckon with them. HG664:5; F419, 663; Q91:4 This makes evident the fact that at first the Kingdom of Christ will not be generally recognized by mankind. HG664:6 The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of all with those to whom as stewards he committed his goods. D599

These servants

- At his return, all these servants will be reckoned with, and the degree of their zeal and efficiency as servants will be manifested by the results; and the rewards given them will be proportionate. R5492:3

To be called

- It is evident that the inspection is a work done in reference to the living, while they are yet mortal, for two reasons: first, the reward follows the inspection, and second, the unfaithful was cast out. R58:5* As a test of their fidelity of stewardship, to determine what place, if any, should be granted them in his Kingdom. R1973:1, 817:5, 58:5*; Q615:T
- "We [the Church] must all appear before the tribunal of Christ." (2 Cor. 5:10) F418

That he might know

- A work of examination after he had returned, and before the reward. R155:1*, 82:1* As to the faithfulness or slothfulness of their stewardship. R817:5 Our business we manage as trustees for the Lord—not to be turned over at death in prosperous condition to children or friends, possibly to their injury, but to be used by the trustee as wisely as he knows how before death; for then his trusteeship ends, and he must render his account. R3148:6 Fortunately for us, the reckoning is not one of an instant, but time is granted to us to make up our account. R2736:4

16

Luke 19:16 *Then came the first, saying, Lord, thy pound hath gained ten pounds.*

Then came the first

- Reckoning with them as individuals, and not by groups or classes. R1973:1

Gained ten pounds

- Proportionately increased talents, blessings, opportunities and authority over the one who gained five pounds. F725 The right use of the "pound" is to diligently profit by all the means of grace for the spiritual upbuilding of ourselves and others. R1973:1 So such noble characters as St. Peter, St. Paul, St. John and others, sacrificed themselves over and over again in the divine service. R5492:6; HG665:6

17

Luke 19:17 *And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.*

Said unto him

- In the first resurrection. NS137:1

Thou good servant

- How few of those who recognize their trusteeship are faithful to it, and will be able to render their report with joy. R3148:6

Thou hast been faithful

- He did not say. "Thou hast done great things," but, "Thou hast been faithful over a few things." He knew that they could not do very much, but they had shown their loyalty, their faithfulness, and that is what the Lord desires to see. CR491 We may be ever so faithful and have so many difficulties in the way that what we do might seem slight, or we might be able to do much more. Let each do in the sight of the Lord what we believe would be pleasing and acceptable to him. CR345 The Lord's method is to advance only him whose zeal and faithfulness and patient perseverance in well-doing has shown itself in little things. F296

Have thou authority

- The Master is now teaching us to rule ourselves that we may know how to rule others; opening our eyes to the weakness of our own flesh, that we may have patience with those over whom we will be given authority. R405:4*, 12:6* This giving of the dominion to his faithful servants signified their sharing with him in the Kingdom at the time of its establishment at his second coming. HG439:2 The high reward of being joint-heirs with Christ. NS627:2; Q91:4 "He that is faithful in that which is least is faithful also in much." (Luke 16:10) F296; CR344

Over ten cities

- Ruler over what? Some say everything is to be destroyed. Not so. The world will be to rule over, to be brought into harmony with God. HG147:1 These ruling judges would not take personal cognizance of each offender, because there might be many trying to do wrong at the same time. Therefore it will be necessary to have somebody to look out for each of these. Q437:3 These, who have gladly spent themselves zealously in the service of the Lord, are to have the highest rewards. R5492:6 The degrees of exaltation in the Kingdom differ according to the measure of their fruitage here. R1973:4; Q500:4; SM512 Greater sacrifices in the present work out "a far more exceeding and eternal weight of glory." (2Cor. 4:17) R2736:2 Those who are rich in talents, opportunities and privileges, if faithful, achieve a larger victory and grander reward than those who sacrifice less. R2736:2 "The saints shall judge the world." (1Cor. 6:2) CR345; Q437:2

18

Luke 19:18 *And the second came, saying, Lord, thy pound hath gained five pounds.*

Gained five pounds

- The various means of grace to the heart differ in different individuals, and the consequent fruitfulness also differs. R1973:2

19

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

Said likewise

- Perhaps the differences of opportunities are to be understood as implied, because the Lord expressed as hearty approval of the one who gained four pounds as he did of the one who gained nine. R2736:2

Over five cities

- The rewards will not all be alike as respects glory and honor, though all will be glorious and honorable—"as star differeth from star in glory." (1 Cor. 15:41) F419, 725; SM512; NS608:5 Even the same means of grace do not profit all to exactly the same extent. Some, for instance, are by nature more studious and thoughtful, or more generous, or grateful. R1973:2 Another illustration of the same thing is also found in the parable of the sower (Matt. 13:8), where the seed in good ground produces fruit in varying quantities—some thirty, some sixty, and some an hundred fold. R1973:2 A less influential place in the Messianic Kingdom. R5492:6, 1973:4 He had been less faithful and the reward was less. R5492:6

20

Luke 19:20 *And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:*

Another came

- He represented quite a large class of the Lord's servants who are seeking merely to live in a justified condition and are not striving to use the time, influence and opportunity in the service of the Truth. HG666:1 Perhaps he represents a class whose love for the Lord has been greatly marred by reason of the false teaching and "doctrines of devils" which so egregiously misrepresent him. HG666:1 Although he returned it, he had failed to use it. R5386:6 If one fails to use his opportunities and privileges, they will be given to another. Q537:1

Kept laid up

- By neglecting to ponder the precepts and principles of God's Word, to follow the leadings of the holy Spirit, the privilege of prayer and communion with God and cultivating the fellowship and communion of saints. It cannot yield its legitimate increase while thus unused. R1973:1 Represents a fully consecrated class, that say, I endeavored to maintain my justification, but I did not sacrifice myself. R2736:2, 5492:6 Christian character cannot grow and develop in the neglect of the very means which God has provided for its perfecting. R1973:1,5; CR254

21

Luke 19:21 *For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.*

I feared thee

- The servant had more fear than love, and the fear hindered his usefulness. HG666:1 Fear is not a good motive to obedience. Loving obedience is an expression involving both heart and life. As fear was the cause of unfaithfulness, so love is the cause of faithfulness. R21:5* In fact he did not have enough zeal to use it. HG666:1

An austere man

- He believed the Lord was unjust because he was unjust himself. R21:5* "Who through fear of death were all their lifetime subject to bondage." (Heb. 2:15) R5493:3

22

Luke 19:22 *And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:*

Of thine own mouth

- Since we are in the day of accounting, we understand each one is now giving account. The merciful may expect mercy, the unmerciful may not expect mercy. R4473:2 Because you have prayed, "Thy Kingdom come." (Luke 11:2) C21, 22

Will I judge thee

- What a fearful retribution apparently awaits the professed ministers of God and of Christ, who, instead of using their great opportunities for emancipating the people from the slavery of ignorance, superstition and error, are using them to promote mental bondage. OV389 Each one is now giving an account to the Lord. R4473:2 "It is required in stewards, that a man be found faithful." (1 Cor. 4:2) R2157:4*

Wicked servant

- Still a servant, but a wicked servant. R5493:1 Wicked, not because he had committed murder or robbery; but because, having assumed an obligation by which he was entrusted with certain of the Master's goods not given to others, he failed of his covenant. R2736:3 This class is represented in the foolish virgins, who failed to enter in to the wedding; and so these will fail to become members of the

Bride, the Lamb's wife. R5493:1 Representing a class, not merely justified, but sanctified—consecrated fully to the Lord, and made recipients of the holy Spirit, even as the other members of the body. R2736:2 Represents a considerable class who have entered into a covenant with the Lord, but have neglected self-sacrifice. R5493:1 Punished because he was unfaithful: he failed in the obligation he had assumed, becoming unfit for any share in the Kingdom. R5386:6, 2736:2, 3 Had he not professed to be a servant, he would have received no pound and had no responsibility. R5493:1

23

Luke 19:23 *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*

Mine own with usury

- Interest on a business loan is quite proper. F568

24

Luke 19:24 *And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.*

Take from him

- Not lost, in the worst sense of that word. They will indeed lose the great prize, but because they still remain servants and have a love for righteousness, they will be saved so as by fire; that is, through tribulations. R5493:2 His loss was a heavy one. He failed to enter into the privileges and blessings of the faithful servants. That failure would be punishment enough for him. HG666:2

Give it to him

- If one fails to use his opportunities and privileges, they will be given to another. Q537:1

26

Luke 19:26 *For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

Which hath

- Hath used. R2496:6

Shall be given

- Following this just principle, the Logos had always proved faithful in all things. "It pleased the Father that in him should all fullness dwell." (Col. 1:18-19) Faithfulness shall have its reward even though this shall mean trials. F64

That hath not

- Hath not used. R2496:6

Even that he hath

- This parable illustrates the differing abilities of God's people, and their duty to make good use of them. R2764:1, 1973:1,2

27

Luke 19:27 *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

But those

- Not until first he shall have finished dealing with his own servants at his second coming will the glorious Messiah begin to deal with the world, and especially with his enemies. R5493:3

Mine enemies

- Representing not only the Jews who cried, "Away with him!" but including also all who, having come to a knowledge of Christ and his coming Kingdom, are so out of accord with righteousness that they do not desire the promised Millennial Kingdom. R1973:5

Which would not

- The parable implies four classes: (1) The king's servants; (2) those specially granted the pounds for use in his service; (3) the citizens; (4) the class of the latter opposed to the king and his laws. R2736:5 When mankind is brought back in the Millennial age they will be given the opportunity to decide whether they are enemies of him or not. HG148:3 After the Kingdom has been established some of the citizens, who had misunderstood the King's character, will have the eyes of their understanding opened. Many of them, instead of longer being enemies, will become staunch friends and supporters. R2736:5

Slay them

- Wrath will come upon these, a great "time of trouble, such as was not since there was a nation." (Dan. 12:1) R1973:6 Chastening and correcting all who have sympathy with wrong principles, and who are his enemies, and ultimately to destroy them if they continue in their wrong attitude. HG666:4 Those who are in opposition to the Kingdom of God, and its scepter of righteousness, impartiality and justice, are being gathered to the great slaughter. R817:5; B300 Not literal carnage, but a great triumph of the Word of the Lord over all during the reign of the Millennial Kingdom. SM53 He will be doing the greatest good for his enemies in bringing upon them punishments for their wrong course —shame, publicity, contempt. These things will be necessary to arouse them to an appreciation of their true condition and show them their privileges. R5493:5 The Lord smites to heal, and when his Word cuts to the heart the effect is to destroy the enemy. Unless the enemies of the Lord be thus brought into subjection to him, nothing will remain for them but the final extinction. R5493:6 "Thine arrows shall be sharp in the hearts of the King's enemies; whereby the people shall fall under thee." (Psa. 45:3-5) SM53 There surely will be some lost as well as some saved. Such destruction is reasonable, just and merciful. R3083:2,6 The slaying of the enemies represents clearly and distinctly the punishment which the Lord prescribes for the enemies of righteousness, viz., the Second Death. R2736:5 Those who will not have this King to reign over them shall eventually die the Second Death, from which there is no recovery. HG148:3 "His enemies shall lick the dust." (Psa. 72:9) B300 Corresponding with the Revelation picture of the sword of Messiah's mouth which will smite the nations (Rev. 19:15), and the sharp arrows of Messiah in the hearts of his enemies (Psa. 45:5). SM52, 53:T; R5493:5,6 The Lord's righteous indignation against evil-doers; but leaving hope of forgiveness for those who will repent and become loyal subjects of the King. R1973:6 The sword of the Lord, the Word of Truth, shall discover the secret springs of their hearts and either slay their enmity ("cut them to the heart"—Acts 7:54) and make them friends, or utterly destroy them in the second death. R5493:5, 2736:6; SM440; CR62

28

Luke 19:28 *And when he had thus spoken, he went before, ascending up to Jerusalem.*

Ascending up

- After the feast made by Lazarus, Martha and Mary, at which were present some of the Pharisees from Jerusalem. R5230:3

29

Luke 19:29 *And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,*

Bethphage

- Though a short distance from Jerusalem, nevertheless the city was hid from view by the Mount of Olives. R2746:1

30

Luke 19:30 *Saying, Go ye into the village over against you ; in the which at your entering ye shall find a*

colt tied, whereon yet never man sat: loose him, and bring him hither .

Go ye

- On previous occasions, when they sought to make Jesus a king, he withdrew himself. But now he knew his hour was come and hence, instead of hindering, he helped on with the enthusiasm by sending for the ass, etc. NS779:5

35

Luke 19:35 *And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.*

Cast their garments

- As marks of honor of the King. R2296:2

36

Luke 19:36 *And as he went, they spread their clothes in the way.*

As he went

- The triumphal entry into Jerusalem, together with its chronological order, prefigured the coming of Christ as king, in the end of this Gospel age, the antitype of the Jewish age, the two being exact parallels in both time and circumstances. R1795:2

In the way

- Forming, as it were, a carpet in the road leading to Jerusalem. NS779:5

37

Luke 19:37 *And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;*

The whole multitude

- Which had come from Jerusalem to see Jesus because of the awakening of Lazarus. NS779:4 Some thought that now was the moment of Jesus' glorification, and this, they felt sure, meant also their own glorification. R5230:3 Thus selecting its Paschal Lamb on the 10th of Nisan. F461 The Lamb of God offered himself to Israel as a nation, as their Passover Lamb. R2296:6

Began to rejoice

- Their unstable and fickle minds, swayed by their false teachers and unwilling to act upon their convictions in the face of opposition, would only a few days later cry, Crucify him! crucify him! R1795:2 Ours is Palm Sunday in the highest sense of all. How are we receiving the great blessings which betoken the parousia of the Master? NS781:5

38

Luke 19:38 *Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*

Blessed be the King

- It is in order for all of God's people who now get awake from the slumber of worldliness to join hearts and voices in a great shout—the shout that the Kingdom is at hand! The shout of Hosanna to the Son of David! NS781:4 Our Lord's previous ministry to Israel had not been as their King, but as John had introduced him, as their Bridegroom and their Teacher. R2296:3 As the King, he is now taking possession of his Kingdom—first, as with the Jews, offering himself to his professed people—but now, as then, finding only a remnant in the nominal mass truly anxious for his Kingdom. R2297:2 "He is King of kings and Lord of lords." (Rev. 19:16) D17; B238 That the people would receive him as King looked very favorable. R5230:3 The heads of Israel will acknowledge him as King of kings and Lord of lords at his second advent. R2746:2 "Ye shall say, Blessed is he that

cometh in the name of the Lord" (Matt. 23:39), the very shout the Pharisees objected to. R2296:6 This exercise of kingly power and authority in the Spring of 33 AD marked a parallel point of time in this harvest for the raising of the sleeping saints in 1878 AD. C233, 234 "Even to day do I declare that I will render double unto thee." (Zech. 9:12) B225

39

Luke 19:39 *And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.*

Rebuke thy disciples

- God might have avoided sending our Lord in this formal way, knowing in advance that they would reject him, but had he done so, his course would not have been so clear. God's judgment would have been just, but the justice would not have been apparent to his creatures. R2296:3 Although they could not object to anything which our Lord said or did. R2746:4 As the chief priests, the clergy, do today against those whose blindness and lameness the Lord has healed. R1795:5

40

Luke 19:40 *And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.*

Cry out

- In order that the prophecy of Zech. 9:9 might be fulfilled. B225; R5362:4, 5090:6, 2296:3, 1795:5; NS630:1 How strengthening it is to faith to realize that even the jots and tittles of prophecy must all be fulfilled. NS630:1 Today, while the King of glory has actually come, and while the great majority of his professed living witnesses are dumb, the very stones of the Great Pyramid are crying out in no uncertain tones. C376

41

Luke 19:41 *And when he was come near, he beheld the city, and wept over it,*

And when

- At the time of his triumphal entry. B226

He beheld the city

- Jerusalem, typifying Christendom in the harvest of the Gospel age. R1847:1

Wept over it

- The deep solicitude of a noble heart which grieved for a nation that failed so sadly to realize both its privileges and its degradation, and which therefore must soon receive the fearful visitation of divine wrath. R1846:5 As Paul's tears (Acts 20:37; 2 Cor. 2:4; Phil. 3:18,19), the grief of an unselfish heart yearning over the salvation of others, and dreading lest they should be lost, or lamenting because the Christian profession of the Lord's people was marred and their Christian life hindered by their unholy walk. May he make us like himself in this—strong to bear our own griefs and tender to feel the sorrows and sins of others. R1886:5* Reminiscent of King David sobbing, "O, my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18:33) R4278:2

42

Luke 19:42 *Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

If thou hadst known

- From this language it is evident that our Lord did not consider the multitudes who were with him as, in any sense of the word, representing the city and nation. R2746:2 These words of lamentation apply with equal force to Christendom—nominal spiritual Israel. R1847:1

Even thou

- God had greatly favored Israel, but chiefly in that to them were committed the oracles of God—the law and the testimony of God. (Rom. 3:2) R1846:2 The Messiah had been born a Jew, of the lineage of David; his advent was announced by angel messengers; his anointing received divine testimony from heaven, his claims and teachings had received the most marked seal of divine approval, and his personal character and demeanor commanded the most profound respect. R1846:2

In this thy day

- The Lord's earthly ministry was fast nearing its close, as was also the time of Israel's special favor. R1846:1

The things

- Nothing short of the fullest acceptance of Christ and his teachings, and obedience to them. R1847:2 The favor of God was, there and then, taken from fleshly Israel. R2746:5

Unto thy peace

- The peace of God which passeth all the understanding of those who do not possess it, keeps our hearts. (Phil. 4:7) R1847:2

But now

- Henceforth. B226

Hid from thine eyes

- This was their blindness. R599:5 Now, that their "double" is complete, we can see that their blindness is beginning to be turned away. B226

43

Luke 19:43 *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

The days shall come

- All the elements of strife and discord which shall eventuate in the predicted and unparalleled trouble are in active operation. R1847:4

Thine enemies shall cast

- As soon as God's call and the various siftings of divine providence shall have found the worthy ones, then the plagues shall come upon the residue, the nominal system. R2297:4

Compass thee round

- Cutting off their supplies of food and driving them to all the horrors of famine, when parents actually killed and ate their own children. R1846:6

44

Luke 19:44 *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*

Thou knewest not

- Israel's hope of the glory and honor of their coming king, inspired as it was by the types and prophecies of his greatness and power, caused them to overlook another set of types and prophecies which pointed to a work of suffering and death. A79 Even his immediate followers were sorely perplexed when Jesus died; and sadly they said, "We trusted it had been he which should have redeemed Israel." (Luke 24:21) A79 So far from marshalling that nation in rank and file before him, they were not even aware of the test then made. The second great separation has actually been going on in our midst, and the world and worldly church know nothing of it. R267:6 Not only failed to recognize the time of their visitation, but they also conspired against the Lord to slay him. R1846:3 Their great national sin was the rejection and crucifixion of the anointed Son of God. On the part of the minority, the rulers, the sin was active; on the part of the majority the sin was passive, they weakly failed to express their right of private judgment. R1846:5 They did not know that the time

had come for the establishment of the Kingdom; hence they were not alert to their privileges and failed to be in the proper condition of heart to receive the blessings. NS781:2 Not only ignorant of the matter collectively, but they were not in the heart condition to understand or appreciate. NS779:6 His words imply that their ignorance was a mark of carelessness and unworthiness, and of divine disfavor. R2981:4 They were left in ignorance because their hearts were not right. They were not worthy of the truth. R2297:5 Owing to their pride, love of self, having an imposing ceremonial service and love of the applause of men. R591:2* Consequently, as a nation, they were blinded and cast off from divine favor for a "double," for a period of disfavor equal in length to their previous period of favor, 1845 years. R1713:2 Only a remnant in the close or harvest of each dispensation is prepared to receive and appreciate the truths then due, and therefore to enter into the special privileges and blessings of the dawning dispensation. B26 Although, according to the promises, they were looking for and expecting the Messiah about this time. R1846:2 Although there has always been a right and a wrong side to every question, yet the harvest in the end of the Jewish age brought a new issue and a fresh division along new lines. R3883:2 Their failure to recognize the time of their visitation meant to them a great loss of privilege—that their house must be left desolate, abandoned of the Lord during this Gospel age. R2746:2 Nominal spiritual Israel, at the parallel point of time, the harvest of this age, similarly fails to recognize the time of her visitation. R1847:2; NS781:1 The nominal Christian church, instituted by Jesus, is in a similar condition of unconsciousness regarding the time of her visitation, and for similar reasons. R591:2* The visitation (presence) of the Lord is as a stone of stumbling and rock of offence to both the houses of Israel (Isa. 8:14; Heb. 3:5,6) The fleshly house failed to recognize his presence in the flesh; the spiritual house refuses to acknowledge his presence in a spiritual body. R505:5* If Christendom today would awake and realize the true meaning of present conditions, it would mean a great change to the comparatively few who have made full consecration to the Lord—but others would not be able to receive the lesson: for it is written, "None of the wicked shall understand." SM700 They recognized not the opportunities and privileges that were theirs. NS42:5 The tests of this "harvest" must be like those of the Jewish or typical "harvest." One of them is the cross, another is the presence of Christ, another is humility, another is love. R3437:4; B237 As Israel recognized not Jesus as the Messiah and that his work was a harvest work, so likewise Christian people in general today are unaware that we are living in the second presence of the Messiah and that a similar harvesting work is now in progress. R3883:2 They are blinded by the false theory that the Lord's commission is that the church should convert the world into a kingdom of God. R2981:5 The blindest are the leaders of the blind, like their Jewish types. B237 "The light shined in the darkness, and the darkness comprehended it not." (John 1:5) Consequently the glory of the Lord was not then seen upon Israel. R2036:1 "Ye can discern the face of the sky; but cannot ye discern the signs of the times." (Matt. 16:3) R2981:4 The worldly are really in a better condition to discern the signs of the times than many prejudiced nominal Christians. R2981:5 Indifference to time prophecies is clear evidence of lukewarmness; the majority of God's professed children were ignorant of Christ's presence at both advents. B26, 237 They did not realize they were in the harvest, nor that they were being specially favored of God. CR175 They did not appreciate the Greater than Solomon, nor inquire for the terms of membership in the Kingdom. R5722:5 They did not discern the signs of the times; their ignorance was a mark of carelessness, unworthiness and divine disfavor. R2981:4 Only a few were able to understand the character of the times in which they were living, and the changes in progress. R5454:6 Those who knew not were burned as "chaff" in the great trouble which overthrew their nation. R5443:2 This did not refer to the multitudes who were with him. R2746:2 Our Lord's language indicates that a time will come when Israel shall gladly acknowledge him as King. R2746:2

The time

- There time of visitation was, in a sense, the whole forty years to the destruction of the nation, but there had been the time of trial first, for three and a half years. R176:6

Of their visitation

- If, during the three and a half years of their trial, they had been in a condition to receive Jesus, the visitation following would have been of blessing, but unready and rejecting him, it became a visitation of wrath. R176:6 As a nation they were blinded and failed to enter into the rest of faith then offered them. R5388:5, 2036:1, 1713:2 Meant a great loss of privilege, being abandoned during this Gospel age, and the elect gathered from the Gentiles instead. R2746:2 Had they accepted their privileges, the Church would have been completed in Jesus' day. R5722:5 This time was, in a sense, of 40 years' duration to the destruction of the nation. Had they accepted Jesus in the first three and one-half years, the visitation would have been of blessing instead of wrath. R176:6; SM185 So here, during the first three and one-half years of harvest, from 1874 to 1878, the opportunity was given to the Gospel church to receive the presence of Christ, but they stumbled similarly and are given over to a visitation of wrath. R177:1

45

Luke 19:45 *And he went into the temple, and began to cast out them that sold therein, and them that bought;*

Into the temple

- Not to Herod's palace, to demand possession of it; nor to Pilate's palace, to demand recognition of him; but, as the representative of Jehovah, he went appropriately to the Father's house or palace, to the Temple. R2746:3 Typifying the cleansing of the consecrated Temple class since 1878, in which every selfish, carnal thought, and all worldliness, must be cast out, that the Temple may be clean, God's dwelling place. B239

Cast out them

- Whether because of the dignity of our Lord's person and presence, or whether because of the large multitude, no attempt was made to resist him. R2296:5 As a typical act, indicates that in the end of this age judgment begins with the professed house of God. (1 Pet. 4:17) R1795:5 The consecrated or temple class in the nominal church stands related to the nominal church, as a whole, as the literal temple stood related to the holy city Jerusalem, as a whole. B239 The temple class, the little flock, must be purged, cleansed, before the Temple, composed of living stones, shall be ready to be filled with the glory of God, and to become the place of prayer for all nations. R2297:4 Every selfish, carnal thought must be cast out, that the temple may be clean, the dwelling place of God's holy Spirit. B239 Backed by the authority which belonged to any Jew in any station of life. R3851:4

Them that sold

- The antitypical cleansing now in progress mainly affects those who make merchandise of holy things. R3851:6, 2746:6

46

Luke 19:46 *Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.*

A den of thieves

- Typifying Evolutionists and other professedly Christian ministers who rob God and receive money of the people under false pretenses. R3852:1

47

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

- The Truth is being proclaimed so often to the offense of the scribes and Pharisees of today. R2746:6, 2947:3, 1035:5, 325:1 Parallel to present-day sectarians assassinating the character of one opposing their theories and traditions. R2434:1

48

Luke 19:48 *And could not find what they might do: for all the people were very attentive to hear him.*

Were very attentive

- But the more his fame spread abroad and the people were influenced by his teaching, the more the envy and opposition of the scribes and Pharisees increased and intensified into a settled murderous hatred. R1982:3

Luke 20

9

Luke 20:9 *Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.*

Then

- On the last day of his public ministry. R1982:2

Parable

- Which the scribes and Pharisees perceived to be against them, and which the more angered them. R1982:3, 1795:3 So aptly did it represent their state of heart that its only effect was to arouse them to renewed energy to fulfill the final prediction of the parable (verse 15). R1795:6 The foundation of this parable is the very similar language of the prophecy of Isa. 5:1-7. R1795:3

A certain man

- Representing God. R1982:3

A vineyard

- Representing the Jewish nation as described under the same figure in Isa. 5:1-7. R1982:3, 1795:3 See also Psa. 80:14, 15; Jer. 2:21. R1795:3

To husbandmen

- The divinely constituted religious leaders of the nation. R1982:3 Whose duty it was to instruct and lead in the right ways of the Lord, which they were miserably failing to do. R1795:6

Went into a far country

- Left the vineyard thus prepared and equipped with every advantage to insure an abundant harvest, which he had a right to expect at the appointed harvest time, in which those addressed were then living. R1795:6

A long time

- These husbandmen had this stewardship from the time of the exodus down to the time of the coming of Messiah, a period of nearly nineteen centuries. R1982:3

10

Luke 20:10 *And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.*

At the season

- At such times as it was proper to expect some fruit. R1796:1 At various seasons during the age, God specially looked for fruits of righteousness. R1982:5

A servant

- His faithful prophets, who were lightly esteemed and illy treated. R1982:5 A prophet or teacher. R1796:1

That they should

- The husbandmen, through their influence; for the rulers in Israel, because of their influence and power, were held specially responsible for the course of the nation, although this did not release the individuals from their responsibilities. R1796:1

The fruit

- Gratitude, love, obedience, meekness and readiness of mind and heart in the end of the age to follow the further leading into the new paths of the greener pastures of the Gospel dispensation. R1795:6

Beat him

- See Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chron. 24:20,21; 36:16; Acts 7:52; Heb. 11:35-38. R1796:1

13

Luke 20:13 *Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.*

My beloved son

- The Lord Jesus, who thus spake to them. R1796:1

They will reverence him

- Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation. R1796:1

14

Luke 20:14 *But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.*

The husbandmen

- The chief priests and rulers. R1796:1

Among themselves

- They plotted privately and deceitfully. R1796:1

This is the heir

- This man claims to be the king, the Messiah of the Jews. R1796:1

May be ours

- Their desire to retain their prestige and power was the very object of the leaders in Israel in persecuting and finally crucifying the Lord. R1796:2

15

Luke 20:15 *So they cast him out of the vineyard, and killed him . What therefore shall the lord of the vineyard do unto them?*

And killed him

- Crucified the Lord. R1796:2, 4678:5, 1982:6 Jesus foretold his own violent death. R5505:3 Similarly today, some high in nominal spiritual Israel "murder" the Lord's people, beheading them by ostracism and "arrows, even bitter words." (Psa. 64:3) R4678:6

16

Luke 20:16 *He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it , they said, God forbid.*

Destroy

- Cast those wicked husbandmen out of their offices. R1796:4 Jesus knew that the sin of the Jews would bring a penalty. R5577:5

These husbandmen

- As such. They lost their prestige, power, honor and office; and many of them doubtless perished literally in the destruction of Jerusalem. R1982:6 God's judgments came upon the Jewish nation, and it was entirely overthrown in 70 AD. R5505:4

Unto others

- Superseded by the more worthy apostles and teachers of the gospel of Christ. R1982:3 Give his favor

to others than the Jewish nations; viz., the Gentiles. R1796:4

17

Luke 20:17 *And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

And said

- Not wishing to leave them with the idea that their triumph would be lasting. R1796:4

The stone

- The stone (Dan. 2:45) is symbolic of a supernatural power, "not made with hands," heavenly, divine; symbolic of Messiah and his Kingdom. R3359:4*

The builders rejected

- But this would not hinder its exaltation in God's due time. R1982:6 "And he shall be for a stone of stumbling and for a rock of offence to both the houses of Israel." (Isa. 8:14) R1983:1

Is become

- The prophecy of his own final triumph, even though they should kill him. R1982:6

The head of the corner

- The building of God being referred to as a pyramid, of which the topstone is the chief corner stone. (Psa. 118:22; Zech. 4:7) R1982:6

18

Luke 20:18 *Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*

Shall be broken

- In stumbling over Christ at his first advent, the Jewish nation was indeed broken to pieces. R1982:6 The result of the stumbling of the nominal gospel church over this stone will be the same as in the case of the Jewish church: they will be broken, the whole institution will be disintegrated. R1983:4 "He shall be for a stone of stumbling and for a rock of offense to both the houses of Israel." (Isa. 8:14) R5817:1, 1983:1

It will grind him

- When the Kingdom is established in glory and power, upon whomsoever this stone falls it will grind him to powder: it will utterly destroy him. R1983:4

19

Luke 20:19 *And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.*

Sought to lay hands

- Showing the wickedness of their hearts in strong contrast with that beauty of holiness which never more than on this occasion appeared more lovely. R1796:4

They perceived

- That the great Teacher had read their hearts and was aware of their dark designs. R1982:6

20

Luke 20:20 *And they watched him , and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.*

Hold of his words

- By inducing him to openly endorse the secret teachings of the Pharisees that the Jews, as the people of God, ought not to pay taxes to other rulers. R3852:6, 3853:1

22

Luke 20:22 *Is it lawful for us to give tribute unto Caesar, or no?*

Is it lawful

- According to the Law of Moses. R3853:2

23

Luke 20:23 *But he perceived their craftiness, and said unto them, Why tempt ye me?*

Why tempt ye me?

- "Why do you try to entrap me?"—It was utter folly for imperfect men to seek to entrap the perfect One. R3853:2, 104:2

25

Luke 20:25 *And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.*

Which be Caesar's

- "Tribute to who tribute is due." (Rom. 13:7) A266 The affairs of the world may be safely left with the world, under the Lord's supervision. R3853:3 When Caesar's laws conflict with the divine requirements, Christians are left no alternatives. R5929:2

Which be God's

- Which we presented to him in consecration. R855:5 A lesson to the Lord's people to keep religious affairs separate and distinct from worldly politics. R2756:3

26

Luke 20:26 *And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.*

Hold of his words

- "Grace is poured into thy lips." (Psa. 45:2) "All bare him witness and wondered at the gracious words that proceeded out of his mouth." (Luke 4:22 "The words that I speak unto you, they are spirit and they are life." (John 6:63) "Never man spake like this man." (John 7:46) R1937:2

They marvelled

- So wise, just and true were the Lord's words. R1937:3

27

Luke 20:27 *Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,*

The Sadducees

- Utterly lacking in any faith respecting a future life—believing that death ended all existence, forever. R3854:1, 915:3

Any resurrection

- Greek, anastasis, is without the Greek article, and hence shows no emphasis—indicates no special peculiarity. R1512:1

They asked him

- Trying to entrap him with one of their stock questions. Q588:2

33

Luke 20:33 *Therefore in the resurrection whose wife of them is she? for seven had her to wife.*

In the resurrection

- The Scriptures disclose that the world's resurrection (Greek, anastasis, raising up) will be a gradual

work covering a period of a thousand years, and not a momentary work as the Sadducees and others supposed. R915:3 Showing that the word anastasis does not always mean raised to spiritual life. R92:6 The resurrection (lifting to perfection) of the Gospel Church will be an instantaneous or momentary work, but the world's resurrection will keep pace with their obedience under their trial. R915:3 They did not ask, To which will she be wife in heaven or purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. Q588:2

Whose wife

- They were trying to prove that if a resurrection should take place, it would produce an endless tangle by reason of mixed and confused social arrangements. R915:3

34

Luke 20:34 *And Jesus answering said unto them, The children of this world marry, and are given in marriage:*

Jesus answering

- Our Lord avoided giving them a direct reply, perhaps because it would have required a long discourse for which they were unready, perhaps because the time for such information was not yet due. R1509:6

Marry

- Marriage means merely the union of male and female, recognizing each other as one. R4914:2

35

Luke 20:35 *But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:*

Shall be

- Showing that these referred to were not yet accounted worthy; that some future trial must be undergone by them which would demonstrate their worthiness to attain the resurrection. R915:6 In death no progress can be made in attaining or being counted worthy. Thus Jesus' words teach a future trial for mankind in which the woman and seven husbands who were already dead, and who were not believers in Christ, may have a part. R915:6

Accounted worthy

- It is an open question as yet whether the woman and the seven husbands will be accounted worthy of that age, worthy of resurrection—of being raised up again to the perfection lost in Adam, and entering the everlasting state. The worthiness or unworthiness of each will be demonstrated by their conduct when awakened from death. R1107:1,2 The trial of the Millennial age will be so complete and the lessons of obedience so well impressed upon men that only the "worthy" will attain to the condition of perfection. R916:1 Extremely few, a "Little Flock," are counted worthy to attain that world and the "better" resurrection in advance of the Millennium. The great mass of mankind will come forth unto a "resurrection by judgment." It will remain for them to prove themselves worthy of perfect life. F712 No doubt, referring to the spiritual resurrection. R1510:1 The resurrection to spiritual conditions is in Scripture designated as special, the first resurrection. It is also frequently designated, as here, by the article the (very noticeable in the Greek text, but less so in our English translations). R277:3, 205:6, 194:6 We at one time held the view that the resurrection here referred to was the First Resurrection. But, if so, the Greek word translated resurrection should be emphatic. On critical examination we find that anastasis, as here used, is not specially emphasized. R915:2 Leaving the question of human conditions during the period of "resurrection by judgment" for amplification under other Scriptures. R4411:3 In this statement our Lord omits any reference to the masses of the world and their opportunities for restitution to human perfection through a judgment-resurrection, a resurrection depending upon their cooperation. R1510:1 As we examine the context it is evident that not the resurrected condition of the Church is discussed, but the resurrected condition of the world.

R915:3 We cannot understand our Lord's words to apply to the saints who will share in the first resurrection, for the inquiry and conversations were regarding another class, and by another class. R1107:1 Only those willfully opposed to righteousness when clearly seen, will be condemned as unworthy of life; and such as then die, will die the second death. R1107:4

To obtain

- Attain. R915:2 Gradually. Q588:3 To attain to the resurrection seems to mean progressing until they reach the full resurrection. Q462:3 Those who will walk on the highway of holiness must "go up thereon." (Isa. 35:9) F713

That world

- Age. R915:5 Our Lord's answer steps right over the Millennial age or period of attaining perfection (resurrection). R915:5 He does not explain how it will be during the Millennial age, while the race is being awakened, but points his words to "that age" of perfection which will follow the Millennium of testing. 1107:1 All who attain that age will be worthy, because all not counted worthy, the great Judge will cut off, destroy from amongst the people. R916:2

The resurrection

- Turning the subject away from the suppositionary case suggested by the Sadducees, our Lord took occasion to drop a word of instruction respecting the first or chief resurrection—the resurrection of the blessed and holy. (Rev. 20:6) R1509:6 Here, and in verses 33 and 36, anastasis has the Greek article, showing emphasis and showing the first or special resurrection. The emphasis, when used with anastasis always marks the statement as relating to the chief or spiritual resurrection. R1512:2

From the dead

- Out from dead ones. The emphasis on "resurrection" and "dead" here, intensified by the expression "out from dead ones," leaves no room for doubt that the Lord referred to the first resurrection. R1510:1

Neither marry

- Marriage is an arrangement that God instituted for the very special purpose that a race might be produced, and with the human family only. R4914:2, 916:2; OV383 When the Church shall be changed, all the peculiarities of male and female will be obliterated. Mankind will be sexless when perfection shall have been reached. R4914:3 When the great plan of God shall be completed by bringing restitution to the world, this restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. R5900:1 When, by the end of the Millennium, the world shall have come to the place where Adam was originally, then all necessity for the male and female condition for the propagation of the race shall cease, and they will be like unto the angels in that respect. Q203:1 As Adam originally possessed all the qualities of character, masculine and feminine, so humanity, when fully restore to the image and likeness of God, will re-attain perfection of individuality. Sex divisions will then be no more. PD9/16 Thus man will receive again that which was taken from him originally, represented by the rib. (Gen. 2:21) R4914:5 God chose to make the man perfect in himself at "first," and then to sex him into twain for an intimation and illustration of what the race shall be when God's plans concerning it are fulfilled. R916:3 In producing a race from one, who in trial would represent all, one also might redeem all. Thus God prevented the creation of a companion and made proper the division of the one into two. R916:3 The figure of husband and wife is used frequently to represent the union between the Lord and the Church, but in no case to represent anything akin to motherhood on the part of the Church. On the contrary, the figure generally used in reference to the period beyond our union represent the twain as one—Head and Body. R916:6

Given in marriage

- Isa. 65:20,23 seems to indicate that child-bearing will continue for some time, at least, into the Millennial age, if not up to within one hundred years or thereabouts of its close. R4411:2 As to what will take place during the Millennium, I could only give you a guess, because there is no Scripture on

the subject. My guess would be

- that this matter [marrying] would gradually be getting less and less. Q462:3

36

Luke 20:36 *Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

Neither can

- The Common Version says, they are like angels, neither can they die any more, and that is the way I think it is intended to be read and understood. Q202:5 We prefer will, or may, rather than can as the translation of the Greek word dunamis, because it gives the thought of the text more clearly. R916:3 Applicable both to the Church and to the world. Applicable to the Church first, because it is dealt with first. Q202:5 Neither will men die any more, for they will be perfect. Q203:1 When we are spirit beings we will not die any more. If we have immortality we cannot die any more. And we would be like angels, for the angels do not marry and the Little Flock, in the resurrection will not be male or female. Q203:T The resurrection to the immortal condition; "on such" the second death hath no power (Rev. 20:6). All the balance of mankind are to be raised, but "every man in his own order." R194:6, 170:2*, 145:3*

Equal unto the angels

- Sexless. Q588:3 In regard to sex and freedom from death. R916:4 The word "equal" here is a poor translation. The sense is "like." See Diaglott and Young's Translation. R916:1 While men and angels are of different natures, they will be alike in some respects. R916:1 There is no arrangement in God's plan to have any on the spirit plane either male or female. R4914:2 Angels are surely meet companions for each other, yet not male and female. R916:3 Angels are probably without sex, neither male nor female. Man, as originally created in God's image, was probably the same in that regard, like unto the angels. R916:2 Males and females will all lose their distinctive features, and become again as Adam was in the beginning—each complete in himself—when the earth shall be filled with people. God does not design to over-fill the earth, simply to fill it. R5900:1, 5141:1, 916:2 At the close of the Millennial age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other. R4914:3 The division of Adam into two parts, male and female, left the headship with the male, but deprived him of some of his sympathetic qualities. His wife, predominating in the sympathetic tendencies, had in her perfection less of the masculine and aggressive traits. R5141:2 Man never was an angel and never was intended to be an angel. Man is of the earth, earthy. R4914:2

Children of God

- Only those who bear his image and are in harmony with him does he recognize as his children. Others, impure and disobedient, who bear the image of Satan, are called "children of wrath," "children of the devil," etc. R916:4 Angels are called "sons of God," and Adam in his first estate (sinless) is called a "son of God." R916:4 He will not recognize them as children until the "worthy" ones have been perfected (raised up to perfection) in the end of that age. R916:5 To be recognized as God's child is to be recognized as one entitled to the "liberty of the sons of God"—freedom from pain, death, etc. R916:5

Of

- By. R915:5

37

Luke 20:37 *Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.*

The dead are raised

- Are to be raised. E352; R2198:1

God of Abraham

- The God who had made promises to these would surely fulfill them; implying that from the divine standpoint they were not extinct, not annihilated. R2805:4 In saying, "I am the God of Abraham," etc., he speaks not only of things past as still present, but also of things to come as if already come to pass. (Rom. 4:17) R1881:3; PD32/44; Q211:4 Their God in a prophetic sense, in view of what he intended to do for them. R4657:1 Not given as proof that the patriarchs were in heaven or alive somewhere, but a proof that the dead would rise. R5207:2, 3854:4; CR374 Our Lord was combatting the theory of the Sadducees that there will be no resurrection. R5108:2, 5207:2, 3854:4; E352; CR374

38

Luke 20:38 *For he is not a God of the dead, but of the living: for all live unto him.*

Not a God of the dead

- The extinct, for whom no future is designed. R2198:1 If there were no resurrection, God could not have spoken of them as he did. But this does not prove that the patriarchs were in heaven at the time, for Jesus distinctly tells us that at the time in which he was speaking no man had ever ascended into heaven (John 3:13). R5207:2, 2805:5 If Abraham, Isaac and Jacob were dead in the sense that the beast is dead, God would never have spoken of them in this manner. (Exod. 3:6) R5108:3, 4160:5, 1881:3

Of the living

- Not that Abraham, Isaac and Jacob were not dead, but that there would be a resurrection for them. R2805:5 Because of this, our Lord spoke of death as a sleep, in view of the awakening in the morning of the resurrection. R1631:6 God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not as annihilation, extermination, extinction. R5041:4 Not the Ancient Worthies alone, but the rest of the world live unto God in the same sense, although they were not counted acceptable to him. R5073:2

All live unto him

- In Christ, who ransoms and justifies all. R666:6 In view of the new source of life which will in due time reach and restore all. R875:3* God's plan for a resurrection is fixed. Those whom men call "dead" "all live unto Him"—from God's standpoint they only "sleep," and are not destroyed. E352; R5611:5; HG333:5; PD32/44

39

Luke 20:39 *Then certain of the scribes answering said, Master, thou hast well said.*

Thou hast well said

- As a result of this lesson, the Jews thereafter spoke of their dead as "asleep" and "waiting for the morning" to be "awakened." R2198:1

40

Luke 20:40 *And after that they durst not ask him any question at all .*

Durst not ask

- Because it did them more harm than good. R5230:3

42

Luke 20:42 *And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,*

The Lord

- Jehovah. E129; R1411:1, 379:5

Said unto my Lord

- Greek, adon, master, ruler, the resurrected Christ. E49, 129; R1411:1, 379:5

On my right hand

- In the position of favor and power. A92

46

Luke 20:46 *Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;*

Beware of the scribes

- He needed not that any man should testify of them, for he knew what was in them. R1696:4

47

Luke 20:47 *Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.*

Devour widows' houses

- By bidding them in at forced sale. R3316:2 Take advantage of widows to accumulate property for themselves. R5389:3, 5338:6, 4795:2 You do not "love thy neighbor as thyself" (Lev. 19:18), to assist the poor, the widow and the fatherless. R4795:2 Violating God's law of justice, love and mercy. R5338:6 Jesus denounced such religion and mammon-worship as hypocrisy. R3047:4

Luke 21

2

Luke 21:2 *And he saw also a certain poor widow casting in thither two mites.*

Poor widow

- Giving is a privilege which is within the reach of the very poorest of the Lord's people. R5927:4 No saint has so little that he has nothing to spend for him who did so much for us. The less we have, proportionately greater is the sacrifice when we give. R548:6

Two mites

- If we cannot give much, let us not deliberately conclude that we cannot give anything. R450:1* The two mites principle applies to influence and time as well as to money. R548:6 The difficulty with some is in trying to do too much, more than their ability to do, and in overlooking the little things that are within their ability. R1334:5 The smallest copper coin in circulation, worth about one-eighth of a cent. R5522:4 It is not the great things that any of us do or attempt, which the Lord highly esteems. R5522:5 The true principle of sacrifice seeks to offer not the poorest, but the choicest to the Lord. R548:6

3

Luke 21:3 *And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:*

Cast in more

- A giver on the very highest plane—after his own heart. F343 Our Lord esteems gifts not according to the amount given, but chiefly according to the spirit which prompts the gift. R5927:3, 450:1* The less we have, proportionately greater is the sacrifice when we give. R548:6

4

Luke 21:4 *For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.*

All the living

- In her way, she was doing the same that our Lord himself was doing—giving, not merely a living, but laying down life itself. F343 Jesus did not caution the poor widow that she had done more than her

duty. F343, 344

6

Luke 21:6 *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.*

Not be left

- When uttered, this seemed most improbable. The city and country were more prosperous than for a long time. The temple, after 46 years of building, had just been completed and was truly magnificent. Yet, within forty years, it was in awful ruin. R1983:5

7

Luke 21:7 *And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?*

They asked

- In studying this prophecy it is very necessary to keep in memory the questions to which it is the inspired answer. D565

These things

- The destruction of the Temple, etc. D564; R1983:2

8

Luke 21:8 *And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ ; and the time draweth near: go ye not therefore after them.*

Be not deceived

- He wished them to understand that they must not expect immediately the honors and glories of the Kingdom. D563

I am Christ

- Gamaliel mentions two of these false Christs in his speech referred to in Acts 5:36,37; and history tells us of several others who deceived quite a few Jews; notably, Sabbathai Levi of Smyrna, AD 1648. D565 Altogether, there have probably been fifty or more false Christs, male and female; but none of these, nor all of them together, can be said to have deceived many. D566 Whoever claims headship of the Church, as Pope, Czar, Synod, and especially the "Image of the Beast." (Rev. 13:15) D565, 580, 581

9

Luke 21:9 *But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.*

Ye shall hear

- "A rumor shall come in one year, and after that in
- another [a second] year shall come a rumor." (Jer. 51:46) Applying to the same time period as Luke 21:8,9. R5969:2*

Wars and commotions

- Thus briefly did our Lord summarize secular history and teach the disciples not to expect very soon his second coming and glorious Kingdom. D566

Not by and by

- These would not be an indication that the end of the age was near. HG397:6

11

Luke 21:11 *And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.*

Great earthquakes

- The term earthquake is used to symbolically represent revolution, the great shaking of the present institutions which will overthrow everything that is not of the Lord's establishment and approval. HG399:4 Social upheavals are pictured under the symbolism of earthquakes, the mountains being carried into the sea, etc., and similarly uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains, the governments. HG401:1 We speak of literal earthquakes because, in the divine order, there seems to be a harmony between the literal and the figurative. The literal earthquakes have their part, too, in the great program. HG399:4 Famines and earthquakes have in all ages given evidence that not only man, but his home, the earth, is under the curse. R879:1 We may be sure that great changes must take place in the climates and soils of the earth before it will be prepared, as was the garden of Eden, to be a fit home for perfect man. R879:4 A New England professor delivered an opinion that a great earthquake would shatter the huge cap of ice which for centuries has covered the south pole. He predicted that this would so adjust and equalize the weight of the waters of the earth that the axis of the earth's rotation would be corrected. HG400:4 In connection with the quakings of society, the overturning of kingdoms (symbolic mountains), we may expect wars, pestilences, earthquakes and famines, not as heretofore, but to an extent never before known. R879:2 It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are living. HG398:1

Famines

- We cannot pray our Father to grant abundant harvests, send rains, prevent famines, droughts, wars and pestilences. God will permit these things until the reign of Christ is inaugurated. R798:4

12

Luke 21:12 *But before all these, they shall lay their hands on you, and persecute you , delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.*

Before all these

- It certainly was not before a great earthquake that the Church began to suffer persecution. R879:2

Persecute you

- Loyalty to Christ will bring persecution and misunderstanding. R5806:3; D564 "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) D567

14

Luke 21:14 *Settle it therefore in your hearts, not to meditate before what ye shall answer:*

Not to meditate before

- Does not imply that ministers of Christ should neglect studying their subject. R5391:4

15

Luke 21:15 *For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.*

Give you

- Choosing, as at the first advent, from among the laity, the common people, his mouthpieces. R2599:1 The Lord's faithful followers. R5391:4 In both advents, his chosen mouthpieces from among "the common people." (Mark 12:37) R2599:1 The Truth is his, and you are his—his ambassadors. R698:3

A mouth

- Let the spirit of the glorious truths you now see so fill your heart that out of its fullness your mouths may speak to the Lord's praise, and to the enlightenment and profit of your opposers as well as the hearers. R698:2

Wisdom

- They would have wisdom superior to that which was naturally theirs. R5391:4

Able to gainsay

- Do we not find the same principle illustrated today, when humble ones amongst the Lord's people are more than a match for all their adversaries? The truth, being powerful, prevails, though it is not always acknowledged to prevail. R2952:2 You will find that none, even those professing to be teachers and ministers of the gospel, will be able to withstand the Sword of the Spirit with which knowledge of the truth arms you. R825:4 "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:9-19) R2599:1

Nor resist

- Of Stephen it is written, "They were not able to resist the wisdom and the spirit by which he spake." (Acts 6:10) R2952:2 We do not advocate public debating of the truth. R2952:2

16

Luke 21:16 *And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.*

And ye

- The Little Flock. Compare Micah 7:5,6. R2142:5*

17

Luke 21:17 *And ye shall be hated of all men for my name's sake.*

Be hated

- The Christian's love, zeal and faith in God's Word, and his uncompromising attitude relating to these so greatly contrast with the prevalent spirit that he is thought peculiar, called an extremist and fanatic, if not a hypocrite. R1653:2 The stones that kill the Stephens of our day are labeled hate, revenge, persecution, malice, scandal and ridicule. R2282:4 Wherever the truth goes, it will be like a sword to separate, especially in the home and family. R2852:6 Evil surmisings out of unconsecrated hearts will attribute every good deed to some selfish or evil motive. R1653:2

My name's sake

- Christ's. R1653:2

19

Luke 21:19 *In your patience possess ye your souls.*

In your patience

- Patient endurance, cheerful, hopeful constancy. R4910:6, 5651:1, 2791:3 "Wait ye upon me, saith the Lord, until the day that I rise up to the prey." (Zeph. 3:8) R4135:1 If ever the Church needed this counsel, it is now. R5651:5 Only those who are able to patiently endure will stand in this evil day. R5651:6 Now is the time for remembering that God has a plan that is surely working out. R4135:1

Possess ye

- So long as we live in the present age, when sin abounds and Satan is the prince, we must expect tribulation. Nevertheless, we are fully under divine care and protection, even though persecutions are permitted to reach and affect us. R4910:6, 2791:3 Our faith and trust in the Lord and his promises should be so strong and unwavering that they will far more than counterbalance the opposition of the world, false brethren and of Satan's blinded servants. R5651:1, 2791:3 By enduring our trials. R3584:3 Because the ministrations permitted of his providence are for our ultimate good. R2791:4 Especially when weary in well-doing because of the reproaches of them that are without the pale of discipleship; when temptations, violent or subtle, may press hard upon us, when trials and cares may sorely afflict. R2073:4*

Your souls

- Our lives, as new creatures. R5651:1 Our lives, enjoying them even amongst tribulation, with

cheerful endurance. R2791:4

20

Luke 21:20 *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*

And when

- Referring, primarily, to the destruction of Jerusalem and the Jewish polity in the close of the Jewish age, although they have a secondary reference to events in the end of the Gospel age, the antitype of the Jewish age. R1983:2

Ye shall see Jerusalem

- This portion of our Lord's prophecy evidently related to events upon fleshly Israel; and history tells us that it was accurately fulfilled in every particular in the troublous scenes wherewith the Jewish age and polity came to an end. D569 Our Lord's words, quoted by Matthew and Mark, differ from Luke, and evidently apply to the trouble upon spiritual Israel in the end of the Gospel age. D570

Compassed with armies

- The Roman army besieged the city, and then suddenly withdrew (AD 69). Vespasian, the Roman general, learning of the death of the Roman emperor, and that insurrection prevailed at Rome, hastened thither and assumed the emperorship. R1983:2

21

Luke 21:21 *Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.*

Then let them

- Before Titus had assumed command of the army and renewed the siege of Jerusalem, the Christians of the city acted upon our Lord's instruction, fled from the doomed city, and thus escaped the awful horrors of its siege, in which it is claimed that 1,100,000 Jews perished. R1983:2

To the mountains

- "Who shall ascend into the mountain of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart." (Psa. 24:3-6) R1963:4*

22

Luke 21:22 *For these be the days of vengeance, that all things which are written may be fulfilled.*

These be

- As Jesus in his day called the attention of the Jews to the judgment of God about to come, so here it becomes our place to speak the word of God, that the nominal church and world-united system shall be cast down and consumed. R235:5

Days of vengeance

- As a nation, the Jews had experienced great blessings and privileges, and these being misused brought great darkness and ultimately a terrible national judgment. All of these things correspond to the conditions in the harvest or end of this Gospel age. R1983:2 The baptism of fire, of trouble, spoken of by John the Baptist. (Matt. 3:11) NS21:2 Shown by letter f on the Chart of the Ages, the fire through which fleshly Israel went when Jesus was present. R273:6 Corresponding with the days of vengeance at the end of the Gospel age. (Dan. 12:1) B219, 251; NS21:3 There have been other days of vengeance in the past bearing some likeness to the coming day of vengeance: in Noah's day, and more particularly, in the time of trouble which came upon the Jewish nation after their rejection of Messiah. NS218:1 A time of trouble, which they were powerless to avert. R273:6

23

Luke 21:23 *But woe unto them that are with child, and to them that give suck, in those days! for there*

shall be great distress in the land, and wrath upon this people.

Wrath upon this people

- It burned fiercely against them in the great time of trouble which led to the collapse of their national polity in AD 69-70, and they have been under that wrath and unable to reestablish themselves as a nation from that day to the present time. R2564:1, 2236:6 Showing clearly that the closing work of that age included the day of wrath, and reached to the destruction of Jerusalem; and that the harvest, instead of being limited to three and a half or seven years, covered the forty years from the Spring after his baptism to AD 70. R115:6* "Who hath warned you to flee from the wrath to come?" (Luke 3:7) "Wrath is come upon them to the uttermost." (1 Thess. 2:16) R2236:5, 2564:1

Upon this people

- The Jews, at the time Jerusalem was ruined. D569; R235:5

24

Luke 21:24 *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

Jerusalem

- As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. CR41; NS681:1 God's people, Israel after the flesh, are trodden under foot by the Gentiles. During the same period Israel after the spirit, "the kingdom of Heaven, suffereth violence and the violent take it by force." (Matt. 11:12) R1979:2

Shall be

- Shall continue to be. R1373:1

Trodden down

- When God's time came to turn over the dominion of the earth to Gentile rule, it was appropriate that he should first remove the typical crown from Israel, and that the typical kingdom should no longer be recognized. They had proven themselves unfit for exaltation to universal dominion. B75 For the past eighteen centuries, Jerusalem has had no commerce, no industry, no outward brightness, lustre and splendor. R1297:2* We have seen Israel scattered among all nations without favor, under the withering, blighting curse of God, a distinct people, but not a nation. R517:5* In harmony with the Scriptures which tell of Israel's re-establishment as the earthly representatives of God's Kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-kingdom. NS681:6 Zionists are insisting that Palestine be made a Jewish state with a government of its own, but subject to Turkey. We have reason to believe that such a concession will not be granted nor attained before the close of the Times of the Gentiles. R4572:1; NS681:6 Fleshly Israel cannot come into their long promised inheritance until that time, though preparatory steps will previously be taken. B81 Jewish national polity cannot be restored until the elect Church is complete (Rom. 11:25) and the period apportioned to Gentile governments has run its course, AD 1915. R2237:2 The Times of the Gentiles will be fulfilled and they will lose their empire at the same time that Israel's seven times of tribulation and down-treading will terminate, and they shall come into favor and association with Messiah and his Kingdom. OV53 We expect that the return of favor would be gradual, a like period of 36 years to that in which it was taken away (33-69 AD). This would bring us to 1914 as the time when God's favor for his people would be gradually manifested, during the closing hours of Gentile supremacy. SM401 The fact that there are now great preparations and expectations relative to the return of Israel to their own land is of itself strong circumstantial evidence corroborative of this Scripture teaching. B93 The heirs of the heavenly Kingdom must continue in humiliation, without power or privilege of reigning, until the time appointed for them to reign together with Christ. Their reign of righteousness over the world could not precede AD 1915, when the Times of the Gentiles have expired. B81 At present, the kingdoms of this world belong to the Gentiles, and they do not become "the kingdoms of our Lord, and of his Christ," until the Times of the Gentiles are fulfilled.

HG19:6 Until their "seven times" shall end, the Kingdom of God cannot come into universal dominion. However, like the others, it must obtain power adequate to the overthrow of these kingdoms before it shall break them in pieces. B100; HG676:1

Until

- Until the Lord's Anointed, whose right it is, shall come and take the dominion and accomplish all his gracious purposes. B75 So long as these governments would be here they and Messiah's Kingdom could not co-operate. The Gentile governments are based on selfishness and coercion; Christ's Kingdom is based on justice, love and mercy. The two could not rule at the same time. R5526:2 Jerusalem will be free at that time, and thence-forward be a praise in the earth. R109:4* The blindness that has veiled with night the lost of Israel's fold, will be replaced by Gospel light when "Gentile Times" are told. HG320:3 The Israelites were restored from Babylonian captivity, but they did not receive back the Kingdom; they were thereafter subject to the great dominant kingdoms of the world. HG41:3

Times of the Gentiles

- The term was applied by our Lord to that interval of earth's history between the removal of the typical kingdom of God, the Kingdom of Israel, and the establishment of its antitype, the true Kingdom of God. B73; CR41; HG20:1; NS681:4 During this interval, the dominion of earth was to be exercised by Gentile governments; and Israel, both fleshly and spiritual, have been and are to be subject to these powers until their time is expired. B73 The dominion of earth, under certain limitations, would be left in the hands of the Gentiles. OV53 That is to say, the years of the Gentiles; the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world. CR41; NS681:5 If there are Gentile times to be fulfilled, they must have been foretold; if foretold, they were foreordained or planned of God, who knew beforehand how long they would be and when they would be fulfilled. R5564:1; CR41; NS681:2 Implying that the times of the Gentiles must have a definitely appointed limit; because an unlimited, indefinite period could not be said to be fulfilled. B78 These seven times of the Gentiles are the same seven times of Israel, only to the one they have meant seven times of domination which would close, and to the other they have meant seven times (2520 years) of being dominated until the close of the times. NS684:5
- "I will punish you seven times more [further] for your sins." (Lev. 26:17, 18, 24, 28) These seven times refer to the length of time during which the Gentiles should rule over them—"the Times of the Gentiles." B88 God told Israel they would come under his disfavor for seven times (Lev. 26:14-28). These could not be literal years, for they had many tribulations longer than seven years. They must be symbolic, each "equalling" 360 years; seven times being 7 x 360 years, or 2,520 years. R5564:3, 109:4*; B89; CR44; OV53, 416:2; Q84:1, 93:8; NS30:6, 684:1 In proof that a day for a year is Bible usage in symbolic prophecy, we cite: Num. 14:33, 34; Ezek. 4:1-8; Dan. 9:24-27; 7:25; 12:7; Rev. 12:14; 13:5; 12:6. B91 The method of calculation demonstrated. B90 A period of 2,520 years from the year BC 606 to and including AD 1914. B79; HG675:6 A period of 2,520 years which began with Nebuchadnezzar, king of Babylon, at the time the Lord permitted his own typical kingdom of Israel to be overthrown, to so remain until Messiah's day. R5710:3 It began with Nebuchadnezzar, not when his reign began, but when the typical kingdom of the Lord passed away, and the dominion of the whole world was left in the hands of the Gentiles. B79 From the last king of David's line, King Zedekiah, in 606 BC. We would not say that it was not 605 or 607, but that as nearly as we can tell it was the year 606 BC. R5564:2; HG48:1 The Israelites were restored from the Babylonian captivity, but they did not receive back the kingdom; they were thereafter subject to the great dominant kingdoms of the world. NS681:5 It is for this period, during which the crown or Kingdom of God is overturned in the earth, that God gives a lease of ruling authority to the Gentiles. R1979:2 They were merely given this lease in the interim because God's time had not yet come for the establishment of his Kingdom. Q85:T Their days of empire are limited to seven times, or 2,520 years, which will end

in AD 1915, giving place to the Kingdom of God in the hands of the Messiah, whose right it is to rule the world. R1373:2 Historically, these Gentile kings and peoples have accepted their dominions as favors from the gods whom they worshipped. This same theory, accepted by the masses of the people, is blazoned forth on medals, coins and papers of state in the words, "King by the grace of God." B74 The removal of God's kingdom in the days of Zedekiah left the world without any government of which God could approve, or whose laws or affairs he specially supervised. The Gentile governments God recognized indirectly. A249 So long as God had an organized reigning kingdom on earth, there could be no universal Gentile kingdom. HG48:2 God determined to let the Gentile kingdoms take control and try the experiment of ruling the world, that thus the world might also learn the futility of its own efforts at self-government while in its present sinful condition. B75; HG676:1 When their highest attainment shall be demonstrated to be trouble, confusion and anarchy, the world will become heartsick with its own failure, and the Lord's Kingdom shall be hailed as the "desire of all nations." (Hag. 2:7) NS30:3 During which four great universal empires, world governments, have attempted to bring blessings to mankind. They have all proved weak as far as righteousness is concerned and strong as far as evil is concerned. R5710:3, 5564:3, 5526:2; SM417 While God does not approve nor commend these governments, he recognizes their dominion. B73 Earthly governments, all along, have been held to be divine governments, the kings and emperors of earth claiming that they rule the people by the grace of God—by the sanction, permission, authority of God. NS487:5 The image of Dan. 2 measures the duration of the Times of the Gentiles. R3359:4*; HG676:1; OV417, 53:2; Q94:2; NS682:4 The Times of the Gentiles is the period between the time that the image was set up, or came into power, and the time that the stone is to smite the image upon the feet and crush its power. Q82:1 By the end of 1914 the lease of power will expire. The Gentiles will be served with a notice to quit. They are not prepared to quit. The officer who comes to put them out might not be a good man at all, it may be anarchy. Q85:T, 97:3 The time during which the four great beasts of Dan. 7 were to tread down the whole earth. HG20:2; NS682:5 Clearly represented in Dan. 4 by the seven times of Nebuchadnezzar and his bitter experience among the beasts. B90, 93-96; R109:5*; CR44; HG49:1; OV53; NS30:4, 684:4 Unless it was to foreshadow the degradation and the duration of Gentile Times, we know of no reason for the recording of this scrap of the history of a heathen king. B97 We rejoice to think that at the conclusion of the symbolic seven times, mankind will return to a reasonable and proper view of the Almighty and of their responsibility to him, as did Nebuchadnezzar, their representative. NS30:5 We have been "taught of God" through his Word to expect no permanent peace from even the best intentioned monarchs and governments during these Times of the Gentiles. R2361:1 God declared to Abraham: "In thy seed shall all the families of the earth be blessed." This was the earliest suggestion of a universal dominion over earth, implying a peculiar superiority of this ruler above all others. B74 The Greek word here rendered "times" is kairos, which signifies a "fixed time." It is translated "times" in Mark 1:15; 1 Tim. 6:15; Rev. 12:14; Acts 3:19; 17:26 and "seasons" in Acts 1:7. B78 Let no one mistake the Times of the Gentiles, for the fullness of the Gentiles. (Rom. 11:25) They are entirely distinct. HG20:1 The term Gentile included not only barbarians, but also the most civilized people of the world outside of Israel, outside of the special covenants and promise of the Lord which pertain to the present time. NS25:1 A prophetic year (or time) of 360 days, used to symbolize 360 years, is an arbitrary arrangement, peculiar to its intended symbolic use. R1979:6

Be fulfilled

- Or, filled full. CR41 Or, completed. R1373:1 And the time of Messiah's theocratic government is at hand. NS849:6 The Lord did not say that the Jews were about to come under Gentile dominion. They had already lost their national independence when Nebuchadnezzar, the world's first conqueror, overthrew their government. Israel would continue to be subject to the Gentile kingdoms. NS24:4 When we read that certain times will be fulfilled, we are justified in thinking that these times have been foretold. CR41

- The great war now raging in Europe [1915] seems to be the beginning of the end of Gentile Times. R5794:5 The Gentile Times having closed does not mean the Gospel message was closed. R5602:1

25

Luke 21:25 *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

And

- The connection with the preceding verses clarifies what is not so clearly manifest in Matthew and Mark, that these signs follow the tribulations of the Gospel age, and not those in the harvest. D584 Leaping over centuries, pointing to events near the close of the Gentile Times. R1983:5

There shall be signs

- To give a general idea as to the time when the Kingdom would be nigh. R1983:5 While literal signs served their designed purpose to draw general attention to the time of the end, we believe that the symbolic fulfillments are no less striking and even more interesting to those whose mental and spiritual perceptives are awakened. D590

In the sun

- Representing the Gospel light, the truth; and thus, Jesus. D590 The true gospel sunlight is already darkened. R1305:2 The sunlight of the ransom becomes obscured. D592 The remarkable darkening of the sun and moon was on May 19, 1780. D585; R1983:5 While we believe also in a symbolic fulfillment of the darkening of the sun and falling of the stars, yet we cannot overlook the literal fulfillment. R1983:5

In the moon

- The light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow, or reflection beforehand, of the Gospel. D590 The darkening of the Gospel sunlight results in the darkening of the moonlight. D593 As the sunlight of the ransom becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. D592 The reflected sunlight of the gospel, shining in the typical sacrifices of the Jewish Law, has become obscured. R1305:2 "The moon shall be turned into blood." (Joel 2:10) When the Gospel light is obscured, the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood. D593

In the stars

- Representing the inspired teachers of the Church, the apostles. D591 The teachings of the God-ordained twelve stars of the Church (the apostles) will also fade from view—cease to be recognized guides or lights. D593 The word star (Greek, aster) is not used respecting any of the faithful (outside the apostles) in referring to them in this present life. D593 Faithful, humble lamplight-shiners of this present time shall by and by with Christ be the glorious and honored seed of Abraham—"as the stars of heaven," but not in the present "heavens" which shall shortly pass away. D594 If God only ordained twelve stars as lights for his Church (Rev. 12:1), is it not a great mistake for popes and bishops to regard themselves as successors of the apostles—stars also? D594 Many stars, bright ones, are falling from heaven. R1305:2 Many false stars have fallen from every pretense of Gospel shining to the level of the comprehension of the masses to whom they shine. D596 The notable falling of stars, or meteoric shower, was on the morning of Nov. 13, 1833. D588; R1983:5

Upon the earth

- A trouble more dreadful than any preceding experience, in the sense that it will be world-wide, and not a local disturbance, as were the previous seasons of destruction. Q848:4

Distress of nations

- The notion that we are to pass, by the peaceful evolutionary processes of a broadening culture, by the achievements of discovery and invention, and by the universal acceptance of the gospel, into the golden age of millennial blessedness is, in the light of prophecy, the baseless fabric of a dream.

R1612:1*

- This war [1914] will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy. HG674:3
- When the war [1914] is ended, the nations, sorrowful and famine-stricken, will be greatly angered at their rulers. They will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will follow the great explosion—the Armageddon of the Scriptures. HG676:6

With perplexity

- They will face a condition of things never before known in the world. Although there have been revolutions, never before have the people been so intelligent, educated, capable of initiative, trained in military skill and able to assert and fight for their conception of their rights. NS487:5 The kings of Europe know not what to do. All sectarianism is being shaken. Many people of God are in perplexity. OV274 The perplexity of financiers examined. R5658:6, 5632:3, 5633:5; A332 Thrones stand unsteady, and throughout the world there is a feeling of distrust among all classes. R353:1* Some praying for the success of the Allied armies, others praying for just the reverse, still others praying that the war shall not go on. Before praying, it would be well to determine God's purposes in regard to this
- war [1914], in order to pray in harmony with his arrangements. SM412 Feeling their own incompetency to cope with the mighty power of the awakening world, the civil authorities, in sheer desperation, call to mind the former power of Papacy. Though they hate the tyrant, they are willing to make large concessions, if by this means they may succeed in holding in check the discontented peoples. D131

The sea

- Those who have seen the mighty deep thoroughly aroused and have witnessed its terrific power and the destruction sometimes wrought, have a wholesome dread of it. NS483:3 The proportion of sea to land, the origin of the seas, sea-level, and the contrast between sea depths and mountain heights applied symbolically. NS484:3 The sea and the waves of the troubled masses of humanity are already beginning to heave and toss and foam. The increasing winds of strife are driving the great sea of mankind into a frenzied state of revolt against the present social order. Q841:4

The waves

- Nihilism, communism, socialism and anarchism. Q841:4 The restless and lawless elements. D596 The restless and discontented. R4943:6 The peoples of the world, moved by selfishness themselves, will rage against selfishness and power exercised against them, until the entire social structure will succumb to the power of this great flood. NS484:3 Curbed, but not fully restrained, by the laws and regulations of society. D596

Roaring

- In the time of trouble with which the Millennial age will be introduced. The symbolic mountains, kingdoms of the earth, will go down, overwhelmed by the symbolic sea in an anarchistic storm. (Psa. 46:1-3) When Messiah's Kingdom shall bring order out of confusion, there will be no more sea, no longer any restless, dissatisfied element. Q842:2 Kingdoms thrown into anarchy and society entirely swallowed up by the sea. NS484:1 The hand which has stayed the winds while the gathering and sealing of the Elect has been in progress will no longer stay them. The winds of selfishness, strife, passion, anger, covetousness, hatred, will be allowed to blow. NS559:2 The clamoring of restless masses through unions, strikes, etc. R487:2 Every newspaper, not under the control of wealth, voices the roar of the restless "sea" class; and the others, though unwilling, must give the echo of the roaring as matters of news. D596 "The voice of the day of the Lord" (Zeph. 1:14), as it comes from various quarters and swells into a mighty roar of the sea class will not be heard nor heeded, nor will relief be granted, nor the threatened crash and wreck of present institutions be avoided. R2216:6 "Given forth

hath the deep its voice." (Hab. 3:10, Young's Literal Translation) R1813:4 The utterance of the faith of Israel's faithful is that, though the sea and the waves roar, there is a river whose streams gladden them. (Psa. 46:2,3) R302:6

26

Luke 21:26 *Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

Men's hearts

- The great, rich and mighty, ecclesiastically and socially. R1305:2

For fear

- Well-grounded fears. OV339; SM691 The difficulty with many is, that, seeing these approaching troubles from the outside, they are losing confidence in divine providence. R2462:4 But their fears and their anguish will not be eternal. When the trouble shall have accomplished its work and burned itself out, it will be no more, and instead of trouble, blessings shall come in. R3771:4 Not brotherly love, but fear, is the mainspring of the desire for religious union. R1741:2 Out of this very fear Satan desires to make some capital wherewith to bolster up the tottering walls of his ancient fortress and protect his kingdom from ruin in the midst of the great time of trouble. R1704:2 The fear of impending revolution is driving every nation in Christendom to extravagant preparations for war. D133 The fear of the "Yellow Peril" of China and Japan examined. R3619:3 The fear of capital and labor and union disputes examined. R2868:1 The conservative and wealthy classes recognize religion as the strongest influence for the peaceable control of humanity. They see that, with the growing intelligence of our day and the growing independence of thought and action, the influence of all the different religious teachings over the lower classes of society is on the decrease; and they fear the results. R1705:2 It is a fact, not an assumption, that we are now living in a time when crime and corruption have assumed prodigious proportions, not only in the lower grades of society, but in what are called the upper grades. R353:1* Noting the rise of Socialism, it is no wonder that we see kings and rulers taking extra precautions to protect their interests from the threatening dangers of revolution and world-wide anarchy. In fear and distress they seek alliance one with another, though so great is their mutual distrust that they have little to hope for in any alliance. D129 "All hands shall be feeble, and all knees shall be weak as water." (Ezek. 7:17) D149 God's people will be preserved from fear and doubt and misunderstanding of the events of that time of trouble and their faith will enable them to triumph at a time when others will be in great distress and perplexity. NS790:5

Looking after

- Looking forward to. HG316:5 The editorials of some of our greatest newspapers read as if written from the standpoint of present truth, so remarkably do they foretell what they
- declare to be almost certain to follow this present [1914] terrible war. R5989:3

Which are coming

- Is it any wonder than the trepidation of the financial and political princes of the earth is great as they look into the future. OV339; SM691 The fear and trepidation will come in advance of the trouble itself. NS487:4 When we, a few years ago, called attention to the overthrow of government by Communism, the idea was ridiculed. Communism was then little known or
- felt. Today [1882], every nation is in dread, and Nihilism, Communism and Socialism are household words. R410:4, 26:6; B99

The earth

- Society. D413, 596; R4943:3, 1379:4 The social order; because of the shaking of the heavens, the ecclesiastical systems. OV339; SM692

Powers of heaven

- Ecclesiasticism. R4943:6 Religious powers. R1741:2 Governments. R410:4 Government—ecclesiastical and civil. D413, 591 The influence of the religious element, religious doctrines.

NS487:4 Sectarian creeds and systems. D597

Shall be shaken

- The public are losing their superstition, theologians are admitting that their doctrines of the past are untenable in the light of the present, and many are leading the public into infidelity, called Higher Criticism. NS487:4 The nominal church, gradually drawn more and more to the side of governments and the wealthy, will lose much of its influence over the people, and will finally fall with the governments. A333 A great and very general storm is even now in progress. The thunders roll and the lightnings flash in every quarter of the ecclesiastical heavens. R1305:2 A shaking up of the creeds and dogmas of Christendom, which, because of their admixture of errors, produce confusion wherever referred to. D595 The creed-smashing already begun will, if it continue, release from the bonds of superstition and ignorance many who know no other restraints. The result of such a liberation of such a class means a shaking of the earth, society, as it has never before been shaken. R1305:2

27

Luke 21:27 *And then shall they see the Son of man coming in a cloud with power and great glory.*

See the Son

- Not the sign or proof of the Lord's presence, but, on the contrary, the clouds of trouble and confusion incident to the shaking of the "heavens," and realize it to be a storm which will shake the "earth" also. D599 Eventually all mankind, at the close of the storm, shall discern, recognize the new King with the eyes of their understanding and shall mourn for sin, and that they ever in blindness rejected him —the Jew first. (Zech. 12:10-12) D600

And great glory

- The glory of power and justice. B153 In the midst of the awful trouble and perplexity, Messiah's Kingdom will take control. R5823:6

28

Luke 21:28 *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

When

- The times and seasons were wisely hidden in the past, and the saints were thus saved from discouragement, because the time was long; but as the plan nears its glorious consummation, it is the privilege of the saints to know. B25

These things

- If death for anarchists becomes law, no doubt also the law of might will become so powerful as to throttle all liberty. Opposition to civil government being esteemed worthy of death, it may be a further step to declare a state religious doctrine, and proscribe those who cannot assent to it as religious anarchists, also worthy of death. R3890:5 The revealing of the time features now is as profitable and stimulating as their revealing before would have been unprofitable and discouraging. B25

Begin

- The Master does not say, When ye see all these things, but, When ye see the beginning of them. R5735:2 As soon as we should begin to see the events of the harvest come to pass, we should expect a speedy realization of our glorious hope. C227

Look up

- Our Master, who gives us in his Word the inside information, tells us to note the fulfillments. R2938:4 What a comfort and serenity of soul it gives to have the knowledge which the Bible affords in respect to the present times and the grand outcome of the trouble—Messiah's Kingdom. R5854:5 Daily we are getting ready for that Kingdom by proving and manifesting that we have a thorough-

going loyalty of heart to the coming Kingdom and its principles of righteousness. CR493 If the worst should happen, we should remember that God is at the helm, and that he will allow the pride and wrath to work out the great trouble and the inauguration of Messiah's Kingdom. R5852:4 God has kindly veiled the eyes of humanity that they do not see the coming storm in all its dread severity; because they have no eyes of faith to see the resulting blessings as we see them. R5799:4

Lift up your heads

- Realizing that the dark clouds are the harbingers of coming Millennial blessings. R1605:3 Christ's judgments encircling all the earth are "the signs and groanings promised to precede a second birth." SM422 When this trouble comes, there will be such a blessing from the Lord that those who go through it will be able to rejoice in tribulation. R5255:3 Those who discern in the shaking the outworking of the divine plan rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for, as the Apostle Paul assures us, it signifieth the removing of those things that are shaken. D150 And rejoice, through your tears. SM317 We may also rejoice with the world that the blessed morning of the Millennial Kingdom is at hand, even though we must weep with them also in the dark hour of trouble which will precede the sunburst of the Millennial Kingdom. NS31:4 We rejoice, not in the trouble, which surely saddens every tender heart; but that thus the world will be prepared for the grand change of government. R5805:6 The Lord's consecrated people cannot, in any sense of the word, rejoice at the tribulation coming upon others. Their rejoicing can only be in respect to the glorious things which they hope to experience, and which they know to be near by these outward signs. HG400:2 Nor is this rejoicing selfish in its character; for the deliverance and exaltation of the Church of Christ will be the harbinger of a speedy deliverance to the whole race. C227; HG400:2 This does not mean that we should ever act or feel boastfully, or even carelessly, respecting the welfare of humanity; but that with quiet confidence we may look up to God and rest assured that all things are working together for good—especially for the Church, but indirectly also for the interests of all humanity. R5062:5
- For forty years we have been proclaiming this very war [World War I] and its glorious outcome. Now, when the very year has come and the prophecy is being fulfilled, could we consistently ask the Almighty to change his program? R5554:6 In that day, while the trouble draws on, the Lord will feed his people with present truth. R1379:4 Well may the Church arise now and put on her beautiful garments; for very shortly she is to receive beauty for ashes and the oil of joy for the spirit of heaviness. R2036:3 Any who are not rejoicing, but who, on the contrary, are feeling discouraged, despondent, and disappointed and ashamed of the truth, have evidently wrong impressions. R5794:5 And lift up your voices and point the way to those who are bewildered and troubled, who know not which way to go, nor where to seek for comfort. R5633:6 Let us, as we drink of the brook (Psa. 110:7), take a lesson from the little birds, which when drinking, repeatedly lift the head as though giving thanks to God. R2936:5 The time for lifting up our heads in glory is nearing too, and already the Master directs that seeing (with the eye of faith) the evidences of their approach, we may lift up our heads. R2936:5

For

- All who learned of the coming troubles from the Lord's Word before there were outward evidences of them are strengthened in their faith by every fresh development, for they, by the same Word, know the object of the troubles and the grand results they are outworking. R2462:4

Your redemption

- Pointing us forward to the salvation to be brought unto us through the First Resurrection. F159 Greek, apolutrosis, simply signifying deliverance, "a loosing away." There is no reference here to the ransom or the conditions precedent to the Church's deliverance, but merely to the deliverance itself. E434; F159; R4103:1, 3890:6, 2064:2, 2036:4, 1605:3 We are referred, not to the work of redemption accomplished in the sacrifice of our Lord, but to the results of that work as they shall be accomplished in the perfecting of the Church in the First Resurrection. F159 Deliverance. R3890:6

Your deliverance, your exaltation and glory. B190 And their exaltation to power as God's Kingdom, and the blessing of all the families of the earthy through that Kingdom. R1605:3 The morning cometh, although a brief, dark night must intervene. C227 If the deliverance of the Church meant eternal suffering to the non-elect, how could we rejoice in it? But we perceive that the glorification of the Church means the blessing of all. R5799:4

Draweth nigh

- From the standpoint that one year less lies between us and the glorious consummation of our hopes and one year less intervenes before the establishment of God's glorious Empire, we rejoice to see the years fly swiftly by. R4103:1 The Lord did not say how nigh, so we must live day by day just as though this was the last day on this side of the veil. R5569:4 Near at hand, even at the door. R5715:6

29

Luke 21:29 *And he spake to them a parable; Behold the fig tree, and all the trees;*

The fig tree

- Israel. D604; R384:2* Note the wonderful adaptation of the fig tree as an illustration of Israel's returning favor. It puts forth its fruit before its leaves appear; and when the leaves appear, the fruit is ripe. It is a staple article of food, and also possesses medicinal qualities. R384:2*

30

Luke 21:30 *When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.*

Shoot forth

- When the rich foliage of God's favor covers Israel, and is manifest to all, she will be ripe and ready for the work of blessing, feeding, and healing the nations, according to God's plan. R384:2* Now being signally fulfilled. Not only are thousands of Israelites returning to Palestine, but the Zionist movement has assumed vast proportions to put into a practical shape the proposal for the reorganization of a Jewish state in Palestine. D604 These buds will thrive, but will bear no perfect fruit before October 1914—the full end of Gentile Times. D604

Summer is now nigh

- There are unmistakable signs among the Jews as a people today by which we recognize Christ's words and know that not only the restoration of the Jews is at hand, but also that the Kingdom of God is nigh. R127:4*

31

Luke 21:31 *So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*

When ye see

- All about us we can see the foretold signs of our Lord's second presence. OV425

Kingdom of God

- The Church is the Kingdom now, in the prospective sense. R397:4 Mentioned in such an unequivocal manner, that none can doubt that the Millennial Reign is referred to. R396:6

32

Luke 21:32 *Verily I say unto you, This generation shall not pass away, till all be fulfilled.*

This generation

- Not gennema, race or posterity; but genea, which does not mean race, but has the same significance as our English word generation—people living contemporaneously. D603 A "generation" might be reckoned as equivalent to a century (practically the present limit) or one hundred and twenty years, Moses' lifetime and the Scripture limit. (Gen. 6:3) D604 The signs mentioned will occur within a

generation-epoch in the close of the age. D603 Some of the generation which saw the falling stars will continue to live until God's Kingdom shall be fully established. D603; R1983:5 Perhaps from 1780, the date of the first sign, to 1880, when every item predicted had begun to be fulfilled; perhaps 1878 to 1914, 36-1/2 years, about the average of human life today. D604

33

Luke 21:33 *Heaven and earth shall pass away: but my words shall not pass away.*

Heaven and earth

- The present ecclesistical and social order. D602

34

Luke 21:34 *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*

Take heed

- The tendency of the world, the flesh and the devil is to absorb our time, thought, interest and affections in worldly affairs, eating, drinking, marrying, building, planting, business, pleasure, sectarianism and cunningly devised fables. R2303:1 The present is the time for God's people to draw very near to the Lord, to come under the shadow of the Almighty, to put their trust more and more in him and to purge themselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord. (2 Cor. 7:1) NS627:6 We would encourage all who have the hearing ear to zeal and faithfulness in their consecration, that they may make their calling and their election sure to a share in the Kingdom glories. NS790:4 Take time to commune with the Lord, feast upon his Word, partake of his spirit. R566:2* Motive for heavenly-mindedness. R298:4

Unto yourselves

- Christ and the apostles almost invariably speak to the Church and of the world; hence the personal pronouns ye and you refer to the Church, and they and them to the world. HG84:3

Your hearts

- It is possible for a man to have a great deal of worldly care requiring his attention, and yet not have his heart much affected or influenced by it, because his heart is not in it as much as his head. R566:2* It is the heart that is in danger. R566:2*

Be overcharged

- To overcome, we need the armor which God has provided. We obtain it from the word of God, and it requires time and care to fit it and learn to use it. We cannot, therefore, spare our valuable and needful time to attend to worldly things, plans, and speculations; but only the things needful. R378:1 The crowding upon us of more than we can possibly do is evidently the enemy, and is intended to keep us from the most important of all work, the study of God's Word. R566:4* Some who could not be induced nor pressed into worldliness, he will keep busy looking after the welfare of others, to the exclusion of their own growth in the knowledge of the truth. R566:4* Such as make an improper partnership of Christ, the world, and self. R35:3 We cannot spare our valuable time for worldly things, plans and speculations. R378:1 As in the case of the Great Company class. R4078:5

With surfeiting

- These various dispositions: carelessness of life, the overcharged or drunken condition as respects earthly affairs, the lack of self-restraint in connubial relationships, are apt to go hand in hand with a wrong spirit in the Church—a spirit of strife, contention, wilfulness. R3181:6

And drunkenness

- Worldly revelries, time-killing pleasures. R3181:4 Intoxication with the spirit of the world as respects wealth, business, dress, music, art. R3181:4

Cares of this life

- We find many who have been enlightened so busied with a multitude of other things that they cannot

attend to preparation for the coming Kingdom. R565:6* The brethren generally have their hours of labor fixed by the prevailing business customs. If they should find business demanding all their time and all their effort for any length of time, this is not the Lord's will. R572:2* Habits of close economy prompt many sisters to do things which might be done by others long after the necessity of such economy is past. R572:4* It is proper to be charged with the cares of life to the extent of our necessities and responsibilities, but not to the extent of crowding out spiritual interests and aspirations. R2129:3

Come upon you

- Greek, ephistemi, to overtake. B158

Unawares

- The people of the Lord, under his instruction, will not be in darkness that that day shall overtake them as a thief. NS789:6 If a child of God, living in the day of the Lord, remain in ignorance as to the fact, he must either be surfeited with the things of this life and intoxicated with the spirit of the world, or else overcharged with the cares of this life; in either case, indifferently neglecting to watch with his lamp trimmed and burning. B23 Declaring that, at the time of our Lord's second coming, the world will be far from converted to God. A90; OV222 The second coming of Christ will be as different from human expectation as was his first advent. HG315:4 It will be as it was in Noah's days, the world will know not. (Matt. 24:37; Luke 22:26) R264:4 He leaves the matter in obscurity, because it will be better for us not to know the exact time. R5256:3

35

Luke 21:35 *For as a snare shall it come on all them that dwell on the face of the whole earth.*

As a snare

- And a thief. R2390:4 The present social order of Christendom is to stumble and be wrecked in a time of anarchy, because the time has come for the establishment of God's Kingdom, and because the world is not in the condition of heart to receive it. R2390:1 All not thoroughly rooted and grounded in the truth will be carried away by the false arguments of those whom Satan is now permitted to use as his agents. R5652:1

On all them

- The world in general, especially the Christian world who, having made a covenant with the Lord, are living contrary thereto, and therefore are styled "wicked." R2390:4 Including the tares. R3405:3 The knowledge which the saints will have in the day of the Lord is contrasted with the ignorance, on the part of the world, of the significance and tendency of transpiring events. B22 Who don't take heed. A90; OV222 Such as give no heed to the "more sure word of prophecy" are not watching and will not know. (2 Pet. 1:19-21) R2303:1 The Divine Revelation respecting the time of trouble is only to a portion of the world—the Church. OV59 It is not intended that the prophetic knock should be heard by the world; it is intended only for the virgin class, wise and foolish. R4185:4

The whole earth

- The world in general, especially the Christian world. R2390:4; CR438 "But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thess. 5:4) R4185:2, 2390:4

36

Luke 21:36 *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

Watch

- Watch yourselves, and also the word of prophecy. B22 The injunction to watch implies not only some advantage in watching, but also that the manner of the Lord's second advent might be so contrary to the general expectation as to require some discernment on the part of the watchers. R1796:5 We are to watch the signs of the times, so carefully delineated by our Lord in the prophecy which precedes

this exhortation to watchfulness. R2303:1 The day will come as a thief in the night, stealthily. Those who are asleep will not be aware that the day has come, and might therefore not be expected to be in a waiting attitude. R5256:3 Present besetments, being of subtle character, are the more calculated to delude and ensnare, so that if one allows himself to be for a moment off his guard, the agencies of the Adversary will gain an advantage and use it to trap the unwary one. R1319:2 We believe that the Lord leaves the matter in obscurity, because it will be better for us as a whole not to know the exact time. R5256:3 The Lord's people should be keeping watch of the fact of his coming and of the various incidents of the interim; not knowing how rapidly they might culminate, that they might ever live in the attitude of expectancy and of readiness for his presence. R2303:2 Not readiness in a literal ascension robe, but readiness in a figurative ascension robe, namely, such a condition of heart and life as would be in readiness to welcome the Lord and his scrutiny in our hearts and conduct. R2303:2 Nothing is more helpful to wakefulness and energy in the Lord's service than the thought of his coming, and the examination of the prophecies which were given us with the very object of having us know something about the time of his coming. R2303:2 Alas! professed Christians have generally forgotten to watch for his appearing. They seem to have concluded that the watching will never be rewarded. R1796:3 Be always watchful for the evidence of my parousia, because the time will come when it will be very important to know it. B19, 163 So that when the due time comes you may be one of the wise ones. B19; D606 This watching will serve as an antidote for worldly influences. R2303:1; B19

And pray always

- There is not a more practical doctrine than that of the second advent. It is the motive for patient waiting (1 Thess. 1:10); for divine hope (Titus 2:13); for moderation in all things (Phil. 4:5); for prayer to be counted worthy (Luke 21:36); for long-suffering patience (Jas. 5:8); for heavenly-mindedness (Luke 21:34); for perseverance in spite of persecution (1 Pet. 1:7); for godliness and holy conversation (2 Pet. 3:11, 12); for earnest preaching (2 Tim. 4:1-3); for fighting the good fight of faith (2Tim. 4:7, 8); for reverence and godly fear (Heb. 7:26-28); for sobriety and watching unto prayer (1 Pet. 4:7). R298:2,4*

That ye

- The faithful, sealed ones. C167

Accounted worthy

- By faithful and prompt obedience, getting out before "winter." D578 That, knowing of his presence and the changes then due, you may be found in harmony with the king, working wisely in his vineyard, that you and your labor may be approved of him. R580:6 The wheat class; the truly consecrated children of God, separated from the world. R409:2, 3405:3; C146 The Bride class. R2302:5, 265:1 Those who enter in before the door is shut. (Matt. 25:10) R1952:4 The "overcomers." (Rev. 3:21) R1963:4; D578 Only the faithful "Little Flock" will be worthy. R593:5, 2302:5, 772:2; SM726

To escape

- Not necessarily by being taken away from the earth, but possibly by being rendered fire-proof, as in the typical illustration of the three Hebrews, who walked in the midst of the fiery furnace. B162 We may not be too certain which way he meant we should escape. There are two ways: by avoidance of the trouble or by being kept from feeling its poignancy, by grace sufficient to enable us to rejoice in tribulation. R2975:5 Not by being taken from the scene of trouble, but by being supported, strengthened and kept in the very midst of it, all by the Word of the Lord. C228 While admitting that some might remain to the very end of the trouble, and pass through it all, and yet thus escape, it is nevertheless clear, we think, that all will be fully delivered before the severest features of the trouble come. C229 While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. C228 By the

resurrection change. HG458:5, 611:6; OV86; Q98:3 We understand that the escape is effected by their being "caught up to meet the Lord in the air" (1 Thess. 4:17); yet that their taking will be unseen by the world. R35:3 The faithful ones will be kept from the power of this great trial "because thou didst keep the word of my endurance." (Rev. 3:10, Rotherham) R504:6* These sons are not to be spared from the polishing processes necessary to make them acceptable as sons. R2405:4 The Church will have a great many trials and persecutions, and perhaps a great deal of suffering in the end of this age; but they will have all passed beyond the veil before the anarchistic trouble will have come on the world. Q217:1 From Babylon. R1648:6 By fleeing to the mountain, the Kingdom of the Lord, and being safe. R1963:4* While the "wheat" class may expect to escape the world's trouble, it will have its own trouble before: for "judgment must begin with the house of God." (1 Pet. 4:17) R3405:3 The completion of the Church will be while the world is still under the blinding influence of Satan. CR341

- "He delivered me from the strong enemy [death]." (2 Sam. 22:18) He takes his Bride and delivers her from the strong enemy of the fleshly nature, death, into the perfection of the new divine nature, like unto Christ's glorious body. R265:1 As Aaron escaped the plagues, and assisted Moses in their execution as a means to the salvation of Israel; so some now are to be accounted worthy to escape the things coming, to sit with Christ, the prophet like Moses, and have power over the nations to break them. R155:3* The angels are holding the winds of violence until the full number of the elect have been sealed and have made their calling and election sure. When this is finished we may expect the trouble to come as a whirlwind, suddenly. R1952:4 Those who have made the Most High their refuge need not fear the approach of the time of trouble. "God is our refuge and strength, a very present help in trouble." (Psa. 46:1) D45 "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." (Psa. 34:15) D68 Which the Great Company class will not escape. R4654:6, 772:2*, 593:5; SM514, 726:1 This class, because overcharged, are therefore taken unawares (verse 34), and as in a snare (verse 35); and shall not escape. R35:3 Some in each company may come through the very same experiences. To one it is great tribulation, to the other it is but a light and easy yoke. R772:2* While lukewarm and merely nominal Christians shall share it with the world. R409:2 The world will go on as usual, and know not until the "harvest is past, the summer ended" (Jer. 8:20), and they are not in the ark, not with the Little Flock. R264:4 "I will spare them as a man that spareth his own son that serveth him." (Mal. 3:17) R5574:2; C146

All these things

- The social upheaval and combustion, political troubles, financial troubles, and also some great physical manifestations of divine power in connection with the time of trouble. R5318:1 The great time of tribulation, and they are to escape the thousand years of judgment or trial coming upon the world. R2405:4 The severity of the time of trouble. C229; R2674:5 The various forms of unbelief now rampant. C167 The destruction of the present order of things. D68, 481, 578 "Strong delusions." (2 Thess. 2:11) R1319:2 The travail upon great Babylon, the nominal church. R1648:6

That shall come

- It is evident that the coming of universal anarchy after the harvest has nothing whatever to do with either the presence of the Reaper or the setting up of his Kingdom. Indeed, the guidance and overruling of that anarchy will be under the control of the glorified Church—The Christ. R3405:6

Stand

- Approved, and received as the Bride of Christ. R4654:6 And not fall before the attacks of the enemy. R425:6; C167 While many on every hand are falling into error and infidelity. C228 We patiently wait for our gathering together unto Christ. R127:5*

Before the Son

- In the presence of the Son of Man. R593:5

Luke 22

1

Luke 22:1 *Now the feast of unleavened bread drew nigh, which is called the Passover.*

The feast

- The feast of Passover lasted a week, and was one of the most important celebrated under the Jewish arrangement, beginning on the 15th day of the first month, Jewish reckoning, but preceded on the 14th by the killing of the lamb, and sprinkling of the blood on the doorposts of the houses as a memorial of what took place in Egypt. R3363:3, 1182:6 It was not the intention of our Lord to commemorate the feast of Passover, which began on the 15th of Nisan and lasted for an entire week, but merely to give us a memorial of his death on the 14th of Nisan. R1942:6, 596:4

Drew nigh

- His arrival in Bethany was just a week before his crucifixion. The following day at supper Mary anointed him. The next day he rode on the ass into Jerusalem. The following day he visited the temple, driving out the money-changers. The next day he gave his last public discourse, in the Temple. On Wednesday, the Lord remained in Bethany in retirement, and on Thursday he sent two of his disciples to make ready the Passover. R3363:3

The Passover

- The Passover was the first feature of the Law given Israel as a typical people. R839:1 The Lord provided for two great religious occasions, the one at the beginning of the secular year and the other at the beginning of the religious year. The Passover emphasized more particularly the passing over of the first-born; the Day of Atonement more particularly pictures the atonement for the sins of the whole world. R3749:2 The Passover season has always been one of special danger, special besetment to the Lord's consecrated people. R3760:3 It seems peculiar that there should be greater liability of falling into sin at one season than at another; but nevertheless, we have noticed for several years the peculiar force of temptations at the time of the Passover, every Spring. R3178:3 It was at Passover season that many followers said, "This is a hard saying," and walked no more with him; that Judas bargained for the betrayal of our Lord; that Peter, tempted to forget he was a disciple, undertook to rebuke the Lord; that the twelve got into a dispute as to who would be greatest; that our Lord himself was in an agonizing battle, and with bloody sweat submitting his will to the will of God; that the eleven all forsook the Lord and fled; that Peter was tempted to deny the Lord with cursings; and that our Lord was tempted before Pilate. R3178:3 From our Lord's standpoint the date was settled for the people by the decision of the Scribes. Whether they fixed an earlier or later date would not have particularly mattered; the object was to have a uniform date and to recognize the fourteenth day of the first month at even. So today, we do not understand that any hair-splitting is necessary in the ascertaining of the first day of the first month, Jewish time. R3750:6

3

Luke 22:3 *Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.*

Entered Satan

- Satan had been working with Judas previously. R4577:3 No doubt reasoning that since Jesus was about to die he might as well sell the Lord and get what he could out of the transaction. R3878:6 If Judas had maintained an attitude of consecration to the Master, Satan would never have had the opportunity. Q616:1

Into Judas

- When chosen an apostle, evidently a good man, at least so far as outward appearance was concerned. His name, meaning "Praise," would seem to indicate that his parents had been of a religious cast of mind. R2779:2 Representing some who, for earthly advantage for themselves, are willing to deliver other members of the Lord's body up to tribulation, adversity and reproach. R3366:6

4

Luke 22:4 *And he went his way, and communed with the chief priests and captains, how he might betray him unto them.*

How he might betray

- Judas did not reach this depth of iniquity suddenly, but rather the disposition had grown upon him during the three years of his intercourse with the Master, when the reverse disposition should have had control. R2779:2

5

Luke 22:5 *And they were glad, and covenanted to give him money.*

To give him money

- From the meager mentionings of the Gospel records, we may reasonably infer that the beginning of his downfall was the harboring of a love for money. R2779:3, 2468:2 Some who have consecrated their lives to be the Lord's followers and have been engaged in the ministry of truth, as Judas was there, are willing to sell the Lord for a mess of pottage—for good things of this present life, for a salary, for social position, for honor amongst men, for popularity and titles. R2779:4

7

Luke 22:7 *Then came the day of unleavened bread, when the passover must be killed.*

Day of unleavened bread

- The first day of unleavened bread was the 14th of Nisan. The Feast of Passover began on the 15th and lasted for seven days. (Ex. 12:18-20) R1800:2 Pure, unfermented bread, representing our Lord's sinless flesh. R5870:5, 2772:3 Bread of truth. R5870:4

The passover

- The term Passover was frequently applied to the name of a festival week, but we must not confound this with the frequent references when the word feast is not used, which generally referred to the lamb that was killed as the Passover. R3749:1 "Christ our Passover is sacrificed for us." (1 Cor. 5:7) R3749:3 The typical lamb was put to death on the 14th day of the first month, so our Passover Lamb was put to death on the same day. R94:2

8

Luke 22:8 *And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.*

Prepare us

- In the sense of furnishing and preparing the lamb, the unleavened bread, the bitter herbs and the fruit of the vine. R3363:6 The Memorial Supper was on the 14th day of Nisan after six o'clock on the evening before Jesus was crucified. R3526:2, 2771:5, 1625:3, 1182:6

10

Luke 22:10 *And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.*

The house

- It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the Pentecostal blessing was poured out upon them. R3363:6

11

Luke 22:11 *And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?*

The Master saith

- Probably the man was a believer. R1800:3

12

Luke 22:12 *And he shall shew you a large upper room furnished: there make ready.*

A large upper room

- During the Passover week hospitality was recognized as a duty in Jerusalem; hence the readiness with which the Lord's request for a room was granted. R1800:3 Perhaps furnished by previous arrangement. R1800:3

14

Luke 22:14 *And when the hour was come, he sat down, and the twelve apostles with him.*

When the hour was come

- There can be no doubt from the account that our Lord and his disciples ate the Passover supper on the day preceding the one on which the Jews in general ate it. R2771:5, 721:1 Our Lord and his disciples did not sit down to the Passover until even—the beginning of the fourteenth day of Nisan. R3750:5, 3363:6 No man previously laid hands on him because "his hour was not yet come." The precise time of this great event and had not only been typified for centuries with careful precision as to the very day, but our Lord declares it so with equal exactness. R3526:1

15

Luke 22:15 *And he said unto them, With desire I have desired to eat this passover with you before I suffer:*

With desire

- Probably one reason was that he there designed breaking the truth of its significance to them to the extent that they could receive it. R839:3, 465:6

Eat this passover

- As a Jew, under the Law Covenant, it was the duty of our Lord to eat first of the typical lamb. R1625:3, 839:1 Because the Passover lamb which they were to eat typified our Lord himself. R2449:1, 5870:5, 5641:1 Commemorating the saving of the typical first-born from the typical "prince of this world"—Pharaoh. R5641:4, 5870:2

16

Luke 22:16 *For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

Until it be fulfilled

- Doubtless he longed to have them understand that it would begin to be fulfilled a little later on in that very day, by the slaying of the real Lamb. R465:6 The Passover was fulfilled only so far as the slaying of the lamb; the eating of its flesh has been going on all through the gospel dispensation; and the Passover itself, which followed the eating of the flesh and sprinkling of the blood, is not yet fulfilled; but is to be, in the Kingdom of God. HG55:6 Reminding them of his declaration that he would go away to receive a Kingdom, which they would share. R5871:5, 721:2

17

Luke 22:17 *And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:*

The cup

- It was Jesus' cup of which he drank. He gave it to his disciples to finish. Thus symbolically we are invited to be partakers of the sufferings of Christ. (2 Cor. 1:5-7) R4475:1 Representing shed blood. R1101:4, 5870:5, 2772:6 All who would sit with him in his throne must drink of Christ's cup of self-denial and self-sacrifice and be immersed into his death. R4591:4 The blood of sprinkling for the

Church of the first-born. R5641:5

Divide it

- All who would be members of his body must drink of this blood. R5341:3 Thus symbolically we were invited to be partakers of the sufferings of Christ. R4475:1

18

Luke 22:18 *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

Fruit of the vine

- The fruit of the vine was as important as the bread in the memorial; but it is never mentioned in connection with the weekly meetings for breaking of bread and for prayers. R1625:6 Raisin juice or grape juice may be used. R1101:5, 3751:5, 3526:6, 2773:4, 1626:4; Q486:4 The grapes must submit to the pressure that will extract all their juices,must lose their identity as grapes, if they would become the life-giving elixir for the world. R5871:3, 5341:3 Symbolizing our Savior's human life given for us; his soul poured out unto death on our behalf (Isa. 53:12) R5871:2 Represents blood or life shed, given, yielded up, sacrificed. R5871:4, 3526:4, 2772:6 "Shed for many for the remission of sins." (Matt. 26:28) R3526:4, 2772:6 Wine, "the blood of grapes," symbolizes death, and also the spirit, the effect being to cheer, refresh, enliven. R226:1

Until the kingdom

- When he will share the new wine—the joys, rights and privileges of the divine nature. R721:2 The wine of our feast is but typical of the joys of the Kingdom. R94:6 As usual, our Lord had something to say about the Kingdom. It seems to have been associated in his every discourse. R2773:1

Shall come

- Just what our Lord meant is difficult to positively determine, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized, there will be a jubilation in the Kingdom. R2773:1

19

Luke 22:19 *And he took bread, and gave thanks, and brake it , and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

He took bread

- The Lord's Supper was instituted as a substitute for the Passover. R3750:4, 466:1 They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term "The Lord's Supper"—a new symbolization of the antitypical Passover. SM563 Our Lord instituted the Memorial supper, the observance of the first day of the week and baptism, not by command, but by example. R1942:3 Probably it was near midnight when, after the Passover had been eaten, our Lord instituted the new memorial of his own death, the Lord's Supper, substituting it for the Passover supper of the Law. R2771:3 Instead of the lamb would be the unleavened bread, representing our Lord's flesh. SM563 The design of the Master was to call their minds from the typical lamb to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfil. R839:4, 466:1 The bread is to be eaten by all, the wine may only be partaken of by a few. R1014:5 If we are Christ's, we are part of the same loaf; to be broken as he was; to die as he did, to the flesh, crucifying the flesh. R94:5 It is one loaf, though made from many grains. The grains cannot retain their individuality and their life if they would become bread for the world. R5341:3 Unleavened bread. R1943:2 Leaven is corruption. So, then, this symbol declares that Jesus was free from sin, a lamb without spot or blemish. R840:3, 466:5 The shape, at least, resembled more particularly what we would call crackers. R3364:4 If not available, soda crackers or water crackers are an unleavened bread, and will serve the purpose. R1943:4, 1626:2 "Holy, harmless, undefiled, separate from sinners." (Heb. 7:26) R4591:2, 2772:3, 1101:4 Representing our Lord's

perfect humanity. R1101:4, 5870:6, 4591:2, 2772:2, 1800:6; F464 The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification by faith. SM563; R5871:1, 3526:4, 2772:3 "I am the bread of life." (John 6:35) R2772:3, 5870:6

And brake it

- The bread must be broken to be appropriated. So, it was necessary that our Lord be broken in death ere we could appropriate his merit and enjoy everlasting life. R3526:4 He was the only one at that time who could break the loaf. Today, as the unleavened bread of the Memorial season is passed to each of us, and as each takes a portion of it, he breaks it for himself. R5341:5 Not only was the breaking of Jesus' body to provide bread of life, but it also opened the narrow way to life. R840:2, 466:5 Not to be confused with the feasts "to break bread" (Acts 2:42,46; 20:7). These first-day-of-the-week gatherings were love-feasts, and never intended to take the place of or in any sense represent our Lord's Memorial Supper. R2771:4, 1014:1, 839:6, 466:3 The first day of the week would be most inappropriate. Instead of being set apart to commemorate Jesus' death, it was to them a day of rejoicing, reminding them of the fact that the Lord is risen indeed. R839:6, 466:3 When we break this bread together, we not only symbolize our Lord's broken body, but also our own breaking or dying as members of the Church. R4622:5, 4591:5

Gave unto them

- God gives you the best nourishment, although not always the sweetest to the taste. R721:5

This is my body

- "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world." (John 1:29) R2771:6 The bread and the wine represented his body and his blood. R3364:4, 2772:2 It was not his pre-human existence as a spirit being that was sacrificed. R2772:3 Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment. R1014:3 Does not prove that the body is in the bread. The whole matter is quickly settled when we remember that our Lord had not yet died when he said these words. R3526:4 The loaf represents primarily the Lord Jesus' body. In a large sense, it includes all the body of Christ. Thus, the breaking of the loaf, the breaking of the body, has continued for more than eighteen centuries. R5341:5 The secondary and deeper significance of the loaf and the cup: "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?" (1 Cor. 10:16,17) R2772:5 The Roman Catholic doctrine of the Mass falsely claims that the bread is changed into the actual flesh of Jesus, which the priest breaks as a fresh sacrifice. R3526:3, 3879:5, 2771:2, 1100:4 Symbolically represents our partaking of the fleshly perfection of the man Jesus, not actually, but by faith. R4591:3

Which is given

- We cannot eat anything that is alive, nor would anything that dieth of itself (by disease) be fit for food. There was no way to give us this bread of life except by the sacrifice of the man Christ Jesus. R1014:6

This do

- Not out of fear, constraint, or law, but in grateful remembrance of our ransom. R1183:1 And do it intelligently. R1016:5 He invites all of his followers to eat of it. We partake of his flesh when we appropriate to ourselves the blessings, mercy and grace secured by the breaking of his body—the benefits of his sacrifice, securing to us the forgiveness of sins and reconciliation with the Father. R3364:5 The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification. SM563 The Lord's Supper and Baptism are the only injunctions of a symbolic character commanded us, and they are new ones. F228; R1527:1 Assemble together, even if there be but two or three of like precious faith. Even the solitary ones may break the bread and partake of the wine, in heart communion with the Lord and with the scattered fellow members of the one body. R1014:1 Commemorate the death of the "Lamb of God which taketh away

the sin of the world." (John 1:29) R1100:3, 5869:6, 1013:3 Annually, on its anniversary. R1100:3, 3961:3, 1625:3, 803:1, 721:4 As reckoned by the Jews, the apostles and the early Church. R1100:5, 2771:1, 1625:3

In remembrance

- Our Lord's Supper was evidently intended to be a reminder of his death and of our covenant as members of his body to have fellowship in his sufferings. R2771:5T How often the old covenant was to be celebrated is plainly stated in Exod. 13:10, "Thou shalt therefore keep this ordinance in his season, from year to year," and, as he has not altered the time, I dare not. R803:2 Protestants generally observe the celebration, the Memorial, not upon its anniversary but as irrespective of it, as though they had no knowledge of the relationship between the typical Passover and the antitypical day which the Lord enjoined upon us to celebrate. R3750:2, 1014:3 The Lord's Supper was instituted as the antitype of the Jewish Passover, the 14th day of the first month. Subsequently it was celebrated on the nearest Friday and his resurrection on Sunday—Good Friday and Easter Sunday. Younger Christian denominations, seeking differences with Catholicism, skipped the Jewish type and began weekly, monthly or quarterly celebrations. R2771:1, 1943:1, 1625:6 We do not quarrel with any who prefer to commemorate more frequently, neither do we regard it as a binding or compulsory observance. R325:2 Seeing the Memorial celebrates the antitype of the killing of the Passover Lamb, we can see that it is properly celebrated on its anniversary—not monthly, quarterly, weekly nor daily, but yearly. R1943:1, 1625:3, 1014:2, 839:5, 721:2, 596:1, 325:2 he Lord's Supper is a reminder of his death, as the Passover was a type of it. Jesus fulfilled the latter and instituted the former in the same night in which he was betrayed. R596:1

Of me

- And no longer in remembrance of the typical lamb and the typical passing over of the typical first-born of typical Israel. R3525:6 He did not say, This do in remembrance of yourselves—in remembrance of your own share in the sacrifice. R5341:6 Remember him as the slain Lamb. R3879:5 No longer in remembrance of the typical lamb and the typical deliverance from Egypt. R1100:3, 4592:6, 3961:1, 839:4, 721:2 It would be no longer proper to observe a feature of the Law which he was about to fulfill. R466:1

20

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

The cup

- A new feature added by our Lord. SM563 His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings. R840:4 For "fruit of the vine" we prefer unfermented grape juice or raisin juice rather than wine, because if the liquor habit has a hold upon any one we would avoid the temptation to such. R1943:2 Representing the crushing of the grapes, the blood of the grapes—the Master's blood, his life poured out, sacrificed, and their lives with him. R4622:5, 5871:4, 4331:3, 3880:3, SM564 Nowhere is this cup described as wine, though it may have been. R2772:6 Like the bread, our partaking of it means our appropriation of the benefits of his sacrifice—our justification. R1800:6 It also memorializes the consecration to death of all the members of the Body of Christ. R4980:5, 4563:4

After supper

- How appropriate that the giving of the wine was after the eating of the bread. Only those who are justified are invited to crucify their justified humanity. R1015:6 Not represented by the type, the Passover supper, but the symbol of joy and life. R94:5 After the Passover supper Jesus instituted the Memorial Supper, a new matter. R3879:4 A new Memorial upon the old foundation. R5870:5

This cup

- All who accept the invitation to drink of his blood thereby pledge their lives in the same service in

which he gave his life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. SM564 It is one cup, though it contains the juice of many grapes. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. R5341:3

Of the new testament

- The New Covenant is the one that is mentioned throughout the Old Testament, superseding the Law Covenant. R3364:5 The Keturah Covenant, or New Covenant, which is not yet in existence. R4367:4, 4331:3 As soon as the last member of the Body of Christ shall have died, the New Covenant with Israel will be sealed. R4453:3 We are invited to share his cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. R4429:4 A covenant of mercy. R2859:3 The New Covenant cannot become operative until the cup of the Lord's sufferings which are left behind has been fully drained by the members of his Body. R4310:2,3, 5542:6; NS297:5 Typified by the Law Covenant instituted by Moses, to be instituted by the greater Prophet, Christ. R2859:2 A new and better covenant, by a new and greater Mediator, The Christ. R2859:1

In my blood

- Instituted by reason of his blood. R1728:1 Both the Abrahamic Covenant and the New Covenant were secured, made sure, with his own precious blood. B69 The broken bread taught a part of the lesson; the cup taught the remainder of it. We not only need nourishment to come back to God and his favor, but we need the precious blood as our redemption price. R3526:5 It will continue to represent my blood with you, a reminder of my death and of the covenant which was thus sealed between God and sinners by myself as the great Mediator between God and man. R3364:5 Jesus' blood is the only one that could be meant. The cup represented our Lord's sufferings. He gave it to his disciples. R4475:1 Which seals, makes binding and obligatory, ratifies, the New Covenant. R2859:1, 4331:3; CR59 The blood of our Lord and the blood of his body is all one blood. It is one Priest of many members. It is one atonement for all—for the sins of the whole world. The blood represents not only the death of Christ, but also the death of all the members of his body, to whom merit is imputed. R5342:4 The Scriptures say that the life is in the blood. In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The life principle that he gave to man seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies. R5341:6 No Israelite was allowed to eat blood. This was symbolic of how all eat the flesh of the Son of man, but all are not to drink or partake of his death. R1015:6 His right to the earthly life, by his obedience to the Law, is the merit which becomes the blood of the New (Law) Covenant, the basis of reconciliation between God and Israel. CR59

Which is shed

- The fruit of the vine symbolized our Lord's life given for us—his human life, his being, his soul, poured out unto death on our behalf. R2772:4 Plainly presenting Christ's death as the means through which he gained ability to benefit many. R1335:6* The blood, symbolized by the wine, represents death. The blood is the life of anything; and when it is shed, or taken from it, it implies the death of the creature. R1015:6, 840:4, 466:6 Many who trust in the precious blood have never philosophized on the subject sufficiently to see that blood shed always represents death, a life given up. R1337:4 By partaking of it intelligently we pledge our lives even unto death in the service of our Lord and Redeemer. R1015:6 If we, as his disciples, lay down our life for the brethren, we are doing what Jesus did. This cup, then, represents the full renunciation of earthly life and of all claims thereto. R5342:1 Whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and (2) his membership in the body of Christ. SM564 Only those who both eat his flesh (appropriate his merits—justification) and drink his blood (share with him in his sacrifice) dwell in him as members of the one body. The balance of mankind, by eating

(appropriating) the rights of the man Christ Jesus, obtain a dependent life. R1016:1 It was the giving up of Christ's life that paid the ransom. R1335:3* We all need the blood of sprinkling, not upon our houses, but upon our hearts. R5870:4

21

Luke 22:21 *But, behold, the hand of him that betrayeth me is with me on the table.*

The hand of him

- John tells us that our Lord was troubled in spirit, manifested emotion, at the time he said this. R2772:1 It was a cause for great sorrow that it should be one who had been a bosom friend and disciple. R3364:3

That betrayeth me

- It really made no difference to the Lord, so far as his intention and consecration were concerned, whether he was apprehended by the rulers without any betrayal or whether the betrayal were by a comparative stranger or by a disciple. R3364:2 An illustration of the hopelessness of a soul willingly submitted to the power of Satan. R1800:6 Judas' coolness manifested his hardness of heart and depth of hypocrisy. R1800:6

With me on the table

- The Memorial is a gathering of professedly consecrated believers in the Redeemer; but if others come in making such profession reject them not; remember that Judas met with the Lord and the other eleven. R1626:2 Despite the custom that to receive another's hospitality is, especially in the East, a pledge of friendship. R3879:3

23

Luke 22:23 *And they began to inquire among themselves, which of them it was that should do this thing.*

Began to inquire

- They had the spirit of self-examination; a humble, loving spirit. R1800:6

24

Luke 22:24 *And there was also a strife among them, which of them should be accounted the greatest.*

A strife

- Only recorded in Luke, though also implied in John 13. We are not to suppose that the apostles were actuated wholly by ambition and selfishness. We may well suppose that the strife was for position of nearness to the Master because of their love for him. R3363:6, 2449:3 The strife probably began when they were taking their places at the table, each desiring to be nearest to the Lord, and so manifesting somewhat of a selfish spirit. R1800:3 Colporteurs and all public representatives of the truth are often subjects of special temptations. R1537:1 Possibly respecting which of them should perform the menial service of feet-washing. R2449:3 The discussion seems to have originated with Peter, because a pointed portion of the answer was addressed specially to him. R1987:2

Which of them

- Should the temptation ever come to show wisdom by magnifying a minor difference between yourself and another, reject the thought as a temptation from the devil, and do the very reverse—minimize differences. R1537:4

The greatest

- To aspire to advancement for self-glory is contrary to the spirit of God's plan, which is a love that places a neighbor on an equality with self, and which only desires advancement for the purpose of increased ability to serve others. R875:4* Even a very little prominence may become a dangerous snare unless it be coupled with great humility. R1987:3 Not only a warning to the individual seeking preferment in the Church, but also an instruction to the Church to accept as its honored servants only such as he describes. R875:4* They had willingly left business prospects and endured the scorn of

their fellows that they might become joint-heirs with Christ in his Kingdom. The Master had invariably encouraged these hopes and ambitions. His reproof was merely against their strife as to which should be greatest. R1415:3

25

Luke 22:25 *And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.*

Exercise lordship

- The disposition of the world is toward tyranny on the one hand, and servility on the other; the one class becoming arrogant and self-assertive, and the other dependent and truckling, both of which are ignoble traits. R1987:3

26

Luke 22:26 *But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*

Ye shall not be so

- Ye shall not cultivate in yourselves a spirit of arrogant pride by seeking to lord it over others; nor shall ye cultivate in others a spirit of truckling servility, unworthy of noble manhood. R1987:3

But

- On the other hand, cultivate in yourselves the spirit of humility and loving service. R1987:3

He that is greatest

- He that has superior ability of one kind or another. R1987:5 Let him think soberly of himself, realizing how far short he is of actual perfection. R1987:5

The younger

- Very meek and modest. R1987:5

Is chief

- By qualifications and providential circumstances. R1987:5 Selfish aspirations have been a stumbling stone to very many of God's children. R875:4* "Whosoever will be chief among you, let him be your servant." (Matt. 20:27) R1987:5

28

Luke 22:28 *Ye are they which have continued with me in my temptations.*

In my temptations

- If we endure the temptations that befall us, we shall be able to identify ourselves with the character of the holy brethren. R811:1*

29

Luke 22:29 *And I appoint unto you a kingdom, as my Father hath appointed unto me;*

I appoint unto you

- The present Gospel age is merely for the selection and education of those whom God purposes to use as his ministers in the next age, the Millennium. R2490:2

A kingdom

- While the words of warning were solemnly given, the Lord did not forget to give them also words of encouragement, pointing them to the glory to follow the present scenes of suffering and humiliation. R1988:1 Our Lord Jesus, in his talks with his followers, strengthened and encouraged their expectations of a coming Kingdom. A274

Appointed unto me

- The exaltation of our Lord Jesus Christ to glory and honor and power and dominion does not imply that the Heavenly Father abdicates the throne of heaven in his favor; nor that they are one, for both

are recognized. E38 For Christ to have a Kingdom appointed to him, as Luke records the conversation; and for him to sit on the throne of his glory, as Matthew records it (Matt. 19:28), appear to indicate one and the same rank. R1282:6* Christ did not claim to be "equal in power." E38

30

Luke 22:30 *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

Sit

- Be permanently established. R1283:5*

Thrones

- Symbol of sacerdotal or regal authority. R1283:1*

Judging

- Greek, krino, the word is full of the thought of trial, or testing, or criticism; but it does not imply finality of decision. R2430:3 Krino is used in referring to the judgment, trial, of the Millennial age when the Church, Head and Body, will be the judges. R2426:4 Ruling. A274 "The saints shall judge the world." (1 Cor. 6:2) R2430:1

31

Luke 22:31 *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:*

Simon, Simon

- Indicating that the discussion above originated with Peter. R1987:2 It was the most trying time for his apostles, and particularly for Judas and Peter. Both were prominent—one as treasurer and purchasing agent; the other as a specially bold champion for the Lord's cause. R3759:3; C189 Three were tempted, varied results. Our Lord's course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. Peter, a good man of strong character, realized not his danger, and hence was not prepared for the arts of Satan. A fearful time for Judas, whose heart was not right. He fell quickly into the snare of the adversary. R3759:6

Satan

- One of the frequent references by our Lord, along with a larger number by the apostles, referring to a personal devil. R3165:6 Whose very existence is now being denied by many. R3165:6

Hath desired to have you

- This was no time for considering questions of superiority and self-exaltation; it was a time for sober thought and humble watchfulness and prayer. R1987:6

Sift you as wheat

- Experience has repeatedly proved that at this season every year God permits Satan to specially sift the wheat. R1793:4 We are in the harvest time; the separation of the wheat from the tares is due, and more than this, the separation of the chaff from the wheat is also due—a sifting process. R3760:5 Separate you from your loyalty to Christ and discourage you from discipleship. R4712:4 This sifting took place shortly after the casting off of nominal fleshly Israel, foreshadowing the testing of the Sanctuary class now. C189 In the Spring of 1878, the parallel time, the sifting began which has continued ever since, and must test every one who receives the light of Present Truth. R3823:1 Siftings are permitted because only those who can standing siftings, trials and tests are fit for the Kingdom. R5563:6

32

Luke 22:32 *But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*

I have prayed for thee

- For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. R3760:4 Because of the difference in the hearts of Peter and Judas, our Lord could properly be the Advocate of the one before the Father, but not the Advocate of the other. R4908:1; 3760:2

Thy faith fail not

- Under the coming trial. R1987:6 Peter's courage was really his weak point. R5563:1, 5202:2

When thou art converted

- From this disposition to a sober humility. R1987:6 Although both Peter and Judas repented, the one was accepted back to divine favor, the other was not. R3760:2

Strengthen

- The more we resist temptation the stronger characters we will become. R5331:6

33

Luke 22:33 *And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.*

I am ready

- Full of loving loyalty to the Lord. R1987:6 He did not know how much weakness was in him. When the Lord was watching and praying that momentous night, Peter was one of the first to fall asleep. Afterward he was the very one to deny the Lord, and with cursing. R5202:1

34

Luke 22:34 *And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.*

Peter

- His zeal and energy made him a leading apostle. R1987:2 A good man of strong character, loyal and true, but bewildered and off-guard. R3759:6, 4907:5 The Peter class, although loyal of heart, do those things they do not wish to do, or leave undone what they really desire to do, because of weakness of their flesh and failure to lay hold on promised help. R3760:1

35

Luke 22:35 *And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.*

Without purse

- To a covenant people whose duty it was to receive and entertain the messengers of the Lord, and whose receiving or rejecting of them would be a test of their fidelity to God as his covenant people. R1988:2 To show the Lord's full ability to care for them under all circumstances and conditions. R2500:2

Nothing

- For the common people heard them gladly, and were greatly moved by their teachings and their works. R1988:4

36

Luke 22:36 *Then said he unto them, But now, he that hath a purse, let him take it , and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.*

But now

- A change from the instructions in Matt. 10:10 which was given to the twelve apostles sent forth to announce the Kingdom. That was not a general instruction for all time, but particular to the occasion. That was not applicable to this present time. R2500:2

Let him take it

- And thus, being independent of the people, show them that self-denying zeal for God which would gladly espouse an unpopular cause with no hope of earthly gain. R1988:4 To clearly manifest that

when he was betrayed he gave himself up of his own free will, not being without defense. R3367:4, 5922:1, 2778:6, 2468:5

37

Luke 22:37 *For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.*

Be accomplished

- The prophecies concerning me are about to be fulfilled in my crucifixion. R1988:4

38

Luke 22:38 *And they said, Lord, behold, here are two swords. And he said unto them, It is enough.*

Two swords

- Necessary to show that his capture was not made by force, but that he voluntarily permitted himself to be taken and crucified. R5922:1, 2468:5, 1988:5

It is enough

- They were intended merely for a demonstration, and not for a defence. R5922:4 Our Lord had no thought of having his disciples war a carnal warfare on his behalf. R2468:4

39

Luke 22:39 *And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.*

He came out

- Probably for two reasons: First, realizing he would be arrested, he did not wish to bring trouble on the friend who had permitted the use of the upper room; Second, he desired the still quiet of midnight, out upon the hillside, where he could be alone with God. R2773:6

As he was wont

- Knowing the plot beforehand, he deliberately went to the place where they would seek him. R1988:5

Mount of Olives

- To an orchard there known as Gethsemane, signifying "oil-press place." R2773:3, 3885:2

Followed him

- Because he loved them, and knew that they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. R1801:2

40

Luke 22:40 *And when he was at the place, he said unto them, Pray that ye enter not into temptation.*

At the place

- The Garden of Gethsemane, not a wild woods nor a public garden, but an olive orchard under the control of Jesus' friends, about half a mile from the wall of Jerusalem. R3885:2, 2773:6

Enter not into temptation

- The most trying time of our Lord's earthly experience, and also for the apostles, especially Judas and Peter. R3759:3 The only safe way is to be prepared because your Adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. R3179:1 Some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be the power of God unto their preservation. R3761:4

41

Luke 22:41 *And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,*

Withdrawn from them

- Leaving eight of the disciples there, as an outer guard, so to speak. R2773:6, 2467:2, 1801:2 He took with him Peter, James and John—Peter, the bold and impulsive; James and John, the so-called "sons of thunder"—the three most courageous, most zealous, most earnest of his disciples. R2774:1 "He trod the winepress alone, of the people there was none with him." (Isa. 63:3) In his very saddest hour, when he most needed comfort and consolation, it was not possible for even the closest and dearest of his earthly friends to enter into his feelings or sympathize with him. How different with us! R3886:4, 2467:2 If the Lord needed to seek retirement from the busy scenes of his active life to be alone with God, surely we need to do so. R1802:1

Kneeled down

- Prostrating himself upon his knees, with his face to the earth. R2774:1

And prayed

- We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is all right with him, anxious for some fresh assurance that it will be well with us. R2774:6 Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered and bewildered. R2775:2 He found it needful to go to the Father for help to do his will. R146:6 That he might find grace to help in his hour of need. R1801:1, 2773:6

42

Luke 22:42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

Father

- No one can thoughtfully read this lesson of our Lord's dark hour in Gethsemane without feeling that there is something thoroughly incorrect in the idea that our Lord Jesus was his own heavenly Father, Jehovah. R2773:3 The oneness existing between the Father and the Son is not a oneness of person, but of sentiment and will. R1904:4

If it be possible

- Apparently our Lord did not see any absolute necessity for his suffering more than the sinner suffered in order to pay man's ransom price. R2467:4; SM647 The death of the cross was not necessary as our ransom price. The Father required this extreme obedience as a test, and the loyalty of our dear Redeemer was fully attested. R2467:5

Remove this cup

- We are not to assume that he meant to escape dying. The cup was the shame and ignominy of arrest as a law-breaker, a public trial and conviction, and subsequent crucifixion as a malefactor. R2467:4 Our Lord's query was: Could he stand this? or would it be possible for the Father to deviate to that extent without interfering with the divine plan for the great work being accomplished? R3886:2 Our Lord was exceeding fearful of himself, fearful lest he should make a misstep and thus spoil the entire plan of God which he had so obediently undertaken and thus far so loyally performed. R3886:2 His thought apparently: "I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer; whereas my every sentiment is, and has always been, fealty, loyalty to the Father." This, we believe, was the "cup." R2775:2 We are to remember that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us and that will not subsequently work out for us a far more exceeding and eternal weight of glory (2 Cor. 4:17). R2469:1

Not my will

- Not my human will. R146:6; T54 I claim no rights; I attempt neither to follow my own ideas nor to exercise my own will. SM647 The nearer a person is to perfection, the stronger is his will and the more difficult to crucify. The more confident any one is that his will is good and for good and

blessing to others, the more difficult it is to see good reasons for surrendering it. SM647 In such a condition prayers are always answered; but in such a condition the prayers would be very modest; more a thanksgiving for our blessings. R798:2 An important principle, especially in those cases where we may, upon request, pray for the recovery of the afflicted or imbecile not of the consecrated little flock. R5204:3, 798:5 An expression of confidence and trust; indicating the necessary submission. R798:2, 3886:2 A valuable lesson for us to learn, of patience and waiting upon the Lord to direct in his own time and way. PD40/50 We are to give up our will in order that his will may be done. R5624:3

But thine

- Father—the divine will. T54 I leave all to thy wisdom. SM647 Always this disposition of reverence for the Father, and of full trust and confidence in the divine wisdom, love, justice and power. R5846:6 So long as he thought there was a possibility of the elimination of the shame feature, he was nervously anxious to have it so; but as soon as he realized this was not the Father's will, his heart instantly responded. R2467:5 Though tempted in all points like as we (his brethren) are, he ignored his own will and all suggestions from others contrary to God's plan, and obeyed God implicitly. Therein lay the secret of his success. R1125:5 "If My Word abide in you" (John 15:7)—we must search the Scriptures to know the will of the Lord; to know what he has promised and what he has not promised; to know what to ask and what not to ask. R4983:3 "I came. . .not to do mine own will, but the will of him that sent me." (John 6:38) R5846:6 We should not merely submit to his will, but delight to do his will at any cost. R5303:6

Be done

- In and to this earthen vessel consecrated to death. T54 In seasons of heavy trial, if we hold on to the arm of Jehovah, his grace will always be sufficient. R1802:4

43

Luke 22:43 *And there appeared an angel unto him from heaven, strengthening him.*

And there appeared

- While some old manuscripts omit verses 43 and 44, others do not. In the footnotes of the Tischendorf Testament, "S2" omits these verses. The "S" represents the Sinaitic manuscript, but the "2" represents a secondary or altered reading of that manuscript. The Sinaitic manuscript originally contained these verses, but some later hand obliterated them, thus making this manuscript to concur with the Vatican and Alexandrian. We are inclined to think these verses genuine. R3040:2, 146:6

An angel

- We know not what message that angel brought, nor is it necessary that we should. It is sufficient for us to know that the Father answered the prayer. We can surmise that the Father's assurance through the angel was that he had the divine favor. R3886:3, 2774:5 This ministry may have consisted in informing him of the Father's will in respect to what things he should suffer, and how they were to be expected. R2468:4 Although there will not come to us the same kind of heavenly messenger, nevertheless a heavenly messenger of another kind shall surely be sent, it may be in the person of a fellow disciple, or it may be one of the apostles themselves, through the many gracious words of inspiration. R2775:4 The Lord is our angel, who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors. R3887:1 We cannot doubt that in the hours of deep affliction, comfort and strength are often experienced, coming from the invisible, though not expected, and the source not fully acknowledged. R75:1* Has not God commissioned his angels also to bear up the "feet" of the Body of Christ, lest some overwhelming trial prove too much for them? (Psa. 91:11,12) R1801:6 Looking back when in glory, we may see how much more fully they served us than we realized. R75:1* There is to be a restoration of olden-time communication between heaven and earth, of which Spiritism is Satan's counterfeit. R1156:5

Strengthening him

- Probably by refreshing his mind with the precious promises and prophetic pictures of the coming glory. R1801:5 Decision respecting the Father's will immediately brought strength. R2467:5 If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith. R2775:3 With reinforced courage, not a courage born of stoical indifference to pain, shame and loss, but a courage born of faith. R1801:5 From that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, when before Caiaphas and Pilate, when crucified, he was the most calm and self-possessed of all. R2774:5, 1801:6 With the assurance that he had fulfilled his part—rendered full obedience to the Father's will. R5331:4, 5585:6 That he had the Father's approval and that he would be resurrected. R4804:5, 5585:6 That all the gracious promises of glory, honor and immortality were his. R4804:6 The Father gives us peace and strength through his assurance in his Word. R3886:3 Prayers for help in trouble may be answered by removal of the cause, or by strength to overcome the disturbance. R3886:3

44

Luke 22:44 *And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

Being in an agony

- A contest, a struggle. The language used in the Greek implies a struggle of increasing force and severity. R2774:1 While with his disciples he had sought to be cheerful; but now his thoughts turned inward upon himself and his relationship to the Father; and outward upon the public shame, the contemptuous mockery and the public execution. R3885:3 Our Lord, untainted, unblemished by sin, undegraded, undulled by dying processes, was much more susceptible to the pains and sorrows of the hour than others of the fallen race could be. The finer the sentiments and characteristics, the greater the pain. R3885:3 Matthew: "sorrowful even unto death," a sorrow which almost crushed out his very life; Mark: "sore amazed," as though the sorrow had come upon him unexpectedly, as though he were bewildered. R2774:1 Because of the coming shame of trial, conviction and execution as a blasphemer and seditionist, and oppressed with the fear that in some manner he might have failed of perfection, and that his death might mean extinction. R3886:1,2, 3885:3

Prayed more earnestly

- "He offered up strong cryings and tears unto
- him that was able to save him from [out of] death." (Heb. 5:7) R3885:6 As soon as he had the Father's assurance that he had not violated any conditions, and that he would not go into eternal death, he was content to suffer any other experience that might come to him. R5585:6

Drops of blood

- In the agony of Gethsemane the heart and the blood vessels had been affected. The palpitation of the heart had been so intense as to cause a blood sweat—a phenomenon rare, but not unknown, produced by intense mental excitement. SM642; R1801:2 This bloody sweat is not unknown to physicians today, although very rare. It marks an extreme tension of feeling, sorrow nigh unto death. R2774:1 The chief reason why our Lord sorrowed on this occasion, so that his agony, becoming very intense, produced a bloody sweat, was his realization of his own situation in relationship to God and the covenant under which he had made his sacrifice. R3885:5 The very thought of extinction would bring anguish. This thought seems not to have come to our Lord with the same force previously. He now saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, would the heavenly judge thoroughly acquit him whom so many were disposed to condemn? R2774:5 Infidelity has suggested that this account of our Redeemer's sorrow attests his weakness. Many martyrs faced death with boldness. There is a dullness and numbness

connected with fallen manhood that can regard pain and death with indifference. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, tender feelings and is thus able to sympathize with the most tender, delicate and refined, more than any other human being. R2774:2, 1801:2 A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, is very different from the clear knowledge our Lord had and the realization that the life he was about to lay down was not forfeited through sin, but was a voluntary sacrifice. R2774:3, 2467:2 Our race, already nine-tenths dead, has but a feeble appreciation of the value of life and has come to regard death with equanimity. To our Lord, death must have been much more terrible than to us who are already nine-tenths dead and correspondingly blunted in all our sensibilities. R2467:3 Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the Vatican manuscript and that, although it appeared in the original Sinaitic manuscript it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable. R2774:3 The drops, (called thromboiclots), are symptomatic of a disease called diapedesis, and is caused by extreme tension of the nervous system. It once afflicted Charles IX of France. R2767:1*

45

Luke 22:45 *And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,*

Disciples

- Gracefully he condescended to men of low estate, and esteemed them brethren beloved, of whom he was not ashamed. R1801:2 It was no sign of weakness in the Master that he thus craved human sympathy. R1801:2, 3886:6

Sleeping for sorrow

- Their eyes being heavy from sorrow. R3886:6 The hour was midnight; they were sharing his sorrows, but unable to appreciate them rightly. R3886:6

46

Luke 22:46 *And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.*

Why sleep ye?

- Are we asleep, or are we heeding the words of the Apostle, They that sleep, sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God? R3887:1

Rise and pray

- We are to pray together as the Lord's people; we are to pray in our homes, as families; we are to pray in secret, in private; we are to have the spirit of prayer in all that we say and do. R2775:5 Some make the mistake of praying without watching; others make the mistake of watching without praying; but the only safe and proper method is that which our Lord directed, to combine the two. R2775:5 There seems to be special need of this during the Memorial season. R3178:3,6, 3179:1

Lest ye enter

- Those who neglect the Master's words will be sure to enter into temptation, and tolerably sure to fall therein. The fall will be severe, even though, like Peter, they should be afterward recovered out of it —but with weeping. R2775:5 In this evil time, an hour of severe trial is upon us all. R2774:5, 2775:4 There is a peculiar force of temptations at the time of the Passover, every Spring. R3178:3, 3760:3

47

Luke 22:47 *And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.*

While he yet spake

- Arresting him by night, fearing that an arrest in daylight would create a disturbance at a time when the city was full of visitors to the Passover. R3887:2

A multitude

- Not Roman soldiers, but a rabble of the curious, with certain servants of the High Priest, who was also a Judge. These were court officers, an impromptu sheriff's posse. R3887:2, 2779:1, 2467:6

Judas

- At the beginning of his discipleship, probably sincere, the gross defection of heart and character coming on him gradually, beginning with the merest suggestion and ending with the most awful tragedy. The suggestion was probably along the line of selfishness. R3887:4, 2779:2 There will always be a motive, good or bad, back of every deed done to under-members of his body, as well as to the Head. To find strong motives is not to find valid excuses for treacheries. R2468:2 The Judas spirit of selfishness even today might lead to betray of the Lord by the betrayal and injury of one of the least of his followers. R3887:5, 2468:1 One of the most detestable characters in history. R4909:5 Whose heart was selfish, ambitious, covetous—a money-lover, betraying the Master for thirty pieces of silver. R5552:2, 4908:2, 3759:6, 3366:3 As retribution, Judas died soon by his own hand. R3369:3 When temptation comes, the disloyal and selfish Judas class receive it, entertain it, enter into the spirit of it heartily, and are swallowed up by it. R3760:1, 4908:1

Went before them

- It is presumed, apparently on good grounds, that they first sought Jesus in the upper room, where he had left less than an hour before. Finding them gone, Judas knew he would be most likely to find them at Gethsemane. R2468:1 Judas either knew the garden as a spot frequented by Jesus and the disciples, or had learned at the supper where the company intended to go subsequently. R3887:2 Evidently advancing beyond the band to give the salutation, according to prearrangement, they he should thus indicate the one they sought. R2779:2

To kiss him

- The Greek indicates that he kissed him repeatedly. R3887:2 The representatives of the Judas spirit follow his course even to the extent of betraying with a kiss, ofttimes professing great love and respect for the members of the body of Christ, whom they secretly smite for their personal gain, or in an endeavor to gain place or influence or other selfish aggrandizement. R3887:6 Some are willing to sell even their lips, as Judas did, so that, while professing to honor and serve the Lord, they are willing to join with those who misrepresent his character, his plan and his Word. R2779:4

48

Luke 22:48 *But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?*

Betrayest thou

- Judas was the chief, the real crucifier, because of his knowledge and willfulness. Upon him alone our Lord placed the full guilt. R1962:5

49

Luke 22:49 *When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?*

Smite with the sword

- All through the dark ages the sword, military power, was invoked and used on behalf of one party and then another of professed followers of Christ; sometimes against unbelievers, but very frequently against fellow-professors. R2779:4

50

Luke 22:50 *And one of them smote the servant of the high priest, and cut off his right ear.*

Smote the servant

- Peter probably reasoned that if the Lord had directed the bringing of the swords they were for use and not ornament. R2778:6 Perhaps he remembered the Lord's words of a few hours previous, to the

effect that his followers would all forsake him, and his own promise, "Although all shall be offended, yet will not I." (Mark 14:29) R2468:6

Of the high priest

- If Roman soldiers had the matter in charge, the high priest's servant no doubt would have been less officious. R2468:1

Cut off his right ear

- The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. R2779:1

51

Luke 22:51 *And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.*

Suffer ye

- While the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defense in the presence of an armed enemy, is most discouraging to anyone. R2779:1

Healed him

- Exemplifying his words, "Love your enemies, do good to them which persecute you." R2469:1

53

Luke 22:53 *When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.*

This is your hour

- It is probable that Judas was disappointed in the result of his betrayal. Apparently he expected that our Lord would deliver himself by miraculous power from the hands of his enemies. R2468:2

The power of darkness

- The power of Satan is the power of darkness, ignorance and superstition. As the light of truth advances, the power that can only work in darkness is to that extent curtailed. R1233:3

54

Luke 22:54 *Then took they him, and led him , and brought him into the high priest's house. And Peter followed afar off.*

Then took they him

- It would appear that the Jewish Sanhedrin exercised a certain amount of authority in respect to religious matters, and were permitted to make arrests, but not to execute criminals without the consent of the Roman governor. R2467:6 Our Lord surrendered voluntarily. R5922:2

Into the high priest's house

- For a preliminary hearing to examine Jesus and formulate and decide upon the charges on which it would convict at the formal meeting at dawn. R2470:4 It is clear that this was an irregular meeting of this assembly of the nation's representatives, drawn together by common consent to participate in the crime of condemning their Messiah, Jehovah's Anointed. R1809:2 Evidently a few such men as Joseph of Arimathea, Nicodemus and probably a few others known to be favorably inclined toward the new teacher were carefully excluded. R1809:2

Peter followed

- John points out that Peter and himself followed at a distance. Their deep interest in the Master would not permit them to go to their homes; they must keep him in sight, and note how things would go with him to the very last. R2469:2 His very courage led him into the trap placed before him by the adversary. This quality showed when he went into the courtyard of the palace and mingled with those who were there, even after cutting off the ear of one of the priest's servants. R5202:2

57

Luke 22:57 *And he denied him, saying, Woman, I know him not.*

I know him not

- Far better for poor Peter to have openly declared, "Yes, I am one of his disciples, and since I presume that none such are wanted here I will go out." R2469:2 Peter's failure was along the very line of his strength. He was naturally courageous, had boasted of it, and yet failed for lack of courage. "When I am weak then I am strong," implies that he who feels himself strong is really weak, as in Peter's case. R2469:5 So with some today; when they are by themselves or with others of like precious faith, they are bold and courageous; but when in palaces or amongst officers of nominal Christianity, they are ashamed of their Master and afraid to confess him. R2469:2 But this sin was before the Spirit was given. F224 His devotion succumbed to his fears, so that he openly denied him. R1987:6 Perhaps the Lord allowed that to happen for our sakes, that we might realize our need to put our confidence in the Lord. CR307

58

Luke 22:58 *And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.*

I am not

- One false step leads naturally to another; to have now declared for Jesus would have been a public testimony that he was a liar, in addition to leading to his apprehension. R2469:3

61

Luke 22:61 *And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.*

Looked upon Peter

- A look of loving sympathy. R4712:5

And Peter remembered

- Had he realized the trials that were near, how vigilant he doubtless would have been! How ready are we for the harvest-time ordeal? R3886:6, 3887:1

62

Luke 22:62 *And Peter went out, and wept bitterly.*

Wept bitterly

- The weeping showed that the denial was merely the result of the weakness of the flesh. R5202:2 His crushing out of the evil inclination toward self-preservation proved, that in spite of his thrice-repeated denial, he was at heart loyal to his Master. So with us; he who resists the smallest temptation thereby strengthens his character that he may be able to withstand greater ones. R5202:2 Both Peter and Judas were penitent; the one was accepted back to divine favor, the other was not. The one, merely entrapped, at heart was not disloyal, and was restored and blessed. The other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable. R4908:1 Tradition says that for the rest of his life Peter arose every morning at cock-crowing to remember afresh this denial of the Lord. R3368:1

63

Luke 22:63 *And the men that held Jesus mocked him, and smote him .*

Mocked him

- Low minds delight in the misfortunes of those whom they realize to be their superiors. R2470:5

And smote him

- "I gave my back to the smiters and my cheeks to them that plucked off the hair." (Isa. 50:6) E52 "Consider him who endured such contradiction of sinners against himself." (Heb. 12:3) R2781:6

64

Luke 22:64 *And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?*

They struck him

- It is not necessary to suppose the officer intentionally unjust; rather, influenced by his desire to appear zealous in support of the high priest, this accentuated his mental unbalance as a fallen man, and led him to imagine evil where there was none. R2469:6

On the face

- Our Lord did not literally turn the other cheek and ask the man to smite that also. This illustrates how the Lord's people are to understand this command, meaning simply that they are not to resist evil with evil, but to resist evil with good. R2469:6

65

Luke 22:65 *And many other things blasphemously spake they against him.*

Many other things

- "I hid not my face from shame and spitting." (Isa. 50:6) E52 Between the examination and formal conviction, our Lord was subjected for two hours to mocking and insults. R2470:5 By contrast, the spirit of Christ is that of love, gentleness, sympathy, kindness. R2470:5

66

Luke 22:66 *And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,*

As soon as it was day

- About five o'clock. The Jewish Law forbade a trial by night. R2470:4

Led him

- The formal trial before the Sanhedrin at dawn was merely a ceremony—a farce—the determination to kill Jesus having been reached long before his arrest. R2470:4 They desired no such King, no such Savior, no such Messiah. R3895:3

Into their council

- It is not sufficient that we go through a form or ceremony of justice. It is all-important that we have more than the forms of justice; we must have the spirit of righteousness, a love for righteousness. R2470:4

69

Luke 22:69 *Hereafter shall the Son of man sit on the right hand of the power of God.*

Hereafter shall the Son

- This prophecy compassed the certainty of his death and resurrection and pointed to his return in the end of the Gospel age in power and great glory. R1809:5

Right hand of power

- "Sit thou on my right hand till I make thine enemies thy footstool." (Psa. 110:1) A92, 93

70

Luke 22:70 *Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.*

The Son of God

- The Jews would have been afraid to call themselves sons of God, or to call him their Father. If they had spoken of themselves as sons of God, they would have thought that they were doing something

reprehensible. R5219:2 Not Jehovah himself. R2781:5 Because he said this, they said he was a blasphemer. R5219:2, 2781:5

Ye say that I am

- Knowing that his reply would be like signing his death warrant. R1809:5

71

Luke 22:71 *And they said, What need we any further witness? for we ourselves have heard of his own mouth.*

Need we any further

- The condemnation was rushed through for two reasons: (1) the great Jews feared that the common people would defend Jesus; and (2) the Passover was at hand and they wanted to kill him before it. R2470:4 How little did they realize that they were being permitted of God to exercise the evil desires of their hearts, and thus to fulfill types and prophecies to the very day. R2470:4

Luke 23

1

Luke 23:1 *And the whole multitude of them arose, and led him unto Pilate.*

The whole multitude

- Escorting him thither to make sure that their purpose should be accomplished. R1809:3

Arose

- Intent on getting him into the hands of the Roman soldiers at the earliest possible moment, so that the multitudes might realize his case as beyond the power of their intervention. R2470:6

Led him

- Early in the morning of the day of crucifixion, about eight o'clock. R3895:2

Unto Pilate

- The Roman Government had taken away from the Jewish Sanhedrin the power of capital punishment, and nothing short of Jesus' death was in their minds. R2785:3 Pilate, the Roman governor of Judea, had in his hands the power of life and death. The Jewish Sanhedrin was permitted to govern the country in a religious way, according to Jewish law and custom, but had no power to order public execution. R2470:3 Pilate seems to have had a reputation for cruelty. Philo speaks of "his corruption, his cruelty, his continual murders of people untried and uncondemned." R2470:6 The Roman governor, who cared nothing for their religious ideas. R1809:6, 3895:6, 3368:1 He saw that it was the religious power of the Jewish rulers that was in danger, and not the civil powers of the Roman government. R3895:3 He shortly afterward lost his commission as governor, and in despondency committed suicide. R3369:3

2

Luke 23:2 *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.*

To accuse him

- Realizing the wide influence already attained by his teachings, they desired to make his execution as public and disgraceful as possible, to the intent that his followers might be chagrined and humiliated. R2470:3

Perverting the nation

- The valiant for the truth have ever been considered enemies by the nominal mass. All who endeavor to withstand error in its popular forms must expect to bear the same reproach, and for a time be esteemed the troublers of Israel. R577:5 Sedition, agitation against the existing order; inciting to rebellion. R2472:2, 3895:3, 3554:5, 2785:3, 1810:1 Treason; a charge likely to arouse the wrath of

the Roman rulers. R1809:6, 3368:6 Intimating that the incident would be reported at Rome, reflecting against Pilate's vigilance. R3896:4, 3555:4, 1810:4

Forbidding to give tribute

- Entirely false. (Matt. 22:21) R1810:1 That he interfered with the collection of the Roman taxes. R2785:3, 3895:3, 3554:5, 2472:2, 1810:1 Whereas he himself had paid taxes with the money taken from the fish's mouth, and had said only two days previous, "Render unto Caesar the things that are Caesar's." (Mark 12:17) R3368:2

Is Christ a King

- The Jewish Sanhedrin tried the Lord under a different charge altogether. Their charge against him was blasphemy. R5221:3 They did not mention the charge on which they themselves had convicted Jesus falsely, namely, blasphemy; for this would have been no crime whatever in the eyes of the Roman governor. R2472:2, 1809:6 Three counts: (1) sedition, raising a tumult; (2) that he taught the people that they should not give tribute to Caesar; and (3) that he himself claimed to be the king who should receive the tribute. R3895:3, 3554:5, 3368:2, 2785:3, 2472:2, 1810:1 It is possible that in the closing scenes of the Church's experience some may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another King. R3369:5

3

Luke 23:3 *And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it .*

Pilate

- A heathen man, neither Christian nor Jew. R2785:4, 3895:6, 3368:2, 2786:4 Placed in Jerusalem, not to do justice, but to keep order, maintaining the authority of the Roman empire. R3895:6, 3368:3

Art thou the King

- The Jews had not made such a charge against Jesus. Indeed, they were far from wishing to acknowledge the Galilean as King of the Jews. R2471:4 This was a question which our Lord could not properly evade. He was the King of the Jews. He could not deny the fact now before Pilate. At the same time it was due Pilate that he plainly show that he was not seeking to wrest the government from Pilate and the Romans at this time. R3554:6 Remarkably few of those who have heard of Jesus have recognized that he is a king. Many can recognize in our Lord the attitude of a priest, who fail to realize that he is also to be a king. The priest's office speaks mercy and forgiveness; but the kingly office is no less essential—men must be delivered and ruled in order to develop. R2471:5

And he answered

- Serenely. This was the secret of our Lord's composure. He had surrendered to his Father his every interest. In proportion as we have been filled with his spirit and loving submission we will be able to be calm under the most severe and trying ordeals. R3895:4

Thou sayest it

- That is, "Your statement is correct; I am a king." R2471:5 Not quite equivalent to yes, and yet it intimated that he did not wish to dispute the charge. R3368:4 When arraigned before the priests and Pilate, and when crucified, he was the calmest of the calm, by the Lord's strengthening. R3759:3 Similarly, we should not deny dangers nor boast of courage, but lean upon the arm of the Lord. R3759:6

4

Luke 23:4 *Then said Pilate to the chief priests and to the people, I find no fault in this man.*

To the chief priests

- The most rabid of our Lord's foes were the chief priests and rulers, and the Jewish mob whom they incited, authorized, and in a sense, legalized, by their learning, pretended piety, and official position as those who "sat in Moses' seat." R3895:1 It is nominal Christendom and her Doctors of Divinity

whose opposition is chiefly roused and whose tongues are the loudest in crying against all the true members of the Body of Christ. R3895:2

I find no fault

- Pilate had definitely made up his mind that there was no danger whatever to the Roman Empire from the meek and lowly person whom he had interviewed—he was surely not an anarchist, nor an insurrectionist of any kind. R2785:5 There must have been something very striking in our Lord's personal appearance to have caused Pilate to consider for a moment the rejection of the demands of the Jewish Court or Sanhedrin. R2471:3 The Jewish leaders were chagrined with Pilate's decision. R2785:6 This decision is the decision of all fair-minded people, from his day to the present, irrespective of religious prejudices. R2785:5

5

Luke 23:5 *And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.*

Beginning from Galilee

- Attempting to prove that the teachings of Jesus were calculated to arouse a revolution amongst the people; that already in Galilee it had great influence, and now he was coming to Jerusalem, etc. R2785:6 The Lord's teachings were revolutionary as respected religious matters; but the charge was not true in the sense they wished Pilate to understand, that he was a breeder of a political revolution. R2785:6 We, like our Lord, stand committed to a revolution on the lines of true religious worship, but we, like our Lord, have nothing whatever to do with political revolutions. R2785:6

6

Luke 23:6 *When Pilate heard of Galilee, he asked whether the man were a Galilaean.*

A Galilean

- Although born in Bethlehem, Jesus was reared in Nazareth, "that he might be called a Nazarene"—that he might not have the honor of the "City of David," but the odium of "a mean city." R4556:3

7

Luke 23:7 *And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.*

To Herod

- This is the same Herod who, about a year and a half before, had beheaded John the Baptist, and who, hearing of Jesus, had suggested that he might be a reincarnation of John. R3368:6, 2786:1, 2472:2 The son of Herod the great who slew the infants at the time of our Lord's birth. R2786:1 Pilate found a loophole, a way of escape from his dilemma, by referring the case to Herod. R3555:4, 2786:1, 2472:2

9

Luke 23:9 *Then he questioned with him in many words; but he answered him nothing.*

Answered him nothing

- There is a time to speak and a time to hold silence, and our Lord was the master of the situation. Undoubtedly his silence was more forceful than anything he could have said. R3895:5 Our Lord was not there in self-defense, nor to plead his cause, nor to seek to escape the penalty for our sins, but the reverse. R2786:1 Probably the most striking rebuke he could have ministered to Herod. He was determined to do nothing to hinder the accomplishment of that which he knew to be the divine purpose—his death that very day. R3368:6 Herod was evidently provoked by this silence, but dare not belittle himself by showing this. R3895:5

10

Luke 23:10 *And the chief priests and scribes stood and vehemently accused him.*

The chief priests

- We are not to think of these men as wilfully, knowingly, crucifying the Son of God. On the contrary, the Apostle assures us that it was in ignorance that they did it. (Acts 3:17; 1 Cor. 2:8) R2786:3

11

Luke 23:11 *And Herod with his men of war set him at nought, and mocked him , and arrayed him in a gorgeous robe, and sent him again to Pilate.*

Set him at nought

- His verdict was: Not guilty—innocent. R3895:5

Mocked him

- Herod no doubt was piqued, as well as disappointed, by our Lord's conduct and his inability to gain entertainment from him as expected. R2472:2

In a gorgeous robe

- Herod regarded Jesus as a pretender, and no doubt thought it a stroke of wit to parody his claims of royalty. R3895:5

Again to Pilate

- With a desire to return Pilate's compliment and perhaps with some little touch of remorse of conscience in respect to the beheading of John the Baptist. R2472:2 Expressing his appreciation of Pilate's course, but declining to interfere in Pilate's territory. R3369:1

12

Luke 23:12 *And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.*

Pilate and Herod

- The act of deference on the part of both restored their friendship. R5571:1

13

Luke 23:13 *And Pilate, when he had called together the chief priests and the rulers and the people,*

And Pilate

- Manifesting far greater concern than the Papacy would have done under similar circumstances. B330

14

Luke 23:14 *Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:*

Perverteth the people

- As Jesus was called a perverter of the people by the "orthodox" of his day, all who withstand error must bear the same reproach. R577:5

Have found no fault

- In these words we have Pilate's verdict—not guilty. According to Roman law this was the proper ending of the case. R3555:4 Some six times in all Pilate declared the innocence of Jesus. R3369:1 Pilate's course was noble and just, though not the noble and just one which we would have preferred for him. R3368:3, 2786:4 We are not of those who condemn Pilate. He was a servant of the empire. Only a clearly enlightened and fully consecrated saint could have been expected to do more than Pilate did for the release of Jesus. R2472:6 The apostles do not implicate either Pilate or the civil authorities, but hold responsible the Jews and their leaders. (Acts 2:23) R2786:4

15

Luke 23:15 *No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.*

Nor yet Herod

- It is stated, on the authority of the early Christians, that the majority of the Roman magistrates behaved like men of polished manners and liberal education, frequently dismissing charges against Christians with contempt, or suggesting to accused Christians some legal evasion. B330

16

Luke 23:16 *I will therefore chastise him, and release him .*

Chastise him

- Pilate wished to placate the mob spirit which he perceived at his court gate; if Jesus were scourged, and thus demeaned, the people would probably be more likely to let the incident drop than if the Lord were turned free without chastisement. R3896:1, 3369:1, 2786:2, 2472:3 23:17

He must release one

- A matter of custom at this season, showing clemency and favor. R3368:5, 3896:1, 2786:2 As a subterfuge, Pilate proposed to consider Jesus guilty, to thus satisfy the Jews, and then release him as the customary prisoner. R2786:2, 3896:2, 3368:5 It occurred to Pilate that one way to appease the Jews, to let them feel that they had not been utterly defeated, would be to allow the supposition that he was justly condemned, and then to let him be the prisoner usually respited at this season every year. R3555:5, 2786:2

18

Luke 23:18 *And they cried out all at once, saying, Away with this man , and release unto us Barabbas:*

Away with this man

- Religious fanaticism is the deepest, wickedest and most conscienceless of hatreds. R2313:2

Barabbas

- They were filled with the spirit of the Adversary—they hated the Light and the Light-Bearer, preferring a murderer. R3896:2 The world's natural choice is for one of murderous spirit rather than for a saint. R3896:2 Accusing Jesus of being a traitor to Rome and asking to have him crucified, and in the same breath urging the release of one about whose rioting there was no question. R3368:5 How untruthful is the proverb, "Vox populi, vox Dei"—The voice of the people is the voice of God. R3555:5 This scene has often been alleged as the self-condemnation of democracy. Vox populi, vox Dei, its flatterers have said. But the multitude chooses Barabbas. The priests and nobles were no better than the mob. It was by their advice that the mob chose. R3896:4, 3369:5

19

Luke 23:19 *(Who for a certain sedition made in the city, and for murder, was cast into prison.)*

A certain sedition

- There had been a real sedition, a genuine movement against the authority of Rome, at a previous time, and Barabbas and others had been made prisoners on account of it. R3368:5

21

Luke 23:21 *But they cried, saying, Crucify him , crucify him.*

They cried

- Showing that, as a nation, they were unworthy and unready for God's work. R4593:5 At the close of Jesus' ministry only about 500 worthy ones had been found. R4593:5

Crucify him

- To have stoned him to death as a blasphemer they feared would leave him a martyr, while to have

him publicly executed as a criminal would, they hoped, brand Jesus, his teachings and his followers, forever with infamy. R2473:1 It was not divinely intended that our Lord should be stoned, but that he should be treated as a cursed one—hanged upon a tree. (Deut. 31:22,23) R5221:3 The vilest sentence or curse against sinners under the law Jesus bore, that he might not only be the Redeemer of the world in general, but also the Redeemer of the Jew. R3901:3 The horrible method of execution for the vilest of criminals, its severity being intended to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. R2473:1 Their enmity to Jesus was because he and his teachings were discounting them and their teachings before the people. R2786:2 Selfishness lies at the foundation of every sin and every crime. R2786:2 They were to a large degree under the influence of our great Adversary. R4308:3

22

Luke 23:22 *And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.*

I have found no cause

- We are to be blameless in the sight of those of mankind who are recognized as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed him, yet in their private councils they recognized the fact that he was harmless. R4797:1

24

Luke 23:24 *And Pilate gave sentence that it should be as they required.*

Pilate gave sentence

- He was placed as the representative of Rome at Jerusalem, not to do justice, but to keep order; not to favor and forward the divine plans, but to represent and maintain the authority of the Roman empire. R3895:6, 3368:3 The Roman Government expected him to be absolutely just in respect to Roman citizens; dealings with others were to be conciliatory. PD69/83 An unwilling instrument, he was not one hundredth part as guilty as the Jews. R3369:3

As they required

- Under stress of the Jews, and to keep peace, Pilate caused the charge to be made that Jesus was crucified because of claiming to be King of the Jews. R5221:3

25

Luke 23:25 *And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.*

He delivered Jesus to their will

- Influenced more by considerations of policy than of principle. R1810:4 Is not this as high a level as is ever attained by earthly law and justice? What human law can stand against the will of the people? The blame lies, not with Pilate, but with the Jews and their rulers. R3896:5

26

Luke 23:26 *And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.*

They

- The centurion and soldiers appointed by Pilate. R5221:3 It was customary to have four soldiers attend each prisoner to execution. R2473:5 Pilate's soldiers who, heartless and brutal, made sport of the Master's adversities. R2786:5

Led him away

- Not willingly, but by reason of the stress laid on Pilate by the Jewish nation. R5221:3 Along the narrow streets of Jerusalem to the Damascus gates. The entire distance from the castle Antonio to the

hill-top called Calvary is about three-fourths of a mile. R3900:2 The narrative seems to imply that Jesus bore his own cross on the way to Calvary, and that he fell beneath its weight. R5221:3, 4171:5 His weakness was not the result of inherited blemish or sin, nor of imperfection, but the result of sacrifice. R4138:2, 1359:4

One Simon

- Evidently a strong and rugged countryman, who was passing by. R5222:1 We know nothing respecting Simon, except Mark relates that he was the father of Alexander and Rufus, giving the suggestion that these two sons may subsequently have become followers of Jesus, and well-known amongst the disciples. R2473:2 Tradition declares that he afterwards became one of the Master's disciples. R5222:4 Simon represented in this case all of the Lord's faithful ones who help to bear the cross, following his example, walking in his steps. R5222:4 The disciples of Jesus missed the opportunity. One had said he was ready to die with the Lord, and so said they all. In the moment of testing they did not display this courage. It is much easier to attest great loyalty than it is to manifest it when the test comes. R5222:1, 3370:1, 2473:2 We are to remember that the disciples were common people, despised as Galileans, and had reason to fear the wrath of the chief priests and rulers. R3901:2 If we are disposed to envy Simon his privilege in the bearing of the cross, let us reflect that many of the Lord's brethren are daily bearing symbolic crosses, and that it is our privilege to assist them. R3370:1

The cross

- Perhaps 12 to 14 feet long, with a cross-beam of at least 5 feet. Since there are no light woods in the vicinity of Jerusalem and olive, a very heavy wood, is most common, we estimate its weight at 150 to 200 pounds. R5221:6 The crosses were not so large and heavy as generally illustrated in modern paintings. The evidence is that the feet of the crucified were usually only twelve to eighteen inches from the ground. R2473:2 As the wooden cross was not our Lord's heaviest burden, so, too, his followers have crosses which the world sees not, but which the brethren should understand. R3370:1 The cross has become fashionable, worn as an ornament, with little thought of what the original signified of shame and ignominy. R2787:1 The Lord will send the aid necessary, even though, as in this case, it be impressed, and that because of the sympathy of the worldly. R3370:1

Bear it

- While he, from exhausting labor and daily sacrifice for the good of others, endured weakness and weariness, yet men did not recognize the real cause of his physical weakness, but esteemed him stricken and smitten of God, as though he were a sinner like other men, and therefore, like them, subject to physical decline and death. R1359:4 We have no opportunity of doing anything of this kind for the Master himself. But he is still with us in the brethren. What a precious privilege this affords us of still helping to bear the Master's cross. R5222:1 Now the cross is with us. There is still room for bearing it and experiencing crucifixion of the flesh as the representatives of him who loved us and bought us with his own precious blood. R3901:3, 2787:1, 2473:3

After Jesus

- Implying that Simon did not carry the cross entirely, but merely assisted Jesus, carrying the hinder part of it, which usually dragged. R3369:6, 2787:1 Whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging, we cannot surely know. If the latter, it furnishes a more striking illustration of how we are to walk in his footsteps and join with him in carrying the symbolic cross. R3901:1 His weakness was not the result of inherited blemish or sin, nor the weakness of imperfection, but of sacrifice. R4138:2 When we think of our Lord as a perfect man, we would not think of him as being the strongest of men. R5221:6, 2787:2 The coarseness and brute strength which we find in many men is to be esteemed a degeneration, as truly as is weakness and effeminacy of others—only that the degeneracy has manifested itself in another form. R2787:2 The cross will not be too heavy for us. The Lord will bear the heavy end of it; and our experiences will be

only such as will be for our good and will work out for our blessing. R5222:4

27

Luke 23:27 *And there followed him a great company of people, and of women, which also bewailed and lamented him.*

Of women

- Quite probably these included Mary, our Lord's mother, Martha and Mary of Bethany, and Mary Magdalene. R3370:1, 2473:4, 1816:1

Bewailed

- It is to their credit that some who followed in the procession were weeping, and this credit for tenderness and sympathy falls to the women. R2787:3

28

Luke 23:28 *But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.*

Weep not for me

- Even in our Lord's last moments his thoughts were not of himself but of others. R2787:3 Our Lord's tears were shed chiefly in sympathy on behalf of others (John 11:35), while forbidding others to weep for him. Let us be like him—strong to bear our own griefs and tender to feel the sorrows and sins of others. R1886:5*

Weep for yourselves

- This he said in reference to the atrocities which would mark the overthrow of their nation and the destruction of Jerusalem. R1816:2, 2787:3

30

Luke 23:30 *Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.*

Mountains

- Governments. R621:5

Fall on us

- Cover, protect us. The Lord certainly did not expect wicked men to get faith enough to pray for mountains to fall on them. B139; R5577:3 Applied at the time of the destruction of Jerusalem, and now in the closing time of this age. R5577:3

Hills

- Rocks, societies. R621:5

31

Luke 23:31 *For if they do these things in a green tree, what shall be done in the dry?*

In a green tree

- If their rulers could sanction such injustice and lawlessness while their greenness, freshness and religious vitality remained, what might be expected in the future, after the religious vitality had dried out. R2473:4

What shall be done

- If bigotry and bitter falsification are practised before the Evangelical Alliance has any life, how arrogant might we suppose the same persons to become after the image would receive life? R5349:5 At the time of the destruction of Jerusalem, hundreds of Jews were crucified at once. R1816:4

32

Luke 23:32 *And there were also two other, malefactors, led with him to be put to death.*

Two other

- Perhaps to distract from the injustice of their own course and to throw a measure of justice into the proceedings as a whole, or perhaps to demean Jesus in making him a companion of outlaws. R3370:4

33

Luke 23:33 *And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*

Called Calvary

- A Latin name, signifying skull; Golgotha, the word used by Matthew, also signifies a skull, in Aramaic, the original language of the Jews in Palestine. The name was probably applied because the hill, viewed from a little distance, resembled a skull. R3900:6, 3370:2, 2473:3 Golgotha! There is a legend that it was the very center of the earth's surface, the middle point of the habitable globe. We think nothing of the legend, but very much of the truth which it suggests, for the cross of Christ is the true center of the Church where all believers meet, of all tribes and nations. R4174:1*

They crucified him

- The wooden crosses were laid upon the ground, the victims stretched thereon, and nailed by hands and feet; then the soldiers lifted the crosses and set them into already prepared holes or sockets. The torture of these experiences can better be imagined than described. R3901:3, 3370:2, 2787:3 Crucifixion is probably the most cruel form of death. Even by the Romans it was practiced only upon culprits—usually outlaws, brigands and seditionists. Thus our Lord was "numbered with the transgressors." (Isa. 53:12) R2787:3 The crucifixion took place at the third hour, Jewish reckoning, or nine o'clock, our reckoning. R3370:3, 1815:6 His death was a great trial of faith to all his disciples. R3179:1

34

Luke 23:34 *Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*

Forgive them

- While doubtless of a forgiving spirit, we doubt that Jesus uttered these words because: (1) they are not found in the Codex Vaticanus (fourth century) or Codex Alexandricus (fifth century); (2) these men were unrepentant, and repentance is essential to forgiveness; (3) they lacked faith, and faith must precede forgiveness; (4) the sacrificial work was not yet finished; and (5) there is no evidence their sins were forgiven. R4172:5, 3901:4, 2474:5 We cannot, however, have any doubt that the words represented our Master's sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you, and pray for them. R3901:4 We find no mention in the Scriptures of forgiving on God's part without the requirement of repentance. This passage might be so considered, but these words are not found in the oldest Greek manuscripts—the Sinaitic and Vatican. R1694:5 While Abel's death called for vengeance (Heb. 12:24), Christ's life was sacrificed for us and calls instead for mercy. Not only was he slain by men, but he was slain for men. R1614:6 These words are not to be taken in account; Jesus had foretold in his parable that God would punish them. (Luke 20:14-16) R5577:5, 4172:5 We have no evidence that the sin was forgiven, but that the prayer of the Jews, "His blood be on us and on our children" (Matt. 27:25), was answered. R4172:5 Nevertheless, we feel sure that this was the sentiment of his heart, as it was also that of Stephen (Acts 7:60). R3901:4, 4172:5, 2474:4

For they know not

- The apostles said of the traducers of Jesus, his real crucifiers, "I wot that in ignorance ye did it, as did also your rulers." (Acts 3:17) Much of the opposition to the body of Christ will be able to similarly pass by as done in blindness and ignorance. R3895:2 Sins that are committed in ignorance and blindness will be forgiven through the merit of Christ. HG147:6 The Lord, who will be the judge, himself prayed forgiveness upon the ground of at least a large measure of ignorance. R1655:4 To be

sure, they did not know that they were rejecting him, but they did not want to know. R591:3*

Parted his raiment

- Little did they think that they were thus fulfilling prophecy. Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. R3901:4, 3370:3, 2474:1 The division of the spoil was customary at every crucifixion, and gave evidence of the indifference and hard-heartedness of the soldiers in the presence of suffering. R2474:1 The masses of mankind since have been doing just what the people did upon the day of our Lord's crucifixion. Some looked, but sympathized little, and appreciated not; others derided and blasphemed; others made sport of it, and still others, with rude jest, gambled over his raiment. R1988:3

And cast lots

- For his seamless tunic, which was the most valuable article. R3901:5 That robe properly and beautifully represents Christ's righteousness. The lot, or privilege, to have this garment has fallen chiefly to us of civilized lands. R2788:3 It is not by lot, accident or choice that this robe comes to the Lord's people. It is obtained only through the exercise of faith, and held only by the obedience of faith. R2474:1 Fulfilling the prophecy of Psa. 22:18, "They parted my garments among them, and cast lots upon my vesture." R2474:1, 3370:3

35

Luke 23:35 *And the people stood beholding. And the rulers also with them derided him , saying, He saved others; let him save himself, if he be Christ, the chosen of God.*

The rulers also

- Neglecting, doubtless, important matters in their eagerness to make sure that he did not escape them. R3370:6, 2787:4

Derided him

- "As he was, so are we in this world." (1 John 4:17) "We did esteem him stricken, smitten of God." (Isa. 53:4) R2316:5, 3370:5

He saved others

- A singular admission of the truth. R3370:6

Save himself

- He could have saved himself. (Matt. 26:53) R5195:4, 3901:6

36

Luke 23:36 *And the soldiers also mocked him, coming to him, and offering him vinegar,*

The soldiers also

- Seeming to feel that this was an exposure of another fraud, the ignominious termination of another one who had asserted himself against the power of Caesar. R2787:4 Spurred on by the influence of the Jewish rulers. R3901:6

Offering him vinegar

- The offering of wine mingled with bitter myrrh, otherwise styled gall, was not an indignity as is usually supposed, but an act of kindness. R3370:2

37

Luke 23:37 *And saying, If thou be the king of the Jews, save thyself.*

Save thyself

- He could not save others and save himself too; for only by the sacrifice of himself could he hope to save others. R1815:6 Making light of his miracles of healing and of awakening the dead. R3901:5 Had he done as he was dared to do, he would have ruined the hopes not only of those who crucified him, but of all mankind. R2787:6

38

Luke 23:38 *And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.*

Letters of Greek

- Because it was the language of the visitors and of the educated from all quarters. R2473:5 The language of literature. R3901:6, 3370:3, 2787:4

And Latin

- The language of the Romans, their rulers. R3901:6, 3370:3, 2787:4 Because it was the language of the empire and the soldiers. R2473:5

And Hebrew

- The language of their own nation. R3901:6, 3370:3, 2787:4, 2473:5

KING OF THE JEWS

- A title of shame and contempt, a brand of blasphemy to those who read it. The multitude, going and coming to and from the city, jested him upon his title, and the miserable failure of the fraud he had attempted to perpetrate. R2787:4 Under stress and to keep peace, Pilate caused the charge to be made that Jesus was crucified because of claiming to be King of the Jews. R5221:3 Little did Pilate comprehend this great truth. Few yet realize the truth of this statement. Comparatively few have rendered him allegiance, bowing the knee of their hearts in sincerity and truth. R2473:6 There is a slight difference in the statements of the different Evangelists respecting the words used on this tablet. We suppose the words differed slightly in the different languages, and the Evangelists quoted from different originals. R2473:6

39

Luke 23:39 *And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.*

Save thyself and us

- If Jesus had saved his life, He could not have become the King and Savior of the world, because only by his death could the death sentence against Adam and his race be met. PD69/83

40

Luke 23:40 *But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?*

But the other

- As the multitude of onlookers were divided, some sympathizing and some deriding, it is not surprising, that similar emotions were awakened in the minds of the two robbers crucified with Jesus. R3902:1 Indicating he had a tender and contrite heart, such as will be first to receive Kingdom blessings. R5578:4, 5132:6

Answering

- He alone, so far as we are informed, raised his voice in protest against the slurs, and in defense of the meek and lowly one. R2787:6 The raillery of his companion only opened his mouth in defense of the Savior. R3902:2 Manifesting a faith which, under the circumstances, was remarkable. R3902:1

Condemnation

- Judicial sentence. R331:3

41

Luke 23:41 *And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.*

But this man

- We cannot suppose that this thief had any correct or definite idea of Jesus—nothing more than a mere feeling that he was about to die, and a straw of hope was better than nothing. F667; R506:3 This living epistle made a marked impression upon him, just as sometimes the conduct of the Lord's followers, patient in tribulation, is the strongest and best lesson that can be given to some. R2787:6

Hath done nothing amiss

- Paraphrased: "I heard those falsifiers bear false witness against you and I sympathized with you all the time. I knew there was no evil character in you." Q711:3 Aside from the weeping of the disciples, the penitent thief's conduct is the only mark of appreciation of the Lord's righteousness found in this picture. Often the only sympathizers are some apparently deeply degraded. R1988:6

42

Luke 23:42 *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.*

Lord

- Doubtless the thief had heard of Jesus, that he was reputed by some to be the Messiah, and notwithstanding the incongruous condition of things, the thief realized that with our Redeemer there was a kingly demeanor. R3902:2

Remember me

- Paraphrased: "If you are a King, and after you have come into your office of King, and have your Kingdom, then remember this poor thief, and do something for me, will you?" Q711:3; NS576:2 He had nothing to lose and all to gain by speaking a word in defense of the holy dying one. Peradventure this might be the Messiah. He would at least ask his blessing. NS576:2

When thou

- The import of his petition was that whenever Jesus reached his Kingdom power, he desired favor. F668; R506:3 He has not come into his Kingdom yet. It is more than eighteen hundred years and we are still praying, "Thy Kingdom come." Q711:3

Comest into thy kingdom

- "I heard you say before Pilate that you have a Kingdom, but not of this age; some heavenly Kingdom." HG596:3, 645:5 When you receive your Kingdom, wherever it may be and under whatever conditions, if it is in your power, remember me. R3902:2 Our Lord has not come into his Kingdom yet, and hence the time when that thief wished to be remembered has not come. We are still praying, "Thy Kingdom come." Q523:5 This will be fulfilled when our Lord takes unto himself his great power and begins his reign, when he shall say to all the prisoners of the tomb, "Go forth, and to those who sit in darkness, show yourselves." HG130:3 Our Lord Jesus has not yet fully come into his Kingdom; hence the time has not yet come when the thief desired to be remembered. R4172:6

43

Luke 23:43 *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.*

Verily

- The word translated "verily," or "indeed," is the Greek word amen, and signifies "so be it," as you have asked. F668; R506:3, 5132:6, 3902:4, 2788:1; HG130:2, 596:4; PD69/83; Q711:3; NS576:3 As the thief was made glad by the assurance that he would then be under the Kingdom rule in Paradise, so all who come to any understanding of the divine program can rejoice, even though their lives hitherto have been misspent. NS576:5

I say unto thee,

- The comma should be after and not before "today" in order to permit harmony with the facts before us and agreement with other Scriptures. The original Scriptures are not punctuated, punctuation being a comparatively modern invention. R2788:3, 506:6; F669; HG646:1; PD69/83; Q523:6; NS576:1 To read it as usually punctuated, it would teach that Jesus and the thief went away somewhere that day, which is contrary to Luke 24:46; John 20:17 and John 3:13. R506:6

To day

- I assure you today, and give you the consolation, that when I do come into the Kingdom in the Father's appointed time, you shall be with me in that Paradise. NS576:1 Instances of a similar use of the word "today" are found in Deut. 15:15; 30:15,16; Acts 26:29. F669; HG130:4 This dark day, in which it would appear I have not a friend in heaven or on earth; this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer. R5132:6; HG596:5; Q711:3 While no repentances are to be scoffed at, nevertheless death-bed repentances are not to be esteemed passports to glory in the Kingdom. NS576:5; HG645:3 When everything seems unfavorable, when I appear as an imposter, subject to the insults and taunts of my enemies—notwithstanding all this, I tell you, Thou shalt be with me in paradise. R3902:4, 2788:3, 506:3; F668 That this does not teach death-bed repentance is proved by the following facts: (1) the thief did not go to Paradise that day; (2) nor did our Lord; (3) Paradise was not then in existence; (4) the whole earth will become Paradise; (5) the thief's blessing would be in the Millennium; (6) the thief is still unconscious; (7) our Lord did not ascend into heaven even when, three days later, he was resurrected; and (8) Christ has not yet come into his Kingdom. NS575:5 Misinterpretation has done a great amount of harm. People have been encouraged to continue a life of sin, trusting that with their dying breath they may say, "God be merciful to me," and be immediately ushered into glory. R5132:5; HG596:2, 645:1 On the day of their dying all three went to hades, to sheol, to the tomb, to the state of the dead. The two thieves still remain there. But Jesus arose from sheol on the third day. He has not been to Paradise, for Paradise is not even yet in existence. R5133:1, 3902:4; HG596:6, 645:4

Shalt thou

- When he should come into his Kingdom at his second advent he would, as the thief requested, remember him. R2788:1 Not merely because of the kindness done to Jesus, but especially because his words indicated a sincerity and honesty of heart such as the Lord is always glad to bless and reward. HG596:5, 646:5 Let none suppose that the two thieves will enter Paradise on the same footing. HG437:4 The penitent thief will have the advantage over the other because, instead of hardening his heart and joining with the rabble in reviling our Lord during his dying moments, his heart was softened. NS577:5 The penitent thief will unquestionably have a two-fold blessing. First he will be blessed because of his penitent attitude of mind; secondly, because of his faithfulness in expressing that penitence and mercy to our Lord in his distress. HG437:6 We doubt not that the kind words spoken in that dark hour to the Lord of glory, will no more lose a suitable reward than the gift of a cup of cold water. R506:6; F669 The stripes and punishments of the Millennial age will not be direct punishments for present misdeeds, yet indirectly they will be such. NS577:2

Be with me

- Be remembered; be in my Kingdom when it is established, because I have paid the ransom price for you and the other thief, and for all men. F668; R506:5; PD69/83 Does not mean that sinners with dying breath saying, "God be merciful to me," will be ushered into glory, honor and immortality, as joint-heirs with the Savior. R5132:5

In paradise

- The word Paradise is of Persian origin, not Greek. It signifies a garden. The Septuagint renders Gen. 2:8: "God planted a paradise in Eden." The garden of Eden was but an illustration of the perfect and beautiful earth when fully released from the curse. F668; R506:5 Paradise is another name for the Garden of Eden, the abode of bliss. HG435:2 If heaven be understood, we know that there must be some mistake, because our Lord did not go to heaven that day. (Acts 2:31; Psa. 16:10) On the morning of his resurrection, our Lord told Mary to tell his disciples that he had not yet ascended to his Father. Paul declares that "he rose from the dead on the third day." (1 Cor. 15:4) R3902:3; HG645:4; PD69/83 Paradise, or the Garden of the Lord, not only represents the earthly condition, but it also applies in a figurative sense to the glorious and heavenly position. (Rev. 2:7) HG435:6 When Jesus arose on the third day. he had not been to Paradise, for Paradise is not even yet in existence. He

had not been to heaven. He had been dead. R5133:1; HG596:5 Paradise has not yet been established, because God's Kingdom has not yet come to earth and it delays until a certain work for the Church shall be accomplished. HG435:5 The word Paradise refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored. The Garden of Eden had long been destroyed. Therefore, the Paradise of the Kingdom is the only one to which the Lord could have referred. R3902:3 At our Lord's second advent, when he shall take his great power and re-establish Paradise in the earth, the Paradise which was lost on account of sin. R4172:6 Not only the penitent thief will be there, but also the impenitent one, and those Roman soldiers, and those bloodthirsty scribes and Pharisees and priests—all will be in Paradise—not for any worthiness of their own, but by reason of the merit of Christ's sacrifice. R2788:2; HG646:5 The believing thief was certainly not prepared for heaven. He was not begotten of the Spirit, and hence could not be born of the Spirit in the resurrection. R3902:5 When Christ shall have established his Kingdom at his second coming, this earth will gradually become a paradise. F668; R3902:3; Q845:1

44

Luke 23:44 *And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.*

About the sixth hour

- The trial before Pilate, the crucifixion, and the body laid in the tomb occupying Friday forenoon and afternoon. R4212:4*

The ninth hour

- Hebrew, erev katon, the lesser evening, is from noon to the ninth hour, or 3 p.m.; from that time until sun setting is called in the Hebrew erev gadol, the greater evening. It was between these two evenings the paschal lamb was to be slain, and so was Jesus, the antitype, the Lamb of God. R2953:5*

A darkness

- Seems to have been a supernatural darkness; for an eclipse of the sun was impossible during the full moon of the Passover time. R1816:4 3:00 p.m., the time of the offering of the evening sacrifice, the time when Christ died. R2316:6, 3371:1 Doubtless sent as an expression of the divine wrath, and as typical of the darkness of alienation from God into which that long favored nation had plunged by this act. R1816:4 If human hearts were unsympathetic and unappreciative of the great transaction, nature was not, for she, as a witness to the wonderful scene, veiled her face in darkness and trembled. R1988:6 Undoubtedly the shade was more comfortable for the crucified ones than the sunlight of that bright land. It was appropriate that nature be draped. Well did it picture the temporary power of the power of darkness over him who is the Light of the world. R3902:6 One ancient manuscript, the Gospel by Peter, treating of the subject, says that "many went about with lamps, and that darkness lasted until Jesus was taken from the cross." R2788:4, 4173:5

45

Luke 23:45 *And the sun was darkened, and the veil of the temple was rent in the midst.*

The veil of the temple

- Separating the Holy and the Most Holy—sixty feet long and thirty feet wide, its thickness about four inches. R3371:2, 2788:4

Was rent in the midst

- Not from the bottom toward the top, as if the result of wear, but from the top to the bottom, indicating a manifestation of divine power. Representing symbolically the opening of the way between heaven itself and the heavenly condition of those in the world. R3371:2, 2788:4

Luke 23:46 *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

A loud voice

- His words, elsewhere recorded, were: "My God, my God, why hast thou forsaken me?" (Matt. 27:46) R3903:1 Already weakened by the agony of Gethsemane, a repetition of the anguish probably ruptured the heart, causing instant death. SM642 A testimony and a witness to all that were near of his hope in God and in a resurrection. R4173:4

Father

- The heavenly Father, whose promises supported him during his eventful life, and now were his strength in his dying hour. R1988:6

Into thy hands

- A quotation from Psa. 31:5. It had already been declared of him that he would commend himself to the Father's grace and truth. R2474:6 He has not yet made any application of his human life to Adam and his race. He has merely put it into the Father's hands. R5621:2 He laid his life down in the Father's hands. He had lost and forfeited none of his earthly rights. These are the basis of all the blessings of God to Adam and his race. R4642:4, 5621:1; Q658:2, 445:2, 374:4

I commend

- Thus Jesus, so to speak, made a deposit of the Ransom-price without directly applying it. Q568:9, 571:6 The Ransom was here laid down at Calvary, and later placed in the hands of Justice, but not paid over in the sense of completing the contract, that being reserved for a future time. Q568:9 In his dying breath he expressed his faith that the Father would raise him up to life. R3371:2, 2788:5 And so must we, in our dying hour, commit all our interests to the keeping of him who loves us. R2475:4 "I commit." No change, no transfer. Not that I commit this in your care for Father Adam or the world. I simply deposit it in your care and keeping. Q223:T Directly telling us that he not only gave himself a ransom, but "I commit my spirit," I leave it with you. Many scriptures show how this is made applicable. Q224:4 There he committed to the Father's hands a price, sufficient for all; but it was not then appropriated for anybody. R4633:2 In the same sense you place money in the bank and take out a bank book in which you get credit. It is still yours subject to your check. It would not belong to the bank at all. It is merely committed to the bank to take over. So Jesus committed all at his dying moment. Q571:6 In letting go his hold on life he surrendered it to the Father, who had already promised that his life, being thus surrendered, should entitle him to a higher life. This he received when he arose from the dead on the "third day." R3903:4 He knew that the love of God was too great to allow a needless pain to afflict his beloved Son, and therefore he trusted him where he could not at the time trace his inscrutable ways. R1808:4

My spirit

- My life. R3371:2 He still has the life rights of the flesh. He did not give them up. He permitted men to unlawfully take them from him. He did not apply them for Adam and his race. These earthly life rights are in the hands of the Father yet, and they are to be the life rights to eventually come to Adam and his race. Q574:4 Jesus did not give this to anyone else. It was deposited in his own name. Q223:T He had life rights which had never been forfeited through sin, and was committing these to the Father as the ransom price for Adam and his forfeited spirit of life. R2788:5 How appropriate that he who had sought to do the Father's will at any cost should have absolute confidence that in his death his spirit of life would be in the Father's care and keeping. R4173:3 The spirit returns to God (Eccl. 12:7) in the sense that it is no longer amenable to human control and can never be recovered except by divine power. Thus we commit our hope for future life by resurrection to the Father and to Christ, his now exalted representative. E344; R1880:5; HG331:5 Stephen, the earliest martyr among the disciples, appears to have imitated his Master in the closing scene, appealing thus: "Lord Jesus,

receive my spirit." (Acts 7:59) R700:4* He had not forfeited his right to life as had Adam; it was still his own—merely surrendered. R5578:5, 5972:4, 5621:2, 4642:4 When this ransom-price shall have been formally delivered over to Justice in the end of this age, it will no longer be a deposit at the command of the Savior, but will have been exchanged for Adam and his race. Eiv

Gave up the ghost

- An old English term. R2788:5 The word ghost was at one time used as a synonym for spirit, and the meaning of this statement is that our Lord gave up his spirit, his breath of life. R3903:4 Literally, out-breathed; that is, died. R700:4* Since the great sacrifice has been finished acceptably, "there is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1) R2474:5 Instead of lingering long, he died suddenly, probably of a ruptured heart. SM642; R4173:4

50

Luke 23:50 *And, behold, there was a man named Joseph, a counseller; and he was a good man, and a just:*

Joseph

- With Nicodemus; too careful of their reputations to avow their interest in Jesus previously. R2877:6 The dilatory acknowledgment of Jesus on the part of these wealthy and influential men reminds us of the peculiar difficulties which hinder all persons of wealth and influence. R2788:6

52

Luke 23:52 *This man went unto Pilate, and begged the body of Jesus.*

And begged

- According to Mark, Joseph of Arimathea went boldly to Pilate and asked for the body of Jesus. R4173:5

53

Luke 23:53 *And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.*

He took it down

- It was no light matter Joseph had undertaken; for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11); and to do so now involved a seclusion through the whole Passover week with all its holy observations and rejoicings. R4173:6 When our Lord died, he went to the tomb, not to paradise. Q523:6

54

Luke 23:54 *And that day was the preparation, and the sabbath drew on.*

That day

- Reckoned as the first day and night which Christ spent in the tomb. R4212:4*

55

Luke 23:55 *And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.*

Galilee

- The vast majority of our Lord's miracles and teachings were to the Galileans. R4556:3

Luke 24

1

Luke 24:1 *Now upon the first day of the week, very early in the morning, they came unto the sepulchre,*

bringing the spices which they had prepared, and certain others with them.

The first day of the week

- Sunday morning. This day is reckoned as the third day and night which Christ spent in the tomb. R4212:5* Our Lord was crucified on Friday, the sixth day, too late to complete the embalming, which would be hindered by the seventh day. If our Lord had been crucified on Thursday afternoon, there would have been all day Friday to complete the embalming. R2796:2, 2477:5 The Church, very early in its history, decided that the first day of the week would be very appropriate to observe, since on it Jesus arose from the dead, met with them and caused their hearts to burn as he expounded unto them the Scriptures. R543:4; F383 Apparently fully one-half of his post-resurrection appearances were on the day of the Lord's resurrection. NS322:6

Very early

- "God shall help her, and that right early." (Psa. 46:5) R3375:3

In the morning

- Typifying the beginning of the seventh thousand-year day, when the Church shall be raised. "Destroy this Temple, and in three days I will raise it up." (John 2:19) R3375:1,3, 2795:2

They came

- Illustrating woman's love and tenderness, specially endearing charms of the sex. R2477:5 The women lived in various parts of the city and did not all arrive at the same hour. Mary Magdalene arrived first. R2797:5, 2477:5 Joining the various accounts of the resurrection morning, a suggested order of events is given. R4176:3

Bringing the spices

- For a more thorough embalming of the Lord's body than was possible on the night of our Lord's burial, on account of the lateness of the hour and the approach of the Passover. R3905:1 How great was the reward of these devoted women, last at the cross and first at the sepulcher, anxious to bestow upon the lifeless remains of their beloved Lord the last tokens of their esteem and love. R1816:6

Which they had prepared

- The seventh day closed at sundown, and we may presume that immediately the preparation of spices began, and that all arrangements were completed. R2795:6

2

Luke 24:2 *And they found the stone rolled away from the sepulchre.*

The stone rolled away

- By the earthquake. R3905:1; B111

3

Luke 24:3 *And they entered in, and found not the body of the Lord Jesus.*

They entered in

- The other women, not including Mary Magdalene, who had run with haste to make the matter known to Peter and John. R2477:3; B112 The sentries had fled in terror from the manifestation of the angel's presence. R3905:1, 2477:5

4

Luke 24:4 *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:*

As they were much perplexed

- This is when Mary hastened to the home of John, with whom Peter was lodging, and related the facts. R4176:3 Returning, she looked again into the sepulchre, and saw the two angels. R4176:4

In shining garments

- So that they might not be understood to be men, but might at once be recognized as heavenly

messengers. R2797:6

6

Luke 24:6 *He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,*

He is not here

- The removal of the crucified body from the tomb was necessary to establish in the minds of the disciples the fact of the resurrection. Had he remained there it would have been an insurmountable barrier to their faith. R1817:4 We incline to the opinion that the flesh, which was man's ransom-price, will never see corruption, but that it will be preserved by divine power as an everlasting testimony. R2478:6 He is no longer dead, but alive; no longer a man, but a spirit. R5579:1, 2081:2

Remember how he spake

- No doubt it was in order to better prepare them for seeing Jesus that the angels appeared and drew attention to the fact that Jesus had foretold his crucifixion, and also his resurrection on the third day. R2795:6 Forgetting entirely the Master's words, they evidently had no expectation of a resurrection. NS322:4; R2476:3

7

Luke 24:7 *Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

Third day rise again

- Having been dead portions of three 24-hour periods, and not three full days and nights. R5191:6, 2796:2, 2271:3, 1289:6 He rose from the dead; he did not come back from paradise. Q523:6; F670

10

Luke 24:10 *It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.*

Mary Magdalene

- Not an unchaste woman, but a miracle of grace (Luke 8:2), from Magdala, on the sea of Galilee. Not only had she come from Galilee to Judea, but she was near the cross at the time of his death and the first at the tomb on the morning of the resurrection. R2797:5

Joanna

- The wife of Chuza, Herod's steward. R4176:3

11

Luke 24:11 *And their words seemed to them as idle tales, and they believed them not.*

Idle tales

- The majority of the disciples evidently regarded their story as superstitious excitement, but Peter and John said, We will go and see for ourselves. B112

Believed them not

- Even after hearing of his resurrection, they were seemingly slow to connect it with what he had previously told them. R5415:6 Forgetting entirely the Master's words, they evidently had no expectation of a resurrection. NS322:4

12

Luke 24:12 *Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.*

Ran unto

- Peter and John, the two most energetic apostles, vied with each other to get to the sepulcher with speed. But they saw merely the empty tomb. R5415:3 John, the younger, outran Peter and arrived

there first. Awestricken, he stooped down and looked in, but Peter, on arrival, still more courageous, went in, followed by John. R4176:3, 2477:6

13

Luke 24:13 *And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.*

Two of them

- One of them apparently was Simon Peter (verse 34). R2800:3, 2478:3 Not apostles (see verses 18, 33). R1823:2

That same day

- Our Lord instituted the observance of the first day of the week, in the same manner that he instituted the Memorial Supper and Baptism: by example, not command. R1942:3; Q608:T

Emmaus

- The home of Cleopas who would entertain Peter, whose home was in Galilee. R2800:3 A suburban village. R2478:3

Threescore furlongs

- About eight miles distant. R2800:3

14

Luke 24:14 *And they talked together of all these things which had happened.*

Talked together

- Discussing in animated conversation the likelihood and unlikelihood of the reports they had heard, and in general the Messianic hopes of themselves and their nation. R2800:6 Those who have opportunities for meeting together and speaking together, and who fail to use the opportunities, are manifesting a lack of interest in our great salvation. R2802:1 The solitary should look about them to see what provision the Lord has made whereby at least two can meet and discuss his Word together, perhaps through the regular visits of the Watch Tower. The written word is not different from the spoken one. R2802:1

15

Luke 24:15 *And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.*

Jesus himself drew near

- His fourth appearance—on Sunday afternoon, the day of the resurrection. R3905:3 The appearances were infrequent. In all the forty days the records would not indicate that he appeared to them, at the very outside, more than ten times, and his interviews with them would appear to have been very brief. R2081:3, 1995:6; NS6:5, 32:5 The entire time that he was manifest to them would probably have been less than twelve hours, or one eightieth of the entire time. B125 Being a spiritual body, it was simply a question of expediency which way he could best appear to them—i.e., in which way his object in appearing be best accomplished. B124; R262:2, 122:4 It is not possible for us to comprehend the power which can create and dissolve human bodies, but we have abundant evidence along this line. Did not the angels of old appear and then vanish? NS323:1

Went with them

- Illustrating our Lord's promise that where two or three are together in his name, he will be in the midst. "Forget not the assembling of yourselves." R2801:6, 1823:2 These forty days were very necessary for teaching the Jewish disciples, and all of the Lord's followers since, two lessons: (1) that he was no longer dead, but alive; and (2) that he was no longer a man, but a spirit. R5579:1, 5417:4, 1996:1

16

Luke 24:16 *But their eyes were holden that they should not know him.*

Their eyes were holden

- Because in his resurrection Jesus was so different, we are prepared to understand why he conducted himself so differently after his resurrection from what he had done before. R5578:6 Not shocking them by a vision of his glorious presence as he smote down Saul of Tarsus, but assuming a body of flesh and traveler's clothing and talking sympathetically with the two sorrowing ones. NS795:4 Appearing in so many different forms to guard against the idea that he was a fleshly body. R122:6 It was necessary that our Lord, a spirit being, should manifest himself as a man. He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to the appreciation of his present exaltation as a spirit being. R2797:4 Although alive and the same person with the same individuality, yet now his conditions were entirely altered. R2081:2; B111 If Jesus had revealed himself to his disciples after his resurrection as the angel did to Daniel, the glory of the spiritual body would undoubtedly have been more than they, as earthly beings, could bear. B124; R262:1 The body of flesh he had assumed as a garment for the occasion appeared as a stranger to them. It was not the same body that was crucified; our redemption price was not taken back; for Jesus said, "My flesh I will give for the life of the world." (John 6:51) B123, 125, 127, 129, 131 In our Lord's appearances after his ressurection, it is not once intimated that they knew him by the familiar features of his face. B125

Should not know him

- Even his clothing was different, for his previous clothing had been parted amongst the soldiers. R5579:1, 5222:6, 2800:6 He did not appear in shining garments, but in ordinary apparel, assumed for the purpose, in order that he might have the better opportunity for giving the instructions which his followers needed. R2797:6 Had he borne the prints of the nails in his hands and his feet, they surely would have noticed them during their long walk. R2801:5, 2478:4; NS177:2

17

Luke 24:17 *And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?*

What manner of communication

- It is sometimes the part of wisdom not to tell all that we know, if we can the better help others by inquiring of them. R2801:1

And are sad

- Their sad and perplexed faces were indexes of their minds. R1823:2 How favorable is a time of adversity and perplexity in which to approach those whom we desire to assist, but how necessary, as the Master, to approach with such sympathy in word and act as to gain the hearts of those whom we would serve and bless. R2800:6

18

Luke 24:18 *And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?*

Name was Cleopas

- The other probably being Peter. R2800:3, 2478:3

19

Luke 24:19 *And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:*

Concerning Jesus

- This general review furnished the best foundation for our Lord's exposition of the meaning of, and the reason for, the things which perplexed them. R2801:1

Mighty in deed

- However much their confidence might have been shaken respecting our Lord's Messiahship, they still believed in him as a great Teacher. This good confession was all that could have been asked and quite sufficient for our Lord to use in rebuilding their confidence in his Messiahship on a surer and more positive foundation. R2801:1

20

Luke 24:20 *And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.*

Crucified him

- To the surprise of the typical people, Israel, instead of assuming the office of Priest and King in conjunction, he merely died. R5391:3

21

Luke 24:21 *But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*

We trusted

- Notwithstanding the fact that Jesus had told them repeatedly of his death, nevertheless his disciples seem to have been unable to receive his words in their true meaning. R2745:5 Apparently their confidence in him had been misplaced. They failed to see that the death of their leader was a surety for the New Covenant under which the blessings were to come. However, when they found that he had risen from the tomb, their withered hopes again began to revive. A80 They expected earthly glory, instead they saw suffering and death. It was not merely this disappointment, but there must have been coupled with it a terrible fear that he had deceived them, that they had loved and trusted an imposter. R102:2* Their hope that he was the Messiah had been crushed. R5416:3

Redeemed

- Greek, lutroo, to set free by payment of a price. They had expected that the Lord would have set Israel at liberty from the Roman yoke by the payment of a price. E431 Delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. A274 That Israel should be exalted in the earth in name and fame and power and authority to bless and to instruct "all the families of the earth." NS795:1 Not yet endued with the holy Spirit, they did not understand that not only Israel, but the whole world, was redeemed, not only from the Roman yoke, but from Satan's yoke, by the ransom price which our Lord gave. E431 Recovered, delivered. R2085:1

Israel

- They recognized no "lost" tribes, but a reunited Israel. C293; R2085:2

The third day

- Here they were probably calling to mind John 2:19,21,22. B114 He had told them he would be crucified, "and the third day rise again." (Matt. 20:19) R5415:6, 2745:5

25

Luke 24:25 *Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:*

Then he said

- While expedient to start the matter by questioning them, it would not have been wisdom to have continued thus to any great length; for he had the message and they needed the instruction. R2801:1 This gave Jesus the opportunity to explain that their experiences were part of the divine plan. R5416:3

O fools

- O thoughtless, foolish men. R1393:2, 5416:3

Slow of heart

- These great lessons required time, and evidently the forty-day period was none too long. NS655:5

To believe all

- They had been willing to believe something of what the Prophets had spoken, the glorious things. NS795:5 We have no right to throw away any book of the Bible; even more, no right to throw away any one word that he has commanded us to believe. R4230:5*

26

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

Ought not

- What else should be expected? Did he not foretell his own death? And did he not foretell his own resurrection? NS795:5 "Was it not necessary?" R1393:4 Necessary because it was a feature of Jehovah's plan for human redemption, and was so expressed by the prophets. R1393:3 If not "necessary" it would have proved: (1) that God is a changeable God; (2) that either in the first or the second case he was unjust; and (3) such a variable course would unsettle all confidence in God. R1393:5 Showing them that the very things which had so disheartened them were the things which the prophets had foretold concerning the true Messiah. B114 According to the Scriptures. R1829:3

To have suffered

- Showing them from the Scriptures that his sacrifice was needful first of all before the Kingdom could be established. A274 To be fitted for the priestly office to which he was called, Our Lord must be proved beyond all peradventure. Through suffering he learned obedience to the perfect will of God to the lowest depth of self-abnegation. And so also we must suffer. R4767:3 The prophets have foretold the sufferings of The Christ, which has now lasted for nearly nineteen hundred years. NS697:6 So St. Paul has declared in respect to all who will be Jesus' associates in the Kingdom—they must suffer with him if they would reign with him, they must be dead with him if they would live with him. (2 Tim. 2:12) R5495:5 To develop and manifest that perfection of character worthy of his high exaltation. R4767:3

These things

- Death. R5495:5

And

- We feel the necessity of a mighty deliverer as well as of a loving redeemer. R1393:6 Both the humiliation and the exaltation meet our necessities. R1394:1

Enter into his glory

- There could have been no Kingdom glory without the redemptive work. R2289:1 The full exaltation could not have been experienced until the sacrifice had been not only made, but presented as well. R1829:3 He did suffer death, "the just for the unjust," and thus made atonement for our sins. He did enter into his glory and is fully prepared to give forth the vivifying blessing so much needed by the whole groaning creation. R3234:3 The reward is two-fold: (1) personal exaltation to heavenly glory; (2) the Kingdom glory, the joy of being divine agents for human restoration. R5495:5 The Millennial glory—on the heavenly plane—the Head, and then his foreknown Members. NS697:6 After giving the ransom, he was made alive again on the spiritual plane, which he had previously left. R2081:2 "Became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him." (Phil. 2:8,9) R1829:3

27

Luke 24:27 *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

Beginning at Moses

- Moses spoke of the sufferings of Christ in all the arrangements of the Law and its sacrifices. R2659:3 Higher Critics and evolutionists, denying any special inspiration of Moses and the prophets, ignore them and offer instead, as of superior value, their own conjectures. R2801:2 Who gave the Law (John 7:19), not a fraud and deceiver who had palmed off Hammurabi's law for a new divine code. R3177:4 We claim no infallibility but, after the manner of the great Teacher, we seek to present to the minds of those interested the teachings of Moses and the prophets, and to voice the testimony of Jesus and the apostles, and to show the harmony of the Scriptures. R2802:2

All the prophets

- Who declared not only the coming glories, but also the sufferings which must precede them. R2659:3

He expounded

- Showing their true meaning and fulfillment. R2801:2 We are not told what these expositions were which opened their eyes of understanding, but we can surmise that he probably explained the significance of the Passover lamb and of the antitypical Atonement Day. R5587:2, 5416:4, 2801:3, 1394:2 Probably reminding them of how Isaac had been offered up by Abraham, explaining that Abraham typified the heavenly Father and Isaac typified himself. R5416:4, 2801:3, 1394:4 He doubtless told them about the smitten rock from which gushed the waters, that that rock represented himself, who must be smitten in order to give the water of life to the dying world. R5416:4 He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that he, in being crucified, was made to take the place of the sinner. R5416:4 Calling attention to the various Psalms, which prophetically spoke, not only of his glorious reign, but also of his sufferings and death. R2801:3 Speaking of the utterances of Daniel, respecting Messiah being cut off in death, but not for himself; and of Isaiah, that Messiah should be led as a lamb to the slaughter. R2801:3, 1394:5 A wonderful sermon! It started new ideas and opened new expectations and hopes. B114 The special light in both the Jewish and Gospel age harvests is for the Israelites indeed. B27

In all the scriptures

- So we should not be content with offering our views and opinions, but should search the Scriptures and should be able from that source to give every man a reason for the hopes that are within us. R2801:2

28

Luke 24:28 *And they drew nigh unto the village, whither they went: and he made as though he would have gone further.*

Would have gone further

- He then proceeded to the other prophets, explaining the passages relating to the sufferings of Christ and the glory that would follow. R5416:5, 2801:3

Unto the village

- In this long walk of eight miles they would certainly have seen the prints of the nails in his hands and feet had he appeared in the crucified body. R2801:5

Have gone further

- Unless especially invited to share their hospitality, he would have gone on; this was no deception. F571; R5416:6, 2801:4 So it is still; he does not intrude upon his disciples. Rather, he encourages us to recognize our need of him and to ask, that we may receive, that our joy may be full. R5416:6 If our hearts fail to burn with responsive love and zeal and appreciation, the blessing will pass from us and we will fail to reach the climax of joy in a full recognition of who our Teacher has been. R2801:4

29

Luke 24:29 *But they constrained him, saying, Abide with us: for it is toward evening, and the day is far*

spent. And he went in to tarry with them.

They constrained him

- We have every reason to suppose that if they had not urged, he would not have stopped with them. R5416:6, 2801:4 He had ministered to them so much spiritual joy, they delighted to show him every courtesy. R5416:6 When the Lord teaches us, if we do not constrain him to abide with us we lose the chief blessing. R2801:4

30

Luke 24:30 *And it came to pass, as he sat at meat with them, he took bread, and blessed it , and brake, and gave to them.*

Sat at meat

- He had materialized in the same way that he appeared to Abraham. (Gen. 18:1,2) R5222:3, 3910:2, 2082:1, 1995:5

And blessed it

- Recognizing their new acquaintance as a great teacher or prophet they requested that he should return thanks for their evening meal. R2801:4 Certainly no one will claim they were then eating the Lord's Supper. R839:6, 466:3

31

Luke 24:31 *And their eyes were opened, and they knew him; and he vanished out of their sight.*

They knew him

- By the simple act of blessing and breaking bread in the old familiar way. B115 Perhaps the language used in the blessing was such as they had heard him use before or perhaps in some other way their understanding was opened. R2801:5 If our candid, thoughtful endeavor is always to find the purest principles and the exact truth to the end that we may conform our lives thereto, then the Lord will be pleased to dwell with us and to manifest himself to us, as he does not unto the world. R1823:6 This was on the first day of the week, and was one of the reasons for the Early Church's observance of that day. F384

He vanished

- Greek, ginomai aphantos, became non-manifest, i.e., invisible. Strong's Exhaustive Concordance. R5222:6 He gave them an evidence of his resurrection and at the same time an evidence of his change. NS322:5 He showed them by this vanishing that he was no longer the man Christ Jesus, that he was changed, that the resurrected Jesus was a spirit being, who could come and go like the wind, as he had explained to Nicodemus. (John 3:8) R2801:5, 2455:3, 2081:3 Dissolved the flesh and bones and clothing in which he had manifested himself to them. B127; R5579:1, 5417:1, 2478:5, 2455:3

Out of their sight

- Though doubtless he was still with them—invisibly present. R5222:6

32

Luke 24:32 *And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*

Heart burn within us

- In proportion as the heart burns within, as one realizes the fulfillment of God's promises in the past, does one develop faith in the fulfillment of those promises which relate to the future. R5416:5

He talked with us

- Our hearts burn while he talks and we listen, more than when we talk even with him. R2800:3 His expounding of the Scriptures had driven away their fears and enkindled hope. R1787:1

Opened to us

- Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or

evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

33

Luke 24:33 *And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,*

The same hour

- The news was too good to be kept, even until the next morning. R2802:4 Their joy was too great to permit them to sleep. R5417:1

And returned

- How different their feelings as they set out in return from those when they had left the brethren in Jerusalem, their hearts sad and their mind full of questionings. Now they were full of joy. R2802:4

The eleven

- Except Thomas. The term "eleven" is used in a general sense, and not in a particular sense, as referring to the apostles in general and not the exact number. R2802:5

Gathered together

- In the upper room, the doors being shut for fear of the Jews—barred, we may be sure. NS795:6

34

Luke 24:34 *Saying, The Lord is risen indeed, and hath appeared to Simon.*

Appeared to Simon

- His third appearance after his resurrection. R3905:3 Alone near Jerusalem, or perhaps on the way to Emmaus. R2800:3

35

Luke 24:35 *And they told what things were done in the way, and how he was known of them in breaking of bread.*

In breaking of bread

- No wonder they desired to meet together on the first day of every week after that, to talk the matter over and to call to mind the circumstances connected with this wonderful event of the Lord's resurrection, and to have their hearts "burn" again and again. B115 Doubtless it was this experience that led subsequently to the custom of the disciples having a meal in common on every first day of the week at which they again in imagination recognized the Lord present in their midst. R2802:5, 2771:4, 2265:6, 1942:3, 1787:1, 1421:2, 1382:4, 1014:2, 840:1, 466:3 The Church met every first-day of the week to celebrate the Lord's resurrection, and united in a common meal in remembrance of the Lord's first meeting with them, manifesting himself in the blessing and breaking of bread. This has no reference to the Memorial supper. F384; R2932:1, 2771:4, 2265:6, 1942:3, 1382:4, 1014:2 They neither used wine, no less important than bread in the celebration of the Lord's Supper, nor did they call it the Lord's Supper, nor observe it with special solemnity, but rather with thankfulness and joy. R1014:2, 839:6, 466:3; F384

36

Luke 24:36 *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*

Stood in the midst

- Verses 36 to 53 present the fifth and eleventh manifestations of the risen Messiah to his faithful apostles. R3910:1 Still further preparing the apostles, his chosen witnesses, to bear reliable testimony to the whole Church. While he appeared to many other disciples, he was specially careful to clearly establish the fact of his resurrection to the apostles. R1522:4; F214 The manner chosen by our Lord

for revealing himself was the most favorable for the disciples. He wished to gain their attention, and to avoid anything that would unnecessarily excite them, and hinder them from learning the lessons which he wished to impart. R1995:3 As when the Lord and the angels appeared to Abraham, "He lifted up his eyes and looked, and, lo, three men stood by him." He did not see them coming, but, apparently, it was just there, at his side, they took on visible form. HG29:4 When the doors were shut, "Where the disciples were assembled for fear of the Jews." (John 20:19) B115

Peace be unto you

- Calming their fears and assuring them of his resurrection. NS322:5 One of the Lord's last messages to his disciples before his crucifixion was, "My peace I give unto you." (John 14:27) R2804:1 The spirit of peace is contagious amongst the Lord's people, even as the spirit of anger is contagious in the flesh. R2804:1 24:37

Affrighted

- They were nervous, not only fearing apprehension by the rulers, but perplexed by the day's incidents. R3910:2, 2478:3 Although the disciples had been informed concerning our Lord's resurrection, they seem to have but imperfectly comprehended his words. Our Lord foreknew this and chose the most favorable manner for manifesting himself, and communicating to them the wonderful fact of his resurrection. R1995:2 They had not yet learned the lesson that our Lord, in his resurrection, was a spirit being and no longer a human being, and that like the angels he now had power to appear and disappear. R2478:3

Seen a spirit

- What else could they think? How could any other come in while the doors were shut? R3910:2 Although the Lord was put to death in the flesh, he was made alive in the Spirit. (1 Pet. 3:18) R3910:2, 1995:6, 1416:2, 578:5

38

Luke 24:38 *And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?*

Why are ye troubled?

- The disciples did not know whether the object before them had tangible flesh and bones like their own. They thought they saw a phantom, and Jesus said this to inspire their confidence. Q595:6

39

Luke 24:39 *Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*

Behold my hands

- Wishing to emphasize the identity of his risen self with the crucified one. R2478:5, 2081:3 Nothing in this implies of necessity that the flesh which they saw was the identical flesh which had hung on the cross. R2478:5 He was ready to give any demonstration that was necessary, because, unless his disciples really believed in the resurrection, they could not do the work that was before them, nor could they even receive the holy Spirit at Pentecost. R5579:5 Only twice did he appear in a form similar to that which they had seen, bearing the marks of his crucifixion. On both of these occasions he appeared while the doors were shut, and later vanished while the doors were still shut. R5417:4

I myself

- He was appearing in the flesh. To have appeared as a spirit being would not have served his purpose as well. Paul fell down as dead when he glimpsed our Lord's spiritual body. Suppose all the disciples had fallen down as dead? What proof would that have been that it was Jesus? Q669:1

A spirit hath not

- Impressing upon them that they were not seeing a spirit body. They saw a materialized body. The Lord was a spirit all the time, however, and the flesh and bones were merely agents of appearance. R5222:5 But spirit beings had assumed flesh and bones as Jesus did, and had thus appeared to men to

deliver divine messages. R3910:2, 2082:4 But as to what a spiritual body is made of, we know not. "It doth not yet appear what we shall be; but we shall be like him." (1 John 3:2) R578:5; B128 "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50) B128; R5222:5

Flesh and bones

- He avoided the expression "flesh and blood," for that would have meant, A spirit hath not human nature, as ye see me have; and this would have been untrue, for he was changed and was no longer human but highly exalted. R1856:6

As ye see me have

- Have, or to possess. R1856:6 What they saw was not spirit, but matter. This does not mean that our Lord was not a spirit being at the time. It merely means what it says, that what they saw was not spirit, and hence that they had no cause for affright. R2478:4, 1995:5, 1952:3, 1856:6, 554:6*; PD70/85; NS177:3 The next instant he showed that he was now highly exalted and different from flesh and blood, by dissolving the flesh and bones and clothes before their eyes and vanishing out of their sight. R1416:4 The resurrected bodies of the Church are described in 1 Cor. 15:42-44, as spiritual. So if our Redeemer has a scarred and fleshly body, while we have glorious spirit bodies, the Body of Christ would eclipse the Head in glory. R1952:5

42

Luke 24:42 *And they gave him a piece of a broiled fish, and of an honeycomb.*

Broiled fish

- And not a vegetable diet. R1855:6

43

Luke 24:43 *And he took it , and did eat before them.*

And did eat

- Evidencing the fact that they were not being addressed by an illusion, but by a corporeal being. NS795:6 The manifestations in the flesh during the forty days correspond exactly to those manifestations which Jesus had made long previously, one of which was to Abraham, who knew not the Lord but knew him only as a man. R5579:4, 2082:1, 1995:5; NS6:6, 32:6, 177:3 Spiritual beings will, when appearing under a veil of flesh, eat and drink the food of men. HG29:3

44

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

Was yet with you

- While I was yet the man Christ Jesus, before my resurrection change. R5587:2

Which was written

- Jesus does not refer to any pre-arranged plan beyond that mentioned in the Holy Writings. All that is said upon the subject of the foreknowledge of God seems to refer to that which was written. R486:4*

In the law of Moses

- Doubtless showing them that the sacrifice of the Law typified his own sacrifice, that natural Israel was not the Kingdom class, and the work expected of them, but evidently not that the Gentiles were to be fellow-heirs. R3910:6

In the prophets

- The signs of our Lord's second presence will be found in harmony with, and corroborated by, the testimony of the prophets, as was the case at the first advent. D598

45

Luke 24:45 *Then opened he their understanding, that they might understand the scriptures,*

Then

- These things could not properly have been given previously. These truths would not have been meat in due season to the household of faith earlier. R3910:5 The secret is that they were not previously prepared. Other lessons must be learned before the deeper truths could be appreciated. R3910:5 Bible prophecies are rarely understood much in advance of their fulfillment. This was so at the Lord's First Advent. Prophecies were fulfilling on every hand, yet the disciples did not perceive them until later. R5824:3

Opened he their understanding

- Their mental eyes. B116 Carrying with it the thought that these Scriptures had been closed previously. R3130:3 Not that our Lord worked some miracle upon the minds of his followers to open their understanding; rather he operated upon them as he still operates in giving instruction, using natural means and reasoning with them. R3910:5 The special theme of the Master in the instruction of the forty days was "the things pertaining to the kingdom of God." (Acts 1:3) R1415:3 Moses rehearsed all the words of the Law unto the people; the Prophet like unto Moses not only rehearses the Law, but opens the minds and hearts of the people to receive it. Moses carried the Law to the people in his hands; Christ carries the Law to the people in his heart. R1322:4* The word "opened" carries with it the thought that these Scriptures had been closed previously. R3130:3 Today, as one by one the Lord's people are ready for it, he is pleased to give them more light of "Present Truth." (2 Pet. 1:12) R3910:5

Understand the scriptures

- While removing the natural obstacles to faith by assuming human form, our Lord convinced the disciples, and made them witnesses to others, not by their natural sight and touch, but by reasoning with them out of the Scriptures. B123 His words served as a Bible Key, bringing order out of their previous confusion. The fact that the Scriptures are so written that they cannot be understood without divine assistance is incomprehensible to the world. R3910:3

46

Luke 24:46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*

Thus it is written

- The signs of our Lord's second presence are in accordance with the testimony of the prophets, as was the case at the first advent. D598

It behoved Christ to suffer

- There could be no resurrection without the ransom sacrifice first being given. R3706:6 As Aaron's priesthood did not typify the glory of the Kingdom, so Christ must suffer to enter into his glory as the Melchizedek Priest. SM143

The third day

- Not three days later, but on the third day, in fulfillment of the antitype of the barley sheaf of first-fruits. (Lev. 23) R5191:3,2 The phrase used by Jesus in Matt. 12:40, "three days and three nights," is purely idiomatic and implied that he would be in the heart of the earth "till the third day." (See Esth. 4:16; 5:1; Gen. 42:17,18; 2 Chron. 10:5,12) R3574:5*, 2796:2, 2271:3, 1289:6

47

Luke 24:47 *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

Repentance

- As the Gospel was not intended to convert all the Jews, but only to take from the a remnant, so likewise it was intended to take from the Gentiles only a remnant, that the entire company is properly termed a "little flock." R3005:1 Sowing, rather than harvesting. R885:2*

Remission of sins

- This was never preached before, because, until then, our ransom price had not been paid. R387:3

Should be preached

- The commission is not to make the nations disciples, but to gather out of all nations those willing to be disciples of Christ. R5588:2

In his name

- God never gave power to bishops, priests or ministers of any denomination to forgive sins. Nor did Jesus give authority to his apostles to forgive sins. They might preach forgiveness, but only in his name. SM466; HG737:5

Among all nations

- The commission meant merely that they were no longer restricted to the Jews in preaching the Gospel of the Kingdom. R3004:6 The apostles evidently did not at first comprehend the scope of this commission. They were ready enough to begin at Jerusalem, extend the work throughout Judea and preach to the Samaritans, but it required very special instructions for Peter to preach to the Gentiles also. R3005:1 At the present time at least a cursory knowledge of the facts upon which the Lord's message is based obtains throughout the habitable world, implying that the witnessing time has about expired. R2925:1 Since America, for instance, could not be reached during the life-time of the apostles, it is manifest that the major part of this witnessing was to be done through their writings and after their death. R1522:3 Where none but Israelites indeed would care to follow the defamed and executed Jesus. R2925:1 Continuing among the Jews until the full end of the 70 weeks of favor. (Dan. 9:24) C170 To the Jew first, and afterward to the Gentiles. (Acts 13:46, Rom. 2:9,10) C170; R1846:2

Beginning at Jerusalem

- To fulfill the promise of God to their fathers, that his special favor should be to them first—"to the Jew first, and afterward to the Gentile." R1846:2* The witnessing properly began at Jerusalem, the center of Judaism, which God himself had chosen, represented in the Temple. R2924:6 The gospel was not preached to any Gentile for some time after Pentecost, Cornelius being the first convert. This was because Dan. 9:24 predicted seventy weeks (490 years) set apart by God in which special favor would be extended to fleshly Israel as a people. R189:5 The only pre-eminence given to Hebrews under the Gospel call is that it commenced with them. The previous call was confined to them. R1457:5 But not ending there. R3911:1 He knew well that their Jewish ideas would hinder them from going beyond the Jews until he should in due time open the way, as he did at the end of their favor, by sending Peter to Cornelius. C170

48

Luke 24:48 *And ye are witnesses of these things.*

Ye are witnesses

- Witnesses upon whom the people could rely as having been with him from the beginning of his ministry, and therefore manifestly acquainted with his doctrine and purpose. R1521:6 His representatives, representatives of his character, his teachings and his work. R2818:4 To call and make ready a people to receive me, when I shall come to be glorified in my saints, and to reign as King of kings. B120 The selection of the twelve at the time it took place, instead of waiting until Pentecost, was, in large measure, for the purpose of permitting them to behold his works and hear his message that they might in due time be witnesses to declare the wonderful works of God and the wonderful words of life manifested through Jesus. F211 To the fact of his resurrection. Their testimony would be a sure foundation for the faith of coming generations. B123 They were to be his

witnesses to bear testimony of him after his death. R1521:6 Through their writings. R1522:6

Of these things

- Not merely the virgin birth, the holy and devoted life, Calvary's cross, our Lord's resurrection and ascension, but that he was a properly qualified Redeemer, meeting the conditions of the Law, and now ever living to succor those coming to the Father through him. R3911:3

49

Luke 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

The promise of my Father

- The holy Spirit had been promised and must be waited for as the realization and beginning of the new work, the development of the Christian Church. R4305:3 Our Lord Jesus, in all matters, acts as the representative of the Father, Jehovah, in the work of salvation. E35 The Father had promised in various types that the Church would receive the holy Spirit from Jesus, their Head. For instance, the holy oil, poured upon the head of Aaron, representing Jesus, flowed down upon his body, the Church. R5587:3 A measure of the holy Spirit had been on the apostles during our Lord's ministry, but the power under which they then operated was not from the Father direct, but was imparted to them by our Lord Jesus. NS201:3

But tarry ye

- They probably knew not how long the tarrying would be. NS201:2 Necessary for the development of the apostles in faith and trust. R2926:4 The record is that the apostles did tarry at Jerusalem until they received the Pentecostal blessing. R3911:2 A general trouble amongst those teaching in the name of the Lord has been that they did not tarry until endued with the holy Spirit, but recklessly pressed into their ministry without this credential of divine authorization. R3911:2 No one is desired as God's witness until he has made full consecration to the Lord and been begotten of the Spirit, no matter how great his natural abilities may be. R2925:4

Until ye be endued

- Assuring them of divine acceptance, and qualifying them for divine service. NS348:1 The sending of the holy Spirit at Pentecost became a witness of God's acceptance of our Lord Jesus' sacrifice, and thus a sign of the acceptance of the Church and household of faith. R3911:1 Implying their unfitness for the work as natural men. R2925:3 None except those thus endued with power from on high are qualified to be ambassadors for God and his representatives before men. R3911:2, 2925:5 The Lord's sheep should be careful to select as leaders only such as give evidence of having come under the influence of the holy anointing of the Spirit of God, no matter how much natural ability the would-be leader may possess. R2925:4 Work not done under the guidance of the holy Spirit is sure to be defective and in some respects evil, and to result in evil fruitage. R3911:2 The Father's purposing of this soon giving of the spirit made it possible for the disciples and Judas to be new creatures, passing from death to life, in a tentative form. R5684:1 While that hope has reached fruition, other hopes have taken its place. In our case, we are waiting for our adoption, to wit, the deliverance of our body —the body of Christ. R2926:5

With power

- This promised power to know and to understand times and seasons, and all things pertaining to a proper witnessing, applies to the whole Church. B120

50

Luke 24:50 *And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.*

He led them out

- The eleven were the chosen witnesses of the Lord's ascension, and there is no evidence of the presence of any others on that occasion. R1522:5 Talking the while, explaining the things that would

be to their advantage to know. R5589:2 On the occasion of his eleventh appearance after his resurrection. R3905:5

To Bethany

- This was at the Mount of Olives. R3905:5, 3911:3

And blessed them

- And he shall so come (with a blessing) as they saw him go. B154

51

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

Parted from them

- Quietly and secretly, consistent with his purpose of having thoroughly convinced witnesses of the fact. None saw him, or knew of the fact, except his faithful followers. B154 "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." (John 14:2,3) R1828:3; B120 His going was expedient for himself, and for us, too, indirectly, as illustrated in the parable of the young nobleman going into a far country to receive for himself a Kingdom and to return. (Luke 19:12) R1829:3

Carried up into heaven

- Corresponding to the act of the high priest Aaron, in entering the most holy with the blood of the atonement sacrifice and presenting it before the mercy seat together with the sweet incense, which represented the human perfection of Christ. R1828:3 The ascension of our Lord to the right hand of power signifies his ability now to "give gifts unto men." (Eph. 4:8) R1829:5 Our Lord's ascension was a spectacular one, so far as his Church was concerned, but not in respect to the world. R5589:5 "What and if ye shall see the Son of Man ascend up where he was before?" (John 6:62) R5589:5, 5588:3 The eleven appearances of Jesus after his resurrection were: (1) Sunday morning to Mary Magdalene (John 20:11-18); (2) Sunday morning to the women returning from the sepulchre (Matt. 28:9-10); (3) Sunday to Simon Peter alone (Luke 24:34); (4) Sunday afternoon to the two disciples going to Emmaus (Luke 24:13-31); (5) Sunday evening to the apostles, excepting Thomas (John 20:19-25); (6) Sunday evening, a week later, to the apostles, Thomas being present (John 20:26-29); (7) probably three weeks later to the apostles on the shores of Galilee (John 21:1-13); (8) shortly afterward to the eleven on a mountain in Galilee (Matt. 28:16-20); (9) shortly afterward to "above 500 brethren" in Galilee (1 Cor. 15:6); (10) at the close of the 40 days to James (1 Cor. 15:7); (11) at his ascension to all the apostles (Luke 24:50,51; Acts 1:6-9). R3905:3-5 Our Lord's ascension was simply another way of disappearing. R2818:5 The body in which he had just appeared was dissolved or dematerialized. R5589:5 So that they might have before their minds the thought that he was gone, that they were not to expect him to appear and disappear in the future, as he had done during these forty days. R3911:4, 2818:6

52

Luke 24:52 *And they worshipped him, and returned to Jerusalem with great joy:*

Worshipped him

- They recognized his greatness, dignity and honor as Messiah, the Son of God, Redeemer of the world. R3911:6

Returned to Jerusalem

- Comforted and blessed, not only by the hope of his return, but also by the promise of the Comforter, as a token of his love and of the Father's favor, not many days after. R1829:6

53

Luke 24:53 *And were continually in the temple, praising and blessing God. Amen.*

Continually

- Regularly. R3912:1

In the temple

- All the members of Christ's Body are represented as abiding in the Temple, the Tabernacle, the Holy. R3912:4

John

General

- John's Gospel was written after the other three, and quite evidently with a view to setting forth matters not set forth in the other Gospels. Thus we find that it does not attempt to give a full history of the Lord's ministry in all particulars, but chiefly deals with matters omitted or with details not given by the others. R3481:3, 4l22:3; OM329:3
- John evidently recollected matters which, in whole or in part, had been overlooked by the others, and his Gospel sets forth some very interesting incidents and prayers and discourses, whose omission would have been a serious loss to us. Thus we see how God operates in various ways to accomplish his purpose. He could have miraculously used any one of the Evangelists to give the full and detailed account, but he chose rather to allow each to state himself in his own manner, and to supply the details in four narratives, in preference to one. R2435:2
- St. John was naturally loving, gentle and meek; and that very disposition would make it difficult for him to sever the many ties of human friendship which such dispositions always draw about them. Yet he was faithful to his Master, regardless of human ties. He was a patient, faithful teacher of the doctrines of Christ, and willingly suffered banishment to the lonely isles of Patmos for his faithful witnessing to the truth. Similar was the course of all the apostles. They were bold, faithful advocates of the truth, and examples of its power to sanctify them wholly, as they gradually grew in grace submitting themselves to its transforming influence. They were men of similar and varied dispositions like ourselves. R1041:4
- See also "THE FOUR GOSPELS—GENERAL."

John 1

1

John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

In the beginning

- The beginning of God's creation, when Christ as a spirit being became "the first born of every creature." R4098:1 The Lord's beginning, when Jehovah created him. Q41:1 He was not with the Father before the beginning of creation, for he himself was "the beginning of the creation of God." SM483 Genesis goes back to the beginning of things earthly; but this goes back to the beginning of all beginnings, when God was alone—"the beginning of the creation of God." (Rev. 3:14) R5351:3, 3474:2; F18 Before anything was created, and when none existed but Jehovah. R338:1 Long before man was created, or our earth was brought from its chaotic condition, long before angels and cherubim were created, divine power brought forth a Son on the spirit plane. SM491 Not Jehovah's beginning, for he had no beginning; but the world's beginning, or man's beginning. E86; F18; R5748:1, 3474:2, 1060:5; NS257:2 While Jesus was born of a woman, this was not the beginning of his existence. NS751:2 The word "beginning" is rather an indefinite word. It is difficult to imagine Jehovah without a beginning because we have finite minds. Q40:6, 360:4

Was

- The Logos, the Word, existed with God in the beginning of earth's creation, as mentioned in Genesis. R2408:1 He was both the first created and the first or highest in rank. R1063:6*

The Word

- The Logos. R5748:1, 5768:1, 5352:1, 4964:3, 2408:5; CR290, 195:6 The Greek word logos would be properly translated by the words intention, plan, purpose, or expression. R338:1, 2408:1 Greek, Logos, signifies mouthpiece or special messenger. R5351:3; Q377:6 The name of Jesus before he became flesh. CR290 As the mouthpiece of Jehovah, he was commissioned not only to redeem the world, but to uplift it out of sin and to restore the willing and obedient to all that was lost in Adam. SM51 His name, the Logos, signifies the Divine Message or Messenger, the One through whom Jehovah's utterances and decrees went forth. HG661:6 Dr. Adam Clark says, "This term (Logos) should be left untranslated, for the very same reasons why the names Jesus and Christ are left untranslated." E85; R1514:3 It is said that in olden times kings, when addressing multitudes, sat behind a screen, while in front of this stood the king's interpreter or representative, who spoke the king's words in a loud tone to be heard by all who were there. E85; R4964:2, 4107:3, 3474:3, 338:3; PD54/67; CR195, 247:2 Our Lord, before he came into the world, before the world was made by him as the Father's agent, was the Logos. R4165:2 More literally, "the Expression," a full and complete expression of the divine will, mind, purpose, character. R2408:1; SM491 Jehovah's Prime Minister. R1125:3; HG292:4 The "messenger" at the burning bush (Ex. 3:2). But the highest and most honored messenger should not be confounded with the One whom he represents and in whose name he speaks and whose power he exercises. E43 One of our Lord's titles. (Rev. 19:13) R1060:5 The same evangelist, in his epistle, uses the same title in respect to our Lord again, denominating him the Word of life, or the Logos of life. (1 John 1:1) E85 Plan, intention or purpose of God. God had a well defined and matured plan in his mind before it found expression in the slightest development. R338:1 Primarily the word refers to the plan of God, and it is afterwards applied to the messenger of that plan, the Son of God. R338:3 The Old Testament writings are God's written Word, and could not be fully understood until God's living Word, Jesus Christ, came and stood beside them, showing their signification. R444:4* Christ, in every stage, is called the Word. Here, in his pre-human existent state; in verse 14 of the first advent; and in Rev. 19:13 in his future glory. R21:2* We are confident that it was he who was the special messenger of Jehovah to Abraham in Genesis 18. R3946:3 A position aspired to by Satan. R1686:2

Was with God

- Was with the God. CR195; R5768:1, 5748:1, 5352:1, 4964:3 The God; the Greek emphasizes the word here rendered God. R1060:5, 2408:5 The Greek prepositive article is sometimes used so as to give the effect of the God in contrast with a God. E70 Here we see most clearly and beautifully the close relationship existing in the very remote past between the heavenly Father and the heavenly Son. R3474:5 Introducing us to our Redeemer in his pre-human condition, a spirit condition, higher than the angels. R2408:3, 5768:1; Q363:1 Scholars are well aware that the word that is translated God in the Old Testament is not equivalent to the word Jehovah. Although its significance is mighty one, it is frequently used for others beside the All-mighty, Jehovah. It is used for angels, great men and false gods. In the New Testament, the word theos is equivalent to elohim, and signifies mighty one. R2408:4 This makes two—the Word, and the God whom he was with, or represented. R4107:1

And the Word

- Jesus is here called the Word because Jehovah reveals his word, plan or purpose, through him. R338:3

Was God

- Not contradicting the previous statement, but the distinction is considerably lost in the translation. The Greek article does not appear before the word translated God, and hence the thought in the statement is a god, as in contrast with the previous statement, the God. R3474:5 Accurately translated, it reads, the Logos was a god. R5352:1, 5768:1, 5748:1, 5352:1, 4964:3; CR195 Although the KJV is not a bad translation, it fails to give to the English reading the force and significance of the Greek—"In the beginning was the Word, and the Word was with the God, and the Word was a

god; the same was in the beginning with the God." E86; R4107:1 3474:6, 1514:3; HG661:6; OV114; PD54/67; SM497, 491:1; NS255:6 We do not claim originality as to the proper translation of this verse. Our attention was called to it by the Diaglott, an interlinary word-for-word Greek and English New Testament in general use and of high repute. R3076:2 In the Diaglott, "the" represents the article in the Greek text, while "a" shows that the article is lacking. R1514:3 The Greek article ho precedes the first word "God" in this verse, and does not precede the second word "God," thus intentionally indicating God the Father and God the Son in a case where, without the article, the reader would be left in confusion. E86 A God, a mighty one, superior to the angels. R4165:3 This translation can be verified by consulting any Greek Testament or any Greek scholar. R1514:3, 2408:5 Professor W. G. Moorehead (whose article on R3075 contradicts the Diaglott) acknowledges that the article "the" must be omitted in order to show that Christ is not the God but a God. R3076:4 "To us there is but one God" (1 Cor. 8:6) is not out of accord with the record that Jesus was a god with the God, because the name Jehovah was never permitted to any but the Father supreme, while the title "God" (Hebrew, elohim) might be applied to any mighty one in authority and power, Jehovah himself being superior to all elohim. NS255:6 The word god signifies mighty one, and is used not only respecting the Father, but also the Son, and also in reference to angels, and in one instance to men, influential men, the 70 elders of Israel whom Moses appointed. R3474:6 "God" is a translation of each of four Hebrew words—el, elah, elohim and adonai, all signifying the mighty, or great. It is a general name. R338:2; SM497 With the proper conception of the meaning of the word God, as used in the Scriptures, namely, a mighty, a powerful being, we see the propriety of applying the name to the Logos. R1060:4 He is distinctly shown to be the Son and not the Father—to be a God and not the God. R5352:1 While the Father was the God above all others, the Son, the Logos, was a God above all others, next to the Father but subservient to the Father. R3861:5 This subservience and dependence upon the Father was true of our Lord not only while he was in the flesh and before he was made flesh, but is distinctly asserted of him since his resurrection. (1 Cor. 15:28) R3861:5 The word god signifies mighty one; but there is only one God whose name is the Almighty. R5352:1 As the pendulum swinging from one extreme to the other, so are the conceptions of Christians respecting our Lord—one extreme declares him simply a good man, while the opposite assumes that he was the Father. R4106:2 The Almighty did not inquire of the angels whether or not they would accept the glorified Jesus as their Lord; he autocratically elevated our Lord Jesus. In his prehuman condition, our Lord Jesus was from the beginning the head, the chief of all the Father's creatures, works and arrangements. R2985:1 "All men should honor the Son, even as they honor the Father." (John 5:23) They should not honor the Son instead of the Father, however. SM498 Our Lord Jesus is a mighty one, a great one amongst the mighty ones, and as our Lord himself declares, all should "honor the Son even as they honor the Father." (John 5:22) R2726:1

2

John 1:2 *The same was in the beginning with God.*

In the beginning

- Of creation, himself the first creation. R1060:5, 338:3 "The beginning of the creation of God." (Rev. 3:14) E87 Before the creation of others. R3474:6 Not only was the Logos the beginning, or Alpha; he was also the last, the Omega, of divine creation. (Rev. 1:11; 21:6) R5351:3, 5064:1 When we consider the length of time that must have elapsed during the creation, we may have some idea of our Lord's intimate and long acquaintance with Jehovah and his plans. No marvel, then, that Jesus said, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son." R1060:1; HG292:3 The one who had known God's character longer, more fully and more intimately than any other being. R1125:3

With God

- With the God. R5768:1, 5352:1; CR195 Therefore they were two, and not one in person. R3474:6

3

John 1:3 *All things were made by him; and without him was not any thing made that was made.*

All things

- Angels, worlds, mankind—all things. R3475:1 Angels, principalities and powers, cherubim and seraphim, as well as man, were all the direct creation of the Logos, though not by his own power. R5372:1, 5351:6 Not one of whom was like himself—the direct creation of Jehovah. SM492

Made by him

- He it is who in all things has the pre-eminence in Jehovah's plan and work. E86; R1278:3 Not only showing his intimate acquaintance with Jehovah and knowledge of his plans, but exhibiting him as his honored agent in their accomplishment. R1059:6 Not that the Son was superior to the Father, that the Father had created nothing because of lack of ability to create, but that the Father was pleased to use this particular channel in his great work. R3475:1 The Father is the Creator, although all things were made by the Son, as the Father's agent. R4085:3, 5135:3, 4964:2, 4085:3, 2199:5, 1904:5, 338:3 Our Father is the first cause of all things. R369:3 All things are of the Father, all things are by the Son. (1 Cor. 8:6) The power was of the Father, but it was exercised through the Son, the beginning of his creation, and hence "without him was not anything made that was made." R4107:3 By the Father's energy or spirit; yet that energy was exercised through his Son. R370:4 The same point is emphasized by the plural form of the pronoun in Gen. 1:26—"We will make man in our image, after our likeness." R1609:3 SM497 God not only began the work, but he also completed it, through his Son, his agent in all things. R1266:1 Jesus was the direct creator of all things. He was the divine power, agent, work, messenger, the Logos of Jehovah. R4964:3; CR247, 195:6 As it pleased the Father to create all things through the Son, so in all things it has pleased him to exalt our Lord Jesus as his honored instrument. F397 We find him also the agent in the development and perfection of all things. It was Jehovah's powers delegated to the Son, and it was Jehovah's glorious plan which he delighted to accomplish. R919:3 F65 Already he had been used of the Father as his special agent in the creation of angels and men when the Father proposed to him that he should become man's Redeemer. NS83:4 Whether we contemplate the vastness and grandeur of the physical universe, or the innumerable host of intelligent creatures he brought into existence, we are overwhelmed with a sense of the glory that he had with the Father. R1247:2 The Only Begotten of the Father, the beginning of the creation of God, was the superintendent of the various affairs connected with the creation of the earth and its inhabitants. R3921:4 Jehovah's chief and honored, intelligent and active agent in creation, the Almighty entrusted with the work of redeeming and restoring mankind. R1125:3 While he joyfully worked out the grand plan of creation, he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. R3160:3

Without him

- No suggestion that the Father is the Son, and that the Son is his own Father, but that there are two persons, both Gods, both Creators, but the one the superior, the other his honored representative. R3475:1 Jehovah is the Creator of all things; yet he does this by proxy through him who was "the beginning of the creation of God." R2426:6 The key is in the oneness of purpose and of work between the Father and the Son—"I and my Father are one." (John 10:30) R2431:4

Not anything made

- Other Scriptures defeat the argument that if he made all things, therefore he was not made, and that if not made then he must be an uncreated or self-existent God. R1063:5*

4

John 1:4 *In him was life; and the life was the light of men.*

In him was life

- Absolute life, perfect life, because his life had not come from Adam through an earthly father, but was directly transferred from his pre-human state or condition to the womb of Mary. R3475:2 Jesus was the only one who had life. PT381:T* Perfection of life. R3885:6 Implying that he did not receive his life, as did other men, from an earthly father. It was because Jesus had life in this special sense that he could be the Redeemer of men. R4154:3, 4107:4, 3475:2 Our Lord's separateness from the human family is thus pointed out; in no other man than "the man Christ Jesus" was there life. R2408:6 Is there not life in every man? No! From the divine standpoint, a death sentence passed upon Adam and was inherited by all his descendants. R4154:3 Not a deathless life, which could not die, but life everlasting, so that he would not die, had he not laid down his life. R677:1* Father Adam once had life, but he lost it through disobedience in Eden. R3475:2 This text has a special application to the new creature—"In him was life," the new life, life as a new creature, partaker of the divine nature. R4155:1 When he was immersed in the symbolism of death, he received of the Father a begetting of the holy Spirit—he was begotten to a newness of life, to a spirit life. R4155:1 In the Son of God—the Word—Jesus, from 30 years of age, was the divine life which he never before possessed. R338:4 "As the Father hath life in himself, so he has given unto the Son to have life in himself." (John 5:26) R4155:1 Even Jesus did not possess this wonderful kind of life, immortality, this essentially divine quality, until after his resurrection from the dead. R1642:1

The life was

- Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2*

Light of men

- Light is here used in a figurative sense, signifying hope, intelligence, instruction. R3475:6 Everywhere throughout the Scripture light is used to represent God, his truth, his righteousness, his servants and their messages. SM240 This life constituted the light amongst men. They perceived that he was a remarkable character—"Never man spake like this man." "They marveled at the gracious words that proceeded out of his mouth." (John 7:46; Luke 4:22) R4107:4 The life that was in him, the perfection of manhood that was in him, was the light of men in his day. R4155:3 The power of the holy Spirit in our Lord Jesus, shining in perfect accord with his perfect flesh, was indeed the light of men, not only reflecting the divine character in his doings and words, but enabling him to speak to his followers the wonderful words of life. R4155:4 To know God we must gain knowledge of him, and knowledge is assured belief, enlightenment, acquaintance with or understanding of God, his plans and purposes as revealed in Christ. R493:1* Not only through his recorded discourses and instructions, but also through the lives of his disciples, and that in proportion as they were and are truly his. R3475:3 Having bought us with his blood, he became the light-giver, hope-giver. R2408:6

5

John 1:5 *And the light shineth in darkness; and the darkness comprehended it not.*

In darkness

- Darkness is the synonym for Satan, the Prince of Darkness, and all the deluded followers, the children of darkness, and the wickedness with which he is identified, the works of darkness. SM240 It is the nature of light to scatter darkness. SM241

The darkness

- Darkness was not confined to the ignorant then, nor is it today. Indeed, the powers of darkness are greatest in the more influential and the better educated. SM241

Comprehended it not

- They did not arise and shine (Isa. 60:1), and therefore darkness came upon them; and as a nation, blinded to their highest interests, they stumbled into the complete wreck of their national polity. R2036:1 It is still true that the darkened class comprehend not. "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) R4107:4 3475:3 Some of the world are asleep,

others are awake to worldly aims, ambitions, schemes, but thoroughly blind to the divine purposes. R4444:3 Notwithstanding the faithfulness of Jesus and the few light-bearers enlightened with the holy Spirit of which they are begotten, still "darkness covers the earth and gross darkness the heathen." (Isa. 60:2) R4987:6 Even Christians, the Apostle intimates, see only in part, but may see increasingly in proportion as they come into line and accord with the divine plan respecting them. R3475:4 As they would consider his perfection and how, as represented in him, the light shined in darkness and was not appreciated, so they would expect that the light shining from them would not be appreciated either. R3313:5

7

John 1:7 *The same came for a witness, to bear witness of the Light, that all men through him might believe.*

For a witness

- Six months prior to the Jewish harvest there was a message to make manifest to Israel the coming of Messiah; six months before the Gospel harvest the jubilee arguments came out to make manifest to "the Israel" the coming of Messiah the second time. HG71:6

That all men

- Only a minority have yet seen this light. R2409:1

8

John 1:8 *He was not that Light, but was sent to bear witness of that Light.*

Not that Light

- Greek, phos. Also used with respect to the Church, which is the body of Christ, and with her Lord, partaker of the holy Spirit. R2409:2 The Apostle carefully distinguishes between the messenger of the light and the Light itself. Subsequently (John 5:35), when speaking of John (the Baptist) as a burning and shining lamp, a totally different Greek word is used. R2409:2 John was particular not to take any honor in respect to these matters to himself, but declared plainly that his mission was to introduce the Messiah. R3475:5

Was sent

- Neither John nor Jesus could begin a public service until thirty years of age, since this was one feature of the law, but John, being six months the elder, was thus privileged to begin his ministry six months in advance of our Lord. R2417:1

9

John 1:9 *That was the true Light, which lighteth every man that cometh into the world.*

The true Light

- Anti-typical, real, genuine; not counterfeit or typical. R2409:1 Whose mission it was to reveal, to make known, the Father's love. R3475:5 Implying that there are false, or imitation lights. Of these we know that there are many—lights of heathendom and lights of Christendom. R4988:3, 3197:4 In the end of the age. R2319:5 He has not yet been the Light of the world, but merely a light to his people. R5352:5 Jesus was the great light which came into the world, and his followers were to be lights or candles also. R4558:5 The Savior and his Church in glory will be the great Sun of Righteousness which will arise over the earth, and shine forth for the healing of the people. R4988:4, 4967:6, 4677:2, 4107:6, 3686:4, 2573:6, 2550:3, 1645:4, 1311:5, 244:1*; HG353:4; SM244, 560:3; NS860:1 Which will shine forth for the blessing of mankind, to bring order out of present confusion, to scatter present darkness, ignorance and superstition, to cause the knowledge of the glory of God to fill the whole earth. R3770:6, 5008:1 Shining in its strength from the exalted divine Christ, head and body. R338:5 "The light that shines in the face of Jesus Christ." (2 Cor. 4:6) D238 The Morning Star. (Rev. 22:16) R1063:3* 390:4* When he who was lifted up at Calvary, and afterward lifted up in

resurrection power, will be manifested in power and great glory. R5316:4 The light was not prior to Jesus Christ, for we read that he is the light. This wisdom was first promulgated by our Lord. Q66:1; R5105:5, 5544:3, 4967:6; SM249 We may walk in the light for we are in the presence of the "true light." R159:4* Bartholdi's Statue of Liberty Enlightening the World is true to the facts, but whatever blessing there is in the light which shines from Liberty's torch is the light of the Gospel. NS666:1

Which lighteth

- Ultimately. R3686:4, 1711:2 When the clouds and darkness of error shall pass away, and the clear light of truth shall shine forth, and the glory of the Lord be revealed, and all flesh see it together. (Isa. 40:2; 11:9; 60:5) HG272:6 Not only to redeem man's life, but also to enlighten him and to restore as many as may be willing to accept sonship. This work has not yet been accomplished. R2409:3 He engaged not only to save man from death by a Ransom, but to bring man to the knowledge of that truth. (1 Tim. 2:4) R77:3* The same wisdom which instructed his disciples guides men back to the Father, instructs them as to what discipleship means, makes them wise in order that they may take the steps by which discipleship is to be gained. R5105:5 "What think ye of Christ?" With the question and with the light that makes possible an answer to the question comes a responsibility which none may shirk. R3788:5 None will dispute that this light is the truth, the knowledge of God's plan; yet it must be evident to all that thus far only few have seen it. R1311:4 As the vast majority of our race, heathen and imbecile, have not yet been enlightened, they cannot have committed mortal sin, and hence are not under sentence of the second death. R1984:6

Every man

- Every man ever born into the world. R331:5 A prophetic statement, for our Lord at his first advent did not even enlighten all of his own nation, and made no attempt whatever to enlighten the world of mankind. R4107:5, 2550:3; SM240 Our dear Redeemer is not only the Redeemer of the Church and the light of the Church, but the Redeemer of the world, and the light of the world. R3475:6 This includes all the heathen and all those of imbecile mind, who could not in this life grasp the truth, as well as all infants who have died before reaching the age where they could know of God and his truth in Christ. R5575:5, 5352:5 Including the nation of Canaan. R5336:4 All were included in unbelief and blindness, that God might have mercy upon all and recover every one of them from that blindness and bring every one of them to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life or second death. R4781:3 He cannot be light to any man until he has heard of him; therefore every man is to hear of him. R691:1* 659:1* All who have died without the true light will be enlightened in the future, and the words of the angel will be verified, "Behold I bring you glad tidings of great joy, which shall be to all people." (Luke 2:10) R9:6* If only a few have yet heard the good tidings in any sense, must there not be a restitution to life as well as a future proclamation of the only name given? R412:6 Some things are universal. God's sunshine is universal; it shines from pole to pole, upon both the just and the unjust. So is his love. Light and truth are yet to be universal, and so is the testimony of the ransom. R2632:6* How many will so make use of the blessing—the light, the drawing and the knowledge—so as to conform to the requirements of the New Covenant is another question entirely. R2127:6 None will be destroyed in the second death without having this enlightenment. R3725:2; SM250 In the coming Millennial age, all the blind eyes shall be opened and all the deaf ears shall be unstopped. R5279:1, 2550:3 As there was a fullness of time in which our Savior should be born, so also there is a due time in which the knowledge and blessing flowing from his redemptive sacrifice shall be made effective to all. R2490:1 Jesus is not only to be the glory of Israel, but the light of the world. R2125:6; PD55/67 As the vast majority of mankind have never been thus enlightened, and thousands more have been only partially so, it follows logically that the full enlightenment of the world tarries until the Millennium. R1674:2 Before the world will be enlightened, a saintly class, the Church, the bride of Christ, must be enlightened, and must be completed and glorified together with her Lord. R4988:4 Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the

eye of faith and the ear of faith. R4967:6, 4677:2; CR126; SM249 Our Lord's mission is not merely for an elect class, but in conjunction with that election he is to give an opportunity for life everlasting to every man. NS352:5; OV36 As a consequence of misdirection of efforts into mission work, slum work and work for the heathen, some are doing works now which God intends shall be done in the future age, and which can and will be done then to very much better advantage every way. R2690:2 The resurrection of the just will be necessary to bring the Church to glory and joint-heirship with her Lord, but the resurrection of the unjustified will be for the very purpose of permitting them to see the true Light. R5352:5 Sodom and Tyre, who did not have as good an opportunity as Capernaum and Bethsaida, will, in the regeneration, find their condition even better than theirs. R351:2* Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment. A104 HG343:6

10

John 1:10 *He was in the world, and the world was made by him, and the world knew him not.*

The world

- Including every individual of the human race, from the first man to the very last of his posterity. R1328:1*

Made by him

- The Lord was ushered into the world, which as a Logos he had made, in a most humble manner in his birth at Bethlehem. R3702:5

And the world

- Of mankind. R338:4

Knew him not

- Still more surprising, his own nation, the Jews, knew him not! although they had been instructed from the beginning of their nationality to look for the Messiah, and although a description had been given to them. R4107:6 Jesus was the great King of Glory in disguise. (Illustrated in referenced articles by the story of a British prince in disguise.) R4687:6; Q365:6 The Jews did not know whom they were crucifying, and they were not a bit more to be blamed than was Paul for assisting in the killing of Stephen. Q368:T

11

John 1:11 *He came unto his own, and his own received him not.*

Unto his own

- The Lord came (AD 29) not to the true Israelites only, but to the entire mass. C150 This was a crisis in the affairs of the seed of Abraham according to the flesh—a testing time—a judgment as to whether or not they were fit to be God's holy nation. NS442:2

And his own

- The house of servants, under the bondage of the Law Covenant. R1725:6 The Jewish nation. R338:4, 5768:6, 5172:4; CR23 As a nation. R4013:4, 3476:1, 2633:3; F433

Received him not

- Excepting the few. R189:3 After our Lord's three and a half years ministry only a little more than five hundred had become Jesus' disciples and had remained true. R5768:6 And thus identified themselves, for a time, with the Adversary. NS74:5 Fulfilled, not by the rejection of our Lord at Nazareth, but by his rejection by the whole nation of Israel. R3302:4 The promised Messiah came, not in glory as they had expected, but in a lowly condition, to die for sin. PD35/46 They could not receive spiritual things, for spiritual things were not for natural men. CR23 Their rejection of Jesus and his testimony showed that they were not as a nation fit for his purpose. NS442:2 Seeing that they put away the favor of God from them and proved themselves unworthy of it, he turned to the Gentiles to take out of them a people for his name. R1696:1 They were rejected—not cast into eternal torment, but

rejected from the special favor which they had previously enjoyed as inheritors of the Abrahamic blessing. NS370:2 The Lord said to them, "The kingdom that was for you shall be taken from you and given to another people" (Matt. 21:43), those whom he has been taking out of the Gentiles for it. HG153:5 So far as the spiritual part of God's great promise to Abraham is concerned it has passed from the Jewish nation; but there still remains for them a glorious earthly portion, to which they will be introduced at our Lord's second coming. NS780:4 "A man's foes shall be those of his own household." The Master was a Jew. The Jews were his brethren according to the flesh, and it was they that hated him without a cause and persecuted him. SM218 As Moses came to his own people and they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ, also, has come a second time. R4058:2 It makes us sad when we see what they might have had, but lost; yet on the other hand, we are glad, for because of their casting off we have been permitted to come in. CR48 A parallel: At our Lord's second advent he comes to Christendom as his professed people; and, in harmony with the prophets, he is again rejected, yet not by all. R3302:4 The majority of persecutions have been by those who professed to be the people of God, many of whom really thought they were. R5172:5

12

John 1:12 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

But

- He burned the chaff, but the wheat he gathered into his garner. R628:2* A still greater and more glorious hope, one in which all others center and are bound up, the hope of being made perfect in Christ, of being made partakers of the divine nature, of completing our adoption as sons of God. R351:4*

As many as received him

- As many of the house of servants. R1416:6 Who would leave the house of Moses, the house of servants, and attach themselves to Jesus, the Son of God, that they might be members of the house of sons. NS201:4 While the nation, as a nation, was rejected by the Lord, the faithful individuals who became his disciples were received of him. R3302:4 Every faithful "Israelite indeed" at the first advent had the primary consecration typified in the Levites. To such God gave the Gospel call to consecrate to death. Such as obeyed this invitation were accepted as sons of God. F124 All the wheat of that nation, all who were ready for the Kingdom. NS626:3 Believed his message. R342:6 God's favor toward that people was manifested by the fact that he rejected none of those who were fit for his purpose, "Israelites indeed, in whom there was no guile." NS442:2 Every Jew who would get free from that Law obligation could have done so only by confessing his shortcomings and inability and by accepting a share in the sacrifice of Christ. R4559:2 A considerable number; nevertheless but a "remnant" of that nation, after it had been sifted. Fortunately for us Gentiles, these were not enough to complete the elect number. R2401:5 Only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the new house of sons. R2442:3 A small remnant, as compared with the whole nation. R3476:1, 2401:5, 2371:6; SM366 Of these were the twelve apostles, the seventy (Luke 10:1), also the "five hundred brethren" (1Cor. 15:6), and those Jews subsequently reached on the Day of Pentecost and afterward during the entire harvest of their age. R4108:1; CR48 It was necessary and expedient that the message should go unto all nations, though they did not receive it. The few who did receive it thereby received "power to become sons of God," while it also served as a witness to the nations. R517:5* Comparatively few, even of those who do recognize him as the Redeemer and granted this liberty, have availed themselves of the great privilege and become sons of God. R1008:1 Liberty to become sons of God will not be given to all men. This liberty is connected with the special high calling of this Gospel age, and ceases with it. R1006:3 Those of the spiritual house now accepting the Lord are in due time to receive a great

blessing—the antitype of the Pentecostal blessing—glorification. R3302:4

To them

- The elect, the worthy. F177 Publicans, harlots, etc. R342:6

Gave he

- Blessed them with the power and privilege of becoming sons of God, whereas previously their highest possibility had been to be God's servants and friends. Here we note the change of dispensation from the Jewish to the Christian. R2409:3

Power

- By a begetting of the holy Spirit. R5068:6 By regeneration. R2129:2 Ability. R1416:6 Privilege, opportunity. E177 Liberty, privilege. R5510:3, 5775:1, 5370:3, 5352:6, 5295:5, 4939:6, 4013:4, 3841:5, 1005:5; PD58/70; SM9 Liberty, freedom from condemnation, otherwise known as justification through his blood. R1007:1 In the merit of the sacrifice of our Redeemer, even as fleshly Israel gained a standing before God through the typical broken body and shed blood of bullocks and lambs. R1336:3 "Tarry ye at Jerusalem until ye be endured with power from on high." (Luke 24:49) NS201:2 Not granted immediately, but merely in a reckoned way, up to the time when Jesus finished his course, ascended up into heaven and poured out the holy Spirit upon his followers. R5310:3 No such privilege was given to the Jews, nor to any of the fallen race, until Pentecost—after Jesus had appeared in the presence of God to make atonement for our sins. R5352:6, 5775:2, 5370:3, 5207:3, 2788:2, 2225:5, 1509:6 In the midst of the house of servants, not yet begotten of the Spirit, not yet granted the privilege of sonship, our Lord could do and teach on no higher plane than the earthly. R2455:1 Those Jews who were not faithful were not even servants. But when Christ came, he made it possible for some to come out and pass from the house of servants into the house of sons. R5310:3, 4108:1, 4013:4, 3476:2, 3433:6, 2796:6, 2283:4, 1416:6 Signifying the purchasing of the Jewish people from under the dominion of the Law, and the liberation of believers from it, that they might become sons of God. E430 He did not make us sons, but simply gave us the liberty or privilege to become sons. The patriarchs and prophets of the preceding four thousand years could not become sons, because they were not given that privilege or liberty. R1005:6 Only those who have "escaped the condemnation that is in the world," and who have gotten back into harmony with God, through Christ, are Scripturally authorized to consider themselves the sons of God. E108

To become

- Until the ransom had been paid to divine justice, the condemned ones could not be received back to the condition of sonship enjoyed by father Adam, but forfeited for himself and posterity when he became a sinner. R2409:3; NS662:6

Sons of God

- To join the Order of Spiritual Sons, the Melchizedek Order of Priesthood. SM9 The first opportunity for any of the house of servants to become sons of God was at the first advent, after our Lord had made a consecration of his life as man's redemption price. R3277:1 To step from the House of Servants over into the House of Sons, from fleshly Israel over into spiritual Israel. CR23; R3433:6; PD58/70; NS662:3 The real Israel of God is spiritual Israel. The promises and opportunities, however, went first to natural Israel; and as many out of all the tribes who were of right condition of heart and received the Master were granted the liberty to become members of the House of Sons. SM727 With all that this implies of divine favor and eternal life, and all the proper privileges and liberties as sons. E28; R1725:6, 1007:5 To become associated with himself, to become identified with himself, as members of his Body. R5119:4 The first invitation to fallen men to become sons of God dates from the time of Jesus, particularly after he died, rose, ascended and, as a result, shed the holy Spirit on his waiting disciples, begetting them to a new nature. R5760:4 The place and time for the adoption of these believers was in the upper room at Pentecost, when the spirit of adoption was granted unto them. R3476:2; E209 Sons of God in an especial sense, in a sense different from Adam, even in his state of innocence. These are invited to be sons of God on a plane of sonship higher than

the angelic sons; viz., as heirs of God of the divine nature. R2409:4 These sons are all begotten of the holy Spirit. Theirs is not a fleshly sonship. Their birth of the Spirit will be the resurrection change, when they shall be made like their Master, see him as he is and share his glory. R5352:6 Attaining the divine nature. (2 Pet. 1:4) R5859:5 The Scriptures clearly point out the Heavenly Father as the begetter in the regeneration of the Church, the Bride of Christ. E143 The Lord who redeems or purchases all is not the life-giver to the Little Flock, but under the mantle of his merit he introduces us directly to the Father to be begotten by him as new creatures. R1006:6 This power to become sons of God is not granted to sinners, but to the justified. R2409:4 Before that time none could become "heirs of God, and joint-heirs with Christ"—heirs of the Abrahamic promise. (Rom. 8:17) R5207:4, 2279:3 Previously, the very highest claim that they could make was that which the Jews made—that of being servants of God. E28; R5623:2, 4958:2; HG131:5 The Jews never claimed the title sons of God for themselves, nor would it have been proper for them to have done so. NS256:4 The very highest expression of God's favor toward any of them was shown in Abraham, and he was called only a friend. R5310:3, 5206:3; CR93 The heart-loyalty of the "Israelites indeed" God appreciated, and they were granted the privilege at Pentecost of stepping from the house of Moses, as faithful servants, into the house of Christ, as faithful sons. (Heb. 2:5,6) R4939:6 Adam was originally a son of God (Luke 3:38), but none were so called subsequently until the Gospel age. The term "sons of God" is a general term applied to angels. (Job 1:6; 2:1; 38:7) R2843:5 Our Lord Jesus was the first human son of God after Adam. OV427 The chief cause for joy lies in the fact of being accepted as sons into God's family. R2675:5 The Church will always be in covenant relationship with the Father. Every father is in covenant relationship with his children, and they with him. Every child has a responsibility to its father, and the father to the child. R5163:5 These, coming into the relationship of spiritual Israelites, were enabled by this begetting of the holy Spirit to appreciate the spiritual things given to these Israelites. All the truths that we have are drawn from those things God gave to the natural Israelites, and we can understand them, though the natural Israelite could not. R5295:6 A relationship implied when Jesus taught them to pray, "Our Father, which art in heaven," assuring them that God recognized them not as servants, but as sons, a term of special endearment. R3352:1 Although tests are applied and qualifications imposed on these, nevertheless it is a step of grace, because there were no obligations resting upon God to confer upon us such a "high calling." R2284:3 As sons of God, with the new life begun, these are to realize that everything of the present life is quite unworthy to be compared with the future and eternal interests. R2686:5 The highest manifestation of the holy Spirit is the spirit of adoption, which in due time, the Millennial age, shall be poured upon all reconciled to God. R2070:4 It is by reason of the spirit of adoption that the Church during the Gospel age is enabled to worship God still more pleasingly than could the Ancient Worthies. R2071:1 This new name brings new and exalted privileges, even fellowship or unity with God and his Son Jesus Christ. This gives a new basis for action—love instead of fear—and leads to certain success. R91:1* Accepted as sons, they become his tabernacles, his dwelling-places. (Psa. 84:1) R1401:6 The Great Company, who do not fully and freely fulfill their covenant, will be sons of God. R1008:5

To them that believe

- Not belief that such a person lived, or that he was a fine man and taught excellent precepts, or that he set an example; but a belief in his name Savior, the recognition and acceptance of him as one who saves his people from their sins. R1006:1 Only those who after believing in the only name, Savior, followed on and consecrated themselves, took up the cross and sufferings of Christ and shared them, are presented before the Father as sons. R1008:3 Who accepted him as the Savior, the Sent of God. NS442:2 Believers in the Messiah are thus brought within reach of the great privilege of sonship and joint-heirship. R2425:2 To as many of the Jews as would come into harmony with him, as many as would walk in his steps of self-sacrifice and thus have God's favor. In substance he said, "This is the way. Trust in me and walk in my steps. Thus you shall be my disciples." R5083:2

On his name

- On his greatness as Messiah. NS832:1

13

John 1:13 *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Which were born

- We render the Greek gennao begotten, and not born, for although the same Greek word is used interchangeably, the construction of the Greek sentence here fixes it as signifying begetting. R4108:2, 3476:3 Westcott bears out this thought, saying, "Literally, begotten, as in 1 John 2:29, 3:9." R3476:3 God being associated with the action, the word should be rendered begotten. R837:1 Begotten. This spirit begetting was not possible in its full, proper sense, until Jesus had made reconciliation for the sins of the world, or, at least, had prepared the way for reconciliation by his own death. R5623:2 Begotten again. R3140:2 Begotten again as a new race, a race separate and distinct from all others; therefore new creatures in Christ Jesus. (Gal. 6:15) R2129:1 There is a likeness between an earthly birth and the new birth necessary to a share in the Kingdom. R3486:1 There must also be a period of gestation for this spiritual new creature that will precede its resurrection birth. All who share the spiritual Kingdom as spiritual beings must first be begotten of the spirit and subsequently be developed of the spirit. R3486:1 All who are spirit begotten by the holy Spirit during this age, are promised a spirit birth, to spirit-being in the resurrection. NS803:3

Not of blood

- Not along family lines of blood relationship. R4108:2 Not of heredity. R3476:3

Nor of the will of the flesh

- Either directly or indirectly, not of the will of man in any sense of the word. R3476:3 To be begotten of an earthly father and later to be born of an earthly mother would insure that the progeny would be earthly also. "That which is born of the flesh is flesh." (John 3:6) R3486:1 Not along fleshly lines of worldly sympathy and judgment, not according to man's wealth or wisdom. R4108:2

But of God

- God alone does this begetting. God alone accepts to membership in this new creation. God alone imparts the seal of adoption. R3476:3 No man can sanctify himself in the sense of causing himself to be accepted and adopted into God's family of the new creation, begotten by his Spirit. F120 "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4) F77 Ishmael was born in the ordinary course of nature, but Isaac, who typified the true heirs, was not so born, but on the contrary came by the exercise of divine power, not of the will of flesh, but of God, for Sarah was not only barren, but aged. R1140:5

14

John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

And the Word

- The fourteenth verse goes back to take up the subject at the same point as verse five, and to repeat the narrative from another standpoint. R2409:5

Made flesh

- The Revised Version renders it, "The Word became flesh." Both are correct, and both contradict the two extremes of view held by Christendom. R4108:3 He became human. R1015:2, 611:3 The Logos was made Jesus. The work of Jesus in the flesh, however, is not the completion of the divine plan, but merely the beginning of it. R5352:5 Without dying, our Master underwent a change of nature. R4098:2, 2410:1 Nature is simply organism, and varies according to the form or quality of the organism. The element of life is always the same. Q808:T The spiritual nature is one thing and the fleshly nature is another. The blending of the two natures would produce a hybrid nature or being.

Q807:4 Jesus had not two natures, but one nature, having changed the higher, the spiritual nature, for the human nature. R5748:1 He exchanged his spiritual being or existence for the human, which he made "a sin offering," and which was typified by the Atonement Day bullock. T52 This meant the complete laying aside of the spirit nature before enjoyed, a change or transmutation to another nature, the human. R3946:5 Why should it be any more incredible that Jesus' nature was transformed from the spiritual to the human without retaining his former nature under cover than that the Church "shall put on immortality" and yet not retain the flesh and blood nature. R677:4* The thought contained in the word ransom did not call for a God to redeem a man, nor could a spirit being of any rank do so; for there could be no correspondency between them. SM659 He was transformed from the spiritual to the human nature, so that in giving his life for the world's redemption he might give the exact equivalent or corresponding price for that which was lost. R1673:3 Nothing less than this great stoop or humiliation enabled him to be our Redeemer, and qualified him to give to God the ransom price for man's transgression. R2409:6, 1603:6, 1583:1; A178 While there was a sacrifice of power, of honor, of glory, yet no sacrifice of life was involved. The life principle was the same that he had before, therefore the personality was the same. It was important to have identity of mind, and this he had by divine arrangement. R5064:2 Necessary, because it was a man who had sinned, and because the divine law required a man's life for a man's life as the ransom price. R3946:5, 2476:6 Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment. R1014:6 In being "made flesh," and then sacrificing that flesh, he gave his all on our behalf. NS478:4 Proof that the perfect man is not a spiritual being. A177 It was not an angel that had sinned and hence an angel could not be the Redeemer. Nothing but the sacrificial death of a perfect man could redeem the race from their death sentence. Any perfect man could have been thus substituted, but there was none. Hence the necessity that Jesus be "made flesh." R4587:6 To be the Redeemer of man it was necesarry for him to become a man, not to pretend to be one, for the divine law required like for like—"life for life." (Deut. 19:21) R5622:6 The primary step in man's recovery was necessarily that the Logos should be made flesh and taste death for every man. It is for this first step that we celebrate the birth of Jesus. R5135:3 His human body was the body of his humiliation, the "body prepared" for sacrifice (Heb. 10:4, 5), which was sacrificed; and which, being sacrificed, was never taken back; it was given as the price of our redemption. R1806:2

- "Verily, he took not hold upon the nature of angels [as though referring to the angels which sinned], but he took hold on the seed of Abraham...he
- also himself took part in the same [flesh and blood, human nature] that through death he might destroy him that hath the power of death, that is, the devil." (Heb. 2:14, 16) E425 Jesus was born a descendant of Abraham, through the virgin Mary. He kept the Jewish Law inviolate, and thus proved himself worthy to be that Seed who would bless the world. OV429 The Word, made flesh, did not rise again; but it was the Lord of glory, newly begotten as the son of God at Jordan, the new creature, that rose again. R4108:4 If merely a spirit being veiled in flesh—"incarnate"—he could not have been the Redeemer at all. E94, 296; R5622:5, 5352:2, 5064:3, 4106:3, 4108:3, 3476:3, 2409:5 A totally different thing from merely appearing in a body of flesh, like a man. R1952:3, 1856:3 Denied by those who claim that the spirit being came into the flesh, but was always separate and distinct, and no flesh; also by Universalists and Unitarians who claim that our Lord had no existence before and was born after the ordinary manner of men; also by Swedenborgians and Spiritists. R980:6 Not, however, fallen human nature, not sinful flesh, but the human nature unfallen, the likeness of humanity free from its blemishes through sin and death. R2409:6 The Greek word sarx does not mean sinful at all, nor sinful flesh; it means flesh, simply and only, and is used in reference to Adam and Eve before they sinned (1 Cor. 6:16), as well as after. Twenty-five times it is used referring to our Lord's flesh. R1223:2 Lest we should get the wrong thought, that he had become a sinful man, we are guarded by the assurance that he was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) R5352:2 The idea of this change is not so much that from one locality to another, as it is from

one nature to another. R1328:2* His body was especially prepared, separate and different from others of our race, all of whom were of Adamic stock and all tainted with sin and the seeds of death. (Heb. 10:5-9) R5352:2 What was needed was not merely a sacrifice for sins, but a sinless sacrifice, which would thus pay the sinner's penalty. E96 Only for a limited time. He was not humbled to a lower nature forever. The object of the humiliation is clearly stated to have been "for the suffering of death." (Heb. 2:9) R1952:3 He did not deceive the people by getting into a body. CR290 247:4; R5157:1, 2409:5 If his being called the Word, in his pre-human existent state, proves that he was not a person, then he is not now and never has been a person, for he was the Word when in the flesh. R106:2* After his human existence had served its purpose and he had been raised from the dead a quickening spirit, no more to become a man, we may be sure that he had no less power to appear as a man than he had in the days of Abraham. NS177:4

We beheld

- We may not surely know the thought. He may have meant that they beheld his glory when he manifested himself to them subsequent to the Lord's resurrection; or he may have referred to the dignity and honor of his human perfection—God manifest in the flesh. R4108:6

His glory

- Pilate exclaimed "Behold the Man!"—not only "the" Jew above all other Jews, but "the" Man above all other men. E154 There is a glory and honor which belong to perfect manhood. "Thou hast
- made him [man] a little lower than the angels, and hast crowned him with glory. Thou madest him to have dominion over the works of thy hands." (Psa. 8:5,6) R4155:2, 3476:4, 1060:4, 338:6 The grandeur, nobility and perfection of the "man Christ Jesus," a perfection and glory seen in no other, because all others were sinners. R3476:4, 2410:4, 1005:4 Attesting fully that he was not of the sinner race of Adam, but that he was indeed an exception to all mankind. R2410:4

The only begotten

- The thought conveyed by this expression is that the Logos was himself the only direct creation or begetting of the Heavenly Father, while all others of God's sons (angels as well as men) were his indirect creation through the Logos. E88 The Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation. (Rev. 1:8,10; Col. 1:13) HG297:1; PD54/67; Q377:6 He was not only the first of God's creation, but the last. R1514:6; SM492 In no other sense or way than as the "only" direct creation of God, through whom all else was created, could our Lord be the first and last of God's creation. E93; Q377:6 Christ was God's Son in the sense of being begotten by him. Christ called God his Father, and God acknowledged him as his Son. (Matt. 3:17; 17:5) R944:4* Our Redeemer, prior to becoming a man, was a spirit being. OV353 He never acknowledged Joseph to be his father; nor did he ever acknowledge his earthly life to be the beginning of his existence. E89

Full of grace and truth

- In whom dwelt all the Father's fullness, thus designed in all things to have pre-eminence above all others. R1904:5 Jesus had the glory of the Only Begotten of the Father. This was the way above all others in which God was manifest in the flesh. R5291:1

15

John 1:15 *John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.*

John bare witness

- John the Baptist had the great honor and distinction of being the first of God's witnesses amongst men respecting God's only begotten Son. R3477:1 In proportion as the people believed John's message and acted thereon, in that same proportion they were ready for Jesus' ministry and the further truth of the Gospel. R4115:5 The fact that John was given the honorable position of identifying and declaring Jesus as the Messiah was of itself an assurance that the great One thus introduced was very great in the estimation of Jehovah God. R4107:5

This was he

- The one appointed of the Father to carry out the great plan. CR453; R1059:6

Cometh after me

- The manifestation of Jesus to Israel is also called a coming. R114:6*

16

John 1:16 *And of his fulness have all we received, and grace for grace.*

Of his fulness

- In him all the fullness of perfection dwelt, and of his fullness have all we received. They who get none of his fullness, have none of his righteousness imputed to them, reap no benefit from his sacrifice for our sins. R440:1 Of that same fullness of favor with God which Jesus enjoyed because of his sinless perfection. R339:1 The spirit given to Jesus without measure was given by measure to all his disciples and members, and is the spirit of adoption. R182:2

We received

- Because of our justification through faith in his blood. R339:1

Grace for grace

- More literally, favor upon favor. The blessing coming first in relationship to the Lord is by no means all of his favor. One may grow in grace, grow in knowledge, grow in the fruits of the Spirit, and possess favor upon favor additionally, continuously to the end of the course. R3476:6 Grace upon grace, favor upon favor. (Diaglott) The high calling is not a salvation at all, but a gracious favor of God beyond the favor of salvation. R1442:2, 1262:3 Or, favor on account of favor. Being lifted from the condition of rebels to that of justification by faith was one act of favor. That favor opened the way for another favor—the call to become partakers of the divine nature. R339:1

17

John 1:17 *For the law was given by Moses, but grace and truth came by Jesus Christ.*

The law

- The shadow of good things to come in and after the Gospel age. R339:1 Here a contrast is drawn between the Jewish and Gospel ages. R339:1 We may still use the old rules to guide us as to the Master's wishes, but to refer to those rules to seek the mind of the Master, and to esteem them as a covenant over us, are different matters. R976:6

Given

- Of God. R3177:5

By Moses

- God dealt with only one man in connection with the making of the Law Covenant, Moses, who stood at the position of a father to the whole nation, the nation being regarded and treated as children under age. R1725:3 It was as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the Mediator of the Law Covenant between God and that nation. R5046:6 The typical mediator, the head of the typical house of Israel. R3476:6 To suppose this to mean that there was no divine law previous to the giving of the Law at Mt. Sinai would be as unreasonable as to suppose that neither grace nor truth was known until our Lord's first advent. R1723:2 Since the government of God is universal and eternal, it follows that there never was a time or place without law, nor a being not subject to his law or under its control. R1723:2 God's Law was made known at Mt. Sinai, through Moses, in a different manner than it had previously been made known. R1723:3

But grace

- The payment of our ransom price. R339:1 So then ye are not under law but under grace, favor. (Rom. 6:14) You are not acceptable with God because there is no fault in you, but because favor covers your unwilling imperfections of thought, word and deed. R971:4 Those in Christ, whether they were

Jews or Gentiles, are in no sense under the Law given at Sinai. Love to God and men, laid down by Jesus and the apostles, is the only rule under which the new creature of Christ is placed. R971:1

And truth

- The additional favor of the knowledge of God's plan and our high calling as revealed through it. R339:4 Even Israelites indeed, whose hearts were sincere toward God, in ancient times were still in the dark respecting the divine plan. No revelation of God's great salvation had yet been made. R3447:4

By Jesus Christ

- A condition of knowledge and opportunity for eternal life did not obtain in the world until our Lord came. R4598:2 By full obedience to the Law Covenant he had the right to life everlasting, and superseded Moses as the Lawgiver. R1725:4

18

John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him* .

No man hath seen God

- If the Father would show himself to humanity it could only be either by miraculously opening man's eyes to discern the spiritual glory (thus exposing man to death), or else by God's manifesting himself in "a body of flesh" in such a manner that men could discern something of his character by contact and intercourse. E77 Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. All God's children have seen him, known him and held communion with him. B122 Jesus revealed or caused his disciples to see the Father by making known his character, revealing him by words and deeds as the God of Love. T86 Yet so undeniable is nature's testimony, and so logical the reasoning from cause to effect, that the conclusion that there is an intelligent, wise and powerful Creator is so irresistible that the Scriptures declare the man a fool who does not accept it. (Psa. 14:1) R1158:2* Those who share the Kingdom with Jesus will be "changed" from human nature to spirit nature in the resurrection, and see God. R4558:2 The spiritual phase of the Kingdom of God will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (1 Tim. 6:16); yet its presence and power will be mightily manifested, chiefly through its human representatives. A288

Only begotten Son

- A son can never be his own father, nor can it be claimed that a son never had a beginning, for the term, son, implies a life existence, being, which had a beginning, and which was derived from a father. R2408:5 God's bosom friend and confidential companion, ever in fullest harmony, sympathy and cooperation with him. R247:2

In the bosom

- Previous to his human existence—the Father's only begotten Son. R1247:2

Hath declared him

- Interpreted him (Rotherham). E77 Revealed him. R2454:5, 2781:4; CR472 As it was impossible for the Lord's followers to actually see God, the only way in which they could see God was in the representative sense, through our Lord Jesus, who was "God manifest in the flesh." (1 Tim. 3:16) Q781:T "The man Christ Jesus" was the perfect representation of the Heavenly Father, so that he who saw the Son, who was the express image of the Father's person, saw the Father also. R2781:4; Q781:T In seeing Jesus they saw the most that was possible to be seen of the divine character—its likeness, its perfect image in flesh. "He that hath seen me hath seen the Father." (John 14:9) R2454:6 He was the first expression or manifestation of the divine attributes. SM483 The Ancient Worthies when perfected in the flesh will be absolutely perfect representatives of God, Jesus and the Church. CR472; E77

19

John 1:19 *And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*

The record of John

- Doubtless he notes this fact because many of the Jews evidently had great confidence in John the Baptist, though rejecting Jesus. R3476:6

The Jews sent priests

- It was while Jesus was away in the wilderness that the Pharisees and scribes asked John whether or not he was the Messiah. R4115:2 "All men were in expectation of him," thus it was not surprising that the Jews urged the leaders of the nation, priests and Levites, to go to John and interview him and advise them respecting his message. R3477:3

To ask him

- It was in harmony with the general expectation of Messiah that John's preaching drew such large crowds when he announced that the Kingdom of Messiah was nigh. R4115:5

Who art thou?

- What a temptation to claim to be some great one and to exalt himself in the estimation of his fellow-men. R1694:6

21

John 1:21 *And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.*

Art thou Elias?

- The Greek form of the word Elijah. R3477:3 John came with the same disposition, zeal, energy, power of eloquent persuasion, that characterized Elias. Even his dress and abstemious mode of life were marks of similarity. R1687:3 The fact that John the Baptist simulated Elijah in apparel, general demeanor and forceful teaching, attracted the people much more than otherwise would have been the case. R3477:2 John in the flesh introduced Jesus in the flesh and thus fulfilled the work of forerunner, so the Church in the flesh during this Gospel age has been the antitypical Elijah, whose business it is to announce the second coming of Christ. R4113:4

I am not

- Jesus said, "This is the Elijah if ye will receive it" (Matt. 11:14). As Jesus in the flesh was the forerunner of the Messiah in power and glory, so John was a forerunner to a greater one than himself, a more important witness, composed of many members, introducing the greater, glorious Christ of many members. R3477:4, 3293:1 Jesus' statement was conditional: If ye receive it, this is Elias; if not, he is not the Elias. They did not receive it, hence John could truly say, "I am not"' HG68:5 Though John came in the spirit and power of Elias, and would have fully answered as the antitype of Elias had he been received by the Jewish people (Matt. 11:14), yet he was not the Elias referred to by the prophet Malachi. (Mal. 4:5,6) R1687:6; Q772:4, 817:2 John the Baptist did not fullfil by any means all that was predicted respecting the antitypical Elijah and his ministries which would be introductory to the Christ of glory. NS143:1, 273:3 John was not the Elijah mentioned by the Prophet, and yet he did a work of Elijah to those amongst the Jews who received his message. B253; R3477:5, 3293:1 He boasted nothing of himself; his main mission was to prepare the people for the Messiah and point them to him. Our success, as members of the antitypical Elijah, will be in proportion as self is ignored and Christ is made the theme of our discourses, the center of our teachings. R3477:6 We, too, are not to honor ourselves, but to honor him whom the Father has honored, our Lord and our Head. R4115:3

23

John 1:23 *He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

I am the voice

- Merely a forerunner, a herald. R2570:6, 3477:3, 4113:3 Merely a nameless voice. R3477:3 John himself claimed to be the fullfilment of Mal. 3:1 and Isa. 40:3—not the Messiah, but the forerunner of the Messiah. R1736:3 In the East in olden times, and still, great personages in their travels are preceded by heralds or forerunners who clear the way. R4113:3 The voice of the Church's message is again heard in the world, though they are still separate—in spirit at least—to Christianity, Babylon, and the world, Egypt. NS143:3, 273:6

In the wilderness

- John the Baptist did literally enough dwell in the wilderness and preached there, thus typifying the experiences of the Church, which, during a large portion of this Gospel age, has been in the wilderness or hidden condition as respects the world and worldly history. NS143:2, 273:3 Revelation tells us in symbolical language of how the Church fled into the wildeness condition for 1,260 symbolical days—1,260 years—which period ended with the year 1799. NS143:3, 273:5 This, along with his unusual clothing and diet, evidencing complete separation from the world and complete devotion to his special ministry. R3477:2

Make straight

- The Church of Christ in the flesh has been witness to the world that they are in a wilderness condition, and need the presence of the great King to bring order out of confusion, and that those who hear should walk circumspectly. R4113:5

Way of the Lord

- The world is probably less prepared for the Kingdom than at any other time of their history so far as governments are concerned, so far as the preparation for the Kingdom by any highway of righteousness and holiness, the straightening of crooked things and the smoothing of rough conditions are concerned. NS274:3 Mankind has not responded to this appeal to cast up a highway of holiness, but the Lord is about to set up his Kingdom and set up the highway of holiness. That which mankind will not naturally respond to in the present time will be forcibly established in the future time. NS144:3, 275:1

25

John 1:25 *And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

Why baptizest thou

- "If you are a person of no special authority, neither the Messiah himself, nor his forerunner, nor a special prophet, why do you start in to do a special reformatory work, and introduce as a symbol of cleansing this baptism, which is wholly without precedent among the Jews?" R3341:3 The same thought prevails today. Unless some boastful title or authority is claimed, the right to preach, the right to witness for the Lord in public, is called in question by many. R3478:1 The baptism of John was to the Jews only, and was wholly different from the baptism appointed for those called from amongst the Gentiles. R2417:3

26

John 1:26 *John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;*

I baptize

- We have no record that John the Baptist was ever immersed himself, nor would he need to have been,

since he evidently was a godly man, to the best of his ability living up to the standard of the Law Covenant. R2417:5

With water

- The spirit of God had directed him to baptize with water. R1695:1

One among you

- Present. B260 A kingdom is always represented by its king. Jesus as King was present in their midst. R5455:3 So it must be in the end of this age; the work of the John class or Elijah class closes with the announcement that the Kingdom of Heaven is at hand, and the King is present. B260; R968:5 Our Lord's baptism was the beginning of the Christian's baptism. It symbolized the consecration which he had just made to do the Father's will, even unto death. R2417:5

Whom ye know not

- Whom you do not recognize. R3478:1, 5455:3 Similarly, all through the Gospel age, his "body" has been undiscerned by the world. R5455:3 At the second advent it will be as it was at the first advent. We are not to expect the second coming of Christ in the flesh, but as a spirit being. R4692:6 We believe that there has been One with us, the Present One, the King God has appointed, and the world knows him not. He is not revealed unto them. He has come as a thief in the night. (2 Pet. 3:10) Q92:3 Now none can see him present but those who have spiritual eye-sight and are looking. Such walk by faith and not by sight, and may well endure "as seeing him that is invisible" (Heb. 11:27) to humanity. R242:5 Though you cannot see the "reaper" you can see his work going on around you in the nominal church, the wheat and tares being separated. R242:6 The epiphania of our Lord is already affecting the world, though not through the eyes of the understanding, for they have no eyes for such spiritual things. R2983:4

27

John 1:27 *He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.*

He it is

- Calling the attention of the Jewish people to the fact that the King's Son was in their midst. R5510:5 The mission of those who see the present one is to declare him to the nominal church, the ripe wheat of which will hear and recognize, while others will in this respect be blind. R242:5

Not worthy to unloose

- Not even worthy to be the menial servant of the great Messiah. R4115:2, 3475:5 It was this meekness, this complete self-abnegation and singleness of purpose to accomplish the righteous will of God, that constituted the moral greatness of God. R1916:2 The chief priests, scribes and Pharisees were not in heart-readiness for the Messiah, not having this humble, unselfish spirit of John the Baptist. R1735:6 Let our boasts be that we are merely servants, not lords; merely witnesses, not great, honorable or reverend, not priests. R3478:1 We, who are the antitype of John, may feel very humble in respect to all of our privileges in connection with the announcement of the glorious kingdom. R4113:6

28

John 1:28 *These things were done in Bethabara beyond Jordan, where John was baptizing.*

In Bethabara

- Called Bethany by the revisers, thus giving the suggestion that our Lord was acquainted with the family of Lazarus and Martha and Mary before he began his ministry. R4117:1

29

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

Jesus coming

- Having passed through his temptations in the wilderness as a victor, Jesus went back to where John had been baptizing and preaching. R4115:2 He returned to John, seeking companionship with those who were nearest to the Lord and waiting for divine providence to guide him in his affairs. R3482:1 His return from the wilderness was to the vicinity of John's mission work, where not unreasonably he might expect to find some of the Israelites indeed. R2570:3

Behold

- Speaking as a prophet, producing surprise amongst his hearers: Look! See! Behold! R4750:5 Let us behold him, not as the Pharisees and scribes did, with eyes of malice, envy and hatred. Let us look at him in the light of divine revelation, and perceive that he was without spot or blemish. NS477:4 Observe the humility and self-abnegation of John in pointing out his cousin according to the flesh as "the Lamb of God," whose rising popularity must soon eclipse his own. R1694:3 As part of Elijah's work was to point out the true and acceptable sacrifice of Jehovah, so it was a part of John's work to point out the antitype of those sacrifices. R556:6

The Lamb of God

- Even John did not know in what sense Jesus was the Lamb of God. The Jews offered the typical sacrifice every year; but no Jew had the least idea what it meant. R4750:6 The completeness of the ransom is the very strongest possible argument for the restitution of all mankind. The very character of God for justice and honor stands pledged to it; every promise which he has made implies it; and every typical sacrifice pointed to the great and sufficient sacrifice. A157 All the sacrifices of the Law, all the blood shed upon Jewish altars, pointed forward to the great sacrifice for sin slain on our behalf. E446 Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great. But look at our Lord's emblem—a meek, innocent, gentle lamb. NS477:1 The gentle, patient, unmurmuring one, who would die on our behalf. NS477:2 While our Lord is styled the "Lion of the tribe of Judah" (Rev. 5:5), picturing his mighty power as the Millennial King, the picture of a lamb is certainly very appropriate in connection with his earthly ministry and sacrifice for our sins. R4114:1, 1063:2* He was God's Lamb in the sense that his offering for our sins was the divine arrangement, the Father's plan. R4114:1 Which God himself provided. R1052:6* The sacrifices for sin, under the Law, were sin-offerings unto Jehovah. R685:4 The priest carefully inspected the victim that had been selected, to be sure that there was no blemish in it, and then sealed it with the Temple seal, in token that it was fit for sacrifice and for food. R967:2* We may regard the morning and evening sacrifice of the lamb as the same sermon daily repeated for 1500 years. We need not do exactly that, for there is abundant variety in the Bible, but the subject of our preaching is one that never changes—the Lamb of God that taketh away the sin of the world. R573:1* The Lamb led to the slaughter. (Isa. 53:7) R77:6* "Christ our Passover" (1 Cor. 5:7), a substitute for the Jewish Passover. R325:2 Each house of Israel represented the household of faith, each lamb represented the Lamb of God, and the first-born of each family represented the Christ, Head and Body. NS74:3 There could be no "Church of the first-born" (Heb. 12:23) saved, except through the slain Lamb. R5180:5, 4703:5, 4555:6 There are pictures of the Church which represent her as participating with the Lord in his sacrifice; but this Passover type is not one of these. SM559; NS476:6 As they rejected him as King, so likewise as their Passover Lamb he was not accepted nor received; thus, as a nation, they were not passed over or saved, but, contrariwise, their national destruction followed. NS631:1 We announce him now to spiritual Israel as the Lord of Life and King of Glory. R242:5

Taketh away

- The only way by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ. A103 By laying down his life, giving his life a corresponding price for Adam's. R5356:4 The Scriptural proposition is that God did require and did accept the death of Christ as man's ransom sacrifice. E450 The taking away of the

sin of the world is divided into two parts: (1) the taking away of the sins of believers reckonedly; and (2) with his body members, as the second offering of the great Day of Atonement sacrifice, for all the people. R4114:3 The members of his body are Scripturally shown as having something to do with the cancellation of "the sin of the world" because of their association with the Head. The Great Company has nothing whatever to do with this cancellation. R5463:3 Not, "which took away the sin of the world." His work is not yet finished. It begins with the appropriation which clears believers, it will reach its full accomplishment when the sins of the whole world will be cancelled. R3478:4 John spoke of the Lamb as being present, but of the cancellation of the sin of the world as being a future work. This work is still incomplete. R4114:3 The thought of a future awakening for the purpose of punishment for past sins is entirely incongruous with the Scriptural conception of divine justice. NS247:6

The sin of the world

- A general sin which involved the whole race. NS246:5 The sin of Adam. But there are other sins aside from Adamic sin, which was brought upon the race by the fall. R5463:3, 77:6*; Q681:4 The original sin was disobedience, including not only the act by which sin got possession of the world, but everything incidental to the penalty. R5356:3 The cancellation of the world's sin is effected by the payment of Adam's penalty. R5640:6; E449 The Jews were specially expecting Messiah to take away the sins of the Jews, but John's declaration goes further and includes all the Gentiles as well. R4114:2 Our Lord is declared to come to take away the sin of the world, not merely the sin of the Church. These are different sins. HG177:6; OV230 The sin of the world has not yet been taken away. Our Lord has not yet applied his merit for the world, but only and expressly for the household of faith. SM559; R4493:5, 4398:3 The propitiation, satisfaction, for our sins, the Church's, and not for ours only, but also for the sins of the whole world. (1 John 2:2) R3013:6 The salvation here taught does not depend on acceptance of him now. R108:5* He who is the Savior of the Church by the grace of God "tasted death for every man." NS249:2 With the end of this age Christ will offer to justice full satisfaction for the sin of the world. R4494:2, 4555:6, 4493:6 The Lamb of God and the Lamb's wife will prosecute the work of actually taking away the sin of the world during the Millennium. R4556:1, 4493:5

31

John 1:31 *And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.*

Be made manifest

- By being anointed with water and that which it represented—the holy Spirit. R60:4* The birth of Christ was the beginning of the Gospel in fulfillment, but he was not "made manifest to Israel" until the baptism of John, when Jesus, at age 30, entered on his public ministry and the harvest work. R114:3*

To Israel

- Not Judah, but Israel. C293; R2085:2, 1341:1

Baptizing with water

- What he did in the way of water baptism was insignificant, unimportant in comparison with the work of Messiah and his baptism of the holy Spirit. R3478:2

32

John 1:32 *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.*

I saw

- God gave the outward sign of the dove, not for all, but for John. E212; R5264:5, 2565:5, 2417:6, 2237:4; Q35:4, 36:8; CR401 We must see for ourselves that Jesus is the Son of God, the Lamb of

God which taketh away the sin of the world, before we can be God's witnesses respecting him. R3478:6

The Spirit descending

- John saw and bore record that our High Priest was thus anointed. T37; R72:6 Jesus was baptized into death before he went into the water, in the sense that he had given up his own will. But God's manifestation of his acceptance of Jesus' sacrifice of himself apparently waited until after Jesus had performed the symbol. R5264:2

Like a dove

- A previously appointed sign which God had given him. R2570:6 Not that the holy Spirit is a dove, nor that it has bodily shape like a dove, but that it is a divine power or influence. R2565:5 The dove represented fittingly the meek and quiet spirit which is one of the striking ornaments of all those who possess the spirit of holiness unto the Lord. R2565:5 A most fitting emblem of the spirit of meekness, patience, long-suffering, brother kindness, love, and faithfulness, which is the spirit of the Father—the holy Spirit. R2237:4 A dove was a favorite figure with the Jews as an emblem of peace and salvation. R2565:5

Abode upon him

- From that time onward the spirit of Jehovah rested upon him, and was in him a spirit of wisdom, understanding, counsel, strength. (Isa.11:2) R2373:3 Jesus began to be the antitype of Isaac at this time. R5967:1

33

John 1:33 *And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.*

Knew him not

- Not that he was not acquainted with Jesus, but that he knew not that Jesus was the Messiah. R4114:5, 3478:5

Thou shalt see

- Our Lord was already dead to his own will; otherwise he could not have gone to John at Jordan. But God's manifestation of his acceptance of Jesus' sacrifice of himself apparently waited until after Jesus had performed the symbol. Q36:8

With the Holy Ghost

- Jesus baptized none with the holy Spirit during his ministry; at Pentecost believers received the baptism of the holy Spirit. R3478:2 The baptism of the Church at Pentecost was to be done by Christ. Peter confirms this, declaring that Christ did shed forth his holy Spirit. (Acts 2:33) E212; CR254 We can witness to the Lord and perform the symbol of baptism into his death, but further than this we cannot go. Our glorified Head must give the great blessing by bringing the consecrated under the favor of the holy Spirit. R3478:2

34

John 1:34 *And I saw, and bare record that this is the Son of God.*

I saw

- It was because John had been a witness of the anointing of Jesus that he bore record. R240:1

Bare record

- If the multitude had seen and heard, John would not have needed to bear record that Jesus was the Anointed of God. R5157:4

The Son of God

- John did not announce that Jesus was the Father, but that he was the Son of God. R4114:6

35

John 1:35 *Again the next day after John stood, and two of his disciples;*

The next day

- At least forty-two days after our Lord's baptism. R3478:3 Shortly after, our Lord departed from the vicinity, so that a simultaneous work by John and by Jesus was for a time in progress in different localities. R3478:3 The gathering of the first apostles to the Lord illustrates the diversity of the Lord's dealings and providences as these are still exercised in the world in the drawing of others to himself, some in one way and some in another. R3481:3

Two

- The name of the one is given as Andrew; the name of the other is omitted, but it is presumed that it was John, the writer of this Gospel. R4115:6, 3482:2, 2571:3, 2418:1 Through modesty John refrained from bringing himself into special prominence in his own records. R2418:1 A less modest man, in writing of the matter, would probably have told of how he first thought of following Jesus and invited Andrew to accompany him. R4115:6 Others did not appreciate these things so much and remained with John the Baptist, perhaps becoming the disciples of Jesus after John was dead. R4750:6, 3482:2

Of his disciples

- They had been with John because he was a reformer. R4750:6 Doubtless we will find today that some who are engaged in works of reform from proper motives are specially prepared for deeper truths and grander privileges in connection with the present harvest work. R2572:1

36

John 1:36 *And looking upon Jesus as he walked, he saith, Behold the Lamb of God!*

Looking upon Jesus

- No doubt wondering how our Lord's Messiahship would be made known. R2570:6

Behold

- This must be our witness, too. The world must be pointed to the great sacrifice for sins, and not to Christ as the great Teacher. After they have received him as the Lamb, they will be ready to be taught of him. R3478:4

The Lamb of God

- Meek, gentle, patient, unassuming, the passover sacrifice for Israel and the whole world. R3478:3 We might consider this an allusion to the Passover lamb, if this had been at the Passover season, at the time of the killing of the lamb; but it was at the opposite end of the year, at the time of our Lord's birthday. R4750:6 God's Lamb, provided by him as the sacrifice for our sins, as the price of our redemption from the curse or sentence of death. R3478:4 The same testimony, only abbreviated, which he had given to the priests and Levites. In their case it fell upon dull ears. Note the difference here—the two disciples, "Israelites indeed," immediately followed Jesus. R2570:6

37

John 1:37 *And the two disciples heard him speak, and they followed Jesus.*

They followed Jesus

- It was not sufficient that a testimony should be given or that curiosity be aroused; it was necessary additionally that the interest awakened should be so powerful as to lead to action on the part of those who were drawn. R2570:6 John's testimony became to them the drawing power of God, because they were in a condition of heart to be susceptible to that influence. Some are drawn and others are not drawn by the same message. R2570:6 To seek his fellowship, and if possible identify themselves with his ministry. R4115:6, 4116:1 This is their first introduction to Jesus; their calling came some six months later and is recorded in Matt. 4:17-25. R2245:2 To ascertain what further blessings the

Lord had, and what further service than that in which they had engaged with John the Baptist. R3482:2 They had not the partisan spirit to say, "We belong to John the Baptist and must stand up for him," as some of the Lord's dear people are inclined to do in respect to the various denominations. R3482:2 John doubtless knew and expected that some of his disciples would cease cooperation with him, to follow Messiah. R2417:6 Our Lord did not begin to teach until after he was anointed, when he invited his disciples to join him. They were to proclaim the message without understanding the matter at all. R5157:4

38

John 1:38 *Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?*

Jesus turned

- The Lord was the first to speak, thus illustrating his own words respecting those drawn of the Father to him, "He that cometh unto me I will in no wise cast out." R2571:1

What seek ye?

- A good question for each to put to himself, and to suggest at the proper time to all others who are manifesting any interest in present truth. R4116:2 It is appropriate that we should give heed to the Master's words as though they were addressed to each of us individually, What are you seeking? Or we might translate it into the form of today, Is there anything I can do for you? R4116:3, 1 Are you seeking loaves and fishes of earthly advantage? Are you seeking earthly honor and social and political influence and preferment? R2571:1 We know what the world is seeking—wealth, honor, fame, ease, etc. R4116:2 To seek the Lord truly is to seek after righteousness, fellowship with the Father and with the Son. This means the forsaking of sin so far as the heart is concerned, and so far as possible, the purifying of the flesh. R2571:2 We should "seek for glory, honor and immortality." (Rom. 2:7) In conjunction with this seeking for the Kingdom we should remember our Master's words that we should seek chiefly the Kingdom of God and his righteousness. (Matt. 6:33) R4116:3

Where dwellest thou?

- They seem to have understood that like themselves he was a Galilean, and that like themselves and others he was merely visiting in that vicinity on account of John's mission work. R2571:2, 4117:1 They wanted to have a personal interview with him, and therefore sought the retirement of his dwelling. R540:6*

39

John 1:39 *He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.*

Come and see

- The very fact that the Lord has granted us the privilege of his fellowship is an assurance that there is something in us that he does not despise and is willing to take over. R4116:5 Note our Lord's generous reception of them and hospitable invitation to his home. R4116:2

Where he dwelt

- When the interests of the work required it, he chose a regular dwelling place. R540:3*

Abode with him

- This may refer to the temporary stay of one day, but it may with equal propriety be understood to mean that they remained with the Lord as his disciples thereafter—to the very end of life. R3482:3 So it should be with all of us who have become the Lord's followers. We are not his disciples for a day, but for all eternity. We abide with him in loyalty of heart whether we go to seek others or whether we listen to words at his feet, and he abides with us. R3482:3 Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

The tenth hour

- As it was about four o'clock in the afternoon, they remained with him the remainder of the day. R4116:1

40

John 1:40 *One of the two which heard John speak , and followed him, was Andrew, Simon Peter's brother.*

Andrew

- Had these men not had the spirit of consecration, they never would have left their affairs to join with John in his ministry, and then they might not have been so well prepared to be the honored apostles of Jesus. R4117:2

41

John 1:41 *He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.*

He first findeth

- The Revised Version may be understood to imply that both disciples sought their brothers, but that Andrew found his brother first. John's brother, James, was also later brought to the Lord. R4116:4, 3482:3, 2571:3 Not content to have the great blessing of fellowship with the Lord alone, they desired to make known their great find. R3482:3

His own brother

- These disciples, in beginning the service of the truth, went first to their own brethren. This implies that they had brotherly love in their hearts. R4116:4, 3482:4 Our first duties lie toward those who are near to us, as neighbors, friends, and especially as members of our own family circles. R3482:4, 2571:3, 2418:5 If a wife should receive the truth, her first joy should be, if possible, to bring the matter to the attention of her husband; and vice versa. R4116:5 There is frequently a diffidence about mentioning the Lord and the truth to those who are of the family and home circle which is certainly much out of place. True love for our kin should lead us to make an extra and special effort on their behalf. R2418:5 Let the husband arrange home matters so that the wife may have time for studying the truth and attending meetings; and the wife arrange matters for her husband to enjoy the blessings and privilege of study. R4116:4,5 They went first to their brethren, among whom they were esteemed as men of character and principle. If any of the Lord's people feel impelled to first go to strangers with the good tidings, it would be a less favorable sign as to the esteem in which they were held. R4116:4

We have found

- They did not attempt to influence others until they were fully satisfied themselves and could give a definite positive message. R3482:3 Note the importance of finding the Lord, and not merely of gaining information about him. R2572:5

The Messias

- Messias is the Greek spelling of the Hebrew word Messiah, and is equivalent to the Greek word Christ, which means the Anointed One. R3482:4, 4116:6 The long-promised seed of Abraham. R5300:5 The word Messiah, Anointed, signifies the great Prophet, Priest and King, for prophets, priests and kings were anointed to their offices, signifying that in due time Christ would combine all three of these qualities in himself. R3482:6 Many have seen or heard of Jesus, as those who were with John the Baptist heard of him, but have not learned to know him as the Messiah—the Christ. R3482:5

42

John 1:42 *And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of*

Jona: thou shalt be called Cephas, which is by interpretation, A stone.

He brought him

- Like Andrew, we should seek not only to acquaint our friends with the facts, but to bring them to the Lord for personal contact with him—spiritual contact that they may see him with the eye of faith. R2571:4 It is proper and important to seek out the "brethren" and to bring them not merely to a knowledge of abstract truth, but to bring them especially to the Lord, and to intimate communion and fellowship with him. R2572:5

Jesus beheld him

- Or, as we might express it, "read him through and through." R2571:4

Thou art Simon

- Signifying a listener. R2571:5

Thou shalt be called

- Although Peter was the only one of the twelve whose name was changed, we may readily suppose that the characters of all were considerably changed. So it is with us all, we will be "transformed by the renewing of our minds" (Rom. 12:2), and the Lord promises all such that they shall have a "new name" which none can appreciate except those who receive it. (Rev. 2:17) R2571:5

Cephas

- Hebrew for Peter (Greek, petros, a stone). This may be understood as a kind of prophecy on our Lord's part respecting a great change in Peter's character. Peter was naturally very impulsive, not sufficiently solid, too easily carried about; and yet our Lord foretold a change which would make of Peter one of the staunchest and most substantial of his corps of disciples. R2571:5

A stone

- Thus early did Jesus indicate his knowledge of the man, recognizing him as one of the living stones for the glorious Temple of the future, as Peter himself afterward explained. (1 Pet. 2:4, 5) R4116:6

43

John 1:43 *The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.*

Findeth Philip

- Note the varying methods: John the Baptist announced Jesus. Andrew and John heard him and sought the Lord. In turn they sought Peter and James—and now, a third method, the Lord himself found Philip. Nathanael's case was still different: Philip found him. R3483:1, 2571:5

44

John 1:44 *Now Philip was of Bethsaida, the city of Andrew and Peter.*

Bethsaida

- The disciples here mentioned all came from Galilee (Judas alone being a Judean). Why were they so far from home? We suppose that they were among the masses who heard of John and left their business to hear what he had to say, and to join with him in helping to prepare the way for Messiah. R4117:1

The city of Andrew

- Although Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum, they evidently settled in the latter city, perhaps because larger and more favorable to their business. R3309:1 Philip was doubtless acquainted with Andrew and Peter, since they were of the same city. R2571:6

45

John 1:45 *Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.*

Philip findeth

- In line with this principle, sometimes one tract in the right place has a very far-reaching influence, as was indicated in one city where one tract under a door reached four persons. R2743:2*

Nathanael

- Commonly understood to be another name for Bartholomew. He probably, like the others, had been in attendance at John's mission. R2572:1, 2418:2

Of whom Moses

- It was in types that Moses wrote of Christ and the blessings to come through him. B177 John had specially drawn attention to the prophecies concerning him, and by his correspondencies with those prophecies they recognized him. R1695:1

In the law

- In the Pentateuch, the first five books of the Old Testament. R2571:6

Did write

- He was not a mere enthusiast, but he had been making a study of the fact that Messiah had been described by Moses and the prophets and had evidently been endeavoring to test our Lord's title by those predictions, and had found satisfactory evidence that Jesus was indeed the Christ, the Sent of God. R2571:6

The son of Joseph

- The reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus. R2418:2

46

John 1:46 *And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.*

Can there any good thing

- Naturally sceptical, fearful that his friend was being led astray by a false hope to follow a false Messiah. R3483:1, 2572:2 His question and the reasoning which it implies were evidently very proper. R2572:2

Out of Nazareth

- Nazareth did not have a very savory reputation for wisdom and piety. On the contrary, the Nazarenes were looked upon as rather a fanatical people. R3483:2 2572:2 As though to say, "That is a mean city of itself; no great people of any reputation would ever come from thence; no prophecies, as far as we know, make any reference to that city." R4117:3, 4556:3 He was of course ignorant of the fact that our Lord was born in Bethlehem, and taken as an infant to the home of Joseph in Nazareth. R2572:2 Jewish expectation was greatly disappointed. R629:1 Applied to all Galilee. R4556:6 For instance, some of our English friends tells us that when the present truth was first brought to their attention, they were inclined to disregard it simply because it came from America. R2418:2 Others will inquire, What denomination backs these religious teachings? R2418:4 The Lord hides his truth in the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometimes undeserved, but it always serves to keep away those who are not in the right attitude of heart. R3483:2 So it is today, when we say we have found the truth on a subject, they ask, From whence comes this message? When they are told it is not from the great and mighty, they ask, "What could you expect from such a source?" R4117:3 As the wrong impression that our Lord was born in Nazareth reflected upon him, some today scoff: Can any good come out of the prophecies relating to the second coming? R5374:2

Come and see

- Investigate, test the matter for yourself by the Word of God, if you are not satisfied. R4117:3, 3483:2, 2418:4 Come and see for yourselves that the power and wisdom of Jehovah rested upon his Anointed. R1695:4 Philip did not attempt to explain matters which are difficult to be understood, and which had not yet been explained to him; nor did he waver in his faith because of this suggestion of

doubt. R2572:2 Matters often look different on the outside from what they appear on the inside. Philip suggested, Come on the inside and see how it looks; take the standpoint of faith in the divine revelation, and from that standpoint note the grandeur of the divine plan. (Illustrated by an anecdote of Spurgeon's.) R2572:4

47

John 1:47 *Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!*

Nathanael coming

- How glad we would be if all our dear friends were to take the course that Nathanael took to seek the Lord and his protection and his guidance, and then to investigate, proving all things by the Word of God! R4117:4

An Israelite indeed

- Giving the suggestion that it is entirely right for us to express at proper times our confidence in the religious character of those with whom we are conversing, in no sense manifesting a doubt of the sincerity of any who are not fully with us in every point of faith and doctrine. R3483:4 Pure in heart, pure in motive. R5809:6 Not only of the circumcision of the flesh, but also of the heart. SM403 The Lord first gathered out the faithful remnant from amongst the Jews, and not finding enough, he proceeded to gather them from all nations. R4964:5, 5809:6, 5470:3

In whom is no guile

- Without hypocrisy. R3483:4 His honesty of heart made him worthy of the blessings of which the mass of his nation were not worthy. R4117:5

48

John 1:48 *Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.*

Whence knowest thou me?

- Evidently taking it that the Lord was flattering him, he rather repelled at first this forwardness on the Lord's part to speak of him in such praiseworthy terms without a knowledge of him. R3483:4

Under the fig tree

- We are not told what took place under the fig tree, but we imagine that he there prayed to the heavenly Father for wisdom, guidance, instruction and protection from deception. R3483:5 Doubtless he went to the fig tree as a closet for prayer, for the fig tree has foliage which hangs low and would constitute quite an arbor or shelter and a very suitable place for privacy and prayer. R3483:5

I saw thee

- The power of discerning of spirits (of reading the thoughts and intents of the hearts) and of working miracles was granted to him. Later the same gifts were granted to the apostles, and for the same purposes. R1695:4

49

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

Rabbi

- Master. R4117:6

Thou art the Son of God

- To hear this one refer to his very prayer, of which not a soul in the world had knowledge, meant to Nathanael that the Lord had supervised in the matter and had full knowledge of all his affairs. R3483:5 The one who could know about his prayer and could thus answer it and reveal himself must indeed be superhuman—all that he claimed; the Messiah. R4117:6

King of Israel

- Not the ten tribes only; the term Jew had come to be synonymous with the term Israel, and the terms are used interchangeable in the New Testatment. The people never thought about a King of Judah. The twelve tribes as one nation is meant. R2085:1, 1341:1

51

John 1:51 *And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*

Ye

- All of his disciples, all who follow in the narrow way. R3483:6

The angels of God

- The messengers of God, the "princes" of the new dispensation, Jacob himself being one of the communicating messengers. D629 Communication between the two phases of the Kingdom will be easy and direct, the "princes" being the channels of divine communication. D629

Ascending and descending

- Calling attention to Jacob and the vision which he had at Bethel of a ladder (Gen. 28:10-12), illustrating the methods of divine grace. Our Lord himself was the ladder upon which communication between heaven and earth would be re-established. R3483:6 Jacob's dream of the ladder between heaven and earth, and the passing to and fro of the messengers was a prophecy as well as a dream, foreshadowing the coming close communication between the Heavenly Kingdom and the world. D629

Upon the Son of man

- Our Lord Jesus and the Church associated with him constitute the ladder of communication between God and the world of mankind during the Millennial age. R4118:4

John 2

1

John 2:1 *And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:*

The third day

- The third day from the calling of Nathanael to discipleship. R2418:3 The marriage of the Lamb will be in the third thousand-year day of her existence as the Body of Christ, and in the seventh of the world's history. R1695:5

A marriage

- The Lord's consecrated people are symbolized not only by the water-pots and by the servants who fill them, but also by the bride at the marriage. R3164:5 The joy and blessings of Christ's Kingdom, both to the Church, his Bride, and also to the world, will follow the marriage of the Lamb. R1695:3

In Cana

- Cana was near to Nazareth, for many years the home of Jesus, and quite probably those who invited him, his mother and his disciples, were either relatives or close acquaintances. R2418:3 The home city of Nathanael, one of the latest additions to the number of our Lord's disciples. Apparently it was Nathanael who had invited our Lord and the other disciples to be his guests at Cana. R3484:1

2

John 2:2 *And both Jesus was called, and his disciples, to the marriage.*

To the marriage

- The fact that our Lord was willing to attend the wedding implies a sympathy with the marriage institution. R2418:3 The asceticism illustrated by monks and nuns was not a part of his teaching, either in word or in example. His consecrated life was lived in the midst of ordinary social

conditions. R3484:2 There is no suggestion of revelry or foolishness in our Lord's conduct, but it is reasonable to assume that he participated in the proper joys and fellowships and social amenities of such an occasion. R3484:2

3

John 2:3 *And when they wanted wine, the mother of Jesus saith unto him, They have no wine.*

Saith unto him

- Mary's long acquaintance with and dependance on her son had made her aware of his superior judgment and resourcefulness in all events and on all occasions. R3484:1

They have no wine

- The customary hospitality of the Jews indicated an abundance of wine would have been supplied for the large number of guests anticipated because of the Lord's presence at the marriage feast. R3484:2 Not only running low, but exhausted, so that the miracle would not be minimized by the admixture of the new with the old. R3484:6 Implying that Mary knew the hosts intimately, for such scarcity of provision would be carefully kept from the knowledge of outsiders who might be guests. R2418:3 From this it has been assumed that she anticipated the miracle. We cannot agree because it is particularly stated that this was the beginning of Jesus' miracles. R3484:1, 2418:6

4

John 2:4 *Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.*

Woman

- While a proper translation, it does not give the elegant shading of the Greek original, which would much more nearly signify lady. The word is the same that the Emperor of Rome used in complimentary address to the Queen of Egypt. R3484:5 The "woman," the Church, need not yet inquire for the new wine of joy. The hour for exaltation and glory has not yet come, and as yet we have to do only with the dregs of the cup of humiliation and sacrifice. R1695:5

What have I to do

- More properly, "Do not attempt to dictate to me. I will know what to do when the appropriate time comes." R3484:5 Calling his mother's attention to the fact that while he had, in every sense of the word, been a dutiful son for thirty years, he had now reached the period of manhood, according to the Law, and was now consecrated to the Lord. R2418:6
- "What [is that] to me and to thee, O woman?" (Diaglott) R1695:5

Not yet

- Mary was intent on hiding the fact of the shortage of wine; Jesus performed the miracle, less for the assistance of the bridegroom than for the lesson which, through the servants, would become known to the entire company. R3484:5

Come

- Greek, heko, signifying to arrive, or have come, or came, as when the action of coming is completed. B158 The first six months of the Jewish harvest was almost a blank. The time for Christ to really begin was at the spring Passover. And next to nothing was known of the Gospel harvest until the spring of 1875, after the first six months were passed. HG73:2

5

John 2:5 *His mother saith unto the servants, Whatsoever he saith unto you, do it .*

Do it

- The Christian cannot do better than adopt these words as one of the mottos of his life—Whatsoever my Lord saith unto me, I will do it. R3163:3 How important the lesson that it is not merely the hearing of the Gospel which brings blessings to the heart, but obedience to the glad tidings. R3163:2 In due time faithful obedience to all his directions will be amply rewarded by the privilege of

participating with him in the joys of the Kingdom, the "new wine." R1695:5 A further evidence that she was on terms of very close intimacy in that home, for otherwise servants would not be prepared to take orders from one of the guests. R3484:6, 2418:3

6

John 2:6 *And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.*

Six

- Might indicate that it refers to the Lord's people in the present time of evil, because the number six is a symbol for imperfection and evil conditions, as seven is the symbol for completeness and perfection. R3164:1 Waterpots—The water-pots symbolize the Lord's people. R3164:1 Probably intended for the use of the guests for washing their hands, which had become an important part of Jewish observance. We nowhere find these washings and water-pots referred to in the Law. R4919:1 Ordinary water-jars, to prevent any suspicion of their containing any powders or mixtures that might constitute a basis for the miracle. R3485:2, 2419:1

Purifying of the Jews

- Divine truth, having accomplished its cleansing, purifying work by its blessed inspiration to godliness and holiness, will be gloriously realized in the blessings and joys of the Kingdom. R1695:5

Two or three

- Our vessels may not be all of the same size; capacities and opportunities may vary, but each must be filled full—no more, no less. R3164:3

Firkins

- Containing nine gallons each. R3485:1 The six held about one hundred and twenty gallons of water for the supply of the many guests. R2419:1

7

John 2:7 *Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.*

Jesus saith

- As one of the guests whose entertainment had helped to exhaust the wine, he would be pleased to take some steps to assist in replenishing the supply. R3484:6

Fill

- "Be ye filled with the spirit." (Eph. 5:18) Draw abundantly from the fountains of grace and truth, nor cease until we are filled with the spirit to the brim—completely. R3164:1 Those who neglect to use their opportunities zealously, neglecting to be filled with the spirit of truth, are correspondingly partially filled with the spirit of the world. R3164:5 So with us, as members of the human family, our life forces are well exhausted through the fall. The filling foreshadows full and complete justification to life. R3485:4 Thus during the Millennial age the servants of the truth will fill up all of mankind who are suitable vessels and all thus filled with the truth, under our Lord's direction, shall find the truth in them transformed into the wine of joy. R2419:4, 1695:5

With water

- Water is used in the Scriptures as a symbol of life, the "water of life." (Rev. 22:17) R3485:4 The symbol for the truth. R3164:1, 2419:1, 1695:5

To the brim

- To hinder anyone from thinking that something was added to the water by our Lord. R3485:2

8

John 2:8 *And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it .*

Draw out now

- The change from water to wine being evidently instantaneous. R3485:2

9

John 2:9 *When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,*

The ruler

- The governor of the symbolic feast who pronounced the new wine to be of the very finest quality, aptly symbolizes the Heavenly Father. R3164:5

Made wine

- Illustrating the impartation of a new nature by miraculous change. We are "transformed by the renewing of our minds." (Rom. 12:2) R3485:4 Likewise the Lord has promised a still greater change to his faithful followers who receive the treasure of divine truth into "earthen vessels." They shall be "changed" in a moment from the human nature to the divine nature. R3164:2 The water will ultimately be changed into wine—the symbol for unalloyed pleasure, heavenly joys. R3164:2 We recognize in the exhilarating wine an apt symbol of joy and gladness. R1695:2 It cannot be claimed for our Lord Jesus that he was a total abstainer from alcoholic liquors; and the claim made by some that the word "wine" here mentioned signifies a non-intoxicating wine, is not true. R2419:4, 509:5 Everything seems to teach that it was slightly alcoholic, the alcohol being produced in the wine through the processes of fermentation, resulting in what is known as light wine. R3484:6 It can be said that many of the wines of that vicinity and time contained much less alcohol than do many of the wines of today. R2419:1 We believe in total abstinence because of the present distress, because of the increased expenditure of nervous energy and consequent increased danger of inebriety, and not because the Scriptures specially enjoin total abstinence. R3485:1 Under the rule which Paul gives (1 Cor. 8:13), the disuse of wine as a beverage is certainly commendable under present conditions, while its limited used as a medicine is warranted by 1Tim. 5:23. R1695:6 It is our opinion that if the Lord were living where we do, and now, he would be a total abstainer from alcoholic liquors, not only on his own account, but also as an example for others. R2419:1, 1101:5 This occurrence has no more bearing on the temperance question than had the taking of a colt to fulfil the prophecy of Zech. 9:9 (Matt. 21:5) a bearing on the question of the rights of private property. R1695:6

10

John 2:10 *And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.*

Well drunk

- Not implying that the people were drunk, intoxicated, and that they had thus lost their taste or judgment. R3484:6

The good wine

- We cannot think that at an ordinary feast simple grape juice would be regarded as superior wine, nor on the other hand need we suppose that the wine which Jesus made contained such a proportion of alcohol as would make it injurious to the users. R3485:2

Until now

- Already we partake of the "wine on the lees" (Isa. 25:6); but present joys are but foretastes of coming realities. The best of the wine comes at the end of the feast, when our heavenly Bridegroom shall have changed us to his own image and likeness. R3164:3

11

John 2:11 *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

Beginning of miracles

- Giving emphatic contradiction to the apocryphal legends which accredit to our Lord various miracles previous to this time. R3163:2

Manifested forth

- Showed beforehand. R2000:5 Foreshadowing things to be done by and by. R5065:3, 5780:4; OV214 Or, typifying. R1695:2 Manifesting beforehand the glorious blessings which the Kingdom, when established, will exercise amongst men. R4557:5, 4137:3, 526:5; PD64/74; SM569 Justifying the thought of a spiritual significance to the wine. R3485:5 Many of our Lord's works were of an outward, visible kind, intended for the enlightenment of his followers, for the establishment of his Messiahship, and for the manifestation of his future work for the world. R5920:6 Our Lord's miracles were not foolish deeds for the benefit of the curious. It was by these that the Israelites were to recognize him as Messiah, in fulfillment of the predictions of the prophets. R1314:6 Thus did Jesus preach by word and illustration the coming emancipation of mankind from the thraldom of disease and death. R241:1; SM569

His glory

- The coming glory of the Millennial age. R2000:5, 5920:3, 5485:1, 1695:2; OV214; SM569

12

John 2:12 *After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.*

After this

- Residing in Nazareth with his mother and brethren until the time of John's imprisonment and the consequent stoppage of his mission work. R2245:2

His mother, and his brethren

- At that time our Lord, his mother and brethren moved as a family to Capernaum. R2245:3

13

John 2:13 *And the Jews' passover was at hand, and Jesus went up to Jerusalem,*

The Jews' passover

- It was a requirement of the Jewish Law that the devout of the nation should assemble at the Passover season. Josephus tells us that sometimes the population of Jerusalem on such occasions was swelled to the number of two millions. R4122:6

14

John 2:14 *And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:*

In the temple

- Not in the Temple proper, but in its outer courts, the whole of which was designated the Temple or the house of God. This trading was probably carried on in what was known as the Court of the Gentiles. R4123:1

That sold oxen

- The multitude of strangers from afar rarely brought with them the doves, pigeons or lambs which they presented in sacrifice. The supply of these animals for sacrifice became quite a business on such occasions. R4122:6

Changers of money

- There was a certain Temple tax levied, which must be paid in a particular kind of money called the shekel of the sanctuary. The last coinage of these was in BC 140, hence they were quite scarce in our Lord's day, and sold at a premium. R4122:6 Roman coinage was circulated throughout Palestine in general merchandizing, hence not only visitors from foreign lands needed to purchase shekels of the sanctuary, but also the home folk. R4122:6

15

John 2:15 *And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;*

Scourge of small cords

- A fit emblem of the harmonious doctrines of Christ, which are accomplishing the cleansing work here. R1696:1 These could not have done serious damage to anyone, but we do not even know that our Lord used it upon humanity. He may have driven out the animals, whose owners would follow them. R4123:2

Drove them all out

- The antitypical cleansing of the Lord's Temple has been in progress since the spring of 1878. R4123:3, 1696:1 In this time of cleansing, sifting and purifying of the Temple of God, none will be permitted to remain in it whose purpose is in any way to make merchandise of God's holy things. R1696:4 It is claimed that any Jew under the Law had the right to do as Jesus did in the matter of driving out the traders, but very evidently no Jew had previously attempted it. R4123:1 Because the incident is grouped with others which occurred in the beginning of the Lord's ministry it is assumed, we believe without sufficient authority, that there were two cleansings, the one at the beginning, the other at the close of our Lord's ministry. R4122:3, 1695:4 Perhaps the apostles, unlearned men, not regularly educated historians, recorded the wonderful works of their teacher and saw little necessity for order or sequence; or perhaps our Lord designed the confusion of the record that only the faithful might rightly divide the word of truth. R2332:1

Poured out

- Not only stopping their usurious exchange business, but keeping them busy looking after their coin. R4123:2

16

John 2:16 *And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.*

And said unto them

- The cleansing of the Temple has a peculiar significance when we remember that it followed our Lord's assumption of the office of King. R4122:3, 4123:2, 2332:1, 1695:6

Take these things hence

- He did not set at liberty the doves, which could not so easily have been recovered. R4123:2

House of merchandise

- Within the hallowed precincts of the nominal temple of today are many who have long been making merchandise of their privileges, opportunities, and knowledge. R4123:3 Roman Catholics are expected to pay the priesthood for every birth and the baptism of a child; at every service, that they may be participants in the blessings of the common mass; for every blessed scapular sprinkled with holy water; for every funeral service and for every prayer; as well as for the privilege of being buried in holy ground. R4123:3 As Protestants represent a more intelligent class, the exactions upon them by the clergy are the more refined. Nevertheless strong impression is sought to be made upon all that membership is necessary to salvation, and that liberality to the church of one's choice is a necessity. R4123:4 As the necessities of the people were taken advantage of, and high prices charged, our Lord called the place "a den of thieves." (Matt. 21:13) R4123:1

17

John 2:17 *And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*

The zeal

- Our Lord's zeal in cleansing the Temple of all merchandise would be considered by some as very

appropriate, and by others as very extreme. R5250:1 Zeal is that which is warm, aglow, hot. R5250:2

Of thine house

- The Lord's house, in that case, was the Temple; but a still deeper meaning is indicated by the declaration that the Church is his house, the house of God. The real house of God for which Jesus had zeal was the house of sons. R5250:1, 1453:6

Hath eaten me up

- We use the word burn, consume, in much the same way as we use the word rust in iron. The zeal for the Lord's house, for the Lord's people, consumed his time and strength in helping them. R5250:2 The Lord invites the Church to be similarly consumed with him, consumed as the Master was consumed, in the service of the Church, which is his body. R5250:2 Our Lord's zeal has not cost him his heavenly home, his heavenly estate; but, on the contrary, God has highly exalted him to a higher position, preparing him for the high reward of the divine nature R5250:4 Fulfilled just before the crucifixion. R4123:2

18

John 2:18 *Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?*

What sign

- What sign of authority by which he cleansed the Temple. Jesus pointed forward to his future power, after his death and resurrection. He had no authority to begin the actual work then; that which he did was only typical. R1696:1

19

John 2:19 *Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.*

Destroy

- The Sanhedrin decided that Jesus was a blasphemer in saying this, and also in claiming that he was the Son of God. R5421:2, 4711:5, 3888:4

In three days

- Our Lord died in the year of the world 4161. Four days had passed, the fifth day had begun. We are now in the beginning of the seventh day—"very early in the morning" (Psa. 46:5), when the Lord promised the resurrection should be completed. R3375:2 Rearing them up on the third day, the third thousand-year day from the time of his death, the dawning of the great Sabbath. R5714:4, 4124:1, 2874:2, 2795:2, 198:3* "I do cures today and tomorrow, and the third day I shall be perfected." (Luke 13:32) R2294:4 The same three days mentioned in Hos. 6:2, "After two days he will revive us; in the third day he will raise us up, and we shall live in his sight." R2294:5 What was true of him personally on the third day, of twenty-four hours, is true of his Body, the Church, in the third day, of a thousand years each. R92:4* Called to mind by the two on the way to Emmaus. (Luke 24:13-35) B114 Harmonizing this with the fact that our Lord knew not the time of his second advent, he either here spoke prophetically (by the spirit of prophecy) or, knowing it as the third thousand-year period, did not know what day and hour in that period he would be present and his work begin. Q635:1

I will

- He himself was raised from the dead "on the third day," literally, but it was not by his own power—God highly exalted him. R2874:3, 2795:2

Raise it up

- Raise the Church, his Body, from ruin to the perfection and glory of the Millennial Kingdom. R3081:1, 2294:4

21

John 2:21 *But he spake of the temple of his body.*

Of the temple

- The Scriptures repeatedly tell us that the Church is "the body of Christ." The Apostle Peter declares that each of the Lord's saints is a living stone prepared for and being placed in the glorious Temple. R2294:2

Of his body

- The Temple of God being the body of believers, individually and corporately, "the habitation of God through the Spirit." This is the primary and literal use of the phrase in the New Testament. R638:3 His body is the Church. The Jews destroyed the Head, and all down through the Gospel age the various members of the Body of Christ have been called upon to "suffer with him." R3375:2, 3375:2, 2294:4 As Solomon dedicated the Temple, so the Church of Christ will be dedicated, formally presented to the Father. R5714:4 The disciples evidently got the thought that he referred to his fleshly body as the Temple of God, and supposed that the Lord's prediction was fulfilled three days after his crucifixion. We cannot so view the matter, it was the new creature, and not the flesh, that was born on the third day. R4123:5 His fleshly body was not his Temple, but merely his tabernacle. R3375:2

24

John 2:24 *But Jesus did not commit himself unto them, because he knew all men ,*

Because he knew

- Jesus did not trust them; for he knew the fickleness of their hearts, and having the gift also of discerning of spirits, he needed not that any man should testify of them, for he knew what was in them. R1696:4

John 3

1

John 3:1 *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

Nicodemus

- An influential man amongst the Jews, a member of the Sanhedrin, and widely known as a professor of holiness—of full consecration to God—a Pharisee. R4124:3, 2572:3 Above average in piety and considerably impressed with what he had heard respecting the Lord's teachings. NS98:3 His wealth and learning gave him advantages over many of the poor and unlearned, and yet they also brought disadvantages: "How hardly shall they that have riches enter into the kingdom of God." (Luke 18:24) R2572:3 On various occasions he manifested sincerity and considerable faith in our Lord and sympathy with his cause. His sympathy continued, as evidenced by the fact that he requested the privilege of burying our Lord's body. R3485:3 We know not what may have been the end of his course, but we fear that while he was too good to be an opponent of the truth, he had not enough stamina in character to be one of the Lord's disciples. R3485:3

2

John 3:2 *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*

The same came

- Evidently early in our Lord's ministry. R3485:3 Nicodemus discerned the wide difference between the Jewish hopes of an earthly kingdom and the kind proclaimed by Jesus and his disciples. We may reasonably infer that his queries were along this line. R2572:3; NS100:5

To Jesus

- It was his desire for the truth which led him to seek it from the lips of one of no reputation amongst the worldly wise. R2421:2

By night

- Semi-secretly. R2572:3 Not necessarily from fear; possibly wisdom guided him, a prudent recognition of the interests of others as well as of his own. Possibly because he might have a better opportunity for private conversation with the Master. R4124:3 No fault for this: during the day our Lord was busy teaching and a visit would have been an interruption; besides, Nicodemus had no right to cast the influence of his presence and office on the side of our Lord until he had in some degree satisfied himself on the subject. R3485:3 Probably because of adverse public sentiment, especially among the Pharisees. He was anxious to solve the mystery, yet apparently ashamed to acknowledge publicly that such claims had any weight upon his mind. A277 Being prominent, so that the common people might not be encouraged thereby, and that the ecclesiastical leaders might not be offended. NS98:3 To protect influence and social standing, as well as possibly with a hope to have a more quiet conversation. R2572:3 He displayed the ignoble element of his disposition by coming privately, secretly, at night, whereas he should have acted up to his convictions fairly, and have come forward to inquire of the Lord, if not in public, at least in daylight and openly. R2421:3 Many Christians of the Nicodemus type have a standing in the nominal church and great respect for the "honor of one another." (John 5:44) R2421:3 Similarly, there are people today hindered, as was Nicodemus, by their station, education, reputation, etc., from taking a stand for the truth. Their riches and reputation are hindrances to them. NS98:3

And said

- Evidently but a small portion of this conference is furnished us, the questions being asked relating to the Kingdom of God, which John the Baptist had declared was at hand, and our Lord declared to be at the door. R2421:6

Rabbi

- Or, Teacher. R4124:4 He was very reverential and courteous. R4124:4 Our Lord's strict observance of the Law no doubt made him at first a favorite with the Pharisees. R1459:6

Thou art a teacher

- You and your disciples proclaim "The kingdom of heaven is at hand." But you have neither an army, wealth or influence, and to all appearances your claim is a fraud. A277; R837:2 Nicodemus had nobility of mind to discern that Jesus was not an imposter. R2421:2

Come from God

- A servant of God, in whom God evidently delighted, as manifested by his miracles. R4124:4

Except God

- I am convinced that you are a teacher sent of God, for your miracles attest this. R837:2 My fellow Pharisees regard you as an imposter, but as I said before, I am sure there must be some truth in your teachings, for no man can do these miracles except God be with him. R837:3 Evidently he had been impressed by the teachings and miracles, although not ready to confess him the Messiah. R2572:3 With that much evidence in hand he would have been fully justified in going to our Lord in a public way, acknowledging as much as he saw and asking for further proofs. R3485:6 Evidencing that the Pharisees were blinded by their own willful prejudice beyond that prejudice engendered by the fall. R724:1

3

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

Except a man

- If only those regenerated by the holy Spirit are to be saved, then the entire heathen world and almost the entire bulk of Christendom will be lost. Therefore many prefer not to believe this doctrine. NS99:2

Be born again

- Born anew. R4124:5, 2572:6 Therefore a new creature in Christ Jesus, to whom "all things have

become new." (2 Cor. 5:17) NS102:1 Regeneration by the holy Spirit is the same thought. NS98:6 The same Greek word gennao is used in referring to both the begetting and the birth. A278; R4125:4, 2573:1, 1445:5; HG366:4; NS100:3 It is our opinion that the translation "born" is correct, except in verses 3 and 7, where we think the significance is begotten. R837:2 Sometimes the translation is dependent upon the nature of the act, whether masculine or feminine. Thus used in connection with ek, signifying from or out of, it should be translated born. A278 In our common translation it is rendered beget, conceive, begotten, as well as born, delivered, bear. R836:6 When God is associated with the matter he is always regarded as of the masculine gender; hence gennao, when used in connection with God, as in this instance, should be always rendered beget or begotten. R837:1 Begetting of the Spirit should be understood wherever the word is used in connection with the present life, while birth of the Spirit should be understood as relating to the future life entered upon by a resurrection. HG366:4 Whenever the word "gennao" is used figuratively respecting the beginning of the word of grace in the heart it should be translated begotten or begetting; and whenever it refers to the completion of this work of grace, in the resurrection, it should be rendered birth or born. NS100:4 Should be rendered begotten, because to introduce the subject of the second birth (resurrection) so abruptly would be unreasonable, while to introduce the new begetting would be highly proper. R837:2 There are two thoughts behind this one word—the thought of begetting, and, after gestation, ultimately birth. R3486:2, 1445:4 Except a man be both begotten and born again he cannot see the Kingdom of God. R1445:5 Not merely the begetting of the Spirit, as at consecration, but also the birth of the Spirit, in resurrection. R2980:4, 3175:1, 1510:5 HG129:3, 145:3 Only one who is begotten of the Spirit can be born of the Spirit, just as birth in the natural life follows only upon begetting. HG132:4, 366:4; NS101:3 Just as there is a begetting of the fleshly being, then the quickening and finally the birth, so also with the spiritual ones. The Christian is first begotten of the Spirit (begotten again—1 Pet. 5:3), then quickened by the Spirit (Rom. 8:11) and then having attained to full development as an embryotic new creature, he will be "born of the Spirit" in the resurrection. Q749:2; NS101:4 To participate in the resurrection to spirit nature we must now be begotten of the holy Spirit, and must then be chastened, developed and fitted for the spirit conditions. NS101:6 As Jesus was begotten of the Spirit at his baptism, so he was born of the Spirit at his resurrection. R1278:4 Beyond all contradiction, the resurrection is a birth. Hence, if conversion is also a birth, a man must be born three times in order to inherit the Kingdom of God. HG63:3 The begetting of this new nature comes only to believers, already justified by faith in the Redeemer. R1510:5 The Master used the natural order or arrangement to represent the spiritual. Q749:2 The word "born" is properly enough used here and in verse 5, and thus we learn that the Lord had reference to the future—to the resurrection birth. R3485:6 A Scriptural use of the word, for we read that our Lord Jesus in his resurrection was the "first-born from the dead." (Col. 1:18) R2573:1, 2422:2, 189:1 Our Lord's resurrection is referred to three other times as a birth from the dead, but our Common Version has beclouded the thought by giving the word begotten instead of born. (Acts 13:33; Heb. 1:5; 5:5) NS101:3 When we present ourselves to God in consecration, and our sacrifice is accepted of him, we die as men; but we are likewise begotten to the new nature. This new life, begotten from above, continues to grow by the assimilation of spiritual nourishment, until it will, in due time, be born a fully developed spirit being, like unto our Lord. R5580:1 For God to interfere with human pro-creation and insert a Platonic "spark of deity" into every babe would make this text meaningless, by implying that man's begetting and God's begetting are simultaneous. R3774:2 Throughout the New Testament, the regeneration of the Church is the topic, because this Gospel age is chiefly intended for the development of the Little Flock. Nevertheless, those of the world who would attain eternal life in the next age must pass through like experiences. The world must be born again, or regenerated—not, however, to spirit nature, but to human nature. NS102:2 Jesus calls the great Millennial age and work regeneration—Greek, palingenesia. This is not the same word rendered "born again," but signifies more nearly restitution, restoration or renovation. R2574:4

Children are not begotten of the spirit unless they accept the privilege at maturity. HG129:4

Cannot see

- For flesh and blood cannot inherit the Kingdom of God. (1 Cor. 15:50) T23 Greek, eidon, to know or be acquainted with the Kingdom of God. Translated "consider" in Acts 15:6 and "behold" in Rom. 11:22 and 1John 3:1, substantiating that Jesus meant that except a man be begotten of the Spirit he cannot know, understand, or be acquainted with the doctrines and facts relative to the spiritual kingdom. R837:3; A278 Your request to have a full understanding regarding the Kingdom of heaven cannot be answered to your satisfaction; not that I do not know about it fully, but, in your present condition, you could not understand it. A278; R837:3 The intimation was that the kingdom would be an invisible kingdom, that none could even see it, except he would be born again. R2421:6 The Kingdom of Heaven would be so different from what he was expecting. The Kingdom of God will be a spiritual one, and all who will be members of it will be spirit beings, as invisible to mankind as are the angels at the present time. NS100:6 As a man cannot see trees, houses and flowers, nor enjoy these, until after being born of the flesh, so likewise no one can either see or enter into the heavenly Kingdom, except he be born of the Spirit. R2572:6 Earthly beings can see earthly beings, but as "no man hath seen God at any time" (John 1:18), none will be able with the natural eye to see the glorified Church. R3175:1 These born-again ones out of the resurrection alone enter into the Kingdom, alone see the Kingdom. Mankind in general will not see the Kingdom members, the Bridegroom and the Bride, because these will all "be changed." (1Cor. 15:51) HG366:5 Since flesh cannot see, cannot enter into, cannot inherit the Kingdom of God (1 Cor. 15:50), we should not imagine the King himself to be flesh; and the members of his Body, the Church, must be "changed" and be made like him. (1 John 3:2) R1952:6 The Jews restored will be natural men, bearing the image of the earthly, and such can neither see nor inherit the real Kingdom of God. R56:5* We, the Church of translation, must go up into the great Kingdom—enter into the joys of our Lord and be in his likeness—before we can see as we are seen and know as we are known. The Bride can only be seen from the standpoint of the Kingdom. R113:1 "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) Yet none but the holy see the King, and none but those born of the spirit—spiritual bodies—can see the Kingdom of God. R153:5 Our Lord would not put a patch upon the Jewish system and call it Christianity, but he established a totally new thing; those who would enter his Kingdom must first be begotten again, and ultimately born again, before they would share it. R2134:2

The kingdom of God

- As a student of the Scriptures, he knew to expect the Kingdom. Having confidence in Jesus, he wished to learn particulars respecting the Kingdom. R4124:5

4

John 3:4 *Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*

How can a man

- Such a question was desired by our Lord and gave opportunity for the explanation that the first birth to human nature with a flesh body is a type of a higher spiritual birth to a spiritual nature with a spirit body. R2572:6 Nicodemus had never heard of a spiritual kingdom, and failed totally to realize our Lord's meaning. NS101:1

Be born

- Correctly rendered born, as the association is feminine. R837:2

Into his mother's womb

- You cannot mean that he must be born again from his mother? R837:4

5

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

Be born

- In verses 5, 6 and 8, "born" is undoubtedly the correct translation, because water, flesh, and spirit, are treated as feminine, the literal meaning of the Greek being "born out of water, flesh and spirit." R837:2

Of water

- The reform of heart and life. R837:4 No Jew could become a follower of the Lord Jesus and enter into the Kingdom, until first of all he had experienced reformation and been baptized, "born of water"; in addition to this there must be the begetting of the spirit, and then, in the resurrection, the birth to the spirit nature. Q796:4 The reference to water would probably, in the mind of Nicodemus, recall the water baptism for the remission of sins, and as a sign of repentance which John the Baptist and his disciples had been preaching. R4124:6 Associating John's baptism of water unto repentance with the spirit begetting which began at Pentecost. Repentance from sin was essential to the right condition of heart which would prepare a Jew for transfer from the earthly kingdom to the heavenly. R2572:6 The baptism of John the Immerser represented in symbol a change of mind, a beginning of life anew. R837:4 Israel was a consecrated nation, a covenanted people, baptized into Moses in the sea and in the cloud. The baptism of John signified a repentance, and not the new birth. A279; Q796:4 Water may have a fuller significance. We see that symbolical water represents truth, and that our begetting of the holy Spirit is said to be also a begetting "through the Word of truth." (Jas. 1:18) R4124:6, 3600:6, 2422:1 Our regeneration or begetting again of the holy Spirit, and our renewing by it, comes to us in conjunction with the washing or cleansing which is effected to us by the operation of the Truth—the divine message. R4125:1 Symbolized in Israel's Tabernacle service, in which the priests, before entering the Holy and thus typically becoming new creatures, washed at the laver. R4125:1 The Apostle refers to the bath of a new birth, the making new by the holy Spirit. (Titus 3:5) R2422:6 At the laver the new life of the Christian begins. Here the begetting of the Spirit and the Word takes place. It is reckoned as a full birth and symbolized by the rising from the watery grave—the grave of the old carnal nature. R117:5* The Word does teach water immersion, and all of the Lord's people who discern this teaching would and should be glad to obey it, but we fail to see that the Lord has laid such a stress upon water immersion. R3600:6, 2422:5 The Lord refers here to the true baptism, which is merely symbolized by immersion in water, and the rising out of it. R2422:5

And of the Spirit

- Such a change of heart and life, as shown by John's baptism, was necessary, but more is necessary: the still higher begetting and birth of which I am now telling you. R837:4; A279 Repentance will bring you back to a justified condition; in that condition you will be able readily to recognize me as Messiah; and thus consecrating to me, you will be begotten of the Father to a new life and the divine nature. A279 Born from the dead, by the power of God, as a spirit being. R2422:5 From the Spirit. R1189:3

Enter into

- In the sense of share, or partake of, as in other cases where the same Greek word is used. The Lord spoke of those who would share in, or be members of the Kingdom or ruling power as royal officers, and not of those millions who should be blessed by the Kingdom, and be under it as subjects, blessed and ruled by it. R837:6

6

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

Born of the flesh

- All recognize that this expression does not mean merely begotten of the flesh, but a birth into independent flesh-life as a result of the begetting and gestation. R2422:1; NS100:3 As there cannot be any birth of the flesh without first a begetting of the flesh, so there can be no birth of the spirit without first a begetting of the spirit. R4125:3, 2573:1

Is flesh

- Human nature. R4793:6 The term flesh as used in the New Testament evidently refers to humanity as a whole, and not to what covers our bones, in common parlance called flesh. R89:2 To be begotten of an earthly father and later to be born of an earthly mother would insure that the progeny would be earthly also. R3486:1 The natural birth of the flesh is a figure or symbol illustrative of a new birth, a spirit birth. R4124:6, 3486:1, 3250:3 The claim is made that Adam died a spiritual death; but nothing in the Scriptures informs us that he was a spirit being. On the contrary, the Scriptures tell us that he was of the earth, earthy. R2841:1 Fleshly beings cannot see spirit beings. HG366:3 "Flesh and blood cannot enter the kingdom of heaven." (1 Cor. 15:50) NS100:1 Jesus as a man was born of a woman and was flesh, thus taking human nature. R122:3*

Born

- Whoever is not begotten of the Spirit can never hope to be born of the Spirit. R2422:4 There must also be a period of gestation for the spiritual new creature that will precede its resurrection birth. All who will share in the spiritual Kingdom as spirit beings must first be begotten of the Spirit and subsequently be developed of the Spirit. R3486:1, 2422:2; Q822:3

Of the Spirit

- The article "the" does not appear in the Greek text. R4124:6 The holy Spirit, in this sense of the word, is guaranteed only to the house of sons. E177 The Spirit of God, the spirit of holiness, the spirit of the truth. R2422:1

Is spirit

- Since there are two distinct kinds of bodies, we know that the spiritual, whatever it may be, is not composed of flesh, blood and bones: it is heavenly, celestial, spiritual. A182 The spirit-begotten and spirit-born class, the Little Flock, which will inherit the Kingdom, will not be flesh-beings in any sense of the word, but spirit beings. R2422:1 The human body would no longer be suitable. He must have again a spirit body. R2318:2 The Spirit's work for us will not be finished until we are born of the Spirit, and then we will be spirit, and being like him, we shall see him as he is. R103:4* The Church is spoken of as being spiritual, inasmuch as she is in harmony with the Lord and is declared to be begotten again by the Spirit to a new nature, a spirit nature. E175 From this statement he would understand that the Kingdom would not be a fleshly or earthly one, but a spirit Kingdom, a heavenly Kingdom. R4124:6, 3082:3, 2422:1 Therefore our Lord's resurrection body was not the same body that hung upon the cross and was laid in Joseph's tomb, merely caused to shine and therefore called a glorious body, a spiritual body. R1856:3, 274:2 That which is produced by the divine spirit is divine. R89:3 Jesus at his resurrection was not flesh but spirit. R122:3* When Jesus was raised it was by the Spirit, and therefore not in the flesh; and when the saints are raised "it is raised a spiritual body" (1 Cor. 15:44) for the same reason. R27:6* If Jesus is, and has been since his resurrection, a spiritual body, why should we look for him to be a fleshly body at his second coming? R242:4 There are two kinds of bodies—earthly and spiritual. Adam was the head of the earthly, human family, and a pattern of the perfect human being. Christ Jesus was the firstborn of the dead to the perfect new nature, the spiritual, and he is spirit, an illustration of a perfect spiritual body. R277:2, 205:6 There is a great lesson here for many pre-millennialists, who vainly think, as Nicodemus, that the Kingdom of God will be a fleshly kingdom. R2422:1 Modern spiritualism, like modern theology, teaches that all men become spiritual beings at death. The Bible teaches that one must be born of the Spirit in order to become a spiritual being. HG29:6

7

John 3:7 *Marvel not that I said unto thee, Ye must be born again.*

Marvel not

- Nicodemus must not be too surprised at the great mistake he had and others had made in regard to the terms and conditions which would qualify them for a place in the Kingdom. R3486:3

That I said

- Wonder not at my first statement, that you must be begotten from above ere you can understand, know and appreciate the things of which you inquire. A280

Be born again

- A reiteration of our Lord's first statement in verse 3, and should be rendered begotten. R837:2

8

John 3:8 *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

The wind bloweth

- While Jesus was talking, quite probably the wind whistled through the apartment in which they were sitting, rattling the doors, and Jesus seized upon this as a good illustration. R2573:1 Greek, pneuma, translated ghost, spirit, life, spiritual and wind. E174

Canst not tell

- We must repel the suggestion that he meant that the Spirit of which we would be begotten is invisible, for although that is true enough, it is not what our Lord is saying. R4125:2 Not that the Lord means that the holy Spirit passes hither and thither throughout the world, begetting some and passing others by, and that we know not who may be begotten of the Spirit. R4125:2

So is

- Like the wind which can go and come, can be heard and to some extent felt, but which cannot be seen. R3486:3 Men in the flesh will be unable to see them, as they are unable to see the wind, though they will be everywhere present and influential, as is the wind. R2573:2 Intangible, invisible, while present and powerful. R4125:1; NS101:2 His Kingdom will be invisible to mortals, but it shall act through visible agencies and produce visible results. R210:6 This is as good an illustration as I can give you of those born of the spirit in the resurrection. Those who will constitute the Kingdom will all be invisible as the wind, and men not thus born of the spirit will neither know whence they come, nor whither they go. A280; R837:5 Like Jesus after his resurrection, appearing and disappearing as he had never done previously, but as angels had frequently done. A231; R2801:5, 2478:1, 2455:3, 2422:3, 2081:6, 1856:6, 1817:1, 1416:2, 579:2, 274:2, 262:4, 189:1; HG63:4

Every one

- Everyone who experiences a resurrection to the spirit nature. R3904:2 Only these born-again ones of the spirit-resurrection can go and come like the wind. HG366:4 Even as are the angels and all spirit beings. Q749:2, 838:4

Born of the Spirit

- "Changed" in the first resurrection. D618 It will be within their province to appear as men, as the angels have done, if there be necessity for so appearing, although we are inclined to think that there will be no such necessity, as God has already provided an earthly class as the representatives of the Kingdom amongst men. (Heb. 11:39, 40) R2422:3

9

John 3:9 *Nicodemus answered and said unto him, How can these things be?*

How

- Could it be possible that himself and all the great teachers of the Jewish nation had such a

misconception of the Kingdom? R3486:2, 4125:2

Can these things be

- Your claims seem more unreasonable to me the more I hear them. I cannot conceive it possible for beings to be present yet invisible. R837:5 To him it seemed as though an invisible spirit being would be nothing. NS101:1

10

John 3:10 *Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?*

A master

- You are of the Pharisees, who professedly believe in angels as spirit beings. A281

Of Israel

- Evidence that the house of Israel was no longer regarded by our Lord and the apostles as the "ten tribes" merely. C293; R1341:1

Knowest not

- Evidently, therefore, a proper study of the matter from the Scriptural standpoint might have led true Israelites indeed to more or less of an appreciation of the character of the Kingdom. R3486:4 This should not have been so strange—the powers which our Lord described were the very powers which in the past from time to time had been manifested through holy angels. R2573:2 As a thoughtful student of the Law and the prophets, Nicodemus should have seen that there were insurmountable difficulties connected with the prevailing thought that God's Kingdom would be an earthly one. R4125:2 Our Master's words were not chiding, but rather a declaration of facts, because, as the Apostle declares, it is impossible for the natural man not begotten of the holy Spirit to understand spiritual things. R4125:4 We may, with much greater point, say to the Christians who cavil today, Are you begotten of the Spirit and taught of God, and yet ignorant of these things? R2422:4 Undoubtedly this is the trouble with the great majority of the people today also—they have not been begotten of the holy Spirit, and hence are unable to understand spiritual things. R4125:5

These things

- That spirit beings can be present, yet invisible. Have you, who attempt to teach others, never read about Elisha and his servant, or about Balaam's ass? A280; R837:5

11

John 3:11 *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*

We do know

- I have been telling you such things as are known and to a considerable extent have been demonstrated amongst men through the ministry of angels. R2573:3 The intimation is that our Lord could tell heavenly things, but that he was not disposed to do so, because Nicodemus and others found it difficult to receive even the earthly things. R5065:6

Ye

- Pharisees. A281

Receive not

- Nicodemus was unable or, because of prejudice, perhaps unwilling to believe. R2422:5, 3486:4 The trouble with Nicodemus was that he was not ready to be taught. He had called our Lord Teacher, and yet was unready to receive the testimony of the only one who was capable of giving him the instruction. R4125:4 We are to tell heavenly things, but not to the natural man. R5065:6

Our witness

- Our message. R3486:4

12

John 3:12 *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

Earthly things

- Our Lord does not even class this teaching of begettal and birth as being especially spiritual, but rather earthly, such as natural man should be able to understand and appreciate. R2422:5 Many of our day look at the matter similarly, and refuse to believe the things beyond the range of their natural senses—they lack the sixth sense of faith, or spiritual apprehension. R3486:5

Believe not

- Are unable to receive them. R4166:4

How shall ye believe

- It would be useless for me to attempt to tell you of heavenly things, for you would not be convinced, and my preaching would seem the more foolish to you. A281 Nicodemus would not have been to blame for not understanding spiritual things, for only the spirit begotten can clearly grasp and appreciate these things. R2573:3 Obedience to the natural things, which they can see, is a prerequisite to advancement in knowledge; as during the entire Gospel age it has been a prerequisite to begetting to the new nature. R838:1 Those whose minds are on so gross an earthly plane that they cannot appreciate so simple a matter as this are not in the condition to be inducted into the deeper things of God. They are babes who need milk instead of strong meat. (Heb. 5:12) R2422:5 The person who cannot grasp with clearness and distinctness the features of God's plan which relate to the world in general, certainly need not expect that he would be in any condition to understand or appreciate the things which pertain to the spiritual conditions. R3486:4 This is the explanation of why our Lord Jesus did not present teachings as deep along spiritual lines as did some of the apostles. It was not inability on his part to present them, but those truths would have been meat out of season to his disciples. R4166:4 The Lord's works were on a fleshly plane as a matter of necessity because the holy Spirit had not yet come. After Pentecost the Lord's people, as his representatives, began to do greater works than those which he himself had performed. R2455:1,4 Seeing that his hearers were not prepared to understand the heavenly things, our Lord gave his attention chiefly to discourses on earthly things, and to parables and dark sayings which the Spirit would subsequently make known. R3307:3 If what I have taught or illustrated by earthly things, which you could and do understand, has not brought conviction, it would be no more convincing to you if I were to tell you of heavenly things of which you know nothing. A281; R837:6 If you would be led of God into all truth, and find a position in the Kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come; and this as rapidly as you will be prepared for it. R837:5; A279 When any are found who have not the hearing ear for the Truth, we should not seek to pound it into them, but rather should take a different tack, and seek their consecration. R4125:5 An ability to appreciate the deeper things comes only to, and is only for, those who have come into the spiritual covenant relationship of the sons of God as new creatures. R4125:5 Hence it was necessary to give the proofs of a spiritual matter (namely, that Christ has been raised from the dead a spirit being) along lines which the unilluminated could appreciate. R2081:3

If I tell you

- A natural man, not begotten, cannot know or be acquainted with spiritual truths, even though the great Master were the instructor. R838:1

Of heavenly things

- Not until Jesus finished his sacrifice and ascended on high could any receive the holy Spirit, and not until then could any understand spiritual things. R4314:3 The fact is that the revelation of heavenly or spiritual things dates from Pentecost, after he was gone. R507:1; F632 A knowledge of the heavenly things can be received only after the begetting of the Spirit. How much more will the

realities mean when, born of the spirit, we shall be like our Lord and share his glory! A282; F729 It is impossible to describe heaven with its beauties and charms. In line with this, the Bible makes no attempt to describe heaven itself, nor its inhabitants. R4966:3, 4675:3; CR117 To talk of heaven with its pianos, harps, organs, etc., is to merely think of the blessings God has provided for the faithful and obedient of the world on earth, and not of the "heaven of heavens" promised to the Church. R4966:3, 4675:3 As to how and when our Lord came to an appreciation of his pre-human condition, we have no direct revelation. Of one thing we are assured, that during our Lord's ministry he had a clear knowledge of the heavenly things. R5156:6

13

John 3:13 *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

No man

- The words in this verse were intended to remind Nicodemus that he need not look to fellow human creatures for information respecting heavenly things, as they could not know them any more than himself. R2423:1 The Kingdom of Heaven class was not started until our dear Redeemer's first advent, when he gave himself a ransom for all, and began the selection of the Little Flock. R2342:1 There is no suggestion that when his servants would die they would go to that "far country" to be with their King, and there receive their reward for well-doing or ill-doing. HG664:2 Including Enoch, Elijah, Moses and David, or any of the patriarchs. R5772:3, 5333:5, 5207:2, 5188:5, 5179:5, 4757:1, 3417:4, 3378:4, 2342:1, 838:5, 619:6; F676; HG347:5; Q713:4 Therefore Moses and Elijah, on the Mount of Transfiguration, only appeared to be present, but they were not actually present, because it was merely a vision. R2659:5, 2288:3, 1761:2 Therefore Adam did not go to heaven. Q742:4 Therefore when the Prophet David declared, "Thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10), he was speaking of Jesus and not of himself. NS663:4 Elijah is said to have ascended to heaven; but, from this statement, that must be understood to refer to the air, not to the heavenly condition. R2153:3, 558:5 Everything in the Scriptures agrees that the prophets of old as well as the apostles, and all the faithful as well as the unfaithful, fell asleep in death, and "know not anything" (Eccl. 9:5) until awakening in the resurrection morning. NS429:4 God does not perfect separate individuals, but works by dispensations. Under the Jewish dispensation, not a Gentile could be saved; even the Jew could not be made perfect, without us. (Heb. 11:40) No man could ascend into heaven. HG15:5 Therefore Lazarus, when dead, had not been to heaven. R4161:4, 3531:4; PD61/72; SM100 Dorcas, whom all the creeds of "Christendom" would send to heaven, when she was awakened to life, had no wonderful experiences or mysterious visions to relate, nor any disappointment to express at being recalled to this mundane sphere. R1450:6 St. Peter's words (Acts 2:34,29) imply that if King David had ascended to heaven he would have no sepulchre on earth, for the very thought connected with the word sepulchre is that of a personality awaiting a resurrection. R5132:4 Entirely incompatible with the teaching of modern theology, that the righteous dead are not really dead, but more alive than ever in heaven. R1378:2; CR21 There could be no resurrection of the dead if there were no dead—if the dead were really more alive than they ever were. NS519:6 John Wesley said no human being had gone to heaven. He said they went to hades. Nobody has gone to heaven; nobody will go to heaven until after the resurrection and judgment. HG124:3*, 145:4 Those who, at the point of death, see visions of angels or hear celestial strains of music see merely a phantasmagoria induced by an excited condition of the imaginative powers of the mind, with a correspondingly dormant state of the reasoning facilities. Q762:1 There is no indication that his disciples would die and go to the Lord, and be reckoned with and rewarded then; but that our Lord will come a second time, to receive his people unto himself, and to then reward them. R2765:2 What a peculiar place some people must fancy heaven to be: full of infants, idiots and heathens, with an occasional "saint" from civilized lands. R3398:6; HG644:1

Hath ascended

- This statement by our Lord would cause no particular surprise to Nicodemus, for nothing in the Law or the prophets or teachings of orthodox Judaism ever held to the idea prevalent amongst the heathen that the dead were alive. R4125:6

To heaven

- Hence none could corroborate my testimony. A281 None had ever been there, or seen heavenly things. R2573:3

But he that came down

- The Son of man, who alone had come down from heaven, was alone able to speak with knowledge and authority respecting heavenly matters. R3486:6, 1059:5; A281 He had recollection of his previous existence as a spirit being with the Father. Our Lord's success against temptation was as a result of being rightly exercised by this knowledge of God. (Isa. 53:11) R1125:5; HG293:1 He alone left the glory which he had with the Father before the world was; he alone exercised that wonderful faith in the Father which permitted him to sacrifice everything with joy. R3912:2 If our Lord Jesus, when on earth, was nothing but flesh—a mere man—then he could not be truly said to have come down from heaven. R106:5* Unitarians and others take away from the dignity and honor of our Lord, beside contradicting much Scripture, by denying that he had an existence before his conception in Mary. R505:2*

The Son of man

- The Scriptures identify "The Son of Man" with the Lord of glory, and with the man Christ Jesus who gave himself, and with the pre-human Logos, which came down from heaven and was made flesh. E150

Which is in heaven

- The oldest Greek MSS (the Sinaitic and the Vatican) omit the last four words of verse 13 with evident propriety, for although our Lord is now in heaven, he was not in heaven at the time he addressed Nicodemus. A282; E92, 150; R3487:1, 2573:3, 2422:6, 506:6, 445:6*

14

John 3:14 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

And as Moses

- The verses from here on were not spoken to Nicodemus, but combined various of our Lord's teachings which the writer here brought together conveniently. R4125:6 Our Lord did not stop with a mere answer to his visitor's questions about the Kingdom being heavenly, but proceeded to give him in brief form an outline of the entire plan of salvation. R3487:2 Our Lord turned the subject by way of showing the grand basis for this spiritual Kingdom, and that he himself could not enter into that Kingdom while still in the flesh. R2573:4

Lifted up

- The remedy for the bites of the serpents was to look at a brazen (copper) serpent fastened to the top of a pole, said pole probably being carried throughout the camp of Israel, that all the sick, suffering ones might have the opportunity of looking upon it and thus being healed. R3101:6 "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) Not lifted up by glorifying, but clearly the lifting up of the cross. Moses did not glorify the serpent. R1054:2, 669:3

The serpent

- Of brass (literally, copper), which is a type of the human nature. R1849:2 Apparently of immense size and capable of being seen by the Israelites from quite a distance. R4048:3 To which the Israelites, who would exercise faith, might look and receive healing. R3487:2 The serpent on the pole represented Christ on the cross, and represented the atonement transaction better than any other emblem could. R3101:6, 3102:1 The serpent represented sin in every sense of the word; and as the whole world was serpented or inoculated, our Lord must take the place of the sinner in order that the

sinner might get free from the sentence. R3102:1 We can think of only one way that our Lord was viewed as a serpent—in the sense that he underwent all the experiences which a sinner could have been required to undergo. R5253:4, 5577:5, 5239:1, 4704:2, 2423:4, 1696:2 A symbol of the punishment for their sin. R837:6 A synonym for sin, because it was the tool for sin. R5238:6 The fiery serpent of sin has bitten our race. We are all dying. Only by the exercise of faith in the Crucified One can any be healed. R5316:4, 4126:1, 3102:1, 2573:4

Even so must

- There is an object in my coming, and before you or others could be begotten of the Spirit, I must perform my mission. R837:6 The drawing of the world could not take place except he were lifted up as the sin-offering. R2467:4

Be lifted up

- Be crucified. R5577:5, 5065:1 Christ, who knew no sin, was made a sin-offering on our behalf, that we might be made the righteousness of God in him. He is the antitype of the brazen serpent. R1696:2, 5577:5, 5054:3 On the cross, and thus made to appear as the sinner—to take the place of the sinner—so that the whole world of mankind, bitten by sin and dying as a result, might look unto him by faith and be healed. R3487:2 It was not divinely intended that our Lord should be stoned, but that he should be treated as a cursed one—hanged upon a tree. (Deut. 21:22,23) R5221:3 Comparatively early in his ministry Jesus stated this. As he came down nearer to the time of his humiliation, his degradation, he realized all that it meant. R5421:3 The result of the lifting up of Christ will eventually be the drawing of all men unto him. "And I, if I be lifted up, will draw all men unto me. This he said, signifying what death he should die." (John 12:32,33) R1849:3 The only ground for hope that any of the fallen race of Adam will ever know anything about the heavenly condition is then stated by our Lord to depend upon his own justifying work on man's behalf. R2423:1

15

John 3:15 *That whosoever believeth in him should not perish, but have eternal life.*

Whosoever

- The Israelites bitten by those serpents represented or typified sinners bitten by sin and suffering from the consequences thereof—the fall. R4048:4

Believeth in him

- Bitten by sin, they must by faith recognize in him their sin bearer, the one upon whom their penalty was placed, and by whose sin-offering they were redeemed; that believing on him thus, they might have life. R837:6 The serpent-bitten had to look with their physical eyes, and the sin-bitten have to look with their mental eyes. R1328:6* Not only was it necessary that Christ should die for our sins, but that none could be saved through his death except by looking unto him, exercising faith in the merit of his great atonement-sacrifice. R4048:5 It is not sufficient for us to believe in Jesus as the great Teacher, but also that there was a redemption accomplished by our Lord in his crucifixion. R4048:5 Many may get some blessing morally, mentally and physically from looking at Jesus as a great Jew or a great teacher, but only those who view him as the antitype of the serpent in the wilderness have his promise of forgiveness and acceptance with God unto eternal life. R3102:4

Should not perish

- Lose life altogether. R5608:2 As unfit to live and enjoy God's blessing. R5275:4 In the second death. R883:1 Let no one be deceived regarding the duration of the punishment of the wicked as it is repeatedly put forth in the Scriptures that it is for eternity and not merely for a season. However, it is not a question as to the duration of the punishment, but it is a question as to the nature of the punishment. Q768:2 Not a word respecting any danger of the world going into eternal torment, nor did he utter a word respecting the salvation of any in ignorance. R2573:4, 2423:4; HG707:2*; NS646:2 In sending Israel relief, God foreshadowed the greater relief he would afterward send to

mankind in general—Christ, the sinner's ransom-price. R1849:2

16

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

For

- A brief statement of why the Heavenly Father has provided the blessing which he had been describing—God's sympathetic love for humanity. R2573:5 Luther called this verse the "little Bible." We would express it, "the Gospel in a nut shell." The whole message of God is contained in condensed form: (1) man's need, his perishing condition, is shown; (2) God's love is declared, proven in the gift of his Son; (3) our Lord's willing cooperation is evidenced; (4) the lengths and breadths of this love and redemption are declared to embrace the whole world; and (5) the limitations of divine grace are plainly stated, that the blessing can be obtained only through a true acceptance of Christ. R3487:4, 2573:5, 2423:4

God so loved

- The love prompting man's redemption was not phileo or duty-love, for God had not wronged his creatures in the sentence of death. It was agapee, or disinterested charity, benevolence, love. R2807:4 Divine sympathy exercised toward the race of sinners. NS740:5 The love of pity and sympathy toward all those who have fallen below the standard of moral excellence, or who suffer in any way. R1670:2 A love for the world which will not only be glad to see them lifted up out of degradation and sin to holiness, but will be glad to cooperate to these ends as opportunities may offer. R2755:2 God loves the world with a broad, sympathetic love; but he has a special love for his true Church, those who have consecrated themselves fully to him during this Gospel age. OV423; CR473 Before Jesus came into the world. NS524:4 While we were yet sinners. R4133:4, 1833:4, 1693:6, 1266:6; NS384:3 Including those who lived before Jesus came, as much as those who had not yet been born. NS384:3 This perfect love extends even to enemies and those who injure us and speak evil of us falsely for Christ's righteousness sake. R2755:2 The difficulty with the world and with the church in the past has been that we have not emphasized the love of God. R5353:3 God is not bound by justice to give any future life to anybody, but he has arranged so to do. R5314:4 God was a God of love prior to the sending forth of his Son, but his love was hidden—not revealed, not manifest to men. It was manifest for the first time when he sent his Son to be man's Redeemer. NS406:3 Some deny God's love in the matter and claim that all the love was Christ's, but it was God that devised the plan as it is being carried forward. R1572:3, 77:1*, 9:2* Orthodoxy says that it was Jesus that so loved the world. The Father did not love them, but Jesus loved them and threw himself between them and his angry Father. R405:3* God from the beginning foreknew his intention to send his Son into the world for human redemption. HG595:3 Christ likewise so loved the world as to freely become the instrument of Jehovah for its salvation. R2099:3 Would it not seem that if God loved the world so much, he might have made provision, not only that believers might be saved, but also that all might hear in order to believe? HG343:6; OV225 We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements. R4766:5, 3804:6; SM390 The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation. R4766:4 God's love for mankind, as well as divine justice and wisdom, prepared man's penalty. Had they continued to have access to the trees of life, and thus to continue existence, it would have meant everlasting life for sinners. NS645:5 God's love for sinners was so great that he would not allow them to have everlasting life, because that would mean to them everlasting imperfection and sorrow. NS646:1 There was nothing in the fallen man that God could really love, in the sense of fellowshiping him. R5724:3 Not only passive love for sinners which would not arrange

for their eternal suffering through a perpetuation of life out of harmony with himself, but the active love which arranged for their recovery. NS646:1 Does love plan torture? Does loving provision not imply wisdom in the use of power, that the creature may not be injured, if he shall not be benefited by the program. NS645:3 God's mercy is his love in active operation for the relief of the condemned. Although God is love, and hence must have always been loving, kind, and merciful of disposition, yet this quality of his character was held in restraint as respects condemned men for more than 40 centuries. NS863:4 God does not love the world with a love of fellowship, nor are we to do so. R3804:6

The world

- As well as the Church. R5597:2; HG132:3, 178:1 Not only the Church, but also the world; not only redeeming the Church, but also redeeming the world. R5354:4 Greek, kosmos, the people, or world of mankind. R206:3 The human family; though not in the sense in which he loves the Church of Christ. R5138:2 Note the different kinds, or degrees of love: first, we have love for the world; second, in a much higher and special sense, "The Father himself loveth you"—you who have accepted Jesus Christ as your Redeemer. (John 16:27) R3033:6 The whole world, including the Canaanites, as well as the Israelites. R5314:4 The whole world was loved of God. The whole world has been provided for in the glorious sacrifice of Jesus, and the whole world is to have the benefit resulting from that sacrifice. Christ's death is not merely for the Church, the elect few. OV380 It would surprise none of us to read that God so loved the holy angels—they have always been loyal and true; nor that he so loved the saints, who have turned to righteousness. NS645:2 "The earth" is not "the world," nor is "the age." The primary idea of it appears to be "an arrangement," the human race under an arrangement, including every individual of the human race, from the first man to the very last of his posterity. R1328:1* Giving the thought of the wideness of God's mercy and of his provision for our race. R2423:4 The whole world. R405:3* Some things are universal. God's sunshine is universal; it shines from pole to pole, upon both the just and the unjust. So is his love. Light and truth are yet to be universal, and so is the testimony of the ransom. R2632:6*

That he gave

- To humiliation and sacrifice in death. R2573:5, 884:3* The birth of Jesus, to be rightly understood and esteemed, must be considered from the standpoint of a gift of love divine. R5135:2 Suggesting the cost of the world's salvation to our Heavenly Father. R1696:5 It is plain therefore that the salvation which God has provided is purely an act of his free grace—an act to which he was in no sense obligated, and to which he was impelled only by his abounding love. R1266:6, 1265:4 This is a gift—not called for by divine justice, but prompted by divine love. HG595:4 Salvation is thus a free gift to all men, the conditions being accept, believe, obey. R1965:2* Not that God compelled his only begotten Son to die for us, but rather he set before him a great prize, so that Jesus counted it all joy to lay down his life. NS646:3

Only begotten Son

- Only begotten from the very beginning of his existence. At age 30 he made his consecration. Then he was begotten of the Spirit to a spirit nature; but he was the only begotten Son of God the whole time. Q372:1 More than a begotten son by the word of truth. Jesus claimed to be the Son of God, and consequently the Messiah. If Christ was the son of God only as we are sons of God, then he was not the Son of God, but a son. R944:4* A Son on the higher plane before he was sent. R1059:5, 445:6* It is impossible for us to tell the riches of divine grace toward us—the numberless blessings and mercies which are ours through our Lord. He represents to us the very fullness of every divine provision for our eternal welfare. R5927:6 Our sins were laid upon Christ, our Redeemer, and his righteousness is transferred correspondingly to our account. R1262:1 This phraseology brings us into conflict with an old theory—trinitarianism. R405:6* By God sending his Son, he manifests his sympathetic love which otherwise neither angels nor men might ever have known. R5430:4

Whosoever

- Of mankind. R5430:4 All the willing and obedient may thus come into relationship with the Life-giver and obtain the everlasting life. R5354:5

Believeth

- Obediently. R2120:5 He limits his favor by two conditions: (1) the blessing through his Son shall only go to those who intelligently know of it and by faith accept it; and (2) it shall be available only to those who desire to come into harmony with divine laws as obedient children. NS646:5 None can obtain everlasting life except through a personal relationship to Christ, the Redeemer, and the exercise of faith in his redeeming blood and obedience to his counsels. R5354:2 Those who claim that all infants and the mass of the heathen will be saved without believing do violence to these texts. R936:1 Knowledge will be forced upon all, and obedience will be forced to a certain limit, but in the end the sinner himself must determine whether or not he will accept the grace of God for the remission of his sins. NS648:1 As the effects or results of Adam's failure were inherited by those in him, so the results of Christ's obedience will be shared by all who believe into him. R1601:6 Here is the truth that sanctifies. Q638:3 The Scriptures make specific mention of the necessary faith, but always imply a character consistent with the faith. R3114:2 "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14) R405:6*

Should not perish

- Our pardon, sealed with the precious blood of Christ and signed by the great Sovereign of the Universe. R1494:3 The penalty that is upon the world is not an eternal torment penalty, but a penalty of destruction. R5597:3, 5353:6, 2423:4; HG120:4, 163:2 Webster gives the primary meaning of "perish" as "to die, to lose life, in any manner." Liddel and Scott define the original word "to destroy utterly, kill, slay, murder." The text really defines its own meaning by placing "perish" as the opposite of "life." R406:1* We know what perishing signifies. The brute beasts, when they die, perish, because God has made no provision for their resurrection. R5353:6; NS647:5 Let us get rid of the thought that "perish" means to preserve in eternal torment. NS647:4 The sentence of perishing was eternal, were it not for the fact that God provided a redemption through Jesus Christ. HG120:4 All will perish who will not accept of Jesus' finished work, the ransom sacrifice which he gave; but their perishing will be as a "second death," because all must at some time be brought to a knowledge of this truth (the ransom) and must reject it and the life (or escape from perishing) which it offers. R884:4 Nevertheless, all who will refuse this grace of God in Christ and fail to come into vital union with him will perish. R5354:5

But have

- Obtain. R2573:5 He who believes in me and becomes my true, faithful follower, may reckon that he has already begotten in him the new life, and that I will assist him and carry him through to a share in the first resurrection. R3730:6

Everlasting life

- In due time, recovering from the death penalty through faith in Christ and obedience to him. R5597:3 After God applies the various temptations or tests so as to demonstrate whether or not they are worthy of eternal life. R4760:6 The word here translated "everlasting" does not necessarily mean endless. Competent authorities render it "age-lasting"; and the age may be long or short, according to the nature and circumstances of the case. R1328:4* The awakening from death is only the beginning of the salvation or restitution which will be completed within the limits of that age. R936:4 That in him all families of the earth might be blessed. R5180:3 They shall, by resurrection processes, return to full harmony with the Lord and to repossess the blessings and favors lost by Father Adam when he sinned. NS647:3 To attain to all that was lost in Adam, all that was redeemed by Jesus—eternal life, fellowship with God and the Son and communion with the holy Spirit, and fellowship in all the rights on both the heavenly and earthly planes. NS647:6 The Scriptures set forth two salvations, entirely separate and distinct—that of mankind, shown here; and that of the Church, shown in such texts as

Eph. 5:25-27. HG252:5,3; NS768:1

17

John 3:17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

For God

- This is perhaps in answer to another question, or perhaps merely a part of the further discourse to Nicodemus. R2573:5

Sent not

- He does not intimate that the world had yet been saved, or that anything had yet been done for the world's salvation, except the sending of the one who would redeem the world by the sacrifice of himself. E425 Our Lord's first advent was not with a view to increasing the Adamic condemnation but the reverse of this, to effect the sacrifice by which it might ultimately be canceled. R4126:4 Our Lord Jesus in all matters acts as a representative of the Father, Jehovah, in the work of salvation. E35 His pre-human existence is implied in this sending and mission. E88

His Son

- This feature of the Master's teachings especially angered the Jews, for they declared that in claiming to be the Son of God, he was establishing himself upon a pedestal of honor, dignity, glory, in competition with Jehovah. R5768:1; OV329

Into the world

- Here signifying the world as a place. R97:3*

To condemn

- Greek, krino, sentence. R699:6 The governments are to be destroyed that the people may be delivered. A255 The world has already been condemned, for it had shared in Father Adam's condemnation as his race. It needed no more condemnation, but it did need salvation. R4126:2, 4702:1, 857:6; HG617:1 Our word damned, from misusage and the bad theology of the Dark Ages, has a sulphurous odor, whereas its plain, simple meaning, is the same as the word condemn. NS860:3 "To judge" (Revised Ver.). The world had been judged previously. God did not send his Son into the world to do that over again. R1328:3*

Be saved

- From the damnation or condemnation under which they already were through Adam's death. R857:6 God merely overlooked or "winked" at the ignorance and superstition of the period from Adam to the death of our Redeemer. But as soon as Jesus had died, God offered forgiveness and reconciliation to those who would believe in Jesus and accept the divine terms. Such have their sins forgiven, come back to fellowship with God. And, in the next age, such shall eventually attain full human perfection. SM150 One of Jesus' titles is The Savior which, in the Syrian language spoken in Palestine in Jesus' day, signifies "The Life-Giver." All human life was forfeited through Adam. All mankind are dying as a result. A Life-Giver, a Savior from death, was what was needed. R4702:1

18

John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

He that believeth

- These believers are such as not only believe that such a person as Jesus lived and died, but that his death was accepted of God as a ransom price. R1229:5

Is not condemned

- Believers in Christ are reckoned as justified by their faith—as passing out from the remainder of the world, freeing themselves of the original Adamic condemnation. NS402:5

Believeth not

- There is no suggestion anywhere in the Scriptures that God has made provision for salvation in blindness, ignorance and superstition. There must be faith, and there must be knowledge preceding faith. HG114:6

Condemned already

- Condemned six thousand years ago, and, if a Jew, additionally bound by the Law Covenant, and has not escaped the condemnation that is on the world. R1726:1, 970:6, 688:6 The whole human family originally came under divine sentence or condemnation through father Adam's disobedience. Children were born sharers in his blemishes by heredity, and sharers likewise in his condemnation. NS402:5 Before they believe in Christ, men are in the attitude of condemned beings, condemned on account of father Adam's sin. R2059:2 All men are lost until found, or recovered. R857:5 The wrath of God (death, inherited from Adam) abides on him (verse 36). No man is on trial individually until brought to a knowledge of Christ. R2059:4 The question is not, What shall we do to escape coming under condemnation, but, How shall we, who are already condemned of God as unworthy of everlasting life, get free from that condition in which we were born, and back into the condition of perfection which God will approve? HG651:1

Hath not believed

- These will be brought to a knowledge of the great foundation truth of the ransom in the times of restitution, and when they accept it, their sins will be blotted out. R1229:5

19

John 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

This is the condemnation

- Quite separate and distinct from the Adamic condemnation, which was inherited; this condemnation, resulting from an intelligent rejection of light, bears an individual penalty. R4126:4 A measure of increased condemnation in proportion as the light is seen by any one and rejected. R4126:4, 1655:5 Those who violate their consciences and ignore the light which they enjoy and sin against it, will find themselves proportionately degraded when they shall come under the Kingdom influences and tests. R5037:5 At the first advent of our Lord an increased measure of light came to men, and to that extent increased their responsibility. R2612:6 The light which then shone and which has since shone through his followers, has carried with it a measure of responsibility—a measure of condemnation to all who have resisted the light. R4126:4, 722:1 The condemnation already upon men, justified by their course. R2573:6 Judgment; this is the testimony of God, that Christ is the judgment of the world. R1329:2* Although there will be rewards and "stripes" according to the deeds of the present life, the verdict in the end will be in harmony with the choice expressed by the conduct of each during that (Millennial age) of trial. R2611:5 Condemnation is no more the equivalent of judgment than damnation is. The process of judgment will result either in justification or in condemnation, according to the merits or demerits of each case. R1330:1* Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2*

Light is come

- Jesus is the true light which ultimately, in the Kingdom, shall be a great Sun of Righteousness with healing in his beams. R2573:6 An increased measure of light, which increased to that extent their responsibility. R722:1 There is a measure of light in the world, emanating from our dear Redeemer, his words and his works, and still shines forth from all those who are truly his, but this is not that light of the world which is to scatter all of earth's darkness and cause all to appreciate the glory of God. R3686:2 Since the death of Jesus a measurable blessing of knowledge of God has come into the world. NS559:1 His Church is invited to become associated with him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness

which shall heal the world with its beams. SM560 Whether of conscience or of revelation. R2612:6, 722:1

And men

- Strange to say, darkness was not confined to the ignorant then, nor is it today. It is no respecter of stations. Indeed, the powers of darkness are greatest in the more influential and better educated. SM241 The Scriptures plainly declare that blindness in part is upon all the children of Adam through the fall, yet from Jesus' words we must conclude that these Pharisees were not totally blind. R723:6

Loved darkness

- Mankind has become so depraved, so in sympathy with sin, so out of accord with absolute truth, justice and righteousness, that it was not attractive to them—or rather, less attractive to them than the error. SM240 It will be less tolerable for those who reject the light of divinely revealed truth, and thus prefer the darkness to the light, because their deeds are evil. R1618:4 He who loves the darkness remains in the darkness, and he who loves the light comes to the light. R1329:5*

Rather than light

- In proportion as any who have seen even a glimmer of the true light have hated and refused it, in that proportion they have added to their responsibility. Such is the condition of Churchianity today—so-called Christendom. NS559:1 Throughout the Scriptures light is used to represent God, his truth, his righteousness, his servants and their messages. Contrariwise, darkness is the synonym for Satan, the Prince of Darkness, and all his deluded followers, the children of darkness. SM240

Evil

- Here "evil" is the opposition of "truth." He that doeth evil is the opposite of him that doeth truth. R1329:4* The world is in an evil condition; it has not the spirit of the Lord, the spirit of love. R4445:3

20

John 3:20 *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

Hateth the light

- For it is the nature of light to scatter the darkness. SM241 The darkness of sin and error is in direct antagonism to the light of truth. The effect of light upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. R4813:3, 4761:2, 2415:1 It is altogether a mistake, therefore, to suppose that you or I or any other person, or all of the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. CR126 The reason for every willful act. Error abides in darkness. The brilliancy of a light attracts blinded bugs—big bugs as well as lesser ones—which vainly try to destroy the light. HG712:4* All who do evil intentionally, in the light, thereby manifest their hatred of the light. R4126:5 Even where there are no selfish motives to impel the persecution, there is ever present the distinction between "light" and "darkness." R2501:2 Even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the true Gospel. R4813:5, 2415:2 Jesus' persecutors were those who had some light, but who hated the brilliancy of the great light which shone upon them. Similarly, the Lord's consecrated ones have been hated almost exclusively by those who had some light, but whose light was as darkness in comparison with the great light of the holy Spirit shining through these. R2415:2 The faithful servants of the Lord will be ostracised by the world. Their attitude of full consecration to do the Father's will is not appreciated, for to the world it seems foolish—it is a reproof. R5173:6 There are many dark places now into which they can get away from the light, but the light-bearer is at hand, and though they shall call for the rocks and the mountains to cover them that they may remain in the dark, yet the light will shine. (Isa. 40:5) R192:6 Where such is the case in marriage, separation may follow, whether accompanied by a decree of divorce from earthly courts or

not, but the new creature is not at liberty to remarry, except for the ground of unfaithfulness. F505 Spiritualism hates the light, and their works are done under cover of their favorite principle—darkness. Their work of proselyting, too, is dark, covered—secret. R266:3 The condemnation of Jesus was a triumph of darkness over light only in appearance; for God's plan was thus being carried out. R5561:2 The theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. R5561:2

Be reproved

- Made manifest, lest they should thus be obliged to confess that for years they had been teaching errors which His Word does not authorize, in the name of the Lord. R1035:5 The effect of the light is to make manifest the evils of darkness which would not otherwise appear; and thus to disturb and make uncomfortable those in sympathy with darkness. R2415:1 To the sinful, envious, hateful heart of the fallen nature everything akin to beauty, goodness, truth and love is distasteful, there is no beauty in it, nothing desired—it is a reproof. E161 The world wants a man good enough to be honest, temperate, trustworthy and faithful, but despises the higher forms of goodness because their own heart is not in sympathy with such ideals and does not desire to be in the presence of so high a standard. R2460:5 It makes manifest the error, the sin, with which they are identified and which, to some extent at least, they love. R4126:5

21

John 3:21 *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

He that doeth truth

- If something contrary to God's will may be exposed in their own conduct or theories, they are glad of this also, that they may have an opportunity for correcting the same. R4126:5 If we are doing the best we know how to do day by day, year by year, we may rest in the Lord's unchanging grace toward us in Christ, however weak, however imperfect our results. NS245:2 Thus all the doers of "many wonderful works in Christ's name" (Matt. 7:22) lack the proper credentials, in that they do not have the truth which they surely would have if they were in the Lord's favor and confidence. R3120:4

Cometh to the light

- Our perception of the love of God must lead to appreciation, our appreciation to reciprocation, and our reciprocation must never come to an end. R1329:4* If our hearts condemn us, let us remember that God is still a higher and more strict Judge than we are apt to be of ourselves. R1194:5 We are to prove the things which we receive, by their harmony with the Scriptures and their ability to unlock them and make clear their meaning. Whatever assists us in this direction is from God. R2532:5

Be made manifest

- They desire that their course in life shall become manifest, that all shall know that, to the extent of their ability, they are seeking to do the Lord's will. R4126:5

23

John 3:23 *And John also was baptizing in AEnon near to Salim, because there was much water there: and they came, and were baptized.*

In Aenon

- Probably at a pool in the Jordan river. R1541:2 It matters not where one is baptized—in a regularly prepared baptistry, which might be hired for the occasion, or the river, or any place where there is plenty of water. R396:5

There was much water

- No one can for a moment suppose that if John sprinkled his converts, the largeness of the water supply could be a consideration. R1541:2

29

John 3:29 *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

Hath the bride

- Here the Jewish marriage is set forth as the example of the union between Christ and the Church—a very different figure from our marriage custom of the present time. When a betrothal took place, legal and binding documents were signed, but no actual marriage or union took place for about a year. HG409:2

The bridegroom

- To the Jewish house Jesus presented himself in three characters—as Bridegroom, Reaper (John 4:35,38), and King (Matt. 21:5,9,4). To the Christian house he presents himself in the same three characters. (2 Cor. 11:2; Rev. 14:14,15; 17:14) B238 Jesus, personally, is the Bridegroom; not Jesus and the overcomers. R398:4 There is as much evidence of Christ being the Bridegroom in that typical church, as that he was Reaper in the harvest of that typical age. For example, the Jewish church is spoken of as the Lord's wife; John introduced Jesus as the Bridegroom. R109:2 Christ came in the character of Bridegroom at the beginning of the Jewish harvest as a part of the pattern, and at the beginning of the Gospel harvest as a parallel. R51:3 It was just three and a half years after John had announced Jesus as the Bridegroom to the typical house of Israel, that he came to them as their King (parallelling AD 1874-1878). R88:5, 39:6*; B239

The friend

- Not the Bride, not a member of the Bride class, the Church. HG132:2 The old custom was for the father or some friend of the man to make a contract and arrange terms for him with the one to be invited to become his wife and joint-heir. Such a one was called "the friend of the bridegroom." R1388:4 John the Baptist occupied this position toward the Jewish nation—seeking to have them accept of Christ the Bridegroom and become his Bride. R1388:5, 5510:5 John the Baptist, the greatest prophet, did not claim the honor of being a part of the Bride, but to be a friend of the Bridegroom, and to introduce him. R219:1; SM251 Showing that John himself seemed to understand that he could not be of the Kingdom class. His grand work terminated before the Redeemer's sacrifice was finished. R4940:2, 5030:6, 4543:1, 1737:4

Rejoiceth greatly

- In the privilege of announcing the Bridegroom. R4543:1

This my joy

- John declared that in introducing his cousin according to the flesh, and thus accomplishing his part in the divine purpose and prophecy, his joy was fulfilled. R1916:2, 219:1

30

John 3:30 *He must increase, but I must decrease.*

He

- As the light. R1694:6

Must increase

- And so it was. After John was put into prison Jesus' ministry became more and more public, especially by the numerous works performed by him. R5037:1, 4644:6 Jesus (at the hands of his disciples) baptized more than did John and his co-laborers. (John 4:1) R4130:2

I must decrease

- In influence. R703:4* Observe the humility and self-abnegation of John in pointing out his cousin according to the flesh as the "Lamb of God" (John 1:29), whose rising popularity must soon eclipse his own. R1694:3 It was this meekness, this complete self-abnegation and singleness of purpose to accomplish the righteous will of God, that constituted the moral greatness of John. R1916:2 John's

attitude here contrasted with that of the chief priests, scribes and Pharisees. R1735:3

32

John 3:32 *And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.*

What he hath seen

- It was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting faith in the Father's promises, which enabled him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. E91; R1060:1, 446:2*

33

John 3:33 *He that hath received his testimony hath set to his seal that God is true.*

Set to his seal

- Illustrated by endorsing a bank check. Each one must personally accept, adopt, and endorse the promise of God by his own individual faith, or he will derive no benefit from it. R1074:6*

That God is true

- That our Lord changeth not, but "is the same yesterday, today and forever." (Heb. 13:8) E230

34

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

God giveth

- This anointing with the holy Spirit corresponded to the anointing of Israel's high priests and kings with the holy anointing oil. The oil was poured upon the head and ran down over the body. F443

Spirit

- The spirit of adoption. R182:2 Elsewhere called the Spirit of Christ, because in Christ the Spirit of God dwelt richly and without measure. R2064:2 This is the secret of all power in the work of the Lord. No preaching, no teaching is of value, except it be in the power of the holy Spirit. R1917:1

By measure

- Jesus, being perfect, received the Spirit "without measure." Those who received the holy Spirit at Pentecost received it by measure, that is, in limited degree. R2820:1, 1416:6; CR401 Without measure, unlimitedly; while his followers receive it by measure, or limitedly—a measure of the Spirit is given to every man in the Church. (Rom. 12:3) E185 We have only a certain capacity, and we can receive only according to our capacity; only as we get free from the spirit of the world can we be filled with the holy Spirit. In the case of our Redeemer, he was the perfect one and had full capacity, and there was nothing to hinder him from receiving the spirit without measure. Q183:T When he was thirty years of age, on the banks of Jordan at the time of his consecration, he was "anointed with the oil of gladness above his fellows." (Psa. 45:7) T37 Unlimited or complete power, as in Col. 1:19, "For it was the good pleasure of the Father that in him should all fullness dwell." R1063:6*

35

John 3:35 *The Father loveth the Son, and hath given all things into his hand.*

Loveth the Son

- There are two kinds of love: the intense, particular affectionate love shown here; and the general love, or kindness. R1254:2

Given all things

- He bought all, and none can obtain life (complete, perfect, everlasting) except through him. E143

36

John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not*

see life; but the wrath of God abideth on him.

He that believeth

- The believer referred to in this text is the one who believes with the heart—not merely one with an intellectual appreciation of the fact that Christ is the Son of God. R4840:2 Coming into full harmony with the Heavenly Father and with the Lord Jesus, by the merit of Christ's sacrifice. It will mean a full turning away from sin and a full devotion to God and to righteousness. SM153 None can obtain everlasting life except through a personal relationship to Christ, the Redeemer, the exercise of faith in his redeeming blood, and obedience to his counsels. R5354:2 The good tidings of a Savior shall be to all people (Luke 2:10,11), but the special salvation from sin and death will come only to his people (Matt. 1:21)—those who believe into him—for we read that the wrath of God continues to abide on the unbeliever (verse 36). A107 All of Adam's posterity will have an opportunity to accept Jesus, either as his brethren at the present time, or as his children in the next age. R4819:2 The willing and obedient. R2122:1

On the Son

- God's good desires and plan are all centered in Christ. He has appointed no other name by which we must be saved, and no other conditions than faith in his blood and obedience to his precepts of righteousness. R1273:4

Hath everlasting life

- Full perfection of life, everlasting life. NS340:5 A right, privilege, or grant of life as God's gift. E386 Believers already possess eternal life. NS336:1 From the standpoint of God's reckoning, from the legal standpoint, the everlasting life provided for such is already considered as theirs, while they abide under the robe of Christ's righteousness. R5931:2 It is proper to say that we have a thing either when we are in actual possession of it, or when we have a clear deed or title to it. A believer has a clear title to life, signed by Jehovah himself and sealed with the precious blood of Christ. R606:2 Our Lord has still a human life ungiven away. He does not give to the Church human life. R5622:2 This is only a beginning of the resurrection, or raising up process, which will not be perfected until the thousand years are finished. R2051:3

And he

- This verse expresses the results of the new trial for life everlasting made possible by his ransom-sacrifice. R1598:4

Believeth not

- Man will be obliged to accept the great Mediator, but upon those who do not accept God's arrangements, the wrath of God will still abide. R4840:6 No man can be made alive in Christ or through Christ except by coming into him and through him. All who would have life in that age must become children of Christ, begotten of truth. R1219:2 It is because the death of Christ will save none but believers, specially and everlastingly, that God wills that all shall come to a knowledge of the facts. R1253:4, 1077:4

Not see life

- Perfect life. E386 Everlasting life. R4881:6 Eternal life. HG424:1 That is, get fully free from death. R1077:4 Has no right to, nor promise of, life. R1219:2 Although the Lord's provision is abundant for all, it is not applicable to any except on certain conditions, namely (1) that they accept Christ as their Redeemer, and (2) that they strive to avoid sin and live in harmony with God and righteousness. E385 A recovery of what was lost (Adam's perfections and opportunities) comes to all, but God's gift of everlasting life through Jesus Christ is only to those who obey him. R1265:4, 1106:6 None out of Christ will be made alive, fully resurrected, though all experience the awakening from death—the first step of the process of resurrection and their trial to prove their worthiness or unworthiness. R1592:4 There surely will be some lost, as well as some saved. R3083:2 The Apostles Peter, Paul, James and John—aside from the founder of Christianity, certainly the greatest theologians of the Christian Church, and the only ones whose teachings can be recognized as of plenary inspiration—

have not one word to say relative to the punishment for sin being eternal grief or eternal torment. HG305:5

The wrath of God

- The sentence of God. SM315 The sentence of death everlasting. R4881:6 The pronounced penalty for sin, the curse, the sentence, death. E404; R4881:6, 2841:3, 2320:1; Q328:T; NS230:4, 405:4; NS707:2 The remainder of mankind are still under the death sentence, the wrath of God. They are not under the sentence of eternal torment, but under the curse, the condemnation of death. R4840:3 A good God, perfect in justice, wisdom, love and power, would exercise his wrath, his anger, along reasonable, just and merciful lines and not devilishly. NS707:2

Abideth on him

- Will continue to abide on him because of his refusal to accept and obey the message of mercy. NS230:4 Leaving the unworthy subject to the just penalty always enunciated by the great judge of all, death. E404 If not removed, either in this age or the next. R606:3 Speaking of the dying race from the judicial standpoint, our Savior called them all dead. None has even a reckoned life, except such as by faith have accepted him as their Life giver—Savior. CR131 The "wrath," the "curse," will be lifted from all who come into harmony with God through Jesus the Mediator, and all who do not avail themselves of this grace will be swallowed up of the second death. E439, 468; Q328-329 While all are to come under the control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of imperfection, still being upon them, still subject to the weaknesses resulting from the sentence of death. R4819:1 Those who at the end of the hundred years of trial remain obstinate in heart, and only obedient outwardly, under compulsion, shall be judged hopeless "sinners" and will be cut off from all further trial for life. R1772:3 Such as shall accept of Christ as their ransom, we are expressly told, "shall be saved from wrath through him." (Rom. 5:9) R787:3

John 4

1

John 4:1 *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,*

Jesus made

- At the hands of his disciples. R4130:2 Jesus and his disciples practised John's baptism among the Jews. R5964:4

Baptized

- A similar work to John, using immersion as a token or sign of the putting away of sin by the repentant one. R444:6, 5964:4; F428; NS48:4; HG264:3

2

John 4:2 *(Though Jesus himself baptized not, but his disciples,)*

Baptized not

- Even as Paul baptized few, being an abler preacher than others, while many could baptize as well as he. R1540:6

But his disciples

- James and John, as Jesus' representatives, had been baptizing multitudes in water, "unto repentance and remission of sins"—John's baptism. F442; NS53:2

3

John 4:3 *He left Judaea, and departed again into Galilee.*

He left Judea

- "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1) Thereafter we hear little of Jesus being in Jerusalem except on festival occasions. R4130:2 In this he illustrated his instruction to his disciples, "When they shall persecute you in one city, flee ye to another." Matt. 10:23 R3494:2

4

John 4:4 *And he must needs go through Samaria.*

He must needs go through

- It was a difficult matter to avoid the Samaritans, for the district called Samaria lay between Judea proper and Galilee. R2423:2, 2574:1

Samaria

- A stretch of country lying between Judea and Galilee. We might call it a county, and say that its chief city, of the same name, was its county seat. R2574:1

6

John 4:6 *Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.*

Jacob's well

- 75 feet deep. It's mouth was so walled up as to form a circular seat at its top. R4130:5 Jacob's well had a great reputation throughout that region because of the purity of its waters. Most water was brackish, but Jacob's well struck a crevice in the rock, which yielded a large supply of desirable water. R2574:3 Dug 14 centuries before our Lord's time. A remarkably good well, deep and abundantly supplied with water, well curbed at the top, with a small mouth about 14 inches in diameter. R3495:6

Being wearied

- His weakness was not the result of inherited blemish or sin, nor the weakness of imperfection, but of sacrifice. The gift which costs nothing cannot be so highly esteemed as that which costs much. R4138:2

Sat thus

- When Christ was weary, he rested; when he was hungry, he partook of food, and never, in any case, worked a miracle for his own present benefit, nor for his disciples. R1754:6, 379:1; F650

7

John 4:7 *There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

A woman of Samaria

- The Lord's principal communications all through the Gospel age have been with the humble. R3496:1, 2574:4, 2424:2 It is remarkable that on so many occasions our Lord said remarkable things to not very remarkable people under not very remarkable circumstances. R3495:6

Unto her

- Our Lord was quite willing to mingle with any class. He shunned no opportunity for doing good to any, either publicans or sinners. He reproved and rebuked the scribes and Pharisees for their aloofness. R4130:5 The opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. R4132:1 Had there been a company of Jews to whom the Lord could have talked at this time, we are bound to suppose he would have, to the neglect of this disreputable Samaritan. But their being none of the "children" to be "fed," he let some of the crumbs of knowledge and blessing fall to the Samaritans. R2574:5, 2423:5 "Do good unto all men as we have opportunity, especially to the household of faith." (Gal. 6:10) R2574:5 We should serve the household of faith wherever possible, but when this is impossible, and an opportunity offers, we should seek to do some good to others—to speak words which may help them by and by.

R2423:5

Give me to drink

- A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. R4130:5 It was evidently with less of a desire for the water for his own comfort, than from a desire to teach the woman, that our Lord asked her for a drink. R2423:3 Thus putting himself in a measure under obligation to her. In one sentence he broke down the icy barrier which had always existed between the Jews and the Samaritans. R3496:1 This is one of the best methods of approaching all—condescension and an expression of confidence in their generosity, with the implication which it gives of willingness to return the favor in some manner. R2574:5

8

John 4:8 *(For his disciples were gone away unto the city to buy meat.)*

To buy meat

- He would not command stones to become bread to satisfy his hunger, but rather sent his disciples to a village to buy meat. R379:1

9

John 4:9 *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

How is it

- Her question has in it the element of boldness, which is explained later on by her acknowledgment that she was not a virtuous woman. R2574:3 This woman was a sinful woman, and a type of thousands of others, men and women, who would act very differently if they only knew. R1712:1

Being a Jew

- At once recognizing each other's nationality, not merely by facial lineaments, but also by distinctive features of dress—the Jews having a white fringe in their garments, while the Samaritans used blue. R2574:3

Askest drink of me

- She probably thought of him as one willing to receive a favor in his extremity, but at other times regarding her and her people as too far beneath him to have any dealings with her. R1711:6 Had she known and been able to appreciate her privilege of giving a cup of cold water to the only begotten and well-beloved Son of God, how gladly would she have rendered the service requested. R1711:6

Have no dealings

- Not that the Samaritans were averse to having fellowship with the Jews, but that the Jews, imbued with the thought that the promises of God were to the seed of Abraham exclusively, would "have no dealings with the Samaritans." R2423:4 While dealing with them commercially, the Jews would have no intercourse with them socially and religiously. R2574:1 Never eat with them, nor marry, nor have any dealings with them. R2604:2, 1000:3, 284:1; HG385:6 The Jews were right in not acknowledging the Samaritans. This was not a matter of bigotry, but of divine regulation and prohibition. (Deut. 7:1-6) R2574:2 Our Lord distinctly set the seal of approval to this course, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel." (Matt. 10:5) R2574:2, 2069:3 There was a greater religious antipathy existing between Samaria and the Jews than between the Jews and other heathen people because the Samaritan faith came closer to the Jewish faith and was therefore more competitive than the heathen faiths. R3495:3

The Samaritans

- A mixed people whom the Jews despised, and with whom they would have no dealings. R3804:3 Being of mixed blood, Jewish and Gentile, they were counted by the Jews as though they were Gentiles. R2960:3, 2069:3 Descendants of those heathen people planted in Palestine by the

Babylonian government when the Israelites were deported to the countries of Babylon. R4130:2, 3495:3, 2574:1, 2423:2 Galilee had been settled by Gentile emigrants. Subsequently these Gentiles gathered more particularly in the vicinity of the city of Samaria and became known as Samaritans. Noting the hopes of the Israelites, they were inclined to claim a certain share in the blessings belonging to the people into whose lands they had been introduced. R3468:3 Some of the careless, ignorant and vicious amongst the Jews, disregarding the divine law, intermarried with the Samaritans. Thus an element of Jewish blood was intermingled amongst them. R4130:3, 2423:6

10

John 4:10 *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

Jesus answered

- While probably thirsty, Jesus was more anxious to give the word of truth than to receive the natural water. R3496:1 Although weary, he was ready to sacrifice his own convenience that he might be helpful to another, even to a social outcast. R2574:5

If thou knewest

- Displaying great tact by not answering her query but directing her attention to a deeper truth. Some mistakenly believe they must use no tact, that to do so would be dishonest. Such should note, here and elsewhere, our Lord's tactfulness. R4130:6 Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things. R4130:6 Observe the simple condescension of the Lord in thus endeavoring to make plain the way of life to one who had strayed far from the path of rectitude. R1702:6

The gift of God

- The very words customarily used by the water-carriers, who, with water-skins filled with water from such wells, went about the cities crying out in their own language, The gift of God! The gift of God! R3496:2

Thou wouldest have asked

- While physically he was weary, and needed the natural water, yet in a higher sense the woman was the weary one, heavy-laden with sin, who needed the invigorating water of life of which our Lord himself is the fountain. R2423:5 Let us offer the water of life to all as opportunities may present themselves. R1712:4

He would have given

- Hungry and thirsty, yet dispensing living bread. R1063:2*

Living water

- Flowing water, not stagnant, always fresh. R2574:6, 2423:6 Not the holy Spirit, for this is distinctly termed the gift of the Father, and is symbolized by the anointing oil. The water of life is the truth, which both cleanses and refreshes. R2423:6 Water is a symbol of truth. The invitation is to accept or partake of the favor of everlasting life through obedience to the truth. R1363:3, 1878:3 The truth which brings to us the privilege of manifesting faith and obedience, and thus "laying hold on eternal life," is called the "water of life" and the "bread of life." E386 The river of water of life does not flow at the present time; it cannot flow out to the "nations" until all the Little Flock as well-springs shall be brought together in the Kingdom. R2424:4; HG410:5

11

John 4:11 *The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?*

Thou hast nothing

- The woman's slowness of comprehension is striking. Our Lord's patience as a teacher, with a congregation of only one, and that one a woman of a low caste, should be a lesson to all of his

followers who seek to distribute to others a taste of the water of life. R2424:1 She perceived that our Lord was not provided with the necessary bucket and cord. R4103:6

The well is deep

- The well from which our Lord gives us to drink is deep, nor have we anything to draw with. Under the new dispensation of the holy Spirit we are abundantly supplied—"The spirit searcheth all things, yea the deep things of God." (1 Cor. 2:10) R2575:2

12

John 4:12 *Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

Our father Jacob

- Notwithstanding their rejection by the Jews from heritage in the Abrahamic Covenant, they nevertheless trusted in some blessing. R2423:6 These Gentiles, through contact with the Jews, and through intermarriage with certain renegade Jews, obtained a smattering of knowledge of the Jewish hopes and worship, combining these to some extent with false ideas of their own. R2574:1 Their belief in God, and the fact that they worshipped the true God, did not constitute them proper subjects for the Gospel call. R2423:2 Israelites, mixed and mingled with the Gentiles, abandoning the sign of circumcision in the flesh, ceased to be Israelites, being as much strangers to the Covenant as any other Gentiles. R2423:6 Thus, from our Lord's treatment of the Samaritans, we can readily see the baselessness of the expectation of some who style themselves "Anglo-Israelites" and claim to be descendants of deported Israelites who abandoned circumcision. R2424:1

13

John 4:13 *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:*

Jesus answered

- Again our Lord tactfully ignored the question in the woman's interest—not to deceive her or take advantage of her, but for her benefit, leading her mind from the natural water to the spiritual. R4131:1, 2474:6

Shall thirst again

- Errors, falsities, may satisfy temporarily the craving of those who have never yet tasted of the truth, the water of life. R2424:2 Thirst is desire, craving, longing. Physical thirst is said to be much more painful than physical hunger. There is also a soul-thirst and a water of life which alone can satisfy it. R2574:6 As our physical systems call for water continually and cannot do without it, so we have longings and ambitions and thirsts of a higher intellectual order. These the world is endeavoring to satisfy, but the thirst for wealth, influence and power is insatiable. R3496:3 A man's greatness is measured (1) by the number of his thirsts; (2) by the character or quality of those thirsts; (3) by the capacity and intensity of those thirsts. R2574:6 Alexander the Great wept that there were no more worlds that he might conquer. Solomon, after having tasted of all the streams of pleasure and novelty, cried out, Vanity of vanities, all is vanity! (Eccl. 1:2) R3496:3

14

John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

Shall never thirst

- Nothing can give permanent, lasting satisfaction, except the truth. R2424:2 Those who drink of it have no cravings for the vain philosophies of men which make void the Word of God. We are still drinking, but we shall soon be satisfied—when we awake in his likeness in the first resurrection. R1703:4 The lesson of life is not that we should be without desires and plenty of them, but that these desires should be transformed from sinful desires to righteous desires. R2575:1 Improper longings

are to be resisted, controlled, rooted out, while proper longings are to be built up, cultivated, to be supplied and to be enjoyed forever. R2575:1 What the whole world is seeking for and failing to get, our Lord Jesus gives to his people—water of life, satisfaction. R3496:4

In him

- Each believer. R2507:6

A well of water

- Immortality. R5865:5 Fountains of truth for others. R2424:2 Water in its purity is a fit symbol of Christ our Life. Here at the laver, the new life of the Christian begins. R117:4,5* The laver of the Jewish age was but the brazen laver of the Tabernacle, and later Solomon's brazen sea; now in the Gospel age it is a well of water in each believer's heart, overflowing many times; then, in the Millennial age, this pure water of life will flow wide and deep from out of the city and over the world. R118:1* The Bride is to become a "partaker of the divine nature." She is to have
- within her "a well of living water [life] springing up," while the rest of mankind may come to the fountain to drink. (Rev. 7:17) R252:4 God's grace, at the present time, is not comparable to a river, but a well of water springing up, and those Christians in whom God's grace is a fountain of life and refreshment are comparatively few. R2507:6 Each true follower of Jesus is a "well of water springing up unto everlasting life." By and by when these well-springs are all brought together and united with our Lord, then the Bride and Bridegroom will constitute the great river of life or water of life. (Rev. 22:1) Q750:2, 823:2; R3410:5, 1703:1; CR216

Springing up

- A perennial well-spring continually rising up in her heart. R1703:1 The "water of life" is now in his followers a "spring" of truth, grace and everlasting life. The Father hath life in himself, and has granted unto the Son life in himself, that he might share this life with his disciples. R5088:6, 1642:4 You have a well-spring in your heart if you have the begetting of the holy Spirit. CR216

15

John 4:15 *The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

Give me this water

- Evidencing by the quickness with which she grasped the presentation and her eagerness to get the living water that she was no ordinary woman. R4131:1

16

John 4:16 *Jesus saith unto her, Go, call thy husband, and come hither.*

Jesus saith

- Again he turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner and under the death sentence. R4131:1 Not answering her request for the true water of life (1) because the time had not yet come; (2) she was a Samaritan and could not receive divine favor until the appointed time; and (3) she was not yet in the condition of heart to receive the water of life. It was only necessary to explain the latter which she could the more readily understand. R2575:2 While he could not invite her, a Samaritan, to a place in the Kingdom, he could nevertheless appropriately give her some food for thought which later on might do her good and prepare her to have a hearing ear. R2423:3 Our Lord was willing to confer with her, though she was unprepared to receive the blessings (1) because he was making the fullest use of an opportunity; (2) despite her sinful course, he saw traits of honesty in her character; and (3) he might reasonably hope that six years later, when there was no restriction to Gentiles, she might inquire further. R2575:3

18

John 4:18 *For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst*

thou truly.

Not thy husband

- Many Christian people would utterly disdain to speak to such a woman because they have imbibed the spirit of their religious teachings, that God delivers such over to the devil. They need a clearer knowledge respecting God's attitude toward sinners. R2574:5

19

John 4:19 *The woman saith unto him, Sir, I perceive that thou art a prophet.*

The woman saith

- Shrewdly she led the conversation from matters too personal to herself, and our Lord did not follow up the subject, but left it. Many need to learn this lesson of first awakening a consciousness of sin, and then leaving it to work at greater leisure. It is not for us to break hearts, but to find those who are broken-hearted. R4131:2 Anxious to avoid any discussion of her own character and life, she skillfully turned the question to a theological one. Men and women today would rather discuss theological and denominational problems, than turn their glance inward and note the inconsistencies of their own lives. R2575:5 Yet she feared him not. She fled not from him. His kindliness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had found a friend. R4131:2

20

John 4:20 *Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

Our fathers worshipped

- They realized that the Jews had been God's favored people, but thought of them as rejected from divine favor and of themselves as having become their successors, not only in possessing the land of Samaria, but also in some degree successors in the blessing of Abraham, Isaac and Moses. R3495:3

In this mountain

- Holding that the simplicity of worship observed by Abraham, Isaac and Jacob without tabernacle or temple, but in the mountain, was the proper method of approach to God. They apparently thought that Israel had drifted into a mere formalism of worship. R2069:5 The Samaritans, being excluded by the Jews, claimed that they had something better—the very mountain in which Jacob worshipped God. R4130:3
- The Samaritans today [1887] think that they are now living in the age of "apostasy," which will only end with the appearance of Taheb, the Messiah, who will re-establish worship on Gerizim in its pristine purity. R906:5*

In Jerusalem

- Pious Jews sought to come at least once every year to the Temple in Jerusalem to present themselves before the Lord for his blessing. R2069:3

21

John 4:21 *Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

Jesus saith

- Our Lord did not closely press the moral question. It is sufficient that attention be called to a wrong. This is more efficacious than if they be teased and angered and put on the defensive. R2575:5

The hour cometh

- That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated; and it still continues. R4131:3

Nor yet at Jerusalem

- During past times he did indeed prescribe forms of worship and times and places, but now all that

come unto the Father "in spirit and in truth" through Christ are accepted. R4131:4 Our Lord was not bent on making of her a Jewish proselyte. The time for that was past. The harvest time had come. R4131:3, 2070:2 While it is true that forms and ceremonies are not commanded, on the other hand some of the Lord's people fall through ignoring all regularity in prayer, with too little formality in approaching the throne of grace, without a sufficiency of humility and reverence. R4131:4, 2071:6

22

John 4:22 *Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

Ye worship

- While the Samaritans were not typical, we find in spiritual Israel some like the Samaritans—strangers from the covenants and promises because not of the same family, not begotten again of the holy Spirit. R4131:5

Ye know not what

- Our Lord makes it clear that up to that time the Jews were right in their place and manner of worship. It was according to divine law; while the Samaritans were guided not by the divine Word, but by their own impressions. R2069:6 Not being of the stock of Israel they were in no sense of the word heirs of the Abrahamic Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. R4131:5 Not one in ten of the members of the nominal church know what they believe or why they believe it. HG371:5 Undoubtedly, this is true of the majority of worshipers of all various sects and creeds. They exercise the organ of veneration, partly under the impulse of fear, but without particular desire to become acquainted with Jehovah. SM79 In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using wisdom to say, "Ye worship ye know not what," even though this be strictly true. R4131:6 Rejection of the doctrine of eternal torment as the punishment for sin, and the supposition that that doctrine is taught in the Scriptures, is the foundation for the skepticism which has spread so far as to undermine their entire faith. R3905:3

We know

- Making clear that up to that time the Jews were right in their place and manner of worship. R2069:6, 5321:5 The Temple at Jerusalem was called the house of God, and the people went up to the Temple to pray. Apparently it was generally understood that they might not pray anywhere and everywhere. Jesus here intimates that the Jews were right in this claim. R5200:3 The Jews. R3468:3, 2684:2 The Jews understood that they were the natural seed of Abraham, and that from them must come the great Messiah. R4131:5 "We Jews may worship God because, under the divine covenant made with our nation, we have the privilege of coming to God in prayer, and of having God hear and answer prayer. We are worshipping according to God's directions." R5321:5

Salvation

- The blessing of mankind through an opportunity of a deliverance from the curse by the promised seed of Abraham. R2069:6

Of the Jews

- He did not say, For the Jews, nor, To the Jews exclusively. It was of them in the sense that the Master was of that nation according to the flesh, the Messiah could not have been born of any other nation. R4131:5 Christ, his apostles, and all the remnant were Jews. They received the holy Spirit and became the light beams to the Gentiles. R66:1* The Jewish "remnant" were the nucleus around which the gospel Church was afterward gathered. R25:1* In order that his special typical dealings with them as a people should work them no injury, for the Jew was under a special law and its special condemnation. R970:4

23

John 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit*

and in truth: for the Father seeketh such to worship him.

The hour cometh

- The hour came with Pentecost, and the time has continued for the past eighteen centuries, in which these sons of God have been permitted to worship God in spirit and in truth. R2071:1 A great dispensational change was imminent, in which all distinctions and barriers of place and manner would pass away. R2575:5

Worship the Father

- Worship is that outward manifestation of reverence for holy things which is pleasing to God, if done in a proper manner and from the right motive. But it is possible to assume the attitude of worship, and yet not offer worship that would be acceptable to God. R5321:1 Not simply prayer, praise, supplication and thanksgiving, but rather a life of worship—a life in which, through the begetting of the spirit and knowledge of the divine plan, the individual becomes so at-one with God that it is his meat and drink to do the Father's will. R2071:6, 5480:1 When praying, we must come only in the name of Christ; and we must come thoughtfully and earnestly. R5835:3, 5480:1

In spirit

- The new dispensation will be a spirit dispensation, and those who in that dispensation will draw near to God and be accepted of him must worship him in spirit and in truth. R2070:2 Those who delight to do God's will, to serve his cause, even at the cost of sacrifice to earthly interests. R4715:6 We might have the truth, but if we did not go to him in spirit—in the right attitude of heart—our worship would not be acceptable, no matter how much we might know. R5321:2 Those who are appreciative of God's character should desire to have this character-likeness. R5082:4 Those to whom God wishes to grant eternal life are those who will gladly obey his laws. R4991:5 He would not compel our loyalty; he seeketh not the worship of slaves, or any compulsory work or service. R2287:2, 4400:3, 770:2 The Christian learns to love his God and to wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. R4841:5 It would be contrary to this principle to define prayer as a duty, and to stipulate a set time or place or a formal manner. R4984:4, 799:3 Church buildings of today are more for pride and show than to glorify God. Let us not be deceived with vain pretensions of earthly glory; but, shunning these things, let us remember that wherever two or three are met together in the Lord's name, that is the house of the Lord. (Matt. 18:20) R2010:5 Whatever is given to the Lord's service should be given with a free hand and a ready heart. It is a privilege to give to the Lord and his cause; for the Almighty is not poor, that he should need our gifts. R5781:3, 2511:2 Take for instance, Nathanael. Notice how the Lord addressed him as an Israelite indeed in whom was no guile. (John 1:47) R2071:1

And in truth

- Intelligently. R5082:4 A knowledge of the truth is essential before we can worship in spirit and in truth. As a spirit of worship without the truth is not sufficient or accepted, much more a knowledge of truth is not sufficient or acceptable without a spirit of worship. R2191:5 A man might be a heathen and yet have a great deal of the spirit of worship, but he could not render acceptable worship unless he had the truth. R5321:2 Cornelius had the right heart intention to come near to God, but God did not accept him at that time because he did not have the truth. R5321:2 He had neither the truth nor the spirit of the truth which would have permitted him to offer any higher worship than that of fear and obedience. R2071:4 The truth which was sent to Cornelius is the essential thing we must all have to come near to God and be acceptable—that, though he was a sinner, God had provided in Jesus a Redeemer, a sanctification for sin. R5321:2 "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9) R2079:1 God's creatures need to know him well and truly in order to appreciate him and in order to have confidence in his gracious promises. Such a knowledge is necessary to a true worship such as the Lord appreciates. NS503:5

Seeketh such

- For joint-heirship with their Redeemer in the Kingdom. HG447:6 The whole mission of the Gospel

may be properly understood to be for the purpose of seeking out from amongst mankind in general these true worshipers. R2071:5 Any who will not worship from this motive shall eventually be destroyed. R5429:5 The call is not to an outward gloss of morality, nor to an earthly church membership, but a call to saintship, to a full consecration of heart and life to the Lord. R3899:4 Not such as are moved by fear or dread; on the contrary, such as worship from a heart appreciation of his glorious character and wonderful plan of salvation through Jesus. NS344:4 Those who delight to do his will, those who delight to serve his cause, even at the cost of sacrifice to earthly interests. Q553:5 In the end, even with the world, only such will be finally approved and be granted life eternal beyond the Millennial age. R4410:6; CR431 Such as both love and trust him. F147

To worship him

- There is undoubtedly danger that some might render too much honor to human instruments whom God is pleased to use in connection with the service of the truth—a danger of man-worship. (Rev. 22:9) R2079:5 We want no homage or reverence for ourselves or our writings, nor do we wish that any should be called by our name, nor would we have our writings reverenced or regarded as infallible, or on a par with the holy Scriptures. R2080:4 Let us resolve that we will worship only the Lord our God—that we will neither worship nor serve sectarianism in any of its many forms, nor mammon with its many enticements and rewards, nor fame, nor friends, nor self. R2497:4 Thus the Apostle Paul's ministry was summed up by his accusers: "This fellow persuadeth men to worship God contrary to the Law." (Acts 18:13) R2071:5

24

John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

God is a Spirit

- A spirit being of unlimited power, who can read the very thoughts and intents of our heart. R4410:6 A spirit being; invisible to men, mighty, powerful, and influential. He is an intelligent power. CR398 The Scriptures distinctly tell us that a spirit has not flesh and blood, as we have; but they as distinctly inform us of the divine personality, and use the members and qualities of the human body to bring the Creator within range of our apprehension. SM623; OV2 Intellectuals are accepting the thought of an impersonal God. From our standpoint this is tantamount to saying, "There is no living and true God." SM621; OV1 To have no personal God must eventually signify to the reasoning mind no law-giver, no judge, no justice, no love, no mercy, no personal relationship as between father and child. Thus would be lost the very basis of Christian faith and doctrine. SM624; OV2 The Bible makes no attempt to describe heaven itself, or its inhabitants, merely saying that "God is a Spirit." Men must discern God in his works, the noblest of which is perfect man, made in his moral likeness, on the earthly plane. R4966:4 God has not implanted a spark of this spirit, or immortal divinity, in man through their first parents, but man was created a fleshly likeness of his Creator, who is a spirit being. E310

In spirit

- Honest-hearted. R4410:6 Any who do not desire at heart to have communion with God would not be welcome at the throne of grace. Any who merely pray in a formalistic manner are not heard at all, and might better not pray at all. NS675:1; R3805:2 With the heart, sincerely. R2575:5 While men might be deceived with outward pretensions, God looks upon the heart, and accepts only the soul's desires. NS673:1 It is only with your mind that you can worship God in a way he will be pleased with. Many people worship God in an outward form, and their hearts are far from him. CR398

And in truth

- In harmony with the divine arrangement, in the true way—through Christ. R2575:5 No one can possess the spirit of the truth without having considerable of the letter of the truth upon fundamental principles. R2079:4 Every error hides some truth; every misunderstanding of the character of God or of the fundamental features of his plan is so much to hinder men from becoming to the fullest extent

possible worshippers of God. R2079:3 Not such as could not do otherwise, and not such as would do so under constraint, but such who do so voluntarily, from love and appreciation of his principles of righteousness, and of himself, which these represent. E468; R5758:1 Not those who need to be forced; we are to work to the best of our ability. R5119:1 And not such as are frightened into his service. B30; SM65 Can we "worship in spirit and truth" the God who the creeds tell us arranged for all to be born damned, either to purgatory or to eternal torment? Could we respect his honesty if he labeled this "good tidings of great joy to all people"? (Luke 2:10) NS862:4; R2079:2 Although they might bow the knee in fear and submission, they would find it impossible to bow down their hearts in full acquiescence. R2079:3

25

John 4:25 *The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.*

Messias cometh

- Her people accepted the five books of Moses, and from them drew their hope of a coming Messiah. R906:2*

26

John 4:26 *Jesus saith unto her, I that speak unto thee am he .*

Am he

- Showing clearly that our Lord was the Messiah, the long-promised seed of Abraham. R5300:5 Our Lord expressed to her more plainly, perhaps, than to any other person during his ministry, the great fact that he was the Messiah. R4132:1 4:28

Saith to the men

- The selfish spirit which would have bidden her to keep the information to herself, or the slothful spirit which would not bestir itself to inform others—either one would have marked the woman as unworthy of the Lord's favor. R4132:2

32

John 4:32 *But he said unto them, I have meat to eat that ye know not of.*

I have meat

- "The hidden manna." (Rev. 2:17) R1820:6, 1957:6 The same kind of spiritual food which Mary appreciated more than Martha, when Jesus said "Mary hath chosen that good part." NS86:4

34

John 4:34 *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

My meat

- As the burnt-offering represents the value of Christ's work in the Father's estimation, so the meat offering sets forth his perfect human character and conduct. R84:1* "Man shall not live by bread alone." Our meat is to do the will of God. To ask to be relieved from the legitimate effects of that course would be out of harmony with the very spirit of sacrifice. R1689:6

To do the will

- Though tempted in all points like as we are, he ignored his own will and all suggestions from others contrary to God's plan and obeyed God implicitly. Therein lay the secret of his success. R1125:5; HG292:6 The supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation, prosperity and adversity, to the will of God, wherever that may lead us. R2694:3* That was his life, and if we partake of his life on earth, we shall be partakers of his resurrection life. R327:6*

Him that sent me

- The title of the Son of God officially applied to the man Christ Jesus before his birth, and this title he continually approved. NS256:6 The Son claims no higher honor than to be the Father's agent and messenger. HG297:2 The Son never attempted to diminish the Father's glory, but always to add to it. R920:4

To finish his work

- The finishing work was the harvest, and, so far as related to the Jews, in favor, it ended when Jesus had left their house desolate and said, "It is finished." (John 19:30) R27:1* He was superintending a finishing work, which he calls reaping or harvest. R114:6* Later he says, "I have finished the work which thou gavest me to do." (John 17:4) R116:4* God is the great master workman and Jesus is the great chief agent in doing all the work God intended should be done. CR346

35

John 4:35 *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*

Say not ye

- Jesus is again due to be present; say not now that there are yet many years and then cometh harvest. R600:2

Then cometh harvest

- Greek, therismos, reaping harvest. R223:1* A time of reaping rather than of sowing, a time of testing, of reckoning, of settlement and of rewarding. C135 Each dispensation ends, not only with an advent of Christ, but with a harvest. HG52:2 The harvest of the Jewish age being a type of the harvest of this age, observation and comparison of the various features of that harvest afford very clear ideas concerning the work to be accomplished in the present harvest. C135

I say unto you

- He directs through the Word by opening the understanding to discern the times and seasons there indicated, and the work to be accomplished therein. R600:3

The fields

- The seed of which had been sown by Moses and the prophets. B233

They are white

- Truths, as harvest sunshine, are warm and strong, and tend to ripen the wheat. They also lead, through a clearer knowledge of the truth, to a separation between the wheat and the tares. R1073:6 If the sowing has been a general one with a view to the gathering of the Lord's Little Flock from every nation, people, kindred and tongue, we must expect the harvest work to be similarly broad, widely extended. R4000:2

Already to harvest

- To the Jewish house Jesus presented himself as Reaper; to the Christian house he does the same. B238

36

John 4:36 *And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.*

He that reapeth

- Our Lord's special teachings were such as to gather the wheat, who were such already, and to separate the chaff of the Jewish nation from the wheat. C135 All of the Lord's people filled with his spirit must be engaged in harvest work in some manner—using their abilities and opportunities. R2490:5 Being already in the "harvest" time, harvest work should engage the time, service and thoughts of the Lord's servants, who now, like the disciples at the first advent, are to do the reaping work. B365 Let us fear lest having an opportunity of laboring in the harvest field any of us should miss that opportunity through any disinterestedness. CR309 Each one desiring to reap should first see what lies

nearest to his hand and in which department of the service he could most effectively and most economically enlist his talents. R3985:5 The separation of the true wheat from the mere professors, the tares, goes on as quietly but as surely as a similar separation did in the end of the Jewish age. R1073:6

Receiveth wages

- Every day. Everyone who is doing any service ought to look for his wages every day and see that he gets them before he goes to bed—the blessing and joy of the Lord in his heart, the wages of his favor and an appreciation of the fact that they are near to him. CR63 Even our smallest services are sure to be blessed and owned by our loving Lord. R2457:5 Whoever would serve the Lord would be intent on serving the brethren; and the more their need, the better the opportunity; and the greater our zeal the greater our results for others, and the greater the blessing for ourselves. R5824:1 Let us fear that if we don't reap enough, we cannot get as much wages as we hope to get. CR309

Unto life eternal

- To the glory, honor and immortality to which we have been called. NS713:6

37

John 4:37 *And herein is that saying true, One soweth, and another reapeth.*

Another reapeth

- Many laborers, though anxious to be at work, seem not to know whether to sow or reap. Perhaps they want to sow and reap at the same time. Failing to comprehend God's plan, they work haphazardly, as they suppose God is doing. R628:4*

38

John 4:38 *I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

I sent you

- The work done by Jesus and his apostles amongst the Jews eighteen centuries ago was a harvesting work. R4968:3 The Lord at the present time is the great reaper and supervisor of this harvest. NS713:5

To reap

- The harvest of the fruitage of the Jewish age. R4968:3 To reap the fruits of those centuries of effort, and to test the people by the message, "The Kingdom of heaven is at hand" (Matt. 10:7), and the King is present. C136 Our chief work is where the Gospel has already been proclaimed, this being the harvest of the Gospel age. R4360:2

Ye bestowed no labor

- The plowing and sowing connected with the Jewish dispensation was in the far past: the Egyptian bondage served to do a plowing work; the giving of the Law and the exhortation of their prophets, all constituted a seed-sowing, harrowing and cultivating experience. SM185

Other men

- The patriarchs, prophets and other holy men of old. C136; R4891:3, 628:4*, 580:2, 263:5, 19:6 Other saints have labored faithfully in the past, sowing the precious seed which we are now privileged to help in harvesting. R877:1 After his resurrection, Christ sent his disciples into all the world to preach the gospel of the Kingdom—a sowing work. R628:4*

Into their labors

- Whether it was at the beginning, or now at the close of the age—the time of the reaping—it is all one work, and there is one purpose being served, the gathering of the elect. R5302:2 While the Lord's work was that of reaping, he blended it with a sowing. R5018:3, 4891:3; C135 As reapers of the fruitage of others' toil. NS626:3; R4360:2

39

John 4:39 *And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.*

The saying of the woman

- Women, as well as men, are accountable to God for the use of the talents in the Church, be they many or be they few. R1549:2

40

John 4:40 *So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.*

He abode there

- In Acts 8 and 9:31 we have clear indication that the work of grace flourished amongst the Samaritans after the door of opportunity was open to them. No doubt this later fruitage developed from the words of grace and truth which our Lord dropped on the occasion of the visit here referred to. R4132:3

43

John 4:43 *Now after two days he departed thence, and went into Galilee.*

Into Galilee

- In one sense a better field for labor than Judea because the people, while outwardly less religious, were more ready to receive the Lord, being less shackled with sectarianism and the burdens of the law imposed by the teachings of the Pharisees. R4132:3

44

John 4:44 *For Jesus himself testified, that a prophet hath no honour in his own country.*

Hath no honor

- It may have been in recognition of this proverb that our Lord commenced his ministry at Jerusalem rather than in Galilee. R3494:2 It is a trait of human nature to lightly esteem things with which we are intimately acquainted. "Distance lends enchantment to the view." R2424:3, 3494:2 When a hero or saint is seen to be like an ordinary man—weak where others are strong or ignorant of some things that others know—it is almost impossible to recognize him as a hero or saint. The Lord's people must look over these things and recognize the relationship to the Lord before we can "love as brethren." R3494:3 Our Lord did not begin his ministry in Nazareth where almost 28 years of his life had been spent and where consequently, he was well-known to the people. R2579:1

45

John 4:45 *Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.*

Received him

- He had honor amongst his own countrymen because of his fame in Judea, and hence they received him more respectfully than they otherwise might have done. R3494:2

Things that he did

- It seems probable that after his first miracle at Cana he was in Judea for the feast of the Passover, and at that time performed many notable miracles, on account of which his fame went abroad. R2424:3, 3494:1 For instance, Julius Caesar, who by all the world is acknowledged to have been a great man, was lightly esteemed by Cassius, his intimate friend and servant. His closeness hindered him from seeing the greatness which others, less close, could readily discern. R2424:6

At Jerusalem

- Jerusalem was the representative city of that nation, and properly enough our Lord's principle

miracles and teachings would thence reach the whole people better than from any other location. R3494:2

46

John 4:46 *So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.*

A certain nobleman

- The word rendered "nobleman" in this text might more literally be rendered "king's officer," and the supposition of some is that this was Chuza, Herod's steward, whose wife, Joanna, was one of the women who subsequently ministered to Jesus. R4132:6 Jairus, an influential man and a ruler in the synagogue, was no doubt acquainted with this nobleman. His knowledge of this case no doubt helped to increase his own faith in the Lord's power manifested in the healing of his daughter. (Mark 5:22-24, 35-43) R2617:1

At Capernaum

- About twenty miles distant from Cana. R2425:1

47

John 4:47 *When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.*

He went unto him

- Faith must grow, and before it can grow it must lead to some kind of works. Chuza's primary faith led to his journey to our Lord, by which he attested his faith. But generally there must be a necessity, as in Chuza's case—his son's illness. R4133:3

48

John 4:48 *Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.*

Except ye see

- Testing his faith. Evidently this was a refusal of the nobleman's request, and had his faith been slight, he probably would have accepted it thus. R3494:4, 4132:6, 2425:1 Often the Lord does not answer our prayers immediately, but, delaying the answer, tests our faith. He is pleased to have us hold on to him by faith. R3494:5

Will not believe

- Implying that the highest order of faith would be that which would not require such ocular demonstrations of divine power, that could trust the Lord without the proofs of miracles. R3495:5

49

John 4:49 *The nobleman saith unto him, Sir, come down ere my child die.*

Ere my child die

- "Don't, please don't, wait to discuss a matter of faith. Realize my position as a father and my interest in the subject—do come now." R4133:1

50

John 4:50 *Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.*

Thy son liveth

- Having tested his faith and made it stronger, our Lord answered the request and healed the son, but in a manner calculated to still further strengthen his faith. R3494:5 When the Lord does grant our requests, the blessings frequently come to us through a different channel or in a different manner from what we had in mind. R3494:5 Our Lord did not heal all the sick nor awaken all the dead. That

great work belongs to the future, to the Millennial Kingdom. What he did do in these directions was merely to illustrate his power. R3494:6 It is part and parcel of the laws of nature that the will should control and direct the human system. Likewise the divine mind or will has control, not only of the divine being, but also of all things in the universe. R3495:2

The man believed

- His faith brought him a still greater blessing than the physical recovery of his son's health, for it made him and his family "believers" in the Messiah, and thus brought them within reach of the great privilege of sonship and joint-heirship. R2425:2

And he went

- The nobleman received the blessing through faith, and his faith was attested by his conduct. So must it be with all who would be acceptable to God. R2425:4, 3494:5

52

John 4:52 *Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.*

Yesterday

- It may be assumed that Chuza came the 25 miles on horseback that very morning in great haste. He might have returned the same evening at the same speed, but he does not arrive at home until the next day, evidently taking the journey leisurely. R4133:2

The seventh hour

- 1:00 p.m. R4133:2

The fever

- Quite probably there were many others in Capernaum similarly afflicted, as the city was built near low, marshy ground, and is noted in history as a malarial locality, unhealthful. R2425:2

53

John 4:53 *So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.*

Himself believed

- Did he not believe before, when he started to see the Master, when he was speaking with him, when he accepted his reply and started home? Yes, but it led to a belief in the Lord of a still higher and still deeper kind—not only that Jesus was able to work miracles, but that he was the Messiah. R4133:2

And his whole house

- No doubt it was as a result of this that his wife, Joanna, in harmony with his wishes, became one of the active supporters of our Lord's ministry. R4133:2

John 5

1

John 5:1 *After this there was a feast of the Jews; and Jesus went up to Jerusalem.*

There was a feast

- Probably the Feast of the Passover. R2433:3 These annual gatherings constituted the very best opportunity for reaching the devout Jews from all parts of the Holy Land, and from surrounding countries. R2433:3 When, by reason of the multitudes gathered from every part, the Jewish leaders who sought his life would think it unwise to make any demonstration against him for fear of a riotous disturbance. R4137:3

Jesus went up

- Drawn thither, according to the Jewish usage, to celebrate one of the great annual feasts. R3501:1

2

John 5:2 *Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.*

A pool

- Today known as the "Pool of the Virgin." R2433:3

Bethesda

- The word Bethesda signifies "House of Mercy." R3500:3 God's tabernacle in the Millennial age will be a house of mercy, not merely for the elect few, but God, through his elect Church—the Christ, head and body—shall "bless all the families of the earth." (Gen. 12:3) R3502:1

Having five porches

- Built for a public sanitarium for the benefit and convenience of those who desired to use the agitated pool. R3500:6 This scene is compared to historical accounts of the bath of Ibrahim, near Tiberias, on the sea of Galilee, and to the crowds at the grotto of Lourdes. R3501:1

3

John 5:3 *In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.*

Impotent folk

- Their infirmities are indicated to have been something akin to rheumatism, paralysis and other muscular or nervous ailments, causing lack of vital power, withering or wasting of the muscles. R4137:5

Waiting for

- Old Greek MSS (the Sinaitic and the Vatican) omit these last seven words of verse 3 and all of verse 4, quite probably added as a marginal note explanatory of the views held by the people, or possibly the thought of the copyist who made the marginal note. R3500:6, 2433:3

4

John 5:4 *For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

An angel

- The phenomenon not being understood, many considered that the agitation of the pool was miraculous, attributing it to an angel from heaven. R3500:3 This portion is not accurate and is not found in the oldest manuscripts, and is appropriately omitted from the Revised Version. R4137:5

Troubled the water

- It is presumed that the spring which supplied the pool was connected with a reservoir of gas, which really imparted to the water some curative property. Or possibly it was connected with a siphoning spring which overflowed at times. R4137:5, 3500:3, 2433:3 Travelers whose word is reliable declare that they have seen this spring rise twelve inches in five minutes, and then subside about as quickly. R2433:3

First

- Suggesting that the benefit was from the gases, since only those who entered immediately were profited by it. The impregnating gases, upon entering the pool, would speedily be combined with the atmosphere. The first to enter would also benefit by inhaling some of the escaping gases—ozone. R3500:3

Made whole

- Partly by the energizing influence of faith and partly by some medicinal quality imparted to the waters by the gases. The cures effected by it would cause the pool to have considerable fame. R3500:3

5

John 5:5 *And a certain man was there, which had an infirmity thirty and eight years.*

A certain man

- The miracles performed by Jesus and the apostles were not attempts to heal all sickness, to banish pain and sorrow. There was a great multitude of impotent folk at the pool of Siloam needing healing; Jesus merely observed one of that multitude. R4980:2, 4137:6, 3501:2; NS730:3 There was no record that he had more faith in the Lord than had the other ones about him. On the contrary, the context shows that he had no faith—that he did not even know the Lord, and did not learn until afterward who had healed him. R3501:5 We may not at first see why the Lord favors some more than others with the knowledge of his grace and truth, but we may assume that it lies in the direction of honesty of heart, repentance of sin and a "feeling after God." R3501:4 Since our Lord did not perform miracles for all the sick, neither are we to expect all the sick of today to be cured, either by natural means or by miraculous power. R3501:3 While there were many widows in Israel in the time of the famine, Elijah was only sent to the widow of Zarephath; while there were many lepers in Israel, Elisha healed of leprosy only Naaman, the Syrian. R3501:2 He was more helpless than the majority, and his case was apparently hopeless in that it was chronic, of 38 years' standing. R2433:6

6

John 5:6 *When Jesus saw him lie, and knew that he had been now a long time in that case , he saith unto him, Wilt thou be made whole?*

Jesus saw him

- If such scenes of sorrow, pain and trouble touch our fallen hearts sensibly and deeply, how much more intense must have been the sympathy which our Lord experienced in the presence of such conditions. R3501:1

Wilt thou

- He thus let the matter depend upon his own will. So it is now with those who are now being healed of moral ailments, now being spiritually enlightened—the assistance is with themselves. R3501:5 Only those who will can be benefitted in this age. Our Lord testified again, "Ye will not come to me, that ye might have life" (verse 40). To come unto the Lord means to accept his arrangements, to answer his query, saying, Yes, Lord, I would be made whole. R3501:6 So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that "whosoever will" may have life and health eternal if he will take the steps of faith and obedience. B40

8

John 5:8 *Jesus saith unto him, Rise, take up thy bed, and walk.*

Rise

- Our Lord did not even wait for him to manifest a previous faith in his power, but allowed the man's faith to be testified by his obedience. R2433:6 By these words the Lord awakened in the mind of the poor man desires and aspirations which had almost died out. He was almost heartsick from deferred hope. (Prov. 13:12) R4137:6

Take up thy bed

- Probably a very light mattress or comforter, after the custom of that time. There was no real labor connected with this injunction. R3502:2 His object in instructing the man to carry his bed was twofold: (1) the act of itself would be a witness to the miracle; not only directly, but (2) indirectly it would attract the attention of the doctors and scribes of the Law, because they had formulated certain restrictions respecting the Sabbath which were not Mosaic requirements. R3502:2

And walk

- One of 36 miracles, separately described, besides many others not individually reported, but in

groups. Yet this was not our Lord's chief work, but incidental to his preaching. R4137:2, 3728:2, 3501:2

9

John 5:9 *And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.*

The sabbath

- So that the difference between his teaching and good works, and the teaching and no works of the Pharisees, would be more manifest. R3502:4 The Lord performed so many miracles on the Sabbath, not to signify any disrespect to the day, nor to provoke the Pharisees; rather, to point out the great seventh-day Sabbath, the Millennial day. R2434:1

13

John 5:13 *And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.*

Wist not

- He was too dazed and astounded to think of inquiring the name of his benefactor, or to offer him his thanks. R4137:6, 3502:4 Evidence that he was not a believer. HG404:1; SM570

Conveyed himself away

- Our Lord, not wishing to refuse the great multitude of sick ones there gathered, quietly withdrew, so that by the time the miracle was known the healer was not to be found. R3502:4

14

John 5:14 *Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

Afterward

- He did not first discuss the man's sins and inquire respecting his repentance and his turning over of a new leaf. He did not give him the blessing of healing on condition that he would become a servant of God. R4138:1

In the temple

- Corroborating the view that his healing was not accidental, merely because Jesus passed by, or an arbitrary election; but that this man, in his affliction, had been led to a repentance of sin, and as a consequence was specially favored of God. R4137:6, 3501:4

Sin no more

- Without chiding for the past, Jesus counseled him for the future. R4138:1 Prayer should be for the forgiveness of sins when sickness is a punishment, rather than for release from the punishment. If the sickness was a judgment, we should expect that when the sin has been confessed and fully repented of, the Lord would remove the chastisement, either partially or wholly. R2008:4 Those who now experience healing, doubtless will require healing for other ailments, and to some extent their freedom from sicknesses will depend upon their purity of life. R759:6 Healings were not performed upon those who were converts to the Lord; on the contrary they were performed on those who were pronounced sinners. HG403:6; SM569

Lest a worse thing

- Amongst the Jews serious sickness implied serious sins. R4980:3 The penalty for original sin has been a severe one, yet for this original sin God has provided a great atonement. But when thus liberated, a fresh responsibility is upon us. As the apostle declares, if we sin willfully after we have received a knowledge of the truth, there remaineth no more a sacrifice for sins. (Heb. 10:26) R3502:5 If, after being released and justified, we sin willfully and deliberately, we may expect nothing further in the way of divine mercy and forgiveness, the penalty is death without hope of recovery. R3502:6

16

John 5:16 *And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.*

Sought to slay him

- A parallel to the opposition manifested by present-day Christians, sectarians of the strictest sort; not that they would literally kill, but many would assassinate character, if thereby they could defend the falsities of their systems. R2434:1

17

John 5:17 *But Jesus answered them, My Father worketh hitherto, and I work.*

My Father worketh

- God rested from his work of creation, although he did not abandon the work in his purpose—that of raising a Seed which would eventually deliver the race. R2434:5

Hitherto

- Before I came. R51:6*

I work

- Now, I work. R1685:2, 975:4, 27:2* Now that I have come. R51:6* Christ worketh now, as the Father worked hitherto. E395 The coming of Jesus in the flesh we regard as the dividing line between the two works referred to here by the Savior. R51:6* The closing work of the Jewish age was the turning point between the work of the Father and of the Son. R27:2* God has been resting from creative work and will continue to do so until the close of the Millennium—leaving all the restitution work for Christ to do. R1685:2, 2434:5, 1609:6, 975:4 Separating the works of the Father and the Son, the life-privileges which come to the world come directly from the Son—he bought them with his own precious blood. R1006:5 The work of the Son will not be complete until all evil has been thoroughly subjugated, which will be at the close of the Millennial age. R2434:6 Not that he does a work distinct from the Father—"The Son can do nothing of himself" (verse 19); "As I hear I judge" (verse 30); "I am not alone." (John 8:16) R52:1*

18

John 5:18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*

God was his Father

- The Jews would have been afraid to call themselves sons of God, or to call him their Father. If they had spoken of themselves as sons of God, they would have thought that they were doing something reprehensible. R5219:2 The Jews never claimed to be sons of God, neither are they referred to in the Scriptures as such. No greater dignity than that of being servants of the Most High God could possibly have been dreamed of up to the time when our Lord himself announced the privilege of adoption to the new nature. R3476:2

Making himself equal

- Their anger was because, in claiming to be the Son of God, he was claiming an honor and place so much higher than themselves—implying a closeness of relationship and nature to Jehovah which they considered blasphemous. R2434:2

19

John 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

Nothing of himself

- A contradiction of the common thought of trinitarians, that the Son is the Father. R2434:3, 2408:4 Would any say of the Father, "the Father can do nothing of himself?" R803:1

What he seeth

- These words were used in connection with the healing of the sick. They do not, of course, mean that the Lord had seen the Father healing the sick, but that he had seen the Father's will, the Father's plan. R5065:3

The Son likewise

- This is a oneness that results from having the same mind or spirit; it is the same oneness that should exist between a heart union of man and wife; they twain are one. R369:5 "There is no other God but one. To us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:4,6) E54

20

John 5:20 *For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

The Father loveth

- Greek, filio, has affection for. R2434:3 Filio, a love that is more or less respect, not for everybody; it represents more of an individual or family love. R3949:5

All things

- Including "judgment" (v. 22) and "raising up the dead" (verses 21, 29). R51:6*

21

John 5:21 *For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will.*

And quickeneth

- A word not in general use today, but signifying to make alive. NS336:2 To quicken is to make alive, and the double statement gives emphasis to the idea of life by resurrection. R27:2*

The Son quickeneth

- Not referring to the awakening of Lazarus, the son of the widow of Nain or the daughter of Jairus; rather, our Lord was looking down to the future—to the resurrection of the Church in glory and the subsequent resurrection of the world during the Millennial age. R2434:3 By giving to justice the price of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life. HG292:5

Whom he will

- He wills to restore all who shall prove worthy; and to prove who are worthy of everlasting life is the object of the Millennial reign. HG292:5 The Son has been given the privilege of giving immortality to whomsoever he will—to the worthy ones constituting his elect Bride. HG752:2

22

John 5:22 *For the Father judgeth no man, but hath committed all judgment unto the Son:*

The Father judgeth

- Greek, krino. This word is full of the thought of trial, or testing, or criticism; but it does not imply finality of decision. R2430:2 The judgment, criticism, or inspection represented by the word krino does not wait for the harvest. It is practically the only kind of judgment that has been in operation. The krino, trial or probationary judgment, as well as the krisis, or decision, is committed of the Father to the Son. R2430:4 The Church is the Body of Christ, and as such is collectively at the judgment seat of the Heavenly Father. Our Lord Jesus is not presented to us as our Judge, but rather as our Advocate before the Judge. R2426:2 In 2 Thess. 2:8-12 the statements respecting the Father's part and the Son's part are so intertwined as to prove that they are united in the one work of judgment

—of the Father, by the Son. R2426:5 He does not judge distinct from the Son, for we read, "God hath a appointed a day, in the which he will judge the world by that man whom he hath ordained" (Acts 17:31); and again of "God the Judge of all." (Heb. 12:13) R52:1*

No man

- It is because the Father has already judged all in Adam and condemned all to death, that he could not treat with sinners except through a Redeemer, who became a Mediator. R387:4 Up to the present time God has not been judging the world; that is, rewarding and punishing each act of mankind. HG234:3 Because we are in a fallen condition we are incapable of a trial at God's bar of absolute justice; by our best deeds none could be justified before him. E408 God, whose "work is perfect" (Deut. 32:4), could not recreate or awaken men in an imperfect condition. God does not judge imperfect man in any manner. He has provided Christ as the Judge of fallen men—to judge them in their imperfection and to bring them up to perfection. R1853:6 So far as the Father is concerned, the Adamic sin is forgiven and all claims under it are set over to the Redeemer, the Purchaser, our Lord Jesus. R1058:3 Implying that there is no judgment of any kind in progress by the Father directly during this Gospel age. R2430:3

But hath committed

- Or, transferred. R1058:3 He first proved him, and found him worthy of confidence, and then, having made known his plans to him, he committed to him their execution. R1550:2 Our Lord uttered these words before he had finished the work which the Father had given him to do at Calvary, but he spoke from the standpoint of that completed work. F397 It was from the moment of our Lord's resurrection that the Father committed all judgment unto the Son. It was then he declared, "All power
- [authority] in heaven and in earth is given unto me." (Matt. 28:18) F397

All judgment

- Greek, krisis. This word includes the thought of trial culminating in a decision that is final, irrevocable. R2430:2 As the legitimate father of the race, the race is fully in the hands of the Lord Jesus, to deal with absolutely and to judge of their worthiness or unworthiness of eternal life. This he already does for his Bride now. As the Father is the head of Christ, so Christ is the head of the Church, as the husband he is the head of the wife and the family. E457 In that judgment of the world he has promised to associate with himself the Bride class, whose judgment day is now in progress. R2434:4 The saints will be associated with the Lord in the work of judging those in process of purgation during the Millennium. That will be the only really Holy Inquisition (i.e., court of judicial inquiry on matters moral and spiritual). R1469:4 Christ and the Church will regulate the world's affairs, and see to it that every evil deed is punished and every good endeavor rewarded. The result will be: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) HG234:4 That this judgment of the world did not begin at our Lord's first advent, we have his own testimony: "I came not to judge the world," and again, "My Word shall judge you in the last day." (John 12:47,48). R2434:4 Though our Lord's mission at the first advent was not to judge, but to redeem the world, the testimony is unmistakable that, at his second advent he will judge the world, and his saints will be associate judges. R1383:6, 409:4 He will take mankind as he finds them and deal with each individual according to his own particular condition, adapting himself and the laws of his Kingdom to all the various peculiarities, blemishes and weaknesses as he finds them. F114

Unto the Son

- Though the Father had tried and sentenced Adam, and had now provided for the redemption in Christ, all future trial of the imperfect fallen race shall be conducted by the Son, who bought all with his own precious blood. (1 Pet. 1:19) R1287:1, 2269:5, 1068:2, 587:1 God purposed a redemption for Adam and his race through Christ. Thus the race of Adam was bought by Jesus, divine law was vindicated, and the race, by God's will, was in new hands for trial. R1983:6, 1853:6, 387:4 While the legal right to judge was secured through Christ's death, the process of its accomplishment will require considerable time. "God hath

- appointed a day [the thousand-year reign of Christ], in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) R1247:6 God will have no direct dealings with the world until the close of the Millennial Reign of Christ; the Son will deal with mankind throughout the Judgment Day of a thousand years. The great Mediator will be the "go-between," representing God to the world, and the world to God. CR486 When sin and Adamic death are wiped out, the dominion will be delivered up to God, even the Father, by the accountability of men being made thereafter directly to Jehovah, instead of to Jesus as during the Millennial age. R470:5; A142 But the Son does not exercise that krisis authority until the harvest, the end of this age. He then exercises krisis power in respect to the Church and the world. R2430:3 That the judgment will be fair and impartial is vouchsafed by the character of the Judge, by his perfect knowledge, by his unwavering justice and goodness, by his divine power, and by his great love. R722:2 Hence the Father, aside from his Son, did not judge the Ancient Worthies. R5073:3 There will never be another chance provided for any who have enjoyed a full chance in the present life and have despised it. But no man is competent to decide which of mankind have had, and which have not had, a full opportunity. Only the appointed Judge is authorized or capable of deciding this question. R2048:4 The new creatures are not competent to be judges one of another for two reasons: (1) few of them fully comprehend and appreciate the divine Law of Love governing all; and (2) few can read even their own hearts unerringly. F403

23

John 5:23 *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

Honour the Son

- As the Father's agent and representative. HG297:2; R5922:6; OV351; Q770:2 The exalted Christ is to be honored, yea, worshipped, because the Father has highly exalted him. SM498 In proportion as we value the work of the Atonement, our reconciliation to God, in the same proportion will we esteem him whom the Heavenly Father set has forth to be the propitiation for our sins. E83 In the work of creation God set forth the Son in great prominence and glory, saying, "Without him was not anything made that was made." (John 1:3) In the work of redemption and restitution, God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory. R3161:2 The honor to the Son is as the Father's appointed representative and agent in the great work. R2435:4 In acknowledging Christ and the Church and in bowing to them (Rom. 14:11; Phil. 2:9), the world will be bowing to Jehovah; for the Logos, Jesus, the Redeemer, forever will be the representative of the Father and his power. OV351; Q770:2 Nothing should be done except at his command. All power in heaven and earth was committed unto him. (Matt. 28:18) R2888:3 Although all things are of the Father in the sense that the original power and life proceeded from him, nevertheless all things are by the Son, in the sense that he, from the very beginning, has been the Father's active agent in every feature of the divine plan. R2199:5 Although Jehovah is the head of Christ, we see him delighting to honor his Son, for he is the Father's representative and the express image of his person. R1550:1 The Church is referred to as the daughter of the Father, and as the Bride, the Lamb's wife, and she is exhorted to reverence the King's Son as her Lord—"So shall the King greatly desire thy beauty; for he is thy Lord
- [Adon—not Jehovah] and worship thou him." (Psa. 45:11) E48 Although our Lord occupied the chief position next to the Father before he came into the world to be our Redeemer, yet he now occupies a still higher position. NS257:6 God had honored him by delivering to him the scroll of wisdom, and the power and authority to execute all of its provisions. (Rev. 5:5) R2156:2 "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 4:11); a proclamation eventually joined in by "every creature." E37 The exaltation of our Lord Jesus Christ to glory, honor, power and dominion does not imply that the Heavenly Father

abdicates the throne of heaven in his favor. E38 No suggestion that the Father is the Son and that the Son is his own Father, but quite to the contrary—that there are two persons, both Gods, both Creators, but the one the superior, the other his honored representative. R3475:1 Because he showed his obedience and his confidence, in that he humbled himself to become a man and tasted death for every man, therefore God highly exalted him. (Phil. 2:9) R1278:4 Although the Scriptures nowhere place the only-begotten and well-beloved Son of God on equality with Jehovah himself, either while here on earth, or as the Logos, yet now, in his highly exalted condition, he is partaker of the divine nature. R2408:3, 1231:1 We are not to honor ourselves, but to honor him whom the Father has honored, our Lord and our Head. R4115:3

As they honour

- We notice a oneness of honor. In honor, each seems to prefer the other. R3161:2 If it be remembered that it is "God in Christ reconciling the world to himself" (2 Cor. 5:19), it will be seen that we honor both the Father and the Son. R27:5* They should not honor the Son instead of the Father, however. "My glory will I not give to another." (Isa. 42:8) SM498 Not honor the Son as the Father, but as the Father's direct representative, heir of all things. OV351 Neither did the apostles contradict the Lord and say that he was the Father, nor that he was equal with the Father. NS195:3 Although our Lord taught us to worship the Father and to pray, "Our Father, which art in heaven," nevertheless the general sentiment of Scripture seems to imply there will be nothing wrong in our addressing a petition to our Lord Jesus direct. R3911:6; Q734:6, 540:10 Prayers can be to the Father or the Son or both, for the Father, as well as the Son, loves us (John 16:27); and we have promise of communion with both (John 14:23); and both are to be worshipped and loved equally. R1580:6 Nowhere are we authorized to pray to the dead—either saints or sinners. On the contrary the Scriptures set forth our Heavenly Father as the supreme object of worship, though they do intimate the propriety of praying to our Lord Jesus also. NS732:6

The Father

- God is first; our Lord Jesus is first to us, as the Head of the Church, because God has given him the preeminence. (Col. 1:18) In recognizing Jesus' full authority and headship of the Church, we are honoring him who appointed him, and thus we keep God first. R2985:3

24

John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

He that heareth

- The judgment of the Church is here referred to. Those who now hear, believe and obey, have everlasting life promised, as a result of thus favorably passing the present judgment or trial. R2434:6

My word

- The Bible is God's Word because it reveals the Lord Jesus Christ and the great plan of salvation. Our Lord Jesus is the spirit of the Word. (2 Cor. 3:17) R21:2*

Hath everlasting life

- Equally true to say we have eternal life, or we are reckoned to so have. What the Lord promises, we will have. Illustrated by a person with a check saying he has the money, when what he really has is a promise to pay the money. Q263:1 From the standpoint of God's reckoning, the legal standpoint. They are now "saved by hope." From the standpoint of full accomplishment, Paul writes: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:24,13) R5931:2, 4298:5 They hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the divine likeness. R1738:3 Those who are begotten of the Spirit are said to have begun their resurrection now, figuratively. (Rom. 6:4) NS336:1

Not come into

- While these sons are not to be spared from the polishing processes necessary to make them

acceptable as sons, they are to be spared from the great time of tribulation and to escape the thousand years of judgment or trial coming upon the world. R2405:4 The Church will be receiving her reward when the world's individual crisis or judgment is in process. But the Church is not exempt from individual judgment; her crises takes place during the Gospel age. R669:5 They are counted already as having passed from death unto life, merely waiting for the time when, their course completed, they will be like their Lord and share his glory. (Rom. 6:5) Q137:1 Their present judgment will exempt them from any future judgment. R527:1*, 518:6*, 433:5*

- "There is therefore now no condemnation [consequently no future judgment] to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." (Rom. 8:1,2 Rev. Ver.) R518:6*

Condemnation

- Greek, krisis, judgment, is here translated condemnation. F399; R669:5 This word signifies judgment, and is so rendered in the Revised Version. Compare 1 Cor. 11:32. R2435:1 Those who accept Christ here have their trial, or judgment, in this life; that is, the sentence of life is pronounced and they shall not have another trial. HG40:6 The great mass of mankind, outside the Household of Faith, are still under the original sentence—eternal death. NS6:3 The whole world, during the thousand years of Messiah's reign, will be in condemnation, and have the opportunity of coming out of the condemnation, rising up out of it and getting back into harmony with God. Q137:1 Judgment is not executed until after the trial, but the trial is the judgment, and with the saint ends at death. HG41:1 God will judge—grant trial to—the world in the next age, by Christ. R2398:5

Is passed

- Already, in advance of the world. F399; Q137:1 The present time, the present life, is to each of the consecrated ones his day of judgment, his day of trial, his day of testing—to determine whether or not he shall be accounted worthy of life. F399

From death unto life

- Justified by faith and obedience as members of his body. F399 Figuratively; but the real passing into life will be at the close of this age, at the Second Coming of Christ, in "the First Resurrection." NS582:6 The change is only a legal one. Actually, according to the flesh, they are still imperfect. But, by divine arrangement, their new minds were accepted of God in Christ and their flesh ignored as dead; they were begotten of God and became sons of God. As sons, they were free from all previous condemnation that came upon them as members of Adam's race. CR131; R5896:3, 527:3* Therefore reckoned free—free from sin and its condemnation, death, the righteousness of Christ being imputed to them by faith. R1738:3, 1726:1, 970:6 So that they might die with Jesus. PT389:1 Noah's Ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. SM341

25

John 5:25 *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*

The hour is coming

- As the ransom of man has been paid, why do the living continue to die, and the dead remain dead? Because the resurrection hour has not come yet. In God's plan there is a time for everything. R690:3* The general judgment of mankind during the Millennial age is here referred to. R2435:1

And now is

- Omitted in the Sinaitic MS. R1854:3, 1231:6, 1077:3 HG293:3 The harvest of the Jewish age was the dawn of the Gospel age. R27:3*

The dead shall hear

- First will come the awakening; second, the voice of the Son of man—the message declaring the terms on which the life enjoyed may be continued everlastingly. R3433:1 Those who have gone into the

prison precincts of the tomb shall be brought forth, so that they may hear the voice of the Son of Man, and, by obeying, live. F701 But the coming forth is merely the awakening in the case of those whose judgment, or trial, shall not have been previously passed successfully. F708 Bearing in mind that the whole world is dead from the divine standpoint, we see that the apostles and the early Church were called out of the dead world and granted the opportunity of hearing the message of life from the Son of God. F708 The whole world, from the divine standpoint, is spoken of as dead, because it is already nine-tenths dead and under sentence of death to the full. R2435:1, 1231:6, 1077:4 As the world is now counted dead from God's standpoint, so those in the Millennial age who come forth from the tomb will still be dead in the sense that they will not have perfection of life, and not be thoroughly awake intellectually. NS670:5 Be brought to a clear conception of truth. R1854:2, 1231:6, 1077:4 Some of us have already heard the voice of the Son, while we were children of wrath, and from a reckoned standpoint, we have begun to live, through faith in Christ. HG139:1

Son of God

- The Bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the one who can dispense his own life-rights. R5967:5; Q126:4 Jesus is to be our Deliverer. He is the one who calls all the saints from the sleep of death. Although the Father is the Great Deliverer, who raised up our Lord Jesus, and who "will raise us up also," yet it will be by Jesus. All things are of the Father and by the Son. Q124:4 How strange that we were so long deluded, that we heard the voice of man instead of the voice of the Son of Man. SM311

They that hear

- The dead of mankind shall be awakened to such a condition as will permit them to hear, comprehend, understand, though they will still be dead from the divine standpoint. R2630:2 Hear the voice of God speaking peace through Jesus Christ—informing them that they are still sinners, justly condemned to death, but God in mercy has provided redemption through Jesus. Therefore they are awakened from the tomb and caused to hear the message of God's grace. NS670:5 Obey his voice at that time. (Acts 3:22) R4793:2, 2435:1, 1854:2 Receive, or grasp it. R1231:6 Heed. R1077:4; HG293:2 The only condition upon which any may have everlasting life is obedient faith. To be saved through Christ, each human being must hear in the sense of understanding or appreciating perfectly God's plan, and his responsibility to it. R698:4 Some may refuse to hear, refuse to obey. R3433:2, 433:5*
- To ascertain which will "hear [obey]," all must stand before the great white throne of justice, then established, and be judged according to the
- things written in the "books [of the Bible]" even as the Church is now being judged. R1903:3, 333:1 Some now hear the voice of the Son of Man and live, through justification of faith, while others will not hear the voice of the Son of Man and come to life and perfection until the Millennium, and then actually and not reckonedly. R4398:2

Shall live

- Everlastingly. R1903:3 In due time. R1854:2, 1231:6, 1077:4 After hearing, comprehending, if they respond to the hearing, if they obey, they shall eventually attain to perfection of life—gradually. R2630:2, 1854:2, 1231:6; NS670:5 As with the Gospel Church, so with the world in the Millennium, the hearing of the voice of the Son of God is a gradual matter, line upon line and precept upon precept, the obedient coming to a clearer and clearer appreciation. F709 In proportion as they heed they come into closer and closer vital relationship with the Life-giver and share his rewards—in this and in the coming ages. F708 These will progress step by step to the attainment of all that was lost, and beyond this to the attainment of those things which God had in reservation for Father Adam, which he might have obtained had he remained obedient. R3433:2 A new trial is to be granted to Adam and all his race, an individual trial, under the enlightenment and uplifting influence of the great Messianic kingdom. R5443:6 They shall be rescued, not only from the tomb, but also from all the imperfections, mental, moral and physical, which have come upon the world through sin—be raised up to perfection of life. R2435:1 According to the general conception this should read, "they that live

shall hear," but this would not have been true. As a matter of fact, no one will be judged in an unconscious state of death. R1854:1 While such as will not obey will be destroyed from among the people. (Acts 3:22,23) HG306:6

26

John 5:26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

Life in himself

- Immortality. HG752:2; SM496 That is, his existence is not a derived one, nor a sustained one—not dependent in any manner upon another or upon conditions, such as food, light, air, etc. R1879:1, 715:1*, 279:2; A211; E396, 389 Independent of any support outside itself, subject to no conditions, incorruptible, exhaustless, unlimited, eternal. R233:6

So hath he given

- Promised. R2435:4 As an immortal being cannot die, it seems clear that Jesus did not have immortality when he died. It was given unto him after he died, at his resurrection. R280:4 Indicating Jesus' knowledge of the fact that both he and the Church would share in the divine nature and inherency of life. R5066:4

To the Son

- Hence he is now the express image of the Father's person. A211

Life in himself

- Immortality. As the Father hath inherent life, so he gave the Son to have this life; and as the Son had the promise of this life during his earthly ministry, so he had the actuality of it in his resurrection. The same promise is given to the Church, which is his Body. (John 10:27) A211; R5608:3, 2435:4, 1642:4, 1052:5*, 715:1*, 279:2, 252:4; Q502:5 The divine nature. SM67
- The Bride is to have within her a "well of water [life] springing up" (John 4:14), while the rest of mankind may come to the fountain to drink. (Rev. 7:17) R252:4 Nowhere in the Scriptures is it stated that angels are immortal. Immortality is ascribed only to the divine nature—originally to Jehovah only, subsequently to our Lord, and finally, by promise, to the Church. A186; R5731:3 A nature incapable of death. R673:6 "In him was life" (John 1:4), the new life, life as a new creature, partaker of the divine nature. R4155:1 As the result of Adam's disobedience was humiliation, sorrow and death, so the result of Christ's obedience was exaltation, joy, and the crown of life, immortality. R4018:3* To apply 1 Tim. 6:15,16 ("The blessed and only potentate, the King of kings and Lord of lords, who only hath immortality") to the Father would be to deny that our Lord possesses immortality. The Father is always excepted as being inexpressibly above all comparison. (1 Cor. 15:27) E78

27

John 5:27 *And hath given him authority to execute judgment also, because he is the Son of man.*

Given him authority

- Given commandment, authorization. R2435:4 Now that the life and power are given to Christ, do not be surprised if he exercises his power in the giving of life. R27:4*

Execute judgment

- The divine will. R2435:4 Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2*

28

John 5:28 *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,*

The hour is coming

- Not far distant. D640 Chronologically we are already in the great Seventh Day, or Thousand-year

Sabbath. OV349

All

- Good and bad, just and unjust. R1592:2 Including those who have gone down into the prison-house of death, the tomb. NS462:3, 664:2; OV215 Including those who lived before Jesus came, as much as those who had not yet been born. NS384:3 Why should a ransom be given for all if it was not intended of God that all should benefit by it, or at least have an opportunity of benefiting by it? HG421:3 All were included in unbelief and blindness that God might have mercy upon all and recover every one of them from that blindness, and bring every one to full, clear knowledge which will render every man without excuse and fully responsible. R4781:3 The divine plan is no respecter of persons. Every member of the race, condemned through Adam's disobedience, and redeemed by the death of Jesus, shall have a full opportunity of coming to a knowledge of the fact; and using that knowledge, shall ultimately attain human perfection and everlasting life. HG685:5 In 1 Cor. 15, St. Paul explains how this can be: "As all in Adam die, even so shall all in Christ be made alive." R5612:1; HG646:3 This will include not only the Church of the first-born, but all the remainder of mankind, all of whom, because redeemed, shall come forth unto "judgment-trial." SM436; R5060:2; CR50 The precious blood will never lose its power till all whom it purchased—all the ransomed of the Lord—shall have heard the voice of their Redeemer. R858:5 It is estimated that 20 billion have died; the tomb is well filled with almost enough to reasonably populate the earth. CR21; NS209:5 Resurrection, secured for all by our Lord's death, will be offered to all; but it will be forced upon none. R1853:5; CR37 Nothing in the Scriptures implies that all men will eventually attain to perfect life. On the contrary there is a provision for second death for those who will refuse the divine favors. But the Scriptures do teach a universal opportunity for life. HG385:1 Implied by the promise of the Oath-Bound Covenant, that "In thy seed shall all the families of the earth be blessed." (Gen. 22:18) NS282:2 Therefore the thousands of Ammonites and others slaughtered in Old Testament battles did not go immediately to the theological hell, but to sleep in the tomb until the Redeemer shall begin his work of calling back from the dead all that are in their graves. D640; R5635:6, 4729:3, 3998:5, 3085:3, 1618:1; NS60:6 Therefore such wicked men as Nero will also be called forth from the grave. Q503:7; NS286:5 Robert Ingersoll and other modern unbelievers are thus assured a full opportunity to profit by this "resurrection of judgments." R3559:4

In the graves

- Greek, hades, the prison, the tomb. The grave is really a symbol of hope; for we would not speak of it as a prison-house were it not for our hopes of resurrection. R894:1; NS282:3, 307:3 Wherever the teachings of the Bible have gone, wherever the resurrection hope has penetrated, there the grave and cemetery are to be found, rather than the funeral pyre and incinerating furnace. NS282:3 Preserved by the power of God in the great prison-house of death, ready to hear the command of the great King and to come forth. NS635:4 Therefore not yet ascended to heaven. (John 3:13) R3487:1 All are in their graves, and not alive. All must come forth from their graves, not from heaven, or purgatory, or hell. HG228:5, 194:1; PD61/72; SM311, 100:1, 34:1; OV166 Resurrection power not only will take hold of the people who will not at that time have fallen asleep in death, but also of those who have gone down into the tomb. R2714:4

Hear his voice

- The voice of the Son of God. R5107:3 At his second advent. R5132:3 Some of us (verse 25) have already heard his voice; but here, speaking of the world, there will be an opportunity for all who have never heard the Son of Man to hear it then, and those who hear in the proper sense of obeying will continue to progress to the attainment of life, in its full sense. HG139:1 The resurrection of the world will not be done by the Father directly, but will be committed to the Lord Jesus and will require the whole thousand years for its completion. R5167:2 Calvary changed the future of the Adamic race, so that they may now be said to "sleep in Jesus" (1 Thess. 4:14). The world therefore is not to be considered as extinct, eternally dead, but as asleep, waiting to hear his voice and come forth.

R5107:3, 2618:1; HG293:5 In this sense, we speak of the dead as asleep. R5166:5, 3174:4; PD61/72; Q763:2 Calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life. E346; R1881:2; HG332:4 The Master's assurance is that by his death he has become Lord of all and has the keys of death and hades. He has the right to open hades and to call forth all who have gone down into it. R4645:3; OV215 "Thou shalt call and I will answer thee" and awake out of the sleep of Adamic death. (Job 14:15) E346; R5402:5, 2109:5, 1881:2, 1506:5; HG332:4; NS117:5 As he did to Lazarus, "Come forth," or as he did to Jairus' daughter, "Talitha Cumi"—"Come, my child." R4588:6; HG139:1; SM100 "The tongue of the dumb shall sing." (Isa. 35:6) R1773:6

29

John 5:29 *And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

And shall come forth

- Come forth from the tomb, from the blindness of the Adversary, from the dominion of sin and death. NS535:4 Awaken from the sleep of Adamic death, which would have been an eternal sleep except for Christ's sacrifice. R2051:3 It is needful that we recognize a difference between mere awakening from the sleep of death and full resurrection. The awakening will be similar to that of Lazarus, but it will be only the first step necessary in that "resurrection" by judgment. R1853:4; SM100 The coming forth from the tomb will be merely the beginning of the work of regeneration. OV381; NS284:3 Not merely will all mankind come forth from the grave, but they will come forth for the purpose of being resurrected out of present sin and death conditions to the glorious perfection of perfect human beings which Adam lost by disobedience. R4298:5, 4552:6 This awakening from death is what the Apostle had in mind when he said that God is the "Savior of all men" (1 Tim. 4:10.) but this does not necessarily mean everlasting life. Adam was perfect, yet he fell into death; and his race, when fully recovered from the penalty, will be placed on trial as was he. R5372:3, 4793:6 There will be two general classes of the dead to come forth: those who have already passed their trial, and those who have not yet had their trial. R4552:6, 3795:4, 1509:5; SM34 Not all at once, but gradually. R5531:1, 4795:5 "Every man in his own order" (1 Cor. 15:23) the Little Flock, the Great Company, the Ancient Worthies, and the world of mankind. SM226; R4552:6, 4431:3 The Church first. R5612:5 It will be the "sheep" (Matt. 25:31-46) that will be especially interested in praying for and preparing for those who are in the grave. In sympathy with God and Christ, they will be co-laborers in accomplishing the work for which Christ died. Any not so interested will be lacking the Lord's spirit, like the goat-class. R5531:6 Not that all in heaven shall come down and all that are in hell come up. R3074:6 CR278 As the world returns from the tomb, our thought is that they will come back in answer to prayer, as did Lazarus. SM226 Come forth to have testified to them that Christ died for them, because by that time the seed of Abraham will be completed and the blessing of the Lord shall come upon the whole earth. HG118:1 Mankind has no option but to come forth from the tomb in due time, because the ransom has been provided in their behalf. PT388:2*

That have done good

- Those who have had their trial and have passed it successfully. R4552:6, 3795:4, 2617:6, 1854:5, 1478:6, 722:5; Q830:2, 220:T Who have secured divine approval as worthy of eternal life. OV333 The trial of the Church, now in progress, is not a trial of men, to see whether they are worthy of human life and perfection eternally, but it is a trial of new creatures. R409:1 The righteous, faithful Christians. HG514:2 The justified and approved of God through Christ. R1853:3; Q218:T; NS316:4 Those who, during the present time, have heard the Gospel, and who have and use an opportunity to do good. R5108:6 This will include both the Little Flock and the Great Company, perhaps also the Ancient Worthies. R5105:3; Q309:3 Only the overcoming classes—the Church, the Ancient Worthies, and the Great Company. These alone can be said to have done well in the Lord's estimation

—passed divine approval. F709; Q219:1 There will be different planes of perfection—human perfection, the perfection that will be like that of the angels, and lastly the perfection that will come to those who shall be like Christ, that of the divine nature. Q309:3 Not done perfectly, up to the divine standard in thought, word and deed, because there is "none righteous, no, not one." (Rom. 3:10) The nearest approach to righteousness which is possible to any is purity of heart—righteousness of intention. F709; NS283:4, 316:4, 535:1 We shall not in this life be perfect as Jesus was; but Jesus had a perfect will, and we can also have a perfect will. To cover our defect, we have our Advocate, in whom God has arranged that we may be accepted. R5108:6 Since there is none good, the only sense in which one could "do good" would be by coming into accord with God by obedience. R4989:3 What the Apostle calls the just and the unjust (Acts 24:15), our Lord here calls the good and the evil. NS283:3, 316:4 There is a general division line between the just and the unjust, those who please God and those who please him not, the First Resurrection class and the latter resurrection class. NS535:1 Dividing the human family into two classes, he declares that there is a resurrection for both. It is for you and for me to determine in which of these resurrections we prefer to have our portion. NS534:5

The resurrection of life

- Full perfection. OV333; R5132:4; SM35 The First Resurrection. F665; R3026:6, 2630:4; Q818:6; NS119:1 Greek, anastasis, occurs 43 time in the New Testament. It signifies to stand again, or to raise up again; it is never used concerning the raising of a corpse, nor the mere revivifying of the machinery of life. It means the raising up again out of death into the full perfection of life from which Adam fell. F703 Instead of emphasizing the word anastasis by adding the article, the special resurrection is pointed out by calling it a resurrection of life, because those who share it will be perfected in life at once. R1512:1; SM34 The heavenly glory and condition, for which they have been prepared by the trials, the disciplines, the lessons, the chiseling, the polishings, of the present life. NS689:5 Their trial being ended, their full reward will be granted them in the moment of their resurrection. HG384:5; NS535:3, 586:3, 689:5 "Changed in a moment, in the twinkling of an eye." (1 Cor. 15:52) Q503:7 This resurrection of the just began with our Lord and will be completed in the resurrection of the Church which is his body. R1854:4 It will be unnecessary for them to wait for life until the end of the world's judgment. R1854:5 They that have done good will enter immediately upon their reward of full resurrection—human perfection. R1592:2 The faithful of past ages to perfect human life, the overcomers of the Gospel age to perfect life as divine beings. R2613:3, 722:5 The resurrection of the dead, so prominent in the Bible, is one of its unique features, one of its internal evidences that it is not of human origin. NS281:2

That have done evil

- The remainder of the world who have not been acceptable to God; not only heathen, but including all who, having heard something respecting Jesus, have not responded to the privileges afforded them—have not consecrated themselves fully and completely. F710; R5132:4; NS283:5, 316:6 Includes many "highly esteemed amongst men" (Luke 16:15), many noble, wise, rich, great and learned. F710; NS284:3 Those not having come up to the divine standard of worthiness for the resurrection of life. NS284:3 Those of the spirit begotten ones, who willfully walk after the flesh and not after the Spirit, having had their trial in the present life, will be accounted worthy of the second death. NS689:5 That have not secured the divine approval as being of eternal life. OV333 All who have not been children of God. HG514:2 Unapproved, but redeemed. HG192:1 The ignorant and the undeveloped. NS664:2 That resurrection will be for all the "unjust" (unjustified by faith and obedience); it will be for all the "evil"—all who have not been approved of God in Christ as "good"—all who have not escaped "the condemnation that is on the world." R3066:4, 4552:6, 2618:1, 1853:3; F665 None have been perfect; not even in their minds have they come up to a standard that God can approve. They are unsatisfactory, which means unfit. R5108:6 All who in this life repent of sin will form character which will be a benefit to them in the age to come; their

progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. R2613:3, 722:5 While blinded ones will not be held entirely responsible for their blindness, since they have been blinded by the god of this world, they are nevertheless to some extent responsible and will be handicapped in the future in proportion to their degree of present willfulness in sin. R3902:5 Those who take a thousand years to make good will not get as high a reward as those who, by self-sacrifice, now prove their love for the truth and die for righteousness sake. R5109:1

Unto

- "Unto," or, that they might have a resurrection "by" judgment. HG232:3, 228:6; NS284:2 It does not say that all of the unjust ones will be raised up. This will not be the case. Only such as conform themselves to the laws of the kingdom will be raised up. R2630:4 The Revised Version labors with a false thought in speaking of a resurrection of life and a resurrection of judgment. The proper translation would be "a life resurrection" and "a judgment resurrection." NS315:6 When all may have a trial, a judgment, under the favorable and righteous conditions which his Kingdom will inaugurate. R2402:4

The resurrection

- The mere awakening of the sleeping dead is not a resurrection. HG232:3, 228:6; NS335:6, 353:4 Greek, anastasis, an uplifting out of sin and death. R3388:6, 2630:4; F703; SM312 Anastasis is without the Greek article and hence shows no emphasis, indicates no special peculiarity. R1612:1 The whole work of the Millennial Kingdom will be a resurrection work. R4298:5 This raising up, or restitution, will begin speedily after the Kingdom has been established. NS335:6 It signifies to raise up again, and implies that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. NS284:5 Come forth, not to be tortured, but to be made acquainted with the fact that the Creator is both just and loving, powerful and wise. NS384:3 Adam was 930 years in dying. Similarly man's resurrection will be gradual, requiring the entire Millennial age. NS335:6 The gradual resurrection will be to their advantage in that it will permit the development of character inch by inch and step by step. NS335:6, 535:5 The wages of sin being death (Rom. 6:23), it was Jesus' death, not his three-and-a-half years' suffering, that was the ransom, making possible the resurrection from the grave. (Matt. 20:28) R392:6 Awakened in practically the condition in which they died, but surrounded by the new conditions of the Millennial Kingdom—Satan and every evil influence "bound," restrained, and truth, righteousness and every good influence surrounding them. HG384:6; OV382; NS520:5, 586:4 Adam will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again, of resurrection, of full recovery from his fall into sin and imperfection. This is the meaning of the word "resurrection"—standing up again. HG229:1 Full resurrection, full raising up to the life lost in Adam will not be attained by any of the world until the close of the Millennial age. R1853:5; NS353:4 We cannot suppose that any will be awakened until the knowledge of the Lord shall be well established among the living of the nations. NS284:4 The salvation or recovery of the race, or so many as will accept the grace of God in Christ when brought to a knowledge of the same, by a judgment-trial and restitution, called resurrection. R3106:6 Resurrrection in its full, complete, Scriptural sense signifies a complete raising up, out of sin and out of death, to perfection of being, perfection of life. R4793:6, 4298:5; Q819:T

Of damnation

- Rendered damnation only here and in Heb. 9:27. HG41:3 The word damnation, in the Greek, signifies a crisis, a turning-point, a decision. R4989:2 Greek, krisis, resurrection of trial, resurrection of testing, a gradual resurrection. The awakening will be a preparatory work, not the full resurrection, which will require the entire thousand years. R4989:5, 3066:4, 1853:4, 1592:2, 903:2*; F708; Q218:T, 818:4; NS335:6, 353:4, 535:5; OV333 The Greek word krisis is translated "judgment" in 39 instances, in only two others is it rendered "damnation. The word signifies simply judgment or trial, including the result or sentence, to enter life or death, at its close. R1374:3, 1371:2; HG41:3 Four

times properly translated in the context by the English word judgment, as it should have been here. NS315:3, 284:1 Our English language absorbs words and phrases from all languages, and thus it has absorbed krises from the Greek. We frequently use it, especially in connection with fevers. NS284:2 Crisis, decision. They will come forth to demonstrate fully whether they will come into harmony with God and prove worthy of life or not. Q504:T; SM35 A "resurrection of judgment," mistranslated in our Common Version "resurrection of damnation." R4793:5, 4791:6, 2705:6, 1853:3, 803:3; A147; PD61/72; Q742:2; SM312; NS315:3, 534:6; OV361 Those who have not heard the Gospel and who therefore have not had an opportunity of doing good. R5108:6, 2624:3; Q830:2 Not a judgment, or trial, for past sins; but another trial for life. F711; NS285:2 The rendering of our Common Version, "resurrection of damnation," is a serious error which has greatly assisted in beclouding the minds of many respecting the true import of this passage. F708; NS315:4 The translators of our common English version supposed that there was no hope except in the present life, and consequently could think of no object God would have in calling the unjustified from their graves, except to damn (condemn) them publicly. R1853:3; OV361; Q504:T Not come forth to be damned or condemned. They were "condemned already" as children of Adam because of his sin. It was from that sin and its condemnation that Christ died to set them free. They will come forth free from that condemnation in a judicial sense. HG434:2 The word judgment sometimes signifies merely the execution of a verdict, or decision reached, but it means in a fuller sense the process of trial, including also the decision or result of trial. R408:3 Meantime the unwilling, the disobedient, will be cut off in the Second Death, the death punishment everlasting will be visited upon them, they will have no hope of a future resuscitation. NS353:5 If they resist, they will die the second death; if they respond, they will be raised up to perfection. Q504:3; NS670:6, 664:2, 635:5, 535:5 "By judgments"—chastisements, corrections, with reward for every good endeavor. SM312, 34:1; NS782:6 With no outward show, the Kingdom of God will be in the midst of mankind, a spiritual power, restraining and controlling, punishing sin and rewarding righteousness, and thus affecting a resurrection, a raising up by judgments, stripes, disciplines and rewards. NS513:2 Perhaps seeing in one the intention of robbery, allowing him to go to the length of making every preparation, and then just before the committal of an overt act, smiting his hands with paralysis. NS285:6 The future would teach all, not only what righteousness is, but what the joys of righteousness are. Each would begin at once to have a reward for every good endeavor, and thus experience the resurrection. NS286:2 Present wrongdoing, in proportion as it is committed against light, makes its mark upon the characters of men; but this judgment, recorded in the characters of men, is not the judgment here referred to. NS285:2 Illustrated by the trial of a child by his parent after chastisement to see if he really will do better. F711 Signifying that the Millennial age arrangements will differ from those of the present and past ages, in that while now judgments (rewards and punishments) are deferred, whereas then they will follow immediately every act and word of obedience or disobedience. R3066:4, 3063:4 The object of the ransom was not to justify sin, nor to bring back the sinner to continue a life of sin, but to afford each an individual trial for life. R408:3 Now the Lord does not judge among men. Earthly prosperity is not proof of divine favor, and earthly adversity is not a proof of divine disfavor. (2 Tim. 3:12; Psa. 73:7) NS285:4 "Know ye not that the saints shall judge the world?" (1 Cor. 6:2) We see, then, that the judgment of the world is separate from the judgment of the saints. NS285:2 Obedience of will or intent shall be the first requirement; and as this is obeyed, restitution will commence. As gradually imperfection and weakness shall give place to strength and perfection, correspondingly less allowance will be made for transgressions by the Mediator-Judge. R1261:3 The trial of the world, when Satan and evil are bound (Rev. 20:2), will be less severe, and the prize for which they will be running will be less glorious, than that for which the Church runs. R409:1 They will be made more and more alive, and less and less dead, as the thousand years progress, and none will get the resurrection life until they are raised to the condition of perfection—perfect life in the image of God, which was lost by Adam. R4989:6, 4794:1, 3410:2, 3026:3, 2833:2,

2714:5 Condemnation is no more the equivalent of judgment than damnation is. The process of judgment will result either in justification or in condemnation, according to the merits or demerits of each case. R1330:1* Be judged again—they were tried and condemned once already through Adam, and a second chance for life comes to all through Christ Jesus—an individual chance. R408:3 They will come forth from the grave to have the truth testified to them, for their acceptance or rejection. Their final judgment will be based upon their course under trial after the truth has been testified to them. R1478:6, 1359:2 It will be a restitution by judgment, or a resurrection by or according to judgment: a judgment according to their obedience or disobedience. R1853:5 Of judgment (Revised Version); coming forth to shame and contempt, which will continue until he shall, under the judgment of that time, learn the lesson and form a better character; or, refusing to do so, be cut off in the second death. R5396:5 A resurrection effected by "judgments," disciplines, chastisements, which will develop in them character. R5017:6, 2613:4, 722:5 Illustrated by the case of Julian Renfro, 21, a Higher Critic, who challenged God to strike him deaf and dumb, or blind. A moment later he collapsed without the power of speech, afterward expressing in writing his faith in the Lord. R3388:6 To be disciplined, to receive stripes in proportion to the willfulness in which they have cooperated in their own downfall into mental, moral and physical degradation, but to be helped by the stripes, to be corrected in righteousness, if they will. R3795:5 In that searching judgment there will be a reckoning, even for every pernicious word (Matt. 12:36). Then the masses of mankind who will to obey are to be gradually raised up to perfection of being, as well as of knowledge. R1654:1; F665 While judgment will pass against one who fails to make progress and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who seek righteousness and make progress in harmony with the laws of the Kingdom. R4794:1 In the new trial or judgment, the same principle as in Adam's case will hold true again—the redeemed are appointed to life if they will obey the great Law-giver; they are not "appointed" to die, and none will die except as willful sinners in the second death. R2823:1 The "times of regeneration" (Matt. 19:27,28) are the same which St. Peter styles the "times of restitution" (Acts 3:21), the times or years of the Millennium, the times of "resurrection by judgment." R4556:3

- "God hath appointed a day [1000 years—2 Pet. 3:8] in the which he will
- judge [grant trial to] the world in righteousness [equity] by that man
- whom he hath [afore] ordained [the Christ]." (Acts 17:31) R3028:6, 1505:2; NS285:1

30

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

Of mine own self

- Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

Do nothing

- When he was risen from the dead, he no longer said, "I can of mine own self do nothing"; but on the contrary, he then declared, "All power is given unto me in heaven and in earth." (Matt. 28:18) R745:4 On so important a question as the equality of the Father and the Son, we must not rely upon any man's testimony except that of the inspired writers of the Scriptures. R5747:6

As I hear

- Of my Father. R5378:3

I judge

- I speak. R2318:6 Testimony is to be taken. This indicates that the destiny of those who come up to judgment (verse 29, Revised Version) is not fixed beforehand. HG336:6

My judgment is just

- That the judgment will be fair and impartial, and with due consideration for the circumstances and the

opportunities of each individual, is also assured—by the character of the Judge, the Christ. R2612:6, 1383:6

Not mine own will

- The Father and the Son are one in mind and purpose because Jesus gave up his own will and took the Father's, just as we must give up our will, mind and spirit and receive the Father's if we would be heirs of God and joint-heirs with Jesus Christ our Lord. R296:3 Though tempted in all points like as we, his brethren, he ignored his own will and all suggestions from others contrary to God's plan, and obeyed God implicitly. Therein lay the secret of his success. R1125:5; HG292:6 Self-denial, self-renouncing and fasting in the highest and fullest sense of the word is enjoined, with fasting from both good and bad fleshly desires in the interest of the new creature and for effective service. NS154:2 He submitted himself to all the Father's will and thus proved his loyalty. R5421:6

The will of the Father

- Therefore he and the Father were one. (John 10:30) SM493 Jesus' claim was that he was "a Son," an obedient son. R369:5 There was no disloyalty on the part of Jesus—he never said he was the Father. CR290

Hath sent me

- Claiming no higher honor than to be the Father's agent and messenger. HG297:2 Instead of being the Father masquerading as a man, Jesus was the Logos, the Word, or Message of God, whom the Father had sanctified and sent into the world to be the world's Redeemer. R5378:6

31

John 5:31 *If I bear witness of myself, my witness is not true.*

I bear witness

- In the next several verses Jesus refers to a few witnesses: himself, verse 31; "another," verse 32; John, verse 33; his works, verse 36; the Father, verse 37; the Scriptures, verse 39. R2011:6*

32

John 5:32 *There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.*

There is another

- This means that there are two persons, for in no other way could one exalt and honor another. R4165:2

35

John 5:35 *He was a burning and a shining light: and ye were willing for a season to rejoice in his light.*

A burning

- Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive. R4967:3; CR125

Shining light

- The Apostle distinguishes between the messenger of the light and the light itself. Here our Lord speaks of John the Baptist as a burning and shining lamp (mistranslated light). A totally different Greek
- word [phos] is used when our Lord is spoken of being the Light. (John 1:4) R2409:2

For a season

- When he had announced Jesus as the Messiah his work soon began to wane, as he had testified it should do, saying of Jesus, "He must increase, but I must decrease." (John 3:30) B260; R968:5

36

John 5:36 *But I have greater witness than that of John: for the works which the Father hath given me to*

finish, the same works that I do, bear witness of me, that the Father hath sent me.

The Father hath given me

- He ascribed always the honor to the Father. He was merely the Finger of God. R5920:2 Recognizing our Lord Jesus as a god, a "mighty God" and that the Scriptures clearly tell of his greatness, they also tell of his full harmony with the Heavenly Father, Jehovah, and his full submission to the Heavenly Father's will in all particulars. R4051:5, 2726:1

The same works

- Teaching that since he came, his work and the Father's are one and not distinct one from the other. R52:4*

Bear witness of me

- Bearing out the thought that the miracles that our Lord did were only intended to establish his identity, and not with a view of establishing a precedent for the healing of the world or the Church. R3495:5

37

John 5:37 *And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.*

Which hath sent me

- Proving that the Father and Son are not one in person. If they are two persons, which was first? The names themselves explain: Father signifies sire, life-giver; Son signifies offspring. R1904:5

Nor seen his shape

- Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. "No man hath seen God at any time" (John 1:18), yet all of God's children have seen him, known him and held communion with him. B122

39

John 5:39 *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

Search the scriptures

- Our Lord's words express the mind, the will, the Spirit of God. Hence we have continually set before us, as necessary to our victory, the study of the Word of Truth. E204 He who has not a knowledge of the divine revelation, the divine plan, cannot have a Scriptural hope, cannot have the legitimate results of such a hope, namely, the anchorage of the soul, sure and steadfast. (Heb. 6:19) NS505:4 Only by coming into a condition of heart-harmony and teachableness, and then by a full consecration receiving the holy Spirit, can we hope to understand the divine message and obtain the eternal life it promises. R4334:4 Under divine providence apostles, prophets and teachers are necessary, indispensable. But no words of man are to be taken as instead of the Word of God. Man's presentations are to find acceptance only in proportion as they are found to be in harmony with the Scriptures. R4334:4 The Jews came to Christ with their doubts; his reply was not for them to pray, but to search the Scriptures. Prayer and intellectual activity cannot be separated. R653:4* God has so much more to tell us than we have to tell him, let him speak much, long and often through his Word. R597:6*, 317:1* More of a reproach than a command or invitation, "You search the Scriptures because you think by them to obtain everlasting life, and these very Scriptures you are searching also testify of me." R2011:6*, 692:1*

In them ye think

- Strictly scrupulous in the slightest ritual performances, in the observance of these forms they thought they had eternal life; but now he who was to bring life and immortality to light had come. R358:4*

40

John 5:40 *And ye will not come to me, that ye might have life.*

Ye will not come

- No one can expect to be taught of God while in that self-sufficient and dishonest condition of mind which boasts of knowledge and faith which it lacks. R2965:5 Although obedience to the laws of Christ's Kingdom will be enforced, no man's free moral agency will be interfered with: these words will be true of those who then know of and fail to gain life, as it is true of some now. R2051:4

42

John 5:42 *But I know you, that ye have not the love of God in you.*

The love of God

- We are to distinguish between natural love and the love of God. All mankind has some share of natural love—self-love, love for family, friends. But the love of God is different—unmerited, sacrificing love. R2648:2

43

John 5:43 *I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.*

In my Father's name

- Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

Ye receive me not

- Not because of a lack of prayer, but because they sought honor of another, and not the honor which cometh from God. (verse 44) R653:4*

In his own name

- Boastingly. B357

Him ye will receive

- Papacy's unparalleled success, as a counterfeit Christ, deceiving the whole world, has amply fulfilled this prediction. B357

44

John 5:44 *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*

How can ye

- Upon no class does this trial come with greater force than upon ministers. With them it means truly the loss of all things—reputation, friends, often those of the family circle, and the present means of earning a living, and necessitates the turning to something new and untried. R956:5*

Believe

- Continue in proper discipleship. R4208:1

Honour one of another

- Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and his gospel, it has been, and still is, selfishly used and abused. D61 The Protestant clergy receives much of the same homage and reverence against which the reformers of the sixteenth century protested. It is a general weakness of fallen human nature to take all the respect, honor and authority others are willing to accord. R1135:6 Everything is done to impress upon the people the idea of the superior learning, dignity, and sanctity of the clergy. R956:1* There are many consecrated ones, desirous of the prize, begotten of the spirit, who are partially overcome by the allurements of the world. They try to walk a middle road—to keep the favor of God and the favor of the world,

forgetting that "the friendship of the world is enmity with God." (Jas. 4:4) A214 A temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. This is the fear of man that brings a snare. (Prov. 29:35) R4208:1; D61 Hindering some of even God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock accept to secure the golden fleece. HG715:4 The "wise and prudent" prefer honor one of another rather than that which cometh from God only. Instead of coming out more and more boldly for truth on unpopular subjects, they put their light under a bushel until it is gone out. R2639:6 He that values reputation more than truth, how can he believe? R24:6*

45

John 5:45 *Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.*

Even Moses

- God dealt with only one man in connection with the making of that Law Covenant, Moses, who stood in the position of father to the whole nation, the nation being regarded and treated as children. R1725:3

In whom ye trust

- As in Jesus' day believers in Moses rejected Christ, so now we find those claiming to trust in Christ, who reject Moses, in spite of Jesus' having endorsed him. R691:6*

46

John 5:46 *For had ye believed Moses, ye would have believed me: for he wrote of me.*

Had ye believed Moses

- Equivalent to saying that in the deeper sense Moses, in telling of the Seed, covers the Gospel in its fullness, though deeply hidden. This dept of Moses' writings is the cause of the Jews' rejection of Christ, as well as of the modern Christian rejection of Moses. R691:6* The manner of the unbelief of the Jews was that of failing to see the spirit of their sacred writings. To them the truth was veiled, because of the veil upon their hearts. R692:4* Disbelievers in Moses are of necessity disbelievers in Christ. To reject Moses after Christ has endorsed him is not characteristic of a believer in Christ. R691:3* All who believed Moses and were taught of God were able to receive him when he was present in the flesh. R40:1*

He wrote of me

- There is, it may be safely said, more gospel in Genesis than in Matthew. This fullness of the gospel was given in Genesis in the sense that the undeveloped seed contains all that can be produced from it. R692:1*, 67:3* The method by which Moses wrote of Christ was not direct statement, but by figure, type and allegory. Even in his most direct words he did not say Christ, though that was what he meant. R692:3* In the Law, in types. R4352:3; B177 Moses wrote of the ransom (1) in every sin offering enjoining the life of the beast; (2) when he told of how God clothed the guilty pair, expelled naked from Eden, with coats of skins; (3) in the narrative of the offering of Isaac; (4) by showing the ratifying of the typical Covenant with blood representative of his own; (4) by showing the necessity that the firstborn be under the blood of the Passover lamb; (5) in the types of the Day of Atonement; and (6) in the typical Jubilee year, announcing the times of restitution of all things. R692:6 Moses taught restitution in type, in the Jubilee arrangement, in which land and all possessions lost were fully restored. R413:1 Moses, in some particulars, in some of his transactions, was a type of our Lord. R4058:1 Proving that Moses did not die 500 years before the Pentateuch was written, or that writing was unknown in his day. Q633:3

47

John 5:47 *But if ye believe not his writings, how shall ye believe my words?*

His writings

- The Lord thus authenticating the reliability of the Mosaic record, as opposed to the concepts of the Higher Critics. R3724:4*

John 6

1

John 6:1 *After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.*

After these things

- A year after the previous chapter. John's Gospel evidently was not so much to give a history of our Lord's life as to mention incidents omitted in the other Gospels. R3502:3, 2435:1 These incidents are accredited to the early part of the third year of our Lord's ministry. John the Baptist had been in the prison at Machaerus for about a year and had just been beheaded by King Herod. R4138:3 The beheading of John, concern among the followers of Jesus over his and their safety, the sending forth of his disciples and the seventy—all called attention to Christ and his Messiahship. R4139:1, 3780:1 Somewhat previous to the martyrdom of John the Baptist, the Lord had sent his disciples to preach in the villages of Galilee. The news of John's death and the possible effect upon their work of the royal wrath seems to have brought them all together again to take counsel. R1754:2

Over the sea

- From other accounts we learn that our Lord's crossing of the Sea of Galilee at this time was for needed rest. R3502:3 Another reason was that his disciples, whom he had sent forth two by two through the various cities had now returned to him, and doubtless needed rest and a measure of peace and quiet to report and get needed instruction. R3502:6 The third reason was that at this time the news had just reached Galilee that Herod had caused the beheading of John the Baptist and his army had been vanquished by that of Aretas, unquestionably stirring the people and to some extent unfitting them for the hearing of the Lord's message. R3502:6 Still another reason was to give the occasion for this miracle. R3503:1 Possibly he thought that his ministry was not yet concluded, and that Herod, having shown such boldness against John, might seek to interfere with his labors and the completion of his ministry. R3332:3 Possibly he feared that a rebellious spirit might be aroused amongst the people, and that his teachings would seem to foster this. R3332:3 Possibly that he might contemplate the character of the work he was to do. R3332:3 Probably in part for private meditation and conference with his disciples, who undoubtedly would be greatly agitated by the news of John's death, and needed his calming influence and assurance that Herod could have no power over them, except such as might be permitted by the Father. R2435:2 Several of the apostles being fishermen, whose boats were at their own disposal, and the Sea of Galilee being small, the undertaking was not extraordinary. R3503:1 Landing near Bethsaida, the home of Philip, one of the disciples, at the north end of the lake. R4139:2 Just outside the boundary of Herod's dominion. R2435:3, 1754:3

2

John 6:2 *And a great multitude followed him, because they saw his miracles which he did on them that were diseased.*

A great multitude

- Not only of those who had heard Jesus, but other multitudes on their way to Jerusalem to attend the Feast of the Passover. R2643:2 Multitudes, coming along the road to Jerusalem, heard of the presence of the Great Teacher in the vicinity and tarried. R4139:2, 2435:3 Evidence of his growing popularity at this time. R3332:3 In some respects picturing the world during the Millennial age.

R3781:4

Followed him

- The boat was in full view of the shore for probably all of the distance, they thus saw the boat and judged its objective point. R2643:2 They had a heart-hunger, although they knew not what it was really; they longed for better conditions than surrounded them, and this great Teacher seemed to have words such as none other had for them. R3332:3 Being so deeply interested and noting the direction in which the boat was steered, they traveled afoot, a considerable distance, to the same place. R4139:2, 3780:1, 3503:1

3

John 6:3 *And Jesus went up into a mountain, and there he sat with his disciples.*

Sat with his disciples

- They probably spent a day or two in rest and comparative privacy, communing respecting the interests of the work. R3503:1, 2643:2 Just so the Lord would have all his disciples come to him for counsel, rest and refreshment. "He never asks of us such busy labor as finds no time for resting at his feet." Nor would he have us rest too long when other weary hearts are waiting for our ministries of love and consolation. R1754:3

4

John 6:4 *And the passover, a feast of the Jews, was nigh.*

The passover

- According to Jewish custom, hundreds of thousands were en route to the feast, business was practically suspended by a considerable portion of the population. R4139:1, 3503:1

5

John 6:5 *When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?*

When Jesus

- The miracle of the feeding of the five thousand is the only miracle that is particularly described in all four of the Gospels. R3502:3

Saw a great company

- Jesus knew that with the vast majority the object in coming was merely curiosity, not faith or desire for instruction; notwithstanding, as always, his generous heart was full of sympathy. R2643:3 From the other Gospels we learn that the day was spent in healing the sick of the multitude, and preaching to them the things pertaining to the kingdom of God, and that it was toward evening that they were miraculously fed. R2435:3

He saith

- Quite probably he and the apostles taught the multitude for some time before the miracle of the feeding was performed. The Gospel narratives are very brief and pass over small and irrelevant details. R3503:2 In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life inch by inch, hour by hour. R3332:3

Unto Philip

- Whose home town was nearest and who therefore would be supposed to be best acquainted with the vicinity. R4139:3, 3503:2, 3332:6, 2643:3, 2435:5 Philip seems to have had a rather business turn of mind, an excellent disposition to have among the disciples of the Lord: nevertheless it is inclined to think of earthly means rather than to exercise faith in the Lord. R3503:2, 4139:3 The business head is very useful if restrained by love and faith; love, that it not allow business interests to take sole charge of spiritual affairs; faith, that these not be permitted to ignore faith in the Lord and the power of his might. R3503:3

Whence shall we buy

- Note our Lord's wise method of instruction, stimulating thought. R4139:3 The dialog between Jesus and the disciples reconstructed from the four Gospel narratives. R2643:5

That these may eat

- The people seem to have been so engrossed with the good tidings that they entirely forgot their own necessities. R2435:5 The Lord sees the dark night of trouble approaching, but before sending the people away he instructs all who are his disciples to supply them with something to eat; with spiritual food, truths pertaining to the Kingdom. R2436:1

6

John 6:6 *And this he said to prove him: for he himself knew what he would do.*

To prove him

- To stimulate the thought of Philip and the other disciples, and thus to prove or test them and develop their faith in him. R2643:3

7

John 6:7 *Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*

Two hundred pennyworth

- His suggestion was that this ($32 worth) would be a considerable sum for them to spend, and that less would do no good. R4139:3, 3503:2, 2643:3 About $200 worth, according to our present day reckoning. R3332:6

8

John 6:8 *One of his disciples, Andrew, Simon Peter's brother, saith unto him,*

Andrew

- Whose mind seems to have been less practical than that of Philip. R3503:3 All the good and helpful suggestions for the interest of the Church do not always come from one quarter. Often, the Lord uses stumbling lips and illogical reasonings as the basis of blessings to themselves and others. R3503:3

Saith unto him

- Apparently thinking of our Lord's power, but scarcely able to realize so great a miracle. R2643:3 Our Lord had use not only for the broader mind of Philip, but also for the simple and less logical mind of Andrew, and used the latter's suggestion by calling for the little supply. R3503:3

9

John 6:9 *There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?*

There is a lad here

- Jesus did not tell the apostles to get wagons and go to town for bread and meat, but to use what they had. So we should use all our talents; use what we have, and we shall receive the blessing therefrom. R5419:4

Five barley loaves

- Philip was too practical, too much of a business man, to have even thought of mentioning such a morsel of food in connection with the supply of so large a multitude. R3503:3 The loaves of that country and time were about the size of a small flat pie and very similar in shape. R4139:4 The poorest and cheapest sort of bread. R2643:6

Two small fishes

- The kind of fish described by the Greek word used implied very small fish, like herring. R4139:4

But what are they

- He had hardly offered the remark about the lad and the fishes, when he felt ashamed of it. R3503:3 We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. It is sufficient for us to know that some are hungry for truth, and that if we will, the Lord will bless us in ministering it to them. R3333:5 It requires faith to go forth and to hope to accomplish the great harvest work under present limited conditions, but the Lord, the Chief Reaper, will make it sufficient so that all who are really hungry may be fed. R3333:6

10

John 6:10 *And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.*

Make the men sit

- No objection is offered to this command which might make them appear foolish, to prepare a feast when apparently no feast could be spread. They were beginning to learn the power of him who could fill their nets with fish and they obeyed; the Lord did the rest. R3780:5, 4139:4

The men sat down

- In ranks or rows, in groups of fifties and hundreds, upon the grassy slopes. R4139:4, 3503:5, 3333:1 The people were accustomed to a certain method of arranging themselves in groups of fifties and hundreds for general feasts. R2643:6 The confidence of the people in Jesus and his apostles is clearly manifested in the fact that at that late hour they were willing to be directed. R4139:4

About five thousand

- The Gospels give two distinctly different miracles of feeding the multitude. In one case it was 5000, in the other 4000; in one a lad provided five cakes and two fish, in the others the disciples provided seven loaves and a few fish; in one the fragments filled twelve baskets, in the other, seven. R4617:2

11

John 6:11 *And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.*

Took the loaves

- The lad who had the loaves and fishes and who put them at the disposal of the Lord, we may be sure was greatly blessed, although we hear nothing further of him than is here mentioned. R3334:1 The boy was willing to put his all at our Lord's disposal, instead of attempting to sell it to the hungry at famine prices. R3334:1 Probably they were purchased from the boy. R4139:4 Jesus could have turned the stones into bread and thereby fed the multitude. He could have ignored the little supply on hand as insignificant, but that was not his method. So his followers should learn not to despise the little things, but use them so far as possible. R3503:4 Miracles are only to be expected after we have done all in our power with the means at hand. R3503:4 As the Lord used the barley cakes and fishes as the nucleus for this miracle, so in nature he uses the seed wheat as the basis for the miracle of the crop gathered in harvest. R3503:5 Notice that the feast for which our Lord returned thanks was not a sumptuous one, served in elegant decorated ware, but plain barley bread and dried fish. R3781:1, 2643:6 To thankful hearts the plainest of food will be more appreciated, more happifying, more satisfying than to others. R2644:1 Both in quantity and quality many people of our day are overfed. Plainness and simplicity of food would not only be more healthful, but would leave much more time for spiritual refreshment. R3781:1

Given thanks

- If the Master himself thus acknowledged that every good and perfect gift cometh down from the Father of Lights, how much more should we. R4139:4, 3780:6 Gratitude to God is appropriate however simple our bill of fare. R3781:1 Our blessing of the bread does not increase its quantity, its bulk, but it does increase its value, its efficiency. The peace of mind from proper acknowledgment prepares our nerves as we partake of food. R4139:4, 3780:6, 2644:1 It would be inappropriate,

however, to intrude upon the customs of a host family, nor is it always appropriate to openly manifest thankfulness in a restaurant. We might well refrain if our conduct would be misapprehended as Pharisaism. In such cases, however, the heart should always render thanks. R3781:1 Proportionately the thankful Christian should be less troubled with nervous dyspepsia than are others of the same physical and nervous temperament. R4139:5, 2644:1 We advise the custom of the Bible House family; breaking together the spiritual manna and feasting thereon at the same time of the partaking of the earthly food. R4139:5

He distributed

- Apparently it grew as they were broken, much after the manner of the widow's cruse of oil, which flowed incessantly until all the pots had been filled. R3503:5 Quite probably the increase was while being broken in the Lord's hands, though possibly also the increasing continued at the hands of the apostles as they in turn distributed the food to the people. R3333:1 It is not for us to explain the miracle, but to recognize that God is the giver of every gift, and that miracles are in operation about us every day: the seed germinates and grows, we know not how. R4139:5, 3503:4, 3333:2 The same amount of barley that composed those five loaves, if planted, might have brought forth a harvest sufficient for the five thousand. Two fishes, in the ordinary course of nature, in a short time might have brought forth a sufficient supply of fish for the five thousand. R3333:2, 3503:4 We can analyze a grain of wheat and could construct something very closely corresponding, but we could give it no life, no germ, no power to produce. This is a miracle, too, but so common that we overlook it. R4139:6, 3333:2

To the disciples

- Jesus dealt first with his disciples, representing the elect. To these he gave bread, which, after the multitude was seated, was distributed amongst them. So the Lord has called the Church to be the elect, and breaks for them the bread of life. By and by the whole world of mankind, in their own rank and company, will be ready for the food, and shall have an abundance and to spare. R4141:5, 3781:4 The miracle was intended to inculcate some important lesson of faith or practice, not so much for the public, as for his special followers, his disciples. R3333:4

The disciples to them

- They were thus the better witnesses of the power of the miracle, and the people were more or less made acquainted with the apostles, who perhaps later on, after Pentecost, met many of them, and, as the Master's representatives, bore to them the heavenly bread. R3781:2 Without faith in the Lord they would undoubtedly have refused to take any part in the proceedings, fearing that it would bring reproach and ridicule upon them. R2644:2 The Lord has already made provision sufficient in quantity and variety, and he bids each of his specially consecrated ones to have faith, and go forth in the distributing of the food, trusting the result to him. R2436:4 As we have received of the Lord's bounty freely, so we are to distribute freely. Those who distribute will have the privilege of gathering up for themselves, that each may have more than he gave away. R3504:2 Let us see to it that we have generosity in respect to the spiritual as well as the natural food. R3504:2, 3333:6 Neither our duties nor our privileges are wholly measured by our own abilities. A proper faith in the Lord permits us to realize his omnipotent power, and that if he be with us in the distribution of spiritual food to the hungry, the little of means at our disposal may be so blessed as to accomplish marvelous things. R2644:2 As our Lord could have performed the miracle of feeding the five thousand without the instrumentality of his disciples, so now he could feed the hungry Israelites indeed without our aid. R2644:4

Of the fishes

- We offer no objection to those who claim that they have better health as a result of a purely vegetable diet, but do object to the claim that it gives special sanctity or acceptableness to God. Jesus not only ate animal food (lamb and fish at least), but miraculously created fish for food. R3098:3

12

John 6:12 *When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.*

When they were filled

- Not merely a taste of food, but a satisfying portion; all had plenty. R3781:3 At the very same time there were doubtless hungry ones in various parts of the world whom he could have fed; but he came not to feed the world, or stop their pain, but to redeem them and give evidence for belief in his Messiahship. R3503:5 It was a lesson of the Lord's ability to care for them as his followers, under all circumstances, under all conditions, and this lesson continues with all of his followers since. R4139:6 Those who are truly the Lord's people have similar miracles today, because in eating of the Word we partake of the spirit of our Lord. We must prefer these higher miracles, and consider them a stronger basis for faith than the poor Jews with the favors bestowed on them, great as were those favors. R3503:6 A meal consisting of barley bread and dried fish would not be partaken of as liberally as if condiments, sauces and sweets had been provided. Perhaps we would all know better when we had enough if we lived more upon the plain substantials of life, and did not too much pamper our appetites. R3781:3 It is further worthy of notice that the Lord's miracles of feeding and healing were performed, not upon his consecrated disciples, but upon others. His followers, having covenanted to sacrifice, might therefore, like him, avail themselves only of the natural means of recuperation. R1754:6 When Christ was weary, he rested; when he was hungry, he partook of food; and never in any case worked a miracle for his own present benefit, nor for his disciples. R1754:6 The Lord afterward, on another occasion (Matt. 16:9,10), sought to further impress upon the minds of his apostles the lesson of faith which this miracle was given to establish in them specially. R1754:6

Unto his disciples

- It was those who scattered to others who had their haversacks filled in the end and gained the supply for themselves. R3504:2

Gather up

- For their own future use. R2644:4 The first lesson was generosity, the second lesson was economy. So it should be with us, our generosity should be equal to our disposition to economize. R3504:1 Showing, first of all, the immensity of the miracles, and secondly, the lesson that we are to use the means which God has put into our hands, and not to expect unnecessary miracles. R2644:5 The disciples and the multitude would be very likely to draw the inference that, where there was such a power to create and to multiply, there would be no necessity for frugality. R2435:5, 2644:4; SM657 The same lesson might also be applied to our spiritual food. We are not to treat truths carelessly when we have eaten thereof and found satisfaction to our souls; but are to gather and preserve them for further and future use. R2644:5, 2436:6

The fragments that remain

- It seems reasonable to suppose that the small fragments left by the multitude were allowed to go to the birds and squirrels, and that the fragments gathered by the apostles were those broken by our Lord. R3781:4 Let us take heed to the fragments, too, that we may render up a faithful record of our stewardship, that we may see to it that the talents entrusted to us have not been buried in the earth. R3781:6

That nothing be lost

- None of the Lord's blessings and mercies are to be wasted. Willful waste brings woeful want. R3504:1, 3333:3, 2435:6 The Lord's people should be careful to avoid wasting, in earthly food and temporal matters, not because of selfishness and a desire to hold and accumulate, but, as the Apostle explains, "that ye may have to give." (Eph. 4:28) R2435:6 If our Lord Jesus were here, none of us would expect him to be wasteful. Our Lord was most economical. Although there was plenty of food to feed the multitude, he told his disciples to "gather up the fragments." R5002:4, 4139:5, 3504:1 The

lesson of economy is appropriate to us all, but in our experience the poorest of the world and of the Lord's people often have greatest need for this lesson. R3781:5, 3504:1, 2644:5

13

John 6:13 *Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.*

Twelve baskets

- Each of them gathered the full of his bag or satchel or haversack, in our text called a basket. R3504:1, 2435:5 Which they were accustomed to carry in their journeys. R2644:4, 2435:5 The memory is our "basket," our haversack, and divine provision is so bountiful that every disciple may gather his basket full. R2435:6 Those who distribute will find in the end their own vessels full. R2436:4

14

John 6:14 *Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.*

The miracle

- The only miracle particularly described in all four Gospels. R3502:3 An operation of divine power beyond our comprehension more than are the average affairs of life. R4139:6

That Jesus did

- A power Jesus had by reason of having received the holy Spirit, to do anything that might be necessary in God's service, and in the establishment of the Church, and the instruction of the people at that time. Q495:2

This is of a truth

- While the chief object of the miracle was doubtless to reinforce and establish the faith of the apostles, its secondary object and actual effect upon the multitude was very similar. R1754:6, 4139:5

That prophet

- Doubtless viewing it as an indication that if Jesus were proclaimed a King, he could supply his soldiers with food without a commissary department; and able also to give them the victory under all circumstances and conditions. R3504:4 As a matter of fact, Jesus in the flesh was not the great Prophet, though his work in the sealing of the New Covenant with his blood at Calvary was necessary before he could be made alive in the spirit. R3069:4 This great Prophet that God has promised is not a man, not of the human nature; but is the Lord of glory who has bought the whole world at the cost of his own life. R3069:4 Still further, from the divine standpoint, our Lord Jesus is to be the Head, and the faithful of his Church are to constitute the members of this great prophet. R3069:5

15

John 6:15 *When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.*

Make him a king

- After the miracle of feeding the five thousand. R1755:1 A repetition of the temptation in the wilderness. R1755:1 To have encouraged any such matter would be to have opposed what he recognized to be the divine arrangement. R3332:3

He departed

- He had not the slightest intention of alluring the people to his support and for the establishment of an earthly kingdom. R3850:4 Knowing that such was not the Father's plan. R1755:1 Our Lord's constant effort was to avoid publicity; to prevent his miracles and teachings from inciting the people, yet he constantly brought these testimonies or evidences of his authority and Messiahship to the notice of the Jewish clergy. C168; R4139:6 The most famous of earth's heroes have been its warriors;

Alexander, Julius Caesar, Bonaparte; but here is a hero who refused the honors of men, who instead of taking life, yielded his own that he might bring back to life the untold millions whose death has been caused by the tyrants of earth. R1063:3* Later, on Palm Sunday, the due time having come, he deliberately planned his triumphal procession, instead of hindering it, as here. R2745:2; C150

Himself alone

- Possibly his human nature felt the force of the temptation to accept of present advancement and at once enter upon the work of blessing the world, instead of pursuing the long and tedious purpose of God. R1755:1

16

John 6:16 *And when even was now come, his disciples went down unto the sea,*

His disciples went down

- Jesus had a twofold purpose in sending them away: first, to have private fellowship and communion with the Father in the mountain, apart even from his beloved twelve; and secondly, to give his disciples the opportunity to think over the miracle and talk it over by themselves in his absence. R3333:4 He sent the disciples before, not only as a test of their obedience but to give them a still further demonstration of divine power. R4140:1

17

John 6:17 *And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.*

And entered into a ship

- As the apostles learned the lesson of the Lord's provision, the very fear of Herod and what he might do to Jesus or them gave way, and they were ready, by nightfall, at the command of our Lord, to return to Capernaum. R4140:1 The fact that our Lord's conference with the disciples had a pacifying and strengthening effect is evidenced by their return that same night to Galilee, Herod's territory. R2435:3

18

John 6:18 *And the sea arose by reason of a great wind that blew.*

A great wind

- Representing the boisterous and troubled experience of the Church throughout the Gospel age. R4140:1

19

John 6:19 *So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.*

They see Jesus

- At the end of the age, in the midst of a great storm, the Lord appears to his people, and upon being received by them, their outward troubles and difficulties completely vanish. R4140:1

22

John 6:22 *The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;*

The day following

- After partaking of the miraculously provided supper, the multitude lay down. In the morning they looked for their benefactor, evidently expecting that he would miraculously provide for their breakfast. R4146:1

24

John 6:24 *When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.*

Seeking for Jesus

- Not from a clear apprehension of his divine credentials, but rather from curiosity and probably an increasing determination to push forward to the ruling position, from which they presumed he shrank from a sense of modesty. R1755:2

25

John 6:25 *And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?*

When they

- A number of them (we cannot assume very many) conclude that they would follow the great Teacher. R2651:1

26

John 6:26 *Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*

Jesus answered them

- He preached no sermon when he performed the miracle, but allowed it to have its effect; but now, instead of working another miracle, he preached a sermon, using the miracle as his text. R4146:2

Not because ye saw

- His reproof was not harsh, though it was quite pointed. R4146:2

Because ye did eat

- Telling them plainly that theirs was a selfish or mercenary interest, and not the kind that he desired to cultivate, an interest in the truth. R2651:1 Probably more of the common people than the aristocracy became his disciples. Now, as then, the interest of the poor, like the interest of the rich, is mostly a selfish interest. Few see the King in his beauty, the beauty of holiness. Few seek him as the bread of eternal life. R1818:2 Perhaps there was never a time in the world's history when humanity manifested more desire for physical healing than today. We could wish that there were a greater appreciation of soul sickness from sin. R4313:2

And were filled

- The trouble with the whole world is that they have either earthly aims or no aims at all, and of the two conditions the latter is the worse. Those with aims accomplish something, making two blades of grass grow where one grew before, thus benefitting civilization. The great majority, without ambition, merely eat to live and live to eat, merely animals of a higher intelligence. R4146:2

27

John 6:27 *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*

Labor not

- There are two general classes of laborers: the world in general, laboring for the things of this present life, and the followers of the Lord Jesus, laborers also, with great difficulties, but they have found the great Helper. CR16 We live in a time when there is a great hungering for knowledge, wealth, influence, power, everything. Our day is full of philosophies to satisfy these various hungerings of the soul. Yet these things do not satisfy even the worldly; they still hunger and thirst. Nothing will ever satisfy them but the living bread, the truth. R3334:4, 2436:1

The meat which perisheth

- Earthly food, earthly comforts, earthly pleasures. R2651:1 The more people are satisfied with earthly things the less inclination they will have for the heavenly things, and the more we are satisfied with the heavenly things, the less appetite we will have for the earthly things. R3334:4 The new nature flourishes at the expense of the old nature, and the new ambitions and desires at the expense of the old. Likewise when the old nature flourishes, it is at the expense of the new in all of life's affairs. R3334:4 Though necessary under present conditions, his followers will remember that the heavenly Father knoweth that they have need of these and will not suffer them to come to serious want. R4146:3

But for

- Live for, labor for, and enjoy the things unseen as yet, everlasting in the heavens. E196

Meat which endureth

- A spiritual nourishment, of which, if we partake, we shall attain eternal life. R2651:1 The food that would develop in them, not earthly, but heavenly ambitions, and lead to their satisfaction, would be food indeed and well worthy of every exertion to obtain it. R4146:3

Sealed

- Indicated, marked as his appointed channel for blessing. R4146:2 Marked him, granted him the evidences and proofs of sonship in the powers conferred upon him. The seal was the holy Spirit, the holy power of God, which acted upon our Lord Jesus, enabling him to do the miracles. R2651:2, 1755:2, Q495:2 When 30 years of age, Jesus commenced his ministry by consecration, typified in baptism, and was sealed as accepted to the divine nature, by the holy Spirit of promise. (Eph. 1:13) R329:4 The holy Spirit itself is the seal. E246

28

John 6:28 *Then said they unto him, What shall we do, that we might work the works of God?*

What shall we do

- This is just the point that Jesus wished to bring them to and that he wished to answer. R4146:3

Work the works of God

- As Jews they had before their minds the thought that God had made a covenant of works with their nation, with promises of eternal life attached thereto—the Mosaic Law Covenant. R2651:2 Many today ask the same question, hoping to please God by their works, and underrating the importance of faith. R1755:4

29

John 6:29 *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

This is the work

- Declaring that to believe on him would be a "work"—the only work that could possibly make them acceptable to God. R2651:3 There is work connected with believing; not a work with our hands, but a work with our heads and our hearts. R2651:6

Of God

- The work which God would be pleased with. R2651:6, 1755:4 The work most pleasing and acceptable to God would be their exercise of faith in him as the one whom God had sent in fulfillment of his promise to their fathers. R1755:4, 4146:3

That ye believe

- Not discussing the further step to the high calling of this Gospel age, but only the first necessary step in approaching God—justification. The thing necessary to justification is the acceptance of Christ as the Bread of Life. R2652:1

30

John 6:30 *They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?*

What sign

- Evidence, proof of our Lord's supernatural power and authority, proof that he was indeed the Sent of God, the Messiah. This was the object of the miracle, not the feeding of the multitude. R3503:5, 4139:6 Instead of realizing that they had already seen the sign, signet, or seal of God upon the Lord Jesus, not only in his spirit, but additionally in the manifestations of divine power upon them. R2651:3 No such gratification was granted them; they had sufficient evidence upon which to found faith had they been so disposed. R1755:4

That we may see

- What reason have we to think of you as the Messiah? R4146:3

And believe thee

- If sign upon sign had been given, the same "evil heart of unbelief" (Heb. 3:12) could reject ten signs as well as it could reject one—just as Pharaoh, who was more impressed with the first sign of Moses than by the succeeding ones. R2651:3

31

John 6:31 *Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.*

He gave them bread

- Messiah is to be greater than Moses. You furnished five thousand one meal and had the loaves and fishes to start with, but Moses fed our fathers for years in the wilderness without any bread as a start. R4146:4, 2651:4, 1755:4 They were good reasoners in some respects. Intending to stick close to the Scriptures, they would only accept a Messiah greater than Moses, able to feed them and all every day with bread superior to that which Moses gave. R4146:5

32

John 6:32 *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.*

Moses gave you not

- Do not credit that to the wrong source. R4146:5, 2651:4

My Father giveth you

- My Father, who sent the manna in the wilderness, has now sent another kind of bread—manna, not literal, but symbolical. R4146:5

The true bread

- Pointing out that the manna given in the wilderness was typical of the true Manna, the true bread of eternal life—himself and the truth he proclaimed. R2651:5, 5279:4, 38:3*; PD34/45 Showing that the comparison between himself and Moses was not as to who would give more earthly food and of a finer kind, but that he would give a heavenly food, a spiritual food, which would secure to them a heavenly life. R4146:2 Jesus, the salvation which he provides, and the kingdom blessings which are coming through him and the privileges of association with him. R3781:6 As the body is nourished by food, so is the spirit nourished by Christ. R29:2*

33

John 6:33 *For the bread of God is he which cometh down from heaven, and giveth life unto the world.*

Down from heaven

- Not merely like the manna from the clouds, but from heaven itself. R4147:1 If Jesus had no previous

existence, if he had not a special birth, how could we understand these words except as deceptive? R5767:6, 106:5*; OV328

Giveth life

- This gift of God, this bread from heaven, was a greater miracle than the feeding with manna in the wilderness. R1755:5

34

John 6:34 *Then said they unto him, Lord, evermore give us this bread.*

Evermore give us

- Note the similarity of expression here with that used by the Samaritan woman to whom the Lord mentioned the gift of life under the figure of the water of life, "Evermore give me this water." (John 4:15) R4146:6 From remote history people from every clime have sought for health springs and health foods that thus they might have a longer continuance of the present life, and, if possible, an annulment of death entirely. R4146:6 It is on such longings of the soul for continued life that patent medicines thrive. We are glad that there is such a longing for perpetuation of life. It becomes a basis for further investigation for eternal life. R4146:6

This bread

- They did not yet get the thought, but rather were getting a natural thought, that Jesus was telling them of a still higher class of manna, the partaking of which would yield eternal life. R2651:5

35

John 6:35 *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

I am the bread of life

- That bread of life is the truth, particularly the truth related to the great Redeeming work of Jesus. He is to be the Bread of Life to the world because he bought the world with the sacrifice of his own life. R5087:6 As the Church now partake of the merit of Christ's sacrifice, and become members of his Body, the one loaf, so in God's due time the bread of heaven is to feed the multitudes of earth. R5087:6 Part of the "table of the Lord" (1 Cor. 10:21), a board richly spread with a bountiful supply of divine truth—bread of life and meat in due season and honey in the honeycomb, and the choicest beverages of milk and wine, and of the pure water of life, clear as crystal. R1899:2

Cometh to me

- Not approaching as his hearers had done, coming across the lake, but as coming with hunger and thirst for righteousness, with a desire for the life eternal, and hence for the bread of life by which it might be attained. R2651:5

Shall never hunger

- Whoever mentally accepts the merit of Christ's sacrifice, and feeds upon it in his heart, feeds upon the flesh of the Son of Man; partaking of the privileges of restitution (or in this age, justification) provided in him. R2652:2

36

John 6:36 *But I said unto you, That ye also have seen me, and believe not.*

And believe not

- Their slowness to receive him, and the slowness of the people of Israel in general, was not an evidence that he was not the Messiah, but rather was an evidence that they were not in a condition to receive the Messiah. R2652:2

37

John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast*

out.

The Father giveth me

- It was not God's purpose that he should attract all the Jewish people, but merely that he should draw, by his gracious words and by his miracles, such as the Father had "given him"; such as were pleasing to the Father. R2652:2 Not all are called, not all are drawn. R5719:2 No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration, with the exception of minor children, one or both of whose parents are disciples of Christ. R5833:2

Shall come to me

- Having first been drawn of God through the truth (verse 44). NS344:4; CR131

In no wise

- The thought is suggested that there are many more worthy to have the Master's attention, that we are too insignificant, too sinful, for him to recognize. But faith holds on. R3848:3

Cast out

- Reject. R4476:2, 4147:6 Assuring us that the drawing of the Father which brings us to him will insure for us his aid, his succor, his assistance, his acceptance. Thus, if we fall it will be our own fault, because of failure to heed his voice. R4148:5 But he would also have us understand that it is no easy thing to follow him, for his was a thorny, difficult way, promising no gratification to the natural man. R540:3 It says not one word about his holding men who come so that they cannot go from him again, crucify him afresh and do despite to the spirit of God's favor. R1698:5

38

John 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.*

I came down

- In his pre-human condition, when in the form of God, a spirit being, Jesus was humble. He did not meditate usurpation of divine authority to exalt himself, to seek a name higher than his own, as Satan did. R5846:6

Not to do mine own will

- The Son was worthy to be the executor of the great plan of Jehovah, because he had no will of his own, but renounced his own will that he might be filled with the Father's spirit and do his will in every particular. E60 Our consecration, like that of Jesus, should be to do the will of our Father in heaven. The fact that you have any choice or preference as to what you shall do is an evidence of itself that your will is not dead. Consecration to a work of our own choosing merely, will never bring us the great reward. R317:1 Honey was forbidden in Israel's meat offerings to teach us that whatever is sweet to nature must be disowned, if we would walk after the example of Christ, who pleased not himself. R84:6*

The will of him

- At our consecration we say to the Lord, All my life is in your hands; do with it as you please. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter. R5086:5 The Master always had this disposition of reverence for the Father, and of full trust and confidence in the divine wisdom, love, justice and power. R5846:6 Holiness in the sense of complete submission to the will of God; loyalty, a complete giving up of himself to the Father's will, whatever it might be. CR462; R5421:6 God is the great master workman and Jesus is the great chief agent in doing all the work God intended should be done. CR346 Because he had fully submitted his will to the Father's will and he had made the Father's will his own, therefore they were one. (John 10:30) SM493 Instead of being the Father masquerading as a man, Jesus was the Logos, the Word, or Message of God, whom the Father had sanctified and sent into the world to be the world's Redeemer. R5378:6, 3076:4; CR290 There is one God, the Father, and one Lord Jesus Christ (1 Cor. 8:6), and nowhere in the Scriptures are these said to be equal in power and glory. R4107:1

That sent me

- Nor does the Son claim higher honor than to be the Father's agent and messenger. HG297:2

39

John 6:39 *And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*

And this

- In the next two verses the Lord seems to distinguish between the two classes of saved ones, verse 39 referring to the elect class of this Gospel age, and verse 40 to the general blessing upon mankind to follow this age, during the Millennium. R2652:2

Of all

- Everyone who obeys the leadings of divine providence, and attains to the likeness of our Lord Jesus in his heart intention (not perfection of the flesh), shall be saved in this great salvation. R2652:4

He hath given me

- The elect are frequently, as here, spoken of as specially given to Jesus, while the whole of mankind are referred to as his because bought with his own precious blood. R2652:3

Lose nothing

- Of such it is written, "No man is able to pluck them out of my Father's hand." (John 10:29) R2257:4 Not so much in respect to all who shall hear the tidings, nor to all who shall be drawn by the message of grace in Christ, nor to those who are called or invited to run the race of self-sacrifice, but especially in respect to the number who shall constitute the Bride of Christ, and to the character of all who shall be in that company. R2652:4

Raise it up

- To the glorious station of glory, honor and immortality. R2652:4 As the baptismal candidate gives himself into the hands of the administrator to be buried, and then to be raised. HG264:5 It is of God that the dead are to be raised, but by Jesus. Our Lord is the Father's agent in carrying out the entire plan of redemption. His power is delegated. He and the Father are one in man's redemption, though not one in person. R2001:2; F399

At the last day

- The seventh of the great week of thousand-year days; the Millennial day. R2652:4, 4148:4

40

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

That every one

- Not the joint-heirs, but the remainder of mankind whose ransom price our Lord Jesus has paid, and whom our Lord Jesus himself is to draw during the Millennial age. R2652:5

Which seeth

- Their blinded eyes being opened in that Millennial day, as the Lord promised through the prophets (Zech. 12:10); but not until the god of this world, who now blinds the eyes of their understanding, shall be bound for the thousand years. R2652:6

And believeth

- Even as the Father's drawing is not a compulsory drawing, so likewise the drawing of the Son will not be compulsory. R2652:5

I will raise him up

- To perfection also, though theirs will be an earthly, and not like the others, a heavenly perfection. R2652:6 If it be remembered that it is "God in Christ reconciling the world to himself," (2 Cor. 5:19) it will be seen that we honor both the Father and the Son. R27:5*

At the last day

- But not at the beginning as with the "elect" of the "first resurrection." R2652:6

41

John 6:41 *The Jews then murmured at him, because he said, I am the bread which came down from heaven.*

Bread which came down

- The Passover bread was unleavened. Leaven is a type of sin. Had he been of the Adamic stock he would have been leavened; but his life, unblemished, came from a higher, heavenly nature, changed to earthly conditions. R5192:4, 2772:3, 2272:1, 1636:6, 840:6, 466:6

42

John 6:42 *And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?*

The son of Joseph

- Evidently a sarcastic intimation that he had been born out of fornication. Even if Joseph was not his father, yet if he came into the world by natural generation, it would have been true, for he was conceived before Joseph had taken Mary as his wife. R443:3 Contrast this with the respectful conduct of the fallen angels, who said: "Thou art the Son of God," (Mark 3:11) and "I know thee who thou art, the Holy One of God." (Mark 1:24) R1680:1

44

John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

No man

- There is a measure of selection or election as respects the class invited to constitute "the Bride, the Lamb's wife." "No man taketh this honor unto himself, but he that is called." (Heb. 5:4) R4883:1; HG410:1 God has divided mankind into two general classes—one is in sympathy with its environment and general alienation from God, not only outwardly at enmity, but in their hearts loving sin; the other, much fewer in number, has a love for righteousness and an opposition to iniquity, and loathes their own weaknesses and blemishes. NS624:2; R5303:3; CR392 The Church is not privileged to say, "Come," to whosoever wills, but only to "as many as the Lord our God shall call." (Acts 2:39) HG410:1; NS743:4 There is an exclusiveness about this: the time had not yet come, mentioned in Revelation, when the water of life shall flow freely, and whosoever will may come. (Rev. 22:17) R4148:1, 2508:1; Q824:4 The Father is not drawing all mankind now, but only believers. He is leaving the general work of drawing the worldly for the next age, the Messianic age. R4783:6 Jesus declared, "I pray not for the world, but for them which thou hast given me." (John 17:9) Similarly our prayers and appeals do not need to be put forth on behalf of the world in general, but in the interest of those who have the ear to hear and the heart to respond to the heavenly calling of this Gospel age. NS644:1; R5939:4, 2508:1 God's missionary enterprise is much grander and more comprehensive than Christendom's. God's plan is first to elect a "Royal Priesthood" during this age and have that priesthood teach, rule and bless the world in the next age. R536:2 It is only the few who are being drawn to Christ by a knowledge of the truth now, because only a few have a knowledge of the truth. R4783:6

Can come to me

- As a disciple, a follower, a joint-heir in my kingdom; as a member of my Bride. R4516:3 In the present time, in the narrow way. R2759:5 The Father points them to the Son through the knowledge of simple truths. R5133:6 The Son receives these and acquaints them with the fact that he has already made atonement for sin. Then he guides them to the further privilege of the Gospel age, that they might become joint-sacrificers with him. R4352:5 Those whom the Father draws to Christ he, as an elder brother, receives as "brethren," and assists in walking in his footsteps in the narrow way of self-

sacrifice, even unto death. E146 No one will receive the holy Spirit without having been drawn to Christ, but some may be drawn without receiving the holy Spirit. R5133:6

Except the Father

- I will not draw my Bride, the Church, but the Father. R2759:5 The drawing is of God, and through his Word. Q282:1 But a small proportion of the nations was at that time drawn to Jesus by the Father through the word of grace. The great majority were blinded. R2615:2 The Gospel Church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father, "Given unto him." The world in the next age the Father will not draw, but the Lord Jesus will draw them to himself. R4387:6, 4049:1 Illustrated by the Vine, "the Father's own right hand planting." (Psa. 80:15); the Father making a marriage supper for his Son (Matt. 22:2); and John 10:29, "My Father, which gave them me, is greater than all." R4476:2 Jesus was the Father's agent, and he received them in harmony with the Father's arrangement. R5683:6 We must be drawn first before we can come to Jesus, and then we must come to Jesus before we can have access to the Father. (John 14:6) CR40 Our primary drawing and calling is of the Father up to the time when we accept his grace in Christ and make our consecration. R4645:2 The Father is credited with doing all the drawing of the Church, although our Lord Jesus and all the faithful of God have been his servants, represented by Eliezer, doing the calling and drawing in the Father's name. R1227:3; PD27/38 Thus we do not read that Isaac called his own bride and then acted as a mediator between her and his father, nor that Isaac had anything to do with the drawing at all. R4516:3, 4476:2; PD27/38; NS293:4 When the Church shall have been exalted as members of his Body, raised up as sharers in the first resurrection, then he will begin his drawing work, which will not be confined to a special class. R2759:5, 1227:1 During the Millennium Christ will "draw all men unto himself" (John 12:32) whether they hear or forbear. All the drawing thus far done has been done by the Heavenly Father himself; not by a mediator, nor by an advocate. R4476:2, 4148:2, 2330:5, 1056:2; E146, 414; HG181:6; NS568:6

Draw him

- Invite him. PD27/38; Q193:3 All of God's dealings with his intelligent creatures are on this principle of drawing, persuading and constraining, and not of compulsion. R1227:1; HG353:6 Instead of urging everybody to become his disciples and threatening them if they do not, the Master treats the subject in the very opposite style. NS344:5 There is room for difference of opinion in which the Father "draws" and "calls" the Church. Our understanding is that the Lord exercises a favorable influence upon a certain class only—an enlightening influence to the extent of bringing this class to a knowledge of Christ and of forgiveness of sins through faith in Christ. NS743:5 By the truth and by his providences. R1056:2 Whenever the truth reaches the heart and understanding, its influence is to draw, although the drawing may be resisted, not only in the present age, but also in the age to come. (Acts 3:23) R4783:6 That which the Scriptures speak of as a drawing of God seems to be a natural drawing along the lines of the flesh, not toward things sinful, but toward holiness, yet along lines which belong to the natural man. R5583:1 With some of the race, desire for God and righteousness has prevailed above the stupefying influence of the world, the flesh and the Devil. This class are drawn by the natural inclination of their minds Godward. SM428; R5320:2, 5053:6 In these persons that endowment which God gave to Adam and pronounced "very good" has been less impaired by the fall than it has been in others. Such naturally desire to have God's approval and his blessings. R5133:6, 5201:2 While those not born of religious parents have had a large experience with sin and alienation from God, others, born in a measure of justification, have had a measure of fellowship with God, as children of believers. These are in a favorable condition to be drawn of God. SM429 The Gospel message knows nothing of the ordinary mission work of rescuing drunkards, harlots and the profane. While not refusing publicans and harlots it did not go about seeking them. It waited for them to seek for righteousness. SM176 Even when drawn, by the opening of our mental eyes to the truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away." (Verses 66 & 67) R1056:2 The Father draws to the Son for "justification by faith in his

blood" those who love righteousness and hate iniquity, and are feeling after God, if haply they might find him. R4352:5, 4341:4 As Abraham did not send Eliezer to draw any maiden whom he met, but only one from among those already related to him, so God does not draw sinners (represented by the Canaanites, to whom Eliezer was not to go,) but only such as are already justified, in harmony with God—friends of God. R1227:2; NS293:5 Some of the Lord's followers were drawn to him of the Father before Calvary, and others have been drawn throughout the Gospel age; as the Apostle declares, "Even so many as the Lord our God shall call." (Acts 2:39) R4367:6

I will raise him up

- In due time he will draw all men, and it is for this purpose that the Little Flock is exalted and associated with him, that the knowledge of the Lord shall fill the earth and the power of adverse influences be broken. R1055:4 Exalt him. R2759:5

At the last day

- The Millennial day, "early in the morning" of that day. (Psa. 46:5) R2759:5, 2652:4

45

John 6:45 *It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

Taught of God

- The source of all true knowledge. (John 17:17; Prov. 2:6) R3550:3 God, however, does not teach all in the same time and way. For 6,000 years he has been teaching the world the exceeding sinfulness of sin and its bitter results. By and by he will teach them the blessedness of virtue and holiness. R385:1* If led of the Spirit, we will take God's point of view in every matter. Our love will beget a desire to know that we may do his will; our diligence and patience will leave no means unemployed to gain that knowledge; our faith in God will lead us to place implicit confidence in his word; our meek humility will cast out pride and love of self-exaltation. R385:5* God uses various instrumentalities for communicating his instructions. They may come through his disciples, teachers, evangelists, etc., but they must all be recognized as emanating from the Father through the Son. Q843:4 Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher. Likewise our Lord appointed special teachers under him, the apostles, and still others, to be under shepherds of the Lord's flock. E50 As our Redeemer said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father in heaven." (Matt. 16:17) NS516:5 We should avoid following human teachers as leaders. Their teachings should be received only so far as they harmonize with the word of truth. R386:4* Whoever the human agent may be that God has made use of to bring you a knowledge of the truth, he was simply an index finger to help you trace it for yourself on the sacred page. R1321:1 God is teaching us through the words of the Bible. CR454 This precious truth is God's message to you, not man's. No such high and glorious hope could ever have entered into the mind of mortal man, had God not revealed it by his Spirit. R1321:2 No one can be a true child of God, "taught of God," and have reached an advanced position in the school of Christ, without having come to an appreciation of the spirit of liberty, which is associated with the spirit of truth, without wishing liberty of conscience for himself, and without wishing to grant similar liberty to others. NS64:1 It is not God's plan to build each member up in the knowledge of the truth independent of every other member. Each member of the Body must perform its part toward the building up of the whole Body. R386:1* Kept from the Adversary's blinding influences, and on the contrary have the truth revealed to them. R2268:1 Thus able to comprehend the dark and "hard sayings" (Verse 60) of Jesus, the meaning of which cannot be made plain to the masses, though even the world may be taught what they do not mean. NS307:3 The letter and the spirit of the divine word being the keys of the mystery of God. R2419:3 The Master desired that the disciples should come under divine, providential instruction, which he indicated would come through the Word of God. R5319:6 In his own appointed way God would bring to our attention whatever

feature of divine truth would be "meat in due season" (Matt. 24:45) for the household of faith. R4685:4, 5615:4 The fact that the Great Teacher is present superintending the "harvest" work is, we believe, a further assurance along this line. R3856:5

That hath heard

- No man can act unless he first hear. Q282:1 Those of mankind who have no ear to hear, or who never hear the message, are not drawn, are not called. Q282:1 If there were twenty people outside the door, and of the twenty, ten were deaf, and I went out the door and shouted aloud, "Every one of you that will, come in, I will give you a ten dollar bill!" How many did I call? Only those that had the ear. Q282:1

Cometh unto me

- This is the sole object of truth. It is not given merely to gratify curiosity, nor simply to reveal God's character, but by that revelation to transform us into his likeness. R385:6* All who believed Moses and were taught of God were able to receive him when he was present in the flesh. R40:1*

46

John 6:46 *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*

Not that any man

- If Joseph had been his father, this would not have been the fact, for his (supposed) "father and mother" they knew (verse 42). R443:3

47

John 6:47 *Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

Believeth on me

- Not merely a mental assent to some facts connected with the divine plan of salvation, but a faith in the atonement sacrifice and conduct in accord with its opposition to sin; a living faith which manifests itself in obedience of heart. F160

Hath everlasting life

- Not that believers have everlasting life in the full sense of the word, rather that consecrated believers are begotten to newness of life, have the new life begun in them. F161 He made these statements before they had received the holy Spirit at Pentecost. This was treating them as though they had the full initiation into the divine family. R5683:6

48

John 6:48 *I am that bread of life.*

Bread of life

- "Bread is the staff of life" amongst all mankind, the main dependence for this present life, and hence the appropriateness of the figure of speech which likens our Lord to the bread which imparts sustenance to the new life. R2291:3 The truth which brings us to the privilege of manifesting faith and obedience, and thus "laying hold on eternal life." (1 Tim. 6:19) R1878:3; E386

49

John 6:49 *Your fathers did eat manna in the wilderness, and are dead.*

Did eat manna

- A beautiful figure of the supply of grace in Christ. As it needed to be gathered daily, so our gathering is to be day by day. Feeding on the heavenly bread is to be a continuous privilege. R4012:5 Typifying spiritual food, the word of God, but in a deeper meaning, referring not only to the written word, but to the living Word, the true Bread of Life. R360:1* Some of this manna was put into the golden pot and hidden in the ark, illustrating immortality which the "Little Flock" shall enjoy, while, instead of this, the remainder will have eternal life supplied to them. R4012:1 As God did

miraculously preserve from corruption the manna in the golden bowl, so it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. B130 Typified our Lord's flesh. R5343:1

And are dead

- The type could sustain the natural life only for a brief season, but the real bread sustains spiritual life forever. In either case, however, the bread must be eaten. R38:3*

50

John 6:50 *This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

This is the bread

- Along with the lamb, the Jew partook of unleavened bread, pure, unadulterated, figuratively separate from sin; symbolizing the precious promises which come to us from the heavenly Father through our Lord Jesus Christ. R2918:3

Down from heaven

- Truly said, since he who had been made in the heavenly or spirit state had become earthly or human, being made flesh. R1014:6

A man may eat thereof

- To grow strong in the Lord and in the power of his might, we must feed upon him daily—we must appreciate and appropriate the merits of his sacrifice. R5279:5

And not die

- Though they sleep (in the Adamic death), they shall not be hurt of the eternal death (the second death) from which there shall be no resurrection. R1755:5 As the Israelites would have perished without food, so the spiritual Israelites would not have sufficient strength for the journey without heavenly food. R5279:4

51

John 6:51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

The living bread

- It typified the life-giving qualities which he possessed and which he sacrificed on our behalf. R4011:6

If any man eat

- Feed upon. R2291:2 Including the thought of assimilation and absorption into the blood, signifying: (1) our appreciation of his sinlessness; (2) our faith in the fact that he offered himself a ransom for all; (3) our conviction that his sacrifice was acceptable; and (4) our desire for eternal life and the purity that is in Christ, and our separation from sin. R2291:5; PD67/79 Meaning the appropriating to his own use by the eater, of all the rights, liberties, and life which the perfect sinless "man Christ Jesus" possessed—no more, and no less. R1015:3 The trouble with the world is that they are starving to death, and have been since the Garden of Eden. R4247:3* What he gave up when he died is ours—it is free to every child of Adam. But it will give life only to such as eat, by faith appropriate, those rights and privileges freely given to us of God through Christ Jesus. R1015:3, 936:3 We cannot eat anything that is alive, nor would anything that dieth of itself (by disease) be fit for food. There was no way to give us this life—food, except by the sacrifice of the man Christ Jesus, who did not die because his life was forfeited, but who gave himself a ransom. R1014:6 In the Passover, through the blood-shedding, the life of the Israelites was preserved; but the wilderness journey was before them, and they had to eat the flesh as well. Through the shedding of Christ's precious blood we have life. But that is not all. The journey of life has to be pursued, enemies overcome, and discipline perfected—this requires heavenly food. R1321:6* An out and out contradiction of all the various claims to the

effect that a knowledge of the historic Christ and of his sacrifice for sins is unnecessary to salvation. R2291:4

Of this bread

- Instead of the lamb would be the unleavened bread, representing our Lord's flesh. SM563 To eat the flesh of Jesus literally would have merely produced flesh; but to eat in the sense of appropriating his spirit and disposition is to partake so that our Lord's qualities become ours. R4012:5

The bread

- During harvest there is reaping. Then follows the gathering into the barn. After a little time to season, comes the threshing; then the winnowing. Next comes the grinding of the pure grain; followed in due time by the kneading together of the fine flour. Finally the oven does its work (well heated), and the bread is ready for the hungry. R57:1*

I will give

- He had not yet given his flesh, through he was in the process of giving it. He was drawing out its vitality, its strength, in their service, but would complete the work of his sacrifice by surrendering his all to death. R4147:1 To suppose that our Lord's fleshly body was raised on the third day, would be to suppose that our Lord did not fully pay over the price necessary for our redemption, and would contradict his statement in John 6:51. R4123:6, 1247:6, 253:3 It is our Lord who is sacrificing his "flesh." All the merit belongs to him. R4491:2* As fleshly Israel gained a standing before God through the typical broken body and shed blood of bullocks and lambs, so do we in the merit of the sacrifice of our Redeemer. R1336:3

Is my flesh

- Man is of the human or flesh nature; hence if the spiritual son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment. R1014:5 It was the flesh which he sacrificed for us, not his pre-human existence as a spirit being; although that was laid down, and its glory laid aside, in order that he might take our human nature. R5870:6, 2772:3 The new creature's life was not given for the life of the world, the new creature was not sacrificed for sins. R4108:5 Flesh and blood uniformly represent human nature. (Matt. 16:17; John 1:14; Col. 1:22; Phn.16; 1 Cor. 15:50; 1 Pet. 1:24, 3:18, 4:1) R611:2 The fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners, and without any contamination from Father Adam, and hence free from sin, permitted him to be the Redeemer of Adam and his race. R2772:3, 2291:3 As it was the mission of our Lord not to rule or judge the world at his first advent, but to lay down his life for the world; so it is the mission of the Church not to rule or judge the world but to "lay down our lives for the brethren." (1 John 3:16) R2415:3 The Church is to be counted in as part of that "flesh;" as Paul states, "They two shall be one flesh...I speak concerning Christ and the church." (Eph. 5:31,32) R4491:2*

Which I

- The new creature did the sacrificing of the man Christ Jesus, and was the one recognized of the Father. R4108:5

Will give

- Jesus kept the law inviolate, therefore he had a right to life, hence the Law did not demand his death, but when he died it was willingly a sacrifice for our sins. R608:1 Never to take it again. Consequently, when he was raised again, his existence was in a new nature, that our benefits might not be interfered with, and also that the abundant power of the divine nature might be exercised in actually reclaiming from sin and death those whom he had legally rescued. R1592:1, 1247:5 Our Lord could not take it again without taking back the price of our justification. R1228:5, 253:3, 16:6; NS177:5 He did not conquer nor overthrow justice, but recognizing the justice of the law of God in the forfeit of the sinner's life, he purchased it back with his own. R251:6, 15:4 Therefore it could not be resumed by him, and constitute his resurrection body. R1995:6 Therefore he no longer lives the life in the flesh, the human life, but, having sacrificed that, he is now highly exalted and ever liveth as our divine High Priest. R1806:2 Nor could he return in the flesh. R1873:4 If by Jesus' flesh and

blood we are to understand Jesus' spiritual nature, then Jesus cannot now nor ever be a spiritual being, seeing he has given that for the life of the world. R719:3, 611:1 As God so loved the world that he gave his only begotten Son to redeem them, so likewise Christ loved the world as freely to become the instrument of Jehovah for its salvation. R2099:3*

For the life of the world

- The Son of God was made flesh that he might give his flesh for the life of the world. He was transformed from the spiritual to the human nature, so that he might give an exact equivalent for that which was lost. R1673:3 The giving of our Lord's unblemished flesh as a corresponding price for father Adam's condemned flesh constituted the purchase price by which Adam and all his race was redeemed. R2291:4 As the price paid by the Lord was a corresponding price, this proves that those for whom this price was paid had lost or forfeited just such things as corresponded to what was paid. R1228:4 He did not purchase the divine nature, but purchased father Adam and all of his posterity according to the flesh—human nature. The Church has given up human nature, therefore never shall reach human perfection. But, while developing as new creatures, they need the imputation of the merit to cover the blemishes and imperfections of original sin. SM667

53

John 6:53 *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

Then Jesus said

- While our Lord addressed these words to the Jews, he intended them more particularly for us to whom they have been communicated and by whom they have been more fully understood. R4147:4

Except ye

- The Church. Q279:2, 703:T Thus by faith. R1800:6

Eat

- But they could not eat him while he was alive, nor could they even understand what he meant. R4147:1 The eating is as much a symbol as the flesh and blood. R611:3 Assimilate and appropriate by faith. R3132:2, 611:4 Eat and digest the truth of his uncorruptness, "bread from heaven." R1636:6 We do not eat the flesh of Jesus literally—we eat it by faith; that is to say, we appropriate by faith to ourselves the merit, the efficacy, which was in his flesh and which he surrendered to death on our behalf. R4147:1; Q703:T; PT389:1 The result of such eating by faith implies our justification on the human plane. R4147:3, 611:5; SM563 We have already eaten the true bread, Christ, and appropriated his virtue and merit—by accepting by faith, as his gift of love, the blessings secured for us by his death—"a ransom for all." (1 Tim. 2:6) R1799:5 We are to continue to eat that we may grow stronger and stronger, to appropriate more and more the privileges which belonged to our Lord, but which he surrendered on our behalf. R4147:3 Eventually the whole world shall be privileged to eat of that flesh, to accept the grace of God in the cancellation of their sins, and to realize that these blessings come to them because Christ died for their sins. R4147:4

The flesh

- Sacrificed humanity. R3132:2 Partake of his justification. Q279:2; R936:6 Primarily, the bread (of the Memorial) represents our Lord's broken body. F465 Represents restitution to human privileges, i.e., the means to its attainment, and restores to man the life which he had forfeited—the life lost in Adam—human life, earthly life. R5342:3 Jesus was so in the habit of saying peculiar things that if they stopped to quarrel over them, they would have been led away from him. R5230:6, 2447:3

And

- There is a difference, we believe, between the bread and the wine. The Church, in order to be accepted of the Lord as members of his glorified Body, must share in both of these by participation. R5342:3

Drink his blood

- Additionally, those who are rightly influenced by the eating, drawn to a full consecration of their all to him, receive a special invitation during this Gospel age to drink of his blood. R4147:3, 611:5 Share his sacrifice. Q279:2; R536:6 The cup (of the Memorial) represents his blood, which seals our pardon. F465 The blood is the life in Scriptural language, and hence ordinarily the Jews were not to drink blood; to do so would make them guilty, or responsible for the death of the person or creature. R4147:3; SM564 Those who partake of the blood of Christ in the communion cup symbolically represent themselves as guilty of his death unless they see it signifying his death as sealing the New Covenant, and their laying down their lives with him in the great sacrifice through which the New Covenant will be established. R4147:4 The world, when dealt with in the next age, by Jesus, will indeed have the opportunity to eat of his flesh—appropriate the merits of his sacrifice, but no opportunity of sharing in his cup, drinking his blood. R5342:2, 5087:6; Q279:2; SM564 The world will not share in the sufferings of Christ. The Lord said, "Drink ye all of it"—drink it all. (Matt. 26:27) There will be none for the world to drink. R5342:3 It is not shown symbolically anywhere in the Scriptures that the world will partake of the blood, and thus participate in the sufferings of Christ. R5342:5, 5421:4 All who accept this invitation to drink of the blood thereby pledge their lives in the same service for which he gave his life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. SM564 Symbolically, the cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the cup. R5342:3, 5421:4 The cup, his shed blood, the blood of the New Covenant shed for many for the remission of sins, had the same significance as the broken bread; our partaking of it also meaning our appropriation of the benefits of his sacrifice, thus securing our justification. R1800:6, 3880:2 Does not this apply to the sufferings of Christ even unto death, the sacrificial cup, members of Christ's Body? Are they not the only ones that have any life in them? R4489:2* This blood and its use are shown in the Atonement Day of Lev. 16 and in the blood of sprinkling in the Law. (Exod. 24:8) R5342:6

No life

- Unless he had sacrificed himself for us, we could never have everlasting life. R1636:3, 840:5 To appropriate his flesh and its merits to ourselves we must acknowledge our own helpless and hopeless condition and rely wholly on him and his work for us. R1336:3, 5342:2, 611:4 They will be accounted or reckoned as beginning to live from the time that they begin to eat, but they will not be fully alive, perfect, until the close of the Millennial age of trial or testing. R3132:3

In you

- Inherent life—life in themselves. The difference between this life and ordinary life is that the former is inherent, and the latter maintained. R5609:1, 5342:3, 936:6; Q279:2 Not only did the breaking of Jesus' body provide the bread of life by which a man, eating, shall never die; but it also opened the "narrow way" to life, and gave us access to the truth, spiritual food, as an aid in its walking. R1636:3, 840:5

54

John 6:54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

Hath eternal life

- Our Lord's statements in many instances are made so broad that they cover, not only the Little Flock, but the Great Company as well. These, too, will have eternal life, but not immortality; not life in themselves. R5343:1

55

John 6:55 *For my flesh is meat indeed, and my blood is drink indeed.*

My flesh is meat

- The typical lamb represented Jesus himself, his own sacrifice for the sins of the world. NS75:1

Indeed

- Meaning that this is the most valuable food and drink ever known. R5343:1

56

John 6:56 *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

He that eateth

- Continuously. R2291:3 The idea that we are all right, and sure of the Kingdom because of an experience we had five, ten, twenty or forty years ago, is a dangerous one. What is our condition now? R38:5* Appropriate his merits; justification. R936:6

And drinketh

- Continuously. R2291:3 Share with him in his sacrifice by rendering their justified humanity a sacrifice to his service. R936:6

57

John 6:57 *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*

Hath sent me

- Jesus was the honored servant of Jehovah, and his representative among men in the fullest sense. E43

58

John 6:58 *This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

Came down from heaven

- Whatever others may think or say of him, he claimed to be sent of God, and of heavenly origin. R1059:2

He that eateth

- Not only was it necessary that Jesus should die, a meritorious sacrifice, but it is also necessary that all who would have profit through his sacrifice, must feed upon him, must appropriate the merit of his sacrifice. SM562 The eating of the Lamb signifies our appropriating justification from sin. We eat by faith, and therefore are said to be "justified by faith." SM562 The more we eat, the greater is our feeling of satisfaction in respect to our freedom from condemnation and our reinstatement in divine favor through the merit of our Passover Lamb. SM562

60

John 6:60 *Many therefore of his disciples, when they had heard this , said, This is an hard saying; who can hear it?*

This is an hard saying

- A difficult saying. R5088:2 It was a custom with Jesus to express truth under cover, in "dark sayings," and to many this is one of the darkest. R611:1, 5506:3 Our Lord spake in this dark manner with the very intention that the majority might not understand. NS307:2 We can imagine their consternation, and to assist us in sympathizing with them we should remember that they were not spirit-begotten, because Pentecost had not yet come. R4146:6 Today, while it is generally recognized that Jesus did not mean that they were to eat his literal flesh, few have a very clear idea of what he did mean. R611:1 Considerably true is the claim of some that the doctrines of Christianity can be better gleaned from the writings of the apostles than from the sayings of Jesus because he spoke to none who had been spirit-begotten. R5088:2 Similarly, shortly after, when telling the twelve of his approaching crucifixion, Peter brought upon himself a rebuke by saying, "Far be it from thee, Lord. This thing shall not happen unto thee." (Matt. 16:22) R4756:1 Are not some who were co-laborers,

now stumbling at the word that the suffering of the Church as a sin-offering by the High Priest of our profession is a hard saying and will have none of it? R4489:3*

Who can hear it?

- Nothing can be explained, only to such as are able to receive it by previous leading or training. R38:5* So today there are some who cannot receive this teaching, which is the fundamental one of the Gospel of Christ. R4147:1

61

John 6:61 *When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?*

Doth this offend

- What consternation would follow in the churches today if the ministers of the Gospel should similarly declare the whole counsel of God! How quickly they would become unpopular. R5507:6, 3153:2

62

John 6:62 *What and if ye shall see the Son of man ascend up where he was before?*

Ascend up

- A part of the great lesson that Jesus was no longer dead, and no longer flesh—that he is "highly exalted." PD71/85

Where he was before

- On the spirit plane. R5578:6 Proving the Lord's pre-existence. R1161:4 Identifying the "Son of Man" with the Lord of glory, and with the man Christ Jesus, who gave himself, and with the pre-human Logos, which came down from heaven and was made flesh. E150 We conclude that before his advent to earth he occupied the right hand, or chief position on the heavenly or spiritual plane, but not so exalted as his present position at Jehovah's right hand. R1059:3, 445:5* Referring to a difference in nature, in condition, from that he then had. Jesus had been in the world many times before, but never before was made flesh. R5622:4 Not merely a return to a previous place; rather, it should be understood to signify a return to a previous condition, a spirit condition. R5589:5 His memory extended back to his previous existence with the Father before the world was. R1916:5 The Bible nowhere tells us that Jesus took the human nature to keep it forever, and to return with it to heaven, where it would be completely out of order and out of place. HG627:6

63

John 6:63 *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

Quickeneth

- Has an invigorating influence upon. R193:1*

The words that I speak

- Although the apostles explain the philosophy of the divine plan in great detail, yet in Jesus' sayings we find the very essence and kernel of the Gospel, and nowhere are the terms of discipleship more carefully laid down. R5088:5 They are spirit—To impress his disciples with the thought that they should not take his words too literally, but should look for the deeper meaning, which they could not expect to get until after his ascension. R5088:5 The words of Jesus were spiritual and could be understood only by those possessing the spiritual key, the illumination of the holy Spirit. R5088:5 It is useless to pray, Lord give us the Spirit, and neglect the Word of truth from whence that Spirit is to be supplied. Many seek the outward signs as proof of relationship, instead of the inward witness with the Word of truth. R376:3; E225 If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most "babes in Christ." E225 Independent thinkers, rejecting the dogmas of the past, have rejected the Bible also. These wander hither and

thither, hungering and thirsting, looking for the Bread of life, and finding it nowhere, because they seek not where alone it is to be found. OV260 Jesus did not say that his flesh was spiritual, but his words. R611:1

They are life

- In the sense that they conveyed the great message of the terms upon which we may have everlasting life and become his joint-heirs. R5088:5 This quality of the Lord's message makes the religion of the Bible different from that of all the heathen—a message of life as well as of holiness, of forgiveness as well as of condemnation, of love as well as of justice. R4644:6 Moses, personating Christ, foretold the blessed influence of the Lord's words, saying, "My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2) R1937:2

64

John 6:64 *But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.*

There are some

- The Lord's preaching always produced two opposite effects upon the multitudes that heard him: he attracted one class and repelled the other. R5507:6

Jesus knew

- The Lord's message and leading were so much intended to shake off and repel one class as to attract and hold another class. R2257:3

65

John 6:65 *And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

Therefore said I

- We read nothing of our Lord's becoming excited to a frenzy and appealing to the people and teaching them that they were about to fall into an eternity of torture if they did not receive him. R4147:6

Except it were given

- Ye have seen me and believed not; because ye are not of the flock of sheep whom my Father hath given me to lead at the present time. R4147:6

66

John 6:66 *From that time many of his disciples went back, and walked no more with him.*

Of his disciples

- Of course they then ceased to be his disciples and were no longer so recognized. A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, he is no longer his disciple. R5508:1

Went back

- Because of the claim of heavenly origin and pre-human existence. R1059:2; E89 Some because the chief priests said, "He has a devil and is mad." (John 10:20) Some because they did not understand his teachings. Others because his teaching drew the line too sharply between righteousness and sin. R2257:3 Failing to enter into the spirit of his teachings, failing to get the eyes of their understanding opened, because their hearts were not in the proper attitude. The way was too narrow for them; they had not a sufficiency of consecration or of love to lead them to the full surrender. NS382:2 The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. R2258:4 Such siftings and testings of the Lord's disciples have been in progress throughout the Gospel age, and shall continue. R2257:3 This was at the Passover season (verse 4), when there seems to be a greater liability of falling into sin than at other seasons, a peculiar force of

temptations. R3178:3

No more with him

- We are intentionally exposed to the various voices which would call us away from our Shepherd, and from following in his footsteps. R2257:2 If the Lord had undertaken the work of the ministry according to the methods pursued today, depending for support on the good will and contributions of the people, the support would often have been very meager. R5507:6

67

John 6:67 *Then said Jesus unto the twelve, Will ye also go away?*

Will ye also

- The Lord turned to some of his faithful who had remained and who had taken his yoke to follow him. NS382:3 As our Lord was not expecting all to come to him, so he could not expect either that many would go on still further and make the consecration to walk in his steps in the narrow way and thus be partakers of his cup. R4148:1 Every trial, persecution and difficulty of life is permitted to come upon those who have made the covenant of sacrifice to prove them, to test their love, to see whether or not their characters are fixed in righteousness. R2258:3 Only the merest handful remained. R5507:6, 3153:2 There is just a tinge of disappointment in our Master's words. It was because he was true, noble and sympathetic, and loved his friends, the lonely sadness crept over him and found expression in these words. R1710:3 "The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3) R2258:1 When various voices call in various directions, away from the narrow way of consecration, and sacrifice, humiliation and self-denial, in answer to the Lord's query, "Will ye also go away?" we will answer as the apostles of old. R2258:5

68

John 6:68 *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*

To whom shall we go?

- Peter had known what it meant to seek God's favor and everlasting life through keeping the Law; and had been discouraged, finding himself condemned both by the doctrines of the Pharisees and by his own conscience. Doubtless, also, he knew something of the various heathen philosophies. R1711:1 Peter's faith and hope had found in the doctrines of Christ a foundation and anchorage which they could not find elsewhere. R1711:2 So it is with us, we decide that although we have liberty to turn from the Lord, we could not think of so doing. We have formed a hatred for our former taskmaster, sin, and a dislike for the wages, death. NS382:4 For the consecrated to turn back would be to "turn back unto perdition," to the second death. R2258:5 Having once heard the good tidings—the words of everlasting life—for what would we exchange it? R1711:2 Those who will stand the test here will be just like those for whom Peter spoke in the previous harvest testing. We will abide with and follow the great captain of our salvation: in his words and love and service we live and move and have our being as the elect of God. R1711:6, 2558:6 We would starve spiritually if we went to any other than the Lord's table. R5570:4 The true people of God have no desire to go to any one but him. If they stumble, they recover themselves, avail themselves of his arrangements for forgiveness and press on. R5218:3 Having heard the calls of the world, the flesh, and the devil, they have seen the emptiness of all their false promises, and how none of them can give a satisfying portion. R2258:5, 2257:2 How long it takes us to learn assuredly that worldly pleasures are fleeting, and that they have a bitter which counterbalances every sweet, and that the tendencies of Vanity Fair are quite contrary to the new ambitions, new hopes, new desires of our new natures! R2257:6

Words of eternal life

- The message of eternal life. R3795:2 His teaching was that as a result of the ransom-sacrifice, which,

by divine love and arrangement, he was about to give for all, all shall have the opportunity of everlasting life. R1711:1 He has been feeding us on the message of truth and life. R5570:4 The promised reward of righteousness through Christ, which he has promised to them that love him—namely, eternal life. R2258:5 The class who hear the Master's voice are most wonderfully blessed. These find in his word the promise of a blessing in the life that now is and also in that which is to come. NS412:1 We are so in love with the Savior, the true yoke-fellow, who has become our burden-bearer and the burden-bearer for the whole world, that we could not turn back. NS382:4 There is no other message of eternal life open during the present age than the call to joint-heirship with Christ, suffering unto death with him that we may share his glory thereafter. SM347 So it has been from that day to this, amongst those who have really heard and truly appreciate God's message through his Son and through the apostles. They have found in the Gospel message the only balm for this present life, the only explanation of the present unhappy condition. NS495:3 In the present harvest of the Gospel age, we have seen many of the "deep things" in the divine plan; clear lessons of the great Teacher—the words of glory, honor and immortality—words of eternal life. R1711:4

69

John 6:69 *And we believe and are sure that thou art that Christ, the Son of the living God.*

That Christ

- Peter recognized Jesus as the Messiah sent of God to be the Life-giver to the world, the true light that shall ultimately lighten every man that cometh into the world. (John 1:9) R1711:2 The refreshing evidence that the truth had taken fast hold of some. Not only was Jesus' heart cheered by Peter's zeal, but Peter also was blessed, "Blessed out thou Simon." (Matt. 16:16, 17) R785:2

70

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

Chosen you twelve

- There never were to be more than these twelve. OV395, 396:1 The Lord's specialization of the twelve apostles is variously referred to. R5002:6, 1521:2 The apostles occupied a special place in connection with his Kingdom, his Church, assigned to no others. R2820:1 The commission of the apostles was, in the main, the same as the commission of the Lord and of the whole church. It was to preach the gospel of the kingdom; but the twelve also were to be his witnesses to bear testimony of him after his death. R1521:5 Our Lord's object in selecting or ordaining the twelve was to so train and empower them, and to so establish their testimony concerning the truth of God, that other seekers might be convinced of the truth. (John 17:6-9, 20, 21) R1521:6 In making the choice the Lord doubtless took cognizance, not only of the willingness of heart on the part of these twelve, but also of the circumstances and fitness of the individuals for the pioneer work that was before them. R1521:3 The number corresponded to the sons of Jacob, the representatives and founders of the tribes of Israel, which in one phase of their typical character stood for the entire Gospel Church, and in another for the whole world. R1522:1 Seven reasons that these were ordained to fill the important office of apostles in the church; and four points on apostolic inspiration. R1524-1526 The early Church never regarded the apostles as lords in the Church; and the apostles never assumed such authority or dignity. Nor did any of these leading servants go about in priestly robes. R1523:5 They rightly reverenced the piety and the superior spiritual knowledge and wisdom of the apostles, and regarding them, as they really were, as the Lord's specially chosen ambassadors to them, they sat at their feet as learners, yet not with blank, unquestioning minds. R1524:4 We have their teachings in the New Testament, so full and complete as to require no addition; and hence the twelve apostles have no successors. E207; CR396 The early bishops, in accepting the title of apostles and claiming for themselves succession to the apostolic office, were honestly deluded, as much as were the people who thus acknowledged them. OV396 God gave the twelve to Jesus and he lost none of them save

Judas, whose disloyalty had already been foretold. CR395 The other disciples, not so chosen, were also beloved of the Lord, and were doubtless in full sympathy with this appointment, recognizing it as in the interests of the work in general. R1521:3

Is a devil

- Or adversary. R439:1 Upon Judas alone, of all who had to do with his death, our Lord placed the full responsibility and guilt. (Matt. 26:24) R4909:3, 1962:5 Jesus lost none of the twelve save Judas, whose disloyalty had already been foretold. OV395 In his own due time God brought forth the successor of Judas, St. Paul, of whom it is written that he was "not one whit behind the chiefest of the apostles." (2 Cor. 11:5) God ignored the choice of Matthias. OV395; R1522:2, 1523:2

John 7

1

John 7:1 *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.*

After these things

- At least six months later, quite possibly a year and six months later, than the previous chapter. Evidently there was a considerable time in which our Lord "could not walk in Jewry, because the Jews sought to kill him." R3509:4, 2437:2

In Galilee

- His home, to the extent he ever had one, most of his time being spent there. R2448:1

Not walk in Jewry

- Judea. R1069:3*, 2437:2

Sought to kill him

- The scribes and Pharisees were jealous of his popularity, ashamed of his following and afraid that he would yet become the center of a futile movement antagonistic to the Roman government and their own prestige. NS629:5 They had greater animosity toward Jesus than toward John the Baptist, for in him they recognized a superiority over themselves, and because the ignorant, common people heard him gladly. R4130:2 Later they also sought the death of Lazarus, who was a living witness to his Messianic power. R2448:1; NS629:5

2

John 7:2 *Now the Jews' feast of tabernacles was at hand.*

The Jews'

- The usage of the Jewish people on this occasion is described in lengthy quotes from Edersheim and others. R3509:1, 2438:5

Feast

- From the 15th to the 22nd of Tishri, the seventh month, corresponding closely to October 1, but varying according to the Jewish calendar, which was calculated on lunar time. R3508:3

Of tabernacles

- Held in connection with the Day of Atonement and its sacrifices for sins, which typified the better sacrifices of the Gospel age and the ultimate atonement for the sins of the whole world. R3508:6 Dwelling in booths. R3508:3 Instituted at the time Israel passed from the wilderness into the land of promise. It commemorated the wilderness life and the entrance into Canaan, where they were privileged to enjoy their inheritance. R3509:1 Really the festival of the New Year, and a kind of thanksgiving occasion for the ingathering or harvest of the year. R3509:1 This and the Passover Feast divided the Jewish year. On these occasions people from all over the kingdom were expected to visit Jerusalem to spend a week in fellowship, in thanksgiving to the Lord and the making of vows. R3508:3 These two festivals represent the beginning of a year—the one the civil year, the other the

church year, yet both might be termed religious since the entire national government was built upon a religious foundation. R3508:3

Was at hand

- This was the last feast of Tabernacles attended by our Lord, occurring just six months before the crucifixion. R3509:4, 443:2*

3

John 7:3 *His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.*

Go into Judea

- Where the most learned men of the nation would have an opportunity for seeing, criticizing and fault-finding, and if possible, refuting his claims and miracles. R3509:5, 2437:2, 1069:4

4

John 7:4 *For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*

If thou do

- Either do something, and make yourself great in the eyes of the whole world, or give the whole matter up and admit that your claims to Messiahship are fraudulent. R2437:2

Shew thyself

- Their interest all along had been rather of pride than of faith. R2437:2

5

John 7:5 *For neither did his brethren believe in him.*

Neither did his brethren

- His kinsfolk. R2437:2 Probably his cousins, for cousins at that time were called "brethren." R3509:4 In olden times the expression "brethren" signified kinsfolk, including cousins as well as brothers. R2424:6 They seemingly could not understand why he was so revolutionary in his teachings and so antagonistic to all the recognized religious teachers of his day, while his mother doubtless still pondered the mystery in her mind. R1736:5 Persecution from his earthly kindred was not lacking. He was unwelcome in the home of his childhood. (Matt. 8:20) They seemed ashamed of the unpopular notoriety which his course brought upon them as a family. R1069:3* So it will probably be in the end of this age with the Body of Christ. The separation must come closer and closer, with friend after friend departing. R1069:4* Mark 3:20,21,31 (Diaglott) seems to indicate more a spirit of fear and anxiety on the part of the Lord's mother and brethren, than of opposition. R1736:5 His mother was doubtless always in sympathy with him, though she could not fully understand him. With a mother's love as well as that of a disciple, she shared his reproach and followed him to Calvary and the tomb. R1069:4*

6

John 7:6 *Then Jesus said unto them, My time is not yet come: but your time is alway ready.*

Is alway ready

- They might go at any time, but he was under certain restrictions. R2437:2

7

John 7:7 *The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.*

Cannot hate you

- They had not drawn upon them the murderous animosity of the most influential and powerful class of

the nation. R2437:2

Me it hateth

- And they seek my life. R1069:4* Because of his faithfulness to the truth, which he came to the world to serve. R2437:2 In proportion as you "let your light so shine" (Matt. 5:16) the world will hate you as it hated me. Q321:4 If we are finding no opposition to the world it is because we have not been faithful to our Father's Word, and to our appointed mission in connection with it. R2437:3

8

John 7:8 *Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.*

I go not up

- Evidently not for fear of death. He felt it to be his duty not to ignore the Father's plan, so as to require a special miracle for his deliverance, that the divine plan might not be frustrated. R2437:3 While realizing that he had divine protection until his "hour" should come, nevertheless he did not tempt providence by going unnecessarily in the way of danger, rather shaping his course according to the conditions he found. R3509:4 We should not needlessly place ourselves in positions of jeopardy, expecting the Lord to miraculously intervene for our preservation; however we are not to deny the truth or forsake a duty for the preservation of our lives. R2437:4

Yet

- For our Lord to have gone up early to the feast might have provoked the animosity of the religious teachers the more. R3509:5 His delay in going was no injury to the publicity of his teachings, because the people naturally inquired for him, expressed wonder, discussed his claims and told one another what they had seen and heard in their own areas. R3509:5

Full come

- Neither the time for manifesting his power to the world, nor to lay down his life as a sacrifice. R1069:4*

10

John 7:10 *But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.*

Not openly

- Seemingly avoiding the very means of centering public attention upon himself which would favor the sentiment of making him the King. In the triumphal entry, he deliberately does the opposite. R2296:2

14

John 7:14 *Now about the midst of the feast Jesus went up into the temple, and taught.*

About the midst

- He may have known that the rulers would seek to apprehend him at the beginning of the feast, during the commotion incident to the arrival of the pilgrims. Thus he deferred going until after the multitudes had gone. R2437:5

15

John 7:15 *And the Jews marvelled, saying, How knoweth this man letters, having never learned?*

How knoweth

- As a perfect human being his mind was active and strong, his reasoning powers astute, his perceptives awake to educating influences, his moral perceptions discarding all evil and his memory treasuring up all of worth. R1682:2 They knew of Jesus' power with the people through the spirit of the Lord and of his straightforward presentation of the truth. To this day this is true of the followers of Jesus. R5840:1

Having never learned

- In any of their schools. R5840:1 His humble birth gave him none of the advantages of education or social culture, yet even at twelve, all that heard him in conversation with the learned doctors of the Law were astonished at his understanding and answers. R1682:1 The class chosen to announce Jesus as King of the Jews was not a prepossessing one (being "unlearned"—Acts 4:13). It was so unlike the expectations of the Jews and out of harmony with their religious teachers, that they failed to recognize Jesus as the Messiah. R748:1 Similarly the perfect minds of the resurrected Ancient Worthies will quickly grasp present-day knowledge and inventions. And as Jesus taught positively, definitely and clearly, so it will be with these. D626

16

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

My doctrine

- My teaching. E50; R3726:5; NS773:5

Not mine, but his

- Our Lord's discourses were along the lines of divine revelation—the Law and the prophets. We should teach, as his representatives, along the same line; not human speculations and philosophies, but the Word of God. R3726:5

17

John 7:17 *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

If any man

- Obedience is important if we want the Lord's help to understand the plan. R85:4*, 74:2* Mere depth of knowledge, power of discernment, or even prophetic insight, must be qualified by love of the truth, faith in God and devotion to personal holiness. R782:1* The intimation is that wrong-heartedness is intimately associated with wrong-headedness, as respects doctrines. R4334:2 If obedience to the Lord and to the truth brought us into the light, disobedience or loss of the Spirit of the Lord undoubtedly will lead us out of the light into the darkness prevalent all about us. R4334:3 Whoever, therefore, loses the doctrines of Christ after once having them, has surely done more than get his head confused; his heart must have been separated from the Lord previously. R5948:3

Will do

- Wills, or wishes to. R285:5, 210:5* Fully consecrated to God and fully desirous of knowing his will and his plan. R5137:5 The Jews and the majority of professed Christians do not understand his words now; only such as have consecrated themselves to the Lord and have received the holy Spirit. R2419:3 For those who have made a covenant with him by sacrifice, a provision has been made whereby the willing, all desiring to do the divine will, and manifesting efforts so to do, are counted as righteous. R5137:5 If we are advanced in truth, we should also be advanced in holiness; and obedience to God's will is an important aid in knowing the truth. R24:6*

His will

- The Father's will. R4334:2, 5948:3, 3188:4, 2453:6, 923:1 Whosoever will resolve that he will no longer fear man, neither be in subjection to the creeds of the Dark Ages, but accept the Lord as his Shepherd, and listen only for the voice of his Word, walking only in accordance with its directions, fearing God and not fearing man, shall be blessed. NS400:4 God's will represents actual perfection of thought, word and deed toward God, the Body of Christ and all mankind. This is the divine standard set up, but we are no more able to fulfill its demands than were the Jews. R5137:5

He shall know

- Only from the "inside" can the great plan of God be seen and appreciated, and only the "brethren" are admitted to this inside view. R2453:6 In proportion as not only the Jews, but all others, come into close accord with both the letter and the spirit of the divine Word, will they find in them the keys of

the mystery of God. R2419:3 He is revealed in one sense in the statements of his Word, but he is revealed to the heart when his statements are understood; and the spirit of obedience is essential to understanding. We are to grow in grace and in knowledge. R74:2* "Light is sown for the righteous." (Psa. 97:11) R4809:4, 1114:6 They shall not walk in darkness. R1114:6 These will learn faster to be able to prepare themselves for regal employment in the royal family. R285:5, 210:5* Those who sacrifice, suffer and endure most in the cause they serve—the Lord and the truth—are "always rejoicing" (2 Cor. 6:10) because, having done the Father's will, they know of Christ's doctrine. R1103:2 While education and thought-habits have much to do with our way of looking at matters, yet to suppose that honest-minded men, whose whole desire is to learn the will of God, could each go to the Bible and arrive at dissimilar religious views, implies either that God's Word is not a revelation, or that fallen man is so twisted that it is impossible for him to reason with the Creator. R922:6

Of the doctrine

- We are living in a day when the very word "doctrine" seems offensive to the majority of Christians. Each denomination realizes its own system of doctrines is imperfect, and the same is believed in respect to all others. R5136:3 Our Lord associates his Word and doctrine with true discipleship. R3188:4* Instead of shunning doctrines, we should realize that they are the very things needed to cause the scattering of our darkness and superstitions, and to draw all of God's people nearer together. R5136:6 Evolutionists certainly cannot hold the fundamental teaching of Christianity. CR119

Whether I speak of myself

- Whether Jesus merely made up these teachings himself, or whether he was the active agent of Jehovah in what he did and in what he taught. R5137:6 What we all need as God's people is to put away human theories and other gospels and take hold afresh on the Gospel of Christ. These other gospels are other messages of hope, aside from the one which the Bible presents. R5137:2

18

John 7:18 *He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.*

That sent him

- Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master, Teacher above all. Likewise our Lord appointed special teachers under him, the apostles and others in the Church, to be under-shepherds of the Lord's flock. E50

19

John 7:19 *Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?*

Moses give you

- God dealt only with one man in connection with the making of the Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. R5046:4, 1725:3 As God's representative on the one hand, and as Israel's representative on the other, Moses could be and was the Mediator of the Law Covenant between God and that nation. R5046:6, 1725:4 Was our Lord deceived respecting Hammurabi's law, palmed off by Moses as of divine origin? No! R3177:4

None of you keepeth

- Our Lord's censures of Pharisaism were not of their endeavor to keep the Law blamelessly, but for hypocrisy, claiming perfection and holiness with an outward cleansing, while their hearts were still impure, unconsecrated. B84 Since the Law was the measure of a perfect man's ability, no Israelite or any other man could get the blessings which it promised. All got more or less the curse or punishment, which failure to keep it threatened. R5946:3 They could not keep it, could not be

justified by it. R4014:2 While the Jews had a blessing in the way of divine instruction through the Law, yet because unable to keep its requirements, they were specially condemned by it. NS18:5

23

John 7:23 *If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?*

On the sabbath day

- So, during the antitypical sabbath, the Millennium, it will be declared to all the world that "whosoever will" (Rev. 22:17) may have life and health eternal if they take the steps of faith and obedience. B40

24

John 7:24 *Judge not according to the appearance, but judge righteous judgment.*

Judge not

- The "doctors of divinity" of that time not only ignored our Lord's teachings, but opposed, and spoke evil against him falsely; warning and cajoling the common people, who heard him gladly, until they cried for his blood. R2432:3

According to the appearance

- We cannot judge each other's hearts. We are incapable; and, besides, we are forbidden. R4334:2 If we see one doing something improper, we might say, "Your conduct would seem to be contrary to the Word of God." If he should reply, "It does not seem to me that I am doing wrong," we must not judge or condemn his heart. R5245:5; Q384:5, 385:3

Righteous judgment

- There is a difference between judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it does not follow that our judgment of another's conduct must always be right. R5245:5; Q384:5, 385:4

26

John 7:26 *But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?*

Do the rulers know

- The fact that he was teaching publicly, and the rulers did not interfere with him, led to this inquiry. R2437:6 The common people always referred to the learned. R5087:2

30

John 7:30 *Then they sought to take him: but no man laid hands on him, because his hour was not yet come.*

Then they sought

- When the rulers saw that their timidity was really advancing the cause which they hated. R2437:6

No man laid hands

- Because they feared the people, that too large a proportion would have at least a sympathy for his teachings. R2437:5 He seems to have exerted that power which belonged to him as a perfect man over weaker, imperfect men—the power of his mind alone, we believe, which overwhelmed and cowed their fierce passions. R1715:6 However great a power Satan may exercise over the world, we know that his power does not extend to the Church. In Heb. 2:14 his "power of death" should evidently be translated "dominion of death." R1271:3

His hour was not

- Everything that God does is in accordance with a definitely prearranged plan; and his appointed times and seasons are no insignificant or unimportant part of that plan. B25 The type could never pass

away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. R2771:6, 3526:1; F461, 481; NS77:5 When the appointed time came for the sacrifice of the Son for the redemption of the world, then the rulers of the darkness of the world had their way. R1682:1 But when his hour was come he opened not his mouth, nor resisted in any degree the throngs that sought his life. R1715:6

31

John 7:31 *And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?*

More miracles than these

- Many of the multitude were favorably impressed and wondered if they could expect any greater miracles from Messiah than Jesus had done. R2437:5

32

John 7:32 *The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.*

The chief priests

- The special opponents of our Master were not the unbelieving world, but the unfaithful professors of holiness and of devotion to the divine Law. So our special opponents are to be looked for within the nominal Christian church. R2437:3

Sent officers

- Similar to the ones they sent to arrest him in the Garden of Gethsemane. R2467:6

33

John 7:33 *Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.*

Unto them

- Apparently they felt they must hear some rebellious, anarchistic or blasphemous utterances from his lips or they would not be justified in the eyes of the people in making his arrest. R2437:6

Yet a little while

- Only about six months longer. R2438:1

I go

- Jesus had in mind the murderous designs of his enemies, and that it behooved the Son of Man to suffer and to rise from the dead. R2438:1

34

John 7:34 *Ye shall seek me, and shall not find me : and where I am, thither ye cannot come.*

Ye shall seek me

- The Jews have been seeking the Messiah during the eighteen centuries of trouble experienced since that time. R2438:1

Ye cannot come

- Meaning, he was going to heaven. R2438:2

35

John 7:35 *Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?*

Whither will he go

- The apostles did this afterward, preaching to the Jew first, and afterward to the Gentiles. R2125:3

The dispersed

- There were probably more "Jews" living outside Palestine, among the nations, than resided in

Palestine. R2125:3 The scattered Jews amongst the Greeks, speaking the Greek language, and not the Syrian, the language of the Jews in Palestine. R2438:2 It was to these "dispersed Jews," "Israelites" of "our twelve tribes" that James and Peter wrote epistles. R2125:3 Contrary to the teaching of "Anglo-Israelites," the scattered Jews were not considered lost in the Lord's time. R2438:2

Teach the Gentiles

- It would not occur to a Jew that anyone claiming to be the Jewish Messiah would go to the Gentiles. R2125:3

37

John 7:37 *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*

In the last day

- The eighth day. R443:2*, 2438:4 The seventh day. R3509:3 Seven days were devoted to sacrificing, seventy bullocks being burned upon the altar, and understood to be sacrificed for the whole world; but this eighth day was especially a Jewish day, the most joyous of this thanksgiving feast. R2438:4

That great day

- The last day of the feast, early in the morning, a priest with a golden pitcher led a procession to draw water from the Pool of Siloam, to pour on the altar, apparently symbolizing the outpouring of the holy Spirit. R3509:3 When the religious sentiments of the people were at their highest pitch he called their attention to the deep spiritual things symbolized by them year by year continually. R3509:5

The feast

- The Feast of Tabernacles; about six months after the third Passover which was observed by our Lord: about six months before his crucifixion. R443:2*, 3509:4

Jesus stood

- Presumably it was just at the close of the pouring of the golden pitcher of water on the altar, with the multitude in the warm climate probably thirsty, aggravated by the sight of water, that Jesus made his announcements. R3509:5, 38:2* Using the pouring out of the libation as his text. Presenting himself as the giver of the water of life, as in the more private discourse to the woman of Samaria. (John 4) R2438:4

And cried

- At the moment of the water offering there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them. R2438:6*

If any man thirst

- All have some conception of natural thirst, but there are other thirsts and cravings of the human nature which need satisfaction; cravings for rest, peace, joy and fellowship. R3509:6, 2438:5 All who have sought to satisfy the earthly desires of fame, pleasure or wealth have found that they do not satisfy, but those who have received the water of life have received the only satisfying portion. R2438:5 Before anyone can come to the Lord he must thirst, he must have an appreciation of that which the Lord has to give—the water, the refreshment of eternal life. Our thirst is our desire. R4132:4 Only those who have such thirsts are called upon; "Blessed are they that hunger and thirst." (Matt. 5:6) R3509:6 In the present time our thirst is in one sense of the word insatiable, in the sense that the Lord's blessings are so great and so good that we can never in the present day and present condition have enough of them. R4132:5 Nevertheless, there is a measure of satisfaction in our drinking, even in the present time. As a thirsty one at a fountain drinks with relish, with appreciation and satisfaction, only to take more and more. R4132:5

Let him come

- The coming to the Lord is the approach of faith. R4132:4

Unto me

- Let us see to it that we recognize no other fountain than the Lord Jesus, no matter how much we may appreciate the channels through which the supply may have come to us. R4132:5

And drink

- The receiving of the Spirit is the satisfying of our thirst. All through life we are drinking at this fountain. We will not be satisfied until we awake in the Lord's likeness. (Psa. 17:15) R3510:1 Water is the symbol of truth. R4132:4

38

John 7:38 *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

He that believeth

- In the present time those who drink are merely the sanctified. In Rev. 21 we have the picture of the Body of Christ in glory, the New Jerusalem, from which issues the water of life which our Lord referred to in his discourse. R3509:2

Out of his belly

- While the Lord will lead the Great Multitude to waters of life, they will not be, like the Bride, possessed of immortality, which the Lord describes as water springing up in his people. (John 4:14) R5865:5 Not fulfilled at Pentecost. There the Lord's followers began to drink and be united into one body. It is from this one body that the stream of water of life shall flow during the Millennium for the blessing of the world. R3510:1

Shall flow rivers

- In each member of the Temple class already is a well-spring of truth and grace. When these well-springs shall be united to the great Head and Fountain, the results will naturally be a stream of good proportions; a river. R2508:3, 3510:2, 2424:4 Now a well of water in each believer's heart, overflowed many times, then the pure river of the water of life flowing wide and deep from out of the city and over the world. R118:1* The river of water of life does not flow at the present time. It cannot flow out to the "nations" until all the Little Flock as well-springs shall be brought together in the Kingdom. R2424:4 In order to be of the class from whom the great river of water of life will usher, it is necessary first that we come to Jesus and drink of him. As a result, all of the elect Church shall become minor well-springs in due time. R2508:4

Living water

- Water of life—truth. R3510:2, 2424:4; E386

39

John 7:39 *(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)*

They that believe on him

- They were not waiting as sinners for power. They were already believers in the Lord and already consecrated to doing the Father's will, but they had not yet been acknowledged by the Father. NS201:3 The holy Spirit was given as a guide and comforter of the heirs of immortality, ever since Jesus was glorified. R385:4*

The Holy Ghost

- Variously called the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of truth, the Spirit of a sound mind, the Spirit of sonship. The various qualities are all applicable to the same class, the spirit-begotten. R5582:6 The Spirit in the sense of a witness of our sonship; as a guide into all truth. R218:4

Not yet given

- No manifestation of the Spirit of God, prior to the first advent, was exactly the same as that upon our Lord Jesus, from baptism to crucifixion, and upon his Church from the day of Pentecost until now.

E176 The holy Spirit exercised upon the prophets and under which influence they spake and wrote is different from the holy Spirit granted to the Gospel Church since Pentecost; a spirit of adoption and not the spirit of prophecy. R3510:1; E177 Throughout the Jewish age God was the instructor of the Israelites through Moses and the prophets; but they were not sons of God. They did not have the Spirit's begetting to sonship, but were only a house of servants. R5582:6 The begetting power of the new nature was given after Jesus' death, resurrection and ascension, to those who waited to be adopted from the house of servants into the house of sons. R2788:2, 2584:1 Previously the holy Spirit simply signified a holy energy and meant no begetting to sonship. Only persons fully consecrated are spirit-begotten now, but any person might be used of the Lord as a servant. R5637:3 Even the angels, sometimes used of the Lord as his channels in communicating with the prophets, were not permitted to understand the meaning of their communications, any more than were the prophets. E178 Jesus sent out the twelve, and afterwards the seventy as his personal representatives. He gave them of his own spirit. But they had not been recognized of the Father, they must wait for the spirit-begetting and anointing. R5587:5, 4593:2; NS201:3 The power by which the disciples did miracles then, while it was holy spirit or holy power, was not their own, but the Lord's. He gave them power, but they received no power direct from God until Pentecost. R1416:6 No wonder the people were astonished at such doctrines as Jesus gave forth, for none could perfectly understand except through the enlightening influence of the holy Spirit, which was not yet given. R5408:2, 4146:6 They could not expect to get his deepest meaning until after the Master's ascension. R5088:5, 2456:5 Thus even the disciples understood not his statements of his coming death, and feared to ask explanations. They were only natural men; none were begotten of the holy Spirit until Pentecost. R5361:3, 5291:2, 2657:4 The Spirit dispensation began at Pentecost, after our Lord was glorified. R4908:5, 4593:2, 4146:6, 1962:2; OV407 This added to the difficulty of proving his resurrection to still natural men. It was needful to make this lesson relating to spiritual things so plain that the least of them might be fully convinced. R666:1; B129; D618; NS198:1, 655:6 At that time they must be taught spiritual things in a natural manner, in pantomime. NS198:2 Nor could they understand the times and seasons. B120 Jesus had many things he desired to make known to his disciples, and that were necessary for them to know, but they could not receive them as yet, because the holy Spirit had not yet come upon them. R2456:5 They were justified human beings, but not begotten new creatures, thus Jesus' teachings refer but little to the highest things. Though justified men, they must be begotten of the Spirit to comprehend spiritual things. R412:2 Thus there may appear to be, at times, a lack of harmony between the words of Jesus and those of the apostles. Our Lord addressed those who had not yet received the spirit of adoption, while the epistles were to the Church. R954:1* Thus the choosing of Matthias as an apostle was not a selection by the Church under the direction of the holy Spirit, for this was before Pentecost, and the disciples were not recognized of God as the Church. R1891:5 Jesus was especially alone in the world; even his disciples could not enter into fellowship with him in respect to spiritual things. R2649:6 Thus, although our Lord proved to his hearers that his pronouncement of forgiveness was backed by power and authority, he did not explain the how and why of his conduct, and hence left their questions unanswered. R2584:1 They were still natural men, not fully begotten of the holy Spirit, hence unprepared to understand spiritual things "for the natural man receiveth not the things of the spirit of God." (1 Cor. 2:14) R2981:6, 5065:6, 666:2 Thus the dying thief, while having an abundant reward for the words of comfort spoken to our Redeemer in the hour of his trial, will surely not be rewarded with a place in the throne. R2788:2 Hence, though their prayers were answered, they could not "worship in spirit"; neither in "truth," for the truth would only be revealed by the spirit's guiding them into it. (John 4:23) R2070:2 We are to tell the heavenly things, but not to the natural man. R5065:6 The period from Jesus' baptism to his ascension differs from the period after Pentecost as the Millennial age differs from the Gospel age. The consecrated in these two periods, to a considerable degree, walk by sight. R4908:6, 1962:3

Not yet glorified

- The ascension of our blessed Lord to the right hand of power signifies his ability to "give gifts unto men." (Eph. 4:8) R1829:5 Being under condemnation, none could be adopted into God's family, begotten as sons, while they were yet sinners. Our Lord's death could not benefit them until he ascended to God and presented the price on their behalf. R2819:2 Until after the ransom price had been made at Calvary and offered in the Holy of Holies. R2456:5, 5088:5 He went into "the Holy Place" unglorified. HG23:2 He had received his glorious body in the resurrection, as shown in 1 Cor. 15:43, 44; but it remained for him to be honored, and officially receive divine approval. R2819:2 It was not possible until he had ascended up on high and presented the merit of that sacrifice on our behalf to the Father; not until it had been accepted by the Father. R3510:1, 5831:1, 218:4, 182:4; B120 The Pentecostal blessing was of the Father, but by the Son. It was the Father's recognition of the merit of the sin offering. R1416:3 Referring to the installation into the majesty of power. When the Scriptures speak of a glorious body, the glory of grandeur of the person is referred to, and not the glory or power of office. R262:2 The glorification, or instalment in honor and power, should not be confounded with the change, which occurred at our Lord's resurrection. Likewise the Church will be given spiritual bodies before sharing his glory. R2156:5, 169:5*, 168:5* From the time our Lord ascended up on high until the descent of the holy Spirit was ten days. R2075:5 The Scriptures speak of the Spirit of God as a special influence coming from God upon a special class, in a special manner, since a particular event, and not before that event. R5582:6 Since glorification, the Lamb has been breaking the seven seals (Rev. 5), thus opening the divine plan before men and angels. We share this knowledge most because, the last seal having bean broken, the scroll is open to all. R2156:4 Hence, the holy Spirit poured out upon the Church at Pentecost became a sure indication that at that time our Lord had been glorified. R2155:6

40

John 7:40 *Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.*

Many of the people

- How many, how few of the multitude who heard could gain any reasonable understanding of this message! R3509:5

43

John 7:43 *So there was a division among the people because of him.*

There was a division

- Some approving and some opposing. R3510:3 Because there is no fellowship between light and darkness, there can be no peace nor truce between the two. In proportion as the one obtains control, the other is excluded. R3510:3 With us, too, if we let our light shine, those who love truth will be attached in proportion as their hearts are sincere; those who love error will become antagonistic in proportion to their lack of sincerity. R3510:4

45

John 7:45 *Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?*

The officers

- Representing the Sanhedrin; present in the Temple amongst the people, charged with finding some fault with our Lord's teaching and making it the pretext for a measure of insurrection, and further, the arrest of our Lord. R3510:4

And Pharisees

- What a sad commentary, that the men seeking the apprehension and death of Jesus were the most influential men in the holiest nation of earth; Doctors of Law, corresponding in Judaism to Doctors of Divinity in Christendom now. R3510:5 Why have ye not—Is it possible that any man could speak in

public and that keen-minded men such as you would be unable to entrap him so as to form a charge against him in violation of the Law of Moses or the Law of the Romans? R3510:6 Similarly, the soldiers who came to take him in Gethsemane were overpowered for a time by the majesty of his presence and obliged to retreat before him, though he rebuked them neither in word nor act. (John 18:6) R575:3

46

John 7:46 *The officers answered, Never man spake like this man.*

The officers

- The very men that were commissioned to lay hands on Jesus and deliver him to death. R646:5

Never man spake

- The man Christ Jesus "holy, harmless, undefiled and separate from sinners." (Heb. 7:26) R5003:2; E154 The teachings of Jesus has a positiveness quite different from the various speculations of the scribes. So it is always with the truth. Wherever there is confusion and mysticism, there is error and ignorance. R5408:2 While recognizing that he was far above their plane, they nevertheless were drawn to him because he was the burning (warm, glowing and sympathetic) as well as the shining light. R4967:3, 4675:5 He told the people that God loved them, that he did not despise them even though they were miserable sinners. R5275:6 They had never before seen one in whom was life: all others whom they had met, like themselves, were dying creatures, nine-tenths dead. R4107:4 We can reason together with God when we take the voice of his Son and reject the voices of the "Dark Ages." R3795:3 While our Redeemer's ability to teach came through the anointing of the holy Spirit, the public knew not of this. His right to teach consisted in the fact that he could teach, that he could make plain the Word of God. OV159, 151:5 The common people heard Jesus gladly, but did not clearly comprehend his teachings. Nevertheless, there was something very attractive in the Master's style, so that they would say this, though not fully comprehending. R3803:2 They perceived that he was a remarkable character. "All bare him witness and wondered at the gracious words that proceeded out of his mouth." (Luke 4:22) R4107:4, 3803:2, 1937:2, 1682:2; E154; NS629:2; SM263 He had allowed his words and his works to testify for him. R3788:2, 4308:1 However much we appreciate the miracles wrought by our Lord, that which appeals to us as the most wonderful manifestation is his teaching, his doctrine. SM263 As in John 6, they did not believe, although they recognized Jesus as a very wonderful personage. R4147:5 Truth, rightly divided and fairly presented, commands the respect, even of its opponents. Its symmetry and beauty will irresistibly stamp itself upon the mind. Paul's eloquence was this eloquence of truth; the result of a thorough understanding and conviction of truth. R646:5 The Lord's people are to set a guard upon their lips that they sin not with their mouths. (Psa. 39:1) In proportion as this is true, it will also be true that they will be wiser and more discreet in their language than others. R3511:1 It should be true with all of the Lord's followers that their speech should be with grace, well within the limits of reason and righteousness, and strictly in conformity to the Word of the Lord. R2437:6, 1937:3 It is so easy to say what ought not to be said, to cast reflection upon the character of another. Let us seek to be more like our Lord in this particular also—to speak as other men do not speak. R3511:4 "Thou art fairer than the children of men: grace is poured into thy lips." (Psa. 45:2) SM55

Like this man

- Even his opponents recognized him as far beyond the ordinary of our race. E154

47

John 7:47 *Then answered them the Pharisees, Are ye also deceived?*

Are ye also deceived?

- Jesus' teaching of the people was weakening the power of the scribes and Pharisees and of the traditions of the elders. R5561:2

48

John 7:48 *Have any of the rulers or of the Pharisees believed on him?*

Have any of the rulers

- The Jewish clerical class—priests, scribes and Pharisees—represented that system as a whole. Our Lord so recognized them. He rarely rebuked the people for failure to receive him, but held responsible the "blind leaders." C168

Pharisees believed

- In accepting their suggestions and blindly submitting to their leadings, some missed their privilege, and failed to enter into the blessings of the new dispensation. So it will be with a similar class in these last days of the Gospel dispensation. D65; HG717:1 The secret of Israel's blindness was that the religious leaders relied so implicitly upon their interpretations, that they could not regard the humble Nazarene and his unlearned followers except as imposters. R5926:3

49

John 7:49 *But this people who knoweth not the law are cursed.*

Who knoweth not the law

- Jesus perceived that those who sat in Moses' seat received not the message, and gave most of his time and attention to the lower classes who had not heard the invitation to the wedding feast. (Luke 4:16-22) R342:6, 2438:2 The theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. Thus always has error hated the truth, and darkness hated the light. R5561:2

50

John 7:50 *Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)*

Nicodemus

- In his heart believing Jesus to be a teacher sent from God, though doubtful of his being the Messiah. R2437:6 Mentioned three times in connection with our Lord's ministry: here, visiting Jesus by night (John 3), and in connection with his burial (John 19:39). R4173:6 Carefully excluded later from the trial of Jesus before the Sanhedrin. R1809:2

Saith unto them

- Defending the officers. R2437:6 Nicodemus cautiously interposed on Jesus' behalf when an attempt was made to seize the Lord. R4174:1

Being one of them

- Nicodemus, a member of the Sanhedrin. R2437:6, 1809:6

51

John 7:51 *Doth our law judge any man, before it hear him, and know what he doeth?*

Doth our law judge

- Nicodemus was making a plea for justice. R2437:6

52

John 7:52 *They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.*

Art thou also

- We should not be content with neutrality in connection with the truth and its service, but be positive as far as possible, taking our stand for righteousness and on behalf of the Lord's cause and his brethren. R4174:1

Out of Galilee

- Even this plea for justice was met with a sarcastic remark. R2437:6

Ariseth no prophet

- Jonah, a prophet of God, whose prediction at another time came true (2 Kings 14:25), was from Gath-Hepher, in Galilee, contradicting the unscrupulous, or else ignorant, Pharisees. R3568:2*

53

John 7:53 *And every man went unto his own house.*

Every man went

- The meeting disbanded, the conspirators angry because they were foiled in their murderous attempt. R2437:6 Nicodemus was not ready to affirm discipleship. R3485:3

John 8

2

John 8:2 *And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.*

Early in the morning

- On the day following the eighth or great day of the Feast of Tabernacles. R2438:3 This ninth day is a solemn day likewise, and is called "The Feast of Joy for the Law," because on that day the last section of the Law was read. R2439:1 Another view is that this was part of the discourse of the eighth day. R2438:6

7

John 8:7 *So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.*

He that is without sin

- Many who feel it to be their duty to speak slanderous words of others, if they would but hear the Master saying, "He that is without fault may speak against his neighbor," would be silenced. NS401:5 The country would surely be safe from lynchings if those who applied the instruments of torture would first see to it that they themselves were wholly without sin. NS401:4 They were all thus convicted of imperfection in some particular themselves. R3434:4

11

John 8:11 *She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*

Neither do I condemn

- It was not by chiding and accusing the apostles, but because instead our Lord sympathized with them, interpreting their heart intentions liberally, that they became more and more his faithful followers. R3434:4

Go and sin no more

- Jesus was not forever blaming the people for not keeping the Law, but on the contrary, he was continually expressing sympathy for them in their weakness, and helping them out of them and encouraging them. R5095:2

12

John 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

I am the light

- Everywhere light stands for truth, for righteousness. Darkness represents error, superstition, sin. Our

Lord Jesus, being in full harmony with the Father, was the light of the world. R5718:3, 5038:1 Only a few yet recognize him as "the true Light." But eventually he will "light every man that cometh into the world." (John 1:9) SM560 Now, enlightened from his Word, we, as his representatives, are the light of the world. We should keep our light trimmed and burning. We must let it shine, that those following us may not walk in darkness. R3243:2 The Spirit of Christ is the light which shines from the true Christian, which reproves and condemns or opposes the darkness of this world. E293; R375:2 It is the light of God's truth shining in our hearts, which shines out upon the world. Thus seen not directly, but by a reflex light through those who possess it, the spirit operates upon, but not in, the world. R375:2 The Sun of Righteousness. (Mal. 4:2) R3509:2 His Church are invited to become associated with him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness. SM560 It matters not that this light was not comprehended and appreciated by the Jews in the days of his flesh, and that he is not comprehended even today by the world of mankind; he nevertheless is the true light. R2409:1 Therefore this light was not prior to Jesus Christ. R5105:5; Q66:1 At this Feast of Tabernacles four golden candelabra were in the center of the court and pious men danced before the people with lighted flambeaux in their hands, symbolizing the light of the Temple amidst the dark night of heathendom. This was the setting for Jesus' words. R3509:1*, 2438:6 Another suggestion is, that as this Feast represented Israel's sojourn in the wilderness, the great light to be followed would probably refer to the pillar of fire and cloud which led Israel. R2439:2 On the ninth day the custom of the Jews was to take all the books of the Law out of the chest and to put a candle into it, in allusion to Prov. 6:23 and Psa. 119:105; symbolizing the light of the Law being superseded by the true light of the Gospel. R2439:1 Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. R1329:2* Our Lord is spoken of as being a great Light, in the same sense that the Heavenly Father is called the Father of Lights. (James 1:18) R5338:3

Of the world

- Not merely the light of the Church. NS792:3

He that followeth me

- We should esteem very highly all who may be used of the Lord as finger posts to point us to the Light, but not to follow them, except as we discern clearly from the Word that they are closely following Christ. R2548:5

Walk in darkness

- The reason for so much darkness is that, under Satan's misleading, those who see the true light to some extent get to following popes, conferences and confessions of men, instead of following the Lord. R2548:5

Shall have the light

- Walking in the light is understanding, acting upon and being in harmony with the divine arrangement, viewing matters as God views them. R2439:6

Of life

- Plants may live a long time in the dark, though they lose their foliage and their beauty; but it is wonderful how soon the sun will revive them and restore their verdure. R860:3* Jesus' life-giving beams can vivify your soul more speedily than the natural sun can revive withered plants. R861:1*

16

John 8:16 *And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.*

I am not alone

- Before Jesus came, God did the work, but since the Son came, the Father works by him. R52:1*

I and the Father

- Jesus' work and the Father's are one and not distinct one from the other. R52:4*

17

John 8:17 *It is also written in your law, that the testimony of two men is true.*

Two men

- God the Father and our Lord Jesus Christ are two beings, not one. R802:5*

19

John 8:19 *Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.*

Nor my Father

- If Joseph had been his father, this would not have been the fact, for his (supposed) "father and mother" they knew. (John 6:42) R443:3*

Known my Father

- They who recognized his spirit or mind, and thus knew him, would also be acquainted with the Father in the same way. T85

20

John 8:20 *These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.*

His hour

- The type could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. R2771:6; F481; NS77:5

Not yet come

- Jesus exercised power whereby he walked away from his enemies. R5563:4

23

John 8:23 *And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.*

From beneath

- Meaning that he was going to heaven, and that they could not come to heaven. R2438:5

28

John 8:28 *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he , and that I do nothing of myself; but as my Father hath taught me, I speak these things.*

Ye have lifted up

- Clearly referring to the lifting up on the cross, not his exaltation to glory. R1054:2, 669:3

Do nothing of myself

- Unlike some who style themselves teachers today, neither our Lord Jesus nor his apostles attempted to claim originality. E51 A statement he no longer made after he was risen from the dead. R745:4

29

John 8:29 *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

For I do

- The secret of Jesus' power with God was in the fact of his full and complete harmony with the will of God; and this likewise is the secret of power among all of God's people. R1945:5 We, being imperfect, cannot say this; but, realizing our imperfection, we can come with humble confessions of our shortcomings and faith in his love and mercy. Then we are accepted in the beloved One. R1945:6 Because, in Christ, they endeavor to do always those things which please him, they are able to

approximate the sentiment expressed by him when he said, "I know thou hearest me always." (John 11:42) R1903:1 As with Daniel, where the king properly associated Daniel's faithful service to God with his hope respecting God's faithfulness to Daniel. (Dan. 6:20) R2502:3

That please him

- Hence God twice burst heaven open to explain, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17; 17:5) R84:1*

30

John 8:30 *As he spake these words, many believed on him.*

Many believed

- Our Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard him. It attracted one class and repelled another. R3153:1 Apparently the multitude of those who heard him were so much on his side that the officers of the Sanhedrin failed to take him; the division of the people was quite largely in his favor. R3511:2

31

John 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;*

Then said

- One of our Lord's discourses while at the Feast of Tabernacles, probably delivered on the last, the great day of the Feast. R3511:1

To those Jews

- At his first advent our Lord came to the Jewish nation, which was in covenant relationship with God. To these he granted the first privilege of becoming sons of God. R5506:3

Which believed on him

- Sinners are not called to discipleship, but are called to repentance and faith in the Redeemer for the forgiveness of their sins, justification. R2439:3 It was necessary that he should present the truth to those who were believing, that it might sift and separate amongst them. R3511:3 Not especially to the twelve apostles, but to the Jews in general who were sympathetically drawn. Nicodemus may have been one of these. R5506:6

If ye continue

- Continuing under his direction, under the direction of his Word of truth, faithfully and perseveringly that the grand object of this school shall be attained. R2440:1 It is a blessed thing to take the first step, acceptance of Christ as our Redeemer and yielding ourselves fully through him. But the reward of this step depends entirely upon our continuance in his Word. R5508:1, 3153:3 The idea that we are all right, and sure of the Kingdom because of an experience we had five, ten, twenty or forty years ago, is a dangerous one. What is our condition now? R38:5* Hold on for a little while, you will grasp the situation in due time. Exercise faith, exercise patience. R5506:6 To study and meditate upon them, to trust implicitly in them, to faithfully conform our characters to them is the implication. R5508:2, 3153:5 Their blessing would be in proportion as they were faithful to the light that would come to them. R5506:3 The relationship to Christ is a matter which can be dissolved. R2439:2 A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, he is no longer his disciple. R5508:1, 3153:3

In my word

- As distinct from John 17:17, where it is the Word of Jehovah that sanctifies. Here Jesus says, If you continue in my word, you will become more and more acquainted with the heavenly Father and his Word. R5507:1

Then are ye

- As you fully become my disciples you will be granted a knowledge of the truth. R5506:6

My disciples indeed

- Those who finish their course in the school of Christ and graduate and become joint-heirs with their Lord, and ultimately become associated with him in teaching and blessing all the families of the earth. R2440:1 They were not yet fully his disciples; this discipleship would imply a desire to hear his message further, and a willingness to obey it at any cost. R3511:2 Implying a distinction between real and merely nominal disciples. The hypocrisy of merely nominal discipleship is an abomination to the Lord. R5508:1, 3153:3 Our Lord associates his Word and doctrine with true discipleship. R3188:4 The school of Christ may be considered a school of self-denial, of self-sacrifice, prompted by love and maintained by devotion. R2439:3

32

John 8:32 *And ye shall know the truth, and the truth shall make you free.*

Ye shall know the truth

- This truth which our Lord gives has various aspects: first, realizing our enslavement to sin; next, that Jesus died to cancel its power; third, the time to free the world is the Millennium. R3512:3 When Pentecost came they were begotten of the holy Spirit. Then they began to see spiritual things, they were illuminated. R5507:1 Divine truth is found only in the divinely appointed channel—our Lord, the apostles and the prophets. R5508:2, 3153:5 This idea is compatible with that of heeding all the helps which the Lord from time to time raises up (Eph. 4:11-15; 1 Cor. 12:13,14); but it is the duty of each to prove their teaching by the infallible Word. R3153:5 We do not come into the knowledge of the truth at a single bound; but gradually, step by step, we are led into the truth. R5508:4, 3153:5, 2440:1 We have no commission to set before the household of faith anything which we do not believe to be truth. R1406:3 Not, Ye shall be "ever learning and never able to come to the knowledge of the truth." (2 Tim. 3:7) R5508:2, 3153:3

The truth shall

- Many tell us that it makes no difference what we believe—truth or falsehood—that it is by our works that the Lord will determine our standing. SM292 Where have we found any sect or party which has given special attention to Scriptural study, to an understanding of the Word of God, to an application of it to heart and life, with the desire for sanctification? NS471:2 The truth will mark in their foreheads (Rev. 7:1-3) those who receive it, branding them in a way that others of mankind are not marked or branded. R4880:5 Knowledge of truth and of Law was the ground of Jesus' liberty in denouncing the doctors of divinity in his days as "blind guides," etc. (Other illustrations from Martin Luther and the Apostle Paul.) R402:1, 310:2

Make you free

- As soon as any measure of truth is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. R5508:4, 3153:6 The general effect of the light of truth is to break the shackles of superstition and to make people independent. R2440:1 The real need of the Church of Christ is still more liberty, until each member shall stand free and independent of all human bonds, creeds and confessions. F242; R5144:6 Only the courageous "overcomers" of those bound in the congregational fetters could even think of bursting the bonds which associate them with their food supply, their honor of men, and all opportunity they know for divine service. R5145:1 Let us be free from these awful dogmas of the past, free to love God, to believe his Word, to trust in and understand how Jesus tasted death for every man, to believe that he who redeemed will restore. SM33 Free from ignorance and supestition, and bold to declare the whole counsel of God. R1425:2 Not only free from superstitions and ignorance, but also from the service of sin. R2440:2 Not only made free from the condemnation of the Law Covenant, but made free from sin and death. R5507:1 This freedom is necessarily incomplete so long as we have this treasure in an earthen vessel, so long as the new creature must use the imperfect body of the flesh as its instrument and exponent. R2440:2 Those who make satisfactory progress will have in the resurrection full deliverance from sin, from all

imperfections of the flesh, and from the flesh itself—through the power of the first resurrection. R5507:4, 2440:2 Made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. R5508:5, 3153:6 The more you are getting of the truth, the more you are getting free indeed. CR14

33

John 8:33 *They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?*

We be Abraham's

- Touch a man's pride and you arouse his whole being. R3511:3

Were never in bondage

- In this case our Lord's hearers resented the thought that the truth could make them free. R3511:5 How could they regard him as the Messiah when he spoke thus slightingly of the Jewish nation and implied that in some sense of the word they were bondmen? R3511:5

34

John 8:34 *Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*

The servant

- And not free. R2440:3 To some freedom and light are apt to bring as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction and general unhappiness. R2440:2 Bond-servant. R5149:5 To will to do right was present with them but not the ability to perform. Sin had such a hold in their members that their best intentions were unable fully to control their words, thoughts and deeds. (Rom. 7:15-23) R3511:6

Of sin

- Recall the Apostle's expression, "Ye were sold under sin"—into slavery to sin. (Rom. 7:14) R3511:6

36

John 8:36 *If the Son therefore shall make you free, ye shall be free indeed.*

Make you free

- Free from the bondage of sin and death. CR391 Free from the terrible bondage to sin, which has become so interwoven with the very fiber of our being that the process of emancipation must of necessity be long and painful. R1738:4 Upon certain conditions: (1) a realization of sin and a desire for reconciliation with God; (2) the renouncement of sin and acceptance of forgiveness; and (3) a consecration of all to the service of God. NS668:5 If, freed from sin and condemnation to death, one intentionally returns to sin willfully and persistently, he loses this liberty and becomes again a slave to sin and a subject to death—second death. NS668:6 Having been tied with cords of vanity and enslaved to sin with a cartrope (Isa. 5:18), the sinner often rejoices and seeks pleasure in his slavery, knowing not the only One who can secure liberty. R3893:5 It was the divine purpose that all enjoy liberty under the limitations of righteousness, of respect for divine law, and mutual love and respect for the liberty of fellow-creatures. R1737:2 Freedom to cast off all restraints of God and man, to pursue a selfish course without regard to obligations to God and the rights of others, leads only to riot, anarchy and destruction. R1737:2 To fully emancipate all the slaves of sin and death will require the full thousand years of Christ's promised reign on earth. When sin and Satan will be destroyed men can be entrusted with the boon of liberty. R1737:6 Now liberty to one class of men brings slavery to another. R1738:1

Ye shall

- Not the world nor nominal Christians, but merely those who come into special relationship to Christ by faith and consecration during this age. NS668:5

Free indeed

- For he is made free by the truth. R1658:5 The truths of the Scriptures induce individual liberty amongst Christian people, enabling them to rise above sectarian limitations to a clearer knowledge of God, and a fuller degree of separation from the world, its spirit and methods. NS389:6 In the same way, when a man is sick, he must give up his will and personal liberty to the physician who undertakes to restore his health. R1738:4 Freedom from the condemnation of sin; freedom from the bondage of fear concerning the future; and daily, as we submit ourselves to Christ, more and more released from the hereditary bondage of sin. R1738:6 Released entirely from both the law given in Eden and that given at Sinai. R1726:2, 970:6 Freed from the service of sin that we might become the bond-servants of another, even Christ. R5356:3, 3512:5 Reckoned free—free from sin and its condemnation, death, the righteousness of Christ being imputed unto them by faith. R1738:3 Before we can fully realize the actual liberty which God designed for all his sons, we must first become the willing servants of a new master, Christ, in order that he may accomplish our deliverance. R1738:4 The true teacher's place, and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammeled to follow the Lamb whithersoever he leads. C145 Those who are bound by love of human approbation, and fear of the consequences of a public, bold advocacy of the Lord and his truth are not worthy of him. R2421:3 Escaped from slavery, being justified by faith in the precious blood of Christ. R3956:2, 3512:5 The Scriptures ascribe no sin to the new mind, and no perfection to our fallen flesh. R2440:3 But we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves. R4920:1 Those who seek to use liberty for themselves, who boast that they have a mind and will of their own, know not how dangerous is their position, that surely they will succumb to the ensnarements of sin. R3512:6 No other religious system teaches personal liberty to the degree that it is taught in the Bible. The essence of all human religion seems to be bondage to custom by ignorance, superstition and priestcraft. R4005:1

38

John 8:38 *I speak that which I have seen with my Father: and ye do that which ye have seen with your father.*

With my Father

- Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. E50

39

John 8:39 *They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

Abraham is our father

- God's special promises and dealings with the "fathers," through pride and selfishness, they failed rightly to apprehend and use. R2604:6

If ye were

- Not all the natural descendants of Abraham are to be heirs with him of the promise, but only such as Abraham would be honored in owning as sons—such as partake of his spirit or disposition. R4071:6

40

John 8:40 *But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.*

Told you the truth

- The truths which Abraham could not tell, because Jesus was proffering them assistances which their relationship to Abraham could not secure aside from him. R3512:1

41

John 8:41 *Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.*

Not born of fornication

- They knew that Jesus was not the son of Joseph, and this was the evident purport of this sneer. R2424:6

42

John 8:42 *Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*

Proceeded forth

- A father is a life-giver. A son is an offspring, one who receives life from the father. This distinction implies that the father existed first. R5747:3, 3861:5 The terms "Father" and "Son" imply this; otherwise these terms are meaningless. R2408:5

Came from God

- Being merely developed and nourished in Mary. E105 Therefore our Lord never regarded himself as one of the "children of wrath." (Eph. 2:3) E108

43

John 8:43 *Why do ye not understand my speech? even because ye cannot hear my word.*

Not understand

- The sore or bruised head (Gen. 3:15), we understand to represent the thinking part. Those whom Satan corrupts are injured in the head. R192:3*

44

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

Ye

- Pharisees. R5462:2

Are of

- His tools and dupes, because his work they do. HG365:6; R1217:4 Not that they were utterly devoid of every moral principle, but they were under the control of evil in the main as is the large majority of mankind today. R761:2 When our first parents sinned they forfeited fellowship with God, and because of disobedience became children of the Adversary. R5038:1

Your father the devil

- The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator, and had become children of the Adversary. R4811:2 Originally our race was recognized as related to Jehovah, but the relationship was broken by man's willful disobedience, so that none are recognized as sons of God today without being begotten again. R3269:2 Satan is another name for sin, which is personified as a great monarch holding relentless sway over mankind. Satan properly stands as the representative of sin, of all unrighteousness. R5356:1 They became children of Satan in the sense that they became obedient to him. He did not give life actually to the world, but they adopted him as their father by accepting his terms and becoming members of his family. R5623:6 Since men's minds ceased to be godly, and became carnal and devilish, they might be said to have been reconstructed by the tyrant Sin to bear much of the image of God's adversary: sons of the devil, bearing his moral likeness. R1005:5 Satan is the corruptor of the human race, and those whom he corrupts are called his children. R192:3* The Apostle declares that Satan now works in the hearts of the children of

disobedience (Eph. 2:2); who certainly are vastly in the majority. SM310 The image of God has largely given place to the image of Satan. R3773:6 The world, not having the spirit of God, but more the spirit of the Adversary, are walking in the way of slander and hypocrisy. R5462:2 Our position as Gentiles is as "children of wrath even as others"—strangers and aliens and foreigners—without God and having no hope in the world. (Eph. 2:3,19,12). R3365:6 Only those who have "escaped the condemnation that is in the world" (2 Pet. 1:4), and who have gotten back into harmony with God, through Christ, are Scripturally authorized to consider themselves the sons of God. E108 Some dogs are better born than some of Adam's race; and some with better dispositions—more of meekness, gentleness, patience and love and less of anger, hatred and strife. R3774:1 All along it was true that some children of Jacob, professedly children of God, were really of their father the devil, because they were not all Israelites that were of the nation of Israel. (Rom. 9:6) R4781:3 In opposition to the thought that there is no personal devil. R3165:6 In opposition to the concept of the "Fatherhood of God and brotherhood of man." R3269:2, 2323:6; SM268 In opposition to the thought that "humanity was naturally in Christ." R3457:6 What Jesus said of some in his day must be applicable in what today is styled Christendom. OV385

He was a murderer

- He murdered our race by his deception. He did not tell the truth, but he misrepresented it. R5238:3 Indirectly, he is the murderer of the 20 billion of our race who have already gone down into the tomb. SM575 Though, like many another murderer, he had not probably intended to commit murder at first, but only robbery. R2839:6 He intended the murder of the race, and he was successful. R822:1* Errors and principles are not murderers and liars. It would be a misuse of language to make such application. Only an intelligent being can be a murderer or a liar. R5209:6 He did a killing thing, he told a murderous lie, when he said, "Thou shalt not surely die." (Gen. 3:4) R433:1*; HG192:2; NS549:4 He lied to our first parents, and through that deception he brought them under the divine death sentence. Thus Satan is the murderer of the entire race. SM96; R910:5 By his misrepresentations, not only he become the "prince of this world" (the present order of things), but additionally, he became the murderer of the race. HG593:6; SM548 He "murdered" our first parents that he might gain control over them—the object of his ambition. R5186:2, 2777:3; OV303 Some ministers murder in a spiritual sense the people under their care by taking from them their spark of faith and spirit-begetting; and doing it as did the great Adversary, by lies and contradictions of the Lord's Word. SM301 It was the spirit of Satan that entered into Cain, taking the place of the spirit or disposition of the Lord. Satan's spirit in Cain was a murderous spirit. R3928:4 According to the Christian standard, slanderers are murderers. Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan. R3595:4 All haters are murderers. R3928:4 The final penalty for Satan and his angels is to be quite appropriate for them—fire, the fire of God's anger, the fire of God's opposition. SM231

From the beginning

- Certainly not from the beginning of his own existence, for every creation coming from God's hand is perfect; nor can we think of any other beginning referred to than man's beginning in Eden. R1678:1, 5909:3, 5801:1; F612 It does not appear that Satan had any sympathizers or associate conspirators amongst the angels at the time of his secession. F612

No truth in him

- Satan is the great deceiver. R5909:3

He is a liar

- And thereby the slayer of our race. R910:5 In Eden God declared, "Ye shall surely die." (Gen. 2:17) It was Satan who declared, "Ye shall not surely die." (Gen. 3:4) Heathens, as well as Christians, have accepted Satan's lie and correspondingly rejected God's truth. R4551:5, 4792:1; HG513:1 Satan contradicted God point blank, by telling mother Eve that she would not die by partaking of the forbidden fruit. CR426; R4627:5 And he has since kept it up, and the sophistries used to back it up

are truly wonderful, and worthy of such a master deceiver. R910:5; F616 The Devil has succeeded in keeping up this lie for so long a time, and today nearly all the world believes what he said. R171:1* Christian Science, Theosophy, together with the evolutionary and anti-Biblical theories, all bear the distinctive marks of the "father of lies." They all declare man to be immortal. R5800:6 Scientists, our own senses, and the Word of God, all agree that the dead are dead; and not alive, as Satan, and all his emissaries would have us believe. Q765:4 If Satan had turned from his iniquity, then no doubt God would have found some way, even in Satan's case, by which he might come back to God. Q322:1

Father of it

- Satan told the first lie, "Ye shall not surely die." (Gen. 3:4) Q799:2 The father of lies. R4551:5; CR425

51

John 8:51 *Verily, verily, I say unto you, If a man keep my saying, he shall never see death.*

If a man keep

- But if any "fall away" after having the full benefits of this great favor, they "see death." As they reach the tomb "they perish." (Heb. 6:4-6; 1 Cor. 15:18) R875:6*

Never see death

- He may fall asleep, but he will be sure to be awakened, and if then he shall keep the Word of the Lord, he shall have everlasting life. Q208:2 The Church are "asleep" and have not "perished." (1 Cor. 15:18) They have escaped from the condemnation and will be fully released (Rom. 5:18; 8:1) at once when their Head assumes control. R875:6*

53

John 8:53 *Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?*

Art thou greater

- Jesus was then as much better and greater than they as the divine nature is superior to the human. R218:3

54

John 8:54 *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:*

My Father

- Jesus calls Abraham their father, and God his Father. R218:3

56

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

Rejoiced

- He did not see God's plan clearly, as we see it, but he saw enough of it to make him rejoice. R5433:2 To see—Not with his natural eye, but with the eye of faith. R5433:2

My day

- He may have seen his day of sacrifice, typified in the offering of Isaac his only son, but at all events he saw Messiah's coming glory- day, the Millennium. E90 The day of Christ—the Millennium. R5905:5, 3937:1 The day in which Christ, who has died for all men, will uplift the human family. R5433:2 Abraham believed that God was able to raise the dead, so much so that when he was tested he was willing even to part with Isaac, accounting that God was able to raise him from death. (Heb. 11:19) F110 The Bible mentions days of various lengths. R5139:3, 2836:1

He saw it

- By the eye of faith. By the same eye Abraham saw the millions of Adam's race blessed of God by the

Messiah, his Seed, during the Millennium. R5905:5, 5433:2, 4387:4 By going out to the unknown land and offering his son Isaac, Abraham grasped the future, seeing Christ and the heavenly country. R74:2*

58

John 8:58 *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

I am

- Signifying that there had been no cessation of his existence at any time; positively identifying Jesus, the Son of God, in the flesh, with the Logos, the first-born of all creation. E90 The Scriptures no place intimate that the existence of the Only Begotten ever ceased from the time it began until it ceased at Calvary for three days. E90 Originally he was on the spirit plane. Later as a man, he lived; he died. At his resurrection he was made alive on the spirit plane. But the identity, the personality, is the same. R5065:2, 1263:2* Since his humanity resulted from the transference of the life- principle from spiritual to human conditions, Jesus recognized himself. The "I am" expresses his continuous existence. R1059:3 The Logos could be translated to a lower condition, the human, and yet could preserve a good recollection of his previous experiences, and did so. R2477:4 It was his knowledge of heavenly things, his intimate and long acquaintance with the Father, which enabled him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. R1060:1 The memory of things past is still with our Lord. He remembers the experiences which he had in the flesh, and also those which he had before he became flesh. Otherwise he could not identify himself. R5065:5 We have no reason to doubt that at the age of twelve his memory was active, and that he knew then what he here affirms. R1916:5, 1682:5 Nothing in this text implies that our Lord was born with the knowledge of all his previous experiences. After his consecration he received this knowledge by some means which we can not understand. R5065:5 Whatever others may think or say of him, he claimed to be sent of God, and of heavenly origin. R1059:2 By induction he tells of a pre-human existence. R5767:5, 4964:2, 1161:4, 505:2*; OV328; SM491

John 9

1

John 9:1 *And as Jesus passed by, he saw a man which was blind from his birth.*

As Jesus passed by

- Our Lord was in Jerusalem on the occasion of the Feast of the Tabernacles, in the fall of the third year of his ministry—just six months before his crucifixion. R4148:2

He saw a man

- Sitting by the wayside soliciting alms, especially at that season of the year, when the crowds gathered for worship and were apt to feel benevolent. R4148:2 The blind man would fitly represent the world of mankind in general, who during the present life are mentally blind. R2670:1

Blind from his birth

- Few now have the ability to see or hear. The majority are blind and deaf to his message, some completely blind and completely deaf, others partially so. R3519:4 Some of us were born blind—blind to the Lord and his true character, blind to the truth of the divine Word. The blindness upon us was neither our own fault nor the fault of our parents. R4150:2, 3520:5 This blindness does not represent a blindness on the part of those who have once seen God's grace, represented in his Word and plan, and who have then become blind thereto. R2670:1 Tabulated information shows that in 1870 the proportion of blind in America was one in 1900; in Egypt one to every 100; and Palestine probably one in every 200. R2667:3 At Gaza it is said that one-third of the population have lost one or both eyes, but amongst these cases it is difficult to find any born blind. R2667:6 This blindness is in great measure the result of the scarcity of water and the neglect of children, whose eyes are, in

consequence, attacked by the flies. R2667:6 Showing the fallacy of the idea of Christian Science that there is no such thing as sickness or blindness, but they are simply mistaken thoughts or misbeliefs. R2669:2

2

John 9:2 *And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?*

His disciples asked

- It is proper, when we find ourselves in sickness, that we examine to what extent we have been responsible through careless living. If so, it is well that we repent and take steps to make correction. R4148:6, 2668:6 If we cannot find that our experiences and sickness was the result of self-gratification, we should examine carefully if they resulted from our activity in the Lord's service. If so, we should glory in them. R4149:1, 1773:3 Finding none of the above to fit the case, we should consider that our affliction is simply for our welfare, to assist us in the application of some valuable spiritual lesson. R4149:2, 2668:6

Who did sin

- The question of the Lord's disciples was the expression of a common opinion among many Jews—that all suffering is the direct result of some personal sin. R1773:3 They had the thought that all sickness, pain and sorrow in the world was the result of sin. The Scriptures indicated that the various evils were, to some degree, the result of individual or inherited sin. R3519:1, 2668:4 While it is true that some afflictions are the direct results of personal sins and are promptly administered penalties designed for the warning and correction of the offender, such is not always the case. R1773:3 There is a great difference between claiming that all sickness is of sin and the devil, and admitting that much of it is produced or intensified by sin. R2668:4

This man

- The man could not have sinned before birth; but it is barely possible that some of the heathen ideas respecting the transmigration of souls had come to their attention. R4148:3, 3519:1, 2668:1 It would be extremely unlikely that the apostles, "unlearned," should have any particular knowledge of these theories of the heathen. R3519:1 Job's case is another illustration of sickness and calamities of various kinds which were not the punishments of sin. R2668:5, 1773:3

3

John 9:3 *Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.*

Neither hath

- Not that he and his parents were without blemish; evidently meaning that it was not because of any special sin committed by this man or his parents that he had been born blind. R4148:3, 3519:2

Nor his parents

- The principal point of this lesson is that calamities are not necessarily marks of divine disapproval. R4148:6, 2668:4 Not that God had specially intervened to cause blindness in this case, rather we may suppose that the blindness came through the general weakness of heredity. R3519:2 The Scriptures tell us that the darkness or blindness came from the Adversary, who blinds the minds of them who believe not, lest the glorious light of God's goodness shine in their hearts. (2 Cor. 4:4) R3520:6 The blindness that is upon the world is, to a large extent at least, a matter of heredity. R2670:1

Be made manifest

- The miracle gave unmistakable evidence of divine power manifested through Christ, and was a testimony to the truth of his claim to the Messiahship. R2058:1*, 1773:3

4

John 9:4 *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

I must work

- It behooved the Lord and all the members of his body to make use of the opportunities in hand for doing that portion of the Father's work which is to be accomplished in the present age. R1774:1 Let us each do with our might what our Master has placed within our reach; and let us do it promptly and zealously, remembering the nearness of the night. R1746:5, 1591:5

The works of him

- The works of God were not merely in the healing of one of the blind, but the manifestation of Jesus as the Light of the World and the influence and testing which that would mean to the Jewish people. R4149:2 We are not laboring for ourselves, but for the cause of the Lord, including the cause of all that are his. CR17 The work of him that sent him was the sacrificing of himself in the declaration of the good tidings, in the teaching of the people through parables, dark sayings and miracles. R3519:5 The Lord's people are eager to do good, but in the way that will be the most effective, and in the way that will not stumble others. Their good works are the works of God. R5462:2

While it is day

- The present little season before the storm-cloud bursts upon the world is a most favorable time for the work of the Elijah class, and corresponds to the successful days of both Elijah and John. B257 Since our Lord's first advent the glorious light of truth has had more effect upon the world than at any previous time. So much so, that the Gospel age may be called "day" in contrast with previous experiences. R5097:3 The light now shining more closely resembles that which shone upon the early Church, and in both instances it is the light of the parousia, the light of the presence of the Son of Man. R4149:4 Our Lord's ministry was in the eventide which followed the Jewish day, the day of Moses. A little of its light still remained. R3519:5 Our Lord's day and opportunity were rapidly drawing to a close. R4149:2 Similarly, with each one of the Lord's followers their is a daytime of opportunity when his time, talent and zeal may bring fruitage to the Lord's praise. To each will come a night when the opportunities will pass as he passes into death. R4149:3 The word "day" would seem to belong to the present time. R2670:2 While the eyes and ears of the masses are open. R5559:5

The night cometh

- He well knew of the dark night which would follow his ministry, in which darkness would cover the earth and gross darkness the people. (Isa. 60:2) R3519:5 The apostles after Pentecost entered fully into the Master's spirit in respect to the shortness of time, laboring incessantly with the Jews until all the elect had been gathered from the once favored nation. R3519:6 A much darker time in comparison with the present, called day. B257 Even in this morning of dawning light we are to expect another time of deep darkness; a night time, an overcasting of the skies, a great morning storm. R4149:4, 3519:6 We may expect not only to see the storm-clouds grow much darker, but also to hear and to feel the rising "winds" which will culminate in a wild hurricane of human passion—a whirlwind of trouble. C230 When the religious liberty now enjoyed will be greatly restricted and when, as a consequence, the present work of disseminating the truth will be interfered with by the strong hand of combined civil and ecclesiastical power. R1409:1 Brought about by the wrath incurred by the true Church. R1754:5 "The morning cometh, and also the night." (Isa. 21:12) R1409:1 When the world, that has loved darkness rather than light, shall be overwhelmed by it, and in the midst of its shadows, reap the fruit of its own sowing. R1774:1 The opportunities for service will soon now be closed. The great time of trouble just preceding the shining forth of the Sun of Righteousness is near. R3521:1, 3332:1 As a snare, it shall overtake the world. D273 The gloom of that "night" will be dispelled only by the Millennial sunrise. C230 Typified by the imprisonment of John the Baptist. R1754:5

- "The sun and the moon [the illuminating influences of the Gospel and Law]
- shall be dark [general infidelity having become widely prevalent], and the
- stars [apostolic lights] shall withdraw their shining." (Joel 2:10) D544

No man can work

- Except those who worship the beast and his image. (Rev. 13:16,17) R1002:6 Our work will be cut short—gradually at first, and then completely and finally. C230 When our opportunities for serving the cause and the brethren and for the public dissemination of the truth will be forcibly closed by the powers that be. R4149:4 The closing of the "door" in the parable of Matt. 25, marks the end of all opportunity to prove worthy of the prize by faithfulness: all opportunity for service will there terminate. C213 The warning is designed to increase diligence in the use of present opportunities. R1409:2 The Millennial morning comes, and just as surely the great time of trouble will immediately precede it—the night wherein no man can labor for the dissemination of divine truth. R4926:2, 3332:1, 1409:1 "The time will come when they will not endure sound doctrine." (2 Tim. 4:3) R948:2

5

John 9:5 *As long as I am in the world, I am the light of the world.*

I am the light

- His light shone for another six months, but he left behind him some who were illuminated by the Pentecostal blessing. Of these he said, "Ye are the light of the world." (Matt. 5:14) R4149:4 Now, enlightened from his Word, we, as his representatives, are the light of the world. We should keep our light trimmed and burning. We must let it shine so that those following us may not walk in darkness. R3243:2 Our Lord let his light shine upon many, and so we have opportunity to let our light shine upon many. But no one has the light within him except he is begotten of the holy Spirit. R4149:5 The Spirit of Christ is the light which shines from the true Christian, which reproves or condemns and opposes the darkness of this world. R375:2; E293

Of the world

- It will be at his second advent that our Lord will be "the Light of the world" in the full, glorious sense —The Sun of righteousness. R3519:5

6

John 9:6 *When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,*

He spat

- As the blindness of the man was figurative of the general blindness upon the people—to the truth, to the Light of the world—so this method of healing the blindness well illustrates the method the Lord has been using throughout the Gospel age. R3520:2, 2669:6

Made clay

- The making of the clay would represent the formation of the elect Church for the blessing of the poor, blind world. R2670:4 We are imperfect ourselves, blemished, fallen; but the spirit of the Lord's lips coming upon us so transforms our energies and talents as to make them useful in his service. R3520:2 The ointment had no particular virtue in it, neither had the waters used. It was merely an aid to the blind man's faith, but did not in his mind perform the cure. He recognized that it was a miracle, as did the Pharisees. R4149:6, 1774:1

Of the spittle

- The secretions of our Lord's mouth represent his grace and truth, while the earth used may well represent the poor earthly talents of us and his disciples. R3520:2, 2670:2 He took of the clay of human agency and mixed it with his Word, the fruit of his lips. With that combination he anointed the eyes of our understanding and bade us wash in the waters of Siloam, his Word of truth and grace. R4150:3 So now, the words of his mouth, mixed with and used through the clay of humanity, may

have been the agency in the opening of your spiritual perceptions to understand the truth and see its beauties. R213:3 He uttered the truth, brought it in contact with the dust of the earth—not in contact with all the dust, but with a limited portion, an elect portion, and of this he made the anointing clay. R2670:2 The Word of God's grace is designed in the present age to act upon a small fragment of humanity, and to consecrate them for the Master's use in the anointing of the eyes of the blind. R2670:2

7

John 9:7 *And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.*

Go wash

- After the Lord has used us, his servants, as the clay in his hands for the anointing of blinded eyes, it is necessary that we should direct them to the fountain of his truth and grace where they may wash. R3520:2 The washing of his eyes and the cure would seem to belong to the next age, the Millennial age. R2670:2 The world must be witnessed to during this age, but will not have the eyes of their understanding opened until the great washing time of the Millennial age. R2670:4

The pool of Siloam

- The word Siloam signifies "The sending forth," or "The fountain." R2670:4 "In that day there shall be a fountain opened to the house of David for sin and for uncleanness." (Zech. 13:1) R2670:4

He went

- Implying some assistance from the blind man. Faith was first followed by works and this attested a degree of perfection. R4149:5 Had he had no confidence in Jesus he might have despised the means and ridiculed the idea that the anointing with clay and the washing in the pool of Siloam would accomplish such a miracle. R1774:4 An act based doubtless upon what he had heard of Jesus previously. R2058:1

Came seeing

- The opening of blind natural eyes could not give sight to the eyes of his understanding, the eyes of the heart; but it could and did figure or illustrate this. R3519:4 Thus washing we realized the forgiveness of sins and saw in a new light the love and mercy of our Father in heaven. Then came testings, not to destroy us, but to prove us and to develop us. R3520:6 Only a sample of the great work of restitution to be performed in the Millennial age when not only will the bodies of men be blessed, but their minds and hearts similarly liberated from the fetters of sin. R1773:6 The methods of restitution will doubtless be as varied as were the methods employed by Jesus in healing diseases at his first advent. R759:3 Our Lord did not heal all of the blind; the recorded instances are just six. R4148:2 This lesson differs from the five other instances in that this man was born blind. R2667:6 While multitudes were healed, still greater multitudes remained unhealed. R3519:4 If it had been our Lord's special mission to heal all the lepers and all the blind and all the deaf, and to have awakened all the dead of Palestine, then he failed most signally in accomplishing the work. R3519:4

8

John 9:8 *The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?*

The neighbours

- The agencies used by our Lord for our blessing were produced perhaps by our friends. R3520:6

13

John 9:13 *They brought to the Pharisees him that aforetime was blind.*

Brought to the Pharisees

- This was a part of our Lord's design and a part of what he meant when he declared that the man was

not born blind as a punishment for sin, but for the glory of God. R3520:3

15

John 9:15 *Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.*

The Pharisees also asked

- Full of envy against Jesus. R3520:3 Lest the matter should spread, and, if possible to corner it and head it off, they made an investigation. R4149:6 The scribes and Pharisees of our day wonder, criticize and try to account for the blessing which has come to us, finding fault with every agency the Lord used in connection with our blessing. R4150:3

22

John 9:22 *These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.*

Be put out

- Be counted unworthy of the name and privileges of a Jew, treated as an outcast from God and his people. R3520:3, 4149:6 This was the only "respectable church" in those days, and to the poor Jew it seemed disgraceful to be cut off from the church. R213:5 So now, those who receive present truth have so long been identified with the churches that the thought of sundering those ties is like cutting off a right hand. R213:5 All through the Dark Ages those who were faithful to the light were kept out of the churches. The church creeds and practices were conscience-barriers to keep light-bearers out. R5479:2

24

John 9:24 *Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.*

They

- The Pharisees. R4150:1

Give God the praise

- The time of the healing of the world's blindness is in the Millennial age. R2670:1 Turning to the healed man, the Pharisee said to him, Thank God for your sight, even though it came through a bad channel, for we know that Jesus is a sinner, a hypocrite, a falsifier in claiming to be Messiah. R4150:1

25

John 9:25 *He answered and said, Whether he be a sinner or no , I know not: one thing I know, that, whereas I was blind, now I see.*

He answered

- He might have kept quiet and believed in his heart and retained his standing in the church, but that would have been cowardly, and had he done so he would have missed his subsequent communion with Jesus. R213:6 It remains with us, as it did with him, to keep silence and remain in the church, or confess his presence and be cast out. R213:6

27

John 9:27 *He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?*

He answered them

- It is for us now to take a similar stand—to confess the truth, confess the light, confess the miracle which the Lord has wrought upon the eyes of our understanding, and to give him our hearts. R4150:4

Ye did not hear

- As they repeated their questions, he became more indignant at their evil spirit. R3520:4

30

John 9:30 *The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.*

A marvelous thing

- Envy, hatred and the spirit of rivalry were absent from his mind, and wonder and gratitude prompted him to reason out the logical deductions from this marvelous fact. R2058:1*

31

John 9:31 *Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.*

Heareth not sinners

- Consequently we, who by nature were sinners even as others, could have no audience with Jehovah until justified by faith in the sin-offering of Jesus, our Lord. R1410:4 Christ is the way, the truth, and the life, and no man cometh unto the Father but by him. (John 14:6) Prayer is the privilege of "believers," reconciled children of God, only. R2024:4 The habit of inviting people who are out of covenant-relationship with God to pray is both unscriptural and unreasonable. Those who come to him through Christ are acceptable only because Jesus is their Advocate. R5021:6 It is to no purpose to be a saint in the morning in thy closet, and then a sinner all day in the world. Having prayed against sin, be sure to watch against it. R585:3* There is a significance to the words so often sung, "Come to Jesus." God "heareth not sinners," but Jesus does. He says, "Come unto me all ye that
- labor and are heavy laden [with sin], and I will give you rest." (Matt. 11:28) R469:1*

34

John 9:34 *They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.*

Cast him out

- Consider yourself an outcast from the religious people of your own nation. R4150:2 The threat of ostracism was before our mind as we had confessed the blessing we had received and the source from which it came. R3520:6 All who follow the noble course of loyalty and obedience to God have found that, while it leads to a loss of fellowship in the nominal church, it leads also to greater fellowship with the Lord himself. R2670:5 It is for us to find that this will lead men to separate us from their company. R4150:4 As the Lord and the apostles shunned not to declare the whole counsel of God, they soon found little and finally no opportunity to teach the people in the synagogues. R986:5, 805:3

35

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

Jesus heard

- So with you, the Lord will hear of your witness for him. R214:1

When he had found him

- He did not spare him from being cast out of the synagogue, but turned the same into a special blessing of instruction of much advantage to the man in every way. R4150:2 It was after we had endured something for the Lord's sake that the Lord found us in a particular sense, revealed himself to us, and thus we became his disciples in the highest sense. R3520:6, 1774:4 His faithfulness under trials and difficulties, and his willingness to suffer the loss of earthly fellowship, led directly to a still greater blessing, even direct fellowship and communion with the Lord himself. R2670:5

On the Son of God

- The belief that Jesus, the Son of Man, was also the Christ, the Son of the living God, lies at the very foundation of Christianity—on it the Church was to be built. R944:4*

37

John 9:37 *And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.*

And Jesus said

- When you are separated from the nominal church, your experience will be that Jesus himself will teach you. R214:1

Seen him

- The Lord granted him the opening of the eyes of his understanding in addition to the opening of his natural eyes. R3520:5, 2669:1

38

John 9:38 *And he said, Lord, I believe. And he worshipped him.*

I believe

- This ignorant beggar was evidently at heart honest and sincere, because character and principle cannot be put on in a moment, but is the result of development. R3520:4

And he worshipped

- In spirit and in truth, and no longer worshipped the creeds of men. R214:1 In many instances the Lord's people, looking back, can clearly see that things which at the time seemed to be adversities were really blessings, leading to the opening of their eyes of understanding. R2669:2

39

John 9:39 *And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*

For judgment

- Greek, krima. Its strongest significance is condemnation or rejection. R699:6 A trial. R214:1 Messages of divine truth are the oracles of God and the principles of his holy law by which every man must be judged as worthy or unworthy of eternal life. R2057:5* The judgment in the case of the Lord's consecrated people culminates with the present life, and in the case of the world it will culminate in the world to come. R2058:5* There was the natural judgment of Israel, so also upon the nominal spiritual Israel, the nations of Christendom, the judgment of God is also to blindness and an overthrow in a great time of trouble. R2058:5*

I am come

- It was to establish the principles of judgment, and to acquaint men with them, as well as to redeem them, that Jesus came into this world. R2057:6*

Might see

- The authority of truth was received and appreciated, and from its blessed testimony were drawn the precious lessons of faith. R2058:4*

And that they

- The same truth which blinded one, enlightened and blessed the other. R2058:4*

Be made blind

- The blind sectarians who retained control of the synagogues were the more blinded by their prejudices. R805:3 The authority of truth was despised and its light rejected, the darkness being preferred because their deeds were evil. (John 3:19) R2058:2*

40

John 9:40 *And some of the Pharisees which were with him heard these words, and said unto him, Are we*

blind also?

Are we blind also?

- The theological pride of the Pharisees, representing some of their successors in spiritual Israel who are spiritually proud. R4150:4 Let us not be high-minded but fear lest the light should pass from us, lest pride of heart, the cares of this world or the deceitfulness of riches should again blind us to the goodness and grace of God in Christ. (Matt. 13:22) R3475:4

41

John 9:41 *Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

If ye were blind

- It would have been better for them if they had been blind, if their course had been actuated by total ignorance. R4150:5

Your sin remaineth

- If you (Pharisees) were totally blind, you would not have been responsible. But now you admit that you see some; therefore you have sin. R723:6 They had considerable enlightenment and therefore corresponding responsibility. R4150:5, 723:6

John 10

1

John 10:1 *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

I say unto you

- It was doubtless as a reproof of the false shepherding, which our Lord spoke of in the previous chapter, that he spoke this parable. R2441:1

By the door

- Our Lord Jesus, as the "Shepherd," by fulfilling the terms of the Law Covenant, entered the "door" and secured all the blessings and privileges which had been promised in the Law. Q845:3 The one way of approach to the Father during the Gospel age is repentance of sin, turning from it, acceptance of the merit of Christ, and a consecration to the Lord to walk in the footsteps of Jesus. NS411:5

The sheepfold

- The homeland of the Lord's sheep of this Gospel age is heaven itself, and his bringing them to it will mean their resurrection change. R5694:1; NS412:5 Jehovah established a typical kingdom or sheepfold, and accepted the nation of Israel as his sheep. He fenced them in with a Law Covenant. R2441:4 The sheepfold was the Law Covenant arrangement under which Israel was placed at Sinai. R4732:2, 2672:1 The fold described in the parable is a place of safety, rest, and protection from prowling wild beasts and from robbers. R4157:2, 4732:2 It is contrary to the will of the great Chief Shepherd that his sheep should be separated from each other by pens, and hindered from the proper liberties of the fold. R3142:2 Those who enjoy its security, enjoy also its liberty. It has one, and only one, wall to keep out the "wolves." This wall is faith in Christ as man's ransom-sacrifice. R3142:2 Let us stand fast in that liberty wherewith Christ hath made us free; allowing none to pen us up by human creeds; nor any to lead us beyond the Chief Shepherd's bounds, into unauthorized liberties and speculations. (Gal. 5:1) R3143:1

Some other way

- Than that of keeping the divine Law and purchasing the sheep. R2673:3 By a hypocritical observance of the letter of the Law, rather than by a heart observance and fulfillment of the spirit of the Law. Q845:3 By climbing over the Law, or by digging under it. R2441:5 Than that which God has appointed, through faith in the atoning sacrifice of Christ. R1647:6, 1582:3, 1442:2; NS411:5 There

is "none other name under heaven given among men whereby we must be saved" (Acts 4:12) than Jesus, and the way he opened up when he "gave himself a ransom for all." (1Tim. 2:6) R688:4 So-called Christian Science and the various no-ransom Evolution theories all are attempts to show men how to climb up to everlasting life by some other way than faith in the precious blood of Christ. R3199:5, 2672:6, 1647:5 Whatever theory does not square with the ransom for all, absolutely and in every particular, is proven to be a false one. R1719:4

A thief

- Referring to those who attempted fraudulently to palm themselves off on the Jewish people as their leader. These are particularly referred to by Gamaliel in Acts 5:35-38. R4732:6 Various others presented themselves as the Messiah, falsely claiming the right to lead Israel—false Messiahs. R2441:4 Pretenders, who sought to gain possession of the sheep for their own selfish ends. R2672:2 Attempting to take what they had not secured a right to, and that for selfish gain. R2673:3 He not only steals the title of Shepherd or Pastor, but is willing to risk the destruction of the spiritual life of the sheep that the sectarian lines may be kept up, and his own personal interests served. R3527:3 The Scriptural basis of fellowship and disfellowship is of two parts: (1) an acceptance of Christ as the Redeemer; and (2) a full consecration to him. R3673:1

And a robber

- In combining these two words our Lord represents the foes of the flock, some of them being crafty, and some of them open, bold, aggressive. R3527:2

2

John 10:2 *But he that entereth in by the door is the shepherd of the sheep.*

By the door

- There was but one doorway into these folds and it was supposed to be guarded by a porter who would know the true shepherd and admit him and no other. R4157:2 Opening up a new and living way, or, more correctly, a new way of life. R4157:3 Not a new door, but the opening of the door which had previously been closed. The door was the Law, which could not open except by obedience to the Law. R4157:3

Is the shepherd

- The Apostle John first presents Christ as the Light of the world; then as the Feeder of the hungry; the Giver of the water of life; the Healer of human woes; the Supplier of human needs; the Opener of the eyes of our understanding; and now as the Good Shepherd. R2441:1 David wrote prophetically, "Jehovah is my shepherd" (Psa. 23:1); for in David's day the arrangements for the Shepherd and his flock of this parable had not been completed. R2672:1 Our word "pastor" signifies shepherd, as does also the Greek word rendered "bishop" in our Common Version New Testament; and God, the Great Shepherd, "set" these in the Church, says the Apostle. R2431:4

Of the sheep

- Symbols of meekness, gentleness, harmlessness. R2441:2 The Messiah was introducing a new system of teaching the philosophy and ethics of a new dispensation, but it was so radical and revolutionary that it would only appeal to those with sheeplike meekness. R1647:2 The flock which the Lord was gathering to himself at the time of this parable was not natural Israel, but spiritual Israel. R3527:6 They were a small flock compared with the nominal Jewish system. R3528:1 A Little Flock. R1648:2

3

John 10:3 *To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.*

The porter

- The door was barred by justice, as represented in the Mosaic Law, Israel's covenant. R2441:5 The porter who could thus discriminate between the true and the false was the Law Covenant. Our Lord

met the demands of the Law fully, and is thus identified to us as the rightful shepherd. R4157:2, 2672:2 The holy Spirit of God. R1647:3

Openeth

- When the true Shepherd came, he satisfied the Law, the porter. R2672:2 By the various ways which proclaimed him to be the Son of God, as at his baptism, on the mount of transfiguration, at his death, etc. R1647:3

His own sheep

- The special characteristics of the sheep are meekness, docility, lack of self-confidence, and the obedience to the shepherd in whom they fully trust. R5491:4 The barons and lords of England have adopted lions' heads, tigers' heads, eagles' heads, etc. This represents the natural mind. He who represented himself as a Good Shepherd and his followers as sheep had a very different idea of the whole matter. R4157:1, 2441:2

By name

- In Palestine every sheep has a personal acquaintance with its shepherd, and he with it, and it is said that this acquaintance is so particular that the shepherds have a separate name for each sheep, and each sheep knows its own name. R2672:3, 2441:3 The Greeks had a similar custom with names corresponding to certain defects, such as Torn, Broken Legged, One Eye, etc. In a flock of hundreds of thousands each individual sheep knows and is known by his name. R4157:6 The call of the present time is not a general one, but a special call. R2441:6 He is interested in them, not only as a general flock, but as individuals. R1647:5 He gives to each one of us a new name, and we are each personally known to him—our peculiarities of character, temperament, etc., our strong points and our weaknesses—he knows them all. R2672:3 This suggests to us the intimacy of the relationship between Christ and each member of his flock. R2672:2

Leadeth them out

- They had been "shut up" under the Law Covenant. R3527:6, 2672:2, 2441:5 Nevertheless, having started them in the way, he will not drive them. He goeth before them to lead, that they may follow. R2672:3 This means a very special supervision of the affairs and interests of each one of his true disciples. Whatever may come to these is not a matter of choice or luck. R5711:5 Our Lord's parable does not tell about the disciplines which the sheep are sure to receive, but these are set before us in the prophetic Psalm on the subject, in the words, "Thy rod and thy staff, they comfort me." (Psa. 23:4) R2672:5

4

John 10:4 *And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*

Putteth forth

- Signifying his looking after them, that they all get started in the way of the green pastures and still waters for soul refreshment. (Psa. 23:2) R2672:3 They needed to be led out into the green pastures. The fold is a place for rest and protection, but not a place for feeding. R4732:2

Before them

- To lead, and not behind them to drive. R1648:2 In Palestine the shepherd goes before his flock and the sheep will follow him. CR497 However varied the experiences of Christians may be, the Lord knows all about it, for he has felt the same, "yet without sin." (Heb. 4:15) R140:1

The sheep follow him

- The sheep manifest their relationship to him as his flock by their obedience to his call, by following him. R2442:1

Know his voice

- In the voice of the true Shepherd there is something that has the proper ring. In the sound is the chord of justice mingled with those of love, wisdom and power. R4732:3, 4158:1, 2672:5 Truth, like a

magnet, gathers to itself all who have an affinity for it. Thrust it in wherever you will, it will invariably accomplish its work of finding the loyal and faithful. R1362:2 The important thing is that we should become true members of the Lord's flock, intimately acquainted with him, and familiar with his word, his voice. R2441:3 How important from the divine standpoint is knowledge, not merely head knowledge, but heart knowledge, intimate acquaintance with the Lord and his glorious plan. R4158:4

5

John 10:5 *And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

A stranger

- With such thoughts as universal salvation, evolution or eternal torture. R1648:4 The very ones who should have been helping the scattered sheep of Israel to recognize the true Shepherd were seeking to prevent the Lord's sheep from recognizing the Shepherd. R2441:1

Not follow

- We have the Lord's assurance that none of the true sheep will be satisfied with the false gospel; it will not appeal to their hearts. R4158:1 The sheep will not follow another having a different voice, a different sound or message. R4732:3 They shun all profane babblings of science, falsely so-called, and being close students of the divine Word, are prepared to quickly detect error, though it lurk behind a plausible semblance of truth. R1206:3 It is the duty of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or general. F247 We are to hear the Lord and his chosen mouthpieces rather than to follow our own imaginations or the imaginations of other uninspired men. R3346:5 A great mistake which some have made, in view of the conflicting ideas of what is truth, has been to discard every human instrumentality and expect God's guidance through the Bible alone. R1206:4 A Scottish traveler changed clothes with a shepherd, and thus disguised began to call the sheep; they remained motionless; then the true shepherd raised his voice and they all hastened to him in spite of his strange garments. R4158:1, 2441:3 If we see some whom we had supposed were of the Lord's flock heeding another voice, we need not be fearful; for if they are true sheep of the Lord's flock they cannot long be deceived, if at all. R2673:1

Flee from him

- They will not be deceived by the Adversary, though he should disguise himself in garments of light, to deceive, if it were possible, the very elect. R2441:3

They know not

- They do not recognize. CR444

Voice of strangers

- Intimating that others would seek to call the sheep in his name, and to direct them, whose leading would be contrary to his. R910:2

6

John 10:6 *This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.*

Unto them

- It is supposed that this parable was uttered in the hearing of the man born blind, and in the hearing also of the Pharisees. R4157:3, 2441:1 No doubt the man was feeling discouraged because of his excommunication from the supposed fold of the Lord's people. The Lord illustrates the fact that he had not really been cast out of the Lord's fold, but merely out of a human organization. R4157:3

They understood not

- Therefore the Lord repeated it in slightly different terms, proclaiming himself as the doorway by

which any could enter into divine favor as members of the Lord's flock. R4157:4

7

John 10:7 *Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*

I am the door

- He is both the door and the shepherd. He entered the door of the divine plan, and thus became to us the door of opportunity; he was also therefore counted worthy to be the Shepherd to lead us back to the fold of God. R1647:3 There was only one door, which had not been opened, and which none of these would-be leaders could open. That door was the door of redemption. Our Lord, by giving his life for the sheep, opened that door. R4732:3, 4157:3, 1647:3 Jesus as the "door" represents all the privileges and blessings of the true sheep. R3528:1 Jesus became the door of egress from the Jewish sheepfold, and there is no other egress. R4732:3 Thus the man who had been cast out of the synagogue might perceive that he had really lost nothing, but that on the contrary he had been assisted toward the right door of the true fold. R4157:4

8

John 10:8 *All that ever came before me are thieves and robbers: but the sheep did not hear them.*

Thieves and robbers

- The scribes and Pharisees. Q845:3 The word here rendered thieves contains the thought of craftiness, embezzlement. R3527:2 The word robber contains the thought of open violence, free-booting. R3527:2

9

John 10:9 *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

I am the door

- As in the Tabernacle, there was only one gateway to enter the Holy Place or Court; the type thus testifying that there is but one way of access to God, one Gate, Jesus. T18

If any man

- Inasmuch as there were not enough who heard his voice to complete the elect number of his flock, the Good Shepherd has lifted up his voice and has called sheep from amongst the Gentiles. R2441:6

Enter in

- Many true sheep had gotten out of the fold and were lost in the wilderness of sin. His ministry was a call to these as well as to those who remained in the fold. R2441:6

He shall be saved

- The Master did not say that he came to deliver the sheep from eternal torment, but that he came to deliver them from death. R4157:4

Go in and out

- By him we enter into rest in the fold, the rest of faith. By him also we may go out to enjoy the liberties and refreshments to which as our Shepherd he leads the flock. R3528:1 Out and into pasturage and refreshment and to rest and security. R2673:3

10

John 10:10 *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

Might have life

- Men by disobedience had "lost" the right to eternal life. It was this life-right that man needed and that Christ came to give back to him. NS3:1; SM534 The language spoken in Palestine in Jesus' day was the Syrian. One of the Great Teacher's titles is The Savior. This, in Syriac language signifies, "The

Life Giver." R4702:1; SM534; HG191:6

- They will get back their soul, being, existence, with "life [Greek, zoee] more abundantly." E336

More abundantly

- Perfect life, everlasting life. NS340:4 Referring to two classes—the obedient of the world who sustain life everlastingly; and the Church who, with Jesus, will share the divine nature, "more abundant" inherent life, not requiring sustenance. R5609:4, 4157:5 Those becoming participants in their Lord's grace, renounce, or sacrifice with him the earthly inheritance, the earthly life, that they may attain heaven and its "life more abundant." NS74:1

11

John 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep.*

The good shepherd

- More literally, the grand Shepherd, the ideal Shepherd. R4157:1 Fitly representing the close confidential relationship, but it is a figure that is quite contrary to the world. R2441:1

Giveth his life

- Greek, psuche, soul or being. E336 There was but one way to become the true Shepherd. That way was the way of the cross, to give himself a ransom for all. R4157:2, 2441:5 He demonstrated his devotion to his office by the sacrifice of everything, even life itself, on behalf of the sheep. R3527:3, 2673:4 No matter how many others might claim to be the shepherd, he declared himself to be the only true one, and that he would prove it, even to the sacrifice of his life for them. R1647:2 Our Lord defended the interests of the sheep against the false spirits and the wolves of his day, and it cost him his life. R3527:5 The link between the Shepherd and the sheep, as here indicated, is love. R2672:5 Literally, lays down, as in Diaglott and Variorum. Young gives the meaning, "to put, set, place." Not in the past tense. The Lord was speaking of something he was about to do, not what he had already done. R1298:6*

For the sheep

- Our Lord's death not only satisfied the Law, "the porter," so that he opened the sheepfold, but it gave the true Shepherd the ownership and control of the sheep. R2441:6

12

John 10:12 *But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.*

That is an hireling

- The owner of the flock or his son usually did the shepherding, or sometimes an employee who was given an interest in the increase of the flock, as, for instance, Jacob with his father-in-law, Laban. R2441:2 The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. D62 To advance their own personal interests; but he, as the true Shepherd, instead of seeking his own welfare, was seeking the welfare and advantage of the sheep. R4157:4 Seeking their own advantage: honor of men, influence, wealth, etc., and willing to sacrifice the sheep to serve these ends, illustrated in the treatment of the man whose eyes had just been opened. R3527:1 They think chiefly of their own ease and comfort, honor and dignity. They are not very deeply concerned respecting the spiritual progress of the sheep, but specially in numbers and collections. R2673:4, 1647:6 Plato, Aristotle, Socrates, Confucius and others could not be classified as false shepherds, but as bell sheep, themselves lost, leading the flocks to the best pastures and purest waters they could find. R1647:5 Those who, after being enlightened, love darkness rather than light, and who, instead of pointing men to Christ, direct them to human philosophies, merit the appellations which the Lord applies to them. R1647:5

The wolf

- The false teacher. R3142:3 Of infidelity. R1647:6 In sheep's clothing, of course; otherwise they

would not be received. R3142:5

Scattereth the sheep

- Only the wayward and heedless sheep can be harmed and scattered. The obedient, trusting sheep, will be tenderly cared for by the good Shepherd. R1648:2

13

John 10:13 *The hireling fleeth, because he is an hireling, and careth not for the sheep.*

The hireling

- Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. D61

Fleeth

- Some are fleeing from the old systems and running after Darwin and Huxley. Many are industriously endeavoring to dissuade the sheep from all faith in the inspiration of the sacred Scriptures. R1647:6
- The great Parliament of Religions held in Chicago [1893] was a manifestation of the disposition of prominent hireling shepherds to attract the attention of the sheep to various heathen philosophies. R1647:6 Ignominiously, by silence and allowing the sheep to be misled. Our Lord could have taken this course by refraining from antagonizing the scribes, Pharisees and chief priests. R3527:5

Careth not

- While none of them could have bought the sheep, since all were under condemnation, we have no reason to suppose that any of them would have been willing to purchase them at the cost of his all. R4158:3

For the sheep

- The scribes and Pharisees neglected the interests of the people and were engaged in seeking their own gain—wealth and fame—while piously posing as religious leaders. Q845:3

14

John 10:14 *I am the good shepherd, and know my sheep , and am known of mine.*

The good shepherd

- He, in his absence, has made provision for his flock, that he would give them pastors and teachers who were to feed the flock of God, and to watch for their souls, for their lives, to protect them. R4158:3 The Good Shepherd will always be represented amongst the sheep by those who have his own characteristic. Through these he will utter his "voice" and lead his own sheep to pasture and to rest. R2673:5 As the true sheep know the true Shepherd and are known by him, so the true Shepherd should know the true under-shepherds and they should know the sheep intimately. R4158:3

Know my sheep

- The shepherd was acquainted with his sheep and loved them, not merely as so much wealth and merchandise, but as friends with whom he conversed, and whose welfare he defended. R2441:2 Not all mankind are sheep, or have the Shepherd's care. In the present time only those who have heard the Shepherd's voice and responded to his call to become his sheep are his flock. His word is that it is a little flock. R3268:3 Other sheep are consecrated to human leaders, human institutions, human theories, human efforts, following their own bents, and are thus separated from the Little Flock. R2673:2 At the present time there are many sheep in the nominal church, but they are not all the Lord's sheep. The harvest is the time for separating the different flocks of sheep. R2673:2

And am known

- From the standpoint of election, the Lord chooses such characters, and such characters choose the Lord. NS264:2 This class recognize, know, the Lord more and more intimately day by day, and find their love and devotion to him continually increasing. R3527:5 He knows us fully, we know him in part, known as we progress, but when the journey is finished then shall we know even as also we are known. (1 Cor. 13:12) R140:4* The true sheep must not judge of fellow sheep by the pelt; for a wolf

can wear a sheep's pelt; but must learn to note the Shepherd's voice and manner—directly through his Word, and indirectly through his representatives. R3142:6

15

John 10:15 *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

The Father knoweth me

- Has confidence in me, has entrusted the care of the sheep to me. R2673:5

So know I

- I have full confidence in him, and recognize him as my Shepherd. R2673:5 This intimacy of acquaintance, this fellowship divine, is something which cannot be explained to others, but which is certainly appreciated by all the true sheep. R3527:6

Lay down my life

- Greek, psuche, soul. E337 His life as a man, his life in the flesh, his humanity, was what he gave for the life of the world as the world's sin-offering, "My flesh I will give for the life of the world." (John 6:51) R1247:5, 4536:1, 1228:4 The drawing of the world could not take place except he were lifted up as the sin-offering. R2467:4 In harmony with God's arrangements for me and for my sheep. R2673:6 The sheep of the Little Flock now being called are to be sacrificed: as the Shepherd, the King's Son, himself was sacrificed as the Lamb of God. R2442:2 As it was the mission of our Lord not to rule the world at his first advent, but to lay down his life for the world, so it is the mission of the Church, not to rule the world now, but to "lay down our lives for the brethren." (1 John 3:16) R2415:3 His followers will not only have the same voice, the same Word, but they will have the same devotion to the interests of the sheep. R2673:5, 2442:5

For the sheep

- For us, the Church, and for all mankind. E446

16

John 10:16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

Other sheep

- There are two classes of sheep: obedient ones, easily led by the voice of the shepherd, and a more listless and somewhat wayward class who need some driving and guiding with the crook. R1648:2 Others who will become the Lord's followers under different conditions and a different call. R4784:3 Every soul that longs for the truth is one of the Lord's lost sheep. R1374:5 These other sheep will include all of mankind who, during the Millennial Kingdom, will be glad to avail themselves of the great provision the Lord has made for them in his plan. R5694:1, 5490:6, 4940:6, 4157:5, 3528:3, 2442:1, 1919:1, 1648:2, 1374:5, 655:1; NS272:6 The Good Shepherd gave his life a ransom for all his sheep, not merely for the Little Flock of this age. Christ's larger flock will be gathered after the kingdom is set up. R2442:1 I bought the whole world with the one sacrifice for sins, and all who have the true sheep disposition. R2673:6 Whosoever will live godly shall go out with joy and be led forth in peace by the great Shepherd of the flock. R3597:5 These other sheep are particularly mentioned by our Master in the parable of the Sheep and the Goats in Matt. 25:31-46. R4784:6, 3528:3, 2606:6, 701:2; NS181:5, 272:6 Evidently also referred to as another "book of life" from that of the Gospel age. (Rev. 20:12) R701:3 "Israel after the flesh" will not be neglected; for though of another flock, they are under the same shepherd. R633:5 While this may be particularly applicable to the sheep of the next age, it may not be amiss to apply it now to those who are received from amongst the Gentiles. R4732:6 The view that we who are of the Gentiles or "other sheep" mentioned are now being brought into the one fold is not correct. We were not the Lord's sheep at all at the time of this parable. R3528:2 God for a time recognized only Israel and left others unrecognized. These, blinded by Satan, are hindered by weaknesses within and errors without, and include such notable

shining heathen lights as Aristotle, Plato, Confucius and others. R1180:3 He was speaking to his flock, spiritual Israel, whom he was gathering out from amongst nominal Israel and subsequently from amongst the Gentiles. The other sheep, now lost, the world in general, blind and deaf, will be found of the Lord shortly. NS272:6 The Good Shepherd has various flocks. "As a shepherd searches for his flock on the day that he is among his flocks that are scattered, so will I search for my flocks." (Ezek. 34:20—Leeser) R633:1

Not of this fold

- Not of the Little Flock of this Gospel age. R3268:3 They will be of a different nature from the flock which the Lord is selecting during this Gospel age. R5694:1, 5491:1 We who are not Jews by nature, but Gentiles when we came into Christ, are members of this same flock. R3528:2

I must bring

- In due time, to a knowledge of the truth and to the full privilege of sheep. R3268:3 He has not yet begun to bring the other sheep; he is still taking the flock he first started to call, namely, spiritual Israel. NS412:2 The Lord will lead his sheep back to the heights of life. He is now leading his sheep of the Gospel age, the Church. By and by he will lead the world, during his Millennial Kingdom. R5654:4, 4158:5, 2673:6 Lead into truth and righteousness during the Millenial age. R655:1, 5490:6 The entire Millennial age will be required for the finding of the Lord's true sheep amongst the world of mankind. R3528:3, 3268:3 At that time the present flock will have passed beyond the veil into the Kingdom and its full glories. R4158:5, 2673:6 The Lord intends to use the very elect Little Flock of this Gospel age to carry his mercy and favor to all, and to give them an opportunity of becoming members of the human flock. R4158:6; NS412:6

One fold

- In the Revised Version and Diaglott: "one flock." R4159:1 Illustrating unity and indivisibility. R81:2* "Of whom the whole family both in heaven and in earth is named." (Eph. 3:15) R2673:6 The two flocks will come back into harmony with God, but the one flock will be of the heavenly fold while the other flock will be of the earthly fold. NS412:6; R4732:6 Eventually all of God's creatures on various planes of being shall be recognized as one family of God. R3268:6 The flock will be one, but the sheep will be of various natures on various planes of being. R4159:4, 4940:6

17

John 10:17 *Therefore doth my Father love me, because I lay down my life, that I might take it again.*

Therefore

- Love with an if in it means love that is conditional, or because of something. R1253:5

My Father love me

- There are two kinds of love: the intense, particular love, and the general love, or kindness; and two sorts of love, affectionate love and loving kindness. This text shows special love, or affection. R1254:3

My life

- Psuche, being, existence; not zoee, life. R667:4, 53:4*; E337

That I might take

- According to the divine promise and power, in the resurrection. E337 Literally, receive; in his resurrection. R667:3 When he laid down his being, it was a human soul or being; but when he was made alive from the dead, it was no longer a human being, but a life-giving spirit, of the divine nature. R667:3

18

John 10:18 *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

No man taketh it

- Jesus' death was a voluntary act. While men might seem to take his life by crucifying him, yet they were mistaken; in reality, "no man taketh it from me." R198:2* No man took it from him in the sense that no man had that power, since God had promised that "he that keepeth the law shall live by it." CR95; R4642:4

I lay it down

- Jesus surrendered his life. He did not give away his life, nor did he forfeit it; nor did the Jews or Roman soldiers take it from him contrary to his permission. R4704:4; Q445:2 He did not barter or exchange his life for the heavenly nature. Our Lord's life would have been protected had he not voluntarily submitted and laid down his earthly rights. CR96; R4751:4, 4642:4 He laid it down in the Father's hands, saying, "Into thy hands I commit my spirit." (Luke 23:46) R4642:4; CR96

Of myself

- Christ likewise so loved the world as freely to become the instrument of Jehovah for its salvation. R2099:3 It was necessary that his disciples should know this, not merely that they might esteem their Lord more highly, but especially that they might realize him as their Redeemer, whose voluntary sacrifice for our sins redeemed father Adam and his entire race. R3528:6 Our Lord's earthly life was not forfeited, but merely laid down. The intention of laying it down was to abandon it, personally, forever, that humanity might get it. R5342:1, 4704:4; Q194:2 All other men are in bondage to corruption, and have no life in them by nature, but he being a perfect and sinless man, was not liable to sin's penalty, death. R677:1* Christ was able to, and did, keep God's perfect law of love, and by thus remaining a perfect human being, was not subject to death. R1213:3* Jesus kept the Law inviolate, therefore he had a right to life, hence it is that the Law did not demand his death, but when he died it was willingly a sacrifice for our sins. R608:1, 2037:5 Instead of the penalty of sin being "inflicted" upon our Redeemer, our Lord Jesus gladly and freely gave himself as our ransom, in harmony with the Father's plan. R1287:1 He submitted in Gethsemane, not because he must, but because he was voluntarily submitting himself to death, steadfastly refusing to yield to any appeals from his flesh to escape or lessen his sufferings. R5585:5, 4591:2

I have power

- Or, privilege. R2037:3, 667:3 Authority. R4751:4, 1213:3*, 667:3; Q445:2 He was commissioned or authorized by the Father so to do. R2037:3

To lay it down

- Thus the human nature remains forever dead, and mankind, having a substitute in death, can justly be brought forth from death, and will be, in due time. R1337:1*, 823:5 The life to which we are justified by our faith in Jesus' ransom must be laid down, even as he laid down his life. Thus we are "crucified with Christ." (Gal. 2:20) R814:2* Not, "laid down;" not past tense, but of an act in the future. R1298:5*

To take it again

- This passage should read, "to receive it again." R2037:3, 667:3 Our Lord's commission was not merely to lay down his life, but also to receive it again. R3528:5 The human existence of Jesus, our ransom, was surrendered to everlasting death; but he lives as a divine being to claim and restore to perfection mankind, purchased by his human life. R823:5 Jesus rights to earthly life, protection, dominion and power all belonged to him as a new creature when he arose from the dead. Those earthly rights are the basis of all the blessings of God through him to mankind. R4642:4; CR96 The Father was not content to merely restore him to his previous high position of the past, but made him a partaker of the divine nature in the fullest and most absolute sense. R3528:6 This same promise is open to us if we are faithful: "If we suffer with him we shall also reign with him," sharing his "glory, honor and immortality"—the divine nature. (2 Pet. 1:4) R3528:6

This commandment

- Word, precept. R667:3 Authority or power to say this. R198:3*, 4642:4; CR96

I received

- I have obtained. CR96; R4642:4

20

John 10:20 *And many of them said, He hath a devil, and is mad; why hear ye him?*

He hath a devil

- That they were blinded by their own willful prejudice beyond that prejudice engendered by the fall, is evident because others, no less depraved, asked, "Can a devil open the eyes of the blind?" R724:1

And is mad

- In the opinion of men he foolishly wasted his life. His life and teachings were mysteries to them. They could not understand him. A85 The world says of us that we are of an unsound mind because we care for the better things, the heavenly things. R5094:6; E196

25

John 10:25 *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

In my Father's name

- Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35 Neither Elijah nor Elisha nor Jesus claimed to give life to the dead by their own power. It was the power of Jehovah delegated to, or active through them. R810:3

26

John 10:26 *But ye believe not, because ye are not of my sheep, as I said unto you.*

Not of my sheep

- All who believe are his sheep. R140:1*

27

John 10:27 *My sheep hear my voice, and I know them, and they follow me:*

My sheep

- During the Gospel age the Lord has but one Church, one flock who follow him. R4784:3 It is well that all should have the docile, sheep-like nature, but it is necessary also that the sheep have character, else they cannot be overcomers. F247

Hear my voice

- Obey. F247; R279:4, 142:5 The Word of God. R2672:5 How does God call? By the Gospel. (2 Thess. 2:14) Jesus called by the Gospel when he was on earth, and then he gave the commission to the disciples, and so the calling goes on through the long dark night until the fullness of the Gentiles be come in. R810:6* There are many voices in the world, some calling in one direction and some in another. The world calls us, the flesh calls us, the Adversary calls us, and the Master calls us. R3163:3, 2672:6, 2257:1 We are intentionally exposed to the various voices which would call us away from our Shepherd, and from following in his footsteps. R2257:2 We may have difficulty in discerning between the voice of the Adversary and the voice of the good Shepherd, because the Adversary's method is to simulate, or counterfeit, the voice of the Shepherd. R3163:6 Not all are able to hear and recognize the Shepherd's voice in the present time. The majority are deaf on the subject. The Scriptures say, "He that
- hath an ear to hear [the Gospel] let him hear." (Rev. 2:7) R2257:1 The true sheep will listen intently for the faintest sound of the Shepherd's voice. R5491:4 The voice of the Lord, the Great Shepherd, amongst his sheep is to be heard now, because it is the time of his second presence. R5693:6 During this harvest time, the increase of light, this hearing of the voice of the Lord, brings a test—the separation of those who are the true sheep from others who do not belong to this flock. R3883:6 The true sheep hear the Shepherd's voice, saying, "If any man will come after me, let him deny himself,

and take up his cross, and follow me." (Matt. 16:24) R1790:3 We hear his voice assuring us that it is his will that we who belong to his chaste, espoused virgin class should all be one, no longer separated into sects and parties by creedal fences. SM125 If any are in Babylon and do not hear the voice of the Lord now calling them out, the inference is that they are not his true sheep. R5697:5 The shepherd of one flock calls his sheep in squads, and when the squad has done drinking, orders it away by sounds which the sheep perfectly understand, and calls up another squad. R4157:6 The Apostle tells us that "the ox knoweth its owner and the ass his master's crib." (Isa. 1:3) Although brute beasts, they know where to go for their nourishment. R3786:1

They follow me

- Follow the voice, the instructions, of the Shepherd. E386 "Take up their cross and follow me." (Mark 10:21) R279:4, 142:5 To gain everlasting life we must become the Lord's "sheep" and follow the voice, the instruction of the Shepherd. It will not be forced upon any, but must be sought, desired and laid hold upon by all who would gain it. R1878:4, 1648:2

28

John 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

I give unto them

- Jehovah is our Father, life-giver, though he has used the Spirit and the Word as his agents in our begetting, and will use Jesus as his agent in our birth or resurrection. R297:2 It is God in Christ reconciling the world to himself. We honor both the Father and the Son. R27:5* As Lord, Christ gives immortality. R62:4* Granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. E386 Contrary to Romanism's teaching that immortality is inherent in all men. R560:4*

Eternal life

- It was by virtue of purchasing the sheep by his now precious blood that their eternal life is possible. R4157:5 "I will deliver him and honor him. With long life will I satisfy him, and
- show him my salvation [make him understand my plan]." (Psa. 91:15,16) R3332:5

Never perish

- As the Father hath inherent life, so he gave to the Son to have this life—he had the promise of it during his earthly ministry and the reality of it in his resurrection. This same promise is given to the Church. R5608:6 A truly regenerated soul who abides under the blood never will be lost. R140:1

Neither shall any

- We are as dear to him as the apple of his eye. He that began a good work in us is able to complete it in the day of Jesus Christ. (Phil. 1:6) R5118:5

29

John 10:29 *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

My Father

- There is something thoroughly incorrect in the idea that our Lord Jesus was his own heavenly Father, Jehovah. R2773:3

Which gave them me

- All the drawing thus far done from the time of our Lord to the present has been done by the Heavenly Father himself, not by a mediator nor by an advocate. R4476:2

Greater than all

- On so important a question as the equality of the Father and the Son, we must not rely upon any man's testimony except that of the inspired writers of the Scriptures. R5747:6; OV114 In combatting the error that Jesus was a mere man, some, loyal to the Lord, went to the other extreme and declared

him, contrary to his own words, equal to the Father. R4165:1 Meditating no such usurpation of divine authority as did Lucifer. On the contrary, he was the very personification of loving obedience and self-abnegation. OV307 He had no thought of robbing the divine glory and honor by putting himself upon a equality with God the Father. R5846:6 The word "all" may be used to refer to all mankind, or all of a certain specified class. Here the all includes creatures on every plane of being—men, angels, etc. It is the plural form of the Greek word pas. R838:2 Even "the Son himself being subject unto him, that God may be all in all." (1 Cor. 15:28) R715:4* The great Shepherd now present with his sheep and gathering out of all the various pens of Christendom those who know his voice, will not suffer the wolves to stampede his flock, nor to devour them. R4710:4, 4449:4

No man is able

- There is no danger of others plucking or forcibly separating us from God's favor, or turning his love away from us. The only danger is in our own doings. R1458:5 While each member of the Royal Priesthood is at liberty to go back to wallowing in the mire, yet if he choose to remain, none shall be able to pluck him out of his Father's hand, nor to separate him from his grace. (Rom. 8:38,39) SM11 If the salt loses its savor it will be because we abandon the truth and turn unto fables, and not because God fails to supply it to his saints with abundant and convincing proof. R634:6* It does not imply an imprisonment of those in God's care, so that they cannot go from him as they came to him, by the exercise of their own free wills. R1698:6 So long as our hearts are loyal, neither angels nor devils nor men will be permitted to separate us from him; but if we do not earnestly desire to abide in him, he will not only permit us to leave him, but will force us to do so. R2287:1 The Lord himself keeps the Church books and the individual accounts of each member. His unerring wisdom alone is sufficient for that. It is most unbecoming in any member of the Body to assume the authority of the Head of the Church. R1893:5

To pluck them out

- Or blot their names from the records in heaven. R1893:5

30

John 10:30 *I and my Father are one.*

Are one

- One in sympathy, one in plan, one in operation, and not one in person. CR229 This text is considered as a proof that our Lord Jesus is entitled to the name Jehovah, that he was both the Father and the Son; or that he had no Father and was not a Son. On the contrary, the thought of this text is that of harmony. E75 He and the Father were one in mind and purpose, because he would not do any will of his own; he would do only the Father's will. They were in absolute oneness. E75; CR248 Because he had fully submitted his will to the Father's will and had made the Father's will his own, therefore they were one. SM493 It is a oneness which results from having the same mind or spirit; it is the same oneness that should exist between a heart union of man and wife; they twain are one. R369:5 The Bible says that all men should honor the Son even as they honor the Father. CR248 In John 17:20-23 the oneness of the Church for which the Lord prayed is stated to be exactly the same as the oneness between the Father and the Son—a oneness of mind, and not a personal oneness. E75; NS258:6 Christ's followers, when united to him, will be given immortality, thus being made one with him in the same sense that the Father and the Son are one. Thus will their lives harmonize and blend, yet the Father will be greater than all. R715:4*

31

John 10:31 *Then the Jews took up stones again to stone him.*

The Jews

- "A man's foes shall be those of his own household." (Matt. 10:36) The Master was a Jew. The Jews were his brethren according to the flesh; and it was they that hated him without a cause, they that

persecuted him. SM218

32

John 10:32 *Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?*

From my Father

- In discoursing with his disciples, Jesus tells them that they might pray to God as their Father. No Jew had ever done this before. R5683:6

33

John 10:33 *The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*

Blasphemy

- Applicable to any indignity offered to God. Bouvier defines it: "Blasphemy is to attribute to God that which is contrary to his nature and does not belong to him, and to deny what does." B306 Blasphemy, as the word is used in Scripture, does not signify profane swearing, but rather a misstatement of character. R499:6

Makest thyself God

- Reasoning thus: that if a son of God, he was making himself to be also a God, or of the God family. R301:3 Jesus said that not only was he the Son of God, but that he would bring many sons to God. R5623:3

34

John 10:34 *Jesus answered them, Is it not written in your law, I said, Ye are gods?*

Written in your law

- Where all of the Lord's consecrated people, the Gospel Church, are called "sons of God." He merely claimed the same title that was there freely given to those who would come into that relationship. (Psa. 82:6) R2781:5

Ye are gods

- Clearly showing that the term "gods" in Psa. 82 is applied to all the sons of the Most High God, who will be joint-heirs with Christ Jesus. C239 Referring to other mighty ones—the Church, the sons of God, of whom Jesus is the head or chief. R421:3, 338:2 Greek, theos, seldom used in the New Testament except in referring to Jehovah, because the apostles rarely spoke of false systems of religion; yet so used of other than Jehovah, here and in Acts 7:40,43; 17:23; 1 Cor. 8:5. B274

35

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

Unto whom the word

- Those having ears to hear; and it applies still to the same class. E69 The gods there mentioned are the ones who receive obediently his words and example. If God calls such as receive Jesus' teachings "gods," the teacher of those gods could properly claim the same relationship as a son of God. R474:2, 301:3

Cannot be broken

- Not only David was inspired, but this text proves that the 82nd Psalm, a "Psalm of Asaph," also "cannot be broken." R1418:3; HG310:6

36

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

Hath sanctified

- Jesus Christ was sanctified, and sent into the world for the good of the human race; and his Body or Bride are for the same purpose. R69:5*

I am the Son of God

- The charge of blasphemy against our Lord was based on his claim of being a Son of God—not the Father himself; that thus he was placing himself on a parity with God, as being of the same kind or nature. R2781:5 This feature of the Master's teachings especially angered the Jews; for they declared that in claiming to be the Son of God, he was establishing himself upon a pedestal of honor in competition with Jehovah. R5768:1; OV329 He never acknowledged Joseph to be his father; nor did he ever acknowledge his earthly life to be the beginning of his existence. E89 Jesus claimed to be the Son of God, and consequently the Messiah. He also required his disciples to believe this truth. R944:4* Just what we claim. "Beloved now are we the sons of God." (1 John 3:2) "The God and Father of our Lord Jesus hath begotten us." (1Pet. 1:3) R301:3

38

John 10:38 *But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.*

Believe the works

- Messiah was to heal the sick, etc.; consequently our Lord must do these things, and in a measure begin the work of restitution, so that Israel could recognize him and be responsible for rejecting him and his "works." R2000:4

39

John 10:39 *Therefore they sought again to take him: but he escaped out of their hand,*

But he escaped

- It seems as though his explanation satisfied them, for they did not stone him. R474:2, 301:3

John 11

1

John 11:1 *Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.*

Was sick

- Probably with one of the fevers common to that part of the country, similar to the one from which our Lord recovered Peter's wife's mother. R3529:1

Lazarus

- It has been supposed by some that the rich young ruler who came to Jesus for advice and subsequently went away very sorrowful was his friend Lazarus. R3529:1 It has been inferred that later on Lazarus did become a consecrated follower of the Lord. R3529:3 Some have thought that they discerned Lazarus amongst later disciples of Christ—possibly Barnabas. OV334

3

John 11:3 *Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.*

Sent unto him

- The message was brief; it did not urge him to come nor ask a miraculous intervention; it merely stated the fact. In some respects it was a grand model of a Christian prayer. R4160:2, 3529:1 They thought it proper to send the Master word respecting Lazarus, but not proper to dictate to him what should be done in the case. OV333 They knew of Jesus' power to heal, even by the word of his mouth. They had faith that if he could help strangers, he would certainly be glad to assist his friend.

R4552:4 They manifested their faith and submission also as to what answer would come—as to whether he would simply send word, or bless a handkerchief, or what not. They felt that he would care for them. R5230:2 Beyond Jordan, a distance of only about 30 miles. R3529:1

Whom thou lovest

- For he was a special friend, and their home was his home whenever he was near Jerusalem. OV333 Though one whom Jesus loved, he was not one of the apostles which followed with the Lord. OV334 It speaks volumes for the character of Lazarus as a man that he had the love of the Lord Jesus. R3529:2

4

John 11:4 *When Jesus heard that , he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*

Not unto death

- Not that our Lord was mistaken, that Lazarus would not die, rather that the result would not be continuous death, knowing that he would awaken him. R4160:3

But for the glory of God

- The matter of Lazarus' death was a part of the divine program, as was also his subsequent awakening from the tomb. R3529:1

5

John 11:5 *Now Jesus loved Martha, and her sister, and Lazarus.*

Jesus loved Martha

- Jesus loved all mankind to the extent that he "tasted death for every man." (Heb. 2:9) But among men he had his special loves. R439:4 Yet, when choosing his twelve apostles, and later the "seventy," he chose none of his female followers. F265 Martha comes down to us as a synonym of bustling, energetic hospitality, "busied about many things." Yet surely she was loving and loyal to the Master. OV334 As we note the special features of character which called forth the Master's love, we shall more and more be able to copy them in reaching our goal. OV335

6

John 11:6 *When he had heard therefore that he was sick, he abode two days still in the same place where he was.*

He abode two days

- In order that the miracle might be more pronounced. R3529:4 It must have been a great trial of their faith when our Lord remained away. R5230:2

7

John 11:7 *Then after that saith he to his disciples, Let us go into Judaea again.*

Let us go

- There would be no particular danger. The miracle he intended to perform would disconcert his enemies long enough to permit of his return to Berea a little later. R4160:3

9

John 11:9 *Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.*

Walk in the day

- As though we were living in the broad daylight, so that if the world understood all about any transaction of ours, they would realize that we are honest—even as the Lord understands all about it. R5098:5

11

John 11:11 *These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*

Sleepeth

- Lazarus was not dead as a brute beast, but was merely inanimate for a time, awaiting the Lord's due time to call him forth, to re-animate him. R4160:3; OV333 Mankind's condition would be actual death, the same as a brute beast, were it not that the Lord has provided in Jesus for their resuscitation. We are to think of the world of mankind as not being extinct, but merely asleep. R4160:5, 3529:3, 2796:5, 1377:6; PD61/72; NS751:1 The Adamic death penalty was to perish, but it has been cancelled by Christ's ransom. No longer should it regarded as a perished condition, but as a "sleep" from which the Redeemer will awaken all. R1126:2; HG293:5 In his sleep of death the four days of death were but as a moment; his awakening thought was next to the one he had when he fell asleep in death. R3531:4; E344; HG331:6 God's purpose of a resurrection is fixed, unalterable. Those whom men call dead "all live unto him." (Luke 20:38) From God's standpoint they are asleep, and not destroyed. R5611:5 Throughout the Scriptures we find death repeatedly mentioned as sleep: Abraham slept with his fathers; so did all the prophets and kings of Israel. R3529:4, 3027:6, 2959:1, 2197:6, 2172:3, 1881:1, 678:2; E345; HG332:2, 194:1, 121:6; OV333; SM38; NS830:6 All mankind fall asleep to wait for the morning of the great Millennial day, when the Sun of Righteousness shall arise. R5166:5; OV333 Many who use the term sleep, and who place it upon the tombstones, overlook entirely the fact that it implies that the sleeping one is unconscious, that he will not be conscious until the waking time, the resurrection. R2959:4 The Scriptures say also that all live unto God (Luke 20:38), for from his standpoint they only sleep. R5073:2 Did we suppose that the good "sleep" in heaven? We were told that the bad go to a place too warm for sleep. OV333; SM39

Out of sleep

- A sleep that otherwise would have lasted until the dawn of the Millennial day when the general resurrection would be due, but a sleep that was interrupted temporarily. HG136:1

12

John 11:12 *Then said his disciples, Lord, if he sleep, he shall do well.*

He shall do well

- The disciples had not understood the Master's words. R5611:6

14

John 11:14 *Then said Jesus unto them plainly, Lazarus is dead.*

Lazarus is dead

- Coming down to their ordinary use of language. SM39; R3027:6, 1880:6 It is actually death, but it was likened to a sleep in view of the resurrection. R1017:6*

15

John 11:15 *And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.*

I am glad

- Because it will give me an opportunity to demonstrate to you and through you to all who shall be my disciples in the future the great power of God that is vested in me in respect to the resurrection of the dead. OV333; R4552:5 Remembering that their tears and troubles may be made to them, under the Lord's providence, a great blessing. R4160:6 So with us, the Lord will be glad to permit our trials, sorrows, tears and difficulties for our sakes, that we may thus receive some important lessons which we could not otherwise so well learn. R4161:1

Let us go

- Manifesting a change in Jesus' attitude; discarding caution, he went directly to the house of Lazarus and his sisters. He knew that his hour was come; that the end of his ministry was at hand. NS629:5 With his disciples, he began the three days' journey to Bethany. R4552:5

16

John 11:16 *Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.*

That we may die

- This was the spirit of courage which the twelve shared, and it helps to reconcile us to their apparent cowardice on the night of his betrayal, a cowardice which was incited by our Lord's own refusal to accept assistance. R4161:1 Some of us who feel courageous for the Lord and his cause and ready to die therefor need indeed to watch and pray that we maintain this disposition and not succumb in the hour of stress. R4161:2

17

John 11:17 *Then when Jesus came, he found that he had lain in the grave four days already.*

When Jesus came

- Portions of two more days were spent in reaching Bethany. R3529:4

19

John 11:19 *And many of the Jews came to Martha and Mary, to comfort them concerning their brother.*

To comfort them

- It was the custom of the time to have a funeral service of mourning for seven days. R4161:2

20

John 11:20 *Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.*

Went

- Evidently in the direction of the tomb, for the Jews who were mourning with her in the house, followed her. R4161:4

And met him

- Jesus did not consider it the part of wisdom to go to the home, which he knew would be crowded with mourners. R4161:2

Mary sat still

- Mary was so overcome because he had not sent some help in her brother's case, that she did not feel that she even wished to see the Lord. She did not feel like honoring him. R5230:3 Bowed with her grief and perhaps disappointed that the Lord's word, "This sickness is not unto death, but unto the glory of God" (verse 4), had apparently failed. R4161:2 It has been assumed that there was a special heart-fellowship between our Lord and Mary, and it is in full harmony with this thought that we find her remaining at home until she received the message that the Lord inquired for her. R3529:6

21

John 11:21 *Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.*

If thou hadst

- If thou hadst come when we sent thee word. OV334; SM39 There was in this remark something of the suggestion of chiding. R4161:3 We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. R4552:5 How apt we all are, while laboring under the weight of sorrow, to wonder why the Lord's omnipotent power does not intervene on our behalf,

feeling that as his special friends we should have special consideration. R3529:4

Had not died

- The sisters were greatly disappointed. They had not thought of the possibility of their brother's dying, because they so thoroughly believed in the power of Jesus. SM39

23

John 11:23 *Jesus saith unto her, Thy brother shall rise again.*

Shall rise

- Notice that our Lord did not say, "Thy brother is not dead; thy brother is more alive than he ever was; he is in heaven or in purgatory." R4552:5, 4161:3, 3530:1; HG194:2; OV213 He did not tell Martha and Mary that Lazarus was in heaven, with a harp in his hands. R5611:6; OV334

24

John 11:24 *Martha saith unto him, I know that he shall rise again in the resurrection at the last day.*

In the resurrection

- The disciples and followers of Jesus were Jews who, as a people, believed the dead were dead, and placed their hopes in a resurrection. R2795:4 While the doctrine of redemption is the central doctrine of the Christian system, the doctrine of resurrection is the end of our faith, our glorious hope through Christ. R1774:2 To those that believe that the dead are more alive now than when they were alive, the doctrine of the resurrection must, of necessity, be foolishness. SM35 The resurrection is contrary to the laws of nature, according to all the history of the past. Only those who have an implicit faith in the Creator will be able to receive this doctrine. SM36

At the last day

- The great day, the seventh thousand-year day, the day of Christ's Kingdom, when all the dead will be due to come forth. R5611:6, 5339:4, 4552:5, 4161:3, 2795:5

25

John 11:25 *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

I am the resurrection

- Speaking of the intended results of his sacrifice. F696 There will be no resurrection except by my power—why not ask me now? R5611:6, 4552:5, 4161:3; OV334; SM39 Jesus is God's appointed channel by which the world may obtain reconciliation, restitution, life everlasting, or, refusing it at his hand, their portion will be the second death. HG96:3 Even then he suspended temporarily the power of death, restoring Lazarus again, and thus illustrating the resurrection power which will be used in much fuller measure and degree. R2795:5; OV214 Resurrection power resided in our Lord Jesus because in the divine plan it was he who was to redeem the world by the sacrifice of himself and consequently to restore it. R3754:3, 846:1 He only hath the keys of hades and can re-create from nothing the beings that before existed and give them back the boon he purchased for every son and daughter of Adam. R822:6* Then he gave an illustration of his power in the awakening of Lazarus to life. R846:5 All the hope of the world is in the resurrection, yet even Christians now have little or no faith in it. R846:4 Not merely an awakening from death, but also such vitalization as would overcome the dying process of disease and ultimately bring the revived one up to the full perfection of being enjoyed in Eden. R3754:3, 3529:5, 1118:5* A deeper thought is that we who now believe in the Lord are sometimes spoken of as already having a new life, the resurrection life, as already having passed from death into life. R4162:6 Anastasis here has the Greek article, showing emphasis and indicating the first or special resurrection. The emphasis when used with anastasis always marks the chief or spiritual resurrection. R1512:1 All of these procedures are of the Father, though through the Son and through the Church. F399 Contrary to Christian Science teachings. HG700:1*

And the life

- Others may indeed think that they have eternal life in themselves, that by some inherent, immortal principle they will live forever. R3795:2

He that believeth

- All mankind, through Jesus, will be made alive. No one will come up to full perfection of life without faith and obedience. Q591:4; R1232:4 Only believers shall be resurrected, made to live, which is the full force of the words "resurrection" and "life." R1231:3 Belief in the ransom will be necessary to the full acquirement of the favor purchased, life. R1231:5 The preaching of the Gospel to all who hear it now is a savor of life unto life or of death unto death, knowledge proving our condemnation if we do not accept the free gift. R1965:4*

Yet shall he live

- Adam and Eve lived, had life in perfect measure, before sin entered. When death entered, dying commenced. It was a process of ceasing to live. R1231:3

26

John 11:26 *And whosoever liveth and believeth in me shall never die. Believest thou this?*

Whosoever liveth

- The class referred to are reckoned dead to the human will, nature, hope, etc., and are alive toward God as new creatures. R473:3, 293:6

And believeth

- Then, after "living." F665 When awakened from death and brought to a knowledge of the truth, those who believe in Jesus and who walk in obedience to his commandments, may have life everlastingly. R846:5; Q592:T; NS670:5 If they believe, they will "never die." R1856:2 We make no claims of universal salvation; for the Scriptures speak of some who will die the second death, having proven themselves not sufficiently in harmony with righteousness to be worthy of eternal life. SM442

Shall never die

- Referring to those who will be fully made alive in the resurrection. R1856:2 Not only is the resurrection power vested in our Lord, but also power to keep the resurrected believers alive everlastingly. R1856:2 It is God's assurance that any who reach the condition of life may retain it forever, if they shall forever continue to be believers. R1232:4 We have everlasting life by faith and must wait for its actual reception until the resurrection. R1856:1 Will not die, but immediately, in the twinkling of an eye, be transferred to the new body like unto Christ's spiritual body. R473:6, 294:1

Believest thou this?

- "Only believe" was the keynote of our Lord's reply to Martha. So each of us must learn the lesson of faith and confidence in the Lord's wisdom, love and power. R3529:5

32

John 11:32 *Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.*

If thou hadst been

- The same expression Martha had used. If the words contain a measure of chiding or suggestion of wounded hopes, it was a very delicate one. R3530:1 Likewise we are more or less inclined to think of what might have been if something had been different, apt to forget that our Lord has full charge of all our affairs, that no "if" or chance has to do with the Little Flock. R3530:2

33

John 11:33 *When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,*

Weeping

- According to the Greek original, wailing. R4161:4 At the very moment of death, a wild, piercing shriek, high and prolonged, a quavering wail announced the fact. The mourning continues violently for three days. R3530:2 While a certain amount of the emotion was perfunctory, nevertheless it had the element of sympathy for the bereaved, and illustrated the Apostle's words, "The whole creation groaneth and travaileth in pain together, waiting." (Rom. 8:22,23) R3530:2

Groaned in the spirit

- He was touched with a feeling of man's infirmities. His perfect mind would make all his sensibilities more active than ours, his sympathy would be stronger, his sense of pain keener. R5103:6

34

John 11:34 *And said, Where have ye laid him? They said unto him, Lord, come and see.*

Where have ye laid him?

- Not an indication that he did not know, but rather that it was his polite manner of saying, Shall we now go to the tomb? Lead the way. R4161:4

35

John 11:35 *Jesus wept.*

Jesus wept

- While the word used in connection with the weeping of the others indicates wailing, it is not so with the Greek word which refers to our Lord's weeping; he shed tears, but lifted not up his voice in grief. R4161:5 Theirs was the weeping of wailing or emotion, our Lord's was the silent tear of sympathy. R3530:3 In sympathy, not only with his bereaved friends, but also with the many similar scenes of sorrow which must thus afflict mankind before the dawning of the then far distant glorious day of resurrection. R1774:5; OV212 Entering deeply into the affliction that is resting upon our race. Our Lord is sympathetic, he knoweth our frame and remembereth that we are dust. (Psa. 103:14) R4161:5, 3530:3 The tear of sympathy is not to be understood as a sign of weakness. R3530:3 How unlike all the great ones of this world, whose greatness is so often represented in their coldness, stoicism, and really represents their lovelessness, their lack of sympathy. R3530:3 Our Master himself has bidden us to weep with those who weep and rejoice with those who rejoice. (Rom. 12:15) R3530:4 It was our helpless and pitiable condition as condemned sinners that induced his tears. NS189:1 Our Lord's tears were shed chiefly in sympathy on behalf of others. He forbade others to weep for him. (Luke 23:28) We also should be strong to bear our own griefs, and tender to feel the sorrows and sins of others. R1886:5* Nevertheless great weeping and wailing are not appropriate to us, for, as the Apostle says, "We sorrow not as others who have no hope." (1Thess. 4:13) R3530:4 The tears of Jesus forbid the thought that Lazarus had been in heaven. R3531:4 There is not a word throughout the Scripture to the effect that Jesus laughed; the surroundings as viewed from his standpoint were too serious. NS189:1

37

John 11:37 *And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?*

Could not this man

- So there are some today inclined to criticize the Lord for permitting sickness, sorrow and death, and inquire whether the power of God is lacking or the willingness of God lacking that he does not restrain these adverse influences. R4161:5

38

John 11:38 *Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.*

To the grave

- A cave, the doorway of which was closed by a large stone. R3530:4

39

John 11:39 *Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.*

Take ye away

- Of course, the same power that could awaken the dead, would have been sufficient to roll away the stone also; but it is a rule of the Lord never to do anything by miraculous power which could be as well done by human agency. R4161:6, 3530:4 So when we come to our Lord with our griefs and ask for his blessing, we should not expect any special intervention in matters that are possible to us. Indeed, we doubtless would lose a blessing thereby. R4161:6, 3530:5

Martha

- The same Martha who a little while before had said, Even now I know that whatsoever thou shalt ask of God, he will hear thee. R4161:6

He stinketh

- Decomposition has set in. OV334; R5578:2 We may assume that it was not the custom to embalm all the dead. R2795:6

40

John 11:40 *Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?*

See the glory

- Greek, optomai. The general significance of the word is recognize. R140:6 Mary saw no glory; but she did see Lazarus raised, and in the power thus displayed, she recognized the glory of God. R141:1

41

John 11:41 *Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.*

Lifted up his eyes

- In acknowledgment of the Father's power and that he was acting as the Father's agent and representative. R3530:5, 4162:1

Father, I thank thee

- Here our Lord gave sanction to public prayer, showing that when he objected to the prayers of the Pharisees on the street corners it was because the time and place were unsuitable, and because they prayed to be seen and heard of men. R4162:1 The Lord's prayers could not have been recorded if they had not been heard; and the very object of their utterances in their presence was evidently for their benefit and blessing. R2251:6 As the world return from the tomb, our thought is that they will come back in answer to prayer, very much the same as did Lazarus. SM226

42

John 11:42 *And I knew that thou hearest me always: but because of the people which stand by I said it , that they may believe that thou hast sent me.*

And I knew

- The Father was in loving sympathy with the Son, not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval. R3161:1 His prayer was in the nature of a conversation, as between a Son and his Father. R3530:5

Thou hearest me always

- He never had a refusal because he always asked the things in harmony with the Father's will. R5708:1

Our Lord kept the incense continually burning, and thus could say this. So the under-priests will be heard always if they continually offer the incense of faith, love and obedience to God. (Rev. 8:3) T120 A small minority who, in Christ, endeavor to do always those things which please him, are able to approximate this sentiment expressed by him. R1903:1

Because of the people

- That they might know that he did nothing of himself, that he claimed nothing of himself. R3530:5 He was acknowledging the Father that all those who stood by might take knowledge that not by his own power, but by the Father's power, as the Finger of God, he worked these miracles. R4162:1, 3530:5 From this we may assume that it would have been entirely consistent on our Lord's part to have proceeded to speak as the Father's representative without offering prayer. R3530:5 For the same reason Pastor Russell permitted his friends to express themselves with considerable freedom and laudation, as an offset to the calumnies of the "false brethren" before the minds of newer readers. R1659:3

That they may believe

- It is proper to pray before believers. R3698:5 Our Lord himself set us the example of offering prayer in public; not only in the presence of his disciples frequently, but also in the presence of unbelievers. R2023:3, 4162:1, 2251:6 Prayer influences all who join in it. Jesus and the apostles indicate that it should be uttered in such a voice and manner as to enable those about to appreciate and intelligently join it. R799:6, 2251:6

43

John 11:43 *And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.*

He cried

- Or, commanded in a loud voice. No secret mumbling, nor incantation, or legerdemain. R4162:1

Come forth

- Jesus did not say, Lazarus, come down from heaven, nor did he say, Lazarus, come up from below. R5611:6, 4552:6, 3531:4; HG135:6; OV334; SM40 These restorations are never called a resurrection in Scripture. Its meaning is broader and fuller than these partial resurrections. R360:2, 3531:1; OV352 Lazarus was not resurrected, he was merely awakened from the sleep of death. Resurrection would signify the complete raising up out of sin and death conditions, to perfection and life conditions. R3530:6, 5578:2 "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth" (John 5:28), but, unlike him, to be then granted an opportunity for anastasis, raising up complete out of sin and death conditions to the full perfection of human nature. R4162:4, 3531:1 The Church class will come forth to perfection of life on the spirit plane. The world of mankind will come forth from the tomb imperfect, and will have to prove their worthiness of eternal life. SM40 Coming forth is one thing, resurrection is another. R4552:6 Though it is true that all that are in their graves shall "come forth," they will come forth with a small measure of life, such as men now have. R1231:3 "Thou shalt call and I will answer thee, thou wilt have respect to the work of thy hands." (Job 14:15) NS234:1

44

John 11:44 *And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.*

He that was dead

- Mark well that it was not the living that came forth, but that Lazarus was really dead. R4552:6

Came forth

- The most notable miracle which our Lord performed. R4552:4 Where was Lazarus? What account did he give of himself? Not a word is there written on the subject. He had no account to give of himself; he was nowhere, he was dead. R4162:3, 3531:4, 1880:6 How strange it would be, if after he

had been in heaven for several days, Jesus should do him the unfriendly act of calling him back to earth life. R4162:4; E345; HG332:1 He was quickened by our Lord's power and authority. OV214 But later Lazarus died again. This is proof that the death of the condemned one does not make reconciliation for sin, nor entitle to a release from its penalty. R392:1 A picture, a demonstration, of the power of the Lord to testify in advance of how he eventually will be the resurrection power to the whole world. R4162:3, 4335:6 A foreshadowing, and therefore in a sense as typifying or illustrating the resurrection. R4603:4, 4552:4

Bound hand and foot

- In a measure bound, though loosely; what we would call, swathed. R3530:4

With graveclothes

- Or, the winding sheet customary at that time. R3530:4

Loose him

- For in his burial his jaw had been bound and his limbs wrapped. R4162:2 This case, and that of Jairus' daughter (Mark 5:43), indicate that the revived ones will require clothing, nourishment and assistance, and will acquire strength gradually. R734:2 A refutation of the claim that it would be impossible to provide food and raiment for so many. SM36 This miracle was intensified by the fact that he permitted those about him to do as much as was in their power in connection with the miracle: first, the rolling away of the stone; and here the loosing of the binding sheet. R3530:4

45

John 11:45 *Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.*

Which came to Mary

- After Jesus had called forth Lazarus from the tomb, Mary's faith, love and zeal were revived and intensified. Her faith had been sorely tried and tested, and had finally triumphed. R5230:3

Believed on him

- No wonder. It would be wonderful indeed that they could disbelieve under such conditions. R3530:6

48

John 11:48 *If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.*

All men will believe

- Fancying that the teachings of Jesus, if allowed to proceed, would certainly awaken the people to a faith in the Messianic Kingdom. They thought of Jesus as an imposter, but feared that his teachings would incite some kind of fanatical uprising. R5541:1 Fearing that the people would be so influenced by Jesus' teaching that they themselves would avail nothing; that Rome would pay no attention to the rabble, and that if they failed, God's cause in the earth would be blotted out. R5676:3, 4162:2

Our place

- The clergy are as anxious now to perpetuate the institutions of nominal Christianity as were the scribes and Pharisees and Doctors of the Law anxious to perpetuate Judaism; and for the same reasons. D163

49

John 11:49 *And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,*

Caiaphas

- Evidently the ringleader in the conspiracy against Jesus. R2780:6

50

John 11:50 *Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*

It is expedient

- Being outwardly and nominally a religious man and a representative of justice, he felt constrained to put the murder of Jesus, which he felt to be a necessity for the public good, in the light of an act of justice. R2780:3

For us

- Caiaphas was probably only thinking of human expediency. R2780:3

For the people

- For the good of the people. R1633:3, 4162:3

One man should die

- Not because they believed him a bad man, but because they were so thoroughly wrapped up in their own plans and purposes in connection with their nation. R4162:2 They seem to have been unanimous in believing that his destruction would be for the good of the Lord's cause, as they understood that cause. R5540:6

Nation perish not

- He realized that the teachings of Jesus were opposed to the general traditions of Judaism, and that their acceptance must mean a religious revolution. This, he reasoned, would mean the loss of prestige of the nation with the Romans, and the abrogation of all their rights and privileges. R2780:3, 5676:3 The difficulty was that they had a wrong view of God's cause and of their nation. They were leaving God out of the account. They were thinking that they must do the whole thing. R5676:3, 4162:3

51

John 11:51 *And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;*

He prophesied

- Illustrating how God may at times use the thoughts and intentions of wicked men to express prophetically profound truths. R2780:3, 2470:2 But we have no intimation in the Scriptures, nor any reason for supposing, that God ever used or recognized that church-nation, its rulers and representatives after it was cast off. C181 The same is true in connection with Babylon. She is "spewed out" of the Lord's mouth; and neither the voice of the Bridegroom nor of the Bride shall be heard in her any more forever. (Rev. 3:16; 18:23) C181 It is not sufficient that we see certain facts; it is necessary also that we be in heart-harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord's plan, but nevertheless, taking a wrong position, may be bringing ourselves, with others, under a curse. R2470:2

52

John 11:52 *And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*

That nation only

- It was indeed expedient, not only for the Jews, but also for the whole world, that a ransom should be given for Adam and his race. R2780:3; E446

53

John 11:53 *Then from that day forth they took counsel together for to put him to death.*

They took counsel

- Conspiring against the Master, as they supposed, for God's glory. R5315:4 Similarly, in the end of

this Gospel age, religious leaders, moved by similar motives of self-preservation, may conspire for the smiting, the injury, of some of the Lord's followers. R5315:4, 4162:3 What the Sanhedrin there did in determining to oppose Jesus, the federation of churches will probably do in the way of opposing Present Truth. R4162:3

To put him to death

- The religious leaders had murder in their hearts. It was merely a question of how they could accomplish the murder and deceive the people, so as not to provoke those who had begun to exercise faith in Jesus. R5541:1 But this determination was to be kept quiet. The chief priests and rulers worked secretly. R5230:5 We are not to suppose that these learned men got out into the streets with the people and hurrahed for Barabbas and shouted against Jesus; but rather that they incited the rabble, and themselves assumed a more dignified line of conduct. R5676:2 Jesus continued his work until the whole city was in an uproar and the order-loving scribes and Pharisees had him executed. R1633:3 11:55

To purify themselves

- The appropriateness of the still greater purifying of all who accept the New Covenant must be evident. R2022:4

John 12

1

John 12:1 *Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.*

Six days before

- On Sunday afternoon. R4212:1 The Jewish Sabbath, which ended at six o'clock in the evening. R2447:3 They probably arrived on what corresponded to our Friday, or the Jewish sixth day of the week. R3534:2

To Bethany

- To the home of Lazarus, Martha and Mary; called the house of Simon the leper either because he was the father of the family, or the husband of Martha, who at this time was a widow. R3534:2, 3363:3 Our Lord and his disciples were en route to Jerusalem, and Bethany was on the way, in the suburbs. R3534:2 To whatever extent we have comfortable surroundings, in that same proportion we need to be specially on guard against the cares of this life and the deceitfulness of riches. R3534:6 Economically, the Bethany house was probably of a comfortable class. They had their own home, their own tomb, and on this occasion Mary was able as well as willing to spend considerable in honoring the Lord. R3534:5 Our Lord was a visitor in those parts, his home, to the extent that he ever had one, being in Galilee, and the most of his time spent there. R2448:1, 3363:3 The town is now called in Arabic El' Azireyeh, or the town of Lazarus. R1395:3 About two miles from Jerusalem. R668:3

Where Lazarus was

- Also one of the table-guests. R2447:3

Whom he raised

- Greek, egeiro, simply meaning, "to awaken, arouse, stir" (Liddell and Scott); used in speaking of temporary awakenings. R1512:2 Probably the first visit the Lord had made to the Bethany home since that great event. R3534:3

2

John 12:2 *There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.*

They made him

- In harmony with the Jewish rules governing in such cases, the dishes were evidently prepared in advance, as Sabbath labor was prohibited. R3534:3

A supper

- No ordinary supper, but in the nature of a feast or banquet in our Lord's honor. R2448:1 On Sunday night. R4212:1 On the eve of the Jewish Sabbath. R3852:2, 2447:3 Saturday night, the evening following the Jewish Sabbath, after six p.m. R3534:2

Martha served

- The two sisters evidently had the matter planned between them: Martha served at the table and Mary served in an especial manner with the ointment. R3534:6

3

John 12:3 *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.*

A pound

- Nearly a pint, the Roman pound being twelve ounces. R2448:2

Of ointment

- A misimpression: the word perfume would more nearly describe the liquid used. R3535:1, 2448:1 Hers was a literal perfume and in time lost its virtue; but the little acts of kindness and helpfulness we may render one to another will never lose their merit in the estimation of the Lord, nor their fragrance in the estimation of each other. R3536:3 The sweetest perfume that the home circle ever knows arises from the deeds of loving service which its members do for each other. R2448:6

Very costly

- The amount that love is willing to expend for others is, to some extent at least, a measure of the love. R2448:2 The use of such expensive perfumes was very rare; indeed, even the emperors used it sparingly, but when used it was generally poured upon the head. R3535:1 Nero was the first of the Emperors to indulge in the use of costly perfumes for his anointing. R2448:2 Considered in the light of the odor and blessing which it has shed upon all of the Lord's people, Mary's alabaster box of precious perfume, very costly, has proven to be extremely cheap. R3535:2

And anointed

- It is not our privilege to come into personal contact with our dear Redeemer. It is our privilege to anoint the Lord's "brethren" with the sweet perfume of love; and the more costly as respects our self-denials, the more precious it will be in the estimation of our Elder Brother. R2448:5 Those who bring the alabaster boxes of the perfume of praise and thanksgiving very generally have little to ask. Rather, they realize that they are already debtors. R3535:4

The feet

- Our Lord, reclining at the table, both his head and feet were conveniently accessible to Mary, who proceeded to anoint first his head and afterward his feet with the ointment. R3535:1 John seems to have forgotten entirely the anointing of our Lord's head, so deeply was he impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping with the hair. R2448:4 The entire Church of Christ, in the largest sense, is the "body of Christ." The Mary class would rather purchase perfume at a great cost whereby to serve the anointed Church, than to spend it upon themselves. R3536:2 Not only was the Head of the body anointed, perfumed, but all of the members of the body since have likewise received a blessing from the spikenard Mary class. R3536:2 It is our privilege to pour the perfume upon the feet of Christ, the last members of his Church of this Gospel age. R2448:5 We may all be of the Mary class as well as of the feet class. In other words, each member of the body may to some extent serve the fellow-members of the body, the fellow-members of the feet, as Mary served the feet of Jesus. R3536:3 Not to imply any neglect of our natural families, but our interests and efforts are not to be confined to those of fleshly ties, but to be "especially to the household of faith." (Gal. 6:10) R2448:6

Wiped his feet

- Those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, symbolize the feet of consecration treading the narrow way. They soon would be pierced with nails on the cross, but now highly honored by one which appreciated and trusted them. R3536:1 She could not put him on the throne of earth, but she would show that she was his devoted servant forever. She showed her devotion to the best of her ability. R3535:2

With her hair

- She took woman's chief ornament and devoted it to wiping the travel-stained feet of her teacher. She devoted the best she had to even the least honorable service for him. R2448:4 The feet, recognized as the humblest members of the human frame, and the woman's hair, recognized as her special treasure, are brought together in a way which signifies that Mary esteemed her Lord as infinitely above and beyond her. R3535:2 The Church are to wash one another's feet, not in the rudest and clumsiest manner imaginable, but with appreciation symbolized by Mary's spikenard, and in the love and solicitation represented in her using the very locks of her head. R3536:4

With the odour

- And we doubt not that the odor remained for a long time; but far more precious was the sweet odor of Mary's heart- affections. R2448:5 Ours is a sacrifice of sweet odor unto God; but the Gospel refers to it as of life unto life to some, and of death unto death to others. (2 Cor. 2:16) R3537:1

4

John 12:4 *Then saith one of his disciples, Judas Iscariot, Simon's son , which should betray him,*

Then saith one

- Matthew says "the disciples." Mark says, "There were some." John mentions Judas only. Quite probably all the accounts are correct. Judas, no doubt was the instigator. R3535:3, 2448:3

Judas Iscariot

- At Bethany, the sweet odors that filled the house had a very different effect upon Judas. R3537:4 Nothing appeals to us more than does the evident unselfishness of the Master and his specially chosen ones, Judas being the only exception, and his avarice cost him his fall. F286

5

John 12:5 *Why was not this ointment sold for three hundred pence, and given to the poor?*

Why was not

- It is necessary to be economical, not extravagant, as in the gathering of the fragments of broken bread after feeding the multitude. But the person who is economical in his dealings with the Lord is the loser thereby. R3535:3 It is for us to learn to be economical in respect to our own affairs, and to be liberal to the extent of extravagance in matters which pertain to the Lord and his service. R3535:4 Money is not the only thing of which people are sorely in need; some need love and sympathy who do not need money. R2448:3 It is the deep, loving hearts like that of Mary, which delight in costly sacrifices at times, which are also likely to be deeply sympathetic and helpful to the physically poor. R2448:3 The love of money and the begging system of Babylon today is much against its powerful influence; and the absence of this spirit amongst the Lord's faithful now, as at the first advent, tells much in their favor. F286

Three hundred pence

- Greek, denarii. One denarius is represented as being the average daily wage at that time. (Matt. 20:2) R2448:2 Probably not an extreme valuation, worth about six dollars. Then the silver penny represented a day's labor and three hundred pence would practically represent the labor of a year. R5541:4 About $48. R3535:1 About $50. R3877:5 The equivalent in wages of $150 of our money. R2448:2

Given to the poor

- Judas thought to himself, There are the poor; I am the poor one. Q616:1

6

John 12:6 *This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.*

He was a thief

- As though he were a deliberate thief. When the Lord had been telling them that he would be crucified, Judas was thinking at the time about the money. Q616:1 The beginning of his downfall was the harboring of a love of money. R4906:2, 2779:3 The difficulty with him being that he loved the Lord too little and money too much. R2448:2 The selfish spirit not only led him to rob the Lord and his fellow-disciples, but eventually led him to think of how he could obtain money from the priests for the betrayal of the Master. R4487:6 His passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged, until finally he was ready to sell his loving Master for thirty pieces of silver. R4906:2, 2779:3; Q616:1 Some of the Lord's brethren may be killed, symbolically, as the Master was actually betrayed and killed, by the "money-lovers." R2045:5 Judas is probably not the only person who has plead for the poor and at the same time sought to divert funds to himself. R5541:2 In many instances people who are so careful lest money should be spent except for the poor are often like Judas, so avaricious that whatever money gets into their possession very little of it gets to the poor. R2448:3 Doubtless, even when appropriating the moneys contributed to the support of the little company of disciples, Judas could have some plausible excuse; for sin is always deceptive. R5552:3, 4488:1 Judas began to feel that if he was not to sit upon the throne as at first expected, he had best be "feathering his nest" financially, so that however matters may go with the others, he would not have made such a failure as they. R4487:6, 3887:5 It is possible for any consecrated one to let himself go and allow wrong motives to rule in his heart. I do not think this is possible for anyone who is loyal to the Lord. Q616:1 Not at first, but afterward apparently, did the disciples learn that Judas, who carried the treasurer's bag, was a thief. R5552:3

Had the bag

- We may surmise that he chose the office of treasurer for the little company, whereas, had he been sufficiently alive to his own weakness, his proper course would have been to refuse it. R4906:2, 2779:3 Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. F286 They evidently never lacked; though it is equally evident that they never solicited alms. F286

Bare what was put therein

- The Revised Version renders it: "He was a thief, and having the bag, took away what was put therein." R3535:3 "He was a thief and had the box, and stole what things were deposited in it." (Diaglott) R2448:3

7

John 12:7 *Then said Jesus, Let her alone: against the day of my burying hath she kept this.*

Let her alone

- Trouble her not, take it not from her, as though when the first motion was made to use the spikenard, the apostles had wished to have it spared that they might sell it. "Hinder her not." R3536:1 In the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. R2448:3

The day of my burying

- A little while and his sufferings would be ended and he would be glorified, beyond the veil, beyond the power of human attention. R3536:1 If Mary had waited another week she might have used the perfume upon herself, but not upon the Lord. R3536:5 Flowers on the coffin cast no fragrance backward on the weary road. R3537:1, 2449:4

8

John 12:8 *For the poor always ye have with you; but me ye have not always.*

The poor always ye have

- Indeed there were plenty of poor, and there would still be plenty of poor, and plenty of opportunities to minister to them; but the opportunity to specially honor the Lord would not be for long. R2448:3 Many of them have been the Lord's precious ones. Poverty has proven itself a blessing in many ways in many senses of the word under present conditions. R3535:6 There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the body of Christ" is limited to the present age. R2448:6 Looking into the future, we rejoice to know that under the reign of the Kingdom, there will be no more poor, no more sorrow, no more want. R3535:6; Q813:4

Me ye have not

- Our Lord, his own heart full of love, found comparatively little companionship even amongst his apostles. In Mary he seemed to find the depth of love and devotion which was to him an odor of sweet incense. R2448:4

9

John 12:9 *Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.*

They came

- The next day probably. R3537:4

That they might see

- And when they had seen, the people were convinced that this must be the Messiah, the king long foretold by the prophets; and upon the spur of their convictions, they acknowledged him publicly as their king. R668:6 Three and a half years of public teaching and works, ending with the raising of Lazarus, culminated in a seeming triumph which raised high the hopes of his disciples and many in Israel that their king had indeed come. R1795:1, 668:6; B111

10

John 12:10 *But the chief priests consulted that they might put Lazarus also to death;*

To death

- Who was a living witness to Jesus' Messianic power. R2448:1 "For the good of the cause." This has nearly always been the basis for every mean and despicable act against the truth from first to last. Let us beware of such a sectarian spirit. R3537:4

12

John 12:12 *On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,*

On the next day

- On Monday forenoon. R4212:1 The first day of the week—Sunday. R3852:2, 2447:6 Just five days before his crucifixion. (See verse 1) R839:2, 465:3, 211:3* As the high priest leaves the holy on the tenth day of the seventh month, he starts from heaven; five days before the fifteenth, as when going to Jerusalem. HG73:3 Typified by the choosing of the Passover lamb on the tenth day, four days before his crucifixion. And it was on that very date that our Lord offered himself as their King, riding into the city on the colt. R5191:4, 2270:6, 1289:4 NS74:5

Much people

- Not only from every quarter of Palestine, but from Babylon, Egypt, Greece and Spain. It is estimated that at some of these Passover feasts a couple of millions assembled within and on the outskirts of

Jerusalem. R3537:3

13

John 12:13 *Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*

Branches of palm trees

- Fernlike in shape and sometimes ten feet long. These were symbols of rejoicing and honor, symbols representing in this case that our Lord was the hero of the hour, whom they delighted to distinguish. R3538:1 Fulfilling the prophecy of Zech. 9:9. B224; R2447:6, 1795:1; Q522:7 Palm Sunday was not established by the Roman Catholic Church, it was given to us by Jesus centuries before there was a Catholic Church; likewise, if any desire to keep Good Friday as a remembrancer of Christ's death, I have no objection. Q522:7

To meet him

- Evidently divine providence had much to do with this entire arrangement, the meeting of the two companies, etc. R3537:6

Hosanna

- The word Hosanna is a word of praise and confidence and expectancy and very closely resembles in thought the word hallelujah. R3538:2 There was a joyous uproar of praise and thankfulness to God; they were carried away with the enthusiasm of the moment. R3538:1 Jesus knew that the shout now around him, gladly hailing him as the Messenger of the Covenant, would be disconcerted by the wolves—that they would be fearful of their own lives and interests. R3538:3, 1795:2 He knew that their unstable and fickle minds, swayed by false teachers, and unwilling to act upon their convictions in the face of opposition, would only a few days later cry, Crucify him! Crucify him! R1795:2

Blessed is

- Their hearts were right. They had not yet been spoiled by the doubts and fears of human wisdom. R3538:1 So it sometimes is with the Lord's people today. In the simplicity of our hearts we see precious promises in his Word and are ready to believe them; then the Adversary brings along objections, fears and doubts. R3538:2

The King of Israel

- For over sixteen centuries, since they had come into Canaan, they had been waiting for Messiah. The majestic personality of our Lord fitted to their grandest conceptions of Immanuel. R3538:1 The term "Jew" had come to be synonymous with the term "Israel." Pilate wrote for the cross, "Jesus, the King of the Jews;" while here the people shouted, "Blessed is the King of Israel." R2085:1 Evidence that the House of Israel was no longer regarded by our Lord and the apostles as the "ten tribes" merely. R1341:1; C293

14

John 12:14 *And Jesus, when he had found a young ass, sat thereon; as it is written,*

Ass

- Donkey. R3537:6

15

John 12:15 *Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

Thy King cometh

- It was on account of the covenant of God with their fathers that Jesus, instructed by the prophecies, offered himself to fleshly Israel as their King. R1795:1 The triumphal entry prefigured the coming of Christ as King, in the end of this Gospel age, 1878 AD, which is the antitype of the Jewish age, the two being exact parallels in both time and circumstances. R1795:2 A message to test the people. C136

16

John 12:16 *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.*

Understood not

- A detailed reference of a number of statements which were fulfilled in Jesus, but mixed up with other statements not specially applicable to him, that they might never have been so applied had not the holy Spirit brought them to the attention of the apostles. R435:3

19

John 12:19 *The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.*

The Pharisees

- The "rulers." R4351:6

Gone after him

- Our expectation is that the truth will have a very brief season of wonderful prosperity, which will draw the attention of Christendom to it through the pens and tongues of foes. R4351:6

20

John 12:20 *And there were certain Greeks among them that came up to worship at the feast:*

Certain Greeks

- These Greeks were Jewish proselytes, hence not permitted to approach nearer the holy places than the Court of the Gentiles. R2757:3 Many Greeks were attracted to the early Christian Church because they recognized the wisdom of some of our Lord's teachings. His Sermon on the Mount, for instance, appealed strongly to their philosophical minds. NS41:2 The movement started by these Greeks continued for several centuries, and there was quite a commingling of the Greeks and Christians, to such an extent that Grecian philosophy engrafted many of its tenets upon Christian doctrine. NS41:4

Among them

- Our Lord continued his teachings in the Temple daily after his triumphal entry, going to Bethany at night, and returning to the Temple each morning during the few days that intervened prior to his arrest and crucifixion. R2757:3, 3539:6

21

John 12:21 *The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.*

To Philip

- They naturally enough went to Philip and Andrew, whose names of Greek origin implied that they had a knowledge of the Greek language. R3539:6 Probably the only two of the disciples who spoke Greek, they coming from Bethsaida in which the Greek language was considerably used. R2757:3

Desired him

- Our Lord was at this time in a part of the Temple inaccessible to any except Jews by birth. R2757:3 Realizing that the Lord was not appreciated by his hearers, they apparently thought to invite him to go with them to their homes. R3539:6 Eusebius, a church historian of early days, relates that an emissary was sent to Jesus by the king of Edessa, Syria, inviting him to take up his abode with him, and promising him a royal welcome. R2757:6

We would see Jesus

- Their request was that Jesus come out to where they were for an interview. R2757:3 Our Lord doubtless responded to their request for an interview, but the subject of their converse has not been considered necessary for the Church, and hence has not been recorded. R2757:6

23

John 12:23 *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.*

Answered them

- We do not presume that our Lord's words here were addressed to the Greeks, but rather that a break in the narrative occurs. R2757:6 Probably after the interview with the Greeks the apostles' hearts anticipated that the world would shortly exalt their Master to the Messianic position and them as joint-heirs in the Kingdom. R2758:1 Jesus sought to prepare them in a measure to receive the coming disappointment, talking of the necessity of entire consecration, even unto death, and that the Father would reward and honor such service. R669:1

The hour is come

- To show how his sufferings of the immediate future were the foundation upon which all the future glory must rest. R2758:1 His heart, fully consecrated, was merely waiting for the opportunity to finish the work which the Father had given him to do. R3539:6 At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty; hence, though the Jews often sought to take him, no man could because "his hour was not yet fully come." (John 7:30) NS74:4 Not sixty minutes, just as "day" does not always signify 24 hours, but a comparatively short period. As compared with "Jesus' day," these experiences were properly enough said to occur in an "hour," or short time. R2758:2

Should be glorified

- The disciples at first would take this as intimating his earthly exaltation, but he speedily drew their attention to the fact that while the beginning of this glorification was near, it must be preceded by the suffering of death. R2758:1

24

John 12:24 *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

Verily, verily

- Truly, truly; most positively; emphatically. R2758:2

Except a corn

- The grain of wheat was himself, "the man Christ Jesus." He alone had life. R729:1 In furnishing a reason for his death, the Lord drew an illustration from nature, likening himself to the seed grain whose death becomes a source of life to many grains of like kind. R1238:2 A dark saying. No wonder that the apostles and the Jews were mystified by such statements of the truth. R3539:6

And die

- The grain of wheat which dies never revives, never rises; it is gone forever, it has ceased to be; its life is given as a substitute for the lives of the grains which receive their life and nature instead of it. R1238:2, 729:1 This illustration shows only the death of the man Christ Jesus as our ransom price; it does not show his previous condition as a spirit being, nor his subsequent exaltation. R1238:3, 729:4 Jesus did fall into the earth and die. We become sharers with him in his death, which the world will never do. They share in its outcome. R5343:4

It abideth alone

- Had our Lord chosen to do so, he at one time had the privilege of remaining alone—of not dying on our behalf. If he had done so, he could have brought forth no fruitage. R2758:2, 1238:3 As in the natural life Christ was alone (he had no Church, then); so Adam was alone for a time. R67:6*

But if it die

- If Jesus had kept his life, had not sacrificed it, he might indeed have maintained it forever, but would not in that event been privileged to bestow life upon the Church and the world. R3540:1

Much fruit

- Our Lord Jesus was the only kernel which had a germ of life, the only man who had a right to life since Adam lost his rights by disobedience. R1238:3 The immediate fruitage of our Lord's death was the bringing forth of the Church and the "household of faith." R4354:3 His death brings forth choice fruit in his Church, and indirectly, the fruitage will be still larger, for his disciples are invited to lay down their lives with him—the resulting fruitage will mean a larger crop in the age to come. R3540:1, 729:5 Our Lord's going down into death brought forth the first fruits, the Church, the 144,000. If the Church brings forth the same in proportion, that number would bring forth 144,000 times 144,000, or 20,736,000,000. R3626:5*, 3540:1 All the work of this Gospel age is the getting ready of the food for the world. R5343:4 If a grain of wheat is planted and dies, it brings forth other grains like itself, and never produces grains of another kind or sort. R1238:2 All the blessings which result directly from our Lord's death are human and earthly. R1238:5 The man Christ gave all that he had in order to reproduce the human race lost in death through Adam. R729:3 "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." (Psa. 72:16) R4354:3

25

John 12:25 *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*

Loveth his life

- That loves to keep it after having consecrated it to sacrifice. R729:3 Supremely loveth. R669:5 That is to say, if we esteem highly our present existence we will not be willing to lay down our lives in the Lord's service in the hope of future life, seen only by the eye of faith. R3540:1 Those who would be the followers of, and sharers with, Jesus, must during this world willingly lay down existence in his service. R667:5 A new creature is no longer to be controlled by phileo or duty-love toward earthly life, but, moved by agapee love, he is to willingly lay down his natural life in the service of God —"for the brethren." R2807:2 Greek, psuche—soul, being. E337 Life is the Greek psuche. Young defines it and the corresponding Hebrew nephesh to mean "animal soul," limiting the word to earthly existence; but we cannot agree with this definition. R667:1 Being, or existence, is not life, neither is it body or organism, though both are needed. Heat is a good illustration: coal is not heat, nor is oxygen heat; but properly united they produce heat. R667:1

Shall lose it

- Prove himself unworthy of the future existence God has proffered us, unworthy to have his soul, his being, restored in the first resurrection. E337 If now, after consecrating his life, voluntarily engaging to sacrifice himself in accord with his Father's will; if he should love his life he should lose it. R2758:3 This verse was applicable to our Lord alone, and not to his followers, for they had no life to lose. R2758:3 As soon as the ransom was given, the redeemed ones could be reckoned as having life-rights which they could consecrate and exchange for the heavenly life, following in the footsteps of Jesus. R2758:3

Hateth his life

- Greek, psuche—soul, being. E337 Is willing to sacrifice it. R729:3 Faithfulness to God under present evil conditions necessarily means dissatisfaction with present conditions, and a willingness to sacrifice them all in the service of God. E337 Subordinates. R667:5 He must indeed despise the present life in comparison with the future and eternal one which the Father had promised him as a reward for obedience unto death. R2758:3

In this world

- The Lord's words do not apply beyond the Gospel age. In the Millennial age things will be greatly reorganized. The Lord limits this matter, saying, "in this world"—that is, this kosmos or order of things. R3540:4

Shall keep it

- Be accounted worthy of existence (soul, being) under the more favorable conditions of the dispensation to come. E337 Thus they can preserve their (psuche) existence unto eternal (zoe) life. But with them as with him, it will not be the same kind of existence. R667:5, 53:2* Shall have it. R729:3

26

John 12:26 *If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.*

Serve me

- The idea of service is one which is becoming more and more obnoxious to the minds of all classes of people, the understood motto being, The least possible service for the largest compensation. R1707:3 The reverse of this is the spirit of Christ, whose pleasure it was, in the execution of God's plan of salvation, to render the greatest possible service without money and without price. (Isa. 55:1) R1707:6 The only men and women worthy of remembrance when they have passed away are those who have faithfully and ably served their fellow men, such as, Moses, Elijah and Paul, and more recently, Washington and Lincoln. R1708:1

Follow me

- To serve Christ is to enlist under his captaincy in the very service to which he devoted all his energies, even unto death—the service of mankind along the exact lines of the divine plan. R1708:1 Let him sacrifice the human nature to which he is justified by my sacrifice. R729:6 Follow him in this experience—the consecration and then the despising of his earthly existence compared with the spirit life and the heavenly glory promised. R2758:3 Our Lord Jesus was not only the Redeemer, but also the Great Shepherd and Guide of his followers. SM629 He does not say, Go in yonder way of humiliation and self-sacrificing service; but he says, Come, follow where I have led the way! I have not despised humble service, and the servant is not greater than his lord. R1708:1

There shall also

- Whosoever will suffer with him during this Gospel age will attain to the same divine nature, the same glory, the same immortality—the difference being that our Lord will always be Head over all. R5621:4, 5588:4, 3540:4, 1708:4

Servant

- Disciple. R5588:4

Serve me

- Share with me in this service. R729:6 The same thought is expressed by Paul when he speaks of filling up that which is behind of the afflictions of Christ. (Col. 1:24) R729:6

Father honour

- All such will receive abundance of honor in due time, but the crown must not be looked for until the cross has been borne to the end. R1708:5 The Father honored the Son because of his faithfulness unto death. Those who faithfully walk in his steps the Father will surely honor as he honored Jesus, whom he raised from the dead to glory, honor and immortality. R3540:4

27

John 12:27 *Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.*

My soul troubled

- While the world's representative crisis was reached at the time appointed for Jesus to lay down his life in sacrifice, it was also a crisis to him as an individual. R669:6 My feelings are turbulent; I am in a commotion. R2758:6 At that critical hour the whole world's salvation hung upon the shoulders of the trembling, suffering Lord. R669:2 To Jesus, undeluded by Satan's sophistries, death was a bitter cup. He knew of death as the great enemy. R729:2 No wonder if when he came to Gethsemane, he

again found it needful to go to the Father for help to do his will. R146:6

Father, save me

- Spare me. R729:1 Shall I pray, Father, deliver me from this hour? Shall I not, on the contrary, remember that for this very cause I am come to this hour. R2758:6, 669:1 Prayer proper before believers and unbelievers. R3698:5, 2252:1

From this hour

- From death! R729:1

But

- But no. R669:1

For this cause

- Or purpose, to sacrifice. R729:3 He had come to this dread hour for the very purpose of suffering death. R669:1 He undoubtedly knew of his own pre-human existence. R146:2

28

John 12:28 *Father, glorify thy name. Then came there a voice from heaven, saying , I have both glorified it , and will glorify it again.*

Glorify thy name

- Faith questioned but for a moment, when his knowledge and past experience triumphed and he answers, Father, do as seemeth to thee best. R729:2 In thine own way, at whatever the cost to me. R2758:6, 3161:3 Jesus' self-denial meant the relinquishment of all desires to accomplish his beneficent work by any methods that might glorify himself, and a complete surrender of his own will to that of the Father. R814:4*

A voice from heaven

- God does not today speak to his people by such an audible voice; but he speaks none the less forcibly to us—through his Word and through his providences. Yet, now as then, some hear and appreciate more than others. R2759:1 Such a voice was heard on three different occasions: here, at the time of our Lord's baptism, and on the mount of transfiguration. R2237:4

It

- "I have already glorified [honored] thee, and I will glorify
- [honor] thee additionally." (Vatican MS) F66; R5269:1

And will glorify

- Our Lord's present condition in the heavenly, the spirit condition, is not only as high a condition as before he came into the world, but still higher. R5269:1

29

John 12:29 *The people therefore, that stood by, and heard it , said that it thundered: others said, An angel spake to him.*

It thundered

- A voice which some understood, and others misunderstood, as is always the case with the voice of God. The world hears no message; believers hear partially; but begotten ones, in full accord with the Father, hear and understand fully. R2758:6 The voices from heaven, while understood and appreciated by some as attestations of our Lord's acceptance with the Father, were by others variously attributed. So it is with every manifestation of divine truth. R2237:5 We use this same form of expression today. If someone speaks in a low or indistinct voice, we say that we did not hear. We mean that although we heard the voice, we did not understand or comprehend it. R2117:6

30

John 12:30 *Jesus answered and said, This voice came not because of me, but for your sakes.*

Not because of me

- No doubt our Lord received a blessing through this message from the Father, and yet it was not sent specially for him. R2759:1

31

John 12:31 *Now is the judgment of this world: now shall the prince of this world be cast out.*

Now

- Now, notwithstanding the fact that it would be centuries before these things would be accomplished. R2759:4 By the arrangement of Christ's death, Satan is to be cast out. By this means will finally be accomplished the judgment of this world. R433:5* He evidently meant by "now" the same as in his previous expression, "The hour is come." (verse 23) But a little space of time now intervened until this would be accomplished. R2759:2 When our Lord Jesus by obedience upheld the Law, and proved that it was within the range of a perfect man's ability to keep it, he thereby "condemned sin in the flesh" (Rom. 8:3), and incidentally condemned Satan's entire rule. R3032:2 There could be no individual judgment until there was individual untainted life, and there was no individual untainted life until Christ brought it in. R1328:5* In another sense, the world is now passing judgment upon its rulership and condemning it. The world, by acclamation, will cast out the prince of this world, and the universal desire will be for a different ruler. R518:6* The final judgment of all mankind began with the Head of the Church, who, of course, passed his trial triumphantly. HG40:3 The judgment or testing of this world is now about to begin. R1226:3 The Lord uses the word "now" in the sense of applying it to the whole time from Christ's first to his second coming; as though he had said, the time to "begin" the work of salvation has come. R518:4*

Is the judgment

- Most authorities have it, Is a judgment. R517:6 Greek, krisis, or trial. R2759:2 The same Greek word from which our English word "crisis" is derived, and to which the same exact meaning is given, the turning point. R668:3 From the moment that Jesus said, "It is finished" (John 19:30), and died, the crisis was past. That was the great turning point. R669:2 As judgment means trial, it follows that where probation ends, the judgment ends. With the gospel Church it ends at death; and with the world it will end with their time of trial. HG40:5 As in a crisis of a disease, the patient may be entirely unaware of the change which takes place at the critical moment, yet it may be clearly discerned by the skilled physician, so with the world's crisis. R669:3 The world has passed through two crises in its two representatives, Adam and Jesus, though unaware of both. R669:4, 1328:5 As the crisis with Adam was followed by the krima, or sentence of death, so this crisis is followed by the krima, or sentence which came by the one man Christ Jesus, unto "justification to life." (Rom. 5:17-19) R669:4 The Greek here for judgment is the same word as in Matt. 11:24, and that class of texts; and evidently refers to the final and decisive judgment. HG40:3 The first trial took place in Eden, father Adam being the one who was on trial; now Jesus was on trial and the fate of the whole world was in the balance and depended upon his victory. R2759:2, 669:2 Satan and his rulership of disorder and sin had received no particular sentence or rebuke from the Lord up to this time. R3032:1

Of this world

- The order of things then in vogue and still in vogue, was condemned, sentenced to overthrow, from the time that our Lord Jesus was lifted up. R3032:4 Society, as at present organized under civil and so-called religious restraint, is to be dissolved. R716:1* The great overthrow of Satan, and the great liberation of mankind has been delayed, waiting for the gathering out of the elect, the full lifting up of the whole Body of Christ. R3032:4

Prince of this world

- Or, age. CR78 The prince of darkness. R2976:5 Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. R5909:3, 3032:1 There are three great ages in the Bible: "the world that was" (2 Pet. 3:6), "the world that now is," and "the world to come." (Heb. 2:5) "The world that now is," or "present evil world" (Gal. 1:4), is the one

over which Satan is the "Prince" or ruler. (2 Cor. 4:4) Q826:6; NS70:6 It is because Satan is the ruler over this present order of things that it is termed an "evil world." Q827:T; R4350:3, 3032:4, 2303:4 He is not the Church's adversary alone, but that of all mankind. F611 Whose very existence is now denied by many. F609 Who now dominates the world and who sways fallen men by ignorance, superstition and fear. R1226:3, 5304:3 Unwittingly represented, not by murderous thugs, but by very intelligent, cultivated, refined people, who under various names represent the wisdom of this world, the aristocracy and wealth of this world. NS377:3 Who now operates through the disobedient, through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. OV246 Not by right, but by usurpation; through fraud, deception and control of fallen men. It is because he is a usurper that he will be summarily deposed. Had he a real title as prince of this world, he would not thus be dealt with. A250 Not by divine commission, but by getting possession of mankind through misrepresentation of darkness as light, he has so blinded the world that he easily held the position of master of "god of this world." (2 Cor. 4:4) E113 Our own flesh does not oppose us from bitterness or hatred; the opposition of the world is likewise not malicious; Satan alone is the willful, intelligent plotter and schemer. F611 This age is the one in which evil, as personified in Satan, prevails, and in which the Lord's cause and his people are more or less set at naught. HG681:2; NS71:1 In contrast with Jesus, the Prince or Ruler of the coming age, the Millennial age. OV246 We would not at all agree with Wakefield's suggestion, as given in the Diaglott footnote (on John 14:30). R3032:1 His kingdoms are falsely called "Kingdoms of God." R720:5 How absurd to say that the present governments are of divine appointment, or Christian governments in any sense. R362:4 A detailed contrast between Satan's reign and the reign of Christ. R492:2 Jesus refers to himself as the Prince or Ruler of the coming age, the Millennial age. CR78 Not a reference to Christ himself, nor the "judgment of this world" to his trial before the Sanhedrin and Pilate, as some say. R519:1*

Be cast out

- From the moment of Jesus' death it was a settled thing that Satan, the prince of this world, should be cast out. Satan's sentence of ejectment was sealed at Calvary. R669:2 The trial now in progress in my own person will result not only in a cancellation of the death sentence, but it will also result in the present rule of evil in the hands of Satan. R2759:4 He shall be chained for the period of the Millennial reign, and shall subsequently be destroyed. R2759:4 The casting out of the prince of this world would be the deliverance of those held captive by him. Their resurrection will be their emancipation not only from bondage in death, but from the yoke of Satan. R1082:4* The casting out of Satan followed the redemptive work by Christ. He is cast out so far as the Church is concerned: for we are not to allow Satan or sin to bear rule in our mortal bodies. R3032:4

32

John 12:32 *And I, if I be lifted up from the earth, will draw all men unto me.*

If I

- The drawing of mankind was dependent on the death, the lifting up, of Christ. R1054:5 Showing that the decisive act which determined the change of rulership and turned the condemnation from the world was the death of Christ. R669:3

Be lifted up

- Clearly the lifting up referred to was a lifting up at the cross. R1054:2 To say that the lifting up of the Son of man meant his glorification—"I, if I be glorified, will draw all men unto my glorified condition"—would be a wresting of Scripture. R1054:2 It is a fact that our Lord Jesus after he was lifted up on the cross was highly exalted, but this fact is not taught in this passage. R1054:3 He has indeed been lifted up on the cross, but only a few as yet appreciate the fact; but he is to be lifted up in glory during the Millennium, and then the message will go forth, "Look unto me, all ye ends of the earth." (Isa. 45:22) NS568:6 The day is nearing when he who was lifted up at Calvary, and afterward

lifted up in resurrection power, will be manifested in power and great glory. R5316:1 We do not claim that our Lord's lifting up to the glory of power was separate or apart from his being lifted up on the cross. On the contrary, "no cross, no crown." R4476:3 The fiery serpent of sin has bitten our race. We are all dying. Only by exercise of faith in the Crucified One can any be healed. R5316:4 As the sin offering. R2467:4 The result of the lifting up of Christ will eventually be the drawing of all men unto him. R1849:3 It will be the power of the cross of Christ, it will be the love of Christ and of God there manifested, that will be the drawing power upon the hearts of men. R1849:3 The same Greek words rendered "lifted up" are used in John 8:28 and John 3:14. R1054:2

Will draw all men

- "In due time," granting them blessed opportunities for knowledge and blessing and restitution. R4507:4 Whether they hear or forbear, during the Millennium. R4476:2 This universal drawing belongs to the coming Millennial age. It will not be the drawing of a few nor of a class, nor of a nation, as in the past, but the drawing of all mankind, redeemed with the precious blood. E414 The drawing will continue throughout the Millennial age, until every member of the race shall have felt its influence and all the willing and obedient shall have been blessed, uplifted, restored to perfection. R4476:3 All men are not yet drawn to the Lord because the lifting up is not yet complete. The Head was lifted up, not only at Calvary, but subsequently was highly exalted. His Body must finish their course and also be highly exalted. R4148:2, 4476:3 Not that all men will come into a condition where they will be everlastingly saved; not Universalism, but merely a universal opportunity which must be decided by each individual for himself. HG353:5 Mark the distinctive difference between the drawing of the present time by the Father and that later drawing of the Millennial age, which will not be by the Father, but by the Son, and which will not be exclusive, but inclusive, including all mankind. R4148:2, 2759:5, 2397:3, 1056:1 The drawing of all men is a future work, to be accomplished by the Christ, while the drawing of the Little Flock in this present time is the Father's work through various agencies. R4049:1, 4367:6, 4148:2, 1849:5, 1227:1; E146; HG181:6, 353:5; NS568:6 Men cannot be drawn until they hear of him, therefore all men are to hear of him. R691:1* Not only will the way be much more favorable than the narrow way, but the call and drawing will be more attractive to mankind. Instead of being called to leave the human and earthly, it will be a drawing in perfect harmony with all that is good of human nature in mankind. R1227:4 The Father draws to the Son for "justification by faith in his blood" those who love righteousness and hate iniquity, and who are feeling after God, if haply they might find him. (Acts 17:27) R4352:5 All this time the drawing power of Christ has been exerted upon a special class, a Little Flock. Christ does draw some now to be his bride. It is the love of Christ that constraineth or draweth us now. (2 Cor. 5:14) R1055:1 The residue of mankind will not even be called or drawn until the Christ (Head and Body) has been lifted up, both in sufferings and in glory. E414 The Glorified One will draw all men by the influence of truth and righteousness. Only those who resist and refuse this drawing shall ultimately die the second death. NS568:6 The power which constrains or draws the saints into harmony and union with Christ, and through him with our Heavenly Father, is the truth. R1055:2 A knowledge of the same truth of God, of which the lifting up of Christ is the foundation principle, will be the drawing and moving power of the Millennial age. R1055:3 The Father's method of drawing is a proper sample of the drawing which our Lord Jesus will do. The word draw in both cases is from the same Greek word helkuo. (John 6:44) R1227:3 The Father draws us by the truth and by his providences. R1056:2 There will be no coercion or compulsion. It will be by the cords of truth that all will be drawn. Those who resist will be privileged to do so, none being drawn against their wills. R1227:3, 1056:2 The drawing is one thing and the coming another. It is God's prerogative to invite, and man's privilege to come. R1056:2 Even when being drawn by the opening of our mental eyes to the truth under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away." (John 6:66,67) R1056:2 We have two cords binding us—first, the truth coming out from God and fastening upon honest hearts; and secondly, the faith and trust of our consecrated

hearts reaching back unto God again. So it will be with all mankind. R1056:4 As the Father drew the Bride by the special promise of the heavenly estate, so our Lord Jesus will hold out an earthly calling. R1227:3 The "undrawn" and "uncalled" of the present time, the vast majority of the human family, are not reprobated to an eternity of torture, but will be given a fair and gracious trial for life. R1941:1 The testimony of the ransom is universal. R2633:1* Calvinists see in the word "all" no more than the elect, and in the word "draw" nothing but force and compulsion; Universalists get the "all" right, but hold the same erroneous view of "draw"; Arminians have a correct view of "draw," but not of "all." R1226:3

Unto me

- The Greek word here rendered "unto" is pros, signifying toward. R1226:6, 2759:5

33

John 12:33 *This he said, signifying what death he should die.*

What death

- The narrator states what these words signified; nevertheless, they meant more than this. They meant also the high exaltation which was promised Jesus. R2759:5 And not with reference to his exaltation to glory. R1054:3; 78:1* The Jewish Talmud states, "Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel. The Jews never crucified anyone. Only by the taking away of this authority from the Jews that very year was the matter put in such a form that Jesus was not stoned to death, but was crucified. R3554:4 Predicting that though our Lord's death by crucifixion might seem like Satan's victory, it would lead to his exaltation and power to draw all away from error and the service of Satan, to himself. R1226:6

34

John 12:34 *The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?*

The Son of man

- The Scriptures identify "The Son of Man" with the Lord of glory, and with the man Christ Jesus, who gave himself, and with the prehuman Logos, which came down from heaven and was made flesh. E150

This Son of man

- The Jews evidently identified this expression, "The Son of Man," with their hoped-for Messiah, no doubt basing their hopes in large measure upon Dan. 7:13. E150

36

John 12:36 *While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

Believe in the light

- But alas! Israel heeded not the light, nor the warning. R2036:2

38

John 12:38 *That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

Who hath believed

- The joyful message, which, rightly appreciated, should bring ready responses from every class, is generally rejected. E489 The vast majority of mankind are blind, so that they cannot see the light; some are stone blind, so as to see nothing; others partially blind and get a little glimmer by which they can discern some things indistinctly. R2414:4 The Church is to realize that her mission is not to the blind and deaf,

- but, To him "that hath an ear [to hear], let him hear." (Rev. 2:7) R2414:4

Our report

- Preaching. E47

To whom

- Few recognize the Lord's Arm during this age—"not many great," etc. E47

The arm of the Lord

- Our Lord Jesus is prophetically represented as the "right arm" or strength of Jehovah. E47 Christ is the power of God unto salvation. E489

40

John 12:40 *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

He hath blinded

- "Unto you [not only the disciples of that day, but the disciples all through the age] it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables." (Mark 4:11) R1742:1 These minds are so prejudiced and blinded that they cannot receive the message of redemption and reconciliation until the next age, when all the blinded eyes shall be opened. (Isa. 35:5) R790:5

Hardened their heart

- That is to say, they were in a faithless attitude, not readily impressionable, but rather inclined to be skeptical. Therefore the evidences of the seal of God upon Jesus were not sufficient for them. R2651:3

41

John 12:41 *These things said Esaias, when he saw his glory, and spake of him.*

Esaias

- Greek for Isaiah. E47

Saw his glory

- In fulfillment of the divine promise, Jesus appeared at his first advent and tentatively offered himself to Israel as their great King of Glory. R4787:2 Applying Isa. 6:1; but in neither case referring to Jehovah, but Adonai, which in this text does not apply to the Father but to the Son. E47

42

John 12:42 *Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him , lest they should be put out of the synagogue:*

Many believed

- Such as Simon and Nicodemus. Nicodemus came to the Lord by night to interview him, but Simon more shrewdly thought to get the opportunity of a conversation directly with the Lord by inviting him to dinner. R2201:1

43

John 12:43 *For they loved the praise of men more than the praise of God.*

Loved the praise of men

- Jesus' doctrines so conflicted with the popular customs that they could be accepted only at the cost of social position. Thus the integrity of his hearers was put to the test. R582:1* Many modern preachers and intelligent lay members are fully convinced of the fallacy of modern theology, but their love of popularity and ease cause them to remain through life in a false and hypocritical position. R582:1* "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) R582:4*

46

John 12:46 *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

Not abide in darkness

- Throughout the Scriptures light is used to represent God, his servants and their messages; and, contrariwise, darkness is the synonym for Satan, the prince of darkness, and all his deluded followers. SM241

47

John 12:47 *And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.*

Not to judge

- The Lord's own testimony that the judgment of the world did not begin at his first advent. R2434:4, 1405:2* While judgment begins in a measure with every man as soon as he begins to comprehend the divine testimony, it does not, in the case of the world in general, reach its final decision until the Millennial age. R2057:6* Though our Lord's mission at the first advent was not to judge, but to redeem the world, the testimony is unmistakable that, at his second advent, he will judge the world, and his saints will be associate judges. R1383:6 As it was the mission of our Lord not to judge the world at his first advent, but to lay down his life for the world; so it is the mission of the Church now not to judge the world, but to "lay down our lives for the brethren." (1 John 3:16) R2415:3 We are not to judge the world now, but on the contrary to judge nothing before the time. But in God's due time the saints shall judge the world, and that to the world's blessing. R2415:3 That the world has not yet been judged is evident; the wicked are not yet overthrown. R1383:6

48

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

That judgeth him

- Greek, krino, is here used in referring to the judgment or trial of the Millennial age when the Christ, Head and Body, will be the judges. R2426:4

The word

- The Scriptures. R2677:5 In Rev. 20:12, the books opened (according to the rulings of which men will be tried) we understand to be the books of the Bible. None are now on trial to whom those books are not to some degree opened, understood. R332:6; HG233:2 Not only the words of the Master and the apostles of the New Testament, but also the message through the prophets of old. According to these standards, each who would have eternal life must conform his living and his thinking. NS858:1 The same law and the same understanding of the divine character that is now presented to us will then be presented to them. God changes not, his plain law changes not. HG233:2 The removal of the Jewish ban from the New Testament is the beginning of the fulfillment of these words. R2420:4 The truth concerning the divine plan which he has been revealing since 1874 is doing its separating work; and the saints can see clearly where the lines of judgment are being drawn between the faithful and the unfaithful. R1362:2 Happy has it been for the comparatively few who have heard the Master's Word in this present life, and have judged themselves thereby, and submitted themselves to his righteous precepts. NS857:6 Individual Christians cannot shirk personal responsibility, placing it upon pastors, teachers, councils and creeds. It is by the Word of the Lord that we are judged and not by the opinions or precedents of our fellowmen. D66 When judgment shall begin at the nominal house of God, the nominal systems will fall, condemned by that Word. R5574:1 The Lord's Word is the test now to the nominal church—judging them, telling them where the right line is, not only telling you

and me, but telling through us the fallen angels. Q19:T We read also that they will be judged according to their works, and this is quite contrary to the judgment that is now upon the Church; for we are judged according to our faith, our endeavors, and not the actual results. HG233:3; NS858:4

That I have spoken

- Directly, and through the apostles. R2420:5

The same

- The judgment will not be along new lines, but along old lines. OV41

Judge him

- The same word is in Rev. 20:12 and 1 Cor. 6:1; and is rendered "sue at the law" in Matt. 5:40. R332:6

The last day

- The day of judgment, now present, since 1874. R5574:1, 2420:5, 1362:2 The day of final reckoning. R2057:6 The last thousand-year day of the seven, the Millennial day. R2434:4, 2057:6; HG233:3

49

John 12:49 *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*

What I should say

- Our Lord's discourses were along the lines of divine revelation, the Law and the prophets, and the fulfillment of these. Our teaching should be along the same line, not human speculations and philosophies, but the Word of God. R3726:5

50

John 12:50 *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

As the Father said

- Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35

John 13

1

John 13:1 *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*

Before the feast

- The thirteenth of Nisan apparently was spent by our Lord in quiet retirement. R3542:2

Jesus knew

- The cup of bitterness and ignominy which Jesus was draining to the dregs was permitted of the Father. His will was entirely submitted to the Father's will. R2313:1

His hour was come

- At the time of the Passover, to fulfill the types and prophecies of the Law. R2312:3

Having loved

- Because of his love, he laid aside his glory and became a man; because of his love he devoted himself as the man Christ Jesus. R3542:6 There are two kinds of love; the intense, particular love, and the general love, or kindness; and two sorts of love, affectionate love and loving kindness. Here we see the special love or affection. R1254:3

His own

- Jesus loved all of his disciples; but that love was more intense for some than for others. CR151 Not forgetting the length and breadth of Jesus' love for all humanity, he had a special love for all his

disciples. OV331 Because they had those qualities of heart that would make them lovable from his standpoint. R5725:1 The quality that made Jesus love them was, first of all, their honesty. The disciples manifested that they were ready to confess that they were nothing of themselves. CR473 According to the Jewish custom, the Passover was celebrated by families, and the twelve apostles, specially chosen by our Lord, constituted the nucleus of the family of God, Judas not being excluded. R2449:2 This furnishes us the lesson that, as followers of Christ, we should not judge one another's hearts, nor surmise evil. R2449:2 Nor need we suppose that his love for the twelve applied to them exclusively: rather, that he viewed the twelve as his representatives of "them also which should believe on him through their word." (John 17:20) R2449:2 We are not to think of giving the world the same affection or love or interest that we give to the household of faith. Neither does God. CR473; R5724:6

He loved them

- Because of his love, he was now anxious to help his dear disciples over a difficulty which, if not conquered, would hinder their usefulness as his followers both in the present and future. R3542:6

Unto the end

- Completely, fully: his own sharp trials, present and approaching, did not distract him, nor absorb his attention. R2449:2 At the conclusion of his earthly ministry, the Master still dearly loved his disciples. R5724:3 Because he loved them, and knew that they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. R1801:2 No waning of his love, not even when on the last night they all forsook him and fled; his love for them never decreased. CR151, 474:1 Sending out Judas, who had a different spirit, which he did not love. R1254:3

2

John 13:2 *And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son , to betray him;*

Supper being ended

- This was the Passover Supper—the Memorial Supper of bread and wine being instituted afterward. R2450:1 He waited until supper was being served (not ended as in our Common Version). R5091:1, 3543:1 They even proceeded to eat the supper, contrary to custom, with unwashed feet. R2449:4

The devil having

- Judas' case resembles somewhat that of a lady who had permitted evil spirits to get control of her will and lead her to do a wrong, and then make her believe she had committed the unpardonable sin. R2283:5* Deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least, would be unfaithful also with more. R2283:6 Whose very existence is now being denied by many. F609; R3165:6, 2169:2

4

John 13:4 *He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*

He riseth

- We, too, should not wait until our assistance is requested, for in proportion as the served are developed disciples, they will not ask. R2279:4, 844:4

From supper

- Apparently our Lord let the matter go to its full limit to see whether or not any of his followers would improve the opportunity to make himself servant of all. R5091:1, 3543:1 Permitting them to disagree without settling the dispute, without appointing any to the menial service. He allowed them to think the matter over, to relent and reconsider. R2449:4

His garments

- His outer garment, or mantle. R3543:1

Took a towel

- Attaching the towel to the girdle of his under-garments. R2449:4

Girded himself

- That is to say, tightened the girdle worn around the waist, which would hold up the flowing undergarments and keep them out of the way of his activity. R3543:1, 5091:2

5

John 13:5 *After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*

Poureth water

- The water was poured from a pitcher in a small stream upon the feet, which were washed and rinsed. The basin was merely a receptacle for receiving the soiled water. R5091:2, 3543:2, 2449:4 Thus each had clean water and little was wasted—for water is much more scarce and precious there than with us. R2449:4

Wash the disciples' feet

- Apparently they not only did not have the disposition to serve one another, but they did not desire to wash even the Master's feet. R5091:1, 5193:4 The act was a pointed reproof for their neglect to wash his feet and one another's. R5091:2 Love not only led our Lord to administer the reproof necessary, but led him to do it in the wisest, best and kindest manner. His example should be observed and copied by all his followers. R3542:6 Jesus did what he did because it was a helpful service, and was the Father's will. R5375:5 We do not get the lesson of the institution of a formal ceremony. It was only a case of necessity. No such need exists with us today. R5091:3, 5375:5, 3543:6, 2450:2, 2278:3, 843:3, 194:5 There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility. R2450:2, 3537:5 Only one of the Evangelists remembered even to mention it. R2278:3 Because of the wearing of sandals, the feet would be considerably soiled even after only a short journey and would, therefore, need refreshing. R5091:3, 3543:1, 3364:1, 2449:3, 194:5 In our climate, washing the feet would be an inconvenience, the very reverse of a pleasure and service to them; therefore contrary to the example. R2479:1, 194:5 As we are in contact with the world, we are liable to a certain degree of earthly defilement, and it behooves each, not only to look out for himself, but to help one another to get rid of earthly defilements. R3544:1 As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet; and it would have been properly the duty of one of the number to perform the service. R3543:1, 2449:3 Some Christian people have adopted feet-washing as a religious custom. We are not to berate them. So long as they think they are doing the Lord's will, they are right to follow the custom. R5091:4 Once a year, on the day before Good Friday, the Pope washes the feet of twelve aged paupers, who are brought from the streets and duly prepared by a preliminary washing in private. A similar ceremony is performed annually by the Emperor of Austro-Hungary. R2450:4 Neither these ceremonies nor the ceremonious washing performed by various denominations of Christendom is according to our Lord's example, but contrary to it. R2450:4 Those who sat, really reclined with their feet extending backward, and could quite easily be reached without disturbing those who were eating. R2449:5

6

John 13:6 *Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?*

The cometh he

- Our Lord very evidently had already washed the feet of several of his disciples, and seemingly none of them offered objection. R2449:5

Peter saith

- Peter had a peculiar combination of character, part of which was extremely good. R3543:2, 2449:5

Lord, dost thou

- "It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman." R3543:2

7

John 13:7 *Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

Jesus answered

- But our Lord did not stop to reprimand Peter. R2449:5

8

John 13:8 *Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.*

Thou shalt never

- Peter had too much reverence to wish the Lord to be his servant. R5091:2, 3543:2, 2449:5 Peter's second remark was less praiseworthy than his first. It was hard for Peter to realize that he was the disciple and the Lord was the teacher; that it was for him to obey and not to dictate. R3543:2

9

John 13:9 *Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*

Not my feet only

- If this gives me a more particular part with you. R5091:2 If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. R3543:2 Noble, thorough-going, whole-hearted, fervent Peter! R2449:6

But also my hands

- There is a lesson for us in this matter: We are not to dictate to the Lord, nor to attempt to be wise or good or obedient in ways that he has not directed. R3543:3

10

John 13:10 *Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*

He that is washed

- Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. R3543:3, 4906:5 The apostles had been with our Lord, and for three years had been greatly blessed by "the washing of water through the Word." (Eph. 5:26) R2449:6, 2279:4, 844:5 All who are justified and consecrated members of his Body already had the bath, the washing of regeneration, and are already clean through the word spoken unto them. (John 15:3) R3544:1

To wash his feet

- The Lord was giving a deep spiritual lesson: each one needs to be washed, to be cleansed, before he can be a joint-sufferer, before he can be a joint-heir. R5091:3 Public baths were in use at that time, but even after having taken a general bath, on return to the home it was customary to complete the matter by washing the feet. R2449:6 They merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. R3543:3

But is clean

- Somewhat obscure; the Revised Version is better: "He that is bathed needeth not save to wash his feet to be clean every whit." R3543:3 "He who has been bathed has no need except to wash his feet, but is wholly clean." (Diaglott) R2449:6

Every whit

- Those who are cleansed by obedience to his message and its spirit, are thereby made clean outwardly, as well as inwardly. R5389:3

Ye are clean

- He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost. R3543:3, 4906:5

But not all

- There was one in the number whose heart was not clean. R3543:3, 4906:5 There is an intimation in the Lord's words, too, that the spirit of pride which had manifested itself among them had been inspired to some extent by Judas, as evil communications always are corrupting. (1 Cor. 15:33) R2449:6

11

John 13:11 *For he knew who should betray him; therefore said he, Ye are not all clean.*

For he knew

- Our Lord did not pass Judas by, but washed his feet with the rest, knowing the while of his perfidy. R3543:4, 4906:5, 2449:6 It seems probable that Judas was not with the others when our Lord washed their feet. R2772:2

Not all clean

- This expression shows us clearly that he had in mind a higher cleansing, of which the washing of their feet and their previous bath were but figures. R3543:3, 4906:5 Although not understood by the rest, our Lord's words must have been appreciated by Judas, as were also his subsequent words in verses 18, 26, 27 and 28. R3543:4

12

John 13:12 *So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?*

He said unto them

- To the foot-washing illustration he adds his words of counsel, showing how different must be the disposition among his disciples from that which characterizes the godless world. R1987:3 All four evangelists heard this discourse, but it was left to John to describe it. R1047:1*

Know ye

- Understand ye. R3543:5 This was in harmony with what he told Peter in verse 7. R3543:5

13

John 13:13 *Ye call me Master and Lord: and ye say well; for so I am.*

Master and Lord

- The man Christ Jesus, before his death, might be properly styled a Lord, a high one in authority. E134 When a man he was perfect, and hence far superior to those about him. In addition to this, as the agent or messenger of Jehovah, he was a Lord, a master, a teacher, among men. R809:4

Ye say well

- Or, properly. R809:4

So I am

- Pointing out that this menial service did not signify that he was not the Lord and Master; but, that as Lord and Master, he was not unwilling to serve the lesser members of Jehovah's family. R2450:1

14

John 13:14 *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

Have washed your feet

- Thus rebuking their inhumility, and at the same time setting them an example that would apply to every affair of life, namely, that they should be glad to serve one another on every proper occasion. R3543:6

Ye also ought

- You have witnessed my humility in this matter, and now I want to tell you that you ought to have this attitude toward one another. R5091:3 Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. R2278:6, 844:1

Wash one another's feet

- To teach the disciples that they should not be above doing the humblest service for each other as brethren, and to emphasize the need of daily cleansing of the Lord's disciples from earth-defilement. R5375:5 By love we are to serve one another, but not as a mere formality. (Gal. 5:13) R5091:6 The washing of the Body with the truth, the sanctifying and cleansing of it with the Word, is in progress now. What are we doing to cleanse and purify the faith and lives of our fellow members? R2279:4, 844:5 Wash and be washed one of another, cleanse and purge away the defilements with which each comes daily in contact in the world, that ye may be clean. R2279:4, 3544:4, 844:5 Before we can help others to cleanse their way of life, it is necessary that we have experience along the same lines. R5091:5 Some think it necessary to wash the feet of others. But since there is no real good to be accomplished by such a ceremony, there is no reason why it should be done. Jesus would not have washed their feet if they had not needed washing. R5375:5 The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is menial. R5375:5, 4399:3 In 1 Tim. 5:9-16 we read that if a widowed sister had washed the saint's feet, if she had shown such a disposition, Paul would advocate a special care for her, for she had manifested a loyal and true spirit. R5091:4, 3543:6

15

John 13:15 *For I have given you an example, that ye should do as I have done to you.*

An example

- Was the example in the principle, or in the method of service, in the ceremony? To suppose the latter would be to hide the real lesson under a form. R2279:1, 844:2 The example which our Lord set was not so much in the kind of service, feet washing, as in the fact of service. R2450:2 If the example were in the form, then every item in the form should be observed: an upper room; a supper; sandals; the same kind of garments; the towel girdle, etc. R2279:1, 844:2 Those in Eastern countries, where sandals are still worn, may find opportunity to follow the example in the same form; and those differently circumstanced may follow the "example" in a thousand forms. R2279:1, 844:4

As I have done

- So it can be said that we remind others of someone they have known, Jesus of Nazareth; resembling him so much that we must be his brother. R285:4, 210:4*

16

John 13:16 *Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

The servant

- Preceding events—the feast at Bethany, the triumphal entry, the inquiry of the Greeks—indicated a growing popularity, and the disciples were full of ambitious thoughts respecting the future. R3542:2 Even a very little prominence may become a dangerous snare unless it is coupled with great humility. R1987:3 As they assembled with a host to appoint them their places at the supper, a discussion as to their prominence and their rights to the most honorable places, nearest the Master, was not surprising. R3542:2 From Luke's account it would appear that on this occasion there was a strife amongst the

apostles, a contention, respecting which of them should be esteemed greatest. (Luke 22:24-31) R2449:3 The spirit of rivalry was warm in their hearts, and no one volunteered to render the service, nor had any one the right to demand it in a company in which the Lord had made no special rank. R3543:1 The Lord noted among his disciples a spirit of selfishness; overhearing them disputing which of them should be greatest, and foreseeing that this would injure them, he rebuked them for their lack of humility. R2278:3, 843:3 In their fear to be the least, all the disciples had shunned the opportunity of service to the Master and for each other. R3543:5

Greater than his lord

- If the majority heard his words, you might expect them to hear yours; but if as a mass they rejected his words, they will reject yours also. R571:5 They called in question the legitimacy of his birth, applied all manner of vile epithets to him, denounced him as an enemy of the government, and finally caused his crucifixion. HG713:2*

17

John 13:17 *If ye know these things, happy are ye if ye do them.*

If ye know

- If you appreciate these principles applicable to all the affairs of life. R2450:4

These things

- The things that make for our peace. R5228:5 The putting away of bitterness, evil-speaking, busy-bodying, that we may the more completely put on Christ, and be more fully under the control of his holy Spirit of love, meekness, patience, long-suffering, kindness. R4584:2

Happy are ye

- You will be blessed thereby, helped in my service, and prepared for the Kingdom in which I have promised you a share. R2278:6, 844:2

If ye do them

- If you practice the lesson. R844:2, 2278:6 If you live according to this rule, loving and serving one another. R2450:4 It is not enough simply to resolve or determine to do right or to obey God. Unless we go further, and actually make advancement in character, we will prove failures. R1802:2* How prone we all are to desire and to acquire knowledge at the expense of our spiritual development, forgetting that "knowledge puffeth up, but love edifieth." (1 Cor. 8:1) R1802:2*

18

John 13:18 *I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*

I know whom

- Jesus knew who it was that should betray him, and was, therefore, neither surprised nor disconcerted because of Judas' course; yet undoubtedly it must have had a saddening effect upon our Master. R4908:2, 3760:3

The scripture

- Psalm 41:9. R4906:6

Eateth bread with me

- Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. R4906:6

Lifted up his heel

- Would betray him. R4906:6, 4908:2

19

John 13:19 *Now I tell you before it come, that, when it is come to pass, ye may believe that I am he .*

Before it come

- They did not yet know the full import of the word baptism and the word cup. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance. R5421:4

When it is come

- When a vast amount of prophecy becomes a fact, it will prove the Scriptures true; and when they are proved true by fulfillment, it can but be a terrible blow to skepticism and infidelity. R108:1*

20

John 13:20 *Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.*

Receiveth me

- If teachers be of divine appointment, those taught are divinely taught. R380:1

21

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

Troubled in spirit

- His sorrow was for Judas; for the thought that one of those he had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy. R2772:1, 4906:6, 3364:2

23

John 13:23 *Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.*

One of his disciples

- John seems to have been of a very modest disposition, quite unwilling to make his own name very prominent in his writings. R2571:3

26

John 13:26 *Jesus answered, He it is, to whom I shall give a sop, when I have dipped it . And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.*

He it is

- Repeatedly bringing his attention to the error of his ways, in hope that he may be turned therefrom, long-suffering toward all who become his disciples. This is a proper outline of our conduct in similar cases. R3543:4 So far from these incidents melting the heart of Judas, they seem to have aroused in him a malevolent spirit, just as his divine mercy toward Pharaoh in the stopping of the plagues, hardened his heart. R2772:2 So it is with all who professed the Lord's name in every time. The instructions which prove beneficial to some prove injurious to others: "a savor of life unto life, or of death unto death." (2 Cor. 2:16) R2450:1

27

John 13:27 *And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.*

Satan entered

- Fully, completely—took possession of his heart as an instrument of evil. R2772:2 Satan had been working with Judas previously. R4577:3 Satan's work in the heart of Judas was a gradual one. R3884:6 Instead of resisting the Adversary's suggestions, Judas entertained them more and more until he was filled with the Satanic spirit. R2772:2 Not the case of obsession, but of domination of the mind. R4311:3 And he resolved to earn the thirty pieces of silver by betraying the Lord. R3887:2 If Judas had maintained an attitude of consecration to the Master, Satan would never have had the opportunity; it is because he was at heart disloyal. Q616:1 For the accomplishment of his purposes there is no measure of hypocrisy which Satan would spurn; no depth of iniquity to which he would

not descend; no measure of cruelty that he would spare; and no height of folly to which he would not lead his deluded victims. R1687:4

Do quickly

- Implying that the matter was already arranged, and that Jesus by supernatural power was aware of it. R3366:3

29

John 13:29 *For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.*

Judas had the bag

- Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. Evidently they never lacked, though it is evident that they never solicited alms. F286

30

John 13:30 *He then having received the sop went immediately out: and it was night.*

Went immediately out

- Doubtless because he felt out of place in such society. R2772:2 None of these things moved Judas, evidence of the willful intention which marked his crime and enforcing our Lord's words calling him the "son of perdition" (John 17:12), declaring it would have been better for him if he had not been born. R3543:4 In the close of this age, the sop of truth will have become so strong as to drive forth from the company and communion of the faithful, all who do not rightly appreciate and value the ransom. R5191:2

31

John 13:31 *Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.*

When he was gone

- The promise of the Comforter, the holy Spirit, though it was ultimately to reach the whole Church through the administration of the apostles, was specially given to them on the night of the Last Supper, after Judas had gone out. R1525:3, 1254:3

33

John 13:33 *Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.*

Little children

- These were the "little ones" in malice and pride, and in the world's estimate. R2063:4
- "Be not children in knowledge [character], howbeit in malice be ye children." (1 Cor. 14:20) R2063:2

Ye cannot come

- Were the apostles promised translation to heaven at death? R1881:5, 2438:2; HG347:5, 334:3 Disbelieving Jews were not the only ones who could not go to heaven; neither could believers. R2438:2 It is because the believers of the past as well as the believers of the present age cannot go to the Lord, that all of them looked earnestly for his return, his second advent. "I will come again and receive you unto myself." (John 14:3) R2438:3

34

John 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

A new commandment

- A higher commandment, a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. R4549:4, 5072:3; Q180:4 We are not without law, but under law in Christ. This law in Christ is the law of our covenant, which is the law of love, a sacrificial love beyond any requirement of justice. R5072:3; 4827:5 The Law said, "Thou shalt not steal" (Exod. 20:15), but Christ taught us that we should not merely refrain from robbing our neighbor, but be ready to share with him what we had, even laying down our lives for our brethren. HG582:5* The third commandment is not applicable to any except those who become the disciples of Jesus. He voluntarily put this regulation upon himself, and laid down his life sacrificially, which no law could justly demand. R5947:5; Q134:4 Jesus, who made us free from the Law under which Israel was placed, gave us another. This law of love contains the spirit of the Law to Israel, and is termed the "royal law." (Jas. 2:8) R542:6 The Bible lays down no particular parliamentary usages, but gives to God's people the one broad, general law to govern each one of them in all the affairs of the Church; to measure our every act, word and thought. R4772:5

I give

- The new commandment is not the Father's commandment at all, but the command of our Head to all those who have entered the school of Christ and who are hoping to become "members" of the Anointed One. R4549:5; Q180:4

Unto you

- This new commandment applies only to the Church of this Gospel age. R4549:5; Q180:4

Love one another

- Love is the law of God's being, and shall ultimately be the controlling law of all his universe. R415:3* The rule of righteousness is to be observed toward our Heavenly Father and toward all our neighbors; but to our brethren we are to do more than the right, we are to sacrifice on their behalf. R5947:6, 4584:4, 31:5* It is easy enough to love some of the brethren, those on our own plane and of our own style and liking; some of the refined, wealthy, noble or educated, those on our own level or a little above. R4253:6 Experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the world than for the brethren. R5947:6 Love for the Lord and his truth he places on a parity when he says, "Me and My Word." (John 14:23) Then comes love for the brethren, because they are his, because they have his spirit and seek to walk in his footsteps. SM259 This special love is not to be exercised toward the world, to whom belongs only the love of pity and sympathy; but is to be exercised toward them of like precious faith, of one mind with us and the Lord. R1670:5, 4766:6 We cannot love the world with that deep, intensive love. It is not incumbent on us to sacrifice our own interests for the world, but it is made obligatory toward all the household of faith. HG481:3; CR166 You are to deal with your neighbor as with yourself. You are not to give all that you have or sacrifice your own interest and yourself go without. But when it comes to the Lord's disciples it is a different matter. Q440:T Those who are less noble will need our love the more, because of a natural depravity and weakness and imperfection. R4254:1 If Jesus had loved just according to the Golden Rule, he would not have died for us; but he did more, and he requires that his followers should do more for each other. Q286:6; R5700:1 This will mean tender-heartedness, humble- mindedness and forbearance to recent injuries and revilings; not only submitting to these without retaliation, but, on the contrary, returning a blessing. SM703 Each should have sympathy for each other, should encourage one another, build one another up in the most holy faith, and by all means, do nothing to stumble each other in the narrow way. SM393; R4766:6 As daily and hourly we seek to cultivate this spirit of love, and allow it to dominate in our words and deeds, in the same proportion will be the measure of our blessing. SM339 When contending with an unseen but wily and powerful foe, what mere hypocrisy is that profession of love which fails to warn of immediate or approaching danger. R416:4* Being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and gentle terms as would be helpful to them.

R5948:2 Even with good intentions, we would still be in danger unless we observe to the full the Lord's direction as to how love should deal with brethren who, in our judgment, have committed a fault. This procedure is stated in Matt. 18:15-17. NS566:1 It is one thing to love all God's children though entangled in sects, and another to avoid the meshes of their captivity. Oneness of thought, mind and action are required of the Church of God. R1130:6* Even, if despite our every endeavor to the contrary, it should finally seem necessary for a class to divide, nevertheless love for the brethren ought to be the blessed tie that binds. R5948:4 Therefore, when admonished to "hate" father and mother in Luke 14:26, the Lord used the word to impress that the terms of discipleship meant that they must love him more than all earthly ties and considerations. Q782:4 It was because the apostles had not enough love for one another that they disputed who should be the greatest, and were so determined not to stoop to one another that they neglected also to wash the Master's feet. R5193:4 Manifested, not by a socialistic community of goods, but this love will work no ill to its brother, it will neither slander his character, nor cheat, nor envy, nor in any way wrong him. It will not only be thus negatively good to him, but it will be active to do him service. R1327:6

As I have loved you

- To the extent of dying for us. R5947:5, 4568:4, 4501:6 As he loved the Church and gave himself for the Church. R4584:4, 4549:5; Q180:4; SM703; NS566:1 With a pure, unselfish love which thinketh no evil, vaunteth not itself, is not easily offended, and seeketh not its own. (1 Cor. 13:4, 5) R4460:6 Namely, to the extent of laying down our lives for our brother, directly or indirectly, giving moments or hours, time, money or influence to aid one another in making our calling and election sure. NS644:3; R4445:6; OV211; SM703 "We ought to lay down out lives for the brethren." (1 John 3:16) R4568:4, 5947:5, 4501:6 If we had love one for another as Christ loved us, it would lead to the giving of our lives for each other if necessary. R31:6* He commends his love to us in that it is to each according to his needs: the more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more grace is necessary and will be supplied. R4254:1 In effect: If you would be my disciples, if you would share my throne, glory and immortality, you must have my spirit—you must do more than keep the Law, you must be self-sacrificing. R4549:5; Q180:4

35

John 13:35 *By this shall all men know that ye are my disciples, if ye have love one to another.*

By this

- Brotherly love—the one important test of membership in the body of Christ. R4267:2 Not by intellectual or physical strength, not by wonderful works, not by anything that we can do or have done for the Lord, his cause and his people, are we to hope for eternal glory. R2230:4

Shall all men know

- Legitimate children of God, begotten not of pride and formalism, but of God by his Word of truth, are to be found today and readily identified, not by titles or gowns, but by their love for the truth and by their sacrificing for it. R985:4

Ye are my disciples

- The new creature must attain this character of love; for all of his hopes depend upon his attaining this character-likeness of his Lord; otherwise he will not be fit for the Kingdom. SM280

If ye have love

- As love is declared to be the distinguishing characteristic of all who have the Spirit of Christ, so lack of love may be considered the distinguishing characteristic denominated the "error of the wicked." (2 Pet. 3:17) R4326:2 Such will be the spirit of all the Lord's followers. Their delight will be, not in self-gratification, but in "doing good unto all men as they have opportunity, especially to the household of faith." (Gal. 6:10) R2435:5 If any professed follower of Christ see his brother have need and close up his heart of compassion against him and refuse him aid, this would be an indication that he lacked the spirit of the Head. R4358:5

One to another

- Love to God alone is not the full manifestation of this grace; nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love to man. R2155:5

36

John 13:36 *Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.*

Thou shalt follow

- Explained in John 14:3, "And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." R700:1*

38

John 13:38 *Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.*

Lay down thy life

- Greek, psuche; soul, being. E337

Denied me thrice

- Perhaps the Lord allowed that to happen to Peter for our sakes, that we might realize that we need to be careful to put our confidence in the Lord. CR307

John 14

1

John 14:1 *Let not your heart be troubled: ye believe in God, believe also in me.*

Let not

- Three chapters of St. John's Gospel (14, 15 and 16) record the incidents of the intervening time between the leaving of the upper room and the arriving at Gethsemane, the place of the oil press. R4707:2 Hiding his own sorrow, he comforted them, and thus set an example to all of his followers. SM263

Be troubled

- After washing the disciples' feet, giving the sop to Judas, telling the disciples that they would all be offended and Peter that he would deny him thrice, we may well suppose that their hearts were filled with fearful foreboding. R2453:3 He sought not needlessly to make them mourn, but sought to prepare them for the ordeal. R102:2* The trouble in their hearts was not in respect to the foundations of their hopes, for these were well established, The whole question before their minds was respecting Jesus—if he was the Messiah? R2453:6 They needed comfort, and the Master proceeded to give them the best and strongest spiritual food and instruction that they were able to receive. R2454:1 The Father knows your heart troubles. He wishes the burden to be there until you shall appreciate its weight, until you shall be ready to cry to him that you are sin-sick. OV180

Ye believe in God

- In the hour of trouble remarkably few doubt the existence of God. But as we look to the Almighty for protection and realize our own weaknesses and shortcomings, the heart of man fails. OV180

Believe also in me

- Believe that the Father hath sent me. OV180 Recognize the fact that all of the Father's plan will be accomplished, and inasmuch as you have seen my loyalty to the Father, continue to trust me. R2454:2 While still sharers in the trials, the consolations of the Scriptures offset these troubles and make of them "light afflictions" (2 Cor. 4:17), not worthy to be compared with the glories promised to be revealed to us. SM271

John 14:2 *In my Father's house are many mansions: if it were not so , I would have told you. I go to prepare a place for you.*

In my Father's house

- All creation is the Heavenly Father's house. R4064:3 The Father's house is really the universe, and figuratively speaking heaven is his throne, the earth his footstool. R2454:2; Q775:4 The Universe, and the different members of his great family. Q453:2 The Kingdom. R632:4*

Are many mansions

- Many apartments, many planes, but all harmonious, grand. R4159:4, 2454:2 Many stations; one is for the angels, another for the Little Flock of the elect, and still another for the world in general. SM85; HG235:1 Upon different planes of being he has creatures made in his own likeness, called sons; and for each of these a provision has been made suited to their conditions, nature, etc. R4064:3; HG751:6; Q452:T We know not how many angelic orders there are, but the Scriptures intimate that there are spirit beings of various grades, of different nature, each perfect, but differing one from the other. Q776:T, 452:2 Conditions of being. What he was going to prepare for the Church was not all that is to be attained by God's creatures. A Kingdom has been prepared from the foundation of the world for the human sons. R632:4* The Scripture testimony clearly and explicitly points in every instance to the second advent of Christ, and the resurrection, as first, the hope of the Church, and, second, the hope of the world. F664 To be fit for any place in the Father's house all must cease to be children of wrath and become children of love. F403

I go

- Our Lord's ascension was not only according to the type—not arbitrarily; it was an essential part of the plan. It corresponded to the act of the high priest entering into the Most Holy with the blood of atonement and presenting it before the Mercy Seat, together with the sweet incense. R1828:3, 5181:6 It was necessary that, after laying down his life, he should ascend to the Father and present his sacrifice as on man's behalf, as man's ransom. R2454:3 Explanatory of John 13:33-36. R700:2

To prepare

- God has provided for mankind; the earth was made for man. But now was a new thing, a new creation, and there was no place for the new creation. Q453:2; R4966:2 Thus far no provision existed for a family of sons on the divine plane. Our Lord Jesus was the first born to this condition, and it is only through his merit that the Church can have this inheritance. R4064:3, 5181:6, 4973:6 There is no place yet for this "new creation," except in the Father's purpose, or plan, in which provision for the Church, as the Bride of Christ, has already been made. Q776:T; R4974:1 There is no "Bride" now; Jesus, during the Gospel age, has been preparing a place for the Bride. Q750:2 By making an imputation of his merit on behalf of the Church, thereby permitting them to become participators with him in present sufferings, that they may also become sharers with him in future glories. R5181:6; Q453:T Not only present the ransom sacrifice on our behalf, but also that he might succor and help us to the eternal city and might correct and discipline us, and thus prepare us for the new conditions. R4064:3 He was to prepare the place, and they were to be prepared for the place through the teaching of the holy Spirit. R526:3*, 341:4*; Q776:T

A place

- An official position. R341:4* A place in the divine nature. Q453:2 On the heavenly plane. CR401; R5654:6 One special place in the divine family would be made for the special followers of the Lord. The chief mansion will be for those called to the highest honor. HG751:6 The Bride of Christ shall, in the resurrection, be like unto the angels, heavenly or spirit beings. But the place for man, the earth, is a very different one from ours. R4966:2; SM122 Like unto the angels, but higher than the angels. Q776:T "We know that if our earthly house of this temporary dwelling-place were dissolved, we have a permanent structure of God, a house not made with hands, everlasting, heavenly." (2 Cor. 5:1)

F673

For you

- The Church, as represented by the twelve. R154:6* All the disciples and followers, not only the Apostles, but the humblest of the sheep, are included in these conditions and the promised rewards of the faithful. NS591:6 This word does not apply to the world, in the sense of embracing the whole human race. R526:3*

3

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

If I go

- The leaving of his flock for a time was incidental to their testing proving, and development. R5694:5

I will come again

- This will be the second advent. CR401; R5654:6 The Master says not a word about our going to him, but quite the contrary, that he will come and receive us unto himself. R5132:2, 2765:2, 1881:6, 700:2 Why say this if the Apostles were to go to heaven immediately at death? HG347:5, 334:5 Jesus would "depart" from the Father and at the same time "return" to his disciples. Q751:2 This Scripture is rendered meaningless by the acceptance of the theory that each member of the Church at death passes immediately into glory. HG267:6 It is because the believers of the past as well as the believers of the present age could not go to our Lord, that all of them looked earnestly for his return, his second advent. R2438:3 In like manner as he went away, quietly, secretly, so far as the world was concerned, and unknown except to his followers. B154; NS656:6 We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward no less, if we have hope, to Christ coming again. R2798:3* He has come, he is even now present, and will soon receive us unto himself forevermore. R5863:1 The interim between our Lord's death and his second advent is not long: from God's standpoint, "a thousand years are as one day" (2 Pet. 3:8); from the believer's standpoint, his average life and waiting about 50 years. R2454:3 Some confound the presence of Christ as a spiritual being with the presence of the Spirit of Christ. They are quite distinct. The latter never left the Church. Here we refer to the personal presence, which did go away and will come again as a spiritual body. R580:4; A89; B105; OV222 A personal coming and not, as quite a number think, that when sinners are converted, that forms a part of the coming of Christ. HG341:3; OV222 Not referring to the descent of the holy Spirit at Pentecost, or the destruction of Jerusalem, for in Revelation, 26 years later, he says, "Behold, I come quickly," and John replies, "Even so, come, Lord Jesus." (Rev. 22:12,20) A89 Error has so beclouded this clear statement that many have reached the impression that Jesus comes again every time one of his faithful followers dies. HG664:4 All of these procedures are of the Father, though through the Son. F399

And receive you

- The object of Christ's second coming is to receive or gather his Church unto himself. Because neither Christ nor Paul mention any interval, it is most commonly supposed that the gathering is immediately after his coming. R154:6* A comparatively large proportion of true Christians are not living in that attitude of heart and daily life which would permit them to anticipate this meeting with sentiments of pleasure. R3191:3 Not only false doctrines, but sin, likewise, hinders joyful anticipation, inducing shame and fear—knowing that even those conditions of heart which may be hidden from fellow-servants cannot be hidden from the Master. R3191:3 Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, when he would "ever be with the Lord." (Phil. 3:20; 1 Thess. 1:10; 4:16,17) F671; R1827:1

Unto myself

- And take you to the heavenly plane by a change of nature from the earthly to the heavenly by a resurrection. CR401 His Bride is to be the Church glorified. The marriage takes place at the second

advent of Christ. The reign of Christ, Bride and Bridegroom, follows. Q838:2 Under Jewish custom, the espousal brought the same obligation of chastity as though the marriage had taken place. Thus the Church, by her vow, is obligated to the full, although the marriage with the Heavenly Bridegroom will not take place until his second advent. SM122 Thus to enter into his glory and become heirs of God and joint-heirs with himself in the Kingdom. NS296:1 Their gathering unto him must precede their coming with him. (Zech. 14:5) R154:6*

Ye may be also

- The presence and providential care of the Lord in ones affairs, all being consecrated to the divine will, bring a peace and joy which the world knows not of. NS451:3

4

John 14:4 *And whither I go ye know, and the way ye know.*

Whither I go

- For three years our Lord had been making them acquainted with the Father's character, hence they were to feel that they knew the Father better than ever, and could appreciate such a home of righteousness. R2454:4

The way ye know

- Their experience with the Lord, and under his instructions and leading, had made them acquainted with the way to God, even though they did not recognize it as such. R2454:4

6

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

I am the way

- The way to the Father. R493:1* In that only through his sacrifice, the "ransom," imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. R2454:5 There is only one way of return, through acceptance of Christ and obedience testifying thereto. Its gate is Faith, and at present it is a very difficult road to travel, even after it has been found. R1771:1 There was only one gateway to enter the Holy Place or Court; the type thus testifying that there is but one way of access to God, one Gate, Jesus. T18 He is our Ransom, or Way; our Teacher, or Instructor in righteousness, in the truth, and our Life-giver. R2454:5 The breaking of Jesus' body opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, spiritual food, as an aid to walk the narrow way which leads to life. (Matt. 7:14) R1636:3, 840:2, 466:5 Before justification, while getting a sight of our sin and corruption, we cry unto Jesus; he is our way unto God. R469:1* Reconciliation with God was impossible until first the redemption had been secured, that the one seeking at-one-ment might approach God through the Mediator of the New Covenant. E28 The door of Israel's Law Covenant was barred by justice. There could be no proper ingress or egress. All were prisoners of the Law, shut up unto that hope which should afterward be revealed, namely, Christ. R2441:5

The truth

- The truth relating to the Father. R493:1* In the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth. R2454:5 Through him, the Word, and the Truth and the Life, they were sanctified, while he sanctified himself. R444:4* He was sanctified by the truth, but he himself said, also, "I am the truth." R442:4

And the life

- In that all the race was dead, under divine sentence, and none could come again into life conditions except through him. R2454:5 This is a prize never until the Gospel age placed within the reach of any, and it is obtainable only during this age. R814:2* The life from the Father. R493:1*

No man

- Those today turning to the Law, to good deeds and self-denials as the basis of hoped-for future life forget or fail to see that, because of sin and depravity, none can render perfect works to God. R688:1 So also Christ will be the Way, the Truth and the Life to the world of mankind in the Millennial age. R2454:5

Unto the Father

- We must be drawn first (John 6:44) before we can come to Jesus, and then we must come to Jesus before we can have access to the Father. CR40, 346:5 If we merely come to the Advocate and do not proceed further we are not going to the Father. We must come to the Father in the name and through the merit of the one who redeemed us. Q734:6 We are "accepted in the beloved" (Eph. 1:6) by the Father, as sons. R1007:2

But by me

- First of all, Jesus is made unto us wisdom. He gives us the necessary knowledge to come to God. Q123:5 God refuses to have any dealings whatsoever with those who cannot or will not accept of the great sin-offering which he has provided. R5737:2 The Lord causes his sun to shine upon the just and the unjust, and his rain to fall upon good and bad alike. (Matt. 5:45) But he recognizes none as his servants except those who have come to him in the appointed way. SM511 This excludes Jews, Mohammedans, the heathen; all who have not a knowledge of Christ and a faith in him as the Redeemer. R2252:3 Only such as are in covenant relationship with God have any right to go to God in prayer, to ask either forgiveness of sins or anything else. R5690:5, 5692:2, 3806:2, 2252:3 He cannot go to the Heavenly Father direct, but he can go to Jesus, because him hath God set forth to be our Savior. He did not say, "No man can come to me except through a preacher, bishop or pope." HG694:2; R4786:4 As in the type, none but the priests offered incense before the Lord, so only the royal priesthood, the members of the Body of Christ, have this privilege in the present time. R3806:3 Where the husband or wife is not a child of God, unbegotten of the Spirit, it would be inappropriate that he or she lead in the worship, addressing the throne of grace. R3806:2 The apostles declare the necessity of an Advocate with the Father before any can approach him, come into his presence or receive any favor from him. HG621:6 There is a general tendency to ignore personal faith in the redeeming blood. Prayer is a wonderful privilege. It is not for sinners, but for those who have been justified by the great Advocate, Jesus. R5379:2, 5877:2, 5737:2 He is the Advocate for those who become his disciples and who engage to walk in his steps; but he is not the Advocate for the world—merely for the special class, his followers. R5690:6 God (the Father) "heareth not sinners" (John 9:31), but Jesus does. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) R469:1*, 2024:1 CR304 Through an acknowledgment of sin and imperfection, and the realization of the need of a Savior. CR167 The Lord Jesus does not spurn sinners who evince a desire to forsake sin and to approach him. By their measure of faith and obedience all such are justified to fellowship with him. R5196:1 Contrary to the Roman Catholic Church tenet of praying to saints. R560:5* The court of heaven has regulations and ceremonies of respect and due deference which must be complied with by every man who would gain an audience with the King of kings. R1864:5 While God's desires and plan are all centered in Christ, yet "he desires all men to be saved and to come to an accurate knowledge of the truth." (1 Tim. 2:4, Diaglott) R1781:6, 1273:4 Faith in any creed or system of religious teaching not wholly founded on Jesus, as the purchaser or redeemer, and expression of God, is a delusion. R555:3* Our Lord forewarns of various theories of salvation through another channel than that which God has provided. SM268 The channel of all of God's mercy is Christ Jesus. R5179:3 An Advocate in this age, and a Mediator in the next. R5833:1 Whoever attempts to come to the Father in his own righteousness, or in the righteousness and merit of any other than this Savior, the same is a thief and a robber. (John 10:1) NS411:5; CR368

7

John 14:7 *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

Known me

- Understood me. R493:1*

Known my Father

- Our Lord Jesus expressed and fully manifested the Father's love. R2466:4 To know God we must gain knowledge of him, and knowledge is assured belief, enlightenment, acquaintance with or understanding of God, his plans and purposes as revealed in Christ. R493:1*

Have seen him

- Jesus revealed or caused his disciples to see his Father by making known his character, revealing him by words and deeds as the God of Love. T86 Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. All of God's children have seen him, known him, and held communion with him. B122 The word "see" has a fuller meaning than eyesight. It is "to know," "to recognize." R453:4

9

John 14:9 *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then , Shew us the Father?*

Hath seen the Father

- As it was impossible for the Lord's followers to actually see God, the only way in which they could see him was in the representative sense. Our Lord Jesus fully and perfectly represented the Father. He was God manifested in the flesh. Q781:T; R5653:6 In seeing Jesus they saw the most that was possible to be seen of the divine character, its likeness, its perfect image in the flesh. E77; R2454:6; CR249 He was the living representative of the living Father who had sent him. R1298:6* Perfect man is a perfect image of the invisible God. During the Millennium the Ancient Worthies, perfected, will be the best representatives among men of the Heavenly Father, Heavenly Son and Heavenly Bride. E77

10

John 14:10 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

In the Father

- Not that he was the Father, for this he had distinctly disclaimed repeatedly, telling them that the Father was greater, and that the works which he did were done by the Father's power. R2454:6

Not of myself

- As a man. T54 Not merely because he was a perfect man while all others were imperfect, but also because his words were indited of the indwelling Spirit of the Father, men said of him, "Never man spake like this man." (John 7:46) R240:4

That dwelleth in me

- By his spirit. T54 The anointed Jesus, filled with the holy Spirit at the moment of baptism, was the divine "new creature," though not perfected as divine until the resurrection. T54

He doeth the works

- He ascribed always the honor to the Father. He was merely the Finger of God. R5920:2, 3161:2; HG661:4 Jesus' claim was that he was "a Son," an obedient son, who did not do his own will, but the Father's who sent him. R369:5 Neither Elijah, Elisha nor Jesus claimed to awaken the dead by their own power. It was the power of Jehovah delegated to, or active through them. R810:4 Before his death he had none but human powers, except as the Father's power was operated and manifested

through him; since his resurrection he claims divine powers, not as the Father in him, but as his own. R188:6 If we, as our Head, are "led by the Spirit of God" even unto death, we become "the sons of God," who will also "work in us to will and to do of his good pleasure." (Phil. 2:13) R418:1, 164:6

11

John 14:11 *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

In the Father

- He would have them understand the unity subsisting between the Father and himself. His will was buried into the Father's will. He would have no other. His words and works fully and completely represented the Father. R2454:6

12

John 14:12 *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

Greater works

- Referring to the spiritual work of the Church during this Gospel age—opening the eyes of men's understanding. R1722:4 Which is the greater work—the opening of the eyes of the naturally blind, or the opening of the eyes of the understanding? R2582:5, 4314:2, 2455:4 Not any of his followers have ever been able to do "greater works" than he accomplished in opening blind eyes, etc. These works, therefore, must be of a different nature or on a larger scale. Both are true. Q805:5 When the holy Spirit was come, after Pentecost, the Lord's people, in his name, and as his representatives, began to do greater, more wonderful works than those which he himself had performed. R2455:4, 5104:4 Referring either (1) to a future work in which the Church will share with her Lord, during the Millennium, or (2) the works of spiritual quickening and revival as higher than physical healing and revival. R2126:4, 2454:6; Q806:T Then the sick and the dead were only partially restored, and for a limited time only, which is as nothing compared to the full restitution of the health and vigor of perfect everlasting life. R2000:5 The Lord's works were on a fleshly plane as a matter of necessity. The holy Spirit had not yet come. R2455:1 Amongst these the Lord mentions the quickening of the dead, looking down into the future, to the resurrection of the Church in glory and to the subsequent resurrection of the world during the Millennial age. R2434:3; Q806:T

Because I go

- He ascended on high, presenting the merits of his sacrifice, so that he could bestow the holy Spirit. Receiving this Spirit, his followers would be able to accomplish the "greater works" of opening spiritually blind eyes, etc. Q806:T; R5104:4 His going was expedient (1) to make intercession for us, and (2) to receive his Kingdom and permit him to bring gifts for us—chiefly, the holy Spirit. R1829:1

13

John 14:13 *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*

In my name

- Means more than merely "by his authority." It means that the petitioner must realize his own actual unworthiness to be received, and therefore he presents it in the merit of Christ, his Ransomer. R1410:4 Not that our Lord Jesus should no longer be recognized in prayer, but rather that, as the disciples had freedom toward Christ and confidence in approaching him, the time was coming when they could approach the Father direct, in his name. R1580:6

That will I do

- As the active agent of the Father. R2455:4 The answer is certain. R5380:1*

John 14:15 *If ye love me, keep my commandments.*

If ye love me

- Loving obedience must be more pleasing to the Lord than anything short of it, and doing it is the best evidence of love. R85:4*

Keep my commandments

- His commandment is: "A new commandment give I unto you, that ye love one another as I have loved you" (John 13:34), with such a love as would lay down life for the brethren. NS566:1 As God's love shows itself in his works, so will our love show itself in our works. R21:4* Absolute perfection would mean perfection of thought, word and deed. The most that any of us can have now is perfection of love in our hearts. Those who have perfect love will fullfil their sacrifice. R4837:5 In honor to give each other preference, to forgive one another, to sacrifice for each other, to love even enemies—John speaks of these commands of the Lord, and not the Ten Commandments of Israel's Law Covenant. R1730:6, 976:3 These commandments, under which we are placed, are not grievous and impossible to obey as were those of the Jewish Law Covenant, for Christ's yoke is easy and his burden is light. R1731:1, 976:4 14:16

I will pray

- The gift of the holy Spirit comes to us, not because of any direct relationship between the Father and us, but at the instance of our Lord Jesus, at his request and for his account the Father does this. R2456:2 How could one equal in authority pray to another that a third one equal to either of them should be shed forth as a gift? R4166:5

He shall give you

- The holy Spirit must come from the Father, not from the Son. R4307:1, 4166:5 The promise of the Comforter, the holy Spirit, though it was ultimately to reach the whole Church through the ministration of the apostles, was specially given to them. R1525:3 The Apostle Peter said that our Lord, having been exalted to the right hand of divine power, received this holy Spirit from the Father and shed it forth or sprayed it forth upon his followers at Pentecost. R4166:5

Another

- Instead of our Lord Jesus himself, whose going away was necessary and expedient. R4307:1 Our Lord thus mentions himself as a comforter. At the close of his ministry we hear him say, "I will not leave you comfortless"—orphans, bereaved of a caretaker. R3434:3 Our Lord Jesus was a comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek and lowly and right-intentioned in all their weaknesses, trials and difficulties. This is the hold his character and words have today on our hearts. R3434:3 He was limited, as a man in the flesh, to the ordinary means of travel, and could only be in one place at a time, but the Spirit can be everywhere, and with any number of people at once. R102:5* The holy Spirit would be another Comforter, but the comfort would be of the same kind. R2455:3 Not implying that another God is meant, or another person of a trinity of Gods. E204

Comforter

- Greek, parakletos. The thought usually conveyed by the word comfort, to soothe or pacify, is not the correct one. The correct thought is that of help, encouragement, assistance, strengthening; to sustain. E202; R2455:3 Not merely a comforter of woes and a soother of fears, but it would quicken their understandings, strengthen their zeal, and energize them for doing and enduring such things as divine providence might permit. R2455:6 The Spirit is a Comforter because it is a Teacher, as was Jesus himself. R102:3* A comforting influence, a guide, an instructor and helper to the Lord's people in the narrow way. R4166:5 Foretold in advance: "The Spirit of the Lord God is upon me; because he hath sent me to comfort all that mourn." (Isa. 61:1-3) R3434:3 Invisible, but its effects are tangible and visible, as illustrated by the electric current in the copper wire. E203 This meant to them a new era, a

new dispensation. R2818:2

Abide with you

- This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the age, age-lasting, for the entire period. R4167:1 Had our Lord remained as a person in the flesh, he would have been hampered by the fleshly and earthly conditions. R4307:1

For ever

- Greek, aion, the age. R183:4, 2455:6, 4167:1

17

John 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

The Spirit of truth

- As God's children we are entitled to be "filled with the spirit" and we cannot ask for this filling too earnestly, nor too frequently go to the fountain of truth at which we may copiously drink into his spirit. The more of the spirit we receive, the more we will have room for. R183:4 Although a knowledge of the Truth is essential to possession of the Spirit of the Truth, nevertheless, one might have much knowledge of the Word of God without having any of its Spirit. E205 Not the letter only, but the very nature of truth, the truth itself, should be their guide. R526:6* The truth itself is the main channel of the Spirit of Truth; but all who are closely connected with the truth, and have its spirit, are to that extent also channels through which the Spirit influences others. E203 Our Lord indicated the channel through which the Spirit of Truth would come to his people, saying, "The words that I speak unto you, they are spirit and they are life." (John 6:63) E204

Whom

- This passage has no reference to a person, but to the influence of the truth. The Diaglott reads: "The Spirit of truth, which the world cannot receive, because it beholds it not, nor knows it; but ye know it; because it operates with you and will be in you." E170

World cannot receive

- What interest today has the world at large in Christ, God's dear Son, or in the revelation made of him in the Scriptures as the heavenly Bridegroom? R752:2*

Shall be in you

- The Apostle John and others heard his wonderful teachings and witnessed his exemplification of the holy Spirit of love and marveled; but it was not their privilege to possess the same Spirit until Pentecost. R2225:4 As by John the Baptizer repentant sinners were immersed in water, he was instituting a Church on a much higher plane, all who would be received would be immersed in the holy Spirit. R2818:2 Through them it would exert an influence upon others (Acts 24:25); but none others than the "sons" could receive it as an indwelling power, for it is a seal of sonship. R2070:4 If we would be used and useful as God's agencies, we should seek to be guided by him. We are to hear his voice through the Scriptures and we are to realize his energizing power through the spirit of the truth. R4357:3

18

John 14:18 *I will not leave you comfortless: I will come to you.*

I will come

- The comforting of the holy Spirit is the Spirit of the Father and of the Son. The Father (verse 23) and the Son are referred to as the ones who strengthen, guide and comfort the Church—through the Spirit. E203; R2455:6

19

John 14:19 *Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live*

also.

The world

- The appearances after our Lord's resurrection were only to the believers, and never to the world. R2082:2, 1995:6

Seeth me no more

- He will never again appear in the flesh. NS458:6; R2082:2 He whom the Father hath highly exalted, and who was the express image of his Father's person, will be invisible to men at his second advent. NS178:5 When Jesus left heaven and was made flesh it was not the divine intention that he should remain a fleshly being forever. There was no reason to continue fleshly, and out of touch with heavenly conditions. R5830:1 Our Lord Jesus is no longer a fleshly being, but he is now a spirit being, as he was before he was made flesh. Hence he is not expected to return a flesh and bone being, but a spirit being. R1903:6 The world will not see him thus because it is not the divine provision that the world in its salvation shall be changed from earthly to heavenly nature. NS459:1 Never yet disproved; for none but the brethren saw even his manifestations after his resurrection, and no others witnessed his ascension. B154 None of the world ever saw our Lord after his resurrection, but merely his disciples, to whom he "showed himself." (John 21:14) R2980:6 Neither would it be to the advantage of the world to thus see the Lord, and to have their physical eyes injured, as were the eyes of Saul of Tarsus. NS89:1, 459:3 The tribes of the earth will not see the sign of the Lord's presence, nor will they ever see the Lord by natural sight; on the contrary, they will see the clouds of trouble and confusion incident to it. (Matt. 24:30) D599 If we should not be changed to spirit conditions by the power of our resurrection, we would not see him any more than will others who will continue on the human plane. R5291:3 The world will never see Messiah, except as they will see his mind, his disposition, through his earthly representatives in the Kingdom. SM733; R5291:3 All will see him, however, in the sense that eventually all the eyes of understanding will be opened, that all may see the light of the knowledge of the glory of God fill the whole earth. R5762:1, 5291:3; CR471 The seeing that is promised in the Millennial age will be the result of the opening of the blind eyes of understanding. NS459:2 Jesus said not one word about anyone seeing himself or any one of the apostles in Kingdom glory. But he did say, "Ye shall see Abraham, Isaac and Jacob and all the prophets." (Luke 13:28,29) R5199:5; CR369 Although a spiritual Kingdom, invisible to men, it will be a real kingdom, exercising power more completely than any earthly kingdom could, because not handicapped by human limitations and conditions. R5761:6, 5455:3; OV56

But ye see me

- Here, as everywhere, we have a clearly drawn line of distinction as between the Church and the world. NS458:6 "We shall see him as he is" (1 John 3:2)—not as he was in the flesh. NS459:1 Spiritual Israel would see him, but only with the eye of faith. R3539:2 With the eyes of their understanding. R2455:6 The faithful of the Gospel age, as the Bride, will be with the Bridegroom, and behold and share his glory, while mankind in general will neither see the Lord nor the Bride. HG366:5; NS89:1, 656:6 We do not see him as he is now, for we are still in the flesh, still human; but when our resurrection change shall come we shall be made like him. NS178:5 At his second coming our Lord will not appear in the flesh, else it would not be necessary for his Church to be changed to spirit beings, in order to see him as he is. NS657:1 Only the Lord's faithful followers were to see him—because they are to be changed in the first resurrection. (1 Cor. 15:51) R5269:1, 5291:3, 1904:1; CR471 "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) None but such will experience the first resurrection, be made like the Master, of the spirit nature, and see Him "as he is." (1 John 3:2) SM458

Because I live

- A dead Christ could not be our Savior. R4174:2

20

John 14:20 *At that day ye shall know that I am in my Father, and ye in me, and I in you.*

Ye in me

- This word "in" means something more than is generally appreciated—a glorious oneness with the Father and with the Son. NS740:1

I in you

- Through the holy Spirit. R2455:6

21

John 14:21 *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

Hath my commandments

- Plural, therefore not the same as when he said, "A new commandment I give unto you" (John 13:34); neither the epitomized statement of the Law of the Ten Commandments. R5520:3 These "commandments" would seem to be the general teachings of the Lord as they bear on all the affairs of life. R5520:4 Signifying, he that received my commandments and is willing to become my disciple. R5520:1 We are to recognize a distinction between the Law, the commands which Christ gives, and the Law Covenant. R5520:2 In the inspired words of the Lord and the apostles and prophets we have the divine will expressed, explained, illustrated, and enforced, line upon line and precept upon precept. R2093:3* Those, therefore, who ignore the Word of the Lord and have not his commandments, but who hearken to the voice of their own imaginations, are quite mistaken in claiming this promise. R3251:2

And keepeth them

- Our Lord would have us apply not only our heads, but also our hearts, to the instructions of his Word. R2093:6* These experiences are promised conditionally to those who, hearing his commandments, are moved by responsive love to do them. R2456:1 Obedience to the heavenly wisdom constitutes the proof of our love to God. Thus also is proved our love of righteousness. R2093:3* It is not enough to simply resolve or determine to do right or to obey God. Unless we go further, and actually make advancement in character, we will prove failures. R1802:2* How prone we all are to desire and to acquire knowledge, at the expense of our spiritual development, forgetting that "knowledge puffeth up, but love edifieth." (1 Cor. 8:1) Knowledge does not bring happiness; obedience does. R1802:2* The mere hearing of the command, or the mere understanding of the command, is not the receiving of it. R5520:2 It is one thing to have a begetting of the Spirit, and quite another matter to attain to that condition urged by the Apostle, saying, "Be ye filled with the Spirit." (Eph. 5:18) R2456:1 This implies the study of ourselves, as well as of the divine Word, that we may see just what portions of the Word apply to our individual present necessities. R2094:1* A person may be a visitor at a school, but he has not become a member of the school unless he has met the terms—has accepted the rules and regulations under which the school is operated. R5520:2 Having taken the first step of belief, and the second step of response, the important question with each of us must be, Am I doing whatsoever he says? R3163:6 Not self-gratification, but self-abnegation, and self-purification. In meekness and humility we must deny ourselves. R2094:6* Not only are faith and obedience of the heart necessary before any can come into the spirit begotten condition, but a continuance and growth in faith and obedience are necessary in order to a continuance and growth in the spirit of holiness. R2456:1 This matter of a definite contract with the Lord is a very important one. Those who do not make it are not truly his disciples, have not really put themselves in his hands, and are in danger of shipwreck. R5520:2 The Vow was a binding of the sacrifice closer to the altar that I made when I consecrated. Since taking it, though I am weak and frail and old, the Lord has drawn me closer to himself. R4402:3* "Thy words were found, and I did eat them." (Jer. 15:16) R2093:6*

That loveth me

- Our Lord's commands are not put in the form of compulsion, but whoever loves him will serve him. R5520:5 Nothing is put in the nature of an arbitrary command, merely the statement of principles. But these become to us commands. To know his will is a law to such as love him, they wish to serve him. R5520:5

I will love him

- The Lord will take note of those who appreciate this great honor, and when he comes to claim his Bride these are the ones who shall reign with him. R5520:6 There are two kinds of love: intense, particular love, and general love, or large-hearted generosity, kindness; and two sorts of love can be traced throughout the Scriptures in reference to our Lord and the Heavenly Father: affectionate love and loving kindness. Here we see the special love, or affection. R1254:3, 139:3* The love of Christ is as the love of a bridegroom. Marriage is the most complete expression of union between not only Head and Body, but all the members of the Body. R139:6*

Loved of my Father

- He is the mouthpiece of Jehovah, the Father, and consequently in pleasing and obeying him, we are pleasing and obeying the Father. R2456:4 Fatherly love and pity. R139:6*

Manifest myself

- Through the holy Spirit. R2455:6 If our hearts are humble, earnest and true; and if our candid, thoughtful endeavor is always to find the purest motive and the exact truth that we may conform our lives thereto. R1823:6 Seen from afar, the Lord is clothed with terror and awfulness. A near approach changes the terror into worship. R139:6*

23

John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

If a man

- Love with an "if" in it means love that is conditional, or because of authority. R1253:5 If any lose his relationship to Christ through loss of faith or loss of the holy Spirit through willful sin, such a one falls out from the covering of Jesus into the hands of the living God and his judgment by facts and works. To all imperfect creatures this means death. R2456:4 The Body of Christ is to be one, as a collective number, but this oneness is contributed to by each individual. R2638:4*

Love me

- A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his Heavenly Father the perfection of every grace. R1914:3 We have promise of communion with both the Father and the Son; both are to be worshipped and loved equally. R1581:1

He will keep

- Surely there can be no better test of love than devotion, and no better test of devotion than obedience. R2456:4

Father will love him

- If there be a constant ripening of the fruits of the spirit, a sense of the divine acceptance and favor is given us from day to day in increasing measure. R3215:4 In the midst of all the temptations and trials that beset us in our earthly pilgrimage we may recognize the voice of our God, saying, "Fear not: I am thy shield, and thine exceeding great reward." (Gen. 15:1) R1906:1

We will

- The thought and care and interest of the Father and the Son will be constantly upon us; and we may engage the special attention of either or both. R1865:2

Come unto him

- Day by day it is our privilege to realize the presence and favor of God, if, by walking in the path of

life, the path of obedience and loving service, we draw near to God. R1949:2

Our abode with him

- Through the holy Spirit. R2455:6 The promise not only of the occasional attentive hearing, but of the abiding presence of both the Father and the Son. R1865:1 Thus each individual saint becomes "a habitation of God through the spirit" (Eph. 2:22), a holy temple, a royal residence. R1981:4 The spirit of holiness prompts to the cleansing and purifying of body, clothing, home and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with their heavenly guests that make their abode with us. R1739:6 A more serious error could scarcely be entertained than the idea of personal infallibility because of the supposed mysterious presence of another being within. R3251:2

24

John 14:24 *He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

But the Father's

- Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. E50 He "did not his own human will" but was "led of the Spirit," and the actions now were of God. (John 6:38) R418:4, 164:6

26

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

The Comforter

- When the holy Spirit came upon our Lord at his baptism it was a comfort indeed, but it nevertheless meant to him the sacrifice of every earthly aim and hope in the execution of the divine plan. E268 Only as we receive of the Spirit of the Lord are we able to understand and appreciate his love, compassion and provision for us, and to be comforted thereby. R2665:1 No matter how painful the crucifying of the flesh, we have learned to view it from God's standpoint, and to esteem present afflictions as light, compared with the glory that shall be revealed in us. (Rom. 8:17) R372:3 The clear comprehension of the Father's will and plan are comforting indeed, bringing peace, joy and contentment, even in the midst of tribulations and persecutions. E268

The Holy Ghost

- Ghost is but another and bad translation of pneuma, generally rendered spirit. R372:2; E169

Whom

- "Which," Diaglott. E170

Father will send

- The fact that the Father sends the holy Spirit shows that it is under his authority, just as your powers are under your control. (See 1 Cor. 14:32) R372:2; E267

In my name

- Just as a servant is sent in the name of his master and not in his own name, another contradiction of the unscriptural theory of three Gods of equal power and glory. E267 The holy Spirit is Christ's representative in his Church. R158:1*, 2455:6 Because the entire work of redemption and restitution of sinners has been committed unto the Son, and the holy Spirit of the Father is the channel by which the Son operates. E268

He

- Omitted in the Diaglott. E170 Might with equal propriety be translated she, herself or it, itself. Greek, heautou, rendered himself, is rendered "itself" nine times and ekinos, rendered "he," is much oftener rendered "that" and "those." E204 The masculine pronoun is often used in our Common Version for the holy Spirit because God, who is a Spirit, is represented as masculine, as indicative of strength, but

can with equal consistency be translated it, and is often so rendered. (See Diaglott) R5749:5, 4306:5

Teach you all things

- The holy power by which he would guide and direct his people and enable them to "walk by faith, and not by sight." (2 Cor. 5:7) E203 There were certain things that his disciples could not understand at that time, but would know afterwards, at Pentecost, because he would send the holy Spirit. R5088:3 Our Lord, using true wisdom, refrained from saying more than would be to his hearer's advantage to know, leaving such information for unfolding by the Comforter to them, at Pentecost. R2729:5 Nor was full knowledge then necessary: it was quite sufficient that they should faithfully take each step as it became due; hence the Master taught them little by little as they were able to receive it. B110 The mind of Christ, or the new spirit, leads us to search the Scriptures, God's storehouse of truth: thus the Spirit of truth works in us. R372:3 It also acts upon us by helping our infirmities and enabling us to comprehend his Word, that we through patience and comfort of the Scriptures might have hope while enduring present afflictions. (Rom. 15:4) R372:3 Those wholly consecrated and gladly following the Lamb "whithersoever he goeth" (Rev. 14:4) know that their Master will continue to give them "meat in due season" (Matt. 24:45), both in things "new and old" (Matt. 13:52), as they are "able to bear it." (1 Cor. 10:13) R1151:1* To a certain extent this is applicable to the entire Church, but it was specially applicable to the apostles. It still operates toward the remainder of the Church through the apostles' words. F217 The holy Spirit will be our instructor —using instrumentalities for bringing the instruction to us—the Word of truth, the writings of the apostles, and various helps and agencies. R2456:5, 2665:2 For sanctifying power, Jesus pointed us forward to truths to be revealed by the Spirit through the apostles. R442:4 The prophets' words are valuable as showing many of the interests of the Jew and natural man and events, but, except in types and shadows, discernible only by the Spirit's revelation through the apostles, they contain little spiritual food. R442:5 Though the writings of the prophets were held sacred as the Word of the Lord and reverently read by his anciently chosen people, fleshly Israel, their understanding fell short of its significance until the holy Spirit was given. R3052:3 Thus during this age the true followers of Christ have been led into a fuller unfolding of the mystery of God, which was entirely hidden from past ages, and is to be finished under the Seventh Trumpet's sounding in the end of this age. R368:3

Bring all things

- The only superhuman influence in the writing of the New Testament was that the Lord would facilitate the work by bringing important matters clearly and forcibly to the attention of these historians, and guarding them against misunderstandings. R1419:1; HG311:3

To your remembrance

- The apostolic inspiration was threefold: (1) refreshment of memory; (2) guidance into an appreciation of the truth; and (3) special revelations of things to come. F218 The holy Spirit shows us things to come, and explains to us things that are past. R4167:4 Our Lord's teachings were almost wholly in parables and dark sayings and may have been misinterpreted. After his resurrection, particularly after Pentecost, they remembered his words. R2476:3; A80

27

John 14:27 *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

Peace I leave

- The peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but a proper balancing of the mind and heart. R4818:5 We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord's provision. R4883:2 It causes us no surprise to know that the saints will "be joyful in glory" (Psa. 149:55); but it may strike some as peculiar that the present condition of imperfection and physical frailty in which we groan should be a condition in which

songs and thanksgivings and joy should prevail. R2231:6 Whatever their condition, whether sickness or health, whether very poor or in comfortable circumstances, these have peace within, and realize that godliness with contentment is a great gain. (1 Tim. 6:6) R1245:3 In the midst of the "perilous times" of this "evil day" how precious to the saints are the assurances of divine protection, care and personal love. R3331:2 As faithful servants of Bible times could rejoice in whatever experiences God permitted to come to them in the discharge of duty, so may we remember that ours is the same God, that he changes not. R3123:2 The foundation and security of this abiding peace which is able to survive the heaviest storms of life was their faith in the love, power and wisdom of God. R1834:6 As we learn to take a proper view of the Lord's dealings, learn to have faith in him, learn to note his providences and trust his promises, proportionately it is our privilege to have peace and rest in every time of storm and distress. NS660:5 To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue stayed on Christ we shall be kept through the storms of life. R5432:1 This peaceful condition is to be the rule; anything else is to be the exception, and more and more the rare exception. NS66:5

With you

- Not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the end of the age. R1834:5, 5432:1

My peace

- That tranquility of soul, that rest and ease of mind, which he himself possessed—the peace of God, the same peace which the Father himself has always enjoyed. R1834:2 With Jehovah this peace was self-centered, because he realized in himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in himself, but in God. R1834:2 Not the peace of indifference and carelessness, not the peace of self-indulgence, not the peace of sloth, not the peace of fatalism; but the peace of Christ. R2456:6 Not the short-lived peace of the world, which is sometimes enjoyed while fortune smiles and friends abound and health endures; but the peace that endures through loss, persecution, scorn and contempt. R1834:5 The darkened heavens, the quaking earth, the rending rocks, the torn veil of the Temple, all spoke to them a message of comfort which the world could not receive. R1834:4 He desires to develop in us character, and therefore permits temptations and "fiery trials," promising that amongst these difficulties and besetments of life we may have "the peace of God which passeth all understanding" ruling in our hearts. (Phil. 4:7) NS597:1 Peace, deep and abiding, and ever increasing proportionately as we come to comprehend with all saints through faith and obedience the riches of divine grace. R2456:5 It is a peace which implicitly trusts to the divine wisdom that nothing shall by any means hurt his faithful, and that all things shall work together for good to them that love God. (Rom. 8:28) R2456:6 If the stoop of full consecration to pass under the veil be made, the result is full or perfect peace. R4901:5, 4579:4

I give unto you

- Our Lord's last will and testament. R1834:2 Yet how quickly the storm-clouds of trouble, which was even then growing very dark, burst in fury upon the heads of those very disciples to whom the words were directly addressed. R1834:3

Not as the world giveth

- That is, not in stinted measure or in perishable quality. R4818:5

Heart be troubled

- "That peace of God which surpasses all conception shall guard your hearts and minds by Christ Jesus." (Phil. 4:6,7, Diaglott) R1046:4*

Be afraid

- There is nothing to fear. "If God be for us, who can be against us?" (Rom. 8:31) CR149 Fear has been one of the terrible scourges through which man has afflicted himself. CR147

28

John 14:28 *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

Greater than I

- The New Testament is as explicit as the Old in its statement that there is but one supreme God. HG661:3 In combatting the second century influence of Grecian philosophy that related our Lord to such philosophers as Socrates and Plato, some, loyal to the Lord, went to the other extreme and declared him, contrary to his own words, equal to the Father. R4165:1 In harmony with the usage of the Greek definite article in John 1:1. R3076:2*, 2408:3 "The Son himself being subject unto him, that God may be all in all." (1 Cor. 15:28) R715:4* The Scriptures clearly tell us of his greatness, his full harmony with his Heavenly Father, Jehovah, and his full submission to his Heavenly Father's will in all particulars. R4051:5 We notice a oneness of honor. In honor each seems to prefer the other, the Father saying, "Let all men honor the Son, even as they honor the Father." (John 5:23) R3161:2 The Master always had this disposition of reverence for the Father and of full trust and confidence in the divine wisdom, justice, love and power. R5846:6 Contrary to the denominational view that the Father, the Son and the holy Spirit are three in manifestation and yet "one in person, and equal in power and glory." R2047:1, 1904:5, 560:2*, 405:6*, 290:3*, 207:3; HG410:6; SM492 Should we think it strange that in the heat of discussion some of the followers of Jesus would make extravagant claims for him in their endeavor to oppose the theory that made of Messiah a mere sinful man? SM492 Sometimes Jesus spent the entire night in prayer to God. How inconsistent this would have been if he himself were the Father, who for a time was with men, outwardly appearing as the "man Christ Jesus!" R5378:3 Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35 True messengers of God always seek to give the honor unto God, and decline it for themselves. R1634:6; HG297:2 "Of mine own self, I can do nothing." (John 5:30) R2408:4, 5747:6, 5378:3, 4051:5, 3161:3, 3076:4*

30

John 14:30 *Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*

Not talk much

- Before our Lord's crucifixion, he had been on familiar terms with his disciples, but after his resurrection his manner was more reserved, to impress them with the dignity and honor of his exaltation. B131; Q826:2 During the forty days from the time of his resurrection to the time of his ascension into heaven, he manifested himself and talked very rarely with his disciples. Q826:2

The prince

- Typified by Pharaoh on the night of the Passover. NS73:3 We would not at all agree with Wakefield's application, as given in the Diaglott footnote; rather, we understand the prince here to be Satan. R3032:1 Elsewhere called the prince of the power of the air, and the old serpent, which is the devil, and Satan; also, Beelzebub, the prince of devils. R1686:1; NS547:3 As "the prince of the power of the air" (Eph. 2:2) controlling the present "heavens," and as the "prince of this world" controlling the present "earth," both of which are to pass away. R332:4 Satan's castle is in the air, his dungeon is the prison-house of death. R615:1* The power of Spiritualism is not difficult to account for, and it has not yet reached the climax of its power; its powers are to increase wonderfully. R266:4 An intelligent being of great power and influence, and an ambitious leader. Yet in the beginning of his existence, he was pure and perfect. R1686:1 The grim reaper, death, is Satan's Brigadier-General, not the Lord's. R615:2* Though God has given over the world to his rule until the full end of the Gentiles Times, yet God has not given unlimited power. The wrath of man shall not work ruin to the plan of God. R5205:4 He has a great spiritual empire amongst men, which controls through ignorance, superstition

and fear the vast majority of the human family. SM546 When Adam was created it was that he might be the Lord of this world. To him was given the "dominion." (Gen. 1:29) When Adam fell, his dominion and possessions passed into the hands of the crafty conqueror. R615:1* Man's inability to establish a perfect government is attributable to his own weakness, which has also been taken advantage of by Satan, who has led them captive at his will and made himself the ruler of this world. A250racter Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. R5909:3, 3032:1 Not by right, but by usurpation; through fraud, deception and control of fallen men. It is because he is a usurper that he will be summarily deposed. Had he the real title he would not be thus dealt with. A250; E448, 113 History convinces us that Messiah has not been King, and should not be charged with responsibility for bloody and atrocious persecutions, for wars, famines and pestilences. SM693; NS856:1 Satan is still the prince of this world. R4350:3, 5078:2 His schemes for power and dominion were deep laid and far reaching, having, as he supposed, ample time for full development. R1686:3 Unceasing vigilance, art, cunning craft, unscrupulous hypocrisy and unblushing impudence are the characteristics of Satan, who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes. R1134:3 Who came to our Lord just as he comes to his followers—as an angel of light, with his real character and purposes cloaked. R1688:1, 1094:5 In the great temptation, when Satan could neither make our Lord to doubt nor tempt the Father, his last desperate stake was "the dominion." R615:1*, 314:4; E113

- "We wrestle not against flesh and blood [not against human beings, but against evil spiritual beings] but against principalities, against powers, against the rulers of the darkness of this world, against spiritual
- wickedness in high [controlling] places." (Eph. 6:12) R267:1

Of this world

- Dispensation, age. R2724:4, 2717:5, 525:3; NS855:6 The present evil world. R532:2; A67; NS87:6 The conditions of the "present evil world" (Gal. 1:4) are in harmony with the characteristics of the "prince of the world who now worketh in the hearts of the children of disbedience" (Eph. 2:2)—the prince of darkness. OV248; R1134:3 Or the order of things then in vogue, and still in vogue with the world. R3032:4 While Jesus has all power, for wise purposes he has not made use of it, permitting evil to reign and measurably control the world. R256:3 Working through the ambitions and selfishness of men, he has over turned kingdoms and revolutionized society with reckless indifference to miseries of men, in establishing his own dominion. R1686:6 In the great Papal system, the most complete representative of his policy, his lionlike strength has most fully appeared. R1687:5 We deny that kings and emperors now reign by the grace of God, or that God is in any degree responsible for their misruling. R1094:5, 1092:3, 362:4 We complain not at their appointment, we interfere not in their exercise of power, but say not, "By the grace of God," countenance them not in the name of Christianity. Their appointment comes from the prince of this world, Satan, whose interests they advance. R507:6 Satan is not the Church's adversary alone, but that of all mankind. F611 The kingdoms of the world, while professing to be the kingdoms of God, are really under the control of the "prince of this world"—Satan. R5917:2, 5853:6, 5832:4, 5204:4, 2691:5, 720:5; HG569:3; OV342, 193:1 Not that they realize this, but rather, they are deceived. Not that God has given Satan any authority to rule these kingdoms, but that he is ruling through human weakness. R5853:6 Seeing that Satan has wielded an evil influence, blinding mankind and deceiving the nations, will it be any less possible for the Prince of Peace to rule the world, open the blind eyes, and cause the knowledge of God to be generally appreciated, without his appearing in the flesh? HG365:6 The thrones of Rev. 20:4 are those of earthly kingdoms at the present time. These are all condemned as unfit, and are to be overthrown, to give place to the Kingdom of Christ. R331:3 It was no part of his original policy to prostrate the human race in death. He probably believed the lie, "Ye shall not surely die" (Gen. 3:4), having deceived himself. His object was to transfer man's allegiance

from God to himself. R1686:4 If posted in the world's history, and candid, all must admit that the government men attribute to Christ has been a monstrously bad rule. Humanity, if given the entire control, would not do much worse than has been done in the way of misgovernment. R1092:3 Our great Adversary is he who "has the dominion of death"—whose power is manifest throughout the earth among those under condemnation to death. R1687:4 Understanding God's plan, we are not to expect full justice or human rights to have great consideration now because Satan's kingdom is based upon neither love nor righteousness, but selfishness. R2724:4 When God's time for the establishment of Christ's Kingdom comes, Satan's kingdom will be brought to naught as effectually as was his former purpose at the time of the flood. R1687:1 The time of trouble will be the natural consequence of the transfer of rulership from the Devil, the prince of this world, to "him whose right it is" (Ezek. 21:27)—Christ. R592:2, 409:2 The present invisible spiritual prince of this world, Satan, will be fully cast out when the new invisible spiritual Prince, Christ, shall fully take to himself his great power and dominion. R547:4 "The earth is given into the hand of the wicked one; he covereth the faces

- of [deceiveth] the judges thereof; if not, where and who is he [the rightful ruler]?" (Job 9:24) R615:4* "Of this world," and not in some far-off and unknown place called hell, stoking fires and causing untellable anguish to millions of our race. SM546 Surely conditions are not so in heaven; else it would not be heaven; Satan is not the prince there; sin does not prevail there; death is unknown there. NS547:6

Cometh

- In the sense that he would triumph over the world and bring it into subjection to his own evil sway and dominion until the time for the Lord to set up his own Kingdom at his second coming. Q826:2 Soon he was to come in the power of his kingdom, the counterfeit kingdom of Christ, which was actually set up in the year 800 under the name of "Holy Roman Empire." R1686:6

Hath nothing in me

- And consequently no interest in his followers except to oppose, tempt, annoy and buffet them. A68; HG538:3 There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the "feet" of the Body of Christ. R1687:5 While evil predominates now, under the prince of this world, the Lord's favored ones, his "jewels," seem to be less favored and have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. R2406:1

31

John 14:31 *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

Let us go hence

- The statement of John 18:1, "When Jesus had spoken these words he went forth with his disciples," would imply a considerable tarrying in the upper room after the supper was ended, probably to near midnight. R2464:3

John 15

1

John 15:1 *I am the true vine, and my Father is the husbandman.*

I am the true vine

- The vine of Jehovah's right-hand planting. (Isa. 60:21) R3544:3 Some infer that this was an object lesson either suggested by the vineyards on the route or that their journey led past the golden gate of the Temple on which there was a large golden vine which Josephus describes. R3544:1, 2464:3 Probably suggested by the drinking of the "cup" representing the blood of the New Covenant, and may have been uttered after Judas had gone out, and before the Lord and the eleven went to

Gethsemane. R2464:3 Suggestive of a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. (Rev. 14:9) R3544:2, 2464:6; B234; F207; NS59:1 The vine of the earth is the nominal Christian system organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is temples, political power, etc. R3544:3; F207; NS376:5 There is a difference between the fruits of the true vine and the fruits of the vine of the earth: one bears the form of godliness without its spirit or power, the other transforms the mind. NS377:1 We who live at a time when both the true vine and the false vine of the earth have developed, have opportunity for noticing the difference between the two, that the one is a counterfeit of the other. R3544:2 God gave Christendom the advantage of the "choicest vine," Christ, and when he looked for justice and righteousness as the fruits, behold oppression and a cry. (Isa. 5:7) R2804:3* The grapevine was honored of the Master in that he used it in this parable to symbolize himself and the Church. R4666:1

My Father

- Nevertheless the disciplines and prunings are accomplished in us and toward us through our Head, as the Father's agent. F401

The husbandman

- Who planted, who owns, who cares for the true vine, and to him it yields its fruit. The word signifies not merely the caretaker, but rather the vineyard-owner. R2464:6, 3544:2 Whatever the channels or agencies employed by the divine power in the care of the vine, the entire matter is, nevertheless, of the Father, the husbandman. NS377:6 Therefore it is God, not Christ, who is the judge of the Church. R2425:3*

2

John 15:2 *Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

Every branch

- Not every nominal Christian, every professor, nor even "justified" believers, ready to become branches, but only those who, by consecration, have been "immersed into Christ." R2465:1

In me

- Being "in Christ" gives the thought of membership in his Body; in the Vine, partaking of the nourishment therefrom; "Christ in you, the hope of glory." (Col. 1:27) R5227:3, 140:2 While God in Christ has opened up the way and made it possible for us to become members of his Church, yet the joining of that Church is our part, and can be accomplished only by a full consecration. R1301:4, 374:1; Q303:2 The apostles did not join each other, but each was united in heart. So we should not join the apostles, but each should individually join the Lord as a member, each must have the sap if it would bear fruit. R3544:5 The sap of the Vine corresponds to the holy Spirit of the Lord, which invades the entire Church. NS378:1

Beareth not fruit

- More than the mere making of a consecration is necessary. Consecration opens the door and gives us the standing. But to maintain this standing requires that fruits be produced, evidencing love and devotion. F78 The fruit of the spirit. R1414:6, 1301:6 They are all the same fruit, love, only in various stages of development, just as the flower and the green grape are developments toward the fully ripe grape. R1301:6, 2667:3 Jesus used the fruit of the vine to symbolize his death, and the fruit expected of every branch of the vine is the same, namely, a giving of your life for the world. R140:2 Some may become true branches in the Vine and yet overlook and not possess the fruit-bearing disposition. R3545:2 At the beginning of our existence as new creatures the fruits of the holy Spirit germinate within us, but these must grow to maturity. We must bear fruit. R5208:5 All the branches of the vine have a tendency to spend their strength upon themselves, in branch-making rather than in fruit-producing. R2465:2 If the transforming work is not going on within us, we are either dead or

dying branches that must sooner or later be severed from the vine. R1414:6, 1081:5 The branch was in the Vine and yet did not bear fruit, did not make the effort to become Christlike. R5901:4*

He

- The Father. R5023:4, 1301:4; Q404:2 No one is competent to say of another that he has ceased to make his consecration. It is not given us to determine who are and who are not. It is the Lord's own work, and it is for him to determine who are in the Body. Q106:T

Taketh away

- As a "sucker," cut off from further affiliation and privilege. E206 Cuts it off from fellowship in the Vine. R4494:5, 5208:5, 4663:4, 1698:5 The present state of our membership is not final, but probationary. R1698:5, 1570:3, 1302:1; E230 There is a danger to those members of the Body who are failing to fill their office, of their being finally cut off from the Body, and others more worthy appointed in their place. R732:2 Everyone who becomes a branch in the true Vine obtains a possession without works, without merit of his own; but, having become a branch, it is required of him that he should bring forth fruit. R4494:4 Cease to be recognized in any sense of the word as branches. They may retain their freshness for a time, but eventually lose every evidence of fidelity, wither away. R2465:2 The husbandman with a trained eye discerns between buds which would bring forth grape clusters and buds which would only have leaves, "suckers," because they merely suck the juice and bring forth no fruitage. R3545:2 Under circumstances of unfaithfulness, the Lord not only permits us to leave him, his work and his Word, but, indeed, forces us to do so. R2287:1 Since Christ's character, the standard to be reached, is reached gradually, we must get busy developing this character, or sooner or later we shall become completely and forever separated from the Lord. R5901:4* This conditional promise depends upon faithfulness to the end, patient endurance. R4911:1 Many, not only of the nominal church, but many members of the true Church, are weak and sickly, and many have gone asleep entirely, become dead to spiritual things, and, as dead branches, are cut off from the vine—the overcoming Church. R467:5 The Great Company, by their failure to carry out the contract of self-sacrifice, cut themselves off from the "Royal Priesthood," from membership in the Body of Christ. T69 Touching our high calling in Christ Jesus, to be his Bride, they become castaways. R140:2 Of course the husbandman would trim off dead branches, or rather, they would cut themselves off, representing those who commit the unpardonable sin. R140:3 Since fruit-bearing is the very object of coming into the Vine, not cultivating the fruits of the spirit is cutting yourself off, for your failure to bring forth the fruitage God is requiring. OV303

And every branch

- Every individual member of Christ. R4663:4 There are two classes, fruit-bearing and non-fruit-bearing branches. R2465:1 Both classes are developments; every branch begins as a very small shoot, develops leaves, has the same opportunities for sap from the same stem, Christ, and the same root of divine purpose and promise. R2465:2

That beareth fruit

- He does not expect to gather ripe grapes from the new vine-shoot when first it makes its appearance; rather, the great Husbandman (1 Cor. 3:9) waits for the gradual development of the fruit. R3020:5, 2465:2, 1301:6 Nevertheless, manifestations of a coming fruitage of love are expected of the Lord quickly after our union with him. R3020:5 Be it ever so little. R67:4*

He purgeth it

- Cleanseth, pruneth. R4911:2, 5208:5, 3544:5; F401 The pruning is seen to be the trials and difficulties of life, but these are only for such as are branches in Christ. Q303:2; CR109 Cut us loose from all things contrary to his truth and to our best interests, and thus make us more faithful. R1302:2 He prunes away the earthly attachments and tendency to cling to earthly things. CR109; R4872:3 One peculiarity of the vine is that it seems to thrive the better in proportion as it is pruned. R2373:1 Aside from the suckers, there are branches which, while having fruit buds, would never bring forth fruit to ripe development. The wise husbandman pinches off the sprout of the vine beyond the bud to

make it more fruitful. R3545:3; NS377:6 Vine-dressers tell us that they can very early discern the fruit-buds on the proper branches, and that the suckers lack these fruit-buds. R2465:2 Even fruit-bearing branches reach out and take hold of other things than those provided for their support by the husbandman. There is the same tendency among the consecrated to seek supports outside the Word of God and to lay hold upon the things of this world. R1302:1 As even the best branches in the vine require pruning, so even the most honest of the Lord's people require the Lord's discipline, otherwise they might soon run to woodmaking also. R2465:3; NS377:5 As it is proper enough that a vine should grow larger and larger, making new wood each year, so it is proper that the Lord's people should increase, spread and broaden year by year. NS377:5 But the important thing is the fruitage. Only so much growth can be allowed as will not interfere with the proper development of the fruit. NS377:6 Our Heavenly Father sees the sprouts of our ambitions in various directions, and knows, as we do not, whereunto these might lead; by his providence he nips in the bud many of our propositions. R2465:3 There is wisdom in shaking off some of our plans and arrangements and efforts for which we have little talent, and concentrating our efforts upon those which we can best bring to perfection. R2466:2 Many of the tendrils which were catching hold of all the various attractions of earthly life are pruned off. R2287:4 So if we have the trimmings and purgings that he gives to the fruit-bearing branches, let us rejoice that we are in the good Husbandman's care and are in good condition. R5023:4; Q404:2 Sometimes by taking away earthly wealth, or by hindering cherished plans and schemes, or permitting persecutions or sickness; for some were too busy and were laid aside for a season. R3545:3 There is more or less pain in the prunings and testings of loyalty and obedience, but every manifestation of obedience helps to prepare us for membership in the Bride class. R5208:5 Amongst the vine-growers of Palestine it is customary to cut back the vine clear to the roots yearly, in order to get fresh sprouts therefrom. R2373:1 Not that in every little company there would be so thorough a purging that only the true branches remain. R3545:1

Bring forth more fruit

- We are on trial; and the trial is to prove our loyalty. If the trial time, or probation, is satisfactory, the membership is made permanent. R4911:4

3

John 15:3 *Now ye are clean through the word which I have spoken unto you.*

Now

- The pruning work had already been done on them up to date. In the Lord's providences they had been purged of an unfaithful branch, Judas. R3545:4 It remains to be proved that there was any place or provision for washing in the typical Holy place. The laver was in the court and not in the sanctuary. R103:4*

Ye are clean

- Justified and accepted because of your faith, obedience and loyalty. R3545:4, 4436:4

Through the word

- Through the teaching. R2465:4 The apostles had been with our Lord and under his influence for three years, and been greatly blessed by "the washing of water through the word" spoken unto them. (Eph. 5:26) R2449:6 "Sanctify them through thy truth; thy word is truth." (John 17:17) May we never fall into the error of presuming that the sanctifying work can go on better without the truth than with it. R1628:5*

I have spoken

- As the Father's representative, Jesus had been keeping the first branches of the vine. He had purged or pruned by his reproofs or counsels. R2465:3

4

John 15:4 *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine;*

no more can ye, except ye abide in me.

Abide in me

- The bearing of the fruit which the Father desires cannot be accomplished except as we are related to Christ and his fruit is born in us by our relationship to him and the power of his Spirit. R3545:5 Remain under the blood of sprinkling, abide in his love. R2456:4, 1008:2, 1007:2 Let the mind of Christ dwell in you richly, let his spirit control your mortal bodies and present them living sacrifices, partakers of his sufferings and death. R1008:6 As no man could join us to Christ but ourselves only, so no man could "pluck us out" or separate us from Christ but ourselves only. R1301:5

Bear fruit

- Many, misguided, think of earthly temples, orphanages, etc., as being the fruits; sometimes taken to be activities in the service of the truth. Not so! The fruits are still nobler, the fruits of the spirit. R3545:5 The name of all these fruits and graces of the spirit is expressed in the one word, love. R3546:1, 4663:4; OV123

5

John 15:5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

I am the vine

- In the Scriptures, a vine is a figure used for the Church. R5383:1, 5505:4 "The cup of blessing" (1 Cor. 10:16) is the precious fruit of this vine, the development of which represents the sorrowful part of our experience. R5341:2 The Head. R140:1, 2373:2

Ye are the branches

- The vine is composed of branches, practically all branches, and this well illustrates our Lord's double declaration: first, that he is the Vine, and secondly, that this vine includes all his consecrated saints. NS374:2 The branches do not represent denominations and sects, but the individuals who are united to the Lord. R3544:5, 2465:5, 1573:3; CR68; OV234; NS374:2 The Christian is a branch from the moment of his consecration, and is a partaker of the sap from the root; yet it is not expected that he will instantly bear all the fruits of the Spirit. E206 The first evidences of the relationship to this Church-vine will be association with other branches, a connection with the root, and evidences of life. E206 Next will be tendrils, by which progress will be attained; next, the leaves or professions; next, the flower; and later, the fruit. The fruit is extremely small at first, and requires time to develop. E206 When our justification has progressed to the point of full consecration, we are recognized as begotten of the Spirit, and as branches in the Vine. R5023:3 Many illustrations of oneness: from the mineral kingdom, living stones built up into him; from the animal kingdom, a Shepherd and his sheep; from the family, true husband and true wife; again, the Creator as the Father, himself as the elder Son, and all we as brethren; from the human body, the Head over the Body. R3544:6, 30:3*; NS374:1 Illustrating oneness, and indivisibility. A82; R81:2* The Vine and its branches have such a oneness that wherever we touch a branch we touch the Vine itself. It is one vine composed of branches, and so is the Body of Christ one body, composed of many members. R2465:6 Century after century these have been planted by baptism into death with their Master and have been bringing forth the peaceable fruits of righteousness. R5505:5 The body. R140:1

Abideth in me

- Only those who both eat his flesh, appropriate his merits, justification, and drink his blood, share with him in sacrifice, dwell in him as members of the "true vine." R1016:1 That a perfect knowledge constitutes one a member of the Body of Christ is an error. It is in the Vine, not separate from it, that the young and tender branch becomes a strong branch bearing abundant fruit. R118:3*, 67:4*

Without me

- That is, separate from me. R118:3* A branch without connection with the vine is of no value. NS378:4 The divine power which operates through our Lord Jesus, through the Word of truth,

through the followers of Jesus, can operate in the weakest member of the Body of Christ as well as in the strongest. R5942:4 To abide in Christ means to be subject to all the will of the great Husbandman, and gladly and meekly submit to all the prunings which his wisdom has seen best to permit. R2466:1 "In all thy ways acknowledge him and he shall direct thy paths." (Prov. 3:6) "I can do all things through Christ which strengtheneth me." (Phil. 4:13) R4064:1 Each should more carefully watch for the leadings of divine providence and realize that only as he is a co-worker together with God can he accomplish anything. R2191:5

Ye can do nothing

- Even after exercising humility and coming to the Lord and being accepted of him, if the humility be lost our gracious standing in Christ is forfeited. R3842:6 Some imagine that they would become so perfect in the flesh that they would no longer need the robe of Christ's righteousness. This would be a serious mistake. R5902:2

6

John 15:6 *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

If

- There is an "if," a contingency, upon which the scales of divine judgment as to our worthiness or unworthiness of the inheritance must turn. R2154:4

Abide not in me

- Even when drawn, by the opening of our mental eyes to the truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away." (John 6:66,67) R1056:2 All who come into Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law thereby cease to "abide in him" and will be "cast forth" as dead branches. R1726:2 Willingly violate his law. R970:6

Is cast forth

- Not the worldly class, for they were never united to Christ, never were branches in the Vine; only those who have made a full consecration to the Lord. R3546:2 Not the household of faith, which, though believing in Jesus, never come to the point of becoming branches; nor the Great Company. R3546:3 As rejected branches "twice dead, plucked up by the roots." (Jude 12) R1056:2

As a branch

- Burned as branches, destroyed as members of the company to which they originally were by covenant attached, but not necessarily destroyed individually to all eternity. R3546:3

And is withered

- The cut off branch (v. 2) is not the one which has withered. R140:3 The branches here mentioned as cut off are what vine-dressers call "suckers," and fitly picture many who make only professions, and never bear its fruit—self-sacrifice to death. R140:3

Cast them into the fire

- Seems to imply the second death, utter destruction of the class indicated. R3546:2

They are burned

- The fact that they were branches avails nothing after they cease to be branches, for the wood of the vine is of no practical value. They are burned, destroyed. R2465:2 Implying that as branches they are destroyed, so they could never be reingrafted if once cut off. NS378:2 "Delivered over to Satan for the destruction of the flesh that the spirit (life) may be saved in the day of the Lord Jesus." (1 Cor. 5:5) R140:3

7

John 15:7 *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

If

- The conditions are two: abiding in Christ and his word abiding in us. R4983:3, 4913:2 Only one condition or limitation, that they give attention to the Lord's Word that they may ascertain what is his will and what they may ask according to his will. R3546:4 Even to those who have become sons of God, Jesus intimates a danger of losing the privilege of prayer. R5692:3, 1998:6

Ye

- It is limited to certain people under certain conditions. It does not say that anybody may ask what he will. OV400 Showing who may ask: ye believers, who are in me, whose wills are buried or immersed into the will of Christ Jesus. R1998:6

Abide in me

- Only those can abide in Christ who are in Christ. F679; R4983:3; OV400 More than this, he must continue to abide in Christ as a member of the Body, a member of the new creation. F680 We abide in him by continuing as we began. We suggest that every morning we make a fresh presentation of ourselves to the Lord, not as making a new sacrifice, but as confirming the one already made. OV403 Pointing out the necessity for our continuance under his care. F120 If we abide in him it will mean that we abide loyal to his will, and are desirous of having his will done in us, and not our own will. NS226:1 Entirely subject to my will and plan, even as I abide in the Father's love, and seek not to do my own will but the will of him that sent me. R1999:3 Those who abide in Christ must have gotten into him by faith, repentance and consecration. R3663:2, 5708:2 Our Lord Jesus kept the incense continually burning, so the under-priests will be heard always if they continually offer the incense of faith, love and obedience to God. T120 This means that the petitioner has turned from sin, has accepted Christ, and the terms of discipleship. R4913:2 Not only that they have entered into a consecrated relationship, but that they are remaining there, dwelling there; that they are members of the Body of Christ in good standing. R5311:2, 5708:2 To abide in him means that their faith will abide, their repentance for sin and opposition to it will abide, and their consecration to the Lord and his service will abide. R4983:3, 3663:2 That the Christ-character and life are definitely formed in us. R3251:6 The majority, holding intercourse with evil, only occasionally flee to the Lord in some trouble, and that without entering into any covenant with him or receiving recognition as sons, and without desiring this. R5692:3

My words abide in you

- My teachings. T120 If you remember and act upon my teaching. R5758:2 If he would have the wisdom necessary to ask, in harmony with the Lord's will, things which he would be pleased to grant. Otherwise, his prayers might go unanswered, because "amiss." F680; T120; NS225:6 The request must be in harmony with the divine will. Q774:3; R5219:6 If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord, and the will of the Lord expressed in those words. NS226:1 Abiding in Christ implies that the will has been wholly swallowed up in the will of Christ; and if the suppliant's own will is gone, he surely would consult the words of Christ before framing a petition to the Father in Christ's name. R798:2 It is not only necessary that we seek divine grace, but it is equally proper that we avail ourselves of the divine revelation respecting what is the will of God our Father. R2466:3 We must study the Bible. This is the only way to know what God has said to us. OV404; R4984:1 They must search the Scriptures to know the will of the Lord; to know what he has promised and what he has not promised; to know what they may ask for and what they may not ask. R4983:3, 5311:2, 5480:5, 4913:2, 1999:3 In other words, petitions according to the Lord's will shall be answered, but those contrary to his will shall remain unanswered. R5202:6

Ask what ye will

- Only those who possess both qualifications may expect to approach the throne of heavenly grace with full assurance of faith that their petitions will be answered—in God's due time. F680; R5219:6 The intimation is that the asking of the Father is a means by which we may more and more receive of the

sap of the Vine, the holy Spirit, and be enabled to develop the fruits of the Spirit. R2466:3 It might seem at first as though we might ask for anything. But it has very particular limitations. R5311:2 Those thus abiding in him will ask chiefly for spiritual blessings. OV404 Our wills being in harmony with the will of God. R2163:6* The province of prayer is to ask for only such things as God has already declared himself well pleased to grant. R4983:2, 798:1 Whatever would be asked by one thus well-informed respecting the divine promises and fully submissive to the divine will, would be things which God would be well pleased to grant. R3663:2 We may ask anything that is guaranteed in God's Word; for his Word dwells in us richly, and we would not think of asking anything not authorized therein. R5708:2, 5758:2; CR421 There are many things for which we may pray, the answer to which would not involve any change in divine plans. We are not to understand that all the little incidents of life are foreordained and predestinated. R4913:4 Not by way of intimating that the Father would change his plans to yours, and do your will, but intimating that you can come so fully into sympathy with the Father that you will never be dissatisfied. R1999:3 When we pray, "Not my will, but thine, be done," our prayers are always answered; but in such a condition the prayers will be very modest. (Luke 22:42) R4983:4, 1999:4, 798:2; NS226:2 Not as a begging arrangement, nor for instructing the Lord as to our wills; but communion of heart with our Father in which we may relieve our burdened and perplexed hearts by realizing divine sympathy. R799:2, 4984:1, 4983:2 Prayer opportunity is not for us to instruct Jehovah how to arrange matters for the best, but that we may be prepared to listen for his answer and advice through his Word. R4983:1, 797:6 The object of prayer is to bring the heart and the mind of the child of God into closer contact with the heart of God. R4983:1, 797:6 The fully consecrated will not want anything which is not in fullest harmony with the will of him we so love and adore, and who is so worthy of our love and loyalty. R5480:5 We may not ask for riches and honor, nor for fine food and fine clothing. To pray for these is contrary to the spirit of the Master. But we may ask, "Give us this day our daily bread." (Matt. 6:11) R798:3 If the least disciple were assured, on good evidence, that the removal of a tree or mountain would be a part of the divine will, and that it was his duty to do the commanding, he should have equally strong faith in the results. R1967:3

8

John 15:8 *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

Bear much fruit

- The Lord will be glorified the more in proportion as our fruit increases. It is a part of our covenant relationship that we will grow in grace. R3546:4

9

John 15:9 *As the Father hath loved me, so have I loved you: continue ye in my love.*

So have I loved

- Our Master has toward us the same kind of love that the Father has toward him. R3546:5, 2466:4

Continue ye

- Continue, and if possible, increase your consecration, and you shall have fresh evidences of his friendship by growing "in grace and in knowledge." R231:4 These words show that it is possible for us to forfeit the Lord's love and to become castaways. R2466:5 The sap which produces the fruit can only be obtained by continued union with the Vine and its root of promise. If ever separated, all hopes wither. R2465:4 Only those who prove the sincerity of their professions will be accepted as members of the Church glorified, symbolized by the golden vine of the Beautiful Gate of the Temple. R2466:4

10

John 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's*

commandments, and abide in his love.

If ye keep

- Love with an "if" in it means love that is conditional, or because of something. R1253:5 Next come the terms and conditions upon which we may continue in his love. R3546:5 The Lord expects obedience: full obedience so far as the heart or intention are concerned, and as complete obedience as possible so far as control of the flesh is concerned. R3020:3 Our Lord's continuance in the Father's love was because of his obedience to the Father's will. Following the same line, he must require that we be obedient if we would abide in his love. R2466:6 He must require that we should be obedient to him if we should abide in his love and share his throne and glory. R5082:6 As God's love shows itself in his works, so will our love show itself in our works. R21:4* No mere outward formalistic obedience and piety. "I delight to do thy will, O God; yea, thy law is within my heart." (Psa. 40:8) R2649:1 How would it be if we disobeyed through ignorance? Carelessness respecting the word of the Lord is one evidence of the lack of love. R2466:6

My commandments

- Not the Ten Commandments. Our Lord's commandments are less in the sense of requirements on our flesh; they are more as respects the requirements on our hearts. R3546:6 While justice is the first feature of the commandment of love, it is not the end of its requirements. R3020:6 Briefly summed up, he tells us that his law is love with all our heart, mind, soul and strength to the Father and for our neighbor as ourselves. R3546:6 Our Lord's statement of these commandments briefly comprehends them all in one word, love. Dividing the matter, we find that it has two parts: love for God and love for our fellows. R3020:5 Whoever is not sufficiently in sympathy with the principles of righteousness expressed in the Lord's commandments, would not be a fit person to enforce the divine laws during the Millennial age. R3020:3 "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:3) R3546:6, 3021:1

Ye shall abide

- Implying that previously he has come to a knowledge of God's grace in Christ, and has accepted his share in the same as one of the sons of God, begotten by the holy Spirit. R3020:2 It implies that getting into God's love is by no means the end of the Christian way, but merely the beginning. R3020:2 We may abide in his love at first under other conditions, feeling through our love the restraints of his commandment of love, but as we grow in knowledge we must grow in grace and outgrow these sentiments. R3021:3

In my love

- The love of Christ is as the love of a bridegroom, as typified by Isaac and Rebecca, Jacob and Rachel and prophetically told in the Song of Solomon. R139:6*

As I have kept

- By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with him. R3546:5 Our Lord's continuance in the Father's love, with all which this implies, was because of his obedience to the Father's will. R5082:6 As we look at the character of our Lord we perceive a love for the principles which lie back of the Father's commandments. He obeyed, not through restraint nor fear, but from a perfect love. R3021:3 In exercising mercy we but copy divine love; for our Heavenly Father not only deals with all his creatures according to justice, but going beyond the lines of justice he provided a Redeemer for sinners. R3020:6

11

John 15:11 *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*

Your joy

- "Enter thou into the joys of thy Lord." (Matt. 25:21) We enter now into these joys through faith and

anticipation, but by and by we shall enter upon them in the actual sense. R3547:1 Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words is the greatest joy, a joy which wholly outweighs all the trifling pleasures the world has to offer. R5082:6 If our joys were dependent upon circumstances of this life merely, we should be without joy. F678 Blessings come through tears, sorrows and disappointments; the blessings of a realization of divine approval, a joy superior to that of the natural man, the joys of the Lord. F678 An increasing joy, which day by day and year by year becomes more nearly complete, a joy which will not be complete, however, until that which is perfect shall come. R3547:1 It is when hope has laid firm hold upon the promises of God that joys spring up as flowers in a desert. But the joy which springs into being through implanted hopes, must be nourished by prayer and activity. F678 Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. R2466:6 The Lord cares for our joy and comfort. He asks only what is for our good, "reasonable service," and yet he asks all —"your bodies a living sacrifice." (Rom. 12:1) Self-denial, under the Lord's direction, is the surest means of happiness. R21:4* In harmony with this we find the Scriptures testifying that the followers of Jesus were always rejoicing, in everything giving thanks, even in trials, difficulties and persecutions. NS191:1

Might be full

- We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be duty-love instead of a love for principles. R3021:6

12

John 15:12 *This is my commandment, That ye love one another, as I have loved you.*

My commandment

- The Law of God demands not only justice, but also love, love supreme to God, and love to our fellowman. It demands mercy, kindness. (Ex. 23:4,5; Prov. 25:21,22) R5643:6 If love so broad and so comprehensive as this is demanded by God's Law, and was obligatory upon natural Israel, to what degree should spiritual Israel possess and manifest this noble quality! R5643:6 Not that in order to prove ourselves worthy we shall not kill, nor steal, nor bear false witness; but that we follow after "the law of the spirit of life," (Rom. 8:2) the law of Love, to God and to neighbor. R1498:3 I command and direct that you love one another. Q180:4

Love one another

- All who belong to the Church have the spirit of love at the time of their spirit-begetting, If progress be made that spirit will increase. But how frequently brethren fail to provoke to love and good works. R5921:1 Brotherly love is the one important test of membership in the Body of Christ. R4267:2 The new law given to us is the law of sacrifice. R4850:2 The New Commandment of the Master given to those who would consecrate their lives with his, even unto death. R4540:6 Have this text in each room so that you will think continually upon brotherly love, assured that it is the final test of character in God's sight. R4540:6

As I have loved you

- I have loved you to the extent of laying down my life for you sacrificially. You must have the same spirit and cast in your lot with me in self-sacrifice or you cannot be my disciple, nor share my glory. R4549:2; Q180:4 The love of God and of Christ was a sacrificial love. Those who are invited to become members of Christ's Body are to have this same love. It is not merely the love demanded by God's perfect law, but more. R5644:1 Impossible at first, but as we become more and more filled with the spirit of the Lord, we approximate more nearly to this standard of perfect love. R3547:4 The love that would give up life itself for the brethren may certainly be expected to sacrifice smaller things in their interest. R4253:4 Love was not obligated to make provision for the redemption of fallen man. The act was purely of grace; and if redemption was of grace, it was not of justice.

R5644:1 To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the Law. R4850:2 Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but justice would say, "You must not throw any snow upon your neighbor's pavement." Love says more than this. R4850:2

13

John 15:13 *Greater love hath no man than this, that a man lay down his life for his friends.*

Greater love

- There is far more love displayed in God giving his only begotten Son up to death than there would have been in God dying himself, had that been possible. R1328:3 If the love and sufferings of Christ do not move people, no love and sufferings would. R770:5

Hath no man

- It is surely true that none of the Lord's people are more generous-hearted than the Lord himself. NS99:3

Lay down his life

- Greek, psuche, soul, being. E337 Jesus demonstrated his unselfishness as respecting earthly things. His laying down of his life not only proved his loyalty to righteousness and to the Father's will, but proved also his unselfishness. SM189 The laying down of our Lord's life was accomplished moment by moment, day by day, in teaching, in healing the sick, the deaf, the blind, and in instructing his disciples. R5375:5 This kind of unmerited, sacrificing love is wholly different from anything that is known to fallen humanity. R2648:3 The brethren could not demand this of us, nor we of them; but we should all do so gladly, as we have opportunity. R5644:4 Only with the few is God first. Only with the few is there the spirit of full consecration to do the divine will. Only with the few is there love of the brethren and a willingness to lay down life for one another. R4795:5

For his friends

- For another! R5430:4 Christ died only for his friends, those at heart the friends of righteousness, while in fact they were all, more or less, opposing righteousness, unintentional enemies, by reason of the weaknesses. R1176:1 But to lay down his life for his enemies is certainly a much higher type of love, unselfish, gracious, heavenly. R2648:3 It is a beautiful friendship which in stress forgets self and thinks only of the interests of the friend. Nevertheless, in the case of Jesus, it meant more than any earthly love or friendship; for "while we were yet sinners, Christ died for us." (Rom. 5:8) R5664:4, 1175:2 There are throughout the world today millions whom God regards as his "friends," though he has not yet revealed himself and his plan of salvation to them. R1180:3 This love will be manifested to all men in the incoming age, now very near at hand. R5439:4

14

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

Ye are my friends

- While the enemies of God are thus the enemies of God and his righteous laws and regulations, let us not make the mistake that the friends of God can all be easily recognized now. R1174:6 If we submit our wills completely to his will he reckons us as friends. We may judge whether he reckons us among this class of "special friends" if he reveals his works and plans to us. R231:4 At this time the disciples were not begotten of the Spirit, though they were justified by faith. R231:1

If ye do

- Following Jesus, in the best sense, means that we walk in his paths, strive to do as nearly as we are able what he would do today, taking our lessons from what he did and the instructions he left. R2418:1

15

John 15:15 *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

Not servants

- Servants, or infants, under laws. (Gal. 4:1-6) R1735:1, 976:1 When the holy Spirit would come upon them it would be the spirit of adoption, of sonship, as no longer servants, but sons. R1416:1

Knoweth not

- Excuse may be made for those who lived and died before the dawning, but for those now in contact with present truth, what shall we conclude? If servants at all, they are not such as knoweth what the Lord doeth. R3120:4

What his Lord doeth

- His plans, etc. R231:1

Called you friends

- A term for those who obey him, thus obedience is important if we want the Lord's help to understand his plans. R85:4*

All things

- Though justified men, they must be begotten of the Spirit to comprehend things above the human plane. R231:2

Heard of my Father

- Brought forcibly to our attention in Rev. 1:1, "The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass." R2434:3

Made known

- Making known to them his future plans. R2599:1 He has been telling them things regarding their new and high privileges, their new relationship toward God. R231:1 One of the evidences of our relationship to God, our sonship, is that he is more and more revealing to us his plans. R740:2, 50:6* If he is not making known his plans to us we cannot be his friends. R493:1* While it was not possible for Abraham to fully comprehend, and Jesus at the first advent spake in parables to the nominal house of Israel, yet a certain few, consecrated to the Lord, were treated as "friends" and had much explained to them. R2208:4 First the Lord comes, is present; next comes the revealing of his presence. Until the revealing, none will know of it except his saints, to whom it is revealed by faith through the testimony of the Scripture. R764:6 Therefore he kindly gives us, through Paul, a clue as to how and when his promise will be fulfilled. Rom. 16:20 reads, "The God of peace shall bruise Satan under your feet shortly." R11:2

16

John 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

I have chosen you

- Out of the world, chosen and separated from the world by the divine call and spirit-begetting. R5760:5; F132 He who has begun the good work in us will complete it unto the day of our glorification. R5862:6 The few are not chosen merely because he purposed to call them, but he calls them for a purpose. He has an object in view, a use. The few are chosen for the good of the many. R25:1*

Ordained you

- Appointed you. (Revised Version) R5002:2 A different Greek word from that used in Acts 14:23; here it is the word tithemi, used in 1 Tim. 2:7, "I am ordained a preacher and an apostle." F276 Not applicable to all of the Church, but chiefly to the apostles. R2658:1 It was the Lord who appointed

the apostles and recognized their work. F204 Every member of the anointed Body, the Church of Christ, is anointed to preach the Gospel. (Isa. 61:1-3) R2157:1*

Bring forth fruit

- The fruits of the spirit are manifest: meekness, gentleness, patience, long-suffering, brotherly kindness, love. (Gal. 5:22,23; 2 Pet. 1:5-11) R5760:5; CR444 The gifts of faith, hope and love which the Apostle declared would abide were not miraculous gifts but growths, "fruits" as he elsewhere describes them. E207 Grow in holiness. R5901:5*

That whatsoever ye shall ask

- The more we bear fruit the more successful we will be in prayer; the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. R5901:5*

In my name

- This means more than merely by his authority. It means that the petitioner must realize his own actual unworthiness, and therefore he presents himself in the name and merit of Christ, his Redeemer. R1410:5 This excludes Jews, excludes Mohammedans, excludes the heathen, excludes all who have not a knowledge of Christ and a faith in him as the Redeemer. R2252:3

18

John 15:18 *If the world hate you, ye know that it hated me before it hated you.*

The world

- Jesus referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, his followers. R5872:1, 5642:6, 5545:3, 4326:2, 3776:6 Not Gentiles, all the peoples not in covenant relationship with God, but the present order of things, and therefore the people of the present order, those who had religious influence. R5676:1, 4488:5, 4607:2 Including the nominal church. NS135:5 Including the scribes, Pharisees and Doctors of Divinity of his day, so the Lord's people should expect their trials chiefly from the worldly-spirited amongst the professed people of God. NS604:2; R4488:5 Today, as in the days of our Lord's first advent, there is a religious system which is more or less mixed up with politics. R5676:4

Hate you

- Those who are faithful to the Lord are not only in a small minority, but are discredited with the majority and obliged to endure hardness as good soldiers. NS71:1 Opposition from the world we are to take as a matter of course, and not be surprised at the fiery trials which shall try us, but to consider that the Lord is wise in permitting such experiences. R3801:3 The world does not love those whom the Father loves, whom Jesus loves, whom the Apostle loves. R5737:6 Not because it is reasonable or proper, but because the Lord, wishing to test, prove and polish his people is willing to permit the evil to serve his cause in the preparation of his elect for a future work. R2415:3 Although the world disowns and despises this class, it recognizes, nevertheless, in them what it terms an impractical spirit, which does not bring prosperity and success at the present time. SM384 It is the Church, not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures, to test our loyalty to God and his truth. R4967:5 In proportion to their faithfulness as followers of the Lord Jesus, the Lord's people are hated and persecuted. R5676:3, 4488:1 The more faithful and capable the brother, the more nearly a copy of his Master, the more sure he will be to have as enemies, not Satan and his messengers only, but as many also as Satan can delude and mislead. F293 Their marks of sanctification may be discerned by the world, but they will consider these evidences of the holy Spirit as evidences of weakness and effeminacy. F132 It did not hate them originally. It might have ignored them, but it did not hate them. But they hated the light and the light-bearer and now these had become sharers in holding up the light. Q321:4; R2501:2 An ambassador of a hated government is more critically and unsympathetically watched than under other circumstances. Such should endeavor to be all the more careful respecting their every word and action. R3330:4; NS384:6 Through this Gospel age those

who have been lights in the world have been hated and persecuted almost exclusively by those who had some light, but whose light was darkness in comparison with the light of the Spirit. R4813:5 Counted as offscourings of all denominations: sometimes pitied, sometimes scorned. SM384 By the chief religionists, not because of evil, but because of faithfulness to God; because that faithfulness, as a light, rebuked, as darkness, the unfaithfulness of those who hated them. R2373:2 There is an outward religion today that is popular, just as there was an outward religion in our Lord's day that was popular. But true discipleship means alienation and separation. NS631:3 The depth of your message is not intended for the world, which is worshipping Mammon, but merely intended for the Elect. SM242 Does not fellowship with you. NS388:5 The friendship of the world can be bought only at the price of the sacrifice of truth. R5513:4 It is altogether a mistake, therefore, to suppose that the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Such was not God's intention. R4967:5 With spiritual Israel God's blessings and chastisements are spiritual, and do not extend to temporal affairs. R3223:2 The blessings from the Lord upon his faithful ones more than compensate for the losses of earthly friendships, wealth and fame, securable to them by their natural talents in other directions. NS104:2 But he also promised compensation for its hatred, even in this present life. R1346:2 The rewards of Christ's discipleship were not to be expected in the present life. All that we may now have in the way of compensation will be the peace and blessing of the Lord in our hearts, with glorious hopes for the future. NS602:4 The Great Teacher did not use the methods of modern revivalists. His methods were the very reverse. He set forth in plain terms the difficulties to be expected by all those who would espouse his cause. NS743:2

Ye know

- Consecrated ones, realizing the object of present trials, glory in tribulation brought upon them by faithfulness, realizing that their experiences are similar to those of the Master. R3281:4

It hated me

- He was hated chiefly by the most prominent amongst the people, the scribes specially, but also the Pharisees, chief priests and Sadducees. In time their hatred extended to the common people, for the lower classes are always led by the superior classes. R4813:2, 5676:1, 2415:2 Our Lord was not maltreated by either the Roman governor or the Roman soldiers of their own volition; for they were so totally blind as not to appreciate the light which he displayed. R4813:5, 2415:2 Our persecution may not go so far as unto death, as in the Lord's case, yet it will extend to every member in some manner, even if no more than that of mocking and speaking evil of them. R2778:5

Before it hated you

- Consequently, by the operation of a natural law, we might say, it follows that "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) F628 "If they have called the Master of the house Beelzebub, how much more them of his household?" (Matt. 10:25) R1652:3 The same spirit prevails respecting all the Lord's followers. Those who are honored today were generally dishonored and spoken against in their own day. NS135:5

19

John 15:19 *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

Of the world

- Sharing its sentiments, methods, policy, etc. R2002:5

Love his own

- Greek, filio, "Duty love." Frequently translated "kiss" in the New Testament. By implication the kiss belongs to the family and implies a love that is more or less respect—exclusive and not for everybody, more of an individual or family love. R3949:5 Phileo or duty love is exercised by the worldly parent and child and neighbor on the selfish basis—"his own." R2807:3

But because

- Because every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves. R5737:6 Their standard is so different from that of the world, and their viewpoint of everything so different, that it breeds an antagonism, a conflict of interests. R5513:4 Our presentations are clear cut, Scriptural; and the Scriptures are thus shown to be opposed to all sects and parties of Christendom, and their creeds are shown to be out of accord with the Word of God. R3924:5 The darkness of sin and error is in direct antagonism to the light of truth. The effect upon the enlightened world is to awaken opposition and thus to disturb those in sympathy with darkness. R4813:3 Even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the Gospel. R4813:5

Not of the world

- It is because they are justified, reckoned free from Adamic guilt, that they are in any sense of the word like our Lord Jesus, "his brethren," on a similar footing of divine favor and separateness from the world. E109 We are separate and distinct from the rest of the world. Our life comes from the Father—"the God and Father of our Lord Jesus Christ." (1Pet. 1:3) The world gets its life from Christ. R5108:4 The Spirit witnesses, through the Word of God, that those who are the Lord's people are separate from the world; their hopes, aims and general spirit are different. E235 Any pleasure, no matter what, must be sacrificed if it conflicts with his duty and covenants to the Lord. It is this that leads to sacrifice: the world being out of harmony with God, his will and with those who are in harmony with God. R2461:3 The Church, consecrated believers, have escaped the condemnation which is still on the world. But the world is still under condemnation. SM665; NS356:1, 475:6 It is a mistake to reason as though the Church were part of the world, and, therefore, that the trial of the Church means the trial of the world. SM153 Since none of the various denominations is the true Church, therefore the history of none of these gives her history. Containing not many wise, scattered among many creeds, she is wholly unknown to the world. SM124 There are two great principles in operation: right and wrong, light and darkness. All the children of God are children of light. The world's condition is not that of light, but of darkness. R5099:5 We hold that the mixing of religion and politics is wholly wrong. The idea of opening political conventions with prayer, and appointing chaplains to offer prayers in Congress is farcical and hypocritical. R995:3

I have chosen you

- He sent forth the twelve apostles as his special representatives in the establishment of the Church, a mission which entailed upon them special obligations and duties as well as special privileges and opportunities. SM629; NS591:5 Called, chosen, separated from the world. NS356:2; SM719 An especially called-out class. R5856:3

Out of the world

- Or, to be separate from the world. R995:3 The Greek word ecclesia, translated by our word "church," signifies "the called out assembly;" those believers in Christ called out of the world, separated from its spirit, aims and ambitions. NS388:4 The Church class were of the world until they got out of it through Christ. Noah's ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. SM341

Therefore

- The storms which come to the Church are specially peculiar and different in some respects from all that come to the world. They come to us because we are not of the world. SM744

The world hateth you

- Whoever is satisfactory to the Lord need not expect to be satisfactory to the world. R5738:1 Someone has truly said, "Whosoever does well and is faithful and true, while others are dishonest and false, must expect to be opposed and hated. Envy is sharper than a serpent's tooth." R2501:3 If we wholly follow the Lord and so walk apart from the world in all things, as in it but not of it, we can only expect to be misunderstood and disliked. R2002:5 Not as some say: that a Christian life will not cost

earthly friendships; that it is an extreme view of what is required of a Christian; that a course which produces such results is an unreasonable one. R5441:5 The peace of God is not an outward peace, for the Lord's people, individually and collectively, have most distressing experiences. The Church has always been persecuted. R4818:3 Where shall we go to find the world today? The civilized world is called the Christian world today. R811:3 Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing, wounding and killing practiced by those estranged from God. CR80

20

John 15:20 *Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

Persecute you

- These persecutions and oppositions from the world, the flesh and the devil are the hammer and chisel and polishing instruments of the Lord which he is using in the development of the New Creation. D628 An effect on the saints of Satan's reign. R492:2; OV343 If they have smitten and spit upon and buffeted the Master, none of his servants should be surprised or complain if they should have somewhat similar experiences. R2781:6 If we have no opposition we lack the evidence of acceptability with the Lord. R5512:5

22

John 15:22 *If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.*

They had not had sin

- The light of his teaching gave a greater responsibility to those who heard it than to those who had not heard it. Their sin was greater in proportion to the greater blessing. R4988:6, 1962:3

No cloke for their sin

- It was for envy that they delivered him up and called for his crucifixion, because his works were good and theirs were evil. R5215:2

24

John 15:24 *If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.*

Both seen and hated

- The Scriptures plainly declare that blindness in part is upon all the children of Adam through the fall, yet from these words we must conclude that the Pharisees were not totally blind. None except idiots and maniacs are totally blind. R723:6 If the people had such responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen apostles. R4909:1, 1962:3

25

John 15:25 *But this cometh to pass , that the word might be fulfilled that is written in their law, They hated me without a cause.*

That is written

- Quoting Psalm 69:4, "They that hate me without a cause are more than the hairs of mine head." R5215:1

They

- In the case of Jesus and the early Church, the persecution came from their brethren according to the flesh, the Jews. Since then they have come from their brethren too, not Jews, but Christians. R5215:2

Without a cause

- That is to say, without a just cause; they had cause enough to hate him, from their own viewpoint. R5540:6, 5215:3 So let it be with us, so far as possible, that the hatred, malice, envy and murder which may be poured upon us may be wholly unmerited by us, that our lives may be as nearly pure as possible. R2881:1

26

John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

I will send

- The holy Spirit is Christ's representative in his Church. R158:1* It was expedient for them that he should go away, pay the ransom price, be raised from the dead and ascend to the Father to make atonement for their sins, else the Comforter could not come. R2225:4

Spirit of truth

- Not the letter only, but the very nature of truth, the truth itself, should be their guide. R526:6 The Spirit, in this sense of enlightening and anointing, is given only to the Body of Christ. R218:5; SM602 The holy Spirit is the spirit or power or influence which proceeds from the Father and from the Son, the influence or power with which we are anointed. SM602; R2818:2, 370:6

Proceedeth from the Father

- Neither might they doubt the truth of the Comforter's teachings, for it is the spirit of truth, and proceeds from the Father. R372:2 In contrast, the spirit or influence of evil proceeds from the "father of lies." R370:6

Testify of me

- Peter refers to prophetic testimony respecting the prophetic work; God himself more than once bore witness to his Son; Christ testified respecting it; and, on leaving the earth, spoke of other witnesses: the Comforter, the apostles, etc. R691:2*

27

John 15:27 *And ye also shall bear witness, because ye have been with me from the beginning.*

From the beginning

- Witnesses upon whom the people could rely as having been with him from the beginning of his ministry, and therefore manifestly acquainted with his doctrine and purpose. R1521:6

John 16

2

John 16:2 *They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

They

- Those who had charge of the synagogues were not always bad people, but they were mistaken, as was Saul of Tarsus when he hauled men and women to prison. (Acts 8:3) The same conditions exist today. R5172:6, 5479:2

Put you out

- The faithful servants of the Lord will be ostracized by the world. Their attitude of full consecration to do the Father's will is not appreciated; for to the world it seems to be foolish. It is a reproof. R5173:6 The creeds of men have been barriers to keep out those who understood the Word of God. R5172:6, 5479:2 During the present life the Kingdom of Heaven, the true Church of Christ, suffereth violence. The meek have not yet inherited the earth; they seldom get even a good slice of it. CR493 This was so much different from what they had expected, in a kingdom of earthly glory, no wonder they were despondent and silent. R102:2* The sufferings of Christ include physical persecution and other less

direct persecutions, ostracisms. The latter is perhaps most especially the portion of the Lord's people at the present time. NS460:2 Those who hear the voice of present truth, and who obey the call to come out of Babylon, are usually subjected to persecution. R5479:1

Of the synagogues

- The Lord and the apostles could go into the synagogues and teach the people there for a time, but as they shunned not to declare the whole counsel of God, they soon found little and finally no such opportunity. R986:5, 356:5 As Cain slew his brother Abel, thus Jesus and the apostles received their persecution chiefly from Jewish brethren. Similarly Christians have suffered martyrdom at the hands of fellow Christians. PD13/23

Whosoever killeth you

- Not only the Lord, the great Light-bearer, was persecuted unto death, but similarly all the light-bearers who follow in his footsteps must be sharers also of his persecution and suffering. E294 Literally fulfilled when Michael Servetus' horrible death at the stake was brought about by John Calvin. R5172:6, 5479:2 To suffer persecution for righteousness' sake is not because it is either reasonable or proper, but to serve the Lord's cause in the preparation of his elect for a future work of service. R2415:3 They expected earthly glory, and instead of this, he whom they loved and trusted now spoke to them of suffering and death. R102:2*

3

John 16:3 *And these things will they do unto you, because they have not known the Father, nor me.*

Have not known

- Though the darkness recognizes the reproof of the presence of light, it comprehends it not. They have always persecuted the light-bringers because they knew not our Father, nor our Lord, nor his Body. R375:4

4

John 16:4 *But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.*

These things

- Not all that they might expect (verse 12). The same is true of all the Lord's disciples. They see a sufficiency for one step at a time. Future difficulties are withheld that they be not overwhelmed by them. R4164:3

Ye may remember them

- He sought not needlessly to make them mourn, but as the time drew near, he sought to prepare them for the ordeal. R102:2* It was not merely the disappointment, but there must have been coupled with it a terrible fear that he had deceived them; that they had loved and trusted an impostor. R102:3*

5

John 16:5 *But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?*

None of you asketh

- They did not ask where, for they believed his word, that he had come forth from the Father and that he would return to the Father who sent him. R4165:3

6

John 16:6 *But because I have said these things unto you, sorrow hath filled your heart.*

Sorrow hath filled

- What would they do without the Lord! How could the promise of the Kingdom ever be fulfilled if he went away! Had they been following a delusion for three years? R4165:3 While his departure remained to them an unsolved mystery, is it any wonder that sorrow filled their hearts? R102:2*

7

John 16:7 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

It is expedient

- It really was to their advantage, in their interest, that he should go away. R4165:4 The Church is better off under the teachings and comforting influences of the holy Spirit than they could have been under the instructions, and enjoying the presence of Jesus in the flesh. R102:3* He was limited, as a man in the flesh, to the ordinary means of travel, and could only be in one place at a time, but the Spirit can be everywhere, and with any number of people at once. R102:4* Their loss of his presence and teaching was to be their gain. R102:3* If it was expedient that he should go away, would the same law of expediency not require that he remain away? An unanswerable objection to those looking for the Lord the second time in the flesh. R102:5*

That I go away

- I, personally. R1820:6 Had he remained with the disciples, present but invisible, and appearing to them and to all of his followers occasionally throughout the Gospel age, of what special advantage would it have been? R2819:1 Jesus could not make any use of the ransom-price while still on earth. He could not even bring his disciples into fellowship with the Father. Eii; R4165:4

The Comforter

- As the influence to be exerted would be sustaining and comforting, the Lord denominated this Spirit or power a Comforter, a sustainer, a helper. R4164:6 Not another person. No other person could deal with them better than himself. It was a spirit, an influence, a power which he would send. R4164:6 The Spirit is a Comforter, because he is a teacher, as was Jesus himself. R102:3* Not another Messiah, or a different teacher. B265

Will not come

- Hence it would not have been possible for them ever to be more than human beings, ever to become spirit beings or partakers of the divine nature, together with its glories and honors. R4165:4

If I depart

- It was necessary for Christ to ascend and present the merit of his sacrifice before we could be accepted and adopted, before we could receive the holy Spirit. R4165:4, 2819:2, 2225:4, 218:4

I will send him

- The Greek could with equal propriety be translated "it." Nevertheless, we have no objection whatever to urge against the use of the word "him," since the holy Spirit or influence is of or from him, the Father. R4165:5 Properly enough spoken of in the masculine, even as the Father and the Son are represented in the masculine. R4164:6 After forty days, invisibly present except on a few occasions, our Lord ascended, and after ten days the holy Spirit from the Father came, evidencing to them the fact that their sins had been forgiven. NS802:6 The disciples were not to take Jesus' words too literally, but they should look for the deeper meaning. Furthermore, they could not expect to get that deep meaning until after the Master's ascension. R5088:5 The holy Spirit is Christ's representative in his Church. R158:1*

8

John 16:8 *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*

When he

- The Spirit of truth. E291; R375:1 The masculine pronoun is applied to the Spirit of truth because it represents God, who is masculine. E291 The word "he" could with equal propriety, according to the Greek, be translated "it." R4165:5

Is come

- Upon the Church. R877:3

He will reprove

- Operating through the Church, by precept and example. R877:3 The Spirit of truth in us constitutes us the light of the world. It is the light which shines from the true Christian which reproves, or condemns and opposes, the darkness of this world. E293; R375:2 The light borne in the world by the true Church has borne witness to the civilized world of the difference between right and wrong, and of a coming time in which the one will be rewarded and the other punished. A308 How? All of the Church, begotten of the holy Spirit and thus enlightened, are to let their light so shine before men that it will reprove the world. That which reproves the world is the holiness of the Church. R4165:6 Not with that attitude which proudly says, "I am holier than thou," but which, on the contrary, says, "I am no better than thou, except for the influences of divine grace, which are free to all who will accept them." R2099:3* The testimony of a holy walk and conversation cannot fail to be to the glory of God, to the reproof of unrighteousness, and to the fact of a coming judgment in which righteousness shall surely triumph. R2099:5* The seal of the spirit is a testimony of kinship with God, but also manifest to others—in its silent eloquence convincing the world of sin, of righteousness and of a coming judgment. R2065:4*

The world

- The holy Spirit does not operate at all in the hearts of the world. The power of God operates upon hearts that are fully consecrated, separating them from the spirit of the world and using them in divine service. R4165:6 It has always been the Church's mission to shine out truth and reprove evil. And its reproof has always been chiefly to nominal systems and professors. R375:4

Of sin

- Showing those who see it what sin is, in contrast with righteousness. E294 That is to say, it will make the world conscious of its sinful condition. R4166:1 By showing their present life to be contrary to the will of God. R877:3

And of righteousness

- By showing them, by word and example, what right is, what the will of God is. R877:3 It is not enough that the world be convicted of sin; it needs to understand something about righteousness, the opposite of sin; that a considerable measure of it is possible, only hindered by the fallen nature. R4166:2 No one can come into accord with the Father through any works of righteousness of his own; but forgiveness, the covering of sins through the merit of Christ's sacrifice, is necessary. R4166:2

And of judgment

- The present life is not all that there is. There is a trial purposed in God's arrangement for the whole world of mankind, a judgment, a test. R4166:2; E294 By informing them that, though punishment does not always follow sin now, yet there will be a day and age in which every deed, whether good or bad, will have a just reward. R877:3 God has provided a day of judgment in the future for the world. Nevertheless their conduct in the present life has to do with that future judgment or trial. R4166:3

9

John 16:9 *Of sin, because they believe not on me;*

Of sin

- In Christ and his Church the Lord has established a new standard for the world. The Church, not only by its words but also by its actions, is to uphold these glorious standards. R4166:2 Because they believe not—Because they do not believe in and accept of Christ and his meritorious sacrifice for sin. R4166:3

10

John 16:10 *Of righteousness, because I go to my Father, and ye see me no more;*

I go to my Father

- Imputed righteousness which has been secured by our Lord Jesus through his sacrifice, which he presented before the Father. R4166:3

11

John 16:11 *Of judgment, because the prince of this world is judged.*

Prince of this world

- The kingdoms of this world which, while professing to be kingdoms of God, are really under control of the "prince of this world," Satan. R5917:2 Not that he had any divine commission, but by getting possession of mankind through ignorance and misrepresentation of false as true, he has so blinded the world that he held the position of "god of this world." (2 Cor. 4:4) E113 The "world that now is," or "present evil world" (Gal. 1:4), is the one over which Satan is the prince or ruler. Because he is ruler of this present order of things, this dispensation is termed an "evil world." Q827:T Satan is still the prince of this world. R4350:3

Is judged

- Our Lord has already redeemed the world, thus securing the legal right to dispossess Satan, the prince of the present order of evil. R4166:3

12

John 16:12 *I have yet many things to say unto you, but ye cannot bear them now.*

Many things

- These were the deep things of God, which only the spirit-begotten, spirit-taught children of God can understand. R5536:6, 5088:2 Jesus brought life and immortality to light through the gospel. (2 Tim. 1:10) Since Jesus' day yet more light shines, as he foretold it would. A22 At Pentecost, man for the first time knew the real purpose of the coming of Jesus to earth, and the object of his death and resurrection. HG512:6 Spiritual truths, those relating to our "high calling" to a spiritual nature, have only been brought to light since Pentecost. R715:6*, 493:3*; A80 Including the deeper meaning of the Memorial—that those who appreciate the sacrifice of Christ may present their bodies living sacrifices and thus have a part with the Lord Jesus in his sacrifice, as his Body. R5871:2 Including the fact that it would be a long time, from the human standpoint, between the suffering of the Head of the Body and the suffering of the last members of the Body. R3346:4, 2765:1 They did not then know of the full import of the word baptism, or the word cup. R5421:4

To say unto you

- The promise of the Comforter, though it was ultimately to reach the whole Church through the ministration of the apostles, was specially given to them. R1525:3 The intimation is that our Lord could tell heavenly things, but was not disposed to do so, because they had difficulty receiving even earthly things. We are to tell the heavenly things, but not to the natural man. R5065:6; F632

Ye cannot bear them

- Our Lord told his disciples only part of the truth. R4116:1 They had necessarily crude ideas regarding the manner and time of their Master's exaltation, and of their promised exaltation with him. Nor was full knowledge then necessary. B110 There was a reason why: the natural man cannot receive the things of the Spirit of God. Hence it was best for our Lord to leave the deep spiritual subjects until after Pentecost. R5608:4, 4827:1, 4314:3, 4166:4, 1524:4 This explains why our Lord Jesus did not present as deep teachings along spiritual lines as did some of the apostles. It was not his inability, but those truths would have been meat out of season. R4166:4, 5941:2, 4314:4, 1722:2 Hence the deeper things of our Lord's teachings were stated in parabolic form, which would not hurt them at the time, and which later they would come to appreciate and understand. R4166:4, 5455:5 When asked questions by his enemies who sought to entrap him, he avoided answering them or gave them evasive answers. R3675:1 Many of the Lord's people need to learn the lesson of secretiveness, not to tell everything that they know. R3674:6 We may talk of the deep things of God to those who are

advanced in knowledge and prepared in heart for them. We are not to choke babes in Christ with strong meat, but to give them the milk of the Word. R3780:4, 3675:1; CR491 If we have the opportunity to present the message of salvation to a hungry soul, we are to be very careful not to tell him more than he is able to grasp, lest we do him harm rather than good. CR491 We are to be wise enough to know that all the truth even should not be mentioned at once. The Lord's people are eager to do good, but in the way that will be most effective, that will not stumble others. R5462:1 It is not wrong to withhold a part of the truth, if it is withheld for the benefit of the hearer. If the whole truth would do injury, then it is the course of wisdom and love to withhold the injurious element. R4209:5 It was not only the wisest way, but the best in every sense of the word, for God to arrange his plan so that only those in heart harmony with him would be able to appreciate it in advance of its fulfillment. R3910:4

Now

- Until after his death and resurrection and the descent of the holy Spirit. R1525:4 The revelation of heavenly or spiritual things dates from Pentecost, after he was gone. R507:1 When the waiting Church were baptized with the Spirit, at once the things which the prophets had written and which they had hitherto been unable to understand, began to be made plain to them. R541:3*

13

John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

The Spirit of truth

- Which is, the "spirit of a sound mind." NS563:5 We see that God is a spirit, not that God is spirit; but we do not speak of the holy Spirit as being separate, as though it were a person separate and distinct from the Father and from the Son. R4165:5

Is come

- At Pentecost the holy Spirit came upon the Church, enabling all such to hear the deep things with appreciation, and some to teach the same. R1722:2

He will guide you

- Gradually. R1951:3 The apostles first, and through them, the whole Church. R1524:6; F218 The Spirit often uses human agencies for communicating truth. R231:5 He has sent it through channels long-since prepared: through the prophetic and typical teachings of the past opened up to us through the inspired words of our Lord and his inspired apostles. E267 The prophets and apostles had inspiration to write, and the Church has the same Spirit's help to understand. R66:6* Not only true with the apostles: each one, presenting his Body a living sacrifice, has been accepted by the great Advocate, and then the offerer has been begotten of the holy Spirit to be a new creature in Christ. R5088:3 This he has done through the writings of the apostles and by believers all through the Gospel age. R4827:1, 368:3 Such as have full confidence in his wisdom and love, as well as in his power to make all things work out according to his prophetic promises. B262; R969:2 When we consecrate ourselves, we have a sufficiency of knowledge for that step. As we proceed, we are guided into the knowledge of the truth. So apparently the holy Spirit guided Jesus himself. R5156:3 Thus the pathway of the Church all the way down has been one of increasing light. R5055:4 They only who have the supernatural light of God's Word shall not be in darkness, these will be guided into an understanding of "things to come," not discernible from the worldly standpoint. R820:5 As each feature becomes due; in advance of the world's knowledge, and in advance of the facts themselves. R2973:6 Though the prophet's writing was held sacred as the Word of the Lord and reverently read by fleshly Israel, their understanding of it fell far short of its true significance until the holy Spirit was given. R3052:3 The prophets' words are valuable as showing many of the interests of the Jew, but except in types and shadows, discernible only by the Spirit's revelations through the apostles, they contain little spiritual food. R442:5 Scriptures written after Pentecost were

devoted largely to the expounding of the Old Testament, adding new elements to make their symbols luminous. The New Testament thus becomes the key to the Old. R715:6* Sin, punishable with the second death, could not possibly have been committed prior to the Gospel age, since not until Pentecost did the holy Spirit come as a teacher to guide the Church into the truth. R261:1, 137:5*

Into all truth

- Our object as truth-seekers should be to obtain the complete, harmonious whole of God's revealed plan; and this, as God's children, we have reason to expect. A11 That is, all truth due. R309:2*, 1416:1 The present generation of Christians knows more of prophecy and God's plan than any generation preceding. R67:2* The apostolic inspiration was threefold: a guidance into all truth concerning the divine plan; a refreshment of memory to recall and reproduce the Lord's personal teaching; and special revelations of things to come. F218; R1525:3 We want to learn what our object as truth-seekers should be: what we should seek, and what God promises we shall find. R1868:4 The Spirit witnesses that if you are a child of God you will not be ignorant of his Word, and will not only be in the light, as to present truth, but should know something about "things to come." R374:5, 231:5 It is the privilege of all who are "sons" of God to be so led of the Spirit and Word of the Father as to understand his purposes and be enabled always to be workers together with God. R1948:1 Will he guide a part of the Church into truth and a part into error? No! R309:2* The promised power to know and to understand times and seasons, and all things pertaining to a proper witnessing, applies to the whole Church, from first to last. B120 The work of calling spiritual Israelites was the work committed to the apostles, leaving to the future the work of guiding them into all truth under the ministration of the holy Spirit. R2924:4 To understand the "mysteries" of Jehovah's plan. R1177:3 Some of the mysteries of God were due to be understood at once, and some more gradually down through the age, but the great unfolding we are expressly told was reserved until the close of the age. (Rev. 10:7) R2208:2, 368:3 God's Word is a great treasure house in which he has hid in past time all knowledge needful to his children in all ages. It is a great store house from which his servants may bring forth things both new and old. R318:2 We have the advantage of the aggregate progress of the past, besides the fulfillment of the prophecies which clearly indicate our position on the verge of the glory of the Kingdom. R67:2* True love on our part will manifest itself in obedience. Should one ask, How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance. R5082:5, 2466:6 To become a member of one of the earthly churches means to believe neither more nor less than is stated in their creed. This leaves no room for the spirit of truth to guide into all truth. R1067:3 The cry of "change the standards," from those of the popes and councils to that of the Bible only, or "progress in religious thought," was the battle-cry which shook the Church of Rome in the days of Luther. R780:5

Not speak of himself

- Greek, heautou. The same word is frequently properly translated "itself." In our Common Version it is rendered in the masculine, feminine, common, and neuter genders. E170 "From" himself. (See Diaglott, Revised Version, Rotherham, and Young) R614:2 To speak "from himself" would be to speak independently of the Scriptures and to render them of only secondary importance. R614:2 That is, he shall not teach independently and out of harmony with my teaching. E265; R372:2, 1524:6 You are not to expect a new teaching, subversive of my teaching, but rather a full development and instruction along the lines of my teaching. E266 It will be only a channel, and not an authority. R4166:4; E266 We have no intimation in the Scripture that the Spirit of God leads his children through any other medium than that of his Word. R614:2

Whatsoever he shall hear

- That is, the same things which I have taught, or which have been heard, he will elaborate and teach more fully. R372:2; E266 That is, he will be my messenger to you. R1524:6

Shew you

- Revelations through the holy Spirit by the apostles. R3486:6

Things to come

- The favor of seeing further into the future than the world could look. It is both a comfort and a strengthener of faith to see how Scripture is being gradually accomplished. R362:1, 820:5 As future things become due to be understood by you, this Spirit of my Father shall guide you step by step into the full understanding of everything necessary and proper for you to understand. E266 We see, with wonderful distinctness of vision, his wise policy for the blessing of all in the incoming Millennial age. B16 A mark, seal or evidence of sonship, led by the Spirit of God. B169; E239; R310:5, 231:5 The things to come, as well as things past and present, are of great importance to the Church, not merely to satisfy curiosity, but in order that we disciples may more fully conform to the divine mind. R1354:1 First, that we may not be overwhelmed with fear; second, that we may be co-workers together with God; and, third, in order to be fully prepared to enter new relationships and their duties and privileges. R1354:2 Seeing beyond the trials and tribulations of the present time, we see the glories that will follow the present time of suffering. OV177 Students of the greatest of all sciences, divine revelation, the Bible, are guided thereby to search for its promised "things to come"; and, as promised, they find them, and thus are permitted to anticipate history. R2369:1 Only such truth-seekers, rewarded with the knowledge of things to come and the relationship of things past and present with those yet future, ever come to see the beauty and harmony of divine truth as a system. R1354:1 However willing Paul might have been to be nothing, his duty to truth led him to reveal that to him more than all the others the Lord had revealed more of those things to come. R5941:6, 1525:3; OV6 Showing both the future and the past. R5156:6 If, as we believe, the last members of the Body of Christ are now living, "the feet of him" (Isa. 52:7), it is time that we understood passages which clearly refer to the feet. R303:6

14

John 16:14 *He shall glorify me: for he shall receive of mine, and shall shew it unto you.*

He

- The Father's holy Spirit, influence or power. E266

Shall glorify me

- By showing to the Church during this age more and more of the coming glory and glorious work of Christ, and the depth of the riches of God's plans to be fulfilled in him. R372:2

Receive of mine

- Those things written in the Scriptures. R614:2 It will be my things that will be shown unto you. R4166:4 The new teacher will not turn your minds from me to himself; but all of the teachings of the coming Comforter will be in harmony with my teachings, and to show you more fully that I am the Messiah. R372:2

15

John 16:15 *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

Are mine

- There is no conflict between us: his plan is my plan, and his way is my way. R1524:6; 372:2; E266 There was a recognized oneness of possessions clearly expressed by our Lord. The Apostle says, God hath appointed the son the "heir of all things." (Heb. 1:2) R3161:2, 4166:4

16

John 16:16 *A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*

A little while

- That which has seemed to us so long a time, is not really a long while from God's standpoint. A

thousand years with us are in his own sight as yesterday, but a watch in the night when it is passed. (Psa. 90:4) NS457:3 The entire period of his absence from the divine standpoint, as compared to eternity, would be but a little while. R4707:3 From God's standpoint only six great days of a thousand years each have elapsed since Father Adam's creation in Eden. NS457:4

Not see me

- The world saw him not after his resurrection; they did not see him ascend. R579:6

A little while

- Our Lord refers to the nearly nineteen hundred years of this Gospel age as "a little while." NS458:4

Ye shall see me

- You shall be changed from human nature to divine nature in the resurrection and see me and behold my glory. NS458:6 We shall "see him as he is" (1 John 3:2), not as he was in the flesh. NS459:1 The world will not see him thus, because it is not the divine provision that the world in its salvation shall be changed from earthly to heavenly nature. NS459:1 The seeing that is promised in the Millennial age will be the result of the opening of the blind eyes of understanding. NS459:2

20

John 16:20 *Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.*

Ye

- Not applying to the world, in the sense of embracing the whole human race. R526:3*

Weep and lament

- In one sense it meant a little while of trouble, trial and vexation to his disciples and a little while of rejoicing on the world's part. NS459:6 Those in Zion who mourn over and lament the mighty power of evil in the high places both of church and of state. R1493:6* Disciples of Jesus look at the fallen condition of the world with the same sentiments of the Master. They proportionately become more and more sensible of the sorrows of the world and of grief for the world. NS190:4 At his absence. R526:3*

Turned into joy

- As faith perceives God's "little whiles" and takes the divine standpoint, hope reigns and counts the years that remain until their full completion. NS460:3 He had been with them a little while, he would be gone from them a little while. The more they could enter into his spirit the shorter would be that little while of his absence. NS459:6 Not only in the resurrection, but even now, anticipating that resurrection in their faith, in their hope, and passing from death unto life as risen with Christ and walking in newness of life. NS460:1 Though some earthly joys, once held very dear, are sacrificed one by one, in their places come heavenly joys that far more than compensate for the loss. F678 In harmony with this, we find the Scriptures testifying that the followers of Jesus were always rejoicing, in everything giving thanks—even in trials, difficulties and persecutions. NS191:1

21

John 16:21 *A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

But as soon

- The sooner they are able to accept the situation by faith the sooner they may with joy anticipate the coming blessings. NS459:6

Delivered

- Greek, gennao. When used figuratively respecting the beginning of the work of grace, it should be rendered begotten; and whenever to the completion of the work in the resurrection, it should be rendered born. NS100:4

For joy

- The mother's joy when her pangs are over, and the child is born into the world. R303:5*

22

John 16:22 *And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

I will see you again

- I will reveal myself to you. HG374:2

Your joy

- So we, like his disciples, rejoice not merely that our Lord died as our Redeemer, but that he rose again from the dead, that he reveals himself at the end of the age and is spiritually present through the age. HG374:2 As when he went away, he lifted up his hands and blessed them; so, when he comes again, it is that their joy may be full. B154 It causes no surprise to know that the saints will be "joyful in glory," but it may strike some as peculiar that the condition of imperfection in which we groan should be a condition in which joy prevails with us. R2231:6 This joy is a foretaste of the blessings to come, and earnest of our inheritance, inspired by confidence in him whom we have believed, that he is both able and willing to perfect the work that he has begun. R2232:1

23

John 16:23 *And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

Ask me nothing

- Not that Jesus should be no longer recognized in prayer, but that the time was coming when, with the same freedom and confidence they had in approaching him, they could approach the Father direct, in his name. R1580:6

The Father

- While accepting homage, reverence, as the Son of God, he taught his disciples to make their petitions to the Father. E74 The world may not call God Father, but we "have received the spirit of adoption whereby we cry Abba, Father." (Rom. 8:15) R520:6

In my name

- Meaning more than merely by his authority. It means that the petitioner must realize his own unworthiness to be received at the throne, and therefore he presents it in the merit of Christ, his Redeemer. R1410:4 This excludes Jews, Mohammedans, the heathen, all who have not a knowledge of Christ and a faith in him as the Redeemer. R2252:3

24

John 16:24 *Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*

Ask

- Ask in my name. R2205:5 Not that we should pray for a Pentecostal blessing, but that we should ask for the spirit of the truth, of a sound mind, for the wisdom which comes from above. R5202:4 Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. R5836:1, 2005:5

That your joy

- "In thy presence is fullness of joy." (Psa. 16:11) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. F679 The cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God, is the Christian's secret of a happy life. R2031:5

May be full

- There is a special blessing to those who look for a fulfillment of our Lord's promise. R5202:3

27

John 16:27 *For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.*

The Father himself

- Thus new creatures need no mediator between them and the Father. R4516:5; 3916:1 There is no need of a mediator between the Father who loves his children and children who love their Father. SM720; NS356:4 The very presence of Christ in the glory of his enduring priesthood is the only appeal that is necessary on our behalf: for Jehovah himself loveth us. R1829:5 Puny indeed is the arm of flesh that is raised against the saints in defiance of the Almighty. The supreme Judge of the supreme court has acquitted, once forever, all that are in Christ. R1141:4 When we come to really know the God of the Bible we find him the very personification of love. (1 John 4:8) NS524:4

Loveth you

- A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his heavenly Father the perfection of every grace. R1914:3 The Father's love for them was phileo, duty love. He could not love them for themselves but exercised a duty-love toward them merely because they had attained a duty-love toward Christ and had become his friends. R2807:3 First, God loves the world. Second, in a much higher sense, he loves those who have accepted Christ as Redeemer and have consecrated themselves to him. This love can be lost, in part, or, eventually wholly. R3033:6, 5724:6; CR461 God loves the world with a broad, sympathetic love; but he has a special love for his true Church, those who have consecrated themselves fully to him during this Gospel age. OV423; R5276:1 Jesus is preeminently beloved of the Father; and the Bride class, the Church, are to be the members of Christ, their Head—members of the Beloved. R5694:5 We can readily see why our Lord Jesus was greatly beloved, for he expressed and fully manifested the Father's love. But it astounds us to know that the same love is exercised by the Father toward us! R5082:6, 5724:6 Not because of our character likeness, but because we have his Spirit. CR323 For such as have the evidence that they are sons of God, taught of God. NS507:5 While the realization of the Father's care for our interests is humiliating, in that it forces conviction of our weakness, yet, it is refreshing and inspiring in that it proves our Father's love for us. R5117:5 No matter how fiercely the storms of life may assail us, we must never let go of our anchor and allow ourselves to drift, but always remember such promises as these. R4817:6; 3331:2 To many it must seem as though the Lord were asleep, to many as though he were heedless or careless of his own; but the Lord knoweth the end from the beginning and will yet make the wrath of man to praise him. NS662:1 But only as we are able to realize an obedient faith are we able to apply these gracious promises to ourselves, or to rest therein. R3944:5 As we read the loving words of counsel, encouragement and warning, and the fervent prayer of our Lord for these disciples, whom he was about to leave in the world, we are constrained to say, Behold how he loved them! R847:3* Seeing the philosophy of why God cut off fellowship for a moment from his Son should fill us with appreciation for the privilege of returning to the Father's fellowship and love. R4173:2 Illustrated by the peculiar love Jacob had for Joseph. R3971:3

Ye have loved me

- Greek, phileo, duty love; the highest form of love the disciples as a whole could as yet appreciate, not yet having received the holy Spirit and its agape, or highest disinterested love and its character. R2807:3

32

John 16:32 *Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.*

Shall be scattered

- Specially true in the Harvest when the sickle of truth is doing its work of separation: not only wheat from tares, but the ripe wheat is also to be separated from the unripe. R1069:3*

I am not alone

- In his last moments, treated exactly like the sinner whose ransom he was giving, mental communion with the Father was interrupted; and he felt for the moment alone, separated from the Father, cut off and condemned. R960:1

33

John 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

Ye might have peace

- In your hearts. R1652:3, 4818:4 Do any of the faithful in tribulation for Christ's sake yet lack the peace? It is because you lack faith to lay hold of the promises. R347:6 If you have peace without the suffering, while all men speak well of you, beware! That is the peace of a sleep in which one dreams that he is filled, and awakes to find himself empty. R348:1

In the world

- But "in me ye shall have peace," not peace outwardly, but the peace of God abounding in the heart, enabling one to endure the trials joyfully. R4818:4

Ye shall have tribulation

- We may have both tribulation and the peace at the same time. R347:6 Charmed with the prospects, these are not daunted by the trials and difficulties of the way. HG652:3 Sufferings in the present time, for the truth's sake, are part of our wages. All who think they are running for the prize should look for these wages as a proof that they are so running. R347:3, 4730:3 Because "the darkness hateth the light." Because we are being more and more transformed, hence we do not find the satisfaction in the world that we otherwise would and that others find. R4761:2 There is no suggestion that we can escape similar tribulation. Indeed, if we escape the sufferings of Christ, we will be denied a share in his coming glories. R4417:4 There is no other way to enter the kingdom than by self-sacrifice, mortifying the flesh. In proportion as the new creature grows, the old creature perishes, until the sacrifice is completed in death. R5118:2 If you do not suffer you have good cause for fear that you are not living up to your covenant, that you are not confessing him and his Word before men by word or act as you should do. R347:5 Do you have any tribulation? Make sure it does not arise from natural causes. R347:2 Do you experience little or no sufferings of Christ now? Do you begin to count the time of suffering over? That is a serious mistake. It is one of the devices of the Adversary to put to sleep the saints of God. R347:3 There was no deception in the Apostle's preaching in Derbe (Acts 14), no teaching that they would prosper in business interests by becoming disciples or that Christianity would lead to wealthy and refined social circles. R4369:6 Contrasted, under Satan's reign, with "I have seen the wicked in great power, and spreading himself like a green bay tree." (Psa. 37:35) R492:3

Be of good cheer

- Do not allow these tribulations to make you discouraged. The glories far outweigh any sacrifices you may endure. Think of the joys and honors and privileges which will be yours if you are faithful to the end. R4761:4 The Lord is represented as a refiner of silver, watching his children in the fire, and thus he will purify the sons of Levi. (Mal. 3:3) These trials are often severe, but they have their attending joys. R199:4* He knew the imperfection of these disciples; he knew how they would all shortly forsake him through fear, and leave him alone to suffer and die; and yet he loved them, and declared that his Father also loved them. R847:3*

I have overcome

- And Paul adds, "In that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18) R2073:5* And is able to succor us in temptation's hour, and will do so if we

but abide in his love and seek his protection. R4417:4, 4761:4, 2124:4* Having overcome, he has long since entered into his glory; and it is the Father's good pleasure to permit those to share that glory with him who, when tried and proved, shall not be found wanting. R2124:4* His perfection is imputed to us through faith. And now this is the victory that overcometh the world, even our faith. (1 John 5:4) R847:6* When our Lord Jesus was at Jordan he was an overcomer. Yet, while an overcomer at the moment of his consecration, he did not win the prize of the divine nature until the end of his race-course. R5082:1 The difficulties of this way are to act as a separating principle to sanctify and refine a "peculiar people" (1 Pet. 2:9) to be "heirs of God and joint-heirs with Jesus Christ." (Rom. 8:17) A214 As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. R4817:3 The Lord, our great Deliverer, is on our part. We have laid hold upon one who is mighty to save; yea, more, he has laid hold upon us. Neither will he let us go so long as our hearts are loyal to him. R4100:5 Remember that I am the Captain of your salvation. I have gone before you; remember my degradation before obtaining a share in this Kingdom. R4761:4 As surely as God's hand upheld the Head, our Lord Jesus, so surely will he bear up the feet. R1801:6

John 17

1

John 17:1 *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

These words

- All four evangelists heard this discourse, but it was left to John to describe it. R1047:1*

Spake Jesus

- Evidently a public prayer, or it could not have been recorded. R2023:3 By example commending praying in the church, and even calling attention to the propriety of praying in such a tone and voice as could be understood by others present. R3640:3, 2251:6 Our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." (1 Thes. 5:17) R3551:2 Proportionately as we grow in his character-likeness we will similarly pray without ceasing and in everything give thanks. R3551:2 Our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret. R3551:2

And said

- A lengthy example of what the prayer might have contained had it been uttered by a nominal Christian believer today. R3551:5

May glorify thee

- The Son's anxiety to glorify the Father is most marked when, realizing he was approaching his dying agony, he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour? Father glorify thy name." (John 12:27,28) R3161:3 May God, now in the end of the age, glorify his dear Son, our Lord, and with him his elect, to the end that his own holy name may be glorified. R4120:3*

2

John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Give eternal life

- Lasting life. R1235:1 It is the divine nature which our Lord has that he has been privileged to give to his followers. R4155:1 The heavenly Father is declared to be the Life-giver to all who attain spiritual conditions. Jesus, more particularly on his own account, will give eternal life to the world during the

Millennial age. R3154:3 The context does not particularly state that the elect Church only is referred to. Rather, the fourth verse indicates that the world is here referred to. R3154:2 Though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it—to those who by patient continuance in well-doing seek for glory, honor and immortality. (Rom. 2:7) R279:3, 142:5

Thou hast given him

- To those whose God's truth and providence have the effect of drawing to Christ and to righteousness —to those whom the Father approves. R1235:1

3

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

This is life eternal

- This will lead to endless life. R1053:4* To gain everlasting life we must become the Lord's "sheep" and follow the voice, the instructions, of the Shepherd. R1878:4 Only those who have the mind of God will be granted eternal life—whether of the Church now or of the world in the next age. R5686:3 Continuing to grow in knowledge and love and devotedness to God, be accepted as co-workers and co-heirs with Christ. R1128:4

That they

- Not every one, but only the special class referred to in verse 2, mentioned in contrast with "all flesh." R1234:6

Might know thee

- To know the Lord signifies that one has passed from death unto life, is in relationship with the Father and has eternal life. NS167:1 The word "know" has the thought of appreciate or understand. R1234:6 To know God means to have intimate acquaintance with him, to be like him in character, to be able to view matters as he views them. R5686:3, 5277:1, 5118:5, 2137:4 There is a peace that comes from an acquaintance with God. NS524:3 More than knowing something of his plan and character. It means personal acquaintance and intelligent appreciation of his character. This requires partaking of his spirit—of holiness and of love. R4837:1, 2202:3; SM448 If a workman is known by his product, so the Master Workman must be known by his finished work. NS763:6 Only such as attain to this knowledge may have eternal life. NS809:4 All who will be fit for the Kingdom may be expected to have considerable clearness of understanding respecting divine things. NS745:5 No one can be so in harmony with God as to be fit for eternal life, except as he has attained a correct knowledge of God. NS763:4 How shall we know God? By study of his character. This knowledge at the present time is a secret knowledge—a "hidden mystery." HG447:2 Know his goodness, love, power and justice; knowing of God's character as revealed by Christ. R1128:4 Let us begin to know our Creator, for such knowledge is a step towards love for him and hence toward life eternal for ourselves. NS645:4 God himself is the very personification of those glorious elements of character which he demands we shall emulate, copy, pattern after. HG434:5 This is the knowledge that does not puff up, the wisdom that cometh down from above. The beginning of this wisdom is indeed the reverence of the Lord. R1919:6 The fear or reverence of God is our first knowledge. If rightly exercised, the Lord will reveal himself more and more. The reverence of the Lord is the beginning of wisdom, but is not the end of it. R3862:1 It is the knowledge of the Lord that is to fill the whole earth ocean-deep—not the knowledge of mankind, not the knowledge of sin, not human philosophy. HG434:4 A distinction should be recognized between a full knowledge of the truth and a full knowledge of God. The first must in due time come to all; the latter, that deep and full appreciation of God's character, is possible only to the consecrated. R1235:4 The wealth of our relationship to the "Great Shepherd" and his Son increases in our appreciation in proportion as we grow in knowledge. R4279:2 Such knowledge is not obtained instantaneously, but is the result of growth in grace. We grow in grace as we grow in knowledge, and we grow in knowledge as we grow in grace—the two keeping pace, as our feet in

walking. R2895:5 The more obedient we are as children, the more intimate is our acquaintance with him. R5118:5 Their intimate acquaintance with God will be one of the evidences that they are the friends of God to whom he has promised lasting life. R1235:1 It is only as we realize something of the greatness and perfection of the divine character that we are properly able to estimate our own littleness and imperfection. R2137:4 Those convinced of his mercy, and yet always fearful, do not know him. They think of him as moved by like passions with themselves, more or less depraved, more or less controlled by animosity. R2895:5 There is a difference between knowing about God and knowing God. R3550:3; NS763:4, 809:5 God is not pleased to reveal himself to any except those who have his Spirit; therefore the very highest ambition any of us could have would be that we might know him—know more of his wonderful love and peace—because this draws us nearer to him. R5276:4 If eternal life consists in the knowledge of God and of Jesus Christ, then how can there be a trial for eternal life where Christ is not known? R1082:1*; NS643:6 This being so, not many have yet eternal life, for only a few know God, a "little flock." (Luke 12:32) CR489; NS167:1, 643:6, 809:4 God's plan is one both of revelation and salvation. He reveals himself as a means of eternal life to man. R21:1* Is it not reasonable that a God who is love and no respecter of persons, and a kind and loving father, should provide for the education of every individual who ever came into the world? R33:3* The majority of worshipers of all various sects worship, partly under the impulse of fear, but without particular knowledge of whom they worship and without any particular desire to become acquainted with Jehovah. SM79 Not only the world perishes because of a lack of true knowledge of the Creator, but many of God's people are similarly hindered. "My people are destroyed for lack of knowledge." (Hos. 4:6) NS645:5 Only those of a contrite heart may now see, now understand, the real character of God, his real purposes toward man. OV230; NS588:2

And Jesus Christ

- To know God we must know his Son. He is the word, the mouth-piece or declaration of the Father. And as Christ reveals the Father, the written Word reveals him. R493:2* Through whom they may come to a knowledge of the Father. R3848:4 Even in the flesh he was "God manifest." (1Tim. 3:16) From his character in its perfection we get our earliest and truest idea of God. R82:6* Jesus Christ is most emphatically the way of God's approach to us, the channel through which light and salvation flow within our reach—"the way, the truth and the life." (John 14:6) R21:1*

Whom thou hast sent

- On so important a question as the equality of the Father and the Son, we must not rely upon any man's testimony except that of the inspired writers of the Scriptures. R5747:6

4

John 17:4 *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

I have finished

- The substitute, the corresponding price for the life of Adam and all who lost life through him was paid. The other side of the great work of atonement yet remains—the converting of the world to God. R931:5

The work

- The Sin-bearer's larger work in blessing all the families of the earth. R3154:2

5

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

Glorify thou me

- Our Lord does not deprecate looking at the prize. Not that we have a right to insist that our efforts be rewarded, but we should think of the blessing which God has promised as "exceeding great and precious." (2Pet. 1:4) R5082:3 He did the Father's will without any thought of compensation

connected with it. So with us. R5066:4 This prayer is more than answered in his present exaltation to the highest form of spirit being, the divine nature. A203; R627:1

With the glory

- The glory of our blessed Lord is of the same kind as that of the Most High himself—not merely first in executive authority, but first in executive power also, to accomplish the divine purpose. R1283:4* How rich he was in honor and glory. "He who was rich, for our sakes became poor, that we through his poverty might become rich." (2 Cor. 8:9) E87 To know the Father's plan and his privilege of cooperation in its execution was to appreciate it and joyfully engage therein. Willingly he laid aside the glory of the higher nature which he had had. HG292:5

Which I had

- Not signifying that he had no knowledge of his prospective share in the divine nature. He had the assurance of the Scriptures. (Isa. 52:13, 53:12; Psa. 110:4) R5066:1 He knew of the Father's proposed exaltation of him as a reward, but he did not mention this. NS813:4 To assume that Jesus is a fleshly being in heaven, bearing wounds and scars, is to suppose that the Father never really exalted him to the glory which he had with God before the world was. R5416:2 In his humility, he asked no higher glory. R5748:2, 5066:4, 5025:5 With characteristic modesty, he did not refer to the great glory promised him and expected, but to be restored to his previous station, as though he esteemed it honor enough to be the Father's agent. F65; OV354; NS439:1, 813:5 He asked no more. But God, who is rich in mercy and rich in his rewards, would not be content to give back to the Redeemer merely the blessings he had previously enjoyed and laid aside to be our Savior. SM787 The purpose of his coming into the world was not a selfish one. While the Savior is now exalted to a position much higher than his previous one, it was not with the desire for exaltation that he came. R5375:5 By induction he told of a pre-human existence. If he had no previous existence, if he had not a special birth, how could we understand these words except as deceptive? R5767:5, 5157:1, 4964:2, 4804:2, 1682:5, 1673:3, 1161:5, 1125:5; OV328; Q371:4 The Son of God experienced existence in three different natures—first, a very high order of spirit nature; secondly, the human nature; and thirdly, the divine nature. R1263:2*, 626:6 The Logos could be transferred to a lower condition, the human, and yet could preserve a good recollection of his previous experiences, and did so. R2477:5, 1916:5 Because the two natures are separate and distinct, and yet the one a likeness of the other, therefore the same mental faculties (memory, et.) being common to both, Jesus could realize his former glory. A203 In bringing our Lord Jesus into his earthly condition, God stamped or impressed upon his brain the knowledge or recollection of his pre-human condition. Q364:3 My surmise is that when our Lord was begotten of the holy Spirit and the higher things were opened to him, that in some manner it gave him memory and recollection of the spirit things. Q371:4 Temptations did not overcome Jesus, as they did the perfect man Adam, because of the fullness of Jesus' consecration which was the result of his intimate knowledge of the Father and his unbounded confidence in him. HG292:6 Our Lord's present condition is the heavenly, the spirit condition, not only as high a condition as before he came into the world, but still higher. R5269:1 Different than the theory of incarnation. Our Lord left the glory which he had with the Father and was found in fashion as a man. R5064:3 Christ did not die twice. His becoming a man was not by laying down, as in death, his preexistent life. He gave up the glory, and afterward prayed, "Glorify thou me with the glory which I had with thee before the world was." R77:5* Without dying, our Master underwent a change of nature. R4098:2

With thee

- Our Lord was not originally created in the way the angels were; for he was the direct creation of the Father, whereas the angels were the indirect creation of God, through the Son. R5748:2

Before the world was

- A long way back into the past. But Jesus goes further. He tells us that not only "the world was made by him," but "without him was not anything made that has been made." (John 1:3) R1063:4*

6

John 17:6 *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

The men

- The apostles. F213; R1521:6

Thine they were

- The disciples were true, God-fearing, consecrated men before they came to Jesus. Had they not had the spirit of consecration, they never would have left their affairs to join with John in his ministry. R4117:2

8

John 17:8 *For I have given unto them the words which thou gavest me; and they have received them , and have known surely that I came out from thee, and they have believed that thou didst send me.*

The words

- The doctrine. F213; R1522:1

Which thou gavest me

- If we, as our Head, "are led by the Spirit of God" even unto death, we also become "the sons of God" who will also "work in us to will and to do of his good pleasure." (Rom. 8:14; Phil. 2:13) R418:4, 164:6

9

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

I pray for them

- For those who had received God's word, and whom he called his friends, specially and affectionately loved. R1254:4 So far from being concerned wholly with himself and his approaching crucifixion, he was specially thinking of and praying for his disciples. R3551:1 The ones he evidently prayed for were the eleven apostles, but the context shows that this prayer includes his faithful followers all the way down the age. R5358:2, 5319:3; SM75 These words were uttered by our Lord on the night of his betrayal, supposedly while on the way from the "upper room," where the Memorial was observed, to the Garden of Gethsemane. R5358:2, 5319:3, 4707:2, 3554:1, 3365:4 After the Last Supper, about midnight, before Jesus and the eleven passed outside the gate of Jerusalem and crossed the little brook called Cedron. R2467:1 Because they would be his special representatives in the world. His prayer included also all of the 500 brethren who up to that time had believed on him with sincere hearts. R3551:5; NS75:2 He prayed not for the world because the world's time for trial for life eternal had not yet come; he prayed for the Church, because its time of trial had already begun, therefore it needed the divine grace. R3915:1 In due time our Lord will pray for the world, and he will be heard. "Ask of me; and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:7-9) SM666

Not for the world

- For sinners. QB815:2; NS675:6 His prayer was not on behalf of the world, but on behalf of his disciples and those who would believe through their word. His prayer for the whole Church was that the world might afterward have the opportunity to believe, in the times of restitution. HG336:6 He was about to die for the world; but he did not pray for the world because the salvation of the world was not yet due in God's plan. R5725:4; CR474 Not a contradiction of the Apostle's declaration to pray for earthly rulers (1 Tim. 2:1-4), but should rather be interpreted to mean, I am not now praying for the world. R3600:4 In none of Jesus' prayers did he ever pray for Caesar, or Pilate, or Herod; nor did he make any special effort to reach these with the gospel message. R798:6 Similarly our prayers

and appeals do not need to be put forth on behalf of the world in general, but in the interest of those who have the ear to hear and the heart to respond to the heavenly calling. NS644:1, 675:6 It is not the divine plan to save people by praying for them, but, as the Apostle declared, It pleased God that through the preaching of the cross of Christ believers should be saved. (1Cor. 1:21) NS675:6 He did not come, at his first advent, to save the world; for he was sent only to those under the Law. HG16:2 Because the Lord's time for dealing with the world had not yet come—would not come until after the selection of the Church. R3551:5; CR21; SM163 Those who are doing slum work have the thought in mind that God is dealing with mankind in general now. The Lord is not now dealing with the world, but only with the household of faith. SM637 The work of the present age is not the world's conversion, but the selecting of his "Body," "his Bride." R961:3 The ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit, for it still "lies in the wicked one." (1 John 5:19) R4832:2, 3998:4; CR490; SM665 Not until first he shall have finished dealing with his own servants at his second coming will the glorious Messiah begin to deal with the world, and especially with his enemies. R5493:3, 5054:5 The very next day after he offered this prayer, he died for all the world—"he tasted death for every man." (Heb. 2:9) CR490; SM665 Since he knew that it would be more than eighteen hundred years before that due time would come, he could not with propriety pray for something so far in the future. SM665

10

John 17:10 *And all mine are thine, and thine are mine; and I am glorified in them.*

Thine are mine

- Christ could say this as the Father's representative. Though the natural seed belonged to God, yet of Christ it is said: "He came to his own and his own received him not." (John 1:11) He came as Bridegroom and was rejected. R51:5

In them

- Our Lord does not selfishly grasp all the glory. On the contrary, he marks the progress of his body-members as they develop in character-likeness to himself and would have them all bound up together in the Father's love. R5213:4

11

John 17:11 *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are .*

May be one

- Not a oneness of person, but a oneness of heart, of mind, of purpose. R2781:4, 5725:4; CR249; OV114; SM493 It is a oneness which results from having the same mind or spirit; it is the same oneness that should exist between a heart union of man and wife: they twain are one. R369:5 Christ is not disappointed that the outward organizations are not united. The real Church is composed of believers who are at one with the Father and the Son and with each other. R2538:5; OV122 How can the Church remain one in the midst of the conflicting voices and influences that will arise? (Article proceeds to answer this question in depth.) R1828:6 Christ's followers, when united to him, will be given immortality—being made one with him in the same sense that the Father and the Son are one. Thus will their lives harmonize and blend, yet the Father will be greater than all. R715:4* Would not the union of heart bind all those freed from Babylon? Would not the union of head under the guide of the spirit of truth soon be perfect? Would not the union of labor be a natural accomplishment? R694:2 We belong to no earthly organization, only to that heavenly organization. All the saints belonged to our church organization. There is no other recognized by the Lord. Any earthly organization which interferes with this union of saints is contrary to the Lord's will. R584:3 The fact that men today argue that division, sectarianism, is an advantage, and to the advancement of the truth, is the equivalent of the thing framed saying to God, "Thou hast no understanding." (Isa. 29:16)

CR111

As we are

- Not one in person, but one in harmony, because he did not his own will, but the will of the Father. OV114; R5358:3, 714:6*; SM493 "The man Christ Jesus" was the perfect representation of the heavenly Father, so that he who saw the Son (who was the express image of the Father's person) saw the Father also. R2781:4 As our heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true Church will need no such bondage to make them one in spirit or in doctrine. R4878:5 A oneness already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective, and its full accomplishment is our ideal goal. R3160:3 He and his Father are one, even as he and his Church are one. R1278:3 He could thus be called "Immanuel"—"God with us." (Matt. 1:23) R9:2* Practically, if not as theologians teach, Christ's words are true: "I and my Father are one"—one in purpose and in work. R9:2*

12

John 17:12 *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

I kept them

- So long as our Lord lived, the Adversary, Satan, found no opportunity for sowing the seeds of error amongst the seeds of truth. R2276:5 Our Lord mentions himself as a comforter (John 14:16), and at the close of his ministry, says to his faithful ones, "I will not leave you comfortless"—orphans, bereaved of a caretaker. (John 14:18) R3434:3

Son of perdition

- Jesus was to be the judge. He said that it would have been better for that man if he had never been born. (Matt. 26:24) This would not be true if Judas were to have an opportunity during the Millennial age. R5683:3, 4909:3, 4906:6, 1800:6 Should Judas be granted eternal life under any circumstances or after any experience, his birth could not be considered a disadvantage to himself. R1962:6 Son of destruction. This would tend to prove that Judas' case was a hopeless one. But we find that Jesus applies just as strong names to the scribes and Pharisees. R2283:3* Judas was a minister of Christ before he became revealed as the "son of perdition." He was not an infidel, denying Christ, but an apostle confessing Christ to the very end. This is not atheism, but hypocrisy. R639:2* Strong evidence of the wilful intention which marked Judas' crime. R4906:6, 1962:5, 1800:6 Implying that Judas had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his deliberate sin against such light and knowledge meant the second death. R4907:3 Whose place was subsequently filled, through the Lord's appointment, by the Apostle Paul. (Rom. 1:1) R2657:5

14

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

Thy word

- His teachings were of things he had already learned of the Father. E50

Hath hated them

- The blessings of the Lord upon his faithful ones more than compensate for the losses of earthly friendships and wealth and fame, securable to them by their natural talents in other directions. NS104:2

Not of the world

- The Church, consecrated believers, have escaped the condemnation which is still on the world. (2 Pet. 1:4; Rom. 8:1-4) SM665 The sons of God are not of the world, but chosen and separated from the world by the divine call and spirit-begetting. R5760:5, 4515:5, 4495:4 Therefore the world disrespects us, and offers us no places of public influence. R2695:5 Faithfulness to the Lord and to

his Word and adherence to all the principles of righteousness are sure to bring the Lord's people more or less into a condition of separateness from the world. NS104:1

15

John 17:15 *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

Shouldest take them

- In harmony with this prayer, he has not during the age separated his people from the world, merely separating them so far as the heart is concerned. R3552:1

Out of the world

- We are to be in it, not as citizens, but as aliens—but law-abiding aliens, rendering unto Caesar the things that are Caesar's, and unto God the things that are God's. (Matt. 22:21) R2002:4, 424:3 A wiser course than a man of wealth abandoning his superior opportunities to distribute his wealth to others and work as a day laborer. HG552:1

From the evil

- The evil that is in the world. HG552:2 Out of sympathy with it. The same is true today, and that these in the world but not of it are now, in the Harvest time, being called out of Babylon. R3552:2 The Psalmist (119:9) shows that the only way for a young man to keep his course of life clean is to take heed thereto according to the Word of the Lord. R2146:3*

16

John 17:16 *They are not of the world, even as I am not of the world.*

They

- The exception, the very small minority, the Church. R2550:2

Not of the world

- The prayer points out two things: how the Lord's followers will be kept—by the power of the truth in their hearts; and, secondly, why—because they are not of the world. R3552:3; SM391 Therefore all our experiences must be regarded as Christian, for correction in righteousness and for educational purposes. R5117:6 It is because these are justified, reckonedly free from Adamic guilt, through the blood of Christ, that they are in any sense of the word like our Lord Jesus, on a similar footing of divine favor and separateness from the world. E109 Let us not be ashamed of the name "saints," if it present before our minds saintship, holiness, separation from the world. It will help us the better to live separate from the world. R2987:5 Those who fully consecrate their lives are counted as separate and distinct from the world. OV377 The Church must not resist the powers that be except in matters of conscience. God's army is now being marshalled and his Church should stand aloof from both the governments that be and their opposers. R362:5, 3607:5 The Lord's people occupy largely the position of spectators in respect to the course of this world—its policies, politics, conquests, its frantic efforts to carry out its selfish projects. R5706:2 Therefore their participation in elections is to cast their vote for Jesus. NS263:3 The world does not understand us—they do not know that we belong to a different kingdom; but we understand them. R5461:2 The losing of the clear line of distinction between the Church and the world has been a serious injury to true Christianity. R3551:3 The world does not approve the followers of our Lord because the darkness hateth the light, because the standard of the Royal Priesthood is higher than the standard of mankind in general. F133 A point very generally overlooked by professed Christians, who seem to think they should be part and parcel of the world and sharers in its aims, ambitions and self-imposed responsibilities—political, social and military. R2002:2 The promises for the world in general have no reference to the class being chosen out of the world during this Gospel age. The promises to these are all spiritual. They are called with a heavenly calling. R5575:1 It is along this line that many in the nominal churches justify themselves in respect to the worldly forms and customs introduced—fairs, theatricals, games, etc. Footstep

followers of Jesus must reject any such compromise with the world. R3719:5 Therefore the Church is not included in the term "men" in 1 Tim. 2:5—"one Mediator between God and men." R4341:2 This distinction between the Church and the world is marked in the picture of the two animals offered on Israel's Day of Atonement. R4340:2 The Church class were of the world until they got out of it through Christ. As Noah and his family were saved from death by coming into the ark in obedience to God, so the Church of Christ are saved from Adamic death by obedience to God. SM341 Though they are not of the world, but separated from it, they are not to forget that this separation is not to cultivate in them a pride of aristocracy, but for the purpose of blessing the world. R2099:3 The salvation and reconciling of the Church is one thing, and the salvation and reconciling of the world is quite another thing. These are two different salvations. NS822:1 Because we of the Gospel Church "are not of the world," we are an exception to the rule. R1043:5* The Church, selected from the world during this Gospel age, is not reckoned as a part of the world. This Gospel age has not been the world's day of trial or judgment, but the Church's only. R408:6

I am not of the world

- God never approved calling the kingdoms of the world by the name of Christ. Deceived by the church nominal, these nations are sailing under false colors, claiming to be what they are not. A269 Although the merit of Christ's sacrifice is ultimately to be applied for the cancellation of "the sins of the whole world," he did not in any sense or degree lay down his life in serving the world. R4492:3

17

John 17:17 *Sanctify them through thy truth: thy word is truth.*

Sanctify them

- The sanctification of the heart and the life produced by the truth. NS168:6; R4690:6 Sanctification does not mean perfection in every thought, word and act of life. It does mean perfection of intention. NS169:1 The end of this sanctification would be unity of heart, of mind, of purpose—very different indeed from the unity of the "Dark Ages," or of the unity of federation now proposed. NS375:6 With the under-priests the Father deals directly, yet through their Advocate. Their call is of God. (1 Pet. 2:9) Their justification is by the Father. (Rom. 8:33) Their sanctification is of God. (1Thes. 5:23) R4528:6 The word sanctify has the significance of "set apart, made holy." There are two parts to this work. The first we do, we set ourselves apart; the second comes gradually, a deeper setting apart, done by God. R5319:3; CR437 Sanctification is of two parts—first a consecration, and second, the performance of that consecration in our daily life. R374:6 Sanctification has not only two parts, namely, man's part of entire consecration, and God's part of entire acceptance, but it has additionally an element of progression. F133 There is a sanctifying that takes place before the real sanctifying begins. The Lord said to the people of Israel, "Sanctify yourselves and I will sanctify you." (Lev. 20:7,8) R5320:1, 200:2 Sanctifying is a gradual work, lasting throughout the Christian's life. R5320:6 The Lord's people are to be more and more sanctified through the truth. The word sanctify conveys the thought of making saintly, holy. Every day of our lives should make us more sanctified—more fit for God's service in the future. R5321:1 All thus sanctified are reckoned new creatures in Christ, and are addressed as "them that are sanctified in Christ." (1 Cor. 1:2) R375:1, E243 Separate them from the evil. R2146:3* The only sanctification recognized in Scripture is a sanctification of the spirit (mind) through the belief of the truth. R377:4, 4690:6, 5507:1 A sanctified Church is composed of sanctified individuals, who are not called for their own sakes alone, but for a glorious purpose in God's plan; and sanctified, not because of their own merit, but because of their relationship to Christ. R69:2* Seek to produce in others what you yourself have enjoyed of the sanctification which is of the truth and which affects and influences all the affairs of life. NS171:4 While we should not pray for the conversion of our families, neighbors and friends because the Lord chooses the Bride, we may tell them the good tidings and thus bring to bear upon them the sanctifying power of the truth. NS676:2

Through thy truth

- Greek, en, with the primary significance of "in," but also used to signify "through," "by," "with" and "under." R826:3 "In truth"—see Diaglott, Revised Version and Rotherham. R444:4* The only way to possess the full harmony and union of the spirit is by possessing a knowledge of the truth. R694:1 The channel of sanctification. R5320:4 Fear may bring torments, but only the truth can sanctify and happify. NS620:2 To be forearmed with the truth is to be safeguarded against error. To be ignorant of the truth is to fall a prey to the error. NS862:3 While the spirit of the truth is to be sought, and not merely its letter, yet the careful study of the letter of God's word is needful, together with an honesty of heart that delights to know and do the will of God. HG328:4 God gives us in his Word counsel and admonition. As these enter our heart and impress themselves upon us, we are constrained to work out in ourselves the peaceable fruits of righteousness and holiness. R5877:4 The Spirit applies to our reason, and uses the Word of God as its agent. R200:4 How evident it is that God's people need more and more rely upon their Father's Word, and not upon feelings and impressions and "voices" which generally, if not always, deceive. HG328:4 The truth has a sanctifying power in the heart because it fills the longings of the heart. Our hearts need not only to be cleansed, through justification; but also to be filled with the Lord himself. R3552:5 Our hearts were filled at the beginning, but the capacity of our hearts was small. As they grow, as they enlarge, the sanctification must keep pace. F133 All of us should be studious to obey the truth, remembering the other statement of the Scriptures, "He that loveth or maketh a lie" is not of the Lord. (Rev. 21:27) HG119:6 The message of God received by faith is accepted to be the truth, to be true knowledge, and wherever it goes there must be a sanctifying, separating power. NS505:5 Let us not fall into the error of some, of presuming that the sanctifying work can go on better without the truth than with it. R1628:5; SM292; NS862:4 Error never sanctifies, but is always injurious. OV295; NS125:1, 440:1 For example, the error of death-bed repentance removes the incentive to become saintly. NS575:4 The general endeavor seems to produce sanctification by fear, superstition, etc., but this is a failure. NS168:6 In contrast to sanctification, the net result of the horrible doctrine of eternal torment is the vilification, misrepresentation and nullification of the power of God's Word. NS409:1 Truth is the mirror in which we behold—recognize—understand God, and we are sanctified through it. R493:5* It is nowhere said that he was sanctified by the word of the prophets. For sanctifying power, Jesus pointed us forward to the truths to be revealed by the Spirit through the apostles. R442:4 Isaiah compares this sanctifying and life-giving draught to water, exhilarating wine and nourishing milk. (Isa. 55:1-13) R1363:3 Pictured by the laver in the Tabernacle. As water cleanses the natural, so truth cleanses the spiritual. As water is the life of the natural, so the truth of God develops the life spiritual. R117:5*

Thy word

- The source of all true knowledge. (Prov. 2:6; John 6:45) R3550:3 The Word of God is the treasure-house of our Father, in which he has stored truth to sanctify the Church in every age. R200:5 We cannot be sanctified without the Word of God. Nothing else can take its place. SM362 Let us all be students of the Bible, and let us be honest and loyal, not handling the Word of God deceitfully. OV399 The mistake of some people is to suppose that to have a Bible in their possession is to have the truth in their possession. The Bible is not the truth; it is merely the expression of the truth. The truth is the spirit of the word—its meaning, its intention, its real essence. NS169:4 It is not the truth of geometry or trigonometry or geology or astronomy or any other science that we are to be diligent to study and be grounded and built up in, but God's Word. R5558:5, 5320:1; NS169:2 Not truth in general, along different lines, but rather that they should have knowledge of the divine plan and purposes. R5319:6 The teachings of all the Lord's representatives should be along this same line—not human speculations and philosophies, but the Word of God. R3726:6 Our Lord prayed that the work of divine instruction might go on in them, as it is written: "They shall all be taught of God." (John 6:45) R5319:6 The strongest and most faithful Christians in every period of the world's history have been those who loved and reverenced the Bible, and who went to it when they desired counsel

from the Most High. R2240:6 No contradiction of other Scriptural statements which say that we are sanctified by Christ, or by the holy Spirit. E243; Q124:3 The sanctification of the Church is accomplished by the Spirit of the Truth, imparted to the consecrated ones through the Word of God which he provided for this very purpose. E243 Our Lord Jesus is the one who applies the truth to the Church, which is his Body. This application of the truth—teaching us and leading us in the right way—is his way of sanctifying. Q124:2 The divine Spirit is the sanctifier, and the Word of Truth is the instrument. R197:3* God has so much more to tell us than we have to tell him. Let him speak much and long and often through his Word. R597:6*, 317:1*

Is truth

- The Word of God is the only real authority of divine truth. Neither the Church collectively, nor church councils, nor individual members of it, except for the twelve, are any authorities. R1584:5

18

John 17:18 *As thou hast sent me into the world, even so have I also sent them into the world.*

I also sent them

- Of course the apostles were specially sent, but all the Lord's followers are sent in a sense. We are not sent until we are separated from the world. Then he gives us a work in his name and for his cause. R3552:6 Every true follower of Christ, male or female, is authorized to teach and to baptize according to this general call to the ministry, commission and ordination. R1541:4

19

John 17:19 *And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

I sanctify myself

- He separated himself from that feature of the glory and dignity of the Father's reward that his followers might have a share in it. R3553:1

That they also

- Our Lord realized his disciples were to be developed to be sharers in his glory, joint-heirs. R3552:6 At first thought, such a sharing might appear to lessen the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses seemed to diminish his authority. R3552:6

20

John 17:20 *Neither pray I for these alone, but for them also which shall believe on me through their word;*

For these alone

- Those then present with him. R3160:2, 1254:4 The apostles. F213; R5358:2, 1522:1; HG15:3; OV395

For them

- The entire previously marked-out "Church." R827:5 The entire Gospel Church—to the end of the age. R1522:1, 4965:5; F213; CR367 Therefore giving divine authority to expound God's Word. (Isa. 61:1) OV161

Which shall believe

- Five hundred had believed on his word. SM666 All who should believe on him so thoroughly, so sincerely, that their faith would separate them from the world to be his disciples. R3551:5; SM582 Nor need we suppose that the love for the twelve applied to them exclusively; rather, that he viewed the twelve as representatives of "them also which should believe on him through their word." R2449:2; F462 The first requirement of the New Testament of all who would share its blessings is faith—not a general faith, but a faith in God and in Christ Jesus. R2220:2 He ignored "sinners" completely. The reason why some good Christian brethren have not had their prayers answered is

because they ask amiss. (Jas. 4:3) QB815:3; NS675:6

Through their word

- The testimony on which faith rests is not man's, it is God's own. Those who live the life of God, breathe his spirit, conform to his law, do his works and speak his words, are the agency for the extension of his testimony. R1329:1 The Lord honored the twelve and their words, and prayed a blessing upon us all through them. R4097:2 The "very elect" he directed to give the same message to others, not for the conversion of the world, but for the calling, instruction and edification of "the Church, which is the Body of Christ." SM44

21

John 17:21 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

May be one

- The true Church of Christ, although of many persons, is ultimately to be one—not one person, but one in faith, hope, knowledge and service. R1904:5 Exhorting his disciples to have the same mind, the same will, the same spirit, which actuated him—the holy Spirit, the mind or disposition to do the will of the Father in heaven. HG661:4, 592:6; R5725:5, 802:5; CR474 In heart and purpose and love. R1522:1; F213 Oneness of spirit, oneness of purpose. R5352:2 The one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order. R3160:3 The spirit or disposition and purposes and aim being common to us all. R3162:4 A oneness of confidence, of sympathy, of love, of honor, of mutual possession. (The article elaborates on each of these aspects.) R3160:3 Fulfilled throughout the age. All who have been truly his have had a oneness of heart, of purpose, of spirit, with the Father and with the Son. R3553:3 Surely not that his disciples might become one person, but that they might be one in spirit, in mind. They become one in mind and purpose by each giving up his own will to do God's will. R5749:1, 5358:3 We are not speaking here of the mysterious doctrine of incarnation, but of the equally mysterious and important doctrine of exaltation. R30:6* All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one. R5358:6 If we can now recognize one true Gospel, we may all reunite in harmony with this prayer. SM121 The true Christian union is that in which each individual believer in the ransom for all is fully consecrated to the Lord; and all thus united to the Head and imbued by the truth with his spirit must be one. R1818:1 We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely. R5359:1 The marriage. HG15:3; R91:2*, 48:4* The Church, made one with him as he is one with his Father, constitute the seed—"Heaven's conquering army." (Rev. 19:4) The work of the seed must follow the complete development of the seed. R22:6* The oneness of the divine family is represented in the cover of the Ark of the Tabernacle—the "Mercy Seat" was the lid, and hence a part, the top or head of it. So is Christ the head of the Church, and the head of the entire Christ is God. T126 The tendency in church federation is toward the enforcement of their views upon others. However good their intention, the results of these efforts will not be advantageous or in harmony with this prayer. NS375:6

As thou

- Here the oneness of the Church is specifically stated to be exactly the same as the oneness between the Father and the Son. The oneness of the Church is oneness of mind and not a personal oneness. E75 Cannot mean one in person, but in fellowship. R30:6*

I in thee

- Jesus and the Father are one because Jesus surrendered his will to the Father's will, saying, "Not my will, but thine, be done." (Luke 22:42) R5749:1, E75 Thy Spirit, or disposition, and purposes and aim being common to us all. R5213:5, 694:2

Be one in us

- While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. R3161:6 These wait until their foreordained number is complete, to enter into the honors and joys of their Lord—to be "glorified together" with him. R828:2

That the world

- When the Church is made one. R555:6 This unity is shown to be not only the Christian's life and hope, but also the basis of the world's hope. Certain it is that the world cannot be saved until after the Church is glorified. R91:2* The ultimate purpose of this selection, both of the apostles and of the entire Body of Christ. F213; R1522:1 The development and exaltation of the Church is of first importance in order that, under the future leading and government of the perfected and glorified Church, the world may believe. R1332:6 Christ prays that he be glorified, that believers also be glorified "that the world may know" that the Father hath sent him. When that prayer is answered, then will believers be "read and known of all men"—the epistle of Christ. (2Cor. 3:2) R1323:6*

May believe

- Then, in due season. R798:6, 3205:5; NS192:6 In the next dispensation. R555:6 When the Church is perfected in the divine nature. R442:3 Jesus and the apostles kept Church and world separate in their teachings. Regarding sanctification, the two are alike, yet different. The Church consecrates first in the Gospel age, the world afterward in the Millennial age. R442:3

22

John 17:22 *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

I have given them

- Instead of feeling jealous that any others should be exalted to the divine nature, this prayer declares his full acquiescence in the plan, his hearty cooperation and his joy to have it so. R3553:1 Even as they once bore the image of the earthly, human nature, they shall bear the image of the heavenly. A211

They may be one

- Were we to believe that God and Christ were one being, we would be shut in to the fact that all the members of the Body of Christ will ultimately lose all personal identity in Christ, and be in God. R802:6*

As we are one

- One of the best proofs the Lord and the Father are not one in person. He could not have prayed for all the Church to be one in person. R5358:3 The Head of the under-shepherds is Christ, the Good Shepherd, and the head of the Good Shepherd is the Great Shepherd, and the flock is one. R2431:4, 4754:2

23

John 17:23 *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Be made perfect

- The thought is that of completeness. He is referring to the end of the age, when the work will be completed, perfected, when they will all be one. R5358:6

The world may know

- As a result of the perfecting of that one Body, in due time. R827:5 But this statement can only be apprehended by becoming one with the Father and with the Son. R2431:4

Hast loved them

- We were sinners and had nothing in us worthy of his love. But we have been washed and cleansed,

and however imperfect our earthen vessels may still be, our hearts are perfect in his sight. R3161:6

As thou hast loved me

- When the world shall come to understand the matter fully, they will all know the truth of the Lord's word, that the Father loves the Church as he loves the Lord Jesus. There is nothing selfish in our Lord. R5359:1 He did not say, "They will always be inferior to me. They will never have the glory that I shall have." R5359:1 If we follow in the exact footsteps of another, we always arrive at the same destination. R233:3*

24

John 17:24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

I will

- This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will, and I will it also, acquiescing in this great and liberal arrangement. R3553:4

Whom thou hast given me

- Isaac chose not his own bride, but Abraham chose for him through his servant, illustrative of the fact that God, the Father, through his Spirit (the servant) is choosing the Bride of Christ. R161:2

Be with me

- He would have them with himself, beholding and sharing the glory which the Father has conferred upon him as a reward for his loyalty and obedience. R5213:4 The hope of the Church is that she may be like her Lord, "see him as he is" (1 John 3:2), and "be partaker of the divine nature" (2 Pet. 1:4), and share his glory as his joint-heir. R5822:2

Behold my glory

- It is written that "we shall see him as he is"—not as he was. (1 John 3:2) R1806:2, 1510:5 The glory of his mighty creative works, with all the other evidences of his Father's love. R3162:1

25

John 17:25 *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.*

I have known thee

- The key to this wonderful knowledge of heavenly things is found in John 3:31,32: "He that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all, and what he hath seen and heard, he testifies." E91 He had been with the Father from the beginning and he knew his love and goodness; he had seen the manifestations of his power; he had marked his loving-kindness. So we have come to know and trust him. R5432:2 Considering the length of time of creation, we may have some idea of our Lord's long and intimate acquaintance with Jehovah. R1060:1, 446:2*

26

John 17:26 *And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me may be in them, and I in them.*

Thy name

- Thy character, thy greatness, thy goodness, thy love, thy benefactions. R3553:5

And will declare it

- Still further, as they are able to bear it, as they grow in knowledge of the truth. R3553:5

The love

- Christ's work is not to purchase the Father's love, but to manifest it. R9:2* Which not only redeemed us, but since has called us to joint-heirship with our Lord. This love would chasten us rather than permit us to fall away into second death, and will finally deliver. R3553:6

Be in them

- In proportion as this love of God dwells in us, in that same proportion we will have a responsive love which will delight to do those things pleasing to our Father and acceptable to our Lord. R3553:6

John 18

1

John 18:1 *When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.*

When Jesus

- Implying a considerable tarrying in the upper room after the supper was ended, probably to near midnight. R2464:3, 2467:1 The brook Cedron—The valley of Kidron is otherwise known as the Valley of Jehoshaphat, and is the symbol and reminder of God's promise of a resurrection. R1400:6

Where was a garden

- Gethsemane, the place of the oil-press. R4707:2 Our Lord probably went to the garden because it belonged to a friend and because in the open his disciples would have a better opportunity for escape from arrest. R4169:1, 4707:2, 3885:2 Perhaps a public garden, or possibly the property of someone friendly to our Lord. R2467:1 There are about six or eight very large olive trees in this garden at the present, giving evidence of being at least one thousand years old, but possibly much older. R2467:1, 3885:2

He entered

- Having first comforted, counseled, and prayed for and with his disciples, his next strong impulse was to seek a solitary place for prayer and communion with God. R1801:1 If the Lord needed often to seek retirement from the busy scenes of his active life to be alone with God, surely we need to do so. R1802:1

And his disciples

- Because he loved them, and knew they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. R1801:2

2

John 18:2 *And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.*

Judas

- John's account omits the particulars of the betrayal given by the other evangelists. Possibly the loving disciple felt so much ashamed of the facts that he preferred not to mention them. R2468:1

Which betrayed him

- So with the members of the Body of Christ; it must needs be that offenses come, but this makes none the less sinful the conduct of those who have to do with such betrayals—especially if they be "false brethren." R2469:4

Knew the place

- It is presumed that, under the guidance of Judas, they went first to the upper room which our Lord and the apostles had left less than an hour before. R2468:1

3

John 18:3 *Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.*

Having received a band

- The guide of a band of temple guards, or temple policemen, and their followers. R4168:6 We must wholly disagree with the common thought that this "band" consisted of an army of three to six

hundred Roman soldiers. R2467:6, 2779:1 To our understanding this band which apprehended Jesus was very similar to the one mentioned in John 7:32-46. R2467:6, 575:6

Lanterns and torches

- Needed for the searching of the foliage, although the moon was at its full. The midnight hour was best, because Jesus' arrest in the daytime might have led to a tumult. R4168:6, 2468:4

And weapons

- Sticks and swords, such as were common to the people in general. He does not mention spears, which would probably have been a part of the armament of a band of Roman soldiers. R2467:6

5

John 18:5 *They answered him, Jesus of Nazareth. Jesus saith unto them, I am he . And Judas also, which betrayed him, stood with them.*

Judas also

- Judas had been doing some sowing of evil thoughts for a considerable time before his thoughts took outward shape in evil acts. R2468:2, 2779:2 Many amongst the Lord's disciples, in a less degree, commit a crime very similar to that of Judas, being willing to sell the Lord for salary, social position, honor amongst men, popularity and titles. R2779:3

6

John 18:6 *As soon then as he had said unto them, I am he , they went backward, and fell to the ground.*

Backward and fell

- Overpowered for a time by the majesty of his presence, though he rebuked them neither in word nor act. R575:6 Doubtless the result of a power our Lord exercised upon them, the power by which he might have resisted them entirely had he so desired. R4169:2, 2468:4 They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken him had he not voluntarily placed himself in their hand. R1801:6 Quite possibly some in the band of men and officers had previous knowledge of our Lord, and this may have been the reason for their manifestation of weakness in retreat and falling to the ground. R2468:4

8

John 18:8 *Jesus answered, I have told you that I am he : if therefore ye seek me, let these go their way:*

Let these go

- So they might escape sharing in his persecutions. Through all the trial and mocking, and finally in the crucifixion, his courage and solicitude for the welfare of others never failed. R1801:6 Here again we find an exemplification of the Master's care for his disciples. His prayer (chapter 17) was chiefly in respect to their spiritual interests; this illustrated his care for their physical interests. R2468:5 At first glance it would appear that the disciples were very cowardly when they all forsook the Master at the time of his arrest. But this was our Lord's own suggestion. R3888:1

10

John 18:10 *Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.*

Having a sword

- He was merely following the Lord's counsel in taking the sword with him, and evidently carrying out the divine purpose in using it. We see here nothing to blame and everything to commend. R2468:6

Drew it

- Peter probably reasoned that if the Lord had directed the bringing of the swords, they were for use and not for ornament. R2778:6 Perhaps he remembered the Lord's words of a few hours previous, to the effect that his followers would all forsake him, and his own promise, "Although all shall be

offended, yet will not I." (Mark 14:29) R2468:6

Smote

- That it might be manifested that he was not overpowered by the high priest's servants, but that he merely yielded himself to arrest. R2778:6, 2468:6 This incident was evidently of the Lord's intention to show that his surrender was not because of cowardice on the part of the disciples or himself. It also furnished the opportunity for healing an enemy. R4169:2, 2468:5

The high priest's servant

- Who evidently made the first assault upon Jesus. If Roman soldiers had been in charge, the high priest's servant no doubt would have been less officious. R2468:1

Cut off his right ear

- The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. R2779:1

11

John 18:11 *Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*

Put up thy sword

- While the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defense in the presence of an armed enemy is most discouraging. R2779:1 My followers are not to fight with carnal weapons. R4169:4, 2779:1, 2468:4 "Love your enemies." "Do good unto those who despitefully use you and persecute you." (Matt. 5:44) R2780:1, 2469:1

The cup

- The cup signifies experiences. R3362:3, 5599:5, 5654:5, 5538:4 Jesus' dying experiences, which were severe in the extreme. R5421:5 The shame and ignominy of arrest as a law-breaker; a public trial and conviction, and subsequent crucifixion as a malefactor. R2467:4, 5421:6, 5599:5; CR367 The cup symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship. R4547:4 The "cup of salvation." (Psa. 116:13) R5538:4, 5155:5; CR307

My Father hath

- He recognized the circumstances in which he found himself as being not those of his own making, nor yet those made for him by his enemies. Because the Father had so arranged it, it was his duty to drink it. R2780:2 The Father had poured for him a special cup of experiences, and had required of him a special baptism into death, as conditions precedent to his glory and Kingdom. R3362:3 It was his part to consecrate his life and not to hold it back. It was the Father's part so to arrange matters that the Jews might not take our Lord until the Father's hour for him had come. R5080:4 It was not the Jews that poured that cup for him; it was not the Pharisees, the Romans, the people, the hypocrites, nor the scribes; but it was the Father who provided the cup. R4602:5

Given me

- Poured for me. R5599:5, 5569:6, 5538:4, 2988:6 The cup which the Father gave to him of suffering and ignominy was a test to prove his faithfulness and loyalty. The same cup he has passed on to his followers, saying, "Drink ye all of it." (Matt. 26:27) R5180:4, 5654:5, 5599:6

Shall I not drink it?

- Shall I refuse to drink it? SM731 Jesus meekly accepted it. R5569:6 He does not boast that his course is a voluntary one, nor seek praise as a martyr! He declares the simple truth, that the Father required this of him as an evidence of his personal loyalty to him. R2468:6 As a man, born under the Law, he was obligated to keep the Law. As a new creature, who had entered into a covenant of sacrifice, he was obligated to willingly and obediently sacrifice his life. R5079:5, 4641:1; Q376:1 When trying experiences came to him, he did not consider them as being merely from the individual with whom

they originated, but as being, on the other hand, under the supervision of the Father. R4802:3 Jesus would not stand for his earthly rights. His dying was not merely at Calvary. It was begun at Jordan three and a half years before. R5325:5 He accepted the cup at the beginning, but it had to be drunk day by day, and at the very end were the very heaviest dregs of the cup. CR307 He did not say, As far as I understand thy will, Father, I am willing to do it. No, his consecration was simply to the doing of the Father's will, whatever that will might prove to be. R1041:1 This was the strength of his victory—his will was fully submitted to the Father's will. R2469:1; CR323, 462:5 It has been a part of the divine will throughout this Gospel age to allow his faithful servants to suffer reproaches and losses. R5189:3 The human life-rights, Jesus had need for up to the moment he died. In dying, he committed them to the Father, according to the Father's arrangement. R4905:2; Q442:7 King David exemplified this spirit when, in flight from Absalom, although the street rabble cursed him and threw stones and dirt at him, he did not threaten the mob or return railing for railing, but gave instructions to his guard to do them no harm. R4277:2 If it was necessary for our Lord to drink of the brook of experience, gain wisdom and thereby demonstrate his confidence to God, it is equally necessary for all the members of the Body. R2936:1 So we should be well prepared for whatever cup of bitter experiences and ignominy the Lord may have for us. R5569:6 Let us, after consecrating our all to the Lord, and while using our consecrated all as wisely as we know how, accept whatever divine wisdom shall mete out to us. R2988:6 All of life's experiences are under divine supervision and will work out for a blessing. HG374:4; R5569:6; CR307 We are to remember that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us and that will not work out for us a far more and exceeding weight of glory. R2469:1 While the Lord may provide a way of escape, we are to be sure that it is not of our own, but of the Lord's provision. If we run away from duty and trial in one place, it will be to merely fall into other trials and testings, perhaps severer, in another quarter. R2780:4, 5569:6

12

John 18:12 *Then the band and the captain and officers of the Jews took Jesus, and bound him,*

Then the band

- The band of men whom Judas led out for our Lord's arrest were not Roman soldiers, but merely under-officers and servants from the high priest's household, armed with such weapons as they could command. R2779:2

Took Jesus

- It would appear that the Jewish Sanhedrin exercised a certain amount of authority in respect to religious matters, and were permitted to make arrests, but not to execute criminals without Roman consent. R2467:6 Judas surely did succeed in expediting matters and in bringing about the installation of the embryo Kingdom of God; but not in the manner he expected, nor to any degree to his own honor or advantage. R2468:3

Bound him

- The binding of our Lord seems to have been entirely unnecessary, except as the band of men and officers might desire to make an exhibition of their prowess to those who had sent them. R2469:4

13

John 18:13 *And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.*

To Annas first

- Who doubtless had bargained with Judas, and no doubt it was at this time that the thirty pieces of silver were paid over, Judas having now shown a fulfillment of the contract. R2469:4 The sending of Jesus to Annas was evidently intended to secure his sanction to his arrest and trial, and the influence which that would imply. R2780:6 Annas had been the high priest for a number of years and had been

followed in office by several of his sons; and now, his son-in-law, Caiaphas, filled the position. R4169:4, 5561:1, 3888:2, 2780:6 Although deposed by the Romans, he was the rightful high priest, the office being held for life; and he probably would be so regarded by the Jews, who therefore sought counsel of him first. R1809:2, 2470:1 His presentation before Annas was probably merely a matter of courtesy, as apparently it was Caiaphas who had caused his arrest. R3888:2 Jesus did not need to take his case before the courts, because his enemies did that—taking him before the chief priests and the Sanhedrin. They condemned him in the Jewish courts. R5782:6

14

John 18:14 *Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.*

It was expedient

- A great truth may be seen from two opposite standpoints. The prophecy of Caiaphas was strictly true. R2470:2, 2780:3 He was used as an agent of God to deliver a great lesson and prophecy only a few days before that system was cast off, but we have no Scriptural intimation to suppose that God used either that nation or its rulers after it was cast off. Likewise with Babylon. C181 It was indeed expedient not only for the Jews, but also for the whole world, that a ransom should be given for Adam and his race. But so far as Caiaphas was concerned, he was probably thinking only of human expediency. R2780:3

That one man should die

- It is not sufficient that we see certain facts. We must also be in heart-harmony with the Lord lest, like Caiaphas, we aid in fulfilling the Lord's plan, but, taking a wrong position, bring ourselves under a curse. R2470:2

15

John 18:15 *And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.*

Followed Jesus

- At a distance. Their deep interest in the Master would not permit them to go to their homes; they must keep him in sight, and note how things would go with him to the very last. R2469:2

Was known

- Thus John readily gained entrance, not only for himself, but for Peter. R2469:2

Went in with Jesus

- Peter's very courage led him into a trap placed before him by the Adversary, when he went into the courtyard of the palace and mingled with those who were there, even after having cut off the ear of one of the priest's servants. R5202:2

17

John 18:17 *Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.*

I am not

- Far better would it have been for poor Peter had he openly declared, "Yes, I am one of his disciples, and since I presume that none such are wanted here I will go out." R2469:2 So it is with some of the Lord's followers today—when by themselves or with others of the same faith, they are bold and courageous; but if they get into the palaces and amongst the servants of nominal Christianity, they are ashamed of the Master and fear to confess him. R2469:2

19

John 18:19 *The high priest then asked Jesus of his disciples, and of his doctrine.*

Then asked

- Annas questioned him but did not attempt a judicial investigation. R4169:4 The examination before Annas, the legal high priest, was wholly unofficial. R2470:2

20

John 18:20 *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

I spake openly

- Refusing to make any specific explanations, he merely referred to his teachings, appealing thus to his rights as a Jew. R2469:6

I said nothing

- Jesus spoke very plainly about the condition of the Jewish church, and of a certain class, but seldom of any one individual in it. His condemnation was of corrupt principles and corrupt classes, and was in public. R591:1*

22

John 18:22 *And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?*

Struck Jesus

- Not that the officer was intentionally unjust. Rather, influenced by his desire to appear zealous in support of the high priest's judgment, this accentuated his mental unbalance as a fallen man and led him on. R2469:6

23

John 18:23 *Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*

Jesus answered him

- Our Lord did not literally turn the other cheek to the man and ask him to smite that also, nor did he even receive the smiting in silence, unwilling that his good conduct be evil spoken of. R2469:6 In the light of this illustration, the Lord's people are to understand the command to turn the other cheek to mean simply that they are not to resist evil with evil. R2470:1 When before his judges, Jesus offered no resistance, in the sense of using his power either of eloquence or of divine energy, to resist their unjust decisions. R5782:6

If I have

- Merely pointing out that the cause for the arrest must be shown to have been something which preceded the arrest. R2469:6

Why smitest thou me?

- So, too, we may use any moral influence we may possess to escape from the power of our enemies, and be assured that we will have the divine care and protection until our lessons and experiences are completed. R3738:2 In appealing our case (the slander suit against The Eagle newspaper) we have followed the example of the Master, who inquired why he was smitten contrary to law. R5189:3

24

John 18:24 *Now Annas had sent him bound unto Caiaphas the high priest.*

Sent him bound

- Annas thus saying by implication, I agree in your course that this man should be arrested and should be tried as a dangerous character—dangerous to our theories and institutions. R2780:6

Unto Caiaphas

- The acting high priest, appointed by the Romans. R1809:2 The official high priest of Roman

appointment and, as such, the president of the Sanhedrin, whose court room was probably in the same palace, across the corridor. R2470:3, 5561:1, 4169:4, 2312:2 The preliminary trial before Caiaphas is supposed to have been held between two or three o'clock on Friday morning—the members of the Sanhedrin, or Jewish court, being summoned by messengers. R2470:3, 5561:1, 2781:1, 1809:2 Carefully excluded, evidently, were a few such men as Joseph of Arimathea, Nicodemus (John 19:38,39; 7:50,51) and probably a few others known to be favorably inclined toward the new teacher. R1809:2 This hearing was preliminary in the sense that it examined Jesus and formulated and decided upon the charge on which it would convict at the formal meeting at dawn, about five o'clock. For the Jewish law forbade a trial by night. R2470:4, 1809:2 The formal trial before the Sanhedrin at dawn was merely a ceremony, a farce. R2470:4

25

John 18:25 *And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it , and said, I am not.*

I am not

- One false step leads naturally to another. To have now declared for Jesus would have been a public testimony that he was a liar, in addition to leading to his own apprehension. R2469:3

27

John 18:27 *Peter then denied again: and immediately the cock crew.*

Denied again

- Let us hope that if any of us should come so sadly short of our own privileges, that the Master would not only pray for us, as he did for Peter, but would turn upon us a glance of reproof, as well as one of sympathy and love. R4169:5 Peter's failure was along the very line of his strength. He was naturally courageous, had boasted of it, and yet failed for lack of courage. "When I am weak, then I am strong." (2 Cor. 12:10) R2469:5 John omits reference to Peter's cursing and swearing. His love for Brother Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. R2469:5

The cock crew

- After he had noticed the cock crow, Peter remembered the Lord's words, "The cock shall not crow till thou hast denied me thrice." (John 13:38) R2469:3 Perhaps the Lord allowed that to happen to Peter for our sakes, that we might realize that we need to be careful to put our confidence in the Lord. CR307

28

John 18:28 *Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.*

Then led they Jesus

- It was in the interim between the 3 a.m. examination and the 5 a.m. formal conviction that he was subject for two hours to mockery and insults. (Matt. 26:67,78; Mark 14:65; Luke 22:63-65) R2470:5, 2781:5 There had been no intermission of the strain upon Jesus' nerves from the time that he ate the Passover with his disciples. R3553:3

Unto the hall of judgment

- He stood before the representative of the greatest empire in the world, greatly disadvantaged, yet remarkably calm and self-possessed. R3553:3 It is not sufficient that we go through a form or ceremony of justice. It is all-important that we have the spirit of righteousness, a love of righteousness, a sincere desire to know and to do God's will. R2470:5

It was early

- Probably eight o'clock or earlier. R3553:3 Before the people would be generally astir, before, therefore, there could be any general cooperation on the part of Jesus' friends, or by the people. R5570:2, 2470:4 Intent on getting him into the hands of the Roman soldiers for execution at the earliest possible moment, so that the multitude might realize his case as beyond the power of their intervention. R2470:6 The determination to kill Jesus, having been reached long before his arrest, was rushed through for two reasons: (a) they feared the common people would defend Jesus, and (b) they wanted to kill him before the Passover. R2470:4

Lest they should be defiled

- How inconsistent and hypocritical! They feared that Pilate's judgment hall, being under jurisdiction of Gentiles, might have in it some leaven (a symbol of sin) and realized not that the real leaven of sin had permeated their own hearts. R2471:1 Similarly, those who have the spirit of love for the brethren will be hindered from becoming in any manner their persecutors. Only such can properly eat of the antitypical Passover. R2471:1 How much of murder and meanness can be covered with a garment of light, with a claim of religious purity, professing to be seeking to know and to do God's will. R3554:2

Eat the passover

- Their solicitation was in respect to the Passover Feast which would last the entire week, beginning that very day. R3554:2 The Jews thought more of the Feast week, while we as Christians center our interests specially in the Passover Supper, or rather, in the Memorial Supper instituted that evening to take the place of the Passover. R3554:3 There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it. R2771:5

29

John 18:29 *Pilate then went out unto them, and said, What accusation bring ye against this man?*

Pilate

- He had a reputation for cruelty. Philo speaks of his corruption. Thus they seem to have taken it for granted that if any prisoner were brought to him with a request for execution he would take pleasure in complying. R2470:6

Went out unto them

- Accommodating himself to their theory. R2471:2

What accusation

- It was an unusual thing for them to accuse one of their countrymen before a Roman governor. It was customary, on the contrary, for them to seek to hide their faults and to secure acquittal or leniency. R2785:2 From his previous custom they had expected that Pilate would receive any culprit that they would bring to him, and be satisfied that if they had condemned one of their own nation he must indeed be a bad man and worthy of execution. R3554:3

Bring ye against this man

- As though he would give the implication that Jesus rather had ground for making accusation against the Pharisees, which of course was the case. R2471:3

30

John 18:30 *They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.*

If he were not

- They answered evasively. R5570:2

A malefactor

- An evil-doer. R2471:2

We would not have delivered

- Do you suppose, Pilate, that we would be willing to place in your hands as the representative of

Roman authority any of our citizens of good repute? R3554:3 They expected Pilate would condemn him without question as was customary. R3554:3

31

John 18:31 *Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:*

Take ye him

- Pilate's thrusting back the responsibility upon the Sanhedrin was very proper. R3554:4, 5570:2 He dismissed the matter as one of Jew against Jew, and not of Jew against Caesar. R2785:3 Saying in substance, This is some petty religious quarrel with which I care to have nothing to do. R2471:3, 5570:2

It is not lawful

- The Jewish Talmud states: "Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel"—this would have been the very year the Lord was arraigned. R3554:4, 2785:3 The Jews never crucified anyone. Only because the authority to sentence a person to death had been taken from the Jews that year, was Jesus crucified Roman-style, instead of stoned to death Jewish-style. R3554:4 Pilate had in his hands the power of life and death. The Jewish Sanhedrin was permitted to govern the country in a religious way, but had no power to order public executions. Apparently they did have the power to stone, as in the case of Stephen, but failed to exercise it lest the people would resent the injustice. R2470:6 They may also have realized the wide influence already attained by his teachings, and desired to make his execution as public and disgraceful as possible, that his followers might be chagrined and humiliated. R2470:3

Put any man to death

- They revealed the depth of their wickedness—they had been deliberately plotting to have Pilate inflict the death penalty upon an innocent person. R5570:3

33

John 18:33 *Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?*

Entered into the judgment hall

- That he might have the better opportunity for thinking quietly, and also for hearing what Jesus would say in self-defense. R2471:3

Art thou the King

- The Jews had not made such a charge against Jesus; indeed, they were far from wishing to acknowledge the Galilean as King of the Jews. R2471:4 They well knew that their condemnation of Jesus for having said that he was a Son of God would be nothing in the estimation of Pilate. Hence they made a new charge before Pilate. R2785:3 A serious charge before the Roman governor, which he was bound to consider. R5570:3 This was a question our Lord could not properly evade. He was the King of the Jews. He could not deny the fact now before Pilate. At the same time he should plainly show Pilate by his answer that he was not seeking to wrest the government from Rome at this time. R3554:6

34

John 18:34 *Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?*

Of thyself

- We might paraphrase thus: "Are you asking this question from your own standpoint as a Roman, or are you asking from the standpoint of the hopes of the Jews as religionists?" R3554:6 Are you an interested inquirer after the truth on this subject, or are you merely calling up a matter of which you have heard? R2471:4

Did others tell

- It would seem therefore that Pilate had previously heard from some quarter about the riding of Jesus on the ass, and as being hailed by the people as the Son of David a few days previously. R2471:4

35

John 18:35 *Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?*

Am I a Jew?

- You are aware that I am not a Jew and do not enter sympathetically into the hopes of your nation. R3554:6 We are not inclined to blame Pilate seriously for the death of Jesus. He acted as he was expected to act. R5570:2

36

John 18:36 *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

My kingdom

- While doing all we can for ourselves and our neighbors, let us remember that the work is not ours, but the Lord's. NS623:6

Not of this world

- Not a kingdom of the present order or arrangement. R3555:1, 5578:2, 5570:5, 5396:5, 3555:1, 2471:5 When it shall be established it will be a spiritual empire, against which flesh and blood will have no prevailing power. NS238:6 The Kingdom of Heaven is now at hand, not in its mere embryonic or incipient stage, as at our Lord's first advent (Matt. 3:2), but in the sense in which he declared it was yet to come—"in power and great glory." (Matt. 24:30) B14 As it was the mission of our Lord not to rule the world at his first advent, but to lay down his life for the world, so it is the mission of the Church not to rule the world but to "lay down our lives for the brethren." (1 John 3:16) R2415:3 This was as much as was necessary to be told under the circumstances, as much as Pilate could have understood—more probably would have confused him. R3555:1 Our Lord Jesus spoke of Satan as being the Prince of this world or age (John 12:31), and of himself as the Prince or Ruler of the coming age, the Millennial age. CR78; OV246; HG223:4; SM693; NS855:6 Under the seventh trumpet, when the saints are rewarded, the kingdoms of this world become the kingdoms of our Lord and of his Christ. Hence, until that time, they remain in possession of those who are opposed to Christ. HG13:6 It is our business to render obedience to the laws insofar as these do not infringe upon our consciences; but this does not mean that we are to become partisans in political strifes amongst men. R3179:6 Instead of taking the place of Caesar as the Emperor of the world, and as King of the Jewish nation for the conquering of the world at his first advent, he endured the cross for the world's redemption. NS697:4 Jesus was not in conflict with Caesar's kingdom. This would account to Pilate the fact that neither Jesus nor his friends made any manifestation of rebellion against the civil government. R5570:5

My servants fight

- To call Pilate's attention to the fact that his followers were not fighting for him, not seeking to establish his Kingdom authority by force. R3555:1 But, because they are not of the world and are under my teachings, are opposed to wars, fightings, and are children of the "God of peace." R1757:4

But now is my kingdom

- The rejection of Jesus made it seem as though God's whole plan had been turned aside. Yet we see that the crucifixion of Messiah was the very thing necessary to the accomplishment of God's purpose. R5898:5

Not from hence

- Not yet due to come into power. He marks his Kingdom as beginning at his second advent. R3555:1 Our Lord's Kingdom was not established then and has not been established since, and hence his servants or followers are not in any sense qualified to fight for its maintenance. NS238:6

37

John 18:37 *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*

Art thou a king then?

- Do I understand you to mean that you are to be a King, but have not yet become a King, that your reign is in the distant future? R3555:1 Remarkably few of those who have heard of Jesus recognize that he is a King. Many can realize our Lord in the attitude of priest who fail to realize that he is also to be a King. R2471:5 The priest's office speaks of mercy and forgiveness; but the kingly office is no less essential. Men must be delivered from the bondage of sin and death, and must be ruled with an iron rod to fit them for life everlasting. R2471:6

Thou sayest

- That is, "Your statement is correct: I am a King." R2471:5, 2781:3

To this end

- To be a King, and reign in righteousness. R238:1*

For this cause

- If God had not purposed that there should be a kingdom, it would have been wholly unnecessary that our Lord should die. R5898:2

Bear witness

- We are indeed bearing witness to the truth—the same truth to which our Master bare witness even unto death—about the Kingdom, and that God is not a vicious or cruel God. R5898:6 It was his witness to the truth that cost him his life. Similarly, it is such a witness to the truth of God's character and plan that will cost all the followers of Jesus their lives. R2471:6

Unto the truth

- Not only was he speaking truthfully, but he was upholding the truth. R5898:2 This is the great truth—that Jehovah God has provided salvation for "all the families of the earth." (Gen. 28:14) The types of the Law foreshadowed it. The prophets testified to it. R5898:3 It seems rather remarkable to the Editor that without any effort on our part this word "truth," and the term, "truth people," are identified with ourselves. R5898:6

Heareth my voice

- Only such would be able to appreciate his testimony. R5570:6

38

John 18:38 *Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all .*

What is truth?

- Without waiting for or expecting an answer, as though he would say, Yes, yes; we hear of truth, justice and equity, but what is it, and where is it to be found? Who shall determine what is the right? R2785:5, 2472:1 Nobody seems to know. R5570:6 What is it to be sincere? How true and how sincere should we be? These were questions beyond his depth. R3555:3 Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience. Few worldly people respect insincerity. R3555:2

No fault at all

- In these words we have Pilate's verdict—not guilty. According to Roman law this was the proper ending of the case. R3555:4, 5570:6 There must have been something very striking in our Lord's

personal appearance to have caused Pilate to consider for a moment the rejection of the demands of the Jewish Court. R2471:3 Pilate had made up his mind definitely that there was no danger whatever to the Roman Empire from the meek and lowly person he had interviewed—he was surely not an anarchist nor an insurrectionist. R2785:5 Pilate's position was in many respects a delicate one: he must please the government at Rome, and he must avoid unnecessary disputes with the local authorities. R2471:4 Pilate's decision has been the decision of all honorable, fair-minded people throughout the world from his day to the present, irrespective of religious prejudices. R2785:5

39

John 18:39 *But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?*

Ye have a custom

- Pilate thought this a favorable opportunity to dispose of Jesus and get him out of the hands of the chief priests and leaders of the people. R5571:1

Unto you

- It occurred to Pilate that one way to appease the Jews—to let them feel that they had not been utterly defeated—would be to allow the supposition that he was justly condemned and then to let him be the prisoner usually released at this season every year. R3555:5, 2786:2

40

John 18:40 *Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.*

Cried they all

- How untruthful is the proverb, "Vox populi, vox Dei."—The voice of the people is the voice of God. R3555:5 The Pharisees knew not what they did, as Peter says, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17) R2471:1 They did not mention the charge on which they themselves had convicted Jesus falsely, namely, blasphemy; for this would have been no crime whatever in the eyes of the Roman governor. R2472:2

A robber

- And a dangerous person. R4713:2 A seditious person and a murderer, and probably the real ideal of many of those who were hounding Jesus at the instigation of the priests. R3555:5

John 19

1

John 19:1 *Then Pilate therefore took Jesus, and scourged him .*

Scourged him

- As a last resort. R2786:5 Thinking that by scourging him the clamor would cease. R104:1; PD68/81 Influenced more by considerations of policy than of principle. R1810:4

3

John 19:3 *And said, Hail, King of the Jews! and they smote him with their hands.*

Smote him

- After such experiences it seems marvelous that any vitality remained for the ordeal of crucifixion. R1815:3

4

John 19:4 *Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.*

No fault

- No cause of death. Having proved himself entitled to life, "he gave himself a ransom for all." (1 Tim. 2:6) R105:5 According to Roman law this was the proper ending of the case. R3555:4

5

John 19:5 *Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!*

Behold the man!

- "Ecce Homo!" This exclamation of Pilate concerning Jesus seems to express his admiration of the perfect man. R104:1, 5571:2, 3561:2 Behold the countenance! None can have a really beautiful character without the inner beauty being reflected in the face. His face must have been one of marvelous beauty. R5291:4 Pilate evidently was impressed with our Lord's personality; never before had he seen so splendid a specimen of the human race. R2472:4 Not only the Jew above all other Jews, but the Man above all other men. E154 See the character of the man you are willing to crucify. Note that he has the most kingly features, such as none of your race possess. R4713:2 As though he would say, Do you really wish me to crucify such a noble sample of humanity, and of your race? R4171:4, 5571:2, 3561:2, 3369:2, 2786:5, 1394:3, 104:1; PD68/81 Not before Pilate only does he appear to tower above other men: as a child, he was a marvel; when a man, he had but to say, "Follow me" and his disciples obeyed; as a teacher, the common people heard him gladly. R104:2 Jesus was found in fashion as a man; not in the fashion of a sin-blighted man, but in fashion as a man such as God made Adam—a "very good," a perfect and upright man. R104:5

6

John 19:6 *When the chief priests therefore and officers saw him, they cried out, saying, Crucify him , crucify him . Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him.*

Crucify him

- A few days before, they gave him a royal welcome and hailed him with Hosannas; but their unstable and fickle minds were swayed by false teachers and unwilling to act upon conviction in face of opposition. R1795:2 To have stoned him to death as a blasphemer they feared would leave him a martyr, while to have him publicly executed as a criminal would, they hoped, brand Jesus, his teachings and his followers forever with infamy. R2473:1

7

John 19:7 *The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

We have a law

- Thus appealing to the Jews that he was a blasphemer, one whom God commanded them in the Law to destroy. R2786:6 They perverted the truth in their endeavor to uphold their course, for the Law did not prescribe death as a penalty for the claim of being the Son of God. R2472:5

The Son of God

- Had our Lord claimed to be the Father he would have come under the terms of the death sentence for blasphemy; but there was no such penalty, nor was it blasphemy, to call himself the Son of God. R2472:5

8

John 19:8 *When Pilate therefore heard that saying, he was the more afraid;*

The more afraid

- The features of Jesus were impressive of themselves, but if one possessing such features made the claim of relationship to God there certainly was some ground for fear. R2472:5

11

John 19:11 *Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.*

No power at all

- So it is with all the footstep followers of the Master. Man is powerless to harm a hair of our heads, unless it is permitted by our Father in heaven for his glory and our own highest welfare. R5540:5 This is equally true of every member of the Body, from his begetting. We have every reason to believe that in some measure divine providence extends even beyond the new creation to those whose lives are closely linked to theirs. F646 God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to the elect Church it is different. Nothing that befalls them is of accident. F646 Our difficulty has been to some extent the same that our Lord mentioned to the Sadducees saying, "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29) NS661:4 We need have no fear of the power of evil spirits against us as long as we are the Lord's and are walking in our daily life not after the will of the flesh, but after the Spirit. R4069:5 Thus Paul knew, on his return journey to Jerusalem, that all the powers of darkness would assail him in vain, except as the Lord should permit, and that the Lord would permit nothing that would not be to his real advantage. R3183:4

Except it were given thee

- When the door of opportunity for services shuts, we will consider it our duty to use all reasonable energy and maintain our legal rights to keep it open. When it shall close, in spite of our every endeavor, we will accept it as the result of being of divine providence. R3992:3 If the power for the suppression of the truth is given by our Lord, it will mean to us the good tidings that the Kingdom is very near at hand. R3532:4, 3992:4

From above

- Watching and praying will cultivate confidence and faith in God. God is still at the helm, and is still working all things according to the counsel of his own will. R4488:6 Permitted him by the heavenly Father. This was the secret of our Lord's composure. So should we be calm under most severe and trying ordeals, the peace of God passing all understanding ruling in our hearts. R3895:4

He hath delivered me

- Pilate could do no more; even Jesus himself assented, and claimed that it was in the divine order that he should die. Pilate signed the death sentence. R2786:6

Hath the greater sin

- We are not of those who condemn Pilate; he was a servant of the empire. Our Lord in no sense intimated guilt on the part of Pilate. R2472:6

12

John 19:12 *And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.*

Art not Caesar's friend

- Assuring Pilate that if he let the prisoner go, the Jewish leaders would report him to the Emperor. R4713:4, 2786:3 This was putting Pilate in an awkward position. R5571:4

Maketh himself a king

- The accusation brought before Pilate involved the charge of treason, a charge most likely to arouse the indignation and wrath of the Roman rulers. R1809:6

Speaketh against Caesar

- Intimating that if Pilate frustrated their designs and refused to crucify Jesus, they would report him to Caesar as an enemy of the empire, a succorer of seditious persons, a fosterer of rival kings in the empire. R2472:5

13

John 19:13 *When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.*

The Pavement

- In quite recent times excavations on the supposed site for Pilate's palace revealed, at a considerable depth, an extensive portion of a mosaic pavement of fine work, such as would be connected with a palace. R4171:4, 1394:3

14

John 19:14 *And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!*

Preparation of the passover

- There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it. R2771:5 When the Lord and the apostles celebrated the Passover Supper for the last time together, they partook of it early on the fourteenth. R833:3 If the Passover fell on the weekly Sabbath, i.e., on Friday, they began an hour sooner, that they might dispatch their business by the time that the Sabbath began. Hence, they called it the preparation of the Passover. R2953:4*

About the sixth hour

- About noon. The time was the third hour, nine o'clock, according to Mark. Mark may have referred to the fact that the sentence was pronounced in the third hour, while John recorded the time Jesus was actually on the cross. R4172:2

Behold your King!

- Pilate exclaimed, when presenting the noble personage of Jesus before the people. R5571:4 Jesus was not the mob's ideal of a king. Had he been coarse, vulgar, a boaster, he would have been more nearly their ideal of a person likely to lift their nation from under the Roman yoke. Neither are the footstep followers of Jesus the world's ideals. PD68/81

15

John 19:15 *But they cried out, Away with him , away with him , crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.*

Away with him

- Only when a riot was feared did Pilate consent that Jesus should be crucified, and gave the order therefore. R4171:3

We have no king but Caesar

- By this hypocritical course they had forced Pilate to crucify Jesus, on the claim that it was necessary to the protection of the throne of Caesar. R2316:2

16

John 19:16 *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.*

They took

- It was customary to have four soldiers attend each prisoner to execution. R2473:5

Led him away

- The Via Dolorosa, or the "sorrowful way," is still pointed out, as well as a portion of the archway known as the Arch of Ecce Homo, reputed to be the place where Pilate said, "Behold the man!" R4171:3 Indeed a sorrowful way. Pilate felt uncomfortable. On the way, tender women, not disciples of Jesus, wept. We even credit that his accusers, out of conscience, were far from happy. R3561:2

17

John 19:17 *And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:*

His cross

- The cross of Christ (not the pieces of wood, but the sacrifice made thereon) is the very center of the great plan of salvation which God prepared for our race before sin entered the world. R4171:2

Place of a skull

- The supposed site is on a hill near Jerusalem, which in the distance has the general contours of a skull, with hollows corresponding to eye-sockets. Modern scholars are well agreed as to this site. R4171:5, 3560:3 The site answers well to the general requirements of the narrative—outside the city walls, nigh to the city, in a conspicuous position, near a frequented thoroughfare, and still called by the Jews the "place of stoning." R4171:5, 3562:1 Christian tradition from the fifth century fixes this as the place of the stoning of Stephen. R4171:5

Golgotha

- The Hebrew word signifying a skull; the Latin name for a skull being Calvary. R2473:3, 4171:5, 3560:3 Newman Hall suggests: "Golgotha! There is a legend that it was the very center of the earth's surface, the middle point of the habitable globe. We think nothing of the legend, but very much of the truth which it suggests, for the cross of Christ is the true center of the Church where all believers meet, of all tribes and nations." R4174:1 A description of the crucifixion process by Farrar. R2473:1 Another lengthy description of the crucifixion process. R3562:1 Calvary was the fulcrum, as it were, upon which divine love and justice operated for the rolling away of the curse resting upon humanity. R3560:3

18

John 19:18 *Where they crucified him, and two other with him, on either side one, and Jesus in the midst.*

They crucified him

- The death of the man Christ Jesus in any form would have been a sufficiency to offset the original sentence; but God was pleased to test our Redeemer's loyalty by arranging a particularly trying death. R4171:2 The death of the cross was intimated in the Scriptures as being the most ignominious —"Cursed is every one that hangeth on a tree." (Gal. 3:13) R4171:2 Crucifixion particulars are not given, and we may be glad of it, for the picture which suggests itself to the mind is horrible enough without any incidental details. R4172:4 Practiced only upon culprits—usually outlaws, brigands and seditionists. Thus our Lord was, in harmony with the statement of the prophet, "numbered with the transgressors." (Isa. 53:12) R2787:4 Its severity was to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. R2473:1 A detailed description of death by crucifixion by Ian MacLaren. R4172:4 It was not so much the torture of death which gives us the feeling of sympathy and sorrow (for others went through the same), and not only that it was unmerited, but that it was in payment of our penalty. R3560:3 "There shall no evil befall thee." (Psa. 91:10) No evil befell him as a new creature. All the things that happened to him were necessary. Without these he could not have fulfilled the calling given him. R4767:2 Our Lord's followers have to some extent lost the esteem of friends and neighbors. They have been tested in every possible manner. These things were necessary for them; therefore, these experiences cannot be considered as evil befalling the follower of Jesus. R4767:2 So far as our Redeemer himself was concerned, this disgrace of the cross became to him a stepping stone to glory, honor and immortality, the divine nature. R4171:2 The crucifixion occurred at about 9 a.m., and ended in death at 3 p.m. R1815:6, 3370:3

Two other

- Probably members of the band of Barabbas, and were probably considered by the people as more or less heroes. R4172:3 To himself it would mean the depths of humiliation. From the standpoint of his

accusers, it was specially desirable; it would help to keep the people from thinking of him as a martyr. R3561:6 Fulfilling Isa. 53:12—"He was numbered with the transgressors." R1815:6 With the members of the Body of Christ also it has been true at times that the Father has permitted experiences to come to them in such a manner as might imply that they did not have his favor, and were really impostors. R2474:2, 1816:1

19

John 19:19 *And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.*

On the cross

- It was customary to publish the crime for which the execution took place by a printed notice over the head of the victim. R3562:2

KING OF THE JEWS

- Little did Pilate comprehend the great truth; few yet have realized the truth of this statement that Jesus is a King; comparatively few have yet rendered him allegiance, bowing the knee of their hearts in sincerity and truth. R2473:6 Thus in spite of his enemies, the crucified Jesus was proclaimed the Messiah. Yet how strange! A crucified Messiah! How different are God's ways and means of accomplishing an object from man's ways. R4172:3 Doubtless he worded it especially as a rebuke to them, for he perceived that for envy, malice, they had delivered Jesus to him for death. R4172:3 It was a title of shame and contempt, a brand of blasphemy to those who read it; and the multitude, going and coming from the city, jested him upon his title, and the failure of the fraud he tried to perpetrate. R2787:4

20

John 19:20 *This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.*

Hebrew and Greek and Latin

- In three languages: in Hebrew, the language of the people; in Latin, the language of the government; and in Greek, the language of the educated at the time. R4172:3, 3370:3, 2787:4, 2473:5 The different wording by each of the evangelists may all be correct, for the notice was written in three languages. R3562:2, 2473:5

21

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

Write not

- The Jewish Doctors of Divinity were willing enough to have Jesus condemned as the king of the Jews, but were quite unwilling to have this sentence publicly recorded. R2473:6, 2316:2

22

John 19:22 *Pilate answered, What I have written I have written.*

I have written

- Pilate refused to alter it, doubtless as a rebuke to the Jews. R4172:3, 2316:2 His refusal to amend the charge was a just one; if there was enough merit in the claim to lead to Jesus' crucifixion, the matter should be plainly stated. R2474:1 His decision not to alter the writing was correct, and ultimately all the blind eyes of the world shall be opened to this great fact that Jesus was indeed divinely appointed to be the King of earth. R3562:2

23

John 19:23 *Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.*

Took his garments

- It was the custom to count the personal property of an executed person the perquisites of the soldiers performing the execution. R3370:3, 2474:1

Four parts

- His outer robe, his head dress, sandals and girdle—enough to give one piece to each. R3370:3, 3562:4, 2474:1

Coat was without seam

- An under garment which reached from the neck to the feet. R2474:1, 3562:4, 3370:3 The seamless robe appears to symbolize the righteousness of Christ which can be appropriated only as a whole. It is of one piece, and may not be marred. R2474:1 So beautifully represented our Lord's own personal perfection. R2316:1 Perhaps a symbol of the wedding garment. R2474:1 Probably a gift from one of the noble women mentioned as being amongst his friends. (Luke 8:3) R2316:1 The curtain of the Tabernacle court, being without seam, reminds us of the seamless linen robe that Jesus wore—a robe that cannot be put on by inches, and when it covers, covers completely. R100:3*

24

John 19:24 *They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*

Cast lots

- Not by lot or accident or chance does this robe come to the Lord's people. It is obtained only through the exercise of faith, and held only by the obedience of faith. R2474:1

The Scripture

- Psalms 22:18. R2474:1

Parted my raiment

- Dividing it among the Roman soldiers. The grave clothes were left folded away in the sepulcher. Therefore the clothing in which he appeared on different occasions must have been specially created. B128; R5222:6

25

John 19:25 *Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.*

There stood by

- We are not to think too severely of the apparent lack of courage on the part of the others of Jesus' friends. R3562:5

And his mother's sister

- Her cousin. R3562:5 The three women might reasonably feel themselves free from danger of molestation notwithstanding their manifestation of interest in the suffering one. R3562:5 They were all sorrowful. They could not deny that apparently the claims of our Lord had been fraudulent. They could not understand how he could be so helpless. They could do naught else but love him and trust him. So it is at times with the Lord's followers since. R2787:5

Cleophas

- Who is supposed to have been a relative. R2474:2

26

John 19:26 *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!*

The disciple

- John. R4172:6 John seems to have been of a very modest disposition, quite unwilling to make his own name prominent in his writings. R2571:3 We remember that John had a friend in the high priest's household. Quite probably he was present to give a report of the whole proceedings. John's courage may have been influenced by this. R3562:2 The choice of John was doubtless because of his loving, tender disposition, his zeal and courage in being near to his dying Master. R2474:3

Whom he loved

- Specially loved. R1254:5

He saith

- It is not to be expected that anyone under such conditions would have much to say. It is quite probable, therefore, that the recorded words or message of our Lord were the only ones he uttered. R4172:5

Behold thy son!

- Our Lord, so far from thinking of himself and his own anguish, was thinking of others. R4173:1, 3902:6, 2474:2 Thus exemplifying the teaching of Scripture that each should seek to make provision for his own dependent ones. "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever." (1 Tim. 5:8) R2474:3, 854:6

27

John 19:27 *Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home .*

Behold thy mother!

- Jesus commended his mother to John, possibly because he had some means wherewith to care for her. R2095:3, 3257:2 Shall we suppose Jesus taught others to neglect their parents? R854:6 Had our Lord formed a community, he would doubtless have commended his mother to it instead of to John. D480; R1862:5

That disciple took her

- We cannot show our sympathy at Jesus' cross, but we can lend our presence and aid to dear "members of his Body" in their dark hours; and he will count it as done unto himself. R3562:5, 4173:1

Unto his own home

- It is far from the truth to claim that our Lord and his disciples dwelt together on communistic lines. He personally cared for his mother, Mary; and evidently John had separately a home and means of his own. R3257:2, 1862:5, 1421:5, 1390:5 While Peter may have been a very poor man (Acts 3:6), there is good reason for supposing that John had some property. R2095:2

28

John 19:28 *After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.*

Knowing that all things

- When all the work which had been given him to do had been accomplished, and not until then, might he refer to his own condition. R4173:2

The scripture

- Psalm 69:21. R4173:2, 3562:6, 2474:3

I thirst

- Exposed to the heat of the sun, with but slight covering and under nervous excitement and pain, thirst

must have been one of the principal elements of torture to the crucified. R4173:2 Doubtless, with a fever raging such as would be induced by the crucifixion, he had been thirsting for quite a while. R3562:6, 3371:2 Our Lord hungered and thirsted that we, with all for whom he died, might have the water of life and the bread of life—might attain eternal life. R4173:3

29

John 19:29 *Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.*

With vinegar

- Not ordinary vinegar, but more properly sour wine, the common, cheap drink of the soldiers. R2474:3 Not as an injury, but as a kindness. It was supposed that the mixture would assuage thirst to some degree. R3562:6, 2474:3

Upon hyssop

- A reed, probably two and one-third feet long. R4173:3

30

John 19:30 *When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

Had received

- Our Lord had refused the stupefying draught, but now accepted the refreshment given him from a sponge lifted to his lips. R4173:3, 3562:6 He sucked some refreshing moisture, when his wounds must have developed a raging fever in his blood. R3371:2, 3562:6

It is finished

- The sixth word was one of triumph. He had finished the work which the Father had given him to do; he had been loyal from first to last. R4173:3, 5030:2, 2317:3, 1816:4 The giving of his life at thirty years in consecration was finished at Calvary. R4536:1, 5622:3, 5061:1, 4969:6, 4173:3; OV383 The laying down his life, surrendering it, sacrificing it, permitting it to be taken from him. Nothing more could be laid down than was there laid down—a ransom, a corresponding price, for Father Adam. Eii Our Lord's last breath, with all his remaining strength, was exhausted in his effort to utter with a loud voice that last grand truth, "It is finished." R931:2 Our Lord's earthly mission had been accomplished. He came to die to redeem the death-condemned race of Adam. With his dying breath, expiring, he could say that he had finished the work. R2474:5, 2317:3 The Lord Jesus died, not as a convict, but as a sacrifice for the sin of the world. His was a sacrificial death, and began at Jordan when he presented himself in full consecration, and was finished when he died upon the cross three and one-half years later. Q764:4; R5847:2, 4657:5 He had "poured out his soul unto death," "made his soul an offering for sin," (Isa. 53:10, 12) and permitted his life to be taken from him. These things had all been prefigured in the type. R5085:3 The substitute, the corresponding or equivalent price for the life of Adam and all who lost life through him, was paid. R931:5 And thus "made an end of sin," (Dan. 9:24) made full and complete reconciliation toward God for the iniquity of men. B68 Just before his crucifixion he had said, "I have a baptism to be accomplished and how am I straitened until it be finished." (Luke 12:50) R4173:3; HG262:5; Q277:2 His baptism into death was finished. OV242; R5847:2, 5621:1, 5104:2 "I have finished the work which thou gavest me to do." (John 17:4) R931:3 This did not mean that our Lord had finished all the work of the Divine Plan, for both the work of calling out the Bride and presenting her blameless, and the work of the Millennial age were yet future. Q277:2 He had not finished the work of blessing the world, but merely his own personal sacrifice was finished. CR367; R931:5; Q177:T, 277:2 We are to recognize a difference between providing the ransom-price and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died. R5880:3 The other side of the great work of atonement yet remains, the converting of the world to God. R931:6 We rejoice that the great sacrifice has been finished

(especially in view of the fact that the heavenly Father subsequently declared that it was finished acceptably) realizing that there is, therefore, now no condemnation to them who are in Christ Jesus. (Rom. 8:1) R2474:5 Jesus had finished the laying down of the ransom-price; he had fully provided the ransom-price. R5880:3, 4964:4, 2474:5, 1453:2, 931:5 In opposition to the view that our Lord is now making the ransom; that since his ascension he has been expiating the sins of the world in heaven, a work that will not be finished until the end of the Millennial age. R1453:2; E429

Bowed his head

- Probably still under the cloud of separation from God, but with the realization of the meaning of the experience. R3563:1

Gave up the ghost

- Apparently he died by the actual bursting of his heart. It is the tendency of deep grief to interfere with the circulation of the blood and to cause a pressure upon the heart. R3563:4

33

John 19:33 *But when they came to Jesus, and saw that he was dead already, they brake not his legs:*

He was dead already

- He died of a broken heart. R4173:5, 3563:4, 2316:6

34

John 19:34 *But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*

Pierced his side

- Before regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an elect Church shall be formed to be his companion and joint-heir in his Kingdom—the second Eve. R5141:5, 90:1

Blood and water

- A positive proof that death, dissolution, had taken place. R2476:2 The separation of the watery portion of the blood gave proof that he was already dead, and had been dead for some time; for had he not been dead, the flow would have been red blood. R198:1*, 3903:2

36

John 19:36 *For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*

Not be broken

- Provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole. Not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in his sacrifice. (Ex. 12:46) SM559 One of many prophetic predictions of the Messiah. A58

37

John 19:37 *And again another scripture saith, They shall look on him whom they pierced.*

Look on him

- It will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. B130

38

John 19:38 *And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.*

Joseph of Arimathea

- From all accounts he must have been a noble character. Matthew says he was "a rich man;" Luke says, "a good man and a righteous; who was looking for the kingdom of God;" Mark says he was a "counselor of honorable estate," that is, a member of the Sanhedrin. R4173:5, 3374:6 The solemnity of our Lord's dying moments seems to have given greater courage to some of his friends. R2788:6, 4173:6 When the last member of the Body of Christ has finished his sacrifice, there will doubtless be many of the rich and influential to come forward then, to honor the humble ones and to garnish their sepulchers. R2788:6 Evidently he, Nicodemus, and a few others favorable to Jesus, had been carefully excluded from the session of the Sanhedrin condemning Jesus. R1809:2, 5561:4, 3374:6

But secretly

- Had this Joseph of Arimathea not been a rich man he probably would have been fully a follower of Jesus. R4173:5 Much more to their credit and advantage would it be for such as these to come boldly forward in the time of sacrifice and bind their own sacrifices to the horns of the altar. (Psa. 118:27) R2789:1 Too careful of their reputations to avow their interest in Jesus previously, their dilatory acknowledgment of Jesus reminds us of the peculiar difficulties which hinders all persons of wealth and influence. R2788:6 We hope that ultimately he became a disciple and footstep follower in the fullest sense. R4173:6

Besought Pilate

- According to Mark, he went "boldly" to Pilate and asked for the body of Jesus. R4173:5

Took the body

- Geike remarks: "It was no light matter Joseph had undertaken; for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11), and to do so now involved a seclusion through the whole Passover week." R4173:6

39

John 19:39 *And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight .*

Also Nicodemus

- A member of the Sanhedrin; evidently friendly to Jesus. R3374:6 With pleasure we find Nicodemus, another wealthy and influential ruler of the Jews, associated with Joseph in caring for our Lord's body. R4173:6 This is the third time Nicodemus comes into the Gospel records: first, visiting Jesus by night (John 3); second, interposing on Jesus' behalf (John 7:44-52); and here, "improving one last opportunity for service." R4173:6

Myrrh and aloes

- Aromatic and preservative, supposedly used by the Jews in wrapping up the dead. R4174:1 We should bring our flowers to cheer and comfort in life and not wait until death has prevented an appreciation of these. R4174:1

An hundred pound

- A hundred Roman pounds, 67 pounds of our weight. R4174:1

40

John 19:40 *Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.*

To bury

- Apparently, Jesus' declaration that he would rise the third day was not appreciated by his followers. R2476:3

42

John 19:42 *There laid they Jesus therefore because of the Jews' preparation day ; for the sepulchre was*

nigh at hand.

Preparation day

- The Jewish Sabbath begins just as the "Day of Preparation" closes, at 6:00 p.m. Friday night. R4212:5*

Nigh at hand

- The tomb in which it is supposed he was buried is within a stone's throw of the supposed location of the cross. R3374:6

John 20

1

John 20:1 *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

The first day

- Sunday morning. This day is reckoned as the third day and night which Christ spent in the tomb. R4212:5* After the "high day," on the morning of the third day. NS795:3

Cometh Mary Magdalene

- With her were Mary, the mother of James and Salome, and Joanna, the wife of Chuza, Herod's steward. R4176:3 Arising earlier than her companions, Mary went alone. R3564:4, 3375:6 Mary had an appointment with others of the Lord's friends to go to the tomb with spices to embalm his body, a proceeding which had been impossible because of the late hour of his crucifixion and the intervening Sabbath day. R3564:4, 4176:3, 2477:5 The women lived in various parts of the city, and did not all arrive at the same hour. Mary Magdalene arrived first. R2797:5, 2477:5 Woman had the honor of being the first to be made acquainted with our Lord's resurrection—perhaps because the feminine mind is more activated by intuitive faith, rather than analytical faith; or, perhaps, as a special recognition of woman's tender sympathy. R2317:3, 2802:3, 940:6 How great was the reward of these devoted women—last at the cross, and first at the sepulcher, anxious to bestow upon the lifeless remains of their beloved Lord the last tokens of their esteem and love. R1816:6 While never commissioned to take the chief and public place in the preaching of the Gospel, yet they have a good place in this service of the truth. R2318:1 Not the Mary, sister of Lazarus and Martha, neither Mary the "sinner," who washed our Lord's feet with her tears in the Pharisee's house. R3564:4 It is a mistake to suppose that she was an unchaste woman. R2797:4 Called Mary Magdalene, probably because her home town was Magdala, a town on the sea of Galilee. R2797:5, 3564:4 Not only had she come from Galilee to Judea, but she was near the cross at the time of his death. R2797:5 Who at one time was possessed by evil spirits, but who, being freed from their domination became a faithful and loyal follower of Jesus. R3564:4, 3375:6

Early

- Taking advantage of the very earliest opportunity for embalming before decomposition could set in. R3564:4

When it was yet dark

- In the dawn of the day. The same is true of the Church's resurrection in the great day-dawn, or transition between the Gospel age and the Millennium. R92:1*

Unto the sepulchre

- To complete the work of embalming our Lord. NS795:3 Our common word cemetery signifies a sleeping place and the thought conveyed is in full accord with the Scripture teachings on the subject. Because of our faith in the resurrection, we speak of death as a sleep. R4174:6

The stone taken away

- In their eagerness they forgot the great obstacle of the stone. But the sweet incense of their devotion arose to heaven and God sent his angel to remove the obstacle. R1816:6

2

John 20:2 *Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

Then she runneth

- It seems that Mary Magdalene separated from the other women and ran to tell Peter and John, while the others went to tell the rest of the disciples. B112

To the other disciple

- Mary hastened to the home of John, with whom Peter was lodging. R4176:3

Taken away the Lord

- The method adopted by our Lord was, first, to make very distinct to their natural sense the fact of his resurrection by the removal of his body from the tomb. R4176:2, 1817:4 We incline to the opinion that the flesh which was man's ransom-price, will never see corruption, but that it will be preserved by divine power as an everlasting testimony throughout eternity. R2478:6

3

John 20:3 *Peter therefore went forth, and that other disciple, and came to the sepulchre.*

Peter therefore

- The majority of the disciples evidently regarded their story merely as superstitious excitement, but Peter and John said, We will go and see for ourselves. B112

Came to the sepulchre

- Apparently after the other women had been there and gone their way. R3375:6, 2797:5, 2477:6 After she left them, Jesus appeared to the other women on the way. (Matt. 28:9,10) B112

4

John 20:4 *So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.*

Did outrun Peter

- Being younger. R4176:3, 2477:6

5

John 20:5 *And he stooping down, and looking in , saw the linen clothes lying; yet went he not in.*

Linen clothes lying

- As though they had been laid aside by one awakening from sleep. R4176:2

6

John 20:6 *Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,*

Went into the sepulchre

- Being still more courageous than John. R4176:3, 2477:6

The linen clothes lie

- The power manifested by our Lord to create and dissolve clothing, was just as superhuman as the creating and dissolving of his assumed human body. R5222:6, B127 The seamless robe and his other clothes were divided among the Roman soldiers, and the grave clothes left folded away in the sepulcher. Therefore the clothing in which he appeared on different occasions must have been specially created. R5222:5

8

John 20:8 *Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.*

And believed

- Their belief was not that the Lord had risen, but that Mary's story was true, that his body had been removed. R4176:4

9

John 20:9 *For as yet they knew not the scripture, that he must rise again from the dead.*

For as yet

- Now they began to think of the words which our Lord had spoken respecting his resurrection on the third day and John "believed"—yet no doubt with much confusion of thought at first. R2477:6

Must rise again

- While the death of Christ was the greatest event in history, his resurrection from death holds second place. The death of Christ without his resurrection would have left our race just as helpless and hopeless as before. R3563:1 The resurrection of our Lord is the assurance of the resurrection of mankind. R1816:2 Neither we nor the Scriptures speak of the resurrection of Christ Jesus as a man. All the evidence shows conclusively that our Lord was resurrected a spirit being. R2477:2 Justice might properly object to the re-creation of Jesus as a man, but would have no ground whatever for objecting to the creation of a new creature. R2477:4 To understand correctly our Redeemer's resurrection: (1) permits us to see how he arose without taking back our ransom price; (2) that he is not now hampered by the lower or fleshly organism; (3) that he does not bear in glory the scars of the thorns, spear and nails; and (4) that the Church will not to all eternity bear the marks of imperfection. R2479:1 If he still bears the ignominious scars of Calvary, then shall we also bear the scars that mar us; and every mutilated martyr will be disfigured to all eternity. R1817:5 Our Lord's resurrected being was a direct gift from the Father, and not something which our Redeemer held over from a previous existence: it was a re-creation on a higher plane of existence. R2477:3

11

John 20:11 *But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,*

Mary stood without

- Having returned for a second visit. R2797:5, 4176:4, 3375:6

Looked into the sepulchre

- As though to reassure herself that it was empty. R2797:6

12

John 20:12 *And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

And seeth two angels

- The angels had doubtless been there when she was there before, but she had not seen them, because of their not choosing to "appear." R2797:6, 2477:6 Doubtless holy angels had in charge not only our Lord's body, but also the interest of his bereaved followers. R2797:6

In white

- In contrast, our Lord did not appear in shining garments, but in ordinary apparel, assumed for the purpose, in order that he might have the better opportunity for giving instructions his followers needed. R2797:6

13

John 20:13 *And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.*

Why weepest thou?

- Calculated to assuage her grief, for they manifested no grief, and by their question implied that she had no ground for it. R2798:1, 4176:4

14

John 20:14 *And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

Turned herself back

- A noise, or perhaps a shadow, calling her attention backward. R4176:4

15

John 20:15 *Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

The gardener

- Whom she presumed to be a servant of Joseph of Arimathea, the owner of the garden. R2798:1 Nothing about this person indicated who he was. He probably had on gardener's clothing—his own clothing, we know, had been appropriated by the soldiers. R3564:5, 5579:1, 3376:3 Lest they should get the idea he was still a man, our Lord appeared in various forms: a gardener, a stranger traveling to Emmaus, a stranger on the shore of Galilee calling to the fishermen. R4176:2, 3904:1, 2478:1, 1817:1; B125 According well with all we know of angels: they come in sudden and unaccountable ways, vanish out of sight as mysteriously as they come, and assume any features or appearance they choose. R1817:1

I will take him away

- Her thought seeming to have been that Joseph was unwilling to have his tomb cumbered longer, and had therefore ordered that our Lord's body be removed, and that probably the gardener had attended to the matter. R2478:1 She considered herself a trespasser to some extent. R2798:1

16

John 20:16 *Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.*

Jesus saith

- All who know the Master truly know his voice, know his message, know his spirit. As he expressed it, My sheep hear my voice and they follow me, they recognize not the voice of strangers. (John 10:5) R4176:5 With us as with Mary, sorrow sometimes fills our hearts and we see not the streams of joy which the Lord has for us; not until we hear his voice, his words, do we appreciate the truth. R4176:5

Mary

- Calling her by name, probably in the old familiar voice. R3564:5, 3376:3 On no single occasion was Jesus known by his features as on previous occasions, but always by his words, his voice, or his conduct. R1817:2

Rabboni

- With a woman's intuition, she stopped not to inquire why there were no marks of the nails in his hands and in his feet. R2478:2 Women seem to be able to exercise faith more readily than men; hence our Lord appeared first to Mary, and through her prepared the hearts of the others. R2802:3

John 20:17 *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

Touch me not

- Greek, haptomai, embrace. Do not tarry for further demonstration of your affection. B113 More properly translated, Cling not to me. R2798:1, 2478:2 Professor Young's Lexicon shows that the word here rendered "touch" has the significance of "hold on." R2317:6 Her first impulse was to embrace him, and to tarry in his presence. B113 "Now that I have found you again I cannot let you go." R2478:2 As though fearful that you will never see me more; my time to ascend has not yet come. R2317:6, 2036:6 Her thought evidently was, This is a vision, this will pass away and I will see my Lord no more; I will hold him tightly; where he is I must be. R4176:5 Her love, her devotion, her persistence, gained for Mary the great honor of being the first to whom the Lord revealed himself after his resurrection. R2478:2, 1816:6 Mary's touch could do him no harm, for others touched him subsequently. But our Lord would lead her mind away from a mere clinging in the flesh to a higher relationship and intimacy of spirit. R2798:1, 2478:2 We are not to merely hug the truth to our own hearts, but are to remember that it is also for others, and to take pleasure in dispensing it to them. R3375:6 Recognizing her Master, she clasped him by the feet as though afraid he would leave her. R4714:1, 2798:1, 2317:6 Can we suppose that Mary would have clasped him by the feet and not have noticed the great wounds made by the nails? R2478:4

I am not yet ascended

- I will be here a while yet before I ascend. Your great opportunity for clinging to me will be after I have presented to the Father, and he has accepted, the great atonement for sins. R2798:1, 2478:2; B113 He would have her remember that he had already said, "It is expedient for you that I go away." (John 16:7) Why, then, should she detain him? R4176:5 He had not been to Paradise, for Paradise is not yet even in existence. He had not been to heaven, for he had been dead. R5133:1, 4176:6, 506:6; F670; HG645:4, 596:6; NS575:6, 689:4

To my Father

- Our Lord disclaims being the Father, and declares that the Father is in heaven, and was not on earth, except representatively. R3788:3

Go to my brethren

- The intimation is that she should rather have been thinking of such a service instead of holding him by the feet. R4176:5 She was neglecting a great privilege and a great duty, to be the first to announce to the disciples positively that the Lord was alive again. R2478:2 We, too, have heard of the death and resurrection of Jesus and additionally have learned of God's grace through him. It is our privilege to carry the message to all of the brethren wherever they may be. R4176:5, 3375:6, 2798:4 This is the second instance in which our Lord ever addressed his disciples as "brethren," with all the word implies of fellowship and of all being children of the one Father. (Matt. 12:48) R2798:4 According to Matthew's account (28:1,19) "the other Mary" must have been near by, and have come forward by this time, and received a commission with Mary Magdalene to tell the disciples. R2478:3

Say unto them

- Having knowledge of his resurrection, she should become the newsbearer to the disciples. R3564:5

I ascend

- Jesus could not make any use of the ransom-price while still on earth. He could not even bring his disciples into fellowship with the Father. Eii

And your Father

- Emphasizing their relationship as "brethren." R2798:4, 2317:6 Jesus is not the everlasting Father (Isa. 9:6) to the Church. The Scriptures reveal him as our elder Brother, and again as our Bridegroom. R3912:5, 1359:6 Not only was Jesus begotten of God, but every member of the anointed body is thus

begotten. R905:2, 369:6, 297:1; E143 We are not begotten of the Spirit by our Lord Jesus, but by the Heavenly Father. NS102:6 Jehovah is the only Father, or giver of the divine nature. R297:1

To my God

- Our Lord Jesus was a god (mighty one) before he came into the world. But he is not The God, he never was and never will be. R5748:3

18

John 20:18 *Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.*

Told the disciples

- Undoubtedly much happier in the delivery of the message than if she had been permitted to remain clinging to the Lord, enjoying her knowledge somewhat selfishly. R2798:4

19

John 20:19 *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

The same day

- The third manifestation on the day of his resurrection (counting that of Matt. 28:9 and John 20:14 as the same, and that of Luke 24:15 and 34 as the same). R2802:3 Five of Jesus' post-resurrection appearances were on the first day, the resurrection day, the remaining six being scattered through the remaining thirty-nine days of our Lord's presence. R3905:4

The first day of the week

- Still the first day of the week, the day of the resurrection. R4182:2

The doors were shut

- Very explicit—not that the apostles did not see them open, but that they did not open at all. R5237:5 The Lord warned the disciples that they would suffer persecution for his sake. No wonder that, when they met in the upper room, the doors were shut, and we may safely conclude, barred, bolted and locked. R2802:3, 3376:4, B127 The material body and clothing could not have gone through the walls while the doors were shut; a spirit being, however, is not limited by doors or locks or walls. R4182:2, 5623:1, 5579:1, 817:2 The security which was felt from having the doors fastened, caused the disciples to feel the more terror when they beheld a stranger with them. R2802:3, 5579:1 The disciples could see that our Lord had a different power altogether from what he had had before he died. He appeared time and again, a few minutes at a time, to demonstrate that he was a spirit being, and had power to come and go like the wind. R5237:6, 5222:5 Demonstrating the double lesson: first, that he was risen; secondly, that he was changed and was no longer the man Christ Jesus. R4176:2, 5352:3, 5222:5, 4714:2, 2796:3 Convincing them he was no longer the fleshly Jesus. They knew about angels; Mary herself had seen two in the sepulcher. They knew that angels could appear and disappear. R3565:1 The apostles and the five hundred brethren, converts to our Lord's teachings at the time, were natural men and needed such proofs as would appeal to the natural man. R4175:6 During the forty days after his resurrection he appeared, probably, not more than three hours in all. R5222:5 Less than twelve hours, or one eightieth of the entire time. B125 He was present, but unseen, during most of the forty days, appearing, in all, perhaps not more than seven times. R262:3, 122:5 The world will not see the graves of the Church open. A spiritual body, coming out of the grave, will not make any more of a hole in the ground than Christ's spiritual body made in the door. R263:5 Traditionally the same "upper room" where the Passover was eaten. NS795:6

The disciples were assembled

- We may be sure that the disciples were discussing the great and momentous event and the news they had indirectly received of our Lord's resurrection. R4182:2 Discussing their own safety and also the

reports of Mary and the other women at the sepulcher. R3565:1

Came Jesus

- Immediately transferred from Emmaus. R4182:1, 2802:3 Spirit beings are able to transport themselves from place to place independent of physical laws. HG29:3 Simon and Cleopas must have immediately returned to Jerusalem from Emmaus to tell the disciples their experiences. R2478:3; B115 Perhaps in clothing resembling that which the soldiers had divided among themselves. R3565:4 After his resurrection he had the power to appear as a man, but he was not a man, and was no longer controlled by human conditions, but could come and go like the wind, even when the doors were shut. A231 We do not think that the apostles saw the body of our Lord in the resurrection. But what they saw was proof that he was no longer a human being, but a spirit being. R5625:6 The body in which our Lord appeared was materialized. This was not a deception. It was intended, on the contrary, to keep the disciples from being deceived. R5237:6 To make a body suitable for the occasion was no more of a miracle than were any of the other things connected with the resurrection. R5625:6 To produce a body with the same convolutions of the brain, the same individuality, the same soul, is a miracle so great we cannot conceive of it. Yet it is the very thing which God purposes to do for the whole human family. R5612:4 While Jesus could have brought the body, he did not do so. If he had done this they would have been deceived, supposing that he had arisen in his body of flesh in which he had been crucified. R5237:6 Had this appearance been the first manifestation, we can readily suppose that it would not have produced the faith and joy it did produce. R2802:5

Peace be unto you

- His familiar salutation. R4182:2 "My peace I give unto you" (John 14:27) were the Lord's words on the night of his betrayal, and "Peace be unto you" were his words when he first met the disciples together after his resurrection. R2802:6 It is only those who realize in Jesus their Redeemer and Lord, and who have given themselves to him to be his disciples, who can really receive of his peace—"the peace of God which passeth all understanding." (Phil. 4:7) R2802:6

20

John 20:20 *And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.*

His hands

- Wishing to emphasize the identity of his risen self with the crucified one. R2478:5 Nothing in this implies of necessity that the flesh which they saw was the identical flesh which had hung on the cross. R2478:5 Some Christians regard the assumed body as his spirit body. Many others have the idea that it was the same body that was crucified. This would prove, first, that the resurrection body is not glorious; second, that we know what a spirit body is; and, third, that our ransom price was taken back. B128 To claim that his "glorious" body is ingloriously marred with the wounds of spear and spike, and that the flesh he gave as our ransom he took back, would render null and void the finished work of Calvary. R1817:4 The evidence, added to what they had already heard, was convincing to all who were present. R2802:3 The appearing in the flesh would remove their fear and enable them to hear the better what he had to say to them. R3565:4

Then were the disciples glad

- The perplexities were not all gone; but they were getting the lesson that their Master was triumphant over death. R4182:2 So are all glad who realize this great fact of our Lord's resurrection from the dead and who have any conception whatever of its weighty importance as connected with the divine plan of our salvation. R3565:1

21

John 20:21 *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.*

As my Father

- Affirming the title, "Son of God," officially applied to the man Christ Jesus before his birth. (Luke 1:31-35) NS256:6

Hath sent me

- This subservience and dependence upon the Father not only was true of our Lord while he was in the flesh and before he was made flesh, but is distinctly asserted of him since his resurrection. R3861:5 The Father's commission to The Christ was all addressed to the Head, we having no standing with the Father except through him, and no other commission than his for our service. R2803:2

So send I you

- I commission you. R2803:1 Our Lord Jesus in all matters acts as the representative of the Father, Jehovah, in the work of salvation. E35 He was the Father's representative; we are the special representatives of our Lord and Head, though, of course, through him and in him representatives also of the Father. R3565:4 As God has but one Church, so he has but one ordination for all who are his ministers. Jesus is the Chief Minister. His ordination took place at his baptism. All coming into him share in his ordination. R5971:5 I have done the work the Father gave me to do; I now appoint to you a great work, which you are to do in my name, even as I worked in my Father's name. R4182:3 Implying that we as his disciples are to be engaged in the same work that he is engaged in. R2803:2 To "fill up that which is behind of the afflictions of Christ" (Col. 1:24), and then to share with him in his glory in the blessing of all the families of the earth. R2803:2

22

John 20:22 *And when he had said this, he breathed on them , and saith unto them, Receive ye the Holy Ghost:*

He breathed on them

- Evidently symbolical, an illustration of his words, "Receive ye the holy Spirit." R2803:3 A pantomime teaching. R4182:3; Q45:2 He would have them understand that the holy Spirit would not be a person, but the Father's spirit and his own spirit—the breath or spirit of God. R3565:5

Receive ye the Holy Ghost

- Thus representing that he would put his spirit, his disposition upon them which would enable them to carry out their consecration, even as he was so enabled by receiving the Spirit at his own baptism. R4182:3 He would have the disciples anticipate the blessing that was to come to them. R3565:5 He did this as a sample of his spirit power, influence, or mind in them, by which they would cast out devils, heal the sick, etc., in his name. Q45:2, 639:1 He had received the Spirit without measure. He used it in his healings. So he gave his disciples of this power and sent them forth as his representatives in his name. Q332:2 I fancy that while John recorded it here, the fact is that it was done some time before, at the beginning of his ministry, when he sent forth the disciples in his name. Q332:2

23

John 20:23 *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

Ye remit

- The twelve apostles in particular, and less particularly all the Lord's true members while in the world, will be under the guidance of the holy Spirit to such an extent that they would know the terms and conditions on which it would be possible to forgive sins. R3565:6, 2803:4, 2658:1 The apostles did define sin and the terms of forgiveness, justification, reconciliation, in a manner entirely satisfactory, in a manner in which our Lord himself never explained these things. R2803:3 Whoever can know about his own sins, should know also how to direct and assist others in knowing of the cancellation of their sins. R3565:6 This privilege was not granted to all believers, but merely to the apostles. It is

not true that this authority descended from them to others, the clergy. R4182:4, 2803:4

They are remitted

- We may assure anyone who gives evidence of contrition, restitution to the extent of ability, faith in Christ and obedient desire to walk according to his ways, that his sins are forgiven. R3565:6 Not that we have the power to forgive sins, but we, being intimate with the Master and knowing his mind on the subject, can speak for him as his mouthpiece to declare the terms of reconciliation. R3565:6, 2803:3 Not that the Father or the Son gave over to the apostles the power of remitting sins. Indeed, sins could not be remitted by power, but only by the satisfaction of justice. R2803:3 While it is not granted to any but the apostles to fix the limitations upon which sins are forgiven, it is the province of all the Lord's mouthpieces to make known these limitations to the Church. R4182:5 While this "ministry of reconciliation" (2 Cor. 5:18) belongs in its fullest sense to the next age, when the Atonement sacrifices are completed, yet even now, we may say to those who believe and repent, "Thy sins are forgiven thee." T100

24

John 20:24 *But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.*

Was not with them

- It is quite probable that Thomas was not permitted to be present at the first interview for the very purpose that there might be that demonstration, that it might be easier for some of us to believe. R5625:2 This would imply that he had disbelieved the stories told by the sisters respecting the message of the angels and the Lord's manifestations to Mary. R2803:5

25

John 20:25 *The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

Put my finger

- He would not even trust to the sight of his eyes, which might be deceived. R2803:5

I will not believe

- Thomas seems to have been of a rather skeptical turn of mind. R5236:3, 2803:5 Some of us would find it difficult to believe from any lips that a person whom he had three days before seen dead and laid in the tomb had manifested by his presence to others that he was again alive. R5624:6 From one standpoint, the person who is inclined to be somewhat critical is to be approved. We would naturally incline to disapprove those who are too easily credulous, too easily persuaded. R5237:1 Had none of the apostles never seemed to doubt the Lord's resurrection, they might have failed to bring out convincing proof of the fact. R5237:1

26

John 20:26 *And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*

After eight days

- Again on the first day of the week, under similar circumstances. R5625:1, 3376:5 Sunday, "the eighth day," the Jewish method of counting including both days. R2803:6 Probably again in the evening, the beginning of the eighth day from the time of our Lord's resurrection. R4182:5 Our Lord instituted the observance of the first day of the week, not by command, but by example. R1942:3, 4176:3 Thereafter the first day of the week was made an occasion for special meetings of the Lord's followers in remembrance of his revelations of himself on the first and on the eighth days. R4182:6 It was made sacred by our Lord's resurrection; it became, therefore, to his followers the day of hope. R4176:3 No wonder the early Church, appreciating the value of our Lord's resurrection, and the fact

that they were no longer under Jewish law, gradually changed the day of divine worship from the seventh day to the first day of the week. R4176:2; B115; Q608 These first-day-of-the-week gatherings were love-feasts, and never intended to take the place nor in any sense to represent our Lord's Memorial Supper. R2771:4, 1942:6, 1787:1, 840:1, 803:1

Thomas with them

- Although still skeptical, he had become sufficiently interested to want to be present. R2803:6 While he appeared to many other disciples, he was specially careful to very clearly establish the fact of his resurrection to the apostles, carefully looking up each one of them. R1522:4

The doors being shut

- See comments on verse 19.

Peace be unto you

- How beautiful and how blessed it would be if the Lord's people whenever they come together, to meet each other and to meet Jesus in spirit, would greet each other with this salutation from the heart. R2803:6 Uttered in the right spirit it would imply that their hearts were in a peaceable condition, seeking each other's peace and welfare and to avoid strife. R2804:1

27

John 20:27 *Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

Saith he to Thomas

- Immediately addressing Thomas, thus indicating his thorough knowledge of his doubts and fears. R2804:1 Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

Reach hither thy finger

- He thus showed that he knew what Thomas had said without being told. B116 The fact that the Lord gave to him the desired evidence was an indication that he did not disapprove of his demand for more convincing demonstration than the others. R5625:1, 5579:4

Behold my hands

- Not of the body crucified and buried in Joseph's tomb, but a materialized body, with the same facial expressions, the same hands, the same feet, that the human body of Jesus had. R5625:6, 3376:4 His appearance with the wounds to convince Thomas shows he was ready to give any demonstration that was necessary, because unless the disciples really believed they could not do the work before them. R5579:4, 5237:1, 4183:1, 1522:4, 941:2

Thrust it into my side

- Using Thomas' own language. R4183:1, 2804:1 We are not informed whether or not Thomas did put his finger into the nail prints and his hand into the Lord's side; it matters not, for at all events his mind was convinced. R4183:1 We presume Thomas did as he said, although the account does not mention it. R2804:1

Be not faithless

- We do not think that Jesus reproved Thomas for his doubts. Some minds require more proof than do others. Undoubtedly the whole Church has been blessed by Thomas' action at this time. R5625:5, 5237:1, 4182:5, 2803:6 Gently reproving him. B125; R2318:5

But believing

- Jesus helped those who were in the right attitude of heart to receive him; he assisted their faith and encouraged their confidence. R4117:5

28

John 20:28 *And Thomas answered and said unto him, My Lord and my God.*

My God

- Not only Lord and Master, but he recognized him as his God, as a mighty one, superior to all mankind, worthy to be called by the name God, which signifies "mighty one." R4183:1 Thus we also properly recognize the Lord Jesus as our God, a mighty one, in harmony with and one with the Father. R4183:4 Not that Thomas supposed our Lord Jesus to be the heavenly Father. R4183:4, 2804:1 Men should honor the Son as they honor the Father. R4183:4 The word God is applied not only to the Father and to the Son, but also to the holy angels and on one occasion to men, to the seventy elders of Israel, whom Moses appointed in the wilderness. R4183:4, 2804:2

29

John 20:29 *Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

Because thou hast seen

- Thomas lived in the Jewish age, not among spiritual children of God, but in the fleshly house (until Pentecost). He was used to seeing things after the flesh, and had not his eye of faith yet opened. Yet Jesus expected more of him. R123:2 All the doubting Thomases in due time have the more tangible evidences in store for them. But more blessed are they who can now walk by faith. R1675:1

Blessed are they

- While not reproving Thomas, he did tell him of a more excellent way: that, while it is good to believe upon the basis of physical sight and physical touch, there is a still higher attainment of faith. R2804:2 Others who could believe without demanding the physical test, were the more blessed. R2318:5, 1450:5 Speaking of those of us who live subsequently, and not of the disciples. We have testimonies and evidences that Thomas did not have. R5625:1 He was seen of some 500 at one time. (1 Cor. 15:6) Afterward the brethren were obliged to believe without seeing, merely on the testimony of others. We are in this same category ourselves. R5237:2

That have not seen

- The stronger evidence was that which was not addressed to natural sight. B125 All the Christian Church throughout the Gospel age have believed without seeing the outward demonstration. Whether on this account the Lord would be specially pleased with us, we know not. But we think not. R5237:2, 2804:4

Yet have believed

- Following this appearance was a long interval apparently in which there was no appearance whatsoever, and the disciples, discouraged, resolved to go back to their homes in Galilee. R3905:4

30

John 20:30 *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

Many other signs

- Greek, seemion, has the significance of proof or evidence. D598 In view of the importance of the resurrection of Jesus, we cannot wonder that the Scriptures lay great stress upon that fact, and deduce various proofs and demonstrations intended to establish our faith in it. R3564:1 It took several of these manifestations to attest the fact that he was a changed being. R5238:1 Manifesting himself occasionally, yet invisible to them the remainder of the period. He would have them learn gradually not to expect him again in the flesh. R3565:4 He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to an appreciation of his present exaltation as a spirit being. R2797:4 Our Lord purposed that these eleven should be thoroughly convinced. Unless they had absolute faith in him as the ascended Redeemer, they would not have been prepared to receive the holy Spirit at Pentecost. R5625:2 The necessity for these proofs lay in the fact that in the divine plan this Gospel age was marked out to be a faith age. But faith needs reasonable foundations

upon which to build its superstructure. R2796:1 These forty days seem to be the most important part of our Lord's ministry; for on them depended all the success of the Gospel message which was to be launched by these very men to whom he appeared. R5625:3

31

John 20:31 *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

These are written

- The Gospel narrative of the words and acts of our Lord, and also the words and acts of the apostles. R3521:6, 2220:5, 1046:6* Instead of using legions of angels to communicate with man, or instead of using a system of instant punishments and rewards, or instead of blazoning the message in letters of fire in the sky in all languages. R3521:3 "It has pleased God through the foolishness of preaching to save them that believe." (1 Cor. 1:2) R3521:3, 3580:2, 2220:5

That ye might believe

- The entire object and purpose of all of God's messages during this Gospel age, and hence the object and purpose of all the preaching done in his name and by his authority. R3521:2 The world thinks it strange that believers should be saved on account of their belief rather than from the standpoint of works. R3580:2

That Jesus

- The first prerequisite is a faith in the personality of God and in his willingness to be approached; second, a faith in Jesus, by whom alone we can approach the Father. R3580:4, 2220:2

Is the Christ

- More than a mere belief that Jesus lived and Jesus died, a man of Nazareth. The word Christ signifies Messiah and Messiah signifies God's appointed King. R3580:4 A further part of this hope of which Jesus, the Messiah, is the center, is that those who are now called, the obedient through faith, shall be joint-heirs with the Master in the great Kingdom. R3580:5 To believe anything less seems to be lacking the faith here enjoined; to believe all of this seems to be essential to discipleship. R3521:6

The Son of God

- Not the son of Joseph. R3521:6

That believing ye might have life

- No hope is here held out of life without believing, and no hope held out on a vague faith will be satisfactory. R3521:6 Faith marks every step of progress for those who are the called according to the divine purpose during this Gospel age. R3580:3 Believing is not only the precedent to the life to come, to be attained at the resurrection, but it is also a precedent to a proper life in the present time. R3580:6 Not that merely believing will bring the life, for "devils also believe and tremble" (James 2:19), but that believing brings them into that relationship with God where it is possible for them to become followers of Jesus. R4188:4 If of these early Christians it was required that their faith should bring a corresponding life, much more should this be true of us who have still greater knowledge of the divine plan. R3581:5 They are the oracles of God and the principles of his holy law by which every man must be judged as worthy or unworthy of eternal life. R2057:5 Life eternal through the merit of him who loved the world and bought it with his own precious blood. R3522:5 Few come under the conditions of this text. R3522:2

Through his name

- Through the power, through the authority of this Messiah—by virtue of the work which he has accomplished for them and the door of opportunity which he has opened to them. R3580:6

John 21

1

John 21:1 *After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself .*

After these things

- The third manifestation to his disciples, presumably three or four weeks after the Master's resurrection. R5052:1, 4183:2, 3905:4, 2806:1 Five weeks after the crucifixion. R941:2 The sixth manifestation of his resurrection. R4183:2 Our Lord's fifth manifestation, some would say, seventh. R2806:1 The delay was evidently for the purpose of testing the faith of the apostles and of leading them to reach a conclusion respecting their future work, which Jesus wished to correct. R5052:1 During this interval we may be sure that our Lord was frequently with the apostles in spirit, watching over their interests. R4183:2

Jesus shewed himself again

- During the forty days it was his chief concern to gather them again and to reestablish their faith in him as the long-looked-for Messiah, by proving to them the fact of his resurrection. R940:6 Notice how our Lord gave his instructions—not all at once, hastily, but little by little, and in such manner as to make the deepest impressions. R940:6

At the sea of Tiberias

- The journey to Galilee and the resumption of business presumably took another week. R5052:1

2

John 21:2 *There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.*

Simon Peter

- The oldest of the disciples. R941:2, 3377:3

Nathanael

- He whom Jesus termed "an Israelite indeed, in whom there was no guile," (John 1:47) who, though not one of the apostles was one of the "brethren." R941:3 Commonly understood to be another name for Batholomew. R2572:1

The sons of Zebedee

- James and John, the youngest of the disciples, had formerly been partners with Peter in the fishing business. R941:2

Two other

- Probably Andrew and Philip. R941:3

3

John 21:3 *Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.*

I go a fishing

- At least two Sundays had passed without any further manifestation, and, giving up hope, they decided to return to the fishing business, and did so. R5052:1, 5670:1, 5588:6, 4183:2 They probably waited in expectation at Jerusalem over the third and possibly over the fourth Sunday. R2806:2 The death of our Lord was a great trial of faith to all the disciples. R3179:1 He wished the disciples to reach the extremity of thinking in order that they might be prepared to receive the instructions he had to give respecting their future course. R2806:3 The apostles became discouraged. They were about to leave the work of fishing for men. R5570:4, 5588:6, 4183:2 Some, who have been zealous for the colporteur work under much less favorable conditions than the present and the future, are going into worldly business. R5824:5 As active men, in the prime of life, they must be doing. R2806:2, B117

Go with thee

- Speedily the partnership revived. They returned to Palestine and took possession of the ships and fishing tackle which they had abandoned three years before. R4183:3, 3377:1 How foolish they thought it would seem for them to convince the people that a man, crucified as a malefactor, was indeed the Messiah! How foolish it would seem to tell of his resurrection! R5052:2, 941:3 How could they tell others of their hopes in a King who had been crucified, and whom they, although he was risen, could no longer see nor point out to others? R2806:2 They had left all to follow him, but now they could no longer follow him. Everything was changed when he was changed, so far as they could see. R2806:2 Probably the rest also turned again to their old employments. B117

They went forth

- Who can doubt that the Lord was among them often whilst they were preparing, and that he had all things arranged which would make this a valuable lesson. R941:3, B117

They caught nothing

- By miraculous power exercised in some manner unknown to us, he hindered fish from going into their nets that night. R2806:3 If they should have great success and become swallowed up with interest in the business, they would soon be unfit for the higher service, so the Lord taught them the lesson that the success or failure of our efforts in any direction he can control if he please. R941:3; B118 It looked indeed as though God was punishing them for the course they had taken in becoming disciples of Jesus. Everything was going wrong. R5052:2, 4183:3, 2806:4; NS197:3 We know not what is for our highest welfare. Sometimes those things which we crave and desire to grasp, considering them to be good, might really be to our disadvantage. R2806:4

4

John 21:4 *But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.*

Knew not

- He was in another form. R262:3, 3377:2; NS197:4

5

John 21:5 *Then Jesus saith unto them, Children, have ye any meat? They answered him, No.*

Jesus saith unto them

- He would demonstrate he had a mission for them to perform in connection with the fishing for men which they had not accomplished, and which his death and resurrection would not interfere with. R2806:3

Have ye any meat?

- Any fish for sale. R5052:2, 2806:4

6

John 21:6 *And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.*

On the right side

- They felt that such a change would be unavailing, because the boat was small anyway and continually turning, and what was one side now would be the other side shortly. NS197:5; R3377:2 To all who have a talent for teaching, and who see the truth clearly, we suggest you become fishers of men and women rather than of children; and fish for the consecrated in Christ Jesus. R534:1

They cast therefore

- So humbled were they by their disappointment that they did not stop to argue the question. R2806:5

The multitude of fishes

- A prophecy of their success as fishers of men. They were to catch multitudes. The prophecy has been

amply verified in the long fishing season of the Gospel age. R1716:1

7

John 21:7 *Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him , (for he was naked,) and did cast himself into the sea.*

Disciple whom Jesus loved

- Specially loved. R1254:4 Jesus loved all mankind to the extent that he "tasted death for every man." (Heb. 2:9) But among men he had his special loves. R439:1, 1254:5 Quick and impressionable. B118; R941:4 It was the loving John who first realized that the miracle implied that the stranger on the shore was the Lord. R4183:3, 3377:5

It is the Lord

- John remembers the feeding of the multitudes, the strange days in which they were living, and that Jesus had appeared to them already. R262:3, 122:5; B118 Though, since his resurrection, we cannot recognize him by his appearance. He now appears in a variety of forms; but we know each time that it is he by some peculiar circumstance. B118 They knew instinctively that the unknown stranger was none other than their Master. They remembered a very similar experience at the time they were first called to leave their nets. R5052:3, 4714:1 Brethren, the Lord only could do this. Don't you remember that it was just so when he first called us—we had labored all night and caught nothing until he told us, "Let down your nets for a draught." (Luke 5:4-9) R941:4

Simon Peter

- Whose heart still burned as he remembered the Lord's words, and perhaps as he remembered also his own weaknesses. R2806:5

Cast himself into the sea

- Fearing that the Master would disappear, even before he could get to him. R5052:3, 3377:3, 2806:6 His impetuous, ardent temperament, while it yet overflowed with love for the Master, was constantly a great disadvantage to him. R628:5* Peter evidently was timid when he reached the land and waited and helped to pull the net full of fish to the shore. R4183:5

8

John 21:8 *And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.*

Other disciples came

- They hastened to the shore, more anxious to meet him than to care for the fish they had caught. NS197:5

9

John 21:9 *As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.*

Fish laid thereon

- The Lord gave them evidences that all success depended on him, that without him they could do nothing. They toiled all night, but caught nothing. In the morning Jesus was on the shore with the fish already cooked. R5824:5 He had power not only to give them fish in the ordinary way, but to provide cooked fish by miraculous power if it better served his purpose to do so. R2806:6, 5589:1 Demonstrating in a most practical manner that the divine power by which he had hitherto provided for their necessities, and had at times fed multitudes, was still his. R2806:3 While we have no objection to those who claim they have better health as a result of a vegetable diet, we do object to the claim of special sanctity and acceptableness with God on account of this diet. R3098:3 Some say that animal foods are proper enough for common people, but not for believers who have entered "the

resurrected life." Twice, at least, Jesus ate fish after his resurrection. (Luke 24:41-43) R1855:6

And bread

- They learned the lesson that, under his direction and care, they would not be left to starve. B119; R941:5

10

John 21:10 *Jesus saith unto them, Bring of the fish which ye have now caught.*

Jesus saith

- There is no indication that on this occasion our Lord appeared with marks in his hand or his feet or his side. R4183:5, 2806:6

12

John 21:12 *Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.*

Come and dine

- Our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. B27

Who art thou?

- They were so sure that it was he that they could not think of even seeking to question the fact by inquiry. R2806:6, 5052:3

Knowing

- Feeling sure from the miracle, for they saw not the print of the nails. R262:3, 5052:3, 2806:6, 122:5 For on this, as on other occasions, the eyes of their understanding being opened, they knew him though he had "another form," different from the one they had been used to seeing before he died. B119; R941:5, 262:3, 122:5

14

John 21:14 *This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.*

The third time

- His manifestations to the women on the morning of the resurrection, and later to the two as they went to Emmaus, are not counted—only counting his appearance in the upper room, and later to Thomas as well. R5052:1

15

John 21:15 *So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.*

When they had dined

- It was in connection with the eating of natural food that twice our Lord made himself known to the disciples. Probably both were on the first day of the week. Is it any wonder, then, that they formed the habit of gathering on "the first day of the week" to "break bread"? R1787:1, 1421:2, 1014:2, 840:1 It is not probable that they ate in silence, yet their conversation is not recorded, except that none of the disciples felt at liberty to inquire if it were the Lord, confident that it was he. R4183:5, 2806:6

Simon

- His old name; possibly an intimation that he had not manifested in the last few days the rock-like qualities implied in his surname, and was now inclined to leave the work for the Church for secular

business. R2806:6 While the Lord addressed Peter specially, the instructions were for all the "eleven," and applicable, though not in the same degree, to all ministers of the truth today. R2808:2, 3377:3

More than these

- These boats and nets pertaining to the fishing business. R5052:3, 4183:6, 3377:3, 2806:6, 1824:1, 941:6; NS197:5 He may have meant more than these nets and boats, or more than these other disciples. R4183:6 Not the other disciples, but his fishing tackle and business prospects. R1823:6, 941:6 Once, in obedience to the Lord's call, he had left these to follow him, and then he went back to the old business. R1824:1 It was as though he had said, Are you willing again, Simon, in the face of all the public prejudice and hate, to leave your business and social prospects and go and preach the Kingdom? R1824:1 The same question is addressed to every consecrated follower of the Lord. Lovest thou me more than the business pursuits and prospects, social ties and pleasures, ease, fame, wealth, a good name, or any earthly good? R1824:4, 4184:2, 2808:6 He will have in that select Little Flock only such as love him supremely—more than they love houses or lands, husbands or wives, or children, or any earthly thing. (Matt. 10:37) R2808:6, 942:1 It is necessary that we have more or less contact with the world, business, home duties and social amenities. The question is how to balance them with our duties toward the Lord. R2808:6 Many of the Lord's professed followers today fish for earthly things: for money, or influence, or a great name, or self-gratification, or some thing of the sort. R942:3

I love thee

- Our Lord used the word agapao for love, while Peter used a different word, phileo, supposed to signify a warm, personal affection. R4183:6 I affectionately love thee. He used a word expressing fondness of love. R5052:4 Peter thus states his personal attachment and devotion to the Lord, but refrains from claiming the highest love for which our Lord inquired. R2807:2 This humility was an excellent sign, showing Peter had learned a needed lesson and had ceased to boast, but rather to fear his own weakness. R2807:2

Feed my lambs

- The Lord used three different Greek words in his three exhortations: the first time he exhorts to feed the lambs; the second time to care for the sheep; the third to feed the weak or delicate sheep. R2808:1 This gives us three views of the Lord's flocks: the young, the beginners, the lambs who need the "milk of the Word;" (1 Pet. 2:2) the more mature sheep who need guidance and direction; and the weak sheep, weak in faith, who are to be fed and cared for. R2808:1 These three classes of the Lord's flock are to be found today: the young, the advanced and strong, and the weak and delicate who need special assistance. R2808:2 The lambs and sheep make one flock, and there is but one Shepherd, who superintends and cares for all. "Feed my lambs!" "Feed my sheep!" Was this not saying: Neglect no part—Feed the flock? R118:3* My little sheep. R4183:6, 2807:1 While the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, it is not the will of God that they should always remain babes. R3622:1, 1568:1 The "lambs" should be fed until they become "sheep." R5052:5 A partial restoration of Peter to the work of ministry. R4183:6 Although not directly reproving Peter, intimating that by his mistake and denial he had forfeited his place as one of the apostles and indirectly implying that he might not be a full shepherd amongst the sheep. R4184:1 Two reasons have led to neglect of feeding with "the doctrines of Christ"—a misconception that now is the time for the world's conversion, and the error that eternal torture is the doom of the unconverted. R5052:6

16

John 21:16 *He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.*

Feed my sheep

- "Tend my sheep." R5052:4, 4184:1 Care for, serve, the sheep. R4184:1 The sheep should be tended, cared for, guided, instructed. R5052:5 Give your thought, attention and care to them, rather than to these fishing implements and boats. R2807:1 Not yet the full liberties of shepherding. R4184:1

17

John 21:17 *He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

The third time

- The third time must have sent the memory of Peter back to the scene in Caiaphas' Judgment Hall, when he denied his Master the third time, even with cursing. R5052:4, 4184:1, 2807:1, 941:5 Thrice had Peter denied the Lord, and now thrice would the Lord have him reaffirm his devotion to him, and receive three additional assurances of his ample reinstatement in his love and favor. R1823:3 The three inquiries our Lord made of Peter were the only rebukes ever given him as punishment for his denial of our Master. We might have felt it necessary to make him humbly apologize first. R5053:4, 2807:6 Let us learn well this lesson of reproving others very gently, by a hint rather than by a direct charge, by an enquiry respecting their present heart condition, rather than respecting a former condition, in which we know that they have erred. R2807:6

Lovest thou me?

- Are you sure that you have even the duty love, Peter? R2807:2 Here Jesus uses the same word that Peter had used, as though he questioned the affection and depth of Peter's love. R5052:4 It began to imply to poor Peter that the tendency with him was to love and serve business more than Christ. R941:5 When our Lord said "lovest" in the first two inquiries, he used the word agapas, which signified love in its most disinterested form. Now he uses phileis, duty love, obligatory love of relatives, even where the deeper love is lacking. R2807:1

Peter was grieved

- He felt remorse. R941:5 The one most praiseworthy trait in Peter's character was his perseverance inspired by his ardent love. If he made a misstep, he was just as quick to realize it and to retrace it. R628:5* To feel that there was possibly a shadow of doubt between him and the Lord which his repentance had not fully removed. R1824:1

Thou knowest all things

- Thou knowest my weakness. He immediately threw himself upon the Lord's mercy. R941:5

I love thee

- I would not send thee on such an important mission did I not know thy love supreme for me and mine. And all thus sent I will endue with power from on high. R628:6* Peter was sifted, and almost failed; but, being "clean," true at heart, he was enabled to come off victorious. C189

Feed my sheep

- Make that, not fishing, your business. R941:5 With this third confession our Lord restored him fully as a bishop or shepherd, authorized not only to feed the lambs and tend the sheep, but finally to feed the sheep also. R4184:1 Specially reaffirming Peter's commission. R1522:4 Peter: I called you once to be a fisher of men, and, knowing your heart to be still loyal and zealous, I renew your commission as a fisher of men. B119 Had Peter continued in the fishing business and neglected the sheep, his actions would have contradicted his reply. This would have been loving in word, but not in deed and in truth. (1John 3:18) R941:6 The sheep should be fed with stronger meat than that which the lambs could appropriate. R5052:5 In harmony with these words, the chief work of his followers has been to minister to the needs of the spirit-begotten sheep. R5052:4, 5670:4 It is in the service of the Church, our fellow sheep, that we are to sacrifice present interests. As Christ laid down his life for us, we ought also to lay down our lives for the brethren. (1 John 3:16) R942:3 So he says to all his followers. Not that we can have the place of apostles, but that each of us may find opportunities for

tending and assisting, feeding, nourishing the flock of God. R4184:3 It is proper, nevertheless, that each one for himself provide things decent and honest in the sight of all in a temporal way, and also give attention to his own spiritual feeding and refreshment. R4184:3 Paul, addressing the elders of Ephesus, counseled that they "feed the flock of God, which he had purchased with the blood of his own Son." (Acts 20:28) R5052:5 Whoever is heedless of the sheep should not in any sense of the word be recognized as an elder, a leader. R4184:3 Do not offer as an excuse for not feeding the sheep, that there are others more capable of feeding them. This is not the language of love. The loving servant inquires, Lord, how much can I do? R942:2 As for Peter and his denial, and as to offenses which may come to us, we may know that some corrective discipline always follows, but we are not to attempt to inflict these penalties, nor to impress a condemnation. R2808:1 Sending them forth with joy to prove their love by their works. R1824:4

18

John 21:18 *Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.*

Thou shalt be old

- Not a very bright prospect to hold out before Peter; it meant a further testing of his loyalty. R4184:4 There is a touching tenderness in the epistles of the aged Apostle Peter, showing that, while he realized that the time of his departure was drawing nigh, his solicitude for the growth and development of the Church was increasing. R3215:1

19

John 21:19 *This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.*

What death

- A violent death. R4184:5

21

John 21:21 *Peter seeing him saith to Jesus, Lord, and what shall this man do ?*

What

- It seems to be a trait of human nature to think of companionship, even in trouble, and many, like Peter, have wondered why they should have trials different from those which come upon others of the Lord's flock. R2808:1

This man

- John, who in some measure or degree, represents the last living members of the "little flock." R4870:1, 4185:1, 2808:5, 980:2, 581:6, 528:6*, 473:5, 293:5 The things which happened to John are the things which have happened or will happen to the Church. R4185:1

22

John 21:22 *Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.*

That he tarry

- John did not tarry, but a class whom he in some respects illustrated has tarried, a class who see with the eyes of their understanding the visions and revelations that John saw in symbols, in a trance. R4870:1

What is that to thee?

- Our Lord's refusal to answer may be considered rather in the light of a reproof to Peter and a lesson to us all. R2808:4 Almost curt; amounting to, Mind your own business and you will have plenty to do, though it was stated in a more polite form. R4184:5 If we allow ourselves to wonder why some

fellow-disciple is apparently not receiving the same amount of chastisements or trials, if we become judge of the Lord and his providences, the result will be disastrous to ourselves. R4184:5 Applying this lesson to ourselves, some are disposed to query as to how long they must wait for their resurrection change. Let us leave the entire matter to the Lord. R4185:1 If the harvest work is under the Lord's supervision at all, the Lord is responsible, and not we, and can be trusted to accomplish his own ends in his own best way. R4067:2

Follow thou me

- Referring not merely to a spiritual following, but he walked along the shore of the sea, the disciples following. R2808:4

23

John 21:23 *Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?*

Then went this saying

- The saying has gone abroad and has been generally received that this part of the Church will not die. R473:5, 293:5 Illustrating the dangers of oral tradition. R434:5*

Yet Jesus said not

- It was purely an inference on the part of the disciples. R2808:5

He shall not die

- The fact is that he outlived all the other apostles. R4185:1

Tarry till I come

- Neither Jesus nor the apostles said we should not die, but that we would tarry till the Master's presence and be changed in a moment and not sleep. R473:5, 293:5

25

John 21:25 *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.*

And there are also

- This is one of the few verses in our common English Bible which is really not part of the Bible proper (from the apostles). This was added by unknown parties between the fifth and tenth centuries. R1536:6, 1314:3, 278:2, 207:1, 62:6; F202; Q325:T; CR245 What a whopper! Somebody who wanted to make it large, felt at liberty to add that verse without any authority. Q325:T When copying by pen, the transcribers frequently made a parenthetical note of their thought upon the subject. These notes were mistaken by subsequent copyists for parts of the inspired texts. R62:6

Acts

General

- **Acts**
- St. Luke is the author of this, which some have described as the best of all Church histories. As the record closes abruptly, before the death of St. Paul, it is but reasonably supposed that the book was finished about AD 63. The first verse alludes to his previously written work, the Gospel by St. Luke, in which he set forth what Jesus began to do and to teach. There is a bare suggestion that the writer had in mind that his present treatise related to a continuation of our Lord's work by his holy Spirit through his apostles and followers. This standpoint of view given is a glorious sweep or vista and connects up the work which our Lord began at Jordan and finished at Calvary, and has since been carrying on by his Spirit and through his Church, and will continue to the consummation of the Church. "St. Luke, a poet, and more than a poet, tells us how the light of Christianity flashed from Jerusalem to Antioch—from Antioch to Ephesus, and to Troas, and to Philippi—from Philippi to

Athens and Corinth, until at last it was kindled in the very palace and pretorium of the Caesars at imperial Rome." R4304:3,6

- He takes up the narrative substantially where he left it in the Gospel of Luke—the ascension of Christ. It is reasonable to assume that since the Lord used Luke's abilities in connection with the work of recording the facts of that time, he was guided of the holy Spirit in the ascertainment of the facts, which his education and natural talents eminently qualified him to state succinctly. R2924:1
- ". . . the modest chronicler of the Acts of the Apostles has purposely withdrawn himself from the gaze of his readers. He never tells us who he was, nor asks for our sympathy or our praise for the many hardships which he and St. Paul bore, and the many heroisms they displayed together. He never even betrays his presence except by the use of the pronoun, `we.' All we know for certain is that the beloved physician never failed his friend, but was alone with him when he made `ready to be offered'." (From a biography of Luke in the "London Spectator," quoted on R3244)
- Acts presents a valuable account of the doings of the apostles after their anointing with the holy Spirit, of the establishment of the Christian Church, and of the first preaching of the good news to the Gentiles. R1145:6 A careful review of its lessons is earnestly commended to all, that they may bring before the mind, connectedly, the noble self-denial, the unwavering confidence in God, the implicit obedience, the loyalty and faithfulness and untiring zeal of the Lord's chosen Apostle to the Gentiles, affording a most noble example for study and imitation. The book entitled, "The Acts of the Apostles" might be more properly captioned, The beginning and early history of the Christian Church; it is a volume well worthy of study and meditation. As we pursue the divinely guided course and mark the inspiration, zeal and faithfulness of the apostles, we come with deeper interest and with the profoundest reverence to the study of their inspired epistles. R1581:3,6
- The apostles, although unlearned men, were evidently strong characters, and under the Lord's teaching their lack of worldly wisdom and education was more than compensated for in "the spirit of a sound mind." It is not strange, therefore, that these men were uniformly recognized by the early Church as guides in the way of the Lord—specially appointed instructors—"pillars in the Church," next in authority to the Lord himself. They are still preaching to us, still instructing the faithful, still encouraging, still admonishing, still reproving. Their death did not stop their ministry. They still speak, still witness, are still mouthpieces of the Lord to his faithful. F213-216

Acts 1

1

Acts 1:1 *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,*

The former treatise

- The book of Luke. He takes up the narrative substantially where he left it in the Gospel. R2924:1, 1415:3, 2818:1, 4304:3, 5829:1 Finished about AD 63. R4304:3

Theophilus

- Supposed to have been a person of considerable dignity and influence inasmuch as he is elsewhere styled "most excellent," a title which implied a considerable social or political rank. R2924:1

That Jesus began

- His present treatise related to a continuation of our Lord's work finished at Calvary, and has since been carrying on by his Spirit and through his church. R4304:3, 4254:6 His ministry still continues in the person of the members of his body who are still on this side the veil. R2924:2, 2818:1 Jesus was the personal name of our Lord and Head, and Christ his official name. R2818:1

2

Acts 1:2 *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*

Until the day

- His eleventh appearance after his resurrection, although some of the instances recorded may be duplications. R3905:5, 2802:3 Probably seventh manifestation. R5589:3

Had given commandments

- Explaining things they needed to know, fully convincing all. R5589:2, 1522:4

The apostles

- Jesus selected only twelve. F211; R5829:1

Whom he had chosen

- As his mouthpieces. F211; R1523:3 Other orders of the clergy were not approved by the Lord. F203

3

Acts 1:3 *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

He showed himself

- The flesh bodies in which he manifested himself appeared and disappeared miraculously; he came and went as the wind. R2455:3, 5416:2, 2081:6 He did not appear to them as a spirit being to strike them down with the glory of his presence, shining above the brightness of the sun, as he subsequently appeared to Saul of Tarsus. R5830:2 These bodies were materialized; and of course clothing was materialized at the same time, for he was not naked. R5830:2 Simply for the purpose of assuring them that he was no longer dead and that he was no longer controlled by human conditions. R2455:3 In a way to convince them he had been "changed" and was of a higher nature than before. R666:2 A peculiar expression implying his invisible presence before manifesting himself. R2082:2

Infallible proofs

- Of the resurrection of Christ. R1591:3, 2809:1, 3564:1, 2796:3 For the purpose of demonstrating unquestionably to his disciples the fact that he was no longer dead. R5830:2 The guarantee that all the redeemed shall have an awakening from death and an opportunity to attain a complete resurrection to all lost in the fall. R1591:3

Being seen of them

- Occasionally. These appearances were infrequent. R3564:1, 2081:3 Some ten or eleven times, mostly for a few moments each time. R5830:2

Forty days

- But probably not for over four hours in all that time. R2081:3 To provide a foundation for their faith. R2796:3

Kingdom of God

- Everything said and done, directly or indirectly, appertained to the Kingdom. R4305:2, 5829:2 That it was spiritual; and that he had to suffer as a prelude to the glory to follow. R2081:2 That before the earthly kingdom could be established a heavenly kingdom must be inaugurated and that they were eligible to a place in the heavenly. R2924:3 Of which his followers are to be members, sharing his throne. R5829:2 Not the kingdoms of this world, falsely called Christendom, as claimed by Catholics and Protestants. R5829:2 Explanatory of the opening work of the Gospel dispensation. R1415:3

4

Acts 1:4 *And, being assembled together with them , commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he , ye have heard of me.*

Being assembled

- Eating together with them on the shore of Galilee. B119

Wait for the promise

- For the begetting of the spirit of God as sons and heirs. R1415:6, 4305:3, 5589:2; B120 While our Lord went to the Father to present the merit of his sacrifice on their behalf. R4306:2, 2926:4, 2082:4

While waiting they very properly spent the time in prayer and in searching of the Scriptures. R549:3, 2818:3, 4306:1; B121 Before participating in public witnessing. R2925:4 Implying their unfitness for the work as natural men. R2925:3, 4306:2

Of the Father

- They were already in faith relationship to God, permitted to pray to him as their Father. R4306:1

5

Acts 1:5 *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

Ye

- Only the "you" class, members of the body of Christ. R2996:6, 2820:3

Baptized

- That to be baptized with the spirit, is to be filled with the spirit, seems clear by comparing the promise of Christ and the fulfillment. (Acts 2:4) R198:6*

With the Holy Ghost

- "Ghost" is old English for "spirit"—it is really obsolete, and misleading. R2818:3 The baptism of the holy Spirit at Pentecost. R1522:6, 2820:4, 2996:6, 5589:3 A very much more important baptism than John's. R2996:6, 5589:3 Jesus did not intimate that the holy Spirit would be himself, but a power or influence emanating from God and himself. R2088:2, 2818:2 Wholly different from any previous gift of the holy Spirit, except upon our Lord Jesus himself. R2082:4 Representing that Christ's merit had been offered on their behalf, and that they had been adopted into God's family. R4305:4 The outpouring of the holy Spirit did not represent Christ's second advent and the establishment of his kingdom. R2088:2

Not many days hence

- Was indefinite purposely so that they might be continually watching for it. R2818:3 A question close to their hearts was, Will the kingdom also come at the same time? R1416:1

6

Acts 1:6 *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

Come together

- For the last time, at Jerusalem and at the Mount of Olives. B119; R3905:5

Wilt thou at this time

- The apostles expected one coming of Messiah to accomplish the ransom, restoring and blessing. But God had provided "some better thing for us." A93; OM223; HG342

Restore again the kingdom

- For which we long and for which you have taught us to pray and to watch. A275 They recognized no "lost" tribes, but a reunited Israel. R2085:2 Their previous idea had been of an earthly kingdom, but now they perceived a change. R2082:4

To Israel

- The kingdom had been taken away from Israel in the days of Zedekiah, king of Judah. (Ezek. 21:25-27) R5589:3 The disciples understood that the restoration of Israel would be incident to our Lord's taking dominion of earth. R4305:4

7

Acts 1:7 *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*

Not for you to know

- Yet. B120; R2924:5 He did not say it would not be proper for them to know some time; if prophecy

was not designed to be understood, there could be no reasonable object in giving it. B18, 19; R1796:3, 5829:5, 5589:3, 5305:5 He implied that their conception of the prophecies was quite proper, but that the time for their fulfillment had not yet come. R2818:4, 4305:5, 2924:5; A80 He had not disclosed it to the angels, not even to the Logos. Nor did he discuss its time features fully with our Lord Jesus while he was in the flesh. R5943:1 Jesus did not pretend to tell the people how long or short the time would be before the establishment of his kingdom. He declared the matter fully in the divine care and not proper to be revealed to God's people then. R5829:5 His answer, though not explicit, did not contradict their hopes. A275

The times

- Greek, kairos, fixed times, as in "Times of the Gentiles." (Luke 21:24) B78

The seasons

- Time features of the divine plan. R5943:1, 530:3* Not implying, however, that our Lord and his disciples and the angels would never know times and seasons. R4305:5, 5589:3; OM6 In due time each feature would be revealed as "meat in due season." (Matt. 24:45) R4305:5, 5829:5, 5589:4; B120

Put in his own power

- Authority. R4305:4 Grasp. R530:3* Christ never claimed to be equal in power. E36

8

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

Shall receive power

- Ability to understand times and seasons and the deep things of God. R1416:1, 530:3*; B120 None were begotten of the holy Spirit until Pentecost. R5361:6

Is come upon you

- "When the spirit of truth is come it will guide you into all truth and show you things to come." (John 16:13) B120; R2818:2, 1416:1 "The holy spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance." (John 14:26) R2818:2 It qualified the disciples fully for the work of the ministry. R5589:4

Witnesses

- Martyrs, those who witness at a cost of suffering or death. R4305:6 Testifiers that Christ died and had risen from the dead. R3905:5 Representatives of his character, teachings and work. R2818:4 To call and make ready a people to receive him. B120 Witnessing to the truths which he had taught them. R1416:1 That he is to be King of the world; that God's promises to bless the world are true; that Messiah had died for the sins of the world; that believers should keep on praying, Thy Kingdom come; and that none of his words or promises were false. R1416:1 After receiving the blessing at Pentecost. R5829:2 In the strictest sense, applied to those specially chosen as public teachers and witnesses; the twelve apostles. R550:2 Only those anointed of the spirit are to be recognized as representatives of the Head. R2925:5 Indicating a full testimony would be given to all people prior to the establishment of the Kingdom. R5829:6,2 A further demonstration that the kingdom would not come in a few days or a few years, but would be long enough away to give opportunity for a full testimony of the Lord's favor to all nations. R5829:6

Unto me

- Not to themselves nor to human institutions. R2925:2

In Jerusalem

- With those who had knowledge of Jesus and his crucifixion. To those who had been witnesses and instigators of his ignominious death. R2924:6 Only Israelites indeed were appealed to, or incline to follow the cause of Jesus—defamed as a Nazarene and as a malefactor. R2925:1

Uttermost part of the earth

- The witnessing of the apostles still continues through their writings. F216; R4305:5, 2089:4, 1522:6, 550:2 Not to be understood as implying every quarter of the globe, but rather a term of that day corresponding in meaning to our present expression "everywhere." R2925:2, 1416:1 Demonstrating that the Kingdom would not come for a long time. R5829:6 America, for instance, could not be reached during the lifetime of the apostles. R1522:6 The apostles did not at first comprehend the scope of this commission; it required special instructions for Peter to preach to the Gentiles. R3005:1, 550:6

9

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

He had spoken

- For their instruction, and to help natural men, not yet begotten of the holy spirit, to understand deep things. R2818:5, 2925:5 Our Lord's last words before his ascension. R550:2

They beheld

- The eleven were the chosen witnesses of the Lord's ascension; there is no evidence of any others being present. R1522:5, 3905:5, 4714:2 They would have no further expectation of his appearing to them again as a man. R2818:6, 5589:5 To lead them to understand that they would see the Master no more until he would come with power and glory. R5589:5 "What and if ye shall see the Son of Man ascend up where he was before?" (John 6:62) R5589:5

He was taken up

- The Lord who came down from heaven had returned to the Father to prepare a place for them. B120

10

Acts 1:10 *And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;*

Two men

- Two angels. R2818:6, 2925:6, 4306:1, 5589:6, 2819:4, 1827:1, 700:1, 188:6

White apparel

- Garments which indicated they had only assumed the form of men for the occasion. R2918:4 Beholding them as men, yet knowing from their glistening garments, etc., that they were really spirit beings manifested in the flesh. R2925:6

11

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

Ye men of Galilee

- Signifies "the eleven," all of whom were Galileans. R1522:5, 2819:4

This same Jesus

- The same that was with the Father before the world was. R1952:5; B154 The same loving Jesus, who became a man—poor that we might be made rich, (2 Cor. 8:9) who died on Calvary and arose a quickening spirit. (1 Cor. 15:45) B154, 155; R1952:6 Who had experienced two changes of nature; first from spirit to human, and then from human to divine. His identity was preserved. B155 Whom none of the world saw, and was seen by the disciples only a few times during that forty days. R2082:5, 1952:6, 1873:5, 263:3; B155 The resurrected, divine Jesus, not the man Christ Jesus. R2082:5, 340:6*, 188:6; Q369:3 The new creature Jesus. Q369:3

From you into heaven

- Jesus took the earthly condition for the suffering of death, and would not need it afterward. R5830:1;

B155

Shall so come

- With blessings upon his followers. B154 Not that they would see him coming as they saw him go, nor that any one would see him coming. R4306:1, 554:6*, 19:3; B154 Jesus' presence is a spiritual and personal presence, though invisible. R554:3*

In like manner

- The Greek term, hon tropon, rendered elsewhere "even as." R341:1* Not "in like form." R5830:4, 2082:5, 1952:5, 1873:6, 188:6 "The Lord himself shall descend from heaven." (1 Thess. 4:16) F671; R579:6, 263:2, 19:3 Quietly, secretly, known only to his followers. R5830:4, 5589:6, 4306:4, 2798:5, 2082:5; B154; Q369:3 Being an unseen presence. R188:3 When he arrives it will be privately. R579:6, 263:3, 19:3 Only a few saintly believers, those who faithfully "watch" (Matt. 24:42), will know of the Lord's return. R5589:6, 2926:4, 2082:6, 1873:6, 123:1 Seen by the eye of faith. R2789:6 "As a thief in the night." (1 Thess. 5:2) R5830:4, 5589:6, 4306:4, 1416:5 Requiring close, attentive watching to apprehend and discern it. B144 Unknown to the world. R5830:4, 5589:6, 4956:4, 4306:4, 2926:4, 700:2, 123:1, 19:3 The world is to see Jesus no more. (John 14:19) B154; R5589:6, 579:6, 263:3, 123:1, 19:3 It was the Jesus born of the Spirit, who could go and come like the wind. Q369:3 Generally taken to mean that Jesus would come a fleshly or human being. R5829:6 When Jesus left the heavenly glory and was made flesh, it was not the divine intention that he should remain a fleshly being forever, but that he took this earthly condition for the suffering of death. R5830:1

As ye

- His faithful followers. B154 What the world will then see will be the trouble; and gradually they will come to understand that the great King is identified with the trouble. R5830:5

Have seen him go

- Without splendor, demonstration, commotion or noise. B154; R2926:4, 2082:6, 1416:5, 579:3

13

Acts 1:13 *And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.*

Upper room

- Their meetings were generally small; the usual meeting place being private dwellings or rented upper rooms; not at all like Babylon of today. R984:2, 2941:6

14

Acts 1:14 *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*

These all

- All of "the eleven," together with others. R2926:2, 1523:1

With one accord

- Waiting for the adoption and the endowment with spiritual understanding. B121; R1522:6 One hundred and twenty disciples in all. R2819:6, 2926:3 The Lord's people should be in agreement, or accord, respecting the things they are seeking and waiting for. R2926:3

In prayer

- In the public assembly of the saints. R3698:5 Doubtless offered audibly for the benefit of the whole company present. R2251:6, 2023:3 Prayer is absolutely indispensable to Christian life. It means, not only a living faith, but a growing faith. R2692:1

And supplication

- In searching of the Scriptures—and in readiness to begin their mission. R549:3, 2819:3

With the women

- Women usually spoke only at the smaller gatherings, and not at public meetings. R227:3, 766:5*, 1076:5* The Apostle's high regard for women is shown by his mention of several faithful co-laborers and helpers among them. R766:4*, 227:3

15

Acts 1:15 *And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)*

Were about an hundred and twenty

- Possibly these were all present at the time of the out-pouring of the holy Spirit. R2926:3, 4306:1, 2819:6

16

Acts 1:16 *Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.*

By the mouth of David

- Peter found that passage in David's prophecy which mentions the appointment of another. (Psa. 109:8) R549:3, 162:5

Judas

- He lost his relationship with God and with Christ; and all hope of a future life. R5552:6

18

Acts 1:18 *Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*

This man

- Judas. R5552:6

Falling headlong

- Judas probably chose the branch of a tree overhanging a precipice to hang himself; the breaking of the rope causing the fall. R5552:6

20

Acts 1:20 *For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.*

His bishoprick

- Office of bishop or apostle. R162:5 No man or congregation is competent to appoint or elect an apostle. That is a special or function which is of divine appointment solely. R5940:4 The Church of Rome, the Church of England and the Greek Church improperly claim to make Apostolic Bishops. R5940:4; F209; Q521:2

Let another take

- The Lord designed that Paul should be the twelfth apostle, taking the place of Judas. R5408:3, 5940:4, 1522:2, 162:5; F208; Q521:2

22

Acts 1:22 *Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

His resurrection

- Anastasis, the Greek article indicating the first or special resurrection. R1512:2

23

Acts 1:23 *And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.*

They appointed two

- They chose two and asked the Lord to indicate which of the two would be his choice. R1445:1, 550:1 They had no authority for so doing. R5002:5, 5830:3, 2823:2, 1445:1 But the Lord had his own choice—Paul, "a chosen vessel." (Acts 9:15) R2823:2, 1522:2, 1445:1, 550:1; F209 The Apostles were only those whom Jesus had especially selected to that office, St. Paul, by divine arrangement subsequently taking the place of Judas. R5829:1

Matthias

- Was probably a very excellent brother, but not an apostle. R1522:2

24

Acts 1:24 *And they prayed, and said, Thou, Lord, which knowest the hearts of all men , shew whether of these two thou hast chosen,*

Prayed, and said

- Uttered audibly and in a language heard and understood by the worshipers. R2251:6

25

Acts 1:25 *That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.*

To his own place

- Was not heaven, was not restitution. His own place was the only place then open—the second death, oblivion. R5683:3, 5552:6, 3878:6

26

Acts 1:26 *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

Lot fell upon Matthias

- The eleven exceeded their authority. They should have remembered that they had not as yet qualified as apostles themselves. R5002:3 A human error; an over-officiousness in attending to the Lord's business without his direction. R1522:2, 1445:1, 550:1, 162:5 He was with them at Pentecost; but his record ends there. R550:2, 5830:3

Acts 2

1

Acts 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place.*

And when

- The wave of sheaf and its antitype, the resurrection of Christ, were "when the Sabbath was past"—the eighth day, or first day of the week (Lev. 23:11). The wave of loaf and its antitype, the decent of the holy Spirit, were on Pentecost, or the fiftieth day, and hence also on the first day of the week. R108:3*, 2819:3

Day of Pentecost

- Or Whitsuntide. R2819:3, 5223:3 Signifies fiftieth, as a jubilee day, followed a cycle of seven times seven days, from the time of the gathering of the sheaf of first-fruits. This sheaf typified our Lord in his resurrection on the sixteenth of Nisan. R2819:3, 108:3*; NS201:1 The seventh day Sabbath found its fulfillment through its multiple in the fiftieth day—Pentecost. R5405:5 Fiftieth day in the harvest, after the gathering of the first ripe sheaf (Lev. 23:11,16) of which our Lord was the antitype. R5830:3 The fiftieth day after Jesus' resurrection, in harmony with the type. (Lev. 23:15-21) R5831:3 Pentecost came on the first day of the week. R543:4 When our Lord as the antitypical High Priest, laid his hand upon the "Lord's goat." (Lev. 16:9) R4397:6; T60 Since Pentecost, he has been offering

the antitypical goat—the Church class. R5163:4 The Church class began its existence at Pentecost. R5224:1, 1416:3 The first day of the week which was honored as the memorial of our Lord's resurrection was again marked by divine favor at Pentecost, and became the memorial of the outpouring of the holy Spirit. R1942:6; 543:4 The anniversary of the Law covenant at Sinai. By contrast, a reminder of how Christ makes free all who approach the Father through him. R4307:2 As the antitype of the fiftieth day was fulfilled before those cycles passed away, we must look for an equally perfect fulfillment of the larger cycles. HG57:5 As the antitype of the jubilee year will usher the world into the glorious rest of Messiah's kingdom, so the antitype of the jubilee day ushered believers into a rest of faith at Pentecost. PD72/86; R5405:5

With one accord

- These ten days of fasting and prayer were necessary to prepare them for the reception of the holy Spirit. R4306:3, 2926:3 The same eleven apostles who witnessed our Lord's ascension were in the upper room complying with our Lord's injunction, waiting in an attitude of prayer and expectancy, and in readiness to begin their mission. R2819:3 All these were of one heart and one mind to know and serve the truth. R1201:4 Waiting for the adoption and their endowment with spiritual understanding. B121 Until Pentecost, they were still natural men, not fully begotten of the holy Spirit. R2981:2

One place

- Probably in one of the apartments connected with the temple, accounting for the subsequent quick gathering of three thousand people. R4307:1 They had presented themselves before God desiring to be accepted as sacrifices. R4998:2

2

Acts 2:2 *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*

Rushing mighty wind

- There was merely a sound which resembled that of a mighty wind. R4306:4, 2926:6 Representing the holy Spirit; "spirit" and "wind" are from the same Greek word; a wind is the best illustration because it is powerful and yet invisible. R2820:3, 2088:5

Filled all the house

- They were all immersed in the holy Spirit. R2088:6, 2927:1; SM572

3

Acts 2:3 *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*

Cloven tongues

- Tongues split off from a central luminous body, which emanated from one common center, and went to the heads of those for whom intended. R2927:1, 4306:4 An outward manifestation indicating they had been received into the body of Christ as sons of God. R5831:2, 2927:3 Representing illumination, the intelligence which comes through the holy Spirit. R2088:6 The influence God would use during the Gospel age as the agency of his spirit in accomplishing the work he designs to do. R2820:4 It is not necessary for us to have an outward demonstration today, but we do receive from God the same holy Spirit which they received. R5831:1, 5830:6, 2927:3

Like as of fire

- Having the appearance of fire. R2926:6 Representing divine power. R4419:4, 5830:6, 2820:3 Light; representing enlightenment, knowledge, intelligence, and illustrating God's purpose to use human tongues as his agencies in calling his elect out of the world. R2927:1,3, 2088:6 Not the holy Spirit, but merely a manifestation representing the invisible; a fit picture of the mission of the apostles as witnesses. E212 The light of truth and enlightenment of the mind, which comes through the begetting of the holy Spirit. R4307:2, 2820:5 Marking them as the Lord's mouthpieces; that their tongues

should show forth his praise, to the blessing and enlightenment of the world. R2927:2; E212

Upon each of them

- Probably the eleven apostles only, designating them as the Lord's special representatives and the holy Spirit's mouthpieces. E212; R4306:5, 4307:1, 2819:6 Might mean upon each of the eleven apostles, or it might mean upon each of the one hundred and twenty present. R2926:6, 2088:6 Convincing the apostles respecting their acceptance with him, and their identification as his ministers of the new dispensation, and to make manifest the nucleus of the Gospel Church to others. R2926:6, 2820:3 Without which their apostleship could not be recognized. R1523:1 That recognition was both their begetting and their anointing. R5228:1 We are begotten individually, but we were anointed collectively. R5228:1 In the picture of anointing the whole body is anointed. There will be no need for a repetition of the ceremony. All who will be members of that body come under that one anointing. R5228:2, 4307:5, 2820:2

4

Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

They were filled

- Yet, because of weakness and imperfections of their organisms, they could only receive limited measures, in limited degree. (John 3:34) R2820:1 All the Church received the spirit of adoption, but some received the gifts of the spirit according to the character and natural ability of the person. R182:5

With the holy Ghost

- The Spirit of adoption as sons of God; this is the time and place where the adoption took place. E210, 268; R1416:3 They were transferred from the House of Servants to the House of Sons. NS662:3 Begotten to sonship. R5830:6 Constituted their begetting of the Spirit to the new nature. R2820:1 The Pentecostal blessing was the beginning of the recognition of the followers of Jesus as the sons of God and heirs of God's promise. R5831:2 Demonstrating the personal glorification of Christ. R4398:1; NS4:2 Accomplishing the presentation of the Church before the Father; though it has required the entire Gospel age to complete the sacrifice. R4965:5 Indicating he had made satisfaction for their sins; that they had been accepted of the Father. Eiii, 209; R5392:4, 4965:6 Indicated the acceptance of the Redeemer to glory, and the application of the merit of his sacrifice on behalf of the "household of faith." NS662:3, 348:2 A testimony to them that Jesus' work was satisfactory to the Father. R5830:6 Signifying divine acceptance of the sin-offering which our Lord presented before the Father. R2820:1, 4965:5, 1416:3 Accepting the Church as joint-sacrificers with Christ. R4965:5 Our Lord's power, accepting their consecration. R4965:5, 4397:6 An unction or anointing. SM597 The anointing of the most holy of his followers to be members of his body. OV383 All who have been added to the body since have likewise come under the same anointing. R1715:3, 3280:4 Fulfillment of Luke 3:16: "He shall baptize you with the holy Spirit." R5443:2; SM597 The spirit of holiness, the spirit of God, the spirit of Christ, the spirit of truth. R3280:4, 4306:6; SM597 The anointing came upon them from the Father through Christ. R5392:4, 1416:3 Pentecost brought merely the first fruits of the Spirit. R2926:3, 2088:2

With other tongues

- In unknown languages, so that the peoples of different countries were able to understand the message. Q768:T A convincing power for the apostles, and a witness to the holy Jews gathered at Jerusalem from all nations of the world. R5831:4, 1416:6 For the purpose of qualifying them to bear witness to the truth to people of foreign lands. Q768:T Those signs were for the convincing of the world and establishing the faith of the Church. They were very necessary at the time, but were not long continued. NS350:4 This gift expired when the apostles fell asleep because they alone could bestow it upon others. R5831:2,6 Being supplanted by the fruits of the Spirit, developed through knowledge,

faith and obedience. R5831:6,2 Some who once used their tongues in blasphemy and misrepresentation of the divine character and plan now rejoice to praise God. R2928:4 A Satanic counterfeit of the gift of tongues is now deceiving Christendom. R3941:4

As the Spirit

- A twofold operation of the holy Spirit. (1) It was the mind, disposition, Spirit of God, operating in the disciples, as the Spirit of adoption. (2) God's holy Spirit acted also upon them, conferring special miraculous gifts. E268; R1416:6

Gave them utterance

- Through the "gifts" here imparted spontaneously; not, as usual, by the laying on of hands. E225, 207

5

Acts 2:5 *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.*

Devout men

- Now, as then, the holy Spirit is seeking the devout of every nation, "Israelites indeed." R2821:4

Out of every nation

- Annual gatherings directly commanded by God through Moses. R5831:4 Jerusalem had at this season of the year visitors from all the neighboring countries, speaking various languages. R2820:6; NS348:2 Sometimes two or three million pilgrims at this season of the year. R2927:5 "From a census taken in the time of Nero, more than 2,700,000 were gathered at the Passover, and still greater numbers came to Pentecost." The larger numbers at Pentecost was doubtless because it was a Summer feast. R2089:1 Because of social, political and religious conditions, the work of the first advent was confined to Judea, just as the work now centers in the United States, though devout Israelites heard more or less of it. C85

6

Acts 2:6 *Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*

Heard them speak

- The miracle was not in the hearing of the listeners, but in the speaking of the Apostles. R5831:4

In his own language

- So that the people of the countries represented by those languages understood clearly. R5831:4 The Spirit of God acted upon them, conferring special gifts, for a special purpose. R372:3 Quite possibly by this gift of tongues the Lord made up to his disciples the lack of larger education and fitted them for the work. R2820:6

7

Acts 2:7 *And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?*

These which speak

- The eleven apostles (all of whom were Galileans) were the public speakers. R1522:6, 2927:1, 2819:6, 2088:6; F214

8

Acts 2:8 *And how hear we every man in our own tongue, wherein we were born?*

In our own tongue

- The different apostles spoke different tongues. R5831:4 These all heard the languages of the country in which they were born. NS350:2 Foreigners recognized these tongues as bona fide and got a Gospel message from them. R3941:3; SM566; HG402:3 Not the gibberish uttered at meetings of so-called "holiness people" of today. SM565, 566:T; R3941:2

9

Acts 2:9 *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*

Parthians and Medes and Elamites

- Judaism was gaining favor with men of influence in the world. R964:4

10

Acts 2:10 *Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,*

Strangers of Rome

- Were all Jews, although their language differed because born in foreign parts. R2090:2 Who returned to Rome with the Gospel, began to live Christian lives and preach the truth to others. R1582:2 To whom, later, the Epistle to the Romans was sent. R1582:1 So the harvest message is now sent primarily to the "devout" of Christendom. R2090:4

11

Acts 2:11 *Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

Works of God

- Relating to our Lord's death and resurrection, and his commission to his apostles, which they were now carrying out. R2821:1 The wonderful features of the divine plan. R2821:2 Proper preaching today tells of God's wonderful plan for man's redemption, and does not tirade against the nominal Church. R2821:2

13

Acts 2:13 *Others mocking said, These men are full of new wine.*

Others mocking

- Then, as now, God's people were traduced by "devout men." R2089:4

Full of new wine

- Attributed to an evil influence—intoxication. R2089:4 The only time the Greek word gleukos is used in the New Testament. It means grape juice or "new wine" and if used to excess, it would confuse the mind. R509:4

14

Acts 2:14 *But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:*

Peter

- Peter took the first, most prominent and initiatory part in this work of opening the door of the kingdom to Israel. R2657:6; E214; NS665:1, 185:4 Peter was given two "keys" (Matt. 16:19), one of which he used on the day of Pentecost when he opened the way for the Jews to enter into the Kingdom. The second was used 3-1/2 years later opening the way to the Gentiles. Q783:4, 795:4; SM465; HG737:4 He was the spokesman, using the "key" to open the door to the work of the new dispensation. R2657:6, 4307:3, 1525:2; E214

With the eleven

- With the others of the eleven. R2657:6

Lifted up his voice

- Thus changed the matter from private conversations by a number to a public discourse by himself; becoming the main spokesman. R2089:2

15

Acts 2:15 *For these are not drunken, as ye suppose, seeing it is but the third hour of the day.*

As ye suppose

- Peter protested, not indignantly, but mildly. R2089:2

But the third hour

- Would be what we term nine o'clock, a.m. R2089:2 Too early in the morning to suppose the apostles to be drunken. R2089:2

16

Acts 2:16 *But this is that which was spoken by the prophet Joel;*

But this

- This outpouring of the Spirit of God which you see upon his servants and handmaids. R1411:6; NS802:1

Is that

- Is a part of that. E219; R1549:3 Peter identifies the prophecy as a whole. This does not mean, however, that the prophecy was fulfilled as a whole at Pentecost. R4467:2 Not, this is he. R4165:5

Spoken by the prophet Joel

- All that Joel had prophesied was not fulfilled before their eyes, but what they saw was all foretold by Joel and more too. R1411:6; NS664:3 This pouring out of the Spirit was a partial fulfillment of a prophecy made long before by the Prophet Joel. NS202:2

17

Acts 2:17 *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

In the last days

- After the days mentioned in the next verse. E219; R226:6 In the seventh thousand year day, after the Gospel age, the fifth and sixth thousand years of the great week. NS202:5 After we have received the Spirit of adoption. E163 After the Day of Vengeance has humbled the arrogance of men. D518 After the world has witnessed the Lord's peculiar blessings on Israel in the Millennial dawn. D639 The order of the blessing is upon the servants and hand-maidens in those days, and upon all flesh after those days. NS802:1

Pour out of my Spirit

- "And the Spirit and the Bride say, Come." (Rev. 22:17) E165 There will yet be a second Pentecostal blessing. PD73/87

Upon all flesh

- No longer as now on the few special servants. E239 Upon the whole world of mankind. T88; E217, 220, 239; R5452:4 After the second coming of Christ. R4308:2 No general outpouring upon all flesh has yet occurred. NS348:5 Remains to be fulfilled after the glorification of the Church with Christ. NS664:3,4 Under the New covenant; that they also may come back into sonship, into relationship with God. R2070:4, 5452:4 Enlightening them, helping them overcome inherited tendencies, and restoring them to perfection. E218 But it will be necessary, then as now, for those who would profit thereby, to consecrate themselves to God and eat the truth. E218 The ancient worthies lived prior to the time of the outpouring of the holy Spirit, therefore if they receive any measure of this blessing to come upon "all flesh," it must be in the future. R5074:1

18

Acts 2:18 *And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they*

shall prophesy:

On my servants

- Literally slaves; those bound to the Lord by a covenant. R226:6 The Church, begotten to sonship. R5452:4 The Pentecostal blessing came only upon the "servants and handmaids" of the Lord—only upon the consecrated. NS664:3, 348:2, 202:3

In those days

- During this Gospel age. R5452:4, 2930:3, 226:6; D639 Peter claimed there was at least a partial fulfillment on the day of Pentecost. R1549:3; NS202:2

They shall prophesy

- Sabbathai Levi, the false Christ of Smyrna, with his four hundred prophets, was one counterfeit, and other counterfeits have been witnessed in more modern religious revivals. D565

19

Acts 2:19 *And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:*

Wonders in heaven

- The ecclesiastical powers. D544

And signs

- "Fearful sights and great signs shall there be from heaven" (Luke 21:11) in the time of trouble now at hand. R879:2 "There shall be signs in the sun and in the moon and in the stars. (Luke 21:25) D584 The Apostle Paul refers to the same thing in Hebrews 12:16-28. The manifestations at the establishment of the Law covenant at Mount Sinai were figurative of the still more wonderful shakings when the New covenant is about to go into effect. HG399:2

In the earth

- The present social order. D544

Blood

- Bloodshed; and claims that the typical sacrifices were "bloody" and barbaric. D592, 593

And fire

- The time of trouble. D527

Vapor of smoke

- Confusion; errors of present false systems. R498:1

20

Acts 2:20 *The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:*

The sun

- Symbolically the Gospel light; the Truth, and thus Christ Jesus. D590

Into darkness

- Literally, in the dark day of May 19, 1780, which extended over 320,000 square miles. D587 Symbolically, by denial that we were bought with the precious blood of Christ, and by substituting the theory of Evolution. D592

And the moon

- Symbolically, the light of the Mosaic Law. D590

Into blood

- By claims that the typical sacrifices were "bloody" and barbaric. D592, 593

21

Acts 2:21 *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

Whosoever shall call

- In sincerity of heart. R5832:5

The name of the Lord

- Guaranteed by Jesus' death. R5832:5

Saved

- From sin and death; some to glory, honor and immortality; others to an opportunity for life everlasting in a world-wide Eden. R5832:5 2:22

Ye men of Israel

- Representing the whole twelve tribes. C252, 293; R1341:1

Jesus of Nazareth

- "Holy, harmless, undefiled and separate from sinners," (Heb. 7:26) "Who went about doing good," (Acts 10:38) and was abundant in "good works." (John 10:32) R2157:3*

Wonders and signs

- To teach an important lesson, and to convince his disciples of his divine recognition and authority. R1967:5

23

Acts 2:23 *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*

Him being delivered

- "He was delivered for our offenses." (Rom. 4:25) R2600:5

Determinate counsel

- A pre-arranged plan of salvation. R486:4*

Foreknowledge

- The things foretold in the Scriptures. R486:1*

Ye have taken

- You Jews. Peter charged it up to some of those who were present with him on the day of Pentecost. Q367:5 The apostles do not implicate either Pilate or the civil authorities, but hold responsible the Jews and their leaders. R2786:4

By wicked hands

- Inexcusable ignorance, or at least only partly excusable, because it was the result of prejudice, which in turn was the fruit of selfishness. R2786:3

24

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

God hath raised up

- He was dead and was raised the third day. Q784:2; SM90 By the Father's power; he could never have raised himself. R4174:6, 2795:2 To the divine plane, an exaltation never before given to any creature of God. R5748:6 This was a re-creation of the same being first created, he is still the first and the last of the creation of God; the Only Begotten of the Father. (Rev. 1:11,17,18) R1005:5

The pains of death

- The bands of death. R2600:5

Because

- Having kept the divine law perfectly, given himself as man's ransom price and having thus attested his worthiness of high exaltation. R2795:3 For the Word of Jehovah had previously declared his resurrection. R2600:5

It was not possible

- As illustrated in the apparent explosion at the mouth of the well in the Great Pyramid. C337

Holden of it

- The new creature was not resurrected until the third day, but it was there in the divine sight. R4657:6

25

Acts 2:25 *For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:*

Concerning him

- Personating or speaking for him. R2600:5, 5132:5

I foresaw the Lord

- I, Christ, foresaw Jehovah. R2600:5

26

Acts 2:26 *Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:*

My heart rejoice

- "At thy right hand are pleasures forevermore" (Psa. 16:11) even in the present life. This blessed joy lifts the soul above all the vicissitudes of the present life. R1949:1

27

Acts 2:27 *Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*

Not leave my soul

- But will resurrect it. E377; R5017:2, 444:6; SM100 The prophecy of David which foretold the resurrection of Messiah (Psa. 16:10). R5832:1, 4994:4 Referring not to David but to Christ. R5109:1, 5132:5, 4994:4, 2795:1; NS663:4, 519:6, 478:1 David spoke this not respecting his own soul, but the soul of Jesus. NS585:3 This text most emphatically teaches that our Lord's soul went to hades, oblivion, and that it was delivered therefrom by a resurrection. E377

In hell

- Greek, hades, oblivion, not torment. R2600:4; E377; SM90, 25:2 Hebrew, sheol, oblivion, from Psa. 16:10. E362; R5832:1, 2600:4, 828:2; SM29, 100:2, 526:1; HG511:2; PD30/42 Peter quotes Psa. 16:10, translating the Hebrew word sheol into the Greek word hades. He explains the meaning of both words as referring to our Lord's resurrection from the state of death. NS118:5, 783:4; OV168; SM29 The tomb, grave. R5612:4, 4308:2, 2600:5; SM100; OV166 The state or condition of death. R4994:4, 3174:2, 3027:5, 2795:1, 667:1, 356:1; E348 All the good and the bad go down to the Bible hell. R5832:4, 356:1; SM27

28

Acts 2:28 *Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

Thou

- Jehovah. R2600:5

Made known to me

- Christ. R2600:5

The ways of life

- Divine promise of a resurrection, and the accomplishment of God's plan through him. R2600:5

29

Acts 2:29 *Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*

Patriarch David

- All the prophets in the past knew that they were not getting their reward then, but must get it in the future. R4961:5

Dead and buried

- His soul still remains in hell, hades, sheol. E362, 377; R5132:1, 4994:4, 4308:2 He is still asleep; he will be satisfied when he awakes in the morning. HG121:6

And his sepulchre

- Supposed to be near where Peter preached this discourse. R1390:4 In the sense that he was still in it, that it still represented him. SM25 If any of the prophets had ascended to the heavenly plane, they could not be said to have any sepulchre on earth, for the very thought of the word sepulchre is that of a personality awaiting a resurrection. R5132:5

Unto this day

- So that this prophecy cannot have referred to himself personally. R2600:6

30

Acts 2:30 *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*

With an oath

- An unconditional covenant. R3108:3 The Apostle Peter, refers to the promise in Psalms 132:11, and definitely applies it to our Lord Jesus. R2372:6

Fruit of his loins

- Jesus, according to the flesh, was from the loins of David. R944:1*

On his throne

- God's throne. R3108:5 Authority and rulership; power and dignity of office. A92; R453:2 A throne is the seat of a priest or a king, and it is often used as the emblem, or symbol, of sacerdotal or regal authority. R1283:1 The throne of David is the emblem, or symbol, of David's reign, or kingdom; and David's reign, or kingdom, is a type, or figure, or shadow, of the reign, or kingdom, of David's Son and Lord. R1283:1 Because Jesus was the son of the man David, with whom Jehovah made an everlasting covenant, the throne and kingdom of Israel should belong to him and his seed forever. R944:1*

31

Acts 2:31 *He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*

Seeing this before

- Prophetically. R2600:6, 4961:5 Providing one of the many proofs that the Bible is a divine revelation. A58

Of Christ

- Out of hades, to which he must go for our offenses. R2600:6

That his soul

- His own being. R3854:5, 277:1, 205:5; E362; CR290; HG228:1, 135:4 The Apostle is not pressing his argument as respecting a resurrection of the body, but as respects a resurrection of being, or soul. E349; R3854:5, 3027:5 "He poured out his soul unto death." (Isa. 53:12) E362; R3854:5

Was not left

- Except for parts of three days. E362; R3902:3, 2599:3 For God raised him up out of it. HG556:5, 735:1*

In hell

- Greek, hades, oblivion, the death-state. E377; R3902:3, 3174:2, 2795:1, 2600:6; SM30; CR290; HG511:2; NS320:6 Typified by Jonah who was in the belly of the great fish for three days. (Jonah 1:17) OV362

Neither his flesh

- Possibly preserved somewhere as the grand memorial of God's love, Christ's obedience and our redemption, typified by the golden bowl of manna in the ark. (Exod. 16:33, Heb. 9:4) B129; R2478:5

32

Acts 2:32 *This Jesus hath God raised up, whereof we all are witnesses.*

Hath God raised up

- By the Father's power; he could never have raised himself. His resurrection was his coming to life. R4174:6, 2795:2 Because it was the soul that died, not merely the body. R2795:2 The Apostle's argument is that David's soul is still in hell, but that Christ's soul was delivered from hell, raised from the tomb, from the state of death. SM25

Whereof we all

- The eleven apostles. E212; R2089:3

Are witnesses

- The holy Spirit shed forth upon the witnessing disciples was from the Father and by the Son. R5363:1

33

Acts 2:33 *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

Right hand of God

- Chief position. CR401

Exalted

- To the divine plane, an exaltation never before given to any creature of God. R5748:6 A Prince and mighty Savior. R4308:2 "God hath highly exalted him, and given him a name which is above every name." (Phil. 2:9) R1283:2

Of the Father

- The Pentecostal blessing was of the Father, but by the Son. R5537:1, 5424:5, 5363:1, 5228:3, 2803:3, 1416:3 The Father's recognition of the merit of the sin-offering. R1416:3

Promise of the holy Ghost

- The holy Spirit of the promise; of the "exceeding great and precious promises." (2 Pet. 1:4) E246 For the Church. R5537:1 As soon as he had ascended up on high and presented his sacrifice on our behalf, he sent the Comforter, the holy Spirit of adoption. R1829:5 When he appeared in the presence of God for the Church, he received authority to communicate the holy Spirit to all who had consecrated. SM599 The gift could not be given to the disciples until after the Lord's ascension. R1829:6 A sign of God's acceptance of Jesus' sacrifice, and thus a sign of his acceptance of the Church. R3911:1, 5830:6, 5424:5, 2051:1; E209; NS201:3, 202:1 God fulfilled his promise to Jesus by granting him the holy Spirit to shed forth upon his disciples. R5424.5

He hath

- Having come fully into possession of spiritual power. R182:5 The holy Spirit proceeds from the Father and from the Son. SM602

Shed forth this

- Not this "ghost" but this miraculous power. E282 The Father did not directly recognize, authorize or ordain any to preach the Gospel message, until Pentecost. R5363.1 The Apostles did not get any spirit begetting until Pentecost, until Jesus himself poured out his divine blessing. CR254 By virtue of the atonement which he had accomplished by the sacrifice of himself. R2088:3 It marks the acceptance of the Church, and without it we would have no proof of the acceptance of our Lord's sacrifice and our justification. E211 This gift has continued with the Church ever since. R1829:6 As a witness of our sonship, as a guide into all truth. (John 16:13) R218:4 There is no intimation that this outpouring of the Spirit was the second coming of the Lord. R2088:3

34

Acts 2:34 *For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*

David

- One of the Ancient Worthies. R3487:1, 5772:3, 5179:5

Is not ascended

- Not even David, the man after God's own heart, went to heaven. CR209 David could not have been speaking respecting himself (Psa. 16:10), in that he was dead and in his sepulcher; David had not risen. R2089:3 His soul was left in hades. SM25; CR21 He still awaits resurrection. R4308:2, 4994:4, 3027:6; SM100 "No man hath ascended into heaven." (John 3:13) F676; R5772:3, 5179:5, 4162:3, 3398:6, 2765:2, 2573:3, 2423:1, 2288:6, 1881:6, 1378:4; HG347:5, 194:3, 15:5; NS429:4 Implying that none of the prophets had gone to heaven. R5772:3, 2438:2, 2089:5, 1591:5 The first resurrection began with our Lord Jesus. The ancient worthies had not gone to heaven. R5179:5 They are in their graves, they are dead and will so remain until his power and authority shall call them forth again to being. R3487:1 "They without us should not be made perfect." (Heb. 11:40) R2659:6, 2089:5, 1761:2; HG15:5

The Lord

- Jehovah. E134; R379:5, 1411:1, 2089:5

Said unto my Lord

- Hebrew, adon, master, ruler, the resurrected Christ. E49, 134; R379:5, 1411:1 Directly applies to our Lord, (Psalms 110: 1), and our Lord applied the same to himself. (Matt. 22:44). R2935:2

On my right hand

- In the position of favor and power. A92; R2089:5

35

Acts 2:35 *Until I make thy foes thy footstool.*

Thy footstool

- This implies that the heavenly Father has engaged to honor the Son and to bring all things into subjection to him. R2089:5

36

Acts 2:36 *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

Let all the house

- The whole twelve tribes here represented. B207; C292, 300; R1341:1

That same Jesus

- The same identical being, yet more glorious, even "the express image of the Father's person." (Heb. 1:3) R2600:6 Who said, "I have the keys of hell and of death." (Rev. 1:18) R2600:6 Messiah, who had come, had suffered, and had been glorified; and was yet to be recognized Lord of all. R2089:6

Ye

- Men of Israel. R2085:3

Have crucified

- They saw themselves as murderers of the Messiah, for whom they had been looking for centuries. R4308:2, 2089:6

Lord and Christ

- Lord signifies master, ruler, governor. He is "Lord of both the dead and living." (Rom. 14:9) R61:1,2* There could have been no reconciliation if Jesus had remained dead. R4994:4 It was by virtue of his obedience to death that he was made Lord at his resurrection. R810:1 Yet we see the

importance of discriminating between the Father and the Son at the throne of grace. R468:6*

37

Acts 2:37 *Now when they heard this , they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

Pricked in their heart

- When realizing that as a nation they had crucified the son of God. R5295:5 Those Jews who were contrite of heart. R5964:4 "Cut to the heart." (Acts 7:54) by the words of truth. R4308:2, 2958:2, 2109:2 Conscience-smitten. R2930:6 Contrition and repentance must precede any thoroughgoing reformation of character. R4308:3

What shall we do?

- To escape the condemnation which was upon the whole people. R5964:4 How shall we, who are already condemned of God as unworthy of everlasting life, get free from that condition in which we were born and get back into that condition of perfection which God will approve. HG651:1 Is there no mercy for us? R2931:1

38

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

Repent

- Repent of sin, including the national sin of crucifying the Messiah. R3356:3, 2931:2 Turn again to God and to their covenant. R1421:1 A reformation of life, "the turning over of a new leaf." R2090:1 Only a few of the Jews were in the proper attitude to meet this condition. R5295:5

And be baptized

- Greek, baptizo, to dip, immerse or cover. R1541:1, 444:3; F427 To prepare them to accept the Messiah. R5964:4 To bring back the Jews into accord with Moses—the type of Christ—into whom they had already once been baptized. R5964:4, 4308:5; F432 Speaking to Israelites and not to Gentiles. R1969:3, 5964:5, 1421:1

In the name of Jesus Christ

- Consecrating themselves to him and to his service and outwardly and publicly acknowledging the same. R2090:1, 1420:6 Baptism "into Christ" into the name of the Lord Jesus was the thought, and was expressed in words. R1544:4

Remission of sins

- Of their sins. Q32:T Not original sin, which could only be removed by the blood of Christ ("Without shedding of blood there is no remission"—Heb.9:22), but the national sin against the Law covenant, including the rejection of the Messiah. R2931:3, 5964:1, 4308:5 This baptism was for Jews only, who had already been baptized into Moses in the sea and the cloud. Sins thus figuratively washed away did not include original sin, but merely minor transgressions against the Mosaic law. R4308:5; F428; HG600:1,2 The baptism of Jews for the remission of sins after Pentecost was the same as practiced by John. R5964:4 This baptism continued until "the middle wall of partition" (Eph. 2:14) was broken down between Jew and Gentile, since then it is entirely wrong. R4308:5 Their sins were covered, but not blotted out. R4308:4 A Gospel of mercy, forgiveness and sympathy, even for those who had crucified the Lord. R4308:3

39

Acts 2:39 *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

For the promise

- The high calling. R952:3 If they would keep the Law, they would inherit the privilege of blessing all

people. R5836:2 A spiritual promise, belonged to the Jews, on condition they take certain steps. R5295:5 No one could come into the body of Christ until Jesus had first come to open up the way. R5836:2

Is unto you

- Until the full end of the seventy weeks of favor. R2931:2, 5836:5, 5163:4 Belongs to you, as Israelites. R1541:6, 2931:2, 2090:1

And to all

- In any part of the world. R5549:6

Afar off

- Gentiles who needed not to be baptized for the remission of sins. Q32:1 Those not yet called. R942:3

Even as many as

- The Gospel call is intended not for everyone, but for only those who have ears to hear. R2424:5 Who have the eye of faith, the ear of appreciation and the heart of obedience. He calls no others than these. R4474:3 The household of faith. R4495:2

Our God shall call

- Not all mankind are called to be the bride of Christ. R2931:5, 2424:5, 1941:3 The whole world is not called to the Melchizedek Priesthood. SM141 With the calling and drawing of this present time there is a measure of election. (John 6:44) HG410:1 Only those drawn by the Father can now come unto the Son. (John 6:44) R4308:6, 1941:3 Only those who have the eye of faith, the ear of appreciation and the heart of obedience. R4474:3, 4475:6 Those amenable to God's grace are drawn by the Father. R4475:6 Throughout the Gospel age this anointing has continued in the Church. R5549:6, 4367:6 Since Pentecost the same Gospel call has gone forth. R5549:6 To attract some—"a peculiar people" (1 Pet. 2:9), not to attract and gather all. R2414:3 Restricted to an "elect" class. R2508:4 The grace of God is now recognized only by a limited class. NS406:6 Those who accept the terms and conditions come into the anointed company. R5549:6 God did not promise that all Israel would be of the spiritual seed. R5836:2 Each one who receives of the holy Spirit is a little light in the world. It is for the Lord to supervise the general interests of these lights, and to send them hither and thither as it may please him. R4141:4

40

Acts 2:40 *And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*

He did testify

- Peter called those out of the given up Jewish church. R189:6 Peter was merely the agent of the Lord, opening the door to the Jews. R1525:2

Save yourselves

- Israelites indeed were appealed to. R805:4 Accept of Christ, and through him have God's favor. R1420:6 Do not wait to try to save Christendom. R4309:4 We must take prompt, energetic action. Our repentance must be full. Our turning from the wrong ways must be positive. R4309:4 Each will be held responsible in proportion as he transgressed against light; each will be offered a credit proportionate to the weaknesses he had sustained from the fall. R1702:1

Untoward generation

- "Be saved from this perverse generation." (Rotherham) R1151:2*, 1138:5 "According to the course of this world, according to the prince of the power of the air." Eph.2:2 R1511:3* Unfavorable to righteousness. R4309:1 Intimating the condemnation of the Jewish church and polity, and the trouble shortly to come upon them. R2821:2 As applicable now, in the harvest of the Gospel age, as they were in the harvest of the Jewish age. R1138:5, 4308:6

41

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

Then

- After Peter had thus unlocked the Jewish door. E214; R1760:5, 375:6

They that gladly received his word

- These were genuine conversions and not the result of excitement and impulse, for they continued in the Apostle's doctrine and gave evidence of a spirit of sacrifice. R550:4 His hearers were specially "devout men." (Acts 2:5) R2090:1 As it was in the beginning, so it must be now. R760:6

Baptized

- Greek, baptizo, to dip, immerse or cover. R1541:1, 444:3; F427 A rite practiced and enjoined upon all followers "even to the end of the world." (Matt. 28:19,20) R1539:3

About three thousand souls

- Beings, persons. R205:2 The work was cut short nationally, but it increased the opportunity of the Jews individually. R5163:3 One of the evidences of favor during the last half of the seventieth week. (Dan. 9:24) B70, 71 All Jews. During the 3 years following our Lord's death, God did not recognize the Gentiles. R5163:4; B70; F428 When we consider the class of hearers and the miraculous power resting on the speakers, it need not surprise us that so many were converted in so short a time. R2121:1 These Israelites were but a remnant as compared with the whole of Israel—but a part as compared to the entire number predestinated of the Church. R2301:2 These Israelites indeed, were begotten of the holy Spirit and became the nucleus of the new nation, the holy people, the royal priesthood. NS642:3

42

Acts 2:42 *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

Breaking of bread

- A meal, or love-feast. R803:1, 5642:2, 2932:1, 2771:4, 1014:1; NS77:2 It is a mistake to confound this with the Memorial Supper. R5642:2, 2932:1, 2771:4, 1421:2, 1014:1; F384 "And they told how he was made known in the breaking of bread." (Luke 24:35) F384 The early Church thus celebrated the resurrection of our Lord (not his death) every week, and the opening of their eyes to know him. R1014:2

43

Acts 2:43 *And fear came upon every soul: and many wonders and signs were done by the apostles.*

And fear

- Reverence; an appreciation of the wonderful relationship to God to which they had been introduced. R2932:1

44

Acts 2:44 *And all that believed were together, and had all things common;*

All things common

- After being illuminated with the holy Spirit, they desired to be in each other's company, to live together as one family. R2090:4, 1421:4 Manifesting an unselfish, loving spirit. R2090:4 Selfishness gave place to love and general interest. R1861:2, 2090:4; D474 Such communities, if left to the rule of the majority, would sink to the level of the majority. R1861:6 And "There arose a murmuring," (Acts 6:1) as a result. D479 Experience proves the failure of communistic methods in the present time. R1862:1 The method of individualism, with its liberty and responsibility, is the best one for the

development of intelligent beings. R1862:1 The Bible does not teach communism, but does teach loving considerate individualism. R1862:2 Each is to esteem himself a steward of God's favors, temporal and spiritual, and to use them, to manage his own affairs. R1421:5, 1862:5 It is still the work of God's people to shine as lights in the midst of the world, and not to shut themselves up in convents and cloisters or as communities. R1862:6 God did not intend that such a communism should continue throughout this Gospel age. R1421:4 God permitted a communistic arrangement in the primitive Church for the purpose of illustrating the unwisdom of the method. R1862:2 No doubt, after the Millennial Kingdom has brought the willing and obedient of mankind to perfection, there will be communism of some form. R2932:5, 1421:4

45

Acts 2:45 *And sold their possessions and goods, and parted them to all men , as every man had need.*

Their possessions

- Houses, etc. R1421:4

46

Acts 2:46 *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,*

Breaking bread

- Not a commemoration of the Lord's death, but of his resurrection. F472, 384; R2771:4, 1382:4; NS77:2 An ordinary meal, or love-feast. R2771:4, 5642:2, 2932:1, 1382:4, 1014:1, 803:1; NS77:2 Never intended to take the place of nor in any sense to represent our Lord's Memorial Supper. R2771:4, 5642:2, 2932:1, 1421:2; F384

With gladness

- With thankfulness and joy. R1014:2 A considerable degree of holy joy and excitement manifested themselves amongst the believers. R4307:1

47

Acts 2:47 *Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

Having favor

- The Lord blessed the Church at that time with peace. R2090:5

Added to the church

- Not to some denomination, party or sect, but were additions to the one Church, the body of Christ. R2931:6 United to Christ, they had the only proper organization. R1420:3

As should be saved

- "As were being saved" (Revised Version). "Saved by hope." (Rom. 8:24) R2932:6 Saved from the blindness of the Jewish nation and the calamities impending upon it. R2090:4, 1421:5

Acts 3

1

Acts 3:1 *Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour .*

Into the temple

- The one place where the soul might feel especially near to God. R5503:6 Expecting to find there some opportunity for testifying to the truth. R1421:3, 5838:3

Ninth hour

- Three o'clock in the afternoon. R2933:1

2

Acts 3:2 *And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;*

A certain man lame

- At that time homes and hospitals for the afflicted were not thought of. R2095:2

3

Acts 3:3 *Who seeing Peter and John about to go into the temple asked an alms.*

Who

- The beggar knew Peter and John in advance of his healing. R2933:2

Asked an alms

- He looked at the apostles expecting to receive some money. R1998:2 In view of present arrangements for caring for the poor, it is as wrong to encourage public begging now as it was right to respond to it then. R2933:3

4

Acts 3:4 *And Peter, fastening his eyes upon him with John, said, Look on us.*

Look on us

- Thus directing his attention to the apostle John as well as himself. R2095:3 Peter and John did not pray with the man nor fix his attention on mind healers nor medicine. R1998:2 They were not exercising any hypnotic influence. R4313:2

5

Acts 3:5 *And he gave heed unto them, expecting to receive something of them.*

He gave heed unto them

- The cure was effected as soon as the man made the effort to obey the command of the Lord Jesus through Peter. R1421:3

6

Acts 3:6 *Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.*

Then Peter said

- Two special gifts were exercised by Peter; the gift of faith and the gift of healing. R1422:5, 2095:3

Have I none

- None to give. The means which the Lord has put into our hands, he intends us to transform in the main into spiritual food and clothing and strength and help. R2933:3,4

As I have give I thee

- What the apostle gave was more valuable than money. R2933:3 So today; of the spiritual blessings we are willing to give liberally, without price. (Isa. 55:1) R2933:4 We can give a word of encouragement, a kindly look, a helping hand over difficulties. R2933:5

In the name of Jesus Christ

- As a means of calling the attention of the people to the fact of his resurrection and power. R1421:3 "Jesus" his personal name and "Christ" the Anointed, the official name, applicable to him as the Head, and to the whole Church, as his body. R2818:1 It was Jesus, whose power had healed. R2933:5, 2095:3 These things were done by his authority. R61:6*

Rise up and walk

- Not a mental healing, not a faith cure, but a bona-fide miracle. R4316:2, 1422:4 Not a case of "prayer-cure" nor being anointed with oil. R2095:3, 1422:4 Perceived that the lame man had faith—

he made an effort to obey because he had faith. R5838:3 The gift of healing, here illustrated, "Vanished away," as foretold. (1 Cor. 13:8) R1998:3

7

Acts 3:7 *And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength.*

By the right hand

- Illustrating the propriety of permitting the influence of our faith to reach others in a natural and helpful manner. R2095:3

Received strength

- Not a prayer-cure, faith-cure, or mind-cure. R1422:4, 4216:2; 2095:3 A complete soundness of the lame ankle. R1422:5

8

Acts 3:8 *And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.*

Praising God

- The poor cripple was not an imposter. R2095:4 A living witness to the power of the risen Lord Jesus. R1421:6

9

Acts 3:9 *And all the people saw him walking and praising God:*

All the people saw him

- The healings which were done were performed for signs for those about. R4314:5

11

Acts 3:11 *And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*

Held Peter and John

- We are not to be ashamed of those whom the Lord may use in connection with our spiritual healing. R2933:6

People ran together

- Show that the miracle had the desired effect of drawing the attention of the people to the Apostle's teaching. R1421:6 When we obtain the attention of men, it is to be used for preaching the good tidings. R2934:1

12

Acts 3:12 *And when Peter saw it , he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?*

He answered unto the people

- There is no disposition now for Peter to deny the Lord: he fearlessly stands before the people. R1421:6

Ye men of Israel

- The whole twelve tribes. C252, 293; R1341:1

As though by our own power

- The true messengers of God always seek to give the honor unto God, and decline it for themselves. R1634:6 We are merely the instruments of God, and this is a manifestation of God's mercy through Jesus. R5838:6

14

Acts 3:14 *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;*

Desired a murderer

- "There was no sightliness that we should be desirous of him." (Isa. 53:2, Douay) We found not in him those qualities generally found in earthly conquerors. R574:3

15

Acts 3:15 *And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

And killed

- The nation of Israel were the real crucifiers of God's dear Son, even when a Roman governor found no fault in him and desired to set him at liberty. R2095:5 It was the Jews that killed Jesus. Peter did not mention the Roman soldiers at all. Q380:5, 368:T

The Prince of life

- The life-giving Prince, the One through whom everlasting life is to come. CR430; R2095:6 Messiah, Savior, life-giver. In the Syriac version the word "life-giver" is used where the English word "Saviour" occurs. R2095:6 "Ye shall die like men, and fall like one of the princes." (Psa. 82:7)—Prince Jesus. F724

Whom God hath raised

- By the Father's power. R4174:6 Jesus could never have raised himself, because it was the soul that died, not merely the body. R2795:2 As a reward for his obedience. Q433:2 He ascended on high (Eph. 4:8) and appeared in the presence of God. (Heb. 9:24) Q433:2 A re-creation of the same being; he is still the first and the last of the creation of God, the Only-begotten of the Father. (Rev. 1:11,17,18) R1005:5

From the dead

- This refers to our Lord's three days in the tomb. "Thou wilt not leave my soul in hell." (Psa. 16:10) R2599:3

Whereof we

- The eleven apostles. E212, 213

16

Acts 3:16 *And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*

Faith in his name

- It was a miracle of Jesus, proving that Jesus was risen. R2095:6

17

Acts 3:17 *And now, brethren, I wot that through ignorance ye did it , as did also your rulers.*

Ignorance ye did it

- Unwittingly. F629, OV73; SM630 The Jews did not know whom they were crucifying, and were not a bit more to be blamed than was Paul for assisting in the killing of Stephen. Q368:T The Pharisees knew not what they did. R2471:1; CR492 Conscientious conviction that they were doing right. R3052:1 We can suppose that some of the Scribes and Pharisees were murderers at heart and in deed. HG437:5 They were the blinded servants of Satan, though if their hearts had been true and humble, they would have been able to see. R5719:5, 5512:2, 5418:4, 4308:3, 1985:5 Without Satan's blinding influence the Jewish rulers would not have crucified our Lord. HG433:1 We are not to think those Jews as being specially wicked and reprehensible. OV43 Partly excusable ignorance, because it was the result of prejudice, which is a fruit of selfishness. R2786:3, 5577:6 We may entertain a measure of hope for some of the most violent opposers of the Truth, less in the case of those who have been

enlightened by the Present Truth. F629 They saw the glories, not the sufferings. R4710:3 "Had they known it, they would not have crucified the Lord of glory." (1 Cor. 2:8) R5512:2, 5315:5, 5234:6, 5172:6, 5075:5, 4710:3, 4452:4, 4308:3; OV194; PT41:4; SM630 They merely fulfilled the divine intention. R5315:5, 5234:6 There would be divine forgiveness for the unintentional trespasses and transgressions which they have committed. R5751:4; HG147:6 In a measure extenuating their sin of crucifying the Messiah. R5964:5 Their national blinding was for a purpose, and is to be removed. (Rom. 11:25-27) R2116:5 The Jews who crucified Christ sinned against light and had great responsibility. R5452:2 If any begotten of the holy Spirit should join in any similar crime, the penalty would be the Second Death. R5452:2 The Lord kept secret from the Jews in general his identity. R4452:4 Intended to encourage any who began to realize their national sin, by showing that their sin might be forgiven. R1421:6 Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ—both Head and body. R5872:2, 5642:6, 3895:2 This fact should not cause us to hate our opponents. R5872:2 So many of God's children who teach falsely, and thus exercise an injurious influence on the world, do it unintentionally. R1072:5, 5145:3 The majority of those who perpetrate evil do so because ignorant of the principles involved. R5260:4, 4607:6, 451:1* When the church systems shall be raised up, all who stand for the plan of God will be evil spoken of, evil thought of and although offenders may be of the household of faith, we must feel kindly toward them. R5568:1

Also your rulers

- None of the chief rulers believed Jesus was the Messiah. R2745:6; SM750

18

Acts 3:18 *But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

That Christ should suffer

- In order to enter into his glory. Without such suffering he never could be the King of Glory, with power to bless and restore humanity. R5416:3

19

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

Repent ye therefore

- Repentance (change of mind) precedes conversion. R4246:2*; PT390:5,7 Of personal as well as national sins. R5839:1 There is not forgiving on God's part without repentance. R1694:5 A change of mind, conduct, or both. R4246:1 The first stage of justification. PT390:6* A prerequisite of salvation. R1437:2

And be converted

- Turned around. R377:2, 5839:1, 4246:2 A radical change of thought or conduct. R2968:3 Indicating a progression in justification. PT390:7* Receive now the covering of your sins through Christ, by faith, and have as a result the divine favor and instruction in righteousness. R2295:2, 5839:1

May be blotted out

- Completely and forever removed. R2194:5, 5839:1, 4272:5, 3322:2, 2195:3, 2028:3 Our original sin was not blotted out; only "covered." R2667:1 It is one thing to have our sins forgiven, and quite another to have them blotted out. CR186; R3261:1 So long as the believer is blemished physically, mentally and morally, his sins are not blotted out. R2970:5 Our sins will be blotted out when we receive our new perfect bodies. R3314:6, 5839:1, 4659:1, 3802:4, 3261:2, 2970:5, 1654:2 For the Church, instantaneously: "In a moment, in the twinkling of an eye, at the last trump." (1Cor. 15:52) R4659:5, 3729:6, 2970:5 In due time; at the second advent of Christ. F668, 116; R4272:5, 3802:4, 2970:5, 1654:2; NS475:4 With the glorious change of the first resurrection. (1 Cor. 15:43,44)

R5839:1 Only believers have escaped from the condemnation that is still upon the world. R1229:4 When, at the close of this Christian Age, the work of election is consummated, then God's Free grace will be extended to all the remainder of mankind. Election now and Free Grace then. Q788:2 To the world this blotting out of sins will come gradually, during the Millennial age. R2970:6, 2028:3 Then sins will be actually blotted out, to be no more forever—no trace of them will longer remain. NS136:6 Full reconciliation of so many as will accept God's grace in Christ under the New Covenant. R2563:2, 3106:6, 2000:3; NS290:4 Because ransomed and bought from sin with the precious blood of Christ. R93:6; A162 Uplifting the world to all those glorious qualities of heart, mind and body which were Adam's when he was in the image of God. R4659:5; OV377, 346:3; NS182:1 Human weakness and imperfections, the marks of sin, will not be fully blotted out until toward the close of Messiah's reign. R1654:2; CR186 The return of favor to the Jews will be when God "shall take away their sins." (Rom. 11:27) B211

When the times

- Greek, kairos; fixed times, as in "Times of the Gentiles" (Luke 21:24) B78 Seasons. Q795:2 Years; or, thousand years. R5925:3, 412:6; SM152, 617:1; OV44 That fixes a definite time when the blessings of liberty from sin and death shall begin to be actually realized. R1494:5

Of refreshing

- Recovery of breath. NS136:5 Making new. R741:5, 1494:3 Greenness—springtime. R4996:6 Times, or years, of restitution. SM617; C125; R278:1, 3106:6, OV148 The Millennial age, in the which he will judge the world. (Acts 17:31) C125; HG187:2 Lifting up from sin and degradation back to human perfection. R4914:3; Q461:4; SM617 Of regenerating the world. R5141:5 All the dead in trespasses and sins will be revived. R3755:3 The rolling away of the curse during the thousand years of Christ's reign. A73, 222, 241; E360; R5141:5, 4776:4, 3755:3, 1248:5, 278:1, 271:5 Blessings upon all the families of the earth, including the ten scattered tribes. A154; C292; R1630:2, 4965:4; PT258:1; NS649:6 The return of favor to the Jews will be when God "Shall take away their sins." (Rom. 11:27) B211 The Jews will be first to participate in the blessings of the Messianic Kingdom. R4902:2 Under the New Covenant with Israel at the end of this Gospel age. R4659:2, 904:6; OV69 As a result of the second advent of Jesus, the Messiah. SM49; HG406:3, 436:5 Speedily to follow the great time of trouble. HG458:5 "He shall come down like rain upon the mown grass." (Psa. 72:6) R1414:6 Of blessing also the physical earth, the footstool of God. SM617

From the presence

- Greek, prosopon; out from the face of, as a mark of favor. B188; R1414:3

Of the Lord

- Jehovah; from his favor, as indicated by the figure of his face turned toward us. R1414:3, 4137:3, 2584:2; B188; NS90:6

20

Acts 3:20 *And he shall send Jesus Christ, which before was preached unto you:*

And he shall send

- At this appointed due time of refreshing. R1414:3, 4103:3 Messiah—at the second advent. NS194:6, 541:3, 716:3; HG143:4, 186:2, 232:5; OV289, 295:1; SM263 The times of refreshing or restitution are due at his return. R1422:1; NS527:3

Jesus Christ

- Who will mediate between God and the world. Q451:7 He will then be the owner of the world and prepared to deal with them and effect restitution for as many as will obey him. R4555:1; PT243:2 The world's Prophet, Priest, King, Judge and Mediator. R4881:4, 4640:4, 4428:1, 3951:3; HG272:6

Which before

- Who before. A89

Acts 3:21 *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

Must receive

- Must retain. R5517:4, 4996:6, 4623:1, 4137:3, 2295:2, 2096:1, 741:6; HG149:6, 187:2, 232:5; NS8:6, 35:1, 99:6, 111:6, 501:4, 541:3 For nearly two thousand years. E452 During all the intervening time from his ascension to the beginning of the times of restitution, or Millennial age. A94; HG342:5

Until the times

- Years. R5925:3, 5839:1, 542:4*, 541:2*, 412:6, 276:2, SM617, 49:1; OV214, 148:2, 109:2; NS342:2 Processes. NS482:2 The period of renewing of the earth and of mankind. R2425:4 Change of dispensation. R5760:4, 5378:2, 2550:6; HG14:3 The whole restitution age, which will be at least one thousand years. HG55:3 Beginning the last 1,000 years of the 7,000-year Seventh Epoch-Day of Jehovah's "rest." (Gen. 2:2) F49, 50 At the end of the 6,000 years of the reign of evil; the antitypical Jubilee, a thousand years long in whose beginning we are now living. R2992:3; F51; NS138:6 The thousand years of Christ's reign. R3409:3, 5839:1, 5171:4, 4776:4, 1618:6; CR121; HG651:4; SM667; NS452:3, 523:4 The Millennial day. R5378:2, 4594:4, 3701:5, 3202:6, 3013:5, 1337:1, 276:2; 253:2, 214:3; SM331; CR65; OV214; NS716:3, 769:2 The great thousand-year judgment day. R3140:1, 4594:4 The 6,000 years of the reign of sin and death are past, we are living in the dawn of Messiah's day—the Millennium. R5262:3; NS111:6 "If I go, I will come again." (John 14:3) HG341:3 At Christ's second advent. R5863:6, 5171:4, 4776:4, 4753:1, 3847:3, 2859:5, 2425:4, 2351:5, 2116:6, 2096:1, 1618:6, 1483:2, 1359:5, 1018:2*, 904:6, 412:6, 366:4, 278:1, 238:1; E23, 24; CR116, 228:4; SM263, 331:T; HG149:6, 232:5, 406:3; OV289, 295:1; NS166:3, 216:1, 312:2, 475:4, 541:3, 716:3 Will follow our Lord's Second Advent and will last a thousand years. OV377 The Kingdom is to be set up at the second advent of our Lord Jesus. HG335:6, 336:3 The Millennium, or Times of Restitution, would result from the second coming of the Lord. C172; HG432:1; NS8:5, 395:3 When, at his second advent, the great King of kings shall take the dominion of the world out of the hands of "the prince of this world." R1052:2 Beginning in 1874. B181, 182, 187, 188, 242 If restitution times chronologically began in October, 1874, the heavens no longer retain our Lord. This is an indirect way the Scriptures teach that the Lord became present in 1874. NS35:1, 8:6, 9:1; R123:6 By the jubilees, to have begun April 6th, 1875 and that he must have left the Holy Place on the tenth day of the seventh month, occurring October 22nd, 1874; or six months before the "times of restitution" began. HG60:3, 55:2 On the strength of this inspired statement alone, we have clear evidence of the fact that our Lord's second advent was due when the Times of Restitution were due to begin, viz., in October, A.D. 1874, as marked by the Jubilee arrangement. B188; NS8:6 The date marked by the Jubilee cycles as the beginning of the Times of Restitution, September 20th, 1874 was the year 6002 A.M. R1980:6 Hence we have already entered "the times of restitution of all things," at which time the return of Christ is due. HG58:5 At the close of the Gospel age, when the church shall have finished her course. R3310:3; NS395:3, 783:3 Following the manifestation of the sons of God (the saints). Rom. 8:19. R1881:5 "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Rom. 8:22) HG334:1 When the Lord, at his second coming, shall have received his members to himself on the plane of glory. R5392:1, 5273:4 When the second Adam and the second Eve become one. R257:3 Following the "marriage supper of the Lamb." Then is when "the Spirit and the Bride shall say, Come." (Rev. 22:17) HG522:6 The second coming of our Lord and the association of His church with Himself in the kingdom, power and authority and rule, will begin the great blessing of the world. NS99:6 The period of the reign of the glorified Christ (Head and body). R2397:5; HG753:1; OV216 It should be noted that when the Lord occupies his throne, the Church reigns with him. (Matt. 25:31-46) HG336:5; NS184:5 When he whose right the dominion is, shall take his great power and

reign. R683:3 Following the expiration of the "seven times" of Lev. 26:18,21,24,28 (2520 years). R4867:5 Following the great time of trouble. HG458:5; NS614:5, 781:3 Beginning when the new dispensation, represented by the river of the water of life, is made available to men. R3571:2 That future time, when the earth shall be filled with the glory of the Lord. R4137:3 All these things are in the future. They all belong to the millennial age. NS141:4

Of restitution

- Restitution signifies to restore, to put back again into a proper condition. NS139:3 Restoration. R5636:4, 4594:4, 904:6, 741:6, 632:5*, 351:1; HG315:5 The "times of restitution" are the same as the times of "regeneration" in Matt. 19:27,28 R4556:2; PT247:5 Of refreshment, reinvigoration, upbuilding. SM152 The only "good tidings of great joy, which shall be to all people." (Luke 2:10) R1961:4; SM174 The "balm of Gilead." (Jer. 8:22) R3033:4, 1693:4 When "the earth shall be filled with the knowledge of the glory of the Lord" (Hab. 2:14) causing "wars to cease unto the end of the earth." (Psa. 46:9) R544:2, 257:4, 6:2; CR270; OV384 Christ's Mediatorial kingdom. R4640:4, 4903:1; NS836:4 The actual deliverance of the redeemed race in God's due time and order. One of the foundation doctrines of the Word of God. R3621:6 A lifting up of the poor and needy, and a humbling of the great. R3015:3 Out of degradation, the mire of sin, the horrible pit of iniquity and death. R2706:5; NS182:1 The world's release from the bonds of sin and death. R3961:6, 5872:2, 5643:1, 3999:1; B177; NS680:5 When mankind has been lifted up out of weaknesses and death to full perfection, Adamic death will be destroyed. R4999:5 A return to primeval conditions. R2397:5, 3202:6 Restoring mankind to original perfection, plus knowledge. R4557:6, 5925:3, 5063:6, 3495:5, 1166:6; NS429:5 Foreshadowed by Jesus' miracles of healing, etc. R5068:5; HG547:5 A return to God's likeness. R4673:6, 4553:1, 2397:5; CR270; OV377; NS342:2 Giving them also the opportunity of becoming sons of God on the earthly plane. R4942:2, 376:4; HG309:1, 316:2 A new start, a new trial, a fresh opportunity of deciding for God, for righteousness. NS726:5 The key which unlocks God's goodness, love, mercy, and justice, and discloses "the exceeding riches of his grace." (Eph. 2:7) R130:1 The great hope for the world. SM134; E23; R5822:2; NS138:3 Man will see and feel the restitution work in themselves and in their fellows. R1771:6 Of resurrection for the world. R5167:2, 3106:6, 875:3*, 258:4; HG441:4; NS639:4 The restoration of the world to their "former estate" (life on earth). R541:2*; NS90:6 Man was not redeemed to a spiritual state, but earthly. R2841:1; OV236, 359:2; NS69:5 If the evolution theory be true then there were no sinners to be redeemed and restored. R2836:2, 3298:5, 3256:6, 2639:6; SM134; HG610:1, 707:3; NS428:4, 429:2 If man did not fall a ransom would be absurd, and a restitution would be a most undesirable thing. R1610:4, 1794:2, 1784:6, 1718:1, 1240:5 Life restored by the Second Adam. R258:4, 257:3, 6:1; HG12:3 The curse will be rolled away. The restitution work is the bringing back from the curse. R5760:3, 3409:3, 1457:2; Q850:3 When "thy dead men shall live." (Isa. 26:19) R1868:3 Evidenced by the awakening of Lazarus from death. R4335:6 Typed by Job's restoration to favor and his after-blessing. (Job 42:12,13) R1507:1, 584:1, 194:3 Out of the various degrees of death (represented by sickness and imperfection) up to lasting life as Adam enjoyed it before his disobedience. E393, R376:4 There never could be a Millennial age, "times of restitution," so long as the original sentence stood against the race. NS189:5 The lifting of the "curse" (Gen. 3:17) from the ground. R2076:2 There are evidences of the beginning of restitution in the Holy Land in the revival of the vineyards. R4666:1 Great changes in the climate of the earth; Satan will no longer be "the prince of the power of the air." (Eph. 2:2) R1771:6 "Then shall the earth yield her increase." (Psa. 67:6) R5058:1, 4768:2, 2775:6; OV384 "The desert shall rejoice, and blossom as the rose." (Isa. 35:1) R4768:2, 2775:6; Q845:1 "I will make the place of my feet glorious." (Isa. 60:13) R5058:1, 4988:5, 4768:2; Q850:3; NS844:6 "The desire of all nations shall come." (Hag. 2:7) R5517:4, 1693:4, 1091:3 Israel's Sabbath year of Jubilee has its antitype in the great Millennial age of rest. R4600:1, 1483:2; OV84, 88:3, 250:5; NS432:4, 726:4 Foreshadowed by Israel's Jubilee arrangement; when all debts expired, and all property returned to its original owner. B175; PD48/59; R4034:2, 1483:2, 937:6; NS8:6, 634:5 The

masses think only of revolt against existing arrangements, because they see not the Jubilee of restitution. R1691:1 The great Sabbath of rest from evil. SM152 Of all things lost in Adam, to all his race who will accept them under the terms of the New Covenant. R5403:6, 4100:6, 3202:6, 2076:2, 1683:6, 1507:4, 1359:5 For all who accept the ransom. R1496:5, 2076:2 To the Jew first. R5273:5, 2196:1; A294; C256; OV66 For all Israel and through them for all mankind. R4659:1 The uplifting or restitution influences will begin with the living generations, but eventually extend to "all the families of the earth." HG446:2; NS614:5 According to the promise made to Abraham. HG514:1 The restoration of favor to Israel is a beginning. B243; R413:1 Jewish restitution is the first item of many blessings to be poured upon mankind by a gracious creator. OV66 The Israelites and the Sodomites will be sharers in that work of restoration. (Ezek. 16:53-55) R4594:4, 5314:5, 4881:3, 4599:4, 447:4 Not for the Church who sacrifice their earthly natures. R4646:2, 2632:5; CR98 Of all mankind—the not-elect, to human perfection. OV359, 390:2 The later Pentecost, in which God will pour out his Spirit upon all flesh. (Acts 2:17) R4639:2, 2323:5 "Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4) R770:3; CR65 Under the New Law Covenant of the future. R4835:6; OV279 As a result of blotting out of sins. R866:3 Made possible by Jesus' sacrifice. PT386:4*; R5059:6; CR116 The result of the legal satisfaction of the claims of justice. R3000:2, NS510:1 In due time the redemption price will be applied to justice in exchange for the world of mankind. SM666 A ransom past and a consequent restitution in the future. R5801:4, 258:5; HG419:1 The death of Messiah was the seal—the guarantee of the fulfillment of all the visions and prophecies of coming blessings. B68 Brought to pass by The Christ, Head and body. R5636:4, 5558:2, 4542:2, 2397:4,5; SM143, 275:T; PT165:4; HG352:4, 367:5; OV216 Regeneration of the willing and obedient by Christ and his Bride. E140, 221, 419; R4988:5, 4556:2, 1683:5 Messiah will be the Regenerator and His bride will be the nourisher, instructor, helper, of all mankind under the New Covenant. SM207 Instructing, uplifting, blessing, all the willing and obedient. R5899:2, 5643:1, 5269:2, 3701:5, 3637:2; PD18/26; HG441:4, 651:4; OV44; NS658:3 The uplifting of man mentally, morally and physically, up, up, up, to all that was lost in Eden. R4640:4, 4903:1, 4753:1, 4552:6, 4322:5, 3571:2, 3495:5, 3310:3, 2281:4; NS182:1, 577:2, 579:6, 815:6 The uplifting will be along the lines of instruction, chastisement and correction in righteousness. R2379:3; NS690:6 When temperance reform, slum and healing work will be effectually accomplished. R5045:6 Their restitution or resurrection will gradually progress as the truth tries or judges them and finds them responsive. OV42 Actual obedience to the Divine Law, and actual attainment of this standard of character, will be required. NS690:5 "Resurrection by judgment." (John 5:29, Revised Version) R4556:3 In due time Satan will be bound. R3310:3, 3701:4, 2116:6, 2014:5; HG355:6; NS202:4 Times of restitution and blessing, not times of world-burning, will follow the second coming of Jesus. HG627:2 The restitution of all things does not begin until the return of Christ. "Elijah truly shall come and restore all things." (Matt. 17:11) HG56:2, 68:3; B254 When "the Sun of Righteousness shall arise with healing in his beams." (Mal. 4:2) R4988:4, 2973:5, 2573:6, 2122:6, 1877:6 When the Redeemer shall be the Restorer. R3956:1, 276:2 In the Millennial morning the world will arise from sin and degradation and death and rejoice in the divine favor. R4428:2; PT141:1; NS556:3 It will require the entire thousand years for the full accomplishment of all these glorious things. R5839:2 The re-creating, the re-generation, the re-newing, the re-storing of the heart will be a gradual work and will require and have the Millennial age or times of restitution for its accomplishment. R1374:4, 542:4*, 276:2; A241; OV203; NS335:6 God foresaw that it would require a thousand years to banish selfishness and re-establish love in full control. D311 As soon as the foreordained number of the elect are glorified, the present age and its objects will have ended. Then the restitution work will begin. R5839:5, 5392:1, 4942:2; CR37 After the Church has experienced the new birth, the race will be restored to its primitive conditions of perfection and life as represented in Adam in the Garden of Eden. Q822:3 Adamic death will entirely cease when Christ, Head and body, shall introduce the New Covenant to the world through Israel. R1365:3 When Messiah has

established his Kingdom with the Ancient Worthies in Israel, mankind will be still dying the Adamic death until they come into harmony with it and become "Israelites." This will take a considerable time. Q213:2, 214:T, 205:1, 206:2, 210:T A slight beginning is already commencing in 1878 with the Berlin conference and opened the door for the restoration now beginning. R413:1

Of all things

- A recovery of all that was lost in Adam. R3909:5, 3847:3, 3821:5, 3755:3, 3409:3, 3133:5, 2352:1, 1505:5, 1267:2, 27:5*; A73; HG12:3, 540:3; PD18/26; Q830:2 All that was lost in Eden and was redeemed at Calvary. R5063:6, 5037:2, 3889:5, 2596:6, 184:5; B179; E306, 457; HG132:5, 436:5 Of that lost by Adam and bought by Christ. E24, 221; R4776:4, 3913:3, 1879:5, 1567:6, 1256:4, 258:4; OV290; NS836:4 Of earthly privileges and blessings lost in the first Adam. E140, 466; R2841:1; PD18/26; NS69:5, 90:6, 274:1 Bringing the whole earth to be again a Paradise of God and worldwide Eden. R4557:6, 5694:2, 5063:6, 5057:6, 3571:2, 2836:3, 2580:6, 1750:2, 584:1, 184:5; CR116,4, 196:4; Q845:1, 850:3 This will include a restoration of kingly powers to every member of Adam's race. R5636:4; NS280:2 Of life, health, and perfection of human nature. E221, 306, 402; R5078:5, 5063:6, 1879:5 Including those in the great prison house of death. R1903:3, 2813:6; HG496:5 "Both of the dead and living." (Rom. 14:9) R1118:5* Of the living and dead of Israel. D557 Of the garden of Eden. D648; R5057:6, 4557:6; CR116; HG132:5; NS69:5 Of the dominion over earth. A191; R4914:2; Q461:4 Dominion over the lower animals. PD7/13; R5574:3 The lower animals will also share in the blessings and the restoration of order. R5574:2 Of happiness, from coming into harmony with God. R5126:1; NS182:1 To soundness of being. R1149:2* Of long life. OV127; PT386:5* Fellowship with God. E457 A full knowledge of God. R1166:6, 209:1

God hath spoken

- Bound himself by his word and his oath. (Heb. 6:13-18) R5069:5

All his holy prophets

- The Lord's Kingdom was the theme of them all. C20, A108; R1351:3; OV226; HG335:6, 344:6 Spoken by every prophet, either directly or indirectly. HG56:2 Speaking as the oracles of God. R3167:5 No prophet could be the Lord's mouthpiece without referring to these times. NS139:4 And cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible. R1091:3 "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19 R1761:4 Ezekiel (16:53-60) is one of the Prophets referred to by St. Peter. R4881:4 Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times. HG443:5 Restitution is the message of the Bible, from Genesis to Revelation. R5839:2; CR270 As the grand future consummation of the divine plan. D648

22

Acts 3:22 *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*

Moses

- The Mediator of the Law Covenant. D629; R4646:4, 3917:3, 2858:6, 401:2; CR99, 485:3; SM200, NS141:2 Was the type of the greater Prophet, Christ the Head and the Church his body. Fi; B303, D629; R5963:5, 5421:5, 5298:3, 4503:6, 4341:5, 401:2; PT67:2; NS141:5, 352:4

Truly said

- Foretold the great Mediator and the better work he would accomplish by the New Covenant. CR99; SM200; R4646:4 Pointing down to Christ's Millennial kingdom. Q219:T

A prophet

- A teacher. D637; R4515:5, 4496:1, 4371:5, 4354:4, 4058:1, 3164:4, 2859:4, 2611:6; PT132:3, 20:5; Q219:T Law-giver. R2859:4, 5046:6 Leader. R3999:4 Messiah. R5027:2, 4940:1, 4708:3; 4496:1, Q531:2; CR112; NS429:6, 493:6 Priest and King. R3917:3, 4638:4, 3063:4, 2314:1, 1693:4, 1364:3; Q531:2; PT110:T; NS502:2 The offices are united: "Thou art a priest forever after the order of

Melchisedec"—who was a priest upon his throne. (Heb. 7:17) D637 The promised Seed of Abraham is the great Prophet of whom Moses wrote, and whom Paul explains to be the Christ—Jesus the Head, and the overcoming church the members of his body. R905:1; NS141:5 The Christ, Head and Body. D629; R5839:4, 5027:2, 4464:3, 4371:5, 4354:4, 4055:1, 3164:4, 3120:5, 3069:5, 2314:4, 283:4; CR157; PT20:5, 132:3; HG232:5; OV279; PD67/79; Q531:2; NS216:1, 352:4, 502:2 The Lamb of God. R3795:2 The Bride, the Lamb's wife. OV279; PD23/34 The glorified High Priest. R2242:5 Of which Jesus in the flesh was the forerunner, and preparer of the way before the still greater glorified Christ of the second advent. R2621:1 The Mediator of the New Covenant. R4714:3, 5928:4, 5027:2, 4940:1, 4708:3, 4496:1, 2859:1,3,4; D629; PT120:2, 250:1; NS723:2

Raise up

- Elect and exalt. R1195:5 To power. R4371:5; PT20:5 The great antitypical Moses must be raised up, before the blessing of restitution can come to mankind in general. R5285:6, 5388:2, 3999:4; E144; CR96 The New covenant will become operative toward the world after the "Body of Christ is complete. D631 Jesus was the first raised up. Fi; R5421:5, 5298:3; 2859:5, Q469:T; CR93 The raising up of the members of this great prophet has been in process for nearly nineteen centuries. R4515:5, 4642:2, 4438:4, 2859:5; SM49, CR59, 326:5; PT111:2, 227:5, 230:2; Q531:2 The entire Gospel age has been the period of the raising up of the Christ. D629; R5928:1, 5922:6, 5421:5, 4436:2, 4354:4, 4341:5, 3069:5; CR43; PT132:3, 120:2 Already in the sense of being transformed by the renewing of their minds. These have the promise that they shall be raised up still further in "the first resurrection." R2859:6 Out of sin, death, the world, human nature, to be joint-heirs of glory, honor and immortality. OV30; R4835:6, 4504:1

Of your brethren

- "The firstborn among many brethren." (Rom. 8:29) OV30 All Israel represented the whole world of mankind under the New Covenant. NS352:4

Like unto me

- Moses, the typical prophet. R2858:3; SM499 A great Deliverer. A78; R4464:3, 704:6; CR59, NS141:1 But greater. R4714:3, 4631:4, 4496:1, 4440:4, 4055:1, 3756:2, 2858:5; C316; CR157; PT36:T, 196:1; OV89, 94:T; Q219:T; NS429:6 I am a type of him. R4940:1, 4631:4, 4058:1; CR93, 99:1; SM49 Moses was a type of Christ—Jesus the Head and the Church his Body. HG421:6; OV104; T77; NS216:1 The electing of the members of the Great Prophet like unto Moses continues. D631 The antitype of Moses, the mediator of the Law Covenant. R4438:4, 4436:2, 4354:4, 2858:6; E27; CR59, 96:3; PT132:3, 182:2; OV89, 94:T, 279:2, 286:1; Q219:T; SM200; NS141:2, 295:3 A better mediator than Moses—Messiah. OV76 Messiah, Head and body, Mediator of the New Covenant, as I am of the Law Covenant. R4560:6, 4503:6, 4440:4, 3917:3, 2709:2; CR326; OV286; PT36:T, 67:2 The New Law Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator and by better sacrifices. R4322:5; PT33:2 The Representative of God to all mankind, as Moses was to all Israel. R5963:5 Able to do for the world what Moses was unable to do for Natural Israel. CR485 Cleansing the people, as Moses did in the type. R283:3, 4371:5; PT20:5 Reconciling them to the divine law. E27 The likeness is not of a personal kind, but a similarity of position and work. R1321:3 Christ Jesus, by full obedience to the Law Covenant, attained the right to "Moses' seat," the right to supersede Moses as the lawgiver. R5046:6 Like unto Moses: as "our Passover," as "the Resurrection," as "the Life." R1321:3, 1322:1 To whom every "Israelite indeed," was bound even unto death, with all their hopes of life anchored in him. F434 A beautiful blend of character; ability with humility. R1651:3 God's dealings with natural Israel will again be resumed, only on a higher plane, through the antitypical Mediator, The Christ, instead of Moses. R4646:3, 4681:1,5, 4642:3, 3917:3; OV29; PT111:2

Him shall ye hear

- Obey. F113; OV29, 42:T, 76:2; R3597:3, 3555:6, 3164:4, 2185:4, 2063:5, 1195:5; NS430:1, 523:5 Heed. T78; R2394:2, 1056:6, 769:6, 700:6 A test, not of faith but of works. F113 If you desire to

come back into harmony with God. R5298:3 "The dead shall hear the voice of the Son of God, and they that hear shall live." (John 5:25) R4793:2, 704:6; F708 That pure message which will effect their full deliverance from ignorance, superstition and sin. "I will turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8-9) R5733:4; OV384 "To come unto the knowledge of the truth." (1 Tim. 2:4) R2197:5 Every member of our race shall come to a clear knowledge of the Truth. NS284:1, 317:4 The individual will be obliged to cooperate. R2379:3

23

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

Shall come to pass

- This prophecy belongs to the "Times of restitution of all things." R4371:5; PT20:4 By the end of the Millennial age. R2434:6, 4196:2, 4114:5, 3502:2, 3387:5 By outward obedience to the reasonable and just arrangement of the Kingdom, the sinner might live at least to the end of the Millennium. (Isa. 65:20) D643 In the harvest of the Millennial age. R1219:1; NS628:6 The world's second trial and its sentence yet future. R892:3; NS141:4 A change of dispensation. R3947:2 When the "ministry of reconciliation" (2 Cor. 5:19) is finished. R2855:6 At the time of final testing by the Father. R3109:2 In order to have a clean universe. A243

That every soul

- Every person, individual, being. R892:3, 4371:5, 3063:4, 2611:6 700:6; SM314; PT20:5 Including the fallen angels. R2612:1, 1679:6

Which

- After reasonable trial, be esteemed despisers of the grace of God. F709; SM358 After full, fair warning and helpful advice. R4542:6, 3684:4; PT166:2; NS547:6 When Christ and the New Covenant are made fully known. R1179:4

Will not

- Those who will not accept the reconciliation. R3684:4; NS237:1 Whoever will not accept the righteous regulations of that government. NS668:4, 367:5 Will not submit to the rewriting of the divine law in his character. F360; NS414:5 Unwilling to progress, by obedience to that great Prophet. R3387:5 Who refuse obedience to His righteous authority. HG729:5; SM389 The correction not heeded. R2543:6; NS414:5 Being unwilling and disobedient. R5576:5, 1512:5, 1056:6, 1028:5* The unwilling and rebellious. R4776:5, 4555:2, 2972:5; OV267; NS752:4, 782:6 All who neglect to come into fullest harmony with the knowledge that shall fill the whole earth. OV23 Whosoever at that time will not avail himself of the great privileges and blessings of liberty and return to the Father's family. R3512:4, 3406:6; CR37; SM167; NS456:1 Who do not conform to the Kingdom. R5575:4, 5276:6, 3590:1, 2980:1, 2640:4, 2375:1 All who will not come under the headship of Christ, but arrayed themselves under Satan, as enemies of God and righteousness. NS230:2, 648:1 But would fight against the Kingdom or oppose its rule in any particular. F709 Persistently refusing divine favor. R4049:1, 4903:1, 3219:2; NS614:6, 664:2 Who refuse the divine offer of reconciliation. E30, 193 Those who love sin, and deliberately choose it. E415; R3091:2, 2707:4 After coming "unto the knowledge of the truth." (1 Tim. 2:4) R2519:5; E415 When each one is brought to a knowledge of the Truth he is judged thereby. E199 When the Great Prophet, Priest, Judge, King, Head and members will begin dealing with Israel and through Israel with the world. R4331:1; PT52:2 There will be no call in the Millennial age; it will be a command. F93; R4175:3, 2334:5; NS598:6

Hear

- Future tense. R1970:1 Give heed. T78; R3026:3, 2394:2, 1056:6, 768:6, 700:6 Obey. D519; E219, 473; F700; R4514:2, 3069:5, 3026:3, 2690:1, 2630:4, 2519:5, 2504:6, 2236:4, 2185:4, 1180:4; PT82:3; HG139:2, 306:6, 421:6; SM49, 58:1; NS141:4, 237:1, 262:1, 523:5, 602:1, 670:5 Render

perfect obedience. T50; E218; R5822:5, 4613:1, 2833:1, 2611:6 Come forth to judgments, disciplines, corrections in righteousness. R4049:1, 4114:5; NS602:1, 690:6 Learn to love righteousness and hate iniquity. A303; R5823:3; SM589 "Then will I turn to the people a pure language (message)." (Zeph. 3:9) R5097:6 Every knee must bow and every tongue must confess. (Phil. 2:10, Rom. 14:11) R3687:3, 2972:5, 2473:6; SM58, 389:2; OV13, 30:T The righteous shall be in the majority. R3555:6 Implies a command with the authority to enforce. R4729:1, 3094:3, 2334:5 Each will be required to heed the voice of the antitypical Moses. R4320:6 The rebellious will be dealt with by force and with "stripes" during the Millennium. NS614:6, 658:3 First all the blind eyes must be opened, and all the deaf ears unstopped. (Isa. 35:5) R4631:5, 5939:5, 3164:4, 2993:2, 2236:4; CR93 Gradually, line upon line, precept upon precept. (Isa. 28:10) F709 The gradual resurrection to perfect life, step by step, will be of believers only. R1077:5 And thus choose life. R2611:6, 892:5 "Hear and your soul shall live." (Isa. 55:3) R3597:3 In the end of the Millennium, all the willingly righteous shall have reached perfection, and all the unwilling shall have been destroyed. D654; R5576:5; HG434:6 If he fails to become one of God's people, he dies under the original wrath of God. R4638:4; PT110:1

That prophet

- The glorious Christ, antitype of Moses. D519; E473; R4477:2, 4438:4, 4406:3, 3990:5, 2611:6, 2352:2, 2063:5; PT271:2; HG232:5, 752:5; OV286; NS216:1, 493:6 The great Mediator of the New Covenant. R4631:5, 4940:1, 4478:2, 4406:3, 4320:5; Q469:T; PT271:2, 273:13 "Mediator between God and men." (1 Tim. 2:5) R4579:1 The Christ, Head and body. R2833:1, 4537:6 4514:2; E218; F700; PT82:3, 273:13, 283:2; HG139:2, 732:5; NS502:2 Raised up during this Gospel age. R4631:5, 4514:2, 4477:2; CR43; PT82:3, 271:2 Teacher, Counselor, Leader. R2550:6, 5285:5, 4354:4, 3048:5; SM314; PT132:3; HG139:2; NS386:4, 602:1 Priest and King. R4806:3, 5922:5, 5299:5, 4638:4, 4631:6, 4331:1, 2519:5, 2504:6, 2352:2, 2314:1; PT52:2, 110:T; NS502:2 Messiah. R5299:5,3, 4940:1; SM314; NS493:6 The Messiah will be composed of Jesus the head and the Church his body, and together they will be the great Priest, Prophet, King, Judge and Mediator. CR43 Christ, "the Way, the Truth, and the Life." (John 14:6) R2454:5 When he speaks plainly to all the people. E333 Whose voice was typified by the still small voice which Elijah heard. R2334:5

Shall be destroyed

- Be cut off in the Second Death. A107; D520; E199, 402, 471; R5939:5, 5344:5, 4640:4, 4175:3, 3528:1, 3512:4, 3406:6, 3164:4, 3094:3, 3069:5, 3063:4, 2763:5, 2833:1, 2252:5, 1454:1, 1195:5; HG344:5, 421:6, 514:4; OV267; SM589, 741:1; T50, 78; NS262:1, 284:1, 317:4, 424:2, 459:5, 523:5, 536:1, 547:6, 577:5, 782:6 Sustain the loss of life, and therefore all the pleasures of life. R4965:1 A merciful blotting out of existence. R3502:2, 2574:4 With "everlasting destruction." (2 Thes. 1:9) E20, 199; R4507:6, 4140:4; 3947:2; SM766; OV166; 557:1 Shall "Be as though they had not been." (Obad. 1:16) R1216:6, 4965:1; E387; NS523:5 Final extinction, utterly destroyed. R5493:6, 4331:1, 4341:6, 4196:3; PT52:2; HG139:2, 224:1, 232:6, 268:1, 272:6, 283:6, 448:6; OV47; SM437; NS14:2, 295:3, 429:1, 523:5, 547:6, 606:6 Cut off forever from life without remedy or hope. R912:2, 1679:6; A:303; E20; SM49; HG514:4; NS459:5, 557:1, 858:1 Destroyed as unworthy of life. HG729:5; NS536:1 Shall not be tormented. R4140:4, 3947:2, 3074:6, 2574:4, 803:3; SM314; NS523:5, 670:6 Contrary to the unscriptural teaching of eternal torment. R3083:1,4 He never gets out from the original wrath of God. R4638:4; PT110:1 "As natural brute beasts, made to be taken and destroyed." (2 Pet. 2:12) R5847:4, 5078:5, 5037:4, 4965:4; SM314, 437:1; OV166; NS523:5, 863:6 The revival of man's life in the Millennial age will not make him immortal or incapable of destruction. HG358:3 "Evil-doers shall be cut off." (Psa. 37:9) E240 "Shall not see life" in its full sense. (John 3:36) F700; R4638:4; PT110:1 "The wrath of God abideth on them. (John 3:36) E439 "On whomsoever it (this stone) shall fall, it will grind him to powder." (Luke 20:18) R1983:4 Prefigured by the destruction of the Egyptians in the Red Sea. R3998:5, 3999:4; F459 Illustrated by the fate of Korah and his associates for their conspiracy against Moses' leadership.

(Num. 16:31-33) PD34/45 The "goat" class in the parable of the sheep and goats. (Matt. 25:31-46) R3528:4, 769:6, 701:1 "Those mine enemies which would not that I should reign over them." (Luke 19:27) R3219:1 "He will not always chide, neither will he keep (retain, or hold back) his anger forever." (Psa. 103:9) R1402:6, 1772:2 Not wail and gnash his teeth and blaspheme God's name throughout eternity. R2713:2 Not worthy of further effort on God's part for their reclamation. R5576:5; CR471 All rejecters, after bring brought to a full knowledge of God's character and plan, and of their privileges in Christ. R4594:4, 3219:2, 2473:6, 1855:6, 1077:5; OV152; NS284:1, 317:4 All who reject the grace of God. R2314:4, 1778:4; CR139; HG192:1; OV152; NS741:4 All that refuse divine favor under that New Covenant. R4341:6; NS699:1, 718:1 Those who reject the ransom. R884:4 The wilful sinners against light and opportunity. R2690:4, 5822:2, 3870:3, 3687:3, 3048:5, 1855:6, 1149:4*; HG192:1, 268:1, 305:6; OV13; NS222:5, 386:4, 424:2, 547:6, 577:5, 699:1, 706:6 All who obey merely because compelled by force. D520 All not in fullest heart-harmony with the Lord. R3228:3, 2713:2, 1879:6; CR50; NS547:6, 686:1 All who do not conform to God's law of love. R5575:4, 258:5 All who will not obey him throughout the Millennial age. R5253:6, 3063:4, 1685:4 All shall be tested and the disobedient cut off from life. R1068:4; HG309:1 Those who cling to sin and injustice. R2993:3 Those who shall ultimately prove incorrigible. R4140:4, 4114:5, 2596:4, 1056:6; OV312, 256:5 Those who knowingly, willingly, understandingly oppose the restitution work. R3889:5, 770:1; SM741; NS523:5 Those who refuse to walk up the "highway of holiness." (Isa. 35:8) R2331:6, 2763:5, 2063:5 "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous...but the way of the ungodly shall perish." (Psa. 1:5,6) R1235:1 "Not willing that any should perish, but that all should come to repentance." (2 Peter 3:9) R1085:6 "Every soul shall die for his own sin." (Jer. 31:30) R111:1 No lover of righteousness shall suffer the Second Death, and no lover of evil shall escape it. R1782:1, 1273:5 Christ "dieth no more" (Rom. 6:9) and will release none from the Second Death. R2657:4

Among the people

- Losing all that the faithful will gain. E388 No one shall continue except those who are in accord with God. SM230

25

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

Covenant

- Back to his covenant relationship established on a better basis. R952:4 Christ will mediate for Israel the New Covenant as a substitute for their old one. R4555:1 A covenant includes promises, but implies an agreement. PT359:2*

In thy seed shall

- A glimmer of promise that God would at some future time do something for mankind. R5768:3 Jews were in darkness in respect to the meaning of this promise. R5769:5

Be blessed

- This seed of Abraham, The Christ, will roll away the curse, and roll in instead God's blessings upon humanity. CR366; R5769:5, 4557:3; NS778:6 This is the "Everlasting Gospel." (Rev. 14:6) R345:1

26

Acts 3:26 *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Unto you first

- To Israel first was the Gospel of the new dispensation preached—"To the Jew first, and afterward to the Gentile." (Luke 24:46-47, Acts 13:46, Rom. 2:9-10) R1846:2, 1795:1, 1422:2; Q380:1 As the natural seed of Abraham, God offered to them first the special favor of high exaltation to bless the

world. R1422:2 According to God's covenant with their fathers. R1795:1 "For the promise is unto you, and unto your children." Acts 2:39 R1541:6 Until the seventy weeks of favor ended. C169; Q380:1

Raised up

- And since has been raising up the Church. R5928:2; PT120:2

Jesus

- The Messenger of a New Covenant. R1958:3

Acts 4

1

Acts 4:1 *And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,*

Sadducees

- They were practically unbelievers, because they were of the wealthier and therefore more respectable class. R4986:3 They denied the resurrection of the dead and the existence of spirit beings. R2939:5, 1424:2

2

Acts 4:2 *Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.*

Being grieved

- The Sanhedrin wished to arraign the apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus. R5839:3 The Sadducees were the policy men of that time. The preaching of the resurrection of Jesus would be an aggravation, because it was in direct conflict with their belief and teachings. R2939:5 Through jealousy; as are the clergy at the present time. OV264; R4060:1, 2940:2, 2096:2; HG712:1* The Sadducees specially resented this new doctrine, which antagonized their views and to some extent supported their religious opponents, the Pharisees. R2939:6 They preferred to have the people in ignorance. HG383:1 The news was so new and so good that the religious teachers could not believe it to be true. R241:3 Those who were first invited, but rejected. (Luke 14:16-22) R342:6

They

- The apostles. R3189:5

Taught the people

- The apostles were really imparting to the people some knowledge of spiritual things, without being ordained by man, and on subjects about which the recognized doctors of divinity and theology knew nothing. R2096:2 Without money and without price. R4060:1 The people were giving more interested attention to these "laymen" than they gave to the religious rulers. R2096:1

Preached through Jesus

- Because of the ransom he had paid. R241:3 The value of his death as our redemption price. R95:1

The resurrection

- A re-vitalizing or re-creation from the dead. R1642:5 A judgment-resurrection. R1512:2 By provision of the ransom. R875:3* That was the hope. Without Jesus and the ransom sacrifice there could be no hope of a resurrection. HG136:4 No other doctrine is so prominent in the New Testament as the resurrection; except the second coming of our Lord. R1508:6

3

Acts 4:3 *And they laid hands on them, and put them in hold unto the next day: for it was now eventide.*

Put them in hold

- In prison; not as felons, but for trial. R2939:2, 1424:2 Over night, for the meeting of the Sanhedrin next day. R4316:2, 2939:2

4

Acts 4:4 *Howbeit many of them which heard the word believed; and the number of the men was about five thousand.*

Was about five thousand

- One of the evidences of favor in the last half of the seventieth week. B70, 71 These Israelites, after Pentecost, were but a remnant as compared with the whole of Israel. R2301:2

Annas and Caiaphas

- Annas, the High Priest, and Caiaphas, his son, about two months previously had both presided in the trial of the Master himself. R2939:3 Caiaphas was the very one who condemned Jesus. R4316:3 Annas was subsequently dragged through the streets and murdered. R3369:3

6

Acts 4:6 *And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.*

Were gathered together

- Met as a court to hear, to overawe, to browbeat and to condemn Peter and John for their temerity in attempting to teach the people. R2096:5

7

Acts 4:7 *And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?*

By what power

- The power of God. R4316:6 The object of the trial evidently was to condemn the apostles for having practiced necromancy, sorcery, the black art. R2939:6, 4316:5

8

Acts 4:8 *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,*

With the Holy Ghost

- Peter, as spokesman for the three, was supernaturally assisted. R2939:5 The holy Spirit, of meekness, patience, gentleness, long-suffering, brotherly-kindness. R2940:1

Said unto them

- An address which is beautiful, for its simplicity, directness, and meek-boldness. R2940:1

9

Acts 4:9 *If we this day be examined of the good deed done to the impotent man, by what means he is made whole;*

He is made whole

- A bona-fide miracle, straightening the ankle bones and giving to the ligaments strength never before possessed. R4316:2

10

Acts 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*

Be it known unto you all

- How courageous indeed were the Apostle's words. To have evaded the point would have shown fear; and failed to make a proper impression on the Sanhedrin. R5839:3, 2940:1

People of Israel

- The whole twelve tribes. C293; R1341:1 Evidently the apostles knew nothing about any "lost ten tribes." R2085:3

The name of Jesus Christ

- By the authority and power of. R2940:1

Whom ye crucified

- Declaring that the Sanhedrin murdered Messiah. R5839:3, 2940:1 He charged straight home the responsibility of his death upon them. R4316:6, 2096:5 He states the matter without bitterness or acrimony. R2940:1, 2096:5

Whom God raised

- Christ could never have raised himself; it was his soul that died, and not merely his body. R2795:2 A re-creation of the same being; he is still the first and the last, the Only Begotten of the Father. (Rev. 1:11, 17, 18) R1005:5

Even by him

- He credited the miracle wholly to Jesus; a lesson to all the Lord's ambassadors. R5839:3

11

Acts 4:11 *This is the stone which was set at nought of you builders, which is become the head of the corner.*

This is the stone

- Christ as the foundation stone in the spiritual temple of God. R1760:3, 2096:5, 2940:1 The Apostle quoted to them from the prophecy of David. (Psalm 118:22) R5839:6, 2940:1 The precious corner-stone, (Isa. 28:16) the head-stone of God's building, (Psa. 118:22) model of the whole; stone of stumbling and rock of offence to both the houses of Israel. (Isa. 8:14) C329, 330 The chief corner stone in the divine plan of the ages. R1424:3 The one and only foundation of his people's salvation. R2012:5

Which was set at nought

- Nevertheless God had highly exalted him to be the head over the Church, the spiritual temple. R2096:5

12

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

Salvation

- Life. R611:4 For which the Jews had been waiting—a national salvation and an individual salvation in the Kingdom of God. R2940:2 "Thou hast redeemed us to God by thy blood." (Rev. 5:9) E446 Jesus' death and resurrection opened up a new way to life. R5549:3 Faith in him and in his blood is the only condition of reconciliation with God. HG117:4 Having accepted Christ as the ransom, God "is faithful and just to forgive us our sins." (1 John 1:9) HG299:2

In any other

- Buddha, Confucius, ignorance or what-not. D192, 193; R2940:4, 1647:5 Not by the Law covenant, nor by heathen ignorance. R3399:4; NS808:4 There was no hope of salvation in Moses and in the Law, any more than in the heathen systems of theology. R2096:6 No man can be saved by works of the law, works of righteousness. Our justification and salvation are through faith in the blood of Christ. NS539:5, 766:5 Anyone attempting to climb into the family of God otherwise "the same is a thief and a robber." (John 10:1; Rom. 5:1,2) R3020:2, 1647:5

None other name

- Than the name of Jesus. R5614:6, 858:4, 544:3, 392:2, 257:6, 6:4 By faith in Christ comes the blessing of God. R1425:1, 5840:2; E472 The channel of all of God's mercy in Christ Jesus. R5179:3 Christ Jesus is the only Savior. CR19 "The way, the truth, and the life." (John 14:6) NS766:5 Knowledge of, and faith in, and obedience to Christ was the only God appointed way of salvation. R2096:6; NS643:6 None but those who accept Christ and form character are fit for the Kingdom. HG145:6 Nowhere in the Scriptures is eternal life promised to any except on conditions of faith in Christ the Redeemer, and repentance. R1437:2, 5871:4, 5071:1; HG699:6, 700:1; NS411:5 The one way of approaching God is by and through the Great Advocate. R4786:4, 5840:1, 5105:5, 4629:1, 761:4 Only one way of escape from condemnation has been provided. HG293:5 "No man cometh unto the Father, but by me." (John 14:6) R2454:5; CR420 No one was saved before Jesus came. R5179:4, 5774:6; SM43 Only a comparatively small portion of the human family have ever heard of his name. R3701:3; HG316:1; NS279:5, 833:3 The dead of humanity will hear that name in the resurrection, during the thousand years. (John 1:9) SM197; R3025:6 Mohammedans are heathen in the sense of not recognizing Christ. R4140:5 The benighted heathen shall not be left in ignorance of that name. In due time this true light shall lighten every man. R3788:5 This would be a difficult lesson for his hearers to receive. R2940:2

Must be saved

- From death. R611:4, 1126:2 From our condition of condemnation, and be brought back into the family of God. HG694:6 Either in this age or in any other. NS803:5 The Kingdom will give to every son and daughter of Adam one full, fair, righteous opportunity to come to a knowledge of the truth that they may be saved. NS822:2, 705:6; SM780 Whereby members of Adam's race may be reconciled to God. NS225:2 Come into heart relationship with God. R5444:5 Whereby they can be saved, and all who will come unto him through Christ will be accepted. R4629:1 May have life, with full recognition of the efficacy of the ransom. R401:5 Through the blood once shed as the ransom-price for the whole world. R5871:4, 1231:2, 709:3 He paid the penalty which was the full satisfaction of justice. E461 Justification by faith is the underlying principle of the whole system of Christianity. A100 Faith in Jesus was the only way of salvation. R761:4, 544:3 Cornelius was not "saved" until Peter told him the way. R800:6 Having purchased the race, it is necessary that the Great Physician heal them. E473 In the Millennium. R3025:6 "In that day" the Sodomites will be given an opportunity to believe in the "only name." HG336:2 Neither innocence nor ignorance, nor any other natural condition will save. R1043:6

13

Acts 4:13 *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*

When they

- The Sanhedrin. R5840:1

Boldness

- Courage. R4460:2, 4316:6; NS666:5 The Sanhedrin were perplexed as they perceived that the disciples had so strong a case. R5840:2

Peter and John

- The Pentecostal blessing qualified them for the ministry. R5589:4

They were unlearned

- The humbler walks of life, led them to strength of character. F210, 211; R5563:1, 2925:3, 2820:6 Lacking the polish or education which people expected in religious teachers. R4969:2, 748:1 Not theologians, but of the "common people," addressed them meekly, simply, yet with holy boldness. R2096:5 An example of the honesty of the Bible. PD43/53; OV11 Had they more learning, the probabilities are that they would have been proportionately less ready for the Lord and his message. NS562:2 The Gospel message takes hold chiefly upon those less favored in the present life. R4460:2

Not many great, not many learned, not many rich, not many noble. SM750 The Lord is now using agencies, messengers, that are not acceptable to many. R5258:4

They marvelled

- Even the multitude perceived that they were unlearned and ignorant. R5941:6 As with Jesus, the people said, "Whence hath this man this wisdom?" (Matt. 13:54) R646:5 Their zeal and earnestness was astonishing to their fellowmen. HG416:1 Whoever the Lord may use as his mouthpiece will be endowed with the necessary ability. R4316:6 No eloquence of error can stand before the logic of their deductions from the Law and the Prophets and the teachings of the Lord. R1525:5

Knowledge of them

- Having learned in the school of Christ, these were transformed men. NS666:5 Our conduct should be a credit to the great and noble cause with which we are identified. R5840:6 Let our moderation and our joy in the Lord be manifest to all. R3753:6

Had been with Jesus

- Learned his doctrine and copied his spirit. F219; R4988:4, 1789:5, 1525:5 They were his disciples, learners in his school. R4460:3, 4988:4 The Spirit of Christ endowed them with eloquence and courage to fully defend and voice the truth. R4316:3 All intimately associated with the members of the body of Christ, should recognize the largeness and grandeur of character. R4746:6 All with who we come in contact should be able to see by our sweetness of spirit, our patience, that we have been with Jesus and learned of him. R5980:2, 4746:6, 4662:5 One of the remarkable things about "present truth" is its transforming effect upon those who receive it. R4460:2

17

Acts 4:17 *But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.*

Spread no further

- Because of their blindness and prejudice to the light of the new dispensation. D164

18

Acts 4:18 *And they called them, and commanded them not to speak at all nor teach in the name of Jesus.*

They

- The prejudice-blinded rejecters of God's truth. R1424:5

Not to speak at all

- Charging them, threatening them, not to preach any more. R5840:2 Probably indicating similar persecutions in the end of the Gospel harvest. B263; R969:1

19

Acts 4:19 *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*

Whether it be right

- While we are to be subject to earthly powers (Rom. 13:1), as respects earthly things, we have a still higher responsibility in respect to the spiritual, the heavenly things. R4317:4, 5840:4 It is the right and proper course to believe God rather than men. R1425:3

More than unto God

- They courageously withstood this illegal restraint upon their liberties and rights. R2878:5 Wherever it is a question of pleasing God or pleasing man, we will not do anything contrary to the divine will. (Dan. 2:17-18) R5540:4 Offer no resistance to any established law, except where they conflict with God's laws. A266 We should remember not to violate conscience in order to please anyone. R1553:1

Judge ye

- For yourselves. R2928:1 Whether to obey God or man may be a question in your minds. OV159

While obedient to every earthly law, let us feel perfectly free to do the Lord's will in every matter. R4317:5, 5840:4

20

Acts 4:20 *For we cannot but speak the things which we have seen and heard.*

We cannot but speak

- We cannot help but speak. R942:5 They spoke modestly, courteously, but very boldly. R4317:4 God had commanded the disciples, through Jesus, to be his mouthpieces. R5840:4 We cannot refrain from telling the good tidings and praising the Lord. R4589:1 It is our duty to make known the Gospel message to hearing ears. R5840:4 We would be in distress and woe, if we could not tell the joyful message. R671:1 "Woe is unto me if I preach not the Gospel." (1 Cor. 9:16) R3616:6 To keep the message secret would mean our own failure to progress. R4317:4 "The people that do know their God shall be valiant and do exploits." (Dan. 11:32) R2570:1

The things

- The message of Jesus' death being efficacious for the cancellation of sin, and the opportunity to become his followers. R5840:4

Seen and heard

- The basis of their confidence was not superstition, but a knowledge of the truth. R1425:2 It is only those who have heard something and seen something who have any testimony to give. R3616:6

21

Acts 4:21 *So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.*

Punish

- Greek, Kolasin, To cut off, to restrain, to chastise. R2608:2, 1040:2

Because of the people

- So strong was the truth that the people disregarded the opposition of the clergy; unable to deny the testimony they were obliged to let the apostles go. R1425:3

23

Acts 4:23 *And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.*

Their own company

- Shows the beautiful bond of sympathy that existed in the early Church. R1425:3

24

Acts 4:24 *And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:*

Their voice

- Prayer of thankful acknowledgment of the favor of God in the deliverance of these two faithful witnesses. R1425:4

Lord

- Greek, Despotes, sovereign. E70

Thou art God

- They did not attribute their success to their own power but to the favor and blessing of God. R1425:4

25

Acts 4:25 *Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?*

David hath said

- A partial application, the fullness belonging to the time of the second advent. R1384:6, 1425:5, B263

The heathen rage

- Refers to the commotion and discontent already prevailing. R1385:1

26

Acts 4:26 *The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.*

Kings of the earth

- Religious, financial and political. R1385:1

Against the Lord

- Take counsel together against the principles of truth and righteousness. R1425:5

27

Acts 4:27 *For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*

Thou hast anointed

- Not with literal oil, but with the holy Spirit. R4715:2

The people of Israel

- The whole twelve tribes. C293; R1341:1, 2085:3

29

Acts 4:29 *And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*

With all boldness

- Regardless of the consequences to themselves. R1425:6

Speak thy word

- Declare thy plan, purpose, or intention (Greek: logos). R338:1, 421:2

31

Acts 4:31 *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

Word of God

- The Scriptures do claim to be the Word of God. R1584:3

With boldness

- As a consequence of the release from prison of Peter and John. R5840:5

32

Acts 4:32 *And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.*

One heart...one soul

- The oneness of thought, mind and action required of the Church of God. R1130:6*; Q837:2

All things common

- The wealthier sold their possessions and turned in the money to the Lord's treasury. R5850:1 And "There arose a murmuring," (Acts 6:1) as a result. D479; R4318:1, 1862:3 The Bible does not teach communism; neither did the Lord or the apostles. R1862:2, 2102:3, 1390:5; D478 Experience proves the failure of communistic methods in the present time. R1862:1, 5850:1, 4318:1, 2102:1; D478 The community principle will prosper wonderfully in the Kingdom. R5850:1

33

Acts 4:33 *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.*

With great power

- Not made secondary to politics, social questions, evolution, etc. R4391:1

Witness of

- The apostles witnessed by their words, logical presentations and their lives. R4391:4

Resurrection

- Greek, anastasis, with the Greek article, indicating the first or special resurrection. R1512:2 All this witnessing was to the point that Christ died; that his death was not for his own sins, but as man's Redeemer. R4390:6 Proving he was approved of God, the Messiah, and that now there could be a high-calling to joint-heirship. R2102:1 That his death was the great sin-offering, the ransom price for the whole world. R2102:1 A dead Redeemer would be powerless to become the Messiah and to establish the divine law amongst those whom he had purchased with his blood. R4390:6 The apostles hung the entire weight of their testimony upon this one matter. R2102:2 The general theme of the early Church. R4391:1 Should be a prominent theme in our witnessing. R4391:1

34

Acts 4:34 *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,*

That lacked

- The true spirit of Christ is indicated by the fact that the needy were not suffered to lack while others had plenty. (1 John 3:17) R2102:2

35

Acts 4:35 *And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.*

As he had need

- Controlled by love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. R5849:6 Shows what should be the spirit of all who love the Lord. R4317:6 See also comments on 4:32.

36

Acts 4:36 *And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,*

Joses

- Uncle of John Mark; he was generous and helpful in the Church, and was given a new name, Barnabas. R4318:2, 5850:1, 2943:2

Barnabas

- Sample of the spirit of proper fellowship and brotherhood in the early Church. R4318:3

Son of consolation

- Comfort and helpfulness. R2943:2, 3434:1 He had a beautiful spirit. R5850:1 Sympathetic, loving, kind, helpful. R4318:2, 3435:6, 2943:2 Our commission is "to comfort all that mourn" (Isa. 61:2); among the Church now, then all the world in the Kingdom. R5537:1, 3436:1, 3434:3, 2665:4 The more we possess of the spirit of holiness, devotion to God, the more may we be sons of consolation. R4318:2

A Levite

- Being a Levite, he was trained as a teacher. Tradition says he became acquainted with Saul of Tarsus,

in the Gamaliel school. R4318:2

Acts 5

1

Acts 5:1 *But a certain man named Ananias, with Sapphira his wife, sold a possession,*

Ananias with Sapphira

- Our thought is that these two culprits had never received the begetting of the holy Spirit. R5850:3, 4318:5, 2943:6 Examples of false brethren. R4317:2 A deceitful, hypocritical spirit, displeasing to God. R4318:4 They were made an illustration of a principle of deception. They served as ensamples for the instruction of the Church. R2943:6, 4318:4, 2102:4

Sold a possession

- Merely desiring an approbation of the brethren. R5453:4, 2943:3

2

Acts 5:2 *And kept back part of the price, his wife also being privy to it , and brought a certain part, and laid it at the apostles' feet.*

Kept back

- Desirous of the approval of the Church, yet deficient in the real spirit of sacrifice. R2943:3 Attempting to cheat the others by getting a share of their alls without giving their own all. R1862:3; D479 It is not feasible to have communism amongst those who are imperfect. R4318:1, 5850:1, 5851:6

Part of the price

- They agreed together that they would retain part of the sale-money for future contingencies, yet would pass as sacrificers to the full amount. R2943:3 The nominal church teems and overflows with just this class of people. The greatest sin, even amongst consecrated believers, is dishonesty. R2944:1, 5453:6 It is a very serious matter to make vows and afterward reconsider, or attempt to take back that which we have consecrated to the Lord. R2102:6 Let us see to it that, having made the contract, we pay over the price in full. R1657:4

3

Acts 5:3 *But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*

But Peter

- Possessing the gift of discerning the spirits. R4318:4, 2943:6, 372:4; E269 Acting in the capacity of one of the twelve chosen apostles of the Lord. F412; R435:3 It required the exercise of those special powers conferred upon the apostles, to keep the community from being imposed on by such selfish characters. R1421:4

Filled thine heart to lie

- By his spirit or influence. E269 With his spirit of covetousness. R372:4

To the holy Ghost

- Lying to God, lying to the holy Spirit of God, whose agent and representative Peter was. E269; R372:4 It was an unpardonable sin, but it is not for us to determine the degree of wilfulness. R5453:3

Keep back part

- They should have been honest. If they wished to give a tenth, a half, no one would have had the right to criticize. The wrong consisted in the deception practiced. R5453:4

4

Acts 5:4 *Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?*

why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Whiles it

- Thy possessions. R2102:6

Was it not thine own?

- Remember that you consecrated your all before you were anointed, and now you cannot be an overcomer and keep back part of the price. R241:4, 2102:6 "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccl. 5:5) R2154:5

Not lied unto men,

- The greatest sin in the church, even amongst consecrated believers, is that of dishonesty. R2944:1, 5453:6 Water immersion was not necessarily an endorsement of such by the apostles and the church. R1544:2 They had a perfect right to keep part of the price, but not to lie about it. R4318:4, 5850:2, 2943:3

But unto God

- God's holy Spirit, in the apostles. E269; R5453:5, 372:4

5

Acts 5:5 *And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*

Gave up the ghost

- A lesson to the Church that they were dealing, not with flesh and blood, but with Jehovah God. R5850:3, 4318:5, 2943:6 It may be that they were merely cut off from the present life and will have some future opportunity. R5453:3 The only case in the church on record where the penalty of wilful violation of a covenant with God met with summary punishment. R1426:1

Great fear

- Reverence for God, and the apostles. R5453:5, 4318:5, 2943:3

9

Acts 5:9 *Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.*

Have agreed together

- The submission of a wife to her husband "in everything" (Eph. 5:24) does not apply to everything unholy, impure and selfish. R1552:6

Spirit of the Lord

- By which the Apostle probably meant the Lord Jesus. E270; R372:4

10

Acts 5:10 *Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.*

Buried her

- Without the holy Spirit, they had not sinned unto death, and will be resurrected. R5850:4, 5453:3

11

Acts 5:11 *And great fear came upon all the church, and upon as many as heard these things.*

Great fear

- The designed effect was realized. R5850:4 Reverence for God, and for the apostles. R2943:3, 5850:5, 5453:5, 4318:5 The lesson to the church is that it is impossible to deceive God who discerns the thoughts and intents of the heart. R2102:5 A warning of God's righteous indignation against all hypocrisy and deceit. R1426:2, 5850:6, 4318:4 The lesson for the whole church is the solemn obligation involved in our covenant with him of entire consecration to his service. R1426:1

14

Acts 5:14 *And believers were the more added to the Lord, multitudes both of men and women.)*

Added to the Lord

- This period of gathering the ripe wheat, and establishing them, was a very necessary prelude to the period of persecution and suffering which followed. R2108:2

17

Acts 5:17 *Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,*

Rose up

- Was aroused. R2103:2, 2947:2

Sect

- A part cut off. R537:3 Heresy. R1130:6*

Sadducees

- Agnostics, Higher Critics and skeptics. R4325:2, 2103:1 Practically unbelievers; of the wealthier, more respectable class. R4986:3 Might be termed to some extent agnostic—their faith considerably resembling that of the "Reformed Jews" of today. Did not believe in the resurrection, nor in spirit beings. R2103:1, 4325:2

With indignation

- Jealousy. (Revised Version) Hot with indignation. R4325:3 The officials were in consternation. R2103:2 Envy; the spirit of sectarianism against the truth often manifested in our day. R2947:2

18

Acts 5:18 *And laid their hands on the apostles, and put them in the common prison.*

Laid their hands

- Permitted by the Jewish Sanhedrin to make arrests in respect to religious matters. R2467:6 Such persecution would furnish in the harvest of this age a parallel to the harvest of the Jewish age, and give a wider a deeper typical illustration of Elijah's whirlwind and John the Baptist's imprisonment and beheading. R969:4; B264, 265

Prison

- For daring to preach without permission of the Chief Priests. R992:6

19

Acts 5:19 *But the angel of the Lord by night opened the prison doors, and brought them forth, and said,*

But the angel

- The Lord sent his angel and delivered his faithful servants. R5851:4

Opened the prison

- Yet left the prison doors unmolested. R265:3 Spiritual beings possess powers greater and higher than humanity. R265:2

And said

- All such indirect, non-personal instructions are properly described as from or by the Lord's holy Spirit. E277

20

Acts 5:20 *Go, stand and speak in the temple to the people all the words of this life.*

This life

- Life from the dead, secured through the Redeemer. We who believe do now, by faith, enter into this newness of life. R4325:4

21

Acts 5:21 *And when they heard that , they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.*

Entered into the temple

- The apostles went early to the temple, and began, as before, to explain the Old Testament Scriptures and types. R4325:4

Called the council

- The Sanhedrin. R2947:6 For the purpose of condemning the apostles. R2103:2 They felt compelled to make another attempt to head off what they considered the heresy of the Nazarene. R2103:1

Children of Israel

- The whole twelve tribes. C293; R2085:4, 1341:1

25

Acts 5:25 *Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.*

Put in prison

- The Sanhedrin was permitted to make arrests, but not to execute criminals without the consent of the Roman governor. R2467:6

Teaching the people

- The apostles exhorted the people to prepare for the kingdom and to accept the invitation to become members of the bride class. R5851:1

27

Acts 5:27 *And when they had brought them, they set them before the council: and the high priest asked them,*

High priest

- They were cast into prison for daring to preach without permission of the Chief Priests. R992:6

28

Acts 5:28 *Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.*

Doctrine

- Teachings. R5851:5, 4325:5, 2948:1, 2947:6

Man's blood upon us

- Christ's blood shed. R1336:1 To make the people think we are responsible for his death. R2103:4, 5851:5, 4325:5 Thus the chief priests, Scribes and Pharisees of today fear for not only their various denominational structures, but also for their own standing. R2948:1 5:29

Then Peter and the other apostles answered

- Thus another opportunity was afforded God's servants to testify, and to the chief priests and rulers to hear a strictly gospel sermon. R2947:6 The answer of the apostles shows that they were courageous men. R2103:4

God rather than men

- Where they conflicted with God's laws. A266 We have merely followed divine instructions. R2103:4 Divine authority must be recognized as supreme. R4325:6 Remember not to violate conscience in order to please any one. R1553:1 If we come into conflict with the religious rulers, we are to be bold for truth, but moderate and humble in manner and language. R2103:5

30

Acts 5:30 *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*

Raised up

- Greek, egeiro; to awaken, arouse, stir. R1512:2

31

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

Hath God exalted

- To the highest plane of being, the divine nature. E120 He would have all men "honor the Son, even as they honor the Father." (John 5:23) HG297:2 By delivering to him the scroll of wisdom, and the power and authority to execute all of its provisions. R2156:2 Abundant proof that Jesus' sacrifice was acceptable and well pleasing to God. R387:3 Our Lord Jesus in all matters acts as the representative of the Father. E35

To be a Prince

- Master, or Lord. R745:4 The world in general dies like Prince Adam, but the faithful with Prince Jesus. "One of the princes." (Psa. 82:7) F724

And a Saviour

- That he may be able to recover from death and grant judgment to all whom he purchased. A142 Life-giver. R4963:5 His title, The Mighty God, or Mighty, Mighty One, will be recognized then, on earth, as well as in heaven. R5136:2

To Israel

- The whole twelve tribes. C293; R1341:1

Forgiveness of sins

- This was never preached before, because, until then, our ransom price had not been paid. R387:3

32

Acts 5:32 *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*

And we

- The eleven apostles. E212

And so is also the Holy Ghost

- As the cloven tongues fitly represented the mission of the apostles to be, under the Holy Spirit, to testify as "witnesses." E213

33

Acts 5:33 *When they heard that , they were cut to the heart , and took counsel to slay them.*

Cut to the heart

- They were grieved that the people were taught. R5851:1 By the "sword of the Spirit, which is the Word of God." (Eph. 6:17) R5496:1 The lance of truth. SM440 Angered, embittered. R2947:6

34

Acts 5:34 *Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;*

Named Gamaliel

- The instructor of Saul of Tarsus, a worldly-wise but noble-minded man. R2948:2, 2085:4

35

Acts 5:35 *And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.*

Ye men of Israel

- The whole twelve tribes. C252, 293; R1341:1 Not, "Ye men of Judah." If Israel was lost, Gamaliel did not know of it. R2085:4, C252

Take heed to yourselves

- Gamaliel gave evidence of his wisdom. R4033:1 5:36

Theudas, boasting himself

- "All that ever come before me are thieves and robbers." (John 10:8) Who attempted fraudulently to palm themselves off on the Jewish people as their leader. R4732:6 History tells us of several others who deceived quite a few Jews. D565

39

Acts 5:39 *But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.*

Cannot overthrow it

- Nearly one-fourth of the clergy joined in a campaign of slander against Pastor Russell, but others refused, after the manner of Gamaliel. CR351; HG557:3

Fight against God

- Satan desires to get us to do just this. R4803:5 Many imagine they are serving God while they are really serving the adversary. R4033:5 A strong character affected by a measure of pride is apt to take a wrong course from which it is almost impossible for him to recede. R4033:6 We should never forget the Lord in our personal affairs and very careful respecting every step we take. R4198:4

40

Acts 5:40 *And to him they agreed: and when they had called the apostles, and beaten them , they commanded that they should not speak in the name of Jesus, and let them go.*

And beaten them

- With thirteen strokes of a three-tailed whip, "Forty stripes save one." (2 Cor. 11:24) R2948:3 Furnishes in the end or harvest of this age, another parallel to the harvest of the Jewish age. B263; R969:4

41

Acts 5:41 *And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.*

Rejoicing

- The Lord blessed them in their hearts with his peace and grace, while he did not shield them from the scourging. R4326:1 They did not threaten the Scribes and Pharisees, nor did they bemoan their fate. R2948:4 Such sufferings are accompanied with joy and peace which make them to appear but "light afflictions" and "but for a moment." (2 Cor. 4:17) R1699:6 We must let none of these things move us. R1575:6 We would be in distress and woe, if we could not tell the joyful message. R671:1

42

Acts 5:42 *And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.*

In every house

- The congregations of the primitive Church were small and usually met in private houses. R2941:6

Ceased not to teach

- The threatenings of the Sanhedrin were powerless to stop them from declaring the good tidings.

R2948:5

Acts 6

1

Acts 6:1 *And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.*

Arose a murmuring

- Favoritism was claimed in the distribution of the necessities. R5851:6 Showing that Communism is not the Lord's arrangement. D479

Widows were neglected

- Apparently unintentional and possibly arose from the fact that the apostles, native-born, appreciated more keenly the needs of the native widows than of the foreign-born. R2951:3

2

Acts 6:2 *Then the twelve called the multitude of the disciples unto them , and said, It is not reason that we should leave the word of God, and serve tables.*

Then the twelve called

- The apostles turned the matter over to the believers, the Church. F254 Pursuing the proper course to throw the responsibility upon the whole congregation R2951:5

3

Acts 6:3 *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.*

Look ye out

- Choose out from amongst you suitable men for this service. F254 This incident suggests the loose organization of the early church. It had not cast-iron rules and laws. The necessities of each case seem to have guided. R5951:2

Seven men

- They elected such deacons as were considered necessary under the circumstances. Q242:4

May appoint

- They appointed seven Deacons to attend to the charities. R5851:6 Probably a vote of the church. R1891:3 You are choosing servants (ministers) and not rulers or masters. R1891:3, 1523:5, 2951:2 Some of those chosen for the serving of tables were representative of the Grecian brethren who, knowing the peculiarities of the Grecian customs, would be the better able to see to the welfare of the Grecian widows. R2951:6

4

Acts 6:4 *But we will give ourselves continually to prayer, and to the ministry of the word.*

Continually to prayer

- Take time to pray. R5379:3*

To the ministry

- To spiritual oversight of the early church. R1432:2 Rather than to managing a community along earthly lines, they decided to give themselves entirely to the Gospel work. R5851:6

5

Acts 6:5 *And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:*

Chose Stephen

- A deacon—minister or servant—for the temporal interests of the Church. R2108:3, 1523:5, 1432:2

Philip

- One of those whom the persecution drove out of Jerusalem. R2960:2 He attended not only to the distribution of the natural food, but by feeding of his own heart upon the spiritual food prepared himself for further service of a more spiritual kind. R2960:2

6

Acts 6:6 *Whom they set before the apostles: and when they had prayed, they laid their hands on them.*

Their hands on them

- In the early church the laying on of hands was used to indicate consent, denoted representation. R1957:4 Not as authority to preach, but as a mark of apostolic approval and blessing. F283, 284; R812:3*

7

Acts 6:7 *And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*

Disciples multiplied

- Many gladly received the word and were baptized. These were genuine conversions, and gave evidence of a spirit of sacrifice. R550:4 This gathering and establishing them in the doctrines of Christ was a necessary prelude to the persecution which shortly followed. R2108:2

Obedient to the faith

- Of one mind and full of hope and joy. R550:4

8

Acts 6:8 *And Stephen, full of faith and power, did great wonders and miracles among the people.*

Full of faith

- Faith working by love had produced zeal for the Lord and his cause. Oldest manuscripts read, "Full of grace." R2108:3 Stephen, faithful in the service of tables, was blessed of the Lord and granted opportunities for the exercise of his zeal and talents in a more public manner in preaching the Gospel. F254

9

Acts 6:9 *Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.*

The synagogue

- It is supposed that Stephen was attached to one of these synagogues and urged upon his associates the message that Jesus was the Messiah. R5858:1

Of them of Cilicia

- Possibly including Saul of Tarsus. R2952:3, 5858:1

Disputing

- The disputants represented advanced philosophies of that day, combined with Judaism. R2108:5

10

Acts 6:10 *And they were not able to resist the wisdom and the spirit by which he spake.*

Not able to resist

- As a religious logician he met with the learned men of his time, including Saul. R2108:5 "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." (Luke 21:15) R2952:2 The same principle is illustrated today, when the Lord's humble ones are more than a

match for their adversaries. R2952:2

Wisdom and the spirit

- All of their philosophy could not cope with the wisdom and spirit of the truth. R2108:5 Those chosen for service today should be the best and wisest, and possessing a holy, meek and quiet spirit. R2951:6

By which he spake

- Stephen had the truth, the right side of the controversy, and God was with him. R2952:2 The Lord recognized Stephen as an Elder before the brethren discovered his ability; but he could not have taught in the Church unless so chosen by the Church. F254; R2951:6

11

Acts 6:11 *Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.*

Suborned men

- Procured witnesses. R5208:6 They bribed certain men to make false charges. R5858:2, 4328:5, 2108:6

12

Acts 6:12 *And they stirred up the people, and the elders, and the scribes, and came upon him , and caught him, and brought him to the council,*

Stirred up

- Being unable to resist the wisdom by which he spoke, they were the more infuriated against him. R1432:3

The elders, and the scribes

- The official representatives of the Sanhedrin. R2108:6 Many have supposed that Stephen met his death at the hands of a mob. But this is incorrect. R2108:6

Caught him

- As though caught in the very act of blasphemy. R2108:6

To the council

- Or place of trial. R4328:5 The Sanhedrin, of which it is supposed Saul of Tarsus was a member. R2952:4, 5858:4, 2958:4, 2109:2, 1432:3

13

Acts 6:13 *And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:*

False witnesses

- Misrepresenting the words and arguments of Stephen. R2108:6, 5858:2

Blasphemous words

- Blasphemy in that day was the worst of crimes. R4328:5

This holy place

- The temple. R1432:2, 2952:4 Jerusalem, and especially its holy Temple, which sanctified it. R2957:3

15

Acts 6:15 *And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.*

Saw his face

- As he mentally remarked the correspondence between the charges against him, and those upon which his Master was convicted. R2952:4

The face

- Serene, calm, unperturbed. R2502:6 The peace and joy of his heart shone from his eyes and so

illuminated his whole countenance. R1432:3 His face was so wonderfully lit up with the indwelling of joy. R2952:5 Beaming with love, kindness, interest in their welfare, desire to do them good, purity, holiness of motive. R2109:1 There is an inspiration of the heart and an illumination of the features which accommodates the presentation of the truth. R4328:6

Of an angel

- Messenger of the good tidings, servant of the truth. R4328:6, 2958:2 His heart was so provoked to love and good works that his face shone with an angelic beauty. R4078:4 Radiant, beautiful, lovelit, happy, aglow, angelic. E161, 162; R4328:6, 2958:2

Acts 7

1

Acts 7:1 *Then said the high priest, Are these things so?*

Are these things so?

- The Sanhedrin, with a show of fairness, permitted Stephen to reply in his own defense. R5858:2

2

Acts 7:2 *And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,*

And he said

- A defence of the truth, rather than of himself. R2957:2 His lesson was that, as Moses was at first rejected by Israel, so Jesus, "like unto Moses," was first rejected; but as Moses subsequently became their leader, commander and deliverer, Jesus would become the great deliverer of his people at his second advent. R2957:6

Appeared

- Greek, optomai, recognized. God give Abraham instruction in such a manner that he recognized his instruction as the God of Glory. "No man hath seen God at any time." (John 1:18; 1 John 4:12) R141:1

Father Abraham

- The name (changed from Abram), signifies father of a multitude. R5169:3 The promises of God made to Abraham constitutes the foundation for all the theology of the New Testament. R5169:3

3

Acts 7:3 *And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.*

Get thee out

- God called him out of evil surroundings to be the founder of a new nation that would be holy and obedient to God. R5169:5

4

Acts 7:4 *Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.*

When his father was dead

- Abraham remained in Haran, until his father Terah's death. Then he removed to the land of Canaan. R5169:4, 1980:2 At his death Terah's age was two hundred and five years. Abraham was seventy five years old. (Gen. 11:32) R5177:2, 2855:1, 1595:2

Into this land

- The covenant was made just after he entered the land (Gen. 12:5-7), immediately following Terah's death. B46 The covenant was made as soon as Abraham had fully complied with the conditions on

which he was to receive it: that was, as soon as he had entered Canaan. B45; HG44:1

5

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

None inheritance

- Abraham was a pilgrim and a stranger; a sojourner and not an owner to the day of his death. R2849:4 Although owned by others, it was not fenced but free to the users. The patriarch roamed at will through the land of the Canaanites for nearly two centuries. D427 The only portion that he ever owned was the cave of Machphelah, where he buried his wife Sarah; and that cave did not come as a gift from God, but was purchased for money. NS82:1

In it

- In the land. A293

To set his foot on

- Abraham never owned a foot, but he died in confident hope. R1373:6, 361:6 "These all died in faith, not having received the promises." (Heb. 11:13) R1617:2, 1562:1, 607:1, 361:6

Yet he promised

- The promise made to Abraham was an earthly promise and must be fulfilled in the future. A293; C265; R5203:3, 2849:4, 2230:6, 1617:1, 607:1; OV109 Abraham believing that when he should be awakened from death in due time the promise would be verified. (Heb. 11:8-10) R4071:3, 220:2 Abraham must have a resurrection in order for God's Word to come true. R5291:2, 3084:3 This promise was not only the covenant as you see, but it was the covenant confirmed of God in Christ. (Gal. 3:16-17) HG44:1

Give it to him

- Abraham is to have a grand portion—the land of Palestine. R3945:3 In the morning of the resurrection. R1652:4, 2849:4, 607:1 Then Abraham will realize the reward of his faith. R1652:4 "God having provided some better thing for us." (Heb. 11:40) R3084:3, 361:6; A293, B246

For a possession

- An everlasting possession. (Gen.17:8) C265; R4071:3, 1652:4

To his seed

- The likeness of his seed to the stars of heaven and to the sands of the sea were two different figures. The natural seed could not inherit all the great promises. R2854:5, 3945:4 The natural seed of Abraham as its earthly representatives. R2176:2, 220:2 Every student of prophecy watches the events bearing upon the promised land and the covenant people. R2176:2

After him

- He implied that Abraham will yet receive that land and afterward leave it to his posterity. R5182:5 The thought would seem to be implied that the Ancient Worthies will pass to the spirit nature. R5182:5

6

Acts 7:6 *And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.*

Sojourn

- This pilgrimage and sojourn as strangers, while waiting for possession of the promised land. R2230:6

7

Acts 7:7 *And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.*

Judge

- Greek, krino, to distinguish, decide, try. (Strong) R2426:4

8

Acts 7:8 *And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.*

Of circumcision

- Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3

Twelve patriarchs

- Corresponds to the twelve apostles. B246

9

Acts 7:9 *And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,*

Moved with envy

- Their course was not inspired by God, but by their own envy. R1779:4 Jacob probably did not realize to what extent his partiality was cultivating in his other sons a feeling of enmity and envy. R2880:2 No ground here for charging the crime of Joseph's brethren upon the Almighty. R1271:1 Those who can plan murder, with envy, malice and hatred, will not hesitate to support their evil way by fraud, deception, lying. R2880:6

14

Acts 7:14 *Then sent Joseph, and called his father Jacob to him , and all his kindred, threescore and fifteen souls.*

Threescore and fifteen souls

- Beings, persons. R205:2

16

Acts 7:16 *And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.*

In the sepulchre

- Israel hoped for a resurrection from the tomb, but not fully realizing God's power, they were particular in caring for the corpses of their dead. R2601:6

20

Acts 7:20 *In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:*

Exceeding fair

- Refined, elegant. Josephus says Moses was so beautiful that those who passed him on the street stood still to gaze at him. R2903:5, 3987:6

22

Acts 7:22 *And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*

Moses was learned

- Educated at the University of Heliopolis, where he had access to 20,000 books. R3988:3, 2903:6 He learned arithmetic, geometry, astronomy, medicine and music. R2904:1 His long experience in the Egyptian court gave him insight into the affairs of government. R5418:3 God's providence prepared this suitable person as the prototype of Messiah. R5251:4, 181:5*

In words and in deeds

- Tradition says that he was also an able general in the Egyptian army. R5418:3 Having defeated with

great slaughter the Ethiopian army which invaded Egypt in his early manhood. R3988:4 A great and powerful genius, an organizing, constructing mind. R3987:2 He invented boats, engines for building, instruments for war, hydraulics, hieroglyphics, division of lands. R2904:1 A lawmaker, organizer, general, historian, poet, orator, and a saint who walked with God. R3987:2 The laws given through him have been the foundation for the laws of all civilized nations. R737:3; A164

23

Acts 7:23 *And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.*

Full forty years old

- Typifying the 1845 years of the Jewish dispensation. R2909:6, 181:5*

25

Acts 7:25 *For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.*

They understood not

- Typifying that Christ "Came to his own and his own received him not." (John 1:11) R2909:6

27

Acts 7:27 *But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?*

Thrust him away

- As a type of Christ who was rejected by his brethren. R181:5*

28

Acts 7:28 *Wilt thou kill me, as thou diddest the Egyptian yesterday?*

As thou didst

- Greek, hon tropon; in like manner. R341:1*

30

Acts 7:30 *And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.*

And when forty years

- Typifying the 1845 years of the Christian dispensation. R2909:6

In a flame

- Moses did not see an angel but a flame. R140:6

31

Acts 7:31 *When Moses saw it , he wondered at the sight: and as he drew near to behold it , the voice of the Lord came unto him,*

The sight

- Greek, horama. Signifies a vision, not reality. R4142:4*

35

Acts 7:35 *This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.*

Ruler and a deliverer

- A type of Christ. R181:5*

36

Acts 7:36 *He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.*

Wilderness forty years

- (Joshua 14:7,10) It was forty-five years from the spying of the land to its division, and a little over a year from the exodus to the sending of the spies. The first forty years of this period were passed in the wilderness. B48 So because of a lack of faith in our Lord's first advent they were made to wander to gain further experiences during the past nineteen centuries. R3079:3

37

Acts 7:37 *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.*

Moses

- Was merely the type of Jesus the head and the Church his body, the greater Prophet, and the Law Covenant which Moses mediated was a type of the greater Law Covenant of the Millennial age. Fi The Law led to Christ HG582:4

Like unto me

- But greater than Moses—Christ. HG582:5 As Moses was rejected at his first offering to the Israelites, so the antitype had been rejected, in the person of Jesus. R2957:6

Him shall ye hear.

- It could be no disloyalty to Moses now to accept that greater Prophet. R5858:6

38

Acts 7:38 *This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*

Church

- Greek, ekklesia, congregation; here applied to fleshly Israel, an exception to general usage. R93:5

40

Acts 7:40 *Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.*

Make us gods

- Greek, theos, a mighty one, is used to refer to others than the one supreme being. B274

42

Acts 7:42 *Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?*

Written in the book

- In the prophecies and types of the Law. R5078:6

43

Acts 7:43 *Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.*

Moloch

- We have today in nominal Christendom a Moloch on a much larger scale—a much worse misrepresentation of the only true God. R3464:6, 2360:1

Star of your god

- Greek, theos, a mighty one, is used to refer to others than the one supreme being. B274

44

Acts 7:44 *Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.*

Tabernacle of witness

- We are now in the Tabernacle condition. CR420 7:47

Built him an house

- It was no disrespect to the Tabernacle for them to believe in the Temple that Solomon built. R5858:3 Seems to be a type of the spiritual Temple. R180:6* The pictures presented in the Tabernacle belong to the present time; those of the Temple to the future. CR420

48

Acts 7:48 *Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,*

Not...made with hands

- Showing the difference between the material Temple and the glorious Temple which God was about to build. R1432:5 God had now provided that a still higher Temple should take the place of the building made with hands, the spiritual one, to be composed of the people of God. R5858:3 "Ye are the temple of the living God." (2 Cor. 6:16) "How amiable are thy tabernacles." (Psa. 84:1) R1401:6

49

Acts 7:49 *Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?*

Is my footstool

- "I will make the place of my feet glorious." (Isa. 60:13) "His feet shall stand in that day upon the Mount of Olives." (Zech. 14:4) D647

Place of my rest

- Residence. R286:1

51

Acts 7:51 *Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did , so do ye.*

Ye stiffnecked

- A figure drawn from the stiffness of neck of an unruly yoke of bullocks—unmanageable, self-willed. R3464:1 Apparently some manifestation of impatience on the part of the Court caused Stephen to hasten to his conclusions abruptly. R2958:1 Verses 51-53 were probably spoken above the clamor of many excited and angry voices. R1432:5

Ye do always resist

- Generally the people resisted what of the holy Spirit they came in contact with, as the majority do today. R2070:3

52

Acts 7:52 *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:*

Your fathers persecuted

- The shameful handling of those worthy servants of the Lord. (Mark 12:3-5) R1796:1

53

Acts 7:53 *Who have received the law by the disposition of angels, and have not kept it .*

Disposition of angels

- Through the agency of God's messengers. R1432:5 Under the old covenant, Moses received the law from God through angels. In this dispensation Christ controls the angels, they are ministering spirits. R61:1*

54

Acts 7:54 *When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.*

Cut to the heart

- With the lance of truth, or words of truth. SM440; R4329:1, 2502:6, 2109:2 Not in a penitent sense, but with a realization that their cause was coming out second best. R5858:4 Not like those who were "pricked in their heart," (Acts 2:37). Much will depend upon what is in the heart when it is pricked. These men were in a wicked condition of heart. R2958:2, 2109:2

They gnashed on him

- Were angry, vexed, chagrined. "There shall be wailing and gnashing of teeth." (Matt. 13:49-50) R920:4 Chagrin, disappointment, savage animosity. R4329:1, 920:4; Q732:2; NS317:3 With a wicked condition of heart; the words of Stephen were to them stings, rebukes, arousing their hatred to a pitch of frenzy. R2958:2

55

Acts 7:55 *But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,*

Of the holy Ghost

- Full of a holy enthusiasm for the Lord and the truth. R1432:6 The victory was with the Lord's servant. R2502:6

Looked up

- A prayerful look heavenward for grace to help in this time of need. R1432:6

Into heaven

- Toward heaven; just when the storm was about to burst in its fury. R1432:6

Saw the glory of God

- Was granted a vision of heavenly glory for the strengthening of his faith. R2109:2, 2958:3, 932:6* To the same effect is the testimony of the highly favored Seer of Patmos. (Rev. 1:10-18) R1283:4 Not in reality, but a revelation; "No man hath seen God at any time." (John 1:18, 1 John 4:12) R2958:3

On the right hand

- Chief place of power and dominion. R1432:6; A92

56

Acts 7:56 *And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*

I see

- He saw it just as we see it today, in his mental vision, by the eye of faith. R1432:6

The heavens opened

- His mind was carried forward to the glorious Millennial reign of Christ—the new heavens and the new earth. R1432:6 His declaration of the vision he saw capped the climax of their indignation. R2109:3 Furnished the excuse they had been waiting for. R4329:2 This was the signal for the Sanhedrin to raise a cry of blasphemy and rush upon God's messenger. R5858:4

57

Acts 7:57 *Then they cried out with a loud voice, and stopped their ears, and ran upon him with one*

accord,

Stopped their ears

- As though to convince one another that to willingly hear anything more would be a participation in the blasphemy. R4329:2

Ran upon him with one accord

- They construed the vision to be additional blasphemy. Using this as a pretext, they terminated the trial and executed the sentence of stoning. R2109:3

58

Acts 7:58 *And cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul.*

Out of the city

- No execution was allowed on the inside of their gates. R5858:5

Stoned him

- Seemingly in violation of Roman law. R2958:4, 4329:6 Stoning to death for blasphemy was the divinely instituted punishment, according to the law. R4329:6, 2958:4, 2470:3, 2109:4

A young man's feet

- Indicating that Saul was a leader in the prosecution, and influential in the Sanhedrin. R2109:4 Saul was probably a member of the Sanhedrin, and surely one who consented to his death. R2958:5 Saul gave his sanction by taking charge of the outer garments of those who stoned Stephen to death. R4329:2,4, 5858:5

Whose name was Saul

- Some who today assault us, may yet be amongst those who will penitently acknowledge the error of their ways. R2958:5

59

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

They stoned Stephen

- The second Christian martyr—Jesus being first. R2951:2, 220:1 Hating and despising his love-lit countenance. E161 The beginning of the general persecution which has continued ever since, and must continue until the last members of the body of Christ shall have proven faithful. R2108:3 This was the punishment for blasphemy according to Jewish Law, and in the absence of Pilate, they carried it out themselves. R4329:6

God

- The Lord. (Revised Version) R700:1*

Lord Jesus, receive

- Steven meant to express his confidence, his trust, in a future life through a resurrection. R2958:6, 2109:5, 1880:6; E344, HG331:5

My spirit

- My spirit of life or breath of life. E344; R5858:5, 2958:5, 700:5 The only life which Stephen could commend to God was the reckoned life received by faith through Jesus. R2788:5

60

Acts 7:60 *And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

Kneeled down

- Prayed for his murderers. R4078:4

Lay not this sin

- He had no desire that they should be punished, but was not attempting to direct the arm of the

Infinite. R4329:4, 5259:2,6

To their charge

- He had only love for his enemies. R4329:3 This was Stephen's climax of victory, faithfulness unto death. R5858:5 His prayer was answered, for Saul was shortly raised up to be a most efficient and devoted servant of the truth. R1433:1

He fell asleep

- The first Christian martyr stoned to death. SM38; E162; HG194:2; NS837:1 In the midst of his prayer, he died. R2959:1 Death is pictured as a sleep. R5166:4, 4329:4, 3027:6, 2959:1, 2617:5, 1881:1; NS429:4 This thought respecting the sleep of the dead prevails throughout the Bible. Mankind are waiting for Messiah's kingdom and the morning of awakening. R5059:6, 4729:3, 2959:1, 2617:5, 2197:6; E345 Abraham, Isaac, Jacob, etc., good and bad slept with their fathers. R3027:6 "Sleep in Jesus." (1 Thess. 4:14) R4794:2, 4329:4, 2617:2 This does not mean that the dead go to sleep in either heaven, purgatory or hell. R4588:6 The gracious hopeful word "sleep" implies elements of rest, waking and continued life. R2959:1; E345; HG332:1 "Many of them that sleep in the dust of the earth shall awake." (Dan. 12:2) R4588:6 There is no record that they put a holy candle in his hand, said prayers over his body or buried him in consecrated ground. F203

Acts 8

1

Acts 8:1 *And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*

And Saul

- An energetic man, on whichever side of a question he stood. God seems to be specially on the lookout for just such earnest characters. R2110:1 One of the chief persecutors of the Church. R4329:5, 1433:1 Probably had attended the same synagogue as Stephen. R5858:1

Was consenting

- Was doing an evil work, but did not realize this. R5357:1

A great persecution

- Served to test and sift those who had named the name of Christ and became the Lord's means of spreading the truth in every direction. R2959:3 Corresponding to a persecution which may shortly be expected in this harvest season. R2959:6

Jerusalem

- The principal city of Palestine and the resort of pious Jews from all quarters of the world. R2959:3 The death of Stephen marked the beginning of an epoch of persecution, especially in Jerusalem where for some years the Gospel found considerable root. R4329:5

Scattered abroad

- Except the apostles. D480 "When they persecute you in this city, flee ye into another." (Matt. 10:23) R2960:3 Each believer is exhorted to be a burning and shinning light before the world in general. Hence the Lord broke up the commune, and scattered the believers, to preach the Gospel to every creature. R1862:5 There is a disposition to be together and have the comfort and support of fellow travelers in the narrow way. But this does not seem to be God's plan; we are scattered, so that we may let our light shine. R367:3; D480 A commune of believers is opposed to the purpose of the Gospel age. The Lord broke it up, and scattered the believers everywhere. D480; R1862:5,6

2

Acts 8:2 *And devout men carried Stephen to his burial , and made great lamentation over him.*

And devout men

- Who were not afraid or ashamed to be counted among the friends and brethren of the faithful martyr. R1432:6

3

Acts 8:3 *As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.*

Havock of the church

- The same conditions exist today. R5172:6

Into every house

- Armed with the necessary legal authority. R4329:5

Committed them to prison

- Those who had charge of the synagogues were not always bad people, but they were mistaken, as was Saul. R5172:6

4

Acts 8:4 *Therefore they that were scattered abroad went every where preaching the word.*

Scattered abroad

- Because they openly declared the truth. R942:5 Jerusalem having had its full period of favor, the church having been rooted and established, the divine plan led on to a wider work. R2109:6 The persecution caused all except the apostles to leave Jerusalem. It actually helped to spread the truth. R1433:1 So that everywhere the truth was preached. R4337:4 Communism is not the Lord's arrangement. D480; R1862:5,6

Went every where

- The work done in Judea following our Lord's crucifixion was a harvesting work to that nation. That harvest extended beyond Palestine, but even then it always applied "to the Jew first," until A.D. 70. R4337:1

Preaching the Word

- Teach publicly. R984:4 They all preached. R942:5, 984:4, 670:2 Greek, euaggelizo (evangelize), to tell good news or tidings. R670:3 Not preaching ourselves, nor human theories and traditions. R4336:6 No mention is made of fairs, festivals, suppers or shows, to raise money for salaries or for church erection. R4336:3 Greek, logos; intention, plan, purpose or expression. R421:2, 338:1 Instead of money, titles and respect, they got stripes, imprisonments and revilings—driven from their homes. R670:5 There was no division into clergy and laity. All the early church were preachers, and if persecuted they went everywhere, preaching the word. R2110:1, 984:4

5

Acts 8:5 *Then Philip went down to the city of Samaria, and preached Christ unto them.*

Then Philip

- Deacon Philip was not the Apostle Philip. R4329:6, 2960:2, 2110:2, 1433:2 The evangelist. E207; R1957:2

The city of Samaria

- Samaria was the capital of a district called Samaria, whose people were of mixed blood, Jewish and Gentile. R2960:3 This incident occurred at least 3 years after our Lord's death, after the close of the seventieth symbolical week, and the full end of Israel's special favor. R2960:4, 4330:2, 2964:6 This preaching at Samaria was probably three years after the conversion of Cornelius. R4330:2 The dispensational change had occurred. The middle wall of partition between Jews and Gentiles had been broken down. (Eph. 2:14) R4330:2

6

Acts 8:6 *And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.*

Gave heed

- The work of grace flourished amongst the Samaritans very promptly after the door of opportunity swung open to them. R4132:3

Miracles which he did

- Attested that Philip was a servant of God, and drew attention to the message he delivered. R4329:3

9

Acts 8:9 *But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:*

Called Simon

- Had long been a spirit medium. R4329:6, 266:1

Used sorcery

- Simon Magus practiced some of Satan's wily arts, known at that time as "Black Art." R2960:5 Today the great deceiver variously presents himself as a Higher Critic, Evolutionist or Christian Scientist. R2960:5

10

Acts 8:10 *To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.*

Great power

- Thus did Satan use his power to delude the people. R266:1, 2961:1

To whom they all gave heed

- God warns people not to believe any one whose teachings are contrary to the Word, no matter what powers they may exercise. (Isa. 8:19) R266:1

12

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

Concerning the kingdom

- He explained that the kingdom would be spiritual; he preached the second coming of Messiah, and consecration. R2110:4

Baptized

- Greek, dipping; immersion. R444:3, 1541:2 For a time after Pentecost, the apostles preached repentance of sins and used immersion as a token or sign of putting away of sin. R444:3

Both men and women

- But not children. F448; NS54:3 Baptism was the custom of all the apostles—not merely with the Jews, but also with the Gentiles. F448; NS54:3

13

Acts 8:13 *Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.*

Then Simon himself

- There are many of the Simon Magus class in the nominal churches, and even amongst those who have received present truth, who have never discerned the real spirit of the Gospel; but who look at it from a mercenary point of view. R2961:4, 1433:5

Believed also

- Cast in his lot with the believers. R2961:4

Was baptized

- The admission into the Church, on profession of faith in Christ and by baptism, of one who was not a true convert to Christianity and who was not really consecrated. R1433:2 The expression "Believe and be baptized," implies a mental development beyond that which infants possess. CR75 The real baptism is that which cannot be seen, except in ones conduct. R1544:2 Water immersion, though a public profession of Christ by the one immersed, was not necessarily an endorsement of such by the apostles and the church. R1544:2

He continued

- Even in those days there was a nominal church which comprised both the wheat and the tare element. R1433:2

14

Acts 8:14 *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:*

The word of God

- The Scriptures do claim to be the Word of God. R1584:3

Sent Peter and John

- So our colporteuring evangelists, after stirring up the pure minds, introduce the "Studies in the Scriptures." F257 Before Pentecost, John was one who had desired to bring down fire out of heaven to destroy these very people and their city. (Luke 9:54) How much change the Gospel of Christ had wrought in this good man! R2961:1

15

Acts 8:15 *Who, when they were come down, prayed for them, that they might receive the Holy Ghost:*

The Holy Ghost

- The "gifts" were conferred by the laying on of the hands of the apostles. E207 Many who possessed those miraculous "gifts" lacked the seal and witness of the Spirit. (1 Cor. 13:1-3) E247

16

Acts 8:16 *(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)*

Name of the Lord

- Into the name of the Lord Jesus, immersion into Christ's death. R1544:4

17

Acts 8:17 *Then laid they their hands on them, and they received the Holy Ghost.*

Their hands on them

- The hands of the apostles. F284 Not to give them authority to preach, but to impart the gifts of the Spirit. F284; R1957:4 The object of those gifts was the establishment of the early church. R2764:5, 4330:1 Only an apostle could convey the gifts of the holy Spirit. R3152:5, 2764:4, 1433:3, 376:2 Those who received the gifts from their hands could not re-communicate those gifts to others. R376:2, 2764:4, 1433:3

Received the Holy Ghost

- With an outward manifestation of their acceptance with God in the receiving of the gifts then conferred upon members of the Church. R1433:3 The begetting of the holy Spirit in the early church was indicated by certain miraculous gifts. R4872:2 The gifts of the Spirit might be imparted instantaneously; but the fruits of the Spirit could only be had by growth. R2961:2

18

Acts 8:18 *And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,*

The apostle's hands

- When those who received the gifts died, the gifts themselves ceased. R4872:3, 2961:1; E207 Philip, although possessed of the holy Spirit, did not possess the power to communicate such gifts to others. R2110:2, 1998:3, 1957:2; E207

Offered them money

- It was the apostolic privilege of bestowing these gifts upon others, which Simon wanted to purchase with money. R1998:3 Implied that he was not begotten of the holy Spirit. R4330:4 A spiritual gift is not to be used to procure temporal comforts. R2567:2

20

Acts 8:20 *But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.*

Thy money perish

- It took the Apostle's sharp word to awaken him to a realization that he was now dealing with God and holy things. R4330:4

The gift

- The possession of these gifts did not always indicate saintship. R1433:5; E247

21

Acts 8:21 *Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.*

Neither part nor lot

- Up to this time Simon has passed for a thoroughly converted man. Now Peter tells him with great plainness that he is still unregenerate—merely a spectator and not a participator in the spiritual things. R2110:5 It required the exercise of special powers conferred upon the apostles to keep the community from being imposed on by such selfish characters. R1421:5

Heart is not right

- Peter's rebuke to Simon was a severe one, indicating death as the reward for hypocrisy, if persisted in. R1433:5

22

Acts 8:22 *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*

Repent therefore

- Peter was not uncharitable; he kindly urged the sinner to repentance. He at least saved the church of Samaria from the imposition of one whom otherwise they would have esteemed as a brother. R1433:6

23

Acts 8:23 *For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*

In the gall of bitterness

- We must distinguish as between the flesh and the spirit, however outwardly respectable they may be. NS403:5 Many professed Christians are indulging in false hopes, in thinking they are the Lord's people. NS410:4

24

Acts 8:24 *Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.*

Pray ye...for me

- Indicates some measure of repentance, due only to Peter's plain rebuke. R1433:6

26

Acts 8:26 *And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.*

Spake unto Philip

- Possibly by a vision or a dream. R1438:2

27

Acts 8:27 *And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,*

He arose and went

- This occurrence must have taken place after the full end of the seventy weeks of favor upon fleshly Israel. R2964:6

A man of Ethiopia

- Was unquestionably a black man. (Jer. 13:23) R3043:1; HG508:3 The Bible shows that God has manifested His favor toward the negro. HG508:3 A Jewish proselyte. R3616:4 Through him possibly introducing the good tidings into Africa. R2964:3 He belonged to the Kingdom of Meroe, on the Nile river. R2964:6

An eunuch

- Not a Jew in the fullest sense, eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation. (Deut. 23:1) R2964:6

Of great authority

- In high station under Candace. R4332:3

28

Acts 8:28 *Was returning, and sitting in his chariot read Esaias the prophet.*

Read Esaias

- Aloud, after the custom of the time. R4332:6 Which he had probably purchased at Jerusalem at considerable cost. R4332:6, 2965:1 His manuscript was written in the Greek language, indicated by the word Esaias, which is the Greek form Isaiah. R2965:1

29

Acts 8:29 *Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*

The Spirit said

- The Lord, by his Spirit, influence, power, directed and instructed Philip to approach the chariot. E273; R372:5 In what way the Lord's Spirit prompted him we are not informed. R4333:2, 372:5

Go near

- The chariot probably overtook and passed Philip in the road, the eunuch driving leisurely, in order that he might read. R2965:2

30

Acts 8:30 *And Philip ran thither to him , and heard him read the prophet Esaias, and said, Understandest*

thou what thou readest?

Heard him read

- It was one of the Jewish rules that the faithful, in traveling, should read if they had no companionship. R2965:3

Understandeth thou

- This was a test question, so to speak. R2965:4 So much depends upon a word in season, and the right word. R4333:2 Many of the Lord's people use too much tact in their presentation of the Gospel. R2965:4

31

Acts 8:31 *And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.*

How can I

- The same spirit of meekness that led the eunuch to desire a knowledge of God's Word, prompted him also to confess his ignorance of the meaning when asked. R1438:3, 4333:2 Not afraid nor ashamed to receive whatever assistance the Lord may provide. R2965:5, 1438:3 A heart in the right condition towards God and the truth. R4333:3 This Ethiopian evidently had a cleaner heart than the majority of the chief men in Israel. R3616:4 Many of our day are hindered from receiving the truth because lacking meekness, humbleness, teachableness. R4333:3 Our instruction is, "Preach the Gospel to the meek." (Isa. 61:1) R2965:6

He desired Philip

- God sends his specially qualified representative to expound the Word. R1438:5

32

Acts 8:32 *The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:*

To the slaughter

- Divine providence was manifested in the choice of Scripture reading so that Philip might begin at the very foundation principle—how that Christ died for our sins. R1438:5 Justice could not demand sacrifice, but he laid it down in accordance with the Father's will. R4591:2

Opened he not his mouth

- So Jesus did not resist. R5054:1 No man took from him his life; he laid it down himself, voluntarily. R4591:2

33

Acts 8:33 *In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.*

His generation

- Though in the dawn and vigor of his manhood he was cut off from life without any posterity to perpetuate his name, yet he is to have a numerous posterity. R1438:5 The Lord's posterity will be Adam's children on the earthly plane. R4333:4

34

Acts 8:34 *And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?*

And the eunuch answered

- Without inquiring whether he was an ordained preacher, or what sect he belonged to. R2965:5

35

Acts 8:35 *Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.*

The same scripture

- Showing God's usual method: he uses his inspired Word as the text, and sends specially qualified representatives to expound it. R1438:5

Preached unto him Jesus

- Showing how his sacrifice was the propitiation for the sins of the whole world. R1438:5 He was ready to preach the Gospel to him and to accept him as a brother in Christ upon his confession of faith. 3043:1, 2966:2; HG508:4 Philip preached the Gospel in its simplicity, and the eunuch received it in like manner. R2966:4

36

Acts 8:36 *And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?*

What doth hinder me

- It did not take the eunuch long to decide what his course should be. His readiness of heart is indicated by his promptness to be baptized. R2966:2, 4333:6

Baptized

- Which our Lord and his apostles practiced and enjoined upon all followers. R1539:3

37

Acts 8:37 *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

And Philip

- The verse does not occur in any of the three oldest and most reliable Greek manuscripts. R1438:6, 4333:6

38

Acts 8:38 *And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.*

Both into the water

- Philip did not say to the eunuch, "I will go yonder and fetch a little water in the palm of my hand and sprinkle it on your forehead." R2111:4

Baptized

- Greek, dipping; immersion. R444:3, 4333:6, 1541:2,3 The Eunuch caught the force of baptism to such an extent that he embraced the first opportunity to be planted in the likeness of Christ's death. R760:2

39

Acts 8:39 *And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.*

The Spirit

- Power. E273

Caught away Philip

- A miraculous transportation which Philip himself did not understand. R1438:6, 4334:1, 2111:4 Gave assurance of the Lord's supervision to Philip; and gave additional faith to the eunuch, that God was with Philip. R4334:1

Acts 9

1

Acts 9:1 *And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,*

And Saul

- Of Jewish parentage he was named after Israel's first King, Saul; but his father was a Roman citizen, and as such received the special name Paul. After his ministry reached foreign lands he used his Roman citizenship name exclusively. R4355:1, 2968:6 He had received a special course in theology at Jerusalem, under Gamaliel, one of the greatest teachers of that time. R2117:3, 4355:1 A bitter enemy of the Lord Jesus and his followers; yet he was an honest, sincere, good man, loyal to the Lord. R2968:3, 5034:5, 2117:3; NS673:1 An early tradition describes him small in size, bald, bandy-legged, well built, with eyebrows meeting, long nosed, with a winning manner and graceful motion. A later likeness indicates his fine appearance, with a beard and a fine countenance. R2969:1

Against the disciples

- Experience confirms that an earnest, conscientious opponent is more to be respected than a cold, indifferent professed friend. R2117:3

High priest

- The priesthood was granted and exercised considerable power under the arrangements of the Roman government, to make arrests. R2117:3

2

Acts 9:2 *And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.*

Desired of him letters

- Armed with authority for the apprehension of the Lord's followers. R2823:6

Bring them bound

- His latest move was to get orders from the high priest to bring the Christians of Damascus to Jerusalem to be tried before the Sanhedrin, rather than be tried in their local synagogue. R4355:5 Nearly all persecutions have been sanctioned by some human law; we should regulate ourselves by the divine code. R2117:5

3

Acts 9:3 *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:*

As he journeyed

- The account here given is that of Luke, doubtless received directly from the Apostle Paul himself. R2117:5

A light from heaven

- Evidently a supernatural one. R2969:4 A vision of the Son of God in glory. R4355:5, 5035:2, 2117:6 A representation of Jesus' glory. R2824:6, 1873:6 A "heavenly vision." (Acts:26:19) R1323:2 We need not suppose that he saw our Lord's spiritual body in its wonderful glory, for he is now the express image of the Father's person. (Heb. 1:3) R2824:5 He saw some of the light from his glorious presence, sufficient to give him absolute assurance that Jesus was the resurrected, glorified, heavenly Lord, a quickening Spirit. R2824:6 A demonstration or proof that God had raised Jesus from the dead and had bestowed upon him the glory, honor and immortality of the divine nature. R5034:4 "Last of all he was seen of me also, as of one born before the due time." (1 Cor. 15:8) B134; R1523:1

4

Acts 9:4 *And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?*

Fell to the earth

- Seeing him unveiled, Jesus in his glory, Saul was smitten to the earth and seriously blinded. R5299:2, 3904:2; B133 Being stunned or in a faint condition, Saul seems to have been fully possessed of his senses. R2824:1 Not only literally, but crest-fallen in his mind and self esteem. R4355:6

A voice

- Only Saul could distinguish the words which were meant for him alone. R2117:6 The voice spoke in the Hebrew tongue, whereas those who were with Saul probably spoke in the Syriac or the Greek language. R2969:5, 4355:5

Persecutest thou me

- Saul never saw Jesus personally in the flesh to persecute him, but whatsoever is done to the least of his disciples was done to Jesus. R5180:5 Jesus recognizes his followers as his members. SM75; R5053:3, 4433:2; OV280 Because we have been adopted by Christ, Saul was not persecuting the flesh of ordinary people, but Jesus. CR327 The persecution of the church in the flesh was a persecution of himself. What the church suffers is a part of the sufferings of Christ. R5394:2, 5192:6 Christ has been suffering in the flesh all down the age. SM361; R5053:6; CR327, 348:4 How close is the relationship between the Church and her Lord, as members of one sacrifice. R4433:2 This did not constitute Saul an antichrist in the Scripture use of the term, which applies to one "against" in the sense of misrepresenting, counterfeiting, taking the place of the true Christ. B281

5

Acts 9:5 *And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.*

Who art thou Lord

- This lack of knowledge of the Son implies a lack of correct knowledge of the Father. R2969:5 He recognized that the one who had power to arrest him in his journey was a lordly one, a powerful one. R2824:1 Saul needed something to arouse him thoroughly, to realize that the Lord is not a man, but "that Spirit." OV355

And the Lord said

- Jesus personally; non-personal instructions are properly described as from or by the Lord's holy Spirit. E277

I am Jesus

- It was necessary that all the twelve apostles should be able to bear witness to the fact that Jesus had risen from the dead. R5579:2; F215 It was this same Jesus, no longer flesh and bones but "a quickening spirit." R1416:4

Whom thou persecutest

- Because persecuting a member of the Body of Christ is persecuting the Head of the Church. NS673:3 The flesh of these consecrated ones having been counted as the flesh of Jesus. SM360, 75:2 Saul was not persecuting the glorified Savior directly, but he was persecuting the followers of Jesus. R5173:4, 5394:2, 5180:5, 5053:6; CR348 A surprise and shock to Saul. R2824:1 No member can be in ill condition without the knowledge and sympathy of the Head member, Christ. R5213:4 Whoever is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. R5274:3

It is hard...

- These words and down to the word "Arise" in verse 6 are not found in the old manuscripts. R2969:6, 4355:6

Against the pricks

- Of facts, evidence, conscience. R2968:6

6

Acts 9:6 *And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

Have me to do

- Meant full surrender. R2824:3 We see the loyalty of the man. NS159:2 An earnest desire to be active in the service of God to the extent of his ability. R1444:6, 934:3* I am anxious to undo my mistakes, to be your servant, obey your orders. R2824:3, 2118:1 It is this class that the Lord is seeking during this Gospel age. SM762 We are not to consider Paul's conversion as of the heart from opposition to harmony with God, but a turning about, through a better understanding of the truth. (1 Tim. 1:13) R1444:5

Arise and go

- Paul says: "Immediately I conferred not with flesh and blood." (Gal. 1:16) R900:6

7

Acts 9:7 *And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.*

The men

- Possibly zealots like Saul, or commissioned servants, a sort of police squad. R4355:5

Stood speechless

- Afterward, no doubt, kneeling reverently about their leader. R2117:6

Hearing a voice

- But not being able to distinguish the words, which were intended for Saul alone. R2117:6, 4355:5, 2969:5, 2824:3

But seeing no man

- The miracle by which a natural man can behold a spirit being was wrought upon Saul. A183; R579:1, 262:1, 18:4 The Lord was seen of Saul alone. R579:1, 262:1

8

Acts 9:8 *And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.*

He saw no man

- He got a glimpse of the glory of a spirit being, and cost him his sight. R1416:4 The wonderful light which flashed upon his eyes destroyed his sight. R2824:5 He never fully recovered his eyesight. Of his imperfect vision, his "thorn in the flesh" (2 Cor. 12:7-9), the Lord assured him that in compensation he should have the more of divine grace. R5952:3,4, 5416:6, 2825:1, 2118:2; F651

9

Acts 9:9 *And he was three days without sight, and neither did eat nor drink.*

Three days

- In some sense of the word a figure, likeness, or type of Israel, whose blinding took place in the fifth (1,000 year) day, and is to have its eyes opened on the seventh (1,000 year) day. R2118:5 Were days of prayer and reflection, comparing the Law and the prophets with what he knew of the Nazarene. R2118:1, 2969:6, 2824:5

Neither did eat

- Because so overwhelmed. R4356:1 What a humiliation to think that he had fought against the truth, and a time of good resolution as respected the future. R2969:6

10

Acts 9:10 *And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here , Lord.*

Named Ananias

- Not an apostle, an elder or a deacon, but a plain, humble, obedient disciple. R2970:1, 2118:1 Any whom the Lord chooses would be good, devout, pious—not frivolous, worldly immoral. R2824:6 An illustration of divine methods, that the Lord is both able and willing to use the humble ones who are ready and waiting. R2118:2

11

Acts 9:11 *And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,*

Called Straight

- A most aristocratic street, really straight, 100 feet wide. R4356:1

Saul

- An Israelite indeed, a Pharisee of the Pharisees. R5002:5, 5963:2

Of Tarsus

- One of the most notable cities of that date. R2117:2

Behold, he prayeth

- We may be sure that those who similarly, humbly address the Almighty are in no injurious mood. R4356:1 Private prayer may be considered a sure index to an honest, contrite heart. R4356:2 Saul of Tarsus is a changed man; he is no longer the self-confident one. NS673:4

12

Acts 9:12 *And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.*

In a vision

- Greek, horama; signifies a vision, not reality. The man seen by the blind Saul was obviously not a reality but a vision. R4142:4*

Ananias

- The name Ananias signifies, "Jah is gracious." R2118:5

Receive his sight

- When the time shall come for the opening of Israel's eyes, the Lord will send some Ananias whose touch and blessing under divine favor will bring sight. R2118:5

13

Acts 9:13 *Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:*

Saints

- Ananias is the first one to use the word "saints" signifying holy ones, sanctified ones. R4356:2 Shows how intimately he stands related with all who are truly his; those who touch his saints touch him. 2824:2

15

Acts 9:15 *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

He is

- Peculiarly fitted by birth, education, and temperament. R4356:2, 5941:6, 4385:3 Saul was an acute

logician. R1565:6

A chosen vessel

- To take Judas' place. F215; R2925:3, 2823:2, 2141:1; PD74/88 As one of the chosen twelve. R1523:2; PD74/88 The testimony which indicates his apostleship. F216 This choice did not interfere with his free agency. R4356:3 He had full proof of his apostleship. R5941:6 God had chosen him for a special service. (Gal. 1:15) R5002:5, 5400:1, 4356:3, 2832:2, 550:3 Though misled by error, he was a very noble, worthy vessel to be used in his service. CR467 Such language could not be used by the Lord in connection with one whose heart was not already fully consecrated to the divine will and service, however ignorantly it had been misused. 2824:5 Saul did not see Jesus in the flesh after his resurrection, but this was no barrier to God's plan. R550:3

To bear my name

- To present divine truth to us with all the power and force of logical deduction. R1565:3 And to be for salvation to the ends of the earth. R25:1* As a woman bears her husband's name, we are to bear the name of Jesus Christ, as "the bride, the Lamb's wife." (Rev. 21:9) R5594:2

Before

- Unto. R5400:1

The Gentiles

- Paul's missionary efforts were first directed of the Lord to the Gentiles. R4385:3

And kings

- Before Felix, Agrippa, Festus, and possibly Emperor Nero. R4356:3, 4385:3

Children of Israel

- Through his epistle to the Hebrews, he helped "Israelites indeed" to discern between the shadows in the types of the Law Covenant and the eternal verities antityped in Christ, Head and Body. R4385:3,5

16

Acts 9:16 *For I will shew him how great things he must suffer for my name's sake.*

He must suffer

- Paul was not long in proving the truth of this prediction, but he rejoiced in the privilege of testifying his love to the Lord. R1884:6 He was put through disciplinary experiences because he was a favored child of God. R5147:4 To be chosen to suffer much implies qualification for the higher glory hereafter. R2825:4 May the Lord show us how much more it is our privilege to suffer for his sake. R581:3 The Lord does not call his disciples under any misapprehension of the facts. R4356:4

For my name's sake

- Not for wrong-doing, anger, malice, hatred, strife, evil-speaking, etc. R3012:5 Includes everything connected with the divine plan, of which Jesus is the center. R4356:4

17

Acts 9:17 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.*

Putting his hands on him

- The manner of imparting the Holy Ghost used to be by the laying on of hands. R183:1

Said, Brother Saul

- In full confidence of faith he addressed Saul in the most kindly terms. R4356:5 He was glad to forget that he had been a persecutor of the church; he did not upbraid him, he made no unkind allusion to the past. R2970:2 All the Church were similarly greeted—as brothers and sisters in Christ. R1523:5; F230

18

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

Scales

- Seems to indicate that a certain portion of the eye had been thoroughly destroyed by the great light; and the healing may be said to have been in a natural way by the removal of the injured cornea. R2118:2, 4356:5

He received sight

- A miracle was required for his recovery of sight. R5416:6; B133 His eyes were never restored to their former strength. R2825:1, 5963:2, 1540:4 Because of his serious affection of the eyes, he was ignominiously styled "The blear-eyed Jew." R1540:4 This remnant of his eye trouble would ever keep him in remembrance of his zeal without knowledge and of the Lord's mercy to him. R4356:6 But how much greater was the spiritual sight—the illumination of his heart and mind. R2970:4 After his eyes of understanding had been opened, St. Paul manifested a wonderful insight into the things divine. R5941:5 Some today, who had been blinded with misconceptions of God's character and plan, opposing the truth, have been as Saul, "called out of darkness into his marvelous light." (1 Pet. 2:9) to God's service. R2824:4

Baptized

- By the first of God's children he met. R769:2 With John's baptism, for the remission of sins. (Acts 22:16) R5963:1 Thus symbolizing his allegiance to the Crucified One. R4356:6 Greek, dipping; immersion. R444:3, 1541:2,3

19

Acts 9:19 *And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.*

With the disciples

- Days of communion with those whom he had come to persecute. R2118:5

20

Acts 9:20 *And straightway he preached Christ in the synagogues, that he is the Son of God.*

He preached Christ

- Publicly using the opportunities afforded in the Jewish Synagogues. R2118:5 Calling upon all to repent and turn to God and do works meet for repentance. R1445:1 And so with us. But first the eye of appreciation and faith must be opened, and the ear of understanding unstopped. R2825:3 Paul was here preaching previous to his indorsement for the missionary work. (Acts 13:1-3) F285

In the synagogues

- The Lord and the apostles did not call believers out of the Jewish synagogues. They could teach the people there for a time, but soon found little and finally no opportunity to teach in the synagogues. R986:5

27

Acts 9:27 *But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.*

Brought him to the apostles

- When Paul first visited Jerusalem, he needed a personal introduction. R1720:2

30

Acts 9:30 *Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.*

Caesarea

- Philip made it his headquarters. R2222:3

Tarsus

- His native city. R2998:3

31

Acts 9:31 *Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

Then

- A.D. 41 when Caligula was murdered. 2986:3

Rest

- It is not surprising that such outside persecution and interference with their own religious rites and liberties caused the Jews to relax their persecution of the Christians. R2986:3 Opportunity for spiritual edification, comfort, growth in grace and knowledge. R4335:2, 2986:2

And were edified

- This was a time of upbuilding amongst the little groups of the Lord's people. The church was growing in numbers and growing in grace. R2986:5 The work of grace flourished amongst the Samaritans very promptly after the door of opportunity opened to them. R4132:3

Fear

- Reverence. R3435:1, 4335:3

And in the comfort

- United, cemented or strengthened together. R2987:1 Of the Holy Ghost—The spirit, mind or disposition of God. The use of the word "ghost" for the Greek pneuma is unfortunate, and confusing. It should be "spirit." R2987:1; E173 Which comforts us by enabling us to see matters not only from the divine standpoint but also can appreciate and feel from the same standpoint. R3435:1

32

Acts 9:32 *And it came to pass, as Peter passed throughout all quarters , he came down also to the saints which dwelt at Lydda.*

To the saints

- Holy ones, set apart, sanctified believers in Christ. R2987:3, 4335:3, 2126:2 The name is not adopted by many professed Christians who feel unworthy of its implications; also because of opposition to the Catholic custom to "canonize" such selected persons centuries after life. R2987:3, 2126:2 The word "saint" certainly approves itself to us. It does not signify actual perfection, but those reckoned holy through our Lord. R2987:4

Dwelt at Lydda

- The chief city of the plain of Sharon (Saron), midway between Jerusalem and Joppa, ten miles from each. R2987:3, 2126:2 Where one of the early Christian churches was founded. R1381:4

33

Acts 9:33 *And there he found a certain man named AEneas, which had kept his bed eight years, and was sick of the palsy.*

A certain man

- We are not told that he was one of the saints, but possibly he was the friend of some of them. R2987:5, 4335:5 Miracles of healing were seldom, if ever, performed upon believers. R4335:5

34

Acts 9:34 *And Peter said unto him, AEneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.*

Christ Jesus

- These things were done by his authority and power. R61:3*

Maketh thee whole

- The healing was a miracle. R2987:5 Was used of the Lord to advertise the truth, after a manner not necessary at the present time. R4335:5, 2126:5

He arose immediately

- The power of conferring those gifts was vested in the apostles, and did "vanish away" when the apostles died. (1 Cor. 12:28, 13:8) R1998:3, 2987:6

35

Acts 9:35 *And all that dwelt at Lydda and Saron saw him, and turned to the Lord.*

Saron

- The valley of Sharon, very fertile, thickly settled. R2126:2

36

Acts 9:36 *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.*

Tabitha

- In the Syrian language, then and there prevalent; signifies beautiful. R4335:6, 2987:6 In the Aramaic language, signifies Gazelle. R2126:3,5

Is called Dorcas

- In Greek language carries thought of beauty, signifying gazelle; the timidity and the bright, sparkling eye of the gazelle. 4335:6, 2126:3,5

Full of good works

- She sought to relieve the temporal necessities of the needy poor. R1451:4 Beautiful of heart and character. R4336:1, 2987:6 A noble Christian woman. R2126:5 She was a burning and shining light for the Lord in that vicinity. She served the Lord, his brethren and all needing help according to the best opportunities afforded her. R2987:6

38

Acts 9:38 *And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.*

Desiring him

- With no thought of such a miracle, but rather that Peter could give them some consolation at this time. R2988:4

39

Acts 9:39 *Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.*

Widows

- The widows of olden times had a peculiarly hard lot; hence the frequent reference to them in the Scriptures as objects of charity. R4336:2

Weeping, and shewing the coats

- Such mourners give eloquent testimony to saintship: "She hath done what she could." (Mark 14:8)

R4336:1

40

Acts 9:40 *But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.*

She opened her eyes

- One whom all the creeds of "Christendom" would send to heaven, yet when she was awakened to life she had no wonderful experiences or mysterious visions to relate. R1450:6

41

Acts 9:41 *And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.*

Alive

- Evidence of divine power and an evidence of Restitution times. R4335:6

42

Acts 9:42 *And it was known throughout all Joppa; and many believed in the Lord.*

Many believed

- The Lord's agency was recognized by the people. R61:6* The object was to establish the authority of the apostles' teaching, and endorsing them. R1450:2

Acts 10

1

Acts 10:1 *There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band ,*

Cesarea

- Became a Church of considerable size. R2222:3

Called Cornelius

- The first Gentile convert. R5048:6, 3755:4, 3440:4, 2620:6, 2222:3, 1451:2, 5454:2, 1526:1 About October 1st, 36 AD, at the end of Israel's seventy weeks of favor. B71, 214; R5048:3, 4344:2, 3440:4, 2620:6, 2132:3 Not a Jew, no part of the covenant of Israel. R3440:4, 4344:3, 2989:1, 2620:2 Who sought harmony with God. R5200:6 Was accepted into fellowship without becoming a Jewish proselyte. R1451:2, 5454:2 Converted to God and to righteousness years prior to this incident. R2988:6

A centurion

- Probably the one whose servant Christ healed. (Luke 7:2-10) R1922:6, 2620:6, 2132:3 The mention of three centurions in the Scriptures may be three different ones. R3755:4 All evidently reverential. (Matt. 27:54; Luke 7:1-17) It is not probable that under the Romans soldiers of Palestine there were two centurions of such similarly exceptional character. R1922:6

2

Acts 10:2 *A devout man , and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*

A devout man

- A just, reverential, benevolent man, every way prepared to be a Christian. R4344:3, 5834:5, 5776:1, 5101:1; CR318 It was said of probably the same centurion, in Luke 7:4,5: "He was worthy; for he loveth our nation, and he hath built us a synagogue." R2620:2, 1922:3, 2071:3, Q600:T A fine character; but a Gentile and could not come in under the call. R5776:1; CR318; HG117:4

That feared God

- With all the good he did before, such a man, upon receiving the Gospel, would become ten-fold more zealous. R2222:3

Gave much alms

- His endeavor to overcome selfishness and to copy divine benevolence. R2133:1

Prayed to God alway

- Implied faith in God and a desire for harmony with him. Later his prayers would be heard. R2133:1, 5321:2, 5200:6. 2989:1 Because he was a Gentile, God did not accept him until the due time for him to receive the truth. R5321:2, 5833:1, 5021:5, 5048:6; Q600:T

3

Acts 10:3 *He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.*

A vision evidently

- In a vision openly, not in a dream. He talked with an angel. R4344:5, 4142:4*

Coming in to him

- It was just like the Lord to send the Gospel to him first. R1923:1

4

Acts 10:4 *And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.*

Thy prayers

- Could not be accepted until the seventy symbolic weeks ended. R5832:6, 4344:2; Q174:1

Thine alms

- Now received of the Lord because the due time had come. R4344:5 His alms and prayers had not saved him. We may be sure that the alms of other Gentiles had been heard. His was for a special lesson. R4344:5

For a memorial

- Of his piety. R2989:1 Ascended up as incense to the Lord. R4344:5, 5832:6; Q600:T They had been noted before, but God could not receive them until now. R5776:1, 5833:1, 5200:6; CR319 If prayers cannot be answered immediately they are not forgotten, but are kept as memorials until the right time comes for their answer. R1945:5 Any who pray to God sincerely now, not knowing the appointed way, God takes note of their prayers, to be rewarded now or later. R5834:6

5

Acts 10:5 *And now send men to Joppa, and call for one Simon, whose surname is Peter:*

And now

- Exactly 3 years after our Lord's crucifixion. R4344:2, 5834:6, 5379:1, 5200:6; Q600:T

Call for one Simon

- Peter had the key to open the door to the Gentiles. R2657:6, 376:1

6

Acts 10:6 *He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.*

Whose house

- Pastor Russell visited in 1892. R1381:1

He shall tell thee

- These words were necessary directions; but they did not bring Cornelius into covenant relationship with God. R5776:1, 4344:6 God has placed the promulgation of the Gospel in the hands of men, not

angels. R2989:1 Essential to further progress. R2989:2 Now, by reason of the art of printing the message reaches many otherwise—by printed words. R4345:1 These words of life were the simple story of the cross. R4345:1

8

Acts 10:8 *And when he had declared all these things unto them, he sent them to Joppa.*

Declared all these things

- Prepared to cooperate with God. His light pervaded his household as should ours. R2989:2

9

Acts 10:9 *On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:*

Sixth hour

- Noon-time. R4344:6

15

Acts 10:15 *And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.*

God hath cleansed

- Replacing the blood of bulls and goats, the antitypical cleansing through the blood of Christ had been confined for a time to Israel only. R4345:4 Now the time had come for dealing with such Gentiles as were in proper condition of heart. R4344:3

Common

- While God calls "the mean things," he does not leave them thus, but justifies them by faith in Christ, and sanctifies them by the truth. R4493:3

17

Acts 10:17 *Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,*

Now while

- About, during. R1980:3; B49

19

Acts 10:19 *While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.*

The Spirit said

- God, by his power, in some manner made his will known to Peter. E274; R372:5

20

Acts 10:20 *Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.*

I have sent them

- It was God's due time for dealing with such Gentiles as were in proper condition of heart. R4344:3

21

Acts 10:21 *Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?*

Peter

- Chosen for this work because of his impetuous disposition and zeal to follow the Lord's directions quickly and heartily; and being the oldest of the apostles, and in many respects the most influential one. R2989:3 A just, reverential and benevolent man, in every way prepared to be a follower of

Jesus. R4344:3, 5101:1 The first Gentile received into the Gospel privileges. R5004:6, 2620:6, 1455:1 God honors and uses his faithful ones as his mouthpieces. R4345:1

22

Acts 10:22 *And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.*

Hear words of thee

- God attaches great importance to the words or message of his grace. R4344:6, 2989:2, 3550:6 No one can receive the holy Spirit except he has received the truth. R5550:1 The only way to know the glad tidings. "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) R4345:1

23

Acts 10:23 *Then called he them in, and lodged them . And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.*

Certain brethren

- Six men, probably as witnesses. R4344:6

24

Acts 10:24 *And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.*

Called together

- To hear the apostle Peter. The spirit of devotion, light and truth should pervade every family. R5394:1, 2989:3

25

Acts 10:25 *And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him .*

Fell down

- Feelings of reverence to a representative of the Lord. R2989:4

26

Acts 10:26 *But Peter took him up, saying, Stand up; I myself also am a man.*

But Peter

- Not acting as a Pope would have done under such circumstances, he refused to receive unauthorized homage. R2989:5 Even heavenly beings are not to be worshipped. "Worship God." Rev. 19:10 R144:5

28

Acts 10:28 *And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.*

God hath shewed me

- Yet he afterward so far forgot it that Paul was obliged to publicly rebuke him. (Gal. 2:11-14) A26, 27 The "Lazarus" class received into favor. R1087:1

29

Acts 10:29 *Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?*

Without gainsaying

- Because evidently the Lord was leading him in the matter. R2989:3

Intent

- Greek, logos; intention, plan, purpose, expression. R338:1, 421:2

30

Acts 10:30 *And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,*

Cornelius

- The first adopted son of God from amongst the Gentiles. R2132:2, 5379:2

Was fasting

- The centurion's heart had been troubled. R4345:1 The heart thus would be brought nearer to God. NS153:2,4

31

Acts 10:31 *And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.*

Cornelius

- The first Gentile convert. R2090:4, 1760:5, 1526:1, 376:1, 189:5 Also see comments on verse 1.

Thy prayer is heard

- The first Gentile whose prayers were received. R5379:1, 5776:1

32

Acts 10:32 *Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.*

Speak unto thee

- The knowledge was indispensable; there can be no justification in ignorance. R5776:1 Speak to those that have some knowledge of God. R1451:5

33

Acts 10:33 *Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.*

Present before God

- Proper respect for the servant of God. R2133:2

34

Acts 10:34 *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:*

Opened his mouth

- Used the second "key" to the Kingdom, the time having come for the Gospel to go to the Gentiles. R4345:4, 2996:3, 1455:1, 1760:5; NS803:5

No respecter of persons

- The message was open for all. R2990:3 But is a respecter of character. R2988:3 Yet God's favor was given first to the Jews and then to the Gentiles. R5168:3, 4345:4, 2133:2 We must recognize the consecrated Church of Christ as does the Head of the Church, irrespective of denomination. OV187:3,4 God is equally as willing to forgive the repentant sins of the world as the sins of the Church. R5531:1; SM207 Does this not suggest that all shall come to a knowledge of the truth. HG336:2 Every man shall stand equal before the law of God. HG514:3 No denomination can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. CR79 "Of

one blood God created all the families of the earth." NS63:6 Expresses a general truth. R1180:3

35

Acts 10:35 *But in every nation he that feareth him, and worketh righteousness, is accepted with him.*

In every nation

- Now, henceforth, the righteous, God-fearing in every nation were to be acceptable. R4345:4, 2458:1 Peter now realized the meaning of his house-top vision (verse 15), and that the Lord "hath made both one, and hath broken down the middle wall of partition." (Eph. 2:14) R4345:4, 5504:1, 1472:1, 586:6, 503:1 The "Lazarus" class died, or ceased from their former condition, and were received into favor of God. R1087:1

Feareth him

- Perfect love casts out slavish but not reverential fear. (1 John 4:18) R2986:6, 2289:6

Is

- Now. R2133:2

Accepted with him

- Through the merit of the sacrifice given. R2133:2, 2989:6

36

Acts 10:36 *The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)*

The word

- Is kindly disposed toward us. R3059:1

Preaching peace

- No suggestion of eternal torment, but full of mercy and grace. R4308:4 The old, old story. R2989:6

He is Lord of all

- Having purchased all mankind. R1068:2 By reason of the great work of Atonement. (Rom. 14:9) E134 Not the pre-human Logos, nor yet the man Jesus, but the resurrected Messiah. "The King of Kings and the Lord of Lords." (Rev. 19:16) E136 Partaker of the divine nature, "that all men should honor the Son, even as they honor the Father." (John 5:23) R1278:5 "The Father judgeth no man, but hath committed all judgement unto the Son." (John 5:22) R587:1, 710:4

37

Acts 10:37 *That word, I say , ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;*

That word

- The good news. R240:5 In harmony with what the Prophets had witnessed. R1451:6

Ye know

- Probably having heard Christ himself preach it at the time the servant was healed. R1922:5

After the baptism

- Jesus was not the Messiah, the Anointed, the Christ, until after his baptism, at thirty years of age. B66; A224

38

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

How God anointed

- At thirty years of age. R289:4 The word "Christ" means "anointed." A81; R270:2, 240:5 The evidence that Our Lord was set apart for a very high office. R5227:6 "The Lord hath anointed me to preach good tidings." (Isa. 61:1; Luke 4:18) R240:5 The Jewish age harvest started at the beginning

of Jesus' ministry when he was anointed. It is proper to say that the Gospel age began with the anointing of Jesus. A223, 224; R271:6, 273:1 Thirty years from the babe Jesus until he stood on Jordan and was anointed. R289:4

Jesus of Nazareth

- The Royal Priesthood began with him; although justified believers had lived long before that time, just as the tribe of Levi existed long before the Jewish priesthood was formed. T27

With the Holy Ghost

- Thus beginning the Gospel age or spirit dispensation. A224; R273:1

And with power

- "God gave not the Spirit by measure unto him." (John 3:34). T37; R370:1

Doing good

- Teaching, healing the sick, the deaf, the blind, and instructing his disciples. R5375:6 Abundant in good works. And to preach the gospel. R2157:3*, 84:5* Some get the erroneous view that our Lord's chief work amongst men was to heal their sicknesses. This was incidental to his preaching. R4137:2 Our Lord wrought thirty-six miracles during his ministry. R4137:2 The Christ is not commissioned merely to negative goodness but to positive. R2157:3*

Healing

- Greek, iaomai, as in "Pray one for another, that ye may be (morally or spiritually) healed" (Jas. 5:16), and as in "Lest they should be converted and I should (morally or spiritually) heal them." (John 12:40) R4099:5*

Oppressed of the devil

- Through sickness, etc.; traceable, either directly or indirectly, to sin and the author of sin, Satan. R2133:3, 423:6

39

Acts 10:39 *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:*

And we

- The apostles chosen for the purpose. E213; F211; R1522:5

Are witnesses

- To behold his works, to hear his message; and to be the specific witnesses of his resurrection. F211, 214, 215; E213

40

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

Him God raised up

- Christ could never have raised himself. R2795:2 He was raised up from death a glorious divine being. R4964:5, 2133:4 As "Lord of all." (verse 36) E136

41

Acts 10:41 *Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.*

Not to all the people

- The people in general did not see the Lord Jesus after his resurrection. R2133:4, 773:2; B124

Even to us

- The apostles. E213

42

Acts 10:42 *And he commanded us to preach unto the people, and to testify that it is he which was*

ordained of God to be the Judge of quick and dead.

He commanded us

- The apostles. F215; R2990:1

To testify that

- Of the resurrected Jesus. B124; R2989:6, 2133:4

God to be the Judge

- "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) R2990:3

Of quick

- The angels who kept not their first estate. (Jude 6) R2133:4 The living. B124

And dead

- In the sense that all are under the sentence of death. "Dead in trespasses and sins." (Eph. 2:1) R2133:4

43

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

Through his name

- "There is none other name under heaven." (Acts 4:12) R2997:4

Believeth in him

- Faith in Jesus' blood, and in no others. R4476:1, 2997:4

Remission of sins

- There is no other means of approach to God. R2997:4; E461 Abraham did need a Redeemer, and so do we. PT267

44

Acts 10:44 *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

Spake these words

- He proceeded to tell them the true story of Jesus: his death, his resurrection, the call of the Church class—proving their worthiness by loyalty and faithfulness unto death. PD75/89 Cornelius had to believe what everybody must believe in order to become a Christian. HG117:6; NS803:4

The Holy Ghost fell

- Without the laying on of hands as it was bestowed at Pentecost. Peter was not ready to lay his hands upon him. Peter quickly learned the lesson. R2990:5 The baptism of the holy Spirit comes upon the Church collectively. Indicating that the Gentiles also may become members of the Anointed. R5394:1, 1523:1 And has continued with all the consecrated and faithful ever since. R1523:1 The promised favor to Israel were fulfilled. B71. The third baptism of the holy Spirit. Peter, used the second key to open the door for the Gentiles. E214; R375:5; Q75, 783; HG737:5; NS803:5, 213:2; SM465,466

Them which heard

- Those who appreciated, not infants. F448 The Church at Ceasarea was of considerable size; Philip made it his headquarters, Paul visited it three times. R2222:3

45

Acts 10:45 *And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

Were astonished

- Yet they were not envious. R2990:5 Shows that the Gospel had not been preached to any Gentiles for some time after Pentecost. R189:5

On the Gentiles

- At the end of Fleshly Israel's seventieth week of favor. A223; R5832:6, 4344:2, 271:6

The gifts

- Differed from "the fruits" of the Spirit. Conferred by laying on of the hands of the apostles. E207

46

Acts 10:46 *For they heard them speak with tongues, and magnify God. Then answered Peter,*

Magnify God

- Praising him, and rejoicing in their acceptance. R2990:5 Peter was merely the agent chosen. R1525:2

47

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

Can any man forbid water

- Appropriate and proper symbol. R1545:5

Baptized

- Water immersion, symbolic of the immersion into Christ's death which he had already experienced. R4345:4, 2990:5, 760:3 10:48

Commanded

- Directed. Similarly the Lord directs all of his people. R2990:6 In their consecration vow and in water. The custom of all the apostles. F448 In "fulfilling all righteousness," it is a joy and privilege. R760:6

Baptized

- As a symbol of death and burial with Christ, and of a resurrection to newness of life. Our Lord's request and the Apostle's command. R2990:5, 937:4 Greek, dipping; immersion. R444:3, 5394:1, 4333:6, 1541:2,3, 760:3 It is certain that our Lord and his apostles practiced and enjoined upon all followers the rite of water baptism. R1539:3, 1540:4; NS54:4 Different from John's baptism. R445:4

Acts 11

1

Acts 11:1 *And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.*

And the apostles

- Though prejudiced as Jews, they were enabled to see that while their nation would be blessed, all the families of the earth should be blessed also. A59 They had different degrees of insight into God's plan. A26, 27 The chief representatives of the Church still resided at Jerusalem. R1455:2 The writings of the Apostles were divinely inspired. R1584:4

Gentiles had also received

- The New Testament writers realized the fulfillment of the prophecies. A59 They realized that a change of dispensation was upon them. R2996:1

Word of God

- The Scriptures do claim to be the Word of God. R1584:3

2

Acts 11:2 *And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,*

Peter

- The eldest, and in some respects the strongest, of the apostles. R2995:3

Jerusalem

- The church at Jerusalem was the first local New Testament church. R1087:2*

Contended with him

- Doing their duty, to make sure that no liberty was taken with the Lord's direction, to circumvent his arrangements. R2996:1 Not that he had recognized Cornelius as a Christian, but had eaten bread with him. R2996:2 Believers unprepared for this great change in the operation of divine favor. HG354:5

3

Acts 11:3 *Saying, Thou wentest in to men uncircumcised, and didst eat with them.*

Didst eat with them

- Contrary to Jewish custom. R2996:2

4

Acts 11:4 *But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,*

Rehearsed the matter

- He considered the evidence which had convinced him. R2996:3

5

Acts 11:5 *I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:*

I saw a vision

- Greek, horama, not real but a vision. R4142:4*

8

Acts 11:8 *But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.*

I said, Not so, Lord

- He told them of his surprise when the Lord manifested his favor toward the Gentiles. R2996:6

9

Acts 11:9 *But the voice answered me again from heaven, What God hath cleansed, that call not thou common.*

Answered me again

- It was some time before the apostles had a clear understanding of the work being done, and the blessings which were to go to the Gentiles. A59, 80, 81

12

Acts 11:12 *And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:*

Six brethren

- Peter took with him the six of the Joppa brethren who had accompanied him to the house of Cornelius. R2995:3

13

Acts 11:13 *And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;*

Peter

- In some respects the eldest and strongest of the apostles, guided in judgment in taking with him six other brethren. R2995:3 11:14

Tell thee words

- That he might be brought to a condition of harmony and sonship. F680, 681 Words of life. R4345:1 Necessary instructions; that God had provided a great sin-offering, Jesus, who had tasted death for every man; and that for the blessing of the world a Little Flock was being selected to reign with Christ. R5833:1, 2989:6 "The old, old story." R2989:6 The blessing could not come to him except through a knowledge of the truth. R4344:6 Faith cometh by hearing and hearing by the word of God —the simple story of the cross. R4345:1 He obeyed, he heard the words of eternal life, "the truth"; he was sealed with the spirit of adoption. R2071:4 Peter explained facts in harmony with the prophets. R1451:6 He used the "key" which introduced the Gentiles to the Pentecostal blessings. NS803:5 Cornelius, as well as every other one who experiences the great blessing of this age, must first of all be justified. HG354:6

Shall be saved

- Brought into covenant relationship with God. R5833:1 Delivered from condemnation and alienation. F681; R2989:6, 1451:6 Not permitted to have communion with God in the full proper sense, even through he led a righteous life. F680, 681 It is a false idea that "lost" means condemned to eternal torment, and "saved" means released from such a calamity. R1451:5

15

Acts 11:15 *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.*

The Holy Ghost fell on them

- From both Jews and Gentiles, found worthy to be made joint-heirs. A59 They received the gifts of the holy Spirit, similar to Jewish believers. R2996:6 All with Peter were "astonished." (Acts 10:45) R199:1

16

Acts 11:16 *Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*

With the Holy Ghost

- He understood clearly that the holy Spirit baptism was of much greater importance than the water baptism. R2996:6

17

Acts 11:17 *Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?*

I could withstand God

- He understood that in the Lord's estimation Gentiles must be reckoned as members of the Body of Christ. R2996:6

18

Acts 11:18 *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

Heard these things

- Because of their prejudices, it was slow for them to grasp the recognition of Gentiles. Peter had to be taught by a special vision. R1727:6, 1728:1; 972:1 Were glad to learn of the good works, took steps to help the new believers by sending Barnabas. R1455:2

Glorified God

- Their difficulty was not due to meanness of heart, but to conscientious conviction respecting the divine program. R2996:4

Also to the Gentiles

- To be heirs of the Abrahamic promise. R919:4, 658:2, 414:2

Repentance unto life

- Granted unto the Gentiles as well as to the Jews. R2997:1

19

Acts 11:19 *Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.*

Scattered abroad

- Scattered the believers everywhere, to preach the Gospel. D480 The divine purpose, that thus messengers of the Gospel might be in every quarter. R4357:2 They did not put their lights under a bushel (Matt. 5:15) but "showed forth the praises (virtue, glories) of him who had called them out of darkness." (1 Pet. 2:9) R2133:3 Communism is not the Lord's arrangement now. D478, 480; R2102:3, 1862:2, 1390:5

The persecution

- The persecution scattered the light instead of extinguishing it. R1455:1, 1862:6 Should persecution come again, let all continue to preach, on authority of the Lord. R992:6 Another parallel to the harvest of the Jewish age. B263 Resulted from the persecution at the time of Stephen's death. R2997:2

And Antioch

- A city of 500,000 population, 300 miles north of Jerusalem, at that time the third largest city in the world, and the first city outside of Palestine in which a church was formed. R2997:2, 4357:1, 2133:3, 1455:1 It was the capital of the province of Syria. R2133:3

Preaching the word

- All the brethren were to exhort one another and stir up each other's pure minds in remembrance. R984:4

20

Acts 11:20 *And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.*

Men of Cyprus and Cyrene

- Jews, converts to Christianity, more familiar with the Greek and less familiar with the Hebrew. R4357:2

21

Acts 11:21 *And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*

Hand of the Lord

- The true secret of all successful Christian work. R4357:2 Hand signifies power and direction. Each individual Christian is a finger of the Lord. (Luke 11:20) R4357:2 We see how the Lord led others to preach the Gospel. R1455:1

A great number believed

- A testimony to their efficient work. R2134:1 We are not to gauge the success of our endeavors by the "great numbers." R4357:3

And turned

- Believing is one thing, and "turning" every sentiment, hope, ambition and desire to the Lord is quite another. R2134:1

22

Acts 11:22 *Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.*

Ears of the church

- The apostles at Jerusalem were on the lookout to help, encourage, assist in forwarding the Gospel in every quarter. R4357:3 God uses human means so far as possible. R4357:4

Sent forth

- To forewarn them of dangers and to assist to a clearer knowledge of the divine plan. R4357:4 That he might see and judge of the true condition of things. R2997:6

Barnabas

- Chief representatives residing at Jerusalem, glad to learn of the good work being done, took steps to send Barnabas. R1455:2 A faithful servant. With a loving and kind disposition. R2134:3 A native of Cyprus, an island in the Mediterranean, near Antioch. He was a Levite, well learned in the Law, "a son of consolation," a "helper." R2998:1

23

Acts 11:23 *Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.*

The grace of God

- Manifested in faith and conduct. R2997:6

Was glad

- He himself received a blessing. R4357:6 Quickly discerned the cleansing and sanctifying power of the truth amongst the believers at Antioch. R2997:6

Exhorted

- That they should abide, separated from further affiliations and bound unto the Lord. They had already separated themselves from heathenism and Judaism and had been joined unto the Lord. R4357:6 In Greek, signifies comfort, stimulation, assistance. R2998:1

They would cleave

- The word signifies to glue, to adhere. To see that their consecration was complete. R2998:2

24

Acts 11:24 *For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*

He was a good man

- Moral, upright, reverential, full of faith and the holy Spirit. R2998:3 What more could be said to the credit of any child of God? R4357:6

Of the Holy Ghost

- The holy Spirit guiding all his efforts. R2998:3

Much people was added

- The work was one of proclaiming Christ and turning the hearts of men from sin to righteousness. R4358:1

25

Acts 11:25 *Then departed Barnabas to Tarsus, for to seek Saul:*

For to seek Saul

- The time had come for Saul to be introduced into the Gospel work. Again God used an instrumentality. R4358:1 Went to see him personally, to urge upon him activities in the Lord's service. R4358:1 To his introduction as the great "Apostle to the Gentiles," (Rom. 11:13) to take the place of Judas. R1455:2 The Lord had allowed Saul to rest in quietness for the development of humility, faith and obedience. R4358:1 Barnabas apparently discerned that they needed instruction as well as exhortation, and immediately he thought of Paul. R2134:3 His ideas were extremely broad in respect to the Gospel. The brethren would be profited. R2998:4 Thirteen years after returning from

Arabia, Paul was chosen an elder of Antioch. Q697:4

26

Acts 11:26 *And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*

Unto Antioch

- The first church in which Gentiles seemed to predominate in numbers. PD76/90

Taught much people

- Without waiting for anybody to "lay hands" on them. F285

Disciples

- Pupils, learners. R2998:5

Called Christians

- This was the name which believers adopted for themselves, by which they would be known to outsiders. R2134:4 They were first called it by others, but not by the Jews. R4358:2 Signifies a believer in and a follower of Jesus Christ, and is applicable only to the new creation. F494; R4358:2, 2998:5, 2134:6, 1455:4 One who trusts in Christ as the Messiah, the Redeemer. R2998:5 Implies he is our Head; our present share with him in the anointed sacrificing priesthood, and our association with him as anointed kings and joint-heirs in the Kingdom. R2134:6 The only ones who properly take Christ's name are those who really become his disciples—take up their cross, give up their life, surrender their will. R5404:6 It would be far better if many professed Christians did not take the name at all. R5404:6 The name Christian is borne by many as a heavenly livery to appease their own consciences and increase their opportunity for selfishness. R4988:2 The name that will stand will be Christians. R4358:4 By what name may the Church be called? By the name of its founder. The "Church of Christ" or "Church of God." R5848:3

27

Acts 11:27 *And in these days came prophets from Jerusalem unto Antioch.*

Jerusalem

- The center of influence in Palestine. The head-center of the Christian work, so to speak. R2997:2,5

28

Acts 11:28 *And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.*

Agabus

- Spoke as a mouthpiece of the holy Spirit. R2223:4 Possessed of the spirit of prophecy, after the manner of the ancient prophets, so that he foretold future events. R4467:4

Be great dearth

- A famine. R4526:1, 4358:5, 1455:5

29

Acts 11:29 *Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:*

To send relief

- The only appeal for money recorded in the Bible, for the poor at Jerusalem, sorely pressed by the famine. R4526:1 When an opportunity comes to us for doing good, it should not be slighted, but reasonably investigated. R4358:5 The love of God shed abroad in our hearts overcomes much of our natural selfishness. R4358:5 It was a noble return in temporal matters for spiritual favors they had received. R1455:5 The blessing to the giver is far greater. R2999:1

Acts 12

1

Acts 12:1 *Now about that time Herod the king stretched forth his hands to vex certain of the church.*

About that time

- Supposed to date about twelve years after our Lord's crucifixion. R4346:2

Herod

- A descendant of Esau. R3003:1 Herod Agrippa I, grandson of the Herod who murdered the babes in Bethlehem. Herod was a family name. R3002:3, 4346:2, 2139:3 Nephew of Herod Antipas who murdered John the Baptist. R2139:3, 4346:2, 3002:3

The king

- Of Judea. R4346:2

Vex certain of the church

- Imprisoned the King's messengers. R2301:3 The eleven bravely stood their ground, knowing others would look to them for encouragement. F230; R1523:6

2

Acts 12:2 *And he killed James the brother of John with the sword.*

He killed James

- Not all of God's servants will be miraculously delivered. R1455:2 In the majority of cases the Church's experiences are far more like James' than like Peter's. R3004:2 He was a leader amongst the apostles and was beheaded. The Lord could accomplish more by his death, than by keeping him alive. R4347:4, 2139:5, 3003:1

3

Acts 12:3 *And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)*

Pleased the Jews

- The same spirit of murder. R2139:6 Even at cost of principle. R4346:3, 3896:1

To take Peter also

- Who would not flee, because he knew at this trying time the Church abroad would look to them at Jerusalem for encouragement and help. F230, 231

Unleavened bread

- According to Jewish custom no one could be put to death during that week. R2139:5 Trusting to the sacredness of the Passover season, Peter ventured forth. R4346:3 Each Memorial season is a time for special trial and testing. We recommend alertness be exercised during the forty days preceding the Memorial Supper. R4346:5,6

4

Acts 12:4 *And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.*

Apprehended him

- The Greek implies that his arrest was after searching. R4346:3, 3003:2 The time of his arrest was too close to the festival to permit his execution. R3003:3

In prison

- Probably the Castle of Antonio; possibly where Jesus was arraigned before Pilate, and where Paul was later taken. R4346:6, 3003:5, 2140:1

Four quaternions

- Four shifts of four soldiers each; two chained to the prisoner, the third was outside the door and the fourth in the passage leading to the outer iron gate. R3003:2, 4347:1, 2140:1

Easter

- Should be rendered "Passover." Estera, from which Easter comes, was a Saxon goddess of the East. The name was adopted from the heathen. F479, 482; R5191:6, 3003:3, 2271:3, 1631:3, 1290:1

5

Acts 12:5 *Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.*

Without ceasing

- Lesson of importunity; examples given in the Scriptures fully warranted the all-night prayer meeting. R4347:2

Of the church

- Frequent mention is made of the Church gathering for prayer. R2023:3

For him

- It was not proper for him to pray for deliverance for himself; he had consecrated his life unto death. His friends were praying for him. R4347:1, 3003:3

6

Acts 12:6 *And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.*

Peter was sleeping

- He trusted in divine wisdom, power and love. R2140:2 The power of divine grace helping in time of need (Heb. 4:16) gave him peace. R4347:1 His heart filled with the peace of God which passeth all understanding. (Phil. 4:7) And, "He giveth his beloved sleep." Psa. 127:2 R3003:4

7

Acts 12:7 *And, behold, the angel of the Lord came upon him , and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.*

Behold, the angel

- Appeared personally; non-personal instructions are properly described as from or by the Lord's holy Spirit. E277; R265:3 "Ministering spirits sent forth to minister." (Heb. 1:10) R3004:2 Angels are not permitted to materialize now. R4347:5

Of the Lord

- A lesson of God's power to help his servants. R1455:2

A light shined

- So that the Apostle might know that his deliverer, with radiant features, was a holy being. R4347:5

Chains fell off

- God sometimes grants his "new creatures" special favors of an earthly sort, even though they do not ask for them. R2009:2

8

Acts 12:8 *And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.*

Gird thyself

- Whatever he could do, he was required to do; the angel did only what Peter could not do. R4347:5, 3003:5 Similarly today, it is ours to do everything within our power. R4347:6

9

Acts 12:9 *And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.*

He went out

- Between three and six in the morning; he was not missed until sunrise, when the guards were changed. R4347:5, 2139:6, 3003:6

Thought he saw a vision

- Expecting that he would awaken shortly to find himself still bound. R3003:5

10

Acts 12:10 *When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.*

His own accord

- What is contrary to physical law, is called miraculous; but may be in accordance with the laws of spiritual life. HG29:5; R265:2

Angel departed

- Having accomplished his mission. R2140:3 Having simply done for Peter what he could not have done for himself. R303:5, 2009:2

11

Acts 12:11 *And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.*

Come to himself

- Realized the facts of the case, that he was free. R4347:6

Hath delivered me

- The Lord preserved Peter because he had a special work for him to do. R4347:4

12

Acts 12:12 *And when he had considered the thing , he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

The house of Mary

- An intimation that this piece of property was not put into the common fund. R2932:3 The congregations of the primitive Church were small and usually met in private houses. R2941:6, 3003:3 In the public assembly of the saints. R3698:5

John

- The writer of the Gospel of Mark, cousin of Barnabas, and son of one of the Marys at Jerusalem. R3006:3, 3003:6, 4347:2 Nephew of Barnabas. R2141:2

Surname was Mark

- Latin, Marcus. R3003:6

Gathered together

- A great blessing and strengthening of their faith. Q542:1

Praying

- They were kept up all night, evidently for the entire week of Peter's imprisonment. R2139:6, 4347:2; Q541:3 The Lord intended a deliverance for St. Peter, but allowed it to come about as a reward of faith of those praying for him. R4347:3 Is indispensable to Christian life; it means a living and a growing faith. R2692:1

13

Acts 12:13 *And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.*

Door of the gate

- Implying that it was a better class house. R4347:6

Rhoda

- Little rose. R4347:6, 3003:6

14

Acts 12:14 *And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.*

Knew Peter's voice

- It was customary to make inquiries before opening the door. R3003:6

Opened not the gate

- Neglected to open the door. R3003:6, 4347:6

15

Acts 12:15 *And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.*

It is his angel

- His representative, come in answer to our prayers to God for consolation; one of the "ministering spirits sent forth to minister to those who shall be heirs of salvation." (Heb. 1:14) R3004:2, 4348:1, 2140:5 They might of thought this was an impersonation. Q20:2

16

Acts 12:16 *But Peter continued knocking: and when they had opened the door , and saw him, they were astonished.*

And saw him

- The answer to their prayers. R2140:4, 3004:2

They were astonished

- Were surprised at the Lord's answer to their petitions. R4348:1

17

Acts 12:17 *But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.*

Beckoning unto them

- There was an outburst of excitement and questions which the Apostle was obliged to silence by the shaking of his hands. R4348:1

Unto James

- The Lord's brother or second cousin. R3004:3, 4348:1, 2140:4

And to the brethren

- The leaders of the cause in the city. R2140:4

He departed

- Left the city, in accordance with the Lord's instructions to flee when persecuted. (Matt. 10:23) R3004:3, 2140:4

Into another place

- Whether to another city or another house, we do not know. R4348:1

21

Acts 12:21 *And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.*

Upon a set day

- Feast of Tabernacles, 41 AD. R3002:3

Made an oration

- Read the whole Book of Deuteronomy. R3002:3

23

Acts 12:23 *And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.*

Eaten of worms

- Disease of intestinal worms. Within a month he died. R4348:1, 3002:6

24

Acts 12:24 *But the word of God grew and multiplied.*

The word of God grew

- This chapter shows the power of Satan, the power of God, and the power of prayer. R4348:5

25

Acts 12:25 *And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.*

Barnabas

- A disciple named Joseph. Name change to Barnabas. R4357:1

John whose surname was Mark

- The writer of the Gospel of Mark, cousin of Barnabas, and son of one of the Marys at Jerusalem. R3006:3, 3003:6 Nephew of Barnabas. R2141:2

Acts 13

1

Acts 13:1 *Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.*

Church that was at Antioch

- The first Church of believers outside of Palestine. The first of the Gentiles. R3005:1; PD76/90 The occasion of this lesson was probably about a year after the famine in Jerusalem. They had grown prosperous under the teaching of Barnabas and Saul. R1461:1

Certain prophets

- Probably also possessing the gift of prophecy. E275 The Greek word rendered "prophet" signifies a "forth-teller." Generally used in the sense of standing up before the people in declaration of the Lord's message. R3005:2 More public speakers than was needed at Antioch; besides Paul and Barnabas. R4360:2, 3005:4

And teachers

- Those possessing talent as instructors, but not necessarily in a public or oratorical manner. R3005:3 Every ecclesia should be like the Church at Antioch, a theological seminary from which efficient teachers would constantly be going forth to wider fields of service. F281, 288

Manaen

- Foster-brother to Herod Antipas. R3005:6

2

Acts 13:2 *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

Ministered to the Lord

- The Society gets its authority from the Lord. It is acting in the same way as did the Church at Antioch. R5808:2; Q515:6

Fasted

- Disciplined the body by abstaining from delicacies and relishes. R3659:5 A very plain diet, or total abstinence from food, are occasionally desirable to many of the Lord's people who are impulsive and full-blooded. R2260:5 The fastings of the Jewish age typified the self-denials of the Gospel age. R2592:2 All the various desires of the flesh need restraining. Our thoughts, words and conduct. R3006:2 There is an efficacy in prayer as well as fasting. NS153:2

The Holy Ghost

- God made known his will by the exercise of his power, probably through "certain prophets." E274

Separate me

- Whenever the number of public speakers and teachers is greater than needed, all should recognize the facts and separate some to special missionary effort. R4360:2; PD76/90 It is probable that they were "called" and "set apart" in much the same manner that all the true ministers of God are now called. Special ability is recognized as a special call of the holy Spirit. R372:5,6, 3005:5 The holy Spirit indicated, either by miracle, or by consensus of opinion. By class vote. R1461:2, 3006:5

Barnabas and Saul

- Barnabas is mentioned first; older than Paul in spiritual things, perhaps also older in years, and it had not yet been fully manifested that Paul was the Lord's choice. R2141:1

For the work

- To do a special missionary work. Q515:6; R4360:2

3

Acts 13:3 *And when they had fasted and prayed, and laid their hands on them, they sent them away.*

Fasted and prayed

- Some may be inclined to pay too little heed to the incidentals of this kind. R3005:6

Their hands on them

- As an endorsement of the projected missionary enterprise. F285; R5940:4, 1461:2 As the Priests laid their hands upon the animals which were to represent them (Lev. 8:14, 18), so did the Church, indicating these as representatives. R4360:4, 1957:4, 1461:4 They would represent the Antioch Church, and the Church would bear their expenses. Q317:2; R5808:2, 4360:4, 3006:1, 2141:1, 2022:5, 1461:2, 1720:2 There was no apostolic succession indicated in this simple ceremony; nor did it impart to them any spiritual power, or authority to preach, which they already had. R1461:4, 4360:3, 2141:1, 812:3* Quite common in the early Church. At times special gifts were imparted in the early Church. This was not necessary for authority to preach the Gospel—all the Anointed had this privilege. R812:3, 1720:2

Sent them away

- On what is termed the first missionary tour. R2140:3

4

Acts 13:4 *So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.*

Seleucia

- Eighteen miles from Antioch. R3006:3

Cyprus

- Home country of Barnabas. R3006:3, 4360:4

5

Acts 13:5 *And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.*

In the synagogues

- The Lord and the Apostles began their teaching in the synagogues but soon found little opportunity to teach there. The nominal church offers no advantages for the Truth. R986:5, 3006:4, 2141:2, 1461:4

They had also John

- John Mark. R3006:3, 2141:2 See also comments on Acts 12:12

To their minister

- As their attendant servant. Brethren are not on an equality in every matter. R3006:3, 2141:2

6

Acts 13:6 *And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:*

Paphos

- Mark as the companion and servant of the two missionaries discontinued his service at Paphos and returned to Jerusalem. R3009:2

A certain sorcerer

- Under the control of the fallen angels. R2173:2, 4360:6

7

Acts 13:7 *Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.*

Deputy of the country

- Proconsul of Rome. R3007:4, 4360:6

Sergius Paulus

- A man of good judgment, the governor of the Island, and representative of the Roman Senate. He had a hearing ear before the apostles got there. R3006:6

8

Acts 13:8 *But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.*

Elymas

- A Jew. R4360:4

Sorcerer

- A magician. R4360:4, 3006:6

9

Acts 13:9 *Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,*

Filled with the Holy Ghost

- Already a recipient of "gifts" of the holy Spirit, Paul was now specially imbued with divine power. R2141:5

10

Acts 13:10 *And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all*

righteousness, wilt thou not cease to pervert the right ways of the Lord?

And said

- The power to cast out devils was conferred upon the apostles. R2173:2, 2141:4 True love was the cause of the anger; love for the truth, for God, for the people who were being deceived. R439:2, 3007:4

Child of the devil

- Satan-like, seeking their own exaltation, A willful evildoer. R1175:6, 266:1 Enemies serve a purpose in testing and sifting the true children of God. R1461:6 We read in the New Testament a great deal about persons possessed by devils (obsession). R2173:2 The Apostle was a firm believer in a personal devil. R3165:6

11

Acts 13:11 *And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.*

Hand of the Lord

- The judgment of the Lord. R3007:1 It was necessary to restrain the Adversary while the Church was developing. R1461:5

Thou shalt be blind

- It is our duty to act for the good of the truth; that impressions inimical to the truth may be stopped. R5260:1 It is not for us to emulate Paul's course. He was specially empowered. R4360:5

12

Acts 13:12 *Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.*

Astonished at the doctrine

- We should leave astonishment in every heart, not in our ability or oratory, but at the teaching of the Lord's Word. R4360:6 Not that it converted the proconsul. R3007:4

13

Acts 13:13 *Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.*

Paul and his company

- Previously the narrative was respecting Barnabas and Paul. Barnabas was still loved and approved of the Lord, but Paul was his "chosen vessel" (Acts 9:15) to help, encourage, and comfort. R4364:1

Perga

- Means "very earthy." R359:1

John departing

- Possibly because of faintness of heart, lack of faith and courage; Paul did not accept his company on a future missionary tour. (Acts 15:37, 38) Let us not look back. (Luke 9:62) R4364:2, 3009:2 He learned a valuable lesson, and eventually was restored to the Apostle's favor. (Col. 4:10; 2 Tim. 4:11) R4364:2, 2141:3 No one knows how much he may have lost of spiritual blessings by his failure. R2141:3

14

Acts 13:14 *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.*

Antioch in Pisidia

- A great city, but not the same as Antioch in 13:1; there were 16 Antiochs. R4364:3, 3009:1 One

hundred miles inland from Perga. R2149:2

Into the synagogue

- The usual custom was followed, of going first to the Jews. R3009:3, 4364:3, 1465:2 They sought the prepared soil to sow the Gospel seed. R2149:2 Because the Jews who had been waiting for the fulfillment of the Messianic prophecies were the best prepared soil for the Gospel message; at least so far as their heads were concerned. R4364:3, 2149:2

And sat down

- They did not force themselves forward or in any way seek to violate the customs of the synagogue. R1465:2 Saying, as our attitude should be, "Lord, here am I, use me." (Isa. 6:8) R1465:3

15

Acts 13:15 *And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.*

Reading of the law

- By the elder of the congregation, styled the "angel of the synagogue". R4364:3 It has been presumed by some that, as Paul's discourse seems to make reference to Deut. 1:31 and Isa. 55:3, these scriptures had probably been portions of the daily reading lesson, and the Apostle used them for his discourse. R2149:2

Sent unto them

- Recognizing them as intelligent and cultured men, and pleased to have them use the liberty of the synagogue. R4364:3, 3009:3, 2149:2, 2085:4

Say on

- A liberality existing in the Jewish synagogue that does not exist in the nominal church. R1465:3

16

Acts 13:16 *Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.*

Paul stood up

- In his place, not going to the public stand, or rostrum. R4364:3, 2149:2

Beckoning

- Saluting. R4364:3

Men of Israel

- Representatives of the whole twelve tribes. C252, 293; R2085:4, 1341:1

Ye

- Gentiles. R2149:3, 2085:4

That fear God

- Who reverence God. R4364:3

Give audience

- A discourse similar to Stephen's which Paul had heard and rejected. R4364:3

17

Acts 13:17 *The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.*

Chose our fathers

- God chose the nation of Israel as a channel for the blessing of mankind. R4364:3

18

Acts 13:18 *And about the time of forty years suffered he their manners in the wilderness.*

The time of forty years

- Typifying the period of Jewish disfavor. R3079:3

19

Acts 13:19 *And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.*

He

- God. R1980:3

20

Acts 13:20 *And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.*

Unto them judges

- Not elected to the position, but raised to it providentially; divinely appointed. R5645:2 Of whom Joshua was first. PD38/48; R5645:2

About the space of

- Greek, hos; during the space of. B49; R1980:3

Four hundred and fifty years

- They had judges off and on during that space of time. R1980:4; HG105:1, 46:1, 44:6; PD38/48 Link No. 23 in the true Bible chronology. B49 Paul's inspired testimony thus corrects a transcriber's error made in 1 Kings 6:1, which should read 580 years (less 130 = 450). B53; R1980:3

Samuel

- The last of the Judges. R1980:4

21

Acts 13:21 *And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*

Space of forty years

- Link No. 24 in the true Bible chronology. B50 Saul's 40 year reign ended 3049 Anno Mundi, year of the world, from Adam's creation. R1980:4,1 Possibly typifying the harvest of the Jewish age. R4018:1*

22

Acts 13:22 *And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

David

- Gods' choice of a special family through whom Messiah would come. R4364:4

After mine own heart

- In spite of all his weaknesses, David's heart was loyal to God, and his desire was at all times to do God's service. Q199:6; PD40/50 Repentant when wrong; his heart was right. PD40/50 The definition of an ideal life. R2694:6* True greatness does not consist in what we possess, but in what we are. R1709:1*

23

Acts 13:23 *Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:*

This man's seed

- David's seed. R1465:5

A Saviour, Jesus

- The Messiahship of Jesus had already been recognized to a considerable extent. R4364:4

24

Acts 13:24 *When John had first preached before his coming the baptism of repentance to all the people of Israel.*

John

- The Baptist. R2085:4

Before his coming

- The manifestation to Israel. R2085:4 "That he should be made manifest to Israel, therefore am I come baptizing with water." (John 1:31) R60:4* "There cometh one after me." (Mark 1:7) R1465:6, 114:4*, 60:4*

Baptism of repentance

- This relates to Jews, either natural born or proselyted. If they would acknowledge Christ, their sins would be forgiven. R1421:1, 2149:3 The Harvest begins with Christ's personal presence. HG71:1

People of Israel

- The whole twelve tribes. C293; R1341:1

26

Acts 13:26 *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*

Feareth

- Reverences. R1465:6 The word as used here, signifies to be in apprehension of evil, to be afraid. Those conscious of their inability to keep the whole Law. R352:1*

To you

- Paul intimated that the message which he bore to them was one of special favor. R2149:3, 327:5 To "Israelites indeed" which includes also the worthy of the Gentiles. R1465:6

Word of this salvation

- Peculiar words, spoken at a peculiar time, and under peculiar circumstances. R352:1*

27

Acts 13:27 *For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him .*

Rulers

- The chief priests. R2149:5

Knew him not

- Did not recognize or honor him. R1466:1

Of the prophets

- Heedless of the testimony of the prophets. R4364:4, 2149:5, 1466:1

Read every sabbath day

- The Lord endorsed the teachings of Moses. R1793:6

28

Acts 13:28 *And though they found no cause of death in him , yet desired they Pilate that he should be slain.*

No cause of death

- Ignoring Jesus' manifest purity. R4364:4

29

Acts 13:29 *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.*

That was written

- The sinful act of crucifying Jesus. R1466:1, 2149:3

30

Acts 13:30 *But God raised him from the dead:*

But God raised him

- Christ could never have raised himself. R2795:2 Proving his Messiahship in accordance with prophecies and attested by witnesses. R4364:4, 2149:5 The promise made to the fathers beginning to be fulfilled. R352:2*

31

Acts 13:31 *And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.*

His witnesses

- The apostles were special witnesses, although seen by others. E213; F214; R1522:5, 1466:2

32

Acts 13:32 *And we declare unto you glad tidings, how that the promise which was made unto the fathers,*

Glad tidings

- Of the fulfillment of prophecy in the resurrection of Jesus. R1466:2, 2149:5 Only to the meek, who reverence God and who have respect unto his promises. R1465:6 Not bad tidings of damnation and eternal misery of any. R2593:6, 2596:1, 2557:1, 670:3

How that the promise

- Of a Messiah. R4364:4, 2149:5, 1466:2

33

Acts 13:33 *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

Begotten thee

- Borne thee; delivered thee from death by a resurrection. R2149:6, 1466:2, 1385:4 The Common Version has beclouded the thought by using the word begotten, instead of born, here and in Heb. 1:5; 5:5. NS101:3 Greek, gennao. When associated with God this word should always be rendered beget or begotten. R837:1

34

Acts 13:34 *And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.*

He raised him up

- Jesus did not raise himself. R2795:2

Give you the sure

- I will make them sure to thee forever. R2149:6 Or holy things promised to. R1466:2

Mercies of David

- David signifies "beloved." R1364:2 The dominion, power and glory of the Kingdom of God on earth promised to David's heir, "the Messiah" and those of the Gospel age who are invited to share. (Psa. 80:20-37) R1466:2, 4364:1, 1364:1

35

Acts 13:35 *Wherefore he saith also in another psalm , Thou shalt not suffer thine Holy One to see corruption.*

To see corruption

- God specially promised the resurrection of Messiah, indicating his death and temporary subjection almost to corruption. R2149:6

36

Acts 13:36 *For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:*

His own generation

- Greek, genea; people living contemporaneously, as in "This generation shall not pass." (Matt. 24:34) D603

Fell on sleep

- In death, awaiting the resurrection morning. The apostles frequently used this expression. E345; R3027:6, 2197:6, 1881:1; HG194:3

37

Acts 13:37 *But he, whom God raised again, saw no corruption.*

Saw no corruption

- Paul argues that the prophecy has not reference to David but to Christ, whom David typified. R1466:2

38

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

Through this man

- "The man Christ Jesus." (1 Tim. 2:5) R2150:1, 3009:1, 2220:5 "For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:21) R2150:1 Because he paid the penalty. E461; R387:3

Unto you

- Even you, who in your ignorance and folly despised and slew him. R1466:4

Forgiveness of sins

- Christ abolished the enmity or opposition of the Jewish Law Covenant that they might receive forgiveness of sins through faith in his blood. R1231:2 Cancellation of the legal condemnation, and recovery of the sinner from his imperfection. CR413 The essence of the Gospel. R3009:4, 2150:1 The test of the right preaching of the Gospel. R4364:5 The first step. R2150:4

39

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

All that believe

- Such, and such only. R2150:4, 199:3 Faith and repentance are the prerequisites to salvation. R1437:2

Are justified

- May enter the School of Christ. R4364:5 Reckoned right, just, pure and perfect. That we may have communion with God and do works acceptable. R2150:4, 391:1, 216:1, 199:3 There are three steps to reach the prize, justification is the first. R199:2 The sufferings of Christ are not part of the price of our ransom. R17:5

From all things

- All inherited blemishes and uncontrollable weaknesses, traceable directly or indirectly, to the original sin of Adam. R2150:4, 4364:5 Because of Jesus' death, we can come to God as sinless, and recognize him as Father. R364:1, 216:1 The sins of the "Church of the first-born" (Heb. 12:23) are passed over,

not imputed. R253:5, 17:4

By the law of Moses

- The Jews were justified only for a year; and "The law made nothing perfect." (Heb. 7:19) R4364:5, 4388:6 "By the works of the law shall no flesh be justified." (Gal. 2:16) E444; R5774:3 The Ancient Worthies were not justified by a covenant nor by a mediator; neither were we. R4388:5 The Jewish Law really justified none. HG307:3

40

Acts 13:40 *Beware therefore, lest that come upon you, which is spoken of in the prophets;*

Beware therefore, lest that

- Spiritual blindness. The spirit which despises the instruction of the Lord, when God raises up some human instrumentality. R1488:6, 1466:4

41

Acts 13:41 *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

Ye despisers

- Of God's plan. Despisers of the truth must fail to enter into the reward of the faithful overcomers of this age. R1488:6; NS632:3 Who say "All things continue as they were from the beginning." (2 Pet. 3:4) R1488:5

Wonder, and perish

- They indeed wondered at the progress and power of the truth, but they were left in their unjustified condition. R1466:4 Not eternal torment. God knows, not we, how many will perish, having sinned against a sufficiency of light. R4364:5

I work a work

- "The day of his preparation." (Nahum 2:3) R1487:6 Applicable to both harvests and all the attendant features of a change of dispensation. "His work, his strange work." (Isa. 28:21) R1487:3 Children of God are permitted to view "the strange work" from a superior vantage ground. R1488:1, 1997:3 The selection of the Church. R1466:5 If you do not take "the Vow" at least do not set your heart or tongue against it. R4238:5

42

Acts 13:42 *And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.*

Jews were gone out

- This reads differently in the older manuscripts and indicates that the apostles did not stop to answer questions. R4364:6

The next sabbath

- Or, during the week. R4364:6

43

Acts 13:43 *Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.*

Many

- The devout ones, as usual, were interested in the truth. R4365:1

Jews

- The common name of all Israelites today. R2085:4

44

Acts 13:44 *And the next sabbath day came almost the whole city together to hear the word of God.*

The whole city

- May be understood hyperbolically as signifying a large concourse, or that all classes and conditions of citizens were well represented. R3010:1, 4365:1, 2150:3, 1466:3 Probably the majority coming merely out of curiosity, to see the difference between the doctrines of these and of the regular Jewish teachers. R3010:1

Word of God

- The Scriptures do claim to be the Word of God. Not the product of the church. R1584:3

45

Acts 13:45 *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*

Filled with envy

- The spirit of pride. Then as now the great mass prove themselves unworthy. R1466:3 How the truth is a searcher of the heart! It draws some and repels others. It leads the natural man to anger, malice, hatred and strife. R4365:1 Because their own preaching had never drawn such crowds, and this message claimed to offer something better than Judaism could. R4365:1

And blaspheming

- Misrepresenting the characters and motives of Paul and Barnabas. R3010:1 Blaspheming the Messiah whom he preached. R2150:5

46

Acts 13:46 *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

Then Paul

- Preached first to the Jews. R5445:4

Waxed bold

- Had avoided arousing prejudice, but now they spoke plainly, showing them where they stood. R4365:2

It was necessary

- Because they were the natural heirs of the Abrahamic Covenant. Also, to fulfill the promises of God to their fathers. R1466:6, 4357:1, 1846:2 A part of God's arrangement. R935:4*

The word of God

- The Gospel. R5396:3, 5445:4

First have been spoken to you

- The first opportunity to hear of this grace of God. R5455:4, 5048:6, 4365:2, 3010:2, 1846:1 The first opportunity for membership in the Kingdom class was granted to the Jewish people. R5396:2 For a number of years following the crucifixion, the Gospel went again to Israel, "beginning at Jerusalem." (Luke 24:47) R2301:1 "To the Jew first, and afterward to the Gentiles." (Rom. 2:10) R1846:2, 3010:2 The test upon all Israelites was the same. R5445:4

Ye put it from you

- They rejected God's favor, to their own injury, because at heart unworthy. R3010:2, 5396:3, 4365:2, 2702:4

Judge yourselves

- Greek, krino; trial, testing, criticism. R2430:2
- "If we would [krino] judge ourselves, we should not be judged." (1 Cor. 11:31) R2430:5

Unworthy

- Now, as then, the few are gathered out and the great mass prove themselves unworthy. R1466:6

We turn

- Does Paul speak of himself as an Israelite, or of Christ as prophesied of as the light of the Gentiles? Perhaps both are included. R751:3*

To the Gentiles

- "To take out of them a people for his name." (Acts 15:14) R2702:3 Accounted the seed of Abraham according to the Spirit, having the faith of Abraham. R1795:1

47

Acts 13:47 *For so hath the Lord commanded us, saying , I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

Thee

- Christ. R1466:6, 2150:5

Light of the Gentiles

- To partake of the great feast with the remnant of Israel. R2702:3

48

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

They were glad

- That they had been accounted worthy to hear. R5594:3 The rightly disposed among the Gentiles. R2150:5

Glorified the word

- What an honor it is that God has asked us to hear his message. R5594:3

As were ordained

- Disposed. R3010:5, 2150:6, 607:1, 4365:5 To ordain means "to set in order" to arrange according to rule." R606:6

To eternal life

- So many of them as were of the class and character which God proposed should have eternal life. R4365:5 Those with a disposition of meekness, and desire to be in harmony with God and do his will, shall receive eternal life. R1467:1, 4365:5, 2150:6 Partly our work and partly God's. R607:1 "He that hath the Son hath life." R142:3

Believed

- Became obedient to the faith. R3010:5

49

Acts 13:49 *And the word of the Lord was published throughout all the region.*

Was published

- Making the opponents more angry. R3010:4 Not only by the preaching of Paul and Barnabas, but by all who then received the truth. R1467:2

50

Acts 13:50 *But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.*

The Jews stirred up

- What they could not oppose with argument or logic they did oppose with prejudice and superstition, arousing these sentiments by misrepresentation. R3010:4, 4368:3 Wherever our Lord and the apostles went and their message there was a division. R1633:3

Honourable women

- Greek proselytes to the Jewish religion. R4368:3

Chief men of the city

- Influenced by the women. R4368:3

Persecution

- The immediate reward of the Lord's faithful witnesses, to strengthen and develop them until Christ's reign brings in everlasting righteousness. R1467:4

Out of their coasts

- Wherever the true Gospel goes its effect is to cause uproar and confusion in the Kingdom of the prince of darkness. R1633:3

51

Acts 13:51 *But they shook off the dust of their feet against them, and came unto Iconium.*

Shook off the dust

- Figurative; meaning, we took our departure. R3010:6 "When they persecute you in this city, flee ye into another." (Matt. 10:23) R2150:6, 4368:6, 3011:2, 1467:4

52

Acts 13:52 *And the disciples were filled with joy, and with the Holy Ghost.*

Filled with joy

- Those that obey the gospel. R199:1*

Acts 14

1

Acts 14:1 *And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.*

Iconium

- About 75 miles southeast of Antioch of Pisidia, on the border of Galatia. R4368:3, 3011:2, 3009:1

Great multitude

- A large congregation of interested hearers. R1467:4

Of the Greeks

- Jewish proselytes. R4368:3

Believed

- Conversions to Christianity. R1467:4

2

Acts 14:2 *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.*

Minds

- Greek, psuche; souls, beings. E335

3

Acts 14:3 *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.*

Long time

- Several months, because the many converts needed instruction. R4368:3, 1467:5

And granted signs

- Greek, seemion; proofs or evidences. Recognized by Israelites indeed. D598 Endorsing their

testimony by special miraculous gifts, probably healing mainly. R1467:5

5

Acts 14:5 *And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,*

Gentiles

- Influenced by the chief Jews of the synagogue. R4368:6 Jews with their rulers—Represents the Lord's professed followers, who slander and misrepresent true followers. R4368:6

6

Acts 14:6 *They were ware of it , and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:*

And fled

- "When they persecute you in this city, flee ye into another." (Matt. 10:23) R3011:2, 4368:6, 2150:6, 1467:5

Lystra

- About 20 miles southeast of Iconium. R4368:6 Capital of Wolfland. Its people were less civilized than other places visited. No synagogue was there and preaching was in the forum. R4369:1 The scene of an old traditional mythological event, perpetrated by a statue of Jupiter at the gate. R3011:3, 4369:2

9

Acts 14:9 *The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,*

Faith to be healed

- This miracle corresponded closely to the one wrought through Peter and John recorded in Acts 3:7,8. R1471:3

10

Acts 14:10 *Said with a loud voice, Stand upright on thy feet. And he leaped and walked.*

Stand upright

- A thing he had never done before. R3011:3

Leaped and walked

- The Lord witnessed to the teaching of Paul and Barnabas by a miracle, thus confirming their testimony, that the people might know they were his messengers. R1471:3 The gift of healing here illustrated vanished away, as foretold. (1 Cor. 13:8) R1998:2

11

Acts 14:11 *And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.*

Speech of Lycaonia

- Not in Greek, which the missionaries did not understand. R4369:1

Gods are come down

- The effect of the miracle upon the people was electrical. R3011:3 According to their traditions, Jupiter and Mercury once visited them and were refused, and the city punished. R4369:2, 3011:3

12

Acts 14:12 *And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.*

Barnabas, Jupiter

- The elder and more venerable looking of the two. R2150:6

Paul, Mercurius

- In their tradition, Mercury was the orator, the speaker. R3011:3, 2150:6 Impliedly complimenting Paul's general brilliancy and vigor of manner or both. R4355:3

13

Acts 14:13 *Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.*

Done sacrifice

- Worshipping the messengers of the truth instead of its divine author. R1471:3 A temptation to the missionaries to receive homage for services. This is apt to come to all. If sacrifices were accepted it would of been a hypocrisy. R4369:2

14

Acts 14:14 *Which when the apostles, Barnabas and Paul, heard of , they rent their clothes, and ran in among the people, crying out,*

Rent their clothes

- A token of extreme disapproval. R1471:6

Crying out

- Thereby setting a good example to the Lord's people when they are offered undue deference because of the truth. R3011:6 Barnabas and Paul did no more than their duty in resisting the homage as they did. R2151:1

15

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

Why do ye these things?

- They were prompt and emphatic in discouraging it. R1471:3, 2150:6 Peter reproved Cornelius from such worship. (Acts 10:26) R144:3*

Of like passions

- They were not infallible. Their weaknesses were not permitted to mar their work. R1526:3; F224 Imperfect, but keeping the "body under" (1 Cor. 9:27), in subjection to the new mind. (Rom. 7:23) R2221:5, 3011:5, 1884:6 The apostolic office was not conferred because of human perfection. F224 Let us take to heart the lesson of promptness in resisting the devil's baits for our weak points. R2151:1 Some of the Church naturally are more fallen than others. SM11 The term saint does not signify perfection. R2987:4

From these vanities

- Public teachers need especially to cultivate the grace of humility. R1471:6 They did not quote Scriptures, but spoke what the people could understand. R4369:3

16

Acts 14:16 *Who in times past suffered all nations to walk in their own ways.*

Own ways

- Untaught, unrestrained. R4369:4 Their opportunity will come afterwards. R33:5*

17

Acts 14:17 *Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

Witness

- The Apostle made use of this experience for a discourse. R2151:12 Evidences of his constant care, giving occasion for the gladness and appreciation of life. R4369:4 God has witnesses when needed. R781:4*

18

Acts 14:18 *And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.*

With these sayings

- Of a great dispensational change having occurred; the Jewish age closing and the Gospel age opening. R1472:1 Only a brief extract of the discourse is given. R4369:4, 1472:1

19

Acts 14:19 *And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.*

Certain Jews

- Zealous as Paul had been in opposition to the message. R4369:5

Persuaded the people

- That the missionaries were impostors, the Jews probably aided by the priest of Jupiter who could easily lead the ignorant people in any wrong course, either to make gods of men, or in an opposite direction. R3012:3

Having stoned Paul

- Who doubtless then remembered Stephen. R3012:4 The Lord will grant sufficient grace for us. R4369:6

Drew him out

- Dragged him out of the city. R4369:5, 3012:3

20

Acts 14:20 *Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.*

Disciples

- Some followers were made. R4369:5 Those that did hear and believe were very precious. R1472:1

He rose up

- Miraculously revived. R2151:2, 4369:5 God gives special favors in the hour of need. R2009:2 The Lord raised Paul up, that he might yet further bear witness to the truth. R1472:1 Such a man with such a spirit was a force for good wherever he went. R4369:5 So with us; faith, courage, zeal, and determination will effect our ability to stand and withstand the difficulties of life, by the Lord's grace. R4369:6 God sometimes grants his "new creatures" special favors of an earthly sort in time of need, even though they do not ask for them. R2009:2, 3012:6

Came into the city

- In a very quiet manner, so as not to re-arouse the mob. R3012:6

He departed

- They did not stay to tantalize their persecutors and to invite a second stoning. (Matt. 10:23) R1472:4

To Derbe

- A distance of 35 miles. R3012:6 Paul wisely determined to do no more public work at Lystra, which would only bring needless persecution upon disciples new in the faith. R4369:5

21

Acts 14:21 *And when they had preached the gospel to that city, and had taught many, they returned*

again to Lystra, and to Iconium, and Antioch,

Preached

- Paul's indomitable will, plus some supernatural strength, enabled his quick recovery. R4369:5

Had taught many

- Made many disciples. R4369:6

Returned again

- Braving the dangers of return by the same way they went, to encourage the disciples. R4369:6, 3013:2, 2151:2, 781:5

22

Acts 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

Confirming the souls

- In the faith and hope of the gospel, establishing them in the doctrine of Christ; to warn them against error and encourage them to steadfastness in persecution which would surely come. R1472:4 A necessary work for those called to holiness. R781:5

Much tribulation

- Willingly endured for the sake of the truth. R4637:1, 2151:5; Q718:1 "Worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17) R5696:4 Not that they would prosper in business and enter social circles, but "In the world ye shall have tribulation." (John 16:33) R4369:6, 5118:2, 5712:3, 199:4* Because the world is traveling in the opposite direction to righteousness. R5218:2 The new nature can be developed, educated, crystallized, only through tests and fiery trials. R4326:1, 5817:6; CR215, 153:4; Q821:3 The way to glory must be a narrow way; and there must be something permitted to make it so. R4488:2, 5214:1, 5118:2 He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. R4637:1 "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) R5218:2, 5118:2 The painstaking "fine needlework" of Psalm 45:14. SM256 Well illustrated by the story of the emperor moth: saving from struggle is sometimes a mistaken kindness. F192 The difference between those who will get into the Kingdom through much tribulation and those of the Great Company who come through great tribulation, will be the way in which they have received the tribulation. CR153, 365:1, 52:6 If we have no trials we should learn patience in waiting for trials. Q715:4 Not all tribulation comes as part of the embroidery. SM256

23

Acts 14:23 *And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*

They had ordained

- Greek, kirotoneo; elected by stretching out the hand. No brother should assume public duties in the Church, as leader, without being thus elected. F276, 278; R5940:1, 5807:6; Q515:1 Appointed or authorized. R5940:1, 1890:3 One who serves, distributes, dispenses the truth of God's Word. Q519:3 The Church at Antioch had ordained Paul and Barnabas as their representatives and paid their expense. R5940:4; Q521:3 The leading churches all claim for their bishops apostolic authority to appoint elders without stretching the hand. Q811:2

Elders

- Those older and more advanced in the knowledge of the truth who took general oversight of local congregations. R1523:5 Whose duty it was to take the oversight of the Lord's flock in their vicinity, to feed them with the truth, and guard them against the wolves in sheep's clothing. (Matt. 7:15) R1890:3, 1523:5 Includes evangelists, pastors, teachers, and prophets; public exponents. R5807:6; Q515:3 The Scriptural method of ordaining elders in all the churches is by congregational election,

by hand vote. R5808:1

26

Acts 14:26 *And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.*

For the work

- The Antioch church did not ordain the Apostle Paul to be an Apostle, but to be their missionary; and he rendered reports to them. R5940:4; Q521:5 He traveled under auspices of Antioch Church with a letter of authorizations. R1720:2, 4369:6

27

Acts 14:27 *And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.*

Gathered the church

- Gave them a report of the work done as their representatives. R1957:4

Acts 15

1

Acts 15:1 *And certain men which came down from Judaea taught the brethren, and said , Except ye be circumcised after the manner of Moses, ye cannot be saved.*

Certain men

- Hebrews by birth. R4374:1 Certain Jews who attempted to Judaize the erstwhile Gentiles who chiefly constituted the Antioch church. R2158:2

From Judea

- Jerusalem, the headquarters of the Church. R4374:1

Taught the brethren

- That Gentiles, upon accepting Christ, should accept Judaism and the Mosaic Law. R3018:2

Except ye

- Gentile Christians. R4374:1

Be circumcised

- This Church at Antioch regarded this as contrary to the teachings of Barnabas and Paul, and as an infringement upon their Christian liberty. R1087:3* Given to Abraham and his posterity as a sign by which they attested faith in the divine promises; obligatory upon every Jew who would maintain his relationship to the promises, and still obligatory upon that nation. R2158:1 A mark in the flesh observed for over eighteen centuries. R2158:1

Cannot be saved

- Claiming that circumcision would not save without Christ, neither would Christ's salvation be operative without circumcision. R4374:1

2

Acts 15:2 *When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

When therefore

- This was the same visit mentioned in Gal. 2:1. R1472:3 No small dissension—Respecting the propriety of circumcision and the general observance of the Mosiac law on the part of those who were not Israelites by birth. R2158:2,3,6, 3018:2 A split in the Church seemed probable. R4374:1

Go up to Jerusalem

- A distance of about 300 miles. R1472:3 It was nearly twenty years after the day of Pentecost that the conference took place. R3018:1 Using "the spirit of a sound mind," (2 Tim. 1:17) they sent Paul and Barnabas as a committee. R4374:1 The Antioch brethren sent their two leading representatives to present before the Jerusalem Council the views which seemed to be the correct ones. R3018:2 To lay the matter before them and to bring back a report. R1728:1, 972:2

Apostles

- "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19) R2374:1, 2158:5 Today, as we cannot refer questions to the living apostles, we must refer them to the recorded teaching of our Lord, and the apostles, seeking assistance in this amongst brethren who have the best knowledge and insight. R3018:3

About this question

- The question was a vital one; the error struck right at the foundation doctrine—the efficacy of the precious blood of Christ for salvation to all them that believe, whether Jews or Gentiles. R1472:2 That the church was in good spiritual health is evidenced by the fact that they were anxious to have the truth, whatever it might be. R2158:2

3

Acts 15:3 *And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.*

By the church

- Probably at the expense of the Church at Antioch. R1472:3, 1957:4 The congregation at Antioch sent forth two as their representatives. Paul and Barnabas returned and gave them a report of the work. R1957:4

Great joy

- They had the true Christian spirit, having largely lost the Jewish prejudice. R3018:4 The contention for the Mosaic Law and ceremonies implied no opposition to the Gentiles themselves. R3018:4

4

Acts 15:4 *And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.*

Were received

- Greek, "heartily welcomed." R3018:4, 2158:2

5

Acts 15:5 *But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*

Sect

- Greek, airesis; Heresy. R1130:6

To circumcise

- This opened up the question at once, and led to the announcement that the settlement of this question was the very object of their visit. R2158:3

Law of Moses

- Our Lord gave no instructions regarding any of the commands of the Mosaic Law. R2158:3

6

Acts 15:6 *And the apostles and elders came together for to consider of this matter.*

Elders

- See comments under Acts 14:23

For to consider

- Greek, eidon; know or understand. A278; R837:3 The truth has nothing to lose by fairness, openness, and a reasonable moderation and the turning on of all light obtainable. R3018:3 The apostles and elders heard all that was to be said on the subject. R3018:6

7

Acts 15:7 *And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.*

Much disputing

- Among the Apostles there were differences. We should contend earnestly, at the same time striving to maintain unity of spirit in the bonds of peace, yet never sacrificing truth for either unity or peace. R937:2 When the question is an important one, as in this case, dispute, with force and yet with kindness, love and gentleness of word and manner, is most appropriate. R3018:6, 3019:1 A great examination of the question on all sides followed. R972:2 There was fullest liberty granted for as much dispute or debate, in a proper manner, as was necessary. R3018:6 Let us accord others differing from us the same reasonable liberty that we would like to have them accord to us. R3019:2

Peter

- One of the oldest of the disciples, and a man of strong character. R2158:3

A good while ago

- At the time the Lord promised me he would give me "The keys of the Kingdom of Heaven". (Matt. 16:19) R2657:4,6

9

Acts 15:9 *And put no difference between us and them, purifying their hearts by faith.*

Put no difference

- Peter called to their attention how God had taught him through the vision of clean and unclean beasts that he was not henceforth to call the Gentiles common or unclean. (Acts 10:28) R1472:6

10

Acts 15:10 *Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*

To put a yoke

- Moses' Law R1728:2, 4373:3, 2158:3, 972:2 The Law condemned all who sought justification under it. R1872:2 Some insisted that all Gentile converts must be circumcised and thus become Jewish proselytes before becoming Christians. R1472:2 Why should they put it upon brethren to whom the Lord had never given it? R4374:3

11

Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

We

- Jews R1472:6, 4374:3

Even as they

- The Gentiles R1472:6 Faith in Christ the Redeemer was all that was necessary for justification, either for Jew or Gentile. R551:3 In some respects the Gentiles, free from the Law, held the superior position. R4374:3

13

Acts 15:13 *And after they had held their peace, James answered, saying, Men and brethren, hearken unto*

me:

James

- Our Lord's brother, the chairman of the meeting. R2158:4, 1472:6 James was our Lord's second cousin. R3003:2

14

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

Simeon

- Simon Peter, as recorded in verse 7. R1472:6

At the first

- This honor went first to the Jews and selected a "remnant," but when that nation proved unworthy of this "honor" it was turned to the Gentiles." R2377:1; SM90

Did visit

- Made a beginning to visit. R2124:3

The Gentiles

- Greek, ethnon; nations. R33:5*, 3732:3 After the expiration of the seventy weeks of years set apart for Israel. R5163:4 Since there was not a sufficient number in Israel ready to complete the predestinated number to be adopted. E177 As Moses married a Gentile wife, so in the interval between Christ's first and second advents he selects a wife from among the Gentiles—The Gospel Church. R1651:6, 181:5* The reception of the Gentiles was not to make them Jews. R2158:4

To take out of them

- To gather out of them. R2377:1 The Church are a people called out from among the nations. R3732:3 During the Gospel age he has been selecting a household of sons to be joint-heirs with Jesus Christ. R1710:5; SM90 The real object of this Gospel Age is to preach the Gospel for a witness (Matt 24:14) and to prepare a Little Flock for the Kingdom. (Luke 12:32) D169; R5586:5, 3130:6, 2861:4, 2798:3, 107:3*; OV222 The Gospel was not intended to convert the world, but to gather out of the world a "little flock." R3130:6, 3013:2, 2861:4, 1685:5; OV296; HG12:2, 188:3; NS190:2, 860:1 "A kind of first-fruits of his creatures." (James 1:18) R1324:4* The saints are to be the judges with Christ. R5776:2

A people

- A peculiar people, a holy nation. R2377:1, 4213:5; NS321:5 Called the "fullness of the Gentiles." (Rom. 11:25) CR209 The overcoming Church, the Bride. A81, 92; R1685:5, 237:6*; OV223, 296:4; Q800:2 The kings and priests to reign with Christ. R107:3* Which God has been calling and selecting from among mankind during this age for a purpose. R2538:6

For his name

- To bear the name of Christ. R4213:5, 3586:4, 2377:1, 107:3* To be adopted into the divine family. NS268:2 To be joint-heirs with Jesus in the Kingdom—to be members of the seed of Abraham. R3937:3, 2157:3*, 2151:4; E177 To be united to Christ at his second advent and to receive his name. A92; 5594:2, 5185:2, 3586:4 The name of the Bridegroom, henceforth to be ours. R1820:6 The "Lamb's wife." (Rev. 21:9) R3937:3, 5594:2, 1685:5 "This is the name whereby he shall be called, the Lord our Righteousness;" "And this is the name which she shall be called, the Lord our Righteousness." (Jer. 23:6; 33:16) HG275:4 The Church, members of the Body of Christ, the seed. R11:6, 4512:2 His bride, the elect church. NS111:3, 128:2 To complete the predestinated number of the elect 144,000. R3586:4, 4969:1 For the glorious purpose of making them his agents for the blessing of all mankind. R2538:6, 961:3, 827:6; NS321:6 God has a great work to be done, and is seeking a people who will do it. R5185:2 Who will confess their sins, will acknowledge that they themselves are not great. R5595:1

15

Acts 15:15 *And to this agree the words of the prophets; as it is written,*

To this agree

- This is in harmony with prophecy. R11:6

Of the prophets

- James quotes the next two verses from Amos 9:11-12. R2357:6; HG161:3, 336:4 The apostles judged the mind of the Lord as read in his Word and providential leadings in harmony with his Word. R3251:3, 11:6; E276

16

Acts 15:16 *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

After this

- After this people from the Gentiles has been taken out. A81; R11:6 After spiritual Israel has been developed as the true seed of Abraham. R2357:6; HG39:2 After the selection of "The Bride, the Lamb's wife," (Rev. 21:) he will come forth to bless all the families of the earth. HG342:3; OV223 After the gathering of his elect Church is accomplished in the harvest of the Gospel Age. B86; R1651:6, 384:5, 237:6*, 11:6 After the completion of this "Body" the Lord's favor would return to natural Israel. R4512:2; PT76:1 At the close of this Christian Age, the work of election is consummated, then God's free grace will be extended to all the remainder of mankind, through the selected class. Q788:2 This is a description of what will take place during the Millennium, and not of what we see about us today. R4321:6; PT32:T We are living at the time when this prophecy is about to be fulfilled. R3425:4

I will return

- After the completion of this "body" the Lord's favor will return to natural Israel. R4512:2, 2358:1, 384:5 During the presence of Jesus. R238:1*

Will build again

- Permanent establishment. C257 During the Gospel age Israel as a nation has borne no fruit, but when the Bride is taken out from the Gentiles they will receive favor. R127:3*

The Tabernacle

- The house, royalty or dominion. C257; A81; R384:5 The earthly dominion. A81 Restore the Jews to their own land. Q750:T Jerusalem will become the capital city of the world. Q790:2 The reestablishment of God's kingdom in the world. R3425:4

Of David

- Of David's posterity, the Christ. C257 The recovery of natural Israel is about to take place under the re- establishment of God's Kingdom in the world—typically represented in King David, but to be actually established in the greater David—the "Beloved One." R3425:4

The ruins thereof

- The ruins of fleshly Israel. B86 The formerly temporary house or tabernacle of David, which was overthrown, and for many centuries has lain in the dust. A257 The restoration of the Jew to the Canaan land of promise is only a beginning of the work of restoring all nations and all things. (Zech. 12:7) R384:5

I will set it up

- After the establishment of Messiah's Kingdom. R5817:5 "And so all Israel shall be saved." (Rom. 11:26) B217

17

Acts 15:17 *That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name*

is called, saith the Lord, who doeth all these things.

The residue of men

- All mankind, including the Gentiles. R3425:4 This blessing is to be brought to Israel in order that the rest of "men might seek after the Lord." HG336:4 This is why God will rebuild Israel. R384:5

Might

- During the Millennial Age. R33:2*, 3425:4

Seek after the Lord

- And have assistance rendered to them if they will. HG713:6 To be taught at the hands of the Heavenly Bridegroom and Bride, until "all shall know him from the least unto the greatest." (Jer 31:34) HG732:4

All the Gentiles

- Nations. R107:3* My name is called—Who heartily and sincerely desire to come back into harmony with God as members of Christ's family. R5776:4 During the Millennium, the opportunity will be given to all to come into harmony with the Lord, of devoting themselves to his service. R5776:4

Doeth all these things

- During this Gospel age, selecting some to be joint-heirs with Jesus in the Kingdom. R3937:3

18

Acts 15:18 *Known unto God are all his works from the beginning of the world.*

Known unto God

- All that has occurred since creation was foreknown to the Father and provided for. R4451:1 God has a due time for every feature of His plan, nothing is gone astray. NS458:3

Are all his works

- All creation is His charge, while saints are His peculiar care. NS458:4 All his purposes shall be accomplished (Isa. 55:11). "I change not." (Mal.3:6) R1267:4,5; E35; OV33; Q799:3 Every feature of God's plan was premeditated, forearranged; his fixed rules and principles are unchangeable. R4451:1

19

Acts 15:19 *Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:*

My sentence

- Through searching the Scriptures in the light of divine providence. E276

We trouble not them

- Gentiles received the spirit of adoption in uncircumcision, showing that faith in Christ is the only requisite to salvation. R1473:1

20

Acts 15:20 *But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

We write unto them

- Paul taught that for Gentile converts to practice Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their salvation. F229; R1527:4

From things strangled

- To prevent becoming stumbling blocks to their Jewish brethren. R1473:1 The Jews did not eat anything strangled, because blood was a type or symbol of life. The apostles advised this, even though they stated there was nothing in the Law that was binding on the Gentiles (I Cor. 8:9) Q431:1 The eating of blood was forbidden, not only by the Jewish Law, but also before the Law was given. The same command was given to Noah. (Deut. 12:23; Gen. 9:4) R1473:1

21

Acts 15:21 *For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*

For Moses

- Moses was the mediator of the Law Covenant between God and that nation. R5046:6, 1725:4 Whose writings were read. R1793:6

In every city

- James intimates that Judaism and the Law Covenant were very generally known throughout the world at that time. R1473:1

22

Acts 15:22 *Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely , Judas surnamed Barsabas, and Silas, chief men among the brethren:*

Chosen men

- The men were not a separate class from the brethren. R1087:5*

Judas and Silas

- That they might have the matter in written and in oral testimony. R4374:4, 3019:3, 1473:4

23

Acts 15:23 *And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:*

They wrote letters

- The result of the conference was expressed by letter to the various churches. R551:3 The council decided and sent a written message to the confused Gentile believers. R1728:2, 972:3 That they might have the matter in written and in oral testimony. R4374:4

Apostles

- Are represented as a class apart from others of the Church, indicating the distinctness of their office. R1473:4 All were subject to the same regulations instituted by the apostles. Their earnest endeavor was to keep "the unity of the faith in the bonds of peace." (Eph. 4:3) R1895:4

Elders

- Those of largest experience and development. R1473:4 Whose duty it was to take the oversight of the Lord's flock in their vicinity, to feed them with the truth, to guard against the wolves in sheep's clothing. (Matt. 7:15) R1890:3, 1523:5 See also comments under Acts 14:23.

Brethren

- Indicating Christian fellowship. R1473:4

Send greeting

- It is a pleasant observation that, even with their limited means of communication, whenever there was opportunity the Churches in one place were prompt to send Christian greetings and benedictions to those in other places. R1895:4

24

Acts 15:24 *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:*

Went out from us

- From here. R1728:2, 972:3

Subverting

- Turned from the truth by error. R276:6 Destroying your faith. R1728:2, 972:3

Your souls

- Beings, persons. R205:3, 276:6

No such commandment

- The disquieting teachings had not been authorized by the apostles at Jerusalem. R4374:4, 2158:5, 1087:3*

26

Acts 15:26 *Men that have hazarded their lives for the name of our Lord Jesus Christ.*

Hazarded their lives

- Greek, psuche; souls, beings. E337

28

Acts 15:28 *For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;*

To the holy Ghost

- Their decision was the mind of the Lord, the Spirit of the Lord, ascertained through searching the Scriptures in the light of divine providence. E275, 276; R372:6 The apostles had special gifts of the Spirit which guided them in the understanding of the Lord's will. R2158:5

And to us

- The decision found a hearty response in the hearts of the apostles and elders. R3019:3

Their decision was absolutely right. HG7326:5 No greater burden

- They determined not to put upon them the yoke of the Law which they as Jews had been unable to keep. R1732:1, 974:1 That they had never been under the Jewish Law Covenant. F229 They rejoiced that the holy Spirit had not put the bondage of the law upon the Gentile convert. R2158:5

Necessary things

- The apostles understood which things of the Jewish Law were binding upon the Church and which not binding. HG736:5; SM463 Even these suggestions were given as advice, and not so much of the Mosaic Law. R1728:2, 4374:4,972:3; Q431:T

29

Acts 15:29 *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

That ye abstain

- The answer ignored every feature of the law, except four points. R2158:6 Even though not under the Jewish Law Covenant. R1527:4

Meats

- Sacrifices. R4374:4, 2158:6

Offered to idols

- Which might appear to be giving sanction to idol worship, which at that time had a great deal of sensuality connected with it. R3019:4, 4374:4 Not a prohibition against animal food. R3098:3

From blood

- The eating of blood was forbidden, not only by Jewish Law, but also before the Law was given. (Gen. 9:4) R1473:1, 3019:4 "The life is in the blood." (Lev. 17:14) R2159:4 A symbol of life. R4374:5, 3019:4 For the Jew to partake would imply responsibility for the life taken; the blood typically representing the sin-offering. R4374:5 The Jewish method of bleeding animals to death, extracted the blood. R2159:1 The use of blood was more common then than now. R3019:4 Abstinence has probably also a sanitary reason. R2159:1, 4374:5

Things strangled

- In which the blood would remain, which would imply the eating of blood. R3019:4, 2159:1, 2158:6 Animals taken in traps whose blood was not drained. R4374:5 By eating such things they might become stumbling blocks to their Jewish brethren. (1 Cor. 8:9) R1473:1

Fornication

- Very common at that time amongst the Gentiles, sometimes even a part of their religious service. R2159:4 Greek signifying "harlotry." R4374:6 All the requirements of the Law are included in the one law of love of the new creation. R4374:6

Ye shall do well

- You will find these recommendations profitable to you as followers of the Lord. R4374:4 The apostles did not say a word about the ten commandments. It was evidently taken for granted that the law of love was sufficient. R1473:4 It was not intimated that abstinence from these things would make them Christians. R4374:4

31

Acts 15:31 *Which when they had read, they rejoiced for the consolation.*

They rejoiced

- This wise course brought its good results; harmony, unity of spirit prevailed. R4375:1 Similarly today, where honesty of heart prevails, schisms, divisions, should be unknown. R4375:1 We should not carry disputes on matters not fundamental, to the length of rupture. R3019:5

For the consolation

- They accepted the apostolic rulings as inspired and authoritative. R2276:5 With peace and joy. R3019:5

32

Acts 15:32 *And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them .*

Being prophets

- Public speakers. F246; R3019:5

35

Acts 15:35 *Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.*

Teaching

- Accomplished in a more private manner—in a Bible class or in private conversation. F256

And preaching

- Discoursing in public. Public work prospers best when it is ably supplemented by the more private expounding of the deep things of God, to a smaller company. F256

36

Acts 15:36 *And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.*

Go again

- Confirming the souls of the disciples and confirming the Churches. R781:5

37

Acts 15:37 *And Barnabas determined to take with them John, whose surname was Mark.*

And Barnabas

- Who should have recognized the apostleship of Paul and showed great deference to his judgment. R1546:1

Determined

- Whether Paul approved or not. R1546:1 He placed himself as the superior and director. R1546:1 Barnabas was rather the loser by not acquiescing with the Apostle Paul's view of the matter. R2175:3 He lost his opportunity, which, seemingly, he failed to appreciate because pride raised up a little root of bitterness. R1546:2

John...Mark

- Cousin of Barnabas and writer of the Gospel of Mark. R2175:3 Nephew to Barnabas. R4399:1

38

Acts 15:38 *But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.*

Paul thought not good

- Mark forsook the service of the ministering brethren in their first tour, and Paul evidently thought that up to this time Mark had not properly recognized his misconduct. R2175:3

39

Acts 15:39 *And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;*

Contention was so sharp

- Both were positive in their mental decisions on the subject. R1546:1 They did not have a quarrel. It was a sharp discussion in which each had a right to act according to his own judgment of the Lord's will. R2175:3

They departed asunder

- Paul had to part from the man to whom he owed more than to any other; and Barnabas was separated from the grandest spirit of the age. They never met again. R2175:4 Paul's conduct was not the result of any unkind feeling toward either Barnabus or Mark. Subsequently he mentions Barnabas most kindly; and farther on we find Mark one of Paul's associates in the work. R2175:3

40

Acts 15:40 *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*

Silas

- Sylvanus. R4399:1, 2175:5

41

Acts 15:41 *And he went through Syria and Cilicia, confirming the churches.*

Confirming the churches

- That had been previously established. R1545:3

Acts 16

1

Acts 16:1 *Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:*

He

- "He" at the beginning of Paul's journey; "they" after Silas and Timothy joined him at Lystra; and "we" after Luke, the historian, also joined the company at Troas. R3022:1

Timotheus

- Timothy, about 21 years of age. R3022:1 Well trained in the Scriptures by his mother and

grandmother. (2 Tim. 1:5) R4399:2 Timothy was a Jew, because his mother was a Jewess. F226; R1526:4

A certain woman

- According to the Greek text, apparently a widow. R3022:1

2

Acts 16:2 *Which was well reported of by the brethren that were at Lystra and Iconium.*

Was well reported

- Respecting character, ability, etc. R1720:3

3

Acts 16:3 *Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.*

And circumcised him

- Any Jew not circumcised forfeited his rights in the Abrahamic promise. R2175:5 This was not necessary to Timothy's salvation, but was advisable, that he might have more influence among the Jews; and it was proper because his mother was a Jewess. F226, 227; R3022:3, 2175:5 A national custom amongst the Jews which began before the Law of Moses, and was continued after Christ made an end of the Law, nailing it to his cross. (Col. 2:14) R1526:4, 3022:2, 2175:5; F226 A Jew, trusting in Christ, could properly enough conform to this national custom, established before the Law. R2175:5 "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6) R3022:2

6

Acts 16:6 *Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,*

Were forbidden

- How this was communicated we are not informed. R2175:6, 373:1; E276 Possibly by unfavorable circumstances, or a vision. R373:1, E276

Of the Holy Ghost

- Was not the divine will at that time. R1545:3, 3022:4 The holy influence or power by which the will of the Father and the Son are brought to the attention of the consecrated. E276 This text in no way indicates that the holy Spirit is a person. R373:1; E276

In Asia

- Lesser Asia, the region in which subsequently the "seven churches of Asia" were located. (Rev. 1:4,11) R3022:4

7

Acts 16:7 *After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.*

Bithynia

- A province of Asia Minor. R1545:3

Suffered them not

- Again hindered their proposed plans, indicating the Lord's very particular supervision over his work. R3022:5, 4399:2, 2397:1* Paul's moment of uncertainty was the Lord's opportunity for directing him. R4399:2

9

Acts 16:9 *And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him,*

saying, Come over into Macedonia, and help us.

A vision appeared

- Greek, horama; occurs twelve times in the New Testament, and on every occasion the context shows that the thing seen is not real, but is a vision. R1442:5* God specially directed him in a dream. R2691:3 More than a mere mental impression E276 One of the Spirit's way of leading them. R373:1 Paul's course was one that was being specially directed, guided and supervised by the Lord. R1546:1

Into Macedonia

- Lies just north of Greece. R2176:1, 1545:3 Instead of sending it northward and eastward to Asiatic Russia, India and China, or southward to Egypt and all Africa, the Lord specially guided his truth northwestward into Europe, and eventually to America. R2175:6, 3043:6 The most enlightened and cultured people of the then civilized world. R2691:3, 4399:3, 2176:1, 1545:6 The intermingling of peoples, produced mental activity and acuteness favorable to the consideration and appreciation of the Gospel. R1545:5 Paul accepted this as of divine leading, and promptly began the journey which took him into Europe. R4399:2 There beginning the preaching of the Gospel in Europe. R2397:1*, 3043:6

10

Acts 16:10 *And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.*

Into Macedonia

- It is supposed that about this time Luke, the physician, became attached to Paul's company. R4399:3 To the Greeks, who were recognized as foremost in the world in literature and the arts. R4399:3

Assuredly gathering

- These various dealings show us the methods by which God taught and led in those days. E277

Called us for to preach

- There is a due time connected with every feature of the divine plan. R4399:2 An evidence of God's supervision of all the interests of his church. R4399:2

12

Acts 16:12 *And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.*

Philippi

- One of the chief cities of Macedonia. R4399:3 Appears to have been the first place in Greece for preaching of the good tidings in Europe. R4399:3, 5810:1, 3122:2, 2069:4

Chief city

- Greek, protos; signifies best. R331:6

13

Acts 16:13 *And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither .*

Out of the city

- There was no synagogue in Philippi. R4399:4, 3022:6 Until a few years ago it was necessary for all Protestants in Rome to meet outside the city. R3122:2

By a river side

- Probably in a temporary shed, the numbers being insufficient to erect a synagogue. R3022:6

Prayer

- They prayed audibly. It is not reasonable to suppose that they gathered for prayer and that each then prayed privately and secretly. R2023:3 Is absolutely indispensable to Christian life. It means, not only a living faith, but a growing faith. R2692:1

Was wont to be made

- It was a prayer meeting principally, and place of divine fellowship. R4399:4, 2176:4 Not having the facilities of a synagogue they probably had not Scripture parchments, and hence no reading of the Law, but merely prayer and worship. R4399:4 It was the wisdom from above, the holy Spirit, which guided the Apostle Paul to seek out those assembled at such a place. E688

And spake unto

- The apostle and companions sought for some who worshipped God, who hoped for the Kingdom. R4399:3

14

Acts 16:14 *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

Lydia

- It is presumed that Lydia was well-to-do in this world's goods, as well as rich toward God in faith. R3023:2, 4399:5 Her house became the center of Christian work in the city of Philippi. R1556:2

A seller of purple

- Dyes were much more expensive in olden times than now and the secret knowledge of how to make them was turned to profit. R4399:5, 3023:2

Of Thyatira

- Of the very district (Asia Minor) into which the Apostle was not permitted to enter and preach. R3023:2

The Lord opened

- One whose heart was in the right condition to receive the message. R4399:5 "Then opened he their understanding, that they might understand the Scriptures." (Luke 24:45) R1322:4 None are ready for the truth unless the Lord has prepared their hearts. R3023:4

Which were spoken

- The good tidings of the sacrifice of Jesus, his death, resurrection and second coming in power and great glory and the invitation to joint-heirship with him. R4399:5 The hopes of Israel and the fulfillment in Jesus the Messiah. R2176:4

15

Acts 16:15 *And when she was baptized, and her household, she besought us , saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there . And she constrained us.*

She was baptized

- Prompt to obey in full consecration and prompt to symbolize that consecration in water baptism. R4399:5 Baptism was the custom of all the apostles, not merely with the Jews, but also with the Gentiles. F448; R1539:3; NS54:3

And her household

- Implies that Lydia had adult children. R4399:6 Lydia was possibly a widow, since her husband is not mentioned. R4399:6 It is not always that religious parents have religiously inclined children. R4399:5

To the Lord

- And thus worthy to entertain his ministers. R1546:4, 3023:4, 2176:4

Come into my house

- As she was a widow, it was her right, without conference with anybody, to invite the Apostle and his companions to share the hospitality of her home. R4399:6 She seems to have realized that instead of honoring them, she was honoring herself and her home by having such guests. R4399:6 Her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to his

representatives. R3023:5

Constrained us

- Implies that the Apostle was not to ready to force himself upon anybody. R4399:6 Gradually drawn or led to accept her invitation. R4400:1

16

Acts 16:16 *And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:*

A certain damsel

- Known in Philippi as a Pythoness, or Sibyl—a fortune teller. She was a slave girl possessed by an evil spirit. R5907:3, 4400:1, 3122:3

Possessed

- Obsessed. R4400:1, 2173:2

With a spirit

- Greek, pneuma; invisible power through fellowship with fallen spirit beings. E313 It was a spirit which possessed and used her body, an evil spirit unfit to be tolerated there. R2171:5, 5907:3, 4400:1, 2181:6; HG725:6

Of divination

- The divination practiced by the Witch of Endor (1 Sam. 28:7-14) was of the same nature and through the same agency. R755:4*, 2172:1 The fallen angels, demons, have manifested their power all down through the ages, obsessing people, impersonation the dead, and otherwise deceiving mankind. Q804:3 God warns us against having anything to do with these occult powers. R5800:1 The instruction to Israel was very explicit; they should not have any communion with any who had occult powers. HG726:1

Masters

- Apparently a syndicate of influential men. R5907:6, 4400:1, 2182:1

Much gain

- Her affliction was a source of gain to her owners. R1556:3 Wealth always has been a power. R2182:1

Soothsaying

- Fortune telling. SM549; R5907:6, 4400:1, 3122:3 Giving intelligence of things that were lost, telling fortunes, etc. R4400:1, 5907:3

17

Acts 16:17 *The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.*

Followed

- Satanic influence operated toward the work of Paul and Silas. R3541:2

And cried

- Possibly in a jesting voice, so as to indicate sarcasm and ridicule. R3122:3

Are the servants

- The girl did not know them, but the evil spirits did. R4400:2, 5908:1

Way of salvation

- As the fallen angels then confessed the truth, so now they are willing to confess the truth or any other doctrine if thereby they can gain power over the inquirer. R2180:1, 2014:1 Some of the fallen angels seemed desirous of spreading the glad tidings. R1680:1 Satan seeks to draw attention from the truth by counterfeiting it and using his counterfeit as a snare to mislead by erroneous teachings using the light as an trap and by disparaging the facts of the genuine. R867:5 "The devils also believe, and tremble." (James 2:19) And they would fain call some of us Spiritualists, to seek to offset the value and effect of our Bible teaching, by claiming us as one with themselves. R267:4, 2171:6

18

Acts 16:18 *And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.*

Being grieved

- That it should come from such a source. R5908:1, 4400:2, 3309:4 Paul was unwilling to receive testimony of the possessed woman. R3309:4 The Lord's people should resent the service of any who do not give evidence of heart union with the Lord. R3309:4 He seeketh not the evil one nor fallen angels nor evil men or women to be heralds of the good tidings. R3309:4 Any of the fallen angels who would have respect for God and for the principles of righteousness would not seek to obsess humanity. R5908:1

Said to the spirit

- The evil spirit being possessing the woman. E313; R2173:2 Notice the personality and intelligence attributed to these demons. R2171:6; HG725:5 These demons never denied their own identity. F625 Satan. R266:1 Paul refused to allow a young woman medium to proclaim him and Silas as servants of God—even though it was complimentary. R4969:6

I command thee

- Addressing the evil spirit; he said not a word to the young woman, assuming that she was not accountable. R4400:4, 5908:2 The power to cast them out was conferred upon the twelve apostles. R2173:2 The power of conferring those gifts was vested in the apostles, and in them only; hence they did "vanish away" (1 Cor. 13:8) when the apostles died. R1998:3

Come out of her

- And forthwith her power to foretell events was at an end. SM549 The Lord does not desire the testimony of devils: "Unto the wicked God saith, What hast thou to do to declare my statutes." (Psa. 50:16-17) R3727:6, 3309:5 In cases where other assistance to an entrapped brother fail, we advise the exorcising of the evil spirit in the name of the Lord. R5355:1

19

Acts 16:19 *And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,*

Their gains was gone

- Their pocket-books were touched. R4400:4

Paul

- They could not legally attack the apostles, but they could have revenge and hence raised a riot. R4400:4, 5908

And Silas

- Whose full name was Silvanus. R2175:5 A worthy companion to the noble Paul. R4407:3

Market-place

- The public square, where trials were conducted and sentences imposed. R2182:2, 4400:4 Greek, agora, root of agorazo, elsewhere translated "to redeem." E429

Unto the rulers

- As soon as the world perceives that truth and righteousness are inimical to their earthly interests, the opposition becomes intense. R3122:6

20

Acts 16:20 *And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,*

Unto the magistrates

- They were falsely accused before the magistrates. R1556:3

Trouble our city

- This charge was false, as the teaching was done outside the city. R3123:1

22

Acts 16:22 *And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them .*

Rose up together

- The Lord permitted all this. R4400:4, 2181:6

Magistrates

- They knew not that the evil spirits had to do with the arousing of the riot. R4400:5, 5908:4

Rent off their clothes

- As an indication of their distress and dissatisfaction that such a disturbance should be brought to their city. R4400:4

Commanded to beat

- Presumably with rods. R4400:5, 5908:4, 3123:1 Thinking that the men against whom the populace would thus rise up must be guilty of something. R4400:4 Without even an opportunity to appeal for their rights as Roman citizens. R14556:3

23

Acts 16:23 *And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:*

Laid many stripes

- Received as a cost of their discipleship. R2076:3 The sufferings of the self-sacrificing class are for godliness, for righteousness sake. R1699:5 Such sufferings are accompanied by a joy and peace which make them, however severe, to appear but "light afflictions" and "but for a moment." (2 Cor. 4:17) R1699:5, 4592:4

Into prison

- It must have been, like other prisons of that time, a most unhealthful and disagreeable dungeon. R4406:2 The beating and imprisoning of them was merely to satisfy the public clamor. R4407:4, 5908:4 Permitted of God for contrasting the spirit of the truth with the spirit of error. R2181:6

24

Acts 16:24 *Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.*

Fast in the stocks

- Which were so constructed as to spread the limbs widely and make any movement very painful. R3123:2 The apostles surely did not act like lords over God's heritage. (1 Pet. 5:3) F231

25

Acts 16:25 *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

And at midnight

- "He giveth songs in the night." (Job 35:10) R3123:3

Prayed

- "Ask, and ye shall receive, that your joy may be full." (John 16:24) R5382:1

Sang praises

- With feet in stocks and backs bleeding, they could rejoice in tribulation. R5758:4, 2182:4, 2076:3, 1556:3; Q613:2 Probably the first time hymns to God had ever risen from that prison. R4406:3, 2182:3 Thankfulness must be mixed with our songs of praise and prayers; it must fill our hearts to

enable us to render faithful and efficient service to our Lord. R2076:3, 4592:4 While the flesh suffers, the spirit should rejoice always. (Phil. 4:4) Q613:2, 414:2; R5908:5 Heathen religions have holy books, and prayers, but no singing of hymns in worship. R2182:3, 4406:3 Their trying experiences were but "light afflictions" which would work out for them a far more exceeding and eternal weight of glory. (2 Cor. 4:17) R4406:3 We must learn similar lessons of faith in the school of Christ. We must learn to rejoice in retribution as in prosperity. R5908:5

26

Acts 16:26 *And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.*

Great earthquake

- An earthquake is out of the ordinary course of his providences; but the case was an extraordinary one. R2182:6 An earthquake shock jarred the walls and loosed the staples of the chains whereby they were bound. R4406:6

Bonds were loosed

- It is not always that God interferes to liberate his persecuted saints. R1556:3 Their release was quickly and wonderfully accomplished when God saw fit to manifest his power. R1556:6

28

Acts 16:28 *But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.*

Do thyself no harm

- There was no vindictiveness in these abused servants: they were ready immediately to bless their persecutors. R1556:6

We are all here

- The jailer was convinced that these missionaries committed to his care were remarkable men—not ordinary criminals. R4406:6

29

Acts 16:29 *Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,*

Came trembling

- The manifestation of the spirit of forgiving love was the best sermon they could have preached to the jailer. R1556:6

30

Acts 16:30 *And brought them out, and said, Sirs, what must I do to be saved?*

Brought them out

- Presumably, into his own living quarters in the prison. He attended to their comfort and meantime heard from them something respecting their mission. R4406:6

What must I do

- Convicted of sin, he longed for a realization of forgiveness of his own sins and a reconciliation with his Creator. R4406:6

To be saved

- From sin, death and unrest of heart and mind. There are crises in the lives of men when one word will be more potent than a thousand words at another time, under different circumstances. R3124:1, 3123:5 With the great salvation which Paul and Silas preached. R1556:6 To come into relationship with God. R4407:1 His conduct indicated genuine repentance. R1556:6

31

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

They said, believe

- Implying a character consistent with the faith. R3114:2 True belief must be acted upon. R5423:4, 2183:1 Make a full consecration of your life to God. R5133:6, 5423:4, 3066:3, 2183:4 Recognize that we are sinners under Adamic sentence, then by faith accept Jesus as Redeemer of Adam and his posterity. SM429 Whoever really believes will find that the conditions are very easy in comparison with the great reward. R5423:5 This implies a mental development capable of belief beyond that which infants possess. OV241

Thou shalt be saved

- An unequivocal promise of actual and permanent salvation to every individual who believes—heartily accepts. R1437:3 The grand outcome of the ransom sacrifice will be the Kingdom of God on earth. SM429

32

Acts 16:32 *And they spake unto him the word of the Lord, and to all that were in his house.*

Spake unto him

- Explaining the divine plan of atonement by the death of Jesus, the just for the unjust, the resurrection processes, and the divine call now to joint-heirship with Jesus. R4407:1

33

Acts 16:33 *And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.*

And was baptized

- Symbolizing death to the world and to sin and to self, and a desire to walk in newness of life. R4407:1 Which our Lord and his apostles practiced and enjoined upon all followers. R1539:3 It was not in a river, but in a bath or some convenient arrangement in the prison. R1544:3, 1541:2

34

Acts 16:34 *And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.*

Believing in God

- The truth-seed sank into good soil. R4407:1

37

Acts 16:37 *But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.*

Beaten us openly

- The beating and imprisonment was merely to satisfy public clamor. R4407:4

Being Romans

- Paul more than once appealed to the law for justice and protection from his enemies. R954:3*

Fetch us out

- They were Roman citizens and had been unjustly dealt with and would have to be treated as would show they had done no wrong. This would avoid leaving a reproach upon the faith at Philippi. R4407:4

40

Acts 16:40 *And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.*

Seen the brethren

- The Lord's jewels. (Mal. 3:17) R4407:6

Comforted them

- They recounted the joy they had experienced in suffering for Christ's sake. R4407:6

And departed

- They did not demand that they be given legal protection in the exercise of their liberties. 4407:5 They acted upon Jesus' counsel, "If they persecute you in one city, flee to another." (Matt. 10:23) R4407:5

Acts 17

1

Acts 17:1 *Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:*

Amphipolis and Apollonia

- Two cities, where apparently they found no opening for their message. R4407:3

To Thessalonica

- A journey of about 100 miles to the southwest from Philippi. R4407:3 Two of St. Paul's epistles were addressed to the Christians of that city. R4407:3 The largest commercial city of that district, Macedonia. R3130:1 The capital of Macedonia. R2183:1

A synagogue

- They were seeking cities where there were considerable numbers of Jews; knowing they would be best prepared to understand and accept the Gospel. R2183:1 The Jewish synagogues were ostensibly conducted on a liberal plane, anyone of reasonable ability being free there to show what he could of the teaching of the Scriptures. R3130:2 17:2

As his manner was

- The Apostle's manner was not that of a "ranter" but of a logical and connected reasoner. R2183:2, 3130:6 In harmony with their usual custom, they attended worship there. R5913:1, 4407:6 So he also reasoned at Corinth (Acts 18:4), again at Ephesus (Acts 18:19), and so before Felix (Acts 24:25). R653:4

Three sabbath days

- Were all that the Jews as a whole could endure. R3130:6

Reasoned

- In the nature of a dialogue, according to the Greek. R3130:2, 5913;1, 4408:1

Out of the Scriptures

- Opening them before their minds gradually. R3130:4 This method of discussion was usual with the Jews, but they needed just what the Lord sent them—someone to explain the Scriptures. R4408:1 So today, a Berean Study should have a wise and intelligent leader of humble mind, calling attention to the truth through the Lord's channels. R4408:1

3

Acts 17:3 *Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*

Opening

- Carries the thought that these Scriptures had been closed previously. R3130:3

Must needs

- Before he could be the King promised. R4408:2

Have suffered

- Death; the Jews knew of the Scriptures which referred to his sufferings, but ignored them and grasped only those which referred to our Lord's Millennial reign of glory, honor and power. R4408:2

4

Acts 17:4 *And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.*

Believed

- The "wheat" amongst the Jews in Thessalonica must be separated from the "chaff" class, as elsewhere. (Matt. 3:12) R4408:3

Consorted

- Associated. R2183:3

Devout Greeks

- Who had been feeling after God and who probably realized that there was more true religion with the Jew than elsewhere. R3130:4

Of the chief women

- Became followers of Christ. R3130:4

5

Acts 17:5 *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.*

Which believed not

- Were not in proper condition of heart to receive the truth. R2183:4 Many seem to receive the truth not in the love of it; but rather in the love of controversy or in curiosity. R2183:6 Wherever the true Gospel went, the result was a division; and the same is true today. R2183:2

Moved with envy

- They became jealous of the success achieved by these strangers. R4408:3, 2183:4 Similarly today, some will be stirred up to antagonism, bitter envyings, jealousies, etc. R3130:4 They realized there was a conflict between Judaism and Christianity, and wherever the two come in contact there could be naught else than a clash and conflict. R4408:5 The spirit of compromise with error is the most subtle and dangerous spirit encountered by those who are called to forsake all and follow Christ. R2183:3

Lewd fellows

- Having no truthful argument, the Jews resorted to Satan's usual tactics of misrepresentation, slander, arousing prejudice, hatred, malice, etc. R4408:3

The baser sort

- Hoodlums. R2183:4 "Roughs and toughs." R3130:6

House of Jason

- With whom the missionaries were lodging. R4408:3, 2183:4

6

Acts 17:6 *And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;*

Jason

- A prominent believer. R3130:6

Upside down

- Wherever Judaism and Christianity come in contact, there would be naught else than a clash and

conflict, and one or the other would be turned upside down. R4408:5 Whenever truth comes to any who have error and pride mingled with worldly religion, it becomes a rebuke to them. R4813: The charges were inciting to anarchy and treason. R3131:2, 2183:5 It was the work of the spirit of truth. R2183:5 They preached the same Gospel which made a disturbance everywhere. R1633:4

7

Acts 17:7 *Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.*

Another king

- They are traitors to this government and its honorable Emperor Caesar, for they teach another King called Jesus. R4408:4, 3131:2, 2183:5

One Jesus

- The sum of Paul's argument was, "This Jesus, whom I preach unto you, is the Messiah." R4408:3

8

Acts 17:8 *And they troubled the people and the rulers of the city, when they heard these things.*

Troubled the people

- Who feared that the riot which had occurred might cause the Romans to take away some of the liberties of the city. R3131:4

And the rulers

- Who were in danger of being called to account unless they took active measures to suppress anything resembling treason. R3131:4

10

Acts 17:10 *And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.*

Sent away Paul

- "When they persecute you in one city flee ye into another." (Matt. 10:23) R2183:5

By night

- Quietly, secretly. R4408:6

Berea

- Sixty miles west of Thessalonica. R2183:6, 3131:5

11

Acts 17:11 *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

These

- Applies specially to the Jews at Berea. R2183:6 They were but a little class, yet their faithfulness to God's Word caused them to be known as Berean Bible Students. PD77/90

Were more noble

- Of nobler birth and more reasonable mind. R3131:6, 5913:3 It applies specially to the Jews at that place. R2183:6 True nobility implies reasonableness, as distinguished from prejudice. R5913:4

Readiness of mind

- Our ability to run the race set before us in the Gospel will be in proportion as we shall be obedient to the divine counsel. F729

And searched

- Accepting nothing with blank, unquestioning minds. F232 Proving even the teachings of the apostles. F245; D66, 161 They examined the Scriptures to see how well the Apostle's arguments were supported by the testimony of the law and the prophets. R5913:5 To know the will, the counsel of

God. R2240:6 It is our duty as Christians individually to prove all things we accept. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20) D66, 161; HG717:3; R2240:6 A Berean study is a study by those who have the Berean spirit to search to know the truth of the matter before them, those who want to investigate with an honest heart. Q688:5 The attitude of true consecration is to know the Father's will; this implies being Bible Students, like the Bereans. R5375:6

The Scriptures

- The promise of being "filled with the Spirit" (Eph. 5:18) is not to those who merely possess the Word of God, but is to those who search it earnestly, seeking to understand it. E205 "We have a more sure word of prophecy, to which we do well that we take heed." (2 Pet. 1:19) E205 There was always an appeal to Old Testament Scriptures R434:5 We should have a judgment and a conviction respecting the divine Word, but it should not be so unreasonable a one as would hinder us from receiving a further knowledge from the same source. R4408:6, 5913:5

Daily

- Our memories are treacherous; if we are not imbibing the Word in some form, we are apt to lose valuable connecting links. R4409:2 Not merely on the Sabbath. R5913:5, 3131:6

Whether those things were so

- Whether or not their presentations fully accord with both the letter and spirit of the Word. F245 To see how well the Apostle's arguments were supported by the testimony of the law and the prophets. R3131:6, 2184:1 Prove it by the only correct and divinely authorized standard—God's own Word. A348 Having been once convinced, we should not be easily turned aside from a properly grounded faith. R5913:5

14

Acts 17:14 *And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.*

Abode there still

- Were left behind, to strengthen and encourage the believers, whose faith already had been established. R3138:3, 2190:1

15

Acts 17:15 *And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.*

Athens

- Famed for its literary and artistic genius, where Homer sang, Socrates, Plato and Aristotle philosophized, Solon promulgated his famous code of laws, and Demosthenes held his audiences spell-bound with his eloquence. R1557:1 Socrates, Plato, Aristotle, Demosthenes, Sophocles, Aristides, Phidias, Zeno, Epicurus, Xenophon and Themistocles, still of world-wide renown, were sons of this famous city. R2190:2 Not a commercial or manufacturing city R2190:2 Then the center of the world's culture, intelligence and worldly wisdom. R4409:2 The capital of the world in science, art, theology and schools of general instruction. R3138:3, 4409:3

They departed

- While not fleeing persecution in the ordinary sense; let us be ready to move when persecution may seem to indicate service in some other field of labor. (Matt. 10:23) R4409:4

16

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

His spirit

- Greek, pneuma; mind, feelings. E312

Was stirred

- As he beheld so intelligent a city utterly ignorant of the true God. R4409:3

Idolatry

- Many cultured minds have idols of selfishness, passions, earthly ambitions and love of falsehoods, to such an extent as to reject the sublime testimony of the Gospel. R2191:4

17

Acts 17:17 *Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.*

Disputed

- The thought of the original rather signifies "conversed" or "reasoned." R4409:3

In the market

- With the numerous students and others who gathered there. R3138:5 There were numbers in the market every day, so Paul preached there on other than the Sabbath day. HG584:4*

18

Acts 17:18 *Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.*

Certain philosophers

- This new philosophy soon attracted the inquiring minds of many of the two most distinguished schools of Greek philosophy—the Stoics and the Epicureans. R1557:2

This babbler

- Seed-picker; one who has picked up some seeds of thought from the great teachers and is setting them forth as his own. R3138:6 Implying that there was neither reason nor sense in his presentation. R4409:3 Our Lord and his prophets and apostles were all accounted fools and cranks; and that same worldly climate will continue to the end of this age. R1873:1

Of strange gods

- Greek, daimonion; should be rendered demons. E70 A crime in Athens, it being held that they already had them in plenty, and to admit that any one could present a new god would be an insult to their learning. R3138:6

Preached unto them Jesus

- As the Redeemer of mankind from sin and death. R4792:3 The anointed Head of the spiritual Seed. R2580:4

And the resurrection

- With the Greek article showing emphasis and indicating the first, special or spiritual resurrection. R1512:1,2 Throughout the Scriptures the whole theme of salvation is "Jesus and the resurrection." NS234:4 There is no hope of a future life without a resurrection, and no hope of a resurrection except in Jesus—that he paid the death penalty. R2618:1 Jesus and the resurrection are indissolubly united. NS210:5 "As by a man (Adam) came death, so also by a man (the man Christ Jesus) comes the resurrection of the dead." (1 Cor. 15:21) R4792:2 "To proclaim liberty to the captives, and the opening of the prison to them that are bound"; (Isa. 61:1) "To bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:7) R4793:2, 2580:4 The grand result of that redemptive work. R4792:3 Faith in a resurrection is an integral and essential part of Scriptural doctrine; the only hope, the blessed hope, the consistent hope. R4791:1,6 A re-vitalizing or re-creation from the dead; but its everlasting continuance depends only upon obedience. R1642:5 Jesus' resurrection became the assurance of the justification of all who obey him. R4793:1 Only as we have confidence in God's Word could we exercise a faith in such a stupendous miracle. R4794:5 None but

an infinite being could claim the power to reproduce the very thoughts of the billions of mankind who have died. R4794:5 Whoever holds that there is no death, cannot consistently believe in the resurrection of the dead. R4791:3 Satan's theory makes of the resurrection a curse. R4792:2 Many ministers merely mean an eventual resurrection of the body, to be reinhabited by the spirit which formerly parted in death. R4791:3 We have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent. R4791:1 The leading lights of Christendom today repudiate Jesus as Redeemer and the resurrection. R4792:3

19

Acts 17:19 *And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is ?*

Unto Areopagus

- The Council of the Areopagites, composed of the teachers of the various schools of learning, and at that time reputedly the wisest men in the world, invested with power to condemn to death any teacher of strange Gods. R3138:3,6

21

Acts 17:21 *(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)*

Hear some new thing

- In our day there are spiritual dyspeptics who eat and work not and manifest a greater eagerness for new ideas than to make good use of what they have already. R23:5*

22

Acts 17:22 *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.*

Then Paul stood

- With his remarkable talent, learning, the spirit of the Lord, of a sound mind, of divine revelation. R3138:3

Mars hill

- Secured a hearing before the Athenian Council of the Areopagites. R3138:3, 2190:3, 1556:2 Where the supreme court of Athens convened; where Demosthenes and other eloquent orators had spoken. R1557:2 Probably in the great structure known as the Parthenon. R4409:5

Ye men of Athens

- The address usual with all Greek orators. R1557:4

Too superstitious

- Over-religious, and unwisely so. R4409:6 Have respect for whatever is divine. R3139:1 Reverential to an extreme. R2191:5, 2190:4 There were over 3,000 public statues to the gods in Athens at this time. R3138:5, 2190:5

23

Acts 17:23 *For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*

Your devotions

- Greece was noted as the center of learning, piety and wisdom. R318:5

The Unknown God

- Greek, theos; a mighty one, but does not invariably refer to Jehovah. B274 Unknown to the Athenians, as the author and sustainer of all life. R1557:4, 3138:6, 2190:3 The mind that roams about and grasps innumerable gods is truly over-religious and under-wise. R4409:6 Paul preached the true

God and Jesus Christ whom he had sent. R4409:6 Paul told them not to think of these idols as being God, but that God is the great Creator who made all mankind. Q513:1

Whom therefore

- By your own confession. R1557:4, 2190:4

Ye ignorantly worship

- Worship without knowledge of his name or character. R2190:4 The heathen peoples are so deceived that they really worship demons instead of God—ignorantly. SM548 These philosophers should first learn that instead of many gods, there is but one living and true God, the Father; and one Lord, Jesus Christ, his Son. R2190:3

24

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

Temples

- The true God was neither stone, nor wood, nor were there any such representations of Him. R4410:1 The truly consecrated saints are the living stones of God's great future temple, and each a miniature temple. R1402:1 Nominal Christian people erroneously think of the ornate temples of wood and brick and stone in which they worship as the houses of God. R1402:1

25

Acts 17:25 *Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;*

Hands

- Power. R2498:1, 4519:6*

Life

- The spark of life, which begins the creature at conception. R4519:6*

Breath

- The God of all life. R2498:1 The breath of life, which supports the creature after birth. R4519:6* The spark of life, once started, is supported by breathing. E308

And all things

- Whose are all thy ways; who has full power to control your course. R2498:1

26

Acts 17:26 *And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*

Made of one blood

- It declares the solidarity of the human family. F42 None can afford to be selfishly independent of one another. Mankind is one family. Each is a human brother to every other human being. All are children of the one father, Adam, a son of God. D310 Descended from Adam, no matter how different in color, stature, intelligence, etc., they may now be. R2344:6 The kings and rulers of earth have so long felt superior to others that they find it difficult to believe this. R683:4 All are of one flesh and blood, one common brotherhood. R5414:1, 1557:4 Including the negro. R3042:1; HG508:5 Divine love was not confined to one nation or people. R4410:1 There was no pre-Adamite man; the variety of human races is due to climate, customs, food and the mother's surroundings during gestation. F42 "As all in Adam die, even so in Christ shall all be made alive." (1 Cor. 15:22) R3519:2 We have opportunities every day with all mankind, to seek to do them good. R5357:5

All nations of men

- He is the God that made the world and everything therein. He was not merely the God of one nation, a very different God from anything that had ever been suggested to the minds of these philosophers.

R3139:2

Of the earth

- Aside from the Church. R1557:4

And hath determined

- The Lord's ordering of national affairs, the bringing of the world under successive empires—the Babylonian, Medo-Persian, Grecian and Roman. R3139:3

The times

- Greek, kairos; fixed times, as "Times of the Gentiles". (Luke 21:24) B78 The appointed season in which they should come to a knowledge of himself. R4410:1 A premeditated plan on God's part, in the best interests of humanity and most favorable for the outworking of the divine purposes. R5160:6

Their habitation

- According to the place of their residence. R4410:1 God confounded the language and scattered the people. (Gen. 11:7,8) PD22/33

27

Acts 17:27 *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:*

Seek the Lord

- Not very many are in condition of heart to seek him at the present time. R4629:1 Those who do so, he guides, draws, influences. R4629:1 Israel was in darkness and other nations were in deeper darkness, though many of them were feeling after God. R5769:6

Feel after him

- Desiring righteousness, truth, goodness, justice. R2404:6, 5583:2, 2751:3 After his plan. R2717:6 God draws only such as are in the right attitude of heart. R4355:4, 5583:2, 4657:4; CR435 This desire of the heart must come first. CR319 Only such will be ready for the Kingdom, fit for the Royal Priesthood. OV206 Having a measure of peace, joy and blessing; going in the right direction. R4657:4 Mankind are so constructed that the highest and noblest organs of our brain call for reverence for the Almighty God. CR487; SM131; R3313:1 In some more and in some less this desire for God still remains. CR392 Those who come into the Court of the Tabernacle are feeling after God with the desire to find him. Q310:4 Pious Gentiles seeking God frequently attended Jewish synagogues. R2141:2

And find him

- The Apostle would assist his hearers in finding this true God, whom they desired to know when they erected the altar. R3139:3 Rejoicing to see any evidence of repentance and reformation and desiring to assist back into harmony with God, must be the attitude of all the Lord's people. R2707:5 God wills that all men shall be saved. (1 Tim. 2:4) R4629:2 God leads them to the Lord Jesus Christ, the necessary way. (John 14:6) R4629:1 Satan's work has been the blinding and deceiving of men. R3313:1; NS521:6 Satan's struggles to retain control of mankind will be specially desperate at its close—before he is bound. (Rev. 20:1,2) R2189:2

Though he

- God. R4629:1

Every one of us

- To those who will seek or feel after him, he will manifest himself. R4629:1

28

Acts 17:28 *For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

For in him we live

- In his providence. E390 The privilege of living is dependent upon God, and only by his gift or favor

can any hope to live forever. R1377:6 All life emanates from him alone. CR498 The God in whose hand thy breath is. (Dan. 5:23) HG519:6

His offspring

- In one sense of the word the entire human family are brethren, and all of them God's children or offspring. R4410:2 This should not lead us to make or worship images of any kind, all of which are professedly man's device. R3139:4 Paul wanted to address the Athenians along the line of their superstition. He would encourage them to know God who made them. Q512:2, 513:1

29

Acts 17:29 *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*

Offspring of God

- He is the Father, or Life-giver of all created in his likeness; but recognizes as sons only those who are in harmony with him, reconciled through the precious blood of Jesus. R2962:2; Q513:1

Godhead

- It is a meaningless word; and merely a bad translation. R1515:4, 249:1* Like the word "trinity," it carries with it the idea of a society, which is not the idea of the original. R249:1* Greek, ho Theios; the deity, usually rendered "Divine." E71; R1515:4 "That which is Divine." (Rotherham) R249:1*

Like unto gold, etc.

- Humanity should in some degree resemble him. Gold and silver and stone images must be very poor representations of the true God. R4410:2, 1557:5

30

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

This ignorance

- From Adam to the death of our Redeemer. SM150 God left men in ignorance. R4629:4 You are not responsible up to the present time. R4410:2

God winked at

- Their imperfections and flagrant wrong-doings. R4629:4; OV129 Tolerated, avoided taking notice of. R1463:3, 4629:4, 4410:2; SM148, 149:1 He did not interfere, did not chide, but proceeded with His own work of preparation for better things. NS13:6; OV129 He overlooked. R5083:5, 3139:5, 2191:1; HG684:3 Paid no particular attention to their conduct except when it went to an extreme. R5115:2, 3139:5; SM148 A definite statement, from an inspired source, that the millions who lived and died in heathen darkness prior to the coming of Christ are not held responsible and will not be punished for their ignorance. R2191:1, 1557:5

Now

- Implies God did not command men previously to repent. SM150; HG283:5 As soon as Jesus had died, God offered forgiveness and reconciliation to those who would believe in Jesus. SM150; R4629:4 Having appointed through Christ a day of trial for all. R1472:1 Until that day was appointed nobody was commanded to repent. That day was made sure when our Lord died. HG283:4 God could not reasonably command any to repent and return until the ransom was paid at Calvary. R3139:6

Commandeth

- Through those who were the representatives of his teaching, the apostles and the Church. R5083:3 God was sending his message to them, and to all who had ears to hear. R3139:5, 4410:2 Whoever hears and heeds this command is being prepared for his life or death trial in the Kingdom. SM155 Adam lived and died without any command whatever to repent and so did his children. R5083:1 Paul does not say that God commanded the Church to sacrifice; if so it would cease to be a sacrifice. SM154

All men everywhere

- But only those who hear the command have a responsibility respecting it. HG684:4 Who have an ear to hear. R2962:3, 5084:1, 2809:5 A new condition had been established and God would deal henceforth with the Gentiles. R5083:3

To repent

- But not until God had provided a Redeemer. R5083:6, 4207:4; SM149, 155:1 And so influence your future conditions: "In that day there shall be a fountain opened, for sin and for uncleanness." (Zech. 13:1) R5084:1 Cleanse themselves. R3037:6 Change of heart from sin to righteousness. R1437:2, 4410:2, 3139:5 The prerequisites on man's part, to salvation. R1437:2 There is a reward for repentance. R5083:1 To those who are willing to hear. R5083:4 Those who do not hear in the present time are not commanded by God to repent. R5084:1

31

Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men , in that he hath raised him from the dead.*

He

- Jehovah. R4879:6, 2304:2

Hath appointed

- Arranged for in advance. SM150 Christ had redeemed Adam and his race from that death sentence and thus opened the way for the appointment of another day of judgment. R4410:3

A day

- Period, epoch, age. R2434:5, 2338:1, 891:3; NS181:1, 393:5 "One day is with the Lord as a thousand years." (2 Pet. 3:8) R3028:6, 3305:1, 2993:3, 2990:3, 2664:4; SM151 A thousand-year day. HG273:2; R5780:3, 5563:6, 2434:5, 2304:2; SM252; Q651:1, 794:4, 805:3, 830:T, 853:4; NS161:3, 748:3 Applies beyond this Gospel age; to the Millennial age. OV39; R2691:1; NS161:3; Q853:4 The Millennial age. A139; C125; F396; R3948:5, 3305:1, 3139:6, 2993:3, 2539:3, 2229:3, 1505:2, 1463:3, 1222:5; HG234:4; OV208 The entire Millennial age is to be a thousand-year Judgment day, in which the whole world is to be brought to a knowledge of the truth. R5363:5, 2733:5, 1601:2, 1452:6, 1383:6, 1261:3 A day of judgment for the whole world, aside from the Church, which has her judgment during this Gospel age. NS556:5; C125; OV39, 208:2; R1155:4 That day was future in the Apostles time, and is still future, though now about to dawn. R5443:5, 3167:5, 2990:3, 2691:1; SM151; HG148:5, 234:3; NS333:2, 423:5 God's time for dealing with the world is in the future under the terms of the New Covenant, at the hands of the greater mediator than Moses. R4013:5, 2351:5 This appointed day has not yet arrived. It is the Day of Christ, the Millennial day, 1,000 years long, in which the world will have its trial, its test, Christ and the Church being its judges. NS463:2; OV40; PD62/73 The Day of Christ; Messiah's Kingdom. R5083:3, 4996:6; OV39, 256:6; SM151; NS329:3 When he sets up his kingdom at his second coming. Q795:T The Mediatorial Reign. CR486 A day of testing. R2624:1; OV207 The world's day of judgment, or day of trial. F396; R4207:4, 3139:6, 2624:1, 2539:3, 2191:1, 1601:2, 1219:1 The world's trial day of individual testing. OV207; R5443:6, 1222:5 Times of Restitution. (Acts 3:21) C125; R1450:3 A set time, in which he purposes to give to all men just the kind of evidence which their doubting and unbelieving condition of mind requires. 1450:3 "My Word shall judge you in the last day." (John 12:48) R2434:5 See also comments under Acts 3:21 "Of restitution." See also comments under Luke 11:2, "Thy kingdom come."

He will judge

- Greek, krino, (probationary trials); and krisis, (decisions), to the world. R2431:3, 2430:6, 2426:4, 2425:6*, 1853:4 Krino signifies to discern. The thought is that of trial rather than verdict. NS329:6 Signifies trial, testing. E479 Not condemn, for the world is condemned already. R3167:5, 4996:6 The

process of trial, including also the decision or result of trial. R408:3; Q794:4 He will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of his Son. HG299:4; OV207, R5443:6, 1222:5 Grant another trial under more favorable conditions. A137, 143; R4629:5, 3948:5, 2351:5, 891:3 Future. R2733:5; Q591:T; NS181:1 The judgment or trial cannot begin until the eyes of their understanding are opened. NS332:6 There could be no judgment without a trial, and there could be no trial without knowledge, hence all must be brought forth from the condition of death for the purpose of being tried for life. HG514:3 If it were God's plan to coerce the world or to everlastingly save every member, why call the coming age a Day of Judgment? E479; R1057:6 The world is not now on trial, is not being judged, rewarded or punished. R4013:5; OV40 This second judgment would not be merely for those living at the time, but for all of the race, of every nation, people, kindred and tongue, awakened from the dead. R4410:3 Under the conditions of the New Covenant. R1983:6 "The time of the dead, that they should be judged." (Rev. 11:18) R2993:3 Indirectly this will be God's judgment. R1853:6 "For the Father judges no man, but hath committed all judgment unto the Son." (John 5:22) R1261:3, 408:3 The saints are to be the judges with Christ. R5776:2, 4996:6

The world

- A fair trial that will take cognizance of their weaknesses and frailties. R3948:5 Grant the world a judgment or trial or test. OV256; R3167:5, 3028:6 Under full knowledge and opportunity. R1229:2, 4990:5, 1155:4 The dead in trespasses and sins, but redeemed by the precious blood of Christ. R2999:3; OV39 The final settlements with Tyre, Sidon, Sodom, Chorazin, Bethsaida, and all the rest of mankind. R1618:6 And the fallen angels. R4879:3,4, 4880:1, 4292:3, 1680:4, 1073:4 The judgment of the fallen angels will be at the very beginning of this great day. R4880:1

In righteousness

- Equity; under a reign of righteousness when the besetments of the adversary will be at an end. R3140:1, 3167:5, 3028:6; NS181:1 Giving to each one a fair, just, righteous opportunity for attaining life everlasting. HG355:5, 148:5; R2624:2 All must come to a knowledge of the truth (1 Tim. 2:4) and be judicially set free from the original Adamic condemnation. OV39:4,5 Christ will give every assistance necessary and proper. R5925:4 Not in wrath, malice, or a desire to injure. R2624:2 "Discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3:18) R1653:6 With rewards and punishments wisely administered, that the people may learn righteousness and abhor sin. R5780:3

By that man

- Jesus Christ. R2304:2, 2191:1, 1618:6, 1557:5, 1505:2, 1155:4, 568:3, 52:1* The great Messiah, Prophet, Royal Priest and King. R1248:1, 3167:5; Q591:T; OV40 The Christ, Head and Body. E479; R5443:5, 3028:6, 2993:3, 2539:3, 2426:4, 1653:6; HG232:2, 273:2; NS423:2, 644:2; OV40; Q363:3 Jesus and his glorified Church, his Bride. R4996:6, 4986:2, 3948:5 "To make of twain (Jews and Gentiles) one new man"—the Mediator, the peace maker. (Eph. 2:15) R4879:6; Q363:3 "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22) R1853:6, 408:3 "For he cometh to judge the earth; he shall judge the world with righteousness." (Psa. 96:13) R568:3 "The saints shall judge the world." (1 Cor. 6:2) R4990:6, 2733:6; HG273:2; NS393:5, 423:5, 748:3; OV40; Q651:T

He hath ordained

- Afore. R3028:6 The Christ, the righteous judge. R2191:1 Judge of all the earth. R1557:5, 1155:4 Paul declares that the only access to God is through faith in Christ's Sacrifice for our sins. D190

Given assurance

- An evidence. R2795:4, 1229:2 Grounds for hope. R3028:6, 1278:2 Confirmed unto us by the death of our Lord Jesus as the ransom price. R1278:2 Our Lord's resurrection becomes the pledge. R1395:1 The resurrection of Christ was God's attestation to men that his sacrifice has been satisfactory, God's assurance that he would ultimately carry out this great plan of blessing the world. R3140:1, 2133:4,

1989:1, 1591:3, 1248:3 Evidence to men that he is the one through whom God intended to judge the world. R1229:2, 5083:6; HG384:1 Of the carrying out of every feature of the divine plan, which centered in him and dependent upon his faithfulness even unto death. R2795:4, 4410:3 Some who were awakened before were only partial illustrations of resurrection, to assure men of the divine power to fully accomplish it in due time. R1591:3 In the resurrection of Jesus we have God's assurance of his ability and willingness to deliver all from the tomb. NS585:5

Unto all

- The guarantee that all those redeemed have an opportunity to attain a complete resurrection to all the blessings and favors lost in the fall. R1591:3 The whole world to be brought to a knowledge of the truth and of God. (1 Tim. 2:4) R5363:5

He hath raised him

- Christ could never have raised himself. R2795:2 When God raised Jesus from the dead it became a testimony that his was a sacrificial death, an acceptable offering. R5083:6, 1278:2, 1229:2; T88

From the dead

- Had his sacrifice been in any manner or degree imperfect he would never have bee raised out of death. T88

32

Acts 17:32 *And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter .*

Of the dead

- He was listened to as a great teacher by the philosophers until he touched on the resurrection of the dead. E350 And thus discerned Paul's disagreement with their theory that the dead are more alive than ever. E351; R3140:4 Faith in a resurrection is an integral and essential part of Scriptural doctrine; the only hope, the blessed hope, the consistent hope. R4791:1,6 Whoever would believe the resurrection, must also believe that death is the cessation of life. R4791:6 Only as we have confidence in God's Word could we exercise a faith in such a stupendous miracle. R4794:5 None but an infinite being could reproduce the very thoughts of the billions of mankind who have died. R4794:5 Jesus' death was the purchase price for the world, resulting in due time, in an awakening of the dead. R3138:6 Jesus' resurrection became the assurance of the justification of all who accept and obey him. R4793:1 "To proclaim liberty to the captives, and the opening of the prison"; (Isa. 61:1) "To bring out the prisoners from the prison." (Isa. 42:7) R4793:2, 2580:4 By satisfying the demands of the divine law against the sinner. SM148 Coming forth to a judgment-resurrection, a perfecting obtainable only through judgments, discipline, etc. R1512:1 Many of all denominations have little or no faith in a resurrection of the dead; to whom death has become a delusion and not a reality. R4791:2,3 Many ministers merely mean an eventual resurrection of the body, to be reinhabited by the spirit which formerly parted in death. R4791:3 Satan's theory makes of death a blessing, and of resurrection a curse; whereas Christ died to release man from the curse of death. R4792:2 No other religion than that of the Bible teaches a resurrection of the dead. R4410:3

Some mocked

- Sneered at the doctrine of the resurrection. R4410:4 Scoffed. R5016:4 Their objection rested on the resurrection. R3140:2 According to their philosophy there could be no resurrection of the dead; for they believed that there were no dead. R2191:4; E351; SM35 All interest in the teaching of the apostle vanished for the majority when they learned that the entire philosophy rested on the resurrection of the dead. R4410:4 They considered themselves far in advance of the Jewish idea that the dead can have no future existence except by a resurrection. E351 Being steeped in superstition and error, when they heard of the true God and his plan, they were not interested. CR488 We have nothing to say to those who "mock" at the divine promise, because of a lack of faith in the Almighty. SM38

Hear thee again

- If the truth did not appeal to them at once, it is quite doubtful if it would do so later. R4410:5 Their time to hear the message would be during the Millennium. R4410:5 Like a magnet, the truth attracts those only who have an affinity for it. R1557:5, 4410:5 The worldly wise of today are still inclined to stumble over the resurrection. R5016:4, 4410:4

34

Acts 17:34 *Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.*

Clave unto him

- Stuck to him. R4410:5

Dionysius

- One of the professors in the University of Athens. R5926:3

Acts 18

1

Acts 18:1 *After these things Paul departed from Athens, and came to Corinth;*

Athens

- The intellectual metropolis of the world. R1557:3 Athens was given over to religious philosophy and idol worship. R2191:2

Corinth

- About forty miles from Athens. R3143:2; CR278 A commercial city, noted for its manufactures, architecture, paintings, Corinthian brass, or bronze, etc. R3143:2, 2191:2, 1557:3; CR278 Nicknamed the Vanity Fair of the World, because it was a center of frivolity, pleasure-seeking, etc.; a most licentious and profligate city. R4417:1, 2191:2, 1557:3; CR278

2

Acts 18:2 *And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.*

Aquila...Priscilla

- Aquila, A Jew, with his wife, Priscilla, a Gentile, were amongst those driven from Rome, who had received the message. R3143:3 Poor Jews, outcast for their religion. R2191:6 They were unable to preach in a public way. R647:4

Claudius

- The Emperor Claudius Caesar was reigning at this time. R3143:2

Depart from Rome

- Had been exiled from Rome, the seat of the Empire. R1557:3, 2207:2 The seat of the Empire. R2207:2 Because the Jews were raising dissensions respecting the principles of Christianity, which by this time had reached Rome. R3143:3

3

Acts 18:3 *And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.*

Of the same craft

- Tent-makers. R1557:3, 5935:2, 3143:3, 2191:6, 733:2, 619:1* Enabling him to provide for his necessities, while preaching the Gospel of Christ. R3143:3, 5935:2, 3157:3, 2221:5, 2191:6, 1021:1, 733:2, 619:2* Not only for his own support, but for the financial assistance of others in the Gospel work. R5935:2, 2221:5 The Apostle did not belong to a paid ministry. R3157:6 He never let his

business run away with him, or interfere with his religious life. R619:2*

Occupation

- Every Jewish youth was required to learn a trade. R4416:2, 3143:3, 2191:6, 619:2*

Were tentmakers

- If it were necessary, in order to be a minister of the Gospel, to work with the hands, as did Paul, nearly all the ministers of Babylon would cease preaching. R2852:3

4

Acts 18:4 *And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.*

Reasoned

- He did not start out to preach Christ boldly to the Jews. R2192:1 But apparently he was under a measure of constraint and did not speak in his usual boldness and vigor, perhaps because of the lack of moral support. R4416:3

In the synagogue

- Any person of ability had the privilege of giving an exposition of the law and prophets. R3143:4, 1557:6

Every Sabbath

- If the earning of his daily bread hindered his preaching during the week, Paul at least took his Sabbath days for the more important work. R4416:3 The Jewish Sabbath and the privileges of the synagogue afforded special opportunities for the promulgation of the truth. R1557:6

5

Acts 18:5 *And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.*

Silas and Timotheus

- Their coming brought not only physical strength, but an energy of spirit, an increased earnestness and force to his preaching. R3144:1 Paul was refreshed by the arrival of Silas and Timothy. He needed their encouragement. R1557:6 It is still true that the strongest of the Lord's people need the help, encouragement, assistance of others. R3144:1

Pressed in the spirit

- Felt a fresh vigor urging him to still more vigorously present his message. R4416:3 Felt a pressure of earnest desire to make known the Lord Jesus. R2192:1 He was mentally energized. E312

And testified

- Encouraged, revived in spirit, he was bolder now. R3144:1, 4416:3

6

Acts 18:6 *And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.*

They opposed

- He was no longer made welcome in the synagogue and the opposition became violent. R3144:1

Shook his raiment

- As an indication that he had nothing further to present, and would discontinue the discussion. R3144:1 As though he would not even take from them the dust. R4416:3

Your blood

- The statement does not imply that they were already doomed to second death, but toward which such a wilful opposition to the truth surely tends. R1557:6

I am clean

- I have done my duty towards you and the responsibility is now with yourselves only. R1557:6, 4416:5, 3144:2 There are times when positiveness is absolutely necessary. R4416:3

I will go

- When positive bitterness and hatred are manifested, it is better to withdraw. R4416:4

7

Acts 18:7 *And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.*

A certain man's house

- The new meetings were held in the home of Justus. R4416:5

Justus

- A reverent man. R4416:5 A Greek convert first to Judaism, and now to Christianity. R2192:2 A Jewish proselyte. R1557:6 As a believer entertained Paul at Corinth. R2071:5

Worshipped God

- The Gospel sought first those who seemed to be earnest worshipers. R2071:5 "The Father seeketh such to worship him as worship him in spirit and in truth." (John 4:23) R2071:5 On this account was esteemed worthy of the truth and its spirit and its privileges. R2071:5

Joined hard

- Living next door to the synagogue. R1557:6 Resided near the synagogue. R4416:5

8

Acts 18:8 *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.*

Crispus...believed

- Crispus decided for the Lord Jesus and took his stand with the Apostle and a few others. R4416:5

And were baptized

- The true baptism of consecration, also the outward symbolic water baptism. R3144:2, 4416:5 Baptism was the custom of all the apostles—not merely with the Jews, but also with the Gentiles. F448; R1539:3

9

Acts 18:9 *Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:*

Spake the Lord

- The Lord himself has supervision of his own work, and guides those who are truly his servants. R3144:3 Evidently the Lord saw that his servant Paul needed some special encouragement at this time, and hence another vision was granted. R4416:5, 3190:1 The Lord constantly witnessed with him. R1558:5

By a vision

- Greek, horama; not reality, correctly translated "vision." R4142:4* Reassured of the Lord's personal care and supervision. R1557:6, 3190:1

10

Acts 18:10 *For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.*

I am with thee

- What an insight this gives us to the divine supervision of the Gospel message and its servants! R4416:5

No man

- The Lord will not suffer us to be tempted above that we are able, but will, with every temptation provide also a way of escape. (1 Cor. 10:13) R4416:6

To hurt thee

- God is able to shield and to deliver all of his servants. R4416:6

Much people

- To be reached by the truth. R2192:4,2 "The Lord knoweth them that are his." (2 Tim. 2:19) R2191:3 The Lord knows the hearts of all and has a care, not only for his saints, but also for those who have not heard of and received his grace, whose hearts are in a favorable attitude of honesty, sincerity. R4416:6, 3144:3 It gives us the thought that the objective point of this missionary tour in the divine program was Corinth. R2191:3 That vision and its message, we may be sure, was not for the Apostle merely, but for us also. R4416:6 Truth usually makes better progress today in places where irreligion has the upper hand, as in Corinth. R3143:2 Where sin stands out glaringly it has a repulsive effect upon the pure in heart, and this repulsion seems to prepare such hearts for a genuine consecration. R4417:1

11

Acts 18:11 *And he continued there a year and six months, teaching the word of God among them.*

A year and six months

- Providentially detained there. R4417:1

Teaching the Word

- Intention, plan or purpose. R338:1, 421:2

15

Acts 18:15 *But if it be a question of words and names, and of your law, look ye to it ; for I will be no judge of such matters .*

Look

- Greek, optomai; attend, recognize. R140:6

18

Acts 18:18 *And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.*

Priscilla and Aquila

- Who were about to make Ephesus their home. R4420:2 Priscilla is mentioned first, as if she were the more prominent and active of the two. R1549:3

19

Acts 18:19 *And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.*

Into the synagogue

- According to his custom. R4420:2 A part of the twelve tribes scattered abroad and living in the various cities of the Gentiles. R2069:2

20

Acts 18:20 *When they desired him to tarry longer time with them, he consented not;*

He consented not

- He was urged to remain, but he hastened onward, promising, if possible, to return. R4420:2

21

Acts 18:21 *But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.*

This feast

- Feast of the Passover. R2206:1, 4420:2 Not the Jewish feast, but the substitute. "Christ our passover." (1 Cor. 5:7) R4420:2

22

Acts 18:22 *And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.*

Caesarea

- Philip made it his headquarters. R2222:3

And gone up

- To Jerusalem. R2206:1 It was eight years since Paul had visited the brethren at Jerusalem. R1559:2

Saluted the Church

- Apparently the reception accorded the great Apostle was a rather cool one. R2206:1

24

Acts 18:24 *And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.*

Apollos

- A convert to Christianity. R4420:3, 3152:1, 1558:1

Born at Alexandria

- One of the chief cities of that time, noted for its libraries. R3152:2

An eloquent man

- The Greek indicates that he was both eloquent and learned. R3152:2 Paul, though a great reasoner and possessed of the eye and ear qualities, was inferior to Apollos and some others in oratory. R365:2

Mighty in the Scriptures

- Gave evidence of ability in presenting the truth to the minds of others. R2741:5

25

Acts 18:25 *This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.*

Fervent in the spirit

- Greek, pneuma; of ardent mind. E312

Baptism of John

- The baptism of repentance, which was for the Jews only. R4420:3, 1558:1; PD56/69 This was a mistake for Gentile converts; they needed to be baptized directly into Christ's death. (Acts 19:3-5) PD56/69 Apollos apparently had not learned respecting the new dispensation, and the gifts of the spirit by which it was introduced. R2206:4

26

Acts 18:26 *And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them , and expounded unto him the way of God more perfectly.*

Aquila and Priscilla

- Though not qualified to speak publicly in the synagogue. R3152:2, 2206:4, 647:4

They took him

- They recognized him as a Christian brother. R3152:2 Took him home and instructed him, so that he went away better equipped for the work. R1558:1, 4420:3, 3152:2, 2206:4 Aquila and Priscilla were able to instruct a public preacher. R3682:3

Expounded unto him

- Had Aquila and Priscilla not been students of the truth, what an opportunity they would have lost. R647:4

More perfectly

- More fully explaining to him, doubtless, respecting the Pentecostal blessing and the unction of the holy Spirit. R4420:3 Let us, too, be ready to accept further instructions as from the Lord, however humble may be the channels. R3152:4 Each doing with his might what his hand finds to do, using whatever talents he possesses, helping to understand the word of God more perfectly. R537:1

27

Acts 18:27 *And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:*

The brethren wrote

- Introduction by letter, as a safeguard against "false brethren" was the custom of the primitive Church. R1707:1, 3152:3, 1822:2, 1720:2 A letter of commendation. R1822:2

28

Acts 18:28 *For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.*

Mightily convinced

- Because of his thorough acquaintance with the Scriptures and his ability in expounding them. (18:24) R3152:3, 2206:4

Acts 19

1

Acts 19:1 *And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,*

Apollos was at Corinth

- When Paul arrived at Ephesus Apollos was gone. R2206:4

Came to Ephesus

- The Gateway, or Eye, of Asia Minor. R4432:1, 4421:1, 2206:3 One of the most important cities of that time, its population being chiefly Greeks. R2206:3 Paul spent about three years there. R3157:3, 3159:2, 2207:2, 2206:3 For two years and three months St. Paul was actively engaged in the service of the truth at Ephesus. R4432:1 His stay of two years at Ephesus. R4420:3 Accompanied by Timothy, Erastus, Titus and possibly others. R3157:3

2

Acts 19:2 *He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

Have ye received

- Paul perceived these men had none of the gifts of the spirit, then common to all believers. R5964:1, 4420:3, 3152:5

The holy Ghost

- The usual evidences of that time—a power to speak with tongues, to heal, etc. R4420:3 He merely wished to bring to their attention the fact that such gifts were possible to them. R3152:5

Not so much as heard

- They were deficient as respects the evidences of their discipleship. HG254:6 They were ignorant of the privileges of believers—of entire consecration and adoption as sons of God into the divine family, implied in the ordinance of baptism into Christ. R1558:1

3

Acts 19:3 *And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.*

Unto John's baptism

- Called by that name because John was the first one who used baptism. R5964:4 Applicable to Jews only, and never applicable to Gentiles. F428; PD56/69; HG600:2 Was to the Jews only, and signified the putting away of sins, and thus return to a condition of holiness and consecration already enjoyed. R2417:3, 2825:5; HG600:2, 732:5 Not original sin, but sins against the Jewish Law Covenant. R2825:5, 5964:1; HG732:5 By Apollos, who had not then been clearly informed as to the difference between the baptism of the Jews and that of the Gentiles. R5963:6, 2206:4; CR75 Apollos had explained the Gospel merely to the extent of repentance from sin and faith in Christ as the Redeemer. R3152:5; F428 There is a decided difference between John's baptism of repentance and Christ's baptism. HG254:6, 255:1 God would not recognize John's baptism for a Gentile. They had never been in covenant relationship with him. R5964:1

4

Acts 19:4 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

Baptism of repentance

- Unto repentance—reformation. R2565:2 The same now taught by the Disciples of Christ denomination. R1558:1, 2565:2, 2417:6; HG600:3 Was a special call to God's covenant people, to repent of their sins as a nation and as individuals, and to live up to their early covenant with the Lord. R1687:3, 2825:5 Never is it said of any Gentile that he was baptized unto repentance and remission of sins. HG255:2 Paul explained that their baptism was an improper one—that they as Gentiles required an immersion into Christ. CR75; OV240; R4420:5

On Christ Jesus

- Repentance is a first and important step; but those who would make their calling and election sure (2 Pet. 1:10) to joint-heirship with Christ (Rom. 8:17) must be sanctified with the truth. R1844:3 The Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus—baptized into Christ. HG732:6, 600:3 Paul opened the subject of the high calling of believers, probably in quite extended discourse, of which verse 4 must be understood as a mere synopsis. R1558:2

5

Acts 19:5 *When they heard this , they were baptized in the name of the Lord Jesus.*

When they heard

- Being of proper and teachable spirit, they were not only willing but anxious to render obedience to every feature of the divine will. R2206:4

Baptized

- A baptism of consecration, to be dead with him. A participation in his sufferings, and by and by in his glory. (Col. 1:26:27) R3152:6, 2565:3, 1942:2,3, 1917:4, 1687:3 As members of his Body, to fellowship in his sufferings, even unto death. R3152:6, 4420:5, 2417:3,5; CR75 Which our Lord and his apostles practiced and enjoined upon all followers. R1539:3, 2565:3 In the beginning of this age, certain miraculous gifts were withheld until the water baptism had been properly performed. R1540:4

Name of the Lord Jesus

- Of entire consecration and full submission to the will of God. R1558:4, 1917:4 This brought them into full relationship with God. R5964:1 Christian baptism is only for believers in Christ—not for unbelievers, not for sinners. R2565:3 Signifies our introduction into the body of Christ as wild olive branches grafted into the approved stock, to be partakers of the richness of the Abrahamic promises

through the root. (Rom. 6:3-5) R2931:4 Any Jew, seeking to come into Christ since the day of wrath upon his nation, could come in only under the same terms and conditions as a Gentile. R2931:5 It is our custom to use: "In the name (by the authority) of the Father and of the Son and of the holy Spirit, I baptize thee into Christ." R445:5

6

Acts 19:6 *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

His hands upon them

- Not to give them authority to preach, but to impart the gifts of the spirit. F284; R3153:1, 1957:4, 812:3* Only the apostles had the power to communicate these gifts of the spirit. R1957:4 These gifts were necessary to the Church then in its incipient stage, for their assurance of faith and also for the world's recognition; but were not intended to be continued beyond the days of the Apostles. R1558:4 A witness in the infancy period of the church; until the New Testament writings should be within reach, and until the fruits of the spirit could be developed. R3153:1

7

Acts 19:7 *And all the men were about twelve.*

Twelve

- Those whom Apollos' ministry had reached. R3152:5

8

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

The Kingdom of God

- He did not stop to dispute heathendom nor Greek philosophers. R4420:6

9

Acts 19:9 *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.*

Hardened

- To them the truth had an odor of death (2 Cor 2:16), self-sacrifice, contrary to all their hopes, aims and desires. R4421:1

He departed

- If the truth has no effect, its servants are not justified by any Scripture in intruding upon the rights of others. R1558:5

From them

- Not from the city, which had not persecuted him, but from the synagogue. R4421:1

Separated

- His advanced and clear teachings produced division among the Jews—the opposition of the unbelievers being very pronounced. R1558:4 Wherever truth is preached there is a division between those who respect God and his Word and those who deny the true God. R2206:5 It is better that sincere followers of Christ should meet by themselves than that they should meet with others whose opposition to the truth would make continual disturbance, or hinder advancement into further knowledge and grace. R2206:5

In the school

- In a rented public hall, used in the forenoons as a school. R3157:3, 2206:5, 1558:4

10

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

In Asia

- From Ephesus, the Word of the Lord was carried to various cities of Asia Minor by the traveling public, including Jews and proselytes. R4421:1

11

Acts 19:11 *And God wrought special miracles by the hands of Paul:*

Special miracles

- As an offset to the blinding influence of witchcraft, magic, black art, etc. R3158:1 The power of God was with him, whose manifestation was so different from the power which was with the workers of magic and incantations. R2206:6 Served as an endorsement of him as an apostle, and his message of Jesus. R3158:1, 1745:4, 1558:5 He exercised this gift of healing upon many, yet the Lord did not relieve him from his own weakness. (2 Cor. 12:7-9) R2118:3, 4433:4, 2006:6, 1689:4 We nevertheless appreciate still more highly as from the same source his gift of interpretation of the divine plan of the ages. R4421:2

By the hands of Paul

- These demonstrations of divine power supplementing Paul's faithful use of his natural abilities were an endorsement of all he did. R1745:4

12

Acts 19:12 *So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

Unto the sick

- There is no record that the Lord or the Apostles ever healed the infirmities of the consecrated ones. Paul sent no napkin or handkerchief or anointing oil to Timothy when he was sick. R2364:6, 1689:4 We have no record of prayer for health by the apostles for themselves, except in the case of Paul (2 Cor. 12:7-9), and his request was not granted. R2006:6, 4433:2,4, 1689:4 We also have various thorns in the flesh: difficulties, trials, some mental, some physical, some understood, others unknown, which the Lord does not remove, but permits for wise and loving purposes. R4433:5 Physical restitution is not the hope set before the "Little Flock." They might be agents of God in blessing others as was Paul, and yet like him suffer from maladies they were instrumental in curing in others. R749:4

Or aprons

- Handkerchiefs and napkins which he had blessed, carried with them divine blessing and healing. R4433:2, 1689:4 The power of conferring those gifts was vested in the apostles only, hence they did "vanish away" when the apostles died. (1 Cor. 13:8) R1998:3

The evil spirits

- Greek, pneuma; invisible spirit beings. E313

13

Acts 19:13 *Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.*

Vagabond Jews, exorcists

- The same wily arts of the adversary, were general throughout the Roman Empire. R3158:1

Had evil spirits

- Greek, pneuma; invisible spirit beings. E313 Today such obsessed ones are styled insane and treated

accordingly. R4421:4

The name of the Lord Jesus

- Certain of the magicians essayed to use the name of Jesus as a charm or magic word. R3158:1

15

Acts 19:15 *And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?*

And the evil spirit

- Greek, pneuma; a person, not a human propensity. E313; R2171:6

Answered

- The Apostle recognized these mediums, not as the mediums of the dead, but as of the demons, the fallen angels. In conference with the apostles these demons never denied their own identity. F625

Jesus I know

- Acknowledged Christ. R2014:1 They respected the true and opposed the false. R1680:1 Notice the personality and intelligence attributed to these demons. R2171:6; HG725:5

16

Acts 19:16 *And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.*

Leaped on them

- Exercising through the possessed one demoniacal strength, the seven men were wounded and put to flight. R3158:2

17

Acts 19:17 *And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.*

Was known to all

- That the black arts were of Satan, while the Apostle's miracles were of divine power. R3158:2

Ephesus

- Was a great city for magic, incantations, divinations, etc. R2206:5

18

Acts 19:18 *And many that believed came, and confessed, and shewed their deeds.*

Many that believed

- The light of divine truth is "the light of the world," which alone will be capable of dispelling the darkness of the Adversary. F625

And confessed

- Confessed the truth, and publicly showed it in the reform of their conduct. R3158:3 Acknowledging that their works of magic were evil and from an evil source. R2207:1, 3158:3

Showed their deeds

- They exposed the fact that many of their deeds were by occult or hidden power and injurious. R4421:4 Publicly showed the reform of their conduct. R3158:3

19

Acts 19:19 *Many of them also which used curious arts brought their books together, and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver.*

Curious arts

- Magic, the miraculous powers of evil spirits. R2207:1; F624

And burned them

- The sincerity of some of the converts at Ephesus was manifested by the public burning of the books.

R3158:6 They not only stopped the practice of the black art; they not only refused to use the books of magic; but they refused to sell to others, lest they should do injury to them. R4432:6, 4421:4, 3159:1,4, 2207:1,6 Everything throughout the Scriptures teaches that the Lord specially loves and appreciates those who are thorough-going, in their zeal for righteousness and truth, in their opposition to that which is unrighteous and erroneous. R3159:4, 4421:5 The destruction of the books, representing a considerable value, represented also a sacrificing condition of heart. R3159:1

50,000 pieces of silver

- Since each piece of silver then represented a day's wages, it was equivalent to a very large sum, then and now. R3158:6, 2207:1

20

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

So

- Thus. R4421:5

God

- Greek, kurios; Lord or Master. E70 And prevailed—Over the evil influences opposing it. R3159:4

21

Acts 19:21 *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.*

In the spirit

- Greek, pneuma; mind, will. E312

Must also see Rome

- Little suspecting that he would be sent to Rome as a prisoner. R3159:2

23

Acts 19:23 *And the same time there arose no small stir about that way.*

About that way

- Evidently the way of the Lord's people differed decidedly from the ways of others. R3159:2

24

Acts 19:24 *For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;*

Demetrius

- An active opposer of Christianity, and a supporter of Diana. R3159:3 The leader of the riot. R3159:3 There are even today so many of the same disposition as Demetrius and his fellow craftsmen! Their opposition is inspired by the same selfish spirit. R3160:4, 2207:6 Who may afterwards have become an active Christian (3 John 12), even as Paul, the zealous persecutor of the church, became its zealous servant. R3159:3

A silversmith

- The representative or head of the silversmith's guild or union. R4432:2, 3159:3

Silver shrines

- The finest of the shrines, or miniature temples of Diana, were made in silver. R3159:3 Not only for the people of Ephesus, but for export to various other cities and provinces where Diana was worshiped. R3159:5 It was thought that a vessel going to sea must have on board a miniature shrine of Diana. R2206:6 Reminding us of the coming "Image of the Beast." (Rev. 13:14-17) R2207:6

Diana

- The deity of Ephesus and Asia Minor. R4432:2 Those who wished for luck repeated certain words or prayers to Diana, and wore a charm or amulet marked with her likeness. Similarly, Roman Catholics

may wear a scalpel blessed with prayers to the Virgin Mary, with holy water, masses, etc. R2206:6 Was merely the work of men's hands and not, as claimed, a divinity. R4433:1

25

Acts 19:25 *Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.*

We have our wealth

- The love of money is the root of all evil (1 Tim 6:10) and a frequent cause of opposition to the Lord's Word and plan. R2207:5, 4432:6 He pointed out to the workers that the progress of Christianity meant the destruction of their trades. R207:2

26

Acts 19:26 *Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:*

Turned away much people

- The depression was laid to the charge of Christianity. R2207:3 Demetrius pointed out to them that the progress of Christianity meant the destruction of their various trades. R2207:2

27

Acts 19:27 *So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.*

Craft is in danger

- A religious business. R2207:6 He painted a black picture of how prosperity would shortly die, as a result of the preaching of this man Paul. R4432:3 If the people lost their respect of Diana and her temple, they would no longer purchase the shrines. R3159:5 Still there are religious bigots who correspond to those shrine-makers to Diana, ready to incite the people against us because their craft is in danger. R958:1

The temple

- One of the seven wonders of the world. R3160:1 Made of purest marble, 425 ft. long, 220 ft. broad; its columns of Parian marble were 60 feet high, 127 in number, 36 of them were magnificently carved; the hall adorned with the most wonderful statuary and paintings. R2206:3, 3160:1

28

Acts 19:28 *And when they heard these sayings , they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.*

Full of wrath

- They seemed to realize the ultimate discredit of Diana and ruin of their own business interests. R3159:5

Great is Diana

- The less intelligent being easily aroused by this cry. R2207:2 Her blessing was supposed to greatly increase the flocks and herds, and the birth of children. R4432:2

Of the Ephesians

- Just at the entrance of the harbor of Ephesus stood one of the "seven wonders of the world," an immense statue of Diana. R4432:2

29

Acts 19:29 *And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men*

of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

Filled with confusion

- The whole city was in an uproar in the very tenderest spots, religion and worldly prosperity. R4432:3 Wherever the truth goes it has such an effect. The apostles preached the same Gospel which made a disturbance everywhere. R1633:3,4

Gaius and Aristarchus

- Paul's co-laborers. R2207:3, 4432:6

Theatre

- The coliseum, estimated to hold from 25,000 to 50,000 people. R3159:5, 2207:3, 2206:4 Whose capacity was 56,000 people, indicating that Ephesus must have been an immense city. R4432:4

30

Acts 19:30 *And when Paul would have entered in unto the people, the disciples suffered him not.*

Would have entered

- Would have courageously entered into the thick of the trouble in defense of his friends and in defense of his Master and his message. R4432:4, 2207:4

The disciples suffered him not

- The Ephesian converts would not permit him, knowing better than he the vicious and unreasoning spirit of the superstitious lower classes of Ephesus. R2207:4 Wiser counsels prevailed, and Paul remained away. R4432:4

31

Acts 19:31 *And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.*

Would not adventure

- Paul would have gone to reason with the mob; but leading men of the city cautioned him, in the interests of peace, not to do this. R3159:6

33

Acts 19:33 *And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.*

Alexander

- Probably Alexander the coppersmith, (2 Tim. 4:14) possibly a convert to Christianity, but at this time a believer again in Judaism. (1 Tim. 1:20) His object in speaking would no doubt have been to clear the Jews and bring all the wrath upon the Christians, on the ground that they were renegades. R2207:4

34

Acts 19:34 *But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.*

Two hours

- Clearly manifesting the senselessness of their proceeding. R3159:6 Amongst Christians, some who have made little growth in grace and knowledge are content to spend hours in shouting or talking about that which has comparatively little meaning. R3159:6

35

Acts 19:35 *And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?*

The town clerk

- Recorder or mayor. R3160:1 Manifesting a far better spirit than the Papacy would have done under similar circumstances. R330

Appeased the people

- Now even more than then, the civil authorities protect our persons from violence. R958:1

Ye men of Ephesus

- First, he appealed to their patriotic sentiments. R3160:1

36

Acts 19:36 *Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.*

Do nothing rashly

- Let us mind our own business and not allow ourselves to be unduly excited over a matter of no moment. R4432:5

37

Acts 19:37 *For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.*

Which are neither robbers

- The town clerk's second argument was that these were not bad men. R3160:1

Nor yet blasphemers

- It was not necessary for the Apostle to say one unkind word about Diana. His commission was to preach the good tidings. R4432:6 Similarly, it is not necessary for us to do or say a single unkind word or act towards our friends in Babylon. R4433:1

38

Acts 19:38 *Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.*

The law is open

- His third argument was that this was a quarrel of Demetrius and his fellow-craftsmen; and if any injustice had been perpetrated there was a proper channel of redress. R3160:2

39

Acts 19:39 *But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.*

Lawful assembly

- The fourth argument was that they should bring their charges at the proper time, and in the lawful manner. R3160:4 The courts are open. While there were lawful assemblies provided for them, the present one was an unlawful one. R4432:5 The meeting was nothing short of a riot and if it were reported to the Roman authorities and an inquiry made of him, it would reflect to the discredit of the city. There might be danger of the city losing the privilege of being a "free city." R3160:4

40

Acts 19:40 *For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.*

This day's uproar

- Persecutions were not so much opposition on the part of the governments as a result of uncontrollable popular clamor. B330

Acts 20

1

Acts 20:1 *And after the uproar was ceased, Paul called unto him the disciples, and embraced them , and departed for to go into Macedonia.*

After the uproar

- Instead of wavering and stopping, the apostles went right along and preached the same Gospel which made a disturbance everywhere. R1633:4

3

Acts 20:3 *And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.*

Three months

- During these three months in Corinth, Paul is supposed to have written his epistle to the Romans. R3171:3 His second visit to Corinth. CR278

4

Acts 20:4 *And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.*

Accompanied him

- Seven delegates, representatives of the Church at Thessalonica, Berea, Derbe and Ephesus. R4458:1

7

Acts 20:7 *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

First day of the week

- All of the Lord's appearances to his followers after his resurrection were on the first day of the week, so it became known to them as the Lord's day. R4600:2 Was not only honored as the memorial of our Lord's resurrection, but was again marked by divine favor at Pentecost and became the memorial of the outpouring of the holy Spirit. R1942:6, 543:4 The question of Sabbath-keeping, like that of circumcision, is one that depends on the spirit or intent of the observer. We cannot gain life by keeping the Law. R543:5

To break bread

- An ordinary meal customary in the Early Church. The fruit of the vine is not mentioned in connection with these luncheons, while it is never omitted when the Memorial Supper is referred to. R1382:4, 1014:1, 839:6, 803:1, 466:3, 208:4; E472 These weekly celebrations were love-feasts, commemorative of Christ's resurrection. F472; R2771:4, 1014:1; NS77:2 Never intended to take the place of, nor in any sense to represent, our Lord's Memorial Supper. R2771:4, 1382:4, 1014:1, 208:4 In remembrance of Christ making himself known in "The breaking of bread." (Luke 24:35) F384, 472; R4600:2,4

8

Acts 20:8 *And there were many lights in the upper chamber, where they were gathered together.*

Upper chamber

- Their usual meeting places were private dwellings or rented upper rooms. R984:2 Those early gatherings did not resemble those of Babylon, mother or daughters, today. R984:2

10

Acts 20:10 *And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.*

For his life

- Greek, psuche; soul, being. E337

Is in him

- He has not yet expired. E337 These restorations of a faint spark of life are never called a resurrection in Scripture. R360:2

11

Acts 20:11 *When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.*

Was come up again

- The Lord constantly witnessed with Paul to the truth, by miracles and signs which mightily convinced the people. R1558:5

Had broken bread

- A plain meal. R1014:1, 1382:4, 839:6, 803:1, 466:3

15

Acts 20:15 *And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.*

Miletus

- About fifty miles south of Ephesus. R4458:1 About thirty miles distant from Ephesus. R3171:3 The seaport to Ephesus. R2220:6

16

Acts 20:16 *For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.*

Paul

- At this time Nero, aged 21, was Emperor of Rome, and the Apostle Paul was about 56 years of age, in the full prime of his Christian life and experience. R3171:3

Ephesus

- Symbolizing the first of the seven successive stages of the Christian Church (Rev. 2 & 3), covering the period during the lives of the apostles. This stage is commended for its faithful, patient labor and for its discernment of truth and true teachers. R5992:2, 491:1*

Day of Pentecost

- Paul and the other apostles subsequently had special trials at this special season, in the Spring. R3179:1

17

Acts 20:17 *And from Miletus he sent to Ephesus, and called the elders of the church.*

And from Miletus

- Because it was uncertain how long the vessel would be detained in changing cargo, etc. R3171:3

Called the elders

- Paul sent word to the elders that he would be there a little while and would be glad to meet them once more. R5388:3 That he might have as long as possible with them, without missing his vessel when it would be ready to start. R3171:3 The word "elders" here is the same as presbytery in 1 Tim 4:14. R3172:1, 3173:2 The faithful advanced and active ones. R1524:3 Whose duty it was to take the

oversight of the Lord's flock in their vicinity, to feed them with the truth, to guard them from wolves in sheep's clothing, and to act as their representatives. R1890:3, 5388:3 As wise sheep—rams of the flock, leaders—that the sheep learn to follow in the absence of the shepherd. R5389:1

18

Acts 20:18 *And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,*

When they were come

- The elders came and held a lengthy conference with Paul. R5388:3 He said unto them—An address from a general overseer to local overseers. R3171:6

19

Acts 20:19 *Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:*

Humility of mind

- Not boastfully. R2221:1, 4458:2

Many tears

- His was the grief of an unselfish heart yearning over the salvation of others. R1886:5*

Jews

- "False brethren." R4458:2

20

Acts 20:20 *And how I kept back nothing that was profitable unto you , but have shewed you, and have taught you publickly, and from house to house,*

Kept back nothing

- Paul sought to impart to all the same knowledge of the divine character and plan which he himself enjoyed. R2221:1

21

Acts 20:21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

Faith toward

- Or, in. R555:3*

Lord Jesus Christ

- There is only the one Gospel of Christ to be accepted through faith and turning away from sin. R4458:2

22

Acts 20:22 *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:*

Bound in the spirit

- A bondage or restraint upon his mind that Paul could not shake off. R4458:2 He must go to Jerusalem; this was the Lord's providence for him. R4458:2

23

Acts 20:23 *Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.*

The Holy Ghost

- Nothing here necessitates the thought of the personality of the holy Spirit. E277; R373:1

Witnesseth

- He received assurances from others through the "gifts" that bonds and imprisonment awaited him at Jerusalem. R4458:2 Perhaps by prophecies like that of Agabus. (Acts 21:10, 11) E277

Bonds and afflictions

- Mobs and stripes and imprisonment were Paul's constant expectation. R1558:2

Abide

- Await. R4458:2

24

Acts 20:24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

None of these things move me

- We never hear from him a complaint about the way the world rejected his message, spoke evil of him and maltreated him. R3820:4 He only rejoiced in the privilege thus afforded of testifying of his love to the Lord. R1884:6 "Because the love of God is shed abroad in our hearts." (Rom. 5:5) SM271

Neither count I

- Counting the things of this present time as "not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) R5824:5 "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:8) R3001:3, 5824:5 Paul's prompt transfer of his affections and desires and everything that he possessed to the Lord is most beautifully expressed in his own language. NS159:2

My life

- Greek, psuche; soul, being. E337 My earthly life. R3001:3; E191

Dear

- Precious, valuable. R3001:3

Unto myself

- These are courageous words. R4458:2

Finish my course with joy

- Under tests of great and ever-increasing severity his character developed into most graceful and beautiful proportions. R1885:2

And the ministry

- And fulfill the ministry. R2221:2

The gospel

- The same Gospel we are preaching today. R4458:3 The truth. R110:5

The grace of God

- Manifested in the gift of God's Son, that he should taste death for every man; and further manifested in an outline of how the death of Christ was designed to bring blessings to our race. R4458:3 Paul was a miracle of grace. R1558:5

25

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

The kingdom of God

- For the rule of mankind; for the suppression of sin and death. The divine proclamation first calls out the "Little Flock" to be joint-heirs with their dear Redeemer in that Kingdom. R4458:3

See my face no more

- Parting with no hope of seeing each other again this side the veil is a doubly severe ordeal. R4458:3, 5388:3

26

Acts 20:26 *Wherefore I take you to record this day, that I am pure from the blood of all men .*

Pure from the blood

- Paul was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet. (Ezekiel 33:7-9) R1558:6

27

Acts 20:27 *For I have not shunned to declare unto you all the counsel of God.*

Not shunned

- Paul did not compromise the truth, nor mix it with human philosophy to make it more palatable to either Jews or Gentiles, or to avoid thus any measure of the otherwise inevitable persecution. R1558:6 Did not shrink from. R1151:2* The gospel which the apostles preached was not such bad tidings and they were not ashamed of it, and had no need to blush or apologize for any part of it. R922:5

To declare

- This proves that Communism is no part of the Gospel, nor of the counsel of God for this age. R1862:4 Paul wrote more than one-half of the New Testament. R4552:2

All the counsel

- Whole counsel, or will. R1151:2*, 1572:1 Nor did the apostles keep back a part. R922:5 Nor can we imagine any need for more apostles; for we still have those twelve with us—their testimony and the fruits of their labors. F209 Yet Paul said not one word about there being one God and at the same time three Gods; nor that man cannot die but must live everlastingly in pleasure or woe. R1572:1 And not one word respecting eternal torment. R4458:4, 4552:2, 1572:1, 1085:5, 922:5; HG222:2, 306:6, 608:4; NS701:1 Nor does he anywhere recommend the Church to undertake the world's moral uplift and regeneration in the present time. R2515:1 Whatsoever, therefore, is additional to that which was stated by the Apostle is not the counsel of God. R2414:1 Revealings capable of elaboration under the Spirit's guidance, but quite sufficient for such elaboration. R2419:3 The Apostle exercised wisdom in his method of dealing with those whom he desired to bless, hiding from them for a time truths which at first they were not prepared to receive, but later he made plain to them. R3675:1 Strong meat for men and milk for babes. (1 Cor. 3:1, 2; Heb. 5:12-14) R3675:1

Of God

- In the strongest form. R5126:4 Not my own opinions. R1419:3; HG311:6 The same message which has come down to us in Paul's epistles. R4458:4

28

Acts 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

Take heed

- A watch of our motives, a watch of all that we do. CR124 Those who do not keep guard over their own hearts cannot faithfully serve the interests of the Church in general. R3171:6 The elders of the Church were not only consecrated to the Lord, but as teachers of the Church, they had a double responsibility—in respect to themselves and to the Church over which the Lord had made them overseers. R4458:6, 3943:3, 2221:2

Unto yourselves

- Written to the elders at Ephesus. R5388:2 His charge applied not only to such persons then living, but down even to our day. R1524:3 As those who should give account of their opportunities and responsibilities, which they must recognize as from both the Lord and the brethren. R5305:6 Lest, having preached to others, they themselves become castaways. (1 Cor. 9:27) R4459:1 Elders need

first of all to watch themselves. F283; R4459:1, 3943:3, 2221:2 Because in every trial the most favored and most prominent have the severest besetments and tests. R4346:4 Elders are in danger of being carried away by a feeling of self-importance, self-conceit, of becoming arrogant. R5388:3 We should each first examine our own hearts. R3943:3; CR124 It behooves every one to take heed to himself more than to others. R5388:3 None can successfully care for the salvation of others who neglect their own. R3171:6

To all the flock

- The young, the advanced and strong, and the weak and delicate, who need special assistance. R2808:2 Not merely the well-favored financially, socially, educationally, or otherwise. R3172:1 The "sheep" and "lambs" are far better a little lonely in the "green pastures" and beside "still waters" than in communication with the "grievous wolves" of this evil day. R1851:1 Those who accept the ministry or service of the Church should realize that they have assumed a weighty responsibility, for which they must "give an account to God." (Rom. 14:12) R4459:1 To warn, to encourage, to assist all of these, as opportunity may offer. R4459:1 This does not mean fault-finding with the brethren; an elder, too, should follow Matt. 18:15. R4459:1 An elder, by his very election, has been asked to take an oversight of the affairs of the congregation. R4459:2

Over the which

- The Revised Version says, "In the which." The elders are not a superior class, but members of it—overseeing members. R5935:2, 4458:6, 3172:1, 2221:3

The Holy Ghost

- Elders are to realize they are chosen of the holy Spirit. R5388:3, 2221:2 By directing or overruling in the matter of their selection. E278 God, through his holy Spirit, sets apart men to various offices which he deems needful to the Church. R373:2 Whoever, by the grace of God, is placed in a position of opportunity to feed the Lord's flock should consider it one of the highest privileges of life. R2808:2

Made you overseers

- Elders, shepherds. R4122:4, 5935:2, 4184:3, 3143:1 Bishops. R5935:2, 4458:6, 4184:3, 4122:4, 1957:1; F244, 283 Caretakers. R2808:2 One charged with a duty respecting others. R3172:1 Every appointed elder was recognized as an overseer of a work great or small. F244 It means an oversight, a care of all the interest of the congregation and the individuals of it. R4459:1 The Lord does not raise up rulers from among our brethren; but he does raise up faithful leaders, to whom earnest heed should be given. R1559:4 The position of a bishop gives no authority over the Church, except that which properly comes from great piety, wisdom and experience. R3172:2 Whose duty it was to take the oversight of the Lord's flock in their vicinity, to guard them against the wolves in sheep's clothing, and act as their representatives. R1890:3 This applies in a still wider sense, every member is to some extent a keeper of every other member, and is commissioned to help in watching over the Lord's flock. R2221:2 Applies to all who are truly the Lord's; every one is to be a preacher of righteousness, a servant of the truth. R2229:5 A great mission, an important service, to be rendered in the name of the Lord. R5388:3 Wild animals choose as their leaders those who have shown themselves finding good pastures and guarding against enemies; a good illustration for us. R3172:2* The most unbishoply character a man can have is to be blind. R3172:3*

To feed

- Teach. R4122:4 Neglect no part—feed the flock. R118:3* Give them the meat in due season. (Matt. 24:45) CR124 The green pastures and still waters (Psa. 23:2) of divine truth. R2221:3, 1890:3 The responsibility for spiritual things properly rests in the hands of the elders. Q481:4 Applies to each member of the flock in proportion to his capacity and ability, but specially to the elders. R3136:1 The chief work of the Master's followers has been to minister to the needs of the spirit-begotten sheep. R5052:5 It is also necessary that each under-shepherd give attention to his own spiritual feeding and refreshment. R4184:3 Not to pen up in sects, nor as so much mutton to feed upon and from which to

shear the golden fleece. R2221:3, 3142:2 The most unpastoral character a man can have is instead of feeding, to want to be fed. R3172:3*

The church

- Ecclesia. F81, 283 There is no recognition in Scripture of sects or factions in the one Church. F81

Of God

- The Church does not belong to the elders. R2221:3 They are to recognize their position as representatives, not only of the congregation, but also of the Lord. R5388:3

He

- Christ. R1524:3

Purchased

- This purchase value in the Lord's sight should be so deeply impressed upon their minds that they would be willing to lay down their lives for the brethren in any service. R4459:2

With his own blood

- With the blood of his own beloved Son. E51; R5981:3, 3943:2, 3172:3, 1299:1*; CR124; NS859:1 "By the blood of his own." (Diaglott) R4168:1, 4085:2, 735:5 "Son" being understood. R4085:2 It was the giving up of Christ's life that paid our ransom price. (Matt. 20:28) R1336:1, 3142:6, 1230:3 "Being now justified by his blood." (Rom. 5:9) E446 His blood became the basis for the forgiveness of our sins, made peace, reconciliation, changing us from sentenced culprits to sons of God. R1230:3 Not only for the "Church of God," but also for the whole world. R1336:1

29

Acts 20:29 *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

After my departing

- With the death of the apostles, there came upon the Church gradually a horror of great darkness. With the coming of the error of doctrine came multitudes of nominal Christians. NS633:5,6 "While men (the special servants, the apostles) slept, an enemy came and sowed tares." (Matt. 13:25) F201

Grievous wolves

- Self-seeking ones who never were true sheep. R3767:5, 5388:3 Ambitious for power, influence, etc., they would not hesitate to barter the interests of the flock for their own advancement. R3172:4, 1559:1 False teachers enslaved the people with fear through errors, then extorted money for the relief of the fears. OV361; R3142:3, 1558:6 The Papacy and destructive Higher Critics. F222 The docile, innocent sheep are deceived until these wolves begin biting and devouring and scattering the flock. R4459:3 The wolf does injury with his mouth, and so do these—slandering, back- biting. R4459:4 The faithful elders will be quick to discern and prompt to warn and defend the flock against all such influences. R1890:5 Ravenous, greedy, selfish: "Through covetousness shall they with feigned words make merchandise of you." (2 Pet. 2:3) R3747:1 "I send you forth as sheep in the midst of wolves." (Matt. 10:16) R3331:3 In sheep's clothing, of course; otherwise they would not be received. R3142:5, 5388:6, 4459:3, 2221:3 "Beware of false prophets, who come to you in sheeps' clothing, but inwardly they are ravening wolves." (Matt. 7:15) R5388:6

Enter in among you

- The wolves are not part of the flock at any time. A certain class of people of a wolfish nature would seek to associate themselves with the Church. R5388:3

Not sparing

- Destroying them as new creatures, and dragging them down to death. R5388:6 Such were the great and destructive papal powers. R1319:3

The flock

- Sheep are very timid, but among them are wise sheep which they follow as leaders. These old rams of the flock would represent elders of the Church of Christ. R5389:1 Whenever any one manifests the

improper goat disposition, the ecclesia should strictly avoid making him a leader. R5389:4

30

Acts 20:30 *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*

Of your own selves

- From your own company, from those whom you have hitherto regarded as members of the Body of Christ and who still claim to be such. R1319:6 Especially amongst the elders, desirous of being leaders, they would not hesitate to produce a schism in the Church to help along their ambition. R4459:2 Our severest trials come not from without. R5118:3

Danger would be from within. R3172:4 Shall men

- Hymeneus, Alexander, Phygellus, Hermogenes and Philetus, all false teachers, had their rise in Ephesus. (1 Tim. 1:20; 2 Tim. 1:15, 2:17) R2221:4, 4459:4 Those who come under the power of the Adversary. R4477:4

Arise

- Be puffed up by ambition. R3172:4, 5118:3, 4459:2, 2221:3, 2219:6, 1524:3 "Heady." (2 Tim. 3:4) R2221:3 Pride may sink its possessor in ruin and death. R496:2*

Perverse things

- Wrong, misleading doctrines. F248 Signifies distorted, twisted. R4459:2 Things different from what I, Paul, have taught. R3142:5 "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (2 Pet. 2:2) R4477:5 They will distort the truth, to make it harmonious with some false theory. R2221:4, 4459:3 There seems to be a class who pervert the truth, injuring the flock, stirring up arguments that confuse the flock. R5388:6, 1319:6 Paul declared that many would "depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4:1-3) SM676; OV415

To draw away

- Taking for granted that some of the Lord's people are more stupid than the ass, they do their best to turn them from the Master's crib. R4044:3 Such, ministering to their own exaltation as teachers, would lead the flock into dangerous paths. R496:3* To injure the flock in general through personal ambition. R5118:3, 4459:2, 3172:4 The tendency of knowledge is to puff up, make vain and conceited, and to become a temptation. R2219:6

Disciples

- Followers. R3142:5, 2219:6 Falsely claiming to be apostles. R5752:1 Their sentiment seems to be, "This is my class, my flock," not recognizing that the Church is the Lord's flock. R5389:1

After them

- Artfully attract followers after themselves. F248; R5389:1 The special trials of this "hour of temptation" (Rev. 3:10) begin with the leaders. R4473:6

31

Acts 20:31 *Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*

Therefore watch

- Warning voices and wholesome counsel are necessary. R3331:2 It is the duty of the elders to watch against these evils. R4459:4 Watch for the interests of the flock as against the wolves. R4459:4 Watch also against those sure to arise "of your own selves." R4459:4 These ambitions do not suddenly germinate and bear fruit; the process is a gradual one, and hence more dangerous. R4459:3 Proper watching will begin with our own hearts, saying, Lord, is it I? R4459:4 The oneness of thought, mind and action is required of the Church of God. R1130:6*

To warn

- Admonish. R3172:5 The great Apostle felt properly the weight of responsibility resting upon him as a servant of God. R4459:5

With tears

- The Apostle did not remind them of the large number of entertainments, fairs, suppers, festivals and money-making schemes he had engineered. R3172:5 His entreaties on behalf of righteousness and spirituality, which, with tears, were much better backing than frivolities of any kind. R3172:5

32

Acts 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

Commend you to God

- God, is on our part, is on the part of all those who are seeking to cooperate with his arrangements. (Psa. 118:6, 7) R4459:5

Word of his grace

- The Gospel message. R4459:6 Faith is based upon the Word of God. (Rom. 10:17) R69:4* The Word of God is able to build us up substantially. R3172:6 The Word of God is sufficient, "that the man of God may be thoroughly furnished." (2 Tim. 3:15-17) OV396 The Scriptures contain the power which leads us to consecration and setting apart to the Lord's service and to maintain our sanctified relationship. NS734:4 Neglect of God's Word of grace, means a deficiency of strength to bear the trial which is our portion. R4459:6

An inheritance

- Implies a gift or a promise—future. CR392; R985:5 These promises are indeed a great power of God unto salvation to all them that believe and obey them. R1009:5

Sanctified

- The true Church, the true Priesthood. R985:5 "Sons of God." (1 John 3:1, 2) R69:4* Only the sanctified of the present age are to get the inheritance that is now offered—the heavenly inheritance with our Lord Jesus. NS734:4

33

Acts 20:33 *I have coveted no man's silver, or gold, or apparel.*

No man's silver

- Following in the steps of Jesus will not lead us in the direction of salaries. F287 The Apostle was not serving them for the accumulation of wealth, nor to secure the comforts of the present life. R4460:4

34

Acts 20:34 *Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.*

These hands

- Paul had labored with his own hands. R3173:2; F287

Have ministered

- Used his trade as tent-maker for his own support, and for financial assistance of those associated with him in the Gospel work. R5935:2, 4460:4 He never let his business run away with him, or interfere with his religious life. R619:2*

My necessities

- He found it necessary to do so; thus showing them their duty. R449:6*

Them that were with me

- Apparently some others who were of St. Paul's company had no trade or could find no profitable employment. Apparently they were largely dependent on him for things temporal, as well as things spiritual. R4460:4

35

Acts 20:35 *I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

I have shewed you

- Illustrated to you in. R2221:5 The exhortation of a living example. R1559:1 In all things set before them an example of how they also as elders (presbyters) and overseers (bishops, episcopos) ought to help the weak. R3173:2

Support the weak

- The stronger of the brethren should take pleasure in helping the weaker up to the stature of manhood in Christ. R5926:2, 2221:6 Bear with the weaker ones. (Rom. 14:1; 15:1; 1 Thes. 5:14) R2163:4*

More blessed to give

- Where the giving is willing and voluntary. R4777:6 The art of giving himself is one of the secrets of a happy Christian life. R5935:5, 2221:6 Paul was happy, "joyful in tribulation" (2 Cor. 7:4), giving constantly for the good of others from his store of grace and truth. R4526:2 He was more blessed in the giving than any of his hearers in the receiving of his message. R4526:2 In the dark pathway of sorrow, there are abundant opportunities to be generous. R4526:5 A kind word of sympathy or advice, even a kind look, has sometimes been worth more to a discouraged brother than a handful of gold. R4526:5 God himself is the great Giver, even providing a ransom for all. R3173:2

36

Acts 20:36 *And when he had thus spoken, he kneeled down, and prayed with them all.*

When he had thus spoken

- When we may suppose the sailing of the vessel was announced. R3173:5

And prayed

- The apostles not only prayed to the Father in secret, but also prayed publicly before the Church. R2023:3 "The effectual fervent prayer of a righteous man availeth much." (James 5:16) R1559:4

37

Acts 20:37 *And they all wept sore, and fell on Paul's neck, and kissed him,*

They all wept sore

- The thought that they should never see Paul again filled them with sadness. R3173:5 Notice the strong affection with which Paul inspired those who came to know him. R1886:1* Theirs were the tears of natural affection, mourning its own loss. R1886:5* Paul found it necessary to labor with his own hands (verse 34). Whether they felt any compunction for laying this necessity upon him, might have had something to do with their weeping. R449:6*

38

Acts 20:38 *Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.*

Unto the ship

- Paul and his company were finally obliged to break away from them, to get aboard their vessel. R2222:1

Acts 21

1

Acts 21:1 *And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:*

That after we

- Paul, Luke, Trophimus and Aristarchus. R2222:1

Were gotten from

- Had torn ourselves away from the elders from Ephesus, breaking of very tender ties. R3182:1 Refers to the affectionate parting. R2222:1

2

Acts 21:2 *And finding a ship sailing over unto Phenicia, we went aboard, and set forth.*

Finding a ship

- They were obliged to take a cargo sailboat, which stopped here and there in the interest of business. R4466:3

4

Acts 21:4 *And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.*

Finding disciples

- This reminds us how the Lord's followers love to meet the pilgrims and how the pilgrims seek for those who know and love the Redeemer. R4467:1

We tarried there

- Those seven days were profitably employed by the Apostle in talking over with the Church at Tyre the gracious plan of God. R2222:3

Through the Spirit

- The message came to them that the Apostle at Jerusalem would be imprisoned, maltreated, etc. R3182:2 An illustration of the agencies by which the holy power of God informed Paul. R373:1 Nothing here indicates personality of the Spirit. R373:1; E277

Not go up

- They had a revelation from God that Paul would suffer violence, and on the strength of this information they themselves advised the Apostle not to go. R3182:3 Paul, without any disrespect, drew a different lesson from it. He saw that this meant a trial of his faith, zeal and perseverance. R3182:3 For him to yield to these suggestions, would have been an evidence of his lack of confidence in God, since the Lord had himself revealed to him that he should go up to Jerusalem. R3182:3

5

Acts 21:5 *And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.*

And prayed

- Frequent mention is made of the gathering of the Church for prayers. R2023:3

8

Acts 21:8 *And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.*

Caesarea

- The Roman capital of Palestine. R3183:1 That the Church at Caesarea was of considerable size is evident in that Philip made it his headquarters, and that this was the third visit which Paul made during his travels. (Acts 9:30; 18:22) R2222:3

One of the seven

- Of the seven deacons originally appointed at Jerusalem. R3183:1, 4467:1

9

Acts 21:9 *And the same man had four daughters, virgins, which did prophesy.*

Virgins

- Unmarried sisters. R3183:2

Did prophesy

- The word "prophesy" is used in many instances in the New Testament to describe public or semi-public speaking, and not always a foretelling of future events. R2222:4, 3183:2 We are not to assume hastily that these four young women were public teachers in the Church. R4467:2 There is not even a suggestion that they had made a consecration or received the holy Spirit. R4467:2 They may have had some public occupation along the lines of public speaking or teaching—possibly they were school teachers. R4467:2

10

Acts 21:10 *And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.*

A certain prophet

- A foreteller of future events—possessing the gift of prophesying. R2222:4

Agabus

- A brother in the Lord. R3183:2 Was used of the Lord in foretelling the famine which came upon Palestine and the civilized world at that time. (Acts 11:27, 28) R2223:1

11

Acts 21:11 *And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.*

Took Paul's girdle

- This form of prophecy, illustrated by signs, was not uncommon to the Jews. R3183:2, 2223:4

Saith the Holy Ghost

- Agabus had the gift of prophecy common at this time. E277 An illustration of the agencies by which the holy power of God informed Paul. R373:1

Bind the man

- This prophecy was fulfilled by the handcuffing in verse 33. R3188:6 Paul and the other apostles subsequently had special trials at this special season, in the Spring. R3179:1, 3178:3

12

Acts 21:12 *And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.*

Not to go

- To give it up, not to run foolishly into danger. R3183:2

13

Acts 21:13 *Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*

To weep

- Notice the strong affection with which Paul inspired those who came to know him. R1886:1* We are reminded of the words of the poet: "We share our mutual woes; our mutual burdens bear; and often for each other flows the sympathizing tear." R3183:4

Break mine heart

- They were making it still harder for him to bear. R4467:6

I am ready

- The Apostle was firm, full of conviction and assurance. He would go on conscientiously and courageously, and finish the work that the Father had given him to do. R3183:4 Throughout this entire experience Paul had the sympathy and approval of all the other apostles, and, above all, the Lord's continued favor. His course was at the instance of the other apostles. F227; R1526:5

Also to die

- If such should be the arrangement of the Lord's providence on his behalf. R3183:4 An important lesson, not to be moved from faithfulness to the Lord and his commands; neither by the tears and entreaties of friends nor by the frowns and threats of our foes. R2223:4 Heroic words! Noble sentiments! Faithfulness personified! R4467:5 "Where duty calls or danger, be never lacking there." R2223:4

At Jerusalem

- The Apostle's determination to visit Jerusalem at this time with the thank-offering from the Gentiles was to cement the bond of love between the Jewish and Gentile believers. R3182:3 He had no expectation of being able to turn Israel as a nation, but he did wish them to discern his love for them, and his earnest desire to assist them. R3182:5

14

Acts 21:14 *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.*

Will of the Lord

- Manifested by Agabus' prophecy. E277; R3183:2 The testimony of the holy Spirit was accepted by the early Church as merely being the will of our Lord Jesus, whose will is also the Father's will. E278 It was in obedience to his convictions of duty that Paul braved all those predicted adversities. F227; R1526:5 As we learn the Lord's will, we will do it at any cost. R3183:5 We will be on the outlook for the Lord's providences in all of our affairs, realizing that nothing happens by chance to those who are in covenant relationship with God, as members of the Body of Christ. R3183:5

Be done

- The Apostle's companions saw the matter as he did. R3183:5 His determination carried the day, and the others acquiesced. R2223:4

15

Acts 21:15 *And after those days we took up our carriages, and went up to Jerusalem.*

Carriages

- Baggage or luggage. R4468:4

Jerusalem

- This was his fifth visit to Jerusalem since his conversion, twenty years before. R1559:2 He had been absent seven years. R4484:2

16

Acts 21:16 *There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.*

There went with us

- Paul was accompanied by Luke, Trophimus, Aristarchus, Sopater, Secudus, Gaius, Timotheus and Tychicus. R4484:2

We should lodge

- Mnason of Cyprus, was for a long while a disciple, with whom the travelers lodged at Jerusalem. He evidently appreciated his guests and enjoyed the privilege of their entertainment. R4468:4 It is a great honor today to entertain any of the Lord's disciples. R4468:5 The early Church did not practice what

is now known as communism. Some of the Lord's people had private possessions aside from those put into the common fund to supply the wants of all. R2932:2

17

Acts 21:17 *And when we were come to Jerusalem, the brethren received us gladly.*

Come to Jerusalem

- Arrived at Jerusalem Friday, May 27, AD 57. R4484:2 They brought with them money collections from the Churches in Asia Minor for the Church at Jerusalem. R4484:2, 3188:1, 1559:2 It was now but twelve years before the destruction of Jerusalem, and less than half that time before the beginning of the factionalism and anarchy which led up to that destruction. R3188:2

Brethren received us

- Their reception on their first day was apparently of a private and personal character. R4484:3

18

Acts 21:18 *And the day following Paul went in with us unto James; and all the elders were present.*

The day following

- The next day was probably the Day of Pentecost. R4484:3

James

- Brother (or cousin) to our Lord, was apparently the recognized leader in the Jerusalem Church. R4484:3, 3188:1, 1559:2 The chief, or spokesman amongst the brethren. R4468:4, 4484:3

Elders were present

- It was doubtless then that they unitedly blessed Timothy by laying their hands on him by way of endorsement. F284

20

Acts 21:20 *And when they heard it , they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

Glorified the Lord

- Tradition says that as a result Andrew went shortly after this as a missionary to Cythia, Jude to Syria, Thomas to Persia and India, and Peter to Babylon and Rome. R3188:1

Thou seest, brother

- We have no evidence that the early Church ever regarded the apostles as lords in the Church. F230 All the Church were similarly greeted—as brothers and sisters in Christ. R1523:5; F230

21

Acts 21:21 *And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.*

That thou teachest

- Paul had not taught that Jewish converts should not circumcise their children; nor did he repudiate the Mosaic Law—rather, he honored it, by pointing out the greater and grander realities which it typified. R1526:6 He pointed out that the Law was so grand that no imperfect man could obey it fully, and that Christ, by keeping it, had won its rewards, and now under the Grace Covenant was offering everlasting life to those unable to keep the Law. F228 He taught the Gentiles that it was not necessary for them to become Jews nor to obey the Jewish ritual, but should look to Christ. R4484:5, 1527:4 That the Law could not save either Jew or Gentile, but only faith in Christ. R4484:5 He taught that if anyone, Jew or Gentile, attempted to keep the Law, with a view to thus meriting eternal life, he would surely lose it; "by the deeds of the law shall no flesh be justified in God's sight." (Rom. 3:20) R4484:6 That God during this Gospel age is selecting a spiritual seed of Abraham from both Jews and Gentiles. R4484:6, 1559:4

Forsake Moses

- The Greek word signifies a spiritual defection. They charged Paul with apostasy from Moses. R638:6*, 972:4 Some had misrepresented his position—claiming that he was an opponent of the Law and of the Jews. He was an opponent of neither, but realized that no fallen human being could live up to its requisites, and that justification is by faith. R3182:4 The Apostle Paul never taught the Jews that they were free from the Law—but on the contrary, that the Law had dominion over each of them so long as he lived. (Rom. 7:1) F229

After the customs

- Paul merely taught that it was not necessary to put the yoke of Judaism upon Gentile converts. (Acts 15:10) R1559:4 That its forms and ceremonies could not save any one, not even a Jew. R1559:4

23

Acts 21:23 *Do therefore this that we say to thee: We have four men which have a vow on them;*

Do therefore this

- They urged Paul to contradict partial misconceptions by going into the Temple and associating with some brethren who had taken the Nazarite vow, as a recognition of the propriety of what they did. R4484:5 We incline to doubt the wisdom of the course pursued. Perhaps such a lesson was needed by the apostles and the Church at Jerusalem, that they might learn to be more courageous in their presentations of the truth, less fearful of the Jews, more bold in their presentations of Christ. R3188:5 It is probable that all the apostles came later to view this procedure as a temporizing acknowledgement of the dignity of the Temple and its services, while not sinful, was not advantageous and reflected no special credit upon any connected with it. R3188:5 Paul's principal failure was in allowing them once to overpersuade him on this very matter of Moses' Law. But overcome for the moment by the influence and prominence of those who made the request, Paul yielded. R972:3,5 Paul let slip so favorable an opportunity for testifying as he afterward did to the Galatians (5:2-6) that whosoever justified (purified) himself by the Law and circumcision, Christ would profit him nothing. R972:5 A more courageous course might have been pursued; the very method taken to ward off opposition merely served to arouse it. R4484:6

A vow on them

- A Nazarite vow, typifying the consecrations and devotions of the people, the antitypes of which will prevail during the Millennium. R3188:5

24

Acts 21:24 *Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.*

Charges with them

- By an offering, so much for each, for the expenses of the Temple. F228; R4484:5

Shave their heads

- The shaving of their heads and the offering of sacrifices in demand of the Law governing their vow, in no sense interfered with or attempted to add to the merit of Christ's sacrifice. R4484:6

All may know

- That you are not disrespectful toward Moses or the Law or the Temple; that their misapprehension and evil speaking may be counteracted. R3188:3

25

Acts 21:25 *As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.*

Written and concluded

- The apostles at the council in Jerusalem, had declared that the Jewish Law did not affect the Gentiles. R3666:2

No such thing

- The Gentile converts had never been under the Jewish Law Covenant. F229; R1527:4 For the Gentiles to attempt the practice of Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their salvation, and not relying wholly upon the merit of Christ's sacrifice. F229; R1527:4

Offered to idols

- This proved to be a difficult matter with them because of the customs of that day—nearly all the meat sold in the butcher's stalls had been offered to idols. R3666:2

26

Acts 21:26 *Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.*

Purifying himself

- Being Jews, they had a right to perform the symbol of this purification. F228 Being a Hebrew, he properly observed certain features of the Jewish Law; not, however, as a condition of salvation, but as a concession to his Jewish brethren. R1559:4

Into the temple

- To pay the Temple tax for these others. R972:5; F228 Days of purification—According to the Jewish custom. R972:5; F228

27

Acts 21:27 *And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,*

Stirred up all the people

- A tumult was raised. R2085:5, 1436:5*

28

Acts 21:28 *Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.*

Men of Israel

- Representatives of the whole twelve tribes. C252, 293; R2085:5, 1341:1

People, and the law

- "Paul is deceiving the people by telling them that the Law which we have had for 1600 years is of no account." R5774:1

Brought Greeks

- They had seen the Apostle with the Greek, Trophimus, and jumped to the conclusion that the latter was one of the four men whose heads were shaved. R4485:1

Polluted this holy place

- Only Jews were allowed within the precincts of the Temple. R4485:1

30

Acts 21:30 *And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.*

Doors were shut

- The great doors of the Temple were closed that no rioting or bloodshed might occur within the sacred enclosure. R3188:6

31

Acts 21:31 *And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.*

Chief captain

- Claudius Lysias (Acts 23:26). R3188:6 Colonel of the Roman soldiers. R4485:1

32

Acts 21:32 *Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.*

Beating of Paul

- This trial of Paul's faith came at the Passover season, the time when the Lord's people seem to be in greatest danger of stumbling. R3179:1, 3178:3

33

Acts 21:33 *Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.*

Took him

- Caused the arrest of Paul. R3188:6 Arrested for disturbing the peace. R1633:4

To be bound

- Each Roman soldier carried, as a part of his outfit, an iron chain and a leather thong, for use in just such an emergency. R3188:6 Which fulfilled the prophecy of Agabus. (Acts 21:11) R3188:6

With two chains

- Much after the manner in which now a culprit is sometimes handcuffed to an officer. R3188:6

35

Acts 21:35 *And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.*

Borne of the soldiers

- The oncoming of the mob led the soldiers to press one against the other so as not to lose their prisoner, and thus the Apostle was lifted off his feet and carried by the soldiers up the stairway. R4485:2

37

Acts 21:37 *And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?*

Into the castle

- The Tower of Antonio was close by the Temple Court, and steps connected the two. R3188:6, 4485:1

Chief captain

- Lysias, the foreign officer, who spoke Greek, knew very little of the Jew's language, either Hebrew or Syriac. R3189:1

Speak Greek

- The officer was astonished, for the Apostle spoke Greek fluently. R3189:1, 4485:4

38

Acts 21:38 *Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?*

That Egyptian

- Mentioned by Josephus, who had gathered a large body of discontented Jews, to whom he represented himself as Messiah, causing the authorities considerable trouble. R4485:4

39

Acts 21:39 *But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.*

But Paul said

- Cool and collected. R4485:3

No mean city

- Said to have been excelled in scholarship and the fine arts by the cities of Alexandria and Athens only. R2117:2

Suffer me to speak

- The Apostle never allowed opportunities to pass without forwarding the truth, whether in season for himself, or out of season, as in this case, where he was sore from the beating he had received. R3189:2 Instead of wavering and stopping, he went right along and preached the same Gospel which made a disturbance everywhere. R1633:4 His readiness to take advantage of every opportunity to tell the message of his Master was here wonderfully exemplified. R4485:3 An illustration of the dauntless courage and holy enthusiasm of this noble soldier of the cross. R1559:5

40

Acts 21:40 *And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,*

He spake unto them

- That Jesus was the Messiah promised in the Law and the prophecies; that his sacrificial death was the redemption price for all; that now he is calling a spiritual class to be his associates in the Millennial Kingdom; and that shortly Israel and all the nations will experience the privileges and blessings of that Kingdom. R4485:4

Acts 22

1

Acts 22:1 *Men, brethren, and fathers, hear ye my defence which I make now unto you.*

Hear ye my defence

- The noble address was a model of skill, logic and eloquence. R1559:5

3

Acts 22:3 *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.*

Of Gamaliel

- Saul had received a special course in theology or Jewish Law at Jerusalem, under Gamaliel, one of the greatest teachers of that time. R2117:3 An advanced school or seminary, attended by few except the sons of the rich, implying that Paul's parents were rich. R4355:2 The custom was that the pupils would ask questions and get the views of the teachers. R5553:1

Zealous toward God

- Paul was zealous toward God long before his conversion from Judaism to Christianity. R1671:6 His heart being in a right attitude of loyalty. R2823:5

4

Acts 22:4 *And I persecuted this way unto the death, binding and delivering into prisons both men and women.*

Persecuted this way

- He had a religious zeal which led him to persecute Christ and his followers, the Church. R2823:3,5 The Lord's people. F339

5

Acts 22:5 *As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.*

Went to Damascus

- Armed with authority for the apprehension of the Lord's followers, accompanied by others who seemingly were under his command as a police force. R2823:6

6

Acts 22:6 *And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.*

A great light

- Evidently a supernatural one, because the light was far brighter than the sun at noon. R2969:4 Exceedingly bright light, glaringly brilliant. R2824:1

Round about me

- Saul himself was evidently the center of the manifestation. R2117:5

7

Acts 22:7 *And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?*

And I fell

- Immediately prostrated himself. R2824:1

Unto the ground

- Seeing Jesus in his glory, unveiled, Saul was smitten to the earth and seriously blinded. R5299:2

Heard a voice

- The voice spoke in the Hebrew tongue; whereas those who were with Saul probably spoke in the Syriac or Greek language. R2969:5

Saul, Saul

- Hebrew, Saul; Greek, Paul. R2823:2

Persecutest thou me

- Fighting the truth ignorantly. R2823:3 Those who touch his saints, touch him; "He is the head of the body, the church" (Col. 1:18); "Now are ye the body of Christ, and members in particular." (1 Cor. 12:27) R2824:2 "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." (Matt. 25:40) R92:4

8

Acts 22:8 *And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.*

Who art thou, Lord?

- Paul recognized that this was a lordly, powerful one—yet he wished to make no mistake, he wished to know who thus reproved him, that he might benefit more. R2824:1

Thou persecutest

- Those who touch his saints, members of the Body of Christ, touch him. R2824:2 Whoever is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. R5274:3

9

Acts 22:9 *And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.*

The light

- But not the vision which Saul saw representing the Son of Man in his glorified condition. R2969:4

The voice

- Only Saul could distinguish the words, which were meant for him alone. R2117:6, 2969:5 The voice was heard by all, but the message by Saul only. R2824:3

10

Acts 22:10 *And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.*

What shall I do

- I am ready to obey. R2824:3 It meant, I am not more sincere now than I was a moment ago, but the eyes of my understanding have been opened. I am anxious now to undo what I have been heretofore mistakenly doing. R2824:3 We can but admire the promptness with which Saul at once laid down the arms of his opposition, and placed himself on the side of the one whose cause he had so recently persecuted. R2117:6 There is more hope of those who are outspoken in their opposition to the truth, but who, though blinded, are truly consecrated to the Lord, than for some of those who are its very cool and indifferent friends. R2824:5

Appointed for thee to do

- This shows us that Paul was in the divine mind and plan beforehand. R2824:4

11

Acts 22:11 *And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.*

I could not see

- The wonderful light which flashed upon his eyes destroyed his sight. R2824:5

Of that light

- Saul was but a man and could not see the fullness of the glory which no man can see and live, but he did see as much of a representation of that glory as was possible. R2824:6

12

Acts 22:12 *And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there ,*

Ananias

- The name Ananias signifies, "Jah is gracious." R2118:6

A devout man

- We should always expect that those whom the Lord would choose as his special messengers would be good men, devout men, pious men. 2824:6

A good report

- Ananias was esteemed amongst the Jews as a good man. R2824:6

13

Acts 22:13 *Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.*

Receive thy sight

- His eyes were never restored to their former strength. R2825:1, 2118:2

14

Acts 22:14 *And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.*

Hath chosen thee

- "No man can come to me except the Father which sent me draw him." (John 6:44) R2825:2

15

Acts 22:15 *For thou shalt be his witness unto all men of what thou hast seen and heard.*

Unto all men

- Henceforth it was open to all. R3023:5

Seen and heard

- We are not to attempt to tell others things which we have not seen and have not heard ourselves. R2825:3 In mental vision Paul was "caught up to the third heaven" (2 Cor. 12:2); granted a glimpse of the glory of the Millennial reign of Christ. R1558:3; A70

16

Acts 22:16 *And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*

Why tarriest thou?

- We should urge our friends who see the truth to prompt, full and complete consecration and obedience. R2825:4

Baptized

- Greek, baptizo; immersed. HG600:1, 251:5 Which our Lord and his apostles practiced and enjoined upon all followers. R1539:3

Wash away thy sins

- This relates to Jews, either natural born or proselyted. R1421:1 Jews were called to repent and to be baptized for the remission of sins against their Covenant. John's baptism was for Jews only, and were, so to speak, transferred from Moses into Christ. R2825:5, 1541:6

20

Acts 22:20 *And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*

I also

- Saul of Tarsus was probably a member of the Sanhedrin, which tried Stephen. R2958:4 Paul tells us that he was a sort of ringleader amongst those who killed him. R2952:3

21

Acts 22:21 *And he said unto me, Depart: for I will send thee far hence unto the Gentiles.*

Unto the Gentiles

- They heard the Apostle in peace and with profound attention up to this point. Then all their prejudices seemed to be aroused with the thought that this man taught that Gentiles could have favor with God equal to the Jews. R3189:3

22

Acts 22:22 *And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.*

Away with such a fellow

- They cried against him in much the same language that they used against the Lord. R3189:3

24

Acts 22:24 *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.*

Examined by scourging

- The Roman Colonel commanded that the Apostle must be whipped until he confessed what he had done wrong. R4485:5, 3189:4

That he might know

- The Roman commander, not understanding the Hebrew language, had not been able to follow the Apostle's discourse. R3189:3

25

Acts 22:25 *And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?*

They bound him

- To a bent whipping post. R4485:5

Is it lawful

- He did not say, "If you beat me, I will make it a sad day for you!" R5897:6 Paul more than once appealed to the Law for justice. R954:3* We are at liberty to use any legitimate means for our own deliverance, even as St. Paul took advantage of his Roman citizenship. R5942:3, 4485:6

That is a Roman

- Saul's family must have been one of the most influential families of Tarsus to also be a citizen of Rome. R2117:2

27

Acts 22:27 *Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.*

Yea

- The Colonel took the Apostle's word for it that he was a Roman citizen; for an untruthful claim would have meant sure death. R4485:5

28

Acts 22:28 *And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.*

A great sum

- Paul's Roman citizenship was worth a great sum. R478:5

30

Acts 22:30 *On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.*

Council to appear

- The point of dispute was a religious one. R4485:3, 5952:1 Paul was afforded another opportunity to witness the Gospel to the Jews, to their most influential Court of Seventy. R4485:6

Acts 23

1

Acts 23:1 *And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.*

Earnestly beholding

- Another opportunity to witness the Gospel to the Jews; to their most learned body, to their most influential Court of Seventy. R5952:2, 4485:6

The council

- Jewish Sanhedrin, of which the High Priest, Ananias, was president. R3190:2, 5952:1 It is quite generally supposed that at the time of the stoning of Stephen, Paul, then Saul of Tarsus, was a member of the Sanhedrin. R5952:2, 4486:1

I have lived

- The Apostle had always lived in full harmony with the laws of his country; an honorable citizen. R3190:2

All good conscience

- Paul had never ceased to maintain this attitude. R5952:6, 4486:4 Moral, upright, with a religious zeal which led him to persecute the Church. R2823:3

2

Acts 23:2 *And the high priest Ananias commanded them that stood by him to smite him on the mouth.*

And the high priest

- It is not unfair to assume that the High Priest felt his own course in life especially condemned by Paul's words. R5952:3, 4486:2 Possibly thinking this as a reflection against himself, for he had an unsavory reputation. R3190:2

Ananias

- Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public esteemed him. R5952:3, 4486:2 President of the Sanhedrin. R3190:2

Smite him

- A special mark of indignity and a protest against the words uttered. R5952:3, 4486:1 An insult not at all uncommon in the East at that time. R3190:2

3

Acts 23:3 *Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?*

God shall smite thee

- The prophecy came true; within two years, Ananias was deposed; within six years, he met a horrible death. R5952:3, 4486:2

Thou whited wall

- The term applied to ordinary graves which were covered with a stone slab, whitewashed frequently. R5952:3, 4486:2 A symbol representing hypocrisy. R5952:3, 4486:2

4

Acts 23:4 *And they that stood by said, Revilest thou God's high priest?*

Revilest

- Answerest. R4486:2, 3190:2

5

Acts 23:5 *Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.*

I wist not

- The Apostle had never fully recovered his eyesight and could not discern clearly. R5952:3, 4486:2, 3190:2, 2118:4, 1540:4 Or he did not know that the indignity was suggested by Ananias. R5952:4, 4486:2 Or, he may have questioned the right of Ananias to the title of High Priest. R3190:3, 5952:5, 4486:2 The Apostle's words may have meant that he did not recognize that the true High Priest was present. R5952:5, 4486:3 Or he may have considered that the typical office of High Priest had ended. R3190:3, 310:2

Brethren

- Thus putting himself on an equality with them, both in respect to religious zeal and general learning. R5952:2, 4486:1

High priest

- A Sadducee. R3190:3

Not speak evil

- The people of God should pre-eminently stand for law and order, with as much justice as may be obtainable, waiting for absolute justice until the King of kings shall take his Millennial throne. R5952:5, 4486:3 The attitude of the Lord's people should be a very conservative one in such matters. R3190:3 The Apostle did not make threats against them nor pray evil upon their heads, but he defended himself by appealing to the people. R3738:2 We are not authorized to retaliate. R3738:3

Ruler

- Dignitaries. R3190:3 The gods, mighty ones, judges. (Exod. 22:28) E68 The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin. R5952:5, 4486:3

6

Acts 23:6 *But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.*

When Paul perceived

- The prejudice against him was such that no speech of his could affect his hearers. R5952:6, 4486:3

Sadducees

- Practically unbelievers, of the wealthier, more respectable class. R4986:3 The Sadducees were the Higher Critics and infidels of that time; for they did not believe in angels or spirits or in the resurrection of the dead. R4961:4

I am a Pharisee

- The word Pharisee means, "Wholly devoted, separated to God." R3124:5, 5952:6, 4486:4 Signifying holiness or completeness in the observance of the Law. R3190:4, 4986:3 Paul's experience on the way to Damascus had not changed his attitude of heart, of loyalty to God. R5952:6, 4486:4 A Sadducee, in violation of the Law, had just caused a Pharisee to be smitten in the mouth. He thus to some extent gained the sympathy of the Pharisees. R3190:6 Thus he appealed to the Pharisee element of the crowd, and set them more or less at variance with the Sadducees. R5897:6 With the thought that he could get the good will of the one part. R4961:5

Resurrection

- Greek, anastasis; is without the Greek article of special emphasis, indicating the first or special resurrection, but indicating the general opportunity for life everlasting by a judgment-resurrection. R1512:1,2

Of the dead

- The hope of a personal future life by resurrection. R5468:4 There is no hope of a future life without a resurrection, and no hope of a resurrection except in Jesus. R2618:1 This hope was fulfilled, its realization made sure, in the resurrection of Christ. R751:2*, 1436:4* "Preached through Jesus" (Acts 4:2), because of the ransom he had paid. R241:3 "If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished." (1 Cor. 15:13, 18) C117, E345 The early Christians were scattered abroad and went everywhere preaching Jesus and the resurrection. CR22; HG191:6

I am called in question

- It is because I believe in the resurrection of the dead that I am here a prisoner. HG136:6 "And when they heard of the resurrection of the dead, some mocked." (Acts 17:32) HG347:4 Resurrection is regarded with dread, because of false teachings. The traditions of men made void the Word of God. F664; HG136:6

7

Acts 23:7 *And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.*

Pharisees

- Ultra-orthodox, holiness-professing. R5952:6, 5389:2, 4961:5, 4486:4

Sadducees

- Agnostic and higher-critical. R5952:6, 4486:4

8

Acts 23:8 *For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.*

No resurrection

- The Sadducees professed no faith in a future life. R5389:2

Nor spirit

- Greek, pneuma; spirit-being. E313

9

Acts 23:9 *And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.*

But if a spirit

- Greek, pneuma; E313

10

Acts 23:10 *And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.*

A great dissension

- A tumult ensued, some seeking to take his life and others to protect it. R5953:1, 4486:4

The chief captain

- The Roman commander, Lysias. R3190:4

Paul

- Calm, alert, dignified, humble, self-possessed. R4486:5

11

Acts 23:11 *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*

Lord stood by him

- And gave him the suitable words. R4499:5 Paul received special, individual encouragement from the Lord. R1558:3 The assurance was needed, for the Lord very rarely interposes miraculously in the course of events unless there is special necessity. R3190:1 The Lord constantly witnessed with him, by miracles and signs which mightily convinced the people. R1558:5 The Apostle's visions serve us as they served him, assuring us also that the Lord is with his people, and is able to care for, protect, guide and bless our efforts today. R3190:2

Be of good cheer

- It was in this time of great mental stress that the Lord so graciously communicated with him by a dream. R3190:1 Throughout this entire experience Paul had the sympathy and approval of all the other apostles, and, above all, the Lord's continued favor. F227; R1526:5

13

Acts 23:13 *And they were more than forty which had made this conspiracy.*

More than forty

- Deluded religious enthusiasts. R3190:5 Forty professed religionists, forgetful of the divine Law, "Thou shalt love thy neighbor as thyself." (Lev. 19:18) R5953:4, 4486:6 These forty men would assault and risk their lives to assassinate Paul. R3190:5

17

Acts 23:17 *Then Paul called one of the centurions unto him , and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.*

Then Paul

- Doing all that he could in proper self-defense and protection from the wiles of the Adversary. R3190:6, 3738:2, 954:3*

24

Acts 23:24 *And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.*

Bring him safe

- The commandant concluded that the wisest course would be to put his prisoner under the protection of Felix, the Roman Governor, at Caesarea. R5953:4, 4486:6 God prefers to use natural means rather than supernatural agencies. R5953:4, 4486:6

26

Acts 23:26 *Claudius Lysias unto the most excellent governor Felix sendeth greeting.*

Claudius Lysias

- Chief Captain or Colonel of the Roman soldiers in the Castle Antonio. R4485:1, 3188:6

Tertullus

- A Roman lawyer; by his skill they hoped to prove that Paul was a dangerous character—a sort of anarchist. R4499:2, 3194:3

Governor

- Felix; of not too savory a reputation, he was the judge—there were no jurors. R4499:1,3,2

Acts 24

2

Acts 24:2 *And when he was called forth, Tertullus began to accuse him , saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,*

By thee we enjoy

- Flattery of this kind, undeserved praise, is extremely reprehensible; totally contrary to the principles which govern the Lord's followers. It is dishonesty, hypocrisy. R3194:2

Great quietness

- Shrewdly the Roman attorney complimented the governor along the lines of his efficiency in preserving the peace and putting down every form of insurrection. R4499:2

3

Acts 24:3 *We accept it always, and in all places, most noble Felix, with all thankfulness.*

Most noble Felix

- Felix, one of the most corrupt and oppressive rulers ever sent by the Romans into Judea. R3194:2, 1564:5

5

Acts 24:5 *For we have found this man a pestilent fellow , and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:*

This man

- The lawyer requested that the governor should continue his praiseworthy course and rid the land of an obnoxious trouble-maker, the Apostle. R4499:2

A pestilent fellow

- All who endeavor to withstand error in its popular forms must expect to bear the same reproach. R577:5

Mover of sedition

- Raiser of tumults. R3194:3 Disloyalty to the Roman government. R1564:2 The valiant for the truth have always been considered enemies by the nominal mass. R577:5

Throughout the world

- It was claimed that the Apostle made trouble the whole world over amongst both Jews and Greeks. R4499:2, 3194:3

6

Acts 24:6 *Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.*

Profane the temple

- He charged that the prisoner was guilty of sacrilege—that he had defiled the Temple, and the inference was deducible that he had caused rioting within the holy sanctuary. R4499:2

10

Acts 24:10 *Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:*

To speak

- The Apostle neither upbraided nor reproved him; nor did he utter any words of flattery. R3194:2 It is no more obligatory for the Lord's people to denounce every wrongdoer they meet than to tell all homely persons of their lack of beauty. R3194:2

Many years a judge

- Paul opened his defense by remarking that he was gratified that his judge was well acquainted with Jewish customs. R4499:2

13

Acts 24:13 *Neither can they prove the things whereof they now accuse me.*

Neither can they prove

- Paul challenged his accusers to produce proofs of their charges—denying their ability to prove them. R3194:5 No witness had testified, nor was it true, that he was found in the Temple even disputing or gathering a crowd. R4499:3

They now accuse me

- His answer was logical and complete. R4499:3

14

Acts 24:14 *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:*

I

- Paul. F665

Thee

- Felix. F655

They

- Many. R1570:6

Heresy

- It was necessary for the Apostle to explain that the Jews had an antipathy against him, because of his different belief and not because of any wrong doing. R4499:3 He denied that it was heresy against the Jewish religion, and a sect or split-off party. R3194:5 Truth is generally classed as heresy, yet all that is termed heresy is not truth. R1564:2, 3792:4 Those who deny the Bible's testimony are recognized as orthodox, while those who teach and expound the Bible faithfully are recognized as heretics. R3792:3 Paul's kind of heresy is the kind all the saints should have. R1564:2

15

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

They themselves

- The Pharisees. R2611:3

There shall be

- The Word of the Lord standeth sure. SM53 This hope was made meaningless when the idea prevailed that the Church was to gain her reward at death. HG267:6

A resurrection

- Greek, anastasis; means a full, complete raising up out of death conditions into perfection of life conditions. R3195:1, 1512:4, 413:3, 384:5; HG228:6 The Apostle was declaring not only his faith that Christ Jesus was not dead, but also his faith that God would in due time grant the world a resurrection. R3195:1 This is the age of generation, and the one to follow is the age of re-generation. (Matt. 19:28) R351:1 A gradual resurrection which will require the entire thousand years. R4989:5; Q818:4 That will be the time for the precious merit of Jesus' sacrifice to bring its blessed results of restitution to whosoever will receive the same. NS804:2 In all the Apostle's preaching he laid special stress upon this doctrine. R4499:5

Of the dead

- Dead souls, beings. R1510:3 It is not the resurrection of the body that the Bible teaches, but a resurrection of the soul, and that "God will give it a body," (1 Cor. 15:38) at the time of awakening. R4499:6, 5017:5 A resurrection of the dead implies that they are dead. SM101; R5017:4, 4521:3, 3854:5, 2611:3 The error of supposing men are alive when they are dead lies close to the foundation

of every theological error. R5131:3, 4521:3 Not believing in anybody's being dead it would be impossible for them to believe in the resurrection of the dead. R3194:6 The basis of this hope is Jesus only, who is "The resurrection and the life." (John 11:25) R822:6* "If there is no resurrection of the dead, then is Christ not risen; then they also which are fallen asleep in Christ are perished." (1 Cor. 15:13, 18) A60; C117; E345 God intends that those in the tomb shall have an awakening. R5108:3; F664 The moment of their awakening will be their next moment of consciousness following their decease. NS519:1 God's Word stands pledged for a future life for humanity. HG646:2 The entire human race. R1213:5*, 1043:5 All men will eventually be raised from the first death to the second life. R1436:6* St. Paul held to the fundamental Jewish doctrine of a resurrection of the dead, whereby God's blessing will ultimately come to Israel, and through Israel to all the families of the earth. R4499:3 The awakening time will be the morning, as the present is the night-time of sin and darkness. OV139 The Scriptures never suggested the absurdity of the resurrection of the living. R3854:5 A dead man is dead, and knows nothing; his only hope is in the divine arrangement through Christ, by a resurrection of the dead. R5131:6 The theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament. R2611:4

Both

- The Apostle refers both to the Church and the world. NS837:6 The resurrection is in this text divided into two parts. Similarly the prophet Daniel, speaking of the matter, divides it into two parts. (Dan. 12:2) HG228:4 "All that are in the graves shall hear the voice of the Son of man and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." (John 5:27-29) R1618:2, 1374:1, 1359:2, 1248:2, 1213:5*, 1018:1*; HG685:5, 228:5; NS556:5; SM35

Of the just

- Souls, beings. R1510:3 Those in a justified condition. R5608:5, 4989:1, 3195:2, 1508:5; NS316:4 The elect few of the Jewish age, and the elect few of this age. OV146; R4989:1 Those who will have part in the first resurrection; they shall come forth to life-resurrection. R4989:3, 1512:1; SM30, 35:1; NS556:5 The first resurrection is at the second coming of Christ, and only the saints of the Gospel age share in it. R4118:6 The Church class will come forth to glory, honor, and immortality. R5446:1, 5017:5, 4534:1, 4527:5 First for the Church, and subsequently for the world. R4527:5, 4534:1

And unjust

- Souls, beings. R1510:3 The souls of both good and bad slept. R5611:5 Those not yet justified. R5608:5, 3915:2, 1508:5 The Apostle's faith in a resurrection is not only for those now justified, but includes a hope of perfecting many now ignorant, sinful, unjustified. R1512:1; NS283:2 The sacrifice of Christ secures for all mankind, however vile, an awakening from death. R2612:4 Including the Sodomites. R1618:2 To judgments, disciplines, rewards and punishments. R5446:1, 5017:6, 1512:1; SM30, 35:1 The world of mankind will come forth from the tomb imperfect, as they went into it and will have a test to prove whether they are worthy of eternal life. SM40; R5446:1, 4989:5 The object of their awakening being to give them a favorable opportunity to secure everlasting life. R2596:2, 4500:1, 1359:2, 721:6 This signifies an opportunity of rising up out of sin and death conditions to human perfection. HG720:5 An everlasting continuance of life may be had only upon the condition of full obedience to the divine requirements. R1642:5, 2612:4, 1043:5* The entire human race will be given a full knowledge of the truth (1 Tim. 2:4), and full ability to live up to it. R1213:5* Vast multitudes of them will be saved. R4118:6 The hope for the world does not lie in any "ray of divinity" inherent in man. R822:6*

16

Acts 24:16 *And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.*

Void of offence

- A conscience that is clear. R2671:2 Striving to do that which would be pleasing to the Lord, in full harmony with our covenant of sacrifice. R5425:2, 2671:2 "Having our heart sprinkled from a conscience of evil." (Heb. 10:22) R2671:3

And toward men

- Justly have the approval of righteous men. R5425:2

17

Acts 24:17 *Now after many years I came to bring alms to my nation, and offerings.*

Alms to my nation

- The offerings of Gentiles. R4499:5

18

Acts 24:18 *Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.*

Purified in the temple

- According to the Jewish ceremonial, which symbolized full consecration to God. R1564:5

21

Acts 24:21 *Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.*

The resurrection

- One of the most important doctrines of the New Testament. R1508:6 Judgment-resurrection, a perfecting obtainable only through judgments, discipline, etc. R1512:1; SM30 The only adequate rallying cry for the Church of the living God. R1436:6*

Called in question

- The primary question was whether or not Jesus had risen from the dead. NS282:6 "When they heard of the resurrection of the dead, some mocked." (Acts 17:32) HG347:4

22

Acts 24:22 *And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.*

Felix

- The Roman Governor. R932:1, 1564:5

Lysias

- Who made the arrest. R4500:1

24

Acts 24:24 *And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.*

His wife Drusilla

- Who was really the wife of King Azizus. R3195:4

25

Acts 24:25 *And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*

He reasoned

- Felix was not a Christian, so Paul did not speak of the Christian's higher hopes and privileges. R932:1, 653:4 He took what truth Felix already admitted and showed the reasonable deductions.

R932:4

Of righteousness

- The righteousness of the Law, the inability of the fallen man to keep its requirements except in and through Christ, and thus the necessity of accepting Christ. R3195:3

Temperance

- Self-government in view of the judgment to come. R722:1 Self-restraint and opposition to natural tendencies. R3195:3 The wisest course for any man to pursue. R932:4

Judgment to come

- Or trial, for the world of mankind—the Millennial day. R4500:1 The obedient shall be blessed, uplifted, raised up to perfection; the willfully disobedient shall be destroyed in the second death. R4500:1 In which righteousness shall surely triumph. R2099:5* In which all deflections from righteousness will be rewarded with stripes proportionate to knowledge. R3195:3 A coming time when "the holy Spirit will reprove the world of sin, and of righteousness and of judgment." (John 16:8) A309 Eternal destinies are not fixed, as a result of the present life. R4500:1 There was no attempt on this or any other occasion to scare the unbeliever with threats of eternal torment. R932:2, 4500:4 The deeds of the present life will have much to do with the future. R4500:1, 722:1 There is another order of judgment going on now in which the rulership of this world is being judged, and is about to be cast out. R527:1*

Felix trembled

- He was conscience stricken. R4500:4 Realizing that according to the standards presented he would have many stripes to bear in the future. R3195:4, 4500:4, 1564:5, 756:3*

A convenient season

- A time when sin will make no objection to being ousted. R3195:3

26

Acts 24:26 *He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.*

He hoped also

- As a result of Paul's statement in his defense, that he had come to Jerusalem with alms for the Jewish people. (vs. 17) R3195:3 Felix considered that in Paul he had a good opportunity for receiving a bribe for the performance of justice. R3195:3

Money

- To sell his talents for money. R4499:4

27

Acts 24:27 *But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.*

Two years

- Paul remained a prisoner two years, comfortably provided for, preparing for the further services of his important life, and writing several epistles. R4500:4,3

Acts 25

1

Acts 25:1 *Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.*

Festus

- Was appointed in the place of Felix, as governor of Judea. R1568:3, 4500:3

7

Acts 25:7 *And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.*

Grievous complaints

- Setting forth the arguments of Tertullus to prejudice his mind. R4500:3

9

Acts 25:9 *But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?*

Wilt thou go

- The governor asked St. Paul whether he were willing to stand trial before his own countrymen. R4500:6 Festus proposed that, since the accusations pertained principally to the Jewish religion, that Paul go up to Jerusalem to be tried. R1568:3

10

Acts 25:10 *Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.*

Where I ought to be judged

- Paul appealed for such justice as the law provided. R5189:3

Have I done no wrong

- He was respectful and law-abiding. R1555:6* Paul more than once appealed to the law for justice and protection from his enemies. R954:3*

12

Acts 25:12 *Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.*

Unto Caesar

- Paul was to be sent to Rome under military protection. R1568:6

13

Acts 25:13 *And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.*

King Agrippa

- Of Galilee. R4501:1 King of the country west of the upper Jordan. R1568:6 Agrippa and his wife professed the Hebrew faith. R4501:1

All the multitude

- Uncontrollable popular clamor, awakened by superstition. B330

Dealt

- Or negotiate. R791:5

25

Acts 25:25 *But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.*

Nothing worthy of death

- The persecutions of the Christians under Pagan Rome were not worthy of comparison with those under Papal Rome. Roman magistrates frequently declined the odious task of persecution. B330

27

Acts 25:27 *For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes*

laid against him.

Laid against him

- No real charges could be made out. R1569:2

Acts 26

1

Acts 26:1 *Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:*

Then Agrippa

- Herod was a family name. There were several kings over Israel by this name. (1) Herod the Great, who flourished about the time of our Lord's birth. (2) Herod Archelaus, son and successor to Herod the Great—deposed AD 6. (3) Herod Antipas, another son of Herod the Great, the murderer of John the Baptist—deposed AD 40. (4) Herod Agrippa I, grandson of Herod the Great, the murderer of the Apostle James. (5) Herod Agrippa II, the last of the Herods, before whom the Apostle Paul defended himself. R3002:3, 4346:2 King of the country east of the upper Jordan. R1568:6 He was an Edomite, a descendant of Esau. R4346:3

Answered for himself

- A fresh opportunity for the preaching of the Gospel before people of prominence was afforded the Apostle. R4501:1, 1569:1 The address was full of logic, eloquence and pathos. R1569:1

3

Acts 26:3 *Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.*

To be expert

- Paul was very complimentary. He did not bring opposition because of foolishness. Q740:4; R4501:1 With the respect and decorum due to the civil powers, Paul began his address. 1569:1

Patiently

- Greek, makrothunia; it means merely long-suffering. R2790:6

5

Acts 26:5 *Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.*

Sect

- The Greek word is airesis, heresy; but modern English definition has been changed. R1130:6, 3792:3 The true Church is not a sect, but all one in Christ. R1576:3, 413:5

I lived a Pharisee

- Paul was zealous toward God long before his conversion from Judaism to Christianity. R1671:6

6

Acts 26:6 *And now I stand and am judged for the hope of the promise made of God unto our fathers:*

Hope of the promise

- "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14) R2245:3, 4451:4, 2854:5, 1435:5*; PT38:2 The divine promise is the foundation upon which the one hope rests. R1435:4*

Unto our fathers

- God proposed to adopt the children of Abraham according to the flesh for his children, and the nation of Israel was hoping to attain this glorious station. R3452:1 God's promises to Abraham have not yet been fulfilled. R2854:5

7

Acts 26:7 *Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.*

Unto which promise

- This promise held that nation together for all the centuries down to Christ, and still does. R4451:4; PT38:3 That original promise which God made to them. In proportion as they still maintain that hope, they may still expect to come to a realization. R5244:5 "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." (Heb. 6:17) R5913:2, 3130:1 Israel did not understand the primarily spiritual part of the promise. R5837:2

Our twelve tribes

- Those living in Palestine represented all Israel. B207; R1747:6* Neither Paul nor the well informed Roman governor had any knowledge of ten tribes being "lost." R2085:5 The promise held the twelve tribes loyal to God and separate form the nations surrounding them. OV9; R4451:4; PT38:3 The only object of their national existence. R2245:3 Their ideas had been of an earthly Kingdom. R2082:4 It is probable that the wise men from the East were part of the "twelve tribes which are scattered abroad." (James 1:1) R4098:3

Instantly

- Incessantly. R4451:4; PT38:3 Continually hoping for the fulfillment of the Oath-bound Covenant. (Heb. 6:17) R5913:2, 3130:1

Hope to come

- The Apostle assures us of their expectant attitude. R3192:1 The hope of Israel centered in God's Oath-bound Covenant to Abraham. (Gen. 22:18) R4501:2, 4451:4; PT38:2; CR48 To the promises which God made to our fathers. (Gen. 28:14) R2085:5, 5837:2 The whole twelve tribes of Israel were still waiting for the fulfillment of those promises in the Apostle's day. R2854:6 All true Israelites had this promise distinctly before their minds as their great hope. R2245:3 A promise which all Jews are hoping will have fulfillment. R4501:2 It was the basis of all their hope and faith and trust. R4497:1; PT59:1 Hoping for and "waiting for the consolation of Israel" (Luke 2:25) through the long-promised Messiah. R4098:3 They will get those special blessings. God's gifts and callings are sure. (Rom. 11:29-32) R4320:3

8

Acts 26:8 *Why should it be thought a thing incredible with you, that God should raise the dead?*

A thing incredible

- This hope has always been deemed a heresy, even by the systems that "allow" a resurrection, while denying it virtually. R822:6* It seems easier for the great mass of Christendom to believe the doctrine of heathendom, that life is inherent in man, that he cannot die, than to believe the doctrine of the Bible. NS281:3 With men such a thing seems quite impossible. R604:2* If God has power to create and to destroy, has he not power to restore or re-create that which he destroyed? Surely this is not beyond the scope of divine power. R846:5, 763:3, 604:3*

Raise the dead

- Not in any "ray of divinity" inherent in man. R822:6* Its realization was made sure, in the resurrection of Christ. R751:2, 875:3* The basis of this hope is Jesus only, who is "The resurrection and the life." (John 11:25) R822:6* Through the ransom. R875:3* "If there be no resurrection of the dead; then they also which are fallen asleep in Christ are perished." (1 Cor. 15:13, 18) R1259:2, 1018:1* The root of the blessedness is the resurrection of the dead, the removal of the curse which is resting upon man and his entire environment. R1435:5,6* The resurrection is re-standing in man's original state and condition. R1436:1

9

Acts 26:9 *I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.*

I verily thought

- He verily thought he did God's service. R551:1, 5172:6 Paul's heart was right in the matter, even when his head and his hands were in the wrong. R1444:3 Paul was not a bad man, but a good man, laboring under blindness and misapprehension. R2823:3; CR467 Blind hatred which led him to persecute inoffensive fellow-creatures, simply because they believed that Jesus died and rose again. R5034:2 Many good people have believed and taught error in all good conscience. A12

11

Acts 26:11 *And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*

I punished them

- Paul explained how once he also had opposed Jesus and persecuted his followers. R4501:4, 3197:2 He was an injurer of the saints and a persecutor. R2823:3 He persecuted St. Stephen and others of the early Church. R5172:6

Exceedingly mad

- In his religious zeal. R2823:3

13

Acts 26:13 *At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.*

A light from heaven

- The appearance or manifestation of Jesus. R5035:2, 5579:3, 2318:4 A proof that Jesus was raised from the dead, in glory and honor, and immortality of the divine nature. R5034:4 Paul, who replaced Judas, was thus made a witness of the Lord's glory, after his resurrection and ascension. R1522:2

Brightness of the sun

- No Scriptures say that Jesus arose in the flesh. R5222:2 The glory of his presence. R5830:2, 3375:2, 1817:4, 1416:4 Spiritual bodies are truly glorious; yet without a miracle, either by the opening of our eyes to see them, or their appearing in the flesh as men they are invisible. R579:1 The Apostle Paul was the only one of the disciples who saw our Lord "as he is." (1 John 3:2) HG347:3 The Apostle Paul was granted a mere glimpse of the glorious Christ, and the effect was the destruction of his sight. NS459:3; R5416:6, 579:1

Shining round about

- Saul himself was evidently the center of the manifestation. R2117:5

Journeyed with me

- "The men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7) R579:1

14

Acts 26:14 *And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.*

Fallen to the earth

- Seeing Jesus in his glory, Saul was smitten to the earth and seriously blinded. R5299:2

A voice

- Only Saul could distinguish the words, meant for him alone. R2117:6

Why persecutest

- Paul's continued weak eyes remained a reminder of his wrong course; and an appreciation of the close relationship between the Church and the Lord. R4433:2

The pricks

- One of which was doubtless his remembrance of the beautiful lovelit countenance of Stephen at the time of martyrdom. R2952:5

15

Acts 26:15 *And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.*

I am Jesus

- The Church is the mystical Body of Jesus. R5054:4 We now know him as the King of glory (Psa. 24:7-10); the same who was dead, but who is now highly exalted. R1693:1

Whom thou persecutest

- When Saul was persecuting some of the members of the Church, he was persecuting Jesus. R5213:4

16

Acts 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;*

I have appeared

- It was necessary that every one of the apostles should be a witness to testify that Jesus not only died, but was risen from the dead. CR467

18

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

Darkness to light

- Ignorance to truth. A18, 20

The power of Satan

- Whose very existence is now denied by many. F609; R3165:6 Our Lord and the apostles made frequent references to Satan. R3165:6

Forgiveness of sins

- The full and complete forgiveness of all those who are truly repentant and who desire to draw nigh to God through Christ. Q832:4

Which are sanctified

- These are the sons of God, "the children of God." (Rom. 8:16) R555:5*

Me

- Jesus. R555:5*

19

Acts 26:19 *Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:*

Not disobedient

- His own willingness. R4356:3 Saul's prompt obedience and instantaneous change of conduct were indicative of a noble character and showed an earnest desire to be active in the service of God. R1444:6 Nor did the zeal of this faithful soldier of the cross abate in the least, until he had finished his course. R1445:1 Let us who have seen in the light of this harvest-time the light of the Lord's presence, be faithful to our privileges and opportunities in letting the light that has shined into our hearts and minds so shine out to others. R2825:6

20

Acts 26:20 *But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.*

The coasts of Judea

- Possibly during the two years prior to his first going to Antioch. R3197:3

Then to the Gentiles

- Because realizing the change of dispensation by which God's grace was not confined any longer to the Jews only. R3197:3

21

Acts 26:21 *For these causes the Jews caught me in the temple, and went about to kill me .*

For these causes

- They were opposed to Jesus, but specially opposed to the giving of his gospel to the Gentiles—the teaching that the Gentiles might now enjoy equal privileges with the Jews in respect to God's favor. R3197:3

22

Acts 26:22 *Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:*

Help of God

- The Apostle does not give credit for his deliverance to Lysias, but speaking from the highest standpoint, he gave the credit for his deliverance to the Lord. R3197:3

To small and great

- During the two years of the Apostle's imprisonment he had been witnessing to such of the soldiers or servants or commanders of the camp as seemed to have a hearing ear. R3197:4

The prophets and Moses

- All his preaching was in harmony with the statements of Moses and the prophets. R2618:4

23

Acts 26:23 *That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*

Should be the first

- Others, indeed, had been awakened from the sleep of death, but none previous to our Lord was raised up out of death completely to the full perfection of life. NS282:6, 284:3, 637:2, 783:2 The raising of Jairus' daughter was not a resurrection, nor were any of the other awakenings from death, excepting that of Christ. R2618:2, 3563:4, 1259:1; HG136:1; NS284:3, 637:1, 783:2 "Become the first-fruits of them that slept" (1 Cor. 15:20); "the first-born from the dead." (Col. 1:18) R3563:3, 1259:2, 3174:4; NS637:1 There are to be others who similarly will pass completely out of death conditions into perfect life. R3563:4 Jesus, and all those who are raised to the divine nature, are sharers in the chief, most excellent, or first resurrection. R227:2 To say that Moses appeared in reality on the holy mount would be to deny those Scriptures which state that Jesus was the first to rise from the dead. (Matt. 17:3; 2 Pet. 1:18) R4142:4

Rise from the dead

- By the Father's power. (2 Cor. 13:4) R3174:4 The "hope of Israel" was the "resurrection from the dead." (Acts 23:6) Its realization made sure in the resurrection of Christ. R751:2* The whole dispute between himself and the Jews was in respect to whether or not Jesus arose from the dead. R4501:2 The Body, the Church, will not be raised up until its completion in the end of the Gospel age.

R3174:4

And should

- During the Millennial age. R3197:5

Shew light

- "The true light that lighteth every man." (John 1:9) R3197:4

Unto the people

- The Jewish people. R3197:4

And to the Gentiles

- The Lord is yet to be the true light that will lighten every man, every member of our race. R3197:5 Includes a hope of perfecting for many now ignorant, sinful, unjustified. R1512:1

24

Acts 26:24 *And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.*

Festus

- Who had no knowledge of the Jewish hopes and promises. R3197:5 Much learning—A course of previous training is very noticeable in the case of the Apostle Paul. (See Gal. 1:15; Acts 22:3) R1651:4

Doth make thee mad

- Your head is turned; you are painting fancy pictures when you tell us of a great God, our Creator, and that he cares for us. Surely this is your own imagination! R3197:5 We are not to expect sympathy from the world. R2616:3 From the worldly standpoint the true follower of Jesus is branded a fanatic, a fool, unbalanced. R4501:5 "We are counted as fools for Christ's sake." (1 Cor. 4:10) A86

25

Acts 26:25 *But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.*

I am not mad

- With the eye of faith the Christian sees glory, honor and immortality, (Rom. 2:7) and a share with the Redeemer in the Millennial Kingdom. R4501:5 From the Christian's standpoint, the worldly are unwise and money-mad. The worldly see merely the earthly things, the transitory. R4501:5

Words of truth and soberness

- Truth, rightly divided, and fairly presented, commands the respect even of its opponents. Its symmetry and beauty will irresistibly stamp itself upon the mind. R646:4

26

Acts 26:26 *For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.*

The king knoweth

- King Agrippa was evidently considerably informed along the lines of the teaching of the Law and the prophets. R3197:5

Not done in a corner

- The declaration of the Gospel had created so much commotion amongst the Jews. It was a public matter of general knowledge. R3198:2,4

27

Acts 26:27 *King Agrippa, believest thou the prophets? I know that thou believest.*

Believest thou the prophets?

- Paul appealed to Agrippa. Did he not believe the prophecies cited? R4501:5 Anyone believing them

to be inspired could not doubt that Jesus was the Messiah. R3198:4

28

Acts 26:28 *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

Agrippa

- Herod Agrippa I was the grandson of Herod the Great, the murderer of the babes of Bethlehem. He was nephew of Herod Antipas, who beheaded John the Baptist. It was his son, Agrippa II, before whom the famous address was made by St. Paul. R4346:2, 3002:3 He was an Edomite, a descendant of Esau. R4346:3 He saw that God is a God of justice; that Paul was suffering for right- doing and that he was suffering for wrong-doing. R4993:5 Desiring the good will of the people, even at the cost of principle. R4346:3

Almost

- But he did not take the necessary step of fully consecrating his life and its every interest to the Lord and his cause. NS159:1 But how hardly the rich enter into the kingdom! (Mark 10:23) R1569:1

Thou persuadest

- To believe the prophets is to believe in Christianity. R1569:4 He had heard the things which led him to appreciate his own fallen condition. R4993:5

Christian

- As they were known in early times. R584:3 Having the thought pass before his mind, however, did not make Agrippa a saint. R4993:5 A Christian is a person who believes he is by nature a sinner, that Jesus died for his sins, and that through the atoning blood he has become a new creature in Christ Jesus. (2 Cor. 5:17) OV356

29

Acts 26:29 *And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.*

Hear me this day

- As in the words to the thief, "Verily, I say unto thee today." (Luke 23:43) F668, 669; R2011:5*

Such as I am

- I wish that all who hear me this day were like me, Christians, consecrated even unto death. R2011:5*

Except these bonds

- During the two years of his detention in Caesarea, Paul had enjoyed the greatest liberty to preach the Gospel, all the while under the protection of the government as an imperial prisoner. R1569:4, 4500:3

30

Acts 26:30 *And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:*

King. . .and Bernice

- Who were nominal Jews (really Edomites). R3197:1 26:31

Nothing worthy of death

- The verdict. R646:5 No real charges could be made out. R1569:2

32

Acts 26:32 *Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.*

Agrippa

- He received and kindly entreated the Christians who fled to him for protection from persecution. R3198:4

Had not appealed

- Paul more than once appealed to the law for justice and protection from his enemies. R954:3*

Acts 27

1

Acts 27:1 *And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.*

Sail into Italy

- In company with other prisoners and under a strong guard. R3204:2, 1568:6, 1569:2

2

Acts 27:2 *And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.*

We

- Paul's company seems to have consisted of Luke, the writer of this account, who uses the pronoun we; Trophimus (Acts 21:29); Aristarchus. R2222:1, 4505:3

3

Acts 27:3 *And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.*

Courteously entreated

- Paul found favor in the eyes of the captain of the guard. R1569:2

6

Acts 27:6 *And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.*

He put us therein

- They were transferred to an Egyptian vessel laden with a cargo of wheat and passengers enroute to Rome. R4505:3

9

Acts 27:9 *Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them ,*

Paul admonished them

- Possibly the result of his own judgment of the weather and his experience as a sail maker. R3204:3 Much time was spent—They tarried at the port of Fair Havens for better weather. Thus they were delayed until about October 1st, the Jewish New Year's Day. R4505:3

10

Acts 27:10 *And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.*

Also of our lives

- Greek, psuche; souls, beings. E338

12

Acts 27:12 *And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.*

The more part

- Those in authority. R4505:3 A conference was held respecting the wisdom of wintering there or going on. R3204:2

Phenice

- A larger port. R4505:3

14

Acts 27:14 *But not long after there arose against it a tempestuous wind, called Euroclydon.*

Tempestuous wind

- A northeast wind (typhonic) struck the vessel suddenly. R4505:3

17

Acts 27:17 *Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.*

Undergirding the ship

- By placing chains and ropes under her keel. R4505:6

18

Acts 27:18 *And we being exceedingly tossed with a tempest, the next day they lightened the ship;*

Lightened the ship

- By casting overboard her heavier furniture, tackle, etc. R4505:6

20

Acts 27:20 *And when neither sun nor stars in many days appeared, and no small tempest lay on us , all hope that we should be saved was then taken away.*

Neither sun nor stars

- The Captain could not tell his whereabouts, for the compass had not yet been invented. R4505:6

No small tempest

- "The voyage of life" frequently resembles the one of this study. R4506:1 "Jesus Savior, pilot me over life's tempestuous sea." (hymn) R4506:1

22

Acts 27:22 *And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.*

Now I exhort you

- After receiving the assurances of safety, the Apostle made the matter known to the ship's company. R3204:6 Whatever we know that is good or comforting or refreshing to ourselves, we should dispense to others. R3205:1 We should be prompt to tell others the best tidings we have. R3205:1

Be of good cheer

- Throughout the storm all had lost courage and hope but him. R4506:3

Of any man's life

- Greek, psuche; soul, being. E338

But of the ship

- Divine providence alone can effect the ultimate salvation, through the wrecking of the earthen vessel. R4506:2

23

Acts 27:23 *For there stood by me this night the angel of God, whose I am, and whom I serve,*

There stood by me

- It was not for any wrongdoing that Paul was permitted to suffer as a prisoner. In the very midst of his

trouble, the Lord showed him favor. F227; R1526:5,6

24

Acts 27:24 *Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.*

Fear not, Paul

- The Lord manifested his favor and encouraged him. The Apostle must have felt strengthened by this vision, and assurance of divine care. R3190:1 The Lord may lead in mysterious ways regarding our temporal matters and our service for him and his cause; but meantime he may permit trials and difficulties of various kinds to come as storms upon us. R3204:3 It was in obedience to his convictions of duty that he braved all those predicted adversities. F227; R1526:5

Thou must be brought

- That is, on his account all the passengers and crew should escape with their lives from the wreck. R1569:2

That sail with thee

- The Lord constantly witnessed with him to the truth of the gospel, by miracles and signs which mightily convinced the people. R1558:5 The divine care which accompanies the saints often proves a great blessing to their companions, even though, as in this case, they are worldly and unregenerate. R3204:5

25

Acts 27:25 *Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.*

Be of good cheer

- The true Christian in proper relationship with the Lord has at all times "the peace of God, which passeth all understanding." (Phil. 4:7) R4506:1

27

Acts 27:27 *But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;*

Near to some country

- The trained ears of the seamen in the night caught the sounds of the surf. R4506:3

30

Acts 27:30 *And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,*

And as the shipmen

- Illustrating their selfish character, which explains why the Apostle did not preach the Gospel to them. R3205:2

About to flee

- The sailors were selfishly intent upon using the only small boat available for their escape, and premeditated leaving the soldiers and the prisoners on the vessel. R3205:2, 1569:5

31

Acts 27:31 *Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.*

Paul said

- When he discerned the evident intention of the sailors to escape in the small boat, leaving the passengers, unable to guide the vessel, at the mercy of the sea. R3205:4

Ye cannot be saved

- That the deliverance would not be forced upon them, nor would it be granted to them without their cooperation. R1569:5 We have something to do in realizing the gracious promises of God to us. R3205:4 While praying and trusting, let us not slack our hands as respects the proper use of earthly means. R4506:6

32

Acts 27:32 *Then the soldiers cut off the ropes of the boat, and let her fall off.*

Cut off the ropes

- The soldiers took immediate measures to frustrate the selfish scheme of the shipmen by cutting the ropes and letting the life-boat drift away, so the crew would use their efforts for the salvation of all. R1569:6

34

Acts 27:34 *Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.*

Take some meat

- He urged them to take food that they might be strengthened for the strenuous exertions of the coming day. R4506:3

35

Acts 27:35 *And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it , he began to eat.*

He took bread

- An ordinary repast for the satisfying of hunger and not as a memorial or symbol of our Lord's death. R1382:5

37

Acts 27:37 *And we were in all in the ship two hundred threescore and sixteen souls.*

276 souls

- Beings. R205:2

39

Acts 27:39 *And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.*

With a shore

- Now known as St. Paul's Bay in the island of Malta. R4506:5

42

Acts 27:42 *And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.*

And the soldiers

- Whose unworthiness to hear the Gospel message was thus shown. R3205:2

Kill the prisoners

- Perceiving that the vessel would go to pieces, and that thus some prisoners might escape, they counselled their destruction. R3205:2, 1569:6

44

Acts 27:44 *And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.*

Some on boards

- Some by swimming and others by floating on wreckage, reached the land. R3205:5

They escaped

- Thus on Paul's account, all the passengers and crew escaped with their lives from the wreck. R1569:2, 1569:6 Through the favor of the centurion. R1569:6

Acts 28

1

Acts 28:1 *And when they were escaped, then they knew that the island was called Melita.*

Island was called Melita

- Now called the Island of Malta. R4506:5

2

Acts 28:2 *And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.*

Barbarous people

- So called because they did not speak Greek, but Phoenician. R4506:6

No little kindness

- Yet there is no record that the Apostle or Luke or Aristarchus made any effort to conduct evangelistic meetings among them. The Apostle seemingly knew that they were too degraded to be called with the high calling. R3205:2, 2691:3, 1347:6

3

Acts 28:3 *And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.*

Gathered a bundle of sticks

- He stood not on any dignity or assumed superiority to be served, but promptly assisted in serving the interests of the entire company. R4506:6

5

Acts 28:5 *And he shook off the beast into the fire, and felt no harm.*

Felt no harm

- The Lord constantly witnessed with him, by miracles and signs which mightily convinced the people. R1558:5

8

Acts 28:8 *And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.*

Healed him

- The Apostle Paul healed the multitudes, but did not cure himself. R1689:4 Although so far as we have any information the Apostle did not attempt to preach the Gospel message. Evidently he did not consider them to be "good ground." R4507:1

9

Acts 28:9 *So when this was done, others also, which had diseases in the island, came, and were healed:*

Which had diseases

- He sent napkins and handkerchiefs to the diseased, but when the consecrated were sick he sent none to them. R1689:4

11

Acts 28:11 *And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.*

After three months

- Early in the spring of AD 60. R4507:1

13

Acts 28:13 *And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:*

Puteoli

- The Bay of Naples, the seaport of Rome, which is 150 miles inland. R4507:1

14

Acts 28:14 *Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.*

With them seven days

- The Centurion awaiting orders from Rome respecting the disposal of his prisoners. R4507:1

15

Acts 28:15 *And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.*

They came to meet us

- The welcome faces of brethren. R1570:1 Paul had a considerable number of kinsmen and acquaintances in Rome, the number was at least over thirty two (Rom. 16:1-5). These visited him speedily. R3208:3

Appii forum

- 43 miles distant from Rome. R4507:2

The three taverns

- 30 miles from the great city. R4507:2

16

Acts 28:16 *And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.*

Rome

- The very center of influence at that time. R3208:5

Captain of the guard

- Julius, who is supposed to have been the prefect of the Praetorium, a man of good repute. R3208:5

But Paul

- As result of Festus' letter to Caesar and the favorable impression the Apostle made upon the centurion in connection with the shipwreck. R3208:1

With a soldier

- A guard, changed every few hours, to whom the Apostle was constantly chained. Probably a considerable number of the garrison had personal contact with the Apostle. R3208:1

That kept him

- Many were brought into contact with Christian teachings and example. It is claimed that through these soldiers that the Gospel message was carried to France, Germany and Great Britain. R4507:3, 3208:2

17

Acts 28:17 *And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.*

After three days

- The first step, after his arrival and settlement in Rome, was to call together the chief of the Jews in Rome. R1570:1 The Apostle was energetic in seeking to be about the Master's business. R3208:3

The Jews together

- At this time there were seven synagogues at Rome. R4507:3

He said unto them

- The Apostle did not attempt to preach the Gospel at this first interview, but simply introduced himself and his message and made an appointment for a future meeting. R3209:1, 1570:2 He explained briefly the cause of the opposition of the Jews, the necessity of his appeal to Caesar and the assurance that he had naught to accuse his own nation. R3208:6

Committed nothing

- Was not disloyal to his nation or its customs. R4507:4

20

Acts 28:20 *For this cause therefore have I called for you, to see you , and to speak with you : because that for the hope of Israel I am bound with this chain.*

The hope of Israel

- Israel had a hope, and because of his loyalty to Israel and Israel's hope, he suffered imprisonment. R3208:6 It was in the promise of a Messiah and the establishment of his Kingdom. R1570:1 The blessedness promised to that nation, and through it to all the nations of the earth. R1435:4* Its realization made sure in the resurrection of Christ. R751:2 See also comments on Acts 26:6,7.

Bound with this chain

- Under the care of a soldier to whom he was lightly chained. R4507:3, 3208:1

22

Acts 28:22 *But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.*

We desire to hear

- They had received no letter or communications injurious to the Apostle, and expressed a desire to hear for themselves what St. Paul had to say, because they knew this sect was spoken against as evil. R4507:4, 3209:1

This sect

- The Greek word is airesis, heresy; but modern English definition has been changed. R1130:6, 3792:3,4 The Church of Christ is neither a sect nor an aggregation of sects; it is one and indivisible. It is Christ and all who are united to him. R1576:3, 413:5 This church was a sect itself—a split off from the Jewish church. R538:2 Christians are a separated class—separate from the world—separate from sinners—separate from all others; in that they accept of Jesus, and salvation through his blood. R538:2 There should be no schism or division of this sect; all who are of it should be one. (1 Cor. 12:25) R538:2

Everywhere

- Good men and bad men may have both friends and enemies, but it is reserved for the pure Gospel and those who uphold it to be everywhere spoken against. R3209:1, 811:3*

23

Acts 28:23 *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

He expounded

- He was ready with all his strong arguments. R1570:2 Showing from the Law and the prophecies that Jesus is the Messiah and that he is now gathering a spiritual seed to be his Kingdom. R4507:5 Showing the types of the Law, the necessity for an antitypical sin-offering and the necessity for an antitypical Prophet, Priest and King, and the predictions of the prophets. R3209:2

24

Acts 28:24 *And some believed the things which were spoken, and some believed not.*

Some believed not

- It is always thus. The truth is a searcher and discerner of hearts and a separator. R4507:6, 3209:2,3

25

Acts 28:25 *And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,*

Paul had spoken

- When some refused the message, he quoted from Isaiah, how God foretold that the majority of the Jews would reject the message. (Isa. 6:9,10) R4507:5

27

Acts 28:27 *For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*

Dull of hearing

- Were unworthy of the knowledge and the call. R1347:6 A rebuke which the Lord so frequently applied to the Jews. (Matt. 13:15) R1570:4

Should heal

- Greek, iaomai; as in "Pray one for another that ye may be healed." (James 5:16) Has also the significance of "saved." (Matt. 13:15) R4099:3* Can be applied in a moral or spiritual sense. R4099:5*

28

Acts 28:28 *Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.*

Salvation of God

- Another way of expressing the blessedness promised in the Abrahamic Covenant. R1435:4*

Unto the Gentiles

- Who should enjoy the privilege of which they had judged themselves unworthy. R1570:4

30

Acts 28:30 *And Paul dwelt two whole years in his own hired house, and received all that came in unto him,*

Two whole years

- Awaiting the due process of the law—the arrival of witness from Jerusalem, the formulating of charges, etc. R1570:4 His liberty. R1827:4; F672

His own hired house

- Apartments. R3208:2 It was here that Paul wrote the epistles to the Philippians, Galatians, Ephesians, Colossians and to Philemon. R3208:5, 1570:5 It is possible that his necessities were met by his friends or that by this time he had inherited considerable patrimony from his father's estate. R3208:2, 2969:1 Implying Paul inherited a patrimony which enabled him to live with numerous conveniences enjoyed at that time only by the wealthy. R4355:2 We should do the Father's will as the necessities of the work may require it, if expedient to have a dwelling place entirely consecrated to his work. R540:6* Just as we have today, generally small, their usual meeting places were private dwellings or rented upper rooms. R984:2 In no respect did those early associations of gatherings resemble those of Babylon, "mother" or daughters, today. R984:2

All that came in

- Those who are kept prisoners at home by family duties, illness, etc., should both pray and expect that the Lord would bring to them such as might be benefitted by their ministries of the truth. R3209:4

31

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

No man forbidding

- But his enemies used this against him, "Hoping to add afflictions" (Phil. 1:16) to his bonds. F672 Following this, tradition says, the Apostle was liberated, and again visited the churches of Asia Minor and Spain, and later came again a prisoner to Rome and was decapitated. R3209:6, 1827:4, 1570:5 Probably during this latter imprisonment Paul wrote his epistles to Timothy and Titus. R3209:6 Paul is summarized as deeply religious, whole-souled, ardent, energetic, persevering, broad-minded, affectionate, loving; a great traveler, author, orator, organizer, missionary, philosopher; a genius, the Moses of the New Testament. R4355:3

Romans

General

- **Romans**
- Written after Paul left Ephesus, presumably at Corinth. R3182:5 Somewhere about the year 4188 A.M.—about 1812 years before the Millennial dawning. R3030:5
- We now come to the study of one of the most notable of all the Pauline epistles, the epistle to the Romans. Apparently this noble production, like the other epistles, was the result of merely accidental circumstances: Paul, while in Corinth, saw an opportunity to send greetings and counsel to the church at Rome by the hand of Phoebe, who was about to sail thither; and, in consideration of their condition and circumstances, he wrote this letter. The church at Rome was composed of both Jews and Gentiles, and naturally there were among them some unsettled questions incidental to the transition from Judaism to Christianity, which the Apostle in this epistle endeavors to adjust. This epistle was sent from Corinth. It was dictated by Paul and written by Tertius, at the house of one of the Corinthian Christians—Gaius. Up to the date of its writing Paul had never been in Rome. It is not known how the church at Rome started, though there were Christians there who had been in the way for many years. It was probably one of the results of the outpouring of the holy Spirit on the day of Pentecost; for on that occasion there were present "strangers from Rome." (Acts 2:10) These probably returned to Rome with the blessings of the gospel, and began to live Christian lives and to preach the truth to others; and a company of believers, even in the midst of that corrupt city, was the result. It was the capital city of a great and powerful empire, presenting all the contrasts of wealth and poverty and all the hideous deformities of sin. Yet God could work even there, and his Word was quick and powerful. R1582:1,2,4 Paul was expecting soon to visit Rome, that imperial city, the

mistress of the world. R220:3*, 402:6*

- The early churches, whether composed of Jews or Gentiles, although they had accepted of Christ and had become his disciples, were still largely influenced by their former Jewish ideas and prejudices. And until these prejudices were overcome, growth in grace, in the knowledge of the truth, and in the full assurance of faith, was greatly hindered. It was with this thought in mind and that he might assist the Jews to a humble recognition of their position, as well as to encourage and strengthen the Gentile believers, that Paul wrote his remarkable letter to the church at Rome. Paul's letter to the Romans was part of his effort to free both Jews and Gentiles from the former yoke of Judaism, and to lead them to implicit confidence in Christ as the end of the law for righteousness to every one that believeth, whether Jew or Gentile, as well as to give them a clear appreciation of the chief favor of God now offered, and the conditions on which it might be obtained. R1140:1,2,3, 868:3 The epistle to the Romans was intended as a vindication of the plan of God and his dealings with the world, Israel, and the Gospel Church, past, present and future. R929:3 While the Apostle Paul was a wonderful logician, and in his writings has set forth more than any other Apostle, yet we notice that he is in pursuit of a certain object; he is not beating the air, not discussing theological points for the sake of making an argument or showing his own ability. His arguments along doctrinal lines lead the reader in every instance onward and upward, as a stairway, to a grand upper room of perfected Christian character: and nowhere is this more manifest than in his epistle to the Romans. R2212:3
- Paraphrase of the first eight chapters of the epistle—R1223:3-1224. Summary of first six chapters—R929:3-931

Romans 1

1

Romans 1:1 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

An apostle

- Penned by a divinely inspired Apostle, the early Church carefully cherished this epistle, and thus we still have it today. R1582:1 The selection of Matthias to fill the place of Judas as the twelfth apostle was a blunder. The Lord had his own choice for this office. R2823:2, 2657:5

3

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

Our Lord

- He was our Savior or Redeemer first, and having bought, ransomed, us from the dominion of death, he became rightfully our owner, our Lord, our Master. R745:4; E17

Seed of David

- Jesus is still the seed of Abraham (and of David), though highly exalted and now of a totally different nature—of the divine nature. R3513:2 Jesus the Christ was the Son of Man, not in the sense of simply being a man, but because he was the son of the man David, with whom Jehovah made an everlasting covenant. R944:1* He is "the root and the off-spring of David" since his exaltation as well as before. (Rev. 22:16) R160:1*

According to the flesh

- "The Word became flesh." (John 1:14—R.V.) "God sent forth his Son, made of a woman." (Gal. 4:4) R3476:4 Referring to his change to a human being. R316:2* Not incarnate. R3476:3 But not according to imperfect flesh. R196:3

4

Romans 1:4 *And declared to be the Son of God with power, according to the spirit of holiness, by the*

resurrection from the dead:

Declared to be

- Proved to be. R1508:3 It is one thing that Jehovah accepted the ransom price and manifested his acceptance by the resurrection of our Lord and the descent of the holy Spirit at Pentecost; quite another thing will be the deliverance from death of the redeemed ones. R2051:1 The resurrection did not make him the Son of God, but declared the fact. R106:5*

The Son of God

- If he was the Son of God, and also Son of Man, he had two natures. R106:5*

With power

- Might and authority. R810:1 "All power is given unto me in heaven and in earth." (Matt. 18:18) R810:1 Agreeing with Peter's testimony (1 Pet. 3:18), that Jesus was quickened in spirit. R2797:2 Or, powerfully declared. R106:5*

By the resurrection

- The might, authority, or power, was gained by his sacrifice. It was recognized of God and declared to men by his resurrection. R810:1, 745:1 Our Lord's baptism did not constitute him The Christ in the full sense of the word, but he was declared to be The Christ with power when he was raised upon the spirit plane. R5090:2 The death of Christ was necessary, but, in itself, is not the medium of blessedness. In resurrection, in immortality, Christ is the root of the medium of blessedness for all the nations. R1436:4*

5

Romans 1:5 *By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

Apostleship

- Since all of the apostles must be eye-witnesses of Christ's resurrection, Paul was caused to see him —"last of all he was seen of me also; who am not meet to be called an apostle." (1 Cor. 15:9) R162:5

7

Romans 1:7 *To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*

To all that be in Rome

- Up to this time Paul had never been in Rome. It is not known how the Church at Rome started. It was probably one of the results of the outpouring of the holy Spirit on the day of Pentecost. R1582:2 Composed of both Jews and Gentiles; and naturally there were among them some unsettled questions incidental to the transition from Judaism to Christianity. R1582:1 Some of these were probably converts from amongst the Gentiles, while undoubtedly a considerable proportion were converts from Judaism. R2719:2 Apparently, like other epistles, written as the result of accidental circumstances. Paul, while in Corinth, saw opportunity to send greetings and counsel to the Church of Rome by the hand of Phoebe, who was about to sail thither. R1582:1

Called to be saints

- But not called as apostles. R1582:4 The Apostle addressed Christians and not the worldly. R4478:2, 5941:3, 3181:3 We are to recognize a great difference between calling men to repentance and calling them to the high calling of the divine nature and joint heirship with Christ. F87 The word "saint" does not signify actual perfection, merely, as in our Lord's case, but also those reckoned holy through him. R2987:4, 5856:3 Those who cannot properly apply this term to themselves cannot properly apply to themselves the exceeding great and precious promises contained in these epistles, for they are addressed to and meant for the saints. R2987:4 First, "honored" with light; second, they had, by repentance and faith accepted it and been justified; third, they had been "called;" fourth, they had accepted the calling and given themselves wholly to the Lord. R4214:3, 2377:5 Not only justified by

faith in Jesus, but have obtained by consecration, sacrifice, access into "this grace"—the begetting and promises of the divine nature. R648:6 The call is with a view to finding amongst men some who shall become one with the Redeemer as new creatures. F87

9

Romans 1:9 *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

With my spirit

- Greek, pneuma; my new mind, my new heart, my renewed will. E312

11

Romans 1:11 *For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;*

Some spiritual gift

- Such as the gifts of tongues and interpretations, some of which were given to all the early Christians by laying on of the apostles' hands, and never in any other way. R1582:4

12

Romans 1:12 *That is, that I may be comforted together with you by the mutual faith both of you and me.*

Mutual faith

- Illustrated by the two blind men healed by Jesus (Matt. 9:27-31). Showing the advantages of Church fellowship in respect to faith stimulation. Let us be helpers and not hinderers to fellow-pilgrims. R4589:1

14

Romans 1:14 *I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.*

I am debtor

- Under obligation, not because they had done something for Paul, but because God through Christ had done something for them, and Paul, as the servant of God, was charged with the commission to preach the gospel unto all nations. R1582:4

15

Romans 1:15 *So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*

As much as in me is

- To the extent of my ability. R1582:5

I am

- God works through instrumentalities, and his truth is the instrument for human salvation. R1582:5

Ready to preach

- Not that we will be out of accord with our brethren and neighbors, but that to the Lord and his Word we must be true. We love to tell the story, and to refrain from doing so would be woe to us. (1 Cor. 9:16) R4006:5

You that are at Rome

- Implying that Christianity was already established at Rome before Paul's going there. R3143:3

16

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

I am not ashamed

- Paul had no feeling that the gospel of Christ would not withstand the light and criticism of Rome,

then the capital city of the world. R1223:3 Paul was not ashamed to bring it into contrast and competition with all the philosophies of men then extant. R1582:5 The gospel, the good news, is so good and so grand, that those who really see and understand it, have no occasion for feeling shame when they tell it to others. R921:3 We need not be bashful or ashamed to talk about it before the whole world. CR56 It needs no apology on God's part, neither on the part of any of his ambassadors. R921:3 The Lord puts his plan, his Word, as his representative, saying—He that is ashamed of me and my words, of him will the Son of Man be ashamed when he cometh in the glory of his Father with his holy angels. (Mark 8:38) R2597:4 Even in the Apostle's day, he noted the tendency of the Adversary to bring in false doctrines. He was not only ashamed of his false gospel, but denounced it and warned the Church of it. NS538:2 There may be certain creeds of which we might be ashamed, but the Christian religion, as presented in the Word of God, should be the standard of Christendom: and of that we are not ashamed. R4981:3; CR192 In contrast, at the World Parliament of Religions, while the faith of various heathen religions were elaborately set forth by their representatives, there was no systematic presentation of Christianity. D187

The gospel of Christ

- Gospel signifies good news, glad tidings, something to make one rejoice and be glad. R402:3*, 4982:4, 2593:5, 220:2* The primary "good tidings" is the news of our ransom—that Christ died for our sins. R923:4 The religion of Christ is the most God-like religion, because of its breadth, its justice, its impartiality, its love, its goodness and merciful qualities. R4982:3*, 220:2* Its ingredients delineated. NS539-540 Contrasted with the religion of Mohammedans, Brahmins, Confucians and Buddhists and found superior by recognizing God's justice, including the concept of love and being world-wide. R4981-4982; CR192-194 Contrasted with the gospel of the Roman Catholic faith, Calvinism and Arminianism. R2593-2597, 402-405*, 220-222*; NS843-844; A100 Contrasted with four false messages. R924-925

For it

- The divine promises of present and future blessings are the power of God unto our cleansing, our salvation. R5739:4

The power of God

- His Word and providence. R3282:1 By which he works in us, first to will aright, and then to do right. R1698:6

Unto salvation

- This gospel has in our hearts a transforming and renewing power, a sanctifying power, which no error could possibly have. R2597:1 Unto our cleansing. R5739:4 What a transforming influence upon our lives—by the renewing of our minds. (Rom. 12:2) CR56 All religions say that it is divine justice that is opposed to sin, but Christianity offers a satisfaction for divine justice: "Christ died for our sins." (1 Cor. 15:3) R4982:2; CR193 As Paul said to Timothy, "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation." (2 Tim. 3:15-17) R200:5

That believeth

- And not to every one. R1582:5 Receiving the spirit of that Word into good and honest hearts. R1698:6

To the Jew first

- Until AD 70. R4337:2 God's blessings of every kind begin with the Jew. He gave the Jew the first opportunity under the Abrahamic Covenant. And when it comes to the blessings of the New Covenant, the opportunity will come to the Jew first. Q165:2 Millennial blessings will begin with Israel. OV88 Out of respect to the Covenant made with their father Abraham. R1582:5 The offer to become spiritual Israelites made first to the Jews living when this privilege was opened up. R5837:1 When all the Israelites indeed of that nation had been selected, the opportunity of joint-heirship with Christ was then opened to the world in general. NS111:2 Why to the Jew first? "He is not a Jew who is one outwardly; but he is a Jew who is one inwardly." (Rom. 2:28, 29) Because he believes first,

here, in time to reach the great salvation. R404:5*, 222:5

To the Greek

- The Gentiles. R1582:5

17

Romans 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

For

- Because. R924:4

Therein

- In the gospel. R1582:5 Paul is proceeding to answer objections and doubts liable to be raised by Jewish converts among the Romans. R1223:3

The righteousness

- Justice. R924:4 Revealed—Paul's message revealed the righteousness, the justice of God, which other messages did not. R925:1 The deep philosophy of God's plan makes manifest his righteous character. R1582:5

From faith to faith

- We must come with faith begotten of reverence for the all-wise Author of the plan. From this starting point faith will progress to higher and higher altitudes. R1582:5 To our faith, for our further faith. R924:4, 926:4 "For the righteousness of God by faith is revealed therein in order to faith" (Diaglott) R759:6* His righteousness is revealed for the express purpose of inducing men to have faith in him. R759:6*

The just

- The justified by faith. R1582:5

Shall live

- Must continue to live by faith, until faith is lost in full fruition of the sure promises of God. R1582:5

18

Romans 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

The wrath of God

- As retribution for their wrong course. NS111:4 The entire period from the time Adam fell is properly called a time of divine wrath. R5402:4, 1506:4 Death and all the evil now permitted to come upon the culprit race are manifestations of God's wrath which will be yet further shown in the great time of trouble. R1506:5, 5402:5, 4972:6, 787:1; CR185 It came through the disobedience of our first parents; the only ones who have escaped from that wrath are the saintly few, begotten of the holy Spirit. CR186 "The wicked shall not go unpunished" (Prov. 11:21); but the wrath of God is always just, and tempered with mercy. "His mercy endureth forever." (Psa. 106:1; 107:1; 118:1-4; 136) HG319:4

Is revealed

- Displayed. R787:3 In a variety of ways, to let man feel the real weight of condemnation incurred by willful transgression. R5402:5 In every funeral procession, in every ache and pain. A140 Revealed by every physician's and undertaker's sign, by every funeral procession, every hearse, every graveyard, every tombstone, every piece of crepe and every badge of mourning. E409; NS366:3; Q328 You feel it, and you see it all about you in the dying of our race. Q328 Not in a future life, and in flames of torment; but in the present life and at the present time. E409 Illustrated in the punishment of Ananias and Sapphira. R1426:1

Against all ungodliness

- Not only against the grossest of sinners—for the least unrighteousness is sin. E409 Therefore it is

plain that both the heirs and the subjects of the Kingdom of God must have that character which is both begotten and developed by the faith of the gospel. R3114:2

Who hold the truth

- Greek, katecho; hold down, or suppress, as do the various ecclesiastical systems of Babylon. R3648:2, 5259:1 In this text the word hold is used, not in the sense of retaining the truth, but of oppressing it. R5259:1 He cannot see the virtues of a truly righteous character as an inspiring and impelling power, though he may know of them theoretically, and hold the truth even in unrighteousness. R2087:6*

In unrighteousness

- Through injustice. D68 Meaning to have a knowledge of the truth that we do not live up to. Not to live according to the truth would be to hold it in unrighteousness. Q726:3, 719:7 It might be possible for any of us to depart from the spirit of the truth and still hold something of the letter of the truth, and to use the letter of the truth injuriously to ourselves and others. Q720:T Knowledge does not necessarily produce right practice. A clean theology includes the "duties we are to practice" as well as the "doctrines we are to believe." R85:2* If knowledge is righteousness Paul should not and would not have written as he did. The nature of the unrighteousness is apparent in the context. R49:6* For instance, Satan had certain knowledge respecting the Lord, and misused that knowledge. Also, Simon Magus, in the Acts, misused what knowledge he had of the truth. Q720:T

19

Romans 1:19 *Because that which may be known of God is manifest in them; for God hath shewed it unto them.*

Manifest in them

- Apparent among them. D69

20

Romans 1:20 *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

The invisible things

- His plans. C374

The things that are made

- As in the Great Pyramid. C374 There are two Bibles issuing from the same Divine Author: the Bible of the unwritten word, and the Bible of the written word; or, rather, one Bible in two volumes, the volume of Nature and the volume of Scripture; and the first volume is the second volume illustrated. R29:6*

Godhead

- Greek, theiotes, deity. This is the only occurrence of this word in the New Testament. E71, D69; R1515:4 A meaningless word, a bad translation. It should be rendered divinity or deity, and then it would be intelligible. R1515:4, 249:1* Divinity. (Rotherham) R249:1* The word godhead, like the word Trinity, carries with it the idea of a society, which is not the idea of the original. R249:1 Signifying, to the ordinary English reader, a God with several bodies and but one head. E71

So that

- Having the testimony of nature as to the existence, power and goodness of God, and of conscience indicating what is right and what is wrong. D69

They

- The heathen nations have not been without responsibility because they did not like to hold God's righteous authority in remembrance. D68

Are without excuse

- In pursuing an evil course of life. D69 God is not chargeable with any injustice toward the degraded heathen. It is their own fault that they are so extremely degraded. HG354:1

21

Romans 1:21 *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

When

- In the remote past. R1717:5, 1835:6 Away back before the Deluge. R648:4, 5305:1

They knew God

- To some extent at least. D69 The world had a law from God, not written upon tables of stone, but incorporated in man's very character. But they have lost sight of it, or most of it, and are now strangers and foreigners unrecognized by God. R1733:6 What powers of mind and body the first man enjoyed, at the time God created him in his own image and pronounced him "very good," we cannot well judge by looking at the generally degraded race. R1683:6 God's law on tables of stone was given to Israel after two thousand years of falling had almost effaced the moral likeness. R1365:5, 1223:4

They

- A general picture of the race, aside from Israel. R1723:5 With the exception of the family of Seth, Enoch, Methuselah, Noah and Shem in the world that was; of Abraham's family in the Patriarchal age; of Israel in the Jewish age and of the Church in the Gospel age. R1257:3

Glorified him not

- Such great degradation as we see manifested in some of the heathen peoples came about through disregard of the simplest principles of righteousness, the laws of which were distinctly written originally in man's very nature. HG354:1 In proportion as men have disregarded the Lord's will, arrangement and laws, so far as they knew them, in the same proportion have they injured and degraded themselves and their posterity. R3038:4 Humanity could have helped themselves by seeking to follow God's way. R5305:1

Became vain

- The Apostle is showing how it comes that some of the heathen are so very much more degraded, the nature-written law coming to be more nearly effaced, than others. R1717:5, 1365:5 The more selfishness came in and gained control, the more the law of love was erased from Adam's heart. R1723:5 The Bible teaching of Adam and Eve and the fall. R3365:5

In their imaginations

- Inventing false religions which justified their evil ways. Succeeding generations endorsed and justified the evil course of their forefathers by subscribing to their doctrines, thus assuming the accumulation of their guilt and condemnation. D70

Their foolish heart

- Their perverse heart. D69

Was darkened

- As the natural result of such a course. D69

22

Romans 1:22 *Professing themselves to be wise, they became fools,*

Professing themselves

- The Lord seems to be letting mankind learn the lesson that civilization does not spell salvation. R5974:6 Feigning learning. F45

To be wise

- Thus theosophy, the religion of wisdom, claims that its wisdom is divine, resulting from direct intuition and communion with God, and rejects philosophical reasoning and Scripture revelation as

hindrances to true wisdom. R5801:2, 1643:5 Unbelief or infidelity is spreading, beginning with learned college professors who pursue the method of holding up the earlier portions of the Bible as myths and generally discrediting the entire book. R1831:2

Became fools

- Again the learned, professing to be wise, foolishly are rejecting the wisdom from above. Again immorality is rampant: anger, malice, hatred, strife, backbiting, whispering, wars, and murders are prevailing. R5974:6 Proving to their own satisfaction that all the religions of the world are really one, differing merely in proportion to the degrees of their evolution. R3365:3

23

Romans 1:23 *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

Changed the glory

- Thus gradually men came down to idolatry and bestiality, dishonoring and degrading themselves. R2719:2

Uncorruptible

- Greek, aphtharsia and aphthartos (from the same root), are rendered immortality twice and immortal once, but would more properly be rendered incorruption and incorruptible. E397 Greek, aphtharsia. Used interchangeably with athanasia, and translated immortal or incorruptible; though athanasia has more the thought of unchangeability. R204:1

Into an image

- Idolatry is the synonym of evil. It precludes the recognition of the one true God, whose purity and holiness are directly adverse to the spirit of idolatry. R1835:6

And to birds

- Evil spirits have had much to do with the degradation of the human family. Operating along the line of man's natural and religious instincts, they have perverted these to sensualities and to idol, demon and animal worship. R3068:3

24

Romans 1:24 *Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*

God also gave them up

- Gave them over, through the lust of their hearts for impurity. D69 Without the grace of God, man's tendency has been downward. F45 In the first chapter of Romans the Apostle shows that God was not responsible for the prevalent degradation throughout the world. In the last chapter he concludes with the crushing of Satan under the feet of the saints during the Millennial reign of Christ. R2719:2 For a time permitting them to work all manner of uncleanness. But while God has allowed the world liberty in regard to their own wills, nevertheless he has not abandoned them. R5909:6 The deep degradation which came upon men soon after the flood. R3139:2 Allowed man to take his own way —to lose himself in sin and the misguidance of the Adversary; that eventually, during the next age, mankind shall see what the real nature and outcome of sin is. R5305:1 Interfering only when the corruption became so great as to make life injurious rather than a favor. OV250 Except for the one nation of Israel, which he undertook to specially deal with under the Law covenant. NS702:6

To uncleanness

- Without selfish ambition or the law of necessity to spur men on, the tendency of mankind would have been toward a barbaric indolence, contentment with a hut instead of a palace, with hieroglyphics instead of education. R4109:6

Through the lusts

- Giving themselves over to fleshly desires which the light of nature taught them were improper, they

became more and more bestial and degraded. HG354:2

25

Romans 1:25 *Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

Changed the truth

- Exchanged the truth. D69

Of God

- Concerning God. D69

Into a lie

- For a false religion. D70

Blessed for ever

- Worthy of praise forever. D69

26

Romans 1:26 *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:*

For this cause

- The death sentence affected our race not only physically, but also morally and mentally. Thus, the mental, moral and physical deterioration surrounding us in the world are more or less directly connected with original sin. R3921:5

God gave them up

- God did not strive with or endeavor to reclaim them, but let them alone to pursue their chosen evil course and to learn from experience its bitter fruits. D69

Vile affections

- Infamous passions. D69 Our great Adversary has for thousands of years found sensuality, immorality, to be one of his best avenues through which to attack mankind, especially those who have acknowledged the Lord. R5974:3 Sodom was given up to wickedness and the basest immoralities. R1617:6

28

Romans 1:28 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*

Even as

- The fall of the race from perfection was proportionate to their alienation from God. SM377; NS111:5

They

- The fallen race of mankind. E448; R3463:6, 1683:6, 1091:5 The great majority have followed Satan, the opponent of God. R5909:3; SM78

Not like to retain

- Men are themselves to blame for their degradation. R1223:4 Willingly departing from him. R5909:3 Thus it was by wishing to forget God that man exposed himself to the influence of this wily and powerful, unseen foe. Therefore he has been obliged to work against Satan's machinations, as well as his own personal weaknesses. A263 The degradation of the Gentile nations was not the result of their creation in a depraved condition, but the result of their not choosing to retain the knowledge of God in their hearts. R2394:5, 1223:4, 1091:4; HG112:3; NS111:5 Because of a wrong conception of God before their minds. CR418 It was because of willful sin that man was cast off from divine favor; but it was subsequently, when he did not wish to retain God in his thoughts, that God gave him over to a reprobate mind. E448 The Apostle explains the lesser degradation of some and the greater depravity of others by saying that, while all sinned and fell, some indulged more willfully and fell more deeply

than others. R3256:4 We disobey and know it, reach out our hand, and in strange inflation of our little godless minds we set up ourselves, and by self-exaltation are ruined because we have left our God. R3257:1*

God in their knowledge

- The law of God was originally inscribed upon the heart of the first perfect man. That law, whether ignored or recognized, has always been in the world, and sin against it has always been imputed to men. R3654:6 Neglecting divine regulations. NS111:5 Let us not be ashamed of regulating our lives (as with "The Vow") so as to avoid temptations as far as possible. R5975:5

God gave them over

- "God tempteth no man." He merely abandons to the tempter, or to the evil-preferred course, those who choose the wrong way. NS95:1 They became children of Satan in the sense that they became obedient to him. R5623:6 God merely permitting them to take the course which they, as free moral agents, chose. NS111:5, 712:4 Abandoned them to their own way, permitting them to hasten and to increase their degradation. R2394:5 God has established certain laws, in harmony with which he operates, and those who from any cause come into conflict with these reap the penalty or wrath of their own course. A308 Thus the Scriptures explain the present condition of the world. God has let go of mankind during these six thousand years. CR490; HG112:3 God merely intervened when, in the condition of things before the Deluge, to have permitted their evil ways to continue would have been a serious wrong. R5305:1 Other nations were not specially chastised for idolatry as was Israel, but were allowed to practically take the course they chose. R3463:6 As he gave over the world of mankind in general, so in the Harvest of this age, the Lord will give over, or abandon to temptation, all in the nominal church. NS95:1

To a reprobate mind

- A worthless mind. D69 Present degradation is a fall down from a height; a failure to retain God in their knowledge—an effacing of the law from their hearts and minds. R1717:6 By which they have degraded themselves more and more. SM78; NS510:4 Degradation, not advancement, was the course from Adam to Noah. From being "very good" the race became so depraved that they were unfit even to be allowed to live a few years under the curse. R866:1

To do those things

- To try their own ideas of self-government independent of God. A263 To pursue the lusts of their depraved minds and to learn by sad experience the bitter fruitage of sin. R5716:6 They giving themselves over to things that were not profitable, defiling themselves, etc. OV250 These various dispositions—carelessness of life, the overcharged or drunken condition as respects earthly affairs, lack of self-restraint in connubial relationships, are apt to go hand in hand with a wrong spirit in the church—a spirit of strife, contention and willfulness. R3181:6

Are not convenient

- Are improper. D69 As people leave God and his Word, they are ready for anything. R1831:3

29

Romans 1:29 *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*

With all unrighteousness

- The Apostle's meaning is more refined than the following words represent—saints should not be intoxicated with the spirit of this world—intoxication for money, wealth, business, dress, music, art, etc. R3181:4

Fornication

- Not the general lasciviousness of the world; but urging the saints to continence in social relations—to lift their minds from earthly affections and lawful sexual congress. R3181:2

Full of envy

- When the Apostle comes to strife and envy, he notes two qualities which not only imply a wrong condition of heart, but also represent elements of character which would be injurious to the whole body of Christ. R3181:5

Malignity

- Bad habits. D69

Whisperers

- Secret slanderers. D69

30

Romans 1:30 *Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,*

Backbiters

- Revilers. D69

Despiteful

- Insolent. D69

Disobedient to parents

- Whoever learns to respect his forebears will proportionately have consideration for others; while those disobedient to parents and without natural affection, are prepared to be covenant-breakers and anarchists. R4019:2 One of the notable features of our day—marking the day of trouble in the end of this age. R4019:2

31

Romans 1:31 *Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:*

Without understanding

- Obstinate. D69

32

Romans 1:32 *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

The judgment of God

- The ordinance of God—that those who practice such things are worthy of death. D69

Which commit

- Who practice. D69

Such things

- We are not to forget that these condemned qualities are being inculcated and fostered by all the higher teachings of the worldly wise. R4019:2

Worthy of death

- Torment is unjust as well as unmerciful; but taking away life from those who will not conform to the New Covenant's just, holy and kind regulations is reasonable, just and merciful. R3083:5

Have pleasure in

- Are approving. D69

Romans 2

1

Romans 2:1 *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*

Thou art inexcusable

- Men are themselves to blame for their degradation. R1223:4 The great degradation we see in some heathen peoples came through disregard of the simplest principles of righteousness. HG354:1 The heathen giving themselves over to fleshly desires, which the light of nature taught to be improper, they became more degraded and bestial. HG354:2 Ignorance and superstition in the world are not the fault of God. R1091:4 The Apostle was not talking about the rejection of Christ by the heathen, for they had never heard of him. HG354:2

O man

- All men, Jews and Gentiles, have come into some measure of darkness. R648:4

4

Romans 2:4 *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*

His goodness

- God's goodness is revealed in Christ. R100:1* The goodness of God leadeth men to repentance. R759:5* Whoever now hears of God's goodness and is not melted by the thought of his need for a Savior, may never accept his favor even in the age to come. SM359

Longsuffering

- Greek, makrothunia; corresponds to the common thought of patience, it means merely longsuffering. R2790:6

To repentance

- All who have heard the gospel message with a measure of understanding and appreciation have thereby some responsibility concerning it. SM359

5

Romans 2:5 *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

Day of wrath

- The "day of trouble," the period of forty years introducing Messiah's reign. B137, 138 The great time of trouble in the end of the Gospel age specially. R787:3, 5402:4, 4522:2 These troubles are really the outgrowth of human wrongdoing. OV345 In the awful trouble of the Day of Wrath, the world will have an illustration of its own money-mad condition. R4522:2 The wrath manifested in death, for Adam's sin, is supplemented by that to come in the time of trouble because of the willfulness and perversity of Adam's fallen children. R787:3 Millennial purgatory. R1471:1

Revelation

- With wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensations, and the change of rulers. B138

Judgment of God

- Against all who are in opposition to righteousness and truth. R1471:2 The retribution will be very heavy at first, making a "time of trouble such as was not since there was a nation." (Dan. 12:1) B138

6

Romans 2:6 *Who will render to every man according to his deeds:*

Who will render

- When the judgments of the Lord are abroad in the earth. Q793:4; A298

Every man

- Applicable in some degree to everybody; but specially to the Church. R4501:3

To his deeds

- Whatever we are permitted to do one for the other is in the nature of a test of our loyalty to God, of our justice toward the world, or of our loving devotion to the brethren. R4501:6 There is great danger

of "presumptuous sins." R1802:3

7

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

To them

- Only a certain class—believers in Jesus who flee from iniquity. R142:5, 5768:4, 279:3 Those begotten of the holy Spirit. R5371:3 The class called to be Christ's associates in the Kingdom. R5711:4 Those who have consecrated to the Lord Jesus Christ and been counted members of his Body. R5710:6 "Elect" class, tried and tested. R3106:6 Who have fellowship with their Master's sufferings. R2317:5 "The Church," "the Body of Christ," "the Royal Priesthood," "the seed of Abraham." R1879:4, 2317:5

By patient continuance

- Patiently, perseveringly cultivating and developing the character-likeness of our Redeemer. R4501:3 By patient development of Christlike character in meekness, gentleness, patience and love. R4502:1 The precious promises of God are incorruptible seed, and if retained and nourished will develop in divine nature. R1642:4 The requirements of character for the high position are exacting; few of the many called will win the prize of divine nature. R1642:3, 281:3 Not only faith, but loyalty also is necessary. R5844:2 The permission of evil allows opportunity for sacrifice and heart development. R1879:1 The successful enduring of these tests is indispensable to those whom God would thus honor. F125, 63

In well doing

- In sacrificing the human interests. T28; E411 The various tests of the present time are tests of faith loyalty to God and entire submission to his will. R5844:3 By full and hearty obedience of mind. R1642:3 Working out the fruits of righteousness, prepares us for a far more exceeding and eternal weight of glory. E411 To develop in us more abundantly his Spirit, and thus to fit and prepare us for glory, honor and immortality. E411 Those who sacrifice earthly rights and privileges will eventually attain to glory, honor and immortality beyond the veil. HG732:3*

Seek

- Joint-heirship with the Lord in his heavenly power and Kingdom are the hopes set before the Church. R2479:5, 5371:2, 3774:1 They seek to do only the will of the Heavenly Father. R5711:1 It remains for us to make this calling and election sure. R3913:5; E390 To glorify the Heavenly Father. R2698:6 "Seek chiefly the Kingdom of God." (Matt. 6:33) R2479:5 This prominence, God's people should seek by, faithfulness, humility, love and zeal in the service of the Lord. R5711:2 Prayer is an excellent aid in seeking. R2479:5 By setting our affections on heavenly things and lifting our affections from earthly things. R2479:5 The saints in Christ are exhorted to seek immortality. E390 Only one way to seek for the great prize successfully, by patiently and perseveringly cultivating the character-likeness of our Redeemer. R4501:3

Glory

- "It became him; in bringing many sons unto glory." (Heb. 2:10) E395 The plane to which the Church will be resurrected. R5760:3, 1879:4 The call of this Gospel age is a call to glory, honor, and immortality. R5371:2 "Sown in dishonor" they will be raised in glory. (1 Cor. 15:43) R5711:1 This is the glorious inheritance of Zion. R5711:2 "When his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:13) R5118:3 The Church, as their Lord, enters glory at resurrection. R1879:4 "Here unto were ye called." (1 Pet. 2:21) R3913:5 Far above angels, principalities, and powers, and every name. R2859:6 The first resurrection. R2859:6 The spirit condition. R2317:4 Changed by resurrection power from human nature. R1879:5

Honor

- Joint-heirship with Jesus. F125; R5677:4 This class will receive pre-eminence over all other classes,

all other stations, in earth or in heaven. R5711:1 This promotion can be received from no other quarter than God himself, on his own terms. R5711:2 This great eminence Lucifer sought to grasp, will be granted as a reward to The Christ, Head and Body. R5711:2 The Lord has called us out of the world to share with him his spiritual, heavenly glories and honors. R3913:5 Joint-heirship with our Savior in the heavenly Kingdom which will dominate the world for the thousand years. HG694:5; F125; R5677:4 If we are found faithful God will exalt us in due time, but he cannot exalt any who are not humble. R5844:1

And

- It is right for us to seek for them. R5082:3

Immortality

- Greek, aphtharsia; incorruption. Closely related to athanasia; immortality. R2339:4, 3175:2, 281:5, 204:1; E397; F727 One that cannot decay, that cannot die. R3175:2 Indestructible existence which needs no refreshment or supply; possessed of inherent life. R1641:6, 192:4* Second death will have no power. R1642:4 None may claim an immortality outside Christ, nor that life is the result of obedience to the Law. R5871:4 Only those of the wise virgin class, who have copied the Lord's character, will be counted as "more than overcomers." R5371:3 Only the Little Flock, the Bride class, will have immortality. R5371:6 Immortality is conditional, it is a reward conferred upon those who are faithful and obedient to the Lord's commands. Q834:3 The reward for those who keep their covenant of sacrifice with the Lord. R5006:6, 5759:6, 5371:3, 297:4, 281:3 From the Church of the first-born, a part will attain divine nature, and a part everlasting life. R5371:6 They will be exalted far above angels and be granted divine nature as their Master and forerunner. R5711:1, 2479:5; F63; NS172:2 The great promotion which God purposes to give his true saints of the Gospel age. R5711:1 The Bible explicitly limits immortality to the Father and Son, and holds out this hope to the saints. R3774:1, 5371:6 Will be instantaneous at the second advent of the Redeemer for the establishment of the Kingdom. R3107:1 God has promised these to those who love him. R2699:1 The first resurrection, Christ's resurrection. R5711:1, SM253 Our Lord has already obtained these as a reward for his faithful sacrifice. R2479:5 A gift, a well spring of life in himself, springing up everlastingly. R1642:4 Given to the Son, and also promised as a gift to the followers of Christ. R715:4; F727 The joy set before Jesus. R281:3 Not possessed by natural man, else if possessed by him, why seek for it? R802:5*, HG129:6 While Romanism teaches that immortality is inherent in all men, the Scriptures teach that immortality is a glorious prize to be sought for and to be obtained only by the elect. R560:4*, 2047:1, 744:

Eternal life

- At his return he will render rewards to his faithful; he will render eternal life. F402 This promotion can be received from no other quarter than God himself, and on his own terms. R5711:1 "The gift of God is eternal life." (Rom. 6:23) E285 Only attained through the blood once shed as the ransom-price for the whole world. R5871:4; E285; HG305:6 Granted to those who seek for glory and honor and immortality through tests of faith and loyalty to God, and of entire submission to his will. R5844:3 As a reward to all who so strive, including the Great Company, who do not attain the highest reward. R3154:1 None can claim that faith in some great teacher and obedience to his instructions will bring eternal life. R5871:4 The power of God to perpetually supply the conditions essential to an everlasting condition. R3774:1 The Law promised eternal life to any Jew who could keep it. PD66/78

8

Romans 2:8 *But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*

Contentious

- The contentious spirit or disposition is generally found amongst those not living up to the spirit of the truth which they have already recognized. R4009:1 Faultfinding, irascible, the dissatisfied, a

disposition that will not be rewarded with eternal life. R4501:3 Those who are disobedient to the truth. R2804:1 Alas, that amongst those in the truth these contentious persons are found doing a destructive work, instead of a helpful work. R4502:2

Do not obey

- Who disobey? Those who know the truth. R222:1*, 404:4*

And wrath

- At or during the thousand years of the Lord's second presence. R1471:2

9

Romans 2:9 *Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

Tribulation and anguish

- More or less in connection with the present life—either as part of the Great Company or those who die the second death. R4502:2 In the Millennial age. R1412:3 He who suffers tribulation will have it as a witness of wrong doing and the King's displeasure. R1412:3 We expect they will be beaten with many stripes, they will have punishments—not eternal torment. R3779:4

That doeth evil

- The Scriptures declare, a just recompense of reward to every soul that doeth evil. R3779:4

Of the Jew

- Who, at the time of the crucifixion, and ever since, has represented all Israel. C253 After the Babylonish captivity the name "Jew" became synonymous with "Israelite" and included all who hoped for the fulfillment of the Abrahamic promises. C292; R1340:6

10

Romans 2:10 *But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:*

Glory, honor, and peace

- The world of mankind, the righteous and obedient, will receive perfect human conditions. Q794:T

To the Jew first

- At the second advent, as a people they will be a firstfruit among the nations. A298 During the Millennium, as a natural result of his training under the Law. A297; R5000:2 The sprinkling of Israel will come first, as the offer of the privilege of becoming members of spiritual Israel was first offered to the Jews. R5000:2 The preaching of the gospel of the high calling was to the Jew first, because they as a people were already justified from sin and consecrated to God typically. R952:1, 5000:2

Also to the Gentile

- "All the families of the earth." (Gen. 12:3) A298 Who even typically were without God and without any knowledge of his plan, or hope of sharing in it. R952:1 When God's judgments are abroad in the earth, those who comply, both Jews and Gentiles, will experience divine favor. Q793:T

11

Romans 2:11 *For there is no respect of persons with God.*

No respect of persons

- The Jew could not claim that they had more of a right to everlasting life and salvation (restitution) to original perfection than the heathen. R929:5* The Jew will have the first blessing, not by reason of partiality on God's part, but because he made a covenant with their father Abraham. R5964:3*

12

Romans 2:12 *For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;*

Sinned without law

- The Gentiles, without the Law given at Sinai, were sinners. R1223:4

Perish without law

- Died under sentence of some law aside from Sinai's Law. R1223:4

Sinned in the law

- The whole Jewish nation: "All who sinned." (Rom. 3:23) E417

Judged by the law

- The one specially favored nation under the Law Covenant, was also the one specially condemned. E417

13

Romans 2:13 *(For not the hearers of the law are just before God, but the doers of the law shall be justified.*

Shall be justified

- If a man would be justified to life under the Law given him he must keep it perfectly. R929:5 He that receiveth the Law nor he who hears the Law is justified by it—but he that does the things required by the Law. NS18:4 None being righteous, none could be acquitted or approved before God, whether they had the Law or did not have it. R2719:5

14

Romans 2:14 *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

Have not the law

- The written Law, the Law given at Sinai. R587:4, 1223:4, 789:5, 556:2*

Things contained in the law

- Some heathen people do some good things in harmony with the divine law. R2344:6

A law unto themselves

- The original law of God remaining in their hearts condemns them. R5070:6, 6:5 "That every mouth may be stopped and all the world may become guilty before God." (Rom. 3:19) A101 With a sufficiency of light, of intelligence to condemn them all. HG361:1 The Gentiles were condemned, not justified by the light of conscience. A101

15

Romans 2:15 *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

Shew the work

- Give some evidence. R587:4, 1717:5, 789:5

Law written in their hearts

- Remnants of the original law, fragmentary proofs that it once was innate in humanity. F351 This glimmer of conscience, often distorted by superstition and error, illustrates when it will fully be written in their hearts. R789:5 We may still find traces of the original law in the most degraded of men, the world over. R1717:5, 789:5, 587:4

Their conscience

- Since the rest of the world recognizes by their consciences that they are condemned. then the whole world stands guilty in God's sight. R5070:6, 556:2*

Accusing or else excusing

- The world realizing their blemished and imperfect condition find their conscience sometimes accusing and sometimes endeavoring to excuse them. HG361:1; A101 This condition of things among the heathen are the warped and twisted remnants of the original law of man's being. F351

Thus acknowledging wrong-doing. R3398:3 No matter how fallen, man still has in his heart enough of the original law that his conscience will either accuse him of wrong-doing or excuse his conduct. R5070:6, 1717:5, 789:5, 587:4

16

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

God

- Jehovah was the original Lawgiver and Judge, and will forever maintain this position. F396

Judge

- Greek, krino; to distinguish, decide, try; referring to the judgment of the Millennial age. R2426:4

The secrets of men

- Of the world. F396

By Jesus Christ

- Showing that a knowledge of Christ is necessary. R33:4* The world's judgment (trial) by Jehovah is committed to the well beloved Son. R2426:4 The Jew cannot be released by keeping Moses' Law, nor the heathen released by keeping the law of conscience, the whole world must accept Christ. HG283:4

17

Romans 2:17 *Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,*

The law

- Given to the Jews and not to the Gentiles, only a Jew could get its blessing or its curse. R4868:2

20

Romans 2:20 *An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.*

A teacher of babes

- Whoever exercises the gift of teaching lays himself open to increased responsibility in the sight of God and men. (James 3:1) R2156:3

24

Romans 2:24 *For the name of God is blasphemed among the Gentiles through you, as it is written.*

- Is blasphemed—Not the grosser meaning of blasphemy but the kind of careless living practiced among the Jews. R5404:3 Under divine instruction, care and recognition; if they did the things dishonoring to God, they were blaspheming his name. R5404:3 Blasphemy was a terrible thing among the Jews. R5404:3 There is a great danger of Christians profaning God's name by careless living. R5404:5

Among the Gentiles

- Before the world. R5404:3

Through you

- The Jewish people, who had come into relationship with God through the Law Covenant. R5404:2 The name of God is blasphemed among the heathen through Christendom today, as it formerly was through the Jewish nation, because it misrepresents him and practices unrighteousness. D71, 72

26

Romans 2:26 *Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

Keep the righteousness

- If a man not a Jew, do perfectly the will of God, he would be acceptable with God. R929:5

28

Romans 2:28 *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:*

A Jew

- This text applies to natural Israel, not to spiritual Israel. R4586:2 True Israelites, engrafted into the root of promise. R2443:1

29

Romans 2:29 *But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

One inwardly

- The special privilege of a part in the Messianic Kingdom will be granted only to those Jews who prove loyal to the Law and the prophets. R5964:3 The orthodox Jews will be more ready to receive the blessing of the new dispensation promptly than will any other people. R5964:3

Circumcision is that of the heart

- The law of circumcision passed away when that to which it pointed, circumcision of the heart, was set forth. HG582:4 Spiritual Israelites must have circumcision of the heart, which signifies a cutting off —a separation from the flesh, its aims, hopes and desires. R3022:3 The putting away of the sins of the flesh, which both antitypical priests and Levites should practice, symbolized by both priests and Levites washing in the laver in the Court. T119

Romans 3

1

Romans 3:1 *What advantage then hath the Jew? or what profit is there of circumcision?*

Hath the Jew

- A race in every way marked as distinct and peculiar. C244 God passed by all other nations of the earth. (Amos 3:2) R1978:6, 2396:2

2

Romans 3:2 *Much every way: chiefly, because that unto them were committed the oracles of God.*

Much every way

- They had privileges and special provision of divine favor which Gentiles did not have. R5504:3, 4656:4 If they committed a trespass the priest would offer a peace offering for them and cleanse them. These were blessings by virtue of their covenant relationship. R4656:4 Let not the greater responsibility of Christendom be forgotten with their still greater advantages of both the Law and the gospel. D71 Israel had advantages every way under their Law Covenant, yet those who failed the Law came under a curse not upon others nations. R5046:1, 1725:1 The Law was a great benefit as an educator to show them their own weakness and need of salvation. R929:5, 4037:6 They were made to differ from other men by reason of God's dealings with them and promises to them. SM380; R532:6 The advantage is evidenced by the fact that nearly all the early Christian converts were from the Jews, or from Gentiles exposed to Judaism. R4038:1 As long as the Israelites would be faithful and loyal to God, they would be thoroughly protected against their enemies. R5504:3 The Jews were blessed with a Law Covenant on the "third day" and were blessed in it for a whole age. R4570:4 The Law Covenant was conditional and because of Israel's disobedience the divine promises to them passed away. R3108:2 Even the Jews were not offered a full, complete reconciliation but merely a typical one. NS365:4 All of their difficulties were profitable to them as a nation and individually to those rightly exercised by the tests and thereby drawn near the Lord. R4037:5 These divine gifts,

favors, blessings, promises are all symbolically represented in the rich man's condition, in the parable of the rich man. HG428:2, NS304:5 The middle wall of partition has been broken down between Jew and Gentile, there is still a selection according to favor. NS331:3 The Jewish people had a certain amount of light. R3895:1 A people distinguished and honored among the nations, attracting the wonder and admiration of the world. C244

Unto them

- God passed by all the other nations of the earth and recognized only Israel. R1978:6 They alone were recognized, and this continued until Christ came, after that they were given up and their house left desolate. R532:6 From among that elect favored nation God made still further selection of faithful ones for his purpose as outlined in Hebrews 11. NS369:1

Oracles of God

- Law and prophecy. R2604:2, 5241:5, 4344:2 The Law and the testimony of God. R1846:2, 1742:6, 532:6 Called in the New Testament the Holy Scriptures. R1622:3 Which came to Israel through the conditional arrangement of the Law Covenant. R3108:2 The divine message respecting the divine promises, present and to come. SM396; R1223:4; CR103 That collection of sacred writings, the Word of God, which were committed to the care and guardianship of the Jewish people. R1622:3 Even now the influences of the divine promises make them still a great people. SM380 They had not received the spirit of the truth but merely in the Law and prophets the shadow of good things coming after. R2070:5 Developing among them poets, lawyers, statesmen, philosophers, leading them from a nation of slaves to a people distinguished and honored among the nations. C244 The very blessings of God's oracles tended to make them nothing but proud and ultimately assisted in their rejection of the Savior. NS304:5

4

Romans 3:4 *God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*

Let God be true

- The outcome will show that God is true and will prove many so called wise men to have been in error in many of their guesses respecting truth. SM275 If all would decide to let God be true and show all human creeds to be imperfect, there would be a great creed smashing work done, the Bible would be studied as never before. R2614:4, 1087:4 Though it disprove many of the theories we once believed and almost worshipped, we want the truth. R4774:2; OV136

But

- Though it make. R870:6, 2835:6, 2614:4

Every man a liar

- Particularly every Evolutionist. F41; R2835:6; NS428:4 Showing all human creeds to be imperfect and misleading. R2614:4 Let the issue be squarely drawn as between the words of God and the words of men. NS509:4 If any teacher, a human being or a paper published, is wrong on the one vital point —the ransom—we should have nothing further to do with such until it is fully retracted. R1453:4 Test every item of teaching which you receive as your faith regardless of how much you esteem the person who presents it. No fellow-mortal is infallible. R1136:5

5

Romans 3:5 *But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)*

Taketh vengeance

- Vengeance is translated wrath in Romans 5:9. R787:3 It would be as improper for our Creator to refrain from righteous indignation when there is a just cause, as it would be to be angry without a cause. R787:3

6

Romans 3:6 *God forbid: for then how shall God judge the world?*

God judge the world

- As its Supreme Judge. F396 The Greek for judge is: krino; to distinguish, decide, try, etc. R2426:4

8

Romans 3:8 *And not rather , (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.*

Slanderously

- Very vehemently the Apostle protests that their condemnation was just, who slanderously reported that he taught, let us do evil that good might follow. R1269:2 Is it lawful for me to cheat, to steal, to bear false witness, to kill, or to do evil that good might come? The Apostle Paul resents this charge against him and calls it slander. R1778:1, 871:6 The same is true today. R4680:5 To charge that God did evil, or caused evil that good might follow, is to charge the Holy One with what any honest man would be ashamed of. Paul terms it "slander." R848:3, 3145:3, 871:6

Let us do evil

- Some so misconstrued the Apostle's words at the time, declaring that evil might be done if good follow. R1269:2 If God is the author or creator of sin (evil), then indeed he would be the chief of sinners. R848:3

That good may come

- The Apostle Paul condemns as unworthy of any servant of God, the idea that the end sought justifies the means. R1312:3

Whose

- Some in opposition to the Gospel message. NS403:5

Damnation is just

- Damnation in its original signification had the same meaning as our word condemn. NS402:3 The Apostle is speaking not of God's judgment, but of the general judgment of himself and the Church. NS403:5 The Apostle had a right to condemn them, and to say that this misrepresentation of the message of the Lord was evil. NS403:6 As it was just in the Apostle's day, to condemn and specify individuals, so it may be proper for the Lord's people today to openly rebuke those who oppose the divine message. NS403:6 A condemnation of, "The end justifies the means." R1312:3, 3145:4

9

Romans 3:9 *What then? are we better than they ? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;*

Are we

- We Jews. R2719:5, 4586:3, 3398:5

Better than they

- The Gentiles, living according to the light they possess. R2719:5, 4586:3, 3398:5

Both Jews and Gentiles

- Jews must become dead to the Law and Gentiles dead to sin in order that both might become one in Jesus Christ—Christians. R4586:3 The Jews are not justified to life because God gave them the Law any more than are the heathen to whom he never gave any special favors. R3398:5

All under sin

- Jews as well as the Gentiles are all worthy of condemnation. R648:4, 4586:3 All were unworthy of eternal life, and the race had been in this pitiable condition for four thousand years, when God in his mercy sent a Savior. R2050:6

10

Romans 3:10 *As it is written, There is none righteous, no, not one:*

There is none

- None measure up to the glorious image of God, as first it was represented in father Adam. R5196:6, 3238:2 None of Adam's posterity—all the world has been unjust. E96, 102; CR21; OV150; Q510:T None are sound of mind or body, all are out of the way. R5978:1 None up to the standard of perfection required by the Law, hence not approved of it. R812:2 "None could give a ransom for his brother." (Psa. 49:7) E96, 102, 418; T78; R777:1 God's scale is 100 points of character—a perfect man. None have 100 points. Q727:T All sane people recognize themselves as imperfect and hence as unworthy the recognition of the great Creator. They cannot commend themselves to him as being worthy of his favor and eternal life. R4618:4

Righteous

- None perfect, sound in mind and body. E252; R5978:1, 5169:6, 5108:6, 4991:4, 4386:5 Perfect in the sense that God is perfect. R5794:1, 5336:5, 5309:1 Absolute righteousness. R4977:2 Righteousness of the will, holiness and purity of heart are possible. SM394; R5108:6 The Advocate imputes a sufficiency of his merit, to make these perfect in the sight of justice. R4854:6, 5439:6, 4597:6; OV227; SM307 We are merely righteous in our intentions and efforts. R4597:6 There is a relative righteousness, however, which God can approve. Those walking in the ways of righteousness, while trusting in the precious blood are spoken of as righteous. R5218:2, 5032:3 All need divine mercy; the humble and contrite would be much more acceptable to God than the boastful, the proud, the self-conceited. R4986:5 Mental, moral and physical imperfections are manifest everywhere. OV295; CR131; SM612, 394:1 Therefore all are condemned. R648:4, 929:5 The fountain, Adam, having become contaminated by sin and death, none of his posterity can be free from contamination. R777:1; SM612 Thus we account for our sorrows, our pains, our troubles. NS188:3 All are sharers of the original sin and its consequences. A407 All come short of God's standard, but some have not lost their reverence or appreciation of justice, which are drawing influences toward God. R5201:2 Various qualities of murder, lust, covetousness, etc., are more or less seen in the unbalanced mental and moral conditions resulting from the fall. R4991:4; NS501:5 Whoever therefore, claims that he is righteous and on that rejects the Redeemer, is a hypocrite—in a wrong condition of mind. R4587:5 All learning this, will look for the promised Messiah as their sin-bearer, to justify them and to discipline them and make them perfect and able to obey the Law. R2684:1 Our experiences teach us that it is impossible for fallen humanity to attain absolute righteousness. R3321:2 In the Millennial age, the disciplines and humiliations for present wrong doing will have one consolation, they will be in some measure shared by all. R1655:3 "All we like sheep have gone astray." (Isa. 53:6) R1217:1 Actually, there is none just, but there is a class "justified by faith." A20 Although some are less fallen than others, less depraved, all have sinned, all have come short of the glory of God. E418 The curse of sin has laid its heavy hand on the entire man—mind and body. A252 We have nothing of ourselves to offer that God could accept; our Advocate imputes of his merit to make the sacrifice good. Q658:4

No, not one

- All come short of the glorious standard which God has set. R5242:3, 4587:5; SM430 None actually righteous according to the strict standard of the Law. SM307; R812:2* All the trying in the world could not prove this divine statement an incorrect one. SM394 It becomes part of our test how we shall deal with our brethren who are imperfect and whose imperfections grate upon us and irritate us. CR274 All have violated the divine law, and all are under the sentence of that law, even though some have sinned more egregiously than others. HG746:3; NS242:6 God sought not the perfect in mind, morals, or features, but the honest and sincere. R4003:1 Jesus was distinctly separate from the Adamic race—his life came not from Adam but from the Heavenly Father. Therefore he was separate

from sinners. R3938:6; SM306 The Scriptures close every door of hope save one, showing that not one of the condemned is able to secure eternal life by meritorious works. A101 If there were one righteous one, he might give a ransom for Adam and all condemned in Adam's transgression, but none could be found. E418, 102; NS473:6 It was because the Lord beheld and saw that there was no man competent to redeem the world that he laid help upon one who is mighty to save to the uttermost. E96 Those who hotly pursue evildoers must realize they themselves have weaknesses, frailties, imperfections. NS401:2 The Evolution theory contradicts this. R2837:4

13

Romans 3:13 *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*

Poison of asps

- Honeyed words and deeds are the baits behind which is fastened the hook of slander, evil-speaking, evil insinuations. R4480:6 Some of the thorn and brier class (Matt. 7:16) are courageous enough to make lies; others, less courageous, love the lies and are mean enough to circulate them. R5148:1 Those who throw literal stones are much less dangerous than those more outwardly decorous who have the poison of asps under their lips, who backbite, speak evil of and slander others. R2560:5

15

Romans 3:15 *Their feet are swift to shed blood:*

Their feet

- The wicked. R705:3 "For their feet run to evil, and make haste to shed blood." (Prov. 1:16) R2053:2

18

Romans 3:18 *There is no fear of God before their eyes.*

No fear of God

- Evidently these are unregenerate. R4841:1

19

Romans 3:19 *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

That what things

- Curses as well as blessings. R1725:1

The law

- The Law Covenant. R1725:1 Written to the Jews, unwritten to the Gentiles. R929:6; A101

It saith to them

- Its promises of life were only to the one nation. R1725:1, 1729:4, 973:5 Moses also made the same statement, "The Lord our God made a covenant with us in Horeb. Even us who are here alive this day." (Deut. 5:2, 3) R5046:1, 1725:1 The Apostle shows that this curse was upon only those who were under the Covenant. R5046:1, 1725:1

Under

- The Greek word en is also translated "in, through, by, with." R826:3

The law

- The Law Covenant. R1725:1 So it is true of the law of love, it speaks only to the consecrated believers in Christ. R1729:4, 973:5 Jesus was born under the Law that he might redeem those who were condemned under the Law. E417

May be stopped

- From self-justification. R1582:3 From claiming the right to life. A101 Silences them from any reply as appeal from the eminently just verdict. R929:6 That eternal life may be seen to be "The gift of

God." R6:4, 544:4

All the world

- Both Jews and Gentiles. R4341:3, 2719:5, 929:5, 556:2*; A101 The Gentiles, who had not the written Law, were condemned, not justified, by the light of conscience, even as the Jews who had the written Law were condemned by it. A101 The Law revealed that all are sinners—proving that no man could make himself worthy of lasting life. R1223:4 All the world except those in Christ, for those without the written Law are a law unto themselves. R556:2*, 544:4

May become

- Stands. A101 May realize that they are. R3398:6

Guilty before God

- All are under sin, all are condemned, all are unworthy of life. R929:6, 4341:3 The Jews through inability to keep their Law Covenant, and the Gentiles through inability to live up to the light of their consciences. R1582:3, 5070:6, 544:4, 257:6, 6:5

20

Romans 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

Deeds of the law

- Works. (Diaglott) R13:6 Represented by the first ascending passage in the Great Pyramid. C337, 370, 368 Even the best of the Jews could not keep his Law. CR434 Receiving a Law is not keeping that Law. R5070:2 The Christian is not under the Law Covenant and has nothing to do with its terms and conditions. R2269:3, 1498:3 The Jewish church was always adding Christ's teachings to the Mosaic Law instead of accepting the sacrificial death of Christ. R972:1 The Law judges by the deeds of the flesh, while the law of Christ judges by the intent of the mind or will. R543:1 God's object in giving Israel the typical Covenant, was to show them their own depraved condition. R789:2; 428:6 The Jews tried to justify themselves by their own works, they did not build on the Rock, Christ Jesus. R428:5 None could keep the Law perfectly, though they might have come much nearer to a perfect observance of its requirements. B84 Jews died because none of them kept the Law—because no imperfect being could keep the requirements of God's Law. SM43 Sacrifices of bulls and goats yearly never took away sin, but merely in a typical manner pointed toward the "better sacrifices." NS365:4 God, however, assured Israel that at some time in the future he would make with them a New (Law) Covenant. NS698:2

Shall no flesh

- None of the fallen race, needing justification. R5046:2, 1725:2 "Did not Moses give you the law, and yet none of you keepeth the law." (John 7:19) B84 The Law condemns as unworthy of life, every creature which cannot and does not fulfill its every requirement perfectly. R688:2; NS641:6

Be justified

- Faith in Christ's finished work alone justifies. E444; R5027:4; 823:3; CR435; OV280 The only way to obtain justification in God's sight is by the acceptance of Christ and by a full consecration. R5027:4, 823:3; OV280 In man's present imperfect condition the Law must and does condemn everyone under it and justifies none. R542:3 If the Jews were justified by the Law, then Christ died in vain. R4785:4 The Jews found that the Law, instead of perfecting, justifying, them and giving them eternal life, brought to them a greater realization of sin than they ever had before. CR192 The nation of Israel tried afresh each year to demonstrate their loyalty to God and his righteousness by obedience to the Law, but only failure could and did result. SM70 Perfect obedience to the Law was impossible. R5653:3, 3843:3, 542:2; OV428; Q433:2; SM43 For over sixteen centuries the Law Covenant was in force and not a Jew was able to keep it. Q433:2 The Law, so far from justifying the Jews, showed them to be in a condition of sin by their inability to keep it. R2719:5 God has provided for both Jew and Gentile one way to come into harmony with him—Christ. R2719:5 Israel may have

imagined it possible to gain everlasting life under the Law, but God never had such expectations. R1725:2 "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit." (Rom. 8:4) R823:3

His sight

- His presence. (Diaglott) R13:5 God's sight. R6:5, 544:4, 257:6

Knowledge of sin

- The intention of the Law was to prove to the Jews and all men the impossibility of any but perfect man to fulfill the Law. R3843:3 This was the real blessing of the Law Covenant—it showed them their sinful condition and their inability to lift themselves out of it. CR192

21

Romans 3:21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

But now

- Applies to the whole time, from Christ's first to his second coming, at least, and covers the Gospel age up to the time Christ with his saints takes the Kingdom. R518:4

Righteousness of God

- Justness. R1030:1 The Law became a witness to God's righteousness—that he had been right that Israel had not kept the Law and that all mankind were unfit for his favors. R2719:5 God's method of justification has been witnessed, attested by the Law and the prophets. R1030:2

Without the law

- Apart from the Law. R1582:6, 1030:1 Aside from the Law, though in perfect harmony with its spirit. R929:6

Witnessed by the law

- "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." (Lev. 19:11) R1030:5 "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9:22) R1030:5

And the prophets

- We should look to the Law and the prophets and see how they thus vindicate God's character. R1583:1

22

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

Righteousness of God

- The Law witnessed to the justice of God in providing the ransom for sinners. R2719:5

By faith of Jesus

- As a ransom for sinners. R2719:6 Whose righteousness is imputed to us by faith. R1498:3

Them that believe

- Whether Jews or Gentiles. R2719:6, 504:4

For there is

- For now there is. R2719:6

No difference

- There is no distinction, all are fallen sinners. R929:6

23

Romans 3:23 *For all have sinned, and come short of the glory of God;*

All have sinned

- Original sin. NS419:5 All are sharers of the original sentence; are unworthy of divine favor and need

a Redeemer. E407; R4982:4, 2719:6

Come short

- Of the grand standard of divine holiness and perfection. CR451; R5267:4, 5201:1, 4587:5; OV366

Glory of God

- As a standard of that perfection which was given to father Adam in his creation. NS410:6; R5169:6, 5360:5; F101; PD7/13 All come short of that glorious perfection which God originally created and which alone he can approve. HG656:4, 650:1, 193:2; NS233:5 Come short of that perfection or likeness of God which really honor and glorify him as the Creator. NS449:5

24

Romans 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

Being justified

- God will justify; clear from guilt. R929:6, 504:4 Not one was ever "called," i.e., invited to run for this Kingdom prize, who was not first justified. R1141:2 God's grace continues to maintain our justification while we abide in Christ. F160

Freely by his grace

- By God's favor. R1350:3 By his divine favor, not because of their merit. R929:6 All of the Heavenly Father's grace is extended to us through our Lord Jesus' sacrifice. E461 There was no obligation upon our Creator to recover us from the just penalty he had placed upon us. F105

The redemption

- Greek, apolutrosis; the deliverance, the justification, which continues to be ours so long as we abide in Christ. E434; F159, 160 This is the foundation doctrine of Christianity, which in these days of worldly wisdom is rapidly coming into disrepute. R1582:3

In Christ Jesus

- The Apostle shows the value of the death of Christ, to both Jew and Gentile, who are alike condemned to death. R1582:3 Thus the conditions the Lord clearly points out, the conditions upon which salvation is provided for all men. R1442:2

25

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

Whom

- Jesus. R641:1

God

- The Judge. R504:4

Propitiation

- Greek, hilasterion; is incorrectly rendered propitiation; it signifies propitiatory, i.e. place of satisfaction. E442, 434; R2719:6, 641:1; 420:6, 128:1; T124; HG54:1 Propitiatory-covering. (See Rotherham's translation and footnote) R1223:5, 688:1, 641:5, 420:6 The Mercy Seat or channel of mercy or appeasement. E442 Satisfaction—for Adamic sin. R504:4 Place of satisfaction, of justice. R1582:6, 2719:6, 2328:2, 1336:1 Appeasement or satisfaction—for Adamic sin. R430:2, 838:3, 504:4, 420:6 Our Lord Jesus, representative of Jehovah's justice, wisdom, love and power. T125 At the moment Jesus died, that was the decisive act which legally released man from the bondage of sin, and secured for him the right to live again. R669:2

Faith in his blood

- Blood given, blood shed, death. R1336:1 In the sacrifice; the ransom-price. E434 Christ's blood was the price given for the "Church of God" and for the whole world. R1336:1 Faith, not in his example, but in his blood. R1810:4* His blood became the basis for the forgiveness of our sins, made peace for us, opened up the way to reconciliation, and transferred us back to sonship in God's family. R1230:3

This insures that everyone coming to the Father must admit that he is a sinner and cannot meet the penalty of his own sin. R3729:5 We must by faith grasp the agency of God's grace—the ransom—before we can realize its full blessing. R441:2

To declare

- "For an exhibition." (Diaglott) R128:1

His righteousness

- Jehovah's righteousness. R1336:1 Right doing. R441:5, 660:6

For

- In. R504:4, 430:2

The remission

- Forgiveness. E461 Passing by the sins formerly committed. R1030:1*

Sins that are past

- Imperfections and shortcomings that were ours at the time of our consecration. R4601:6, 5750:3, 4615:5, 4585:1,2, 2689:3, CR97 Our Advocate did a thorough work as respects the sins of our flesh; they are past and gone. CR97 In proportion as we realize this and act upon it, it gives us preparation for further divine leadings and blessings. HG453:6 "Blessed is the man whose sins are forgiven, whose transgression is covered." (Psa. 32:1) HG147:5

Forbearance of God

- God sent his Son who paid the claim against the condemned race, to set them at liberty without violating his own laws. R504:4

26

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

That he might be

- That he might continue. R3279:5

Just

- In pronouncing the penalty against our race. R2698:2, 2822:2 In releasing the sinner from the penalty justly upon him, and giving him an individual trial. R929:6, 1983:6, 1125:2 The sacrifice for sins was demanded by justice and furnished by Jehovah, that he might be just. R1267:2 By substituting Jesus for Adam. E17 The justice of his sentence and the unchangeableness of his decrees. R1125:2; HG292:1 Since the death sentence is against every member of the race, none could justly be released without a ransom. R3706:6 The demand of justice must be paid before the work of release and restitution could begin. R4792:6, 5071:1, 3707:1 Reconciliation necessitates first a redemption of the sinner—a payment of his penalty. E419, 401 Nothing can ever be done by the Almighty that can violate his justice. R3707:2 God was just in pronouncing the penalty against our race and could not clear the guilty through any process of injustice. R2698:2; E17 God having justly condemned Adam and his race could not justly reverse his own sentence, without a cause. R1583:4 Enabling him to forgive sins that are past as well as those present, pardoning sinners he had once condemned. R929:6 The fact that God provided so expensive a ransom-sacrifice for sinners, proves that his justice is inviolable and unbending. R1583:4 God's justice as manifested in giving his Son to be a ransom for all, before that sin could be blotted out, evidences a firmness and justice that is sublime. R769:3 Justice could no more forgive the willful sins which invoked the second death, than it did the Adamic sin which invoked the first death. R769:3 Justice could not object to announcing the redemptive plan in advance to those with the requisite faith—justifying them to fellowship with God. F111 Divine love could not make void divine justice; it was necessary that God should be just, if he would be the justifier. R4792:6 Justice will be satisfied when the Body members are presented before the Father. R3710:4

And the justifier

- And yet be the justifier. R3279:5, 5194:1, 504:4 Of men already justly condemned to death. R1267:2 Release the well-disposed from the penalty of sin, death and disfavor. R1125:2 Here is the triumph of love and mercy, not through a failure of justice or conquering it, but a satisfaction of justice. R2328:2, 429:4; E17; NS412:6 The penalty for Adam's sin and how that penalty should be met, was optional with the Almighty, so long as no principle of justice would be violated. R3707:3 None could be counted free from the sentence of death until after the great sacrifice for sins had been made. F111; R3706:6, 1591:3, 1583:4 The only way open for our reconciliation consistent with divine law was by giving a corresponding price or ransom. R5194:1, 4941:6, 2822:2, 2698:2, 769:3, 657:5 God cannot justly be the justifier of anyone who does not believe in Jesus. R2059:2 God, the condemning judge, himself also the deliverer, by providing a ransom. R504:4 The Judge sent his Son and paid the claim against the condemned race, that he might set them at liberty without violating his own laws. R504:4 His law will be manifested to all as unchangeable and perfect, even while pardoning sinners he had once condemned, who by faith laid hold of Jesus as their justifier from guilt and condemnation. R929:6, 1125:2, 441:1 An earthly judge could not justly set the prisoner free, but if someone paid the imposed penalty, the judge could be just in justifying the formerly condemned. R429:4 We need not fear that our justification is incomplete, for Jehovah himself is the justifier. R199:3

Of him

- Of any sinner. R3279:5

Believeth in Jesus

- All who shall become his disciples and follow his leading and direction. CR413; R3707:1 God cannot justly be the justifier of any one who does not believe in Jesus. R2059:2, 5071:1

27

Romans 3:27 *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

Where is boasting?

- Where is the room for. R2719:6 Who can boast now? R929:6

It is excluded

- All boasting of works is shut out. R929:6 Because the Jew and the Gentile having come into Christ are on a common level. R2719:6

Of works? Nay

- Our own works could not justify us. E444; R929:6, 560:5* Works of charity and slaying sin in one's self. R929:6

Law of faith

- This is the law of love. R1322:2 "Faith worketh by love." (Gal. 5:6) R1332:2 Pure, true faith is opposed to boastfulness. R1159:4*, 2163:3 Life, favor, forgiveness and reconciliation is an unmerited favor of God, obtainable through faith in the sacrifice of Christ. R930:1

28

Romans 3:28 *Therefore we conclude that a man is justified by faith without the deeds of the law.*

Justified by faith

- In the sense that ours is merely a reckoned or faith justification. F103; R193:3 Not by any Covenant —the New Covenant has nothing whatever to do with justification by faith. R4474:3 It is the human nature that is justified or reckoned right in God's sight. OV315 This is our restitution; we who were aliens, by the blood of the cross are restored to God's favor, as Adam was before sin. R193:3 The word justification implies making right; and does not imply making over, or a change of nature. OV315

Without the deeds

- Without necessity for the works demanded by the Law. R2720:1

31

Romans 3:31 *Do we then make void the law through faith? God forbid: yea, we establish the law.*

Make void

- Of none effect, useless. R542:5

The law

- The law of righteousness. R2720:1 "For I through the law am dead to the law, that I might live unto God." R1729:6

Faith

- The doctrine of faith, which we are now preaching. R542:5

Yea

- Nay. R542:6

Establish the law

- Proving that God's Law is perfect; and Israel was imperfect—thus leading them to Christ. R542:6 By the fact that the imperfect Jews could not keep the Law of works and that it had to be fulfilled by Jesus before they could be justified under the Law of faith. R2720:1

Romans 4

2

Romans 4:2 *For if Abraham were justified by works, he hath whereof to glory; but not before God.*

Were justified

- To fellowship with God, not to life. F111; R4574:1 A narrow or a broad view of justification may be taken and both be true. R5474:1 This implies three different steps—two which were Abraham's and one the Lord's. R4574:1

3

Romans 4:3 *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

Believed God

- Though even the type had not yet come in his day, Abraham, as a justified believer, was a member of the "household of faith," typified by the Levites. T27 Concerning the Gospel: "In thee shall all nations be blessed." (Gal. 3:8) R217:2, 2873:6 The process by which all nations were to be blessed was not understood by Abraham except that it should be through his offspring, but he believed the fact without knowing how. R217:3 Abraham felt in some manner God would roll away the curse. OV428 It is only by the exercise of faith in our Redeemer that we are reckoned as covered with the robe of righteousness, and made acceptable. R4003:2

For righteousness

- Faith will hide a multitude of defects. R4003:2 The Church's justification, like that of Abraham, is by faith. R4442:6

5

Romans 4:5 *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

Faith

- There is no merit in faith; it is not righteousness, nor does it justify us; but we are justified through faith. R555:3

Counted

- Reckoned. R2854:2, 193:3 Although, perhaps, not blameless in character at the time, yet Abraham

possessed that which would result in holiness, and God counted the work begun in him, as finished. R76:2

For righteousness

- Justification. R193:3 The Ancient Worthies' reverence for their Creator and obedience to his Word of promise implied they had hearts full of trust and the proper spirit that God could count it perfection. R4386:1 Abraham was justified by faith and it was imputed unto him for righteousness. R76:2 Our endeavors to walk after the spirit are counted to us for righteousness. NS244:5; By Jesus; who became our willing substitute. R657:2,5

6

Romans 4:6 *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*

Righteousness without works

- Justification by faith. R2194:3 Righteousness which he had not worked out. R2194:3

7

Romans 4:7 *Saying , Blessed are they whose iniquities are forgiven, and whose sins are covered.*

They

- The consecrated, spirit-begotten, probationary member of the Body of Christ. R4842:1

Iniquities

- The word carries with it the sense of wickedness, lawlessness. R2295:1

Sins

- The word has merely the thought of transgression. R2295:1 Uncontrollable weaknesses, resulting from the fall. R1698:2, 2295:1

Are covered

- Sin while not blotted out is covered. R2295:1 By the ransom. R1698:2 Concealed beneath the robe of Christ's righteousness, until the time for their blotting out in the first resurrection. R2194:3, 4842:1, 1654:2 The covering of sin takes place instantaneously, as soon as the believer has accepted of the redemption in Christ Jesus. R2194:2 Those justified by faith, who do the best they can are acceptable to God as though they were perfect. R3366:5 The sinner is forgiven the moral obliquity connected with the sin, which they no longer sympathize with, and the sin itself, while not blotted out is covered. R2295:1 The robe of righteousness does not cover, as some seem to think, the sins of the new mind. R4842:4 Even though the believer's sins are covered he still battles against those imperfections. R2194:3 All with faith in Christ's sacrifice, and consecration to God's service, come under the covering of the New Covenant. R1654:1

8

Romans 4:8 *Blessed is the man to whom the Lord will not impute sin.*

Not impute sin

- Reckon. R1654:1 To the reckoned sons, Jesus' brethren, no sin is imputed. R489:4* God does not regard them as they really are but imputes their sins to Christ who imputes his worthiness to their account. R1654:2

10

Romans 4:10 *How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*

In uncircumcision

- Circumcision was instituted after the Covenant was made with Abraham. R4370:5

11

Romans 4:11 *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:*

Sign of circumcision

- Not as a requirement to his justification. R2720:1

A seal

- Or mark of justification and harmony with God to which he had already attained. R2720:1

12

Romans 4:12 *And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*

Faith of our father Abraham

- The Jews have no right to the land of promise except as they hold to the promise of the oath-bound Covenant made with Abraham. R5178:1

13

Romans 4:13 *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

Heir of the world

- Lord Jesus. R1063:1*

Righteousness of faith

- Abraham was justified by faith; reckoned in God's sight a perfect and righteous man. R196:3 It is faith, not water, that justifies. R1969:3

15

Romans 4:15 *Because the law worketh wrath: for where no law is, there is no transgression.*

No transgression

- No one could transgress a law that was not given to him, that was not applicable to him. R5070:2 The world has not yet come under individual condemnation. For the world has not yet been placed under divine law. R5071:2 In Paul's discussion of the Jewish view of the Mosaic Law, he uses this statement to show the Jews misunderstood the matter. R5070:2 "Sin is not imputed when there is no law." (Rom. 5:13) R5071:1 The world is under Adamic sentence and only those lifted out of that condemnation can come under another sentence. R5071:1

16

Romans 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

Therefore it

- The Abrahamic Covenant, covering the Church. R4366:1, 4606:3

By grace

- The spiritual seed is developed according to the spirit, according to grace, favor. R4606:3

Sure

- There were no conditions with the Covenant, therefore it cannot pass away, nor be altered, nor added to. R282:2

To all the seed

- All the children. NS287:3 Two seeds; the heavenly seed of Abraham and the natural seed of

Abraham. Q642:2; R4453:1, 3259:5, 793:2, 282:2, 220:1, 201:3 "Thy seed shall be as the stars of heaven (the spiritual class, the heavenly, the Church); and as the sand upon the seashore (the earthly seed)." SM368 One a heavenly class, the other an earthly class, with Messiah the head over all. CR157 Two seeds, one developed under faith, the other under Law and works. R5300:2; 1140:6; T35 The two elect churches, Jewish and Christian, are to be unitedly the agencies for blessing all the families of the earth. R1316:2 The promise, to bless all nations, will be fulfilled not only to Christ and the Church, but also to Abraham personally and his natural seed who come in harmony with the divine plan. R1140:6 Children according to natural process of generation, and children by special power of God, not actually children of Abraham, but of him whom Abraham typified. R793:2 There will be two phases of the Kingdom of God which is to bless all nations; an earthly and a heavenly phase. R1140:6 After Israel in the flesh receives mercy through the glorified Christ, they will be used as the Lord's instruments for blessing all the families of the earth. C299 The spiritual seed is developed during the Gospel age. The fleshly seed, the restitution class, will be developed under the New Covenant (the Ancient Worthies were developed before the Gospel age). R4366:1 Refers also to the faithful worthies of the past who will receive a share in the original promise and participate in blessing the Gentile world. R2375:5, 1156:6 Typified by Isaac and Ishmael. R793:2 The promises to the natural and the spiritual seeds are more or less intertwined. R3259:5 Those who now walk by faith are the true seed of Abraham. R1753:4 Israel cannot come into the bosom of Abraham, into the true rest and peace, because they failed to rightly apprehend and use God's promises and dealings. R1042:6; HG386:6 By the end of the Millennial age, his seed will include all the saved on the human plane. R4606:5; CR98

Which is of the law

- The natural seed: the restitution class. T35; R5300:2, 1140:6, 201:3 The Abrahamic Covenant and the Law were distinct. T35 Those who will become the seed of Abraham under the New Covenant arrangement during the Millennial age by obedience to the Law under the better Mediator than Moses—Christ the Head and the Church, his Body. R4606:5, 4438:3; C299 "Sands of the sea." R4606:4 Pointing back to the Law Covenant given to Moses, and forward to the Law Covenant of the future. R4606:4 The earthly seed of Abraham will be developed under the Law. R4606:4 The old Law Covenant brought not forth the seed of Abraham, but the New (Law) Covenant will bring forth many children. R4453:1 The Ancient Worthies cannot be included in the spiritual seed, but logically be included with the natural seed. R4606:6

Is of the faith

- The spiritual seed. R5300:2, 1316:2; T35 To whom pertain the Covenant and the exceeding great and precious promises in their largest fulfillment. R1753:4 We are counted Abraham's seed because of our faith and we become members of the spiritual seed. R4606:1 "The stars of heaven." (Gen. 22:17) R4606:4 The only children of Abraham thus far developed are those who are the seed of Abraham according to faith. R4453:1

Father of us all

- Who are of the faith of Abraham. R1623:6 As Jehovah will be the Father of all the saved, not only the Church, but also the restituted world. R4366:1 Abraham's life was a long discipline of faith and patience; for he was to be the father of the faithful, a type of the fatherhood of God. R1915:3; SM201 Abraham was the father of the seed, only in the typical sense. R905:2 A worthy example to all his children, both those under the Law and those under the new covenant of grace. R1915:3 The father of the faithful. R1905:3 His children—all those who are of the faith of Abraham, whether of the fleshly or spiritual seed. R1905:3

17

Romans 4:17 *(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

Made thee a father

- In the end of the Millennial age, all the perfect race will be "the seed of Abraham" under the New Covenant arrangement. CR98; R5388:5, 4646:1; Q196:3 All the families of the earth will become children of Abraham, who represented God in a figure. R5909:5, 5178:5, 1140:6 Abraham was a type of God, therefore, many nations would become children of God. R3601:1 "I have made thee a father of many nations." (Gen. 17:5) R5909:5 The Lord said to Abraham: "In becoming thy seed shall all the nations of the earth bless themselves." R5909:5 "Thy seed shall be as the sands of the sea-shore for multitude." R4646:1 The Abrahamic Covenant was to have a double fulfillment—first, in a literal sense to him and his posterity: second to the spiritual children of Abraham. R1630:1

Many nations

- Seeds. R793:2 All kindreds and families of the earth will be blessed by the opportunity to become children of Abraham, children of God. R5909:5, 4646:1, 4366:1 It will be necessary for the people of all nations to become Israelites, thus become children of Abraham. NS724:4 These will be blessed under the New Covenant when the Abrahamic Covenant will be fulfilled to Israel and all. R5909:5 The blessing of the Lord will be upon them all. R5388:5 By the end of the Millennial age all the perfect race will be "The seed of Abraham." R4646:1

Before him

- Like unto him. (Margin) A likeness of the Father; Abraham represented God. R220:1, 1623:6, 905:2 As a type of him. R2908:3, 3601:1, 1156:6, 1140:6, 905:2, 793:2 Foreshadowing him whom he believed. R3601:1 Typifying him whom he believed. R3601:1 Foreshadowing, allegorizing. NS287:3

Quickeneth the dead

- Maketh alive. R1436:3 God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, not extinction. R5041:4, 666:6; Q211:4

Things which be not

- God's plan for a resurrection is fixed. God speaks of things to come as if already come to pass. E535; R32:3*

As though they were

- Using them as types. R1623:6, 3601:1 What is to be and is being developed is spoken of as already existing. R32:3* Abraham was not the father of many nations at the time, God was not referring even to his natural seed, but to Christ. R3601:1 In many prophecies the standpoint of the future is taken and the things are spoken of as accomplished facts. R1754:6 God not only speaks of things past as still present but also of things to come as if already to come to pass. E353; R1881:3; HG333:5 Death is really extinction, but because of God's plan to ransom and restore all through Christ Jesus, he calls Adamic death a sleep. R666:6 When in the process of accomplishment, as time is nothing to God. R117:3* Looking down prophetically to the end of the age. R4657:1 God thus spoke of the resurrection. PD32/44; R4657:1, 1881:3 Thus we need not quarrel with those who say that the world is now bought with a price. R4998:6

18

Romans 4:18 *Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.*

Against hope

- But for God's grace and providence, Abraham would many a time have made shipwreck. R751:6

Believed in hope

- Abraham believed God in his statement that in his seed (later shown to be Christ) all the families of the earth would be blessed. R2873:6

19

Romans 4:19 *And being not weak in faith, he considered not his own body now dead, when he was about*

an hundred years old, neither yet the deadness of Sara's womb:

Not weak

- Greek, astheneo; without strength, as in "Is any sick?" (James 5:14) R4099:2,6*

In faith

- It was such an active, obedient, faith as would have accepted Christ personally, as it accepted the promises concerning him. R2874:1

Dead

- Abraham, at the age of one hundred, received Isaac as one born from the dead. R751:6

20

Romans 4:20 *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

Strong in faith

- Even though literally he had seen but a scant realization of God's promises. R751:6*

21

Romans 4:21 *And being fully persuaded that, what he had promised, he was able also to perform.*

He had promised

- Let not your faith stagger at the promises of God. R905:6

23

Romans 4:23 *Now it was not written for his sake alone, that it was imputed to him;*

It

- Righteousness. R4442:6

24

Romans 4:24 *But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*

Us also

- The Church does not need a mediator or a covenant for her justification. R4438:1

Believe on him

- Faith in God is the basis for our justification, and for Abraham's, though today faith in God includes faith in Jesus as our Redeemer. R2873:6

Raised up Jesus

- "God hath raised up." R1005:5 Christ could never have raised himself. R2795:2

25

Romans 4:25 *Who was delivered for our offences, and was raised again for our justification.*

Who was delivered

- To death. R391:3, 1247:3, 705:5, 393:4 "I lay down my life for the sheep." (John 10:15) R1247:5 A weighty suggestion of the love of God, who thus freely gave him up for us all. R1247:6

For our offences

- Bearing the condemnation which those offences implied and involved, the very offences or weaknesses of the flesh which hindered the Jews from keeping the perfect Law given at Sinai. R2720:2 Since all men inherited imperfection and consequent condemnation in Adam, they also share in the redemption. R1247:6

Was raised again

- Out of death. E442 Had he remained dead he could never have been the channel of our justification. F106, R1248:3, 1247:1 If he had not had a resurrection, our hope would have perished. R1248:3 The

resurrection of Christ was necessary for the great work of justification, salvation and restitution. R1248:4; E442 Christ's resurrection is the pledge of our resurrection; "Now is Christ risen from the dead and become the firstfruits of them that slept." (1 Cor. 15:20) R1248:6

Our justification

- Salvation or restitution. R1248:4 The word "justify" means to declare or make right. R1246:3; CR467 Clearing from guilt and condemnation. R930:1 Unblamable condition. R391:3 In order that he might justify us. R705:5 Our hope of reconciliation to God is based upon the fact that "Christ died for our sins," (1 Cor. 15:3) and he "was raised for our justification." R1878:3 God will now justly, justify freely all who call upon him for it through him who redeemed us with his own blood. R925:5 Our justification without his death as our ransom-price would have been legally impossible. R1247:1 Jesus rose again that he might make satisfaction to divine justice. CR467 Our justification, like that of Abraham, is by faith. R4442:5 Forgiveness came not only to those under the Law (Israel), for Abraham received the promise of a blessing to all nations. R930:1 The plan of God embraces all who believe. R930:1 Our justification is not accomplished until, in each individual case, the necessary steps of faith and full consecration have been taken, as a result of which the merit of our Redeemer is imputed. R5854:6; E444 God will not be unjust to withhold that right to life which has been purchased for us according to his own plan. R393:4 The great work of actual justification is the work God purposed for the world; to this end the death and resurrection of Christ are all-important. R1247:1 The bestowment of this blessing upon the world waits for the election of the Church to be joint-heirs with Jesus in his heavenly Kingdom. NS5:1

Romans 5

1

Romans 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

Justified by faith

- In the sense that ours is merely a reckoned or faith justification. F104, 106; A124; R5470:2, 4476:1, 1262:1, 400:5, 199:2; CR470, 467:3 The word means to be made right, to pronounce free from guilt. CR470; R660:2, 441:1; 440:3, 391:1; Q408:2 The word justification has two meanings: to prove that a thing is right, or to make a thing right which is wrong. These terms are used in these two senses in Scripture. R659:3, 440:3 Faith in the blood of Jesus as our Redeemer. R4435:3, 4390:2, 2720:2, 2220:3, 1262:1, 1231:1, 759:2, 391:2; SM474 Not because of our faith, but through faith and because of Jesus' work of sacrifice as our ransom. R759:2* Our sins are forgiven, covered by the merit of the ransom. R1231:1 From sins past and present, also all future sins that are directly or indirectly the results of Adam's transgression. R1231:1 In the real gospel of God's love and favor to us and toward all in Christ. R1502:4 By the acceptance of Christ as the Bread of Life—preceded by the realization that we have no life in ourselves. R2652:1 We must by faith grasp the agency of God's grace—the ransom. R660:2 We are not justified by prayers or works. R2548:2 Faith is the ground or base of justification. R2852:1 It is faith not water that justifies. R1969:3 Simple as faith is in the abstract, yet God has been pleased to honor it with results, which are glorious. R471:1* Only the justified are called to the "high calling." R4435:3, 4442:6, 1231:2, 648:5 As we are drawing near to God and are said to be in a justified condition. Q409:T Such are invited to present their bodies a living sacrifice. SM509 They shall be counted perfect, counted righteous, so long as their hearts, their wills, their best endeavors, are for righteousness. R3322:6 Brought into fellowship with God as justified human beings. R199:5, 648:5 Partaking of the human rights, privileges and blessings of restitution—in this age faith justification. R2652:1 Having accepted the promise of actual justification, we hold so to speak, a check in the bank of heaven for full justification or restitution payable in the Millennial age. R1262:1 After repentance. R2941:2, 2225:6 The first step, coming to Christ for rest; the acceptance of him as the satisfaction for our sins. R2625:2, 3512:5, 3201:1, 2652:1 The first step of faith restores

the believer to all privileges originally bestowed upon Adam, though their full realization does not belong to the present age. R1585:2 Our peace or harmony with God began with our faith. Our justification by faith began with the first element of our faith, when first we saw the Lord even imperfectly. R4901:1 Lifted to plane N. A232; R274:3 Neither the Ancient Worthies nor the Body of Christ are justified by a covenant or by a mediator. R4388:5, 4476:1 A reckoned justification attained instantly by the imputation of the merit of Christ. R5776:4 We reckon ourselves as God reckons us, justified freely from all things. R1262:1; Q408:2 In the perfection of his offering. R94:4 Abraham needed no mediator to justify him. "He was justified by faith." R4476:1 And by it also we enter into all other favors of the divine provision. R2220:3 Many have believed in the precious blood and have had joy and peace in believing and heard the call to the privilege of self sacrifice with Christ; but few responded. R1231:5 Very few lay hold upon justification fully. R199:5 The Apostle prayed for a certain church that their faith fail not. He knew if their faith was gone, all would be gone. R471:4

We

- The fully consecrated. R5960:1

Have peace with God

- From the time we first approach God we begin to have a measure of this peace and it continues with us as long as we are walking in the right direction, growing in knowledge and obedience. R4901:2, 4579:3; PT391:1* From the time we accept Christ we have joy and peace through believing. R2625:2 The immediate effect of faith is a blessed realization of peace with God. R1585:2 Applies to those fully consecrated, justified, accepted of the Father by the begetting of the holy Spirit. It would not apply to any who are merely approaching through the Court. R5960:1 Implies a good degree of harmony with the principles of righteousness, for faith in Christ is always reformatory. F116 In the Tabernacle arrangement, from the time of entering the court condition of faith, the peace continues with each onward step of obedience. R4579:4 One who merely believes in the Savior and wishes to do right, cannot enter into full peace with God. R5133:3 A condition that means one has become reconciled to God. It means the estranged is now in harmony with God—he has turned his back on sin and is seeking to walk in the path of righteousness. R5431:3 The "peace of God" can come only to those who have given themselves unreservedly to God. R5432:1 If faith and obedience extend to full consecration and begettal, it becomes the "peace of God which passeth all understanding, ruling in our hearts." (Phil. 4:7) R4579:3 Rest with God. R391:3, 930:1 Realizing that our sins and imperfections are covered. R2941:2 Implies some discernment of the future blotting out of the sins of the believer. F116 No longer enemies, but justified human sons, reckoned so. R274:3; A232 The first step toward holiness brings one into a condition of peace with God. T21 As respects their former sins and condemnation under which they realize that they had rested. But still have not yet become servants of God. SM509; R2941:2 Those whose faith or obedience stop find their peace with God diminish. R4579:3 The truth gives us this peace—believing that Christ died for our sins, rose for our justification; reckonedly being brought from death unto life. R3512:5 Until Christ's reign, the experiences of the believer are the joys of faith and hope of the present peace and communion with God. R1585:2 When we believe the "good news" of our justification, it causes us joy and peace to realize we may now come to God. R199:5

Through our Lord

- By Christ's blood, by the life he laid down for us. R1231:1 Something Jesus has done for us, and not something for us to do for ourselves. R391:4 Not through personal worthiness of his favor. R1585:2 By whom we have received the atonement, his righteousness being imputed to us by faith. R1585:2 All things are of the Father and by the Son. (1 Cor. 8:6) E54 Anyone attempting to climb into the family of God otherwise "the same is a thief and a robber." (John 10:1) R3120:2

Jesus Christ

- Not through other mediators. R2548:4 Our sins were laid upon Christ our Redeemer and his righteousness is transferred to our account. R1262:1

2

Romans 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

By whom also

- Through Christ. R1262:4 Because of the price which he paid for us. C202 Reference to a second privileged step of faith: the step of consecration. R1585:3, 4243:1, 3201:2, 2941:2, 2720:2, 2285:6, 930:2 We are not only justified out of sin, but are also brought by operation of our faith in the glorious standing of members of Christ. R4989:2 We not only have faith-fellowship with God but complete and actual justification to life and our begetting of the holy Spirit. R4640:2

We

- "Brethren," of the household of faith; justified believers. R1885:3 All who by faith are reckoned alive from Adamic death during the Gospel age. R1231:6 A class of saints who have not only been justified by faith but have obtained the begetting to the divine nature. R648:6

Have access

- The privilege, invitation or opportunity of the Gospel age, is the door. C206 No one ever entered in without the robe. C203 To the Father. R1227:3 By reason of the opportunity which our justification gives us of becoming members of the High Priest, sharers in his sacrifice. R4390:2 Not until we became justified human sons of God were we invited to sacrifice our human rights and reckon ourselves heirs with him of future glories. R925:6 An access by faith of a still higher grace, or position of favor. R1585:3 The call to joint-heirship with the only begotten Son and heir. R1387:1 Are privileged also to hear of a prize or high calling during the Gospel age to be living sacrifices. R1231:6 "The second blessing." R1262:2 "Favor upon favor." (John 1:16—Diaglott) R1262:3

Into this grace

- Of justification. R422:2, 339:1 Into this further grace. R2285:6 Favor; the "high calling." C206; R1585:3, 1262:3, 1231:6, 1007:5, 434:4 The privilege of sonship. R3201:2, 4901:1, 4640:3, 4390:2, 4243:1, 3020:2, 1387:2, 648:6 The place of God's peculiar favor, a step beyond mere justification, consecration. R4243:1 The privilege of being "transformed" to a higher nature. R1585:3 The access into this higher grace cannot be obtained except from the standpoint of the previous grace of justification. R1585:3 The invitation to be the beloved Bride of Christ to be made like him and to be in his glorious presence forever. R1262:3

Rejoice

- We rejoice in the fact that we are already sons of God without rebuke, and to be changed and share his glory. R4640:3 We have good cause for rejoicing, it means not only blessing ourselves but participation with Messiah in blessing all the world of mankind. HG374:3; NS374:3

In hope of

- In hope of sharing, as Christ's joint-heirs. R2720:2, 2941:2, 2225:6, 1387:2, 1263:4, 1007:5 Sharing the divine nature and the Kingdom power with our Lord and Redeemer, Jesus. R1231:6

The glory of God

- Which is to be revealed in our Lord and in us as his members in his Kingdom. R4434:4 High exaltation of Christ beyond the glory he had with the Father before the world was. R1262:4 A glory of office, what is second only to that of Jehovah, the great Emperor of the universe. R1262:4 Glory of character. R1262:4 A glory of power of "All power in heaven and in earth." R1262:4 The privilege of becoming heirs of glory, joint-heirs with Jesus on a specified condition; if they would suffer with him. R925:6

3

Romans 5:3 *And not only so , but we glory in tribulations also: knowing that tribulation worketh patience;*

Glory in tribulations

- Brought upon them by their faithfulness to Christ and his word. R3281:4 Happy in present trials, difficulties, and oppositions. SM386; R3309:6 Knowing that we must be tested, tried and disciplined to fit us for our future exalted station. R1007:5, 1585:5, 648:5 As joint-sufferers. R930:2 These experiences are similar to those of the Master, thus we have evidence that we are walking in his footsteps. R3281:4 Because it is God's method of chastening and polishing us for a share in the Kingdom. SM371; R1585:5, 648:5 Not because we love tribulation but the patience, the experience, the character, which God assures us are a fruitage of tribulation, if we are rightly exercised thereby. R2737:3, 199:4 If our sufferings be the way by which the Lord would attract and bless others of his true sheep. R5365:5 The Christian's life is not a sad or morose one, but a most joyful one, even in tribulation. R4592:4 In proportion as we are able to realize our own imperfections and the perfect will of God concerning us. R2213:5 We have tribulation because the world is traveling in the opposite direction to righteousness; in the way of selfishness and gratification of the flesh. R5218:2 Whoever escapes experiences that would develop the fruits of the holy Spirit will never gain a place in the Kingdom. R5779:6

Knowing

- If rightly exercised. R1585:5 It is the knowledge that makes such a difference. CR432, 387:4

Tribulation

- Tribulation is necessary for the development of patience. R1721:3 Tribulation works out the fruits of the holy Spirit. R5951:3 The favorable results of tribulation follow, on account of a genuine consecration. R3281:5

Worketh patience

- We learn to cultivate patience in trial. R5879:2 Patience in submitting to trial will lead to large and valuable experience. R1585:5 "Let patience have her perfect work." (James 1:4) R2737:3 "Yieldeth the peaceable fruits of righteousness." (Heb. 12:11) R1721:3 Worketh the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. R2405:1

4

Romans 5:4 *And patience, experience; and experience, hope:*

Patience

- In the exercise of patience the lessons of experience have made you stronger, increased your faith, zeal, and gratitude. R1721:3

Experience

- Of God's love and wisdom and grace and comfort, which will strengthen our confidence in God. R1585:5 He who would relate an experience of what the Lord has done for him, must at the same time narrate what he has done for the Lord. R1022:1* Will brighten our hope and strengthen our confidence in God. R1585:5 According to Webster it is "wisdom gained from experience," appropriate for Christian as well as worldly experience. R1022:1* Christian experience is not sitting down letting the Spirit of God work in our hearts—it is eminently practical. R1022:1* Christian experience is not the exaltation of feeling only inspired by ardent songs, prayers, Christian fellowship. He who is dependent on such for his vitality is an infant in experience. R1022:1* Christian experience is putting off the old man; growth in grace, building character, laboring in the vineyard, visiting the widows and fatherless, keeping unspotted from the world. R1022:1*

Hope

- This does not mean we get all our patience first: then all our experience, then all our hope; but that they are all developing together. R5779:5 This deepens the sense of fellowship with God and gives confidence to the hope of final and full acceptance with him. R1721:3 The embroidery work adding stitch to stitch in its development. NS449:6

5

Romans 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Maketh not ashamed

- Those inspired by this hope experience no sense of shame under the discipline and trials they must endure, but glory in tribulations and rejoice to be counted worthy to suffer for his name's sake. R1585:5 In the glorious message they hear there is nothing to be ashamed of, it is the power of God unto salvation. R1585:6

Love of God

- Because with this hope we have the realization of God's love. R5779:6

Shed abroad

- Made known. R197:5* Enlarging our hearts. CR446; R3933:1 By the holy Spirit. R1007:5 The love of God grows in our hearts and fills us. R3933:2 Producing love for the brethren and all the good fruits of the spirit. R2456:1 Displacing the spirit of the world, the spirit of selfishness. R3281:2 We are led to still wider love beyond the household of faith, for whom we delight to lay down our lives. R3933:2

In our hearts

- This is conditional to those who, hearing his commandments, are moved by responsive love to do them. R2456:1

Given unto us

- Imparted to us from the truth. R1007:5

6

Romans 5:6 *For when we were yet without strength, in due time Christ died for the ungodly.*

Without strength

- The sin of Adam left mankind in this condition. R77:6 Greek, asthenes; sickness in the sense of moral or spiritual form. R4099:6* To help ourselves. R1585:6

In due time

- "The fullness of time." (Gal. 4:4) E451 God's appointed times and seasons are an important feature of his plan. B25; R598:3 The time of the payment of our ransom price was definitely prearranged. R1585:6 When God sent forth his Son as the man Christ Jesus. E451 There was a particular appointed time for the payment of our ransom, as well as every other feature of the wondrous plan. R1586:1 Just as surely there is a due time for the second advent. R598:4

Christ died

- Our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the right to resurrect them. R1125:4; NS293:6; HG292:6 This was Jehovah's original plan, and before sin entered even before the foundation of the world, love provided the "Lamb of God." R788:3

7

Romans 5:7 *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

Will one die

- That would be a great stretch of love. R197:6*

Peradventure

- Possibly. R197:6*

For a good man

- The greatest love amongst men is to lay down his life for his friends, but for his enemies is certainly a

much higher type of love. R2648:3

8

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

Commendeth his love

- Greek, agape; disinterested or divine love. R2807:4, 3949:2 Pity-love, the sympathetic love of a benefactor. R1693:6 This can be no more than pity-love, it cannot be fellowship-love. R1693:6 The Bible, alone, tells of a God touched with the feeling of human infirmities and with sympathy toward sinners. R5032:1 God devised the plan, provided the ransom, and sent his Son to die for us, because he loved us. R77:1:* Not until then was the divine love manifested to mankind, although it had existed all along. E451 God does good even to the unthankful, giving sunshine and rain and food to all. R1693:6 We must have the mind of the Lord, but we are to have no sympathy with the evil. Q322:T God loved us while we were yet sinners and Christ died to commend that love. R77:2* Until then the world knew nothing of God's love. There it was demonstrated. R2120:6 Undoubtedly God's love was known to the angelic hosts before, but not to the same extent. SM472 Here is manifested pure, unselfish love. R31:5* The proof of the love of God is not only the most conclusive on record, but it is also the most conclusive conceivable. R1328:3 Salvation is an act of God's free grace, an act to which he was impelled only by his abounding love. R1266:6 This is a grand ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for their rescue from degradation. R4766:4 How much more does he love us now that we are no longer aliens, brought nigh by the precious blood and begotten by his holy Spirit. R4277:6 Both the Father's and the Son's love, but primarily the Father's. R9:5

While we were yet

- Hence the reconciliation is not the result of our "slaying the enmity in us." R728:4, 1231:1 In Jesus' case, it was more than any earthly love or friendship. R5664:5 It is because God saw that the hearts of humanity are not really in that deplorable condition intentionally or deliberately that he has provided the way of escape. R5275:5 If God so loved the world, even while they were yet sinners, then love and benevolence toward the world on our part cannot be out of harmony with his will. R4766:1, 1955:3 If God loved us while we were yet sinners to make such careful provision for our redemption, much more now that we are no longer rebels, we may have confidence in his love and providential care. R2556:3

Sinners

- Enemies. R405:3*, 1175:1, 728:4, 404:4*, 290:2*, 222:2* Christ died for the ungodly. Q510:T Once we are accepted of God in Christ, we need no ransoming, having no sins to expiate. It was while we were yet sinners we needed a ransom. R1590:1:

Christ died

- To open up a way of reconciliation with God. E446 By the one sacrifice of himself once for all, he expiated the sins of all the ungodly. R1590:1 The method by which the change is effected from the curse of sin and death to the blessings of divine favor and life. R866:4 So love can go beyond justice. R5644:1 "The Son of Man came—to give his life a ransom for many." (Mark 10:45; Matt 20:28) R866:4 Deadness to sin is not the ground for forgiveness of sins past, it does not take the place of Christ's sacrifice for sins. R728:2 While the death of Christ does not secure spiritual life for any, it makes it possible for all. R77:3*, 42:5*

For us

- Those who turn from sin and have accepted God's provision in Christ. Q392:2 Children of wrath even as others—parts of the world. R1590:1

9

Romans 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

Much more

- Saved by his life. R197:1* We are not reckoned in the fallen condition as the world, but recognized as brethren. R197:1*

Being now justified

- A "making" right. PT391:2 To life. R16:3

By his blood

- By the death of Christ paying the penalty for Adam. F105, SM725 Blood shed as the evidence of death. R1336:1*, 1337:4, 1459:1, 441:1, PT391:2* In the blood of him: in the human life of him. PT391:2* The death of the man Christ Jesus, his blood that secured our release from sin and death. E446 The blood of Christ, the anti-typical sin-offering, reaches unto all that are in their graves and secures for all mankind an awakening from death. R1395:6 The classes saved during this Gospel age do more than believe, repent, live righteously, they make a covenant to follow in Jesus footsteps. SM725 Became the basis for the forgiveness of our sins, made peace for us, opened up the way to reconciliation, transferred us back to sonship with God. R1230:3 Regarding Jesus as an "example" would be of no profit or advantage. Jesus was "nothing" if not a Redeemer—a justifier from sin and its penalty. R1459:1

Saved from wrath

- Restored to the proper condition of sons—liberated from sin and death, the manifestation of God's wrath. R1586:1

10

Romans 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

Enemies

- All mankind are opposers of God and righteousness, so far as their imperfect conduct, though all are not such at heart. R1175:1 The whole race were reckoned and treated as enemies condemned to death because represented in Father Adam. 1028:1* Convicts before the Judge. R504:1

Reconciled to God

- The atonement being finished as far as he is concerned. E26, 25 The opposition and curse of his violated law was lifted. R587:5 One of the prominent features of God's plan, by which his love is manifested, is Christ's death. R483:1 The death of Christ reverses the curse that came on all by the first Adam. R197:6*

Death of his Son

- Our justification, without his death as our ransom price would have been legally impossible. R1247:1 Both the death and resurrection of Christ were indispensable to God's plan for human salvation or justification. R1247:1 His death justified us to human life. R253:3 The laying down of the blood life or psuchee. R53:3* This was the point of reconciliation between God and man, hence Christ is our "Mercy Seat." R39:1*

Much more

- Much more easily believed, is the promise that. R705:5

Being reconciled

- Guiltless, acquitted by the Judge who once condemned us. R504:1 Being justified and reckoned as sons of God. R1586:1 Atoned. R43:1 Reconciliation for the sins of the whole world was made, (Heb. 2:17) but all have not yet accepted the reconciliation through faith. R677:4* We may readily believe and accept of all the marvelous favors promised us as followers of the Lamb who justified us. R930:2

We shall be saved

- Brought back to perfection and harmony with God and his law. R587:5 Recovered fully from the imperfections and penalties of sin. R705:5 As we continue to trust in the merit of our Redeemer, accept the free gift of God's love, we have the Scriptural assurance of salvation. R1586:4 The higher and spiritual form of salvation. R197:6*

By his life

- Now he ever liveth as a divine being, with all power and authority in heaven and in earth to accomplish the remainder of the plan of our Father. R1028:4* Christ is thus shown to be both the restorer of old, and Giver of the higher life—the second Adam. R197:6* His example and aid enables us to become partakers of the divine nature. R257:3 By the impartation of his spiritual nature and the benefits that follow by his zoee, life. R53:6*

11

Romans 5:11 *And not only so , but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

By whom we

- The Church, alone, as yet. E19, 37; R190:5

Have now received

- Having this reckoned standing now. R1586:4 We who believe have now received the atonement. R1586:4 We are now reckoned of God as perfect through Christ, and as worthy to be called his sons, and receive favors of sons. R1586:4

The atonement

- Greek, kattalage; the satisfaction of justice and the restoration of God's creatures to harmony with himself. E19, 20, 488 Perfect and restored in God's sight. R190:5 We and our Father are in full harmony and communion. R37:2

12

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

Wherefore

- Relating back to the atonement of verse 11. R43:1*, 483:3* Contrary to the teachings of Evolutionists. A61, 162; R2395:3

As by one man

- Father Adam by his disobedience involved himself and all the race in what the Scriptures designate a "curse" or penalty; death penalty. SM28, 779:2; R5372:2, 3093:1, 2100:5 The responsibility of the fall was in Adam. R5716:6, 5402:6, 4552:2, 930:3; E189; PD10/17 Satan's falsehood was the cause of the disobedience of the first man. Q799:2 The effect of Adam's fall upon his offspring, through heredity. R5719:6 Only imperfect dying beings could be produced from diseased sperm or life-seed from Adam. E102 Father Adam once had life, but he lost it through disobedience in Eden, and instead the death sentence rested upon him. R3475:2 The condemnation of Adam as a man has not condemned his children in a separate way, but counted them all as members of the one man. R4499:4 Adam's children are as sure to get a blessing from Christ's redemptive work as they surely did share in the curse that came upon Father Adam. R3686:4 It is better that all are condemned in Adam, than individually to death, that all may be released by one man—Christ Jesus. HG731:2 In whom all sinned. R2050:3, 13:1 Adam was originally perfect and pleasing to God. OV383 The tomb represents the penalty on Adam for his transgression, and this has been inherited by all of his children. R5463:3 Adam created, or brought this "hell," or condition of death, upon the race by his disobedience. Q785:T The death of the race depended not upon Eve but wholly upon Adam. E102 Adam was not deceived, therefore had greater responsibility than Eve. PD10/17 Although Eve was "first in the

transgression," her act did not imperil the race; because the race was not in her, but in Adam. R2100:5; Q264:2 Eve's identity was so linked with Adam's that, even if she had not sinned in partaking of the forbidden fruit she would, as part of him, have shared his penalty—death. R2100:5; A124 Had Eve alone sinned the race would not have died. Adam's offspring would have been the same, the imperfections of Eve would not have affected them. R776:6 As death depended not upon Eve, yet she shared in the bringing of it, so the restored life depends not on the Bride of Christ, but upon Jesus, but she shares in the work of restitution. R777:1 Through Adam's sin, condemnation was precipitated upon the entire human family—and his bride, mother Eve, was a participant with him in the entire matter. R4138:5 Adam and his bride were one, not twain, hence Eve shared the sentence which her conduct helped to bring upon Adam. A124: R2100:5 God purposed that the entire race should be born from one pair, in order that when sin entered and involved the whole human family, so the death of one person would suffice to redeem the entire race. R5900:1 The propagating of the species did not begin until after the fall—a merciful providence that every member of the race might share in the redemption. R1552:1 If ministers of all denominations do not believe Adam's condemnation passed upon all, how can they believe in the redemption accomplished by our Lord Jesus once for all for Adam and his posterity. R4017:2

Sin entered

- There was no sin or death in the world prior to Adam's transgression. R2395:3, 4972:6, 981:4 Adam sold himself and his race into sin. E452 The cause of all earth's woes and sorrows. OV295 "The fathers have eaten a sour grape and the children's teeth are set on edge." (Jer. 31:29; Ezek. 18:2) R2608:5, 2611:4 The sin was disloyalty, disobedience, and its penalty was death. R5979:2 At Eden, and manifested its tendency to be continually downward, except as God introduced the "salt of the earth," (Matt. 5:13) whose influence has been to keep the social mass from utter corruption. R1091:3 The evidence that sin and death and all the train of evil came by one man's disobedience, is certainly a positive denial that God is the author of it. R871:3

Into the world

- Adam's sin was the world's sin because he was the world—the race of natural men being in him. R145:2* This is far from the teaching of Evolution; the Bible teaches the very reverse. R5140:3

And death

- The death sentence, or curse, or the wrath of God. HG228:4; NS228:4 The wrath of God is revealed in the death sentence that has been on our race for 6000 years. Q328:T; NS231:6 Entered. R1196:4 The race was doomed to extinction. R875:2 The whole world of mankind was judged unworthy of everlasting life by Jehovah. F395 The sentence being not to die merely, and after a period live again, but to remain dead, eternal death. R875:3 The wages, penalty, sentence of sin. E452; F395; R1026:2 Everywhere the penalty of sin is described as destruction. R1026:3 It was not eternal torment that passed upon man nor upon all men, but death. R4552:2; 1085:2, 1026:2; CR209, 21:1; NS586:3, 119:6 If eternal torment were the penalty would the Apostle be justified in making such a statement? R1026:3 The curse of death is much more reasonable than the mistaken creed of eternal torment. HG650:2 All the aches, pains, sorrows and sickness which we experience are parts of this dying process. R4972:6, 3921:5 Adam lost eternal life and divine fellowship, and instead got sickness, pain, sorrow, death. R4552:2 God, who gave the opportunity for life eternal, had the full right, the full power, to terminate that life when used contrary to his divine injunction. SM29 God's wisdom and justice cannot be impugned—the sentence of death is justly upon all men through Father Adam. R1506:6 Adam and Eve before they sinned, and our Lord Jesus who was sinless, alone had life, ever lived; all others born under condemnation are properly speaking, dying, not living now. R1105:5 The word is sometimes used in a figurative sense, but behind all this is the actual death which passed upon all. R891:2 Adamic death was the penalty for sin inflicted after and because of that figurative death of righteousness, sin. R911:4 Adam became a slave of sin, and as a result, a slave of death. R5355:3 Death and sin. R5372:2

By sin

- As the result of sin. E309; F333; R3391:2, 3256:4, 2395:4, 2100:5, 2050:3, 1718:2, 1196:4, 1026:3; SM779 As a consequence of sin. R1085:1 Or as a penalty of sin. R1026:3 Before sin entered the world there was no death. R981:1 Condemnation of death resulted from Adam's willful sin. R1452:6 There would have been no such thing as death in the world aside from sin; thus sin and death constituted the curse. SM799; NS643:2 Sin, disobedience, brought the penalty, death, which has impaired the image of God, and in every way degraded man. R1374:4 Thus the death sentence and all its concomitants passed on Adam's race, because all were infected by the disease of sin. R4426:3, 4138:5, 1374:3, 1105:5 This teaches that sin, sickness, and degradation are evils; not due to poor workmanship on the part of our Creator, but by heredity through Adam's transgression. R2395:3 Adam lost his powers of perfect manhood and all right to their perfection through disobedience. R1228:4 Adam was rejected from divine fellowship, expelled from Eden, and subjected to dying conditions. SM612 Jesus' ransom-sacrifice affected Adamic death and Adamic sins and none other. R1454:2 Willful sin is not Adam's sin in any sense of the word. The ransom from Adamic sin would therefore not affect a release for willful sin. R1454:2

And so death

- Adamic death, the first death as opposed to second death. HG356:5; NS357:5 The sentence of death came upon Adam, and indirectly affects all his race. E331; R2847:5 Human longevity has decreased, while mental, moral and physical ailments have increased. OV128; HG586:3 From the divine standpoint everyone is dead who is either under the sentence or whose life to any extent has been impaired as a result of the curse. R3417:5 The wages of sin is death—including trials, weaknesses, and sufferings of the present life incidental to the dying process. R2847:5 As death was caused by sin, so all calamities spring from the same cause, and are under control of him who has the power of death, the devil. R583:5 As death is a curse, so is sickness the death-poison working in our system. R2000:1 All sickness is part of the dying process and hence is foreign to man's natural condition, as designed by God. R2000:1 As death is a mark of sin, and would not come except as a penalty for sin, so is sickness because it is part of the dying process. R2000:1 The worst, therefore, that could befall the children of the wicked would be—death. R3133:4 The first death comes upon the entire human race (Adam excepted) independent of individual will. R1324:1 There is a radical difference between the law regulating the first death and that regulating the second death. R1324:1 The resurrection will be the only actual salvation from death. R1253:2 Had God not provided redemption through Christ, the death penalty which came upon our race in Adam would have been everlasting, but all have been redeemed from death. R1086:1; HG586:3 The penalty is the just expression of the will and law of God toward man—"The wages of sin is death." (Rom. 6:23) R723:2

Passed upon all men

- All the human race. R838:3 Before they were born. R1780:1 The world of mankind may be regarded as a convict race under sentence of death. Q764:4 Rendering all men convicts, with whom God has been pleased to deal variously. F174 Thus the whole creation was made subject to frailty (to the inherent taint of sin and its condemnation to death). R1780:6 Adam's fall extended in a natural way, and with increasing force and momentum, to his posterity. F395 Under God's law the entire race was judged representatively in Adam. R723:2 It extends to all mankind not merely the hoary-headed sinners, but to the newborn and unborn babes as well. R1477:5 The infant of but an hour shares in the pain and dying process as well as those who live longer and participate in the transgression of the laws of righteousness. F333 Hence all being sinners, all have infirmities, sicknesses and dying. R4138:5 "Born in sin and shapen in iniquity, in sin did my mother conceive me." (Psa. 51:5) NS351:5 Adam's children were born to him after he forfeited his life-rights and he was unable to give to his children more than he possessed—a dying nature. R5972:2 As all of Adam's children were condemned before their birth, so all of them were redeemed, and the majority of them before their birth. R3686:4 Although purity should be cultivated from infancy, the hope of the world does not lie

in the purity of infancy and the avoidance of sin. The hope of humanity is in Christ. R2049:4 The downward or sinful tendency inbred in our very constitution is so strong that none is able to fully overcome it. R4812:1 All of Adam's posterity have inherited weaknesses, mental, moral, and physical. R4552:2, 4982:1, 3921:5, 3391:2, 2256:4; PD11/18; NS650:2 The death penalty was inherited by all Adam's children, so that not a man in all the world of Adam's race had life. R3475:2, 1565:6 Heredity has much to do with every member of our race, nevertheless there are counter-balances in nature. R4812:1 Since the children of Israel, as well as the other nations, were Adam's posterity, they shared his sentence of death. R5046:3 In that all were condemned in the one transgression, the sin of one man. PT387:4*; SM662; Q760:4 God had a charge of disobedience against mankind, and justly placed a ban or condemnation upon Adam and his race—"Dying thou shalt die." R3915:3 The death sentence passed against Enoch and Elijah, as well as the remainder of Adam's children, and wherever they are they must still be under the death sentence. R3417:5, 2153:5 Enoch was preserved from actual dissolution in death—although already under that sentence legally dead. R3378:4

For that

- In whom. (Margin) R1477:5*, 1324:1*, 690:2*, 483:4*, 43:3* By reason of inherited sin and sinful dispositions. E24, 484; R2759:2, 2395:3

All have sinned

- Every human soul sharing in Adam's fall and loss. E428; R5719:6, 5372:2, 4982:1; OV207; Q264:3 All are sinners. E24; R4812:1, 5372:2, 3391:2, 2759:2, 2395:2; OV207; SM699 Not all individually, but as represented in Adam. R3654:3 Not willingly. R1781:1 It is not true that infants, idiots, etc., are innocent of sin. Although they have not committed willful, personal sin, as members of the race of Adam, they are sharers in original sin. R2050:3, 192:4 "The fathers ate a sour grape and the children's teeth are set on edge." (Ezek. 18:2) E309 If you have lived just as morally and as carefully as you could, you have fallen short of perfection, because of the weakness inherited through Adam's fall. R604:5 Degeneracy began at once, and affected the offspring according to laws of nature. R3391:2 The lesser degradation of some and the greater depravity of others, even though all have sinned, some have indulged more willfully and fell more deeply than others. R3256:4 This is contradicted by Christian Science with their theory that there is no sin, no evil, therefore, no divine sentence against Adam and his race and no such thing as death. R3900:2

13

Romans 5:13 *(For until the law sin was in the world: but sin is not imputed when there is no law.*

For

- Notice verses 13 to 17 are parenthetical, used to offset a misapprehension of the Jews; the main line of the Apostle's argument passes from verse 12 to 18. R3654:2

Until the law

- Previous to the Law Covenant with Israel. R3654:6 There was a law previous to the Law of Moses. It was the law of God originally inscribed upon the heart of the first perfect man. R3654:6 That law, whether ignored or recognized, has always been in the world, and sin against that law has always been imputed to men. R3654:6

Sin is not imputed

- The sinner was conceited until the Law came. Sin was not properly known as "exceedingly sinful." (Rom. 7:13) R99:4* The world has not yet come under individual condemnation. R5071:1 Only those who are lifted out of Adamic condemnation can come under another sentence. R5071:1 The only ones who have, in any sense, been released from this Adamic condemnation are two classes; the natural Israelites and the spiritual Israelites. R5071:2

When there is no law

- There can be no transgression. R4868:3 The world has not yet been placed under divine law. R5071:1

14

Romans 5:14 *Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

Nevertheless

- Because justice recognizes only perfection. E484 Although the Mosaic Law had not yet come to revive in the Jews the knowledge of God. R3654:6

Even over them

- Over those who did not know the Law and did not sin according to Adam's transgression; including infants. R4868:6, 3655:1

That had not sinned

- Willfully; for it reigned over infants as well as over those capable of personal sin. R3655:1

The figure

- A type. R3655:1, 257:3, 29:2* The first Adam, was instituted to be to the race natural, what the second Adam is to the race spiritual. R29:2*

That was to come

- Christ, the second Adam. R3655:1, 257:3, 29:2*

15

Romans 5:15 *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

Not as the offence

- The results of the offence and the free gift are entirely different. R3655:1

Is the free gift

- "The gift of God is eternal life." (Rom. 6:23) E285

The offence of one

- Adam. R3655:1

Many be dead

- Under the condemnation to death. R3655:1 All men were either dead or dying—under condemnation to death reckoned of God as dead. R729:1 The many. R3655:1

Grace of God

- The gracious plan of God. R2285:4

Gift by grace

- Christ, as the exponent of that plan. R2285:4 By the divine favor. R3655:1 The Apostle is speaking of the gracious plan of God, and Christ as the exponent of that plan. R2285:4 God's favor in Christ. R37:3 This grace has not yet gone to the Jews, nor to the Gentiles in general. R4634:5

Hath abounded

- Speaking from a prophetic standpoint. R4634:5 The only way in which it has abounded is through the promise of God that the death of Christ will yet be made efficacious for all. R4634:5

Unto many

- Effects for "Israelites indeed." R4504:5

16

Romans 5:16 *And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

For the judgment

- Greek, krima; sentence. R1853:4, 3655:1

Was by one

- By one offence. R3655:1

Condemnation

- Condemned to death. R391:1 Man was condemned 6000 years ago, and if a Jew, he was additionally bound by the Law Covenant, and has not escaped the condemnation that is in the world. R1726:1; HG231:6 The penalty still remains and is strictly enforced. R688:6 Being unclean, all are cut off from fellowship and communion with the holy and righteous God. R391:1

Is of many

- Is the forgiveness of many. R3655:1 Note the contrast of the one and the many here, the object of which is to increase our estimation of the value of the free gift. R3655:1

Offences

- The sacrifice of Jesus is the basis of forgiveness to only such offences as come more or less directly as a result of Adam's disobedience and fall. R723:3, 1984:4

17

Romans 5:17 *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

Death

- God decreed death as the penalty for sin. R1230:6 The sentence of death—extinction. R1230:6 With all its attendant miseries and troubles, is the just penalty for sin. R787:2 Exposure to the disorders of nature as experienced in earthquakes, cyclones are adjuncts of the curse. R787:2 Individual sin, except in the first man, has nothing to do with hereditary death. R1477:5

Reigned by one

- By that one, Adam. R3655:1, 5779:3 Over all, for 6000 years. R2050:3, 5779:3, 2907:4 The past 6000 years have been a dying time in which death has reigned. R1105:6 God foresaw the results of leaving Adam to his own will—that in his inexperience he would not submit his will to the Creator's will. R1230:6

Abundance of grace

- Divine favor. R3655:1

Of righteousness

- The righteousness of Christ, imputed to us by faith. R3655:1

Shall reign

- As sin and death have reigned for 6000 years, now soon grace and truth shall reign unto righteousness and life. R2907:4 A reign of righteousness and life is to succeed the present reign of sin and death. HG627:5 It is the Adamic death that he shall destroy during his reign. R764:1

In life

- The Millennium of Christ's reign is to be a re-living time, a time in which life will reign. R1105:6 Father Adam will be one of the last to be awakened from the sleep of death. R4499:1 Eternal life. R2720:3

By one, Jesus Christ

- Who paid the full corresponding price. E444; R1230:5, 809:3, 776:2, 770:5 Who will completely eliminate sin from our nature, so that men will have an actual righteousness of their own. R3655:4 By his death destroyed the enmity (curse) for all who have been cursed in the first man's disobedience. R448:2 Jesus ransomed no one from the second death, the ransom was in settlement of Adamic death only. R763:6 Showing how broad a foundation he has laid in the ransom of all by the second perfect man, even as all had come under sentence through the first perfect man. R1265:1

18

Romans 5:18 *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

Therefore

- "For God shut up together all for disobedience, that he might have mercy upon all." (Rom. 11:32) A300

As by the offence

- The things to be restored are the things that were lost through Adam's transgression. A177; R329:2, 235:3* Sin. R1218:3 The world's first crisis trial. R669:4, 2856:4, 891:6

Of one

- Adam. E25; R857:6, 332:5 A perfect man had sinned and forfeited all right to life. R464:2, 642:1

Judgment

- Sentence. R3654:3, 3261:2, 891:6, 669:4 The sentence or decree of death which came upon Adam was merely the judicial sentence, not the degradation which followed as a consequence. R2856:5

Came

- Extended to all the seed of Adam. A156; R1450:1

Upon all men

- Sharers of Adam's death sentence. R5596:6, 454:5 Condemning them as unworthy of life. R430:5, 911:4, 676:6* As all lost life in the first Adam, so all may receive life by accepting the second Adam. A108; HG344:6 All lost life, not of their own will or choice—in the first Adam. R545:3, 258:5 The entire race of Adam was in him when he was sentenced, it was condemned with him. R5293:3 Adam's children were begotten after his humiliation. Through the law of heredity they have been "born in sin and shapen in iniquity," (Psa. 51:5) and accordingly under condemnation to death. R4018:6*

To condemnation

- The death sentence. E25; R2395:4, 903:1, 391:1, 15:5 Excommunication from God, and final extinction of being. R688:6 The justice of God is manifest by rewarding sin with death. R496:1 First death entered and spread throughout all the race entirely independent of human will or personal act (except Adam's). R1450:1* Man's first chance in Eden resulted in total loss. R704:2 Adam could only bequeath to his posterity the remainder of the ever-declining inheritance which he himself possessed, a spark of life under condemnation. R3654:3 The only exception being in the case of children where one or both of whose parents are believers. (1 Cor. 7:14) R2719:1

Even so

- So the results of Christ's obedience will be shared by all who believe into him. R1601:6 By the same law of heredity. R3654:3

Righteousness of one

- Of the one who gave his life a ransom. R3654:3, 2272:2 Life for life, (Jesus' life for Adam's life). R2051:1 A spotless Redeemer. E444 Jesus gave himself, unblemished with a perfect seed or race in him unborn, untainted with sin, as a full ransom-price. HG395:2 Jesus, another perfect man, bought back the forfeited rights by giving his unforfeited human existence a ransom, an equivalent price. R464:2, 642:1, 432:4 All but Jesus died because of the inherited taint. R441:2 The actual death of Christ. R911:4, 2720:2, 676:6* The love of God is manifest by the death of his Son to release us from that just condemnation. R496:1 Herein the economy which pervades all of the divine plans; God condemned all in one that he might have mercy upon all through one. R381:1, 363:6 This generation all die on account of Adam's sin, but will live again on account of Christ's righteousness. R351:1 Our Lord's offering of himself a sin-offering and corresponding price for Adam and those who lost life in him. R1725:2 Jesus, by the payment of the penalty upon Adam, gained the legal right to restore him and his posterity to life. R3654:3 The death of Jesus was a complete settlement toward God of the sin of Adam. A128 The most economical arrangement that could have been made. R5429:6, 381:4, 363:6 Adam's trial was a personal one and not a representative one; our Lord's trial was a personal and not a representative one. R1601:6 The world's second crisis trial. R669:4, 2856:4, 891:6 "The man Christ Jesus gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6) A131 God

provided the Redeemer for the very purpose of lifting the death-penalty upon mankind. R5293:3 It was by giving up his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life may come to man through faith and obedience, under the New Covenant. R5192:5 Notice the contrast of the first man, Adam, and his failure with the faithfulness of "the man Christ Jesus." R2395:4 So far as the divine law was concerned Jesus paid the full penalty of the whole world rescuing mankind from the tomb and completely raising those willing out of sin by the close of the Millennial age. R2759:3 God is not dependent on sinful flesh and blood to perfectly carry out the divine plan of justification of life. R1151:5

The free gift

- Life became a free gift because we had as a race forfeited our right to the life originally given to Adam. R430:5 This free gift will come to the world in the next, the Messianic, age. R4760:2, 3261:3 It will not be their gift at once, but will become theirs as they come in harmony with the Lord during the thousand year reign under the New Covenant. R4760:6 Of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting. A156 All will be awakened from the tomb, thus receiving some benefit from the New Covenant, irrespective of acceptance of Christ. R5293:1, 2759:2 First to the Ancient Worthies, next to the Jews, then to all the families of the earth. R4760:6 As a gift, it will have certain conditions attached to it, it will be under the terms of the New Covenant. R4760:3 This revival from the dead is to all men unconditional, but a revival to immortality and eternal life is conditional. R630:2* Jesus redeemed all men in order that all men might have a second chance. R704:2 It is too late to avoid being condemned, our object must be to escape from the condemnation that is in the world. R688:6 Christ has abolished death, annulled it; made it void, or powerless to hold one of Adam's race. R630:3* The things to be restored by and through Christ, are those things which were lost through Adam's sin. R329:2

Came upon all men

- Who shall come into Christ, the new head of the race. A128 The sentence of Adam's sin is settled by Christ for all who accept his sacrifice and come into covenant relationship which eventually all must have a chance to do. R1378:1 The world in general, not the Jews only. R2720:2 This word "all", occurs in 1 Cor. 15:22, 28; 1 Tim. 2:3, 6; 4:10; Heb. 1:6; 2:8; Rev. 15:4. The same Greek word is translated "every" more than one hundred times. Eph. 1:21; Phil. 2:9; Rev. 5:13; Col. 1:15. R838:4 All came under Adamic sentence without choice or knowledge, and latterly came under the benefits of the redemption similarly without choice or knowledge. R2197:3 First death entered and spread throughout all the race entirely independent of human will or personal act (except Adam's). R1450:2 All receive life at the hands of the second Adam equally without their will or choice, with the privilege of retaining it forever on specified conditions. R545:3 We are now in the dawn of the Millennial day. The day in which right will rule and wrong be fully subjected, man will be restored by natural processes. R470:4 The cancellation of sin through the merit of the precious blood of Jesus affects not only Father Adam, but all of his children. SM307; R4760:3, 145:2* The remedy for sin was co-extensive with the penalty. R3655:4 Israel, as well as the other nations, were redeemed by our Lord's offering himself a sin-offering and corresponding price for Adam. R5046:3 After the Day of Atonement (Gospel age) shall have closed, forgiveness will reach the whole world through Christ—a remission of the sentence pronounced upon the world in the person of Adam. R3261:3 The long delay since the giving of the ransom until the release from the sentence of extinction, has perplexed many of the Lord's faithful during the Gospel age. R1178:1

Unto

- Permitting their attainment unto. R2720:3

Justification of life

- The appropriating to ourselves of the "flesh and blood" of Jesus, justifies us from sin and its penalty death—justifies us to human life and its privileges. R611:5 Forgiveness of many transgressions. R4504:5 Right to life may come to men through faith and obedience under the New Covenant.

R1637:2, 840:4, 838:3, 467:1 Justifying their living again. R15:5, 676:6*, 252:1 For the law of life in Christ made such free from the condemnation of death. R332:5 Man's only hope is in a resurrection, a re-vitalization or recreation from the dead. R1642:5 A justification to life is one thing, and a justification to more or less friendship with God is another: the latter is all the Ancient Worthies had. Fiii, 111 If Israel or any of the race were justified to life by the mediation of the death of bulls and goats as a sacrifice for sins, then the Apostle was in error. R792:4 The great High Priest will sprinkle the blood upon the mercy seat a second time, and that will fulfill all demands of justice. R4760:3 The new creation are reckoned to attain it now in advance of the world, by exercise of faith. F111 Will eventually be open to all men. F111 The law of heredity will cease (Jer. 31:29), and each will be given the opportunity of justification unto life. R4018:6* All of the accounts against humanity having been cancelled by justice mankind will be turned over to the Mediator. R5293:2 To those whose sins were reconciled for by our Redeemer's sacrifice—they were no longer under condemnation. R4504:5 St. Paul referred to the fall every time he mentioned justification or the ransom-sacrifice by which we were justified. R1794:4 That we needed to be justified or made right, proves that we were wrong, unrighteousness in God's sight. E444 The appropriating to ourselves of the "flesh and blood" of Jesus, justifies us from sin and its penalty death—justifies us to human life and its privileges. R611:5

19

Romans 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

For as by one man's

- Adam's, the first Adam. E414; R408:3, 545:3, 258:5, 7:3; OV226 Not by one woman's, Eve's; the death of the race depended not upon Eve but wholly upon Adam. E102 Had Eve remained sinless, Adam's condemnation would still have affected the entire posterity. R777:1 The penalty all came through one man, therefore God can justly let the death of one man offset the death penalty. CR429, 430:1; R1395:1, 770:5 Adam's trial was a personal one and not a representative one. R1601:6

Disobedience

- Includes not only the act by which sin got possession of the world, but everything incident to its penalty. R5356:3

Many were made sinners

- All who were in Adam. E25 "The many (all) were constituted sinners." (Diaglott) R15:5, 827:1, 252:1, 164:2, 96:3 The results of Adam's failure were inherited by those in him. R1601:6 Though a man may shorten his life by violating the laws of the physical nature. R477:2

Obedience of one

- Jesus. E414; R408:3 The very chief of God's creation, higher than angels and archangels, was selected to undergo the labors of redeeming humanity. R164:3 Thus the Son of God was delivered for our offences. R1247:6 Jesus' sacrifice was a full equivalent and offset in God's sight, for the penalty which came upon Adam and all his race because of his disobedience. R1395:1 Our Lord's trial, like Adam's, was a personal trial and not a representative one. R1601:6 He condemned all through one representative, Adam, that he might have mercy upon all through another representative, Jesus Christ. R408:3 The perfection of Jesus is proven by his ability to give himself a ransom or corresponding price for the forfeited life and rights of Adam, who was perfect until he sinned. R776:3 The restored life of the redeemed race depended on Jesus, but the Church will share in the restitution work. R777:1 The philosophy of the ransom—all mankind were included in one man's sentence, that the penalty could be paid on behalf of all by one sacrifice. R2713:1 The merit of his obedience is as far reaching in its effects for the release of the human family from death, as was Adam's disobedience to destroy that life. R96:3, 37:3 Christ's righteousness, and obedience even unto death, have become a ground of justification. OV226

Shall many

- Those who get the first benefit of this provision in Christ are the Church. R5418:2 All who shall ultimately avail themselves of the privilege of the New Covenant. E25; R5192:5, 2856:5, 2272:2 Not many during the Gospel age, only a Little Flock, later the world of mankind. E414 This implies the resurrection of all the families of the earth that have gone down into death. OV250 A universal redemption from the curse. R1633:3 The results of Christ's obedience will be shared by all who believe into him. R1601:6

Be made righteous

- Not "were made righteous." A156 "The many (all) will be constituted righteous." (Diaglott) R15:5, 827:1, 252:1, 164:2, 96:3 Justified from sin and death. R422:6 This grand deliverance is not yet, it is merely prospective. CR430 All, aside from personal demerit, may receive life by accepting the second Adam. OV226; R545:3, 258:5, 7:3 Every evil, whether in act, word, or thought, or every propensity toward evil inherited by us is fully atoned by Jesus already. R725:4 By being raised out of sin and death to perfection during the Millennial age. R2759:3, 417:6, 164:2 Made free from the death penalty—and ultimately shall have a resurrection. R5418:2 Everlasting continuance of life may be had only upon the condition of full obedience to divine requirements. R1642:5 Neither justice nor the new Judge will release the culprit from the difficulties under which he labors, except as he exercises obedience. R2856:5

20

Romans 5:20 *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

Moreover the law

- The Mosaic Law. R3655:4, 930:3 The Law Covenant was added not to do away with sin, but that sin might be more distinctly seen to be sin. R2720:3

Offence might abound

- The Law was given that sin and weakness might be more fully recognized; it did not cure sin, but exposed it, showed it up. R930:3 The Law brought with it a clearer knowledge of the will of God and therefore an increased sense of sin. R3655:4

Where sin abounded

- Where the clearer knowledge of the will of God was given which enabled them to more clearly see their own short-comings. R3655:4, 2720:3, 930:3 Against our first parents and all their posterity. R2842:4 The Lord takes us just as we are according to the flesh. SM310 Sin abounds more in some members of the human family than in others. Q139:T

Grace

- As illustrated by God's taking out of the world of sinners a Little Flock to become sharers of the divine glory with their Lord Jesus. R2842:4 God's grace in Christ, forgiving and justifying, or counting as righteous. R37:3; SM309 Realizing our forgiveness through him, let us cease from picking our own character and our fellow saint's to pieces by the Law, which Christ kept for us. R930:1 If we grasp God's forgiveness through Christ, we must let go of the Law and abandon all hope of self-justification. R930:2 In that he provided, through Christ, a recovery of all who will of mankind from the penalty of sin and death. R2842:4

Much more abound

- Israel had many special favors as well as chastisements from God. R3655:4 Implying that God supplies his grace in Christ to each needy penitent in proportion to his needs. Q139:T; R930:3 God's grace through Christ is not evenly distributed in the sense of giving so much to each individual, but is imputed to each according to necessity. Q139:1

21

Romans 5:21 *That as sin hath reigned unto death, even so might grace reign through righteousness unto*

eternal life by Jesus Christ our Lord.

As sin hath reigned

- In the hearts or minds of men. E189 Both in Israel and in the world. R3655:4; SM789 The world has been under a reign of sin and death, not under a reign of righteousness and life. R6013:2 Sin and death are personified as great monarchs now ruling the children of men. SM611

Even so

- Both in Israel and in the world. R3655:4

Might grace reign

- In the Millennial age. R1772:1, 2907:4 A new order of things under control of Messiah will take the place of the present reign of the Prince of darkness. NS627:5

By

- Through. R965:5

Jesus Christ

- He instead of Adam, will be the father, life giver, or head of the new race. R3654:6 "He shall be called—the everlasting Father." (Isa. 9:6) R3654:6

Romans 6

1

Romans 6:1 *What shall we say then? Shall we continue in sin, that grace may abound?*

Shall we

- A class of saints, consecrated to death. R648:6, 2720:3, 931:4 Gentile Christians. R952:2

Continue in sin

- Venial (forgivable, not mortal) sins. R1984:1 To do so would be to sin willfully, changing the sin from venial to mortal. R1984:1 Shall we transgress when we please, trusting to God's provision for our forgiveness? R930:3, 2720:3, 952:2 In justifying us, or imputing to us a righteousness not actually ours, God's intention is not to have us continue in sin. R1223:5

Grace may abound

- Trusting to God's forgiveness in Christ. R930:3

2

Romans 6:2 *God forbid. How shall we, that are dead to sin, live any longer therein?*

How

- With what consistency R649:1 How could we under such circumstances take pleasure in sinning. R930:3

We, that are dead

- We saints that are reckoned dead in the flesh but alive in the spirit. D476; R1861:4 Consecrated to death. R649:1, 728:6 Regard our Lord's substitute for sin as though it were our former sinful selves that had died. R930:3

To sin

- As far as our wills are concerned. F368; R2167:1 By or on account of, or as a sin sacrifice. R649:1, 728:6

Any longer therein

- Have any fellowship with that which we are dying to destroy or remove. R649:1 By our covenant with God, we have declared ourselves dead to sin. R1528:1, 1628:4 We should repulse and oppose sin as our great enemy, which had once caused our death. R930:3 That our wills would be for sin would signify we had died as new creatures. F368

3

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

That so many of us

- Already members of Christ's Body. F435: R1016:5; NS50:4

As were baptized

- Immersed, not sprinkled. F435 This is the real baptism, of which immersion into water is the only beautiful and appropriate symbol. R1278:6, 930:4 An admission in Christ; into the Body or Church of Christ. R2825:6, 2465:1, 649:1 Greek, baptizo; to bury, immerse, cover up, submerge. If immersed into Christ, we lose ourselves. R132:3, 302:4, 132:3 Plunged, swallowed up, buried. R649:1: The Apostle is urging the vow of consecration. R4264:6 From the time of full consecration to God, we are counted as being dead. Q764:4 The Gentiles require immersion into Christ. R75:3 The laver clearly typifies baptism. R117:1

Into Jesus Christ

- Not into water. F435: R2465:1, 514:1; CR75 This affords a suggestion of words which are suitable to symbolical immersion. F455; R1544:4 Into the Body, of which Christ is the Head. SM346; R2810:4, 1544:4, 1278:6, 649:1, 270:6; Q32:3: CR75, 171:4; OV241 None enter the Body of Christ except by the immersion of their wills into the will of Christ. R2465:1 Our introduction into the Body of Christ as wild olive branches grafted into the approved stock. R2931:4, 2825:6 We are not merely baptized into the glorious Body of the future, but we are baptized into Jesus that we might share in the death of Jesus, the sacrifice, and share in the glory of Jesus, the Messiah. R5054:4 Become with Jesus, The Christ, the Anointed, for Christ means anointed. SM346 Our oneness with Jesus as members of The Christ, may be clearly illustrated by the figure of the pyramid. R270:6, 135:1 Not into the Baptist Church nor any human institution, but the one true Church of the living God. R2810:4 The Disciples denomination misunderstand and are practicing John's baptism of repentance and remission of sins. R2417:6

Were baptized

- Not into water, but into burial of our wills, which control body, hands, feet, eyes, mouth, brain, bank account, and all that we have. F436; R1542:5, 1008:2, 514:1; CR75 Scriptural baptism is indispensable. No one will be of the Little Flock who has not been baptized. R132:2 This baptism will not be complete until the last member shall have passed into death. PD56/69

Into his death

- Made participators with him in his sacrificial death. F439; R4547:5, 1542:3, 514:1; CR75; OV241 "Being made conformable to his death." (Phil. 3:10) R133:1 A full consecration of our wills and ultimately a full laying down of our lives, faithfully unto death. R2700:6, 2167:1 Self denial as we crucify the human nature with its affections and desires. R133:4 The eternal death of the human nature. R302:4 Not Adamic death, but a ransom or substitute for it. R649:1 We share also in the results of Christ's death; the putting away of the sins of the whole world. R649:1 It is hard to die in any sense, but it is especially hard to be dead to the world, its opinions, pleasures and wishes, while still in it. R133:5 By the giving up of things not sinful, and to which you have a right, as men. R133:2 In the Church's case also a death to sin. R2147:6 Praise and blame are nothing to him who is really dead and buried with Christ. R202:6* "Baptism into death" excludes no denominational lines. It includes those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death. CR76; R4019:1 It is a very different thing to be baptized into death with Jesus, and to be baptized into water with him. CR171 Not for remission of sins. Q32:3 God has never counted any in as members of the Church of Christ except those who have fully surrendered their wills to him and become dead to the world. SM346; R2700:6 Gentiles needed to be baptized into Christ's death. PD57/69; R2825:6, 952:2

Romans 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Therefore

- Refers to the preceding verse. We want to be immersed into Jesus Christ, not just the body of humiliation, but specially the Body of glory. HG263:4

We are buried

- We have been entombed. (Diaglott) R649:1 Burial of our human will into the will of Christ is our death as human beings. F436; R96:2, 132:3 In a sense each one buried loses his own individuality and self control and merges into the Body of Christ. NS326:3 The instant of this burial is followed by our begetting. F436 In symbolic baptism, one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord. R3362:3

Him

- Jesus. R759:3 Christ. HG258:3

By baptism

- By the immersion. (Diaglott) R649:1 Nowhere does the Bible say that it is water baptism which inducts the believers into Christ. R5063:5; F440 The water immersion is merely a symbol or picture of the burial of the individual's will and interests in death. SM123; R1542:2,3, 962:3 Immersed into the Body, the true Church. R396:2 Begotten, at the moment of full consecration. E184; R1301:4 The door of sacrifice. R5446:3

Into death

- Participation with the Redeemer in the death which he died. R5063:5; SM123 Death to self-will, earthly hopes, aims and prospects. R759:3 Death to the flesh. SM123 We are accepted only by giving up our own will, and taking instead the will of God. R5446:3

That like

- In order that. R649:1

Raised up

- Baptism is an emblem of both death and resurrection. R1322:2*, 930:4 He was resurrected to the divine plane. R5748:6

From the dead

- For parts of three days he lay dead in the tomb—not alive in any sense. R5748:6 He had given up his human life never to take it up again. R5748:6

Glory of the Father

- Divinity. R145:6*

Even so we also

- From the time of our consecration, the immersion of our wills into that of the Lord. R1278:6 The Bride is called to the same glorious nature as her Head. R5748:6 Our condition is a reckoned one in Christ justified, dead, resurrected now. R649:1

Walk

- Circumspectly not as fools, redeeming the time. R1753:2

In newness of life

- Refers indirectly to our share in the first resurrection, refers chiefly to the present life. F440; Q591:2; NS52:4 In a new life. (Diaglott) R649:1 Reckon ourselves as though we had been resurrected, and were now actually spiritual beings, as Jesus now is; abstaining from sin and rejoicing in communion with him. R649:1, 3132:3, 1542:6 New creatures with an inward man, or hidden man of the heart who is being renewed day by day. R2231:6 Newness of hopes, ambitions, relationship to God through Christ. F437 Our resurrection is already begun. R5440:5, 1542:6 We are figuratively raised from the dead. R5089:2 As creatures of a new nature, to which we were instantly begotten after

consecration. F436, 675, R154:4

5

Romans 6:5 *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

Planted together

- United with him. (Revised Version) HG264:2 Baptized. R132:3 Planting into death, in the likeness of Christ's death. F441 Water baptism would be a very cheap guarantee to a place in the Kingdom. HG263:6 Not yet made a complete sacrifice. R99:3*

In the likeness

- Pattern or sample. R2477:2 In the like kind, the sacrificial kind. R649:1 There is no other way to attain to the new nature. R5871:4

Of his death

- We must be dead with him, suffer with him. R191:1, 3152:5

We shall be also

- Sharers. R1542:6, 1278:6, 1260:2 Thousands have been planted in water who will never share in his resurrection. F441

Likeness

- The experience of the brethren in resurrection will only be a duplication of the experiences of their Lord. R2477:2

His resurrection

- The first resurrection. R190:6, 2671:6, 2477:2, 1542:6; SM152 The divine nature. R1442:1 The chief resurrection. R1511:2 Our Lord is the Head, the first born from the dead amongst many brethren. R2477:2: To glory, honor and immortality. (Rom. 2:7) R2773:1, 5871:4, 1262:6, 1260:2, 649:1 To spiritual perfection. R649:1 To the new nature and to ultimately share in the heavenly Kingdom. R3152:6 The change will be instantaneous, except to those who have slept. R1260:2 We die to the world and rise to "walk not after the flesh but after the spirit." (Rom. 8:1,4) R133:6

6

Romans 6:6 *Knowing this, that our old man is crucified with him , that the body of sin might be destroyed, that henceforth we should not serve sin.*

Knowing this

- Remembering in this connection. R649:1

That our old man

- Human nature. R728:6, 212:1*; Q44:9 Our degraded, sin-inclined selves when under condemnation. R649:2, 99:3 Our former selves, justified by faith in Christ's sacrifice. R960:2, 3067:6, 931:4 The old nature given up at consecration, different from the "body of sin." Q44:3

Is crucified with him

- Consecrated to death. R931:4 That we might be members of his Body, spiritual new creatures. R960:2 Was crucified in him, represented in Jesus when he was crucified. R649:4

The body of sin

- A figurative personification of evil or sin. R931:4, 960:2; Q651:1, 44:9 The antichrist; a system of error which Paul saw would arise, counterfeiting and opposing the "Body of Christ." R980:2, 930:2 Organization of sin. R3067:6 The entire sin system with all its members and branches. R960:2 Represents all the sin in the world. Q651:1 Not a sinful individual. R980:2 Sin is here represented in figure as the great oppressive monarch whose reign with his servant death has brought so much distress on the world, all of whom he has enslaved, but from whose power we have been delivered by Christ's ransom. R930:6 Of the sin-offering. R728:6

Might be destroyed

- Greek, katargeo; to render powerless, to destroy. R2001:4 Jesus in his own person represented sin as a whole and as such "He was made a curse" for sin. (Gal. 3:13) R649:4 When the last enemy shall be destroyed, which is death. Q45:T

Not serve sin

- No longer be enslaved to sin. (Diaglott) R649:4, 728:6 Nor in any sense recognize sin as our master. R3067:6

7

Romans 6:7 *For he that is dead is freed from sin.*

He that is dead

- He who died representatively in Jesus' death, who accepts that Christ died for his sins. R649:4 Those who have passed from death unto life through Christ and are new creatures. R4041:1:

Is freed

- Has been justified from sin. (Diaglott) R649:4, 728:6

From sin

- The great taskmaster, which previously held them in slavery to wickedness. R4041:1 Not original sin. R4041:1 Any who consecrated themselves to death with Christ must first have been justified freely. R728:6

8

Romans 6:8 *Now if we be dead with Christ, we believe that we shall also live with him:*

Now if

- The Apostle adds the conditions to become joint-heirship. R3709:3 After being sinners represented in Jesus' sacrifice, and justified thereby. R649:4

We

- The Church. E411 As human creatures. A213 If we as justified persons. R649:4

Be dead with Christ

- The same, sacrificial death, not a different death. CR327; F439; E411; R1260:2, 1015:6 A dying daily to the spirit, hopes, aims and ambitions of the world. R2123:2 Deny self, to mortify the deeds of the body. R2123:2, 281:3 Self with its own selfishness or depraved desires, should be reckoned dead. D476; E411 As human beings we are consecrated to destruction, as sacrifices. A213 Suffer with him. C208 Those accepted by the Lord are sacrificed by him as parts or members of himself and their blood (death) counted in as a part of the blood of Christ. R4397:6 This thought should be in the minds of those who participate in the Memorial. R5643:1, 3962:1 His death was not the Adamic death. R382:6 It was Jesus' first death; to those who die with him it is their second death. R514:5 Adamic death is in the past to us, but the overcomers shall not be hurt of the second death. R514:5, 649:5

We believe that

- As new spiritual beings. A213

We shall also

- Changes which daily occur to our human bodies do not cause us to lose our identity. A202; R626:6

Live with him

- On a higher than human plane of being. R328:6 Be made "joint-heirs with Christ, if so be that we suffer with him." (Rom. 8:17) C208; R5643:1, 1542:5 The transformation of mind, from earthly to heavenly, is the beginning of that change of nature. A202, 213 To know the power of his resurrection, we must expect the fellowship of his sufferings. R80:3

9

Romans 6:9 *Knowing that Christ being raised from the dead dieth no more; death hath no more*

dominion over him.

Dieth no more

- Death having no more dominion over him. E90; R2822:6 No ransom will ever again be given for any; for none worthy of life will be cast into the second death. R2603:2, 5776:5, 5093:5, 2657:4, 701:6; SM31 Our Lord's sacrifice was once for all. R2822:6 He redeemed them from the curse once. R701:6 He has finished with the flesh forever. NS459:1 For willful sinners, "There remaineth no more sacrifice for sins." (Heb. 10:26) R2610:2, 4575:2, 769:6 There will be no resurrection from the second death. SM31; R5925:5, 5354:5, 5103:1, 2610:2, 1155:4, 553:4 If we sin willfully as new creatures, we would forfeit the right to live, and we could not be redeemed again. R5103:1, 4575:2 Those who die the second death will have no recovery; they have had their share in the atonement. R5093:5 It is impossible for Christ to die any more because he has been made a partaker of the divine nature, immortality. R1642:2, 677:4 Even if he did, the Scriptures declare it is "Impossible to renew them again unto repentance." (Heb. 6:4-6) R769:6 The Bible intimates a considerable number of goats at the end of the Millennial age under the second death penalty. Another sacrifice would do no good if they hadn't previously profited. R5925:5 Would any intelligent being give his life a corresponding price for one who proved incorrigible under such favorable conditions? R5925:5 The sacrifice of the Mass, practiced in the Roman Catholic Church, is in direct conflict with this scripture. R3960:6, 5641:6

No more dominion

- No longer lords it over him. (Diaglott) R649:4

10

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

Died

- This death and resurrection is the real baptism. R145:6*

Unto sin once

- "By sin." (Diaglott) "For sin." (Murdoch's Syriac) R366:2 By or on account of our sins imputed to him. R648:3, 930:5, 882:1, 728:6, 649:4, 366:3 As a sacrifice for or because of our sin. R882:1 That one death, and only one ever referred to by our Lord or his apostles, was the death at Calvary. R4700:5, 5192:3

Unto God

- By the favor and reward of God. R649:4, 728:6

11

Romans 6:11 *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

Likewise reckon ye

- Thus do you account yourselves. R649:4 The Lord's consecrated ones. R3246:3 The death of the flesh and its will, and the resurrection of the flesh as the servant of the new will are only reckoned matters. F600; R1594:3 The death of Jesus was reckoned complete when he presented himself a living sacrifice. T53 In our present reckoned condition we seek mentally and spiritually to appropriate the perfect likeness. R1594:3 We are not actually spirit beings until our resurrection, though when we receive the spirit of adoption we are reckoned as such. A197

Yourselves

- Our will. R5358:3

Dead indeed unto sin

- And to all human aims, and hopes of human glory, honor or life. T53; R5584:3, 2616:1 Mortifying, or deadening of the fleshly mind. R5486:5, 79:6 Dead people cannot sin. R3246:3 Old tempers and dispositions disappear and the new mind asserts its power. R1528:1 To self-will and worldly opinion.

F450 This condition needs to be maintained by opposition of the new will to any activity of the old will over the flesh. F600 Praise and blame are nothing to him who is really dead and buried with Christ. R202:6* As sharers with Jesus of the penalty of the world's sin. R649:4 On account of sin, as sacrifices (see Diaglott). R728:6, 648:3 Having made a covenant with God. R1628:4, 1528:1 Now with every sin stain cancelled, we as he, present a sinless sacrifice. R366:3 Not for our own sins (which were blotted out by his sacrifice) but for the sins of others, even as was his death. R930:5 Christ died for our sins according to the Scriptures. (1 Cor. 15:3) R648:3 Dead to sin and mortality. R145:3*

But alive

- There is nothing said about being reckonedly new creatures. We are to reckon ourselves as though we had been raised from the dead. R5325:2,3, 5060:6, 3132:3; A197 The Church has already been quickened together with Christ. R3132:3 Our dead flesh has been quickened through the power of God to serve him. Q680:2 Covered with the robe of Christ's righteousness. R4761:5 Our mortal bodies energized in the service of the Lord. Q508:2; R5584:3, 3132:3 Alert to know and do the will of the Lord in every matter. F451; NS55:3 Living by. R649:1 Resurrected to holiness and immortality. R145:6* No Jew can get eternal life under the terms of the Law Covenant. R4537:3

Unto God

- Alert to know and do his will. F451; R5584:3 Daily growing more and more Christ-like. R1528:1 This means a constant warfare against the easily besetting sins of our old nature. R1528:1

Through

- God's favor is conveyed to the sinner through his Redeemer, and in no other way. R965:5

12

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

Let not sin therefore reign

- Because, as new creatures, we are begotten of a different spirit. R2720:4 There is a constant warfare against the easily besetting sins of our old nature. R1528:1, 1628:4 Even as now, sin does not reign in all, so that some now, in heart pass from death unto life. R1219:1 Do not allow it to dominate you; refuse to obey sin. R5356:3, 5378:5, 1626:5, 93:2

Your mortal body

- Man is not immortal. R1642:5

13

Romans 6:13 *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Neither yield

- Implying spiritual sickness. R2446:1

Unrighteousness

- Iniquity. R649:1

But

- According to your consecration. R649:2

Yield yourselves

- Present yourselves, in harmony with your consecration. R649:4, 366:3 Presenting refers not to consecration, but to fulfilling the covenant already made. R608:1

As those

- As if. R649:2

Alive from the dead

- Just as though risen actually and possessing our promised immortal, spiritual body. R649:4

Instruments of righteousness

- That you may be used as his agents and mouthpieces. R649:2

14

Romans 6:14 *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

Sin

- Sinful dispositions. R5901:3*

Ye

- The Church. R5887:4, 4505:2, 3752:6

Are not

- The Lord speaks not as he speaks to servants. R2487:2

Under the law

- The Law Covenant. R4013:6, 5887:4, 5071:4,5, 4600:1, 4586:5, 4505:2 Jesus made an end of the Law Covenant, nailing it to the cross. R3752:6 The Christian is still bound to do what is right. R5072:5, 542:3 Jews who became Christians were freed from the Law to which they had been bound, but were still bound to do what is right. R5072:5,6 We are to recognize a distinction between the commands which Christ gave us and the Law Covenant. R5520:2, 4013:6 The Church is not put under the law of Sinai or required to keep it to get everlasting life. R5287:1 The Law killeth. R614:6 What was proper enough as a prohibition to the natural man would be inappropriate to the new creation. R4014:1 Nevertheless the Law is very precious to the Church looking at the spirit of it. R5287:1, 5071:4 Those sacrificing all their earthly rights are doing more than the Law could require. R5287:4 The New Law Covenant would condemn every imperfect person as did the Old Law Covenant. R4586:2 We are not under the Law Covenant, but under divine favor expressed in the New Covenant, sealed by Christ's blood. R1728:6

But

- As stewards. R2487:2

Under grace

- Favor. R542:3, 5947:2, 1726, 973:4, 971:4 Which does not require the fulfillment of the Law. R5947:2 It is the spirit of the Law (love) manifested in us, through Christ that gives or guarantees life. R614:6 Covering our unwilling imperfections of thought, word, and deed. R1726:6, 971:4 Grace means what the Lord does for us freely, not as a reward of any kind. R5073:1 "There is now no condemnation to them which are in Christ Jesus." (Rom. 8:1) R614:5 We are not judged according to the flesh, but according to the heart intentions. Q180:3 Love is the fulfillment of the Law so far as we are concerned. R4600:1 We are not under the New Covenant; it applies to the Jews. R4586:2 We are not under the Law Covenant, but under the arrangement of grace, of God's favor. R5072:6 The Grace Covenant. R4600:1, 4505:2 Our relationship to God is of the same character as that enjoyed by Abraham, Isaac, and Jacob, before the Law Covenant. R3752:6 Some feel alarmed at the thought of being free from a law, but Abraham Isaac and Jacob were approved without a law. R3753:1 The Church is not under the Law, but it is valuable to them, providing a standard of perfection. R5287:1 Christ's word is our law; not a law of bondage, but of liberty. R973:4 Tithing, like all other features of the Law, was not given to the new creatures in Christ, but to the Jews. R1028:6 6:15

Shall we sin

- Willfully. R1728:6, 973:4 We must not live in sin. R5098:1 Shall we live in sin while our hearts are in harmony with righteousness R5098:1 Let us put off everything we think will be displeasing to the Lord. R5098:1

Because

- Shall we take advantage of liberty to break away into sin. R973:4

Not under the law

- The Law Covenant. R1728:6 We are no longer under Jehovah's Law given at Sinai, but under a new

arrangement, under law to Christ. But since his law is in harmony with the Father's law, we are "not without law to God, but under the law to Christ." (1 Cor. 9:12) R542:6

God forbid

- As sons, begotten of the spirit of adoption, we delight to do our Father's will. R973:4

16

Romans 6:16 *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

That to whom

- There are two great opposing forces in conflict—Christ and Satan—all mankind are serving one or the other. R1948:1

His servants ye are

- There are two masters: one is God the other is mammon. R5896:5 "Ye cannot serve God and mammon." (Matt. 6:24) R5896:5 All who with Satan serve sin, are his servants or messengers. R3084:1 The Adversary always secures and uses the best servants he can for his mouthpieces. R3120:1 Mankind are slaves of sin. R5355:3 The world is unwittingly in the service of Satan. NS227:3 If we are serving sin, serving the flesh, we are slaves to it. R3893:1 If our lives are in harmony with sin and unrighteousness we are not on the Lord's side, but on the Devil's. NS368:2 Millions of professed Christians imagine that they are serving the Lord while in reality they are serving the Adversary. R4033:5, 5693:4, 4327:1; OV275 If we are giving time and thought to grasping after riches and worldly honors; for selfishness in any form, if our sympathies and affections tend earthward, then we are serving mammon. R5896:6, 3893:1, 1626:6 If we are really living for the present life alone, let us not dishonestly profess to be a servant of the great King. CR16

To whom ye obey

- To whom ye render service. CR16; R1217:3, 495:3 Not whom do we think we are serving, but who do we actually serve. R4033:5 Seeing how wonderfully the Adversary can accomplish evil purposes, circulate falsehoods, and find agents for these services, proves that Satan is not bound. R5655:4, 4524:4 Careful scrutiny of thoughts, word and doings in the light of God's word, will show whether we are rendering service to the rightful master or the Adversary. R5896:6 If we are living for the present life alone let us not pretend otherwise. An honest servant of mammon is more respectable to the Lord than one dishonestly professing to be a servant of God. NS489:2

Sin unto death

- Destruction; contrary to the Universalist theory. R3083:5 The second death. R3084:1 We cannot know absolutely who have committed the "sin unto death," and who have not. R4592:1

17

Romans 6:17 *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*

The servants of sin

- Through the weakness of heredity. E189 Mankind are "slaves of sin." (Diaglott) R5355:3

Obeyed from the heart

- Not mere outward acts, that would be formalism, but loyal obedience. R85:2

18

Romans 6:18 *Being then made free from sin, ye became the servants of righteousness.*

Free from sin

- The Scriptures ascribe no sin to the new mind. R2440:3

Ye

- Ye new creatures. R2440:3 Our fellow-freedmen in Paul's day. R1066:4

19

Romans 6:19 *I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

Infirmity

- Greek, astheneia, used to denote moral, spiritual sickness. R4099:6*

Yield your members

- Having consecrated, they must spend their life and the strength of every member of their bodies in his service. R608:1

Servants to righteousness

- All who realize freedom through Christ's pardon, should submit themselves to their Redeemer's control. R1066:5

20

Romans 6:20 *For when ye were the servants of sin, ye were free from righteousness.*

The servants of sin

- Bond-slaves. R3512:6 The masses through ignorance, and the more intelligent through pride and selfishness. E189 In this captive condition they have been blinded by the god of this world. E189

21

Romans 6:21 *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*

Is death

- Destruction; contrary to the Universalist theory. R3083:5

22

Romans 6:22 *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

Free from sin

- Brought to a condition of sin-less-ness by faith in the ransom. R199:2

Become servants

- Bond-servants; bond-slaves. R1066:4

Fruit unto holiness

- Entire consecration. R142:5, 279:4 Sanctification. R199:2 Formation of character. R48:4 The first phase of real baptism; dying to sin and living to holiness. R160:3*, 48:4 "I am the vine, ye are the branches." (John 15:5) E140 The Church as branches draw the new life from our Lord the root. E140

And the end

- And the end thereof will be. R142:5, 279:4 Not the beginning. R90:2

Everlasting life

- Eternal life, redemption. R199:2

23

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

The wages

- The curse or penalty. R4792:2, 5753:4, 1718:3; PD11/18 Punishment. R4695:4; HG356:4, 303:5 Neither love nor justice, as embodied in Jehovah, would sanction sin. R5603:3 All mankind were born under this sentence. R4840:3 Recognized as "a just recompense of reward." (Heb. 2:2) R1087:5,

1443:2 A just penalty. R1718:3 Experiences of sorrow, degradation, imperfection and death are all parts of the wage of sin. SM611 Since death is the penalty or wages of sin, when the sin is cancelled the wages must in due time cease. A157 This penalty has rested against Adam and his family for 6000 years. PD11/18; SM171 Is allowed to continue until the full close of this Gospel or sacrificing age. R364:1 The whole world is in alienation from God, banished from his favor and from everlasting life. R5355:6 Willful sinners will experience this wage as punishment, which will be everlasting. HG365:4 This wage has been completely met for us in the declaration, "Christ died for our sins." (1 Cor. 15:3) E442

Of sin

- Departure from righteousness. R1443:2 Failure to do the perfect will of God. SM304 Disobedience in God's sight is sin. CR209 The smallest violation of law is sin. R454:3 All sin is mortal at the Supreme Judge of the universe's bar. R1983:6 We must shun sin if we would avoid its penalty. R361:1 Our general dying tendency resulted not from our own transgressions but father Adam's. NS701:6 We have all these terrible conditions on earth because sin entered the world. R5753:4 Neither God's love nor justice would sanction sin. R5603:3 The great monarch ruling the world, has enslaved the entire human family. R5355:3 The great Adversary of God is responsible for the disaster which sin has wrought upon the earth. R5603:3

Is death

- Absence of life, destruction, extinction, cessation of life. E465; R3025:6, 1377:3, 1087:5 Destroy, perish, die. HG427:3 Everlasting destruction. R4881:6; NS261:4 Life is the antithesis of death, there is no sentient being no feeling. HG192:1 The executioner being he "that hath the power of death." (Heb. 2:14) E449; R2599:6 Not eternal torment. A126; E464; A128; R5063:3, 4552:1, 3025:6, 2607:3, 2047:2, 1377:3, 1085:1, 863:3, 699:6; CR498; SM171, 663:2, 587:2, 305:2, 230:1, 86:3; NS844:3, 835:6 When death is eternal it is eternal punishment. Q768:2 A fundamental teaching of Christ and his apostles. R3106:6 Adam's disobedience was sin; punishable with death, not eternal torment. OV376, 440:T*; R5149:6, 4982:5, 4775:2; CR269; SM663 The wages of the smallest sin is death. R454:5 Second death is the extreme penalty of the divine law, not eternal torment. R4820:6 Everything that goes with death, as its natural result, is a part of the penalty. R5603:3, 2841:6; Q328:T Nowhere does it say that the wages of sin is purgatory. CR242; R5063:6; OV348
- All, good and bad, go down to the tomb; to sheol [Hebrew] and hades
- [Greek], translated "hell" in our Bibles. OV362; SM123 Mankind are still under the death sentence, the wrath of God. R4840:3 In the Millennial age none shall die for inherited sins, but it will be an individual penalty against all who sin wilfully. R2398:6; E387; HG268:1 "Dust thou art and unto dust thou shalt thou return." (Gen. 3:19) R4552:2 Death does not annihilate matter, for matter is indestructible, but the being's existence is to terminate. R1377:6 God has enforced the penalty, and has thus manifested his justice. R5635:6 God has the right and power to destroy in death any creature who will not conform to his just and wise law. R3391:2 If our Lord had done anything wrong it would have been charged to his new creature. R5090:1 Without knowledge of what the penalty for sin is, we would not be able to understand how the death of the Redeemer paid the penalty against Adam and all in him. R3279:2; PT387:5* The great disease of sin. NS715:6 The experiences of sorrow, degradation, imperfection and death are all parts of the wage of this great taskmaster, sin. SM611; R5603:3, 5355:3, 5063:3 Witches, wizards, and necromancers, have personated the dead, to deceive and delude humanity and to contradict the divine sentence. SM118 Death was not pronounced against the angels. R4664:2 Death was the wage which God authorized Israel to inflict upon the Amalekites, a death penalty. R4207:4 The sons of the fallen angels were cut off in death, their birth was not authorized, they were not redeemed. R5160:4 Death is an enemy, not a friend. "the last enemy that shall be destroyed is death." (1 Cor. 15:26) R625:6*, 2599:6 To give sinners eternal life would have been discreditable to the divine character and government, and injurious to his creatures. NS645:6 Second death. R1449:5*, 1882:4; HG334:6, 356:5 God's people are duty bound

to make clear this feature of the divine program. All willful sin will bring death. R4881:6 "The soul that sinneth, it shall die." (Ezek 18:4, 20) R2607:3 "Dying thou shalt die." (Gen. 2:17) Not "living thou shalt live in torment." CR492; SM588

But the gift

- Reward. R1878:4; E386 Not man's inherent self-possession. E285, 387; R2047:1 No one could earn it. R5356:5 What we could not obtain legally under divine requirements, God proffers to us as a gift. NS766:5 Given only to those who have his approval, only the righteous. SM305; E386 God himself is the source of life. If everlasting life be enjoyed by any of his creatures, it must be as his gift. E417 Which all the families of the earth may attain through the glorious opportunity of knowledge and obedience in Christ's Kingdom. R5067:6 We are blest by the gifts which our Lord dispensed when he ascended on high; we in turn, will be his gifts to the world of mankind. R5067:6

Of God

- Christ the life-giver provided of God for the race of Adam. NS340:4 God's word is the only evidence pointing out the way to obtain that gift. Q775:T

Is eternal life

- Greek, aionion, signifies literally unlimited, i.e., a period upon which no limit is expressed. R699:5 Everlasting. R965:4 Continuous life. HG394:5 Life unceasingly. R363:1 Life in its fullest sense. R4840:2 Given only to those who have God's approval; only to the righteous. SM305; R3066:1 God will not give eternal life to the wicked but only to those who will turn from sin to righteousness. R4881:6 Granted to those who seek it by living according to the spirit of holiness. R1878:4, 3432:6, 1378:4; E418, 404, 386 The hope for life beyond the grave is the resurrection hope. OV154; R4175:1; NS281:5 Everlasting life through Messiah's redemption work, restitution. R5149:6, 5093:2; SM769 The first resurrection, to glory, honor, immortality, the divine nature. R5149:6 Two classes will receive everlasting life, one on the heavenly plane, the other on the earthly plane. HG654:6 On conditions they (1) accept Christ as their Redeemer, (2) avoid sin and live in harmony with God and righteousness. R1878:3 Satan was given this gift, but it was conditional, dependent upon his obedience. OV304

Through Jesus Christ

- "He that hath the Son hath life." (1 John 5:12) E386; Q768:2 Through the Redeemer's death at Calvary. R5146:6

Romans 7

1

Romans 7:1 *Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?*

Them that know the law

- Jewish converts to Christianity. R1729:5, 2729:4

How that the law

- The Law Covenant, represented as a husband. R1729:5, 2720:5

Dominion over a man

- The Law Covenant is still a bondage with the Jews and will continue with them. R4474:3, 4505:1, 1729:5 The Law Covenant is not intended to be an everlasting arrangement with the Jew. R5163:1

As long as he liveth

- The Jewish Law is as obligatory upon the Jew today as it was upon his fathers in the days of Moses. Only death could set the Jew free from that Law Covenant. OV279 The Law Covenant is binding upon every Jew from the day the Covenant was made until the present time. R4505:1 For any Jew to get free from the Law Covenant, he must die to the Law. R4504:1; R5163:1 The only ones who have been able to get from under it are those who have come into Christ. R5163:1

2

Romans 7:2 *For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.*

For the woman

- Typically the Jewish people. R2720:5, 1729:5 The Jewish people, represented as a wife. R2720:5, 5163:3, 1729:5;

To her husband

- Typically the Law Covenant. R2720:5, 1729:5

The husband be dead

- The Law Covenant had not been abrogated as a bad Law, but had died a natural death through the fulfillment of the purposes of its creation. R2720:5 The Law should die, that Israel may be liberated. R2716:4

3

Romans 7:3 *So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

Adulteress

- Blending the two covenants, and being united to both Moses and Christ, was wholly out of the question. R2720:5

4

Romans 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

Ye also

- Those who realize that they could not gain everlasting life through their union with the Law Covenant. R1729:5

Dead to the law

- Not die to the Law of God, but merely to the Law Covenant. R5359:3 Giving up all hope of attaining everlasting life through keeping the Law Covenant. R5359:3 Jesus' death cancelled all claims of the Law against a believing Jew. R3457:4 If a Jew became dead with Christ it made him free from the claims of the Law Covenant. F229; R5359:3, 4537:3, 4505:1, 1729:5, 1527:1 It is needful that the Law should die and Israel be liberated and prepared to be united (married to Messiah by a New Covenant). R2716:4 It is a mistake to teach that the Law Covenant died or was destroyed by our Lord. R1729:4 The children of Jacob are still bound by it unless they have died to it. R1729:4 Those accepted in Christ were entirely free from the Law of Moses. R2118:6 Jews by acceptance of Christ settled the claims of the Law and made them freemen in Christ. R1527:1

The body of Christ

- The flesh of Jesus. R3457:4 Sacrifice of Christ. R1388:5

That ye

- The Church. T102

Should be married

- As New Creatures, as Christ's Bride. R3457:4; T102 The Apostle Paul recognized that those who had accepted Christ were entirely free from the Law of Moses; that to them Moses was dead and they were married to another, even Christ. R2118:6

To another

- To Christ and under his law. R2118:6

Even to him

- The glorified Christ. T102

Bring forth fruit

- With proper, diligent cultivation, the character will grow and develop, and will become beautiful and fruitful. R4808:2

5

Romans 7:5 *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*

Were in the flesh

- The flesh is reckoned dead, but is not actually dead; merely dying daily. R4615:1

The motions of sins

- The struggles of the flesh, the desire for sin which may still lurk in the fallen members of our body. R4615:1 Which may manifest themselves in slander or backbiting or reproach, continuing to rankle in the heart, may bring forth anger, malice, strife and other wicked works. R5123:6

6

Romans 7:6 *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

But now we

- We Israelites. R1730:1

From the law

- The Law Covenant. R1730:1 The Decalogue as well as the ceremonial features of the Law. HG584:1

That being dead

- Being dead to that. R1730:1

Newness of spirit

- With our minds, our wills. R1730:1

And not

- And not be required to serve. R1730:1

Of the letter

- Of the Law Covenant. R1730:1

7

Romans 7:7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

Is the law sin?

- Is the Law defective, sinful, bad? R1730:1

Had not known

- The Law given to the Jew revealed his weakness. R6:4, 544:4, 257:6 Before the Law Covenant, I was not under it: but now I know, and sin came upon me because I could not keep what I had agreed to do. R4961:2

Sin

- Original sin, Adamic sin, which passed through heredity upon all of Adam's children. R4961:2

But by the law

- Those who failed to keep the Law came under its curse as well as under Adam's curse. R4961:2 The Law Covenant brought the Jews a measure of blessing. R5162:3

Thou shalt not covet

- This verse proves that the Ten Commandments were part of the Law. R542:3

8

Romans 7:8 *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*

Sin was dead

- Inactive, because, being already under sentence of death, we could not increase our penalty by disobedience. R1730:2 Sin existed but was dead, in a dead state, dormant. R99:4*

9

Romans 7:9 *For I was alive without the law once: but when the commandment came, sin revived, and I died.*

For I

- The Jewish people. R1730:2

Was alive

- Had a hope of a future life through the promises to Abraham. R1730:2

Without the law

- Before the Law Covenant was made. R1730:2 The Apostle argues he was once alive to sin. R5060:6

The commandment

- The Law Covenant. R1730:2

Came

- Requiring us to obey its every command in order to secure life. R1730:2

Sin revived

- Lived again, by effect of the Law. R99:4* We found we could not obey its requirements. R1730:2

And I died

- Our hopes of life expired because we could not keep the Law Covenant. R1730:2

10

Romans 7:10 *And the commandment, which was ordained to life, I found to be unto death.*

The commandment

- While the Church is not under the Law Covenant, we are under the general instruction of the Ten Commandments. R5404:3 The Law Covenant given at Sinai. R5070:6, 1730:2

Ordained to life

- Which was granted them apparently as a favor; and it was a favor in certain senses. R4595:3 Which promised life to the obedient. R1730:2, 1403:3 The keeping of which meant life. R5404:2; E417 Whose principles are not only worthy of life but are absolutely necessary to life and happiness. R1403:5

I

- We Jews; I speak for my countrymen. R4013:2, 1730:2

To be unto death

- Because we could not obey its requirements. R1730:2, 4595:3, 1724:5, 1403:3, 887:1 Except Jesus who was able to keep it. R887:1 A man cannot be justified by receiving the Law, but by keeping the Law. R5070:3 The unsatisfactory feature of the Covenant was that it could not give life to Israel. R4961:2 The failure to keep which meant death. R5404:2 The Law made nothing perfect. R4010:6 The Jew was under more condemnation than were any other people in the world, condemned in Adam and also the Law. R5070:5,3 All sins were mortal sins under the Law Covenant. R1984:3 To emphatically condemn all under it to death, as transgressors unworthy of life. R454:6

11

Romans 7:11 *For sin, taking occasion by the commandment, deceived me, and by it slew me .*

Deceived me

- The new mind has not intelligently nor willfully assented to a wrong course, but being deceived allows the flesh to have its way. R4628:2

Slew me

- Taking from me the very hope of life it had helped to enkindle. R1724:5

12

Romans 7:12 *Wherefore the law is holy, and the commandment holy, and just, and good.*

The law is holy

- The Law of Moses. R1322:6 Honorable. R2100:5 The Law is the standard of perfection. R5756:1 "The Law of the Lord is perfect." (Psalm 19:7) R1462:2 God's laws always have been perfect and condemned and opposed even the slightest sin. R410:3, 2602:1 The Law was not too severe. R455:1 The imperfection was with mankind. R410:3, 1224:2, 687:3, 503:2, 455:1; NS18:4 All must speak well of the Jews' first husband, the Law Covenant. R2720:6 God will make a better Covenant; for finding fault with the Law Covenant, he said, "I will make a new covenant." (Heb. 8:8) R4961:2 Our Lord explained that grand Law when he declared that it was briefly comprehended in one word—love. R1220:5 It is the ministration of condemnation and death to man because he is unholy, unjust, bad. R1322:6*

The commandment

- The divine requirement. R4554:2 A law is a commandment, imposed by rightful authority, a rule of conduct which we are bound to obey. R5755:3 To obey it and to expect its reward of life for such obedience. R1403:3

And just and good

- God, being perfect, could not give an imperfect Law. R5756:1, 3201:1, 687:3, 455:1 While the Law is good, it was useless as a justifier of sinners. R687:3 The Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. R1730:2 Even though this is true of the Mosaic Law, the New Covenant is still higher and grander. R2329:1 It consists not in a merely passive refraining from evil, but in activity for good. R1463:2

13

Romans 7:13 *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

Made death unto me

- The Apostle is speaking as a representative of all true Jews. R2720:6

Might appear sin

- God intended the Law should show us just how imperfect we are. R1730:2

Might become

- Justification implies a recognition of the fact that sin is exceedingly sinful, and a desire to cease from it; to be free from its power as well as free from its penalties. F151

Exceeding sinful

- Sin was not properly known as exceeding sinful, but was counted as in a dormant or dead state, until the Law came. R99:4* The sin-experience of our world will be used of the Lord as a perpetual lesson to the beings yet to be created in his image in other worlds, who shall learn by observation and instruction instead of by experience. F70; NS393:2, 260:4 They might see their own fallen and imperfect condition and learn the exceeding sinfulness of sin, and by this knowledge be prepared for the Redeemer. R410:5, 282:3

14

Romans 7:14 *For we know that the law is spiritual: but I am carnal, sold under sin.*

Law is spiritual

- It came from the Spirit Being of the highest order—God himself. R5295:2 Did not take hold of merely fleshly instincts and control the body, but took hold of the heart, mind, will. R5295:2 Appeals to the intellectual or higher endowments of men and represents the divine mind or spirit. R636:2 Perfectly suited to all who are in full harmony with God's spirit, which, however, we and others were not because of original sin. R1730:2 Contains spiritual lessons, just as the rock in the wilderness and the manna afforded spiritual lessons. R5295:2 Represents the mind or judgment of the perfect Creator. R636:3 And could be kept only by a spirit-begotten person or a person in the image of God. R5295:2 The first Israelite permitted to see spiritual things was Jesus. R5295:3 The spiritual things were in the Law all the time but not disclosed to the Jew because of his own condition of mind. R5295:3

I am carnal

- Imperfect—depraved; conformed to the course of this world. R455:1, 636:1,3 To be carnally minded is death. (Rom. 8:6) R636:5 The world is not subject to the Law of God, neither can they be. R5117:1

Sold

- By Adam through sin, in self-gratification, in disobedience. E122, 189, 453; R636:3; NS379:2 When Adam sold himself and his posterity to sin he got his own will. R5355:3 Man sold himself to sin—justice did not sell him. R5355:6 Bought by Christ through self-sacrifice, in obedience to the Father's will. E453; R5355:6 Into slavery to sin. R455:1 Under dominion of Satan. CR490

Under sin

- "The law of sin in their members." (Rom. 7:23) R2097:3 Into slavery to it. R2840:1, 5355:3, 2580:4, 2097:3, 636:3, 455:1; OV100 As a result, a slave of death. R5355:6 Into death and its wages. E452 Captivity to. R1626:3 The race in Adam was sold under sin six thousand years ago. R5284:1, 5355:3 The reason the Israelites could not keep the Law was not that the Law was imperfect, but that they were sold under sin. R5756:1, 5295:2 Sin has no just, no true right of control, but merely one of force. R1626:3

15

Romans 7:15 *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*

That which I do

- We should extend the same measure of sympathy we have for ourselves to others. R5125:4 There is a tendency in our flesh to go with the world, because that course is in sympathy with our fallen flesh. R5117:1

I allow not

- The Apostle was speaking of the Jew under the Law; that they could not comply with it because of the imperfection of the flesh. The verse also has application for us as Christians. Q337:1, 338:T

That do I not

- Due to imperfections. NS518:2 To live godly is to live in opposition to the course of the world and our own flesh. R5117:1 The mind can rise to loftier heights than it is able to lift the body and its functions. OV366; R1224:2 Through ignorance we no doubt frequently leave undone the thing which we ought to do. R2587:4, 1224:3

What I hate

- Because of antagonism of the legally dead flesh we cannot do the things which we would. CR97; R4810:4

18

Romans 7:18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

In my flesh

- In my fallen flesh. R2048:6

Dwelleth no good thing

- No perfection. R2439:4, 4869:1 The Scriptures ascribe no sin to the new creature and no perfection in righteousness to our fallen flesh. R4810:5, 4871:6, 4869:1 Some are more imperfect and blemished in one way and others in another. SM430 Because of inherited imperfections. R4554:2, 2539:3, 5475:2 We are however to expect no trace of these evils in our hearts. R2464:4

To will

- To be perfect in will. SM350; One might will to do perfectly or will to do wrong, either way the will is free. R5475:2 We should will to do perfectly, although none is able to do perfectly. R5475:2 This discrepancy between the new will and mind of the flesh requires continual vigilance. R3986:2 Man has freedom of will in respect to moral questions. R2539:3 There is such a thing as a dominated will. By yielding to occult influences, some persons are mastered by evil spirits. R5475:3 Those who practically lose their wills are insane, not by functional derangement of the brain but because possessed by evil spirits. R5475:3

How to perform

- How to do all that I will. R3889:3

I find not

- We all know how to will right, but how to do right is the problem. SM350 The human powers are blighted by the dying processes. R5475:2

19

Romans 7:19 *For the good that I would I do not: but the evil which I would not, that I do.*

The good that I would

- We are all imperfect and cannot do the things that we would. CR425

22

Romans 7:22 *For I delight in the law of God after the inward man:*

For I

- The Hebrew people, while still under the Law Covenant. R2720:6

Delight in the law

- "Delight thyself also in the Lord and he shall give thee the desires of thy heart." (Psa. 37:4) R1840:1

23

Romans 7:23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

But I

- The Hebrew people under the Law Covenant. R2720:6

In my members

- Fallen humanity. R37:4 The natural man. R191:6*

Warring

- Paul found it necessary to exert his will continually to keep the body under. R1884:6

Law of my mind

- With my mind I grasped the requirements of my covenant. R2721:1 None could render full obedience, except with it written in their hearts. R587:4

The law of sin

- That we desire to do better than we are able to do, proves that the fault is not in our wills, but the result of sin's enslavement. R1224:3

24

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

O wretched man

- The Apostle's flesh inherited imperfections, which hindered him from fulfilling the desires of his mind and keeping the divine Law. Hence his cry. R4554:2 Sin has gained such a power over my body. R2721:1

That I am

- As all by heredity are. R2048:6 That I am personifying. R1730:3 The Apostle represented not only himself but all sincere Israelites, groaning under the Law, when he cried out thusly. R3436:2, 1730:3

Who shall deliver me

- Jesus Christ. R192:4 The deliverance comes through a full surrender to Christ. OV316; R4869:1

From the body

- From my body. R2721:1 Which my will cannot fully control, and with which there is a constant battle. R2048:6, 411:1

Of this death

- From the sin and death which has gotten possession of me. R411:1 This body of death. R411:1 Which is dead; incapable of keeping a perfect Law. R2721:1, 4869:1, 4554:2 I would like to live in newness of life, but am bound to the sinful condition by my physical frailties. NS671:3

25

Romans 7:25 *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

I thank God

- That a way of escape from the Law Covenant has been provided. R2721:2, 4554:2 For deliverance and life. R2121:4, 2719:4, 2048:6

Through Jesus Christ

- Deliverance from condemnation comes through Jesus Christ. R4869:1, 2048:6 All who have made a consecration and come into Christ are reckoned dead to flesh, alive as new creatures. R4869:1

With the mind

- My new mind, heart's desires, which God accepts. R2721:2, 5295:2 Paul describes his condition as a Jew and presumably the condition of other Jews. R4554:2 The Apostle Paul's mind was perfect and loyal to God. R4554:2 In this respect, we must not come short one jot or title. SM308 The will of God has become our will, our mind. R5303:6 The new mind as it develops in likeness to the mind of Christ, will relax no effort to keep the body under. R4810:5

The law of God

- The slightest command of God is a law. R454:3 To the extent of her knowledge, the Church will be responsible to the law of God. R5071:4 We cannot keep the Law in our flesh, but in our hearts, our minds. R5295:5

But with the flesh

- The flesh has inherited various weaknesses and fallen tendencies. R5303:6 Which God ignores and against which I am continually striving. R2721:2

Law of sin

- The smallest violation of Law is sin. R454:3

Romans 8

1

Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Therefore

- This word carries us back to the preceding argument, and shows us that our freedom from present condemnation is the result of our Lord's sacrifice on our behalf. R3201:1

No condemnation

- Under the law given in Eden, or that given at Sinai. R1726:2, 4869:3 So long as they are in Christ, they are free. R1726:2 Being justified by faith. R1438:1 The sins of the Church are forgiven. CR364; R5621:3, 5597:5, 3201:1, 2573:6, 689:1, 387:6; OV281 The new creature needs not to apologize for, nor remember, the weaknesses of the flesh, appertaining to the period preceding the sacrifice. CR97; R4642:6 The Church alone has escaped from the condemnation upon the world. R5621:3 The original condemnation passed upon all men through Adam's transgression is still upon all except the few. R1286:3 If we have pure and fervent love and walk not after the flesh, but after the spirit, the Law is reckoned fulfilled in us. R1188:1 Only those justified by faith have escaped condemnation, consequently only these could be again condemned. R387:6 If he should turn again to walk after the flesh he would incur condemnation as a new creature. R4656:1 Although a prisoner and outwardly restrained, Paul had gained great liberty and blessing, and also freedom from divine condemnation. R3201:1

In Christ Jesus

- Under the precious blood. E121 Being begotten of his Spirit and members of his Body. R4657:4 Covered by the robe of his righteousness. F104; R5027:6; OV281 By faith in his blood. R1527:3 The law of life in Christ made such free from the condemnation of death. R332:5

Who walk not

- These words, to the end of this verse, are not found in any of the oldest manuscripts, but are properly a part of verse 4. R3201:2 They are being judged according to their minds, their hearts, their intentions. R4799:6

After the flesh

- If we are not walking after the Spirit, we are not hearkening to the Lord; and while we are in that condition, he does not take pleasure in what we do. R5431:4 The old man. R42:4* Down toward the flesh. R192:4*

After the Spirit

- Walk in obedience to the new mind. T122 The new man. R42:4* According to the Spirit. R192:4*

2

Romans 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

Law of the Spirit

- Not the law of "Thou shalt" and "Thou shalt not." R1729:4 The law of love; supreme love to God, and love to the neighbor as to self. R1498:3, 2684:6 The operation of this law accomplishes in man what the Law of Moses could never do. R1322:6* Restraints of the will of the flesh, under the law of love. R3018:1 A provisional law under which the Church is placed, whose conditions take cognizance both of our infirmities and also for our discipline. R1463:5

Hath made me free

- So far as the original sin in concerned. SM721 Reckonedly. R1463:5* New creatures are not under any law of sin or death, nor have they any imperfections. R5006:5, 1463:5*

From the law

- From the Law Covenant. E121

Of sin and death

- Which convicted all imperfect ones as sinners and condemned them to death. E121

3

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

The law

- The Law covenant. R4608:1, 4869:4, 3201:3, 2121:4, 1404:2, 542:5; E121 Strict justice, without mercy. R3201:3

Could not do

- For us Jews. R2121:4 The Law could never justify them. (margin) R1458:6 The giving of a right to life. R455:4

In that it was weak

- Greek, astheneo, used to denote moral or spiritual weakness. R4099:6* Powerless. E121; R4608:1, 3201:3, 2124:4, 998:6, 455:4 Because it had an insufficient Mediator who could not give a ransom to God for mankind. R4869:4 Not weak in the sense of being defective, but in the sense of being ineffective. R4608:1 Our flesh was too weak to withstand the tyranny of sin. R998:6 The Law given to Israel, could not give life because of the weaknesses or depravity of their fallen nature. R2611:5 The Law was perfect, but the Law Covenant was weak. R4869:4

Through the flesh

- Because all flesh was depraved through the fall and incapable of perfect obedience to the Law. E121; R4608:1, 2611:5, 2121:4, 1404:2, 455:4 Human nature. R998:5 Conscience is no exception to the other elements of the flesh, all are weak and all are sinful. R1323:1

God

- Accomplished in another way. R2121:4; E121

His own Son

- Jesus was a Son of God before he came. R316:1*

In the likeness

- The human likeness, but in its perfection. A230; R454:3, 37:5 Simply means not angelic or divine, but the human form. R454:3

Of sinful flesh

- Of the flesh of mankind. (That had come under the dominion of sin.) E121 Literally, "In the likeness of the flesh of sin," i.e., in the likeness of humanity, of which the tyrant, sin, possessed control. R4608:4, 1404:2, 998:6, 455:4; A230; E121 In the likeness of Adam, who voluntarily became sin's servant. R999:1, 3201:4 Jesus was as much a direct creation of God when born of Mary as Adam was when born in the womb of the earth. He no more partook of a sinful nature by association with Mary, than did Adam by his previous association with the earth. R104:6 All men bear the image of the earthy Adam. (1 Cor. 15:49) So Jesus, in taking the form of a perfect man, would, of necessity, be in likeness to sinful flesh. R104:6 Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. R454:3 "In him was no sin." "He knew no sin." (1 John 3:5; 2 Cor. 5:21) R104:6 Greek, hamartia, sin. This should not be translated sinful. (See Diaglott.) R998:4

And for sin

- As an offering for sin. E121; R3201:4, 2121:5, 998:6 On account of the sin condition, sin in the flesh. R4608:4 Because of sin's power over us. R998:6 By a sacrifice. R429:6, 3201:4, 1336:6

Condemned sin

- Greek, katakrino; sentenced to overthrow, by reason of the ransom. R999:2 The more we see of sin and its contaminating character the more we appreciate the divine justice which on account of sin condemns sin in humanity. R3729:4 Our tyrant, not humanity. R998:6 To an overthrow. R1404:2 By

proving that perfect flesh could keep the Law. R4608:4; E121 Sentenced sin and made possible its overthrow. R4869:5

In the flesh

- Through Christ's flesh, given as our ransom. R998:6

4

Romans 8:4 *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

The righteousness

- The full, whole, complete meaning. R3190:4, 5404:3, 4982:6 True import or spirit. R5287:4, 5947:2, 4597:2 The true keeping of the Law. R5071:4, 4982:6, 4597:2 The spirit. R4869:5, 315:2 The Church is not under the Law of Sinai, but looking at the spirit of it, she sees a perfect pattern. R5287:1, 5404:3, 5027:4 Jesus' life set the seal or mark of approval and righteousness to the Law. R455:4 God deals with us according to our mind, our will, our intentions. R4982:5, 3201:6 The meaning, the purport of the Law being in our hearts, God accepts this as instead of absolute fulfillment of the letter of the Law. R2684:3 Not righteous in the absolute sense of being perfect, but in a relative or accommodated sense of doing right to the best of their ability. R3947:3

Of the law

- Of God's demands. R2304:3, 5947:2, 5465:5 As expressed in the golden rule. R2689:3 No Jew could keep the Law in its spirit, perfectly, neither could any of any other nationalities keep it. R5005:2 The same Law that once condemned us has not changed, but our position has changed. We have come into a place where we are able to comply with the requirements of the Law and to fulfill them. R3201:6 While the Church is not under the Law Covenant, we are under the general instruction of the Ten Commandments. R5404:3, 5027:4 The work of redemption and reconciliation effected, opened to every Jew an opportunity for release from bondage to the Law by becoming dead with Christ. R4504:6 The highest attainments under the Mosaic Law may be made by spiritual Israelites. R4052:4, 5887:5, 5027:4 Faith, good intentions and good efforts, by the grace of God, make good their deficiencies. R5005:2

Might be fulfilled

- Reckonedly fulfilled. R2304:3, 3201:6, 193:6 As new creatures; God knows us not after the flesh, but after the spirit. Q602:2; R5887:5, 5295:5 God accounts us according to the intention of our minds; Christ's death makes good to us the difference. Q728:T; R3238:1 The fulfillment of the Law is love supreme for God and love for our neighbor as for ourselves. "Love is the fulfilling of the law." (Rom. 13:10) R5099:6, 2757:1 In his heart, his mind, his endeavor, he can, as a new creature, keep God's law perfectly. R5887:5 We are counted as fulfillers of the Law so long as our daily walk is in that direction to the extent of our ability. R3753:1 "Be ye perfect." (Matt. 5:48) "Conformed to the image of his Son." (Rom. 8:29) R2754:1

In us

- Christians; footstep followers of Jesus. R5027:6; OV281 Holiness people, complete in Christ. R3190:4; OV281 Upon the new creature. R4869:5, 5885:5, 4580:1, 2440:4 To become new creatures we must become dead, not to the Law Covenant alone, but to all earthly interests, hopes and prospects. R5885:5 The Law is very precious to the Church; for looking at its spirit of it she sees what she ought to be if perfect. R5287:1 Represented by the jewels imbedded in gold in the High Priest's breastplate, and upheld by the golden chain of divine promises. T36; R72:5 The work of redemption and reconciliation effected, opened to every Jew an opportunity for release from bondage to the Law by becoming dead with Christ. R4504:6 The Church is being measured by the divine law standard. R4442:1 The Church keeps the Law for it does not apply to our flesh, but to our spirit. R5073:4 Having the imputation of Christ's merit to cover our imperfections. R5465:5, 5885:6, 5756:1, 4157:3, 455:5 First, through the imputation of his merit to their mortal bodies, our Redeemer

covers natural imperfections. Second, because that body is sacrificed, he reckons them dead as human beings. R5918:3 Those who are walking after the spirit of the Law, give evidence that if they had perfect ability, they would keep the divine law perfectly. R4442:5, 5005:2, 4869:5, 3201:6

Walk not after the flesh

- Not seeking to please ourselves and our fallen tendencies. R3805:4, 5562:5, 5036:4, 2721:4; SM308 As new creatures we merely inhabit these bodies for awhile. R5325:5 To walk after the flesh is to walk after sin; to knowingly, willingly, intentionally, do those things which we recognize to be contrary to the divine will, even though we should not go to the extreme of wickedness. R3237:5 Which leads more or less directly to death. R5100:5 To do so would imply that we had lost the new mind, the new disposition, the new will, that we had become dead to those hopes which had led to our consecration. R5036:4 In order to become new creatures, the Jews must become dead, not to the Law covenant alone, but to all earthly interests, hopes and prospects. R5885:5

But after

- Even though unable to walk fully up to its perfect requirements. F411; R4982:6, 4869:5, 3237:6, 3202:2, 3060:1, 2721:4, 2440:4 According to. OV280; R5027:4, 4869:5

The Spirit

- In obedience to the new mind. T122; R4869:5 Christians should look back to the Decalogue and note the spirit of its teachings. OV280 In accord with the spirit of the divine law. R3805:4, 5431:4, 3753:1, 2121:5, 455:5; SM308; OV281 In harmony with the begetting of the holy Spirit. R5597:4 Which leads to everlasting life with our Great Redeemer. R5100:5 As new creatures, judged, not according to the flesh, but according to the spirit—according to the heart intentions. R5287:4, 5097:2 Doing more than the Law could require. The Law required no man to lay down his life for another, but merely to love his neighbor as himself. R5287:4 Those walking to the best of their ability after the spirit of God's Law, are reckoned as though walking up to the spirit of the Law. NS283:4, 316:5; R2440:4 We are to distinguish closely between walking after the Spirit and walking up to the Spirit. R3060:1

5

Romans 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*

For

- The Apostle proceeds to give in this verse a thorough and satisfactory answer to the difficult and highly important question of how we can tell of ourselves, and of others, whether we are new creatures, begotten of the holy Spirit. R3202:2

Are after the flesh

- Have no ambition to keep the law of God, but simply try to please the flesh. R1404:2, 3202:5 Who live in accord with their flesh, which is depraved. R1223:6, 2162:1

Do mind

- Indicate their preference for. R1223:6, 3202:5, 1404:2

Things of the flesh

- The things which can be attained in this present life. R3202:5

After the Spirit

- Who desire and endeavor to cultivate in themselves the spirit of God. R1404:2

Things of the Spirit

- Those who live in accord with the spirit show their preference. R1223:6 He who is in Christ has new ambitions, and aims, his affections are for things that are just, pure, good and righteous, and he will show his hearts desires through his conduct. R3202:3

6

Romans 8:6 *For to be carnally minded is death; but to be spiritually minded is life and peace.*

Carnally

- Greek, sarx; flesh, not necessarily sinful; but since Adam's disobedience, the human race has been under sin. R1223:2

Minded

- To walk after the flesh after we have been begotten of the spirit. R2721:4, 1748:2 Guided by the flesh. R4628:2, 1223:6, 636:5 Rebellious, "not subject to the law of God." (Rom. 8:7) R4475:6, 4628:3, 636:5 To be controlled by any other will than God's will, brings misery trouble and eventually death, according to the perfect law of God. R636:5

Is death

- "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." (Matt 16:25) R1748:3 The just sentence of the Law. R1223:6, 3083:5 Brings distress, misery, trouble, and eventually death. R636:5 Serving our fallen fleshly natures is a course that leads toward, and, if persisted in would end in death. R2721:5, 5036:4, 4628:3, 1748:3 This scripture is equally true in its application to the unjustified; they are still in the death condition, not joined to the life-giver. R3202:5, 1404:2 An incorrect inference drawn is that the death which is the wages of sin consists solely and only in being carnally minded. R1223:2 Destruction; contrary to the Universalist theory. R3083:5

Spiritually minded

- Greek, pneuma; spirit; to have a mind controlled by God's holy Spirit or will. E313 Consecrated to the Lord, having the imputation of Christ's merit. R4628:2,4, 4968:1, 1223:6 Only such of mankind will be everlastingly saved as receive of Christ's spirit, mind or disposition. R1224:5

Spiritually minded

- These are granted a spiritual insight into divine things. R4968:1

Is life and peace

- God is now holding out a special prize to those who will live according to his will. R4628:1 The reward of obedience. R1223:6, 3083:5 "He that hath the Son hath life." (1 John 5:12) R3202:5

7

Romans 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

The carnal mind

- Sold under sin. R5117:1 The mind or will of the flesh. R1223:3 However polite or polished or well educated and decorous. R3202:2 Faith is not a matter of intellect alone, it is also a matter of the heart. R2162:1

Is enmity against

- In opposition to God. R1223:6, 3202:5 It has its own ambitions and plans, and builds it hopes and aims chiefly upon what can be attained in this present life. R3202:5 Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the fellowship of the world is enmity to God. R5738:1

Not subject to

- Not in harmony with. R1223:6 The world is not subject to the divine standard. R5738:1 The inherited taint renders them unfit to live because with such a nature they cannot keep God's law. R527:2

The law of God

- The divine standard. R5738:1

Neither indeed can be

- For it is carnal, sold under sin. R5117:1

8

Romans 8:8 *So then they that are in the flesh cannot please God.*

In the flesh

- Living according to their own wills. R3203:1, 5036:4 Whose existence is fleshly. R1223:6 The Apostle likens the great transformation of the present life to a resurrection from the dead. NS670:3

9

Romans 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

Ye are not

- The Church. R3203:1 The consecrated. R1223:6 Reckonedly, from God's standpoint. A227; F366; R4494:6, 157:5, 102:6* In every case the divine tests are not to prove our flesh, which is conceded to be imperfect, and ignored in this testing and counted dead. R4494:6

In the flesh

- Human. T75 The old nature. R145:6*, 1981:5, 1223:6, 157:5* We are reckoned dead as a human body, having been sacrificed with Christ. R5932:4 God does not look upon our imperfect flesh. R5447:4 The natural body is no longer we. R154:4 Reckoned dead, and daily dying to the fleshly human nature. R176:2 We must not mistake these new creatures and too closely identify them with the flesh. R5902:4 "Henceforth know we no man after the flesh." (2 Cor. 5:16) R3832:1, 4494:6

But in the Spirit

- New creatures in Christ Jesus. R4869:3, 3832:1, 3768:5, 3203:1, 273:4; T75 Things may happen disastrous to the fleshly interests of spirit begotten ones, but they remember that no outside influence can mar their real interests as new creatures. R4767:5 Those in whom the good work of the Spirit is ever begun are counted on the living side, "risen with Christ." (Col. 3:1) R97:6*

The Spirit of God

- The mind, disposition or spirit of holiness. R5036:4, 3251:6, 2721:5, 1223:6 From God. R371:5 Pictured in the holy place of the tabernacle, representing the Church not in its fleshly phase, but in its spiritual state. R102:6* Plane M, on the Chart of the Ages, the plane of spirit begetting. R273:4

Dwell in you

- God by his indwelling spirit works in us to will and to do his good pleasure. R3251:6 Bring every power of the body into subjection. Q506:3 The body is the servant of the new creature. R5325:4

If any man have not

- In some measure. E188, 244 To whatever extent the Adversary may be able to inject into us an evil spirit, and to drive out the holy Spirit, to that extent he will be separating, alienating us from the Lord. R4388:2, 3985:5

Spirit of Christ

- The same holy Spirit or disposition of the Father which operated in our Lord. E184; F367; R371:5, 2202:3 In sacrificing. R4536:4, 761:5, 759:4 The disposition of Christ, love. R2330:4, 3932:2; SM12 The spirit manifests itself in meekness, gentleness, patience, long-suffering, brotherly kindness, love. OV367; R5829:5, 5224:2, 4377:3, 1114:1 The renewed mind. R455:5 The spirit of full surrender to the Father's will. SM351; R3894:4, 1141:2; CR229 Being one with the Lord; of one heart, of one will. R5348:4 Which would rejoice at the recovery of a wrongdoer at any step of the proceedings taught by Jesus in Matt. 18:15-18. F290 We cannot be in sympathetic accord with the fallen fleshly nature and its appetites and ambitions. R2721:5, 5036:4 The worldly may read the Gospel influence in the lives of professors before they give particular heed to the message. R5850:3 The warring kingdoms do not manifest this spirit, and are "none of his." R5829:5 The Holy Spirit or mind should not be confounded with the fruits of the spirit or the gifts of the spirit. R371:5 We look for evidences of the Lord's Spirit, disposition, character, in all those who profess to be his members. R4377:3 We

will not find the Spirit of the master exactly duplicated in the members of the true Church; we will find at least a measure of that spirit in every member. R1103:2 In Christ, truth, humility, and love found an exponent, while at the same time he was bold as a lion in their true defense. R1103:2 This love may be of varying degrees, but it must be ours in some degree if we are the Lord's. R3932:1

He is none of his

- And has not the parakletos (Greek), the divine aid. E203 Not of the Body of Christ. R2721:5 Being none of his he will surely not be permitted to share in the fruits and graces of the spirit of the present time, nor in the precious things of the divine provision which are yet future. R3836:4 And therefore will have no part in the Kingdom, whatever inferior blessing he may obtain under stripes and disciplines. R5346:2 None will be accounted worthy of everlasting life except he have the Spirit of Christ. R1673:3 Whoever has not given up his own will to the Lord is not his child. SM351 If the spirit of Christ were totally absent. F404 It rests with ourselves, largely with our use of the means which God has provided. D244 Because those things which the Lord loves are distasteful to the worldly, and those who love and practice such things lose his fellowship, they are not of his spirit. R2444:3

10

Romans 8:10 *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

Christ be in you

- Applies only to the Church. E305 The spirit of truth manifested in the Church. R160:2* The new nature. R237:2*

The body is dead

- Reckoned dead as far as earthly rights and interests are concerned. E305; F675; R5036:2, 2231:6, 2029:4, 79:6 If you are fully consecrated, your own natural will and desire all resigned to the will of "the Head." R79:6 The words "dead" and "life" are used in a relative sense of those justified by faith who are at once absolutely freed from death condemnation. E305

Because of sin

- As to sin; not reckoned of God in considering your case. R1223:6 Put to death by the Spirit. R145:6*

The Spirit is life

- Is reckoned as a new creature, as having obtained a new spirit of life. E305, 306 The intention or new will has life reckoned to it. R1223:6 The new mind in us shall take control and actuate these mortal bodies and make of them servants of the new mind. R4041:1 The Spirit mortifies the deeds of the body, and gives new life. R146:1*

Of righteousness

- Of its righteousness. R1223:6 Imputed righteousness. F675; R2231:6

11

Romans 8:11 *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

But

- Moreover. R1224:1

The Spirit of him

- The power of God. R5748:6 It is the spirit that mortifies or puts to death the deeds of the body, and the same spirit that gives new life. R146:1; NS327:4 In proportion as the spirit of God is received in us the new nature triumphs and is able to bring the mortal body into subjection and quicken it. CR3 "Your Heavenly Father shall give the holy Spirit to them that ask him." (Luke 11:13) R2722:1,4

Raised up Jesus

- Jesus could never have raised himself. R2795:2

Dwell in you

- In sufficient measure, abounding. R2721:6

Shall also quicken

- Energize, under the control of the new will; employ in God's service. A197; F487, 600; R4810:2, 4808:3, 3203:3, 2721:6, 2336:4, 2029:4, 1981:6, 1224:1, 1114:2-6, 962:5, 836:6, 385:5* Vivify. R4842:1 The energizing of the mortal body. Q593:4; R5060:5, 5035:3 Development of the new life in us as new creatures. SM598 While reckoned dead, this body has been revivified to serve the new creature. R5932:4 In proportion as the Spirit of God is received in us, the new nature triumphs to such an extent that it is able to bring the mortal body into subjection. CR3 Reckoned as alive, our bodies are energized in opposition to sin and in harmony with righteousness. R5035:3, 2029:4 Does not refer to physical healings, or the resurrection of our present identical bodies. R2029:4, 2593:4 Prepared for the fullness of the divine nature when the present body shall give place to a spiritual one. R805:4 The same spirit by which we crucify the flesh, is able to subdue and control the mortal body; make it alive and active with our new spiritual nature. R93:1 The dead and alive conditions need to continually be maintained by opposition of the new will to any life or activity of the old will. F600 Deadness to sin should not be satisfactory to us, we should by God's grace get alive to righteousness. R2029:4 Into active and diligent service and the bringing forth of all the fruits of holiness. R1981:6 "You hath he quickened who were dead in trespasses and sins." (Eph. 2:1) R3756:5

Your mortal bodies

- To the extent the new will gains control of our mortal bodies, it might not be improper to consider the mortal bodies as temporary substitutes for the spiritual body waited for. F487 This animal body is to be quickened by the Spirit of God that dwells in us; and by degrees this resurrection process in which the new creature is engaged becomes stronger and stronger. R5060:6 The flesh quickened by the new mind, will be the Lord's, aggressively and actively engaged in opposition to sin and error, and in the service of truth and righteousness. R2336:4 Man is not immortal. R1642:5 Not your immortal resurrection bodies. R2721:6

By his Spirit

- The power of God which was sufficient to raise up Jesus is surely powerful enough to operate in our mortal bodies so as to permit us to use them in God's service. R4005:3, 4041:1, 3913:6, 3203:3, 2721:6, 1224:1; Q506:3

Dwelleth in you

- The same spirit by which we crucify the flesh is able to so subdue and control this mortal body that it will be active, in harmony with our new nature. R93:4 Permitting us to do more in his service than if not begotten. R5035:3 Take the spirit away from the Church, and they would be nothing but a company of mere natural men—men in the flesh. R120:5*

12

Romans 8:12 *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

Not to the flesh

- We do not owe anything to the flesh, it brings us no advantage, present or future. R1224:1

To live after

- To follow its leadings and be its servants. R1224:1

13

Romans 8:13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

For if ye

- Saints, consecrated believers. R1748:1, 5805:6, 5233:6, Spirit-begotten ones. R1753:5 Ye who have

solemnly covenanted to sacrifice your very life in the service of God, for the eradication of evil. R4809:5, 1115:1 The consecrated Christians living at Rome, and Christian people living all down through this age. R5269:3 Those who, in the present existence, are on trial for life. R1748:4 The warning is not at all applicable to the world. R1748:2

Live after the flesh

- Returns to sin again, "Like a sow to her wallowing in the mire." (2 Peter 2:22) R5270:2 We mind the will of the flesh when we permit the fleshly desires, which we have given up, to become again the ruling influence of our minds. Take that course of life which would be pleasing to our old natures. R4830:1 In conformity to and in gratification of the inclinations and craving of the fallen human nature: "Now the works of the flesh are manifest, which are these," etc. (Gal. 5:19) R1748:3, 5270:4, 4809:5, 1753:5, 1224:1, 1115:1 Even after we have come into Christ. R1224:1 To live in gratification of even the legitimate cravings of the human mind and human body. R5807:1 We must train our minds to desire only those things which are true, pure, loving and good. R5124:2 A garment spotted with the flesh shows that the carnal or fleshly nature is not wholly subdued. R50:4*

Ye shall die

- Lose your life as a new creature. A213; R5270:4, 4830:1, 1224:2, 279:5 Such have no provision made for them. They have gone clear back on their covenant. R5270:2 God has no use or place for willful covenant-breakers and covenant-despisers. R4809:5, 1115:1 Because they have already surrendered their human life-rights. R4828:3, 5269:3 Indicates the danger to which we are exposed if we neglect (spiritual) eating and working. R23:5* Second death. R5270:5, 5806:5, 1699:5 Not suffer endless torment. R5806:5

Through the Spirit

- Through the power of God. R5931:3 Live according to the Spirit, the renewed mind, or Spirit of Christ. R1224:1 Whatever mortification is practiced by the child of God should be actuated by the Spirit of God, the mind of God. R5806:3

Do mortify

- Put to death; refuse to gratify. A213; R5807:4, 4020:3, 1753:5, 1748:5, 279:5 Put to death natural practices not in harmony with the Spirit of God. Mortify every inclination of the body that is not indorsed by the new mind. R5584:3, 5932:3, 5806:4, 3203:5 First surrender your human will to death and adapt in fullest measure the mind of Christ. NS593:1 Essential to the attainment of everlasting life. R5931:2 Make our bodies a sacrifice. R157:2* It is not merely that we shall covenant at the beginning of our Christian course to do this, but we must carry out to its completion this mortification. R5805:6 There will be no mortification of the flesh in the Millennial age. R5806:4

Deeds of the body

- Disposition of the human nature. A213; R1748:5, 279:5, 237:3 Represents all the human interests; not merely the weaknesses and infirmities of our fallen condition, and our sinful tendencies. R5805:6 But not the body itself, without a purpose. R5806:3, 5932:3 The new creature's closest and most persistent adversary is his own flesh. SM392

Deeds of the body

- Mortification of his own flesh and natural preferences. SM393 The animal nature ruling should be put to death. R1699:2

Ye shall live

- As new creatures. A213 Become strong as new creatures and be acceptable of the Lord to eternal life. R4020:3 If we succeed in faithfully laying down our earthly life, with all its hopes and prospects. R5805:6 And thus obtain actual fullness of unending life. R5931:2, 5806:5

14

Romans 8:14 *For as many as are led by the Spirit of God, they are the sons of God.*

As many as are led

- Guided. R1224:1 Even unto death. R164:6, 418:4 To sacrifice themselves that they may serve the truth. R5447:2 If we willfully refuse the leading of God's Spirit, we forfeit the relationship of sons. R1748:5, 5807:4 Those who covenant with God are begotten of the Spirit of God and thenceforth led by it. R1841:2 That spirit takes hold of them, guiding them in various ways, sometimes by putting property into their hands, sometimes by taking it away, sometimes by permitting sickness. R5583:3

By the Spirit of God

- Divine disposition—power or influence from God—also called holy Spirit, Spirit of Christ, Spirit of truth, Spirit of a sound mind, Spirit of sonship, Spirit of holiness. R5582:3, 5447:1, 418:4 Was made manifest at Pentecost. R5582:6 It comes to us as a seal of sonship, and to enable us as sons to understand our Father's will. R261:4, 418:4 As a seal of sonship, to enable us as sons to understand our Father's will. R261:4 As each man has a spirit or mind, so God has a spirit. R373:6 The spirit of the Law that was given to the Jew is upon the new creature, but not the Law Covenant. R4869:5 The people in the Millennial age will receive it in the sense of a blessing. R5583:4

Sons of God

- Those begotten of the Spirit. R5582:6, 1841:2, 50:3* Spiritual Israel—a house of sons. B205 Begotten sons, waiting for the adoption, full sonship. R50:3* It is our business to grow, to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God. R4808:3, 1114:2 As long as we have this Spirit of God, it is an evidence to us that we maintain relationship of sons. R5228:3 We cannot agree to the common fatherhood of God and the common brotherhood of men: for only those who have the Father's spirit are sons of God. R2323:6

15

Romans 8:15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

Spirit of bondage

- As members of the house of servants. B246

Spirit of adoption

- As members of the house of Sons; brethren of Christ. B246; E143 A spirit of sonship. (Diaglott) Q7:3 The holy Spirit. R2405:4 Adopted by God into his family. R1227:2 The only evidence, at present, that we are spirit-begotten. R5093:4, 375:2 This spirit, more and more permeating our lives, will make us more and more like unto our Father in heaven. R5613:3 To be followed by full adoption at the establishment of the Kingdom. E109

We cry

- The children of God in a sense peculiar to this age; consecrated and begotten of the holy Spirit. R5149:4

Abba, Father

- Those who are regenerated, spirit-begotten children of God, can call him thus. R5838:2, 520:6, 91:1* God is not merely the controller of the universe, but our Father. R5149:4

16

Romans 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God:*

The Spirit itself

- Through the Word of God. E229

Beareth witness

- The witness of repentance from sin and being drawn by the Heavenly Father to recognize Jesus as the Redeemer. E229 The witness of consecration of all we have to the service of God. E229; R374:1 The witness of chastisement, discipline. E231; R374:2 The witness of willing submission to God's will. E235; R374:3 The witness of separateness from the world and being hated and persecuted for letting our light shine. E235; R374:3 The witness of taking pleasure in acknowledging Jesus as your

Redeemer and Master and faithfully presenting the Word of his testimony on every suitable occasion. E237; R374:4 The witness of prompt obedience and willing sacrifice. R759:5* The witness of overcoming the world, being out of harmony with its aims, its hopes, its ambitions; by faith in spiritual and eternal things. E237-238; R374:4 The witness of growth in graces (fruit) of the spirit and in knowledge of things to come. E238-239; R374:2,5 "All that will live Godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) R374:3; E235

With our Spirit

- Some of the above witnesses in all the saints; all of them in the mature Christian. E261, 240 The first witness that the newly begotten may have is that they are accepted with the Lord. E240

The children of God

- "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) E163; R3203:6

17

Romans 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him , that we may be also glorified together.*

And if children

- When begotten of the holy Spirit to be sons of God. R5830:6, 5207:4 Made so by a display of divine sovereignty, which contradicts all Evolution theories. E395 We are bound to accept all our experiences as being of his providence. R5418:5 The only one directly begotten was Jesus. R5439:2 Sons of God. R5739:5 The faithful of the Gospel age are not children of Christ, but children of his Father, begotten of the Father's spirit and the Father's nature. E143 From Pentecost onward they were sons of God. R5830:6, 5207:4

Then heirs

- Jesus, the Head, and the Church, his Body, constitute the antitypical spiritual seed of Abraham. (Gal. 3:29) R5450:2, 5207:4, 3937:3, 1493:5, 398:6 The sons have a right to the things which the Father has provided for his children. R5163:6

Heirs of God

- A crown of glory is set apart for each son of the Father. R5532:3; A19 God has in his possession to give away, the divine nature and the honors of the Kingdom. R4751:1, 274:4; CR464 The Abrahamic promise. R5205:4 There is nothing in all the novels and romances in the world that in any degree compares with the marvels of this glorious grace of God bestowed upon consecrated believers of this Gospel age. R3988:6 The Father's equality of love for us as for Christ Jesus is made manifest. R3161:6

And joint-heirs

- Otherwise styled the Bride the Lamb's wife. R5919:6 The only call going out during the Gospel Age. CR470; R5173:4, 2581:1, 1574:1 The high calling of the Gospel Church. R1566:1, 1262:3 Adoption into the family of God as sons. OV425 Partakers with Jesus of the divine nature. (2 Pet. 1:4) SM67; A196; R5562:4, 4998:6, 2409:4, 1881:4, 1360:4, 274:4 We are to share or participate with him in all that he has. CR215 In every sense, in the sufferings, self-denials, persecutions and sacrifices of the present life, as well as in the glories, honor and immortality of the future life. R5003:3, 2405:4 Of all things. (Heb. 1:2) R1617:4, 4071:3, 3161:6 Receiving "glory, honor and immortality." (Rom. 2:7) R5080:2, 2773:1, 2761:6 In the rulership of the Millennial Kingdom. D618; R4997:1, 2652:3, 2505:4

If so be

- And only if so be. E233; F88 Our reign with Christ being conditional on our faithfulness in his service. C208

That we suffer

- Death. F445: R270:5, 140:4, 134:6 As a result of letting our light shine. E294 As living sacrifices. R2409:5 Thus being "made meet for the inheritance." E121; OV425; R2761:1 The measure of our self-sacrifice and suffering for Christ becomes a measure, from God's standpoint, of our faithfulness.

E490 With this opportunity of so great an exaltation go also conditions, limitations, trials, testings of faith and loyalty. OV379; R1652:6 The Heavenly Father wishes to prove the degree of our love. CR214; R2409:5 Show loyalty by faith and obedience to the divine law of love, even unto self-sacrifice, even unto death. R4799:2, 2074:5, 140:4 Lack of opportunity to suffer would mean the closing of the door, the barring of the narrow way to joint-heirship. C207 We are to go to him without the camp, bearing the reproach with him. (Heb. 13:13) R3917:4 Rejoice in tribulations and misrepresentations and whatever divine providence permits. R5008:2, 4398:5, 2000:3, 280:6 Only through great tribulation may they enter the Kingdom and be sharers with Christ in its glory. NS680:4 Those who suffer for the truth shall be esteemed worthy to share the throne. R832:2 If we reach the point of deadness to the world which will constitute us overcomers, we must die daily. R2123:2 In the narrow way of self denial and self sacrifice. R2074l The scorn, contempt, and opprobrium of the world. R1372:3 As members of the one loaf now being broken for others. R1787:5, 2773:1 We should bless God for an opportunity of sharing with Christ his "cup" of suffering and shame. R5192:6, 2272:2, 1637:2, 840:4, 467:1 This thought should be in the minds of those who participate in the Memorial. R5643:1, 5341:6, 3962:1 In the close of this age the Lord may take away his people in a fiery trouble. R5677:4 Those who avoid the fiery trials, by a compromising course, miss the joint-heirship in glory. T61 The sufferings of the Church are not coincident with her reign, but precede it. R2413:3 The brethren of Christ, his Body, the Church, are filling up that which is behind of the sufferings of Christ. (Col. 1:24) SM783; R2760:6 The Church class in the Heavenly Father's school of discipline, see the necessity of the trial of the present to prepare for the glorious future. OV425 The prophets may have suffered as witnesses for God, their sufferings were not like that of the Gospel Church, reckoned as part of the sufferings of the Christ. R218:2 Fleshly Israel lost the chief favor, the spiritual Kingdom, because not ready at heart to receive it on the conditions attached to it—to suffer with Christ. D624

With him

- Experience death-baptism with him as his Body-members. F439 Until the Covenant is faithfully finished in actual death. F445 Typified by the offering of the Lord's goat with the bullock. T61 In our Lord's case it was needful that he should suffer before entering into glory. R1782:6 "Always bearing about in the body the dying of the Lord Jesus." (2 Cor. 4:10) "Rejoice inasmuch as ye are partakers of Christ's sufferings." (1 Pet. 4:13) "That I may know him and the fellowship of his sufferings." (Phil. 3:10) T50; R80:3, 30:6* "Fill up that which is behind of the afflictions of Christ." (Col. 1:24) F632; T50; R5079:4, 4398:5, 2787:2, 2511:1, 2415:4, 840:4, 467:1; CR49

That we may be also

- After the sufferings of the Gospel age are past. "After that ye have suffered awhile." (1 Pet. 5:10) T50 If we have not by a compromising course succeeded in avoiding the fiery trials. T61

Glorified together

- Not at the same time, but with the same glory. R2156:4, 5838:1, 5822:2, 4973:3, 280:6 If the sufferings were of the whole body, so is the glory. R19:2, 579:5, 263:2, 218:2 They shall be a Kingdom of priests, or a Royal Priesthood. R5859:3 The saints shall reign and judge and bless the world in conjunction with their Lord, Jesus. D618 The glorification of all is to be the marriage of the Lamb. R169:3* "When Christ who is our life shall appear, then shall we also appear with him in glory." (Col. 3:4) A86; R616:2* "If we suffer with him we shall also reign with him." (2 Tim. 2:12) T26, 50; R2787:2, 623:6*, 80:3, 30:6* "If we be dead with him we shall also live with him." (Rom. 6:8) A212 "Knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. 1:7) T50

18

Romans 8:18 *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

For I reckon

- "Neither count I my life dear unto me." (Acts 20:24) R3001:3

The sufferings

- Trials. R569:4 Losses, deprivations, self-denials. R443:4 The new creature is to suffer with Jesus. Q679:4; R443:4 Now are the sufferings, then (future) is the glory. CR379 Any sufferings that we have because of our membership in his Body are a part of the sufferings of Christ. Q679:4 Trials, difficulties, self denials. NS105:1

Are not worthy

- To be compared; this is the proper thought. At most they are "light afflictions." (2 Cor. 4:17) OV189; R569:4 "I count all things but loss." (Phil. 3:8) F467

The glory

- As the wife is the glory of the husband, so the Bride is the glory of Christ. R19:2, 579:5, 263:2

Which shall be

- The sufferings of the Church are not coincident with her reign, but precede it. R2413:3

Revealed

- Greek, apokalupto, uncovered, unveiled. R2979:2 At this appearing. R569:4

In us

- The overcomers; the faithful. CR80; R3001:5; OV189 Christ could not come in the glory of his Kingdom (Church), until he has first gathered it from the world. R19:2, 2209:5, 579:5, 263:2 The honors of heaven as well as of earth shall be laid at the feet of The Christ. A292

19

Romans 8:19 *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

Earnest expectation

- The eager outlook. R873:1, 1225:6 Vague hope of everlasting life. E384

Of the creature

- Greek, ktisis, the whole creation. R33:6* Means man in the flesh, not cattle. HG31:1

Waiteth for

- Waiting for the morning of the new and better day referred to by the angels, and by all the prophets, apostles, and the Redeemer. NS612:1; R4005:5 Waiting for the complete passing over of the Church of the first-born in the first resurrection. F460; NS74:2 Waiting for the High Priest, Head and Body, typified by the glorious garments of the Jewish high priest. R4428:2 Messiah's Kingdom and its long-promised blessings. OV179 The Kingdom which will crush out evil and bless and heal all nations. A306 "The times of restitution." (Acts 3:21) R1881:5, 675:1, 544:2, 257:4, 6:2 The world, the groaning creation, must wait until God's due time. SM143 The whole creation is not waiting intelligently, because the god of this world has blinded their minds. R2049:2 In ignorance. OV202; R2049:2, 1164:4, 1007:6, 675:1, 419:4, 165:6; T89

The manifestation

- Greek, apokalupsis, uncovering, revealment. R2979:3 In their Kingdom power and glory, the Royal Priesthood. SM143; R5032:2, 4005:5, 2129:4 The Church must enter into her reward before the blessing of mankind in general can proceed. SM154; R356:6, 238:4; F460; OV430 Revealing of the saints to the world. R5008:2 The coming into power of the spiritual Christ constitutes the second advent to mankind. R2563:3, 4512:5 In the glorious morning of Messiah's Kingdom. OV176; R2122:6; CR426 An appearing with Christ in glory. (Col. 3:4) R4512:5, 56:2*, 32:6* In Kingdom power, as kings and priests. D424, 637, 618; B210; E26; F78 Their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind. R4644:2, 2122:6 "Then shall the righteous shine forth," (Matt. 13:43), be manifested. R6:2, 3749:5, 369:1, 257:4, 33:6* In Kingdom power for which we, the sons of God are to be manifest for the blessing of all the families of the earth. R1675:2; OV20; SM143 The appearing in glory, and the

descent of the New Jerusalem. R56:2* As soon as it shall have been completed the glorious Redeemer with his exalted Bride class will inaugurate his glorious being of a thousand years, by binding Satan and ushering in the new dispensation. R5079:2

Of the sons of God

- The Church in glory. OV202; R5576:3, 3749:5, 1226:1, 419:4, 165:6 The Little Flock, the elect, the saints. R873:1, 1881:5 Comparatively little known, and considered "peculiar people," at present. OV176; R4892:1, 616:2* They shall bring life and liberty to the groaning creation, through the New covenant arrangement. R5909:5, 2972:1 The Head and Body complete. R60:2*; CR426 The Sun of Righteousness which arises with healing in his wings. (Mal. 4:2) R165:6, 2122:6, 419:4, 369:1 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." (1 John 3:2) CR250 These sons are not now manifest, but when in the harvest they are separated, then shall the righteous shine forth in the Kingdom. R257:4, 6:2 The promised seed of Abraham in whom all the families of the earth are to be blessed. A88; R1164:4 They are not waiting in hope that they may be found amongst those sons of God, but waiting for the blessings which those sons will bring to this earth. F78 At the same time the world shall have learned the need of the perfect government, which shall be established through these. R743:5

20

Romans 8:20 *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,*

For the creature

- This verse, except the last two words, is well shown in Rotherham's translation to be a parenthesis. R1225:6, 873:1 Mankind. R616:4*

Subject to vanity

- Frailty—mental weakness, moral weakness, physical weakness; by heredity. CR429; E26, 189; R5576:3, 1226:1, 873:1, 616:4* Subject to an oppressive bondage. R780:3 Creation was made to submit to its present state of lifeless inability and impotency, frailty. R873:1 Individual sin, except in the first man, has nothing to do with hereditary death, it extends to all mankind. R1476:5 Contrary to the teachings of Evolutionists. A162

Not willingly

- On account of sin. R780:3 God was responsible, he cut us off from fellowship with himself, and justly so. R429:3 Mankind did not voluntarily choose this dying. God put him under it. R616:5*, 1226:1; CR431 For both the taint of sin and the condemnation to death passed upon them all before they were born. R1781:1, 5066:6 The permission of evil. R873:1

By reason of him

- Jehovah. R1781:1 By reason of Adam's transgression. SM613; R1226:1, 873:1

The same in hope

- That many after having experienced would appreciate and shun sin and its wages. R724:1 God gave man a basis for hope for a future deliverance from bondage to sin and death. R1781:1 Hope is a quality which belongs to finite creatures. God never hopes, he knows. R1225:6, 1781:1 Connecting verses 18 and 21. R1226:1

21

Romans 8:21 *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

The creature itself

- The world of mankind, or as many of them as will accept the liberty. R2310:4 The groaning creation; mankind. CR431; SM613 True Christians are already set free, so far as their hearts are concerned. CR431; OV387 Does not refer to lower animals, nothing in the divine Word indicates redemption or

restitution for lower creatures. NS434:5 Not the lower animals, as suggested by John Wesley. CR431

Also

- Not the Church alone, but the entire groaning creation. R5018:6, 60:2

Shall be delivered

- Liberated. R1316:2 Through Christ. R1781:1, 5706:4 To life; the grand work of the New Covenant. R5909:5 If willing and obedient under Messiah's reign. R4891:5, 5378:6, 5240:5, 5018:6, 4996:5, 816:6; OV388 Not only the living, but also those who have fallen asleep in death. R5706:4 Into that freedom from pain, sorrow, and dying which is the provision for all the Sons of God. R1176:4 The world's blessing tarries until the completion of the Church. OV387 After the Church is delivered, the groaning creation is also to be delivered. OV430

From the bondage

- Everyone, not the world merely but also the Church, are bound in a certain way, by our own ignorance, mental weakness, moral weakness, physical weakness etc. CR427 All of God's creatures who will, may eventually experience this liberty. CR427 All will be delivered, through the second Adam. SM614; R816:5, 3749:4 When the whole world shall have been restored and brought back to perfection. CR431

Of corruption

- Condemnation, sin, death, selfishness and the general power of the evil one. T84; D377; R5818:4, 5356:2, 4931:6, 2440:6, 1007:6, 873:1; OV373, 388:2; CR431;

Glorious liberty

- The same that Adam enjoyed before he sinned. R5818:4, 5240:5, 816:3, 37:6 Perfection of life, and all the glorious privileges which belong to the perfect sons of God. R2310:4 Liberty to do good to themselves and others, in any and every way. A302; R616:4* Glory of the freedom. R1225:6 "No more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:4) R616:2* Freedom from death, with all its concomitants of pain, sickness and sorrow. R816:2, 2440:6, 2310:4, 1176:4, 873:1, 838:6, 616:2*, 333:1, 37:6 Only those who have been set free know what real liberty is. CR427 There is a true liberty which God has provided, and that liberty is coming. CR429 Our prayers and desires should go up for this kind of liberty. OV122 All the groaning race of mankind, who will be obedient, will be delivered from sin and death conditions. R5240:5 To release men from bondage of death is to restore to original perfection. R816:3 Compatible with the duty of submission on the part of the wife in the domestic relation. R1553:4 Fully attained, means everlasting life. HG235:1

Children of God

- On every plane, whether divine, angelic or human. R2310:4, 816:3, 616:2* Though the race in general will not become sons of God, they may obtain, through the Sons of God, the liberty or freedom from death, pain, etc., the common heritage of all sons of God. R1007:6, 2440:6 Not spiritual sons, but earthly sons, human sons. CR328; R4931:6

22

Romans 8:22 *For we know that the whole creation groaneth and travaileth in pain together until now.*

The whole creation

- Humanity; all of Adam's posterity. T84; R4552:2, 1881:5 Even including the animals, which have shared in the results of the catastrophe which came upon the earth in the flood; likewise they will be sharers with man, their king, in the great uplift. R2837:1

Groaneth

- Comfort all that mourn. R1715:1 Under the curse. R2019:2 Ignorantly, for as yet they know not the righteous and merciful judge who redeemed them. R569:2, 413:1 Mankind's prayers and groans have been heard of Jehovah and he has permitted the Rock, Christ Jesus, to be smitten. R334:4 They would drown sorrows in pleasure, but cannot succeed. NS87:1 There are many of our race who do

not sufficiently realize their condition to groan for themselves. NS188:2 Under the bondage of sin and death, during the 6000 years. B40; R4214:5, 2378:1 In the antitypical Atonement Day. PT389:2* Typified by the condition of the nation of Israel, covered with sackcloth and ashes on the Day of Atonement, while the priests were offering up the sacrifices. R3709:4,5, 4428:2, 2821:6 The world groans aloud without alleviation. OV202 Because man is a prisoner and under death sentence. SM610; R2310:3 Sin, the great monarch ruling the world, has enslaved the entire human family; they get disease, sorrow, disappointment, death. R5355:3, 3101:6, 1091:3 Even under the best of rulers, while Satan is at the helm. R3447:5 Without God and without hope; groans in doubt and despair. SM618 It began with father Adam and has continued ever since as his posterity has become more and more depraved. SM612 It is the divine purpose that present trials and experiences shall prove useful as disciplines. R4552:3 The great thousand-year day is still future, and meantime the Apostle's words respecting mankind are still true. SM151

And travaileth

- Waiting for the deliverance of the Body of Christ. C228 Its groaning and travailing must increase until the manifestation of the sons of God. D424 Waiting for the great Judge to deliver and bless the world. A147; R4269:3, 3053:4, 2049:2, 373:4 We see confusion, wars between nations, helplessness of statesmen, discontent of lower classes, excessive luxury, extreme poverty, lying, heathenism, decay of vital religion over the whole globe. R1072:3 No part of creation is subjected to more intense pain than is woman. "A woman in travail" has been a symbol of agony throughout all ages. R1476:5 After the Church is delivered, the groaning creation is also to be delivered. OV430

In pain together

- With little to palliate the wounds, aches and smarts. F77 Mental, moral and physical imperfections are manifest everywhere. OV295 In slavery which was pictured by the oppression of the Israelites in Egypt under Pharaoh. R5355:6

Until now

- The promised day of judgment, a glorious and desirable day. A147 The deliverance from selfishness and the power of the evil one is nigh at hand. D377 Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until its close. R3702:2 The birth of Zion, the exaltation of the Body of Christ to Kingdom power, will be cause for rejoicing on the part of all people. R1649:4 Waiting for the Millennial morning, which shall accompany the shining forth of the seed of Abraham. R2122:6, 369:1: Waiting for the great fulfillment of the Oath Bound Covenant. HG389:1 "Waiting for the manifestation of the sons of God." (vs. 19) CR250; R1649:4

23

Romans 8:23 *And not only they , but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit , the redemption of our body.*

They

- The world. R2049:2

But ourselves also

- The faithful Church, the new creation. A197; E434; F160, 664; R373:4, 2049:2 The Apostle distinctly marks as separate the salvation of the Church and the subsequent salvation of the world. E25

The firstfruits

- The begetting. R200:4, 2064:6* The hand-payment, binding the covenant. E247

Groan

- By reason of our surroundings. E27; R1759:2 For the deliverance into Christ's likeness. R373:4, 2064:6* Being burdened by weaknesses, by consciousness of wrong in ourselves, and by wrong-doings of others. CR462; R1738:3 Our physical, mental and moral weaknesses at times assert themselves so strongly that we cannot as new creatures do as we would. SM618; R2064:6* The

Christian is not exempt from the conditions upon the world. R1759:2

Within ourselves

- Not outwardly before the world. R2948:4; SM618 It is a subdued, modified groan, because of the offset of our glorious hopes. SM618; R4214:6, 2378:2 We cannot exult in tribulation even though in our hearts we may rejoice. SM618 We sorrow not as others who have no hope. (1 Thes. 4:13) OV202

Waiting

- For the glorious epoch. R1164:4 For the Father's time and the Father's manner of bestowal. D516 The time for these blessings is now at hand, and will be introduced by scourging the world with an awful time of trouble. D516 Waiting for the deliverance of our Body, the Church as a whole. SM618; R3749:5, 369:1

For the adoption

- We become new creatures not by adoption, but by the begetting of the Holy Spirit. Q7:2 God does not adopt us in the flesh, he only has to do with us as new creatures. Q7:2 Full introduction to the glories and honors of our Father. R1164:4, 2088:2 The full recognition of our sonship. R2049:2, 69:4* "Ye have received the spirit of adoption." (Rom. 8:15) E109

The redemption

- Greek, apolutrosis; deliverance, in the first resurrection, at the second advent. E434; F77, 160, 664; R2066:4, 2064:2, 60:1* The deliverance of the Church from the bondage of corruption into the glorious liberty of full sonship. R2194:6, 2973:2 Being caught away to meet Christ and to be forever with him. Same as, "Rise up my love, my fair one, and come away." (Cant. 2:10, 13) R127:5* We will not attain our redemption in full until then. F160 Nothing in this statement has the slightest reference to the redemption accomplished at Calvary, it refers solely to the deliverance of the Church. D434

Of our body

- The Church, the Body of Christ. C228; E434; F77, 160, 664; R5802:2, 3053:4, 2926:5, 2028:5, 1164:4, 593:3, 361:2, 200:4, 69:4*; OV190, 202:3 The physical union of the Church, the entire Body of Christ, will be in glory, at the completion of the first resurrection. R2066:4 Of which Jesus is the Head or chief and we are symbolic members or an underpriesthood. OV202 According to Jehovah's arrangement, the new order of things cannot be established until the new ruler, Christ complete, Head and Body, has come fully into power. C228; R3053:4

24

Romans 8:24 *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

For we are saved

- From the thraldom of sin and the corruption of death. A107

By hope

- We may, by faith, think of ourselves as new creatures, perfected. E289; R373:4 We now enjoy salvation by faith and hope. R1736:2, 603:6*, 373:4* We are not actually saved yet, but merely in an anticipatory sense. F664; R3701:4, 1316:1, 364:1; Q603:2 Not merely of hope—our salvation begins to take hold on us mentally, morally and physically. R2932:6 We will not be actually delivered from the power of death until the resurrection. F697; R3165:5 The faithful of the Patriarchal, Jewish, and Gospel ages, are saved only partially, awaiting the Kingdom. R1316:1 The advantages which now accrue to believers are not actual, for they share the miseries of the curse, but they are by faith. R364:1; NS279:6 We have hope as an anchor which keeps us from drifting doubts of the world. R346:1 The special salvation which believers now enjoy in hope and the reality of which will, in the Millennial age, be revealed. A107; HG228:3, 344:5

Why doth he yet hope

- When that which is perfect shall have come, when hope is lost in full fruition, we shall not need to

hope as now. R5786:3

26

Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

The Spirit

- Our new, holy mind. E289; R373:5

Also helpeth

- Maketh up for. E289; R373:5 God is developing in us by his providences the quality of firmness for righteousness. R2404:6

Our infirmities

- Our bodily infirmities. E289; R373:5 Greek, astheneia; moral or spiritual sickness. R4099:6,3*

For we know not

- Even so simple a thing as what to pray for. E289; R373:5

The Spirit itself

- The spirit that maketh intercession for us is our own spirit, which supplicates God and often fails to express itself properly. E288; R373:4

Maketh intercession

- Therefore, sometimes God answers very improper prayers in a very gracious manner, though not according to the asking. R202:4

For us

- Omit these words; not in the oldest manuscripts. E289; R373:5

With groanings

- "Even we ourselves groan within ourselves." (Rom. 8:23) E289

Cannot be uttered

- Formulated by us in words. E289 If the spirit is a person, equal in power with the Father and the Son, why must he interpose for us with them, with unutterable groans? E287; R373:3

27

Romans 8:27 *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

And he

- God. E289; R373:5

What is the mind

- Greek, phronema; inclination. E289; R373:5

Of the Spirit

- Of our spirit. E289; R373:5

Because he

- Because it, our spirit. E289; R373:5

28

Romans 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

And we know

- God has promised that nothing can happen to us but what is for our highest good. R5403:1, 4628:5, 4219:6 We realize that all of life's experiences are under divine supervision. R5403:1, 5781:5, 5132:3, 2412:6, 2083:3 This is to the Christian a source of power, of strength. R5977:6 It constitutes for us the true "second blessing"—it ushers our hearts into a profound rest, into a full confidence in God. F134

That all things

- Even the seeming delays, difficulties, troubles, persecutions, and seeming disasters. R2025:5, 5781:5, 5403:1, 5402:3, 5333:4, 5217:2, 5118:5, 4983:4, 4926:6, 2699:1, 2356:6, 798:2 Even financial disappointments. R5589:1, 2699:1 That come to us in the line of faithfulness. R5811:4 We may have tests of love for the brethren, for our own family, for our neighbors The Lord might even hide his face from us for a time to give us a test of love for him. OV422 It is our privilege to rejoice at all times and under all circumstances, and our pleasure always to give thanks to God for all things. R1489:6, 4200:5 The trials and difficulties of life are shaping and fitting us for glory, honor and immortality. R5713:6, 2083:3, 2061:1; CR307 As strength of character is developed, the tests applied serve only to develop more strength, beauty and grace, until it is finally fixed, perfected. R4767:5, 2465:6 The exceeding great and precious promises are briefly comprehended in this one promise. F134 All of the affairs of his truly consecrated spirit-begotten children are henceforth God's affairs and concerns. The world may be subject to accidents, but God's little ones are his peculiar care. HG294:6 Whatever may occur in their experience will be of divine knowledge and permission. R5781:5 This includes even the things that seem to be very contrary, very evil, very disadvantageous. R5118:5, 4219:2 Even the failures which, subsequently recognized, lead to greater fortification against the wiles of the Adversary, may be overruled by our Lord for our blessing. R4790:4 God is ordering all the affairs and interests of his Church and also those of the world. R5249:2

Work together

- God loves us, and will make everything work out for our good as new creatures. CR461; R5561:6, 5402:3, 4660:2, 2699:4, 738:6 This promise is sure to all those who are his children according to the spirit. CR461; R5645:5 If we know this, we shall receive all that comes to us in the spirit of submission and trust. R5759:5, 3208:5 A seeming accident could not have occurred had God not seen a way to make it the channel of a needed lesson or blessing. R5425:5 The more faith we have, the more we appreciate this text. R5118:5 God's mercy and goodness follow us (Psa. 23:6) to accomplish this. R5654:6 As long as we abide faithful to God. R5645:5 The Lord will not permit us to be tempted, or tested, above what we are able to bear. (1 Cor. 10:13) R5569:6 Such as realize this providential supervision, are not only kept more humble and trustful, but are not vexed and soured by the vicissitudes of life and misconduct of others. R1646:4 Even the weaknesses of heredity may work out for the faithful that "far more exceeding and eternal weight of glory." (2 Cor. 4:17) R4712:4 Causing all things to work together for good. R5132:3 Through the agency of the "ministering spirits sent forth to minister unto those who shall be heirs of salvation." (Heb. 1:14) F76

For good

- Developing in us the peaceable fruits of righteousness. F181; R1646:4 The interest, the good of the new creature. R5606:1, 5402:3 Nothing can harm us, aside from our Father's will. R5546:6 Whatever cannot be overruled for good must be hindered, must be stopped, cannot proceed. R4133:6 Each of God's children should be helped by his defeats as well as by his victories. R4307:6, 5811:4 The powers of evil cannot harm the elect, therefore let us put away fears as marks or evidences of lack of faith. R4736:3, 4069:5 Our Heavenly Father wishes to give us the good things. Sometimes he sees best that we wait before getting an answer to our prayers. R5480:4 Few lessons are harder to learn than this one—that God supervises the affairs of all who are truly his. R5264:4 The consecrated shall have all needful instruction, grace, comfort, discipline, training and care; and such measure of temporal good as will be most conducive to highest spiritual and everlasting blessing. R1396:3 Sometimes our Heavenly Father sees best that we wait a long time before getting the answer to our petitions; at other times he may give us a speedy answer to our prayer. R5480:4 "There shall no evil befall thee." (Psa. 91:10) R3332:2 "The Lord is my shepherd, I shall not want." (Psa. 23:1) R1396:3 It would be a mistake, however, to suppose that the Lord would in every case make things work together for our temporal advantage. R2130:3* Nothing can harm these, except as the Heavenly Father sees that the earthly injury or disadvantage would prove profitable to the individual new

creature or the Lord's general cause. R4926:6 Even if God should permit him to use his judgment in a way that afterward appeared not have been the best, nevertheless the Father may use it to bring some profitable lesson. R5212:6 Our Heavenly Father would watch over their every interest, temporal and spiritual. NS654:6 However vexing or perplexing or trying they may be. R1489:6 Not (necessarily) for the best. R5118:5

To them

- Who have become new creatures in Christ; not the world. CR149; R5403:2, 4386:1 One class is under special supervision and to these nothing out of God's order could happen. R738:6 God's special love and provision for his saints as distinguished from the world. R1254:5 The spirit-begotten ones have much advantage every way. R5681:5 He who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his life he sees by faith divine appointment or supervision. R2412:6 Little does the world realize the important place in its affairs and interests occupied by this Little Flock. R4133:6

That love God

- Love him supremely. R5633:5, 1911:2; F154 With loyal hearts. R4308:1 In proportion as we love God we get the good out of our experiences. R5759:5 These can be calm and serene in the midst of all the storms of life. OV200

Who are the called

- "And chosen and faithful." (Rev. 17:14) C232 The Kingdom class. SM369 To be the Bride, the Lamb's wife. R4784:2, 5249:2 Who are promised a share in the First Resurrection. OV231 This elect class will be God's instrumentality for the blessing of the non-elect. SM91; R2538:6 Applies to the Church of the Gospel age, but there is a sense in which it was applicable to the Hebrews, since the time of Abraham. R5217:2

According to his purpose

- The glorious purpose of making them his agents for the blessing of all mankind. R2538:6, 25:2*

29

Romans 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

For whom

- "A Royal Priesthood, a Holy Nation." (1 Pet. 2:9) E30 Wholly respecting the Church; the new creatures. CR156; R4975:6, 4213:6, 2377:2; OV35 Not the Great Company. R4401:1

He did foreknow

- In the Abrahamic Covenant, God declared his purpose to find a seed of Abraham. R5301:4 This special class was foreknown from before the foundation of the world. (Eph. 1:4) R4492:4, 4855:5, 4213:3, 2376:5; Q657:6 God foreknew us also by Jesus, not as individuals necessarily, but he foreknew a Church, a class. R4855:5 Nothing in any Scripture implies divine foreknowledge of the individuals. F179; Q657:6, R3282:1, 2652:3, 1141:2

He did predestinate

- Determine or decide. R5900:6 Predetermine. OV35; R5900:6* As to qualifications of character. E137; F180; R5346:3, 3281:1, 2940:6, 2652:3; OV237; CR69; Q456:T God foreordained that he would have a Church. R5001:6, 5838:4, 5269:6, 5056:1; CR69 God's election of a saintly Kingdom class is the work of this age. The elect in glory will in the next age extend God's free grace to all. (Rev. 22:17) PD86/99 Not that some should go to heaven and others to eternal torment. R2376:6, 4213:4 God not only prearranged to have a Church as a Bride of Christ, but also fixed certain limitations of character. NS545:3; HG377:6

To be conformed

- The golden rule is necessary in such formation of character, to develop in us not the principles of justice only, but also the spirit of love. R2689:3 The Church must each individually in character

become copies of our Lord. R534:3 It is the new creature, the new mind, the new will, that is in the school of Christ, that is to be brought into full accord with the divine will, to become a copy or likeness of the Lord. R2439:5 We aid each other in the cultivation of those traits of character which the Lord has stipulated shall distinguish all who become his joint-heirs. R845:4 Whoever of the called ones fail to attain the character likeness of Christ, fails to make his calling and election sure. OV35 In purity of heart, purity of intention; sincerity of efforts toward God and men. R2587:5 The attainment of the character-likeness of Jesus. SM390; R5968:5, 5859:6, 4975:6, 4928:5, 4501:3, 3985:6, 3586:4, 3307:1, 2754:1, 1166:1; C210; F67, 180; CR69, 444:2; Q429:5 This implies, as its cost, the sacrifice of earthly interests. SM390 Whoever of the "called" ones fails to attain the character likeness of Christ will be rejected. OV35; R3586:1, 1802:2 The very object of the begetting of the new creature is to develop and crystallize character. R4975:6 It means the losing of the mental and moral likeness to the world. R1007:1 Not partly conformed, but fully conformed. R4975:6

To the image

- A copy—not in the flesh, but in the spirit. R5902:6, 2439:5 Copies of the likeness of God's Son. (Diaglott) C210; F67, 180; R5056:1, 5002:1, 4213:4, 2737:5, 2538:6, 2439:5, 2376:6 The new creature, the new mind, the new will, is in the school of Christ; to be perfected, to be brought into full accord with the divine will, to become a copy or likeness of the Lord. R4810:4, 5003:3, 4975:6 Glorified character likeness. CR38; R5580:1 God's message of grace once accepted must be considered either a message of life unto life, or of death unto death. R4647:3 "Holy, unblameable and unreprovable." (Col. 1:22) E395 Every member of the great Mediator must have the spirit of Jesus, the Head. CR49 All must have his likeness, be meek and lowly in heart, desiring only to know and do the will of God at any cost. R1141:1 In proportion as the likeness of our Lord is fixed in our hearts, upon the basis of truth and the divine nature, can a lasting likeness be hoped for. R2137:6 Spiritual likeness. R1879:4 Heart-likeness. R3985:6 Their trials have made them more nearly, as new creatures, copies of God's dear Son. SM631 The epistle of Christ written in their hearts. Q429:4; R5968:5 Christ's likeness in heart, and as much as possible that likeness in outward living and in thinking. R5849:6 There is only one way to seek for this great prize successfully, and that is by patiently and perseveringly cultivating and developing in ourselves the character-likeness of our Redeemer. R4501:6

Of his Son

- "We shall be like him." (1 John 3:2) T67 Heroes. R4533:3 "Who is the image of the invisible God." (Col. 1:15) R41:3*

That he might be

- None could precede him; only by noting and following in his footsteps can we hope to share his glory. F181

The firstborn

- "The firstborn from the dead." (Col. 1:18) The resurrection of our Lord was his birth from the dead, to the full perfection of spiritual being. B134; R3912:2, 3174:4, 2618:5, 2573:1, 2422:2 The heir. R134:3, 270:3 The raising of Jairus' daughter was not a resurrection, nor were any of the other cases of awakening from death recorded in the Scriptures. R2618:5 This is a progressive matter; first there is the beginning, then the period of gestation, then birth. R5580:2

Among many brethren

- Who have received the spirit of adoption. E109 The faithful of this Gospel age are not the children of Christ; our relationship to our Lord Jesus is that of brethren. E143; R2652:3

30

Romans 8:30 *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

Moreover whom

- The Apostle here traces backward the development of the Church. F182

He did predestinate

- As a class, not as individuals. A194

He also called

- To obedience, to present their bodies living sacrifices. R2378:6, 5838:4, 4215:5, 1141:3 The glorious opportunity of the high calling. R5838:4, 1141:2 Accepted to the grand position of the glorious elect. F182 Invited to that honor through the Gospel. R3282:1, 810:3* No man takes this step of consecration unless he is called of God. R5134:1 Only the justified are called. R4783:5, 4214:2, 4213:6, 3282:1, 2377:1, 3, 1141:2

He also justified

- Covered with the robe of Christ's righteousness. C198 Through the imputed righteousness of Christ. R1141:3 Those who accept the light by repentance and faith. R2377:5, 5838:5, 4214:3, 1141:3

He also glorified

- Greek, doxazo; honored; it is more of an honor to hear of God's grace than many suppose. F182; A194 Honored by sending to them the Gospel message. R3282:1, 4213:5, 2377:1,3, 1141:2 By begetting them with the holy Spirit. R5838:5 After Pentecost it was not Africa and Asia that were chiefly honored with the Gospel, but Europe, and later America. R2377:3, 4214:1 No man, without being invited, could think of aspiring to the great honor of the position to which the Church is elected: "So, also, Christ glorified (honored) not himself to be made an High Priest." (Heb. 5:5) A194 Tracing the steps in the reverse order, this is the first step. R2377:1,3, 4213:5,6

31

Romans 8:31 *What shall we then say to these things? If God be for us, who can be against us?*

What shall we then

- In view of God's ignoring of our weaknesses and imperfections in conduct and in prayer, and blessing us according to the spirit of our minds. E290-291

Say to these things

- Paul has been arguing justification as a basis or step to glory and heirship. R504:1

If

- If I have proved that. R2378:2, 4214:6

God

- The Lord of Hosts is with us, his promises and providences are walls of salvation and protection on every hand. R1653:5 With all of his infinite wisdom and power, and all of the heavenly powers. R2377:5, 4214:3

Be for us

- If God be thus for our election. E291; F183; R4213:2, 2376:3 On our side. CR461 The Little Flock. R2377:5, 4214:3, 2378:1 In that he spared not his own Son, but redeemed us with his precious blood, and called us to his "elect" Church. R3052:4, 1141:4, 504:1, 393:4 If we have the peace of God ruling in our hearts, it is beyond all human comprehension. R4708:1 God being on our side, none of the oppositions need cause us fear or trepidation for he is absolutely abundantly able to carry us through them all. F183 It means almighty wisdom enlisted in our interest, almighty power exerted on our behalf, almighty love and infinite goodness watching over us and caring for and helping us. R4212:3 This blessed assurance gave the Master courage. R4708:1 For the people of Europe and North America, who accepted the Gospel message; and especially for those of the called ones who make their calling and election sure. R2377:4, 4214:2 Not for everybody, everywhere, as taught by Methodism, Universalism and Unitarianism. R2375:6, 4212:3

Who can be against us

- Who can prosper against us. R3052:4 However numerous, however strong, whether demons or men. R4379:6, 5043:6, 4214:6, 2378:2-5 Within and without. R1985:2 To any avail, to thwart our hopes.

R1956:2, 3155:6, 3052:4 Even adverse experiences are of divine permission. R4325:4, 1956:2 Notwithstanding all our adversaries, our assurance is that all wisdom, power and love shall be exerted on our behalf. R2378:5, 4215:4, 2880:5, 1141:4 All our adversaries must be resisted with the sword of the Spirit. In due time God will right present wrongs and falsehoods. R2378:4, 4215:2 Those who believe verses 31-39 teach "once in grace, always in grace" lose sight of numerous texts which declare that they must "abide in Christ." R2286:3

32

Romans 8:32 *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

But delivered him up

- To death. A155; E197 The ignominious and cruel death were at the expense of the fondest affection of him who loves as never man loved. R1696:5

Give us all things

- Needful for us in our race for the prize. E197; F411 Abundant cause for thankfulness and rejoicing. R1911:2

33

Romans 8:33 *Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

To the charge

- If God ignores the infirmities of our flesh, we should so regard one another, considering not and charging not against one another the infirmities of the flesh. R5802:5, 3587:1; F184 So long as we are striving against sin. F369 Only as we are able to realize an obedient faith are we able to apply these gracious promises to ourselves or to rest therein. R3944:5, 2466:5 When the infirmities of the flesh are cultivated, without effort to correct them, then they are charged against us. R5802:5 Some may find fault with us for having imperfect judgments, and being sometimes imperfect in our conduct or words; but what will it matter if the Lord approves. R3052:4

Of God's elect

- Who are to be associated with Messiah in his glorious Kingdom. OV146

It is God

- The firmness of whose justice can no more condemn the redeemed than it could previously excuse the guilty. A295, 157 It was God who condemned. Q410:3

That justifieth

- "Shall that God that justifieth." R5802:5, 1456:2* Young—"to make, or declare right"—not necessarily a state of perfection. PT390:5* Through the blood of Jesus. Q410:2; R5959:2; CR173 An imputation of righteousness. R5881:2, 193:4 Justification of the Church is an instantaneous work. R5959:2 Freed from the condemnation of all inherited weakness and sin. R504:2, 225:3 The One who "condemned sin in the flesh" has accepted us as new creatures, justified us, and has admitted us as members of the family (prospectively) of the Royal Priesthood. R4656:4 "The Father himself loveth you." (John 16:27) R3944:4, 1141:4; F184 "Their righteousness is of me, saith the Lord." (Isa. 54:17) R3052:4 God receives to everlasting life and to his family on any plane of existence only those who are perfect. R5959:6 Consequently, if God justifies, no one has a right to condemn us. R393:4 There is no appeal from this, the judge of the supreme court of heaven says that we are justified freely from all things. R193:2

34

Romans 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

He that condemneth

- It is the Adversary. R1141:5 Who shall succeed in condemning? R3052:4 Dare anyone claim that I am still guilty. R504:2 God no longer condemns because Christ died. R485:2

It is Christ

- Will that Anointed One?...Nay. R3280:1 "Shall Christ that died." R5802:5, 1456:2*, 1141:4

That died

- Paying our penalty in full, making good all our deficiencies. E197; R5597:5, 225:3 The followers of Jesus know that their sins are forgiven, and that nothing in the past can stand against them. R4656:1 Jesus was man's substitute, in the sense that he met in his own person the penalty which God's broken law had charged against us. R485:2 It is the merit of his great sacrifice that speaks our justification. R3280:1

That is risen again

- The glorified and highly exalted Christ. E197

At the right hand

- In the position of favor and power. A92; R1141:4; CR451

Intercession for us

- Applying on our behalf a sufficiency of his own merit to cover all our blemishes. F184 Not in the sense of pleading with the Father to do for us what he already planned and arranged to do. R1141:4 The Greek word signifies to deal or to show cause. R791:5 For us, Christ Jesus does not pray or entreat with the Father for our acceptance. R791:5

35

Romans 8:35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

Who shall

- The blessed assurance of faith. R2093:2, 1949:2,4 Only our loss of confidence in the Lord and our unfaithfulness. R3232:1

Separate us

- The conduct of one could not send another into the second death without his cooperation. R4831:1 Neither should any of these things (poverty, sickness, loss of friends or other ill) separate God's children from one another. R657:4*

Love of Christ

- Christ's special love of the Church, clearly distinguished from the world. R1254:5 Cease our love for the Lord, renounce his name and his cause and follow no longer in his footsteps. F184 "In the world ye shall have tribulation, but in me ye shall have peace." (John 16:33) R1141:6

36

Romans 8:36 *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

For thy sake

- For Christ's sake. R212:1*

We are

- A prophecy from Psa. 44:22 applicable to the entire Christ. R5173:4

Killed

- We have no time for concerts, games, science, art, music, etc., because all our time, money and talents are consecrated to be sacrificed from self to the Lord's service. R443:4

All the day long

- The Gospel age. R5173:2 The antitypical Day of Atonement. R5173:2

37

Romans 8:37 *Nay, in all these things we are more than conquerors through him that loved us.*

We

- The Little Flock only. R3868:2, 5947:2, 5865:1; Q522:2 The glorified Bride class. R5439:4; CR17; SM126, 361:2, 727:T By knowledge. R5065:6 By more grace from the Lord. R2590:6, 2568:5

More than conquerors

- "More than overcomers." R5584:5 Victors in the highest sense. R5285:2 Loyal in the highest degree; in thought, word and deed. R4325:2, 5865:2, 5439:4, 5359:1,4, 5094:6 The selected ones, the ones who stand the tests, and prove faithful. R4745:5, 4904:5 Those who put away all things contrary to the divine will—to the end. R5584:5, 5002:1 They must have that love which inspires to the willing, joyful sacrifice of every earthly hope and ambition and which gladly lays down even life itself for the brethren. R5757:6; Q522:2 Much more than merely refraining from sinful things. Q138:2 Those who go into this self-sacrifice voluntarily. R5371:3 Represented by the Lord's goat. R3868:1 Those who exercise faith, hold to the divine promises, walk to the best of their ability in the footsteps of the Lord, and trust in the covering of the merit of our Redeemer. SM763 To do something more, something greater, than to enter eternal life by the skin of the teeth. Q138:2 "The Little Flock"—and the conquerors, the "Great Company"—we recognize both of these as being of the Church of Christ, the Church of the first-born. R4654:1 All who now enter the narrow way are compelled to fight a good fight, to contend earnestly for the faith, to resist the devil, if they would secure the greater prize of our high calling. R2590:6 Instead of palm branches representing victory, they have crowns which represent victory on a higher, grander plane. SM727 Perfect love can bear up under all circumstances and by God's grace, bring us off conquerors. R4919:1 Not all who love righteousness and hate iniquity would be so zealous for the service as to be esteemed worthy of the Little Flock. HG752:3 Different degrees of blessings have been promised to the faithful overcomers and special blessings to the still more sacrificing. CR11 The priestly tribe of Israel was divided into two classes, the priests and the Levites, and likewise the Church is composed of two classes. R5166:6, 3868:1

Through

- In. R1007:3

38

Romans 8:38 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

That neither death

- Which often consigns to forgetfulness the friendships of this life. R1820:3 Which to his loved ones will mean our blessed "change." R5862:5

Nor life

- Which means further opportunities for suffering with him that we may also share his glory. R5862:5

Nor angels

- With all the superior charms of their purity and glory. R1820:3

Nor principalities

- These cannot harm us who are sheltered in Christ. R5862:5

Nor powers

- The powers of darkness arrayed against us. R1820:3 We may not surely know how many grades of angels there are. SM487

Nor things to come

- For "all things shall work together for our good." R5862:5

39

Romans 8:39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Nor height

- Of temporary exaltation. R5862:5, 1820:3

Nor depth

- Of trouble or sorrow. R5862:5, 1820:3

Any other creature

- For he has promised to keep the feet of his saints. R5862:5

Separate us from

- Each member is at liberty to go back wallowing in the mire, like the sow that was washed, yet if he choose to remain, none shall be able to pluck him out of the Father's hand. SM11

Love of God

- Grace. SM11 His love will not permit others to separate us from his favor contrary to our own will. R1458:3 Not only should we be inseparable from the love of God, but we should love those begotten by God. R31:5*

In Christ Jesus

- All God's love and mercy and blessings come to the race in and through Jesus and his work. R687:2

Romans 9

2

Romans 9:2 *That I have great heaviness and continual sorrow in my heart.*

Great heaviness

- Because Israelites, Paul's brethren according to the flesh, were so foolish and blind as not to perceive the great favor offered to them. R1140:4

3

Romans 9:3 *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:*

I

- The Apostle Paul. R4692:1

Accursed from Christ

- Cut off from membership in the Body of Christ. R4692:1, 4278:4, 3182:6 Put down on the plane of the "Great Company." R4692:2 Have my share with the earthly restitution class. R4278:4 Not that he would wish to suffer eternal torture for them, nor that he would wish to be cut off in the second death for them. R3182:6 "Absalom, would God that I had died for thee." (2 Sam. 18:33) This finds two parallels in the Scriptures, Moses' expression when the people came under divine displeasure, and Paul's similar sentiment. R4278:2

For my brethren

- If I could thereby bring that glorious position to my brethren. R3182:6, 4892:1, 1696:3 So that as a whole nation the Israelites would constitute the Royal Priesthood and become Israel on a spiritual plane. R4692:1 The Apostle loved the Jewish nation with an intense love. R3182:5 It would be well for each of us to cultivate that trait (unselfishness) to a greater degree. R4692:2 This is not an example for us, that if we could bring some of our children or friends into the truth we would be willing to be cut off for the benefit of these. R4692:2

Kinsmen

- The Jews. R4692:1

4

Romans 9:4 *Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God , and the promises;*

Who are Israelites

- Representatives of the whole twelve tribes. C252 Members of the household of faith, heirs of the promises. R2730:1

To whom pertaineth

- Adoption as sons was primarily the inheritance of Israel. E177 All of God's arrangements seem to have been to the Jew first, and then also to the Gentile. PT383:2* The blessings of the Law Covenant and its promises of life were only to the one nation. R1725:1, 5046:1

The adoption

- As sons, joint-heirs with Christ. E177

And the glory

- Paul's brethren, according to the flesh, were so foolish and blind as not to perceive the great favor offered to them first, as another and last mark of special favor. R1140:4

Giving of the law

- The Law Covenant, its blessings and curses. R1725:1

And the promises

- The elect Church, in the prophecies, was counted in the Messianic promises—as members of the Body of Messiah. R2996:2 The blessings of the Covenant and its promises of life were to one nation, Israel. R5046:2

5

Romans 9:5 *Whose are the fathers, and of whom as concerning the flesh Christ came , who is over all, God blessed for ever. Amen.*

Who is over all

- Jesus was the forerunner; none could precede him, all who would be associated must be followers and under his control. R3192:5 Head over the entire Church. R3192:5, 2996:2, 1855:1, 557:1; OV28 The Church will never be on an equality of position with Christ. R5359:4

Blessed for ever

- The death of Christ in itself is not the medium of blessedness, but the death of Christ prepared the way for untainted life, which is the cardinal element of blessedness. R1436:4 Christ is the Root of the medium of blessedness for all nations of the earth. R1436:4 In the complete medium of blessedness there are natures both human and divine, in those natures there are many ranks and from the lowest to the highest of them Christ is over all. R1436:5

6

Romans 9:6 *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*

Taken none effect

- Their failure as a nation to obtain the chief favor implied in the Abrahamic promise does not make the promise of God a failure. R1140:4

Not all Israel

- Not all Israelites indeed, children of God. C62; B86; R5338:6, 821:2 Our Lord recognized this same distinction between natural and true Israelites: when receiving Nathanael he declared, "Behold, an Israelite indeed. (John 1:47) R2443:1 "He is a Jew which is one inwardly, and circumcision is that of the heart." (Rom. 2:29) R2443:1 Children of Abraham according to the spirit, such as share the Abrahamic disposition of faith and obedience. B86 Some children of Jacob were really of their

father, the Devil. (John 8:44) R4781:3 "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." (Rev. 2:9) R2443:1 In harvest time of their respective ages, the truth then due accomplishes the separation, and makes manifest which are real and which of the merely nominal Israel. B205

Which are of Israel

- Nominal fleshly Israel. B86, 205; R1009:1, 821:2 Of the whole twelve tribes. C293; R1341:1

7

Romans 9:7 *Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.*

Abraham

- A type of God. R161:1, 1140:6, 905:2; F170

Isaac

- A type of Christ. F170; R2857:2, 1140:6, 905:2, 161:2

8

Romans 9:8 *That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*

That is

- Ishmael and Isaac, illustrated the fact that the natural seed of Abraham would not inherit the chief blessings. R1140:5

Of the flesh

- Nominal fleshly Israel, the Jews. D23; R1140:5, 201:2, 184:5 "Israel after the flesh." (1 Cor. 10:18) R184:5 The twelve tribes of Israel, typed by Ishmael. R201:2, 1140:5

Children

- Not one child. R22:5*

Children of God

- God is the father of the spiritual seed, the spiritual Isaac, which is Christ, Head and Body. R905:2

Of the promise

- Nominal spiritual Israel. D23 The Gospel Church, as the spiritual seed of Abraham, are the chief inheritors. R1850:2, 1140:6, 99:4*, 22:5* Of faith; typed by Isaac. R201:2, 1140:5 "We brethren, as Isaac was, are the children of the promise." (Gal. 4:28) R99:4*, 22:5*

Counted for the seed

- "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29) R201:2, 161:2

11

Romans 9:11 *(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*

Being not yet born

- Paul states this divine decision was made before either Jacob or Esau had done anything bearing upon the choice. PD28/41; R612:4 So that it might be evident that the election was not because of merit or demerit of either, but of God's unconditional choice. R612:4

Purpose of God

- All the results were foreknown to God. R5198:4

To election

- Not that one go to heaven, and the other to hell. R257:1, 532:6 Jacob and Esau typically show how the natural seed, though the first developed, failed to receive the choicest blessing. R184:3

12

Romans 9:12 *It was said unto her, The elder shall serve the younger.*

It was said

- At the birth of the two men. (Gen. 25:23) R5198:4, 3954:2

The younger

- Illustrating that spiritual Israel would be developed after natural Israel. R2443:1, 1140:5 The Gospel Church, though younger, is to take precedence to the Jewish house. R1624:6 This is an indication of God's foreknowledge of the difference in the characters of the two. R3954:2

13

Romans 9:13 *As it is written, Jacob have I loved, but Esau have I hated.*

Jacob

- A later-born granted the more honorable place—heir of the Abrahamic promises. R1140:5; F172 Representing spiritual Israel. F172 It was Jacob that suffered tribulation; so the present is the time of discipline to the chosen ones. R1141:6

Have I loved

- Because of his reverential love for God and the great oath-bound promise. R5198:4 Favored. F172

Esau

- Set aside as unworthy. R1140:5 Representing natural Israel. F172

Have I hated

- Loved less. R5240:6, 532:6, 257:1, 5:5; F172 Fleshly Israel have I favored less. F172

15

Romans 9:15 *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

Mercy on whom I will

- Not predestination as taught by Calvin. R403:1*, 220:6 It being entirely proper to discontinue favors to those who would not use them, and to extend them to others. F171

16

Romans 9:16 *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

It is not of him

- But it is to him, when called. A195; R613:5

That sheweth mercy

- In imputing to us the merits of Christ, as the covering of our inherited weaknesses. R1458:4, 2001:1 Kindness or favor, that God gave them the invitation to the divine nature. A190; R1225:4, 612:4 It is by our running that we obtain the prize, but of God's mercy. R2001:1 God is the originator of our salvation upon whom all depended, yet in his plan it lies with us to "work out our own salvation with fear and trembling." (Phil. 2:12) R2001:1 Not because these chosen ones were better than others that God selected them, but because God had a right to do as he pleased with his own. R612:4

17

Romans 9:17 *For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

I raised thee up

- By removing other heirs to the throne so that this obstinate one might rule. F175; R2911:2, 1652:4, 1651:2; PD33/44 Pharaoh thus was given an opportunity of illustrating certain great principles along the lines of which God was dealing. R5305:3 A stubborn ruler; one whose heart was hardened by

God's mercy, in lifting one plague after another. Illustrating the principle that God's great blessing to man—a free will—may be perverted by Satan to work great injury. R5263:3, 1652:4 God set him there at that time, not that he might influence Pharaoh to evil, but that he might show the influence of an unregenerate heart. R5305:3 God permitted the world to have a variety of governments. R5305:2

Shew my power

- Show forth his power in connection with the deliverance of his typical people Israel. F174 Manifest God's power of deliverance against all opposition; a type of the ultimate deliverance of all his people from sin. R1225:5, 2911:2

18

Romans 9:18 *Therefore hath he mercy on whom he will have mercy , and whom he will he hardeneth.*

On whom he will

- Executing suzerain authority amongst his convicted creatures in such time or manner as he chooses, but never coercing or violating the human will. F174

He hardeneth

- By exhibitions of mercy for which they are unappreciative. R2911:2

20

Romans 9:20 *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it , Why hast thou made me thus?*

Who art thou

- From nothingness all were created by the same divine power; none has a right to dictate to God. R612:4; A191

Repliest against God

- Some mistakenly think God should make no difference in bestowing favors among his creatures; thus all should eventually have divine nature. A187; R612:1 We would not question Jehovah's absolute right to do what he will with his own. R244:4

Made me thus?

- God had a right, if he chose, to make us merely the creatures of a brief space of time. A189; R612:2 Whatever the potter shall do to the clay, will be an honor to the clay. SM712 All were created by the same divine power, some to have higher nature and greater honor, and some to have lower nature and less honor. A190

Him that formed it

- The sovereign right of the Creator to elect whom he will to certain offices, or to perform a particular work, is undeniable. R623:5

21

Romans 9:21 *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

The potter

- Knowing him, as he reveals himself in his Word, we have the assurance that his work is perfect; that the variety of vessels in his creation will all be to his praise. SM708 In some sense of the word his great work began with our Lord and the apostles. SM710 The choice of which shall be which is with the Potter. SM708

Power over the clay

- God has a right to do as he pleases with his own. A190; R623:5, 612:4, 422:4; SM708 Adam and his race are the clay in the hands of the Potter. SM709 The clay is the same for all of these vessels. SM708 God has begun the good work in us, if we submit ourselves to him properly, he will complete the good work unto the day of Jesus Christ. SM708 Though God's promises were handed to Israel, he

had a perfect right to make such selection as he saw fit, for the high calling. R1225:3; F171 Without the exercise of his power and skill, the clay would never be anything more than clay. So if he makes of mankind, in the Millennium, vessels of more or less honor, it will be a blessing indeed and none will have cause to complain. SM712 The application of this text, as a proof that God caused any man to sin, is wholly wrong. R1225:6

Of the same lump

- Of the Adamic family, God made choice of the nation of Israel. They were specially prepared for the moulding influence of the holy Spirit at Pentecost. SM709

One vessel

- Some will have more honor, some less. SM709 But none evil, devilish, or bad. SM709

Unto honour

- The elect company. R1872:2 Artistic vessels; represented in the Scriptures as the Body of Christ, the Lamb's wife. SM710 Graceful ornaments; a vase for the mantel, a loving cup, or a ewer for carrying water. SM708 Each vessel of the class now being developed, has his own special fitting and preparation, for his place in the Kingdom. SM711 Vessels of a certain kind, quite honorable, too, were formed during the Jewish age; those whose lives were shaped by their faith in God and his promises—Abraham, Isaac, Jacob and all the prophets. SM710; R1225:5

Unto dishonor

- Unto less honor. A190; R1872:2 Lesser honor; however, of great usefulness in his plan and purpose —He will proceed during the coming age to prepare these other vessels. SM710 Without honor. R612:4 As Esau and Ishmael. R1225:4

22

Romans 9:22 *What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:*

What if God

- The fact that God has refrained from manifesting outwardly either his love for the Church, or his wrath against evil-doers, is no argument against the lesson he is teaching. SM714

To shew his wrath

- The "wrath to come" (Matt. 3:7), did come upon the nation because of its rejection of Messiah. R2564:1, 2236:6

Longsuffering

- Greek, makrothunia, patience. R2790:6 God has endured or permitted a continuance of sin and sinners in apparent contradiction to his law, manifesting longsuffering toward subjects of destruction. R3433:6

Vessels of wrath

- The Jewish nation. R3433:5, 2564:1 "Wrath to the uttermost against this people." (1 Thes. 2:16) R3433:6 Earthly kingdoms, having served their purpose, are vessels of wrath, fitted for destruction. (Rom. 9:22) R470:6 Vessels which, after experiencing the potter's care and skill, prove defective, blemished, unfit for use. These represent such as receive the grace of God in vain. (2 Cor. 6:1) SM715 Some vessels that resist the moulding and shaping influences of the great Potter will be vessels for destruction, unfit for his service in any capacity. R1872:2 Those who sin willfully after coming to a knowledge of God's gracious plan in Christ. R1225:6 At the close of this age, when the vessels fitted for destruction will be recognized as having gone to the second death. SM716

To destruction

- The collapse of their (Jewish) national polity in 69-70 AD. R2564:1, 3433:6 The vessels fitted for destruction met with their destruction, the chaff was consumed in that fire. R3433:6 Because unwilling to grasp the Lord's proffered favors. F171 Death, not eternal torment. R3433:5

23

Romans 9:23 *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*

Vessels of mercy

- "Israelites indeed" to be the nucleus of the Gospel Church. R3433:6 Fit for glory; joint-heirs with their dear Redeemer. SM716

25

Romans 9:25 *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.*

I will call them

- Those from among the Gentiles who formerly had not been recognized by the Lord. C296, 297; R1341:5

My people

- "They are not all Israel which are of Israel." (Rom. 9:6) C62 Eventually, the name "Israel," meaning "People of God," will apply to all who are God's people. D654

27

Romans 9:27 *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*

Concerning Israel

- Showing that God foreknew how his favors to natural Israel would result. F171

Children of Israel

- Representatives of the whole twelve tribes. B206; C252, 293; R1341:1, 862:5 As the sand of the sea —The mass of Israel professed to be the Lord's people, but piety was little more than profession. R2674:2

A remnant

- A comparatively small proportion of the whole. R2948:1; B205 From the remnant of both houses, a new house is formed. R518:5*, 862:5 The apostles, the early Church, etc. R1341:2 Probably constituted not above 20,000, during our Lord's ministry, and the ensuing 37 years of the Jewish harvest. R4298:2 Although the apostles filled Jerusalem with their doctrine, a comparatively small number were ready to receive the good messages. R2948:1 These became the nucleus of spiritual Israel. R4298:2 The Apostles and early disciples, received the increase of knowledge and privileges then due to the Gospel age, while all the rest of Israel were blind. R599:6 Only the remnant of that nation, which make peace quickly, in the way to judgment, were delivered. R1713:2 The work is great here, as it was in the end of the Jewish age; yet only a Little Flock will be gathered. R2674:2 As favor continued to individual Israelites, after national rejection, so after rejection of the Gospel house, favor to individual saints is still continued. R599:6 Israelites are still God's people, it is still his purpose to use them as a light to the Gentiles. R752:5

Shall be saved

- From the predicted blindness. R1696:3, 1795:1, 1713:2 The blindness which happened unto all Israel except the elect remnant, after they as a nation and individually rejected Christ. R1769:5 As respects their relationship to the Kingdom class. R4298:2

28

Romans 9:28 *For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.*

For he will

- In the harvest of the Jewish age. B70; R116:4*

Finish the work

- Of testing the Hebrew nation. B70

And cut it short

- In the midst of the seventieth week of favor. (Dan. 9:26) B70; R116:4* It gave that remnant three and a half years of exclusive attention and ministration, under the increased advantages of the spirit dispensation. B70

In righteousness

- Justly, by confining the favor to the faithful Israelites indeed for the balance of the seventieth week. B70 God did them no injustice, but a great favor by casting off the nation there and completing the ministry in the midst of the week. Q108:T

A short work

- The period of time in which the present institutions will be ousted, and the present order of things be condemned. R5567:1, 5569:1 The work of crushing will steadily continue until its full accomplishment. R5632:2 Just how short the work will be would be conjectural. R5567:1 "For the elect's sake those days shall be shortened." (Matt. 24:22) R5569:2 The gathering of the nations will make the great tribulation a short, as well as a decisive conflict. D272 It must, however, last long enough to teach humanity a lesson never to be forgotten. OV321

29

Romans 9:29 *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*

Had left us

- Israel, representatives of the twelve tribes. C252

A seed

- A remnant; a few ready to receive the spirit of adoption. E177; R116:5* "Even so then, at the present time also there is a remnant according to the election of grace." (Rom. 11:5) R116:5*

30

Romans 9:30 *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*

Gentiles

- Heathen nations. R1970:1

Of faith

- The selected ones are not entitled to the honor by reason of ability but by their faith and obedience, according to favor (grace). R1225:5 Rebekah accepted the call of God in humble faith, but Israel from the outset, quarreled with grace. R752:4*

31

Romans 9:31 *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

But Israel

- Representatives of the whole twelve tribes. C293, 252; R1341:1

After the law

- Almost all of the fleshly seed are so blinded by the fleshly promises that they do not see the greater spiritual prize. R201:2

Righteousness

- Justification. R863:1, 681:6

32

Romans 9:32 *Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

Because they

- Professedly Israelites, but not Israelites indeed. R175:6

Works of the law

- Proud of their own supposed holiness, attainments, and ability, in keeping God's Law, the Jews saw no necessity for a sacrifice for their sins. R863:1, 681:6

For they stumbled

- Through pride and hardness of heart. B215 Through unbelief and lack of consecration. R2086:4 They did not recognize his presence among them, and rejected his sacrifice as the basis of justification holding instead to their own righteousness. R681:6 Israel as a nation, is really hindered because they expect to be justified by works. R1970:2 So also the nominal spiritual Israel is likewise stumbling. R1255:2 The stumbling is the same for the Gospel church who expect the second coming of Christ; they are expecting an outward display, which will appeal to the natural eye, ear and human senses. R176:1

That stumblingstone

- Israel, feeling so confident that she can approve herself to God by works of obedience, stumbles at the simplicity of the Gospel and cannot believe that "Jesus died and paid it all." R1970:2

33

Romans 9:33 *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

As it is written

- In Isaiah 28:16 and 8:14. R3962:3, 5817:1

A stumblingstone

- Christ. D557; R1922:4 To both the houses of Israel. R5817:1, 681:6 Many of the weaker children of God, now stumbling with nominal Zion, will be recovered and saved so as by fire, born through great tribulation. (1 Cor. 3:15; Rev. 7:14) R1649:4 The "cross" has been the great stumbling stone now, as in the days of our Redeemer's first advent. R5801:6, 1255:2, 863:1 Israel, instead of accepting of Christ's ransom, they stumbled over and rejected the only way to God. R1970:2 The Scriptures indicate, that the great stumbling and falling away from this all important doctrine is only beginning. R1255:2

Rock of offence

- The doctrine of redemption through the precious blood of Christ. R1970:2, 1649:3 Christ, the foundation stone. R1760:3 To the Jews, Christ crucified for our redemption was, as Paul testifies, a cause of offence. R1255:2

Whosoever believeth

- The promise of a new heart carries forward more than 1800 years and becomes applicable at the second advent. R2503:6 The elect Little Flock of overcomers do not so stumble, but recognize this as the chief corner-stone of the true Zion. R1649:3

Not be ashamed

- Shall never be put to shame, stumble. R682:1

Romans 10

1

Romans 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

To God for Israel

- The whole twelve tribes. B206; C252; R2085:6

Might be saved

- None will ever be saved by ignorance. R5575:4 I do not rejoice in their fall. R1970:2

2

Romans 10:2 *For I bear them record that they have a zeal of God, but not according to knowledge.*

I bear them record

- I do not accuse them of indifference and willful unbelief. R1970:2

They have a zeal

- The fault lay not in the zeal, which prompted labor and expense for others, but their fault was in the false ideas by which their zeal was inspired. R1071:3 With commendable zeal, but not according to knowledge, missionaries have gone to the heathen from Christian lands, in a spirit of devotion and self-sacrifice. CR19; R1071:3; NS19:5 They have great zeal for God, but they have a plan and way of their own, and are thus blinded and cannot see God's way and plan of justifying through ransom. R1970:2

To knowledge

- There can be no salvation without knowledge. R5575:4

3

Romans 10:3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

Being ignorant

- They cannot see God's way and plan of justifying through a ransom. R1970:2

To establish

- Through a keeping of the Law in every particular. R1970:2

Themselves

- The energetic and ambitious among the worldly, whose motive power was not love, loyalty and humility, but selfish pride, vain-glory. R2368:3

Own righteousness

- Which is impossible in their degenerate condition. R1970:2 Believing their saviors to be such as Socrates, Confucius, Zoroaster, Moses, Mahomet, etc., teaching acceptance before God not upon the merits of Christ, but upon their own merit and righteousness. R864:3, 761:2 The apostles of Satan are not saloon-keepers and white-slave traffickers, but for the most part "ordained" ministers. R5848:5* Some are active in planting "roots of bitterness." It is necessary that the Church be sifted—tested. R2368:6

4

Romans 10:4 *For Christ is the end of the law for righteousness to every one that believeth.*

Christ is the end

- Or fulfillment. R1729:6, 5047:1, 1970:2, 972:1. Fulfilled the claims of the Law against all under it. R542:3 Blotting out the Law, "nailing it to his cross." (Col. 2:14) R1724:6, 3752:3, 2121:5 Rightly terminated its dominion. R542:3 "Having abolished in his flesh the enmity of the law of commandments contained in ordinances." (Eph. 2:15) R5047:2 Only to those who have recognized the Lord Jesus as their Redeemer. PT377:2* Jesus kept all the requirements of the Law and thereby became heir and inheritor of all the blessings which that Law had promised, and thus he made an end of those blessings, so far as others were concerned. Q432:T; R2121:5 The Law Covenant being abolished in the sense that its passing away is arranged for. R4619:4 End of the Covenant based upon God's Law. He will never put an end to God's Law. Q432:T This does not mean that the divine law of

the universe, forbidding sin, ceased at the cross. R1724:6

Of the law

- The Law Covenant. F226, 380; R5047:1, 2268:6, 1729:6, 1725:5

For righteousness

- Justification. R2268:6, 5047:1, 1725:5 We, in him, are just before the Law. R411:6, 3062:2 Christ righteously fulfilled the Law's requirements, and we in him are just before the Law. R411:6 Rightly terminated its dominion. R542:3 Every Jew; no others were ever under the Law Covenant. R3062:2, 5047:2, 2121:5, 1984:3, 1729:6, 1727:6, 1725:5

That believeth

- But not to others. R5047:1, 3062:2, 1729:6 Who become Christ's followers. Q729:2; R4619:4, 4505:1 To the extent of becoming a follower of Christ and consecrating his restitution rights in death a living sacrifice, following the example of his Redeemer. R4505:2 To all such, love is the fulfilling of the Law. R315:2, 542:6 To this class, the Law Covenant was as dead. PT375:2* The Lord arranged for these to share in the distribution of the blessings of the New Covenant. PT375:2* To the remainder of the Jews that Law Covenant is as binding as it ever was. PT377:2*; Q167:2 It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on this subject of the Law. R972:1

5

Romans 10:5 *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*

Moses describeth

- In Lev. 18:5. R282:3, 5072:5, 1970:2, 1724:5, 789:1, 454:6

The law

- The Law given to Israel at Sinai. R682:3

That the man

- Christ Jesus only. R1725:2

Doeth those things

- Does right according to the Law shall continue to live, and not die. R1970:2, 5465:3 Applies to all Israelites under the Law, even to this day. Q174:4; R4696:2 These were the conditions of the Law Covenant. R4330:3 They could not keep the Law. R410:6 The Law Covenant proposed everlasting life upon the terms of keeping the Law. R5072:5, 5128:1 In the Old Testament, there is no promise of eternal life, except in the Law given to Israel. SM43 The New (Law) Covenant, like the old one, will require obedience to the letter of the Law of God. R4442:2, 4760:6; CR326 It will be a gradual work: as they come into the terms of the New Covenant they will be blessed with life. R4760:6 The promise is a conditional one, the promise is that we shall abide in his love, his favor, whoever accepts of Christ's death. R4911:1

Shall live by them

- Have the right to everlasting life. R5128:1, 4869:4, 1725:3, 573:2; Q197:T By reason of their obedience would never die. R454:6, 573:2 The favor under the Law Covenant was, that if any Jew could keep the Law he should have a right to life, and should never die. R503:2 The same law which guarantees that the disobedient shall die, guarantees also that the obedient will live. R573:2 Since Moses thus wrote, none have succeeded in meriting life. R1970:2, 887:1* Israel's hopes were soon blighted, for one after another died, giving evidence that none of them kept their part of the Covenant fully. R789:1 The right to live was secured by Jesus by obedience to the Law. R4905:4, 5342:4 God gave this Law to the Jewish nation, whose typical sacrifices foreshadowed the real sin-offering. R4765:5 By faith the Church now begins to enjoy this conditional promise, which depends upon their faithfulness to the end—their patient endurance. R4911:1

6

Romans 10:6 *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above :)*

Of faith

- The Christian exercises faith in the Gospel message. R5409:5 This thing is not hidden from them, neither is it afar off—difficult to understand. R1970:3

Speaketh on this wise

- As Moses also said. (Deut. 30:11-14) R1970:3

Say not

- Those who banish prejudice and exercise faith will not say. R1970:3 A Christian does not ask how any one could go to heaven to bring Jesus down to earth, or go to the grave to bring him up, a Christian will accept the facts as they are. R5409:5

In thine heart

- Some were doubting that Jesus was the Messiah and was put to death and then rose again. R5409:5

Who shall ascend

- Who ascended. R1970:3

Into heaven

- Jesus came from above; holy, harmless, undefiled. R5409:5

To bring Christ down

- To be our Redeemer. R1970:3,4 Such, having the ear of faith, already have their declaration of the divine will in the person of Christ. R3071:5

7

Romans 10:7 *Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

Or, Who shall descend

- Or who descended, into the grave to bring Christ back from the dead. R1970:3

To bring up Christ

- To instruct us. R3071:5

From the dead

- God recognized the merit of Jesus' work and raised him from the dead. R5409:5 Faith accepts the coming of Christ from above, his death, his resurrection and ascension. R1970:3

8

Romans 10:8 *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

The word

- The truth which we preach. R1970:3

Is nigh thee

- Not far off, not pertaining to another age, but obtainable now by faith. R3071:5

And in thy heart

- Reasonable and plain to be understood, finding abundant foundation in the words of Jesus and the prophets and apostles. R1970:3

9

Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

With thy mouth

- Confession with the mouth is the first outward evidence of faith in the heart. R3071:6

The Lord Jesus

- You must openly and publicly confess that Jesus is Lord—your Master. R1970:3, 2164:3*

In thine heart

- No matter how much one's mind is convinced of the truth, if his heart be stubborn he will not believe. R1970:4

10

Romans 10:10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

For with the heart

- Not merely with the head. R5433:6, 2651:5, 2038:2 That it would thoroughly enter into us, that we be thoroughly convinced by it; to have no doubt. CR155 Brethren, get your hearts right, and then you will be able both to believe on and confess Jesus as your Lord. R1970:4 It affects anything and everything; it affects all the affairs of life. CR155 Heart reliance is faith in its concrete form. R1822:3 One can believe nothing in his heart that he does not to some extent comprehend. R2966:4 There is a way to many a heart if we seek to find it, blunt coarse ways are repellant. The heart must be won before the soul can be saved. R1784:1

Believeth

- Both the head and the heart, the intellect and the affections are necessary to faith. R1822:3 With some it is all emotion, with others it is all intellectuality, but neither of these can stand the tests of the fiery ordeal, they must abide together to endure. R1822:3

Unto righteousness

- To a change of heart which aspires to righteousness. R2651:5 To live righteously is one of the best ways of proving our obedience to the Lord. R5436:1, 5476:1

With the mouth

- Following faith comes confession, it is indispensable; those who do not tell others the joy that they have found are not of the kind worthy of a share in the Little Flock. SM763 We exercise faith in the heart before we make an outward profession, before we confess the Lord with our mouth. R5497:2 It is not enough that we shall be loyal in our hearts; but the Lord desires a public confession, a witness before men. R5539:4 We have no right to confess him with our mouth until we have believed unto righteousness. R5497:2

Confession is made

- To witness—showing forth the praises of him who called us out of darkness. R5476:1 There are two reasons for the blessing we receive by confession; a witness to the world and a good effect on ourselves. R5436:4, 5476:1 And all the witnesses for the truth must be martyrs for the truth, they must be willing to suffer for it. R5539:4, 5476:4 Our Master said that whoever would not confess him before men, he would not confess before the Father and before the holy angels. R5539:4; 5497:2 Those who are laying down their present life in his service, should be devoted to his praise, the showing forth the glorious character and lovingkindess of our God. R5476:4, 5436:4

Unto salvation

- Whoever thinks that the light he has received in his heart can be maintained without a public confession of it is deceived. R3071:6 Many are weak, puny, sickly, because of their failure to courageously, wisely, lovingly, declare the great things God has done for them. R3072:1 There is no salvation without a confession of the Lord; the two are inseparable. R5497:2 Those who can exercise the faith, but are restrained from telling to others the joy they have found, are not of the kind whom the Lord will count worthy of a share in the Little Flock. SM763

11

Romans 10:11 *For the scripture saith, Whosoever believeth on him shall not be ashamed.*

The scripture saith

- Isaiah 28:16. R3962:3

Whosoever

- These words apply not only to Israel but to all mankind. R1970:4

Ashamed

- Whoever is ashamed of Jesus, and especially of his doctrine of the resurrection is not in a saved condition. R1970:3,4 Whosoever shall call for mercy and reconciliation, on the basis of faith in the ransom, shall not be ashamed. R923:5

12

Romans 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

No difference

- Shown under the Gospel. R1970:4 When both have come into Christ. R3356:6 First offered to the Jews, then to the Gentiles—on the same terms. R1141:1

Between the Jew and the Greek

- This shows that no matter how much preference was shown the Jew under the Law, there is to be no difference shown under the Gospel. R1970:4

All

- All who are in Christ Jesus are one. R1696:6

That call upon him

- "When prayer delights thee least, Then learn to say, Now is the greatest need That I should pray." R5382:4

13

Romans 10:13 *For whosoever shall call upon the name of the Lord shall be saved.*

Whosoever

- The first blessing of the Kingdom will come to spiritual Israel, the second or earthly blessing shall begin with Israel, yet it will not stop there, for all mankind may become Israelites indeed. D654

Shall call upon

- For mercy and reconciliation, on the basis of faith in the ransom. R923:5

The name

- "There is none other name given under heaven or among men whereby we must be saved." (Acts 4:12) A100-101

Of the Lord

- It is not only unscriptural, but unreasonable, to say that ignorance is a ground of salvation. R858:4

Shall be saved

- Recovered, to that which was lost. R923:5

14

Romans 10:14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

Shall they believe

- No one can be a Christian without first having a knowledge of Christ. Not merely a historic knowledge that such a person lived and died and rose, but a knowledge of the object and result of these. R761:4 Knowledge of Jesus and a grateful mental acceptance of the results of his work, constitutes believing in Jesus, as our ransom. R761:4 The world has not had divine approval; the heathen have not had the divine approval. R4989:4

Have not heard

- Sonship has been extended to only a comparatively few during this Gospel age. R1007:6, 2375:2 None can call upon the Lord without knowing of him; hence the necessity not only that Christ should give "himself a ransom for all," but also that it should be "testified to all in due time." (1 Tim. 2:6) R923:6, 3025:6, 2122:3, 690:6*, 76:6* Every member of Adam's race will be brought to a necessary knowledge, All shall come to the knowledge of the truth. R2122:3 There can be no salvation without knowledge. R2375:2 The call comes through the proclamation of the Gospel, each must hear for himself before he can accept. R5134:1; A101

Without a preacher

- It is the privilege of all who come into God's family to proclaim these truths to others. R5134:1, 923:5 It is entirely proper to preach the Gospel to the Gentiles as well as to Israel. R1970:4 That which Christian people sometimes attempt to do in prayer should be done in preaching. It has not pleased God to save by prayer but by preaching. R5834:1 This does not mean necessarily public speaking, but includes also more private proclamation of the truth and also preaching by the printed page. R5834:1 Our loving Father has provided a preacher in that glorious anointed One, Head and Body. R290:5*, 405:6* God has never left himself without a living witness in the world. R715:5* It was necessary that the Church be honored with the Gospel message, in advance of the Millennial age. R3282:4 It was because Paul believed that faith in Jesus was the only way of salvation that he labored and sacrificed to spread that name. R761:4 How beautiful the feet of them that preach the gospel of peace (reconciliation through his blood, the remission of sins) and bring good tidings of good things. R1970:5 "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: In thee shall all nations be blessed." (Gal. 3:8) R405:6*

15

Romans 10:15 *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

They be sent

- The message of salvation thus far is to mankind only; we are not to try to reach the fallen angels. R2185:3

As it is written

- In Isa. 52:7. R287:2, 757:2

The gospel of peace

- Reconciliation through his blood, the remission of sins. R1970:5

Of good things

- To come as a result. R1970:5 Paul quotes only a part of Isa. 52:7; the proclamation of many of the sweetest notes of restitution are reserved until now, during the sounding of the seventh trumpet. R287:2, 757:2

16

Romans 10:16 *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

Have not all obeyed

- Will not all at first receive. R1970:5 Faith is the result of hearing God's truth. R1970:5

17

Romans 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

Faith

- In Christ's redemptive work. R1709:6 No man can come into harmony with the divine will without faith. R556:1*, 555:3* Faith is a necessity to harmony with the mind of God. R555:3

Cometh by hearing

- Not by mental impression; God honors and uses his faithful ones as his mouthpieces. R4345:1 The hearing of the message of the Lord. SM307 We must hear this Gospel of the Kingdom in such a way as to commend it to our judgment before we can have faith in it. R1581:6 None can believe except they hear, and none but the believing will have part in the Church's salvation now being effected. R4617:3 Instructing by word of mouth was the mode at first; the transition from oral to written teaching was gradual. R434:5* Rebekah left the home to go to one she had never seen, to go to one of whom she had heard. R752:2*

By the word of God

- The Scriptures. R1584:3 The good tidings originate with God only. R1581:6 In order to have faith one must study the Word of God and believe it. Q752:4; R69:4* There is no intimation in Scripture that there is salvation to any without faith in the promises of God's Word. R1582:5, 555:3*; HG421:4 And hearing depends upon the message of God. CR19

18

Romans 10:18 *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

Have they not heard?

- Shall they not hear? R1970:1,5

Yes, verily

- The Apostle quotes again from the prophet. (Psa. 19:4) R1970:5

Their sound went

- Their sound shall go. R1970:1,5 The prophets seldom speak of things as future, but as though they were accomplished in the past. R1970:1

Into all the earth

- "All men shall come to a knowledge of the truth." (1 Tim. 2:4) R2375:2

Ends of the world

- When Paul wrote this, the Gospel could not have reached the vast countries then undiscovered and unknown. R1969:3,6

19

Romans 10:19 *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.*

Did not Israel

- The whole twelve tribes. C293; R2125:3, 1341:1

Know

- Shall they not come to know, understand and appreciate the glad tidings? Yes! But not for a long time. R1970:5

I will provoke

- I will have to provoke. R1970:6

20

Romans 10:20 *But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.*

Sought me not

- Isaiah speaks pointedly of Israel's rejection of the message. R1970:6

21

Romans 10:21 *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and*

gainsaying people.

Gainsaying

- Self-willed. R1970:6

Romans 11

1

Romans 11:1 *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*

I say then

- In view of the declarations of Moses and Isaiah, showing that Israel will have to be thus dealt with and disciplined. R1970:6

Hath God cast away

- Then comes the reply in verses 23-24; and proof in verses 25-27; grand climax in verses 28-29. R793:4 God did have great indignation against Israel. OV80 Deut. 32:26 means that a pleasant remembrance or scent of Israel—"Jews"—has very generally ceased (except with themselves and true spiritual Israel), driving them into their own land as predicted. R2125:2 Trust in the Lord and wait patiently for him, and he will bring to pass all that he has promised. But do not expect it before his time, his fixed time. R1769:5

God forbid

- God hath not utterly cast away his people. R1970:6

An Israelite

- "Salvation is of the Jews" in the sense that a remnant of Jews (the apostles, the early Church, etc.) became ministers of reconciliation to bear the message to the Gentiles. C293; R1341:2 Paul, "of the tribe of Benjamin," speaks of "all the house of Israel" living in his day—not lost, but well known, called "Jews"—living at Jerusalem and scattered throughout the world. R2125:3, C252

Of the tribe of Benjamin

- Probably more of those at Pentecost were of the tribe of Judah. Q172:2

2

Romans 11:2 *God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,*

Hath not cast away

- Forever. R2212:6 He has merely turned them aside temporarily during this Gospel age. R4453:1 God will yet open their eyes to see Christ. R1729:6 God will remember his Covenant and fulfill all of its gracious provisions. OV80 Israel was cast off from God's favor while the Bride of Christ was being selected, but will be reinstated when that work is accomplished. A108; R545:4; OV226; HG345:1 Israel is still outcast from God's favor, showing that the Body of Christ is not yet completely sacrificed. R4453:3 John the Baptist and his disciples and Jesus and his disciples announced that the foreordained time when the offer of the Kingdom would be made unto the Jewish nation had arrived. R4969:1 The coming blessings will be abundant to the blessing of all mankind, but to the Jew first. OV66

His people

- The children of Israel were under the Abrahamic Covenant long before they entered into the Law Covenant. They are still under those Covenants. R5162:5, 4452:5 Pictured by the rich man in the parable of Lazarus; although the parable does not go on to tell of the release of the rich man (Israel) from his condition of torment, and his blessings which God promised. HG161:6

Which he foreknew

- Formerly recognized and favored. R1970:6 God foreknew and foretold the rejection of Israel for a

time, but not forever. OV80 The coming blessings will be to the Jew first. OV66

Wot ye not

- Call to mind Elijah's prayer against Israel. (1 Kings 9:10) R1970:6

Against Israel

- The same Israel that was blinded because of rejecting Christ; the same Israel that is to be saved from that blindness at the second coming of Christ. R2085:6

3

Romans 11:3 *Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.*

They seek my life

- Greek, psuche, being. E338

4

Romans 11:4 *But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.*

Seven thousand

- This probably does not mean there were exactly seven thousand Jews whom Paul considered to be a faithful remnant in his day. Q380:3

5

Romans 11:5 *Even so then at this present time also there is a remnant according to the election of grace.*

Even so

- The nation was given up to desolation, but the remnant were to be saved out of the fire. R116:5*

There is a remnant

- A comparatively small proportion of the whole; the great majority being stumbled through pride and hardness of heart. B215 Even as God reserved seven thousand men who did not bow the knee to Baal in Elijah's day, at Paul's time there was a remnant who through God's favor accepted the glad tidings and would not stumble. R1970:6 "He came unto his own, and his own (as a nation) received him not, but as many as received him (individually) to them gave he liberty to become sons of God." (John 1:11, 12) F461; Q172:2 Isaiah spoke of a stock or stump or substance remaining although many Jews would be scattered (Isa. 6:13); Jesus gave power (to the few who received him) to be sons of God; and Paul speaks of those few here. R2371:6 All the true Jews who continued to be recognized of the Lord—all the Israelites indeed—were the Christians who from Pentecost onward have been known as spiritual Israelites. R3194:6 There were several thousand at Pentecost, and each one belonged to one of the twelve tribes. These were transferred into Christ before the host of Israel was cast off. Q172:2 There would not have been so large a number in Israel ready to receive the Messiah had they not been passing through disciplinary experiences, which tended to keep them separate from the Gentiles. Q357:T God went to the Jews to find enough to enlist under the banner of the Great Physician, showing them that they must be touched with the feelings of mankind's infirmities. However, he found but a remnant. CR209* The remnant was the nucleus of the Bride class. R4969:2 Those Jews who were desirous of doing God's will in the fullest sense of the word were allowed to remain as branches of the olive tree. Those who accepted Christ were made members of the spiritual seed. R5837:5 Only the "remnant" of that nation, which quickly made peace with their adversary (their accuser, the Law) in the way to judgment, (Matt. 5:25), were delivered by God's gracious provision, "the Lamb of God." R1713:2 "Salvation is of the Jews" or covenant-keeping Israelities in that the the early Church became ministers of reconciliation to the Gentiles. C293; R1341:2, 25:1* The Jews ready to receive the Kingdom favor were fewer than the predetermined number. R2622:4 God proceeded as though he had not known the course the Israelites would take: The gospel was

preached to them; all the saintly ones were found before a move was made to open the door to the Gentiles. R4969:2 In both the Jewish and Christian dispensations there have been a nominal Israel and a real Israel, chaff and tares undistinguishable from wheat until the harvest time of the respective ages. B205 It is from the remnant of both houses that the new house is formed. R518:5* A remnant only of nominal fleshly and spiritual Israel stands the test, while the great mass stumble. R862:5, 2371:6

Election of grace

- Who through God's favor will accept the glad tidings and will not stumble. R1970:6 "An election according to grace." The Apostle is speaking of the elect Church, particularly referring to the Jewish remnant out of all the tribes with which this elect Church was started. R3586:4

6

Romans 11:6 *And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

By grace

- Favor. R542:3 This remnant is not saved by the works of the Law, nor because they almost kept it, but by accepting of God's favor through Christ. R1970:6

No more of works

- Not on account of our own merit. R3166:4

7

Romans 11:7 *What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded*

Israel

- The whole twelve tribes. B206; C297, 293, 252; R2380:3, 1696:3 The natural seed of Abraham was the holy nation; had they been in a right condition of heart to receive the Lord, he would have received them and they would have been the spiritual Israel. Q172:2 Paul is not confining this word to mean only the ten tribes which revolted from Rehoboam. R2085:6

Hath not obtained

- "The Kingdom of God shall be taken from you." (Matt. 21:34) B119 Because unable, through the weakness of heredity, to keep the spirit of God's perfect Law. R5003:3 The stumbling of Israel, their temporary rejection as a nation. R4969:2 Through unbelief and lack of consecration. R2086:4 Israel failed because they sought the blessing not by faith but by works, this fall being foreknown of God and declared by him through the prophets. R2212:6, 1970:6 According to God's Covenant with their fathers (Acts 3:25, 26), the gospel of the Kingdom was to be to the Jew first. Yet God knew beforehand that, as a nation, they would not appreciate nor accept it. R1795:1 Fleshly Israel lost this, the cream or choicest part of the covenant—the spiritual. R4370:3 Messiah's Bride will be only partly Jewish. PD65/77 The Kingdom heirship was taken from "Israel," the "Jews," and transferred to the nation (the holy nation, a peculiar people, a chosen generation, a royal priesthood) bringing forth proper fruits. R2125:5 But the losing of this better part does not cut them off entirely from having a part in that Covenant. R4370:3

Which he seeketh for

- The best God had to give. D625 To have the best position. R5837:2 The chief blessing through Abraham. R201:2 A share in Messiah's Kingdom. OV342, 193:4; R5227:1, 4958:3 The chief place in divine favor and service. A298; B215; R2072:6 The destination sought by the Jews was fellowship with and relationship to God. R5029:1 The best of God's gifts, the privilege of becoming members of the spiritual Israel. R4958:3 The Israelites were seeking for the spiritual, whether they understood it or not. R5295:6 The plan was laid out on the Israelitish basis, even though God knew in advance that Israel would reject the Lord and crucify him and thus not obtain that which it sought (the chief

blessing). R5231:6 Although we see yet to be fulfilled certain gracious earthly promises to the natural seed of Abraham, they nevertheless have missed, have lost, as a nation, as a people, the great prize. R2442:6

But the election

- Those of the Jews who came into Christ became of the elect. R5837:4 The Little Flock selected from both Jews and Gentiles. D625; R3026:1 Only the faithful will constitute God's elect. R5345:5 Jesus began his work of selecting spiritual Israel, the spiritual seed of Abraham. He accepted first the loyal Jews. PD35/46 The first opportunity to be Abraham's seed was granted to his natural seed, Israel. An elect company was gathered. This accomplished, God set the Jewish nation aside to select elect from other nations. R5302:1 A remnant of them (Israel) would be the nucleus of the Bride class; the remainder would be made up of Gentiles. R4969:2 During the forty days after Jesus' resurrection, he doubtless showed them that natural Israel was not worthy to constitute the Kingdom class, that therefore only those accepting him had been chosen. R3910:6 Paul points us to the elect "remnant" selected from the nation before its complete disintegration; this remnant being less than the number which God predetermined, is to be completed from amongst the Gentiles. R2615:3,4 Not a sufficient number of Jews were found worthy to complete the Kingdom class; the entire work of the Gospel age has been the calling of this "elect" company from the Gentiles. OV342; SM90; PD35/46, 58/70 The special invitation went forth to the Gentiles, to "take out of them a people for his name" (Acts 15:14), to complete the predestinated number of the elect 144,000 (twelve thousand accredited to each of the tribes). R3586:4 In Rev. 14:1, the number of these very elect overcomers is given as 144,000; and in chapter 7:4 the same ones are shown as filling up the special election first opened to fleshly Israel. R3026:1 A remnant of the Jews (the apostles, the early Church, etc.), called a remnant of Israel, became ministers of reconciliation to bear the message to the Gentiles. R1341:2 The remnant, the few, in connection with the Gentiles. R201:2, 3586:4, 1970:6 The "Lazarus" class died, ceased from their former condition, and were received into God's favor. Accepting of Christ, they were received to Abraham's bosom—esteemed the true children of believing Abraham. R1087:1 The carrying of Lazarus to "Abraham's bosom" symbolically said that the outcasts of Israel and the worthy Gentiles became children of God and heirs of Abraham, who typified God. R5005:1 Luke 16:23-31—the Gentile nation ceased to be a beggar, and was brought into a place of favor (Abraham's bosom); the Jews as a nation are dead and tormented in the flame of persecution. R802:3* The Gospel Church is the higher, spiritual Israel, which gets blessings which natural Israel never possessed, though she was given the first opportunity, but failed through lack of consecration. R2086:4 Rom. 9:23-26, quoting Hos. 2:23 and 1:10, explains that the spiritual class is selected during the time when fleshly Israel has been cast off. C297; R1341:6 Christ is the glory of the Church, the true Israel of God, of which Simeon said, "Mine eyes have seen the glory of thy people Israel." (Luke 2:30-32) R2126:1

Hath obtained it

- "As many as received him." (John 1:12) F177; R3910:6 Became heirs or inheritors of the glorious promise made to Abraham. OV193; R793:5 As many from the different tribes of Israel as were worthy at the first advent were received and given the begetting of the holy Spirit at Pentecost. But the full number was not found in natural Israel. R5371:5 Gentiles are invited to fill up the deficiency in the elect number of Israel, and will be, so to speak, divided amongst the twelve tribes; according to what rule of distinction the Scriptures do not show. R3586:4 The remnant of Israel and those heathen who receive the glad tidings, being justified, not by works, but by faith in Christ, thereby gain the privilege of becoming sons of God on the divine plane. R1970:6 What the nation of Israel rejected was accepted by a remnant of that people, and the foreordained number is being completed from among the Gentiles—the Bride and joint-heir of the King of Glory. R1373:3 On a chart, the plane of human perfection is designated "the prize won by the Christ and sacrificed." R4538:2

Rest were blinded

- Supposing the chief favor to be the earthly blessings, and in pride of heart claiming that as their

natural birthright, merited by their works, they blindly rejected the greater favor. B215 To "them that are without," outside the pale of believing disciples, these parables of truth were as dark as the truths themselves, to which the unworthy allowed prejudice to blind their eyes. R1742:4 The nation, through its representatives, the rulers, instead of receiving Jesus, rejected him, and thus identified themselves for the time with the Adversary. F461 In due time, Jesus came, the promised Messiah, not in glory as they had expected, but in a lowly condition, to die for sin. "He came unto his own (nation) and his own received him not"—they crucified him. (John 1:11) PD35/46 Christ offered himself to this nation of Israel, and (in harmony with the divine foreknowledge) had been rejected. R3139:5 The blind ignorance of crucifying the Messiah was referred to by Paul who pointed out that Israel was blinded and did stumble and fall into the ditch and did not attain the great prize which it was seeking. R2615:3 Stumbled; turned aside from divine favor. R4942:5 The entire Jewish race was blinded and turned aside; fell into confusion, darkness, and separation from God. R5029:1 God was agreeable to their being blinded. R4781:6 Those who discerned not the time of their visitation were blinded, and were forced to pay the "uttermost farthing." Only the "remnant," which made peace in the way to judgment (Luke 12:58, 59) were delivered. R1713:2 The blissful condition of the early Church was calculated to draw the attention of Israelites indeed; thus did the Lord draw some out of the unfit, blinded, rejected nation into the Gospel Church's blessings. R1421:5 By his prophet Isaiah, God foretold that only a remnant of the nation would prove worthy of the Covenant favor, and that the rest would be blinded (as they were by their prejudices and hardness of heart). R1795:1 Israel had declared that they would be all that God wished them to be, if only they might have the promise made to Abraham their father. What it was they did not know, although they thought they knew. R5837:2 Those not of the remnant were blinded and broken off from the Covenant promises until after the Gospel age shall have selected the "elect," spiritual Israel. R2380:3 The remainder would be made up of Gentiles. R4969:2 The god of this world will blind both Israel and all nations to the gospel glories. R1971:1 The Law Covenant lives in the sense that its blessings and curses still cling to Israel, as so many assets and liabilities. They are still bound to it, blinded, unless they have died to it. R5047:1 Modern Judaism attempts to neutralize Christianity by claiming that Jesus' teachings (and Peter's, James' and John's) were Jewish teachings which preceded him; all anti-Jewish teachings are of Paul. R2419:2 The Apostle Paul was in some sense of the word a likeness of his race, and the opening of their eyes now shortly due to take place. Amongst the Jews are many who seem to be Israelites indeed, merely blinded. R2118:5 The blinded Israelites are still cast aside, but not forever. OV342, 193:4 Not forever, but until the election of the spiritual seed, the Kingdom proper, is completed. D625 Until the completion of the spiritual class. R4958:3, 5302:1 Until the end of the Gospel age. R1729:6, 5047:3; D625 Until Jesus' second coming. SM90

8

Romans 11:8 *(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.*

As it is written

- In Isa. 29:10. R3962:3 This change in the divine operation was foreknown to the Lord, and was a part of his plan, as revealed through the prophets—that the Gentiles also should be fellow-heirs of the same promise. R2615:4 Isaiah's vision (Isa. 6:10) is somewhat comparable: now again, after the first advent, the nation as a whole was rejected of the Lord and scattered and only a "remnant" were received into the gospel's favor. R2371:6

Spirit of slumber

- Carelessness in heavenly things and carefulness for earthly things. E199

9

Romans 11:9 *And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a*

recompence unto them:

And David saith

- In Psa. 69:22. R4287:6

Their table

- So bountifully spread with the rich promises and blessings offered them through Christ. B215; R5444:3, 4782:1 Of divine mercies and promises. HG440:2 Table of divine favors and truths. R2150:2, 4782:2; OV163 The table of divine truth, which God spread for them from the Law and the prophecies. R4288:2 The "rich man's" bountiful table (Luke 16:21) represented the divine promises given, up to that time, exclusively to the Jew. OV163 To them alone God had committed the oracles of truth, the prophecies and the types which shadowed forth the sacrifice for sin, and the blessings following that atoning sacrifice. R1971:1 The special promises of God to his Chosen People, who concluded that God must keep his promises to Abraham, and that they would be the Kingdom to bless the world. R4782:1 God's prediction, that Israel would be blinded by their Law, was fulfilled in a natural way. They study Rabbinical fables instead of the Bible, lamenting that they have no Temple, High Priest, altar. C256 Israel has been without spiritual food or drink since its encounter with Jesus three (1,000-year) days ago; Saul neither ate nor drank for three days following his encounter with the glorious risen Christ. R2118:5

A snare, and a trap

- Israel stumbled over Jesus, failing to recognize him as the Sent of God. Of the nation in general the prophet Isaiah declared, "They shall fall backward and be snared and taken." (Isa. 28:13) R4942:6 It was God's goodness and favor toward them that stumbled and entrapped them and prejudiced their unconsecrated hearts; they presumed upon God's favor. R4782:1 Making them proud and arrogant instead of humble, and thus showing their unfitness for a share with Messiah in the spiritual part of the Kingdom. HG440:2 The stumbling, trapping, snaring in the harvest of the Jewish age foreshadowed a similar sifting out of all except a faithful remnant here. R4782:3

Stumblingblock

- The Israelites became proud and vain and imagined that God's favor would not pass them by, and thus they stumbled as a people. R4288:2, 1971:1 They stumbled over the very graciousness of God's plan shown to them in types. R1971:1

And a recompence

- Because of their hardness of heart. B215 The "rich man" class was cast out of favor, into trouble. From then till now, the Jews as a people have been in torment; hindered by their Law prejudices (as a great gulf) from accepting Christ. R1087:1

10

Romans 11:10 *Let their eyes be darkened, that they may not see, and bow down their back alway.*

Let their eyes be darkened

- Jews are still proud, their words still stout against Jesus as the Messiah; it is merely their race-pride perhaps which now leads them to acknowledge the great Teacher's greatness, because he was a Jew. R2420:5

Bow down their back

- They were bowed down to see only the earthly promises. R1971:1 They trusted in themselves and despised others; they became arrogant, haughty and self-confident, and hence that much the less the humble-spirited, that the Lord sought, for his spiritual Israel. R4782:1

11

Romans 11:11 *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*

Have they

- The fleshly seed. R1696:3

Stumbled

- The prophets foretold the stumbling of Israel. R4969:2 Admitting that Israel will stumble and is stumbling as foretold. R1971:1

Should fall

- Irrevocably. R1971:1 Utterly. R1696:3

God forbid

- That they should forever remain cast off. R1971:1

Through their fall

- Their failure as a nation to become members of the new creation. F461 Their temporary fall from favor. R1971:1 As the natural seed to which the promise first was made. R1696:3 If all the Jews living in Jesus' day had loved God with all their heart, with all their being, and had made a full consecration, we understand that God would have accepted that sacrifice on their part. R5837:5 The stumbling and fall of both the houses of Israel should be regarded rather as a blessing than otherwise. The rejection of the nominal house was necessary before the call could go to the Gentiles. R177:6

Salvation

- The significance of their fall is rather to be a blessing to the Gentiles than a permanent injury to Israel. R1971:1 The great Covenant blessing would be accepted and realized by some from among the Gentiles, who should be accounted the seed of Abraham to whom pertain the promises—children according to the Spirit. R1795:1 As soon as the elect class shall have been completed from amongst all nations (for probably only ten or fifteen thousand of Israel became Jesus' disciples), the Jews will arise again to divine favor. R4942:6 All the unready of Israel were broken off from divine favor for a time, while the call to the Kingdom was sent to the Gentiles, to take out of them a people to complete the foreordained "Body of Christ." PD58/70

To jealousy

- It has had, and will have, this effect. Since the preaching of the gospel to the Gentiles, Israel no longer goes after idolatries. They seem to be growing jealous of Christianity, claiming Jesus as a Jew. R1696:5

12

Romans 11:12 *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*

The fall of them

- Israel. R3685:1 Paul does not mention Judah separately, but quotes prophecies against Israel, applying them without qualification or limitation to "all the house of Israel" living in his day. R2125:3

Be

- Is. R1696:6 Results in. R1971:1 Becomes a channel for. R3685:1

Riches of the world

- The enlightenment and blessing of the world. R3685:1 Riches to the Gentiles. R1971:2 It resulted in throwing open to the world in general the opportunity of the high calling. R177:6, 3685:1

The diminishing

- The selecting of only a few, a remnant. R1696:6

The riches

- Bringing in Gentiles to be joint-heirs in the Abrahamic promise and Covenant. R2196:1 The Kingdom was taken from Israel to be given to a people bringing forth the fruits thereof. (Matt. 21:43) R107:3* The proportionate enrichment. R1696:6

Of the Gentiles

- Jesus said (Matt. 3:8, 9) "God is able of these stones to raise up children unto Abraham." Because the

Gentiles had the faith of Abraham, they were raised up. R1795:1 God assured childless Abraham that his children would yet be multitudinous as the stars of heaven, a promise evidently applying to the spiritual seed—The Christ, the elect of God, Head and Body. R2854:1

Their fullness

- The blessing which begins with the return of fleshly Israel to divine favor, will not end with them; through the seed of Abraham all the families of the earth are to be blessed. R2196:1 Israel, like Paul, is soon to be the "chosen vessel in the Lord's hand," as connected with the earthly agencies in bearing the message which shall bless the Gentiles and all the families of the earth. R2118:5 Their restoration to favor, which God's promises guarantee, will imply an abundance of divine favor both to Jew and Gentile. R1971:2 If the cutting off of that people resulted in such blessings to others, how much greater blessings may we expect as a result of Israel's ultimate full regathering to God. R1696:6 The Apostle is pointing down to the end of this age, when God will give to Israel the fullness of his promise under the New Covenant. Q355:2; R2196:1 The Jews will recognize the great Messiah in God's due time—yea, all nations shall recognize him—"The desire of all nations shall come," (Hag. 2:7), after his completion—after the last saint shall have been glorified. OV157 By God's grace, the blood of the New Covenant is efficacious for the house of Jacob also, and upon all who desire harmony with God. F461 In the Song of Moses and his blessing of the nation (Deut. 32, 33), he prophesied of Israel's final victories, which shall ultimately be attained by the Jew first and also the Gentile, during the Millennium. R3078:2 "Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents and have mercy on his dwellingplaces; and the city shall be builded upon her own heap." (Jer. 30:18) HG336:2 The removal of the Jewish ban from the New Testament will mean the reading of it, and the reading of it will mean the gradual turning away of their blindness. R2420:4 If AD 1915 should pass with the world's affairs serene and without the restoration of natural Israel to favor, we could still worship a God so great and grand that none other could compare with him. R5368:4, 4067:6 That Israel's fullness will finally embrace the dead as well as the living is intimated in verse 15. R107:3*

13

Romans 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

Of the Gentiles

- The twelfth apostle. R2823:2 Although Paul was a Jew. R179:3*

Magnify mine office

- Being the Apostle to the Gentiles, I desire to show the importance of the Gentiles in God's plan. R1971:2

14

Romans 11:14 *If by any means I may provoke to emulation them which are my flesh, and might save some of them.*

Provoke

- Stimulate. R1971:2

Save some of them

- Recover some of them from blindness. R1971:2

15

Romans 11:15 *For if the casting away of them be the reconciling of the world, what shall the receiving of them be , but life from the dead?*

Casting away

- After 1845 years of favor, their rejection of Messiah demonstrated their unworthiness, and so they

were given over to blindness until their double, 1845 years, of disfavor should be accomplished. R5533:1 Thus is seen the breadth of God's plans. We know that there are certain promises made to Israel, which must yet be fulfilled; they are being temporarily postponed. R1971:2 Just as soon as the last few of the "fullness of the Gentiles" (verse 25) have finished their training and qualified, the blindness upon the Jews will be removed and that will mean the resurrection of the dead. CR209* In God's providence the Jews have continued to have such tribulations throughout this Gospel age as to have kept them separate from the rest of the world. Q357:1

Of them

- The bitter prejudice and blindness of natural Israel (rejecting Jesus as Messiah) have acted as a great gulf to separate them as a people from the Gospel message. R5533:2 Paul's comprehensive statement of the entire plan of God in this wonderful and logical epistle to the Romans ignores "another Israel" (the ten lost tribes) because all Jews were "men of Israel." R2085:6

Reconciling of the world

- Receiving the Gentile "wild olive branches" (all nations received the opportunity, not necessarily all people of all nations) into the "olive tree," from which the majority of the Jews were broken off. R5533:3 This blessing (opening the door of favor) unexpectedly given to the Gentiles, argues that God's plans, as we now see them, are broader than we had at first supposed, and include Gentiles as well as Jews. R1971:2 Breaking down the middle wall of partition between Jew and Gentile. R1374:1, 2086:5

Receiving of them

- Back to divine favor. R1374:1, 5533:3, 177:6 Regathering of Israel. R3938:1 "Behold, I will bring them from the north country, and gather them from the coasts of the earth: for I am a father to Israel, and Ephraim is my firstborn." (Jer. 31:8, 9) HG336:2 The restoration of natural Israel is to be brought about through the New Covenant, when their "double" is fulfilled, "their appointed time is accomplished, their iniquity is pardoned." (Isa. 40:2) R5533:3 Though the fleshly house fell, they are to rise again to all that was promised them as a fleshly seed of Abraham (in the Millennial age). R177:6 The true conversion of Israel to the Lord and the truth, will be the start of the world's conversion, when "Many peoples shall come and say, Come, let us go up to the mountain of the Lord." (Mic. 4:2) R3249:5 "As the dust of the earth" represents the human family who, under the blessing of the spiritual seed, during the Millennium, shall attain Abraham's faith and its reward—life. R2854:1 Some believe that the prophecies concerning the restoration of Israel were fulfilled at the close of the Babylonian captivity; but the prophecies of Haggai and Zechariah and Jesus were all after that. R107:1

Be

- Imply. R1374:1

But life

- For all humanity. R3664:2, 2854:1, 2196:1 To the whole world of mankind. Q165:2; R5533:4, 3938:1; 1365:2 During the Millennial age. R3078:2 Israel's true conversion to the Lord will be the start of the world's conversion. R3249:5 The blessing of Israel under the New Covenant means, not only an opportunity of life from the dead to them, but also a similar blessing of opportunity for all the families of the earth. R2196:1

From the dead

- By a resurrection of the dead. R1374:1, 177:6 To the Jew it will mean the resurrection from the dead—both nationally and individually, both symbolically and literally. R5533:3 The promises are to be fulfilled which were made to Abraham, Isaac, Jacob, David and the prophets. R5533:4, 1365:2 In order for the seed of Abraham according to the flesh to realize the blessings God has promised, an awakening from the sleep of death will be necessary, since God is no respecter of persons. R3938:2 God's promises to Israel imply their resurrection from death; and the world in general being reconciled to God and their sin atoned for by the ransom, we conclude that "life from the dead" will

come to all. R1971:2

16

Romans 11:16 *For if the firstfruit be holy, the lump is also holy : and if the root be holy, so are the branches.*

The firstfruit

- A faithful remnant of the Jewish nation was the first-fruit class of the Church of Christ. R5533:1 The firstfruit of the Abrahamic promise would be The Christ, Head and Body. R5533:5 Israel. R1374:1 Israel is merely a first-fruit of the world, the first-favor; and if God has a blessing for them as promised, it follows that he has the same blessing for other nations. R1971:2 The "first fruits" are not the "lump," nor is the "earnest" the "inheritance." The "first fruits" and the "earnest" are indications of the nature of the "lump" and of the "inheritance." R1324:4* There must be other fruits—other creatures—to follow. R33:6*

Be holy

- Acceptable and blessed of God. R1971:2

The lump

- All of the race of Adam who will return to harmony with God. R5533:6 The mass, the world in general. R1971:2, 5533:5 The "first fruits" and the "earnest" are pledges that the "lump" and the "inheritance" will follow. R1324:4*

Is also holy

- As the firstfruit growing out of the root of the Abrahamic covenant is holy, so is the entire fruitage. R5533:5 God will see that all the crop is holy. CR340

The root

- The promise to Abraham (covenant). R5963:6, 5837:2, 5533:5, 3194:5, 2931:4, 793:5; CR48; HG440:2; Q172:2 All of God's blessings were in the Abrahamic Covenant which as a root had developed Israel as a nation—the seed of Abraham according to the flesh. R4497:4 The root of these promises is Abrahamic and Israelitish. R1971:2 The root promise bears both seeds of Abraham, but both are not developed at once. R793:5

Be holy

- If the root or original promise of God made to Abraham and Israel retain its life, it must bring forth the promised fruit—the blessing of all the families of the earth. R1971:2

The branches

- The Israelites had been the natural branches. R5963:6, 5837:2; CR48 The living Israelites were branches of that olive tree. Had they been in the right heart condition, "Israelites indeed," they would as a whole have been accepted by Christ as his members. R4497:4 John did not baptize into Christ, but merely unto repentance, bringing Jews back to a condition of harmony with Moses, who typified Christ; then, as natural branches they would not need ingrafting into Christ. F432 At Pentecost, Peter wished his hearers to wash away their sin against the Law Covenant and their sin of rejecting Messiah. Then they would be true Israelites, the natural branches in the root of the promise. R2931:4 Christianity, instead of being a split-off from Judaism, was the proper development of it. R3194:5 "I am the vine, ye are the branches." (John 15:5) R3157:4

17

Romans 11:17 *And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;*

If some

- Because of unfaithfulness many branches were broken off; the time that they were broken off was during that forty-year period which began with our Lord's ministry and ended with the destruction of Jerusalem. R5023:3; Q403:4 Nearly all of these branches were broken off because of unbelief,

because of failure to accept the invitation to the great feast (of Luke 14:16), because of lack of appreciation of spiritual blessings. R3834:1 Nearly all the branches were broken off because of unbelief; and the unbelief was because of an improper condition of heart. HG440:2 Not all—our Lord, the apostles, and many others were not broken off. R2125:4, 793:5

Branches

- The Jews. HG440:2 Natural Israel. R5837:2 The living Israelites. R4497:4 The people of Israel. R3194:5, 2931:4 Fleshly Israel grew naturally out of the root of the Abrahamic Covenant. A292 As branches already in that root they would not need to be grafted in, only to repent of their sins. R2931:4 Every individual Jew claimed to be connected with the Abrahamic Covenant. R5023:3; Q403:4 Representing the 144,000, but they were broken off and their places made vacant, and you and I were grafted in. Q607:T A time of "fire" or tribulation came upon the chaff portion of the nation, and as a nation, burned them up. R704:3 None of the savages living at that time in Britain and Ireland (without knowledge of God or of Moses or of the Law, or of Abraham or of the promise, or of circumcision) could be here referred to. R2125:4

Be broken off

- Natural Israel proven unworthy to become heirs of the Abrahamic promise. R5837:4 Because of lack of faith in the promised spiritual blessings. R3834:1, 3937:6; Q607:T, 403:5 All Jews refusing to progress and to accept of Christ are represented as branches that were broken off. R3194:6 God spared not the natural branches, but broke off the unfit ones. R2301:3 These branches had already been broken off when Paul wrote this epistle. Hence, any Jew coming into Christ would have to be grafted in the same as a Gentile. He would have no precedence. R5963:6 The olive tree existed complete in the Apostle's day—then some were broken off and cast away, in order that the wild branches from the Gentiles might be grafted in. R2125:4 When Jesus came to earth, the end of special favor to the nation had about come. If during his ministry they should fail to bring forth good fruit, they would be cut off from the root of promise. R704:3 During that forty-year period which began with our Lord's ministry and ended with the destruction of Jerusalem. Q403:5; R5023:3, 2931:5, 704:3

And thou

- A Gentile, an alien from the commonwealth of Israel. F433

Wild olive tree

- Gentiles. R5837:4 Now God was seeking a spiritual seed of Abraham—spiritual Israelites—to take the place of the broken-off branches of the fleshly house. R3139:5 Our baptism signifies or emblemizes our introduction into the body of Christ as wild olive branches grafted into the approved stock, to be partakers of the richness of the promises through the root. R2931:4

Wert graffed in

- To take the place of natural Israel, the natural branches that were broken off. R5837:4 Believers from the Gentiles would be grafted in. R704:3 The Gentile believers were grafted into the root of the Abrahamic Covenant when the natural branches were cut off because of unbelief. A292 During this age, God has been grafting Gentiles into the places formerly reserved for Israelites according to the flesh. R2301:3 A Gentile may come into covenant relationship with God by being engrafted into the good olive tree. R5776:2 Only spiritual branches are grafted in. R5023:3; Q403:3 To the Gentiles, baptism meant more than to the Jews; it meant all the radical change that is pictured by the ingrafting of the wild olive branches into the good olive tree—a complete transformation. F434 The Apostle shows that the call of us Gentiles to joint-heirship is because those of the Jews ready to receive the Kingdom favor upon the Lord's terms were fewer than the predetermined number. R2622:4 Rev. 7:4 tells of 144,000 who fill up the special election first opened to fleshly Israel. R3026:1; Q172:2 The call of the Gentiles to be sharers in the Kingdom is merely the continuation of the original call. R2702:4 We were all Gentiles by nature, all grafted into the same spiritual seed, so that we make the antitypical spiritual Israel mentioned in Rev. 7, the 144,000, 12,000 out of each of the twelve tribes.

Q172:2

Among them

- When Jesus was present, it was the harvest time; their age had reached its full. He selected with his "fan" of truth the wheat and "garnered" it in the Gospel age. R704:3 Those Jews that were fit to stay in were "cleansed by the washing of water through the Word," and transferred from Moses into Christ, and begotten of the holy Spirit. R5023:3; Q404:1

Partakest of

- Ever since the Jewish branches were broken off, God has been gathering us who were by nature children of wrath, aliens, grafting us Gentile branches into the real tree through which the blessing is to come. R5023:3; Q404:1 Christianity, instead of being split off from Judaism, was the natural outcome and fuller, proper development of it—the fulfillment of the promises of God upon which the hopes of Judaism were built. R3194:5 The call of the Gentiles to be sharers in the Kingdom is merely the continuation of the original call, and we are called in to take the places of those who neglected so great salvation and privilege. R2702:4 Our call is to fill the places of those "natural branches" of the Abrahamic stock, by being grafted into and made partakers of the original root of divine favor—the Abrahamic promise. R2622:4 The work of this Gospel age has been the grafting into the original root of promise Gentile believers, through Christ united with the Abrahamic root of promise, and inheritors of its richness and fatness. R2442:5

The root

- The promise to Abraham. Q403:5; R5963:6, 5837:2, 5776:2, 5023:3, 3194:5, 2622:4, 2086:5 Paul speaks of the Abrahamic Covenant as a root. This root-covenant bears two kinds of branches (earthly and heavenly); each will bear its own fruitage—the human and spiritual classes in Kingdom power. A292 The root of the tree is in the promise of God—the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth. D651

Fatness

- Their long period of disfavor and casting off is about ended, and they will soon be re-engrafted into the olive tree, again share the fatness thereof, and bring blessings to all the families of the earth. R4656:4 To the ransom, a "great salvation" was added; all who by faith lay hold upon it are reckoned of God as already partakers, as having received of the "fatness" of the new sources of life. R875:5*

Of the olive tree

- The Jewish nation. R3194:5, 5023:3; Q403:4 Fleshly Israel; "A green olive tree, fair and of goodly fruit." (Jer. 11:16) D651 Our Lord and John the Baptist spoke of the Jewish polity, comparing it to a tree at whose root lay an ax. R704:3 The tree as a whole, then, represents spiritual Israel—a few natural branches (the apostles and all Jews who received Christ in sincerity) and the remainder the branches grafted in from the Gentiles. HG440:2

18

Romans 11:18 *Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*

Boast not

- Be not puffed up, but humbly and thankfully remember we are occupying the place originally belonging to the natural descendants. R1971:3

Against the branches

- Israel. R5837:2

Bearest not the root

- The Abrahamic promise. R5837:2

19

Romans 11:19 *Thou wilt say then, The branches were broken off, that I might be graffed in.*

The branches were broken off

- The test was upon the Jews: Will you accept Jesus of Nazareth as your Messiah, and take up your cross and follow him? The great majority failed in the testing. Proven unworthy, they were broken off. R5837:4 Before they were broken off, the Jew had an advantage over the Gentile; he has no advantage over the Gentile since they were broken off. Q172:2 Though the parable of The rich man and Lazarus mentions no bridging of the "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age. R2605:1

Might be graffed in

- God through Peter used the second key to the Kingdom three and a half years after Pentecost. Cornelius and his family accepted the terms of discipleship, the first Gentiles to be grafted into the "olive tree." PD75/89 When the call went to the Gentiles, several at Ephesus were baptized by John's baptism, as though they had been Jews. This was a mistake. Gentiles needed to be baptized directly into Christ's death. PD56/69 During this Gospel age the places of the broken off branches have been filled by called and chosen ones of every nation. R4497:4

20

Romans 11:20 *Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:*

Because of unbelief

- All except the few who became spiritual Israelites were broken off. R4497:4 God broke off from his favor only such of the natural branches as were out of harmony with the root of promise. F177 The promise was primarily spiritual. When the point was reached of making a positive decision as to whether they would accept God's conditions, few were ready. The cost was too much! R5837:4 Had they been in the right heart condition, they would have been allowed to remain branches in the olive tree, Abraham's spiritual seed. But they were not ready, and hence were broken off. R4497:4 The "rich man" class was cast out of favor. From then till now, the Jews as a people have been in torment, in trouble; they were hindered by their Law prejudices (as a great gulf) from accepting Christ. R1087:1; HG387:5 Israel was invited to be the Royal Priesthood. At Pentecost a few from the tribes responded, and became the nucleus of the Church. The door of opportunity was opened to the Gentiles to fill up the vacancies. R5532:6 Walk humbly, for if because of pride and unbelief they failed and were cast off, God would be as likely to cut off the wild branches under similar circumstances. R1971:3 How careful we should be lest we lose sight of the great value of this favor, and so fall after the same example of unbelief. R1422:3

Thou standest by faith

- The natural seed of Abraham could not be considered his seed without faith, since Abraham was to be the father of the faithful. Some from amongst the Gentiles possessed the faith of Abraham. R2442:3 The "Lazarus" class died, or ceased from their former condition, and were received into the favor of God. Accepting of Christ, these were received to Abraham's bosom—heirs of the promise made to him. R1087:1

Be not highminded

- Humility is the first of the graces. Allow no feeling of self-righteousness to spring up in the heart. R4524:6 The great time of trouble near at hand will include "Jacob's trouble" as well as "Babylon's fall." R2420:5

But fear

- Perfect love casts out slavish, but not reverential fear. R2986:6, 2289:4,5 Many sheep from among the Gentiles may lose their high privileges, if they walk not by faith. R2072:6* It is not strange that the present harvest witnesses the separation of true Christians from mere professors, as God's Word shows the rejection of the mass, as Babylon. C180

21

Romans 11:21 *For if God spared not the natural branches, take heed lest he also spare not thee.*

Spared not the natural branches

- The Lord rejected, cut off and cast away from favor, into a fire of trouble, many of the "natural branches" of the olive tree, preserving only the Israelites indeed as branches. C180 They were partakers of the merits of the Lamb—yet they refused to eat of the antitypical Lamb; so they lost the opportunity of becoming as a nation the peculiar people of Messiah, the firstborn ones. F461 For centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians; and much of "Jacob's trouble" is just as hand. R2605:2

Lest he also spare not thee

- In the harvest of this age, God's wisdom tests the "wild branches," and cuts off from favor and fatness of the root (the Abrahamic promise) this great mass of professed branches. C180 Our Lord likened his followers to the branches in a vine, and pointed out that "every branch in me" that bears not fruit, the Father, the husbandman, taketh it away—it becomes refuse, to be destroyed. (John 15:2) R3157:5 We see this fulfilled in the breaking off of the Gentile branches—the nominal church—now blinded and cast out and only the elect few branches, the Little Flock, remaining. R1971:3

22

Romans 11:22 *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*

Behold

- Greek, eidon, consider, understand. R837:3 Know or be acquainted with. A278

Goodness

- Love. R1971:3 The same merit which has all through the present age been efficacious for the Church class is to be efficacious for the whole world, those in their graves as well as those now having a measure of life. R5777:4,5

And severity

- Justice. R1971:3 God is abundant in mercy and goodness, but will by no means clear the guilty. R1971:3 Thus far the world in general has seen only this side of our Heavenly Father's character. R3321:3

Which fell

- From their high privileges. R2036:2 They lost the opportunity of passing over and becoming the Royal Priesthood, the holy nation, members of the new creation, with life more abundant in glory, honor and immortality. F462

Severity

- In the cutting off from those favors of all the unfaithful. R1971:3

Toward thee

- You Gentiles. R2036:2

Goodness

- We get the choicest portion of blessing proffered to fleshly Israel. R2086:5 Manifest by the promise and the blessings it contains. R1971:3

If thou continue

- If you heed and continue to walk in the light. R2036:2 In the harvest of this age, the same wisdom tests the "wild branches" and cuts off from favor the great mass of professed branches whose character and aims and dispositions are different from the root. C180

Shalt be cut off

- From the divine favor and left to stumble in darkness. R2036:2 "So, then, because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth." (Rev. 3:16) C180; R1971:3

23

Romans 11:23 *And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.*

And they also

- Verses 23 and 24 answer the question in verse 1. R793:4

Not still in unbelief

- An acceptance of Christ. R5837:5, 953:2

Shall be graffed in

- Any Jew, seeking to come into Christ since the day of wrath upon his nation, AD 70, could be re-engrafted only under the same terms and conditions as a Gentile. R2931:5

Graff them in again

- During the Gospel age the Jew has had the same privilege of coming into the Body of Christ as the Gentile. R5964:1, 2931:5, 953:2; A299; Q172:2 "The middle wall of partition" between Jew and Gentile was broken down. (Eph. 2:14) Jews could not now come into relationship with Christ on any other terms than could Gentiles. R3356:3 Even in cutting Israel off, God is merciful and kind; even though cut off, they may be re-engrafted if they exercise the needful faith. R1971:3 If a Jew accepts the real Lamb of God, in season—during the "call"—an acceptance of Christ would bring him fully into every favor enjoyed by Gentiles; the broken-off branches may be grafted in again. R953:2 As a nation they lost those spiritual promises and were cut off from them; but believing Israelites, as well as Gentiles, may be grafted into the spiritual vine by faith. R201:2 If broken off, Jews would have just the same process of engrafting as if they were Gentiles. They have no patent or inside way. Q172:2 They will soon be re-engrafted into the olive tree, under The Christ glorified. R4656:4

24

Romans 11:24 *For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches , be graffed into their own olive tree?*

Tree which is wild by nature

- Gentile converts are compared to wild olive branches grafted in where the natural branches had been broken off. D651

Good olive tree

- Fleshly Israel is compared to the original cultivated olive tree. D651 The good olive tree was in existence long before Jesus came into the world. It was not the new covenant arrangement, but represented God's favor to Israel as the seed of Abraham. Q172:2

Be graffed into their own olive tree

- After the close of their 70th week (36 AD) there was no difference in the way by which a natural branch could be restored than that by which a wild branch could be ingrafted. R5963:6, 2931:5 God's favor toward Israel as a nation ended at the time of Christ's rejection, 33 AD. A personal favor continued with true Israelites for a further 3 years to the end of their 70 weeks (36 AD). Possibly some sort of special favor continued with them until the end of the Jewish harvest, 69 AD, but certainly no longer. R3356:2 Eventually the same root will bear two kinds of branches—the ingrafted wild olive branches, and the re-ingrafted natural branches: when fleshly Israel shall have his blindness turned away. D651

25

Romans 11:25 *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

Would not, brethren

- Brethren of the Church, spiritual Israel. B210; R201:2

This mystery

- This secret. (Diaglott) R4370:3 The mystery is this: The blindness and breaking off of Israel will not continue forever. It will only last until the choicest, fittest branches from the Gentiles have been properly engrafted on the root. R1971:3 The selection of the Church, the Body of Christ; the carrying out of a part of that plan not previously revealed. R4625:4 Gathering out a special few of the Jews, and of all nations, to constitute spiritual Israel. R4624:3 God is not now trying to save the world, but he is finding the seed of Abraham. CR48

In your own conceits

- "That you may not be conceited with yourselves" (Diaglott), thinking all of God's favor and covenant are taken from them and given to you. R4370:3 God's plan is more comprehensive than you have yet appreciated. By showing you that you have not all wisdom, it will enable you to keep humble and to search for the further unfoldings of God's plans. R1971:3

Blindness in part

- To the larger part. R201:2 "Hardness in some measure." (Diaglott) R4370:3 Temporary blindness. R1696:6, 5231:6, 3685:1 The blindness which God sent upon them at the beginning of this age. R4464:2 The Jewish nation was blinded and rejected until spiritual Israel's selection. (A part of a chart entitled "God's Everlasting Law Covenant—Perfection and Obedience Rewarded with Everlasting Life.") R4538:5 In their blindness, the Lord allowed the Jews to stumble, which stumbling would continue until the full election of spiritual Israel. R3962:5 No doubt many Jews are now faithless and unbelieving because of the long period of blindness upon them. R4624:5 Pride, on the part of the learned and wealthy, the religious leaders and theologians, led them to consider the humble Nazarene and his unlearned followers, as impostors. R5926:3 Israel, not having zealously inquired for the new heart and the right spirit, not having sought if of the Lord, was unprepared in heart to receive Messiah, and as a result stumbled into blindness. R2503:4 Simon the Pharisee (Luke 7:36-50) was like the prejudiced nation, blinded with false traditions of men; the woman sinner with the ointment was like the nation will be, receiving forgiveness, mercy. R2626:6 They failed to attain the glorious hopes of participating with Messiah in the promise made to Abraham. R4537:3 God declared and reiterated that the period of Israel's rejection would be seven times. OV80 The Jews of our Lord's day who rejected him did not have a full chance because "they were blinded" and "through ignorance" they crucified him. R2116:5 They will leave their national death and come, the first of the nations to be blessed by the true seed of Abraham, which is Christ, Head and Body. R2605:4 The "veil" of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns. R2605:2 The Jews, blinded, prejudiced, with hardness of heart, rejected Christ as Lord and Redeemer, but the Lord will open their eyes and give them a heart of flesh so they may believe and live. (Ezek. 37:12-14) R1467:1 Israel's attempt to keep the Law brought them great uplift of heart, so that when Jesus came a considerable number of them were ready to receive him. But the rest were blinded. OV342, 193:4 At his first advent, our Lord awakened faith in those who had the eye of faith to see. In due time, all the families of the earth shall be saved from this blindness, "All the blind eyes shall be opened." R3501:2 When Peter cured the cripple at the Temple gate, his sermon about the "fathers" and Israel's hope and Jehovah's promise drew devout Israelites, "wheat," before the blinding of the nation. R2096:4 The Lord added to the early Church daily such as were in a condition to be saved from the blindness of their nation, the "wheat" ready to be separated from the "chaff" and gathered into the "garner." R2090:4 That the Law Covenant with Israel is still binding upon that nation is evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel age. R5047:2 When this Gospel age is completed, the Lord's favor will turn again to Israel, and blindness shall be turned away from them, not for anything of merit on their part, but because of God's mercy and compassion. R3348:5 Israel's cause is hopeless

from a human standpoint; but it is in the will and plan of God that "Jacob" will be favored with Millennial blessings as the first-fruits of the nations, saved from blindness. R2076:5 God shut Israel's door to their only hope, but he will open their blind eyes and cause them to see Christ as their Redeemer from sin and their Deliverer from death and their covenant of death. R1725:5 The heart-blindness to the truth which led to the rejection of Israel, and which has ever since stood more or less related to their trouble, is to pass away, shortly, during the second presence of our Lord. HG303:3 The blindness which happened unto all Israel except the elect remnant (after the nations and individuals rejected Christ) began to be turned away in 1878 when the time to favor Zion began. R1769:5 Gradually, as the full number of "the Lamb's wife" is nearly completed, the "blindness" which has rested upon "Israel after the flesh," according to divine prediction, begins to pass away. R1819:5 When their blinded eyes shall be opened, they will fear. It may require time for them to become fully persuaded that the One feared is their best friend who will free them from sin-slavery. SM425 Were it not that the Lord has favored us with a share in the work of gathering out the Bride and helping to make her ready, we would be in Jerusalem turning away blindness from Jacob. R1395:5 This is the gospel that must open the eyes of the "blind": that in Christ the sin-offering types of the Jewish Law have their fulfillment and in Christ the promises to Abraham must all be fulfilled. R1786:4

Happened to Israel

- Natural Israel, the whole twelve tribes. B206, 210; C252, 293; R2124:3, 2085:6 Except the remnant which accepted Christ. R1696:6 The majority of the people of Judea were of the two tribes, Judah and Benjamin. Few of the ten tribes returned from Babylon under Cyrus' general permission. But all of the tribes were represented. HG387:1

Until the fullness

- Not at the end of a literal "seven times," not at the end of the seventy years in Babylon, but when the elect Gospel Church, the Body of Christ, has been perfected as their deliverer. B92 The full number to be selected from among the Gentiles to complete the Body or Bride of Christ. B77, 210; A108, 300; C283; R5836:5, 5832:4, 4969:2, 4593:6, 4537:3, 3685:1, 2605:4, 748:5, 384:4, 284:4, 258:6; OV226; Q756:2 The full predestined number of the Church to be gathered from the Gentile nations. R5721:4, 3685:1; Q357:3 Blindness will last until the elect Church is complete. R1696:6, 2237:2; C278; CR50; PT367:1* The full number to complete the elect Kingdom class must be first found, and then, these being glorified in the first resurrection, natural Israel will obtain their great earthly blessings. R5101:5 If faithful and obedient to the Lord, the Israelites would have been the Royal Priesthood, made up from the twelve tribes, twelve thousand from each tribe, but they lost the privilege to the Gentiles. Q756:2 In their blindness the Lord allowed the Jews to stumble, and the Apostle Paul assures us that this stumbling would continue until the full election of spiritual Israel. R3962:5 We are now at the dawning of the new dispensation, the Church class will soon be completed and glorified with the Savior in his Kingdom, and then God's mercy will begin to operate toward the Jews again. R5832:4 The time is now about here; the Gospel Church is about complete. R5533:3, 5964:2 Who can doubt that God still loves his people whom he foreknew and whom he has promised shall be regathered back to their own land and back to his favor under the New Covenant! R4931:4 While the Jews were cast off as a people for 1845 years, from AD 33 to AD 1878, was the time appointed for the selecting of the Bride of Christ. This is the Gospel dispensation. R599:6 In proving that Israel's "double" is completed, that her blindness is about to be taken away, and that her exaltation is near, we are also proving that the full number of the Gentiles will soon be completed. SM403 We now see that their long period of disfavor is about ended, and they will soon be re-engrafted into the olive tree. R4656:4 The Gospel age is to be seen as a parenthesis. As soon as it shall be finished, God's dealings with natural Israel will again be resumed. R4646:3, 1729:6; CR98 Israel's rejection from divine favor is not perpetual except in respect to this high calling to the spiritual seed of Abraham which will be complete in the end of this age. R4497:5 As soon as God

shall have a sufficient number to fill up the 144,000, all the work of this Gospel age will terminate quickly. There will never be another one added to the spiritual seed of Abraham. Q629:T Israel is merely disfavored of God for a limited period—during the time of the calling and approving and acceptance of the elect number of spiritual Israel. R4453:6 Divine blessing shall come to natural Israel just as soon as spiritual Israel is completed. OV342; R3854:6 As soon as the great Mediator shall be completed, his work will begin—the New Covenant will be sealed between God and Israel. OV80 When the work of selecting the spiritual Church is complete, God's favor will again cover Israel as a people. Now, favor is beginning to come to them, a proof that we are in the lapping time of two ages. R400:2 A Jewish State cannot be restored until the gathering of spiritual Israel beyond the veil. R3855:4, 2237:2 That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ, they were nationally blinded until the end of the Gospel age. R1729:6 After the long period of Israel's punishment (2520 years, the period of Gentile dominion), the blessings will be fulfilled. God will remember and fulfil to Israel the covenant made with their fathers. B90

Of the Gentiles

- From among the Gentiles. B77, 210; C283; R5721:4, 3469:1, 2072:6, 1696:6, 599:6; Q642:2, 357:3 Until the Bride selected from the Gentiles has been completed. R4370:5 The Gospel Church. R4624:3, 545:4 The elect company, the Gospel Church. R258:6 The elect company, the Bride of Christ. HG345:1; OV226 Until we spiritual Israelites shall first have been sought and found, polished and fitted and brought to perfection. R4464:2 The first members of spiritual Israel were gathered from among the Jewish nation, and the completeness is to be made up from amongst the Gentiles. R4453:6 These have been taken out of every nation: Americans, Europeans, Chinese, Japanese, Indians—in order that no person will be able to state that his condition is such that none can understand it. CR209* Let no one mistake the "Times of the Gentiles" of Luke 21:24 (when the four Gentile kingdoms are to rule over and tread down Jerusalem) with the "fullness of the Gentiles" of this text. They are not the same. HG20:1

Be come in

- To the spiritual blessings. R201:3 Have come into the chief place of favor. R2072:6 Has been selected. A300; B77, 210; R1696:6, 748:5, 599:6 Until the completion of the gathering of the elect. R5231:6 When the elect class is complete, all Israel shall be saved from its blindness. R2213:1 Until the Bride selected from the Gentiles has been completed. R4370:3, 2124:3 As soon as the Gospel Church is completed, God's favor will return to the Jews in the full sense. R5721:4 As soon as the Gospel age is completed. R3348:5, 5047:2 When the new creation shall have been completed and the Millennial age ushered in, God's special favor will pass again to natural Israel, from whom it was taken at the beginning of this Gospel age. F119 After the spiritual Israel will have been completed by the change from earthly nature to heavenly nature, God's blessings will begin to come once more to the natural seed of Abraham. R5273:4 Israel is to be recovered to the divine favor lost eighteen centuries ago. R4958:3; Q642:2 All but the elect were blinded until the members of spiritual Israel—the antitypical Moses and his house—should be delivered by the power of God in the first resurrection. R4537:3 Generations after. Blinded Israel is still in hell (the grave), where there is no consciousness; but their blindness will be removed and their sins forgiven, with their living descendants in the Kingdom. R4781:2 The Head, our Lord Jesus, was brought to the birth more than eighteen centuries ago. His Body, the Church, is now being born in the end of this Gospel age by having a share in "his resurrection." R4464:2; CR59 Israel was blinded until all of the elect members of spiritual Israel—the antitypical Moses and his house—should first be delivered by the power of God in the first resurrection. R4537:3 The Gospel age and its call might be viewed as an interruption in the divine plan and purpose for Israel and the world. As soon as it shall be finished, God's dealings with natural Israel will again be resumed. R4646:3 As soon as the Gospel age is finished, God's dealings with natural Israel will again be resumed, only on a higher and loftier plane, through the

antitypical Mediator, The Christ, replacing Moses. CR98 As Isaac was provided a bride before God's people (Israel) were called, so the nation will be blessed, but not until the Bride takes her place with the heavenly Bridegroom. R752:1* The time of returning favor to fleshly Israel will indicate the fullness of the Gentiles has been gathered in. R599:1, 2831:6, 2361:5 The Gospel Church must be fully come—filled up—before the trouble can begin, seeing that they assist in pouring out the plagues. R389:2* The time when Israel will bear fruit will be after the fullness of the Gentiles have come in. R127:2* When the requisite number have been selected from among the Gentiles to constitute the Kingdom class, as promised, then God's favor will again be shown to the Jews as a people. Q793:T; HG387:5 Present indications point to this as a matter of speedy accomplishment. OV364 At God's appointed time, a Jew was Premier of England, the famous Berlin conference took place allowing the Jew to own land, and persecuted Jews are returning to Palestine. R357:1 The time is evidently not far distant when their national hope will be rehabilitated and they shall rejoice again as a people. PD53/65

26

Romans 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

And so

- "And then." (Diaglott) R4370:3 Thus, or, then. R1696:6, 384:4, 201:3

All Israel

- Living and dead. A113; HG346:2; OV228 The whole twelve tribes. C252 Note in Young's Concordance where the word Israel is used in the New Testament; the House of Israel was no longer regarded by our Lord and the apostles as the "ten tribes" merely, but "All Israel." C293; R1341:1 "This is the whole house of Israel. I will bring you up out of your graves and bring you into your own land." (Ezek. 37:11,12) R258:6 The decree of Cyrus permitting return from captivity ignored any division and was to all Israel: it was the remnant of Israel and not merely of Judah that was gathered into the Gospel age. R2380:3 Paul specially addressed some living at Rome, but he quotes prophecies against "all the house of Israel" living in his day, without qualification or limitation; not lost, but well-known as "Jews." R2125:3 "The promise might be sure to both the seeds," not only that which is according to the spirit, but also that which is according to the Law. There is a double allotment of divine mercy and provision. R3937:5 Two Israels, of the flesh and of the spirit, were typified in Isaac and Ishmael, and in Jacob and Esau. The inheritor of the promise was the younger; spiritual Israel would be developed after natural Israel. R2443:1 After spiritual Israel has been developed as the true seed of Abraham, through Christ, then divine favor shall return to natural Israel, and she shall obtain mercy, according to the terms of the divine Covenant. R2357:6 Means every creature in the outcome. Q505:T The root contains a double set of branches: first, the select branches (natural and engrafted) —The Christ which is to bless all nations; and secondly, a lower order of re-engrafted branches (Israel restored). R1971:4

Shall be saved

- Recovered from their blindness. A113; R5269:4, 3539:3, 3348:5, 3249:5, 2882:5, 2213:1, 2212:6, 1696:6, 1615:5; HG346:2; OV228 Recovered from the blindness and stumbling which came upon them when God thrust them aside. R4453:6 Recovered from the blindness into which they are now going—the blindness in which they have been for nearly nineteen centuries. R3685:1 Delivered from blindness. R2882:5 From their blindness, their ignorance, their misunderstanding at his presentation of himself at his first advent. R5269:4 Recovered to favor. A300; B217; R4820:4, 4593:6, 3854:6; Q756:2 Brought back from their cast-off condition. OV226; A108; R545:4, 258:6; HG345:1 God's favor will return after the remaining members of the elect class have been found. R5302:1, 5837:5, 4497:5 They were cut off from his favor while the Bride of Christ was being selected, but will return to favor when that work is accomplished. R258:6 Not to heavenly glory, or to eternal life. Israel will

be saved from the blindness and rejection of God which came on them as a nation when they rejected Messiah. HG440:3,4 They shall yet share in the very blessings they expected when they were broken off, viz.: the natural or earthly part of the blessings. R1971:4 Receive the things promised them as the natural seed. R201:3 After the spiritual Kingdom of God shall have been exalted, God's favor will return to natural Israel and they will be the first nation to be blessed under the new order of things that will then prevail. R4594:1 All Hebews condemned to death under the Law Covenant may be released from it as soon as the elect, the Body of the great Deliverer, the great Mediator, the great Priest, shall have been completed. R4512:1 The "great gulf fixed" will remain unbridged until spiritual Israel has been "sealed" and "garnered." Then Israel will be first to receive the blessing of the "latter rain." R2800:5 We are not to expect their blessing and enlightenment except through the great trouble in which they will share with all others, and out of which they shall be saved and blest by the glorified spiritual Israel. R2631:2 The fact that favor is now beginning to come to Israel is an incidental proof that we are in the lapping time of the two ages. R400:2 The Parable of the rich man and Lazarus only tells that the rich man (Israel) would pass away as a nation (although it remained as a people); it does not tell of the release from that torment. HG161:6, 387:5; R1000:5, 284:4 The rejection of Israel is not permanent. R5495:3 Hosea 6:2 refers to one-thousand-year days. The first thousand of the text began when the Jews experienced their judgments. The third will be when they will be raised to favor in Messiah's reign. Q795:2 Hosea 6:2 refers to the early morning of the third day—the thousand years of Messiah's reign, when the seasons of refreshing shall come from the presence of the Lord, with rain (Hos. 6:3). Q789:T The thought in this passage is not that all Israel shall be saved eternally, but merely that all Israel shall be saved from their blindness which came upon them as a people when they rejected Messiah. E469

As it is written

- In Psalm 14:7. R107:3*

Come out of Sion

- The Gospel Church. R4497:2 Spiritual Israel—the Church. R4370:3 The spiritual Church. T33 The glorified Gospel Church, spiritual Zion. R5721:4, 4370:3, 2605:5, 1000:6, 284:4; HG387:5; Q357:3 Mount Zion, the glorified Church or Kingdom, to some extent began in 1878, when our King took to himself his great power to reign, although the "feet" class were not yet fully developed and glorified. C278 "And the Deliverer shall come to Zion (the Church, 'the body of Christ') and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59:20) D558 Before the New (Law) covenant could become effective, the Deliverer must come out of Zion (the new Jerusalem; Sarah, mother of Isaac; Rachel, mother of the child of promise and the child of tribulation). R4454:1 Zion is another name for the New Jerusalem, of which the Apostle says, She is the mother of us all. (Gal. 4:26) Zion was typically represented in Sarah, Abraham's wife, who was the mother of Isaac. R4454:1 The term "Zion" is sometimes applied to Jerusalem, also to its inhabitants; in the Gospel age, it is applied to the entire body of professed Christians, on probation for membership in the true Zion. R1648:3 The man-child of Isa. 66:7 is the Little Flock—the true Zion in God's estimation, the ripe wheat of the Gospel Church separated from the tares in the nominal church here referred to. R1649:1 The firstborn of Zion's offspring—the overcomer and heir of all things. Before the promised blessings come to Jacob (fleshly Israel) the heir of the spiritual blessings must first be developed. R1971:5 "Oh that the salvation of Israel were come out of Zion." (Psa. 53:6) R238:4* In this great day of the Lord, nominal Zion will bring forth the man-child and these later children (Great Company). Following the birth of these two classes, will come the birth of the Jewish nation. R5574:5,6 Thus the spiritual children of Zion will be complete, and the blessing will turn to natural Israel. R4454:2 Spiritual Israel has not taken the place of fleshly Israel: her hopes ("better promises") are spiritual, not earthly. She rejoices that fleshly Israel shall inherit the chief earthly blessing. R2086:2

The Deliverer

- The spiritual seed. R201:3, 1615:5 The spiritual Son of Zion and his Body, composed of overcomers.

HG440:4 The Messiah, The Christ, Jesus, the Head, and the Church, his Body. Q642:2, 357:3; R5721:4, 5608:3, 5371:5, 4625:5, 2882:5, 1971:5, 1696:6, 384:5, 102:4; A300 The Lord and his faithful brethren. F462 Christ and his Bride. R3916:5 Mediator, Prophet, Priest, King. R4497:2 This great High Priest, the servant of the Covenant—Jesus, the Head, and the Little Flock, his Body. T33 Taken from Jew and Gentile. R4624:4, 384:5; B210 Christ the Head and the Church his Body will be the ones who will bless all who become Israelites. R5371:5, 2882:5, 1649:1, 102:4 The 85th Psalm applies to Israel's deliverance by Cyrus from the Babylonian captivity, and to the great Messiah who is about to give full liberty for the return of God's ancient people to divine favor. R4892:2 Their experience under the Law Covenant taught them that nothing they could themselves do would deliver them from the power of sin and death; Messiah would be their Deliverer. R5608:2 It is the Messiah that Israel needs. Thank God that the set time to remember and bless Israel is nigh. R1764:2 All Hebrews condemned to death under the Law Covenant may be released from it as soon as the elect, the Body of the great Deliverer, Mediator, Priest, shall have been completed. R4512:1 Christ, the Great Deliverer whom Moses promised, shall deliver from all evil, from death, from pain and sickness, from ignorance and blindness, from every oppression of the Devil. R1971:5 Israel and the world have been waiting for the development of this great Deliverer, the great antitypical Mediator like unto Moses. CR59, 98:6 The Deliverer, The Christ, born out of Zion, shall begin the work of blessing "Jacob"—natural Israel. R4454:2

Turn away ungodliness

- Ungodliness will be turned away from Jacob first. R384:5, 5273:4, 3834:1, 2037:4, 1373:3 But not until God himself shall "take away," or "put away," or "blot out" their sins. R1971:5 In the favored and protected valley of Zech. 14:4, ungodliness shall be turned from Israel; and they shall come to the inheritance of the land, and promises vouchsafed to Abraham. R286:6 With the true Priest and the offering of the "better sacrifices," the types were obliterated. By and by fleshly Israel will recognize "him whom they pierced" as the great priest who "offered up himself." R3454:1,2 The prophesied restoration of God's people to divine favor is to be at the end of seven times. OV80

From Jacob

- Referred to as a representative of natural Israel. R3965:3 Natural Israel. R4497:2 Fleshly Israel. R4370:4, 5721:4, 4454:2, 1971:5, 1696:6, 1649:1, 1000:6, 286:6, 284:4, 201:3; Q357:3 The natural seed of Abraham. B217; C278; D558; F355; T33; R2605:5 My people. R5371:5 Spiritual Israel is never called Jacob. A300 They will have a glorious opportunity of accepting the Lamb of God, of eating, appropriating, his flesh, his sacrifice, and of thus escaping the bondage of sin and death under the leadership of spiritual Israel. F462 The spiritual seed will principally operate in blessing all nations through the natural seed of Abraham. R1971:4 In Gen. 28:15, the Lord told Jacob, "I will bring thee again unto this land," signifying the regathering of Israel to the land of promise, a blessed assurance which is even now beginning to be fulfilled. R1630:2

27

Romans 11:27 *For this is my covenant unto them, when I shall take away their sins.*

This is my covenant

- Agreement. R102:4, 1696:6 "The covenant with them from me." (Diaglott) R4370:3 The natural seed of Abraham are still heirs of a certain promise of God, which in due time will come to them—the great privilege of being the foremost nation amongst men during Messiah's glorious reign. R5101:5 Abraham will be "a father of many nations," who will be blessed by the Mediator of the New (Law) Covenant, under which they will come back into harmony with God and obtain eternal life through obedience to it. R4436:6 The New (Law) Covenant. R4758:4, 4612:6, 4575:4, 4505:1, 4464:4, 4453:6, 4371:3, 4322:2, 4319:5 The New Covenant with Israel, which will operate more favorably than the Law Covenant. R4497:1 God declares that he has not cast away his people of that Covenant, but that under the New Covenant he will open their eyes to see Christ as the only door of hope of a

new life, purchased with his own blood. R5047:3 Paul taught that some blessings of God yet remained for the Jew, but, instead of looking for God's favor through the types and shadows, they should look to Christ and his antitypical fulfillments of the Law. R4484:6 The earthly phase of the Kingdom of God when set up will be Israelitish; for such is God's engagement or Covenant with Abraham and his natural seed. D624 Who lost his higher, spiritual promises, but are still the possessers of certain earthly promises, to become the chief nation of earth, etc. R2605:4, 1000:6, 284:4 Israel as a nation had certain inalienable promises yet to be inherited as a nation. R1365:1 A future favor for Israel according to the original covenants. R868:3; CR47 His promise made to the fathers. SM533 Israelites still have this earthly promise of becoming the chief nation of earth. R284:4, 2605:4, 1000:6 "I will build again the tabernacle of David, and the ruins thereof, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called." (Acts 15:16, 17) HG336:4 I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. (Ezek. 16:60; Jer. 32:40, 31:31) OV43 R259:3, 8:1 Compare Jer. 31:29-34 and Ezek. 18:2,4, 20. The New Covenant, the everlasting covenant, is to be confirmed to Israel and Judah, under which they will obtain their long-looked-for portion. E332 Israel has suffered torments since the rejection of Messiah, and will so continue until she shall be restored to divine favor, according to the conditions of the divine covenant. E377 A New Covenant is due to be introduced "after those days"—after the interim of this Gospel age specially set apart for the development of the antitypical Isaac. R4682:6 The New (Law) Covenant promised to Israel, in which their sins will be cancelled and remembered no more, comes at the close of the Gospel age and not at its beginning. R4453:6 This cannot go into effect with Israel until the end of the Gospel age. R4659:2 The promises wait until the multitudinous Mediator shall be finished (in sacrifice and in resurrection glory); then Israel will receive the inheritance for which they have waited thirty-five centuries. R4548:6 Israel and the world shall obtain mercy under the provision of the New Covenant put into operation as soon as the Royal Priesthood shall have completed the appointed work of sacrifice. R4681:2 As soon as the spiritual seed shall be completed, the blessing of the Lord shall proceed from and through the spiritual seed to the natural seed, fulfilling God's promises of an earthly kind so long deferred. R4543:2 God makes no covenants with sinners. After Christ shall have purchased the world by the satisfaction of justice on their behalf, he will have the right to open to them the blessed privileges of the New Covenant. R4520:5 "The time of Jacob's trouble" will soon be over—the time when they will enter into the New Covenant relationship with God will soon be at hand. R4670:1 Messiah will inaugurate this Covenant at the establishment of his Kingdom. R5533:3 Jesus is the Mediator of the New (Law) Covenant, under the terms of which he will shortly establish his Mediatorial Kingdom for the blessings of Israel and the world. R4476:1 We surely have a very joyful restitution message for them—to be attained under their New Covenant. R4523:4 When the sacrificing finishes, the blessed fellowship with God and Covenant privileges will then be given to Israel again, by a Law Covenant which the Lord will make with them at that time. R4354:6 It is the New Covenant which is to be made with the house of Israel and the house of Judah. R3916:5 He cannot mean the Abrahamic Covenant because the spiritual seed inherited it and took the place of the natural seed. R3916:6 He cannot mean the Law Covenant for it passed away—the bond woman and her son were cast out at the end of the Jewish age. R3916:6 With Isaac and Ishmael, and Jacob and Esau, the inheritor of the promise was the younger; so spiritual Israel, heir of the chief blessings (not the only blessing) is developed after natural Israel. R2443:1,2 Their "double" being ended, the recovery of Israel is due and is in progress, and as soon as the spiritual Israel is complete and glorified the light will begin to shine upon fleshly Israel. R2526:1 There are earthly features of the promises reserved for the natural seed of Abraham, and through them to extend to all the families of the earth, that "whosoever will" may become "the sand of the seashore." R2522:5 The prospects of all the unsaintly are entirely earthly—the very same blessings that are promised to the Jews, only these blessings will come "to the Jew first." OV157 God's Covenant is in two parts: One, he will

write his law again in the heart of flesh, fully realized under the New Covenant; Two, the Abrahamic Covenant shows that the seed of Abraham will bless all. R792:6 The Jews had every reason to expect that God had honored their nation as the seed of Abraham with especial relationship to his Kingdom. Nor will that expectation prove false. The Lord has not changed his plan. HG439:3 Persecutions in various lands are the prods, the "staff" of their Shepherd, to awaken Israel and direct their hearts toward the promises of which they are the heirs. R2946:5 As the Jews begin to really appreciate the land of promise, the rich promises in connection with that land must become theirs, and the inspiration of those promises' end will lead them back to the land. CR157 There will be ample space and abundant provision made for the Israelites in the promised land—promised for an everlasting possession to Abraham and his descendants. Q792:2 Israel will have a share in that work of blessing the world, but on a lower plane than that of the spiritual seed. As the natural seed of Abraham, they will be the first to receive those blessings. R4497:5 The losing of the better part does not cut off fleshly Israel entirely from having a part in the covenant. R4370:2; HG387:5 The blessed opportunities of the New Covenant will be opened to Israel, as God promised. Then they will gladly accept the Mediator of the New Covenant and begin at once to share that Covenant's blessings. R4505:1 All nations will be privileged to become Israelites and share in the blessings of Israel's New Covenant. OV72; R4436:3 Israel is the nation which God has foreknown to be the one he will use in connection with his work of blessing all the families of the earth. R4624:3 Shortly, Abraham's natural seed will be saved from their blindness and become the beneficiaries of the New Covenant and share the work of dispensing divine mercy to all the families of the earth. R4478:4

Unto them

- With them. R4624:3, 4370:3, 2605:4, 1000:6, 284:4 The nation of Israel, not Gentiles. R4497:5, 4319:5, 2605:4, 284:4; SM368 As a prodigal returning to the Father's house. R3361:2 As soon as the Gospel age work shall be finished, God's dealings with natural Israel will again be resumed, through the antitypical Mediator. R4646:3 The orthodox Jews, those who still hold to the teachings of the Law and the prophets, and have faith in God, will be the first to receive the blessings of the new age. R5721:5 With the second presentation of the blood of atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be sealed and the blessing of the Lord will begin to Israel. R4320:4

When I shall

- When God will. R4625:5 After divine wrath has burned out their national transgression. E357; R2526:1 The Apostle was referring to the New Covenant promised to that nation, and the fact that their sin should be taken away at the time when that Covenant is sealed—made operative. R4464:4 The time has not yet come. Israel is still under divine condemnation, though we are now privileged to speak comfortably unto them and to assure them that the time for their deliverance is nigh. R4322:4 It is after the Gospel age, when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the New Covenant comes into force. R4371:3 The Redeemer and his associates will be the Mediator of the New Covenant. R4354:6, 4476:1 The promises are sure as God's word. They merely wait until the "mystery" of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory). Q179:1 As the great High Priest appeared in the presence of God "on our behalf," so, in the dawn of the Millennium, he will, with his Body, present the ransom-price "on behalf of all the people." R4520:5 As soon as the Church is completed, God's Covenant with Israel, the New Covenant, will be instituted. R4646:5, 4612:6, 102:4; CR99 "Until that day ye shall see me no more." Then they shall look upon whom they have pierced; then the Lord will pour upon them the spirit of prayer and supplication; then their blindness will be turned away. (Zech. 12:10) R2438:1 Whoever touched Israel was dealt with by the Lord while they were in covenant relationship with him. Today, the nation is cut off from the divine protection which was with them, but it shall return. R5626:6

Take away their sins

- Israel is still in its sins and will not be recovered until after the Church shall have been glorified. R4634:4, 4612:3, 4322:4 The time has not yet come, when he (the great Mediator of the New Covenant between God and mankind) will satisfy the demands of divine justice on behalf of the world. R4322:4 Then all Israel will be recovered from their blindness and their alienation from God. R5626:6 Their sins will be cancelled and remembered no more. R4453:6 Their sins will be forgiven, their iniquities pardoned and they will be received back into divine fellowship. CR99 To the Jews this will mean their "double" is fulfilled, "their appointed time is accomplished." (Isa. 40:2) R5533:3 Their sins will then be atoned for by the same precious blood which now atones for ours. R4575:4 The sins of the world are not put away until the close of the Gospel age, until the sufferings of the Body of Christ are ended. He who now justifies believers will then justify them—believers in the ransom. R1971:5 Our Lord became the sin offering for us that we might be made the righteousness of God in him—channels through whom his merit would be applied for the propitiation of the world's sins. R4542:6 With the end of this age the great High Priest will antitypically offer the blood of "the Lord's goat" "for the sins of all the people"; and this will include the sins of Israel. (Lev. 16:15) R4505:1 The first part of the taking away of Israel's sins is the satisfaction of justice on their behalf. Their condemnation must be cancelled from the divine standpoint. Then their sins will be put away gradually. R4520:5 The individual sins of the Jew, similar to those which are upon all humanity, not their national sin; it will be a gradual matter. R4612:3,6 "That your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ." (Acts 3:19,20) Israel's return of favor will be at the second advent. B211 God will open their blind eyes and cause them to see Christ in his true character—as their Redeemer from sin and their Deliverer from death and their covenant of death. R5047:4 The blotting out of sins for the world during the Millennial age will begin with fleshly Israel. R2196:1 The taking away of their sins is a necessity for them, before they can receive this New Covenant. R4497:5 "I will pour upon the house of David the spirit of grace and supplication." (Zech. 12:10) R2800:5, 5234:5, 3361:2, 3249:5, 2438:1 One of the lessons from the book of Hosea is that all "Israelites indeed" must be repentant: "Take away all iniquity and receive us graciously: so shall we render the calves of our lips." (Hosea 14:2) R2491:4 "In that day (when the Gospel age of sacrifice is ended) there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 13:1) R102:4 He has not taken away their sins yet. They are still in blindness; but the sins of the whole world are to be blotted out. The new dispensation will be ushered in, and the Lord will favor the nation. HG275:6 The Lord purposed to take away all sins—the sins of Israel, the sins of those who were to constitute the Gospel Church, and the sins of the whole world. For this cause Christ was manifested and died. Q357:4 God will forgive the sins of those coming into harmony with the New Covenant arrangements and remember their iniquities no more and will graciously deal with them as if they had not crucified the Son of God. Q171:3 "I will take away the stony heart out of their flesh and will give them a heart of flesh." (Ezek. 11:19) SM368

28

Romans 11:28 *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

Concerning the gospel

- The high calling of this age. B211; R2605:5, 1000:6, 284:4; HG387:6 The spiritual part of the Covenant. T33 The remnant who returned from Babylon were separated from idolatry; had they continued to seek the divine will, they might have been ready to receive the new heart required for the spiritual seed. R2503:6 The special favor of the Christian age—a few have received it (verse 5)—but the nation as a whole have been cut off from it. R793:4

They are enemies

- The natural seed is cast off. B211; R2605:5, 1000:6, 284:4; HG387:6 They, the literal seed. T33

Treated as enemies of God. R793:4, 2086:2 For the present. R1971:4 For 1800 years they have been counted as enemies and blinded to the gospel. R4370:3 In the year AD 70, the "rich man," as a nation, died at the hands of Titus and the Roman army. Nationally, the "rich man" is buried, but as people the Jews have been alive, ostracised, persecuted, tormented. R5004:5

For your sakes

- The Church's sake. R5721:5; HG162:1; Q357:5 That you Gentiles might become inheritors in the Abrahamic promise. R793:4; B211 For your exaltation—the better or spiritual part of the Abrahamic blessing being conferred upon the chosen, who through much tribulation are counted worthy of the chief honor. R1971:4 They were cast off from his favor while the Bride of Christ was being selected. A108; HG345:1; OV226

The election

- The natural election. R5721:5; Q357:5 The original promises of earthly favor to Israel. HG162:1 By which they were promised, through Abraham, together with other earthly promises, that their nation should become the chief nation of earth. B211; E332; R2605:4 They will be reinstated when the Bride of Christ has been selected. A108; HG345:1; OV226 They shall become the "princes" of the spiritual Kingdom through all the earth during the Millennium, which will be to the advantage of many natural Israelites who are now in alienation and darkness. F178 They are to be first blessed by the spiritual or true Seed and may later become associate laborers. T33 Israel according to the flesh will again take first rank in divine favor. R5839:5 God promised that Israel should bless all the nations of the earth. The spiritual seed was not mentioned; the natural seed were right in line for that which was specified—to be blessers of the world. R5836:2

They are beloved

- They are still beloved. T33; R793:4 Even though Israel (except a few) made a failure respecting the election. R5302:1 They are soon to return fully to God's favor. R5470:6 In the Millennial age, God's special favor will pass again to natural Israel, from whom it was taken at the beginning of this Gospel age. F118; R5000:5, 1971:4 When the feast of fat things (Isa. 25:6) for all nations shall be spread, Israel will have the first opportunity of participating in it. R3834:1 They are still beloved because whenever God gives a gift he means it; he would not have promised the Abrahamic Seed anything according to the flesh that he was not able to give them in his own due time. CR48 Preeminence in the Messianic Kingdom will not be granted to all who are Jews by blood, but only to those who prove loyal to the Law and the prophets. R5964:3

The fathers' sakes

- The fathers of Israel are the patriarchs Abraham, Isaac and Jacob. The Jews are under the Abrahamic Covenant. R5162:5 The Lord will bless fleshly Israel, not because of their worthiness, but because of his promise made to the fathers. HG390:4 The "fathers" were the patriarchs of old—Abraham, Isaac, Jacob, Moses, etc. They are referred to in Psalm 45:16 and Heb. 11. Q750:4 The first returning prodigal under the new dispensation will be the poor Jew. R3361:2 Moses, father of the nation, admonished the Israelites with warnings and encouragements, and foretold their final victories, which shall be attained by all who will become by faith the children of Abraham. R3078:2 They are now gradually rising to political freedom and influence; and as a people, they will be very prominent among the nations in the beginning of the Millennium. R2605:2 God has blessings yet in store for natural branches, as promised to their fathers. R1971:4 The tried prophets and patriarchs of past dispensations will take first rank in the blessings of the repentant world under the Millennial reign of Christ. R1365:2 s^The orthodox Jews, those who still hold to the teachings of the Law and the prophets, and have faith in God, will be the first to receive the blessings of the New Age. Q357:5

29

Romans 11:29 *For the gifts and calling of God are without repentance.*

The gifts

- The gracious gifts. HG346:3

Calling of God

- God having called the Jewish nation to be his peculiar people, having made them definite promises respecting the blessing of all nations, has no thought or intention of abrogating those promises. R4624:3 Paul specifies that God's gifts and callings from the remote past included the restoration of the Jews to divine favor at the close of the Gospel age, which blessing must come through the spiritual seed. R3937:6 The promise is sure to both the earthly seed and the heavenly, the sand of the sea and the stars of heaven, its proper part to each. R3259:5 The natural seed of Abraham had been selected as the line through which divine blessings were to be carried eventually to all the families of the earth. R3139:5

Without repentance

- Cannot fail. R1919:1 Not things he will repent of. T33; R5964:2, 4624:3, 3685:1; OV228, 66:3 These earthly blessings are just as sure to them as our spiritual ones are to us, because God so promised or covenanted, and never changes. R4370:3 He who knew the end from the beginning knew exactly what Israel would be and do, and was not disappointed, and all of the plans and promises to that nation were made from the standpoint of this knowledge. R4320:3 Any free gift and promise which God makes is sure of fulfillment. He knew all about this temporary lopping off, knowing the end from the beginning, before he made his promises concerning Israel. R1971:5 God has no thought or intention of abrogating his promises. Every promise he has ever made, he has foreknown its full import and its results, and he has done nothing hastily. R4624:3 It is on this unchangeableness of the divine character that the Apostle predicates all of his hopes respecting the restoration of Israel to divine favor and blessing through the glorified Church. R3685:1 At the inauguration of the new age of blessing, natural Israel will be granted a special place and privilege. R5964:2 Tribulations have kept the Jewish minds in that condition of humility in which they will be best prepared for the Lord's service when the time of their complete restoration to favor shall come. Q357:1 As the punishments predicted had been meted out to Israel as a people, so assuredly the promises of the regathering could be relied upon implicitly. R2525:6 Compare Deuteronomy 30:1-9. R1729:6 Favor will return to Israel after the Bride of Christ is selected. R258:6, 545:4, 7:4 As soon as the elect are glorified, the present age and its objects will have ended. Then the restitution work will begin, and Israel according to the flesh will again take first rank in divine favor. R5839:5 When the Mediator will have sealed Israel's New Covenant by his death as its Testator, then the "called" nation of Israel will "receive the eternal inheritance" for which they have waited. (Heb. 9:15) Q179:1 The Jews are waking to the voice of the prophets calling them to Palestine and to fresh hope in God and in the promises to which they still are heirs as the natural seed of Abraham! (Matt. 24:32). R4706:1 Ezek. 16:63—The promised restitution is not based on the merits of the Jews, Samaritans or Sodomites. "That thou mayest remember, and be confounded, and never open thy mouth any more." R259:4, 8:1 The gracious promises to Israel in the flesh must yet be fulfilled. OV81; R4706:1, 793:4, 107:4*; CR48

30

Romans 11:30 *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:*

For as ye

- Gentiles. A300; R1971:6

Not believed

- Not obeyed. R107:4*

Have now obtained mercy

- For a long time you were strangers and aliens from God, seemingly unloved and uncared for, yet now you have obtained favor. R1971:6

31

Romans 11:31 *Even so have these also now not believed, that through your mercy they also may obtain mercy.*

So have these also

- Fleshly Israel. C299; R2605:4

Not believed

- No favor could have come to "the ten lost tribes," as the Anglo-Israelites believe, because those Israelites deserted the Israelitish Covenant and became idolaters, unbelievers. C252 God would allow "a great gulf" to be fixed by their prejudices between them and spiritual Israel. R4781:6 The "veil" of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns. R2605:2

Through your mercy

- The mercy of the complete and glorified Church of Christ. A300; C299; F355; R5964:2, 5101:6, 4942:5, 4820:5, 4498:2, 4475:1, 3658:5, 2605:4, 2209:6, 1000:5, 284:4; CR49; HG387:5 The mercy of The Christ, the spiritual seed of Abraham. R4436:6, 4592:5, 3938:1, 201:3 The mercy of God operating through Jesus, and the mercy of Jesus operating through the Church. R4625:5, 4646:6, 4464:5, 4454:3 Both Jew and Gentile shall obtain mercy through your mercy. R126:6 When the Church is complete, the sacrifice will be finished, the merit of which is to go to Israel and the world under the terms of the New Covenant. R5000:1; Q435:1 Israel is to be the beneficiary of the testament, the legacy, the will, because we laid down our restitution right in sacrifice; this is like the dying of the Testator's Body. R4498:2 As soon as "the elect," the Church of Christ, shall have been completed by the power of the first resurrection. R4942:5 It is a high honor conferred upon the Church to become members of the Body of the great Mediator of the New Covenant, sharers with our Redeemer in his great work of sealing and executing the New Covenant. R4457:1 The King is the Head of the "seed," to which is committed the work of blessing. Israel, natural seed of Abraham, supposed that they would inherit the privilege; but when the King came, they received him not. R2128:6 The Church will be first in the Kingdom, natural Israel with the Ancient Worthies at their head will be the second. R5721:5 Through the Ancient Worthies of Heb. 11, under the New Covenant, Israel and all the nations will receive their intended share of the same divine mercy, passed through Christ and then through the Church. R4513:3 When the Church shall have attained the prize as spiritual Israel, the gulf separating natural Israel from God's favor will have been passed. Favor returning to natural Israel will extend to all nations. R5444:6 No "drop" of refreshment will be afforded the "rich man" in his misery until the Messianic Kingdom shall be established, when Israel (both dead and living) shall obtain mercy through the elect. R5005:4 God will destroy the "great gulf," turning away the blindness of fleshly Israel. He will receive back to favor all of them who will then come—showing mercy through the glorified spiritual Israel. R4781:6; HG387:2 They shall obtain divine forgiveness shortly, after Messiah's Kingdom is established. Theirs will be a true sorrow, and the Lord "will pour upon them the spirit of grace and supplication." (Zech. 12:10) R5234:3 The 144,000 are blessed now with the fellowship of God, even in stormy times; and through their instrumentality (as joint-heirs of the Lord) their companions in these storms of life will ultimately be saved. R4506:4 The nation has passed through severe ordeals. Ere long the famine for the word of the Lord will reach them and cause them to come to the great Governor Joseph (Jesus and his followers) for the bread of life. R3982:2 Israel shall obtain the Father's mercy through Christ and through the Church; his mercy will proceed until all the families of the earth have received his blessing. Q435:1 Jacob and Esau were twins, and so were the Jewish and Gospel dispensations. The elder (Esau, the Jewish church) should serve the younger (Jacob, the Gospel Church) and receive mercy from the younger. R1624:6 Messiah, Head and Body, will be the Mediator of the New Covenant. OV44 The whole world of mankind (all who have ever lived) shall be blessed with an

opportunity of return to divine favor and everlasting life by God's grace, operating through the elect Church, Head and Body. R2398:4 We are glad that our acceptance will not mean their everlasting loss, but they will be profited through the blessing of spiritual Israel, "qualified servants of the New Covenant." (2 Cor. 3:6) R4592:5 During the Gospel age, we have been privileged or invited to become members of that spiritual seed of him whom Abraham typified (Jehovah), and as such to be the cause or instruments of the coming blessing. R345:1 We have a lot of blessings and mercies to give away. Now you and I individually have no right to give anything away; our Lord has all the right. When we will be glorified, they will get God's mercy from us. CR49 Through the saintly few who, during this age, become identified with the glorified Messiah as his Bride. It was not the divine intention that the Jew should be amalgamated in the Christian systems of today. OV116

They also

- Israel, both dead and living. R5005:4, 5234:3, 4942:5, 1000:6 Restitution rights will be made available to natural Israel and to the world under the New Covenant arrangement. R4492:5, 2209:6, 127:1, 126:6; C299; HG387:5 Divine mercy shall go forth from the Church to bless the world and shall rest first of all upon Israel according to the flesh. R3469:1 They will be the foremost nation amongst men during Messiah's glorious reign. R5101:5, 284:4 Jesus secured earthly life-rights by his obedience; during this age he has made them available to his Body, and soon he will be ready to give them as a legacy to natural Israel and the world. R4497:1 Even though our sacrifice includes laying down our lives for the brethren, the merit of our sacrifice and its application at the end of this age is "for the sins of all the people." R4492:5 The blessing will extend to all nations, in that all nations will be welcome to become "Israelites indeed" and sharers in the blessings of that New (Law) Covennant. OV80

May obtain mercy

- Divine mercy. R4478:4 God's promised blessings. R201:3 The mercy of God and Christ through the Church to natural Israel, and to all the families of the earth. R4646:6, 2931:5 God is blessing them at the very time he is cutting them off, for in blessing you and preparing the Deliverer, he is making ready to bless them through you, when you as the Body of Christ are complete. R1971:6 When the great Deliverer will be complete, then will be the time when we will apply our earthly rights to Israel; then will be fulfilled God's promise to Abraham, "I will make thee father of many nations." CR50 If we be accepted as members in his Body through consecration unto death, we then shall be members of the spiritual seed of Abraham, through whose mercy natural Israel shall obtain mercy. R4475:1 The Son of Sarah secured earthly life rights, laid them down at Calvary; during this age has made them available to his Body, and soon will give them as a legacy to natural Israel and the world. R4497:1 This mercy will go to the Jews through the death of the testator, Christ, the Head, and the Church, the Body. R4625:5, 4528:6, 545:4 The Lord will yet have mercy upon them, and his favor will return to them after the full number from among the Gentiles shall have come into the chief place of favor which Israel failed to obtain. R2072:6* Israelites according to the flesh will be the first of the restitution class to be blessed by spiritual Israel. C299; R1342:5 The condition of affliction in which the Jews have been throughout the Gospel age has really been a favor from God, preparing them for the blessings of Messiah's Kingdom. R5721:5 They are waiting for the New Covenant—for the blessed arrangement of the Millennial age, under which the Lord declares he will be merciful to them and remember no more their past sins and iniquities. R3916:5 Moses prophesied to Israel that as a result of disobedience they would be scattered throughout the earth, but God, in infinite mercy, would remember them and bring them back to himself. R3071:2 The Book of Hebrews is not addressed to Jews with the intention of converting them, but to Hebrew Christians. It may be a presentation of the gospel specially suitable to prepare Jews for future mercy. R2821:3 Bishop Ryle's Millennial Creed: I believe that the Jews shall ultimately be regathered, as a separate nation, restored to their own land, and converted to the faith of Christ. (2 Cor. 3:16) R2798:6* The "rich man," having received the measurement of punishment for his sins, will walk out of his fiery troubles over

the bridge of God's promises yet unfulfilled to that nation. R2605:1 "Ye shall seek me, and find me when ye shall search for me with all your heart." (Jer. 29:13) When the Gospel Church is completed, the Lord's blessings shall be extended through spiritual and reclaimed natural Israel. R2402:5 Soon there will be the union of Bridegroom and Bride, and then the Kingdom of God will come in power and great glory; and fleshly Israel will be first of the nations to realize its Millennial blessings. R1373:3 As the spiritual blessings were offered to the Jew first, so, in the coming blessing to the families of the earth, the natural seed of Abraham are to be given a place or preference, a priority. R2209:6 After spiritual Zion has been glorified to shine as the sun, that true light will shine first upon the house of Jacob, to whom the call will come, "Arise, shine, thy light is come!" (Isa. 60:1) R2037:4 At the end of this age the re-engrafting of the original branches will take place. R793:5 "I will bring you up out of your graves, and bring you into your own land." God will "plant them again, and they shall be no more plucked up." R258:6, 7:4 With the end of this Gospel age, Israel will be delivered from the torments of these centuries and experience a national resuscitation under the glorious privileges and advantages of the New Covenant. HG429:6 Through our mercy (the spiritual seed of Abraham), natural Israel shall obtain mercy and become the earthly seed of Abraham under the New Covenant arrangement, dispensing the blessings of God to all. R4475:1 The spiritual Messiah, Head and Body, will be able to do for Israel and all who come under that New (Law) Covenant far better things than Moses, mediator of the old Law Covenant, could do. R4453:6 They had no hope; then came Zionism, hope for relief from suffering, but no faith in the Abrahamic promise. Later, we see the Jews growing in trust, strength, wealth, faith. The time for joy is not far off. PD53/65 Do you know that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium? HG315:4

32

Romans 11:32 *For God hath concluded them all in unbelief, that he might have mercy upon all.*

Concluded them all

- He would make of them a spectacle before the world, and although outcasts from his favor for a time, they should, as a dead nation, be witnesses to his Word throughout the world. R4781:6 Cast Israel aside nationally, that he might bring them as a people to inherit the earthly promises made to them. R1971:6 The ten-tribe nation of Israel fell seven centuries before the time for the beginning of the mercy given at the hands of spiritual Israel (when Jesus came to die, the Just for the unjust). R4820:5 Shut up by Law. R556:4*

That he might

- In the Millennial age. R3078:2, 1270:2

Have mercy upon all

- All mankind. R1778:6, 1583:1, 1270:2 God will first bless Israel; through those of Israel who are in harmony with him, the blessing will extend to every nation. R4594:1, 3078:2 The rejection of Israel is not permanent—only until the complete number of faithful saints be gathered out from the Gentiles. Then God's favor will return to natural Israel and all the earth. R5495:3 Israel will come more readily into accord with their own leaders of the past than will others; and thus they will again take the most prominent place amongst the nations in the beginning of the Millennium. F178 Recovering every one of them from blindness, bringing them to that full knowledge which will render each without excuse, responsible for his choice of life through obedience to Christ, or "second death." R4781:3 Israel shall be saved from the blindness into which they stumbled in the rejection of Christ; and their recovery then will be the signal for blessings upon the whole world. R2213:1 After Elisha crossed Jordan, he may typify the ancient worthies, showing the New Covenant blessings to come to the world of mankind through the Jews from the glorified Church. R4758:4 The resurrection of "Abraham, Isaac and Jacob, and all the holy prophets" will be to perfect earthly conditions. They

will indeed rule the world, and bless it, and Israel will be first to respond. R2983:1 The mercy of God and Christ through the Church to natural Israel and through natural Israel for the blessing of whosoever wills of all the families of the earth. R4646:6 Our Heavenly Father's plan provides not only the special heavenly salvation of the elect Church of this age, but also a general salvation—which, beginning with fleshly Israel, shall extend to all. R3066:2 Israel will become the leading nation of earth, representative of the spiritual Kingdom of God; the Gentiles will come and cooperate; a blessing shall proceed to all the families of the earth. R2996:2 The divine power will operate in and with Messiah's Kingdom, take hold of "Jacob," and lift up that people using them as beacon-lights for the world. R2882:5 One of our exceeding great and precious promises is that Israel according to the flesh shall yet obtain mercy and blessing through our mercy (the kings and priests of the Gospel age). R2138:1 We are to be sharers with Christ in the work of making the Covenant which will go to Israel and through Israel to the world. R4625:4 The New Covenant will be made directly with that nation, as foretold by the prophet Jeremiah (31:31)—"after those days" of the sealing of that Covenant by the great Mediator with his blood. R4497:5 His first work will be to pass to the credit of the New Covenant that same "precious blood" which, during this Gospel age, has blessed and comforted the Church. CR59 "In that day will I raise up the tabernacle of David that is fallen, that they may possess the remnant of Edom, and of all the heathen, which are called by name." (Amos 9:11, 12) HG336:4 This condition of affliction in which the Jews have been throughout the Gospel age has been a favor from God, preparing them for the blessings of Messiah's Kingdom. Q357:5 "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." SM368 God's mercy extends to the natural Israelites, whom he declares to have been stiff-necked, hard-hearted and rebellious, and also to all who have not had the favors and privileges of that nation. SM533 The Lord will assume the guidance and control and blessing and uplifting and restitution of all the willing and obedient—to the Jew first, and also to the Gentile. OV88 Jerusalem has gates in every direction, and the names of the twelve tribes of Israel inscribed thereon. Israel is the gateway through which may come the blessings of mankind. R334:1 Through the one man, Christ Jesus. R770:5, 429:3, 363:6 The only begotten Son of God took our human nature that he might be raised with all power in heaven and earth to accomplish the complete deliverance of all by the sacrifice of his humanity. R1583:1 "As the sands of the sea" represents the whole number of the human family who shall ultimately attain the obedience of Abraham, and full human restitution and the Lord's reward of life everlasting. R2854:1 The justice and wisdom of God institutes a law for the propagation of the race that involves all in the Adamic fall and penalty, and the redemption of all by the one offering of Christ. R1565:6 It was a merciful providence that the propagating of the race did not begin until after the fall, so that every member of the race might share the blessings of redemption through Christ. R1552:1 One Savior could not give a ransom for all except that in the case of Adam, there was but one perfect person tried; one only sinned willfully; and hence one perfect being was the corresponding price. R770:4 All die as a result of Adam's unrighteousness. "By God's grace (unmerited favor) we are saved." While we were enemies and sinners, God so loved us that he gave his Son, who tasted "death for every man." R429:6 God condemned all through, or on account of one man's sin, in order that he might have mercy upon all and redeem all by one sacrifice. R363:6

33

Romans 11:33 *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

Depth of the riches

- The lessons in the plan of salvation are not merely for humanity, but also for all the intelligent creatures of God, on every plane of being; and not only for a few centuries, but for all eternity. E486 How grandly systematic and reasonable and just is the divine plan of the ages. R4781:6 Such depths

of wisdom and knowledge and grace prove that the plan of God is superhuman. R4455:4 The prophecy of Moses in Deut. 18:15-22 and the fulfillment of that prophecy ("the prophet like unto Moses") in Acts 3 is an example. R1324:5* The boundless unsearchable riches of God's wisdom and favor will be manifested from the Church to Israel, then to the world in general. R793:5 The world was left in ignorance of God's plan until the Gospel age. God gives light and knowledge just as it is due. No wonder that people will be confounded (Ezek. 16:63) when they see how "God so loved the world." R546:1 These verses show that Paul is the clearest eye the Church ever had. What he saw deepened his knowledge of God's plan so that his writings have a fullness possessed by no other New Testament writer. R365:1 God's plan (bed) is longer and wider and higher than the creeds of men, and a man may stretch himself on it and rest, fully covered with the amplitude of God's mercy, love and grace. R207:6

Both of the wisdom

- Oh, glorious covenant! luminous with divine love and wisdom. R2209:6

How unsearchable

- How useless for us to try to discover his dealings except as he is pleased to reveal his plans to us. R5533:6, 1971:6

Are his judgments

- His decisions. E486 His righteous acts. HG303:4

And his ways

- His plans. HG303:4

Past finding out

- Freedom and sympathy not begotten by the teachings of God's Word, and good desire for the heathen not inspired by God's revelation of his plan, get us far from the true plan of the ages. R1717:1 Past man's conception. HG303:4

34

Romans 11:34 *For who hath known the mind of the Lord? or who hath been his counseller?*

Who hath known

- We are coming to appreciate something about how great our Heavenly Father is. CR87 First, in prayer and communion by going into fellowship with God; second, noting what he has to say in his Word. CR88 The Heavenly Father kept to himself his great plan and purpose. When our Lord Jesus was discussing some matters pertaining to the setting up of the Kingdom, he said that the Father alone knew his own plans. CR53 Those who have no ear to hear are not called. CR88

The mind of the Lord

- The divine plan is outlined in the Scriptures. R4461:3 God has chosen the plan which most fully exemplifies his unalterable justice, and exhibits the exceeding riches of his grace—his love; his power will be forcibly illustrated in the restoration of man. R1681:5 Who knew that God's plan was so comprehensive? R12:4, 1972:1; CR92 He will take us into his banquet house and supply our needs and bring forth that which will strengthen and refresh us. CR87 No one ever knew God's mind or character or plan; God had not made a confidant of anybody. Our great Teacher (Acts 1:7) taught his disciples to wait for the Father to make known his plan. CR53 How wonderful is our God, infinite in all his qualities! How came all these wonderful things which are written in his book, unless by his own knowledge? SM474

His counsellor

- Who suggested to the Almighty such infinitely wise arrangements? OV24 In this wonderful, economical, judicial, loving and generous arrangement by which we are permitted to share with our Lord in his great work of blessing the world of mankind? CR59 God needed no counsellor. R1747:4 God's plan is not of human device, nor assistance. R1778:6, 1270:2 No one had counselled God or directed him or given him the wisdom to make the great plan which he is carrying out. He permitted

it and endured it to manifest his character and to test his creation. CR53

36

Romans 11:36 *For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

Of him

- The whole plan is of God. R324:2, 1778:6, 1270:2 The Almighty has favors to dispense, and it is a matter purely of his own business to whom he shall give them. F171 Only God could be the author of this plan. A Jew would not have planned to graft in Gentiles! A Gentile never would have arranged the original stock and branches to be Jewish and himself a graft. R1972:1 Let us build our faith on the rock foundation which God himself has laid, Jesus Christ, "The Lamb of God which taketh away the sin of the world"—who "died for our sins," not on the sands of men's opinions. (John 1:29) R429:6

Are all things

- Certain blessings and favors yet to come upon Israel. R1778:5, 1270:2

Romans 12

1

Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

I beseech you

- This exhortation is based upon the preceding statements of the 11th chapter. R5422:2 I entreat you. (Diaglott) R328:2* Addressing the consecrated and believers only. R5422:2; A198; F122, 447; CR1, 407:1; OV316 Would apply equally to both classes, those who had presented their bodies, and those contemplating doing so. R5422:2 To you who have justification, "peace with God," and have come into harmony with the principles of righteousness, we rejoice; and we do urge you to abide in God's favor by going on to full obedience. F116 The antitypical priests are invited to join with the High Priest in the work of sacrificing necessary to the inauguration of the Mediatorial Kingdom. R4537:5 This is not calling sinners to repentance, but repentant sinners who have already accepted Jesus as their Savior. SM509 Nowhere does God command anyone to make a consecration. R5422:3 The divine commands end at the line of justice, righteousness. Sacrifice, self-denial, taking up the cross to follow Jesus, are away beyond the divine law. R4835:3 "Now is the acceptable time." (2 Cor. 6:2) F444 As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones during this Gospel age have had the required blessing upon their lips to proclaim this divine invitation. R4787:6 It is proper that each one should decide for himself positively, whether or not he has ever accepted the divine invitation to give himself: "My son give me thine heart." (Prov. 23:26) R4783:6 We urge the Vow (as we advised the original consecration vow of this scripture), as in full accord with our original covenant to be dead to sin and self, but the vow is not a test of brotherhood. R4326:6, 4312:1, 4265:5

Therefore, brethren

- Therefore, because of the preceding eleven chapters of argumentative, logical, beautiful, instructive, blessed reasoning. R2213:1, 1586:2, 328:2* Those of class "p" in the Gospel age fail to use their justification to go on and present themselves acceptable sacrifices, but they are called "brethren" in the same sense as all in harmony with the Father. A237 Brethren, because justified and thus brought into fellowship with God. F122 Believers—justified by faith in Christ—Levites. T118:T All who have accepted the redemption that is in Christ. R5837:1 An exhortation to those already justified by faith in Christ, and who are therefore brethren of the household of faith. R1586:2; A237; T117 Those addressed are "brethren" of the household of faith, justified believers. Otherwise, being still under condemnation to death, they would have nothing acceptable to offer in sacrifice to God. R1585:3 No

one is "called," or invited into this "Body of Christ" except those who already are believers. The blemished of the flock were not acceptable on the Lord's altar under the Law. R1542:2 Believers in Jesus as their Savior, already reckoned restored or justified through faith. R742:2 Because of believing on him who "taketh away the sin of the world," "the propitiation for our sins," they desire to be perfect, and are so reckoned on his account; Paul invites these "brethren" to consecrate. (John 1:29; 1 John 2:2) R469:2* Paul was exhorting those who were "brethren" in Christ, having been "planted together in the likeness of his death" and yet not having made a complete sacrifice. (Rom. 6:5) R99:3* The Apostle was here urging progress on the part of the believers (already brethren, partakers through Christ of divine grace), advancement from "justification by faith" to full consecration. R2285:6, 1586:2 The epistle was written to those already consecrated. But some connected with the Church at Rome had not yet made a consecration. So these words apply to both kinds of believers. R5422:2 These words are properly applicable to two classes: (1) those who are no longer opponents, but sympathetically in harmony with the consecrated; (2) those who have made their consecration. R5031:2; Q156:5 Brethren are: (1) Those who have pledged themselves to the Lord for a reformation (typified in the Levites), and (2) those who have consecrated their lives even unto death (typified in the priests). R3219:5 Who hope to be of the Bride class and to attain the spirit nature. R4629:6 Christ becomes endorser for these who have turned from sin, believed on the Lord Jesus, consecrated themselves. He covers their Adamic sin and guarantees his continued merit if they are faithful. R4634:1 The Lord has pledged to these who have consecrated their lives to him, even unto death, that he will hear them and give to them, according to his wisdom, the experiences and blessings most helpful. R5692:5 Paul is addressing the "elect" body of Christ, Jews and Gentiles, who should know what are the terms and conditions upon which God hath "called" them: suffer and reign. R2213:1 In the strictest sense of the word, the household of faith is the family of God; those who have offered their bodies to God in sacrifice and have been accepted by him and begotten of his holy spirit. SM638

By the mercies

- Which have been discussed in the preceding eleven chapters. R2213:1, 1586:1 In reviewing God's plan of salvation, Paul had told in Romans 10 of the mercies of God toward all his creatures. The eleventh chapter told of the mercies of God toward both natural Israel and spiritual Israel. R5422:2 The forgiveness of sins already experienced. F122 In the covering of your sins through faith in Christ. F486 Already received. R2486:4 A share of which you have already received in your justification. F448 Justifying you by faith. R4537:5, 4494:4, 4390:2; SM140; Q457:T; CR1 Paul urges consecration to God on account of the mercies of God as displayed in their justification. Truth relative to the high calling is unfolded to the consecrated later, by degree. R657:6 For centuries granted only to the Jews. R5423:3 Your reconciliation, already accepted. R3918:3 No longer aliens, strangers, foreigners, but redeemed and accepted of the Father. R3265:4 In making provision for our sins, our redemption, and for our restitution as a race. CR406, 402:4 These mercies that you have been enjoying while you have been drawing near to God. Q400:T God sent us an invitation to become associates with his Son. R4631:1 Overwhelmed with an appreciation of God's goodness to us, we are ready to hear and obey Paul's exhortation. R4455:2 The individual is typically represented as being a goat that comes and goes clear up to the door of the Tabernacle, and there the High Priest accepts it and kills it as a sacrifice. CR386

Of God

- In covering your sins through your faith in Christ. F486; R2734:4; Q457:T; CR1 Manifest through Christ in our justification. T118:T God's mercies are to a certain extent over all. He sends his sunshine and his rain upon the evil as well as upon the good. (Matt. 5:45) R5423:3

That ye present

- Any consecrating after the heavenly class is complete, will find that the Lord has plenty of blessings of some other kind still to give. F157; R4836:4 Do your best. It may be that there is an opening.

Consecrate your time, your talents, all that you have, to the service of God. He is a good paymaster; whatever reward he may give you will be a prize. R5168:6 God always gives large rewards to those who manifest their faith and loyalty towards him and his cause. R4836:4, 4574:6 Mal. 3:3 speaks of the "offering in righteousness." The offering now being made to God is the offering of the Church. R4709:4 None but justified believers are thus privileged to present themselves or to be sacrifices upon the Lord's altar. OV316 His invitation to become members of the Body of Christ. R4614:3, 2772:5 By consecration. OV242; R5775:5, 5035:2; Q609:4 On the basis of faith in the Redeemer's work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation. R5284:3 We hear God's message that he is now selecting a class for the purpose of blessing all the earth. This message reaches our hearts, so we take the Apostle's advice and present our body a living sacrifice. OV403 It is not the new creature who does the presenting; there is no new creature at the time the body is presented. R5423:5 Present your body every day. CR407; R5532:3, 5422:6 Laying down our lives daily, and hour by hour. R5422:6, 5423:2, 4632:5; CR407; Q147:3 Includes not only the primary presentation but a continuation. R5126:3, 5532:3; CR295 As our High Priest "offered up himself to God" (Heb 7:27; 9:14), so the under-priesthood must all offer up themselves to God, also. F122 The priestly class are specially devoted to God and his service. This class is sometimes pictured by Aaron's sons and sometimes by the body of Aaron, Christ being the Head. R5873:4 Our Lord has been offering sacrifices for sins as the antitypical High Priest. All of the antitypical priesthood must offer up sacrifices, else they cannot be of the Royal Priesthood. R4354:4 Our Lord Jesus Christ first offered himself up, and then the Church. He as the High Priest first killed his human nature, represented by the bullock in the type. Then he kills the human nature of his Church. CR486 On the Day of Atonement, the two goats represented the household of faith, all of God's people who have offered their bodies living sacrifices: (1) willing sacrificers; (2) unwilling sacrificers. R4855:1, 5196:5 There was enough merit in the antitypical bullock to have been applied for the sins of the world. But God's arrangement permitted the Church to share in the sacrifice in order to share in the glory. R5622:2 Only the High Priest had the authority to sacrifice on the Day of Atonement. We should give ourselves to the Lord, as the goat was tied to the door of the Tabernacle for the High Priest to sacrifice. Q576:4 Should not be confounded with the Lord's presentation of us. R4966:1 You can merely do the presenting; the High Priest has to do the offering. CR408; R4998:2; Q614:T, 489:6 Since Pentecost Jesus has been accepting and offering as his members such as present their bodies living sacrifices. PD47/59 While we are in a justified attitude, God waits for Christ to present us, our sins forgiven; and this happens when we are ready to be his disciple. Then Christ says, I am ready to be your advocate. Q408:T The Father accepted the gift of Jesus' consecrated life, and permitted that gift to constitute a sin-offering for others. Through this age, the brethren are invited to give themselves to God. R4915:2 We are not making a sin-offering to God, for this we could not do. The divine arrangement accepts our gift through the merit of Christ. Later those gifts will constitute the great sin-offering for the world. Q609:5; R5423:6 Now is the time appointed of the Father as the "acceptable year of the Lord" (Isa. 61:2) when God is willing to receive first the sacrifice of Jesus and then the sacrificing of those justified by his blood. R4505:2 We have entered at this strait gate and upon this narrow way, and have made this covenant of complete sacrifice to the Lord, giving our wills and all earthly rights to him, that his will may be done in us. R5055:3 Be our sacrifice ever so lame and imperfect, it is reckoned holy and without blemish; but it must be a free-will offering, and it must be a whole burnt-offering—not the smallest piece can be kept back. R1133:1 When Paul requested money for the poor at Jerusalem (2 Cor. 8), he wished to inculcate giving from the heart, resulting in giving themselves more completely than ever to the Lord. R4526:4 "Whatsoever he saith unto you, do it": "Present your bodies," "Love as brethren," "Run the race set before you," "Add to your moderation, God-likeness," "Let your light shine before men." (John 2:5; 1 Pet. 3:8; Heb. 12:1; 2 Pet. 1:6; Matt. 5:16) R3163:6 "Save yourselves from this untoward generation" (Acts 2:40) by having all the desires of the flesh (those proper and right, as well as the sinful ones)

under subjection and laid daily on God's altar. R1151:4* We consecrate our body (Rom. 12:1), mind (Rom. 8-9), influence (Phil. 3:7), reputation (Luke 6:22), time (1 Pet. 4:2), talents (Rom. 12:6), and substance (1 Cor. 16:2). R465:4* To present our bodies a living sacrifice means to be crucified with Christ, baptized into his death, dead with him as men but alive unto God as new creatures. R328:5* "I lay down my life. No man taketh it from me." (Men might seem to take his life by crucifying him, but they did not.) The believer also sacrifices voluntarily. "And I will raise him up at the last day." (John 10:17, 18; 6:40) R198:3* We are responsible to be immersed if we understand baptism. If we hold back, understanding, we are not fully dead to our own will. If we never understood the symbol, we have no obligation for water baptism. CR412 May apply to us from two standpoints, either before we become consecrated (the initial step of consecration), or afterwards (continuing to present our body every day). CR407; R5423:1 After an individual has made the presentation of his body for sacrifice, and he has been begotten of the holy Spirit, he is reckoned as a new creature, and God accepts him as a son. R5035:2 It may be that some circumstances awaken them to the need of consecration before taking the step that will enable them to become sons of God. But they must be called of God. R5134:1 Many would rejoice to present their bodies living sacrifices in God's service if a leader would rise and break in pieces the great creed idols of Christendom and liberate the people from bondage to them. R5734:1

Your bodies

- Each is to present his own body: "I beseech all ye brethren that you all present your bodies." Q155:4 It is your mortal bodies which you are to sacrifice in the Lord's service. R5422:6, 5423:5 We begin laying down luxuries and worldly advantages and end the service with the actual death of our human self. R942:3 To become members of the Royal Priesthood means a participation with Jesus in the sacrifice of earthly life. PD25/36 Consecrating to God's service every power and talent you possess, thus becoming priests. A226; T118; Q614:3; R4634:1 Includes all you have, your thoughts, words and doings. Q614:3; R5423:6 Full surrender of the flesh and its interests. R4980:1 We have bodies which we are willing to coerce into submission. Q489:T; R4797:6 Their sins that are past are all cleansed; but attaching to the flesh are certain imperfections, which from time to time crop out; the new will must regulate the mortal body. SM430 The term "bodies" seems to include all there is of our earthly existence. Jesus gave his life (Matt. 20:28), his body (Heb. 10:10). His all was given as ransom (1 Tim. 2:6). R328:3* If you by faith will present your body a living sacrifice, even if that body is not worth the full value of human perfection, God will impute enough of Christ's merit to supply your deficiency. R5196:2 Such a one gives up all hope or right in a future restitution. R5423:6, 4535:5 Additionally, we forego our share of restitution privileges. However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these. R4900:1 In "the times of restitution," our title to life would have been made good, but we have consecrated that life (reckoned as restored). R914:3 The step which will enable them to become sons of God. R5134:1 According to the flesh, we are no more. We are in the spirit. We have ceased to be, from a human standpoint. We sacrificed our humanity. Q457:T The death of Christ releases us from the Adamic penalty. We die to complete the sacrifice. Not only dead to the world, but really dead. If we have been planted in his death, we shall so be resurrected. R128:2* The Redeemer and Restorer is spiritual, having given up the human a sacrifice for all, and from this spiritual class when highly exalted all blessings must proceed. A294 The Prince of Peace is followed by an army of saints walking in his footsteps, not having slain nor wounded others but having conquered by dying themselves, sacrificing self. R5495:4 Jesus permitted sinful men to take his perfect earthly life without resistance, although he had the power to call for legions of angels for protection. His life, not sinful weaknesses, was his sacrifice. R4835:3 If we would be so honored by a share of his resurrection, we must be faithful now and make our calling and election sure by walking in his steps and finishing the sacrificing of our flesh. R4108:6 Our stewardship is over what we have and not over what we have not. Many let talents they do possess lie idle, while they make unprofitable

endeavors to create and use others not given them. R1047:2 Each who has presented himself to God must consider how he can most fully use his all in the service to which he has consecrated it; and he cannot decide by likes, fears, preference or convenience. R1029:2 If your first love has begun to cool a little, thank God for his special message of meat in due season which wonderfully awakens and encourages. Take for your examples Jesus and Paul. R946:3 The goat which was slain represented the bodies of the saints, which they are called upon to sacrifice. The Gospel age is an age of suffering, beginning with the personal sufferings of Christ the Head. R157:2* Pictured by the goat that goes all the way through the court to the door of the Tabernacle, and there the priest accepts it and kills it as a sacrifice. CR386; R5423:5 They had not yet apprehended that for which Christ had apprehended them. (Phil. 3:12) That is the "mark"—the winning post—"for the prize of the high calling." Sacrifice is demanded for that. R99:3* The Lord cares for our joy and comfort. He asks only what is for our good—"reasonable service"; and yet he asks all—"your bodies." Self denial, under the Lord's direction, is the surest means of happiness. R21:4* We have been called of God to be joint-heirs with Jesus Christ in all the things that the Father has given him. But if we would share those things we must be faithful unto death; the flesh is to be sacrificed. CR248 Thus we are reckoned dead with Christ. CR2 Whereas Mormons believe that if they do not at least take one wife they will not be counted worthy, Jesus and Paul commended these sacrifices of earthly rights and privileges. HG732:2* The Apostle asks, "O wretched man that I am! Who shall deliver me from this dead body?" He answers himself by saying that the deliverance comes through a full surrender to Christ, "Present your bodies." (Rom. 7:24, 25) OV316

A living sacrifice

- The term "sacrifice" is translated from the Greek word, thusia, and means a slaughter, or an animal slaughtered. R328:2* Not merely abstaining from sin; nobody ever had a right to sin. F158 The Scriptures draw a sharp distinction between the natural man and the new creature. Some natural men have very fine characters. A new creature has presented his justified life a living sacrifice. R3913:3 However contrary the desires of the flesh may be to "the law of the Spirit of life," this law must have supreme jurisdiction, and they that are Christ's must crucify the flesh with its passions. R814:2* When we get the scriptural measure of a Christian, it compels us to recognize the fact that there are not many in the world. He not only walks in the way of righteousness, but presents his body a sacrifice. CR62 To understand God's dealing in the present time, nominal Christians or mere professors must not be confounded with the Little Flock who have responded to the Gospel call for self-sacrificing saints. OV344 You cannot be members of the Body unless you sacrifice. CR49; R5465:5; SM140; Q610:4 Human sacrifice. PT391:2*; R5086:5 Paul, as well as the Master, intimates that there is a more difficult sacrifice than the offering of praise (Heb. 13:15) and thanksgiving (Psa. 116:17) when we forsake all and take up our cross. R4535:2 The "elect" are to be dead with him, "immersed into his death." OV242 Dead to the flesh, to self, and everything worldly. R5837:1, 1586:2 "If ye know these things, happy are ye if ye do them" (John 13:17). The "high calling" costs all we have, though it is also worth all it costs. Some are not willing to pay the price, obedience. R1802:2 A constant surrender of self-will. R5423:2; SM273; OV344 You shall consecrate and give every power which you possess to God's service; then you shall live not for self, nor for anything but for and in the service of him who bought you with his own precious blood. A226; R273:3 The Little Flock walk in the steps of our Savior and present their bodies living sacrifices in the service of truth and righteousness. SM42 Loyal, faithful covenanters consecrate their little all of time, talent, influence, prospects, and maintain this attitude of consecration daily, hourly. R5947:4, 5423:1 Not that you are to commit suicide and destroy your body, but day by day using your strength and life in the Lord's service. R5423:1 The present call of the Church is for those who have the "same mind which was also in Christ Jesus" (Phil. 2:5)—a call for sacrificers. This sacrificing is to forward his cause, to minister, not just to suffer. R5324:1,2, 1586:2 Presenting your bodies includes not only the primary presentation but the continuation of the living sacrifice to the completion of the work.

R5126:3 We lose forever all right to life on the human plane, and all right in earthly interests. R5197:1,2, 5423:5 These will not be included in the restoration to Adam's original perfection because they are called out of the world and invited to become new creatures in Christ, sharers in the divine nature. R5318:4 We have been called of the Lord not to restitution, but to sacrifice, and the healing of Paul's eyes would have been a restitution blessing. R4433:4 The only exceptions to the rule of restoration to Adam's original perfection will be those who are now justified by faith in Christ and given the opportunity to present themselves as living sacrifices. Q682:4 It is not necessary to have an appreciation of restitution blessings in order to sacrifice them. Some in the past did not have a full knowledge of the ransom; but they gave up everything. R4900:2 The call was first to a justifying faith in Christ. Then the privilege was offered to these to present themselves as living sacrifices and thus go forward to battle. That is more than weak faith can endure. R1876:4 Not all of the justified have responded to this call or invitation of the Gospel age. The great majority have been satisfied to simply have a measure of reconciliation, and have ignored Paul's exhortation. HG378:4 A Christian goes beyond faith in the precious blood and righteous endeavors and striving against sin to a voluntary surrender of the will and all we possess to the service of God. SM273 Our sacrificing does not make us brethren, for all who are freed from sin are brethren; justification, reckoned purity, is on account of Jesus' sacrifice. But the heavenly prize requires our sacrifice. R742:3 Full justification can come to us only after we have made a complete consecration to the Lord. R5775:6 Only by sacrifice could any come into the spirit-begotten relationship with God as "new creatures in Christ Jesus." R4646:2 The only way to obtain justification in God's sight is by the acceptance of Christ and by a full consecration to be his disciples and to join with him in his covenant of sacrifice. (Psa. 50:5) R5027:4; OV280 Sinning against the blood that justifies (justified by faith in the blood of Jesus) does not merit second death. Sinning against the blood that sanctifies (sanctified by consecration) merits second death. R4321:4 The call of this age is for sacrificers only—to follow our Redeemer's footsteps of self-denial even unto death. (Matt. 10:39, 2 Tim. 2:12) R4920:3 When we sacrifice ourselves wholly and unreservedly, it includes not merely our hearts, our wills, our intentions, but all they control: our mortal bodies, health, strength, time, talent, influence, money. R3844:5 As the Shepherd (the King's Son) himself was sacrificed as the Lamb of God, the sheep of the Little Flock now being called are to suffer with Christ—with the Lamb of God—are all to be "living sacrifices." R2442:4 A sharer of the sufferings of Christ. E487 The Gospel age call has been, Who will take up the cross and follow me? Who is willing to ignore himself and suffer with Christ? Who will present this human nature a living sacrifice and become dead with him? R442:5 It is our privilege "to be dead with him" and "suffer with him" (2 Tim. 2:11, 12), "to fill up that which is behind of the afflictions of Christ" (Col. 1:24). R3683:3 Those begotten of the truth, who hear and obey this call to become joint-sacrificers with Christ Jesus, thus become heirs of the Abrahamic Covenant, joint-heirs with Christ, members of the "seed." R905:5 Our Lord having provided a ransom for Adam's race with his own life, can justly give a new offer of life to all. This offer to the Church is under the covenant of sacrifice. A141 The spiritual nature and reward can be attained only by faithfulness to our covenant of sacrifice even unto death. R5806:6, 4646:2 In view of the sacrifice of the human nature, the gift of God in exchange is, a spiritual nature, and hence the term "new creatures." R2980:4, 4784:3 The Father invites us to come in and be living sacrifices with Christ, partakers of his sufferings (even though Christ is sufficient as a ransom-price for the sins of the whole world) so we may be glorified. R4855:5 Because we are promised to be glorified with Christ, our way is "narrow," difficult, in contrast to the "high way" to eternal life in the Millennium. R4434:4 We are to take up the cross and follow him. We are to suffer with him if we would reign with him. We are to join with him in his covenant of sacrifice. R4807:2 We are assured that if we suffer with him, and be dead in his sacrificial death, we shall also live with him and reign with him in his Mediatorial Kingdom. R4497:6, 5638:4, 4855:5, 2616:6 Those are truly wise have sought the divinely appointed King and bring to him the incense of their devotion, and as gifts all their talents

and powers. They lay their very lives at the Savior's feet. R4534:6 The Church is honored in that she is permitted to suffer with her Lord. R4630:1, 1586:2 You consecrate wholly, thus becoming priests. T118:T Those called to be members of the Body of Christ, the under priesthood, of which Christ is the High Priest, could consecrate to their office only by sacrifice. R5299:3 The Apostle did not mean that the brethren were to present all their bodies as one sacrifice, but each to present his own body. Q155:4 Jesus has, since Calvary, been completing his "better sacrifices" by presenting the bodies of his saints acceptable to God. R5285:6 Typified by the sacrifice of the Lord's goat. R4035:1 The "better sacrifices" are the antitypical ones begun by our Lord Jesus when he consecrated himself to death at baptism, and participated in by his faithful footstep-followers. R3318:6 The Body of Christ is joined with our Lord in the atonement sacrifice; their sacrifice could not have been acceptable without Jesus' merit. When it is complete, the work of suffering for sin ends. R3000:1, 1262:5 We do not do our own killing, sacrificing ourselves. He does all the sacrificing. Q410:T, 552:3 Keep in sight the intimate relationship and close resemblance between the bullock and the Lord's goat; it should continually stir us up to see that we are being crucified with him if we would reign with him. R245:6 "Without the shedding of blood there is no remission of sins"; God provided the sacrifices of the Law as foreshadowings of the "better sacrifices" of Christ and his followers. (Heb. 9:22, 23) HG418:4 The sacrifice of the antitypical goat class has been in process from the Day of Pentecost. This Gospel age has been the antitypical Day of Atonement in which "the better sacrifices" have been offered. OV106 The two goats of the Atonement Day represent God's people who have offered their bodies living sacrifices. Only one of them became a follower of the bullock and had experiences exactly the same as his. Q659:1 Let us lay aside everything precious to us of an earthly kind, that we may run with patience the race set before us (Heb. 12:1). R2702:5 By faithfully exercising your ambassadorship. E490 When God accepts our consecration, he sanctifies or sets us apart to whatever work or office he pleases. R441:3 If you are willing to give time in the Lord's service as part of your "living sacrifice," labor in the vineyard through love of the brethren still in Babylon. They are in danger, but do not realize it. R2456:3 "Love less" your family, your own life; bear your cross; forsake all you have. The terms are plain. No one failing to do this is recognized of the Lord as his disciple or can enjoy the privileges of being one. R2072:1 Keep a sharp lookout on how you can sacrifice your own interests wisely in the competitive business world, even to making a change to some less competitive means of livelihood. R2033:1 Present your bodies. Seek to do all things to the glory of God, that you may glorify him in spirit and mind which are his. Ask the Lord to permit you to be used in his service. Write letters, send tracts. Q614:1 "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) None are saints without sacrifice. Rev. 11:18 makes a distinction between those who fear God's name and the saints. R156:3* Water baptism is the symbol of joining Christ in his death. It is a witness before the brethren that one has already repented, been justified, and consecrated. HG284:4 Abel's blood cried to God for justice. But Jesus' blood cried to God for mercy on the sinner. By a special covenant, Jesus and his elect Church lay down their lives sacrificially for Adam and his race. PD12/21 This is the only way that we could be with him on the spirit plane. If we retain the human nature, we can never get to heaven. Those not begotten from above may get an earthly blessing, but not the heavenly. Q610:4 "Strait is the gate and narrow is the way that leadeth unto life." (Matt. 7:14) Now there is just one way. No one has the right to make the terms one whit less than God shows: deny self, take up your cross, and follow Jesus. Q399:T Those who accept this invitation are privileged to sacrifice their all of earthly time, talent, wealth, etc. SM430; R3870:1 The Great Company neglected opportunities for laying down their lives, their time, influence, money, in the Lord's service. R5423:3 Every member must finish the work of presenting his body a living sacrifice before the epiphania or apokalupsis of the Lord in power and great glory, but not before the parousia. R4543:6 In the end of this acceptable day will come the end of all opportunity to sacrifice the human nature and become partakers of the heavenly nature. SM49 The High Priest of the Melchizedek order does no sacrificing, but is a blessing priest. He had sacrificed in

the days of his flesh. SM140 Few have heeded this message to the Church or the message to the world to live a good life; because the depraved or carnal mind is opposed to the law of God, as a natural consequence, the trouble will come. A309

Holy, acceptable

- Whole or complete. Q457:T Justified (reckoned perfect) by faith in Christ's redemptive sacrifice. R5318:4, 1262:5 Counted as holy, justified freely from sin through the merit of the blood of Jesus. R4464:1, 5836:6, 4966:4, 4759:2, 4640:5, 2987:5, 1586:2; Q69:2; CR58; SM430 Ransomed, justified, and therefore acceptable; otherwise we would have nothing to offer God. A196; F152 We must be justified by faith in Christ before we would have anything acceptable to lay upon God's altar; it must be accepted of God at the hand of our great High Priest before we are his Royal Priesthood. F122 Since God is unwilling to receive as a sacrifice anything that is blemished, we, as members of the blemished and condemned race, could not be acceptable until first we were reckoned justified from all sin. F116; R1586:2 The Church has her Redeemer's merit imputed to her by (because of) faith—to cover the weaknesses and blemishes of her flesh, so that her flesh may be presented holy and acceptable to the Father. R5079:4 Our sacrifice must be without blemish, not filthy nor sinful; we must be justified freely from all things, "holy" through the cleansing that is in the blood of Christ, if we would be acceptable to God. R882:5 The Church must first be "justified freely from all things" before they could in any degree come within the limitations of the high calling. R2629:6, 1262:5 The consecration of our all puts us in the way to be eligible to apply the merit of Jesus, put over us as the wedding garment covering our imperfection. His merit makes us acceptable to God. R5559:6 Our human nature having been redeemed by our Lord's death, must in the sight of Jehovah, be just as pure and perfect as was the human nature of Jesus, for his perfectness was imputed to us. R297:6 To those already consecrated, complete the good work which you have begun. R5423:1, 5031:5 To one who has not completed his consecration, God is willing to accept you through Christ's imputed merit, if you take this step of consecration. R5423:1, 4854:6, 4634:1, 4632:4; Q658:4 If they fall into line with the divine provision and present their bodies a living sacrifice, they are met half way by the Lord. R4629:2 The Master appeared in the presence of God, after finishing his sacrificial work, to impute to the believers his covering for their imperfections, and to give them a standing with the Father. R5003:5 Pentecost was the proof that the Church had been ransomed—that justice was satisfied, and that our sins were cancelled. Thereupon the High Priest began at once his secondary offering of his members. R4518:6 Jesus stands as the great Advocate for all those who desire to come in as members of his Body. Through the merit of the Advocate, Jesus Christ the righteous, the Father justifies us freely. CR173 Justification by faith is necessary because nothing unholy or unclean may come to the Lord's altar. R4398:2 Our Lord Jesus, as our great Advocate, makes us acceptable sacrifices; it is only upon our becoming acceptable sacrifices that we can present our bodies; this being done, the Father accepts them. R4764:3 Only because of our relationship to the great Advocate. R4632:4 We do not come to God directly, but through the great High Priest, who imputes his merit, and includes our sacrifice as a part of his own. We have been presented in God's way and have been accepted. R5423:6 Our offerings to Jehovah, our little all, would be unacceptable, because we were children of wrath; but our great High Priest's merit makes them acceptable. "Thanks be to God." (2 Cor. 9:15) HG595:4 When the High Priest presents us to God, covered with his own merit as a robe, we are assured that our sacrifices are acceptable. R5006:5 We are participants in sacrifice, our sacrifice being counted holy by God because of our faith in and relationship to the Great High Priest. R4390:2 Both sacrifices were made by the priest, not by the bullock nor by the goat; when our Lord shall present the blood of his secondary sacrifice (the blood of his Church), he will be presenting "his own blood." R4546:6 Our Lord's death, represented by that of the bullock, applied on behalf of the household of faith, justifies them freely from all sin and permits them to become acceptable sacrifices. R4340:4, 1262:5 Since our Lord sacrificed himself at Calvary (the basis of the New Covenant), he has been completing his "better sacrifices" by presenting the bodies of his saints, holy

and acceptable, to God. R5285:6 The Redeemer imputes the merit of his sacrifice to the Church's and makes it acceptable as a part of his own sacrifice. Q376:3 Because Christ becomes endorser for these. R4634:1 Jesus needs his own righteousness, but he no longer needs his right to human life and the righteousness which goes with that right; and so he imputes that to the Church, sufficient to make holy their sacrifice. Q339:1 We have no right to everlasting life—merely a little unexpired scrap of life received from Father Adam. Jesus is empowered by his sacrifice to give the restitution life to us to present in sacrifice. Q141:T Our wills are renewed, but we must bring every thought into harmony with God's will: first learning to follow righteousness; then that which is wholly acceptable to him; and, thirdly, his perfect will. R4830:6 The cleansing of justification by faith is for the very purpose of cleansing us that we might be acceptable sacrifices on his altar. R4493:4 Justification by faith is granted to us for a purpose and for a time—to furnish us the opportunity for sacrificing the earthly restitution rights which Jesus tendered to us. CR58 We are justified through faith in Jesus' blood. Thence we have a standing of justification, imputed to us for the purpose of permitting us to sacrifice our human rights. We are "immersed into his death." CR75 There is one standard which must be attained before any can be accepted of the Father as members of the Body of Christ. That step is consecration even unto death. Then the Redeemer imputes his merit. CR88 "He restoreth my soul" (Psalm 23:3) corresponds with our justification to life. By faith, a complete restoration of soul is granted to the believer, that he might have something to offer in sacrifice to God. R3269:5 "In Christ shall all be made alive." All who by faith lay hold upon this new source of life are reckoned of God as partakers of it so that they can have access to the gospel which began with our Lord. R875:6* Our sacrifices are considered holy because of the imputation of Jesus' merit, which sacrifices God has accepted, begetting the offerer to the new nature as a new creature. R4591:6 Our willing services and sacrifices as new creatures. R4495:1 It is the spirit of the Head coming upon these that produces the sacrifice of the justified flesh. R4398:5 Being graciously reckoned of God as holy through Christ, from the hour of our entire consecration to his will, because our will and effort are to be so, we are to go on striving against our imperfections. R1739:2, 1262:5 Every day, Christians should keep their accounts squared with the Lord. If they come short, they should lose no time in obtaining forgiveness through the merit of the Savior's sacrifice. R5420:5 All members of the Body of Messiah came by way of the cross—through a recognition of their own imperfection, and of Jesus and his sacrifice as the satisfaction for their sins. SM186 Our sins are graciously covered through the merit of his sacrifice. Our chastisements, therefore, are not penalties for our imperfect flesh, but disciplinary to the intent that we may be complete in him. R3133:4 Many seem to think that all that is required is to give a certain portion of our time and substance. Cain came with such a sacrifice, and it was not received. Abel's better sacrifice was accepted. R328:6* Learning from Cain and Abel, Isaac and Ishmael, Jacob and Esau, let us seek to bring to the Lord such sacrifices as he is pleased to receive, in the proper spirit, as did our Head. He is our perfect Pattern. R2778:5 Not a tithe, but all that we have (Luke 14:33). So Christ magnified the Law. We are to give all that we can in as direct a way as we can, and the remainder is to be given him in a more indirect way. HG583:1 Sacrifice is not an obligation or requirement. The Father never forces sacrifices; but he accepts them, and now is the acceptable time to present them, and these are the terms of fellowship with him. R5422:3 The 144,000 are justified through faith in Jesus' blood, making their sacrifices acceptable. Their sacrifices are not compelled by justice, and they receive a high reward. R4262:5 As sons and heirs. R1008:4 The Ancient Worthies presented their bodies, their lives, but God was unwilling to accept imperfect creatures at his altar. Jesus' followers have been acceptable because they are made perfect by the Redeemer. R4836:1 Three and a half years after the cross, when God sent the Gospel message to Cornelius, his favors became as open to the Gentile as to the Jew—"the middle wall of partition" was "broken down." (Eph. 2:14) R5101:1 Now is the time that God will accept us. It will not always be an acceptable time. It will cease when the last member of the Bride class has been gathered, and there will be no more sacrifice. CR55 Our High Priest will not make application of his ransom-merit for

the world until the end of this age when he has finished the use of it for the Church—enabling those drawn of the Father to present themselves. R4832:2 At the end of this age the blood, "holy and acceptable" through Jesus' merit, will be applied "for all the people." R4537:6

Unto God

- To whom the price was paid. E450; R685:4 Because our Lord's sacrifice was every way acceptable to the Father. R4546:3, 4965:2, 4390:2; Q489:6

Reasonable service

- Faith in the Redeemer, accompanied by a consecration to follow righteousness, brings justification—but does not imply sacrifice. Sacrifice is a voluntary act—not demanded. F152 Every other course is unreasonable, irrational, unwise. R3326:4 To refuse to accept this offer would show a puerility of judgment, a weakness of mind. R5424:1,4 If it was a reasonable service for Jesus, then surely ours is most reasonable. R5423:2 It would be very unreasonable to accept God's marvelous favor and then neglect to live up to the conditions attached. R5423:4 Consecration is the normal attitude for all of God's intelligent creatures. R5134:2, 5477:3, 5423:1 The thankful leper was an example of the character God is seeking. If we have been justified, cleansed, covered, blessed and favored, we should return and prostrate ourselves before him, living sacrifices. R2723:1 Anyone possessed of a sound mind, able to weigh the advantages and disadvantages of the present life compared with eternal life in God's Kingdom, must confess that it is reasonable to lay down our lives. R2659:4 Our surrender to the Lord was "the answer of a good conscience toward God." (1 Pet. 3:21) SM345 If it was proper that the Israelite should give one-tenth of all his income to benevolent purposes, it is much more proper that we, who have been still more highly favored, should render all unto our God. R2486:4 Would be so if no reward were promised. R1586:2 The only safe course for any of the justified lies in consecration; i.e., in a voluntary and full surrender to Christ. All who realize freedom through Christ's pardon should submit themselves to him. R1066:5 The Lord does not invite us to sacrifice ourselves (now) without any reward. R5423:2 The prize which he attaches makes it unspeakably desirable and precious. R5423:4 Having surrendered our will to the Lord and having started out in the narrow way, we should seek to know what our reasonable service to him would include, what things are approved and disapproved. R5745:1 We should endeavor to find out what the Bible calls "reasonable"—an earnest desire to render thanks to the Lord for his great mercy and love, and to know what is the Lord's will for us that we may do it. R5677:6 Having come to the place where we are recipients of the blessings from heaven and the privilege of this association, we should consider it a reasonable service to present our bodies living sacrifices to him. R3966:2 Thank God that we are not any longer outsiders, that we have heard the Master's voice, and have accepted the Lord's grace provided for us in our Redeemer's sacrifice, and entered into the holy place. CR35 This chapter is linked with Psa. 121 and Matt 6:33 as readings for "Happy conclusions." HG474:5 After we have responded to the divine "call" and entered into a covenant of sacrifice with Christ (Psalm 50:5) to be dead with him, then works, self-denials, sufferings, are required. R4494:4 The entire Church is pouring out its soul unto death, a sharer in all of the Lord's sufferings, and she will be a participator in all of his joys and blessings. SM783 Reason is continually appealed to and satisfied with reference to divine truth: God expects his people to exercise a reasonable faith, drawn by logical deductions from established premises. R1566:1 Only a new mind, secured through a consecration of one's being to God, will transform the depraved heart. In relying on a burnishing of the intellect only, the world is leaning on a broken staff. R1189:6 People who claim to be Christian have not been taught how to approach God in the right way. They have never passed from condemnation to justification, through faith in Jesus and consecration to God. CR494 If some should present themselves after the acceptable time, they would be honored with the Ancient Worthies. Sacrifice is a reasonable service, and God gives large rewards. R4836:2

Romans 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

Be not conformed to

- Patterned after. R1586:2 Fashioned after. R1096:5* Or bent down to this world. CR4 Do not be entangled with the things of this world. The chief duty of the Christian is to devote himself to preparing for the Kingdom of the Lord. Q850:1 Paul does not say, "Do not conform yourselves," but "Be not conformed." We do not conform ourselves; we submit ourselves. R627:1

This world

- Our Lord said of his disciples, "They are not of the world even as I am not of the world." (John 17:16) A269 Its ideas, hopes and aims. R1586:2

Be ye transformed

- Formed over again. R5325:2, 3674:2; SM431, 229:2; CR394 Remodeled, changed. R1586:2 Turned upward. CR4 We do not transform ourselves; we submit ourselves to the will of God to be transformed by heavenly influences through the Word of God. A203; R5482:4, 627:4 Into his glorious image in our hearts. R5641:3 This does not signify a perfection in the flesh, which is an impossibility, but a perfection of heart, intention, will, endeavor. R5902:1 The Word of Christ has entered into our hearts. Our minds, our aims, our ambitions—everything—are being transformed, are being set on heavenly things. OV429 Reach the mental attitude in which divine regulations are not grievous, but really joyous. R4346:1 Our minds are to be filled with holy thoughts of the Lord and his service. R5739:1, 5246:6, 4808:2 The renewing of the mind, not a work in the flesh; although it will affect the flesh to some extent. SM431 All who are slaves of the Lord Jesus are voluntary slaves; you can renounce this bondage if you please. But you will find that every time you had to give up your own will you had a greater blessing in return. R5726:4 Divine assurances make strong the weak and give courage not only in respect to the future life but also in the affairs of the present. R5114:4 So that eventually we come to hate the things we once loved and to love the things we once despised. CR475; R5739:1, 5726:3 Thereafter matters are to be decided not according to their preferences, but according to principles of justice and love. SM431; R5482:4, 4909:4 A second privileged step of faith, beyond the hope of human restitution, is the access into a still higher position of favor, the privilege of being transformed to a higher nature. R1585:3 Made new creatures by the holy Spirit of God. R371:1 To the heavenly nature. A198 There is a transformation of character (from sin to righteousness); but the transformation in this text is a transformation of nature (promised to believers during the Gospel age, on conditions). R626:1 "Mind-cure" teachers realize the power of the mind over the body, thinking this is something new. Satan assists these theories by granting blessings of health, but these are occult powers. SM322

By the renewing

- The gradual bending heavenward of that which naturally bends earthward. A198 Having it made over. R5246:6 Through faith. R4982:5 It is not until the old creature submits and we are transformed, so far as the will is concerned, that we become new creatures. R4810:2 Through a sanctified will the mind is renewed, transformed; and the desires, hopes and aims begin to gravitate toward the spiritual and unseen things promised, while the human hopes die. R626:2 The process of mortifying the deeds of the body involves a separation from the world. "Though the outward man perish, the inward man is renewed day by day." (2 Cor. 4:16) R100:1*

Of your mind

- Will. R2505:4 "We have the mind of Christ." (1 Cor. 2:16) R2130:6; CR4 The new mind is the new creature that is being raised out of the dead body. CR469 New hopes, aims, ambitions, desires, affections. OV379; CR394 The Christian's most important life-work. R2123:6 Particularly in the development of benevolence, veneration and spirituality. R2540:6 God wishes to appeal to our

reason, because we are thus better developed than in any other way. We are learning to do his will from the teachings of our Lord Jesus and the writings of the apostles. R5482:5 "Sanctify them through thy truth." (John 17:17) It is an error to presume that the sanctifying work can go on better without the truth. R1628:5 Endeavoring to think as Christ thought and to do as he did or would do in your circumstances. R1586:2 The spirit of the Lord God is the power or influence exerted upon the minds and hearts of those who have surrendered their own wills and are obedient to the divine will. Q808:4 God is dealing with our spirits, our minds. Through the transforming influence of his Word, he is giving us a new mind; and it is this new mind which he receives into his family. This becomes the new creature. SM350 The change of mind from human to spiritual which we experience here is the beginning of the change of nature. It is a very small beginning, but the begetting is always a small beginning. R626:5 We must show the Lord that our mind is continually striving for those things which are good, kind, loving and generous. SM229

Prove

- Know. R4909:4, 2131:1 An exhortation to study. R1273:1, 1781:5 Come to a knowledge of his will. SM350

Good

- What is God's will as to our following righteousness. R4830:6

And acceptable

- What is wholly acceptable to God. R4830:6

And perfect

- He leads us, not contrary to our wills, but in harmony therewith; to prove what is the good, next the acceptable, and finally, the perfect will of God. R5654:3 Those who have thoroughly learned the lessons of this school will be those who have been obedient children. R5482:5 This gradual development is to proceed with those who are spirit-begotten. R4830:6

Will of God

- As expressed in his Word. R5489:4 Through the fall, we have lost appreciation of God's will, and hence are exhorted to study to prove what it is. R1781:5, 1273:1 All his ways are perfect, righteous. "He leadeth me in the paths of righteousness." (Psa. 23:3) He causes me to learn to appreciate the desirableness of his ways and the undesirableness of every other way. R5654:3 It is all-important that our will be entirely consecrated to God and righteousness; and that it strengthen itself in the Lord as it determines the will of God, as expressed in his Word. R5489:4 The divine will now having become our will, we begin to reason, to judge, to think, from the divine standpoint: God's plan is our plan, and God's purposes and ways are ours. R626:2 If, in the very beginning, we have a desire to do God's will and to go on unto perfection, we shall understand it better and be more and more able to perform it. Q53:T Since God expects every member of his family to have a perfect will, it becomes a personal question as to what is the will of God for us. We seek diligently to prove what it is. SM350

3

Romans 12:3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

Grace given unto me

- Paul foresaw that one of the greatest temptations would be ambition to be highly esteemed. R1586:3

More highly

- The truth of God is in accord with the highest development of human reason; but human reason cannot attain full development except under divine instruction. R1566:6 Some may be proud of having the truth or of their ability to serve the truth. R5842:3 The quality of self-conceit is dangerous to Christians. Many of the Lord's people have stumbled into evils by thinking the Lord was giving them private lessons and information not vouchsafed to others. R2461:2 Some overestimate their

talents, and waste valuable opportunities in trying to do things for which they have little or no talent, and neglect the exercise of other talents which they do possess. R1628:3

Than he ought

- In endeavoring to decide what gifts we possess, the Apostle suggests modesty. R733:3

To think soberly

- Not according to the flesh, but according to the new nature. E255 To seek to justly estimate actual talents of ourselves and others, and hence the measure of stewardship and responsibility. F243 A sober estimate of self is a humiliating, not an exalting, exercise; yet it is healthful and beneficial. R2094:3* Such must be the spirit of all who will be permitted to enter into the Kingdom of heaven, on the philosophical principle that humility leads to greatness, and is of itself a great achievement. R1767:2 God's Word and providences bring all followers of Christ to oneness of heart and mind: one is humbled, another exalted. Both learn not to trust in self, but in him who is able to do for them exceedingly. R5114:1 Think of himself soberly. Some are inclined to undervalue their own abilities, and hence fail to be as useful servants of the truth as they might be. R1628:6 Take a sober estimate of one's talents, neither overrating nor underrating them. R1586:3, 1566:6 It is the intoxication that comes from imbibing the spirit of the world that leads to foolish boasting which a man in his sober senses would be ashamed; such intoxication is an abomination in God's sight. R1972:2

As God hath dealt

- Through his Word and by his providences. R2811:3 Each of the Lord's servants should seek to use the talent which God has given him. R1638:2 It is the height of presumption for a steward to seek to use talents which the Master has not given him to use. R1047:2 If any man has received much of God's grace, it was because he needed it. R5114:1

To every man

- The consecrated ones. R2811:3

The measure

- The capacity for faithfulness. R733:4 "God gave not the Spirit by measure unto him." (John 3:34) but his followers receive it by measure, or limitedly. E185

Of faith

- Greek, pistis, otherwise translated fidelity, assurance. R2811:2 After we have received of the Lord's Spirit our faith may grow exceedingly, so that we will be able to walk by faith and not by sight. R2811:2

4

Romans 12:4 *For as we have many members in one body, and all members have not the same office:*

Not the same office

- Each should seek faithfully to use the talents which he possesses. R5225:1 Each should fill his own appointment in the Church, remembering that these gifts are of God who hath set the various members in the Body. R733:3

5

Romans 12:5 *So we, being many, are one body in Christ, and every one members one of another.*

One body in Christ

- The Head of the Body, Jesus, controls the Body, thinks for it, plans for it, and uses the various members to assist each other. F73; R5227:3, 1574:5, 295:3 Jesus is Head and ruler of the entire living Church. Where two or three meet in his name he is the Head, ruler and teacher. R295:4, 1574:6 This one body of many members is viewed by the world as inglorious, but Paul anxiously sought membership in the body even at great cost, especially the chief resurrection it will enjoy. R827:6 There must be no schism in the Body of Christ. R4241:2* The mind dwells with delight upon the necessary difference between the individuals constituting the members, and the differences between

the members themselves, and yet the beautiful oneness of the whole. R437:4* Every body except one must be spurious and an imitation of the true; yet some deem it wise to unite with "other Christian bodies," and they forget that Papacy is a false "body" under a false "head." R3458:6

One of another

- All are useful and needful one to another and each should seek to know his place and to do his part in it for the edification of the Body. R1586:3

6

Romans 12:6 *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

Gifts differing

- While certain servants are chosen by the Lord for special services, yet others are permitted to serve as did Mark, and still others may serve the Church at home, as did Simeon and Lucius and Manaen. R2141:6 Each of the Lord's servants should seek to use the talent which God has given him, and study how best to use his talents for the edification of his hearers. R1638:2 Consecration includes: body (Rom. 12:1), mind (Rom. 8-9), influence (Phil.3:7), reputation (Luke 6:22), time (1 Pet. 4:2), talents (Rom. 12:6), substance (1 Cor. 16:2). R465:4*

7

Romans 12:7 *Or ministry, let us wait on our ministering: or he that teacheth, on teaching;*

Or ministry

- Serving. R1628:6

Or he that teacheth

- He who has a talent for exposition, for making the truth plain. F251

8

Romans 12:8 *Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.*

On exhortation

- He who finds himself possessed of a good talent of exhorting should exercise that talent rather than let it lie dormant while endeavoring to exercise a talent which he does not possess in any special degree. F250

He that giveth

- Giving of means. R1628:6 Jehovah is not impoverished, and his cause shall not suffer from lack of funds, but the blessing will be to those who are faithful stewards. R450:5

With simplicity

- Without ostentation, but with wisdom. It should not go to assisting error. Know what you are assisting to promulgate as truth. R1629:1

He that ruleth

- Presiding. R1628:6

He that sheweth mercy

- There are honest people who are mean, truthful people who tell the truth in a combative and repellant manner; in the true Christian, love should produce so generous a sentiment as would ennoble every virtue. R2196:6

With cheerfulness

- "The Lord loveth a cheerful giver." (2 Cor. 9:7) R450:4*

9

Romans 12:9 *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

Let love

- Toward God and toward all, in proportion as they are godlike, or striving to be so. R2213:1 Hypocrisy can be a profession of love which fails to warn of immediate or approaching danger. R416:4*, 664:4

Without dissimulation

- Obeying the truth unto unfeigned love of the brethren; love one another with a pure heart fervently. (1 Pet. 1:22) R3603:3, 1586:5 Paul puts us on guard against a merely feigned love (hypocritical) which would only outwardly appear kind and polite. R2213:2, 4895:1 Without pretense. R3830:2

Abhor

- Not merely to avoid that which is evil. R4895:1, 2213:2 We should intensely oppose the untrue, the impure, the sinful. Sin and selfishness and "the spirit of the world" should be distressing and repugnant to us. The intense hatred of impurity should be cultivated. R2213:2

That which is evil

- Shams and pretense. R3830:2

Cleave

- Resolutely adhere at all hazards. By the Lord's grace, be cemented to that which is good and pure and noble—the truth, the way, the life. R2213:2

10

Romans 12:10 *Be kindly affectioned one to another with brotherly love; in honour preferring one another;*

Kindly affectioned

- Cultivate among yourselves that kind of affection which properly belongs in a family, where the blessing or honor of one member signifies the blessing, honor and advancement of all. R2213:3 Make due allowance for inherited weaknesses; deal patiently and helpfully as wisdom may dictate. R4809:2 We must have love and sympathy, and not merely justice. SM433 With increasing light and knowledge and privilege, make progress in all the fruits of the spirit. R3112:4 It is a privilege to entertain brethren. Prepare for "pilgrim" brethren to serve, for they are fervent in spirit serving the Lord. Arrange meetings, and invite your friends and neighbors. R2093:1

With brotherly love

- "Love as brethren; be pitiful, be courteous" (1 Pet. 3:8,9). "He that loveth not knoweth not God, for God is love" (1 John 4:8). "Let us not love in word (merely), but in truth (sincerely)" (1 John 3:18). R1845:1 Gratefully remembering the love of Jonathan, David lavished affection and kindness on Jonathan's only survivor, loving him "in deed and in truth." (1 John 3:18) R2010:6 God's love pervades our hearts so that selfishness has no room there; we should emulate our Lord who, instead of feeling jealous that others should be exalted to the divine nature, expressed joy to have it so. R3553:1 Express your affection with only such manifestations as would be proper between brethren. (1 Pet. 3:8) R2213:3 Dignified, simple, pure, maintaining a proper reserve towards the opposite sex. R1586:5

In honour preferring

- Cultivate in yourselves the spirit of humility and loving service. R1987:3 By such kindness as is entirely consistent with the most refined modesty and purity. R1586:5 The apostles would strive amongst themselves before their begetting of the holy Spirit; but that spirit disappeared after Pentecost, and then they loyally supported and upheld and encouraged one another. R5959:1 So long as teachers were recognized as having been God-provided, and so long as they approved themselves by conduct and the Word of God, to the congregation, they had more honor than others. R1848:5

One another

- "Let each esteem other better than themselves" (Phil. 2:3). R2011:4 Rejoicing more if honor comes to another than if it came to self. Take pleasure in seeing prosperity come to another. R2213:3, 5959:1

11

Romans 12:11 *Not slothful in business; fervent in spirit; serving the Lord;*

Not slothful

- Not indifferent to the duties and responsibilities of the present life, such as providing for the family, etc. R1533:4, 2488:1, 873:3 "If any provide not for his own...he hath denied the faith." (1 Tim. 5:8) R2488:1, 873:3 Adjust your temporal affairs as not to be overcharged with the cares of this life. It is right to be charged with them to the extent of diligence. R1865:6 Not overcharged, "But of a sound mind." (2 Tim. 1:7) E259 Not careless, lazy, nor indolent; but prosecute faithfully your duties. Any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. R4871:2, 5167:3 It is necessary for us to engage in some kind of occupation in order to secure a livelihood. But we have a nobler business. We devote to the Lord our time and talent and energy. R5335:1 "Do all things as unto the Lord"; and nothing done for the Lord should be done in a slovenly manner. Knowing that few are on the side of God and righteousness, we should battle error and darkness energetically. R2213:3,4 Serving the truth in any and every manner open to us. R2990:1

In business

- A very broad signification; any occupation approved of the Lord. R4871:1 Every affair—eating, drinking, and all of this present life. R2213:3 "Let him labor, working with his hands, that he may have to give." (1 Cor. 4:12) R873:3 Especially the Lord's business. R2241:5, 2213:3

Fervent

- Greek, "Hot," "Boiling." "I would thou wert cold or hot." (Rev. 3:15) R2213:4, 4871:2 Not nervous, giddy, childish, letting trivial things excite us, but a well-balanced composure which we study and attain in our endeavor to bring ourselves into harmony with the divine arrangement. R5167:3 Immediately at Pentecost, the brethren were privileged to begin a service for the Lord; and the Father allows opposition so that none but those who are fervent in spirit will stand the tests. R5334:5 Only by the exercise of much fervency of spirit, much zeal for the Lord, for the truth and for the brethren, can we hope to stand faithfully and be of assistance to others. R4930:4

In spirit

- Greek, pneuma, mind, disposition, character. E318

Serving the Lord

- Doing with our might what our hands find to do. R5875:4 The Lord is to be served, and on this account we are to be careful to learn what kind of service is acceptable. R5334:2 Those who have more opportunities for service are less liable to be led into temptation than are those who have fewer. R5201:6 To those who are the Lord's consecrated people it is the greatest privilege imaginable to serve the Lord. R4871:6 Let us use to our best ability the gift or gifts possessed, rather than fail by trying to use other gifts not granted to us. R1628:6 "Fear God, and keep his commandments." (Eccl. 12:13) Solomon had all the selfish comforts that wealth could bestow upon him, but he perceived that there is no comfort except in the thought that God is above all. R1533:1

12

Romans 12:12 *Rejoicing in hope; patient in tribulation; continuing instant in prayer;*

Rejoicing in hope

- The trial will not continue forever. R3830:2 We are not to expect to have much in the present life to rejoice in, but our rejoicing is in looking ahead into the future. Doctrinal knowledge is necessary to inspire such hope. R2213:5

In tribulation

- Greek, tribulum, a machine used for threshing and cleaning wheat. R2213:5, 4910:5 Paul gloried in physical disasters as parts of the sacrifice he was permitted to make, part of the sufferings he was permitted to endure for the Lord's sake, for the truth's sake. F633 In order that the wheat may be

made properly ready for the garner, it is necessary that each grain shall pass through the tribulation necessary to remove those qualities which would render us unfit. R4910:6, 2213:5 Some will continue to walk with the Lord; some will not be driven from him by any of the arts and wiles of the evil one. They are such as are at heart fully the Lord's, not their own. R2258:4

Instant in prayer

- God wishes us to be persistent, and our persistence measures and indicates the depth of our desires. R2865:6 Patiently waiting for the Lord's due time, in an attitude of entire sweet submission to his will, assured that if the answer be delayed, the Father has a reason for it. R5481:3 "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." (1 Pet. 3:12) R1865:2 For grace which is promised according to our needs. R3830:3 We should have stated seasons of prayer and should be continually in the spirit of prayer. R917:1* The degree of our appreciation of the privilege of prayer indicates very well the degree of our love for the Lord. R2213:6 Whoever loses the desire to thank and worship and commune with the Father of mercies may rest assured that he is losing the very spirit of sonship. R2004:6 There is a difference between the "vain repetitions" of the heathen, which our Lord condemned and "in everything giving thanks," and "praying and not fainting," which our Lord and the Apostle enjoined. (Matt. 6:7; 1 Thes. 5:18; Luke 18:1) R5020:1; Q539

13

Romans 12:13 *Distributing to the necessity of saints; given to hospitality.*

Distributing to

- The Greek signifies, "To make common." R2214:1 Those who have more than they need should share with their brethren in necessity. R917:1*

Necessity

- Distresses. R2214:1

Of saints

- The truly consecrated among professing Christians. R1139:1 The greatest necessities of the saints are spiritual ones; the truth, therefore, is the greatest gift to such. R917:2* In ministering to our brethren in Christ, we minister to Christ himself. R917:2*

Given to

- Going out after, seeking opportunities for. R2214:1

Hospitality

- It is toward the brethren of Christ that we should be particularly careful to exercise hospitality. R3432:1 If what we have is plain or common, the hospitable use of it will show our heart-intentions as though it were the best; and some are inclined to entertain lavishly, cultivating pride and going into debt. R2214:1 The reception and entertainment of strangers or guests without reward, or with kind and gracious liberality. R917:4* We lose nothing by the practice of hospitality. The Lord enriches us with his grace. Our hearts are made better. R917:4* "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13:2) R909:6

14

Romans 12:14 *Bless them which persecute you: bless, and curse not.*

Bless them

- The mark of perfect love. R2879:5 Only a heart full of love, sympathy and pity could truly bless its persecutors. R2214:2 It requires grace to bless those who persecute us, but grace shall be given if we seek it. Nothing will so break down those who ill treat us as to manifest a Christian spirit toward them. R917:4*

Persecute you

- For the truth's sake. R2214:2

And curse not

- Greek, kataraomai, speak evil of. R2443:3, 701:5 To curse our fellow mortals does not become us. R917:5* Signifying the very opposite of blessing. Webster defines "cursed" thus: "Deserving a curse; execrable, hateful, detestable; abominable." Apply any of these synonyms in the place of "cursed." R701:5

16

Romans 12:16 *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

Be of the same mind

- The same disposition. Be sympathetic toward the very humblest brother, as well as the most refined. R2214:2 The oneness of thought, mind and action required of the Church of God. R1130:6*

Mind not high things

- Of the world; they exalt themselves against the things which are truly high, which are of God. R5889:5 Do not allow your affections and sentiments merely to go out along ecstatic lines. R2214:2 Popular ideas, methods, etc. R1783:5

But condescend

- Come down to them in speech and conduct, for the uplifting and enlightening influence of the truth. R4085:5 As illustrated by our Lord Jesus in preaching to the woman by the well. R2574:4 Like our Master, regard with highest esteem and Christian love those who do the will of our Heavenly Father. R1956:4 Not in a condescending patronizing way, but with true sympathy and love. R1104:3*

Men of low estate

- Financially and intellectually. R2214:2 The despised, poor and unpopular. R1783:5 For the privilege of helping them up. R1104:3*

In your own conceits

- There is no more dangerous thing than a high opinion of one's own wisdom. This is one of the greatest stumbling-blocks of the ministers of the nominal church. R2214:3 Compare with Prov. 3:7. We may well esteem the proverbs to have been supernaturally prepared inasmuch as Solomon was granted a supernatural wisdom in order that he might represent Christ Jesus. R2053:2

17

Romans 12:17 *Recompense to no man evil for evil. Provide things honest in the sight of all men.*

To no man

- Not merely to your brethren, but to all mankind. R5897:5

Evil for evil

- Do not follow your natural inclinations to vindicate justice and punish evil-doers. R2214:3 The natural, fallen, unbalanced tendency of all is to render evil for evil, to give as good as we get—and a little more if possible. R5172:3 Seeing that the Lord will equitably adjust human affairs, we can well afford to endure hardness for the present and resist evil with good. R2613:5, 723:1

Provide things

- "He that provideth not for his own...hath denied the faith and is worse than an unbeliever." (1 Tim. 5:8) F578, 488 We are not to rob our families of things needful for their proper care. F577 A reasonable provision should be made for a steward's household, but a faithful steward does not hoard and accumulate so that he can hand down selfishly to his own posterity. R2762:2 Under present conditions, the new creature cannot in all matters do as it would prefer, but must in certain affairs be governed by the obligations of the flesh. F488 We are to "Owe no man anything" (Rom. 13:8). F564; R2214:5 God's people should provide for their own their necessities and such provision shall be honestly made or not at all. R5572:1, 2214:4; OV357 In serving an earthly master, we are not to think of this service as conflicting with the service of our Heavenly Father. We are to see that we have been directed to provide things decent. R5313:5

Honest

- Few things bring more dishonor upon God's people than dishonesty. God never authorized anyone to go into debt for him. R2214:4

18

Romans 12:18 *If it be possible, as much as lieth in you, live peaceably with all men.*

Live peaceably

- It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord's representatives. R5980:2, 2214:5, 1068:3; F601 Paul shows in the previous verses the effort we should make for peace; but it is not always possible to secure peace with those about us, even with the most careful manifestation of such a disposition. R1068:3 Though we find things we cannot endorse, we may avoid denunciation of them—especially things having no bearing on the Lord's Word. R4978:6, 2621:6 If we must contend, let us contend for only such things as our Redeemer would have contended for. R4900:4 The children of God should be peacemakers and not peace disturbers. R3348:1 We can in the interests of peace sacrifice our preferences to the wishes of others if we see some good can be gained by such a course. R3266:5 The influence of every word and act should be in accord with law and order and peace. R3242:2 "God's Message on Peace" includes a list of 28 helpful scriptures. R2946:3 If circumstances have placed you among contentious and disagreeable people, here is a good opportunity to show them in your actions, and without the least ostentation, your spirit of self-sacrifice. R756:2 The ambassadors of the Prince of Light are cautioned by him that they must not use carnal methods, but must in meekness correct those who oppose them. They must be subject to "the powers that be." (Rom. 13:1) SM184

19

Romans 12:19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

Avenge not

- The object of our actions is to secure the repentance and reform of an erring one of an ecclesia—to reclaim the transgressor. Punishment is not ours, but God's. F290 Instead of judging in an avenging spirit, the new mind will try to cover the fault. R4241:3* Even if you must treat a critic as a heathen and a publican, outside of your religious and social company, do not cast him outside of your love and care and desire to help. R3801:3*

Place unto wrath

- Get out of the way of your opponents and their wrath. R2214:6

Vengeance

- God will take care of the vindication of his own justice. R2214:6 We cannot ignore nor deny the wrath of God against sin and sinners which necessitates Christ's role as mediator for man's sin toward God. R787:5 In the Day of Vengeance, that generation will be held responsible for the transgressions of preceding times because, instead of using their advantages to denounce "Dark Ages" doctrines, they re-endorse them. OV58

Is mine

- The Church has no authority to punish. F290 Instead of attempting to take vengeance upon our adversaries, we should commit our way and theirs to the Lord's keeping. R4488:3, 3798:2

I will repay

- Jehovah is the Supreme Judge, and his Law the supreme standard, according to which all decisions must be made respecting life eternal. F396 Many professed Christian ministers ignore the plain teaching of this text and resort to slander, misrepresentation and vilification, even disregarding truth and honesty in making their charges. HG712:4 Feed all enemies and trust to the Lord who will in his

due time render vengeance to his enemies. (Deut. 32:41) R1176:2 While the Lord declares himself to be a God of peace, order and love, he also declares himself to be a God of justice, and shows that sin shall not forever triumph in the world, but that it shall be punished. D549 The swelling waves of social and political commotion will spread and involve and engulf all; thus the whole earth will be swept with the besom of destruction, and the haughtiness of man will be brought low. D73 The second advent of our Lord will be a time of tribulation to the world. R3841:5 In the time of trouble, the Day of Vengeance, beginning in 1874. R247:5 "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14) R1653:3

20

Romans 12:20 *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

Feed him

- "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Prov. 25:21, 22) R2053:2 Not to show how badly you can make him feel, but because love is the principle of your nature. R2214:6 Illustrated by Elisha's feast to the Syrians who came to take him captive. R3441:5 Whoever are our Lord's enemies must be our enemies, because enemies of the light, the truth, the way; although if they are destitute, we should feed them. R1861:4 In time of war, Christians try to starve their "enemy" Christians. Wrong is perpetrated in every direction, divine laws entirely set aside by so-called Christian nations. R5825:2

Thou shalt

- When the Millennial age brings everything to light. R1655:1

Fire on his head

- We shall by and by do this to those who now persecute us, by blessing them, opening the eyes of their understanding, and helping them onward and upward to a greater knowledge of God. R5145:3 Make him ashamed of his conduct in contrast with yours. R3830:3 When all that are in their graves shall come forth, criminal and victim must face each other, and the heaping of coals of fire on the head will accompany the shame and confusion. R1655:2

21

Romans 12:21 *Be not overcome of evil, but overcome evil with good.*

Overcome of evil

- Do not allow the trials of life to make you sour, vindictive, cold or unsympathetic. R3830:3

But overcome evil

- Our preparation for our future work will be gained by experiences which touch us with the infirmities of the groaning creation; we must resist evil—not with evil, but with good. R5779:6 Root out; destroy evil by good. R4241:3* Joseph exemplified this advice (Gen. 45:1-15). He took God's view of matters: that it is proper that a certain amount of retribution shall come upon evil-doers, but pity and love should be back of all. R2895:1

With good

- Love is the principal thing. R4241:3* It is practicable, and it is preferable. R2215:1 Evil can be overcome with good, in many instances. R2215:4 Keep on doing good, whether it melts the opposition or not. R2215:4

Romans 13

1

Romans 13:1 *Let every soul be subject unto the higher powers. For there is no power but of God: the*

powers that be are ordained of God.

Be subject

- To earthly powers as respects earthly things. R4317:4 Neither Jesus nor the apostles interfered with earthly rulers in any way. A266 Paul as well as Jesus used argument in his own defense, not only with the mobs, but also before judges; but they never resisted the law. R5005:5 If any commission be given to the Lord's people to execute judgment this side of the veil it would be so explicit as to leave no room for doubt. R5451:4 The spirit of submission, rather than of contention, is enjoined upon the Church in its relationship to the civil ordinances of men. R1553:2 God has not commissioned us to strike the image. The Heavenly Father will do the smiting. Q82:2 To resist all such laws would be to array one's self in violent and fruitless opposition to the whole present order of things. R1464:1* The Lord's people are to be subject to the worldly governments and dominions; but then these are turned over to Jesus and his joint-heirs and God's Kingdom is to be established, never to be removed. Q797:4 Among those things "written aforetime for our edification" is the dream of Nebuchadnezzar and its divine interpretation through Daniel, illustrating the true Church and the governments of this world. A252 God leaves his Church and all men for a time under the control of earthly governments, assuring us that shortly the kingdoms of this world shall become the Kingdom of our Lord and his anointed. R362:5

The higher powers

- Except when they conflict with God's laws. A266, F591; R5840:4 It is comparatively easy to be subject to the higher powers in civilized lands today. There is at least an endeavor to render a show of justice. R3179:3 It is when we get before our minds a view of the atrocious government which prevailed in the Apostle's day that we get the full scope of this injunction. R3179:3 The people of God should pre-eminently stand for law and order. R4486:3, 5952:5

There is no power but of God

- The Kingdom of heaven suffers violence now, but the time of her deliverance is at hand. R1464:1*

The powers that be

- The present order of things. R1461:1, 1464:1* God permits them; yet he has full power to make changes. It is not for us to seek to overthrow them. R5526:5, 5466:3, 3179:3 Evil as these Gentile governments have been, they were permitted for a wise purpose. A250 The Lord Jesus and the apostles and the early Church were all law-abiding, though they were separate from and took no share in the governments of this world. A266 During the Gospel age, the Kingdom of Christ has existed only in its incipient stage—without the crown, possessing only the scepter of promise: subject to the "powers that be"—the Gentile kingdoms. B81

Are ordained

- Are permitted to rule during the Times of the Gentiles. B81; D77; R5513:1, 2685:2, 1464:1* God during the present evil world not only permits Satan to be its prince but also permits the earthly governments of his appointing. R362:5 God gave power to the Gentile governments; we are to recognize them, not fight against them. Q82:2 Jesus and the apostles taught the Church to obey the laws and to respect those in authority because of their office even if they were not personally worthy of their esteem. A266; R1555:5 It is his will that we should suffer injustice rather than expend our strength to interrupt the present order of things. R1464:1* Nebuchadnezzar, the kings of Israel, Pharaoh, and Cyrus of Persia show God's vital interest as to who shall come forward and who shall be retarded when matters affect his plan. Q501:6

Of God

- So as to prove the inability of fallen men to govern themselves. A250; D77 The Lord guides in the affairs of nations now, only in so far as such oversight will promote the fulfillment of his own purposes. R5466:5; Q501:7 God decreed that the time of Gentile rule should continue until the appointed time for Christ to reign in righteousness. The powers that be are imperfect but ordained to continue for a time. R1464:1* They are not God's kingdoms; "Gentiles" (as used in Scripture) are

"heathen," outsiders, not God's people. But God gave them power, and we are not to seek to disrupt that power. Q82:2

2

Romans 13:2 *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*

Resisteth the power

- The follower of Jesus may flee from an adversary, or he may resist him to the extent of proper expostulation, but he is to be thoroughly responsive to all government. R5005:5

Ordinance of God

- God has not authorized kings to represent him nor is he responsible for their deeds and acts, but he is so controlling matters as to cause them to outwork his arrangements. Q502:1 We have nothing to do with the making of the social laws which prohibit labor on the first day of the week, but we obey them as civil laws, and find it to be to our profit as well as to our pleasure. R1732:2

4

Romans 13:4 *For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

He is the minister of God

- The governments of the earth have a lease of power which carries a certain responsibility; they are to be ministers of justice. R1912:5

7

Romans 13:7 *Render therefore to all their dues: tribute to whom tribute is due ; custom to whom custom; fear to whom fear; honour to whom honour.*

To all their dues

- Custom, fear, honor. R3180:1 Men and rulers; in financial as well as political matters. R3179:6 We owe a real debt to our parents, to our community and government, and to our Creator; for life and many blessings and privileges. R3029:3 We are to be in the world, not as citizens but as aliens—law-abiding aliens, rendering unto Caesar the things that are Caesar's, and unto God the things that are God's. R2002:4; F594 As the Church is to esteem and honor its members according to their ability and usefulness as servants to the whole body, so it should honor mankind in general. R1163:2 The new creature, freed from the rivalries of the flesh, and inspired by the generous impulses of the holy Spirit, has no occasion for rivalry which would hinder the proper appreciation of others. F590 No one has a right to render another less than his due, nor to do injury to another. Discipleship means something more than merely rendering to every man his due. R5005:3 The new creation should be found amongst the most law-abiding of the present time—not agitators, not quarrelsome, not faultfinders. F591 We do not owe it to others to vote or participate in political strifes. R3180:1; F593 We suggest that the followers of Christ seek by every proper means to avoid participation in war. To become a member of the army and to put on a military uniform implies the duties and obligations of a soldier. R5755:4, 5928:2 There could be nothing against our conscience in going into the army if unable in any legal and proper manner to obtain exemption. We have no fear of death, but we could not fire upon a fellow creature. R3180:1; F594

Tribute

- The tax payable by a subject nation to the principal power. R3180:1 The Church is to pay appointed taxes and to offer no resistance to any established law. A266

Custom

- A tariff duty, or tax, levied for the support of the government. R3180:1

Fear

- Respectful deference or submission. R3830:5 Reverence, in saluting a representative of the government, in the sense of obedience and duty, regardless of his personal character; different from honor or respect. R3180:2

Honour to whom honour

- The new creation sees grounds for faultfinding in the present imperfect arrangements; but they also see that human agitation and revolution is powerless to bring about the perfection of the Kingdom. F591 It is as a help to the right course that Paul points to justice as a consideration for rendering honor, respect and service to whom it is due. R1556:1 Kings are not always personally worthy of honor; but honor is always due to the office, which is "ordained of God." (Rom. 13:1) R1555:5, 1163:2 There is danger that some might render too much honor to human instruments. R2079:5

8

Romans 13:8 *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*

Owe no man anything

- Habitual petty borrowing indicates improper neglect and troublous annoyance. F569 "Let your moderation be known unto all men." (Phil. 4:5) All expenditures should be curtailed and brought, not only down to the income, but a little less—leaving some for our future, for the Lord, or for the poor. F565 Even to natural Israel, the house of servants, the Lord laid down the injunction that if faithful to him they should be lenders, not borrowers. (Deut. 15:6) F564 The new creature should be glad to acknowledge fully the earthly rights and claims of others—his own rights and claims of an earthly kind having been renounced in favor of the spiritual, the heavenly. F590 New creatures should realize that they are debtors to the Lord to an untold amount, and thus they are to have so generous a feeling toward all mankind that they will desire to pay off every obligation. R3029:3 The Apostle declared that he was a debtor to the Jews and the Greeks. We likewise owe a debt to our parents, to the community in which we live, and to our nation. R3029:3 It is simple justice that our lives shall testify to our appreciation of all, and be a help toward the best interests of each with whom we have to do. R3029:6 Brotherly love could lend or even give, to assist a brother in necessity. F567 Be generous, tender-hearted, err on the side of too great generosity rather than to be hard-hearted, selfish. R5005:6 An obligation of friendship is a lifelong debt—a loan of money or credit on which the friend expected and received no gain or profit. Endeavors to make it good should always remain with the debtor. F566 Families are not responsible for their deceased's debts. F567 Each should be very careful how he goes into debt. If obliged to borrow he should give some security; otherwise, he had better wait until the Lord arranges things some other way. Q61:2 Unless you can give security and pay the debt when it becomes due. R3180:2 The placing of a mortgage on one's property is acceptable. F567 Never jeopardize your own credit, nor risk your own business, nor impoverish your own family in order to help others. F569 The laws concerning bankruptcy may be used in business debts, as the Jubilee canceled Israel's debts. F566

To love one another

- We should by love serve one another. R31:6 We can never discharge this obligation, to love. It is upon us every hour of life, and enters into all of life's interests. Other obligations we may meet and be through with, but not this debt. R4401:2 Love may go beyond the law and do more than justice could require—in self-sacrifice—but it cannot do less. R5006:4 This is our obligation toward God, the Church, our families, and all men, even our enemies. R4401:2, 3180:3, 1789:1 God so loved the world, even while they were yet sinners, that he redeemed them at great cost. We also should love them with the same tender compassion; if we love God, we will delight to do so. R1789:2 If we have the spirit of the Lord, we will make every allowance for the infirmities of the flesh, the strength of temptation and the imperfections of knowledge, and know we also are short of perfection. R1712:5

"Let us love, not in word, neither in tongue, but in deed and in truth." (1 John 3:18) R32:2 It does not seem necessary or prudent to alarm the world respecting coming distress, but be full of mercy. "None of the wicked shall understand." "Sufficient unto the day is the evil thereof." (Dan. 12:10; Matt. 6:34) F592

That loveth another

- He that loveth all others so that he is constantly seeking to do them good is following the holy law, the perfect will of God. R3029:6 When we thus love, we will watch every word and action, lest we should offend our brother, for we would not hurt the feelings of any one whom we love. R31:6

Hath fulfilled the law

- Particular about little parts of the Law, Pharisees were careless with its spirit of love. Jesus declared that his followers must be more right in heart than the Pharisees or they could not be begotten. R5007:4 "The righteousness of the Law is fulfilled in us who walk not after the flesh, but after the spirit." (Rom. 8:4) R5005:2 The Ten Commandments were not given to the Church, but the spirit of them is comprehended in the word love, which is the law of the new creation. R4856:5

9

Romans 13:9 *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

For this

- If any follower of Jesus should violate the Ten Commandments and teach men so to do, it would be done through ignorance and misunderstanding, and would mark him as weak, a follower of Jesus on a low plane. R5007:2 We (the followers of Jesus) are not under the Law Covenant, but under Grace. We are to keep the divine law as nearly as we possibly can and to accept by faith God's arrangement —"by his stripes we are healed." (1 Pet. 2:24) R5005:2 The commands of the Decalogue were merely attempts to bring down to the natural man's comprehension the real spirit of the divine Law. R3030:1

Thou shalt not

- All of these commands presuppose a fallen condition of mind. R4401:3 These were proper enough for the house of servants, but when the house of sons was instituted, the law of love was substituted. R3030:1

Commit adultery

- Self-love and self-gratification lie back of adultery. R4401:3

Kill

- Self-love and self-gratification lie back of murder. R4401:3

Steal

- A result of selfishness, the opposite of love. R4401:3 Whoever loves his brother would not wish to steal from him either his property or his good name. R5266:1 It would be rather incongruous for the Lord to say this to the Church, for they would have passed from every such condition of mind before they could become his. R4856:5

Bear false witness

- The opposite of love. R4401:3

Covet

- Selfishness, the opposite of love, leads to coveting the things belonging to another. R4401:3

Other commandment

- If there be any other thing that should be prohibited, any other thing contrary to the law of God. R3030:2

Love

- Greek, agape, disinterested charity, benevolence. R2807:4 Meets all the requirements of the "shalt nots" of the Ten Commandments, and much more. R3180:4, 3030:2 To love another because he

loved us, to give to another in the hope that he would equally befriend us, to do any good act with a hope to have as good or better return, would be selfish. R5005:6 All the commandments are covered in the covenant of love. Those who are in Christ would not injure their neighbor's interests nor in any manner encroach upon his rights. R5006:4

Thy neighbour

- In so doing we will be fulfilling the law toward him to the best of our ability. R5006:4 Loving our neighbor would be only a part of the fulfilling of the entire love to God. R3180:4

As thyself

- Not as he loves us. R3030:2 The same love to our neighbor that we have for ourselves, the same desire for his welfare, his prosperity, his happiness, his health, reputation, property, feelings. R4401:3 It does not say "Better than thyself:" Christ's course of self-sacrifice in our behalf went beyond this requirement. R3804:6, 3805:1

10

Romans 13:10 *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

Love

- Greek, agape, disinterested love. R2807:5 The mark of Christian character. R2754:1, 4153:6, 2807:4 Without which no other grace of character would be truly beautiful. R2202:2 God is pleased to give his holy Spirit, the spirit of love. Love does not see the faults of others nor is it blind to its own. It is not a general critic or fault-finder. It is sympathetic, helpful. R2590:2 Love delights to bless. Against its pure and benevolent instincts there is no law. It is noble, generous, free, frank, unselfish, kind, tender-hearted, pitiful, helpful and true. R1789:1 None will ever have full divine approval without the full establishment in the heart and character of this divine quality. R4443:2 Supreme love to God and the neighbor is that disposition of heart that will make us victorious in every trial and temptation. R3830:5; SM163 There is a danger of manifesting a brotherly love where it should be withheld, and that in the interest of the brother. R3033:3 "God is love." So when man is restored again to the image of God—"very good"—man also will be a living expression of love. R2607:4 Inherited sin is in strong opposition to this law of love. R5123:4

Worketh no ill

- Nor does it wish ill. R5687:5 No injury of any sort. R4401:3 It rejoices not to find flaws; it does not seek for them. R5274:2 But delights itself rather in deeds of kindness and benevolence. R1738:1, 3030:2 Love for all the brethren is a sure indication that we love as new creatures. This love means we will do them no injury, that we will speak no evil respecting them, that we will not even surmise evil. R5348:4 If one willfully injures another, he has to the same extent injured himself. Q798:4 Whoever would work ill to his neighbor, with full knowledge, would not have love. Ignorance, superstition, misunderstanding, and imperfection of the flesh might work ill unintentionally. R4850:1 If we injure our neighbor in word, act or thought, it must have been from a bad motive—unless we did it ignorantly. R4524:1 Some of our Catholic and Protestant friends have worked ill to their neighbors. We cannot say that they had no love, but that they did not have it to the degree required by the Law. R4850:1 "Speak evil of no man." (Titus 3:2) R3030:4 The true soldier starts a campaign against the well-intrenched evils and weaknesses of his fallen flesh. His drill recognizes that perfect love must rule, and that evil speaking comes from evil thinking. R3275:4 The Lord receives us into his school, which means instruction. God purposes that all in this school shall come to the place where their hearts will approve only that which is approved of the Lord. R3275:4

Therefore

- This gives us the thought that the Apostle had in mind the Jewish Law and not the law of the New Creation. R4850:2

Love is

- Greek, agape, disinterested love. R2807:5 Noble, generous, free, frank, unselfish, kind, tender, pitiful

and true. R1789:1 Love expresses the full measure of the Law's requirements. R5287:2 The spirit of God's Law. R614:6; SM11 The kind of love epitomized in our Lord's command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." (Matt. 22:37, 39) A246 Love might go much further than would justice. And the Church shall love on the highest plane of life. R5072:2 If we have pure, fervent love, and walk not after the flesh, but after the spirit. R1188:1 Our warmest affections, our profoundest gratitude, and our implicit faith and obedience should be manifested in our conduct toward our heavenly Father in an effort to learn and do his will. R1117:5* Love for the Lord would prompt one to be obedient to his just commands. Q799:T A loving spirit affects our health and strength, spiritual and physical; our faces will show that we by faith grasp the promises and daily strive to live so as to maintain our relationship with the Lord. SM338 Supreme love to God (laying hold upon his mighty power, trusting his wisdom) and then to the neighbor as to self (pure, peaceable, kind) is that disposition of heart that will make us victorious in trial. R3830:5 When we speak of embroidering our robes for the inspection of the Lord or for the marriage, embroidery represents love. SM259 The superiority of love is that it will endure throughout eternity. R4042:6 In their endeavor to measure up to the divine standards, some are in danger of erring in an opposite direction—of manifesting a brotherly love where it should be withheld in the interest of the brother. R3033:3 The reward of the "sheep" will be granted because they cultivated love. The Lord will consider their loving deeds as done unto him, counting them his brethren, though they will be human and he divine. R2606:5 When man is restored again to the image of God—"very good"—man also will be love. R195:6, 2607:4, 655:5 Selfishness, the work of the Devil, displaces love. Selfish ambitions have a distracting influence and remove us from the Lord. Anger, malice, hatred, and envy are branches from this root of selfishness. R5099:6

The fulfilling

- The "thou shalt nots" might be multiplied indefinitely to fit the thousands of occurrences in daily life, but the one "thou shalt" covers the entire situation. R5287:2 Love to God would lead us to do all those things which are inculcated in his Word; and love for our neighbor would lead us to fulfill all our obligations toward them. R5359:6 Love delights to bless, and against its pure and benevolent instincts there is no law. R1789:1 This text is speaking to "everyone that believeth," for whom "Christ is the end of the Law"; those whose love to God produces a spirit of obedience. "The righteousness of the Law is fulfilled in us." (Rom. 10:4; 8:4) R315:2 We who are in Christ Jesus have the righteousness of the Law fulfilled in us. R5099:6, 2757:1 Filled full, completely met; requires that the heart shall be full of love. R4850:1, 3030:4 Love shall be the test, not only of his deeds; but also of his words and thoughts. SM11 "The end or purpose of the divine commandment is love out of a pure heart and a good conscience." (1 Tim. 1:5) R4153:6 When we were sinners, aliens from God, Christ died for us. Can we not in part repay him by loving in return? If we have his spirit, we will love him; for love begets love. R31:5 Merely abstaining from evil and loving our neighbor as ourselves would not fulfill the law as given to the new creature, but it would fill the Law of justice given to the Jews. R4850:2 The divine law which the Apostle had specially before his mind was the Law given to Israel (Deut. 6:5; Lev. 19:18). All the mind and soul and strength are required to fulfill this Law. R4850:1 To be a member of the Royal Priesthood who covenant to lay down their lives as a sacrifice, requires more than mere fulfilling the demands of the Law. It requires love to a self-sacrificing degree. R5644:4 Love for God controls life as respects holiness; and love for the neighbor, as respects earthly justice. R4374:4 If we cultivate and possess the heart quality of love (God-likeness) it will be acceptable—because Jesus' sacrifice makes good all deficiency. R5369:6, 4567:6 Whoever comes short of this law of love in heart intention is unfit for the Kingdom, and will not be of the Little Flock or Great Company. During the Millennial age, all must attain perfect love actually. R4401:2 Whoever has most of it will come nearest to the standard. R3754:4 Jesus told the rich young ruler, "One thing thou lackest." You have not apprehended the spirit of the law. You have been getting the shell, but have overlooked the essence—love. (Mark 10:21) R2728:2 With the

world, at the beginning of the new age, it would be a law quite over their heads to say, You should love everybody. They would need to have some simple statements, such as the Decalogue. R4856:5

Of the law

- The divine law; especially the Law given to Israel. R4850:1, 5359:6, 2269:4; SM469 The law of love is the real law of God. It was written in the perfect nature of the first perfect man, when he was created in God's likeness and image. R1499:2 We have been freed from the letter of the Law by the death of Christ. If we walk after the spirit of the Law (love), there is no condemnation. We may thus have life through Christ. R614:6 The dominion of earth conferred upon man was to be exercised in harmony with the law of love. A246 The Ten Commandments were not given to the Church, but the spirit of them is comprehended in the word love, which is the law of the new creation. R4856:5, 4850:1 When man is restored again to the image of God—"very good"—man will be love, as "God is love." R655:5 Those who have made a consecration to the Lord constitute the pure in heart. But the purity of their hearts and wills does not remove the battle they wage. The law of their depraved members is of selfishness. R5123:5 Godlikeness is love-likeness. Our great Creator, the only living and true God, is thus seen in contrast with all the gods of the heathen, who are pitiless, merciless, vengeful, devilish. SM469 Human reasoning can be earthly and selfish; while the wisdom from above, reasoning on the basis of a proved divine revelation, is pure, peaceable, gentle. R1567:4 If we have pure and fervent love, and if we walk not after the flesh but after the spirit, the law is reckoned as fulfilled in us. R1188:1

11

Romans 13:11 *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

And that

- Having considered our duty to rulers and neighbors the Apostle next turns to the Christian's duty toward himself. R3180:5

Knowing the time

- Knowing that the time is short in which to build up this godlike and Christlike character. R3830:5 The time for the establishment of the Kingdom is very nigh. R5450:3 The near approach of the day of Christ when virtue will meet its just reward. R1789:4 The chronology is the basis of nearly all the suggestions of prophetic interpretations set forth, but the chronology of the Bible is not stated with great clearness: fractions ignored—breaks are in it. R5450:5 Our acceptance of chronology is based on faith that God wished that we might have some knowledge of the times and seasons, and yet wished that it might be so obscure and indefinite as to require our faith. R5450:5 All readers should use their own judgment along the lines of chronology. R5450:6 We look for the Church Federation to reach its climax of organization and power prior to the full ending of the Gospel age and the glorification of the last members of the Church. R5450:6

High time to awake

- Greek, egeiro, to arouse, stir. R1512:2 To a closer walk and intimate fellowship with God. R3830:6 Time for earnest searching and self-examination, not allowing things of this present evil world to absorb our thoughts and energies to the imperiling of our heavenly hopes. R5770:3 Each day, week, month and year should find us more awake and more zealous and more appreciative of our wonderful privileges. R4401:6 Let us assist in awakening all the wise virgins from the lethargy which misunderstandings of God's Word have induced. HG264:1 The Apostle was addressing Christians in whom the new life had been begun. But after the early Christian experience of turning from sin to righteousness, there comes later to some a measure of carelessness. R4401:5

Out of sleep

- Drowsiness, a spirit of the world, when the beautiful truths lose some of their freshness. R4401:5 Out of ignorance, superstition, blindness, sordidness. R3180:5 Some, surrounded by the cares of this life,

or weary in the struggle against sin, have become drowsy, so stand in need of this stirring exhortation. R3830:6

Our salvation

- We do not know exactly how many days still remain before that glorious consummation. R5450:2 Only "believers" (in a reckoned sense) grasp "the hope of salvation" and anticipate it by faith. We are "heirs of salvation," and are "kept by the power of God through faith unto salvation." (1 Thes. 5:8; Heb. 1:14; 1 Pet. 1:5) R2051:2

Nearer than

- We do not know exactly how many days remain before the change of first resurrection; we cannot say positively just what day or hour the Messianic blessings will begin. But they are nearing. R5450:2 This should increase our zeal. R3295:2 As we review the leadings of divine providence, let God's goodness and mercy stimulate our confidence in him. Let us render thanks for the past and lift up our heads, realizing that our deliverance is near. R2738:4 The consummation of this Gospel age is now at the door. It will end in a great time of trouble. The great crisis, the great clash that will consume the ecclesiastical heavens and the earth is very near. R5450:3 The greater nearness should make many features of that salvation much more conspicuous. Thus we see that the foundation has been laid for God's return of favor to humanity—a sin- offering and atonement. HG670:4 Nearer than when the first members of the Body of Christ walked in this narrow way of self-sacrifice. R4513:4 The Apostle wrote after four thousand years had passed and when the fifth was under way. We live when the entire six thousand-year days are in the past and the Millennium is chronologically already begun. R4401:6 The early Church could only speak of time from a general standpoint. They knew that time was passing, the day of deliverance was drawing near, and it was closer at hand than when they had first believed. R3030:5

When we believed

- When we first believed. R4513:4 Nothing could shake our faith in the divine plan of the ages—that all the families of the earth will be blessed, that God sent his Son to be man's Redeemer, that the Church has been called to share with Jesus. R5450:2 "Faithful is he who called us, who also will do it." (1 Thes. 5:24) R5450:2

12

Romans 13:12 *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*

The night

- That period of darkness which set in after Adam fell. R5097:2 The six days preceding the Millennial age constitute the night time, in which sin abounds, in which "darkness covers the earth and gross darkness the people." (Isa. 60:2) R3030:5 The Jewish people had the light of the moon, the Law Covenant and its promises, which shines with a light reflected from the sun. But they often went from the light of their Law and walked in the shadows. R5338:5 This is the time mentioned by the prophet in which "weeping endures for the night." (Psa. 30:5) R3030:5; HG415:4

Is far spent

- More than two-thirds gone at the time the Apostle wrote. R3030:5, 5768:3, 3180:6; HG415:4 From whatever standpoint we view the matter, it must be that the night-time of sin is far spent. It must be that the morning of the new dispensation is near. R4401:6 A short time from God's standpoint, and even from the human standpoint it would be a short time to each individual. R3180:6

The day

- The Millennial age is reckoned as the seventh day—the Sabbath or rest day. R3030:5 The Millennial age has already begun; the day of the Lord is now at hand, now present. R5769:4, 5770:5, 3830:6, 1155:5 The glorious Sabbath day. R5768:3 The last day, the great seventh day. R5339:4 From different perspectives, the Gospel age may be called day, or the first advent of our Lord, or the

Reformation following the Dark Ages, or the present time. But now the Sun of Righteousness will rise. R5097:3 We are living in the early dawn of a new dispensation, and as soon as the harvest of the Gospel age shall have been garnered, "the kingdoms of this world" shall "become the Kingdom of our Lord." (Rev. 11:15) R5097:3 When virtue will meet its just reward, and when sin and selfishness will be exposed in all their horrid deformity. R1789:4

Is at hand

- The apostles and early Church were living in the fifth day. There was only one more day to intervene before the seventh. R5339:5 How much more appropriate is this exhortation to us who are now living —to us who already see with the eye of faith the Day Star, and the first rays of the Millennial morning's light. R3030:5 We are living in the early dawn of a new dispensation. R5097:3, 3180:6 Even now the gray streaks of dawn appear. R3830:6 The Lord designed that the second coming should be constantly an incentive throughout the age. R3180:6 In the great revolutions of thought in this wonderful "Day of Jehovah," it is refreshing to observe that the dim outlines of God's purpose are beginning to dawn upon the minds of sincere thinkers. R1154:2

Cast off

- Live in accordance with our citizenship and our responsibilities toward the Prince of Light and in opposition to the prince of darkness, his works and his ways. R5339:6 Because we are no longer in sympathy with the things of darkness. R3030:6

Works of darkness

- "Darkness covers the earth, and gross darkness the people." Satan is called the prince of darkness, and he is working in the children of disobedience. (Isa. 60:2; Eph. 2:2) R5338:2 The darkness is the result of ignorance, superstition and misunderstanding—the whole heathen world is in gross darkness. R5769:5 Those things done in the dark; works of sin. These are not done in the open, as a rule. R5769:6 Evil has brought sorrow and the darkness of ignorance and superstition among mankind until human affairs have become demoralized. R5097:2 Injustice. R3030:6 Superstition and ignorance. R5098:1, 5769:5 Everything that is selfish and sinful. R5339:6, 5768:3 Everything pertaining to sin and error. R4401:6 Any works that will not stand the fullest approval in the light of the new dispensation. R3181:1 Things occult, things not in fullest harmony with the Lord. R4402:2 "Abstain from all appearance of evil." (1 Thes. 5:22) It would not be consistent with righteousness to do otherwise, as well as abstaining from the evil itself, because we love purity and delight in moral excellence. R1789:4 God's power overrules the wrath of man and makes it to praise him; the remainder, which will not accomplish good, but which would be subversive of the divine arrangements, he will restrain. (Psa. 76:10) R3179:6 The Jews were in darkness in respect to God's plan and the meaning of the promise to Abraham and his seed respecting the blessing of the world. R5769:5

Let us

- Who are of the day. R5098:1 The majority of the world would doubtless prefer right rather than wrong if all the conditions were favorable. But the Lord is now calling the ones who say, I will devote my all to do what is right. R5338:3

Put on

- That we may stand approved in that day. R1789:4 As our necessary preparation for the trials of this particular time. R3181:1, 4401:6 We have enlisted with Christ, and we will fight against the enemies of our new nature. We will strive earnestly, that we may be associated with the Lord in his Kingdom of righteousness. R5339:6 We change our will and also our outward appearance and habits of life, enabling us to represent our Lord as his ambassadors—changed into our Lord's likeness, as we get clearer views of his glorious character. R3030:6

The armour of light

- The armor of righteousness and truth. R3831:1 To protect you, not as a robe, but as an armor over the robe—put on the breastplate of righteousness and take the sword of the spirit. (Eph. 6:14, 17)

R5770:1, 3030:6 The armor which protects from the darts of the Adversary, and includes the helmet of salvation. R5339:6 Light is made the Christian's shield, whose beams search into every nook and cranny of earth's impurity. R135:6 The whole armor of God; not a useless weight, but a necessary protection in battle. R5098:1 That we may stand approved in that day. R1789:4 The Christian is learning of his own weaknesses and of God's mercy, and growing strong in battling for the right day by day. R5638:6 Those who will be joint-heirs with Messiah must learn obedience. They must not only be outwardly obedient, but inwardly obedient to the spirit or intent of the Lord's law. R5638:3 The Jews had stars—Abraham, David and the prophets. These were luminaries that shed more or less light upon their pathway. R5338:5 When Jesus came, he was the one chosen of God to be the Light of the world. But he was not this light to all. His light was very local, and sometimes obscure because of the ignorance and blindness prevalent. R5338:6 Wherever the true light of Jesus comes it reproves these works of darkness. R5770:1 The true children of God as candles are to set themselves upon the candlestick (and not to put their light under a bushel) to give light to all in darkness about them. R3030:5

13

Romans 13:13 *Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.*

Let us walk

- Let us daily progress. R5340:4 Live. R4402:2

Honestly

- Honest with God, honest with ourselves, with our neighbors, and with the brethren. R3031:2 Not only in money matters, but also in the treatment of neighbors and the brethren, and above all in confessions respecting God and our faith. R5098:3, 3181:3, 3031:2 In the sense of conscientiously, openly, having nothing that we would need to secrete from the whole world, if they were able to understand our motives. R5340:1 Becomingly; in harmony with our faith, our hope, our appreciation of the Lord, our appreciation of the morning light. R4402:1 A pastoral exhortation to be on guard against the sins and principles which generally prevailed. R5770:4

As in the day

- As though we were living in the broad daylight. R5098:5 Works of darkness thrive at night. R5770:5 Live as those will be living when the Millennial day shall have fully come. R5770:5, 3181:2 The shadows of night still linger. It is much more difficult now than if the day had fully come and all the allurements of darkness were banished by the bright shining of the Sun of Righteousness. R3031:1 Joy cometh in the morning of the (seventh) Millennium when "the sun of righteousness" shall chase the darkness away, and cause the earth to be filled with the light of the knowledge of the glory of God. (Psa. 30:5; Mal. 4:2; 2 Cor. 4:6) R3030:5

Not in rioting

- A spirit of anarchy, a lack of orderly behavior. R5341:1 Worldly revelries, time-killing pleasures. R3181:4 Of the grossest sinners nor in the refined figurative reveling of worldliness, fashion and ostentation. R3031:2

And drunkenness

- The Spirit of the Lord gives a sober mind, a thoughtful mind, a reasonable mind. Some may become careless in their walk. The only proper course is to avoid all excess and worldliness. R5340:5 Babylon made drunk the inhabitants of the earth with a stupefaction of the mind, a crazed condition. (Rev. 17:2) R5340:5 No saint should ever be intoxicated; no drunkard shall inherit the Kingdom of God. "They that tarry long at the wine" reached that condition through habit, expecting that they could be moderate. (Prov. 23:30) R5098:6 One can become intoxicated with pleasure of any kind. R4402:1 Intoxication with the spirit of the world, as respects wealth, business, dress, music, art. R3181:4, 5340:4, 5098:6

Not in chambering

- Unlawful intercourse or fellowship—including things of darkness, sins, the occult, things that are not in fullest harmony with the Lord. R4402:2 Inordinateness in sexual matters. R3181:5 We are betrothed to the Lord Jesus, as his Bride and are to be separate from the world, pure in heart, undefiled by wrong union with Babylon. (Rev. 14:4) R3031:4 Improper associations. R3031:4, 5098:5

And wantonness

- Selfishness; may apply to refined kinds of self-gratification; pampering of appetites and failure to sacrifice earthly pleasures in the service of the Lord or in doing good to all we contact. R4402:2 In worldliness or sectarianism. R3031:4

Strife

- Contention, willfulness, arousing jealousy and ambition on behalf of self or others, for prominence in the Body. R5098:6, 3181:6 We should follow peace, seek to promote the interests of peace in our home, our neighborhood, and amongst the Lord's people. R4402:2 We are not to indulge in strife of the national sort, leading to wars; nor of the commercial sort, leading to injustice and unkind competition; nor amongst the brethren. R3031:4

And envying

- Indicating a wrong condition of heart on the part of the transgressor that would eventually bar him from the Kingdom. R5098:6, 3181:5 Jealousy is a fruitful source of much injury in the Church. No other evil quality can lead to more harm to ourselves and others. R4402:3

14

Romans 13:14 *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof* .

Put ye on

- Put on his character. R5641:3, 3181:6 Substitute our garment of the old nature with new clothing, the livery of heaven, so others may know us outwardly as children of God. R4402:3,4 "Your citizenship is in heaven." (Phil. 3:20, Revised Version) R3179:6 Implies a change of will. R3031:4 Put on his loving, generous, noble, pure spirit: study and copy his life, which was an illustration of the perfect law of God. R1789:4

Lord Jesus Christ

- The mind or disposition, the spirit of love and loyalty, which characterized him. R5770:4, 3831:1, 1789:4 The work of a life-time. R4402:4 To stop trying to be good, and only give your attention to gaining a knowledge of God's plan, would not lead men to a higher and purer life, as the apostles exhort. R121:1*

Make not provision

- The "Vow unto the Lord" is helpful to many along this line. R4402:5 In proportion as we yield to the improper desires of the flesh, in that same proportion the flesh will prosper and the spiritual new nature will languish. R3031:5 We should not shape our affairs so as to yield to any of the demands of the flesh, which are contrary to the will of the Lord. R3031:5, 3181:6; CR455 The mind, and the desires, of the flesh are to be considered as mortal enemies. R2336:3 Completely ignore the desires of the old nature, thus manifesting the singleness and fixedness of your purpose to follow him. R1789:4

For the flesh

- The flesh generally has its own way; for that reason the overcoming self-sacrificers will be but a Little Flock. R4402:5 For a list of the works of the flesh see Gal. 5:19-21. R121:1*

Romans 14

1

Romans 14:1 *Him that is weak in the faith receive ye, but not to doubtful disputations.*

Weak in the faith

- "Weak" is the Greek word astheneo, and here denotes moral or spiritual sickness. R4099:2* Faith, in its beginning, is always comparatively weak; but God does not despise the day of small things. "A bruised reed shall he not break." The strong in the faith are taught to bear with the weak. R2163:4* Not fully committed to Christ. R1868:2 In bondage. R1734:6 We are not all alike strong in the faith. Some weak in the faith can see that Christ is our Redeemer, but cannot as yet realize the liberty we have in Christ. R974:5, 1734:3

Receive ye

- The weaker brethren must be left to the liberty of their conscience and should be received as brethren, and the truth alone must gradually educate them. R974:6, 1734:5

But not to

- Do not meet to discuss the unbeliever's doubts, but to confirm the believer's faith. R1868:2, 3019:1

Doubtful disputations

- It would be unwise for us to shut and lock the door of interrogation and contrary expressions as thoroughly to exclude all that might be considered error. F318 The consideration of secular subjects, worldly sciences and philosophies should be excluded, and only the study of the divine revelation be discussed. F318 The congregation should recognize the difference between the foundation principles of the doctrines of Christ and the discussion of advanced doctrines. F318 The discussion of non-fundamentals should at all times have full, free opportunities to be heard, and there should be meetings at which they can be heard. F318 Controversies should not be heard over and over, and an individual should not be permitted to confuse and distract every meeting and every topic with some particular hobby. F318 Let a hobby be given a fair discussion at an appropriate time, with some well versed in the Truth; if ruled out as unscriptural, let the promoter refrain from intruding the subject for a year. F318 If it is not permitted to express a contrary thought, there is the danger of falling into the condition of Christendom, in which it is impossible to find access to their ears, every approach being guarded. F318 An individual having a theory would not feel satisfied unless it should have a hearing; after having been heard reasonably, he would respect the impropriety of intruding the matter again. F318 Trust that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others might reach more quickly. R974:6, 1734:5

2

Romans 14:2 *For one believeth that he may eat all things: another, who is weak, eateth herbs.*

All things

- Used by way of contrast with "herbs only." R1778:2, 1269:4 As we would say, "ate anything and everything." R1778:2, 1269:4

Who is weak

- Greek, astheneo, without strength; as in, "Is any sick?" (James 5:14) R4099:2,6* Under bondage to some law under which he thinks himself. R1734:3, 974:5

Eateth herbs

- Vegetables only. R974:5, 1734:3, 1269:4

God hath received him

- Each should learn to grant the other full liberty of conscience. It should be sufficient for us to know that God accepts even of the weakest ones. R1734:3, 974:5

Romans 14:4 *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*

Judgest

- Neither the world nor the brethren were capable of judging Paul; only the Lord, who could read the heart, could properly judge him. And we are not to condemn others who claim to be walking as God's children. R2480:2 No one has the right to judge his fellow man in regard to which day he should observe the Sabbath. If anyone presumes to so judge, he is violating a direct command of the Lord. (Col. 2:16) Q824:T

Another man's servant

- Temptation to meddle in matters the Lord has put into the hands of another. R4305:3

To his own master

- The Lord. R4305:3, 2480:2 It is not ours to judge, but to help the brethren by word, by example, every way. CR38

Standeth or falleth

- It is for the Lord to approve or disapprove. We are not to grasp management or control, or in any degree to force our views upon others. R4305:3

To make him stand

- In their testing or judgment. R3052:5 Because his imperfections are covered by the robe of Christ's righteousness. R3052:5 14:5

One day above another

- It would be well for us to keep Sunday more particularly than any other people in the world; we very likely do. We have a day full of spiritual enjoyment, preaching the Gospel, enjoying its message. R4920:1, 5412:5 Let us reverentially keep Sunday, not as under the bondage of the Law, but as a great privilege and opportunity for fellowship in spiritual things, better than any we could ourselves devise. R4085:1 Some claim that the first day Sabbath was introduced by an edict of one of the popes. But this is a mistake: it had its start in the fact that it was on the first day that our Lord arose and met with the disciples. R1727:4, 1446:5 We have learned to esteem every day as holy unto the Lord, but we shall not offend the conscience of other Christians who regard the first day as holier than the rest; we delight in such a day. R1580:5, 5412:5, 4085:1 Since Jesus has blotted out the handwriting of ordinances which was contrary to us, and nailed it to his cross, no man should judge us in respect of an holy day, a part of the shadow of things to come. R543:4 The question of Sabbath-keeping is one that depends on the intent of the observer. If he keeps the seventh day as under "Moses' Law," in hope of gaining its blessings, then Christ is profiting them nothing. R543:5 We cannot gain life by keeping the Law, for none can keep it perfectly; to keep the third commandment and to fail in any other point, deprives of life and condemns to death under the Law Covenant. R543:5 Failing to realize that they are all to be counted as days in which his glory is to be sought. HG583:6* The seventh day was commanded in the Law given to the Israelites to be a holy day. That Law is still binding upon the Jews. Q823:4; R5412:5 A Seventh Day Adventist or a Protestant or a Catholic should observe the day that he believes is commanded; it would not be right for him to violate his conscience by doing otherwise. Q823:4

Every day alike

- All the days of the week are consecrated to the service of the Lord, and all of the labors of the week are done with an eye single to God's glory. R1557:3, 1727:3, 1446:4 Holy unto the Lord, a sabbath or rest of faith. (Heb. 4:10) R1580:4, 5412:5 A proper time and occasion may occur for explaining our higher thought respecting the significance of the Sabbath. R4084:6 Paul was the Lord's agency in leading the Church in general into true liberty; sometimes he met with the Church on the first day, and sometimes went into the synagogues on the seventh day. R543:5 The Apostle used the

opportunities of the Sabbath (the seventh day of the week) in the Jewish synagogues, not as a Jew under the Law, but as a Christian free from the Law, esteeming every day alike. R1557:3 Under the Law the seventh day was commanded for rest. He who trusts in Jesus as his justifier rests from attempting to do the work and accepts it as a finished work—a gift of God through Jesus. R543:5 The time for entering by faith into the real rest came at Pentecost. The time for entering actually into the real rest is just at hand, at the ushering in of the new dispensation. R1446:3 The Law was never given to the Gospel Church, but its righteousness (right-meaning) is fulfilled in us. There can be no bondage to the observance of any day. R543:3

Fully persuaded

- Each should carry out fully the conviction of his own mind, but not make up his mind and stick to it right or wrong. R1734:4, 974:5 At the same time having patience and consideration for the weaker brethren. R5556:1 We are not to make up our mind what is the will of God for others. R5556:1 The Lord's people must grasp the fundamentals—that all were sinners; that Jesus redeemed us by his sacrifice; that we are being taught and fitted in the school of Christ; and full consecration. F327 Though realizing his liberties in Christ, the Apostle was not anxious to use his liberty except as between the Lord and himself, and such of the brethren as could appreciate the matter. R2118:6

In his own mind

- It is a common mistake to attempt to force all to decide on exactly the same conclusion respecting the meaning of the Lord's Word. F326 If he shall make up his mind on this subject, from the foregoing statements of the Apostle, he will be persuaded that there is no law except love. R543:3

6

Romans 14:6 *He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it . He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

Regardeth it unto the Lord

- We do not consider it wrong to do on Sunday whatever might be done on other days, but our conduct might have an injurious effect upon others and so discount all that we could say to them along religious lines. R4920:1, 5412:4 We should so conduct ourselves in the observance of Sunday as would bring no disrespect to the Lord nor to his Word. R4084:6, 5412:3 What wonder that, without any command to do so, they loved to meet together on that first day, giving thanks, breaking bread, recounting the gracious promises of God and the Lord's explanations of them. R1727:4

7

Romans 14:7 *For none of us liveth to himself, and no man dieth to himself.*

None of us

- Only Christ and the Church have entered in to such a covenant of self-renunciation. R5324:2

Liveth to himself

- As for the world, they do live to themselves. Their own personal interests stand first with them. R5324:2

8

Romans 14:8 *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

Live unto the Lord

- To do his will and not our own will, to serve him and not to serve self. R5324:2

Die unto the Lord

- In the sense that they are counted as members of the Body of Christ. R5324:2

We are the Lord's

- Love is the principal thing. Whoever has love and sympathy most highly developed, the Lord will esteem as highly developed along the lines most essential for a place in his mediatorial Kingdom. R5324:4 One viewpoint of the Lord's will is not as right as the other, and we are to grow to be strong; but we are not to rail at the weak, nor make light of him, nor force him to violate his conscience. R974:6, 1734:5

9

Romans 14:9 *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

To this end

- From the moment that Jesus said, "It is finished," and died, the "crisis" was past. That was the great turning point, the decisive act which legally released man from the bondage of death. R669:2 Jesus, by reason of his "purchase" (a full transfer of man's account, his indebtedness, etc.) with his own precious blood, is now in consequence the owner, master, "Lord, of all." E18 When risen from the dead, he no longer said, "I can of mine own self do nothing"; he then declared, "All power is given unto me in heaven and in earth." Him hath God raised up to be prince and Saviour. (John 5:30; Matt. 28:18; Acts 5:31) R745:4 Christ became David's Lord and the root from which David must receive life at his resurrection, by virtue of Christ's death. The authority was recognized of God, and declared to men, by Christ's resurrection. R810:1 Jesus is not David's Lord by reason of anything that he was as a spirit being. He became David's superior, "Lord of all," by reason of the great work which he accomplished as the Mediator of the Atonement. E134 Adam was lord of the earth; Jesus died to be lord of the dead, the living, the uttermost parts of the earth. Christ took the natural to redeem the natural; possesses the spiritual to impart the spiritual. R483:6*, 43:5* The work of redeeming by death is not to be confounded with the work of the second Adam, which is to impart spiritual life. Christ did not become the second Adam until he was made a "quickening spirit." (1 Cor. 15:45) R43:5* The penalty of our sin was death. The question was, "Who shall deliver me
- from the body of this death?" And the answer points out, "[He] bare our sins in his own body on the tree." (Rom. 7:24; 1 Pet. 2:24) R641:6, 464:1 When the Lord occupies his throne, the Church reigns with him—over all nations, dead and living, else their title "Seed of Abraham" is a misnomer. (Col. 3:4; Gal. 3:29) HG336:5

Christ

- This completed Christ, including all who present their bodies a living sacrifice, having suffered and died and lived again glorified, becomes Lord or age-lasting Father of the human family restored. R316:5*

Died

- He died that he might thereby have the right to control all who have gone into death. R5612:1, 709:5

Rose, and revived

- Our Lord's death, raising and revival were necessary features of the redemptive work. R4633:3 Died and revived—Oldest Greek manuscripts. R1853:6

That he might be

- By his death and resurrection. HG359:5 After his resurrection. B133 It was by virtue of our Lord's death that he became the master, ruler, father of the race, and obtained power to deal with the race as with his own children, freed from the curse of the divine sentence. E453 This text very appropriately states the valuable transaction accomplished by our Lord. His death was a necessary feature of the redemptive work; his raising and revival were also necessary. R4633:3 In his resurrection he became the heavenly Lord. A133 Ruler, controller. A149; E18; R726:3*, 709:5, 43:5 Master, owner. R1286:4, 1970:3, 726:3*, 641:6, 464:1, 61:2* Governor. "Lordship" signifies dominion, power, authority. R726:3*, 61:2* David's Lord; Lord of all. E134 Lord of the Sabbath, Lord and Christ, Lord of glory, Lord from heaven, One Lord Jesus Christ, One Lord, one faith, Lord of Jew and Gentile,

Lord of angels. R61:2* The Anglo-Saxon word, Hlaford, signifies Breadkeeper, and is applied to one who has the care and control of a family. The title of Lord thus applied to Jesus expresses a glorious fullness of power and love. R61:2* Our Lord, having provided a ransom for Adam's race with his own life, can justly give a new offer of life to them all. A141 With the right and power to deal with the race as with his own children. E453 If you would lay hold of the great salvation of Rom. 10:10, you must publicly and openly confess that Jesus is Lord—your Master; that by his death he purchased you and thus became your owner. R1970:3 1 Cor. 15:21 agrees with this scripture, that the right or authority to awaken the dead, and to bring some or all to perfection, was gained by our Lord by his death as a ransom for all. R1854:6 He could not have been Lord in any other way than by the Father's proclamation. R4633:3 This scripture is cited with others and questions for a model study on the first paragraph of The Divine Plan of the Ages: Upon what sure ground can we hope for the "morning" and its "joy"? R1900:5 Though still speaking of Christ as Lord, some despise and deny the importance and efficacy of the very transaction by which he became Lord. They boldly claim to need no Redeemer. C202 Part of Christ's role as Lord will be that of Judge. Whoever will fail in the new trial of the Millennial judgment day will be sentenced to the second death. R1452:6 "Ye are not your own—ye are bought with a price." "The man Christ Jesus gave himself a ransom." (1 Cor. 6:19, 20; 1 Tim. 2:5, 6) He did not release all. He arranged that there should be one way to get free—by faith in his sacrifice. R1286:4 Our Lord Jesus Christ, as Jehovah's representative, secured this privilege of reconciliation of sinners with his own precious blood. R1316:5 By virtue of his obedience to death. R810:1, 726:3* No one can escape, either in this age, or the next, of standing a probationary trial for his life at Christ's tribunal. HG41:2

Both of the dead

- The dead and dying world of mankind. A150; R1853:6, 1680:4 Christ lived as a man, and died that he might thereby have the right to control all those who have gone into the prisonhouse of death. R5612:1 God commanded Israel to destroy nations. Those people who were slain are in an unconscious sleep, not in any anguish. They will be called from their sleep, and receive all the blessings of everlasting life. R5706:4 It is his voice that shall awaken the dead, and his wisdom and grace that shall lead all the willing and obedient to the realization of full resurrection. R1816:3 The second resurrection will be Christ's work and will take place during his Millennial reign; to restore, or raise up, or give life will be his special work during his reign. R1118:2* The first resurrection will be that of the saints immediately at Christ's coming. R1118:2* "Restitution of all things" implies a restoration of all things, both dead and living, to their original condition or state of perfection lost by Adam's transgression. (Acts 3:21) R1118:5*

And living

- The living fallen angels, not condemned to death. A150; R1853:6, 1680:4 Messiah's Kingdom will bless not only the living, but also those who have fallen asleep in death. R5706:4, 5324:2; A149

10

Romans 14:10 *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

Judge

- Greek, krino, judgment or trial. (Not final decision) R2430:2, 2431:5 The word "judgment" signifies more than simply sentencing, or the execution of a sentence. It includes the idea of trial, and a righteous decision based on that trial. R568:6 New creatures are exhorted not to judge the brethren in the sense of condemning them, but rather to judge themselves, and thus help the brethren and set a noble example before the world. R4517:4 Each is to remember that God is the Judge, and to make sure that he himself has a conscience void of offense toward God and man. R4084:4 The Apostle is stringent in his condemnation of judging one another, which so often leads to roots of bitterness, misunderstanding and disfellowship, and which, as old leaven, should be purged out. R3034:6

Thy brother

- If we should see blemishes in the flesh of the brethren, disapproved and striven against, we should remember that the evil which we see is our brother's enemy and not the brother himself, the new creature. R4810:5

Set at nought

- By ridiculing him, and getting him to violate his conscience. R2167:4

Shall all stand

- Either while living, or after death. HG41:2 Each one now accepted as a member of the Church must ultimately stand the inspection of the Head of the Church; for our present membership in his Body is a probationary one. R5324:6 The Church is on trial, and Jesus representing the Father criticizes and examines the members of his Body, not to cut them off, but to aid, encourage, assist, instruct and prepare for the Kingdom. R4084:4 Both the quick and the dead will have their case tried before Christ, the great judge, in due time. R569:1

Before the judgment seat

- As we are now before the judgment-seat of Christ, so during the Millennial age the whole world of mankind will be before his judgment-seat and be separated into two classes, sheep and goats. R4084:4 The "judgment of this world," which Christ said began with himself, has, thus far, been a probationary trial for life. The great judgment day is designed expressly for the purpose of placing the world on a probation or trial for life. HG41:2

Of Christ

- Who, as the Father's representative throughout the age, has been examining the members of his Body, and in the end of the age renders to each one according as his work has been. R4084:4 Of God—Tischendorf, Rotherham, Revised Version, and all the best authorities. R2425:3* Christ's commandments are our daily rules of life. The Church's judgment is committed to the Son by Jehovah. (John 5:22) The judgment is of the Father and by the Son. R2426:3,4,5 For us to judge others is unnecessary. If we have criticized each other in the past, we should avoid this in the future. R4517:5 The mass of mankind have not had probation in Christ, the only name given under heaven whereby they must be saved. (Acts 4:12) HG41:2

11

Romans 14:11 *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

Saith the Lord

- It is Jehovah's power that will bring about the Millennial victory of The Christ. R3079:5,6

Every knee shall bow

- During Messiah's Kingdom of righteousness. CR131 To the power then in control. D520 Bowing before the King of kings. SM172 When Christ comes to set up his Kingdom in power and great glory for the blessing and salvation of the world. CR131 Rev. 21:3-5 is a picture of God's dealings with the children of men on earth, after the glorification of the Church, when all men shall have a full opportunity of coming back to all that was lost by Father Adam. HG234:2 All who were willing to come into harmony will have bowed the knee. R5303:1 The passage to the "Queen's Chamber" is low; the traveler must bow his head. The path of right-doing has always been one of humility. In the Millennium, all will be required to bow to Christ's Kingdom. C369 The Millennial age will break many stony and proud hearts, bringing mankind to a condition to be able to appreciate the grace of God. R1466:1 None could stand before Joshua, the Lord's representative; none of the forces of evil nor the obstructions in the pathway of the fulfillment of God's promises shall stand before the antitypical Joshua. R3079:6 The Redeemer and his followers shall be the kings and priests, clothed with glory, honor and immortality. The King shall rule in righteousness and princes shall execute judgments in the earth. R4331:5 All who refuse shall be destroyed in the second death. R4956:6

And every tongue

- Including the fallen angels. R1679:6; HG729:5

Shall confess

- To the justice of the arrangement. D520 God's object in providing the Kingdom of Messiah and causing the knowledge of God's glory to fill the earth is to give mankind a better opportunity for repentance and reconciliation with himself. HG647:3,4 Then there will be a downpour of truth and grace which will produce a flood of righteousness and knowledge of the Lord world-wide and ocean-deep. HG432:2 All will be brought to this good confession in the Millennial age, even though they have not all been brought to the knowledge of the truth in this world and some have committed the unpardonable sin. HG15:1

12

Romans 14:12 *So then every one of us shall give account of himself to God.*

Every one

- As a consecrated member of the Body of Christ. R2167:2

Shall give account

- In due time. R2735:5, 2613:5, 723:4 We are now living in the very time when, preparatory to his reign, the Lord is reckoning with his servants now living, with a view to their appointment to places in the Kingdom he is about to inaugurate. R2736:3 The Lord expects his consecrated people to use the talents they have in their possession, and he will not hold guiltless even those who have the smallest ability to serve him and and who neglect to use it. R2765:1 It is from this standpoint that we interpret the testings and siftings now in progress amongst the consecrated ones in and out of all the sects of Christendom: "The Lord your God proveth you." (Deut. 13:3) R2736:3 In a study of St. Paul's expressions concerning what weapons and in what spirit Christians should gain the victory, this text is listed under the subheading, "Keep your conscience pure." R4479:1* Those of this class who have died in the past of this age would be dealt with first; those accounted worthy have a share in the first resurrection preceding those who are alive and remain at this time. R2736:3 The living must give an account; judgment must pass respecting them; they must either be gathered, as "wheat" into the barn or be left to the field where the "tares" are shortly to be burned. (Matt. 13:30) R2736:4 Elders assume a weighty responsibility. The Lord purchased this flock with the precious blood of the Lamb of God. R4459:1,2 The reckoning is not of an instant; time is granted. Blessed is he who, finding he has not been as faithful as he might have been, now puts forth redoubled energies. Our King is willing to show favor. R2736:4 It will require all of the thousand years to demonstrate who are the friends of righteousness. This is Scripturally represented as the separating of the "goats" from the "sheep." (Matt. 25:32, 33) R2736:6 Some of the citizens misunderstood the King's character; but, perceiving how grossly the "Prince of this World" misrepresented the Prince of Peace, they will become his supporters and rejoice greatly. R2736:5 The punishment which the Lord prescribes for the enemies of righteousness is the second death. R2736:5

To God

- The weaker brethren are not to judge and censure others, nor are the stronger brethren to judge and censure the weaker. God is the judge. R4084:4 We are not to gauge ourselves entirely by what our fellow-men might think, but to have special respect to the Lord and his judgment of us. R4084:5 God's people are amenable only to God with respect to their views of his will on minor matters respecting which he has not given positive instructions. R2167:2 The law of love left much more to the judgment of the individual than did the Law given at Sinai. With the law of love, responsibility for decision rests largely with the individual and his own conscience. R4084:2

13

Romans 14:13 *Let us not therefore judge one another any more: but judge this rather, that no man put a*

stumblingblock or an occasion to fall in his brother's way.

Let us not

- None should endeavor to interfere with the proper liberties of conscience and conduct. R3034:6

Therefore judge

- Condemn. R4084:5, 5324:3 The Apostle did not mean that the brethren should be watching for an occasion of fault-finding in every word and act; but that they should be so full of love that trivial matters would be passed over. R3034:5,6 The Lord is not establishing a low standard, nor wishing his people to think lightly of their own weaknesses and failures nor that of others. He is setting up a high standard of love, sympathy and kindness. R5324:4 It is not the province of anybody to forbid marriage, directly or indirectly. It is for each of the Lord's people to decide this matter in harmony with his or her own judgment and convictions. R4717:4; Q461:1

One another

- Examine yourselves. R845:4 If you wish to measure others up to the full standard of perfection, you are thus recognizing a high standard, and that will make it proper for the Lord to measure you by that high standard. R5324:4 The Apostle had no intention of cultivating a spirit of fault-finding as respects private affairs—use of time or money, etc. These belong to our individual stewardship and proper liberties of conscience. R3034:5

But judge

- Greek, krino, judgment, or trial. R2430:1, 2431:5 Examine yourselves. As messengers of God, serve, strengthen, bear up the "feet" of Christ, each member assisting one another, preparing the Bride for the Bridegroom. R845;4

That no man put

- It is men in the flesh who cast stumbling-blocks in the way of the saints, and they who remove them. "He shall give his messengers charge over thee, lest thou dash thy foot against a stone." (Psa. 91:11, 12) R844:6

A stumblingblock

- Wound or injure or cause a stumbling of conscience. R4084:6 To pride or vanity or any other evil thing. R1895:2 No badges of distinction or flattering homage may be tolerated in the Body; many indeed have been the prominent ones in the Church who have been overcome by flatteries—undue praise, worshipful reverence. R1895:2 We should avoid condemning one another—avoid doing anything that would discourage a brother or cause him to fall away from the faith—and content ourselves with encouraging each other in the way. R5324:3 Our liberty in Christ must take care that others are not injured by our use of liberty; for this would be condemned by our law of love. R1734:3 Some, specially prizing the liberty from the Law, used it thoughtlessly to the injury of weaker brethren who had not yet learned of this freedom. R1580:1 We have noticed the force of temptations at the time of the Passover, the liability to "be offended." Let us watch and pray for ourselves and others, and not cast a stumbling-block before our brother. R3178:6 Those who scatter the pestilence, and shoot out the arrows of error, and cast stumbling-blocks in the way, are men in the flesh; and those whom God will use to bear up the "feet" are also human agents. R844:6

An occasion to fall

- In a study of St. Paul's expressions concerning weapons and in what spirit Christians should gain the victory, this text is listed under "Consider the Effect upon the Consciences of Others." R4478:1*

In his brother's way

- It is a very serious crime against the law of love and against the Lord's injunction, to cause one of his brethren to stumble, but it would also be a crime in his sight for us to stumble others. R3145:6

14

Romans 14:14 *I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.*

Is nothing unclean

- Legally unclean, forbidden as food. R4084:6 The restrictions of the Jewish Law were imposed as tests of their loyalty and obedience. R5324:5 As the mind expanded and grew, it was realized the idols were not gods at all; and hence that the custom of the people to offer the meat to idols before it was sold for consumption had done the meat no harm. R4084:2

Of itself

- The Greek word heautou is here translated "itself." Yet the same word is translated "himself" in scriptures where trinitarians want to refer to the holy Spirit as the third person of the trinity. E171 It was not that swine, rabbits and oysters would make the Jew impure in God's sight, but that the restrictions were imposed as tests of his loyalty and obedience to God. R5324:5

To him

- If one thought himself under obligations, he would be responsible according to his mind or judgment on the subject. R5324:5 There should be permitted the greatest liberty of conscience. However, we need to discriminate between liberty in the matter of conscience, and liberty in the matter of faith. R2166:2

It is unclean

- Unholy. R5324:4 Let us not use our liberty if it cause brethren who do not yet realize it to stumble and violate their consciences. A285

15

Romans 14:15 *But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.*

If thy brother be grieved

- A brother less well-informed on the subject than ourselves. R4517:5 The new creature is his brother's keeper in the sense that he must consider his brother's interests as well as his own. R4006:2 The Roman Jews had experienced trials in their endeavor to observe the Law. When they accepted Christ, they had difficulty realizing that the Covenant under which they had sought to please God was at an end. R4084:2 Paul agreed with the few that an idol was only a piece of handiwork, but he realized that it might require time for some to surmount their prejudices and give their consciences a sure footing on the subject. R4084:3, 5412:2, 4478:3

Destroy not him

- By ridiculing his conscientiousness, getting him to violate his conscience, and thus starting him on the downward course which would lead to his destruction. R2167:4 For him to violate his conscience would mean that he had willingly committed sin. R5324:5 The thought that our Heavenly Father has favored and called anyone should make us extremely careful how we would cooperate with the Lord in respect to the call, and be as helpful as possible to them. R3136:3

Control your liberty by the law of love. R4478:6 For whom

- We should have special patience with the brethren. R3136:3

Christ died

- If Christ loved the world so much as to die for sinners, we should be glad to lay down our lives for the brethren, ready to abstain from the use of trifling liberties for the sake of the weaker. R5324:6 If Christ so loved them that his death was made available to their salvation, we should so love them as to be willing to cooperate for their assistance. R4084:6 The one of broader comprehension should be willing to refrain from eating such meat rather than run the risk of injuring his brother, whom Christ so loved that he died for him. R4006:3

16

Romans 14:16 *Let not then your good be evil spoken of:*

Your good

- The knowledge and appreciation of your liberties. R5325:1 Your right view of the matter. R2167:4

Be evil spoken of

- Through any careless or imprudent conduct. R1586:6 The Apostle urges to more carefulness. R1580:1 Do nothing that to others would seem to be unrighteous. R4084:6 Do not allow your clearer understanding of the meaning of the Sabbath to bring disrespect to the Lord or his Word. R4084:6 Do not live in such a way that your good intentions may not exhibit to others your real sentiments. R3305:5 We should deny self, if need be, that others be not caused to stumble. R756:3*

17

Romans 14:17 *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

The kingdom of God

- The Kingdom of God is prominent in the Scriptures; it constitutes the sum and substance of the gospel theme. R1579:3 Parables represent the same Kingdom from different standpoints—the grain of mustard seed, leaven hidden in the meal, treasure hidden in a field, the pearl of great value, the net gathered of every kind. R4636:2 The Jews of the early Church were translated into the Kingdom of God's dear Son, in the sense that they had certain liberties which they did not have under the Law. A285 We are, in embryo, the Kingdom of God. R2167:4, 4085:2 The precious privileges of the Kingdom even in this time of its humiliation—righteousness, peace, joy—are such as the world cannot appreciate. R1580:4 There is a difference between the Kingdom established in glory and power, and the Kingdom in its incipient or formative stage, in its humiliation as it at present exists. R1579:3 To the Kingdom of God in its humiliation belong those prophecies which tell how the Kingdom of heaven must suffer violence and how its members would be despised and counted as offscouring of the world. R1579:6 To the Kingdom established (at the second presence of Christ) belong all the precious promises of its glory. R1579:3 The glorious reign of Messiah for a thousand years. R5097:1

Not meat and drink

- Consists of much greater blessings than liberty as to food. A285 Not merely liberty in those things forbidden under the Law. R5918:5, 4517:5, 1580:1 The Pharisees of eighteen centuries ago and the Jews today gradually got away from God's Word and became followers of human tradition. R5096:2 The customs of the Pharisees, of wonderful washings of their persons and vessels, consumed much of their time and were burdensome upon the poor, who had no servants to do these things for them. R5096:5 The Talmud made God's commandment to honor your father and mother null and void, when it said that a man might be free from his parents by consecrating himself and substance to God and religious uses. R5096:6 This statement is misconstrued by some to mean that the Kingdom is not real, and is only a rule of righteousness, joy, and peace in the hearts of believers. R4085:1, 5097:1 Although the Bible is the recognized authority and standard of Christians today, when it is read the gloss or interpretation of the accepted creed is before the mind and veils it. R5096:2

But righteousness

- Justification through Christ. R2167:5 The imputed righteousness of Christ, making us acceptable to God as his sons. R1580:1 With the righteousness of God always goes divine blessings. CR425 Liberty to do right. A285 The advantage of our relationship to the Lord does not consist chiefly in liberty to eat and drink what we please; our chief blessing consists in our "justification and peace and joy in the holy Spirit." R4517:5 Transformed by the renewing of their minds, they had come to appreciate and love righteousness and truth. R5097:4 Christians have all questions left in their own hands with merely the general guidance that they must conscientiously seek to honor God and to do good unto all men in their bodies and spirits which are his. HG368:1

And peace

- Toward God through Christ. A285 One of the grand blessings enjoyed as members of the embryo

Kingdom class. R5097:4 In the holy Spirit, resulting from our justification. R2167:5, 1580:2, 4517:5 There being now "no condemnation to them that are in Christ Jesus." (Rom. 8:1) R1580:2 This verse and "Seek peace and pursue it" and "Follow peace with all men" and "God is the author of peace" and "God has called us to peace" are listed with many under "God's Message on Peace." (Psa. 34:14; Heb. 12:14; 1 Cor. 14:33; 7:15) R2946:3 Its blessings of peace and joy and justice will be realized by all the families of the earth. R1579:6

And joy

- The joy that comes from the possession of the mind of Christ. R1580:2 The fruits of our new relationship to Christ. R2119:1, 4085:2 These do not constitute the Kingdom, but are blessed results of membership in the Kingdom class. R5918:5 It is Satan's misinterpretation that the Kingdom of God is merely righteousness and holiness of life. R5918:1

In the Holy Ghost

- In participating in the holy Spirit of God. A285 Fellowship with the Father and with the Son and with all who possess the spirit of righteousness. R5097:4

18

Romans 14:18 *For he that in these things serveth Christ is acceptable to God, and approved of men.*

In these things

- Under the heading "God's Message on Peace," scriptures are quoted ("The meek shall delight themselves in abundance of peace," "To the counsellors of peace is joy"), and this closes the article. (Psa. 37:11; Prov. 12:20) R2947:4

Serveth Christ

- Surrendering his own rights and liberties. R2167:5 The Apostle did not always choose to exercise his liberties in Christ if he found better opportunities for usefulness by simply neglecting to claim or use liberty. R2119:2

Approved of men

- Have the approval of right-thinking men. R4085:4 So far as possible in line with his conscience, Paul sought to be pleasing to all men, disregarding his own advantage and considering chiefly the profit of the many for their salvation. R4007:6 Fellow-men will appreciate such little sacrifices on their behalf. R2167:5

19

Romans 14:19 *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

Let us

- All who have become new creatures in Christ. R3146:5

Therefore

- Instead of contending about our rights and privileges and battling to have these. R2167:5

Make for peace

- Instead of judging fellow-members of the consecrated Body, we should be full of sympathy for them, realizing that we do not know thoroughly their trials, difficulties, environments, heredities. R5324:3 Consider the motives and endeavors of the new creature, and not the frailties or mistakes of the earthen vessel. R1841:5 By presenting the truth in so kind and gentle a manner that all who are of the truth would appreciate it and be strengthened thereby. R4085:5 This verse and many others, including "Lead a peaceable life," "The wisdom from above is peaceable," and "Thou wilt keep him in perfect peace" are included in a list entitled "God's Message on Peace." (1 Tim. 2:2; Jas. 3:17; Isa. 26:3) R2946:6 Amongst those who have accepted Christ as their Savior there should be permitted the greatest liberty of conscience, discriminating between liberty of conscience and liberty of faith. R2166:2 The liberty wherewith Christ makes free allows us to eat without restraint and also the

liberty to abstain. The spirit of Christ uses liberty lovingly, to self-sacrifice in the interest of others. R3145:5 Principles may never be abandoned for any consideration, but liberties and personal rights may be ignored in the interest of others, frequently and to divine pleasing. R2119:2 We refuse to use our personal liberties to stumble others, but we should not bow to people in each mental crotchet or superstition. We might attend a nominal church, but not partake of the Mass. R3146:1

One may edify another

- In meetings, seek to do good and to get good. R1867:1 Whatever is not to edification is not profitable, and is not to be entertained or practiced regardless of law on the subject. R4006:1 There is great advantage in measuring one's self by growth in love rather than by growth merely in knowledge, though to be great in both knowledge and love would be the ideal condition. R4920:2 A person of feebler reasoning powers may be weaker in every respect, susceptible to others' leadings—into paths which his conscience could not approve, a step toward willful sin—leading even to second death. R3145:5

20

Romans 14:20 *For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.*

Destroy not

- Overthrow not. R4478:6 Do not jeopardize the interests of another merely for the sake of preserving a non-essential. R4085:5, 2167:5 Do not even risk injury to the work of God's grace in others by using liberty contrary to their welfare. Count it a privilege to void your rights, to glorify God and bless your fellows. R4517:5, 4478:5

The work of God

- The work of grace in your own heart; or, by breaking down the conscience of a weaker brother destroy the work of grace begun in him. R2167:5

All things indeed

- All kinds of meat. R4085:3, 2167:5 Now that we are free from the Mosaic Law. R2167:5

Are pure

- Clean. R4478:6

Eateth with offence

- Eats what he believes is forbidden by God's command. R2167:6

21

Romans 14:21 *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

It is good

- Christian liberty gives us liberty to eat without restraint and it gives us liberty also to abstain—in self-sacrifice, following in the footsteps of the Master, seeking to lay down our life for brethren. R4920:2 No other religious system teaches personal liberty to the degree that it is taught in the Bible. The difficulty is in knowing how to balance our liberties as new creatures with the blemishes of the old nature. R4005:2

Neither to eat flesh

- Where there may be a difference of opinion concerning a meat or vegetable diet, each should decide for himself as to which is most beneficial. Paul is not discussing that. R4919:2 Animal sacrifices were offered to idols and the carcasses given to the priests, who sold them through butchers in the markets. It was difficult to avoid eating this meat in the heathen world. R4006:2, 5412:2, 4478:3 The early Christian was not bound to suppose that his meat had been offered to idols; he need not refuse it. He might give thanks for it—unless a fearful brother was stumbled by his eating it. R4006:6 As with Daniel and his three Hebrew friends, fearlessly upholding the principles of righteousness will

best serve the Lord and best influence others about us. R4873:6

Nor to drink wine

- While there is nothing in Scripture to forbid wine, our liberties should be limited by the surroundings: it was used more then than now, is used in Europe more than here, and the race is weaker now. R4919:5 We should not leave the more important work of preaching the good tidings of the Kingdom to engage in a temperance work; but it is a better cause than almost any other in the world. R4007:1 In the Memorial it would not be wrong to use something that will not tempt any, as a substitute for the wine. R1101:5

Nor any thing

- We should not use our liberty in any way that would stumble a brother in any sense of the word, or cause him to violate his conscience. R5324:5, 2167:2 It is part of our privilege and of our contract with the Lord to abstain from anything which would be injurious to others. R4919:2

Whereby

- If the interests of the brethren should ever require foregoing of liberties in respect to food or drink, such self-denials would be counted as sacrifices made with joy. R5097:5 The new creature is his brother's keeper in the sense that he must consider his brother's interests as well as his own. R4006:2

Brother stumbleth

- By eating meat and causing a weaker brother to violate his conscience. R4919:3, 5556:1, 5324:3, 4873:6 Control your liberty by the law of love. R4478:6 The new creature should allow the spirit of love to so thoroughly fill his own heart that he would be a helper and not a stumbling-block to the brethren. R4006:2 It would also be a crime in the Lord's sight for us to stumble others—those not our brethren—to hinder them from becoming brethren, and of the household of faith. R3145:6

Is made weak

- The conscience is the most important thing we have to deal with, and should always be obeyed. We should not seek to break down another's conscience, nor permit our influence to break it down. R4919:3 The brother who cannot conscientiously partake of such meat might have pride or lack courage to follow his convictions, and violate his conscience in trying to keep pace with one who understands liberty. R4006:3

22

Romans 14:22 *Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.*

Hast thou faith?

- Confidence that all kinds of meat are proper to eat, and that, since an idol is really nothing, the meat has really not been injured by being first offered to an idol. R4084:3, 2167:3 In the truths of the new dispensation, which enabled the Jewish converts to realize their release from the bondage of the Law Covenant. R1581:2

Have it to thyself

- Do not declare all your liberties at times and places which might prove injurious to others. R4084:6, 1581:3 If we advertise our faith and needs, eliciting the sympathies and assistance of men, it is not resting in God to a very great extent. R1159:1*, 2163:2* "When thou prayest, enter into thy closet and pray to thy Father which is in secret. When thou fastest anoint thy head and wash thy face that thou appear not unto men to fast." (Matt. 6:6) R865:1

That condemneth not

- Others have the right to commend or advise, but not to command or condemn. R2167:2

Which he alloweth

- Does not violate his conscience, whether that conscience is enlightened or not. R1581:5

23

Romans 14:23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

He that doubteth

- That is unsettled as to what is right or wrong in any matters. R1581:5

Is damned

- Not consigned to eternal torment, but under condemnation, alienation from the Lord, for violating his conscience. Such alienation, if persisted in, might ultimately lead to the second death. R4086:1

If he eat

- If in eating he does that which he believes to be wrong. R1581:5

Eateth not of faith

- Because his eating, and thereby repudiating the claims of the Law, was not on account of the newly received faith which set him free from the Law. R1581:5

Is not of faith

- But a violation of conscience. R1734:5

Is sin

- To follow the example of a stronger brother, but feeling that such a course was wrong, the act would be a sin to him. R4920:5, 1994:5 Hypocrisy. R2005:4 If a brother is using reasonable energy to reach a decision, he is not a doubter. His mind is merely in a quandary. He is merely questioning the subject with a view to doing whatever is the Lord's will. R1994:5

Romans 15

1

Romans 15:1 *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

That are strong

- Intellectually, physically and spiritually. R4927:3, 1954:6, 216:5 The elders, older in years, older and more developed in the truth. R4927:6 There are not so many strong; it behooves each of us to become strong and helpful to the weak brethren in the Church. R4995:1 All are not alike strong in the faith, but the stronger should not despise the weaker. Paul approves the stronger, but counsels patience and consideration on their part. R1734:3 Some Corinthian Christians felt that it made no difference whether they partook of meat offered to idols or not, since the meat suffered no change, and since they had no sympathy with the idolatrous worship. R1586:6 All of this world are not equally endowed with perceptive and reasoning powers and judgment and acquisitive propensities. Forceful, intellectual power makes natural leaders. R1954:6

Ought to bear

- Stronger ones should not rail at, or make light of, a brother's conscientious weakness, but receive him as a brother, trusting that experience will bring him to the liberty which others reached quickly. R1734:4 If the stronger brethren by sarcasm should try to force the weaker ones to use a liberty which they do not realize, it would be forcing them into sin. R5556:2 This does not imply that we should not expostulate with such a one and endeavor to help him to get rid of his infirmity. R5557:4, 4767:1, 3647:2 Weaker brethren should be left to the liberty of their own consciences. Love and truth may be used in hope of educating them to an appreciation of their full privileges as free men in Christ. R5556:2 Be peacemakers amongst the brethren. R4995:1 Because the Lord's people have "this treasure in earthen vessels" (2 Cor. 4:7) all of which are imperfect through the fall, true love ought to produce in our deportment great self-restraint lest we injure their weakness. R4263:5 As a matter of equity, laws should compensate for inequalities of the fallen race; but the only hope for this is the glorious Millennium; and many will then begin to search for true riches. R1954:6 The great

principle set forth is the principle of love, the essence of the divine spirit. R4927:2

The infirmities

- In the Body of Christ, the various members have inherited weaknesses, against which they must wage a lifelong warfare; these sometimes interfere with the rights and comforts of others and themselves. R3647:1 The stronger should bear with them in their difficulties as well as bear some of their blunders. R5557:4, 4927:3, 3647:2 They seek the welfare of others as well as of themselves, especially the welfare of the household of faith. R4927:2 The mission of the stronger would be so to call the attention of others to their weaknesses as not to offend or stumble them. R4927:3, 5557:4 All men were not enlightened by the gospel and so relieved from superstition; and the eating of meats offered to idols seemed to them to be an indorsement of idol-worship. R1587:1 The Apostle urges growth to the brother who thinks himself under bondage regarding meat or Sabbath days, and does not teach that this bondage is right considering the liberty we have in Christ. R1734:4

The weak

- Intellectually, physically and spiritually. R4927:3 The younger. R4927:6 The weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. R4767:1 Faith, in its beginning, is always comparatively weak: but God does not despise the day of small things. "A bruised reed shall he not break, and smoking flax shall he not quench." (Matt. 12:20) R2163:4* It should be sufficient to know that God accepts even the weakest one—weak in the faith, under bondage to fast days—who thinks that our Redeemer wishes him to be bound by such ordinances. R1734:4

Please ourselves

- Principles may never be abandoned for any consideration; but liberties and personal rights may be ignored in the interest of others frequently and to divine pleasing. R4928:4, 5557:2, 5412:2, 4927:6 Use care that others are not injured by our liberty in Christ. R5555:3 We should look beyond our own preferences, seeking to arrange our own affairs so as to be most helpful to the brethren. R4928:1 Too often the Lord's people fellowship with those of the brethren most congenial to them in cultivation or in advancement. Rather, we are to "cover the blemishes" of those who are weak and out of the way. R4269:5 The Apostle does not teach that each should make up his mind and stick to it, whether right or wrong. R1734:4 We are not merely to please ourselves in respect to time and place of meetings. R4928:1 The elders and deacons should seek to arrange their meetings so as to assist all the congregation who have time and ability, etc., that all will feel that there is no class separation. R4928:4

2

Romans 15:2 *Let every one of us please his neighbour for his good to edification.*

Every one of us

- Not "The younger" nor "The older" but every one of us. R5412:1 We should deny self rather than injure another's conscience. R5412:2 While the new creature should have his own upbuilding prominent in his mind, he should also remember that he has a responsibility in being a member of Christ and be willing to serve others. R4927:6 He who does not learn to sacrifice his own preferences in the interests of others, will never have that character which the Lord demands of those who shall be joint-heirs with himself in the Kingdom. R4479:4

Please

- It is not possible for us to please all people. The direction of our energies should be for their good as we have opportunity. We should rouse them to love and good works as far as possible. R5556:4 According to right principles. R5413:4 Even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. (1 Cor. 10:33) R4479:1 If every Christian could apply these words to himself, the effect upon the world would be magical—energizing. They would see in Christians a renouncement of their own preferences in the interests of others. R4479:4

His neighbor

- Those closest to us: the brethren, our families, and then others. No amount of zeal for the service of the truth will excuse us from the duties which we owe to our families. R5557:1 His brother; patiently submitting to the discomfort his errors entail. R4767:4, 3647:2 We have a responsibility towards those who are not so strong or not so clearly informed as ourselves—a responsibility that we will not wish to pass by if our hearts are in tune with the spirit of divine love. R4479:4

For his good

- Let no man seek his own, but each his neighbor's good. (1 Cor. 10:24) R4478:6 This does not mean that we should necessarily please them according to the flesh. Rather, "Stir up their pure minds," their spiritual minds, to love and faith and zeal, to good works. R5556:4 Should all those now enjoying present truth resolve to live up to the standard of the Lord, what an influence it would bring, what an influence would extend from their words, their thoughts, their deeds! R4479:4

To edification

- To assist, uplift, upbuild, primarily in spiritual things. R5412:6 Not by ignoring his fault, but by kindly urging him to strive against it. R4767:4, 3647:2 All things are lawful, but not all things edify. (1 Cor. 10:23) R4478:6 Our general conduct, conversation, manners, dress, etc., should all be to the glory of God. R1587:4 We are not to descend to the world's methods. If we cannot please them by that which is good, we are to avoid unnecessary contact. R5556:5

3

Romans 15:3 *For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.*

For even Christ

- Those who deny themselves what their consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps. R5556:2, 1734:4 We are enlisted under the banner of Christ, which is the banner of love. We are to look well to the rules which belong to this new order of things of which we have become members. R5556:3

Pleased not himself

- Christ sacrificed his own spirit, and was filled with the spirit of God. "The words that I speak unto you they are spirit and they are life." (John 6:63) They express the mind of God, in giving heed to which is life. R371:5 He was not in the world to seek to do the things pleasing to his own flesh. He renounced his own fleshly interests and gratification for the benefit of mankind. R5556:3 So we are to give thought and time to pleasing others where this will not conflict with our consecration. R5656:5, 1734:4 Lev. 2:11 forbade honey, to teach that whatever is sweet to nature must be disowned, if we would walk after the example of Christ who pleased not himself. R84:5* Jonah was more interested in himself and his own reputation than in the Ninevites and their interests. The Lord's servants must not be so! R4785:6

Reproaches

- The reproaches of the Scribes and Pharisees were evidently the most cutting of all. R2316:4, 1964:4 "Let us go to him without the camp bearing the reproach with him." (Heb. 13:13) R3776:5

Fell on me

- Whoever will faithfully exercise his ambassadorship, can so say. E490; R1964:5 This does not mean that the disciples of Christ are to seek their own misery, but they are to give their thought and time to pleasing others rather than themselves. R5556:6

4

Romans 15:4 *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Written aforetime

- In the Old Testament. R5607:2 It is a great mistake to affirm that the Bible is the product of the Church. The Old Testament Scriptures were written before the Church came into being—before Christ, the head and forerunner of the Church. R1584:3 The Old Testament Scriptures abound in significant types, one of which is the nation of Israel, a picture of what he is now doing and what he purposes to do through Christ and the Church to the world. CR485 "Holy men of old spake as they were moved by the holy Spirit," in various times and places, uttering words not knowing what they meant, words constituting a harmonious whole. (2 Pet. 1:21) OV407

For our

- Prophecies of the past were written for the special instruction of the Church. PD37/48 Even those things in Jeremiah's prophecy which were applicable in some measure to his day were of two-fold significance—applying also to the mystic Babylon of this Gospel age. R3614:3

Learning

- Instruction. R3435:2 Not for the learning of those who uttered them. B23 The holy Spirit of God is exerted in directing those now begotten through the pathway of their humanity, and upholds them by unfolding the exceeding great and precious promises of God's Word. R385:4* An example of spiritual lessons to spiritual Israel, found in the Old Testament's account of experiences of the past: Gideon's call resembles the Gospel call for volunteers on the side of righteousness. R5607:2

That we

- Prophecies, though recorded aforetime, and made to bear witness to the divine foreknowledge and arrangement, were for the learning of those living in the due time for their fulfillment. B23 The sanctified in Christ Jesus, not for the unregenerate world. R3646:3 Jeremiah and his scribe prepared another statement of the prophecy destroyed by King Jehoiakim; and this larger and fuller book was designed for the instruction of the Gospel Church. R3614:3

And comfort

- "The Comforter, which is the holy Spirit." (John 14:26) E268, 267 To the "new creature in Christ" who seeks to know the Father's will, comfort and peace and joy and contentment are found in the instruction of the divine Word, even in the midst of tribulation and persecution. E268 The holy Spirit comforts the Church through the Scriptures, and through the promises of God, the truth. R3435:1 The Scriptures are the medium through which the knowledge of God's grace and the comfort of all knowledge reach us. R2665:1, 3435:1, 385:3*, 372:3

Of the scriptures

- The Word of God, as the channel of the truth, is to comfort us in proportion as the holy Spirit guides us into an understanding of it. R3435:1 The Word of the Lord through the apostles is not the product of the Church but of divine revelation. R1584:4

Might have hope

- Because we are commanded to be subject to the powers that be, we receive comfort and hope through the dream of Nebuchadnezzar and its divine interpretation. A252 The hope of the Gospel. R1584:4

5

Romans 15:5 *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*

And consolation

- The mission of the brethren is to comfort the Church as the channels of the holy Spirit, and as the mouthpieces of God. R3435:2

6

Romans 15:6 *That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

With one mind

- "Gathering or Scattering. Which?" offers kind words of admonition. The love of Christ constrains us to be of "one mind," "one mouth," "of the same judgment," having the "same love." R3920:2* The oneness of thought, mind and action required of the Church of God, may be seen in this text and others, including "Love one another, as I have loved you. By this shall all men know that ye are my disciples." (John 13:34, 35) R1130:6*

8

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

Of the circumcision

- Symbolizing a cutting off, a separation from the flesh, its aims, hopes and desires. R3022:3

9

Romans 15:9 *And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*

That the Gentiles might glorify God

- In this chapter Paul alludes to and explains something of God's plan relative to the casting away, and subsequent restoration of the Jews; and hints at the casting away of the Gentile Church likewise. R777:3*

12

Romans 15:12 *And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

A root

- Origin, source of life, progenitor. E136

13

Romans 15:13 *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

Peace in believing

- Our peace in Christ begins from the moment we begin to believe in him. R2625:2 Whosoever believes in Jesus as the propitiation for his sins has a rest not transitory but permanent, not partial but complete. R543:6

16

Romans 15:16 *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

The offering up

- Our sacrifice forms a part of the sin-offering, the completing of Jesus' sacrifice. PT392:T*

24

Romans 15:24 *Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company .*

On my way

- A precedent for helping our preaching brethren on their way. R449:5*

25

Romans 15:25 *But now I go unto Jerusalem to minister unto the saints.*

Saints

- The truly consecrated among professing Christians. R1139:1

26

Romans 15:26 *For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.*

Saints

- The truly consecrated among professing Christians. R1139:1

30

Romans 15:30 *Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;*

That ye strive

- Greek: agonize. R1865:5

31

Romans 15:31 *That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;*

In Judea

- The nominal church. R238:6*

For Jerusalem

- The Bride. R238:6*

Saints

- The truly consecrated among professing Christians. R1139:1

Romans 16

1

Romans 16:1 *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:*

I commend unto you Phebe

- It was the usual custom to give and carry letters of personal introduction and commendation. R1720:2

Which is a servant of the church

- Some services can best be performed by females, especially visiting the female sick. Many suppose that this verse refers to such a female assistant. In the early church many sisters did service. R1891:6

2

Romans 16:2 *That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*

Receive her

- The Apostle's high regard for women and women's work is shown by his mention of faithful co-laborers. R766:4*, 1076:5*

3

Romans 16:3 *Greet Priscilla and Aquila my helpers in Christ Jesus:*

Priscilla

- Her name is mentioned before that of her husband, as if she were the more efficient of the two, as a fellow worker. F268; R1549:3

My helpers

- Fellow-workers, helping Paul not merely in tent-making, but specially in his chief work as a minister of the Gospel. F268

4

Romans 16:4 *Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.*

Have for my life

- Greek, psuche, soul, being. E338

Their own necks

- Risked their lives to hide me, at the time of the riot at Ephesus. R2207:3

5

Romans 16:5 *Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.*

In their house

- The congregations of the primitive Church were small and usually met in private houses. R2941:6

6

Romans 16:6 *Greet Mary, who bestowed much labour on us.*

Much labour on us

- Personal services, perhaps washing and mending. F268

9

Romans 16:9 *Salute Urbane, our helper in Christ, and Stachys my beloved.*

Urbane, our helper

- Another fellow-worker, helping Paul in his ministry, the same as "Priscilla and Aquila, my helpers." (Rom. 16:3) F268

12

Romans 16:12 *Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.*

Tryphena and Tryphosa

- Two sisters whose labor in the Lord is honorably mentioned. F268

13

Romans 16:13 *Salute Rufus chosen in the Lord, and his mother and mine.*

His mother and mine

- Paul mentions with evident appreciation the activity of certain females in the early Church. R1549:3, 1076:5*, 766:4*

15

Romans 16:15 *Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.*

The saints

- The truly consecrated among the professing Christians. R1139:1 Paul had a considerable number of kinsmen and acquaintances in Rome, the number of whom we know was at least over thirty-two according to the salutations of this epistle written to them from Corinth. R3208:3

16

Romans 16:16 *Salute one another with an holy kiss. The churches of Christ salute you.*

An holy kiss

- In spirit, but not in letter; the courtesies and civilities of our times being somewhat different from the customs of that day, although equally hospitable. R1550:5* In the East, it is frequently the custom for men to kiss one another. The sex dividing line was very strict in olden times, so there was no indiscriminate kissing among them. Q618:5

Churches of Christ

- The Church of Christ and The Church of God are synonymous, because our Lord and the Father have one interest in us. F81 Our Lord established "The Church of the First-Born which are written in heaven," "Church of the living God," "The Church of Christ." He gave it no party name. (Heb. 12:23; 1 Tim. 3:15) Q755:4

17

Romans 16:17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

Mark them

- The greedy, hungry wolves in sheep's clothing. R1558:6 Teachers who favor divisions should be watched and turned away from. R1571:2 Let us "mark" the course taken by those who have separated themselves from us "because they were no longer of us," and whither that course leads them. (1 John 2:19) R4531:4,5 We should not allow any bitterness respecting them to enter our hearts or to escape our lips or our pens. Would we smite the blind? Surely not! R4483:5 Satan still "works in the hearts of the children of disobedience." (Eph. 2:2) Let us all, therefore, beware of this spirit of disobedience in our hearts—of any alienation from the Lord. R4469:5 Avoid their fellowship as you would avoid a pestilence or a vile odor or sparks from a neighbor's burning barn. R4381:4 If, after we have done all in our power to hold a fellow-member with our love and with the truth, he departs, we are to take the matter with equanimity. R4375:5 It is not for us to judge, condemn, nor slander them, but to pity and pray for them. It is ours only to reprove their bitterness of spirit. Our avoidance of them for a time may be the best lesson we could give. R4327:2 Our enemies become unconsciously our best friends, when their slanders deepen in us heavenly graces. Let them do their worst; they only give us the God-like victory of forgiving them. R1665:2* The ungodly policy of this evil day of compromise cannot believe that any will arise to "pervert the truth" in the midst of the consecrated, but it is made obligatory upon all the faithful to be on the alert. R1589:2 Avoid contentions and strife except it should be unavoidable, and then let it be with loving desires. R4540:6 Warn the disorderly: those who are drifting away from the spirit of Christ; busybodies who do not work; immmoral and unjust persons; those who wrest the Scriptures; doctrinal disorders are among the chief. R1575:3 If one has a gift of debate, arguing whatever side of a question he chooses to take up, proudly defending his liberality, the Lord will punish him with stripes; but he can be renewed unto repentance. R1482:5 As soon as we see that any teacher is wrong on the one central and vital point—the ransom—evading, misrepresenting and misapplying the word and doctrine—we should have nothing further to do with him. R1453:4 Avoid helping such a person to an office, or anything that would specially help him along if you see him in an unsafe position. Do not express yourself so freely as to those who are in closer harmony. Q226:8 Prefer the company of those who are in the spirit and fellowship of the truth. Q148:2; R1130:6* Don't make them your bosom companions; don't elect them as elders. Don't encourage anyone who has a strifeful condition. Q30:6 The sifting must go on to the finish. R1279:5

Cause divisions

- By a lack of love and humility, harsh and unkind words. R4299:3 The spirit of favoritism led to factions, an evidence of carnality—a worldly spirit. The Corinthians who took party names,

evidencing a selfish, party spirit, did not appreciate the oneness of the Body. R1571:3 Let the truth make the separation. R1279:6 The oneness of thought, mind and action required of the Church of God, may be seen in this text and others, including "The multitude of them that believed were of one heart and of one soul." (Acts 4:32) R1130:5*

Contrary

- Should "grievous wolves," "backbiters," "slanderers," and "contentious" persons attend meetings of truth people, they should be treated so scripturally as to make them ill at ease. R4461:4

The doctrine

- Of the ransom. R1453:4, 1482:5

Ye have learned

- The royal law of love. R2368:6 From inspired sources. R1453:4

Avoid them

- Treat them not as enemies; hope for their return to a better spirit. R4540:6 We should not allow any bitterness respecting them to enter our hearts, no matter what they may say or do against us. R4483:5 Does not mean excommunication. Avoidance for a time may be best lesson. R4327:2 Reprove them by avoiding them. Show them that you do not sympathize with such a strifeful, unholy spirit. R4318:3 The Apostle does not say to brand him as a heretic and have nothing to do with him. But do not give him so much of your fellowship; just be a little more cool toward him. Q227:T Paul was not the man for compromises. He did not counsel gentle handling of wolves. He did not say, You must call them brethren. R1559:1 Do not waste time investigating "the errors of the wicked;" the more thorough our knowledge of the Lord, the more intimate our acquaintance with him, the more secure we are in our own steadfastness. R3215:2

18

Romans 16:18 *For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*

Good words

- Kind and complimentary words. R1571:2, 3215:2

Deceive

- Mislead. R1571:2 In this day of "deceivers," it is well to use conscientious care before offering a testimony on a traveler's behalf. R1720:3

The simple

- The unsuspicious. R1571:2, 3215:2 Those not on the alert for the encroachment of error. R1589:2

20

Romans 16:20 *And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.*

Shall bruise Satan

- The Apostle was a firm believer in a personal Devil, as shown in this text and others, including (addressing Elymas as) "Child of the devil" (Acts 13:10) and "Turn them from the power of Satan" (Acts 26:18). R3165:6 As in Heb. 2:14, we find the Devil is to be destroyed: "He might destroy him that had the power of death, that is, the devil." R4363:5*, HG304:1 Crush the serpent's head; destroy him. R255:1 Satan is going to have his head crushed. That will be the end of him. CR461 The Kingdom will crush out evil and bless and heal all nations. A306 Crushing Satan and all his willful followers who love evil rather than good. R1176:4 Putting "all enemies under his feet" (1 Cor. 15:25) is not conversion but destruction as also taught in Rev. 20:10. R1057:2 Totally destroyed in the end of the Millennial age. R725:3, 696:6 This serpent that is now to be crushed is not merely Satan, but it is all sin in every shape and form. CR462; A306 Accept with fortitude and resignation whatever tests of patience and perseverance the Lord may permit to come upon you. All our experiences will result

in blessings, however unpropitious they may appear. R2413:4 The bruising of Satan and the destroying of death have both been deferred until the Body of Christ is complete, and they shall bind Satan, destroy death, and restore mankind to harmony with God. R86:6

Under your feet

- The feet of The Christ. R3926:6, 11:2 The Church's feet. OV224 So intimate is the association of the Church with Christ that the work of restraining Satan and the powers of evil in the opening of the Millennial age is here ascribed to the Church under her Head. SM243 The Little Flock, who are to be joint-heirs with Jesus Christ their Lord, shall share glory with Christ and they are to share in the bruising of Satan and in blessing and restoring of sight to the blind. R526:5 The feet of the Church; thus associating the Church with the Lord, the Head. OV305; R2842:2 The seed which will bruise the serpent's head is not Christ, the Head, alone, but the Church, which is his Body, "Which seed is Christ, and if ye be Christ's, then are ye Abraham's seed." (Gal. 3:16, 29) R257:2, 6:1 The Church is a part of the seed of the woman. CR461; R257:3, 11:2 The seed of the woman and the seed of Abraham are different ways of referring to Christ and the Church. Q643:T Not until it is selected, developed, and exalted to power, will the Seed bruise the serpent's head. A98; R2434:5, 257:2, 6:1; OV224; HG343:3 There is a future favor to the world to be accomplished through the elect Church, called and tested during the Christian age. R868:3 When the called-out company is complete, the plan of God for the world's salvation is only beginning. Then will the seed "bruise the serpent's head" and bless all the families of the earth. (Gen. 3:15) R533:1

Shortly

- As soon as this age shall end. R4965:1 The next thing in the outworking of God's plan will be to bruise Satan and destroy sin. R4964:6 Satan and ignorance are the real assailants of truth, and the vail of ignorance and power of Satan will soon be cast aside and trampled upon. R3121:1 The "promised seed" is to crush the serpent's head, thus destroying evil and bringing about "the restitution of all things." R270:5, 255:1, 134:6, 11:3 "A little while and he that shall come will come." (Heb. 10:37) "A thousand years in thy sight are but as yesterday." (Psa. 90:4) R11:1

22

Romans 16:22 *I Tertius, who wrote this epistle, salute you in the Lord.*

Tertius

- This epistle was sent from Corinth, dictated by Paul, written by Tertius. R1582:2

23

Romans 16:23 *Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.*

Gaius

- A Corinthian Christian, at whose house this book was written. R1582:2

Quartus a brother

- A brother in Christ; the apostles never ascribed titles to each other or to other brethren, nor did they receive homage from the Church. R1523:5; F230

25

Romans 16:25 *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*

To him that is of power

- This scripture, like many others, differentiates between "him" and the preaching of "Jesus Christ." Jesus said: Ye call me Lord and Master and so I am, but one is your Father, which is in heaven. (John 13:13; Matt. 23:9) R369:6 To my gospel—The inspired writings of the apostles, in their various epistles, are as authoritative as were the words of Jesus. OV412

Revelation

- A full knowledge of the mystery of the Lord was not promised until the end of the Gospel age. OV6

Of the mystery

- That at the second advent the Messiah will consist not only of Christ Jesus the Head, but also of the Church his Body. R3192:4 Daily and hourly the saints of God are being searched out and sealed intellectually with a clear appreciation of the "mystery of God"—the mystery of God being about finished. R1279:2

Kept secret

- In part, hitherto. R1279:2 The proclamation of many of the sweetest notes of the glad tidings of restitution, are reserved until now, during the sounding of the seventh trumpet, when the mystery of God is finished. R287:2*, 3192:4, 757:2

26

Romans 16:26 *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*

Made manifest

- Unto the saints, according to the will of God. R1279:2

27

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

God only wise

- "Jehovah our God is one—Jehovah." (Deut. 6:4) R369:2

Glory through Jesus Christ

- By and by, God will reveal to the world his loving character. When "the glory of the Lord (through the Christ) shall be revealed, all flesh shall see it together." (Isa. 40:5) R385:1*

1 Corinthians

General

- **1 Corinthians**
- Written about 3 years after the Apostle Paul left Corinth. R3144:3
- The church at Corinth had been founded for nearly five years and had enjoyed a wide range of experiences and divine providences. R4442:1
- The church at Corinth was split into factions, divisions (literally, sects); some were Paulites, others Apollosites, others Peterites, and others Christians. Since the majority were Paulites, and since Paul had founded the church at Corinth, it might appear to some that he had been seeking to make converts to himself, Paulites instead of Christians; and as it turned out thus he was glad to have it to say, that very few of those calling themselves Paulites had been baptized by him. R1540:5 The first epistle of the Corinthians was mainly to correct sectarianism among those at Corinth, and to answer the erroneous teachings of some, that there would be no resurrection of the dead. What a valuable fund of blessing and knowledge came to the Church down the ages in connection with the answer and refutation of these errors. R868:3
- Corinth was nicknamed the Vanity Fair of the world, because it was a center of frivolity, pleasure-seeking, etc. It is credited with having been one of the most licentious and profligate cities of its day. It may at first seem very strange to us that this vilest of the great cities should yield larger spiritual results than any other, so that the Lord would specially specify that he had "much people" there and would providentially detain his ambassador there a year and a half, while in other places he had been permitted to remain only a few days or a few weeks. The philosophy of the matter seems to be this: Outward morality frequently leads to a pharisaical spirit of self-righteousness, which is most

pernicious and a deadly foe to true righteousness. On the other hand, where sin stands out glaringly, it has a repulsive effect upon the pure heart, upon all who love righteousness, and this repulsion seems to prepare such hearts the better for a genuine consecration to the Lord and for his message. This theory holds good, at least in the missionary work at Corinth, as in contrast with that of places much more respectable in reputation. R4417:1

- Like the Apostle, we are to discern the most fruitful fields, and spend our energies upon them. R3143:2, 2191:2,3, 1557:3
- This once voluptuous city of Greece was 40 miles west of Athens, on the isthmus of Corinth. It has two seaports. On its south rises the rocky mountain, Acrocorinthus, whose summit was crowned with a Temple of Venus. It once had an extensive commerce, but was noted for its licentiousness, and the name "Corinthian" applied to a woman was notorious. Paul preached there a year and a half (Acts 18:11), and evidently paid it a second visit (1 Cor. 16:7; Acts 20:2,3). He wrote two letters to the Christians in that city, rebuking their sins, and referring to the Isthmian games celebrated there every Olympiad. It has greatly descended from its ancient richness of commerce, learning, and magnificence; and its site is now occupied by the miserable village of Gortho. CR278

1 Corinthians 1

1

1 Corinthians 1:1 *Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,*

An apostle

- The Lord had his own choice for the one who would take the place of Judas, and this one already had been undergoing special training and discipline "from his mother's womb." (Gal. 1:15) R2823:2

2

1 Corinthians 1:2 *Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*

Sanctified in Christ

- Paul was not addressing his words to the world; but to the true Church. R3174:6, 4660:2; OV188 "Members of the body of Christ"—prospective members of the Church Triumphant. CR80 By making a full consecration of themselves, to live as nearly as perfect as they may be able. R2987:5, 4660:2 Reckoned new creatures. The sanctifying power, or spirit in us, is the spirit of truth. R375:1, 442:5; E243 The complete sanctification in Christ constitutes the perfection and unity of the church. R69:2*

Called to be saints

- The word saint stands for one who is holy. R5856:3, 2987:3 Called unto the fellowship of his Son, (vs.9) to be holy ones, partakers of the divine nature, etc. F87 Those who cannot think of themselves as saints cannot apply to themselves the precious promises of these epistles. R2987:4; OV123 Let us not be ashamed of this name, "saints"; if it present before our minds saintship, holiness, separateness from the world, that is just the very thought which should be there continually. R2987:5

Every place

- Words of warning in this epistle apply to the entire probationary membership of the Gospel Church down to the end of the Age. R1898:3

Theirs and ours

- The word "theirs" refers evidently to Jews. Paul was a Jew, but he styles himself "the Apostle to the Gentiles," (Rom. 11:13), so in harmony with the latter he could say this to the new Church which was made up of both Jews and Gentiles. R179:3* 1:4

On your behalf

- This was written subsequent to Paul's stay in Corinth recorded in Acts 18:111. R2192:4

Grace

- The Gospel age is one of superior favor. R643:5

5

1 Corinthians 1:5 *That in every thing ye are enriched by him, in all utterance, and in all knowledge;*

Enriched

- The Apostle refers to the value of knowledge to the Church. NS506:2

7

1 Corinthians 1:7 *So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:*

Waiting for

- The Lord's people will need to keep active, watching and waiting for the manifestation of the Lord; but if watchers, they shall be made aware of his presence and the work of "harvest" beforehand, and shall share in the revealment. R2979:3

The coming

- Greek: apokalupsis, uncovering, revealment. R2979:2 Revelation. R69:2*

9

1 Corinthians 1:9 *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

God is faithful

- Faithfulness on our part is also required. We must show our appreciation of his love by faithfulness. R1211:2*

Of his Son

- This implies an association, oneness. F87

10

1 Corinthians 1:10 *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

Speak the same thing

- The early Church had a grand unity of sentiment. R1421:1 All who are speaking and teaching should speak and teach the same things. We should all mind the same things. (Phil. 3:16) R4446:2 The ideal condition for which we should strive—the mind of Christ. 1 Cor. 11:19 shows the actual working out of it. Q723:3 Should the temptation ever come to you, to seek to show your wisdom by magnifying a minor difference between yourself and another of the Lord's servants, reject the thought as a temptation from the devil, and minimize differences. R1537:4 Only those who take heed to the Lord's Word and cultivate its spirit, and recognize the Master, and his providential leadings and care, and the feeding of the flock, will be able to bring forth much fruit, and gain the kingdom. R4447:1

No divisions

- Sects, or schisms. R1571:2, 1540:5, 4375:5, 1130:5* The entire foundation of divided Christianity would disappear and the true church of Christ be speedily manifest, if true catholicity were acknowledged. HG736:1; SM460 Every sect is a sin and every division a proof of disobedience. R1130:5*

Perfectly joined

- The oneness of thought, mind and action required of the Church of God. R1130:5* The remedy is one we have sought to present in all of the Society's publications, namely, the ascertainment of the mind

of Christ, the spirit of the truth, by the acceptance of the entire Word of God. R4446:3 If we ever conclude to have only the one human channel of instruction our decision will be to stick firmly to the one God has used and blessed to our enlightenment. R4447:1

The same mind

- This is possible if the same spirit (the spirit of God) dwell in us—if the one mind enters and animates these bodies in which the human mind and will are dead. R309:3* So accustomed have we become to difference of opinion that many of God's children have come to feel that if there is perfect unity of thought, of mind, it must betoken a subserviency. Paul is criticizing such a sentiment. R4446:2

Same judgment

- Sentiment. R69:4* There is one line of judgment which should govern all who have the Lord's Word and spirit, viz., the letter and spirit of the truth. R2386:1

11

1 Corinthians 1:11 *For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.*

Contentions

- The congregation of Corinth had not made the proper progress in spiritual development, and hence was greatly in danger of losing the truths received but never properly put into practice. R1593:6 It is not strange that the adversary was able to stir up some little sectarianism even in the primitive church, but all such partisan spirit the Apostle rebuked. R5941:3 Two centuries of the Gospel age had not passed when the worldly spirit called out for more organization—the partisan spirit whereby the people in various parts sought headship for their bishops. R4199:6

12

1 Corinthians 1:12 *Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.*

I am of Paul

- The idol of sectarianism. R5298:5, 868:3, 81:2* Each of these teachers had his peculiarities of manner in teaching, which caused some to esteem one, and others another, most highly. R1571:2 Contrary to the spirit of Christianity. R81:2* While ye say I am of Luther, I of Calvin, I of Wesley, is it not a sign of carnality? And worse than this, is there not danger of worshiping the human institutions which bear these human names? R5298:5, 918:6

I of Christ

- They were dividing into Paulites, Apollosites and Peterites, while a few rightly clung to the name Christian. R1571:2, 1540:5 As only Christ died for us all, he alone must be recognized as our Savior. SM121

13

1 Corinthians 1:13 *Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?*

Is Christ divided

- Are ye not carnal? Is not this sectarian spirit an evidence that you are not in the proper relationship to the Lord? Your Redeemer is the only Head which should be recognized. R4199:6, 1571:3; SM460 All should have recognized that Christ is not divided, and that his Gospel is not discordant, but that it is one glorious, harmonious message of divine revelation. R4446:2 Paul wrote against the spirit of sectarianism, already manifest in his day. SM460; R1571:6, 4446:2; HG736:1; NS374:4 Paul's warning was evidently heeded at the time at least, for no great sects of Paulites or Apollosites developed. R1571:6 The Spirit of Christ, which would have preserved the unity of the body, in the bonds of peace, was neglected and a spirit of "independence" was fostered until the result is—

Babylon, confusion. R4446:2, 1571:6, 693:3 Ye should recognize no divisions, and call yourselves by no name but Christ. R81:2*, 5941:3 The Church of Christ should be united in the one faith once delivered to the saints; not federated, still holding to its own creed. OV417 Undoubtedly, the Adversary had much to do with the organization of the various denominations of the Reformation which nowhere have authority in the Bible. R5742:4

Was Paul crucified

- It is not strange that the Adversary was able to stir up some little sectarianism even in the primitive church, but all such partisan sentiment the Apostle rebuked, reminding them that not one of these teachers had died for them. R5941:3 Paul did not die for you; neither did Peter; neither did Apollos. Though they may be appreciated, they are nothing more than the Lord's mouthpieces and rep resentatives. R4199:6 Repeatedly we have reminded the Lord's faithful of the experience of John when he fell down before the angel to worship him. The angel rebuked him, saying, "See thou do it not: I am thy fellow-servant,...worship God." (Rev. 19:10) R4199:6

Baptized

- The form of words used by the apostles and early church is not given. Baptism "into Christ" into the name of the Lord Jesus Christ was the thought; and that it was expressed in words. R1544:4

14

1 Corinthians 1:14 *I thank God that I baptized none of you, but Crispus and Gaius;*

I thank God

- Paul was glad he had in no way aided sectarianism, and was glad he could say, I never authorized you to call yourselves by my name. R1540:5; F449

Baptized

- Greek: baptizo, to dip, immerse or cover. R1541:1 Baptism was not a feature of the Law Covenant. R1540:1

None of you

- Probably because of imperfect sight. F448; R1540:4

But Crispus and Gaius

- The few whom Paul baptized probably received this service at his hands because no one else suitable to perform it was conveniently at hand. F448 The book of Romans was sent from Corinth. It was dictated by Paul and written by Tertius, at the house of Gaius. (Rom.16:22,23) R1582:2

16

1 Corinthians 1:16 *And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.*

And I baptized

- Showing that he considered the ordinance important. F448; NS54:4

17

1 Corinthians 1:17 *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*

Preach the gospel

- This message was so great, so different from anything else in the world, that the Apostle concluded that he had no time for the discussion of any other topic. R5126:4, 5125:6 We are to discuss the truth rather than the error. If we should have occasion to mention the error, it should be only as a side-light to illuminate the truth by contrast. R5126:5 Paul determined to preach nothing but Christ, and not to mix in the doctrines of Plato, to gain an audience. R5126:1 Glossing over of truth is what is done today in all of the great pulpits of Christendom. If our Lord's death is mentioned at all, it is done apologetically. R5126:4 Those consecrated ones who have permitted other themes to engross time

and attention are in great danger of being led astray. R5126:5

Wisdom of words

- To be a minister in the nominal Church of today, one must bring with him a plentiful store of that which Paul despised and left behind, namely, human wisdom. R505:3* Many of Paul's hearers would have been glad to learn about Christ and to admit that his philosophy was good, but he had not borne a good reputation. R5126:2 The Greeks, the learned of the world, would become followers of Christ, had the plan of salvation been more consistent with their worldly wisdom. R863:1

The cross of Christ

- A weaker man than Paul might have covered up Christ's crucifixion. He might have said that the Jews did not appreciate what Christ was doing, that Christ was the Son of God, and then he might have glossed over his death on the cross. R5126:2,4 Under the terms of the Law Covenant, Christ must die on the cross in order to redeem Israel from the curse of the Law. (Gal. 3:13) R5126:4; NS622:2 The shame, ignominy, ordeal pictured by the cross, were foreordained picture-lessons, of self-denial and sacrifice not only for Messiah, but his "Bride" class. NS622:3 It is because the doctrine of the ransom has been held, and that as the foundation of faith, that even in the dark ages, and in the midst of great corruption, the nominal church has been recognized of God at all. R1452:3

Of none effect

- Of no value. R1452:3 If Christ's death in itself does nothing, then it is of no effect. The cross must refer to the death and not to the after life. R483:4*, 43:3*

18

1 Corinthians 1:18 *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

Preaching of the cross

- Preaching the necessity for Jesus' death as the redemption-price for the sins of the world. R5919:2 That Christ's death as our ransom is the basis of our hope of the resurrection to life. R1259:2; HG361:1 No wonder the Apostle makes the cross of Christ the center of his preaching, declaring; "Without the shedding of blood there is no remission of sins!" (Heb. 9:22) R5919:6 The preaching of the cross of Christ is dying out. Those who still preach it give the impression that at most it means renouncement of sin and the incidental self-denials. R5919:2 It is remarkable that, by divine providence, the cross, which symbolized the most ignominious form of capital punishment under the laws of the Roman Empire, should be the symbol of Christianity. NS622:2 The mystery of the cross is that it is the divine purpose that the Lord Jesus should be the chief priest and, during this Gospel age, God would draw out from the world an under-priesthood. NS625:2

Foolishness

- In their day our Lord and his prophets and apostles were all accounted "fools" and "cranks;" and the same worldly estimate will continue to the end of this age. R1873:1 We cannot expect sympathy from Churchianity and the world. R2616:3 Is it not a foolish waste of time to preach the cross of Christ and faith and obedience, under the present adverse conditions? Do not the results of these eighteen centuries of preaching show the folly of this procedure? NS624:1

Us which are saved

- It has pleased the Father to select the "jewel" class during this Gospel age by means which the world would think foolish—by means of the preaching of the good tidings. SM439 We who have come into relationship with the Father through faith in the precious blood and have come to an understanding of the divine plan of salvation. NS624:2

It is the power of God

- The message of the cross has been a transforming one, which, as we have come to appreciate it, has been changing our characters and lives. NS624:2 So far from the preaching of the cross being a failure it is a great success. It has served to attract the loyal-hearted and to repel all others. NS625:1

19

1 Corinthians 1:19 *For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

It is written

- The divine prophecy briefly quoted that the worldly-wise would not appreciate the divine plan and especially the center of that plan—the cross of Christ. R5920:1

Wisdom of the wise

- Of this world; the simplicity of the gospel is foolishness to them. R350:4*, 1043:2* The truth is not intended for the proud or the dishonest. God hides his truth from the worldly wise and prudent, and reveals it unto babes. (Luke 10:21) R2026:5 "Professing themselves to be wise, they became fools." (Rom. 1:22) R1643:5

Bring to nothing

- Doctrines of Evolution and the wonderful progress of our race will speedily come to naught, and prove the wisdom of the world's wise men to be foolishness. OV86

20

1 Corinthians 1:20 *Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*

Where is the wise

- A man who considers himself wise does not realize how transient are his treasures, how unsatisfactory they will prove in the end, what snares are in them, nor how great is the value of the heavenly treasure which he has missed. R1919:3 "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14) R1920:4; HG518:2

Where is the scribe

- Who boasts of his wisdom. R1955:2

Where is the disputer

- A "Thus saith the Lord" must be the end of all controversy when human reasonings come in conflict with divine wisdom. R1919:6

Wisdom of this world

- That arrays itself in opposition to the heavenly wisdom. R1919:6 Tends to self-exaltation and pride. R1919:3 It was in Abraham's day and thus it is still—the Lord does not honor the world, nor the worldly wise, with a knowledge of his secret purposes. R1617:6

21

1 Corinthians 1:21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

World by wisdom

- The world by its wisdom knows not God. (Revised Version) R5717:2 Whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. R1418:3 Those of the "Higher Criticism" have reached the conclusion that man's fall has been upward, and he needs no redemption with the precious blood of Christ. R1782:3, 5919:3, 2220:2 Knows little of his plan; understands little of the language of his Word—it is a different language from that to which they are accustomed. R3189:4 Jehovah does not purpose that any shall know him save in his own appointed way. The wisdom of man cannot find him out. R5717:2

Knew not God

- The truth-searching of geologists, astronomers, chemists, physicians, statesmen, etc., as a rule, leads away from sanctification, from "Thy truth." F138 Scientists as a class admit that there must be some kind of God,, but, looking in the wrong direction, they fail to see the real God, fail to discern his real

character and plan. R2834:5 We are not to study along the lines of worldly wisdom, but along the lines of "that wisdom that cometh from above"—the inspired Scriptures. We must study! Whoever will not study will not know! NS816:2 The worldly-wise have rejected the Bible, and do not trust it as a revelation from God. SM792; R3189:4 The world sees to some extent that great blessings are coming; but just what these are and how they are to come, mankind know not. SM792; R6013:5

By the foolishness

- By that which the world considers foolishness. R3279:2, 3580:2, 5534:6 To the unbelieving, the proclaiming of the gospel message is foolish, a waste of valuable time, an evidence of unsoundness of mind; a weak and unsatisfactory method of dealing. R5534:3, 3305:2 The message of God's grace is the noblest, the grandest, the most wonderful, but from the worldly standpoint it seems foolish on God's part to address the world when he himself declares that the vast majority are deaf. SM53 To the worldly-minded the preaching of forgiveness on account of faith in the crucified Jesus did not seem the wise course. R3279:1, 2220:3, 858:4 The world would say, "If God has all power why does he not enforce his commands and send forth judgments to compel obedience rather than send forth a message of love and an invitation to obedience?" SM53; R3279:1; HG615:6; NS364:2 Seemingly slow and unsuccessful method. R790:6; NS601:1 There is a wide difference between foolish preaching and "the foolishness of preaching." HG614:3

Of preaching

- Teaching; declaring. R790:6 The preaching of this foolishness. R1955:2 God appeals to our hearts, heads and consciences, but not to fears. R3305:2 Thus God has manifested the humble ones who will receive his message by any means which he is pleased to use. R3521:6, 5534:6 It looked very foolish for Jesus to go about Palestine with twelve disciples, performing some miracles and inviting chiefly the poor to become his followers, leaving business and other pursuits. HG615:5 That which Christian people sometimes attempt to do in prayer should be done in preaching. It has not pleased God to save by prayer those who believe, but by public speaking, private proclamation of the truth and the printed page. R5834:1, 790:6 Preaching which seems to be so weak, to be the poorest way the Lord could have possibly chosen to make known the riches of his grace—a way so open to hindrance through the weaknesses and imperfections of the human channels used. R3521:3 The preaching tongue has been practically the only instrument which the Lord has used in connection with his great work of calling out and sanctifying. R2820:4 It pleased God to adopt this method of declaring the truth respecting his redemptive plan, and to accept and justify those who would believe and accept this testimony. R2990:1 All of God's people are preachers. The begetting influence of the Holy Spirit is the only ordination necessary. Preaching in its broad sense, means to declare, to make known. HG617:4

To save them

- We have passed from death into life, because we have come into relationship with the great Life-giver. R5920:1 Not the belief of anything or everything is saving, but merely of that which is preached by divine authority. R3521:6 The true theory of reconciliation through the death of his Son to reconcile and save them which believe. R735:3

That believe

- Implies that those who do not believe are not saved. R3521:6 The world thinks it strange that believers should be saved on account of their belief, rather than from the standpoint of works. R3580:2 To select a special class for a very special purpose. R5534:6

22

1 Corinthians 1:22 *For the Jews require a sign, and the Greeks seek after wisdom:*

Require a sign

- The Jews, claiming to be God's children, would have walked by sight if God had forced the matter upon their attention in a manner not requiring faith. R863:1

Seek after wisdom

- The Greeks, the learned of the world, would have become followers of Christ, had the plan of salvation been more consistent with their worldly wisdom. R863:1

23

1 Corinthians 1:23 *But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

But we preach

- The changes were to be so radical and revolutionary, and so different from all human expectations among either Jews or Gentiles. R1647:2

Christ crucified

- That Christ's death as our ransom is the basis of our hope of the resurrection to life. R1259:2; SM183 The fact that our Lord died on a cross is not doubted. The test with the Jews was whether or not they would accept the sacrifice there finished as the ransom-sacrifice which paid the penalty of their sins and justified the believer. R1452:3 Do not search the Scriptures to find anything about Brother Russell, but search to find things about the glorious One whom we all reverence. Q77:3

Unto the Jews

- And the nominal Christians. R684:2 The philosophers and upper classes, including the Scribes and Pharisees, the thought of their own unworthiness was repugnant. Were they not the teachers of the common people, and therefore better certainly than the general herd? NS40:3

A stumbling block

- Because the Jew could not realize that that which they had for centuries been trying to accomplish for themselves, by an attempted keeping of the law, should now be handed to them as a free gift. R863:1, 6:4 As the fleshly house stumbled over the cross, so the spiritual house is to stumble over the same obstacle—the cross. We see this taking place in Higher Criticism and Evolution. R3298:4 The butt of contempt. R75:2*

Unto the Greeks

- The worldly-wise. R2106:2, 1235:3, 684:2, 323:2

Foolishness

- The preaching of the cross is to the perishing world foolishness. R863:1, 75:2* Christ and the glorious message of his Word has always brought opposition and persecution from the Adversary and from all who are under his blinding influence. SM183 The great "falling away" from the faith predicted of the close of this age would come along this line—the denial of the need and the fact of the ransom. R2106:3, 1452:3 As the god of this world blinded Israel, so he blinds the vast majorities of other nations. D567

24

1 Corinthians 1:24 *But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

Which are called

- Not all are called. F88 Under the blinding influence of the prince of this world, to the few only—the meek and humble-minded ones in Israel—would this power and wisdom be manifest. R1647:2 Not those who believe without evidence, but who believe on the strongest kind of evidence, the harmony of God's Word. R323:2

The power

- The sinner, justified, is reckoned holy or godly, having secured "the gift of (attributed) righteousness." (Rom. 5:17) Therefore Jesus' death is made the power or source of godliness. R1350:3

The wisdom

- To us the great Redeemer is the wisdom of God personified, and that wisdom is shown in the

Master's course in sacrifice. R5920:4 Found only in the Bible, and in proportion as we are enabled by His grace to rightly divide it, to understand it. HG471:2

25

1 Corinthians 1:25 *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

Foolishness of God

- The plan which God has adopted for dealing with sin and with sinners seems to the worldly mind to be a very foolish, a very unwise plan. R5534:2

Wiser than men

- Knowledge may be viewed from two standpoints. Worldly knowledge does not commend anyone to God. We sharply discriminate between earthly knowledge and heavenly knowledge. NS809:3

26

1 Corinthians 1:26 *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called :*

Your calling

- Now to suffer with Christ for righteousness' sake, to cultivate his spirit, to bear much fruit, and thus be fitted for a place in the glorious temple. R2414:6 Ye know the object of the call, ye know the method, ye know the conditions of the call. CR34

Not many

- The Lord intimates that not all are called, not all are drawn. R5719:2; NS372:1 "Man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7) God looked for the same characteristics in David that he now seeks in those whom in this age he calls to be anointed for the kingdom. R1901:2 "Ye are not of the world, even as I am not of the world, therefore the world hateth you." (John 15:19) "The light shineth in darkness; and the darkness comprehendeth it not" (John 1:5) —"the darkness hateth the light." NS385:1 We need make no mistake—the Lord knoweth them that are his, even though they be but a small minority and very insignificant in the world's affairs. NS388:6

Wise

- According to their own estimation. E255 The Lord is seeking only the meek, the humble-minded, those who will be willing to learn of him and to have their minds transformed and conformed to the pattern most pleasing to the Lord. SM13, 176:3; R5737:5 These in the eyes of the world, are foolish; but in the eyes of the Lord, they are wise. R5920:1 Not that God objects to those having many talents serving his cause, but not many of these accept his call. R4659:6, 2728:6 Success in life leads to more or less of self-confidence, self-esteem, self-will; such are self-confident and not sufficiently reliant on the Lord. R4969:3, 5605:2, 5920:1; SM13; HG746:3; NS67:3 The number of wise, learned people, who are willing to become fools for Christ's sake, is exceedingly small now, as ever. R2948:3, 1102:6, 921:4 Those who came to the Master and those who have been interested in his message ever since, have not in any large proportion, been the rich, etc., but chiefly the poor. SM176 There are compensations in the divine arrangement, and in some respects poverty is a blessing in disguise. Hence the assurance of the Word that not many rich would be among the chosen of the Lord or receive positions in the bride class. R5840:1; NS67:3 "Hath not God chosen the poor of this world, rich in faith." (James 2:5) R2702:5, 5692:2, 5676:4, 5415:5, 4969:3, 4158:2, 4082:5, 3952:3, 3797:6, 742:1; OV215 The message of God's grace often lays hold upon the lower, meaner and more degraded members of the human family. R5737:5, 3054:5 There are comparatively few five-talent servants amongst the Lord's people; the majority being of the one and two talent classes. R2764:5

Not many mighty

- Not many great, not many learned. R5840:1, 5692:2 Like their Master, of "no reputation" or

influence. D516 In the apostles days, as in ours, the wealthy and learned were regarded as the special representatives of religion. NS270:2

Not many noble

- If the nobility is in the heart, that is what God is looking for. CR335; SM391; R2322:1 If all the characters of the Scriptures were notable, the majority of us would feel ourselves so commonplace as to excite our fears that the Lord would have no place for us amongst his elect. R3952:3 It is the spirit of Christ, of righteousness from the Word of the Lord, which is the civilizing, enlightening and ennobling influence which has wrought the marvelous changes of this Christian era and especially of this last century. R2321:4 The son of noble Christian parents who has inherited a more noble mind, may maintain it, but eventually selfishness will undermine nobility, and we may expect a degradation in posterity who do not receive Christ. R2320:6 "The testimony of the Lord is sure, making wise the simple." (Psa.19:7-14) It would be impossible for any class of people to receive such instructions into good and honest hearts, without being uplifted by them, made more Godlike. R2321:3 Gratitude not only is a fragrant flower, but is indigenous to the soul of every true and noble heart. Accepting this standard, we are bound to conclude that comparatively few of the human family are noble in this respect. R4200:4 Their riches and their nobility are not of the flesh, but of the spirit, of the heart. SM391 Proportionately a larger number of the world's nobleminded children reject the Gospel of Christ, and a larger proportion of the world's ignoble children accept it. He came not to call the righteous but sinners to repentance. R2319:3, 2320:1 The noble and the great usually trust too much in themselves and are unready to accept forgiveness through the only name. Hence the seeing of unmanliness and unwomanliness must not hinder our love for all whom the Lord has called. R4121:6, 4082:3

Are called

- When the lists shall be proclaimed, the names of many who have been greatly honored of men and who expected to be honored of the Lord may be found missing. R3054:5, 5415:5, 2246:2, 2122:5

27

1 Corinthians 1:27 *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

But God

- Because he wishes to show the power of his truth in the transforming of character. F88

Hath chosen

- With their Lord, they are to receive glory, honor, and immortality; and be his instruments to bless the remainder of mankind. R5711:1, 5534:6 "Hath not God chosen the poor of this world, rich in faith." (James 2:5) D516; R2520:2, 3720:5, 3707:6, 3218:5, 3054:5, 2860:3, 2761:2

The foolish things

- Those who are not noted for worldly wisdom or influence or wealth. R1920:3

To confound

- The wise are being confounded today by the power of the truth in the hands of the humblest of God's children. Systems of error are put to confusion and are tottering before it and the sages of all the sects are troubled by it. R1920:4 Wise men whose wisdom would become a trap and a snare unto them, so that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid (obscured)." (Isa. 29:14) R2492:6

The wise

- The worldly-wise, in our day, are usually to be found in the most respectable and aristocratic congregations of professed Christians. R2262:6

The weak things

- This was true in times past when the weak ones of the world espoused the cause of Christ. And the same thing is still true of the same class. E250 "When I am weak, then am I strong." (2 Cor. 12:10)

E250 Because poverty of purse and intellect are much more favorable to the development of humility than are riches of any kind; and humility is a prime essential to an inheritance with the saints in light. R2580:1 Those who accept the Lord's arrangement are usually poor, the unlearned, etc., who realize their lack of wisdom and seek it from the Fountain of wisdom and through the channel of wisdom—the Bible. R5920:1 It is marvelous in our sight that so much has been done with a comparatively small amount of money. R5566:3 The Lord's use of even the weakest instruments, of those having even a small measure of talent for his service, sometimes proves an exaltation too great, and that which was a blessing becomes a curse through pride and vain glory. R1920:5

28

1 Corinthians 1:28 *And base things of the world, and things which are despised, hath God chosen, yea , and things which are not, to bring to nought things that are:*

Base things

- The humble poor. R1920:3 We are very thankful that God would accept what he tells us are the mean things of this world. The thought behind the expression is that which the world would consider mean. CR334 R4200:4, 1206:2 There may be some real mean Christians come into the Truth. Christianity was not the cause of their being mean, but they were naturally mean. CR334; Q439 The twelve apostles were all plain men, mostly fishermen; and so also the whole Gospel Church—not the Church nominal, but the true ones written in heaven. R1921:4

Which are not

- Things that are not of value, and to uplift these. E261 Not esteemed amongst men. R3226:5

Nought

- Greek: katargeo, "to render powerless," used in the sense of utter destruction. R2001:5

Things that are

- That are esteemed by men. R3226:5

29

1 Corinthians 1:29 *That no flesh should glory in his presence.*

No flesh should glory

- God has arranged his plans thus that he might hinder human pride and vainglory; the very thing so many are disposed to cultivate. R1047:3 That no man should be able to boast that he had in any sense or degree merited the great blessings conferred. F88 If by the grace of God we have in any degree been used by him in serving present harvest truths, we rejoice in the service, but as for vanity on this account, we see no room or reason for it. R3595:6 The exaltation will come in due time to the faithful. R1921:4

30

1 Corinthians 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

Who of God

- Christ is the sufficiency which God has provided for us in all respects. R5507:2

Is made unto us

- The New Creation only. F123; R3280:3 God has made Jesus to be all these things to the Church; they are to be attained by the Church through Jesus. Q123:4 The particular thought of the text seems to be that of a progressive order. R5105:3; Q65:2 We long to be perfectly obedient, and but for our realizing Christ's provision, the sense of our shortcomings would be unbearable. R1151:5* A comparison may be drawn between these four steps, which begin with the first tendencies toward the Lord and culminate in the "redemption of the body," and the four positions of the tabernacle—Camp, Court, Holy, Holy of Holies. R4245:1*

Wisdom

- After the Father has drawn, the wisdom comes from Christ, who instructs us how to come to the Father. R5105:5; Q65:3 Through learning of his sacrificial work on our behalf. R5507:2 Jesus gives us the necessary knowledge to come to God. Q123:5 Since God's dealings with his creatures recognize their wills, the first step in his dealings with them is to give them knowledge, or "wisdom." It is for this reason that preaching was the first command of the Gospel age. R3279:1, 5507:2, 493:2*; F97 Knowledge of the greatness and absolute justice of God; knowledge of man's fallen, sinful condition, and need of a Savior; of the penalty, "the wages of sin is death" and that the death of our Redeemer paid the penalty. R3279:2; F98 This wisdom came to us through Christ; because, had it not been for the plan of salvation of which he and his cross are the center, it would have been useless to preach. R3279:3 In that we are to accept his will and thus have the spirit of a sound mind, and "walk in wisdom." E435 Jesus was our wisdom before he became our justifier and sanctifier. "No man cometh to the Father but by" our Lord. (John 14:6) R5105:3; Q65:2, 123:4; F98 "Wisdom is the principal thing." (Prov. 4:7) Wisdom is necessary at the very beginning of any matter that would result favorably. F96; R2262:2 "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (Jas. 3:17) F98; R2263:5 "The fear of the Lord is the beginning of wisdom." (Prov. 9:10) Wisdom is reasonableness, discretion, that characteristic which prompts us to pursue the right course. R4245:1*, 2262:3 Those who would take the wisest course should promptly admit their own unwisdom and seek for divine direction, "If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not." (Jas. 1:5) R2262:3 Some of the world, typified by the Camp, began feeling after God, and the call went forth from the Gate of the Court. R4245:1* After the Father has drawn, the wisdom comes from Christ, who instructs us how to come to the Father. R5105:5; Q65:3 This comes also through Christ's exhibition of the graces of the Spirit and of obedience to the Father; through the apostles teachings, and all those daily let their light shine. F100 This knowledge was prepared for by the Mosaic Law, which was a schoolmaster, or pedagogue, to lead men to Christ. R3279:2

And righteousness

- Justification. R3279:3, 5105:3, 5507:2, 2262:5; Q123:6, 65:1; F100 The primary thought in the word Justification is (1) justice, or a standard of right; (2) that something is out of accord with that stand; (3) the bringing of the person or thing that is deficient up to the proper or just standard. F101; Q124:1 Justification signifies to make right, or whole, or just. R3280:2 Faith-justification does not cease when the next step of sanctification is taken. It continues with us as New Creatures. F103 Though all men are to be saved in the sense of being brought to the knowledge and opportunity of salvation, none have Christ as their justification, the covering of their imperfections, imputing his righteousness to them, except "us." R3280:1 In that, as our representative, he gave himself a ransom for all, and now in his righteousness represents all those who come unto the Father by him. E435 The principle of justice, the very foundation of divine government, must somehow have been fully satisfied in all of its claims. R3279:4; F103 Implies that we are unjust, or unrighteous in the sight of God, and unworthy of his favor. R3279:3, 2262:5; E435 But this does not imply that Christ's righteousness covers every sinner, so that God now views every sinner as though he were righteous, and treats all as his children. R3279:3 Christ covers our sins; he imputes to us the merit of his own sacrifice, which brings us to a condition of reckoned righteousness, or "justification by faith." R5507:3, 5105:6, 3279:5; Q123:6; F103 The justified individual, compared to the Court, is able to have access by faith into the additional grace of presenting his body a living sacrifice. R4245:2* Moses taught righteousness, and taught it by sanctions. He imparted righteous words and righteous motives; in addition to these, the Righteous One imparts righteous life—the power which embodies righteous words in righteous deeds. R1323:1* The priests were obliged to wash themselves and put on new, clean linen garments before consecration to their office, representing justification. R3280:3

And sanctification

- The term sanctification means set apart, consecrated or marked out for a holy use or purpose. God through Christ sets apart for a special share in his great plan "us"—the Church. R3280:3, 5507:4; E241; F121 By assisting in everything necessary to sanctification. They have the will to do, and as they have this will, so now Christ works in them a sanctified character in life. R5105:6; Q66:3 In that, through his merit, we are accepted as (reckonedly perfect) living sacrifices. E435 He is our teacher. We enter the school of Christ as pupils and need sanctification. Q124:2 Christ by God is made unto us sanctification—in that we could have no call and could experience no work of grace under the divine plan, except for Christ and the work he did for us. R3281:6 True sanctification of the heart to the Lord will mean diligence in his service, in declaring good news to others, in building up one another, in doing good to all men; increasing love to the Lord, to the brethren, to our families and to the world. F137 Our devotion should be as that of a maid to her mistress, or of soldiers to their officers, or of a dutiful child toward a beloved parent; swift to hear, quick to obey, not seeking our own wills, but the will of our Father in heaven. R3281:2 No one can be sanctified in God's sight, and in the Scriptural sense, unless he has first been justified or cleansed from all sin. R3280:3; F121 Many make the serious mistake of supposing that God is sanctifying the world, sanctifying sinners. R3280:3, 69:2* Symbolized in the type by the consecration of Aaron and his sons in the priestly office—a consecration to sacrifice. F124 The sign of consecration or sanctification was the anointing with the holy oil, which symbolized the holy Spirit. R3280:4; F124 In the condition of the Holy of the Tabernacle, the Lord agrees to make all the experiences of the honest Christian to work in a way that they will have a sanctifying effect upon him. R4245:2*

And redemption

- Greek: apolutrosis, deliverance, in that he will in due time deliver us; a setting free, "a loosing away." E435; R2262:5 In that the fact that he lives, who bought us with his precious blood, is the guarantee that we shall live also; that he will deliver his Church from the bondage of corruption, death. E435 Signifies the deliverance from sin or setting free of that which was acquired by the payment of a price—in the first resurrection. R3281:6, 3279:4, 5507:4, 5105:6; Q66:4 He who redeemed us with the sacrifice of his own life, gives us, as our Prophet or Teacher, wisdom, by his Gospel; as our Priest, he first justifies us and then sanctifies us; and finally, as King, he will fully deliver the faithful. R3281:6 Jesus is the one who calls all the saints from the sleep of death. (John 5:28) Q124:4

31

1 Corinthians 1:31 *That, according as it is written, He that glorieth, let him glory in the Lord.*

Glorieth

- Boasts. R1768:6*

Glory in the Lord

- "Let him glory in this, that he understandeth and knoweth me." (Jer. 9:24) "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." (John 17:3) R1919:6, 1920:1 This is the knowledge that does not puff up, the wisdom that cometh from above. The beginning of this wisdom is indeed the reverence of the Lord. R1919:6 If you have an eloquent tongue or other such gift, be sure to use it zealously. R1047:3 We have not the opportunity of even glorying in our faith—it is the gift of God. R5446:5

1 Corinthians 2

2

1 Corinthians 2:2 *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

For I determined

- To be really in the divine service involves, first, the careful and continual study of God's plan;

second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment. R5970:2 Concentrate our energies upon those things which we can best bring to perfection; "This one thing I do." (Phil. 3:13) R5044:3, 5046:4, 3200:3

Not to know

- Talk of or discuss. R1811:5 Paul would be as though he knew nothing else. R5045:1 The Apostle's course was self-abandonment. His knowledge on other subjects was all sunk out of sight. R2190:5 Some would-be teachers fail because their ambition really preaches self, and the gospel as a means for calling attention to self, and others combine self-glorification with the gospel and attain only partial results. R2190:5 If any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the reproof. R5045:1 Give no heed to seducing spirits and doctrines of devils (1 Tim. 4:1), but apply yourselves to the one thing to which you are called. R5970:1

Among you

- The Apostle's one business in life was to be acceptable to the Lord, and to do with his might what he could to assist others into the same condition. R5044:3

Jesus Christ

- If faithful in service, we have no time, nor the disposition, to give heed to false doctrines or other themes which have no bearing on the one thing to which we have solemnly dedicated our lives. R5970:2, 5044:3, 5046:1, 1811:5

And him crucified

- St. Paul would preach, not only that Jesus was the Messiah, but that he was the crucified Messiah, for he would not be ashamed of the divine teaching. R5044:6 The defense of this cause and subject was St. Paul's special business in life. R4921:6, 483:4 Jesus' crucifixion was a part of the great divine plan and without this no salvation could be effected, either for the church or the world. R5045:1 The cross is the basis of all the glory. R43:3*, 483:4* To rivet your attention on this one thing. R3200:3, 4921:6, 5045:4

3

1 Corinthians 2:3 *And I was with you in weakness, and in fear, and in much trembling.*

In weakness

- Physically weak, possibly for a time ailing, to such an extent as to be unable to work at his trade. R3143:5 Probably the result partly of his weak physical condition and of the remembrance of the trying experiences already passed through. R2192:4

And in fear

- This implies St. Paul's discouragement and possible sickness. He was apparently considerably cast down. R4416:2, 3143:6

4

1 Corinthians 2:4 *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:*

Enticing words

- The Lord's ministers are not to expect that their message shall be with words that will entice the world, but are to present in the name of the Lord the wisdom which cometh from above. HG352:3

Of man's wisdom

- Of human philosophy and theory. F232; R1524:5, 5968:1, 1719:6 The simplicity of the Gospel is foolishness to them. R1043:2*

In demonstration

- These demonstrations of divine power supplementing Paul's faithful use of his natural abilities were the Lord's endorsement of all he did. R1745:4

And of power

- The power of the truth. R3200:3, 5045:5

5

1 Corinthians 2:5 *That your faith should not stand in the wisdom of men, but in the power of God.*

Your faith

- The faith of the Church. F232

The wisdom of men

- But in "The wisdom which cometh from above." (James 3:17) F225 The creeds and opinions of fallible men. HG317:2 The Apostles did not cultivate a blind and superstitious reverence for themselves. F232; R1524:5

In the power of God

- Based upon the inspired writings of the Old Testament and upon the words of the Lord; and the Apostles. F219; R1525:5; SM302; CR10; HG317:2 Founded on and supported by the word of God. R207:5 The apostles were not mere mechanical amanuenses, but rather, they clearly show they were filled with a knowledge of the truth and with a holy enthusiasm to declare the good tidings, as in the hearts of all God's people. R1525:6 Then we shall have that which neither the arrow of infidelity, nor the pestilence of spiritualism, nor the purifying fire can destroy. R207:5

6

1 Corinthians 2:6 *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:*

That are perfect

- Of a perfect heart or disposition or intention, humble, obedient, the truly wise. R1598:5 Developed; we are not to cast our pearls before swine. R3200:5

Wisdom of this world

- "Higher criticism" has reached the conclusion that man's fall has been upward and that hence he needs no redemption with the precious blood of Christ. R1782:5*

Nor of the princes

- The popular leaders and teachers. R3200:5

7

1 Corinthians 2:7 *But we speak the wisdom of God in a mystery, even the hidden wisdom , which God ordained before the world unto our glory:*

The wisdom of God

- The wisdom that indicates and approves the narrow way of self-sacrifice is an inspired or begotten wisdom which cometh from above, only to the consecrated, the spirit-begotten. R2074:5

In a mystery

- A knowledge of the secret mine of wealth hid in Christ. R1657:1 The secretiveness as respects the divine purpose shows that if it were generally known amongst men, the divine program would at times be interfered with. OV5

The hidden wisdom

- Or plan. A84 The Jews and the majority of professed Christians do not understand these words now. R2419:3 The prophecies of the Old and New Testaments are sealed against their learning, for they have studied only at the feet of science and sectarianism, and neglected the school of Christ. R589:1

Before the world

- Therefore not the Kingdom prepared for the sheep class of mankind "From the foundation of the world." (Matt. 25:34) A305

8

1 Corinthians 2:8 *Which none of the princes of this world knew: for had they known it , they would not have crucified the Lord of glory.*

None of the princes

- Chief ones—ecclesiastical or civil. A84; R1598:5; OV5 Nor do they yet know of the glory to be revealed in the saints. R1598:5 Many of the Scribes and Pharisees were fairly decent people. Their own plans seemed better than God's because they were worldly minded at heart. R5145:3

Had they known

- They were the blinded servants of Satan; though if their hearts had been true and humble, they would have been able to see. R5719:5, 1712:1; SM630 Ignorance rather than malevolence is at the foundation of opposition to the truth. R5145:3, 5172:6 Only partly excusable ignorance, because it was the result of prejudice, which in turn was the fruit of selfishness. R2786:3 Error, fostered by self-will and by plans and schemes not of God, always has a blinding effect. R5512:2 Had the rulers of the nominal Church recognized the Lord's anointed body during this Age, the members would not have had the privilege of suffering with their head. R369:1 When Saul of Tarsus persecuted Stephen, and others, he verily thought that he did God service. (Acts 26:9-11) R5172:6 Similarly, those of the Dark Ages who burned one another at the stake, supposed that they were serving God. The same is true today of those who after a more refined manner oppose, speak evil of and misrepresent their brethren. SM631 "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:7) R5751:4, 5512:2, 5315:5, 5234:6, 5172:5, 5145:3 4452:4, 2745:6; CR492; SM750, 630:2

Not have crucified

- The crucifixion of our Lord was not really intentional. R5751:4 Those who crucified Christ did so ignorantly and merely fulfilled the divine intention. R5315:5, 5234:6; HG622:6; NS606:1 One reason why the Lord kept his identity secret from the Jews in general. R4452:4

The Lord of glory

- Nor the Church, which is his Body. A85 Our Lord Jesus will indeed be majestic, but not the "King of Glory," Jehovah. E44

9

1 Corinthians 2:9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

Eye hath not seen

- Human eyes. R2958:4 This is the most the Word declares of our heavenly inheritance. The Bible makes no attempt to describe heaven itself, nor its inhabitants. R4966:5, 4675:3, 3892:1, 3166:1, 1511:1 It is intangible, indescribable. It can be received only by faith. OV119; R176:1, 3892:1 The eyes of our understanding must be anointed in order that we may appreciate the length and breadth and height and depth of the love of God. R3861:4, 2581:4, 2419:3; CR84; Q748:4 We now see these things of the future through a smoked glass. R3267:5, 3285:2; NS451:2; OV284 Many natural eyes have seen that there is this spiritual something, but the details of it they cannot discern any more than the natural sight can discern the conditions prevailing on the moon, though the moon be seen often. OV315 Man must discern God in his works—the noblest of which is the perfect man. CR117 The Queen of Sheba's declaration that the half had not been told her, reminds us of this scripture respecting the greater than Solomon and the wonderful kingdom glories in reservation for his faithful. R3285:2

Nor ear heard

- Our circumcised ears heard of the glorious things. R176:2 Many natural ears have heard something about spiritual things, but they never really understood or appreciated these things. OV315 When any are found who have not the hearing ear for the truth we should not seek to pound it into them.

R4125:5, 127:1

Heart of man

- The natural man, unilluminated by the holy Spirit. E201; F385; R3585:5, 3278:6, 2834:6, 2581:4, 2565:6, 578:3, 371:3, 261:2 The eyes of their understanding open wider and wider to the things not seen by the natural eye. F80; R3278:6, 3167:6 By any other sense or power of perception. F80 Nor angel, we might add, on the strength of Peter's statement. (1 Peter 1:10) R218:1

The things

- At first these things are not great inducements. R4975:4 These things are spiritual and might be apprehended by our minds, but could not be comprehended. R4911:1, 3278:6, 3267:5 Honors and dignities which at present we can but imperfectly imagine. NS466:6 The blessings by and by to be conferred. R3789:2, 2284:4 By faith we already enjoy many of the things. R5420:2 The study of pictures of heavenly things is intended to lift our minds from things earthly and sensual to the things eternal. HG448:3 Having food and raiment, be content, not spending strength in amassing wealth or in worldly ambition, but begin to enjoy the Lord, study and enjoy these glorious things. NS67:6

Hath prepared

- In reservation. R3167:6, 5080:3, 4910:6, 4675:3, 2973:5, 2439:4, 1176:3 God's special love and provision for his saints as distinguished from the world. R1254:5, 3892:1; HG132:1; NS182:6 The things which we have sacrificed are not worthy to be compared with the glorious things God has for us. The things that once had value to us have lost their charm by comparison. CR368 "An inheritance incorruptible and undefiled," "that fadeth not away!" (Rom. 8:17; 1 Peter 1:4) SM344 In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as disciples and students, who desire to be prepared to inherit. R4810:4 In the flowers, birds, and everything that is beautiful, the awakened, the quickened soul finds a hint and suggestion of the still grander, still nobler things. NS638:3 It is as proper for the earthly father to make provision for his children—especially in good training and fair education, as for the heavenly Father to plan for and educate and prepare a future home for his children. R1828:4

Them that love him

- Supremely. E247; HG448:3 More than they love houses, lands, name or fame, self or others. NS182:6; SM532; CR171 His special elect ones. R3892:1; NS415:4, 610:2, 654:6 Who manifest their love by devotion to him and his. R2581:4 The Lord is selecting and directing those who of their own will desire to lay down their lives in his service. R5584:6, 4966:2, 4669:5, 534:2 This appreciation of righteousness is what the Scriptures intimate to be God's drawing influence. R4975:4 He has caused us to sit together in heavenly places in Christ Jesus. CR443 For this purpose of proving and manifesting who are the friends of God, "God hath appointed a day," (Acts 17:31)—the Millennial day. R1176:3

10

1 Corinthians 2:10 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

Hath revealed them

- These things, spiritual things. F385; R2455:1 In the sense that he has revealed himself to us. We know that his heavenly home which God has prepared for us must be far above the very glorious things he has prepared for the world. R3892:1 The "high calling" and "so great salvation." SM46; A84; R3861:4 So much of the divine plan as was due to be revealed. R2208:3 Spiritual understanding is a guiding light, an inspiration to righteousness; it creates an enthusiasm for righteousness. R5719:4

Unto us

- The New Creation. F458, 80; T117; R534:2; NS73:2 Spiritual Israel in the Gospel age. D191 Christ and all of his spirit-begotten followers—the mystery class. (Col. 1:27) R4544:3, 4452:6, 2573:3 The

Church, the consecrated. Q749:T; R261:2, 218:1, 3278:6, 578:3 The "elect," the "very elect." SM46; CR84; R373:3, 2767:3, 5507:1 Those who have made advancement by growth in grace and knowledge and love. SM6 The heartily obedient, the consecrated ones. E192; T117 "Unto you it is given to know the mysteries of the kingdom." (Mark 4:11) R4398:6, 2767:2, 2712:2, 2723:4, 1506:1; Q748:2; NS606:2 Today we have a hundredfold more to attract our minds and ambitions and desires to the earthly things. How needful it was that the Lord should open simultaneously to his faithful a clearer understanding of his Word and plan. R3914:2

By his spirit

- The holy Spirit. R5507:1 The light of divine revelation, represented by the "golden candlestick." R1732:4; F690; T117 Granted only to the consecrated. CR414; R2723:4, 1697:6 Illumination; as a guide and teacher. R4544:3, 5402:1 This new gift was never known of before the Gospel age. R252:3, 1506:1 By the eyes of our understanding; by the hearing of faith, by coming in touch with the Lord, by tasting that he is gracious; by offering up sacrifices which are a sweet odor. F80, 690 Our Lord's anointing by the holy Spirit quickened his understanding and made all that he had learned much more significant. R4544:3

For the Spirit

- Or mind of God in us. R3200:5

Searcheth all things

- Searcheth out; revealeth. F80; T117; R371:4, 5066:1 Is so anxious to know God's truth. R3200:5 The holy spirit, or mind of God, when received by his children, fits or prepares or enables their minds to comprehend his plan. E279 Our finite minds have difficulty in understanding; because of insufficiency of knowledge and experience. R5064:1 Take heed to his instructions in every detail. E201

Yea, the deep things

- Guided beyond the mere letter. E164; T117; R2208:3, 2071:1, 4385:3 Why does God permit evil to come to his saints, and why are the wicked permitted to flourish. R1506:1, 4398:6 Correct ideas of righteousness, sin, the character and object of the coming judgment—that it will be a thousand-year day; the Church's call during this age, to become judges by now voluntarily sacrificing earthly interests. E192; F690 Cannot be discerned except by those having the spirit. R127:1, 5489:6, 5402:1, 2782:5, 2581:4 Having the mind or spirit of God, that new mind prompts us to search into the deep things of God—to study that we may know and do his will, as obedient sons. R371:4 This knowledge cannot be known instantaneously but comes gradually as an evidence of faithfulness to God. R5134:5; E202; F80; NS636:1 The hidden, obscure things. "The secret of the Lord is with them that fear him." (Psa. 25:14) R2208:3. 1071:1; T117 Made known by our acquiring more of the spirit of God, the spirit of Truth, the spirit of the Word. Q749:T; CR84 One who can grasp the deep things and who has a desire to work in the vineyard has strong evidence that he is begotten of the Spirit. C222; R5597:2, 1506:1, 1416:1, 775:5 The mysteries of God are now opened up to his faithful children, the watchers. Some features were never revealed until the present time, even to the most faithful of the Lord's saints. R5489:6 Only those with the wedding garment on can see these things. C203

Of God

- His good and acceptable and perfect will concerning us, now and hereafter. F385

11

1 Corinthians 2:11 *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*

What man knoweth

- Your own mind knows your own mind. CR397

The things of a man

- The mind, the will, plan of a man. E201; R370:6, 371:4

The spirit of man

- The mind of man. E201; R371:4

Even so

- As no man can know another's mind and plan, except as they are revealed to him, so no one can understand the divine mind and plan, except he come into harmony with the divine mind, receive the holy Spirit. E201, 279; Q748:2

Knoweth no man

- No natural man is spiritually-minded. R4968:3 The Bible is a sealed book, no matter how intellectual a man may be. Q748:2 Until the Spirit had come upon his followers it was useless for Christ to try to tell them of heavenly things. Hence our Lord's energy was largely expended in uttering parables and dark sayings to be understood later. F632 They fail to see the real object and chief characteristic of the coming age of blessing. R1760:4

But the spirit

- Mind, and plan. E202

Of God

- Which is from God. E279; R373:2 God only knows his own mind, his own purpose, his own intention. CR397

12

1 Corinthians 2:12 *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

Not the spirit

- Greek: pneuma, disposition, mind. E318; R373:6, 371:4 R5127:3

Spirit which is of God

- Mind, disposition or will. E202; R371:4 The spirit or mind of God in his children, is no more a person than is the spirit of the world. R373:2

That we might know

- Appreciate, be satisfied with. R2575:2 Might be able to comprehend the deep things of God's character and plan. CR391; R2596:3, 373:2 Giving our best thoughts and talents to the study of God's Word. NS816:2 Here is a certainty that what we wish to know is revealed. HG28:2 At Pentecost the apostles received an illumination of the mind which enabled them to understand the things of God. R5088:2, 5941:2; B123; NS656:5 See, hear and know things which in times past God had not made known. R124:2

13

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

Which things also

- The things which are freely given us of God. HG28:2

Man's wisdom teacheth

- Teacher and hearer should see to it that it is not man's wisdom that is proclaimed. F255 The vain philosophies. R1719:6 The simplicity of the Gospel is foolishness to them. R1043:2* "Professing to be wise, they became fools." (Rom. 1:22) R1643:5

Holy Ghost

- Holy Spirit, or mind of God. R373:2

Teacheth

- The holy Spirit or mind of God, when received by his children, fits or prepares or enables their minds to comprehend his plan. E279

Comparing

- He gives us the rule by which we may know. R18:1, 261:2, 578:3

Spiritual things

- Only those who are begotten of the spirit can see spiritual things. R5580:2, 5402:1, 5295:2

With spiritual

- With the facts recorded in the Scriptures. A182 We thus gain a true understanding both of type and antitype. R1336:4; F458 Not comparing spiritual things with natural things, as the natural man is disposed to do. E202; R578:3, 371:4, 261:2, 18:1 Compare what is revealed of Christ and the angels, with the risen saint. HG28:2; A182

14

1 Corinthians 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them , because they are spiritually discerned.*

The natural man

- All mankind, including Adam; human. R5133:2, 242:1; OV314 The old nature. R4005:2 The psuche man. HG128:5 All men are natural men except such as have been begotten again by the holy Spirit. OV354; R5133:2, 523:3; NS337:3 The natural man would be a perfect man; fallen man is imperfect, unnatural. R4968:2; Q183 Even a perfect human being cannot receive the deep spiritual truths. R5133:2, 5157:5, 4544:3, 3297:2; T19 This does not signify a mean or bad man. OV314 We are not to accept gentleness and kindness of manner as evidence that their possessor has the holy Spirit. R5133:5 The apostles were natural men who did not receive the begetting of the holy Spirit until Pentecost. R5941:2, 5920:3, 2455:1 Before he had been begotten of the holy Spirit, Jesus did not have the understanding of the prophecies and of the types of the Law. R5157:4, 5064:5, 5054:2, 3291:4; Q183:T; PD57/69; NS479:6 Many have undertaken to interpret "the things of the Spirit of God" and have thus become blind guides, leading multitudes into error, and filling their minds with gross darkness. R813:3* The children of this world and the children of the kingdom of God too frequently join. The effect always is to bring in worldliness and to give the worldly mind a measure of control in respect to spiritual things. R4894:5

Receiveth not

- Understandeth not. SM6 No matter how wise, or educated, or talented. R5838:1 Educating a man for the pulpit can never make him a proper minister of the truth. Only those who have received the anointing of the holy Spirit are authorized or qualified. NS562:1 The light, the instruction; as the light in the "holy" could not be seen by those outside. R2835:2; T117 He finds them impossible of comprehension. OV354; R5054:2, 3265:2, 3177:5; SM6 The disciples, though justified men, had to be begotten of the Spirit to comprehend spiritual things. R412:3, 231:2, 4125:4; C222; T116 "Cast not your pearls before swine;" (Matt.7:6) attempt not to tell the deep things to those who have not the spirit and who cannot comprehend your teachings. R3265:2 Nicodemus was inclined to stumble over spiritual things; he could not see how one could be born again. R5506:6, 4125:4 The Lord was able to get up the best secret society. We have a society respecting which nobody can give away its secrets—the Mystery of God, and we can't give it away. CR52, 10:3 "None of the wicked shall understand." (Dan. 12:10) HG316:4; NS790:2; SM6

Things of the spirit

- The deep things of God; spiritual things. R5838:1, 2455:1 Of the higher, spiritual nature. A181 The pearls; deep, hidden, glorious things. E280 We have to be regenerated to see spiritual things. HG128:5; R5190:5 Spiritual things in the interiors of the Tabernacle and Temple. T19, 116 Not until we have received the heavenly illumination can we discern them in the way of appreciating them fully. R5742:5, 3265:2, 371:4 The Lord is not dealing with the world; they are not in covenant relationship with him, therefore they cannot please him now. R5219:5

Foolishness unto him

- In the estimation of the worldly the way of the fully consecrated seems foolishness. R2074:5 To the unregenerate appears to be hypocrisies, frauds, impositions. R5190:5 Satan is exercising a blinding, deceiving influence upon all except true believers. (2 Cor. 4:4) R4908:5 We cannot expect sympathy from the world. R2616:3

Neither

- Because he is full of human mindedness. T116

Can he know them

- Appreciate them. D577; R2981:3 The natural man does not understand spiritual things. R5461:2, 5190:5 "I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." (Rev. 2:17) R1820:6

Spiritually discerned

- Of spiritual appreciation. D577 Can be discerned only by those who have the spirit or mind of God, the spirit of his plan, the spirit of the truth. E201; F729 Only the spirit-begotten may understand the deep things of God at all and their understanding is in proportion as they attain more a filling of the Spirit of God. R5982:4, 5088:2 The ability to discern spiritual things must depend on the extent to which our minds are controlled by the spirit of God. R21:2*, 692:4* Spiritual discernment grows from a small beginning. R5742:5 Unless one becomes a New Creature in Christ, he will never understand the divine plan. CR386 Heavenly wisdom is never popular with the world. R2053:2

15

1 Corinthians 2:15 *But he that is spiritual judgeth all things, yet he himself is judged of no man.*

That is spiritual

- Who has received the holy mind or Spirit. E202

Judgeth all things

- Is able to understand and properly estimate both human and spiritual things in the light of the divine plan. E202; R3217:1, 938:3, 371:4

Judgeth of no man

- Understood by no man. R3217:1, 938:3, 371:4 No natural man can understand or judge of the motives which prompt the spiritually minded "New Creature" to sacrifice things valuable to the natural man. R371:4; E202

16

1 Corinthians 2:16 *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

Who

- Man. R371:5

The mind of Christ

- All the responsibility is with the Head. The Lord requires of every one who shall be accepted as a member of the body of Christ that he shall lose his own headship, his own individuality, and shall accept instead the will of Christ. R3709:6 The disposition that is loving, kind, generous, forgiving toward our fellows and reverential and obedient toward God. R3928:4, 5063:2 We are to love the beautiful, pure, true, noble; we are to love (sympathize with) the weak, the penitent and oppressed. R4909:5 Signifies an intimate acquaintance with the Father and with the Son—a full and clear representation of the Father's mind. SM448 There are divine commands with principles behind them and these principles are to be incorporated into our characters. R5123:6 Not dependent upon apostolic or other hands. R3153:4 It requires time to become emptied of self and prepared for the mind of Christ. R4983:6

1 Corinthians 3

1

1 Corinthians 3:1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*

As unto spiritual

- We are strictly unsectarian, and consequently recognize no sectarian name. R344:1

Babes in Christ

- Undeveloped Christians—Tribulation saints. SM437; D17 The majority of Christians lack a sufficiency of knowledge. R2136:6 We should not be satisfied to remain such, but desire individually to grow into Christ in all things. R2205:4 The vast majority of Christians never experience the fulness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ. R5938:2 Some "babes" in Christ are always "catching" something in the way of false doctrine—usually because under-nourished in the truth. R4129:3,5 One that has not made proper progress in spiritual development. R1593:6, 2134:5 A babe in knowledge and a babe in the development of grace. R4628:5, 5938:2, 229:6 New creatures who have only started in the new way of full consecration. R5445:2, 2810:4 Let us not remain such, but while always retaining the childlike, trusting, spirit, let us grow in the favor and knowledge of our Lord. R1043:6* Just as we care for a babe, specially handle it, specially feed it, specially deal with it, and not treat it as an adult, so the Lord purposes that he will deal with all those who are babes in Christ. R4628:5, 2810:4

2

1 Corinthians 3:2 *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it , neither yet now are ye able.*

Fed you with milk

- Presented in a manner to avoid choking the babes in Christ. R806:2 Neglect not to feed the babes with the sincere milk of the word; but not the strong meat until they are able to bear it. Neither offer to them milk which is not pure. R679:2*

Not with meat

- Not used to strong meat, and likely to be choked by it. R2137:1

3

1 Corinthians 3:3 *For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

Carnal

- Fleshly-mindedness, indicating an immature development along spiritual lines. R4252:1, 2134:5 Worldly, human. NS374:6 Not gross worldly sin, murder, theft, blasphemy, etc., but the more refined evidences of a wrong condition of heart—a lack of the spirit of love; murder in the heart. R2386:2

There is among you

- Gradually the apostle leads his readers onward and points out to them their low spiritual condition. R2386:2

And divisions

- Sectarianism. R1571:2, 5941:3, 4252:1, 1309:2, 81:2*; F81; NS292:1 A party spirit, dividing themselves under human leadership rather than uniting themselves under Christ, the true and only head. R2386:2, 4252:1 Having peculiar, unscriptural designations. F207 Since the 1260 years ended, misguided by the thought that the Church should be one of outward organization, each reformer gathered his followers to him and started a new sect, which claimed to be the true Church. R5742:4

4

1 Corinthians 3:4 *For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*

I am of Paul

- They were dividing into Paulites, Apollosites, and Peterites, while a few rightly clung to the name Christian. R1571:2, 5941:3; F81 Idol of sectarianism. R5298:5, 3152:3 Sectarianism is wholly out of accord with the teachings of the Scriptures. OV121; R5941:3 The believer does not belong to any man; each is a free man in Christ, belonging to the Lord only, though pleased to recognize any whom God may seem to use as his ministers of truth and grace. NS374:6

I am of Apollos

- That the Corinthian brethren were greatly pleased with the masterful ability of Apollos as a teacher of the truth is implied by the fact that some of them were disposed to say that they were followers of him. R3152:3 As some today are disposed to say, I am of Luther," or "I am of Calvin," or "I am of Wesley." F81; R5298:5, 2134:5, 918:6, 81:2*; NS292:1

Carnal

- Is not this reverencing of men a form of idolatry? R5298:5 An evidence of lack of spiritual perception that there is but one Bridegroom; calling ourselves by any other name would be to that extent renouncing our betrothal. NS292:1 Fleshly; misunderstanding the divine arrangement as worldly people might be expected to do. NS292:1

5

1 Corinthians 3:5 *Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?*

As the Lord gave

- The true church of Christ is composed only of saints, and they gather to the Lord, irrespective of denominational lines of any kind. R5742:4

6

1 Corinthians 3:6 *I have planted, Apollos watered; but God gave the increase.*

God gave the increase

- Not attributing success in convincing the people to their own eloquence or power, but to the favor and blessing of God. R1425:4

9

1 Corinthians 3:9 *For we are labourers together with God: ye are God's husbandry, ye are God's building.*

Labourers together

- God is working with us, and we are working with him; finding the saintly, the true, and guiding them, fitting them for the spiritual kingdom. R5302:5

God's husbandry

- The great husbandman waits for the gradual development of the fruit. R3020:5

10

1 Corinthians 3:10 *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.*

Foundation

- The individual Christian faith is a building, and must have both foundation and superstructure. God would have us grow in grace and knowledge and love, following examples of building which he has

furnished. R428:1

Every man

- Not the heathen world, but those who at least nominally accepted Christ as the foundation of their hopes. SM290

Thereupon

- Faith—Christ the foundation of hope. SM290; R1576:5

11

1 Corinthians 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*

Other foundation

- The Redeemer is the foundation. OV174; R1484:1 The foundations of any system are easily discovered, and there is only one true foundation—Christ, the ransom. R1900:1, 3823:1, 1213:5*, 564:2 Of the New Jerusalem, "The city which hath foundations," (Heb. 11:10) the Kingdom of God. A295 "Upon this Rock I will build my Church." (Matt. 16:18) F220; R1760:3 Laid in the heaven, not on earth; all other living stones on this foundation are drawn and cemented to it by heavenly attractions. R1982:1; CR360 The unwise believer fails to appreciate the necessity for having a proper foundation for his faith and works. R5029:6 He that trusteth Christ Jesus, and he alone, shall not fail. R2814:1 The great master craftsman of our high order of free and accepted masonry, Christ, laid the foundation. CR359

No man

- We understand these words to refer only to those professing full consecration to the Lord, the Church of Christ. R5696:3

Jesus Christ

- Jehovah's Anointed—the Rock of Ages. R813:4* The Rock, the true foundation. R3748:6, 5696:3; HG736:6; SM463 The success of Ezra and Nehemiah and their co-workers should be regarded as an encouraging prediction of the final completeness and glory of the church built upon the one true and only foundation. R1484:5 The central theme of the Apostle's preaching on every occasion. It would be a poor text for Higher Critics, for Evolutionists, for Theosophists, for Christian Scientists, and for most other of the new gospels. R3144:6

12

1 Corinthians 3:12 *Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;*

If any man build

- Build character—development of true character. A321 Faith upon the only recognized foundation. A320; R5823:5, 266:6

Upon this foundation

- Christ Jesus' finished work of redemption. A320; R3748:6 The overthrow of all systems which reject the only foundation is well illustrated by Jesus simile of building in the sand alongside the rock. (Luke 6:48) R564:2, 428:6, 5029:5

Gold, silver, precious stones

- Divine truth and corresponding character. A321; R5822:1, 5753:5, 5442:5, 5407:6, 4208:3, 3411:2, 2987:1, 564:2, 275:5, 36:2; CR121; SM554, 290:1; NS506:1 Proper building to true doctrines. R3318:6 Truth & whole-hearted loyalty to the Lord R5916:3, 5696:3 Divine promises. R5715:3, 5823:5, 5517:2, 5371:3, 3748:6, 505:6; HG627:2 Faith and character. R2054:4, 428:3 Faith, hope and love will abide the fiery trial. R3760:6, 5517:2 Developing their faith and character in harmony with the divine requirements. R5407:6 Each member of the Church being a "living stone." R2054:2 Their building will stand the fire of this great day. R5696:3, 5407:6, 3748:6 A little flock, a royal priesthood who will sit in the throne; the priestly class will be the antitypical temple of God. R5408:1

The gold that is needed is the wisdom that cometh from above; the white raiment, the righteousness of Christ; the eyesalve, the Spirit's help in the understanding of the Word. R505:6* All of the gold class will be purified, the Little Flock; all of the silver class will be purified, the Great Company. R3684:5, 428:4; NS506:1

Wood, hay and stubble

- Traditional errors and corresponding unstable characters. A321 Human traditions, theories and creeds. R5823:5, 5753:5, 3684:5, 3411:2, 428:3, 275:6, 266:6, 207:5; SM553; HG627:2, 398:5 Error, sin and hyprocrisy. R2987:1, 5097:5, 3748:6, 1548:1, 564:2, 36:2; HG717:2; NS506:1 False doctrine. R3318:6; OV163 Stubble of human tradition and Churchianity. R5517:2, 5407:6, 5753:5, 2814:1, 428:2; SM290 Without proper materials. R5408:1 Having only the traditions of men, they lack protection against error, and the strength necessary to overcome the world which is obtainable only from the truth. R428:3; HG403:2 The shifting sands of human theory—Evolution, etc. R3823:1 Formulated laws of the leaders of the various societies. R358:4* Combustible materials, which will shortly be destroyed in this day when the fire of divine judgment shall test every doctrine and every error; Their superstructure will be burned. R3748:6, 5696:3, 781:5 The Great Company, before the throne; the antitype of the Levites. R5408:1, 4079:1 Have no place in the true Church. R2054:4 In Solomon's Temple, we find that the wood was merely used as a filler, that the symbol was the gold which covered the wood. R2054:4

13

1 Corinthians 3:13 *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

Every man's work

- Every man who has built upon Christ. R36:2 Not of the world, but of the church. R4568:6; HG627:2

For the day

- Now present. R571:2, 428:3 We have been in this day of trial for over twenty years. (1901) R2751:5 The close of the Gospel age, the same day as Mal. 3:2, 2 Pet. 3:10, Zeph. 3:8, etc. R5916:1, 5517:1, 1944:3; A320 Corresponding with the shaking of the heavens and the earth in Heb. 12:18-27 and Haggai 2:7. R5517:1

Shall declare it

- Demonstrate the faith that will stand, and the faith that will be consumed. SM290; R5097:5, 571:2 Is even now begun. R221:4*, 403:5

Revealed

- Greek: apokalupsis, uncovered, unveiled. R2979:2

By fire

- Trials. R187:6, 801:5* Those who are able to patiently endure the fiery ordeals will stand in this evil day. R5651:6, 2792:4 In the time of trouble. A321 Anarchy; great tribulation, which is to consume every vestige of present civilization. R5715:3, 5916:4, 5232:5 It would be idle for any of the Lord's consecrated people to hope to be made meet for the glorious inheritance of the saints without the refining processes of fiery trial. R1944:3 The burning, or destruction, allows a much better preparation for the erection of a better faith-structure. R5823:5 Selfish doctrines, errors and all improper faith will be destroyed. SM290

And the fire

- Symbolical. R5753:5 In the end of this Age. R2496:5, 5442:5, 5407:6, 2814:2, 916:1; HG627:3 Of his jealousy. R505:5 This reference evidently is to the testings of the Lord's people during the period of his presence in the end of the Age. R2979:3, 4628:1, 4568:6 The siftings of this day will manifest it—the Lord will separate the deficient ones. R3760:6, 5696:3, 5651:6, 5517:2, 3405:5

Shall try

- Every man's faith and character structure. A321; R862:3, 2496:5, 1809:6, 207:5 The living members

of the Royal Priesthood will be subjected to fiery trials. R3684:5, 801:5*, 266:6

Every man's work

- Prove what foundation his disciples have built upon. R5442:5 All iniquity and injustice will be exposed, reprobated and destroyed. R4628:4 Amongst professed believers. NS43:5 Every one in the Church is to be tried, however, in great measure it will be a trying time for all the world as well. R4628:1

What sort it is

- All who are truly the Lord's people will be granted an opening of the eyes of their understanding to appreciate where we are. R5753:5 "Judgment must begin with the house of God." (1 Peter 4:17) R3405:3, 4583:3, 4628:1; B239

14

1 Corinthians 3:14 *If any man's work abide which he hath built thereupon, he shall receive a reward.*

If any man's work

- Those whose faith structure contains little of wood, hay and stubble, will suffer least. R4583:3, 571:2

Abide

- Remain, his faith will not be destroyed. R266:6 Our Lord would have us carefully note the times and seasons and all the directions of the divine plan if we would be in cooperation with him. Such work only will abide. R1784:1

He hath built

- They will have a superstructure of truth and loyalty to the Lord. R5696:3

Thereupon

- Upon Christ. A321

Receive a reward

- In proportion to his faithfulness in building, making use of the truth in the development of true character. A321 The Little Flock, faithful to the Word and upheld by it and protected. R3748:6

15

1 Corinthians 3:15 *If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

Any man's

- In the Church. R2453:2

Shall be burned

- Others who build with wood will find their faith structure will be consumed. R5407:6, 5029:6 Many serve very actively whose works are to be burned in the fiery trials to which they shall be subjected in this day of the Lord. R1797:1 How many are finding their faith burned out! SM290 Those who have more of these combustibles will suffer the more. R4583:3 And probably including also social institutions and business. R588:4*

Shall suffer loss

- Loss of the reward because of unfaithfulness. A321; R140:4 Loss of the kingdom; take a lower place, not rulers, but honorable servants of the ruling class. R5916:3, 2481:1, 1783:4* Those who do not properly set their affections on heavenly things, but allow their affections to center chiefly in earthly things—the Great Company. R2481:1

He himself

- Sometimes termed a tribulation class. R5407:6

Shall be saved

- Because truly consecrated, and whose hopes, though false, were built upon Christ and his redeeming work. R5517:2, 5823:5, 5407:6, 1008:6 Rescued from the catastrophe. R3941:6; SM568 Brought to perfection. R1008:6 Many of God's dear people in the great nominal systems in the time of trouble.

SM126; R3941:5 Some cling so closely to the world, its forms and institutions, etc., that they must be put through a severe ordeal; and every true grain shall be saved by some process. R576:2 The Great Company class will get a reward to which they were never called. R5060:2 "To deliver such a one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord." (1 Cor. 5:5) R5056:5

Yet so as by fire

- Singed, scorched and alarmed. A321 Severe discipline destroying what such do not sacrifice. R1008:5, 5056:4 Fitly describes the deliverance of the Great Company, who will "come up through great tribulation," (Rev. 7:14); the "foolish virgins." R3748:6, 3865:3, 1952:4, 428:4 Typified by Lot and his daughters. R2857:6 Not sufficiently diligent and careful respecting the divine promises. R3748:6, 428:4, 275:6; Q309:5 The Lord's people will be tested along the lines of their separation from the spirit of the world. R2858:1 "These are they that have come up out of great tribulation." (Rev. 7:14) T69; R5407:6, 5029:6, 3237:1, 2858:1, 133:1

16

1 Corinthians 3:16 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

The temple of God

- The Church as a whole is the antitypical temple of God; each individual Christian is a member in particular. R2367:4, 5831:5, 5713:2, 5504:1, 1484:1, 398:1; CR456; PD45/55 Each Christian is a living stone in preparation for the great Temple of the future, now being chiseled, polished, made ready for his place in the Temple above. R5831:5, 5504:2, 2512:5, 2367:4; CR360; PD87/100; NS517:5 Construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief cornerstone. R5822:2, 5152:2 Each congregation might be considered the temple of God. R5831:5 The church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them, by his holy spirit. R5831:5, 5504:2, 3053:5; NS517:6 The Church in glory will not be the Temple of God until the heavenly Father himself shall have recognized it. CR457, 361:1 The Church is to be "filled with the glory of God," or glorified, before the plagues are fulfilled; and not until then can any more enter the Temple. HG83:3 The "Man of Sin,"—Papacy—did take his seat in God's church (temple), and used in a blasphemous manner the titles and honors of the "King of Kings." R55:1, 306:1 The Temple of Solomon was a type of God's holy people, the Church. R5713:2, 5504:1, 1981:2, 1484:1 The building of the antitypical temple will be done at the close of this Gospel Age. CR456, 360:4 The consecrated or temple class in the nominal church stands related to the nominal church as a whole, as the literal Temple stood related to the holy city Jerusalem, as a whole. The Temple class must now be cleansed. B239 "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) B209, 239 "How amiable are thy tabernacles" (Psa. 84:1) in the eyes of all who have the same spirit. R1401:6 There has been no other temple since, and there never will be another, for this one is an everlasting habitation. R305:6, 55:1

That the Spirit

- In the spirit of our minds we are risen with Christ. R172:1

17

1 Corinthians 3:17 *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

If any man

- After he has been made a partaker of the holy Spirit and has tasted the good word of God and the powers of the coming age. R1981:5 Restricted to the Church. NS516:3

Defile

- Destroy, by turning again to the spirit of the world. R1981:5 It is our duty not only to keep our bodies

as pure and undefiled as possible, in thought and word and act, outwardly and inwardly; but it is part of our duty also to take reasonable care of our physical systems. R2367:2 Every vile thought or act, every pandering to appetite, is sure to bring depravity on body or mind or both; and depravity is the death process at work. NS517:2 This "Man of Sin" system arises in the Church, and professes to be in and of the true Church—the Church of the living God and not of the world. Paul declares this to be an apostasy. R980:2

The temple of God

- His spiritual life, which was holy, and consecrated to God. R1981:5

Shall God destroy

- The Lord has "no pleasure" in any who "draw back." "If ye live after the flesh, ye shall die." (Heb. 10:38, Rom. 8:13) R1981:5 In the second death. NS517:3 Contrary to the Universalist theory. R3083:3

Temple of God

- Christ became the world's Redeemer and the chief corner-stone of this Temple. R5822:1, 1982:1 The foundations of our Temple were laid at Pentecost, under apparently very unfavorable conditions from the world's standpoint—a dead leader, and a handful of a few hundred disciples scattered and considerably discouraged. R3649:5

Is holy

- Every faithful consecrated child of God in whom God, by his holy spirit, dwells, is a Temple, a royal residence of the King of kings, a holy sanctuary; "an habitation of God through the Spirit." (Eph. 2:22) R1981:3; NS815:2 It is to those who appreciate the sanctity of the Temple that all the blessings of divine grace belong; God's glory shall be manifested in them and to them. R1981:6 Wherever God may dwell is necessarily holy; any wilful sin would be an offence against God. NS517:6 God, who declared he would have no fellowship with sinners, has provided a way by which these sinners can come back into harmony with him, through the temple arrangement. CR359 No unconsecrated stones are wanted in this Temple; there is not place for worldly workers in this great work of God; the worldly mind has no real knowledge concerning it. R4894:5, 2512:5

Which temple ye are

- The Church. R2795:2, 5822:1, 5504:1, 2512:5 Both individually and collectively. R638:3*, 1982:1 Wherever God's Spirit is there is a Temple. CR457 Paul here referred to the Church in its present condition, on probation, as though it were a finished Temple, because by faith may be realized the Lord's presence and protecting care in their temporary organization as the Church. R4296:4 Typified by Solomon's Temple. (2 Chron. 2:7; I Kings 6:8) CR359:1,6, 456:3; R172:1 The apostles taught that the real work of the Church of Christ is not to build costly edifices beyond their means; but to build themselves up in the most holy faith. PD87/100

18

1 Corinthians 3:18 *Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.*

To be wise

- We cannot expect sympathy from them. R2616:3

Become a fool

- In the eyes of the world, by faithfully preaching the Gospel at every opportunity. A347 From the world's standpoint the Lord's consecrated people who seek to make their calling and election sure are counted fools, because to attain that they are willing to sacrifice present temporal interests. R3585:4, 2616:3, 2074:6 In their day our Lord and his prophets and apostles were all accounted "fools" and "cranks," and the same worldly estimate will continue to the end of this age. R1873:1

19

1 Corinthians 3:19 *For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.*

For the wisdom

- Worldly wisdom wilfully closes its eyes to the broadest principles of righteousness and truth whose effects reach on into eternity. R1776:6 "Woe unto them that are wise in their own eyes." (Isa. 5:21) R1896:5 Which delights in envying, strife, and every evil work; selfishness. R1518:3 Worldly wisdom got its hold in the Dark Ages and greatly perverted the Gospel. HG615:5 Men have been searching for centuries to prove that man is susceptible of a moral training which would bring him into harmony with God; or that God's love will override his justice. R391:5 The wisdom from above, from the Word of God, is what we need, not worldly wisdom which is becoming more and more foolish to all thinking people. CR498

Of this world

- The world lives for the present, thinks for the present, strives for the present. CR424 "Earthly, sensual, devilish." (James 3:15) R1520:1, 1518:3 The more we see of the foolishness of men, the more we should rely on the wisdom and Word of God. R4826:2; SM438 The Lord does not honor the world nor the worldly-wise, with a knowledge of his secret purposes. R1617:6 God chooses "babes" who will babble forth the truth unceremoniously to confound the wise and the great. R942:2

Foolishness with God

- Even as the wisdom of God is foolishness with the children of this world. HG615:5; NS265:1

Taketh

- Entrapped. R2882:3

Their own craftiness

- "The meek will he guide in judgment; and the meek will he teach his way." (Psa. 25:9) R2882:3 The divine plan is hidden from the great majority of the learned, the doctors of divinity, etc., because it has pleased the Father to reveal his purposes to those of an humble mind. R2624:6 They are too wise to learn, too great to be "taught of God" through his Word. R2882:4 They have rejected the Bible and do not trust it as a revelation. Their boasted wisdom ensnares them and blinds them. R6013:6

21

1 Corinthians 3:21 *Therefore let no man glory in men. For all things are yours;*

All things

- Sacrificing things of the earthly nature, to become joint-heirs with him in glory, honor and immortality. R4998:6, 3161:6

Are yours

- New Creatures; believers—nothing belongs to the world as yet. R5088:3, 4998:6 The meek ones of the Lord's followers even now in a measure receive the fulfillment of the promise "Blessed are the meek, for they shall inherit the earth." R3734:6 In a figurative sense, by faith. R2586:3 The Lord's saints can enjoy the rich works of art displayed in the shop windows without any desire to have them under their special care. R3734:6 A general reference to the fact that every member of the anointed body is to preach the Gospel. R2157:2

22

1 Corinthians 3:22 *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;*

Cephas

- Peter. R4252:1, 2157:2*

Things to come

- God's promises are sure. R1217:4*

All are yours

- The church is soon to have the entire inheritance; the land, the power, the dominion, the glory and the honor. R1164:2, 3161:6; CR149 Not only the possession of all power but all riches, not for selfish uses, but that they may lavish divine favors upon mankind during the Millennial age. SM275; NS466:6 What this means is described in Psalm 23. R5654:1 Things present and things to come. R4784:1 Let us enter into the blessings of the Lord more, and allow his leadings past and present to give us courage and fortitude for the future. R4064:1; NS105:3 Whoever does not appreciate the spiritual joys can hardly be expected to endure the present training with patience and thankfulness. R5147:6, 1656:1

23

1 Corinthians 3:23 *And ye are Christ's; and Christ is God's.*

Ye are Christ's

- Not any sect or party or denomination, but individuals who, regardless of sectarian lines, have entered into a heart covenant with the Lord. These are the ones addressed in the Bible as the saints of God. R5692:2 If Jesus is our Purchaser, all men belong to him and are under his control; he has a right to do for them what he pleases. R387:4 We are vitally united with the illustrious Son of the great King of the Uni verse. R4784:1

Christ is God's

- Whom he has made his sole associate in the glory and dominion of the universe. R4784:1 Jehovah is the great original fountain of life and blessing, the author of the great plan of salvation, executed by our Lord Jesus—the Grand Father and Over-Lord of all. E142; NS609:6

1 Corinthians 4

1

1 Corinthians 4:1 *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.*

Of us

- Paul, Apollos, Peter, and a general reference to all who are Christ's. 2R2157:2*

As of the ministers

- Servants. F231; R1972:3, 1524:1 While this ministry belonged specially to the apostles, it belongs also to the whole Church, who have the anointing and commission (Isa. 61:1, 2) and the consequent responsibilities of the sacred trusts. R1972:3, 2157:2*

And stewards

- The consecrated, the saints, are God's stewards. We are stewards of all the talents, etc., which we consecrated to him. So then our stewardship is a very special one. R819:2 The positive element of character and the recognized obligation to activity are specially implied in the term "steward," as well as a righteous character. R2157:3* The apostles bore witness not only to the things they heard and saw, but, additionally, to the instruction which they received through the holy Spirit; thus they were faithful stewards. F217; R1523:3 The apostles were specially guided in respect to the testimony, doctrines, customs, etc. which they would establish in the Church. F217 Paul used his judgment as a steward. R1545:3

The mysteries of God

- God's Plan. In addition to our own consecrated powers to use, God gives us a glad glorious message to the world. R820:1 To receive the "good news" is to become a steward of it, and brings the opportunity and the incentive for carrying out the original stewardship. R820:1

2

1 Corinthians 4:2 *Moreover it is required in stewards, that a man be found faithful.*

Required in stewards

- A special class of servants—also called sons. R5385:6 A term common in olden time. R5385:6 The entire body of Christ is called, not to indolent, self-complacent ease, but to diligent and enterprising activity in the divine service. R2157:5* Each one, male or female, who possesses a talent or gift, becomes a steward of the same; and in the reckoning day the Lord will require each steward to give an account. R1549:2

Be found faithful

- To his trust. R820:4 A faithful steward would be on the lookout for everything that represented the Master's interests; would be as careful of these as he would be of his own. R5385:6 Faithful with what he has. The one who is using his talents to the full capacity is specially pleasing to the Lord. This matter calls up the thought of full, complete loyalty of heart devotion. R5386:2 By a proper and diligent use of our gifts in harmony with the divine purpose and methods. R1972:3 One person might be a good writer; another a good speaker, or a good exhorter; and another may be good at all three of these things. The one good at all three would have three times as much responsibility. R5387:1 Faithfulness is required of all in the use of all talents possessed. R1549:2 The Lord will not count us faithful if we simply be good and make little or no effort to do good. It is important to consider whether our course of service is day by day approved of God as faithful. R2157:5* We want to spend, fully and promptly, yet wisely as possible, the Master's goods, time, talent, money, influence, etc., put into our hands for disposal, as the Master's example and Word directs. R819:3 Paul was a faithful steward ever seeking new and greater opportunities to spend and be spent in the heavenly service. R819:6 Whoever receives the truth in the love of it will to the best of his ability and judgment show it to others at whatever the cost may be. SM294 O that all the consecrated may more fully realize themselves as the Lord's Stewards, or Executors, appointed to administer upon their own Wills. How it would destroy the I, my, mine, spirit. R819:3 If we are unfaithful, can we expect him who knoweth the heart to entrust to such care the true riches of his glory and kingdom? R820:4 The parables of the pounds and talents (Luke 19:11-27; Matt. 25:14-20) show what is considered faithfulness to our stewardship. R1972:3, 819:5

3

1 Corinthians 4:3 *But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.*

That I should be judged

- Paul's faithfulness in seeking to build up and establish the Church in purity of doctrine and life, was often misunderstood, and failed to be appreciated by them. R664:4*, 416:4*

Of you, or of man's

- Neither the world nor the brethren were capable of judging Paul. R5887:5, 4829:1, 2480:2 It would be improper to say, This one belongs to the Great Company and that one to the Little Flock. R314:6

I judge not

- Condemn not. R2480:2, 5887:5, 5519:6, 4829:2, 2480:2; Q314:6; CR446, 294:3 I realize that I am not competent to judge even my own case. R4683:6, 4971:5; Q384:1 You and I are incapable; even in our own case we cannot always be able to judge thoroughly. CR446; R5519:5 Use a certain amount of leniency. R5519:6 Only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. R5887:5, 5245:5, 4829:1, 2480:2 There is a difference between judging the heart, which we have no right to do, and judging the conduct, which is right to do. R5245:5; Q385:4

Mine own self

- Paul might be too lenient with himself, and again too severe, when, perhaps, he was doing the best he could. CR294 I might pass a wrong judgment on myself and say, You do not belong to the Little Flock, or say, Surely you do belong to the Little Flock. Q314:6 It is difficult even for one to judge himself aright—difficult to know to what extent the new creature has done all in its power to war a good warfare against the flesh. R5902:5 It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. R4829:2, 2480:2 We may not even too hastily judge ourselves to be worthy of the second death. R4971:5; Q384:1 This is not a contradiction of 1 Cor. 11:31; but seems to be that when we come to realize how high is God's standard, we might be inclined to judge ourselves too severely. R5519:6

4

1 Corinthians 4:4 *For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.*

Nothing by myself

- For I know nothing amiss of myself as a steward. F410

He that judgeth me

- Who is infallible in judgment and to whom judgment belongs. R5604:4 We cannot properly judge even ourselves as respects our own weaknesses. The Lord knows how to make all due allowance. R5586:1

Is the Lord

- Sometimes the New Creature is so beset by the world, the flesh and the Adversary, that his victory may seem to outsiders to be rather ignoble. God alone knows to what extent better results were possible. R5902:5 God loves us and is willing to give us credit for every good desire and effort, even though it result in total or partial failure. F411 Only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. R5887:5 No one would be condemned to death for not controlling the tobacco habit or the coffee habit or the morphine habit. God alone knows how each is struggling. R4971:5; Q384:1

5

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

Judge nothing

- Greek: krino, to distinguish, decide, try, etc. referring to the judgment of the Millennial age. R2426:4 Condemn nothing. R5389:5 Beyond discriminating between the true sheep and the wolves in sheep's clothing. F198; R1362:3 We are not to judge the world now. R2415:3, 5979:4, 5845:5, 5644:5, 5604:4, 4991:2; Q651:1 We note injustice; we ought to note it. But it is not our province to flay, to inflict punishment. R5604:4, 5979:4 It is not for us to settle with the criminal. God knows to what extent he is responsible. It is our duty to look at him from the standpoint of sympathy. R5979:4, 5604:4 We should avoid judging the brethren. R5887:1, 5701:3, 5604:4, 2666:2 Our responsibility may vary according to the natural strength or weakness of our character: God alone can fully judge. R5701:3 We cannot fully appreciate the degree of the temptation and the weakness of the tempted. R5032:3 This does not refer to our judging ourselves. R5519:5 If the matter is a legal one, and we are personally wronged by process of law, we are to yield in the right spirit, even though it be unjust. Let us wait for the Lord's time and way to set things straight. R5644:5

Before the time

- When we shall be our Lord's associates, his wife, the Royal Priesthood. R4991:3, 5628:4 "The saints shall judge the world." (1 Cor. 6:2) E193; R2426:4, 2415:3 Do not decide about anybody else; but let

each of us watch himself, and see to it that he keep his heart in the right attitude toward the Lord and the brethren. All will soon be manifested. R5845:5 It is very seldom that God visits punishment upon the world in the present time. He hath appointed a day in which he will judge the world. R569:5 The world has not yet come into this judgment: its reckoning is yet future; but ours is now upon us. R1362:5 When God's time shall come, no room for doubt will be left; every member of our race shall come to a clear knowledge of the truth that he may be saved. NS284:1, 317:4

Until the Lord come

- The teaching of the Apostle here is parallel to that of our Lord in his parable of the wheat and the tares. (Matt. 13:24-30, 36-43) R1362:1 We are now living in the days of the parousia (presence) of the Son of Man, "The Lord of the harvest." (Matt. 9:38) R1362:1, 5389:5 In this day, it becomes our duty, as well as our privilege, to judge who is on the Lord's side and who is against him. (Matt. 12:30) R1362:3

Will bring to light

- The Sun of Righteousness will, in the Millennial day, shine for the benefit of all the world, dispelling the noxious vapors of evil, and bringing life, health and peace, and joy. A21 Everything hidden will be uncovered—we are living in this time of special testing. R5154:5, 5389:5, 1362:3; HG572:5 "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14) R2612:6, 722:2 "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) R2612:6, 722:2

Hidden things of darkness

- Not only the hidden things of creeds and systems of error and iniquity, but also the hidden things of individual character. R1362:4; HG572:5 God is with men, and Christ and the Church are with men, more or less contradicting and putting to shame the things of darkness of the present time. R4973:3

Will make manifest

- If we would not be put to shame before him, we must be honest. R5154:5; HG572:5 Among those whom we fellowship and bid God-speed as brethren, it is our duty to judge whether they are still faithful when the magnet of truth makes their judgment so manifest. (2 John 10, 11) R1362:5 It is the nominally elect class that is being tried now; and God is now making manifest the secret counsels of the hearts of his people. R1363:4

The counsels

- The intentions of the heart. F410 In the next chapter, Paul tells the Corinthians to deal with the fornicator. Men could deal with sinners, but when it is a heart work, a question of motive, they could not deal with it. R98:1*

6

1 Corinthians 4:6 *And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.*

Above that which is written

- If any be disposed to worship the humble human instrumentality chosen of God as the channel for this blessing of present truth, we say to such, "See thou do it not." (Rev. 22:9) R1867:3 When there is no revelation on the subject. R4654:3

7

1 Corinthians 4:7 *For who maketh thee to differ from another ? and what hast thou that thou didst not receive? now if thou didst receive it , why dost thou glory, as if thou hadst not received it ?*

Who

- God has set the various members in the body as it has pleased him and the bringing forth of the different degrees of fruitage are manifestations of his grace in our hearts. R5284:2 It is all by God's

grace that we are better than others; it is not for us to glory, but to give thanks. R4991:4

Maketh thee

- A New Creation—a new order—amongst whose members there is a difference. R5284:1

To differ

- By his grace we are what we are. R3842:2, 5284:2 Some in the Church have many talents, others, few talents, some have special talents, some have ordinary talents. R5284:1 No two persons are exactly alike in opportunity, talent and ability. God did not create some better and some worse, some less and some more richly endowed. R5284:1 Sin has made us all to differ from the original image and likeness of God. Satan brought about this difference through Mother Eve. R5284:1 We give God the praise that he has made us to differ from our former selves, and that he will continue the work as we seek to do his will. R5284:5 The degradation which came upon the world through the fall of Adam has been to a considerable extent offset by the grace and truth which our Lord Jesus brought to light through his message of salvation. SM381 Truth mixed with error has made Christendom to differ from heathendom, greatly to its advantage in some respects. SM384, 387:2 The people of Israel were made to differ from other men by reason of God's dealings with them and promises to them. SM380, 381:1

Didst not receive?

- From the Lord. R3842:2, 5000:6, 1867:3; SM387 What have we of ourselves? Nothing! R5284:5, 1972:3 Nothing with which we may do as we please. All that we have belongs to God, and we are merely stewards of his goods. R1972:3 Justification through faith in the precious blood is surely not of ourselves. It was favor upon favor that we were granted the privilege of presenting our bodies living sacrifices, to become the Lamb's wife. SM387 Everything that we possess—every quality of character and its development—has come to us from the Lord; in these words there is a thought that should help us toward humility. SM387 Any progress made by any of the race has been in proportion as he has received of the Lord's favor and accepted the same. SM375, 387:2 The response of our heart must be gratitude and thankfulness. R2460:2

Why dost thou glory?

- If what we have received is a gift, where is our right to be proud? There is no reason to be proud, but every reason to be thankful to the Great Giver of good. R5000:6 All Christians by virtue of their relation to God have every reason to give thanks to the Lord that they differ from their fellow creatures; but they have nothing whereof to boast. R5154:5, 3842:2, 2999:5*

8

1 Corinthians 4:8 *Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.*

Now ye are full

- You imagine that somehow the reign of Christ is in progress. A287 Said ironically. R1524:1; A286; F231

Ye are rich

- You are getting along very prosperously, you have had no trouble or persecution at all. R5023:5; Q118:2

Ye have reigned

- Some were already grasping honor and power, cultivating pride and avoiding sacrifice. A286; NS338:3 Catholics claim that for over 1000 years the Pope has been the representative of Christ as King of earth; they are laboring under a misapprehension. R5023:5; Q118:2

As kings without us

- Paul was opposing the idea of some of the brethren who seemed to be aspiring to lordship over God's heritage. F231; R1574:2 Living as kings without waiting for the time to come to have association with the other members of the body. NS338:3

I would

- Making fun of them a little. R5023:5; Q118:2

That we also

- We persecuted apostles. A286

Reign with you

- If the long-looked-for reign had begun, Paul also would be reigning no less than they. He by faithfulness was a sufferer for the truth's sake, which was a proof that their reign was premature. A286 When the reign of Christ begins, it will be such a thorough reign that all the members of his body will have some part in it. R5023:5; Q118:3; HG186:6

9

1 Corinthians 4:9 *For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.*

Set forth

- Exhibited. R756:2*

Us the apostles

- So assured was the Apostle of his own, and the other apostles, faithfulness, that he could say to the Church, "You have us for examples." R1884:6

Appointed to death

- Alluding to an illustration to those last exposed in the theatre to fight with wild beats, or with each other, and who were devoted to certain destruction. R756:2*

Spectacle

- The word in the marginal rendering of the Authorized Version, is theatre. The apostles were being made "a show of" because of their loyalty to the cause of Christ. Q744:1 Not an object of reverence and homage. F231 Those who have consecrated themselves as sacrifices, are being made a spectacle to all those outside as well as within their own company. R756:2*

And to angels

- Man was intended from the first to be a spectacle to angels as well as himself a miracle of divine mercy and love. The perfect, inexperienced pair were subjected to a trial which God knew would fail. R2839:4, 1680:5 What the race of mankind is learning by actual experience the spirit beings are learning by observation. Q744:1 The holy angels, who have known no sin, will in mankind read to eternity a valuable lesson of the exceeding sinfulness of sin and the wisdom and blessedness of righteousness. SM470; R313:3 "By which also he went and preached unto the spirits in prison." (1 Pet. 3:19) R1679:6

And to men

- Both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. R1679:6; HG729:5

10

1 Corinthians 4:10 *We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.*

We

- Apostles and faithful servants. A286

Are fools

- Said ironically. A286; R2514:3 Though counted as fools by the worldly-minded. E202; R5495:6, 2547:6; NS265:2 To those without faith in Christ and his teachings this was all foolishness on the part of the Apostle. To them Paul seemed to be a religious fanatic. Q778:6; 744:1 From the world's standpoint our Lord made a serious misuse of his time and talents in sacrificing. This is true of all proper sacrificers since; they must go to the Lord without the camp; bear his reproaches. NS254:2;

R1109:6; SM9 The Lord's consecrated people who seek to make their calling and election sure are counted fools, because to attain that they are willing to sacrifice present temporal interests. R3585:4, 371:4; Q779:T Many will think the Christian's course strange, unnatural, insane; because we preach the wisdom and love of God, in preference to the wisdom and love of humanity. R5426:2 The world has applauded and reprimanded the outward Church of God, but has uniformly disallowed the true and considered its members to be merely foolish. SM9 As David was counted by his brethren too insignificant to be considered for the Lord's anointed, so also are those whom the Lord is choosing and anointing for his heavenly kingdom. R3226:5

For Christ's sake

- To be disowned and disesteemed of the world for the Truth's sake; the test which the Father imposed as a demonstration of our loyalty to him. CR38 If others think us fools for getting our instructions from the Bible, we are willing to be called fools for Christ's sake. CR496

11

1 Corinthians 4:11 *Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;*

Unto this present hour

- Apparently referring back to experiences at Corinth. R2192:5

Hunger and thirst

- Permitted to be in want. R4416:2

12

1 Corinthians 4:12 *And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:*

Labor

- That we might not be chargeable to any, but might have the privilege of helping, together with all saints, in supplying the lack, both temporal and spiritual, of others. R548:1, 552:1 As well as in preaching and expounding the Scriptures. R733:2

Working with our own hands

- Because others were not exercising their gifts, Paul's love for the body and the truth, led him to attempt still greater service to make up for the deficiency of others. R733:2

Being reviled

- To be traduced. R4416:2 It requires some stamina to be a loyal follower in the footsteps of Jesus, misunderstood and reviled as he was. R5495:6

We bless

- Not that when one has said a slanderous thing of us, we are to say, "God bless you"; but that if a person is in difficulty and needs help, we are to overlook altogether what he has done, and be ready to help him. R5172:3 Instead of feeling like bringing vengeance upon our enemies, we should feel sympathy for them—not with them, but for them. R5173:1 By helping them, if opportunity offers, out of darkness into light. R5172:4 The spirit of generosity and benevolence should be the spirit of the Lord's people. R5172:4 No matter how much we are reviled, we are not to revile in return. R5172:3 You not only must not retaliate and revile your foes, but must not even wish to do so. R2412:5

Being persecuted

- Oppressed. R4416:2 The majority of persecutions have been by those who professed to be the people of God. R5172:5, 5173:5 The persecutions of today are different from those of any other period of history. Many faithful followers of the Lord are reproved and slandered for their loyalty to the Word of God. R5173:1 Our Lord adopts the flesh of his followers as his; the Church is said to be filling up that which is behind of the afflictions of Christ. (Col. 1:24) R5173:4 The Corinthians had flourished

financially, socially and suffered little persecution; and were unable to rightly sympathize with Paul in his active ministry and the many hazardous incidents therewith. R2514:3

We suffer it

- It behooves the Lord's people to look with great sympathy upon those who may be their persecutors. Some persecutors think they are doing the will of God. R5172:5 These conditions are a test to the Lord's people, to prove whether they are willing to endure persecutions and oppositions cheerfully, as a part of the cost of being disciples of Christ. R5173:2 No matter how much we are persecuted, we are not to persecute in return. R5172:3 If we receive these lessons with patience and long-suffering, we will develop more of the character-likeness of our Redeemer and thus become more worthy of a share with him in the future glory. R5173:2

13

1 Corinthians 4:13 *Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.*

Being defamed

- Slandered. R4416:2

We entreat

- The apostles issued neither bulls and anathemas, but we find loving entreaties. F232

Filth of the world

- All who have espoused Christ's cause have become identified with a body, or company, that is despised of men, a humiliated body. R5579:6

The offscouring

- These insults came frequently from poor, blinded slaves of sin; at other times from those who are "willingly ignorant." R5252:6 "The world knoweth us not, because it knew him not." (1 John 3:1) R3918:4; NS694:4

Unto this day

- If God permitted Paul such experiences to bring out the best in him and make his epistles more useful to us, the Lord's dealings with us may be for our preparation for further usefulness in his service. R4416:2

14

1 Corinthians 4:14 *I write not these things to shame you, but as my beloved sons I warn you .*

Not these things to shame you

- I have a better and a nobler object. A286 Speaking of his labor and suffering for them. R664:4*, 416:4* Not to cause them pain or shame but to awaken them to a proper appreciation of the true situation, to the intent that they might be to a larger extent co-laborers with him. R2514:3

I warn you

- Because present honor and glory lead not to the glory and honor to be revealed; but present suffering and self-denial are the narrow path to glory, honor, immortality and joint-heirship in the kingdom. A286

15

1 Corinthians 4:15 *For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.*

Begotten

- Through the truth—the gospel. R836:3 In the natural birth there are three steps of development, begetting, quickening, and birth; and so with those who become "new creatures in Christ Jesus." R836:3, 837:1 In due time the quickening into activity, zeal, and labor, will give evidence to others that we have been begotten of the truth to newness of life. R836:3 Greek: gennao, represents the

same thought as our two words, beget and born, and in our common translation it is rendered, beget; conceived; begotten; as well as born; delivered; and bear. R836:6 When used in connection with God, it should always be rendered beget or begotten. R837:1

In Christ Jesus

- God gave Christ "to be head over all things to the church which is his body." (Eph. 1:22) R72:6

16

1 Corinthians 4:16 *Wherefore I beseech you, be ye followers of me.*

Followers of me

- Suffer and be reviled and persecuted now, that you may share with me the crown of life. A286 The only right way, which is that of humility, in this respect. R1524:1; F231 Paul meant the narrow way of sacrifice; in the footprints of the Lord. R756:2*

17

1 Corinthians 4:17 *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.*

I sent unto you Timotheus

- Paul sent two of his helpers, Erastus and Timothy in advance of his visit. (2 Tim. 4:20) R3159:2

20

1 Corinthians 4:20 *For the kingdom of God is not in word, but in power.*

In power

- It is only through the "ministration of the Spirit" that man obtains freedom. R1322:5

1 Corinthians 5

1

1 Corinthians 5:1 *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*

It is reported

- In the extreme case of immoral conduct referred to by Paul, he was reproving the Corinthian church for not judging such a one unworthy to be counted one of their number. R954:1*, 2430:6

Commonly

- Publicly acknowledged by the offender against morals, and known to the entire Church. F412

One should have his father's wife

- A brother who was not living according to his covenant, but who was living in a measure of sin. R5056:2, 2430:6 Not necessarily a wilful sin, but quite probably in part at least a sin of ignorance; the transgressor was probably a "babe" in Christ. R1699:1

2

1 Corinthians 5:2 *And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.*

Ye are puffed up

- The Apostle reprimanded the church for not having done their duty by the brother. R5056:3, 4626:1, 2430:6

3

1 Corinthians 5:3 *For I verily, as absent in body, but present in spirit, have judged already, as though I*

were present, concerning him that hath so done this deed,

Present in spirit

- Greek: pneuma, mentally. E312

Have judged already

- Greek: krino, relates to probationary trials and testings only the Lord himself or one of his apostles had the right to do. R2430:2; F412 It is the duty of every child of God to judge what is right and what is wrong, and what is true and what is false. R416:2*, 664:4*

4

1 Corinthians 5:4 *In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,*

In the name of

- Our Lord is in a Church of even two or three met in his name, to direct such as seek his guidance. R2431:1

My spirit

- Judging by the Church of its own faithful is by virtue of the spirit of the Lord in the Church. R2431:1

5

1 Corinthians 5:5 *To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

Deliver

- Figuratively. F412

Such an one

- This class is treated as the scapegoat and driven into the wilderness condition for tribulation experiences. R5196:5, 3802:6 Referring to one class of the consecrated members of the Body of Christ who had not been living up to their privileges. R4035:6 The Great Company, who come up through great tribulation. Q434:1 That which they refused to give voluntarily will be taken away from them. R5056:2 Who loves the present world but has not wholly forsaken the Lord and despised his covenant. A214 Not a hopeless case, as it would have been had the sinner transgressed against full light and knowledge, wilfully. R1699:1 The only alternative is the Lord's providential interference in their affairs. R3445:3 Whoever does not give himself fully in sacrifice is delivered over to the Adversary. R5056:2

Satan

- The Adversary. R80:6 Whose very existence is now denied by many. F609 The Apostle was a firm believer in a personal devil. R3165:6

For the destruction

- To receive a scourging and purifying by the fire of affliction. A214 The death by compulsion. T71; R5196:5 The Great Company. R3684:5, 4546:4, 4079:5*, 4035:6, 3445:3, 1699:5 If there be a measure of ignorance connected with the perverse course, the Lord may give severe chastisements to awaken thoroughly such a person. R5102:4 Subjected to the great time of trouble; to bring destruction to the flesh. R5442:5, 4767:6, 3684:5 Buffet; until earthly, clinging tendencies, are broken down and their minds become fully submissive and in harmony with God. R5056:2, 4035:6, 954:3* God's dealings with his people might reasonably be expected along the lines of earthly disciplines. This might mean financial difficulties or losses, or physical ailments, disease or what not. R2295:5 The Lord permits their cherished ambitions to ensnare them, punch them, their idols to fall, their earthly sweets to turn to bitterness, until heart-sick and disappointed, the spirit may turn fully to Him. R1699:4

Of the flesh

- Carnality. F412 If the flesh is not destroyed, the spirit will not be saved. R5056:3 Not with a view to

their destruction or injury as individuals, but with a view to the destruction of their flesh. R5442:5 "These are they that have come up out of great tribulation." (Rev. 7:14) T69; R5102:5, 3802:6, 3445:6, 1470:1; NS603:3 These conditions which prevail today have prevailed in some measure since the beginning of the Gospel age. R3445:3, 1470:1; T71 If the will is overcome by the flesh, the result will be second death. R5056:4, 3445:3

That the spirit

- Life. R140:3, 80:6 The newly begotten nature. A214 The new mind. F412 If his spirit had been bad, the Apostle would not suggest its being saved. R1699:2

May

- The result is at best an uncertainty; it may or may not be saved ultimately. R1699:4 The only way to save those who will not sacrifice is to put them through troubles which will destroy the flesh and develop the spirit. R1699:4, 4035:5

Be saved

- The scapegoat may attain spirit conditions on a lower plane than the Body of Christ. R4546:4, 4855:2 The class which does not go voluntarily to sacrifice. These are not the Bride class, but a servant class. Q659:2; R5056:4, 4855:2, 4035:6, 3445:3; NS603:3 This saving of the spirit in the day of the Lord, as apparently relating to the Great Company, would seem to correspond with the expression in the text that the Lord would "give him life," would preserve his life. R4626:1 To everlasting spiritual life as the angels have it, but without the prize of immortality. A214; R4546:4

The day of the Lord

- The reckoning time at the close of this Age. F412; R4546:4

6

1 Corinthians 5:6 *Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?*

A little leaven

- Corruption, error, sin, selfishness. F464; T98; R4153:3, 208:2 Symbol of impurity. R1800:2, 2635:1 This kind of leaven of sin cannot be put away unless it be burned; and only love can burn it out. R4153:3 A little envy, malice, anger, hatred and strife, may leaven our hearts completely; and in a comparatively short time, turn our new nature, the spirit of love, into acid bitterness. R4209:1, 2283:4 The sweetness of love covers considerable of the bitterness of slander. This is Satan's artifice. He may mix a little of conscientiousness and duty. NS565:6

Leaveneth the whole lump

- Poison will work and increase. NS565:6 The leaven is not likely to be confined to one, but spreads to others; and thus many may be defiled. R4209:4

7

1 Corinthians 5:7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*

Purge out

- Put away. R5193:3 All the evil-speaking, malice, hatred, envy, strife; proceed from evil in the heart. R4978:3, 5193:3, 2445:6 Before the Jews gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. R5193:3

The old leaven

- Anger, malice, hatred, strife. R5193:3, 3013:6, 2446:1, 721:1 And other works of the flesh and the devil. R2283:4 Represents corruption; an evil thing. R2635:1 Only love can burn it out; heavenly love, the love of God. If we have that love, it will consume everything of the opposite character. R4153:4, 5193:5

May be a new lump

- Pure, unadulterated loaf; a proper representative of the Body of Christ. R2446:1

Christ our passover

- Our passover sacrifice. R5193:4 Not the world's Passover, but the Church's Passover. R3749:4 Passover Lamb. R2116:4, 3525:3, 3308:6, 2772:1, 2449:1, 2436:3, 721:1, 253:5, 17:4; NS75:2 The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and thus a suitable type of our Lord, who was non-resistant and freely surrendered his rights. SM558 The Apostle clearly and positively identifies the Passover lamb with our Lord Jesus. R5641:3 The Passover was not for all the people, but only for the first-born. This symbolized, therefore, the work of Christ for the Church of this Gospel age, which is elsewhere designated the "Church of the first-born." R4335:1, 128:1; F459; SM557 The Jewish Passover was a foreshadowing, or typifying, of the better things, the real Passover, with which we Christians have to do. SM557 The antitypical Passover Lamb. R4703:4, 5640:5, 2918:1, 2592:3, 721:2; NS75:2 The Passover lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his "members," the Church, R4335:1, 4384:3; SM559 The term Passover signifies to pass by or spare from an affliction. R1657:1 "The Lamb of God that taketh away the sin of the world." (1 John 1:29) E446; F463; R4128:4, 4703:5, 3013:6, 2436:3, 839:1, 721:1; PD67/79; SM559 What a meaning is in these words when seen in connection with the Memorial Supper as the remembrancer of the Jewish Passover! How the light of the type illuminates the antitype. R4128:3, 1657:5, 211:6 The Passover was, and yet is among Israelites, one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people. R839:1, 465:2, 94:2; F457; SM557 Kept annually as a commemoration of their deliverance under the tenth plague upon Egypt—the sparing from death of their firstborn. R208:1, 94:2; F457, 465; NS73:1

Sacrificed

- Slain. F463; R5193:4, 3960:3, 1787:2 Slain nearly nineteen centuries ago. R4703:4 So as many of us as have by faith partaken of Christ's imputed merit should henceforth continually rejoice before God and feast upon the truth. R721:1 Our Lord, as the antitype of the Passover lamb, was crucified the day before the "Feast of Passover" began. R2592:3, 721:1; F461

For us

- Jesus death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. R839:2, 465:3 When the true Lamb of God became our Passover, the typical lamb ceased to be so esteemed by God or any of his children who recognized its fulfillment. R310:3; F463

8

1 Corinthians 5:8 *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

Keep the feast

- Not the Jewish feast, but the substitute. R4420:2 In remembrance of our deliverance from the bondage of sin and death. R721:2; F462 As it would not have been lawful to celebrate the Passover at any other time, it is still not appropriate to celebrate the antitype at any other time than its anniversary. F465 The Memorial of his death; not any day, but only on its anniversary. R3526:2, 803:1*, 466:2 As often as the season returns, until we shall be fully delivered from death to life in his likeness. R1657:5 We must eat the Lamb, must appropriate Christ, his merit, the value that was in him, to ourselves. R5641:3, 3960:3, 2449:1; F463; SM562 We feed on our Lamb, with some of the "bitter herbs" of affliction to sharpen our appetite. R253:5, 3960:3, 208:1, 17:4; F460 Not merely in this special manner once a year; but day by day, hour by hour, feed upon the Lamb of God; by faith realize and appropriate to ourselves his virtues and merits, and to grow in grace and knowledge and love. R3751:2 The celebration of the supper at its appropriate time ceased, superseded by the numerous sacrifices of the Mass—and thus this one particular memorial lost its meaning. F480

Not with old leaven

- Rank wickedness. R2292:2 If any true believer sought a blessing in commemorating, and failed to obtain it, let him inquire within, and find that it was because the works of the flesh and the devil still had a place in his heart. R3013:6

Leaven of malice

- Less rank, but more insidious. R2292:2

And wickedness

- Envy and strife. R2116:4

The unleavened bread

- Unfermented, pure. R5641:3 The unleavened loaf; the body of Christ; each member, not puffed up, but easily broken. R325:5

Sincerity and truth

- We are to eat of the unleavened bread of truth if we are to be strong and prepared for the deliverance in the morning of the new dispensation. R5641:3, 3960:3

9

1 Corinthians 5:9 *I wrote unto you in an epistle not to company with fornicators:*

In an epistle

- Paul was answering a misunderstanding of his previous message. R2430:6

Not to keep company

- They were to withdraw from evil-doers not professing Christ. R2430:6

10

1 Corinthians 5:10 *Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.*

Yet not altogether

- Not forbidding dealings. F412; R2698:4 In our social and business affairs we should to a reasonable degree avoid fellowship and dealings with the disreputable. R2962:2, 2576:6

Go out of the world

- Implying a recognition of the principle that evil is contagious, and that the Lord's people cannot be too careful to avoid every contact with evil. R2698:4 In person we are to be separate from sin, pure, clean in mind and in body; and we are to live separate from sinners. R227:5 We should separate ourselves to the Lord, to holiness, and seek to place ourselves under influences in harmony with our holy, true, and pure aspirations, begotten by the holy Spirit. R2698:5

11

1 Corinthians 5:11 *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

Not to keep company

- To withdraw fellowship from. F413 We are competent to decide whether or not his conduct is moral or immoral and we should not fellowship the immoral, even though they profess to be brethren. R1255:1, 1699:1 Thus left to the world and the devil for fellowship, he would be the more likely to see his condition and reform. R1699:1 If any deny the ransom, there is no room to doubt how firmly we should take a stand in respect to any kind of fellowship with them. R3752:4, 1453:5, 1255:1

With such an one

- Known positively to be of disreputable character. R2962:2 In the Apostle's estimation, doctrinal disorders are among the chief. R1575:3

No not to eat

- In church relationships the Lord's people are duty bound to maintain a very high standard of purity of morals; not to fellowship in the church or at the common meal or love-feast. R2962:2, 1699:2

12

1 Corinthians 5:12 *For what have I to do to judge them also that are without? do not ye judge them that are within?*

What have I to do

- I am not attempting to judge the world. F413 It is not my business to judge those who are outside the church and name of Christ. R2430:6

Judge

- Greek: krino, probationary trials and testings and corrections. R2430:2

Do not ye

- My complaint of you is that you neglect to judge (krino) those who are within the pale of Christian brotherhood. R2430:6, 954:2* I am urging that you as a church should judge those whom you accept as brethren. F413

13

1 Corinthians 5:13 *But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

That are without

- Those outside the church. R2430:6; F413

God judgeth

- God will judge (krino) in his own time and manner. (Acts 17:31) R2430:6

Put away

- Expel from your midst evil-doers. R2430:6

1 Corinthians 6

1

1 Corinthians 6:1 *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?*

Matter against another

- Applies only to differences between brethren in the Church; amongst the consecrated. R2945:1, 2430:6, 954:3*; F413 Paul more than once appealed to the law for justice and protection from his enemies. (Acts 16:37, 22:25-28; 23:17; 25:10-13; 26:32) R954:3* In the Post Office case, Br. Russell appealed to the President of the U.S. R2945:2

Go to law

- Greek: krino, judge, examine, try, test. R2430:6, 332:5

Before the unjust

- Speaking of the impropriety of the saints appealing to earthly Courts of Justice for adjustment of difficulties between themselves. HG728:6

Before the saints

- The Apostle asks if there is not in their midst a single person in whose wisdom they could rely. R2430:6; F413

2

1 Corinthians 6:2 *Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?*

Do ye not know

- We do know it. Our experiences now are fitting us to judge the world later, that we may do it successfully, courageously. R5414:5, 4986:2; NS745:1, 833:2

That the saints

- The Body of Christ, now being selected. R2375:4, 2338:1, 1383:6, 829:5 The Church, the Royal Priesthood. R3056:4, 5030:2, 4515:5, 3085:3 Those who successfully pass their trial and shall not come into judgment with the world. A145; R5442:2, 1748:2 Those whose judgment is successfully completed in this age. R569:4, 4990:6, 699:5, 519:5*; PD62/73; NS423:5 The social, moral, religious, political, and financial standards of the world will be in their hands with full power and authority to execute justice and judgment and to lift up the poor and needy. R3113:1 The elect; consecrated believers. R3026:5, 1748:1, 954:1* These will offer every inducement to the world of mankind to come into harmony with the gracious requirements of the divine law of love and justice. Q853:4

Shall judge

- Greek: krino, judge, examine. R2430:6, 2426:4 To govern, to test. R1679:3, 332:5 A time when punishments and rewards shall be meted out. R5442:2 The judging will be in the nature of a trial or testing, to determine how many of humanity can be helped up to perfection. SM175; NS643:2 We will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives. HG299:5 After we shall have been changed in the first resurrection. R4991:3, 5776:2, 4198:6, 3832:5, 2733:6, 2691:2, 2338:1, 1510:1; HG232:2 Christ Jesus and his glorified Church will together judge the world. R4996:6, 4986:2, 4084:4, 3994:1, 2611:6, 1211:1; OV165; NS393:5, 678:3; HG684:6 During the Millennial age the whole world of mankind will be before Christ's judgment seat and be separated into two classes, sheep and goats. R4084:4, 3528:4, 2303:6, 892:6; HG439:3, 273:2; OV165; NS179:6, 678:3 When they shall sit in the Great White Throne with the Redeemer, as his Queen. OV311, 255:5; HG186:6; OV165 The true Church does not rule the world now. R3113:1, 5776:2 Justice is not the Lord's rule for his people in the present time when their judgment of others would necessarily be imperfect. "Judge no man before the time." (1 Cor. 4:5) R4198:6, 3778:3 The fact that the followers of Christ are not judging now proves conclusively that the world is not on trial for eternal life at the present time. Q853:4; NS161:3, 333:5 "God hath appointed a day in which he will judge the world in righteousness." (Acts 17:31) Q853:4; R4990:6, 4986:2, 3305:1, 2733:6, 2434:5, 2398:5, 2338:1, 1073:4; HG273:2; NS161:3, 285:2; OV40 The judging of the world is commonly supposed to signify a condemning, or damning of it. Having condemned the world through Adam, God has arranged a full, fair, personal trial for life or death. R4996:6 The judgment day, in place of being a time of terror, distress and sorrow, is represented in the Scriptures as being a special time of joy and gladness for the world. (Psa. 96) Q853:4 As Joseph was the judge of his brethren, so The Christ, Jesus and the Church, will be the judges of the world. He judged them according to their attitude of heart at the time. R5234:1 It is God's will that every member of the "Body of Christ" should be touched with a feeling of the world's infirmities, in order that, in the kingdom they may be very tender, sympathetic and generous. R2029:5, 1155:1

The world

- During the Millennium. R2612:1, 3085:3, 3528:4, 3305:1, 2733:5, 2398:5, 2426:4, 1678:3, 1222:5, 409:4, 238:4; HG315:5 Establish the righteous inquisition or court of judicial inquiry into matters moral and spiritual; of which the Papal inquisition was so terrible, blasphemous and cruel a counterfeit. R1469:5 Bringing about all needed moral and social reforms. D633 Meting out swift and unerring justice and having compassion upon the weak. D519, 618 "The upright shall have dominion over them in the morning." (Psa. 49:14) E364 Individually, not representatively. R699:5 The judgment will be fair and impartial, with due consideration for circumstances and opportunities of each individual. R2612:6, 1941:1, 1655:1, 722:2 Our own trial takes place in advance, that we may be prepared to judge the world; and by the experiences through which we have passed, we may be assistful to them, as they shall be on trial and under our control. R4990:6, 5446:1 The Church's share

in the work of mediation will be a great one; not only to invite the world to an appreciation of divine mercy, but also to judge, correct, and discipline in righteousness. R3917:3 The dishonorable will need proportionately more stripes in order to rise up out of sin, degradation and death. R4902:5

Be judged

- Greek: krino, judge, examine. R2430:6, 2426:4, 332:5

By you

- You who are now receiving in the school of Christ the instruction and discipline necessary to enable you to sympathize with others in their trials and troubles. C352; R1092:6; HG315:5 Those who hope to be entrusted with the judgment of the world in the future must qualify now by a development of a high sense of mercy and love, as well as of justice. R5274:5, 4558:1, 3113:1; HG299:5; Q805:3; SM354 Christ, Head and Body; the Royal Priesthood. R2117:1, 2434:5, 2029:5, 409:4

Are ye unworthy

- There is no lack of harmony with this Scripture and Matt. 7:1 "Judge not, that ye be not judged." Our Lord addressed those who had not yet received the spirit of adoption, while Paul addressed the Church. R954:1*, 664:2*, 416:2*, 207:1*

To judge

- Paul judged according to God's Word and taught the Church to do the same. R416:2*, 664:4*

Smallest matters

- If God is selecting the Church to be the future judges of the world, its members should certainly be no less fair and honorable and just in their decisions than the world, even now. F413 Since we are to be judges in the weighty affairs of the next age, we ought to be able to judge in the small matters of the present. R1531:4, 954:3*

3

1 Corinthians 6:3 *Know ye not that we shall judge angels? how much more things that pertain to this life?*

That we

- The saints, in the divine nature, far superior in power and glory to the angels. R1265:1, 2612:4, 1542:4, 828:2, 486:4

Shall judge

- Greek: krino, to govern, to test. R1679:3, 2426:4, 281:6, 143:4; HG728:6 Krino is used in referring to the judgment (trial) of the Millennial age. R2426:4, 2646:4 Grant trial to. R1155:1, 2399:1, 2185:3, 1833:4; Q19:4 The condemnation of the Millennial trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which passed upon all men. R2612:4

Angels

- The fallen angels, fallen spirits, "The angels that sinned." (2 Pet. 2:4) R2185:3, 4068:5, 3771:6, 3727:2, 2646:4, 2612:1, 2582:1, 2399:1, 892:6 Those "angels which kept not their first estate," (Jude 6) of purity and obedience to God. R892:6, 3727:1, 2612:1 Refers to a trial or testing of these spirits in prison who were once disobedient, in the days of Noah; this implies a hope for them. The holy angels need no trial, no judging. R5044:4, 4879:3; Q672:T, 564:T; SM198; OV18 The fallen angels are to be granted a trial and hence it is stated that our Lord shall "judge (both) the quick (living) and the dead at his appearing and kingdom." (2 Tim. 4:1) R1854:1 The demon of Mark 1:24 seems to have had the thought that at the coming of Messiah all evil was to be abolished and destroyed; that the time for the manifestation of power through Messiah was still future. R3727:2 Greek, tartarus, the place or condition in which the fallen angels are reserved, waiting for their trial in the Millennial Age. R2399:1, 4879:3, 3727:1; Q19:5 When the prince of this world is cast out. R519:5*, 433:5* We cannot think that God will allow this trial of the angels during the Millennial reign, for then, Satan will be bound and all evil influences restrained. R4880:1, Q17:T Judgment is to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy.

R1833:5; SM198 When Satan shall be bound, the judgment of the fallen angels shall proceed. The Lord's grace is sufficient for the delivery of all who shall demonstrate a thorough conversion to righteousness. R3771:6 In order to be tried, these fallen angels must have certain liberties granted, to prove them. Their trial, after the same manner as before the flood, is near future—perhaps to some extent already begun. R4880:1, 4068:5 Fallen angels learn from the Church; the things we see and declare become a test to them. Q18:T Once the fallen angels get the information respecting the Lord's will and the time in which we are living the test will come on them that they may see what is right and what to expect. Q18:T, 19:T Some of them will have an opportunity of benefiting by that trial. Q19:4, 17:T; OV18 The work of The Christ pertains to all things in heaven and in earth. A289 The condemnation of the second trial will cover a wider range of offenders than under the first trial. It will be an utter destruction of every being and every thing which will not glorify God. R893:1 It will be a part of the work of The Christ to rule over and direct both human and angelic sinners; fallen men, restrained in death, and also fallen spirits, now restrained alive. R1679:3; HG729:1

4

1 Corinthians 6:4 *If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.*

Least esteemed

- If they have lost confidence in the leaders whom the Lord has set in the Church, they should at least choose as judges the least esteemed in the Church as preferable to a court of unbelievers. R2430:6

5

1 Corinthians 6:5 *I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?*

Wise

- Such as both the accuser and the accused would recognize, and whose judgment they would respect and follow. R2431:5

6

1 Corinthians 6:6 *But brother goeth to law with brother, and that before the unbelievers.*

Before the unbelievers

- If they had no confidence in each other, they at least should not manifest more confidence in outsiders. R2431:1

7

1 Corinthians 6:7 *Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?*

Go to law

- Greek, krimati, (trials) referring to law suits. R49:1* For brother to go to law with brother would not indicate that either has much of the spirit of Christ, or much love for the cause they represent. R954:3*

To be defrauded

- We should rather suffer wrong and take injury from a brother in Christ than take the matter before the world of unbelievers and thus risk a general odium upon the Lord's cause. R3266:5, 2431:1 To suffer injustice rather than bring reproach. R954:3*; F413

9

1 Corinthians 6:9 *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves*

with mankind,

Know ye not

- The Lord speaks to the New Creation. R3322:5

The unrighteous

- The unjust. F414 God's severity consists in his insistence upon absolute righteousness; his refusal to approve sin in any sense or degree. R3321:1 To those who exercise the requisite faith the Lord imputes righteousness, which offsets the unrighteousness or natural blemishes of the flesh. R3322:6 The Apostle enumerates various sins in speaking of the forgiven Church. NS248:2 As these unjust things are examined individually they are all found to contain a weakness in favor of self at the expense of others; they all imply an injustice to others for the pleasure or advantage of self. R3323:3

Not inherit the kingdom

- Not be joint-heirs with Christ in the kingdom—not inherit the glorious things which we have hoped for by the Lord's grace. R3322:5 The kingdom will not be made up of babes in Christ, but of overcomers, by spiritual development of growth in grace, knowledge and love. R3323:1 This indicates that the Apostles hope was still in the future Kingdom; in no sense of the word did he consider that the Kingdom had been set up in any but its embryo or preparatory form. HG368:5

Be not deceived

- Some take advantage of God's grace and mercy, and while willingly, knowingly indulging in sin, hope for justification in sin instead of from sin. We might deceive ourselves but we cannot deceive the Lord. R3323:1 It behooves us to see that the sentiments of our hearts are continually in opposition to unrighteousness, to sin, to all in-equity. R3323:1 Many are deceived, professing to be the Lord's people and yet blind to justice. They exercise too much mercy in dealing with their own shortcomings and not enough in dealing with those of others. R3323:2 It is in vain that we profess to be the Lord's people, profess to be the servants of righteousness and truth, and love these principles; if our conduct clearly demonstrates that we love unrighteousness. R3323:3

Nor idolaters

- What is idolatry but selfishness, the idolizing of money or fame or influence or child or self or some other creature, exalted to, and receiving the honor due to the Almighty. R3323:4

Nor effeminate

- Not merely gross violations. The words effeminate, covetous, revilers, extortioners, take in a vast multitude of proceedings more or less countenanced by the world; things with which we can have no sympathy. NS173:6

10

1 Corinthians 6:10 *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

Nor covetous

- Desiring to have, possess or enjoy something at the expense of others. R3323:3

Nor drunkards

- No saint should ever be intoxicated. R5098:6, 3454:6 We are not to understand this to mean that no one who has ever been drunk can enter into the kingdom of God. R2533:2; NS745:5 The class who have become dead to sin and alive toward God will desire to abstain from "every appearance of evil." (1 Thess. 5:22) R3248:4 In a figurative sense drunkenness represents an addled condition of the mind; as, for instance, Babylon's cup made all the nation's drunk. (Rev. 18:2,3) NS745:5

Nor revilers

- Injurers of the feelings or reputations of others. R3323:4 We must not retaliate and revile our foes, nor even wish to do so. R2412:5 Evil speaking against others is a part of the filth of the flesh from which we must be cleansed. R3092:1

Nor extortioners

- Accepting from others, either because of ignorance or stress of circumstances, money or valuables which are not fully, justly, righteously due. R3323:4

Inherit the kingdom

- This statement of offenses which would debar from the Kingdom is to be a guide respecting offenses which should debar from fellowship in the Church. F414 No one of a murderous condition of heart, seeking to do evil to a brother, could possibly be of suitable character to be a joint-heir with his Master. SM221

11

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

Were some of you

- Speaking of some very vicious traits of character. R5246:6 When you loved sin, you were aliens from God and he had nothing to do with you. Q620:4 The Apostle intimates that he knew full well that many who were of the Church had at one time been quite disreputable characters. He is not suggesting inquisition into their past lives. R5275:1 Ye were once in darkness, but now are ye light in the Lord. (Eph. 5:8) R4188:6

But ye are washed

- Whatever you were through the fall, you have been redeemed from that condition. R5461:5 "The blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7) E445

Ye are sanctified

- A setting apart or separation; first, a consecration, and second, the performance of that consecration in our daily life. R374:6; E241 This sanctifying comes not merely through the reading of the truth, or mental application of the truth, but through heart-thinking on the truth. R5246:6 When we come to the knowledge of the truth, it gives us a sympathetic feeling for the world. R5260:2 God sanctifies by the truth, by giving an opportunity to share in Christ's sacrifice. R4493:3 "Sanctify them through thy truth." (John 17:17) E243

Ye are justified

- Ye are holy. E241 Or cleansed from Adamic sin by accepting in faith the testimony of God. R374:6; NS734:3 The cleansing of justification by faith is for the purpose of cleansing us that we might be acceptable sacrifices. R4493:4 It was after you turned from sin, that you were brought into the position of a son. Q620:4 Jesus was treated as a sinner on our behalf, and we are now treated as just persons on his behalf. R199:3 If the mercy and grace of God have been such toward us, during this Gospel age, why should we object if his mercy and grace abound to the remainder of the race in due time? NS248:3

In the name of the Lord Jesus

- If you had not turned from sin, then Jesus would not have received you and acted as your Advocate. Q620:4

By the Spirit

- The spirit of truth. E244 Through the channel of the spirit of holiness, the spirit of God, which we have received. E242 The power which enables us to live up to our consecration vows is the Spirit or mind of our God of which we receive. R374:6; E242

12

1 Corinthians 6:12 *All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*

All things

- Paul did not consider that "absolutely all things" were lawful unto him; nor did he suppose that any sane man would so interpret him. R1778:1, 1269:2 Some so misconstrued the Apostle's words at the

time, declaring that evil might be done if good would follow. R1269:2, 1778:1

Are lawful unto me

- I have as much right to the protection of the civil law as any other man. R1778:1

Are not expedient

- For the cause of Christ and my personal influence as a representative of that cause. R1778:1 Going to law has a tendency to bring the cause of Christ into disrepute. R1778:1 While nothing is forbidden the New Creature under direct divine law, it is true that there are many things that would be inexpedient, ill-advised, contrary to its best interests. R4006:1 "Marriage is lawful in all," (Heb. 13:4) even though this and other lawful things be generally inexpedient to the saints. R916:2 The Christian is bound only by the law of love; but even under that, many things might be inexpedient, inadvisable, because of the mental and moral condition of those who might misunderstand his course. R3666:2 In the Apostle's day nearly all the meat sold in the butchers' stalls had been offered to idols. R3666:2 Paul felt that he had the liberty to eat such meat, yet it was decided to be wise to avoid eating it because of others who might consider it a sin. (See Acts 15:29) R3145:6, 5324:6, 3666:4, 2158:6

13

1 Corinthians 6:13 *Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.*

God shall destroy

- Greek, katargeo, utter destruction. R2001:5

14

1 Corinthians 6:14 *And God hath both raised up the Lord, and will also raise up us by his own power.*

God hath

- Christ could never have raised himself. R2795:2, 2037:5 No agency of man, nor even of the angel Gabriel, was permitted in the work of our Lord's resurrection. R1005:4

Raised up the Lord

- It was Jesus' soul that died; then he was wholly dead, and could have no power whatever to resuscitate himself. R2795:2

Also raise up us

- We are to be resurrected by the Father. R1227:2

By his own power

- Exercised through the Son as his representative. F399; R297:2 It is of God that the dead are to be raised, but by Jesus. Our Lord is the Father's agent in carrying out the entire plan of redemption. R2001:1

15

1 Corinthians 6:15 *Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.*

Members of Christ

- Speaking of our bodies from the standpoint of our new relationship in Christ. God no longer counts our fleshly body as the body of a human being. It is the property of the spiritual New Creature. R5918:4

Of an harlot

- An unfaithful, worldly Church. C186 Compare this Scripture with Rev. 17:5 and decide whether you are joined to one of the daughters. R721:5

16

1 Corinthians 6:16 *What? know ye not that he which is joined to an harlot is one body? for two, saith he,*

shall be one flesh.

Flesh

- Greek, sarx, means flesh, simply and only, and is used in reference to Adam and Eve before they sinned as well as after. R1223:5

17

1 Corinthians 6:17 *But he that is joined unto the Lord is one spirit.*

Joined unto the Lord

- Bound only by the tender but strong ties of love and truth, outside of all human organizations. C186

Is one spirit

- Christ and his Church have but one name, one body, and one spirit. R1130:5*

19

1 Corinthians 6:19 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

Body is the temple

- The antitypical temple. R5504:1 The new mind, dwelling in the old body and using it, constitutes that old body thenceforth a temple of God, and gives to that body a holiness or sanctity. R5504:4 God's holy Spirit constitutes its recipient a temple of God. CR457, 92:4* Every faithful, consecrated child of God is a royal residence of the King of kings, a holy sanctuary. R1981:3 The Body of Christ, the spiritual house of Israel, "cannot be shaken," because it is firmly founded upon the Rock Christ Jesus. R3053:5, 5250:2 As the Church will be the temple of God, perfect on the heavenly plane, so each member begotten of the holy spirit as a new creature, has to that extent God dwelling in his mortal body. R5504:4 "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) B209, 239

Holy Ghost

- Let us have the holy Spirit ruling in our mortal flesh; and then how can we have other than the peace of God ruling there. NS596:6

Which is in you

- Wherever God's Spirit is there is a temple. CR457

Ye are not your own

- The glad bond-servants of him who loved us and bought us. R5949:5 Your time, talent, influence, money, all that you consider precious or in any degree valuable, properly belong to God. R2098:6; NS451:6 God has ratified our decision. We are now under the most binding obligations. R5949:6; Q389:T Not only do we owe the Lord a debt of gratitude for natural life and earthly blessings, but additionally, we now owe him a still greater debt on account of our redemption. NS451:4; Q390:T

20

1 Corinthians 6:20 *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

For ye

- The "ye" class; the Church. R4633:2, 4998:2; NS449:2 When addressing the New Creature the personality is still maintained. It is the same ego, the same personality as before. R5303:2 Our Lord, after his resurrection, ascended up on high, there to appear in the presence of God for us (Heb. 9:24) —for the household of faith—not for the world. R4998:3, 4633:2, 4601:3, 4519:1, 2098:4; CR490 Jesus is represented as having paid the price to justice as far as the Church is concerned, and the Church is bought. But the world is not yet bought. Q555:4; CR490; R4998:2,6, 4633:2, 4536:2, 2098:5 Other Scriptures tell us that "Jesus Christ, by the grace of God, tasted death for every man" (Heb. 2:9)—that he redeemed the world. R4998:2, 4601:3

Bought with a price

- "Even the precious blood of Christ." (1 Pet. 1:19) E135; R4601:2, 2098:6, 1350:2, 1247:1, 1086:2, 876:2, 642:2, 464:4, 392:3, 387:2, 381:2; HG609:1 The ransom-price. R4519:1, 4157:5; OV23 At the very foundation of all Christian doctrine lies the doctrine of the ransom; a corresponding price for Adam's sin. R5948:5 The One who bought us not only risked his own life, but sacrificed it on our behalf, that we might be rescued from eternal death. CR491 He redeemed us, purchased us back out of death. R981:1, 2098:6; CR490, 491:1 Bought, redeemed, and ransomed seem to be used in the same sense. R13:2 The application of the ransom-price to us is provisional, conditional. R4536:2 We belong to one who has the right to command and require implicit obedience. R13:2, 2099:4; CR491 This seems to imply that we had something. Having recognized Christ as our Redeemer, we are called upon to renounce sin. R4798:1, 4601:3; Q489:1 Our justification, without his death as our ransom price, would have been legally impossible. R1247:1 The word from which "bought" is translated is agorazo and conveys the "commercial idea" in the fullest sense; it means to purchase in open market. Something was given for us, and to some one. R387:2, 642:2, 464:4; CR452 Our Lord's sacrificed life constitutes the price of redemption, but his having the price and the application of the price are properly considered two things. R4601:2, 4633:6 The price laid down by the Redeemer at Calvary is eventually to be made applicable to the sins of the whole world, but not yet. R4998:3, 4601:2, 4519:1 Personal responsibility to the Redeemer who purchased, and to the heavenly Father who provided the gracious arrangement, lies at the foundation of all true consecration to God in Christ. R2099:1 To the heart of the natural man these sentiments are very objectionable; but to the heart fully in harmony with God and the divine plan they are precious words, full of comfort and joy. R2097:1

Glorify God

- To the very best of your ability. F91 When we consider the greatness, majesty and glory of our Creator, the proposition of our text seems astounding. In what way is it possible for any of our race to add to the glory of the Heavenly Creator? NS449:1 All should feel the responsibility of making some return to the One who has made so bountiful provision for our needs. NS449:2 Use all that you have energetically in the divine service. R5436:5 Allow nothing of selfishness or personal ambition to have place in our hearts. Seek exclusively to glorify God. R3885:4 This means holiness in the most absolute and comprehensive sense of the word; not only separation from sin to righteousness, but separation from self to the will of God in Christ. R2099:4 Our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fullness and thoroughness with which we submit our all to the divine will. R5067:3 Our justification comes to us as a reward of faith—our glorification will follow as a reward for faithfulness. R5067:4 This is all the work of the new creature. R5671:6

In your body

- By using it to God's glory and praise. NS452:6 By consecrating our lives, our bodies, to his service. R4798:1, 4601:3; Q489:1 The giving up of the will by which our lives and bodies are controlled. NS450:5 Any misuse of talents, either through intoxication or otherwise, would be a misuse of our stewardship. R2873:5 Not only consider whatever we eat or drink or whatsoever we do may be done to the Lord's glory; (1 Cor. 10:31) but also, our mortal bodies surrendered unto death as "living sacrifices." (Rom. 12:1) NS451:5 We give the Lord the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him. HG583:1; CR491

And in your spirit

- Greek: pneuma, mind. E312

1 Corinthians 7

2

1 Corinthians 7:2 *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*

Wife

- Help-mate. R1555:2

Husband

- A true husband is a provider, and his care should include provision of spiritual as well as natural food and raiment for his wife and family. R1555:1, 1549:5

3

1 Corinthians 7:3 *Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.*

Due benevolence

- What she might reasonably, naturally and justly demand. F512

4

1 Corinthians 7:4 *The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.*

Power

- Sole control. F512 After marriage is too late for one to decide for himself whether or not he prefers to live a celibate life. F512

5

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

Defraud ye not

- In marriage each has given himself to the other in such a degree that any refusal of moderate, reasonable, marital rights would amount to an injustice and violation of the marriage contract. F512

One the other

- Due benevolence and continence should obviate any necessity for domestic imposition and consequent discord, and should insure harmony on the firm foundation of mutual love and respect. R1555:1

To fasting

- Abstention from all "fleshly lusts which war against the soul;" (1 Peter 2:11) these appetites always under restraint with the saints, may well be specially mortified at the Memorial season. R3170:5 This fasting may or may not affect the food and drink, according to the judgment of each, respecting what diet will best enable him to glorify God and to keep his "body under." R3170:5

And prayer

- Drawing near to the Lord. R3170:5 Communion with God is a great privilege and an evidence of his favor. R4983:1

Satan

- The Apostle was a firm believer in a personal devil. R3165:6

6

1 Corinthians 7:6 *But I speak this by permission, and not of commandment.*

Not of commandment

- Not inspired. R435:2

7

1 Corinthians 7:7 *For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.*

Even as I myself

- Continent and free, practically an eunuch. F512 Not that celibacy of itself need be considered a necessity for the perfecting of the divine character, but that its practice will give increased opportunity for serving the King of kings. OV368

8

1 Corinthians 7:8 *I say therefore to the unmarried and widows, It is good for them if they abide even as I.*

Abide even as I

- Paul had found the single, or celibate, condition, advantageous—he was able to accomplish greater service than if he had been mortgaged by the care of a companion and the necessary duties toward that one. R5353:1

9

1 Corinthians 7:9 *But if they cannot contain, let them marry: for it is better to marry than to burn.*

Marry than to burn

- To be consumed with an uncontrollable passion which would hinder their fellowship with the Lord and might prove to them a snare. F512

11

1 Corinthians 7:11 *But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.*

If she depart

- If it must necessarily be so. R1083:6* He or she would be bound not to marry another so long as the first companion lives. R1555:4

Put away

- But rather to seek to establish peace. R1554:4

12

1 Corinthians 7:12 *But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.*

I, not the Lord

- The fact that the Apostle was thus careful to clearly specify which particular items were his affords the best possible proof that the remainder of his teachings are of divine inspiration. R1419:2; HG311:4

That believeth not

- Do the best in whatever circumstances we find ourselves when called, unless the circumstances are such as we can control and improve. R1083:6*

14

1 Corinthians 7:14 *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.*

Is sanctified

- In respect to the subject under consideration, viz., the offspring of the wedlock. F532; R3204:6,

2991:4 Has a blessed, or favorable, influence. R3204:6 The standing of the believing parent is counted as offsetting and overruling the standing of the unconsecrated parent, so far as the child is concerned. Q825:5, 804:1 The children shall not be counted as partially the Lord's and partially children of wrath; but shall be counted as entirely the Lord's and as under his protection and care. R2991:4; F532 The only exception to the rule of being born condemned is in the case of children, one or both of whose parents are believers. R2719:1, 2023:6

Wife

- Any rule or authority the believing wife should exercise would be delegated by her husband, who, whether saint or sinner, is the responsible head of his family. F533

Husband

- The believing husband, letting his light shine, should expect that ere long his wife, as well as his children, would discern his difference from irreligious men, his spirit of love, gentleness and helpfulness. F533

Children

- The children of believers are justified through the faith of their parents up to the time they reach years of mental discretion. R2009:6, 3462:6, 2339:5, 952:6; Q825:5, 804:1; NS440:1 God does not accept children of believers on account of parental faith beyond the period of their minority. When years of accountability have been reached, a personal covenant with the Lord is required. R2320:5, 1961:4; HG644:6 It is not necessary that the child should have both parents in the Lord, to be under divine supervision. Q58:4; R4090:6, 3462:6 When marriage has occurred prior to consecration, the children shall be accounted as the Lord's through the consecrated parent. R4090:6 Illustrated in King Ahaz, a reprehensible king, his wife Abijah, a godly woman, and their son, Hezekiah, who had a hearty desire to please the Lord. R3462:3 In the Resurrection Age, children of believers will have a little advantage over the children of unbelievers, in that they will have less depraved organisms when awakened. HG644:4

Unclean

- Unholy, sinners under condemnation, unjustified, unrelated to God, aliens from his care and blessing. F532; R3204:6, 2991:2, 952:6 Out of God's favor. CR319

But now

- In view of this provision of divine grace. F532

Are they holy

- In a justified or acceptable state with God through which he may treat them, not as enemies. F532; R952:5; SM429; CR1 Washed and cleansed; justified. R3507:3, 2991:2; CR1 Subjects of divine supervision and care. HG644:6; R2020:6; Q59:2, 58:4 Children of the Lord's consecrated people who will not have previously reached years of discretion and personal responsibility will be preserved, guarded, provided for in the midst of the day of trouble. R2020:6 Such children, partaking of the justification of their parents, might properly be considered as belonging to the "household of faith," although they had not in any sense of the word become saints. R2991:4 Even though the children are born before the parent believed. CR319 Even though only one of the parents are consecrated. Q804:1; CR428 If born of Christian parents, and in a justified condition, there would not be the same experience some have of a violent turning around in coming to the Lord. CR1 A relation to God as tentatively justified until the child would be of age to think and act for itself. Q59:2; NS440:3 The words "sanctify" and "holy" as used in this text, do not have at all the same signification that is properly attached to them elsewhere in the Scriptures. R2991:1

15

1 Corinthians 7:15 *But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases : but God hath called us to peace.*

Let him depart

- Permit him to cancel the marriage contract if he will. R2666:6 Or her. R1554:5 Do not oppose their going if they desire to go. The Lord is able to provide for your affairs. And if that is the Lord's providence for you, so accept it. R5498:2 If the greater faithfulness the worse the treatment from the unbelieving partner, that a separation might be necessary, let us remember that the Lord's counsel forewarned us. F533

Brother or a sister

- Common terms of salutation in the early Church. F230; R1523:5

Not under bondage

- But not free to marry again unless a divorce be secured on the one permissible ground. F505; R5954:3, 1554:5 The believing one if once deserted by the unbeliever would not be bound to receive the deserter back again to marriage fellowship; although upon evidence of reform it might be well to be reconciled. R1554:6

19

1 Corinthians 7:19 *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

Is nothing

- Paul found no objection to Jews continuing their national custom of circumcision. F227; R1526:5

20

1 Corinthians 7:20 *Let every man abide in the same calling wherein he was called.*

Let every man abide

- Or woman. R1083:5* When the truth finds us it does not necessarily change our earthly relationships. R5666:5

The same calling

- The vocation. R3721:2 Not all are called to an open, public ministry, devoting all of the time, talent, effort and interest to the Gospel message. R3721:2 If a foreign missionary, after an appreciation of God's plan, stay abroad and seek the ripe wheat. R1348:6 The majority of the called the Lord evidently intends to instruct as his disciples while they are about their ordinary business, the duties and responsibilities of life. R3721:2 All service, in whatever capacity, should be rendered unto the Lord—that is, with the single desire and effort to please him. R1083:5*

Wherein he was called

- In which we were when the message of grace first reached us. R3721:2 Whether the position be that of husband, or wife, or mother, or servant. R1083:5*

21

1 Corinthians 7:21 *Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.*

Being a servant

- In the Apostle's time and in every time the humble classes, the servant classes, the slave classes, seem to have been ready to receive the message. R5498:5

Care not for it

- Seek not to be free. R5498:1 A slave should not rebel against his earthly master. R5666:5 Do not consider that freedom is necessary to your spiritual welfare. R3768:6

Use it rather

- Be glad to avail yourself of the opportunity of having a wider field of service as a free man. R5498:1 To remain in the very same position in which we were called is not always obligatory. If the nature of the contract be such that it can be broken to the advantage of the Lord's work, it should be done. R1083:5*

22

1 Corinthians 7:22 *For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.*

Lord's freeman

- While the actual freedom or liberty of the sons of God is not yet enjoyed by any, a few have regained their title to that inheritance through faith in Christ, and are now, therefore, reckoned free. R1738:3 While we are free from condemnation—justified—yet actually we realize the law of sin still working in our members, which makes us realize that our actual liberty as sons of God is not possessed. R1738:3

Being free

- Freedom in a very important respect. We are getting a victory over the bondage of sin and of the weaknesses of the flesh. R5726:4; CR475 The love of freedom is inherent in all of God's intelligent creatures. It was the divine purpose that all enjoy liberty, under limitations of righteousness. R1737:2

Is Christ's servant

- All who are slaves of the Lord Jesus are voluntary slaves. CR475 Before we can fully realize the actual liberty which God designed for all his sons, we must first become the willing servants of a new master, Christ, in order that he may accomplish our deliverance. R1738:4 While we enjoy blessed freedom in Christ, we are nevertheless under strictest bondage to him. We are bond-servants of Jesus Christ, and like him we glory in being so branded. R1738:6

23

1 Corinthians 7:23 *Ye are bought with a price; be not ye the servants of men.*

Bought with a price

- "Even the precious blood of Christ." (1 Pet. 1:19) R684:2, 387:2; E446 A reckoned deliverance is granted at once, when we believe. R3088:5 This application of the ransom-price to us is provisional, conditional. R4536:2 When our Lord appeared in the presence of God, he presented before him the sacrifice which he had made in the flesh, appropriating part of it at once to all who would believe on him throughout this Gospel age. R3088:5 In the case of the world in general, practically no benefit from the death of Christ comes in the present time. R3088:6 The world must wait until the Church of Christ shall have filled up that which is behind of the afflictions of Christ. (Col. 1:2, 4) and shall have been glorified with him. R3088:6 The Greek word from which bought is translated is agorazo, and conveys the commercial idea; it means to purchase in the open market. Something was given for us, and to some one. R387:2, 3088:2; E447 A corresponding price for Adam's sin. R5948:5, 3088:3

Servants of men

- Serving with eye-service as men-pleasers. R1083:5*

24

1 Corinthians 7:24 *Brethren, let every man, wherein he is called, therein abide with God.*

Brethren

- A man would not be a brother in Christ while in a business repugnant to his conscience and injurious to his fellow-creatures. R5498:4

Wherein he is called

- If married when called, there is a mortgage upon his time. R5498:2

Therein abide

- Having your mind at rest. The Lord's people are not to want an immediate change from the condition in which they were called. R5498:1 A prisoner would do well to say, "Well, in God's providence this message has reached me here in prison. Perhaps I should never have had it if I had not been here—I may have opportunities here." R5498:5

With God

- The Lord will give what is best to all his faithful ones. R5498:5

25

1 Corinthians 7:25 *Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.*

Concerning virgins

- Males and females. F509

I give my judgment

- He clearly specified that these particular items were his, and not of divine inspiration. R1419:2; HG311:4

26

1 Corinthians 7:26 *I suppose therefore that this is good for the present distress, I say , that it is good for a man so to be.*

Present distress

- Under present conditions—our own imperfections and the imperfections of others; the special duties, privileges, and opportunities of those who have made a full consecration to the Lord. F509 In the case of the unconsecrated, early marriages are desirable, because life's lessons can best be learned by marital experiences. F558

For a man so to be

- To remain in the condition in which the Truth may find him, married or single. F509

27

1 Corinthians 7:27 *Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.*

Bound unto a wife

- Or a husband. R1083:6*

Seek not to be loosed

- If married when called, he should not say, "I wish I were not married." R5498:2 The Apostle is speaking of the body and not the heart. R5666:5

28

1 Corinthians 7:28 *But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.*

Virgin

- Female. F510

Nevertheless such

- As are married. F510

Trouble in the flesh

- Hampered by many cares, and vexed with many perplexing problems. R1554:3

29

1 Corinthians 7:29 *But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;*

Brethren

- The Apostle is addressing the Church only, as a peculiar people, separate from the world, with hopes and aims, and present conditions, and future destiny entirely different from those of the world. R900:3

The time is short

- The Apostle did not pretend to say how short. F225 The all-important work to which every earthly consideration should now bend is the seeking out and preaching the gospel to the meek, helping them to make their calling and election sure. R901:2 In harmony with their consecration, the elect class should continually seek to live abstemious lives in respect to all the affairs of life. NS454:5 Earthly cares and responsibilities not yet incurred should be regarded as so many hindrances to the great work to which time and talent are already consecrated. R1083:5* Let us make haste to improve passing opportunities for such a grand and blessed service. R901:6

They

- Of us. R901:2

Had none

- We should not reckon our earthly relationships as being the highest and best of all things. R5906:3 Ignoring earthly relationships as much as possible, and setting the affections specially upon heavenly things. F510 Husbands and wives should not set their affections too much upon each other. R5906:2 Urging the saints to continence in social relations, that the thoughts of the Kingdom shall lift their minds and disengage their affections and lawful sexual congress, except as limited in verses 5-7. R3181:5 The establishing of an earthly home and the rearing of an earthly family should not be the ambition of the saints. R901:3

30

1 Corinthians 7:30 *And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;*

And they that weep

- Who are in earthly trouble. F510; R901:5

They wept not

- Not letting them detract from our interest and effort in the Lord's work. R901:5 Endeavoring to forget the trials and disappointments and difficulties of the earthly state in the joy and rejoicing of the better promises that are ours for the future. F510

They that rejoice

- In earthly prosperity. F510; R901:5

They rejoiced not

- Their rejoicing in spiritual things quite overshadowing all earthly sources of joy. F510

They that buy

- Those who acquire wealth or goods. R901:5

They possessed not

- Not setting their affections on earthly things. F510 Not reckon their acquirements their own, or for the gratification of self-pride, or the love of display. R901:5

31

1 Corinthians 7:31 *And they that use this world, as not abusing it : for the fashion of this world passeth away.*

Use this world

- Those occupied with this world. R900:3

As not abusing it

- Not misusing it, permitting moderation and the interests of the new nature a controlling influence in all of life's affairs. F510 Not misusing the things of this present time. Using this world without using it to the full—using it in moderation. NS106:4 While necessarily occupied with the business of this life and the expenditure of its income, we should not go beyond the just using of it for ourselves as becometh saints. R901:6

World passeth away

- We are to live in accord with our new hopes, and not to be continually making provision for the flesh; but seeking at every cost to make our calling and election sure and thus to be joint-heirs with our Lord. F510

32

1 Corinthians 7:32 *But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:*

Without carefulness

- Free from care of an earthly kind; and hence, in addition to the foregoing admonition of change of affections and transformation of mind, I now call your attention to certain unquestionable facts. F510

He

- The fully consecrated. F510

Unmarried

- Paul's counsel that the unmarried should remain so, that they might thus give themselves without hindrance to the Lord's service. R901:4, 4959:5*, 1554:1 Both the Lord (Matt. 19:12) and the Apostle recommend the celibate state as preferable. R1892:1, 1555:1, 1554:3, 901:4; F509 Mormon doctrine teaches to the contrary. HG732:3

Careth for

- Is careful for. F510

Please the Lord

- The Apostle's teaching is not a condemnation of marriage in others, but one of the incidental sacrifices of those anxious to be most fully used in the Lord's service. R3148:3

33

1 Corinthians 7:33 *But he that is married careth for the things that are of the world, how he may please his wife.*

Married

- The married should not add to their earthly cares, and thus make their pathway more difficult and their opportunity for service less. R901:4

Careth for

- Is careful of. F510

Please his wife

- He has a danger of a division of his affections and needs to be on guard, lest the earthly affections shall absorb all of his time and love and interest, to a violation of his covenant with the Lord. F510

34

1 Corinthians 7:34 *There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.*

Also

- Likewise. F511

Between

- Between the condition of. F511

The unmarried

- The fully consecrated. F511

35

1 Corinthians 7:35 *And this I speak for your own profit; not that I may cast a snare upon you, but for that*

which is comely, and that ye may attend upon the Lord without distraction.

For your own profit

- Not as seeking to bring you under bondage or in any manner to add to your burdens, but that you who are unmarried may carefully weigh the matter and consider your spiritual interests and the privileges you will be losing by marrying. F511

A snare upon you

- To restrain you from the exercise of your liberties. F511

Which is comely

- Most favorable to you as new creatures. F511

36

1 Corinthians 7:36 *But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.*

Any man think that

- In remaining unmarried. F511

Uncomely

- Improperly. F511

Toward his virgin

- Toward a female friend whom he had given reason to expect he would marry her. F511

Pass

- Be past. F511

Flower of her age

- So as to have lost other matrimonial opportunities through her engagement to him. F511

And need so require

- If she needs a protector and supporter. F511

Do what he will

- Marry or not. F511

Let them marry

- If the necessities of the case seem so to dictate. F511 None are forbidden to marry; and false teachers who have since arisen, "forbidding to marry", are condemned as seriously out of order. (1 Tim. 4:3) R1554:1 In breaking any ordinary engagement for marriage there is nothing that is dishonorable: it would be unwise and unjust for either party to insist upon marriage if the other desired to cancel the engagement. R3110:4 7:37

Over his own will

- To exercise self-control and to live a celibate life, that he might give himself more fully to the Lord and his service. F511

Decreed

- Determined. F511

Keep his virgin

- His own virginity or purity. F511

38

1 Corinthians 7:38 *So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.*

He

- Paul is not addressing the world, but those who have devoted their lives to the Lord. R5900:4

That giveth her

- His virginity. F511

Doeth well

- If marriage would not interfere with their consecration to the Lord, then they might marry. There are cases in which marriage has been a benefit to brethren and sisters relationship to the Lord and others. R5900:4

Doeth better

- For those to whom it may be possible to live a life of chastity, it would be a very desirable one. Q555:6 He that brings forth natural children of the highest type does well, but he that cooperates with God for the begetting of spiritual sons does better. R2902:3 It is not the province of anybody to forbid marriage. We can call attention to the words of St. Paul, a divinely inspired instructor; but there might instances in which this general rule might not apply. Q460:8

39

1 Corinthians 7:39 *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*

Be dead

- Greek means fall asleep, awaiting the resurrection. E345; R1881:1; HG332:2

At liberty

- Free. F511

Only in the Lord

- Only the consecrated. R4776:6 Worldly people should marry worldly people; nominal church people should marry nominal church people; justified believers should marry justified companions; New Creatures should marry New Creatures. F515; R4912:4, 4776:6 Whoever follows this advice will eventually find that he has been blessed thereby, and whoever disregards the advice will generally learn the unwisdom of his course through severe experiences later. F513 The woman should see to it that she marry only such a man as she can look up to morally, intellectually, spiritually, as the head of the family—one whom she can "reverence." F516 The man should marry one who would be a true help-mate, pure-minded, loving, gentle, helpful—one not his superior, to whom he would be obliged to look up and esteem as the proper head of the family. F516 Marriage is a very weighty contract, and should be undertaken only after prayerful, thoughtful consideration and examination of every feature bearing upon the situation as far as can be discerned. F517

40

1 Corinthians 7:40 *But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.*

So abide

- Abide as she is. F511

After my judgment

- I am not speaking by commandment or under direct inspiration, but according to my conviction or judgment of the divine will. F511 These particular items were Paul's, and not of divine inspiration. R1419:2; HG311:4

The spirit of God

- The mind of the Lord in this subject. F511

1 Corinthians 8

1

1 Corinthians 8:1 *Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.*

Offered unto idols

- Nearly all meat used in those times was first offered to idols. R3145:1

All have knowledge

- That since an idol is nothing, meat offered to an idol cannot in any sense of the word be injured. R3144:3, 5412:2

Knowledge puffeth up

- Knowledge alone. R2219:6 A comparatively little knowledge might puff one up greatly without any solidity of character. R3145:1 Knowledge alone without self-submission to God would incline to puff us up, to make us heady, arrogant, self-sufficient. R2198:3, 2219:6 The Lord's object in providing us with the knowledge is that thereby we might grow in grace. We must have knowledge as the basis for love. R4042:3, 5479:3, 2198:3 We could not have any love if we did not have some knowledge; because how could you love that of which you knew nothing? CR149

But charity

- Greek: agape, disinterested love. R2807:5 We must have love as the outgrowth of the knowledge, if we would be acceptable as members of the elect Church. R4042:5, 2198:3 Love would forbid the use of knowledge and liberty if it perceived that their exercise might work injury to another. R3145:2, 6, 2198:5, 1587:4

Edifieth

- Builds up. R1587:4, 2219:6 The getting of love is sure to build us up substantially (avoiding the inflation or pride) in all the various graces of the spirit. R3145:2, 2219:6 If knowledge be accompanied by a love to God, which leads to self-consecration in his service, it will work good for us by introducing the spirit of love as the controlling factor in our lives. R2198:3 Love is constructive and builds up our own characters after the divine pattern, making us co-workers together with God, in our sympathies for and interest in others. R2198:3 Measure oneself by growth in love, rather than by growth merely in knowledge. R3145:1

2

1 Corinthians 8:2 *And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

Think

- Confidently think. E256

Knoweth anything

- Of his own wisdom. E256

3

1 Corinthians 8:3 *But if any man love God, the same is known of him.*

Love God

- Knowledge without love would be an injury. To consider it otherwise would imply that real knowledge has not yet been secured. R4920:2

Is known of him

- Acquainted with him, recognized by him. R3145:2 God's special love and provision for his saints as distinguished from the world. R1254:5 We might have a great deal of knowledge and yet not know God and not be known or recognized by him. R4920:2

4

1 Corinthians 8:4 *As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.*

Eating of those

- It was the custom to eat consecrated food—meat that had been offered before an idol. R2198:3, 2158:6, 2119:1, 1586:3

An idol is nothing

- It is only an imaginary god. R1587:1, 1052:3* The meat could be neither benefited nor injured by the offering. R3020:4, 4478:3, 3145:1, 2198:5, 2158:6, 2119:1 The personal liberty question alone would be in dispute for there was no law given on this matter except the law of love. R4006:3

Is none other God

- No other eternal and almighty author and source of all things. E54

But one

- Not two, nor three, nor more. E54

5

1 Corinthians 8:5 *For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)*

Though there be

- Many. R1410:6 Those. R1052:2*

Are called gods

- Greek: theos, a mighty one, not Jehovah. B274; R803:1

There be gods many

- To the heathen. SM483

6

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

To us

- Christians. R3474:6

There is but one God

- One supreme God. E82; NS255:6 Not three! R4165:2, 2199:4, 1411:1; SM602 The word god signifies mighty one; but there is only one God whose name is the Almighty. R5352:1, 3474:6, 1410:6

The Father

- One God over all. R1410:6; HG410:6 Jehovah is the fountain of our blessings. R1410:4, 5392:4, 2465:1 A father is a life-giver; a son is one who receives life from a father. This distinction implies that the father existed first. R5747:3; E143

Of whom

- Out of whom. E82 Who created. R369:3 Of or from whom, as the first cause or Creator, all things came, including ourselves. R3145:3, 1778:3; E82, 398 The entire plan of salvation is of the Father and through the Son. R5847:4, 5809:3, 3172:3, 1778:3; E54, F401

Are all things

- Blessings. E45; R1410:4, 5392:4, 1777:6 Including all life on every plane. E398 The various features of our salvation. R1778:3, 1269:5 It is by our willing and our running that we obtain the prize; but it is of God's mercy. R2001:1

And we in him

- And we for him. E82 Unto him. R1052:2*

Lord

- Master, Rabbi. OV114

Jesus Christ

- The channel of blessings. R5392:4, 1410:4 The only direct creation of Jehovah. R1060:4, 5992:6, 5748:1, 4051:6, 2431:3, 1278:3, 446:5* The Head of the Church. R1278:3 The Lord Jesus is not the second person of a triune God. The word "triune" is unscriptural; so is the thought. R5748:3, 1411:1, 802:5; SM494; NS257:6

By whom

- By, or through whom all things, including ourselves, have been brought into existence. R3145:3, 5748:1, 4051:6, 1060:4, 1052:2*; E82 The power was of the Father, but it was exercised through the Son. R4107:3 Jesus was the Father's honored agent. R5748:2, 4107:3, 2464:6, 2199:5, 1061:4, 446:5*; HG297:2 Every divine favor is granted in and through Christ. R965:2 "All things were made by him, and without him was not anything made that was made." (John 1:3) R1904:6, 5748:1, 2431:3, 2199:5, 1278:3, 369:5; OV114 The Father bestowed the holy Spirit upon the Son, and authorized him to bestow it upon his Body. R5549:5, 5537:1

Are all things

- Including the creation of the angels. R5748:5, 4051:6 Including the judgment of the Church. F401

And we by him

- And we through him. E82; R1052:2*, 715:4*

7

1 Corinthians 8:7 *Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.*

Not in every man

- By reason of differing conditions of mental strength, perception, reasoning faculties, etc., all could not have exactly the same standpoint of knowledge and appreciation of principles. R3145:2 All men were not enlightened by the gospel and so relieved from superstition. R1587:1

Of the idol

- The appreciation of idols as gods had become so ingrained that it would be impossible for many fully to divest themselves of some respect for the idols—to eat meat that had been offered to idols. R3145:2

Conscience

- The voice of conscience must be obeyed. Every violation is so much of character destruction, no matter how erroneous may be its standards. R3020:4, 3144:6

Being weak

- We should deny self rather than injure the conscience of another. R5412:2

Is defiled

- The eating of such meats in the presence of a weak ones might seem to them to be an endorsement of the idol worship; and thus they might be misled into a partial endorsement of idolatry. R1587:1

8

1 Corinthians 8:8 *But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.*

Commendeth us not

- It is not the food that we eat that makes us acceptable to God. Our relationship to God is that of the new creation, a heart relationship. R3145:4; HG368:2

Are we the worse

- There would be nothing wrong—no sacrifice of any principle. R1587:1

9

1 Corinthians 8:9 *But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.*

Liberty of yours

- Control your liberty by the law of love. R4478:6, 3145:2 The liberty of Christ gives liberty to eat without restraint, in a manner that the Jews were not at liberty to eat, it gives liberty also to abstain; sacrificing on behalf of the brethren. R3145:5, 2198:5, 1473:1

Stumblingblock

- It is a serious crime against the law of love to cause one of our brethren to stumble. R3145:6, 5412:3 Abstain altogether from eating meat rather than risk stumbling a brother who could not take the broader, truer view. To stumble such a one, might be to throw him out of the right way entirely. R5412:2

10

1 Corinthians 8:10 *For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;*

Idol's temple

- Some Corinthian brethren might be fully at ease in their own consciences if as guests they attended a municipal feast or banquet in an idol temple, but there might be onlookers with less knowledge. R2198:6, 3145:1 We do not feel such a restraint that we would fear to enter a nominal church building to hear a service there; but would not seem to give our assent to their errors by regular attendance and participation. R3146:4

Weak

- Of weaker mind, feebler reasoning powers or inferior knowledge; likely to be weaker in every respect. R3145:5, 4920:4

Be emboldened

- Follow the example of his stronger brother. R3145:5, 2198:6 Susceptible to the leadings of others, into paths which his conscience could not approve. R3145:5, 4920:4

11

1 Corinthians 8:11 *And through thy knowledge shall the weak brother perish, for whom Christ died?*

Thy knowledge

- Intelligence, poise of mind. R5412:3

Weak

- Greek: astheneo, without strength. R4099:6*

Brother

- A term of general salutation in the early Church. F230; R1523:5 We certainly should have special patience with the brethren. R3136:3

Perish

- To stumble such a one might be to throw him out of the right way entirely. R5412:2, 4920:5, 3145:5 If one should be influenced by another to violate conscience, one might thus be started on the downward course which would lead him from righteousness. R4831:1, 2198:6 Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin, leading into grosser transgressions of conscience, and possibly to the second death. R3145:5, 4920:5, 3020:4

For whom Christ died

- It would be a sin against the spirit of love to do anything which could reasonably prove a cause of stumbling to our brother, or fellow-creature—for Christ died for the sins of the whole world. R3145:6, 4920:5

12

1 Corinthians 8:12 *But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*

When ye sin so

- Some perceived that there could be no sin in the eating of such meat where their consciences were not violated; perhaps to show not only their Christian liberty, but that they entirely disregarded an idol. R3144:6

Wound their weak conscience

- If a Christian could take the position that his own conscience would approve of a certain course, then would he allow his poise of mind, to work injury to a brother, to lead him to violate his conscience? R5412:3

Sin against Christ

- Against the very spirit of his law of love one for the other. R2199:1

13

1 Corinthians 8:13 *Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

I will eat no flesh

- In order that he might be a help to the brethren, and not a stumbling block to any, the Apostle would take pleasure in denying himself, not only the meat offered to idols, but all meat of every kind. R2199:1, 1587:4 Similar arguments might be urged respecting the use of liquor, tobacco, cards and the various implements which the Adversary uses in luring mankind into sin. R3146:5, 2199:1, 1695:6, 1101:5 Any liberty of ours that would work our brother's injury, that liberty we will not exercise. (Rom. 14:21) R4920:5, 5412:2, 4833:5*, 3145:6, 2198:5, 1101:5 Let our light so shine before men as to assist them to glorify their Father in heaven. R4191:5

While the world standeth

- Forevermore. (Revised Version) R4920:6 As long as Paul lived. R2199:1

To offend

- To stumble. (Revised Version) R4920:6 Lose all influence for good over a brother. R5412:3 Any liberty of ours, however reasonable in itself, that would work our brother's injury, we will not exercise; we will sacrifice it; we will to that extent lay down our life for him. R3145:6, 4920:5 This is not meaning that the Lord's people are to favor the mental crochets of each other in such a manner as would be to the general injury of the Church. R3146:2

1 Corinthians 9

1

1 Corinthians 9:1 *Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?*

Am I not an apostle

- Paul was one of those twelve specially commissioned of God and recognized of the Church as God's representatives. R1419:3; HG311:5 "He is a chosen vessel unto me." (Acts 9:15) F216; R2823:2

Seen Jesus Christ

- His real, glorious, spiritual body. R1873:6

9

1 Corinthians 9:9 *For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?*

Law of Moses

- In whose writings Paul had great confidence; proving that Moses was not a fraud. R3177:5 The priests were not permitted to squeeze the tithes from the people; the people were free to do as they pleased, although the tenth of all increase was demanded by the Law. R1638:5 The saints are typified by the tithe-takers and not by the tithe-payers. R1638:5 Those who give most to the Lord's service are most blest, provided they give it of a grateful, willing heart. Those who are of a willing mind need no prodding. R1638:5, 2500:3, 1822:4

Not muzzle

- The ox was to be free to provide for his necessities. F287

11

1 Corinthians 9:11 *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?*

Sown unto you

- Each is anxious to serve the other, first with the spiritual and priceless favors, and second with temporal favors as opportunity offers. R1455:5

Your carnal things

- To ask earthly remuneration for spiritual services would in no sense violate justice. F287 Refers not to princely salaries, but to bare necessities. F287

12

1 Corinthians 9:12 *If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.*

Not used this power

- To demand support. R1638:5 This right over you to require temporal things in exchange for spiritual. F288 Paul and others seem to have strenuously avoided asking or receiving anything from those whom they were seeking to win to Christ. R1822:4

But

- On the contrary. R1638:5

Suffer all things

- By sacrificing for the truth and for all those who love and serve the truth. R985:4

13

1 Corinthians 9:13 *Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?*

Of the temple

- Greek: hieron, referring to the Temple in Jerusalem. R638:4*

14

1 Corinthians 9:14 *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*

Live of the gospel

- Be supported by it. R548:1 It is the privilege of the Church to support those who are giving their entire time to the ministry. R2500:2; F288

15

1 Corinthians 9:15 *But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.*

Used none of these things

- If support was not voluntarily rendered, Paul made tents or otherwise labored with his hands. R2500:3, 619:5*

So done unto me

- He would not make request for support or any carnal things. R2500:3

16

1 Corinthians 9:16 *For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!*

Woe

- It would be a cause of great distress to me. It would mean a loss of the Lord's favor and blessing. R5893:1 I could not be happy in anything on earth; I would have fire in my bones. CR297, R5893:1 The Apostle could not be satisfied except when doing all in his power to make known to all who have the "hearing ear." R5968:1; NS467:5 Under the influence of the Spirit he could take pleasure in nothing else. His own comfort, ease, pleasure, honor or wealth appeared as loss and dross, to be gladly abandoned for being a co-worker with God. R637:2 This does not signify that the Gospel was preached for fear of being tormented after Paul would die. R5968:1, 5893:1 So it should be a great distress to those whom the Lord has granted the illumination of his truth, if the opportunity of preaching the glorious gospel were taken from them. R5893:1 If the disciple of Christ properly appreciates the privilege of being a messenger of God, it would be a woe indeed to him if he could not proclaim the message, to the extent of his ability and opportunity. R5893:2, 637:2; NS562:4

I

- A servant of God. CR297 Any one of God's consecrated people is a minister, ordained to preach. (Isa. 61:1-3) R5893:1, 670:2

Preach

- Declare. R4006:5 Make known. R5893:4 It is the greatest privilege in the world to tell. CR297 It may be done by literature sent through the mails, or by handing out a tract, a book, or by preaching from the platform. R5893:4 Some can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. R5893:5 We still have this opportunity to make known the message of the Kingdom; it is God's method of gathering the Church, and a witness to the world. R5893:4

The gospel

- The message of God's grace centered in Christ Jesus. The "good tidings." R5968:1, 5893:4, 4810:1 The goodness of God, the redemptive work of Jesus, and what the terms and conditions are of joint-heirship in the Kingdom. CR297

19

1 Corinthians 9:19 *For though I be free from all men , yet have I made myself servant unto all, that I might gain the more.*

Though I be free

- Realizing his liberties in Christ, his freedom from all bondage, as of holy days, new moons, sabbaths, meats, etc. R2118:6 Use not your liberties for an occasion of the flesh. R2119:1

20

1 Corinthians 9:20 *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;*

As a Jew

- Paul had no thought of compromising the truth in any degree. R3022:3 He did not mean that he dissembled or deceived or pretended to be a Jew; but he did not always choose to exercise his liberties in Christ. R2119:2 Refraining from exercising liberties which would stumble them; as we may now also refrain from using our liberties regarding Sunday, in the interest of those about us who do not see the truth on this subject. R2119:1

Under the law

- Bounden by ceremonies and human traditions received from the elders. R2118:6

As under the law

- Paul waived for the time his own liberties. R2118:6

Gain them

- That he might thereby through sympathy and patience help them to the same liberty which he enjoyed at heart. R2118:6

21

1 Corinthians 9:21 *To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

Not without law to God

- Christ is Jehovah's agent in making the new arrangement, and his law is in harmony with the Father's law. We may say with Paul, that we are not without law to God. R542:6

Under the law to Christ

- Our responsibility is transferred from the Father to our Lord Jesus who bought us, hence we are no longer under Jehovah's Law given at Sinai, but under a new law—under law to Christ. R542:6

23

1 Corinthians 9:23 *And this I do for the gospel's sake, that I might be partaker thereof with you .*

The gospel's sake

- Principles may never be abandoned for any consideration, but liberties and personal rights may be ignored in the interest of others, frequently and to divine pleasing. R2119:2

24

1 Corinthians 9:24 *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

Which run in a race

- The Apostle illustrates this by the Olympic games of his day, prominent amongst which was foot-racing. R2119:6; NS414:6 The race set before believers during this Gospel age is an uphill one, a difficult one, so that it would sift, test, prove and separate all those who have the spirit of loyalty and obedience. NS414:5 The first quarter mark is duty love toward God; the second, appreciative love of God; the third, love for the brethren; and fourth, love for enemies. NS417:2-6; F187-189, 369-371 One viewpoint of the Christian's race course is of striving from the beginning of his consecration until death; a different view would be the Christian's attainment of character-likeness to the Lord. NS416:4 No running is spoken of in connection with the highway of holiness in the next age, probably because those disposed to run in the way of righteousness, hating iniquity, are selected during this Gospel age. NS414:3

Prize

- The kingdom honors and glories in joint-heirship with Jesus. NS371:5, 415:1; R2119:6; T69

So run

- With diligence, energy, patience and perseverance; according to the prescribed rules. R3070:2 As runners exercise great care in their diet and in all of life's affairs, and bend every energy to their racing, so the Christian should make business, pleasure, food and raiment all to bend to the central all-absorbing ambition of his new life, his Christian career. NS414:6 This means taking up of the cross to follow Jesus; a zeal for him, for his truth, his Word, his brethren, for the cause he represents. NS415:1

That ye may obtain

- The prize of our high calling in Christ Jesus. R2119:6, 624:4*; HG316:5; NS415:1 The conditions of this high exaltation are so severe that only a few will make their calling and selection sure. R297:3 Everyone who would attain to life and the glorious divine character, must strive and attain. A willing mind and its exercise are necessary to divine favor and life eternal. NS413:2 Sufferings in the present time for the truth's sake we are to reckon a part of our wages. R347:3 The Great Company do indeed run the race, but with not sufficient earnestness to win the great reward. R4078:4

25

1 Corinthians 9:25 *And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*

Striveth

- To have the mind of Christ is the one requirement of lawful striving. R3070:2

Crown

- Prize; reward. R1642:4, 3273:2

An incorruptible

- Greek: apthartos, that which cannot corrupt. R2339:2, 204:1; E397

26

1 Corinthians 9:26 *I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:*

So run

- Like one who has a purpose in view, and who, in desperate earnest, is determined to make his calling and election sure. R3149:3, 5777:3, 4810:3, 3069:3

Not as uncertainly

- Paul had definite knowledge as to what constitutes the prize, the terms and conditions of the race, and that he had entered the race. He was determined in his covenant of sacrifice unto death. R4809:3; NS371:5 He had a definite goal in view and meant to win. R5777:3 We are not running doubtfully, not knowing what the prize will be, for we are instructed by the Lord's own words. R2120:1 We know that faithfulness will bring results not only to ourselves, but which will be a blessing to all mankind. R3273:2 This is the only attitude if we would gain the prize that God has offered us; and the whole matter is dependent upon our zeal, our faithfulness and our earnestness. R5777:3; Q119:2

So fight I

- He who possesses no combativeness, the fighting quality, can evidently never be a victor in the good fight. OV313; R2878:3 The thought of Christian warfare as a continual battle against adverse influences is everywhere prominent in the Scriptures. OV313; NS413:2 The fight is chiefly against our own flesh. OV317; R4810:2, 3275:1 This battle begins at consecration and continues until our death. R5778:2 The battle begins in our mind, our will. We submit our mind to the mind of Christ. R5778:1 After enlistment, each soldier should expect his share of the provided armor. R3273:5 The soldiers of the cross hold up the banner of truth, the light, not aggressively but defensively, holding up the banner of the Lord with meekness, patience, long-suffering, brotherly kindness. R3274:6 Nothing impossible is required in this race; grace and help comes from the Lord. R4809:6, 5778:5, 3069:3; NS417:1

Beateth the air

- In preparation for a certain contest, the contestants had a wind bag to practise on. So the Apostle says that he was not using his strength merely in practise. He was fighting a real battle. R5777:3 We are not to be expending our strength merely on a bag of wind, but we are to fight to some purpose. R5778:4 But with wisdom and prudence and faithfulness doing those things which the Lord had indicated would be pleasing in his sight, as evidencing our loyalty to him, his brethren and his truth. R4480:2

27

1 Corinthians 9:27 *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

I

- The new "I," which loves God and men, desires holiness, seeks peace and endeavors daily to become more and more an exact copy of the Lord Jesus Christ. R2226:2 The Apostle speaks particularly of

himself with the evident intention of teaching a lesson to all of the Lord's people. R5001:2

Keep under

- Dead, buried. R4811:4, 2769:6 Dead, as respects all control from the old, selfish will of the flesh. F600; D476; R5002:4, 1861:5 Crucified.—R140:2 In subordination, under restraint. R5001:3, 5002:1 Under the control of the new mind. R5686:4, 5220:3, 5002:4; F489 I am the master—I will not allow my body to master me. R5220:3 When we find any part of the body sticking up a little from the grave, we should bury it again, stick it down and put a little more dirt on it. Q333 In proportion as the new mind develops in likeness to Christ it will relax no efforts to keep the body under, with the motions of sin—to keep the will of the flesh dead. R4810:5, 1884:6 All who serve the Lord's cause in any capacity will be blessed proportionately as they do this. If less careful, they will be less skillful in the preaching of the Word and in the service of the truth. R4728:6

My body

- My flesh and its desires. R5127:5, 2309:6 In respect to food, drink, thought, speech. R3894:3, 4833:5*, 4289:2 Its ambitions, appetites, desires. R3273:3, 5777:6, 4810:4, 4289:1, 1457:6, 960:6 "I browbeat my body"; i.e. I use coercive measures upon my body. R4810:1, 5902:4, 5686:4 The new creature is in mortal combat with entrenched sin, and the cravings of human nature. R5778:1 The old nature balks, and gives a lot of trouble. Q649:1; R3275:3, 4810:1 The mortal body being rebellious against God's will, must be brought under the rule, and submissive to, the new mind. R5001:6, 5687:1, 5686:4,5, 4810:1, 4289:1, 2769:6, 1457:6, 442:4 If the flesh conquers, the new creature dies —second death. But if the new creature conquers, it will be by the death of the flesh. R5902:5, 5778:4

Into subjection

- To the new mind, the will of God in Christ. R5935:5, 5127:5, 4921:4, 4830:3, 4811:4, 3273:3, 3353:2, 2769:6, 2309:6, 1457:6; T65 To things which would be for righteousness and truth, and also as regards natural things. R5002:1 We are to make it serve the new creature. R4810:2 We must be moderate, temperate, self-denying in all things. R2120:1 The Vow strengthens our wills in respect to all the various features of our covenant with the Lord and bringing our bodies under subjection. R4227:3 When the old creature is knocked out, or brow-beaten, it will groan; but the new creature will be glad and rejoice in the Lord. Q613:1 As a colt needs to be broken, to be brought into subjection, so it is with our flesh. If it is thoroughly broken, it will remain in subjection. R5686:5, 5001:5

Lest

- Even after. R296:4

Preached

- Instructed. R5686:6 All the preaching to others will not get me into the Kingdom. I must keep my body under, and keep it in subjection to the new mind. R5220:6

To others

- Of the great prize for which we run and sacrifice. R1457:6 What God's people are to do for the world is to be merely secondary, merely what opportunity may offer. Their chief work is to be for themselves; not arranging for the world's conversion. SM635

Be a castaway

- Rejected. R5687:1, 3273:3, 1457:6 Unless he continued to stand fast in his integrity and to grow in grace. R1885:2 Might fail to make my calling and election sure. F600; B28; R5220:6, 5002:1, 3894:3, 3273:3, 2466:5, 1575:5, 365:2 Receive only the reward of the Great Company or the second death. T69; R5687:1, 2120:4; NS415:2 Unworthy of a place in that choice company which God has predetermined shall be composed of "overcomers." R1457:6; NS417:1 With every true Christian this is a matter of supreme importance, and should be particularly noted by every one who is a teacher in the Church. R5686:6, 2952:1 Paul said this after having sacrificed much, after having experienced many sufferings of Christ. R4921:4, 4210:3, 1885:2 Nothing is determined or fixed in respect to any

of us until our tests have all been passed. R4921:4, 1651:2

1 Corinthians 10

2

1 Corinthians 10:2 *And were all baptized unto Moses in the cloud and in the sea;*

Were all baptized

- Greek: baptizo, to dip, immerse or cover. R1541:1 Buried. R2299:2 The walls of the sea being on either hand and the clouds of water overhead. R1541:6, 2299:1 As a nation. HG600:2

Unto Moses

- Into Moses. R5046:5, 2825:6, 2417:3, 1725:4; PD56/69; HG732:5, 254:3 As all the world were actually in Adam and could be redeemed by one sacrifice, so all Israel was represented in one man Moses, the Mediator of their Law Covenant. R1984:3 So thoroughly was the one man Moses, the typical father of Israel, that God proposed its destruction, and fulfillment of all his engagements with Moses' family instead. (Exod. 32:10, 31, 32) R5046:4,6, 1725:4 They all recognized Moses as the leader upon whom depended their deliverance from Egypt and their finding of the promised land. R2299:2 Paul teaches that baptism is an emblem of both death and resurrection. R1322:2, 1450:1* This transaction is a striking figure of the deliverance to be effected by Christ from the bondage and power of death, hades, and the devil. R1322:1* Every Jew was counted as a member of the house of Moses, bound to him even unto death, and merely needing repentance to be transferred to Christ whom Moses typified. F432 When Jesus took the place of Moses, this baptism was counted as baptism into Christ to all who accepted him. R5963:3,5, 3712:4, 2417:4; PD56/69 John's baptism was for the Jews, not for the Gentiles. R2825:6, 2417:4; HG732:5 As the consecrated are now baptized into Christ, so this was typified in the immersion of all the Israelites, when they passed through the Red Sea. R2299:1

In the sea

- Gives of the form that they were covered with water, (though not wet), the sea being on either hand and the clouds overhead. R1541:6 At the crossing of the Red Sea. HG732:5 When they left Egypt. R3712:4

3

1 Corinthians 10:3 *And did all eat the same spiritual meat;*

Same spiritual meat

- Which had a spiritual significance. R2299:2 The manna, a symbol of our Lord—the Truth. R3036:6, 2299:2 As we require the spiritual food continually to give us strength for the journey toward the heavenly kingdom, so fleshly Israel had need of the manna for their strengthening in their way to the typical kingdom. R2299:2 As the truth must be sought daily, is found in small particles, and requires searching for to gather our heavenly food and experience in spiritual things so this was typified in natural Israel's experiences. R2299:2

4

1 Corinthians 10:4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

Spiritual drink

- Had a spiritual significance. R2299:3 As we may come to the Lord for refreshment; and when needing purification, may come to the washing of the water through the Word of him who died for us, so this spiritual truth was typified to fleshly Israel. R2299:3, 4012:6 "If any man thirst let him come unto me and drink." (John 7:37) R3509:6

For they drank

- As the grace which flows to us through Christ comes as a result of his being smitten for us, his death on our behalf, so the waters flowed to Israel as a result of the smiting of the typical rock. R2299:3, 334:4 When in due time the faithful ones of Israel accepted Messiah by faith, they came into vital relationship to him. R5963:5 Typical Israel drank of the typical water from the typical rock; but the substance is of Christ and the whole world—whosoever is athirst may yet come to the river of life and drink freely. R334:4

That followed them

- As the waters of that rock followed the Israelites, so the stream of God's favor, through the sacrifice of Christ, refreshes Christ's disciples throughout their wilderness journey. R5285:1, 2299:3

That Rock

- The source of life, the foundation of all faith and hope is the smitten Rock, Christ as our ransom. R1228:3, 1922:4 It was by the Lord's arrangement that this "Rock of Ages" was smitten, that the water of life should flow from Jesus for all of Adam's race who would become Israelites indeed. R5957:3, 5315:3; PD34/45 Those who are rooted and grounded in Christ and built up in him—in his doctrine, his love, and his character—shall never be moved. R1922:5

Was Christ

- Represented Christ. R5285:1, 5315:3

5

1 Corinthians 10:5 *But with many of them God was not well pleased: for they were overthrown in the wilderness.*

Not well pleased

- Israel's conduct with respect to God's favors was typical of the conduct of many in nominal spiritual Israel in respect to the realities, the antitypes. R2299:3 Implies that God will not be well pleased with many in the nominal spiritual Israel. R2299:4 The smiting of the rock represented the putting of Christ to a shameful death. R5285:1

In the wilderness

- Implying that many of nominal spiritual Israel will be overthrown in the wilderness and fail to reach the antitypical Canaan. R2299:4

6

1 Corinthians 10:6 *Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

Examples

- Figures. R2299:4 Greek: tupos, types—a type is a very exact pattern of the antitype, which is on a larger scale. R5267:2

We should not lust

- In their experiences God gave us a lesson of what results would come to us if we received his mercies and favors in an improper manner. R2299:4

After evil things

- The things we left behind when we quit the world, typified by Egypt; to follow Christ, typified by Moses. R2299:5

They

- Typical Israel. R5267:2

Also lusted

- For flesh—worldly doctrines for religious food. R5267:3*

7

1 Corinthians 10:7 *Neither be ye idolaters, as were some of them; as it is written, The people sat down to*

eat and drink, and rose up to play.

Neither be ye

- Paul urges spiritual Israel to overcome the temptations which are along the same lines, only on a higher plane. R2299:5, 2086:4

Idolaters

- Of wealth, pride, ambition, self-esteem, boastfulness, love of show, tyranny, unreasonable self-will, self-ease regardless of others, gratification of passions, gluttony, drunkenness or denominationalism. R2299:5 Religious leaders setting forth products of their own intellect as objects of worship. R5267:3* The worship of money incidental to the decline of the worship of the true God. R5267:5*

8

1 Corinthians 10:8 *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.*

Fornication

- Fellowship in spirit with those who have not the spirit of the Lord, but the spirit of the world. R2300:1 The tendency to mix religion, and pleasure and money-getting; religion and politics. R5267:5*

Fell in one day

- Improper combinations have caused considerable destruction of spirituality in Christendom. R5267:5*

Three and twenty thousand

- 24,000 is recorded in Num. 25:1-9. R2300:1

9

1 Corinthians 10:9 *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*

Tempt Christ

- By losing appreciation for spiritual things and hungering after pleasures, ambitions, etc., of the world; rebellion against the providential leadings of the Lord. R2300:2 Pictured by a rebellion against Moses, who typified Christ; when the people desired to take a short-cut through the land of Edom. R5267:5* Official removal of restrictions upon Christian conduct. R5267:5*

Tempted

- Their leader Moses. Evidently refers to Num. 21:4-9. R2300:2

Of serpents

- A yielding to worldly appetites and desires will surely expose such a one to the bite of the great serpent sin, whose poison will effectually destroy in them the spiritual life. R2300:2

10

1 Corinthians 10:10 *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

Neither murmur ye

- Against the plan of God by which "He hath set the members in the body as it hath pleased him," (1 Cor. 12:18) as 250 of the elders murmured against Moses. R2300:4 By murmuring against the narrow way. R5267:6* Murmurings against the divine arrangement are really murmurings against the Lord himself. R4502:4 Wide murmurings against the Watchtower publications—as mouthpieces of God; the suggestion of the Vow. R5267:6*, 5268:3 Do without murmuring, without complaining, without fault-finding. R4502:4

Also murmured

- The children of Israel murmured against Moses and Aaron over the destruction of Dathan, Abiram,

and Korah; instead of recognizing the justice of the Lord. (See Num. 16) R5268:4*, 2300:4

Destroyed of the destroyer

- (1) The conspirators were destroyed; (2) Many of Israel in sympathy with the them blamed Moses for having caused their death, in consequence of which the Lord visited upon them the plague. R2300:4 The murmurers and complainers in typical Israel were not permitted to enter into Canaan's blessings. R4502:4

11

1 Corinthians 10:11 *Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

All these things

- Typical experiences of the past. R5351:2 Intimating that the whole matter of Israel's history was typical of the experience of Christians. R5732:1; Q47:2

Happened unto them

- The servants of the Lord in past dispensations. R5490:1 The Israelites. R5967:4*; Q722:3* God delivered the nation of Israel, but subsequently, because of their lack of loyalty, he permitted them to die, some for one offence and some for another. R4006:3

For ensamples

- Greek: tupos, types. A type is a very exact pattern of the antitype, which is on a larger scale. R5267:5, 5401:5, 2299:1; Q722:2* An example. R5351:2 The experiences of Israel were overruled to make of them types and symbols illustrative of the divine plan as it will be finally outworked on a higher plane. R5335:6 The things were allegorical. The chief object and purpose was to illustrate certain great truths for spiritual Israel. R5598:2 The various evidences of divine favor toward Israel were types of greater favor of God bestowed upon his Church in the Gospel age. R2299:1 The whole nation of Israel was this type, with their experiences, testings, etc. Q722:3; R5967:4*, 4782:3, 2299:1, 1850:2, 1842:1, 1450:1*, 722:6 The prophets' experiences furnish us good lessons. R5333:1, 5401:3, 3650:5

For our

- God's children, the new creation. F123 The Gospel Church. R1418:6 Paul urges respecting this same time that God's people should have on the whole armor of God. (Eph. 6:13) R5267:2 Including also those who shall become God's children in the Millennial age. R2611:5

Admonition

- Instruction. B188; R5490:1, 5333:1, 5239:2, 1418:6; OV407 Learning. R4782:3 The promises and exhortations spoken directly to fleshly Israel apply in a wider and fuller sense to spiritual Israel. R1850:2 The prophecies had been there for centuries, but the revelation or understanding of them was reserved. R919:4, 658:2, 414:2 Written in the Bible—so that we might know God, and be prepared for our glorious inheritance. OV424; R5800:1, 5598:1, 5402:3 It was in the lapping of the Jewish and Gospel ages that the Way, the Truth, and the Life first were manifested; now in the lapping of the Gospel and Millennial ages the light shines as never before. F206 Suggests that in this harvest time some of us may feel too self-confident and hence not sufficiently watchful, careful. R5267:2

Ends

- Harvests. R5267:2, 4782:3 The opening and closing of the Gospel age. R1419:1, 1146:4 Implying special light upon the beginning and the ending of the Church's earthly career. F206; R2942:1, 1418:6, 919:3, 658:2, 414:2 Implies special pressure or testing connected with the harvests of the Jewish and Gospel ages. R5267:2

World

- Ages. B188; R5401:2, 5267:2, 5055:4, 4782:3, 4057:3, 3650:5, 2942:1, 919:4, 658:2, 414:2; OV424, 407:4; NS112:6 Age. R2300:4 The present evil world. R1850:2

Are come

- Literally; "upon whom the ends of the ages press down." R5267:2

12

1 Corinthians 10:12 *Wherefore let him that thinketh he standeth take heed lest he fall.*

Wherefore

- This word connects the danger of falling with those stumblings and fallings of Israel which are our types. R5267:2, 2300:5

Thinketh he standeth

- The moment when we feel self-confident is the dangerous one. R3667:5,4, 2300:5; CR280* We stand not in our own strength but in the strength that God supplies through his promises and holy Spirit. R3667:5 Only those who can stand siftings, trials and tests are fit for places in the Kingdom. R5563:6

Take heed

- Lest we feel over-confident in respect to our own strength, our own standing on these questions of liberty, rights, privileges and self-denials for the good of others. R3667:5 Those who feel that they are standing, who feel strong and that they are in no danger, should take special heed to the examples herein before presented. R2300:6 Sudden and sharp will be many of the tests applied to prove our continued faithfulness. R3103:6 Meekness and humility is the most favorable condition for those who would keep faithfully on the pilgrim way and reach the Canaan of promise. R2300:6 "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) R5268:6, 4364:2

Lest he fall

- Stumble by not letting his light shine. E295 We learn from the lesson of Solomon's fall that it is not only important to begin life wisely in harmony with God, but equally necessary to continue it, and to end it so. R2069:4 The followers of the Master today, beset by weaknesses, frailties and temptations, have the lesson of Peter's experience as a warning to look to the Lord for assistance, rather than to be self-confident. R4712:5 "Let us fear lest the promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1) R3667:5 This scripture shows the possibility of falling from grace. Our safety is in a vivid realization of our own helplessness and dependence upon God's favor. R1458:2

13

1 Corinthians 10:13 *There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it .*

God is faithful

- Faithfulness on our part is also required. R1211:2* We glory in tribulation because we realize that the Lord will be near us while we endure faithfully. R3281:4, 4004:6 The Father knows just how much we can stand. R5440:4; Q459:T

Suffer

- Permit. R964:6, 962:2; Q459:T

To be tempted

- And tested. R962:2 He may suffer us to stumble, but so long as we trust in him he will not suffer us to be utterly cast down—to fall in the second death. F161

That ye are able

- Beyond what we are able to bear. R5440:4, 962:2 To resist and overcome. R2568:5, 699:1 Able to withstand. R964:6, 962:2 It is not the Lord's intention that trying experiences shall crush the new creature; but that the putting forth of endeavor to resist the Adversary and every evil shall make us stronger. R5902:6, 5764:1*, 5440:4 The furnace heat will never be permitted to grow so intense that

the precious gold of our characters shall be destroyed or even injured. R5802:6, 4386:6 The spirit-begotten ones have much advantage by reason of having the Lord Jesus as their helper under the assurance that "All things work together for good to them." (Rom. 8:28) R5681:5, 5878:6, 5239:4, 4628:5, 3865:1; NS122:3, 373:5, 482:1

With the temptation

- Every temptation. R4628:5 Or trial. R2005:3, 28:3*; NS565:5 Difficulty. R699:1 Too hard to be borne. R2357:1 The Lord allows the storms to press us more and more so that we will cry unto him. Then he will hear us and give us the necessary deliverance. R5239:4 We are not called upon to endure greater trials than the worthies of the past. R28:3*

Make a way

- Provide a way. R4628:5, 5498:2, 699:1 Will open a way at the very moment when strength and endurance would fail—not through lack of desire to do the Lord's will, but through weakness of the flesh. R962:2 God delivers us from those things which would prove too weighty for us. R5119:2 He will supervise our interests. SM392 If you are strongly tempted to be overcharged with the cares of life, look out for the way of escape which God indicates. R572:2* This would apply to our business relationships—to everything. R5498:1, 572:2* If we are in earnest, and will but do what we can. R699:1

To escape

- From the trial. R962:2 Direct the issue. R5498:2 So that the trials of life will not consume us as new creatures, but merely consume the dross. NS671:6 The evil one would indeed utterly destroy the Lord's consecrated ones, but he will not be permitted so to do. Thus far he may go but no farther. R3807:3; SM392 He loves us too well to permit any needless sorrow, any needless suffering. R5802:6 Pictured by God's leading the Israelites from the bitter waters to Elim and its rest and shade. (Exod. 16:27) R5278:6

Able to bear

- The trials are commensurate with the weakness of the new creature. R4628:5, 4164:6 But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. R3820:1, 3281:5, 3236:6

14

1 Corinthians 10:14 *Wherefore, my dearly beloved, flee from idolatry.*

Flee from idolatry

- In view of the prevalence of idolatry at that time, Paul felt it expedient to urge the Church. R4006:4

15

1 Corinthians 10:15 *I speak as to wise men; judge ye what I say.*

What I say

- Paul proceeds to contrast the feast which marks us as Christians—the Memorial of our Lord's death—with the heathen feasts to which many would be invited, and be exposed to misleading influences. R4006:4

16

1 Corinthians 10:16 *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

The cup

- The sacrificed life of our Lord. R4591:5, 4153:2, 3548:4 We should have a double thought before our minds: The literal cup, the literal fruit of the vine, which represents the blood of Christ; and the privilege of partaking of his sacrificial cup. R5341:2 It is one cup, though it contains the juice of many grapes. The grapes cannot maintain themselves as grapes if they would constitute the life-

giving spirit. R5341:3, 2772:6 The Lord's cup signifies bitter experiences and trials in the present time. This is the symbolic cup we share with him. The sweet mingles freely with the bitter. R5654:5, 4331:6, 2272:2, 1898:6 Not only our Lord's blood, but also the blood of the Church. R5342:3,4 Symbolizing the covenant of the Lord's people to share his sorrows and sufferings—death—with their Lord. R2812:2 The full renunciation of earthly life and all claim thereto. R5341:1 The death of our humanity. R2272:2, 5192:6, 1637:2, 1302:5 Also, the joys of the Kingdom which all the faithful in Christ will share with the great King of glory. R4703:6, 5341:2, 5192:6, 2272:6, 1637:2

Of blessing

- The blessed privilege of suffering with Christ, and the blessed things which will come as a reward of those sufferings. R5341:1

Which we bless

- For which we bless God. (Diaglott) R5192:2, 5341:1, 2272:5, 1943:4, 1898:6, 1800:6, 1637:2, 1290:5, 840:4, 467:1, 346:1, 57:4* For which we give thanks and praise to the Lord. R5341:2, 4591:5, 3548:5, 2292:2; F467; NS79:2 For an opportunity of sharing with Christ his "cup" of sufferings and shame. R5192:6, 1637:2

The communion

- Greek: koinonia, partnership, participation. R4436:1, 5342:5, 5341:2, 5192:6, 4703:6, 4547:1, 4625:4, 4605:3, 4475:2, 2772:5, 2292:2, 2272:2, 1800:6, 346:1, 57:4*; F467; NS79:2 Common union. R4341:2, 5342:5, 4591:5, 4331:6, 4153:2, 3526:5; F467; NS79:2, 298:1 Fellowship-sharing. R4375:2, 4620:2, 4331:6, 3880:6, 3548:4, 2622:6, 2436:5, 2148:1, 1016:5, 740:6, 721:5, 325:5; F466 Emphasizing the thought of the unity, the oneness of the Church with each other and with the Lord. R3880:6 The sharing with Christ as joint-sacrificers with him even unto death. R5871:2, 3194:1 We should be very thankful for the great privilege we have been accorded to share in his cup, to be "baptized into his death." (Rom. 6:3) R4605:3, 5341:4 This fellowship or communion in sufferings is confined to this Gospel age. R2116:4, 4625:4, 4331:6; Q486:2

The blood of Christ

- Shed blood—death. R5192:6, 3548:5, 2436:5, 2272:2, 1637:2, 1336:1, 1302:4, 840:4, 467:1, 325:5 The sacrifice of Christ. R4475:2, 4625:4, 3014:1 His sufferings. R4128:5, 3194:1, 2622:6 The entire anointed company. R1016:5, 900:4, 840:4, 466:4, 346:1, 57:4* Our participation with him in death—not as ransomers, but merely as joint-sacrificers with him. R1302:4; Q486:2 The blood of the New Covenant, in which we participate. R4605:3, 4475:2 The New Covenant cannot be sealed, finished, made operative until all the members of the body shall have died, when the great High Priest's "better sacrifice" shall be finished. R4310:3, 4332:1

The bread

- The loaf. R5341:4, 3014:1, 2436:5, 2292:2, 1898:6, 1800:6, 346:1, 94:5, 57:4* Represents primarily the Lord Jesus' body: in a larger sense it includes all the Body of Christ. R5341:5, 5542:4, 5342:3, 5192:4, 2272:2, 1637:1 We all are, with Christ, members or parts of one loaf—all pledged to be broken, that we may be of life-giving power and influence to others. R2292:2, 3880:6, 3014:1, 2272:1, 1637:1, 1290:4, 840:3, 827:6, 466:6 It is one loaf, though made from many grains. The grains cannot retain their individuality and their life if they would become bread for the world. R5341:3, 2772:6 Food for the world. R5192:5, 3881:1, 3014:1, 2272:1, 1637:1, 840:3, 466:6

Which we break

- The breaking of the one loaf was accomplished primarily in our Lord Jesus; is continuing in those who are accepted as members of him, those who keep their hearts with all diligence. R4616:6, 5192:5, 4620:2, 4591:5, 4375:1, 2272:2, 1637:1; F466 The most forceful figure used by Paul to illustrate that the Church, with their Head, is the "one loaf," being broken, during the Gospel age. A striking illustration of our union and fellowship with our Head. R5192:5, 2272:1, 1637:1, 840:4, 466:6 In breaking the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it further, as the sacrificing of the whole Church, consecrated to be dead with him, broken

with him. F466; NS78:6 The breaking of the loaf represents our mutual strengthening of one another as members of the Body. R346:1 As the unleavened bread at the Memorial season is passed to each of us, and as each takes a portion of it, he breaks it for himself. R5341:5 The fact that our Lord first broke the bread does not mean that we should not have our individual part. R5341:5

The communion of

- A participation with. Q486:2, R5341:1, 4703:6, 1898:6 The participation of. (Diaglott) R5192:5, 5341:1, 4436:1, 2772:5, 2272:5, 1637:1, 346:1 Our participation as. R2292:2 Common union a union in common with Christ, a partnership. R5342:5, 3526:5, 2436:5; F466; NS78:6 Fellowship. R3880:6, 3548:4 In his sufferings. R4620:2, 4375:2, 4153:2 Sharing in the breaking or sacrifice. R740:6 It is necessary that we should see, first of all, our justification through the Lord's sacrifice. Then, that the entire Christ is a composite body of many members, which must be broken, and sacrifice. R2772:6 After we have partaken of him (been justified by appropriating his righteousness), we, by consecration, become associated with him as part of the one broken loaf. R5192:5, 1637:1 Our privilege of justified believers to share now in the sufferings and death of Christ, to be associates in the great work of blessing and giving life to all the families of the earth. R5192:5, 2292:2, 1637:1 A double figure: (1) Christ our Passover slain for us, on account of which we keep the feast, feeding upon his merit. (2) Our union with him and consecration to participation in the sufferings. R2292:2, 1943:4 We who eat and drink—who thus partake of our Savior's merits—are reckoned in with him as "members" of his "Body" being broken; and our lives sacrificed in his service are counted as part of his sacrifice. R3526:5, 2772:5, 2436:3, 2148:1; F468; NS79:2; SM564 Heart communion with the Lord, facilitated by the appreciation of the significance of the emblems. R1943:4

Body of Christ

- The Anointed one. (Diaglott) R5192:5, 5341:4, 2272:2, 1898:6, 1800:6, 1637:1, 1290:4, 611:6, 466:6, 346:1 The Little Flock, the Church, of which our Lord is the Head. R1016:5, 900:4 "Fill up that which is behind of the afflictions of Christ." (Col. 1:24) R3526:5, 5342:3, 5192:5, 4128:5, 3548:5, 2622:6, 2272:2, 1637:2, 840:4, 611:6, 476:6, 467:1; F466; NS78:5, 298:1

17

1 Corinthians 10:17 *For we being many are one bread, and one body: for we are all partakers of that one bread.*

We

- The new creation. R4006:4

Many

- Persons. R5192:5, 2272:2, 1637:1, 840:4, 466:6 The many. (Diaglott) R5341:1, 1898:6, 1800:6, 1290:5, 346:1, 57:4* Members of Christ's Body. R2436:5, 2772:5, 1290:5, 1016:5, 900:4; F466; NS78:5

Are one bread

- Loaf. (Diaglott) F465; R5871:3, 5341:1, 5192:5, 5050:1, 4591:5, 4128:4, 3880:6, 3526:5, 2622:6, 2292:2, 2272:2, 1637:1, 721:5, 476:6, 325:5 Because there is one loaf we are one body. R1898:6, 1800:6, 346:1, 57:4* Represents the complete Church which must be broken. R2812:2, 5192:5, 5191:5, 4616:6, 4128:4, 2622:6, 2272:2, 1637:1; PD67/79 Represents our flesh consecrated to death with our Lord, in his service and in the service of his people. R2148:1; F467; NS79:5, 298:1 The grains cannot maintain their individuality and their life if they would become bread for the world. R5341:3 That it may be the bread of restitution to the world of mankind. R4620:2 "Baptized into his death." (Rom. 6:3) F466; NS78:5 Typified by the victuals prepared by Joshua's followers before crossing Jordan. R3080:5

One body

- The body anointed. R611:6

Partakers

- Sharers. R4375:2, 4620:2, 2292:2 In the same joys, blessings, hopes, promises and sufferings. R4006:4 As members of his Body. R4128:4, 1800:6

That one bread

- One loaf. R2292:2, 1800:6, 721:5, 611:6, 346:1 Christ. R3526:5 We are invited to be portions of the one Loaf which ultimately will be the Bread of Life for the world during the Millennial age. R4591:5

18

1 Corinthians 10:18 *Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?*

Behold Israel

- The whole twelve tribes. C293; R1341:1

After the flesh

- Nominal fleshly Israel, the Jewish church. B204; D22, 23; R1617:2, 637:3 Natural Israel was used of God to make types of spiritual things—the "better things." (Heb. 11:40) R5092:2 Which implies a spiritual Israel, or Israel after the spirit. R2086:4, 1617:2, 637:6

20

1 Corinthians 10:20 *But I say , that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.*

Which the Gentiles

- The unbelieving world. R1899:1 Heathen. R3770:2, 3365:5; NS259:6, 262:2

Sacrifice to devils

- In the feasts of the heathen, not God but devils were worshipped. R4006:4, 3666:2, 1991:4*; NS262:2 To the demons, as is now done openly in China, India, Africa and among the North American Indians. R2173:4; F621, 624 The heathen have a merciless, angry god, needing to be propitiated. NS495:5 Satan has a large part of the world under ignorance, superstition, etc. R3770:2, 1991:4* Seeking after mediums of the fallen spirits. R5910:2 Fallen spirits are at the bottom of all the religious delusions of the world. R3068:3, 1991:4*

And not to God

- To whom alone the price was paid. E450, R685:4 Many today who think that they worship God really worship doctrines of devils instead. R4006:4, 1991:4*

I would not that ye

- Believers, Christians. R1899:1 During the Jewish age God guarded his typical people against these delusions, and lying spirits of devils. R1642:6

Fellowship

- What communion could there be? R4006:4

21

1 Corinthians 10:21 *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

Ye

- These words of warning apply to the entire probationary membership of the Gospel Church down to the end of the age. R1898:3 Implies a turning away of those who have already pledged themselves to drink of the Lord's cup. Partaking of the doctrines of Christ and the doctrines of devils, would be doing despite to the spirit of favor. R1899:1,6, 1900:4 Those who wilfully do so after being once enlightened are of the sinful class typified by rebellious Israel. R1900:4

Drink

- Partake. R1899:1

Cup of the Lord

- The cup of sacrifice, even unto death. Not only the sacrifice of life, but of reputation and all that humanity holds dear. R1898:3 The spirit of Christ, which is unselfish, humble, self-denying and glad to sacrifice earthly ambitions in his service. R1899:1

Cup of devils

- Hopes of earthly prosperity, pride, self-exaltation and "honor one of another;" to which time, talent and influence are sacrificed to the bitter and disappointing end. R1898:6 The spirit of the world, selfishness, ambition, pride. R1899:1 While the Lord's cup is presented to us, the devil, as an angel of light, and with great subtlety, presents his cup also. R1898:3 Paul knew of only two cups. R4547:1

Cannot be partakers

- "No man can serve two masters." (Matt. 6:24) R1899:6,1 While Satan and the children of darkness may stimulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table. R2406:3

Of the Lord's table

- With its bread of life, its meat in due season, honey in the honeycomb, its milk and wine, and its water of life, clear as crystal. R1899:2 The heavenly, spiritual things. R4006:4, 1957:6 Now, in the harvest, the richest season of all the year, the table of the Lord fairly groans under its bounty, and the Lord of the harvest comes forth and serves his people. R1899:3,5 Only deeply appreciative ones are desired at this feast—those who will gladly forsake all to enjoy the favor. R1958:1 Pointing out the distinction, separateness, of those who are truly the Lord's people. R3963:3

The table of devils

- Those who were more or less identified with the heathendom of the time. R4006:4 Many, while thinking that they worship God, really worship "doctrines of devils," of which they are ashamed and by which they are hindered. R4006:5 Of these are the tables of Papacy, Theosophy, Spiritism, Christian Science, all of which teach man how to climb up some others way to eternal life except through our Lord's vicarious sacrifice. R1899:5, 3665:5 "All tables are full of vomit and filthiness so that there is no place clean." (Isa. 28:8) R3963:1, 1899:4 While the Lord spreads his table, the devil spreads his also. R1898:3 The Lord has permitted the Adversary to prepare a table for those who are not of the spirit of the truth. R3963:3

22

1 Corinthians 10:22 *Do we provoke the Lord to jealousy? are we stronger than he?*

Stronger than he

- Let us away with every evil thing, and find our delight in God, and be satisfied with the consolations of his abundant grace. R1900:5

23

1 Corinthians 10:23 *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.*

All things

- Permitted by the loose rein of Christ's commands. R1628:6

Are lawful

- It is a trick of the condemned flesh to appeal to the new creature that there is no law restraining its liberty, therefore, it should grant to the flesh larger concessions than the world would enjoy. R4005:6 Not used unlimitedly. It would not be lawful to murder or steal. The Christians one law is supreme love for God and consequently a love for all mankind. R3666:1

Are not expedient

- Inadvisable, because of the mental and moral condition of those about us, who might misunderstand our course. R3666:2 While nothing is forbidden the new creature under direct divine law, there are many things that would be ill-advised, contrary to its best interests. R4006:1 Love must govern our

conduct automatically on every occasion. The Lord wishes us to learn, not as children, certain fixed rules, but as philosophers the fixed principles which can be applied. R4006:6

Edify not

- Not all things profit, strengthen, build up, encourage; and are not to be entertained or practised regardless of law on the subject. R4006:1

24

1 Corinthians 10:24 *Let no man seek his own, but every man another's wealth .*

No man seek his own

- His own welfare merely. R3666:3, 4006:2 But control your liberty by the law of love. R4478:6*, 3666:2 We who are truly consecrated to the Lord, have given up our own wills and preferences in every matter with a view to honoring the Lord and doing all the good we can in the world in his name. R3666:3

Another's

- Think not only of what would be harmless to himself but what would be helpful or injurious to his neighbor. The new creature is his brother's keeper. R4006:1,3

Wealth

- Welfare. R4006:2

25

1 Corinthians 10:25 *Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:*

In the shambles

- Butchers' stalls. R4006:2 It was the general custom to offer to their gods certain parts of the animal; the remainder might be taken home to eat, or given to the priest, or sold in the market place. R4478:2

Asking no questions

- Stand by your personal liberty. R4478:6*

For conscience sake

- Whoever would violate his conscience would injure his spiritual welfare and interests. R4478:3

26

1 Corinthians 10:26 *For the earth is the Lord's, and the fulness thereof.*

Earth is the Lord's

- Does not belong to the strong and avaricious. D310 Mankind is one family and all are therefore beneficiaries of the divine provision. D310

The fulness

- Accepting the food as of the Lord's bounty, they may give thanks for it and eat it, regardless of whether offered to an idol or not. R3666:3, 4006:6 Everything that we receive is a gift from the Lord, and anything that we can render him thanks for would be proper for us to use in a becoming manner. R3667:2

27

1 Corinthians 10:27 *If any of them that believe not bid you to a feast , and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.*

A feast

- If invited to a feast by some of their unbelieving friends or relatives, as for instance a marriage supper, they would in all probability sit down to meat which had been offered to idols. R3666:2

Eat

- A Christian was not bound to suppose that the meat had been offered to idols, and therefore not bound to refuse it. R4006:6 Paul was thus in some degree stepping beyond the decree of the council

at Jerusalem, which urged upon the Gentiles who had accepted Christ, that they abstain from meat offered to idols. R3666:4,2

Asking no question

- So that no one's else conscience may be involved. R3666:4 Those advanced in the truth to appreciate the fact that an idol is nothing, and that the offering of meat to that idol would in no degree affect it, might properly enough use their liberties and eat the meat. R3666:3

28

1 Corinthians 10:28 *But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:*

Unto idols

- The offering of the food to it being nothing, the personal liberty question alone would be in dispute, for there was no law given on this matter except the law of love. R4006:3, 3666:4 Giving the inference that he believed it would be sin to partake of it. R3666:3

Eat not

- It should not be eaten for the sake of the brother who indicated his own knowledge and fear. R4006:6

For his sake

- Not because it was a sin, nor that the meat had been injured, but for the conscience of the one telling us, lest he should think we were committing a sin and thus be lead to think lightly of our professions. R3666:4 The strong minded brother might eat with impunity; while his neighbor, less strong in mind, might be influenced by his example to eat, to the injury of his conscience he might be led out of the way altogether. R4478:3 If the conscience of another were involved the Golden Rule would immediately operate and forbid us doing anything which would injure the conscience of a brother and break our good influence over him. R3666:4 The one of broader comprehension should be willing to consider his brother and not to stumble his conscience. R4006:3,6

For conscience sake

- For his conscience' sake—lest he should be stumbled. R4006:6, 3666:4 He thinking it to be sinful to eat such meat. R3666:4

29

1 Corinthians 10:29 *Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?*

But of the other

- Consider the effect upon the consciences of others. R4479:1*

My liberty

- If it is not my own conscience which reproves me why need I put myself under bondage in the matter if it in no wise affect the interests or conscience of another? R3666:4 The Christian is at liberty to do anything that does not conflict with this basic law of his new nature—the law of love. R4478:5,3

Of another man's

- We should avoid doing what might affect the interests or conscience of another. R3666:4

31

1 Corinthians 10:31 *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

Whatsoever ye do

- Paul sums up his argument in favor of loving consideration for our brethren and liberty of conscience for ourselves. It is difficult to imagine a more comprehensive statement of the Christian's liberty and limitations. R4007:3 In his Word the Lord sets the standard of a sound mind, not only in respect to revelry and the use of liquor, but to all manner of conduct. Those who love him will strive to attain that standard. R5099:3, 4919:5, 4007:1, 3667:1 It is applicable not only to food and drink and

clothing, but to every interest and affair of life. R3665:6; HG583:1 Our characters are manifested by our habits of life; and each act, even the smallest, tends to form some new habit, or to confirm one already established. R3674:1 Do in moderation; be willing to sacrifice self-gratification in the interest of others. R4919:5, 3667:2 It would not be to God's glory, or to his own profit, for any Christian to use tobacco in any form. R1849:4

To the glory of God

- That you may glorify him in spirit and mind which are his. Q614:3 Even in the smallest affairs of life we are to look for the Lord's will. The humblest kind of service is acceptable to the Lord if prompted by love. R5740:3 Service rendered to an earthly master "as unto the Lord" and because of a desire to please the Lord will be accepted of the Lord as though it were done directly in the interest of his cause. R2724:5 When perfection is attained, everything will be done for the glory of the Lord rather than for earthly name or fame. R5183:2

32

1 Corinthians 10:32 *Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:*

Give none offence

- The Apostle carries this thought of our personal responsibility in seeking God's glory to its legitimate conclusion. R4007:5 Anything that would be a hindrance to the spread of the Lord's cause, a dishonor to the truth in the sight of others, it is for us to sacrifice that thing, and give no occasion of stumbling. R3667:2,4

Nor to the Gentiles

- We are not to speak of ourselves as "Gentiles" or as "Jews" but as the Church of God. R5071:3

33

1 Corinthians 10:33 *Even as I please all men in all things , not seeking mine own profit, but the profit of many, that they may be saved.*

Even as I

- Paul's own personal course known to the people of God is in full accord with the teachings he has set before them respecting self-denial for the good of others. R3667:2

Please all men

- Disregarding his own advantage. R4007:6, 3667:2 He sought, so far as loyalty to the Lord was concerned and loyalty to the principles of righteousness, to do or be everything for the advancement of the Gospel and the blessing of the people. R3667:4 And this should be the rule with all of us, not merely to give precepts but to follow them with example. R4007:6 Does not mean that the Apostle succeeded in pleasing all men, for he was stoned, beaten, and finally suffered death because he did not please all men. R3667:4 "Do good to all men, especially to them that are of the household of faith." (Gal. 6:10) R4479:4

1 Corinthians 11

1

1 Corinthians 11:1 *Be ye followers of me, even as I also am of Christ.*

Be ye

- This verse should be a part of chapter 10. R4007:6

Followers of me

- Paul was a noble example of earnest endeavor to attain the perfect likeness of Christ, and his love, zeal, and earnestness in striving to copy him and accomplish his will should be an inspiration to us all. R5494:5 In sacrifice of earthly interests, sufferings of persecution in the flesh, and self-denials in the interests of the Gospel service. SM628 Christ was filled with the Father's Spirit; Paul had a

similar experience. R4458:6, 5375:6 "Doing good unto all men as we have opportunity, especially unto them who are of the household of faith." (Gal. 6:10) R5375:6

I also am of Christ

- It would have been strangely inconsistent of the Apostle to set himself up as an example except only as he was a follower in the footsteps of the Redeemer. R4007:6 Every Christian should strive to be a pattern worthy of imitation—a pattern of earnest, faithful endeavor to copy Christ in his daily life, and of active zeal in his service. R1886:1 Patterns of perfection, of the ultimate glory and beauty of holiness, we cannot expect to be in the present life; such is only in Christ. In no such sense did Paul ever say; Follow me, or, Follow us. R1886:4

3

1 Corinthians 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*

The head

- Which is the chief member—the member in which inheres the right of leadership and authority. R1549:6, 1075:2*, 765:1* The relationship of man to Christ and of woman to man should be that of subserviency. R1550:1

Every man

- Believer. R202:5

Is Christ

- When completed and glorified, the Bride, the Church, will be the "helpmeet" of Christ, and will be to his honor and glory. Q803:1 "I saw the souls of them that were beheaded for the witness of Jesus." (Rev. 20:4) It is self-surrender to Christ on the part of his Church that is represented in this symbolism. R2844:3, 2845:1

The head

- The two sexes stand related to each other—man the "head" of the earthly creation, and woman a "suitable help" for him; regardless of the marriage relation. R1552:1, 1549:6 A woman should remember that she is not the chief, the leader, in the world's affairs, though there is ample scope for the use of her powers under a proper and generous exercise of the headship of man. R1552:2 A man should fully recognize, appreciate and accept of the help which a woman is capable of rendering in all the affairs of life where such capability is manifest. R1552:2 The least prominent place should be taken by the sisters in public service. Q662:4

The woman

- A symbol of the Church. F270 "The glory of the man" (verse 7) in all the natural relationships of life, but especially that of wifehood, his worthy companion and joint-heir, his queen. R1552:2 A willing co-worker in harmony with his will. R765:3*, 1075:4* So long as the woman's work is done in a modest, womanly way—with no disposition to lord it over the divinely appointed head or king of earth—let her do with her might what her hands find to do. R1552:2 As a general thing, a woman's special helpfulness is in the sphere to which her special work of necessity usually confines her—as wife, mother, sister, friend. R1552:3 Marriage means the union of these two recognizing each other as one. Q461:3 The progression, from lower to higher in creation, illustrates the progression in God's plan of the ages. The last work of the new creation, before the Millennial work, is getting a wife for the second Adam. R91:6*

Is the man

- A symbol of the Lord, the Head or Master of the Church. F270 As a woman who becomes a wife accepts her husband as the head of the family, so the Church accepts Christ as its Head. R2845:1 Man, in the image and glory of God, was created the sovereign of the earth. R1552:2 The husband should be the protector, provider and director in the affairs of life. R765:3*, 4098:1, 1549:5, 1075:2,4* The headship of the husband which in perfection would have been a rule of love for the

protection and interest of his family, in a majority of cases, became, through the fall, selfishness, fear and imposition. R1548:6 Some men will use this very scripture as justification of their course of selfish tyranny. R1548:6, 1550:2

The head of Christ

- Christ never claimed to be "equal in power." E49, 55 In all his works subject to those principles of action, and that plan of work which the wisdom and goodness of Jehovah have decreed. R1550:2 The perfect illustration of headship is in the relationship of Jehovah to Christ. In the one inheres the legislative, in the other a delegated executive power. R1550:1 "He is Lord of all," next to the Father. They are one in mind, purpose, etc. R296:3

Is God

- The Father. R462:6, 2985:3; E55 The headship of the Father over the Son, and the Son over his Bride, will always exist. R385:2* There is no semblance of bondage in this relationship. Under Jehovah's supreme headship there is fullest liberty and the widest scope for the development and use of all Christ's noble powers. R1550:2 Not that he was the Father, but that he was the Son of God, who came to do the will of his Father in heaven. R5352:1. 2985:3 "My Father is greater than I." (John 14:28) R765:2*, 1075:3*, 462:6 Shown in the Tabernacle—the Mercy Seat, cherubim and glory light represented Jehovah; being the top or cover of the Ark, which represented The Christ. T124, 126

4

1 Corinthians 11:4 *Every man praying or prophesying, having his head covered, dishonoureth his head.*

Every man

- In the public assembly of the saints. R3698:5, 2692:1

His head covered

- A man who covers his head in his devotions shows that he does not appreciate the divine Word on this matter. R4097:6

5

1 Corinthians 11:5 *But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.*

Every woman

- In the public assembly of the saints. R3698:5, 2692:1, 1549:3; Q660:6 The woman is not to usurp the natural position of the man as leader and teacher, to take that attitude herself. R1550:3 The woman did a work in the Apostle's days which was approved and appreciated by them and by the Lord. R1076:5*, 766:5*, 227:2

Prayeth

- If a sister engages in prayer at a cottage meeting, or family circle, she should wear a covering on her head "not merely her hair," as the apostle says, but also an additional covering. Q662:4

Prophesieth

- Speak. F272; R4122:5 Teacheth. R1076:5*, 766:5*, 227:2* Prophesying publicly. R1549:3 In the social meetings it is quite proper for sisters to take part if the head is covered. F271, 272

Dishonoreth

- The woman who does not recognize the headship of her husband dishonors him and dishonors herself. R4097:6

6

1 Corinthians 11:6 *For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.*

To be shorn

- Women should not only let their hair grow long as nature provided for, but should wear a covering. F271

Let her be covered

- The condition of the Corinthian women makes clear the necessity of the Apostle's instruction, which among that people specially was an indication of modesty. R1551:5, 1549:3 To ignore such a custom would have brought reproach upon the cause of Christ. R1549:3 In the Church, the woman figuratively represents the Church. R4122:5; Q662:4 Indicating the subserviency of the Church to the Lord. F271 Representing her acknowledgment of the fact that the Lord, the Great Teacher, is specially represented by the brethren. F272; Q662:4 Illustrated by the bonnets worn by the underpriests, to indicate acknowledgment of the divine arrangement that the headship did not rest with them. F271; T36; R1076:4*

7

1 Corinthians 11:7 *For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.*

To cover his head

- In the home in which the husband does not occupy the place of the head of the family, he is covering his headship. R4097:6

Image and glory

- More properly, "the glorious image of God;" the first perfect man, not man as he is today. Q803:1; R1266:2

Woman is the glory

- His "help-meet." (Gen. 2:18) In the proper relationship that should exist between the two, this should be to his honor and glory. Q803:1 Similarly, the wonderful glory that will be manifested through the Church will be a reflection of the glory of Jesus. R4602:3; Q740:T

8

1 Corinthians 11:8 *For the man is not of the woman; but the woman of the man.*

Woman of the man

- The headship of the man was indicated to be the divine intention in the creation of the man first and of the woman subsequently. F491 Adam originally possessed both masculine and feminine qualities, which were divided between him and his wife, when she was taken from his side. PD9/16

9

1 Corinthians 11:9 *Neither was the man created for the woman; but the woman for the man.*

For the woman

- To be her helpmate. F491 A suitable help for man. R1551:3

Woman for the man

- To be his helpmate. F491

10

1 Corinthians 11:10 *For this cause ought the woman to have power on her head because of the angels.*

For this cause

- To symbolize that the Church is under the authority of Christ. F271

To have power

- Put a sign of authority. F491 Signifies submission to authority; a recognition of God's order of headship. R1076:4*

Of the angels

- The elders, who specially represent the Lord, the Head, in the ecclesias. F272

11

1 Corinthians 11:11 *Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.*

In the Lord

- United in the Lord. R1076:4*

12

1 Corinthians 11:12 *For as the woman is of the man, even so is the man also by the woman; but all things of God.*

Of

- Greek: ek, out of. R1269:6

By

- Through. R1269:6

But all things of

- Literally, "out of." R1268:2, 1777:4 Neither is independent of the other, but both are dependent upon God, the Creator of both. R1778:3

16

1 Corinthians 11:16 *But if any man seem to be contentious, we have no such custom, neither the churches of God.*

Contentious

- On the subject. F272

Have no such custom

- No such positive law in the church. F272; R1822:6 It should not be considered a vital subject; though all who are seeking to do the Lord's will should be particular in this from the time they discern its appropriateness as a symbol. F272 I have set before you the truth on this subject, through obedience to which you will have a larger measure of blessing of God. Nevertheless, do not consider what I have said as a law. This is an admonition. R4097:5 If anyone is disposed to resent my presentation and to argue the question and to contend about the matter it would be better dropped. R4097:6 Permit love to be the constraining power in our hearts and lives in all matters of small importance. R1822:6 About wearing the hair long or short. R1822:6

18

1 Corinthians 11:18 *For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.*

Come together

- Greek: sunerchomai, one of the 32 Greek words signifying "come," each of which has a fine shade of difference. B158

Divisions

- Sects. R1577:1, 538:2 Schisms. R4375:5 Grievous wolves will come in and among you will some arise to draw away disciples. Then it will be necessary for something to come in order that there may be a division or that the wrong may be manifested. Q723:3

I partly believe it

- I believe it respecting part of you. R2386:2, 2368:6 Where the apostolic rule of the advanced bearing the infirmities of the weak was observed there could be no division in the Body. It was when error began to develop in the congregations that Paul wrote this. R1576:6, 538:2

19

1 Corinthians 11:19 *For there must be also heresies among you, that they which are approved may be made manifest among you.*

There must be

- It is evident from what I learn of the worldliness and error coming in among you, that there would of necessity be divisions. R1577:1, 538:2; NS374:5 The actual working out of the ideal condition of 1 Cor. 1:10. Q724:T We must expect continued and increasing testings of faith and love, even to the end of the Harvest time; for in no other manner does it seem possible for the Church to be tested. R4375:4, 3015:6, 2386:2, 1279:5

Heresies

- Partyism. R2368:6, 2386:2 Sects, or denominations. R1130:6* Factions. NS374:5 Permitted of the Lord. R2368:6 The Vow awakened such hostilities as to create a schism. R4370:1 There are some people who have the spirit of Satan. We could have no unity with such a one. R5229:5 The energetic and ambitious among the worldly whose motive power was selfish pride, vain-glory. R2368:3 These are active in planting "roots of bitterness by which many are defiled" (Heb. 12:15) and sifted out, stumbled, leaving the remainder stronger and purer. R2368:6

Which are approved

- By God, because they endure the tests and stand strong in the faith. R1711:5 True and loyal to the Lord and, approved by him. Q724:T Those true to the Lord could not have fellowship with unfruitful works of darkness, but must reprove them. R1577:1, 538:2 The Ephesus stage of the Church is commended for its faithful, patient labor and for its discernment of truth and true teachers. R5992:3, 491:2

Made manifest

- The falling of the false that the true may be made manifest. R1919:4 Divisions are sometimes necessary so that the approved course and doctrines and methods may be discerned and the true teachers be more fully appreciated. R5981:2, 5982:3 So that whatever was wrong might come to the surface—that the inharmony of the situation might be realized, and the one in the wrong might be led to go out, because he was an intruder. R5229:5; Q724:T It is needful that offences and divisions come, "but woe to that man by whom the offence cometh." (Matt. 18:7) R1279:5

20

1 Corinthians 11:20 *When ye come together therefore into one place, this is not to eat the Lord's supper.*

The Lord's supper

- The word in the Greek signifies "an evening meal." R2265:6

22

1 Corinthians 11:22 *What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.*

Them that have not

- That have not wealth. R2932:4

I praise you not

- Reproving some of the wealthy brethren for improper displays in connection with the Memorial Supper. R2932:4

23

1 Corinthians 11:23 *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:*

I have received

- Paul was informed by a special revelation. R839:5, 466:2

The same night

- On the night in which he was delivered up. R5192:2, 2271:5, 1290:3 On the 14th of Nisan. R3526:2, 2271:3, 1625:3, 1182:6, 1014:3, 465:3, 325:2, 211:5; NS74:6 On the evening before he was crucified, but on the same Jewish day. R3526:2, 4436:5, 1942:6, 1657:5, 1625:3, 466:2; NS74:6 This verse gives conclusive evidence that a definite time was referred to when Jesus instituted the celebration. R839:5, 466:2

Took bread

- A loaf. R5192:2, 2271:5, 1290:3 Unleavened bread. R1800:2, 5641:5, 2271:6 Our Lord as a man was living bread (literally, bread of life) which came down from heaven to give life to the world. R1014:5 "I am the bread of life." (John 6:35) R2772:3 Symbolizes everlasting life. R5192:4, 2271:6, 1290:4

24

1 Corinthians 11:24 *And when he had given thanks, he brake it , and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

Take, eat

- Appropriate by faith to ourselves, reckoning ourselves justified to all the rights originally possessed by Adam. R3548:4 Let us appreciate the pure, unleavened, undefiled bread which God has provided —and so let us eat of him—by digesting the truth, appropriating to ourselves, by faith, his righteousness. R5192:4, 2272:1, 1800:6 If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be sacrificed with him. R5193:2

This is my body

- Represents the flesh of the antitypical Lamb. F464; R3960:5, 2271:6; NS75:3 He could not have meant that it was actually his literal body, for he was still in the flesh. R3879:5, 5542:4

Which is broken

- None can have eternal life except by partaking of this broken body. R2291:4 Also the broken body of the Church. R4436:4

For you

- On your behalf. R5192:2, 2271:5, 1290:3

This do

- And do it intelligently. R1016:5, 900:4 Only on its anniversary. R466:2, 5192:1, 2271:2; NS76:1

In remembrance

- For commemoration. R5192:1, 2271:4, 1290:2 Of our Lord's death as our Passover Lamb. R3960:5, 3751:2, 3013:6, 619:6, 325:2, 211:5 The Memorial followed the Paschal Supper—a separate institution designed to take its place. R2291:5; NS75:6 The Supper which our Lord instituted as a remembrancer of his great sacrifice is striking in its appropriateness and simplicity. The world's great men have different means of perpetuating their memories. R5191:1, 2270:2, 1289:1

25

1 Corinthians 11:25 *After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it , in remembrance of me.*

He

- Our Lord. R1014:2

Took the cup

- Signifying our participation in the Lord's dishonor, our share in his sacrifice—the death of our humanity. R5192:6, 2272:3 Representing the crushing of the grapes, the blood of the grapes, the Master's blood, his life poured out, sacrificed, and our lives with him. R3880:3, 4475:2 The juice of the grape not only speaks of the crushing till blood comes forth, but also an after refreshment—when

we drink the new wine with him in the Kingdom. R5192:6, 2272:3

When he had supped

- These words show that the Lord Jesus drank of this very cup first. PT382:2 The records in the Gospels leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that he first drank and then gave to his disciples. But Paul makes the matter positive. R4436:5, 4475:2

New testament

- New Covenant. R1336:1*, 2859:1; NS76:1 The New Covenant cannot be made operative until all the members of the Body shall have died, when the great High Priest's "better sacrifice" shall be finished. R4310:3

In my blood

- The evidence of death. R1336:1* The shed blood was the ransom price for all. R5192:5, 2272:2, 1800:6, 1336:1*, 1290:3 The blood which seals the New Covenant. NS76:1 It also memorializes the consecration to death of all the members of the Body of Christ. R4980:5, 4563:4

This do ye

- Celebrate the Memorial of the Passover season. R5641:4, 5542:3, 3961:3, 325:2

As oft

- Whenever. R1014:2 Annually. R1786:6, 5641:4, 5191:5, 1290:2, 1014:2 We esteem the observing more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our intentions. R5192:2, 2271:4, 1290:2

As ye drink

- The "cup" was both Christ's blood or sacrifice and ours if we accept it at his invitation and partake with him. R4436:4

Remembrance of me

- Not any longer in remembrance of the typical deliverance. R3961:1, 4436:2, 1787:1 A celebration of the antitype, not the type. NS76:1 As soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation. R3960:4; NS75:6 "The Lamb of God which taketh away the sin of the world" by whose death and blood of sprinkling you are passed over, from death unto life. R1787:1, 4128:4

26

1 Corinthians 11:26 *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

As often

- Annually. R4128:4, 5420:1, 3960:4, 1382:2; F465 As the type foreshadows it, and the sense demands it; we conclude that the Lord's death should be commemorated at the time he died. R211:5*, 803:2*. 325:2 Never oftener, and never less often did the Jews celebrate their Passover. R1786:6 The annual Memorial Supper is not our feast, but an illustration or archetype of it—a remembrancer—most beautiful, most solemn, helpful. Let us keep the feast of faith and also the Memorial Supper. R4128:4 In the nominal churches, there is little regard as to when the Lord's supper is celebrated. R839:5, 466:2

Eat this bread

- Passover bread. R5193:1, 2272:4, 1290:6 The appropriation to ourselves, by faith, of justification to human life-right; and the sharing with Christ as joint-sacrificers. R5871:1 We show our communion or participation with Christ in death, as members of the one loaf, the one body. R619:3

Drink this cup

- Of suffering, shame, ignominy, the world's derision and opposition. R5420:2, 1302:4 Signifies our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these; and our

participation. R5871:2 The sacrificing must all be done in the present age. R1016:2 In the future the cup of new wine in the Kingdom shall more than compensate for any bitterness of the present time. R5654:5, 5871:5 Partaking of the emblematic bread and wine is only the symbol of the more important feast—our appropriation of the merit of Christ, which secures to us eternal life. R5192:3, 4128:4, 2271:6, 1290:4

Ye do show

- You declare the death of the Lord as your hope and confidence. R5193:1, 2272:4, 1290:6 Although not laid upon his followers as a law, and no penalties were attached for failure of its proper observance, the Lord knew well that all would be glad to take up the Memorial which he suggested to them. F465; NS76:2

The Lord's death

- Applies exclusively to the death of Jesus. R5341:5 At Calvary—the only death ever referred to by the Lord or the apostles. R5192:3, 2271:5, 1290:3

Till he come

- Till he come again. R4128:4 Till the last member is gathered to him beyond the "veil" to participate to a still fuller degree. F465; Q486:2; NS76:2 Speaking of the second coming of our Lord, the Apostle includes the gathering and exaltation of the Church. R5193:1, 4592:6, 3880:6, 3652:6, 2272:3, 1290:5 Until the Lord's Kingdom shall have come and he shall have called you to share the new wine, joys, rights, privileges of the divine nature. R721:2, 2436:3, 2272:3, 1504:5, 1115:6, 840:2,5 When the full harvest work on the age shall be completed. R5420:1 So long as the sufferings of the Body of Christ are not ended, and the measure of his afflictions not filled, it is both proper for us to fill them up and share the cup, and also to symbolize it. R619:3, 346:3 The kingdom glory being the end of the symbol. "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29) R5193:2, 5420:1, 2272:4, 1290:6; F465; NS76:2 Since our Lord placed no limit upon the Memorial Supper observance, this expression is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord. R5192:6, 2272:3, 1290:5 We do not think Jesus meant, "Remember me during my absence." R619:3

27

1 Corinthians 11:27 *Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

Unworthily

- Ignorantly, improperly. R1637:5, 840:6 Any not fully consecrated to him and his service. R5420:3

Guilty

- An offender against. (Diaglott) R467:4 Failing to recognize Christ's sacrifice for their sins, the eating of the emblems implies their guilt as his murderers, in the same sense that the Jews cried out, "His blood be upon us; and on our children." R1016:2, 937:1 As the Jews made themselves guilty of innocent blood, so do all who now by eating the emblems say, his blood is upon us—unless they discern the Lord's body and blood as their ransom. R1016:2, 937:1

Body and blood

- The body broken and the blood shed, viz., the death of the Lord. R1336:2*

28

1 Corinthians 11:28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Examine himself

- As to his worthiness to partake of the emblems. R1808:3; F474 See that he understands the significance of the emblems. R467:4, 1637:5, 840:6 Paul means only to interpose a caution to prepare

the receiver to eat the Lord's Supper worthily. R1516:3* Examine his heart, not his life. He that judges his heart, his motives, will, intentions, should always be able to find it true to the Lord, however much his life may come short of his new will. R1516:6* Let him note the weaknesses and filthiness of his fallen fleshly nature and seek to cleanse himself "putting off" the deeds of the "old man" and being renewed, changed from glory to glory. F409 Now that God's people are emerging from the errors of the Dark Ages, when this Memorial can be more clearly understood, the judging of one's self can be more thorough than ever before. R5193:5, 2272:5, 1291:1 It was not the "clergy" that were to examine and determine who might partake, but each one whom the Son had made free was to use his own freedom and examine himself before God and in the light of God's Word. R1808:3

And so

- And thus, with an understanding and appreciation of its significance. R467:4 And then, if he think proper, let him partake. R5193:5, 2272:5, 1291:1

29

1 Corinthians 11:29 *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

Drinketh unworthily

- Carelessly; one not consecrated; or one debarred by the Church. F473, 474 Lightly, irreverently, yet intelligently. R4591:6 Ignorantly, improperly. R1637:4, 840:6 A warning against a careless celebration of the Memorial, which would make of it a feast, and inviting persons to it in a promiscuous manner. F473

Drinketh damnation

- Condemnation, reproof. R5872:5, 5420:3, 4591:6, 2773:5, 1016:2, 936:6, 840:6, 467:4 Condemnation in the Lord's sight, and also in his own conscience. F474; R1637:5, 840:6 It is this blood, viewed from this standpoint, that the Apostle speaks in Heb. 10:29. R4591:6 Some, who take a wrong view of these words, may need to be encouraged to partake. They refer to those who fail to see the real import of the sacrifice and who recognize this service as a mere ceremonial form. R5872:5, 2773:5

To himself

- Condemnation as sharers of the guilt of the breaking of Jesus' body and shedding of his blood, seeing that to them it speaks no forgiveness—no remission of sins. R1016:2, 937:1

Discerning

- Discriminating, appreciating. R467:4 Recognizing in the emblems. R1637:4, 840:6

The Lord's body

- As our ransom. R1637:5, 840:6

30

1 Corinthians 11:30 *For this cause many are weak and sickly among you, and many sleep.*

For this cause

- Through this lack of a proper appreciation of the true import—that it signifies our sharing in the sufferings and death of Christ—for this reason. R467:4 How careless and unappreciative of their covenant many of them were, failing to recognize their proper participation with Christ, to be broken with him and share his cup of suffering for the truth's sake. R2008:2, 1637:5, 840:6, 467:1

Many are weak

- This may refer to spiritual lethargy and sickness only; but not improbably also to the physical. The general object of many such afflictions is our discipline and reformation. R2008:2

And sickly

- A failure to appreciate and a losing sight of the truths represented in this Supper are the cause of the

weak, sickly and sleepy condition of the church nominal. R1637:5, 840:6, 467:5

Sleep

- Gone asleep entirely, become dead to spiritual things. R467:5 Dead—used in full view of the ransom by which all were redeemed from the Adamic sentence. R2197:6

31

1 Corinthians 11:31 *For if we would judge ourselves, we should not be judged.*

If we

- The Church. NS163:4

Would judge

- Greek, diakrino, thoroughly examine, criticize, judge. R2430:5, 5519:1, 2008:3, 1471:1; NS163:5 Correct, chastise. R4870:6, 4805:4, 1938:4 Punish, correct. R5729:1, 5802:5, 1985:4; NS245:3 See that we live in obedience to God's will. R187:5

Ourselves

- Our thoughts, words and actions. R5586:4, 5519:2, 4524:1; NS164:6 When the infirmities of the flesh are cultivated. R1759:6 The first step in correction is to go to the throne of grace in prayer to obtain mercy and find grace to help. Another step is the imposition of restrictions and sometimes penalties. NS164:6, 165:2 Happy are those people who seek to punish themselves by some discipline, such as fasting. R5102:6, 5519:2 Some make the mistake in not giving themselves a correction in righteousness. A special blessing comes to those who chasten themselves, judge themselves. R4760:4, 5807:4, 5729:1, 5586:4, 5519:1 Whenever we find that we have been overcome of evil, we should scrutinize our own course, and not only feel contrite toward God, but we should right the wrong to the extent of our ability. R1985:4 Examine every step in life's pathway, measuring our conduct by the Golden Rule, comparing ourselves with the divine standards set for us in Jesus. NS244:5 It is easy say "I love the truth and the Lord's cause better than anything else"; but lest our hearts deceive us, we should measure and weigh our devotedness to God by our daily sacrifices. R874:6 We may advance more rapidly in the school of Christ by giving attention to the lessons set before us, by not waiting to have these lessons impressed upon us by divine corrections. NS164:5 Such co-operate with God in the development of their own character, noting their own defects and seeking to correct them—hearkening for the Father's voice of direction—ever seeking his approving smile. E233; NS244:6, 165:5 As a rule, if we were using our powers entirely and conscientiously in God's service we would not be so subject to sickness. R187:5 We should use a certain amount of leniency in judging even ourselves, as we might be inclined to judge ourselves too severely. "Yea, I judge not mine own self; but he that judgeth me is the Lord." (1 Cor. 4:3) R5519:6

Not be

- Not need to be. R5850:5

Judged

- Greek, + krino, judgment or trial. R2430:1,5 Chastened of the Lord. R5103:1, 5850:5, 5729:1 Punished, corrected. F407; R4870:6 Reproved, corrected by the Lord. R1985:4, 2008:3, 874:6 If we neglect to judge ourselves, he has to do it for us. Then we are being chastened with a view to our correction. R5890:5, 5519:2, 4870:6, 1759:6; NS162:1 Require less disciplining by the Lord to correct faults. R5586:4, 374:2; E233

32

1 Corinthians 11:32 *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

When we

- The saints shall not come into purgatorial judgment at all. R1469:5

Are judged

- Greek, krino, judgment or trial. R2430:1,5 It is now our judgment day. R569:3, 5519:2, 2405:4, 2398:5, 2008:3, 1397:4 The judgment itself consists of the innumerable encouragements and chastisements, rewards and punishments, corrective in their intention and results. NS162:4,2, 163:4

We are chastened

- Corrected. R2008:3 Punished with "stripes." R1985:4, 5519:3, 1471:1; SM315 Largely by the experiences through which our own faults put us. R4805:4, 1938:4 The proper penalty for our degree of wilfulness that we shall learn the needed lesson, and be more watchful. Q656:2; R5428:3, 1748:5; NS245:2 He will not spare the rod, because he loves us and because he has separated us from the world to himself, and is disciplining us for the glorious things which he has in reservation for the faithful. NS165:6 Some will need to come through the fiery ordeal, and "wash their robes and make them white in the blood of the Lamb." (Rev. 7:14) R5850:5, 4870:6 Those who are subject to these corrections will be liable to the extreme penalty of the divine law should they wilfully, intentionally, perversely decline the divine leadings. NS162:3 The instructions of the Lord must either result in our instruction in righteousness and develop in us the character likeness which he would approve, or else it must land us in the second death. NS163:3

By the Lord

- By the Lord Jesus. R2430:5

That we

- Howbeit. NS161:2, 163:1 In order that we. R2008:3, 739:1

Not to be condemned

- Greek, kata-krino, on trial with. R2430:5, 2398:5, 1397:5 Judged; tried and punished. R1471:1, 2435:1, 2398:5, 1854:5, 1654:6

With the world

- In the next age. R5519:3, 2398:5, 1397:5, 569:3; NS161:3 In the Millennial age. R2008:3, 2405:4, 1655:1, 1471:1; SM315; NS163:2 The judgment of the Church is totally separate and distinct from that of the world. NS161:2 We have escaped the condemnation which is on the world. NS357:1, 570:3

1 Corinthians 12

1

1 Corinthians 12:1 *Now concerning spiritual gifts , brethren, I would not have you ignorant.*

Spiritual gifts

- The "gifts" were miracles, tongues, interpretations, etc. SM572; R5093:3, 3153:1 Conferred upon the early Church for its establishment and development. R3150:1, 1695:4 To draw and hold them together, making them mutually dependent upon one another. R2203:1, 5224:6 These gifts were for two purposes; for the benefit of the person himself, and also for a testimony to outsiders. Some effective and convincing methods were necessary to start the infant Church. R5786:2, 5093:3, 1422:5 The gifts were given for a witness; because the Old Testament was heard only occasionally in the synagogues of the Jews, and the New Testament had not yet been written. R4732:1 The early Church could not walk by faith as we do. They needed the assistance of sight; for they had no Bibles. Their instruction from God came through the gifts. R5224:4,6, 5668:2, 4443:1, 3153:1, 1422:5 Such instruction is no longer necessary, and is therefore no longer given. We have the Bible. R5224:5, 3153:1; E179 We have no power to communicate such gifts today, nor have others this power. R3153:1

Ignorant

- The meetings in the early Church were not all of the preaching kind. Preaching services have given rise to a division of clergy and laity. Let those who have ability to preach do so in moderation; let them also help others to various shares in the service of the truth. R3014:5, 836:2

3

1 Corinthians 12:3 *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.*

No man can say

- Understandingly, from a scriptural standpoint. R137:6*

Jesus is Lord

- Hundreds who accept Jesus as Savior from sin have no real conception of him as the actual Master and Sovereign of the daily life. R2164:3

4

1 Corinthians 12:4 *Now there are diversities of gifts, but the same Spirit.*

Diversities

- Divers operations. E178 Some of the gifts are departed, but the chief ones remain. We still have the apostles and prophets. These being dead, yet speak. R182:6, 3153:5

Gifts

- These gifts three purposes: Proving that Jesus had been faithful; that God was with these people, for their message to be investigated; and an assurance to the disciples themselves that God was leading them. R5224:4 Not fruits of the Spirit in any sense of the word. The disciples at Pentecost were not prepared to manifest immediately rich, ripe fruitage of the holy Spirit. R5224:3

But the same spirit

- The one holy influence. E179

5

1 Corinthians 12:5 *And there are differences of administrations, but the same Lord.*

Differences

- Our Lord has, to some extent, changed his administration, but he, as Head, is still ruling over his Body. R182:6

Of administrations

- Of operations. E179

But the same Lord

- The one holy influence shed forth by the one Lord. E179

6

1 Corinthians 12:6 *And there are diversities of operations, but it is the same God which worketh all in all.*

Diversities

- These variations in the manifestations of the Spirit. R5224:6

Of operations

- The Spirit does not now operate by the lower gifts of tongues, cures, etc., probably because the ignorance which made it expedient then, has now given place to knowledge. R182:6

It is the same God

- Fountain of the one holy influence. E179

Worketh all in all

- Worketh all things among all. E278 The one Spirit working in the entire Church, to build them all up as various members in the one Body of Christ. R5224:6

7

1 Corinthians 12:7 *But the manifestation of the Spirit is given to every man to profit withal.*

The manifestation

- A measure. E185; R2736:1; SM570; HG404:2 Not the same measure, for all do not have the full capacity. HG665:3 One or more of the "gifts." R1998:2 The gifts granted to the early Church. E179 A portion, at least one talent. R2764:3 Though the special "gifts" are not bestowed upon every member, they do benefit every member. R732:5 The measure will be according to the degree possible through infirmity of the flesh. R4641:6 Of the Spirit—The appointment of all the servants of the Church is of God (verse 28), by or through the manifestation of his holy Spirit. E278 It is the same gift to all, the same Spirit amongst all, working in all of this class, and the duty of each one is to use this gift of the Lord for its increase. R2736:1

Is given

- Was given in apostolic times for the purpose of establishing the Church. R1998:2, 5786:2, 2764:5, 1998:2, 1422:5 Since the early Church, the natural gifts or talents which each person possesses through birth, education and training are accepted by the Lord, as being possessed by the man's new spirit, for his care. R2764:5; E180; F238

To every man

- Member. R732:5 In the Church. E185, 179; R4641:6 In the true consecrated Church. R2736:1, 2764:4 Every man in Christ. E179, 185, 278; R2764:4, 732:5, 373:2 Each had a responsibility in proportion as he had talents or gifts of the spirit. R2764:4, 5225:1 In the early Church, following the Pentecostal outpouring of the holy Spirit, every consecrated believer received a gift or talent, and some received many of these. R2764:3, 1998:2 Any one lacking some special gift at that time would thus manifest that he had not become a member of the Church of Christ. R5668:2

To profit withal

- Thereby. R732:5 For his profit and for the general advantage of the establishment of the Church. SM570; HG404:2 For the benefit of all the members. R365:2

8

1 Corinthians 12:8 *For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;*

By the same Spirit

- Spiritual gifts to be exercised in the Church. R781:3

9

1 Corinthians 12:9 *To another faith by the same Spirit; to another the gifts of healing by the same Spirit;*

Faith

- The Apostle Peter, strong in the assurance that the Lord would work with him in healing the lame man, boldly commanded him to rise up and walk. R1421:3, 4732:1

To another the gifts

- Which, however, a man might receive and yet be sounding brass. F213 The gifts of the Spirit died out with the death of the apostles and of those upon whom they had conferred the gifts, but the fruits of the spirit were to abide. R5093:3, 1998:3; F213

10

1 Corinthians 12:10 *To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:*

Working of miracles

- Power to work other miracles. R5224:4

Prophecy

- "Speaking to edification, exhortation and comfort." (1 Cor. 14:3) R1549:2

Discerning of spirits

- Reading the thoughts and intents of the hearts. R1695:4 This gift was exercised by Peter in the case of

Ananias and Sapphira, as an evidence or proof of his apostleship. R2943:6, 372:4

Divers kinds of tongues

- Unknown tongues. R1422:5 Some spoke one language and some another, of which they previously had no knowledge. R5224:4

The interpretation

- The gift of interpreting the foreign languages which the others spoke. R5224:4

11

1 Corinthians 12:11 *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

Dividing

- No one had all the help the Spirit gave, but God divided according to his will. R67:4* The apostles enjoyed all of the gifts. SM570; HG404:2

To every man

- Each should study how best to use his talents for the edification of his hearers. R1638:2, 5225:4, 1998:2

12

1 Corinthians 12:12 *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

The body is one

- The Christ of God is Jesus and the redeemed Church. R751:3 For Christ and the Church have but one name, one body, one spirit. R1130:5*

Hath many members

- On the spirit plane. SM505 All under the control of the Head, Jesus. R5224:6, 2122:4 Unitedly constituting one body and each member dependent largely upon each other member. R732:1, 733:5 We are bound together by love and common interest. R1575:1 Let not the least member despise his office. R1574:6 That during the Gospel age God has been selecting a Church is admitted by all Christians except Universalists; and that a membership in that one Church can be secured only during the present life. R1570:3 But while we and other Christians agree that the Church triumphant is to be one Church and not many churches, there are parts and bearings of the subject regarding which we are not agreed. R1570:6, 1571-1573, 1579:1

Being many

- From the divine standpoint, a composite Body. R5871:3

Are one body

- Unity; the oneness of the Church, with each other and with the Lord. R3880:6, 868:5; F236 The only union of the early Church was of the spirit; their law for the government of each was love; and all, as a whole, were put under obedience to the "law of the spirit," as expressed in our Lord's life. R1574:4 The true Church are fully consecrated to the doing of our Father's will; one in aim, hope and suffering. R1574:5 If the entire Body could recognize its oneness and each use the gifts possessed, remembering that they are bestowed not for itself, but for the Body, how great would be the strength and vigor and present power. R733:1 Our standing before Jehovah is not so much as units, but as parts of a unit, which is Christ. E215 The gifts enabled the different body members to cooperate for their mutual welfare, edification and upbuilding in preparation for the glories of service in the coming Kingdom. R5224:6 The head of the priest represented Jesus; the body of the priest represented the Church. R5532:5, 270:6

So also

- One body or company of many members. F236, 444; R5213:1, 4841:3, 2479:3

Is Christ

- The Anointed. In olden times the priests were anointed with oil, as were also the kings of Israel. This ceremony seems to typify the anointing of the antitypical kings and priests. R4841:3, 5235:6, 5227:3; F443 As the anointing oil was poured upon the head and ran down the High Priest's beard, to the skirts of his garment, it anointed the entire body, (Psa. 133:2) typifying the anointing throughout the Gospel age. R5235:6, 270:6, 134:1 The will resides not in the members, but in the Head. R2479:3, 1574:4 The Christ, which Jesus the Head controls, and for which he thinks, plans and provides, using the various members to help each other. F73 The body of believers, the corporate whole. R1992:6, 1010:1, 48:4* We have come back to the primitive simplicity of the early Church. The Lord Jesus is our Head or Law-giver; his Word is our rule of faith or practice; the holy Spirit is our interpreter and guide into truth. R1575:1, 4136:1

13

1 Corinthians 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

For

- Linking the Pentecostal baptism with our individual baptism, and showing the relationship of the two. E443

By one spirit

- At Pentecost. F443; R5235:6, 5224:6, 1422:5 All received a begetting of the holy Spirit. R5213:1; CR230 Christian unity on the Bible basis. R5156:5; HG569:4 All who are begotten of the one spirit, the holy Spirit, are desirous of knowing and doing that which is right—that which is pleasing and acceptable to God and for the best interests of his cause. R5348:1; CR230 God's people are all one, whatever denomination they are found in. R5615:1

Are we all

- Both Jews and Gentiles. E214; R5212:6

Baptized

- The baptism of the holy Spirit was one baptism for the entire Church. F442 Throughout this Gospel age the anointing of the holy Spirit, which came to the Church at Pentecost, has continued, and gives an unction to all. R5235:6, 3712:6; F442 All that the world can see is the fact of this baptism. They recognize a difference between our spirit and the worldly spirit. R3712:6

One body

- As the human body has many members under control of the head, except when diseased, so the Church, as members of the Body of Christ, are all to be subject to the Lord as their Head. CR68:4,5, 463:3, 464:3; R5348:4; OV234 By the anointing the members may be recognized as one with Christ. R5235:6 The figure of a human body of many members, operating together for the accomplishment of one work, is a mental picture that is very generally made use of by the whole world; such as in the government. R5212:3; CR229

Into one spirit

- The spirit of devotion to God. CR464; R81:4* Find the members of that one Body where we may we find them of that one Spirit. It is always beautiful. It is always separate from the world. It is always showing forth the praises of him who called us. R5316:2, 5213:1

14

1 Corinthians 12:14 *For the body is not one member, but many.*

For the body

- Of the Christ, the anointed company. A82; R5871:3 We should have missed much had the illustration of the Lord as the Head, and the Church as his Body, been omitted. R1387:5, 732:1 The figure of a vine and its branches conveys the same thought. R5227:2; Q810:3

Is not one member

- Not merely Jesus the Head. A82

But many

- This figure of a man refers to the Church, Jesus the Head, and the Church, his Body. Q531:2; R5871:3; F236 The Head has been present representatively through members of the Body upon whom he, in his absence, confers certain gifts representing his qualities and office as the head—the eye, the mouth, the ear members. R1387:5; NS341:1 Every member of the Body of Christ is necessary; none to be despised. R4207:1, 732:3; F238

15

1 Corinthians 12:15 *If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?*

Foot

- The foot is an important member of great value in the service of the Body. R732:3 The feet make progress and represent the mission work of evangelists. R365:2

Hand

- It can execute what the eye could not do, yet without the eye, how slow would be its work, and how much of it useless. R732:3 The hands care for, protect, assist, and feed the body, and thus answer to the work of pastors. R365:2,5

16

1 Corinthians 12:16 *And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?*

Ear

- The ear is useful to the body advising it of the harmony or discord of the immediate present. R732:3 Representing members specially used to unfold prophecies and dark sayings, and to direct to the "meat in due season." R365:5,1

Eye

- The eye discerns; and by it, we mostly judge. R732:3 Representing members who look through the eyes of the apostles at the plans and works of God, and have not left these for the traditions of men. R365:5

17

1 Corinthians 12:17 *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?*

Whole body

- The Church at any particular time is recognized as complete, having in it the representatives of the various functions of the body. R3668:6, 2845:6 Some at the first advent were more important members, representing the quality of eye, ear or tongue, hands, etc., while others were less important functions of feet, legs, etc.; this has continued to today. R3668:6

Eye

- Scripturally, representing understanding or knowledge; in the world, it is the symbol of intelligence. R732:4 The fact that some are able to discern points of truth, by the aid of the eye, should be considered a proof that such are fellow members of the same body, but not an eye member. R733:5 John and Paul had this quality through visions and revelations. R364:6

18

1 Corinthians 12:18 *But now hath God set the members every one of them in the body, as it hath pleased him.*

God set the members

- Divided or established the various members and gifts. R2203:1 The helps and counsels necessary the Lord provides. F147; R5508:3, 3153:5 Not by apostolic power, nor laying on of hands. OV160 Through the voice of the Church. R5305:5 God, through his faithful, still sets in the Church the various members, in proportion as they conform to his will and Word. R2985:5 The principle expressed in Psa. 75:6,7 is now operating in the Church—the setting up of one and the putting down of another. R5711:2 Teaching is not within the province of all the brethren, but only for those specially indicated by divine providence. R4122:4 At first, the apostles appointed elders and deacons in each city; but afterward the body members at each place, guided by the spirit of truth, elected successors to the offices. R836:3 Some have felt distress if not elected an elder or deacon; but they should remember that the Lord has the supervision of the affairs of his Church, and prominence, promotion, and control, are in his hands. R5711:3 The choice of elders would not be according to earthly preference or family kinship or selfish ambition, but the Lord's preference. R3276:6, 2985:4 A place and an office in the Body to which God himself has wisely appointed him, and which belongs to no one else. R2157:6* We are not to think of the Lord's cause as being wholly dependent on us. We are to remember the mistake of Uzzah in steadying the Ark. Only the priest might touch it. R4207:1, 4376:2 We should not be ambitious for a high station, but humbly desire to be and do those things acceptable to the Lord. HG751:5 This is the only kind of organization or union recognized in Scripture. In this organization God can and does makes choice of some more than others for the good of all. R836:2 Both the setting, or apportioning, and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. R5284:2 To be a member of the Church militant will not prove that we shall be in the Church triumphant. R5245:6; Q119:2 The Lord will come to make up his jewels. There will be a setting in the end of this age, when the Church is completed. This began when the first resurrection began. R4913:6

Every one of them

- Even the Head. Our Lord Jesus did not appoint himself high priest. "No man taketh this honor unto himself." (Heb. 5:4) "God hath given him to be the head over the church which is his body." (Eph. 1:22, 23) R3276:5 There is plenty of service for each member of the Body, but not all the same service. R4047:3, 3152:2. 3006:3 The body would not be complete without every one of them, unless one should fail to make his calling and election sure. R5213:2

In the body

- All the parts are represented in any assemblage of the Church, the hand and foot, etc., as well as the various qualities which belong to the head—hearing, seeing and expression. R757:1, 1891:2, 287:1; NS341:1 Thus the Head of the Church is present with the members of his Body whenever two or three or more of them meet in his name; and the Body is complete and as effective for growth in grace, knowledge and love. R757:1, 287:1

Hath pleased him

- Each should seek to recognize the Lord's appointments in his own case, as well as in that of others: and each should endeavor to serve according to the Lord's recognized arrangement, only. R1894:2, 3276:6, 3005:4; Q844:2

19

1 Corinthians 12:19 *And if they were all one member, where were the body?*

Where were the body

- Where would be the symmetry? R1935:4, 1894:2 Where would be its perfection and completeness; and how could the Body edify itself in love? R733:5 Where would be the mutual dependence of one member upon another, which cements and unifies all the members as one Body in which every member is needful and appreciated. R733:2 There are eye, ear, foot, hand, and tongue members who have unlike services to perform for the welfare of the whole Body. R5321:6, 2827:1 Each member should find his true position of usefulness in the Body and fill what position he is best qualified for.

R732:5 Let not the least member despise his office. R1574:6

20

1 Corinthians 12:20 *But now are they many members, yet but one body.*

Many members

- No one could serve in the typical High Priest's office who had a superfluous finger or toe, or one missing; indicating the antitypical priesthood is composed of a definite, fixed number. R5532:5; Q231:T

But one body

- Every member is to be nourished and exercised that the Body may be symmetrical, perfect. R1894:2 There is no evidence in the early Church that the elders monopolized all the time or authority of teaching the brethren and fellow members. R836:4

21

1 Corinthians 12:21 *And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.*

Eye

- A prophet, expounder; special teacher, a see-er through whom hidden things may be manifested. R732:6

Hand

- Teachers, instructors, who carry the bread and water and feed the flock. R732:6

Head

- The more able and intelligent are mentioned in contrast with the less able, by calling one class head members, (eye, ear, etc.) and the other class feet. R757:1, 364:6, 287:1 There is a work for every part of the body to do. The hand and the foot are connected through the head. The brain is in touch with all parts of the body through the nerves. R5213:2, 4047:3 Because Jesus is on the spiritual plane, the various qualities of the head are delegated to some members of the Body. R364:4, 365:2

Feet

- The lowest members which require the especial assistance of the others. R757:1, 287:2 Those who bear much of the weight and carry the Body forward over obstacles; the member possessed of money talent which uses it thus. R733:1, 2827:1 In the human body the eye, ear, hand, and foot represent the principal serving members. R732:2 To recognize that the Lord's people in every part of this age have been "feet" members of the Body, does not contradict the application of Isa. 52:7 representing the "feet" members of the present time. R2827:2, 757:1, 287:2

No need of you

- All the consecrated; not differentiating between the Little Flock and the Great Company. R4655:5 The various members of the congregation should be in positions where they can render the most efficient service. R5322:1, 3006:3, 733:4 Every member is to be considered, and no one is to assume a position over others. R4928:4 When the time for rewards will come, who knows how much of the usefulness of Paul and Apollos may be accredited in some of the humble ones such as Aquila and Priscilla, who supported their abler brethren. R3152:3

22

1 Corinthians 12:22 *Nay, much more those members of the body, which seem to be more feeble, are necessary:*

To be more feeble

- Most feeble. R850:5 And less important. R1935:4 The humblest. R3929:4 By far the larger proportion of the members are such; and their office in the Body is just as necessary as that of the more notable members. R2157:6*

Are necessary

- To the prosperity of the Body as a whole. OV234 And none to be despised. F238 And may be something in the service. R1935:4 And has a duty to perform toward other members, as well as blessing to receive by its fellowship with them. R732:2

23

1 Corinthians 12:23 *And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.*

Less honorable

- Ungainly. R4269:5

More abundant honor

- The most blemished members should have special care as well as the covering of charity—love. F236; R4269:5, 3929:5 "We that are strong ought to bear the infirmities of the weak." (Rom. 15:1) R4269:5 As in our natural bodies we take the greatest care of the least pleasing members, so in the spiritual family those which are least attractive of themselves need our attention and sympathy. R3929:5

24

1 Corinthians 12:24 *For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:*

God hath tempered

- Seek to know the service God has evidently prepared each individual to perform. R5322:1, 3006:3, 733:4

Part which lacked

- If the congregation lays too much on the feet members, it is depriving the hand members of their use. R5322:1

25

1 Corinthians 12:25 *That there should be no schism in the body; but that the members should have the same care one for another.*

No schism

- No division. F236; R5225:1, 4252:1, 1577:1, 732:2, 589:5 No split. R4252:1 No sectarianism. R5225:1, 2845:5, 538:2, 732:2, 589:5 No denomination. R1130:4* Divisions were objected to in the one true Church, and all the apostles taught that there is one Lord, one faith, and one baptism. There is one fold and one Shepherd. R1577:1, 2080:4, 538:2 Sectarian love and sectarian pride should be unknown. R5225:1

Body

- Christians are a separated class—separated from the world, separate from sinners, separate from all others. R1577:1, 538:2

Have the same care

- The same love. R5225:1 For the most humble as well as the most highly favored member. F236 A mutual care and love which seeks to encourage and strengthen all that is good and discourage, by example and sometimes by a kindly word, all that is unbecoming; and conceals faults. R5557:4, 3647:4 Cooperate with each other, off-setting each other's imperfections, compensating for each other's shortcomings and weaknesses, seeking only the welfare of the whole Body. R5225:1 None is to be despised or hindered from having his part in the general work of building up the Body in the most holy faith. R4207:1, 732:2 Each doing the part designed by our Head, shall thus accomplish his will—the edifying and building up of the Body. R732:5

One for another

- Seeking to encourage and strengthen all that is good, to discourage all that is unbecoming, and to throw the mantle of love over deformities and faults. R3647:4, 5557:4 The whole living Church scattered worldwide should be knit together as one. Whenever there was opportunity the Churches sent Christian greetings and benedictions to each other. R1895:4

26

1 Corinthians 12:26 *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

And

- Thus, in the true Church of Christ, which is knit together in love. R5557:4, 3647:4

One member suffer

- Pain, degradation or disgrace. F236 Is injured or not as perfect as others. CR41 The complete glorification of the Church will not occur until the completion of the sufferings of Christ. R4398:4

All the members

- Willingly, or unwillingly, are affected. F236 All the other members come to its relief. R5213:4, 4965:6 In proportion as they are more or less directly associated with him. R3647:4 Others share the injury. R2845:5 There is such a sympathy and union and fellowship in the Body of Christ that each is intimately and deeply interested in each other member, both within a class and worldwide. R4965:6, 5225:1, 3929:5; Q68:1 Fellow-sharers in the suffering of the present time; to be fellow-sharers in the glories that are to follow. R5213:2 No member can be in ill condition without the knowledge and sympathy of the Head member, Christ. R5213:4 Special trials may be expected in the Church, amongst the brethren. R5118:3

Member be honored

- Rejoices. R2845:5 Is specially blessed, comforted or refreshed. F236 The honor and glory of one are the honor and glory of all. R5213:5 Just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and joy. R3647:4, 5557:4

Rejoice

- Proportionately share the blessings. F236 Other members are comforted. R2845:5

27

1 Corinthians 12:27 *Now ye are the body of Christ, and members in particular.*

Body of Christ

- The Church. SM45; R2859:5, 2080:4, 364:6; CR269 The Body of a company of anointed. CR346; R5227:3 "So many of us as were baptized into Jesus Christ." (Rom. 6:3) F235, 436 In illustrating the complete subjection of the now crucified, will-dead Little Flock, to their Lord, it is difficult to find a more perfect figure than the human form. R962:1,5, 732:1

Members in particular

- With various functions. R962:1 This is the mystery which has been kept secret in ages past and is still a secret to all except the saints. A81; NS740:6 We shall know the different members in the same manner that we can decide whether we are right or left-handed; by the adaption to the work, by the relative ability to perform any particular service. R733:3 Every member must be in perfect accord with the Head, that the great work of The Christ in the coming age may be accomplished. R962:1 144,000. The Church of the firstborns, whose names are written in heaven. (Heb. 12:23) SM14; R962:4; NS341:1, 534:4 These alone will have part in the first resurrection, these alone will reign with Christ a thousand years. R4914:6; Q116:3 When all the members pass beyond the veil, that will be the completion of "his resurrection;" the first resurrection. R4494:2, 1855:1, 962:1 Pictured both by Aaron's sons and by the body of Aaron, he being the head. R5873:4, 5532:5, 1008:3

1 Corinthians 12:28 *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

God hath set

- Placed in position. R2224:5, 5321:6, 1524:2 Placed or appointed. R732:6 Set apart or raised up. R364:5 For the Church's instruction and edification. R1524:2, 373:2; E245 God superintends; he does not leave the result to human wire-pulling. F237; R2141:5, 1822:5, 732:6 God places the various servants and we note the placement and bow to his wisdom. R732:6 We look for the Lord to set every member; and recognize character and consecration as essential prerequisites to a believer, before he could be "apt to teach." R1822:5

Some in the church

- Greek, ecclesia, the Body of Christ. F237 Congregation. (Diaglott) R182:6 As an aid to all who forsake not the assembling of themselves together. E245 The Lord's personal supervision and appointment of the various orders and grades of teachers and helps is clearly indicated. R1524:2, 5508:2 Many of the early gifts to the Church passed away but some were intended not to pass away until the Church should be complete. See Eph. 4:8, 11-16. R2224:5, 1524:2, 371:6; F239

First apostles

- Twelve; Paul being God's appointment to Judas' place. R732:6, 435:5; NS657:5 First, or chief, in the Church, as rulers and teachers of all. R1419:2, 435:5; HG311:4 The prominent and leading position of the apostles, as those specially empowered to minister to us in spiritual things, is clearly indicated. R1524:2 Paul was one of those twelve specially commissioned of God and recognized of the Church as God's representatives. R1419:3; HG311:5 Though every member of the Body may declare the unsearchable riches of Christ. R1524:2

Secondarily prophets

- Orators. E283; R836:4; Q115:3 A discerner and expounder of truth. R733:3 Expounders are those who are used of the Lord in bringing forth from the Scriptures things new and old to the Church. This seems to be the "eye" quality. A see-er through whom hidden things may be manifested. R732:6, 733:3

Thirdly teachers

- Expounding and harmonizing the Scriptures. R1136:2, 732:6, 365:5 With the ability to make clear to others the plan of our Father from his Word of truth. R825:1, 733:3 The entire Church or priesthood is blessed of God through such teachers. R1136:3,2 Instructors might be termed the "hands" of the Body who carry the bread and water and feed the flock—either publicly or privately. R732:6 Jesus was a teacher sent of God. R364:6 The teachers or elders are specially chosen, though always from among the males. F272 God sets in the Body many more teachers than prophets, orators. R3005:4 \ The gifts of the apostles, the orators and the teachers, are still with the Church. E207; R371:6, 1136:2

Miracles

- Powers. (Diaglott) R182:6

Healings

- Cures. (Diaglott) R182:6

Helps

- Assistants. (Diaglott) R182:6 Each should seek to occupy a place of helpfulness, helping one another. F306 Not many special teachers are necessary; helps, pastors, etc., are more numerous. R1136:2

Governments

- Directors. (Diaglott) R182:6, 1524:2 Governmental rule, order or law. Q103:2 God is the one we are to recognize, the one who has established the order in the Church. Q103:2

Tongues

- Unknown tongues. R732:6 Different languages. (Diaglott) R182:6 To supply their lack otherwise—

the early Church had no Bible. R5265:2, 5224:4 Paul ranks the gift of tongues as the very last of all the gifts. SM277

29

1 Corinthians 12:29 *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

Are all

- Implying that it will be generally conceded that this is not the case. E237; NS657:6 Teachers—There is a special responsibility resting on these as respects the feeding of the Lord's flock. R4122:4

30

1 Corinthians 12:30 *Have all the gifts of healing? do all speak with tongues? do all interpret?*

Healing

- The apostles in exercising this gift did not practice mental healing, nor even prayer healing. R1998:1

Tongues

- They were putting rather too high a value upon the gift of tongues. R4443:1

31

1 Corinthians 12:31 *But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

But covet earnestly

- Desire; prefer; exercise discrimination of mind as to which would be the best gift. R5265:2, 3046:4, 3006:4, 2203:1, 732:5; SM570 Be extremely careful to covet merely the Lord's favor and the gifts and talents by which we can best serve one another and not ourselves. R3046:4, 733:4 Earnestly desire or seek to cultivate. R386:2* Urging all, without discrimination to sex. R1549:4 The New Creature cannot covet anything belonging to another. R4021:5, 3046:4 You earnestly desire. (Diaglott) All in the early Church aspired to be teachers and prophets, etc., hence the Apostle reproves them. R732:5, 182:6

The best gifts

- The superior ones. R3150:1 The Apostle thus exhorted the brethren while the inferior gifts were still in the Church. F238 The more eminent gifts. (Diaglott) R732:5, 182:6 "Specially that ye may prophesy (publicly expound)." (1 Cor. 14:1) E180; F238 Seek to use the highest and noblest gifts where several were possessed. R2203:1, 836:4 Speaking of ambitions, Paul advised the Church that they should have the more profitable aspirations, that they might be instructors of the flock; for this is the most useful office in the Church. R5321:3 Intimating that the gift of public teaching, oratory, was the most valuable. R5786:2, 5321:6, 5265:3 These gifts were necessary for the establishment of the Church. R5831:2, 3153:1 Things on the higher plane, the spiritual, the things which God hath in reservation for them that love him. R4021:5 The Scriptures compliment Jacob upon his appreciation of the divine promise, and his willingness to sacrifice earthly interest to secure the best gifts, which his brother despised. R2863:2

Show

- Point out. (Diaglott) R732:5

More excellent way

- An evidence of divine favor far beyond that of the gifts. SM572; HG404:6 The fruits are more valuable than the gifts, because they represent character and nor merely powers. R5831:2, 5786:2, 5321:6, 2203:2, 1998:4 The fruits are far more to be desired than the merely mechanical gifts. R5265:4 Something still better than any of those gifts of the spirit. R3150:1, 5265:3, 5225:4, 2820:6, 2203:2; SM277 This evidence will not be by our speaking with tongues, etc., but by the appearance of the fruits and graces of the holy Spirit—meekness, patience, gentleness, long-suffering, brotherly-kindness, love. R5549:6, 5225:4, 5093:3, 4732:4, 3153:1, 2961:2; E180 The Apostle shows the super-excellence of the fruit of love. R5668:2, 5265:4, 3153:1, 182:6 Chapter 13 pertains to this more

excellent ambition which should actuate every child of God; viz., the acquisition and development of the spirit of love, the spirit of the Lord. R3150:3, 2203:2, 732:5; F238

1 Corinthians 13

1

1 Corinthians 13:1 *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

Though I speak

- The conferring of the gifts marked the apostles as the special servants or representatives of the Lord in the work of founding the Church. F635 The possession of an unknown tongue did not imply that a man had reached a higher attainment and relationship of God. R4732:4, 4443:2 Miraculous gifts does not imply any greater favor of God to the primitive Church than to his people of a later day; it was possible for some to have the gifts without much of the real spirit of the Lord. R2820:5, 2203:1, 375:6 The period of the gifts of tongues and miracles was the period of the infancy of the Church. R2205:4 The gift of tongues ceased shortly after the death of the apostles. R4444:2 Ability to speak fluently on gospel themes, even, might not be a proof of our relationship to the Lord as new creatures. R3150:3

Men and of angels

- If the Apostle could speak all the languages known among men and the angelic tongue as well. SM282 These would still not constitute a proof of his harmony with God and his acceptance of life eternal. R4443:2

Have not charity

- Greek, agape, true, disinterested character love. R2807:5 Godlikeness in the heart, tongue, hands and thoughts, supervising all the human attributes and seeking fully to control them. R3150:2 One might do these good works to have the honor of men. R5819:4 Where love is lacking results are more or less evil. R2203:3 The word charity is coined from the pure Latin word caritas, the h being inserted to make it appear as if the Apostle had used the Greek charis. The translators accepted charitas as Latin for Greek caris—charity. Caritas is from caras, dear, costly; and careo, to want. The only sense in which there is even a remote equivalent in caritas for agape is the love we have for things dear, scarce, costly. R2223:6* As a brass horn will make a noise when it is blown, yet have no appreciation of itself, so some possessing the gifts might exercise these in a perfunctory manner and be lacking of the real Spirit. HG404:6; SM572 Sounding brass He might still have no heart in the matter. R4443:2 Lack the evidence of being new creatures, making a noise, but having no acceptable feeling or virtue in ourselves in connection with our words. R3150:2, 2446:4 God has not glory, honor and immortality for brass horns and cymbals. SM282 Tinkling cymbal Paul testified that he might have gifts, or be acted upon by the Spirit, and yet be almost destitute of the Spirit of love and sacrifice itself. R375:6 A mere empty professor, lacking the all-important gift of love. R1433:5 The miraculous gifts conferred upon the early Church are not proofs of spirit-begotten conditions; a greater proof is the possession of the spirit of love. R2675:5, 2820:6, 375:6; SM337; NS350:5 The power to work miracles might be there and operate through them, and yet they might have no more relationship to it than the cymbals have to the power which strikes them. HG404:6; SM572 The gifts of the Spirit in no sense hindered or took the place of the fruits. F213 Since Cornelius, there have been no such outward manifestations of God's favor; but instead, the inward witness of the Spirit of the truth. R375:6 Ananias and Sapphira were illustrations of sounding brass and tinkling cymbals. NS350:6

2

1 Corinthians 13:2 *And though I have the gift of prophecy, and understand all mysteries, and all*

knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

I have the gift

- Given for a special purpose in connection with the establishment of the Church. R4872:2, 4732:1, 4444:2 Because the Church did not then have the Bible; the Old Testaments were in the synagogues. R4732:1, 5668:2, 4443:1, 1890:2 Many in the early Church who possessed the gifts lacked the seal and witness of the Spirit. E247; R5786:3, 2203:2 It might be that those having the gifts had merely come into relationship with God in an outward, formal way, and had made no real progress in spiritual things. R5549:6 The gifts of the Spirit died out with the death of the apostles, and of those on whom they conferred the gifts. R5093:3, 5225:4; E207 The gifts of the Spirit might be imparted instantaneously; but the fruits of the Spirit could only be had by growth. R2961:2, 2203:2

Gift of prophecy

- Oratory. R4443:3, 3150:3, 2446:4 Teaching. R3831:4 Foretelling future events; will cease, because the necessity for prophecy would cease. R2205:4,3

Mysteries

- Secrets. (Diaglott) R182:6 If Paul's knowledge of divine mysteries and all other mysteries were very great, superior to those of all other men. SM282

Knowledge

- The Apostle seemingly points out the dangers of those of large knowledge. R2446:4 The Lord still continues to provide knowledge in the Church. R2205:4 Knowledge without love would be an injury; and to consider it otherwise would imply that real knowledge has not yet been secured. R4920:2, 3145:1 We might have a great deal of knowledge and yet not know God and not be known or recognized by him. R4920:2, 50:1* If the knowledge does not produce the fruitage. NS505:6 There is a kind of knowledge that cannot be gained from books, but comes by experience as a fruit of the indwelling of the Spirit of God. R78:5 The leading characteristic to be looked for in every one accepted as a servant of the Church, should be first of all the spirit of love. Knowledge and ability should be considered secondary. R2446:5 Knowledge is a power for good or for evil, and if a man does not obey the truth, the more knowledge he has the worse man he is. R85:5*

Faith

- That could cure all manner of diseases. R2203:3 The foundation of hope. R74:3*

Remove mountains

- Our Lord's illustration of the largest degree of faith. (Matt. 21:21) R2203:3

Charity

- Greek, agape, true, disinterested character love. R2807:5, 3949:4 The great fruit of the Spirit. R5225:4; HG405:1; SM572 Permeating the heart and extending through all the course of life, and actuating and operating our mortal bodies; the real proof of our divine relationship. R2446:4, 2203:3 We should measure ourselves by growth in love, rather than by growth merely in knowledge. R4920:2, 3145:1 We should steer clear of two extremes: (1) Laying all the stress upon the heart and feelings and ignoring study; (2) Studying the Bible from curiosity or a desire to shine before others, and ignoring heart-development and a sympathetic entrance into the divine plan. R4578:1 One could not have a knowledge of the deep things of God without being begotten by the spirit of love; but one might lose the spirit before losing the knowledge it brought him. R3150:3, 2446:4 I am nothing As respects a share in the Body of Christ. R3153:4, 4443:3, 2961:2 A mere cipher, not a member of the new creation at all. R3150:3 Those who have received the gifts of God before coming into a proper relationship; if they lose the spirit of Christ are "none of his." (Rom. 8:9) R2446:4 One might have the gifts, but if devoid of love, is without Christ's spirit. R1998:3 Far from the condition of heart which would be fit for the Kingdom. If love be not the motive power, the greatest zeal and richest rhetoric and eloquence would pass for nothing in God's estimation. R2203:2; HG404:5; SM572 John and Paul had this quality through visions and revelations. R364:6 Any or all of these abilities would

have no value whatever, would profit us nothing, unless mixed with and based on love. R4443:3

3

1 Corinthians 13:3 *And though I bestow all my goods to feed the poor , and though I give my body to be burned, and have not charity, it profiteth me nothing.*

Though

- The Apostle says this in connection with the contrast between the gifts and fruits of the Spirit. R5786:5

Bestow all my goods

- The giving of all of one's possessions. R2203:3 Keeping back nothing. R3150:4 Even generosity is not sufficient. SM572; R5127:1; HG405:1; SM572; NS564:4 God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in sacrifice and yet violate the rule of justice. R5430:3

To feed the poor

- Most of those who give to the poor have some love. R5786:6 It is still more important to feed the spiritually hungry and assist in clothing the spiritually naked. R5786:6

Body to be burned

- As martyrs at the stake. R4443:3, 5127:1, 3150:4, 2203:3; SM283; NS564:4 In some worthy cause. R5370:1, 5127:1 In the interests of righteousness. R5348:4 In faithfulness to the Lord. HG405:1; SM572 For loyalty to our convictions. NS564:4

Have not charity

- The great fruit of the Spirit. SM572; R5348:4; HG405:1; SM572 The principal thing of Christian character, the crown of all Christian graces. R2807:6; F406 The spirit of Christ and of the Father developed in us as the ruling principle of life. R5127:1, 5787:4, 4443:3, 3546:1, 3150:4 Proper love as the mainspring to the conduct. R3150:4 Before we can "put on love, the bond of perfection" we have many enemies to put out. R5127:1 Before we can make much development in the cultivation of sacrificial love, we must learn to have love of justice, righteousness. R5430:5, 5603:2 To whatever extent an act of benevolence is prompted by selfishness and a desire for vainglory, it will bring no blessing. R5786:6, 2203:3 All of these things might be done from selfish motives—to be seen of men, to be highly esteemed by men, for ostentation, for pride, or because of a comabtive disposition. R2203:3, 5786:6

Profiteth me nothing

- As respects membership in the heavenly Kingdom, as a member of the Body of Christ. HG405:1; SM572 Would not count in God's sight. R5370:4, 5348:4, 5127:1 All sacrifices and self-denials would be valueless in God's esteem, but with love as the inspiring motive our feeblest efforts are acceptable through Christ. R2807:6; SM283 If the motive behind the giving were not love, there would be no reward. R4443:3, 2203:3; SM572 A man might have some miraculous gifts and still be a castaway. R5786:3 If it is done from love it will be rewarded in heaven; and it profiteth also in character development for the Kingdom. R5787:4

4

1 Corinthians 13:4 *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,*

Charity

- Greek: agape, true, disinterested character love. R2807:5, 3949:4 Love is sympathetic, helpful; the Spirit of God. R2590:2 Enumerating nine ingredients: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and honesty. R4443:3, 2203:4* The Apostle, in this spectrum of love is delineating the various parts of the one great lesson of Christ-likeness, which is God-likeness. R4443:6, 3831:4, 3233:5 Love represents the full standard of the Golden Rule and

the full character of God; for "God is love." (1 John 4:8). R5308:6 St. Paul's exhortation is to the Church, that special class called out. Their call is to a sacrifice with Jesus of all earthly rights and claims, and to a full submission to the divine will. R5308:5

Suffereth long

- Is patient with the weaknesses and imperfections of those giving evidence of good intentions; even with those who are out of the way. R2204:1, 4918:1, 2203:4 It cannot be quick, irascible. SM283 "Consider him that endured such contradictions of sinners against himself, lest ye be weary and faint in your minds." (Heb. 12:3) R2203:4, 2204:2, 4918:1

And is kind

- To the wrong-doer. F406 Even to the unthankful and the unholy, endeavoring to show them by example a more excellent way. R1330:5 Love is always kind, and cannot wilfully injure another. R5124:3 Sometimes kindness is prompted by motives other than love. R5124:3 A Christian should be kind, courteous, gentle, in his home, in his place of business, in the Church—everywhere. R4918:1, 3150:6 Kind methods, seeking to guard manner and tones, knowing that they have much to do with every affair of life. R4918:1, 2204:2 Our Heavenly Father is "kind to the unthankful and the evil." (Luke 6:35) R3150:6, 2203:4 Love might sometimes be regarded as unkind—it might be misunderstood. R5124:3 It is well to remember the motto of the old Quaker: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, nor neglect it, for I shall not pass this way again." R2204:2

Envieth not

- True generosity, the very reverse of jealousy. R4918:2, 3150:6, 2204:2, 2203:4 The success of others; seeks not to detract from their honor or to pull them back from it. F406; R2204:2, 1330:5; SM283 So that I can see others prosper and rejoice in their prosperity, even if for the time my own affairs be not so prosperous. R4918:1, 3150:6 The root of envy is selfishness: envy will not grow on the root of love. R4918:2, 3150:6, 2204:2 But the old spirit in us "lusteth to envy." (James 4:5) E200

Vaunteth not itself

- To be a general critic, fault-finder and "accuser of the brethren." (Rev. 12:10) R2590:2 Is humble. R2204:3, 1330:5 Cannot be boastful and proud. SM283; R4918:2, 3151:1, 2204:3, 1330:5 Love that tends to humility, is not boastful; "saves a man from making a fool of himself by consequential conduct and by thrusting himself into positions which betray incompetence." R4918:2, 3150:6, 2204:3

Is not puffed up

- Not lifted up. R4918:2 To see the faults of others and to be blind to his own. R2590:2 Never seeks to make self shine by contrast over others. F406 Knowledge puffs up because of selfishness of heart, because we are more likely to be conscious of our own good qualities than of those of others. R5124:5 Divine Revelation was intended, not to puff us up with mere knowledge of divine mysteries, but to build us up in the character-likeness of our Redeemer and of our Father. R4578:1 All giving evidence of lording it over God's heritage, should be passed by as servants. They are unsafe teachers, and are likely to do more harm than good with whatever knowledge they may possess. R2446:5

5

1 Corinthians 13:5 *Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*

Itself unseemly

- Discourteously, impolitely. R3151:1, 2204:3 Immoderately. It has no extreme and selfish desires and avoids extreme methods. F406 Unbecomingly. It is consistent with its profession in all its actions. R1330:5 Will not be ungracious, unkind, rude. SM284; R1330:5 Politeness has been defined as love in trifles; Courtesy love in little things. R4918:2, 3151:1, 2204:3 Pride is the root out of which grows

most of the unseemly conduct and boorishness so common to those who think themselves somebody either intellectually or financially. R4918:2, 2204:3

Seeketh not her own

- Greek: heautou, as in "Shall not speak of himself." (John 16:13) In our common version heautou is rendered in the masculine, feminine, common and neuter genders. E170, 171 Rights. R3862:5, 3151:1 Her own interests, exclusively. R4918:3, 3151:1, 2204:3 He who is full of the Spirit of love will not be selfish, grasping, neglectful of the interests of others. SM284; R4785:6, 3862:5, 2203:4, 1330:5 Not take unjust advantage of others, and rather suffer a wrong than do a wrong. R4918:3, 3151:1 Does not covet the honors and wealth or fame of others, but delights to see them blessed, and would rather add to than detract from these blessings. F406 Put into exercise, this element of love would have a great influence upon all the affairs of life, inside as well as outside the home and family. R4918:3, 2204:3

Not easily

- Not unjustly. R5603:2 Easily is not in the original. R3151:1

Provoked

- Irritated, roused to anger, exasperated, worked up into a passion where evil looks, words and sentiments are involved. R3151:2, 5604:1, 5603:1, 5125:5, 4918:2, 2204:4; SM284 Not bad tempered, fretful, bad humored, touchy, quick to take offense. R4918:4, 2204:4 Endeavors to make due allowance for the weaknesses of others. R1330:5 Is longsuffering, not unjustly provoked, will not readily take offense, but will think kindly and sympathetically of others. R5604:1, 5979:5, 5603:1 Is very patient with others. R5124:6, 5125:2 Kind and forbearing one with another, seeking to put the kindest construction upon the words, actions and natural tendencies of others, remembering our own peculiaries and foibles. R5603:5 Remembering the present distress of the entire race through the fall, it is sympathetic rather than angry. F406 However much natural depravity and heredity and nervous disorders may tend toward the spirit of fretfulness, taciturnity and touchiness, we must oppose this disposition to evil in our flesh. R4918:4, 2204:4 Righteous anger—a just indignation aroused by our love for the principles of righteousness—is not incompatible with love. R5603:1, 5978:5, 4918:4, 3151:2 It required the act of intentional disobedience on the part of father Adam to provoke God to anger. R5978:6, 5603:2

Thinketh no evil

- Guilelessness. R2203:4, 4918:5, 3151:2, 2204:4 Not suspicious of evil or looking for faults in others, not attributing to them evil motives. R4918:5, 5123:2, 3151:3, 2204:5; SM284 Is slow to impute evil motives, and anxious to see and to foster every good intent. R1330:5 Love filling our hearts will not only hinder evil conduct and injurious words, but will prevent evil thoughts. R5123:2 It not only will not invent and imagine evil, but is so disposed to give the benefit of any doubt that "evil surmisings" are foreign to it. F406 "Taketh not account of evil." (Revised Version) Holds no grudges, does not charge up the wrong against the evil-doer; but may, however, withhold cordiality in the interests of the wrong-doer. R3151:3, 4918:5 It is an old adage that "faults are thick where love is thin." R3151:2, 4918:5, 2204:5 Evil has been surmised against people without a shadow of proof. R5266:4 Love does not surmise evil—not that love is blind to evil. R5266:3 It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. R2204:5

6

1 Corinthians 13:6 *Rejoiceth not in iniquity, but rejoiceth in the truth;*

Not in iniquity

- In in-equity. R4918:3 Is sincere. R2204:5 It is grieved by evils wherever encountered, sympathizes with all who fall into evil, or who are beset by temptations. So opposed to the wrong that it would not encourage it even if it brought advantage. R4918:6, 3151:4, 2204:5 He who has the Spirit of love will

have no satisfaction in the adversities coming upon those who are even his enemies. SM284 Has no pleasure in either hearing or telling evil tidings, or evil of any kind. R1330:5, 2204:6 An opposite course of action from that of Balaam who "loved the reward of iniquity." (Acts 1:18) Some Balaams are in the ministry for salary and maintenance of positions, and the friendship of wealthy Balaks. R2204:5 In the truth Truth upon every subject, and especially in the truth of Divine Revelation. R2204:6 With rightness; delighting to uncover and make known noble words or acts, taking no pleasure in, but avoiding exposing ignoble words or deeds. F406 Even to the upsetting of some of our preconceived opinions, or to the disadvantage of earthly interests. R4918:6, 3151:4 To share loss, persecution, distress or whatever may come against the truth or its servants. R4919:1, 2204:6 Delights in God's truth and its fruitage of developed holiness. R1330:5

7

1 Corinthians 13:7 *Beareth all things, believeth all things, hopeth all things, endureth all things.*

Beareth all things

- Is impregnable against the assaults of evil; resists impurity, sin and everything contrary to love. Willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and death. R4919:1, 3151:4, 2205:1 Enduring pressure on every side without being crushed. R4444:1 The elements of patience and gentleness are love in the sense of willingness to bear, to endure under all sorts of opposition. R4443:6 We are not able to read the heart, and hence we are to think kindly and generously of God's family. R5843:2, 5430:3 Covers all things. Makes due allowance for the weaknesses of the flesh. R1330:5, 5843:2 Covereth; as with a mantle of sympathy—for nobody and nothing is perfect, so as to stand full inspection. F406 In all persons there are certain qualities that may be esteemed and appreciated; even as the old lady said that she could wish that others had as much perseverance as Satan. R5843:2

Believeth all things

- Is not disposed to dispute claims of good intention, but rather to accept them. F406 Believes in the conquering power of love to help the weak and erring in the struggle against sin. R1330:6 That would rather believe good than evil about everybody. R3151:4; SM284 It is not suspicious, but on the contrary disposed to be trustful. R2205:1, 4443:6, 1269:4 Unwilling to impute evil to another unless forced to do so by indisputable evidence. R4919:1, 5123:1, 3151:4; F407 It acts on the principle that it is better to be deceived a hundred times, than to go through life soured by a distrustful suspicious mind; far better than to wrongly accuse or suspicion even one person unjustly. R2205:1, 5123:1, 4919:2 Full of faith in the divine promises and arrangement, doubting nothing. R4444:1 Not absolutely all things; not falsehood, hypocrisy and deceit. R1777:6, 1269:4

Hopeth all things

- Hoping always for the best outcome in respect to all with whom he may have to do. SM284; R4919:4 Love's hopefulness knows no despair, for it is anchored to the Rock of Ages. R4919:4, 2205:1 Persevering in unfavorable conditions, and continuing to hope and labor for those who need help. R4919:4, 3151:4, 2205:1 Desires a blessing for all, and is continually striving to do good. R4443:6 Perfect love toward God enables the heart to be full of confidence toward the Almighty One, in whose love it reposes. R4444:1 Disputing the thought of total depravity as long as possible. F406 Not absolutely all things; but favorably in all that we can so far as we are ignorant of the matter in question. R1269:4 Endureth all things Endures under all sorts of opposition. R4443:6 Endures the necessary reproach and trials of faith and patience in the careful endeavor to build up and strengthen the weak. R1330:6 Continues to hope for the best in regards to all and to strive for the best and that with perseverance; not easily discouraged. R3151:4, 4919:4 It is impossible to fix a limit where it would refuse the truly repentant one. F406 It cannot be quenched wherever there is anything that it can properly exercise itself upon. R4443:6 It is ready to submit to many unkindnesses and to credit these largely to weakness or poor judgment or fallen nature. SM284 The soul that is united to God by

the link of love cannot be crushed or overcome because this is the divine arrangement. God will not suffer such to be tempted, above that they are able to bear. R4444:1 "This is the victory that overcometh the world, even our faith." (1 John 5:4) R2205:1

8

1 Corinthians 13:8 *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

Charity

- Greek: agape, true, disinterested character love. R2807:5, 3949:4

Never faileth

- Will never cease; whoever attains this glorious character of love has a thing of beauty and a joy forever. SM284 The most excellent thing, the most enduring. R3151:5 Other graces and gifts may serve their purposes and pass away; but love is so elemental that, attained, it may always be ours—throughout eternity. Love is the principal thing. F406; R5370:1 A growth, a fruitage which must be developed in the garden of our souls and be tended with much care. Infinitely higher than any of the gifts in which the early Church rejoiced. R4444:1, 2205:3; HG404:5 Love will only enlarge and deepen; it is a characteristic of God himself, and every perfect being will be an embodiment of this glorious quality. R5786:5, 5668:6 The Apostle institutes a comparison between love and some of the gifts, which would lose their value as changing conditions would do away with their necessity. R4444:1 But Seeking to discourage a too great appreciation of the gifts and to encourage an appreciation of the higher things, the Apostle contrasts the two. SM278 After the first introduction of Christianity, the miracle-working power gradually left the Church, because no more needed as an introduction. R1722:2, 5265:3, 1890:2, 605:3 When the Church was thoroughly established and the Gospel message in its completeness had gone abroad, there was no longer any need for the "signs" or miraculous gifts of the spirit. Q768:T All of the gifts were evidently necessary at the inauguration of the Church, but became unnecessary after the Church had been established and the canon of the inspired writings had been completed. E179 The Apostle distinctly foretells the discontinuance of these gifts. HG404:3; SM570 Miraculous gifts imparted through the laying on of the hands of the Apostles necessarily ceased when the last of the Apostles had died and when those died who had received these special gifts through them. SM278; E207 The gifts were given by the "laying on of the hands of the Apostles." (Acts 8:18) The fruits of the Spirit replaced the gifts, which passed away when the apostles and those who received the gifts died. R4872:3, 5786:3, 4877:6; E207 Many of the gifts would fail, vanish away: it was necessarily so when, all the apostles having died, all those upon whom they had conferred those gifts also died. E207; 5786:3, 5831:2, 4877:6, 732:6 Simon Magus and Philip the Evangelist, though granted gifts, could not confer them to others. E207 These gifts were necessary to the Church in its incipient stage, but were not intended to be continued beyond the days of the apostles. R1558:4

Prophecies

- The power of oratory. R4444:1

They shall fail

- Greek, katarego, cease. R2001:5 Pass away. R3151:5 Because the necessity would cease. R2205:3; SM278

They shall cease

- The value and necessity would cease. R3151:5; Q768:T Being superseded by education in the truth, in the knowledge of the Lord and in the graces of the Spirit. F238 The Apostle distinctly foretells the discontinuance of these gifts. SM570; R4877:6 No intimation is given anywhere that the Lord's people were to expect a repetition or continuance of tongues, etc. SM574 It is no loss to the Church of today that the gifts have passed away. R1433:5 Some today have the faculty of speaking in unknown tongues, but this is of the evil one. Q768:T

There be knowledge

- Special inspirations of knowledge. E179 Of mysteries and the ability to expound the deep things of God. R2205:3 Miraculous ability to understand. R5786:3

Shall vanish away

- As greater knowledge would come. SM278 The imperfect knowledge of the present time will cease to be valuable when the perfections of the new dispensation are fully ushered in. R3151:5 As the perfect light gradually comes to all men. R2205:3

9

1 Corinthians 13:9 *For we know in part, and we prophesy in part.*

Know in part

- The very best informed now know only in part. R3151:5 None but the watchmen of Zion will "see eye to eye" (Isa. 52:8) until that that which is perfect is come. R344:2

10

1 Corinthians 13:10 *But when that which is perfect is come, then that which is in part shall be done away.*

But

- As. HG404:4; SM571 The Church would gradually come into a more developed condition, in which the gifts would no longer be necessary, but would give place to a higher, nobler, more certain manifestation of the indwelling of the Spirit. HG404:3; SM571

Which is perfect

- When perfection would come in; all our gifts and talents are imperfect. R4444:2 Perfect spiritual bodies, like Christ's glorious body. A227; R4558:1 In the first resurrection. HG404:4; SM571 When perfection shall be attained in the Kingdom, and under its ministration, all the partial and imperfect conditions of the present time will have been superseded. R3151:5

Then that

- That spirit of love, the begotten condition. A227; E250; R5095:4

Which is in part

- Which was at first more or less selfish, cumbered with the various hindrances of the flesh. A227; E250 Earthly education and wisdom do not enter into the Lord's call because much of it is error. HG746:4

Shall be done away

- Greek, katargeo, cease. R2001:5 With our "change" in the first resurrection, our conditions would be so different that many things highly esteemed in the lesser light and under the unfavorable conditions of the present would be valueless. R4444:2

11

1 Corinthians 13:11 *When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*

When I was a child

- Comparing the gifts of the spirit with the fruitage of the spirit; the former in contrast with the latter were as the toys of childhood in comparison with the valuables of manhood. R4444:2 Contrasting the gifts of the Spirit belonging to the kindergarten stage of the school of Christ and the fruits of the Spirit belonging to the further developed stage of the school of Christ. NS350:6 An illustration of the growth which we must expect as between the present knowledge and attainments and those of the future, is of the child and the growth to manhood. R3151:5 Having converted from sin to God, learned of Christ, put off the old man and put on the new man, (Eph. 4:24) and having been renewed in the spirit of our minds, we are reckoned sons of God, babes in Christ. R1906:6 As children of God we have a period of infancy. R5151:3 Let us not be content to remain children long. Let us rapidly

grow in grace and knowledge and love. R5151:3, 2205:4 To be a child in guilelessness and simplicity is one thing, while to be a child in understanding and development of character is another. R1972:2 "Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men." (1 Cor. 14:20) R1972:4

As a child

- The child in Christ has its own childish understanding, thoughts and ways, and his brethren in Christ should not expect from him the wisdom of the sage. R1907:1

I became a man

- Paul had rapidly passed from the early stages of Christian character to higher degrees of development. R1906:6 The milk and the strong meat of the Word were intended to develop the Body members until they all come to the stature of manhood in Christ. R4444:4 The maturer growth should find our first love deepened into a more steady, constant and enduring thing, not characterized with the gush and fluster of youth, but with the mellow benedictions of a more nearly ripened character. R1907:5 By exercise of the strength gained in active service of the Lord, we are prepared to receive more and more of the fullness of his grace, and so go from one degree of advancement to another. R1907:3 Ripe in character and learned in the wisdom of God. R1972:4

I put away

- The gifts of tongues, interpretation, etc., were given to the Church in its infancy and served useful purposes then, but might well be put away as the Church emerged from infancy. R4444:2, 3151:6, 2205:5 He puts away his immature conceptions, and becomes educated and advanced in the deep things of God. R5689:4

Childish things

- As members of the Lord's Body, we properly have made progress from the infantile condition at the beginning of the age. SM571; HG404:4 The more advanced the Christian, the more would he know that the gifts of the Spirit were merely like a childish plaything to be supplemented by the fruits of the Spirit, more valuable to the developed Church. R4444:4 We need to exercise ourselves to counteract the results of childishness and the mistakes of our earlier experiences in the family of the Lord. R5151:3

12

1 Corinthians 13:12 *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

For now we see

- By faith. CR38 With all the light, privileges, and opportunities which we enjoy, both as respects the representatives of God through the Law and the prophets, and through the leadings of the Spirit in the present. R2833:6 This is still true, though, as it is a little lighter, this much farther along we can see better. R518:3*

Through a glass darkly

- We now see these glorious things of the future through a smoked glass, obscurely. R3267:5, 5804:1, 4444:4, 3285:2, 2345:4, 2205:4, 1536:3; CR38 Dimly. F113 The old-time mirrors gave but imperfect reflections. R3151:5 There is nothing to indicate that every matter of which the Bible treats will be seen clearly by the Church this side of the veil. R5804:1, 67:1* Whatever clearness of sight we have at the present time we shall then find to be but darkness in comparison. R4444:4

Face to face

- We shall see clearly, for we shall then be like our Lord. R5804:1

But then

- Beyond the veil. R5804:1, 109:3* When we get our spiritual bodies. R5560:5, 106:6* We are nearing that glorious Millennial day. R546:2

Know in part

- Our anointing does not permit us to know all things at the present time. SM597

Shall I know

- With the perfections of the new condition we will see perfectly, know perfectly, understand perfectly. R3151:5 Including future recognition of friends. R2345:4, 678:4; Q592:2 There will be no barriers between, no misunderstandings, no false doctrines to separate into sectarian divisions. CR463 The gifts will all pass away in time, for when the Church complete is perfected, there will no longer be use for them as a means for edifying the Body. R733:1

13

1 Corinthians 13:13 *And now abideth faith, hope, charity, these three; but the greatest of these is charity.*

And now abideth

- All through the age. Until the Millennial morning we shall need faith, hope and love. R4444:5; CR424* They will continue forever because they are the three principal elements of a Godlike character. CR424*; R5225:4 Not the miraculous gifts, but the growths, the fruits of the Spirit. E207; R2205:2; SM278 High developments of divine favor were to be expected. All three the Church is to cultivate and to esteem as fruits of the Spirit, far above the gifts. R3151:6, 2203:2,5

Faith

- A correct faith, faith in God, faith in the precious blood, faith in the Bible. SM278; R4731:3,6 Faith may be viewed from two standpoints; belief and trust. R4731:3 A heart-quality of trust in the Lord; something that has been acquired through the knowledge of God. R4731:3 "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) R471:4* When faith shall be swallowed up in sight, there will not be the need of its exercise as it now exists. R5786:3, 4732:5, 3151:6, 2205:5; SM284 We shall continue to exercise faith in that we shall never lose confidence in the Lord and his goodness and faithfulness or in one another, but it will not be necessary in the same sense as now. R5786:5

Hope

- Faith in activity; well anchored in the hopes and promises given by our Lord. SM278 Hope springs from faith, and waits for the accomplishment of faith's object. Hope comes by experience. R471:4* Hope will reach a glorious consummation, for instead of hope for the things God has promised us we shall then have them. SM284; R5786:5, 4732:4, 4444:5, 4042:6 When hope is lost in full fruition, we shall not need it as now. R5786:3, 4732:5, 3151:6, 2205:5 We shall continue to have hope in that we shall always be looking forward to glories to come, but it will not be necessary in the same sense as now. R5786:5

Charity

- The greatest attribute in the world. R3862:5, 5093:3, 3949:4, 2205:3; SM573, 280:T It will never fail, never fade, never grow dim. R2205:5, 5668:5 No other quality of character is so lovely, so beautiful, so productive of happiness and joy, so great a blessing to all upon whom it operates. R5668:5 Love and righteousness are inseparable. R5668:6 Love includes every kind of gentleness and kindness imaginable, and love must be the basis of such conduct in order that it may have value in God's sight. SM282 Whoever would be God-like must have love as the dominating quality of his character and his life. R5668:6 In our hearts, we must love the Lord supremely, love the brethren, our neighbors, our enemies. SM280 Love is not a gift, but a growth, a fruitage which must be developed in the garden of our souls and tended with much care, in order to its proper development. R4444:1

These three

- Whoever has these three, with what they include, is rich in grace beyond all comparison with those who had the gifts of the Spirit at the beginning of this Gospel age. SM278 We cannot make any progress in the footsteps of Jesus without these. R4444:5 The Church had faith even before it partook of the spirit of love. Subsequently, the "work of faith: became a "labor of love." R4750:4 Faith and hope in the Lord lead us to earnest endeavor to develop the fruitage of love in all its varied and

beautiful phases. R5668:3 Without faith, neither hope nor love would be possible; but love, by which faith now works, will continue when faith in ended in sight, and hope has been realized. R74:3* All three are essential to vital Godliness. There can be no religious experience without these. Faith is foundational; hope and love resultant. R471:1* Three of the chief graces. R438:6 The patience of hope will continue to be necessary until the works of faith and labors or love meet their reward. R4750:4 Three essential gifts of the Spirit were always to remain in the Church. R1433:5 Throughout eternity all of God's intelligent creatures will exercise faith in his four attributes; will continue to hope for his marvelous favor to them; and will love him, his righteous laws, and his people. CR434*

Greatest of these

- Chiefest. R4444:5, 2205:5 The most important of all. HG405:2; SM573 The principal thing, the greatest thing in the world. SM280, 573:T; R5370:1; HG405:2 Because it is the divine quality without which, with all the other qualities possessed, we should still be unsatisfactory to God. R4444:5

Is charity

- Greek, agape, true, disinterested character love. R2807:5, 3949:4 "Love is the fulfilling of the law." R4042:6, 3831:1, 2202:2; SM280 Love excels all other virtues, because it is the most enduring. R4732:4, 3151:5 Faith and hope are temporal, but love is eternal. R74:3* It will endure throughout eternity. R4042:6, 5668:6, 4732:4, 4444:5; HG405:2; SM573 The most important thing to the Christian is the love which Paul has described. R4444:4 God is love. Since God was without beginning, so love was without beginning; and as God endureth forever, so love will endure forever. R4732:4, 3151:6 This love-standard of character, which is now being developed in the saints in the few short years of the present trial time, must be developed also in the world of mankind, but they will have a thousand years. SM285 Next to the Great Teacher's sermon on the mount stands this discourse upon Love by the great Apostle Paul. Both teach the same lesson; but they approach it from different standpoints. R2202:2 Suggestion to read Matt. 5:1-16 and 1 Corinthians 13 on alternate Sundays. R2205:6, 2234:5, 2240:1

1 Corinthians 14

1

1 Corinthians 14:1 *Follow after charity, and desire spiritual gifts , but rather that ye may prophesy.*

Follow after charity

- Ardently pursue love. (Diaglott) R733:4 Greek, agape, true, disinterested character love. R2807:3,5

And desire

- Cultivate. E180 Be emulous of. (Diaglott) R733:4 Our ambition and pursuit should be love, and if love for the Head and Body is cultivated, we will be honored and used because of love and service. R733:4; F313

Spiritual gifts

- It is proper enough for you to esteem these gifts and to seek to use them and to desire the most useful of them. SM277

Ye may prophesy

- Publicly expound. E180; A55; R825:1 All the brethren were to seek ability to teach publicly. (Verses 31 & 39) R984:4 Choose rather to have ability as public speakers. Q527:T; SM277 Public speaking would be the most useful of all gifts, because its opportunity for influencing others would be the greatest. SM277 Those who find themselves possessed of the gift of teaching—ability to make clear to others the plan of our Father from his Word of truth, will thus be provided a grand opportunity for holding public meetings in school houses, halls, churches, court houses, market places, parks and vacant lots, to which the public might be invited; or private gatherings for the help of those found truth-hungry might be held. R825:1 The personally developed gifts are to be esteemed more highly

than those miraculously bestowed. E180

2

1 Corinthians 14:2 *For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him ; howbeit in the spirit he speaketh mysteries.*

Unknown tongue

- This gift of the spirit, to speak in unknown languages, was for the purpose of bearing witness to the truth to people of foreign lands. Q768:T Some today have the faculty of speaking in unknown tongues, but this is not accomplished through the power of the Lord; it is of the evil one. Their frenzied condition evidences that they are possessed by demons. Q768:T

3

1 Corinthians 14:3 *But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.*

He that prophesieth

- Public expounder. A55 Teaching or exhorting according to the measure of the gift of God. R1549:2, 825:1 God still continues, to some extent, the gifts of teachers. R183:1

Speaketh

- This gift was specially notable in Peter and James. R365:2

5

1 Corinthians 14:5 *I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.*

That ye prophesied

- Because its opportunity for influencing others would be the greatest. SM277 The Apostle advised that they should have the more profitable aspirations. R5321:3

Greater

- This would mean more of personal contact with the Lord. R5265:3 God can and does make choice of some more than others for the good of all. R836:2

May receive edifying

- The different tongues and gifts were all intended to minister to the Church for their benefit as a whole. R5265:2; F312

8

1 Corinthians 14:8 *For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

Uncertain sound

- We perceive our privilege in continuing to give no uncertain sound upon the silver trumpets of Jubilee. R5715:6 Let the trumpet give no uncertain sound; there is a danger in the pathway of the preaching brethren—a little mote of pride. R309:1*

9

1 Corinthians 14:9 *So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.*

How shall it be known

- Let us not cultivate the habit of speaking in that irreverently familiar way of the Lord which is becoming common among many of the subtle adversaries of the truth, saying, The Lord told me so, as though he had spoken to you face to face, or through some medium other than what he has appointed. R1481:4*

10

1 Corinthians 14:10 *There are, it may be, so many kinds of voices in the world, and none of them is without signification.*

So many kinds

- Some calling in one direction and some in another. The world calls us, the flesh calls us, the Adversary calls us, the Master calls us. R3163:3

Voices

- The Christian may readily enough discern the voices of the world and the flesh, and should be on his guard against their seductive influence. "My sheep hear my voice; and they follow me." (John 10:27) R3163:3

12

1 Corinthians 14:12 *Even so ye, forasmuch as ye are zealous of spiritual gifts , seek that ye may excel to the edifying of the church.*

Of spiritual

- Greek, pneuma, invisible power or influence. E174

Edifying

- Some travelling and preaching the good news, some distributing tracts and papers, and some superintending the publication of papers and tracts, but all for the same purpose. R449:5

13

1 Corinthians 14:13 *Wherefore let him that speaketh in an unknown tongue pray that he may interpret.*

Unknown tongue

- Unknown language; for a sign, which was not to be used unless an interpreter were present. Q768:T

He may interpret

- One who had the gift of tongues should pray that he might also receive the gift of interpretation of tongues. HG404:3; SM570 Let him pray that he might be able to express himself intelligibly to those to whom he was speaking, rather than in dark sayings. R4732:4, 781:3* They should not only desire to speak in unknown tongues, but also desire to give the proper meaning, in order to be understood. R5265:2

14

1 Corinthians 14:14 *For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.*

Pray

- In the public assembly of the saints. R3698:5, 2692:1 Neglect of either private prayer or prayer in the congregation of the Lord's people is sure to lead to leanness of soul and lukewarmness in respect to spiritual things; unfaithfulness, coldness, death. R2692:1 Prayer is closely and actively identified with progress in spiritual things, progress in the fruits of the spirit; toward God, the brethren, and all men. R2692:2; F687

15

1 Corinthians 14:15 *What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*

Pray

- All of Jesus' followers are to realize that they have a special privilege of fellowship in prayer. R3806:1 Paul exhorts those who lead the company in prayer to seek to do so in such a manner that all may be able to hear and acquiesce in it. R799:6 Prayer and giving of thanks before the Church is to

be done in an audible voice and in a common tongue, in order that the hearers may be edified. R2023:5 It is evidently impossible, "seeing through a glass darkly" (1 Cor. 13:12) to always "ask according to his will;" (1 John 5:14) Our imperfect prayers have to be revised by our Advocate. R469:5*

Sing

- All were able to lift their voices in praise, in psalms and hymns and spiritual songs. (Eph. 5:19, Col. 3:16) R1890:3; F268

16

1 Corinthians 14:16 *Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*

He that occupieth the room

- The worshippers. R2251:6

Say, Amen

- One who prays amongst the Lord's people should remember his audience in connection with his ministry, and perform the service so that he who hears may be able to say "Amen," whether audibly or in his heart. F688

Giving of thanks

- The thanksgiving of the congregation should be presented before the Lord not only audibly but in a language heard and understood so that all might be able to say "Amen." R2251:6

Understandeth not

- Prayer in an unknown tongue is of no value. R5833:6

18

1 Corinthians 14:18 *I thank my God, I speak with tongues more than ye all:*

Speak with tongues

- Those gifts ceased within a short time after the death of the apostles. R2764:4 The early Church thought very highly of the gift of tongues. R5265:2

More than ye all

- Paul had various gifts and declared that he spoke more tongues than they all. R5265:1, 4443:1; SM276 He did not esteem these his highest treasures nor the most noble marks of his being the servant of the King of kings. SM276 He had a greater responsibility because he had greater opportunities. R2764:4

19

1 Corinthians 14:19 *Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*

Speak five words

- The Apostle gives them a warning reproof. R4732:4

My understanding

- In a known tongue. R5265:2 That he might be able to express himself intelligibly to those to whom he was speaking. R4732:4 Be understood by his hearers. R4443:2; Q710:T This is a good lesson. We should speak language that can be understood; and we suggest that all try to learn to lift up their voice like a trumpet. Some need to put on three or four trumpets. Q710:T

Might teach others

- Each should study how best to use his talents for the edification of his hearers. R1638:2; F312

Unknown tongue

- And not be able to interpret. R5265:2 The possession of an unknown tongue did not imply that a man had reached a higher attainment and relationship to God. R4732:4

20

1 Corinthians 14:20 *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.*

Be not children

- Not as a little child in stature, nor in blankness of undeveloped character. R2063:2 The young Christian and less developed are likened to babes, to children. R2660:2 "Unskillful in the Word." (Heb. 5:13) R230:1 Infants can have no share under this Gospel call; but they will surely share the great world-blessing that will speedily follow the completion of the Church. R2660:2

Understanding

- Knowledge, character. R2063:5, 1972:2

In malice

- Having none. R521:3

Be ye children

- In humility, simplicity, guilelessness. R2063:2, 1972:2, 230:1 Humble and trustful disciples as God's little ones. R2660:2, 230:1 Though old in years and gray-headed, their hearts are young and preserve the sweet simplicity of childhood. R1972:2 The simplicity of childhood, realizing its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophizing. R1972:4 We must continue to admit our own imperfections, continue to admit our need of mercy, continue to trust in the precious blood provided to cleanse us from all sin. R1972:4 Jesus represented the gentle, teachable, guileless, humble disciple by a little child. R521:3

Be men

- Ripe in character and learned in the wisdom of God. R1972:4 More developed. R564:3

21

1 Corinthians 14:21 *In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

It is written

- In Isaiah 28:11. R3962:3

Tongues

- A demonstration of divine power to natural Israel, used to establish spiritual Israel. R3962:3

22

1 Corinthians 14:22 *Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.*

Are for a sign

- Greek, seemion, a proof or evidence. D598 To the natural man, these gifts were the evidences of the possession of the Spirit and acceptance with God. R375:6 To draw attention to the Church and her methods until she had gained a footing and a recognition in the world. E180

That believe not

- This gift, which was highly esteemed by some of the Corinthians, was of the least spiritual; adapted less to the development of the spiritual Church, and chiefly useful with the unregenerate world. E180 The Apostle found the brethren of that time inclined to think of the gifts of the Spirit too highly, attaching too much importance to them. Some of them seemed to take pride especially in the gift of tongues. SM276 The gifts of the Spirit in the early days of the dispensation, were to convince, not saints, but unbelievers. R378:6, 376:1 Now the world has many proofs of the truth of Christianity which then it did not have and which made miracles and gifts necessary, as a proof that the teachings were of God. R378:5

23

1 Corinthians 14:23 *If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?*

Whole church

- This account of an ordinary church meeting in the Apostle's day could not be followed fully and in detail today, because of the peculiar "gifts of the Spirit" temporarily bestowed upon the early Church. F313 There are spiritual needs which require ministering to: (1) Instruction; (2) Opportunities for each to express his understanding; (3) Frequent regular meetings to present a different view of truth; (4) Each one, confessing with his mouth, his devotion to the Lord. F313

24

1 Corinthians 14:24 *But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:*

Prophesy

- You do not meet to discuss the unbeliever's doubts, but to confirm the believer's faith. R1868:2

That believeth not

- Sinners should be free to attend the meetings, but should be let alone to see the order and the love prevailing. F312

Convinced of all

- Even though he comprehend only in part, he may be reproved of his sins by discerning the spirit of holiness and purity in the Church, and may be convinced respecting his errors of doctrine. F312

26

1 Corinthians 14:26 *How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.*

Ye come together

- Opportunities for getting into sympathetic touch with one another provided by studies, and particularly testimony meetings bind together in the bonds of Christian love. R4010:4

Every one of you

- One or more gifts were bestowed upon each one who associated with the Church, for edification and instruction. R1998:2 Each may and should use the gifts possessed. R836:4

Edifying

- Building up the Body of Christ. R1893:3; F313 Being put out of the synagogues, the early Church had no access to the Old Testament, and the New Testament was not yet written. Without the gifts God's people would have had very little to help and teach them. R5265:2; HG405:4; SM276

27

1 Corinthians 14:27 *If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.*

Unknown tongue

- Which he had never studied. SM276

By two

- The message came through two persons: the speaker and interpreter. SM276

Let one interpret

- One gifted with ability to translate the message of the unknown tongue into the vernacular of the congregation. SM276 God would in this way give his people some milk of the Word, until the New Testament should be written and collected in an available form. R5265:3

29

1 Corinthians 14:29 *Let the prophets speak two or three, and let the other judge.*

Speak two or three

- Not more than two or three orators speak at one session so as not to have too great diversity of sentiment at one session. F268

30

1 Corinthians 14:30 *If any thing be revealed to another that sitteth by, let the first hold his peace.*

If any thing be revealed

- If a revelation be made. R781:3*

Hold his peace

- Keep silence. R781:3*

31

1 Corinthians 14:31 *For ye may all prophesy one by one, that all may learn, and all may be comforted.*

Prophesy

- Teach publicly. R984:4

One by one

- Each may and should use the gifts possessed. R836:4 Be respectful one to another. R781:3*

That all may learn

- One speaker orate or prophecy at a time, and all others give attention. F268

32

1 Corinthians 14:32 *And the spirits of the prophets are subject to the prophets.*

Are subject

- The fact that the Father sends the holy Spirit shows that it is under his authority, just as your powers are under your control. R372:2 Though "psalm, teaching, revelation, tongue and interpretation" Verse 26) crowded upon each other, order was possible; and we may presume that the exercise of all other gifts were equally under personal control. R781:3*

33

1 Corinthians 14:33 *For God is not the author of confusion, but of peace, as in all churches of the saints.*

The author

- A God. R1133:3*

Confusion

- Tumult. R1133:3* Sin is the greatest confusion ever known. R848:5 To charge God with being the creator of sin—moral evil—is going to an extreme as unreasonable as it is unfounded. If God is the author of sin (evil), then he would be the chief of sinners. R848:2, 3145:3 God is not the author of the confusion that now prevails in the world. Surely conditions are not so in heaven. Sin, death, pain, sorrow, crying, graveyards, nor hospitals are there. NS547:3 "All his work is perfect." (Deut. 32:4) R3145:3

Saints

- The word saint is used to designate the truly consecrated among professing Christians. R1139:1, 3828:1 The epistles to the Corinthians were not written to the debauchees, neither male nor female, of that time. A saint at Corinth meant exactly the same thing as a saint elsewhere. R3828:1

34

1 Corinthians 14:34 *Let your women keep silence in the churches: for it is not permitted unto them to*

speak; but they are commanded to be under obedience, as also saith the law.

Women

- The women of Greece were very degraded and ignorant; Paul spoke to them with a degree of force which he never used in speaking to Hebrew or Roman Christian women. R1550:5, 1551:5 Christianity, then, as now, did not generally make its converts among the great men and philosophers, but among the poor classes—the common people. R1551:4 In order that all may see clearly the conditions which necessitated the Apostle's seemingly harsh language to the women of the Corinthian church, a few brief quotations from noted authors, showing the state of society in Corinth, Ephesus, and the principal cities of the Greek civilization of that time are given. R1550:6, 1551:1-5

Keep silence

- He probably had reference to the public gatherings at which it was the custom to have more or less debate. R227:3, 1076:5*, 766:5* It is sophistry, false reasoning, to say that Paul would not have expressed the same limitations of the sisters in public services of the Church to other congregations and that his words do not apply at the present time. R3827:6 There would be no violation of the Apostle's injunction in the sisters' taking part in a Berean study. If there are no consecrated or competent brethren present, the sisters might lead a Berean class. R5922:5 To force the application of this instruction upon the whole Church during the entire age, would do violence to the general tenor of Scripture teaching with reference to woman's service as a helpmate. R1550:5 We, the spouse of Christ, are not to dispute or instruct in the Church, but listen to the voice of our Head; give ear to his word. R194:1; Q662:2

Churches

- Congregations. R227:3, 1076:5*, 766:5* At the meetings of the Church. R1550:5 Speaking of the Church, not of the family. It is right that the mother should instruct the family. Q662:2

Unto them to speak

- At regular preaching services. F268, 269 The unlearned and illiterate women of those days, especially in Corinth, were not to interrupt and confuse the meetings. R1890:2, 1550:5, 1551:4 In the more public meetings the sisters would do well to take a secondary place and be comparatively quiet. At small meetings, it would not be wrong for a sister to ask a question, to bring out a truth. Q662:2, 661:1

35

1 Corinthians 14:35 *And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*

Ask their husbands

- Or more properly, their own men; or make queries through those with whom they were most intimately acquainted. F269; R1550:5 The women were inclined to disturb the meetings by asking unprofitable questions, which their husbands could answer at home with the simple instruction which they needed. R1551:4

Home

- Has the significance of family or acquaintanceship. F269

It is a shame

- An improper thing. R1551:4 Because any publicity of their women was so regarded there and then; and because they were unfitted to speak intelligently. R1550:5

For women

- Evidently some in the Church at Corinth favored the "women's rights" idea, claiming that in the Church the rights of the sexes were indiscriminate. F269 The Church at Corinth seemed to feel itself superior to the other congregations, and desired to grasp liberties for its women which the other Churches never thought of. R3828:1

Speak in the church

- And to disturb its proper, orderly worship, etc. R1551:4

36

1 Corinthians 14:36 *What? came the word of God out from you? or came it unto you only?*

What?

- The Apostle reprimands their audacity in thinking to inaugurate a procedure not recognized by others of the Lord's people. F269

Word

- Message. F269

Out from you

- Did it originate with you? Are we to look to the Christians at Corinth as the expounders of the message? R3828:1; F269

Or came it unto you

- From elsewhere. F269 Did you not receive the Gospel as others received it? Do you not admit that you were not the originators of it? You have, therefore, nothing whatever to do with adding to or changing its regulations. R3828:1

Only

- Merely. R3828:1 "The faith once delivered to the saints" (Jude 3) is not a variable but a fixed one. R3828:1

37

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

Spiritual

- The caution was sometimes given that the spiritually minded would receive the Lord's counsel through his mouthpieces, the apostles. R1822:2

Commandments of the Lord

- And not merely my personal opinions, or crotchets. F269 Paul's writings are specially inspired. R435:2, 434:2* We then, no more than the Corinthians, are to exercise our own preferences or judgments on this subject, but are to bow to the Apostle's statements as the Lord's command. F269

39

1 Corinthians 14:39 *Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.*

Brethren

- All the brethren. R984:4

Covet

- Seek ability to. R984:4

Prophesy

- Teach publicly. R984:4

40

1 Corinthians 14:40 *Let all things be done decently and in order.*

Let all things

- Especially the selection of elders. R1890:4 Each one should learn to attend to his own business, and not interfere with others, and in this way will the work prosper, by each one attending to his own part of the work. Q526:T In this chapter, Paul laid down some very necessary rules and regulations. R1550:5 With a view to the building up of the Body of Christ. R1893:3; F313

Decently

- In a becoming manner. (Diaglott) R1133:3*

And in order

- According to order. (Diaglott) R1133:3* In order that the meetings of the early Church should be profitable an orderly arrangement of their affairs was enjoined by the apostles, and acted upon by the various companies of believers. R1890:2 The whole service was to be characterized by becoming dignity, sobriety and solemnity; yet with the greatest simplicity, all, from time to time, taking part in edifying and building up the Body of Christ. R1890:3 Becoming acquainted with each other, they were able to bear one another's burdens, and together to advance in Christian growth and development, their means of edification being supplied by the Lord, and their orderly methods through the advice of the apostles. R1890:3 While order in the exercises of meetings was indicated, and was acted upon by the Church, there was also an order in the leadership and various duties of the Church. R1890:3 If this order was necessary to the spiritual prosperity of the early Church, and was so authoritatively enjoined and universally adopted, we believe that the same necessity for order and for the appointment of elders exists today. R1890:4 The simple order of the early Church proved a blessing; and the Lord established a precedent in acknowledging the arrangement, when, in his revelation to the seven churches in Asia, he addressed his messengers through their representative elders, "angels," messengers or servants. R1893:2 The objects to be sought in the assemblies of the saints and the ministry of the elders, etc. were: (1) Training schools for present and future service; (2) For edifying the Body of Christ. R1894:3, 1893:3, 781:2* It was the Lord's design that the whole Church, scattered over the world, should be knit together as one; all subject to the same regulations, having "one Lord, one faith, one baptism." (Eph. 4:5) R1895:4 The Scriptural order, and not the order of Babylon, which exalts a class of lords over God's heritage and ignores the true Head of the Church. R1893:3, 836:2 The fact that we have escaped from the bondage of Babylon, is no reason why we should discard all order and system in our affairs. R1893:1 The Church at Corinth was in a very disorderly condition, and their assemblies were often confused and unprofitable. R1550:5 When approaching Babylon on any errand, we must be sure that we give no occasion for criticism as evildoers. We must not present the truth through lawless means. R1133:3*

1 Corinthians 15

1

1 Corinthians 15:1 *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;*

Brethren

- This chapter is an inspired treatise on the topic of the resurrection. In it the Apostle sets forth practically every phase and point relating to this momentous subject. Q819:4; HG137:1 He was writing to those who believed in the resurrection of Jesus, but who disbelieved in the necessity for their own resurrection. R4175:4 He was not addressing the world, but the "sanctified in Christ Jesus." (1 Cor. 1:2) R3174:6; F694 The clearest and most explicit account of the resurrection to be found anywhere in the Scriptures. Paul commences with Jesus and his resurrection and shows that we have many and reliable witnesses. R95:1 He outlines the great plan of God showing the importance of the resurrection, not only for Jesus but also for all who ever shall be blessed through him. R3564:1; HG227:5 Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. F456 It is because he recognized so clearly the matter of the resurrection of the soul, and not the body, that Paul stated himself so positively in this chapter. R2794:6

Gospel

- Good tidings. R4994:6, 1204:1 Paul declares the resurrection to be the very essence of the Gospel. R1204:1 That God, in his own due time, had provided a Redeemer, who died and had risen, that he might, as Messiah, confer upon the human race the blessed opportunity of restitution to all that was lost in Adam. R4994:6

Ye have received

- In advance of its general revealing to every creature during the Millennial age. R3282:4

2

1 Corinthians 15:2 *By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*

Ye are saved

- By which they might reckon themselves saved. R429:1 Faith is important to present salvation. He who cannot believe cannot be saved. Whoever has not heard the Gospel, as in the case of the heathen, is not saved. R4187:2 Jesus' death is made the power or source of godliness to them that believe. R1350:2

Keep in memory

- Whoever has heard the Gospel and does not keep it in memory and thus loses its power will miss the present salvation. R4187:2

3

1 Corinthians 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

For

- In the two preceding verses Paul tells us that this was the Gospel. R429:1

Delivered unto you

- Had it not been for the redemption through the blood, the forgiveness of sins, nothing else could ever be glad tidings. R652:2, 538:1

First of all

- As of primary importance. R4187:3 As the foundation of the Gospel. R925:5

I also received

- First of all. C368; R2166:3, 3564:2, 1794:5, 1572:2, 925:5, 652:5, 538:1, 482:5*, 429:1 As a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built. R1572:2, 538:1

How that

- Through Verse 4 is a synopsis of the Gospel in a few brief words. Q820:T

That Christ died

- This much of knowledge is necessary to anyone who would be properly termed a believer, a Christian. R4187:3, 5207:2, 2789:4, 1577:5, 1572:2, 538:1 The entire plan of salvation is pivoted upon the great transaction of our Lord's sacrifice, which, beginning with his consecration at Jordan, was finished with his expiring breath at Calvary. R2789:2 Suffering alone would not pay the wages of sin for us. E127 He died in order that by paying our penalty of death, God might be just and yet the justifier of him that believeth in Jesus, and release him from the death sentence R3372:4, 1591:3 It is expedient that he who shall judge the world shall have full ability to sympathize with the world; one able and willing to succor those beset by sin and weakness, and to have compassion on them. R3372:4 But not on account of any sins which he committed. R648:3, 641:3; NS346:6 The Lord's death was the first one in which the victim was entirely innocent, entirely unworthy of the death sentence; the matter of dying was wholly voluntary. R3369:3 He died of a broken heart. R3563:4 Not suffered eternal torment. E441; R2601:1, 1086:2; SM73; NS551:4, 793:6

For our sins

- As a means to our recovery from. R2789:5 His death was a free-will sacrifice as our redemption price. R463:6, 5854:6; NS52:2 He is a propitiation for our sins, "the just for the unjust," to bring us to God. (1 Pet. 3:18) R3806:6, 3560:6, 3066:2, 538:1; E446, 443; HG654:6 He thus redeemed, ransomed, bought us with his own precious blood. R708:3 He legally set us free and made provision

for our recovery out of death in due time, by the process of resurrection. R1443:2 "And not for ours only, but also for the sins of the whole world." (1 John 2:2) R2601:1; E442; HG654:6 To remove the Adamic curse. R216:1, 1878:3 Original sin is not forgivable, but God in his mercy provided a Redeemer. R3806:6 He could have sustained life as a perfect and sinless man forever, but he "gave his life a ransom for many." (Mark 10:45) R463:6 He could not effect our justification until he had risen and presented his merit on behalf of the Church. R5854:6 God did not pardon, remit the penalty. R1058:2, 324:1 "Jehovah hath laid upon him the iniquity of us all." (Isa. 53:6) R1058:2, 648:3, 324:1 On this truth hangs the argument respecting our justification from original sin, through faith in his blood, through faith that he really died, that he really gave his life as our redemption price. NS175:4 The very foundation of Christian faith and hope. R708:3, 1591:2, 1025:4*, 393:4; OV197 Ultimately this doctrine will be seen to be the touchstone which will clearly show who are the Lord's and who are not. R3561:1 Even a hazy ignorance of the philosophy of the ransom does not hinder from mentally grasping and appropriating the great general fact that "Christ died for our sins," and we have "redemption through his blood." (Eph. 1:7) R4578:1, 4187:5, 2789:4 The sin of the world is denied when it is claimed that man is by an evolutionary process rising from the monkey condition. If there is no sin of the world to atone, the record of Jesus' atonement is in error. R3561:1; HG411:4

According to the Scriptures

- Typified in the sacrifices of the Law and the divinely arranged plan. R5034:3

4

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

He was buried

- He was dead during the interim. R3902:3

He rose again

- "For our justification." (Rom. 4:25) NS5:1, 544:1; R925:5 Raised from the dead by the Father, who thus gave assurance to all that Christ's sin-offering on our behalf was complete and fully satisfied. R1576:5 Evincing the satisfying of divine justice, and that the Redeemer lives to carry out the glorious features of our salvation. R4187:5 His perfection, his keeping of the divine law, his acceptance with the Father, were fully demonstrated and assured to us. R3710:3 It was Christ's soul that died—his very existence had ceased in death; not merely his body, but himself was absolutely dead three days. R2794:6 Not that he came again from "Paradise." F670; R3902:3 The masses of Christendom think of Jesus as being alive during the three days; that it was his fleshly body that was inanimate in the tomb, and that the resurrection was merely the reanimation of his dead body. R3374:2; NS175:3

The third day

- After his death. R95:1, 3574:5* At the appointed time. B25 This Scripture concerning the firstfruits is the only one which we recall as in any way pointing out the time of our Lord's resurrection. (Lev. 23:6,7,11; 1 Cor. 15:20) R5191:6, 1289:6, 2271:3 The waving of the barley sheaf of first-fruits on the 16th of Nisan typified the resurrection of Christ. (Lev. 23:11) This is the strongest possible confirmation that our Lord was not three 24-hr. days in the tomb. R5191:5 A purely idiomatic phrase, implying that he would be in the heart of the earth "till the third day." R3574:5* We recognize the custom of the time of reckoning a portion of a day or year as though it were a complete one. R3903:6, 5017:4, 2796:2 Dr. Abbott points out that the Christian observance of Sunday is of itself a strong testimony in support of our Lord's resurrection. R2796:3 He did not arise from the dead the next instant after he expired on the cross. R3174:5 Jesus was in hell during the three days following the crucifixion. The hell of the Scriptures is not the hell of the creeds, but the condition of death, the grave. Jesus was in the tomb, the grave. Q784:2, 352:3; R5017:4 The reason that Christ rose the third

day was to represent the days of the plan, each day being a type of a thousand years. R92:5* The Church will not be raised up until the time of its completion, in the end of the Gospel age. R3174:4

According to the Scriptures

- Paul must have referred to the Old Testament for the New Testament was yet unwritten. R92:5* Indirectly taught in the sign of Jonah. R92:5*

5

1 Corinthians 15:5 *And that he was seen of Cephas, then of the twelve:*

And that

- Prosecuting his argument, the Apostle marshaled the whole chain of witnesses, except the women who first saw the Lord on the morning of his resurrection. R5034:3, 4187:6; Q820:T He proceeds to recount the evidence respecting our Lord's resurrection, apparently confining himself to those manifestations which our Lord made to the apostles. R4187:6 The resurrection of Christ, attested by many infallible proofs (Acts 1:3) is the guarantee that all those whom he redeemed shall have an opportunity to attain a complete resurrection. R1591:3; Q820:T

Was seen of

- Had Jesus not tarried forty days, the disciples, stunned and bewildered, would have had no assurance of the resurrection. R5026:4; OV355 The Lord adopted the only reasonable way of helping his disciples to understand that he was no longer dead—that he had risen from the dead—and that he was no longer human, but had been glorified. R5026:5, 4994:5, 3377:4; OV355

Cephas

- Peter. R5034:1, 4187:6, 2478:3 The third appearance after his resurrection. R2478:3, 3905:3

Then of the twelve

- The remainder of the twelve. R5034:1

6

1 Corinthians 15:6 *After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

He was seen

- At Christ's ninth appearance after his resurrection. R3905:5 Near the close of the forty days of his invisible presence after his resurrection; the sixth occasion of the kind. R2808:3 A materialization and manifestation of the Lord. R3377:4

Above five hundred brethren

- In Galilee. R3905:5, 5589:2, 3376:1 Witnesses of the resurrection. R5589:2, 4794:2, 2072:3 A general company of his followers. R3905:5 Of the household of faith. NS322:1 Brethren who believed on him during his ministry. NS642:3, 324:3 The seventy evangelists were undoubtedly a part. R3346:3 The apostles, and other faithful brethren; a small remnant as compared with the whole nation. R3476:2, 4187:6, 3340:6, 1414:6 Implying a keen interest on the part of several times that number. R2674:1 "And when they saw him, they worshipped him; but some doubted." (Matt. 28:17) Those who doubted must have been at this meeting, and were much weaker in faith than those who had already communed with Jesus since his resurrection. R2809:3 There were only five hundred who believed on Jesus until after his death, when there were thousands added to the number. R5163:3 A list of Dr. Bordman's suggestions of some of those composing this number. R2808:6

At once

- At one time. R5237:2, 3376:1 This meeting was by special appointment of time and place; hence there was an opportunity for all the deeply interested ones to be gathered together. R2808:6, 3905:5

The greater part remain

- This epistle was written about twenty-four years after the crucifixion, and Paul assures us that, at the time he wrote, over two hundred and fifty witnesses of our Lord's resurrection were still living.

R2478:6

Unto this present

- The time the Apostle was writing. R3376:1

Are fallen asleep

- In death, awaiting the resurrection morning. E345; R4994:3, 2197:6, 1881:2 Used in full view of the ransom by which all were redeemed from the Adamic sentence. R2197:6 The condition of all the dead, up to the time when the resurrection begins, is one of total unconsciousness. R4794:2 Not dead in the same sense that the brute beasts are dead—actually. R4994:3

7

1 Corinthians 15:7 *After that, he was seen of James; then of all the apostles.*

After that

- Later. R5034:1

Seen of James

- At his tenth appearance after his resurrection, at the close of the forty days, probably at Jerusalem. R3905:5

Then of all

- When he ascended. R5034:1

8

1 Corinthians 15:8 *And last of all he was seen of me also, as of one born out of due time.*

And

- Paul is summing up the strongest kind of evidence respecting our Lord's resurrection. R4187:6

Last of all

- As a glorious spirit being. F723; R1873:6, 550:3 Years after our Lord's previous appearances. R3905:5 Paul declares that he was one of the apostles—the last. R1419:2; HG311:5

He was seen of me

- He was seen by me. R550:3 On the way to Damascus. E277 Some miraculous power was exercised to enable him to see the Lord, for normally a natural eye cannot see a spirit being. R5408:3; HG25:5; NS322:1 A momentary glimpse of our Lord, to enable Saul to be the twelfth Apostle. R5408:6 All of the apostles must be eye witnesses of his resurrection. R162:5, 5408:3, 3905:5, 2478:6, 1522:5; F214; CR467 He was not thus seen by the other apostles. They saw merely the various forms in which he appeared. R5035:1, 1873:6, 550:3 He did not see Jesus under a vail of flesh, as he appeared to the others before the spirit dispensation began. R2478:6, 1873:6 He saw Jesus, as we shall see him when born, a spirit being. CR468 Paul was discussing the resurrection of the dead. He realized that on that great fact rested the weight of the Gospel message. To an incredulous world it was difficult to prove that Jesus had risen. R5033:3 The climax of the argument was reached; he had a demonstration in the blinding flash of light which felled him to the earth, and in the voice which said to him alone, "I am Jesus whom thou persecutest." (Acts 26:15) R5034:4

As of one born

- As by one born. B134; R550:3 Like one born. R1558:3 The Church must all be begotten of the holy Spirit in order to experience the resurrection birth. R5035:1 Saul needed something to thoroughly arouse him and to teach him, and others through him, that the Lord is not a man, but "that Spirit." R5026:4; OV355

Out of due time

- Before the due time; before the time when it will be ours to see him as he is. B134; F215; R5623:4, 5416:6, 5408:3, 5035:1, 3905:5, 2479:1, 1558:3, 242:3; CR468 As one prematurely born. R5034:6, 4187:6, 3905:5 As one resurrected before the time. R5035:1, 242:3 As one "born from the dead." R1523:1 Before the time for the Church's exaltation and glory. R1523:1, 5623:4, 5035:1; PD71/85

More than eighteen centuries before the time. Saul's experiences were out of the ordinary. No one else than he alone were to see the Lord before their resurrection change, in the end of this age. R5034:6 Saul of Tarsus saw our Lord as a spirit being "shining above the brightness of the sun" at noonday. (Acts 26:13) R5416:6, 5299:2, 5034:2, 4187:6, 2478:8, 579:1, 550:3 Paul was not really entitled to see the Lord in glory before the remainder of the Church at his second advent. F215 The time for giving ocular demonstrations of the Lord's resurrection had gone by; the next manifestation of him is to be to his saints, and after that to the world. R5034:6 Not having been thus born himself by a resurrection change to the newness of nature, the sight was a calamity to his flesh. R2479:1, 579:1; CR468 Those begotten of the holy Spirit now are to be born of the Spirit in the resurrection. R5416:6; B134 The peculiar experiences, visions, revelations, etc., granted to Paul, who took the place of Judas, have been more helpful than those of any other of the apostles. F215

9

1 Corinthians 15:9 *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*

Least of the apostles

- One of those specially commissioned of God and recognized of the Church as God's representatives. R1419:3 God never recognized any but twelve apostles. R162:5

I persecuted the church

- There is something pathetic in this reference to Paul's own glimpse of Jesus. It called up the period of his own bigoted persecution of the Church, because they believed that Jesus died and rose again; the very thing he was now trying to testify to. R5034:2 Paul remembered his astonishment at learning that those whom he had persecuted were not renegade and deceived Jews, but highly esteemed and acknowledged by this Great One. R5034:2 He frequently referred to the matter with contrition. R1885:4

10

1 Corinthians 15:10 *But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

More abundantly

- To testify to his appreciation of the grace bestowed, and to be long-suffering with others as God had been with him. R1885:4

11

1 Corinthians 15:11 *Therefore whether it were I or they, so we preach, and so ye believed.*

So we preach

- The Apostle sums up the essence of his preaching. In verse 1 he calls this the Gospel. R4994:5 While the merit of the redemption resided in the sacrifice of Christ, yet the redemption itself was equally dependent upon his resurrection, because a dead Savior could not help us. R4188:1 Paul proves Christ's resurrection as an evidence of the power of God to raise the dead in general, for this was the general preaching of the apostles—viz: "They preached through Jesus (the value of his death as our redemption price) the resurrection of the dead." (Acts 4:2) R95:1 "I have not shunned to declare unto you all the counsel of God." (Acts 20:27) R2220:5

So ye believed

- The foundations of any system are easily discovered, and there is only one true foundation—Christ, the ransom. R1900:1 So the apostles preached, and so the primitive Christians believed; so we preach and so our hearers believe. R601:6*

12

1 Corinthians 15:12 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

Rose from the dead

- Verses 12-19 call attention to the great importance of the doctrine of the resurrection, presenting it as the twin of the other great doctrine which the Apostle sets forth "first of all." (Verse 3) R1591:2; NS321:6 Paul's argument from Verses 12 to 22 is that death is a horrible reality; that the only hope of escape from it is through a resurrection. NS566:6 Our Lord's resurrection is God's guarantee of a resurrection to all our race, for which Christ died. R1511:1, 5579:2, 1545:4 The assurance that he is now able to deliver those that trust in him and who wait for his time of deliverance. HG137:2 It was Christ's soul that died; his very existence had ceased, he was absolutely dead three days. R2794:6

Say some among you

- Some of Paul's hearers claimed that it was much more easy to believe that Jesus never died at all, but merely transmuted, than to believe that he died for our sins and rose again for our justification. R5033:6 The erroneous teachings of some, that there would be no resurrection of the dead. R868:3, 4521:3, 4187:6 You occupy an unreasonable, a ridiculous position when you say that a resurrection of the dead is an impossibility. R705:3 Or as some now would perhaps state it, there is no necessity for a resurrection from the dead. NS2:2

No resurrection

- One of the most prominent doctrines of the New Testament. R1508:6 Greek, anastasis, without the Greek article, hence no emphasis, no special peculiarity. R1512:1 How is it that you do not see the importance of the doctrine of the resurrection respecting the Church? R4188:1, 3563:5 The Platonic theory that the dead are alive. R3563:5, 4187:6, 3903:6, 3774:2; NS2:1 When many, imbued with the Platonic theory, had become interested in Christ, they were associating the Platonic view with the Christian view that death is the penalty for sin. R3563:5, 3174:5

Of the dead

- Not of the body; the soul, the being, is resurrected. R2187:3, 3564:2, 1509:2 A dead Christ, one not raised from death, can never bless you. R705:3

13

1 Corinthians 15:13 *But if there be no resurrection of the dead, then is Christ not risen:*

No resurrection

- Greek, anastasis, a full raising up to perfection of life and health. R1451:1, 1512:1 Without the Greek article, hence no emphasis, no special peculiarity. R1512:1 On no Christian doctrine does there seem to be a greater confusion in all denominations than on the subject of the resurrection of the dead. Nevertheless, all Christendom unites in declaring that our Lord's resurrection was an indispensable necessity to our salvation. R2794:1; NS320:3 If the dead were really alive, as taught by Christendom, there would be no need of a resurrection. R4521:3, 4791:1, 2794:4, 1450:6; C117 If, as some claim, the doctrine of the resurrection is foolish and false, then Christ is not risen. R4188:1 Whoever would believe the doctrine of the resurrection, must also believe the doctrine respecting death—that death is death, the cessation of life. R4791:6 The doctrine of the resurrection itself is peculiar to the Jewish and Christian religions. R3903:5 The very basis of all hope of a future life. A60; R5333:5, 4791:1, 3374:3 Without a resurrection there would be no hope. R4187:6, 3903:5; SM115 In that event, death would have been more than a sleep. It would have meant extinction. R5180:6, 4175:4; CR242

Of the dead

- The unanimous testimony is that the dead are dead; that "in that very day their thoughts perish." (Psa. 146:4) R4792:1

Then

- Neither hath Christ been raised. R3563:5

Is Christ not risen

- But is still dead. E348 If the resurrection of the dead is an impossibility, it must have been an impossibility in our Lord's case, is the argument. NS2:2

14

1 Corinthians 15:14 *And if Christ be not risen, then is our preaching vain, and your faith is also vain.*

And if

- The glorious doctrine of the resurrection finds no place in any religious system except Christianity. R1774:1

Christ be not risen

- But is still dead. E348 Do you say, What if he is not risen? R4188:1 Then the death penalty upon Adam and his race has not been met. R5018:4 Death would have been an eternal sleep. R5768:4 Then we are yet under condemnation, not reconciled to the Father. R3563:6 Upon the death of Jesus and his resurrection hang the resurrection hope of the Church and of the world. R4588:1, 5017:4,6, 3905:5; SM115; HG331:5; NS783:2 As the death of Jesus was absolutely necessary as the atoning price for human sin, so the resurrection of Jesus was absolutely necessary, that he might be glorified and come again to effect the resurrection of his Church and awaken the world. R5017:6 Had the Father not raised him from the dead, it would have implied some unfaithfulness, some failure on our Lord's part. R4588:1, 3563:6

Our preaching

- Teaching. NS283:2 Of the Gospel. R1591:1 Christian preaching. NS2:3, 320:6 There is no gospel if Christ is not risen. HG217:1

Faith is also vain

- Our hope is gone. R5612:1 All faith, all hope is vain. OV329 Faith in a resurrection is a part of Christian doctrine without which the entire fabric would be senseless. R1511:1 Because a dead Christ could know nothing and could help nobody. E348 If he had not arisen, how could he have made application of his human rights on our behalf? R4588:1 While the doctrine of redemption is the central doctrine of the Christian system, the doctrine of the resurrection is the end of our faith, our glorious hope through Christ. R1774:2 All Christian preaching and all Christian faith is vain if there be no resurrection of the dead. CR242; R5768:2,4, 2170:4, 1511:1; NS96:2 The Apostle lays the whole stress of future salvation upon a future resurrection of the dead, and he unites the resurrection hope of mankind with the resurrection of our Lord. NS2:3

15

1 Corinthians 15:15 *Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.*

We

- Apostles. R2102:2, 3563:6

False witnesses

- Wicked deceivers instead of divinely appointed ambassadors. E348 Their teachings are all false. R3563:6 Other religions ignore the necessity for a resurrection, and claim that those who die are more alive than they were before their death. R3903:5, 4791:2 If God's people could all come back to the simplicity of the Bible's teaching in respect to the resurrection of the dead, all the differences of the six hundred denominations would speedily disappear. R5016:6

He raised up Christ

- Christ could never have raised himself. R2795:2 No agency of man, nor even of the angel Gabriel, was permitted in the work of our Lord's resurrection. R1005:4 If the resurrection of Christ was necessary, the resurrection of the Church and of the world is also necessary. R4188:1, 5017:6

If so be that

- If it be true that. E348

The dead rise not

- That the resurrection of the dead is an impossibility. R2102:2; NS783:2

16

1 Corinthians 15:16 *For if the dead rise not, then is not Christ raised:*

If the dead rise not

- Not, "if the body rise not." E377 If the resurrection of the dead be denied it would imply a disbelief in Christ's resurrection; for if it was possible for God to raise Christ, it is equally possible for him to raise whoever else he may choose. R1854:6 The Apostle was writing to those who believed in the resurrection of Jesus, but who disbelieved in the necessity for their own resurrection. R4175:4

17

1 Corinthians 15:17 *And if Christ be not raised, your faith is vain; ye are yet in your sins.*

Be not raised

- Risen from the dead. Paul in no way shared the views of those who unscripturally claimed that Jesus, while dead, was really alive. R5579:2 There could be no message of hope of divine favor through a dead Savior. R5579:2 It would have been a waste and loss to purchase us had he not had in view a resurrection, which would enable him to bless those bought. R705:2 If Jesus remained dead, he did not complete the work he undertook, he did not become the Savior, the Deliverer. R3563:6, 705:2 The Heavenly Father gave evidence that the ransom-price was entirely satisfactory; and our Lord, who was obedient to the Father, was raised from the dead. R4793:2 His resurrection is evidence (1) that in him was no sin, (2) he had a merit in God's sight by reason of his sacrifice, which he presented, and (3) assurance that God will accomplish restitution through him. R1394:6

Your faith is vain

- So important is the doctrine of the resurrection, that Paul declares that without it the hope and faith of the Church is vain. R1816:2, 1505:2 The basis of all your hopes and faith drops out. R4175:4 Our hope of forgiveness of sins through the merit of Christ's sacrifice is a vain one. R3563:6 And we who have espoused the cause of Christ are most wretchedly deceived. R4181:1 We might as well abandon any expectation of a future life unless there be a resurrection of the dead. CR170 If you claim our Lord was alive, "more alive than ever" during the three days, the Scriptures say he was in the dead. E350; HG191:3, 723:1

Yet in your sins

- And under the death penalty, without a ray of hope. R1591:3 Christ has made no atonement acceptable to God. HG137:3 As Jesus' death ransoms man from the sentence of death, so his resurrection from death became the assurance of the justification of all who accept and obey him. R4793:1 If the doctrine of substitution be true, verses 17 and 18 cannot be. R705:1*

18

1 Corinthians 15:18 *Then they also which are fallen asleep in Christ are perished.*

Then they also

- This verse contains a statement that nearly all Christian people have overlooked or misunderstood. Q820:T "If there be no resurrection of the dead." (1 Cor. 15:13) E345; SM100

Asleep

- In death, awaiting the resurrection morning. E345; R5017:6, 4794:2, 4793:4, 2197:6, 1881:1 The apostles frequently used this appropriate, hopeful and peaceful figure of speech. E345; R1881:1; HG332:2 The word sleep implies that in the divine purpose a future life is intended, and will eventually be given. R5017:3 All who have faith in the resurrection might be spoken of as falling

asleep now, assured that there is a glorious awakening coming. CR321 Distinguishing between the Church, who are in Christ, as members of his Body; and the world of mankind in general, who "sleep in Jesus." R2528:3, 5354:1, 4794:2, 3174:4, 2197:5; NS837:6 When the new creature falls asleep, it is asleep as a spirit being; waiting for the resurrection change. R4668:4; Q587:6 It is that which falls asleep, not that which turns to corruption, that is to be awakened, resurrected. E377

In Christ

- Trusting in Jesus. HG137:3 Christ is the title of our Lord as the new creature and of his office. Jesus is the name for the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead. R4794:3

Are perished

- Greek: apollomee, destroyed. E350 Destroyed, annihilated; disintegrated into the dust. Q820:T; R1018:1* Like the brute beasts. OV352; NS782:2 If Christ was not put to death and resurrected. Q820:T If Christ did not rise from the dead you must logically believe that the resurrection of his followers will be like his. R4175:4 There is no hope of a future life. R5354:1, 934:1*, 846:5; NS2:3 Contrary to Satan's doctrine of human immortality. C116, 117; R5017:5, 802:3* Contrary to the teachings of Spiritism. R2170:2; SM100; OV296; HG723:1; NS96:2, 125:5 "The dead know not anything." (Eccl. 9:5) R5579:2; NS96:2 Except they be restored to life by a resurrection. R1591:5 The hope of the resurrection is set before us in the Gospel. OV296 If they are gone to paradise, or to heaven, could there be any question about perishing? HG137:3, 347:4; NS321:1

19

1 Corinthians 15:19 *If in this life only we have hope in Christ, we are of all men most miserable.*

In this life only

- So important is this doctrine, that Paul emphatically declares that, if it be not true, then there is no hope for any man beyond the present life. The preaching of the gospel is in vain. R1591:2, 1259:2

Hope in Christ

- And if our joys are dependent upon the circumstances of this life merely. F678

Most miserable

- If God has provided no resurrection for the dead then our future is hopeless and we might as well eat, drink, and be merry, for tomorrow we die. (Verse 32) R4175:4 Our life of sacrifice, in view of the resurrection and its rewards, merely robs us of what little enjoyment and advantage may be gained in the present life. R1591:2 The case of both the Church and the world are hopeless. F695 We who are hoping and seeking for a future life are deceived and will be sadly disappointed. R1259:2 Yet the hope in Christ is not merely for the things of the life to come, but also for this present life. NS104:6

20

1 Corinthians 15:20 *But now is Christ risen from the dead, and become the firstfruits of them that slept.*

But now

- With close argument Paul reaches the conclusions of Verses 20-22. R95:1 Verses 20-26 emphasize the truthfulness of the resurrection. R1591:3 Paul assures us that there is best ground for faith in God's power and purpose to have a resurrection, and that the resurrection of our Lord Jesus is the proof of this. R1259:2; F695 While the death of Christ was the greatest event in history, his resurrection from death readily holds second place. Without his resurrection our race would have been helpless and hopeless. R3563:1, 1631:6, 1591:2; NS321:6 "It was not possible that he should be holden of death." (Acts 2:24) because he had accomplished the giving of the ransom, and attested his worthiness of high exaltation to the divine nature. R2795:3 The same justice which had operated for four thousand years against Adam and his race because of transgression was not operative on behalf of Jesus for his deliverance from death. R2795:3

Is Christ risen

- Christ has been raised. R95:1 Resurrected and glorified by divine power. R1692:1 Jesus was the first to be raised completely out of death's power; to perfection of life, of being, on any plane of existence. R3563:4, 3174:3, 1591:3 It is no fable. It was not only necessary to our salvation, but it is a fact well attested. R3564:1, 3174:6, 1545:4 Giving us assurance that death shall not always have dominion over us. R1505:1, 5579:2, 1631:6; NS322:1 "I am he that liveth and was dead; and behold, I am alive forevermore." (Rev. 1:18) R3563:3, 2794:6 The Scriptures lay great stress on the importance of the resurrection and deduce various proofs and demonstrations intended to establish our faith in it. All four evangelists give details with great particularity. R3564:1, 3374:6, 2795:6, 2476:2; NS322:1

From the dead

- Death implies extinction. R1631:6, 3563:1 His death satisfied the claims of justice against us. R1505:2 Our Lord's sacrifice—the death of the man Christ Jesus—was an everlasting death, which fully offset the penalty upon father Adam, and as Adam's substitute the man Jesus could never be released. R2476:6 Churchianity does not believe in the resurrection of the dead. It has adopted the heathen theory that the dead are not dead, but alive. R3173:3, 5016:3, 3374:2, 2476:5, 2187:3, 1889:4* Many Christian people hold that there is no such thing as death; that what appears to be death is merely a transformation to a larger degree of life; and so our Lord Jesus did not die for our sins, but merely shed off an outer covering of flesh. R2476:5; HG137:2 Heathen philosophies assume that the dead are not dead, but more alive than ever before. R3563:2

The firstfruits

- In his resurrection; the firstborn from the dead. R2796:4 Our Lord was the first fruit of all. R3131:6 And a pledge of the resurrection of those whose resurrection God has promised. R1204:1 A first fruit. R95:1 None preceded him. R2796:5 None having been raised from the dead previously. None having gone to heaven previously. R1591:5; F676 The first to experience a resurrection in the full sense, to perfection and everlasting life. R1591:3, 2811:5 "That he should be the first that should rise from the dead." (Acts 26:23) "The firstborn among many brethren." (Rom. 8:29) R3174:4, 4563:3, 3563:3, 2747:5, 2618:5, 2447:3, 1857:1, 1259:2 The waving of the barley sheaf of first-fruits on the 16th of Nisan typified the resurrection of Christ. R2271:1 In harmony with the type in Lev. 23:15-21. R5831:3, 2271:1,3 We have the promise of a future life through Christ and the example of the Father's power in the resurrection of our dear Redeemer: but Jesus had no such evidence of the divine power; he himself was to be the "first-born from the dead." (Col. 1:18) R2467:3; HG229:4 "That in all things he might have the pre-eminence." (Col. 1:18) R2288:6, 2288:6 As the firstfruits of the sleeping ones, Jesus is an example and a guarantee of the fulfillment of the divine promise that "there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) R5017:4,6; 4498:5, 2796:5, 351:1* The Church are to have part in "his resurrection," "the first resurrection"; and are to be joint-heirs with him in his Millennial Kingdom. R1505:4, 4175:4, 3564:1, 3377:5, 3174:4, 2796:5, 361:2 The raising of Jairus' daughter was not a resurrection, nor were any of the other cases of awakening from death recorded in the Scriptures. R2618:5, 5025:1, 3706:6, 3563:4, 2811:5, 2796:5, 1591:3, 1259:1; OV352; HG136:1, 646:3; NS637:2 The transfiguration scene was a "vision" where the unreal appears real. Moses and Elijah could not have been there, since they were not resurrected from the dead. R2288:3, 4142:4* A firstfruits implies after fruits. R4175:5, 3563:4, 1505:2 You never have firstfruits unless you expect after fruits. HG137:3 The after fruits of God's great plan will be developed during the Millennial age. R2796:6

Them that

- Of those having fallen asleep. R95:1

Slept

- In death. R2197:6, 3174:3 Which implies that when he was raised the others still slept. R5017:4 If our Lord became the firstfruits of them that slept, then he slept. R4175:5 Christ himself "slept" for parts of three days. NS637:1 The proper figure of death, in view of the divine purposes and promises, permits it to be called by the more comforting term, sleep, which expresses both our hope for the

dead, and our faith in God. R3174:3, 2796:5 The apostles frequently used this appropriate, hopeful and peaceful figure of speech. E345; R1881:1; HG332:2 Natural sleep illustrated the condition of mankind in death; when a man is soundly asleep he knows nothing; when a man is dead he knows nothing. CR242

21

1 Corinthians 15:21 *For since by man came death, by man came also the resurrection of the dead.*

For since by man

- As by a man. R5768:2, 4792:2, 4775:4, 2794:5, 2528:2, 2150:1, 1204:1, 1060:5; CR278; SM73, 171:2, 658:2; OV377; HG654:2; NS428:2, 833:2 Since through a man. (Diaglott) R2395:4, 527:3*, 482:2*, 381:4, 360:2, 95:1 A perfect man. A178; R482:2* Adam. SM73; R5141:4, 4792:2, 3706:6, 1856:4, 1718:2, 1673:3, 1509:4, 1247:5, 62:4*; F695; CR65; OV377; HG646:3; NS178:2, 428:2 The original sinner was Adam, and his children have shared his penalty. R2794:5, 5530:6, 3174:5, 803:3; CR242; OV406, 392:2; SM658 God would not permit more than one member of the human race to be tried and sentenced to death; for his purpose from the beginning was that the sacrifice of one life should redeem the entire human race. R5872:6, 5211:1, 5141:4 If two or more separate individuals had sinned and involved the race, it would have required just as many redeemers, according to the divine law, a man's life for a man's life. (Deut. 19:21) R5141:4 As all the world came into the death condition by one man's disobedience, so all are to be rescued from death conditions by the obedience of another one. R5314:4; SM588; HG137:4 If the fall is denied, then no redemption is needed. R4792:2

Came death

- Comes death. R4775:4; OV138 There is death. (Diaglott) R2395:4, 527:3*, 482:2*, 381:4, 360:2, 95:1 Of the entire race. R5530:6 The curse. CR242; PD11/18 Mental, moral and physical degradation, culminating in utter dissolution, utter loss. R1509:4 Death is the wage or penalty of God's law against sinners. R3774:1 By one man sin entered into the world and death as the result of sin. R4869:4 By one man the whole trouble came; by another man the whole trouble will be rectified. R5872:6 As death came as a result of something done by man (Adam) so the resurrection comes as a result of something done by another man. R1259:2 God condemned the race as a whole that he might have mercy upon the race as a whole. NS474:6 Since twenty thousand millions of souls have sinned, it would, in any other way than God's way, have required twenty thousand million redeemers. OV406 Not eternal torment. SM73, 586:2; R803:3; CR242, 209:1; OV376; HG193:6, 654:2; NS827:4

By man

- By a man. R5768:2, 5018:4, 4792:2, 2794:5, 2528:2, 2150:1, 1204:1, 1060:5; CR278; SM171, 658:2; HG646:2, 654:2; NS178:2, 428:2 Through a man also. (Diaglott) R2395:4, 527:3*, 482:2*, 381:4, 360:2, 95:1 The man Christ Jesus. R4792:2, 5354:1, 5530:6, 3706:6, 1673:3, 1247:5, 1086:3; F696; HG609:4 Jesus, the Redeemer. OV406; HG646:3 By one man also comes reconciliation, freedom from sin. R4869:4 It was a man who forfeited his life; it was a man also who gave himself a price in offset. R4854:3, 3174:5; Q658:3 The rights that man needs are earthly rights, human rights. R4905:1, 5157:1; Q442:4 A corresponding price; a ransom for the first man's life and life-rights. R5157:1, 5873:1, 5060:5, 4905:1, 4171:1, 1856:4, 1673:3, 1509:4, 611:3, 418:1, 164:4; Q442:4; SM658 By the only possible ransom, "The man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5,6) B107; A178; T52; SM73; R3710:1, 3621:6, 2150:1, 1854:6, 1591:6, 1567:6, 1508:3, 1259:2, 1177:6, 726:6, 720:1 By neither more nor less than a perfect man could the first man be redeemed. A178; E95, 425; R4964:1 Not a man such as we are, full of inherited imperfections and blemishes. He was "holy, harmless, separate from sinners. (Heb. 7:26) E95; R5873:1 The taking of human nature was necessary, because it was a man that had sinned, and as by a man came death, by a man also must the resurrection of the dead be secured. R2794:5 He became flesh (holy, undefiled) in order to pay the price or penalty against us—death. R981:2 This mighty one must become a man in every particular.

He must partake of "flesh and blood." (Heb. 2:14) R418:1, 164:4; E425 He never took back the "flesh and blood," he never will take back our ransom price. R720:1 Recovery would be by a man's redemptive work. R5050:5 There could have been no resurrection without this redemptive work, the substitution of our Lord's soul for the soul of Adam. R3174:5, 3706:6 The death of Jesus was the ransom for sinners. R3774:2 Universal redemption of mankind. R5925:1 God arranged this death sentence purposely, so as to make necessary the death of Jesus. R5768:2; OV329 By the sacrifice of a perfect human existence is secured the right of the priest to restore. To secure this right he must first satisfy the demands of justice, which required the extinction of the human race, and could only be met by a corresponding sacrifice—a human life. R3951:2, 713:2; OV24 One sacrifice for sin would make possible the reconciliation of the entire race. NS827:6 The sacrifice of the man Christ Jesus will ultimately be made available for the sins of the world, because the children of Adam are counted as members of the one man. R4499:4, 5108:5; SM658; OV406, 407:T God purposed that the entire race should be born from the one pair, in order that, when sin should enter and involve the whole human family, the death of one person would suffice to redeem the entire race. R5900:1, 5141:4 "The just for the unjust." (1 Pet. 3:18) R5919:5, 4792:6, 4775:2; CR278; NS833:2 Because of sin, it was necessary to find an outsider to be the world's Redeemer; and whether angel, cherub, or the great Michael himself, the Logos, he must exchange the spirit nature for the human nature. R5873:1, 3174:6 Current theology says that our redemption is secured by the sacrifice of a God, not a man. R1591:6

Came also

- Also comes. R4775:4, 4498:6; SM73, 586:1; OV139; OV377; HG189:3; NS825:1 Must come. R1247:5 Should come. SM171 Is to come. R1204:1 Comes. CR65; OV139 Also might come. NS833:2 Was secured. R1509:4 There is a resurrection. (Diaglott) R2395:4, 527:3*, 482:2*, 381:4, 360:2, 95:1; CR279 The right or authority to awaken the dead, and to bring some or all to perfection, was gained by our Lord by his death as a ransom for all. R1854:6 Paul declares the decision of God for a general resurrection. NS178:2 It is from the death-curse that Messiah rescues all. PD11/18 Adam was the father of the race and failed to give it life. Jesus is to become its second father, the Second Adam, through whom everlasting life may be attained. PD9/16 Our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the right to resurrect them and restore them. R1125:4, 705:4 Truly God condemned all in one, that he might have mercy upon all through another one. R381:4

The resurrection

- Greek, anastasis; without the Greek article, hence no emphasis, no special peculiarity. R1512:1, 360:2 The resurrection blessing is made to all. R1511:1 The complete restoration to all that was lost, a full raising up to perfection, the image and likeness of God at first enjoyed. R1509:4, 360:5; NS551:4 Raising up completely out of death and imperfection. R4999:1, 3774:1, 709:4 Resurrection means "a setting up again," "rebuilding," "restoring" of humanity from every vestige of death to the perfection of their nature as represented by their head, Adam. R360:3 Since Christ is risen from the dead there is therefore an assurance of the resurrection. R5612:1 God having arranged, through the ransom which Christ Jesus gave for all, that all who come into relationship with Christ the Redeemer may inherit lasting life, even as all by relationship with Adam inherited his condemnation to death. R1204:1 If God had not provided a sinless Redeemer, and he had not died for our sins, and risen for our justification, then there would have been no future life for humanity. R5768:2, 5291:5, 5166:3

The dead

- The entire race. R5530:6 Since Adam was the representative of the whole human family, therefore, all of the human race must share with him in the benefits to accrue through the redemption provided by Jesus, his substitute. Q816:2 The sin leading to "mortal error" is atoned for by divine favor, to the intent that all sinners may be rescued from "mortal error"—from death. OV377 If Jesus merely gave proof of the possibility of a resurrection, then Paul would be made to mean that Adam merely proved

the possibility of death. R640:2

22

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

For as in Adam all

- The better translation: For as all in Adam. (Revised Version) R3926:6, 5612:1, 5211:1, 5018:4, 4792:2, 4775:4, 4498:6, 3132:2, 2528:2, 2100:4, 1511:2, 1437:1, 1219:2; A129; F695; CR65; SM54, 73:1, 171:2, 586:1; HG395:2, 654:2; NS567:1, 825:1 By, through, or on account of. R838:3, 827:1, 729:6, 676:6*, 527:3*, 360:2, 329:2, 95:1 All of Adam's posterity, all who are in him. R3926:6, 1259:2; Q741:2 As by Adam's disobedience the race became dead. R62:2; CR278; Q741:2 This includes mother Eve. She was in Adam in the sense that she was a part of Adam's family. Q263:7; R139:1* And Eve indirectly—God "called their name Adam." (Gen. 5:2) R729:6, 252:6, 139:1* Eve's identity was so linked with Adam's that, even if she had not sinned in partaking of the forbidden fruit, she would as part of him, have shared his penalty—death. R2100:5, 777:1; E102; Q263:7 But not in (through) Eve. R776:5 It was Adam as a soul (being) that was sentenced to death, and it was the souls of his posterity yet in his loins, unborn, that shared in him the penalty. R1510:2, 1854:6; OV406 We were in him—in the sense that he was the father of the whole human family—when he sinned and was put under the dominion of death. R1043:5 As all men were counted sinners and condemned to death on account of Adam. R145:2* Adam's sin was the world's sin because he was the world—the race of natural men being in him. R145:2* Adam, as the federal head of his family, was its representative in Eden. All of his posterity are involved in everything affecting him. Q816:2 "By the offence of one, sentence of condemnation came on all men." (Rom. 5:18) R1125:2, 827:1, 676:6*, 541:2*, 513:2, 351:1*, 329:2, 145:2*; Q760:2, 818:4; SM588; HG292:2 A fundamental teaching of Christ and his apostles is the fall of man into sin and its penalty—death. R3106:6 Adam's life was natural; and its continuance conditioned on obedience. That is all the universal salvation we can find held out to mankind in the Bible. R404:1, 221:6 The Negro being a descendant of father Adam and coming under the judgment of death passed upon Adam, passes at death into exactly the same condition as that occupied by all other members of the Adamic race. HG511:6

Die

- Lose life in full measure. F695, 697 Dying as a result of Adam's disobedience. Failing to maintain his hold upon the gift of God, eternal life, he has also failed to transmit that character and degree of life to his children. R3926:6, 1219:2 The dying sentence came upon the world through Adam and has continued for six thousand years. CR279 The six thousand years of crying and dying have been an awful lesson to the world of the exceeding sinfulness of sin. R3926:6 And all the mental, moral and physical blemishes of our race are a part of this heredity. NS827:5 Contrary to Christian Science. OV376 Death, not eternal torment. OV376, 377:T; SM586; HG193:6, NS339:6, 827:4, 830:3

Even so

- In the same sense, and to the same extent. R145:2*, 676:6* As Eve, the instrument of Adamic death, is included here "in Adam," so the next phrase "in Christ" must include the Church. R139:1*

In Christ shall all

- The better translation: shall all in Christ. (Revised Version) R3926:6, 5612:1, 5211:1, 5018:4, 4792:2, 4775:4, 2528:2, 1511:5, 1437:1, 1219:2; A129; F695; CR65; Q761:1; SM73, 171:2, 586:1; HG395:2, 654:2; NS567:1, 825:1 The Greek text supports this rendering, and no other view of verse 22 could be reconciled with the context, verses 23, 24. R3132:2 By, through, or on account of. R838:3, 1018:2*, 827:1, 676:6*, 526:6*, 329:2 By the anointed. (Diaglott) R527:3*, 360:2*, 95:2 The Christ. R729:6 Jesus and his Bride made one. (Eph. 5:27) R252:6 Paul is proving that the resurrection is for all mankind. SM54 The death of Christ is for all. All will hear his voice and come forth from the tomb. (John 5:28, 29) R5612:1, 5108:5, 5017:6, 4793:2, 1592:2, 1505:2, 903:2* By Christ's

obedience all were in God's sight justified to live again. R62:2 All who will come into relationship and harmony with God, through Christ, during this age or the Millennial age. R4657:3, 5429:6, 3132:1 If all were condemned in one, it would be equally just on God's part that all should be justified through the merit of the one Redeemer. SM307 The death of Jesus is made efficacious to all who will accept the benefit thereof, by believing on the Lord Jesus Christ. Q816:2 Christianity has a logical superiority in that it provides for a satisfaction of divine justice. R4982:2 No man can be made alive in Christ, or through Christ, except by coming into him and through him. R1219:2 If God had not provided a sinless Redeemer who died for our sins, there would have been no resurrection from the death condition. OV329 One sacrifice for sin made possible the reconciliation of the entire race. SM588 Christ is the "Lamb of God which taketh away the sin of the world." (John 1:29) R145:2* On account of Christ's righteousness. R351:1* All men are counted righteous and justified to life on account of Christ. R145:2* The two companies of verse 23. R1437:1 Now is the opportunity of coming into relationship with Christ as his Bride; in the time of his presence the world of mankind in general will be granted an opportunity as children. R3927:4, 1855:1 Only the members of the "Body" can be said to be in Christ or to have any hope of sharing with him in his resurrection. R3174:4, 1855:1, 1854:6, 1219:2 We cannot suppose that in any sense the Nephilim would be included in the redemptive work of Jesus, who died only for Adam and his posterity. SM64 Angels were not in Adam, and did not share his sin and its penalty, death; neither did the lower animals. R1854:6 A wicked man dying out of Christ will not rise in Christ, as some fancy from a misunderstanding of this passage. R1449:2*

Be made alive

- Gain life in full measure. F695, 697, 699; R1592:1, 95:1; Q761:1 Be restored to life. (Diaglott) R527:3*, 360:2, 95:1 Brought back from present dying, imperfect conditions, to the perfection of life. R2395:1, 95:1 In the resurrection morning for the Church, and also for the world in general in the Millennium as they "eat" Christ's flesh. (John 6:53) R3132:3, 1437:4 Made to share the blessing which the man Christ Jesus merited, but which he laid down in death on behalf of all those who will obey him. R1259:3; CR65 A full release from death, which is the great enemy. R3564:1, 1511:2 The death of Christ was for the very purpose of giving a second trial to Adam and all his race. R5639:1 The entire race lost life with Father Adam; and Christ died to secure a second chance for Adam and an individual chance for all of his race, who lost their first chance in Adam when he sinned. R4955:6; NS727:2 What Adam failed to accomplish, God proposes still to accomplish through Christ—a regeneration for the world. NS340:4 All shall be permitted to share in Adam's recovery from the power of the tomb, from sin and death. OV139, 380:6, 301:T; R3174:5, 1511:1 Share Christ's victory and have everlasting life. R1854:6 All that was lost in Adam will have been restored in Christ. R1149:3*, 545:2 He came into the world to meet Adam's penalty. PD7/13 He that gave himself a ransom for Adam, and who thus incidentally purchased not only him but all of his race who had lost life in him, this great Redeemer, is about to establish his rule of righteousness. R3926:6; SM73 No one will be made alive, except he come into Christ in the ways of faith and obedience appointed thereto. R3725:2 None will be made alive in the full, complete sense in which the word "alive" is here used, except those who in this age become the Redeemer's Bride, or in the next age, become his children. R1437:4 A restitution to life. NS846:4 The works of Jesus will last for a thousand years, lifting them up out of their dying condition. CR279 The remedy will be co-extensive in its results with the evil. R698:3 This declaration is set forth as the conclusion of the Apostle's argument preceding it. F695 The making "alive" of this verse is clearly the raising "of the dead" of the 21st verse. R726:6, 62:4* This does not mean that Adam must first be redeemed and atoned for before any of his children can receive reconciliation. R4498:6, 4556:1 Father Adam will be one of the last to be awakened from the sleep of death. R4499:1; Q761:1 This making alive will be the resurrection of the dead—not of those particles of matter which have gone to fertilize a tree and then through its fruit become a part of another organism, but of the being—the soul. R5166:3, 5017:4, 4994:1, 1853:1;

E349 Reach a state or condition of perfection and freedom from death. Not that all will be kept alive everlastingly, as taught by universal salvation. R1219:2, 1043:5*; F696; OV388; NS340:3

23

1 Corinthians 15:23 *But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

Every man

- Of those in Christ to be made alive. R1437:1, 3132:1

In his own order

- In his own band, or company. Q503:7; R4999:1, 4775:4, 1437:1; SM225; OV138; HG646:4; NS794:1 Class. OV388; R2528:2, 1855:1, 1511:2; CR430; SM225; HG434:2; NS340:5 Rank. R361:3, 404:2, 227:2*, 222:1*, 95:1 Band or cohort. HG495:3 Two orders, or classes or grades. R1259:3, 1855:1, 1511:2, 433:2, 361:3, 351:1 The spiritual order and the human order. R1259:3, 361:3 There is to be an order in Christ's work of life-giving. Every man who receives life will belong to one or another of these orders. R1204:1 God divides the salvation of mankind into two parts—the Church to spirit nature and the world to perfected human nature. NS827:6 The Gospel Church, the Bride, the Body of Christ, first. F699; R5530:6, 5018:4; OV226 The Church will be the first class and the world will be raised in the next age. CR279; SM589; HG344:4 The Church class first; then the Great Company; early in the new order of things the Ancient Worthies, and then the world of mankind. SM226; R5167:1, 361:5; Q16:2 The Ancient Worthies could not be perfected until the Church has been completed, "they without us, should not be made perfect." (Heb. 11:40) Q16:2 The world's awakening will merely bring them forth from the tomb in the condition in which they entered it. R5167:1 Theirs will be a resurrection to human perfection, but of gradual development; first the awakening, and subsequently the gradual raising up out of sin and death conditions. R4588:4 The privilege will be theirs of rising up, up out of present degradation, mental, moral, physical, to the glorious perfection which father Adam enjoyed in the image and likeness of his Creator. R4552:6 Since mankind will not all be raised at once, but in separate ranks or orders, during the thousand years, each new rank will find an army of helpers in those who will have preceded them. R655:5 Dealing with the world will begin with the generation living at the time of the establishment of the Kingdom, and will ultimately include all that are in their graves, in the reverse order from that in which they entered. SM440, 441:T Gradually, after dealing with the living nations to some extent, the sleeping world will be awakened. NS782:5 God has time and order for everything, and he has wisely arranged for various ranks, or orders, or companies in the resurrection. R95:1 Christ's merit could not be released to apply to any others until all (both classes of the Church) who now have the imputation of this merit have finished their course. Q16:2 This indicates that several resurrections may take place before all are raised. Paul does not specify how many orders or companies there will be. R62:2 Intimating that from the divine standpoint there are numerous classes of the dead. HG434:2 Nothing is more simple than that death and resurrection are not at the same time. R89:5 Not all at once. OV198; R5832:4, 1204:1; SM225, 548:T; SM225; HG434:2; NS794:1

Christ

- The anointed, the Messiah class. R5291:5, 1204:2 The Christ, Head and Body, Christ Jesus himself being the firstfruit of all. R3131:6, 277:6, 206:4, 184:1; SM54 The Gospel Church, the Bride, the Body of Christ. A106; R1855:1, 1592:1, 1437:1, 1204:2, HG654:2; NS390:5 The Head was raised eighteen hundred years ago, and the Body very soon. R277:6, 206:4 The whole Body of Christ, the Church. This is the "mystery hid from ages and generations." (Col. 1:26) NS341:2 Should read, "The anointed firstfruits." R5965:4

The firstfruits

- The Church class. R5612:1, 5530:6, 1816:5, 868:5 The Body of Christ not only first in rank, but first in order of time. Q16:2; R2528:2, 1511:2, 1204:2 A firstfruit. R361:3, 95:1 The firstfruits class,

firstborn class. NS390:5; R184:1 The chief of the two classes is mentioned first and includes the Redeemer and all of the Gospel age overcomers who are now having fellowship in "his sufferings," "his death." R1437:1 The spiritual order of which, the Body of Christ, under its Head, is represented in Israel's priesthood, and the second company represented in the Levites. R1259:3 As strawberries might be called the first fruits of the season, and the first strawberry ripened would be the first fruit of all; so Christ is the firstfruit and the Church together the "firstfruit unto God of his creatures." (James 1:18). R3131:6, 3377:6 Under the Law (Lev. 23:10) a sheaf was taken as a wave offering, the firstfruits typifying Christ; and fifty days after, two wave loaves were brought out, typifying the Body of Christ. R33:6* Even Christ was not raised until the third day after his death. R89:5 Church of the firstborn, including the Little Flock and the Great Company. Q15:6 Paul was writing to believers and informs them, that their resurrection is the first order. R62:2

Afterward

- During the thousand years of Christ's reign. A106; R5018:4, 3132:2, 2528:2, 1855:1, 1259:3 During the Millennial age. A106; OV226; HG344:4 During his presence at his second advent in the Millennium. SM54 Next in order, or the remainder of those to be made alive in Christ. R1511:2 The world's order of time. R1816:5, 4999:2, 1511:2, 868:5

They

- No matter when they died. R89:5

That are Christ's

- Those who during the Millennial age shall become the Lord's people. R2935:3, 3132:1; OV226 By faith in his sacrifice. R1592:1, 1511:2 Whoever will accept the opportunity of coming into fellowship with the King Emmanuel will receive the blessing of an admission to Messiah's family. R5018:5 The world will become Christ's in the possessive sense. R4498:5 The human order brought to perfection as members of the great restitution class. R1259:3 The remainder of the world who shall come into Christ from the firstfruits class. NS342:1 "All them that believe in that day." (2 Thes. 1:10) HG337:1 All of the restored world will belong to the general family of Christ Jesus the Bridegroom and the Church his Bride will have the regenerated human family as their children on the earthly plane. R5965:4 Mankind will become Christ's children by the consecration of themselves. The symbolic baptism is a fitting picture of consecration to God on whatever plane of life, whether spiritual or earthly. R5965:4

At

- The time of. R1437:1 During. R5291:5, 5018:5, 4498:5, 4175:5, 3132:1, 1855:1, 1592:2, 1511:2, 1437:1, 1204:2, 361:4, 95:1; SM586; HG337:1; NS825:1 In his presence, during his parousia, the thousand year's of Christ's reign. R5965:4, 4175:5; NS342:3 This evidently does not refer to the Church, for they are Christ's before his second advent, and with him constitute the firstfruits first mentioned. HG337:1; NS342:3

His coming

- Greek, parousia; presence. A106; B159; R5291:5, 4498:5, 4175:5, 3132:1, 2978:6, 1855:1, 1693:1, 1592:2, 1437:1, 1259:3, 1204:2, 361:3, 277:6, 206:4, 223:2*, 62:2; SM586; OV226; HG337:1; NS342:1, 825:1 The thousand years of his Kingdom glory. R5018:5 During the Millennial reign of The Christ. (Rev. 20:4) R1855:1, 1592:2, 1511:2; HG337:1 The awakening of those who have slept in Jesus. R1816:3 The conversion of the world is not now. At his second advent, our Lord will conquer the world. R4288:1 This verse reaches down to and beyond the final trial at the end of the Millennial age represented in Rev. 20:7-10. R3132:2

24

1 Corinthians 15:24 *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

Then

- At the end of the thousand year reign of Christ. R5164:5, 4999:2, 4882:1, 3456:5, 3322:1, 1601:4, 1234:1, 763:6, 418:5, 277:6, 206:5, 165:2; E78; CR270; Q781:1 In the end of the Millennial age. R453:3 Jesus during that age having put down all enemies. R95:2 Having accomplished his mission as regards the reconstruction or restitution of mankind. A304, 222 When all of the orders (Verse 23) are complete, when all have been brought to life and perfection either on the human or spiritual plane (except those who die the second death.) R277:6, 206:5 When the great Mediator-King shall resign, the lasting results of his redemptive work will have accomplished (1) the sealing of the New Covenant; (2) Harmony with God of a "little flock," (3) Full restitution of an earth full of perfect, happy human beings, (4) the destruction of all others of the race. E30 Until all shall be tested and the disobedient cut off from life. (Acts 3:23; Rev. 20:9) Then all the worthy having been made perfect, the perfect law will be very good for them. R1068:4 After all the companies or orders of the dead are raised, etc., when "all are made alive," having destroyed the last enemy, death. R62:3 When the Mediatorial work is completed, and mankind have been fully restored. CR486; F108 This verse represents the everlasting condition after the world shall have had the opportunity of coming into Christ as the "City of Refuge," and after all who would corrupt the earth are destroyed. R3132:2 Verses 24 and 25 assure us of the victory of Christ, and in what that victory will consist. R1592:4

Cometh

- This word is not in any manuscript. R62:2, 763:1

The end

- The Kingdom will then cease, in the sense that Christ will deliver the authority over to the Father. R4974:4, 568:6 The end of his mediatorial reign, it having accomplished its object. D645; R5164:5; NS84:4 Messiah will abdicate the throne, after his reign shall have accomplished its work. OV192, 341:6 The end of sin on earth, the end of the great work of ransoming mankind and bringing them into full harmony with their Creator. R277:6, 206:5 The finish of the great salvation which he began by the sacrifice of himself once for all. R1511:2, 763:6 At the end of the Millennium. R4555:2, 5183:4, 5073:6, 4999:2, 4263:4, 2832:6, 1204:2; A305 Before the little season of Rev. 20:3,7. Q423:3; R5080:2. 4986:1; CR486 In the end or closing period of the age, Satan is to be loosed for a little season for the final testing of mankind. R763:6 At that moment the fiftieth thousand year period will begin. R5139:6 Christ's Millennial Kingdom will end, being merely a beginning of Christ's power and rule. The Kingdom bestowed upon The Christ is a spiritual Kingdom and it shall "have no end." (Luke 1:33) R2607:1

When he

- Christ. D645; R5965:4, 1511:2 Having "Prepared the way" of Jehovah. (Isa. 40:3) E44

Shall have delivered

- Shall give up. R763:1 With the close of the thousand years of the Messianic Kingdom, the great Mediator will deliver over the Kingdom. Those who then fail will be destroyed with Satan in the second death. PD96/110 At the conclusion of the Mediatorial reign, when all unwilling to make progress shall be destroyed in the second death, and all willing and obedient shall have been brought up out of sin and death conditions to perfection. R4631:2 The Father has committed the work of reconciliation of man to the Son, and also the judgment of the race, and will receive it back again under divine jurisdiction, when through the Son as his agent, he shall have made all things new. R2434:6, 764:5 He will have first destroyed the reign of sin and death, granted each member of the human family a full and gracious opportunity of reconciliation with God, and destroyed all willful sinners; then all the remainder he will present before the Father, perfect and unreprovable. R1601:4, 975:4 The rebellious province having been redeemed and conquered by the Prince and Savior, as the Father's representative, establishing his laws and obedience thereto, every enemy to righteousness and truth having been either corrected or destroyed, the Lord Jesus will deliver up the then rectified and peaceful province. R1204:5 Messiah shall deliver the perfect world from his administration of mercy to the Father's administration of justice. OV130; R5183:4, 4974:4, 4442:2, 3322:1 When the

thousand years are finished, Christ will deliver the Kingdom up to the Father, before the little season of Rev. 20. Q423:3 Having finished his work, Christ will turn it over to the Father, and then all mankind, being perfect, will be under the control of the Father. Q423:3 Mankind will not need justification by faith in order to stand before God, because only those justified by works during the Millennial age will have any standing before the Father. R3456:5; F107 The world will be perfect mentally, physically, morally; all that Adam was, plus the experiences received through the reign of evil and the subsequent reign of righteousness. R4442:2, 4175:5, 3322:1, 975:4 The law which Jesus will enforce during the thousand years will be exactly the same law that God will enforce after the thousand years, but Jesus stands for divine mercy; as the Mediator, he stands between justice and the sinner. Q424:T Every man will be perfect and able to stand the test of justice, and will be required to do so from the moment the Mediator steps aside and turns over the Kingdom to God. R4631:2; CR486; Q425:T Messiah will not deliver up any portion of the world until the end of his reign of glory and restitution. Consequently, the Ancient Worthies will belong to the "after fruits." R4999:2 The Ancient Worthies will not have life in the fullest sense until the close of the Millennial age. Q12:5 When at the close of the Millennial reign the whole world shall be delivered up, it will no longer be a fearful thing, because having been perfectly restored all will then delight to do God's will perfectly. R764:2; A305 Mankind will deal directly, as at first, with Jehovah—the mediation of the man Christ Jesus having accomplished fully and completely the grand work of reconciliation. A304 Mankind will no longer need a Mediator, but will then be able to stand in his own righteousness as Adam could before he transgressed. R2304:4, 5240:5, 4999:2, 4631:2; Q424 Those of the world, who, after trial during the Millennial age, are found worthy of life, will then be presented to the Father. R388:4 All enmity and the curse will have been destroyed. R587:5 We may assert positively that there will be no probation beyond that time. R726:5

The kingdom to God

- The Millennial Kingdom. R1511:2, 1904:6 The restored empire. R763:6 The dominion of earth to the Father. A305; R277:6, 206:5 Control. R453:3 Whose Kingdom it is anyway, since it will be established and perpetuated by his power. D617 A separate Kingdom from that of the remainder of the universe. R2832:6 Nothing by way of making it more perfect will remain to be done in the successive ages. R770:1, 726:2 Perfect in every respect. R1118:5* Presenting to him the justified and perfectly restored of the human race, who thereafter shall be directly amenable to the Father. R453:6; F108 When Christ has completed his work of restitution, the final test must be applied to prove the worthiness of each individual of the race to continued existence throughout the ages of glory to follow. R1234:1, 4999:2 His special law and special judgment being over. R1068:4 After the Mediatorial Kingdom shall have passed, Satan will be loosed for a little season, to prove all those that dwell upon the face of the whole earth. (Rev. 20:7, 8) R4999:2, 4538:4, 1234:1; Q425:T The fact that this testing of mankind will be after he shall have delivered the Kingdom to the Father, does not prove that the glorified Jesus will have nothing to do with the destruction of Satan and those obedient to him. R4999:4; Q425:T Individual relationship with God will not be possible until the end of the thousand years. R5240:5, 2426:6 Not until the end of the age will any of the world, under the New Covenant arrangement, reach sonship. R4729:4 They will be presented to the Father as sons. R1412:4 The world will not be accepted at all, nor have any intercourse with the Father, until the close of their trial at the close of the Millennium. R2426:6; E458 The New Covenant does not become personal between God and mankind until the Mediator steps out of the way. R4903:4 Mankind anew in covenant relationship with God. R4538:1 Man, through rebellion, forfeited his God-given rights—among others, self-government in harmony with Jehovah's laws. God, through Christ, redeems all those rights, and secures the right for man not only to return personally to his former estate, but also return to his former office as king of earth. A304 The Kingdom of God and the laws will always be the same. All mankind, then perfectly restored, will be capable of rendering perfect obedience in letter as well as in spirit. A304 "That God may be all in all." (Verse 28) R5965:4

"The head of Christ is God." (1 Cor. 11:3) R462:6

Even the Father

- And Father. R763:1 By whose authority and in whose power the Millennial reign will be inaugurated and brought to a successful issue. NS567:2 By delivering it to mankind as the Father's representatives, who were designed from the first to have this honor. A305; F50 When the Messianic Kingdom has restored mankind to perfection, it is the divine purpose for Messiah to relinquish this subordinate Kingdom, which will merge into and become a part of the great Kingdom of Jehovah. R4974:4, 1204:5 Then mankind will be introduced to and come under the direct control of the great, grand Father of all, Jehovah Almighty. E458

When he

- Christ. D645; R1511:2 When our Lord Jesus, as the Father's honored agent, will have completed the beautifying and glorifying of the Lord's "footstool." D649; E47

Put down

- Greek, katargeo, destroyed. R2001:5, 418:5, 165:2 Abrogated. R763:4 By love or by force. R1511:2 Put away, not only other oppositions, but the opposition to the workings of death. R4999:5 Destroyed all opposition to God's laws, sin. R165:2; NS680:2 All insubordination. Q218:T, 753:2; NS680:1 Complete subjection. R1592:4 So thorough will be its work, that when this seventh day shall close, no force or governmental power will be necessary to secure obedience to God's will. R763:2 Having terminated this work, our Lord will not be without an occupation. He will relinquish the oversight of the affairs of earth, and will assume again the general position as Associate- administrator of the affairs of the universe. R4974:4, 3683:5, 3470:4; Q425:T; NS84:4

Rule

- Conflicting rule. D649 Opposing rule. D645 Misrule. R1204:4 Antagonistic rule. SM54 Government. R763:4 Opposed to the divine government. OV47 Opposed to Jehovah and his righteous law. E47; D645, 649; A261; R3322:1, 2434:6, 1592:4, 418:5

And power

- Opposed to righteousness, truth and love; opposed to God and his perfect law. R1511:3, 1204:4, 62:3 The fact that the world is thus to be tried, shows that God has a standard of character to be attained by all, on any plane of existence. R5080:3, 5575:4 He will completely overcome every opposing power by the exercise of his own almighty power for their complete and final overthrow. R1592:4

25

1 Corinthians 15:25 *For he must reign, till he hath put all enemies under his feet.*

For he must reign

- Christ must reign. E40; R526:4, 474:4 Messiah. OV44, 340:2 At his second advent. R3564:1; Q741:2 In his Millennial Kingdom. SM116; R2607:1, 2063:5; Q218:T; OV44; NS713:3 His Millennial reign following his second advent. SM54 The second advent lasts much longer than the first advent; it includes the Millennial reign. R263:1, 19:2 A reign of righteousness unto life. R5031:3, 5336:1, 5293:1; Q5:7 Messiah's reign will be that of a monarchy; and it will be very exclusive and aristocratic. Additionally, it will be most autocratic-theocratic; for the will of its subjects will not be consulted in the slightest. OV340 The fifth universal empire of earth. (Dan. 2) OV340 The world's great judgment day. R1248:1 He must reign as the representative of his Kingdom and the Father's. CR452 He must be present until all of this work is accomplished. R361:4 During the reign, Jesus will be given full power and authority to control the world. R5022:6, 278:1; Q69:4 As evil now reigns and rules and opposes good, so then righteousness will reign and rule and oppose all evil. R734:4; CR452; OV434 When our Lord's Kingdom shall be established it will be a spiritual empire, against which flesh and blood will have no prevailing power. NS238:6 The limited time of that reign is a thousand years (Rev. 20:6-10), at the expiration of which all opposing individuals, and the devil who deceived and led them, are to be cast into the lake of fire. (Rev. 20:7-15) R1592:5 Satan will be

bound and will deceive and blind the nations no more until the thousand years of Christ's reign are finished. HG188:5; NS526:5 Christ's millennial work will not consist simply in drawing men's hearts by love, through a knowledge of the truth; it will be ruling with an iron rod—with unbending justice, as well. (Rev. 2:27) R1057:1; NS133:2 The force that will be employed during the Millennium will not interfere with man's God-like quality of free will. R1057:2 Messiah's Kingdom will address itself promptly to the rectification of every form of righteousness, financial, political, social, religious. Every nation, system, or element contrary to the divine standards of righteousness will be broken to shivers with his "iron rod." HG496:4 The great work of Christ, during the thousand years of his reign, will be accomplished in all who willingly submit to his righteous authority, and all others shall be cut off in the second death. R1248:4; HG496:2 Messiah's glorious rule of a thousand years. R5604:2, 5022:6, 4986:1, 763:6, 568:6; HG514:6 Nothing insignificant will be the outcome of that glorious reign of a thousand years. At its very beginning Satan will be bound. For a thousand years the Sun of Righteousness shall pour forth the light of truth and grace upon our poor, fallen, race. OV341; R5780:1, 4729:3, 3175:5, 1592:5, 1248:1 It is apparent to all thinking minds that Christ's reign has not yet begun, for the Scriptures declare that during the reign of the Lord, Satan will be bound, and that in the close of that reign he will be loosed for a little season. Q827:4 At the end of the thousand years of Christ's reign the whole world will be turned over to the Father; the race will then have a trial time, a testing, just as Adam had when he was in Eden. R4986:1, 5073:6, 4999:3 There is no reason for a further trial to be assigned; for the trial during the Millennial age under Christ, as Judge, will be a thorough, fair, individual and final trial. HG294:2 The Kingdom which Jehovah will establish in the hands of Christ during the Millennium will be Jehovah's Kingdom, but it will be under the direct control of Christ, as his vicegerent, in much the same manner as the Southern States were dealt with after the rebellion by the United States government. A303 We see evidence that the time of that reign is drawing near. CR452 The Church shall reign and judge with him. R1176:3 The Millennial age, or age of conquest, is the first of the "ages to come." (Eph. 2:7) HG11:6

Till

- Messiah's reign will not be dealing with perfect conditions. R4985:3 It will require all of the thousand years of Messiah's reign to subdue all unrighteousness and bring into subjection all evil and error. Q852:2 God is able to undo in one thousand years the work which Satan has accomplished in six thousand years. R764:4; CR279 Six thousand years past and one thousand is future, seven thousand years of Jehovah's "rest," will carry us to the time when the Son's Millennial reign shall cease, having accomplished its design. F50 Being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power (Rev. 11:15); but in the especial sense of ruling over and subduing earth, the reign is limited. R165:3

Put all enemies

- Put down all enemies. R579:4 Placed all enemies. R763:5 Of the human race. HG514:6 All sin and all insubordination. F398; OV192, 341:5; NS354:4, 680:1; OV192, 341:5 Subdued. R1155:4, 1204:4; HG12:1 Christ's Kingdom must rule the earth until all the wicked are destroyed. R5293:1 All opponents, all things in the way of the great restitution which he comes to accomplish. B106; R5992:4; CR452 Evil and every form of opposition. R734:4 Whether they be evil conditions, principles, powers or individuals. R1592:4, 764:1 Including physical evils, such as sickness, pain and death; as well as mental imperfections and moral evil, sin; Satan and all who have his spirit of wilful insubordination to God's beneficent laws. HG309:5 Including not only evil forces, but also all persons who wilfully become associates in and parts of those evil things. The enemies will therefore be both animate and inanimate. R1511:3 Until he has liberated all the groaning, travailing and sin-sick creation from the bondage of corruption and death into that freedom from pain, sorrow and dying which is the divine provision. (Rom. 8:21) R1176:4 The awakening will find men morally and intellectually as they were when their existence terminated; hence the raising to perfection will require training, discipline, etc. R763:5 Those things which hinder men from keeping divine law, and

thus being in full harmony with the Creator. R4999:5 Those who, when brought to a full knowledge and ability, are willingly and knowingly the opponents of righteousness. R1155:5, 4999:3 People will be more or less in the Adamic death during the thousand years and will rise gradually out of Adamic imperfection and death to the perfection of the human nature. R5031:3, 361:4; Q5:7 That there will be some who after being forced to bow in submission will remain enemies at heart and require finally to be destroyed, is evident. The significance of this expression is not conversion, but destruction. R1057:2 The object of Christ's reign is to bring about the grand results for which he died. The world redeemed by the death shall be saved by his life. (Rom. 5:10) R763:5 Some will maintain an attitude of rebellion, loving sin and hating righteousness. These will be granted a hundred years of trial. (Isa. 65:17-25) Messiah, as judge, will cause such to die accursed. R4986:1 The goats in Matt. 25:41,46. R1057:2, 1155:4; Q425:T; A305, 144 After perfection is reached there will be no more accidents. R5031:3; Q6:T The reign will accomplish the wiping away of all tears from all eyes, and there shall be no more sorrow, crying, pain, nor death. (Rev. 21:4) HG514:6; NS567:6 Satan is not one of the enemies whom Jesus will destroy in his role of Mediator; but divine justice will determine his deserts. R4999:6 The great work just at hand is not the work of a twenty-four-hour day, but the great, grand, God-like work of the Millennial day. R1155:4 The time for doing this work, the time for exercising his power as the Mediator and putting all things into subjection, is still future. SM720; NS356:3

Under his feet

- Jehovah's feet. R3683:5 The God of peace will introduce lasting peace and blessing by crushing Satan and all wilful children under the feet of The Christ, shortly. (Rom. 16:20) R1176:4 In subjection. R1681:5, 764:4 In full subjugation. SM116 Humbled in the dust. R1511:3 Trodden under foot—destroyed. R1204:4, 1155:4 Subdued everything that is not in harmony with the divine arrangement. OV44 The special reign of Christ over the affairs of earth is for a limited time and for a particular purpose, and it will terminate with the accomplishment of that purpose. A304 The honor of completing man's recovery, the right which he died to secure, is conferred upon Christ; until none exist who do not recognize, honor and obey him. A304 Force will be used instead of preaching; that his rebuke will smite into the hearts of his enemies, and that all shall fall under him. SM54 Put down every opposition and evil. SM16, 116:2; R4999:2, 1248:1, 361:3 The complete overthrow of sin and every enemy of righteousness. R2049:5, 2032:1 Messiah will not deliver up any portion of the world, even when perfected, until the end of the thousand years of his reign of glory and restitution. R4999:2 His Millennial Kingdom having been arranged for the very purpose of releasing those who shall desire to be in harmony with God; and destroying all who are wilful opponents of God and righteousness. R1511:3 Right doing and right doers only shall continue forever. A121; HG394:2 Not upon thrones of honor. R1176:4 The glorious future of eternal blessedness bursts upon our enraptured vision, beginning at the close of the Millennium with the great jubilee of jubilees—the jubilee of the universe. R716:6*

26

1 Corinthians 15:26 *The last enemy that shall be destroyed is death.*

Last enemy

- The greatest of all enemies. R474:4, 303:3 Death, which is an enemy. Q261:1 God meant no pleasant, agreeable thing when he pronounced death as a curse, a penalty for sin. R1018:1* We are all dying as a result of sin. CR228 It has been an enemy, because all down through the age, people have been suffering under the Adamic death who really, if they had had the opportunity, knowledge, etc., would have liked to serve God. Q261:1 It will take the whole thousand years to bring man out of death. So long as death has any hold on mankind, it is not destroyed. A218:T; R277:6, 206:5; Q218:T Other evils will be brought into subjection early in the Millennium. R3176:1 The one enemy which shall longest have a footing is Adamic death. It will continue to have a measure of power until near the

close of the Millennium. Any imperfection of mind or body is so much of death. R1219:3 Adamic death is classed as an enemy because it has a hold upon some who are already reconciled to God by the death of his Son. R1219:4 The last foe to God, and to righteousness, and to man. Q218:T Satan and his hosts would be destroyed before death is destroyed, and both would be destroyed during the reign of Jesus. Q827:4 Death is always spoken of in the Bible as an enemy. Q766:3 It is not a friend, it will be destroyed. R625:6 The second death is not an enemy of man; it is the righteous sentence of a righteous God in the interest of his creatures. R4999:6, 1511:4, 1248:1, 1219:4, 764:1; Q261:1 This text can in no sense or degree be used as a proof of the everlasting salvation of all. R1219:5

Shall be destroyed

- Greek: katargeo, used in the sense of utter destruction. R2001:5 To be set aside or rendered powerless. R1204:4, 763:5, 95:2 During the one thousand years' reign. R277:6, 206:5 He shall destroy Adamic death during his reign by releasing from its dominion all whose liberty he purchased with his own precious blood. R764:1 No man shall fail of eternal life except by a wilful rejection of the truth, when, or after, he has come to the knowledge of it. R630:5 "He will destroy those who corrupt the earth." (Rev. 11:18) F398

Is death

- Adamic death. A222; D645; R5780:1, 4999:5, 4941:1, 3175:6, 1592:5, 763:5, 382:4, 277:6, 206:5; Q261:1, 5:7; CR228 THE death, which had reigned over and conquered the race through Adam's sin had now become an enemy, an opponent of God's plan, and hence would surely be destroyed by the reign of Messiah. R1511:3 Which will be destroyed when men, by obeying the voice of the great Teacher, Priest and King, have been gradually raised by restitution processes up out of death until they shall reach life in its full, perfect degree. R1204:4, 3176:1 When sin is completely eradicated; when sickness and pain are no more; when all sorrow and sighing and tears are forever banished; then, and not until then, will death be destroyed. R763:5 Sin and death go hand in hand, and neither shall be destroyed until the end of the thousand years. R10:3* Adamic death in all its forms; sickness, and pain, as well as the tomb. R277:6, 206:5 Death as the final sentence is clearly shown in Matt. 25:31-46 where Jesus, with the Church, is pictured judging the world. R4986:2, 1155:4; A305, 144; F50
- Sheol [Hebrew], hades [Greek], and the grave will be no more. OV177; R4892:5 Disguise the facts as we may, death is an enemy. OV214 Death had not always been an enemy or an opposer of God's plan: once it was his servant, executing upon fallen man the penalty pronounced by God. R1511:3 The condition of death is the antithesis of life, it can only be defined in negatives or in figurative expressions. R822:5* Not the second death. R4999:6, 1592:5, 1219:6

27

1 Corinthians 15:27 *For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.*

For he

- Jehovah. R1778:1, 1511:3, 1269:3, 1204:5 The Father. E40, 79; R1511:3, 165:4 The "Ancient of Days." (Dan. 7:22) A261 The Millennial victory of Christ shall be by and through the Father's power. R3079:5; OV308

Hath

- Promised to. R1204:5

Put all things

- Subjected. R1511:3, 1269:3 Signifying the whole intelligent creation, human and spiritual. R1778:4 Including the Church. A82 Not absolutely all men and all angels; only all who submit themselves to Christ willingly, and in harmony with the New Covenant. R1778:4 This statement is obviously not literal, but symbolic of the subjection of all authority and power to Christ. R1778:1 It does not mean that our Lord Jesus stands with his feet upon all things—earth, sea, angels and men. R1269:3

Under his feet

- Under Christ's feet. E40; R3470:5, 1778:1, 1511:3, 1269:3, 1204:5, 165:4 Under his control, power, or authority. R1269:3, 827:1 The dominion of earth is to be placed in the hands of Christ by Jehovah. A261 To make him Lord of all. R1204:5

But

- Yet. R1204:5

When he saith

- When the Father saith. E40 Jehovah. R1204:5, 1778:1

Are put under him

- Are put under Christ. R1269:3 The Son. E40 Under subjection to Christ. R3687:5, 1269:3 Are to be subject to him. R1204:5

It is manifest

- To that Christian common sense instructed of God in the principles and purposes of his plan. R1778:1 Is left for inference to the intelligent mind, and not stated. R1269:3, 2985:2 That Jehovah did not mean by that promise of the high exaltation of Christ that he would exalt him and his authority superior to himself and his own authority. R1204:6

That he

- That Jehovah. R2985:2, 1879:4, 1269:3, 1204:5 The Father. E79, 40; R3687:5 As God over all. R1778:1

Is excepted

- From every comparison. E392, 394, 444 Jehovah alone is the superior to our Lord Jesus. R1511:4 In no sense of the word will Jesus take the place, the honor, the glory of the Father. OV308 The power all resided in the Father—everything is of him, from him, through the Son, by the Son as his honored instrument and representative. R3475:1, 3161:2

Which did

- Which by his plan and power, by promise gave to Christ this high station. R1204:5 For the thousand years. D645

Under him

- Under Jesus. R2985:5 Christ. R1269:3 The Son. E40

28

1 Corinthians 15:28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

And

- Hence. R1204:6

When all things

- After all things. R1204:6 All earthly things. E40 All the conditions and circumstances of the present and past, which, under God's overruling providence, are made to work together for the final accomplishment of the divine purpose. R1778:4 When Christ shall have conquered sin and Satan. R5210:1 When all are brought into harmony and perfection—at the end of the age. R249:3 When the Son of God's work is finished of restoring all things and bringing order and harmony out of confusion. R196:4 When all the willing shall have been made perfect, and all the wilfully wicked shall have been destroyed. CR479 The reign of evil. R1904:6 Paul refers to Psalm 8:6. HG671:5

Subdued

- Subjugated. SM54; R2747:6, 1204:6 Subjected. D645 All evil and death shall be conquered. R2690:3 Some by conversion, some by destruction. R2740:1 At the close of the Millennial age. R4729:4, 5210:1, 3470:4; CR479 The entire authority, with the world in complete subjection to the divine law and fully restored to the divine likeness and all wilful transgressors cut off, will be surrendered to the Father's hands, and in accordance with his pre-arrangement will be redelivered to mankind. R3470:4

After the thousand years' reign Satan shall be loosed and the trial of Rev. 20 shall ensue; but the reign of Christ and the Church will evidently continue long enough after the thousand years to destroy all found unworthy in that final test, and to thus complete the work for which this reign is instituted. R2740:1 Only the wilful sinners against light and opportunity will be utterly destroyed in the second death. R2690:4

Unto him

- The Father. D645 Christ. R1204:6 Under the Son. E40

Then

- When Christ shall accomplish the object of his reign. A308 Our Lord (his Church associated with him) will abdicate the throne of earth. R3470:4; OV192, 341:7 Then the New Covenant will be at an end; and there will be no further use for it. The special work of Christ as Mediator of the New Covenant will be at an end, for the same reasons. R1179:3

The Son

- The Christ. R3683:5 Christ. R1204:6

Be subject unto him

- Jehovah, the Father. E40, 79; D645; R2740:1, 1204:6, 331:6, 165:4 The great emperor of the Universe. R1262:4 God has given us a glimpse of the infinite future in Eph. 2:7. CR479 At the end of the Millennium our Lord Jesus will no longer hold office as Mediator between God and men, as he will have done for the thousand years. R5023:1, 3470:4, 1179:3, 387:4; Q69:6 Because there will be nothing more to be accomplished. R5023:1; Q69:6 Ultimately Messiah will transfer the allegiance of the whole world (perfected by him) to Jehovah God. NS848:5 The great honor of God upon The Christ will be an everlasting honor; but the details of the Father's purposes are still held as an unrevealed mystery. SM16 This Scripture cannot be reconciled with the doctrine of the trinity. R1236:3*, 802:6*

That put

- Which did subject. D645 By promise as well as by delegated authority and power. R1204:6

All things under him

- The Son. E40, 79 Under Christ. R1204:6 For the thousand years. D645 That gave him the power. R331:6

That

- So that. R1204:6

God

- The Father. E40; R3687:5, 3683:5 The God, Jehovah. R1204:6

May be all in all

- Of the universe. R3861:6, 3683:5, 3470:4 The supreme over all. R1204:6 Or above all. R165:4 Be recognized as The Great I Am in whom the all in all of majesty and power will inhere. R1511:4 The recognized Head over all—the All over all. R1204:5, 1076:4*, 766:4*, 763:2, 269:5 "My Father is greater than I.""My Father is greater than all." (John 14:28; 10:29) R715:4*, 369:6 May be universally recognized thus. R3161:3, 1204:6; CR276 To all eternity there will be no opposition to his will; God will have full control. R5210:1, 3683:5 Whose will then will be "in all," and done in earth as in heaven. R269:6, 277:6, 206:5 The restored world will, after the restitution process is finished, recognize Jehovah as the great original fountain of life and blessing, the author of the great plan of salvation—the Grand Father and Over-Lord of all. E142 When God's plan shall be brought fully into execution, loving authority and joyful submission will fill the universe with blessed peace and everlasting joy. R766:4* The government will never cease, because the government which Christ establishes is the divine one. R3470:4 Comparisons which show dignity and honor pertaining to Christ, Head and Body, are never understood to be comparisons with Jehovah, who is beyond all comparison. R2747:6 God was in Christ reconciling the world to himself in the same sense in which he will be "all in all" when the Son shall have delivered up the Kingdom to the Father. Q781:T It is

not logical to say that there is a devil, an opponent of God, and at the same time to maintain that God is all in all, and omnipresent. R5210:1

29

1 Corinthians 15:29 *Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*

Else

- This has been considered a very obscure passage, because the real meaning of immersion, as symbolic of death, has been generally lost sight of. R1545:2 A misapprehension of the Apostle's meaning of this verse led, during the "Dark Ages," to substitutionary baptism. F455; R1545:2; HG733:3 Paul's topic was the resurrection of the dead, and he is here sustaining and elaborating that doctrine. F456; HG733:6

Which are baptized

- Which are baptizing. (Sinaitic manuscript reading) R1545:2 They had all been baptized, and their baptism signified or symbolized death. F456; R1545:4; HG733:6 Each one of those who had been immersed, had symbolized his own death—had cast his lot among those dead with Christ, to share his sacrificial death. R1545:4; F456; HG734:1 A recognition of the death with Christ to self-will, to the world, and all worldly interests, and also of the water immersion as its symbol. R1545:5 Our immersion into death. R1986:6

For the dead

- On behalf thereof. (Sinaitic manuscript reading) R1545:2 On behalf of the dead and dying world. R1545:4, 1986:6; F456; HG734:1 Jesus was thus baptized for the dead. PT388:4* Not those who are in the tomb, but those who are nominally alive, though under sentence to death because of sin, "dead in trespasses and sins," dead in God's sight, condemned in Adam. R1986:6

Why are they then

- Why then were you baptized for the dead, if you hope for nothing beyond? R1545:4 Why should we consecrate our lives unto death? F456; HG734:4 Paul is combating and disproving the theories of some who were teaching that there would be no resurrection. R1545:4 We would not need to sacrifice anything were it not for the dead and dying condition of the world. R1986:6

Baptized for the dead

- To bring the dying world to Christ or to serve them after they are brought to him, and to shine as lights in the world, reproving sin. R1987:1 While our sacrifice is no part of the ransom price, it is a filling up of "that which is behind of the afflictions of Christ for his body's sake." (Col. 1:24) R1987:1 Some have been led to the absurd conclusion that early Christians were immersed in the interest of their dead unbelieving friends and relatives. R1545:2

30

1 Corinthians 15:30 *And why stand we in jeopardy every hour?*

Stand we in jeopardy

- It is as new creatures in Christ we stand in jeopardy. PT388:5*

31

1 Corinthians 15:31 *I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.*

I die daily

- St. Paul was speaking of his own case, but this statement applies to all who are laying down their lives in the Lord's service. R5173:5; Q760:2 Our baptism into Christ's death began at the time we made a full consecration of our life with no reservation. It will continue day by day until our sacrifices are wholly consumed upon the Lord's altar. HG264:4 By taking up the cross and following after the Lord and Head. OV317 There is continual mortifying of the old will until the time of actual

death. R5103:4, 4615:1, 3282:5; Q760:2 It may be ostracism by the world; the expenditure of physical strength; or a stab from some one who has hurt us with his tongue. R5173:6,5 We renounce the earthly that we may share in the heavenly. During the change we are dying daily and becoming more alive daily. R5090:2 The new creature never dies, unless it forfeits its rights to life and goes into second death. R5103:4 The body of flesh which had belonged to the old creature, reckoned dead since consecration, is not really dead. R5103:4

32

1 Corinthians 15:32 *If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.*

If

- Seemingly referring to the persecution in Acts 19:21-34 when it was probably the intention of the ringleaders of the mob to have a "spectacle" in the Coliseum—to have the Apostle cast into the area to be devoured by the wild beasts. R2207:5

With wild beasts

- If Paul did not have a combat intended for him, it came near being such a conflict that it amounted to practically the same thing; or it is barely possible that Paul referred to the Ephesian mob itself, as "beasts" taking his life. R2207:5

Let us eat and drink

- Wiser and better far it would be that we should make the most of the present life, enjoying all its pleasures instead of consecrating ourselves to death in baptism, and then living a life of self-sacrifice, which is a daily dying. R1545:4

For to morrow we die

- And die and have no thought for the future at all. CR242

33

1 Corinthians 15:33 *Be not deceived: evil communications corrupt good manners.*

Evil communications

- A pure heart loves cleanliness of person, of clothing, of language and of habits. R5123:3 The ear becomes accustomed to profanity, unkind and bitter words; and the eye to sights of misery and injustice. R2146:2 It is all in vain that some testify of their love to God while they keep company with his opponents. R1588:6 Broadly applicable words. It is better never to mingle with others than run the least risk of having the heart polluted. R2577:4

Corrupt good manners

- The tendency is to blunt the finer sensibilities of the pure and good, so that in time the heart will become more or less calloused and unsympathetic unless the unholy influences are resisted. R2146:2 A pure heart loves righteousness and hates iniquity; delights in the society of the pure and shuns all others. R5123:3 The spirit of pride which had manifested itself among the apostles had been inspired to some extent by their treasurer, Judas—as evil communications always are corrupting. R2449:6

34

1 Corinthians 15:34 *Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.*

Awake

- This exhortation is not addressed to the world of sinners, but to Christians. SM349 This appeal is especially appropriate today, and it should be the effort of all of us to lift up the proper standard of righteousness not only in our teachings but in all the acts and affairs of life. NS445:6 Whoever hopes to be a king, priest and judge, should now attain the qualifications of heart and mind which will make him competent for the work. SM349, 354:2, 355:1 We all know how to will right, but how to do right

is the problem. SM350 Whoever is violating the principle of justice in his home, in the church, in business, or social relations should examine the matter earnestly and prayerfully. SM354 If all might get the thought of the Golden Rule firmly fixed in the mind, if each one could awake to righteousness, to justice, the whole world would be revolutionized. SM353

To righteousness

- Awake to a proper appreciation of justice. SM349, 351:3 Justice is righteousness. SM352 Some Christians see the doctrine of love, and forget that there is a lesson which precedes it. SM351 In vain does any one practise love to his fellow creatures or God while he is violating the principle of justice. Justice first, love afterwards, should be the rule governing all of our dealings with others. SM354 To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others. (Matt. 7:12) SM352 Justice is the foundation of all character, of all right living. It is the foundation of the throne of God. (Psa. 89:14) SM354, 355:3 Upon this sure foundation we shall build a superstructure of love. SM355 The very least that we must do is to give justice to one another; and to do so will mean a great blessing to our own characters. SM354 We should not be unjust even to an animal. We should give every creature the rights which belong to it. SM354 Paul did not always succeed in carrying out God's will for righteousness. "To will is present with me, but how to perform I find not." (Rom. 7:18) SM350

Sin not

- Do not sin against justice in your lives. SM349 To do violence to justice is sin. SM354, 352:T, 349:1

Some have not

- Paul reproves some of the members of the Church, the Body of Christ. NS506:2 We who are in the School of Christ recognize that the Lord is teaching us and is preparing us for a great work in the future. SM349, 351:2

The knowledge

- A knowledge respecting justice, the principles of righteousness. SM349 The glorious instructions of our Lord Jesus, the apostles, the Law and the prophets. SM349 God expects every member of his family to have a perfect will, so we seek diligently to prove "what is the good and acceptable and perfect will of God." (Rom. 12:2) SM350 The knowledge of God's will is obtained through the study of the Bible. (2 Tim. 2:15) SM351

I speak this

- And this is. SM349

35

1 Corinthians 15:35 *But some man will say, How are the dead raised up? and with what body do they come?*

But

- Having proved the fact of a general resurrection, and having shown the two orders, the Apostle comes to particulars respecting the two classes in answer to a supposed question. R1511:4 Paul held an imaginary discussion with doubters of the resurrection in his day. SM40 He pauses to answer some questions. R95:2

Some man will say

- Some will unthinkingly ask. R1259:3

Dead raised up

- Our Lord's resurrection is God's guarantee of a resurrection of all our race, for which Christ died. R1511:1, 5579:2 During the Millennial age, while being raised up out of death to perfection of life, mankind will still be "dead" although, like the Church of the present time, they will be reckoned to have passed from death to life, from the moment they accept the New Covenant. R1854:2

With what body

- With what kind of body. R666:4 God's proposition is the restoration of the soul, the personality.

R5612:2 Some dead souls, in the resurrection, will come forth with spirit bodies, and others with human bodies. The important part is, that it is the soul, the being, that comes forth—not the body. R5017:2, 1854:3 While the bodies with which mankind will be awakened will be physical bodies of flesh and blood and bones, they will not be the same bodies. R1854:3; HG137:5 Their awakening will be in bodies such as men have at present—imperfect bodies—mentally and morally; but we should suppose that a reasonable amount of physical restitution would be granted at once. R1854:3 They will come forth in practically the same condition in which they died. SM40 A being is made up of two elements—body and spirit of life; hence, if restored to being, they must have some sort of bodies provided for them. R277:2, 205:5 If resurrected (lifted up to perfection) at the moment of awakening, men would not know themselves or each other, so great would be the changes mentally, morally and physically. R1854:4 The statement "I believe in the resurrection of the body," made by various church-creeds, but not by the Bible, misleads so many. R1853:1; CR170; Q745:2

Do they come

- Will the dead return. SM40 Come forth in the resurrection. R666:4 These beings come into being again. R277:2, 205:5 Where are their bodies? R1259:3 Paul goes on to show that the dead in Christ are raised a spiritual body. HG12:5

36

1 Corinthians 15:36 *Thou fool, that which thou sowest is not quickened, except it die:*

Thou fool

- O foolish person. HG137:5 O senseless man! Q820:T; R340:6* O thoughtless person, to suppose that the decay of the body to dust could hinder the fulfillment of God's promise! Do you not see that in nature God teaches this very lesson? R1259:3; HG137:5

Quickened

- Made alive. Q820:T; R340:6*

37

1 Corinthians 15:37 *And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain :*

And that

- The Apostle uses an illustration from nature to teach the Church, not regarding those living, but those dead. He is answering the question of verse 35. R666:4, 360:6, 95:2 The dying and living of the grain best illustrated THE FACT of the dead coming forth to life. R666:4

Which thou sowest

- In death. E344; R5108:5, 1880:5; HG331:4

Not

- The grain you plant never comes up again; it dies and wastes away. R95:2; HG137:5

Body that shall be

- In the resurrection of the soul or being. E349 The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter. R4794:4, 1857:4, 360:6; E349; PD53/65; HG331:4 As with the development of grain, so with mankind, the body sown is not the identical thing which springs up, though the same nature, and the same identical personality. R360:6 The restoration of the bodies of the billions who have died would be a very absurd proposition. The human frame changes every seven years; so that a man who has reached the age of forty-nine years has had seven bodies. R5612:1, 5578:6, 5017:3, 4994:2, 3174:1, 1853:1 The resurrection body is not the body buried. R2082:2; HG137:5 There will be different kinds of resurrection bodies—just as with the different sorts of grain. R1259:3

Bare grain

- It is with man in death and resurrection as with the planting of grain and its reappearance. R1511:4

Though the seed planted does not come up, another seed of the same sort comes forth—a new grain of the same nature as planted. R1259:3; HG137:5 Whatever kind of seed is planted in death, of the same kind and nature will be the resurrection crop. SM40 It is not the old grain but the germ or vitality from it which comes forth in a new grain. R666:6 The Book of Mormon teaches that the very body which goes down into the grave will be the body that will be resurrected. (2 Nephi 9:12) HG731:5

Some other grain

- If you plant corn you do not expect to see the same grain of corn come up; but you will expect to find other grains of the same kind. HG137:5; R95:2 If you plant barley, you will reap barley. If an animal body is sown in death, the animal body will be raised. The Church is an exception to the rule. We have animal bodies merely loaned to us, in which to operate. We are new creatures, not human beings. R5108:5, 3063:5, 1511:5, 1259:4, 667:6, 360:6 If rye represented the human stock, and by a special treatment of the grain before sowing, changed it into wheat, then those changed grains would sprout and develop not as rye but as wheat. Thus the Apostle illustrates the resurrection of the Church. SM40 The children of Adam will have human bodies; those who experience a change of nature through Christ will have spirit bodies, in the resurrection. R1857:4, 3063:5 Those who experience a change of nature, from human to divine, now, through Christ, will not have human bodies when perfected, but spirit bodies; now begotten and quickened, shall be born in the resurrection. R1957:4 The resurrection, both natural and spiritual, finds an illustration in the processes of vegetation. R3250:2, 666:4

38

1 Corinthians 15:38 *But God giveth it a body as it hath pleased him, and to every seed his own body.*

But God

- In the resurrection. E349; R5017:5, 4668:4, 2123:6, 1880:5, 1259:4; Q588:T At the time of awakening. R4499:6 Not after the resurrection. R2797:2

Giveth it

- Each person, each soul or sentient being. R1880:5; CR170; E377, 349; HG227:6, 331:4 The soul or being that is to be restored. E344; R5166:3, 5017:5, 4994:2, 4499:6, 3063:1, 880:5; Q745:2; HG137:5, 331:2 What the individual is interested in is the resurrection of his soul—his being—his personality. R5166:3 The germ of life through which man shall be restored to being (whether earthly or heavenly nature) is "hid with Christ in God." (Col. 3:3). R666:6 God will have no difficulty in making a body; divine power is equal to any emergency. The Sadducees doubted the power of God. R5612:2 The Scriptures never speak of the resurrection of our bodies. R5017:5, 2082:2; PD53/65 If "it" means the body, how does this verse apply? HG227:6

A body

- A new body. E349, 343; R2187:3, 1880:5; HG333:1 Not the body that died, with wounds and imperfections. R2479:4; PD53/65 It will not be the same body, composed of the same solids and liquids as the one which was buried, but it will be the same being who died that will be resurrected. R1259:3 There is not one statement in the Bible that declares that the same body that dies is to be brought forth in the resurrection. R5612:2, 2082:2

As it hath pleased him

- As he pleases. R1880:5 As his infinite wisdom has been pleased to provide. HG331:4

To every seed

- To every kind of seed. E349 There are as many harvests as there are kinds of seed. R576:2 The world at large have been sown with the natural seed—human nature—and will be raised with natural bodies; while the new—divine-nature, becomes a new seed, and requires a new body. R340:6*, 277:3, 205:6, 95:2 What body you will have depends upon what seed you are of when buried. R95:2

His own body

- His own appropriate kind of body. E349 His own body; the raised up one will be of the same nature as when he died. F706; R2602:4 To the Church, spirit bodies; to the world, human bodies, but not the ones lost in death. E344, 349; R1259:4, 360:6, 277:3, 205:6; CR170; HG331:4 All who are of the spiritual seed will get a spiritual body, just as surely as the natural seed will have its own body. R95:3 Provide to each kind of seed his own appropriate body. R1259:4, 666:4 We presume that children will arise children and develop. R201:4

39

1 Corinthians 15:39 *All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.*

Not the same flesh

- In verses 39-41 the Apostle introduces a description of the first or chief resurrection. R1511:5 Though you have never seen a spiritual body, yet you can see this to be reasonable, and in harmony with God's dealings generally as you see them every day—even of fleshly bodies, there are different sorts and grades—yet all flesh. R95:4 There is a difference in natures; one flesh of man, beasts, fishes, and birds. R5622:4, 5025:4; Q502:5; OV353 Various grades of earthly beings. R1511:6 Varieties of earthly nature. R666:4 However different the organism, they are all earthy. R5025:4; OV353 There will be on the earthly plane perfect fishes, birds, and beasts. R828:1

Kind

- Order. R828:1, 404:2*, 222:1*

Men

- Man is the lord or chief. R1511:6, 828:1, 470:3 The whole world of mankind are of one kind of seed —human stock. SM40

40

1 Corinthians 15:40 *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.*

There are

- The varieties and differences of fish, fowl, etc., and of sun, moon and stars illustrate the differences which should be expected in the resurrection. R666:4 Two general sorts or kinds of bodies.R277:2, 206:5; HG138:1 Two classes of beings. HG137:6 Both will be glorious. R277:5, 95:4

Celestial bodies

- In the spirit realm there are various degrees or grades of being—the angelic being one, and the divine nature chief of all. R1511:6, 458:1 A variety of organisms, but all are spirit. OV354; R5025:4 We know that the spiritual is not composed of flesh, blood and bones. R578:3, 261:3, 219:2, 18:1 The Bride of Christ will be like him and will come forth spirit beings. R666:4 God is the chief; cherubim, seraphim, and the still lower order of angels are all spirit beings; Jesus was resurrected to the spirit plane. R5025:4; Q502:6; OV353 The angels are in God's image or likeness; the cherubim and seraphim as well, although on a higher scale than man. Q502:6

Bodies terrestrial

- Earthly. A182; R5025:4, 277:2, 219:2 The mass of mankind will come forth human beings. R666:4 Various orders of creatures adapted to the earthly home, of which man is the chief, lord, ruler, king. R470:3, 1511:5, 666:4; Q502:6

The glory

- Unseen as yet, except as revealed to the eye of faith by the Spirit through the Word. A181 The heavenly glory is represented in our Lord since his resurrection, the express image of the Father's person, and all the faithful of this Gospel age shall be made like him. R2242:6 It is the highest kind of glory to which the Son of Man has been raised—that glory which is peculiar to the divine nature. R1283:3; Q502:6 There will be one glory common to all the celestial beings. F725

Of the celestial

- Heavenly. R2242:5, 470:6, 458:1, 277:2; A182 Spiritual. R277:5, 219:2

Is one

- Is one thing. R219:2, 95:4

The glory

- The earthly glory was represented in the first man, Adam, and such as attain to it will attain a condition of glory similar to that which he enjoyed before he sinned. R2242:5, 95:4 The glory of the earthly was lost by the first Adam's sin, and is to be restored to the race by Jesus and his Bride during the Millennial reign. R261:3 A glory common to the human. F725

Of the terrestrial

- Earthly. R2242:5, 470:6, 458:1 Earthly nature. HG137:6 Human. R277:5

Is another

- Is quite another thing. R95:4 Man, the highest of the earthly creatures, is lower than the lowest of the spiritual beings. The perfect human being is God manifest in the flesh. Q502:6 There is a glory peculiar to each kind of existence, whether animate or inanimate, from the very lowest to the very highest. R1283:3 There is one glory of the mineral, and another glory of the vegetable, and another glory of the animal. There is one glory of man, and another glory of angels, and another glory of the Generator and Regenerator of man. R1283:3 There will be grades or degrees of glory on each plane. R666:5, 458:1 There will be glory to both classes, though differing as the glory and beauty of fish, fowl, etc., differ from the glory of the sun and stars in kind. R666:4 Not all the same degrees, but all will have the same kind of glory. F725

41

1 Corinthians 15:41 *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.*

There is

- In verses 41-44 the picture of the resurrection of the elect shows us how radical will be the change from our present condition as his body of humiliation to our glorious condition as his body celestial. NS178:3

Another glory

- The glories yet diversities of the spirit world are well illustrated by those of the sun, moon and stars. R1511:6 There is variety in the heavens. R666:4

Sun

- The glory of a star is beautiful, yet different and less than the glory of the sun. R95:4 The Scriptures tell us that the Church as a whole shall "shine forth as the sun." (Matt. 13:43) This description by our Lord himself of the future glory is applied to all who are of the "wheat" class. F725 When our change takes place we shall shine forth as the sun in the Kingdom of our Father. R95:4

Moon

- Beautiful, but less majestic than the sun. R666:5

One star differeth

- The rewards will not all be alike as respects glory, and honor, though all will be glorious and honorable. F419; R5747:5; Q500:3; CR179 All the faithful will be glorified, honored, blessed, perfected; not, however, blessed in the same degree. R5951:3 Some will blaze with a more resplendent brilliancy because of their great zeal. R5039:5 The more loyal we are, the more faithful we are, the fewer slips we shall make, the more like our Redeemer we shall be, and the brighter will be our reward. R5226:5 Those who joyfully endure for the Lord's and truth's sake, the greatest shame, ignominy, trials, persecutions, and thus have experiences most like the Master will, in proportion to their faithfulness, have a future great reward. R2762:4 Some of those who come forth spiritual will, though glorious and perfect, be less grand than others. R666:5 When we see noble

examples, like that of our Lord and the Apostle Paul, we rejoice, and realize that their reward will be proportionate to their sacrifice; so it will be proportionately with all the Royal Priesthood. R2762:3; NS337:6 Corroborated by the parables of the talents, and the pounds. SM512; F725, 419 The same lesson is given in Dan. 12:1-3 where the resurrection is referred to and the resurrected ones are illustrated by the stars, whose beauty and brilliancy vary. R5951:5, 3965:3, 2067:4 "Thy seed shall be as the stars of heaven." (Gen. 22:17) The stars of heaven fitly picture a glorified Christ and his Church. R5178:5, 2067:1 Many will be of the Great Company; some will be of the Little Flock. R5747:5, 2067:4

From another star

- One having authority over "ten cities," another over "five cities." F725

In glory

- In the promised future glory there will be different degrees of brilliancy. R2239:5; F725; SM512 In position, magnitude and orbit. R828:1, 458:1; F725

42

1 Corinthians 15:42 *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*

So also

- So Paul reasons that as we can conceive of harmony and perfection, with variety, in the earth; perfect horses, dogs, cattle and men, so we can likewise conceive of similar variety in perfection amongst spirit beings. R1511:6 Having established the general principle of a resurrection, and its applicability to all mankind, the Apostle proceeds to discuss particularly the first resurrection, in which the Church is specially interested. R3174:6, 3063:5, 666:5; HG452:6 Verses 42-52 wonderfully describe the change of nature of the Church. Q838:4; HG138:2 Verses 42-53 refer exclusively to the first resurrection—the Church's. R2339:4 Describing the differences between present conditions and those of the future. E726 The resurrection of the "new creature" in a spirit body, glorious, powerful, immortal. R2422:2, 1952:5, 308:3 The Bride will get perfection of life instantly, being made without further process or trial, incorruptible, glorious, honorable, powerful spirit beings. R1855:2 Our "change" is our full deliverance from flesh conditions and frailties into the perfections of our new being. R172:3

Is the resurrection

- The first, chief, best, superior resurrection. F720; R3965:3, 3174:1, 2980:4, 2618:5, 2339:5, 2194:5, 2067:4, 1542:5, 1260:1, 1259:5, 666:5, 361:1; SM512; HG138:1, 334:1, 358:5; NS101:4, 178:2, 235:3, 534:4, 786:2 The Greek text guards against the supposition that the resurrection described could be other than that of the Church, by using emphasis which expressed in English, would make this verse read "Thus also is THE resurrection of THE dead." R2339:5, 2477:3, 1881:4, 1854:6, 1542:5, 1512:2, 1511:6, 1259:5, 666:5, 361:1, 95:4; CR41; HG138:1 The Apostle fully reaches his topic; as though he would say, Thus will be the special or first resurrection, of the special class of the dead. R1511:6 Greek, anastasis, perfecting. R361:2 The grandeurs and perfections of being which shall be ours when we shall have experienced this great change. R3174:6 Born from the dead to glory, honor and immortality. R3485:6; HG358:5; NS195:6 Jesus' resurrection was to the divine or immortal nature, a spiritual body. And so many of us as shall be immersed into Jesus Christ, immersed into his death, shall also obtain a share in "his resurrection." R1542:5, 361:2; NS655:3 The papal counterfeit of Christ's Millennial Kingdom could not resurrect the dead to glory, power and immortality, as the Scriptures predict. R1135:3

Of the dead

- The special, elect dead. HG333:6; F720; R2067:4, 1881:4, 1854:6 The Church. R4175:4, 3564:2, 1105:6; CR278; SM465; NS326:5, 637:2, 567:1 The overcomers of the Church. NS19:3 THE dead; changed from human nature to divine nature, the heirs of Galatians 3:29 R5178:5, 3564:2 The chief

class, the sacrificing overcomers. R1259:5 Describing the differences between present conditions and those of the future. F723

It

- The new creature whose existence began at the time of consecration and begetting of the Spirit. F726 The new mind. R3063:5 The Church. HG231:3 "It" is the soul that is restored or resuscitated. What was it that died? The Scripture reply is "The soul that sinneth, it shall die." (Ezek. 18:4, 20) Q817:4 The being—the individuality. R666:5

Sown

- In death. R666:5

In corruption

- In a fleshly, animal body. R5060:6, 2980:4; Q594:1 Imperfect, blemished, marked and marred by sin. R3729:6 Our flesh is subject to decay. R3175:2 The embryo spirit being develops in this mortal body until the moment of resurrection. R5329:6, 5158:4, 4793:4, 4177:4 These imperfect bodies show what the intents of our minds are; if faithful, God will give us the bodies promised. CR470

It is raised

- It is the being which God will raise up in a new appropriate body, even as in the grain. (verse 37) R666:6 The living, intelligent, sentient being is to be raised up by divine power. A phonograph with recording cylinder, furnishes an excellent illustration of the resurrection. Q817:4

In incorruption

- In immortality. E396; R2747:5 Greek, aptharsia, that which cannot decay, a death-proof state. E397; R3175:2, 2339:4, 204:1 All the marks and blemishes of sin which belong to the earthen vessel will be destroyed, "blotted out." R2194:5, 1856:4 Divine power will impress the spirit body with the knowledge of all the blessed experiences of the present time, so that these shall be profitable to us, making us better qualified for the divine service. R5158:4

43

1 Corinthians 15:43 *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*

It is sown

- In death. B133; R5830:4, 3027:6; NS655:5 Buried in the flesh. R4177:5 The being or soul of the Church. R3564:2, 3027:5 The new creature. F727 Verses 43 & 44 give a description of the resurrection which God has promised to all the members of the Church. R5017:5, 4994:5, 4854:3, 4668:4, 4177:4; Q587:6, 658:3 When buried in death, the Church is actually imperfect, dishonorable and weak. These conditions now covered are to be completely blotted out with the passing of the present life. R2194:5 Our Lord's change was but a sample of that which is to come to all of his true followers. R4123:6, 1692:1; SM655

In dishonor

- In disesteem. Our body is at present a body of humiliation. F728 Ignominy. R3175:3 With lines of care and sorrow, etc. B133 In death our Lord was considered a companion to thieves. R5830:4 With the wicked and the rich. R4177:5

Raised in glory

- Honored. R1692:1 In the "first resurrection." R4991:3, 4981:5, 2156:5; CR131; NS768:6 At the second coming of Christ, the resurrection of the Church will be the first item in order. R5132:2; OV190 "That at the name of Jesus every knee should bow, and every tongue confess, to the glory of God the Father." (Phil. 2:10, 11) R2819:2 The description of the resurrection change of the Church fits equally well to the Lord. R5830:4, 4177:4; CR453 Our experiences in the resurrection must be similar to those of our Lord. In his case, there was a sowing in dishonor and raising in glory. R5222:2 Our Lord was raised from the dead to the glory of the Father—not to being a part of the Father, but to share in the Father's glory—glory, honor, immortality was the high reward. Q115:1 Jesus received

his glorious body in the resurrection, but it remained for him to be glorified (honored) after he would appear in the presence of the Father. R2819:3 His glorification began in his resurrection from the dead, when he was raised in incorruption, in power, a glorious spiritual body. This glorification was enhanced when he was received up into glory. R2758:2

Is sown in weakness

- In imperfection. F728; R3174:6 As human beings. OV356 With marks and wounds, etc. B133 Their mortal bodies, now merely the instruments of the new creature, will be laid down forever in death. R5711:1; F728 Not until the resurrection are we given new perfect bodies. R5126:6

It

- The being. B133 The new creature, the soul. Q490:5; E728; R5304:5, 4998:5, 4177:5, 3027:5

Is raised in power

- Powerful. R1692:1, 152:2 The power of perfection, the power of the new nature, the power of God. F728; R4793:4 In the power of glory, honor and immortality—a spiritual body; giving us a faint glimpse of the perfected spiritual Church's power. R308:3 Without spot or blemish; all sin will have been blotted out. R4308:4; CR186 If in the present time of weakness and imperfection we manifest to the Lord the loyalty of our hearts. R5126:6 The hope of all of God's people is that the begetting of the holy Spirit in the present time will be followed by the resurrection birth. R5035:1

44

1 Corinthians 15:44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

It

- The Church. R5126:6, 5026:1, 3904:4; Q582:9 The soul or being. Q745:2, 820:T; R667:5; HG227:6 The dead in Christ. HG12:4 The new creature. F728 The new creature is perfected by being given a new body. Thus seen, all of the Lord's people, as was their Lord, are dual beings. R4177:5, 667:5

Sown a natural body

- A human body. T58; R4793:4, 3175:3, 1259:5, 637:6 Earthly body. R4635:6 Literally, an animal body. B133; E396; R5903:4, 5839:1, 5830:4, 5711:1, 5690:2, 5416:1, 5222:2, 5132:2, 5060:5, 5017:5, 4994:5, 4991:3, 4869:3, 4177:4, 3564:2, 2797:2, 2318:2, 2194:6, 1881:4, 1854:6, 666:5, 514:2; CR80; Q53:4, 594:1; SM41; HG12:4, 217:2; NS178:4, 235:3, 567:2, 803:3 An imperfect body. R5126:6 With Adamic weaknesses and fleshly imperfections. SM190 Needing the imputation of Jesus' merit. R4998:5; Q490:5 The old body is not strong enough to keep God's law; even with the assistance of the new creature. R4869:3 God is not expecting perfection in the flesh, but he is expecting perfect heart intentions. We are showing him, by doing the best of our ability under present conditions, what we will do with a perfect body. R5304:5 The animal body is to be quickened by the Spirit of God, and by degrees the resurrection process in which the new creature is engaged becomes stronger and stronger. If this continues, we shall have a glorious change to the spirit plane. R5060:6; Q594:1 Not until the resurrection shall we receive new bodies; perfect, glorious, immortal. R5126:6, 5017:5, 4177:5

It is raised

- It will be raised. B133 Whoever shares in the first resurrection. E316; R4635:6; HG217:2; NS768:6 Full deliverance. R5758:5 With sins blotted out completely. R5839:1, 5690:2, 5416:1 To "Plane L" on the "Chart of the Ages." R274:6, 5060:5; A234; Q53:4 The natural and spiritual body do not exist together. R89:6 As one born of the flesh, our Lord was natural, but when he was born from the dead by the Spirit he was spiritual, and he is our leader in the order of development. This order in Christ is the key to the whole plan, and is the basis of Paul's statement concerning our resurrection. R6:2*

A spiritual body

- A pneumatikos body. E312 A heavenly body. R4635:6 A spirit body. R5026:1; F728 Spirit birth. R4889:5; Q582:9 In full possession of its own merit. R4998:5, 3729:6; Q490:5 In power, glory and

incorruption. R667:5 The resurrection birth. R5035:1 When the work of fitting is completed. CR420 Perfect, complete, lacking nothing. SM190 Without flaw, blameless and irreprovable. R5345:6, 5903:4 The image of the heavenly one, our Lord. R2194:6 In the case of the Church, not of the world. CR321; R4889:5 "They shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) R5049:4, 4914:3, 4793:3, 3564:3, 654:6; Q461:5 In our Lord's case there was a sowing an animal body and a raising a spirit body. "Christ...being put to death indeed in flesh, but made alive in spirit." (1 Pet. 3:18—Roth.) R5222:2, 5025:5, 3904:4, 3564:3, 482:3*; T58; OV353 Jesus' new mind, his spirit begotten new nature, was, in the resurrection, granted the new body which the Father had promised. R5748:2 There is no suggestion in the Bible about Jesus having a fleshly body in heaven—that is all in creeds and hymn books. R5026:5 Not raised a natural body out of which will grow a spiritual body. R3904:4, 2797:2, 2318:3, 93:5, 66:2 The animal (natural) body and the spiritual body do not exist at the same time. R89:6 This was advanced truth to the Church, whose highest conceptions as Jews had been a resurrection in a body of flesh, an animal body, subject to many of the present blemishes. R1854:6

There is

- The spiritual nature is one thing and the fleshly nature is another thing. The blending of the two natures would produce a hybrid nature or being. Q807:4 Nature is simply organism, and varies according to the form or quality of the organism. The element of life is always the same. Q808:T The Lord Jesus left his spiritual nature and condition when he became the "man Christ Jesus." At his resurrection he received the divine nature. Q808:T

Is a natural body

- A human body, which, in the resurrection, will still be earthly, human, adapted to the earth. A191, 200; R4668:4, 612:6; Q587:6 An animal body. SM41; HG35:1; NS637:3 An earthly resurrection which will in due time be revealed. F694 The stress laid by some on the present tense of the verb, be, in this passage, is of no value as an argument. It proves nothing. "Unto us a child is born" spoken by Isaiah (9:6) hundreds of years before the birth of Christ is understood by all. R89:5 The world is not to expect a spirit-begetting nor birth. R4889:5

And

- Separate and distinct natures. R514:2, 454:1, 18:1; A181 Which you will have depends on which seed you are of when buried. R95:4

Is a spiritual body

- A special, spiritual resurrection for the Church. F694; R5222:2 A spirit body. SM41 He does not say that the spirit body is a human body glorified. R5025:3; OV353 Earthly beings will not see these spiritual beings with their natural eyes, for the same reason that we cannot see angels now. R4064:6 If "it" means the body, how does it apply when the Apostle says "God giveth it a body as it has pleased him?" (verse 38) HG227:6 A spiritual body does not mean a soul without a body. HG12:5 We cannot imagine either the divine Father or our Lord Jesus without bodies of some sort. A200

45

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

And so it is written

- In harmony with this statement. (As surely as there are natural, human or earthly bodies, so surely also there is such a thing as a heavenly or spirit body.) R1259:5

The first man Adam

- There was no pre-Adamite man. F42 Adam was the first human being. All the peoples of the earth are descended from Adam, no matter how different in color, stature, intelligence, etc. they may now be. R2344:6 Father or life-giver to his race. R4556:1 Head of the human family, and pattern of the perfect human being. R205:5, 277:2, 205:5 Adam generated no children until first Eve had been

taken from his side. R4556:2 The first Adam is the sample of what an earthly body will attain to in the resurrection. R1855:2, 3564:3 There is no intimation in the Bible that spirituality or immortality was placed before him as of possible attainment. R66:2* We are not sure that the Lord's Word speaks of Adam as a type. The Apostle does not contrast Adam and Jesus, but speaks of the first Adam and the second Adam. Christ is very unlike Adam. He was obedient. R5967:2; Q721:7 Adam and Eve in some respects foreshadowed Christ and the Church. Christ is to be the Great Life-giver, or Father of mankind; the Church will be the mother or caretaker of the regenerated hosts. R5141:5, 777:1

Was made

- Became. R1259:5; Q742:1*

Made a living soul

- An animal being. E138; R3564:3, 2797:3, 1259:5, 191:3; HG138:3 A human being. OV353; R5025:4 An earthly being. R2797:3, 1259:5 Literally, animal soul or living being. R191:3 Person. HG12:4, 15:4 Adam gives the natural body, which is mortal. R62:4*

The last Adam

- The second Adam, "Root" or life-giver. E138, 455; R4556:1, 1747:4; NS340:4 The Lord in his resurrection is an illustration of the resurrection condition of the Church. R1855:2, 3564:3, 277:2; Q742:2 He is not the second Adam yet. He will not begin his work until the Millennial age, when he will become the second father to the race. R5967:2; Q722:T Before beginning his work of regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an elect Church shall be formed—the second Eve. R5141:5; Q264:2 The second Adam will generate no children until the Church, the second Eve, shall have been perfected; made joint-heir and help mate in the Kingdom and its work of regeneration. R4556:2, 4994:6 As Christ will be the second Adam to the world for its regeneration, so the Church will be the second Eve to nourish, instruct, all the willing and obedient back into harmony with God during the Millennial age. OV381; R5967:5, 5188:5, 5719:3, 5141:5; Q264:2 The whole world can be regenerated only by the second Adam. R4555:2; NS340:4 Our Lord, as "the man Christ Jesus," was not the second Adam, and did not do the work of the second Adam. The plan of God proposes that the second Adam shall in relation to Adam take his place as the life-giver to a race who shall possess the earth and enjoy it; not as Redeemer, but as father to our race does our Lord correspond to Adam—as the second Adam. R4556:2 He is called the second Adam, in that he takes the place of the first Adam—undertakes to be the Father and life-giver to Adam and every member of his race upon condition of their obedience to him. NS340:4 A perfect one, just like Adam. R1043:3*

Was made

- Was raised. R4854:3; Q658:3

Became

- by resurrection. R1259:5

A quickening spirit

- A life-giving spirit being. B107; E138; R4854:3, 4556:5, 3564:3, 2819:1, 2797:3, 1855:2, 1259:5, 579:3, 316:4*, 277:4, 206:1, 18:6; Q658:3; HG138:3; NS198:4 At his resurrection. R2981:2, 2758:1, 1995:5, 1856:6; Q742:1* He is now the express image of the Father's person. (Heb. 1:3) R277:4, 206:2 After Jesus' resurrection he appeared in a body of flesh which veiled, yet represented him. R1995:6, 1873:6, 1416:4 Our Redeemer is not our father or the giver of our spiritual life. His earthly life rights, he gave to the Father without appropriating the merit to any until he applied them "on our behalf." R4556:5 In accepting Christ as Redeemer, the believing one is reckoned no longer as a dying son of the dead Adam, but as a living son of the "last Adam," having a new life in Christ. R1438:1 Christ was the last Adam and the Church is to be like him, with spiritual bodies. HG138:3 Christ gives the spiritual body, which is immortal. R62:4*

46

1 Corinthians 15:46 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

Howbeit

- However. R1259:6 But as if Paul were anticipating the caviling which would come, and determined to give a clear offset to it, he continues. R89:6 If we would think of the two orders of beings, we should consider the change that took place in one of those who became divine and how the change was effected. R1259:5 First the natural and afterward the spiritual, is applicable to the relation between the two Adams, as well as to other features of the plan. R145:4*

Was not first

- That was not first. R89:6 The spiritual was not first, but the natural, afterwards the spiritual, so that the race in general inherited not the divine nature, but the earthly or human nature. R1259:6; E138

Which is spiritual

- Greek: pneumatikos. E312 Which was spiritual. E455; R89:6

Which is natural

- Which was animal. E138 Which is animal. HG12:4 Is first. R89:6

Afterward

- The natural could not of itself become spiritual, neither could there be the spiritual, in God's order without "first the natural." R66:2* Showing that the earthy animal man, precedes the heavenly, spiritual man, as God's true order; therefore the work of the "first man," precedes that of the "second man." HG15:5

Which is spiritual

- Greek: pneumatikos. E312 The natural or "vile body" changed becomes the glorious body; changed by the power of the Spirit indwelling. (Rom. 8:11; Phil 3:21) R66:2 Illustrated by the written word, the Bible, in the order of purpose, preceding the unwritten, the book of Nature; yet in the order of time the unwritten word precedes the written. R29:6* A spiritual body does not mean a soul without a body. HG12:5 Some incorrectly teach that man had and still has a spiritual nature. R191:4

47

1 Corinthians 15:47 *The first man is of the earth, earthy: the second man is the Lord from heaven.*

The first man

- The first Adam continues to be the head of the human family. We still speak of him as father Adam. R5967:2; Q722:T Who was a sample of what the race will be when perfect. A191 The world is to attain the likeness of the first Adam. R3564:3 The world at large will be members of the earthly Adam. SM41 See also comments on verse 45.

Is

- Was. R1259:6

Of the earth, earthy

- From the ground, earthly. R1259:6, 89:3 Human being. R89:3 Not a spirit being in any sense. Adam could not therefore die a spiritual death. R2841:1; SM47 He was an earthly image of a spiritual being, possessing qualities of the same kind, though differing widely in degree, range, and scope. A174 The energy of Jehovah operating on earthly substances produced man; the same energy operating on spirit substances produced angels. E105 The supposition that man could lose spiritual being arose from a confusion of thought concerning human and spiritual beings. R363:3

The second man

- The second Adam. E455; R5718:3 Jesus, the spirit being. CR472 Not as Redeemer, but as father or lifegiver to our race does our Lord correspond to Adam. R4556:2; Q722:T Our Lord will be the second Adam or second father or life-giver to Adam's race during the Millennium. R4556:2 He is not

the second Adam yet. R5967:2, 4556:2; Q722:T The "Little Flock" will be members of the second Adam. SM41 It is a great mistake of some to suppose that "the man Christ Jesus" was the second Adam. E137 Having taken our humanity, without its sin, Christ was in that nature made a sin offering. R106:5*

Is the Lord

- At his second presence, during the Millennium. E455 Not the Logos, nor the man Christ Jesus. E136 Our Lord is referred to as already the second Adam, not because he has already given his life to Adam's race, but because he will do so in due time. R4556:2 Lord signifies master, ruler, governor. Lordship signifies dominion, power, authority. Husband is also a definition of Lord. The Anglo-Saxon word, Hlaford, from which our English word Lord is derived signifies breadwinner. The title of Lord thus applied to Jesus Christ is expressive of a glorious fullness of power and love. R61:1*

From heaven

- The heavenly Lord. R5025:4, 5237:5, 3564:3; Q264:2; OV353; SM41 Our Redeemer, who humbled himself and took the earthly nature, thereby became the second Adam. R5025:4; OV353 The first-born from the dead, the justifier, the life-giver to the world. Q264:2 Christ, at his second advent; no longer identified with the first Adam. E137 Because the type was an earth man, does not set aside the truth that the antitype is a spiritual man. R145:1*

48

1 Corinthians 15:48 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*

As is the earthy

- As was the first Adam. F721; R4556:4, 1511:5, 612:6, 206:4; HG138:3 Like the earthy one, Adam. R4556:4, 277:5, 206:4 Of what kind the earthy one, Adam. (Diaglott) R95:2

Such are they also

- So are they also. F721 Will be in the resurrection. R4556:4, 1149:2*, 277:5, 206:4 Will be when raised. (Diaglott) R95:3

That are earthy

- The world of mankind in general. F721 The earthy ones. R4556:4, 95:3 Human—adapted to the earth. R612:6 Those who shall have part in the earthly Kingdom shall partake of the earthly or human nature. R637:6, 277:5, 206:4 The world in general, who will experience restitution to human perfection, will be like the earthly one—like the first Adam before he sinned. F721; R382:1; HG138:3 Of the kind or nature of the earthly one, in his highest attainment, will be the kind or nature of all the earthly ones who by resurrection attain fullness of life and perfection. R1259:6, 1149:2*

And

- Separate and distinct natures. R507:4, 18:1; A181

As is the heavenly

- Like the heavenly one, Christ. R4556:4, 277:5, 206:4 When "born from the dead." R277:5, 206:4

Such are they also

- So are they also. F721 Such will be in the resurrection. R4556:5, 95:3; NS178:5 Such also will be the heavenly ones when raised. (Diaglott) R95:3 The "second man," has a "wife" who becomes one with him. HG15:4

That are heavenly

- That are heavenly ones; the new creation. R4556:5, 1511:5, 277:5, 206:4, 95:3; NS178:2 Now begotten to the heavenly nature by the Word of God through the spirit, to be born into the perfection of that being. R277:5, 206:4 Of the kind or nature attained by the one from heaven is to be the kind and nature of the heavenly ones. R1259:6 Those who have part in the heavenly or spiritual Kingdom shall partake of the spiritual nature. R637:6

49

1 Corinthians 15:49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

And as we

- The Church. F722; R5575:1, 4556:5, 1855:2; OV138; NS178:2, 637:3

Have borne the image

- Earthly bodies. B133 Borne the likeness of the earthly. R1259:6 As we now bear the image of the earthy—Adam. OV353 As earthly beings we did bear the image. NS178:2 In this life. R89:6 Been born of the flesh and thus attained something of the likeness of the earthly or animal man. R1855:5 When begotten of the flesh, we are born of the flesh in the likeness of the first Adam, earthly. R578:6 Although we have lost much of the grandeur and beauty of character, mind and form, yet we are in his likeness. R104:6 Jesus, in taking the form of a perfect man, would, of necessity, be in likeness to sinful flesh. (Rom. 8:3) R104:6 The old creation was in many things a picture or type of the new creation; a small representation. R1064:1* All who are born of the flesh "bear the image of the earthy." R89:3 Positive evidence that here, in the flesh men have not attained the likeness or image of God, but that is something to be attained, when that which is perfect is come. R89:6 The first stage of the progressive development of the human family, is to bear the image of the first man, male and female, for "they were one flesh." (Gen. 2:24) HG15:4

Of the earthy

- The earthly father, Adam. R1542:6; B133; E455; F721; R1542:6; NS178:2 The earthy one, Adam. R4556:5

Human nature. R360:6 We

- The Church; joint-heirs with Christ, and sharers of the exceeding great and precious promises in the divine nature. (Rom. 8:17; 2 Pet. 1:4) E455; A198; R5575:1 Being begotten by the Spirit to the new, "divine nature." R1855:2, 578:6 Having given up the human nature to become "new creatures." R360:6 As new creatures in Christ. NS178:2

Shall also

- If subsequently born of the Spirit. R1855:2, 578:6 If faithful. R5025:4, 5017:5 When resurrected. R1149:3*, 578:6; OV353 In the future. R89:6 Unless there be a falling away. A198

Bear the image

- When born in the resurrection. R360:6, 5025:4; OV353 Be raised spiritual bodies. HG33:5; B133 Bear the likeness, ourselves be heavenly beings. R1855:2, 1259:6; A198; E141 Share in the nature and the likeness. OV353; R5025:3

Of the heavenly

- The heavenly Lord B133; NS178:2 The heavenly one, Christ. R4556:5, 1855:2; F722; NS637:3 Our glorious Lord. OV353 The second Adam. E455; R578:6; OV353; NS178:2 The "second man," who also has a "wife" who becomes one with him. HG15:4 The spiritual body. R360:6 Heavenly and spiritual are used interchangeably in the Bible. R155:2* Called to the obtaining of his glory; a share in Christ's resurrection, the first resurrection. R5575:1 Attainment of immortality. R4775:1 Become partakers of the new divine nature in the resurrection. R1542:6; OV138 The promises to the saints of the Gospel age are heavenly. HG333:5 Many seem to think that a spiritual body is not a literal body. The Apostle is not hear teaching that there is a "real" body, and there is a figurative, or metaphorical body. R119:3*; HG35:1

50

1 Corinthians 15:50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

Now this I say

- Because I would have you understand that such a change from human to divine nature and organism is necessary. R1259:6

Flesh and blood

- Humanity; "That which is born of the flesh is flesh." (John 3:6) R2422:1, 4793:6, 3175:1, 2980:4, 1856:3,6; NS100:1 Human nature. R2423:1, 1259:6, 611:3 Flesh and blood cannot see that which is spiritual. R5455:3 Our call to the spirit nature means the renunciation of the earthly nature in every sense. R4810:3 Flesh and blood will see Abraham, Isaac, and Jacob and all the prophets in the Kingdom. R4706:1 Our Lord is not now flesh and blood, and we must be made like him to inherit the heavenly Kingdom. F723; R5772:2, 5473:1, 5181:3, 4108:6, 1952:6, 507:4; Q461:5; SM66; CR327 Jesus was made flesh merely "that he, by the grace of God, should taste death for every man." (Heb. 2:9) HG627:6 Jesus was the first to pass from earthly to heavenly condition by his resurrection change—"put to death in flesh, he was made alive in spirit." (1 Pet. 3:18). The Church is promised a similar glorious change. R5772:2, 5416:1, 5222:3 It is not the flesh that has entered the school of Christ. Our acceptance of the divine call to spirit nature meant the renouncement of the earthly nature in every sense of the word. R2439:5 Our bodies will not be called spiritual, but yet actually be flesh and blood. R1855:2 The members of the Bride shall be like unto the angels—heavenly or spirit beings. R4966:2; Q461:5 The spirit body is not a human body glorified. A human being is so totally different from a spirit being, and the Scriptures do not even attempt to give us an explanation. (1 John 3:2) OV353 The members of the glorified Body of Christ will not be like either the white or the black man. R513:6 We are not to delude ourselves as some are inclined to do, by saying that "flesh and bones" cannot inherit the Kingdom. R3175:1, 1856:5

Cannot inherit

- We must die. R4054:3 We must be changed. CR471; R5199:5, 2573:4, 1952:6; OV285; HG204:6; NS199:5, 534:4, 637:2 Our Lord's elect Bride will constitute the first resurrection class, changed from earthly to heavenly nature. R4553:5, 5694:1, 4914:3; Q461:4 Jesus has gone to prepare a place for the Church in the Father's house on high. CR116 The full number of the elect must be found and be glorified by the resurrection change. Civ Completeness of actual justification and of actual sanctification and growth will be attained only in the first resurrection. R5208:5 Mankind will see Christ and his Bride only with the eye of faith. R4706:1 Christ and the Church are to reign as kings and priests in a Kingdom which earthly beings cannot inherit. R5575:1 "A spirit hath not flesh and bones." (Luke 24:39) B128; R578:3 The Kingdom of God belongs to the world to come, and is a spiritual Kingdom; and those who inherit it are to be spiritual beings. HG12:4, 138:3 The Jews restored will be natural men, and such can neither see nor inherit the real Kingdom of God. R56:5*; OV108 There are two Adams, their two wives and two families; two births and two lives; two covenants, two laws, two sanctuaries, two circumcisions, two temples, two seeds, two nations, and two lands for inheritance. R56:5*, 89:6

The kingdom of God

- Shortly to be established. R5930:6 "Except a man be born again (begotten now to a new nature, and born in the resurrection) he cannot enter the kingdom of God." (John 3:3) R3175:1, 2980:4, 1856:3, 397:4; Q838:2; T23 When this class shall have inherited the Kingdom, they will be prepared to do the work of judging the world. R5776:4 The promise and hope held before the Church was always the hope of the Kingdom. For it all have prayed. R1855:2

Neither doth corruption

- Nor can we so long as corruptible. R1259:6

Incorruption

- Greek, aptharsia, that which cannot decay. E397; F727; R2339:4, 204:1 This word, when applied to being, existence, is of similar significance to immortal. R1642:4 That incorruptible glory and kingdom promised us. R1259:6 Thus closes Paul's argument regarding the resurrection; but lest some should be perplexed and wonder how any could become spiritual bodies, if they should be alive when

their Lord comes, he continues to explain. R95:5

51

1 Corinthians 15:51 *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

Shew you a mystery

- I will reveal a mystery to you, a point not clearly seen heretofore. R1259:6 A matter not yet fully plain and clear of which he could only give them a glimpse. R668:3 There is a mystery connected with this matter. F723 Which the Savior has been doing from the time of his death until now. NS740:5 The Apostle recognized that it would be difficult to fully grasp the thought of so thorough a change; that our difficulty would be less in respect to those who have fallen asleep in death than those alive. F723 So great a mystery, that few seem able to realize, that if a member of the Body of Christ die now, instead of sleeping even for a moment, he is changed to a spiritual body in an instant. R308:4

We

- The Church. R1854:5, 845:1*, 678:2; HG366:5 Not the world. Q584:2

Shall not all sleep

- In death, awaiting the resurrection morning. E345; R5829:6, 5132:2, 3027:6, 2617:5, 2197:6, 845:1, 274:6; HG332:2 As all members do who die before this time. R5132:2, 5059:6, 274:6 "Ye shall die like men." (Psa. 82:7) "Be thou faithful until death and I will give thee a crown of life." (Rev. 2:10) R1855:4; F724; Q122:2 Speaking of the closing of the Gospel age. R2617:5 Some will be alive and remain till the second coming of Jesus. R5017:6; HG231:3 To die is one thing; to remain unconscious, dead, is quite another. C239; R3175:2, 1259:6 The apostles frequently used this appropriate, hopeful and peaceful figure of speech. E345; R1881:1; HG332:2 The Apostles did not expect Christ's Kingdom in their day. Paul, while foretelling his own death, declared that some would be alive at the second coming of Christ. R5829:6, 5339:4 When the time for the establishment of God's Kingdom has come it will no longer be necessary to wait in the unconscious sleep of death. R1259:6; F724 The early Church thought that St. Paul meant that they would not sleep, but he was referring to the Church as a whole. R5339:3 The hope of each generation of the Church in early times, was, that they would be of those mentioned by Paul who would be alive when the Lord would return; that they might not be obliged to sleep in death. R665:2 For those alive at the time of our Lord's second presence, the moment of death will be the moment of resurrection change. R4914:5, 5728:6, 5339:4, 5017:6; Q117:2; PD61/72 The resurrection of the saints takes place at the presence of the Lord and before the inauguration of his Kingdom. R6013:1* Death would not have been figuratively called sleep, except for the provision for a resurrection. R2617:6; SM38 The Church were asleep as new creatures. R5108:5 This statement is misunderstood by many to mean, "We shall not all die." It means that we shall not all pass through a period of unconsciousness. R3175:3, 1855:5, 473:3, 293:3: F724 In the case of Jesus, there were nearly three days of sleep. R475:2, 304:4 Regarding those who, at the time of their departure from this life, see heavenly visions of angels, and hear strains of celestial music, they saw not an actual glimpse of celestial glories, but merely a phantasmagoria induced by an excited condition of the imaginative powers of the mind, with a correspondingly dormant state of the reasoning faculties. Q762:1

But we shall all

- We must all; the living no less than the dead saints. C232; R1496:6 Though we will not need to wait in sleep, the same change will be needful. R1259:6 We must all be. R95:5

Be changed

- From human or flesh conditions to spirit conditions. R2980:4, 4071:3, 2980:4, 1855:4, 1484:4, 1260:2, 152:5 To a spiritual body in an instant. R308:4 From mortal to immortal, from animal bodies to spirit bodies. R1496:6, 2982:6; C232; HG145:3 From the earthly nature to the heavenly nature. R5299:2, 5510:3, 5178:5, 5078:5 By resurrection power from human nature to the glory, honor and

immortality of the divine nature. R1879:5, 5038:3, 2765:4, 1259:6, 1260:2; OV285; HG299:5; NS178:4, 614:5 By the first resurrection power. R5199:5, 5407:3, 3376:1; HG231:1; OV343 By death, the dissolution of the earthen vessel. A235; F724 Receive life in complete measure instantly. R1854:5 Established enduringly on the heavenly plane at the right hand of God; principalities and powers being subject. SM506; CR114 Because "flesh and blood cannot inherit the kingdom." (verse 50) Civ; R5930:3, 5903:4, 5776:4, 5753:1, 5416:1, 5222:5, 5017:6, 4914:3, 4124:1; Q122:2, 461:5, 820:T; HG145:3, 231:4, 366:5; NS100:6, 656:6, 768:6 Not fall asleep, but in the moment of death be resurrected as part of the Church. D622; R3823:2; OV213; CR456; SM154 Be made partakers of the divine nature and as invisible to mankind thereafter as are God and the heavenly angels. D618; R5455:3, 3075:3, 3175:2 Those who inherit the heavenly Kingdom must become spirit beings before they can enter into it. R5181:3, 5772:2, 5623:4, 3075:3 In order that we may be "like him, and see him as he is." (1 John 3:2) R2318:6 Those alive at the second coming of Jesus will not take precedence over the sleeping ones, for "The dead in Christ shall rise first; then we which are alive and remain:" (1 Thes. 4:15) shall be changed in a moment. R5017:6, 4794:2, 845:2*, 667:2; HG231:3 The only reason why the Church will see the Lord in glory will be because she will have the resurrection change. NS656:6 The change may be said to be all at one time in the sense that it is all in the harvest time, all in the end of the Age. Q122:2 Translated in a single moment. R361:5 From sacrificing priests, to priests of the Order of Melchizedek. SM145 Our death takes place before we enter the grave, and our life begins and grows for a while before we get the body which God has designed for us. R95:5 Rebecca's putting on of a veil (Gen. 24:65) would seem to mean the passing of the Church beyond the veil—beyond the flesh into the spirit condition. NS293:4 The coming of Elijah to Mt. Horeb portrayed the fact that the Church will be in and under the Kingdom administration while still in the flesh, although the last members of the Church will not fully participate in the Kingdom honors and blessings until they shall have experienced the great resurrection change. R5752:6 All the peculiarities of male and female will be obliterated, for there is neither male nor female amongst the angels; and there will not be in the glorified Church. All will be alike, sexless. R4914:3; Q461:5 Those not thus changed will never see the Lord. D600 If we have our earthly natures consumed, then we shall get the divine nature. R5250:5 If the body members of Christ can be changed. so could the Ancient Worthies. They would be exchanging a perfect human nature for a perfect spirit nature as a reward for faithfulness in the service of the Lord. R5183:1

52

1 Corinthians 15:52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

In a moment

- The instant of dying will be followed the next instant by the change. R3175:4, 5269:1, 4793:4, 3823:2, 1855:5, 1259:6; F724; NS338:1 Without an interim of sleep or corruption. R2339:4 Not all in the same moment, but each in his own moment, changed instantly—until gradually, the full number shall be completed. R3905:6, 667:4; Q122:2 Instead of sleeping for a moment. R308:4 This will be an instantaneous change. R5132:2, 6013:1*, 5728:6, 5354:2, 3107:1, 1854:5, 1259:6, 915:3, 475:2, 304:4; A200; C232 In the first resurrection. OV317; R5473:1; D618 Those of this class who have been previously dead will have an instantaneous resurrection. R4973:3 Instead of being awakened imperfect and requiring a thousand years to reach perfection, as will those of the resurrection by judgment. R1854:5 The wise virgins have been entering in to the marriage since the autumn of 1878 AD, and are still entering in; passing beyond the vail, changed, in a moment. R3868:6, 2982:5 1878 marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ. R3823:2, 5566:5, 2982:4, 1484:2 At the moment of death they enter into the glorious heavenly state where their works continue with them. From that time the Lord's people have entered at once into their reward. Q760:2 Though the moment

of change may be the same for all who slept less, it is not God's plan that those who will be changed without sleep should be changed at the same moment; for it is written, "The dead in Christ shall rise first, then we, the remainder (or ones left over of the same class) appointed unto life, shall be caught away in clouds (into obscurity) to meet the Lord in the air." (1 Thes. 4:16, 17) R1260:4

Twinkling of an eye

- At the end of our course. R5108:1 Instantly. R1855:5 And thus caught away in the heavenly conditions, spiritual conditions, "in the air" (1 Thes. 4:17) conditions. NS338:1

At the last trump

- Greek, en, during, or in, the last trump. R668:4, 152:6 During the forepart of the period covered by the trump of God, the seventh trumpet, typified by the Jubilee trumpet. B197, 148; R5566:5, 1855:5, 1260:4, 579:6, 368:5, 579:3, 263:3, 194:4, 19:4; Q592:2 Which is already sounding. C232 The seventh of the series of symbolical trumpets began in 1874, just before our Lord took to himself his great power and began his reign. R2982:4 During which the first resurrection and change of living saints occurs. R194:4 In the end or close of the Gospel age, during the sounding of the seventh trumpet. (Rev. 11:15) R1260:4 When the seventh trumpet shall sound. R3175:4, 5132:2, 1855:5 It is a symbolic trumpet, which will sound during the entire Millennium. R1855:5, 2982:4; B148 When the Church is to be rewarded. There is to be no open demonstration. R579:6 We are now living under the sounding of the seventh trumpet. R845:2* As we will not be rewarded twice, nor resurrected twice, we conclude that the "trump of God" (1 Thes. 4:16) and the "last trump" are the same, differently expressed. R579:6, 263:3, 19:4 The symbolic trumpet which covers the period of forty years called The Day of the Lord. R668:4 The seventh or last trumpet did not sound all the way through, as men have been dying. R89:5

And the dead

- In Christ, his members. R3175:4 The Church. E398; R1881:4 The sleepers. R678:2 The special dead, the saints. R204:4 The dead members must be raised to receive their change before they can be forever with the Lord. R5181:3 Those members of "the seed" (of God), Christ, who lie in death's cold embrace. R152:2

Raised incorruptible

- Greek, apthartos, that which cannot decay. E398; R2339:3, 204:1 All who have part in the first resurrection. R2747:5 Shall arise spiritual, immortal, etc. R152:2 Immortal, not liable to corrupt, decay or perish. R204:4

And we

- Of them then living. R3175:4 The saints who remain. R1881:4 Of the same order or class who remain. R1260:4, 204:4 Who are alive and remain unto the coming of the Lord. (1 Thes. 4:17) R152:2

All

- All who have part in "the first resurrection," the victors, overcomers. R152:2

Shall be changed

- At the first resurrection; to the divine nature. R4799:2, 5199:5, 5123:4, 4973:3, 3376:1, 1260:1 "Made like unto Christ's glorious (spiritual) body." (Phil. 3:21) R152:3 Those who are alive and remain unto the coming of the Lord will be "changed" to the same place of spirit being; fully born of the spirit—heavenly, spiritual, incorruptible, immortal beings. A234 We know not how long it will be after their "change" before they, as a full company, will be glorified (plane K) with the Lord, united with him in power and great glory. A235; R5060:5, 274:6; Q53:4 Early in the morning of the Millennial age, the Church is to be helped, delivered. R4133:5 Not until our resurrection shall we be perfected in the divine likeness; but now, nothing short of purity of heart, will, intention, can be acceptable to God. R5123:4, 1855:4 The full change, begun in us by a change of heart, called the begetting of the Spirit. R1881:4, 626:4; HG333:6 Not at the same instant to all. A long period of over eighteen hundred years elapsed between the instantaneous change of our Lord and the change of

those who have slept and waited for the Kingdom to come. R1260:2 Not a protracted or gradual changing from a little life to an abundant fullness. R1260:2 This change of condition, from the earthly to the spiritual body, is the third step of our development—redemption. (Rom. 8:23) R200:3 The "catching away" referred to in 1 Thes. 4:17. R152:3

53

1 Corinthians 15:53 *For this corruptible must put on incorruption, and this mortal must put on immortality.*

For

- Because. R1260:4 Of necessity. R204:4

This corruptible

- Greek, phthartos. R204:1 That part of the Body of Christ which is corrupted. R1260:4 This corruptible, diseased, perishable condition. R204:4

Put on incorruption

- Greek, aptharsia, that which cannot decay, the death-proof state. E397; F727; R3175:2, 2339:4 Although aptharsia and athanasia represent in many respects the same thought, yet by antithesis the Apostle brings out their shaded differences in verses 53 and 54. R2339:4 Be invested with imperishable quality. R204:4

And this mortal

- All who share in the first resurrection. E78 The Bible distinctly declares that man is mortal, that death is possible to him. R1642:5 That which is now dying. R1260:4 Dying condition. R204:4

Put on immortality

- Greek, athanasia, deathlessness. E397; R2339:2 Self-existence; life-inherent. E78 A quality ascribed only to Jehovah, to Christ Jesus, and to his Bride. A186; R5116:4 This is the class which will receive the preeminence over all other classes, all other stations, in earth or in heaven. R5711:1 Why should it be any more incredible that Jesus' nature was transformed from the spiritual to the human without retaining his former nature under cover, than that the Church "shall put on immortality," and yet not retain the flesh and blood nature? R677:4* The resurrection moment is the moment of immortality, the divine nature. Q115:1 Invested with unchangeability. R204:4

54

1 Corinthians 15:54 *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

So when

- The attempt of some to make out that incorruptible refers to one state, and immortality to another is without foundation. Prof. Young, Liddell & Scott, and all other translators are right in using the two words interchangeably. R204:4

This corruptible

- Greek, phthartos. R204:1 Our flesh is subject to decay. R3175:2 Referring to the saints who would be "asleep" or under the power of corruption and would put on a condition of incorruption by resurrection. R2339:4 Perishable condition. R204:4

Put on incorruption

- Greek, aptharsia, that which cannot decay, the deathproof state. E397; F727; R3175:2, 2339:4, 204:1

This mortal

- Dying condition. R204:4 Referring to the saints who would remain until the "change" and would pass from mortal to immortal conditions. R2339:4 Or dying part of the "Body of Christ" which is not to be changed until the dead members of the same Body have first been made incorruptible. R1260:4

Put on immortality

- Greek, athanasia, deathlessness. E397; R2339:2, 204:1 Assume immortality; a lasting or unchangeable condition. R204:4 This promotion can be received from no other quarter than God himself, on his own terms. R5711:1 Be clothed with unchangeability. R204:4 When the entire Church of the first-born shall be completed. NS118:4

Then

- When the Church has been glorified with her Lord. R1855:5, 1105:6, 86:3; SM465 Then the prophecy of victory over death will begin to have its fulfillment. It will require all of the Millennium to accomplish the victory over death. R3175:5; NS568:1 When the Little Flock has been changed to the full divine nature and likeness and has begun to rule and bless the world. R894:4; E373 During that Millennial reign. R1855:5 The grand work upon which we enter when "our seed" gets its own body. R95:6

Brought to pass

- Begin to be fulfilled. R3175:5, 204:4, 95:6, 86:6 Be brought to fulfillment. R1260:4, 1106:1 Will that prophetic promise be fulfilled. R204:4 When this special class, the dead and we, the overcomers, the saints, are changed to undying, changeless conditions. R204:4 It is not now true. HG496:6 By the close of Messiah's reign he will have accomplished a great victory over sin and opposition, including death, which will be the last enemy to be fully destroyed. OV169; HG138:5

Saying

- Divine prophecy. HG496:6; R1260:4 The Apostle gives this quotation from the Old Testament in corroboration of his argument that the only hope for the dead is a resurrection. E377

That is written

- In Isa. 25:8. R86:3, 204:4; E46 As a general promise to the world. R1855:5

Death

- Adamic death, not the second death. R1219:6 Which, as a great monster, has swallowed up mankind. R86:6, 474:3 This text is no proof that the restitution standing given to all in Christ will be maintained in the trial of the Millennial judgment and forever. R1219:5 This death being destroyed by the release of all out of it would not hinder any so released from dying the second death as the penalty for their own wilful sins, when on trial. R1219:6

Is swallowed up

- An illusion to "He will swallow up death in victory." (Isa. 25:8) R2600:4, 1855:5, 1219:5, 894:4, 763:6 The work of the Millennial age, and a gradual one, just as the swallowing up of mankind by death has been a gradual one. E373; R1855:5, 87:1 The curse will not be entirely removed until about the close of the Millennium. R5780:1, 894:4, 87:1 Justice will never be cheated out of its dues; yet love gains the victory and provides the way out of the difficulty, and does this at the expense of the one through whom the whole plan is consummated; our blessed Lord Jesus. OV407 A pen picture of the blessings to be accomplished during (not after) Christ's reign of a thousand years. R1219:5, 86:6 The bruising of Satan "under your feet", (Rom. 14:20) and the destroying of death, have both been deferred until the Body of Christ is complete. R86:3 Our work is to be two-fold; destroying and removing sin and its effects, and thus restoring to man happiness, purity, and all that was lost through sin. R87:4

In victory

- Victoriously. R1260:4 The first resurrection, the change of the Church, will be but the beginning of the great victory which Christ is to achieve over death and the grave. R3175:4, 1260:5, 1106:1 The Church, and finally the world, get the victory over the grave by a resurrection. R308:5, 1106:1 The Millennial work of abolishing death and restoring life will then go on successfully. R204:4 To accomplish this complete victory over the grave will be the very object of establishing the Kingdom, and will require a thousand years. R3175:5, 1106:1 Every member of Adam's race is to be delivered by him who redeems all. HG497:2 Our Lord's resurrection was a step toward this victory. The change of his Church will be a further step; then the destruction of Adamic death by the release of all

mankind from its control. R1260:5, 1106:1 The victory of our Lord, the victory of our Heavenly Father through our Lord Jesus Christ. HG138:4

55

1 Corinthians 15:55 *O death, where is thy sting? O grave, where is thy victory?*

O death

- Adamic death. R894:1 The Apostle, glancing down to the grand culmination at the close of the Millennium, exclaims with poetic fervor. R3175:6; NS5:4, 693:5

Where is thy sting

- The sting which caused death is sin. R1260:5 "I will be thy plagues (gradual destruction)." (Hos. 8:14) HG497:2; E373; R2600:4, 763:6; OV168; HG497:1; NS568:2 Death has been stinging our race, blighting it for six thousand years, and sending it ignominiously to the tomb; but God has provided a Savior. R3175:6; OV406; HG125:4, 497:1 That there is a sting to death need not be told, for it has touched every member of our race. NS566:3 Where is now thy sting? By the close of the Millennial age sin and wilful sinners having been destroyed, there will be nothing thereafter to cause death. R1855:5; OV363, 169:T; NS568:3 When that which is perfect shall have come, the sting will be gone, the imperfection and weakness will be gone, the cause for sin will also be gone. HG497:1 In the case of Jesus, death had a sting which made him cry in agony, "My God, My God, why hast thou forsaken me?" (Mark 15:34) R308:4 All will have the sting of death withdrawn "through our Lord Jesus Christ." R308:5

O grave

- O death. (Oldest Greek manuscripts) R1260:4 Greek, hades, oblivion. E377; R3789:4, 2600:4; SM526; OV168; HG556:6, 735:4*; NS568:1, 585:4 If hades is to be destroyed, how could anybody be tortured there everlastingly? OV363; E373; SM526 Paul is quoting from Hosea 13:14, "O grave, (sheol) I will be thy destruction." SM526; E373; R2608:5, 763:6; OV138, 363:1; HG497:1; NS196:1, 118:4, 585:3; NS568:2, 793:6 Sheol, hades—hell. HG495:2; NS793:5 Whatever sheol is, it is to be destroyed. The grave, the tomb, the state of death is to be destroyed. OV138; NS118:4, 568:3, 793:5 "The gates of hell shall not prevail against it." (Matt. 16:18) R3789:3 The grave is really a symbol of hope; for we would not speak of it as a prison house were it not for our hopes of a resurrection. R1855:6, 894:1 The Revised Version translates this "death" instead of hades. We surmise it was to help keep the public in the dark respecting the true sentiments of the Word of God. R3176:2

Where is thy victory

- The whole Church, and finally the world, get "victory" over the grave by a resurrection. R308:5 Ultimately, when death and hell (the grave) shall have delivered up all that are in them, and when the curse of death shall be no more, love will have triumphed over justice. OV406 The Lord and his Bride shall have conquered Adamic death and the grave shall have been opened, and all the prisoners of death shall have had fullest opportunity to accept Christ, and everlasting life. R1855:6 When all shall have become released from death to life, or else transferred to the second death, then Adamic death will have been vanquished; its victory over all who long for life will be at an end. R3176:1 The grave shall not always triumph over the human family; mankind will be delivered by Messiah's Kingdom from the power of the tomb. OV363 In the case of Jesus, the grave had a victory for nearly three days. R308:4 It is of those referred to in Verse 51 that the words of this verse are fully applicable. R308:4 "The gates of hell shall not prevail against her." (Matt. 16:18) As the Heavenly Father raised up Jesus from the dead, so the gates of death shall not prevail against the Church. OV363; R3789:4 For several thousand years death has had the victory and the human family have been swallowed up by it. It is conservatively estimated that death has swallowed up 20 billion of humanity, and that 90,000 are going to the tomb every day. NS693:3, 566:3, 321:2; OV168 As yet death has the victory—sin dominates the world, and the Lord's faithful fall with the rest of mankind under the power of hades, the tomb. NS568:1 "Death and hell (hades) shall be cast into the lake of

fire. This is the second death." (Rev. 20:14) OV363

56

1 Corinthians 15:56 *The sting of death is sin; and the strength of sin is the law.*

The sting of death

- The Apostle continues his argument and shows that the victory will not be completely brought to pass until the end of the Millennium. R3176:4 It will require the entire Messianic age to fully extract from humanity the virus, the sting, of sin by bringing mankind to perfection. Only as the sting of death is removed will the power of death relax. HG496:6 The sting or virus which produces death and all its attendant sufferings. R3391:2, 1718:2 The sting which caused death: had sin not entered the world human death would not have been known. R1260:5 Death is now a result of disease inherited and transmitted from one generation to another; it was incurred as the curse or penalty for transgressing the divine law. R1683:2 "The wages of sin is death." (Rom. 6:23) R3391:2 Satan has the power of death. (Heb. 2:14) R1683:2,5, 1684-1686

Is sin

- Sin is the poisonous sting which has blighted and killed our race. R1683:3 Illustrated through Israel's experiences with the fiery serpents in the wilderness. NS568:5 It was the poison of disobedience that entered our race through our first parents and has developed in us—as poison passes through the system from a serpent's bite. NS568:4

The strength

- Power or weight. R1683:3, 3391:2, 3176:4 To thus sting to death. R3391:2 Since Satan is the father of sin, and thus of sinners, the power or strength or weight of sin may be said to be his power or influence. R1683:3

Of sin is the law

- Whose vengeance or penalty the sin brought upon the sinner. R1683:3 Satan, the tempter, by starting sin amongst men, brought all under the sentence of divine law—under the power of death. R1683:3 It was God's law behind sin that determined what should constitute sin and what its sting or penalty should be. R1260:5 Sin brings forth death in us because this was the divine law. NS569:1 The perfect law of God, having been met by the Mediator, will be applied to the ransomed race only in such proportions as they can receive it—in proportion to their knowledge and ability to obey. R3176:4 Only as the sting of death is removed will the power of death relax, because it is part of the divine law. HG496:6 God's law condemned us all; and we would have been helpless had he left us under that sentence. NS569:2 No reasonable man could deny that God has the right as well as the power to destroy in death any creature who will not conform to his just and wise law. R3391:1 The letter of the law killeth, but the spirit of the law giveth life. R614:6

57

1 Corinthians 15:57 *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

But

- The Apostle turns back his line of argument from the future time, to the present time. R3176:4

Thanks be to God

- Thank God for the Savior he has provided—a Savior and a Great One, able to save unto the uttermost all who come unto the Father through him. NS569:4

Which giveth us

- God gives us this by faith; so that even now we can "rejoice with joy unspeakable," (1 Pet. 1:8) and can so confidently look forward into the future as to claim a share in the victory over sin and death and the grave. R3176:4 While he was just in his law, and while the terrible penalty of that law, the sting of death, was merited by the race, he has graciously arranged for our victory over death and our escape from his just sentence. R1260:5

The victory

- Now, through faith. NS569:4 Over death, the king of terrors, our captor. R678:1 Victory over sin, over death. NS5:4 The deliverance, triumph. E46 There can be no victory except as we keep the faith —our trust in the Lord as our Redeemer, in his care over us, in his willingness to help us, and in his ability to help. R2312:5 Not only including the Church's victory in the first resurrection, but the victory of all that shall ultimately be saved through the Millennial age. NS569:2

Through our Lord

- And his meritorious sacrifice. NS569:2 He gained the victory by obedience in the things which he suffered, and by laying down his life as a propitiation for the sins of the whole world. NS196:1 "For to this end Christ both died, rose, and revived that he might be Lord (Master—or have authority over) the living and the dead." (Rom. 14:9) R464:1 The execution of every feature of the divine plan is placed in the hands of Christ. R27:2*

58

1 Corinthians 15:58 *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

Therefore

- Because we see these things so clearly with the eye of faith. R3176:5

Be ye stedfast

- "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13) To stand is to adhere to fixed principles. R90:1

Unmoveable

- To be established in the present truth signifies that our faith is steadfast and immovable. R1627:3*

Forasmuch as ye know

- Knowing that. R3176:5

Labor

- Faith sees the accomplished victory of the future; and even now exults and rejoices in the privilege of colaboring with the Redeemer, spending time, energy and life. R3176:5

Not in vain

- Our labor at the present time must seem small and insignificant, because few have ears to hear and hearts to receive, but it is acceptable to God through Christ, and fitting us for joint-heirship with our Lord in his great work of the Millennial Kingdom. NS569:5 Because we confidently hope for, expect and wait for the glorious resurrection "change" and the glorious privileges of association with our Master in his Kingdom and work. R3176:5

1 Corinthians 16

1

1 Corinthians 16:1 *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.*

Collection

- Acts 20:35 was addressed to the Corinthian Church, on behalf of the Christians in and about Jerusalem. R5926:2 The saints at Jerusalem were poorer than were the saints at Corinth, therefore it was appropriate that the Apostle should suggest sending a gift. R5926:2,5 Because of a severe famine; Jerusalem was not a commercial city, and therefore money was less plentiful there; apparently those in and about Jerusalem who received the Gospel were chiefly the poor. R5926:2 Paul proposed taking contributions from them—not as seeking a gift, but as seeking evidence of their love for the Lord in helpfulness to their brethren who were disadvantaged by their loyalty to the truth. R3159:2, 5926:2 We may be sure that while the Apostle urged the Churches to contribute to the relief

of the poor saints at Jerusalem, he made no request for personal assistance. R5810:3, 3159:2

For the saints

- The word saint is used to designate the truly consecrated among professing Christians. R1139:1

Order

- Instructions. R5926:6, 1480:2*

So do ye

- To whatever extent we have this thought before our minds we are likely to have a special blessing. "He that watereth shall be watered also himself." (Prov. 11:25) R5409:4, 5927:2, 1346:5 Use the money thus set aside to God's glory, in the best way your reason and conscience, directed by God's Word, dictate. R1378:5

2

1 Corinthians 16:2 *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

First day of the week

- Methodical, systematic charity is better than spasmodic giving. Not only is the result generally larger, but the influence upon the giver is more beneficial; a service to be rendered as unto the Lord. R5926:6, 1346:5, 450:1* Paul exhorts the Church to lay up money every week for the Lord's family, the Church. R521:2 For the poor and for the Lord's cause generally. R854:6 As a memorial of the Lord's blessings during the week ended, and of our thankfulness. R1378:2 Nothing, perhaps, furnishes so sure an indication of love for the truth as zeal to serve it—financially and otherwise. The following of the Apostle's instruction has its spiritually beneficial influence. R1480:2* The "Good Hopes" plan has proved so much of a blessing to those who have adopted it, that no doubt many will desire its continuance. It is not our plan but the Apostle's; something for use in the Lord's cause. R1600:4, 1409:6*, 1378:2, 1346:5, 365:6 We urge all to follow the apostolic rule and set apart for the Lord's service a weekly thank-offering. If it be but one cent a day, or one cent a week even, it will surely bring a blessing. R1600:4, 1378:2, 450:1* The Lord does not estimate the amount we give according to a worldly standard, but according to the intent and desire. "God loveth a cheerful giver." (2 Cor. 9:7) R450:1*, 5409:2, 1334:5, 450:1* The disciples met regularly on the first day of the week, as the memorial of our Lord's resurrection and the outpouring of the holy Spirit. R1942:6, 543:4 Methods often used by Babylon to secure money, are fairs, suppers, etc., and appealing to the motive of pride, by publishing names and amounts. R1378:5

Every one of you

- This is not a law, but the principle applies to all; we are put on our own responsibility as to how we use the things we have sacrificed to the Lord. R5409:2 It is far better to give spiritual gifts and blessings, but some are so circumstanced that their only chance for serving the Lord and manifesting their love is through their gifts to his cause and people. R5926:6, 854:6, 365:5 Each one who engages in the Lord's work at some sacrifice to himself is proportionately blessed. R1346:5, 1334:6 Promotion to a higher opportunity of work will be from faithfulness in using present abilities. Use well your office, and perhaps you will be promoted by our Head and become a dispenser of spiritual things. R365:6

Lay by him in store

- That we may have to give to charities. R2241:2 Communism is not the Lord's arrangement. D478, 479, 480; R1862:5, 1390:5 God's people are to be frugal, to avoid debts, to be "forehanded," and with some reserve of capital. R4567:2 For our own future needs or that we may have to lend to others in need. R4567:2, 2932:5, 1862:4, 854:3; Q143:1 Economy and frugality, and provision for the necessities of our own household and generosity toward others needing assistance, spiritual and temporal, are the good counsels of the Lord. R2241:2, 5409:4, 4567:2, 2932:5, 1862:4 We may do good and lend according to our opportunities and abilities, but we are not to obligate ourselves

beyond what we would be willing to give outright. R2241:2 If it is right to lay up for the Lord's family, it would be reasonable to lay aside for future necessities or emergencies of an earthly family, but let us beware of grasping miserliness which hoards. R521:2 Life insurance is equivalent to the laying aside in a savings bank a small sum, regularly, for the benefit of some dependent ones. R521:2 Very many folks can't give anything on the spur of the moment. They could not pay their rent on the spur of the moment either. A man is to arrange for it. R963:2* Those who have never learned to give, have failed to rightly appreciate one of our choice privileges and pleasures. R365:6 Under Jewish Law, each natural Israelite was directed to give a tithe, a tenth, of his gross earnings. R5409:4, 963:2*

Hath prospered him

- During the preceding week. R1334:6, 5600:2,5, 4284:2, 4102:2,5, 3669:2,5, 2410:5 A share of his income. R2932:5 Whether one cent or one dollar or a thousand dollars. R1378:2 The degree of our prosperity should be the measure of our charity; none should give to such an extent as to bring financial bankruptcy upon himself and cause losses to others. R5927:4, 2212:4, 854:3

Gatherings

- Collections. R449:6*

3

1 Corinthians 16:3 *And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.*

Letters

- It was the usual custom to give and carry letters of introduction. R1720:2

7

1 Corinthians 16:7 *For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.*

With you

- Paul evidently paid Corinth a second visit. CR278

12

1 Corinthians 16:12 *As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.*

Not at all to come

- The calls or requests were not always obeyed: and no offense was taken by the Apostle if the brethren sometimes felt and acted differently from his suggestions. R1822:1

13

1 Corinthians 16:13 *Watch ye, stand fast in the faith, quit you like men, be strong.*

Watch ye

- We still have need of this exhortation. OV285 The careless, indifferent, and lukewarm may lightly heed the words of warning; but the faithful saints earnestly aspiring to attain that whereunto they are called, realize the necessity and thankfully heed them. R609:1* First, last, and all the time we need to watch that the Spirit of Christ in us is not displaced by the spirit of the world. R609:1* That the fruit of the Spirit of God is manifest in all our actions; that no root of bitterness springing up may trouble us; and that we be not entangled with the cares of this life. R609:1* We must watch unto prayer and thus keep open communication with the heavenly grace and secure the necessary help in every time of need; lest our Christian character be dwarfed, withered or utterly destroyed. R609:4*, 1972:5

Stand fast

- Against the various oppositions of the world, the flesh, and the Adversary. R4912:6 Only those strongly supported by the truth will be able to stand in this evil day. R609:4* To stand is to adhere to fixed principles; or in other words, to "be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58) R90:1

In the faith

- It is possible for every student of the Scriptures to have a clear, definite, positive faith, symmetrical and harmonious; and to be able to give every one that asketh, a reason for the hope that is in him. R609:4* If our faith is not thus definite and clear, we are just in condition to be blown about by every wind of doctrine. R609:4*

Quit you like men

- Be faithful and loyal to God and his cause. R5840:5 Acquit yourselves like men. R4912:6

Be strong

- As men arm and prepare themselves for the battle. R609:4* After reasonable instruction in the ways of righteousness, the Lord has a right to expect, strong characters. Be strong in faith and strong in character; so shall we be pleasing and acceptable to God. R1882:5, 1972:4, 1485:5 When God invites us to feast at his table, and then clearly indicates the manner in which he would have us use the strength thereby gained, we are not excusable in remaining either babes or children. R679:3* Both strength and courage are necessary to faithful service and to success in the good fight of faith; and both are developed by patient endurance and faith in God under various trials to which the Christian is exposed. R2031:1, 4912:5, 1485:5 We should be constantly growing in knowledge, in grace, and in usefulness in the Master's service. R679:3*

14

1 Corinthians 16:14 *Let all your things be done with charity.*

Things

- Deeds. (Diaglott) R5417:1

Done with charity

- Done in love. (Diaglott) R5417:1 In proportion as we develop strength of character as new creatures, this quality of love increases. In addition, we should find our judgment also becoming more accurate. R5417:1 Be careful our words are kind and loving; even sharp utterances should be tempered with love. R5417:4 Let us as the Lord's children, ambassadors of the King of heaven, seek more and more to exercise the spirit of a sound mind, the spirit of love and reasonableness. R5417:6

15

1 Corinthians 16:15 *I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)*

Themselves

- Greek, heautou, as in "Shall not speak of himself." (John 16:13) E171

17

1 Corinthians 16:17 *I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.*

Glad of the coming

- Greek, parousia, presence. B159

19

1 Corinthians 16:19 *The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.*

Priscilla

- In every instance, except this, where Priscilla and her husband are mentioned, Priscilla is mentioned first, as if she were the more prominent and active of the two. R1549:3

Salute you

- Even with their limited means of communication, whenever there was opportunity, the churches in one place were prompt to send Christian greetings and benedictions to those in other places. R1895:4

20

1 Corinthians 16:20 *All the brethren greet you. Greet ye one another with an holy kiss.*

Holy kiss

- In spirit, but not in letter; the civilities of our times being somewhat different from the customs of that day. R1550:5; Q618:5 The sex dividing line was very strict in olden times so that there was no indiscriminate kissing among them, neither should there be among the friends now. Q618:5 There would be nothing wrong in a kiss of love; but there is no intimation that the brethren should kiss the sisters, or the sisters kiss the brethren. Q619:T, 618:4

22

1 Corinthians 16:22 *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

If any man love not

- Greek, phileo, with duty love. R2807:3

Anathema Maran-atha

- He shall be accursed or condemned to the second death when the Lord comes. R2807:3 An appreciation of the work of Christ will be expected of all when brought to a knowledge of the salvation which God has provided in him. Whoever refuses to respond in duty-love will be cut off from life early in the Millennial reign. R2807:3 The present life does not close the door of opportunity to any that have never known phileo love, or to many who have known this, but have not yet attained agape. R2807:3 Let him be cut off. The Lord cometh. R98:4* "Let both grow together till the harvest." (Matt. 13:30) Then the angels of superior power and wisdom will do the work of separation. R98:4*

2 Corinthians

General

- **2 Corinthians**
- Paul found that the Corinthian Church had been beset by false teachers, and as a consequence, their faith in his apostleship and teaching was somewhat shaken. He therefore found it necessary to write to them; for, said he, I fear lest by any means your minds should be corrupted from the simplicity that is in Christ. R551:5
- Let us note the change which the full appreciation of the Gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never even thought of volunteering financial assistance to the Apostle when he was serving them by the labor of his own hands and receiving some assistance from believers in other places. But after the grace of God had entered more fully into their hearts, they began to appreciate the value of the truth which they had received and to realize that it had brought them priceless blessings of hope, joy, faith and character. Then they had a zeal, a "forwardness" to do something financially in the Lord's service. R5927:2, 2211:6
- In the first chapter, verses 3-7, the Apostle uses the word, "comfort" ten times. A little further along in the same epistle 7:4-13, the Apostle uses this word, "comfort" seven times. Here we see illustrated, in the Apostle's language, the mutual helpfulness of the Church in this matter of comfort. Titus had a part in it, Paul had a part in it, the Church at Corinth had a part in it—every member possessing the

holy Spirit and exercised by it had a share; and the Apostle declares that all this comfort was of God. R3435:5

- Tischendorf writes regarding relative values of ancient manuscripts: "2 Cor. 4:13-12:6 are not found in the Alexandrine Codex." R1147:2

2 Corinthians 1

1

2 Corinthians 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:*

An apostle

- Showing the divine authority for Paul's teachings. R1419:2

All the saints

- The word "saint" is used to designate the truly consecrated. R1139:1 This entire epistle is addressed to the Church, the saints. NS569:3 Those who can not properly apply the term "saint"—sanctified in Christ Jesus—to themselves, can not properly apply to themselves the exceeding great and precious promises. R2987:4 Prospective "saints," the "elect," a "Little Flock." This class alone that receives spirit-begetting is the only class addressed throughout the New Testament. SM628 The followers of Jesus, of no earthly sect or party, "The church of the first-borns, whose names are written in heaven," (Heb. 12:23) who have died to worldly aims and have become alive toward God through the holy Spirit. SM391 This letter, together with the other epistles, was designed by the holy Spirit for the instruction of the whole Church, during the entire Gospel age. R1386:1

3

2 Corinthians 1:3 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;*

Father of our Lord

- Our Lord Jesus is not THE God, he never was and never will be. R5748:3

Father of mercies

- The God of the Bible is not a vengeful God, not unkind. R4982:3 "The God of all grace," whose name is love, and who is perfect in all his ways. SM443

All comfort

- The Apostle used "comfort" ten times in vss. 3-7. He used it seven times in chapter 7, vss. 4-13. R3435:4 Paul was peculiarly fond of repetition. Our modern taste prefers a change in sound to monotonous repetition, but change sometimes loses the force and power of repetition. R52:5* Only the Bible reveals a God that is working all things for the ultimate comfort of as many of his creatures as will accept his favors after being brought to a knowledge of the truth respecting them. NS836:4

4

2 Corinthians 1:4 *Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*

Who comforteth us

- With the holy Spirit—the channel of divine favor—called the Comforter. (John 14:26) R2665:1 How often the Lord has thus comforted us, and how such comfort offsets the adverse conditions incident to the present pilgrim way! R3384:4 Paul exemplified his own words on an ill-fated ship. (Acts 27) R4506:5

To comfort them

- The children of God, who have learned the true source of comfort, are the only ones properly qualified to be comforters, in the Scriptural sense. R5537:4 Whether while still in the flesh, or after

we have come into our inheritance beyond the veil, we are to be comforters. R5537:4 Ability to be a comforter depends upon growth in grace and knowledge, for none but those who themselves are comforted can dispense this grace to others. R3435:3 All of our lessons and experiences in life in connection with trials and difficulties should make us the more capable in communicating comfort to others. R2665:5 "Comfort all that mourn." (Isa. 61:2) R2665:4 The word comfort does not contain the thought of relief, but rather that of strengthen together, or added strength. R3734:4

By the comfort

- "Patience and comfort of the scriptures." (Rom. 15:4) R2665:1

Comforted of God

- "Comfort one another with these words." (1 Thes. 4:18) R2665:2 "Comfort yourselves together and edify one another." (1 Thes. 5:11) R2665:4

5

2 Corinthians 1:5 *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.*

Sufferings of Christ

- We, the members of his Body, fill up the measure of the sufferings of Christ which are behind. And these sufferings require all of the Gospel age to complete. T50 Whosoever believeth in Christ is justified from all sin, and sickness is a mark of sin; yet God appoints this Gospel age as the time for the Church's trial and suffering, so we are not freed from sickness yet. R2000:3 The afflictions of the gospel can not be endured without the consolations of the gospel. R27:3*

Our consolation

- How much the Church needed such consolation, how much the God of all comfort wished to have his faithful ones comforted, and even the strongest in the Church, the apostles, needed comfort. R3435:4

7

2 Corinthians 1:7 *And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.*

Ye are partakers

- "Rejoice, inasmuch as ye are partakers of Christ's sufferings." (1 Pet. 4:13) T50 When Jesus gave his cup to his disciples we were symbolically invited to be partakers of the sufferings of Christ. R4475:1

Of the sufferings

- These sufferings require all of the Gospel age to complete them. T50 Blessed are all in Zion who mourn over and lament the mighty power of evil in high places, both of church and of state. Setting themselves in opposition to it, they incur reproach. R1493:6*

The consolation

- "Your sorrow shall be turned into joy." (John 16:20) R1493:6*

8

2 Corinthians 1:8 *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:*

Our trouble

- It may have been the intention to have the Apostle cast into the arena to be devoured by wild beasts (1 Cor. 15:32), or it is possible that he referred to the Ephesian mob itself, as "beasts" seeking his life. R2207:5

10

2 Corinthians 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us ;*

He will yet deliver us

- Saved from death as yet only by hope. (Rom. 8:24) Believers cannot experience the actual delivery from the power of death until the resurrection. F697

12

2 Corinthians 1:12 *For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*

Godly sincerity

- Delighting in the beauty of holiness, adorned with a meek and quiet spirit, submissive to discipline, patient in tribulation, abounding in the work of the Lord and delighting only in his manifest favor. R2123:3* It requires constant watching and purging, humility, sobriety, godliness, to enable us to put this in practice. R2038:2 A warning to guard against every approach to a spirit of pride and vain glory. R1972:2

Fleshly wisdom

- The wisdom of this world which depends on self and takes credit to self. R1988:1

By the grace of God

- We are men of passions like Peter's: a very little exaltation often engenders pride, against which we must guard with the grace of God. R1988:1

14

2 Corinthians 1:14 *As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.*

We are your rejoicing

- Those who were noting Paul's trials and how he walked in them, were stimulated to do likewise. R4449:3*

As ye also are ours

- Paul's hope is that in the day of the Lord Jesus the believers would be a cause of rejoicing, like epistles sent to the "ends of the earth," and "known and read of all men." (Acts 13:47; 2 Cor. 3:2) R1323:5

17

2 Corinthians 1:17 *When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?*

Did I use lightness?

- False brethren urged that Paul erred in teaching that circumcision was unnecessary to the Gentiles; that his teachings were not fixed and consistent. R4517:6

20

2 Corinthians 1:20 *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

The promises of God

- The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it and may sweetly rest in the precious promises. R4925:6, 3331:5

21

2 Corinthians 1:21 *Now he which stablisheth us with you in Christ, and hath anointed us, is God;*

Stablisheth us

- Sets us, establishes us. R5498:3

Hath anointed us

- Of the holy Spirit. R5498:3 The saints of this Gospel age are an anointed company—The Christ. A81 The Spirit in the sense of enlightening and anointing is given only to the Body of Christ (anointed). R218:5, 5498:3; F132; Q23:T When we come into Christ, we come into the anointing. If you and I maintain our membership in his Body, we are members of the Anointed One, we are under that anointing. Q23:T

Is God

- God does the calling of those who come to him. R5498:3 "No man taketh this honor to himself." (Heb. 5:4) R5498:3 It is not the province of even our Redeemer to set us and anoint us. R5498:6 We are anointed in him by God. We cannot deal directly with God apart from Christ; we are not independent of Jesus. R1768:3*

22

2 Corinthians 1:22 *Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

Hath also sealed us

- Sealing goes beyond the anointing; you were not only anointed with the holy Spirit—you were also sealed. Our sealing, the imprint of the Lord's character upon us, is continuing unto the day of redemption. Q23:1 Marked or indicated by the giving of the holy Spirit. (Eph. 1:13) F132 Not an outward sign upon our foreheads, but in the heart. The Spirit of adoption or sealing as sons—the very cream of Christian experiences in the present life. E247 Impressed by the holy Spirit into the image of our dear Master through the promises of God. Those who are sealed have a considerable measure of appreciation of the truth. R5498:6 God only seals those hearts that are submitted willingly, joyfully, gladly, and fully, to him. CR349 Once entered into, the covenant or agreement is unalterable, the matter is fixed and sealed. R131:5

The earnest of the Spirit

- There is a change of nature for the Church, which begins here and is completed in the resurrection. R626:4

24

2 Corinthians 1:24 *Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*

But are helpers

- The Lord does not raise up rulers from among our brethren in the Body of Christ; but he does raise up faithful leaders, to whom earnest heed should be given. R1559:4

2 Corinthians 2

4

2 Corinthians 2:4 *For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.*

With many tears

- His was the grief of an unselfish heart yearning over the salvation of others. R1886:5*

11

2 Corinthians 2:11 *Lest Satan should get an advantage of us: for we are not ignorant of his devices.*

Lest

- "Watch and pray." (Matt. 26:41; Eph. 6:18) Important prerequisites to safety and victory. R2527:6

Satan

- The Apostle was a firm believer in a personal devil. R3165:6 The term Satan signifies adversary,

opponent. R5183:3 "Deliver us from the evil one" (Luke 11:4) is a recognition that Satan is our great Adversary. (Eph. 6:12) R5379:5 Whose very existence is now being denied by many. See 2 Cor. 4:4; 2 Cor. 11:14. F609

Get an advantage of us

- The spirit adversaries are especially on the alert to entrap and ensnare the consecrated followers of the Lord. R5248:3, 2770:1 Through Satan's attacks many are being tested and their love of unrighteousness is being shown. R5148:1 Through one or another of the numerous snares Satan has set for our feet. R1687:5 The enemy by first one agent and then another in heavenly garb seeks still to overthrow the truth, using all subtilty. R899:6

We are not ignorant

- We are aware that we are surrounded by the powers of evil. R5379:5 As we near the consummation of the harvest, it should not surprise us that in every way the Adversary becomes more persistent in his attacks. R5147:3, 3884:6 The saints' strength will lie in great part in that they are taking heed to the warnings of the Apostle respecting the present time. R2770:5 Even spirit mediums are well aware of the danger they encounter; if they become obsessed, the evil spirit obtaining full control, the human will is powerless to expel it. R3310:5 If the Lord's people will only go to the armory they will find that the Captain of our salvation has made abundant provision that we should not be helpless in the hands of our Adversary. R2527:6 The ability to discern spiritual things must depend on the extent to which our minds are controlled by the Spirit of God. (1 Cor. 2:14) R21:3* Some who are Satan's active servants are totally unaware of the fact, and are themselves deceived by his devices. R1217:3

His devices

- His intrigues, his deceptions. NS124:2; OV294 His snares. OV130 The Adversary, with his associates, is doubly active today, realizing that he has but a short time and that the fight is a desperate one. NS563:3 Satan misrepresents God's character as unloving, unjust, and unkind. R5148:2 The blinding of the minds of men as respects the light of truth. SM102; R1217:6; CR463:2,6; HG256:1 That first great lie, "Ye shall not surely die," (Gen. 3:4) has been the foundation of all theological disaster. Satan sowed the evil seed of error in the wheat field, to have us think of God as the greatest of all demons. HG256:1 Many leading theologians teach that our Lord performed no miracles against demons or evil spirits, and that the people merely had nervous diseases or fits. 3310:5 Christian Science is one of Satan's latest fads. R3310:5, 3165:6 One of his old "devices" is his denial of his own existence. R3120:1, 3310:5, 3165:6 One snare, which at first seems to be harmless and benevolent, is the erroneous view of everlasting salvation of all. R1218:1 Our ancestors were among those whom Satan deceived and who ignorantly became his servants and tools in the establishment of the thought that the civilized kingdoms are the kingdoms of Christ —"Christendom." OV50 Opposition to the divine plan of the ages is on the increase. Slanderous misrepresentations are so unblushingly made as to carry a measure of conviction with them, to the injury of the cause we serve. R5147:3 What Satan cannot do against the truth along the lines of logic, the Bible and common sense, he seeks to do through slanderous misrepresentations of all who take their stand on the side of truth. R5147:3 Satan attempts to discourage us by exaggerating our weaknesses and failures, thus to cause us to cease striving. He would have us give up in despair. R5148:2 He got up dissensions among the Lord's chosen twelve; his spirit actuated Peter to interfere with the Lord's sacrifice; now, too, Satan is desirous to sift out some. R3884:6, 1217:3 Satan's devices and snares are operated by men. R1217:3 God's people have their contention with wicked spirits in influential positions. NS124:2, 563:3 There is a probability that Satan will prosecute his work in the near future through various materializations. R4743:3 Satan, wily, adroit and cunning, is the chief leader of the demons. The heathen world, while thinking they are worshiping God, are really deceived by demonology. NS124:2; OV295

13

2 Corinthians 2:13 *I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.*

Rest in my spirit

- Greek: pneuma, mind. E318

14

2 Corinthians 2:14 *Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.*

Causeth us to triumph

- Leads us forth to triumph. (Diaglott) R877:1 Paul's message was not always appreciated, but he triumphed in the fact that his labor was a sweet savor to God in any case. He rejoiced in his Master's approval, with an eye single to his glory. R877:2 If we accept the results of any matter as being good, realizing that we were guided to those results by divine providence, we should find no room for bitterness or railing against the instruments used. (Jude 9) R2896:1 We have full assurance that our labor shall not be in vain. In the harvest field, not even the humblest is excluded. The one, two, or many talents may all be employed. R877:1

In Christ

- With the Anointed One. (Diaglott) R877:1

Maketh manifest

- Diffuses. (Diaglott) R877:1

The savour of his knowledge

- The fragrance of the knowledge of him. (Diaglott) R877:1

15

2 Corinthians 2:15 *For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:*

A sweet savour of Christ

- As the spirit of loving zeal was demonstrated in the Lord's case, so in our case; otherwise we should not be members of that Body. R4922:2 Since nothing was said about offering the incense the second time, and we do not go into the Holy as individuals but as members of his Body, we are safe in saying that we are "in Christ, a sweet savor to God." Q343:6; R4922:2

In them that perish

- Among those who are perishing. (Diaglott) R877:1

16

2 Corinthians 2:16 *To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?*

To the one

- Those who are in a wrong condition of heart. R3537:1, 5678:1 To many, the words of Peter's Pentecost discourse were foolishness and had the death odor, and they passed on. R2930:5 In John 9, when the blind man received his sight miraculously, we see the spirit of disobedience and rebellion on the part of Pharisees, despising truth, rejecting light, because their deeds were evil. R2058:2* As the persecutions of Stephen's day scattered the Church, some are thus sifted out, alienated, and develop a hard spirit. They go back into the outer darkness of the world. R4335:2 There is a danger that those whose hearts are selfish and lacking in gratitude will lapse into even greater worldliness, feeling that it will be well with them in the future in any event. R5678:1

We are

- Our good deeds, kind words and efforts. R3537:1 The word of truth. R2930:5, 877:2

The savour of death

- A bad, offensive odor. R3537:1, 877:2 A reproof, a warning, unpleasant in that it condemned them, declared their lives to be out of harmony with the will of God, showed that they are worthy of death. It held out no hopes of life to this class. R877:2 The preaching of the cross attracts the loyal-hearted and repels all others. NS625:1

Unto death

- The demands of consecration to some appear onerous, burdensome. They have an odor of death that repels them and leads on to second death. R4346:1 Tending to death. R3673:6 These whom our message does not now reach will be brought under favorable conditions shortly, when the glorious Millennial reign is fully inaugurated. Then the message will be rightly seen. R877:4 The conditions of the message as it relates to sin. God will not grant life to willful sinners—will not change, but the sinner's blindness will be removed, and then he must choose obedience and life or sin and death. R877:5

And to the other

- Those who are in the right attitude of heart. R3537:1 Inside and outside of all denominations we find the Lord's "Little Flock" considering it a privilege to have fellowship with Christ in sufferings, in prospect of the fellowship in his glory. NS625:1 As in Stephen's day, the Lord at times permits trials and persecutions which seem to wreck the interests of the Church, but they cause some to grow from grace to grace and from strength to strength. R4335:2 The young man who received his sight also received and appreciated the authority of truth and from its blessed testimony were drawn the lessons of faith, obedience, gratitude, humility and loving reverence. R2058:4* As God's goodness and mercy hardened Pharaoh's heart and the love and humility of Jesus hardened Judas' heart, these principles are still at work, and may be witnessed in the harvest siftings today. R2450:1 Some feel an earnest desire to render thanks to the Lord for his great mercy and love as manifested in his glorious plan of the ages; they seek to know what is the Lord's will so that they may do it. R5678:1 The deeply interested hearers of Peter's Pentecost discourse were pricked to the heart, conscience-smitten, with his apt words. R2930:6 Regarding holding a meeting in the home of a brother with a weakness for alcohol, it would be most helpful to him to remove the meeting from that location so it would not bring dishonor on the truth. R4378:5

The savour of life

- With our endeavors to serve, some have been comforted and refreshed—to them the effort was a sweet odor. R3537:1 The message is "glad tidings," a sweet odor, a message of life giving hope of life. R877:2

Unto life

- Tending to life; there is no neutral ground. R3673:6 To some the ways of the Lord have a sweet odor, a life odor, bringing refreshment. R4346:1, 5678:1 It is only those who receive the truth into good and honest hearts that are rewarded with its blessed fruitage. R2058:4*

Who is sufficient

- There is a tremendous strain of responsibility upon all who minister the Lord's truth. R4346:2, 3674:4 None of us in our own strength. R3674:4 None but the faithful shall be able to stand, because the Lord will purposely make the test so severe as to sift and shake out all others. R1280:1 Who is qualified? (Diaglott) R877:1

17

2 Corinthians 2:17 *For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*

Corrupt the word

- The authority of the Scriptures is assailed in high places; the rapids of skepticism are fast hurrying on

toward the final plunge into open infidelity. R1584:2 Trafficking the Word. (Diaglott) R877:1

In the sight of God

- In the presence of God. (Diaglott) R877:1

In Christ

- Concerning Christ. (Diaglott) R877:1

2 Corinthians 3

1

2 Corinthians 3:1 *Do we begin again to commend ourselves? or need we, as some others , epistles of commendation to you, or letters of commendation from you?*

Commend ourselves

- False brethren had charged that Paul was given to self-commendation. (2 Cor. 5:12; 10:8) R4517:6

Epistles of commendation

- It was the custom to carry introductory letters. Paul sometimes used them, but he did not need one to the Corinthians, because he himself had founded and established that church and knew the brethren well. R1720:2 Paul's words explain why he was an exception—the brethren already knew him. We feel it is not right to expect people to receive strangers into their confidence without some introduction from us. R1706:5

2

2 Corinthians 3:2 *Ye are our epistle written in our hearts, known and read of all men:*

Ye are our epistle

- The lives of God's people should in every case be "living epistles." R5571:6 It is well that we preach the Word. It is still more important that we live in it. R4391:4 Our Lord recognized no separate clergy class, but all the brethren were to be living epistles of God, ready at all times to give a reason to every inquirer, of the hope that is in them. R984:4 Every Christian is a tract, and one that all men read. R565:2* A godly life is always a reproof to the ungodly, even where no word of truth may be possible or proper. E294

Written in our hearts

- These believers were not then "manifestly declared to be the epistle of Christ," (verse 3) but it was Paul's hope that they would be so declared, and that hope was written in his heart. R1323:5* We shall not know how to write in the hearts of others what we have not had written in our own hearts. Hence the propriety of caution in the choosing of elders, those who have the Lord in their hearts. Q235:3

Read of all men

- The best epistle—even more valuable than the Bible, as respects reaching the hearts of men—is the life of a true Christian. R5967:6 Especially by their own families. R5571:6, 4993:1 The person who is living to glorify the Father will be beneficial to himself and to the person to whom he ministers. Others will say, "It is good that such a person lives in our neighborhood." R4993:2

3

2 Corinthians 3:3 *Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*

Epistle of Christ

- The writing, the tracing of the character likeness of the Master in the hearts of his people. R5968:4

Ministered

- Written. R5967:3

By us

- Paul declares he was one of the instruments used by the Lord in connection with the writing of the epistle. R5967:3 We wrote that in your hearts; we told you about it. CR436

Not in tables of stone

- Stone is a fitting figure of human hearts petrified by sin. R1322:4* Of those upon whom the seed of the Kingdom falls, a large proportion are found to be "stony ground." (Mark 4:16) R1322:4*

5

2 Corinthians 3:5 *Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*

But our sufficiency

- Ability to walk contrary to the course of the world. R2123:3* For a contest against the powers of darkness. R2005:3

Is of God

- It is only as we become filled with the Spirit of God that we can do these things. R2123:3* "I can do all things through Christ, who strengthened me." (Phil. 4:13) R2123:4* Our Lord is ready to deliver us and give us victory over the Evil One. R2005:3

6

2 Corinthians 3:6 *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

Hath made us

- Our Lord's teaching, his ministry, were like the fullers' soap, the refiner's fire, purifying the sons of Levi, the consecrated Israelites indeed, the great Body of the Mediator, for its great work. R4595:6

Able ministers

- Greek: diakonos; servants. F252; R4537:6, 4331:3; CR326, 436:4 A servant, not a lord—servants of the truth, of the Gospel. CR436 Qualified or efficient servants or messengers. R4595:2, 4681:1, 4592:5, 4474:5, 4435:4 Paul and Timothy and all true elders in the Church are deacons (servants) of God and of the New Testament—the New Covenant. F252 Every member of the Church of Christ is an authorized mouthpiece of the Lord. CR434 We are associated with Christ in the work which he is now carrying on, to wit, the work of gathering together the Lord's jewels all through the Gospel age. R4596:6, 4474:6 "Ambassadors for Christ," representing the heavenly Kingdom and its King of kings, our words and conduct are all done in the name of the Lord Jesus from the time we formally confess him. R3329:6 There are still Church members who unfold prophecies, some who serve as pastors, some who strengthen and support others, some who give of this world's goods. R365:5 There are limitations, but there are plenty of opportunities. CR437 The first service is to sacrifice. R4537:6 Dying with Christ for the sealing of the New Covenant. R4319:6 We may now be permitted to minister or serve, to the laying down of our lives, and thus be prepared to be ministers to the world in general. R4310:6, 5294:1 Jesus is the messenger or servant of the New Covenant, and each one of the Church now being called and chosen becomes an under servant and messenger of the New Covenant. R4474:5 We are ministers in the sense that we are serving it by training for future service—after it shall have been inaugurated. R5294:1, 4474:5 Ambassadors for God, explaining to men his provision of the New Covenant. R4332:2 We (the Body of Christ) already, before the coming of our glory, are authorized ministers of this New Covenant to every one who now has an ear to hear. R974:3 Christ and the Church will be the "able ministers" of the New Covenant when God's mercy will return to natural Israel under it. NS864:4 The Church are ministers of the New Covenant to the world as Moses was the minister of the Law Covenant to Israel. NS386:1 Antitype of the sacrificing priests and the teaching Levites who were the ministers of the Law Covenant. SM558 To every "Israelite indeed," it was only a small change to understand that their pledges under the Law to Moses were now transferred to Christ, the surety of the New Covenant which they engaged to serve. F434 Our

acceptance will not mean Israel's everlasting loss, but they will be profited through the blessing of spiritual Israel. R4592:5

New testament

- New Covenant. R4331:3, 4681:1, 4595:2 A Covenant of law and of works. R4332:4 Not that the New Covenant is in effect, but serving its interests. R4332:2 The Church is not under the New Covenant. R5294:1 Not one statement of Scripture identifies the New Covenant with the Gentiles. It is Israel's New Covenant given to displace the old Law Covenant. R4319:5 Making preparation for its inauguration. R4681:1; PT377:1* The New Covenant is served by: (1) gathering the members of the Body, (2) learning and teaching to others the lessons necessary to qualify for the position, (3) preparing the blood with which it is to be sealed. R4496:4, 4474:5 Preparing it, carrying forward its various interests to present them to Israel and the world in due time. R4492:1, 4474:5 Paul and the other apostles and each of the Lord's faithful ones are ministers or servants of this New Covenant now. R4475:5; CR434 The early Church were mostly Hebrews. The Apostle's references to the New Covenant are almost exclusively in the epistle to the Hebrews. In Romans and Corinthians, he is teaching specific lessons to Gentiles. 4319:5

Not of the letter, but of the spirit

- Now, the spirit of obedience or endeavor to observe God's law is all of which men are capable. A305 The New Covenant makes allowance for all the slips occasioned by our imperfections and takes cognizance of our efforts to discern and follow its spirit—its general disposition. R1404:4 We cannot preach to others nor keep the very letter of that perfect New Covenant, because of the present condition of imperfection, but we can conform as nearly as possible to its spirit. R974:3 We are qualified ministers of the New Covenant, not according to the letter of that Covenant, as it will operate during the Millennium, but according to its spirit, which now operates toward us through our Advocate. R4597:5 Not our letter or spirit, nor the letter or spirit of the Word; nor the letter or spirit of the Law, but the letter and spirit of the Covenant. R4595:2, 614:1 When the Kingdom is delivered up to the Father, all mankind will be capable of rendering perfect obedience, in letter as well as in spirit. A305

For the letter killeth

- The absolute, strict, personal conformity to every jot and tittle of the Law, as required under the old Covenant. R1404:4, 614:6 The letter of that perfect New Covenant. R4597:5, 974:3 The full letter of God's perfect law would now condemn man to death at once. A305 The Jews were placed under the "letter" of the Law, and the world has witnessed its enforcement upon them. R812:4* The only way that anything could be done to Israel's advantage would be to enter into a New Covenant through a new Mediator who would be able to make up for their deficiencies. R4595:3 The "figure," the "old" Covenant, was ministered "in letter." Even the letter of the gospel "came not unto you in word only, but also in power, and in the holy Spirit, and in much assurance." (1 Thes. 1:5) R1322:5* It is not God's Word that kills, for his Word is the channel for communicating his will to men—for the minutest affairs of life, it furnishes principles, precepts and examples. R614:4 The tendency of seeing only the letter is killing. R67:3*

But the spirit giveth life

- The spirit of obedience or endeavor to observe God's law. A305 Which is love. R614:5 The spirit of the New Covenant. R4597:5, 974:3 The manifest disposition to obey the Law, and the acceptance of the righteousness of Christ to supplement our deficiency. R1404:4 "The Kingdom of God is not in word, but in power." (1 Cor. 4:20) Neither the letter nor the word assists man to break his fetters, but "Where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17) R1322:5* When that which is perfect is come, that which we can now fulfill only in spirit and intent, we then shall fulfill in letter, joyfully. R974:3 Showing the upward and downward tendencies of feeding on the two phases of truth. Paul draws a contrast between the Law and the gospel, between the letter and the spirit of the Old Testament. R692:5* The Word is the voice of the Spirit. Since God's "two witnesses," the Old and

New Testaments, were prepared, he has honored them, as the medium of his will. R614:1 The writings of Moses contain the gospel of the Son of God, as a shell contains a kernel. Both are real; each is valuable in its own place, for the purpose designed. The kernel is more valuable than the shell. R67:3*

7

2 Corinthians 3:7 *But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*

Ministration of death

- Israel found it to be unto death. (Rom. 7:10) R4595:3 Referring to the Law Covenant because it did not give life to any who were under it. NS386:1; R974:2, 1322:6 Because man is unholy, unjust, bad, the Law has neither promise nor power of life in it. R1322:6* The figure, the Old Covenant, in its sanctions, did not extend beyond the first death; the reality, in its sanctions, includes the second death. R1323:6*

Was glorious

- "The law is holy, and the commandment holy, and just, and good." (Rom. 7:12) R1403:3, 1322:6* The condemnation was glorious because through its execution infinite wisdom and love were seen providing a penalty, from which eternal life could be extracted. R192:1*

Could not stedfastly behold

- As Moses put a veil over his face to hide the glory of his countenance, so fleshly Israel are still hindered from seeing anything more than the veil, the outward, the ceremonial. R2086:4

Was to be done away

- Greek: katargeo; to render powerless, utter destruction. R2001:4 Transitory, typical. NS386:1

8

2 Corinthians 3:8 *How shall not the ministration of the spirit be rather glorious?*

The ministration of the spirit

- The glorious New Jerusalem, the true Mount Zion, the city of the living God. R2035:5

Be rather glorious

- Is an object of hope. R1323:4* The glory that attended the setting up of the typical kingdom was nothing in comparison to that of the real Kingdom. R2035:5

9

2 Corinthians 3:9 *For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.*

Ministration of condemnation

- The Law Covenant, which ministered only condemnation to death to those under it. R1403:2, 1404:6, 238:5* A chart compares the 1009 years from the Exodus to the overthrow of Zedekiah (the ministration of condemnation) with 1009 years from 1874 to the destruction of Satan (the ministration of righteousness). R3579:2*

Ministration of righteousness

- The New Covenant in Christ. R1403:2, 238:5*

10

2 Corinthians 3:10 *For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.*

The glory that excelleth

- While Paul points us to the superior glory of the New Covenant, as yet only apprehended by faith, he

reminds us of the glory of the old Covenant, and calls attention to the typical character of that glory. R1403:2

11

2 Corinthians 3:11 *For if that which is done away was glorious, much more that which remaineth is glorious.*

Done away

- Greek: katargeo; to render powerless, utter destruction. R2001:4 This refutes the Seventh Day Adventist understanding, that Christians are under the Mosaic Law. HG584:2* Compare the Revised Version of this text with Matt. 5:18. HG584:2*

12

2 Corinthians 3:12 *Seeing then that we have such hope, we use great plainness of speech:*

We have such hope

- When the "kings and priests of God" shall go out of the city "which has no need of the sun, neither of the moon, to shine in it," they will need to wear a veil—a veil of flesh, to obscure their glory. (Rev. 21:23) HG34:3

13

2 Corinthians 3:13 *And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:*

As Moses

- A type of the greater Law-giver and Mediator of the New Covenant, the entire Church, of which our Lord is the Head. B134; D630

Vail over his face

- Seems to typify the earthly phase of the Kingdom, the "princes in all the earth" (Psa. 45:16) through whom the Christ will speak. D630 Illustrating that when the glory of the Lord is revealed, the glory of the spiritual persons cannot be seen. B134 If Moses concocted the Law with the assistance of a heathen legend, he perpetrated a fraud at Mt. Sinai; but our Lord and the Apostle Paul believed the Old Testament's record of Moses. R3177:5

That which is abolished

- "To those who are in Christ Jesus," there is now no further condemnation. (Rom. 8:1) R4619:4; Q729:1 It was the intention that the Law Covenant should not be perpetual; it is condemned, its passing away is arranged for. R4619:4; Q729:1

14

2 Corinthians 3:14 *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

Remaineth the same vail

- The Law Covenant is still operating and is still a condemnation upon those who are under it. R4619:4

Untaken away in the reading of the old testament

- The Lord Jesus is found even in the writings of Moses, but hidden by the letter as a veil from the unbelieving Jew and from all others who "cannot discern spiritual things." R21:2*

Which vail is done away in Christ

- Greek: katargeo; done away, used in the sense of utter destruction. R2001:5 The whole Jewish nation will be granted an opportunity of transfer from the Law Covenant, under Moses, to the New (Law) Covenant, under the glorified Christ. R4619:5

15

2 Corinthians 3:15 *But even unto this day, when Moses is read, the vail is upon their heart.*

Even unto this day

- The "veil" of prejudice still exists. R2605:2, 67:3*

The vail

- Those who are only fleshly Israel are still hindered from seeing anything more than the veil—the outward, the ceremonial. R2086:4 The writings of Moses are largely allegorical. In addition to the literal they have a superior value, typical, representing the great plan of salvation. R67:2* We should refrain from covering our hearts with the veil of prejudice. HG584:3*

Upon their heart

- The veil which hides the liberation from this ministration of death is yet upon the heart of the Jew and the world. R812:5* The "veil" of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of many Jews coming to acknowledge Christ. R2605:2; HG387:4

16

2 Corinthians 3:16 *Nevertheless when it shall turn to the Lord, the vail shall be taken away.*

The vail shall be taken away

- From the eyes of Israel after the flesh; after spiritual Israel has been changed. R2086:4 See Jer. 31:29-34. R812:5* This same thought of the veil being ignorance and unbelief is given in Isa. 25:7. R154:1 "The blindness that has veiled with night the lost of Israel's fold, Will be replaced by Gospel light, when Gentile times are told." HG320:3 The veil of ignorance, pride and human wisdom which Satan now uses to becloud God's true plan of salvation. R2602:2

17

2 Corinthians 3:17 *Now the Lord is that Spirit: and where the Spirit of the Lord is , there is liberty.*

Now the Lord

- Jesus "changed," glorified. R4176:1 Whom "God has highly exalted and given a name above every name." (Phil. 2:9) E298; R4657:3, 4176:1; Q592:2 "Though we have known Christ after the flesh (yet) henceforth know we him (so) no more." (2 Cor. 5:16) E298; R3075:2, 2981:2, 1278:4; NS176:1, 32:6, 6:6 As our Lord was born from the dead a spirit being, he must have been previously begotten of the Spirit. E175; R5580:4, 4123:6, 1278:4

Is that Spirit

- Greek: pneuma, he is now a powerful and invisible being. E175, 174 "That which is born of the spirit is spirit." (John 3:6) E175; R1278:4 "Put to death in the flesh he was quickened in spirit." (1 Pet. 3:18) R3075:2, 5580:4, 5222:2, 2981:2, 2478:4, 1278:4; Q592:2 Christ Jesus was resurrected to the spirit plane "far above angels, principalities and powers." (Eph. 1:21) R5025:5, 4994:5, 4176:1; Q592:2 It was at his resurrection that he became the second Adam—"the last Adam, a quickening spirit." (1 Cor. 15:45) R2981:2 The forty days following Jesus' resurrection were very necessary for teaching the Jewish disciples and all of the Lord's followers since the great lesson that he was no longer a man, but a spirit. R5579:2 The Lord manifested himself in various forms so that his followers would know he was raised from the dead to a different plane of existence. The second Adam is heavenly, not the earthly Jesus. R5237:5 In Luke 24:39, Jesus appeared to the eleven in a body of flesh which veiled yet represented him. What they now saw was not his spirit but a body used to prove he was alive again. R1995:6, 2478:4 Paul says he saw the Lord, not in the flesh, but shining "above the brightness of the sun at noonday." (Acts 26:13-15) There is no Scriptural statement to the effect that Jesus arose in the flesh. R5222:2 The Lord is invisible to us, because in his resurrection he was changed, and instead of being, as before his death, the "man Christ Jesus," he

is now the heavenly Lord. NS458:4 Our Lord is not a glorified man. R4155:1, 5579:1; Q592:2 "Flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:50) R3075:2 Having taken the human nature for the purpose of giving himself a ransom for all, he is now raised to newness of life in his resurrection—the Lord of glory, shining like the noonday sun. NS88:6 The Savior laid down the life he was privileged to have. Nor did he ever take it back. He arose from the dead on the third day, perfected as a new creature—as a spirit-being. NS751:4; R4155:1 "Destroy this temple and in three days I will raise it up" (John 2:19) cannot refer to Jesus' fleshly body which he gave for our redemption, but to his spirit-begotten new creature, the first of the glorified Church. R4123:6 "The beginning (of this new creation)." (Col. 1:18) R5580:4 He was the Church's forerunner; and Paul explains the Church's resurrection, "sown an animal body, raised a spirit body." (1 Cor. 15:44) R4994:5 The Church is not to expect that they will be what they now are, men, fleshly beings. We shall be like our Lord Jesus, who is no longer a man, no longer in the flesh, but made alive in the spirit. HG366:5; Q592:2 Our expectations are, like those of the apostles, that we may be "changed" and made as he is, in order that we may see him as he is—not as he was at the first advent. NS6:6; Q592:2; E175 He is a manifestation or pattern to us of the spirit or disposition which we should have toward God's law. R1404:5 The Lord Jesus is the Spirit of the Word, the golden thread of revelation from end to end. R21:2*

There is liberty

- Not bound by priestcraft, ignorance and superstition. R4005:1 The papal counterfeit kingdom employed every means that could be thought of to crush out the very spirit of true Christianity, and to substitute the spirit, doctrines, and forms of antichrist. B328, 329 The essence of all human religion and philosophy seems to be the bondage of the individual to the customs, the usages, of his forefathers. R4005:1 Christians are, of their own free will and choice, under the authority of Christ. R1738:4 The Apostle presents the duty of submission on the part of the wife, a submission which savors of love, reverence, trust and humility, compatible with "the glorious liberty of the children of God." (Rom. 8:21) R1553:4

18

2 Corinthians 3:18 *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

But we all

- Hence, a strong inference that those who are not being so changed are not of the class addressed. R3655:6

With open face

- Unveiled faces. R1404:6 With no intervening veil of prejudice or fear or superstition, but with simplicity of heart and mind. R3656:2

Beholding

- May behold by faith. R1404:6

As in a glass

- Even though but dimly. R2137:4 As reflected in the mirror of the Lord's Word and as exemplified in his living Word, Jesus Christ. R3656:2, 3040:5, 1404:6

The glory of the Lord

- The grandeur of the divine character. F376 God is pleased to open the eyes of a small class at this time, that they may see the King in his beauty, by the eye of faith, looking through the telescope of God's Word. PD44/53 As revealed in this New Covenant. R1404:6 We wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus. HG584:4*

Are changed

- As new spiritual creatures we grow in his likeness. R200:3 As we get clearer views of Christ's

glorious character and seek to copy it. R3031:4; F376 Daily and hourly. R548:5 A full transformation into a likeness of character to our heavenly Father should be the constant effort of every true child of God. R3655:3, 1404:6; OV424 This transforming of our characters is not instantaneous but gradual —in our minds, wills, hearts, characters—through justification, adoption, consecration, holiness, resurrection. R3040:5 The Church, God's new creation, is undergoing process of gradual transformation, not in the shape of the head, but in the sentiments of the heart. NS17:4 The Little Flock's resurrection will not be gradual. Their gradual change takes place in this present life, changing them from glory to glory into the likeness of God's dear Son. HG231:1 True to my profession, I will strive to realize a mastery over sin, able to distinguish some degree of advancement, according to 2 Pet. 1:4, 1 John 3:3, John 15:3, 17:17, Eph. 5:26, 2 Cor. 7:1. R1628:5* We are transformed by the renewing of our mind (Rom. 12:2), the beginning of the divine life. R371:1

Into the same image

- The disposition of our Father and Elder Brother. R548:5 When the human mind is surrendered to God, it instantly, under the influence of his spirit of truth, begins to change into a holy or God-like mind. R370:6 One of the best methods for acquiring and cultivating important graces of the Christian character is to compare ourselves with our perfect pattern, and be "conformed to the image of his Son." (Rom. 8:29) R3537:6 Jesus makes good our deficiencies and develops our characters, fashioning us into his own glorious image. R5422:2, 3040:5

From glory to glory

- From one stage of heart development to another, making the necessary progress to be ready for the final stage when we shall share his glory. R5727:3,4, 3040:5 Growing more and more like Christ. R3040:5 Into the likeness of our Lord. In the end, these overcomers will each be so grandly developed that the Lord will not be ashamed to confess any of them as his follower. R5669:4, 4132:5 "This is the will of God, even your sanctification" (1 Thes. 4:3); our full setting apart of mind and heart entirely to the Lord, that he may complete the good work of transforming us into his own glorious likeness. R3655:6 The power of resurrection will come upon them suddenly, "in the twinkling of an eye." (1 Cor. 15:52) Their gradual change takes place in this present life, through experiences and trials, sufferings and self-sacrifices. HG231:1 Besides the molding, fashioning influences of the Spirit of God, the specially appointed means for our transformation is in the careful and constant contemplation of the glory of God. R3656:2, 3040:5 As new creatures in Christ, we are to be changed from glory to glory as in the image of the Lord—to become daily, hourly, as new creatures more like our pattern, our risen Head. NS336:4 We shall be satisfied thoroughly when we awake in his likeness (Psa. 17:15)—when the "change" of the first resurrection shall have completed our transformation as new creatures. R4132:5 Our object is to assist those who are striving to make sure their election by being conformed to the image of God's dear Son—changed from glory to glory of character by the Spirit of the Lord. HG359:6

Spirit of the Lord

- The holy Spirit, or power, of God operating through his Word shall do this work in our hearts. SM585

2 Corinthians 4

1

2 Corinthians 4:1 *Therefore seeing we have this ministry, as we have received mercy, we faint not;*

This ministry

- The Church's chief mission is toward herself. She holds up the light of the truth, to attract some—"A peculiar people," "even as many as the Lord our God shall call." (Acts 2:39) R2414:3 The Church is to teach and instruct those who see the light, and to introduce them to the full fellowship of the high

calling. R2414:6 Not to rule the world, nor to judge the world now, but to "lay down our lives for the brethren." (1 John 3:16) R2415:3 The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, to be tested, proved, polished, prepared for a future work of service. R2415:3

We faint not

- Are not discouraged. R2415:6

2

2 Corinthians 4:2 *But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

In craftiness

- Substituting traditions for God's Word. R525:3

The word of God

- Contrary to this text and many others, Rev. Lyman Abbott denied that the Bible is the Word of God, preaching rather that it is the product of the church, the literature of religion. R1584:3

Deceitfully

- Falsifying the Word of God (Diaglott)—wresting, twisting and ignoring Scripture. R525:3 We must cultivate honesty with ourselves, honesty with the Lord, honesty in handling his Word. R2569:6 It is as dangerous for one to deceive himself as to deceive others. We advise all to be especially on guard against self-deception in handling the divine Word. R1979:5 Quoting Biblical passages and words, robbing these words of their correct import, covertly and dangerously undermines the ransom even more than opposition that honestly states infidelity. R463:5, 448:5

By manifestation of the truth

- "The ministration of the spirit" is an object of hope, although many plume themselves with the conceit that they have that ministration now in all its fullness. R1323:4*

3

2 Corinthians 4:3 *But if our gospel be hid, it is hid to them that are lost:*

Our gospel

- Very much of what is preached today as gospel is far from being glad tidings. Like rubbish, it conceals, dims and tarnishes God's justice and love by misrepresentation. R525:2 The word "gospel" signifies the good message, the message of the angels at the birth of Jesus, the gospel of joy and blessing, divine love and mercy. HG655:3

Be hid

- Be veiled (Diaglott), obscured. R525:3, 1045:6* The creeds of human tradition have so misrepresented God and his purposes as to make of them bad tidings. HG655:3

Them that are lost

- Those who are perishing. (Diaglott) R525:1 It is hidden to the perishing—the great mass of mankind, alienated, slaves of sin, including the very best of humanity. NS595:4 Not yet found. R857:5 All were lost, but believers (having heard and accepted) are reckoned as saved or recovered to life. These who reject are still in their former condition, still lost—unbenefited by the favor as yet. R877:4 The whole world is lost. The true gospel is hid to all but a few, and will be until the prince of this world is bound and man's ears are opened and the knowledge of the Lord shall fill the earth. HG190:4 They are not lost because they cannot see the gospel, but all Adam's race are lost through disobedience. HG656:2 Even though Christ died for them, the blinded ones are unable to realize the ransom, hence are still among the lost or condemned. They will not always be blinded or lost or condemned. R526:2

4

2 Corinthians 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

In whom

- In the masses through ignorance, and the more intelligent through pride, selfishness, etc. E189

The god

- Greek: theos; used of any mighty one, same as elohim in the Hebrew. R5749:2, 803:1*, 1645:1 Ruler. E189; Q827:T Satan—John 14:30. R525:3 Satan, whose very existence is now being denied by many—see 2 Cor. 2:11; 11:14. F609, 627; R5544:6, SM78, 310:2; OV342, 393:7 Satan, who fell from his holy estate and became the adversary of God through unholy ambition. R5909:3, 5896:1, 5034:6; SM344, 428:3 Satan, the prince of this world—he has had much to do with many of the religious systems of the world. CR200; R1684:2 The prince of darkness. R2550:2; CR200 The prince of darkness, of evil, of sin, of error; the "father of lies"; "a murderer from the beginning." (John 8:44) SM548 Satan did not have divine commission to be prince of this world, but got possession of mankind through ignorance and misrepresentation, and easily holds the position of master. E113 Satan is not recognized to be the ruler, nor has God given him this dominion, but by deceiving mankind he has usurped the control of their minds. R3719:2 The whole world, the groaning creation, has a claim upon our patience. Through the Scriptures, we see that their great difficulty is that they are under the delusions of our Adversary, who deceives them. F307 A deceptive work has been accomplished by the Adversary. Satan alienates the hearts of men and hinders them from a proper approach to their true Sovereign. NS521:6; F617 "The prince of this world," assisted by the fallen angels, deceived men by ignorance and blindness into iniquity, false doctrines and evil practices. Paul blamed not men so much as Satan who deluded them. R4527:2, 3274:2, 1645:1, 1174:6; CR424, 200:6 These words imply not only that there are evil principles at work in this world, but that behind them there are evil spirit beings, of whom Satan is the inspirer and through whom he is working. R5209:6; CR424 Paul warned that the falling away of the Church would be the result of giving heed to "seducing spirits" and "doctrines of demons"—the fallen angels. (1 Tim. 4:1) HG655:6; R3274:2; CR424; SM428 The dangers of ensnarement exist because Satan is the prince of this age; he has the majority of mankind under his influence, blinded by sin. R5445:3 It is because Satan is the ruler over this present order of things during this dispensation that it is termed an "evil world." Q827:T Satan presents his own version of the truth, so is designated "the devil which deceiveth the whole world." (Rev. 12:9) R5849:2 We do not charge our forefathers with evil intent in the making of the creeds. Satan substituted the creeds for the Bible. They are unhealthful for the saints and poisonous to others. HG655:3, 657:5; NS750:4; OV401; SM692

Of this world

- Of this present evil condition of things. E189; Q827:T Not that God gave Satan any authority to rule these kingdoms, but that he is ruling through human weakness. R5853:6 Jesus told his disciples that the "prince of this world" was coming (John 14:20); Satan would triumph over the world and bring it into subjection to his own evil sway until the Lord's second coming. Q826:2 Satan has a great spiritual empire amongst men, which controls through ignorance, superstition and fear. SM546, 425:1; R1174:6; NS750:4 "The prince of this world (age)" and the fallen angels have much to do with the iniquity prevailing in the world. R4527:2, 3274:2, 1645:1; CR424 The civilized world is called "Christendom"—Christ's kingdom. It is dominated by the "god of this world." God permits this, but he does not attempt authority over it nor its imperfect governments. R3752:5, 1645:1; CR201 It is natural that our first thought should be that the almighty God is the king and ruler of earth; but the Scriptures teach that Satan is the "prince," the "god," "of this world." NS547:3; R1645:1; Q827:T Our Lord is not ruling over the nations now, and will not until the appointed time for him to take unto himself his great power and authority and establish his own Kingdom in the

earth. Q827:T Evil is a principle, and as such is eternal. Sin was produced by the evil principle becoming active when Satan himself sinned. He introduced sin and evil into the world through our first parents. Q773:4 Seeing men breaking away from error in the Reformation time, Satan misguided our fathers into the formation of their various creeds. HG546:2; NS798:6 Some of Satan's subtle attacks are through human agencies. He works in the hearts of the children of disobedience, not as a messenger of darkness, knowing that error and sin will repel the children of light. R5184:1 While many comprehend that Satan's present reign is invisible but powerful, they do not understand that Christ's reign over all the earth will also be invisible and powerful. HG365:5 Satan did not gain entire control of Christendom. There is a center or nucleus of truth in each creed, and around that kernel of truth, germinating power may be felt in every denomination. NS798:6 Thank God for the coming Kingdom and its righteous judgments and assistances to all now blinded! The Great Judge will have greater compassion upon the dupes than on those who teach them false doctrine. R3320:5, 2256:2

Hath

- Satan and the fallen angels have deceived mankind into false doctrines and evil practices: R4527:2 Atheists. R5849:2 Christian Science, Theosophy, Mesmerism, Clairvoyance, Hypnotism and Swedenborgianism—all related to Spiritism. R2189:1 "Mind cures." R2014:5 Mormons and Spiritualists. Q495:T Pantheism, fatalism, eternal torment and purgatory. Q547:T; R5849:2 Sectarianism. R2256:2 Unitarians. R5849:2 By deception, error, ignorance, and superstition. E218; F307; R5445:2, 4557:3, 3274:2, 2690:3, 2550:2, 1174:6, 862:2, 858:5; SM428, 102:T By doctrines of devils. F377; CR424; NS798:6, 526:3; OV401; SM428, 128:1 The saints "wrestle not with flesh and blood merely," but rather "with wicked spirits in high positions of influence." (Eph. 6:12) R5053:2; SM102 By usurpation. R3719:2 By persuading men not to reason upon religious subjects. R3313:1 By supplying them with false religions. R1684:2 Another class he blinds with pride and liberty of earthly wisdom, science falsely so-called. R525:5; CR424 By a thousand enticements to sin, which appeal specially to the depraved appetites of the fallen race now, but which will not be tolerated when the new, heavenly rule is established. R1092:6 By the snare of the Adversary. R862:2; F617 By prejudice and traditions. R699:4 By prosperity. R526:1 By cares of this life. R526:2 By multiplied forms and ceremonies, blinding them to spirit or true meaning. R525:5 By the success, pride, and worldly honor which followed the Reformation. R525:6 By adherence to the traditions of men, sophistries, and fallacies. NS309:4; R3274:2, 2690:3 By putting darkness for light, and light for darkness, so that the creature feeling after God cannot find him. CR40; R5849:2*, 5718:6, 5545:1, 2707:2, 2504:3; NS521:6, 240:4; SM692, 421:3, 173:3 Largely by good people, used ignorantly on their part as Satan's tools. R5718:6, 1174:6; NS798:6, 240:4 The vast majority of those who promulgate the bad tidings of eternal misery as being the divine message are wholly unaware of how seriously they misrepresent the divine character and government. R2557:1; F617 Under the frenzied zeal of false religion, as Manasseh's false religions sanctioned immoralities; perhaps even his shedding of "innocent blood" being a crime done in the same ignorance. R2387:2 Through papacy in the Dark Ages. R525:6; OV401; SM128 Some see God's power, but are blinded to his justice, wisdom and love. R525:5; F617 In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every philosophic speculation. R5849:2 Some worship the work of their hands. In them the moral qualities—justice, love, etc.—are almost extinguished. These retain scarcely any of the image of God, in which man was created. R525:5

Blinded

- The skillful and intentional injury of the mental eye by Satan. R2582:5 More or less completely. R2573:6 In order that they might not see clearly. (Diaglott) R1046:1* Originally, man had a clear eye, mental as well as physical. By reason of sin, his discernment of right and wrong has been blurred, and some are totally blind to the deeper and spiritual things. R5797:5 Because some wickedness is due to Satan's blinding influences, it was proper for David to pray that his enemies

should go to sheol until the resurrection when they will have an opportunity to live righteously. E364 Satan is exercising a blinding, deceiving influence upon all except true believers. R4908:5, 5357:4, 4445:2, 3274:2, 2975:3, 1962:2; CR346 The wicked are those who willfully prefer sin to righteousness, while many violators of God's law now are deceived by the great enemy Satan and entrapped by depraved appetites. R1383:5 Satan obscures and obliterates the justice, mercy and love in men, and seeks to misrepresent God's character and thus hinder man's recognition of these qualities in Jehovah. R525:4, 5418:4; F617; NS798:6; SM692 They do not see things in their true light. R877:4 Satan presents himself as an angel of light. R5184:1; NS521:6; SM173 Besides man's natural depravity, Satan has conspired to blind man to principles of truth, warping and twisting him so that he is out of harmony with God, not even appreciating the message to return to him. R3915:1, 1175:1 Darkness covers the earth—gross darkness the people. (Isa. 60:2) T90; OV57 "The light shineth in darkness; and the darkness comprehendeth it not." (John 1:5) As in our Lord's day, Satan still blinds the darkened class. R4107:5, 3475:3 The religious leaders of Jesus' day did not receive his message; and during his ministry only about five hundred of the people believed. The god of this world blinded their eyes. CR499 The world still lieth in wickedness. (1 John 5:19) T90 The kingdoms of this world are under Satan, the prince of this world; but they do not realize this, for they are deceived. R5853:6, 3274:2; CR200 There are degrees of blindness: some see creation and not a Creator; some see the Creator but not his interest in us; some see creation and the Creator but they do not see accurately his character or plan. R3848:2 The whole world is referred to in the Bible as being blind and deaf to the things that are most interesting, most profitable. Only one here and there, like Bartimaeus, takes the proper steps to secure relief. R5485:2 Like the partly cured blind man of old, some see a brightness (as it shines around them on every hand) and can discern something, but see nothing clearly. R4214:2, 2377:4 As the Ephesians had been duped and were unable to discern God's message from Satan's teachings, so it is with heathens and Christians today—probably due to ignorance more than evil preferences. R3158:2 "Few there be who find" or see or know of the one way of return to the Lord, because Satan hath blinded their minds. R1771:2 The message of Jesus and the apostles comes as an eye-salve to some, but the majority, blinded by the Adversary and false doctrines, are ignorant respecting God and his Son and the plan of salvation. NS331:5 Never before did we realize so fully the need of the whole world for the promised eye-salve of Rev. 3:18, and none seem to need it more than the nominal Christian churches. R1400:6 The present heavens, the nominal religious systems, bow to Antichrist, "who now worketh in (through) the children of disobedience," (Eph. 2:2) and captivates and blinds the whole world with the exception of the few. R2832:3; CR200 Satan has not only blinded the heathen, but he is quite considerably blinding two thirds of Christendom represented in the Roman and Greek Catholic communions. R2548:4 The trinity is one of the dark mysteries by which Satan, through the papacy, has beclouded the Word and character and plan of God. E61 While Satan and his fallen angels have been persuading men that they were stoking fires for humanity's torture, they have been assisting in misrepresenting the Bible's parables and symbolic statements. HG655:6 "Destroy," "perish," "die," "second death," and "everlasting destruction" represent annihilation; but they are distorted into nightmares of torture. HG443:2; NS583:3, 530:5; SM521 During the Dark Ages, Satan came forth with the errors of purgatory and torment, which men emulated by burning one another at the stake. HG159:2 Molech might require sacrifices of burning, but Jehovah never. NS309:4 Satan has used the human tendency of fear as a lash wherewith to drive man away from God, and from the Bible, his revelation. NS750:4; F617; SM692 Under the terrors of the words "doom's day," the god of this world has obscured the glorious blessings which belong to the day of the establishment of the Kingdom of the Lord. NS692:2 God's book is not the foundation of errors about the future or horrible nightmares which have afflicted us and hindered many from a proper love and reverence for our Creator. NS530:5; F617 Others can hear a little, and say that there is one chance in a million of escaping eternal torment. R5275:6; F617 Our minds have been poisoned by the Adversary's substituting devilish doctrines for the Scriptural truth

that God created us with a glorious purpose in view and his divine sentiment toward us has not changed. NS526:3; F617 The majority of Christendom, including many of the Lord's noblest children, have so long put darkness for light and light for darkness that the very terms justice and love are confused in their minds. NS508:5; SM692 The Adversary caused the wayside hearers to forget what they did not understand. Their minds were so down-trodden with ignorance and superstition that it could find no lodgment in their hearts and minds. NS607:2 Often because of our careless handling of the Word, we were confused on the lines with which the Adversary blinded the heathen world. NS583:3, 309:4 The fact that Satan, the prince of death and sickness (Heb. 2:14 and Luke 13:16), has adopted "mind cures" to keep the world blinded proves that our great foe is put to straits to continue his hold upon man. R2014:5 We believe that some miraculous healers are God's agents, thus used in order to make a beginning of restitution work. Others' powers are from the prince of darkness. R2030:1 Amongst the enlightened and civilized, thought and investigation are being aroused; and there Satan is kept busy. Necromancy, incantations and spiritism are too senseless to deceive. So "new light" is assumed. R1643:2 Some Satan has blinded with the brilliancy of their own earthly learning and with their love of honor of men. R1418:3 Satan has multitudinous devices for blinding men—fair earthly prospects, ambitions to be some one great, selfish schemes for gaining advantage over others. SM344; R4092:5 The great Adversary is diligently seeking to stir up strife in the race question which will evidently have its part in this mighty conflict immediately preceding Messiah's reign of righteousness. HG515:5 Whoever sees our wonderful God in all his glorious attributes is inspired to walk in the right way. But, for the moment, the great mass of mankind are blinded, poorly able to withstand the Adversary. CR496; F617 A measure of blindness continues with us for some time after we have accepted Christ and become his followers, but we should desire increasing light; God intended the light for us only. HG745:6 Where Satan's work has been fully accomplished, and men are blinded by ignorance and superstition, the gospel message can do nothing. We must wait for Kingdom power. HG721:3 With pitying love, think and speak kindly of those who cause division and stumblings contrary to the doctrine which you have learned. Avoid them. Do not render evil for evil, nor slander for slander. R4531:5, 3274:2 All mankind are serving either Christ and the soldiers of his cross or Satan and the powers of darkness, and many on both sides serve ignorantly. R1948:1 Many, who through association with the Adversary have become goat-like in many respects, still have something of the sheep nature, which, under proper enlightenment, would assert itself. R2707:2 Our finances are as nothing compared to the millions devoted annually to the propaganda of error, ministers' salaries, church edifices, and now Higher Criticism and Evolution, all by the Lord's permission. R3909:5 The Gospel age just closing, in which the dim light of faith has been a light to the path of only a few, is part of the world's night of weeping, and is about to give place to the Millennial morning of joy. R1877:5 Those blinded for years with misconceptions of the divine character—when now the eyes of their understanding are opened, feel as did Saul, that life is only too short to show forth God's praises. R2824:4 "Blessed are your eyes, for they see, and your ears, for they hear," but there are many who have not this sight and hearing yet. HG145:5; R5354:4 Although God is reconciled through Christ, only a few have yet the hearing ear. The great mass of mankind are deaf to the voice divine speaking peace through Jesus Christ. NS384:6; R5832:2 The reconciled are privileged to tell of Jesus' redemption work to others—it is no longer confined to one nation or people—but only a few have the hearing ear. NS366:5 Up to this time, only elected ones have been favored, while the remainder of the race were passed by and are still in measurable darkness. NS351:6 One part of the gospel message to be proclaimed is the "recovering of sight to the blind." (Luke 4:18) R2580:3,5 God wills that all men shall be saved from the Adamic sentence and recovered from the ignorance and blindness with which Satan since the fall has darkened their minds. E470; R2550:2, 2504:3; OV381 Satan now realizes that it is impossible to shut out the light of the incoming day. SM323 We sorrow not as others in respect to friends who are blind to spiritual things. If we are unable to help them now, the time is coming when we shall be

privileged to enlighten and uplift them. NS265:6; R2256:2 As the blind man received his sight on the Sabbath day (John 9), we remember that we are in the early dawn of the antitypical Sabbath when Satan-blinded eyes of men's understandings shall be opened. R1400:6 During the Millennial age, Christ's power will be exercised to prevent deceptions. R1092:6 "The eyes of the blind shall be opened." (Isa. 35:5) E470; R5896:2, 5832:2, 5667:4, 5354:4, 5084:1, 4107:5, 3195:2, 2414:6, 2375:4, 1958:4, 1400:6; CR40; HG145:5; NS769:3, 555:3, 85:3; OV393, 381:5, 253:2; SM680 "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:18) Those blinded by Satan now will not be everlastingly tormented. R1958:4, 1400:6 Referring to the future opening of blinded eyes of understanding, Jesus said, "Greater works than these shall ye do." (John 14:12) R526:5 One means for bringing the world back into harmony with God, will be the removal of Satan's influence (deception, error, ignorance, superstition), now upon the world, blinding mankind. E218; R2690:3, 2550:2, 2504:3, 2375:4; OV381 Satan shall be bound for that thousand years, that he may deceive the nations no more. Then his deceptions will all be exposed by the glorious light of that day. NS555:3; CR200; OV381, 253:2 Satan is not yet bound. He has little difficulty in finding human servants. This should make us extremely skeptical respecting whatever we hear that is uncomplimentary to anybody. R5655:4 A great many blinded minds do not know the object of Christ's coming, do not have the Scriptural teaching as to why he comes. But their eyes shall be opened. R5269:4 For some who are now evildoers and lovers of sin, our hope is that they are such because of blinding of the devil, which leads them to make a choice they would not make if they had a full, clear knowledge. R3084:5 Soon their eyes will be opened; then each will be responsible. R5084:1; OV381 Nero, and whoever is blinded and weakened by depravity, in heathen or Christian lands, is entitled to a chance in the future because "Jesus Christ gave himself a ransom for all." (1 Tim. 2:5, 6) HG245:1 The great work of that thousand-year Sabbath will be the healing of the morally lame and the giving of sight and hearing to the minds now blinded and deaf under the evil influences of the great Adversary. R5034:6, 2256:2 Satan has blinded their eyes by error and superstition and gross darkness which covers the earth. HG179:5; F617 It is not possible for them to see. God has permitted Satan's great power. But God will alter matters. HG112:3; R5354:4

The minds

- The minds or "hearts" of men is the battle ground on which the holy Spirit contends with the evil spirit of Satan. E189 Six thousand years ago, Satan started this work of blinding human understanding to the goodness of God. R5485:2, 2557:1; F617; CR459 And thus hindered the light of divine truth from shining unto them. R2414:5, 5923:3, 5053:4, 2247:3; F617, CR463; OV255, 311:3; SM78 Satan is in violent opposition to every feature of God's great plan. SM344 The world in general knows not God. R5391:1, 2137:6 Man's ideas of right and wrong are badly warped and twisted, through various false doctrines and theories. R1175:1, 3915:4 They do not know the object of Christ's coming. R5269:4 The Adversary would alienate our hearts and minds from God and from his Book. He would have us think of God as the most terrible monster of the universe, bent upon the eternal misery of nearly all. NS701:2; F617 Satan has been successful in preventing mankind to enjoy a real knowledge of God, but it is impossible for him to hinder all appreciation of the Creator because man has an instinct for reverence. R3312:6

Of them

- The masses see not, hear not, neither do they understand the grace of God. R4557:3 Those in a lost condition, without God and without hope in the world; whoever is not in Christ, servants of sin, still under condemnation, still strangers from God, still lost in the wilderness of sin. R2414:5 The wise, the prudent, the self-satisfied; the people of Chorazin, Bethsaida and Capernaum. R2267:5 Jesus did not mention the blindness of the heathen, but that of the favored people of Israel, especially the Pharisaic doctors of the Law. (Matt. 15:6, 14) R525:5 Good men, deceived, bound up with error, influenced by sectarianism. R2256:2; Q752:4 The more honorable they are, and the more closely identified with the Lord and his people these children of disobedience may be, the greater service

they may render to the Adversary. R5184:1 The great masses of Christendom, even as all the heathen, may have been in churches occasionally; nevertheless, the eyes of their understanding were darkened. OV311 There are very many who lack spiritual sight, many who cannot exercise faith in what they cannot see; and according to the Scriptures they are not responsible for their failure. SM680; R5418:4; Q752:4 There are some who desire to get away from the Lord as far as possible and to keep away. These have no real knowledge of him. R5717:4 Nearly one-fourth of the world's population are named by his name—Christians—yet the vast majority of these are in nearly as great darkness as the three-fourths who are heathen. R3475:3 As soon as they have any knowledge of God, the Adversary seems to conjure up slavish fear which crowds out love, and produces dread. R4841:2 Misunderstanding our gracious Creator, they are thus driven away from him. SM428, 128:1; F617; R3848:1; NS701:2 Many are deceived who would love to be on the right side, but Satan utilizes them on his own side of the question. NS240:4; R1174:6 They are ignorantly and blindly waiting, hoping for the "Golden Age" of which the world's poets have long sung. R2049:2 The "Great Light" arose in Palestine, and was not sent into Africa nor India nor China, but northward and westward to Europe and America. These lands were "honored"; these people "have seen a great light." (Isa. 9:2) R2377:4 Neither the masses in down town New York nor their polished, wealthy, better educated neighbors who have moved up-town as "churches," are on trial now; they will have their trial with the "heathen" millions. R2428:6; OV311 These who reject and do not receive the offer of life. R877:4 These will not be everlastingly tormented. R1958:4 Having fallen into the ditch, they shall be proved unworthy of the grand prize, but shall ultimately be recovered and freed from the blindings of false teachings. R862:2 God knows, not we, how many of these despisers who wonder (Acts 13:41), while perishing, have sinned against a sufficiency of light to hinder them from having any further opportunity during the Millennium. R4364:6 The world in general knows not God, and hence could not sin against the holy Spirit in that full sense or degree which would be punished with second death. R5391:1, 1962:2 These shall not be utterly and forever cast down. R1958:4, 862:2 Some may really be saints and merely blinded for the time by the errors which the Adversary has caused to be promulgated. R4692:5

Which believe not

- The children of disobedience. D611; R5362:5; CR200 Whose eyes of understanding have not been anointed with the Lord's eye-salve. D611 So they cannot believe. R2122:5 Millions have been driven into the Church by doctrines of demons, but driven away from God and from the Bible. SM128; NS750:4, 701:2 These are the "unjust" of Acts 24:15, who will have a part in the resurrection which is provided for all and which will be accomplished in all who will not individually reject its gracious provisions. R3195:2 The wise and prudent according to the course of this world, blinded with the brilliancy of their own earthly learning and with their love of honor of men. HG311:1 Some are so stupid through the blinding of the Adversary that they cannot believe it. To such, it is not good tidings at all, but foolishness. R5275:6, 858:5 They believe not simply and implicitly in God's Word, but manufacture and use theories of their own and the traditions of other men to accomplish their own plans and to bring quick and popular results. R1645:1 Compassionate toward the ignorant who are blinded by Satan, some oppose the Scriptural teaching of restitution and education and trial, substituting the teaching of unbelievers going to heaven. R2247:3 As these were the vast majority in fleshly Israel, so they have been also among the Gentiles. D567; R5832:2 Well intentioned men try to explain how noble non-Christians will be saved, by lowering the standards, eliminating faith in Jesus as a necessary prerequisite. R2220:4; SM311 The real grounds for sympathy and hope for the masses is the statement that Satan has blinded their minds, misinterpreted the facts. R4907:5 During the present Gospel age, the spirit dispensation, the world of mankind is not liable to the second death because Satan is exercising a blinding, deceiving influence upon all except true believers. R4908:5, 1962:2 These words apply not only to an entire lack of faith, but also to the various imperfect degrees of development of faith in ourselves and in others. R4692:4 The ear of faith is the special favor of

God to those who are of a meek, honest heart, desiring truth and righteousness. R4557:2

Lest

- To hinder. R5362:5 The battle of darkness against the light. R2137:6, 2504:3; CR200 The woman of Samaria was a type of thousands of others who would act very differently if they only knew that Jesus is Christ. If the Jews had known, they would not have crucified him. (1 Cor. 2:8) R1712:1 The Adversary has wrapped the creeds which hold some truth with layer after layer of mistranslation and misinterpretation. NS798:6

The light

- The truth. A20 Like Paul, the persecuted tent-maker, we thank God for the opening of our eyes and ears and mouths to this blessed message—the light of the goodness of God shining in the face of Jesus Christ our Lord. R1959:5 Well can we see how Satan put light for darkness and darkness for light during the Dark Ages. R5053:4; OV401 The mission of the great Light into the world was to enlighten man and to restore as many as may be willing to accept sonship. The vast majority from every kindred have been hindered from seeing that Light. R2409:3 Loving the darkness of error rather than the light of truth and reason which God's Word supplies, when brought in contact with truth they fear it and cling to the darkness. R1645:1 The message is clear and favorable, but they are blind. R877:4 The Sun of Righteousness has not yet arisen with healing in his beams. The world is still in darkness. The enlightenment of Jesus' followers' lamps is inadequate to dispel the night and bring in the glorious day. R3686:3 The mission of Christ and the Church in glory is to scatter the darkness of earth, binding the prince of darkness, and setting at liberty from the bonds of ignorance the whole world of mankind. NS292:6; R2504:3, 2256:2; OV381; SM428

The glorious gospel

- Of the goodness of God. R2851:3; NS583:3; OV393; Q547:T; SM521 The glorious light of divine goodness. E260; R2712:2 Those favored with the light of the knowledge of God, shining in the face of Jesus Christ our Lord, can rejoice and give thanks under all circumstances and conditions. R2076:3 The good message, the gospel blessing, of divine love and mercy toward our race is hidden because the creeds of human tradition have so misrepresented God and his purposes as to make of them bad tidings. HG655:3; F617 Only believers have received the atonement in the sense of accepting the opportunity which the grace of God has thus provided; the rest of mankind are blinded. E19 The gospel in this age is foolishness to many whom the god of this world hath blinded by error, etc. R858:5 The Adversary did not wish us to see with "the eyes of our hearts" the glorious character of our Creator, his love for mankind, and his glorious provision for us. HG546:4; F617; NS798:6, 701:2 God has but one way of salvation: through faith in the precious blood of Christ, and through an endeavor to come into harmony with his righteous law through the merit of the Savior. SM311 The apostolic writings were to the saints. The ministry of reconciliation is entrusted to us. We must eagerly proclaim the "the effulgence of the glad tidings of the glory." (Diaglott) R1046:1* History is divided into (1) a time when God's grace was not revealed, (2) a time when some would see it and others would be blinded; and (3) a coming time in which salvation will be manifest. NS405:3 "I will come again, and receive you unto myself." (John 14:3)—and his Church shall sit with him in his throne, the righteous shall flourish, and all the evil-doers shall be cut off. R5362:5 God plans that the earthly Kingdom work shall be done gradually and that all shall come to a clear knowledge of the Truth so that they may make the best possible use of their new trial for life. OV381 "God so loved the world"—not just the holy angels and the saints. He would not plan to torture his enemies or the ignorant, the superstitious, the great masses of mankind. NS645:4 The Lord promises to turn to the people a "pure message"—instead of the contradiction of creeds of heathenism and Churchianity. OV253

Of Christ

- Of the Anointed One. R1046:1* In the face of Jesus Christ. E260; R2550:2 The world, during the Millennial age, shall find how thoroughly they have been blinded by Satan against the true light of

God's character, shining through Christ. See also 2 Tim. 2:26. F627

The image of God

- The likeness of God. (Diaglott) R1046:1* "The express image of the Father's person." (Heb. 1:3) The Bride of Christ was promised to be made partaker with her Lord. (Rev. 21:11 and 2 Pet. 1:4) R1210:6* We are not to be surprised at the wide difference of understanding of God and of his mightiness and of his character as viewed by the saints and by the world. R2712:2

Should shine unto them

- Shine into their hearts. R5718:6, 4629:1; CR392, 459:2 Should shine into their hearts, and should bring to them the spirit of a sound mind. E260 Into their hearts to give the light of the knowledge of the divine character and plan. R2712:2 Shining in the face of Jesus our Lord. R2712:2, 2550:2 Should enlighten them, and drive out the darkness of ignorance and misconception and let them see the real character and gracious plan of the heavenly Father. F617; CR392; SM428 Those thus favored can rejoice and give thanks under all circumstances and conditions. R2076:3 "God is not far from every one of us." Every one who will seek or feel after him, he will be pleased to bless. The object of this Gospel age is to gather those who "hunger and thirst after righteousness." (Matt. 5:6) R4629:1 All who obey the light are the "children of light"; after the image of the Lord has been impressed upon their hearts, they become light-bearers to others, reflecting the light from the divine source. R2137:6 It does not shine into the hearts of many. R2851:3 Thick darkness of error hinders many hearts from receiving the full benefit of God's light and blessing and joy. They find it impossible to love the Lord; because from all they know of him, he is not worthy. R2851:3 The only ones who are not blinded are those who are the servants of God, and the degree of the clearness of vision depends upon the singleness of their eye, heart, purpose, loyalty. R4445:2 Through all the darkness of the Dark Ages there were some who, by shutting their eyes to the error and opening their eyes by faith to the real character of God, were enabled to love God supremely. R2851:5 We long to see the knowledge of the goodness of God shine into the hearts of the Salvation Army and others who in ignorance commit the grievous wrong of preaching damnation while calling it gospel. R2596:1 If men could only get a glimpse of God's goodness in Christ, the entire world would be converted. God purposes to reveal his glory to the world in the Millennial Kingdom. OV393 When Paradise Lost shall be Paradise Regained, when the Lord will turn to the people a "pure message," (Zeph. 3:9) the most glorious change will be the change in humanity. NS769:3; OV253 "Every eye shall see him and they also which pierced him." (Rev. 1:7) OV57 The heathen and great masses of Christendom shall be brought by Messiah's Kingdom to a clear knowledge of the truth and then will hear of the real character of God and his requirements of them. OV311 We rejoice that the time is near when Immanuel with the true Church shall bind Satan and set at liberty his blinded captives. R2256:2; CR200

5

2 Corinthians 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.*

Not ourselves

- Let us remember our highest place is lying low; the greatest mastery is self-mastery. R3614:4 Peter, too, arrested when he had healed the lame man in the Temple, wisely and properly credited the miracle to Jesus. This is a lesson for all who would represent the Lord as his ambassadors! R5839:3

Your servants

- The Church's servants, not the world's servants. R2416:1

6

2 Corinthians 4:6 *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

For God

- The Spirit of God, the Spirit of truth. E293; R375:2

The light to shine

- Which is the only true light. (John 1:9) D238 The truth is breaking through the clouds of tradition and error. R795:2 Causing the path of the just to shine "more and more unto the perfect day." (Prov. 4:18) F61

Out of darkness

- With the clouds removed (by recognizing "The Rich Man and Lazarus" to be a parable), our eyes may behold the King in his beauty, and our hearts be drawn to him as to a Father, a God of love, a Savior. NS818:3

Hath shined in our hearts

- It was necessary that some be honored with the gospel message in advance of its general revealing. R3282:4 This glorious shining in our hearts has impelled us to let our light shine out upon others. R1661:5* Giving beauty for ashes, the oil of joy for mourning. (Isa. 61:3) R1103:2 Our ideas of the glory and ministration of the Prophet like unto Moses are contracted, inadequate; but we have the witness of Patmos's description of the Glorious One, and our hearts are not blinded. R1323:4* God's grace shined into our hearts, in contrast to those who "have a zeal for God, but not according to knowledge," (Rom. 10:12) and those Paul reproves who "have not the knowledge of God." (1 Cor. 15:34) NS506:3 The great mass of mankind see not and hear not. R5354:4 In the Millennial Kingdom the Prince of Light (Christ, Head and Body) will open the blinded eyes that all may see. R1771:5 After preaching on this text three times, a member of the Brethren's Church learned the truth of the Bible rather than "orthodoxy" and wrote accurate facts which were put into a helpful tract. R802:2*

To give the light

- The blessed radiance has illuminated many hearts, and as one after another receives it and in turn becomes a luminary to others, the glory of God is seen more and more in his Church. R1661:5* How we long for the ability to let the glorious sunlight of divine love shine into the hearts of the world, for the opportunity to show them that the Word of God is a message of love and benevolence! NS522:6 Pastor Russell's New Year wish for those feeling after God is that they might find the Lord, and obtain through his grace the peace of God, to rule in their hearts and to shed abroad in them this light. R2751:3 The Millennial church will walk by sight, not by the light of the lamp, the Bible, so precious and necessary to us now—a lamp to our feet and a light to our footsteps, assisting us in the "narrow way." NS660:1

Of the knowledge

- Greek: gnosis; the definition as "the spirit of judicial investigation and inquiry" is not adequate. R2037:2 The knowledge of God resulting from our experience in the school of Christ and the begetting of the holy Spirit. R2037:2 Delivered from the bondage of ignorance and superstition. R5602:2; NS660:1

7

2 Corinthians 4:7 *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*

But we have

- The Church only; mankind has no such treasure. E306

This treasure

- The holy Spirit, the renewed mind in harmony with God. E245; R3656:5 Our own spirit-begetting—the start of the new nature. Q714:6 The new spirit. R2463:6 The spirit of the truth and the new wills begotten of it. R1698:2 The new mind, the new nature. E195; F71; R5440:4, 5428:1, 1984:1; CR321; Q655:4 The newly begotten mind, or will, is all there is at present to represent the new nature, and all

there will be until in the first resurrection that new will shall be provided a suitable body. F71; R5123:4 The newly begotten will or heavenly mind, "the mind of Christ." R1856:2 The new creature, the new will. Q508:2; CR454 The new heart—the new nature. R2445:4, 5185:2, 5123:4, 2304:2 We must be diligent in the exercise and cultivation of the powers of the new nature, that it may thereby develop strength sufficient to ever keep the old nature under full control. R1670:2 The new character. CR470

In earthen vessels

- Fragile and leaky. A226 Imperfect, fallen, earthly body. CR321; R5958:3, 5440:4, 5325:6; CR470; SM392 Which are subject to like passions and storms that assail the world in general. R5248:3; Q654:4 More or less cracked by the fall, so that we are unable to contain or to retain a full measure of the spirit of the truth. R1698:2 Under unfavorable conditions. R5428:1; Q655:4 We are surrounded by adverse conditions. The world, the flesh and the devil are assailing our hearts. We have these adverse tendencies, or conditions, to deal with. R4904:2 These earthen vessels are surrounded by selfish tendencies and examples; they must be kept well filled with the Spirit of the Lord, that the evil spirit of selfishness does not gain access. R2463:6 It is not that Christians are of two natures. But the new mind proposes to regulate the mortal body, which is reckoned dead, consecrated, sacrificed to death. R2445:4 Before his crucifixion, Jesus had the seed of the divine nature in an earthen body. R340:6* In "earthen vessels," "new creatures" possess the promise of "divine nature," which they will have fully in resurrection; having borne the "image of the earthly," they will bear the "image of the heavenly." (1 Cor. 15:49) R1149:2* The Bride class may not always be known, nor their true character and unselfishness be discerned, because they have the treasure in "earthen vessels," which do not always present their true benevolence of heart. SM190 We must have a condition of heart that will be in opposition to sin, that would die rather than yield to sin. To will is present with us, but the performance is another matter. NS227:6 Never satisfactory, to God or to us (except reckonedly through Christ), until the treasure, polished by the Lord, is set as a jewel in a heavenly, spiritual casket or body, by an actual quickening. R1856:2 It behooves us to take heed lest we lose this new treasure, lest the old selfish nature of the earthen vessel again rise up and re-assert itself. R1670:2 We are to do all in our power for the repair of the blemishes, that we may receive and retain larger measures of the spirit of holiness. R2373:4 Because the imperfections of our human bodies mar all our efforts to please and serve God, even the most devout find that they need to go repeatedly to the throne of divine grace for mercy (forgiveness). R1984:1 Moses fell within sight of the promised land; the man fell, but the movement went on; Canaan was reached. Man may stand or fall; the cause of the Lord will not fail. R41:2* The fact that we hold this treasure of a transformed mind in these defective, deformed vessels proves the excellency of the power of God, and not of us. R3656:5, 1921:4 Illustrated in the Tabernacle by the sockets of copper in which were set the gold covered door posts of the Holy. T114

May be of God

- Let our present glory be in that we understand and know the Lord, and in that he condescends to make use of these poor earthen vessels in his service. R1921:4 Our infirmities will cause God's power to shine forth the more brightly. R1046:2*

Not of us

- With all our willingness, we have difficulty in performing because of the adverse conditions of our flesh and the world. So the Lord tests us respecting our faith and our obedience to him and his principles. NS228:1 It is not demanded of the Church that they must get the victory to overcome the world to so full an extent that they will never make a mistake. The Lord will judge them according to the spirit, mind, will. NS17:5

8

2 Corinthians 4:8 *We are troubled on every side, yet not distressed; we are perplexed, but not in despair;*

Yet not distressed

- Trusting in the Lord's precious promises that the troubles should all work out for good. R5670:6

God's grace was always sufficient for Paul. R2426:1* Not in despair

- Though things may look very dark, the Lord's people will not despair for the Lord has said he will never leave us. (Heb. 13:5) R5671:2 Anxiety or uncertainty of the Lord's people should never go to the length of despair. R5671:2

9

2 Corinthians 4:9 *Persecuted, but not forsaken; cast down, but not destroyed;*

Persecuted

- Because of your love for God and his plan, and your desire to tell the good tidings, even nominal Christians will think you peculiar; you will be despised and counted a fool for Christ's sake. A347 Some are the objects of persecution and others share in those persecutions by suffering with those so persecuted. R5670:3 We are not to condemn those who run away from persecution. "If they persecute you in one city, flee to another." (Matt. 10:23) R5671:3 When persecutions come to us we are to inquire if there is something in our disposition which causes them. R5671:3

But not forsaken

- Though persecuted for righteousness sake, the Lord's people are not forsaken. R5671:3

Cast down

- A heaviness of spirit, feeling of loneliness—may be accentuated by physical health. R5671:4

But not destroyed

- The afflictions of the gospel can not be endured without the consolations of the gospel. R27:3* If the Lord permits trouble, we are to exercise fortitude, to patiently endure, not allow it to destroy our faith, our loyalty. R5671:4

10

2 Corinthians 4:10 *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*

The dying of the Lord

- The members of his Body fill up the measure of the sufferings of Christ which are behind. (Col. 1:24) T50; R5053:6, 212:1* Always representing Christ and his sacrifice as dying members of his Body. R2416:1 The Lord's people are dying daily as he died, "laying down their lives." R5671:6 The testator (Heb. 9:16), through whom Israel will get the blessing of the New Covenant, is the Christ, Head and Body. The laying down of the restitution right received by us is our sacrifice, the dying of the testator's body. R4498:2 More than simply a crucifixion of the flesh. R128:1 God expects the life, or spirit, of Christ to be manifest in your mortal body. R5901:5*

Be made manifest

- Rendered apparent. E77

In our body

- The human body—the new creature owns this body. R5671:6 We must develop more and more the Spirit of the Lord in order to be useful now. First, by example. God expects this of you. The brethren need such an example and stimulus as you can give. R5901:5*

11

2 Corinthians 4:11 *For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

For we which live

- As new creatures in Christ Jesus. R2416:1

Unto death

- Our consecration was a consecration to death. R2416:1

The life also of Jesus

- His life vitalizes and raises to a high and glorious condition those who hear and believe (the Little Flock), those who feed on him. R327:6*

Be made manifest

- Rendered apparent. E77 When the world sees you it sees a member of The Christ, not in glory, but in the flesh. R455:5 In us, as in our leader and Head, God is manifest in our mortal flesh. R338:2, 455:5

In our mortal flesh

- By our sufferings as a part of the whole Christ. T84 Man is mortal, death is possible to him. R1642:5 We, now, though sons of the Most High, die and appear to men nothing more than others. R338:3

12

2 Corinthians 4:12 *So then death worketh in us, but life in you.*

Death worketh in us

- Paul and his companions faced persecutions, difficulties, trials by the way, that they might bring spiritual blessing to the Church. The Church was to lay down their lives for one another. R5022:3,5; Q212:1,2

13

2 Corinthians 4:13 *We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;*

We having the same spirit

- Tischendorf: The Alexandrine Codex, which appears to have been written about the middle of the fifth century, does not have 2 Cor. 4:13 to 12:6. R1147:2

We also believe

- The whole matter is a question of faith and none of it is a matter of knowledge. CR308

14

2 Corinthians 4:14 *Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.*

He

- "God the Father." (Gal. 1:1) R2795:2 We are particularly informed that it was the Father that raised up Jesus from the dead and that the Father will "raise us up also" by his power exercised through Jesus our Head. R4528:3

Which raised up

- The Scriptures nowhere intimate that Jesus did or could raise himself from the dead. R2795:2

Shall raise up us also

- From the dead—if faithful to our call and covenant. R3282:1 What has been done for Jesus is God's promise unto us. R74:3* Though death swallows up every member of the Church, all shall come forth to victory. R813:4* Jehovah is our Father—lifegiver—though he has used the Spirit and the Word as his agents in our begetting, and will use Jesus as his agent in our birth or resurrection.R297:2

By Jesus

- Jesus will be the active agent. R5507:5 The Father's power exercised through Jesus. R4528:3 If he had not come to be the life-giver, mankind would have been like the brute beasts in death. CR321

Shall present us

- Unblameable and unreprovable in love. R1007:5 Then we shall in the fullest sense enter into the fullness of sonship. R916:4

15

2 Corinthians 4:15 *For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.*

All things

- Whatever cannot be overruled for their good must be hindered. R4133:6 The spirit-begotten will need to grow in grace and knowledge and faith, and he will find in the divine provision everything needful to these ends. R4133:6 Not all the bad things, but all the arrangements of the divine plan. R1777:6 Paul's general use of the expression shows that it is not used in the absolute sense. R1269:5

For your sakes

- Everything in the realm of nature and of grace must for the time so operate as to be most favorable to this class. (Rom. 8:28) R4133:6

Thanksgiving of many

- Of the world to be blessed by our exaltation. R1777:6

16

2 Corinthians 4:16 *For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*

We faint not

- In our battlings. R3275:2 The Christian's life is one of continual trials, of such a nature that the superficial Christian, who does not fully comprehend their use, cannot endure them. R27:3*

Our outward man perish

- Our natural man. R212:1* New creatures have an old man, but God knows us not after the flesh. R2231:6; F675 Suffered, perished, been mortified. NS592:2 An advanced Christian recalls life's storms and its tears, and sorrows not as others who have no hope. His troubles have been minimized by the spirit of a sound mind. R2737:3 Individually and collectively, physically. Great as the annoyance and distress is to have a sore heel, it is infinitely better than to have a sore head. R192:4*

The inward man

- New or hidden man of the heart. F675; R2231:6 The spiritual. R212:1* Mind. (Eph. 4:23) R192:4* The new nature, renewed, strengthened, upbuilt in the image of God. NS592:2 The Scriptures speak literally when they declare the Church to be a "new creation." To these "new creatures" there is a spirit begetting, which will culminate in the first resurrection, in their spirit birth. NS591:2 God has been so overruling that their outward man may suffer but their inward man has been upbuilt in the image of God. Their trials have made them more nearly exact copies of God's dear Son. SM631 It is a misunderstanding to apply this thought of an outward and inward man to non-Christians. SM627 The confusion of thinking all have an inward man is due to the different classes of nominal Christianity: applying scriptures to all which only apply to those who have made a full consecration. SM627

Is renewed

- By communion with Jesus in spirit. R5052:6 We become stronger in the Lord and in the power of his might. R3275:2 Paul was energized by the power divine and by the message of God's Word, which spoke to him peace and relationship to God through Christ. R5951:3 We have the same favors of God, the same promises of God, the same inspiring hopes which Jesus and the apostles had. R5951:3 The new creature can triumph, become strong in the new, the resurrected life, only in proportion as the old body is kept dead—mortified. (Col. 3:5) NS637:6 The Church's resurrection is merely of the mind, of the will, of the heart, not physical; renewed day by day, the new creature progresses. NS337:4 Paul's inward man had the assurance of the Lord that the glories of the future would be proportionate to the trials faithfully endured. R5951:2 From the time of his baptism when the holy Spirit came upon him, our Lord was dying daily as the man Christ Jesus, but was being renewed in

the inner man, the new creature, the spirit being. R2422:2

17

2 Corinthians 4:17 *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*

Our light affliction

- Trials, which may include these battlings with our own flesh. R3275:2 The adverse influences of the present time constitute the grindstone upon which the jewels are polished. Satan, through his various agencies, is used of the Lord in turning the grindstone. SM325 As we consider our Master's experiences and faithfulness, it makes ours seem very light. R5684:5 "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Is. 26:3) "No storm can shake our inmost calm, While to this Refuge clinging." We have peace, no matter what the outward conditions. R5879:2 The Royal Priesthood find a peace and joy to which formerly they were strangers, and which the world can neither give nor take away; for now their faith can firmly grasp the promises as their own. R2762:6 Rejoicing in spirit is necessary to our courage and zeal, even with the wound of every thorn and the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake. R4592:4 Rom. 12:1—"Present your bodies a living sacrifice—your reasonable service." Paul teaches the truth by reason, law, prophecy, type and history. R1566:1 The loss may at first seem heavy, but if you endure it for Christ's sake, you will soon be able to say that such losses are not worthy to be compared with the offsetting blessings. (Phil. 3:8) R2444:2 It is our faith in our Father's wisdom and love that sustains us, that causes us to hope, and enables us to profit by our afflictions. R423:6* These chiselings, chastisings "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) NS604:5, 338:2 True Christians, the elect, enjoy superior joys with Christ Jesus and can thank God often for earthly adversities. "Before I was afflicted, I went astray." (Psa. 119:67) SM330 Those who have believed through the word of the apostles have the consolations of scriptures to offset troubles. SM271 Sufferings of self-sacrifice for godliness, righteousness, the Lord, his people, the truth, are accompanied by joy and peace; sufferings for correction and unfaithfulness lack joy and rejoicing. R1699:6 More of the mortification of our flesh comes from professed brethren than from any other source. NS592:2; SM630 Our afflictions do not work out for us this glory because we are looking at our business, our family, the world and its pleasures, and the many other things the enemy places about us to distract us. R456:1*

But for a moment

- As compared with the eternity we hope to gain. R3275:2, 2405:1 A grand change is coming. Every sigh and tear and sacrifice for righteousness' sake shall be fully rewarded in a manner that is beyond our present comprehension, because we serve from devotion. R2543:4; OV425

Worketh for us

- Preparing us for. R2413:3 The called and chosen are in "the school of Christ" now, for their development and testing. R3637:2 The Lord assures us that inherited physical weakness, troubles and pains permitted in the lives of sacrificers are not manifestations of God's wrath, but will be overruled to prepare them for glory. E411 God is making use of the implements of opposition which the Adversary is furnishing and is causing the wrath of men and devils to praise him; these experiences of his Church are working out for us glory. F628 Paul reasoned that if the sufferings of Christ are to measure the coming glories of Christ, then he was willing and anxious to fill up that which was behind in order to participate in those glories. R5951:5 Each of the Lord's chosen ones must prove their obedience by suffering in this present time, that they may be thus prepared for glory. To suffer much implies qualification for the higher glory hereafter. R2825:4 We are under divine supervision. This is the ground of our confidence and gives us the peace of God. "Thou couldest have no power at all against me, except it were given thee from above." (John 19:11) R2786:6 To him that hath (used) shall be given (more) and from him that hath not (used) shall be taken away that which he hath.

(Matt. 13:12) Faithfulness in little trials will bring increasing strength in the Lord. R2496:6 The Lord does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us, and that will not subsequently work out for us the eternal glory. R2469:1 Any who have no opportunity for suffering with Christ cannot be of those "called;" for the terms are stated—If we suffer with him, we shall also reign with him; the sufferings work out for us the glory. (2 Tim. 2:12) R1782:6 When the Father permits the enemy to try us by unusual suffering, then we are compelled to cease our anxious chase after the things seen, and our spirits are drawn with unusual power to cry out: Lord, save us! R456:1* Our dear Redeemer permits the temptations of life to assail us, and often fiery trials, promising that they shall work out for us glory. NS597:1 Those who have received the adoption of children of God and undergo special disciplinary trials are God's favorites. NS578:2 Even if Satan should appear to get the victory over us. R5185:1 Disputation is better than not to care; such fiery trials will work out good for you. The lukewarm lose the privilege of being followers of Christ, but the Little Flock let these experiences work for them. R5118:4

Far more exceeding

- The parable of the pounds (Luke 19:17) shows differences of reward among the faithful. Matt. 11:11 speaks of some "least in the kingdom of heaven." R1973:5 While an exceeding glory is to be the inheritance of all the elect Body, the Apostle clearly indicates that that treasure may be augmented by special zeal and faithfulness. R1821:2

Eternal weight of glory

- "He called us unto his eternal glory." (1 Pet. 5:10) A211 "Obtaining of the glory of our Lord Jesus Christ." (2 Thes. 2:14) A211 "Riches of the glory." (Col. 1:27) A211 "Like him." (1 John 3:2) A211 We are "called to the obtaining of the glory of our Lord Jesus Christ." (2 Thes. 2:14) R5684:5 "The glory which thou gavest me, I have given them." (John 17:22) A211 Heavenly glory—the things that the Lord has promised to those that love him. R5223:6 We are to rejoice even under tribulation; for, rightly received, it will work out for us the "eternal weight of glory." The Lord promises us sustaining grace in the midst of trouble. R5758:4, 5546:6 We have the guarantee from the Lord that "all things shall work together for good to those that love God," who put their trust in him. (Rom. 8:28) Whatever would not be a blessing to us will not be permitted. R5546:6 We desire to serve the Lord and be pleasing to him; be as close to him as possible. The closer we come to him in the present trials with faithfulness, the closer we will be to him in the future. R3362:6 The trials, difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise and will result in glory in the life to come. R2737:3 "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psa. 73:24) Our subjection to present ills, while often painful, is necessary, in the providence of God. R1561:2 When the reign of Christ begins, all the members of the Body will share the glory, share the reigning. NS338:3 In the continual warfare waged between the old nature and the new, their interests are so antagonistic that the development and victory of the one means the overthrow and destruction of the other. SM632 Because Paul had the hope of sharing his Master's glory, honor and immortality, he was willing to endure hardness as a good soldier of Jesus Christ and to count all his sufferings but light afflictions. R5851:1 The time for showing the divine favor to the elect has not yet come. When it does come, the Church will shine forth all glorious with their Lord. NS338:2 "Blessed are ye when men shall revile you. Rejoice, and be exceeding glad, for great is your reward in heaven." (Matt 5:11, 12) "If we suffer with him, we shall also reign with him." (2 Tim. 2:12) R3776:5 The spirit-begotten seed of Abraham must be developed through trials before it can be used as God's agency in glory to bless all the families of the earth. SM784

18

2 Corinthians 4:18 *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

While

- This little adverb "while" is the hinge on which the door of entrance to the glory hangs. R456:1*

Look not at the things which are seen

- By the natural eye. R242:6 Popularity, worldly show, denominational greatness. E238; R279:6 Things of the present order. R5499:6 Earthly applause and glory. R5223:6 Uncertain and unsatisfactory. R1798:6 We labor not for these things, which we are "selling off." R1656:6 All the things of the present evil world are temporal in character; they are to pass away with the new dispensation which is just at the door; earthly honors and powers are of less value every minute. R5952:1, 1798:6

The things which are not seen

- Spiritual and eternal things. E238 Glories to come. R5499:6 The crown, the throne, the Church whose names are written in heaven. R374:5 Eternal, sure to the faithful, of inestimable value; things revealed to the eye of faith in the promises of God; hopes, ambitions and joys of a higher, nobler order than those of the world. R1798:6 The hidden treasure, the treasures of God's gracious plan hid in Christ, which we are giving our little all to possess. R1656:6 None of the things which we prize are visible to the natural eye—our heavenly Father's smile, Jesus as our Leader, the "crown of life," and "prize of our high calling." R176:2 Faith deals with the future and the invisible. The future is our hope, our reward. The invisible is our strength for the work of life. R74:5* Those in the school of Christ can appreciate that the trials which are upon the Lord's people are manifestations of divine favor—the tried ones are under inspection and being chastened, polished, prepared. NS328:5 Paul had spiritual eyesight. Earthly attractions lost their drawing power upon him because of his perception of the things unseen—the heavenly Father, the glorified Lord Jesus, the coming Kingdom. R5951:6 This was the secret of Paul's perseverance. He seemed never to weary. He was always on the alert, in season and out of season, ready to preach the gospel anywhere, everywhere, to all who would listen. R5951:6 God's children have a peace that the world knows not of, that the world can neither give nor take away. When the trials are all over, the Lord will make up for all his children have suffered. R5403:3 The entire Church of this age has been "looking unto Jesus." (Heb. 2:9) "We see Jesus." (Heb. 12:2) T85 With the eyes of their understanding, the "watchers" discern the second presence of the Lord in its due time, by the light of the divine Word. T85 The invisibility of the new being to mortals is implied in verses 14-18. R237:1*

Are temporal

- Natural. R279:6 Some have experienced the tender care of their Counsellor and Guide, then lost that first love, becoming deaf to the precious promises, and are now striving merely for the things which perish. R4784:5

Are eternal

- Whoever is without the knowledge of the Kingdom and without spiritual sight and hearing will necessarily be weak, and will lack the evidence of being a new creature in Christ Jesus. R5952:4

2 Corinthians 5

1

2 Corinthians 5:1 *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

For we

- The Apostle is writing to the new creation, not the natural man. F673

Our earthly house

- The present mortal bodies of the saints, their houses of pilgrimage. (Psa. 119:54) R2231:2 The human body has become a temporary dwelling place for the new mind, the begotten new creature. R701:3* Now we are as new beings in an "earthly house" and so our bodies are said to be the "temple of the holy Spirit." (1 Cor. 6:19) R237:2* The nominal church is being dissolved. No matter. The

Corinthians and the Galatians feared lest they should not be connected with the earthly house, but it was only a type of something better. R180:2,4* For the world the body is part of themselves and not a house. R701:3*

Of this tabernacle

- A tabernacle is a temporary structure. CR457 A tent, which is better than none, though quite unsatisfactory. F673

Were dissolved

- Sacrificed, dead with Christ. E196 The human is to die—the earthly form must be laid off. (2 Pet. 1:14) R344:5, 340:6* Even before the Lord's presence, it was the privilege of the saints to know that after their earthly house should be dissolved—in God's due time—they should be clothed upon with the heavenly house. R702:4*

A building of God

- A new, glorious, spiritual body, in every way fitted for the indwelling of the new mind and its Spirit of holiness. E196; F663; R371:3 A new or spiritual body prepared for them, adapted to the desires of the new mind. R701:3* "Ye (both individually and collectively) are God's building"; the habitation of God through the spirit, ye are the temple of God; though now it is but a tabernacle in the flesh. (1 Cor. 3:9, 16; Eph. 2:22) R1982:2 Those who are begotten will constitute the house of God, not the house of Moses nor the house of David (after the flesh) nor any other house but the house of God eternal. R179:6* If we keep our hearts loyal, we shall enter in due time. Then our Lord will present us before the Father. R5907:4 New creatures in Christ may be spoken of as separate and distinct from their mortal bodies. R5686:4

Not made with hands

- Not produced by human powers. F673; R2231:3

Eternal in the heavens

- The new life hid with Christ will not die. R344:5 The hope of the Church is the completion of our change of nature from human to spiritual, remembering that the full fellowship of the Lord cannot be obtained before that change. R701:6

2

2 Corinthians 5:2 *For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:*

In this we groan

- "We ourselves groan within ourselves." (Rom. 8:23) F673 Oppressed by the evil influence of the world and the devil, and by the weaknesses of our flesh. F673; R2231:3, 2226:1

Our house which is from heaven

- Our new, perfect and permanent body, our "home." F673 Spiritual bodies. R2194:6 "Blessed are the dead which die in the Lord from henceforth." (Rev. 14:13) R344:5

3

2 Corinthians 5:3 *If so be that being clothed we shall not be found naked.*

Not be found naked

- Unclothed, without a body, asleep, waiting for the resurrection morning. F673

4

2 Corinthians 5:4 *For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

For we

- New creatures. R2226:1 The newly begotten spirit beings, the Church. R2194:6

In this tabernacle

- Earthly body. R2194:6 Present earthly conditions unfavorable to the new creature. R2226:1

Do groan, being burdened

- Oppressed by the evil influence of the world and the devil, and by the weaknesses of the flesh. F673; R2231:3, 2226:1 The new mind must constantly fight a battle against the flesh because the race toward the mark and the attainment of that mark must be made by the new mind while it is still in this "earthen vessel." R2754:2 Our fleshly imperfections and weaknesses burden us, and the weaknesses and frailties of our friends and neighbors have their influence upon us—we are in such close and constant contact with them. NS380:3 The burdens of God's people are lightened as their hearts are cheered through faith in the divine character and promises, and the burden decreases as we become acquainted with our Father and with our Lord. NS223:3 We, by virtue of our covenant with the Lord, have much advantage every way over the majority of mankind in that to us belong the covenants and the promises, and with them the hopes and the joys of the Lord. NS496:6

Unclothed

- The unclothed or death condition is not desirable though the majority of the Church had to remain in that condition for many years. The crown was not to be received until the day of Christ's appearing. R702:1* That we should lose our imperfect human bodies in death, and be obliged to wait until Christ's second coming. R2194:6 What we prefer is not to have the little spark of present life extinguished, but to have it absorbed into the perfect conditions of the life to which we are begotten. F674; R2231:4

5

2 Corinthians 5:5 *Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.*

The selfsame thing

- The perfect condition we are to obtain in the resurrection. F674; R2231:4

The earnest

- The holy Spirit granted us in the present time is a pre-payment. F674; R2231:4 We are begotten of God for the very purpose of being developed and born in to the spiritual likeness, leading us to sacrifice the earthly that we may be made like unto Christ's glorious body. R702:1* In the fullest sense, God will not recognize us as sons until our Lord shall present us actually perfect before the Father in the end of the Gospel age. R916:4

6

2 Corinthians 5:6 *Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:*

At home in the body

- So long as we feel entirely contented with present conditions—ourselves and our surroundings. F674; R2231:4 But would feel like pilgrims and strangers, seeking a better rest, a better home. F674

Absent from the Lord

- Not living near to him, not "walking with God" as we should. F674

7

2 Corinthians 5:7 *(For we walk by faith, not by sight:)*

We walk by faith

- The Lord has made faith a condition for all his blessings of the present age. R4347:3, 4744:6 Whoever cannot exercise faith cannot have the blessings now proffered to the believer, but must wait for the next dispensation, in which sight will be granted and works will be required. HG453:5; NS617:5 In this time, his power is not manifested, so all his followers are required to walk by faith. NS579:1 The Lord desires we should learn to trust him where we cannot trace him; hence he leaves

many things partially obscure. F142; R3004:2 In some of life's events we can see the Lord's protecting and guiding care most markedly (as with Peter's release), while in others it would seem absolutely lacking (as with James). R3004:2 We develop in faith by continuing in the spirit of obedience, following on wherever the Lord points the way. R5717:6 The true watchers are to expect reasonable, satisfactory evidence for faith, and not ocular demonstrations. R2975:6, 5634:2 Faith implies an expectation of divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, God's people may seek for this understanding in prayer. R4885:1 We are to walk in newness of life, not after the flesh, but after the spirit; not as others walk in the vanity of their mind, but circumspectly and not as fools, but as wise, redeeming the time. R1753:5 To these alone comes a measure of appreciation of the divine glories and blessings. "The secret of the Lord is with them that fear him, and he will make them to understand his covenant." (Psa. 25:14) NS462:2 We must have a heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all truth as it becomes "meat in due season." R4884:6 It would now be inappropriate to expect angels to appear, to manifest themselves outwardly. R5635:1, 5606:1 We merely have God's Word as respects his justice and love and gracious plans. OV129

Not by sight

- There is no warrant for seeking or expecting communications from the angels—no unusual manifestations or sights or sounds. R2179:3 The Gospel church is different from the Jewish church (which was privileged to walk considerably by sight) and the Millennial church (when the light of knowledge will flood the world). NS659:6 In the next age, the world will have the actuality instead of the promise—the world will walk by sight. OV129 "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation." (1 Cor. 2:9) OV119

8

2 Corinthians 5:8 *We are confident, I say , and willing rather to be absent from the body, and to be present with the Lord.*

We are confident

- Full of faith toward God, we rejoice to walk by faith. F674; R2231:5

Rather to be absent

- Homeless, pilgrims, and strangers on the earth. F674; R2231:5

From the body

- The Methodist body, the Baptist body or the Presbyterian body, who may yet form the "household of God," but we are hid with Christ in God. R180:5*

With the Lord

- In the spirit of our fellowship. F674

9

2 Corinthians 5:9 *Wherefore we labour, that, whether present or absent, we may be accepted of him.*

Whether present

- In the present when we are away from home, pilgrims, and strangers. F674

Or absent

- By and by when we reach our home. F674; R2231:5

Be accepted of him

- Have his favor and blessing, with the assurance of ultimate acceptance. F674 God's Church is not yet organized. Unorganized, called out ones are seeking to make their calling and election sure that they may obtain a share in the Kingdom, counted worthy of the honors promised. R1574:1

10

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

For we must

- We, the Church. This text does not refer to "all nations" who will be judged by the Son of Man and the Church. F418 All through this pilgrimage we are standing at the bar of our Lord's judgment: he is testing us, proving us. F675; R2231:5; Q382:7

All

- The consecrated Church of the Gospel age. R2231:2

Appear

- In the end of this age, the first work of the King at his second advent, before he begins to deal with the world. F419

The judgment seat

- Every one is to receive stripes or favor "according to that he hath done." R570:1 In one sense of the word we are all standing before the judgment seat of Christ now. We are on trial. Jesus, as the Father's representative, is trying the Church. Q382:7 All the way down, the Lord has been judging his people. Q383:T We are in the school of Christ; he is our teacher and instructor and discipliner. When we need to receive corrections, the Lord Jesus attends to that matter. Q383:T

That every one may receive

- The Church's judgment is pictured by our Lord in Matt. 25:14-30 and Luke 19:12-26. F419

According to that he hath done

- The rewards will not all be alike as respects glory and honor, though all will be glorious and honorable. F419 Faithfulness, love, zeal will be the tests. F419

11

2 Corinthians 5:11 *Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*

Knowing therefore the terror of the Lord

- Our Creator has declared that "the wages of sin is death" (not eternal torment); "all the wicked will God destroy" (not preserve in fire). (Rom. 6:23; Psa. 145:20) NS836:3 Only such as come into vital relationship with the Redeemer can have everlasting life. NS836:3

We persuade men

- The Lord never compels the acceptance of his favors, but he does constrain by his love and grace and promises. R1958:4

In your consciences

- If conscience were a sufficient guide you would have no need of the Scriptures. R4803:6

12

2 Corinthians 5:12 *For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.*

For we commend not

- False brethren had charged that Paul was given to self-commendation. (2 Cor. 3:1; 10:8) R4517:6

13

2 Corinthians 5:13 *For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.*

Beside ourselves

- They say we are of unsound mind because we care for the better things, the heavenly things. R5094:6

Some thought Paul's mind unbalanced because he endured so much for the sake of preaching Christ; but he assures us that from his point of view he did none too much, that he would do more if he were able. R588:2

14

2 Corinthians 5:14 *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*

The love of Christ

- The love of Christ is the love of the Father. It was manifested by our Redeemer. R5597:4; CR487 The moving power must be love—love for God, love for the brethren, and at least sympathetic love for the whole world of mankind, even including our enemies. R3797:2 Not that we first loved God, but that he first loved us. This is the "should" love, duty love—the first, the simplest development of our love toward God, our starting point in the race toward perfect love. R2754:4 Love is the lever which will move men's hearts—not fear. R311:5, 2599:1; SM135 We are called during this time when Satan is the world's prince and sin abounds, in order that we make the demonstration of our love by sacrifice. NS362:6 The permanent conversion which produces the saintly characters is the appeal of love. OV138; R4774:6 This love can effect changes in conduct, language and thought, which can be accomplished by nothing else. OV138; R4774:6

Constraineth us

- Draweth, impelleth. R2723:1 The word constrain has the double thought of drawing together, holding together. R4836:3; F242 Paul would say, I am so closely drawn to Christ that I have the same sympathetic love for others that he had. As he had laid down his life for the brethren, so would I. R4836:3, 2204:1 All members of the new creation are bound each to the other by the cords of love. F242 Draws out our love in return. R2754:4 Those of a "broken and contrite heart" are charmed with the message of forgiveness of sins. If they continue to hunger and thirst after the Lord and his message, he will satisfy them and receive them back. R5596:3 Since Christ is the "express image of the Father's glorious person," (Heb. 1:3) God also constrains us—draws us to himself by his love. His "loving-kindness is better than life." (Psa. 63:3) CR487 The knowledge of the mercy and love of God should draw our hearts to him and incline us to love him in return, and to seek to do those things which would please him. HG451:3 The drawing power of Christ has been exerted upon a class in whom the love of Christ as manifested in his being lifted up, awakens a sense of gratitude that draws them to follow in his footprints at any cost. R1055:1 There can be no better test of love than devotion, and no better test of devotion than obedience. R2456:4 The Lord never compels the acceptance of his favors, but he does constrain by his love and grace and promises those who love righteousness and truth. R1958:5 Drew us to the Lord in consecration. R4352:1, 5597:4, 1055:2, 1054:6 The assistance which should be rendered to those who have accepted Christ as their Redeemer is to teach them of consecration and sanctification so that their hearts may be constrained to obey. NS170:5 Simplicity and godly sincerity find delight in the beauty of holiness, but who can walk so contrary to the course of this present world? It is only as we become filled with the Spirit of God. R2123:4* The class God is now seeking needs no stripes or punishments to constrain their obedience. They are constrained by love. R3305:2 The love of Christ has not lost its power to draw some and to hold them in loyalty and fidelity even against all the subtle and deceptive influences of this "evil day," and these perilous times. R1055:2 The power which constrains the saints into harmony and union with Christ, and through him with our Heavenly Father, is the truth. Hence the more clearly we discern the truth, the more it can influence us. R1055:3 The drawing is one thing and the coming another. It is God's prerogative to invite, and man's privilege to come. The truth is our anchor, but we can sunder it according to our free will. R1056:3 The Word of God is the treasure-house of our Father, wherein is "given exceeding great and precious promises." (2 Pet. 1:4) In it is revealed "the love of Christ." By it our Master prayed that we should be sanctified. R200:5 Many

members of the sects are not constrained by the love of Christ but by the fear of hell. R2599:1

If one died for all

- "He, by the grace of God, tasted death for every man," (Heb. 2:9) the just for the unjust, to bring us to God (1 Pet. 3:18); to open up for us a way of return or reconciliation to harmony with the Father. E446 Jesus is not merely the Savior of the Church, but he is also the Savior of the world. R5596:3 Jesus, in the laying down of his life, was giving himself "a ransom for all." (1 Tim. 2:6) Q760:4 While the work of redemption was done by our Lord Jesus, it was all planned by the Father. R1269:5, 1778:3 Christ died for us whether we believe it or not. Whatever facts or changes were produced by the death of Christ are not dependent on our believing. R77:3* As the "wise of this world" are denying the value of the precious blood, those whose eyes have been opened must emphasize the value of the cross as the basis of reconciliation between God and man. R3560:6 If the death of Christ secures spiritual life for some (as some teach, but which we do not believe), it would follow that it would secure it for all. R77:3*

Then were all dead

- Legally. R1697:5 Under just sentence of death. R3560:6 From God's standpoint all the world has already lost life, is dying, and might now be more properly described as dead than alive. A289; R1231:3, 1077:1 Yea, worse than dead in trespasses and sins and condemnation. R2723:1 Under divine sentence, the curse. R2754:4, 1231:3 To live means a great deal, in its full import. Adam and Eve lived, i.e., had life in perfect measure, before sin entered. When death entered, and the dying commenced, it was a process of ceasing to live. R1231:3 It is a fundamental teaching of Christ and his apostles (true Christianity) that man fell into sin and under its penalty—death. R3106:6 The law of God demanded as a penalty the life of the transgressor, and Adam through disobedience having incurred this, all his posterity are heirs of death—life being forfeited. R676:6* Either actually dead and buried, or else under sure sentence of death. R588:2; Q760:4 The condition in which man now is, is Scripturally called death, even before he enters the tomb. R360:3 So counted even before execution. R75:3*

15

2 Corinthians 5:15 *And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*

He died for all

- "He, by the grace of God tasted death for every man." (Heb. 2:9) E446 "For all" means the whole race was dead, none had a right to life. R5597:4 The love of God was manifested in giving his Son, not to redeem a few, as Calvinism would have us believe, but to redeem a world; while we were yet sinners, Christ died for us. R556:1

They which live

- Justified to life through faith in Jesus' redemption. R2754:1 Justified to life through faith in his blood. R2723:1 Justified and begotten to newness of life. R2456:4 Now reckoned alive in Christ. R2076:4 Through Christ's promise and work. R1697:5

Should not henceforth live unto themselves

- If any man will be my disciple let him renounce his own self-will; begin to live contrary to his own preferences, in that he will do according to the divine will, instead of according to his own will. R5596:6 The proper heart responds to God's grace by desiring to do his will; then the power of God operates in such, leading to works of obedience, self-denial, and self-sacrifice. R3305:3 It is not that the Lord looks with displeasure upon a life which seeks to avoid sin and which recognizes the merit of Christ, but it is a "reasonable service" to present our bodies a living sacrifice to God. R1672:2 Those who were thus redeemed should not live for their own pleasure, but consecrate themselves to his service. R1576:6

But unto him

- Let us be more and more zealous in expending our little all in the service of him who loved us and who bought us with his own precious blood. R2671:6 The Lord and the apostles urge all true followers of Christ to present their bodies living sacrifices, to lay down their lives for the brethren, that they may thus attest their devotion to the Lord. R2659:1 It is not enough that we call ourselves by his name and say we are his servants, but his servants we are to whom we render service. R588:5 Not to give a tithe to the Lord, but to give all that we are and have—all that we can in as direct a way as we can, and the remainder is to be given him in a more indirect way. HG583:2 Christ having died for us, we should live the remainder of our lives in his service. R1672:2, 5597:4, 588:2 If the Master has placed you in such position that you cannot render great service, do not neglect what he has given you, to do that which he has not given you to do—faithful in least, faithful in greater. R588:5 In thankfulness. R2076:4 For the most profitable meetings, it is important to resolve to come together as God's children, henceforth to live unto him who died for you. R1866:6

16

2 Corinthians 5:16 *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*

Know we no man

- Not even "the man Christ Jesus, who gave himself." (1 Tim. 2:5, 6) B107 No man in Christ after the flesh. D476; R1861:5, 216:2 Those who have received the new mind—the spirit of a sound mind. R1414:2

After the flesh

- We are to know each other according to the spirit, the intentions, the heart. R2446:2 As new creatures. R2581:2, 216:5 God knows us according to the spirit, the will, the heart, the intent. R4494:6, 216:5; E110 "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." (Rom. 8:9) R3832:1 Toward the end of the third quarter mark, our love for the brethren grows deep and strong and we learn to sympathize with them as new creatures in their battlings with the weaknesses of their flesh. NS417:4

Yet now henceforth

- "Now the Lord is that Spirit." (2 Cor. 3:17) E298; R3075:2, 2981:2, 1287:4; NS176:5, 32:6 We shall see him as he is when made like him. R629:6, 262:6; NS33:1 To "sit on David's throne" does not mean that Jesus will be a fleshly being—a glorified man; for he shall become ruler of Israel and all nations and families of earth unseen, through his agents. R453:2 When the work in the Most Holy is done, he comes into the Holy place, but not in the flesh. R102:6*

Know we him

- Know we him so. E298; R5917:5, 2556:4, 340:3 Not as the man Jesus, but as the glorified Lord. R5597:4, 1336:6* Our knowledge of him as the risen and glorified Lord and Saviour thoroughly outshines all of our interest in his earthly life. R2556:4 We now know him as the King of glory. R1693:1, 5917:5 As a spiritual being—the express image of the Father's person. (Heb. 1:3) R546:3, 507:4

No more

- Our Lord is no longer a human being; as a human being he gave himself a ransom for men, having become a man for that very purpose. He was raised from the dead a life-giving spirit being, and not a man. B107; R1806:2 "The man Christ Jesus" suffered for us death, "everlasting destruction." The flesh, the human nature, was given as our ransom price. E466 The life given in ransom was human life—flesh and blood life—never taken back. If he took back the price of redemption, there is no hope for us. R690:3*, 1806:2 Christ will not again appear in the flesh. R578:2, 5917:5, 1336:6*, 262:6, 18:6 His humanity was all dropped. R507:4 "My flesh I give for the life of the world" (John 6:51)—not only for three days but forever. R4123:6 "He was put to death in the flesh but quickened in the spirit." (1 Pet. 3:18) He was raised by the Father's power from the grave the Lord of glory.

R4123:6, 3075:2, 2981:2, 1278:4, 507:4; NS176:5, 32:5 "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) R3075:2, 507:4 "Yet a little while and the world seeth me no more." (John 14:19) R1904:1 His human body was the body of his humiliation, which was sacrificed, given as the price of our redemption. He no longer lives life in the flesh, but is now highly exalted and lives as our divine High Priest. R1806:2 Jesus was tempted along the same lines as his followers of this Gospel age—who walk not after the flesh but after the spirit;—who are judged according to the spirit of their minds—their new wills. E110

17

2 Corinthians 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

If any man be in Christ

- Diaglott translation—"any one," rather than "any man." R5325:2 The sisters in the Church equally "present their bodies living sacrifices, holy and acceptable to God," (Rom. 12:1) and perform an important "work of service" in the Church as members of the "Royal Priesthood." T103 One who has made a full consecration of himself and has been begotten by the holy Spirit. R5148:3, 5923:6, 5899:1, 5597:1, 5439:1, 5431:4 A very small proportion of the religious church membership. OV379 All who are have "passed from death unto life." (John 5:24) Only a very limited number have so done. SM341; R5923:6, 1841:1 Only since Pentecost have any been begotten as "new creatures in Christ." R5613:2 Not membership in any earthly organization, but union with the Lord as a member of his mystical Body. F78; R5227:3 The Scriptures frequently speak of the Church as being "in Christ," as here and in Rom. 12:5. R5227:3 Although the Greek word en sometimes means "through," "by," "with" or "under," it is here correctly translated "in." R826:3 To be accepted in Christ, obedience is a prime requisite, then consecration to sacrifice. R5431:4 Before we were in Christ, "We were enemies," (Rom. 5:10) because "The whole world lieth in the wicked one." (1 John 5:19) "Ye are children of wrath even as others." (Eph. 2:3) "All are sinners." (Rom. 5:2) R3458:1 Conversion, belief and reformation of life does not necessarily make a Christian in the Biblical sense. Righteous living should commend itself to all intelligent minds as advantageous and beneficial. HG667:3

He is

- Includes not only our Lord and the Church, but also the "Great Company." R5022:3 This is an individual matter. R5022:3; Q506:6

A new creature

- It is such a complete revolution that those who voluntarily surrender their will and all they possess to God are called new creatures in Christ Jesus. SM274 The Church of the Gospel age is frequently spoken of in the Scriptures as a new creation—its ultimate members, the overcomers, being specifically mentioned as "new creatures" in Christ Jesus. F59 Those who have become God's people by making a full consecration of themselves and then being begotten of the holy Spirit as new creatures in Christ. All such are recipients of special divine care. R5583:6 Having been begotten by the holy Spirit to a new life. R5312:6, 5325:2, 5208:2; OV143 The special good news (gospel) is that God is calling some to become the Bride—to become "new creatures," and as such to be "heirs of God, joint-heirs with Jesus Christ our Lord." This is "our high calling." R217:3 The Church is wholly distinct and separate from the remainder of mankind: the Scriptures speak literally when they declare the Church to be a "new creation" and its members "new creatures." NS591:2, 336:6 Spirit beings like unto our Lord, not flesh beings like Adam. (1 Cor. 15:45-49) HG235:5 From God's standpoint, the consecrated, the quickened, the begotten, the anointed, the risen with Christ seated in the Holy are new creatures, begotten again by the holy Spirit. NS337:1 Diaglott translation: "creation" rather than "creature." R5325:2 We no longer belong to the family of Adam. R5923:6, 5221:1 We are now spirit beings in human bodies. R5325:3 The Church, God's new creation, is heavenly, not earthly. PD8/15;

R4553:3; HG333:6; SM430 Begotten, not yet born of the Spirit. A226; R3707:5 The Apostle speaks of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty—hence begotten again of the holy Spirit. SM391 This new creature is in an embryotic state or condition while in the flesh, and will be born of the spirit in the resurrection. Q808:4 "We become partakers of the divine nature." (2 Pet. 1:4) R1881:4, 217:3 The new creature expects to attain the divine nature—glory, honor, and immortality—while the old creature desires earthly things and comforts. Thus there is a conflict. It is a fight to the finish. R5439:4, 5312:6, 216:2 A spirit-begotten child of God possessing eternal life by faith, but the new creature is not yet completed. R5325:6, 5326:1; SM391 The new creature has the old body, but a new will—the will of Christ. R4842:1, 216:2 Newly "created in Christ Jesus" (Eph. 2:10) reckonedly; and in due time, if he "abide in him," he will be a new creature actually. R1438:1; A227; Q505:2 This new nature is the basis of our recognition as Christians, and of our fellowship. The reason we are so counted is because we are in Christ, and he is no longer known after the flesh. R237:2* These who walk in the narrow way—begotten again, not of the will of the flesh, not of man, but begotten of truth. (John 1:13; James 1:18) NS19:3 The divine nature is the highest of all, yet each nature will be so thoroughly in accord with its own conditions and environments and perfection that each will have satisfaction in his own state. F63 The new creation is entirely separate and distinct from the angelic orders and from man. Each order will be perfect in itself. F62 The best epistle—even more valuable than the Bible, as respects reaching the hearts of men—is the life of a true Christian, a new creature in Christ Jesus. R5967:6 May be spoken of as separate and distinct from their mortal bodies. R5686:4; NS517:1 There is nothing said about being reckonedly new creatures. The change is actual, bona-fide. R5325:2, 4932:3; Q509:2, 61:2 The new creature is real, so real that it can die the second death. If it were only a reckoned matter, it would not be so serious. Q509:2 The robe of justification is given to the new creature to cover the blemishes of its imperfect body. R4761:5, 216:5; Q604:6 Their King, in calling them to be this "holy nation," started them as a new race. Their Master opened the way for a completion of his purpose. They were begotten again, "new creatures." (Gal. 6:15) R2129:1 God is dealing with our spirits, our minds. Through the transforming influence of his Word, he is giving us a new mind; it is this new mind which he receives into his family. SM350

Old things are passed away

- The old love of sin, the old disposition to do evil, the old worldly and selfish ambitions, strifes, etc. R1438:1,4; CR411 Jesus is the Captain of all those who voluntarily enlist as soldiers of the cross to battle against sin, especially in themselves—fighting a "good fight of faith" and overcoming the spirit of the world. SM180 The elements of darkness that reign in our mortal bodies are to be discouraged and to be expelled therefrom. R5099:6 Sins that are past are all cleansed. SM430; R5325:2, 4553:3 Old sins and hopes. E488 Human hopes, will, and ambitions. A227 Dead to worldly aims and objects. SM391 The embryo "new creature" continues to grow and develop, as the old human nature, with its hopes, aims, desires, etc., is crucified. A197; E488; R5597:1, 5072:6; CR353 All earthly rights have been abrogated. R5325:5 Earthly things, prides, vanities, and follies, shall have passed from the will even though they may harass us because in a measure attractive to our flesh. F78 The thorns that choke the wheat are not wicked practices, but "cares of this life and the deceitfulness of riches" (Matt. 13:22, Mark 4:19)—the ordinary duties of life, proper to a limited degree. NS607:6 We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will. R5221:1 These old things pass away, not instantly, but gradually. R5742:5, 216:2 In Romans 8, the Apostle shows that a way of escape from the condemnation of the Law Covenant was provided for those Jews who come into Christ. R4869:3 New creatures are not under the Law Covenant, but under the arrangement of grace, or God's favor. R5072:6 These "peculiar people" enter into covenant relationship with God by which they surrender all their rights and privileges as men. SM274 From the time the new creature is reckoned as coming into existence, the old creature, from the divine viewpoint, is non-existent. R4842:1 None of the

human remains; at the time we were made members of the Body of Christ, we had become dead as human beings, by the surrender of our wills. R5881:6; Q570:1 All distinctions of sex and color and condition are ignored, dropped from divine notice. (Gal. 3:28; 1 Cor. 12:13) T103 When grievous weapons of destruction and poisonous tongues do injury to the old creature—which we have already consecrated to death—they help us as new creatures, killing the flesh. R3051:1

All things are become new

- New relationship with God. R5947:4, 5325:2 New hopes, aims, ambitions, prospects, standards. R5899:1, 5597:1, 5148:3; CR469; OV379; SM510, 342:T New will, new mind, with heavenly hopes and aspirations. R5439:2, 5461:6, 216:2; SM350, 430:2, 274:1; OV356 New heart, new desires. R3735:4; OV379 They have new ideals, heavenly ambitions, new standards, new representatives of these. SM274 New affections. "Transformed by the renewing of their minds." (Rom. 12:2) OV379; SM342 We have received a new mind in Christ. We have stepped into membership in the Body of Christ. R5221:1 To accomplish so radical a change requires a powerful influence—the holy Spirit. R5148:6 At first we are babes. Beginning with strong determination, we must grow in grace—grow in the Lord and the power of his might—grow up unto him in all things, becoming stronger and stronger. R5312:6 It regulates them as respects what they eat, what they drink, where they go, what they do, what they read, what companionship they cultivate, even their very thoughts. R5796:5 When the Jew became dead to the Law, he came into this one hope which could be attained only through sacrifice. His new creature was bound to do what is right; his old creature was reckoned dead. R5072:6 If we are in Christ we are keeping God's law in a way that is impossible to others, even though we have only the body of flesh in which to operate. R4869:3 The "wedding garment" is given to the new creature, to cover the blemishes of its imperfect body. R4842:1 At the moment of God's acceptance of our sacrifice, and of the begetting of the holy Spirit, the new creature is reckoned as coming into existence and as wearing the wedding garment. R4842:1 The new creature only is recognized of God, and invited to the wedding, and granted the wedding garment—the robe of Christ's righteousness—not for itself, but as a covering for its flesh. R4761:5 With this class, all of the Lord's dealings are intended to develop character. R4817:6 Such are already back into harmony or covenant relationship with God. R4542:3 Where the conversion from sin to righteousness is thorough. R3735:4 We, similar to the man with the unclean spirit (Mark 5:2), receive the new mind of Christ; we stand at Jesus' feet, clothed and in our right mind. R3773:2 Jesus ascended up on high and presented the merit of his sacrifice on our behalf. God granted the holy Spirit to the waiting disciples. That holy Spirit came to them as a begetting to the new nature. Q509:2 We are begotten again by the holy Spirit to newness of life, newness of purpose. To us he gives various talents. SM510 We now have the precious promises of God and the prospect of a spiritual existence in the future instead of a human existence. SM342 They will have higher riches and greater privileges as spirit beings, fully entered upon at their resurrection change but reckonedly entered into from the time of their covenant. SM274 Let each make an inquiry of himself: Am I living to the extent of my ability even in the present life in accord with the new mind, the new nature? Am I thus developing it at the expense of my old nature? NS102:1 If you have made the proper consecration and God has begotten you of the holy Spirit, you are a son of God. Q665:1 Now counted as members of his glorious Church. SM430 He has "passed from death unto life," (1 John 3:14) and has found the peace which the world can neither give nor take away. R1841:1

18

2 Corinthians 5:18 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*

And all things

- All these new things. E488; R4542:3 Not all the wickedness and sin of the world. R1778:3, 1269:5 Here the term is absolute and unqualified. All the features of our redemption are of God, planned by

the Father himself. R1778:3, 1268:3

Are of God

- Not of the Apostle's making up, nor of Jesus' origination. R5597:5 God himself shall wipe away all tears from their eyes. It was God's plan from the very first—God so loved the world that he sent Jesus; and so, of him and through him and to him are all things. R333:3

Who hath

- Before we were born Christ effected a work. R3707:5

Reconciled

- Back into harmony or covenant relationship with God. R4542:3 None can be reconciled to God without a Redeemer's sacrifice. R5284:3

Us

- True believers. R3707:5 God's real work is the reconciliation of the world, but he begins his work with an elect class, not with the world. NS384:4 So far as the world is concerned this reconciliation is still future. R3707:4

By Jesus Christ

- By the death of his Son. R3707:5 Through Jesus Christ—through the work which Jesus did for us. NS383:5

The ministry

- Service. E488; R4542:4 Not the service of our own reconciliation, but the service of making known that through Christ's death whosoever wills may return to harmony with God. R4542:4,5 The ministry of the New Covenant—the service of bringing Israel in covenant relationship with God anew. R4542:6

Of reconciliation

- Greek: kattalage; the same word rendered "atonement" in Rom. 5:11. E488 Reconciliation to God which is eventually to reach the whole world, but at the present time is intended only for "him that hath an ear to hear." R4542:5; NS386:5 When we all shall have reached that glorious consummation of the Church, then the world's reconciling will be the great work of the Millennial age, carried on in power and great glory. NS386:2 Amongst the Lord's people we find some in a measure of reconciliation, others in a state of partial reconciliation; our message is to all: accept his Word, conform your heart and life to his arrangement. NS386:6 In proportion as we attain this reconciliation to God we are attaining a harmony with righteousness and truth and are learning that we are not our own but his, bought with his blood. Be fully reconciled. NS386:6 The ministry of reconciliation, committed to the Church, will not be finished until the close of the Millennium. R2855:6

19

2 Corinthians 5:19 *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

To wit

- Namely. E488

God was in Christ

- This Christ is composed of many members. (1 Cor. 12:12) R4841:3 In or by or through Christ. R827:2 Paying the ransom exacted by his own justice. R333:3 Whose love? The Father's and the Son's, primarily the Father's, who hates sin but loves man. He hates sin because he loves man, and sin destroys man's happiness and if persisted in will destroy man himself. R9:5* The salvation here taught does not depend upon acceptance of Christ. R108:5*

Reconciling

- At-one-ing. E488 The Church to be saved by a change of nature, the world by a resurrection to the perfection of human nature. R5596:3 In a Bible reading list entitled "Seven Stages," this text is included under "Deliverance" with Isa. 63:5, Luke 2:10,11, Gal. 3:13, 1 John 1:7, Rom. 5:18 and

John 1:9. R465:4 A work begun, but not yet concluded. R2855:6 We must stand aloof from the practical anarchy, knowing that if all men loved God supremely and "their neighbors as themselves," they would "walk humbly before God"; all would become reconciled to him. R1190:5* Christ did die, the Just for the unjust, that he might bring us to God; that we are "reconciled to God through the death of his Son." (Rom. 5:10) NS365:2,6

The world

- This Scripture is a comprehensive statement, covering the Lord's favor to believers in this present time, and as well his ultimate favor to all the families of the earth during the times of restitution. NS440:4 Those from the world who now accept the Gospel call. R5918:2, 2855:6 God is not yet reconciled to the world, and the world is not yet reconciled to God. R3707:4, 2855:6 For centuries we have been overlooking scriptures which speak of a reconciliation with the world, and not noting the difference between the Church and the world: "Ye are not of the world." (John 17:16) NS821:6

Unto himself

- First by the reconciling of his own justice, second by a restoration of those who turn from sin to righteousness. R3707:4

Not imputing

- Not reckoning. NS383:5

Trespasses unto them

- Because their penalty was borne by Christ. E488 But imputing them unto "him who died for us and rose again." E444, 488; SM381 But reckoning those trespasses unto his Son Jesus, who died for your sins, the just for the unjust, that he might reconcile us to God. (1 Pet. 3:18) NS383:5

Committed unto us

- The Body of Christ is helped and succored in its day of salvation in order that it may be the instrument of God for the blessing and releasing of those who are in the prison-house of death. HG337:1 God hath committed unto us, the Royal Priesthood. E488

The word

- Message, good tidings. E488

Of reconciliation

- At-one-ment. E488 The message of God's love. R5597:5 Telling of the way of return to God. R5597:5

20

2 Corinthians 5:20 *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

Now then

- Because God has called us and given us as a priesthood this service, and this message to declare. E488

We are ambassadors

- God's representatives amongst men—ministers, or servants. R5597:5 Commissioned to tell the good tidings in the world. R3707:5 "Who also hath made us able ministers of the new covenant." (2 Cor. 3:6) R3329:6 Whose commission arrays him, as defender of the faith, in opposition to every other form of doctrine. R1588:2 With all the consecrated, when they come to see the privileges of the present high calling, the service in the "Royal Priesthood" is superior to all else, even if tent-making is still a necessity. R1021:1 The Father is sending out messengers to inform the condemned of his reconciliation. R504:5 One necessity for ambassadorship is that "brethren" still in Babylon are in danger. They do not cry for help, because they do not realize their need. We must not wait our sacrificing until they request it. R2457:1 Whoever is negligent of his opportunities to serve others shows his own lack of appreciation of God's message. R4666:2 The spirit which would permit us to please simply ourselves, to the neglect of others who might be greatly blessed by the same truths

which have so refreshed our hearts, would not be the spirit of love. R1672:3 The Apostle and all consecrated believers as members of the Church, the Body of Christ, are God's ambassadors in speaking to the world. NS569:3 From the time that Jesus had died and risen again and ascended up on high and appeared in the presence of God on our behalf, the apostles and all believers were commissioned to be ambassadors for God. NS365:5 The very humblest of the Lord's people should consider the honor, the dignity, the responsibility of being the representatives of the King of glory—the King of the universe. NS465:4 As workers with Christ, we must study him as the model workman in his work among men: The work is sometimes irksome, not to our taste; those we are to gladly help may be uninteresting or repugnant to us. R835:3* "Do all in the name of the Lord Jesus." (Col. 3:17) R3329:6 "Our citizenship is in heaven." (Phil. 3:20) R3330:2 "Ye are not of this world." (John 17:14) R3330:2 We have transferred our allegiance and citizenship to the heavenly Kingdom. R3330:2

For Christ

- Our official head or High Priest, and the Father's representative. E488 "On behalf of Christ." (Diaglott) Let us make haste to publish the more the sure mercies of our God, through Christ. R1045:6* We would bear more fruit, save wasted talent and energy, lighten and gladden the labor, if we would permit his power to relieve our heavy and wearisome toil and sanctify the senses in his work. R835:2*

God did beseech you by us

- The word "you" is in italics, indicating it is not in the original. It should be omitted. God is not beseeching the Church through the Church to be reconciled, for all of the Church are reconciled. R5597:6, 4542:4; Q578:6 This epistle was addressed "Unto the church, with all the saints." Paul would not beseech the Church to pray that the saints, the Church, be reconciled to God. They had already become reconciled. NS569:6 God through us is beseeching or urging all who have the hearing ear. R5597:6; NS365:5, 264:6 "As if God were inviting through us." (Diaglott) We must be on the alert to use every opportunity presented to call forth from Babylon the consecrated children. R1045:6* "As though God were entreating by us." NS383:1 It is a mistake to interpret the divine attitude toward man as being a coaxing, pleading one. NS365:2 As the vine does not bear fruit directly, but by means of the branches, so it is with Christ. "Together with him," even as the branch abiding together in the vine, we are workers with Christ. R835:2* The part of Christ's work of mediation which related to the settlement of the claims of justice against us, as sinners, was at a full end; the part remaining was the making known of reconciliation to sinners. R788:2 This has been the chief business of God's people all these 1800 years. CR308 The omnipotent one now uses "The foolishness of preaching" (1 Cor. 1:21) as his agency for appealing to sinners; but by and by he will send forth his commands, with penalties for disobedience and rewards for obedience. NS364:3

We pray you in Christ's stead

- "We entreat, on behalf of Christ." (Diaglott) We who are consciously receiving "meat in due season" are especially called to proclaim the glad tidings of reconciliation. R1045:6*

Be ye reconciled to God

- At-oned. E488 The whole Gospel message is to this effect. R4978:3; NS383:2 God is now ready and willing to receive all who come to him through Christ. R788:2, 4978:3 This phrase may be applicable to the unconverted, but it was addressed to Christians. He is Lord and Master; we are called upon to admit his claims, and thus be at agreement with God. R99:6* While our greatest work comes in the next age, let us not forget we should do all in our power in the present age to counteract sin and to restore mankind to harmony with our Father. R87:4 Knowing that only such as come into vital relationship with the Redeemer can have everlasting life, we persuade men everywhere, "Be reconciled." NS836:2 There was no reconciliation to God previous to the ministry of reconciliation, the gospel, when Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9) NS384:2 The one little nation of Israel was favored with special information not granted to the other nations of the world, but even the Jews were not offered a full, complete reconciliation, but merely a typical

one. NS365:4 The gospel was preached in advance to Abraham, but it was an indistinct statement—intended for Abraham and his natural seed, so that they would be able to exercise faith in the promise. NS365:5

21

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

For he hath

- God. R4542:3 Jehovah, the Heavenly Father. R1849:2

Made him

- Jesus. R4542:3

To be sin

- "A sin-offering." (Diaglott) R1696:2, 73:2 A sin-offering, not a sinner or sin. R1336:6, 5253:4, 4704:2, 4542:3, 416:6*; E446 A sin-sacrifice or sin-offering. R1287:2 Christ took the sinner's place. R5597:6 He was treated as the sinner, and received the punishment that properly belonged to the sinner. R5356:2, 5253:4, 4371:3, 701:5, 660:4, 441:4, 93:6 "Made a curse for us" (Gal. 3:13)—cut off from life, treated as the sinner, as our substitute. R701:5, 4371:3 Jesus freely gave himself up and submitted to entire destruction of the flesh. R73:2 As Moses lifted up the serpent in the wilderness, so God declared in type that the man Christ Jesus would be lifted up upon the cross as our sin-offering. R1849:2, 1696:2 The bite of a fiery serpent (sin) was cured by a look at the brazen serpent (Christ)—the only hope of the fallen race of mankind. R1696:2

For us

- The household of faith. R4542:6 The guilt of the sinner was borne by the Redeemer, who gave the full corresponding price for our sins, that all seeking righteousness might be accepted as righteous, through the merits of his sacrifice. E444 Jesus was tested to the utmost to prove his worthiness of the greatest exaltation at his Father's hands. Our Lord Jesus gave up all that he had on man's behalf. E444 For him—"God hath reconciled us to himself." (2 Cor. 5:18) R4542:3,4

Who knew no sin

- Either personal or inherited. R660:4 He personally knew no sin—holy, harmless, separate from sinners. (Heb. 7:26) R5597:6, 73:2 Born of a woman he partook of the woman's nature, though retaining all the purity and perfection of the pre-existent (spirit) state. E105; R777:5 Jesus did not need to wait for any sacrifice for sins, for he knew no sin. NS51:3 John did not want to baptize Jesus, knowing he was not a sinner. HG261:6 Jesus kept, fulfilled, all the requirements of the Law, which we know was the measure of a perfect man's ability; he must have been a perfect man if able to do what no imperfect man could do. R776:2 "I have found no cause of death in him." (Luke 23:22) Death, pain and sorrow are the direct result of sin. Death in no sense had any claim upon Jesus. R573:2 Our Head, our Lord, the holy, the pure One, was perfect as a man and gave a perfect sacrifice, without spot or blemish. R964:6, 73:2 His cross consisted not in his living separate from sin, for he had lived separate from sin up to that time. NS622:6

That we

- Those who receive this message. R5597:6 His "members." R4542:6 Zion. The typical Zion is the Jewish nation; the antitypical Zion is the glorified Christ. HG606:3

Might be made

- May have. R5597:6

The righteousness of God

- May have the privilege of coming into the righteous condition acceptable to God. R5597:6 The antitypical Zion is the glorified Christ. "He shall be called, Jehovah our Righteousness." (Jer. 23:6) "She shall be called, Jehovah our Righteousness (or, the Righteousness of Jehovah)." (Jer. 33:16) R4913:3 God's mercy will pass through the Church to natural Israel to whomsoever wills of all the

families of the earth. R4542:6

In him

- Only sons of God are covered by the robe of Christ's righteousness imputed to them, because of which they find acceptance with the Father—not all believers, but only those who abide "in him." R1008:2

2 Corinthians 6

1

2 Corinthians 6:1 *We then, as workers together with him , beseech you also that ye receive not the grace of God in vain.*

Workers together with him

- Our vital union with our Lord as members of his Body is shown by the prophet Isaiah, 49th chapter, verses 7-9, which is here interpreted. R5536:5 We are invited to become co-workers with God in carrying out his plan; in so doing, we are counted in with Christ Jesus as filling up the measure of the sufferings necessary to its accomplishment. R3161:4 In the accomplishment of the great transforming work to be wrought in us by the renewing of our minds. R4790:1 All the anointed ones, including women, are anointed to preach the gospel. R1083:2*

The grace of God

- Justification. F682, 117; A236; R859:2 The privilege of justification. R2733:1 Tentative justification —giving a standing with God—from which a believer may offer himself in consecration. R5207:6, 5196:2; Fiii Our advice to Christians is that they no longer delay, but hasten to avail themselves of the greatest privilege that could be offered, the grace of the forgiveness of sins, of justification through faith. R2642:3

In vain

- The person who has come to a knowledge of God's grace and has rejected it will be in a worse position than those who have never heard. R5208:1; F118 Those that are justified to friendship with God (see Fiii) and fail to go on to make a full consecration. F682, 117; A236; R4629:2, 1669:5; SM762; Q396:3, 733:3 God justifies us reckonedly instead of actually, so that those who choose might draw back after being justified by faith, receiving the grace of God in vain, their reckoned justification becoming void. R1669:5 Those who neglect to use their reckoned perfection, by presenting themselves as acceptable sacrifices to God, have received the favor of justification in vain, and are not much better off than the world. R859:2 Receiving probationary adoption into the Lord's family in vain is a way we can take the name of the Lord our God in vain. (Exod. 20:7) R4014:6 As justification is accounted unto us only for the purpose of permitting us to go on to sanctification, such results or works must be forthcoming, or it will prove that we have received it in vain. R2847:4 Some are glad for what they see, but not anxious to see any more, as, intuitively, they realize that further knowledge would bring greater responsibilities, which they desire to avoid. R2733:1 To the extent that anyone's eyes see and his ears hear of the grace of God, he has responsibility. To possess the knowledge of God and to disdain it is to receive the grace of God in vain. NS741:6 If we receive God's grace and truth in vain, we may be sure it will be but a little while until it will slip from us and be replaced by misconceptions. R4782:6 Those whom God has called should seek enlargement in his grace, that as well-springs they may be filled to overflowing with that grace which came by Jesus, not vainly choked with worldly rubbish. R2508:6 Having just explained how God's grace provided reconciliation, the Apostle now exhorts such as have already recognized God's gracious character and the gift of his grace toward mankind. R2285:5 This text is one of many warnings that deny the view that whoever becomes a child of God can never become a "castaway" from divine favor. R1699:6 The gospel is to some a savor of life unto life, and to others of death unto death. Some have a form of godliness until fear is removed, when they manifest their preference for sin. R1633:6 The refining

process means much to these who have been enlightened more than others, for their present testing is for either life or death, and to prove if they have received God's gift in vain. NS447:3 Any who are drawn or called of God and who do not accept him. Q288:3; R5207:6 Those who are consecrated and begotten of the holy Spirit and who go into second death or who do not run as they should and fail to get the great blessing to which they were called. Q288:2,3

2

2 Corinthians 6:2 *(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*

I have heard thee

- The class addressed is seen to be consecrated believers of the Gospel age, the anointed, The Christ, Head and Body, which is to accomplish the great work of restitution in the next age. R858:3

Accepted

- Greek: dektos; acceptable or receivable. A213

Behold, now

- During the Gospel age. T61, 118; R5126:3, 859:1 The privilege of sacrifice is unique to this age. R4646:3 Could not begin until our Lord Jesus had made his sacrifice and opened up "the new and living way." (Heb. 10:20) R4653:4 The accepted time did not commence until the Gospel age began with Jesus' sacrifice, dating from his consecration at baptism. R858:6 Now is the time that God will accept us. (Rom. 12:1) It will not always be an acceptable time, for it will cease when the Bride class has been gathered, and there will be no more sacrifice. CR55

Is the accepted time

- The time in which sacrificers, coming in the merit of Jesus and becoming dead with him, are acceptable to God. A213; R4535:3, 4493:1 The time for sacrifice as represented by the Lord's goat. T61 "To offer up sacrifices, acceptable to God by Jesus Christ," (1 Pet. 2:5) the time in which God will accept you as "members" of the Body of The Christ. R4535:3 "He hath made us accepted in the Beloved." (Eph. 1:6) Some, from Enoch to John, had the sacrificing spirit and did lay down their lives for the Lord, but our Lord's great sacrifice was necessary first. R4535:3 "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1) Now is the opportunity for believers who have the sacrificing spirit to be accepted to God. R4535:3 When we, like our Lord, may sacrifice earthly rights and restitution privileges and thereby attain the spiritual blessing of our "high calling." (Phil. 3:14) R4542:2 Now is the time when God is willing to accept our sacrifices, however poor or lean, contemptible or mean, if they are all that we have and are presented with faith in the name and the merit of Jesus. NS610:5 Isa. 49:8-10—The time in which God will accept the sacrifices of the Royal Priesthood; this day of acceptance of these sacrifices will end; the great privilege, the glorious reward, will then be passed forever. NS215:3 The time for the finding, testing, and glorifying of the antitypical Mediator. R4528:5 The opportunity, and the only one, to attain unto the divine nature—immortality. R527:3* "The acceptable year of the Lord." (Isa. 61:2; Luke 4:19) R4535:3

Is the day

- Not a 24-hour day, but a definite or special period of time. A138 "Today" (Heb. 4:7), the age of sacrifice. R5134:2, 4528:4 A prophecy applicable to the entire membership of Christ, of whom our Lord Jesus is the Head: "For thy sake we are killed all the day long; we are counted as sheep for the slaughter." (Psa. 44:22) R5173:5 The Gospel age, the antitypical Day of Atonement. R5173:5, 4542:2, 4528:4 The entire Gospel age. Q758:2; R268:1, 34:3 This day of salvation is already over 1800 years long; as with the great days of creation, they are long periods of time. HG583:4

Of salvation

- The great salvation to the divine nature. R4542:2, 859:1; F94 This Gospel age is the day of salvation, a special salvation such as will never again be offered to mankind, to joint-heirship with the Lord Jesus as his Bride, not referring to the world in general. NS500:1

3

2 Corinthians 6:3 *Giving no offence in any thing, that the ministry be not blamed:*

Giving no offence

- Against the principles of truth and righteousness. R859:4

That the ministry

- All who serve the Lord are ministers. R5774:4

Be not blamed

- We should adapt ourselves to customs of others, without violating our consciences, to avoid offense and increase our influence for good. R5774:5

4

2 Corinthians 6:4 *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,*

In all things

- Ours is not a life of easy lethargy, nor one that secures the approval of the worldly minded, nor which secures present temporal advantage, nor agreeable to the flesh; yet the "new creature" rejoices. R859:5

Approving ourselves

- The Apostle declares that the endurance of these crosses is a mark of his faithfulness as a servant of the Lord. R2616:4 Although the signs of an Apostle were wrought among the brethren in mighty deeds, the ministration of the Spirit was mainly an object of hope, presently overshadowed by many afflictions. R1323:5* At most we have but a few years to live—a few years only to sacrifice. At best we have very little talent and opportunity to lay at the Lord's feet: hence the importance of doing so wholeheartedly. NS454:4

As the ministers

- Greek: diakonos; servants. F252; R5774:4

In much patience

- In a study on patience, this series of verses is listed with James 5:10, 11 and 2 Cor. 12:12 as notable examples recorded in Scripture. R3585:4

5

2 Corinthians 6:5 *In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;*

In stripes

- We are not to think of the Apostle as whipping and imprisoning himself, as do some, but as suffering on account of his faithfulness in declaring the good tidings. R2022:5

In fastings

- Some may have been enforced fastings because of his service of the truth. R2022:5

6

2 Corinthians 6:6 *By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,*

By knowledge

- The value of knowledge is set forth in the Scripture many times—the treasures of wisdom and knowledge divine which are hidden in Christ and intended for those who come unto the Father through him. NS506:3

8

2 Corinthians 6:8 *By honour and dishonour, by evil report and good report: as deceivers, and yet true;*

By honour

- The fact that God has begotten any one of his holy Spirit should make us wish to respect those whom the Lord has thus honored. R5773:6

And dishonour

- Throughout this Gospel age God allows his faithful servants to suffer reproaches and losses. R5189:3, 2616:5 In the great feast and Kingdom work, "The rebuke of his people shall he take away from off all the earth," (Isa. 25:8) but this odium has been attached to being God's people throughout "the reign of sin and death." NS694:3

By evil report and good report

- All who are to be members of the Bride class must be tested in respect to their humility—their submissiveness to the divine will. R5252:6 The faith and zeal of many are not sufficient to endure this test. R5118:2

As deceivers

- Our Master was counted a deceiver, while yet he was the true one. How faithfully he bore that cross! His followers must expect to share this cross, and be misjudged by those who are blinded by the Adversary. R2616:5 Paul was considered a deceiver by many Jews who accused him of being unfaithful to the Law. R5774:1 Such experience need not make the Lord's people timid or fearful. R4736:5 The great time of trouble is the "recompense of the controversy of Zion"—the saints, (Isa. 34:8) who have in every century suffered, been counted "the filth and offscouring of the earth." OV346

10

2 Corinthians 6:10 *As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*

Making many rich

- Rich in hope, faith, love. R5927:5, 2212:5 The true riches of grace—"godliness with contentment." (1 Tim. 6:6) R2083:4 Unlike the apostles whom they claim to succeed, the popes are rich by making others poor. R1002:4

Possessing all things

- In that all things are ours, for we are Christ's and Christ is God's. NS388:3

14

2 Corinthians 6:14 *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

Be ye not unequally

- Ezra's reform against mixed marriages was a time of weeping. While there is surely divine wisdom to marry "only in the Lord," (1 Cor. 7:39) it is not a law for Christians; they must fulfill their marriage covenants. R4912:4 Jehoshaphat arranged a marriage between his son and the daughter of Ahab, considering it a wise method of re-uniting the two kingdoms; this was worldly wisdom, foolishness, not from the Lord. R4730:5 For one consecrated to God to thereafter become unequally yoked with one of the world's children, is to violate the direct command of God. R1075:5*, 765:5* The spiritual Israelite is commanded to be separate from the world. R2534:2

Yoked

- Married. R1554:1 Signifies an intimacy, a companionship, a fellowship of spirit. R1588:1 Jehoshaphat's most important mistake was in affiliating with Ahab, king of Israel, in war. "Shouldest thou help the ungodly and love them that hate the Lord?" (2 Chron. 19:2) R4730:5

Together

- Neither by marriage ties nor by business partnerships and close friendships. R4730:5, 2666:5, 2534:2 In bonds of fellowship and friendship. R1588:2

With unbelievers

- Those who are of the world. R1588:2 Masonry is a system, and a very beautiful system—as is very much of Satan's work—when seen from the worldly standpoint; but its symbolism is derived from devil worship and the worship of the sun. R1848:6*

What fellowship hath

- None whatever. R1588:2 Our fellowship must be based upon the sure foundation, the blood of Jesus Christ. R647:2*

What communion

- Paul was not the man for compromises. R1559:1 Let us see to it that our fellowship is based upon the sure foundation of the blood of Jesus Christ, and that our rejoicing and communion be of the increasing light as we walk together. R647:2*

Hath light

- Truth. A20 Light is healing, beneficial, health-giving. R5544:6

With darkness

- Darkness stands for Satan, for sin, for everything contrary to righteousness. R5544:6 Error and ignorance concerning God's plans and ways. R1282:3, 1588:3; A18 "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) R753:6 "If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed:" (2 John 10) R753:6

15

2 Corinthians 6:15 *And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*

And what concord

- What harmony. R1588:3 "Ye cannot drink the cup of the Lord and the cup of devils." (1 Cor. 10:21) R3963:3 There is no concord between Christ and Satan; nor between a believer in Christ and an unbeliever in his ransom and Lordship. R538:1

Hath Christ

- The Body of Christ, the true Church. R1588:3

With Belial

- With those who say, "Let us go and serve other gods." (Deut. 13:13) R1588:3

16

2 Corinthians 6:16 *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.*

What agreement hath

- What harmony is there between the purity that belongs to the Temple of God and the impurities that belong to the flesh, the world and the devil? CR363, 457:4

The temple of God

- "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) B209, 239 The Church, the Body of Christ. R1588:3; C98 There are seven uses of this phrase in the New Testament, none of which refers to the literal Jewish Temple, but all referring to the body of believers, including the Head and the members. R638:3*

With idols

- Can the spirit of God and the spirit of idolatry dwell in the same heart? God will not share his Temple. R1588:3

Ye are the temple

- The antitype of Solomon's Temple is found in God's holy people—the Church. R5713:2 Every

faithful, consecrated child of God is a Temple of God (1 Cor. 6:19) R1981:3 "How amiable are thy tabernacles" (Psa. 84:1) in the eyes of all who have the same Spirit. R1401:6

17

2 Corinthians 6:17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you,*

Wherefore

- In view of the fact that it is impossible to serve two masters or to have the Spirit of Christ, and still have fellowship with the opponents of Christ. R1588:4 There is a tendency toward the denial of all positive faith in Christian religion in civilized lands, and a substitution of unbelief coupled with forms and liturgies, an agnostic ceremonialism. R2537:6

Come out

- "Come out of her, my people." (Rev. 18:4) R4022:6, 3963:3, 457:5*, 46:4; OV347 "The Lord knoweth them that are his," (2 Tim. 2:19) and is calling in a voice which all his true ones will hear and recognize and obey. R2704:6 "Have no fellowship with the unfruitful works of darkness." (Eph. 5:11) R538:1 Look at Babylon. If you remain there you must submit to its fetters. Your presence binds your influence to its systems. You dare not declare the whole counsel of God (Acts 20:27) lest it condemn them. R457:5* Paul makes a quotation from the Old Testament (Isa. 52:11) to support his teaching that Christians should be separate from unbelievers. R227:5 If your church lives in adulterous union with the world, you must leave her. If it lives separate from the world and bears the fruits of the spirit, it is not part of Babylon. R46:5 It is the duty of all who see the truth clearly to act positively. SM135 Regarding Rev. 18:4, a withdrawal letter, worded plainly but kindly, calculated to arouse interest in precious truths, was supplied. Each member of the congregation received one, with appropriate tracts. R3135:3 Many ministers and the more intelligent of all denominations realize that Churchianity is a golden calf, unworthy of reverence. Like Aaron, they lack courage and reluctantly join in sectarian practices. R4022:6 Since we hold to doctrines taught by Jesus and the apostles, and separate and cut ourselves off from all other religious jurisdiction and control, we are a sect by Webster's definition. R537:6

From among them

- The untrue, the unbelieving, the unclean. R3986:6 The enemies of Christ, whether the avowed or the deceitfully cloaked. R1588:4

Be ye separate

- The "wheat," will first be separated from the "tares," as now commanded by the Lord; then the binding of the "tares" in bundles will take place, ready for the "fire" (trouble) of this Day of Vengeance. R2538:1 We are to make a clean-cut division between ourselves and all the unclean, the impure in heart. R1588:5 Stand free from all slandering of the Almighty God and his gracious provisions. OV347

And touch not

- "Avoid them" (Rom. 16:17)—have no part or lot with them. R1588:5 Whatever God condemns and disapproves we are to condemn and discountenance both in word and in deed. R227:6 It is only on these conditions that we have the Lord's promise—"I will receive you." R1588:5 Whoever lends financial aid or moral support to the great systems which are opposing the true teachings of God's Word is a partaker of the evil deeds and will share in the woes soon to come. SM135

The unclean thing

- How many others like Lot and his wife have made the serious mistake of claiming more for the physical and temporal interests of their families than for their intellectual and moral welfare! R5179:2 I would not be dogmatic, but the position of separateness from human institutions (unions) and bondages is a safe position for the saints. R1285:5 The new creation should have nothing whatever to do with any of the semi-religious societies, clubs, orders, churches. This may not apply

to labor organizations or insurance associations. F581

18

2 Corinthians 6:18 *And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

Be a Father unto you

- What a promise! To become his children and be given the assurance of his parental affection for us. R5739:5

Be my sons and daughters

- As sons we have the joy of knowing of our Father's character through his Word. R5739:5

2 Corinthians 7

1

2 Corinthians 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

These promises

- The exceeding great and precious promises of God's Word. (2 Pet. 1:4) R3986:6 The things which God has prepared for those that love him—things which "eye hath not seen, nor ear heard, neither have entered into the heart of man." (1 Cor. 2:9) R4975:4 Without these divine promises of the present and the future blessings, who would battle against his own weaknesses? R5739:4 The promises are indeed the power of God unto our cleansing—our salvation. (Rom. 1:16; Phil. 2:13) R5739:4; SM389 The Apostle shows the object of our consecration and subsequent disciplining under the guidance and power of the truth, its precious promises, our spiritual food, to be the formation of a holy character. R4782:5 The formation of a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. R1628:5 Whoever has such a hope in him will purify himself. (1 John 3:3) R3987:1

Dearly beloved

- The saints. (2 Cor. 1:1) SM391; R5737:1 Not addressed to the world, but to the Church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. R5737:1 Disciples, pupils in the school of Christ. R5737:3 Those who left the "wallowing in the mire." (2 Pet. 2:22) R4974:3, 5737:6 This text addresses those who have made considerable progress —those who are seeking to perfect holiness in their hearts, and so far as possible also in their earthly bodies. R2891:2 Because they have the mind of Christ. SM391

Let us

- It is the new creature that is addressed—the new will. R4974:6 The class already justified "through faith in his blood." (Rom. 3:25) R3985:3 The great King commands his consecrated people to purify the Temple of God, which is the Church. R4812:5, 2380:4,5 Those who at heart are loyal to the Lord are distressed by the blemishes, even though they are aware that the Lord has graciously covered them. R5738:2

Cleanse ourselves

- Does not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is impossible on our part. R5738:3, 3985:2 A progressive work—to a high standard toward which we progress: "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) R4974:3, 4663:5 In proportion as this is done, a blessed influence will go forth from the Temple of God, the true Church. R4812:5 It requires great strength of character, great power of the will, to cleanse our minds and our flesh. R3986:4 Purge out the old leaven of malice, hatred and envy. R3631:6 Now a believer will inspect his words, his thoughts, his actions, his clothing, his personal appearance from a new standpoint—as God's representative, his ambassador. R3168:5 As with Josiah's public work, so

it should be with the heart work of all who present themselves to the Lord: they should break off their sins in righteousness, utterly destroying their fleshly idols. R2390:5 As with Hezekiah's reform, the Lord's people need to remember the necessity for cleansing from worldly defilements, of the past and also those which are ever present in the world. R2380:5 The minds (thoughts) should be pure, should be cleansed of everything not fully in sympathy and accord with the mind of Christ. SM395 Let none of us forget to "put away all leaven"—sin—in preparation for the eating of the Passover. Thus the remainder of life will be a feast of unleavened bread. R2283:4 "If we would judge (correct, chastise) ourselves, then we should not be judged (corrected, chastised) of the Lord." (1 Cor. 11:31) R2160:3 The armor of Eph. 6:10-18 cannot be put on until the body be washed and clothed in the garment of Christ's imputed righteousness. R1995:4 The cleansing process must begin at once, but it will continue until our latest breath. R3986:5 Every effort made by the chosen ones to cleanse themselves is a reproof to others who are not so striving. R5737:6 Elders are outwardly and inwardly clean—washed by the water of the Word from the meanness, the filthiness of the flesh. R5123:3 In preparing for a convention, make ready the heart in advance for a blessing, putting away the flesh that the Lord may open the windows of heaven and pour out blessings which will overflow to others. R4222:1 So long as we are in contact with the world we are liable to a certain degree of earthly defilement; thus, we should wash one another's feet. (John 13:14; Eph. 5:26) R3544:1 Although the words of this text were not addressed by St. Paul to the worldly they would, nevertheless, be excellent advice and very profitable to all. NS824:2

From all filthiness

- Figuratively represented by "Having our bodies washed with pure water." (Heb. 10:22) R2671:3, 5123:3 Noticing to see where there is anything in us that is impure, and putting all that away from our conduct—and, from our minds. R5739:2 It is a tedious work—day by day we strive to put away sin, selfishness—every element of ungodliness and unloveliness. R5738:4 No longer slaves of sin—do not bear the fruits of unrighteousness. R5123:3 So that all unrighteousness, all sin, all injustice, would be an abomination to them—whoever truly loves righteousness must in the same proportion hate iniquity. R4663:5 Regarding the experiences of Nadab and Abihu, we learn the great importance of approaching the Lord in the proper spirit and condition of mind and heart—the spirit of a sound mind. R3055:3 The babes who are not developed new creatures will have their attention occupied with the cruder elementary lessons, respecting the coarser sins which the new creature must abhor and battle against. R2891:2 The world does not parade its defilement of mind and body where the bright light of truth and righteousness and purity shines. To do so would be a horrible condition, like Sodom. It prefers to hide. NS824:3 Generally, salvation is to be brought at Christ's second advent, but Zacchaeus's salvation (Luke 19:9) was of the heart, reclaiming it from sin, selfishness, meanness—filthiness of the flesh and of the spirit. R2731:2 In the Millennial age God will not impress the law of love upon the hearts of any—each then, as now, must put away from his heart selfishness and all of the concomitant evils resulting from sin. R2330:6

Of the flesh

- Put away evil practices, outward wrongdoing of every kind—avoid careless language, restrain passions, curb selfishness. R5738:5; SM395 Not controlled by the desires and weaknesses of the fallen flesh—loves cleanliness of person, of clothing, of language and of habits. R5123:3, 3168:5 Uncleanness of hands, of teeth, etc.—filthy habits, tobacco, etc. R4975:1 An outward cleansing of the flesh would not prove a purity within of the mind, the heart (Matt. 23:25), but outward filthiness does indicate a filthiness of the mind (spirit), because the mind controls. R3986:3 In proportion as the spirit of righteousness, truth and love enter into the heart, filthy words, conduct, habits and appearance, all begin to come under the control of the transformed mind. R3631:6 Cleansing the flesh is a part of the sanctifying work. R3168:5 The Bible does not specifically condemn tobacco. Christians may spend money for it and smoke it if they believe it will do them good and result to God's glory; but our Lord did not reek with its fumes. R1849:4

And spirit

- Does not mean the new creature is filthy. The word spirit is used to represent the mind. R5738:6, 4975:1, 2390:5, 2022:1, 1739:3; SM335, 395:1 Every thought be brought into captivity to the will of God. (2 Cor. 10:5) F409 Our minds must be cleansed. We must learn to hate sin, to repel its first advances. R5738:5 The new creature must use the old brain and must exercise control so that we think purely. R4975:1 The cleansing of our minds is far more important than the cleansing of our flesh. R3986:1 Some filthiness of the mind is selfishness, which frequently hides itself under pretexts of generosity, etc. Other features of this filthiness are jealousy, covetousness, ambition, sensuality. R3986:2 Filthiness of the spirit cannot be cleansed with ordinary soap and water. SM388

Perfecting holiness

- God has but one standard—perfection of holiness. Our Lord's instruction is "Be ye perfect." (Matt. 5:48) R3987:1 We cannot conceive of any other condition being acceptable to God, in harmony with our calling. How we long to have our new bodies in which the new mind can act perfectly, without hindrance, glorifying God. R4664:1 For the Christian the chief business of life. R1739:6, 5738:2 The present is the time for God's people to draw very near to the Lord, to come under the shadow of the Almighty, to put their trust more and more in him and to purge themselves from all filthiness. NS627:6 Holiness cannot be attained in a moment. It must be gradually effected, perfected. We must allow the Lord to work in us the holy will, the holy conduct—a life work. R5739:3, 3631:6, 1739:2 A pure heart delights in the society of the pure and shuns all others. R5123:4 The special work of the Church in this present time consists of the building up of one another, helping one another to perfect holiness. R2690:4 We exhort all in a remembrance and renewal of our covenant with the Lord—to be obediently and lovingly his, in thought, word and deed. R2084:1 Through the cleansing power of his truth, "by the washing of water, by the Word." (Eph. 5:26, 27) R2160:4, 4782:5 Disciplines should be reminders to us that we are not perfect, that we still have need of the mercy of God in Christ; and they should lead us to greater diligence in perfecting holiness. R2061:2 When we shall have finished the race we shall not be absolutely clean. But, if our hearts (wills) are subject to the Lord, they will be constantly seeking to come as near as possible to absolute purity. R2022:1 Holiness is moral purity—"without holiness no man shall see the Lord." (Heb. 12:14) R1739:2 The shining of one honorable upright life (even though it be not perfect—and none are perfect) is sure to have its effect in the midst of the darkness of sin and degradation which prevail in the world. NS824:3

In the fear of God

- Filial fear. R1739:2 The fear that is reverential, profitable, not the fear that is slavish. R5739:2 Through a reverence for the Lord—an appreciation of his greatness, his perfection. R3987:4, 2022:1 The Christian who is deficient in veneration will have difficulty in perfecting holiness. R3987:4

4

2 Corinthians 7:4 *Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*

Filled with comfort

- The Apostle used "comfort" seven times in vss. 4-13. He used it ten times in chapter 1, vss. 3-7. R3435:5,4

Exceeding joyful

- Paul was happy, giving constantly for the good of others from his store of grace and truth. R4526:2 Hope and courage, inspired by the promises and strengthened by the experiences, will keep us joyful while we are still in the enemy's country. R4048:1 Let us learn to rejoice in tribulation because it is an evidence that the Lord still considers us worthy of being prepared, chiseled, polished, made ready for a place in his glorious heavenly Temple. R3929:3 Learn to trust to the Lord's providences in all affairs—not only in those which seem to go favorably, but in those also which apparently are working disadvantage and disaster. R3012:5 We have the present joys and hope and faith in the

things unseen. R1949:1 "Rejoice in the Lord, O ye righteous." (Psa. 33:1) R1948:6 "At thy right hand there are pleasures forevermore." (Psa. 16:11)—even in the present life. R1948:6, 1949:2

In all our tribulation

- Tribulation has the thought of serious trouble—a combination of troubles that makes the experiences serious—severe and continued troubles. R5779:4 Tribulations are necessary for the perfecting of the saints, for the trial of faith, for the testing and preparation of those who would be joint-heirs. R3013:4, 3929:3

6

2 Corinthians 7:6 *Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;*

God that comforteth

- All comfort, though working through Titus, Paul, or the Church at Corinth, was of God; this is God's disposition, to comfort. R3435:5

The coming of Titus

- The word parousia occurs twenty-four times in the Greek Testament, and is only twice correctly translated "presence." "Coming" in this text is one of the 22 mistranslations. B159

7

2 Corinthians 7:7 *And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.*

By his coming

- The word parousia occurs 24 times in the Greek Testament, and is only twice correctly translated "presence." "Coming" in this text is one of the 22 mistranslations. B159

Comforted in you

- There was a mutual helpfulness of the Church in this matter of comfort—every member possessing the holy Spirit and exercised by it had a share. R3435:5

9

2 Corinthians 7:9 *Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.*

Sorrowed to repentance

- Repentance would be the proper fruitage or result of a proper sorrow. R2931:2

10

2 Corinthians 7:10 *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

Godly sorrow worketh repentance

- Sorrow is not repentance. R2931:2 One has not repented until he has renounced sin and become a follower of Christ's teachings. R2931:2,3

13

2 Corinthians 7:13 *Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.*

Comforted in your comfort

- Even the strongest in the Church, the apostles, needed comfort. R3435:4

His spirit was refreshed

- Wherever we find one of the Lord's followers, we have an opportunity of serving the Lord, of being

channels of his mercy, and carrying to the downcast one something of comfort and consolation and helpfulness. R3435:5

2 Corinthians 8

1

2 Corinthians 8:1 *Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;*

The grace of God bestowed

- At the council at Jerusalem, AD 50, Paul promised to take up collections among the congregations of the Gentiles for the poor at Jerusalem, which he had now done in Macedonia, Greece and Asia Minor. R1593:2 The grace of benevolence is an important factor in spiritual living. R1593:6

2

2 Corinthians 8:2 *How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.*

Their deep poverty

- Evidently in the churches of Macedonia, as elsewhere, "not many rich" were among the "called." R4526:2 No doubt resulting from the famine which occurred in the reign of the Emperor Claudius. (Acts 11:28) R1593:6, 4526:1

Riches of their liberality

- They gave to the measure of their power and beyond it and without urging. R4526:2 God permits his work often to seem to lag for want of means, that the seeming necessity may give us the opportunity to deny ourselves in his service—for our benefit, our development, our blessing. R1334:5, 548:2 The warp in our "earthen vessels" is such that we shall probably find self more and better provided for than our poorer brother or the work of our Father. We should be constantly on our guard about this. R548:5

3

2 Corinthians 8:3 *For to their power, I bear record, yea, and beyond their power they were willing of themselves;*

Beyond their power

- Inquire not, "How much shall I give of my time, money and influence?" Rather, ask, "How much may I use for myself?" None of the things you have are yours, but God's; you are his steward. R548:4

4

2 Corinthians 8:4 *Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.*

Praying us with much intreaty

- They had entreated the Apostle to act as their representative in this service. R4526:2 The Lord's children and work will get along without us; but what a loss of opportunity and blessing we should sustain. If we fail to use our privileges, some more worthy will enjoy them and be rewarded. R548:4

To the saints

- The poor saints at Jerusalem. There was great need: (1) the converts were mostly from the poorer classes, (2) the turbulent state of the times, (3) Christians were unpopular, and could expect no outside aid. R1593:2 The word saint is used to designate the truly consecrated among professing Christians. R1139:1

5

2 Corinthians 8:5 *And this they did , not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*

Not as we hoped

- Their course was more noble than the Apostle had dared hope. R4526:4

But first gave

- They had said in effect, "We are Christ's in this matter, and yours after him; for this we realize to be the will of God." R4526:4

Their own selves

- The Church at Macedonia did not stop with the giving of money, but extended even to the giving of themselves in any way to serve the cause of God, and thus it brought them spiritual blessings. R1594:1 Let each one possessing the gift of wealth exercise it according to his judgment of the Master's will—in "doing good unto all men (temporally or spiritually, especially spiritually)." (Gal. 6:10) R1593:5, 548:6 "The liberal soul shall be made fat." (Prov. 11:25) R1593:6 What am I sacrificing? I have time, money and influence, some of each: am I so arranging my affairs that as large a proportion as possible of these is used directly in the Master's service? R548:3

6

2 Corinthians 8:6 *Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.*

We desired Titus

- In view of this spiritual blessing upon the Macedonian Christians, the Apostle urged upon Titus the importance of bringing the subject to the careful notice of the troubled and distracted Christians at Corinth. R1594:1

In you the same grace

- It was this giving from the heart which the Apostle wished to inculcate. R4526:4 This Scripture may be said to be the only appeal for money recorded in the Bible. R4526:1 If they would practice the spirit of Christianity—benevolence—they would come to see more clearly the doctrines of Christ, which, because of failure to practice, they were in danger of losing. R1594:1

7

2 Corinthians 8:7 *Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.*

As ye abound

- The Apostle complimented them. R4526:4

And knowledge

- The clear teachings of the Word were so powerfully counteracted by selfishness—love of self, its ease, honors, etc., that the Word had but slight practical effect. R548:3

See that ye abound

- He urged for their own good. R4526:4 He asked nothing for himself. R4526:2

In this grace also

- The grace of giving. R4526:4 The congregation at Corinth had been appealed to with reference to contributions for the poor of the congregation at Jerusalem, but they had not responded according to their means. R1593:6 He would stir them up to the exercise of generosity that he might increase their spiritual vitality and joy. R4526:2

8

2 Corinthians 8:8 *I speak not by commandment, but by occasion of the forwardness of others, and to*

prove the sincerity of your love.

Prove

- "The Lord your God doth prove you." He permits his work often to seem to lag for want of means, that the seeming necessity may give us the opportunity to deny ourselves in his service—for our development. R1334:5

Sincerity

- Benevolence, unselfishness, is a test or proof of the sincerity of our love. The opportunities for the exercise of benevolence will prove to what extent the new mind is ruling in us and conquering the old. R1594:1

Of your love

- For the Lord and for the brethren. R4526:4 The Gentiles acknowledged that the spiritual blessings of the gospel message had come to them through representatives of the Jewish people. R4526:2

9

2 Corinthians 8:9 *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

For ye know

- To emphasize the necessity for development of a spirit of benevolence, Paul reminds them of Jesus' example. R4526:4, 1594:1, 1299:1*

The grace of our Lord Jesus Christ

- The same spirit of benevolence that moved him to leave the glory controlled him throughout. R106:4*

Though he was rich

- The great Logos, "the Only Begotten of the Father," the chiefest of all God's creatures. R5846:6, 505:2* "His dear Son, who is the image of the invisible God, the firstborn of every creature." (Col. 1:15) R446:5*; OV328 The Alpha and Omega, the beginning and the end, the first and the last (Rev. 1:8; 3:14; 21:6; 22:13). As Jehovah's agent, he is the beginner and finisher of the wondrous plan. R1060:4, 446:5* "Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:6 R446:5* "The glory which I had with thee before the world was." (John 17:5) E87; R4098:2, 1161:5, 1060:2, 446:4* The spiritual nature with all its glory and honor. R5927:5, 5748:2, 4526:4, 2761:4, 2212:5, 1125:3, 327:2*; T51 He left the heavenly condition. R3847:3 On the spirit plane with its heavenly comforts. R5352:2 With dignity and honor. R5157:1 Our Lord Jesus existed prior to his incarnation in a more exalted nature and condition. R1673:3 In every sense of the word, far beyond our comprehension. R2762:2, 2729:2 He was possessed of glory and honor and riches of wisdom and power above both angels and men. HG292:3 He had been the honored agent of Jehovah in all his mighty works. R1247:2 "Before Abraham was, I am." (John 8:58) R1161:5, 505:2* Unitarians take away from the dignity and honor of our Lord, besides contradicting much Scripture, by denying that he had an existence before his conception in Mary. (See Col. 1:15-17) R505:2* This text, along with many others, refutes the theory that Jesus began his existence the same as other men—that he was the son of Joseph. R5767:6

Yet for your sakes

- "That he, by the grace of God, might taste death for every man." (Heb. 2:9) R4964:4 That he might redeem our race from its death sentence. R4526:4, 5927:6, 1125:4 The world of mankind, the entire race of Adam, was lost in sin and its penalty, death—without hope of ability to recover itself, for no member of the race could redeem it or give a ransom. (Psa. 49:7) R3847:3 The grandest example on record of self-denial in the interest of others is the gift by our Lord Jesus of himself for the world. R2212:5 He exchanged the heavenly things for the earthly, that he might sacrifice them. CR43; Q442:3 Many of earth's heroes have been warriors who slaughtered millions. Jesus refused men's honors and yielded up his own life that he might bring back to life and joy and peace those untold

millions. R1063:3 When the time came for the Father to send a Savior into the world to redeem it, and the proposal to render the great service to men was proffered to the Logos, he replied, "I delight to do thy will." (Psa. 40:8) R5846:6 Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. R1879:3 Whoever would redeem man must himself be a man—the full equivalent of the man who sinned. SM659 There were no spirit beings condemned to death. He did not sacrifice pre-human rights. Man needs earthly rights. It is those rights Jesus redeems through giving his earthly life sacrificially. R4905:1; Q442:3,4 For the joy set before him. (Heb. 12:2) E394; R5215:2, 4905:1; Q442:3

He became poor

- Jesus has illustrated to us the proper course of full self-abasement and submission to whatever may be the divine will. R5847:5 Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. R1125:4; HG292:5 A great humiliation—leaving the dignity of the chiefest on the spirit plane, to become a human being—a man amongst men. R5846:6, 5927:5, 4964:3, 4905:1, 4669:5, 4587:6, 3847:3 "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil. 2:7) R446:5* Humbling himself to a lower nature, even as a man, becoming obedient even unto death. HG292:3 Taking the human nature that he might redeem us. R2212:5 His human body was the body of his humiliation (Acts 8:33), the "body prepared" for sacrifice. (Heb. 10:5) R1806:2 Endured the cross, despising the shame, took the bondman's form and humbled himself even unto the most ignominious form of death. R1879:3 He did not merely pretend to be poor, but he actually became poor—"He was made flesh." (John 1:14) R2409:6, 5622:5, 5157:1, 5064:1; CR290 Coming to the scenes of this world, darkened by sin and death. R5352:2 He lost friend after friend, and in his last hour was forsaken by all. R4818:2 Not just posing as though he were poor. R5157:1 As a man, he had none of this world's goods. R1060:2, 1247:3,4, 446:4* As the Master made a full surrender of his will and talents and all, so also must all who, hearing the Master's voice, become his disciples or footstep followers. CR423 The fact that the faith and preaching of the Lord and the apostles did not bring them wealth, but cost them much in self-sacrifice, is a convincing proof to us of their sincerity and their honesty. R4526:1 If you have given your attention, time, mind, reputation, friends, money and life, you are like Jesus of Nazareth, who for our sakes became poor. Poor for awhile, you are an heir of the Kingdom. R285:4, 210:4* Here and there amongst the many nominal Christians are found a few who have forsaken all earthly interests and have voluntarily and gladly cast in their lot with him who was rich and for our sakes became poor. NS271:2 Like Joseph, all of his humiliation prepared the way for him to be succored and honored by Pharaoh. R5215:2 Not just Jesus' body died: "He poured out his soul unto death." He made "his soul an offering for sin." (Isa. 53:10, 12) R5238:4 One proof that Christ's sacrificial death does not refer to his leaving his pre-existent life is that in John 10:17, 18 he said, "I lay down my life," speaking of something he was about to do. R1298:5* Higher Criticism teaches that our Lord happened to be a rather superior type of man, but that he never had a pre-human existence, nor did he take a human form that he might be our Redeemer. NS255:5

Through his poverty

- The Logos was made Jesus. The death of Jesus constitutes the basis of all future blessings to the Church and to the world. R5352:4 All his previous humiliation from the spiritual to the human nature was only preparatory to the offering of the great sacrifice which was to accomplish our redemption. R1247:3,4 He humbled himself unto death, even unto the death of the cross. (Phil. 2:8) R5064:3 It is unsupposable that man's redemption would cost Jesus an eternity of poverty, while the Church would be rich. OV354

Might be rich

- Possessed of divine favor and the riches of divine grace in Christ—even joint-heirship with him. R5927:6, 4526:4, 2212:5 Eventually, in the Millennial Kingdom. R2761:4 That mankind might be redeemed from the curse—the death sentence and all it includes of sorrow, pain and alienation from

God. PD55/67

10

2 Corinthians 8:10 *And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.*

Who have begun before

- They were dilatory about doing what they had purposed. R1594:1

11

2 Corinthians 8:11 *Now therefore perform the doing of it ; that as there was a readiness to will, so there may be a performance also out of that which ye have.*

Perform the doing of it

- Our concern is for you who have consecrated, lest you should fail to perform your sacrifice. We have for some time seen the necessity of sacrifice on the part of all who would win the great prize. R548:2 No saint has so little that he has nothing to spend for the glory and honor of him who did so much for us. If you have been led of the Lord to consecrate your all, you surely have a way before you to perform. R548:6, 4526:5

12

2 Corinthians 8:12 *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

First a willing mind

- A truly "willing mind" to serve the Lord will always find a way. R1973:4 To be a sacrifice at all, it must be a willing offering and not one forced upon us. R548:4 God looks not at the amount, but at the heart condition prompting the gift. R4526:5, 1594:4 Lest some who had a proper, benevolent will in the matter might feel that their gifts were too insignificant, Paul assures them that God accepts our hearts, our wills. See Mark 12:42-44. R1594:4

According to that a man hath

- In this dark pathway of sorrow, there are abundant opportunities to be generous, even for those who have no money—perhaps a kind word of sympathy or advice, or even a kind look. R4526:5 Where much is possessed much is required; where little is possessed less is required as respects the flesh, provided the heart is up to the standard. SM309 This will be as true of the world during the Millennial age as it is of the Church now. A143

Not according to that he hath not

- If you have nothing to give, then you cannot sacrifice anything, and all who attain that goal are sacrificers. Search carefully; none were called to whom one talent or more had not been given. R548:6

14

2 Corinthians 8:14 *But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:*

By an equality

- Do for the poor so as to have them "decent;" yourself and family should be "decent;" the cause of truth should be supported decently; in no way have you a right to waste the Lord's goods by extravagance. R548:5

17

2 Corinthians 8:17 *For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.*

The exhortation

- Even when the apostles called or sent any of the younger brethren in the ministry, it was not as of arbitrary authority, but as of request which they were likely to follow, because of their confidence in him. R1822:2

18

2 Corinthians 8:18 *And we have sent with him the brother, whose praise is in the gospel throughout all the churches;*

The brother

- The apostles did not title each other, nor receive such homage from the Church. All the Church were similarly greeted—as brothers and sisters in Christ. F230; R1523:5

19

2 Corinthians 8:19 *And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:*

Who was also

- Paul himself was evidently chosen, by vote, to be a missionary—a representative of the churches. F277

Chosen

- Greek: kirotoneo; to elect by stretching out the hand. F277

21

2 Corinthians 8:21 *Providing for honest things, not only in the sight of the Lord, but also in the sight of men.*

Providing for honest things

- It is not wrong to make a reasonable provision for tomorrow, with a view to the necessities of one's family. The mistake would be to spend no money for the Lord until we have attained the comforts of life. R2259:4

2 Corinthians 9

1

2 Corinthians 9:1 *For as touching the ministering to the saints, it is superfluous for me to write to you:*

Ministering to

- Some serve and feed and care for the Body as pastors. Others (equally members of the Body and beloved of the Head) support these by their means and by their prayers, and by their influence. R365:5

The saints

- The poor saints at Jerusalem—a severe famine had prevailed in the vicinity of Jerusalem, the city was not a commercial one, there was a great deal of opposition to the gospel. R2211:1

Superfluous

- Paul's suggestion nearly a year before had been well received and zealously entered upon. R5926:6, 2211:4

2

2 Corinthians 9:2 *For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.*

Forwardness

- Zeal. R5927:2, 2212:1 At first, the Corinthians did not think of volunteering financial assistance to

the Apostle, but later the grace of God gave them a zeal to do something financially in the Lord's service. R5927:2, 2211:6

3

2 Corinthians 9:3 *Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:*

In vain

- A hint that the work zealously begun might not have been patiently carried out. R5926:6, 2211:4

4

2 Corinthians 9:4 *Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.*

Come with me

- Living at a time when the conveniences for transferring money were very inferior to the very poorest known today, the various congregations could send their gifts only at the hand of the Apostle. R5926:5, 2211:4

5

2 Corinthians 9:5 *Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.*

Your bounty

- Those who have never learned to give, have failed to rightly appreciate one of our choice privileges and pleasures. R365:6, 2511:2 Systematic charity is better than spasmodic giving. (1 Cor. 16:1, 2) The influence upon the giver is more beneficial. It keeps before the mind a service to be rendered unto the Lord. R5926:6, 2211:5 Whereas the rich of Jerusalem were too proud to follow the humble Nazarene, the poor of the Gentiles were too superstitious; so it was the more prosperous element of Corinth which accepted the Gospel. R5926:3, 2211:2 The books of magic which were burned represented a very large amount of money, verifying the fact that the chiefs of Asia were generally quite wealthy and prominent. R2211:2

Whereof ye had notice before

- The Apostle waited more than a year before he asked alms of these believers, lest they should get the impression that the gospel was being preached from mercenary motives. R5927:1, 2211:6 He sought not their money but themselves, to do them good. R2212:1

6

2 Corinthians 9:6 *But this I say , He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

This I say

- What Paul says is equally true, whether we sow wild oats or good wheat. R1653:3

Reap also sparingly

- An intimation that absolute privation among the Lord's people may mean that at some time in their past life, when possessed of means, they failed to use a portion in the Lord's service. R5927:3, 2212:1 Some are lean of soul because they have not enough love and reverence. Giving the Lord the fag ends of time and influence, and only a dribble of their talents, their sacrifices cannot be acceptable. R2541:5 The present separation will not only gather out the tares, but it will also gather out those that fail to come in fullness of consecration to the Lord, who must therefore pass through the great tribulation. R2541:6 "Sow to the wind, reap the whirlwind" (Hos. 8:7); "Sow iniquity, reap vanity" (Prov. 22:8) R1653:3 Dig up your talent quickly and make active use of it, lest the King should

speedily finish his reckoning with the servants and call you "wicked and slothful." (Matt. 25:26) R547:6

Soweth bountifully

- Liberality, in proportion to ability, would in a large degree be an index of love for the Lord and for the gospel. R5927:1, 2211:6 All who appreciate the "good tidings" feel as did the early Church, that it is a thing so precious that they must declare it. R547:3 "The liberal soul shall be made fat." (Prov. 11:25) R5927:2, 2212:1 The Lord is pleased to see his people cultivate breadth of heart as well as of mind. R5927:2, 2212:1 The giving of time, talent, strength, money or influence in the divine service will result in proportionate abounding in the different graces. R5927:5 Malachi 3:10 reproves and chides for the purpose of stimulating and reviving his people to spend and be spent in the Lord's service, according to their covenant of self-sacrifice. R2541:6 The tithe obligation was commanded to fleshly Israel, but the house of sons has a mind to consecrate all their possessions; the Lord makes us stewards of all which we sacrifice to him. Go, use; I will judge. R2542:1 The Lord esteems our gifts according to the spirit which prompts them, not the amount; the privilege of giving belongs to even the very poorest of the Lord's people. (Luke 21:1-4) R5927:3, 2212:5 In some instances in Scripture, giving has been restrained: no one should give to the extent of causing privation to his dependents, nor to bring financial bankruptcy upon himself or others. R5927:4, 2212:3

Reap also bountifully

- The great blessing which would result from liberality in the Lord's cause. R5927:2, 2212:1

7

2 Corinthians 9:7 *Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity: for God loveth a cheerful giver.*

Not grudgingly, or of necessity

- Giving, to be acceptable in the Lord's sight, must be voluntary—free will offerings—"not of constraint." R2511:2 The work may seem to lag to excite your generosity. R1334:5 Jehovah is not impoverished, and his cause shall not suffer from lack of funds. R450:4 The calls upon us for pecuniary aid were formerly so extensive and burdensome, that when the burden was removed there was a tendency to run to the other extreme and carry no burden at all. R449:2* Our Father is rich (Hag. 2:8; Psa. 50:10) and will not permit a single saint to go hungry for the bread of life through our unfaithfulness; yet, if we do not minister to the saints, the loss will be ours. R547:3

A cheerful giver

- It is impossible for the Lord's people to grow in the other graces inculcated in his Word without growing also in the grace of benevolence. R2540:3 Very likely, many of the individuals in the Body would, if their attention were called to it, cheerfully contribute that which would be for the growth and perfection of the whole. R449:2* The original signifies, "The Lord loveth a hilarious (merry) giver." R3448:5 It gives pleasure to each who has contributed even "two mites" that he has helped to preach the "glad tidings of great joy." R547:3 When the glorious import of the good news comes to be understood and fully comprehended, and we accept of the conditions of the "high calling," we then begin our everlasting, blessed and eternal employment of giving. R449:3* A prompt giver—not merely of money, but of everything. R2951:1 Willing giver. R2511:2 Gifts bestowed in any other spirit might just as well not be given. R2212:4 Such will find no difficulty in finding opportunities for contributing to the work they desire to serve. CR118 Otherwise there is no blessing. The gift must be a thank-offering to the giver of every good and perfect gift, or it has no "sweet odor." R5927:5, 2212:4 Money raised by the various begging devices is offensive, unacceptable to the Lord, and does not bring his blessing either upon the givers or the work accomplished. R2511:2 As in Malachi 1:8, we are warned not to bring the sick, the lame, the blind sacrifices to the Lord, for that is only "a form" of worship. The fruit of our lips, our service, our money is to be given heartily. R2541:1 We mention this as an aid to self-examination. May we all faithfully judge ourselves regarding the

fulfillment of our covenant. R547:3

8

2 Corinthians 9:8 *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things , may abound to every good work:*

All grace abound

- The grace of giving is indissolubly attached to all the other graces of God's spirit. R2540:3 Whoever gives anything in the divine service will find himself proportionately abounding in the different graces. R5927:5, 2212:4

Sufficiency in all things

- Not necessarily luxury and every comfort, but "all sufficiency" is gained always where there is "godliness with contentment." (1 Tim. 6:6) R5927:5, 2212:4 We shall never be impoverished while the Almighty God is pouring into the vessel from which we are taking out. R449:6* After consecration, we no longer ask, "How much should I give to the Lord?" We gave it all to him, and now ask, "How much may I use for myself?" R548:4

9

2 Corinthians 9:9 *(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.*

As it is written

- In proof that no new theory is being inculcated Paul quotes from the Psalms (112:9). R5927:5, 2212:4,5

Given to the poor

- The new creature is to be on the lookout for the welfare, the interests, the comforts of the weaker and the less able, whereas the self-pleasing world expects the weak to support and uphold the strong. R5926:2 Some are still in want because of famine (Amos 8:11). What a privilege to answer their prayer "Give us this day our daily bread," giving the "meat in due season." Freely receive, freely give the heavenly manna. R548:1

His righteousness remaineth forever

- Where a consecrated child of God can do so, it is far better that he should give spiritual gifts and blessings. R5926:6

10

2 Corinthians 9:10 *Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)*

The fruits

- These graces, these fruits grow gradually. R455:2

11

2 Corinthians 9:11 *Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.*

Being enriched

- Not financially, but in heart—rich in hope, faith, love. R5927:5, 2212:5

12

2 Corinthians 9:12 *For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;*

The administration

- For our benefit, development, and blessing. R1334:5 It is not the Lord's poverty, but his desire to give

us an opportunity to be co-workers with him, that is the cause of the seeming poverty of many of his saints and of his treasury. R548:2 If you have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches? How can we expect to be entrusted with heavenly things while we set a higher value on earthly things? R450:2,4*

The want of the saints

- The Christians in Jerusalem had suffered economically because of (1) a severe famine, (2) little commerce there, and (3) these brethren had always been poor. R5926:2 The wealthy and learned people of Jerusalem had developed a religious pride; the leaders and theologians could not regard the humble Nazarene and his unlearned followers except as impostors. R2211:2 To strengthen his appeal for the Corinthian brethren's liberality in giving to the saints, Paul reminds them (in the context of these chapters) of the Lord Jesus' gracious favor to them. R1299:1* It is a privilege to care for the "earthen vessel"; yet more blessed is the feeding of the spiritually hungry with "the bread of life," and clothing them with the "wedding garment" by scattering the truth. R547:6

Unto God

- Not offering our sacrifices to "Churchianity"; this is sacrificing to idols. How can spiritual blessings be expected from God, when the reverence and service are rendered to men and to human institutions? R2541:5 Selfishness is our most imminent danger—our greatest enemy. We must arrange our affairs so that we will sacrifice as much of our time, money and influence as possible to be used in the Master's service. R548:3

15

2 Corinthians 9:15 *Thanks be unto God for his unspeakable gift.*

Thanks be unto God

- Only the consecrated Church is in any sense prepared to give thanks now for the unspeakable gift. Their thanks go up in words and actions, ascending as sweet incense to God as his blessings and mercies abound. HG595:5; R5927:6 By and by, the whole world of mankind, including those awakened from the sleep of death, will be in a condition to recognize God's unspeakable gift, and bow and praise him for it. HG595:5, 5927:6

His unspeakable gift

- Eternal life through Christ. E285; NS516:4 Our Savior, our Redeemer. R5927:6 Refuting the teaching that it was Christ's pre-existent life that was sacrificed, many scriptures are used, including 1 Tim. 2:5, 6 ("The man Christ Jesus gave himself a ransom"). R1299:2* Not called for by divine justice, this gift was prompted by divine love. HG595:4 As a gift to the world, Jesus' merit is beyond the power of tongue to tell. HG594:3 To his footstep followers, the Savior is specially an unspeakable gift of God, leading forth these sons of God, his younger brethren, to glory. HG594:3 Not only as Captain of our salvation, or as Bridegroom, is Jesus the unspeakable gift; but as High Priest, his merit imputed to our sacrifices makes them acceptable. HG594:4 It is impossible to tell the riches of God's grace in this connection—the numberless blessings and mercies which are ours through Jesus. HG593:1 This gift was not compulsory; rather, the Logos entered fully into the transaction. He had absolute faith and delight in doing the Father's will. HG593:2 Only by recognizing that our Lord Jesus is one person and the Heavenly Father another person, can we appreciate how God could give his Son, and how Jesus could consent to be the gift of God. HG592:3 As we discern something of the magnitude of God's great gift, we have the greater desire to be likewise generous with all with whom we have to do, both in temporal and spiritual matters. NS750:2 The thought can only be imperfectly communicated, only imperfectly grasped, and must gradually dawn upon us, grow upon us in appreciation and comprehension. NS516:4

2 Corinthians 10

4

2 Corinthians 10:4 *(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)*

Weapons of our warfare

- All laboring upon the walls of Zion, as with Nehemiah, need to be equipped with the weapons of 1 Thes. 5:8 and Eph. 6:17 every moment or they will be in danger of being overcome by the Adversary. R3675:6

Are not carnal

- But spiritual. R1744:5 The Lord's great army will use carnal weapons. D543 Carnal weapons are not merely swords, spears and guns, but anger, malice, hatred, strife, and a contesting, combative spirit. R3274:4 There is no commission in the Bible for God's consecrated people to war—to take from others either life or property. R5760:6 The spiritual Israelite fights against a different kind of enemy and with different weapons. R2681:6 We have various weapons of defense given us by our Captain, a helmet of salvation, etc., but we only have one weapon for offensive warfare, the sword of the Spirit which is the Word of God. NS239:4 Under the typical Jewish dispensation carnal weapons were proper. R2015:3, 768:4

Mighty through God

- Through the Spirit, the power of God. E250 God's truth is mighty. R3089:5, 1627:5* Without him we can do nothing, but in him we become eventually mighty through God to the pulling down of the strongholds of error and to the setting up of the Kingdom of God under the whole heavens. NS502:2

Pulling down of strong holds

- Of error. R3675:5 Of error and superstition. R3089:5 Of error and iniquity. R1744:5 Of error and sin. E250; R5592:6, 3858:1 These are in ourselves, sin in our minds, in our imaginations—mental strongholds. R5889:3 The spiritual Israelite is to watch and pray to pull down error and gain victory over sin and self and Satan. R2681:6 Deceptive errors and influences must be pelted to death by the stones of truth. R768:4 Of the devil. CR437

5

2 Corinthians 10:5 *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

Imaginations

- Human reasonings. D543 False doctrines, superstitions—ignorance, pride, unholy ambitions, idle speculations, etc. R5889:3

Every high thing

- Those which exalt themselves against the true knowledge of God, the Spirit of God. R5889:5

Against

- We should not accept any theory that does not prove itself from God's Word, and also be very certain that our heart is empty of self will and plans which we want to see carried out. R1223:1 To wrest the Scriptures in order to establish a theory is a terrible crime. If we begin with a theory we want to prove, the Adversary will be ready to assist us. R1223:1

The knowledge of God

- The members of the Church are required to avail themselves of knowledge, as a part of being copies of God's dear Son, the righteous Servant who shall justify many by his knowledge. (Isa. 53:11) NS506:2

Bringing into captivity

- That we may realize the seductive influences and treachery of our fallen natures and utterly destroy them, and thus come into the condition mentioned by the Apostle. R3103:4, 5646:3, 4527:2 Absolute

holiness is to be the standard. R5127:4, 3307:4 This should be our constant aim. He who would be perfect must find his chief delight in learning and doing the will of Christ, even as Christ Jesus delights to do the will of Jehovah. R765:3* By increased limitations of one's own liberty. F149 Judging ourselves—we scrutinize, criticize, so as to bring our very thoughts into captivity. R4524:1 Setting guards upon their lives, those who have suffered disease of the soul can manifest to themselves and others that they have sought and used Jesus' assistance in gaining victories over their weaknesses. F149 The saints' weapons are mighty among those who are influenced by them (to the true people of God, his Word is sharper than any two-edged sword) but these weapons do not operate upon the world thus. D543

Every thought

- And so far as possible, every word and act. R2878:3 Wishes, desires of our hearts. R2480:5, 5127:4; CR432 If we are filled with love there is no room left in our hearts for evil. R4241:4* Whatsoever things are pure, lovely, etc., think on these things. (Phil. 4:8) R1802:5* The subjection of the Church to Christ is a willing subjection, inspired by love, veneration, gratitude, implicit confidence and trust in his superior wisdom to do what is best for us. R1552:5 This is the holiness that belongs to the Temple class. CR458 Through all his tribulations the Apostle pressed toward the mark for the prize of the high calling. The mark to be attained was the holiness which brings every thought into captivity to God and Christ. R1885:2 The Vow has helped many in this respect. R4227:3

Obedience of Christ

- To the will of God in Christ. R5488:2, 5127:4, 2480:5 He who would be perfect must find his chief delight in learning and doing the will of Christ, even as Christ Jesus delights to do the will of Jehovah. It should be his constant aim. R1075:3,4 Obedience to the Lord's Word is the first condition of acceptance with him. R2415:6, 2416:1 Heart-loyalty to the Lord requires effort. It is our first duty, our continual duty, the end of duty. "Be ye holy, for I am holy." "This is the will of God, your sanctification." (1 Pet. 1:16; 1 Thess. 4:3) R5127:4, 4524:1, 765:3 In proportion to our zeal for the Lord, will we be zealous in putting down all idols. R2381:4

7

2 Corinthians 10:7 *Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.*

Even so are we Christ's

- False brethren had charged that Paul was not Christ's servant. (2 Cor. 11:23) R4517:6

8

2 Corinthians 10:8 *For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:*

For though I should boast

- False brethren had charged that Paul was given to self-commendation (2 Cor. 3:1; 5:12). R4517:6

10

2 Corinthians 10:10 *For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.*

His bodily presence

- Greek: parousia; one of two places where properly rendered "presence." B158, 159; R2979:1; HG24:4

Contemptible

- Intimating that Paul was but lightly esteemed at Corinth. R3127:3

11

2 Corinthians 10:11 *Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.*

In deed when we are present

- Paul declares he would speak in the same denunciatory manner if he were present with them. R2514:4

12

2 Corinthians 10:12 *For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*

Measuring themselves by themselves

- We are not to measure ourselves by one another, but by the standard "Be ye perfect, even as your Father." (Matt. 5:48) R5123:4

14

2 Corinthians 10:14 *For we stretch not ourselves beyond our measure , as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:*

We stretch not ourselves

- False brethren had charged that Paul assumed unauthorized authority. R4517:6 We would like to awaken the foolish virgins to a realization of their proper position and need of prompt action and redoubled energy in cleansing the robe and embroidering it. SM260

2 Corinthians 11

2

2 Corinthians 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

I am jealous

- Not a mean jealousy, but an earnest, anxious solicitude and vigilant watchfulness—a godly jealousy. R4789:4

Over you

- It is evident that the entire faithful Church is meant. R1386:1; CR214 The Church's present work is to make herself ready. (Rev. 19:7) F608

With godly jealousy

- Paul was jealous for the things that were right and that the Church should be in accord with them. R4789:4 A jealousy we all should feel in the Church—be very sure, however, it is not jealousy of another, but jealousy for another. R4789:5

I have espoused you

- The consecrated Church. HG409:2 In the Jewish custom the espousal is the real marriage, accompanied by a definite contract which became absolutely binding forthwith. F74; SM122 In the present time the Lord's people are spoken of as the betrothed or espoused, never as the married wife or joint-heir. NS291:6 The Redeemer has appeared in the presence of God for us, the Church, and thus, as our Advocate has made it possible for us to become his Bride. R4997:1 The promise to Jesus' faithful followers is that they shall be counted with him as his "Bride." R2859:6 We have entered into a special contract with our Heavenly Father to become the Bride of his Son. CR214 The beautiful imagery of Psa. 45:10, 11 relates to the elect Church of this Gospel age, pictured as a Bride, the spouse, and ultimately wife of the great King Immanuel. SM251 It is the Church of the future, after

the resurrection, that is designated the Bride, the married wife. NS291:2 As the consecration of the Lord's people and their begetting of the holy Spirit constitute the betrothal to Christ, so the glorification of the first resurrection will constitute their marriage to him. NS295:1 The Revelator's picture of the Spirit and the Bride saying "Come" to whosoever will is future, for now there is no Bride. R3496:5 Abraham typified the rich heavenly Father; Isaac typified the Lord Jesus, heir of all; Abraham's servant was sent to find Isaac a wife, typifying the Church, which the Apostle here addresses. R3867:6 Abraham's servant represents the divine message, the Spirit of the Word of truth, sent forth of God, to gather during the Gospel age a people, who shall constitute the Bride. R2861:4 During Moses' absence (from Pharaoh's domain), he married a Gentile wife. In the interval between Christ's first and second advents, he selects a wife from among the Gentiles—the Gospel Church, the Bride. R1652:1

To one husband

- This saintly class is already vitally united with Jesus. OV126 To the Jewish house Jesus presented himself in three characters—as Bridegroom, Reaper, and King. To the Christian house he presents himself in the same three characters. B238

A chaste virgin

- The true Church is a virgin. R2047:1 All who as "wise virgins" continue faithful to the espousal vows. R1386:1 One who will recognize no other Lord than Jesus and call herself by no other name than his. NS294:5 The Church of Christ in its present condition; not the Bride of Christ until the Bridegroom's presence when the marriage of the Lamb shall take place and the marriage supper shall follow. (Rev. 19:9) Q838:2 The Bride of Christ is everywhere spoken of as a "chaste virgin," and never as impure or in unholy alliance with the world (a harlot). R399:4 The contrast is those nominally betrothed to Christ but really associated with the world, figuratively called harlots. NS294:5 The true Church of Christ, the "chaste virgin," the "Bride, the Lamb's wife" (Rev. 21:9), contrasted to the false churches represented as corrupt and debauched women. (Rev. 17:1-5; Rev. 21:9-11) Q842:5 The Spirit is choosing a Bride for Christ during the Gospel age; at the end, the marriage is consummated; during the Millennial age, the Spirit and the Bride (the Church) say, Come. R137:3 This is the same class sometimes referred to as the Church, the Bride of Christ who says "Come and partake of the waters of life freely," (Rev. 22:17) also symbolized as a beautiful city. Q789:2 Typified by Rebecca. F170, 363; R3867:6, 1386:2 The typical circumstances of Abraham calling a bride for his son is an illustration for the calling of the Gospel Church as a chaste virgin to be the help-meet and joint-heir with the true Isaac—Jesus. R609:5 Unity by returning to the Catholic church is not the solution. The "one church, one faith, one baptism" (Eph. 4:5) must be built upon the foundation of truth, not on any denomination. Our union is with the Lord. R4755:6

To Christ

- No virgin is a member of the body of her espoused husband until united to him in marriage. R493:4*

3

2 Corinthians 11:3 *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

But I fear

- "Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) R3331:3 We stand in constant fear for those who have failed to perform the symbol after having realized the true significance of baptism. R396:5

Serpent beguiled Eve

- Contrary to the teachings of many modern theologians. A61 This is one of many instances in which Paul wrote of his belief in the fall of man from a state of perfection, a doctrine contrary to the teachings of Evolution. R1799:4 By Satan's first great lie: "Ye shall not surely die"—God has deceived you, nobody dies. (Gen. 3:4, 5) R5909:6 Eve was deceived. Adam sinned knowingly.

R866:1 Into thinking of the Almighty as ignoble and selfish, conspiring against the interests of his creatures and threatening them with death which the old serpent had assured her God was unable to inflict. NS549:5 The temptation put before Eve was an easy acquirement of knowledge. R728:2 Satan's general procedure is to put darkness for light—to deceive, to mislead. R3925:6 Whoever helps to blind others concerning "Christ in you"—that this is the only basis for your "hope of glory"—is beguiling them of the prize; for if any loses sight of it, he will cease to strive for it. R4535:5 The Apostle has forewarned the Church of an effort of the Adversary to beguile the second Eve, the prospective Bride of the second Adam. R1024:6 Lion-like, he springs upon us unawares. Serpent-like, he assumes a pleasing aspect and endeavors to beguile us. Our vigilant Adversary could gain an advantage over us which we may not be able to resist. R1053:6

Through is subtilty

- The English word "through" is translated from the Greek word en. In scriptures, en may mean "in," "by," "with" or "under." We judge which English word best translates the Greek original by its context. R826:3 Cunning. R2180:3 With crafty sophistry. R910:3 One of the Adversary's seductions is curiosity. It was Eve's curiosity and her fearlessness to disobey the Lord's command that got her into difficulty. R2389:2

So your minds

- The Corinthian Church had been beset by false teachers and their faith in Paul's teaching was shaken. R551:5 So now the Church, the second Eve, is tempted to forsake all the truths of God's Word, and to seek other wisdom. R1257:1

Should be corrupted

- Those who are not ignorant of Satan's ways expect, and find, more subtle snares than ever before laid to entrap them. R1335:6 Through the same denial of God's sentence against sinners. R911:1

From the simplicity

- Purity. R2180:3 Simple truth. R867:1

In Christ

- Christ's doctrine. R1442:4, 1024:6*

4

2 Corinthians 11:4 *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him .*

Preacheth another Jesus

- The apostles continually sought to put believers on their guard against false teachers. R910:1 This does not signify they will deny our Lord as a person, nor deny his Lordship or authority over the Church. R910:2

Another gospel

- Built upon a different foundation—not on the ransom. R3820:5 Theosophy, Evolution, New Theology. R5137:2

5

2 Corinthians 11:5 *For I suppose I was not a whit behind the very chiefest apostles.*

For I suppose

- Paul felt a duty toward the truth which led him to state in no uncertain terms his apostleship. R5941:6 Paul labored hard with the Church at Corinth. To have them fail to make progress in the truth because they thought him incompetent seemed to him to be a pity. R5942:1

Not a whit behind

- In understanding of the divine program. R5941:6 God brought forth Paul to succeed Judas. R5830:3 Jesus chose Paul and ordained him to be an apostle (Rom. 1:5); and since all the apostles must be eye

witnesses of Jesus' resurrection, Paul was caused to see him. R162:5 "He is a chosen vessel unto me." (Acts 9:15) F209 Sometimes Paul pointed to the Lord's blessing in connection with his revelations and ministries. F216 At the time the early Church attempted communism, Paul (who would become the twelfth apostle, replacing Judas) had not yet had his eyes open to the truth of the gospel. R5850:1

Chiefest apostles

- Having had special visions and revelations which the other apostles did not have. F215; A27; R5941:5, 552:1 False brethren had charged that Paul had falsely assumed to be one of the ambassadors of Christ (2 Cor. 12:1). R4517:6, 5941:6 The apostles alone are authorized as mouthpieces of the Lord Jesus Christ and his Church to the world. R5588:1 God never recognized any but twelve apostles. It was never designed that there should be any more (Rev. 21:14). The names of the twelve apostles (no more) are mentioned in connection with the foundations. R162:5

6

2 Corinthians 11:6 *But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.*

Rude in speech

- Paul was inferior to Apollos and some others in oratory. R365:2

7

2 Corinthians 11:7 *Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?*

Committed an offence

- You doubtless, thought I sacrificed the dignity of the office of an apostle by the things which I suffered for your sake. R552:1

Freely

- Lest they should get the impression the gospel was being preached from mercenary motives. R5927:1, 2211:6 The traveling "elders" all seem to have strenuously avoided asking or receiving anything from those whom they were seeking to win to Christ. R1822:4

8

2 Corinthians 11:8 *I robbed other churches, taking wages of them , to do you service.*

I robbed other churches

- Paul was explaining to the Corinthians that others had been more careful to look after his necessities than they. R2514:4

Taking wages

- He used some of the Philippians' gifts to him to help out. R619:5*

9

2 Corinthians 11:9 *And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself .*

And wanted

- Being physically weak (1 Cor. 2:3), possibly ailing to such an extent as to be unable to work, he was in want. R3143:5

Chargeable to no man

- He never so much as asked assistance while with them. R2514:3, 2211:6

Macedonia supplied

- Voluntarily. F288 The Philippians—no other Church is mentioned as having aided Paul. R5846:2, 3127:2 Internally, false brethren made various charges against St. Paul. They reproached him for

having worked at his trade and received gifts from Macedonia, saying he should have urged his needs upon the Corinthians. R4518:1 He would not have refused assistance from the Corinthian brethren if it had been tendered. R2514:3 Paul explained that others had been more careful of his welfare than they and had a corresponding blessing. R2514:4

From being burdensome

- Paul made no request for personal assistance, however much he may have been in need. R5810:3, 2227:6, 2211:6 He was willing to present the Word of God without charge so that his ministry would be more impressive, exhibiting the fact that he sought not their money but their highest welfare. R2514:3 The Apostle did not desire a gift, but realized that whoever receives the truth must be generous and do his share in forwarding it, or he will go backward and lose blessings and light already received. R2514:4 Traveling elders like Paul were sometimes supported by contributions of those previously served but seem to have strenuously avoided asking or receiving from those whom they were seeking to win to Christ. R1822:4

And so will I keep myself

- Paul had confidence the Lord would supply his necessities in the best way. R2514:3

10

2 Corinthians 11:10 *As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.*

The truth of Christ is in me

- We look to Paul as our example, who, when misrepresented and opposed by brethren who had deserted the cross, explained that all his actions had been for the Lord's glory. R1235:6

Boasting

- Paul boasted not of himself but of things others would think to be for his shame—his sufferings for Christ. R5942:1

13

2 Corinthians 11:13 *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.*

False apostles

- "Wandering stars." (Jude 3; Rev. 2:2) D594 There were never more than twelve; any others were false. F209 We are not to recognize bishops whom Satan has deluded into thinking that they have apostolic power (apostolic succession). Jesus declares that they are false apostles and do lie (Rev. 2:2). R5347:2 The only annoyance ever manifested by the apostle Paul was upon his misrepresentation of false brethren. R3820:5 Their teachings served as siftings to draw off those who were not Israelites indeed. R2206:2 As in olden times there were false prophets among God's people, so there will be also false teachers among us. (2 Pet. 2:1) R1663:6* Whether knowingly or ignorantly, they are serving Satan and error. R910:3 The apostles continually sought to put believers on their guard against false teachers. R910:1 Use and experience will teach you how to measure any new view presented. If its foundation is out of square, stop there. You have proved it to be false. To handle it further is to run a great risk. R867:2

Deceitful workers

- Pretending to bring in "new light." R5800:5, 1643:1; SM133 By cunning sophistries, wrapped in fragments of truth, to deceive, if it were possible, the very elect. R882:6

Transforming themselves

- Imitating. R5848:6*

Apostles of Christ

- Some of the ministers of Satan are thought to be ministers of God. R5259:1 Those whom the Adversary has used to advance errors, have always been loud in their professions of faith in the Lord.

R910:2

14

2 Corinthians 11:14 *And no marvel; for Satan himself is transformed into an angel of light.*

For Satan himself

- Whose very existence is now being denied by many. See 2 Cor. 2:11; 4:4. F609 Who makes himself to appear a leader amongst the children of light. R5981:5 The Apostle was a firm believer in a personal devil. R3165:6 We have a cunning, "wily" foe in Satan, and must keep close to our Shepherd if we would be delivered out of temptation and from the power of the Evil One. F610 False doctrine shall always be sugar-coated. R2852:5 In the present time there are two great opposing forces in conflict, Christ and Satan. All mankind are serving one of them. Many, on both sides, serve ignorantly. R1948:1 The main attack is on the ransom. R1335:3 As each new ray of light shines out, Satan counterfeits it with rays of false light. R910:4

Is transformed

- In order to fight the truth and destroy its influence. Aii Makes himself to appear a leader amongst the children of light. R5981:4 The Adversary appeared, not as an enemy, but as a friend to the Master. R4970:3 The Adversary's method is to simulate, or counterfeit, the voice of the Shepherd. R3163:3 For the accomplishment of his purposes there is no measure of hypocrisy which he would spurn. R1687:4 He becomes a teacher along what might be termed good lines—he is aware that nothing wholly false could succeed. SM323 As Rome transformed itself from heathenism and claimed to be Christian. A259

An angel

- So as to exercise greater influence over humanity and thereby inculcate more successfully false doctrines. R4979:6 Feigning works of mercy and goodness to bolster his tottering kingdom. R3275:1 One of the delights of demons is to personate the pure, the good. R4070:1 When the Master was weakened, through fasting, at the end of the forty days, the Adversary appeared—not as an enemy and a fiend of darkness, but as a friend, professing interest in the Savior's welfare and work. R4970:3 Particularly within the past fifty years. F623 That he may preach false gospels and perform "many wonderful works," healing, etc.—Christian Science, Spiritism, Theosophy. R1736:4; B157 Matt. 24:23-26 describes happenings during Jesus' presence. If Satan is transformed, appearing as an angel of light, and if we look for Jesus to come in the flesh, it would be an easy matter to be deceived. R171:1*

Of light

- Messenger of truth. R551:5, 370:6 Minister of righteousness. Q623:T Seldom or never does our Adversary commence with open error or direct infidelity—he seeks to clothe himself with a mixture of truth. R494:3 Satan knows that error and sin will repel the children of light. R5184:1 Evidently he has had much to do with formulating the creeds of Christendom. R5184:3 He associates eternal torture with moral platitudes and church work. R2852:5 Older sects are well defined, plainly presenting their errors; we understand them. Newer forms of doctrine feign reverence, humility, allegiance to the Lord—as messengers of truth—then deny him. R3185:3 In the guise of Spiritism. B157 Some have come into a "new light" which declares that the Holy One, Jehovah, is the author and instigator of "all sin, wickedness and crime." R1800:2

15

2 Corinthians 11:15 *Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*

No great thing

- Not to be wondered at. R5848:6

His ministers

- The most insidious and dangerous "enemies of the cross of Christ" (Phil. 3:18) are those who, professing to be his servants and preaching his gospel, attack it on the inside by denying it. R1719:4 The servants of the arch enemy may be willful or ignorant. R1335:3 Satan sends his ministers preaching "another gospel" and "perverting the gospel of Christ." (Gal. 1:6, 7) R760:1

Also be transformed

- Error always presents itself as truth. R753:3 Romanism wears a garment of light—where necessary. R994:1

Ministers of righteousness

- Who represent themselves as messengers of truth. R1025:1*, 882:6 The apostles of Satan are not saloon-keepers and white slave traffickers, but for the most part "ordained" ministers. R5848:5* Paul warns against those teachers, to put the brethren on guard lest they be injured by false teachings. R3820:6 Authority is given not in his own name, but in the name of God, at the hands of the apostate church. R1094:6

19

2 Corinthians 11:19 *For ye suffer fools gladly, seeing ye yourselves are wise.*

Ye suffer fools gladly

- The louder a man boasts of himself and the more domineering he becomes the more will he be reverenced. R3286:2

20

2 Corinthians 11:20 *For ye suffer, if a man bring you into bondage, if a man devour you , if a man take of you , if a man exalt himself, if a man smite you on the face.*

For ye suffer

- The more a religious teacher brow-beats you and the more he exacts from you of money and reverence, the more you esteem him. R3286:2

21

2 Corinthians 11:21 *I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.*

I speak foolishly

- Foolish boasting—Paul did not approve of boasting. He boasted not of himself but of things others would think to be for his shame. R5942:1

22

2 Corinthians 11:22 *Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.*

So am I

- False brethren had charged that Paul was unpatriotic and had fallen away from the faith. R4517:6 They even asked if it were certain Paul was a Hebrew at all—of pure blood—if he were not a Gentile in whole or in part. R4518:1

23

2 Corinthians 11:23 *Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.*

I speak as a fool

- The Apostle was narrating his experiences for our benefit, not as a matter of boasting. Q613:4 See verse 21.

I am more

- False brethren had charged that Paul was not Christ's servant. (2 Cor. 10:7) R4517:6 The leading servants in the early Church did not act like lords but served and were persecuted. R1523:6 Paul now lists his Christian experience, not just feelings of ecstasy, nor sitting quietly and letting the Spirit of God work in his heart, but "wisdom gained from practice," as a doer of the Word. R1022:4*

In labours more abundant

- Than the other apostles. R552:2

In stripes above measure

- Paul's zeal for the Lord and the brethren, and his willingness in laying down his life for them—in spending time and energy for them—testify to his worthiness to rank as an equal of any Apostle. F216 Through all these tribulations the Apostle pressed toward the mark for the prize of the high calling. R1885:1, 5851:1

25

2 Corinthians 11:25 *Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;*

Thrice

- One of the times was at Philippi, after Paul cast a demon out of a slave girl. R3123:1

Beaten with rods

- The apostles were not treated like lords of God's heritage. F231

I suffered shipwreck

- The Apostle had advised that it would be unsafe to sail on. This may have been the result of inspiration, but was possibly the result of his own judgment or experience or his contact with sailors. R3204:3

26

2 Corinthians 11:26 *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

In perils

- To Paul these things were the marks of divine love and favor. R5942:1

Among false brethren

- Paul had his severest trials from "false brethren." R3820:4 More than the sarcastic, bitter threats of the scribes and Pharisees, or Satan's temptations, or open enemies, it was most sorrowful when Jesus' bosom disciples forsook him and one of them betrayed him. R3820:4 It is possible for human mouths to do us more harm than the mouths of brute beasts. R2502:5 False brethren will become the Church's greatest peril in these last times. R1319:3 Brethren of the closest imaginable relationship—fellow-members of the Body of Christ. SM219 The professed Church of Christ. (Isa. 66:5; Matt. 7:21-23) SM222

27

2 Corinthians 11:27 *In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*

In weariness and painfulness

- Paul furnishes a noble example for our imitation. R1041:4 In fastings often—Some may have been enforced fastings, because of Paul's service of the truth. R2022:5

28

2 Corinthians 11:28 *Beside those things that are without, that which cometh upon me daily, the care of all the churches.*

The care of all the churches

- Particularly those which he had been the means of establishing, or who accepted his ministry, either in person or by letter. R3172:1 Upon Paul devolved the care of all the churches of the Gentiles, and great were the responsibilities of his office. R1744:3 Paul left Timothy as a sort of successor in this capacity. R4526:3 Sometimes Scripture counts a part of a thing as though it were the whole. Thus, any number of the living Church assembled together in any place may properly be called the Church of that place. R1893:5

30

2 Corinthians 11:30 *If I must needs glory, I will glory of the things which concern mine infirmities.*

Of the things

- Paul mentions not one word about praying for the removal of these by divine power. R2009:3

Concern mine infirmities

- See 2 Cor. 12:10.

33

2 Corinthians 11:33 *And through a window in a basket was I let down by the wall, and escaped his hands.*

Escaped his hands

- We may use all lawful and legal means in our self-defense, and may even wisely run away from dangers and persecutors (Matt. 10:23), but we are not authorized to retaliate. R3738:3

2 Corinthians 12

1

2 Corinthians 12:1 *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.*

I will come

- False brethren had charged that Paul had falsely assumed to be one of the ambassadors of Christ. (2 Cor. 11:5) R4517:6

Visions and revelations

- The Apostle's mind thus illuminated, he was able to write with great intelligence, clearness and power. Nearly all of our knowledge of the deep things comes from Paul's epistles. R5339:4; F215, 216 The Lord more than made up to Paul what he lacked to make him a competent and reliable witness to us. R1523:1, 1472:5, 1148:4, 665:5, 435:2 Not due and hence not permitted to be plainly expressed in Paul's day. R1525:6, 551:6 Hypnotism is now being used to make the visions and revelations granted the apostles appear very ordinary. R2033:2

Of the Lord

- Paul did not preach foolish speculations or human reasonings because of the popular craving for something new. He confined himself to the Scriptures and to exhortations inspired by revelations made to him. R1719:6

2

2 Corinthians 12:2 *I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.*

Caught up

- Caught away down the stream of time. A70 Caught away (in the spirit—that is, mentally). R900:6 Snatched away. R529:1*

To the third heaven

- To the new condition of things as they will be under the spiritual control of Christ. A70; HG539:2

The Millennial reign of Christ. R1744:3, 1558:3, 551:6, 529:2*; A70 A glimpse of the next dispensation, "the world to come." HG539:2 "New heavens." (2 Pet. 3:13) R2832:2; Q830:T; HG539:2

3

2 Corinthians 12:3 *And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)*

I cannot tell

- Paul saw things so vividly he could not tell whether it was physical or merely mental. R551:6; A70; HG539:2

4

2 Corinthians 12:4 *How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*

Into paradise

- "A new earth." (2 Pet. 3:13) R2832:2; Q830:T The new earth brought to perfection under restitution blessings. R2832:1; D648 The new dispensation or Kingdom of God where he saw things to come. R900:6 As our Lord knew matters fully after he was begotten of the holy Spirit, so Paul was caught away to the third heaven and received knowledge of wonderful things. R5066:1

Unspeakable words

- Doubtless the plan and purpose of God, as now made manifest in this harvest period. R1744:3, 901:1

It is not lawful

- He must not explain these visions; their meaning was a secret entrusted to him. R5339:4 Not then due to be understood by the Church in general. R2832:1, 1744:3, 901:1, 551:6 Paul is the clearest eye the Church has ever had, though he was not permitted to make known what he saw; but his writings have a rich depth and fullness possessed by no other New Testament writer. R365:1 Doubtless these were the same things which John afterward saw and was permitted to express to the Church in symbols, which may only be understood as they become due. A70

For a man to utter

- Not to be uttered clearly because it was not yet the due time. R900:6 But the illumination which they gave to the apostle's mind has through his writings been reflected, giving a force, shading, and depth of meaning to his words. F215; A27; R901:1; NS557:3; OV6 Paul had the gift or office of revelation in a remarkable degree, being in visions and revelations of the Lord more abundant than they all. R365:1 From this standpoint of knowledge he was able to guide the Church by his teachings all through the age—from the beginning down to the closing days of her course. R901:1

5

2 Corinthians 12:5 *Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.*

I will not glory

- Paul did not approve of boasting. He boasted not of himself, but of things others would think to be for his shame. R5942:1

6

2 Corinthians 12:6 *For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be , or that he heareth of me.*

- Tischendorf writes regarding relative values of ancient manuscripts: "2 Cor. 4:13-12:6 are not found in the Alexandrine Codex." R1147:2

7

2 Corinthians 12:7 *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*

Exalted above measure

- The "thorn" was left as a reminder of previous error and hence served to keep Paul humble. R1540:4, 5933:5, 5416:6, 4821:5, 3794:1 In God's dealings with his people at all times we can see his care in guarding them against pride and self-sufficiency. R1920:6

The abundance of the revelations

- The broad view of God's plan thus given to the Apostle enabled him to realize the real position of the saints, and the weighty interests involved in their development as members of the Body of Christ. R901:1 The writings of the twelve apostles were especially supervised by the Lord, and their doctrinal utterances inspired. SM672; OV412

Thorn in the flesh

- In a measure a retribution, a correction. R5933:5, 5624:4 Not the sufferings of Christ. R5117:4 Kept him in remembrance of the great blunder he made in his zeal without knowledge, and of the Lord's mercy to him. R4356:6, 5416:6, 4821:5 Paul's Christian brethren would have gladly plucked out their own eyes for him. Although a learned man, Paul wrote very few of his own epistles and was largely dependent upon his companions. R2825:1 Following his blindness in the way to Damascus, Paul's sight was never again normal. History has styled him the "bleared-eye Jew." This would explain why Paul did not baptize more of his converts. (1 Cor. 1:14) R2118:2,4, 5963:2, 4486:2, 1540:4; F651 Figurative—an affliction. R1540:4, 435:6

Messenger of Satan

- Physical sufferings resulting from heredity are ministers of Satan. R5117:4 It came not from the hand of the Lord, though by his permission. R1744:3

To buffet me

- To tempt, annoy. A68 Trying his patience, his humility, etc. F651 To oppose, cause much difficulty. R5117:4 To polish. SM324 Because Satan is the prince (ruler) of the present evil world, evil prospers and the wicked flourish. He has no interest in Jesus' followers except to oppose, tempt, annoy and buffet them. HG538:3

8

2 Corinthians 12:8 *For this thing I besought the Lord thrice, that it might depart from me.*

Besought the Lord thrice

- The saints are never invited to pray for their own physical healing. R2837:6; F651 The Lord did not answer the first and second time. CR468; R2006:6

That it might depart

- In all the records we find no instance of the exercise of the gift of healing on behalf of any of the apostles or any of the Church. R2006:6, 5624:4, 1754:6

9

2 Corinthians 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

My grace

- My favor. R1745:1 Spiritual, not earthly favors. R2009:3 Sometimes our Lord may be pleased to grant physical relief and at other times he may do as he did to Paul—give us the more grace to bear the physical ills. R2281:1 Instead of removing the difficulty, the Lord promised the more grace, the

more strength, the more endurance to meet the difficulty. R4433:5, 5952:4; CR468 The Lord gives consolation of heart that will enable his children to rejoice in tribulation. R5758:4 If the Lord's grace is proportionate to our trials, let us receive with rejoicing all the trials he may send that we may have the more of his grace. R4184:6 His grace justifies us, by his grace we will have part in the divine nature. CR469

Is sufficient

- God would give Paul that which would be better for him as a new creature. R5624:4 It shall cost us our earthly life—laying down our lives in God's service for the brethren, and in doing good unto all men as we have opportunity; but he promises us succor and every needed assistance. F374 To the faithful, in every time of need, he will make up the deficiency. R5437:4, 5477:2; Q440:T "I will never leave thee nor forsake thee." (Heb. 13:5) R5058:3 I will be with thee in six troubles, and in the seventh I will not forsake thee. (Job 5:19) R4784:2 "I can do all things through Christ who strengtheneth me." (Phil. 4:13) R1558:5 What trials and difficulties he does not remove from us, he permits for wise and loving purposes. R4433:5 Grace is helpful in all things, taking away of the thorn would have been relief in only one. R4433:5, 5963:2 The moment of discouragement is the opportune moment for the discouraged one to recognize his need of the Savior and to cry unto him, and forthwith receive the re-enforcements promised. NS619:6 On the eve of the Apostle's departure to Jerusalem, the Adversary was permitted to stir up persecution. The Apostle knew "All things work together for good." (Rom. 8:28) R4432:1 It was not necessary for the Apostle to say one unkind word in reference to the goddess Diana. It is not necessary for us to do or say a single unkind word or act toward our friends in Babylon. R4433:1 This would not mean that we might not sometimes fall into temptation. R5668:6

For thee

- All of us who are of the one Body and energized by its one Spirit. R4433:2

My strength

- There is a wonderful power in the religion of Jesus, our Redeemer. R4432:6 Be of good cheer; I have overcome. (John 16:33) A214 The weakest are provided for, the strongest get what they need—no one is required to do more than he is able to perform. R5886:4 Our source of strength when battling with the current of life is never to be forgotten—"When thou passest through the waters I will be with thee." (Isa. 43:2) R4005:4 We have much advantage over the apostles prior to Pentecost. That was before their anointing of the holy Spirit, whereas our testings come to us at the time we are of the anointed Body. R4167:6 The more we exercise faith, the more of it we will have, becoming stronger in the Lord and in the power of his might; thus by divine grace and under the Master's assistance we come off conquerors. R2568:5

Made perfect in weakness

- Made manifest in your weakness. R1745:1, 5510:1; HG652:3 This is one of the "exceeding great and precious promises" (2 Pet. 1:4) upon which we may stand when tempted in any line or to any degree. R1802:5* This is the secret of every successful Christian life. R5942:4, 1745:1 Our weaknesses and imperfections are covered by our Redeemer's robe of righteousness, which constitutes our "wedding garment." Thus we stand before the Father complete in the Beloved. R5855:3 My strength, operating through this imperfect earthen vessel, will be more manifest to men than if the vessel were a perfect and polished one. R1920:6 If Paul's thorn had been removed, permitting him to take back his consecration to sacrifice, it would mean his letting go of spiritual blessings which God bestows upon us when we sacrifice earthly things. R4433:4 As we note our progress in the fruits and graces of the holy Spirit, let us rejoice if the progress was great, and lament the fact if it was small, but not to the degree of discouragement or surrender. R4100:5 If we knew of our future trials, we should be unjustly overwhelmed, but as we take one step after another we find God's promises true: We are sustained. We have no more than we can bear. We can overcome. R4164:3 The hour of temptation would deceive the very elect if it were possible, but it will not be possible because of their love and

zeal and the consequent blessings that divine favor will provide for them. R4167:6 This chapter gives examples of Christian experience—keeping ourselves unspotted from the world as we put off the old man, growing in grace and knowledge, and laboring in the Lord's vineyard. R1022:4 Charmed with the prospect of becoming "joint-heirs of Jesus Christ," believers are not daunted by the trials and difficulties of the way, especially when they hear the Redeemer's Word encouraging them. HG652:3

Most gladly therefore

- If having the affliction meant more divine grace, then Paul was content. R4356:6

I rather glory

- Paul had more abundant revelations than the other apostles, and he had made more converts and established more churches, but it was his sufferings he considered most important. R552:1 Since I shall have correspondingly more of the grace of God wherewith to resist them and be profited by them. SM324

My infirmities

- Physical restitution is not the hope set before the "Little Flock." R749:4, 2364:6

May rest upon me

- Work through Paul as a ready instrument—meek, willing, and energetic. R1921:1 The more our enemies assail and falsely charge us with evil, the more the Lord blesses us and his work under our care. R4660:6

10

2 Corinthians 12:10 *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

I take pleasure

- Paul was a strong character, naturally positive and firm. He ruled himself. When the truth reached him, he was firm and steady. He is a noble example of steadfastness, endurance, untiring zeal, devotion. R1041:4

When I am weak

- When fully loyal to the Lord, I feel my own weakness and insufficiency. R5550:5 When I realize my own weakness and cannot successfully battle alone against the flesh and its infirmities. R5510:1, 3667:4; CR437 This was really the strength of Solomon's character—he was meek, teachable, like a little child. R5714:6

Then

- God's grace is sufficient for all God's people when their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought, and accepted. R4821:5

Am I strong

- And reversely, "when I am strong in self-assurance, I am then weak." R4379:1, 2878:2 The moment when we feel self-confident is the dangerous one. R3667:5 By reason of his assistance, we are stronger in the power of the Lord's might than we could have been in our own strength. (Eph. 6:10) R3667:5 By relying upon the Lord for grace and help and guidance and strength. R3667:5, 5550:5, 5510:1,4 He shall divide the spoil with the strong. (Isa. 53:12) R3592:1

11

2 Corinthians 12:11 *I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.*

In nothing am I behind

- In the understanding of the divine program. R5941:6 Since all apostles must be eye witnesses of Jesus resurrection, Paul was caused to see Jesus. God never recognized any but twelve apostles. Rev. 21:14 speaks of the names of the twelve apostles of the Lamb. R162:5 There were eleven apostles until St. Paul was received of the Lord. We have them still with us represented by their teachings.

R5831:3

Though I be nothing

- It is Christ in me. R552:1

12

2 Corinthians 12:12 *Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

Truly the signs

- Greek, seemion; proof or evidence. D598

Of an apostle

- While some plume themselves with the conceit that they have that ministration now in all its fullness, to Paul, "the ministration of the Spirit" was an object of hope. R1323:5*

In all patience

- This scripture is listed with Jas. 5:10, 11 and 2 Cor. 6:4-10 as a notable example of patience. R3585:4

14

2 Corinthians 12:14 *Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.*

Not be burdensome

- "I have coveted no man's silver or gold or apparel." (Acts 20:33) F287

Not yours, but you

- Paul was laying down his life for the brethren—our object should be like his. R3143:4

But the parents

- Implying reasonable forethought and provision on the part of parents for those whom they have brought into being. R2488:1; F578 In one sense, God is the Father of the whole human race. A good father educates his children. The fact that he has not yet had these children instructed in Christ shows that his due time for this is future. R33:3*

For the children

- Includes not only food and raiment, but also intellectual and moral instructions. The child fairly well born and who receives a reasonable education and guidance to maturity has a rich legacy in himself. F578

15

2 Corinthians 12:15 *And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.*

Be spent for you

- This and Eph. 4:28 ("give to him that needeth") should be obeyed as nearly as possible, whatever our circumstances. It is well to use the spirit of a sound mind in attaining enough to be able to give. R2513:2

16

2 Corinthians 12:16 *But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.*

I did not burden you

- False brethren had insinuated that the collections taken for the poor at Jerusalem were probably in part, at least, for Paul. R4518:1

Being crafty

- Wise as a serpent, harmless as a dove (Matt. 10:16), Paul exercised wisdom in his method of dealing with those whom he desired to bless, hiding from them for a time truths which they could not

appreciate. R3675:1 We should take advantage of our hearers' present religious views, as Paul did. R825:4

Caught you with guile

- Paul quotes his enemies as charging him with guile. An evil mind can put an evil construction on the noblest words and deeds. R3675:1

18

2 Corinthians 12:18 *I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?*

Walked we not

- They were walking in the spirit and steps of the Master. R3238:4 All in this pathway have the same spirit, mind or disposition—to do the Father's will and to serve his cause. R3238:4

20

2 Corinthians 12:20 *For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:*

Backbitings

- Evil speaking, backbiting, slandering are strictly forbidden, even if the evil be true. R4803:1 Professed Christians are often the most pronounced scandalmongers. R4803:1

2 Corinthians 13

4

2 Corinthians 13:4 *For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.*

By the power of God

- "Christ was raised up from the dead by the glory of the Father." God "raised up Jesus from the dead." "God hath raised up the Lord." (Rom. 6:4; 8:11; 1 Cor. 6:14) R2037:5

5

2 Corinthians 13:5 *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

Examine yourselves

- "Try your own selves"—look at your present condition as compared with your past. R1516:2*, 1516:3* For the "witness" of chiselings polishings, prunings, disciplines, chastisements. E232 Whether I am something or nothing in God's estimation is to be measured by my love for him, his brethren, his cause, the world in general, and even my enemies, rather than my knowledge. R4917:6

In the faith

- "The faith" is much more than belief, confidence, or trust. It involves much more than acceptance of Jesus' sacrifice as the at-one-ment. It also involves having Jesus' sacrificing spirit. R759:2* Trials of faith can come when subtle errors are presented as advanced truth. R3104:2

Christ is in you

- No real child of God is devoid of this evidence of his adoption. R3251:5

Be ye reprobates

- No longer acceptable to God. R3251:4

8

2 Corinthians 13:8 *For we can do nothing against the truth, but for the truth.*

Against the truth

- Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved. R4022:5 Whoever intelligently, willfully, heartily does anything against the truth is in serious danger. R3894:3 Some of the Lord's people are not as particular as they should be in estimating the weight of their influence and in determining they will do nothing against the truth. R3667:1 Not a finger dare we move, not a whisper utter, injurious to members of the Body of Christ. R3052:4

But for the truth

- Every effort must be for the truth. R4076:6 Do all in their power for the truth—for righteousness. R3667:1

11

2 Corinthians 13:11 *Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.*

Be of one mind

- This is the oneness of thought, mind and action required of the Church of God. R1130:6*

Live in peace

- The comfort and peace of the Church are dependent largely upon unity of the Spirit of the Lord in the various members. R3436:5 Among yourselves—we should strive to be at peace with all who love the Lord. R2251:1 "Be at peace among yourselves." "Lead a quiet and peaceable life in all godliness and honesty." "Follow after the things which make for peace." (1 Thes. 5:13; 1 Tim. 2:2; Rom. 14:19) 2946:6

12

2 Corinthians 13:12 *Greet one another with an holy kiss.*

An holy kiss

- The Eastern custom of males kissing males. R4238:2 There would be nothing wrong in a kiss of love, but there is no intimation that the brethren should kiss the sisters or the sisters kiss the brethren. Q618:5

13

2 Corinthians 13:13 *All the saints salute you.*

Saints

- The word "saint" is used to designate the truly consecrated. R1139:1

Salute you

- The churches were prompt to send Christian greetings. R1895:4

Galatians

General

- **Galatians**
- Galatia was the name of a district or state in which were located a number of cities and churches mentioned in the account of Paul's missionary tours—Iconium, Lystra, Derbe, and Antioch on the borders of Galatia, in the state of Pisidia. R3009:1
- The Apostle Paul's epistle to the Galatians was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ, to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ. R1728:2, 972:6 ...giving the inference that faith in Christ was only efficacious for salvation when supplemented by the keeping of the Law.

R1657:3

- The Apostle was writing to Christians at Galatia, some who had been heathens. They had originally received the correct idea. But their early trust in Christ's redemptive work had been disturbed by some Christianized Jews, who, while calling themselves Christians, were denying the very foundation fact of Christianity, viz., that Jesus' death canceled the sins of all who accepted of him as their Redeemer and Saviour. R687:3,4 To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so, it was necessary to refer again to the false brethren who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God's children the bondage of errors already escaped from. R3820:6, 868:5
- Many of them, Gentiles by birth, had been misled into believing that whatever blessings they might enjoy through Christ and the original Abrahamic Covenant, they must also become amenable to the Law Covenant. Note that the Apostle's letter to the Galatians is almost exclusively devoted to this subject, and remember that the Galatians were not Hebrews, or at least, the majority of them were not. R4510:3
- Like all the early Christian churches, those of Galatia were no doubt composed in good proportion of Hebrews of various tribes. R1696:2

Galatians 1

1

Galatians 1:1 *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*

An apostle

- Am an apostle. R551:1 Paul was as much an apostle chosen of the Lord as were the other eleven. R551:1 A special office or function which is of divine appointment solely. Q521:2; R5940:4 To re-establish confidence in the Gospel message Paul had delivered, it was needful that he should rehearse to the Galatians something of his history. R3820:6

Neither by man

- Neither by man's appointment. R551:1 No man or congregation is competent to appoint or elect an Apostle.Q521:2; R5940:4 The Church or Rome, the Church of England, and the Greek Church do violence to the principles of God's Word in that they claim to make apostolic bishops. Q521:2; R5940:4

By Jesus Christ, and God

- "I am ordained a preacher and an apostle." (1 Tim. 2:7) F276 While assuring us that his authorization or ordination was from God only, he nevertheless went forth to his ministry with Barnabas under the auspices of the Church at Antioch. R1720:2 The Antioch Church did not ordain the Apostle Paul to be an Apostle, but ordained him to be their missionary. Q521:3; R5940:4 Respecting his call, Paul ignores any "third person." E275; R372:6

The Father

- There is but one Eternal God and Father—who is "from everlasting to everlasting." (Psa. 90:2) R369:6

Who raised him

- The Scriptures nowhere intimate that our Lord Jesus did or could raise himself from the dead. R2795:2

4

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

For our sins

- The forgiveness of sins. R687:4

Deliver us

- Redemption from the curse of sin. R687:4 The mystery of God's will was to be fully appreciated by his saints during this evil day. They were to expect deliverance from evil both for themselves and the world. R1273:2

Present evil world

- Epoch. R5161:2, 3209:1 Dispensation. R2724:4 So called, not because there has been nothing meritorious during its forty-four hundred years, but because God has permitted evil to dominate the earth during the period. OV26; HG538:1 The second great epoch, from the flood to the establishment of the Kingdom of God is under the limited control of Satan. A67; R1615:4; HG537:6 The present epoch of disaster and trouble, since the Deluge; Satan being the prince of this world. (John 12:31; 14:30) R1684:1, 2724:4; HG538:1 From the flood; to the second coming of Christ and the full company of the Church of the first-born is complete. OV26; R256:5 Comprising the Patriarchal age, the Jewish age, and the Gospel age. OV27; A71; R256:5; HG539:4 Each of the three steps is higher than that preceding it, and carries the Plan forward and nearer to completion. A71; HG539:4 The present Gospel age, which is to end with the establishment of the kingdom, is the particular and all-important age. Neither the Patriarchal or Jewish ages brought any fruitage to full perfection. OV28; A72 The way of righteousness is narrow at the present time because this Gospel age is part of "this present evil world," or dispensation, during which Satan is the prince or ruler. NS17:6 The second "world", under the rule of Satan, has been indeed an evil world. A67; HG538:1 We are still living in this epoch because Satan is the god of this world. R3209:1 The power of Satan and the corrupting spiritual influences which he has been able to manipulate have hindered the blessing of mankind, notwithstanding God's favor given to natural and spiritual Israel. OV27 The epoch during which sin and ignorance and superstition prevail as darkness over the earth and as gross darkness covering the people. (Isa. 60:2) SM769 "The heavens and earth which are now." (2 Pet. 3:7) A67; R256:5; HG538:1 The period in which evil prevails and righteousness is at a discount, in which "the prince of this world" works and rules in the hearts of the children of disobedience. NS70:6; R3209:1 God has permitted evil to dominate the earth. OV26; A67 To be overwhelmed by the coming social, financial and religious trouble. R3074:6 Those in power, the wealthy and politicians, the financiers, princes of industry, and the kings upon the thrones will do their best to maintain this present evil world because it is to their advantage. R5567:4 The "Day of his preparation" (Nahum 2:3) and "the Time of the End" close this epoch, and introduce the "world to come, in which dwelleth righteousness." (2 Pet. 3:13) HG416:3 The present order must give place to the "world to come." R1814:1

God and our Father

- God required and accepted the death of Christ as man's ransom sacrifice. E450

6

Galatians 1:6 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

So soon

- When the gospel of the Kingdom had been so clearly set before them. R1657:3

Removed

- That they should turn from justification through the sacrifice of Jesus, and attempt to justify themselves by following his example and keeping the Law. R687:6 Become entangled in the error of the Judaizing teachers that faith in Christ was only efficacious for salvation when supplemented by keeping the Law. R1657:3

From him

- From Paul. R551:1

Grace of Christ

- The true gospel was that of grace or favor through Christ, not works. R687:5 Salvation as a gift, a favor of God through Christ. A "free gift" purchased for you with his own precious blood. R687:5

Another gospel

- Confessing that Jesus was a notable and worthy example, but that salvation was by good works and observance of the Law. R687:5, 1728:2, 687:6 A hopeless substitute—that Christ would save them if they kept the Law. R1734:6, 975:1, 972:6 Departing from a recognition of God's grace in Christ as our only hope for eternal life, and taking instead a hope of being able to walk righteously and do justly, and thus to merit eternal life. R2285:4 The ignorance of God's Word and plan and the present confusion of the nominal churches paves the way for the great falling away from the cross of Christ. R5801:4, 1643:6 Theosophy, Evolution, New Theology, Christian Science, Universalism, etc. R5137:2, 5801:1, 5800:6, 1643:6

7

Galatians 1:7 *Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

Is not another

- For there can be but one. R1728:3 Is not really another gospel; it was simply the Jewish Law of salvation by merit and obedience, supplemented by the name and example of Jesus. R687:5 There was nothing in the Law which could give them life. R687:6

There be some

- False teachers. R868:5 Those teachers who were attempting removal to another gospel were making Paul the center of their attack upon the true glad tidings. R652:1

Would pervert

- Turn. R687:5 Teach false doctrines. R868:5 This epistle shows us how many, Gentile's by birth, had been misled into believing whatever blessings they might enjoy through Christ and the original Abrahamic Covenant, they must also become amenable to the Law Covenant. R4510:2 Satan has ever sought to counteract the force of truth by counterfeiting it; as with Spiritism and Papacy. R760:1 Mind-curers and Christian Scientists. R894:2

Gospel of Christ

- The foundation doctrine is that Jesus died to secure the redemption price for Adam and his race. R5916:4, 975:1, 728:2, 753:2, 496:1, 425:3 Paul was fearful that subservience to the Law Covenant might lead them to reject the true Gospel, that Christ gave himself for our sins. R1734:6, 974:6

8

Galatians 1:8 *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

Though we

- Paul and his associates. R551:1 The truth, divinely inspired and first announced by the Lord's chosen agents, the apostles, even they themselves, had they fallen away, could not nullify. R1524:4 So positive and definite should be our spiritual individuality that, should the one whose spiritual life first nourished ours fall away, we would still live being able to appropriate for ourselves the spirit of truth. R3250:6

Or an angel

- That would be proof that such angel had deflected from loyalty to the Lord. R5916:4 Those representing themselves as messengers of truth, wresting the Scriptures and perverting them to establish another gospel. R1025:1* We are to receive nothing without evidence. R85:5*

Preach any other gospel

- Present any other foundation for faith. R652:1, 3186:6 The Apostle lays special emphasis upon the

fundamental importance of correct doctrinal teaching. R5916:4 In the Apostle's estimation, doctrinal disorders are among the chief. R1575:3 We are not to expect an additional revelation of any kind. God's people are not to trust either in their own speculations and mental gymnastics, or in visions and dreams. OV396 Theosophy, Evolution, Higher Critics, Christian Science. R5137:2, 5970:3, 3186:6 Let the soldiers of the cross be valiant for the truth, and let them negotiate no union with any class save the consecrated and faithful followers of the Lamb. D242; R1592:6 "If any man teach otherwise withdraw thyself." (1 Tim. 6:3) Do not lend support to that which is another Gospel than the one you have received. F255 Papal comment on this text is, "Catholics should not spare their own parents, if heretics." B320

9

Galatians 1:9 *As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

Any other gospel

- Than that of which Christ crucified is the foundation stone, and Christ glorified, the hope of restitution, the crowning feature. R1205:3, 1482:5*

Be accursed

- For he should know better in view of all the divine testimony herein furnished. R1205:3 We have not much liberty or choice in our attitude toward those who deny the foundation of our faith. R1453:5 "Receive him not into your home, neither bid him God speed. He that biddeth him God speed is partaker of his evil deeds." (2 John 10, 11) (Also see 2 Tim. 3:5; Titus 3:10) R1453:5 Have nothing whatever to do with such. R1482:5* Those who pervert the true gospel are no longer to be affectionately loved as God's children but are to be pitied. R1255:4

10

Galatians 1:10 *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

For do I now

- In 1:10-24, and 2:1-10, Paul reproduces the evidences of his apostleship and sets forth the strong foundation of the hope of the gospel. R1657:3

11

Galatians 1:11 *But I certify you, brethren, that the gospel which was preached of me is not after man.*

I certify you

- I certify unto you. R1419:3; HG311:6 Let me say further. R551:1 Paul's writings are toned not only with meekness, but also with that authority which should mark one who knows what he teaches to be the truth. R1419:3; HG311:6

Not after man

- Human weaknesses were not permitted to mar the Apostle's work or usefulness. R1526:3; F224

12

Galatians 1:12 *For I neither received it of man, neither was I taught it , but by the revelation of Jesus Christ.*

By the revelation

- The visions which make Paul's writings of unspeakable value. F215 The Lord more than made up to Paul what he lacked, to make him a competent and reliable witness to us. R1523:1 Paul saw more literally the things subsequently revealed in symbols to John at Patmos. R4518:5 Paul being in visions and revelations of the Lord more abundant than they all. (2 Cor. 12:2-4) R365:1 It was because the Apostle Paul had visions and revelations that he was enabled to appreciate the divine

character and plan so clearly, and was qualified to state them in his teachings and epistles. F215 He was a prophet as well as an Apostle. R1719:6 The apostles writings were especially supervised by the Lord and their doctrinal utterances inspired. SM672; R1719:6, 1526:3, 435:2; OV412

Of Jesus Christ

- "With the holy Spirit sent down from heaven." (1 Pet. 1:12) F224; R1526:3

13

Galatians 1:13 *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:*

Ye have heard of my conversation in time past

- You heard of me in times past. R551:1

I persecuted

- Paul labored the more diligently to testify to his appreciation of the grace bestowed, and to be long suffering with others as God had been with him. R1885:4

14

Galatians 1:14 *And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.*

Exceedingly zealous

- How zealous I was for the tradition of my fathers. R551:1

Traditions

- The teachings of the Scriptures and Paul's own instructions, which he had presented to those that he was addressing. Q747:2 There are true traditions, and false traditions. All of those which are in harmony with the teachings of the divine Word are true. Q747:2

15

Galatians 1:15 *But when it pleased God, who separated me from my mother's womb, and called me by his grace,*

It pleased God

- An illustration of God's election; for special services in the present life, and the shaping of their course in view of that purpose. R1651:1

Who separated me

- To be a special servant. F209 God chose and prepared Paul for this service in early life. R1457:5 1565:3 This does not involve the thought of divine interference with the free will. Paul went into blind error, persecuting the Church. R2562:3, 4724:3

From my mother's womb

- Who from my birth called me. R551:1 Paul was endowed from his birth, and was zealous toward God long before his conversion. R1671:6, 1651:1, 551:1 The Lord had his own choice for the one who would take the place of Judas, and this one had already been undergoing special training and discipline. R2823:2, 162:5; F209 Evidently divine providence had arranged that he should be born under certain conditions which tended to make him just such a vessel for the gospel as he now was. R4356:3, 5002:6 Such special preparation and supervision was no doubt applicable to all of the twelve, even as also with John the Baptist in his work. R5002:6, 1671:6 An illustration of the importance of prenatal influence. R1671:3 It has at times appeared as though divine providence occasionally interposed in prenatal influences which made the child very different in bent of mind from either of its parents. R4724:2

16

Galatians 1:16 *To reveal his Son in me, that I might preach him among the heathen; immediately I*

conferred not with flesh and blood:

Immediately

- Prompt obedience is specially pleasing to the Lord. R457:5*

I conferred not

- But went forth at once to preach the faith which once I persecuted. (Verse 23) R551:1

17

Galatians 1:17 *Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.*

Neither went I

- Paul is proving that he received his commission and authority direct from the Lord and not from them who were apostles before. R551:1

Apostles

- The twelve apostles (Paul taking the place of Judas) filled the office of prophets, as well as being under the guidance and supervision of the Lord with reference to future things. R1148:4

I went into Arabia

- If Paul had stayed in Arabia all the rest of his life merely studying and nursing his sore eyes, doubtless he would have been of the Great Company class. Q697:4 We do not know how much studying he did in Arabia, nor do we see that he did much sacrificing during those years. Q697:5 The fact that one might be in an inert condition for a while does not mean that God had rejected him from the Holy condition. The decision of the Lord is at the end of the course. Q698:1

18

Galatians 1:18 *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.*

Three years

- Possibly spent in studying out various features of the divine program. R4357:4

19

Galatians 1:19 *But other of the apostles saw I none, save James the Lord's brother.*

The Lord's brother

- So styled by Jewish custom; supposed to have been a second cousin. R3003:2

23

Galatians 1:23 *But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.*

Destroyed

- Persecuted. R551:1

Galatians 2

1

Galatians 2:1 *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.*

Fourteen years

- After Paul's conversion; at the time mentioned in Acts 15:2. R1472:3, 551:2 Thirteen years after Paul's three years in Arabia (Gals. 1:17, 18) Barnabas hunted him up and found him at home in Tarsus Cilicia, and got him started preaching for a year at Antioch. (Acts 11:25-30) Q697:4 Paul made a specialty of his Jewish brethren at least seventeen years after he was converted. (See Gal.

1:18) R116:6*

To Jerusalem

- A distance of about 300 miles. R1472:3 Long considered the center of the Christian religion, the largest number and oldest believers and apostles living there. R972:2

With Barnabas

- Barnabas did much to encourage St. Paul and to start his activities, and once started there was no keeping him back. Q697:4

2

Galatians 2:2 *And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.*

I went up

- On the occasion mentioned in Acts 15:4; to communicate the fuller, purer, unmixed gospel. R973:1, 1728:3

By revelation

- The Lord sent me. R551:2 Paul had visions and revelations more abundant than they all. R365:1, 5941:6 Special revelations from the Lord. R435:2, 1719:6 In visions and revelations the Lord more than made up to Paul what he lacked to make him a competent and reliable witness to us. R1523:1 See also comments on Gals. 1:12.

Communicated

- Not to learn of them, but to communicate to them. R551:2

Gospel I preach among the Gentiles

- The subject had been left for some years for gradual development and enlargement of heart and mind on the part of the believers. R3018:5 The other apostles, fettered in a measure by the Judaizing influences around them, and not making sufficient progress in the knowledge of the truth, Paul was sent by the Lord to strengthen and assist them. R551:2

Privately

- Secret conferences explaining the perfect law of liberty—the will and plan of God regarding the gospel among the Gentiles. R3018:5 Lest their reputation should hinder them from receiving the truth. R973:1, 1728:3 Paul did not go about it boastfully. R551:2 An example of Paul's course in first presenting a matter privately to the more prominent brethren. R3825:3

To them

- Unto the other apostles. A27

Of reputation

- The apostles and chief brethren. R3018:5

Run in vain

- Lest I should fail to have them see the depth and fullness of the gospel revealed to me. R551:2

3

Galatians 2:3 *But neither Titus, who was with me, being a Greek, was compelled to be circumcised:*

But neither Titus

- Because he was not a Jew, but a full-blooded Greek. F227; R1526:5

4

Galatians 2:4 *And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:*

False brethren

- To reestablish confidence in the Gospel message, he had delivered it was necessary for Paul to refer

again to false brethren. R3820:6 Thus the unconverted additions hindered the true seed, as always. R973:1 Their teachings served as siftings to draw off those who were not Israelites indeed, and who had not received the perfect law of liberty through Christ. R2206:2 Who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God's children the bondage of errors already escaped from. R3820:6 Giving occasion for Paul's writing to counteract these errors, which has proven a blessing and a great help to the Lord's people for the eighteen centuries since. R2206:3

5

Galatians 2:5 *To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*

Not for an hour

- Paul was ready to go any length in defense of principle and could not be budged an inch. R2119:2 His steadfast resistance on the subject of circumcision, when some misconceived the matter. F227; R1526:5

The truth of the gospel

- The strong foundation of the hope of the gospel—the entire freedom of both Jews and Gentiles from the bondage of the Law Covenant, and the glorious liberty and peculiar privileges of the sons of God. R1657:3, 868:5

6

Galatians 2:6 *But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:*

No man's person

- The Church is sanctified, not because of their own merit, but because of their relationship to Christ. R69:2

7

Galatians 2:7 *But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;*

When they saw

- Paul's selection and peculiar course in preaching to the Gentiles. R551:2

The uncircumcision

- The Gentiles. R1526:4, 1725:6; F226

Was committed unto me

- Paul was preeminently the Apostle to the Gentiles, and the others more particularly to the Jews. R1523:2 Paul was the pushing pioneer; and his work among the Gentiles of his day was by no means a light, nor an honorable task, in the estimation of men. R1523:2

8

Galatians 2:8 *(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)*

The circumcision

- The Jews. F216, 226; R1526:4, 1523:2 Paul approved of circumcision for the Hebrews to whom it was given as a symbol and rite before the Law Covenant. R1725:6

Mighty in me

- Paul testified to his worthiness to rank as an equal of any Apostle. F216; R1657:3

Toward the Gentiles

- Paul has by far the more to say to us through his numerous epistles, than the other eleven apostles.

R1523:2

9

Galatians 2:9 *And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*

Seemed to be pillars

- In their day, the eleven were more prominent in the Church, than Paul. R1523:2 Hannah refers to the establishment of the saints as "pillars" of the new order of things, "the new heavens and new earth." (1 Sam. 2:8) R1813:2

Perceived the grace

- Recognizing in Paul the spirit of the Master, and hearing how he had been owned and blessed; and of his devotion, zeal and self-sacrifice. R551:2

Right hands of fellowship

- Paul was cordially received, though the apostles had one of their own choosing to fill the place of Judas. R551:2

11

Galatians 2:11 *But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.*

I withstood him

- Reproved him for dissimulation. R4510:2, 973:1 Paul's righteous indignation was aroused. R551:4, 4510:2 He was ready to go to any length in defense of principles of divine revelation. R4928:4, 5056:6, 3022:3, 2119:2 This was done in the spirit of love. R439:2 Peter's error was promptly corrected by God through Paul. That Peter quite overcame this weakness in respect to preference for the Jews is abundantly witnessed by his two epistles. F225; R1526:3 Evidently the rebuke was received in the spirit of meekness. (See 2 Pet. 3:15) R416:1*, 664:2* It is evident that the different apostles had different degrees of insight into God's plan. A26 Among the apostles there were differences, hence we need not be surprised if such should be the case in this day. R397:2

Was to be blamed

- For acting deceitfully. R551:4 For giving way to the old nature. R416:1*, 664:2* For vacillation on the question of the Law. R973:1 Peter dissembled—was guilty of double dealing. F224; R1526:3 Paul judged according to God's Word. R416:4*, 3124:4, 664:4* Paul got clear views earliest on the recognition of Gentiles and had to oppose others less strong and spiritually clear-sighted. R972:2, 2118:3, 1728:1 These weaknesses of the flesh are among the sins which may be repented of, reformed from, and forgiven. (1 John 2:1) R4908:5, 1962:2 Human weaknessees were not permitted to mar the work or usefulness of the apostles. F224; R1526:3

12

Galatians 2:12 *For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.*

Separated himself

- Not wishing to offend, he ate with those who still adhered to their Jewish customs, for under the Law a Jew might not eat with Gentiles. R551:4 Peter was refusing to eat with Gentile brethren when Jewish brethren were in the company—through deference to the Law Covenant which somehow all Jews felt must be recognized and subscribed to. R4510:2

13

Galatians 2:13 *And the other Jews dissembled likewise with him; insomuch that Barnabas also was*

carried away with their dissimulation.

Dissembled

- Guilty of double dealing. F224 Acting in a two-faced manner. R1526:3

Barnabas also

- Peter's example had its effect on Barnabas. R551:4

Carried away

- From the fixed statements of the divine Word—through the influence of someone held in respect or esteem. R2219:4

Their dissimulation

- They had before been led to see that there is no difference between Jew and Gentile, but that all are one in Christ Jesus. R551:4

14

Galatians 2:14 *But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*

I said unto Peter

- Peter's uncertainty was in marked contrast with Paul's assurance, inspired by the words of the prophets, God's past dealings and the direct revelations made to himself. A27

Them all

- It was some time after Pentecost before the disciples got a clear, full understanding of the work being done, and its relation to the original Covenant. A80

If thou

- Paul exposed Peter's deception. R551:4

Livest after

- Eating with them, etc. R551:4

The Gentiles

- Who were not under the Law Covenant, but under the Grace Covenant. R4510:3 For them to perform circumcision would indicate that they were seeking for divine favor by becoming Jews—and not trusting fully to Christ. R2175:5

15

Galatians 2:15 *We who are Jews by nature, and not sinners of the Gentiles,*

We who are Jews

- Under the Law. R973:1

16

Galatians 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

Justified

- Made right. E444

By the faith

- On account of faith in Christ. R973:1 Only believers are justified during this Gospel age. R199:3 The obedience of each should be judged, not by his actual works, but by his intentions and efforts. HG307:3

Of Jesus Christ

- Everywhere throughout the Scriptures the power of justification on the part of the Redeemer is attributed to his sacrifice on our behalf. E444

By the faith of Christ

- By faith in Christ. R973:1

Not by

- The Jews were like all other people of the world, fallen-sinners. NS18:4 Our own works could not justify us, or make us acceptable, before God. E444

Works of the law

- Not by obedience to the Law. R973:1 After trying for 1500 years, Israel was unable to keep the Law. R5774:3 "Therefore we conclude that a man is justified by faith without the deeds of the Law." (Rom. 3:28) E444 Why should we attempt to fetter others, or bind ourselves longer by that which has served its purpose and has ceased as a Covenant—passed away? R973:1

Be justified

- In God's sight. R5774:3 We are merely reckoned right or perfect because of our faith in and acceptance of the righteousness of Christ and his sacrifice on our behalf. E444 Although Paul does not quote words of Jesus, the germ of Paul's doctrine of justification is to be found in the teachings of Jesus himself. R3481:5*

17

Galatians 2:17 *But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.*

Justified by Christ

- "Who was delivered for our offences and raised again for our justification." (Rom. 4:25) E445

18

Galatians 2:18 *For if I build again the things which I destroyed, I make myself a transgressor.*

Which I destroyed

- Why then should we attempt to fetter others, or bind ourselves longer by that which has served its purpose. R973:1

19

Galatians 2:19 *For I through the law am dead to the law, that I might live unto God.*

Dead to the law

- Only refers to believers. R1729:6 We must be dead to the world, then we shall not love the world or worldly things. R127:3*

20

Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Crucified with Christ

- I am delivered up to death. My will and self-control, my talents and powers, my rights and lawful ambitions as a man—all these are pinioned and bound by my consecration vow. SM645, 648:3; R961:5, 960:6 Our good human wills, our good intentions and our good plans—not actually perfect as our Lord's but reckonedly so through his imputed merit—are to be delivered up to death and to share in his sacrifice. SM648; R961:5 The old body is dead because it has been devoted to God in connection with the sin-offering. R5101:3 Since actual, literal crucifixion, signifies a torturing, slow but sure death, the figurative crucifixion must closely resemble it; otherwise the figure would have no value. SM642 From the beginning of our consecrated life we are reckoned as being fully crucified with Christ, but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death. R5855:4, 80:1 If Christ's crucifixion was not the crucifixion of a

sinful will and sinful desires, neither was Paul's, nor are ours as followers of the spotless Lamb of God. SM648; R961:4 The Apostle did not mean the crucifying of a sinful will or sinful desires, plans etc. SM648; R961:4 The nearer a person is to perfection, the stronger is his will and the more difficult to crucify. As followers in our Lord's footsteps we have neither such strong wills nor strength of character to overcome them. SM647; R961:2 Paul was not literally crucified, but ended his course by being beheaded—as became a Roman citizen. SM645; R960:6

Nevertheless I live

- I, the new creature. T65

Yet not I

- The old creature, represented in the consecrated goat—being consumed with the reproach and contempt of the world, outside the camp. T65 The former; not the old any longer. R962:6, 960:2 I am dead. R95:5

But Christ

- The Christ mind. T65 Christ, to whose service you give yourselves; agrees to cancel all your debts. R804:6, 80:1 His will being fully mine I can call myself his and feel confidence before him. R962:6

Liveth in me

- Crucifying and keeping under my depraved and justified human nature and its will. T65 His will being fully mine, I can call myself his and feel confidence before him. He can own me as a member of his Body and use me as such now and forever. R962:6 "Christ in you" is the only actuating and controlling principle. R80:1, 1456:4 The new nature. R237:2* The spirit of truth manifested in the Church is Christ's representative, and is termed Christ in us. R160:2*, 237:2*

I live by the faith

- By faith Paul had become reckonedly a new creature, to whom belonged the exceeding great and precious promises of the divine nature, if faithful. T65 While actually in the world, he was not of it. T65

Gave himself

- God did require and accept the death of Christ as man's ransom sacrifice. E450

For me

- Christ's special love for his Church, clearly distinguished from the world. R1254:5

21

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

Dead in vain

- If the Law could have been kept, Christ would not have died. R105:2

Galatians 3

1

Galatians 3:1 *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*

O foolish

- Thoughtless. R688:4

Galatians

- In the Apostle's argument he endeavors to show the difference between the Law age just closed and the Gospel age just commenced. R70:2 His entire argument in this chapter is to show that the Law Covenant never was binding upon the Gentiles, but only upon the Jews. R4510:3 Throughout this chapter St. Paul contrasts the Law Covenant, from which the Jew was desirous to get free, with the original Abrahamic Covenant, which had only free children. R4510:3

Who hath

- Some Judaizing teachers were trying to bring them again under the bondage of the Law Covenant. R1738:3

Bewitched you

- Deluded you. R973:1, 1728:3, 688:4 The Galatians had originally received the correct idea, that Christ died for our sins—through whom we have redemption. R687:3 Paul was counteracting misrepresentations of false brethren. R3820:6, 868:5 As many as are trusting to the Law under its condemnation or curse. R1728:3, 973:2 This might be fitly applied to those of our day who are turning from free grace—to grace as a result of their own sacrifices. R688:4

Eyes

- Of understanding. R4510:3

Evidently set forth

- The Galatians had originally received the correct idea, that Christ died for our sins—through whom we have redemption. R687:3

3

Galatians 3:3 *Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?*

By the flesh

- The Church needed to be admonished of the danger of looking at that which is seen. R179:6* Having begun to reckon ourselves new creatures, shall we change our hope and be perfected as human beings? R308:2 "It is the spirit that quickeneth; the flesh profiteth nothing." (John 6:63) R123:3

5

Galatians 3:5 *He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?*

He therefore

- Paul himself. F216

Worketh miracles among you

- Pointing out the Lord's blessing in connection with his ministries, etc., in proof of his apostleship. F216

6

Galatians 3:6 *Even as Abraham believed God, and it was accounted to him for righteousness.*

Abraham believed God

- God esteemed the quality of faith. R3230:2, 5170:1 This feature of his character specially endeared him to the Almighty, who, because of it, styled him his friend. R5169:6 He showed his belief by his conduct, and by obedience to the divine proposition. CR150 He did not believe his own imagination, nor the imaginations or dreams of other men. R5170:1

For righteousness

- Partial justification. Justified to fellowship, not life. R5959:2 Might be styled "tentative justification." Fiii Abraham and others before the Law Covenant, were not bound by it; yet were not in the fullest sense justified to life until the Abrahamic Covenant had been established at Calvary. R4320:2

7

Galatians 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham.*

Which are of faith

- Children by special power of God. R793:2 The Gentiles were received under the Abrahamic Covenant of grace, whose blessings are conferred on a basis of faith. R4510:4 Through Christ, through the adoption of the holy Spirit. NS306:1

Children of Abraham

- The fleshly or the spiritual seed. R1905:3 Typified by Ishmael and Isaac. R793:2

8

Galatians 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying , In thee shall all nations be blessed.*

God would justify

- Actually, not reckonedly. F107 This text applies to the Gospel age. R4696:5; Q398:T

The heathen

- All mankind—Gentiles. T91 Particularly to show that the reference is to the Gentiles who are justified through faith and not by works. Q397:5; R4696:5

Through faith

- The reconciliation by restitution will not come as a result of the Law Covenant but by grace under the terms of the New Covenant, which must be believed in, accepted and complied with by all who would benefit by it. F107; R3684:2

Before

- In advance. R5300:2, 4365:6, 4378:1; CR20 In the beginning. R5244:3 Before the Law. R70:2, 184:3 Beforehand—before it was due to begin. R2595:6, 2208:4, 1697:5, 924:3, 682:6 The first statement, the first announcement of the good tidings. NS406:1; R1697:5; CR20 The gospel did not begin with Abraham, but with our Lord Jesus. See Heb. 2:3. R2595:6 All that ever went before our Lord's preaching was not the gospel, but merely types and promises which foreshadowed it. R2595:6 From Genesis to Revelation the Word of God sets before us the Abrahamic Covenant as the primary statement of the divine plan for human salvation. NS441:4 As Rachel was the one chiefly loved and first promised, so the Gospel Covenant, the most desirable, was made before the Law Covenant. R184:3

The gospel

- Good news. R406:1*, 290:5* Good tidings in a definite form. R4387:1 Good tidings of a salvation from death. E384; T91; R682:6; CR20; HG181:1 Something of the divine plan for human salvation. R2208:4 The "Covenant with Abraham" was an advanced declaration of the whole gospel in an epitomized form. R2122:4 To Abraham the message was so much more explicit as to make it worthy to be termed a part of the gospel. R4451:3, 4939:3 The coming of Jesus did not change the divine purpose; Jesus and the apostles taught the same gospel. R5244:5 Four thousand years after Abraham's time we are proclaiming that great promise; it has not yet been fulfilled. OV428; R5181:3, 1697:5 The basis of the Jewish hope of a resurrection. R1878:1

Abraham

- As Abraham here typified God, the promise shows two classes developed as God's children. R5300:2

In thee

- As Sarah had one son, so the Covenant which she represented has one seed—Christ. R1389:2 All those who become children of light, by the begetting of the holy Spirit became members of the special seed of Abraham. R5769:5

Shall all nations

- It excludes none. It extends backward as well as forward. CR20 All families of the earth shall yet be blessed through the spiritual seed of Abraham—Christ and the Church. OV380; PD58/70 The entire gospel message was briefly comprehended in the Creator's promise to Abraham. SM396; CR103; R5768:6, 4939:3 "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:19) E25

Be blessed

- Be justified. T91 By the Kingdom of Christ and his Church. R5733:1, 4140:3 With an opportunity of return to harmony with God and of everlasting life. R4557:3 With knowledge and assistance out of

sin and death conditions back to the renewed condition of eternal life upon the terms of obedience. R4537:6 The grand and glorious work of destroying the prince of darkness and setting at liberty the captives of sin, ignorance and superstition. R4793:3 God's provision, which begins with the Church, will proceed, after her glorification, to bless the world. R5063:6, 5761:4 Here was a vague statement of the divine purpose, relating to the blessing itself, as an acorn would be related to an oak tree. R4451:3 The restitution of all things. NS321:5

10

Galatians 3:10 *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

Of the works

- Trusting to obedience to the Law. R973:1

The curse

- The condemnation of the Law. R973:1 Greek: katara. R701:5

Cursed

- Condemned to death. NS361:3; R4370:5 In addition to the curse already resting on our race. R1725:1 The Hebrews were at a disadvantage as a doubly condemned people. NS361:4; R4510:3 Each Israelite who failed to meet all the requirements of the Law Covenant came under a curse, or sentence, not upon individuals of other nations. R5046:1; NS362:3

Is every one

- Every Israelite. R1725:1, 5046:1

Written in the book

- The words. NS361:3

Of the law

- The Law Covenant. R1725:1, 5046:1

11

Galatians 3:11 *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*

Justified by the law

- The Law Covenant failed because its mediator, Moses, was unable to give life to anyone except in a typical sense temporarily. R4388:6 While Gentiles were not to be brought under bondage to the Jewish Law, neither were Jews justified by it. R1657:6

It is evident

- None can keep the Law, because sin has blemished all whom it has touched; all are imperfect. R105:2, 282:3 It proved to be unto condemnation to every one that ever was under it except Christ. R1658:1

12

Galatians 3:12 *And the law is not of faith: but, The man that doeth them shall live in them.*

The law

- Given to Israel at Sinai. R682:3

Doeth them

- Moses Law required actual obedience and made no allowance. R543:1, 454:6 No doubt Israel honestly intended full obedience and considered it possible, when they said "All that the Lord hath spoken we will do." (Exod. 19:8) R2121:2, 410:6

Shall live

- Have a right to life and should never die. R503:2, 789:1, 454:6 Escape from death and from every evil and blight upon condition of living up to the requirements of the Law. R2121:2 The Law offered

everlasting life to all who would obey it perfectly. HG307:2 Not live in a sinful or in an unsatisfactory condition, but under proper conditions. Q371:T Christ will give to mankind his human life-right, which was secured by obedience to the Law. R4905:4; Q339:1 Had our Lord maintained his right to human nature, without making his consecration to death, he would have been fully entitled to have a paradise. Q370:4 The same law which guarantees that the disobedient shall die, guarantees also that the obedient shall live. R573:2

13

Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

Christ hath redeemed

- Greek: exagorazo; publicly purchased, and taken possession of. No longer under the dominion of the Law. E430

Us

- Formerly Jews. R2443:3 Jews, who alone are under the curse of the Law Covenant. R1725:3 5046:3 Christians who had passed from Moses into Christ. R5047:4 Christians who had been Jews and had therefore been under the Law Covenant had not only been purchased from under its sentence, but were also released from its dominion. E430 Our only hope is in Christ. R551:4 Paul classifies himself with Israel, some of whom were in Galatia and some in Palestine. etc. R5047:5

Curse

- Greek: katara. R701:5 Condemnation. R2443:3 Not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the condemnation of the Law. R2443:3

Of the law

- Of the Law Covenant. R1725:3 Jesus must die on the cross in order to redeem Israel. R5126:4 The Jewish Law, as well as the Edenic law. R1658:1

Made a curse

- Subjected to a special ignominy. NS362:3 Christ was made a curse in that he died on the cross. R4868:6, 5047:5, 2659:3 Having suffered for us the full condemnation or blight which the Law imposed upon the transgressor. R2443:4 Experienced the sentence of the accursed ones under the Law. R3901:4 He suffered as an accursed one. R448:2 He was cursed or bore the penalty of the curse —death—destruction. R586:6 Dealt with as the sinner. R4371:3 It was necessary that Christ should come according to the flesh. R1436:4*

For us

- For us Jews. Q138:T; NS362:3 Our substitute. R551:4 The Jews needed to be specially redeemed from the curse of the Law, by our Lord's crucifixion. R4510:3 Jesus did not need to die on the tree for the Gentiles. Q138:T

Cursed is every one

- Jesus would be held up and marked amongst all the people of God as being accursed. R3367:2 The Jewish nation needed something more than the rest of mankind, and for them it was necessary that Jesus should keep the whole Law. In order to meet the Law's extreme limits he must die on a tree. Q573:4; R3901:4, 2402:4 It was necessary for the Jew because that was the curse, the highest culmination of the Jewish Law, the special weight and force of the curse, the very extreme of the curse. Q138:T, 573:4 Our Lord's redemptive work was necessary for mankind, and additionally Israel, for the cancellation of the special curse or sentence upon them through failure to comply with the terms of the Law Covenant. NS18:5, 361:4 The severest penalty under the Law was crucifixion. R5577:5, 4868:6 Only those willing to make themselves of no reputation would be willing to follow the cause of Christ. R2925:1

Hangeth

- The vilest sentence or curse against sinners under the Law Jesus bore, that he might not only be the

Redeemer of the world in general, but also of the Jew. R3901:3, 5047:5; Q574:T

On a tree

- Represented by the tree that Moses cast into the waters for their sweetening. (Exod. 15:25) R4010:6 Divine providence directed that the Roman should adopt the cross as a symbol of ignominy. NS622:3 Thus branding crucifixion as the most ignominious form of death. NS847:6

14

Galatians 3:14 *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

On the Gentiles

- The Apostle referred to himself as having been under the Law Covenant, and subsequently freed, and to Gentile converts as not having passed through such an experience. R1726:1 The selecting of only a remnant of Israel resulted in the enriching of the Gentiles proportionately. R1696:6

Through Jesus Christ

- The promised seed. C169 "Through faith in Christ, but not by the works of the law." (Gal. 2:16) E444

That we

- We Israelites. R1728:3, 973:1 As members of his Body. C169

Promise of the Spirit

- Through Christ's death Gentiles were permitted to come under the Abrahamic Covenant, and Jews were permitted to rise to a higher plane than being merely the natural seed of Abraham, to become spiritual Israelites. NS362:3

Through faith

- Not works, but faith in Christ's finished work alone justifies. E444; R416:6* If God loves us and we love God, what need is there for a mediator between lovers. R4438:1

15

Galatians 3:15 *Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.*

A man's covenant

- There were no conditions. If there were, it is possible that Abraham and his seed might fail to keep their part. R282:2

No man

- The "man" was not the spiritual seed, and Jesus even as a perfect man could not give life to the race. Q193:T

Disannulleth

- No one could alter its terms in any way at all. Q192:6

Addeth thereto

- It stands still the same. Q193:T

16

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

His seed

- Christ; and in the broadest view includes them that are baptized into Christ. R692:3

The promises made

- That all the nations, kindreds and families of the earth should be blessed. B13; E26, 476; F72; R5848:1* If we are faithful, the Lord will give us opportunity of sharing in this work of blessing. R5761:4 See Gen. 12:2,3; 13:14-16; 15:18; 22:16-18. R4370:2

And to seeds

- The Apostle Paul believed so fully in the verbal accuracy of the Scriptures that he bases his whole argument on a single letter of a word. R522:2

Of one

- Our Lord is the Seed, yet God foresaw and has foretold the larger seed spiritual, which will include the Body, the Church with the Head. (Gal. 3:29) T33

And to thy seed

- The spiritual seed of Abraham; typified by Isaac. R5090:1, 1341:6; C366; PD58/70 The promise said that the people's blessing would come through Abraham's seed. R5179:4 The Church, with Christ her Head, constitutes this heavenly starry, seed of Abraham. OV184; R5338:6, 4365:6, 4342:1, 2778:2, 2117:1, 2063:4, 1630:2, 1615:2, 905:2; CR368 The seed means one complete Christ, the Head and Body. HG12:2; 5549:3 This seed has its two developments, one in the flesh, in suffering ignominy, and the other in the spirit, in power and great glory. R3684:1

Which is Christ

- Primarily the Head, and secondarily, the Body. T91; R2859:5 Refers to our Lord Jesus personally, exclusive of his Church. (See verses 22,24,26,27.) R1386:6 Through him and him alone could the blessing proceed. NS442:5 In the person of Jesus, the Law covenant was fulfilled, and the Abrahamic covenant began to be fulfilled; it will not be completely fulfilled until all the families of the earth are blessed by Christ. R282:5 Heir of the world. R1063:1*, 282:5 Not the Christ in one person merely, but The Christ in many persons. R1436:3* "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29) T91; F361; R3974:4, 3937:4, 3684:2; HG12:2, 460:5

17

Galatians 3:17 *And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

That the covenant

- The Abrahamic covenant, still in force. F360; R282:2; NS362:2 Originally proposed to Abraham while he was in Mesopotamia. B45 The Covenant included the promise of the land of Canaan for an everlasting possession. B44; HG44:1 Thus far there have been only two covenants, the old, or original one, and the Law Covenant. R4309:4

That was confirmed

- Previously ratified. R4496:6 By two immutable things—God's Word and his oath. (Heb. 6:18) R2127:4, 4370:5, 282:2 Made after Terah's death, when Abraham came into Canaan. B45; R4585:6, 4586:1; HG44:2

Before

- As Rachel was the one chiefly loved and first promised, so the Gospel Covenant, the most desirable, was made before the Law Covenant. R184:3

The law

- The Law Covenant. B46; F360; R1728:3, 1389:2; HG44:3 The first feature of which was the Passover. R1980:2 Typified by Hagar, Sarah's servant. R1389:2

Was four hundred and thirty years after

- After the Covenant made with Abraham. R1724:2, 4585:5, 4371:4, 2482:3*, 1389:2; F360; NS362:3, 698:4 Link No.20 in the true Bible chronology. B47; R1980:2 The Spirit put it into the mouth of the Apostle to name this definite period because chronology would have been imperfect without it. HG45:2 "Now the sojourning of the children of Israel was 430 years." (Exod. 12:40) B47 "By faith Abraham sojourned in the land of promise." (Heb. 11:9) B47 The statements of Paul and Moses (Exod. 12:40) refer to precisely the same period, from the Covenant with Abraham to the giving of the Law. B47; R2482:3*, 1980:2; HG44:2

Cannot disannul

- Cannot make invalid the original Covenant, which was of grace and not of Law. R4451:5, 1724:2; F360 In any manner change the terms and conditions of that Covenant. R1728:4 It must have been a thoroughly completed Covenant. R4496:6, 2121:2 The Law given to Israel did not interfere with the original Covenant. A84; R2127:4, 70:2 The Abrahamic Covenant cannot pass away, nor be altered, nor added to. R282:2 The Church is being selected under the original Abrahamic Covenant which was barren up to the time when our Lord became the heir of all things, the spiritual seed of Abraham. NS698:5

Of none effect

- Make it ineffective. F360 Useless. R2121:3 When the Law Covenant was fulfilled by our Lord Jesus it left the original Abrahamic Covenant just as it was before the Law Covenant was added. F360 The Law Covenant could not impair the gracious promise of the Abrahamic Covenant. R2121:3 The seed must come and shall bless all the families of the earth. R282:2

18

Galatians 3:18 *For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.*

By promise

- An unconditional promise; one-sided, needing no mediator. R4319:1, 4510:4, 2122:3; NS360:5 It imposed no binding obligations. R4510:4

19

Galatians 3:19 *Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*

Wherefore then

- The Apostle answers a supposed inquiry as to what was the object of the Law and why it was given. R1728:4, 973:2

The law

- The Law Covenant given at Sinai. F360; R682:3 It provided certain typical transactions and prophecies, which have been very beneficial to spiritual Israel during this Gospel age. R5300:3

It was added

- Illustrated in the type by the breastplate of judgment placed on the front of the ephod. T34; R72:4 Added to the Abrahamic covenant. R4585:5, 4451:5, 1724:2, 682:3; F360; NS288:1 God treated that Law Covenant as though it was his wife. PT363:1*

Because of transgressions

- Because sin was spreading rapidly and men were degrading very rapidly. R1724:2, 2121:6 To manifest sin in its true light—that sin might be seen to be a great deep-seated malady. R1728:4, 973:2, 683:1 To prevent Israel's degradation like other nations, to act as restraint on their fleshly nature. R4370:6 To show to the Israelites and to all the impossibility of an imperfect man's keeping the divine Law. R4451:5, 2122:3, 683:1 To show Israel their unworthiness to be the seed; to insure the "promised seed" would be a perfect man; to prepare them to expect Messiah's birth out of the usual order. R2121:3, 683:1 The Law addition proved that the seed would be "holy, harmless, undefiled, and separate from sinners. R2121:3,5 As a restraint upon the people and as an educatory process. NS288:2

Till the seed

- The promised seed. R1724:3 The Christ, Head and Body. R1724:3, 2121:3; OV428 Specified by the Abrahamic Covenant. R4585:5, 5300:3 The seed must be of Abraham's descendants. R2121:3 All who are of that seed have their sins covered by Jesus. R683:4

Should come

- To do the real work, the time for which had come. R1724:2 Through whom the blessings actually

would come. R5244:4, 5300:3 Our Lord Jesus, having fulfilled the conditions of the added Law Covenant, made an end to it to every Jew who believed. R2121:5 By that time it had served its purpose. It was a ministration of death written in stones. (2 Cor. 3:6-17) R812:4* Four thousand years after God declared that the seed of the woman would bruise the serpent's head, and it has not yet crushed the serpent's head. SM44

To whom the promise

- The Abrahamic Covenant. R1724:2, 682:6

By angels

- Moses received the Law from God through angels, therefore the angels were superior to Moses. R61:4*

A mediator

- Moses, as Mediator of the Law Covenant, was a type of Jesus, the Mediator of the New Covenant. R788:4, 4537:1, 4309:6 Under his mediation, Israel's past sins were ignored provided they would keep perfectly the divine Law. R4537:1

20

Galatians 3:20 *Now a mediator is not a mediator of one, but God is one.*

Is not

- Believers are under a Covenant which needs no mediator. R4368:4

Mediator of one

- Where a covenant has only one side to it, it does not require a mediator. R4368:4, 4370:5, 110:6; NS360:5 When there is but one party to the contract. R110:6, 3915:3, 282:2 The original or Sarah Covenant needed no mediator. R4309:6, 4370:5 It imposed no binding obligations, therefore needed no mediator. R4510:4 The distinction between the unconditional and conditional is apparent from the fact that to the latter God gave a mediator, while to the former, none was given. R110:6, 282:2, 5227:1; NS360:5

God is one

- God is the one person bound by that Covenant. R4510:4, 5227:1, 2122:3, 282:2

21

Galatians 3:21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

Righteousness

- And hence life. R812:2* God is the author of only right and perfect Laws. R455:1

By the law

- If a law and obedience to it, and punishments, could have reformed mankind, God would have chosen that way. R2049:3, 455:1 And not have sent his Son to be our ransom. R455:1

22

Galatians 3:22 *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

Of Jesus Christ

- The law of the spirit of life in Christ Jesus is the law of righteousness. R1322:6*

Them that believe

- All who comply with the righteous requirements. R1958:3

23

Galatians 3:23 *But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.*

Kept under the law

- Israel as a nation is still bound by the Law Covenant. Christ and the New Covenant which he mediates is the only door of escape from it. R1725:5 It will not end until the New Law Covenant with its better mediator supersedes, or takes the place, of the old Law Covenant. Q173:2 God's Covenant with Israel was standing as a wall around that nation, but its door was barred by justice, as represented in the Mosaic Law. There could be no proper ingress or egress; all were prisoners. R2441:5

Shut up

- Waiting for the Good Shepherd to open the door. R2672:2, 2220:5 Unto that hope which should afterward be revealed, namely, Christ the door or way of life. R2441:5, 5047:4, 1725:6

Be revealed

- The Law served to give Israel an idea of their need of divine help—the need of having the penalty paid for them. R587:4

24

Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

Our schoolmaster

- Pedagogue or servant. R1728:4; NS644:5 The Jewish nation were minors, under age, therefore were treated as minors. R256:5 As are children under nursery laws and subject to teachers until an appointed time, so were the Israelites under the Law. R1728:4, 973:2 Showing them their weaknesses; preparing them to receive Jesus Christ as their justifier from things which the Law condemned. R4370:6, 4510:5, 542:6, 282:3 It furnished a check upon idolatry and immorality. R282:3 The Lord endeavored to uplift the minds and educate the character of the Jewish nation to prepare them for still higher instruction. NS644:5 A severe pedagogue to whom they were committed for a season. HG583:5

To bring us

- Israelites. R1728:4, 973:2 To prepare the Jews for Christ and his message. NS361:4 Led to. HG582:4

Unto Christ

- By showing us that it was impossible for us to attain to everlasting life without his assistance. R3843:3 And pointed him out as the Holy One of whom Moses had said, "Hear ye him." (Acts 7:37) HG582:4 Who became "the end of the law for righteousness." (Rom. 10:4) R542:3 Although the Law Covenant did not give eternal life to any Jew, it was of much advantage to them. (Rom. 3:1) NS361:2

Justified by faith

- By hearing Christ's message they might exercise obedient faith, sacrificing faith. R4510:5 In the sense that ours is merely a reckoned or faith restitution. F104 Only believers are justified during the Gospel age. R199:3

25

Galatians 3:25 *But after that faith is come, we are no longer under a schoolmaster.*

No longer under

- This Law schoolmaster was not intended to hold dominion over Jews always, but until the remedy should come. R973:2

26

Galatians 3:26 *For ye are all the children of God by faith in Christ Jesus.*

Ye are all

- If ye be Christ's. R1697:1 Whether by nature Jews or Gentiles, God's provision now is that all who reclaim Christ by faith and who consecrate are one in Christ Jesus. NS362:4

By faith

- God is not the Father of all men. R5849:1*

27

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

Into Christ

- Into the name of the Lord Jesus. R1544:4 By immersion into his death. R4528:5 Since we have been accepted in the Beloved, we do not require a mediator. R4339:2

Put on Christ

- Become members of his body. R4510:5, 4339:2, 48:4* We begin to put on Christ after consecration, and after our begetting of the holy Spirit. R5081:6 Put on the spirit or disposition of the Master and be more and more conformed to his likeness. NS448:1 Adding the graces of character which God will accept and reward with association with the Lord Jesus Christ in his Kingdom. OV356; R5870:4; SM321

28

Galatians 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

There is

- All distinctions of sex and color and condition are ignored, dropped from divine notice. T103; R1464:2* God's preferences and favors are alike to all the new creatures—according to their zeal and love for him. Conditions of sex, race, color, etc., of the mortal body have no bearing with him. F489; R3768:5, 3769:1 All new creatures must esteem others in Christ Jesus as "brethren" and be kindly affectioned toward all, seek to serve all, and know no partiality amongst the brethren. F489 Now that Jesus had died, all of the typical distinctions are at an end. R850:2

Neither Jew

- Because favor was granted to his nation in the past would not mean that he would have a preferential place in the Church. R3768:6 All nations are of one blood. (Acts 17:26) R3043:1

Nor Greek

- The Greek was not to think that because the Jew had been cut off would mean he would be disfavored in the eyes of the Lord as respects a place in the kingdom. R3768:6 As this scripture would give no excuse for a common herding together of males and females, so neither should it be understood to imply anything promiscuous as between the different races. F490

Bond nor free

- These qualities are not to be considered as making them inferior in God's sight. Q646:8 The Lord would not take notice of slavery as respect one's hopes for a place in the future Kingdom. R3768:6 Do not consider that freedom is necessary to your spiritual welfare. R3768:6 This does not mean that the slave who comes into Christ is to be considered a free man, and that he use his time, etc., in disregard of his master's wishes. R3768:6

Male nor female

- In the Lord's estimation of his people. But this does not admit of lax conduct on the part of those who are still in the flesh. F490; R3768:2, 1548:3* God accepts all those who come to him through Christ without distinctions as to race or wealth, servitude or honor amongst men, or sex distinctions. R3768:5, 1464:2* While outward proprieties may distinguish the more public ministers as for men, and the more private ministries for women, yet there is no personal discrimination in our Lord's love and estimation. R2222:6, 1549:2,4 The gospel is free; under the Law there were distinctions made between bond and free, male and female. R850:2 All are anointed to preach. (Isa. 61:1,2; 2 Cor. 6:1) R1083:2* The new mind must control and not ignore the flesh and expose itself to peculiar temptations of the flesh through a misunderstanding of these words. R3768:5 Taking the perfect

illustration of headship between Jehovah and Christ we see that the order of headship, rightly exercised is entirely compatible with the glorious liberty of sons of God. R1550:1 Females are not excluded from baptizing, only that modesty, etc., indicate it be done only in rare cases, when necessary. R1541:4

All one

- A new one—a new church. R2134:2 From God's standpoint he treats us as one, and has blessing for each and for all in the divine arrangement. R3768:5 All are on the same level in God's sight. R850:2 God regards each as not in the flesh but in the spirit. R850:2 If we attain a place in the Kingdom it will not be on account of our sex, race, or condition as human beings. R3769:4 All on a common footing; the robe of Christ's righteousness making up for the deficiencies. R2301:6 The least who retains this vital union with Christ is as certain of eternal life as is the greatest. R81:2* We should acknowledge and fellowship the people of God, whether they be white or black, rich or poor, learned or ignorant. R5615:4 The standard of spiritual appreciation and relationship and of obligation to each and to all in matters both spiritual and temporal. F490 This text has no reference whatever to earthly interests and associations of the people of God—it merely relates to our standing before the Lord. R3769:4 If we attain a place in the Kingdom it will not be on account of our sex, race or condition as human beings. R3769:4 The Lord's people, gathered from every nation and people and tongue, are dissimilar in their intellectual, moral, physical and financial conditions, but the robe of Christ's righteousness makes up for the deficiencies of each one. R2301:6

In Christ Jesus

- One Body, of which Christ Jesus is the Head. R4510:5 Consecrated believers; joint-heirs of the promise made to Abraham. R1696:6 From the time we become new creatures. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17) T103

29

Galatians 3:29 *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

And if ye

- The Church, the Bride. E26; R4998:6, 4956:6, 4528:5, 4370:2, 4319:3, 3937:4, 3205:6, 2854:6, 2398:3, 2209:4; CR11; NS273:4, 291:3, 310:5, 399:6, 443:3 These words were addressed by the inspired Apostle to Christians, and they apply with equal force to the same class today. R1696:2

Be Christ's

- His disciples indeed. R4453:5 Christ's members. R4528:5, 3205:6, 201:2 Consecrated believers. R1696:6 The elect. PD85/99; NS352:3, 540:4 If ye comply with the conditions. R4681:6, 1697:1, 1696:6; Q185:4 If ye belong to him. Q191:6; R1697:1 If we feed on him and partake of his life. R327:4* Joining him and his standards, and be good soldiers of the cross. R4911:1 Become members in particular of the Body of Christ. F361; T91; R4371:4, 4370:2, 161:2*; SM45 If you have been "baptized into Christ, put on Christ," become "members of his body." R11:5 If ye, like Rebecca, the type, have accepted the Father's offer to become joint-heirs with his Son. R1386:6, 2795:4 How much hangs on that word Christ! CR215 The true seed of Abraham must have the testing of faith to the point of obedience even unto death, sacrificial death. R4378:2 To be his, body, soul and spirit, today and forever; his servant, to do his will in his way and at his time; when convenient and pleasurable, and when inconvenient, painful and difficult. R1697:1 Emptied of self in every sense—dead to self, and alive toward God through Christ. R1697:2 He does not say, "If ye be Jews" or "If ye be Anglo-Israelites" or "If ye be church members." R1696:2 We cannot belong to anyone else, for no man can serve two masters. R1697:1 We cannot compromise with the world, nor with its policy and spirit amongst Christ's disciples. R1697:2 It was not sufficient to be known as a regular attendant of one of the congregations of believers in Galatia—a brother in good standing with fellow-Christians and of good moral character. R1696:6

Then are ye

- Believers. HG386:2; R2604:3, 284:2 Together with Jesus. A85; R1386:6, 1000:5 Not by being, like your Lord, natural heirs of the Covenant blessings, but by your union with Christ. R1386:6

Abraham's seed

- Antitypical seed. R1617:2, 3502:1 Typified by Isaac. R4931:1, 4334:3 Isaac typified the Redeemer. OV164 God's seed. R161:2, 345:1 God's elect. R5301:4 Entire Church, Head and Body. R5549:3, 5198:5, 4964:5, 4793:3, 4365:6, 4334:3, 2691:6, 2563:6, 2415:5, 2128:6, 1364:4, 1149:2, 1140:6, 6:1; T33; CR196, 460:5; OV205; SM10, 530:T Spiritual seed of Abraham, the Body of Christ. E395, 403; R5818:1, 5170:5, 5018:3, 4642:4, 4436:6, 2940:4, 2854:6, 2604:3, 1850:2, 1615:5, 536:1, 384:2, 201:2, 95:2; CR96, 368:1; NS782:5; OV236, 350:4; Q191:6 Christ and his overcoming Church. NS6:3, 32:4, 530:2; R905:1; HG442:4 "If ye were Abraham's children ye would do the works of Abraham." (John 8:39) R2604:6 We who are not Abraham's seed according to the flesh, are thus counted as Abraham's seed because of our faith and because we become members of the spiritual seed. R4606:1 The spiritual seed whose circumcision is that of the heart. R4442:6 According to the original divine plan a multitudinous "seed" was contemplated from the beginning. R2122:4, 2854:1 "The Christ is not one member but many." (1 Cor. 12:14) A82 Members of the Body of the Mediator. R4332:5 The seed is to crush the serpent's head. R2842:2, 544:1, 533:4, 270:5, 257:3, 134:6 The first two God called Adam and they brought death and misery on the human family. The second pair God calls "The Christ or seed" and they bring life. R139:1*, 305:2 The Church will be the Royal Priesthood for the blessing of all the families of the earth. R5713:6, 2360:5, 2297:1, 2122:5, 1790:6, 405:4* Through the Redeemer and the Church, God's blessing shall come "to all people." R5822:2, 5178:1, 4734:2, 4372:2, 4302:2, 3694:1, 3294:1, 2750:1, 2238:1, 2055:1, 1910:1, 1771:3, 1750:1, 1073:5 Jesus did not inherit this Abrahamic Covenant according to the flesh, but as the new creature, as long as Jesus was in the flesh, the blessing of the world through him was impossible. R5226:6.3; CR96 In a sense we are already the seed of Abraham, but not until we share "his resurrection" will we be the seed in the complete sense. R4681:6; Q185:4; CR49 The selection of the seed of Abraham and offer of membership in this seed, must be to the Jew first. R2758:1, 5273:4 This glorious Christ will be completed by the close of the Gospel age, and as a whole will be the promised seed of Abraham. SM45 But there is a natural seed of Abraham represented by the ancient worthies, and those who shall come in afterwards. Q192:T; R5859:4, 83:2 Equally, it will be true that if you are Christ's you are David's seed, to sit upon the throne and be the Messiah. Q192:2 Not Abraham's seeds. HG12:2, 38:3

And heirs

- Joint-heirs and inheritors with Christ. R2691:6, 6013:3, 5178:1, 3867:6, 3050:3, 2885:6, 2209:4, 1510:6, 1386:6, 1155:1 Of this high honor. R924:4 Children of God whom Abraham typified. R1386:6 Of the Abrahamic Covenant—not of the Law or New Covenant. R4474:2, 4344:4, 3974:4 Of the Kingdom and its work of blessing the world. SM367; PD35/46; R5761:4 Christ will, according to the original promise, bless all the families of the earth, which we, with him, will then inherit. R3219:5, 1278:2 Ingrafted branches in the olive tree. F433; R3446:4, 3365:6, 2622:4; NS50:1 The outcasts of Israel and the worthy Gentiles become children of God and heirs of Abraham. R5005:1, 2417:2, 2401:5; NS820:4; PD60/72 As a human marriage is dissolved by the death of one of the parties, so those of the Jews who could recognize that Christ fulfilled the Law Covenant, could be united to Christ. R4319:4 The Church as the Bride of Isaac and his joint-heir—now betrothed and in the end of the age to be married to him and to enter his mother's tent—to enter into all the blessings that belong to the Covenant. R4440:2, 5169:2 The Apostle's thought is that of a wife who experienced the same honors and privileges as her husband, by becoming vitally associated with him. R3513:5 Sharers in the sufferings of the present time, and in the glory that shall follow. R4319:3, 6013:3; SM207 The spirit-begotten seed of Abraham must first be developed through trials, disciplines, testings, sacrifices, before it can be used in dispensing God's blessings. SM784; R2112:4;

HG134:4 If we are heirs, the promise is still unfulfilled, until the Millennial Kingdom. R3206:1, 4642:3, 2409:1, 1697:5, 1195:4; HG546:1 The great blessing to come to the world will in no sense interfere with, but enhance, the glory of the Church when engaged with her Lord in dispensing blessings. R5654:6, 2908:5

According to the

- According to the highest feature of that promise, the spiritual feature. R4453:5

These are to be God's jewels on the spirit plane. R4931:1 Promise

- Made to Abraham, the Abrahamic covenant. R5444:5, 5198:6, 5169:2, 4964:5, 4515:6, 4510:5, 3684:2, 2122:5, 1850:2, 1728:6, 1697:5, 1000:5; A85; HG386:2; The great oath-bound promise. NS290:6, 291:3, 408:4, 460:6; R4297:4, 3178:5; HG380:4 That all the families of the earth shall be blessed through this seed. OV198; R5818:1, 4793:3, 4682:3, 4515:5, 4496:5, 3915:1, 1167:4, 902:6*; A97; E476; T91; CR196, 216:6; HG181:4; NS273:4, 286:6; SM64 The first covenant. R70:2, 283:4 The antitypical promise. R1617:2 The promise is not yet fulfilled and cannot be until the elect, the seed of Abraham, is completed. SM93; R5391:6, 5302:1, 3198:5, 1316:2; NS499:2; OV157 The elect will bless the non-elect. PD85/99; R4213:1, 2538:6, 2376:3, 1881:5, 1311:2; HG334:1, 545:6; NS321:5, 540:3, 778:6 Blessings are about to come upon the natural seed through the spiritual seed. OV81, 143:6, 350:4; R3066:2, 1786:3, 220:1; NS286:6, 288:1, 460:6, 625:5 Through the spiritual seed will come the blessing of Messiah's Kingdom for a thousand years unto every nation, people, kindred and tongue. R5314:5, 4140:3, 1908:6, 334:1 Fulfilling the petition of our Lord's prayer, "Thy kingdom come, thy will be done on earth, even as it is done in heaven." R2862:1 Abraham's spiritual seed, like the stars of heaven and the brightness of the firmament, is the channel through which the secondary seed will receive its blessing. R4365:6; CR368 This promise has been the hope of Israel for thirty-five centuries. PD23/34 God's dealings with the Jews in the flesh were interrupted by the development of the spiritual seed—the parenthesis of the Gospel age. HG440:1; R1971:6, 704:6; NS679:1

Galatians 4

1

Galatians 4:1 *Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;*

The heir

- In view of the gradual development of the "joint-heirs" during their minority, but who are to become one by virtue of their union with "the heir," how appropriate this illustration. R489:4*

A child

- Infant under laws. R976:1, 1735:1 The Law prepared Israel for Christ. R282:3 The reason why a Jew could not have any privileges as a child of God was because they were under tutors, etc. Q228:2 The relationship to God as sons, was little, if at all understood, prior to the advent of Jesus Christ in the flesh. R50:3*

Differeth nothing

- Jesus differed in many essential respects from those whom he came to redeem. R489:1*

A servant

- As children are under nursery laws and subject to teachers until an appointed time, so were we Jews under the Law, and treated as servants rather than sons. R973:2, 1728:4 So long as Christ was a member of the house of servants he was under the Law. Q228:2

2

Galatians 4:2 *But is under tutors and governors until the time appointed of the father.*

Under tutors and governors

- Subject to teachers. R1728:4 "Thou shalt" and "Thou shalt not." R1729:2

3

Galatians 4:3 *Even so we, when we were children, were in bondage under the elements of the world:*

Even so we

- Israelites. R1728:4

When we were children

- Under the law. R90:2 Minor children under fixed laws, and not under grace. R1028:6 Speaking of the Church while under the shadows of the Jewish age. R488:6*

Bondage

- Under restraints. R1728:4 Treated as servants. R1728:4 Of sin and death. R5641:1

Elements

- Rudiments. R489:1*

4

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

Fullness of the time

- God's appointed times and seasons are an important part of his plan; it has an exactness to a day. B25; R4344:2, 598:3 Our God is a God of order. Christ was born on time. R598:4; B25 The fact that this was 4000 years after sin entered should show us the fixity of the divine purpose, and that every feature of the divine plan will be carried out. NS137:3, 750:6; R1005:2, 3989:2 "In due time" (Rom. 5:6) when God sent forth his son as "the man Christ Jesus" that "he by the grace of God should taste death for every man." (1 Tim. 2:5; Heb. 2:9) E451; B25; R5166:3, 685:5, 598:4, 283:4 This should give us great confidence in the certainty of the development of the Lord's plans at the proper time. R3989:2

Was come

- The moment for love to act finally came. E451; R685:5

God sent forth his Son

- God sent his only-begotten Son. R598:4, 944:4*; B25

Made of a woman

- "The Word was made flesh." (John 1:14) R3476:4; E105 If Jesus came into the world just as "we all" have, there would be no force to this language and no occasion for using it. R444:5*

Made under the law

- Not under the Ten Commandments merely, but under the Law Covenant. R5088:3, 4262:2, 1730:3; E417 Subordinate to the Law. R5836:6 For a purpose, not of necessity, but of grace. R488:6* If Jesus had not been born under the Law his sacrifice would not have applied to the Jews. R4426:4 It was only because he was perfect and kept the Law that he was able in God's due time to present his body a living sacrifice as a substitute for Adam. R5836:6 Our Lord was under the Hagar Covenant up to the time when he was thirty years of age. R5088:3 He persisted in keeping the Law during the time of his ministry, and at the same time sacrificed those rights which were his because of keeping the Law perfectly until death. R5089:1 Jesus died to the Law Covenant, but not to the Law, at the time that he made his consecration. He was not relieved from his responsibility to the Law according to the flesh, but as a new creature he gave up all hope, all anticipation, as respects the Law Covenant. R5089:4 The Law had dominion over him as long as he lived. In his flesh he was a perfect human being, under the Law. As a new creature he undertook to do more than merely keep the Law. R5089:2,4 From the divine standpoint our Lord kept the Law as a new creature; from the human standpoint he kept it as an earthly creature. R5089:6

5

Galatians 4:5 *To redeem them that were under the law, that we might receive the adoption of sons.*

To redeem

- Greek: exagorazo; publicly purchase and take possession of. E430 "Buy off." See Diaglott interlineary. R488:6* That he might also redeem. R1984:3 When redeeming the remainder of mankind, God's plan was so arranged that the same sacrifice by which all the race of Adam was redeemed by Christ, affected also the one specially favored nation. E417; R1984:3; NS361:4

Them

- Israelites. R1728:4

Were under the law

- The Law Covenant. E417, 430 The "curse of the Law" put the Hebrews at a disadvantage as a doubly condemned people, hence it was necessary that our Lord should be born a Jew. NS361:3 Condemned under the Law. R1984:3, 4262:2 The Law served to give Israel an idea of the need of having the penalty paid for them, and then having the Law rewritten in their hearts. R587:4 So far as other peoples were concerned, he might have been of any other nation and redeemed Adam and the remainder of the world. R4451:6 Had Jesus been born outside of the Jewish nation the redemption of the world in general would have been the same as now, but the Jewish nation would not have shared it. R4262:2, 1730:3

That we

- Liberated Israelites. R1728:4, 973:2

Might receive

- Afterward. R488:6* What was impossible until the race was redeemed. E177

Adoption of sons

- The spirit of adoption now, and full adoption at the establishment of the Kingdom. E109 None except this class are begotten of the holy Spirit. R5134:2, 1227:2; E177 Primarily the inheritance of Israel, but due to an insufficient number, "God did visit the Gentiles to take out of them a people for his name." (Acts 15:14) E177 The purchase of the Jewish people from under the dominion of the Law and the liberation of believers that they might become sons of God. E430 More than a righteous life is required of those who would be sons of God. R5134:2

6

Galatians 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

And because ye

- And so also, because ye. R973:3, 1728:4 Ye Gentiles who were not under the Law. R1728:4, 973:2

Are sons

- Because you have believed on Christ alone for salvation and have consecrated yourselves to him and therefore been adopted into God's family. R1658:1 Reckonedly owned as spiritual sons of God. T40; R1697:1 As well as we Israelites. R1728:4, 973:3

Spirit of his Son

- The witness of the holy Spirit with their spirits is to the effect that they are the recognized sons of God. R1658:1 The seal of your adoption as sons. R1658:1 4:7

No more a servant

- A member of the house of servants. B246 They came into this grace without the works of the Law. R1658:1 We were sons under tutelage and you were aliens, foreigners, and strangers. R1728:4, 973:2

But a son

- A member of the house of sons. B246 Restored to the original standing, as in Adam before sin. R1561:1

An heir

- The evidence of sonship is to enter into the blessed rest of faith. R1658:4 Now you and we are accepted of God in Christ, are fully received into sonship and heirship, and neither of us are subject to the Law. R1728:4, 973:3 An heir of God's favor. R1561:1

Through Christ

- We are "all one in Christ Jesus." R1658:1

9

Galatians 4:9 *But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?*

Known of God

- Have been recognized of God as sons. R974:4

How turn ye again

- How can you turn again. R974:4 In Christ alone is full salvation. R1658:1

Weak

- The immaturity of the joint-heirship and plan in its unfoldings during the age of shadows. R489:1*

Beggarly elements

- Rudiments of the world. The Law is but the rudimentary part of God's redeeming scheme. R489:1*, 974:4 Inferior rudiments intended for the world in the next age and which now are powerless to help you. R974:4 The same word as translated "elements" in 2 Pet. 3:10, 11. R409:6, 26:4

Whereunto

- Why do you desire to be in bondage again? R974:4

In bondage

- Israel was not coming up to the liberty of sons of God, but going backward to the servant condition. R974:6

10

Galatians 4:10 *Ye observe days, and months, and times, and years.*

Ye observe days

- A sign of weakness, childishness and lack of development. R1734:5, 5556:2, 974:6; HG583:6 Indicating that you do not realize your liberty from that old Covenant. R974:4, 5556:2, 1734:5 By a false conception some believe the first day is the Sabbath, and that the ordinances respecting the Jewish Sabbath day were transferred to Sunday. R2119:3

11

Galatians 4:11 *I am afraid of you, lest I have bestowed upon you labour in vain.*

I am afraid of you

- I am anxious on your behalf. R1734:5, 5556:2, 974:6 Addressing those who had once known the liberty of sons of God, but who were now going back into bondage through false teaching. R5556:2, 1734:5 Paul had reason to fear that the Galatian Christians had not yet come to the condition of established character. R3250:6 That the Christ life was not definitely formed in them, for already they were giving heed to seducing teachers. R3250:6 Paul was fearful that subservience to the Law might lead them to reject the true gospel. R974:6, 5556:2, 1734:6 Speaking of the tendency to go back to the Law. R974:4

Labour in vain

- Lest my teaching become useless to you. R974:4

13

Galatians 4:13 *Ye know how through infirmity of the flesh I preached the gospel unto you at the first.*

Through infirmity

- Being at the time in a semi-invalid condition. R3009:1

15

Galatians 4:15 *Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.*

The blessedness ye spake of

- When Paul first met the Galatians they showed their love and sympathy for him. R2118:4, 1540:5

Given them to me

- Their willingness to do for him the most useful thing. R1540:5 An expression which would be meaningless unless Paul's eyes were defective. R2118:4 Paul's eyes were never restored to their former strength. R2825:1; F651 We can fancy the sympathy which St. Paul's affliction called forth among the loving brethren. R4356:5

19

Galatians 4:19 *My little children, of whom I travail in birth again until Christ be formed in you,*

My little children

- Spiritual "babes." D575

Of whom I travail

- Because of whom I travail. D575 Paul describes his interest in the gospel work as that of a mother travailing with child. D575 The first stages of gestation, travailing in painful and laborious effort until the new being is formed. R1273:3 There is labor and anxiety all the way to those whose care over the Church, like Paul's, is akin to that of motherhood. R1273:6 The Apostle was writing with tears in his pen. R4510:6 Spiritual child-bearing after the apostolic example is most honorable service. D575

Christ

- A Christlike character, as a result of the begetting power of the truth and of the precious promises, inspiring love, faith, obedience and zeal. R1274:1, 3250:5 The new nature. R237:2*

Be formed in you

- That the principles so notable in Christ's character are established in them. R1274:4 The spirit of truth manifested in the Church is Christ's representative. R160:2*, 237:2* As illustrated in the natural begetting, quickening and birth, so also in the spiritual; after the new creature is formed, if there be a quickening to spiritual activity, and if there be no mishap, no miscarriage, there will in due time be the birth of a glorious spirit being. R1273:6, 3250:3 Although they had been begotten by the Word of truth, the new germ of spiritual being had not yet progressed to the definite formation of Christian character which manifests its existence and life in activity. R1274:1 If Christ be formed in us, the established principles of Christian character will hold us firm and steady in the midst of temptations and error. R1274:5 The true child of God must have a definite individual Christian character which is not dependent for its existence upon the spiritual life of any other Christian. R3250:5 The language of the heart will be, "My heart is fixed, O God, my heart is fixed." See Psa. 57:7,9, 119:111; Jer. 15:16. R1274:5 "Christ in you, the hope of glory." (Col. 1:27) R3250:3, 1273:3 In due time the new creature is born into full perfection and glory of the divine nature. R1274:2 If Christ be not formed in you, then your hope is vain, no matter how much truth or how many advantages you may possess. R1273:3 Let us see that we do not hinder the development of Christian character by giving our time, our vitality, our means, etc., to the pursuit of things of this world. R1274:4

20

Galatians 4:20 *I desire to be present with you now, and to change my voice; for I stand in doubt of you.*

To change my voice

- My tone or manner of expression. R1273:3 To one of sternness. R4510:5 Instead of the joyful tone—the tone of reproof, warning and exhortation. R1274:1 Because their vacillating course since receiving the truth proved that the spirit of Christ was not yet formed in them. R1273:3

21

Galatians 4:21 *Tell me, ye that desire to be under the law, do ye not hear the law?*

Under the law

- Under the Law Covenant. R4510:6

Do ye not hear the law?

- Do you not understand what the Law is? R1728:4, 973:3 Do ye not realize its bondage, its impossible exactions. R4510:6, 1728:4 If the Jew cannot get life in keeping the Law, it would be foolish for Gentiles to think they could secure divine favor and everlasting life by keeping that Law. R5027:4 The Law is a special condemnation to the Jew, and if Gentiles were to get under the same condemnation as the Jew they would be getting into a double condemnation. Q137:3

22

Galatians 4:22 *For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.*

Abraham

- Type of Jehovah. A85; R1389:1, 161:2; Q164:2; SM201; PT362:1* Represented the Heavenly Father. NS287:1; F361 Becomes here a figure of God. R1728:4, 1064:4*, 973:3

Two sons

- These two covenants are beautifully portrayed by the Apostle Paul in Gal. 4:21-31. PT360:2* The Jewish and Gospel dispensations are double in every particular. HG52:2

The one

- At Sarah's wish, Hagar became for a time her representative with Abraham, and brought forth Ishmael. SM201 Literally Abraham's firstborn, typified the first development under the Covenant. SM201

By a bondmaid

- Hagar, type of the Law Covenant. F170; R2778:2, 161:2 The second wife of Abraham. Q164:2 Although only a typical arrangement, the Law covenant developed a faithful class, to be princes in all the earth in the Millennium. R5909:2; Q196:1

The other

- Isaac. SM202

By a freewoman

- Sarah, type of the Abrahamic covenant or promise. A85; R2778:2, 1389:1, 283:4; SM201 The wife of Abraham represented God's Covenant. Q164:2 A figure of the real covenant of blessing. R1728:5, 973:3

23

Galatians 4:23 *But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.*

Of the bondwoman

- Representing the bondage of the Sinaitic or Law Covenant. PT361:T* Ishmael, type of natural Israel. F170; R5909:2, 4496:6, 4371:5, 283:4; Q196:1 Hagar's son typified the Jewish nation, or fleshly Israel. SM201, 202:T; R4496:6, 793:2, 283:4, 201:2 A bond-servant and not the married wife. R4309:3

After the flesh

- Without any necessity for divine intervention. PT360:2*

Of the freewoman

- Sarah typified the original Covenant made with Abraham. R4528:5, 4371:5, 4309:3, 283:4; F361; PD23/34; SM201 Isaac, type of The Christ. F170; R5909:2, 4496:6, 4371:6, 283:5; Q196:1 Isaac typified Messiah, the heir of the promise. PD23/34; SM201 A type of the Gospel Covenant. R161:2

By promise

- God's special overruling providence was required to work a miracle. PT360:2* They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. (Rom. 9:8) R90:4, 99:5*

24

Galatians 4:24 *Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.*

An allegory

- A type. R283:4, 1389:1 A figure or picture that God gave. Q165:T; R1389:1; NS292:6 A picture only on general principles—every feature is not mentioned. R57:2* A word-picture representing great truths applicable to the Lord's people during this Gospel age. HG380:2; A85; R2777:5 Illustrating freedom in Christ. R90:4 Thus Abraham was a type of God, and Isaac a type of Messiah. Isaac's wife, Rebecca, typified the Church, the elect Little Flock. R5178:1 The Sarah Covenant represents the divine promise in its entirety as a grace or faith covenant. R4436:3 The larger part of the Old Testament had a typical and allegorical significance. PT361:T*

These

- Two women. NS287:1

Two covenants

- The first Covenant simply represents what the second is in reality. HG52:3

Which gendereth

- Bearing children—fleshly Israel. NS287:1

Bondage

- A Covenant of bondage, saying, You must do this, or You must not do that. R4450:1* This Covenant was represented by Hagar, and her son Ishmael represented the nation of Israel. R5178:2, 4390:4; Q196:1

Agar

- Hagar. R4497:1; NS287:1 The servant of Sarah and treated as her representative. R1728:5, 973:3

25

Galatians 4:25 *For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.*

This Agar

- Hagar typified the Law Covenant, covenant of the flesh. R5088:3; SM201; PD23/34 Bearing fleshly children. NS287:1; R4371:5

Is

- Signifies. R90:5

Mount Sinai

- The rocky, barren mountain where the Law covenant was given. R1389:4, 4371:5

To Jerusalem

- The capital city of Israel which was continually besieged and in captivity. R1389:4

With her children

- Under the Law Covenant. F361 Hagar's son was born first and represents how the Jewish people were the first that came into the inheritance under God's favor. Q164:2; R4371:5 It required nearly seventeen centuries for the development of fleshly Israel, under the Law Covenant. R4497:1

26

Galatians 4:26 *But Jerusalem which is above is free, which is the mother of us all.*

But Jerusalem

- Spiritual Zion. C297; NS723:3 The heavenly Jerusalem will not be built until the first resurrection, symbolized by Sarah, our Covenant under which we become new creatures in Christ—the Church is developed under the same Covenant as Christ. Q361:9, 362:3; R5246:1 The heavenly Jerusalem typified by Sarah. R4530:4* A figure of speech in which a city is referred to as the mother of its inhabitants. R5246:1; Q361:9, 362:3 The city (government) of which Christ is the Head; of which Jerusalem the literal was but an imperfect type. R1389:4 The Kingdom soon to come into power to bless the world. R1389:4, 5246:4; Q362:1,4

Which is above

- Symbolized by Sarah. C29; R4439:3, 1389:4, 161:2 The exalted Jerusalem. R1389:4

Is free

- Spiritual Israel was never in bondage. R4390:4

Is the

- We look forward and by faith speak of the promised condition and of our citizenship there. Q362:T Whose offspring and heirs through Christ we already are. R1389:4

Mother of us all

- Sarah, the mother of the promised seed, Isaac, typical of Christ Jesus the Head and the Church his Body. R4439:3, 4530:4*, 4371:5, 4011:1, 1341:6, 161:2; Q362:1 The original Abrahamic covenant, typified by Sarah. R2630:1, 4368:4, 4528:5; NS723:3 Mother of the spiritual seed, begotten directly by the Father, typed by Abraham. R4528:5; NS723:3 The saints of God. The Church is developed under the same Covenant-Mother as was Christ. His was a Covenant of sacrifice. Q362:3, 361:9, R5246:1 "There shall come out of Zion the deliverer." (Rom. 11:26) R1971:4 When the Covenant that was typified in Sarah has finished its travailing, and has brought forth the Isaac class, then the people of Israel, the Ishmael seed, will be regathered for their blessing. (Micah 5:3) R4450:2* The Law Covenant was never intended to take the place of the original Covenant. R4366:3

27

Galatians 4:27 *For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.*

It is written

- In Isaiah 54:1. R1389:1, 3596:3, 1341:6; C297; NS287:6

Rejoice thou barren

- The Abrahamic Covenant, typified by Sarah. F361; C297; R4516:2, 3596:5 As Sarah was barren, so the primary, or chief, Covenant of God was barren for a long time, until Jesus came. R5178:2, 4440:2, 4309:3, 1728:5, 1389:1, 973:3, 283:4 God's Covenant was barren for nearly two thousand years and only began to bring forth the seed of promise in our Lord's resurrection from the dead. F361; R3916:2 The prophecy began to be fulfilled in the manifestation of Jesus at the first advent. NS287:5

Hath an husband

- The wife who has borne her husband children. PT366:T*

28

Galatians 4:28 *Now we, brethren, as Isaac was, are the children of promise.*

Now we, brethren

- The Apostle's argument based on the allegory. R1728:5, 973:3 We take the place of Isaac. Q181:3; PT363:2* The seed. R22:5*, 99:5* The sufferings of Christ were only part of the sufferings of the

antitype of Isaac. R5180:4 The Christ was produced after the same manner as Isaac, by God's overruling power. R4530:4*

As Isaac was

- A type of Christ, Jesus the Head, and the Church his Body. R4454:1, 4440:2, 4341:1, 4334:6, 3513:5; A85; HG389:4; NS293:1, 530:3; Q164:2, 181:3; SM530, 201:3 The birth of Isaac represented the begetting by the holy Spirit of the entire Church. R4682:5 As Abraham was the father of the natural Isaac, so God is the father of the spiritual Isaac, Christ, Head and Body. R905:2 Christ, our Head, and we, his members, are the antitype of him who was called "laughter" or "joyous"—applicable now and in the future Kingdom. R2861:5, 3952:6 Represents a class that will make the whole world to laugh. PT363:2* All who have the faith of Abraham will understand that the blessing can come only through Isaac. R2857:2

Are the children

- Sarah had but one child, Isaac, who typified The Christ, Head and Body. R4497:2, 5909:2, 5178:2; F361; NS287:1; Q196:1 The antitypical son of Sarah has already been more than eighteen centuries in process of development. R4497:1 Heirs of the promise—through whom all families of the earth are to be blessed. SM45; R2778:2, 1387:2; Q164:2, 181:3 In a totally different sense than were the Jews under the Law. F361

Of promise

- The original covenant. R4528:5, 4476:5 The oath-bound covenant. R3880:1, 5300:5, 4367:4 The faith covenant. R4341:1, 201:2 The Abrahamic Covenant embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the great work implied in the great promise is to be accomplished. R5909:5, 4334:6; Q164:2, 196:4 As Isaac was the heir of Abraham and child of promise, by Sarah, so we, like Isaac, are children of God, of the Sarah Covenant. E105; C297; R4436:3, 1387:2, 777:4; NS287:1, 306:2 Sarah typified the Covenant through which the vitality of the promise ultimately develops the seed of promise. SM201; R4476:5 Begotten of God in the womb of the Abrahamic Covenant. E105; R777:4 The seed of Abraham mentioned in the promise will not be complete until the full close of this Gospel age. SM530; HG389:4; NS530:3 We are not children of the bondwoman, the Law Covenant, but of the Covenant of Grace, born free from the slavery and conditions of the Law. R1728:5, 973:3 "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29) HG429:3, 442:5; R4528:5, 4309:3, 4011:1; NS723:3

29

Galatians 4:29 *But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*

After the flesh

- Ishmael, type of the Jew under the Law Covenant. F361; R4309:3, 1553:5

After the spirit

- By promise, Isaac, type of The Christ. F361; R4530:3*

Even so it is now

- In respect to Isaac's antitype, the Church, whose members are spirit-begotten, heavenly-minded beings. R4530:3*

30

Galatians 4:30 *Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.*

Cast out

- Typified the divine disfavor which came upon the Jews eighteen centuries ago; outcasts from divine favor. SM202; R5503:3, 4505:4, 4309:3, 3916:2; PD23/34 Cast off from divine favor, as represented

by our Master's words, "Your house is left unto you desolate." (Matt. 23:38) R4309:3 As Hagar and her son were outcast for a time only, so the Law Covenant and the Jews have been cut off from divine favor only for a time. R5503:3 If Hagar had died at that time, in type the Law Covenant would have ceased to exist. But Hagar continued to live, and so the Law Covenant continued, and still has power over every Jew as long as he liveth. R4505:4 The Law Covenant did not cease when Jesus died, and has not yet ceased. R4505:4 As Hagar and her son almost perished for lack of food and drink, so natural Israel in its cast-off condition almost perished for lack of spiritual nourishment and refreshment. NS288:4 In the dire extremity of natural Israel's cast-off condition the Lord will graciously point to the true water of life and bring natural Israel back into relationship with himself. NS288:4 To show that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed. R1728:5, 973:3

And her son

- The child of Abraham according to the flesh. Q164:2 When Isaac was born, Sarah repudiated Ishmael and no longer acknowledged him as her son, but, instead, claimed everything for Isaac. SM202 In antitype, when God began the development of spiritual Israel, it was clearly manifest that the chief portion of the promise was to be fulfilled through the Isaac seed. SM202

For the son

- Ishmael, type of the Jew under the Law. F361; R5503:3; 4505:5, 3916:2; NS288:2

Of the bondwoman

- Hagar, type of the Law Covenant. F361; R4505:5, 3916:2, 1389:2; Q164:2

Shall not be heir

- Shall not be the true seed. T33 Had our Lord remained under the Law Covenant, he would not have become the heir. At Jordan he passed from his position under the Law Covenant; and became the spiritual seed of Abraham. R5090:1

With the son

- Isaac, type of The Christ. F361 The new creature. R5090:1

Of the freewoman

- Sarah, type of the Abrahamic Covenant, the Grace Covenant, the Covenant of sacrifice. F361; A85; R5909:2, 4516:2; Q164:2, 196:1 A child inherited blessings and privileges of its father, according to the favor and standing of its mother. E105; R777:5

31

Galatians 4:31 *So then, brethren, we are not children of the bondwoman, but of the free.*

We

- Nor Christ. R196:6

Of the bondwoman

- The Law Covenant. R2778:2

But of the free

- The Abrahamic covenant, typified by Sarah. R2778:2, 1386:3 We are born free from the slavery and conditions of the Law. R973:3, 1728:5 "Stand fast, therefore, in the liberty wherewith Christ has made us free, and not be entangled with the yoke of bondage." (Gal. 5:1) R90:5, 2778:2, 1728:5, 973:4; HG52:3

Galatians 5

1

Galatians 5:1 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

Stand fast

- Adhere to fixed principles, be steadfast in the Lord. R90:1 Strive to maintain. R5356:3 Firmly and loyally with the Lord, our Redeemer, Instructor and King. R3020:4 In the domestic duties of life. R1553:4 Every one who comes to realize the liberty of the sons of God and full freedom from Babylon's bondage should expect to meet other attempts of the Adversary to bring into other bondage or to stumble him. C188

Therefore

- Referring to chapter 4. R90:2

In the liberty

- All those who have come to Christ and are united to him only. R2134:5 Voluntary enslavement to Christ. R1067:1 The sixteenth century Reformation was a re-awakening of the spirit of liberty, to think inside the foundation lines of the doctrines of Christ. R3019:6 With the Reformation movement came the love of liberty afresh. R3751:3 To be sharply differentiated from the liberty of license. R3017:3 Freedom from bondage to sin. R2389:3, 4418:1 The liberty of reason, of justice and of love. R3857:3 It is one thing to learn our liberty and another thing to avail ourselves of that liberty. R4692:5 The only liberty that is really a blessing. R4707:4 Not liberty or freedom to do wrong, but free to follow the spirit of the Law rather than its letter. R4599:6 It is also true that we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves. We are to use the liberty of self-sacrifice. R4920:1 Justification, the title to life through Christ the Redeemer. R1738:3 Obtained through justification, consecration and adoption through the holy Spirit. R3528:1 The very reverse of the spirit of Papacy. B328 Christians are bound to feel grateful to God for America, and the torch of enlightenment which it has lifted before the masses of humanity, but they look forward to the better government. NS665:3

Wherewith Christ

- Follow the Lamb whithersoever he leads. "Whom the Son makes free is free indeed." (John 8:36) C145; Q644:6

Hath made us free

- Free from the Law Covenant. F362; R90:5 Resting in Christ. R315:5 Free from all human bondage and sectarianism; and traditions of men. R1575:1, 295:5; SM556, 126:1; NS390:1; OV418, 388:3 Free from the bondage of sin and death. R4707:4, 1738:3 Christ only gives freedom to those who desire it and will fight for it. R3857:6 By a persistent warfare of the new mind against the old nature. R3858:4 It should be the chief and most enjoyable service to lead others out of bondage of sin into the service of Christ. R1067:5 Freedom to one, is bondage to another. R452:2*

Be not entangled

- Free, as Isaac was, as Ishmael was not. F362 By human creeds, confessions, etc. F242; R452:5* We are to resist determinedly and persistently the attempts of the old master, sin, to bring us again into captivity. R5356:3 One of the deceptive entanglements of our day is that we should join an earthly organization. R1067:2 "Come out of her my people." (Rev. 18:4, 5) R2147:2

Again

- Which Satan surely will endeavor to accomplish in every way in his power. C188 Whoever has gotten free should take heed that nothing, church or priest, shall come between his heart and the Lord. R1067:4 Take a firm and positive stand for the truth. R1067:5

With the yoke

- The Law Covenant. R1728:5, 1893:1, 973:4 A Judaizing influence. R4623:6 Which condemned all who sought justification under it. R1872:2 The sectarian yoke. C145, 188; R694:2; Q644:6; OV418; SM556 There are forms of error purporting to be advanced light, which only the elect will escape. R1067:5

Of bondage

- To human organizations. F234 The duty for every saint to cast entirely aside every human yoke of

bondage, and to assist other saints to the same blessed liberty. R694:2

2

Galatians 5:2 *Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.*

I Paul

- Paul seems to have been the first of the apostles to grasp the situation of the leading of the Spirit in turning to the Gentiles and of the all-sufficiency of the atonement. R1472:5

Say unto you

- You Gentiles, with whom it has not been a national custom. F226; R4624:1, 2175:5, 1526:4 God could have quickly made the truth plain, but he chose to do it gradually. R1472:5

If ye be circumcised

- With the object of trying to commend yourselves to God by obedience to the Law. R2604:5, 4624:1, 688:1 Not addressing Jews, but Gentiles. F226

Profit you nothing

- Subservience to the Law would lead to rejection of the true gospel. R1734:5, 974:6 The blessings of the two Covenants cannot be mixed. R2424:1 Coming under the domination of the Law Covenant would indicate they had forfeited their standing in Christ. R4624:1 In keeping the seventh day, in hope of keeping the Law and gaining its promised blessings. R543:5 No contradiction with Acts 16:3. Timothy was a Jew. F226; R1526:4 "By the deeds of the law there shall no flesh be justified." (Rom. 3:20) R1042:3

3

Galatians 5:3 *For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*

Every man

- Every Jew. R4510:6

A debtor

- Paul in writing to the Galatians is warning them against coming under the domination of the Law. R4505:2

4

Galatians 5:4 *Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

Of no effect

- If not trusting in the merits of Jesus sacrifice, you are under sin and its penalty, as though that sacrifice had not been made. R688:1 We of the Lazarus class, the Gospel Church, should not attempt to mix the Law and the gospel, knowing they cannot be mixed. R1042:3; HG386:5

Are justified

- Righteous or pure. R687:3 Are trusting that you are justified by the Law (Covenant). R4510:6 There is a disposition in our day for those who have accepted the grace of God, to attempt to justify themselves by works. R2285:3 Whoso observes days in an attempt to keep the Law, has failed to fully appreciate the value of Christ's finished work. R315:2, 2119:3

By the law

- Law Covenant. R4510:6 Whosoever purified himself by the Law and circumcision Christ would profit him nothing. R972:5, 416:6* Because of inherited condemnation and weakness, the Law could not justify any to life. R687:3 Israel's experience under the Law is sufficient to prove to us that "By the deeds of the law shall no flesh be justified in God's sight." (Rom. 3:20) R542:3; E444

Fallen from grace

- Favor. R688:1, 542:3 Lost the trust in the merit of the precious blood. R2285:3 Shows the possibility of falling from God's favor. R1458:2 In accepting the thought that Jesus was a good example, but

obedience to the Law was required, God's favor is rejected. R1458:6, 2119:3, 315:2 The false teachings served as siftings to draw off those who were not Israelites indeed. R2206:2

6

Galatians 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

Circumcision

- Being children of Abraham, according to the flesh, is not sufficient to make us new creatures. R3022:2, 1726:1, 972:5

Nor uncircumcision

- The council at Jerusalem did not decide that circumcision should not be considered thenceforth, but that it is not necessary for a Christian. R3022:2 To the Gentile, circumcision was not an optional matter as with the Jew. R3022:4, 2175:5

Faith which worketh

- The faith of all Bible worthies was of this type—a working faith. R50:2* This is the law of love, as it is "the law of faith." (Rom. 3:26) R1322:5*

7

Galatians 5:7 *Ye did run well; who did hinder you that ye should not obey the truth?*

Hinder you

- There are many things to overcome, requiring constant effort. R90:6 "Unto the Jew a stumblingblock, and unto the Greeks foolishness." (1 Cor. 1:23) R863:1

8

Galatians 5:8 *This persuasion cometh not of him that calleth you.*

This persuasion

- Doctrine; or teaching which was being advanced in the Church. R687:6,2 Some today are turning to works, good deeds and self-denials as the basis of hoped-for future life. R688:1 We need to guard our judgments, so that we be persuaded only of God, even though the Adversary should present his persuasion through recognized teachers. R687:2 Even though it might come through an angel, it is from the Adversary. R688:5

9

Galatians 5:9 *A little leaven leaveneth the whole lump.*

A little leaven

- Corruption, error, sin. F464; T98 The Christianized Jews did not deny Jesus, else the Galatians would have been unmoved by their teachings. R687:5

10

Galatians 5:10 *I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.*

That troubleth you

- Trust in Christ's redemptive work had been disturbed by Christianized Jews. R687:4

11

Galatians 5:11 *And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.*

Brethren

- Believers; sons of God. R1697:1

Offence of the cross

- This has not ceased, it is to the Jew and the nominal Christian a stumbling-block, and to the worldly wise foolishness. (1 Cor. 1:23) R684:1

12

Galatians 5:12 *I would they were even cut off which trouble you.*

Cut off

- Not tormented forever and ever. R356:1

13

Galatians 5:13 *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*

Brethren

- Believers. R1697:1

Called unto liberty

- Were called for freedom. Stand by your personal liberty. R4478:6* The privilege of sacrificing present rights for the sake of the truth and its service. F92; R3752:4 Our real liberty is freedom from error and superstition, and from the bondage of selfishness; and the privilege of showing to others that we are copies of the Master. R4899:6; NS380:2 Our liberty is a liberty to co-operate with our Lord. R1065:3 New creatures find that the knowledge they receive and the spirit of liberty which comes to them through that knowledge has one effect upon their flesh and another effect upon their wills, their hearts. R3751:6

To the flesh

- To serve the flesh, to do evil. F92

By love

- Not through formality. Any service done in love with a desire to do good. R3543:6

Serve one another

- Comfort, refresh, console and assist in the humblest affairs of life, or the trials of life. R3543:6 Service which love prompts renders the most arduous task easy and is acceptable to God. R31:6

14

Galatians 5:14 *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

The law

- The law of God. R687:3 Our judgments will coincide with his. R1712:5 "The law of the spirit of life." (Rom. 8:2) R1498:3

Is fulfilled

- "Fulfilled in us who walk...after the Spirit." (Rom. 8:4) R4504:6

Thou shalt love

- Control your liberty by the law of love. R4478:6*, 25:5*

As thyself

- It does not say "Better than thyself"; Christ's self-sacrifice in our behalf went beyond this requirement. R3804:6

15

Galatians 5:15 *But if ye bite and devour one another, take heed that ye be not consumed one of another.*

Bite and devour

- Tending to the destruction of all that is spiritual amongst the Lord's people. R5056:6 The truth seems to take hold of the stronger characters. A diamond surrounded by mud would scratch nothing, but

diamonds together are cutting. R3752:1 We should content earnestly for the truth, but those occasions of friction should be waived where no principle of truth is at stake. R3752:4

One another

- Even in the Apostles' day, there was a tendency at times to fight each other rather then to fight the Devil, the world and the flesh. R3858:2

Be not consumed

- Lost as respects the gracious things to which the Lord has invited us. R3752:5 Let us more and more put on the armor of God to fight our own fleshly weaknesses. R5467:5* "They that take to the sword shall perish with the sword." (Matt. 26:52) R3738:3

16

Galatians 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

Walk in the Spirit

- Let their daily course of life be in accord with their new nature. R4687:6, 1748:4 The Spirit or mind of Christ, the Spirit of the truth, shall have control. D476; E184; R1861:3, 1554:6 We should guard all the actions of life, as well as all our words. R5124:1 Watch that you are walking in line with the spirit of the truth. R3858:3 To as many as walk by this rule are promised peace and mercy. Forms and ceremonies are not the rule, but the new life itself, the new creature filled with the holy Spirit. R1841:2 In our marriage relationship. R1554:6

Shall not fulfil

- The only way to keep down human ambitions, hopes and desires, is to keep filled with the Spirit. R3070:4

The lust

- The disposition, mind of flesh. The desire. E201

17

Galatians 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

The flesh

- This term represents the lower and more animal qualities of the person. OV138 After six thousand years of falling from the image of God. R3986:2

Lusteth against

- Desireth. E200; R5211:3, 4811:1, 3275:2, 3031:5 Fleshly appetites, preferences, propensities, war against the spirit of the new will. R5486:4, 5211:3, 3858:3 Only our hearts are changed—our flesh is much more in harmony with the world than with the new order of things established in our hearts through Christ. R4811:1

The Spirit

- The new will or mind. R3031:5

Against the flesh

- The new creature is in mortal combat with entrenched sin. R5778:1 The new creature fights the good fight in that he stands loyal to the Lord. R5902:4, 5211:3 There is a constant battle between the new creature, the new will, and the old creature. R4811:4, 2769:5, 2335:3 Anticipate in advance its opposition and proceed at once to mortify. R3275:2 There is no need to go outside and battle with others. R5212:1 In proportion as we yield to the desires of the flesh the spiritual new nature will languish. R3031:5

These are contrary

- The two desires being opposed, cannot both be gratified; one will be gratified at the expense of the other. R3858:3, 5211:3, 1857:6; NS449:5 Our affections must be torn from their earthly props, and trained heavenward, held there by the cords of love and devotion to God. R5906:4 The slaughter of

the Jerichoites represented the victory of true Israelites over self-will, self-love, self-indulgence and every enemy of the new nature. R1857:6, 4070:3

Ye cannot do

- This constitutes our need for an Advocate. NS356:5; Q798:1, 644:2; SM721 The battle which ensues is a hard one. R1861:3 Experience proves this to all Christians. R2335:4 Daily we should remember before the throne of heavenly grace our imperfections and blemishes, and ask divine forgiveness. R4643:1 We walk after the Spirit of God's Law as nearly as possible, coming short only where our imperfections of the fall render obedience impossible. SM308, 613:1 There are certain fleshly weaknesses, over which the new mind never gets as complete a mastery as it desires. Q649:1; R3858:4 Our ability to gain the victory will be in proportion to our faith in God and our reliance on him. R5296:4

That ye would

- That ye new creatures would like to do. E201; R5211:3, 4982:1 Ideals are to be and are higher than capacity and ability. R4982:1 You would follow in the Master's footsteps perfectly, but you cannot do this, you can only hobble after his at very most. R4688:1 Because our flesh is depraved we need the merit of Christ to assist us. R5211:5 Israel's minds were alive to the promises, but their flesh was imperfect. R5286:2, 3353:1 All humanity are sinners. R5032:3, 4982:1

18

Galatians 5:18 *But if ye be led of the Spirit, ye are not under the law.*

If ye be

- You who have accepted Christ, and who are walking according to the new mind. R3858:5

Led of the Spirit

- Walking according to the new mind to the best of your ability, following the lead of the Spirit. R3858:5

Not under the law

- Have nothing to do with the law, it cannot condemn you. You are protected under the robe of Christ's righteousness. R3858:5 We are not children of the bondwoman, but the original Abrahamic Covenant. R1728:5 Born free from the slavery and conditions of the Law. R973:3

19

Galatians 5:19 *Now the works of the flesh are manifest, which are these ; Adultery, fornication, uncleanness, lasciviousness,*

Works of the flesh

- The old man. R1841:4; NS565:2 Defects of character are works of the fallen flesh. R5117:5, 40:6* And of the Devil. F408; R3594:1, 1151:3*; HG693:2 Inclinations and cravings of the fallen human nature. R1748:3, 1295:6 The legitimate cravings of the human mind and body, when such gratification will prevent our progress in the narrow way. R5807:1, 1841:4 The kind of works which Satan supports and into which he endeavors to lead mankind. R5184:2 Wholly contrary to the course of a pure heart. R5123:6 Branches coming out of the root of selfishness. R5100:1 All violations of the law of love, come under the head of selfishness and imply injury to our fellow-creatures. R3858:6 Should be put far away from us who seek to be followers of the Lamb. R5765:6, 5766:1 Cease to strive against the old nature, and presently some of these noxious weeds will flourish. R1748:4 The Lord's footstep followers should daily and hourly keep watch over his thoughts, words, deeds and underlying motives. R4524:1 No matter what the form, if we know the thing to be evil we are to abstain from it. R4728:2; SM403 Represents the removing of sin from the sanctuary. R109:6* A desire to do evil where only the opportunity is lacking. R3859:1

20

Galatians 5:20 *Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,*

Witchcraft

- To prove his lie that the dead are not dead, Satan instituted witchcraft. R1216:2 We should have no communion with the occult. R2172:1; HG726:1; Q804:3

Hatred

- Every child of God should feel horrified at the bare suggestion that he possessed anything of this un-Christlike character. R4524:1

Heresies

- Sects or denominations. R1130:6*

21

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

Envyings

- A seed which thrives rapidly in any heart where it takes root, and who can tell what bitter fruitage it will produce. R2880:3 Of the same spirit as evil surmisings. R5122:6

Murders

- Represented in that condition of heart which hates a brother. R3859:1 "He that hateth his brother is a murderer." (1 John 3:15) R4217:1 Bomb-throwing, and other modern devices for killing are included with murder and other devilishness—done by those thinking that they are Christians. OV401, 427:4

Drunkenness

- Intoxication literally, or symbolically with the spirit of the world, Babylon. R4217:1 No drunkard can hope to be a member of the Body of Christ, the elect Church. R4600:6 We are not to understand that no one who has ever been drunk can enter into the Kingdom of God. R2533:2 The Apostle arrays himself, and all the saints on the side of temperance. R1444:5

I tell you

- It would not have done to leave out the grosser forms of sin because they belong to evils which are opposed to the Spirit of God. R1841:4

They which do such

- If they continue in that evil course. R4217:5 Doing works antagonistic to righteousness. R4688:1, 121:1* Just cease to strive against the old nature, and some noxious weed will flourish and crowd out the good. R1748:4 The great majority manifest works of the flesh and the Devil. SM128 They have no right to the fellowship of the saints. R1841:5

Shall not inherit

- Have no hope of any share in the Kingdom of Heaven. R3858:6, 4217:5 Would that we all might keep this question well in mind. R3679:5

The kingdom

- Showing that the Kingdom was not set up at Pentecost but was still in the future. HG368:4 Not meaning that if anyone were overtaken in a fault that this would bar him forever from the Kingdom. R4688:2

22

Galatians 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

Fruit of the Spirit

- Means complete sanctification. SM583;1 The flowers of sweet odor which belong to the Garden of the Lord. R4688:4 The spirit of a sound mind. R5846:4 Each fruit of the spirit is a part of the necessary preparation for this "evil day," this "hour of temptation," now present. R5678:4, 35:3

Gradually developed and matured by labor. E181; R5393:1, 5124:2, 1841:5 Developments of the heart and character, which come more or less slowly, according to the personality and the environment of each of the spirit-begotten ones. R5224:2 Has much the same significance as "graces of the spirit." A quality being developed would be a fruitage. If we were speaking of an individual's conduct we might speak of the graces which he manifested. R4989:4 There is a difference between a "gift" and a "fruit." R5124:2 Instead of miraculously received gifts, we now grow the fruits, by cultivation. R1998:4; NS205:4; Q48:3 If one does not manifest fruit, there is reason to doubt if he has been begotten of the Spirit. R5393:1, 5224:2, 5134:5 A person, after receiving the holy Spirit, will begin to manifest the fruit of the Spirit. R5393:1, 5224:2 Necessary to have an abundant entrance into the kingdom. R5760:5; NS376:6 Those possessing these are not easily offended, but are glad to have such experiences as the Lord's providences may direct to them—specially if these come through the brethren. R5693:1 Not manifest by Christendom, therefore they cannot be Christ's Kingdom. R5829:5, 5825:5, 5134:5, 2999*; OV401 An evil spirit displaces, fruits of the spirit. R5100:1, 1151:3* To live in the cultivation of these graces is to "live in the Spirit." R1748:4 Evidence of vital union with Christ. R81:3* See 2 Pet. 1:5-8. OV401, 427:4 God looked for justice and righteousness as fruits in Christendom. R2804:3*

Is love

- The Apostle places love at the head of the list of fruits of the spirit. R5757:1, 32:2* Manifests itself in wise, helpful activity; pities, helps, comforts, cheers and blesses all within its reach. R4809:3 If we have love to God and for each other, it becomes to us as well as to others an evidence that we have the Spirit of God. R32:2*

Joy

- Love exultant. F186

Peace

- Love in repose. F186 Because we have submitted ourselves to God. R5393:2

Longsuffering

- Love enduring. F186

Gentleness

- Love in society. F186 Not rudeness. We have plenty of rudeness by nature. CR447; SM363 Some are naturally quite gentle. If this be so, we are not to think it a proof of possession of the holy Spirit. R5393:1 Greatness through gentleness. R1708:2

Goodness

- Love in action. F186

Faith

- Love on the battlefield of life. F186

23

Galatians 5:23 *Meekness, temperance: against such there is no law.*

Meekness

- Love in resignation. F186 Meekness is the foundation for love. SM363; CR447 The meek man will find it easier to be gentle and patient. R5387:6 Meekness signifies teachableness; you can make no progress without it. CR382 Rash people often get into trouble, because there is a lack of meekness. R5387:6 To continue under the leading and instruction of the Lord we must have a spirit of meekness, so the Father can give us the "spirit of wisdom and revelation." (Eph. 1:17) E185

Temperance

- Love in training. F186 Self-restraint. R5757:2

Against such

- Qualities and characteristics of the new nature. R3859:2 Such as God originally planted in man and which have become vitiated through sin. R4688:4, 1296:1

24

Galatians 5:24 *And they that are Christ's have crucified the flesh with the affections and lusts.*

That are Christ's

- The consecrated, prospective members of his Bride. R3859:3, 960:2 Implying that not all of the congregation at Galatia were such. T117

Crucified the flesh

- Have voluntarily agreed that they will live contrary to the emotions and desires of the fallen flesh. R4688:4 Counting the flesh as condemned to death; willing that it die a lingering death. R3859:3 The flesh insists that the new creature would commit a crime in mortifying the flesh. R5248:3 The literal is a slow torturous death; the figurative closely resembles this. R960:2 There is no doubt, that if we follow in the footsteps of Jesus, we shall suffer. R212:1* If any would attain to the divine nature, they must take their sinning nature—the old man—and bring it to this altar, Jesus, and put it to death. R101:5*, 99:3*

Affections and lusts

- Passions and desires. (Diaglott) R814:2* Each shall seek to bring himself into the degree of subjection so the very thoughts of mind and acts of life may be in harmony with the Lord. Q9:5 Does not mean the elimination of every thing natural to man, but, we are to live on a higher plane. Q9:3

25

Galatians 5:25 *If we live in the Spirit, let us also walk in the Spirit.*

Live in the Spirit

- Live in the cultivation of the fruits and graces. R5807:2 The Spirit of God which has quickened us and which ultimately is to perfect us. R4688:4

Walk in the Spirit

- Make progress in the spiritual life. R1748:4 Reckon ourselves new creatures, spirit beings, not yet perfect. R3859:3

26

Galatians 5:26 *Let us not be desirous of vain glory, provoking one another, envying one another.*

Of vain glory

- Influence, power, and authority amongst the brethren. R3859:4 Vanity is one of the most dangerous besetments of the Christian; it leads to more trouble, more quarrels, than is generally supposed. R4688:5

Provoking

- Whoever manifests a vainglorious spirit tempts another in the same direction; there is a provoking or inciting to an evil course. R3859:4 New creatures in Christ should incite to love and good works. R3859:4

Galatians 6

1

Galatians 6:1 *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

Brethren

- Believers, sons of God. R1697:1

Overtaken in a fault

- Through ignorance or temptation, which he cannot control. R5491:6 Through some infirmity of character or temperament. R549:5* Become entangled with some form of sin, not by reason of

sympathy with sin, but by reason of weakness of the flesh or by unfavorable environment. R5561:6, 3647:1, 2879:2; E117 These stumblings are not the sin unto death. R4830:5

Which are spiritual

- Greek: pneumatikos; spirit-begotten, and possessed of the new mind. E313 The most spiritual ones of the Church. R5561:6 We should show our own spirituality in the manifestation of the spirit of meekness and kindness toward the one at fault. R5899:6 "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1, 2) R3647:2

Restore such an one

- Restore in love. Our sympathy for our brethren must broaden and deepen so that we love the brethren as Christ loved us. R5757:4, 3647:1 Our warnings, reproofs, or withdrawal of fellowship are to be in the nature of correctives, with a view to restoring. R3035:2 From the careless condition where the new mind has become stupefied and the old mind has gotten the ascendency over it; "save a soul from death." (James 5:20) R4628:3 Illustrated when one, slandering another by intimation, refuses to stop and his conduct is revealed to the one slandered. This is a proper application of the Golden Rule. R4283:3 To a condition of righteousness and fellowship with God. R5561:6

Spirit of meekness

- Greek: pneuma; disposition. E313 A meek manner. R5561:6 Love them as brethren ought to love, heartily, thoroughly, sympathetically, compassionately; especially assisting them spiritually in the conquering of sin, but also in temporal matters. R2879:2 Kindly urging the erring one to strive against his fault. R3647:2 The reproof will be a blessing from the Lord if given in that spirit and received in that spirit. R5693:1 Let justice always be tempered with mercy. F416

Considering thyself

- Remembering that we also are imperfect in the flesh. R5561:6

Thou also be tempted

- By the old selfish nature, in violation of some of the requirements of the perfect law of love. D476 If not in the same manner, possibly in some other manner, in which you are weaker. R3035:4, 549:5* By remembering we ourselves might at some time be overtaken in a fault in the future, if we had not in the past. R5899:6 At some time or other inadvertently fall into sin, contrary to the heart intentions. R5561:6

2

Galatians 6:2 *Bear ye one another's burdens, and so fulfil the law of Christ.*

Bear ye

- Seek to relieve by sympathy and counsel. R3646:6 Assisting one another in battling against the weaknesses of the flesh and the besetments of sin. R5562:1, 3647:1 Love's quick discernment is always watchful and ready with the word in season, the cordial friendliness and the helpful hand if need be. R3647:1, 549:6* "We ought also to lay down our lives for the brethren." (1 John 3:16)—in seeking to assist the brethren out of difficulty and to bring them nearer to the Lord and to his standards. R5562:1 Bind up the Body of Christ that there be no schism in the Body. R3647:5

Another's burdens

- Of bereavement, financial embarrassment, business and family cares, physical and mental suffering, sudden distress, great perplexities, anxieties, and conscious sins. R3647:1 Faults, infirmities. R549:5* When the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them, how soothing is the sympathy and counsel of a fellow-member of the Body of Christ. R3646:6 The Greek word means that which tires. R549:3* Whatever makes a man grow weaker. R549:5*

Fulfil

- Let this blessed law of Christ rule more fully in us, and let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and happiness. R3647:5

The law of Christ

- The law of love. R3647:2, 3646:6, 1498:3 The general law of Christ. A law of service and self-sacrifice in the interests of others. A law of love. R5562:1 Those who, finding such a brother, merely throw back their heads, denouncing him in a haughty, imperious, holier-than-thou manner, have not yet attained a proper appreciation of what is the law of Christ. R5562:1

3

Galatians 6:3 *For if a man think himself to be something, when he is nothing, he deceiveth himself.*

To be something

- "Vainly puffed up in his fleshly mind." (Col. 2:18) R1920:5 One great danger which besets all the true followers of Jesus is headiness—thinking too highly of self, and therefore, not thinking highly enough of the brethren, especially those who stumble in some particular in which this individual has not himself, as yet, stumbled. R5562:1

When he is nothing

- It sometimes happens that those who are ignorant as well as poor become puffed up in their fleshly mind as well as those who are wise and rich. R1920:5 We are bundles of imperfection; on the strength of our own merit we could not commend ourselves to God nor have his favor. R5562:2

Deceiveth himself

- Modesty and simplicity are traits to be cultivated by rich and poor. R1920:5

4

Galatians 6:4 *But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.*

Prove his own work

- Instead of seeking to judge or to reprove his neighbor or brother in Christ. R5562:2 Every Christian is individually responsible for the exercise of his own Christian common sense, in faith and conduct. R1777:2, 1788:5 It was the neglect of this principle of the right and duty of the individual judgment in proving all things by the inspired Word, that brought upon the church the snare of the great apostasy. R1788:6, 1777:1

Rejoicing in himself

- To whatever extent he can see that he is progressing in putting away the works of the flesh, and putting on the graces of the holy Spirit, to that extent he has ground for rejoicing R5562:2 His faith will be so established by the Word of the Lord that it will be his own, and in no sense dependent upon another. R1788:5

Not in another

- Without in any sense or degree seeking to compare himself with others and thus to estimate himself wholly by the imperfections which he may see in others. R5562:2

5

Galatians 6:5 *For every man shall bear his own burden.*

Bear his own burden

- Seeking to find out his own weaknesses, and therefore not being a burden or reproach to others—either to the Lord or the brethren. R5562:2 Rather than to lean upon the brethren; each is to remember his own personal responsibility and not to get weary in well doing. R5899:5 Not only seek to bear his own burdens as far as possible, but to seek to bear somebody else's burdens. Q334:2 Discharge his own proper duties; a different word in the Greek than in verse 2. R549:5* The Greek word means that which loads. R549:5* Whatever is needful to carry—such as a soldier's kit, or a ship's freight. R549:5*

6

Galatians 6:6 *Let him that is taught in the word communicate unto him that teacheth in all good things.*

Taught in the Word

- Those who receive blessings from a teacher. R5562:3 God designed to instruct his people by means of each other. F263

Communicate unto him

- Those receiving instruction should not fear to communicate to the better instructed teaching brother any thought that they might have respecting the Word. R2500:6 Telling of any blessings received or of any clearer views of the Word of God which have come to them. R5562:3 Call his attention to any matter seeming to bear on the subject discussed; thus all are to be critics—never, however, for debate or for fun or to find fault, but to keep the Body of Christ and his teachings pure. F263 It would be as proper to ask Berean questions of sisters as well as brothers. These would not be considered as teaching, but a learner reciting what he or she had learned. R4122:5 Even the humblest shall think for himself and thus develop an individual faith and character. F263 There is no room for clericism. R5562:3 The Apostle may also have meant that those who receive blessings from a teacher may properly seek opportunity for recompensing him, either with thanks or with cooperation or some way helping to forward the work. R5562:3 "Communicate" is a broad word and includes not only thoughts sentiments, etc., but may be understood also to mean some manner of support. F264; R2500:6 Or helping to forward his work of teaching in any good way. R5562:3

Good things

- Not to be understood to mean a personal appeal for money, charity, or support. R2500:6

7

Galatians 6:7 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

Be not deceived

- Some might deceive themselves into thinking that they might live according to the flesh, and then go to the Lord in prayer and have the matter all forgiven and corrected. R5665:2 God will not be pleased with anything less than your continual opposition to every form of unrighteousness. Many are thus deceived, professing to be the Lord's people and yet blind to justice, righteousness, in many of the affairs of life. They exercise too much mercy in dealing with their own shortcomings and not enough in dealing with the shortcomings of others. R3323:2 There is a danger of being deceived as to whether we are sowing to the spirit or the flesh. The flesh is very crafty. The new mind needs to guard continually lest it fall into a trap of the old nature. R4829:6, 5665:1

God is not mocked

- Cannot be deceived, cannot be trifled with. If God has entered into a covenant with us, nothing else than our agreement will stand. R5226:2 It is not enough that we make a consecration of ourselves to God, but we need to show by the earnestness of our conduct that we have received a transforming power in our lives. R5934:2 Though others may be deceived, God cannot be mocked by our outward service of him and his truth while inwardly living according to the flesh. R4829:6, 5562:3 If we endeavor to find justification for doing that which we recognize as contrary to the Golden Rule we are merely attempting to deceive ourselves, in a manner which will not deceive our Lord. NS590:4 God can read the heart and discern the motive. R3859:4, 3323:3 Those who find themselves in any degree of sympathy with evil qualities are deceived if they think themselves to be the Lord's people. R3323:3 Do not think you can do evil and get good results. R5665:2 All divine law is the operation of fixed principles of righteousness, having for their object the peace and happiness of all intelligent creatures. R1654:3 If we sow to the wind, we shall reap the whirlwind. R1653:3, 5665:2 "There is nothing covered that shall not be revealed, neither hid that shall not be known." (Luke 12:2) R1653:3, 1655:1

Whatsoever

- The operations of this law are most manifest upon classes and nations, because their prominence gives them worldwide publicity and because their harvest must of necessity be in the present life. R1654:5 Divine retribution seems generally to be that of sequence, so that under it, rewards and punishments follow naturally. God sometimes steps beyond this order, as with the second death and the exaltation of the Church. R1655:5 The fact that retribution is often delayed is frequently presumed upon by the foolish, who vainly think that they can sow their crop of wild oats and never realize their harvest. R1654:4, 5665:3, 1655:2 A course of life or conduct, that would bring good results, or a course that would bring evil results. R5665:3 Every inch that we yield—whether in thought, word or action—means so much decrease of spiritual power; and the new creature grows weaker. R5934:3 Illustrated by Aesop's fable of the donkey who slowly inches his way into the blacksmith's shop and kicks out the blacksmith. R5934:6 A character, which is plastic in early life, becomes fixed and fossilized in the course of years. R1654:5

A man

- The Church; the consecrated people of God. R5899:1, 5934:2, 5561:6, 3323:5, 1653:3; OV392 This will be true of the world as respects their sinful flesh, during the Millennium, but not now. R5935:1; OV392 Every human being could take a profitable lesson from this verse and receive a blessing in proportion as he would follow it's spirit. R5899:1

Soweth

- All conduct must be incited by previous thought. R5665:3 Wilfully, intelligently. R5225:2, 4909:5 The thought of sowing is that of planting with a view to development or result. R4828:2 In the past you sowed to the flesh; wasted time, used your body improperly. You have learned a lesson; put it to good use. Hereafter, try to live in harmony with God's will. OV450 True of the whole world, also. R5361:4, 5666:4, 5255:1, 1653:3 Our justification before God does not remove at once all the results of previous transgression. But the penitent and forgiven one has promise of grace to help with his inherited and cultivated weaknesses. R1654:3

Shall he also reap

- A principle of the divine arrangement that sowing will bring reaping, and that the thing reaped shall be of the same character as the thing sowed. R5562:3, 5665:2, 5303:4, 5225:1, 1653:3 Either in the present life or in that which is to come. R5309:1, 1655:3 In the cleansing process, the justified believer must, of necessity, experience some of the baneful results of a past course of sin. R1654:3 The conditions which will expose the evils of past life—bring about retribution to the evildoers, will also make manifest the good deeds of the righteous. R1655:2; HG639:1; NS439:2, 813:6 The Millennial age is set forth as a day of reckoning, of trial, of judgment. R1654:1 Every evil word or act, or violation of conscience will have its effect upon the character and thus have to do with either elevating or degrading each individual. HG489:6; NS334:1 This is our judgment day; and the judgment of the world will proceed upon the same general principles. They will first be brought to a knowledge of the truth, and will then be judged accordingly. R1655:6, 1426:4 The world has sown to the wind the seeds of selfishness, and now they are about to reap the whirlwind of anarchy and terror and the destruction of all law and order and national and social organization. R1654:5 Whoever violates conscience, much or little, will proportionately be disadvantaged in the future. OV129; R5303:4 Whoever sows a life of sin and self-indulgence will not reap glory, honor, immortality, by a "death-bed repentance" but a more depraved disposition than that with which he was born. HG645:3 Every act, word, look or thought is a seed, and will bring results in our own minds, hearts and conduct; and whether or not we shall bring forth thirty, sixty, or one hundredfold, or no fruitage. R3771:5, 4828:2 A brother who is a murderer at heart (1 John 3:15), because of light enjoyed, may have greater difficulties to overcome in the reformation of his character than the grosser, but ignorant, murderer. R1655:4

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

For he that

- In the Church. R3323:5, 5665:5, 4828:3 Begotten of the Spirit. R279:5, 142:6

Soweth to his flesh

- To sensuality or to any earthly desires contrary to the new nature. The things of the fallen flesh, which are always contrary to the Spirit. R5934:2, 5665:5, 4828:2 By allowing the selfish, unjust, unrighteous desires of the flesh to have sway in his heart and life. R3323:5, 5934:3, 5226:4, 4829:6, 4828:2 Seeking to do according to their fleshly wills, and pleasing the fleshly minds of friends or relatives. R5562:4 If we make a change merely in our profession, while still sowing to the flesh, the result will not be according to our profession, but according to our doing. R5934:2, 3859:5 If we allow the envious, selfish, vain-glorious, ambitious spirit to control, with more or less of anger, hatred, strife, and dissension, we may surely expect the legitimate crop will not become the reverse of this. R3859:5 Spending of time, energy, money, in the pursuit of pleasure or of earthly things or riches. R5899:4 Yielding to the old creature. R5934:6 Live in willful sin. R142:6, 279:5 All obedient Christians are seeking to eradicate and destroy the weeds of sin and selfishness which spring naturally in their flesh because of heredity. R5899:2 Does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed. R5899:4 It is a mistake to suppose that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. R4828:2 It is the spirit of Satan, which has become dominant in the human family, ever since Adam ate of the forbidden fruit. R5665:4, 5666:4 Better clothes, delicious food, a desire to live on a good street and in a fine house, are not necessarily sinful things. All these are of the flesh, but they are not what the Apostle is referring to here. R5934:3

Reap corruption

- Death; the end will be death. R3859:5, 5934:3, 5899:5, 5665:6 The second death. R3323:5, 4828:3 They have already surrendered their human life-rights. R4828:3 This does not mean that if any of God's people should have some earthly desire or wrong sentiment spring up in their minds they would die instantly, or instantly be cut off from any hope of future life on the spirit plane. R5934:2 In proportion as we are derelict, as we sow seeds of evil, in that same proportion shall we be sowing to corruption. R5665:6, 5562:5 Moral and spiritual degeneration. R5666:1

But

- The new creature develops at the expense of the old creature, the old nature, which must be put to death. R5935:1

Soweth

- Acts, words and thoughts are the good seeds; and they must be sown carefully and persistently. There is just one storehouse from which they are supplied—the Word of God. R5899:3

To the Spirit

- Resisting the desires of the flesh toward selfishness, and exercising the new mind toward the things that are pure, noble, good, true; the things that are spiritual. R3323:5, 4829:6, 4828:3 Living a spiritual life, seeking to serve the will or Spirit of God in all words, deeds and thoughts. R5562:4 To the best of our ability to understand the Lord's will, lay down our lives. R5934:2 This is done by the new creature, the new mind, the new will, and not by the flesh. R3859:5 If we follow a course with a view to keeping out body in condition for best service, if our flesh has a craving for certain things that would not be for our spiritual welfare, the new creature is to say, "No you cannot have it." R5934:3 The heart of the Christian is consecrated soil. Special flowers and fruits are to be cultivated. These are styled fruits and graces of the holy Spirit. R5899:2, 4829:5, 4828:5 Whoever sows to the spirit will reap in kind. R5665:3, 5226:4 If they wish to attain glory, honor and immortality, they

must live according to the Spirit of God, the spirit of God's law, the spirit of righteousness. R5665:5, 4828:5, 3859:5 They must conform their lives to the life of Christ, their Exemplar. R5665:5, 5562:4, 4828:6, 3859:5

Life everlasting

- Everlasting life shall be reaped as a gift-reward, to the those who seek for it by living according to the spirit of holiness. E386; R1878:4 Everlasting life and the Kingdom. R4830:4 Be overcomers. R5934:5 Does not mean that only those who attain the complete mastery of the flesh will receive any blessing, but, unless we manifest an appreciation of spiritual things, we shall not be fit for everlasting life. R5562:5 The spiritual body. R3859:5

9

Galatians 6:9 *And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

In well doing

- To live according to the lines marked out by the holy Spirit through the words of Jesus and the apostles. R5562:5 Not only start out well by making a full consecration, but continue faithful, and not be weary of striving against sin. R5562:6 Rise from the ashes of discouragement and lift the cross with renewed zeal. R5095:4 Not in well-meaning. R1802:4*

If we faint not

- Our Captain will lead us to certain victory, if we faint not. R1859:2 Labor diligently and fervently, to the extent of our opportunities and abilities. R2334:6 Pray in faith, nothing doubting. R5710:1

10

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

Opportunity

- After having done first of all the Father's will. E117; SM12 Development of character-likeness to our Lord is our first duty. Nothing that we can possibly do for others should be considered as appropriate for taking the place of the work for ourselves individually. SM635, 639:1 What God's people are to do for the world is to be merely secondary, merely what opportunity may offer. Their chief work is to be for themselves. SM635 Where it will not interfere with our consecration vows. R5932:4 If there are many opportunities for service we are to exercise the spirit of a sound mind as to which would be the will of the Lord for us. R5358:2 Our obligations are limited to our opportunities. R934:3* Next to the household of faith should come our more distant relatives. R4854:4 Instant in season, and out of season; we should do it gladly. R5358:1, 5644:4 At the expense of our own time and convenience. R5258:4, 3180:3; SM639 When our Lord Jesus, for a brief time, had no Jewish companions to preach to, he used the occasion to preach to the Samaritan woman. R2574:5

Let us do good

- Without limitation, in word or deed. R5357:1, 317:4 If we have the Master's Spirit we will desire to do good unto all men. R5375:6, 5724:6, 5357:4, 3929:6, 2586:1, 2551:5, 2435:5; Q625:5 Temporally or spiritually; especially spiritually. R1593:6, 2879:3; NS271:4 In justice and in love. NS393:3 If any one can dispel the darkness of ignorance and let in light, he will surely do great good. No other work could be so grand as to make known to others God's character, plan and will concerning us. R5357:1,3, 5449:1, 5353:6, 4182:1, 829:5* There is a higher work than social uplift and "good works." We are to give our life and time to this—the instruction for all who have the ear to hear respecting the Almighty, his will, his purpose, his plan. R5357:3; SM637 In doing this work we resort to every lawful means—by the printed page, orally, or by pictorial presentations. R5357:4 In so doing we shall be copying our Heavenly Father's character. He is the Fountain of Blessing. A disposition to do good to everybody. R5562:6, 4766:1, 3946:3 Give a kind word, a smile, a pleasant tone, a little civility wherever proper. R5357:5 Be a good Samaritan, a kind friend, a loving father

and husband, a generous neighbor. R2684:6; Q808:2 We are representatives of righteousness and should deal so with others. R4919:2 A requirement for our development into the likeness of Christ. R5932:4 Our blessing is associated with activity on behalf of others. NS808:3 "Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as ever you can." R5471:6*

Unto all men

- Be kind to the thankful and unthankful, to the believing and unbelieving. R1588:1 Including our enemies. F189; R4766:2 Including those who have been disfellowshipped by the Church. F290 The disposition to do good to everybody. R5562:6; SM635 Defend others, help them to overcome sin. NS61:5 Our efforts that will go toward the world of mankind are to be only the side-glances. R2415:4 If we can find no opportunities to do good to the household of faith then all our energies may be devoted to others. R934:3* This is in addition to merely avoiding harshness toward those who have been overtaken in a fault, guarding ourselves in sowing to the Spirit and not to the flesh; and avoiding weariness in this good way. (Verses 1-9) R5562:6

Especially

- Chiefly and directly; giving these always the preference. R2415:4, 5786:2, 5358:4, 2423:5, 934:3*; CR473 We can readily afford to let the work for the world wait God's due time while we spend all our little talent in ministering to the pressing necessities of the household of faith. R494:5

Household of faith

- In a strict sense, includes only those who are consecrated. In a broad sense, would include those counting the cost. R5358:1, 2740:4; SM638 Those who have the faith once delivered to the saints. (Jude 3) SM636 Both the Little Flock, the Royal Priesthood, and the Great Company, the antitypical Levites. R4654:2, 4389:2,6; NS73:6, 847:3 The Church of the first-born. R4537:4, 4389:6, 2415:4; OV203 The Lord's children. R5562:6; Q644:6 Spiritual Israel. R1742:4 All those invited to become the Bride of Christ were previously related to him as members of the household of faith. R4476:3 Opportunity of serving "the Body of Christ" is limited to the present age. R2448:6 God himself is dealing only with that household at this time. SM637 We are to think kindly and generously of all those whom God has brought into his family. They should always be first in our thoughts. R5843:2, 4702:6 Be generous, be kind to everybody, but especially to the saints. Every service lovingly and gladly rendered to the saints is rendered unto God's glory. R5818:6, 5724:6, 3946:3, 3939:6, 2755:1 Ready to lay down our life for the brethren. R5358:5, 5127:6, 3180:3; SM12; NS61:5 If we have a choice of doing something for the saints or for a neighbor, then we should give the preference to the Lord's saints, whether they be Presbyterian saints or what not. Q644:6 It is our duty to help everybody who is feeling after the Lord and amenable in any degree to the Word of Truth. R5697:1 If these demand all our time we may be doing nothing for the lost sheep, but only helping to perfect those whom the Lord has already found. R5428:1, 5357:6 We are not to think of giving the world the same affection or love or interest that we give to the household of faith. Neither does God. R5724:6, 4766:4 This does not mean that we are to be negligent of those of our immediate households and our special responsibilities to these. But, aside from these, the spiritual brethren should have first place in our hearts. R2879:3, 2448:6

11

Galatians 6:11 *Ye see how large a letter I have written unto you with mine own hand.*

How large a letter

- All of Paul's epistles were written by some one else, except this one, one of the shortest. R1540:5, 2118:4 Although a learned man, Paul wrote very few of his own epistles; because his eyes were not restored to their former strength. R2825:1, 2118:4 He could write only with difficulty. R1540:5 The Greek would give the thought that these words apologize for the use of very large characters, such as a semi-blind person would use. R2118:4; CR468

With mine own hand

- In spite of my weak eyes, my "thorn in the flesh." (2 Cor. 12:7) F651; R2118:4, 1540:1

12

Galatians 6:12 *As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.*

As many

- Illustrated today by some who refrain from preaching the truth on the "hell" question for fear of losing members. R2599:1

14

Galatians 6:14 *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

God forbid that I

- Far be it from me. (Revised Version) R5596:2, 5919:2

Glory

- How beautiful is the Gospel of the cross as compared with any other! R5919:3

In the cross

- The necessity for Jesus' death as the redemption-price for the sins of the world. R5919:2 No wonder the Apostle makes the cross of Christ the center of his preaching, declaring, "Without the shedding of blood there is no remission" of sins! (Heb. 9:22) R5919:6

15

Galatians 6:15 *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

A new creature

- "Old things have passed away, and all things have become new." (2 Cor. 5:17) R2129:1

16

Galatians 6:16 *And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*

As many

- New creatures, begotten and led of the Spirit of God. R1841:2,4 "Love not the world, neither the things that are in the world." (1 John 2:15) R1589:5

This rule

- If we are living according to the rule of the new nature, we must have the fruits of the spirit in some measure, even from the very start of our Christian experience; and these are surely growing. R1841:5 The rule of the preceding verse. Forms and ceremonies are not the rule, but the new life itself, the new creature, led of the Spirit. R1841:2

Peace be on them

- Notwithstanding our lameness and halting steps in following the lead of the Spirit, God gives his blessed peace. R1841:1 The Lord's dear voice brings comfort, strength and rest, in the midst of all the cares and perplexities of the way. R5807:5

And mercy

- Because our best efforts to walk after the leading of the holy Spirit will be imperfect. R1841:2

The Israel of God

- "They are not all Israel which are of Israel." (Rom. 9:6) C62 Overwhelming evidence that the House of Israel was no longer regarded by our Lord and the apostles as the "ten tribes" merely. C293; R1341:1 Spiritual Israel, as contrasted with fleshly Israel. R2086:5, 5092:2, 637:6*; D23; CR485 The

Christian Church. B204 God's people—all who love God in truth and sincerity—Israelites indeed. C62

17

Galatians 6:17 *From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.*

Marks of the Lord Jesus

- Evidences that I am his servant and follower. R5189:3 The blows he had received when he had been whipped and beaten because of the witness to the truth and his fidelity to the Lord. CR432, 312:4 The legitimate children of God can be readily identified, not by titles, or gowns, but as the early church of priests was identified—by their love for the truth and their sacrificing for it. R985:4 We are bond-servants of Jesus Christ, and, like Paul, we glory in being so branded. R1738:6; CR432 In olden times, slaves were branded to indicate that they belonged to a person. CR432, 312:4

Ephesians

General

- **Ephesians**
- Ephesus was one of the greatest cities of that time. This may be judged from the fact that just at the entrance of the harbor stood one of the seven wonders of the world, an immense statue of "Diana of the Ephesians"—the deity of Ephesus and indeed of Asia Minor. R4432:2 The home of Priscilla and Aquila. On his third missionary journey, Paul made a two-year stop at Ephesus, reputed to have been next to Athens in its culture and art and surpassing it in painting. Thus it was a religious city after the heathen ideal. Tyrannus had a school near the synagogue, which, under the Lord's providence, became available as a preaching place for the proclamation of the Word, and St. Paul used the opportunity faithfully for about two years. The result was that from Ephesus, "the gateway of Asia Minor," or, as it was sometimes called, "the eye of Asia," the Word of the Lord was carried to various cities by the traveling public, including Jews and proselytes. R4420:2, 4421:1
- Ephesus was a great city for magic, incantations, divinations, etc. The worship of Diana and the delusions connected therewith, "black art" etc., were (like all the heathen religious practices) devices of Satan and the fallen angels, whereby the people were made to believe in the power of Diana for good and evil, for health and sickness, for safety or accident. A vessel going to sea in order to have a prosperous journey, it was thought must have on board a miniature "shrine of Diana." The individual who wished for luck repeated certain words or prayers to Diana and wore upon his breast a charm or amulet marked with her likeness or with a prayer to Diana. In consequence, we are not surprised that the Lord greatly blessed the Apostle Paul in Ephesus with powers of the holy Spirit which enabled him to more than meet the powers of darkness. The record is, "God wrought special miracles by the hand of Paul." R2206:5,6
- Ephesus was in many respects the scene of the Apostle Paul's most successful work. He spent about three years there altogether, accompanied by Timothy, Erastus, Titus and possibly others. The influence of his work, either directly or indirectly, extended to other cities round about. It is supposed that it was during this stay at Ephesus that congregations were started in the nearby places, mentioned in Revelation as "the seven churches of Asia (Minor)." R3157:3 The Apostle Paul had become apparently more intimately acquainted with the Ephesus church than with any of the others. Apparently, it was one of the most flourishing of them all. He had, by the Lord's providence, spent more time with them, and evidently the results procured justified the prolonged stay. R4458:3
- It was from his Roman prison that the Apostle Paul wrote the epistle to the Ephesians, one of the most beautiful of all his letters to the churches; full of deep spiritual instruction. Its Keynote is "in Christ," this expression, or its equivalents, occurring at least twenty times in this epistle. R3165:1, 1570:5

Ephesians 1

1

Ephesians 1:1 *Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:*

Paul

- Writing this epistle from Rome. R1570:5

To the saints

- Holy ones, sanctified believers in Christ. Those who cannot think of themselves as saints cannot apply to themselves the precious promises of this epistle. R2987:4 The word "saint" does not signify actual perfection. R2987:4 A name authorized by apostolic usage. R2987:4 Almost all of the epistles of the New Testament are addressed to the saints. R2987:4 All the exceeding great and precious promises are meant for the saints. R2987:4 Those reckoned holy through our Lord. R2987:4

The faithful

- Overcoming ones. R399:1 Believers. (Diaglott.) R347:2

In Christ

- This expression or its equivalent occurs at least twenty times in this epistle. R3165:1

2

Ephesians 1:2 *Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*

Grace

- Favor. (Diaglott) R347:2

3

Ephesians 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

The God

- "To us there is but one God." (1 Cor. 8:6) R5748:3

Jesus Christ

- He is not The God, he never was and never will be. R5748:3 The word Christ, or kristos, is a Greek word introduced into our English language, but not translated into it. Its meaning is "anointed." R134:2, 270:2 Our Lord Jesus became the Christ, the anointed, when he received the anointing of the holy Spirit at his baptism. He was perfected as the Christ at his resurrection. R5748:3

With all spiritual

- Greek, pneumatikos, of a spirit kind. E313 Every spiritual. (Diaglott) R347:2

In heavenly places

- In the "Holy" and "Most Holy." T80 In heavenly privileges. E313 In the heavenlies by Christ. (Diaglott) R347:2 Higher conditions—the first apartment of the Tabernacle represents the present condition of the Church while still in the flesh. R1732:4

4

Ephesians 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

According

- To the divine plan. R2122:4

He

- The Father. R4780:3 God, of his own sovereign pleasure. R623:2, 4213:3

Hath chosen

- Foreordained. R3281:1, 4213:3, 2376:5 Or elected. R613:2, 623:2 In the divine plan it was a foreknowledge that there would be a Church selected from among sinners. R4780:3 As an exception to his general plan for mankind. A193 Predetermined to exalt a certain class, each of whom should meet certain predetermined conditions. R1092:5 God would make to some of his human creatures an offer of joint-heirship with his beloved Son, in the order of the new creation. R3281:1 The selection of the Little Flock was always the divine purpose. This very matter pleased the Father and pleased the Son, and is therefore a part of the divine program. R4398:5,4 These members are "elect according to the foreknowledge of God, the Father, through sanctification of the Spirit." (1 Peter 1:2) R4398:4, 4213:3, 2376:5 God has invited some to share glorious blessings with his Son. R343:2 The election of these individuals is not arbitrary, but according to fitness; the qualifications being justification by faith in Christ and devotedness to God's service at the cost of self-sacrifice. R1092:6 The election takes place in the period from the time of our Lord Jesus' first advent down to the time of his second coming. Q788:2 God's purpose is to select from mankind a Little Flock on whom he will confer Kingdom power in due time, making them his agents in the work of blessing the world of mankind. Our Lord Jesus is the Head or Lord of this Little Flock. R2479:2

Us

- Not as individuals. God had foreintended the gathering of a class, or Church. Q657:6; R1092:5 The Church, his Bride and joint-heir. R2607:1 God foreknew us also by Jesus. R4855:5, 4625:4; Q657:6 As God foreknew the Redeemer, he also foreknew this class. R5228:2 A multitudinous seed was contemplated from the beginning. R2122:4 The Little Flock's selection was unexpected of the angels and of men, and hence was and is a "mystery" to mankind. R4398:5 Christ's associate, not only in the sufferings and trials of this present life, but also in the subsequent glory and great work of blessing all the families of the earth. R2376:5

In him

- Christ. R2376:5, 4780:3, 4213:3 Long before our Lord came into the world, the Father had planned that there should be an anointed company, the Head of which should be our Lord, and the Body of which should be the Church. R5228:3 In his great plan of the ages, God had already provided a Redeemer. R5128:1

Before the foundation

- As a class they were foreknown from the foundation of the world. R1092:5 The Lamb of God was in God's eternal purpose slain from the foundation of the world; so his followers, who are crucified with him, were sheep for the slaughter, chosen in him before the foundation of the world. R4490:1* Not "from the foundation," as in the case of mankind in the Kingdom. R2607:1 This endless, heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognized in Christ. R2607:1, 5228:2, 5057:3, 2479:2, 2122:4, 623:2* The selection of a Little Flock is not a change in the divine program. R4398:5 In his plan of the ages God had already provided a Redeemer. R5128:1 God foreknew our helplessness under the reign of sin and death, and in his plan made provision for our case in advance. SM539 No second thought about it at all. CR460 We are chosen during the Gospel age, in order to be prepared to share in laying the foundation of the coming world or order of things. R207:1*

That we

- His Church. R2479:2

Should be

- Might be. (Diaglott) R347:2 Ultimately. F192

Holy and without blame

- Blameless. (Diaglott) R347:2 Prepared for joint-heirship with our Lord in his Kingdom. R2479:2 Complete at last. R1008:2

Before him

- In his presence. (Diaglott) R347:2

In love

- Having in love previously marked us out for sonship. (Diaglott) R347:2

5

Ephesians 1:5 *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

Predestinated

- Foreknown of God as a class. E109 Even as it was predestinated of Jesus himself that he should be the Head. R4780:3 God has predestinated the selection of a chosen few, on certain conditions, that he might train and afterward exalt them for a special purpose. R1594:2, 827:4 Let the student carefully observe the Apostle Paul's teaching that God has predestinated the selection of a chosen few, on certain conditions, that he might train and afterward exalt them for a special purpose—to lift up and bless the remainder of humanity. R1594:2

Unto the adoption

- Of sons. R827:4 "To as many as received him to them gave he power to become the sons of God." (John 1:12) E177 This adoption primarily was the inheritance of Israel, but after accepting Israel's remnant, "God did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) E177 The beloved Son granted to those who accept him the opportunity to receive the adoption of sons. E177

Of children

- Sons of God, brethren of Christ. E109; R355:3 None except this class are begotten of the holy Spirit. R5134:2 More than a righteous life is required of those who would be sons of God. R5134:2 We are children of our Father Jehovah through or by means of Christ Jesus. R355:3

By Jesus Christ to himself

- Through Christ Jesus for himself. (Diaglott) R347:2 According to the good pleasure of his will—He called them to this Kingdom honor. R1781:4, 1272:6 It was God's arrangement that the Church might be permitted to share in the sacrifice. R5622:1

6

Ephesians 1:6 *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

Of his grace

- Beneficence. (Diaglott) R347:2

Made us accepted

- As members of the Body of Christ. R4535:3 Justified us. T46, 47, 80; R1585:5 Graciously favored us. (Diaglott) R347:2 With the Father. We have come near to God through Christ. R2823:5, 5093:2 "Present your bodies a living sacrifice, holy, acceptable unto God." (Rom. 12:1) R4535:2 Believers who have the same sacrificing spirit as our Lord. R4535:2 We have no standing or acceptance or purity of our own. NS350:3 We can maintain the reckoned acceptance only by abiding in Christ. "No man cometh unto the Father, but by me." (John 14:6) R1768:6 Since only that which is perfect could be acceptable of God, our acceptance with the Father is under the covering of the robe of Christ's righteousness, his perfection imputed to us. E445 We are acceptable to God because clothed in the imputed righteousness of Christ. R1585:5 We are first accepted and then daily manifest our devotion to righteousness by efforts toward holiness. E446 Thus, by virtue of our Lord's acceptance of us is it that we have any privilege of sharing with him in the sacrifice and in the glory. R5622:2 The Church has come back from the fallen state of Adam. R5093:2 The Lord's people may realize that they are not aliens and strangers from God. R2823:4 Not on the Church's own account and not through heredity. R4019:4* The elect Church by nature was not superior to the world from which it was selected, but she had "an ear to hear" the divine message and responded and drew near to the Lord by faith and prayer. NS823:5,6

In the beloved

- Only. T47 God would not accept our sacrifice through Christ; we are accepted only in the Beloved One. R5622:2 Not directly, but indirectly. R2823:5 Who is our Intercessor, our Advocate, and in whom alone we have a standing before the Father and may ask or expect any favors. R2823:5 Accounted worthy of life everlasting, if we are faithful. R5093:2 In Christ. God made our sacrifices, of themselves unworthy of his notice, to be acceptable through the merit of our Redeemer's sacrifice. NS215:1 We have no actual perfection. R1585:5 We are reckoned pure and acceptable to the Father through the merit of our Redeemer, and not of ourselves. NS350:3 Our Lord's great sacrifice was necessary first for our actual justification before God. R4535:2 His consecrated followers are privileged to die with our Redeemer as members of his Body. NS203:2

7

Ephesians 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

In whom

- By whom. (Diaglott) R347:2 In Christ. HG260:5

We have redemption

- Greek, apolutrosis, deliverance from the divine curse and wrath, justification, enjoyed now. E436; F159; R1576:6 We possess the redemption.(Diaglott) R347:2 All who accept of their share in this atoning sacrifice are properly termed Christians. R538:1 We gladly accept Christ as our Redeemer. Thus, justified by faith, we have peace with God. (Rom. 5:1) R1576:6 The Apostle does not here refer to the redemption purchased at Calvary, but of our acceptance with the Father. E435 Those redeemed realize that they should not live the remainder of their lives to themselves and their own pleasure; hence, they consecrate themselves to his service. R1576:6

Through his blood

- "It is the blood that maketh an atonement for the soul." (Lev. 17:11) R1298:6, 1230:3 "Being now justified by his blood." (Rom. 5:9) R866:4, 652:5 The sacrifice, the ransom. E435 Through faith in the precious blood of Christ. R1231:2, 1025:5 "Blood" means blood given, blood shed, or death. R1336:1 His blood became the basis for the forgiveness of our sins; and for bringing us back to sonship in the family of God. R1230:3 This doctrine has always been opposed by the Adversary. R684:2 Christians have no further interest in any teaching that has any other foundation than this; except to point it out to others as a snare and trap of the great enemy. R1025:5*

Forgiveness of sins

- Offenses. (Diaglott) R347:2 Of our sins, for which Christ paid the penalty. E461 "How that Christ died for our sins according to the scriptures." (1 Cor. 15:3) This is the basis, our realization that we are justified and cleansed from all sin in God's sight. R538:1 Preaching this has always been opposed by the Adversary, and he has ever found able assistance, but never with such persistent and deceptive effort as now. R684:2

Riches of his grace

- Opulence of his favor. (Diaglott) R347:2 Heavenly blessings granted to the faithful in this present life. R2762:4 Knowledge of divine good things and treasures of wisdom. R2762:4 Those who come into Christ find more and more of these true riches of grace day by day, and year by year, as we progress. R2762:5 Fellowship with God, including faith, hope, and joy in the holy Spirit, and an ability to see and appreciate with the eye of faith things actually not seen as yet. R2762:4

8

Ephesians 1:8 *Wherein he hath abounded toward us in all wisdom and prudence;*

He hath abounded

- He caused to overflow. (Diaglott) R347:5

In all wisdom

- We need the heavenly wisdom for every step of the narrow way. God has provided true wisdom in Christ. R2263:1 The very essence of divine wisdom is the great Mediator's instruction and guidance. R2263:1 The pilgrim for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the divine Word. R2263:2 The faithful put no confidence in themselves and their own wisdom. R2263:1 "Who of God is made unto us wisdom." (1 Cor. 1:30) R2263:1

And prudence

- Intelligence. (Diaglott) R347:5 As we could bear it. R827:4

9

Ephesians 1:9 *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*

Made known unto us

- The Christian Church. A26 St. Paul writes of God's favor to himself. CR10

The mystery

- The secret. A26; R1251:3, 347:5 The selection of the Church, the Body of Christ. R4625:4 Fully appreciated by his saints, but still hidden from the world. R1273:2, 1781:6 "The secret of the Lord is with them that fear him; and he will show them his covenant." (Psalm 25:14) NS740:6 The mystery is that God purposed that the blessing of the world should be accomplished not by our Savior alone, but in association with a select class of saints gathered out of the world, specially prepared during this age. NS740:6 Because we are children of God, we are privileged to know more and more of the hidden mystery. R2074:6 Was to be the ground for the faith, patience and endurance of the saints. R1273:2 The world does not understand because God prefers to keep the matter a mystery from them. NS740:6

Of his will

- Plan. R827:4, 1781:5, 1273:2 God's will. R1273:2 Righteousness. R1781:5, 1273:2 Present evil is not of his will, nor of his government. R1781:6

His good pleasure

- Benevolent design. (Diaglott) R347:5 Eternal purpose. NS544:3

Which he

- God, the Heavenly Father. R1778:3, 3527:6

Purposed in himself

- Previously. (Diaglott) R347:5 Before the world was. NS544:3 From before the foundation of the world. NS750:4 Before the foundation of the world. R1560:1 And had never before revealed. A26 Our God is a God of wisdom, justice and love, with all power to carry to successful conclusion his program respecting our race. NS750:3

10

Ephesians 1:10 *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*

That

- In regard to. (Diaglott) R347:5

In the dispensation

- Or epoch. A220 Administration. (Diaglott) R1269:6, 347:5

Fulness of times

- In his own appointed time. R1594:2, 1273:2 The Millennial age. R3458:1 "Of the fulness of the seasons." (Rotherham) R827:4 In God's appointed time. R1594:2 Following the Millennial reign of Christ. R1560:3 When the divine plan shall have reached its consummation. R5051:1 Lasting from

the beginning of Christ's reign for "ages to come." A219

He might

- God will. R3458:1, 5051:1

Gather together

- Re-establish under God's dominion and law. R1679:3 Re-unite. (Diaglott) R1269:6, 1834:1, 347:5 Because it is the will of God. R4498:5 There has been great commotion in the disrupted family of God. R1833:6 It is not God's purpose to allow his empire to remain shattered forever, but he is providing for recovery. R1269:6 Subdue, so that a state of peace, harmony and bliss may everlastingly prevail. R1273:2, 1269:6 This great work is not yet accomplished. SM252

In one

- Under one head. R4940:5, 4498:6, 4159:1, 1834:1, 1778:3, 827:4 In one harmonious family, though on different planes of being. C330; R3268:6 Jesus already is the Head of the Church, so ultimately he will be the Head of all creation. R4498:5 All the faithful in heaven and earth under the headship of Christ whose head is Jehovah. R5058:5, 5051:1, 1550:1 "There shall be one fold and one shepherd." (John 10:16) R3527:6, 4940:6 As many of the world in general who will have their eyes opened and ears unstopped may become one with the Lord and with all those in harmony with him. NS273:1 There will be Jehovah, the Head over all things and the Head over Christ; next will come our Lord and the Church which is his Body; then will come the various orders of angels, and lastly mankind. R5051:1

All things

- Worthy. R1778:4 All who submit themselves to Christ willingly, of the whole intelligent creation, human and spiritual. R1778:4 The Church will be chief; the Great Company, cherubim and angels will follow in order, and restored mankind the lowest order. R4940:6 The disordered things. R1679:3 "For he hath put all things under his feet." (1 Cor. 15:27) R1778:4 All the faithful. R5058:5 Whatever inharmonies we now see in nature must be viewed as incidental to the preparations for the perfection of all things. This perfection is not due until after the Millennial reign of Christ. R1560:3

In Christ

- Under Christ. R827:5, 5058:5, 1778:4, 1747:4, 1273:2 The anointed one.(Diaglott) R1269:6, 347:5 This is well illustrated by a pyramid, all of whose lines conform to the top-stone, the chief, upper, corner-stone. A242 In the great eternity before us. R1778:4 Jehovah delights to honor his Son, and commits all judgment unto him. R1550:1,2 The Millennial day will judge who are worthy or unworthy of eternal life under Christ. R1778:4

Which are in heaven

- Spiritual things. R1679:3 "All power is given unto me in heaven." (Matt. 28:18) A289 Things in the heavens. (Diaglott) R347:5, 3527:6 Work among spiritual beings. A289 The angelic host do indeed give reverence and obedience to the glorified Son of God. SM252

Which are on earth

- Human things. R1679:3 Things on the earth. (Diaglott) R347:5, 3527:6 Work among human beings. A289 The remainder of humanity is to be lifted up and blessed. R1594:2 The masses of mankind, living and dead, have never heard the name of Jesus or known of the grace of God in him. These must have an opportunity for salvation through Christ in the Millennium. SM252

Even in him

- Even under him. R827:5, 1269:6, 347:5 Eventually united under the headship of our Lord, as the representative of Jehovah. R1747:4, 5058:5; NS230:2 In every plane of existence. NS273:1 Christ is to subject spiritual and human powers when the Church has been selected and the work of judging and blessing commences. R1679:3 Our Lord Jesus the Head, the Church his Body, the Great Company, fleshly Israel restored, and ultimately all nations brought under one headship. R4498:5 Then will the Father rejoice in the grandeur of his finished work and in the everlasting happiness of his family in heaven and earth. R1834:1

11

Ephesians 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*

In whom

- By whom. (Diaglott) R347:5

Being predestinated

- Not as individuals, but as a Church, as a class. R4855:5, 827:5; E109 Having been previously marked out.(Diaglott) R1269:6, 347:5 Being marked out beforehand. (Rotherham) R827:5 God foreknew us, the Church. NS544:3

To the purpose

- Design. (Diaglott) R347:5, 1269:6

Of him

- Of God, the Divine Architect. HG377:4; A73 Literally, out of. R1777:4, 1268:2

Worketh all things

- Operating all things agreeably. (Diaglott) R347:5, 1269:6 "All things are of God." (2 Cor. 5:18) R1268:2 By God's overruling providence. A167 All the conditions and circumstances of the present and past. R1778:4 Gradually unfolding the various features of his great plan from age to age. A73; HG540:4 Even bringing about the train of modern inventions. A167 God knowing the end from the beginning. R5115:3, 4855:5 The grandest feature of restitution pertains to mankind itself—the return of humanity to its former estate. NS463:4 God is a wise economist of both time and means; and no power thwarts his purposes. Evil as well as good, under divine supervision, are working together for the accomplishment of God's sovereign will. HG540:5

After the counsel

- According to a plan of the ages. R1560:1 Divine wisdom has foreseen the possibility of a glorious outcome. E412 According to fixed rules, and principles which are unchangeable. R4451:1 The Scriptures everywhere hold that our Creator is systematically ordering the affairs of earth. OV248; NS711:1

Of his own will

- Which, for the present, for beneficent purposes, sees good to permit imperfect beings and imperfect conditions to exist. E411 In due time he will establish righteousness in the earth. R5115:3

12

Ephesians 1:12 *That we should be to the praise of his glory, who first trusted in Christ.*

That we should be

- In order that we might be. (Diaglott) R347:5 The new creation. F192

To the praise

- For a praise. (Diaglott) R347:5

Who first trusted

- Who had a prior hope. (Diaglott) R347:5 If the Church be a "first fruits," there must of necessity be a great ingather after the Church. R555:6

In Christ

- The anointed one. (Diaglott) R347:5

13

Ephesians 1:13 *In whom ye also trusted , after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

Gospel

- Good news. R94:4

Your salvation

- From sin, i.e., forgiveness. We must first be forgiven before we can receive the holy Spirit. R94:4

Ye were sealed

- The saints of the Most High God. R2982:6 Those who are in Christ Jesus are partakers of his anointing which seals. T37 The seal marks all of those worthy of deliverance. R2064:2 All who refuse to live up to their covenant, even though sealed, will be rejected from it and cast again into outer darkness with the world to share in the great time of trouble. R2982:6 Marked or indicated by the holy Spirit given to you. F132; R2064:3, 1658:1, 329:4 It is a seal, or mark of sonship. No more a servant, but a son. R375:2 The seal of your adoption. R1658:1 A seal is an authoritative impression affixed to an important document. R2064:3 The sealing corresponds to the quickening, and is not an instantaneous work, but is a gradual or progressive work. Q634:5 Given the assurance that you shall inherit the exceeding great and precious promises after you have faithfully endured the tests of your love and devotion which God will apply; this is the very cream of Christian experience in the present life. E247, 248 Now in progress, in their foreheads, giving them a mental appreciation of the divine plan and its times and seasons, together with a judgment or testing of all who have covenanted themselves to be the Lord's. R2982:6

That holy Spirit

- Now granted to the Church in the earnest or foretaste of our inheritance. R4634:3 "Grieve not the holy Spirit, whereby ye are sealed." (Eph. 4:30) E247; T37 God's gift of the holy Spirit to the Church, which testifies to their divine recognition as sons and heirs of God, and joint-heirs with Jesus Christ, if so be that they suffer with him, even unto death. (Rom. 8:17) R2064:3 The Spirit of God is the evidence of our begetting to the family of God. R375:2 The holy Spirit is from the Father, and he does the sealing through Christ with the holy Spirit, which itself is the seal. E246 This sealing with the holy Spirit is the stamp of God, impressed by God upon all his believing and truly consecrated children. R2064:3 The Spirit of God constitutes the true Church the light of the world. R375:2 We have now but the begetting of the holy Spirit to this new nature, but we have learned to know our God and to trust his faithful Word. R5497:5 We are not actually spirit beings until the resurrection. A197 The Spirit in us is not the spirit which is in the worldly. R375:2

Of promise

- Not the so-called "third person." The holy influence of God. E246

14

Ephesians 1:14 *Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

Is the earnest

- Pledge. R493:3, 2064:2, 1982:5 Assurance. R626:5; A202 Foretaste; or hand-payment. CR131, 470:5; R5507:4, 4634:3; NS266:5 The sealing of the same Spirit. R5497:5 Spirit begetting. NS591:4 What God's people already enjoy of the holy Spirit. NS266:5 Support which we receive from the Spirit while suffering at the hands of the enemy. R424:1* The change of mind from human to spiritual is the beginning of the change of nature, the begetting. R626:5 The Lord has through his promises given us a foretaste of the good things to come. R5906:6 By giving us his holy Spirit God binds the contract into which we have entered with him. R5907:1 When the Father accepted our offering and our vows to him, and granted us his holy Spirit, he did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." R5855:2 As if God said, "I will give you this now, and I will give you the remainder when you prove that you mean what you say." CR470 The descent of the holy Spirit. From the resurrection of Christ to the descent of the holy Spirit was fifty days. HG70:5

Of our inheritance

- The Church is to inherit the divine nature. R4634:3 Future inheritance as the sons of God. R1982:5

Divine providence has made abundant arrangement for the everlasting blessedness of all the sons of God. R2454:3 Which we cannot fully enter until our covenant is faithfully finished in actual death. F445 Which we will receive at the second coming of our Lord and our gathering together with him, as his members and his Bride class. R4592:4 In due time. R493:3 We are to inherit all things; including the blessing of all the families of the earth in union with our Lord Jesus. R4634:3

Until the redemption

- Greek, apolutrosis, deliverance. E153, 441; R3281:6, 2064:5; NS266:5 In Christ is our redemption, or deliverance; for so God has ordained. R3281:6 Our Redeemer was in the world for the very purpose of redeeming man and all his forfeited rights and possessions. R2454:3 The time is coming for the redemption. R16:1 The time for the deliverance is in the Millennial Kingdom, and the Church is to be delivered first. E436

Purchased possession

- Mankind; the rights, privileges, life and kingdom originally given to Adam; and the earth itself; all that was lost. A247; D633, 648; E221, 436, 441; F669; R2454:3, 1006:4, 16:1; NS136:1 When we are changed to receive his glory, this part of his possession will be complete and we shall be perfected with him and be under his direct control. R4634:4 The whole earth is a part of the purchased possession and shall be filled with the glory of God. R4634:6, 2425:3 The garden of Eden was the paradise lost, and on a larger and grander scale it shall in due time be restored by him whose sacrifice purchased it as well as mankind. R2788:3 All that Christ bought with his blood; it includes the world of nature—"I will give thee the uttermost parts of the earth for thy possession." (Psa. 2:8) R593:3 Our Lord is now the rightful heir, and shortly he will take possession of his purchase. A247 In God's due time everything that was purchased by the Son of God is to be restored to mankind. NS266:5 The Paradise state has been redeemed for man by the death of our Lord Jesus, and his glorious restitution work will be to restore Paradise. F669 The Redeemer will cleanse the earth from evil, baneful influences, and there shall be no more death, nor pain, nor sickness, nor crying. R2425:3 The blood will be applied to seal the New Covenant, under which everything will be brought into line, and then turned over to the Father. R4634:4 In the type the blood was poured at the base of the altar, showing that the earth was purchased back from the curse. T42; R73:1 "The earth is the Lord's" (Exod. 9:29); no deeds now on record are valid; Christ will re-divide the earth, giving its most desirable places to the meek. D310, 633 The purchase is accomplished, but the deliverance waits for God's due time. E436 All who join with our Lord, as members of the Kingdom class, share in that purchase. D648 It is the purchaser's privilege to begin the work of giving life to the dead world. He delays the commencement of this life-giving work until the Little Flock is complete. R1006:4 The Little Flock shall be joint-heirs with our Lord Jesus in the purchased possession, and co-workers in restoring the redeemed race to life. R1006:4

16

Ephesians 1:16 *Cease not to give thanks for you, making mention of you in my prayers;*

Give thanks for you

- He prayed for them and sent messengers and helpers to them. R1570:5

In my prayers

- Saint Paul prays to God for the Church. R5797:5 Let us have sympathy for those whose eyes of understanding are still more or less blinded. R5145:4

17

Ephesians 1:17 *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*

Lord Jesus Christ

- He is not The God, he never was and never will be. R5748:3 Christ never claimed to be equal in

power. E39, 40, 82

May give unto you

- He is speaking to the Christians, and not to worldly people. (Eph. 3:16) R3167:6 These will have a spirit of meekness. R371:1

Spirit of wisdom

- Not another God, nor a person in any sense. E186

Knowledge of him

- Knowledge of Christ. "The excellency of the knowledge of Christ Jesus." (Phil. 3:8) NS506:3

18

Ephesians 1:18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

The eyes

- Not natural sight, but the eyes of our faith. R2975:6 "We walk by faith, not by sight." (2 Cor. 5:7) R2976:1 Even Christians, in proportion as they are influenced by error or selfishness and not filled with the holy Spirit, are blinded. R5512:3

Your understanding

- Your heart. (Diaglott) Q358:5 Rather than natural eyes. R223:2* Certainly the very best kind of eyes. R340:3* An ability to see and appreciate with the eye of faith things actually not seen as yet. R2762:4, 2975:6 Our eyes of understanding open more and more widely, in proportion as we are filled with the holy Spirit. R5391:1; CR416 Paul prayed for Christians thus because of Satan's anxiety to keep people from studying his gracious plan for redemption. SM132 It behooves us to have sympathy for those whose eyes of understanding are still more or less blinded by the god of this world. R5145:4

Being enlightened

- Gradually, by an understanding of the truth. F143; R5145:4, 4692:5 Opened by the anointing of truth. R264:3 To see the divine character and plan. R3848:4 Opened to see wonderful things in the divine Word. R2975:6 Opened wider and wider. R5512:3, 5797:5; SM535; NS159:6 Some see more, and some less of the love of God. R5512:3 If our eyes are opened to appreciate the light, let us not be high-minded, but fear lest the light should pass from us. R3475:4 Even Christians see only in part, but may see increasingly in proportion as they come into accord with the divine plan. R3475:4 The importance of a proper spiritual sight, in order to discern truth clearly. R5797:5 By reason of sin, man's discernment of right and wrong has been more or less blurred, and some are totally blind to the deeper and spiritual things. R5797:5 Darkness is that which came by the fall of natural man. R5797:6 After having been once enlightened, darkness is the greater by reason of whatever light we once enjoyed. R5797:6

That ye may know

- Be able to comprehend. R5797:5; SM535; NS532:1, 159:6 It requires time for heart and head to take in a glimpse of such a wonderful blessing as this which God has provided for the elect. R3168:1

Hope of his calling

- The high calling. R1252:1*, 2414:6, 1710:5 To joint-heirship with Christ. R1252:1*, 1710:5 Hope of his invitation. (Diaglott) Q358:5 Designed exclusively for believers of the Christian age. A26 The mission of the Church is to introduce those who see the light to the full fellowship of the high calling; presently to suffer with Christ for righteousness' sake, and in the future to bless the world. R2414:6 Referred to by the apostles as a mystery, a secret thing; simply incomprehensible to the natural man. R1251:3*, 1252:1* The blessing of the world. R2414:6, 1710:5

The riches of the glory

- The glorious wealth. (Diaglott) Q358:5 The anointed Christ of glory is a composite one of many members under one glorious Head. R3293:2 The blessing of the Lord, which goes first to the Church,

will make her rich—"heirs of God, and joint-heirs with Christ; if so be that we suffer with him." (Rom. 8:17) NS723:5

Inheritance

- Used here in the sense of that which God possesses—or has come to possess—he possesses us by giving us certain promises—and if we take hold of them he will own and possess us, and we shall be his—his special treasure, as he puts it in another place. Q358:6

In the saints

- Among the saints. (Diaglott) Q358:5

19

Ephesians 1:19 *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

Of his power

- God's power. R3207:3

To us-ward

- The greatness of God's power working in his saints. R3207:3 Divine power exercised through the Word of promise. R3207:3 Raising us up to glory and using us then to bless the world. R3207:4

20

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

He raised him

- By divine power. R4463:3; E281; CR58 Giving him life on a new plane of being. R3174:6 Christ could never have raised himself. R2795:2 Our Lord's resurrection from the dead implies that his work met with the Father's approval. NS636:6 Not to earthly conditions again, but to heavenly conditions. R4463:3 Was resurrected to the spirit plan. OV353 Our Redeemer and Lord was raised up first to be Head over the Church. R4354:5

From the dead

- Our Lord, by the grace of God, tasted death for every man. R3174:6 God raised him up from the death condition on the third day. R5612:4 Jesus was the first one who descended to the tomb, was raised from the dead, and who has ascended far above angels. R5612:5 Giving him a new life, a new being—making him a new creature. R3167:3 No longer a man in the flesh, but is again a spirit being, now of the divine nature. R3167:3

And set him

- "And am set down with my Father in his throne." (Rev. 3:21) R1829:4 The Father highly exalted the Redeemer. R5416:2, 5391:6 The Redeemer has already reached his destiny of high exaltation. R5263:5 The Father's hand lifted Jesus up when his obedience was fully tested. R5844:1 Because of his demonstration of full submission to the Father's will. R5252:5

His own right hand

- Position of favor and power. A92; E39; R294:6 When his obedience was fully tested. R5844:1 "Christ sitteth on the right hand of God." (Col. 3:1) NS636:3 Our Lord's reward for redeeming mankind was glory, honor, immortality at the right hand of the majesty on high. NS636:3 Not only as high as he was before, but higher—highly exalted. R5252:5, 3476:6 Not only our Lord's change to the divine nature, but also his official elevation to the right hand of God. R1829:3 God hath appointed the Son the heir of all things. R3161:2

In the heavenly

- To the divine nature. R5090:4, 1829:3 The spirit plane. OV353 The Greek word is emphatic and signifies the chief heavenly condition. R294:6 Jesus' reward for obedience. R5768:4; E39 State, the details of which we may not now grasp. R4966:5 Granted to our Lord as a reward for his atoning

sacrifice. R1829:3 This full exaltation could not have been experienced until our Lord's sacrifice had been made and presented. R1829:3 Our Lord was exalted as Jehovah's Prime Minister in the throne of universal dominion, duly qualified, being made a partaker of immortality, a dignity never before conferred upon any created being. R1829:4

21

Ephesians 1:21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

Far above

- Next to the Father. OV353 God exalted Jesus above all others, both for the present and future ages. R827:5 Above angels. R3174:6, 5612:5, 5416:2, 5304:2, 5263:5, 5252:5, 4931:5, 4835:6, 4595:4, 3845:1, 3378:6, 1542:4, 1510:3; SM74; NS551:6 "Him hath God highly exalted." (Phil. 2:9) E394; R5612:5, 5416:2, 5252:5, 4966:5, 3476:6, 1904:1, 1262:6 He is now a partaker of the divine nature, a spirit being of the very highest order—of the same order with the Father himself. R3378:6 By virtue of his resurrection, our Lord has been exalted to the highest plane of life. NS479:1 To the highest plane in the new creation. F65 On the spirit plane. SM389 Above human and angelic natures to the very pinnacle of glory and power, the divine nature. This divine nature is the grade of spirit body being promised to the overcoming Bride. R1510:6,3 Jesus sacrificed perfect life and all his legal rights and privileges. His reward for so doing was exaltation from the human nature to the divine. R4835:3 The Apostle Paul assures us that our Lord Jesus was personally exalted very highly in his resurrection. SM787 Far above the human nature. R1262:6 He is the man Jesus no longer. He is now the Lord of glory, far above man's plane and conditions. NS88:5 Not to earthly conditions again, but to heavenly conditions. CR58 We cannot be so great as our Lord and his apostles, but if faithful, our glorious reward will be exceedingly high. R4595:4 The Church is said to share in Christ's resurrection which is not to human perfection but to glory, honor and immortality. HG229:6 All the spirit-begotten followers of Jesus who are found faithful will be made partakers of the divine nature —associates with the Redeemer. SM75 In the first resurrection the Little Flock will be changed from human nature to the divine nature, made like their Lord. NS551:6 The reward promised the Body of Christ is spiritual, heavenly, and their exaltation will be higher than that of the angels—like their Lord, to the highest of all natures—the divine. NS520:6 God's justice and benevolence is demonstrated by this high exaltation of the man Christ Jesus who was faithful unto death. R3378:6

All principality

- Our Lord's resurrection was to glory, honor and immortality. SM74 To the glory he had with the Father before the world was—with and to an added glory. R5180:4, 2318:2 Proving Jesus is not a fleshly being, scarred for all eternity. R5416:2 "Being so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:4) F65; R5481:5 The identity, the personality, is the same, as of the Logos. R5065:4

And every name

- Even to the divine nature. R5090:4, 4931:5, 4835:6, 3167:2, 2317:5, 1510:3, 1262:6, 828:2; OV152; SM175 Next to Jehovah. A134; R3845:1, 3378:6 He has already received personally much more than a requital for his sacrifice. SM787 The Body of Christ will share with her Lord in his exaltation. OV143; R2980:5; SM154 The Redeemer, backed by divine authority, will institute a heavenly Kingdom in the earth, and for a thousand years reign as King of kings and Lord of lords. SM389 As partaker of the Father's nature and sharer of his throne. F65 God has purposed to make a new creation, and calls the Church to be associated with her Lord in the divine nature. R5058:5 The invitation to share with Christ the coming glories and dignities is accompanied by certain conditions: all who share his death will also share his resurrection. R1542:4,5 Those called out of the world during this Gospel age are promised a change from earthly to spiritual nature—they shall be like Christ and share his glory. NS395:5

That is named

- Up to the throne of the Father. NS657:3

This world

- Age. R1829:4

22

Ephesians 1:22 *And hath put all things under his feet, and gave him to be the head over all things to the church,*

And hath put

- Subjected. R827:5

And gave him

- Jesus. R5446:3; T36 God gave Christ. R3776:5 Constituted him. R827:5 Our Lord did not call himself to the position of headship of the Church but was appointed to it by God. "No man taketh this honor to himself." (Heb. 5:4) R3276:5

To be the head

- It pleased the Father to have Jesus the Head over all. NS142:1 Jesus is the Head, the chairman, the leader, the captain of our salvation, the forerunner. CR346; OV401; R4515:5, 2596:6 Ruler and teacher. R1574:6 Jesus is the Head over the Church, which is his Body. (Col. 1:18) R6013:3; SM791 The Lord, the Head, will always be Head of the Church—the Head over all, God blessed forever. (Rom. 9:5) R4515:5, 2854:6, 557:1 Jesus came first, and his members have been gradually united to him throughout this age. OV401 Typified in the Jewish priesthood by the fact that the underpriests wore bonnets, and in the Royal Priesthood that the sisters, typifying the Church, also have their heads covered. T36 In every assembly where two or three meet in his name when his Word is sought and heeded. R1574:5 To have the first place in the Christ company. R5228:3 None went before Christ, otherwise he would not properly have been the Head. HG131:5 In the anointing of Aaron, the typical high priest, the anointing oil was all poured upon the head, and Aaron's head typified our Lord Jesus. NS204:1 The true Christian appeals to his Head for direction in every affair of life. R2461:1 In the blessing of all the families of the earth. R2596:6 Our individuality is lost as we become members of the Body of Christ and take his name. Any association that we have in the work of the sin-offering, is all accredited to the work of Christ. R4747:5 Jesus never gave this office to anyone, but claims it himself; any others who claim it are usurpers. R320:4

Over all things

- "That in all things he might have the preeminence." (Col. 1:18) A82; R11:3 The Apostle carefully guards the Church against any presumptive claims. A82 The true Christian renounced his own will and submitted himself to the absolute control of Jesus, the Head of the Church. R2461:1

To the church

- The Church of the first-born. R270:3; T36 The Christ class, of which Christ is the Head, God blessed forever. R1855:1, 2579:6 Jesus has been and always will be the Head over his Church. R1574:5 The members of Christ's Body who follow him. HG131:5 The Christ of God is Jesus and the redeemed Church. R751:3 Our baptism into Christ's death inducts us into the mystical Body of Christ, which is the Church, whose names are written in heaven. R5063:5, 5391:6, 5057:1, 2122:4, 1574:5; HG335:3 God's plan for the salvation of the world includes the selection of the Church of this Gospel age as members of the Body of the great Christ under Jesus their Head. NS295:6 The elect, glorified house of sons, of which Christ Jesus is the Head, will be used in blessing all the families of the earth, assisting them up the highway of holiness back into harmony with God. R2596:6 "The elect" of the Lord, called and chosen; and if faithful, they will be members of the glorious Church beyond the veil. CR75; OV241 God will select from the redeemed race a Little Flock, a Church, a Bride class, to be joint-heirs with his Son in the Kingdom work of uplifting mankind. NS551:6 Different members of the Church are being called—drawn by selective process—from the world of mankind, a people for a

purpose. R5057:2 The preaching of the gospel was begun by our Lord and has continued throughout the Gospel age by the Church. R2579:6 The Christ of power and glory, foretold in Scripture, is not only Jesus Christ, but all those who being justified by his sacrifice have become joint-heirs with him. R557:1

23

Ephesians 1:23 *Which is his body, the fulness of him that filleth all in all.*

His body

- The Bride. R2122:4, 2376:5 The mystical Body of Christ. R5063:5, 5057:1; NS740:6 Members of the High Priest. T36 The great Messiah would be composed not only of our Lord Jesus but also of the elect Church, which symbolically he calls his Body. NS540:2 The Heavenly Father purposed not to have Jesus alone, but that he should be the Head of the Anointed, and the Church the Body. R5391:6 He likens the Church to the human body, of which Jesus is the Head. (1 Cor. 12:27; Rom. 12:4,5) R399:1, 2122:4, 1574:5 Even as there are many members in the body of Congress, all of whom are under a head. OV401; CR346 As our Lord suffered in the flesh, so will also those who are members of the Church, which is his Body. St. Peter admonishes us to expect this in 1 Peter 4:1. R5173:4 All who suffer with Jesus, even unto death, will be glorified with him, to become his Body. R316:5* The holy Spirit did not reach the Body until Pentecost. NS204:1 The Church of Christ was not established until Pentecost. HG261:6 The resurrection of the Church, which is his Body, will be like Christ's resurrection, different from that provided for the world in general. NS616:5; HG452:6 The members of his Body will soon be raised up also, sharers in "his resurrection." (Phil. 3:10) These are members of the great Mediator between God and men, and will have to do with every feature of the work of mediating during the Millennium. R4515:5 The Body of Christ, which is the Church. NS374:4 The great spiritual Body of the Lord Jesus Christ. HG260:6 The Body of Christ, the body of a company of anointed. CR346 All who are the Lord's constitute the Body, over which the Head rules. R1574:5 The union between the Head and the members is promised in the harvest of this Gospel age. NS296:1 So long as they abide as members of the true Body of Christ, they cannot be heady, cannot be self-willed. R2461:1

Fulness

- Completeness. R827:5 The full development of him who is filling all things with all. R316:5*, 827:5

Of him

- The Christ. R827:5 Under the reign of him who is to fill and perfect all things. R1063:6

Ephesians 2

1

Ephesians 2:1 *And you hath he quickened , who were dead in trespasses and sins;*

And you

- The sinner. R4377:5 Who have accepted the Redeemer and are seeking to walk in his steps. R5093:1

He

- "Faithful is he that calleth you." (1 Thess. 5:24) CR57

Quickened

- Made alive. CR354, 56:6; NS336:2 Reckoned alive as revived. R5197:4 As becoming alive unto God as a new creature. Q591:2 In a sense, raised from the dead. R3756:5 To newness of life. R3756:5 By the holy Spirit. R1649:1 After begettal must come the period of quickening, of energizing. R4462:3; Q557:1 Then God calls us new creatures in Christ, old ambitions have passed away. CR57 Nobody would reach the mark of perfect love without being quickened. Q557:1 In this vitalizing period of activity, the new creature becomes strong and ready for the birth of the first resurrection. R4462:3 If we have no desire to serve our gracious Father, it implies that our spiritual vitality is very weak.

R4377:6 Spiritual activity in the service of God, and the brethren, and, if opportunity permit, activity in the service of all needing assistance such as we could give. R4470:3; Q557:1 Activity resulting from the indwelling of the holy Spirit. The degree of activity in the service of the truth and righteousness will indicate the strength or weakness of spiritual development. R4377:5 The processes of the beginning, development and final perfecting of the spiritual sons of God find a remarkable illustration in the begetting, quickening and birth of the natural man. R3250:3; Q557:1 Jesus specially loved and favored the more zealous and energetic apostles. R4378:1

Who were dead

- Under the sentence of death. R3165:1, 2133:4; CR354 Having no right to everlasting life. R5070:3 Not totally dead, not actually buried. CR354 And under condemnation. R4377:5; CR56

Trespasses and sin

- We are lifted up out of condemnation, we are no longer dead in Adam. R5093:1

2

Ephesians 2:2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

Walked

- The new creature should not walk thus. R4189:3 Meaning one's course of conduct, including thoughts, words and acts. R4189:3

The course of this world

- This is the walk of evil-doers. R4189:3 Epoch of trouble. R1684:2 The very opposite of the walk of the children of light. R4189:3

To the prince

- At present. R332:4 Satan, the prince of this age. OV109; F199; NS810:4 Ruler. R256:2, 5910:1, 5854:4, 5853:6, 5470:1, 4880:6, 4795:3, 2769:3, 1771:6, 1685:2, 1684:2, 370:6, 350:3, 332:4, 210:3; SM195, 439:1; Q623:4 The Bible declares that there is a being called Satan, "god of this world." (2 Cor. 4:4) R5209:6 The devil, Satan, who was once a holy angel, but through pride and ambition, he became an opponent of God. R5183:3, 5210:1; HG725:2 Satan, who was the first enemy of the divine government. HG725:2 Satan, blinding the minds of all that believe not. D611; E113; F609; R2832:3 Satan, whose very existence is denied by many. F609; R5209:6, 3568:3* Jesus declared that Satan was a "murderer" from the beginning—and a "liar." (John 8:44) R5209:6 Saint Paul intimates that it would be impossible for the Church really to contend with this prince, for he is too wily, too wise for us. R5183:3, 1687:2; F609 Satan is moved with continuous envy and hatred of the Son of God, as well as of the Heavenly Father. R1687:4 He delights to cooperate with all of Christ's followers whom he can seduce. F199 He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambition. R1687:4 He has power over human affairs under certain divine limitations and regulations. R4577:3; SM546 As an angel of light, he has done much harm. R5184:1 Satan, the head of "wicked spirits." R210:3 The prince of darkness oppresses and opposes justice and truth. R153:2 Satan is the prince because the children of disobedience are so much more numerous than the children of obedience. R5854:2 Satan, who is constantly manipulating civil and religious affairs, for the accomplishment of his diabolical purposes. R1134:3 He will continue as the world's ruler as long as he can, or until he is bound. R256:2 Antichrist. R2832:3 He is not the prince of this world by right, but by usurpation. He will be deposed. A250, 251; NS548:4 God, of course, can control Satan. R256:3 Evil continues because Satan's power is continued. R256:2; F609 Who made himself prince over the other fallen spirits. R5910:2; SM548 The whole world is largely, though unconsciously, the tool of Satan. R2769:3, 1134:3 The facts of history corroborate the testimony of the Scriptures, that present governments are under the control of the prince of this world. (John 14:30) R1094:5, 152:6 Satan is to be bound; consequently his evil spiritual power will pass away gradually. R332:4; C238 Satan's binding, as shown by some prophecies, will not be fully

accomplished for some years. R332:4 Satan's days are numbered and his end is sure; God will destroy him. R1687:5 Fallen man's master. R1685:2 Satan fully entered into Judas on the night of our Savior's betrayal. R4577:3 A great change of dispensation is coming, when the world shall be under the rulership of the prince of glory. NS526:2 Christ shall have conquered sin and destroyed Satan at the close of the Millennial age. R5210:1 The devil will no longer be ruler in God's holy Kingdom. R1771:6

Power of the air

- An evil influence constantly exerted in the world, operating against truth, righteousness and purity. R5183:3, 153:2, 152:6 Spiritual rulership; in due time the "new heavens" will supersede the present "air" powers. C238; R1260:5, 266:4 Symbol of the spiritual throne from which Satan is to be deposed, and to which our Lord and his joint-heirs are to come. R264:5, 668:2, 153:2 Both the literal and the symbolic air. Satan is the prince of earth's religious systems, sometimes in symbol represented by the "heavens." R1684:2, 1134:3, 332:4 This might account for the great floods, cyclones and tornadoes of recent years. R2189:4 Illustrated by the great storm in which he tried to drown our Lord in the sea of Galilee. R3324:2 Demons, or fallen angels. R4880:6, 5910:1, 5470:1, 170:3; SM195 The powers of darkness, surrounding and ruling over the "present evil world." (Gal. 1:4) R153:2 The power of spiritualism is the work of Satan. R266:4 These fallen angels are being held until the saints of God shall have been sealed in their foreheads (intellect). As soon as the power that is controlling them is removed, we shall have a reign of evil all over the earth. R4880:6 The letting loose of these air powers would seem to show that God has let go his hand of restraint, permitting the terrible trouble resulting in complete overthrow of social order in anarchy. R5470:1 Will seek to prevent our attaining perfect love. R5603:4 Ecclesiasticism, both heathen and nominal Christian. R1799:6 His kingdom is invisible, under invisible control, and uses men and nations as visible agencies, and produces visible results of the most baneful and atrocious character. R210:3*, 5825:4 God has all along been master of the situation, but has permitted Satan to exercise power over the race to teach a lesson to both men and angels. R5910:2 It may be something in connection with the saints that will constitute the test of the fallen angels. R4880:6

The spirit

- Satan's influence. R370:6 The same spirit works in the present time. R1151:2

That now worketh

- Operates or rules. R332:4 Satan is now permitted to rule, leading man captive at his will. R350:3*; A250 Alienating hearts of men from the ways of righteousness. NS810:4 Although mankind cannot see Satan, yet he can see them, and by mental suggestion can gain control of them. R5183:6 As ruler of the darkness of this world. A68; SM548 Putting evil for good and good for evil. F199; A250 In the hearts. R4810:6, 5209:6, 5184:1, 2769:3, 1692:4, 1687:4, 153:2; A250, 68; NS810:4, 238:4 Implying that there are evil spirit beings back of the evil principles at work in this world. R5209:6 This work has been going on for centuries. R5304:6 Evil spirits, not allowed to materialize since the Deluge, continue their deceptions by using human beings as mediums. R5910:1 The promise of the Scriptures is that Satan's usurpation of earth's dominion will cease. OV109

In

- Through. R2832:3, 2769:3

Children of disobedience

- The whole world of mankind. R3457:4 All except the saintly ones, who are children of obedience. CR426; R5853:6, 3457:4, 2832:3 The whole world, under the control of selfishness; are largely, though unconsciously, the tools of Satan. R4810:6, 5853:6 All are more or less controlled by the spirit of disobedience common to the whole world of mankind. R3165:2 The most subtle attacks of the Adversary are to be expected through human agencies. R5184:1 So much more numerous than the children of obedience that Satan, through them, holds the world's control. OV342; NS238:4 A very multitudinous host of deceived followers. HG725:3 Satan reigns through the wickedness of

humanity. SM548 A disobedience which has been accentuated in proportion to the degree of alienation from the Creator. SM375; NS548:4 Whom Satan uses to oppose principles of righteousness and truth. R1687:4, 433:5* Who are the majority, while the saints are the small minority. SM310

3

Ephesians 2:3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

We

- The Apostle Paul, speaking for himself and the Church. R787:3 The Church. OV152; R5838:1; NS570:2, 246:5 Believers. NS402:5 Those whom Jesus accepts as his very elect. NS421:5

Of the mind

- Alienated in their mind by wicked works. (Col. 1:21) NS823:4

By nature

- Through the fallen nature inherited, as members of the Adamic race. R787:3, 5838:1, 4554:1; E108; NS52:2 Are blemished. R3844:5 To begin with, we are very poor material out of which to form likenesses of God's dear Son. R4837:1

Children of wrath

- All mankind under the death curse. E17; R4998:3, 4554:1, 4388:5, 3165:2, 2991:2, 1081:6; NS384:2, 223:3 "For all have sinned, and come short of the glory of God." (Rom. 3:23) R3165:2 All not justified by faith in Christ's blood. D242; R1594:2; SM310 Controlled by the spirit of disobedience common to the whole world of mankind. R3165:2 Who walk not as children of light, but as evil-doers. R4189:3 We were such when first we heard the Gospel call. R5902:2 The wrath affects even the Church. E145; R3844:5, 2991:2 We have nothing of ourselves that would be fit to offer to God, we must receive the robe of righteousness to cover our blemishes. R3844:5, 5838:1, 2987:4 Reckonedly not including the Church, because they have received the spirit of adoption as sons. E108; R4601:3, 4554:2, 4493:3, 2986:6; CR434; Q610:3 Strangers, foreigners and aliens from God. R5100:6, 3365:6 Sinners. Q610:3; R5838:1, 4475:6, 3165:1; NS864:2, 246:5, 85:6 The wrath of God is revealed in our bodies, our aches, pains, imperfections—all part of the great penalty for sin. R4972:6; NS366:3 The world is still under condemnation. CR457; R5079:1; NS402:5; Q375:3 We who believe in Christ are no longer children of wrath. HG195:5 The Creator has very gracious arrangements for mankind in general, during the Messianic reign. R4998:5, 5079:1; Q375:3; OV152

Even as others

- Still are. OV152; D242; R5597:1; NS570:3, 356:1 Until brought nigh to God by the blood of Christ. R1594:2 Hence we must receive through faith our Redeemer's robe of his righteousness to cover our blemishes, then present our bodies in consecration. R3844:5 The redemption of the human race would be incomplete were not all mankind to be rescued from evil conditions. R1081:6* Except as we would come to the Heavenly Father through the appointed doorway—Jesus. R5902:2; D242

4

Ephesians 2:4 *But God, who is rich in mercy, for his great love wherewith he loved us,*

But God

- The prime mover in our release and recovery. R3165:3

Is rich in mercy

- God gave us aid by the benevolence of his character. R3165:3 Contrary to the views entertained by those who teach the doctrine of eternal torment. R3165:3

For his great love

- We can exercise confidence in God's love as we come to a knowledge of his plan. R3165:3

He loved us

- Sympathetically. R3165:4 Christ's special love for his Church. R1254:5 A comparatively small proportion of the world. R3165:4

5

Ephesians 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Dead in sins

- Figuratively dead. R2605:1 God's mercy toward us came without our having done aught to merit it. E147

Hath quickened us

- Made us reckonedly alive. R5197:4, 2605:1, 294:5; NS336:2 The new creature must tabernacle in the flesh until it is given its new body. R5197:4 God is no longer treating the Church as though they were dead in trespasses and sins under divine sentence, but we are passed from that by faith. CR321 Our quickened flesh, by the grace of God, is represented as pure, desirable in his sight, and in proper condition for the marriage—the union with Christ. R5197:4 A great change came to the saints at Ephesus, and a similar change (in thought, word and act) comes to all who have become the Lord's saints. R3165:2,5

Together with Christ

- As his brethren. E147

By grace

- Favor. R555:3* This divine blessing. R3165:5 God's goodness and grace are superlatively grand. R3165:6

Ye are saved

- This blessing has come to us, not of our worthiness, nor of our work. We reached this reckonedly saved position by faith; delivered from the sentence of sin, saved from the Adversary's delusion; from God's wrath. R3165:5 While saved by grace now, we still await a further salvation—the first resurrection. R3165:5 Not one will ever be saved except as he accepts God's favor and co-operates with the divine favor and blessing. Q620:2

6

Ephesians 2:6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

Raised us up

- "If ye then be risen with Christ, seek those things which are above." (Col. 3:1) R154:4 Reckonedly risen from the dead. NS336:4 In the spirit of our minds. R154:4 All the consecrated are in a holy condition now. T22 The saints are already raised above the condition of the world. R2859:6, 4931:5, 197:1* The faithful of the present age. R5548:6 These new creatures are reckoned as having been raised up out of sin and death into a new condition of life. R3165:5 This is a figurative resurrection from the dead. The real resurrection shall come to each of these if loyal to God. R3165:6 Our Lord's faithful followers shall be raised up still further in the first resurrection to glory, honor and immortality. R2859:6

Sit together

- In communion with Christ. T22 Having fellowship with the Lord. NS336:6 It implies a restful condition. CR322; T22 On the Day of Atonement, the under-priests went into the first Holy, typifying those who are seated with Christ in the heavenly. Q694:1 By faith we see the Bride of Christ caught up to heaven, seated with Christ. R1210:6 We are to remain under these blessed conditions throughout the remainder of life. NS336:6

In heavenly places

- Spiritual conditions. R2827:2, 154:4 Heavenly promises. R1881:4; HG333:5 The high calling. R2859:6 In the "Holy," the first of the heavenlies. T22; R4875:6, 3165:6; Q700:2, 39:3*; CR322 Referring to our position as spiritually begotten new creatures. R294:6, 2827:2, 154:4; T22; CR407; NS336:5 Going into the Holy seems to correspond to our experiences of the present time. R4875:6 Only members of the Body are privileged to go into the Holy and to know "the deep things of God." (1 Cor. 2:10) Q694:2 Where they have the light of the golden lampstand, partake of the spiritual shew-bread and offer spiritual incense to God. R3165:6

In Christ Jesus

- With Christ Jesus. R2827:2 Seated with Christ, much in advance of the general household of faith. R4875:6 Members of the Body of Christ, members of the new creation, members of the ecclesia. R3165:1,6 This expression, or its equivalent, occurs at least twenty times in this epistle. We have life in Christ alone. R3165:1

7

Ephesians 2:7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

That in

- That throughout all. R1273:2; OV24

The ages to come

- Greek, aionios, worlds. R22:1* "In those ages that should come after." (Rotherham) R827:4 We know not how many ages there will be. R532:4, 4653:1, 256:5, 5:4 The ages of eternity. SM683; NS540:6 Future ages in which will be fully exhibited the further development of God's great plan. R5320:4 Lasting from the beginning of Christ's reign for untold ages. A292, 219; R271:2; CR187, 479:5; OV175 After our exaltation with Jesus to heavenly honors. R827:4 The first of these alone is dealt with in Scripture, the Millennial age, during which we live and reign with Christ a thousand years. R5:4, 532:4, 256:6 Including the Millennial age. A219; R5741:4, 200:1; OV27 Throughout all the ages to come, righteousness, his will, shall be done. R1781:5, 1273:2, 271:2 Ages of perfection, blessedness and happiness for all, but regarding the work of which, Scripture is silent. R271:5 The first of which is the Millennial age; or rather the age of conquest, for in it Christ is to reign until he has subdued all enemies; and death is the last enemy conquered. HG11:6 Because of Jesus' ransom there is to be an age of restitution. R126:7 All might come to a knowledge of the truth and be brought back to perfection. R345:2 These ages each have a definite time appointed them, and a definite work to perform. R628:1* Christ and the Church will judge the world in the Millennial day. NS393:5 For a thousand years the faithful are to reign with their Lord; and then will follow the ages to come. R5741:4 The Millennial age will have an end after a thousand years of putting down sin, lifting up the obedient and destroying willful sinners. NS338:5 Following the completion of the Church, humanity shall be granted an opportunity to become perfect, human sons of God during Messiah's reign. R4931:5 In the Millennial age we shall be permitted to cooperate with Christ in lifting up the world of mankind to full restitution. R3166:2, 99:5* Implying that the glory of Christ and the Church is to be perpetual. R4653:1 God proposes to use a special, saintly class from mankind and their experiences with sin—making them joint-heirs with Christ in the ruling and blessing of the world by and by. R4931:5, 4914:4, 1743:6, 99:5* Note the wonderful things the Apostle Paul saw concerning the development of the Body of Christ and its work in coming ages. R365:1; HG179:1 The Bride's great work for which she is being schooled is that of the future. HG751:6 The elect class will show forth the praises of God. NS393:4 God's plan will be more clearly seen. R281:5, 143:4 The future work of the Church after the Millennial age would possibly be to people, govern and direct affairs in connection with other planets. CR187 God's children will be amazed when they see how God so loved the world. R546:1, 8:1 A limitless eternity is provided for the showing forth of God's love toward us. OV175 The glory of Christ and the Church will not end with the restoration of mankind.

PD96/110

He

- God. CR479; R5185:2, 4931:5, 4133:6, 3166:1, 2154:1, 827:4, 546:1, 199:6; NS540:6 The Father has a great work to be done and is seeking a people who will do it with Christ Jesus as Head. R5185:2

Might shew

- Will show forth. R4931:5, 3165:6, 1743:6, 546:1; PD96/110; HG751:6 Would exhibit. R827:4 God promises to show. R2154:1 To the world through a "peculiar people." R327:6* To angels, to men and to every creature. CR479; R4914:4, 4133:6 His grace and favor will be showered upon the Church. R4914:4 As we toil upward on the narrow way, angels look on amazed at the grandeur of the plan. R281:5, 143:4

The exceeding riches

- "The surpassing riches." (Rotherham) R827:4 God is rich in every grand and estimable quality. R3166:1; CR426 The glory that is to be revealed in the Church in the future. NS338:4 There will be what will correspond to the present beauties of nature, but higher and grander, for those who shall gain the new nature. R3166:2 Which the human mind can approximate, but cannot clearly conceive. A292; R3166:1 We shall share with him in the uplifting of humanity. R5377:4 The future inheritance of the saints in light, if we appreciate our opportunities for serving the Lord in the little things of the present life. R5741:4 We are to esteem that our service here is not to be compared with the things which the Lord has in reservation for those who love him. R5741:4

Grace

- Favor. R134:5, 4914:4, 827:4, 270:3 Divine love is illimitable. OV175 God calls into his family out of the riches of his grace. CR426 There are coming ages in which God will display still more grace toward the Church than in all these things that he has already given to us and promised to us. CR322; R5320:3,4, 442:3; NS338:6 The whole world shall understand the mysterious workings of divine providence. R4133:6 The deep hidden riches of grace for the world are at present obscured by the exceeding riches of God's grace and loving kindness toward us who are in Christ Jesus. R442:3 God will show all who are in the "elect" Body of Christ his exceeding grace. R4914:4; NS540:6 Favored with a clearer insight into the deep things of God, called out of darkness into his marvelous light. R4914:4 Only partially disclosed at the present time. R3166:2

In his kindness

- "In graciousness." (Rotherham) R827:4 Loving kindness. R4931:5, 1743:6, 442:3, 345:2, 143:4; HG751:6, 179:1; NS338:5; OV174; PD96/110 In lifting sinners from the miry clay to so glorious a station—the divine nature. R4931:5

Toward us

- The Church. R4914:4, 327:6*; NS540:6, 338:2; HG607:5; OV24 The Church, the Body, the Bride class. NS338:5; HG179:1; PD96/110 The Little Flock. R5741:4 The consecrated. R5320:3, 442:3 The jewel class. CR479 The Church, honored by the Father as members of The Christ, will have still other glories. R4653:1 Those who appreciate this high calling wish to be where God has invited them to be. R5185:2 Let us never forget that we are a "peculiar people," separate from nominal Christians and the world, having higher hopes, aims and ambitions. R4914:4

Through Christ Jesus

- Who are in Christ Jesus. R3166:1, 1743:6, 827:4, 442:3, 126:6; OV24; PD96/110 Who will always be Head over all things. R4653:1

8

Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

By grace

- Divine favor. R5446:5, 677:2*; Q620:2, 266:4 The grace of God in Christ. R3165:4 Not of any duty that God holds to us. CR323; F105 The grace is not of ourselves. R3166:4 It is of God's grace and

not of personal merit on our part that salvation is offered to us. R2286:5 Knowledge of God is granted us as a grace, and brings us to the place where we are enabled to exercise the faith. Q266:5 God gives us grace to follow in the footsteps of Jesus in the way of self-sacrifice. R4796:6

Are ye saved

- Our salvation is of divine favor. Q266:4; R3165:5 A reckonedly saved position by faith. R3165:5 It is grace truly, but unless you do works in harmony with it, you never will be saved. R741:2 It will be by grace that any of our race will be saved. CR324 Justice did not require our salvation. Q266:4 It was God who provided for the redemption which is in Christ Jesus. R4796:6; Q620:2 A complete conversion and full consecration to the Lord brings great salvation. R3165:5 Because you have an "ear to hear" and have responded—a blessed experience. R3165:4 Not one person will ever be saved except as he accepts God's favor and cooperates with the divine favor and blessing. Q620:2 We work out our salvation with great carefulness, realizing the promised grace in every time of need. R4796:6

Through faith

- Ignorance is not a ground of salvation. The only ground for salvation mentioned in the Scriptures is faith in Christ as our Redeemer and Lord. A100 By faith we have the merit of Christ's righteousness imputed to us. R4796:6 Including true faith's obedience. R2286:5 It is impossible to have faith without knowledge. R677:5*; Q266:5 To have faith in any statement or doctrine is to have confidence in its truthfulness, and this should only be based on clear evidence. R677:3* There is nothing more common or necessary among men than faith—we exercise faith in the laws of nature and act upon it constantly. R2162:4 Our faith is not to be credited as a meritorious condition but we are to be thankful to God for it. R2286:5 It is to some extent a matter of our own development. R5446:5 The erroneous thought given by many is that our faith is not our own faith, not of our own volition, but an impartation, a gift from God. R2286:5 Salvation is the gift of God, granted by his grace or favor, and grasped by us through faith. R677:2* If we would have faith in God, it is also necessary to acquaint ourselves with his character as expressed in his two harmonious books—Nature and Revelation. R677:5*; Q266:5

That

- Grace. R741:2 Faith. Q266:4

Not of yourselves

- As a matter of course. Q266:4 Not dependent upon our perfection or anything we could do. R4796:6, 741:2 Not because of any merit of yourselves. R741:2 This lesson must be thoroughly appreciated, else we will be continually in danger of falling. R3166:4 We have not the opportunity of glorying even in our faith. R5446:5, Q266:4 It was made possible because of conditions and circumstances which God arranged. R2286:5 Our faith is of God in the sense that he supplies the necessary elements from which that faith is to be compounded. Q267:1 Although we exercised some faith at the beginning, else we could never have come to God at all to accept his favors. R3166:4

Gift of God

- Grace has the signification of gift. Q266:4 Given to us of God. R2162:3 Justification permits us to go on to sanctification—to self-sacrifice. R2847:4 He developed in us that faith by the revelations of his love, through his promises, through his Word. R3166:5

9

Ephesians 2:9 *Not of works, lest any man should boast.*

Not of works

- Our salvation from death is by faith. We cannot do any works that would justify us before God. R5759:1, 4796:6, 3166:4 The perfect work of Christ is the basis of our own work. R4796:6 Not our own efforts. R3166:4 Perfect works are not possible now. CR324 If we did good works, we might feel as if there was some credit due us. CR325 If of works, it would not be of grace. R3166:4 Justification is God's free gift, based upon the ransom, but if not followed by works, it is received in

vain. R2847:4 If one regards works as all important, he detracts from the value of the sacrifice of Jesus. R741:2 God tests, not by works, but by our faith and the degree of obedience rendered. CR324

Lest any man

- Unless Christ had redeemed us, we could have no basis for hope of eternal life. R4796:6

10

Ephesians 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

We

- The true Christian. R5967:3 His people. R1506:5, 5402:5 The Church. R5713:5 At first we realize that we are a sinner. R5320:3

Are his workmanship

- The Church is God's creation. R589:5, 5759:5, 5713:5, 3166:5; SM433 It is God that worketh is us both to will and to do. CR325, 395:2, 420:1, 444:3, 461:2; R5284:4, 4417:6; SM433 The setting apart the Father does through his truth. R5320:3 We are submitting ourselves that God may work in us. R5855:6, 4417:6, 4255:6 God has arranged that these jewels be cut and polished after the similitude of his Son. R5119:1, 2404:3 The Temple is being built by the Master-builder, God. R2520:6, 2737:6 A new and separate creation in Christ Jesus. R3166:5 Because having heard of the grace of God, our hearts responded. R4255:6 Prepared for good works, not by good works. R3166:5 The power of God is working in you by the instructions from God's Word. CR325 We rejoice under every discipline because we realize it is a part of the Master's work in us. R2737:6 Not arbitrarily, but in cooperation with the will of the individual. R5967:3 Not merely spirit-begotten, but spirit-developed in character likeness of the Savior. R5967:3 Hence the necessity for the trials and difficulties of life which are preparing them for heavenly glory, honor, immortality. R5713:5, 2520:6 His work will be so perfectly accomplished that there will be no need of alteration beyond the veil. R5713:5 God's children; Christ's brethren. R5320:3, 5402:5 Divine grace is to be credited with the entire outcome. R2404:4

Created

- Begotten of the Spirit though the Word of truth. R3770:1

In Christ Jesus

- God accepts us in Christ. R3166:5 Reckonedly; in due time, if he abide in him, he will be a new creature actually. R1438:1, 3770:1

Ordained

- Foreordained. R3166:5

Walk

- In newness of life. R3166:5 In the Lord's way of holiness and opposition to sin, developing character. R3166:5 The new creation should walk in good works. R4189:3, 3166:5

11

Ephesians 2:11 *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;*

Remember

- Paul reminds them of when they had no hope. R1435:1*

Ye

- Converts from heathen nations. R503:2

Gentiles

- Without the Law. R503:3

Uncircumcision

- Strangers and foreigners—the other nations of the earth. R1435:1*

Circumcision

- The descendants of Israel. R1435:1*

12

Ephesians 2:12 *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

At that time

- During the 4,000 years from Adam to Jesus. HG746:2 During the Jewish age and previously. HG420:3 A dark night of hopeless despair. NS533:4

Ye

- Gentiles. R4368:3, 2442:5, 2086:5, 2050:6; NS49:6; OV164 The world. R3707:4 Some who became Christians out of the heathen nations. HG114:3

Were without Christ

- Before. R2604:4 There was no way of life open to the Gentile world prior to the redemptive work of Christ. NS18:3 The Christians of Ephesus, who were a fair sample of the Gentiles generally. CR19; R1435:1* God had purposed the reconciliation of the world to himself through Christ. R3707:4

Aliens

- Outcasts. R1086:6 Gentiles. R5005:1, 4341:2, 2604:4, 1459:3; HG428:4, 386:2 Foreigners because of Adam's transgression. R5162:3, 5093:1, 3893:4, 3707:4 Outside of divine favor and Judaism. R2574:1, 2620:2; HG254:5 Outside nations, the Gentiles, received no promises of relationship to God. PD13/23; R5444:4, 5162:3 Those not yet Christ's servants—the unconsecrated. SM509

The commonwealth

- The polity. R2604:4, 1435:1*; HG386:2 Citizenship of their own. R1435:1* The promises. R284:2

Of Israel

- The whole twelve tribes. C293; R1341:1 The favored nation. R2116:5 "You only have I known of all the families of the earth." (Amos 3:2) R3467:2 This nation alone had special divine supervision of its affairs and the promises and instructions, through the prophets and the Law. R3467:2 The children of Jacob, called Israel, were God's specially covenanted people. The nations of the world were not called of God as Israel was called. R3467:2; NS370:1

Strangers

- All the world except that one nation of Israel. HG420:3 The Gentile nations. R3467:2, 5444:4, 3893:4 The Gentile converts had formerly been strangers to these things. PT360:1*

Covenants of promise

- Given to only Israel up to the time of the casting off of the Jewish house. R2604:4, 5444:4, 1657:6, 1435:1*; HG386:2 God had made some gracious promises to the seed of Abraham, but as yet they were unfulfilled. R2120:6; NS18:3 The people of Israel had been greatly favored of God in a covenant through Moses. R3893:4 The Abrahamic and the Law Covenants. PT360:1*

Having no hope

- No encouragements, no promises. F358; R2070:5, 1655:5; NS223:4 Without the only real hope of the Gospel. R1655:5 No hope of the unsearchable riches of Christ. R1435:1* We find the great mass of mankind today to be hopeless, and hence unhappy, burdened, downcast, miserable. CR19; R4081:3 They have hopes of their own, but not a Bible hope. R5816:2 The Apostle does not state that there is no hope for these heathen, but simply that they do not have the hope. CR19; R5468:2; OV388; NS345:3; HG114:4 The world had been in this pitiable condition for 4000 years. R2050:6, 2116:5 The world's hope lies in the future. HG380:3

Without God

- Godless. R13:4 All those who lived outside of the favored nation of Israel. R2116:5 The Gentiles up to the beginning of the Gospel age. R2070:5 Mankind have become so alienated from God by wicked works and self-will that many do not know that there is a God. R5717:1 The world failed and is

without any law except what remained of the originally perfect law of nature—conscience. R1499:1 So long as divine condemnation, the curse, the sentence of death, rests against the world, it is evident that God is not yet reconciled to the world, nor the world to him. R3707:4

13

Ephesians 2:13 *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

Now in Christ Jesus

- United with Christ, and through him united with the Abrahamic root of promise and inheritors of all its richness and fatness. R2442:6 All through this Gospel age. NS306:1 In God's estimation the difference between Jew and Gentile has now ceased. R503:2 Faith in the ransom, given for all, is the only ground of reconciliation with God. R925:4

Ye

- As sinners. R925:4 The Gentiles. R503:2

Were far off

- From God's favor. R503:2 Under condemnation. R925:4 The sinner was debarred from fellowship with the Father. R689:1

Are made nigh

- Within reach of divine favors, blessings and promises. R925:4, 5005:1, 1068:1, 587:1 Through faith in the Lord Jesus and through the begetting of the holy Spirit. R5005:1, 5093:1 Our access is not complete yet, for outward manifestations of God's favor are not yet granted, only that which is by faith. R689:1 Brought nigh to God. R1657:6, 1594:2, 284:2 Reconciled. NS366:5 United with Christ. R2442:6 Hopeful. R4081:3 And become children of God through faith. OV164 They are no more outcasts from the Lord and his communion. R587:1

By

- Through. R503:3

The blood of Christ

- It was the giving up of Christ's life that paid our ransom price. R1336:1 And reconciled us to God. R2604:4, 1657:6, 1230:3, 1000:5, 925:4, 284:3; HG386:2 Bringing the Gentiles near to God and his promises. R1336:2, 503:2 God's favor is all centered in Christ; only those who believe in him could have the glorious hope which centers in him. CR19 It is Christ's blood that cleanseth us from all sin. R1230:2 We are now members of the Body of Christ and children of God by adoption. R5093:1 And through Christ united with the Abrahamic root of promise. R2442:6

14

Ephesians 2:14 *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ;*

Our peace

- The Jew received an equally great blessing as the Gentile from the same one sacrifice. R503:3

Both

- Jew and Gentile. R586:6

Broken down

- The time had come when the message of divine favor might go to the Gentiles. HG354:5 Gentiles and Jews are now received on the same terms, viz., faith in Jesus and consecration to walk in his steps. R5101:1, 3764:3 Dispensational change: it crumbled at the end of the 70th week of Jewish favor, 3 years after the cross. R4330:2, 4534:2; Q174:1, 600:T; HG429:1 Cornelius, the first Gentile convert, had been brought into faith fellowship. R3756:4; OV250; HG429:1 The new creatures in Christ are made sharers of those spiritual blessings and opportunities first offered to fleshly Israel. R2086:5 The dividing wall of the Jewish (typical) covenant had been removed. R1472:1, 74:3

The middle wall

- Which separated Jews and Gentiles. R4711:3; Q600:T For 18 centuries God's exclusive favor was to the Jew only. R4534:2, 1472:1 Before the rejection of Israel, the whole world was divided into two classes, namely, Israelites, God's covenanted people, and Gentiles, who were not in covenant relationship with God. NS25:1 The literal wall, in the Temple, was of stone, 4 feet high, with a warning on it that aliens crossing it are subject to the death penalty. R4485:1

Partition

- Enclosure. (Rotherham) R503:1 Separation. Q600:T The curse of the Law formerly separated Jews from Gentiles. R503:3

Between us

- Jew and Gentile. HG429:1; NS331:3

15

Ephesians 2:15 *Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

Having abolished

- Destroyed. R2001:5, 503:3 "Bringing to nought." (Rotherham) R503:1 Having slain. R586:6 To Jewish believers. R5047:2

The enmity

- Condemnation. R503:3 Opposition of the Jewish Law Covenant. R1231:2, 587:1 Christ Jesus, by the sacrifice of his flesh, abolished the enmity or opposition of the Jewish Law covenant, under which fleshly Israel labored. R1231:2, 587:1

Even the law

- Of the Law, the Jewish covenant. R5047:2, 1729:6; NS142:5 The Jew had been favored by the Law (which was ordained to life). R503:2 Which was found to be only unto death. (Rom. 7:10) R1527:2 Which was not faulty. The fault was that the imperfect Jew could not keep the Law. "The Law is holy . . . and just and good." (Rom. 7:12) R503:2 The moral precepts of that Law never have passed away, and never will, because they are parts of the eternal law of right. R1527:3

In ordinances

- In decrees. (Rotherham) R503:1 Decrees of the Jewish Law. R1527:2

To make

- "Create." (Rotherham) R503:1

Of twain

- "The two." (Rotherham) R503:1 Jews and Gentiles. R6:2, 4879:6, 4495:6, 257:3; NS341:1, 142:5

One new man

- "Of new mould." (Rotherham) R503:1 Spiritual Israel. HG440:3 New nation. NS341:2 Of the Jews and of the Gentiles—a Little Flock—of which Christ is the Head. Q363:3; NS679:3, 658:5 The second Adam, the Christ, Head and Body. R6:1, 4495:6; NS142:5 The seed of Abraham. R6:2, 257:4 The Mediator, the Peace Maker between God and mankind. R4879:6 Perfect unity in one body. NS341:2

16

Ephesians 2:16 *And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

Might reconcile

- "Might fully reconcile." (Rotherham) R503:1

Both

- Both Jews and Gentiles were under condemnation to death. R1727:6, 970:3, 74:3* The Redeemer whom God provided was sufficient for both. R1727:6

Unto God

- Jews and Gentiles needed to have a work done for them which would make them right before God. R586:6

In one body

- In the one sacrifice of himself. R1727:6

The cross

- "Through the cross." (Rotherham) R503:1 Shed blood—death. R1336:2, 503:3 The death of Christ met the legal claim on universal man and secured his deliverance from the legal curse of death. R74:3*

Slain the enmity

- Opposition of the Law against both Jew and Gentile. R586:6

18

Ephesians 2:18 *For through him we both have access by one Spirit unto the Father.*

Him

- Christ. R2024:4, 1541:2 The Lord Jesus. Q389:1 Jesus offered himself as a sacrifice unto God, for men. R587:1

We

- Believers who have turned their backs on sin and have become members of the household of faith. Q389:1

Access

- Through Christ's blood. Q389:1 We are to come unto the Father. R1227:2 There was no access unto the Father as long as the enmity (opposition) of his just law barred us out as sinners. R587:1

Unto the Father

- God. Q389:1 The Gentiles may now enter into covenant relationship with God by Christ. R1541:5

19

Ephesians 2:19 *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

Ye

- Those who realize their sins, repent and accept the Redeemer as the only way back to God. R2024:4

No more strangers

- And outcasts from the Lord and his communion. R587:1, 1068:1 No longer condemned to death. R5596:3

And foreigners

- Like the rest of the world, who are not recognized as sons of God. R1594:2, 4989:3, 1733:6 These should not be recognized as our "brethren," sinced we are no longer in Adam, but now in Christ. R1594:2

Fellowcitizens

- God indicates his pleasure by begetting us of the holy Spirit. R4989:3 Our citizenship is of the heavenly Kingdom, therefore we should be diligent to learn its language. R1062:6* We take no part in this world's politics, but attend to our heavenly politics. "For our enrollment as citizens is ready in the heavens." (Phil. 3:2, Rotherham) R2039:2 Since we are no longer in Adam, but now in Christ. R1594:2

With the saints

- Of the heavenly Kingdom, and as such should claim only such rights under the kingdoms of this world as are accorded to aliens. A267

Household

- Family. R50:6* No longer composed exclusively of Israelites, but of those out of every nation.

R1435:2*

20

Ephesians 2:20 *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ;*

And are built

- The Church is built. F217; R1523:3 The saints of God are built. HG736:2

The foundation

- One foundation, which is completed. R81:2*, 333:6 We are building upon the foundations of faith which God himself had established. R1793:6; Q115:3 The finished redemption. R333:6

Of the apostles

- Especially commissioned by the Lord as his representatives. SM461; HG736:2 Faithful witnesses. F217 Used of the Lord as his inspired agents. F217 The voice of God to and through the Church came only through the twelve apostles of the Lamb. HG736:4 The twelve apostles, inspired and infallibly guided in all their doctrinal utterances by the holy Spirit. R1793:6; F217 Ordinary men who were specially called and solemnly ordained, continually under our Lord's training. They were witnesses of his miracles, teachings and personal character. R1522:3 Designated as the twelve foundations of the New Jerusalem, the glorious Church, in Revelation. R1522:1; HG736:3

Prophets

- The twelve apostles are referred to in their double office—apostles, especially commissioned by the Lord as his representatives, and prophets, mouthpieces, for the proclamation of his message. HG736:2; SM461 The prophets of the Old Testament times. Q115:3

Jesus Christ

- The sure and steadfast rock. R1522:1

Chief corner stone

- The top-stone, laid in heaven, the ideal of the whole structure; chiseled and polished and fitted for its position like the other living stones. E232; CR456 Ever since Christ became the world's Redeemer. R5822:1, 3694:1, 3294:4 The head corner-stone of God's plan. C330

21

Ephesians 2:21 *In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

All the building

- The whole Church. R92:4* The various members. R5245:6; Q119:3 Beautifully illustrated by the Great Pyramid. C330; CR456

Fitly framed together

- Fitted, shaped, trimmed and polished for our positions in the glorious Temple of God. R172:1, 5152:2, 4296:4, 1750:1; CR456 We as living stones out of the quarry of humanity. R292:2, 5504:2, 4296:4, 172:1 The work of the Gospel age. R172:1; CR456 The stones in the Temple differ to some extent one from the other. This might represent our being a larger or a smaller stone—representing the privileges or honor which we may have beyond the veil. R5246:1; Q119:3 Showing the unity of the Church of Christ. R81:1* The very finest polishing is produced by contact with the brethren. CR456 Not until the full number of stones shall have been made ready will the construction of that glorious Temple begin. CR456

Groweth

- The Church, making increase for years in the fruits and graces of the holy Spirit. R5504:1

Unto

- Into. R5245:6, 292:2; Q119:3 An holy temple—A spiritual house. R292:2 Antitypical Temple, of which Christ is the Head. R5504:1, 2060:1 The Church. PD45/55; R2031:4, 305:6 In that Temple God by his holy Spirit will dwell in fullest measure. R5504:2,4, 305:6 The Church's construction has

been in progress through the Gospel age—ever since Christ became the chief corner-stone of his Temple. R5822:4,1, 5504:2 The Temple which Jesus has been building during this Gospel age. R292:2, 172:2 The Scriptures clearly teach that the Church is the Temple of the Living God. (2 Cor. 6:16) R5822:1, 3694:1, 3294:1, 2031:4 Through which, when finished, God's blessing shall have come to all people. R5822:1, 3694:4, 3294:1 Christ will be the Head, and the Bride will be the Body in the holy Temple. R1096:1* Once, God dwelt in the Jewish Temple, but at the death of Jesus, the glory of the Lord departed, and from that time it ceased to be, really, the Temple of God. R305:6, 55:1 This Temple is not quite complete. R4296:4 With what intensity of zeal and fervor should we regard the antitypical Temple, while we contemplate the typical Temple which enkindled such an enthusiasm. R2031:4 "Him that overcometh will I make a pillar in the Temple of my God." (Rev. 3:12) B209, 239 The Apostle Paul mentions that the "Man of Sin" (2 Thess. 2:3) system arises in the Church, and professes to be in and of the true Temple. R980:2, 55:1 Whose living stones shall show forth the praises of God to all eternity. R2031:4 Any building which men may put up at Jerusalem might be called a temple, but it would not be The Temple of God. R55:1

In the Lord

- Attaining the glorious character-likeness of our Master. R5246:1

22

Ephesians 2:22 *In whom ye also are builded together for an habitation of God through the Spirit.*

Ye

- The Church. R600:2, 2508:2 Living stones. R2508:2

Builded together

- Prepared. R1096:1* It is still under construction. R1750:4, 5822:4, 2508:2; CR457 The building will not be completed until the last of these fitted and polished stones is laid in its position. R2508:2 God is now visiting the Gentiles to gather the Body. R751:3* The whole Church groweth into a holy Temple for the habitation of God. R92:4*

An habitation of God

- The house of God in which he is pleased to dwell. R2508:2, 2031:4, 600:2 An everlasting habitation. R306:1, 55:1 The Temple is completed when the various members of the Body of Christ are brought together and united in glory, honor and immortality to the Head of the Church. R2508:3 When completed, the glory of the Lord shall fill the house—the Church will be glorified. R2508:2 Through which, during the Millennial age, the grace of God shall flow to all the families of the earth. R2508:2

Through the Spirit

- Led by the Spirit, an evidence of sonship. R50:6*

Ephesians 3

1

Ephesians 3:1 *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,*

For this cause

- For the building up of the Church, the Temple of God. F217; R1523:3

I Paul

- Am. F217; R1523:3 The most learned of the twelve apostles. R5941:3 The one who took the place of Judas. R5941:4 The Lord's mouthpiece to the Gentiles. R5941:6 "He is a chosen vessel unto me." (Acts 9:15) R5941:5 A well-educated man who had fully given up his own will. R5941:5 Spirit-begotten children of God are amazed at the logic, wisdom and power of St. Paul's writings. We know of nothing in the world that will compare with them. R5941:6 St. Paul's mind grasped more quickly than did the minds of the other apostles the things pertaining to the new dispensation. R5941:6

You Gentiles

- Paul perceived that the Gentiles were to be fellow-heirs with the Jews in the Kingdom privileges. R5941:6

2

Ephesians 3:2 *If ye have heard of the dispensation of the grace of God which is given me to you-ward:*

To you-ward

- The Gospel Church. R435:4

3

Ephesians 3:3 *How that by revelation he made known unto me the mystery; (as I wrote afore in few words,*

By revelation

- Special revelation. R435:5 From the Lord. R435:2, 2033:2 God gave Paul wonderful revelations concerning the mystery. R369:1 His writings are especially inspired. R435:2 Granted to instruct them concerning things to come. R1525:6 Paul's vision of the third heavens or Millennial Kingdom, wonderfully influenced his writings. R1525:6 The sights shown to Paul concerning the development of the Body of Christ and its future work. R365:1 St. Paul had visions and revelations more than had all the other apostles of the Lord together, giving him wonderful insight into divine things. R5941:5, 435:6 If we reject Paul's testimony regarding this revelation to him, we should reject all of his teachings on every subject. R435:5

He

- God. R435:4

Made known

- Paul writes of God's favor to himself. NS398:6

Unto me the mystery

- Unto Paul, as our Lord's instrument. R369:4 A great mystery—a great secret. NS142:2; F199 This secret is "Christ in you, the hope of glory." (Col. 1:27) NS295:6 "The secret of the Lord is with them that fear him; and he will show them his covenant." (Psa. 25:14) SM152 The high calling. B202; R1523:3 The Church. R369:4 The peculiar relationship between Christ and the Church. R5100:2 The Messiah was to be, not an individual, but a company gathered from amongst many nations under one headship. R5549:2; NS697:1 The deep truths of the gospel concerning the high calling of the Church, The Christ. R1523:3; F217 The Gospel age has been devoted to the development of the Body of the Mediator. R5300:5 Hidden from previous dispensations and ages. R5549:2, 2208:6 That which had not been known previously. R435:4 The due time had come for revealing to the Church the divine plan respecting her participation with Christ in the blessing of all the families of the earth. R2490:2 That Messiah will be spiritual, not earthly. NS697:1 That Messiah was to be a spirit being and that the Church, selected during this Gospel age, are to be with him and like him on the spirit plane. NS443:1 Our Redeemer proved himself worthy to be the Father's agent in carrying out all the great mystery of God. R2208:6 Of the divine plan, hidden in parables, figures, symbols from the world and from the nominal Christian, but not hidden from the consecrated children of God. R2208:5 It will not be finished until the end of this Gospel age. R368:3; F199

4

Ephesians 3:4 *Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)*

Ye may understand

- Only a special class can understand this mystery. R5549:3 We are indebted to Paul for a clear record of how we may become members of this mystery band. R369:4

My knowledge

- Paul's knowledge of God's plan. R365:1 A knowledge of the mystery. R435:5 He possessed a

knowledge of "the deep things of God," casting a reflection upon all that he wrote. R435:6 Paul recognized his own favor from God in respect to the knowledge of Christ. NS506:3 Paul's writings have a rich depth possessed by no other New Testament writer. R365:1

In the

- Of the. R435:4

Mystery of Christ

- The close, intimate relationship between Christ and his faithful followers. R4434:3 No one can appreciate this mystery unless he is begotten of the holy Spirit. R5100:2

5

Ephesians 3:5 *Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;*

Which

- The high calling. B202 These truths relative to God's plan for the blessing of all mankind. R682:2, 414:2

In other ages

- Past ages and dispensations. F199; R217:5; NS295:6 In the Patriarchal and Jewish ages. R368:2 Before the Gospel age. R1533:4 God has not been selecting the Christian Church from the beginning of human existence. B202 The call and favor to those of past ages were to earthly honors, earthly glory, and everlasting life as human beings. B202

Was not made known

- Hid from other ages. R435:5; NS697:1; SM152 These prizes of joint-heirship and immortality. R217:5 Immortality, promised to those of the Gospel Church who overcome, was never known of before this Gospel age. R252:3 Dimly seen until the Gospel age began to dawn. R414:2, 919:4, 658:2 To this day is understood by the truly consecrated only. R5549:3, 5320:3, 33:2 Since the gifts and callings of God are unmerited favors, no injustice is done in not offering others of past ages the same favor. B202

As it is now

- During this Gospel age. R217:3, 5549:3 Since Pentecost. R368:2 "Now is the accepted time." (2 Cor. 6:2) R1533:4 "But now is made manifest to his saints." (Col. 1:26) R368:2 We can understand prophetic Scriptural statements only as they become due. R658:2, 919:4, 414:4

Revealed

- Due to be understood. NS295:6 God's revelation of his plans is progressive. R919:5, 658:4, 414:4 God had never before revealed the mystery (secret) of his will. A26 The Apostle saw a prize that inspired his zeal to the point of fervency. R1533:4

His holy apostles

- The Lord's chosen agents. R1524:4 His saints. R217:3; NS697:1, 295:6; SM152 Justified and consecrated; and so reckoned holy. R1523:3 Whom God set in his Church. R435:5 Twelve apostles, and we have their words of reproof, correction and instruction today. R435:5 Whose writings are the basis of proper Christian faith today. R435:5 They were not only to bear historic testimony of Christ, but were specially prepared through the holy Spirit to teach the deep things of God. R1523:3 God used them as his mouthpieces to communicate to the Church truth relative to his plans. A26 While Paul was not of the original twelve apostles, he was specially appointed to be an apostle, and his teachings prove it. R435:5

And prophets

- Public expounders. R217:3 Teachers. R435:4 But not now understood by the world. R435:5

By the Spirit

- The holy Spirit, a guide into all truth and a revealer of things to come. R3052:3

6

Ephesians 3:6 *That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

The Gentiles

- These called from amongst the Gentiles. R2126:4 Believing Israelites, as well as Gentiles, may be grafted into the spiritual vine by faith. R201:2 The Jews resented sternly the suggestion that any except their own elect nation could share Kingdom honors. R1095:2

Fellowheirs

- Same nature with our Redeemer. SM152 Heirs of divine glory. B202 Joint-heirs and co-workers with Christ. B202 Any of the natural fleshly seed of Abraham may give up their earthly promises and become fellow-heirs with the Gentiles. R201:2

Of the same body

- Members of Christ's Body, who will, if faithful, be given immortality. E396 The Messianic Body, under its anointed Head, Jesus. F199; R201:2 Priesthood, or holy nation, with the remnant of all Israel which received Christ. R2126:4 The Head of which has "Life in himself." (John 5:26) E396 It was not for some years after that they learned, that the Gentiles were to be fellow-heirs of the same promises. R1095:2

Partakers

- Sharers in the first resurrection. SM152 The entire Church class is to be sharer with the Redeemer in the sufferings of the present life and in the glories of the future. SM152

8

Ephesians 3:8 *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*

Less than the least

- The very lowest. (Diaglott) R1679:5; HG729:3 Humility was a characteristic of the Apostle Paul. R3537:3 Paul frequently referred to his persecutions of the Christians with contrition. But, having accepted forgiveness in Christ, he put away the things behind him. R1885:4

Saints

- The truly consecrated among professing Christians. R1139:1

Is this grace given

- Was this favor given. (Diaglott) R1679:5; HG729:3 Paul labored to testify to his appreciation of the grace bestowed. R1885:4

That I should preach

- Announce the glad tidings. (Diaglott) R1679:5; HG729:3 Devoting himself to the cause of the crucified one. R1885:4

Among the Gentiles

- Among the nations. (Diaglott) R1679:5; HG729:3 The Gentile can share equally with the Jew. HG79:5

Unsearchable riches

- Boundless wealth. (Diaglott) R1679:5; HG729:3 That are in God's great gift—his Son. R1679:5

Christ

- Anointed one. (Diaglott) R1679:5; HG729:3

9

Ephesians 3:9 *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

And to make all men see

- "Even to enlighten all." (Diaglott) HG729:3; R1679:5 Causing us to understand. R227:1

What is

- What are the conditions of. R369:4

The fellowship

- The method of administration or operation. R1679:5; HG729:3 The terms under which participation in the new creation may be obtained. F217 We must have fellowship in the sufferings of Christ if we would share his coming glory. R369:4 Wonderful grace is bestowed on those called to fellowship in this mystery. A88

Of the mystery

- Of that secret plan. R1679:5, 3192:4; CR10; HG729:3 The Gospel Church, not our Lord Jesus alone, but the entire Church with him. R3192:4,5; HG178:6 The hidden mystery of God. R3192:4, 4531:5 God's redemptive plan. R1679:5 Of joint-heirship with Christ. R1523:3 Which is Christ in you. HG178:6 During past ages, this mystery of the spiritual seed was hid in earthly promises, until the Spirit through Paul revealed it to the Church. R218:6 The terms of fellowship in this mystery. R1523:3 So long kept secret, and hidden in promises, types and figures. A88 The fact that during this Gospel age God is selecting from mankind some to be joint-heirs with Jesus in the Kingdom. R3937:3 God did not intend that the mystery should be understood except by the faithful, until the great day of revealing. R3193:1 This mystery is not intended to be understood by the world or nominal Christians, nor even by the true Christian who is not fully consecrated to the Lord. R3192:4 Children of God are privileged to know more and more of the hidden mystery and appreciate the divine plan. R2074:6 The mystery will be finished when the Church is complete. R369:4 God has glory in reservation for this mystery Church of which Jesus is the Head. R369:4 We are just on the eve of the finishing of this mystery. R369:4 There was no mystery class before Pentecost. HG178:6 The work following the completion of this mystery must be an immense work, worthy of such great preparations. A88 It is God's method of dealing with Satan, and God's dealing with the whole Christ. CR45

The beginning

- Our great Redeemer was the very first and chief of God's creatures. R1642:1 Our Lord Jesus existed prior to his incarnation, and in a more exalted nature and condition. R1673:3

Hath been hid in God

- Kept secret. R219:1 Until the Gospel age. R1679:5; HG729:2 A mystery which has been hid so long suggests that the work that is to follow its completion must be an immense work, worthy of such preparations. A88 God arranged the earthly promises so as to hide the spiritual promises until the due time. R218:6 The sharing of the Body with the Head both in the sufferings of this Gospel age and also in the glory to follow. R227:1

Created all things

- Including Satan, who was originally perfect and upright. F612 Including angels and men. R1642:1

By Jesus Christ

- Our great Redeemer, the very first and chief of God's creatures. R1642:1 Our Lord Jesus existed prior to his earthly life in a more exalted nature and existence. R1673:3

10

Ephesians 3:10 *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*

To the intent

- In order that. (Diaglott) R1552:5

That now

- Henceforth. R1679:6; HG729:3 In his own appointed time. R1594:2 During the Gospel period. R1149:2*

The principalities

- Governments. (Diaglott) R1679:6; HG729:3

And powers

- Authorities. (Diaglott) R1679:6; HG729:3

In heavenly places

- In the heavenlies. (Diaglott) R1679:6; HG729:3 To the Church; not earthly. R1149:2*

Might be known

- Might be made known. R3694:1, 3294:4, 2750:4, 2238:4, 2055:4, 1910:4, 1750:4, 1679:6 Is to be made known. HG729:4

By the church

- Through the instrumentality of the Church. R1679:6; HG729:3 Congregation. (Diaglott) R1679:6; HG729:3 To lift up and bless the remainder of humanity through this trained, exalted and empowered few. R1594:2

The manifold

- Much diversified. (Diaglott) E17, 413; F62; R1682:2, 1679:6; HG729:3 God is not limited in his operations. E413

Wisdom of God

- Manifested in the creation of the rose, pink and pansy; cherubim, seraphim, angels and men. F62; E413 Manifested in choosing different methods of dealing with fallen angels and fallen men. E413; R1679:6; HG729:3

11

Ephesians 3:11 *According to the eternal purpose which he purposed in Christ Jesus our Lord:*

The eternal purpose

- A plan of the ages. (Diaglott) R1679:6, 1560:1; HG729:3; OV406 God's eternal purpose. NS544:3 No human mind ever originated such a great plan. It is surely divine, surely Biblical. It is of God. OV407 Billions of our race have had a great schooling time along the lines of sin during the past 6,000 years. OV406 All the experiences of the present life will have a bearing upon the members of the fallen race during their restoration in the incoming age. OV406 The divine purpose from the beginning was to gather out from mankind a Little Flock who will, with their Lord, bless, uplift and instruct mankind in the ways of the Lord during the Millennial age. NS544:3 When our race came under the death sentence, God might have cut us off more quickly had he not had this plan in mind. OV406 God planned to redeem man from the death condition, and to restore the race in due time. OV406 God planned that mankind should have experiences of pain and death to learn needful lessons. OV406 Final death will result from the continued practice of sin. OV406 God always maintains his justice, and he always maintains his love; and we are blessed by both. OV406

Which he purposed

- Love had beforehand arranged a plan whereby redemption would come. OV406 As we study the matter, we can see great wisdom in God's course. OV406

Christ Jesus our Lord

- Our blessed Lord Jesus, through whom the whole plan is consummated. OV407

12

Ephesians 3:12 *In whom we have boldness and access with confidence by the faith of him.*

And access

- To the Father. R1227:2

14

Ephesians 3:14 *For this cause I bow my knees unto the Father of our Lord Jesus Christ,*

I bow my knees

- The Apostle Paul prayed that the Church might attain more of God's love. NS622:1 He prayed for them and sent messengers and helpers to them. R1570:5, 2137:4; HG745:6

Unto the Father

- And God. R3911:6 Nevertheless, there is nothing wrong in our addressing a petition to our Lord Jesus direct. R3911:6

Our Lord Jesus Christ

- The Messiah, the Son of the living God, the Redeemer of the world. R3911:6

15

Ephesians 3:15 *Of whom the whole family in heaven and earth is named,*

Of whom

- In whom. R3268:6

The whole family

- Of God. R3268:6, 1833:1, 1116:5 All of God's creatures on various planes of being. R3268:6; C330 Will be fully recovered from the fall and established in righteousness. R1560:4 Then "there shall be one fold, and one shepherd." (John 10:16) R2673:6 God bears a father's love to all his intelligent creatures. R1833:1 "For thy pleasure they are and were created." (Rev. 4:11) R1833:1

Is named

- The world will be brought under the control and under the name of Christ. R4498:5

16

Ephesians 3:16 *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;*

That he would grant

- He is speaking to the Christians, and not to worldly people. R3167:6

To be strengthened

- That they might grow in the knowledge of God. R2137:4

The inner man

- The new nature. R237:2*

17

Ephesians 3:17 *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

That Christ

- The spirit of Christ. E224

Dwell in your hearts

- Sit as king, ruler, director of every thought, word and deed. E224 A measure of blindness continues with us for some time after we have accepted Christ. HG745:6

That ye

- The Apostle writes to the Church. OV57; NS723:6 This enlightened class. R2712:2

Grounded in love

- In the holy Spirit or disposition. E224 The Apostle Paul urges this class to grow in love. R2712:2 Love is the spirit of all who are truly members of the Body of Christ. R2649:6 Seeking to have love perfected in them. R2694:4 The great need of the Church today. NS622:4; R32:4* Undoubtedly, love is the principal thing to be studied, to be appreciated and practiced in our lives. R2649:4 Growth in knowledge will keep pace with growth in love. R2649:5 Only those who take this standpoint can make thorough progress in grace and knowledge. R2649:4 When knowledge serves its proper purpose, it brings us to the appreciation of the love that is of God. R2649:4 From this attainment comes our blessing and the world's blessing. NS622:4 The word love is as warming and cheering

correspondingly as the words hatred and selfishness are cold and discouraging. In every human being there is a craving for sincere love. NS619:2

18

Ephesians 3:18 *May be able to comprehend with all saints what is the breadth, and length, and depth, and height;*

May be

- So as to be. R2137:4

Able to comprehend

- Enabled. R2587:6, 2581:4; SM425 To see more clearly. OV33 The secret of the Lord. R2210:3 By the holy Spirit. R2892:4 "Unto you it is given to know the mysteries of the kingdom of God." (Luke 8:10) R3328:4 To come to a clear knowledge of the truth. R5145:4, 2941:3, 2210:3 This glorious plan of God. NS295:6, 400:2 None but the consecrated, the spirit-begotten, can comprehend. R3479:3 By feeding upon the words of God. R3059:3 An ability to discern spiritual things. R2941:3; Q748:4 It was the longing desire to comprehend. R589:2 What is almost impossible to one blinded by the doctrine, "Ye shall not surely die." (Gen. 3:4) F622 The opening of the eyes of understanding of Christians is gradual. OV50, 57:4; R4089:5, 3328:1 The eyes of our understanding should be opened widely to see the length and breadth and height and depth of the love of God. PD44/53; R5719:1, 4118:1, 2587:6 When we enter the Lord's family, we are only on the threshold of knowledge and appreciation, and have need of progress and growth. R3167:6 The due time has come for the lifting of the veil of ignorance and superstition. OV33 The Apostle Paul prayed to the Lord for understanding for the early Church. HG390:2 The various denominations have been blinded to a large extent to the light of the divine Word by Satan's original lie. F623 In order to understand the Bible, we must come into the attitude of pupils of Christ and be taught of him. Q748:4

With all saints

- The saintly new creation. SM43 The Apostle's prayer included us. R4114:3 This special class, "God's elect." R2049:1 We are trusting in the same Savior and in the same Father. R3066:2 The Lord's saints constitute the most secret society on earth. NS400:2 In proportion as the saints receive of the holy Spirit, holy thoughts replace unholy thoughts of the natural man. R2892:4 There is a ministry of evil in respect to the saints—in their testing, polishing, refining and proving as overcomers. R3168:2 More than an elect few are eventually to reach eternal life through the Redeemer of mankind. SM42 God is electing these in order that through them, with Christ Jesus, as the elect and foreordained "seed of Abraham," all the families of the earth shall be blessed. R2049:1

Breadth, and length

- No man can measure. R2892:4 The divine plan will continue to open before them. R2649:5 All Christendom has erred in respect to this, as evidenced by conflicting creeds. OV174

Depth, and height

- Of God's love. SM425; NS332:1 Of the love of Christ. SM42 Of love divine, all love excelling. OV33 Of God's wisdom, justice, love and power. NS384:4 Depths of the divine plan. R3168:4, 3066:2 Of the mystery. NS400:1; CR11 Full comprehension. NS622:4 God's Word, as a telescope, beholds the beauty of God's divine character and splendor of the divine plan. R2892:4 We are unable to appreciate the love of God. NS544:4 Our forefathers were generally in considerable darkness in respect to this. SM42

19

Ephesians 3:19 *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

To know

- Appreciate. R2649:4; E224 The Lord's people have been enabled to grow in grace and in knowledge

and in love. F219 Not all have this opening of the mental eye. Only the sincere, honest-hearted may enjoy this blessing, this clearer vision. R2587:6

The love of Christ

- The love of God in Christ. NS622:4 The love of God that has made a plan of salvation that is world-wide. HG186:1 The love of God was completely obscured by the darkness of the medieval period, when doctrines of demons got full hold upon the minds of the people, and the Bible was out of use for twelve hundred years. SM132 For the fallen angels as well as for fallen man. R1680:4 To know him is to love him; and we cannot love him without knowing him. R1997:1*

Passeth knowledge

- Human knowledge. F220; R2581:4, 2137:4, 2049:1 Which passeth all understanding. SM42, 132:3, 42:2; R5145:4, 3328:4, 2712:2, 2595:5, 2137:4; CR11; NS834:4, 544:5, 532:1, 400:1, 235:6, 159:6; HG186:1; OV174 Mere human understanding. R2049:1 Surpassing all of our expectations. R4118:1

But which is revealed in the holy Scriptures. Q748:4 Be filled

- With the Spirit. E225 A filling with his spirit, mind and disposition, which is a gradual work. NS621:5 The Lord would have us come into this condition of earnest desire for filling with his Spirit of holiness. E224 The grand ultimatum of Christian attainment. R2064:6 When we pray to be filled with the Lord's Spirit, we are to look about us and find the provision which he has made and directed for the answer to these prayers. E225

Fulness of God

- The Father's Spirit in full measure. E224 Holiness of God. NS621:5 God-like character. R5901:2* God's loving benevolence toward us. R2163:6* In proportion as we are emptied of all things else, then we are ready to receive of his fullness. E224 Only the Little Flock will be born into the Father's express image. R385:2,3 It is our duty daily to press toward this mark of holiness. R2064:6 Toward this end every child of God is constantly aspiring and should note degrees of progress. R2064:6

20

Ephesians 3:20 *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,*

Unto him

- God. R4100:3 Our Father, who recognizes even our thoughts. R90:3

That is able to do

- The Scriptures say God is able. R5901:3* That he will do. NS455:2 In his own due time. R1178:1 Unto the faithful. NS468:6

Exceeding abundantly above

- Exceedingly, abundantly more than. SM532; R4100:3, 3166:1; NS468:6, 455:2, 391:5; HG390:2

All that we ask

- All that you could ask. R2699:4 Of blessings and favors. HG390:2; SM532 Or at present imagine. R1178:1 God can do not only as much as you can conceive or ask, but abundantly more. R5901:3*, 4100:3 According to the riches of his grace and his loving-kindness toward us in Christ Jesus. R3892:4, 4100:3 To express our wants makes a deeper impression on our own hearts. R90:3*

Or think

- Or expect. NS455:2

The power

- God's power. R5380:4, 3892:5 It takes real faith to believe God can make you holy or Christ-like. R5901:3*

Worketh in us

- "It is God which worketh in you both to will and to do." (Phil. 2:13) R3586:2 To do his good pleasure. R3892:5 God's works, incited by his Word and Spirit. R3586:2 The power of God works in us to live separate from the world, overcoming the world, the flesh, the Adversary. R3892:5 These

works are not ours as men but as new creatures, members of the Body of Christ. R3586:2

21

Ephesians 3:21 *Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

In the church

- By and through the Church. T98

Throughout all ages

- Indicating that mankind will always praise the Lord through his anointed. T98

Ephesians 4

1

Ephesians 4:1 *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*

The prisoner

- Who left all to follow the Master, counting home comforts as loss and dross, enduring stripes, imprisonments and hunger. R832:5

Beseech

- Exhort. (Rotherham) R768:1; F239

You

- The new creation. R4189:3 Members of the Body of Christ F239 Believers. R2020:1 Not the world, but the saints. R1594:3

Walk worthy

- "That ye might walk worthy of the Lord." (Col. 1:10) R2020:1 And not stumble. B28 Let us not forget him who set us an example that we should walk in his footsteps. R832:5 In Jesus' footsteps of self-denial. R832:2 So that you will be an "overcomer." R2020:4 To share the throne and glory of the great overcomer Jesus. R832:2 Whereunto all living believers have been called. R2020:1 Being fully consecrated. R2020:3 By a full surrender of themselves to the Lord. R2020:3 Making their calling and election sure. R2020:1 The Little Flock (Luke 12:32), shall be esteemed worthy to share the throne and glory of the great overcomer, Jesus. R832:2 So that you may not be rejected by the Lord as unworthy of becoming his Bride. B28 We become dead to the world and alive toward God. R2020:3 If we love houses, lands, wife, children or any other thing more than our Lord, we are not worthy of a place among his disciples to whom he promised the Kingdom. R832:3,4 "That ye may be accounted worthy to escape all those things that shall come to pass." (Luke 21:36) These will escape by being gathered through death to glory before the terrible severity of the world's trouble comes. R2020:4 It is because the Great Company does not walk worthily that it fails to receive the great reward. R2020:1

The vocation

- Our vocation is that of servants of God. R4189:4 The calling. (Rotherham) R768:4 Of divine service. R2020:1 For the glory of their King. R2020:1 The very highest of all; the representative of the Lord and Master. R4189:3; CR36 No earthly avocation should be permitted in any degree to hinder the service which we have undertaken as children of God. R4189:4

Wherewith ye

- To these belong all the exceeding great and precious promises of God's Word. R2020:1

Are called

- To glory, honor and immortality for the future, with Christ, the Lord. R2020:2 Our Lord desires us to make our calling and election sure, to win the great prize he has set before us. R832:2

2

Ephesians 4:2 *With all lowliness and meekness, with longsuffering, forbearing one another in love;*

Lowliness

- Of mind. (Rotherham) R768:4 The Lord Jesus was meek and lowly in heart. (Matt. 11:29) R1921:1

And meekness

- The Lord has always chosen the meek for every great work. R1921:1 Meekness was a marked characteristic of all the prophets and Ancient Worthies. R1921:1 Moses was the meekest man in all the earth. (Num. 12:3) R1921:1 Remembering your own unworthiness and insufficiency except as God is pleased to work through you. R1920:5 And not in a combative spirit. R1920:5

Longsuffering

- Greek, makrothunia, corresponding to the common thought of patience. R2790:6

Forbearing

- Bearing with. (Rotherham) R768:1 Not chiding and marring the joy of others. R3214:6

In love

- Affecting all the affairs of life. R2649:4

3

Ephesians 4:3 *Endeavouring to keep the unity of the Spirit in the bond of peace.*

Endeavouring

- Giving diligence. (Rotherham) R768:4 Doing all in our power. R4391:5 Earnestly. R1895:4 The Apostle exhorts all of the saints. R1594:2

To keep

- To maintain. R4391:5 Preserve. F282; R1278:1 That the Church might be preserved entire, without schism. Q837:2

Unity of the Spirit

- The oneness of the spirit. (Rotherham) R768:4 The spirit of love. F239 Unity of the faith. R1895:4 Oneness of mind. R1278:1 To avoid any schism in the Body of Christ. R1895:4, 1130:5* "Let nothing be done through strife or vainglory." (Phil. 2:3) F282 The Bible teaches the unity of the Church. OV122 The possession of the spirit of Christ is an evidence of vital union with Christ. R81:3* Christian union is a possibility. R768:3 True Christian union is advantageous and an end greatly to be desired and sought for among God's children, yet it is of great importance that we have union on the true and Scriptural basis. R768:1 This union is felt and is strengthening among the consecrated ones. R768:2 What steady cooperation there was among the apostles and elders of the early Church, preaching the sound doctrine of the truth! R1895:5 Apollos did not discount the teachings of Paul. R1895:5 The apostles and elders of the early Church did not endeavor to eclipse one another by new theories of their own. R1895:5 If fervent love for the Lord and the truth prevail, it will generally be found easy to unite in judgment respecting the divine will. F282 The advantage of Christian union is not fully appreciated by all the Body. R768:2 May we more fully realize this unity. R81:4*

In the bond of peace

- In the uniting bond of peace. (Rotherham) R768:1,6 "Having peace with one another." (Mark 9:50) "Be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3:14) R2947:1,4 Being firmly bound together by love. R769:1 This is the kind of bondage under which we are laboring. R157:1 We honor as one of the chief Christian virtues the spirit that differs in opinion and yet lives in harmony. R156:6

4

Ephesians 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

There is

- The Apostle Paul assures us. R4878:3 Paul enumerates the elements of that unity. They are seven units. R1435:3*

One body

- The Body of Christ, the Church of the living God, the Little Flock, the Seed of Abraham. R1278:1,2, 4878:3, 5393:2 Christ in the flesh. Q364:5 Anointed, or begotten of the holy Spirit. R5393:2, 5134:2 The Church, Christ being its Head. R67:1*, 768:1, 81:1* Of many members. F239 This is a truth in the Word of God. R1130:5* Separated from the world to the Lord and the Millennial work. R4354:4 Our Lord and the apostles never recognized any but one Church on earth. R1571:2 The Church triumphant is to be one Church, and not many churches. R1570:6 The least as well as the greatest is a member of the Body and vitally connected with Christ the Head. R81:1* The apostles are important members of the Body. R67:1* All who have fallen asleep in Christ are as much a part of the one Body as those who live at any time. R81:5* The Church, which when complete and filled with glory will shine as the sun in the Father's Kingdom. R67:1* The Church is being selected for the great work to be accomplished during the Millennial age of restoring "whosoever will" back to their former estate. R1571:1 The members of the Church should work in unity and harmony in doing the will of the Lord and witnessing to the truth of the Gospel. Q837:2 All true Christians should unite in abolishing sectarianism which separates God's professed people into various more or less antagonistic, little companies. R4878:3 The sects say that Christ has many churches, and ignore Christ's statement that there is but one Church. R4879:1 Every sect is a sin, and every division a proof of disobedience. R1130:5 Divisions of the probationary Church were denounced by the apostles as schismatic, sectarian and contrary to God's will. R1571:2 The human institutions called churches, while containing some of the members of the true Church, are merely social clubs. There is but one Church, and it is scattered everywhere. R4878:6 That during the Gospel age God has been selecting a Church is admitted by all Christians except Universalists. R1570:3 "The household of God" is no longer composed exclusively of Israelites, but of those out of every nation; and its one foundation is occupied by Israelites and non-Israelites alike. R1435:3*

And one Spirit

- Aim, mind. R768:1 One sentiment or disposition. R1278:1 The spirit of the truth, of holiness, of love. F239; R1278:2 To us there is one holy Spirit, the Spirit of the Lord. NS774:2; Q837:2 The Spirit of God which actuates and governs all who are of the one Body. R1278:2 Which unites the many members. F239 Consecration brings to us divine acceptance, manifested by the begetting of the holy Spirit. R4547:6 As long as this Spirit abides in us, it is a witness and a guarantee that we are still the Lord's. R5393:2 The same Spirit is promised for the guidance of every member of the Church. R768:3 The promise of the Spirit belongs to the whole Church. R67:1* Whoever has that Spirit gives evidence of membership in the Body, and therefore of acceptance with God. R81:3* Each individual believer, by his possession of the Lord's Spirit, will be related to every other similarly consecrated believer. NS376:2 All who possess it are fellows, whether they know it or not. R81:3*

Even

- According. (Rotherham) R768:4

Ye

- Spiritual children of God. R772:1* The Church, the elect of God. R5060:2,3 New creatures in Christ Jesus, still in the flesh. R1548:3 The consecrated. R5864:3 The Lord's flock. R4784:3 All of the Lord's people of this Gospel age. HG752:3 Those who have "an ear to hear." R1951:3 Those who have accepted Jesus as their ransom-sacrifice and consecrated themselves wholly to God. R5916:3, 4548:1, 772:1* Through the one Word of truth; are one class, one Church; under one Lord, faith, baptism. R5864:6

Are called

- Of God during this Gospel age. NS371:3; R5134:1 To come into God's family. R5134:1 To belong to

the Body of Christ. R5393:2 During this Gospel age, God has been calling the Church to glory, honor and immortality. R5060:2; F92 To self-sacrifice; to walk in the footsteps of Jesus. Q309:5; R5060:2, 4784:3, 1669:1; F125 The only call yet made is to membership in the Little Flock. R1046:4, 5060:2, 4547:6, 1951:3, 1668:6; Q307:3 Some fail to respond obediently, losing their justification, in the sense that it fails to become vital, divinely approved. R4547:6 During the Gospel age the Lord has but one Church, one flock who follow him. R4784:3, 1668:5, 399:4; NS379:6 Invited to enter in. R1951:3, 5060:2 Invited to the divine nature and a heavenly mansion. R4784:3; Q39:T There must be the invitation. R5134:1 "My sheep hear my voice." (John 10:27) R4784:3 This invitation is not just to do the best we can, but to sacrifice. R5134:2, 1669:5 And begotten of the Spirit. R5864:3 To be new creatures. NS592:1 To joint-heirship with our Lord in the glory, honor and immortality of the Kingdom. F125; R5232:4; HG745:2 To be heirs of God and joint-heirs with Jesus Christ as the Bride, the Lamb's wife. NS20:4 To both suffer and reign with Christ. R791:1 To sacrifice the earthly nature and become partakers with the Master of the divine nature. R4784:3, 791:1 None come to God in this Gospel age except those who make a sacrifice. R5134:2 The call of the present time is a call for willing sacrificers to present themselves as joint-sacrificers with Christ in the service of God, his people and his truth. R1669:5 God is selecting a Little Flock from amongst mankind to be joint-heirs with our Lord Jesus in the Millennial Kingdom. R2732:1 The Lord has attached a greater prize to the call made during the Gospel age, which selects not only those who love righteousness, truth and divine favor, but who so love them that they would sacrifice all else for the sake of these. R1669:1 Called to be of the "seed"—The Christ which shall bless the world. R791:1 To take the Lord's yoke and be associated with him in the bearing of his burdens. NS379:6 We were counted new creatures when we heard God's call and accepted the same and consecrated ourselves unto death. F125 God wishes us to attain that to which he has invited us. NS373:5 The acceptance of this call includes not only faith in the Lord and in his promises, but also obedience—full consecration. NS371:3 Called to become dead to all earthly interests, as well as dead to sin. R4547:6 To enter upon a period of schooling under the tutelage of the Lord Jesus, their Redeemer. NS642:4 To whole-hearted loyalty to the Lord. R5916:3 Only one class is called, and that is the Church. NS20:3 There is but one call during this age. Q309:5 And now it is a matter of development in the spirit of the Lord. R5393:2 These are said to be in the school of Christ, receiving discipline, learning lessons, being taught of God, fitted and prepared for usefulness in the Kingdom during the Millennial age. NS371:4 Only those who are filled with his spirit will be able to come off conquerors and attain to the glorious things whereunto they are called. F92 It is for each of us to make our calling and election sure. R5394:4, 4547:6 The path of the Little Flock is narrow and difficult at present, but it is God's path—the right path, the path of life. R1668:6 The place to ascertain what is God's call is in God's own Word of revelation. R3634:4 This call comes through the proclamation of the Gospel. R5134:1 Those who receive the call may accept it before this age of sacrifice ends. R5134:1 Our feelings or aspirations are not the call. Otherwise, it would imply that we do our own calling. R3634:4 He who "hears" the present call has no right to hope for another if he spurns what has been put within his reach. R1951:3 It is a mistake to suppose that the Apostle Paul and the early Church were called with any different calling from that which appertains to the entire Gospel age. NS615:5 Some receive a knowledge of God's mercy and of their own privileges without profiting thereby—without accepting the only call of this age. R4547:6 God did not call any to be of the Great Company class. Those, "saved as by fire," will get a reward to which they were never called or invited. Q309:5, 307:3, 298:T In the Millennial age, there will be no call, but every creature will be required (not requested) to render obedience to that Millennial government. F93 To our understanding, no such call to restitution blessings will ever be issued. R3634:5 Our failure to rightly appreciate the great blessings which God has attached to the call of this Gospel age is not a sign that we have not received the call, but it is a sign that we have not clearly and fully appreciated it. R3635:1 Speaking of our priesthood, the Apostle declares, "No man taketh this honor unto himself, but he that is called of God." (Heb. 5:4)

R3634:4

In one hope

- "More than conquerors." (Rom. 8:37) HG752:3 "Blessed and holy is he that hath part in the first resurrection."(Rev. 20:6) R5232:5 God sets forth in the present time only one hope, only the one calling, only the one invitation. NS415:5 Of being worthy to share in our Lord's glory, honor and immortality. R5232:4 Those who prove wholly faithful will be born divine beings. R5916:3 To become joint-heirs of Christ's glory. R1669:5 To sit with Christ in his throne. R2732:5, 5393:3 To be members of the Church of the first-born. R4548:4 We are not to think of different calls; we have no choice in the matter. F92, 93; R1668:5, 772:1; Q279:7; NS342:2, 20:3 The hope that we may be of the Lord's goat class. R4921:2 Of being a member of the Bride class and joint-heir with Christ. Q604:T; R3732:3*; NS371:3; HG752:3 To membership in Christ; to be of the Royal Priesthood. R4656:6 It is the hope of being made perfect in Christ; of being made partakers of the divine nature. R351:4* There is but one prize held out by the Scriptures as an offer during this Gospel age, as there was a different one held out previously, and as there will be a still different one held out during the Millennial age. R1668:5 The ground of this hope is found in Jehovah's promises, confirmed by the ransom price for our sins, and by Christ's resurrection from the dead for our justification. R1278:2 This contradicts the thought that there might be two callings, an earthly and a heavenly, from which we might choose. R3634:4 The invitation given to the Church of the Gospel age was but one invitation. SM636 Whether you get it or not, it is one hope. Q39:T The Little Flock will gain an abundant entrance into the Kingdom. NS371:6 Our trials, difficulties, weaknesses, are so different that only the Lord can determine who are worthy. R5394:4 The human perfection, physical, mental and moral, to which the world may attain in the next age, is now out of the question to these consecrated ones. R772:1* The apostles constituted the nucleus of the family of God—whose hearts and hopes were one. R2449:1 Whoever willingly sacrifices his all may be as sure of the prize as any other one running the same race. R1046:5 Which inspires all the members of the one Body of Christ, who have the one spirit of the truth. R1278:2 Both classes, the Little Flock and the Great Company, receive the anointing of the Lord, the begetting of the holy Spirit. R5393:2, 5134:2; CR348; Q39:1 And there is no decision as to the two classes in the present time. CR348 No one is called to the Great Company class. R5924:6, 5060:2, 2732:6, 1046:4, 772:1; Q307:3; SM636; NS642:6 The position attained by the Great Company is an unpromised one, of the Lord's abundant mercy. R2732:6 It is not because the Little Flock of overcomers suffer more than the Great Company of tribulation saints, that they are to get the prize, but simply that they suffer willingly, self-sacrificingly. R1669:3,4 Those not wholly faithful will be born spirit beings of a lower order. They will miss the great "prize." R5916:3 There is not a second call during this Gospel age, though there is a second class of saved ones selected during this age—the Great Company. These of this second company have no separate and distinct call. F93 The Little Flock and the Great Company were not separately called. It was the one call, and each individual had the opportunity of making his calling and election sure. NS415:4 The Great Pyramid does not show a place for the Great Company, as though they had been invited to such a place. Q310:1 Some will not be accounted worthy to reign with him because they failed to progress. R5393:3 Those in covenant relationship must attain spirit nature on the divine plane, or a lower one; or lose all in the second death. R5759:1, 2732:4,6; Q307:3 The new creature is begotten to the divine nature. Q508:4, 38:7; R772:1,2* Many of these will fail to make their calling and election sure. R5916:3, 772:1*; Q307:3 There has been no change in the terms of discipleship or in the reward promised. R4784:3 There can no more be two hopes in "the unity of the Spirit" than there can be two Lords or two Gods in it. R1435:3*

Of your calling

- God, during this Gospel age of nineteen centuries, has been calling the Church to glory, honor and immortality. That calling is the heavenly calling. Q309:5; R4784:3; NS342:2 The high calling of God in Christ Jesus. PT388:5*; R1046:5, 399:4 "I beseech you, brethren, by the mercies of God, present

your bodies a living sacrifice." (Rom. 12:1) F125; NS371:4 The high calling of joint-heirship with Christ in the Millennial Kingdom. R1951:3, 2732:6; NS642:6 The high calling, to divine nature and glory R1668:3 Such as have responded to Romans 12:1 are God's chosen. They are reckoned as members of the Anointed One. NS372:2; Q297:7 It is for us to appreciate this calling, to see how great it is; that no other invitation that God has ever given would be so wonderful as this call. NS20:4 "Let us lay aside every weight . . . and let us run with patience the race that is set before us." (Heb. 12:1) NS371:5, 20:4 All who have seen the prize and accepted the invitation can make their calling and election sure by complete self-sacrifice in the service of the Lord and under his direction. R1046:4 Unaided by divine grace, none of us can make our election sure. R773:4* "Hold that fast which thou hast, that no man take thy crown." (Rev. 3:11) R1046:5 As new creatures in Christ, it is a question of eternal life or eternal death for them. PT388:5* There is but the one call during this age. R1951:3 Let us make our calling and election sure and realize that God is giving us now a knowledge of his future blessings for the world of mankind. NS20:4 The privilege of becoming joint-heirs with Christ will end as soon as the elect number is completed. R5134:4 There was no high calling in the Jewish age. R5134:4 Before the restitution call, the Gospel age must first close, the sacrifices of the Church, Head and Body, must be finished to the uttermost and be accepted before God; then the great High Priest will lift up his hand (power) to bless the people. R1669:6 Full restitution is not yet offered as a prize, and cannot be offered until the Church shall first be perfected in glory. R1669:4 The high calling is not for all. R5134:1 There will be "other sheep" who will become the Lord's followers under different conditions and under a different call in the future. R4784:3

5

Ephesians 4:5 *One Lord, one faith, one baptism,*

One Lord

- Jesus Christ. (1 Cor. 8:6) NS774:2; R5137:1 Who in all things has the pre-eminence in Jehovah's plan and work. R1278:3 Jesus Christ, by whom are all things. R3475:1; NS258:1 The Only Begotten of the Father. R3475:2 The first and the last of Jehovah's direct creation. R1278:3 The only Head of the Church. SM121; R1571:3 "For one is your Master, even Christ; and all ye are brethren." (Matt. 23:8) R1523:4; F230 There is only one Head to the one Body. F229; R1571:3, 1523:4, 1278:3 Lord signifies master, ruler, governor. R61:1*; NS65:1 His name alone will be quite sufficient (we will need no sectarian name). SM123; R1571:3 Our Lord's prayer will be realized by the overcomers. They will be one with himself and with the Father. SM126 One, and only one, deserves all the honor of the Church, both now and forever, and that one is her true Lord and Master. R1571:4 "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:9) R61:2* All the saints recognize the one Lord; whom they serve. R1594:5, 1046:5 To whom we render supreme reverence and obedience. R1571:4 He is the Redeemer of his Church, as well as her Lord. R1278:3 Christian union is a union in which all so united acknowledge the one Lord. R768:2 As only Christ died for us all, he alone must be recognized as our Savior. SM121; R5137:1, 4878:3 Jesus Christ. This title is expressive of a glorious fullness of power and love. R61:2* No longer in the flesh, no longer a human being. He has finished the work of ransoming us, for which the taking of the flesh was needful. R1278:4 Of Jew and Gentile. R61:2* The Son is not superior to the Father. R3475:1 As all ye are brethren, so the class distinction as between clergy and laity must be abrogated that we all may be one Church with one Lord. SM121; R5938:4

One faith

- Faith is the power of God to every one that believeth. R1278:5 Faith anchors our hearts securely to the precious things of the future, though unseen. R1278:5 Based on his Word of promise. OV123 "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5,6) R1572:2 Of divine revelation through the apostles and prophets. Accepting no other, though it be preached by an angel from heaven. R1594:5

One so simple, clear and reasonable, that all—the learned and unlearned alike—could grasp it and comprehend it. R1572:1 The basis of this one faith is "that Christ died for our sins according to the Scriptures; and that he was buried, and rose again the third day." (1 Cor. 15:3,4) R1572:2 Belief in Jesus as a ransom for all must be insisted on as a test of Christian fellowship. R1572:3 True faith begins with the one kind of seed-faith in all, no matter what stage of development each may attain. R1572:3 We should contend earnestly for the "faith which was once delivered unto the saints." (Jude 3) R4878:4, 1572:6 The gospel. This one gospel acknowledges man's fall, and God's mercy and love manifested through Christ's work of redemption, forgiveness and restoration of the willing and obedient. R1572:4,3 The simplicity of the gospel recognizes the broad outlines of the divine plan and allows each individual to see as many of the finer lines of the same as his spiritual development will permit. SM121 Through this faith we grasp the exceeding great and precious promises of God, appropriating them to ourselves. R1278:5 That we were reconciled to God by the death of his Son, having peace with God through our Lord Jesus Christ. R1278:5 All should be of one faith and enabled to point out the waymarks so clearly that every earnest member of the Body may see light in God's light. R769:4 We are inspired by the one faith. R768:2 The true vine is united. It is not a sect, and its members are not sectarian. NS376:2 The early Christians were unitedly one and reprobated any division. SM121 Maintained only by abandonment of the creeds and a return to the words of Jesus and the apostles and the prophets. R5003:1, 4878:3; SM462 Not incongruous mysteries, inconsistent with themselves and inharmonious with reason. R1572:1

One baptism

- Baptized (or immersed) into Jesus Christ. (Rom. 6:3) R1278:5, 768:1 Burial into Christ. R3356:3; SM123 Consecration into his death. OV123; R3356:3, 1046:5 One immersion. (Rotherham) R768:1 Begotten of the same Father. R768:2 And only one proper symbol of it, immersion in water. F452; R1278:6; SM123 Jesus and his apostles taught baptism. OV241; CR75 A feature of the gospel. The one Lord, one faith, one baptism constitutes the one gospel. R1572:4, 1571:2 One immersion, one Lord, one faith and one hope must be there as the primal basis of union. R768:5 An immersion even unto death. R1278:6 Thenceforth they live, not unto themselves, but unto him that bought them with his own precious blood. R1278:6 Justified believers attain membership in the Church of Christ through this immersion of their hearts, their wills, into the will of Christ. R1278:6, 1594:5 Not the symbolic one, but the actual one. R3356:3 All the churches were subject to the same regulations instituted by the apostles. R1895:4 Leading to the true union of the Church. R1572:5 Christian people in general are agreed that immersion in water corresponds most closely to the meaning of the Scriptural language. F452 Nowhere in the Scripture is infant baptism commanded or urged. CR75; OV241

6

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

One God and Father

- This is the Apostle Paul's testimony. F452 The Eternal One, who is "from everlasting to everlasting." (Psa. 90:2) R369:6 The living God. The Almighty. Jehovah. R4878:3, 1268:5, 369:5 "To us there is but one God, the Father." (1 Cor. 8:6) NS258:1 Who is holy and separate from sin, and cannot look upon it with any degree of allowance. R1268:4 The power all resided in the Father; everything is of him, from him, through the Son; "that all men should honor the Son even as they honor the Father." (John 5:23) R3475:1, 369:3 "Every good gift . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jas. 1:17) R1269:1 Who is only good. R1269:1 Who was pleased to recognize, honor and use the Son in his great work. R3475:1 God's work in the present time is not the salvation of the world, but the salvation of the Church; the world's salvation will follow during the reign of Messiah for a thousand years. R4878:6 Who has not only put into our possession wonderful Bibles and helps for Bible study, but has given us the ability to read and study

the Word critically. NS774:4 We reject as totally unscriptural the trinity teaching that Jehovah, Jesus and the holy Spirit are three Gods in one person. R369:2, 3475:1 The doctrine of the trinity, which finds no place in the Scriptures, and is contrary to reason, was concocted during the Dark Ages. NS257:6 It is impossible for God to lie. R1269:4 Sin, crime and wickedness are to be understood as being the very opposite of God's character. R1269:3

Of

- Literally, "out of." R1268:2 Over. R4878:3

All

- All things are of our Father; he is the first cause of all things. R369:3

Above all

- Over all. (Rotherham) R768:4

8

Ephesians 4:8 *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

He ascended

- Our Lord Jesus ascended. R843:4; Q531:2, 42:7; NS783:6, 658:1 Christ's ascension, after his crucifixion, resurrection and 40-day period with his disciples. NS655:2,3 Our Lord, duly qualified, was exalted as Jehovah's Prime Minister in the throne of universal dominion, being made a partaker of immortality, a dignity never before conferred upon any created being. R1829:4 Our Lord bestowed his earthly rights upon believers. Q434:T He presented his merit as the satisfaction for our sins, to purge not only those who were waiting in the upper room at Pentecost, but also all others of the same class down through this Gospel age. R4667:3 Having to his credit the price or value sufficient to ransom the whole world. Q560:T Our Lord's manner of going was secret, unknown to the world, known only to his disciples. He will so come in like manner; and none will know of his presence except his disciples. R5830:4, 5829:1,4

Up on high

- Up to the throne of the Father. NS657:3 Where he was before—to the spirit plane. R5829:6 Above all heights. R5066:3 There to appear in the presence of God for us. And he presented his sacrifice on our behalf. R1829:4,5 This refers not so much to locality as to station, power, dignity. NS657:2

He led

- Jesus leads forth to liberty and eternal life those who have been slaves of sin and death. R5066:3; NS782:1 Because of the great victory which our Lord Jesus gained over sin and death. NS784:4; R5066:3

Captivity captive

- Death captive. R1829:4 The captivity that is on the world is the great captivity of slavery to sin and death. Q48:2 Literally, "A multitude of captives." Our Lord purchased the whole race of mankind, captives to sin and death. R5066:5, 5829:1, 5067:1, 1829:4, 182:5; Q48:2; NS783:6 The great Ransomer, owns the captives; and in his own due time, will say, "Come forth, show yourselves." (Isa. 49:9) Q48:2 A long procession of captives. In this procession are the Church of the first-born, with the twelve faithful apostles in the forefront, the Great Company, the Ancient Worthies, then the world of mankind who choose righteousness. R5066:5 It is yet to be the great work of the thousand years of the Messianic reign. R5066:5 These words are a pen picture representing a great king as a conqueror returning from a victory over an opponent, setting free those who had been enslaved. NS783:6

And gave gifts

- Spiritual gifts; holy Spirit; "the heavenly gift," at Pentecost. (Heb. 6:4) E210; R2224:5, 1829:6; Q669:5; NS784:6, 657:4 Grant not only freedom, liberty and blessing but also confer certain gifts. R5067:1 These the apostle specifies in verse 11. Q669:5, 843:4; R5067:1; NS657:4 Our Lord Jesus

was God's great gift to Israel and to the world. R2407:2 It was the custom in olden times that a king coming into authority and power should give gifts. R5066:6 To the Church. And we are blessed by the gifts. R5067:4,6 The ascension of our Lord to the right hand of power signified his ability to give gifts unto men. R1829:5 Our Lord sent the Comforter into the hearts of his disciples, and this gift of the holy Spirit has continued with the Church ever since Pentecost. R1829:6 To develop the Church. NS658:4 Arranged of God to do the work assigned, to guide the Church into truth. R182:6 God uses and provides various instrumentalities for communicating his instructions. Q843:4, 669:5 Not merely for a few years, but for this entire age until completion of the Church. R5067:4; Q843:4 All the blessings which our Lord Jesus is to shed forth are of the Father though through the Son. NS657:3,4 Needed by the class being prepared for the heavenly joint-heirship. NS784:6 Through our Lord Jesus, all of God's gifts are promised and to be bestowed. R2407:2 The Master did not give these gifts for the conversion of the world. R5067:2 We will be his gifts to the world of mankind, when, in association with our Lord, we shall bless all the families of the earth. R5067:6

9

Ephesians 4:9 *(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?*

He ascended

- Above all heights to fulfill all things. R5066:3 His exaltation came as a reward of his loyalty to the Father's will. NS784:5

He also descended first

- He first descended. Our Lord left the heavenly glory and nature to take the human nature. R5066:3 From the heavenly glory to the earthly nature. R5066:3

Lower parts

- The grave. R1829:4 Lower condition. R5066:3

10

Ephesians 4:10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

He that descended

- Into the grave. R1806:2, 1829:4 He left the heavenly glory. NS784:5

Is the same

- The very same Jesus. R1829:4, 1806:2 "I am he that liveth, and was dead; and behold, I am alive for evermore." (Rev. 1:18) R1806:2 The change of nature from human to divine no more destroyed our Lord's identity in this case than did his change from the spiritual to the human nature. R1806:2

That ascended

- He returned to a more excellent glory. In returning, he left the human nature to ascend again to that which he had before, with the additional glory of the divine nature. R5066:3

Above all heavens

- To a more excellent glory. R5066:3 Powers of spiritual control. A318 He did not suffer loss of the heavenly nature as a result of his obedience in taking the human nature. R5066:3

That he

- "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." (1 John 2:1) R1829:5 We now have a great High Priest, that hath passed into the heavens; one who is now on the most intimate terms and in the closest possible favor with the Sovereign of the whole universe. R1829:4

Fill all things

- To be Lord of all. NS658:6 The whole plan of reconciliation was of God, and is wrought out in Christ. R1829:5 That all things may be fulfilled through him. R5066:3

Ephesians 4:11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

And he

- Our Lord, the great Head of the Church, the Chief Shepherd. F269, 240, 241; R4878:6, 3153:5, 3143:1, 2224:5, 1894:1,3,4, 768:5, 182:5 Christ. R1524:1 God. R309:6* God through Jesus. Q43:T, 843:4

Gave

- The great Redeemer dispensed gifts. R5067:1 Gifts to the Church—dating from Pentecost. F269, 240; R182:5 The holy Spirit comes through these several ways to the building up of the Church. Q669:5; R2224:5, 182:5 To assist us, God has provided helpers. R364:3, 1867:3, 1848:4, 768:5; A12; F241; NS784:6 If God gave these special gifts, it is the duty of the Church to use them; it would not be the wisest course for a Bible student to study the Bible by himself. Q43:T; E283; F241 As his representatives. R3142:6 An abundant and special provision made for the edification of the Church. R781:2* By appointing of various members to various offices for the general good of all. R768:5 For the blessing of the general Body, as respects both their present and everlasting welfare. F241; R4878:6 The Lord's arrangements safeguard his flock and at the same time make ample provision for their needs. F270 Set these special gifts in the Church. E283 The Lord has faithfully performed his part, all along during the age, providing servants in his Church. R1894:2 God hath set the various members as it hath pleased him. NS657:4 Our Lord has marked out our course for us. "This is the way, walk ye in it." (Isa. 30:21) R1894:1 It is thus that the Chief Shepherd leads and feeds and keeps his flock. R3143:1 The Lord always has raised up, and will to the end raise up, such helps for the edification of the Body of Christ; but it is the duty of every member to prove carefully their teachings by the infallible Word. R3153:5, 1894:2 The Lord set these in the Church at the beginning, and thus gave us the ideal Church arrangement. His people would have proportionate blessings if they followed the pattern, or difficulties if they ignored the pattern. R1894:1 Divine truth is never found except in the divinely appointed channels. R3153:4 The Lord has the supervision of this matter and has been giving the gifts to the Church throughout the Gospel age as their services were necessary, and as believers were prepared to make use of their assistance. NS657:5,6 These gifts are not forced upon the Church, and those who neglect them, when offered, experience a corresponding loss. F241 Here, only the chief gifts are mentioned. In 1 Cor. 12:28 we have these and other "diversities of gifts." R182:6

Some apostles

- As apostles. (Rotherham) R768:1 Some (the gift to be) apostles. NS657:4 Some to be apostles. F269, 239 The Lord's chosen agents. R1524:4 Male apostles. F270; T102 The apostles having no successors, were all supervised by the Head of the Church. R5067:1,4, 1894:2 Twelve specially provided by the Father. They were not self-appointed. R5067:4,1 Only twelve. The office is not prolonged in bishops, cardinals and popes. NS657:5 There were but twelve apostles, and their inspired ministry has been to the whole Church, even to the end of the age. R1894:2 We must remember that the apostles are first; "God hath set some in the Church, first, apostles." (1 Cor. 12:28) R1524:2 Among those chosen were some rather illiterate fishermen. Thus, Jesus has ever chosen the weak things to confound the mighty. R364:3 These, being dead, yet speak to us. R182:6 They are still performing their service in the Church, speaking as the Lord's mouthpieces to his people, through his Word. F240 We still have their instructions as fully as the early Church, "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:17) R5067:4 Who set forth doctrines in their inspired writings. R5508:2 The early Church rightly reverenced the piety and superior spiritual knowledge and wisdom of the apostles, and sat at their feet as learners. R1524:4 Who preached the very same gospel of life and immortality brought to light by the Lord himself with

amplification of details to the Church, under direction of the holy Spirit. R1524:5 They were not selected because of their learning or worldly wisdom, nor because of their natural gifts; but largely because of their entire consecration to his will and service. R364:3 The term "elder" seems to be applicable to any or all of these servants whom the Lord sets in his Church for its edification. Thus, the apostles classed themselves as elders in 1 Pet. 5:1. R1894:3 When the noble apostle to the Gentiles was about to finish his course, we find him committing the interests of the work to the elders of the Church, and his charge applied even to our day. R1524:3 The apostles never claimed a monopoly of the teaching of the Church. R1524:1 They did not cultivate a blind and superstitious reverence for themselves. R1524:5 Who made no effort to assist in moral, social and political reforms of their day, because they knew that such was not God's plan. R1564:1 May we follow in the footsteps of the apostles by preaching God's Kingdom as the hope of the world. R1564:4

Some prophets

- As prophets. (Rotherham) R768:1 Male prophets. F270; T102 From among our brethren in the Body of Christ. R3153:5 Divine truth is found only in the divinely appointed channel—our Lord, the apostles and the prophets. R5508:2, 1524:6 Orators; one who publicly expounds, literally a teller-forth. Q115:3; E283 Not the prophets of old. Q115:3

Some evangelists

- As evangelists. (Rotherham) R768:4 Male evangelists. F270; T102 Amongst believers, all are under the supervision of the Head of the Church. R5067:1 Who make known the good tidings. R5067:1 Who represent the mission work. R365:3 Mark, Luke and Stephen gave testimonies as trustworthy as those of the apostles. R1524:3 God's instructions may come through his teachers and evangelists, etc.; but they must all be recognized as emanating from the Father through the Son. Q843:4

Some pastors

- Male pastors. F270; T102 Shepherds, to individually visit, encourage, strengthen, hold together and defend from wolves. F246; CR339; R827:4, 768:4,5, 364:2, 182:5 We are to heed all the helps which our Lord raises up from among our brethren in the Body of Christ. R5508:2, 3153:5, 1524:3 Amongst believers, all are under the supervision of the Head of the Church. R5067:1 The Lord, from time to time, has raised these up to prepare the Church to be the Bride in glory. R5067:4 Who have Jesus' spirit of self-sacrifice for the sheep, and ability to feed them by expounding to them the Scriptures harmoniously. R364:3,5 With varying degrees of ability, able to instruct and care for the flock. R1894:2 Who esteem it a privilege to serve, feed, protect, assist and care for the Body. R365:5,3 God has always provided his Church with ministers and helpers. R364:3

And teachers

- Possibly helpers of either sex, or else male teachers, previously mentioned in the verse. F270 "I suffer not a woman to teach." (1 Tim. 2:12) T102 If the teachers be of divine appointment, those taught are divinely taught. R380:1 Jesus was a teacher sent of God. R364:6 God raises up teachers for the Church. R364:5 Divinely provided teachers who give assistance. R5067:6 Faithful teachers R1025:4* Amongst believers, all are under the supervision of the Head of the Church R5067:1 Apt at teaching. E284 All various members of the Body appointed to special services in it. F239 We should give heed to the Lord's Word and note how all of his true people will be taught of him. R4333:3 The Church has need of human teachers. E285 Teachers or elders are specially chosen, though always from among the males. F272 No fact could be more plainly taught in the Lord's Word than that it was his intention to make use of human instrumentality, teachers, in the development of his Church. R2224:5 The Word of God is to be the standard for everything we receive. Q43:T After conversion, teaching is necessary. R1455:4 The Lord always has raised up, and will to the end raise up, such helps for the edification of the Body of Christ; it is the duty of every member carefully to prove their teaching by the infallible Word. R5508:3, 1025:4* Every thought suggested and every exposition of Scripture advanced by these must be brought to the test of the Word. R768:6 He whose privilege it is to teach will not be offended by criticism if filled with meekness and lowliness of mind, but will

desire and encourage it as long as it will be satisfied by a "thus saith the Lord" as a proof. R768:6 All the teachings represented in the name of the Lord and apostles are to be proven whether or not they proceed from the Fountain Spring without adulteration. NS658:1 The congregation sought to prove their teachers. R1848:4, 1524:4 Many now feel that teaching is unnecessary. R1455:4 Not angel voices guiding them individually in the understanding of the Scriptures. R4333:3 Many false teachers were raised up by the Adversary. R1848:4 Nominal Christendom has their teachers, having itching ears for the world's applause, but they turn away their ears from the truth. R365:4; E284

12

Ephesians 4:12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

For the perfecting

- With a view to the fitting. (Rotherham) R768:1 The teaching, instruction, qualification. E284; R385:3*, 364:2, 182:5; T102; NS784:6 In the spirit. R5067:3 Bring to glorious maturity. R3153:6 For the complete qualification. R827:4, 385:3*, 364:2 Becoming fully equipped. R1894:4 Preparing the entire Body for the doing of the will of the Head. R365:3, 4026:6*, 385:3* Making themselves ready. R2415:6 We must "go on unto perfection." (Heb. 6:1) NS658:3 Made perfect through suffering. R5067:2 Not by force. R4878:6 Now in the present age. R2331:5 The present mission of the Church. R5822:2, 5152:2, 4734:2, 4372:2, 4302:2, 3694:2, 3294:2, 2750:2, 2238:2, 2055:2, 1910:2, 1750:2 It is not sufficient that believers have a little knowledge, faith, sanctification, devotion; they still need instruction of the apostles, etc. R5067:2 We will not come into the knowledge of the truth at a single bound, but gradually, step by step. R3153:5 This Gospel age is for the very purpose of calling, testing, proving and selecting the Bride class. HG745:3; R4878:6 This increase and growth must not stop until the entire Body has been schooled for the work of service. R364:3 Our perfection will be demonstrated by our loyalty of heart and submission to the divine will. R5067:3,4 Every member is to be nourished and exercised, that the Body may be symmetrical, perfect. R1894:2 Each step leads to a higher vantage ground for further attainment both in knowledge and its blessed fruits of established character. R3153:5

Of the saints

- The Body of the Anointed. R385:3* The Church. R5900:6*, 5067:4, 4026:6* The truly consecrated among professing Christians. R1139:1, 364:3 To be God's witness to the world; kings and priests of the next age. R5822:2,5; 4734:2,5, 3694:2,5, 2750:2,5, 1750:2,5 Earnest, sincere, true disciples. R3153:5,6 The saintly footstep followers. NS784:6; R4878:6 Consecrated believers. R1867:1 To the last. R5067:4 We may be saints before we have come to full harmony with God's plans, or reached our full development in knowledge and faith. R364:3 Now the individual Christians are called upon to make their calling and election sure. R4878:6 All the saints should be diligent students, with a view to thoroughness of development, rather than entertainment. R1894:4 Because they will need to learn obedience themselves before they can properly become teachers, judges, kings and priests unto God, governing the world of mankind to uplift humanity. NS658:4 The still, small voice is calling the saints to separation from the world, to fellowship with God, to joint-heirship with Jesus in the Kingdom soon to be established. R4879:1 Not only for the glorious service of the future, but also the essential service of the Church in the present age. R1894:4 Each of the saints should seek to do good, as well as to get good in their meetings and studies. R1867:1 When perfected, the Church shall pass beyond the veil and be forever with her Redeemer to share his glory, honor and immortality. R5067:4 Our object is not the gain of "filthy lucre." R3670:6

For the work

- The future work of service. R5822:5, 5152:5, 4734:5, 4372:5, 4302:5, 3694:5, 3294:5, 2750:5, 2238:5, 2055:5, 1910:5, 1750:5 Let us work with the Lord as much as we can. R1564:4 For the future work of service for the world. R2415:6

Of the ministry

- Of service; the glorious ministry or service of the Millennial Kingdom. F239; R2331:5, 1894:4, 827:4, 364:2, 182:6; T102; Q43:T; NS784:6 This service is to consist in redeeming, restoring, ruling, and blessing all the families of the earth, during the incoming age of a thousand years. R385:3* Present and future. R1790:6, 3670:6 Serving it to others. R1900:6 The service of the Church, of the truth, and of the Body of Christ. Q532:T, 43:T; R385:3* To the service of Christ, Head and Body. R768:6 Serving one another in the present life; but the special work of service will be that of the future, blessing all mankind in the Millennial Kingdom. NS658:3 All our assemblings together, either personally or by means of the press and mails, are ministerial conferences for the purpose of enabling each to do more efficient service for the upbuilding of the Body. R769:1 The understanding of God's Word is a prerequisite to this. R1900:6 In what further developments of God's plans they may be afterward engaged, we are not yet informed. But the divine family will always be engaged in carrying out Jehovah's will. R385:3*

The edifying

- The building up. (Diaglott) T102 An upbuilding. (Rotherham) R768:4 The building up in the most holy faith. Q669:5; F239; R827:4, 781:2,3*, 364:2, 182:6; NS784:6, 341:1 Instruction. R5900:6* To develop every grace. R5822:2, 5152:5, 4734:5, 4372:2, 4302:5, 3694:5, 3294:5, 2750:5, 2238:5, 2055:5, 1910:5, 1750:5 The knitting of all together in the unity of the faith and in love and devotion to God. R1894:4 The entire Body of Christ builds itself up and grows strong by the use of spiritual food. R365:3 Both brethren and sisters can and should take part in meetings other than preaching discourses. R1867:1 Making use of ordinary or extraordinary public presentations of the truth by ones who have such ability. R1894:3 Great care and much wisdom is necessary. R781:5* Whether in natural or spiritual things, we cannot reckon a man to be properly taught or trained unless he is built up within—in-structed. R781:2* The individual Christian needs edification, instruction, building up in faith, testing, proving, chiseling, polishing, preparing before he is ready for a place in the Kingdom. R5067:5 He who rejects the Lord's way evidences the fact that he is not in the right condition of heart and hence is not taught of God. R4333:4

The body of Christ

- The Church, the Bride class. R5067:2, 1524:3, 781:2*; Q669:5 The saints. R4878:6 The house of God. R781:5* A special elect class gathered out from amongst mankind. NS379:5 The members are being raised up from the world, separated from the world to the Lord and the Millennial work. R4354:4 The Body of the anointed. (Diaglott) R385:3*, 827:4, 364:2, 182:5,6; T102 The elect Little Flock of this Gospel age, which alone will constitute the Bride class. NS371:2 "More than conquerors." (Rom. 8:37) NS371:2 Until the elect Body shall be complete. NS784:6 This figure signifies the closest possible intimacy and union of the elect ones with the great King of glory. NS379:5 Our Redeemer and Lord was raised up first to be the Head over the Church which is his Body. R4354:4 Which is to share with the Lord the Kingdom honors and glories. NS371:2 The endeavor of each member at all times must be to do everything in his power for the upbuilding of the Body. F240 This special elect class shall sit with the Lord in his throne, and with him be the judge of the world when the world's time of trial for life eternal shall come. NS379:6 As one body they might advance in the development of Christian character. R1894:4

13

Ephesians 4:13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

Till we all come

- Until. R5067:4, 4878:6, 4709:5, 4537:6 Advance into. (Rotherham) R768:1 Till we all attain unto. F239; R2066:4, 781:2*, 492:6, 364:2; NS336:3 The Church shall ultimately come. R4495:6 Until the whole Church shall be brought. R2414:6 By the close of this age. R2414:6 Until the entire Church of

Christ, as a whole, shall have reached. R5067:5 It is the divine will that all the various members should grow to full development. F239 The necessity exists for entering the school of Christ. R5081:6 The spiritual life in the process of development. This spiritual life is of slow growth—a plant to bloom in eternity. R1906:3 The spiritual new creatures in Christ must have and appropriate proper nourishment that they may continue to live and grow. R1906:3 The Lord's people require development, which time alone can accomplish. R5081:6 The work of growing up into Christ is necessary before the child of God would be fit for the Kingdom. R5082:1 Meanwhile, growing in grace, knowledge, love and all the fruits and graces of the spirit. NS336:3 Our first standing in Christ is that of babes, but we need to be nourished, strengthened, developed to perfection. NS658:2 The Lord uses these whom he is refining as co-laborers with him. R4709:5 Nothing is more plain than that the individual Christian needs a great deal of instruction, edification in the faith, testing, proving, chiseling, polishing, fitting, preparing before he is ready for a place in the Kingdom. R5067:5 Even the last member shall come into relationship as members of that glorious Body, by the processes of preaching, and various other gifts. Q532:T

In

- To. E284; F240; R5067:4; Q531:1 Unto. R781:2*

Unity of the faith

- Oneness of the faith. (Rotherham) R768:1, 769:1 A blessed unity. R768:6 The Scriptural unity is upon the foundation principles of the Gospel: (1) redemption through Jesus' blood and our justification by faith therein; (2) our consecration and sanctification to the Lord, the truth and their service—including service of the brethren. F240 Unity of faith is desirable and is to be striven for. That unity of "the faith once delivered unto the saints" (Jude 3)in its purity and simplicity with full liberty to each member to take different views of minor points. F240 One not in the unity of the faith would not be suitable. R5067:5 He that is independent of the Body is independent of its Head also, and is not a member of the Body, for in it each member is made dependent on others. R769:4 A necessity to the healthy growth and development of the Body of Christ. R768:2 Our present experience should approximate that description. R1802:6* Too long has assent to human creeds taken the place of individual faith. R2066:4

The knowledge

- The full knowledge. (Rotherham) R768:1, 5067:5, 769:1 God declares that knowledge of the doctrines which he has revealed in his Word will be of great value to us in our endeavors to grow in his grace. R1866:6 The wise love the truth and seek it diligently, while those who act foolishly, wickedly, love not the truth, hate knowledge. R493:1*

Unto a perfect man

- Into a man of full growth. (Rotherham) R768:4 The full stature of a man in Christ. R4709:5, 4537:6, 2066:4, 1906:3 A full-grown man. F239; R781:2*, 364:2; NS658:1 All are to grow up as one harmonious body. R1594:5 The Christ, the Anointed, of which Jesus will be the Head, and the Church the members in glory. R4878:6, 4709:5, 4537:6, 4495:6, 364:2; Q531:2, 532:T "And he is the Head of the Body." (Col. 1:18) F362 The refining work, the increasing of the Body of Christ goes on. R4709:5 The condition of manhood. NS658:2 To the condition of a perfect man. R5067:5 Till the Body is complete. R364:2 A man of full stature. F362: R4709:5 The great Refiner. R4709:4 The new creation, with Christ as its Head. F362 The Head representing Christ Jesus, and the members representing the Church, members in particular of his Body. F362 The use of the different members of the Body proceeds. R4709:5 That glorious man that is to have dominion of the world. Q532:T That is the same man as in Eph. 2:15. "For to make in himself of twain (Jew and Gentile) one new man." Q532:1; NS658:5 The great Messiah; Jesus, the Head and the Church his Body. Q531:2 This one great man of which Jesus is the Head, is to be composed of Jews and Gentiles by nature. Q532:1 This is the Messiah of whom Moses spake, saying, "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you." (Acts 3:22) It has taken over 1800 years, and he is not

completely raised up yet. Q531:2 That Christ is the Head of the Body is the picture uniformly set before us in the Scriptures. R4709:4 From the time of our acceptance and begetting of the holy Spirit, we are counted in as members of his Body in a prospective manner on the supposition that we shall make our calling and election sure. R4709:5

Unto the measure of

- Toward. R1894:4 To the full development. R5067:5 Developed to the proper measure. R5067:5

The stature

- The full stature of a man in Christ. NS341:1, 336:3; R1524:2, 364:3 The new creation is represented as a man of full stature. F362 Jesus, already glorified, has given these gifts to the Church that they may develop one another, until the whole Body will be completed. Q43:T

Fulness of Christ

- Fullness of the Christ. (Rotherham) R768:1 The likeness of Christ. R1594:5 The increasing of the Body of Christ. R4709:5 As one Body under the one Head, Christ Jesus. R1895:5 Anointed One. R364:2, 5067:5, 4878:6, 1524:2 The Messiah, Head and members. R5067:5 Of perfection as the Body of Christ. R2414:6, 5067:5 The great Mediator of the New Covenant, of whom Jesus is the Head, the Church his Body. SM439; R4878:6, 4537:6, 2414:6; NS686:5 The full measure of Christ's character is the standard. R5900:6* Harmoniously cooperating together in the doing of God's will under the direction of his Word. R1895:5 Not that each individual is to become of Christ's measure, stature and character, because nothing of the kind is possible. NS658:5 It behooves us then to examine ourselves, and see if we are abiding in the anointed Body, and as active, living members, contributing to the general health and activity of the Body. R365:4 When we all shall have reached that glorious consummation of the Church, then the world's reconciliation will be the great work of the Millennial age, to the praise of our Redeemer and Father, and for the blessing of all. NS386:2

14

Ephesians 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

We

- New creatures. R5313:1, 5081:6 God's people. R5067:6 Each individual Christian. R2066:4

No more children

- No longer be infants. (Rotherham) R768:1 Weak. R309:5* "Such as have need of milk and not of strong meat." (Heb. 5:12) R3622:2 We are not always to remain babes. R21:5, 5313:1, 3622:1, 1568:1, 364:3 Who are never able to arrive at the knowledge of the truth. R651:2 At the time of consecration and begetting of the holy Spirit, the new creature is merely a babe in Christ. R5081:6 No longer a babe in Christian experience and knowledge. R2066:4 Every healthy child of God should be able to leave the foundation doctrines which are established in his mind and go on growing in grace and knowledge of the truth. R1568:1, 3622:1 We are to grow out of this infantile state up to the maturity of spiritual life. R3622:1,2,4, 1568:1,4 The babe grows into a child, and the child into a man. R5082:1, 3622:1, 1568:1 The difference between a babe in Christ and one fit for the Kingdom is that the latter has been tried and tested and has proved himself to be an overcomer. R5082:1 With the assistance of the divinely provided gifts of teachers. R5067:6 God wishes all of his people to be qualified for telling forth his truth. R5313:1

Tossed to and fro

- Billow tossed. (Rotherham) R768:4 Because they have been negligent in the improvement of opportunities presented. R309:5* Because not rooted and grounded in faith. R651:2

And carried about

- And shifted around. (Rotherham) R768:4 Misled. R5067:6 Entangled in sects. R1130:6*

With every wind

- Having been once convinced, we should not be easily turned aside from a properly grounded faith.

R5913:5, 4409:1 Anything that would set aside or make useless the first principles of the doctrines of Christ should be promptly rejected. R5913:6 Winds carry about some that are unstable; they never get settled as to what anything means. Q737:3 Winds represent false doctrines. R4822:6; Q737:3

Of doctrine

- Of teaching. (Rotherham) R768:1 It is the duty of every member carefully to prove their teaching by the infallible Word. R5508:2, 3153:5

By the sleight

- In the craft. (Rotherham) R768:1

They lie in wait

- Avoid the meshes of their captivity. R1130:6*

To deceive

- Suited to the artifice of error. (Rotherham) R768:1 It is impossible to deceive the elect because they are guided by the spirit of truth. R1025:4* The saints should give no heed to those who invite them to build their hope of salvation upon any other foundation than that laid down in the Scriptures—redemption through the precious blood of Christ. R1025:5,6* Allow no one to pen us up by human creeds; nor to lead us out beyond the bounds fixed for us by the Chief Shepherd, into liberties and licenses he never authorized. R3143:4

15

Ephesians 4:15 *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

But

- On the contrary, being sincere and. R5067:6 Each new creature. R2227:4,5

Speaking

- Pursuing. (Rotherham) R768:4 When the Christian has received the truth into his heart, he will esteem it a blessed privilege to speak it. R5978:2, 5720:3 Our power of speech, of communicating our thoughts to others, is the greatest power we possess; the most far-reaching. R5720:3 The speaking of the truth is absolutely essential to the life of the Christian. R5720:3, 2649:4 The spirit of the Lord will dictate. R2649:4 Those who have the truth are not to be ashamed of it, nor fearful, but to trust in the promises of the Lord for words and wisdom for the occasion. R2952:3 We are not advocating public debating of the truth, because opponents of the truth are apt to strive for victory, rather than to strive for the truth. R2952:2 "Expression deepens impression." R5978:4, 5720:3

The truth in love

- "God is love." (1 John 4:8) God is the highest representation we have of love. Love is the overruling quality of his character. R5978:4,6 In order to be a servant pleasing to the Lord we must speak the truth in love without fear. R5978:3,4; 5720:1,3 It is the divine rule. R3195:5, 2157:4 According to the apostolic command. R2952:3, 2227:4 Love, inspired by a true knowledge of God. R5977:6 And sincerity. R5720:5 Being truthful. R827:4, 492:6 One for another. R2227:4 To confess Christ before men. R5978:3, 5720:3 Whoever speaks forth these things of God in love will receive a blessing in his own heart and mind. R5978:4, 5720:5 The truth is to be spoken humbly, but fearlessly; in a kind, generous, reasonable manner. R5978:1,5, 5720:1, 2952:3 To speak it out of love to God and love to the brethren. R5721:4 We come into the knowledge of truth gradually, step by step. R5508:4 Knowing the truth is the reward of continued discipleship. R5508:2 The truth becomes a sanctifying power bringing forth in our lives its blessed fruits of righteousness which time and cultivation ripen to a glorious maturity. R5508:4 We who have received the truth are no longer in Satan's bondage. R5508:5 We are to exercise our function of ambassadorship. R5978:3, 5720:3 When one receives the truth in the love of it, it has a healing effect on his mind. He will begin to think more correctly and to act more wisely. R5978:1 It is God's plan; we have nothing whereof to boast. R5978:5, 5721:4 We should present God's plan in meekness, gentleness, brotherly kindness and love. R5721:4 By doing

this we advance our own spiritual welfare. R4281:6 The Christian with the spirit of love becomes more and more Godlike. R5977:6 The wise love the truth and seek it diligently. R493:1 The Christian is not at liberty to speak contrary to the truth. R5978:2, 5720:1 In harmony with love, it is our duty not to repeat evil speaking, but it is our duty to tell the matter to the one slandered so that he might overtake the falsehood, correct the slanderers and be truly courageous on the side of the Lord. R4282:3,4 Not in the spirit of bitterness and malice. R560:4 In many instances it is a duty to speak of another's false doctrines if there is danger of him overthrowing the faith of others. R4524:3 The severe, hard truths, should be stated as softly as possible. R2325:5 We are to see that our words are loving, kind, gentle, keeping self out of sight, that the beauty of the truth may be seen. R5720:5

Grow up into him

- The foundation of all hope is laid not on earth but in the heavens. A243 Into membership in the Anointed One; coming fully into fellowship and obedience under the Head, Christ. R5067:6, 5604:5, 364:3, 320:4 Grow in the likeness of our dear elder brother, our pattern, our Head. R5720:3, 5978:3, 5313:2, 364:3 We must be developed. R5978:3, 5720:3 The Body must grow. R365:4 In grace and knowledge. R5978:3 The Church is to be prepared for joint-heirship with our Lord in his Kingdom. R2479:2 Gradually the new creature becomes stronger and stronger. R5313:1, 5067:6 We are to mature in the fruits of the holy Spirit; to be qualified to share in the glorious Kingdom which is to bless the world. R5978:3, 5313:1 As in physical life, so in spiritual life, there is growth and development; first, the babe in Christ, then the growing child, the young man, and finally the statue of a man in Christ. R1906:3, 21:5* Become new creatures preparing ourselves for the glorious things to which we have been invited by divine promises. R5313:2 As we grow, the quality of love should be more and more manifest. Love must grow in our hearts and minds, permeating all our thoughts, words and actions. R5979:2 The child of God is to be very courageous, knowing that God will not permit anything to come to him that will not be for his good. R5977:3 The new mind must cultivate trust in the Lord. R5977:3 It is the duty of the Body of Christ now to point out present hindrances to growth in grace and knowledge. R559:6 Being preserved from any spirit of bitterness and malice. R560:1,4

In all things

- Coming fully and completely into fellowship and obedience. R5067:6 Until made perfect and complete through his grace. R5604:5, 5797:5 So that they may be his representatives and agents in the work of blessing the world of mankind. R2479:2 We are to proclaim the truth, and at the same time to grow and develop in character so that it will make us more like God. R5978:3 While each new creature may be considered as a complete member of Christ, all the new creatures are to recognize themselves as members one of another, and of the Body of Christ, the Church. R2227:5

Which is the head

- Who is the Head. (Rotherham) R768:1 Christ, our glorious Head. R5604:5, 5979:5 The Anointed One. R827:4, 493:1 Of the Church. R5978:3, 5720:3 The principal one; the Lord of this Little Flock. R2479:2 The method by which he was prepared for his present high position was an illustration of the method by which his Church is to be prepared for joint-heirship with him. R2479:2 Jesus never gave this office to any one, but claims it himself; any others who claim it are usurpers. R320:4 "But he that is joined unto the Lord is one spirit." (1 Cor. 6:17) (Not to some sect.) C186

Even Christ

- Our Lord Jesus. R2479:2 To whom the chaste virgin is espoused. R399:4

16

Ephesians 4:16 *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

From whom

- Out of whom. (Rotherham) R768:1

The whole body

- Of the Anointed. R5067:6 Of Christ. R2227:5, 1594:5 The Church. R92:3* Apart from the world and its spirit. R1594:5 It is so only in a preparatory and representative sense. R92:3* All members must be properly joined to the Head, by a proper covenant, intelligently made. R5067:6 The members are being raised up from the world, separated from the world to the Lord and the Millennial work. R4354:4 As Eve was the glory of Adam, and his complement, so of the Church in relation to Christ. R92:4*

Joined together

- Framing itself together. (Rotherham) R768:4 United. R5067:6 The Captain of our Salvation has accepted us as his joint-heirs. R5067:6 "How good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1) R2227:5 Not by creeds of men, but by love begotten by the one Spirit of truth. R322:1

Compacted

- Connecting itself. (Rotherham) R768:4 Separate from the world and not in affiliation or alliance with it. R1594:5 That the whole Body may be one—symmetrical, beautiful, cooperative. This union requires the entire Gospel age. R5067:6

By that

- Through means of. (Rotherham) R768:4 By that lubrication. R2227:5 There should be no friction amongst those who are the Lord's people and who have all received of the same Spirit. R2227:4

Every joint supplieth

- Every joint of supply. (Rotherham) R768:1 By means of every assisting joint. R827:4 Every joint taking part. R322:1 Every member of the congregation. E245; R322:1 Benefits and helps. E245 Not the clergy only. R322:1

The effectual

- An inward. (Rotherham) R768:1

Of every part

- Of each single part. (Rotherham) R768:4 In its own place. R227:5

Maketh increase

- Is securing the growth. (Rotherham) R768:4 Affects the growth. R827:4 Completion in numbers. R2227:5

Of the body

- The Church. R2080:4 In its members. R5067:6 The Apostle clearly shows that the work of the Church in the present time is for the completion of the Church—the Body of Christ. R827:4

Edifying of itself

- Upbuilding of itself. (Rotherham) R768:1, 827:4 Its own upbuilding in the graces. R2227:5 Growing in grace and knowledge and character-likeness to the Head. R5067:6

In love

- Having all parts of his own character thoroughly lubricated with the spirit of love. R2227:5 Thus coming to the unity of the faith and of the knowledge of the Son of God. R322:1

17

Ephesians 4:17 *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,*

That ye

- The Body of Christ. R1594:5 The new creation. R4189:4

Walk

- In obedience to God's Word. R1753:5,6 Having the Spirit of the Lord. R4189:4 Humbly in love before our God. R1151:3* As children of light. R4189:6 "Commit thy way unto the Lord." (Psa.

37:5) R1753:6 Circumspectly, by faith, in newness of life, as wise, "redeeming the time." (Eph. 5:16) R1753:5 The walk of the Church is on the narrow path; the walk of the world is on the broad road. R4189:4 In obedience to the principles and precepts of God's Word. R1753:6 Whatever we do, we are to do to the glory of God. R4189:4 Progress in Christian experience. R4189:4 After the spiritual instincts of the new nature, and keep down the stronger impulses of the old nature. R1753:5 The children of God walk by faith and not by sight. R1753:4 In newness of life, after the Spirit and not after the flesh. R1753:5

Not as other Gentiles

- Who are influenced by a worldly spirit. R4189:4 Who pursue their hopes, aims and ambitions. R1753:5 Because the saints have received the spirit of Christ. R1594:5 Not as fools, not by sight, not after the flesh. R1753:5 But contrariwise, they are to set a proper example for the world in gentleness, kindness, patience, faithfulness to the Lord and to duty. R4189:4 We are to have the spirit of a sound mind to direct us. R4189:4 It is impossible to maintain the life of both the spirit and the flesh since they are at war one with the other. R1753:5 Keeping pace with the world. R4189:4

18

Ephesians 4:18 *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*

Being alienated

- Under the Kingdom, the knowledge of the Lord shall cover the earth, and many will know and obey God and be alienated no longer. R3726:1*

The ignorance

- Without doubt, ignorance alienates men from God. R3726:1*, 3725:1*

20

Ephesians 4:20 *But ye have not so learned Christ;*

But ye

- The saints. R1594:3

Not so learned

- As to observe no difference between themselves and the world. R1594:5

22

Ephesians 4:22 *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*

The old man

- The old sinful dispositions inherited from Adam. R1594:5 The old will, and he is to be dead. Q605:T Their former selves. R1594:5

23

Ephesians 4:23 *And be renewed in the spirit of your mind;*

And

- Though our outward man perish. (2 Cor. 4:16) R192:4*

Be renewed

- Not speaking to the world; but only to the brethren. R4830:6 The wills of these brethren were already renewed, yet it is another thing to bring every thought into harmony with the will of God in Christ. R4830:6 After the begetting of the holy Spirit. R4830:6 Day by day. R2231:6, 192:4* Gradually developed, following righteousness. R4830:6 So that we will be members of the Bride class. R4830:6 Not walking down toward the flesh, but according to the spirit. R192:4* The work of transformation of character. R4830:6 Though renewed, the new creatures still have to keep the body under, crucify

the flesh and war a good warfare against the world, the flesh and the devil. R1594:5 The righteous man may stumble many times and yet recover himself. (Prov. 24:16) R4830:5

In the spirit

- Greek, pneuma; character, disposition. E319; R1906:6 The inward man. R192:4* God knows us not after the flesh but after the spirit of our new minds. R2231:6

Of your mind

- "Be ye transformed by the renewing of your mind." (Rom. 12:2) R4830:6 Christ-minds. F675; R2231:6 Through lack of knowledge, the new mind may for a time lie dormant, but the Apostle warns us against this state. R4830:3

24

Ephesians 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*

Ye

- New creatures. F675

Put on the new man

- "The hidden man of the heart." (1 Pet. 3:4) F675; R2231:6 They have become new creatures in Christ Jesus. R1594:5, 2231:6 The duty and privilege of such is to grow, to develop as new creatures in Christ. R1906:6 The new creature has an outward man that is perishing. R2231:6 We are reckoned sons of God, babes in Christ. R1906:6 The new nature of the saints, begotten by the Word of truth, is really only the new "will," which, however, is thenceforth addressed as the real person, and it alone is recognized of God. F675 We have much to learn both of revelation and experience. R1907:1 Going on to perfection. R1906:6 Others of mankind have not duality of nature. F675

After God

- God supplies all that is needful in the way of nourishment. R1907:1 Who knows us not after the flesh, but after the spirit of our new minds. F675

25

Ephesians 4:25 *Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*

Putting away lying

- Falsehood. R5020:2

Speak

- Politely. R5020:5 Send forth good influences for happiness and helpfulness. R5020:6 The new creature can use his lips to show forth the praises of God and to bless his fellowmen. R5021:4 The golden rule needs to be applied to our speech as well as to our actions. R5021:4 Many Christians fail to fully appreciate their responsibilities for every word they utter. R5020:5

Every man truth

- Tell the truth. When you say yes, let it be yes; when you say no, let it be no. (Matt. 5:37) R5020:3,2 God desires "truth in the inward parts." (Psa. 51:6) And any who have not this quality of honesty, truthfulness, cannot be pleasing to God. R2943:6 Be so truthful in all that you say that it will be unnecessary to swear to its truthfulness, or to use any kind of specially forceful language to prove your sincerity. R5020:3 This does not require, however, that we should tell all we know in all cases. Some people ask questions they have no right to ask. R2944:5 A fountain cannot send forth pure and brackish water at the same opening. (Jas. 3:12) R5021:4 Do not overstate or understate matters. R5020:3

With his neighbour

- He who is honest with himself will be honest with God, and honest also with his fellow-man. R2944:4

26

Ephesians 4:26 *Be ye angry, and sin not: let not the sun go down upon your wrath:*

Be ye angry

- Have a Godlike displeasure and opposition to something wrong. R439:4 Love for truth, love for God and love for the people being deceived by error can be the cause of anger. R439:2 A perfect man could be angry at evil or injustice, and his anger would be controlled by reason, justice, love. R439:4 Anger fired by the higher impulses is noble and manly. R1248:6 If we saw the principles of righteousness being outraged. R5417:5 Over injustice done to a dumb brute. R439:3, 5417:5 Injustice and wrong should be met with indignation and rebuke by God's true children. R439:3 Anger in itself is not sin. R5417:5 No one can live in the present age, in which Satan has control, without finding just cause for righteous indignation. R439:2 Where an innocent person is suffering wrong, and we have full knowledge of the matter, it might be our duty to manifest anger. But these cases would probably be very rare. R5417:5 The ancient prophets were angered when they heard the name of God blasphemed. R1249:1* It is a possibility even when filled with the holy Spirit, as was Paul in Acts 13:9,10. R439:2

And sin not

- Anger prompted by love should be controlled by love. R439:3 Do not teach your children never to be angry, but teach them how to "be angry and sin not." R1249:4* Do not allow yourself to sin. R1665:4* The danger is in extremes. R439:3 We should use a great deal of discretion. R5417:5

The sun go down

- No matter what provocation we have, we should see that the matter is settled quickly. R5974:1

Your wrath

- Wrath must not be harbored or cherished, for it is sure to lead to permanent bitterness and hatred. R5974:1

27

Ephesians 4:27 *Neither give place to the devil.*

Place to the devil

- A sinful extreme. R439:3 The great Adversary, Satan; a cunning wily foe. F609; R3165:6 Who deceives, bringing darkness and delusion. R3165:6,5 Whose very existence is now denied by many. F609; R3165:6 The Apostle was a firm believer in a personal devil. R3165:6 Let not truth fall in the streets and error triumph over it. R439:2 Some get angry to the extent of bitterness and personal hatred. R439:3 By the spirit of retaliation. R1665:4* Permitting personal expediency to hinder us from nobly upholding the right. R439:3 We must keep close to our Shepherd if we would be delivered out of temptation and from the power of the evil one. F609

28

Ephesians 4:28 *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

Let him

- The former self. R805:4

Steal no more

- He must give back that which he stole. R747:3* This shows amendment of life. Godly sorrow for the wrong, turning from the wrong, and then, as far as possible, making the wrong right—that is repentance. R747:6* True repentance must always be accompanied by restitution for the wrong to the extent of one's ability. R805:1

Let him labour

- In faith. R2488:2 "If any would not work, neither should he eat." (2 Thess. 3:10) F651 Even while

praying for daily food, we are to put forth the labors of our hands, and to expect that the Lord's blessing will be upon the same, according to his wisdom. F653 Not to accumulate great wealth. R2196:6 Many are bold to pray for things they will not work for. F651 The Apostle did not go to the Lord with requests for temporal good things, money, houses, lands, food, raiment, etc. F651 It is very doubtful if labor was at any time in the past as well housed, as well clothed, and generally comfortable, as at the present time. R2513:2

Working with his hands

- Doing with his might what his hands find to do, as unto the Lord. R2488:3 When he sometimes lacked, the Apostle Paul worked at the ordinary trade of sail-making and tent-making, a humble occupation. F651

The thing which is good

- At useful employment. R2196:6 We should not cultivate in ourselves or in each other a spirit of discontent, which can do no good, but is likely to work injury. R2513:2

That he may have

- Laying up provision in advance of necessity. R2488:2 By economy and frugality. R2241:2 This implies forethought and provision in the way of laying up of money earned. R2488:1 Provision for the necessities of our own household, and generosity toward others, is the Lord's counsel. R2241:2, 5572:1, 854:6 "Owe no man anything." (Rom. 13:8) R2241:2 Not because of selfishness and a desire to hold and accumulate. R2435:6 The Christian is not to take anxious care respecting the future, in matters beyond his control. R2488:1

To give

- To the poor and for the Lord's cause generally. R854:6 A proper realization of our sacrifice of all, reverses the tables upon selfishness. R855:5 Those who distribute will find in the end their own vessels full. R2436:4 A joyful service, as Jehovah's steward. R855:5 It is a steward's place to find places where he can dispose of the talents and moneys consecrated to the Lord to the best advantage, as his sanctified judgment, under the guidance of the Lord's Word, may dictate. R855:4 We may do good and lend according to our abilities, but are not to obligate ourselves beyond what we could give or lend outright. R2241:2 That thus we may have opportunity to be imitators of our Heavenly Father, who is continually giving to the needy. R2435:6 We need not become paupers to make others affluent. R855:1 Fleshly Israel was instructed to lend, but not borrow; this principle applies to spiritual Israel. R2196:6 We are to prize every spiritual morsel and to gather up in store for future needs of ourselves and others. R2435:6

To him that needeth

- To those in need. R2488:1, 1390:5, 854:6 To those who lack. R5572:4 Buying on credit should be avoided by the Lord's people. R2196:6 The Christian should strive to have need of nothing, and, so far as possible, not to be dependent upon charity. R2196:6

29

Ephesians 4:29 *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Corrupt communication

- The spreading of evil report or message instead of good. R4770:2 Evil communications. R4770:2 Carnal sentiment. R2443:6 Unkind words. R2157:4 Evil-speaking, slander, something of a gossipy flavor connected with it. R2443:5 Evil speaking ministers evil to the hearer. R4770:5 Which does injury to others. R2444:1 If corrupting information comes to us, we should see that it goes no further. R4770:2 Whether the matter be true or false. R4770:2 In uttering an evil thing, even if true, one may do a world of evil. R2588:2 Strive earnestly against these. R2588:2 Do not be a strife-promoter. R2588:1 Let your conversation be such as becometh saints. (Phil. 1:27) R2443:5 Because the influence is corrupting, degrading, tending even toward immorality. R4770:2 Avoid gossip, fault-

finding and cynicism, which are evidences of deficiency in the likeness of Christ. R2588:2 Let us shun them and hold fast only to that which is edifying. R4770:2

Proceed

- Because you are children of light. R2443:5 Reasoning is seriously defective when righteousness is ignored. R4770:5 Christians should learn the length and breadth and depth of this injunction. R2588:2

Out of your mouth

- The mouth of God's true children. R2588:2 Doing Satan service. R2588:2 "Speak evil of no man." (Titus 3:2) R2588:2, 2443:6 Using the tongue to the disadvantage of others. R4770:2 Our tongues can spread contagion all around, doing much injury. R4770:2 However refined his methods or words. R4770:5 "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34) R4770:6, 2444:1 Strife-making is chiefly stirred up with the tongue; though it may be aroused by a gesture or a glance. R2588:1 Even amongst the Lord's people there is a tendency to make remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. R4770:2 Let us redouble our energy in subjugating our tongues. R2157:4 We have sometimes wondered whether evil spirits have something to do with this. R4770:2

But

- Hold fast only to. R4770:2

That which is good

- Good tidings. R646:3 That the Lord would approve. R2588:3 Showing our peaceable dispositions. R2588:3 It is an old and true saying that "kind words can never die." R2157:4 Peace-making is chiefly done with the tongue, though it may operate through the eye. R2588:2 "Whatsoever things are of good report . . . think on these things." (Phil. 4:8) Those thinking on good things will speak to each other of the same. R2588:3 "Let your speech be always with grace, seasoned with salt." (Col. 4:6) R646:3 These have been sanctified with the truth. R2588:3 There is surely broad scope for conversation among Christians on the subject of God's grace in Christ Jesus in the precious promises of the divine Word. R4770:5 It showers blessings on every hand, so far as the new creature is concerned, and assists in deadening the old nature. R2443:6, 4770:5 The subject of the riches of God's grace in Christ Jesus expressed in the exceeding great and precious promises of the Word. R2443:6

Of edifying

- Assisting others, as much as lieth in us. R2875:6, 2588:2 The thought of an edifice, a building, the up-building of each other. R4770:2

Minister grace

- Blessing. R2588:3, 2157:4 A heart filled with the spirit of love, the spirit of God, the spirit of truth, will be sure to bestow it upon others. R4770:6 "Show forth the praises of him who hath called you out of darkness, into his marvelous light." (1 Peter 2:9) R4770:5 Scandal does not minister grace to the hearer. R4770:5, 2443:5 The first duty of everyone who would obey the call to preach is to become an earnest, faithful, diligent student of God's Word. R646:3

Unto the hearers

- All with whom we come in contact. R2875:6 And adds also to the grace of the speaker. R4770:5, 2443:6

30

Ephesians 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

Grieve not

- "Quench not the Spirit." (1 Thess. 5:19) R3434:6 Quench not the spirit of holiness in the heart. Every Christian should press on toward perfection of holiness. R5391:1 Efface not the seal. R2065:2* Implies that it will not leave suddenly without being grieved. R5099:6 Do nothing that would violate

your covenant, or cause grief or smiting of conscience to your new mind. E265 While the quenching and the grieving are not instantaneous works, they are the paths which lead to the second death. R5391:1 So as not to be cut off from fellowship with God. R5391:4 Those who enter into this real spirit of God are proportionately prepared to comprehend the meaning of the prophecies and revelations of the Lord which are hidden to the worldly-wise. R3435:6 Even advanced disciples of Jesus are in danger of grieving the holy Spirit. R5391:1 This is the nearest suggestion to reproof in respect to the holy Spirit's dealing with the Church. R3434:6

Holy Spirit

- This blessing. R3510:1 The very spirit of truth. R3435:4 Mind of God in you. R372:1; E265 The Comforter. The grand provision made for the comfort of the Lord's people clearly indicates a necessity for such comfort. R3434:5,6 Which is your seal of divine sonship. E265 None could be begotten of the Spirit until the ransom-sacrifice of Jesus on our behalf had been accomplished, and the merit of that sacrifice presented to and accepted by the Father. R3510:1 Which brings success in interpreting the Word of God. R3435:6 We are made partakers of this one spirit. R3510:1 There are various degrees of the spirit of holiness which may be possessed by the child of God at various times in his experience. R5656:1 We are not to think that all begotten of the holy Spirit are exactly on the same plane in their spiritual development or knowledge of God's plan. R5656:1 Let us have the holy Spirit abounding in us more and more, for this is the Lord's good pleasure. R3436:6 Little things may be the wedge in the displacement of the Spirit. R5099:6 Warning against losing the light that has illumined us; the Spirit of our adoption. R5099:6, 2279:3 Those who grieve the Spirit are spiritually sick. R5391:4 There may be some who have less of the holy Spirit than before, implying that they have not been growing spiritually. R5656:1 The Spirit granted to the Church at and since Pentecost is the Spirit of adoption, the Spirit of understanding, not the Spirit of prophecy. R3510:1

Of God

- And submit in all things to the will of God. E264 The real spirit of his truth. R3435:6 Where the spirit of God is, there all the fruits of the spirit grow luxuriantly. R2065:4

Ye

- Children of God, new creatures in Christ. E264; F159 The saints. R593:3 All the house of sons. R2279:3 Truly consecrated children of God. R2064:3* The overcoming Church. R2064:3* All accepted to membership in the Body of Christ. R3510:1 Advanced disciples of Jesus. R5391:1

Are sealed

- Marked or indicated by the holy Spirit given to you. F132; E264; R2064:2*, 372:1; Q23:1 The assurance that we shall inherit the exceeding great and precious promises after we have faithfully endured the tests of our love and devotion, this is the very cream of Christian experience; let us be careful not to quench or extinguish this precious treasure. E247, 248; R2064:2* Sealing signifies the imprint of the Lord's character upon us. The sealing is still going on. Q23:1 The seal of our adoption into God's family. R2225:3 "Sealed with that holy Spirit of promise." (Eph. 1:13) T37; R2064:2* As sons of God. E437 The seal is the spirit (mind) of God. R372:1 Only those who are in Christ Jesus are partakers of the anointing which seals. T37 And are to maintain this seal of sonship, this begetting of the divine nature, and not to lose it. E437 From the moment of true consecration to God, the sealing may be noted in words, thoughts and conduct, growing more distinctly as the new mind grows in grace, knowledge and love. E264; R372:1 The sealing of the Spirit is all that is communicated during this present life; for the full measure of the blessing of the divine nature we must wait until the day of deliverance. E437 While the impression is distinctly felt upon the heart of the believer and is a testimony to himself of his divinely recognized kinship with God, it is also outwardly manifest to others. R2065:4 Keep this seal ever bright and fresh. E248

Unto

- Until. R3510:1

Day of redemption

- Greek, apolutrosis; deliverance in the first resurrection. F159; E247, 436; R3510:1, 2225:3, 2064:5* The Millennial day. E437; R2064:3* The time appointed of the Father. E437 Early in the morning of the Millennial day. R2064:3* The sealing with the holy Spirit will continue unto the day of redemption. Q23:1 At an appointed day all the sealed ones will be delivered. R2064:2* Christ shall ultimately give us the complete victory by making us perfect in his own likeness. F160

31

Ephesians 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*

All bitterness

- Of spirit. R4759:6 The opposite of sweetness. R5974:1 Rancor in the heart, very closely allied to malice, granted an entrance in the heart is very likely to make complete shipwreck of the new creature. R5974:1 It would seem the Apostle is mentioning one of the worst traits first. R5974:1 Bitterness is frequently represented by brackish water; not pure water, but alkaline, unpalatable. R4759:3 As soon as the bitter spirit has found place, all the faults of that person will be exaggerated and all his good qualities minimized. R4759:6 "Lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. 12:15) R4759:3,6 Which leads to evil works. R5125:2, 4759:3 We are not to permit the dangerous root of bitterness to grow. R4759:3 How impossible it would be for the Lord to have love for one who has such a disposition. R4760:1

Wrath

- Deep, determined and lasting anger, something that is resentful, retaliatory. R5974:1 "Let every man be swift to hear, slow to speak, slow to wrath." (Jas. 1:19) R787:4 God's wrath is always of a proper kind. "God is angry with the wicked every day." (Psa. 7:11) R5974:2

Anger

- Seems not to be so strong a word as wrath. R5974:1 Fleshly anger. R5603:6 God bids us beware of anger, lest because of our fallen condition, we err in judgment. R787:4 An angry feeling comes after the bitter spirit has found place in our heart, and if persisted in, leads to hatred for the individual. R4759:6 Those who have little love will be easily angered. R5604:1 Love is not easily provoked to anger. Love is patient and seeks to help the evil-doer. R5125:2 This does not mean that there would never be occasions for righteous anger. God is angry when injustice is committed willingly. R5604:1 That which people do not love is that which they hate. R4759:6 Must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. R5974:1 In Mark 3:5, Jesus had a proper anger, a righteous indignation at hypocrisy and willful opposition to the light. R787:4 Our balance of judgment is so poor that generally we are too hasty. R5125:3 If we have been careless in our thoughts, words and doings, we might be angry with ourselves. But if the heart is right, we can learn a lesson from every mistake we make. R5974:2,4 It is good policy for anyone—Christian or worldling—to learn to give soft answers, even under anger-provoking conditions. R2325:4 There may be instances of wrong and oppression when we should be angry, when to be otherwise minded would be wrong, and would show either sympathy with the wrong, or a lazy fear of the result of opposing it. R787:5

Clamour

- Strife. R5125:2

Evil speaking

- The saying of anything that would be injurious to another. R5471:5 A more refined, a more subtle matter (than wrath), more deceitful, more malicious. R5974:1 The fruit of lovelessness and malice. R5974:4 We should daily, hourly, keep watch over our thoughts, words, deeds and underlying motives; evil words and deeds represent some wrong condition of heart. R4524:1 The Lord's spirit, as well as his Word, forbids evil speaking. R4281:2 The speaking of anything that is prejudicial to the character of another, whether truth or falsehood, is evil speaking in the proper acceptance of that

term. R4281:2 What one used to do in the world. R5471:2 True or false, is contrary to love and is born of some evil motive. R4281:2 This is a dis-grace. R4759:3 The mischief that can be done with the tongue is almost unlimited. R5974:5 The sending forth of bitter waters. R5974:4 It should be painful to hear a defamatory tale about a fellow-pilgrim in the narrow way. R5974:5 One of the difficulties of Christians is to know how, when and where to hold our peace in respect to the reputation of others. R5471:4 "As we have opportunity, let us do good unto all men." (Gal. 6:10) R5471:6 Much evil speaking would be avoided by "doing all the good you can, to all the people you can." R5471:6 A hearer of evil is in the Lord's sight equally guilty with the speaker of the evil. The Adversary is near to assist in any evil work. R4281:6

Put away from you

- Fiery trials, of faith and practice are now being permitted on the Church. R4521:3 Because these are works of the flesh and the devil. NS595:1; HG693:2 These fruits of the Adversary, these evil traits of character. R5973:3,6 So that we may inherit the Kingdom of God. R5973:3 So that the new creature may be victorious. R4760:1 To mortify, to put to death, these deeds of the flesh already reckoned dead. R3831:6 Each of us is to watch and guard himself, looking to the Lord for help, filling his heart and mind with the Word of the Lord. R5973:6, 4759:3 All who are cultivating character pleasing to God should put away every impurity. Whatever is wrong should be opposed by our new minds. R5125:1 Seeking daily to bring into subjection all the weaknesses of the mortal body, reckoned dead when begotten of the Spirit. R3831:6 Let us beware lest we be entrapped by the subtle influences of the great Adversary who incites to these snares. R4521:3 Each unkind, ungenerous, hard word or deed, is a testimony in opposition to our professions to be the Lord's people, begotten of his Spirit. R2325:5 The victory over this evil disposition must be won. R5973:6 Go before the Lord in prayer. R5471:4 New creatures in Christ are obliged to bring the old creature under control of the holy will, crucifying the flesh. R5973:3 Have no ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything contagious. R4759:3,6 These would be put away if the very first sign of such feelings were heeded and dealt with. R4760:1 A special blessing comes to those who chasten themselves. R4760:4 Watch our hearts. R4759:3,6 Our time is short in which to complete our work of character structure. R5974:5 You, the Lord's people, the new creature. R3831:6 Far away from the Lord's children who profess to be God's ambassadors. R5974:1,2

All malice

- A resentful feeling. R4760:1 Old leaven. R2283:4 A malicious spirit is related to anger, backbiting, slander, wrath, jealousy, hatred and all the works of the (fallen) flesh and the devil. R1693:3, 5973:3, 4281:3, 3831:6, 2283:4 The spirit of the world. A part of the evil disposition common among fallen men. R1693:2 A willingness to do someone injury and to feel glad if some injury befalls them. R4760:1 The Lord's people should strive against all these weaknesses which are stimulated by the Adversary. We should fear these things as we would a plague. R5974:4 Which can be purged by the spirit of love in our hearts. R2283:4 New creatures have no sympathy with profanity, idol worship, dishonor to parents, murder, adultery, false witness, covetousness as stipulated in the Ten Commandments. Those whose hearts run in these directions have not the Spirit of Christ and are none of his. R3831:6

32

Ephesians 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Be ye kind

- Kindness is one of the elements of love. R4269:3, 5912:5 Our Heavenly Father is kind to the unthankful and just to the unjust. R5125:4, 4269:2 Seeking to put the kindest construction upon the words, the actions and the natural tendencies of one another. R5603:5 God delights in mercy, generosity, sympathy. R5135:2, 5912:5, 5206:5 To learn this lesson well ensures eternal life; relates

specially to the consecrated, although others may apply it with profit. R5134:2, 5135:2 Follow the golden rule. R5471:5 It is much better to be a peacemaker than a strife-maker. R5125:2 Love for the brethren ought to be the blessed tie that binds no matter how much the conveniences of the class, or other reasons might make it necessary to subdivide. R5948:4 Speak a kind word sympathetically, lovingly to help some brother or sister to keep balanced. R4009:4 Have a special interest in. R4269:3 Even if it be no more than a cheering word. R4269:3 Not only to those we love, but even to our enemies. R4269:2 The followers of Jesus are not to be selfish and grudging, but generous. R5205:2 Do not neglect the cultivation of this fruit of the Spirit. R5206:6 Are we cultivating the love which is kind and forgiving? R5912:5

One to another

- Especially to the Lord's family. R5206:5 Love as brethren ought to love. R5948:4

Tenderhearted

- Gentle, considerate. R5948:4, 4009:4 Compassionate. R5134:6, 4269:5 We must have love and sympathy; not merely justice. SM433 Tender-heartedness must characterize those who would have a participation with our Lord in his Kingdom. R4269:3, 5206:6 Sympathetic and willing to suffer one for another. R3981:3 In the school of Christ the Church is prepared for divine service in association with our Redeemer. R5206:6

Forgiving one another

- In accord with the divine requirements. R5134:2 Exercising mercy. R5135:1, 3981:4 It must be from the heart. R1694:4, 5135:5 A forgiving spirit is a part of the spirit of love, a part of God's spirit. R1693:2, 5912:5 We should be very ready to forgive the blunders and errors of either natural or spiritual childhood, and to all the weak and inexperienced; even before they ask we should manifest our willingness to forgive. R1694:1 It should not be a forgiveness forced out of us by importunity, nor by the appeals of many, nor by pity for the wrong doers' sufferings or sorrow. R1693:6 A forgiving disposition; a spirit of readiness or willingness to forgive. R1693:3 Not a lip forgiveness and a heart hatred. R1694:4 "Until seventy times seven." (Matt. 18:22) R1694:2, 5135:1 "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15) R5135:5 The influences upon our hearts and lives will be ennobling. R5135:1 The trespasses of others against us are trifling indeed in comparison to our obligations to the Lord. R5135:1 Servants of God are required to have mercy upon their fellow-servants—upon other brethren. R5135:4 Forgiving the brethren of their trespasses and shortcomings. R5135:1 Because in many things we all fail. R4269:4 Any brother confessing his fault and asking forgiveness must be forgiven. Forgiveness is obligatory when asked for, and we should be willing to forgive. R5134:3,5, 5135:1, 4269:5 Else we will not be acceptable to the Lord as members of the Bride class. The larger our attainments of this God-like quality, the more pleasing we will be in the Father's sight. R3981:4, 3982:4 Becoming more merciful and generous toward the household of faith and all men. R5135:1 Whenever malice, willfulness and knowledge have been factors in the transgression, it is our duty to be proportionately slow to forgive and to require stronger proofs of repentance. R1694:1 We may not decide that any transgression against us is unforgivable. Our imperfect judgment forbids such a decision. R1694:2 The Lord assures us that unless we forgive those who trespass against us when they repent, neither will he forgive us when we repent. R1694:4

Even as God

- Who waited to be gracious to us and who desired to pardon us, but who nevertheless first required our repentance. R1693:6, 1694:5 The forgiving of God's children is made dependent upon their having a spirit of forgiveness toward the brethren. R5135:4 "As God also in Christ forgave you." (Revised Version) R5205:5 Even as we desire that God should have compassion upon us. R5134:6 Whose sons we are. R3982:4 We will learn to forgive even as God forgives if we adopt as our own the spirit of God's sound mind. R1693:5 When we are forgiven or justified in God's sight, he is bound by his own justice to release a forgiven and justified one from death. R93:3 He who follows not this course

is blind and cannot appreciate the blessings which the Lord has promised to those who faithfully copy him. R3982:4

For Christ's sake

- Because he paid the penalty, satisfied justice. E462 The merit of Christ's sacrifice is the ground for our own forgiveness. R1694:4 "And became obedient unto death, even the death of the cross" (Phil. 2:8), that we might be forgiven. R94:1 "While we were yet sinners, Christ died for us." (Rom. 5:8) R94:4 "The Lamb of God, which taketh away the sin of the world." (John 1:29) R93:6 Even the precious blood of Christ. R93:6 Our Lord Jesus freely gave himself as a substitute for the guilty. E462 Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9) R93:6 Christ Jesus paid the price of every man's natural or inherited imperfections. R1694:4, 93:6 By ransoming us from sin, Jesus obtained the right to destroy death. R94:1 Every new creature is held responsible for his own weaknesses; but divine power has provided for the cancellation of these freely for Christ's sake, upon their acknowledgment and request for forgiveness. R5135:5 Christianity is built upon the doctrine of "forgiveness of sins through Jesus' blood." R94:4

Hath forgiven you

- Freely. E461 "We have redemption through his blood, the forgiveness of sins." (Eph. 1:7) R93:6 And still forgives you. R5603:6, 5135:1 As we appreciate our own weaknesses, it will make us sympathetic with all. R5135:2 If not forgiven, we cannot approach God as "our Father." He is not the father of sinners. R94:4 We must first be forgiven before we can receive the holy Spirit. R94:1 God did not pardon, i.e., "refrain from exacting the penalty," but "laid
- upon him [our Redeemer] the iniquity of us all." (Isa. 53:6) E461 Ceased to impute to us what had been paid by our Redeemer. E461 For as God was just to punish for sin and would not clear the guilty, so also "he is just to forgive us our sins" since Jesus paid the price of our sins. (1 John 1:9) R94:1 If you could be released from death a thousand times, yet not forgiven the sin, you would again be obliged to die. R93:3 The more we each realize our own indebtedness to the Lord for the forgiveness of our sins, the more we should seek to copy his glorious character. R3982:4 And the righteousness of God is manifested most beautifully. R94:1

Ephesians 5

1

Ephesians 5:1 *Be ye therefore followers of God, as dear children;*

Be ye

- An exhortation to the Church. R121:5*

Followers of God

- Faithfully persevering to the end of the race course. R3721:5; SM629 Accepting the Lord's invitation to enter the Father's service with him. R3721:1 Not looking back. R3721:4 Our Lord Jesus is the great Shepherd and Guide of his followers. SM629 Worldly ambitions and hopes must be forsaken if we would be his disciples. R3721:4 The Lord evidently intends to instruct as his disciples the majority of the called while they are about their ordinary duties and responsibilities of life. R3721:2 The very humblest of the sheep are included in the rewards promised to the faithful. SM629 We cannot serve God and mammon. R3721:2 Let us, as wisely as possible, arrange life's affairs so as to more completely give all our time and energy to the service of God. R3721:1 The Apostle shows the importance of holiness of heart and life. R121:5*

Dear children

- The new creation. R4189:5 Under the guidance and instruction of our elder brother, Jesus. R3721:1 Glory, honor and immortality are for those who love the Lord supremely, more than they love houses, lands, business, wealth, family or self. R3721:4

2

Ephesians 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

Walk in love

- Which is the spirit of our Father, of our Lord, and the spirit of all who are truly members of the Body of Christ. R2649:6 The law of the new creation. R4189:5 Progressing as we walk in it. R4189:5 Not only toward the brethren, but affecting all the affairs of life. R2649:3,4, 4189:5 As the spirit of loving zeal was demonstrated in our Lord's case, so in our case; otherwise we should not be permitted to be members of that Body. R4922:2 Undoubtedly, love is the principal thing to be studied, appreciated, copied and practiced in our lives. R2649:4 Not according to the course of this world. R1790:5 Our words, deeds, everything with which we are connected is to be governed by the law of the new creation—love. R4189:5, 5519:4 Ultimately bringing us to that blessed condition where we can love our enemies, and be glad to do good to them. R4189:5

Hath loved us

- Christ's special love for his Church. R1254:5

Hath given himself

- His shed blood secured our release from sin and death. E446

For us

- We do not go into the Holy as individuals, but as members of his Body. R4922:3

An offering

- Our Lord, in offering up his own perfections, was offering up that which would, by imputation, be our perfection, as his members. R4922:3 The burnt offering represents the value of Christ's work. R84:1*

And a sacrifice

- He was sacrificed for us. R416:6*; E446 The blood of bulls and goats could not take away sins. (Heb. 10:4) E446 He rendered obedience day by day. R4922:2

To God

- To whom the price was paid. E450 God did require the death of Christ as man's ransom sacrifice. E450

Sweetsmelling savour

- The sweet incense burned by the High Priest represented the perfections of the man Jesus. R4922:2 As members of Christ's Body, we are in Christ, a sweet savor to God, though a bad savor to the world. (2 Cor. 2:15) R4922:3; Q342:6 The Lord counts the sufferings of the faithful as very precious, as a sweet odor, an evidence of their love and devotion. SM782 There is nothing in the account in Leviticus that says that the incense was offered a second time. R4922:2; Q342:6

3

Ephesians 5:3 *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;*

Fornication

- An evil. An unclean thing. R2967:2, 4188:6 A gross evil which was very prevalent in the Apostle's day. R2480:3

Uncleanness

- Means anything that is not pure, not chaste, not holy, not clean. R2480:3 The consecrated saints should be clean of heart, pure of heart. R2480:4

Covetousness

- An unclean thing. R4188:6

4

Ephesians 5:4 *Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*

Foolish talking

- An unclean thing. R4188:6 Course, lascivious talking. R2967:2 One of the things of sin and death from which the Lord's people must arise. R2967:2 If we fill our minds with jokes, foolish sayings, we shall not be able to fill them with the things of the holy Spirit. R5518:6 Avoid this. R1790:5

Nor jesting

- Half suggestions of profanity or vice. R2967:2 Obscene jesting certainly is to receive no encouragement, to provoke no laughter; but rather to call forth a gentle, loving rebuke. R4189:1

Which are not convenient

- Things not proper to the child of God. R5519:1

But

- Seeking to put these away. R5519:1

5

Ephesians 5:5 *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.*

Covetous

- All covetousness is idolatry. R1836:1

Who is an idolator

- Idolatry is willful, sinful devotion to degrading self-gratification. R1835:6 The sin of idolatry is most prominently set forth in the Jewish Law, the very first commandment being, "Thou shalt have no other gods before me." (Exod. 20:3) R1836:1 Only God is worthy to be enthroned in our hearts. R1836:4 The idolatry of money is the great sin of Christendom. R1836:1 As was fleshly Israel in the worship of the golden calf. R1836:2 As Moses was a type of Christ, his return from Mt. Sinai corresponded to the second coming of Christ, marking the idolatrous worship of the golden calf as corresponding in time to the present worship of mammon by Christendom. R1836:4 "Little children, keep yourselves from idols." (1 John 5:21) R1836:5 "Ye cannot serve God and mammon." (Matt. 6:24) R1836:1

Any inheritance

- Only those who have laid up the treasure of a character like that of the Lord Jesus will be fit for an inheritance in the Kingdom of heaven. R5519:4

6

Ephesians 5:6 *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

Deceive you

- Twisting the Scriptures, turning the truth of God into a lie. R1575:3

With vain words

- That such things are natural, proper, excusable. R4188:6 This should not be understood to signify that God's wrath comes because of vain words. R4188:6 Let no cunning sophistry of the evil one persuade us to ignore our Christian common sense in the study of the divine Word. R1782:4

Of these things

- The unclean things, fornication, uncleanness, covetousness, filthiness, foolish talking. R4188:6 The unclean things which have become second nature to many of the fallen race. R4188:6

7

Ephesians 5:7 *Be not ye therefore partakers with them.*

Partakers with them

- With the world in their sins. NS214:5 If we fill our minds with jokes, foolish sayings, etc., we shall not be able to fill them with the things of the holy Spirit. R5518:6 Faithful believers should turn away from false brethren in their midst. R1320:5

8

Ephesians 5:8 *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

Sometimes

- Once. R5718:3, 4188:6 Formerly. R1320:5, 1776:3

Darkness

- In darkness. R4188:6; D45 The world's condition is not that of light, but of darkness. R5099:5 Ignorance and misunderstanding of God—in unbelief. R5719:1 The darkness comes either directly or indirectly from the Adversary. R5718:3 In the darkness class, confused with the gloom of the Dark Ages. R5719:1 In order to keep mankind away from God, Satan has put light for darkness and darkness for light. R5718:6 God permits for a time the sin and darkness which envelop mankind. R5719:1

Now are ye light

- This transfer from darkness to light is gradual; we are transformed in mind and finally perfected in the first resurrection. R5719:1

Walk

- With our Lord and Master. NS214:6 The new creation should walk in good works, as representatives of the Lord and Master. R4189:6 The Christian's course of conduct, including thoughts, words, acts. R4189:3 The walk of the Church is on the narrow path. Whoever tries to keep pace with the world will find himself leaving the narrow path, disadvantaging himself as a new creature. R4189:4

Children of light

- New creatures. R4189:6 Lifting up the light of truth. R4189:2, 753:6 To these, old things have passed away and all things have become new. R5099:6 Whose course in life is in harmony with the divine character and Word. R4189:6 Lovers of truth and righteousness, purity, goodness. NS88:3 Opposers of everything unrighteous, impure, sinful. NS88:3 All the children of God, so far as they have received the holy Spirit of begetting. R5099:5, 5719:3 They will rejoice even in persecution and tribulation; letting the light, the truth, shine out; exposing error. R5719:4 "God is light, and in him is no darkness at all." (1 John 1:5) R5718:3 The holy Spirit of God operates in his people and shines forth upon the darkness of the world. E293 Spiritual understanding is a guiding light to new creatures. R5719:4 Let us think and discuss what is pure, lovely and of good repute; putting away everything defiling to ourselves or others. R4189:1 No one of us as yet has full light, but some grow more rapidly than others in grace, knowledge and love. R5719:1 Loyalty to the light will bring difficulties and trials to prove them. R5719:2,4 The children of darkness hate the children of light and will persecute them as they did the Master. R5719:4 Who rejoice even in persecution and tribulation. R5719:4 Whoever, having received the Spirit of the Lord, allows a wrong spirit of the flesh to return and to displace the spirit of the new creature, will in that proportion go into darkness. R5100:1

9

Ephesians 5:9 *(For the fruit of the Spirit is in all goodness and righteousness and truth;)*

Fruit of the Spirit

- Of the light. (So read old manuscripts.) R1998:4 Of God. R1782:4 By cultivation. R1998:4 These are

developments of heart and character, which come more or less slowly, according to personality and environment. R5224:2 The riper the Christian, the riper these fruits; and if no fruits, then no Christian. R5224:2 These fruits of the Spirit can be seen; they are meekness, gentleness, patience, long-suffering, brotherly-kindness, love. R5224:2 Wherever it is found. R4188:6 The holy Spirit never prompts to badness, unrighteousness, untruthfulness. R4188:6 The fruits and graces of the holy Spirit of Christ are prominently set forth in the Bible. OV196

Goodness and righteousness and truth

- So far as possible, the new creature's heart will be in accord with these. R4189:1 Whose effects reach on into eternity. R1776:6 Remember this always. R1782:4

10

Ephesians 5:10 *Proving what is acceptable unto the Lord.*

Proving

- Coming more and more to an appreciation of what God desires in us. NS214:6 Finding out more and more, day by day. NS214:6

Unto the Lord

- To God. NS214:6

11

Ephesians 5:11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them .*

And

- We are admonished. R1285:1 The saints should. R1577:1 Those exercised by true love should. R753:6

Have no fellowship

- Have nothing whatever to do. R1482:6* Because we are children of God, begotten of his Spirit. R2967:3 God tells us to hate sin and love righteousness. R1251:1 Have no affectionate love for evildoers. R1251:1 No fellowship with one who denies the ransom. R1336:5*, 538:1 Show your disapproval by withdrawing. R4803:2 Separate from sinners. R537:6 Refuse to hear gossip and slander. Stop a brother or sister at once, kindly but firmly. R4803:2 We cannot serve two masters. R1321:2*

With the unfruitful

- On the contrary, the tendency of the new mind of Christ is toward fruit-bearing, development, blessing. R2967:3 Sin is destructive in its tendencies instead of productive. Its tendency is toward death. R2967:3

Works of darkness

- Unscriptural doctrines. D173 Evil works contrary to the Lord and righteousness. R5038:1 Secret societies. D45 Light and darkness are not brethren, they are everlasting foes. R753:5 Because there is no concord between Christ and Satan. R538:1 Satan is styled the "prince of darkness." R5038:1 Let us not only put off the works of darkness, but put off all that pertains to darkness and error. NS615:1 God has called us out of darkness into his marvelous light. R3199:6 We cannot espouse the cause of truth and the cause of error as well. R1321:4* We cannot retain the friendship of God and the friendship of advocates of error also. R1321:4* One of which is evil speaking. R3783:3 "God is light, and in him is no darkness at all." (1 John 1:5) R5038:1 God hates evildoers. R1251:1 The Bible is a light to the path of God's people in the midst of darkness. R5038:2 Let those on the Lord's side rally around the Lord's standard. R1321:4* Our homes should be well lighted: even the natural light is a foe to the darkness of sin. R2967:4 Sin is figuratively represented by darkness. R2967:3, 5038:1

Rather reprove them

- By the spirit of holiness in the consecrated Church. E293; R375:3 A godly life is always a reproof to the ungodly, even where no word of truth may be possible. E294 Our reproof of sin may always be

through our daily lives which reprove by manner, look, act and tone everything tending toward darkness and sin. R2967:3 No fellowship with them. More than this, we must not be content with a negative opposition, but must reprove them. R5038:4 Refuse to listen to, or to have any share in evil reports of others. R3595:3, 4803:2 Failure to reprove is a measurable endorsement of the wrong. R4189:1 The word of reproof should be wisely and lovingly given. R4189:2 Not necessarily by word, but certainly by conduct, by having no fellowship with them. R4480:6 Preachers who scatter doubt and stab at faith. R1004:2*

12

Ephesians 5:12 *For it is a shame even to speak of those things which are done of them in secret.*

Those things

- Uncleanness, impure practices. R5038:5

Of them

- Persons of the world. R3783:3

In secret

- That are done in the dark. R4189:2

13

Ephesians 5:13 *But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.*

Made manifest

- Shown to be wrong. E293; R375:3 Our lives shall be so contrary to all sinful and impure practices that all may take knowledge that we have been with Jesus and have learned of him. R5038:5

By the light

- Truth. (Psa. 97:11, 119:105) A20; E293 The light which shines from a saint's sanctified life is the holy Spirit. R375:3

Is light

- Illumination to the eyes of our understanding as Christians through Bible study helps. NS805:6 And special light is due at this time to God's consecrated people. NS805:6

14

Ephesians 5:14 *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Awake

- Referring to the prospective Church. Q591:2 To righteousness and not to sin. NS672:5 Referring to the thoughtless. R1512:3 From their stupor. R4189:2; NS156:3 Get the eyes and ears of your understanding open. R2966:6; CR374 To spiritual consciousness, responsibility and activity. NS669:5 To what is important. R1490:4 And see the true situation of things. R2966:6; NS156:3 And think about God and the meaning of the Word of God. CR374 To the gospel message. NS669:3 And realize they are sinners. R4189:2; NS156:6, 157:3 And seek to walk after the Spirit. R2967:5 To a realization of the goodness and justice, the wisdom and love of the Almighty. NS157:1 It is necessary that the mind should first be awakened. R2966:6 As a rule, some great trouble awakens the conscience, causing the individual to get awake to his need for a Savior. NS156:6 Those who are well-satisfied with the good things of this life are not easily awakened to an appreciation of righteousness. NS157:1 Let us be glad that we have awakened; let us help to awaken others. NS157:4 Many who get a little awake prefer rather to fall asleep again. NS160:2 The world still lies under original Adamic condemnation; they have not yet been awakened to see the grace of God. NS163:2 In God's due time, the whole world will be awakened. NS160:2

Thou that sleepest

- Addressed not to the wicked, but to Christians. R2966:3 Babes in Christ, fallen asleep under the spirit of the world and of the nominal church. R2966:6 Asleep in respect to spiritual things. NS669:5 Respecting right and wrong. NS156:3 These are not awake; they seem to be going about as in a dream. They think of the trivialities of life, what to eat and drink, clothing, entertainment. CR374 Some are asleep and do not realize the distinction between light and darkness; they might be glad to know of Christ. R5038:5 New converts, like newborn babes, are much inclined to sleep, but while this in nature is profitable, in grace it is dangerous. R2966:6 The Apostle Paul himself was asleep in respect to truth and righteousness, but being sincere at heart, the Lord shook him awake. NS159:2 The world in general is in a state of lethargy, asleep. NS156:2 This comatose condition is otherwise spoken of as blindness and deafness. NS156:2

And arise

- Those who do awaken should arise. CR375 Figuratively. R2968:2 From the condemnation which is upon the world. NS163:1 From things of sin and death. R2967:2,4 Completely. R2967:2 From all low conditions of thought, word and deed. R2967:3 Separate themselves from the world and its spirit. R4189:3; NS669:6; CR375 Put forth the energy of the new mind and new will in directing and controlling the mortal body. R2967:1; NS672:5 The resurrection which we are not to experience in the present life. Q591:2 As a new creature. Q591:2 By the Lord's grace. R2967:2 Rising up out of one's weaknesses. Q591:2 Christ's call and assisting grace are only for such as voluntarily seek to arise from the dead and seek righteousness. NS671:1 Developing character. Q591:2 Be transformed by truth. R2966:3 Take a higher plane of thought and action than that of the world in general. NS670:6 Unless this arising to newness of life is accomplished, we cannot share in the first resurrection. R2967:6 This is a work of time, requiring days, months, years of energetic effort. R2967:2 Arising is not an instantaneous act, but a process requiring one movement after another, until fully accomplished. R2967:1 Even after the experienced Christian has risen fully up, he still must be on his guard lest he be entrapped by weakness of his mortal body, or by the world, or the Adversary. R2967:2

From the dead

- This dead condition. NS157:5 The world in general is reckoned from God's standpoint. NS157:4 Rising from the old dead nature, alive unto God. Q591:2 Not relating to actual resurrection from the dead. NS670:2 By accepting Christ. NS158:2 By accepting the forgiveness and reconciliation which God provides for us in Christ. NS157:5 And be alive toward God through Jesus. NS157:6 Turning toward the Lord, the truth, the light. R4189:3 And walk in newness of life with the Lord, our Redeemer and Head. R2968:2 And realize peace, joy and blessing. NS158:2 In arising from the dead, they are getting upright, becoming upright in character. CR375 Superior to the fallen tendencies of your own flesh, common to the world of mankind. R2967:2; CR374 The death sentence that was passed upon all has been changed by the Lord to be a sentence to sleep for a while and then to be awakened. CR374; NS669:1 By the Lord's help, by the help of the brethren, by assistance of the precious promises of the Word and by the indwelling of the spirit of the Word. R2967:4 This text is also applicable to the Millennial age. CR376

Christ

- The Lord Jesus. NS671:4 The Lord has promised. R4189:3 The great light-giver, the great enlightener of all mankind. CR376 The Lord is pleased to give light. CR375

Give thee light

- Shine upon thee. (Revised Version) R2966:6; NS156:1 Light of favor. NS156:2 Great enlightenment. NS159:1 With its blessed, health-giving influences. R1490:5 In the great storehouse of truth, the Bible. NS160:1 And increasing knowledge and appreciation of truth and righteousness. R2967:4; CR375 And follow that light, otherwise the awakening is not profitable. NS672:2 The message of the Lord to us is full consecration. CR375 Not only on our own characters, but light upon the road we are to travel. "Thy Word is a lamp unto my feet." (Psa. 119:105) R2967:5 "Ye are the light of the

world . . . Let your light so shine." (Matt. 5:14,16) R627:2* As a child of the light, begotten by the Father of lights, he loves the right and hates the sin. R2967:5 Be thy light. NS671:3 This light is the glorious light of our Lord's presence. R627:1* There is a great danger that after you have become thoroughly awake, understanding much truth, you might become overcharged with the cares of this life and the deceitfulness of riches. CR376 He does not give light to those who are not awake. "Light is sown for the righteous and gladness for the upright in heart." (Psa. 97:11) CR375; NS158:4,5

15

Ephesians 5:15 *See then that ye walk circumspectly, not as fools, but as wise,*

That ye

- The Lord's people. R3594:4 The followers of Jesus. R5038:6 The new creation. R4189:6 Every member of the Body of Christ. R3593:3

Walk

- After the spirit; by faith; in newness of life. R1753:5, 2967:5 This narrow way. R1490:5 In obedience to God's Word. R1753:6 With respect for God and his promises. CR358 "Commit thy way unto the Lord" (Psa. 37:5), and he will direct thy steps. R1753:6 With the Lord, by seeing Scriptural lines that must guide all. R3593:3 Do not stand still. R2967:5 Not after the flesh. R1753:5

Circumspectly

- Circum, around; spectus, to look; to watch. R3593:3 Looking all around at every step. R4870:5, 4189:6, 3593:3, 2967:5, 2160:2; CR122, 358:2 Carefully, scrutinizingly. R4206:6, 5038:6, 4190:1, 1490:5; NS415:4 With close scrutiny on every hand, especially as respects thoughts, motives, intentions. R5956:3, 4206:6, 4190:1; CR156 To hearken to the instructions of the Lord's Word and to the leadings of the holy Spirit. R4190:1 Cautiously, with attention to guard against surprise or danger. R627:4* Showing forth the praise of the great King. CR156 Carefully heeding God's Word and walking according to its light. R3596:5 Because we profess to be of the new creation and are separate from the world. R4190:1 Circumspection is necessary in order to walk wisely. R4190:1 Seeking divine aid, counsel and guidance that he make no mistakes. R4189:6 And in so doing develop the character pleasing to our Lord and Head. R4190:1 Seek to make paths for your feet having divine approval. R4189:6 So as to keep their garments unspotted from the world. R4870:5, 2160:2 He who neglects the Word as a lamp neglects one of the very important means of walking circumspectly. R2967:5 Because our Adversary is on the alert to ensnare us, and our tests are permitted to be the severer as we come nearer the goal of character. R4189:6, 2967:5 The Christian cannot live carelessly. R4189:6; NS415:4

Not as fools

- Not like ignorant persons. R1490:5 Neglecting the Lord's commands. R3594:2 The Apostle suggests that any other course than this would be foolish. R2967:5, 5038:6 Or those destitute of understanding. R627:4* Who seek the wisdom of the world. R4190:1 Careless, indifferent, overcharged with the cares of this life, the deceitfulness of riches and the affairs of this world. SM258

But as wise

- Wise children of the Lord. R4190:2 The wisdom of God is to be ours, and we are to exemplify it in all affairs of life. R4190:1, 3593:3 The course which the Lord's Word directs. R4190:1 In harmony with our faith and consecration. R1753:5 Walking humbly before the Lord. R3596:1 Meekly attaining full development under divine instruction. R1566:3 Taking advantage of your opportunities. R1490:5 New creatures in Christ should be the wisest in managing their affairs, in governing their children, in eating, drinking and dressing. R4190:1 Let us commit our reputation to the Lord as a part of our sacrifice, rather than contradicting every adverse criticism. R3594:3,4 There is a wisdom with God which is foolishness to the world. R4190:1 Wiser than our fellow creatures of earth. R3593:3 Not that the world will always approve. R4190:1 The wrongs done toward us will never justify

wrong-doing on our part. R3594:3

16

Ephesians 5:16 *Redeeming the time, because the days are evil.*

Redeeming

- Greek, exagorazo, purchasing and securing out of. E431; R627:4* This is an apostolic injunction. R4103:4 Purchasing it back from worldly cares and pleasures, to have the more to use in the Master's service. R5038:6, 4190:2, 4103:4, 2967:6; NS467:4 Buying it back, purchasing it away from other things. CR177; R4871:2, 4190:2, 4103:4; NS468:4 Taking advantage of your opportunities. R1490:5, 4103:4, 2736:4, 627:4* Properly valuing. NS468:3 Such purchase will cost us something of self-denial. E431 Snatching time, opportunity, influence from the flesh and consecrating it to spiritual things. R2967:6 Being ready to sacrifice our earthly interests, customs, ambitions in favor of the heavenly. R4190:2 Because the choicest blessings of all time will soon be won or lost as far as we are concerned. SM258 This is a test upon us which shall demonstrate whether we love earthly things or whether our hearts are centered in the King's business. NS467:3 Not squandering. R5038:6

The time

- To have the more to use in the Master's service. R5038:6, 4190:2, 4103:4, 2967:6, 627:4* Which we had previously spent for worldly things. R4190:2 As though the time were already mortgaged. R4190:2 At the expense of the old nature. R2967:6 Devoting time to Kingdom interests. NS467:3 Because his main business in life is his ambassadorship. NS467:2,4 Spend such time in the interest of ourselves and others of the new creation. Studying and refreshing ourselves with the blessings, promises and favors which are ours as new creatures. R4190:2; E431 To tell these good tidings to others. R4190:2 As new creatures, our hopes, aims and efforts are centered upon things above, the heavenly matters. R4190:2 Little of our time would be spent foolishly, in foolish talking, jesting, acts, thoughts, reading. NS468:5 Time is granted to us to make up our account. And blessed is he who is now putting forth redoubled energies. R2736:4 Not allowing the spirit of the world to direct us. R4190:2

The days are evil

- Unfavorable to spiritual progress, presenting thousands of temptations for worldly pleasure, ease, fame, etc. R2967:6 Days of special trial and testing. R3593:6 The times are perilous. R1490:5 Because of the special activity of our Adversary. R3593:3 Making increased vigilance and steadfastness necessary. R627:6* Multiplying the tests that come upon us as new creatures. R2967:6 In this evil day it is important that we be not deceived and led into darkness. R627:5* In proportion as the Adversary seeks to stir up strife, let each of the consecrated be the more on guard to give no avoidable offence in word or deed. R3593:3,5 All our energies are needful to fight for the light and against the darkness. R5038:6 The test is upon us; if we yield to the spirit of the world, it means corresponding loss of favor with our King. NS468:3 The pride of life and desires of the flesh never had so deep and broad an influence over man's mind as at present. NS468:2

17

Ephesians 5:17 *Wherefore be ye not unwise, but understanding what the will of the Lord is .*

Be ye

- Christian brethren. R1777:2

Unwise

- Fools. R4190:2 Allowing the spirit of the world to hinder you from appreciating the proper walk in life. R4190:2,4 Cease trying to be everything the world will approve. R4190:4 Individually, every man in Christ is expected to use his own Christian common sense. R1777:2 Common sense is a common name for wisdom; but as to whether it is truly wise depends upon the right heart condition. R1776:3,6 "If any of you lack wisdom, let him ask of God." (James 1:5) R1777:1

But understanding

- This requires study of the Lord's will. R5038:6 By studying principles and precepts of his Word, comparing Scripture with Scripture. R1777:2 "Prove all things; hold fast that which is good." (1 Thess. 5:21) R1777:2 Because we have before us the open book of divine revelation. R1777:2 Thus himself rejoicing in the truth, he may be an aid to others to bring them to the same conviction. R1777:2 The Apostle is urging the exercise of this faculty upon the Church for her protection against errors of doctrine and of conduct. R1777:1 The Church must wisely discriminate between the false and the true, the bad and the good. R1777:1

The will of the Lord

- Righteousness. R1781:6 Binding upon every Christian in proportion to his knowledge of it. R5947:2 Through the fall, we have lost appreciation of God's will, and hence are exhorted to study to prove what is the perfect will of God. R1781:5 The Lord's people are to be continually rejoicing, full of gladness. The basis for this is to be their faith in the Word of God by which they are nourished. R4190:4 Which leaves no room for the spirit of the world to intrude. R1490:5 Present evil is not of his will, nor of his government. R1781:6 "For this is the will of God, even your sanctification." (1 Thess. 4:3) R1781:4 The mystery of God's will is hidden from the world, but fully appreciated by his saints. R1781:6 God is now letting men have an experience with doing their own wills and trying their own plans and theories, that thus the lesson of sin may be clearly seen by angels and men. R1781:2 Jehovah and his will are wholly on the side of purity, justice and truth. R1781:3

Is

- As expressed in his Word. R1782:4

18

Ephesians 5:18 *And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

And

- Christians and not worldlings are here addressed. R1489:3

Not drunk with wine

- A bond of Satan which enslaves. R2533:3 Does not refer to literal wine, but to the spirit of the world. R1502:5 Not to become intoxicated with the spirit of the world. R1489:3, 4190:4, 2873:5, 1837:1 Intoxicated with false doctrines. D614 Intoxicated with the spirit of the world, the mixed wine of Babylon, of Churchianity, having a form of godliness and tending to stupefy and give illicit joy; love for sectarianism. R2968:4 Only by sobriety and the wisdom of meekness shall we be able to walk this narrow way to its glorious terminus. R1490:5 Under present conditions, men look for something to revive them—to counteract life's trials, burdens, sorrows. R2967:6 Desiring to abstain from every appearance of evil. R3248:4 We need sober watchfulness and attention to the will of the Lord. R1490:4 There is an intoxication in wealth, luxury, ease, pleasure and fashion. These stupefy the new mind, making us dull of hearing as respects spiritual things. R2873:5, 4190:4 If any had been addicted to the use of liquors to intoxication, he must become more sanctified to God, else he can never be accepted as one of the overcomers. R2533:3 Noah's drunkenness, purely accidental, was the result of the first vintage of grapes after the flood. R2533:3,4 As was Herod when asked for the head of John the Baptist. R2637:4

Excess

- Confusing the mind. R509:4 The list of excesses mentioned by the Apostle; lasciviousness, lusts, excess of wine, revelries, carousings and abominable idolatries. R3247:1 To all intoxicating allurements the answer must be, No. R2873:5 Temperance and abstinence from evil in any form are the inculcations of holy Scripture for all who have named the name of Christ. R4188:2 Those who are filled with the Spirit cannot partake to excess. R2533:2

But

- Do that which would be symbolized by it. Be dead to the world. R346:2, 3248:4

Be filled

- The Church of Christ, the saints. R5912:1 You who are new creatures. CR397 Those who have made full consecration. R5912:1 Saturated with the spirit of holiness. R5982:4 Each consecrated disciple of Christ should reach this plane. R5913:1 The Apostle Paul's exhortation. R5982:4, 2456:1; SM608 Or else the spirit of the world will come in unsolicited and take possession. R1489:3 By first being emptied of the spirit of self-will. R2456:1, 3326:2; SM608 By keeping in close communication with the Lord, the Word and the brethren. E245; R5912:5 By giving heed to the instructions of God's Word; by giving heed to our Head. CR464; E205 As we are being filled and enlarged, our hearts are therefore filled more and more. CR313 It rests entirely with us. R376:3; E244 If we keep filled to our present capacity, this very infilling will enlarge our capacity; and so the expanding and filling goes on. R5912:2 The child of God is not merely to have a little of the Spirit. R2968:1 There are some differences of natural disposition by which some are less hindered than are others from receiving the spirit in large measure. SM608 The spirit of truth speaks to us through the Word, and by obedience to those words we shall be filled with the Spirit. R376:3 We should see that the holy Spirit of God abounds in us more and more as we go on in our heavenward course. Christian development should be steady and continuous. R5912:1 In proportion as we receive more and more of this holy Spirit, it will produce in us the peaceable fruits of righteousness, knowing the love of Christ. SM607 We must daily carry our earthen pitcher to the heavenly fountain to be replenished, for we are leaky vessels. R5912:5 By drinking of the Lord's cup and being filled with the spirit of our Master. R2968:5 Otherwise, we lose the power, the assistance, the strength and grace necessary for our aid, comfort and development. SM608 It is in vain that we seek to be filled with the holy Spirit if we neglect the Word of God, if we neglect our prayer privilege, if we neglect to assemble with the Lord's people. E245 Every man, woman and child should have a noble ambition and should labor constantly for the attainment of that ambition. R2636:3

With the Spirit

- Greek, pneuma, the Spirit of God, spirit of the truth. E313; R5912:1, 1502:5; SM608 Which is heavenly, holy. SM608; R5038:6 A blessed influence which we receive from the Father through the Son. SM607; R2456:3 With the mind of Christ. R5038:6 In Hebrew—anything of influence or power that is invisible. CR397; SM607 It is not a holy person that is put into us, but a holy disposition, a holy mind, a holy will, a holy influence of God. CR469; E244 Sanctified; set apart wholly to the Lord. R4458:5 The spirit of obedience and of a sound mind. R1837:1, 2456:1, 1489:6; SM607 The spirit of love. R1489:6, 5982:5, 5912:5; SM607 Filled with a peace the world knows not of. R346:2 Manifested by a submissive acceptance of the will of God, sweetness under provocation, and calmness in the midst of turmoil and bustle. R5913:1 If it were an impossibility for us to be filled with the Spirit of God, the inspired Apostle would not have so instructed us. R5912:2 Our ability to understand spiritual things depends not only upon our study of the Scriptures, but also upon the measure of the holy Spirit we possess. R5982:4 The new wine, the new exhilarant, the new antidote for care and pain and trouble. R2533:2 The result of the fruitage of the vine which the heavenly Father planted, of which Christ is the central stock, and of which his followers are all branches. R2968:4 "If any man have not the spirit of Christ he is none of his." (Rom. 8:9) E244 "Let the spirit of Christ dwell in you richly." (Col. 3:16) E184 Of the Lord, so that they may bring forth its precious fruits in abundance. R1502:5,6 A spirit of joy, peace, benevolence, goodness, mercy, brotherly-kindness, love. SM607; R2968:4 The spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. R5982:5 A peace-producing and light-giving influence. SM607 "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6) R5982:4 This is granted only to the new creature in Christ Jesus. SM607 The gift of the holy Spirit is to all that obey the gospel. R199:1* To be the Lord's people. E244 Developing that inward life. R5913:4 Our contact with the holy Spirit will quicken our mortal bodies and energize our faith. SM606 For the purpose of sanctifying our hearts and lives, and separating us from those who have the spirit of the world. E244

As the Spirit of the Lord comes in, it will be operating in you. CR402 We become more and more spiritual. CR469 Whose healthful tendency is to illuminate the understanding and to invigorate every noble faculty. R1489:6 He who has the new spirit will seek to purify himself in thought, word, deed. R2456:2 So that our chiefest joy will be to give thanks to the Lord for this goodness and fellowship of heart. R4190:4 This dependence upon the Lord and filling with his Spirit makes us humble, and we think soberly. R2968:4 The deepest pains and sorrows of the heart are more than counterbalanced by the joys of the Lord secured through the possession of a fullness of his Spirit. R2968:1 A correct understanding of the Lord's Word comes to those who are of a meek and teachable heart, who study it, live it and absorb its spirit. R5982:4 To a be leader of the Lord's people, one must have a knowledge of the Lord's Word and the possession of a good degree of the spirit of the truth, being trusted as an ambassador of the Lord. R5982:5 So that the intoxicants of earthly joys will have less and less attraction for us. R2873:6 It is useless for us to pray for the Spirit, and neglect the Word of truth from whence that Spirit is to be supplied. R376:3 Instead of needing alcoholic spirits for refreshment, the Christian has the Spirit of the Lord which exhilarates. R4188:3

19

Ephesians 5:19 *Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*

Speaking

- The Lord's followers are to realize that they have a special privilege of fellowship in speaking to one another in psalms and hymns. R3806:2

To yourselves

- One to another. R4190:4 According to their several ability. R1890:3

In psalms and hymns

- Of praise and thanksgiving ascending before God from his people. R2511:4 The holy Spirit refreshes and will lead us to psalms and hymns. R5038:6 For hymns and psalms should be regarded as union or concert prayers. R2345:5 Life itself is the proper hymn of praise to be continually rendered to the King of kings. NS755:2

Spiritual songs

- Greek, pneumatikos, in accord with your new spirit. E313 The Apostle commends these three kinds of songs. R2345:4 Doubtless, the Lord accepts the offering of song, whatever its form, so long as it comes from the heart. R2345:5

Singing

- Lifting voices in praise. R1890:3 This necessarily finds expression in all the acts and words of life. R2511:3

Making melody

- The Lord's people are not be be morose, sullen, unhappy, always in tears, but rejoicing. R4190:4 The joy and rejoicing of the new nature. R2511:3 "My life flows on in endless song." R2511:4

In your heart

- Heart-thankfulness to the giver of all good. R2511:3

To the Lord

- In praise. R4190:4 Showing our appreciation of God's grace. NS755:2 For the privilege of having fellowship with Christ in his sufferings. NS625:1

20

Ephesians 5:20 *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*

Giving thanks

- Prayers of thanksgiving. R1489:6 Every day should be with us a day of thanksgiving. R1490:1 For

privileges of spiritual enlightenment and needed discipline. R1490:1 For the trials, as well as for blessings; for adversities, knowing that God is able to make all things work together for good. R4190:5 Where the spirit of joy and thankfulness reigns, pride finds no place. R1490:4

For all things

- For God's favor in Christ. R5038:6 This is a happy frame of mind to be in. These have reached an enviable attitude of Christian character. R1490:4 We can receive all the valuable experiences of life —the painful and pleasurable—with joy and thanksgiving, realizing that these are fitting us for the Kingdom. NS107:1 Even trials and vexations as part of the refining process. R1490:4 Because all things work together for our good. R1489:6, 4190:5

God and the Father

- God, even the Father. R4190:5

21

Ephesians 5:21 *Submitting yourselves one to another in the fear of God.*

Submitting

- The grace of humility or submission; for helpful, loving counsel or criticism. R1490:4; 1553:4 Those who have the Lord's spirit will be willing to defer to each other's preferences in things not contrary to the principles of righteousness. R2968:4 The first duty of submission is to the infallible Word, and afterward to each other in that secondary sense which first proves all things by the Word. R1553:3 We should submit ourselves as far as possible to every reasonable regulation. Q102:2 To have a certain amount of willingness to fall in line with everything that is not a matter of conscience is a good thing. Q102:2 Looking to note the Lord's leadings and providences. R4190:5 So that we do not think of ourselves above what we ought to think. R2968:4 Not being dictatorial or too self-assertive. R4190:5

One to another

- In the reverence of the Lord. R2968:4 This duty of submission is enjoined upon the whole Church individually, in their relationship one to another. R1553:3

Fear

- Reverence. R4190:5, 2968:4

22

Ephesians 5:22 *Wives, submit yourselves unto your own husbands, as unto the Lord.*

Wives

- As types of the Church. F495 Woman, the weaker vessel. R1076:1*, 766:1* A man's partner in life. R1075:4*, 765:3* Have that spirit which characterizes the true Bride of Christ. R1553:6 The Christian wife seeks to lighten her husband's toil and share his cares. R1553:6

Submit

- According to the divine command. R2100:6 Be in subjection—of a meek and quiet spirit, which is of great price in the sight of God. (1 Pet. 3:4) F498 Developing along the lines of true womanhood and true wifehood. F500 A submission which savors love, reverence, trust and humility. R1553:4 This duty of submission is specially enjoined upon the wife in the domestic relation. R1553:3,4 Love is not ashamed of its submission. R1075:6*, 765:6* A reasonable submission, compatible with a moderate expression of the wife's sentiments and a proper consideration of the same by the husband. R1553:5 Many women are superior to many men; if such become wives of such men, they must either violate the divine order, or else submit themselves to an inferior, which is also out of harmony with the Lord's design. R1076:1*, 2100:6, 766:1*; F495 It is not the dwarfing or degrading of her powers, nor the clipping of her spiritual or intellectual opinions, nor to attain any selfish ends. R1552:6 The wife is not at liberty to assume the headship of the family and to order her husband as a servant. F499 Not by domestic tyranny and slavery. R1553:1

Your own husbands

- Or head. R2100:6 As types of Christ. F495 Man's superiority consists mainly in his greater strength, both physical and mental. That is God's order. R1076:1*, 766:1* Who will desire the help of his wife, her cooperation, her views, her sympathy, her love, and will appreciate them highly. F497

23

Ephesians 5:23 *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.*

The husband

- By divine arrangement. F497 The husband should be the protector, provider and director in the affairs of life. R765:3*, 1075:4* The head of the family must be watchful of the interests of all under his care to such an extent that he should sacrifice himself, his own comfort and convenience for their proper care. R2783:5

Head of the wife

- The headship remains with the male. T101 And head of the family. R2783:4 A willing co-worker in harmony with her husband's will. R765:3*, 1075:4* "The head of the woman is the man." (1 Cor. 11:3) F270 "God called their name Adam." (Gen. 5:2) T101; R139:1* This is the divine order for the highest good of all. R1075:4*, 765:3* This rule that the husband is the head of the wife is always maintained in the Scriptures. R766:5* The responsibility of headship is upon the husband, and he must not avoid it. It is part of his stewardship. F497 God himself instituted marriage as between our first parents. R2418:3 The Lord set his seal of approval upon marriage when he instituted the relationship and blessed the union of the first pair in Eden. R1553:6 And no man should marry a woman his superior. F496 Headship in the family will be far from tyranny. F497 A new creature in Christ Jesus should not be unequally yoked with one who is of the earth. F496 This union between man and woman was designed to be an illustration of the union between Christ and the Church. R2418:3 Many who see clearly the headship of Jehovah, and the headship of Christ, fail to see the headship of man in the domestic relation. R765:3* Although the wife should not be imposed upon and overworked for the sake of visitors. R2783:5 The worldly husband is not the head of his wife as a "new creature" espoused to Christ. Her first allegiance is to her Lord, and in so far as may be consistent with this new relation, she should endeavor to fulfill the old also. R765:5*

Christ is the head

- The husband, "of the bride, the Lamb's wife." (Rev. 21:9) E48 The heavenly Bridegroom. R2418:3 The forerunner; none preceded him as members of the Christian Church. B202 Jesus never gave this office to any one, but claims it himself; and any others who claim it are usurpers. R320:4 He likens the Church to husband and wife, exhorting husbands to love their wives, and wives to reverence their husbands, and thus exemplify the beautiful relationship between Jesus and his Church. R399:1 He plans, directs, supervises and cares for the various members of his Body, the Church. R1387:5 As every member of the human body moves under the control of the head, so every member of Christ is controlled by the will or spirit of the Lord, the Head of the Church. R397:6 And knows our every weakness. R397:6

Of the church

- Which is his Body. B202 The Bride. R2418:3 This beautiful figure of the Church's relationship to Christ is very prominent in the Scriptures. R1386:1 The Church of the firstborn all follow the example of the Head. R158:5 In Biblical usage a woman symbolizes the Church. F270; HG409:2 The distinctive titles of soldiers, priesthood, disciples, Body members, living stones, chaste virgin, refer, not to different classes, but to the same class. R399:4

The saviour

- Preserver, care-taker. R1076:1*, 1552:5, 766:1*

Of the body

- Of his Body. R139:1* Of the Church. R158:2*

24

Ephesians 5:24 *Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.*

Subject unto Christ

- The subjection of the Church to Christ is a willing subjection; it is inspired by love, veneration, gratitude and implicit confidence and trust in the Lord's love and care for us. R1552:5 Because he can do better for us than we could do for ourselves. R1552:5 As his Church, we are permitted to be helps meet for his use; to do a lesser part and yet an acceptable part, well pleasing to God. R766:6*

The wives

- Exercising humility. R3537:5

Be

- Subject. R1552:5, 1075:6*

To their own husbands

- This does not imply a servile subjection of the wife to the husband. R1552:4

In every thing

- As helpmates. F495 Because she recognizes such to be the divine arrangement for their mutual good. R1075:6* In everything tending to holiness and purity and true nobility of character; not in everything unholy, impure and selfish. R1552:6 Everything should be done, not from the standpoint of force and demand, but rather from the standpoint of love. R2783:5

25

Ephesians 5:25 *Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

Husbands

- Be capable and willing to fill this position after the divine pattern. R1075:4*, 765:3* Cultivating and exercising humility. R3537:5 The true Christian husband has the mind of Christ. F496 It is as right for the husband to consider the future welfare of his wife, as for the heavenly Bridegroom to provide for the Church. R1828:4 The head of a house has a responsibility which divine law has laid upon him requiring sacrifice of time and preference in the interest of his family. R5168:4 It would be a mistake to think, when one is entering into marriage, that he is marrying somebody who is perfect; neither one is perfect. R5900:4

Love your wives

- This is apostolic counsel. R1552:6 Forsaking all others, cleave only unto her as the beloved and cherished companion. R1464:5*, 1386:1 Remembering that you have covenanted to cherish her. F496; R854:6 The husband will delight to honor and bless the wife. R1075:6* What God has joined together, let no one attempt to interfere with. R5900:5 There is neither servility nor tyranny where love rules. R1075:6*, 765:6*

Even as Christ

- The only-begotten of the Father. R4528:2 The Bridegroom. R29:2* Christ's special love for his Church, clearly distinguished from the world. R1254:5 They become one, "the new creation of God." R257:3, 6:1

Also loved

- And cherishes. R854:6 With great love and tender care. R1386:2 Setting forth the unutterably tender relation between Jesus Christ and those who are his. R29:2*

The church

- The Bride of Christ, the Bride class. R595:3, 3917:1, 29:2* The Bride of Messiah. R4528:2 The special possession, which he purchased, which still awaits redemption. R593:3

Gave himself for it

- Self-sacrificingly. R1552:6 The Church, the primary object. R139:1* For us, the Church. R147:3, 4528:1, 158:2 He could have bought the world just as easily, but he followed the divine plan and bought the Church. R4528:2 It required all of the Lord's merit for the Church, and left none unappropriated. R4528:2 Our Lord Jesus "bought us with his own precious blood"—with the merit of his sacrifice of earthly rights. R4528:1 No part of the great plan of God, either toward the Church, or the world, could have succeeded without the death of Christ. R3917:1 The merit of Christ's sacrifice and the restitution rights which it is able to secure for every man, has been temporarily diverted from the world to the Church. In God's due time it will be available for the world. R4528:1 Husbands should lay down their lives for their wives—should provide not only for her food and clothes, but also for her mental and moral interests. R5900:2, 5168:4; F495

26

Ephesians 5:26 *That he might sanctify and cleanse it with the washing of water by the word,*

That he

- Christ Jesus, who knew no sin. T29; R375:1

Sanctify

- Set apart. R375:1 "Sanctify them through thy truth." (John 17:17) E243; R2671:5 The holy Spirit of God, operating through his Word, does this. SM585 The sanctifying is in progress now. R844:5 A glorious possibility. R5901:2* All thus sanctified are reckoned new creatures in Christ. R375:1 "Both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren." (Heb. 2:11) R375:1 We shall be wholly sanctified by keeping close to the Heavenly Father by prayer and study of the Word. SM585

And cleanse it

- The Church. R5258:5, 375:1 Through the precious blood of Jesus. T29 The cleansing of our moral characters. R2671:4 "Having our bodies washed with pure water." (Heb. 10:22) E445 No one can thus cleanse us or help us into divine favor except the Redeemer himself. R2201:6 The Bride is to be cleansed and made fit for joint-heirship with the heavenly Bridegroom. R4662:6 This cleansing is in progress now. R2279:4 The object of the Church's submission to Christ is for the sanctification and cleansing of the Church. R1552:6 So long as we are in the flesh, we must have the robe of Christ's righteousness, in order to be clean. R5258:3 The Word of truth cleanses our hearts by showing us our imperfections. R4662:6 The Church as a betrothed virgin is under strictest obligations to purity and faithfulness. HG409:5 The holy Spirit of God, operating through the Word, produces in us cleansing, justification, sanctification. E243 By purging away the defilements with which each comes daily in contact in the world. R2279:5, 2201:6 Every unholy quality of disposition is to be cleansed away. R5901:1* Nothing in this provision indicates a cleansing from willful sin. R5258:6

With the washing

- The purifying of the flesh, so far as possible. R2571:2, 2160:4 An illustration of a great truth. R2201:5 Typified by the washings of the Levitical priesthood. T29

Of water

- Representing truth. R5846:2, 3600:6, 2671:4, 1695:5, 290:1 Not the muddy and polluted teachings of the Adversary, or of those whom he has blinded. R2671:4 The use of which is for refreshing and cleansing the Lord's people; and it is through this very cleansing agency that the Church is to be glorified and the world blessed. R1695:5, 4662:6 To help keep each other separate from the world, and clean. R2201:6 He washes us from our past sins by his blood; but it takes the Word, and constant obedience to it, to sanctify us. R5901:1*, 2671:4

By the word

- Through the Word. R4662:6, 2671:3, 2571:2, 2449:6 Of God. R4662:6; E243 The truth. R1076:2*, 4662:6, 2160:4 All the instruction which we receive from the Lord comes to us through the written Word. SM584 These words signify that unless one be first begotten "by the Word of truth," he cannot

be born of the Spirit to the new nature. R3600:6 Taking heed unto the Word of the Lord. R2202:4 Keep close to the written Word. SM584 The Word of God, like water, is purifying and cleansing. R2671:4 God provided his Word for the sanctification of the Church by the spirit of the truth. E243 The basis of our faith and hopes. R4662:6 That ye may be clean through the word spoken unto you. R844:5 "That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:17) SM584 We are frequently taught lessons by God's providences which we could never learn from instructions of God's Word alone. The lessons are impressed upon our hearts and do us lasting good. R4663:1 A part of the duty and privilege of all the Lord's people throughout the remainder of the earthly lives. R2671:4 He grants his consecrated ones the cleansing power of his truth. R2160:4 Every child of God should beware of any teaching independent of the inspired Word of God. SM584

27

Ephesians 5:27 *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

He

- Our Lord, our dear Redeemer. R5197:5, 2587:6; NS483:1

Might

- Will. NS483:1

Present it

- Present her. R158:2* Our Lord's elect Bride. R2160:4 The Church. R5197:5 The purchased possession. (Eph. 1:14) R593:3 Before the Father. R5942:4 Introduced to our Heavenly Father by our dear Redeemer. R2587:6 Without fault—perfect characters. R5901:1* All discipline in the Church is properly under the direction of the Head of the Church only. R953:6* Rebekah did not occupy the position of Isaac's bride until conducted by Isaac himself to that position. R752:4*

A glorious church

- Christ's glorious Bride. R1386:1, 1211:1* Jesus and his Bride made one. R252:6 His Church. NS483:1 A Little Flock. NS358:4 The heavenly Jerusalem. R1386:1 The true Church is a virgin; (the Church of Rome poses as the true, virgin Church of Christ). R2047:1; C209 The wise virgins will be faithful to the espousal vows. R1386:1 Because they fully submitted to the guidance and discipline of Christ. R1340:4 Everyone in that glorious company will have been a faithful soldier; not a deserter, nor ashamed of the Lord or his truth. R5942:4 The Lord's virgin Church was espoused to him at Pentecost, and has been awaiting the coming of the Bridegroom and the resurrection change to glory, honor, immortality—the marriage. HG409:4 Unquestionably, there we will have fullness of joy. NS483:4 We are seeking now to prepare ourselves for that great event which shall complete our joy and usher in the world's blessings. R2429:4 Once she was a sinner under condemnation of death, but she was justified, washed and made white in the blood of the Lamb—redeemed by her beloved Lord and sanctified by his truth. R1211:1*

Not having spot

- Spotless. R158:2* On the robe of Christ's righteousness. R2782:6, 5197:4, 2160:4; HG409:5 If it would be a wedding garment, it must be spotless, clean and white. R2782:6, 5924:1; HG409:5 Wrong-doings which we recognize as contrary to God's will. R5197:4, 4870:5 The Lord's children see their spots, and by faith apply the provided cleansing, through penitence and prayer. R2783:1 If any spot comes on the wedding garment we have to get it off again and thus keep ourselves in readiness for the marriage supper. Q604:4; R4615:6 We must prove that we possess a consuming love for the Bridegroom, and an untiring devotion to his name and principles. C209 The Little Flock keep their garments unspotted from the world by daily applying for their share of the precious blood. NS358:6,4,5 The precious blood is the antidote for every stain. R2480:4, 5006:6, 4974:3, 1211:1* We were cleansed from past sins when the robe was given us; and there is a provision for continued cleansing of all sins that are due to weakness, temptations, and unavoidable failures. R5258:5, 5006:6

The robe is to be wholly without filthiness of the flesh. R4974:6 Gloriously complete and perfect in the most absolute sense. R5863:1 Only those with tender consciences will keep their garments unspotted by going immediately to the throne of grace to obtain mercy and forgiveness. R5197:5 Because of the spots upon their robes and their carelessness, some will be unready to be of the elect class. These will go through a great time of trouble which will demonstrate to which party they really belong—righteousness or unrighteousness. R2783:2

Or wrinkle

- Carelessness, indolence, neglect of using an opportunity. R5197:5, 2783:2 The blood of Jesus Christ our Lord cleanseth us from all of our errors and misdeeds of ignorance. R4336:4 Our wedding robe must be without spot or wrinkle if we would be acceptable as members of the heavenly Bride. NS357:3 In our present imperfect condition, it would be a miracle if we should never come so closely in contact with evil as to spot or wrinkle our garment. R2782:6 Guard the robe zealously. R2160:4 If, through weakness or ignorance of the flesh, we err, our Advocate, whose ransom-merit was applied to us, will appear for us (figuratively apply his merit) for the cancellation of our unintentional misdeeds and thus maintain us in the Father's sight. R4516:6

Or any such thing

- Because our Lord, out of the abundance of his merit, has applied a portion on our behalf, that we may be reckoned perfect. R3917:1; C209 St. Paul gives us the thought of the absolute purity of the class that will ultimately be presented to the Father by our Lord. R5197:5 Because the Redeemer will, upon application, impute his merit for the cancellation of such imperfections, that they may be maintained in their standing with the Father. R5006:6

Holy

- Blameless, irreprovable, in his presence. NS483:1 Reckoned holy by the merit of the precious blood of our Lord. R2279:5 Holiness, or Christ-likeness, is set as the standard. And it is possible. R5901:2,3* Only that which is holy is acceptable as a sacrifice, and we are so reckoned through Christ, our Redeemer. R905:5 "Be ye holy; for I (the Lord your God) am holy." (1 Pet. 1:16) R5902:1* These, and these alone, walk with the Lord and are overcomers. R2160:4 "Whosoever is begotten of God doeth no sin." (1 John 3:9 Revised Version) R5197:4 This fitness of character to meet God's approval must be accomplished while in the flesh. R5902:1* The very character of God demands that we become holy. We must be purified from all iniquity and evil before we can have the approval of God. R5901:6* Christ makes the Church holy by making the individuals holy. R5901:1* If we are fully persuaded that we can become like Christ in character, we will arouse ourselves to seek to attain it. R5901:4* And may be accepted as his joint-sacrificers and joint-heirs in the Kingdom that is to bring the blessing to Israel under the New Covenant and through Israel to all mankind. R3917:1 The great work that the Lord has for us to perform in the coming age demands that we become Christ-like. No other character would do. R5901:6*

Blemish

- Of character. R5901:1* Weakness and imperfection of the flesh. R5197:4, 5901:1* We need not permit a blemish to remain on our glorious wedding robe. R5924:1 God's requirement is that no sacrifice may come upon his altar, except such as is without spot or blemish. Hence, his first provision was that Christ's righteousness be imputed to us. NS770:5 The same merit of the same sacrifice of Christ may be used for cleansing every blemish. The blood of Jesus Christ keeps cleansing us from all sin. NS357:4 Blemishes would not be ours as new creatures, but would result from the fact that for the time being the new creature must tabernacle in the flesh, until given its new body. R5197:4 This figure represents perfection of mind; for our bodies cannot be brought to that condition, because of the fall of Adam. R5197:5 So that the sacrifice of Head and Body complete reaches the world. R158:2*

28

Ephesians 5:28 *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

Men

- Who were made care-takers or preservers of the female. T101

To love their wives

- The Apostle Paul's epistles clearly show that he honored true womanhood. R4122:2

As their own bodies

- As a part of his own body. T101 The wife is accepted as the flesh of her husband and her body as an addition to his members. R1387:1 Great love is this; that a man should do for his wife what he would do for himself. R5900:2

29

Ephesians 5:29 *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:*

Even as the Lord

- Who did even more than this—he laid down his life for us. R5900:2

The church

- His Bride. A82 His Body. R5900:2

30

Ephesians 5:30 *For we are members of his body, of his flesh, and of his bones.*

For we

- The Church, the prospective Bride. R399:1 Raised up from the world, separated from the world to the Lord and the Millennial work. R4354:4

Members of his body

- Figuratively. NS332:1 The faithful, the elect, the new creation. NS78:6 God's chosen ones. NS372:2 The Body of Christ is a body corporate, each individual acting in harmony with each other and under the direction of Christ for the manifestation of God's love in the salvation of men. R48:4*, 4354:4 They become one, "the new creation of God." R257:3, 6:1 As though Christ were still in the world promulgating the message he declared while in the flesh. NS366:6 Members of the anointed Priest and King. R5392:1; NS372:1 Joint-sacrificers with Christ. NS803:1 Counted in with him. NS864:3 Begotten of the Spirit. F495 Because they walk in Jesus' footsteps. R5392:4 Faithful followers of the present time. NS858:1, 367:1 And have the mind of Christ. F495

Of his flesh, and of his bones

- Members of Christ, as in the figure used. R48:4* As Eve proceeded from out of Adam, so does the Church proceed from out of the second Adam. R29:2*

31

Ephesians 5:31 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*

For this cause

- For this purpose, to this end. R1386:1 Thus representing the heavenly union. R399:1

Leave

- Forsake the former ties which united them to parents, brothers and sisters. R1386:1 Shall be joined—The marriage relation was instituted as a type of the marriage of Christ. HG100:2 Marriage is a very sacred obligation, and should be undertaken only after serious consideration. R5900:5

One flesh

- One body. R399:1 As one person, having one mind and one common interest, purpose and aim. R1386:1 The Church has a great privilege to be counted in as a part of that flesh. R4491:2*

32

Ephesians 5:32 *This is a great mystery: but I speak concerning Christ and the church.*

A great mystery

- A secret, not easily understood. R5391:3, 3192:4 The mystery of God. R3192:4 Which few are able to understand. R4515:3 Hid from ages and dispensations. R2490:3 This mysterious work of the present age. R227:1 The preparation of Messiah, Head and Body members. R3193:1 A multitudinous Mediator. R4548:6 The Gospel Church. R3192:4, 368:6 "Christ in you, the hope of glory." (Col. 1:27) R5391:6, 5392:3, 368:6 The sharing of the Body with the Head both in the sufferings of this Gospel age and also in the glory to follow. R227:1, 4515:3 This is indeed a hidden mystery—that the Church is completely separated from the world and offered a great prize of glory, honor and immortality, the divine nature. R4434:3 A mystery to the world, which knoweth us not, because it knew him not. (1 John 3:1) R368:6 The relationship between the Gospel Church and its Head and Lord. R3192:4 God appointed Jesus as the Head, and elected certain saintly ones to be the members of his Body. R5391:6 That a certain class, justified through faith, are permitted to join with their Redeemer as participators in his sacrifice, his sufferings, his death, in order that they may be granted a share with him in his work of the Millennial Kingdom—blessing all the families of the earth. R4515:6, 2490:2, 369:4 The Spirit of God causes us to understand this mystery. R227:1 Understood by the true Christian, fully consecrated to the Lord. R3192:4 Blessed are our eyes if we see this mystery. R4515:4 The promised Messiah is not our Lord Jesus alone, but also with him the Little Flock—unitedly The Christ, which God is providing for the deliverance of the world. R3192:5 While the unfolding of the mystery of God commenced in the days of the apostles, it will not be finished until the end of this Gospel age. R368:3 The Almighty did not intend the mystery to be understood except by the faithful, until the great day of revealing. R3193:1 Which will be finished when the Church is complete. R369:4 When this great Messiah, Head and Body, changed and glorified, of the divine nature shall be complete—then shall come "times of restitution." R3193:1

Christ and the church

- The Lord will always be the Head of the Church. R4515:5, 369:4 The Church—the elect class now being gathered. R4516:3 The Bridegroom and the Bride, between whom the union will be perfect. R1386:1, 5391:6, 257:3, 29:2* This union between man and woman which God approved was designed to be an illustration of the union between Christ, the heavenly Bridegroom, and the Church, his Bride. R2418:3, 5900:2, 3991:1; F494 Next to the death and resurrection of Christ, the marriage of the Lamb is the most important event in the whole plan of redemption. HG100:3 All the merit belongs to our Lord. R4491:2* When she is fully formed and perfected, they go in to the marriage. R257:3 The Church is to be associated with Jesus in the work of judging the world. R4515:5 The new creation should esteem the typical, earthly marriage and its responsibilities much more highly because of their appreciation of the antitypical union between Christ and his Church. F495 Those of the Church forget earthly hopes and ambitions and become wholly "his"—the Bride, whom he loves. R1387:2 Our Lord is the seed of Abraham under the original Abrahamic Covenant. We, his Church, are also the seed of Abraham under that Covenant. R4515:6

33

Ephesians 5:33 *Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

In particular

- Individually. R1552:5

So love

- Manifest love in all ways. R2783:5 Let love, and only love, hold the reins of control. R2783:6

And the wife

- Every woman who usurps the place of the head of the household is doing injury to herself and the best interests of her family. R5168:5 She is not to wait for outsiders to admonish her. F498

That she reverence

- Give wifely respect due according to the marriage covenant. F498 As the Church reverences her Lord. R5900:2 Not with a slavish fear, but a reverence of love and devotion. F498; R1552:5, 1464:5* Reverence is possible where there is nobility of character. R1552:6

Her husband

- As the head of the family. F498 Reverence toward the husband means much and enters into all of life's affairs, influencing every act respecting the home. F498 The woman who reverences her husband honors herself. F498

Ephesians 6

1

Ephesians 6:1 *Children, obey your parents in the Lord: for this is right.*

Children

- The Apostle writes to those children who are already justified by faith in their Redeemer. R1731:4 It would not be possible for a mother to produce a perfect child; but with her own ideals, fixed upon things pure, noble and good, her mind may impress the character of her unborn child. R5700:6

Obey your parents

- The parent is to give the child proper conceptions of life, proper instruction. R5700:5 It is the parents' duty to see that a child is conscientious, just, loyal to God and to the principles of righteousness. R5700:5 Because their youth and inexperience stand in need of parental guidance and control. R1464:4* "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6) R5700:5 "How sharper than a serpent's tooth it is to have a thankless child!" R5700:1 This rule applies to children during their minority only, though the duty of honor and reverence to parents may never be relinquished, but should the rather increase as age advances. R1464:4*

Is right

- The law of love is the only law that ought to rule in the home; and that law should be written in the heart of each member. R1464:6*

2

Ephesians 6:2 *Honour thy father and mother; (which is the first commandment with promise;)*

Honor thy father

- It is quite proper for the new creature to quote from the Law or any other part of the Scripture that which will help to make clear the Father's will concerning us. R1731:4, 976:5

And mother

- It never was a command to parents, but to children. R976:5, 1731:4

Commandment

- The Apostle Paul quotes one of the Ten Commandments. (Ex. 20:12) R1731:4, 976:5

4

Ephesians 6:4 *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*

Fathers

- The office of the father, as head of the family, is worthy of honor both from wife and children. R1555:6, 5168:4 Recognizing your responsibility, duty and obligation which divine law has laid

upon you. R5168:4 If any ride rough-shod over the rights of others, this course is contrary to the divine law and spirit of love. R5168:4 Providers, whose care should include provision of spiritual as well as natural food and raiment for his wife and family. R1555:2 His responsibility often requires the sacrifice of his own time and preferences in the interest of his family. R5168:4

Provoke not

- Study your conduct toward the members of your own family. R5168:5 Study to let the beauty of holiness be manifest. R1554:4

Your children

- It is not always that religious parents have religiously-inclined children. R4399:5

But

- Let charity begin at home. R4399:5

Bring them up

- With loving interest, looking out for their welfare. R5168:4 Do your duty and leave the rest to the Lord. R5168:4

In the nurture

- The parent who is consecrated to the Lord and guided by his Word has generally a good influence upon those nearest to him and directly under his care. R4399:5

5

Ephesians 6:5 *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;*

Servants

- This is Paul's counsel to servants. R3958:5* He that is called in the Lord, being a servant, is the Lord's freeman. R1083:5* If you are called being a servant, you need not ignore the duties and responsibilities of a servant, or esteem yourself too highly to meet a servant's obligations. R1083:3* Communism is not the Lord's arrangement. D478, 479, 480

Be obedient

- Servants should obey their masters. D480

That are your masters

- Treat them with respect and Christian courtesy. R1464:2

6

Ephesians 6:6 *Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;*

From the heart

- Greek, psuche; soul, being. E335

In singleness of your heart

- Each should render service. R1464:3*

7

Ephesians 6:7 *With good will doing service, as to the Lord, and not to men:*

With good will

- Servants should render service with a double good will if the master were also a brother in Christ. D480

Doing service

- Fulfill them with dignity and grace. R1083:3* Do the best we can in whatever circumstances we find ourselves. R1083:6*

As to the Lord

- All service, in whatever capacity, should be rendered unto the Lord. R1083:5* There is no servility in

such service, however humble the task may be. R1464:3*

9

Ephesians 6:9 *And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.*

Ye masters

- Those in authority. R1464:2* This is Paul's counsel to masters. R3958:5* Those who must themselves give an account to the great master, Christ. R1862:4

Do the same things

- Treat your servants as those who must give account to the great Master, Christ. D480 Serve them with kindness and compensation, and do it with good will as unto the Lord. R1464:2*

Unto them

- Servants. D480

Respect of persons

- God regards no distinction of Jew or Greek, bond or free, male or female, because are all one in Christ. R1464:2*

10

Ephesians 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.*

My brethren

- This is Paul's counsel to the Church. R2031:1 All the Lord's people. R5816:5 New creatures in Christ Jesus. R4089:4 Because the time of your testing is here. R4688:2

Be

- We should grow. R5651:3

Strong in the Lord

- Strong in faith and in character. R1882:5, 5751:1, 4089:5, 2568:5 By faith in God and in his promises. R5113:6; SM395 Having strong confidence in him. R5497:5, 5113:6 And not weak. R5816:5 "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13) R2031:1, 1882:5 Trusting in God and not relying on ourselves. R5113:6 By keeping our eyes continually fixed on him. R5497:6 By not loving the world, by laying aside besetting sins, by assembling with the Lord's people, and by searching the Scriptures daily. F729 An exhortation applicable to the people of God at all times and under all conditions and circumstances. R4089:4 By these stumblings they learn of their own weaknesses, and then fortify themselves. R5218:3, 5751:1 Through trials and battlings against the world, the flesh and the Adversary. SM394; R2568:5 Some of the noblest characters are those achieved through earnest striving against inherited weaknesses. R1882:5, 5751:1 After reasonable instruction in the ways of righteousness, the Lord has a right to expect strong characters. R1882:4 As new creatures, in the spirit of our minds. It is this determination of the new creature against sin and for righteousness that God desires. SM394; R5751:1 To do valiant service as soldiers of the cross. R1487:6, 1171:6 So that we take joyfully every trial, persecution, difficulty which God permits for our testing of character, which is of paramount importance. R5497:6 In order to stand in the evil day now upon us. R5816:5 By feeding more and more upon the precious truth. 1171:6 Developing character through exercise in resisting evil. R2568:5 By positive resistance of temptation and positive standing up for the Lord and his cause. R4814:1 Because of the struggle between truth and error. R266:6 Because these are "taught of God," they become marvelously strong. R5113:6 By utilizing the strong meat of God's promises. HG442:3 Our hope is firm; it is indeed an anchor to our souls. R5497:5 By setting the Word of the Lord above all other messages. Buy the truth at any cost and sell it not for any price. R4089:6

In the power of his might

- Mighty power. R1487:6 Courageous. R4817:6 As we should be. R5816:5 Our hearts have good

courage. R5497:5 The Lord will give courage to his people. He encourages us through each other, as we build one another up in the most holy faith. R4817:5 Courage is necessary to faithful service in the good fight of faith. R2031:1 Faith is the power of God which enables us to endure all things as good soldiers of Jesus Christ. R4089:2 Because the Adversary will be on the alert to use any snare or trap for the undoing of those who are faithful soldiers of the cross. R4088:5 Through faithfulness to the vows of consecration. R4088:6 The Lord's people need strength and encouragement. R4817:3

11

Ephesians 6:11 *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

Put on

- Paul is very specific, and warns us. R425:3; NS45:5 The Lord's Word cautions us. R3411:2 Not just find the armor, but put it on. R4042:3 This message to us is urgent. Get ready. R5678:4, 2310:1 As good soldiers. R4214:6 The Lord grants us a measure of grace and protection that we shall not be assailed before we have had time to put it on. Q456:T All the "brethren" will be awakened in season to put on the armor. R2453:2 The Apostle urges all the faithful to appropriate, to meditate upon and to store up the truth in mind and heart—that they may be able to withstand error and evil in every form. R3332:1 We still have need of this Scriptural exhortation. OV285 Requiring energy to do this. R2453:3,6 Make progress in the way of Christ-likeness. NS541:4

The whole armour

- The Christian armor. R4583:2 Supplied in his Word. R5800:6, 5184:1; Q456:T Not an armor for the flesh, but for the mind—the new creature. F657 The Apostle Paul is very specific that we will need the whole armor because the conflict will be with the prince of darkness himself. R425:3 Which is a necessity in order to withstand the attacks of the wicked one. R2527:5 And use it faithfully. R4214:6, 2378:3 Or you will be unfortified. R4583:2 Not merely an intellectual knowledge of the divine plan. NS45:5 Soldiers of the cross fight against unseen spiritual foes, and the Lord has provided us armor. R5889:2 So armed, though many fall at your side, nothing can compel you to doubt the presence and power of our Lord. R36:6 This armor will be proof against all of Satan's delusions. F657 Every spiritual help and assistance we receive are parts of the Father's good providence for us. OV285 We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and buckle it on. R4817:3, 3273:6, 425:3 An intelligent soldier sees that he wears it properly. R5404:4 As in contrast with the small pieces of armor worn by various denominations of the past. R2453:2 Some have not had on much of the armor. R5816:5 Until we realize its glorious completeness in the full discernment of the divine plan of the ages. R3215:5

Of God

- Who supplies it. R1687:6 God is its maker. It is his provision. No other armor will avail. F657 Poor humanity need divine help to free themselves from the Adversary and his hosts of evil. R5896:4

That ye

- All the saints. R425:3

Be able to stand

- Safely; for greater is he than all that are against us. R1687:6 The faithful alone will stand. R5802:1,4 It will be difficult to stand and not fall before the attacks of the enemy. R425:3 By keeping close to our Shepherd. F609 Whatever the test might be. R425:3 And not be deluded. R4583:2 A testing work will be in progress in the Church, a time in which the question will be not so much, Who will fall? as, Who shall be able to stand in this evil day? R5249:4; NS621:2 God's children who have learned the lessons of his Word regarding moderation of thought, rest of heart in the Lord, patient waiting for his time and way with careful self-inspection and government daily, will be blessed and kept from the snare of the Adversary. R5250:4 Jesus forewarns us in Luke 21:36 that it will be difficult to stand and not fall before the attacks of the enemy. R425:3 Stand our ground, knowing that with every

temptation God has promised and provided a way of escape. R5896:5 Because of the ample armor of truth, thou shalt stand and not fall. R3332:2 If the Adversary finds one well protected and resisting him with a firm will, he will at once retreat. R5896:6 By receiving the truth "in the love of it." NS45:6 Because we are living in a grand and awful time. R5249:5 The statement of the prophet is that one thousand will fall to one that will stand—"a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Psa. 91:7) NS621:1, 563:6

Against

- We must contend against. R4214:6 Because the devil is against us. R4214:6 It is our conviction that the great time of trouble will come upon the world through the great Adversary, Satan, and his fallen host, exciting mankind to unwisdom and to passion. R5249:6 Waging a warfare against sin and the powers of darkness. R5404:2 We are now in the period of which he cautions us to be specially on guard against "seducing spirits, and doctrines of devils." (1 Tim. 4:1) R2189:3

The wiles

- Snares. R5250:4 Machinations. R5896:1 Besetments. F729 Or deceptions. R425:3; NS94:6 Satan is an ensnarer who seeks to entrap us. R2770:1 Although mankind cannot see Satan, yet he can see them, and by means of mental suggestion can gain control of them. R5183:6 Satan is too wily, too wise for us. R5183:3; F609 Manifested by miraculous powers of the fallen angels in the end of the Gospel age. R2189:3,4

Of the devil

- Our great Adversary. R5925:6; F609 The prince of darkness. R425:3, 5896:1 Satan, meaning the hater; the accuser; once called Lucifer, Son of the morning. R5896:1 Of the enemy; our foe. R425:3, 4688:5 The evil one. R5896:1; F609; NS94:6 Satan, the opposer of righteousness and of Jehovah. Satan, the Adversary of the Church. R5183:3,6, 5896:3,4 Satan, who is cunning, deceitful and desparately wicked. R4214:6, 2378:3 Who was cast out of heaven and cut off from all association with holy beings. R5896:1 Satan, the great general of sin, a spirit being, much more intelligent than ourselves. R2309:4 He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Beware of him! R1687:4 A mighty foe. A great intellectual giant, with an accumulation of more than six thousand years of knowledge and experience. R1687:3 The great Adversary is ever and always the agent in the propagation of evil. NS94:6 Satan, who was once a holy angel, but became an opponent of God by permitting pride and ambition to gain control of his heart. R5183:3, 5896:1 Our Adversary is sure to bring the test from an unexpected quarter. This has ever been his policy. R425:3 The Apostle was a firm believer in a personal devil. R3165:6 We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But the Lord is greater than are Satan and all his angels. R5185:4 Satan's constant endeavor is to lead the people of God astray from the Lord and their covenant of sacrifice. R5184:1 Our Adversary's opposition to truth is the fulfillment of Scripture, and we expect no cessation, but rather a further aggressiveness. R4583:5 The new creature is expected at all times to be on the alert against the wiles of Satan. R5404:4 "Resist the devil, and he will flee from you." (James 4:7) R5896:1 Satan seeks particularly to destroy our faith in God. R5183:6 Who lured our first parents into disobedience and misled a large number of angels into sin and opposition to Jehovah. R5896:1 Satan has sinned willfully against so great light, and has persisted in his evil course, that infinite wisdom can do no more for him. R1687:5 Whose destruction is plainly declared in the Scriptures. R5896:2 His days are numbered and his end is sure, for God will destroy him. R1687:5

12

Ephesians 6:12 *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places .*

We

- God's people. R5043:6; NS124:2; OV294 The saints. R5053:2 The Lord's people need to be on the

alert more than do others. R5248:3 New creatures whose earthen vessels are subject to like passions and storms as those which assail the world in general. R5248:3

Wrestle

- Contend. R5908:4, 5043:6, 4400:5, 2590:6; SM102; OV294 Struggle. OV294 Battle. R4215:1, 2378:3 We war. R5896:5 God forbid that we should fight against our own kindred, the family of God. R559:2 Evil spirits had aroused the riot that Paul and Silas found themselves in. (Acts 16:16-24) R4400:5, 5908:4 Only those who exercise faith have been enabled to endure as seeing the invisible, and believing in a grace not yet made manifest in full measure. OV19 The brains and nerves of the civilized world are being trained by hypnotism for an onslaught from the evil spirits. R4396:5, 5250:1

Not against flesh and blood

- Merely. F626; R5896:5, 5379:5, 5053:2, 4813:6, 4448:2, 2770:1, 2650:4, 1391:4; NS605:1, 597:1; OV18; SM102 Not merely against human beings. SM102; R425:3, 267:1 Not only with the weakness of the flesh which we have inherited. R2590:6; NS563:4 Not merely with our own mortal flesh and its blemishes or with imperfect neighbors and friends. NS597:1 Not merely against the visible tools of the Adversary. R1670:6, 1687:5

But

- Our chief conflict is. R2770:1, 2590:6, 1687:5, 479:3, 425:3; NS597:2 We must also wrestle. R2590:6, 1687:6 We fight. R3518:4 Our warfare is. R1744:5 As new creatures, we must contend. NS597:2, 124:2 The Apostle instructs us who our foes are. R3274:2 We contend against something worse. R193:4* With a demon host. R2378:3, 4215:1; OV294 With the cunning of the Adversary himself and his many agents. SM102 Against evil spiritual beings. R267:1 Our Lord wished to show an abnormal condition; that the tare seed was specially sown for the very purpose of choking the wheat. R3770:3 Remember the Apostle's words. R4208:2

Against principalities

- Princely powers of darkness. R2174:5 Princedoms. R559:2 "Ne'er think the victory won, nor once at ease sit down." R431:5*

Against powers

- Unseen spiritual powers. R1391:4, 2770:1, 5889:2 Occult powers. R4086:3, 5889:2 Mighty invisible powers plotting to stumble the "feet" of the Body of Christ. R1687:5 Satan himself, and the demons, his associates in evil, are really the great power working in and through mankind, in opposition to God and his plan. F626 Satan exercises powerful influence in the world. R3310:6 Power of the fallen angels in the affairs of men. R4086:6 In the present time there are two great opposing forces in conflict—Christ and the soldiers of his cross, and Satan and the powers of darkness. R1948:1 We are surrounded by many subtle and powerful foes. R3089:3 Have nothing whatever to do with occult powers. R4086:6 Satan is "the prince of the power of the air" (Eph. 2:2), and is malevolent enough to exercise his power to the extent of divine permission. This might account for the great floods, cyclones and tornadoes of recent years. R2189:4 Powers of the world, the flesh and the devil are closely allied. R5488:6 God is testing his people, by permitting these conditions so that only the faithful will walk perseveringly to the very end. R5184:1 God has all along been master of the situation, but has permitted Satan and his legions to exercise power over the rebellious race, ultimately teaching lessons to both men and angels. R5910:2, 5896:1 The nations are now subject to the spiritual powers and rulers of the darkness of this world. HG33:3 Evil spirits, not allowed to materialize since the deluge, continue their deceptions by using human beings as mediums. R5910:1, 2582:1, 267:1

Against the rulers

- Who fight against God. R5043:6 Satan, especially. A68; R5910:1, 5043:6, 4813:6, 4216:5, 1948:1, 1670:6, 267:1; HG538:4; SM102 He who was once called "Son of the Morning" (Isa. 14:12), became the prince of the "rulers of darkness." R5896:1, 425:3 Satan, the arch-enemy of God. The great

deceiver. E189; OV50 Satan is now permitted to rule; and he works in the hearts of the children of disobedience. (Eph. 2:2) A68; R350:3* Satan is the leader of sin. R4216:5 Satan, the first conspirator against righteousness, the father of lies and deceptions. E187 Satan and his deluded subjects will not meekly renounce their claims to earthly dominion and submit to the King of kings. HG681:3 Satan has planted seeds of errors and blasphemy against God, misrepresenting his character and plan. R3770:5 The Adversary is very alert to find snares for the Lord's people. R5925:6 The Word teaches that Satan is a spirit being and has an unholy spirit, mind and disposition, exercising an unholy influence through various channels and agents. The fallen angels also exercise an evil influence as they have opportunity. E188 Possessed of great intelligence, and wily. R4448:2, 4216:5; NS124:2; OV294 Fallen angels. R3490:1, 5910:1, 5043:6, 4521:2 Who wish to corrupt the whole world by idolatry and sin. R5910:1 Our enemy is a giant in whose presence we are feeble indeed. R4216:5 We realize the secret, subtle and persevering effort of the prince of this world to overcome the saints. R645:6 These spirit adversaries are especially on the alert to entrap and ensnare the consecrated followers of the Lord. R5248:3, 4477:3; OV18 We are to resist Satan's influence and deceptions to mislead us into error and sin. R2309:4 Fallen man is incompetent to defend himself against the Adversary, except by being thoroughly loyal to the Lord and attentive to his Word. F626 Our Lord taught us to pray that the Father "deliver us from the evil one." R4216:5 We need divine assistance. R4216:5 Satan, who puts evil for good, and darkness for light. (Isa. 5:20) He has general control, first of the masses through ignorance, and secondly, of the more intelligent through pride and selfishness. E189 Satan, toward the end of this age, will be granted special license to deceive by peculiar arts all who, having been highly favored with the Word of God, have failed to appreciate and use it. R2174:5 We realize that the contest is a very unequal one unless we lay hold upon the strength of Christ. R3053:2 Hence the saints will need to draw nearer and nearer to the Lord. R4477:4 God is able and willing to overrule the wrath of men and devils and to restrain whatever would hinder his grand purposes. R2189:5 When God's time for the establishment of Christ's Kingdom comes, Satan's kingdom will be brought to naught. R1687:1

Of the darkness

- The prince of darkness now works in oppressing and opposing justice and truth, to the affliction of mankind. R264:5 Our Adversary is the prince of darkness, and his work of deception upon the human family is favored by ignorance. SM102 Satan presents himself as an angel of light, and not as a messenger of darkness. R5184:1 "Darkness covers the earth, and gross darkness the people." (Isa. 60:2) A68 Every effort to veil and obscure the truth, is the device of our unseen Adversary to retard our progress in the narrow way. R475:3 Any attempt to investigate any works of darkness tells of our lack of faith in the divine Word. R4087:5 Satan's favorite method of operating is putting darkness for light—by making good appear evil, and right appear wrong. R5183:6 Satan's methods and mediums are to deceive—to blind the minds of mankind, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord, should shine unto them. (2 Cor. 4:4) R2174:6 The Adversary misleads, putting darkness in the guise of light and endeavoring to make the light of the dawning New Day appear as darkness. HG682:1 As the Adversary specially opposed the Lord, so he specially assaults the faithful members of his Body. R4477:4 The world was dark when our Lord appeared in it, filled with the Spirit of God, the light of divine truth, which constituted him "the light of the world." E189 Possibly, manifestations of the powers of darkness, transformed to appear as angels of light and progress, shall be much more delusive than anything yet attempted. R2174:5

Of this world

- Of this age. HG682:1 Present evil condition. E189 World-rulers of this darkness. R3493:5* Jesus said, "My kingdom is not of this world." (John 18:36) A68 The kingdoms of this world are now subject to Satan. A68; R1744:5 From the standpoint of God the course of the world is sinful. R5117:1 There is a tendency in our flesh to go with the world. R5117:1 God's people must go in the opposite direction to that of the world. Hence to live godly is to live in opposition to the course of the

world. R5117:1 To overcome the saints, no artifice or effort is left untried; opposition, ridicule, rejection, flattery, false reasoning to disprove the truth, cares of this world, bribery with good things of this world and various allurements are all used. R645:6, 475:6 Sons of God shall not be in darkness with the world, because they are "brethren" of Christ and walk in the light. R1948:1

Spiritual wickedness

- Wicked spirits. E188; R5896:5, 5488:5, 5379:5, 5248:3, 5117:2, 5053:2, 5043:6, 4813:6, 4521:2, 4477:4, 4293:2, 4216:5, 4208:2, 4086:3, 3770:3, 3490:1, 3310:6, 3274:2; 3270:1, 2770:1, 2650:4, 1687:6; HG682:1; OV294, 50:5, 18:5 Of whom Satan is chief. E188, 189; R210:3*, 559:2, 350:3; NS124:2; OV294 The spiritual things of the evil one. R2174:5, 3310:5; F609 Which leads from the way of life into the way of death. R5925:6 Wicked spirits possessed of great intelligence, and wily. R4448:2 Satan and the fallen angels are very desirous of invading our minds, hearts and bodies with evil suggestions. R4477:3, 3770:3, 1151:3* These wicked spirits are on the alert to oppose the Lord, the truth and all who are faithful to him. NS563:3 "We are not ignorant of his devices." (2 Cor. 2:11) R3310:6 Not Satan alone, but all the fallen angels, the demons, are foes of the Church. R2770:1 The great army of fallen angels under the captaincy of the devil, the prince of demons. R5896:5, 5910:2, 5421:2; NS563:3; HG682:1; OV18 The evil spirits wish to make men believe that people who have gone into death are not dead, but more alive than before. R5910:2, 3490:3; NS124:4 Hypnotism, another form of spiritism, seeking to break down the human will. R4521:2, 5250:1 Satan's kingdom, under invisible control, uses men and nations as visible agencies, and produces visible results of the most baneful and atrocious character. R210:3* Spiritual hosts who perform mysterious happenings and trickeries. HG548:4 Fallen spirits whose power to incite malice, envy, hatred, strife, is very great. NS597:2 Fallen angels, disobedient angels, delighting in sin under the prince of demons, Satan, evil workers amongst men, operating through spirit mediums and obsessed persons. OV18 The fallen angels seek to break down the human will. R4521:2 These seek to enslave us and to make our battle with our old self constant. NS605:2 Wicked spirits have been plotting against the divine plan, trying to thwart it, all through this age. R3770:3 Satan, a spirit being, as the great master or general of sin, has largely to do with all the various influences with which we must battle. R2309:4 The deceitfulness of these wicked spirits is far too deep for humanity, and he who seeks communion with them in any manner does so in violation of Scriptural command of Lev. 20:6 and Isa. 8:19. R2582:1 These wicked spirits have the power in some degree to favor in us wrong sentiments; if we give our minds into any selfish, sinful or ignoble channel, these unseen adversaries may have power over us. R4208:2 This battle against adverse influences has continued throughout the night-time of this Gospel age, and yet the Church has not reached the harbor, nor has the storm abated. R2650:4 Unwillingly and unwittingly, we are wrestling with wicked spirits. R2582:1, 5117:2 This thought, that we are contending against principalities and wicked spirits in high places, would be appalling to us, did we not on the other hand realize we acquire help and assistance by other unseen powers. R4813:6, 5488:6, 5123:5, 4988:6, 4477:4, 4208:2, 3053:2; F626 We are no matches intellectually for the wicked spirits, and need to heed protections from the Lord's Word. R3490:2 Evil spirits would do injury to the servants of the truth if permitted. Evidently, they are under some restraint as respects the Lord's people. Later on, they may be permitted to operate through others, as Satan entered into Judas before the betrayal. (Luke 22:3) R3491:6 The Scriptures show that the fallen spirits would be held under restraint for a long time, but that those restraints would gradually be relaxed in the closing of this Gospel age, in the lapping of the Millennial age. R3490:2 These agencies have sought to represent Almighty God as base, vindictive, loveless, unjust and powerfully vicious. OV19 This warning restrains the Lord's people from "curious and dangerous investigations." R3490:1 To realize this will cause the Lord's people to tremble, but we are to remember the encouraging words, "If God be for us, who can be against us?" (Rom. 8:31) NS563:4 Without the Lord we could do nothing in the face of opposition which we continually meet from the great Adversary. R4293:2 Who is sufficient for such an unequal contest with the prince of darkness and all the hosts of sin? Confidence in self

would be unwise; we place our confidence in God. R4216:6, 5248:3 Beware lest we be entrapped. R4521:3 The evil spirits are coy in their deceptions, and the Lord's people need the holy Spirit, the spirit of a sound mind, the spirit of love, joy and peace protecting them. R3310:5,6 Meantime, they are but turning the polishing wheel, which, under our opposition, will polish us and fit us for Kingdom glory. NS605:2

In high places

- Public influence of the fallen angels. R3490:1 And it is growing more emphatic every hour. R479:3* No wonder, then, it is the hour of temptation. R4477:4 Paul warns the Church that her warfare is with wicked spirits in the heavenlies. R5183:3, 479:3*; F610 In exalted positions, in influential positions. E188; F626; R5896:5, 5117:2, 5248:3, 5053:2, 4813:6, 4477:4, 4400:5, 4216:5, 4077:3, 3274:2, 2309:4, 559:2; SM102; NS563:4, 124:2; HG682:1; OV294, 50:5, 18:5 In places of authority and power. R1687:5, 1686:4, 1391:4 Controlling places. R267:1, 264:6 Our only safety is in abiding close to the Lord—in obedience to him and his Word. NS597:2 Hence, the saints will draw nearer and nearer to the Lord and feel content only under the shadow of the Almighty. R4477:4 Nor is this all. Perhaps the greatest battle the new creature is to endure is the battle of the new self against the old, fallen self. R4215:1

13

Ephesians 6:13 *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

Wherefore

- On this account. R267:1 In order to overcome. R378:1 Every soldier of the cross needs to heed the Apostle's warnings. R3331:3

Take unto you

- Put upon you. R1659:3, 4087:2, 684:5 St. Paul urges the Lord's people. R5184:4; SM291 The people of God. R5851:4, 5267:2 You, the feet class. R3298:5 Diligently. With great care. R5678:4 The Apostle forewarned us we should specially need this armor as the evil day draws on. R3494:4, 5744:3; SM291 Arm yourselves for the battle of the great day of God Almighty. R5744:6 The Lord grants us opportunities to put on the whole armor. R3943:3 Put on, piece by piece, quickly. R2275:6 Put it on and wear it, feel at ease and at home in it, because the time is coming when it will be impossible to stand without it. R2275:3 Assist one another in putting it on. R4077:4 Demonstrating loyalty and obedience to the Captain. NS62:4 No man puts on armor unless he expects to fight. R5098:1 Do not neglect to put on the armor. R4439:2 Do not cast aside. R5925:6 We should take it because the Lord will not force it upon any. NS62:3 There will be less and less opportunity for putting on the armor because of our great enemy. R1659:3 Many devote to frivolity the time which they could employ in putting on the armor which God has provided for his people. R5184:4

The whole armour

- Never before needed or provided. R2275:3; NS62:4; HG317:6 Every piece riveted together with love. R4042:6 The full understanding and clear appreciation of the divine plan. HG317:6 The divinely-provided armor which will protect from the fiery darts of the enemy. R2275:2, 4077:4, 684:5 For all the soldiers of the cross. R4087:2 To be worn only by the redeemed. R2275:6 Because we shall need it. R862:3 Because more stringent conditions are before us. R5851:4 Gladly accept the armament and become faithful students. R4439:1 The truth alone will constitute the armor of God. NS778:4, 564:2 Some have buckled on every part of the armor, and today they stand completely clothed with the truth. R2275:3 An armor of truth, knowledge, information granted to them from the great armory, his Word, the Bible. NS62:3 God's truth shall be the shield and buckler of all those that stand. R862:4 We should be arming ourselves with the whole armor of God's Word, bracing ourselves for our own final testing. R414:6 The graces of character, meekness, patience, gentleness, brotherly kindness, faith, truth, hope. R4077:4 Take the whole armor of God, not merely one or two parts of the armor.

SM291 Few have it all. R36:4 Without this complete armor, no child of God is safe in this evil day. R2275:2, 5184:4, 4042:3, 1659:5 We have come to this "evil day"; and the urgent message to us is: Put on the whole armor of God; prepare yourselves for the great testing that will come. R5678:4, 414:6 Some of us may feel too self-confident, and not sufficiently watchful. R5267:2, 4042:3 The protection which would be granted to a certain class. R4438:6, 3490:4, 862:3 This is the armor with which we are to withstand the attacks which appeal to the evil tendencies of the fallen nature. R5340:1 Not a useless weight, but a necessary protection in battle. R5098:1; NS62:4 Only those who have put on the whole armor of God will be properly equipped to withstand the assaults of the enemy. R5744:3, 5816:6, 5678:4, 4077:4, 2275:2; HG682:6 The armor cannot be put on at all until the body be washed and clothed in the garment of Christ's imputed righteousness. R1995:4 See that it all bears the imprint and marks of the Royal Armory—the Word of God. R684:5 Available to all of God's people; nevertheless, only those who put the armor on will be safe. R4436:6 God's people will have need of this armor to cope with delusions so strong as to "deceive the very elect, if it were possible." (Matt. 24:24) R2189:3 We obtain this armor from the Word of God, and it requires time and care to fit it and learn to use it. Do not use time for worldly things, except for the things needful. R378:1 Those of God's people who have been overcharged with the cares of this life to the neglect of the divine Word will find themselves lacking of the armor and vulnerable to error. NS564:1 Even armed with the whole armor, you will barely be able to stand—so fierce will be the assault. R684:5 Or we must surely fall as this conflict progresses. R684:4

Of God

- Of God's Word. R414:6 Which God supplies. R1687:6, 378:1 Beforehand. R1659:3 Every piece of which bears the stamp of the precious blood of Christ. R2275:5 God has provided in his Word an armament full and complete for all the truly consecrated. R862:2,4 2275:2 Which God has provided in preparation for the present and approaching tests of this harvest time. R4042:3 Do not take other men's philosophies instead of the Word of God. R5925:6 To boldly withstand error by clear and fearless presentation and defense of the truth. C212 Alas, how few seem to realize the importance of this armor which God has commended! SM291

That ye

- The Lord's faithful ones. R4955:6

Able to withstand

- In the conflict. R378:1, 4688:5, 684:4 Stand against the evil attacks. R110:3; SM291 The assaults of error. R388:2; SM291 Spiritual wickedness. R267:1 None will be able to withstand Satan without divine aid. R5184:4 By heeding the Apostle's words. R684:4 Able to keep standing. R5925:6 Whatever the test might be. R425:3 The encroachment of error. R3215:5 Seductive and evil influences. HG682:2 To stand unshaken in the midst of storms. R3053:5 By having confidence in God and in his Word. NS564:2 By understanding the Bible correctly. NS793:3 Those who will stand will be the very elect. R3358:6, 4477:4, 862:3; D66 God's Word will open up the eyes and sustain the faithful ones. R4955:5 The Adversary attacks the Bible in many ways, overthrowing the faith of those without the whole armor of God. R2034:5 Sustained from falling. R4955:6 Because God's Word has revealed a Creator infinite in wisdom, justice, love and power; a Savior, able to save to the uttermost all who come unto the Father through him; and a divine plan consistent with the divine character. R4955:6 For so strong will be the current against them. HG717:2 The nourishment that gives strength and ability to stand is the "good tidings" through the Lord and the apostles. NS43:4 If we would reign with Christ, we must prove our worthiness by loyalty, faith, zeal, patient endurance and unwavering trust in the power and purpose of God to deliver and exalt his Church in due time. R3331:3 Let us not flee from the battle. OV285 The battle will be hot and many will fall. R684:2, 5678:3 We all need to "hold fast the faithful word." (Titus 1:9) R3494:4 "A thousand shall fall at thy side, and ten thousand at thy right hand." (Psa. 91:7) The thousand falling, to one who will stand, is as real and truthful as the statements of the prophet relative to the trouble coming upon the world.

R684:4, 3328:5; D66 Possibly some faithful servants of God may live on, far into that dark night of trouble. C212 Those who are unable to stand the severity of the trials draw back from the light. R190:2 Whoever shall not be prepared to stand will make it evident that God did not find him worthy of the light of present truth. R2453:3 What a defense against doubt and every attack of the devil is the knowledge of the divine plan of the ages. R2034:5 "Let us fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) R3331:3

The evil day

- This day of the Lord's presence; day of trial. R267:1, 2275:3, 190:2, 110:3 With which our age will close. R4438:6, 4042:2, 2532:4, 190:2; D66; F657; SM291 We are now living in this evil day. R5744:3, 4042:2, 2532:4, 2453:2, 2275:3, 2218:3, 425:3, 338:1, 110:3; C212; NS97:1, 62:2, 43:4, 38:4, 12:4 This "Day of the Lord" in which we are living. R388:2 Now upon us. R5816:5, 3943:2, 460:3; NS793:3; HG316:6; SM287 Day of trouble. R862:3 This "hour of temptation." (Rev. 3:10) R5678:4 This age is the one in which evil prevails. HG681:2 Day of perilous times, snares, pestilences, subtle dangers and evil besetments on every hand. R3331:2 Now, more than ever before. R4154:4 It is a day more for defense than aggressive warfare—withstanding. R36:4, 2275:4 Which shall come upon the whole world as a snare. NS564:2 When giant errors so boldly and defiantly stalk about. C212 This period of special trial of severe testing in the end of this age. NS62:2,4, 389:4, 43:4, 12:4; SM291 A day of danger, of victory for the few, of disaster for the many professing the name of Christ. HG681:5 Those who successfully stand in this evil day will prove the mettle of their Christian character. HG717:2 For "a thousand shall fall at thy side, and ten thousand at thy right hand." (Psa. 91:7) A thousand to one shows a large discrepancy between professed followers of Christ and those who are truly his. R414:6, 36:6; NS95:6, 62:5, 38:4, 12:4; HG717:2 In which many shall stumble and fall from their steadfastness of faith. R2532:4 The Apostle Paul looked down prophetically to our day. R4077:3 All of the apostles pointed forward to our day—to the conclusion of the present age and inauguration of the new Kingdom. HG681:1 The apostles knew this day was in the future. Evidently, it was a part of God's plan to keep his people uninformed concerning the exact time of the day of the Lord, until due. R5678:4 These are the days when the whole armor of God will be necessary. R5184:4 A time of thorough testing, a time in which the separation of the wheat from the tares will be most absolutely accomplished. SM287; R3943:2, 1644:5, 414:6 The trials of the "evil day," while beginning with the Church, will go out amongst the people of every nation, especially to all parts of Christendom. R5718:4, 4583:3, 4293:2, 4077:3, 862:3; NS621:1 The Lord wishes none to stand in this evil day except those who are thoroughly consecrated to his will. R5184:4, 2275:6 The Church has already been in this evil day for some years, and it still continues and will merge into the evil day upon the world. The evil day upon the Church began before the evil day upon the nations. HG681:2 Arrows of sarcasm will pierce some, infidelity will waylay others, destructive teachings will sap the strength of others, causing wasting away. R862:3 In which those who have been lukewarm in their love for the Lord and the brethren, overcharged with the cares of this life or deceitfulness of riches, will be overtaken. SM291 If we would escape the delusions of this evil day, let us see to it that we are, in deed and in truth, lovers of righteousness. R2276:4 Jesus forewarned us that it will be difficult to stand in this evil day. (Luke 21:36) R425:3 The trial of our time would be so critical, so crucial, that it would deceive, if it were possible, the very elect. SM289; F657; R862:3, 475:6, 36:6; NS95:4 In the midst of this evil day, call to mind the gracious promises of our Lord —"Let not your heart be troubled." (John 14:1,27) R3331:2 God's provision for his saints is equal to the emergency. R2275:3 In the struggle of this evil day, we must depend upon the Word of God—"It is written!" F658 Our day is a blessed one in respect to its wonderful opportunities and privileges, but it is an evil one in the sense of being a time of great trial and testing of faith to Christendom. NS793:3 The persecutions of the Church in bygone times may properly enough be considered as shakings and siftings, but the siftings with which this age will close will be the most momentous of any the Church has ever known. NS95:4 Lukewarm Christians will surely be overthrown in this evil

day. SM291 The lapping time by which the present age will merge into the Millennial age. NS95:4

Having done all

- That you can do, in the way of armoring, etc. R1659:3 Having reached the mark of love as quickly as possible. F190, 373 When we reach the mark of character which God approves. R5082:1, 4154:3 They make the Most High their habitation; they live in God; they abide under the shadow of the Almighty and trust in him, and not in self. (Psa. 91:9,1) R862:3 Do with your might what your hands find to do. R2143:4 Having fearlessly and clearly presented and defended the truth. C212 Having finished our appointed work. C230 Let your daily life be a witness for the Lord and an example of holiness. R2143:4 Doing perfectly is impossible, for there is none righteous, no not one. R2143:4

To stand

- The shaking, sifting and testing that is coming. NS563:6 In this time of general falling away. R1644:5 Complete in him. R475:6 Firmly, strongly, confidently, intelligently. Being earnest, vigilant, watchful. HG682:6; SM288 Stand fast in the faith of the gospel and in loyalty of heart ot God. HG717:2; NS62:5; SM288 Not in our own strength, but in the strength of our Redeemer's assistance. F190 Enduring opposition cheerfully. R4910:3 Stand at the mark, do not run away from it; the Adversary will try harder to put you away from the mark than he did in preventing you from getting to it. Q456:T; R2275:6 Having reached the "mark," it is required of us that we stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see fit to have come upon us. R4910:3, 2755:5; F373; C230 The test is not whether one can reach the mark, but whether one will remain at the mark. R5082:1, 5172:2 While one stands at the mark of love, the tests grow stronger. R5172:2; F373; Q456:T His grace will be sufficient, if we constantly apply for it. R5651:4, 5184:4 Perfect love is the mark toward which we pressed; we can attain no higher standard. R5172:2, 2143:4 At perfect love. Love shall grow more rooted and grounded in proportion as it is tested. R4154:5 The faithful, who will receive the Kingdom and be joint-heirs of it with Christ, alone will stand. R1644:5, 5802:1, 2554:4, 475:6 To stand the trials of faith, patience and all the elements of love, faithful and complete in Christ. F373, 369 To stand the final tests and be acclaimed "more than conquerors through him who loved us" and bought us with his precious blood. (Rom. 8:37) R3943:3 Clad in full armor. C212; R2755:5, 1995:4 As representatives of God and of the principles of righteousness. R2755:6 Successfully. These will prove the mettle of their Christian character, for strong will be the current against them. D66 Dwelling in the secret place (of consecration, communion and fellowship) of the Most High. D66; HG717:3 Through sanctification of mind and belief of the truth. R475:6 Stand firmly and valiantly in the battle, defending yourself and those of the household of faith within your reach. R1659:4, 2554:4 Possibly the saints may be compelled to stand in idleness long enough to let faith and patience perfect their work even after the appointed work is finished. C230 Only those with true Christian devotion to God, zeal, courage and fortitude will be able to endure to the end. D66; HG717:2 These will not fall, no matter what the trial the Lord permits, because fortified by development of character. R5678:3 Only those who faithfully walk with God, partaking of his Spirit, and humbly relying upon his precious Word, stand fast. D65, 66 One of the final and most searching tests will be love for the brethren—all who trust in the precious blood of Christ for forgiveness, and are fully consecrated to the Lord's service. Many will fail at this point. R2453:4 The Lord will provide assistance to the feet members of the Body of Christ through his messengers or servants, for they shall sustain, strengthen and uphold them by the Word of truth. R862:3 These must "earnestly contend for the faith which was once delivered unto the saints." (Jude 3) R2453:4 Be on guard against the spirit which is envious of honors, privileges and blessings granted to another. R4154:5 The very elect will not fall, "because thou hast made the Lord, even the most High, thy habitation." (Psa. 91:9) SM289 Before the sifting ends, a thousand will fall to one who will stand. R1255:3, 1417:6, 862:3 A thousand shall fall into unbelief to one who will stand firm for the Lord and his Word. R3358:6; HG317:5 Our text indicates the fewness of those who will eventually stand. SM291 Not one grain of wheat will be lost. SM288 And be saved from falling with

the great nominal church, Babylon. NS38:5 Those who fall are unworthy of the truth, unworthy of membership in Christ. R2275:6, 2453:2 The position thus suggested implies an attack, and the attack will surely come. R2275:6

14

Ephesians 6:14 *Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*

Stand therefore

- The Apostle Paul urges. R5339:6 Loyal to the Lord. R5889:2 Unshaken, in the midst of the storms of this evil day. R3053:5 Maintain your standing. R388:3 Keeping on the armor. R388:3 Completely clothed with the truth. R2275:3 Stand your ground and battle for the truth. R2275:6 When you can do nothing more. R2143:4 And assist others to stand. R2554:4, 2453:5; NS38:5, 12:5; HG682:2 It is going to be hard to stay there. Q456:T So that ye may be counted worthy to be a living stone in that glorious Temple of God and an heir of that Kingdom which cannot be moved. R3053:5

Your loins girt

- With the precious promises of God's Word; the truth. R684:4, 2275:3 Symbolizing consecration to the service of the truth. F657 To brace and strengthen you. R36:5 Girding up the loins of our minds with the girdle of truth. (1 Pet. 1:13) R5925:6, 414:6 Become a servant of the truth, or, at least, have the spirit of service. F657

About with truth

- Thus enabled to daily grow in grace and in knowledge of our Lord, Jesus Christ. R5678:5 A sustaining strength derived from an understanding of the Word. R36:5 Lest we become weary and faint. (Heb. 12:3) R684:4

And having on

- We must be buckling on. R5925:6

The breastplate

- Our dear Redeemer's death. R4042:6 Christ's merit recognized as covering our life, our vitals. R684:4 An appreciation of the covering provided in and through the merit of our dear Redeemer's sacrifice. NS98:4 Justification. F657; R4043:1, 3030:6 To protect the heart. R2453:3, 3273:6; HG682:2 Purity of heart. R4077:4 His love provided the redemption which covers and protects us (without which we would be discouraged; our heart would fail). R4042:6, 3273:6 All need this righteousness, not only Christ's imputed righteousness, but also of the actual righteousness of heart, of will or intent, which alone can appreciate and appropriate the imputed righteousness of Christ. R1659:5, 3273:6, 3031:1, 3030:6

Of righteousness

- Of Christ's righteousness. R684:4,5 475:6 Not the filthy rags of our own righteousness, but the righteousness of God in Christ. R3030:6 His merit recognized as covering our life, our vitals. R684:4, 2310:2 A righteous character, developed by the truth. R2275:3

15

Ephesians 6:15 *And your feet shod with the preparation of the gospel of peace;*

And your feet

- Figuratively. B157 Not literal feet any more than in the passage, "His feet shall stand in that day upon the Mount of Olives." (Zech. 14:4) B157 All need the "sandals," consecration, patience and fortitude, in order to keep the narrow, rugged way and not become weary and faint of heart. R1659:5, 4077:4, 4043:2, 2453:4

Shod

- For this narrow path. R475:6 Enabling one to walk firmly and upright. R192:6* Prepare for the rough pathway by putting on the sandals of full consecration to the Lord, even unto death. R2453:4

Enabling them to triumph over adverse conditions of the present life with speed and comfort. HG683:1 Those who go unshod, go hunting trouble. F657 So as not to be a limping disciple. R192:2*

With the preparation

- Which is needful. R825:2 Meekness, gentleness, long-suffering, patience, love. R36:5; NS98:4 Which leads us to expect and enables us to endure the sharp difficulties of the narrow way unflinchingly, as good soldiers. R684:4, 3273:6, 2310:2, 825:2

The gospel of peace

- Peace of God. F657 The glad tidings. R475:6 To assist him over the rough places without compromising the truth. F657 For our work through life as valiant representatives of the Lord and his truth. NS98:5 Selfish ambitions will never carry us to the end of the narrow way. R4043:2

16

Ephesians 6:16 *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

Taking

- Grasping. R5925:6

The shield of faith

- The shield is a symbol. R3518:6 Faith in Christ's blood by which we have redemption. R475:6 For use on all occasions as necessity demands. R2453:3 Full confidence in the wisdom and power of our God and full trust in his Word. NS98:4 Of trust, of confidence in him who has bought us and redeemed us. R2310:2 A trust in God which will protect. R1659:5
- "Without faith it is impossible to please him [God]." (Heb. 11:6) F658 The love of God, the mercy of God and of our Lord Jesus is the basis of our faith. R4043:1 Which is indispensable for protection. F657 Sufficient to cover every circumstance or condition that may arise. HG683:4 The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the Adversary. R5425:4 Which grows larger in proportion as it is handled and used. R3273:6 With no thought of wavering. R4688:6 Be on guard and cast not away our shield. R684:5 "This is the victory that overcometh the world, even our faith." (1 John 5:4) F658 "His truth shall be thy shield and buckler." (Psa. 91:4) R3332:1

Wherewith ye

- As an armed soldier of the cross. R1744:5

Fiery darts

- Arrows. R36:6 Fiery trials. R1744:5, 1659:5 Skepticism, higher criticism, evolution and demonology. F657 Anger, malice, hatred, strife. F658

The wicked

- The Adversary, Satan. F657, 658; R4215:1 The enemy. R1744:5, 1659:5

17

Ephesians 6:17 *And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*

And take

- Taking a firm grip upon. R5925:6 We must be fastening. R5925:6

The helmet

- Knowledge. R3031:1, 4077:4, 4043:1 Our helmet is a faith-knowledge. R4043:1 An intelligent hope of salvation. R684:4 The covering of protection for the intellect. R5678:5, 5339:6, 3030:6, 2453:3, 684:5; HG683:1 Intellectual protection; our sanctified reasoning guided through the Word of the Lord. R3030:6, 2453:3, 2310:1; HG316:6 Intellectual appreciation of God's plan. R1659:5, 3273:6 3030:6; F658; NS98:4; HG683:1 An intellectual knowledge based not upon things that are seen, but upon

- things that are unseen. [Heb. 11:3] R4043:1 Which is indispensable because the Adversary is turning everything scientific and educational into a weapon of destruction. F658 Representing the truth. R3273:6, 5339:6 Do not allow your head to grow too big for it. R2275:5 Those who have put on the helmet only, who have merely a theoretical or intellectual knowledge of the truth, are in great danger. R1659:5 Less necessary in the past than now. F658

Of salvation

- The acceptance of Christ's atoning work. R36:5, 475:6 From the snares and delusions of error. R2275:3

Sword of the spirit

- Our weapons are not carnal. D542 In defense of the doctrines of Christ. R2275:4 Necessary to defend your shield and other armor. R36:5 Our weapon is always, "It is written." F658 Be not ashamed of the sword of the spirit, the Word of God; handle it with confidence, but not boastfully; it is not thine, but God's. R825:1 For both offensive and defensive warfare. It is sharp, and while one edge is presented toward the enemy, there is another toward him who wields it. R359:3* When we lose the sword of the spirit we lose our only protection against error. R5184:4 That we may be ready for service in protection of others and in defense of ourselves. R5678:5; C212 This can only be possessed by careful study and leading of the Spirit after consecration. F658 All this is the armor with which we are to withstand the attacks that appeal to the evil tendencies of the fallen nature, so that we may be more than conquerors through Christ. R5340:1 The sword is an aggressive weapon. R5889:2 Sharper than any two-edged sword. R3273:6 Which is quick and powerful; let it do all the cutting. R4803:6 Becomes stronger and larger in the battles for the Lord and the truth. R3273:6 To be used in opposition to Satan and sin. R5889:2, 3030:6, 2453:3, 2310:2, 1659:5, 684:4 Refrain from using the Word of God in a belligerent manner. R3274:1 It is to be handled to accomplish good. R5889:2 The great weapon with which a soldier of the cross will prove his loyalty and strength. R5098:1

The Word of God

- The truth. B100; R2453:3, 2310:2 "Onward, then, and fear not, children of the day, for his Word shall never, never pass away." R5340:3 Absolutely indispensable for our protection. R3030:6 God has provided this armor complete. HG316:6 So as to defend themselves and others from the insidious attacks of the foe. R1659:5 "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) SM51 The Word of God is the only offensive armor of the Lord's little band. F658 We need to especially listen to what God says to us through his Word. R388:4 Let us heed the sure Word and be loyal, steadfast and true. R4688:6 Be zealous to search the Scriptures, preparing for the battle. SM291 Let us learn how to use the Word of God skillfully. NS98:4 Would that all Christian people awake to a proper study of the Bible—to see the object of divine dealings with the Jews during the Jewish age, with Christians during the Gospel age, and with the world during the Millennial age. SM286 All who handle the Word of God are in great danger of doing injury to themselves, except as they speak the truth in love. R4043:2

18

Ephesians 6:18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

Praying always

- The offering of a petition. R5835:4 A wonderful privilege. R5480:1, 5835:2 We need to have much and close communion with God. R388:3 To be always in the spirit of prayer. R5480:6 Because prayer is the Christian's "vital breath." R5745:6 We will need, with all our armor, to cultivate and to use the privilege of prayer. R5745:2 Only those prayers are acceptable to God which come from those in covenant relationship with him through our Lord, Jesus Christ. R5745:3, 5480:1 We must

come only in the name of Christ, the only way of approach. R5835:3, 5745:3 "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) R5480:5 In harmony with the Lord's Word—in the interest of the new creature. R5746:5 One for another. R5901:5* A good soldier of the Lord Jesus must keep in close touch with headquarters. This he is privileged to do by coming daily to the throne of grace. R5745:1 The Lord's people are to approach the throne of grace daily, hourly, if need be. R5745:6 God wishes us to come to him in faith, in simple, earnest prayer. R5835:6 We should pray, above all, for God's holy Spirit. R5835:4 We are to pray for the things which we believe are God's will, really desiring what we ask for. R5745:4 The object of prayer is to benefit ourselves, and to bring us into the attitude of mind which will be in heart-readiness to receive our Father's blessing. R5745:4 One of Satan's chief lines of attack is to cut off our communication with the Lord. R5746:1 We could not be on our knees always; the matter of praying is not so restricted. Q546:2; R5835:3 How we shall come to God in prayer, whether standing, kneeling or bowing the head, is left to our common sense, although kneeling is a very reverential posture. Q546:2 The children of God are not to "say prayers," they are to pray. True prayer is the language of the heart. R5835:3, 5480:1 Anyone may express thanks to God or render worship, adoration, homage; but none may come to the Lord with recognition, except those who have come into Christ. R5835:4

All prayer

- Any petition, great or small. R5480:2, 5745:3 Prayer is a necessity (for the Christian). R5382:4 Not just words, but from the heart. R5835:3, 5746:4 The prayers of the consecrated should be for grace to meet our various trials and difficulties. R5745:6 It is the prayer of a righteous man and the prayer of faith that is to bring results. R5901:5* The greater our earnestness, the more acceptable will be our prayers. R5480:1 As new creatures, our requests should be for things pertaining to our spiritual interests. R5481:4, 5745:6 Our Father delights to give us his holy Spirit, his very best gift, if we pray for it. R5481:4 Secret prayer is absolutely essential to the life of a Christian, and the Scriptures commend both public and private prayer amongst the children of God. R5480:5 "Prayer is laying hold upon God's willingness." R5481:3

And supplication

- An earnest entreaty. R5745:3, 5835:4 A spirit of deep appreciation, of earnestness and humility and reverence. R5480:1, 5480:3 With strong supplication we cry to our Father. R4688:5

In the spirit

- With heart-appreciation of what we are doing; and concerning the needs of the new creature. R5745:3,5 Earnest and sincere. R5835:3, 5745:3 The Lord is specially pleased to have us pray for the needs of the new creature. R5745:5 Our prayers are to be along the lines of the spirit, and not of the flesh. We are to pray only incidentally for the earthly things, because we have consecrated our bodies to God. R5745:5
- Let us never come before him with vain, meaningless repetitions. [Matt. 6:7] R5745:5 Heathen prayers are formalistic, vain repetitions, not "in the spirit." R5745:2, 5746:4

Watching thereunto

- An attitude of mental alertness. R5480:2 After praying, be alert for answers. R5835:4, 5745:4, 5480:2 By watching and praying always (beside having on the whole armor), we will progress. R1802:4 Our Master's injunction: "Watch ye and pray, lest ye enter into temptation." (Mark 14:28) R5835:5 This will require our waiting on the Lord, which should be in perfect trust and patience for his good time. R5480:5 For fresh evidence daily of the love and special watchcare of our God over us. R5481:6 Perhaps there are lessons to be learned by the Lord's delay in answering our petitions. R5480:4

Perseverance

- Day by day. R5480:4 At times, there may be a speedy answer to our petitions. R5835:5,5480:4 Not just for a few hours or days, but until petition is answered. R5835:5, 5745:4, 5480:4 An essential quality in the sight of God. It includes patience, carefulness and interest. R5480:3 The Lord may

defer to test our faith. R5835:5 Persistent, but not trying to force the Lord. R5835:6, 5481:3 We should not strive to induce the Lord to do anything that he is unwilling to do, but should wish that only his will be done. R5835:6, 5745:4 This is related to every fruit of the Spirit which the Lord's people are to cultivate. R5480:3

And supplication

- A special agonizing desire for a thing; entreaty with intense yearning. R5480:2, 5745:3, 5835:4 An intense form of prayer. R5835:4, 5480:2

All saints

- Do you pray in behalf of the brethren? Through prayer, we can serve the brethren by obtaining blessings, enlightenment and mercy for them. R5901:5* And for the interests of the Lord's cause. R5480:5 The truly consecrated among professing Christians. R1139:1

19

Ephesians 6:19 *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,*

And for me

- And, brethren, pray for me. R367:6

Mystery of the gospel

- The Church and her special call; to the privilege of sacrifice now, and the privileges of glory by and by. R4434:5

21

Ephesians 6:21 *But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:*

Tychicus

- Paul sent him to the Church at Ephesus to be their helper. R1570:5

24

Ephesians 6:24 *Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.*

In sincerity

- Greek, aphtharsia, incorruptly. E397; R204:1

Philippians

General

- The epistle to the Philippians is one of the most loving of all the church letters written by the Apostle Paul. Apparently this little company of the Lord's people loved the Apostle as fervently as he loved them. His afflictions on their account bound their hearts to him in lasting gratitude. Evidently the Apostle needed some manifestation of affection and appreciation of his efforts on their behalf, for his own encouragement. R3127:2,3
- Paul wrote this epistle in acknowledgment of a substantial gift from the church at Philippi, and took the opportunity to tell them fully of his own condition, the progress of the Lord's work, etc., and to encourage them to steadfastness to the end. R1827:2, R1703:3 Written while Paul was a prisoner at Rome. R1018:6*, R1570:5 He wrote to the Philippians about AD 62, when circumstances intimated that his death was imminent. R4536:3
- The church at Philippi was the first ecclesia established in Europe. It had a very small and humble beginning. Philippi was one of the principal cities of Macedonia. In seeking an opportunity for service for the Lord in this place, the Apostle went on the Sabbath day down to a river bank, where a few women habitually resorted for prayer; and he spoke to them the Word of God. Dr. McLaren,

commenting upon the small beginning of the church at Philippi, says, "...a few women and some worn-out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the church founded on that morning!"

- The general character of the Philippian church is revealed in St. Paul's epistle, written to them at a later period. We find in it nothing like correction or reproof, as we note in most of the epistles written by the Apostle to other churches. His Philippian letter is a particularly beautiful and loving one, and indicates a very close bond of sympathy between him and this church. On four different occasions that are recorded, this church rendered practical sympathy and service to St. Paul, by financial assistance, as well as by words of comfort and cheer. Twice he received gifts from them for his support while he was at Thessalonica. Again, while he was at Corinth, they ministered to him. When he was a prisoner at Rome, this loving church did not forget the Apostle. It was their messenger, Epaphroditus, who brought to him the last touching memorial of their love.
- Epaphroditus, it will be remembered, was the brother who was brought "nigh unto death," for the Gospel's sake—because of his faithful service in the assistance of the Apostle in the work of the Lord when there seemed little help coming from other sources. Upon his recovery from this severe illness, the Apostle Paul sent by him to the church at Philippi this beautiful letter known to us as the epistle to the Philippians. R5810:1,2, R4399:3, R3122:2, R2227:3, R2176:4

Philippians 1

1

Philippians 1:1 *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:*

All the saints

- Applicable to all the saints everywhere, the well-developed, who have already made considerable progress; not applicable to the worldly, nor any not fully consecrated, nor to "babes in Christ." R2891:2 With us, as with the apostles in their writings, the word saint is used to designate the truly consecrated among professing Christians. As the church began to grow popular, this Scriptural use ceased. R1139:1 Spirit-begotten ones, the smallest section of those who profess Christ, are the only class addressed throughout the New Testament prospectively "the saints," the "elect." SM628

With the bishops

- The word "bishop" signifies "overseer," and is evidently another name for the elders mentioned here. R1957:1

4

Philippians 1:4 *Always in every prayer of mine for you all making request with joy,*

In every prayer of mine

- Paul's two years in Rome, awaiting the due processes of the law, were years of special advantage to the work of the Lord. He was safe from his Jewish enemies. He prayed for the churches. R1570:5

5

Philippians 1:5 *For your fellowship in the gospel from the first day until now;*

From the first day

- A few women and some worn-out travelers talking together by the banks of the rushing river. The chief title of Philippi to be remembered was one insignificant Jew and his letter to the church founded there. R2227:3

Philippians 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

Being confident

- Full assurance of hope and faith are the proper conditions for the Lord's people. (Heb. 6:11; Heb. 10:22) R2642:1 Lay hold upon the exceeding great and precious promises. We must draw our supplies of strength from above: they are not within us except as implanted there by the Spirit of God. R2154:3

He which hath begun

- Whatever our endeavors, success is not brought about merely by our own aspirations. We are not alone in working out our salvation. R4796:2

A good work

- Of developing character. (Heb. 12:6-8) R1721:2 As Zerubbabel laid the foundations of the temple, he would also complete it. As Jesus founded the house of sons at Pentecost, he will chisel, polish, shape, prepare, complete the good work. R3651:4

Will perform it

- Is both able and willing to complete it. R5425:2, R5118:5, R4133:5, R3651:4, R3155:6, R2738:4, R2642:2 The only condition is our own faithfulness. God will never fail. He never makes an arrangement which he would wish to abrogate or amend. There is no changeableness with God. R5855:6 The few who enter fully into sympathy with Paul and David (Psa. 23:6) in their expressions of confidence have therein a great joy, a great blessing, a great rest of heart which none others possess. R5425:2, R2642:2 We are as dear to him as the apple of his eye. Any whom he accepts as his children will have divine love and care in the supervision of their affairs, making all things work for good to them. R5118:5 A realization of the grace of God should lead us to that faith in him, that confidence in his Word, which would believe in him to the extent of accepting all of his gracious provisions with full confidence. R4133:5 We are fully assured that he will finish it, if we let him. R2154:3 "The steps of a good man are ordered of the Lord. Though he stumble, he shall not be utterly cast down; for the Lord upholdeth him with his hand."—Psalm 37:23, 24; R3155:6 Continue to submit our wills, our lives, our all, to his wisdom and loving care. Look up, lift up the head, realizing that our deliverance is nearer than when we first believed. He will complete the good work. R2738:4 Paul speaks of the full assurance of hope (Heb. 6:11) and of full assurance of faith (Heb. 10:22) as being the proper conditions for the Lord's people. "I SHALL dwell in the house of the Lord forever." R2642:2 It is a great perversion of language to apply to the world of mankind the promises which are intended for the Church: divine assurances of God's present interest, care and faithfulness toward them. R1298:1 We rejoice that there is hope for the Great Company. He who began the good work in them will continue it and perfect it for even these who really love and trust him. They still wear the robe, though soiled. R2160:6

Until

- In. R5118:5

The day of Jesus Christ

- The Millennial age—early in the morning of which the Church is to be helped, delivered, "changed." R4133:5; HG315:3 The crowning day. R1721:2 The Church's trial or judgment, which has been going on during this age, ends in this day of the Lord. Paul points to this day as the time for the consummation of the Church's hope. R593:2 The Millennial Day was specially preached about by the Apostles as "The Day of Christ," "The Kingdom of God." It was the earnest faith of the early Church. HG315:3 This "day of judgment" is not to be understood as a 24-hour day, but as a day on a larger scale—"a day with the Lord is as a thousand years." (2 Pet. 3:8) NS329:3 He who began the good work in the Great Company will perfect it—even though it be completed in the great tribulation at

the inauguration of the Millennial or "the day of Jesus Christ." R2160:6

7

Philippians 1:7 *Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.*

In my bonds

- Paul was then a prisoner in Rome. R5846:2, R1018:6*, R831:2* Paul's epistles to the Ephesians, Colossians, Philippians and to Philemon were all written from Rome. R1570:5

9

Philippians 1:9 *And this I pray, that your love may abound yet more and more in knowledge and in all judgment;*

And this I pray

- "We have a care for the churches and the scattered sheep, and continually bear you before the throne of the heavenly grace, and watch as well as pray for your interests and welfare." R2576:2 Awaiting the arrival of witnesses from Jerusalem and the formulating of charges, Paul was relatively free to preach and teach and write and pray. R1570:5

In knowledge

- Whoever has little knowledge of God and His character and His Word has proportionately little of the sanctifying power of the truth. "The excellency of the knowledge of Jesus." (Phil. 3:8) NS505:6-506:3

In all judgment

- To exercise human judgment in condemning others would be wrong, but to apply the judgment of God as expressed in his Word, we are commanded to do. Even here, love must abound. R664:4*

10

Philippians 1:10 *That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;*

The day of Christ

- The Millennial age, the day of glory. R5538:5 The new dispensation is also styled "The times of restitution" (Acts 3:21)—the Millennial day. R5378:2 The seventh day of a thousand years. In it Satan and sin are to be overthrown; righteousness is to be established by the Redeemer. R5139:5

11

Philippians 1:11 *Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*

Being filled with the fruits of righteousness

- If we would have increase of the spirit of Christ and bear much fruit, we must be particular to have pure seed—following only our Master—letting the sunlight of heaven and dew of truth into our hearts. R455:3

12

Philippians 1:12 *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;*

The things which happened

- Those who tread the same narrow way as Jesus refuse to ask for earthly blessings; but, without asking, some have been relieved of maladies to enable them to accomplish further labor in the Lord's vineyard. R749:5

13

Philippians 1:13 *So that my bonds in Christ are manifest in all the palace, and in all other places ;*

In all the palace

- "Throughout the whole Praetorian guard." (Revised Version) R831:5*

14

Philippians 1:14 *And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.*

Without fear

- Disciples of Christ, by example, had been confirmed in their faith and emboldened to speak the Word. R1018:6*

15

Philippians 1:15 *Some indeed preach Christ even of envy and strife; and some also of good will:*

Some indeed

- Enemies (seeing his liberty for two years—Acts 28:30) were explaining Christianity, hoping thereby to add affliction and perhaps death to Paul's bonds. F672; R1827:4

Preach Christ even of envy and strife

- Many thus have their attention called to certain truths, which we would never be able to give them: the nominal church is Babylon, our Lord is present, the end of the Gentile times will come in 1914. R5412:1

16

Philippians 1:16 *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:*

Preach Christ of contention

- We can only rejoice if some are brought to a proper knowledge of the Lord even though we must greatly regret the improper motives of the presentation. F317 Seems to refer to those who have not known Christ, but who nevertheless draw attention to the fact that they had heard that there was such a claim—that there is a Christ. They are opponents. R5259:2

To my bonds

- Paul was a prisoner in Rome, at times well treated by some of the emperors, yet constantly liable to be put to death on some caprice, which affliction or death his enemies hoped to accomplish. F672; R1827:2

18

Philippians 1:18 *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*

Every way

- The scoffing author of the drawing "Blasphemous Graphite" (on the guardroom of the Imperial barracks of the Palatine) only intended to cast ridicule and contempt, but notwithstanding Christ was preached. R831:5*

Christ is preached

- The Lord has not given any of us a right to supervise his work nor to forbid another to preach the Gospel. The disciples of old did this and Jesus rebuked them. (Mark 9:38-40) R5122:2 "We have never offered objections to the many who have quoted at length from our writings without mentioning them. Yet our observation is that those who are ashamed of the channel finally lose the truth." R1537:4

Therein do rejoice

- We rejoice in the hope of coming glory, not only because it means blessing to ourselves, but because also it means participation with the great Messiah in extending blessings to the world. HG374:3 We think it unwise for a brother to hold meetings during the regular hours of class meetings. However, even though this were done, rejoice to know that the Gospel of the kingdom is being preached. R5122:1

20

Philippians 1:20 *According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

Christ shall be magnified

- Whatever might be his own lot, Christ would be honored, and in this Paul rejoiced. R1019:1*

21

Philippians 1:21 *For to me to live is Christ, and to die is gain.*

For to me to live

- For me to live in the world is for a member of The Christ to be living here. R4526:3 In this sense, Christ is still in the world as its teacher and reprover—illustrating the word and love of God. All the body following the Leader have been "despised and rejected of men." R455:5

Is Christ

- "Is (to live) for Christ." (Diaglott) F670; R1827:1 Paul remained, by God's grace, that he might further serve the Lord's flock. R4526:3 For those who are dead to self, to live is for Christ to live; and in them Christ is still present in the flesh, they being his representatives before men. R1008:2 Christ in the flesh is still in the world as its teacher and reprover—illustrating the word and love of God. R455:5 As a member of the Body of Christ. OV317 And a member of the Body of Christ. That is the only standing I have. Q390:T

To die is gain

- For Paul to have died and rested from his labors, to await the resurrection morning, would have been gain. He did not expect his reward until the morning of the Millennial day. R4526:3; R4527:1

22

Philippians 1:22 *But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.*

I wot not

- "I do not exactly know." (Diaglott) F670; R1827:1, R284:5

23

Philippians 1:23 *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*

For

- Having reached the mark of perfect love. R4050:1,2

In a strait betwixt two

- "Hard pressed by the two things." (Diaglott) F670; R1827:4, R284:5 Paul was in a strait of indecision as to his own preference of the two possible things—to live and serve the Church in suffering, or to die and rest from his labors. F672; R5133:4; R1827:5, R284:5; Q751:2; HG586:5 He was full of joy in the assurance that whatever might be his own lot, Christ would be honored. If his imprisonment and ill treatment had magnified Christ, how much more his death as a martyr. R1019:2*, R284:5

Having a desire to depart

- "I have an earnest desire for the returning and being with Christ." (Diaglott) F670; R1827:1, R284:5

Greek, analusai; loosing again or returning. F670, R1827:1, R1019:3*, R284:5; HG586:6 Plato sometimes used the Greek word analusai to mean depart and sometimes used it to mean return. F671; R1827:2 Also occurs in Luke 12:36—Diaglott footnote. F670; R5133:4, R1827:1, R1019:3*, R284:5; Q751:2; HG586:6 It could not mean depart (death) here because life or death seemed a matter of indifference to Paul. F672; R5133:4, R1827:4, R1019:2*, R284:5; Q751:2; HG586:5 He had a longing, an intense desire for a third thing: a thing he knew was impossible, a thing he knew and had taught the Church was a long way off (2 Thess. 2:1-8)—the returning of Christ and being with him. F672; R5133:4, R1827:4, R1018:6*, R284:5 In coming again, Jesus would "depart" from the Father and at the same time "return" to his disciples. Q751:2

Which is far better

- "Since it is very much to be preferred." (Diaglott) F670; R1827:1,4, R284:5 Far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom. F670: R5133:4; HG586:6

24

Philippians 1:24 *Nevertheless to abide in the flesh is more needful for you.*

To abide in the flesh

- "To remain in the flesh." (Diaglott) F670; R1827:4 Tradition declares that Paul was acquitted by Nero and had some five years of liberty and service before being rearrested and executed. F672; R1827:4

Is more needful for you

- "Is more requisite on your account." (Diaglott) F670; R1827:1 It is the mission of the Little Flock to lay down their lives as human beings, but sometimes their lives are prolonged to enable them to accomplish further labor in the Lord's vineyard. R749:4,5

25

Philippians 1:25 *And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;*

I know that I shall abide

- Satan's power does not extend to the Church. Paul's confidence here supports the thought that Satan does not have the power of death (Heb. 2:14) but that his dominion is the dominion of death. R1779:6, R1271:3

26

Philippians 1:26 *That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.*

By my coming

- Greek, parousia; presence. B159

27

Philippians 1:27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

Let your conversation be as

- Out of the good treasures of the heart we shall speak the words of truth and soberness, and honor our Lord by a godly walk and conversation, subduing the tendencies of our fallen nature. R4805:5, R1938:6 We know of no evil to which God's consecrated people are more exposed than to doing injury with their tongues to their fellow-creatures while offering praise to God. R2443:5

I may bear of your affairs

- Paul was desirous that these disciples should continue to manifest the fruits of the spirit and to grow in grace. R1703:3

Stand fast

- To stand is to adhere to fixed principles. We are frequently exhorted to stand, to be steadfast, to continue. No one can stand in his own strength; we are admonished to stand fast in the Lord. R90:1

With one mind

- The Greek word psuche, (sentient being) is translated "soul" fifty-six times, "mind" three times, "heart" once, "life" forty-one times. E335

29

Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*

It is given

- It was graciously given. (Diaglott) R4491:1*

In the behalf

- On behalf. (Diaglott) R4491:1*

On him

- Into him. (Diaglott) R4491:1*

To suffer

- The Church's sacrifice is not to get the world free. Christ's sacrifice is all that is necessary for that. Our sacrificing is that we may suffer with the Lord; and, consequently, reign with him. R4765:3,4 This epistle is one of encouragement and wise counsel—to learn more fully how to deny ourselves even as Christ did. R1703:3 Paul's life was a practical exemplification of his teaching in this text. One example: Although forewarned of persecution at Jerusalem, he was willing to be bound or to die for the name of the Lord Jesus. R1559:2,5 "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) Faithful Jeremiah, typifying the faithful of the Gospel age, was persecuted because he boldly declared the word of the Lord. R1372:2 The flesh of the goat was treated in the same manner as the flesh of the bullock. It was consumed with fire outside the camp. Jesus' sufferings when ended resulted in death of the flesh. So should ours. R80:3 We are living in the period of Christ's parousia, so it comes to us with peculiar force that we should "not be ashamed before him at his presence." R51:1,4*

For his sake

- On his account. (Diaglott) R4491:1*

Philippians 2

1

Philippians 2:1 *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*

If there be therefore

- They should be on the alert to appreciate true quality and character wherever found—generously looking for noble qualities in others. R5846:3 If you have found these fruits to be a part of the character-likeness of Christ, let these be more developed in you. R5810:3 It is as though Paul would test them whether or not any would deny that these graces appertain to all who have come into Christ. R2227:6, R5810:3

Consolation

- Comfort. Let us be more worthy of the name Barnabas—Comforter of the brethren. R3436:6

Comfort of love

- Service, when love prompts, is pleasant, and renders the most arduous task an easy one. R31:6*

If any bowels

- The bowels were formerly considered the seat of the tender emotions, pity, compassion of heart. R5810:3 If they have any heart. R2227:6

2

Philippians 2:2 *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

Fulfil ye my joy

- "Complete my joy." (Diaglott) R309:4* The Epistle to the Philippians has been styled an epistle of joy. Paul's joy would be filled full in proportion as he could realize that the brethren had the proper mind of Christ, its love and harmony. R5846:3, R5810:4, R2228:1 Paul's joy would be full by knowing that they truly loved, sympathized with, and consoled one another. Mere professions were not enough. R5810:4, R2228:1

Be likeminded

- By being thus minded toward each other—a spirit of perfect unity and fellowship. R5810:4, R2228:1 "That you may think the same thing." (Diaglott) R309:4*

Of one accord

- The comfort and peace of the Church are dependent largely upon unity of the spirit of the Lord in the various members. R3436:5 "United in soul." (Diaglott) R309:4*

Of one mind

- It is one thing to love all God's children though entangled in sects, and another to avoid the meshes of their captivity. R1130:6* "Minding the one thing." (Diaglott) R309:4*

3

Philippians 2:3 *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

Let nothing be done

- "Preserve the unity of the spirit in the bond of peace." (Eph. 4:3) F282 "Do all to the glory of God." (1 Cor. 10:31) R5956:3 When we come together to study the divine Word and to help one another as members of the Body of Christ. OV426 "Doing nothing." (Diaglott) R309:4* In the Church nor in the home. R3940:1

Through strife

- "From party-spirit." (Diaglott) R5842:3, R309:4*, R69:5* Our conduct should be as peaceable as loyalty to righteousness will permit, but not lacking firmness nor combativeness when suitable. HG471:3

Or vainglory

- "Self last" is the very essence of this admonition. The apostles had to learn the lesson. The principle extends to the ecclesia. R5958:6 Self-laudation and strivings for preeminence are the greatest enemies to the Spirit of the Lord and to the attainment of his blessing. R5810:5, R2228:1

Lowliness of mind

- "Humility." (Diaglott) R5842:6, R309:4* God cannot exalt any who are not humble. Submission indicates faith. We look for his providential detailed guidance daily. R5844:2 Considering the evil results of the pride of Lucifer and Mother Eve, and the beautiful example of the Logos, we find humility is basic. R5843:3 We should think soberly of ourselves. All our powers come from God. The fact that God has given us a gift indicates that we lacked it. R5843:4 The most submissive will receive the greatest blessing. If we would make true progress, we must say from the heart, "Thy will be done." R5843:6 A mental quality which enables its possessor to look up with appreciation, not only to God, but also to good earthly qualities. R5842:3 Some of the Lord's people may be proud of having the truth or of their ability to serve the truth. Such pride indicates a very small mind. R5842:3

This does not signify an ignorance of talents which we possess, but no one person would have developed all the graces of the holy Spirit. R5810:5, R2228:1 Even if born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. R4928:2 Christian humility is one of the most important graces, requiring continual cultivation. R2227:6, R4928:2

Let each esteem other

- Discerning the good qualities of others; noting wherein others were superior to themselves. R5846:3, R5810:5, R2228:2 Considering the interests of the Lord's cause, and ignoring self-will or pride. R5846:3 Though they may have less than I have, they may be using all they have with more resolute purpose to succeed than I am with what I have. R5843:1 God may esteem that brother more highly than he does us. Since God is dealing with this one as a son, he is therefore to be so esteemed. R5843:2 Not considering our own good qualities so much as those of others. R4928:3 We should not be envious. If we cannot speak well of our brother, do not let us speak evil, for God will bring all things to light. R31:6*

Better than themselves

- More important. R5901:1 "As excelling yourselves." (Diaglott) R5842:6, R309:4* If we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others. R4928:3 Greater in saintliness. R2407:4; OV426 "In honor preferring one another." (Rom. 1:10) R2011:4

4

Philippians 2:4 *Look not every man on his own things, but every man also on the things of others.*

On his own things

- Troubles and interest. R1676:6 Interests, welfare, talents. R2228:2, R69:5* To look merely on his own interest or welfare or comfort or talents, and to ignore those of others would be a manifestation of selfishness. R5810:5, R4928:5, R2228:2

On the things of others

- The rights of others, the ability of others. R5846:3 In proportion as we are filled with the holy spirit of love, we shall find ourselves interested in the welfare and happiness of others. R5810:6, R4928:5, R2228:2 The principle of love. R1213:2* Not education, but supreme love for God, will solve men's problems. R1190:5*

5

Philippians 2:5 *Let this mind be in you, which was also in Christ Jesus:*

Let

- Permit. R5844:5; CR444 Have. R316:1* God was not seeking to force this mind upon Christ, nor is he seeking to force it upon us. R5844:5 It is a call for sacrificers. R5324:1

This mind

- The Father's Spirit was communicated to our Lord Jesus, Luke 4:18, Isa. 61:1, Isa. 11:2,3. E169 Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for profitable exaltation. R5847:5 One of the qualities necessary to the Church in order that they could be acceptable to the Father is an eager desire to please God. R5844:4 The most wonderful demonstration of humility, meekness and obedience to God ever manifested or conceived. R4929:1, R2228.3; CR402 Because the Lord will thus equitably adjust human affairs in his own due time, we can afford to endure hardness now, as Jesus did. R2613:5 This disposition of heart and consecration of will. R1563:4 He became obedient unto death. We are to be crucified with him, baptized into his death, dead with him, offering our all. R328:3* "Disposition." (Diaglott) R309:4* A desire to do only the Father's will. R35:3

Be in you

- Work out in us the character-likeness of our Head. R5844:5, R5810:6, R4929:1, R2228:2 Not only

crucify our own wills, but fully accept of and use the Lord's will. "Let the word of Christ dwell in you richly." (Col. 3:16) R962:5 It is for us to follow the leadings of the Lord and the arrangements he has made that we may obtain the spirit of the Master. CR444

Which was also in Christ Jesus

- "Not my will, but thine, be done"; "I came not to do mine own will, but the will of him that sent me"; "My Father is greater than all." R5846:6 The Heavenly Father set before his son a great proposition. The Logos, full of faith and obedience, heartily entered into the proposition. R5352:4 "The Son of man came not to be ministered unto, but to minister." (Matt. 20:28) "He began to wash the disciples' feet." (John 13:5) R1987:3 The Lord gave words of warning against pride, but also gave words of encouragement to strengthen them. R1988:1 Jesus Christ was sanctified, and sent into the world for the good of the human race; and his body or bride are for the same purpose. R69:5*

6

Philippians 2:6 *Who, being in the form of God, thought it not robbery to be equal with God:*

Who

- That we may discern how our Lord exemplified the spirit of humility, the Apostle sums up the story of his humiliation. R2228:2

Being

- Existing. R5767:6, R1337:1*, R316:1*

In the form of God

- There are different orders of spirit being. Some are: the angelic nature, different from the Logos, both different from Jehovah. A178 As the Logos, he was in the form of God—the spirit condition. R5844:4, R802:6, R725:6, R316:1*, R280:4, A178 A spirit form, a high and glorious condition. R4928:6, R2228:2, R547:1; CR451, A178 A likeness of Jehovah. R2408:2 A mighty one. R1686:2, R1337:1*, R422:4 Unitarians take away from the dignity and honor of our Lord by denying that he had an existence before his conception in Mary. R505:2* It is strange that Christian leaders question the miraculous birth of Jesus and his being our Redeemer and reject his pre-human existence. R5767:6 Although a spiritual being, he was not equal with God. If he had been immortal, he could not have become a man. R316:1*

Thought it not robbery

- Even the King James version does not teach the doctrine of trinity. A being does not rob himself, nor think about being equal with himself. E79 This opposes the Apostle's meaning. Could be translated "Who thought not by robbery to be equal with God," or other accurate ways. E80; R5748:3, R2408:2, R1515:1, R422:6 "Did not meditate a usurpation." (Diaglott) E81; R2408:2, R1686:3, R725:6, R422:4, R369:6, R306:2; OV306 "Counted it not a thing to be grasped to be on an equality with God." (Revised Version margin) E81, R5767:6, R2408:3, R802:6, R316:1* Thought it not robbery to speak of himself as being a member of God's family—the Son of God. R280:4

To be equal with God

- The Apostle is urging the Christian to have a mind of humility like Christ, not to consider being equal with God. E80 No translation save our Common Version gives the thought that Jesus considered himself equal to the Father, but all are to the contrary. R5748:3 Not selfishly, ambitiously, grasping higher things than God conferred upon him—not seeking to set up a rival empire, as Satan did. R4928:6, R2228:2 Satan's course: "I will be as the Most High (his peer, his equal)." (Isa. 14:12-15) R2228:3, R1515:2, R725:6, R490:2; E80 "The condemnation of the devil" (1 Tim. 3:6)—the ambition to be great—is a warning against having novices as elders. R1892:3

7

Philippians 2:7 *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

But

- On the contrary. R1686:3, R1515:2, R725:6; OV306

Made himself

- Our Lord's change of nature is represented as a voluntary act on his part. R5128:1; CR451; HG309:2; OV407

Of no reputation

- "The oil of gladness above (his) fellows"—holy joy, holy prospects—sustained him when he made himself of no reputation and became poor. R5847:2 Divested himself of his former glory and honor. R5844:4, R1686:3, R1515:2 Emptied himself. R5767:6, R316:1* Stooped from his high position. R5352:2 There are sons of God on the heavenly plane who were never given an opportunity to manifest such a zeal as this, given to the Logos. R5250:3 To humble himself, to take a lower nature, and to do a work which would involve humiliation, pain and suffering. R4928:6 This humbling was no part of the ransom nor of the sin-offering. It was a preparatory work. R4535:6 Typified by Moses leaving the Egyptian court and taking his place amongst the Israelites. R4058:2 His sacrifice began with his riches, heavenly glory and subsequently human talents, his reputation and will; it ended with his life. R2761:4

Took upon him the form of a servant

- "Taking a bondman's form." (Diaglott) R4058:2, R5352:2, R1686:3, R490:2, R422:5; E394 All Christians must be servants, if like their Master. R2725:2 An inferior one. R1337:1* He had none of this world's goods. The wealth which he left was the glory he had with the Father before the world was. R1060:2, R446:5* Taking the form of a bond servant. R316:1* Our High priest had a body prepared for him, and this body he offered. This change in condition is what the apostle meant in this Scripture. R144:6* God gave his Son. The Son gave himself. The love of the infinite God was shown; part of the work of the Son was to reveal the Father. R9:3*

The likeness of men

- "Was made flesh." (John 1:14) A178; R4098:2, R1603:6, R1515:2 The divine, angelic, and human natures are separate and distinct. A178, R122:2, R89:1 Our Lord left his glory and came down two steps to become a man, the same nature as the sinner whose substitute in death he was to become. A178 Not a sinful man, but a perfect one, in the image and likeness of God, as was the first Adam originally—"holy, harmless, undefiled." R5846:6 A perfect man had sinned, only a perfect man could pay the price. R4535:6 The form or condition of a man—the human condition. R1603:6, R709:4, R482:2* As the man Christ Jesus, the Son gave himself a ransom for Adam and his race. R1230:6, R1228:4, R709:4 It was not a pretense but an actuality, that he was a man, tried and tempted like as we are, weary, hungry, sorrowful, praying, dying. R809:3 Although human and spiritual beings are dissimilar, some during this age are offered a change of nature. Jesus changed natures twice. R547:1 Becoming in the likeness of men. R316:1* The ransom cannot call for a God to redeem a man, nor any spirit being to do so; for there could be no correspondency between them. SM659

8

Philippians 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

And

- Afterward. R1515:2

Found in fashion as a man

- "A little lower than the angels." (Heb. 2:9) A179; R5830:1, R4098:2, R1278:3, R1228:2, R463:1 "Verily he took not on him the nature of angels." (Heb. 2:16) A178 A human soul. R5578:6 Took the bondman's form, "the seed of Abraham." (Heb. 2:16) R5578:6, R5352:2; Q447:3 If the Father had been incarnated in a fleshly body, he could not have done his own will more perfectly. But Jesus was

not incarnated. R5292:5, R5157:1, R5064:3 The first step toward the achievement of the Father's will was the taking of a nature lower than any on the spirit plane. R5128:2 "He was rich, but for your sakes he became poor." (2 Cor. 8:9) R1879:3 He who had a higher form became a man—not an imperfect man, but a full, perfect representative of the highest order of earthly beings. R463:1, A178 Thirty years old. R314:5, R1385:4 "Holy, harmless, undefiled, separate from sinners," no need for imputation of merit as we require it, a full offset for Adam. SM667

He humbled himself

- This one, found so humble, learned his lessons well: "He learned obedience by the things which he suffered." Heb. 5:8; E51 Satan thought to exalt himself (Isa. 14:13-14), Jesus to humble himself. R5981:3, R5186:2, R1515:2; E80; NS16:5 This involved a great humiliation—leaving the dignity of the chiefest on the spirit plane, the chiefest of all God's creatures. R5846:6; E81 Not for all eternity, but merely "for the suffering of death." (Heb. 2:9) R5622:4, R2317:4 He humbled himself unto death. He did not humble himself before he became a man, but afterwards. R5128:2, R101:4* He left the glory which he had with the Father and humbled himself to the human nature. R4964:3, R3378:3, R2981:1, R1603:3, R1278:3, R810:4, R482:2; E81; SM67 "In him was life." He did not receive his life from an earthly father but was begotten from above his life transferred from a higher plane. R4154:3 Humility is the underlying principle of the divine government. Jesus' example of humility provides lessons for us. R3537:2, R1487:5; NS16:5 Cain is an example of Satan's folly and ambitions, contrasted to Jesus' quenching all ambition in devotion to God. R2777:3 Our Lord's perfect humility demonstrated that he was loyal to the core to the heavenly Father; he shared the Father's love for the race. R2228:4 Humbled (sacrificed himself during 3 « years). R314:5, R1385:4; E394

Obedient unto death

- It was needful that Jesus be perfected in experiences through things which he suffered. (Heb. 2:9-10) E51 All who would share with him the divine nature must also share with him in trials and sufferings and testings, proving faithful. F66; R456:6, R314:5; CR274 As a child he said, "Wist ye not that I must be about my Father's business?" As a man, he promptly testified his consecration to death. R5847:1 The Lord's hand may be heavy, as in the case of Jesus. But it did not crush him. It was the hand of love, testing his obedience. R5844:1 His death was the antitype of the serpent raised on the pole by Moses, of the bullock of sin-offering slain by Aaron, of the Passover lamb. R5847:1 He surrendered his will, and with it everything and every power he possessed. He zealously carried out his covenant unto death. R5690:5 It was the Father's proposition that the Logos should demonstrate his faith and loyalty by becoming man's Redeemer at Calvary. R5352:4; HG309:2 The Messiah had to demonstrate his worthiness by humility, obedience, loyalty, even unto death. R4964:3, R4494:6; E81; SM67 Humility enabled our Lord to render perfect obedience. R4929:1 Moses pictures the unselfish Jesus when he tells the Lord that if Israel's sin could not be forgiven he would desire to be blotted out. R3048:4 He tasted death for every man. (Heb. 2:9) R1278:5 Death in no sense had any claim upon Jesus. He offered himself, a man for men. He became obedient. He was free from sin and its wages. R573:3 The divine nature was being perfected by the obedience of the already perfect human nature. R456:5 If he had been immortal as a man, he could not have died. R316:2*, R280:4 His last act was as much and no more, a part of his obedience, than his first. He kept giving until he had given all he had. R157:6 Death was the last act of his humiliation, not the first. R145:1* The order of this text teaches that Jesus left the glory of his pre-human existence, but he did not die until he died as a man. R106:3*, R47:2* By one man's obedience the world is justified unto life. (Rom. 5:19) R37:3, R676:6*, R430:5 To demonstrate his love and loyalty. SM67

Even the death of the cross

- The life Jesus now has on the spirit plane was a reward from the Father for his obedience unto death, "even the death of the cross." R5946:6, A178 The Jews expected the promised kingdom of Messiah, but failed to realize the need for a ransom-price, and that Messiah must die. R5761:3 It was necessary

that Jesus should suffer the death of the cross, in order that he might redeem the Jew. R5421:6 The most ignominious form of death—dying as a culprit, crucified between two thieves. R4964:4, R4098:2, R2775:2, R2316:2, R1879:3, R1515:2; E37, E394 It was not the pain, not the agony, which constituted our ransom-price; it was our Lord's death. R4929:1, R2316:3, R1231:1, R75:4* Jesus' disgraceful death demonstrated his loyalty so that angels and men would know that the Father was just in rewarding him so highly. R4171:2 The shame of crucifixion as a malefactor was probably kept hidden from Jesus until just before it happened. He prayed this might be removed. R2467:4, R981:2 When it pleased the Father to require that the death should be an ignominous one, Jesus did not draw back, but said: "Thy will be done." R2228:3 Jesus was begotten at age 30 when he consecrated himself wholly to God, even to death. R1385:4 As our ransom, death in any form would do; but as proof of his obedience to the Father's plan, the shame of the cross was added. R1231:1 The obedience implied in becoming a man was great, yet the trial was severer still and would lead to death as and for the sinner. R981:2 Jesus' death on the cross was the one righteous act that made it possible for all men to be justly entitled to life—resurrected. R676:6*

9

Philippians 2:9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

Wherefore

- He was not exalted to the divine nature until the human nature was actually sacrificed—dead. A179 Because Jesus was found so loyal to Jehovah, he was entrusted with great honor and power. E51 On this account—because of his exhibition of loyalty, humility, and obedience even unto death. E82; R5180:6, R5055:1, R4929:1, R4855:4, R2228:4, R1985:1, R1278:4, R667:5, R422:5, R280:4, R61:3*; CR462; Q657:5 Jesus' previous station had been second only to Jehovah. He exchanged that nature for an earthly one, to give his flesh for the world. R5748:5 Had Jesus failed to faithfully keep his covenant of sacrifice, he would not have been exalted, but lost life itself. R5078:6 The Lord was first of all a spirit-being; secondly, he was made flesh; thirdly, God rewarded him personally with a high exaltation. R4905:3, R875:1*; A178, Q443:1 His glory and honor, influence and power, will be proportionate to the sufferings and ignominy which he experienced. R3590:1 He was only made flesh so that he should taste death for every man (Heb. 2:9). When he had finished that work, he was glorified. R3476:5 By virtue of his sacrifice of riches and honors and will and life itself. R2761:4 "Blessed are the humble-minded (poor in spirit) for theirs is the kingdom of heaven." Our Redeemer was thus, the adversary the opposite. R2585:5 Because of our Lord's obedience in laying down his life as our sin-offering. R2519:2, R1278:4 As a reward for his atoning sacrifice. R1829:3, R667:5 The humiliation and vicarious sacrifice of Christ is the cause of his present exaltation and glory and power. R1599:5 Jesus was, because of the sacrifice of his humanity, endowed at his resurrection with the divine nature, the express image of his Father. R1592:1 Because he did not attempt to usurp, but on the contrary was humble. R2761:4, R2046:4 "Therefore will I divide him a portion with the great, because he hath poured out his soul unto death: and he was numbered with the transgressors." (Isa. 53:12) R1360:4 Because the Lord Jesus was put to the severest possible test, and the test proved his loyalty and faithfulness, God exalted him. R1252:4* The ransom given in the person of Jesus, the willing sacrifice, is made to redound to his higher exaltation far above angels. R872:5 It had been Jehovah's power, delegated to Jesus, which performed miracles. Because of Jesus' obedience he was now given this power. R810:4 As the sacrificing of the human rights progressed, his right to the divine increased; at Calvary, the right to divine nature was secured. R456:5; A179 Because of his obedience, one of the joys set before Jesus was to be accounted worthy of more intimate relationship with Jehovah. R418:1 Because of this obedience—death on the cross. R280:4; E37 Because of his obedience to death, he had immortality and more glory and honor than that which he had with the Father before the world was. R233:6; A178 The ransom price was paid; then Jesus had to be exalted

to present it to the Father. Then the divine nature could come to his church. R182:4 Our glorified Lord was once the man Christ Jesus. The new creation consists in making the old man new by the power of the spirit. R66:5* Because Christ is our ransom to redeem us, our example of voluntary obedience, and he consented to the crucifixion, God exalted him. R51:3; HG309:2 Rewarding our Lord for what he was to do for mankind, the Father gave him the promise of the divine nature; and our Lord has attained it. SM668

God also hath highly exalted him

- "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) A84; E151; R5666:5, R51:3* His pre-human existence was not as high as he is now. He is now of the highest order of spirit being, a partaker of the divine nature. A178 He is now highly exalted to the divine nature and likeness. B108 Clothed with all power. B238 The Father exalted Jesus to his right hand, giving him, beyond what he had resigned, glory and immortality—the divine nature. R5847:2 Jesus is a spirit being of the highest order who sat down at the Father's right hand, on the Father's throne. R5830:1, R667:5, R329:3 Making him partaker of the divine nature and inheritor of all the promises of glory, honor, immortality. R5761:3, R5690:5, R5250:4, R3048:4, R2317:5, R1879:3 What contradiction to say that Jesus is God! The Father has always been immortal, whereas our Lord attained his present status. R5749:2 Raised to the highest position. (Strong) R5684:4 Jesus was the first one who descended to the tomb, and was raised from the dead, and who has ascended far above every name that is named. R5612:5 The Lord of Glory in heaven is not flesh. If he were, he would be "a little lower than the angels." He has ascended far above the angels. R5579:4, R5223:1 The fleshly nature was only for the purpose of giving man's redemption-price; afterward, Jesus surrendered that ransom-price. R5578:6, R1873:4, R1278:4, R709:4, R329:2 To assume that Jesus is now a fleshly being with wounds and scars, is to suppose that the Father never really exalted him. R5416:2, R1952:5 He was raised from the dead by the Father, more highly exalted than in his pre-human existence, to the divine nature with its glory. R5352:4, R1278:5, R329:3 All mankind shall see him with the eyes of their understanding. Like God, he is one "whom no man hath seen nor can see." R5269:2, R242:3 The Captain of our Salvation, the Redeemer, has already reached his destiny of high exaltation, "at the right hand of God." R5263:5 As Moses illustrates the principles of God's dealing with those whom he would make his special servants, he reminds us of Jesus. R5252:5 Our loving Father highly honored and glorified our dear Redeemer and arranged to select a bride and joint-heir in glory for his Son. R4783:4; HG298:5 Christ became the express image of God; the Logos had been an express likeness of the Father's person; Jesus was in God's likeness. R4667:3 If Jesus was raised a human being, he would have been circumscribed in his powers, talents, dignities, honors—forever humiliated. R4176:1 This means that here are two persons, for in no other way could one exalt and honor another. R4165:2 This text alone would be convincing that our Lord is no longer a man. R3378:3, R5416:2, R4176:1, R1873:4 It is gratifying to all who truly love Jesus to know that his generosity and obedience did not result in a permanent loss. R3378:3, R2479:1 The exaltation came to him in his resurrection change. R3376:2 God did not provide our redemption by an injustice to his Son; his full consent was first secured, and he has been abundantly rewarded. R3028:5, R387:2; HG309:2 "I, if I be lifted up, will draw all men unto me," John 12:32, secondarily applies to this exaltation. R2519:2 Justice might properly object to the recreation of Jesus as a man, but would have no ground for objecting to the creation of a new creature. R2477:4 Our Lord is the great example of a proper humility and obedience to God, and the reward of this obedience encourages us, his joint-heirs. R2228:5 With its companion texts, 1 Cor. 8:6 and John 5:23, this makes it clear that the Father and the Son are two different personages. R2199:4 Though highly exalted, Jesus' heart is never lifted up by pride, as have been the hearts of all human kings. R2046:4 Jesus is our exalted Lord with power to deliver us from the sleep of death and to train all the willing up to fitness for eternal life. R1849:3 We now know him as the King of glory, the same seen by Saul of Tarsus, a spirit being shining above the brightness of the noon-day sun. R1693:1 This exaltation

was part of the scenario which the "spirits in prison" witnessed, and by which Jesus preached to them. R1679:4; HG728:2 God takes us into fellowship as co-workers together with him in the lifting up of the fallen world which he loved so much. R1670:2 He was highly exalted and given all power for the purpose of accomplishing the complete deliverance of all those whom he purchased. R1583:1 God inspired Paul to approach the truth reasonably, that we might have a reasonable faith. Jesus' high exaltation is a reasonable reward. R1566:1 Jesus was fully born by resurrection to the divine nature. R1385:4 God's justice did not compel our sinless Lord to suffer the penalty of man's sin; but it did permit and reward the Lord's willing sacrifice. R1286:6, R387:2 All men shall honor the Son even as they honor the Father. (John 5:23) "He is Lord of all." (Acts 10:36) R1278:5, R280:5 This is God's means of providing for the recovery to full harmony of whosoever will obey His representative, the Anointed. R1269:6 This is the "likeness of his resurrection" (Rom. 6:5), an exceeding high exaltation. R1262:6 He only asked to be restored to what he was before; but the Father exalted him beyond that previous glory. R1161:5 John 6:62 and Mark 16:19 testify that before Jesus' advent to earth he occupied the place next to the Father; later, he was highly exalted. R1059:3 If he had been equal to God before his earthly experience, he could not have been more highly exalted afterward. R803:1 "Though we have known Christ after the flesh, yet now henceforth know we him (so) no more." 2 Cor. 5:16. He is now exalted, spiritual. R578:2 Most Christians who consider the second advent think Jesus is now a glorified man, failing to see that he laid down his human nature. R546:3 Compare with Heb. 1:4. Now he is a new creature, a sharer in the glory of the divine nature; not the glory of a man, below the angels. R453:5 We are assured that Jesus did share in the Father's plan: "For the joy that was set before him, he endured the cross." (Heb. 12:2) R387:2; CR451; HG309:2 The additional honors and glory Christ has received will magnify and multiply with the revolving ages. R445:5* What the sacrifice of Jesus did for him, our sacrifice is to do for us. Laying down our human nature, we partake of the divine nature. R382:6; HG298:5 Implies that Jesus' present glory is greater than that he possessed before becoming a man. R370:2, R280:5; Q448:T, CR413 One joy set before Jesus was to release humanity from death; one was to bring many sons to glory. Another was his exaltation. R164:3, CR451 Instead of pardoning sinners, instead of making new, imperfect laws adapted to human degradation, God's plan rewarded a savior. HG309:2 An assurance of the Heavenly Father's faithfulness in not leaving his Son on a lower plane. OV354 God commissioned Jesus to execute all the divine purposes; and to him he handed over the scroll with the privilege of comprehending it. SM489

Given him a name

- Authority above every name, next to the Father. A92; R2550:5, R710:4 A title and honor, a distinction, a place above all others. R5847:2, R4213:3, R2819:3, R1515:2, R1278:5; E444 One name he shall be called is Wonderful, which describes his career, his character, his life among men, his resurrection, his exaltation. R3912:2 "His name shall be called Wonderful, Counsellor, mighty God, Everlasting Father, the Prince of Peace." (Isa. 9:6) R3687:3 Honor, dominion and power above all others, next to his own. R2550:5, R710:4 Official position. R61:3*, R316:2*

Above every name

- "All power is given unto me in heaven and in earth." (Matt. 28:18) A289; B111; R1592:1, R1269:6 The Father's name only excepted. (1 Cor. 15:27) B108, E394, E444; R1879:4, R1252:4* "That all men should honor the Son even as they honor the Father." (John 5:23) E83; R2199:4, R1278:5, R1231:4, R667:5, R418:1; HG298:5 Far above angels and principalities and powers and every name that is named in heaven and in earth. (Eph. 1:21) E393; R4929:1, R3378:6, R2761:4, R2408:2, R2228:4, R1262:6; OV407; SM74 After his resurrection to the right hand of the Father, he was glorified and received a name above every name. The angels sang. R2156:2 Lord of all. R1278:4, R709:4; OV307 The Greek word for "every" is also translated "all" elsewhere. R838:4

Philippians 2:10 *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

That at the name

- Messiah's Kingdom must first enlighten the world. R5008:2*

Of Jesus

- Our Lord's resurrection was to glory, honor and immortality, far above human nature, angelic nature, principalities and powers. (Eph. 1:21) SM74; R5269:1 He has become the "seed of Abraham" which is to bless the race redeemed when Jehovah's "due time" shall come. R4929:2

Every knee

- Those who crucified him, yea, all the world of mankind, will know of his great sacrifice and of his high exaltation. They must bow to him. R5847:4 During his Messianic kingdom of a thousand years. R5587:6 Soon every knee will bow to God and every tongue confess his praise. All lovers of sin will be destroyed in the second death. R5286:6, R2972:5, R1057:2 All mankind will come into fellowship with the kingdom. It will spread for the thousand years, from one individual to another. R5183:2 Before the close of the Millennial age. R3687:3 All must hear the glad tidings: the living nations (to earth's remotest bounds) and all who have gone down into death. R2972:5, R331:5 The authority of Christ is not confined to the house of Israel nor to the land of Palestine, because all authority is his. R1283:2* Because the sheep are more numerous than the goats, it would seem the obedient will outnumber the disobedient in the end of the Millennium. R1057:4 God's original plan (of peopling the earth with human beings in harmony with himself) will be accomplished. R1057:4 The second Adam's glory is so much superior to angels, as well as being superior to the first man, that every knee shall bow. R486:4 All will recognize the power of Jehovah's anointed. R331:5 After the thousand years in which Satan is bound, after the little season, the agency of evil being ended, then every knee shall bow. R255:1 Only Gospel age saints will share in the first resurrection, but vast multitudes will be saved in the earthly resurrection. HG244:1 On earth, after the glorification of the Church, all men shall have a full opportunity to come back into full harmony with God. HG234:3 Offers of grace will no longer be held out, with reward for faith attached, for knowledge shall fill the whole earth. (Isa. 11:9) SM440 Of the heavenly and earthly families. OV307; R5292:5

Should bow

- The work of the promised Kingdom is not merely a work of grace in the hearts of believers. A282 The selection now of the "little flock" confirms these promises. A283 To the power then in control. D520 But not yet. Many fail to see God's purpose included a Church class. The Church must be completed and then inaugurated with Messiah. R5761:6, R4964:5 Recognize and render obedience. R5587:6 Testifying to the success of the blessing which will attend the work of the Church. R5057:3, R4534:4, R4527:6 In that great seventh day, the kingdom of Messiah will rule and reign in the world for its judgment, uplifting and b1essing. R4879:6 That which will specially mark Messiah's kingdom will be that it will have perfect ideals and it will be backed by divine power. R4875:1 Joseph reminds us of the Lord Jesus: Pharaoh provided that he should be escorted before the people that they would bow the knee. R3979:4 First he appeared in the presence of the Father and presented before him his complete work; then he was glorified above every name. R2819:3 Because our Lord was found worthy to be the head of the "seed of Abraham," to him every knee shall bow. R2228:4 The stony and proud hearts will be broken. Humbled, mankind will be able and willing to appreciate the grace of God. R1466:1 Forced submission, by a rod of iron (Rev. 2:27). But, at the same time there will be a drawing of men's hearts—hearts cannot be forced. R1057:1; SM440 It is God's purpose, committed into the hands of Jesus Christ, to save a lost world. The end gained is the fruit of God's love. R99:2* The Lord's people now recognize Jesus as their king: he is not yet the king of the world. HG663:5 As a result of the knowledge of the glory of God filling the earth. (Isa. 11:9; Hab. 2:14) SM130 In

bowing to Christ and the Church the world will be bowing to Jehovah (Isa. 45:23); Jesus will forever be the representative of the Father. OV351

Of things in heaven

- Spiritual beings. A289 He was received into glory; and all the angels of God worshiped him whom the Father had thus exalted to his own right hand. R5847:2 The Church also acknowledging him her Lord, her Head. R4476:3 Heavenly beings—angels. R458:1, R331:5, R61:3* Already the heavenly hosts have bowed. CR435, CR452; Q394:T "Let all the angels of God worship (acknowledge) Him." (Heb. 1:6) OV307

Things in earth

- Human beings. A289 It is by the Father's decree that our Lord Jesus will take possession of earth. (Psa. 2:8) R1385:4 Living men. R458:1, R331:5, R61:3* Things of earth will bow during the Millennial age. Q394:T, OV307

Things under the earth

- Those now in the tomb, but yet to be raised to learn the truth as it is in Jesus. R5748:5, R458:1, R331:5, R61:3* The duration of perpetual (olam) is determined by context. See Jer. 51:39 and Jer. 51:57. Paul does not here consider death perpetual. R3725:5 Neither death nor hades is an insurmountable barrier to this opportunity of bowing and confessing; the Lord holds the keys of both. R1283:3* They that are in their graves—the dead. R280:4 Underground ones. (Diaglott) R69:6*

11

Philippians 2:11 *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Every tongue should confess

- To the justice of the arrangement. D520 The most wonderful thing that the Bible tells us respecting that new day is that it will bring enlightenment to every creature. R6013:5 At the close of the Messianic reign. R5927:6 For a thousand years the restitution privileges will be open to the whole world of mankind. All will know the Lord. R5919:6 Will be heard praising God. R4974:2 The multitude, seeing the blind man had received sight, praised God. All spiritual blindness will change to spiritual sight, praise God. R3848:5 Knowledge shall fill the whole earth as the waters cover the great deep. (Isa. 11:9) All shall know the Lord. (Jer. 31:34) CR51, CR21 Confess with joy. OV175 By and by Christ shall reign; he shall put down everything contrary to God. He will reign for a thousand years, but he is not reigning now. HG188:6 The jewels, the Messianic Kingdom, will bless the world. Satan will be bound. Blinded eyes will be opened; deaf ears unstopped. (Hab. 2:14) SM130 Antichrists compelled each knee to bow, taught that they were God's kingdom, caused persecution of the saints, hindered truth-seekers. R321:2

That Jesus Christ is Lord

- He is to be the world's King of Glory and is to reign for a thousand years. R5847:4 That the Savior Anointed is the Lord. R1283:3* Because he humbled himself to manhood, and then to disgraceful death in obedience to the Father's plan for our redemption. R810:4 Master, ruler. R458:1 Every inferior creature will recognize man as its lord, and every human being will recognize Christ as Lord. R419:2, R165:4 Let us not abandon hope of a Golden Age, the Restitution of All things, or Future Probation, for they are taught by many scriptures. HG337:2 The Scriptures speak of our Lord as already the Mediator, because the Father has indicated him as the one who will later perform mediation. SM720

To the glory of God the Father

- All this glorifying of the Son will directly be to the Father's glory; the entire plan of salvation is of the Father and through the Son. R5847:4

Philippians 2:12 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

My beloved

- St. Paul dearly loved the Philippian brethren, and he had received many proofs of their love for him, aiding him in time of need. R5846:3, R5810:2 Not an exhortation to the world, but to the Church of Christ alone, sons of God, through consecration and spirit-begetting. R5758:3, R5304:1 The new creation, the spiritual new creatures in Christ, yet they are the same ego, the same personality, as before becoming a new creature. R5303:2 Let us apply to ourselves the loving exhortations of the Apostle to the church at Philippi. R4929:2

As ye have always obeyed

- The Apostle Paul pays a beautiful tribute to the church at Philippi. He refers in tender and loving terms to their obedience always. R5854:2, R2228:5

As in my presence

- Greek, parousia. One of two places in the common English Bible where properly rendered "presence." B158, B159; R2979:1; HG24:4

Work out

- We are under a solemn contract to see that the work of transformation steadily progresses. Our agreement was to be dead to the world. R5855:2 A work of sacrifice, a daily work of crucifixion of the flesh. This slow, painful, lingering process ends only with our death. R5855:4 Studying would not have made new creatures of us, nor any works. But after we have come into God's family through Jesus, good works show. R5759:2 We are to accept the Lord's providences as nourishments for the new creature, appropriating them to ourselves, that we may grow. R5759:5 This expression suggests something that is difficult, that requires time and patience; painstaking care. R5304:2 Treading the pathway of humility, continually checking human aspirations, keeping the sacrifice on the altar until consumed. R5186:4, R1920:3, R1487:5 Working out in ourselves through humility and obedience the character, the disposition of Christ. R4929:4, R2228:5 God does not purpose to take us to glory regardless of our own endeavors. The exhortation is to "work," to "labor," "to strive." R4796:2 No scripture implies we can be independent of our Lord. The perfect work of Christ, his merit imputed to us, is the basis of our own work. R4796:6 The new will must hold its dominating influence over the fleshly mind and body. R3986:5 Self-denial and self-sacrifice are works which must be performed if we would be of the elect—works not ours (as men) but as "new creatures." R3586:2 Those who are not up and doing are giving the enemy great advantage over them. R3150:1 Being justified, being called, we can make our calling and election sure. (2 Pet. 1:10) R2228:5, R4929:4, R2094:1* A faith that Christ will save us in our sins is a misplaced faith. Rather, God will cleanse those who come to him by Christ and repent. R2154:6 The zeal which strives, runs, fights, and watches with vigilance that the sacrifice is kept upon the altar is regarded as extreme, peculiar. R2123:2 In the next age as in this age, it would be vain to expect eternal life because of Christ's righteousness and yet continue in sin. R2094:1* It is BY our willing and BY our running that we obtain the prize; it is not OF our willing nor OF our running, but OF God's mercy. R2001:1 If you keep faith locked in your bosom and live as an earthly being, the works of earth will swallow up and destroy the faith. R216:4 God has placed you in the school of Christ, until you come to the full stature of Christ Jesus. Q619:4 We are to show our loyalty to the principles of God's Word and character by putting away all filthiness of the flesh and spirit. SM395

Your own salvation

- Salvation is "not of ourselves, lest any man should boast." It is through Jesus, our Savior; our salvation is by grace. (Tit. 3:5) R5854:3 We cannot work out our own justification; but being justified by the blood of Christ, we can do our share in this great work. R5854:3, R2228:5, R741:6 A

salvation from death to life, from sin to righteousness—a transformation from human nature to divine. R5854:5, R741:6 No one has salvation now except in a reckoned sense. R5304:1 The salvation peculiar to this Gospel age, "so great salvation" (Heb.2:3). R5304:1, R741:6 The great salvation to glory, honor and immortality which God hath promised. R4929:4, R2228:5, R741:6 Paul is addressing the Church, not the world. R5303:2 In this age and the next age, justification through faith in Christ does not insure eternal life; it secures legal standing before God. R2094:1*

With fear and trembling

- A most solemn matter. The Lord requires the fulfilment of vows. If death is not voluntary, he will destroy our flesh or our being. R5855:5 Showing need of great carefulness—responsibility, liability to failure and its serious consequences—not to be taken lightly. R5856:1, R4796:6, R2154:6 Praying, watching, losing no time in retracing a wrong step and calling for forgiveness, never presuming upon God's mercy. R5492:4 A condition of great earnestness. There is no room for foolishness, or lightness, or frivolity. God is testing every power we possess. R5304:5 Lest we come short of worthiness for the prize promised to the faithful overcomers. R5186:4, R1167:1 Rebellion of any kind in our heart must be thoroughly killed, mortified, bringing our will into perfect submission to God's. R4910:4 Not the dread of Isa. 29:13, but like Jesus' fear of nonattainment of the promises. Not literal trembling, but proper fear of God is wisdom. R4796:3 Paul desired that these disciples should continue to manifest the fruits of the spirit, to grow in grace, and to learn self-denial. R1703:3

13

Philippians 2:13 *For it is God which worketh in you both to will and to do of his good pleasure.*

It is God

- All evils permitted (sickness, pain, sorrow, trouble) shall by divine wisdom and love and power be overruled for good. E410, E411; R5855:5 By means of the promises in his Word. F71; R4929:4, R4790:1, R3586:2, R2879:1, R2228:5, R2123:4*, R597:6*; CR335; SM389 It is God who planned the whole matter and who has been working in us. We did not begin this work. It should never have occurred to us. R5855:5 It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of heaven are enlisted on our behalf. R5854:3, R2228:5 We could not do this work ourselves. The power that is working in us is of God. R5284:4, R2878:6 We may boast, but not of ourselves. Our boast is in God who is working in us. R5114:1 The Spirit of the Lord gives us a spirit of power, strength, courage, energy; we are able to do more than we could otherwise. R5094:2 We cannot work out our own justification. R4929:4, R3586:2, R2228:5 By means of the various experiences of life, its disciplines and humbling processes. We must take heed to each lesson as it comes. R4790:1, R2123:4*, R1920:3 By his indwelling spirit or disposition. R3251:6, R3586:2, R2123:3* It is the Lord's part to provide the way, the truth, the life—the means. It is our part to use the means and thus to attain the prize. R3021:4 God works in us through Christ, while in his strength we work out our own salvation. R2123:4* We are continually dependent on the Lord—for our first impulse toward holiness, and for the encouragement which his promises inspire. R1698:6 We can rejoice that our infirmities will cause God's power to shine forth the more brightly; our ability is from his favor. R1046:2* Christian Sabbath-keeping is to refrain from doing our own ways, finding our own pleasures, speaking our own words, every day. HG583:5* God's part is to forgive our past sins, cleanse us from past condemnation, cover our unintentional blemishes, and encourage. SM395

Which worketh in you

- The Church. R1175:3, R5303:6 The work of grace goes on in our hearts and lives by his providences and by the instructions, warnings and counsels of his Word. R5855:6 The Father works in us as New Creatures—as we exercise ourselves in the control of the flesh, we become strong. R5759:4 Not as soon as you were bought, but from before the time of your begetting and quickening. You were called of God before consecration. R5303:2 The willing comes first, then the quickening, energizing, doing. His promises help; and He provided the Advocate—we cannot do perfectly. R5303:6 It was

God that worked in Jesus. It is God that is now working in us in the same manner. R4597:1, R1920:3, R164:6 After our justification, God's power begins to work in us, knitting us together, making us completely one with the Shepherd. R4321:4 God strengthens our new minds by revealing to us more clearly the significance of the exceeding great and precious promises of his Word. R3986:5, R2661:4 "Our sufficiency is of God." (2 Cor. 3:5) It is only as we become filled with the spirit of God that we can do these things. R2123:3* We are continually dependent on the Lord. R1698:6 Let God speak and guide through his Word. Search the Scriptures. Let us not magnify ourselves in relating our experiences nor in prayer. R317:4* He will not work in us contrary to our will. CR444, CR335

Both to will and to do

- Our progress is gradual, growing in grace, in knowledge, into God's character-likeness. R5759:5 To do what he has given us in his Word as his will. R5728:1, R4910:4, R1175:3 The willing comes first, then the quickening, energizing, doing. R5303:6; CR458 To will—as when we made our consecration—is not enough. To do—our good intentions must be brought into practice in our lives. R4796:2 Rather than only receiving more knowledge of God's plan, the facts of the Truth, we must permit the truth to work in our hearts. R2753:1 If you have been led of the Lord to will, to desire, to please him, you surely have a way to perform, to do, his pleasure. R548:6 From the time of his baptism, Jesus' words and works were of God. As we are led by the spirit, we will become sons and he will work in us. R418:4

His good pleasure

- Which is to carry out the work of self-sacrifice even unto death. R5720:1; Q264:5 Christian common sense notes the principles and precepts of the divine law and acts accordingly. R1781:4 It is God's good pleasure to guide those who are fully consecrated. R1272:6

14

Philippians 2:14 *Do all things without murmurings and disputings:*

Do all things

- In following in the footsteps of our Lord Jesus. R4929:5, R5855:6, R5811:1

Without murmurings

- We are not to find fault with the difficulties and narrowness of the way. R5811:1, R5855:6, R4929:5, R2228:6 The murmurers and complainers in typical Israel were not permitted to enter into Canaan's blessings, for murmurs are against the Lord. R4502:4

And disputings

- Nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us. R5855:6, R5811:1, R4929:5, R2228:6 Work without complaining, without fault-finding, leaving to God the management of his work—realizing we would be unable to manage it. R4502:4

15

Philippians 2:15 *That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*

That ye may be blameless

- Devoid of any disposition to do evil; not controlled by anger, malice, hatred, strife. R4797:1 Not necessarily perfect—to be blameless in the sight of God is to live so that he may see one's intentions to be just, loving, kind. R4797:1 We cannot expect to please everybody. We are to be blameless in the sight of those who are recognized as having the best judgment. R4797:2 It is safest to suppose our flesh is not dead, to keep guard against every snare of the adversary. Danger lurks in over-confidence. R4191:4 The "Head" will present us before the Father "blameless," "irreproachable," with the evidence that we followed in his steps. R3710:4 Those who come unto the Father by the Son will not be fully, actually presented until the Son shall have cleansed and perfected them. R1713:5

Our Lord Jesus will present before the Father all of the world counted worthy to attain to the Millennial age and full perfection of being. R916:5

And harmless

- Not merely so far as God or the brethren would see, but in the sight of the world. R4797:1

The sons of God, without rebuke

- Not yet sons of God without imperfection; but in the future, in the moment of our "change," we shall be "sons of God without rebuke." R5219:1 As such the Father received us the moment that Jesus applied to us his merit—when we accepted the Lord's terms and presented ourselves. R4578:6 Let not our former master, Sin, rule in us. We must overcome the world, throwing all our influence on the side of our new Captain. R1007:1

A crooked

- The life of the Jewish nation not always open wickedness, but a crookedness, doing right and wrong —ceremonies, hearts of unbelief. R4797:4

And perverse

- Implies unwillingness to be guided by the Lord. R4797:4

Nation

- Israel had continually gravitated toward idolatry. When corrected and brought back, their prosperity lasted until they strayed again. R2370:6

Ye shine as lights

- It is the light of God's truth shining in our hearts which shines out upon the world. (2 Cor. 4:6) E293; R375:2 "Let your light so shine before men." (Matt. 5:16) E293 "Now are ye light in the Lord: walk as children of light." (Eph. 5:8; 1 Thes. 5:5) E293

In the world

- The Lord's people are to seek to walk in his ways, that they may "show forth the praises of him who has called them out of darkness." R4797:4 Whatever light the world gets from the Bible reaches them indirectly, as reflected from the children of God. R3646:3 The world will fail to apprehend the light until "the heavenly city" is as a "city on a hill" which "cannot be hid." R421:6, R338:5

16

Philippians 2:16 *Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

Holding forth

- The work of the Church during this age (the Golden Table in the Holy) has been to feed all who enter the covenanted spiritual condition. T115

The word of life

- We preach not ourselves, but Christ,—the power of God and the wisdom of God. R1536:5 Represented by the shewbread. T115; R4782:4

In the day of Christ

- When our "change" shall come. R5811:4 A period, not a 24-hour day. R2836:1 Paul urged the Church to so run, that they might share in the rejoicing in that day. R593:2

17

Philippians 2:17 *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.*

I joy

- Paul was glad to pour out his own life on their behalf (margin) that they might attain unto the fullness of the likeness of Christ. R5811:1

19

Philippians 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.*

To send Timotheus

- From Rome, Paul sent messengers and helpers to distant churches. R1570:5

25

Philippians 2:25 *Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.*

Your messenger

- Epaphroditus had brought the memorial of the love of the Philippian church. Paul sent back with him this beautiful letter. R2227:6 From Rome, Paul sent messengers and helpers to distant churches. R1570:5

27

Philippians 2:27 *For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.*

Indeed he was sick

- Upon Epaphroditus's recovery from his severe illness, the Apostle Paul used him as messenger to take this epistle to the church at Philippi. R5810:2 Epaphroditus, arriving at Rome in the malarial season, took dangerously ill, probably with what is termed the Pontine, or Roman fever. R3127:2, R2227:6

Sick nigh unto death

- Divine power, so far as we are informed, was neither invoked nor exercised on his behalf. F653; R4980:1, R2838:1, R2364:6, R712:6 For the Gospel's sake—because of his faithful assistance in the work of the Lord when there seemed little help coming from other sources. R5810:2 Usually, saints have only received the healing of spiritual blindness and faltering; now, restitution healing of men (not saints) begins. R712:6

But God had mercy

- It was of divine mercy and not of prayer that the recovery took place. R2838:2 God sometimes grants his "New Creatures" special favors and manifestations of an earthly sort in their hours of need. R2009:2

29

Philippians 2:29 *Receive him therefore in the Lord with all gladness; and hold such in reputation:*

Receive him

- An introduction by letter, as a safe-guard against "false brethren." R1707:1, R1720:2

Hold such in reputation

- Paul wrote not commandingly but entreatingly; not arbitrarily, but giving the reasons why those commended should be held in esteem. R1822:2

30

Philippians 2:30 *Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.*

For the work of Christ

- Epaphroditus's sickness was of the same class of afflictions as the sufferings of Christ, aggravated by activity in God's service. R2007:3

Not regarding

- Not sparing. R2007:3

His life

- Greek, psuche; soul, being. E338

Philippians 3

1

Philippians 3:1 *Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.*

Rejoice in the Lord

- The grand climacteric of Christian experience is this ability to rejoice in all affairs of life; they are under divine supervision. HG374:4 We rejoice in our privilege of election to the high calling, because it means the privilege of sharing in the uplift of the non-elect. NS653:2

2

Philippians 3:2 *Beware of dogs, beware of evil workers, beware of the concision.*

Beware

- Be cautious, careful and watchful—a wholesome dread should keep us continually on guard. R1670:6, R1671:1 The church militant has almost accomplished her warfare; her great foe, seeing his time is short, is industrious to foil God's purpose. R1661:6* If you find any dogs, don't rub them the wrong way. Q227:2

Of dogs

- "His watchmen are blind: they are all dumb dogs. Yea, they are greedy dogs." (Isa. 56:10-11) F287 The great Adversary will oppose our progress, and his emissaries will slander, backbite, and generally seek to injure us. R1751:3 In the Scriptures dogs are generally used as symbols of evil. R1671:1 Apt symbols of a dangerous and wicked class of people—the idler; the filthy, breeding spiritual contagion; the greedy, self-seeking; those that snarl, bite and devour, or treacherously lie in wait to deceive. R1671:1, R1661:6* Quarrelsome, snappish dispositions, always selfishly seeking their own advantage. R1661:6 Not literal dogs, but figurative dogs—any that have the characteristics of dogs, snapping and barking. Q227:2

Of evil workers

- Those given to evil-speaking and evil surmising. R1671:2 Those who are injuring others. Q227:3 Do not have fellowship with them. Q227:3

Of the concision

- Those not fully and truly consecrated to God; but who stir up strife and factions in the Church. R1671:2 The influence of the semi-worldly mind is often more subtle, and therefore more dangerous. R1671:2 The dividing spirit, the spirit of contention, which genders unholy strife. R1661:6* Those who were in opposition to circumcision. Q227:4

3

Philippians 3:3 *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

For we

- New Creatures in Christ. R3200:2

Are the circumcision

- The real circumcision. R3200:2 Signifies a cutting off—a separation from the flesh, its aims, hopes, desires, etc. R3022:3; HG452:2; NS616:1 Whose circumcision is in the heart. R1671:2; HG452:2 Cutting away from our affections the injurious things. Q227:4

No confidence in the flesh

- Or the fleshly relationships. R3200:2 We are to reckon the flesh dead indeed unto sin, and alive

toward God and toward the performance of good instead of evil works; but we are not to trust it for a moment. NS174:1

5

Philippians 3:5 *Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;*

The stock of Israel

- Not just the "ten tribes," but "all Israel." C293, R1341:1

6

Philippians 3:6 *Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*

Concerning zeal

- Paul had a religious zeal which led him to persecute Christ and his followers as heretics against the Mosaic institutions. R2823:3

Persecuting the Church

- The thought seemed to influence Paul to labor the more diligently. R1885:4

Blameless

- Paul was blameless in that he had been trying to keep the Law. As a member of the Jewish nation, he was not blameless because the nation was responsible for the blood of Jesus. Q601:3 Paul would not need to be baptized, for baptism was needful for an outward sinner who wanted to come back into harmony with God. Q602:T

7

Philippians 3:7 *But what things were gain to me, those I counted loss for Christ.*

What things

- Ambitions, honors, position, power, etc. R5319:2 His being a circumcised Hebrew, his zeal for God and his Law, etc. R1671:5 Home comforts, influence, etc. R832:5, R465:4*

Were gain to me

- Valuable. R1656:6 Paul was fitted for a high social and political position, both by birth and education. R133:6, R2729:2, R1656:6, R478:3

Counted loss

- He threw them all away after comparing them with the prize of the high calling. R5319:2 Paul's prompt transfer of his affections and desires and everything he possessed to the Lord is a beautiful illustration of those upon whom the Lord shines. NS159:3

8

Philippians 3:8 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,*

I count all things

- The Apostle had learned to view the present existence as of small value—"Neither count I my life dear unto myself." (Acts 20:24) E337 Earthly favors and advantages. F467; NS79:3 As Jacob forsook his father's house so must we spiritual Israelites forsake all earthly hopes and aims. R5206:2 Earthly possessions and hopes. R4526:1; F467 Our time, our influence, means, opportunities—all earthly things which we have held most sacred and most dear—all we have sacrificed. R2268:4, R3001:4

But loss

- Paul counted every other interest and consideration as of no value. R4605:4 The apostles gladly paid the price of the truth. R4526:1 If we suffer losses or injustice in earthly matters let us remember that

to us those things are already counted "loss and dross." R1037:6 Daily losing sight of these earthly things, considering them unworthy of notice, hoping they might never again have a place in his heart. HG452:3 Paul was willing to count everything of his previous hopes and ambitions as unworthy of the slightest notice. NS616:2 The heavenly, divine hopes and promises are so glorious that all earthly things fade into insignificance in comparison with them. NS270:6

The knowledge of Christ Jesus

- A knowledge of Christ's character, a knowledge of God's grace toward us through him, a knowledge of the plan which centers in him. R3001:4, R1656:6; HG423:5 Not only were the future glories worthy of loss, but even the knowledge of Christ was alone worth the price. R3001:4; CR320 Heart sympathy and communion with the Lord. R2037:2; NS616:3 Knowledge of the treasure hid in Christ Jesus. R1656:6 Growth in knowledge of truth is the privilege and the duty of the Christian. The education of the saints will not be complete until they have laid off the flesh, and been made like Christ. R127:3* You cannot become a servant of the Lord without knowledge. CR320 As the Messiah. HG452:3; NS616:2 Far from ignorant of his Saviour, Paul intimates that the more he knew the more he realized the love of God, "manifested in Jesus." NS616:3

I have suffered

- In trials, besetments, burdens, sacrifices and sufferings. R643:3

The loss of all

- The apostles' preaching did not bring them wealth, but cost them much in self-sacrifice—convincing proof of their sincerity, their honesty. R4526:1 In espousing an unpopular cause, Jesus' followers became objects of hatred and derision and were boycotted socially and every way. R4526:1 Could imply that Paul had been disinherited by his father because of his acceptance of Jesus the Messiah. R2969:1 Every cross seems harder before than after we lay hold to lift it. The Master himself will come the closer and help us. R832:6 At great cost, Paul sought membership in that Body and the superior or chief resurrection it will enjoy. R827:6

Count them

- Honor amongst men, favor, influence, etc. R5978:2 All earthly glories and honors and gains. R366:5 Earthly wealth, influence, pleasures. R245:4

Dung

- Those who see the prize may count all other hopes as but loss and dross in comparison. A218, NS467 Vile refuse. R5978:2, R478:5, R245:4 If we do not consider it a privilege to experience earthly loss, it must be that we lack the love of God. R245:4 Gladly sacrificing earthly conveniences and comforts that they might have a share in the great work of proclaiming the message of the King. NS467:4

That I may win Christ

- Gain a place in the everlasting kingdom of Messiah. R5720:2 Attain divine favor and chief blessing as heir of God and joint-heir with Jesus Christ. R3965:2, R5206:3, R4526:1 Win a membership in that glorious Body. R1512:5, R133:6; HG668:1 Let not this greatest of all gifts slip from us, but let us hold fast to that which we have already attained, and onward press our way. NS339:4

9

Philippians 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

And

- "That I may win Christ and (abiding in him to the end) be found in him" complete at last. R1008:2

Be found in him

- A member of the Anointed One. R2729:4; HG230:2 The robe of Christ's righteousness is provided for him who abides in Christ, was chosen in him, walks in him, is built up in him. R1008:2 As members of the Body of Christ. R361:3, R4680:3, R3001:4, R1656:6, R827:6, R643:3; NS214; CR320 In the anointed—membership in the Body of that Great Mediator. CR328 As a member of the

glorious Body beyond the veil—the Bride—the Lamb's wife, who shall sit with him in his throne. HG230:2 The Father has promised and provided glorious things for Jesus, the great Sacrificer, and all who walk in his footsteps as members of the Royal Priesthood. NS214:2

Which is of the Law

- Of the Law covenant. R4680:3

But that which is through the faith of Christ

- Where entire consecration to the will of God exists, based on the ransom here expressed, such consecrated ones are in the right way. R479:5 Our standing in God's sight is no longer as sinners, but as sons in Christ. R193:4

Righteousness which is of God

- The righteousness of Christ which God imputes to us. CR320

By faith

- Not by the New (Law) covenant. R4680:4

10

Philippians 3:10 *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

That I may know him

- Fully. R361:3 That I might be raised as he was raised. R277:4 Paul was desirous of realizing God's love fully, of having intimate heart communion with him, of copying the Son in acts and viewpoint. HG452:4; NS616:3 Might be identified with him. HG230:2 Signifies an "intimate acquaintance" with him—to enjoy more and more of fellowship with him—to really know him, not merely know about him. CR320:4,5

And the power

- Sharing it. R4177:5 Experience the power. R2138:2, R672:4 "All power in heaven and in earth." (Matt. 28:18) R1692:1 Sharing in the power of HIS anastasis—raising to perfection. R361:3 If we are submerged into the will of Christ, we lose ourselves, and the only controlling authority, the power, in this body is its Head; raised in his likeness, we shall know the power of his resurrection. R132:3 The power that not only raised Jesus from the dead, but far above all others—to experience the power, not merely by and by, but now, to rise with Christ, walking with him in newness of life, a New Creature. CR320

Of his resurrection

- The Church's part in his resurrection will be effected at the second advent of her Lord, as the completion of his resurrection. HG299:5 Our grand hope is that we may share with our Lord in his resurrection of perfection of being on the highest of all planes. NS534:3 After the true Church has finished its course, and been made sharers in his resurrection, their probationary membership in the Church of Christ will shortly be changed to actual membership. E230 As a member of his Body, his Church. F441; R4680:4, R3174:4, R3132:1, R2795:2, R2318:3, R1642:4, R1204:2; NS616:5, R339:1, R52:5 The special resurrection—to the divine nature. R4964:6, R4504:1, R1179:6, R1437:1, R930:4; HG333:6, HG299:5; NS534:3, NS341:3 "Christ's resurrection," the "first" or "chief resurrection." R4588:1, R5105:2, R2797:2, R2138:2, R2051:2, R1642:4, R1260:1, R1179:5, R827:6; E230; F699; HG299:5; NS616:5, NS534:3, NS341:3; Q309:T His Body, the Church, is now being born in the end of this Gospel age. R4464:2; CR59 "We shall be like him" (1 John 3:2)—our resurrection is a part of "his resurrection"—raised in glory, power, a spiritual body, immortality. R1857:1, R4549:1, R4545:5, R4534:1, R4527:5, R3376:1, R2618:6, R2477:2, R2318:3, R1656:6, R729:5, R206:1, R133:6; CR316; NS341:3; Q179:5; SM143 The resurrection of the just (Acts 24:15)—"THE resurrection" (Emphasis in the Greek—1 Cor. 15:42; Phil. 3:11)—"the resurrection of (or to) life." (John 5:29) R1854:4, R672:4, R277:3, R205:6; HG334:1 The faithful, overcoming Bride and joint-heir will share with Christ Jesus this resurrection to the highest station. R1642:4 All who

share "his death" will also share "his resurrection." R1542:5, R1437:1, R930:4 The resurrection. R1512:6, R1204:2 The "first-fruit" class will be first in order and first in rank because they were associated with Christ in sacrificing now. R1511:2, R1204:2 The first fruits include the Redeemer and all of the Gospel age overcomers. R1437:1; NS341:2 Immersion manifests one's desire to symbolize his death with Christ, his begetting to the new nature, and his hope of full birth to the divine likeness as sharers with Christ in his resurrection. R1302:3, R930:4, R396:2 Fulfilling the exceeding great and precious promises, this resurrection, on which all else depends, occurs during the sound of the seventh trumpet (the last). R1260:1 This first resurrection will precede the general resurrection of all mankind, and have preeminence over it. R1204:2, R1179:6 The choice resurrection. R1179:6 According to the Greek, the "out-resurrection," exanastasis, the selected-out ones, out from among the dead. R1179:6, R672:4, R624:3*; HG230:2 As we review the closing hours of our Redeemer's ministry, we would be profited by a fresh examination of his resurrection, "the firstborn from the dead," "the firstborn among many brethren." R850:3 A resurrection to spiritual being. R729:5, R672:4, R277:3 Called "his" resurrection because he was the first so raised. R277:3 We prefer to sacrifice our humanity because of our faith in God's promise of a higher nature, rather than to share with our human father Adam a restitution to human perfection. R382:6 Jesus' resurrection was the first to be raised completely out of death's control. Will God deliver the Head and not complete the work? (Isa. 66:9) R361:2 Experience the same resurrection as Jesus. R133:6; NS341:3, NS339:1 Different from the human race generally, who will rise to human perfection. HG452:6; NS616:5, NS341:4 Only those who are called of the Lord here in this Gospel age are invited to suffer with him, and then share in his resurrection. HG230:1; R1437:1 The Body is counted as participating with their Lord in the glorious things of his resurrection, which is so different from the resurrection which will come to the remainder of mankind. NS637:3, NS341:3 As we endeavor to walk contrary to the world, temptations will come; and our glorious Master thus fits and prepares us for participation in the first resurrection, "his resurrection." NS228:6 The Church shall share our Lord's reward of glory, honor and immortality and with him shall be the Mediator between God and men. Q179:5 The elect Church, the Royal Priesthood, are to enter upon their priestly office after sharing with Christ in his resurrection. SM143 The Great Company will have no part whatever in the first resurrection. R5105:2; Q308:4

Fellowship of his sufferings

- The members of his Body fill up the measure of the sufferings of Christ which are behind (Col. 1:24; 1 Pet. 4:13; 2 Cor. 1:7)—these sufferings require all of the Gospel age to complete. T50 Our Lord's Church is to share his reward on condition she share in his cup of suffering and self-sacrifice—share in his baptism into his death. R4549:1, R4680:4, R4504:1, R478:5 The worthiness of consecrated believers to share Christ's name and coming glory depends upon their faithfulness in suffering with him. R827:6 Because glory with him is dependent upon suffering with him, the consecrated will not ask for physical healing. R379:1 The necessary condition of the higher life is the death of the lower one, by the crucifixion of its evil affections and desires. R145:5* Suffering with Christ involves more than a simple separation from the world. We must be dead to the world; then we shall not love the world or worldly things. R127:3* While doing the work of Christ during the fifth and sixth thousand-year-days, the Church has also been called upon to suffer with Christ. R92:4* As Jesus suffered without the gate—"Let us go forth therefore unto him without (outside) the camp, bearing his reproach." R80:3 The fellowship in his sufferings and his death and his resurrection are some of the ways that show our unity with Christ. R30:6* If you managed to avoid all suffering it would mean that you were not living as you might. CR320 Paul considered these sufferings of the present life a privilege. HG452:3 The learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in his coming Kingdom. Q429:4

Being made

- By being made. R2138:2, R4964:6

Conformable unto his death

- Not only a passive conformity to his disposition or spirit; also an energetic zeal in the promulgation of his truth at all hazards. C207 Not a different death from his, but a similar one—not a death as a sinner, but a sacrificial one. R4680:4; NS339:4 Such full surrender is possible to those only who know him well and have drunk in his spirit. R2138:2 If we suffer with him and endure afflictions even unto death for righteousness' sake, we are counted as sharers of his death. R1542:5 Immersion in water is the beautiful and appropriate symbol of burying the will into the will of Christ, living only unto him. R1278:6 The blood, the wine, the cup, represents death, of which the Church partakes. The flesh is for all the world. R1015:6 As grains of wheat, believers (reckoned perfect by his sacrifice) are invited by Jesus to do as he did, to sacrifice, to lay down all their human rights and privileges, to be made conformable to his death. R729:5 We rejoice to be delivered from Adamic death, but we seek and rejoice to be dead with him. R382:6 During this age, so many of the believers as desire may join themselves to Christ in sacrificing their humanity, and become thereby sharers with him of divinity. R364:1 "Present your bodies"—powers, talents, reputations, all. (Rom. 12:1) The glorious resurrection is only attained by those who consecrate themselves entirely to God's service. R277:4, R206:1 By giving up things not sinful and to which you have a right. R133:2 From the moment we enter into this covenant of death and life, we begin the work of crucifying the human nature, and God begins to develop in us the divine nature by imparting to us the holy spirit. R131:5 To die with him. R117:2* Paul does not mean that he must die on the cross, but that he must die a sacrificial death; he must lay down in his life in God's service. HG230:3; R1542:5

11

Philippians 3:11 *If by any means I might attain unto the resurrection of the dead.*

By any means

- At any cost—any sacrifice. The prize offered during the Gospel age is so infinitely sublime that it is priceless. The advantages of the next age will be favorable, but the prize less valuable. R643:3 By fellowship in his sufferings. R1512:6; NS616:6 By all these earthly sacrifices. R361:3 If seeking truth, and through it the crown, you must come prepared to pay for them. Many desire these things, if they could get them cheap. R672:4

Unto the resurrection

- The first or chief resurrection to glory, honor and immortality—divine nature. R1642:4, R4534:1, R4527:5, R1511:2, R1260:2, R277:3, R131:4, R80:3; NS341:3 The world will be granted full opportunity for life everlasting in and by a judgment-resurrection after the special resurrection. R1512:2 One of the most prominent doctrines of the New Testament. R1508:6 Greek, exanastasis, the out-resurrection, the resurrection of the selected-out ones, the chief or choice resurrection. R1179:6, R672:4, R624:2*, R361:3, R131:4 Emphatic article in Greek—the special or chief resurrection. R672:4, R1854:5, R1512:2, R277:3, R205:6; NS616:6 Blessed and holy are all they—the church—the new creatures—the "little flock"—his Body—that have part in the first (chief) resurrection—the first saved from death—raised spiritual. R364:4 The chief perfecting of the chief class is a special thing which began with Jesus, the Head of The Christ, is shared by the "little flock." R361:2 We know little about the perfection and grandeur and powers of the resurrection, but the second death will have no power on those priests reigning with him a thousand years. (Rev. 20:6) R277:4

Of the dead

- Greek emphatic—the special dead. R1854:6, R1881:4 Because Christ redeemed us from the penalty of Adam's death, we can be counted as crucified with Christ, a voluntary sacrifice for the world in him. R128:1* The resurrection of "the dead in Christ"—provided only for the spirit-begotten members of the Anointed. HG453:1

12

Philippians 3:12 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

Not as though I had already attained

- Our present union with Christ's Body, though precious, is probationary, and will be confirmed at the close of this life. R1570:3

Apprehended of Christ Jesus

- The Lord has laid hold upon us—neither will he let us go so long as our hearts are loyal to him. R4100:5 One object of knowledge is to enable us to "apprehend that for which Christ apprehended us." R85:5* The Lord laid hold upon Saul (Paul) when he was in a hopeless position—because he was honest-hearted though wrong-headed. HG451:6; NS615:5 Character development and sacrifice are necessary to attain that for which we have been apprehended of the Lord (to show forth his great character to the world of mankind, and to bless them). NS373:2

13

Philippians 3:13 *Brethren, I count not myself to have apprehended: but this one thing I do , forgetting those things which are behind, and reaching forth unto those things which are before,*

I count not myself

- At the time Paul wrote he had not yet reached the standard of character-development. R2753:5

To have apprehended

- Grasped the prize to which God called me, and for which I, with you, am running. R1457:6 Paul counted not that he had already attained the mark for the prize, nor that he was already perfect. R1884:3, R1885:3 Though Paul already had this pledge of the inheritance, he said, "I do not reckon myself to have attained it." (Diaglott) R494:1* To have grasped or taken possession of. NS615:4

This one thing I do

- Full consecration will not permit one to study every truth. As those who seek for earthly prizes must give their whole attention to that, so the winning of the heavenly prize demands complete concentration. F139 That was the secret of the Apostle's power. That is why the Lord has used him so much. R5968:1; HG453:2 Paul had one mind or will—he was not a double-minded man. R5081:3 Relaxing our efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection. R5044:3, R2466:2; F139 Only one real aim or purpose in life, bending all energies to serve the Lord, the brethren, the truth. R2951:2, R5044:3, R2466:2 The fruit-bearing of works is not to be understood as the principal thought; the first thought is that we should have the fruits and graces of the spirit brought to maturity. R2466:2 The Father's business. R2222:2 In this singleness of purpose, Paul was relieved of many temptations. R1885:4, R478:6 We are not to be distracted by modern theorizings, fancied new light, prosperity, or the cares of this world. R526:1 Doing the will of God. R479:1 "Seek ye first (chiefly) the Kingdom of God." (Matt. 6:33) R479:4 "No man can serve two masters." (Matt. 6:24) "A double minded man is unstable in all his ways." (Jas. 1:8) R478:2 Implies: (1) There was one all important thing which was worthy of his whole life, of his very best endeavors. (2) Any division of his interests, a scattering of his powers, would be detrimental. CR35; F139 All Paul's energy was applied to God's service out of a faithful heart, not from slavish fear; and the goal became ever brighter. HG453:2

Forgetting those things

- Forgetting my former ambitions as a student, my former hopes as a Roman citizen. F139; R5319:2 We forget the things that are behind because God forgets them. R3306:1 Let us not over-estimate the earthly. He that putteth his hand to the plow and looketh back is not fit for the Kingdom. (Luke 9:62) R1263:4 No "looking back" like Lot's wife, forgetting old hopes, aims, ambitions. R478:6, R901:6 However unwisely, however foolishly, we have neglected the heavenly calling in the past, there is

still time to run in the race. NS265:5 Let the old nature with all its interests, die daily. Q613:3 Our father's house is the world. As the Lord's Bride, we join a new family. We must forget our old family. SM261

Which are behind

- There are some who weep for the past, when they should be rejoicing for the future. R3649:3 The lessons we learn from experiences should be kept in memory, but need not be mourned over, for the merit of Christ's sacrifice covers all unwilling blemishes and mistakes. R3649:3; HG453:5 The treasures of the past or the blindness. R1885:4 If we keep looking at the things behind, we lose sight of the heavenly things. R1263:4 The house and family to which we formerly belonged. SM261

Reaching forth unto those things

- Seek new conquests over the world and flesh and devil. R901:6 Fill our minds only with those aims and hopes which are laid up in reservation for us. R478:6 The heavenly glories which belong to the future are made so real, so precious to the truly consecrated, that they more than fill the losses and sacrifices of this present time an hundredfold. NS271:1 Think mostly about the blessings and the glorious hope. Q613:3

Which are before

- Joint-heirship with the Lord in the blessing of the world. F140 In the promises of God's Word. R5968:1 Paul's faith took hold of the promises of God with such tenacity that to him they were living realities. R1885:5 The real work of bruising the serpent and blessing the nations belongs to an age after Christ comes and gathers his Church to himself and to a share of his glory. R99:5* The better things, the things of God—seeking a place in the divine favor. NS265:6

14

Philippians 3:14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.*

I press

- Along the "Narrow Way." A218 It will encourage us to note the marks on our way, and to perceive our progress—if we are coming nearer to the mark which wins the prize. R2754:1 As runners must positively declare their intention, so must we make a covenant with the Lord. As it is not the prize toward which racers run, but the mark, so too the Christian. R2753:5 The Apostle has in mind foot-races. As racers must enter in a legitimate manner, so must we get on our race-course through faith in the precious blood. R2753:6 By: (1) avoiding self-satisfaction, (2) singleness of purpose, (3) forgetting the things behind, (4) good habit of thought (Phil. 4:8), (5) energetic zeal. R1885:2-6 The narrow way leading to the royal priesthood is a difficult way, and few have ever found it; but they will in due time receive the crown because they have pressed forward for the prize of the high calling. R33:5* We are not to content ourselves as babes in Christ, nor with the milk diet suitable to that age, but should go on unto perfection. R1906:6

Toward

- Down upon. F140 Those who turn aside from the true and only Gospel are quickly turned out of the way, or else are hindered in their course toward "the prize." R5126:5 We are going on. We have no disposition to go back. R1071:4

The mark

- Of perfect love, where our Lord always stood—attained by us by making a consecration and passing through the four stages of: (a)duty love to God, our Lord Jesus, and man; (b)love for God because of his glorious character; (c) love for the brethren, which overlooks their imperfections; (d) perfect love, toward God, our brethren, all men—which includes even our enemies. F187-F189, F369-F371; R2879:5, R2755:1,2, R2754:3-6 Few have reached the mark; the measure of our zeal and love will be indicated to God and to brethren by the speed with which we attain it. F373 We attain the mark of perfect love gradually. R5172:2, R3645:4 Having reached this character-development, it is for us to stand faithful—"having done all, to stand." (Eph. 6:13) R5081:2, R5082:1, R2755:5; F369; Q456:T

Heart-likeness to God's dear Son; perfection of intention; love for righteousness, for God, for the brethren, for the world, even our enemies. R5080:1 Crystallization of character in the likeness of our Lord. The mark of crystallized character is not attained so early as is the mark of character-development. R5080:1 This mark of perfection is not a mark of fleshly perfection. R4470:1; Q458:T, Q449:3, Q50:3 No Christian should be satisfied with a long delay in reaching the mark. R4470:5; Q456:T Our Lord was tested at the mark of perfect love. The severest temptations come after we have reached the mark. R4470:5; F373; Q456:T The same character or disposition of love that God possesses and that was manifested by our Lord Jesus. R2754:1, R4837:2; Q456:T That holiness which brings every thought into captivity to the will of God. (2 Cor. 10:5) R1885:1 The line marked out by our Head and Fore-runner. R965:4 When we reach the mark of perfect love, a crown is ours, we are overcomers. Q50:3 Keep your eye on the mark. R99:5* The mark of character development, the mark of perfect love, once attained must be maintained. A deviation might be restored to the prize, but could lead to the Great Company or second death. Q455:2 Whoever will receive eternal life on any plane will have to come to the mark of perfect love—the Little Flock, the Great Company, the restitution class. Q449:3, Q50:3

For the prize

- The "Narrow Way" is a special way leading to a special prize. A218 Those who strive to live in full harmony with God, seeking by prayer and study to ascertain his will, shall win the promised prize. R5687:3 Some will be more than overcomers and will receive the prize. R5319:2 If we fall away from the condition of perfect love, we shall lose the prize. R5172:2 It is not the prize that we run toward, but the mark. The prize is entirely beyond our grasp. R2753:3,6 Joint-heirship with God's Son. R2753:6, R2755:2 The true Church is laboring not merely for a blessing, but for the blessing. R2415:6 "Press toward the mark (of character) for (the attainment of) the prize." R1886:4, R2754:1, R2138:2 Press on for the heavenly prize. R99:5*

Of the high calling

- A call to glory, honor and immortality. (2 Pet. 1:3; Rom. 2:7) F92,91; R5459:1, R4855:4 The calling of this present Gospel age is a "high calling," a "heavenly calling." (Heb. 3:1) F67; R5772:2, R5459:1, R211:1*; CR392; HG333:5; NS340:6, NS69:4; Q436:1 All the Gospel Church are called to heavenly conditions; and therefore they are cut off from their earthly rights as men. R5023:2; Q436:1 The condition upon which it is offered is the giving up of everything that we have. R4796:2 The Church is called to a high station—now to suffer with Christ, that she may in due time reign with him. R4616:3 "Partakers of the divine nature." (2 Pet. 1:4) R1585:3, R4855:4 The "holy calling." (2 Tim. 1:9) R659:5*, R447:5*; HG333:5; Q436:1 Oh! that all Christians might have "the eyes of their understanding enlightened," that they might "know what is the hope of his calling." R25:4* The high calling is a part of God's loving plan of the ages, a part of his systematic work which reveals his wisdom, power and love. R21:6* A special salvation, a "high calling," is referred to as "so great salvation," which our Lord provided for the "elect." NS652:5 This call, privilege, is offered during the entire Gospel age, and to each faithful one, not just the clergy. NS615:6 God during this Gospel age has proclaimed a special calling for a special class of the human family, called a little flock, to whom is specially granted the hearing ear and the understanding heart. NS340:5 The book of life now open is for the overcomers of the present, called in advance of the world; the world of mankind during the Millennium will also be interested in a book of life, but not the same one. NS69:4

In Christ Jesus

- The result of belief in Christ as the Redeemer is justification. The justified human nature must be presented to God a living sacrifice. This is the basis required to seek the high calling. R659:5*, R447:5*

15

Philippians 3:15 *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be*

otherwise minded, God shall reveal even this unto you.

As be perfect

- Perfect-willed, at the mark of perfect love. R4153:6, R1892:3 Perfect in heart, will. R1892:3 Standing complete in Christ. R479:4 The "Body" figure shows the possibility of the perfect thing growing or maturing in perfection. Thus, as members of the Body we are perfect in Christ from the very first. R398:1

Be thus minded

- Seek the "one thing" (vs. 13)—the prize; forget those things behind. R479:4 "As many, therefore, as are perfect should be of this mind." (Diaglott) R478:6

If in any thing

- "If in any other thing." (Diaglott) R479:4, R478:6

Ye be otherwise minded

- "You think differently." (Diaglott) R2755:6, R479:4, R478:6 Paul seems to mean that though consecrated ones might hold minor errors, it was only a question of time when they would come to appreciate the truth. R479:4, R1573:1 All led by the same Spirit may and do come to a knowledge of the same truth. R458:5, R1573:1

Reveal even this unto you

- If one is honest—if he has become dead to self, to the world, and alive toward God. F449 In due season. F449; NS54:6

16

Philippians 3:16 *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

Let us walk by the same rule

- Under our Captain, all the truly sanctified are closely united by the spirit of Christ in faith, hope and love; and are moving in solid battalions for the accomplishment of his purposes. R458:5

Mind the same thing

- If any differ in their judgment of the Lord's will, they should differ in love, and endeavor by prayer and study and by earnest endeavor to purify their hearts to come speedily to the unity of the faith. R1892:3 Even if some see and believe more elaborately than others. R1573:1 It is one thing to love all God's children though entangled in sects, and another to avoid the meshes of their captivity. R1130:6* Paul urges all to unity of the faith and purpose. R458:5, R1130:6*

17

Philippians 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.*

Be followers together of me

- "Become joint-imitators of me." (Diaglott) R2755:6, R914:6 None should follow us, except as they discern that we are following the Master. R2433:5 "Be ye followers of me, even as I also am of Christ." (1 Cor. 11:1) R1886:4 It would be well for each to examine himself to see how like, or unlike, his course is to that of Paul. R478:3 Paul sets himself as at the head of those who are living properly, and exhorts all to follow and imitate him. R366:5

Mark them

- "Watch those." (Diaglott) R2755:6, R914:6 The Apostle recommends us to observe those who walk according to Scriptural rules—properly combative, properly meek. R1041:1

For an ensample

- "Pattern." (Diaglott) R2755:6, R914:6 Every Christian should strive to be a pattern worthy of imitation. R1886:1 So assured was Paul of his own continuous faithfulness he could say this. R1884:6 The apostles were noble examples of faithfulness, zeal, patience, endurance, and true

Christian fortitude and heroism. R1884:6, R641:5, R463:6 Jesus' life and death were much more than valuable examples for us to follow. The prophets and apostles were examples but could not redeem. R463:6

18

Philippians 3:18 *(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:*

Weeping

- Paul's grief was of an unselfish heart yearning over the salvation of others. R1886:5 True love was the cause for Paul's comment here—love for truth, love for God, and love for the people who were being deceived by the error. R439:2 If Paul had covered the truth, shielded error, or failed to warn an erring brother against the encroachments of the enemy, he would have been an unfaithful steward and lost his stewardship. R416:1*

The enemies

- They have gone into error, out of the court condition. R5259:1 All under-shepherds who do not echo the Chief Shepherd's words and do not have his spirit of meekness and simplicity. R1536:5 To exercise human judgment in condemning others would be wrong; but to apply the judgment of God as expressed in his Word is right. R664:2*, R416:2* False Christians. R366:5, R2135:3

The cross of Christ

- Denying a ransom from the condition and penalties of a fall, they are denying the very center of the Gospel—the very essence of Christianity. R2135:3, R2147:3, R423:1

19

Philippians 3:19 *Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)*

Whose end

- There surely will be some lost as well as some saved. R3083:2 If they pursue that course to the end. R914:6

Is destruction

- "The wages of sin is death." (Rom. 6:23) R1085:5, R1298:2* The penalty of wilful sin is death—destruction. HG305:6 Not everlasting life in torment. R1085:3, R1298:2*; SM314 Not eternal torment, but destruction. Compare 2 Thess. 1:9, Rom. 9:22, 1 Tim. 6:9, 2 Pet. 2:1, 2 Pet. 3:16, and John 3:16. HG163:1

Whose God is their belly

- Suffering because of gluttony is not suffering because of Christ. F634 Their appetite. R366:5 Living for earthly honors and the good things for their stomachs. CR297 There is a blessing in self-denial—self-restraint—fasting. Even worldly intelligent people eat and drink in harmony with their ambitions. Gluttony stupefies intellect and higher goals. NS453:4

Glory is in their shame

- No man can make commendable progress toward perfection in any direction who does not recognize his shortcomings. If we say we see, our blindness remains; if we say we are wise, our ignorance remains. R2094:4*

Who mind earthly things

- We are not to expect this class to appreciate holy, heavenly things. R2589:6 Giving effort, time, attention, and interest to them. R1103:6 Which they covenanted to sacrifice. R1041:1 Who are engrossed with earthly things. R914:6 Who make the earthly interests the chief concern of life. SM329

20

Philippians 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

For our conversation is in heaven

- As representatives and ambassadors (2 Cor. 5:20) we should feel both the dignity and the honor of the position and the responsibilities. R3330:2 While still living in the world we are not of it (John 17:16), but have transferred our allegiance and citizenship to the heavenly Kingdom. R3330:2, R1096:5*, R424:3, R362:5 "Your citizenship is in heaven." Revised Version (et al) R3179:6, R2039:3, R1103:5; NS102:2 Therefore, under the kingdom of this world the saints have a right to expect only such rights and privileges as are accorded to aliens and foreigners. R1103:5 Literally, community—the government or polity in which we are sharers. R1102:1, R1096:3* We who have consecrated our lives to God must be about our Father's work. Going into politics is to enter a crooked path of the enemy. R1096:5* Our citizenship is of the heavenly Kingdom, therefore we should be diligent to learn its language. R1062:6*
- "Our concern (interest) is with heaven; [We are not minding earthly things]." (Murdoch's translation from the Syriac.) R366:6 The Church should stand aloof from governments and their opposers. "We are not of this world." (John 17:16) God is raising up his great army, the masses of the world, who know him not but who will overturn evil. R362:5 "Set your affections on things above and not on things of the earth." Am I living for the flesh, or for the spirit? Am I ignoring or neglecting the interests of the spiritual existence? NS102:2

We look for the Saviour

- "And so shall we ever be with the Lord." (1 Thes. 4:17) Diaglott footnote on Phil. 1:23. Paul was looking for the Savior's return from heaven. F671; R1827:1* "From thence we expect our vivifier, our Lord, Jesus the Messiah;" (Murdoch's translation from the Syriac.) R366:6

21

Philippians 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

Who shall change

- Transform. R1096:4* The natural body is changed by the power of the spirit indwelling. R66:2* "We shall not all sleep, but we shall all be changed." (1 Cor. 15:51) The contrast between the two conditions is great and clearly marked. R41:3*

Our vile body

- Both individually and collectively the Church in the flesh is now "in dishonor," (1 Cor. 15:43) in disesteem—our body is at present a "body of humiliation." (Diaglott) F728, R2064:5, R1768:5, R1102:2, R315:6* Our ignoble body. R1102:4, R1103:4 "The body of our abasement." (Murdoch) R366:6 The natural body. R66:2* Refers to the Church as a whole, not to individuals—a body, or company, that is despised of men, a humiliated body—"We are counted as the filth and offscouring of the earth." (1 Cor. 4:13) R5579:5, R1103:4, R1102:2, R827:6, R366:5 Now the Church is merely the "espoused virgin," called to Brideship, in her body of humiliation—not yet the Bride in glorious garments. HG448:6

Like unto his glorious body

- Paul desired to be with the Lord at once, but knew the second coming could not occur soon. F672 At the second coming the humiliation of the Church will cease—it will no longer be reviled, but glorified. R5579:6 We shall be his glorious Body, or his Body in glory. R4602:2 Not the body that died, with wounds and imperfections—"We shall be like him, for we shall see him as he is," 1 John 3:2, not as he was. R2479:4, R277:4, R206:1; HG513:6 The reward of "overcomers," those who delight to do God's will, who do not need to be whipped into an appreciation of right and wrong.

R1669:3 With Christ in his Kingdom, kings and priests unto God, the "seed" of promise through whom all the families of the earth shall be blessed. R1505:5 A condition suitable to its real character, and the high position it is destined to fill as the Bride of Christ. R1102:2 Joined in dominion and heirship with Jesus to partake of his divine, immortal nature, being raised spiritual bodies. R569:3, R4071:3, R18:2 "That it may have the likeness of the body of his glory." (Murdoch's translation from the Syriac.) R366:6 He comes at his second advent in a glorious body, and his Church will have a second birth of the same kind as his. R261:2 As the risen Christ was invisible to mortals except when he appeared for special reasons, so we will be likewise invisible. R237:1* We are thus changed in order that our installment in official power with him may follow—symbolically called marriage. R172:3 This will be when we shall be exalted to his throne and sit with him. Jesus cannot appear with us in glory until we are glorified with him. R169:3* There is a distinction between the terms "nature" and "form." Those who in this age become partakers of the divine nature have the assurance that we shall be like him. R89:2 The espoused virgin shall be "changed" in the First Resurrection, and thereafter be the "Glorious Body," the Glorious Bride. HG448:6, HG802:6*

According to the working

- According to the energy—God given. R1768:5* By "a process of divine chemistry which, we may not fully understand." R146:1*

Whereby he is able

- By virtue of the power vested in him. A92

Subdue all things

- With the power, authority, and rulership meant by sitting at Jehovah's right hand, Jesus will come for the purpose of subduing all things. A92 All the families of the earth shall be blessed. (Gen. 28:14) R1505:4 Jesus and his Church will doubtless be the active agents of Jehovah. R286:2 Clad in his robes of glory, the high priest of the Tabernacle represented Messiah, empowered to bless mankind. PD36/47

Philippians 4

1

Philippians 4:1 *Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*

Therefore

- In consideration of this coming change from a condition of degradation to glory. R366:6

My joy and crown

- The Apostle addressed the Philippian church with affection. R4827:2, R1703:2 A close and dear relationship—these words are fragrant with the very essence of Christian love and fellowship. R3127:3

Stand fast

- They had reached a considerable attainment in the graces of the spirit—they must needs be tested, however. R3127:3

In the Lord

- Trusting in his power, in his grace. R3127:5 No one can stand in his own strength. R90:1

2

Philippians 4:2 *I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.*

Euodias, and beseech Syntyche

- Two sisters of this congregation who appear to have been prominent helpers in the work. R3127:5

Of the same mind

- Implies that in some respects these two were at variance. R3127:5

In the Lord

- Preserve a unity of heart and head in all things relating to the Lord and his cause, not necessarily in everything else. R3127:5

3

Philippians 4:3 *And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

And I entreat thee

- The apostles issued neither bulls nor anathemas. F232 There are times when it is appropriate to introduce brethren and commend them to others. R1721:4, R1707:2

Yokefellow

- Apparently the proper name of a brother in the Philippian church. R3127:6 Dear "Yoke-fellows" in foreign lands and pilgrims and colporteurs, we offer our cooperation as we see the harvest work, and that the time is short. Let us draw closer, and pray and assist one another. R3288:6

Help those women

- Over their difficulties—helping them to preserve the unity of the spirit. R3128:1 Paul mentioned with evident appreciation the activity of certain females in the early church. R1549:3, R1076:5*, R766:5*, R227:3

Which laboured

- Women did a work which was approved and appreciated. R227:3, R1076:5*, R766:5*

Fellowlabourers

- Who supported his work by their influence and by their means. R3152:3

The book of life

- Christ and the apostles rebuked sectarianism and declared it an evidence of carnality. The church which they loved was the one Church whose names are written, not on earthly scrolls, but in heaven. R1309:2 Those who secure the divine favor have their names written in God's remembrance, the "book of life," as his friends. They enjoy his love and his blessing. NS69:1

4

Philippians 4:4 *Rejoice in the Lord alway: and again I say, Rejoice.*

Rejoice

- The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation. R4592:4, R3305:6; NS633:5, Q613:2 To the true followers the light of the Lord's kindness shines through all earth-born clouds and troubles to bring joy and peace and blessing. R3305:6 In serenity, happiness, peace, pleasure of soul, not necessarily with noisy demonstration. R3128:2 While the flesh suffers, the spirit should rejoice—we rejoice because God's favor and blessing are with us as New Creatures. Q613:2, Q579:6 The exultant songs of the prophets and the apostles sounded through trials, difficulties, and persecutions. They were joyful in the house of their pilgrimage, and a note of triumph is found in their messages. NS633:5 We are anointed with God's holy spirit, the spirit of gladness, the spirit of joy, which drives away much of the spirit of mourning —not only in the blessings that are ours, but in tribulations also. NS224:1

Alway

- The only ones who can rejoice alway are those who are living very near to the Lord. R3128:2

5

Philippians 4:5 *Let your moderation be known unto all men. The Lord is at hand.*

Let your moderation

- Reasonableness, gentleness—the spirit of a sound mind, of gentleness, meekness. This attitude of mind comes in large measure as a result of knowledge of God and his plans. R5840:3, R3306:2

Surely there never was a time when this counsel was so much needed as now! The very air seems charged with some exciting, nervous force. R5249:2, R2460:5 Let the fact that we know only in part and understand only in part keep us humble and moderate in word and deed and thought. R5249:6 The promises made to us tend to make us sober—the truth is a restraining influence. R5099:2 Temperance, self-control—let men see by our thoughtful (not rash and hasty), careful and considerate demeanor in every affair of life, that we honor our profession. R4809:1, R2460:4 If we feel the leader of a meeting is not following the best Scriptural course, we must show moderation in our approach—approving what we can, objecting in kindness, meekness, and brotherly love. R3866:2 The Greek seems to carry the thought of reasonableness, of not exacting our rights too rigorously—mercy and leniency. R3128:2 Keep yourselves well in hand, subject and obedient to the will of God. 2 Tim. 3:3 warns against incontinence in the last days—lacking self-control, led of passion, rash, impulsive. R2460:4 As you make decisions in your consecrated life, such as baptism, who should baptize you, where you should be baptized. R396:5 We are all in danger of going to extremes—immoderate statements may arouse a spirit of antagonism. CR415 Moderation in balance of thought, in word, in action; probably considered extremists in our faithfulness to the Word and to our covenant of self-sacrifice—as Jesus and the apostles were. HG447:4 While wars are maneuvered by selfish, depraved minds, the Christian must use the wisdom from above, rejecting the greed and aggressiveness of nations, trusting God's promises to bless in his due time. NS132:5

Be known

- Even in discussing the time of trouble, emphasis should be laid upon the glorious Kingdom which will be inaugurated. R5716:4 In faith and conduct in all matters—including chronological forecasts of the future. We should be using the knowledge we possess, doing with our might what our hands find to do. R5249:3 In eating, drinking, clothing, pleasure, sorrow. R3455:1, R4808:6 Be specially on guard that the influence of every word and act should be in accord with law, order and peace—"live peaceably with all men." (Rom. 12:18)-"In your patience possess ye your souls." (Luke 21:19) R3242:2 The Lord's Word counsels the wisdom of moderation; let us not suffer because we do not heed this counsel. R2493:3

Unto all men

- Would begin at home—more particularly in the Church—but should be manifested toward all with whom we have dealings. R5840:6

The Lord is at hand

- Messiah's Kingdom is shortly to be established—this should help the Lord's people in living an exemplary life. R5840:6 This clause implies the exhortation belongs specially to the closing of this Gospel age—to the opening of the new dispensation. R5249:1 We are expecting great changes soon and can well afford to be generous and liberal in our sentiments toward others. R3128:3 The doctrine of the second advent is the motive for moderation in all things, patient waiting, divine hope, and heavenly-mindedness. R298:2*

6

Philippians 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

Be careful for nothing

- Be not over-anxious—an anxiety which would rob the soul of rest and peace, and would indicate a lack of faith. R5874:6 "Take no thought" (Luke 12:22; Matt. 6:25-34)—be not anxious, burdened, full of care. R3128:4 "Be not anxious about anything." (Diaglott) R1046:4* Be worried, harassed and overcharged on no account. R874:5 Critics assail the Scriptures as being opposed to progress; but there is a difference between Christian contentment (based on godliness) and worldly contentment (slothfulness, love of ease, selfishness). NS63:2

But in every thing

- In today's household or business cares, in the guidance of wayward children, in the pinch of poverty; all of earth's trials and cares; its wants and woes; its disappointments, calamities, failures, etc. R1865:5,6

By prayer

- Communion with God is a great privilege and an evidence of his favor. R4983:1 Acknowledging our own lack of wisdom. R3128:5

And supplication

- Supplicating his promised providential care. R3128:5 Earnest pleading. R1865:5

With thanksgiving

- "Continue in prayer; watch in the same with thanksgiving." "Offer the sacrifice of praise to God, giving thanks to his name." "I will offer the sacrifice of thanksgiving." "Magnify him with thanksgiving." R5381:4 The thankful heart will conclude that he who favored and redeemed us will much more favor and do for us now we are his. R3128:6

Requests

- "Petitions." (Diaglott) R1046:4*

7

Philippians 4:7 *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

And

- If we have the spirit of rejoicing and trust, and make our requests in harmony with his promise, and accept with gratitude and thanksgiving whatever his providence may send, then the peace of God comes to us. R3128:6

The peace of God

- This peace depends to a considerable extent upon one's clear understanding of what is meant by the witness of the Holy Spirit. E226 Not the peace of the flesh, but the peace of heart. F602 This peace should have such control of all who would represent the Lord that a hallowed influence would go with them. R5980:2 This peace can come only to those who have given themselves unreservedly to God. It is the direct result of a close personal relationship of the soul with God. R5432:1, NS66:5 A peace which none of the changes and vicissitudes of this life can take and which enemies are powerless to touch. With it we can endure all things which the Father's loving providence shall permit. R5432:4, R5879:2 This peace can look up through its tears with joyful expectancy for the glorious fruition of our hopes. R5432:6, NS435:3 The rule of this peace in their hearts is one of the grand blessings enjoyed by the embryo Kingdom class. R5097:4; HG720:3 The perfected peace imparted by the holy Spirit, which results from a full consecration to the will of God. R4901:2, R4579:3; NS66:5 Not our own peace, but the peace of God, the peace which comes through a realization of God's power, his goodness and willingness to hold us by his right hand as his children. R4898:2, R3128:6 Peace centered in God, by faith. R4818:2 God's peace reigning in a heart would control ambitions and energies. R3306:3 A peace which springs from God's inherent wisdom and power. A peace that coexists with much disorder and trouble. R1833:1,4 Peace is defined to be a state of quiet or tranquility, freedom from disturbance or agitation, calmness, repose. R1832:3 Our Lord spoke gracious words, the apostles did not preach fear; we, too, should spread the Gospel of peace, glorifying the Father and blessing our fellow man. R1502:4 It seems peculiar to those asleep in Zion that a man would leave the pastorate of a church, and search from denomination to denomination for truth, but the Lord guides such a one and gives him peace. R1237:6* Also, our Master said, "My peace I give unto you!" While temptations and "fiery trials" are permitted to develop our character, we are offered peace in our hearts and grace sufficient. NS597:1, NS66:,5 A rest from the worrying cares common to the world, often bringing a measure of health as faith in Christ removes anxiety. HG720:3 Many know an outward peace when all is favorable, yet an inward unrest and unhappiness;

but the peace of God can be maintained through outward disturbances, conflicts, and distresses. NS594:4 This peace rules in the hearts of the "brethren"; it is not a transient guest. We must continue to cultivate it, but we leave all to the Master, with hope and sympathy for the world. NS525:1, NS435:3 "There is no peace unto the wicked," Isa. 48:22. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt," Isa.57:20. Neither can the ignorant have the peace of God. NS524:2 Fearsome teachings of eternal torment or esthetic, hollow formalities are offered in churches, so that discontented, nervous, worried congregations know "a famine for the hearing the words of the Lord." NS522:4 "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) For this reason, man's prosperity has not brought peace and his more humble, godly ancestors had greater peace. NS521:3 Enjoying God's peace and favor and glorious hopes, the Lord's people will communicate them to all, with zeal in the service of the Lord. NS67:6 This peaceful condition is to be the rule; anything else is to be the exception and more and more the rare exception. NS66:5

Which passeth all understanding

- All human understanding. R5591:3; NS594:5 All worldly understanding. R1652:3 "Which surpasses all conception." (Diaglott) R1046:4* It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind which none can comprehend save those who possess it. R4818:2, R1652:3 Even those who possess the peace can with difficulty understand, fully comprehend the philosophy of it, so contrary is it at times with the outward experiences upon which human peace generally depends. NS594:5, NS24:6 God's dealing with us, and also the love of God, "passeth all understanding." R4972:3

Shall keep

- From worry, anxiety, etc. R3129:1 "Shall guard." (Diaglott) R1046:4*, R3306:3

Your hearts

- Peace promised the Christian is to rule and keep his heart, not applying to its outward life. "In the world ye shall have tribulation" (John 16:33), but in me ye shall have peace (in your hearts). R1652:3 The Lord's people should enjoy the Lord, rest their hearts with contentment on him, study and rejoice in the glorious "things which God hath in reservation for them that love him." NS67:6

And

- The Apostle differentiates between the mind and the heart. The heart represents the affections. Not only should we have good feelings, but our minds should be at rest. R4898:1

Minds

- Thoughts. R3305:6, R3306:3 "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26:3) God gives quietness. We have a refuge which none but his own can know. No harm can reach us. R5879:4 This peace stands guard continually to challenge every hostile or worrying thought or fear. It keeps the Christian's mind, so that he at heart has peace with the Lord, fellowship, communion. R3129:1, R4898:4

Through Christ Jesus

- Suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by his continuing to be our Advocate. R4898:4 His worthiness, his sacrifice, his aid. R3129:1

8

Philippians 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

Finally brethren

- This lesson is not specially applicable to any but the most advanced Christians—those who are seeking to perfect holiness. R2891:2; SM256, NS638:2 The Apostle sums up this advanced position

of grace as the finality or finish of the argument, and of the process of character-development. R2891:3 If the begetting to the new nature, the heavenly nature, is in us, there should be correspondingly an interest in and a longing for the heavenly things, the higher things, the things above. NS638:2

Things are true

- The truth of a thing is but one of the tests to which we should subject every matter. R4827:2, R2891:4 Is this true, or is it false? is the first question to be asked in the consideration of any matter. Love for the truth lies at the very foundation of a righteous life. R4827:2, R3306:5, R2891:3; NS638:3 "Thou desirest truth in the inward parts." (Psa. 51:6) R3306:5 Whoever sympathizes with falsehood or exaggeration is more or less defiling himself. R3129:2 God's Word of law, prophecy, precept and promise, and the open book of nature. R1703:6; NS638:2 If we be without love for righteousness and truth and without hatred of iniquity, it would be a sure evidence that we were not new creatures at all, that we were not risen with Christ. NS638:3 Excludes: indulgence in visionary and foolish fiction, all idle speculative theories of men, vain philosophies of the creeds of "Christendom," all idle gossip and evil surmisings. R1703:5, R3306:5

Things are honest

- There are many things that are true, yet dishonorable, not worthy of our thoughts—such as the errors, follies, of our neighbors, our brethren. R4827:3, R2891:4 The test of honor is to be applied after the test of truth. The thing might be true, but is it honorable? R3129:2 Honorable, noble. R3129:2, R3306:5 Excludes: all deceit and hypocrisy, all evil scheming and intrigue, thoughts of deliberate plunder, falsehood, evil speaking. R1703:6

Things are just

- That which is just is that which is right. Justice and righteousness are synonymous terms. R4827:3 The Golden Rule is not the rule of love, but of justice. We have no right to do unto others anything that we would not that they should do to us. R4827:3 No one can cultivate justice until he gets some appreciation of what it is. This necessary knowledge is obtained through the Scriptures. R4827:4 The injustices practiced about us and elsewhere should not be the subject of our general thoughts. R4827:4, R2891:5 Things might be true and honorable, yet not be just or equitable to others. Such must not be entertained, but must be repelled. R3306:6 We are to apply this test of justice to every thought and word and act. R3129:2 No vain philosophy of men which suggests another scheme of salvation can claim the attention of those whose habit of thought is just and to whom the divine plan has been revealed. R1704:1 This would discard all unjust weights and balances in estimating the character and motives of our fellow-men. R1703:6

Things are pure

- Not sensual, not selfish. R5908:6; Q643:8 We are to love that which is pure to such an extent that that which is impure will become painful to us, distressing. R4828:2, R3129:3, R1704:1; NS638:3 We should consider, first, the nature of the thoughts; second, their influence upon others. They should not excite others to impurity. R4827:6 We can overcome evil surmisings and evil speaking by purifying the heart, by prayer, and by keeping the mind filled with holy thoughts. R3783:6 Pure body, clean clothing; pure, good society pure literature and art. Vile insinuation, rude jest, unchaste art, are an abomination. R1704:1 The Apostle urges pure love among the saints, and the conduct consistent with trust in God "abhor evil, cleave to the good," "abstain from the appearance of evil," even think on the "pure." R1586:6; NS638:3 Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. R2891:6 The new creature will disesteem more and more whatsoever things are vile, impure, ignoble, slanderous, and all evil speaking. By our progress along these lines, we may evaluate our resurrection progress. NS638:3

Things are lovely

- Things that are lovable—does it excite lovable influences, or is it identified with hate, resentment, anger, malice? R5908:6, R3306:6, R2891:6; Q643:9 Not only the thoughts relating to the beauties of

nature, but also and chiefly the things of character. R4828:1; NS638:2 The loveliness of the perfect character of our God, our Lord Jesus, and the followers of Jesus—the lovely perfections of the truth. R3129:3, R4828:4 Amiable, lovely, lovable, kind, gentle thoughts, not gendering anger, hatred, strife—not vexatious, quarrelsome, vindictive thoughts. R2891:6 In everything that is beautiful, the awakened, quickened soul finds a hint of the grander, nobler things which God hath in reservation for those that love him. NS638:2 Thus our faces will show joy, peace, patience and love. Our spiritual and physical health and strength will prevail more and more. SM338

Things of good report

- Not by the world, but by all reputable people, if they knew and understood everything connected with the thought. R5909:1; Q644:T Implies only things that could be profitable should be entertained, considered, discussed. Frivolous things would be excluded. R3307:1 Things of good repute—the noble words or deeds or sentiments. R3129:3, R3307:1 The world does recognize to a considerable extent a right standard, even though it does not follow that standard. R2892:1 Worthy of praise. R1704:4 This is learning to speak evil of no man, to have no sympathy with slander, backbiting and evil surmisings, to rejoice in the truth. SM372; R1938:5; NS638:3 With tender conscience, those who are particular about the spots and wrinkles on their robes love things that are lovely, of good report. SM256

Any virtue

- Any value. R3129:3, R5909:1

Any praise

- In any sense praiseworthy. R5909:1, R3129:3; Q644:1 We should not think to praise ourselves nor strive to obtain praise; we should strive to be praiseworthy. We should think about the praise of God. We should note in others praiseworthy elements of character. R4828:4

Think

- Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. R5908:2 "As a man thinketh in his heart, so is he." (Prov. 23:7) R5908:5, R4826:3 "In his law doth he (the godly man) meditate day and night." (Psa. 1:2) R5518:5 "Mine eyes prevent (anticipate) the night watches, that I may meditate in thy Word." (Psa. 119:148) R5518:5 If every mother realized that during the period of gestation her mental moods were blessing or cursing her offspring, how carefully she would guard her reading, companionship, mental reflections! R5251:2 The religion of the Bible is the only one that lifts its standard far above all baseness and demands the highest ideals. R3392:2 By filling the mind with the divine plan and will, the transforming influence may extend into every avenue of life. R2891:2 "Be ye transformed by the renewing of your mind." (Rom. 12:2) R2890:3, R3129:3 Our love for mankind will go further than the Golden Rule and take hold upon our thoughts and intents of the heart. The Lord takes notice not merely of the Christians' actions and words, but of his thoughts. OV368

On these things

- With which God's anointed are brought into harmony by the purifying influence of the "new heart." E282 To keep our companionship with those in harmony with the new mind, will help us to keep our minds on the pure and noble things. F588 We desire to have in our hearts and minds things that are positively good, helpful, beneficial in some way. R5909:4, R5518:6 Restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God. R5908:5 All who are eager to be in harmony with God will think upon things that are good, pure, holy. R5518:6, R3783:6 Give the message of hope and joy and peace. Draw attention to the blessed privileges, rather than trials and hardships. As God's promises abound in our hearts, we preach the Gospel of hope. R5214:4 As we continue to recognize the commendable things in our lives and in the lives of those about us, we shall become the more God-like. R4828:4 The thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food. R4827:2 Holy thoughts produce holy words. R4805:5, R1938:6 "Out of the abundance of the heart (the mind) the

mouth speaketh." (Matt. 12:34) R3307:1, R3305:5 It is one evidence of the possession of the holy spirit when we rejoice in all good things, including God's grace operating in ourselves and in others. R2998:1 In mankind during the Millennium, and in the saints at the present time, noble thoughts have an invigorating influence upon the physical system, and ignoble thoughts germinate seeds of physical disease. R2014:6 to R2015:5 Those who are thinking on these things will speak to each other of the same. R2588:3, R5214:4 And stir up each other's mind with these, not delving into psychic phenomena. R2540:1 We now stand before the bar of judgment, and must daily settle our accounts with the Lord, making sure that no record of idle words stands against us—that we have only spoken words honoring God. R1938:5 As he advised others, Paul's mind dwelled on the heavenly things—his faith took hold of the promises of God with such tenacity that to him they were living realities, inspiring zeal and faithfulness. R1885:5 Not to think of self too highly, but to think soberly, measuring by the divine standards, living apart from and far above the spirit of the world. R1767:2 If the thoughts be impure, unjust or unholy, the power of the will becomes more and more impaired. R1703:3, R4828:4 The Apostles do not ignore or belittle the necessity of knowledge and faith, but they do exalt the importance of holiness of heart and life and thought. R121:5* Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind. SM338

9

Philippians 4:9 *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

And seen in me

- This should be the standard of every Christian—all are ambassadors for the Lord. R3129:4

10

Philippians 4:10 *But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.*

Your care of me

- The Apostle labored at tent-making when it was necessary; but he also recognized the Lord's judgment that a laborer in the ministry is worthy of his keep. R2514:2

Hath flourished again

- "Ye have revived your thought for me." Implies their earnestness to serve relaxed for a time. R3129:4

Wherein ye were also careful

- "Ye did indeed take thought, but ye lacked opportunity"—Paul apparently added these words fearful that his previous words might be understood as a reproof. R3129:4

11

Philippians 4:11 *Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

Not that I speak

- Paul was not in want, for he was satisfied that the Father would provide the things which he really needed—and more he did not want. R3129:5

Whatsoever state I am

- Whatever condition in which duty required him to be. R946:6

To be content

- The example and counsel of the saints should be that of contentment, joyful anticipation, cheerful submission. A341 Not after the manner of the indolent and shiftless, but after using our talents and opportunities to the best of our ability we should be content with the result of such efforts. R3129:5 Even if the results should be the barest necessities of life—if such be the best obtainable from a

reasonable and judicious use of opportunities and talents. R3129:5

12

Philippians 4:12 *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.*

To be abased

- Be ready to receive humiliations as necessary for your discipline and the proper balancing of your character. If you fret under humiliation, beware; you are not as roundly developed spiritually as you should be. R1920:6

To abound

- If the Lord gives you a little exaltation today, a little encouragement of success in his service, receive it humbly, meekly remembering your own unworthiness and insufficiency apart from God. R1920:6

To suffer need

- Let us learn also how to be in want (need) and yet not to want anything beyond what the Lord sees best to give. R3129:6

13

Philippians 4:13 *I can do all things through Christ which strengtheneth me.*

I can do all things

- Through consecration and spirit-begetting we can do acceptable works as New Creatures. R5759:2 "This is the victory which overcometh the world, even your faith." (1 John 5:4) R3088:4 God will so fortify and equip those who depend upon his grace—"It is God that girdeth me with strength." (Psa. 18:32) R2154:3 All the things of verses 11 and 12. R1920:6 It is by the spirit that we can overcome and reach glory. R160:2* Our sufficiency is of God's providence—our Advocate is able to succor us, provide ways of escape, strengthen us, give us the "meat in due season," make us strong, remind us of his promises. NS755:5

Through Christ

- His is a power sufficient for us. R5330:1 Confidence in God and reliance upon his promised grace maintains the desirable humility and meekness, yet gives the courage and force suggested by Paul —"our sufficiency is of God." (2 Cor. 3:5) R5113:6 In proportion as consecration, the full submission of our will to the Father's, is attained—in such proportion we may be used of the Lord as his mouthpieces, his instruments, ready for his service. R4458:5 "Without me, ye can do nothing." (John 15:5) "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:23) In the strength of these promises, we receive courage, and enter into the blessings of the Lord. R4064:1 "If ye abide in me, and my words abide in you." (John 15:7) What we are to do is clearly indicated in the divine Word. We are not to look for divine aid beyond those limitations. R4061:6 Our source of strength in battling with the current of life is never to be forgotten. R4005:1 It was the power of Christ that rested on Paul. (2 Cor. 12:9, 10) R1558:5 Through Christ's strength freely given into us for the seeking. R772:5* It is only by the Spirit that we can overcome and reach glory. R160:2*

15

Philippians 4:15 *Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.*

Giving and receiving

- The Apostle gave his entire time to the ministry of the Gospel, and did not request assistance; but he did recognize as the Lord's judgment that any laborer is worthy of his keep. R2514:2 The traveling "Elders" were sometimes supported in part by the voluntary contributions of those previously served with the truth. R1822:4

But ye only

- Apparently other churches missed a great opportunity. R5810:3, R2227:6

16

Philippians 4:16 *For even in Thessalonica ye sent once and again unto my necessity.*

Ye sent once and again

- The special assistance from the Philippian brethren is mentioned—twice in Thessalonica, once in Corinth, and now at Rome. R5846:3, R2227:3 Whenever one has special talent for the ministry, others should take pleasure in assisting and thus be reckoned as having a share with him. R2514:2

17

Philippians 4:17 *Not because I desire a gift: but I desire fruit that may abound to your account.*

Not because I desire

- Although Paul urged brethren to send relief to the church at Jerusalem during a period of famine, he would not make a request for personal assistance, however much he may have been in need. R2227:6

Fruit

- A richer spiritual growth. R1486:5, F346

To your account

- Because it will assist in their development, God permits his work to be in such condition that it will have need of all the efforts of those who are truly his. F346 The Apostle was specially sent forth. Others less qualified in this ministry could support him, and thus have a share with him in the fruit of what would then be considered their combined labor. R2514:2

18

Philippians 4:18 *But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.*

Epaphroditus

- Upon Epaphroditus's recovery from severe illness ("nigh unto death"), Paul sent this faithful brother with this beautiful letter to the church at Philippi. R5810:2 See Phil. 2:25, 27, 30. Epaphroditus was Paul's "companion in labor and fellow soldier," who ministered to Paul's wants. By God's mercy he was restored to health, to continue to serve Paul and the brethren. R3127:2, R2227:6, R5810:2

Sent from you

- Their gifts expressed their love and sympathy and care for Paul's temporal welfare. R1703:2

An odour of a sweet smell

- Our humble efforts are spoken of in this way. NS214:6

19

Philippians 4:19 *But my God shall supply all your need according to his riches in glory by Christ Jesus.*

God shall supply

- "He careth for you." (1 Pet. 5:7)—illustrated by the feeding of Elijah by the ravens. R3400:4 When tempted in any line or to any degree, "Let us fly to the Word" for "exceeding great and precious promises" (2 Pet. 1:4) such as this, upon which we may stand. R1802:5*

Your need

- The absolute necessities, not luxuries. R3400:4 Your ability to present the truth to others in the most effectual manner. R415:5

22

Philippians 4:22 *All the saints salute you, chiefly they that are of Caesar's household.*

All the saints salute you

- Even with their limited means of communication, whenever there was opportunity the churches were

prompt to send Christian greetings and benedictions. R1895:4

Colossians

Colossians 1

2

Colossians 1:2 *To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.*

The saints

- A specific class, who have taken two steps of grace: justification from Adamic sin and death, and full consecration "even unto death." R2479:2

6

Colossians 1:6 *Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it , and knew the grace of God in truth:*

In all the world

- Evidently not fulfilled at that time, else the end of the Gospel age should have come at that time. R2518:5

7

Colossians 1:7 *As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;*

A faithful minister

- Used as endorsement for travelling speakers in 1894. R1721:4

9

Colossians 1:9 *For this cause we also, since the day we heard it , do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;*

Might be filled

- The truth on every subject necessary for us will be given as the Lord is pleased to reveal it. R5570:4

With the knowledge

- So we will know how to form character and bring forth spiritual fruits; and our spiritual might, received from God, will be the power to bring about our spiritual works. R4093:5* The treasures of wisdom and knowledge divine which are hidden in Christ and intended for those who come unto the Father through him. NS506:4

In all wisdom

- Christ, "who of God is made unto us wisdom." (1 Cor. 1:30) R2263:2 The acceptance by these (the meek, the poor in spirit) of Christ as their wisdom makes them really wiser than others, not only in spiritual matters, but in respect to the most ordinary affairs of life. R2263:3

Spiritual

- Greek, pneumatikos, understanding—of all matters connected with your new spiritual relationship to God and his plan. E313

Understanding

- The Bible yields its treasures to the consecrated, the studious. R654:4*

10

Colossians 1:10 *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*

Might walk worthy

- Such rightly feel that to serve so good a King is an inestimable privilege: and hence, to them his Word is law, and it becomes their very meat and drink to do his will. R2020:1

11

Colossians 1:11 *Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;*

Patience

- Greek, makrothunia, long-suffering. R2790:6

12

Colossians 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*

Made us meet

- Fit. R5072:5; OV201; NS19:2 Worthy. R942:2 By voluntary and willing endurance on account of the Lord and his Word and people. E121 These sons of God whom he is now receiving must be tested in respect to their humility—their submissiveness to the divine will. R5252:6 The call of this Gospel age is to select the Bride class and to develop them, with the proper tests, chiseling and polishing. R5097:1, 5482:1 In proportion as we learn to appreciate the Father's will and to copy the principles underlying the divine character, we are "changed" in our hearts, minds, wills, conduct. R5072:5 Whoever seeks for the heavenly things must plant, or set out in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of character. R4828:5 Each should see that he has not received the grace of God in vain, and that this well-spring does not become choked with the rubbish of this world, its aims, hopes, ambitions, pride, desires of the flesh. R2508:6 If we submit ourselves to him, he will perfect in us his spirit of love, righteousness and holiness. R4664:4 Let us humbly and patiently seek to profit by all the discipline and teaching necessary. R1842:4 Reckoned so of God. R1340:4 If we prove our earnestness, and love and zeal for God and his truth. R1007:1 Christ is teaching us about God's character and plan for our admonition, that we might be prepared for our glorious inheritance. OV424 He is bringing us to that condition of heart and character which he can approve as worthy of life eternal. SM746 By putting away the fruits of sin and darkness, and by an appreciation and stamping on our thoughts, words and deeds the characteristics of divinity. NS621:6 Let us not be surprised that we need chiseling and polishing. NS604:5 Self-sacrificing serves to develop faith, obedience, gentleness, love. NS19:2

To be partakers

- A positive decision to join oneself to the Lord and become a follower of Jesus is essential to proper Christian progress and to an inheritance with the saints under the terms of the Gospel age. R5614:6 Prepared for the glory, honor, immortality and the divine nature which God has promised to his faithful, elect Church. R5252:6 Let the Lord's people edify one another, building one another up in the faith, encouraging one another, helping one another to put on the wedding garment and to be meet for the inheritance of the saints. R2707:6

Of the inheritance

- Joint-heirship with Christ. R1340:2 The glorious hope set before the consecrated saints of the Gospel dispensation. R1598:2 Reckoned as having passed from death unto life, to which they will be actually received in the first resurrection. SM166

13

Colossians 1:13 *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*

The power of darkness

- Original. R875:6* With something of earthly loss as a consequence. D620 We who were at one time in darkness are now enlightened by the Lord. R2712:2 The power of Satan is the power of ignorance, superstition, sin and death. R1340:1, 1233:3 Under which is the rest of the world. SM242

Translated us

- Lifted over, by faith. R1340:1 During this life by enduring trial and temptation. R1149:2* Men may be translated or changed from one condition to another. R167:4*

Into the kingdom

- In its embryonic state. F594 All who will have a share in the Kingdom must be copies of God's dear Son. R4198:6 "Pre-Millennialists" believe the majority of mankind will not be benefitted by it. R3074:5 Those who heartily submit to the authority of Christ are said to have been translated into the Kingdom. R32:3* It should constitute the very center and essence of our expressions of faith and hope and trust. NS268:6

His dear Son

- "The only begotten of the Father." (John 1:14) R944:4*

14

Colossians 1:14 *In whom we have redemption through his blood, even the forgiveness of sins:*

In whom

- We are baptized into Christ. HG251:4* God honored his Son by making him his instrument or agent for the accomplishment of all his grand designs. HG297:2

We have redemption

- Greek, apolutrosis, deliverance. E434, 436 Not through his example, but "through his blood." R1810:4* The ransom. R687:5

Through his blood

- Redemptive blood. Also explained by Matt. 20:28. R1336:2 In shedding of blood Christ made atonement for the sins of the world. R1299:1 Which became the basis for the forgiveness of our sins, made peace for us, opened the way of reconciliation, and transferred us back to the family of God. R1230:3 Basis of our reconciliation. R1058:6 "Being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:8,9) Compare also Eph. 1:7. R866:4 Could only be justly accomplished by a ransom—therefore, Jesus' blood. R324:5 The doctrine, forgiveness of sins through his blood, is the one on which all our faith and hopes as Christians is built. R94:4

Forgiveness of sins

- All his grace is extended to us through our Lord Jesus' sacrifice; we are "justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24) E461 Through faith in his blood. R1231:2 If we are not forgiven, we cannot approach God as "our Father." R94:4 The death of Jesus cleanseth us from all sin. (1 John 1:17) R93:6 Evidence of the complete forgiveness of all those who are truly repentant and who draw nigh to God through Christ. Q832:4

15

Colossians 1:15 *Who is the image of the invisible God, the firstborn of every creature:*

Who is the image

- Leader and chief of the other stars of the morning. R1686:2 We see the Bride "made like him." (1 John 3:2) R1210:6 He only asked to be restored to what he was before; but the Father "highly exalted him" far beyond that previous glory. R1161:5 The express image of the invisible God. R361:6 "As we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Cor. 15:49) R41:3* To us. R1340:5

Invisible God

- The Heavenly Father had no beginning, but is from everlasting to everlasting the same. R1514:6 Clearly implying that as soon as creatures are born of the Spirit, they, too, become invisible. R237:1*

Firstborn

- The only direct creation of the Father. R5992:6, 4107:2, 1599:1, 1278:3 As the Logos, "the beginning of the creation of God." (Rev. 3:14) F18; R5972:3, 1642:1, 1609:3, 1247:2, 1125:3; SM659 The "Alpha and Omega, the beginning and the end, the first and the last," of the Father's direct creation. (Rev. 22:13) R5748:1, 4098:1, 1599:1 The very beginning of the divine operation was the Logos. R5351:3 After God created the One Great Being, he rested. All his power has since been exercised through the Lord Jesus. R5239:1 He did all the great work of creation; but he himself was the first of all God's direct creation. R4964:3 Jesus was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the firstborn of all creation. R2773:3 Literally, "First brought forth of all creation." R1904:5 That our Lord Jesus existed prior to his incarnation, in a more exalted nature and condition, is clearly stated in the Scriptures. R1673:3 The great Messiah was with the Father before the beginning of creation. R1583:1; SM483 He was not only the first of God's creation, but the last. R1514:6; HG297:1 The one who had known God's character longer, more fully, and more intimately than any other being. R1125:3 Born before all creation. R1060:4, 446:5 Chief. R803:1 Does not support Trinitarian dogma. R560:3* The Unitarians deny that he had an existence before the conception in Mary. R505:2* Who afterward became the man, Jesus. R421:3, 338:2 Jesus in his pre-human condition. PD54/67 The Psalmist refers to him as Jehovah's "firstborn, higher than the kings of earth." (Psalm 89:27) SM491 Jesus was the one first created. HG292:3 This agrees with John 1:1-3, that his career dates from the beginning. NS257:1; Q374:6 The Only Begotten appears not to have thought particularly of the promised glory. NS438:6 Not in accord with the theory that Jesus began his existence as the Son of Joseph. OV328 He precedes all things. Q746:3

Of every creature

- Of all creation. E86; R1063:5 "Every," from a Greek word meaning "all." R838:3

16

Colossians 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

By him

- All things are the Church's, for they are Christ's and Christ is God's, who created all things by and for his well-beloved Son. R1617:4 His agent in the creation of all things. R1266:1 This great being, Jehovah's Prime Minister and next to himself in dignity, the Almighty entrusted with the work of redeeming and restoring mankind. R1125:3 The plan and all things were formed not only by him, but for him. R21:4

All things created

- The first and only begotten Son of Jehovah was given an exclusive place, so that "all things were made by him, and without him was not anything made that was made." (John 1:3) R5351:6, 2985:2 Thus highly did the Father honor him as his agent in all the creative work, both as respects angels, cherubim and men. R5351:6

Invisible

- To us. R1063:4* Principalities, or powers—Jehovah is the head of Christ, but he has honored him by making him head of all principalities and powers. R1550:1

Created by him

- These words are not in accord with the theory that Jesus began his existence the same as others. R5767:6 Our Lord was the honored agent of Jehovah in all his mighty works. R1247:2 The only begotten. R2431:3

17

Colossians 1:17 *And he is before all things, and by him all things consist.*

And by him

- Agrees with John 1:1. R2985:2 By him were all things created that are in heaven or that are in earth. (John 1:3) R2431:3, 1247:2; HG297:1 As Jehovah's agent. R490:2

18

Colossians 1:18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

And

- He is also the first to partake of the divine nature. R446:5*

He is the head

- The new creation is represented as a man of full stature. F362 Our Redeemer was raised up first to be Head. R4354:4 Christ (Head and Body) is the Mediator of the New Covenant. R2709:2 The first; the principal one. R2479:2 He is the first to partake of the divine nature. R446:5 Jesus never gave this office to any one, but claims it himself; and any others who claim it are usurpers. R320:4 The only controlling authority for those who are members of that Body is the will of Christ Jesus the Head. R132:3 He opens the way and himself is our Leader. R89:4 Jesus is the Head over the seed that will bruise Satan. R11:3 As man is head of the woman. HG99:3 Jesus alone would have been a grand antitype of Moses without the association of any of his faithful ones, but it pleased the Father to have it otherwise. NS142:1 The Body and Head must cooperate, are intended to cooperate, must be together in every respect. NS341:3

Of the body

- "Our inglorious body," as viewed by the world. R827:6 At great cost, Paul sought membership in that Body; he was anxious to be "found in him." (Phil. 3:9) R827:6 If we have been baptized into Christ, it is that we may be members of his Body, the Church; it follows that the only controlling authority for us it the will of Jesus Christ the Head. R132:3

The church

- Prepared for joint-heirship with him in his Kingdom. R2479:2

Who is the beginning

- Of the new creation. R5580:4

The firstborn

- Greek, gennao, born (also begotten), relates to the entire process of bringing forth (spirit-begotten, then spirit birth). R5580:1 As our Lord was born from the dead a spirit being, he must have been previously begotten of the spirit, as birth is always preceded by begetting. R5580:4 Jesus was begotten of the spirit at consecration, and three and a half years later, in his resurrection, he was born of the spirit. R4544:2 Since then the members are being raised up from the world, separated from the world to the Lord and the Millennial work. R4354:4 "The firstborn amongst many brethren." (Rom. 8:29) R3912:2, 3793:3, 2618:5, 2573:1, 2422:2 Jesus was the first to be raised completely out of death's power (resurrected), to perfection of life, of being, on any plane of existence. R3912:2, 3563:4; HG136:2; NS284:3 Therefore Moses and Elias could not have literally been on the Mount of Transfiguration; it was a vision. R3793:3 Our birth will be in the first resurrection. R2630:1 Resurrection is a birth. R2618:5, 2573:1; HG63:1 "The first-fruits." (1 Cor. 15:20) R2467:3, 2461:3, 2288:6 At his resurrection. R2422:2 The first one fully and perfectly released from death. R810:4 It was his birth to a new nature. CR401 If we are faithful and become members of his Body, in the resurrection we shall reach the glorious condition of birth. HG132:5, 229:4; NS101:3

From the dead

- The birth of the new creature is in the resurrection. A197 As the resurrection of our Lord was his birth from the dead to the full perfection of spiritual being, so the resurrection of the Church is here and elsewhere referred to as a birth. B134 Lazarus and others who were raised to a measure of life only, did not experience a resurrection; it is never so called in Scripture. R413:3 Christ, at his

resurrection, entered on the higher life and work of the second Adam, as the life-giving spirit. R42:2*

The preeminence

- "God hath put all things under his feet, and gave him to be head over all things to the Church, which is his body." (Eph. 1:22) A82 He had already had preeminence and having used it faithfully, he was first in order of advancement to whatever higher honors and dignities the Father had to give. F64 The honor of being the first that should rise from the dead. F676 Not preeminence over the Father, but above all others. R5418:4 Lord of all; the first place. R4964:3 Christ is to be enthroned in our hearts preeminent over all things. R2986:3 In all of Jehovah's creative work on every plane, the Logos had preference. R2408:3 In his life, death, resurrection, the process of development from the lower to the higher, from the natural to the spiritual, he is the Forerunner of his saints; the Head. R89:4

19

Colossians 1:19 *For it pleased the Father that in him should all fulness dwell;*

In him

- In Christ the Spirit of God dwelt richly and without measure. R2064:2 All that God does is through Christ, as Mediator, and all that Christ does is by the power of the Father given him. R27:2* He is the word, the truth, the personal embodiment of all that is good and true, and emphatically the revelation of God. R9:3*

Should all fulness dwell

- In the sense that he should have complete authority—not merely over man, but over all things—both heavenly and earthly. R4665:1 Fullness here means unlimited or complete power. R1063:6*

20

Colossians 1:20 *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say , whether they be things in earth, or things in heaven.*

Having made peace

- Propitiation—satisfaction. R1680:4 The death of Christ was necessary as the payment of the penalty before any could be pardoned, granted liberty to become sons, or be resurrected. R1392:4

Through the blood of his cross

- It was necessary for proving our Lord's faithfulness unto death, whereby he was demonstrated to be the right one to accomplish all these things. R4665:4 Redemptive blood—death. R1336:2 So it was by his death on the cross, in the shedding of his precious blood, that Christ made atonement for the sins of the world, and through it men obtain forgiveness and salvation. R1299:1 His blood became the basis for the forgiveness of our sins, made peace for us, opened up the way to reconciliation, and transferred us from the domain of sentenced culprits, back to sonship in the family of God. R1230:3 It was because the penalty of our sin was death that "he became obedient unto death, even the death of the cross," that we might be forgiven. (Phil. 2:8) R94:1

To reconcile all things unto himself

- Jehovah has entrusted all to Christ to set right, as if to say, "Now you attend to this whole matter, putting down all insurrection wherever it is; see that no rebellion is left; bring everything into subjection, so that there will be peace and order throughout my entire domain." R4665:4 Jesus is appointed to establish peace and righteousness throughout the universe. NS823:3

Things in earth

- Earthly transgressors. E424; HG729:2

Things in heaven

- Fallen angels. E424; HG729:2 We do not understand this passage to intimate, in any sense of the word, that "the blood of the cross" had anything to do with the salvation of the angels. R4665:1

21

Colossians 1:21 *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled*

You

- Have been reconciled by Jesus' death. R37:1

Sometime alienated

- It is reasonable that God's friends, adopted into his family as children, should be blessed, while others, aliens, strangers, foreigners, are not. R2760:3

Enemies

- By reason of ignorance and the fall, they were violators of the divine law. R4516:5 Some who had become saints had been liars and abominable persons. R4341:3 Many of the children of Adam today have attained marked characteristics of goat nature (enemies of God through wicked works), because they have been deceived by Satan. R2707:2

Wicked works

- A former condition of alienation; under condemnation of death. R5431:3

Reconciled

- God was not reconciled by permitting his mercy to overrule his justice, thus excusing sin, but by providing Christ as the sinner's substitute. R37:2 Atonement. R37:2

22

Colossians 1:22 *In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:*

Body of his flesh

- Human nature. R611:2 Christ, the Priest, sacrificed the flesh. R106:5* No one can stand in his own strength. R90:1

Through death

- The reconciliation is complete, from God's standpoint, ever since Christ made reconciliation for iniquity in his death. The alienation of man has yet to be removed. R37:2

To present you

- The Church will need Christ continually as their Advocate, down to the very last, when he shall present them blameless and unreproveable before the Father in love. R5120:4 If they would maintain Christ as their Advocate, all who are of his Church must also be advocating his cause amongst men, not ashamed of him, his doctrine or his words. R5120:4 They will not be fully and actually presented until the Son shall have cleansed and perfected them. R1713:5 Yet in the fullest sense God will not recognize us as sons until our Lord shall present us actually perfect before the Father in the end of the Gospel age. R916:4

Unreproveable in his sight

- In the image of God's Son. E395 Before the Father in love; at the end of the Gospel age. R5120:4 As long as our hopes, aims, objects of life are centered in heavenly things, we need not fear; the Lord will keep us from falling. R2480:2 After all willful sinners have been destroyed, all the remainder will Jesus present before the Father, perfect and unreproveable. R1601:5

23

Colossians 1:23 *If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;*

Continue in the faith

- The faith of the Church should not stand in the wisdom (the vain philosophies) of men, but in the

power of God. R1719:6

Settled

- Settled convictions of truth, so rooted and grounded in God's Word that we cannot be moved therefrom—a condition of uncertainty is not a condition of faith. R1218:4

Not moved away

- And so pander the popular craving for something new. R1719:6 The Apostle guards the Church against the Adversary's beguilements, by which he would have them "move away" their faith-building from the true foundation. R652:1

Hope of the gospel

- Not man-made substitutes for it. R2692:2 It is not some general hope, but this particular hope—the one comprising the specified elements. R1435:2*

Which was preached to every creature

- The expectation that the world was to be converted by missionary effort, before the Lord's second advent, was a mistake. R2872:1 There is no longer any restriction of it to the Jews. R5101:1, 2518:6 Whoever has an ear to hear. Q287:2

24

Colossians 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*

Who now rejoice

- St. Paul counted it all joy to have tribulation, knowing that it would work out the fruits of the holy Spirit in his character, and thus prepare him for the Kingdom. R5951:5 Instead of Paul saying to himself or others, "I am doing more than my share of the gospel work; some of you should come and help me," he took another view. He declared himself anxious to fill up as much as possible that which was behind of the afflictions of Christ. R5951:5

In my sufferings

- "Joint-heirs, if so be that we suffer with him." (Rom. 8:17) E146; F632; R5079:4, 2787:2, 2511:1 We, his "brethren" are privileged to fill up a measure of his sufferings, as "members of his Body." T42 Paul desired to be a participator with the Lord in the present sufferings in order that he might also be a participator with him in the coming glories. R5951:5 Ignorance and blindness of heart and mind are at the bottom of all the sufferings of Christ until the Body has filled up that which is behind of the sufferings of their Head. R5872:2 "If we suffer, we shall also reign with him." (2 Tim. 2:12) R5392:1, 5192:6, 5079:3, 2787:2 The suffering which we bring on ourselves through faithfulness to our covenant. These experiences are not for Adam's sake. R5117:4 Remembering Christ's headship, caring and interest in even the weak and humble, we would improve the opportunity to suffer with him and the fellow members of the Body, assisting in bearing their burdens. R2824:2 Give thanks that we are counted worthy to suffer some of the reproaches of Christ. R2782:1 The glory shall follow the completion of the sufferings. R2373:5 Jesus' act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings. R2272:2, 1637:2 While the Church is still in the flesh, the sufferings of Christ in the flesh are still in progress, and will not be finished until the last member has been glorified. R2201:2 Surely the Bible gives no suggestion that the Body will be free from like sufferings with the Head. R2000:3 When all the sufferings of Christ (Head and Body) are ended, then will flow forth streams of water of life, and whosoever will may drink freely and live forever. R334:4 The Gospel age is an age of suffering, beginning with the personal sufferings of Christ and not being complete until we, as members of his Body, have filled up what is behind. R157:2

For you

- Christ's sufferings and self-denials were not for his own sins, but for the sins of others, and so it is with the members of his Body. E234

And fill up

- We tender ourselves to the Lord, and he, as God's High Priest, offers us up as a part of his own sacrifice. Ev It is part of our covenant. F466; NS78:5 We are privileged to enter the same covenant of sacrifice which Jesus entered. R5690:5, 218:4 An invitation offered to the Church who are now qualifying to be members of the Royal Priesthood in the work of blessing and uplifting mankind. R5079:4 Christ's parousia had begun, even though this is not finished. R4543:3 God foreknew the share he had provided for the Church. R4495:6 When the last member of the Body of Christ shall have suffered with the Lord, the Gospel age will close and the antitypical Atonement Day will end. R4397:3 Laying down our lives in his service, for the brethren. R3526:5 By presenting their bodies living sacrifices. (Rom.12:1) R3318:6; NS475:1 Ye shall die like Prince Jesus, in sacrifice. (Psalm 82:6,7) R3175:3 Christ must needs suffer and enter into his glory as the Melchizedek Priest; and his faithful followers must walk in his steps. R3115:5; SM144 The world must wait to be benefitted by Christ's death until this is finished. R3088:6 As representatives of Christ in the flesh. R2924:2 By being obedient "even unto death." R2778:1 As a member of the Body of Christ; a new creature. R2908:4, 2434:5, 2373:5 The members of the Body of Christ must finish their course and lay down their lives, before the great work of this Atonement Day, the Gospel age, will be accomplished. R2511:1 There is a part of the sin-offering that is waiting to be finished for the Church to fill up. R2474:6 As with Christ, so with the members of the Body, it is part of the divine plan that it must needs be that offenses come. R2469:4 It is our blessed privilege to comfort one another, in the trials incident to our "filling up that which is behind of the afflictions of Christ." R2448:6 This has been in progress throughout the Gospel age; Jesus was crucified by the forces of evil, yielding himself up a sin-offering; and the members of his Body are suffering with him. R2434:5 This is our mission. R2415:4 While our sacrifice is not part of the ransom price, it is on behalf of the dead and dying world. R1987:1 Sharing now the reproaches of them that reproached him. R1911:3 Thus, now, the consecrated, espoused ones while in the flesh represent Christ in the flesh; and in their daily sacrifices they are filling up that which is behind. R1387:1 To share with Jesus in making the sacrifice for sins, being first ourselves justified through his sacrifice. R648:6 Jesus' asking the disciples to drink of his cup was an invitation to become partakers of his sufferings. R540:4, 467:1 Effect of Satan's reign on the saints. R492:3 We eat of our Lamb with the bitter trials and afflictions of evil in the present age. R467:4 The reason the Gospel age intervenes between the death of Jesus and the blessing of the world. R283:2 Completing the work of the head "for the people"—the world. R150:2 As the sacrifice of the goat filled up the sacrifice of atonement and sin-offering in the type, so our Head, having suffered, left some little (compared to his) suffering to be shared by us as his Body. R80:4 Though at times it might be grievous. R28:1* Whatever Christ suffered for was what Paul wanted to share; Jesus died as a sin-offering. Q676:3 One of the invitations offered to the Church who are now qualifying to be members of the Royal Priesthood. Q376:3 If the Church clearly kept before her mind in the present life the glorious things which God hath in reservation, how she would rejoice to share in his sacrifice. CR39 The agreement is that if we suffer with him, not differently, or something else, we shall reign with him. CR49 The experiences of the consecrated have been their communion, their fellowship in the blood of Christ. NS298:2 The great High Priest accepts us as members of his Body, and counts our suffering for righteousness sake as part of his own sufferings. NS421:4 Reasonable service. NS501:1 By sacrificing earthly interests and rights and, being accepted of the Father, finishing his share in the sacrifice of Christ. NS698:1 Our Lord began the sacrificing and, in accepting believers as his members, it is on condition that they will be sacrificed. NS716:6 By participating with Christ in the work of sealing the New Covenant. NS289:5 Experience the baptism of his will, his heart, into death with Christ and be inducted into membership in his Church. NS53:4

That which is behind

- As the goat filled up that which was behind of the sin-offering, completing the sacrifice begun by the bullock, so does the Little Flock, following after Jesus. T66; R4475:5, 1871:6, 729:6 The Church, as

well as their Captain, should be made perfect as spiritual beings, by suffering in the flesh as sin-offerings. T80 Paul declared himself willing and anxious to fill up as much as possible of that which was behind of the afflictions of Christ. R5951:5 Being accepted by the imputation of Christ's merit, we enter into the same covenant of sacrifice as Jesus. R5690:5 Thus, suffering with him in this present time, they will shortly be glorified with him in his Kingdom. R4832:5 The participation of the Church in the sin-offering for the world is not due to any necessity that has arisen, but owing merely to the divine arrangement. R4747:6 Where the sufferings of Christ, the Head, ended, the sufferings of the "Body of Christ" began. R4710:5 This shows the participation of all the members in the Body of Christ in the suffering of our Head. R4475:4 Jesus is now imputing of his merit to a small class, so that they may be acceptable to the Father, and have the privilege of participating in his sufferings. R4747:2 Whatever was the divine program for the Master is the divine program for his members. R4398:5 From this standpoint the first advent of Christ—in the flesh—has been a gradual one, covering a period of nearly nineteen centuries. R3192:6 In the daily sacrifices of the espoused ones who, in the flesh, represent Christ. R1387:1 The work will progress among the people of the world after all the members of the "Body" have filled up that which is behind of the afflictions of Christ. R1364:2 To be "saved" is to have all the desires of the flesh (proper as well as sinful) under subjection, and laid daily on God's altar, that we may fill up that which is behind in the sufferings of Christ. R1151:4* Most clearly shown in the Day of Atonement sacrifices of Leviticus 9 and 16. R514:1 With Christ, the Bride bears a cross here, and when every member of that Body is made "a living sacrifice," then the atonement sacrifice will be finished. R252:6 As the goat followed the bullock in the sacrifice, does not the Church follow her Head? R245:3 Adam and Eve were one in the transgression; Jesus Christ and his Bride are one in the redemption of the world. R150:2 Soon the Body will have finished its work. R147:3 As the sacrifice of the goat filled up the sacrifice of the atonement and sin-offering in the type, so our Head, having suffered, left some little to be shared by his Body. R80:4 If we suffer with him, we shall also reign with him. (Rom. 8:17; Col. 3:4) SM783 The flesh of the consecrated having been counted as the flesh of Jesus, has been suffering all down the age. SM360

Of the afflictions

- Self-sacrifice, self-denial, cross-bearing. R4434:3 The Church shares not only her Lord's sufferings for righteousness, but is also promised a share in all the glories of her Lord. (1 Pet. 5:9) E42 One must have experienced baptism of will and heart into death with Christ and thus been inducted into membership in his Church, which is "filling up that which is behind of the afflictions of Christ." F446 If we desire this privilege, we must present our bodies living sacrifices, as he presented his. R5392:1 The privilege of sharing the Lord's cup is not for the world; all opportunity to share in his sufferings and glory will have ended when the Church is glorified. R5342:3, 2201:2 Since our Lord adopts the flesh of his followers as his, the Church is said to be filling up that which is behind of the afflictions of Christ. R5173:4 With those who are to be exalted to the divine nature and glory, it is necessary that they make special manifestations of loyalty, of self-abasement and of self-sacrifice. R5147:4 Since he must suffer, the just for the unjust, so his members, being justified through faith, must similarly suffer, the just for the unjust. R4352:6 When all of those afflictions shall have been filled up, the glorious work of the Millennial age will follow. R4310:2 When the sufferings of Christ are ended, the glory will follow. R3683:3, 2373:5, 1364:2 Those antitypical sufferings occupy the entire Gospel age. R3318:6 Very shortly now, under the sounding of the Seventh Trumpet, the atonement for the sins of the world shall be proclaimed with a full emancipation proclamation to all people. R3115:4 When persecutions come in the line of duty, we are to esteem them as part of the cup, giving thanks to be counted worthy to suffer. R2782:1 The Body as well as the Head must be subjected to the discipline of suffering and thereby be proved worthy to reign with him. R1988:2 The sufferings of Christ, to a share in which all believers cleansed by his blood were invited during the Gospel age, will soon be filled up or completed. R1231:4 By sharing the communion of the blood

and body of Christ. R611:6 Sharers in sufferings of Christ and not in any other kind of suffering; laying down our lives in showing our loyalty for the brethren. Q10:2 Whoever gets a large share of the afflictions and sufferings of Christ is going to have a large share in the glory that shall follow. CR172 The Head or Chief Priest and the underpriests delight to so do. NS625:2

Of Christ

- Because God has accepted you through Christ, your sufferings are counted as a part of his sufferings. Q678:T We must present our bodies living sacrifices as he presented his. R5392:1 Our physical infirmities which are of heredity are not the sufferings of Christ. Rather we should speak of the sufferings of Christ as being voluntary and not involuntary. R5117:4 "Buried with him by baptism into death." (Rom. 6:4) F446 "Dead with Christ." (Rom. 6:8) "Made conformable to his death." (Phil. 3:10) C239 The Church with their Head is the "one loaf" being broken during the Gospel age. R5192:5 Because God has accepted you through Christ, your sufferings are counted as part of his sufferings. Q678:T We fall like one of the princes—like the second Adam, as members of the Body of Christ. C239

In my flesh

- Our Lord adopts the flesh of his followers as his. Ev; R5173:4 As the consecrating of the antitypical priesthood requires the Gospel age to complete, so also the sin-offering: it commenced with the Head, and the members of his Body fill up the measure of the sufferings left behind. (2 Cor. 1:7) T50

For his body's sake

- "We ought also to lay down our lives for the brethren." (1 John 3:16) F633; R4492:2, 4128:5, 2824:2; NS254:4 The Heavenly Father purposed not to have Jesus alone, but that he should be the Head of the Church, the Body. R5391:6 The measure of our love for the Lord will be indicated by our love for the fellow-members of his Body. F468 The High Priest, after offering his own sacrifice was to "offer the
- offering of the people [the goat], and make an atonement for them [all Israel] as Jehovah commanded." T80 For the Body of Christ; we are serving the Church, not the world. R3586:3; Q11:T Who have taken up their cross to follow in the footprints of the crucified One—the Body of Christ. R1964:3 Legitimate children of God can be identified by their sacrificing for all who love and serve the truth. R985:4 Note Paul's anxiety to be "found in him" (Phil. 3:9), and at what cost he sought membership in that "Body," and the superior or chief resurrection it will enjoy. R827:6 To the Church, Jesus is called the Head. The Head suffered first, then the Body follows—"considers him" and his example. R218:4 All united to him through faith and consecration. NS210:5 Evidence that we pass from death unto life is that we love the brethren. NS79:4

Which is the church

- Jesus was the Head and Forerunner of the Christian Church, which is his Body, consequently none preceded him as members of the Church. B202 Whose names are written, not on earthly scrolls, but in heaven. R1309:2 Which represents him. R1171:6 Jesus did not lay down his life day by day in the service of the world, but in the service of God's peculiar people, Israel, and especially of those who were Israelites indeed. R4492:3; Q676:3 Jesus applied his earthly life rights on behalf of the Church. They will then pass through the Church to Israel and through them to the world. Q676:4 Jesus laid down his life for the Church. Q677:T There is but one true Church; other organizations called churches are not so recognized by God. R1102:6 In the most restricted sense, it is those who fulfill their covenant and accomplish the sacrifice. R581:5

25

Colossians 1:25 *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*

According to the dispensation of God

- Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly

than did the minds of the other apostles the things pertaining to the new dispensation. R5941:6

Given to me for you

- Paul perceived that the Gentiles were to be fellow-heirs with the Jews in the Kingdom privileges. R5941:6

26

Colossians 1:26 *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:*

Even the mystery

- Who the Deliverer of mankind should be. A77 That the Messiah was to be, not an individual, but a company under one Head. A82; R5549:2; HG275:1, 274:6; SM246 God's plan a secret until the due time for revealing it should come. R5391:3 The Church is not a supplemental and additional part of the divine plan. R5054:6 That God was in Christ reconciling the world unto himself. R4841:3 During this Gospel age, a saintly Little Flock would be selected from amongst men to be Messiah's Bride and joint-heir with him in his Messianic reign. R4715:2; CR460 Revealed only to the saints and hidden from all others. R4452:5, 4053:6; CR46 That the Gentiles also were to be fellow-heirs with the Jews in these special blessings of Messiah. R4366:6 The Church, selected from both Jews and Gentiles to be the Body of Christ, are joint-heirs with him in the Abrahamic Covenant and in his entire inheritance. R4310:1 Participation with Christ in his sufferings, and by and by in his glory. R3152:6 An exceedingly precious favor not before made known. R875:5 It will not be finished until the end of this Gospel age, under the sounding of the Seventh Trumpet. R368:3 We have a society in which nobody can give away its secrets—the mystery of God. CR52 Neither Abraham, nor any for four thousand years, knew anything about a spiritual seed. CR98 Messiah would first make use of his "restitution" authority for the gathering of a special class of people, "a holy nation, a peculiar people, a Royal Priesthood." OV251 It is the divine purpose to have two Israels—both of them specified in the promise to Abraham. OV71 The divine program included a Christ of many members. OV28 That Jesus should be the Head or High Priest and that God would draw out and sanctify, through Jesus' sacrifice, an under-priesthood. NS625:2 Comparatively few who have named the name of Christ have any knowledge of it. NS624:5

Hid from ages

- As God covered the type and hid its beauty under curtains and rough, unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the "Royal Priesthood." T127 The arrangement for our having part in the sacrifice of atonement was a part of our Father's command or original plan. T80 When God had through the prophets spoken of Messiah as a King upon his throne, he had declared that which would be mysterious to the people—would not be easily understood. R5391:3 The due time for revealing to the Church the divine plan respecting its participation with Christ in the blessing of all the families of the earth having come. R2490:2 To be made clearly known. R2070:1, 368:2 God has kept his plans covered and hidden from the world and has revealed them only gradually to his Church. R368:3

From generations

- From all previous ages, and is still hidden from all except a special class. A81 Greek, genea, people living contemporaneously, as in "This generation shall not pass." (Matt. 24:34) D603 Dispensations. R5549:2, 4715:1, 4334:3, 4310:1, 4053:6, 4034:5, 2490:2

But now

- The due time for revealing to the Church the divine plan. R5391:3, 2490:2 Since Pentecost. R368:2, 179:4 In this "good-news" age. R179:4*

Is made manifest

- Began to be clearly revealed after the resurrection of Christ. A77 The time for the holy Spirit to reveal to the Church what had previously been a mystery. R5391:3 The Gospel age is to be seen as a

parenthesis. R4646:3 Revealed. R4492:1, 4310:1, 368:3 The Gospel invitation was entirely a new proposition. CR98

To his saints

- Us. R4841:3 His Church, the holy ones taught of God. R4452:5 And none others; and if the saintliness be lost, the understanding of the mystery undoubtedly goes with it. R4334:3 To his Church. R368:3 In proportion as they are saintly. OV5 His people, but not for the world nor for the merely nominal Christian. CR10 It is proper that the saints should know this, for now the strength of this knowledge will be of special value to them in the special trials and difficulties immediately before them. SM246

27

Colossians 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

Would make known

- When the Body of Christ is complete, the mystery will be finished in both senses; the secret features of God's plan will be made known, and the Church will be complete. A87 God had purposely kept his plan a secret until the due time for revealing it should come. R5391:3 God during this period will finish the mystery by letting his saints come to a full appreciation of his glorious plans. R368:6

This mystery

- The secret. R5391:3,6 That the Gospel age has been devoted to the development of the Mediator. R5300:5 Share with him in present sufferings and future glories. R4495:5, 4415:3, 3152:6 That the Lord is now seeking for and electing a special class to be joint-heirs with his Son—joint-sufferers with him in his sacrifice and joint-sharers in his Kingdom glory. R4398:2 Those accepted by the Lord are sacrificed by him as parts or members of himself; and their blood (death) is counted in as a part of the blood of Christ. R4397:6 The call of the Body of Christ to another plane of being as the associates of the great Messiah. R4388:5 To the nominal Christian. R4334:4 That Christ is the elect class; Jesus, the Head and the Church, his Body. R4034:6; OV77; CR460 Until its fulfillment began. R902:6* Began in our Head—Jesus—and is being added to by every true member of the vine or Body whose names are written in heaven. R368:6 The Lord's saints constitute the most exclusive and most secret society on earth. CR11 This election or selection of the saints of this Gospel age as the spiritual seed of Abraham. OV77

Among the Gentiles

- Paul perceived that the Gentiles were to be fellow-heirs with the Jew in the Kingdom privileges. R5941:6

Christ in you

- The word "Christ" signifies "anointed." "The anointing which we have received abideth in us." (1 John 2:27) "Now he which stablisheth us with you in Christ and hath anointed us is God." (2 Cor. 1:21) A81; R4841:6 The spirit of God in Christ, and the spirit of Christ in us—God manifested in the flesh. A87 The anointing which we have received. R5229:4, 368:6 Christ signifies anointed. All members of the Royal Priesthood will be anointed collectively. R5227:3, 368:6 The Church. R4647:5 You are his "members," and this is the only ground for your hope. R4535:5, 1273:3 By the begetting of the holy Spirit. R4415:3 The "hidden mystery" is "Christ in you, the hope of glory." (Col. 1:27) R4334:3 The overcomers of the Church. R3916:3 All the members of Christ are counted as one. R3710:4 Is Christ formed in you so fully that no one else can, however much they grieve you, affect your spiritual life? R3251:1 Not that Christ personally comes into the consecrated soul and uses that soul simply as a machine. R3251:1 The new nature. R237:2* If Christ be not formed in you, then indeed is your hope vain, no matter how much truth or how many advantages you may possess. R1273:3 The spirit of truth manifested in the Church is Christ's representative. R160:2* The blessings and favors thus conferred upon us no man can take from us, and they shall continue to have

fellowship in this mystery. NS400:3 God's plan includes first of all the selection of the Church. NS295:6

The hope of glory

- "We know that when he shall appear, we shall be like him." (1 John 3:2) A211 Honor, dignity, brightness, shining. R5229:1 Above that of angels, principalities and powers, next to that of the Lord. R5229:4 To this Christ, God has promised glory, honor and immortality, the divine nature. R4841:6 Your membership in the Body of Christ. R4495:5 It is not some general hope, but this particular one —the hope comprising the specified elements. R1435:2* The only hope of success. R160:2*

28

Colossians 1:28 *Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:*

Warning every man

- To take heed not to accept any theory that does not prove itself from God's Word. R1223:1 To be very certain that his heart is entirely emptied of self-will. R1223:1 While hoping and believing the number of willing rejectors will be small. R883:4

Every man perfect

- Whose names are written, not on earthly scrolls, but in heaven. R1309:2

Colossians 2

1

Colossians 2:1 *For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;*

At Laodicea

- Colossians 2:1-8 forms an appropriate message for the Laodiceans—the Lord's children still in the "spewed out" nominal church. R494:5

2

Colossians 2:2 *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;*

Hearts might be comforted

- By the mystery or secret of the Lord, intended for his people, but not for the world, nor for the merely nominal Christian. CR10; NS398:5

Knit together in love

- Members of the Body cheerfully contribute that which would be for the growth and perfection of the whole. R449:2*

The mystery of God

- The Church. R5928:1 Not only is the message itself called a mystery, but the Church class, the Little Flock, now being selected from the world, is Scripturally designated "the mystery of God." CR11

3

Colossians 2:3 *In whom are hid all the treasures of wisdom and knowledge.*

In whom

- Christ as God's Anointed. R5557:3 We must come into Christ, as members of his Body by sacrifice, before finding any of the hidden treasures. R2762:5

Treasures

- Yea, I count all things but loss for the excellency of the knowledge of (the treasure hid in) Christ.

(Phil. 3:8) R1756:6

Wisdom and knowledge

- Knowledge of divine good things in reservation, and the fellowship with God which permits us to enjoy those blessings in a measure now. R2762:5

6

Colossians 2:6 *As ye have therefore received Christ Jesus the Lord, so walk ye in him:*

As ye have therefore received

- It is important to receive his message in our minds, and to appreciate his love and what he has done for us. CR99

Christ Jesus the Lord

- With the understanding that Jesus is Christ's representative as the Redeemer of the race of Adam and the Deliverer of mankind from the power of sin and death. R5557:3 The robe of Christ's righteousness. R1008:2

So walk ye in him

- Make a full and definite consecration to him. CR99 The path that leads to glory, honor and immortality. R5557:3 Continue in Jesus. Do not combine earthly philosophy with the heavenly message. R5557:3 The great test of our Lord Jesus was his loyalty to the Father's will. The various tests permitted to come upon the Church of God will be tests of heart loyalty. R4647:1 Obedience to the Lord in thought as well as in deed means overcoming selfish propensities. The fight is against the old nature with its perverted tastes, appetites, and will. R4647:1

7

Colossians 2:7 *Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.*

Rooted and built up in him

- Roots of faith push down deep into the knowledge of the divine plan, while the tree of character grows higher, developing and maturing rich fruits of the holy Spirit. R5557:6 The rooting process is unseen and can only be judged by its outward manifestations. And so the spiritual life of the child of God will manifest itself by the fruitage that is borne. R5558:3 Paul urged all to examine and prove themselves, whether they were in the faith, grounded and settled, and not moved away from the hope of the Gospel. (Col. 1:23) R1719:6 Trees also need sunshine and rain to develop fruits of holy Spirit. R5558:2 Any endeavor to incorporate theories of men with God's plan will result in spiritual death. R5558:1 A tree that is well rooted is hard to uproot; it has a wonderful strength. R5557:6

Stablished in the faith

- So established in the promises of God, that no wind of doctrine could overturn his faith. R5557:6 Present truth. R1536:4

As ye have been taught

- By us, the apostles. R3215:3

8

Colossians 2:8 *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

Beware

- The divinely inspired words of warning are very explicit, instructing us all to be ever on the watch that we be not caught in any snare of the Adversary. R1661:6*

Any man

- The wisdom of men as compared with the wisdom of God. SM19

Through philosophy

- The Lord would have us cautious, careful and watchful of all the deceptions and dangers that beset our day. R1670:6 Wisdom of earthly science. HG470:5 Greek philosophy and science falsely so called. R2611:3 Not to waste valuable time in investigating "the errors of the wicked." (2 Peter 3:17) R3215:3

The tradition of men

- Which have come down to us from the Dark Ages. NS368:6 Errors, the doctrines of demons. NS301:3 Plato taught the theory of human immortality. SM19 Not only was Jesus displeased with the observance of the traditions of men, but the Apostle to the Gentiles strongly warned his converts to beware of the same, among other injurious things. R1011:5*

9

Colossians 2:9 *For in him dwelleth all the fulness of the Godhead bodily.*

In him

- Christ. R249:1 All that God does is through Christ, as Mediator, and all that Christ does is by the power of the Father given him. R27:2* He is the word, the truth, the personal embodiment of all that is good and true, and emphatically the revelation of God. R9:3*

Dwelleth all the fulness

- He represents to us the very fullness of every divine provision for our eternal welfare. R5927:6; HG593:1 The Spirit of God dwelt richly and without measure. R2064:3 Dwelleth all the completeness of the divine nature in a body. R249:1

Godhead

- A meaningless word, and merely a bad translation. It should be rendered divinity or deity. R1515:4; E71 Fullness of the divine nature (Rotherham); so that the new seed was sown in a natural body (earthen vessel); and raised in a spiritual body. (1 Cor. 15:44) R340:6*

10

Colossians 2:10 *And ye are complete in him, which is the head of all principality and power:*

Ye

- Believers in the Lord Jesus Christ, and thus accepted with the Father through the Beloved One. R2671:5 Invited to become under-priests, sharers both of the sufferings, and also later on, if faithful sharers of the glories of Jesus, the Chief Priest of this order. R2671:5

Complete in him

- "Not having spot, or wrinkle, or any such thing." (Eph. 5:27) R2587:6 Christ's merit gives us association and cooperation with him; gives us weight and influence and power for God and his cause. "Accepted in the Beloved." (Eph. 1:6) HG387:3; R3149:4 "Without me ye can do nothing." (John 15:5) R5902:2

The head of all principality and power

- A statement of the glory of our Lord Jesus' Kingdom given him by the Father. E79:2 Although Jehovah is the Head of Christ, he delights to honor his Son, making him, in turn, Head. R1550:1

12

Colossians 2:12 *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*

Buried with him

- With Christ. HG248:2*; NS326:3 Death to self will, earthly hopes, aims and prospects. R5063:5 Thus baptism is placed in contrast with the ceremonies of the Law. R1540:3 Our earthly nature has been given up, deprived of life, and is taken without the camp to be destroyed, while our new nature is within the first veil as members of the High Priest's Body. R154:3

Baptism

- We Christians apply to ourselves the baptism of Rom. 6:3-5. R1542:2 Not only does the Greek word signify to bury, immerse, or cover, but the connected Scripture narrative of itself, without the particular strictness of the Greek word used, would imply that the baptism was one of immersion and not of sprinkling. R1541:2 Baptism was not a feature of the Law Covenant; hence it was not at all a part of that which our Lord ended and cancelled at the cross. R1540:1

Wherein

- Even if Jews formerly under the Law Covenant. R1540:2

Risen with him

- We are counted as new creatures the moment of consecration, and the new creature arises from the old dead creature, so that the resurrection or raising up begins, and progresses in proportion as the new creature grows. Q588:3

Through the faith of the operation of God

- God does not count Christians in the flesh, but in the spirit through faith. R237:1*

Who hath raised him

- Hence no agency of man, nor even of the angel Gabriel, was permitted in the work of our Lord's resurrection. No agencies great or small were employed. R1005:4 God the Father raised him. (Gal.1:1; Acts. 2:24, 32; 3:15; 4:10; 10:40; 13:30, 34; 17:31; Rom. 4:24; 8:11; 1 Cor. 6:14; 15:15; 2 Cor. 4:14; Eph. 1:20; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:21) R2795:2

13

Colossians 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

Quickened

- Made alive, resurrected. NS326:3 The flesh is not the new creature, but the old, which is reckoned dead, and is also reckoned alive as revived or quickened. R5197:4 We are begotten of the holy Spirit at the time we give our all to the Lord. By and by comes the next step, namely, quickening, which means to make alive. The begetting is the beginning of life, but the quickening comes a little later when there has been some development. CR2 After you had presented your body a living sacrifice, and God had accepted that sacrifice, and given you the holy Spirit, then came the time, perhaps longer for some and shorter for others, when you began to be active; you were quickened, you were energized. CR2 The energy that you manifest on behalf of righteousness and truth, on behalf of the service of the Lord, and the service of the brethren, is part of the quickening. CR2 Our quickened flesh, by the grace of God, is represented as pure, desirable in his sight, and in proper condition for the marriage, the union with Christ. R5197:4 When that quickening comes in, you will not only see it, but your neighbors will see it and your friends will see it; it will manifest itself. CR2 If you are never quickened, if you are never energized, if you never come to the moment where you have such a desire to serve the Lord as will lead you to do with your might what you have opportunity to do—if you do not reach that point, you will be "still born"; it will be an abortion. CR2

Having forgiven you all trespasses

- Those believers who had been Gentiles were pardoned fully and freely from all condemnation. R1734:6, 975:1

14

Colossians 2:14 *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

Blotting out

- Christ blotted out the written Law. R1734:6

Handwriting of ordinances

- Or decrees of the Jewish Law. R1527:3 Originally written dogmas of the Law. R974:4 Still over the

Jews, and they are still obligatory. Q176:2 Baptism is not one of the ordinances. R1540:1,2

Against us

- Condemning us to death. R1205:5 Which was found to be only unto death. (Rom. 7:10) R1527:3 Unfavorable, disadvantageous to the Jew. R1540:1 Against all Israel. R5047:2, 4505:4, 1767:3, 1734:6, 1729:6, 975:1

To us

- Those who have accepted Christ. Q176:2 To those in Christ there is no law on the subject of the Sabbath except that of love. R543:4

Took it out of the way

- Admitting Gentiles to favor. R4341:2 The covenant the Jews could not keep was fulfilled by our Lord and passed away. R1231:2 All these typical Law Sabbaths ceased, at or before the death of Jesus, who made an end of the Law which commanded the types. R314:6 Christ blotted out the written Law. R975:1 By the vicarious sacrifice of Christ Jesus. R1527:2 This signifies, not that the Law Covenant was abrogated or done away, but that so far as the Jews who had accepted Christ were concerned, the demands of all of the Law's ordinances were fully met for them by the Lord Jesus when he was nailed to the cross. R4505:4

Nailing it to his cross

- The Law Covenant did not pass away until Christ "nailed it to his cross." R4013:3, 3831:4, 3752:6, 2121:5, 314:6; B85; NS362:1; Q135:2 The Mosaic Law ceased when Christ died. R3843:2, 1454:1 But not the divine law of the Universe, forbidding sin. That law has been over men and angels and all others of God's intelligent creatures since they came into existence, and it will never cease. R1724:6 The Ten Commandments were not nailed to the cross. Q134:1

15

Colossians 2:15 *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*

Spoiled principalities

- Having stripped away from the original Law all obscurities. R1734:6

And powers

- The Law's authorities. R1734:6

Made a shew of them openly

- This spoiling of principalities he openly showed in his resurrection. R669:2 Made a public illustration of them (the Law and its authorities) in his life of obedience to them. R1734:6, 975:1

Triumphing over them in it

- In obedience unto death, even the death of the cross. R1734:6, 975:1

16

Colossians 2:16 *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days :*

Let no man

- Because our Lord has made both you Gentiles and us Jews free. R1734:6

Therefore

- Many Christians seem to be mixing the Jewish Covenant with the Christian. Many feel a heart-condemnation with respect to Sunday as the sabbath because they rarely live up to the requirements of the Law for that day. R2119:3 The new creation is not under the Law, but under grace. F382 We are to appreciate and guard our liberty in Christ. R974:4 The Mosaic Law Covenant, with all its forms and ceremonies has passed away: no one is longer under its dominion. R1499:2

Judge you

- All who are in Christ have liberty with respect to the festivals, new moons and sabbaths of the Law.

R975:1 If anyone presumes to judge another in these matters, he is violating a direct command of the Lord. Q824:T

An holyday

- The Law's sacred days, its times and seasons. R598:6 Typical of spiritual truths belonging to the Gospel age. F228 The Apostle was not anxious to use his liberty except as between the Lord and himself. R2118:6 New moons and Sabbaths surely would prove no hindrance to Christians in any physical flight in winter. (Contrasting Matt. 24:20-22) D579

Sabbath

- The Christian, free from the Law, esteemed every day alike. R1557:3 The fourth commandment in the Law given by Moses was that this day of rest shall be kept holy unto the Lord. R1499:4 This term "sabbath" signified rest. R1499:4 We observe this day as a law of the land, and with rejoicing and thankfulness for so favorable a time for worship and study. But we do not keep it for a Jewish Sabbath. R812:1* The spiritual Israelite, while he is free from the Law, nevertheless rejoices in and should avail himself of any arrangements favorable to his spiritual resting, Sabbath-keeping. R2534:5 Cannot mean some of those yearly occasions also called sabbaths, for Paul had already included these under the words, "holy days." HG582:1*

17

Colossians 2:17 *Which are a shadow of things to come; but the body is of Christ.*

A shadow

- Or picture. Q746:1 Or reflection of the things future as the moon's light is the reflection of the rays of the sun. R5420:2 The Jewish holy days and sabbaths were merely shadows. R404:2, 310:3 The Jewish sabbath is typical of some higher blessing. R1499:4 The Tabernacle, as well as the whole nation of Israel, its laws, its religious services and ceremonies. T11

Things to come

- The antitypes will be laden with blessings for mankind. B173 The substance, or antitypes, of which appertain to the anointed. R1734:6

Body

- Substance. F382

Of Christ

- Head and Body. R1734:6

18

Colossians 2:18 *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*

Of your reward

- The prize. R4547:2

In a voluntary humility

- Without reason submitting to. R4547:2 Many think it is a mark of humility to discard reason and blindly follow others. R496:6*

Worshipping of angels

- Reverencing as messengers of truth those who thus far have given no evidence of teaching ability, in that God never sent you any message through them. R4547:2 The temptation to man-worshipping will come insidiously, craftily, and not by brazen demands for reverence. R2080:1

Vainly puffed up

- They fail to hold the headship of the Lord and the membership of the Church as his Body. R4547:2

19

Colossians 2:19 *And not holding the Head, from which all the body by joints and bands having*

nourishment ministered, and knit together, increaseth with the increase of God.

Not holding the Head

- By quietly submitting to and doing reverence to those who usurp the Lord's place in his Body. R3613:2 By exalting ourselves, usurping our Lord's place in the Church, ignoring his words and arrangements, and being puffed up as his servants. R3613:2 Such who lose sight of their personal unworthiness and seem to see something wonderful in their own little self-denials. C278 The poorest, weakest and most insignificant of the Body is, in the Lord's estimation, better qualified to teach than one who vaunteth and puffeth up himself and affects to take in the Church the position of the Head. R3613:4 Recognition of Christ as not only the Redeemer from sin, but as the Head, representative, guide, instructor, and preserver of the Body, is essential to each member of it. F120 And render him supreme reverence and obedience. R1571:4 Acknowledge in every thought and doctrine the pre-eminence of our Redeemer. R1386:4 Jesus. R2461, 247:6 Peter, in his love for the Master, and intoxicated somewhat by the honors bestowed upon him already, undertook to be the teacher—"not holding the Head" in proper reverence. R3790:2

The body

- The membership of the Church. R4547:2

Having nourishment

- Eating of the living bread and drinking of the cup. R4547:2

Increase of God

- In grace and knowledge. R247:6

20

Colossians 2:20 *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*

Ye

- Gentile converts. R5047:2, 1729:6

Be dead with Christ

- Self, with its own selfishness, or depraved desires, is reckoned dead. R1861:3 "For if we be dead with him, we shall also live with him." (2 Tim. 2:11) R80:3 Thus Jesus and his Church are being presented during the Gospel age before God on the altar—the Head was laid there first, and since, all who are "dead with him." R73:2 We are not reckoned in the flesh, because we have crucified the flesh. R192:2* Self with its own selfishness, or depraved desires, should be reckoned dead. D476 Only such could possibly have right to be at the great banquet. R4525:5

21

Colossians 2:21 *(Touch not; taste not; handle not;*

Touch not; taste not; handle not

- The unclean thing. R127:3*

Colossians 3

1

Colossians 3:1 *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*

If

- I hope then that as you consider this text, you will say to yourself, "Where does the if come in my case?" CR3

Ye

- A special class, a peculiar people, a Little Flock, some who have been called out of the world. CR173

The class begotten of the holy Spirit. CR173

Risen with Christ

- We could not rise with Christ unless we be first dead with him. CR173 The resurrection of the Church begins in the present life with believers, who in their minds rise in newness of life into Christ. R5440:5, 5354:1, 3132:3 We are not risen with Christ as yet, except by faith, and shall not be until we pass beyond the veil into the antitypical Sarah's tent. R4490:4* None of us could have such a transformation of character except as we should receive the begetting of the holy Spirit, the Spirit of Christ. NS670:3 The new creature, the new will, acting in and through these mortal bodies, is declared figuratively to be risen with Christ and living for, seeking, those things which are above. F487 The Apostle is not speaking of the future resurrection. He is speaking of the figurative resurrection which the Lord's consecrated people experience in the present time. R3203:3 Many eyes of understanding have been opened, deaf ears have been unstopped, morally halt and lame have been cured, many have been raised from the dead (reckonedly). R3756:5 Our hopes, aims are linked with the resurrection of Jesus, and our endeavor is to live dead to the world's interests, alive toward the spiritual interests, heavenly promises through Jesus Christ. NS325:3 As the Apostle suggests we are risen to walk in newness of life—our resurrection is already begun. R5440:5, 3132:3 The inward man is renewed day by day. NS637:6 The Apostle is addressing the class that is buried with Christ by baptism in death—figuratively, reckonedly, their hearts given up, their wills given up. CR1 We are begotten of the holy Spirit at the time we give our all to the Lord. CR2 Ask yourself, "Am I risen with Christ? Not in the actual resurrection—am I risen now in the same sense that I am dead now? According to the will of the flesh I am dead." CR2 New creatures. R5325:3, 5089:2, 3132:4, 2479:5, 914:2 The risen Body of Christ is invisible to mortals. R237:1

Seek those things which are above

- Seek chiefly the Kingdom of God, to make our calling and election sure to participation with our Lord in the Kingdom honors and glories to which he has already attained as a reward for his faithful sacrifice. R2479:5 To seek to have a share in them, to avail ourselves of the glorious opportunity and invitation to become sharers in his throne. CR174 By seeking to follow the example and precepts of their Lord. NS235:1 Not merely in prayer. R2479:5 From begetting of the holy Spirit, the Christian begins the resurrected life. His "change" to a spirit body at the second coming is dependent upon the maintenance of this resurrected life. NS637:6 Seek the higher things, the things that are not of sin. CR3

2

Colossians 3:2 *Set your affection on things above, not on things on the earth.*

Set

- This word indicates continually setting. Q158:4 Implies a repeated setting, as though the affection might slip from the heavenly things or had already done so. NS638:6 More than ever at this time. R5062:6 For your citizenship is in heaven. NS102:1 Each who finds the spirit of worldliness growing upon him should feel that he is losing ground, should seek afresh to set his affections on things above and to grow in grace. R3203:2

Your affection

- Keep setting your affections, and if they slip off a thousand times a day, set them back a thousand times, and by and by they will begin to stick to the heavenly things better. CR5 The word of Christ has entered into our hearts. Our minds, aims, ambitions—everything—are being transformed, are being set on heavenly things. (Rom. 12:2) OV429 At the opening of a New Year we afresh set our affections, expecting trials not to have the effect of discouraging us, weakening our faith, but to increase our love, trust, devotion, zeal, conformity to Jesus. NS448:2

On things above

- God intends not that his people have heart-satisfaction in anyone earthly, but that loyalty to him make

us realize our responsibility, that in him we may find the companionship, joy and peace all crave. R5248:6 Those who do so become correspondingly heavenly, spiritual, blessed, generous. R4567:2 The things of earth are all blemished, have lost their attractiveness to those who have a knowledge and appreciation of the better glories. They have the eye of faith to see things before not discernable. NS451:2 We are to strive to have our minds pure, to cast out everything sympathetic with sin. We are not to permit ourselves to ruminate on what is sinful. R573:1 If you have wealth, beautiful things, wonderful arrangements and comforts of an earthly kind, they draw the heart more in that direction, and it is all the more difficult to leave them. CR5 Would signify so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth. R4567:2 Set them on the very highest things, the high things that are spiritual. R5889:5 Even husbands and wives should not set their affections too much upon each other. R5906:2 Heaven is to be our eternal home; all the precious promises center there. R5906:6 Heavenly promises. R5859:3 Reckoned as though they were in another land. CR1

Not on

- There should be a natural love for husband, wife, children, parents; and the Lord would have this continue, but in full subjection to the heavenly things. God should be first. R5906:6 Whoever sets his affections upon earthly treasures will become sordid, selfish, earthly. R4567:2

Things on the earth

- We are, so far as possible, to cut off every earthly tie. CR174 There are many things on this earth that are attractive, that are beautiful; but we need not set our hearts upon them. R5906: We have certain impulses of affection, certain powers that go out toward other creatures; and it is very important that we see where they are tending, otherwise they will lead to idolatry. R5906:3 We should not reckon our earthly relationships as being the highest and best of all things. R5906:3

3

Colossians 3:3 *For ye are dead, and your life is hid with Christ in God.*

Ye

- The Church of Christ. Q760:2 The new creature. Q411:1

Are dead

- As a human being. R914:6 There is no you. You are out of the question. Q389 From the divine viewpoint, so far as the earthly existence is concerned, reckoned dead. Q760:2; CR1 These are the "dead who die in the Lord"—dying daily in the Lord's service, and in the service of the truth. (Rev. 14:13; 1 Cor. 15:31) See also Rom. 6:8; Col. 2:23. Q764:4 The only condition upon which we are accepted of the Lord is a full surrender of our wills. And this surrender of the will is reckoned as the death of the old will. Q679:3 The new will conquers; and self, with its own selfishness, or depraved desires, is reckoned dead. R1861:3 This death, this burial, is our baptism into Christ's death. F436 The old creature is counted dead, and God looks at you that way. CR454 It was not the new creature that died, but the old creature. R5325:3 So that we are dead to ourselves, dead to the world and all of its ambitions. To us all things have become new. CR6 You have died to yourself, died to the world, died to the flesh, died to sin, died to everything of the earthly kind. CR1 These are reckoned as though they were in another land; as though they were not living in the world; as if the new nature had already commenced. CR1 Speaking of our death to sin. R180:5* Deadness to earthly things. R2480:2 When the sacrifice of those who are of the consecrated class is accepted of the Lord, then it is true of this class, "Ye are dead." R4865:1 As men. R154:4 Our flesh, which is reckoned justified fully and freely through faith in Christ and consecration, is considered dead. R4656:1 The old body is dead because it has been devoted to God in connection with the sin-offering. R5101:3

Your life is hid

- Our vitality, which by fellowship with Christ in sacrifice has become hid with Christ in God's design. R875:6 Not manifest to all, nor upon all occasions to any. R4829:1, 2480:1 From the time of

begetting onward. R180:5* We have not the life in ourselves, nor in any sense separate and apart from our glorious Lord. NS336:2 Men can kill the body but no man can take from us the right to live. R5103:2 In divine power and promise. R3028:4 As associate members of his Body. R1264:1* They are reckoned as having risen to newness of life in Christ. CR1 Represented by our endeavors to follow the new will of Christ. R2480:2 So long as our hopes and aims and objects of life are centered in the heavenly things. R2480:2 Now, in God's promises. R1077:4 Bury past experiences and let them remain hidden from sight forever. Q613:4 At present, like all other New Covenant favors, the life is possessed by faith and hope only. R1179:4 This new life that you have with all its new hopes and new prospects and new ambitions, is all centered in Christ. It is a life of faith. R4829:1, 4865:1 Which the world can neither see nor appreciate. R2480:1

With Christ

- The Anointed One. R914:6 It is "with Christ" in the sense that God's plan is being accomplished through Christ, who ransomed and justifies all. R666:6 Thus every suggestion of God's gift is bound up similarly in Christ; only as we become united to him, related to him, can we have this gift of God, this unspeakable gift. NS516:2 To have your life hid with Christ in God implies that you have that absolute trust in God that he has provided the Redeemer in Christ, and that all of the promises of God's Word will be fulfilled in him. CR6 The germ of life through which man shall be restored to being (whether of earthly or heavenly nature) is "hid with Christ in God." R666:6 As underpriests. CR407 It is then "Christ in you" that is the only actuating or controlling principle. R80:1

In God

- It is "in God," in the sense that it is decreed in God's plan and possible through God's power. R666:6

4

Colossians 3:4 *When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*

Christ, who is our life

- The Scriptural testimony points in every instance to the second advent of Christ and to the resurrection as first, the hope of the Church, the new creation, and second, the hope of the world. F664 He must raise us from the dead before we can have eternal life. CR321 If we suffer with him, we shall also be glorified together. Then shall the righteous shine forth as the sun in the kingdom of their Father. (Rom. 8:17; 2 Tim 2:11, 12; Matt. 13:43) A86 The delay of the Kingdom's coming was for the purpose of selecting a Bride for Christ. CR268

Shall appear

- Shall be manifested. R914:6, 616:1*

Then

- Then, the Church shall in reality be a glorious body, a body suitable in every way for the high position she shall fill as the Bride of Christ—the companion of the Son of God for all eternity. R1102:3 His members must be completed before he will officially take his position as the King of the world. Ciii

Ye

- Overcomers. R1669:3 The Church. R5399:5 The Church, the sheep of the present age. R4784:6 The Bride class. R4693:1

Also appear

- The gathering of the saints to Christ must precede their coming or appearing with him. R206:6 For this glorious appearing of the divine sons and heirs of God the groaning of creation must wait. R616:2* This appearing or revealing will be to the world. R5008:2 Immanuel's epiphania, revealing, showing forth. R5523:1

In glory

- We shall be glorified together if we suffer with him as his members. R4398:4 And the purpose of that glorious appearing, and that Kingdom, will be not for the injury of mankind, but for the blessing of

the whole world. CR269 We know that Christ could not come in the glory of his Kingdom (Church) until he has first gathered it from the world. R579:5, 263:2, 19:2 Our vile body shall be made like unto his glorious body. R2064:5 It is the divine nature which our Lord has that he has been privileged to give to his followers. R4155:1 The Lord's Kingdom will not be fully manifested until the Church is with her Lord in glory. R5567:1 Is Christ to come in glory? We also shall appear with him in glory. R30:6* Note Paul's anxiety to be "found in him" (Phil. 3:7-11), and at what cost he sought membership in that "body," and the superior or chief resurrection it will enjoy. R827:6 The apostles did not expect glory at death, but at the second coming of Christ. HG334:3 The New Testament clearly locates the appearing in glory after the resurrection of the saints. R56:2* As the whole Christ has thus been manifest and has suffered in the flesh, so they shall also be "glorified together" before the world. T84 The Church will be with him in his throne. SM224 It should be noted that when the Lord occupies his throne, the Church reigns with him. HG336:5 At his second advent. R2958:6, 1102:3 The revelation of our Lord's glory is not another coming, but another step or development during the same coming or presence (parousia). R2303:6 As foreshadowed by the transfiguration. (Matt. 17:1-9) R32:6 It is after the sacrificing is all finished and the Church glorified that he comes forth the second time unto salvation, saving and blessing all the people. R5655:6 The epiphania or apokalupsis of the Lord in power and great glory is not to the Church nor for the Church, but to the world and for the world. R4543:6 To the world. R5399:5 "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2) R1881:6, 98:5*; NS338:4; HG334:3

5

Colossians 3:5 *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*

Mortify

- Deaden, kill. R5486:5, 2336:3 Put to death. R1214:6, 112:4 Surrender your human will to death, that you may have no will of your own. SM632 Grapple with every organ of our mortal bodies and not only to render them dead to sin, but to quicken and encourage them with the holy Spirit of the new creature. SM632 All our mortal members are to be dead to everything except the new mind, which is to use them in the service of God, Christ, the brethren, and the truth and, as opportunity may afford, in the service of humanity. SM632 Flesh insists that things are not wrong, but natural, that its rights should be conserved, and sometimes insists that the new creature would commit a crime in mortifying the flesh, with its affections, desires. R5248:3 The Lord's followers have to some extent lost the esteem of their friends and neighbors; they have been counted as the offscouring of the earth. R4767:2 The putting away of sin. R1594:3 The purity of the Church demanded that the transgressor (1 Cor. 5:5) be dealt with rigorously; and his own future depended upon whether or not the animal nature which was ruling him should be put to death. (Rom. 8:13) R1699:1,2, 1698:1

Your members

- Your fleshly mind. R5486:5 Kill the old man. R4349:3 Your mental members, your depraved tendencies. R2336:6 Those members on the earth. R1214:6 These evil members must be lopped off, else they will choke the life of Christ commenced, and prevent your entrance into that everlasting life and render you a vessel fitted to destruction. R112:5

Uncleanness

- Impurity. R1214:6, 914:6 It means anything that is not pure, not chaste, not holy, not clean. R2480:3

Inordinate affection

- Passion and inordinate lust. R1214:6

Evil concupiscence

- Evil desires. R4070:6, 1857:6, 1214:6, 914:6 In "View From the Watch Tower," ecclesiastics warn of loss of moral virtues among coming dangers. R2768:2

Covetousness

- Covetousness is an inordinate desire, whether for wealth or luxuries or what-not. R2459:5, 1214:6 Greed. R4070:6, 1857:6 Covetousness and Jezebel's methods adapted to today, prevail much more generally than the majority of people suppose, and chiefly among the very rich who covet their neighbors' stocks, bonds, gold, silver, etc. R4742:1 One of the most crying evils of our day. It is causing more heartaches and trouble of every kind, perhaps, than any other sin. R4742:4 Sharp practices in business, selling commodities below cost, interfering with another's credit at the bank, slandering. R4741:6 Money loving. R914:6 The covetous person is a mammon-worshipper. R2459:5 Not applicable only to the wealthy. R2459:5 "Ye cannot serve God and mammon." (Matt. 6:24) R3047:4, 2459:5, 1836:1

Is idolatry

- The Apostle designates covetousness as idolatry, which gives us the thought of false worship. R2459:5 Idol worship. R1214:6 The sin of covetousness, the worship of mammon, the idolatry of money, is the great sin of "Christendom," the antitype of fleshly Israel. R1836:1

6

Colossians 3:6 *For which things' sake the wrath of God cometh on the children of disobedience:*

Children of disobedience

- Disobedience is a cause of failure among the Great Company. R4079:4

8

Colossians 3:8 *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.*

Ye

- Those who have put on Christ. R2688:6

Put off

- All Christians should know that the Scriptures direct that their minds should be transformed. SM336 Less than one percent of the millions in Christianity would make any claim to be Christians seeking to cultivate the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love. The great majority manifest the reverse spirit. SM128 A Christian is no longer a slave of sin, controlled by the desires and weaknesses of his fallen flesh and its spirit of the world, bearing fruits unto unrighteousness. R2444:6 Special testings along these lines are now permitted. R4521:3 Fiery trials are now on the Church, of faith and practice. R4521:3 Put these away as you would put away a contagious thing. CR447

All these

- These things more or less attach to you. R5756:3 Works of the flesh and of the devil. R5756:3 The Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ." R4829:2 The works of unholiness, the works of the flesh and the devil. NS603:2

Anger

- The Greek word used is orge, the same exactly as used in reference to the "wrath" of Jehovah, and the "anger" of Jesus. We, as imperfect in judgment, are admonished to leave it for him who cannot err. R787:4

Malice

- Old leaven. R2283:4

Blasphemy

- Evil-speaking, slander. R4829:2, 1214:6 Evil-speaking. It has seemed too as though some who profess relationship to Christ do even more of petty evil-speaking, slandering and busybodying than do the worldly who make no profession whatever. NS714:2 Busybodying—thinking and talking

about the private affairs of others, with which we have no direct concern—leads to evil speaking and backbiting, and engenders anger, malice, hatred, strife, etc. F585

Filthy communication

- Vile words. R1214:6 Impurity of language and falsehood in its every form. R4829:2 If all evil and impure language were avoided, what a wonderful world this would be! R4829:3 Put away all filthiness of the flesh and of the spirit (mind), perfecting holiness in the reverence of the Lord. (2 Cor. 7:1) R2390:5

9

Colossians 3:9 *Lie not one to another, seeing that ye have put off the old man with his deeds;*

Lie not one to another

- All our conduct with our fellow-men should be characterized by sincerity and truth. R1594:3 Do not speak falsely. R1214:6 Neither falsely misrepresent the teachings of another nor our own. Let us be thoroughly honest, beginning with honesty in our own religion, allowing this quality of faithfulness to pervade all life. NS446:2 Not only of having good intentions in the heart, but also of expressing those good intentions truthfully one to another, without deception, without hypocrisy. R4829:3, 2481:2

Put off

- We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will and have received a new mind in Christ. R5221:1 Putting out, as illustrated in Congress. One party which has been in control is to be superseded by the other party. R4894:3

Old man

- Or outward man. R2231:6 The old nature. R1214:6 The old will is reckoned dead at the time of our consecration. R5103:4 The old will; he is to be dead. Q605:T The human will, which once dominated the being. R5685:3 New creatures have an old man, an outward man, that is perishing, and a new man, inward man, a hidden man of the heart, who is being renewed day by day. (2 Cor. 4:16; Eph. 4:23,24; 1 Pet. 3:4) F675 All the justified and consecrated, notwithstanding their imperfections and short-comings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers us. R1295:6 The old defilements. R1214:3

With his deeds

- With his practices. R1214:6

10

Colossians 3:10 *And have put on the new man , which is renewed in knowledge after the image of him that created him:*

Put on the new man

- The new character. R1214:3 The new nature. R1215:1 The inward man or hidden man of the heart, who is being renewed day by day. R2231:6 The renewed mind or begotten life. R191:6 The old nature is repudiated, and is no longer to control the life of the individual. The new will is now master—a will to do God's will. R5685:3 It means the laying on the altar of our every power, every ability, strength, time, pocket book, and influence. R5686:1

Renewed in knowledge

- Or refreshed, built up, made strong. R4894:6 Knowledge is the basis of faith and obedience. R5686:1 It shows us the Lord's character that we are to imitate. R5686:2 As we have come into Christ, we have an increase of knowledge, coming to a clearer knowledge of the new will in proportion as we seek to put down the old man, to be directed by the holy Spirit. R5221:4 Our knowledge is increased in proportion as we give heed to the things which God has spoken; in proportion as we set our affections on things above and not on things on the earth. R4895:1

11

Colossians 3:11 *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

Christ is all, and in all

- Those who accept Christ are all one in Christ Jesus. R3043:1

12

Colossians 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*

Put on

- This is needful if we would stand complete in the will of God. R1781:5, 1273:2 Such should put off the old estimate of things, put on a new one which would recognize members of the elect, not according to nationality nor denomination, but recognize all in Christ as being the elect. F191 Those who receive the holy Spirit feel the love of God shed abroad in their hearts producing in them love of the brethren and all the good fruits of the Spirit. R2456:1

Bowels of mercies

- A heart of compassion. R3586:4 A disposition of largeness and generosity of heart toward everybody and everything. R4829:4

Kindness

- Kindness toward all. R4829:4

Humbleness of mind

- The reverse of boastfulness, headiness, arrogance. R4829:4 Humility. R3586:4

Meekness

- Gentleness of disposition. R4829:4

Longsuffering

- Greek, makrothunia, means merely long-suffering. R2790:6 Patient endurance with the faults and weaknesses of others. R4829:4

Forbearing one another

- We should exercise a spirit of forbearance and of forgiveness toward the erring. R1594:3

13

Colossians 3:13 *Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*

Forgiving

- The Greek word karazomai signifies, to forgive freely. R1058:6

Even as Christ forgave you

- And still forgives you. R5603:6

14

Colossians 3:14 *And above all these things put on charity, which is the bond of perfectness.*

Above all these things

- And thus overlook much of what others do. R4984:2

Charity

- Love is pictured as the "girdle" which binds and holds in place the folds of the robe of Christ's righteousness with its various graces. R4829:5, 2426:2 Jesus said love is the fulfilling of the divine Law. R1330:2 Lacking this, we would be as sounding brass and as tinkling cymbals. (1 Cor. 13:1) R1330:3

Bond of perfectness

- It is the girdle which binds and fits them all close to the person. R1215:4, 3080:1 Bonds of the completeness. R1215:4 The very Spirit of the Lord. R4829:5

15

Colossians 3:15 *And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*

The peace of God

- The peace, joy, and comfort resulting from a completeness of consecration to the Lord. R5571:6 To sway all our actions. R1594:3 Many have never learned it, and do not apply it to their outward lives. R1652:3

Rule

- Preside. R1215:4 "Let the peace of Christ be acting as umpire in your hearts." (Rotherham) R2358:4* Let God's will direct and rule all our course of action according to his plan. R1563:4

Rule in your hearts

- The lives of God's people should in every case be "living epistles, known and read of all men" (2 Cor. 3:2), especially by their own families. R5571:6 Let our wills remain dead to self and subservient to God's will. R1563:4

Ye are called

- The members are being raised up from the world, separated from the world to the Lord and the Millennial work. R4354:4

One body

- There is but one prize offered by the Scriptures during this age, as there was a different one held out previously, and as there will be a still different one held out during the Millennial age. R1668:5 One corporation, one Church—the Body of Christ. R2482:1

Be ye thankful

- Thankfulness will make every trial and sacrifice on our part seem small, and thus easy to be offered, and will make all of God's mercies and favors toward us proportionately grand, great and inspiring. R2723:4 Thankfulness of heart is a very sure sign of the character God is seeking—especially in matters pertaining to our great salvation. R2722:6 Thankfulness of the Christian must continue—daily, hourly; its loss even for a moment should be deplored as evidence of spiritual sickness. The afflicted should go for healing in the divine Word. R2076:3 Unthankfulness is unholiness. R2723:1

16

Colossians 3:16 *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

Let

- We should not only crucify our own wills, but fully accept of and use the Lord's will instead. R962:5

Dwell in you richly

- By bearing in mind Christ's teachings and endeavoring to apply them in our daily life. R1594:6 By being filled with his Spirit. R1594:6 To have and to keep his commandments, that the abiding presence of the Father and the Son may be with us. R3251:6 Paul prayed for his converts. R653:6

Hymns and spiritual songs

- All are able to unite their hearts in prayer and to lift their voices in praise, in psalms and hymns and spiritual songs. R1890:3

17

Colossians 3:17 *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

Whatsoever ye do

- As representatives and ambassadors we should feel both the dignity and honor of the position and the weighty responsibility. R3330:2 With the hope that by thus doing things well we shall obtain salvation. R3331:4 Every Christian is privileged to spend as much money for tobacco as to eat and smoke as much of it as he sincerely believes will do him good physically and spiritually and result in the Lord's glory. R1849:4

In the name

- As his ambassadors. R3331:4 Whether he realizes it or not, each who professes to be a Christian speaks and acts in the name of the Lord Jesus. We should endeavor to keep this fact continually before our minds. R3329:3 Our actions and words should properly represent our Lord and honor the name he has permitted us to bear. R3329:3 We represent the heavenly Kingdom and its King of kings and Lord of lords before the "children of this world." R3330:1 We should say to ourselves, "I must see to it that I have not taken the name of the Lord in vain." R3331:1 The holy name of the Head belongs to all the members of the Body. R3331:1 We have taken the name of Christ as our name. R3331:1 An erroneous custom amongst those who have named the name of Christ is that of ignoring his name in favor of some sectarian names. R3330:5 Many are unauthorizedly using the name of the Lord in combination with the name of some earthly institution. R3330:5

19

Colossians 3:19 *Husbands, love your wives, and be not bitter against them.*

Be not bitter

- Any one of the Lord's people who thus practices injustice is not making progress as a new creature. R5168:4

21

Colossians 3:21 *Fathers, provoke not your children to anger , lest they be discouraged.*

Fathers, provoke not

- It is important that parents exercise temperance, self-control in their own discipline, as well as toward their children. F526:1; R3573:5

22

Colossians 3:22 *Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:*

Servants

- The servants addressed by Paul were bond-servants or slaves, and not employees. R2037:6

Obey

- Paul cannot have meant that they should violate their consciences in obedience to the commands of their masters. R2037:6

23

Colossians 3:23 *And whatsoever ye do, do it heartily, as to the Lord, and not unto men;*

Whatsoever ye do

- Servants are specially addressed by the Apostle. All service should be good service, and whether the person served be one of the Lord's people or an enemy of the truth, the work should not be slighted. R2343:1

Heartily, as to the Lord

- The person who is earnest and zealous to serve the Lord, so willing and so anxious for the opportunity that he will do what his hands find to do. R2344:2 Thus the name of Christ would come to be respected among the intelligent, and the inquiry would naturally be, What is there about these Christians or their teaching that makes them more capable and efficient as servants? R2343:2 All

who would be followers of him shall be servants, not merely in name, but in deed and in truth and in spirit. R2344:4 One is your Master (Lord), even Christ. (Matt. 23:8) R1769:4 Oh to measure fully up to this experience! R1802:4

24

Colossians 3:24 *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

Of the Lord

- The Church of Christ are granted fellowship with the Father Jehovah from the time of their begetting of the spirit, when they consecrate themselves, being previously "justified by faith." (Rom. 5:1) R1768:6

Reward of the inheritance

- Christians are not expecting earthly rewards, but heavenly rewards. R2343:2 He received from his Father and our Father, his God and our God, all that he has given or will give to us. (John 20:7) R1769:4

Ye serve the Lord Christ

- The slightest service done to the least of his brethren is accepted as done to himself. R2343:6 There is nothing inconsistent with being his brethren and still his servants. R2343:6 The Bible, the Old Testament as well as the New, has fostered the spirit of liberty, not directly, but indirectly. D306

Colossians 4

1

Colossians 4:1 *Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.*

Give unto your servants

- Serve them with kindness and compensation, and do it with good will as unto the Lord. R1464:2*

Ye also have a Master

- The Bible, the Old Testament as well as the New, has fostered the spirit of liberty—not directly, but indirectly. D306 In the Bible, masters were restricted in the interests of the servants, assuring them that injustice would be recompensed by the great Master of all. D306

2

Colossians 4:2 *Continue in prayer, and watch in the same with thanksgiving;*

Continue

- We are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and continuing instant in prayer. R5020:1; Q539:2 To grow faint or grow weary in prayer would not be right. R5020:2; Q539:4 We are not to give up nor to become weary, but to be constant in our prayers. R5020:4; Q539:5 In commenting on the course of the importunate widow (Luke 18:2-5), our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge. R5020:1; Q539:2

In prayer

- Communion with God is a great privilege and an evidence of his favor. R4983:1

3

Colossians 4:3 *Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*

Praying also for us

- For what should we pray? For one another. (1 Thess. 5:25; John 17:20; Eph. 1:16) R3715:5 That the

word of the Lord may have free course and be glorified. R585:5* Pray for opportunities of service, for wisdom in presenting the message to others, for the Lord to assist in inculcating meekness, humility and gentleness. CR440

A door of utterance

- Not praying for each other that he make his calling and election sure. But pray for opportunities of service. Pray for wisdom in presenting the message to others. Pray for assistance in inculcating meekness, humility and gentleness. CR440

Mystery

- Intended for the Lord's people, but not for the world nor for the merely nominal Christian. CR10; NS398:4 Paul says that God's grace in Christ "abounded toward us in all wisdom and prudence; having made known to us the mystery of his will according to his good pleasure which he had purposed in himself." (Eph. 1:8, 9) CR10; NS398:4

5

Colossians 4:5 *Walk in wisdom toward them that are without, redeeming the time.*

Redeeming the time

- Greek, exagorazo, to publicly purchase and take possession of. E430 We are to purchase and to secure out of the evil time as large a proportion of time as may be possible for devotion to higher interests—our own and others' spiritual sustenance. E431 Securing the season—Diaglott; buying the opportunity—Rotherham. R756:4* Securing the opportunity for sacrifice, remembering that it is a great privilege because of its great reward. Secure the opportunity and with it the great prize of our high calling. R756:6* Seeing the reward as we do, we should wisely secure the present opportunity which can never again be enjoyed. R756:5* Christians are in the midst of evil, the tendency of which is to use energy, influence, time, in things sinful, foolish, or unprofitable compared with more weighty interests closest to their hearts. E431

6

Colossians 4:6 *Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

Alway

- Let the spirit of the glorious truths so fill your heart that out of its fullness your mouth may speak to the Lord's praise and to the enlightenment and profit of your opposers as well as its hearers. R698:2 Study and apply the principles of the divine law in all its bearings, both on the present and the future, and let your course be ruled accordingly, and your counsel to others be drawn from it. R1118:4* With manifest love and kindness. R1937:3 Does self-control apply to language? (Jas. 1:19,26; Eccl. 5:2) R3573:1 The Christian is to be temperate in his language, not given to exaggeration or misrepresentation. He is to speak forth words of soberness, making sure that he speaks the truth in love, and not in severity or bitterness. R2355:2, 3573:1 How necessary that all the tongue-servants of the Lord's Body be only such as are of his spirit, wielding an influence for good and not evil, for blessing and upbuilding rather than injury and cursing. R2447:4, 3573:1 How few have conquered the tongue to the extent of bringing good, and only good, to all with whom they come in contact! R2447:4, 3573:1 Evil-speaking is slander. R2443:5

Grace

- Liberality, favor. R756:3*

Seasoned with salt

- A purifying and preservative influence. R1937:3 Not only should our speech be liberal ("with grace"), but also "seasoned with salt" (well established in the truth of God's Word). R756:3* The quality of salt to preserve and to arrest the spread of corruption rendered it a fit symbol of an everlasting covenant and a significant type of true Christians in the midst of sin and vice. R84:6* The

first duty of everyone who would obey the call to preach is to become an earnest, faithful, diligent student of God's Word, that he may be able to minister grace to the hearer. R646:3 The appetizing salt of purity, righteousness, truth. R2099:3* In reproof, warning or counsel, a spirit of liberality will not lose sight of commendable features in those opposed, nor fail to commend it. R756:3* Truth, like salt, has the power of preserving from decay that which is good and pure. R756:5*

10

Colossians 4:10 *Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)*

Marcus

- John was his Hebrew name and Mark his Latin name. R3003:6 Mark seems to have ultimately become a true yoke-fellow, very highly appreciated by the great Apostle. (2 Tim. 4:11) R2141:3, 3009:3 John Mark eventually restored to Paul's favor. (Col. 4:10; 2 Tim. 4:11) R4364:2

Sister's son

- Should read cousin. R3003:6

Received commandments

- In introducing brethren to the churches, the liberty of all is respected even by the apostles, who write not arbitrarily, but giving the reasons why those commended should be held in esteem. R1822:2

If he come

- When the apostles called or sent any of the younger brethren in the ministry, it was not as of arbitrary authority, but as of request. R1822:2

Receive him

- Introductory letters as a safe-guard against "false brethren" and "wolves in sheep's clothing" were the custom of the primitive Church, practiced by the apostles. R1707:1 4:14

Luke

- Luke wrote not only a version of the Gospel, but also the Book of Acts and nearly all of St. Paul's epistles. R4399:3

15

Colossians 4:15 *Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.*

Salute the brethren

- Whenever there was opportunity, the churches were prompt to send Christian greetings and benedictions to those in other places. R1895:4

Which is in his house

- In the primitive Church the congregations were small, and usually met in private houses. R2941:6

16

Colossians 4:16 *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.*

Epistle

- The letters of the apostles, claiming divine authority equal to that of the Old Testament Scriptures, were treasured and guarded with special care by the various congregations of the early Church. R1146:1

1 Thessalonians

General

- **1 Thessalonians**

- When released from prison at Philippi, Paul, Silas and Timothy went about a hundred miles direct to Thessalonica, the largest commercial city of that district—Macedonia. Nothing daunted by their experience at Philippi, Paul at once began a vigorous presentation of the Gospel. The result of his labors was the nucleus of a flourishing church, to which two of his epistles were addressed. R3130:1,2
- Written from Corinth during the year and a half in which St. Paul labored with his associates there, the first epistle to the Thessalonians is credited with being the first of the New Testament writings which have come down to us, AD 52. The epistle is a very fatherly one, very gentle and loving. When we remember that the believers addressed were merely "babes in Christ" less than a year old, we are inclined to amazement that the Apostle should consider them prepared for teaching on so high a plane. Let us recall to mind the setting of this epistle. Less than a year before its writing, the Apostle and Silas arrived from Philippi bruised and haggard, surely, as a result of their experiences. It will be remembered that they had peace but a short time at Thessalonica, during which they made known the Gospel of God's grace. Then the Apostle was obliged to flee again, but subsequently heard from the believers at Thessalonica through Silas and Timothy. With a fatherly love he assayed several times to revisit the believers, but was always providentially hindered. Possibly these hindrances led up to the writing of this epistle, more profitable for them, as well as advantageous to all of the Lord's people throughout the world during eighteen centuries. R4417:2,3
- Although the church at Thessalonica was composed of those who in respect to length of Christian experience were but "babes," yet very evidently the persecution which had come upon them had caused them to grow very rapidly. It was but a year since they had received the Gospel, and yet the Apostle witnesses to their rapid development, as evidenced by their love one for the other, and not only love for the company at Thessalonica, but the breadth of their love extending to and manifesting an interest in all of the household of faith throughout the province of Macedonia. R2196:2

1 Thessalonians 1

4

1 Thessalonians 1:4 *Knowing, brethren beloved, your election of God.*

Knowing

- By means of the various evidences that we are the children of God, namely our begetting, quickening, and sealing of the Spirit, and by which it may be discerned, not by oneself only, but ere long by the brethren. F191

5

1 Thessalonians 1:5 *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*

Gospel

- Message of good tidings. R1419:3; HG311:6

6

1 Thessalonians 1:6 *And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:*

Followers of us

- The under-shepherds do not own the flock, and their value to the flock as overseers consists in their faithfulness in making known to the sheep the message of the great Shepherd and, to the extent of their ability, communicating his tone and his Spirit with his Word. R4278:3 The view that the apostles were exceptions, and their sacrifice and suffering were not intended as examples for the remainder of the Church, would hinder us from obedience to this apostolic injunction. NS591:5;

SM628

10

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

To wait

- There is no more practical doctrine than the second advent. It is the motive for patient waiting. R298:2* Implies that the Kingdom was not already here. NS677:1 We cannot hope to bring the Kingdom to pass of ourselves. While continuing our missionary exertions, let us tie our faith to the Apostle's words. OV246 Each system knows that the marriage of the Lamb is to take place at the second coming of Christ. They have lost sight of the fact that the true virgin Church must wait and keep herself unspotted, a virgin. SM408

His Son from heaven

- "If I go I will come again." (John 14:3) F671; R1827:1

Whom he raised

- If, as the Scriptures declare, it was his soul that died, then Christ could have no power to resuscitate himself. R2795:2 No agency was called into service to accomplish his resurrection, but, as when first created, he was the direct workmanship of Jehovah. "God hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. 6:14) R1005:5 The Father raised up Jesus from death. If the Father and Son are the same being, then the Father was dead. R370:3

Us

- Such as now accept of Christ and become his obedient followers. R787:3

Wrath to come

- The great time of trouble in the end of this age. Even now, though not delivered from present wrath and penalties of sin, we are assured of a full release shortly from every vestige of the curse and wrath now resting on all. R787:3

1 Thessalonians 2

2

1 Thessalonians 2:2 *But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.*

Shamefully entreated

- Paul and Silas' clothing was torn from them, and the command was given that they should be beaten with rods and imprisoned. R3123:1

6

1 Thessalonians 2:6 *Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.*

We might have been burdensome

- The Apostle might have said you owe me, to care for my temporal necessities, but the Gospel message is not given along lines of justice, but along the lines of love and compassion. R2500:5

7

1 Thessalonians 2:7 *But we were gentle among you, even as a nurse cherisheth her children:*

But we were gentle

- Paul did not act as a lord or master amongst slaves or subordinates. R3130:2 The apostles issued neither bulls nor anathemas, but loving entreaties. F232 The apostles never claimed a monopoly of the teaching or of the pastoral work of the Church; nor did the Lord ever intimate that they should do

so. R1524:1

9

1 Thessalonians 2:9 *For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.*

Labor and travail

- The Apostle did not belong to a paid ministry. He had a message to deliver which he appreciated so highly to spend his life in its promulgation—using for other purposes only so much of time and energy as necessary to procure necessities. R3157:6

Laboring

- Working with his hands, as well as preaching and expounding the Scriptures. R3130:2 Some missed a grand opportunity when Paul needed to make tents to support himself. R733:2 He neither coveted their silver and gold, nor asked for it or their praise. R2500:5

10

1 Thessalonians 2:10 *Ye are witnesses, and God also , how holily and justly and unblameably we behaved ourselves among you that believe:*

We behaved

- Paul lived an unblameable, unselfish life in their midst, giving them the Gospel, and with it his very life. R3130:2

11

1 Thessalonians 2:11 *As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,*

And comforted

- Not harassed, threatened and upbraided. This spirit in the apostles as fathers and brethren in the Church should be a guide to all who would be sons of consolation. R3435:6

12

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

Who hath called you

- The new creature is to remember that he has become a representative of God and his righteousness. "As he that hath called you is holy, so be ye holy." (1 Pet. 1:15) F91

Unto his kingdom

- "Whereunto he called you by our gospel." (2 Thes. 2:14) R1419:4

15

1 Thessalonians 2:15 *Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:*

Persecuted us

- Largely by those who had some light, but whose light was darkness in comparison to the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. R2415:2 The persecutors of the "Body," like the persecutors of the Head, are cooperating to fulfill the divine plan in a manner they little suspect. R2415:3

16

1 Thessalonians 2:16 *Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.*

For the wrath

- The wrath of God which entirely swallowed up the nation and left the land almost desolate, scattering the people amongst all the nations. R3292:5 If all the woes purposed of God upon the Israelites in the conclusion of their age were fulfilled, then none of those woes belong to the future. CR423

Is come upon them

- The fire of trouble through which fleshly Israel passed when Jesus was present, has already come upon the Jewish people. A229; C300; E357 All the woes purposed of God were fulfilled. CR423; R5505:4 The "wrath to come" (Luke 3:7) did come upon the nation because of its rejection of Messiah. R2564:1, 4656:4, 4172:6, 2786:4 The Jews had experienced great blessings and privileges, and these being misused brought great darkness and a terrible national judgment. R1983:2 History estimates the trouble which came upon Israel, within forty years of our Lord's utterance, as the most awful that had thus far occurred amongst men. R1702:2 After the holy Spirit coming upon the infant Church at Pentecost, had searched, sifted and winnowed out of the Jewish dispensation all the wheat, then the fire came upon the chaff. R2927:2 The curses mentioned by Moses (Deut. 28:15, 46, 49, 63-67) that would befall Israel seem to have had a very literal fulfillment upon the Israel of our Lord's day. C300 "He shall baptize you with fire" (Matt. 3:11) F445; NS21:2, 626:4 Their national sin—expiated by their punishment in the past 1,800 years, as Paul foretold. R4612:3

To the uttermost

- In their complete ruin as a nation in the time of trouble at the close of the Jewish age. R2599:4, During those forty years ending the Jewish age. At the close of 70 AD the nation went to pieces. R5470:6, 5505:4, NS218:2, 305:4 They have been under that wrath and unable to reestablish themselves as a nation from that day to the present time. R2564:1 They have been cut off completely from favor. R4656:4 Divine anger burned against fleshly Israel and did continue until as a people they had suffered for their national sins. After divine wrath has burned out their national transgression, he will speak peaceably toward them. E357; R2599:4

18

1 Thessalonians 2:18 *Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.*

Satan hindered us

- The Apostle was a firm believer in a personal devil. R3165:6 We are sure that the Lord would overrule the machinations of Satan and cause them to work out his own glory. R5712:4

19

1 Thessalonians 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*

At his coming

- Greek: parousia; presence. R223:2, 2978:6, 1693:1

1 Thessalonians 3

2

1 Thessalonians 3:2 *And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:*

To comfort you

- Signifies and implies establishment in the faith once delivered to the saints. All the terms and conditions of our covenant should be held in mind, and the promises of reward at the end of the journey. R2665:2 "Comfort all that mourn," (Isa. 61:2) "Through patience and comfort of the scriptures." (Rom. 15:4) "Wherefore comfort one another with these words," (1 Thess. 4:18) not only

with respect to the things promised, but with respect to the loving compassion and sympathy of him who promises them. R2665:1

Faith

- Faith, like steam in an engine, is a power either for good or for evil. Hence, the importance of a correct faith, grounded and settled, and not moved away from the hope of the Gospel, rooted and built up in Christ. R1719:6

3

1 Thessalonians 3:3 *That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.*

Appointed thereunto

- The prophets foresaw and foretold "the sufferings of Christ (Head and Body) and the glory that should follow." (1 Peter 1:11) R147:5

7

1 Thessalonians 3:7 *Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:*

Our affliction

- Paul was apparently considerably cast down with discouragement and possibly sickness. R4416:1

And distress

- If Paul needed such experiences to bring out the best that was in him and to make his epistles the more useful to the Church, possibly the Lord's dealings with us at times may be with the same end in view—our preparation for further usefulness in his service. R4416:2

12

1 Thessalonians 3:12 *And the Lord make you to increase and abound in love one toward another, and toward all men , even as we do toward you:*

The Lord make you

- Not to sinners are these words addressed, but to saints. Not those who have not the spirit of love does the Apostle exhort, but those who have been begotten of the spirit of love. Who are the "you"? Members of the true Church. R4662:2, 4663:2 It is not what we can do, but what the Lord can do in us and for us. It is the Lord's doing; we can accomplish very little for ourselves. He has various agencies through which he is pleased to increase our love—the word of God, divine providence, fellowship of the saints. R4662:5

Increase

- Signifies love already has attained an ascendency in the heart, and is progressing, conquering and bringing into subjection all the thoughts and conduct of life. R4662:2 Approaching more and more and attaining and maintaining the "mark" which God hath set before us as the standard of character for which he will be pleased to award the prize. R4662:2

And abound

- The Lord's people are to increase in love continually, until the love abounds or overflows in all the thoughts and words and conduct of life. R4662:2 One reason why love does not abound more thoroughly amongst God's people, is that so many of them have been blinded by the Adversary to the real character of God. R4662:3

In love

- We began to receive of God's spirit of love from the time we made our consecration to him, and began to live unto him, and not unto the flesh. R4662:5

One toward another

- The Apostles exhort fellow Christians to follow after them in the same way of self-sacrificing, loving

obedience, as imitators of Jesus. R4662:5

Toward all men

- This presupposes the love which, first of all, is due to God our Father. Nor is it to be expected that any man will love his fellow-creatures to the extent indicated, unless he has first learned to love his Creator. R4662:2

Even as we do

- They were exemplifying in their daily course of life this very abounding love which, overflowing, was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord's people everywhere. R4662:3

13

1 Thessalonians 3:13 *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

To the end

- With the object in view. R4663:5

He may stablish

- Fixed, settled, rooted, grounded, thoroughly established, firmly fixed in love for righteousness; so that all unrighteousness would be an abomination to them. R4663:5

Your hearts

- To have a heart that is blameless is a very different thing from having flesh that is blameless. The heart, standing for the will, the intention, the desire; represents the new creature. R4663:6

At

- In. R4662:4

The coming

- Greek: parousia; presence. B159; R4664:1, 2979:1, 1693:1, 223:2 From this the Thessalonian brethren seem to have drawn a wrong conclusion, supposing the Apostle to intimate that the Day of the Lord would surely come in their day. To meet their difficulty, Paul wrote them the second epistle, in which the main thought is the correcting of this error. R665:3 We are now in this time of Christ's presence, and it behooves us to inquire carefully of our hearts to what extent we are established in righteousness, in love for it. R4664:4 Do we find that with the brighter shining truth our hearts are being established, our faith well founded and settled? If so, it is just what Paul expected. R349:1

1 Thessalonians 4

1

1 Thessalonians 4:1 *Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.*

Abound more and more

- As your capacity increases. F133

3

1 Thessalonians 4:3 *For this is the will of God, even your sanctification, that ye should abstain from fornication:*

The will of God

- His desire, his design. R5876:3 Concerning you. R5427:6, 5332:3, 5130:4, 5126:3, 4335:3, 2412:1 Thus our personal salvation comes first in God's order. We then inquire, What is the next step? R5427:6 In the nature of advice, rather than command. R5126:3 The great work is not for others, but a work in ourselves; subduing, conquering, ruling self. R5127:1, 2412:1; SM581 Heart loyalty; our first duty, continual duty, and the end of our duty. R5127:4 The acceptance of us by the Father is

only the beginning of the sanctifying work. It is his will that this work should continue and progress in us, to its full completion. R5877:3

Your

- Addressed only to the saints of God. SM578; R5876:3

Sanctification

- The complete devotion of your will to God. F136; R5126:6; SM582 Full setting apart from the world to himself and his service. R5876:3, 3655:6, 200:2, 50:2; SM578 Through the truth, which becomes illuminated to us through the holy Spirit. R5878:1, 5877:6 Progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way. R5877:1 This work should affect our minds, our hands, our eyes, our ears, our tongues, our all, that we may be fully used of the Lord. R5877:3 Walking after the Spirit, which leads to everlasting life with our great Redeemer. R5100:5 There are two parts to sanctification; the first is our own, the second belongs to God. "Sanctify yourselves," and "I will sanctify you." SM581; R5332:3; 200:2 If God's will is really our will, we have a clearly marked pathway. R5127:5 Our sanctification is effected not when we are "called," nor when we begin to turn from sin, but when we come to the point of full consecration. R4592:1

7

1 Thessalonians 4:7 *For God hath not called us unto uncleanness, but unto holiness.*

But unto holiness

- "Be ye holy, for I am holy." (1 Pet. 1:16) F92 Her righteousness is that to which the Bride is called. R50:2*

10

1 Thessalonians 4:10 *And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;*

Brethren

- Fellow-servants. R2196:2

More and more

- In love and service one for the other, which implies a growth in all the graces of the spirit. R2196:3

11

1 Thessalonians 4:11 *And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*

Study to be quiet

- Might be rendered literally "that ye be ambitious to be quiet," or that ye have a quiet ambition, not a restless zeal for notoriety and great exploits, but a quiet, earnest perseverance in well-doing. R2196:3 The Lord's people are to study to have a mind that is well balanced; this is not natural to the majority of people, and is, therefore, something to be studied and attained. R5167:3 Quietness that appertains to peace—a composure which is the opposite of nervousness, giddiness and childishness. R5167:3 This desirable quietness represents the graces of the holy Spirit; meekness, gentleness, patience and brotherly kindness. R5167:3

Your own business

- "Let none of you suffer as a busybody in other men's matters." (1 Pet. 4:15) F583 A busybody is a person who meddles with the affairs of others with which he properly has nothing whatever to do. R5167:6 One who spends considerable time in correcting others is prone to forget himself. R5168:1

With your own hands

- Not to be dependent upon charity, so far as possible. R2196:6 Home and family duties were not to be neglected. R2196:3

12

1 Thessalonians 4:12 *That ye may walk honestly toward them that are without, and that ye may have lack of nothing.*

That are without

- In darkness, out of Christ. R2196:6

13

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

Which are asleep

- All our sleeping friends. R4793:5

Which have no hope

- No such substantial hope. E328, 329 No hope of the resurrection. OV333

14

1 Thessalonians 4:14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

That Jesus died

- For us; a ransom for all. E444; R4793:5, 3529:6, 2197:3,5 The Adamic death penalty was to perish; but it has been cancelled by Christ's ransom. R1126:2

And rose again

- To be the Deliverer of the race from the bonds of sin and death. R4175:1 That he might be Lord and life-giver to all. R4793:5, 3529:6, 2197:2 Our faith is built upon this fact; it is an evidence that his sacrifice was acceptable. R2197:4

Even so

- Let us believe as true. R4793:5

Them also

- All mankind. E328; R4793:5, 4160:5, 3529:6, 3436:5, 2528:2, 2197:2

Which sleep

- Not which have gone to heaven. R1591:5 Referring to the dead, both good and bad. R3027:6, 5059:6, 5166:4, 4794:2, 4793:5, 4633:1, 3529:6, 3063:4 Whose death through Jesus' merit has been changed to a sleep. R4175:1 By reason of his death our souls do not die in the full sense of the word, but are Scripturally said to fall asleep. R4956:1

In Jesus

- In the sense that the hope of an awakening centers in him. R2618:1, 4175:1, 3436:5, 3063:4; SM38 The word Jesus means "Savior." R2197:5 It is through Jesus that the race previously extinct in Adam has hope of an awakening. R5107:3, 4956:1, 4633:1, 3063:4

Will God bring

- From the sleep of death. E346; R4793:5, 2197:5, 1881:1 All who sleep in Jesus will God bring from the dead through him. SM740 This was the comfort the Apostle set before the early Church. OV213

With him

- By. R1881:1 Through, his instrumentality. R2197:5

15

1 Thessalonians 4:15 *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*

The coming

- Greek: parousia; presence. B159; R2981:6, 2979:1, 2198:4, 1881:2, 1693:1, 473:2, 293:2, 223:2

Of the Lord

- If Jesus can be present, and not seen, the dead in Christ could be raised and not seen, because when raised they will be like Jesus. R170:1

Prevent

- Precede; go before. R5166:4, 2981:6, 1881:2, 473:2, 170:1; F663; C233 Hinder. R4794:2, 2765:2, 293:2

Them

- The saints, the Church. C233; F663; R2528:2

Which are asleep

- Those of the Church already dead. R2981:6 The dead saints were raised spirit beings in 1878. C234

16

1 Thessalonians 4:16 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

Descend from heaven

- He comes unknown to the world. R579:3 "If I go I will come again." (John 14:3) F671

With

- In, or during. B149

A shout

- Greek: keleusma; a shout of encouragement to all men to wake up to a sense of their rights and privileges. B146 The shout of encouragement should be understood to be the people's response to the Jubilee trumpets blown by the priests. R2026:1

With the voice

- With the authority and command. B147

Of the archangel

- Michael. R668:1, 152:6 The chief messenger, "The Messenger of the Covenant," (Mal. 3:1) Christ. B147; R490:1

The trump of God

- The seventh trumpet, the last trump, covering the entire Millennial age; typified by the Jubilee trump. B148, 149, 197; OV386 Paul's "shout" and "trumpet" corresponds in every way with those used by John (Rev. 11:15), and the same event in Daniel's prophecy (12:1) is called the standing up of the archangel Michael. R668:1, 845:2, 579:6, 263:3

The dead in Christ

- Applicable only to the elect Church. R5107:3, 2528:3, 2197:5, 152:3 They are reckoned as dying with Christ their Redeemer. R1454:4 The death of the flesh being fully accomplished; they are to have the first resurrection, the chief resurrection. R5107:6 They will receive new bodies like unto the Lord's glorious body. R5108:1, 3106:6 The scene described here is the same event of 1 Cor. 15:51, 52 of our change to a spiritual, immortal, powerful, heavenly body. R152:2

Shall rise first

- The faithful sleeping in death will be resurrected, reckoned with, rewarded; before the reckoning with and rewarding of the living members of the Church begins. R2981:6 Each receives life in complete measure instantly. R1854:5 We will from that instant be as invisible to fleshly beings as he is, and as angels are. R152:3

17

1 Thessalonians 4:17 *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

Then we

- The ones left over of the same class. R1260:4

Which are alive

- The Lord's people still on the earth after the time of the beginning of the first resurrection. R5566:5 Some are still in the place of polishing and preparation—the Temple is not complete yet. CR457

Shall be caught up

- Caught away, changed in the moment of death. F663; R667:6, 152:3 Their taking will be unseen by the world. R35:3 As Moses was lost to the sight of the people below, so the entire Church will be gathered to the Lord. R2709:6 This change will take place in the end of the Gospel age, at or during the sounding of the seventh trump. R1260:4 As the type of the passover night in Egypt, without the tasting of death. R212:2*

Together

- Or also. R293:3, 473:2 As a class, not separately as each may die. R5132:4

With

- Or to. R293:3

In the clouds

- In the time of trouble. B138; R191:1 Into obscurity. R1260:4

To meet the Lord

- During the gathering of the trouble, before the storm bursts. R153:5 That will be the first meeting of the Church with her Lord. R5132:2

In the air

- In the spiritual rulership of the world, now controlled by the present "prince of the power of the air." (Eph. 2:2) C238; R1260:5, 191:1, 152:6 In the realm of spiritual control of the earth—in kingdom power and great glory. R5771:6 Symbol of the spiritual throne from which Satan is to be deposed, and to which our Lord and his joint-heirs are to come. R153:2 This does not necessarily mean that they will occupy Tartarus. R5182:1 Some expect to meet in the immediate presence of God, and others associate the meeting with earthly conditions, while we believe the meeting will be in a condition midway between the other two. R167:1*

Be with the Lord

- "Whom he hath appointed heir of all things." (Heb. 1:2) F70

18

1 Thessalonians 4:18 *Wherefore comfort one another with these words.*

Comfort

- Of the Father, through the Son, by the holy Spirit, communicated through the Scriptures; also communicated by the members of the Body of Christ one to another. R2665:1

1 Thessalonians 5

1

1 Thessalonians 5:1 *But of the times and the seasons, brethren, ye have no need that I write unto you.*

Times and the seasons

- The world moves on in ignorance of the fact that the Lord is again present. Those who are faithfully watching unto the sure word of prophecy will know of his presence. R598:2 Only such as are living up to their consecration vows will be granted Divine assistance in the understanding of the present situation. The others of the consecrated will go on in partial or complete ignorance until brought to their senses by the complete collapse of present institutions. SM700 The great Millennial morning of blessing is nearing, yet a dark period, a short season of terrible trouble and anarchy intervenes. SM700

Ye have

- The Lord speaks directly to his Church as thou or you, but of the world as they or them. R359:6*

No need that I write

- We are granted a clear understanding of "the deep things of God" (1 Cor. 2:10), some features of which were never revealed until the present time, even to the most faithful of the Lord's saints. R5489:6

2

1 Thessalonians 5:2 *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

Day of the Lord

- In which we live. R310:5, 402:4; Bx The day of the Lord's presence, the "harvest," or end of the age. R2198:5 Its dawning cannot be discerned with the natural eye. If the second advent were to be an open, outward manifestation, would not the world know of it just as soon as the saints, the watchers? R2973:3 From this, the Thessalonian brethren seem to have drawn a wrong conclusion, supposing the Apostle to intimate that the day of the Lord would surely come in their day. R665:3

So cometh

- His second coming. R1416:5

As

- Like. R2973:3

A thief in the night

- Gradually and stealthily, taking the world unawares. SM789; R2973:3, 2693:5, 2504:4, 1923:3, 1416:5, 665:4, 593:6, 579:3; Q91:3 Quietly, stealthily, and after it has come, many for some time will not know they are in it. B21; R5256:3 Not to sound a trumpet before him, calling the world's attention to his work. R1742:6 Even at the second coming of the King there will be a night time. R2504:4 The secrecy observed respecting the time and manner of the second coming of Jesus will be a strong test. R5400:4 Throughout this entire age the Lord's people have been left in uncertainty as to the time of the Master's second coming. R5735:3 Only God's fully consecrated Church would not be taken unawares. R5917:4, 1416:5

They

- The world, not the saints. B22; R5400:4

Peace and safety

- We think that this saying of "Peace! Peace!" has been going on for some years, since the first Peace Conference at the Hague. Real peace can come only by Messiah's taking full control. He will bring in the peace. Q529:3 "Peace, peace, when there is no peace." (Jer. 6:14, 8:11) D242, 238, 241

Sudden destruction

- Sudden or rapid compared with the slow processes of the past six thousand years. B21 The Scriptures do not say that the trouble will come in an hour, one day, or in one year. The intimation is that the catastrophe coming upon our civilization will be a very sudden one. But it will be very sudden if it comes within twelve months. R5328:2 The world will not escape certain overthrow of their systems and politics. R2693:5 This comes as a just retribution upon those who, having had a knowledge of God and his righteousness, appreciated more the things of mammon. SM700, 701:T The world will be taken unawares; and many of the Lord's servants having fallen asleep, are not watching as commanded. R593:6 When anarchy has accomplished the complete destruction of the present order, it will be time for the setting up of the Kingdom of Christ, and he will bring the whole trouble to a sudden termination. Q529:3 It is only "ye brethren" who are privileged to have clearer light respecting present and future conditions. SM187

As travail upon a woman

- The catastrophe will come suddenly, at a moment as unexpected to the mother as to others. R5449:2 Each succeeding spasm will probably be more severe until the final one. D284; R1923:3, 707:2 The relief from present conditions will come only with the birth of a new order of things. A334; R1607:5,

621:2, 357:1

And they

- The world, unbelievers. R2198:4, 5400:4, 2972:3, 1923:3, 513:4

4

1 Thessalonians 5:4 *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

But ye, brethren

- All the faithful in Christ Jesus, who wait for his kingdom and watch thereunto and seek to be prepared for it. R2303:4, 5479:4, 2513:4, 1785:4, 601:6*, 384:3; SM414 It is not intended that this prophetic knock should be heard by the world; it is intended only for the virgin class, wise and foolish. R4185:4

Are not in darkness

- With the world—and so may pass through much of the trouble with a happiness based on this knowledge. R1470:5 Concerning the times and seasons. C139, 215; R2979:5, 2765:1 Respecting the dawn of the Millennial morning because taught thereof by the Comforter. R1760:1 Truth will be revealed to those fully loyal to God. R5545:1, 3822:2, 2973:3, 1063:4*, 289:2; CR438 One evidence of faithfulness today, would be a knowledge of present truth. R2942:4, 5479:4 This does not necessarily mean all the truth, but enough to sanctify; certain basic principles that the Lord's people have at all times grasped—one God, the penalty for sin, etc. R5479:4 "The Spirit will show you things to come." (John 16:13) B121, 169; R1948:1, 402:4, 310:5 You have your lamps trimmed and burning. R2693:5 Yet they were not to know the hour, i.e., the exact time of his coming, yet if they were to watch closely they would not mistake the signs of his presence. R326:6*

That day

- The great seventh thousand-year day. CR438 The day of the Lord's presence. R189:4, 173:1 The time of trouble. SM414 The Christian who does not watch will be overtaken of that day just as the world is overtaken. R598:3

Overtake you

- Though it will thus overtake all the world. R3784:6, 326:6*

As a thief

- It will come upon the whole world as a thief and a snare. R5715:6, 5765:6, 5632:6, 4185:2,4 It shall not so come upon God's children who are living up to their privileges. R5735:2, 1785:4

5

1 Thessalonians 5:5 *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

Children of light

- All the children of God, so far as they have received the holy Spirit of begetting. "Let your light so shine before men." (John 15:19, Matt. 5:16) R5099:5 Having laid down their lives in consecration, for the purpose of becoming servants of righteousness, they are the enemies of sin. R5098:1 They will be watching and be enlightened and taught of the Lord. R2972:3, 5735:2, 5256:6, 5595:5, 513:4, 237:5* "For God has shined into our hearts." (2 Cor. 4:6) E293 "Thy Word is a lamp unto my feet, a lantern to my footsteps." (Psa. 119:105) We belong to the new dispensation and are therefore counted as children of the light even in the present darkness. R3686:3, 5256:6

Children of the day

- We are God's representatives and ambassadors. We are to tell the people about the light and knowledge and glory of God that is to come so soon, so that all who love the light may take heed to the Word of God and get ready to be members of that Kingdom class. R5339:6

Darkness

- Superstition and ignorance; the world's condition. R5098:1, 3686:4 The educated of the world are

rapidly dropping the thought of a personal God and a divine plan. SM700

6

1 Thessalonians 5:6 *Therefore let us not sleep, as do others; but let us watch and be sober.*

Let us not sleep

- Be awake, and keep active, lest you become drowsy with the lethargy which pervades all around you. R173:4 Such a period of drowsiness and non-alertness as respects the truth, prevailed amongst the Lord's people for centuries. Many of the Lord's true followers have been dreaming about the conversion of the world, while Satan has been sowing tares with liberal hand in their very midst. "While men slept his enemy came and sowed tares." (Matt. 13:25) R3769:6

As do others

- They have not watched to catch the foregleams of the new day. R5256:6 The world knows not of the Bridegroom's arrival, intoxicated with the spirit of this world and false doctrines. R2693:5, 5256:6; Q663:6

Let us watch

- For the day, for Messiah's Kingdom, which will produce that day. R5256:3 Let us be alert, watching our own hearts; watching the trend of times, and for opportunities of usefulness in the proclamation of the Kingdom message; also watching for the interests of the Church, seeking to build one another up. R5400:5, 2303:4 Watch ourselves, to keep ourselves from the snares of the present time. Watch the fulfillment of Scripture, fully awake, and watching to see what is the duty of the hour, and then to be diligent in doing it. R5633:4, 2303:4, 87:2 Those who are alert should call the attention of others to these wonderful things. R5257:1 As we watch we shall be putting off anger, malice, hatred, envy, strife. R5257:4 Taking careful notice of all the directions which the Lord our God has given us respecting what would not be acceptable service to him; striving to walk as nearly as possible in the footsteps of the great High Priest. R3056:5 Does not the command "watch!" imply that at the proper time the watchers will be rewarded by a knowledge which the un-watching will not have? R1873:3

And be sober

- Not referring to the use of intoxicating liquors; not frivolous, but in the sense of being earnest, appreciative of present opportunities and privileges in connection with the Lord's service. R3056:5, 5633:1 Have the spirit of Christ, the spirit of a sound mind, of meekness and gentleness, love for God and man, not intoxicated with the spirit of the world or of Churchianity. R3056:5, 5632:6 Sober in mind, not excitable, not carried about by every wind of doctrine. R5257:1

7

1 Thessalonians 5:7 *For they that sleep sleep in the night; and they that be drunken are drunken in the night.*

Be drunken

- Intoxicated with the spirit of the world. Q663:6

8

1 Thessalonians 5:8 *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.*

The hope

- It is not a hope, but the hope, not some general hope, but the hope of the gospel (Col. 1:23), the hope of eternal life (Tit. 3:7), the hope of glory (Col. 1:27). R1435:2

Of salvation

- This salvation reaches no one until the end of the Gospel age, except believers, who (in a reckoned sense) grasp the hope of salvation and anticipate it by faith. R2051:1 The apostles declare that we are "heirs of salvation" and point us to the fact that it "shall be brought unto us at the revelation of our

Lord and Savior Jesus Christ"; and tell us that "now is our salvation nearer than when we first believed" and that meantime we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." (See Rom. 13:11; Heb. 1:14; 1 Pet. 1:5, 13; Heb. 9:28) R2051:1 The completion of salvation is called resurrection. R2051:1

10

1 Thessalonians 5:10 *Who died for us, that, whether we wake or sleep, we should live together with him.*

Who died for us

- The Adamic death penalty was to perish, but it has been cancelled by Christ's ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep," from which the Redeemer will awaken all. R1126:2; E446

Sleep

- Referring to the dead. R3027:6

11

1 Thessalonians 5:11 *Wherefore comfort yourselves together, and edify one another, even as also ye do.*

Comfort yourselves

- Of the Lord, through the holy Spirit, through the agency of Paul and Timothy. All the Lord's people need to remember that in the present life they have a ministry of comfort to perform toward all who mourn in Zion. "Comfort all that mourn." (Isa. 61:2) "Through patience and comfort of the scriptures." (Rom. 15:4) R2665:4

Edify one another

- Encouraging one another, building one another up in the most holy faith; helping one another to put on the wedding garment and to be meet for the inheritance of the saints in light, as joint-heirs in the Kingdom (Jude 20; Col. 1:12; Rom. 8:17) R2707:6 "Inciting one another to love and good works." (Heb. 10:24) F311 The Lord never intended the meetings of his people to be all of the preaching kind. An effort should be made to develop whatever talent there is in any little company—to incite and draw out thought and expression respecting the divine plan as presented in the Word. R3014:5

12

1 Thessalonians 5:12 *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;*

You, brethren

- When we consider that the believers addressed were merely "babes in Christ," less than a year old, we are inclined to amazement that the Apostle should consider them prepared for teaching on so high a plane. R4417:2

To know them

- To acknowledge them, and to look to them to preserve order. R1895:3, 4418:3; F301 Not only recognize them personally, but in their capacity as servants in the Church, and of divine appointment through the Church. R4418:3

Which labor among you

- The service of the Church is not merely an honorary one. The word minister signifies servant. R4418:3

Over you in the Lord

- Those whom God hath set in the Body to have a supervision and measure of control of the interests of the work. R4418:3 The recognition of the Lord and the watching for his guidance through his Word and his promises will enable the Lord's people to discern the ones he has set over them in the Lord. R4418:2

13

1 Thessalonians 5:13 *And to esteem them very highly in love for their work's sake. And be at peace among yourselves.*

Esteem them very highly

- They who serve you most, you must mark as your chief ones. The Son of Man came to serve others. Esteem and honor one another in proportion as you find in each other unselfish, sacrificing love and service. R2278:6 Those who are noble, humble, self-sacrificing, cannot be too highly esteemed nor too loyally supported. If the position of an elder and teacher is very full of temptation, the Church should sympathetically be very watchful not to increase the temptation. Instead of being fault-finding, they should be so appreciative as to let trivial and unimportant matters pass unmentioned and indeed unnoticed. R4503:4 Permit no rivalry of spirit, no unkind word of criticism. Honor them, as their position requires, for in a measure they represent the Lord. And honor them in proportion as their labors of love in the Church seem to merit. R4418:3, 844:1 While there is danger that some will fail to render "honor to whom honor is due," (Rom. 13:7) there is danger also of man-worship; rendering too much honor to human instruments, whom God is pleased to use in connection with the service of the truth. (Rev. 22:9) All servants of God are fellow-servants, regardless of the time or extent of their service. R2079:5 They are to be loved, to be upheld, to be appreciated; and if they have some imperfections, like other men, they are no less worthy of sympathy and forgiveness and exoneration. R4772:5 While human teachers are necessary, they are to be respected and heeded only so far as they can show us a thus saith the Lord for their teachings. R397:3

In love

- The law of love should be used to measure our every act, our every word, yea, our very thoughts. R4772:5

For their work's sake

- Because of loving, faithful service, but for no other reason. R1137:3 The instructions to the Church are often applicable to the world in general. As the Church is to esteem and honor its members according to their ability and usefulness, so with mankind in general, in the world each should be esteemed as he has and uses his abilities, even though there be other qualities or weaknesses which you may neither admire nor endorse. R1163:2 We may and should honor his servants and count those who serve well as worthy of double honor; but we must always "hold the Head," and render him supreme reverence and obedience. R1571:4

And be at peace among yourselves

- Harmony; peace, joy, comfort, under the great Shepherd's Son and his appointed under shepherds. R4418:4 Because all are harkening for the voice of the Shepherd and striving against the self-seeking spirit; and the voice of the Master has been heeded in the choosing of elders, deacons, etc. R4418:4 Because general discontent prevails in this our day, it becomes daily more necessary that each child of God be on the alert to keep his body under, keep his tongue from murmuring, to be filled with thankfulness and gratitude to God in appreciation of all his benefits toward us. R4772:3 There is a great need for patient forbearance, one with the other. With the truth, therefore, to this class God proposes there shall also go the spirit of the truth—otherwise serious friction and damage would result. R4772:3

14

1 Thessalonians 5:14 *Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men .*

Brethren

- Not the elders alone are exhorted by the Apostle, as though they were a separate class, exercising control; he addresses the "brethren"—the entire Church, including the sisters also. R3136:1 Although

addressed to the saints at Thessalonica, these noble words have been a source of strength, encouragement and discipline to the faithful in Christ Jesus from their writing to the present time. R3135:3

Warn them

- Admonish. R4418:4 Do not mistake the disorderly for the weak, and comfort them; but patiently, lovingly warn them. R1893:6 Not comfort, support and encourage them in their wrong way. F298, 299; R1575:2, 295:6 Show them that their course is contrary to the spirit of the Lord and all the arrangements instituted by the apostles, his representatives. R3136:2 Even when the disorderly need correction, it requires to be wisely done, else more harm than good may result. R4418:5

That are unruly

- Self-conscious, thrusting themselves forward, without the request of the Church. R3136:2 The unruly, the anarchists, were to be admonished. Let us remember that while the Lord deals with us as individuals, he deals with us also collectively. No man liveth to himself nor dieth to himself and no member of the Church is privileged to ignore the fellow-members of the Body of Christ. R4418:5 Disorderly. F299, 302; R4418:4, 3136:1, 1893:6, 1575:2, 295:6 Those who are drifting away from the true spirit of Christ. R295:6, 1575:2

Comfort

- Encourage. F305; R4418:4

The feebleminded

- The faint-hearted. F304; R5644:2, 4418:4, 3136:1 The backward, diffident, those lacking in combativeness and self-esteem. R3136:2

Support the weak

- The spiritually weak; by such promises as the one; "My strength is made perfect in weakness." (2 Cor. 12:9) F306 Those not strong in the faith, comparatively undeveloped. R5644:2, 2163:4* The weak were to be assisted. R4418:5 Naturally backward, diffident, lacking in combativeness and self-esteem, they need to be pushed to the front a little, in order to bring out what talents they really possess, for their own encouragement and for the blessing also of the entire household of faith. R3136:2

Patient toward all

- Seems to imply that the better balanced amongst the Lord's people should look with sympathy upon and exercise patient forbearance toward all the classes above mentioned. R3136:2 Not only toward the weak and those who lack courage, but toward all, including those who have too much courage and self-push. Growth in knowledge helps us to grow in this grace of patience. R3136:2 The groaning creation is under the delusion of the "god of this world." (2 Cor. 4:4) F306, 307

15

1 Thessalonians 5:15 *See that none render evil for evil unto any man ; but ever follow that which is good, both among yourselves, and to all men .*

See that none render evil for evil

- Each is to see for himself, first, that he renders no evil to others, but secondly, the Church should see to it that none of its members in fellowship so do without being admonished. This is specially the duty of the elders—to watch out for the relationship between the Church and others. R4418:6 This principle is to govern each one. R5644:3 Elders should kindly admonish any who are guilty of such a wrong course. F307; The Lord's followers are not to attempt to retaliate upon their enemies by doing them evil in return, or in any manner to "get even with them." It includes also our thoughts, not to return anger for anger, malice for malice, envy for envy. R3136:4, 5898:4 If we were to exact justice from everybody, we would be losing our privilege of sacrificing for righteousness' sake. R5897:3

Follow that which is good

- Pursue. R3136:4 This will mean that each member of the Royal Priesthood will pursue righteousness

to the extent of his ability, seeking to return good for the evil we receive, exemplified absolutely in our Lord. R3136:4

To all

- This expresses a higher principle and more exalted character than generally prevails. "Love your enemies; do good to them that hate you." (Matt. 5:44) R4419:1

16

1 Thessalonians 5:16 *Rejoice evermore.*

Rejoice evermore

- The Christian's rejoicing is not hysterical, but founded on established principles, upon promises and comforting assurances of the divine Word, which stands firm amid all the storms and shocks of life. R3136:6 The world knoweth us not, and it knows not the mainspring of our joy and peace. We have a continual source of refreshment, not only in the divine providential care in all of life's matters now, but additionally the inspiration of the "exceeding great and precious promises." (2 Pet. 1:4) R4419:2

17

1 Thessalonians 5:17 *Pray without ceasing.*

Pray without ceasing

- "Prayer is the soul's sincere desire, uttered or unexpressed." R4883:2 Constantly in an attitude of prayer, mentally, spiritually, looking to the Lord for guidance in all the affairs of life. The spirit of prayer, in every perplexity, looking to the Lord regarding all daily interests, would be a life of prayer without ceasing. R4883:5, 5480:6, 5203:5, 4983:2, 4883:6, 3351:5, 1802:1 In the sense of not being discouraged when the good things promised us and asked for do not come quickly. We pray unceasingly "Thy Kingdom come" by continuing the thought, the expectation, the waiting for it, and by laboring in the interests of that Kingdom and in the preparation of our characters in order that we may have a share in it. R5709:5 That we may be prepared to listen for God's answers and advice through the Word. R4983:1 The entire life should be a prayer and a song in respect to every affair of life. R3806:1, 5833:5, 4883:5 We should pray for strength to overcome the flesh, and to develop the fruits and graces of the holy Spirit; and for wisdom to know how to deal with ourselves and to understand the Word of God and the spirit of the truth. R5708:5 We should pray that we may have God's sentiment, mind and will; as our sentiment, mind and will. R5709:2 To some, prayer at any time is irksome, tedious, but to the true Christian prayer constitutes one of the greatest of God's blessings. R4419:2 The life of an advanced Christian should be a life of prayer in the sense that a desire to know the Lord's will should be continually before his mind; and in every stress of life, in every undertaking, the will of the Lord should be sought and accepted and thanks given. R4419:2 Only somewhat advanced pupils in the school of Christ are prepared clearly to comprehend this exhortation. Having set their affections on things above, their prayers are in respect to those things, less disposed to pray for earthly good things. R3136:6 We should ask for only such things as God has already declared himself well pleased to grant. R4983:2 To break off this communion would be like stripping a tree of its leaves. To suppose that Christian life depends solely upon prayer without earnest study of God's Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. R4984:1 Prayer is absolutely indispensable to Christian growth, to spiritual existence. R5709:4, 2004:6

18

1 Thessalonians 5:18 *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

In everything

- Such experiences as our gracious Lord may deem best for our spiritual development. R3136:6 This

signifies that our Heavenly Father is deeply interested in everything that relates to us and ours. R1865:5

Give thanks

- Whoever loses the desire to thank and worship and commune with the Father of mercies, may rest assured that he is losing the very spirit of sonship. R2004:6

19

1 Thessalonians 5:19 *Quench not the Spirit.*

Quench not the Spirit

- The holy Spirit. R4419:4 "The flame of sacred love," the holy Spirit of the Father and of the Son, was enkindled in our hearts through the word of Grace. But how easily such a holy flame may be extinguished—a sufficient draft of the spirit of the world might extinguish it, or by putting it under a bushel, or by the Adversary. Yet the Apostle intimates that we alone have the determining of the matter; whether the holy Spirit in us shall be quenched or not. R3137:2, 4419:4 "If the light that is in thee become darkness (be extinguished), how great is that darkness." (Matt. 6:23) E264; R371:6 To quench signifies to extinguish, as to extinguish a fire or a light. R371:6 Quenching and grieving are not instantaneous works, but they are the paths which lead to second death. R5391:1 We should be as careful of our spiritual condition as of our physical. R5130:1 The light can be extinguished by: the spirit of worldliness; selfishness or thoughtlessness; indulging in the pleasures of the flesh; weariness in well doing; or it may be permitted to die out for want of replenishing. R5129:5,3 We might let it die out by failure to keep our covenant faithfully. R5489:3 If this light be in us we should not keep it secret, not put it under a bushel. R4993:1 A flame might be revived, even after having been wholly extinguished. R5130:4 May surely be applied to a proper missionary spirit, as well as in other ways. R4359:3

20

1 Thessalonians 5:20 *Despise not prophesyings.*

Despise not prophesyings

- Be not above hearing what any one may publicly utter as a child of God in the Church of Christ. Nevertheless, prove all things and hold fast that which stands the test. Because a brother is sincere, is earnest, does not prove that he is right in his Scriptural expositions. R4419:5 Our Lord was a preacher, the apostles were preachers, and the Lord has since raised up instructors among his people. Hence, such services should not be ignored. R3137:3 We live in a time when the very reverse is true; the danger is rather that too much time and attention may be given to preaching—when too much reliance is apt to be placed upon a leader and a connected discourse. R3137:3

21

1 Thessalonians 5:21 *Prove all things; hold fast that which is good.*

Prove all things

- Individual Christians cannot shirk their responsibilities by placing them on pastors, teachers, councils or creeds. D66 The Lord's people should not receive what they hear without proper examination; they should use good judgment as to what is supported by the Scriptures. R4750:2 Is it possible for a plain Christian, without any special learning, to comply? Yes, we reply, it is possible. If the desire for truth is paramount to every other desire, so that the inquirer will so bend his circumstances as to make opportunities for study and investigation, he shall find and rejoice in it. R1205:1 The early Church sat at the apostles' feet as learners, yet not with blank, unquestioning minds, but with a disposition to try the spirits and to prove the testimony. F232 It is the duty of every child of God to judge what is right and what is wrong, what is true and what is false. R416:2*, 1777:1, 664:4* Searching of the Scriptures in proving, may be of lasting benefit to yourself, establishing you more than ever in the

truth. R4419:6 Each individual should prove his own work; his faith in the doctrines, and his conduct in life, by the square and compass of God's Word. R1788:5 Remembering as you do so that "He that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God." (John 3:21) R2532:5

That which is good

- That which stands the test of the divine Word, and shows itself to be in accordance with the holy Spirit. R3137:4 Not with enticing words of man's wisdom (of human philosophy and theory), but in demonstration of the spirit and of power, that the faith of the Church might not stand in the wisdom of men, but in the power of God. (1 Cor. 2:4, 5) R1524:5

22

1 Thessalonians 5:22 *Abstain from all appearance of evil.*

Abstain from all appearance of evil

- This is to abstain from every form of evil. (Revised Version) The first step in abstaining is to resolve or vow so to do. The fixing of the will must come before successful battling can be done. R4419:6 The beginning of any sin is the first yielding to its intoxicating influence. David's sin, like that of all other sinners, began in giving heed to the first suggestions of evil, and having done this, the subsequent steps were easily taken. R2017:1 It is possible for us, to abstain, as new creatures, to be out of sympathy with all forms of evil—to be antagonistic thereto. But on account of the imperfections of the flesh, we may not always be able to do this actually. R4728:6 Every form of evil is a form of selfishness. R4728:3 Evils may be summed up into three forms—actions, words, and thoughts. R4728:3 A different thought from what the Apostle's words in the original would warrant, nevertheless representing a sound principle, we should avoid not only evil in its every form, but also everything that has an evil appearance; which our friends or neighbors might misunderstand and consider to be evil, that our influence for the Lord and the truth may be the greater. R4728:5, 4420:1, 3137:5, 1789:4 Evil thinking is one of the greatest evils with which God's people have to contend. R4728:5 "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings." (Gal. 5:19-21) R4728:2

23

1 Thessalonians 5:23 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

God of peace

- God is not a God of confusion, anarchy, turmoil and disturbance, but a God of peace, and in proportion as we are taught of him in the school of Christ, we will become lovers of peace, and the peace of God will dwell in us and abound more and more. R3137:5

Sanctify you

- Set apart for a special work or office. It is partly our work and partly God's work. R441:3 If we follow the course outlined by the Apostle (verses 12-22), God himself will sanctify us. R4420:4 Sanctification is of God by Jesus. "Sanctify them through thy truth." (John 17:17) R4528:3, 69:1; E242

Wholly

- Completely. Let us seek to have this sanctifying power of God, fully in control of every power in us. R4420:4 This condition of complete sanctification is the divine ideal, and God will complete it in you if you will but follow the directions prescribed. R4417:6

I pray God your

- The terms body, soul and spirit are figuratively used of the Church collectively. E353; R1881:3 The Apostle prayed that the spirit, soul, body of the Church (at Thessalonica) might be preserved without

blame to the coming of Jesus. R4420:4 Undoubtedly it would have remained unto this day had it maintained its early and proper relationship to the Lord. But departing from this the Church at Thessalonica was not preserved. There is no trace of it today. R4420:4

Whole spirit

- The true spirit has been preserved in the Little Flock. E353 That the Church might be preserved entire, without schism, in the unity of the spirit. Q837:2; R4420:4, 3137:6, 1881:3

And soul

- Soul of the Church. R4420:4, 3137:6 The Church's activity, intelligence, sentient being. E353; R1881:3 "The multitude of them that believed were of one heart and one soul." (Acts 4:32) Q837:2

And body

- "One body and one spirit." (Eph. 4:4) Q837:2 However people may differ respecting the preservation of individual spirits and souls of the people addressed, all will agree that their bodies have not been preserved. E353 The number three is surprisingly prominent. Man, in his composition, is spoken of by Paul as having three elements. R197:3* Not of each individual Christian at Thessalonica, but in other words, his desire was that the Church at Thessalonica might continue to the full end of the Gospel age as a noble and faithful congregation of the Lord's Body, full of his spirit and courageous in the work. R3137:6 The Church as a whole, the elect Church, whose names are written in heaven, discernible even now, notwithstanding the multitude of tares that would hide as well as choke it. R1881:3

Be preserved

- All will agree that their bodies have not been preserved, but have returned to dust, like those of others. R1881:3 This good wish of the Apostle was not realized, for the congregation at Thessalonica did die out, ceased to be. R3137:6, 4420:4

Unto the coming

- Greek: parousia; presence. B159; R2979:1, 1693:1, 223:2, 197:3

24

1 Thessalonians 5:24 *Faithful is he that calleth you, who also will do it .*

Faithful is he

- What God has promised, he is able also to perform. R1142:1 Our Father mocks none with a call which they cannot attain. R200:1 Who (God) also will exalt you in due time, according to his promise. R946:5 Faithfulness on our part is also required. R1211:2* If anyone breaks the contract, it will be ourselves. God will surely carry out his part. OV422; God promises us succor and every needed assistance in this way. His grace is sufficient for us. F374 If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the school of Christ, we shall gain his approval. R5460:2

Who also will do it

- Will keep his promise. R225:4 He will do for us exceedingly, abundantly, more than we could have thought or asked, or expected. CR274; R3660:1 The fact that the Thessalonica Church has not been kept in accordance with the Apostle's prayer is not to be charged to unfaithfulness on God's part, but to neglect and unfaithfulness on the part of those whom the Apostle addressed. R3138:1 The imperfect service of those whose hearts are fully set to do his will, is well pleasing unto God. And the Lord who discerneth the thoughts and intents of the heart, will make no mistake, nor will he be slack concerning his promises. R1018:5* The promise is to the called and chosen (accepted) and faithful. R1142:1 The only question is whether we shall do our part faithfully, for God will surely do his part. R5907:1, 4420:4

25

1 Thessalonians 5:25 *Brethren, pray for us.*

Brethren, pray for us

- Those who are praying the Lord's blessing upon his cause are seeking to serve it and are proportionately blessed; those who are indifferent to the welfare of Zion and the Lord's cause are in great danger. R2576:2 Not that the apostles could not pray for themselves, nor that Paul had lost fellowship with the Father, but that a door may be opened unto us whereby we may have opportunity of spreading the gospel of Christ. Q541:2 Not just a formality, but a blessing would come through remembering the apostles in prayer. Q541:2

26

1 Thessalonians 5:26 *Greet all the brethren with an holy kiss.*

With an holy kiss

- In spirit, but not in letter, the courtesies and civilities of our times being somewhat different from the customs of that day, although equally hospitable. R1550:5* The ancient form of salutation between men, and still used in some countries. R3138:2 The Apostle's thought is that there should be thorough cordiality amongst all who claim membership in the Body of Christ, and that this fellowship should be manifested by the accustomed form of greeting—whatever reasonable form that might be. R3138:2

27

1 Thessalonians 5:27 *I charge you by the Lord that this epistle be read unto all the holy brethren.*

I charge you

- You elders, preachers, teachers, leading brethren who first receive this. R3138:4

That this epistle

- Should not be considered as a private message or letter to those in whose care it was sent, but as his address to the entire company of the Lord's faithful. R3138:4 The apostolic epistles were carefully preserved and were appealed to as authority in matters of doctrine. They were directed to be exchanged among the various congregations, and publicly read. R1146:1

Be read unto all

- The Apostle seemed to fear a spirit of censorship among the leading brethren—to dole his letter out secondhand, or such parts as they judged prudent. Such a spirit on the part of the elders in any church would be reprehensible. R3138:4

2 Thessalonians

2 Thessalonians 1

5

2 Thessalonians 1:5 *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:*

Be counted worthy

- In spite of the fact that no human being actually is worthy. R3002:2 We are not worthy of the Kingdom of God; but the Lord purposes to (count) his faithful ones worthy, through the merit of the atonement sacrifice, which permits the acceptance of our wills, intentions, instead of the perfect works of righteousness. R3002:2

Ye also suffer

- Strive in a reasonable, rational manner, according to the divine Word and plan, to suffer for the Kingdom's sake. R3002:2 This loyalty should be put to the test. CR80

6

2 Thessalonians 1:6 *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*

Tribulation to them that trouble you

- It will be but a just thing for the Lord, at the second coming of the Lord Jesus, to render a recompense (purgatorial punishment) upon those who have been opposers of the truth and of the saints. Their punishment or tribulation will be just, and not an unjust one. R1471:2,4

7

2 Thessalonians 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

To you

- The saints, whose enemies are allowed to prosper and oppose. R356:2

Who are troubled

- We are enduring tribulation, until he come. R3652:6

Shall be revealed

- Greek: apokalupsis; revealment, uncovering, unveiling (as of a thing previously present but hidden). R2979:2,3, 580:5, 264:2, 20:4 The revelation of Christ to the world will be subsequent to his revelation of himself to the "wise virgin" class. The world will know, not by seeing Jesus in the flesh, but by seeing the great time of trouble. R5523:1

Angels

- Agencies. R764:6

8

2 Thessalonians 1:8 *In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

In flaming fire

- Of righteous purgatorial judgment. R1471:4 In which Christ's presence will first be revealed to the world in the great day of trouble which will introduce the new dispensation; and will continue to burn throughout that thousand-year day against all evil-doers. R1471:4, 5527:4 Symbol of the destructive force which will be exercised against everything that shall oppose the laws of Messiah's Kingdom. OV324; B151 Gradually, the world will come to understand that the great King is identified with the trouble. R5830:5 Judgments against all unrighteousness. R2979:3 Trouble, judgments—consumingly destructive to evil and ignorance and wrongs of every sort. R764:6, 5527:4 In the time of trouble. R5456:1 After 1914. Q98:T; R5567:1 Melting of the social fabric. R668:1 Anarchy, bringing retributive justice preceding the blessings of the new Kingdom. R5567:1, 5586:6 Outward manifestation of judgment, which will come on men in a natural way. It is their own fire that they built. Q98:T Trouble—great anarchistic blaze—destruction, leaving present institutions in ashes. R5058:6, 1040:1 The outward sign by which the world will know that Messiah has accepted his throne. CR291

That know not God

- Who acknowledge not God. T86 The ignorant who do not appreciate God's character and plans, and obey not the gospel. R764:6, 356:2 On them who are not really acquainted with God, but who nevertheless fail to obey the light of conscience, which all to some extent possess. B152

And that obey not

- And also on those who, while knowing God, yet obey not the gospel. B152

The gospel

- Glad tidings. R1471:4

9

2 Thessalonians 1:9 *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

Who

- Willful sinners against full light. OV363 Class of incorrigibles. R4973:5 Disobedient lovers of evil. PD95/109 Including Satan and all who follow his way. E392

Shall be punished

- Divine vengeance or retribution against sinners. R2858:4

With

- Or by. R926:1

Everlasting destruction

- The second death. E330; R5344:1, 5314:6, 5286:6, 2972:5, 2690:4, 2657:4, 2607:6, 1882:4, 1878:6; OV363, 333:3; CR279, 338:2*; SM167 Beyond all hope of recovery. R2858:4, 2972:5; Greek: aionion; not limited, i.e. upon which destruction no limit has been placed. R764:3, 719:4 Not preservation in torment or otherwise. R3947:2, 4973:5, 4881:6; OV373 From it there will be no redemption, no resurrection; Christ shall die no more, perish like natural brute beasts. (2 Pet. 2:12) R5314:6, 1882:4, 1878:6, 926:1; CR350, 338:2 Only the willingly obdurate shall be lost, and their loss will be the loss of life. R4702:4 "Destroyed from amongst the people." (Acts 3:23) E193; R4140:4; SM767 "Be as though they had not been." (Job 10:19) E387 "The wages of sin is death." (Rom. 6:23) R4618:4, 1882:4, 1085:5, 926:1

10

2 Thessalonians 1:10 *When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

When he shall

- Messiah—Head and Body. OV119; R2407:4

Come

- Have come. R764:3 When he comes it will be privately. He comes to organize the Church as his Kingdom, to set it up. R579:6, 263:3, 19:3

To be glorified

- Recognized as glorious, and to manifest his glory in his saints. R582:2* That coming glory was foreshadowed in his miracles, "manifested forth his glory." (John 2:11) R526:5

In his saints

- In the first resurrection. F161

And to be admired

- Respected, obeyed, worshipped. R774:1 Wondered at. R582:2*

In all them

- Who desire fellowship with God will come to him through the Royal Priesthood, who will offer their sacrifices for them. R1732:5 All who come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood. R2407:4 Those who choose the heavenly portion and the sacrifices necessary to obtain it should be admired by all mankind. OV119

In that day

- In the Millennial day. R1732:5, 2407:4, 1176:1, 765:1, 764:6, 356:2 "The last day" of sin, in which it will be forever wiped out. R356:2

11

2 Thessalonians 1:11 *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:*

Of this calling

- The great high calling of this Gospel age—to joint-heirship with his Son in the Kingdom. R3002:4 Present and future—now to suffer with Christ to cultivate his spirit, to bear much fruit and thus be fitted for a share in the work of the incoming age—for the blessing of the world. R2414:6

The work of faith

- These are not things which he offers us grudgingly, but things which he is well pleased to bestow. R3002:5

2 Thessalonians 2

1

2 Thessalonians 2:1 *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,*

Beseech you

- Entreat you. R665:4

By the coming

- Greek: parousia; presence. B159; R2979:1, 1693:1, 223:2

2

2 Thessalonians 2:2 *That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.*

Not soon shaken

- Not quickly agitated, nor alarmed. R665:4

The day of Christ

- Period of Messiah's glorious reign. SM151

Is at hand

- Greek: enestemi; is present. B269; F226; R665:4 "Has set in." (Rotherham) R519:4* For it was yet a long way off. F672

3

2 Thessalonians 2:3 *Let no man deceive you by any means: for that day shall not come , except there come a falling away first, and that man of sin be revealed, the son of perdition;*

Let no man deceive you

- "Beguile." (Revised Version) R519:4* Jesus knew the enemy's subtle power, and that he would deceive the very elect, if possible. (Matt. 13:24-43) R632:1

That day

- Could not come until after the great falling away, and the manifestation of the Man of Sin. R3128:4 Until the abomination of desolation has been set up. R5339:3 We are now living in "that Day of the Lord." (1 Thes. 5:2) R305:1, 54:2

Not come, except

- Paul did not use arguments such as some today are disposed to use against the claim that the Day of the Lord has begun. He did not say when Christ comes your eyes shall behold him and your ears hear the trump of God. B270

Come a falling away

- The apostasy—from the true faith. B269; R1093:4; 665:4 From the truth. R306:1, 980:2, 55:1 In the Church before the great Day of the Lord could come. R5769:1, 306:6, 55:5 A spiritual defection. (Used one other place in New Testament, where Paul is charged with teaching apostasy from Moses by abandoning circumcision.) R638:6* A false system that would develop in the Church. R305:1, 54:2 As one error after another crept in, the Church fell from her position of trust in and support of

the promises of her absent Lord, and began to love the world and the things of the world. R305:1, 54:2 A falling away into formalism, the development of a clergy, and a desire for worldly power. B286, 287 During the "Dark Ages" of Papacy's reign, from about the year 300 to 1600 A.D. During that carnival of heresy several portions of the Bible were altered as to appear to give support to Papacy's teachings. R278:2

That man of sin

- An apostasy; the system of error. R980:2; B267-361 The kingdom of Antichrist. R1093:6 In the Dark Ages there was quite a clear understanding that the Papacy was the Man of Sin. R5339:5 The Antichrist; the abomination of desolation, the beast, the little horn, the Papacy. B271, 277; C95; D32; R1775:1, 1526:4, 606:4, 402:1, 310:2, 305:2, 54:3

Be revealed

- His real character shown and seen. R305:1, 54:2

Son of perdition

- The son of destruction, the opponent. R665:4

4

2 Thessalonians 2:4 *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

That is called God

- That is called a mighty ruler. B269 That is worshipped. R304:3, 54:1

So that he as God

- As a mighty religious ruler, A theos, not THE theos, Jehovah. B275

In the temple of God

- A religious ruler, claiming and exercising authority over and above all other religious rulers, even to the extent of exalting himself in the Church, which is the true temple of God. B275; R305:6; 638:3* Greek: Ton naon; here translated "temple," never means in six other usages a literal temple, but is always applied to the Church of God; "Which temple ye are." (1 Cor. 3:17) R638:1*

6

2 Thessalonians 2:6 *And now ye know what withholdeth that he might be revealed in his time.*

Withholdeth

- Prevents, hinders, comes between. R665:5 Interposes. B270

That he

- Christ Jesus. R665:5; B270

In his time

- In his own due season. B270 Now you know why I so positively declare that we are not yet in the Day of the Lord. R665:5

7

2 Thessalonians 2:7 *For the mystery of iniquity doth already work: only he who now letteth will let , until he be taken out of the way.*

Mystery of iniquity

- Began in Paul's day, and developed into Papacy and her daughter organizations. There is a sense in which the word mystery is used in Scripture in the same sense as the word church. (Col. 1:27; Eph. 5:32; 1 John 3:1) R368:6, 711:1, CR11 Insubordination to Christ. B270 The body of Antichrist, Babylon, Christendom, particularly the Papacy. F201; R767:1

Only he who now letteth

- The thing which hindered a rapid development of Antichrist was the fact that the place aspired to was already filled by another, the Roman Empire. B288

8

2 Thessalonians 2:8 *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

Shall that wicked

- System. R307:2 The Lawless One. (Diaglott) R1977:2 The Man of Sin. R1363:1 The Antichrist; "Even now there are many." (1 John 2:18) E286

Be revealed

- Greek: apokalupto; to uncover, to remove a disguise. R307:3, 711:1 By Luther and others, even though many do not even yet see it. T86, R307:3

Spirit of his mouth

- His Word—the truth. This agency for the consuming of Papacy has progressed for about three hundred years, or since God's Word began to be published—AD 1526, and particularly since 1801 when the "two witnesses" were exalted to heaven and the "dominion" or temporal power began to be taken away. R307:3, 815:4, 287:5, 55:6 Truth, the spirit of the Lord's mouth, may come through a thousand channels. Even blasphemous infidelity may be one of the agencies and we believe it is the truth uttered, though mixed, which is the secret of power against Babylon—with respect to human rights and equality. R757:4

And shall destroy

- All willful sinners, and all who will not hear his voice, his command, his instructions. F398 Let no one hastily infer a peaceable conversion of the nations, for this and many scriptures teach the opposite. (Rev. 19:15; Rev. 11:17, 18; Dan. 12:1; Psa. 149 and 47) B101

With the brightness

- Greek: epiphania; bright shining; manifestation. C39; R2979:2,6, 307:4 Light and knowledge will so increase that all forms of error and evil will be finally dispelled by the bright shining of the present one. We may expect vengeance to begin in October (1881). While it will not be hindered after October, yet great results need not be looked for in a day. R247:6

Of his coming

- Greek: parousia; presence. B159, 270; C39; R3082:3, 2979:1,6, 2001:5, 1363:1 Of the present one. R711:2, 247:6, 124:1

9

2 Thessalonians 2:9 *Even him , whose coming is after the working of Satan with all power and signs and lying wonders,*

Even him

- These words, supplied by the translators, and not in the original text, tend to obscure the sense of this passage. R1363:2

Whose coming

- Christ's parousia (presence). R1363:1, 1693:1

Is after

- Greek: kata; is with, or accompanied by, as the same word is rendered in Mark 1:27; 1 Cor. 2:1; Eph. 6:6. B359; R1363:1,2

The working

- An energetic operation. (Satanic energy and action.) B359

Of Satan

- One of many scriptures which refer to this Adversary whose very existence is now denied by many. F609 The Apostle was a firm believer in a personal devil, and a Bible study of his teachings on this subject would be profitable when Christian Scientists and others deny the existence of the Adversary. R3165:6 The prime mover in the evils of this present time, and especially active in this hour of

temptation. R2793:2 He will not yield peaceably to the new rule; but must be overthrown by Christ after a violent struggle. R3119:6

And lying wonders

- Healing and miracles. F639 The fallen angels, spirit mediums. R3742:4 Out of the church of Rome have sprung the various minor systems. R767:1 "Seducing spirits and doctrines of devils." (1 Tim. 4:1; Eph. 6:11-13; 2 Pet. 3:17; Matt. 24:24) R2189:3, 2173:4, 1643:2

10

2 Thessalonians 2:10 *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

Of unrighteousness

- Untruth. R2891:3 Satan will be granted by the Lord special power in the end of this age, and as a result there will be special, severe testings upon the people of God; many will fall away from a Christian profession and a nominal faith. SM325 Satan himself is aware that nothing that is wholly false could succeed. (2 Cor. 11:14) SM323 The first question to be asked respecting any matter is: Is it true or is it false? To tamper with error after we see it to be error is to lay a trap for our spiritual feet. R2891:3; F264

Received not the love of the truth

- With a proper zeal. R4194:3 But in the love of self. R3138:5 Loved the error rather than the light. SM326; R1643:2, 1356:3 Rather the love of building up a denomination; the love of soliciting money for a denomination; and the love of certain ideas of their own. R5800:4 After coming to a knowledge of the truth, they do not love it so as to be willing to die for it. R1356:3 They that receive the truth in the love of it will surely serve it with all the decision they can command. R2950:4 They who on receiving truth ponder long whether it will cost too much, give evidence that their love for the truth is not great enough. Such must cultivate love for the truth until it outweighs all other things else they will not be fit for the Kingdom. R2950:4 The Lord will not permit those who receive the truth in the love of it to be turned aside. But he would send strong delusions to those who receive it from any other motive, or for any other reason. R5800:4 If sincere love for the truth, honesty of thought and deed, be yielded, sacrificed to pride, ambition, vain-glory, or any other thing, the result will be a loss of Present Truth. R3847:4 They are not worthy of it. R2275:1 To the listless and selfish who are not grossly wicked, the truth is only made a minister to pride and selfishness, and hence it is the will of God that all such should lose it. R1950:1

11

2 Thessalonians 2:11 *And for this cause God shall send them strong delusion, that they should believe a lie:*

And for this cause

- Evidently these words were a prophecy concerning the present Harvest time. Doubtless they apply primarily to the Church and will later apply also to Babylon and the unregenerate world. "Judgment must begin at the house of God." (1 Pet. 4:17) R4514:3

Shall send them

- Permit to come upon them. R2274:6 Speaking of this evil day, a certain class may believe a lie, because they were not honest, but acted deceptively, hypocritically. Probably the most valuable trait of character is honesty. R5098:3 The Harvest time, especially the closing years of the Harvest. R4583:2 All, in the end of the Gospel age, who, having been favored with the Word of God, have failed to appreciate and use it. R2174:4, 3847:5, 3490:3 For the purpose of sifting and separating the true from the false among those who have named the name of Christ. OV294; R3209:3 To gather the tares. OV297; R3209:3 Upon many in the nominal church. R2540:1, 3490:3, 2274:6 The church in general. R4167:5 Not only nominal Christendom, but upon those who have been specially favored

with the light of truth now shining. R4583:2 The intimation is that the severity of the testing will come first to the saints. R4583:3

Strong delusion

- That which, from certain standpoints, has the appearance of truth. R2274:2 Literally, a frenzy of delusion. R4514:2 Of Satanic wrath and power. R1949:3 God not only permits, but also desires, that the faith of his professed people should be severely tried. R1949:6, 5990:4, 5800:4, 1280:1 A working of deception—Spiritism. Fallen angels transformed to appear as angels of light and progress. F639; R2174:5 The success of strong organizations; such as Papacy, Methodism, Spiritism, Theosophy, Christian Science, Church Federation. F200; R4583:2, 1736:4 The modern Satanic gift of tongues is one of the many delusions of our day. R3941:5 Putting light for darkness, and darkness for light. R3119:6 Christian Science, mind-cure teachers, Satan masquerading as the champion of pure thoughts and righteous living. SM326 Giving them over, permitting them to believe, the lie which they preferred, and to suffer for missing the Truth which they did not love. SM238 Persistence in that which in the beginning, at least, was clearly recognized as wrong; but which, through self-will persisted in, subsequently became a gross deception. F166 Because the Christian world received not the truth in the love of it, God sent these delusions that it should be condemned thereby. R5652:4; OV294 The pestilence (moral and spiritual) that walketh in darkness that spreads and makes its victims among those who are ignorant of the truth, or who are unfaithful to it and hence unworthy of it. (Psa. 91:6) R3332:1 The Adversary is permitted to bring strong delusions upon the Lord's people for the very purpose of sifting out all not truly his. (Mal. 3:17) R3125:2, 5800:4 These delusions will have wonderful power upon the world of mankind and especially in Christendom, which will gain power during the next few years. The delusions will have their power because God's people have not been sufficiently awake to the privileges of Bible study. R4583:2 Great delusions are just before us, and some of these may come closest upon those possessing the most light of Present Truth. (Matt. 24:26, 27) Had it been foretold precisely what form these deceptions would take, this would have somewhat hindered their deceptive power. D581 Surely the proposed union—vitalizing the Protestant image and bringing it into accord with the Papal (beast) system, is a master-stroke of Satan and one of the strong delusions of this time foretold by the Apostle. R1474:6

That they

- A certain class, who acted deceptively, hypocritically. R5098:3 Those who, having been brought in contact with the truth, either resist it, or by failure to follow the true light loyally, show that they are unworthy of it. R2033:5 No doubt some who will be of the Great Company will be more or less deceived of the Adversary by the strong delusions of this hour. R4583:6

Should believe a lie

- And depart from the truth. R3125:2 A disloyal condition of heart may be meant which would apply to every form of truth and correspondingly apply to various lies. R4514:3 The demons are constantly striving to perpetuate the lie of Genesis 3:4, "Ye shall not surely die." They will now be permitted to personate the dead so successfully as to be a strong delusion. R3490:4, 5909:6 Whoever would come under the influence of the teaching of Satan and his fallen host would think of a dead man as really advanced to a higher station instead of having fallen into death. Other errors could be introduced, such as purgatory. OV301 The poor world, lacking wisdom from on high, misled by its trusted scientific and theological teachings, is rapidly coming under the power of the evil spirits. R4404:4

12

2 Thessalonians 2:12 *That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

They all

- Those who having once heard and understood the truth, turned from it, rejected it. R2274:6 Those who fall. SM567; R3941:5

Might be damned

- Condemned. SM326; R3941:5, 3490:3, 3125:2, 2274:5,6, 2174:5, 1869:5, 1766:4, 606:4; Q166:2 Might be judged unworthy to share the Millennial Kingdom, as joint-heirs with Christ. B359; R2813:3, 2274:2; Q166:2 Be manifested as not right—as out of harmony with God. SM567; R3941:5, 1766:4

Who believed not

- Manifesting that they were not worthy of the glorious things which God has in reservation for those who love righteousness and hate iniquity. SM326

Had pleasure in unrighteousness

- The preceding verses show that the reference here is to the development of the Man of Sin—Papacy. Those who were instrumental in introducing this system sought to pervert the truth for their own selfish ends. R606:4 Greek: adikia; untruth, deception, hypocrisy, two-facedness. R1363:2, 3181:3, 3941:5; SM105 Injustice. R1766:4 Doctrinal or practical. R2174:5 Not necessarily in gross unrighteousness, such as crime, but often a desire for a little more liberty of self-will instead of close conformity to the divine will. R2274:6 The great majority have followed Satan, the opponent of God. R5910:1

13

2 Thessalonians 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

From the beginning

- God foreknew and fore-arranged that those should be chosen to this high calling who, believing the truth, would be sanctified by it. This implies the searching for truth as for hid treasures. R475:6

Chosen you

- The saints, not the nominal church. A299; R2538:5, 25:1* This peculiar people is a new and chosen generation. Or in other words, having believed the message of salvation and gratefully accepted, they were chosen of God. R1567:2, 3621:2

Through sanctification of the Spirit

- The sanctification movement among Methodists is not the same as the high calling. Sanctification means, set apart, or, separated. The only sanctification recognized in Scripture is a sanctification of the spirit (mind) through the belief of the truth. R377:3, 475:6 Consecration of their hearts or minds. R831:4 A complete setting apart to the divine will and service. R1950:5 The divine spirit is the sanctifier, and the Word of Truth is the instrument. R197:3*

14

2 Thessalonians 2:14 *Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*

Gospel

- It is the voice of God by Jesus Christ proclaiming glad tidings of the coming Kingdom. R810:3*

Of the glory of our Lord

- Pre-eminence over all other classes, all other stations, in earth or in heaven. Exalted far above angels and granted the divine nature. (Rom. 2:7; 1 Cor. 15:53; 1 John 3:2, 3; 1 Cor. 1:26, 27; 2 Peter 1:4) This is the glorious inheritance of Zion, and this promotion can be received from no other quarter than God himself, on his own terms. R5711:1 "The far more exceeding and eternal weight of glory." (2 Cor. 4:17; 1 John 3:2; Col. 1:27; John 17:22; 1 Peter 5:10) R5684:5; A211 "Partaker of the divine nature." (2 Peter 1:4; 1 John 3:2; Rev. 21:2, 9; 22:17; 1 Cor. 10:16, 17; 12:12, 13, 27) R5748:6 Referring to our intimate relationship to our Head. "If we suffer with him we shall also reign with him." (2 Tim. 2:12) T80

15

2 Thessalonians 2:15 *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

Traditions

- Teachings of the Scriptures and Paul's own instructions. Q747:2

16

2 Thessalonians 2:16 *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,*

Hath loved us

- God's special love and provision for his saints as distinguished from the world. R1254:5

17

2 Thessalonians 2:17 *Comfort your hearts, and stablish you in every good word and work.*

Word and work

- Give earnest heed to opportunities for service, and consider that the information has been given us that we may impart it to others—to those brethren and sisters of the Lord's family, some of whom are in Babylon yet. R4685:5

2 Thessalonians 3

2

2 Thessalonians 3:2 *And that we may be delivered from unreasonable and wicked men: for all men have not faith.*

Have not faith

- The New Covenant was made necessary as a supplement to the Faith or Abrahamic Covenant because, as the Apostle declares, "All men have not faith." R4515:6 The great majority of Adam's race are so fallen as to be unable to approach God as Abraham did. R4515:6

5

2 Thessalonians 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

And the Lord

- The love of God is a different kind than is common to the natural man, and we need to be directed into it through the divine Word. R2648:2

Direct your hearts

- The Lord demands the absolute cleansing of the will, the heart, the spirit. "Blessed are the pure in heart, for they shall see God." (Matt. 5:8) F409

The love of God

- The love that is gentle, meek, patient, long-suffering—that thinketh or speaketh no evil, but trusteth and is kind and considerate according to the golden rule. F409 We need to have our hearts directed into this love, for as a new creation we are walking in a new way—not after the flesh but after the Spirit. F409

Waiting

- Waiting for the actual salvation. R604:5*

6

2 Thessalonians 3:6 *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye*

withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

Brethren

- The oneness of thought, mind and action required of the Church of God. R1130:6*

Withdraw yourselves

- He warns us against immoral and unjust persons, and those who wrest (twist) the Scriptures, and thus turn the truth of God into a lie. And in the Apostle's estimation, doctrinal disorders are among the chief. R1575:3

From every brother

- We have no evidence that the early Church ever regarded the apostles as lords in the Church; or that the apostles ever assumed such authority or dignity. F230; R1523:5 Brother was the common term of salutation. Even the Lord himself was not ashamed to call them all brethren. (Heb. 2:11) F230; R1523:5

Walketh disorderly

- Wolves in sheep's clothing, selfishly seeking their own temporal advantage. The Apostle did not counsel the handling of these wolves very gently, as some teachers of today advise. R1559:1

After the tradition

- The Lord's plan, of which the atonement, the ransom, is the center, or hub. F630

9

2 Thessalonians 3:9 *Not because we have not power, but to make ourselves an ensample unto you to follow us.*

Power

- Authority as the appointed apostles of the Lord to demand support. R2500:6

10

2 Thessalonians 3:10 *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

Would not work

- Many are bold to pray for what they will not work for. F651

11

2 Thessalonians 3:11 *For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.*

Working not at all

- This passage does not authorize begging or idle waiting for the Lord's people to supply one's needs. R2805:1* There are many ways of walking disorderly (1 Thes. 5:14). Some work not at all. R1575:3

Busybodies

- Some are trying to attend to the affairs of others, and feeling responsibilities that the Lord has never put upon them. This is an indication of spiritual weakness, for these are surely neglecting their own nourishments and exercises, else they would not have so much time to spare in finding fault with others. R4376:1 "Let none of you suffer as a murderer, or a thief, or as an evil-doer, or as a busybody in other men's matters." (1 Peter 4:15; 1 Tim. 5:13) R4376:1

14

2 Thessalonians 3:14 *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.*

Obey not our word

- If he be disorderly, unwilling to submit himself to sound reasoning, and loving, generous, rules of

order. F303 The apostolic Scriptural directions in respect to their conduct. R3034:6

Have no company

- After you have faithfully warned such a one, if still he obeys not the truth, note that man. But not until it becomes manifest that the Lord has cut him off, may we cease to feel a brother's interest in him. R1893:6

15

2 Thessalonians 3:15 *Yet count him not as an enemy, but admonish him as a brother.*

Not as an enemy

- But as misguided brethren for whose recovery we are to be willing to lay down even our lives, an hour here, another hour there, an effort for this one and an effort for another one, because they are the Lord's. R3092:4

Admonish him

- This does not mean to denounce roundly and severely; it does mean to admonish in a spirit of love, gentleness, meekness, patience, and with a sincere desire to help the brother to see the fault which we are certain exists, and which we are sure is not evil surmising on our part. R3034:6

As a brother

- All the Church were similarly greeted—as brothers and sisters in Christ. R1523:5

1 Timothy

General

- **1 Timothy**
- Timothy was an elder in the church, though young in years; R5493:3, one who had labored much with the Apostle in his work of the ministry. On one occasion Timothy was referred to by the Apostle as "my son Timothy." This was due no doubt to the fact that it was through St. Paul's instrumentality that the truth had reached Timothy. On account of his youth he may not have realized his responsibility. He might have felt that many others in the church were older than himself and would therefore be better examples to the brethren and better representatives of the Lord before men. R5860:1
- The first epistle to Timothy was to instruct him relative to false teachers. R868:5

1 Timothy 1

1

1 Timothy 1:1 *Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;*

God our Saviour

- Author of the divine plan. E35

2

1 Timothy 1:2 *Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.*

Timothy

- The name "Timothy" signifies "honor of God." R1127:3

3

1 Timothy 1:3 *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,*

I besought thee to abide

- Even when the apostle called or sent any of the younger brethren in the ministry, it was not as of arbitrary authority, but as of request which they were likely to follow, because of their confidence in Paul as a faithful and experienced servant of the Truth. R1822:1

Teach no other doctrine

- The oneness of thought, mind and action required of the Church of God. R1130:6*

4

1 Timothy 1:4 *Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do .*

Neither give heed

- Our time is not our own if we have dedicated all to God; and consequently we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures. R5970:3, 5045:3, 3199:3

5

1 Timothy 1:5 *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:*

The end

- The purpose. R4153:6, 5757:1, 5756:1; CR60 Ultimate object. R2733:3 The first consecration to holy living and obedience to God, which all believers make, is justification of life and peace with God; the second consecration, which is unto death, is the end toward which our justification looked. F124

The commandment

- A law imposed by rightful authority; a rule of conduct which we are bound to obey. R5755:3 The very keynote of Christ's instruction to his followers is love, out of a pure heart. OV196

Is charity

- Greek, agapee, disinterested love. R2807:5 An unselfish love, as is the love of God. R5756:2 A love which inspires to the willing, joyful sacrifice of every earthly hope and ambition, and which gladly lays down even life itself for the brethren. R5757:6 Love for God's truth, love for his holy law, love for his creatures. R5756:2, 5757:1 Love can be entertained in a heart not altogether pure; this is very generally the case with fallen humanity. R5756:2 Love which will not wait for commands, but which appeals for service. F124

Out of a pure heart

- In full accord with the Lord; wholly antagonistic to the Adversary. R5123:6, 2735:1 All who start in the Christian life do so with a good intention; but they must be instructed and educated. They must develop to perfection this purity of heart. Hence the experiences of the Christian are for the very purpose of bringing his heart into this condition of pure, unselfish love. R5756:3 Pure intentions, motives; seeking first, last and always the will of God. R2734:2 That would fulfil all the requirements of God's Law; has no selfishness in its motives. R5756:3 Putting off more and more the things of selfishness and putting on more fully the Lord's spirit. R5756:3

Good conscience

- Moral quality of the mind which admonishes in regard to right or wrong. R5756:4 It is the duty of every Christian to get his conscience made right, to educate his conscience to discern correctly. R5756:4 A conscience regulated by the divine Word. R2735:2, 5123:6 A good conscience is one which can determine the slightest deviation from God's Law. R5756:5 Rightly educated; properly balanced; not always accusing its owner, making him feel that he is always doing wrong. R5756:5

Faith unfeigned

- Undissembled. (Diaglott) R5756:6 Faith properly presented to others, not deceitful, not misrepresented. R5756:6 Some dissemble by professing something which would be for the good of

someone else, even though it would not be true. R5756:6 We must be honest with respect to our faith and in respect to our life. R5756:6 One who believes differently from the denomination with which he is connected and yet continues his connection with it is not conscientious in respect to his faith, does not have faith unfeigned. R2735:4

6

1 Timothy 1:6 *From which some having swerved have turned aside unto vain jangling;*

Having swerved

- Having failed to discern the true idea of religion. R2733:3

Vain jangling

- Foolish talking. (Diaglott) R2733:6, 2735:4 Love is cast out of the heart, and selfishness takes its place, and from it flows works of bitterness, anger and evil. R2735:4

7

1 Timothy 1:7 *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.*

To be teachers

- They have a greater responsibility than if they were not teachers. R2156:3 What he has to say concerning the great influence of the tongue is directed largely to those amongst believers who attempt to be teachers. R2156:2 For honor and praise among men, as great teachers. R3215:2 Vain philosophers. R1443:5 "Be not many teachers." (James 3:1—Revised Version) R2156:2

Understanding neither

- Who think it is not either necessary or advisable to be established in the faith. R3215:2

12

1 Timothy 1:12 *And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;*

Counted me faithful

- At heart, though wrong in action. R1444:5 The Lord counts us according to our intentions, according to our wills. R3002:1

The ministry

- The word "ministry" signifies service and the word "minister" signifies servant. R3002:1 All of the truly consecrated church of God are ministers, servants of God and of each other. If we neglect our ministry or service, it brings a corresponding loss in spiritual progress and character. R3002:2 Paul forgot the good things he left behind and did not dwell on his persecutions of the church. He labored to be long-suffering with others as God had been with him. R1885:4

13

1 Timothy 1:13 *Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.*

Injurious

- Of the saints. R2823:3

15

1 Timothy 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*

Christ Jesus

- Jesus humbled himself in becoming a man; the object of so doing was to redeem men. R507:1

Came into the world

- To taste death for every man. R507:1

To save sinners

- The Gospel of Christ is the message of divine compassion toward sinners. R5032:1

I am chief

- He had been an open opposer of the truth. R5843:1 Saul's transformation, from an enemy of Christ and his Church to a friend and zealous servant, is generally termed his conversion. (But we do not so consider it.) R2117:1

16

1 Timothy 1:16 *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

- Longsuffering Patience. R2790:6

To life everlasting

- To all who will exercise obedient faith in him. R5768:4

17

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

Now unto the king

- Jehovah. E389

Eternal

- The word "eternal" merely expresses duration, nothing more. R252:4

Immortal

- Greek: apthartos, incorruptible. R2339:3, 204:1 The fullness of life which could not cease under any circumstances. R279:2, 142:3; E398 Death-proof. R715:1*

Invisible

- "Whom no man has seen nor can see." (1 Tim. 6:16) F722 The world will not see the Lord and the Church; they will be spirit beings and of the divine nature. R2289:2, 4071:3, 2983:2

18

1 Timothy 1:18 *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;*

Charge

- Message. R1127:3 War a good warfare—Against the natural inherited weaknesses of his old nature, his flesh, typified by Israel's warfare in the flesh. R5947:3, 5605:4 It will show the degree of your loyalty and submission to the will of God. CR455

19

1 Timothy 1:19 *Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:*

Holding faith

- Let our faith be honestly held and honestly acted upon. R1128:6

Good conscience

- To study the Word of God with a clear conscience is to study it with the single and only purpose of knowing and doing God's will. R1128:1

Which some

- Paul was often in perils among false brethren (2 Cor. 11:26). R1319:3*

20

1 Timothy 1:20 *Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*

Hymeneus

- At times it seems absolutely to the interest of the Lord's flock to identify persons with false teachings. R2837:2

And Alexander

- Possibly a convert to Christianity who subsequently apostatized. R2207:4 False teachers who arose in the Church of Ephesus. R2221:4 In their attempt to be leaders, they had manufactured a different Gospel, built upon a different foundation than the only true foundation; the death of Christ as man's ransom price. R3820:5 Examples of "grievous wolves" who bite, devour, and scatter the flock. R4459:3,4

Delivered unto Satan

- Whose very existence is now denied by many. F609 The apostle was a firm believer in a personal devil. R3165:6 Earthly disciplines, that the spirit may be saved (1 Cor. 5:5). R2295:5

1 Timothy 2

2

1 Timothy 2:2 *For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*

For kings

- That God will overrule and direct among nations in harmony with his plans and for the benefit of the Church, that its piety and growth may be conserved. R5205:4, 799:1 We are to pray God's blessings upon these kingdoms because we are interested in mankind in general, and wish to live a peaceful and godly life. R5205:1; HG570:4 Not that kings may be continued in power and control. R798:6 Kings and princes do well to accomplish so much with sin in every direction. We pray such wisdom as God sees best. R5205:1; HG570:4

Are in authority

- Our prayer for them should be along the lines that would be most helpful for the interests of the Church. R4516:3 That prayers be offered, on proper occasions, on behalf of any one, including kings and all in power, as well as on behalf of the Church. R1235:1, 3600:3

And peaceable life

- That we may have the peace of God ruling in our hearts, not fearing the hateful spirit of the world. R3600:3

3

1 Timothy 2:3 *For this is good and acceptable in the sight of God our Saviour;*

God our Savior

- Since God is the originator of the entire plan of salvation, from start to finish he is thus the Savior. R3172:3; E35

4

1 Timothy 2:4 *Who will have all men to be saved, and to come unto the knowledge of the truth.*

Who will have

- Here is a salvation which is clearly unconditional and depends alone on the will of God. R630:2* Not "desires," but who has willed or determined they shall be saved. R630:2* No-one can make his word void: "My counsel shall stand and I will do all my pleasure." (Isa. 46:10) R630:5* Wishes. R5277:1

Desires. (Diaglott) R1781:6, 1253:3 And he wills to restore all who shall prove worthy. To prove who are worthy will be the object of the Millennial reign. R1125:4

All men to be saved

- From Adamic death. R5801:4, 4629:2, 1359:2, 770:3, 753:1, 694:5, 412:6 Recovered out of the death state, the tomb. R5372:5, 630:3*; Q824:2; NS506:4 Saved signifies to deliver. R630:1* Redeemed. R332:6, 4702:4 Because all were ransomed. R1265:2 A thing saved is a thing once possessed and then lost, and finally recovered. R603:2* Recovered from the disadvantages of the fall. R4516:4, 4902:4, 493:5* Saved from ignorance, blindness and deafness. E468; R1674:2 Saved from destruction, from the grave. HG351:2 The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more than one. R4594:4, 4629:2 When the New Covenant shall be sealed and its beneficent arrangements inaugurated. R4364:6 Christ, a ransom for all (verse 6), is the explanation of this statement. R2127:3 While this Scripture teaches a universal salvation, yet there are other Scriptures which speak of the ultimate destruction of a certain class. In seeking to harmonize these we note that there are various salvations. R5372:2 When the testimony is given to all, some will accept and others will reject it. R691:5* All who will be obedient shall be saved. R5301:2

To live. R623:2* And

- Then. R332:6, 753:1, 387:4

To come

- During the Millennial age. T95; R2519:5, 2435:1, 2375:2, 2059:5, 1438:4, 1253:4, 1015:4 During the reign of The Christ. R331:5 God has made full provision for the enlightenment of all. R5301:2 Requires the awakening of the dead to bring them to a position where they can receive the knowledge. HG344:4

Unto the knowledge

- Greek: "an accurate knowledge." R3279:5, 5372:5, 3023:6, 2059:5, 3243:3, 1311:4, 1273:4, 1180:4 Knowledge in general is not meant; nor a mere hearing of Christ and his work. R3127:1, 1311:3 All shall have fullest opportunity to make a choice between the law of God which leads to life, and the law of sin which leads to death. R1224:6 There can be no salvation without knowledge. None will ever be saved by ignorance. R5575:4 The wicked shall be brought to a full clear knowledge of the truth before being sentenced as wicked. R1106:4 Not until brought to the knowledge of the truth are any on trial for eternal life. R259:2, 630:3* Bringing every member of Adam's race to a full knowledge of God and to full opportunity of recovery from sin and death. R5427:4, 5276:3, 4629:5 Thus all eventually are to have an opportunity for life everlasting. R2851:3 Even Sodom, a nation long since destroyed, shall come and worship. R497:5 Under the favorable circumstances of the reign of Christ. R412:6 Messiah will accomplish the blessing of humanity by the spread of the knowledge of Jehovah's character. R5575:4 Whether in Christian or heathen lands, all shall come to a knowledge of the truth. This knowledge will not be theoretical, for mankind will be brought to it through practical experience. R5186:5 The knowledge of the Lord shall fill the whole earth. (Isa. 11:9) E20; R1043:3*, 790:6 Includes restoration to mental and physical perfection for all who shall delight to serve and obey Him. R1166:6 They must know the truth before the truth can cleanse and sanctify them, and free them from the bondage of sin and death. R3243:2 Because God purposes that none shall perish because of ignorance or misunderstanding, He has made full provision for the enlightenment of all. R5301:2 Knowledge of truth is light, and Christ is "the true light, to lighten every man that cometh into the world." (John 1:9) R33:2*, 3475:6

5

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

There is one God

- One just and merciful God—who cannot tolerate sin. R1618:3 Not three. R981:1; Q824:2 He

accomplishes salvation through the Son. R3172:3

And one mediator

- Greek, mesites, middle-man, reconciler, go-between. R787:1, 4340:6; Q824:2 The Scriptural usage of the word Mediator confines it to a Mediator of a Covenant between parties who are alienated. R4437:3, 4340:6 A mediator is one who interposes between two persons who are at variance, with a view to reconciling them. He is our Advocate now, and by and by he will be the world's Mediator. R3915:3 The Christ of glory, in the Millennial Kingdom; Christ the head, and the Church, his body, when the sacrificing is finished and the entire Church glorified. R5928:4, 4591:3, 4437:6, 4367:6; Q364:5 Jesus will not be the Mediator till the time the New Covenant is ushered in. Q468:2; R4437:5 No mediating can be done until the Mediator of "many members" has qualified for the office. That qualification consists of sacrificing according to a covenant of sacrifice. R5928:4 The members of the great Mediator will be associated with every feature of the work of mediating during the Millennium. R4515:5 Moses, as the Mediator of the Law Covenant, was a type of Jesus, the Mediator of the New Covenant. R788:4 The mediator Moses and his covenant had not power to grant mercy or justification, as can be done under the New Covenant by its mediator, Christ Jesus. R2150:4 At the close of the thousand years the Mediator steps out from between God and man and leaves the world exposed to the full demands of divine justice in letter and spirit. R4999:2, 5000:4 It is proper to speak of Jesus as Mediator now; to speak of the things which are not yet as though they were. This in no degree contradicts the thought that this Mediator is growing day by day—adding members. R4341:1

And men

- Fallen, sinful men. R1618:3 The world of mankind. R4537:4, 4781:1, 4516:2 Church class not included; they share in the work of reconciling men to God. R4341:2, 4591:3, 4437:5

The man

- Greek, anthropos, human being. R787:1 Not before he was made flesh, when he was a spirit being; and not since his resurrection, for he is a man no longer. R1228:2 "The Man who gave himself" seems to be the particular point—the anointed Jesus, who finished the giving of himself at Calvary, is the "Mediator between God and men." Q560:5 The merit, the value, all proceeded from the one man. R4536:4 The philosophy of the ransom is that all mankind were included in one man's sentence, to the intent that in due time the penalty of sin could be paid by the one sacrifice. R2713:1 He finished the sacrifice at Calvary. R4340:1, 4780:6 Refers to our Lord Jesus personally, and not at all to the church, his body. R4495:6 This points back directly to Jesus our Lord when he was a man. At his baptism he gave himself up, and God accepted him as the Mediator. But he did not do the mediating work there. Q451:7 Messiah; Michael the Archangel; the antitypical Melchizedek, Priest as well as King. R4715:3, 5031:2; Q422:3 Jesus has not yet done the mediating work; he is the one who purposes to do the work. Q467:4 Not a divine being; nor part human and part divine; but "made flesh." E95, 428; R1952:3 A perfect man had sinned. Only a perfect man could pay the price. Only a tested, proven, perfect man could be the world's ransom-price. R4535:6; SM660, 68:T It was not the pre-existent one who shared the glory of life with the Father, but the one who became a man and gave himself a ransom. R106:3*

Christ Jesus

- The word Christ signifies "the anointed." R5120:6 The name Jesus is but another form for Joshua, which signifies Deliverer. The name Christ is the Greek equivalent for the word Messiah. NS851:3 The Redeemer of the world. R4781:1, 5120:5 Adam's death-sentence was a real sentence, a genuine penalty, and the ransom by which we are made free from sin was a no less real sacrifice, which our Lord gave on our behalf. R2409:6 A perfect man, in the image and likeness of God, as was the first Adam originally. R5846:6 He was to surrender himself to death; this would be the basis upon which he might become the great Mediator between God and men, the great Restorer of mankind, the promised seed of Abraham that is to bless all the families of the earth. SM664 The death of the animal could at most only typify the death of the man Christ Jesus, who gave himself a ransom for

all. (Heb. 10:1-10) R1724:2

6

1 Timothy 2:6 *Who gave himself a ransom for all, to be testified in due time.*

Who gave himself

- As the man Christ Jesus when he presented himself at Jordan and surrendered all to the Father's will. R4633:4, 4340:1 Finished at Calvary. R3710:1, 5873:2, 5046:6, 4864:1, 4747:2, 4633:4, 3106:6 When, on the cross, he cried, "It is finished." R4515:1, 5621:1 He died for our sins, the just for the unjust, for Adam and his race. R1230:6 Jesus humbled himself in becoming a man, and the object of so doing was to redeem man. R507:1 He surrendered perfect human life—to which he had a full right. R5621:1 His humanity, for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50). R507:4 All of himself, his human rights, privileges; the full equivalent of Adam's life and perfection. R1228:4, 5621:1, 776:2 He permitted the Jews to take away his life, but he had neither surrendered nor forfeited his right to life. R5621:2 By his willing sacrifice of himself for men he bought Adam and the entire race. R1278:3 He has not yet made application of this human life to Adam and his race, but has merely put it into the Father's hands. R5621:1 The giving of something for a particular purpose and then its application are two different things. Q391:3 Our Lord's sacrifice was necessary before he could mediate the New Covenant. R4515:2 He kept the Law perfectly, and additionally laid down his life sacrificially for Adam and his race. R5396:2 The Bible teaches universal redemption, not universal and eternal salvation. R5925:1 To carry out the program of atonement. E17 In accordance with the Father's plan. R1618:3 In loyalty, humility and obedience even unto death. E82 Christ was both Priest and Sacrifice, illustrated by the high priest under the law offering the beast—a lower nature—as a sacrifice for sin. R144:6*

A ransom

- Signifies a price, as an equivalent. R4855:3, 3621:6, 726:3, 513:2, 432:5, 392:6, 324:4, 62:1* A corresponding price, a substitute. R5822:4, 5152:4, 4734:4, 3694:4 Anti-lutron, a corresponding price. R5972:2, 5925:2, 5622:6, 5372:5, 5120:5, 4905:1, 4780:3, 4340:1, 3088:2, 2052:2, 2051:1, 1965:2, 1719:4, 1572:3, 1256:2, 1230:5, 1228:4, 1177:6, 1058:5, 709:5; SM658; Q657:3; A178; Eii, 428 All of Jesus' disciples renounced their share in the ransom blessings that are coming to the world that they may have a share in a still greater blessing. Eiii God will let the prisoners out of death because he "has found a ransom." (Job 33:24) E462 Webster's Dictionary: To redeem from captivity, punishment or forfeit, by paying an equivalent; to buy out of servitude or penalty; to rescue (by giving a ransom); to deliver (by giving a ransom), as to ransom prisoners from an enemy. R1590:2 The price paid to redeem from captivity or punishment. R689:6 To buy man back from death. R9:6 Human life (given by Christ Jesus) for human life (Adam) is the legal ransom. R62:1* The object of the ransom was not to justify sin, nor to bring back the sinner to continue a life of sin, but to afford each an individual trial for life in hope that all might return to harmony and communion with God. R408:3 To ransom means, not only to purchase, but to receive or to recover the thing that is purchased. Q111:5; R867:3, 145:1* The ransom-price was furnished by the man Christ Jesus. R4747:2 A price sufficient to ransom Adam and all his race. R5873:2; SM29; OV152 A Redeemer was necessary for Adam and his posterity, and Jesus became that Redeemer. R5284:6 God has not anulled the death sentence, but he has provided a ransom for all—to make possible the resurrection of Adam and his race. R5083:3, 5120:5; Q179:2 The basis of hope, for the Church and the world. R5822:2 Jesus was the only one who could be the corresponding price for Adam. R5622:6 He laid down his life during the three-and-one-half years. He applied it to the Church class when he appeared in the presence of God for us. He has not yet applied it for the whole world. R4747:2, 4633:4 A ransom is not applicable to fallen angels because they were not condemned to death. Q20:1 If the "ransom for all" is denied, then logically "times of restitution" to a former estate (Acts 3:19-21; Ezek. 16:55,61) must be denied also. R2639:6 This, from the divine standpoint, is the full offset to father

Adam's transgression. SM306 The doctrine of the ransom is thus shown by the apostle to be fundamental to a proper conception and appreciation of God's character. R1583:4 A ransom was necessary to man's recovery from the Adamic condemnation. R1633:3; Eiii; PD55/67; OV143 To admit that the ransom has been paid by Jesus' death is to admit that the penalty was death and that restitution is assured. R856:3 The church is not a part of the ransom-price. R4864:1 Because Christ gave his human nature as a ransom, his heavenly Father gave him the divine nature. R316:5* The ransom is the center and essence of the gospel. R1877:5

For all

- All the souls of the human family, who were begotten by Adam and Eve. R3063:2 Including the Sodomites and all other sinners. R1618:4 Not only Israel, but the entire race of Adam. R5003:3 In the sense that eventually its benefits will extend to every member of the Adamic race. SM663 This does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting. A150 This was the purpose lying behind the sacrifice of Christ Jesus. SM663 Through the resurrection, God has arranged to show his love for the world. R5166:3 He did not at once apply it for all, but merely for the Church, the household of faith. R4428:2, 4998:6 Has not yet been so applied. R4519:1, 4747:2 "That he, by the grace (favor, bounty, mercy) of God should taste death for every man." (Heb. 2:9) E451; R507:1, 42:2* "For our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) E328; F334; R33:2* "Good tidings of great joy which shall be to all people." (Luke 2:10) A131

To be testified

- To all. R923:6, 632:4* During the Millennial age. R4633:5 When the merit of Christ's sacrifice is applied on behalf of the world of mankind. R4637:3 To every man, that all will have the fullest opportunity to believe and thus to come into Christ and through him inherit eternal life. R1438:4; E420 The testimony began when Jesus brought life and immortality to light through his Gospel. R5354:4 To give the "knowledge of the truth" mentioned in verse 4, a work that began with our Lord. R2127:3 The full benefit of this ransom-price will not have been given until the work of the Millennial age shall have been finished. R4633:5 Upon God's terms, as God never intended to give his blessings to any but those who desire to be in harmony with him. R4633:5 To testify is to give testimony for the purpose of communicating to others a knowledge of something not known to them. R33:2*

In due time

- God's due time for the testimony to reach the world evidently has not yet come. R5354:2; SM785 The knowledge of the Lord will fill the whole earth—during Messiah's mediatorial reign. R1425:4, 3915:3, 5372:5, 4780:6 God has a due time for everything. OV225; R659:1*, 545:1 For those who will be of the Church, the present is the due time to hear. OV225; R1337:4*, 691:5* The knowledge and blessing flowing from his redemptive sacrifice shall be made effective to all who will accept this favor under the terms of the New Covenant. R2490:1 Millions of the race for whom Christ died will be brought to a knowledge of the truth after their awakening from death. R3016:6, 1478:5 During the Millennium, after our Lord's second advent. R3016:6, 4633:4, 3026:2, 3025:6, 1015:4; HG16:3; Eiii Under the reasonable terms of the New covenant. E394 When the elect "little flock" have been exalted to reign with Christ in his Kingdom. R1585:6, 779:1 The due time for some is now, but the due time for the great majority of mankind is in the future—Messianic age. R5301:2; A105 The Church first, next the Great Company, the Ancient Worthies, and at the end of the Millennial age, the remainder of the race. R4633:6 God's love, held in abeyance, has bided its time to manifest itself to our race. R5979:1 "The desire of all nations shall come." (Haggai 2:7) R4715:6 The Scriptures never intimate that the Gospel age is the due time for the world to hear, and be blessed by Christ. R698:5 The telegraph, telephone, improved printing presses and rapid mail service will each have their part in testifying to all the ransom accomplished, the reconciliation possible, and conditions of the new covenant. R1155:3 When released from the condemnation of Adamic death and brought to an

accurate knowledge of the truth, the masses of mankind will be on trial for everlasting life or everlasting death. NS310:4

7

1 Timothy 2:7 *Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.*

Whereunto

- The apostle himself was even then engaged in giving the testimony (of verse 6). R2127:3

I am ordained

- Greek, tithemi, ("And he ordained twelve" Mark 3:14); "An apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." (Gal. 1:1) F276

And an apostle

- Paul taking the place of Judas. R1148:4 Chosen and ordained of God. R1461:4

9

1 Timothy 2:9 *In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;*

Modest apparel

- Clothing should be neat, comfortable and becoming, "decent" but not "costly." R874:1

10

1 Timothy 2:10 *But (which becometh women professing godliness) with good works.*

With good works

- The duties of Christian women wherein they find themselves when called, do not really conflict with other duties of the Lord's service. R1084:1*

11

1 Timothy 2:11 *Let the woman learn in silence with all subjection.*

Learn in silence

- Adam, under God, was the teacher, and Eve the learner. And it was right and proper, in this instance at least, that the woman should "learn in silence with all subjection." R1549:5 There would be no violation of the Apostle's injunction in the sisters' taking part in a Berean study. R5922:5

12

1 Timothy 2:12 *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

Suffer not a woman

- Who symbolizes the Church, is not to attempt to teach a man, who symbolically represents the Lord. F270 If women in the Church pray or prophesy, it should be with their heads covered. R2222:4

To teach

- In the Church. T102; R4798:4 Sisters are not to teach in public. R5588:2 Meaning—"I never sanction a female elder in the Church." R4122:4 Literally, because she is a type of the Church; because it would make her masculine, and because of the generally larger approbativeness of the gentler sex. F265, 266, 267 Typically, because the Lord is the only teacher of the Body. F270 This should not be understood to hinder the sisters from participating in meetings not of the teaching kind (e.g., prayer and testimony meetings and Berean studies). F272

Usurp authority

- Sisters might lead a Berean study if no consecrated or competent brethren are present. R5922:5

Over the man

- Who symbolically represents the Lord. F270 It does not say a sister might not instruct sisters, or children. Q472:6 The woman is not to usurp the natural position of the man as leader and teacher, to take that attitude herself. R1550:3 In the Church, it would be improper for the woman to teach, implying the Church was teaching Christ. Q472:6

To be in silence

- Greek, hesuchia, quietness. R1549:4 Quiet. R766:2* Paul does not mean that a woman's lips must be forever sealed, that she may not declare the good tidings of great joy to others. R766:2*, 1076:2*

13

1 Timothy 2:13 *For Adam was first formed, then Eve.*

Adam was first formed

- Authority to rule is naturally implied in the headship of the man. R1548:5

14

1 Timothy 2:14 *And Adam was not deceived, but the woman being deceived was in the transgression.*

Adam

- All the human race, from Adam down, came under condemnation through his wilful sin. R1005:5 There was no death in our race until the divine sentence fell upon Adam as the penalty for his sin. R2395:3 Was not deceived Wilfully shared Eve's disobedience, incurring its penalty rather than live without her. A123; E22; R1108:1; Q7:1 Adam knew that God had put a penalty of death on the eating of that food. Q706:T; CR425; E408 The sentence of death was pronounced because of father Adam's sin, which was committed with full knowledge. R5603:2, 4019:1, 2395:3, 871:3, 866:1; PT387:3* Some today would likewise be willing to sacrifice their eternal interests for the joys and pleasures of earthly companionship. R3926:2 We could conceive of no other motive on the part of a perfect man in disobeying the Divine mandate, than that of love for his bride. Q741:4

Woman being deceived

- Contrary to the teachings of many modern theologians. A61 It was not because mother Eve was deceived that the sentence came upon the world. R5603:2 Although deceived, she was a transgressor, though not so culpable as if she had transgressed against greater light. A123

15

1 Timothy 2:15 *Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

She shall be saved

- Be relieved from much of the anguish incident to motherhood. R3032:4

1 Timothy 3

1

1 Timothy 3:1 *This is a true saying, If a man desire the office of a bishop, he desireth a good work.*

Desire the office

- Service. R1891:6 Classes should elect only a consecrated, spirit-begotten child of God as an elder. R5941:4 In seeking this position let each one remember that there is danger of the development of pride, and the assumption of power. R5185:3 Not for personal glory, but to further the Lord's Cause. Q120:4

Of a bishop

- Shepherd, overseer. R4502:6, 5185:3, 1891:6 Elder. R5793:4 Not an exalted position; a humbled, untitled servant of the church, caring for the interests of the sheep. R5793:3 The Apostles never used this term as an honorary title. R1523:6 If one properly attends to the shepherding of the flock, he will

not have time for other interests. Those who have been called to the position of eldership amongst the Lord's people should consider this an honor and a privilege from the Lord. R5185:3

A good work

- Any service we can render to the body of Christ is a blessed service. R1892:1 It is a noble service. R5793:3 If he approach this service from the standpoint of earnest desire to serve the flock, he should not be ashamed to rejoice that he has, to this extent, the spirit of the Lord. R4502:6

2

1 Timothy 3:2 *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*

Blameless

- Of good character. R1892:1 In sympathy with high ideals, such as those represented in the Vow. R5983:4 Husband of one wife—Not more than one. F249 Not necessarily a married man, for both the Lord and the Apostle recommend the celibate state as preferable. R1892:1

Hospitality

- Present day arrangements for public hotels, lodgings, etc., are calculated to hinder the development of the spirit of hospitality. R3432:1 "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Heb. 13:2) R3432:1

Apt to teach

- To have the teaching ability. Not all have the ability, the gift, of making things plain to others. R5699:4, 2741:5 Have ability as a teacher, explainer, expounder of the divine plan, and thus be able to assist the Lord's flock in word and in doctrine. F249 Ability to impart the truth to others in its own power and simplicity (not necessarily an orator.) R1720:5 Especially qualified; ensamples to the brethren in word, in conduct. R5940:2 Never manifests haughtiness, nor assumes an air of superiority. Is meek, lowly of heart, humble. R5699:4 A congregation should elect a brother as their representative, in the name of the Lord; when they recognize the Lord's authorization of him, and that he has the qualities fitting him for service according to the Divine Word. Q521:6 "Able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) E284

4

1 Timothy 3:4 *One that ruleth well his own house, having his children in subjection with all gravity;*

Having his children in subjection

- If someone has been derelict in his duty toward his children, he probably would be unwise or derelict in his counsels and his general ministries amongst the Lord's children in the ecclesia. F249

5

1 Timothy 3:5 *(For if a man know not how to rule his own house, how shall he take care of the church of God?)*

Take care of

- Preside over, look out for its interests, assisting as faithful stewards of God. R1892:1

6

1 Timothy 3:6 *Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.*

Not a novice

- A beginner, one young in the truth. R5956:5 An inexperienced or untried person. R1892:3 Some elect novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. Q519:3; R3012:2, 5941:4 Elders must be sufficiently well known in advance of selection to justify confidence in them. F248 A student of the Word, of cultivated thought, well founded and settled. Not a teacher of speculations and fancies, nor of Anglo-Israelism, Socialism, politics,

astronomical theories, or other questions not of spiritual profit. R1720:6 No novice, either in doctrine or in speaking should be employed in any of the class extension work. Q526:4

Pride

- Spiritual pride. R5956:5

Of the devil

- Whose very existence is now denied by many. F609 Paul was a firm believer in a personal devil. R3165:6 Become, like Satan, ambitious to be great, thereby necessitating his abasement. R1892:3

7

1 Timothy 3:7 *Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*

Have a good report

- As respects honesty, uprightness, morality, truthfulness. F249; R1892:3

Into reproach

- The reproach of hypocrisy. R1892:3

8

1 Timothy 3:8 *Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;*

Deacons

- Assistants. (Diaglott) R1892:3; 1891:6 Servant, or helper. F253 The Apostles never used this term as an honorary title. R1523:6

To be grave, not double-tongued, not given to much wine, not greedy of filthy lucre

- To be serious, not deceitful in speech, not being addicted to much wine, not eager for base gain. (Diaglott) R1892:3

9

1 Timothy 3:9 *Holding the mystery of the faith in a pure conscience.*

Mystery

- Secret. (Diaglott) R1892:3

10

1 Timothy 3:10 *And let these also first be proved; then let them use the office of a deacon, being found blameless.*

Deacon

- Signifies runner, attendant, servant. R2951:6

Found blameless

- Of good reputation. F249

12

1 Timothy 3:12 *Let the deacons be the husbands of one wife, ruling their children and their own houses well.*

Ruling

- Presiding. (Diaglott) R1892:3

13

1 Timothy 3:13 *For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

A good degree

- A good reward. Q473:2 The confidence of the class. Q477:5 Deacons are elected for a special kind of work. If they have other talents, they should be encouraged to use them—and in time the class might choose them as elders. Q478:5; 473:2 A good degree of liberty, privilege, opportunity, preferment, and honor in the church by their faithfulness as deacons. Q244:T

15

1 Timothy 3:15 *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

The house of God

- Not the meeting-house, but the assembly itself. R4008:2

Church of the living God

- Only one Church, not sects and parties, but this includes the saintly in all of these. "The Lord knoweth them that are his." (2 Tim. 2:19) R5067:1; Q755:4 Whom the Apostles styled saints. OV187 Christ is the Head, and every truly consecrated one who believes in him as his Saviour is a member. R1420:6 Not instituted until Jesus had presented himself as a sacrifice, that the merit of his sacrifice might be made applicable to all who would become members of his body. R5392:4

Pillar and ground

- The pillar and support of the truth, the ground-work of the truth, is that on which the truth is based, and by which it is supported. Q719:5 The mission of the Church is to be a supporter of the truth, acting as pillars, now—and we shall ultimately be the foundation and agency of God's truth, in the Millennial Age. Q719:5

16

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

Was manifest

- Rendered apparent. E77 God gave his son. The son "gave himself for us." Truly they are in harmony. The love of the infinite God could neither be created nor purchased but it could be shown through the work of his son. R9:3* Our Lord when on earth was in the fullest sense the Representative of the Father in the flesh. R5834:4 The Spirit of the Father was manifest in Jesus. R4306:6

In the flesh

- There could never be a more complete manifestation of God to man than in the person of Christ when he was made flesh. E77; R5291:1 Jesus had the glory of the only begotten of the Father, full of grace and truth. R5291:1 God was manifest in the flesh; first, in Adam; secondly in Jesus; and thirdly, He will be manifest in the ancient worthies. R5291:4; B136 The ancient worthies being resurrected perfect men, will be perfect images of God. In each one of these ancient worthies God will be manifest in the flesh. R5291:3; NS459:5 At the end of the thousand years all mankind loving righteousness will be fleshly images of God. R5294:2; B136 The Greek word sarx means flesh, simply and only. It does not mean sinful flesh. R1223:2 God is also manifest in the flesh of all consecrated believers. R455:5

Justified in the Spirit

- Jesus was proved right—proved perfect; not made right. R5960:1 He was vindicated as being right. R440:3, 660:1 Making manifest God's justice, or righteousness. R1246:3

Seen of angels

- The condemned angels have been learning much since the first test and sermon such as the lesson of Jesus' obedience and exaltation. (1 Pet. 3:18-20) R1679:6

1 Timothy 4

1

1 Timothy 4:1 *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;*

The spirit

- Of God. R266:4 Of truth. R371:2

In the latter times

- This refers not to the very last times, but to the times subsequent to those in which the apostle was writing. (See Alford.) R639:1* Particularly in the times in which we are now living. R2189:3 "In the last days perilous times shall come." (2 Tim. 3:1) C200 "The time will come when they will not endure sound doctrine. (2 Tim. 4:3) C200

Some shall depart

- From the truth. R371:2 "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Psa. 91:7) R2770:5

Seducing spirits

- Satan and his fallen angels. SM676; CR429; OV415; R2179:1, 2173:4 That would lead any astray. R5362:6 Deceiving. R266:4 Evil spirits have a way of drawing the unsuspecting on, little by little. R5085:1 They gain the confidence of their victims, and in a plausible manner break down their willpower and make slaves of them. R2179:1 They have been successful throughout the entire world in deluding and ensnaring humanity and especially active and seductive in their methods during the harvest. R5800:4 Through dreams and revelations they have brought into the church various doctrines of devils. R5673:6 These are on the alert to ensnare humanity through spirit mediums, spirit rappings, tippings, clairvoyants, ouija-boards, etc. God's people should warn the world of the great danger resulting from any association with these fallen angels. R4769:5, 5378:1 The Apostle tells us that the heathen sacrificed to these demons. R2173:4

Doctrines of devils

- Teachings, or doctrines of demons. SM19; R5485:3, 5443:4, 5406:6, 171:2* False doctrines. R5406:6, 5445:6 Deceptions from Satan. R5851:3 Various doctrines which are the reverse of the truth. R5485:3 Error could lead only into trouble and darkness. R632:1* That the dead are not dead; that eternal torment is the wages of sin; that there is to be no resurrection of the dead because no one is dead; transmigration of soul; Spiritism; Christian Science; Theosophy; Evolution. F622, 623, 624, 629; R2499:5 That man cannot die, but must live somewhere to all eternity. SM540 The great mass of mankind are under the influence of these doctrines today. F377; CR429 Such heathenish doctrines as purgatory and eternal torture. OV161, 203:4; R5314:6, 3963:1; CR20 Deluded ones teach "Ye shall not surely die!" (Gen. 3:4) and that death is only a process of evolution; man is his own savior. R5801:1 Creeds of the Dark Ages. R5406:6, 5468:5; SM421, 365:1; OV401 Christendom is still holding up those terribly slanderous creeds (of an unjust, unloving Father) before the world, hindering them from getting even a glimpse of the length, breadth, height and depth of the "love of God which passeth all understanding." R5353:3 Many of the teachings of the past, both Catholic and Protestant, were not only irrational, but most positively unscriptural teachings of men. CR78; OV246 They were looking for devilish things and made them out of Scriptural statements which had no such significance. OV385 The outcome of wrong belief, the wrong faith, is wrong doing. Many believing in purgatory and eternal torment, tortured others horribly thinking they were copying the Almighty. R4527:4, 4533:6 Every feature of present truth is promptly counterfeited to deceive if possible the very elect. (Matt. 24:24) R5800:5 False doctrines are what are troubling the people of God today. R5406:6 The god of this world has blinded the minds of the majority of all nations with ignorance and superstition. R5769:6 New "garments of light" are assumed continually by Satan. R5800:5, 3119:6 These false doctrines are gathering out of God's Kingdom "all that offend, and them which do

iniquity." (Matt. 13:41) After this separation is complete, the fire of the great time of trouble will destroy all errors and falsehoods in religion. R5802:1

2

1 Timothy 4:2 *Speaking lies in hypocrisy; having their conscience seared with a hot iron;*

Lies in hypocrisy

- Describes Satan's work concisely. SM132 Hypocrisy on the part of seducing spirits consists of personating "angels of light" and pretending to bring in "new light." R5800:4, 1643:1

Their

- Ministers; who outwardly pose as God's servants, but who in reality are hypocrites. SM134

Conscience

- The majority of people have as good as no conscience, for they are blind to the principles and laws of God given to guide conscience. R3596:5, 4803:6 Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures. R3596:5, 4803:6

Seared

- Toughened; hardened. OV390

3

1 Timothy 4:3 *Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*

Forbidding to marry

- None are forbidden to marry. Marriage is still honorable (Heb. 13:4) when the relationship is sustained in purity and holiness, as God designed; when two are equally yoked. R1554:1 This prohibition by Papacy upon its priesthood has brought upon it one of the foulest stains that have blackened its baneful history. R1554:1

Abstain from meats

- We note a similar delusion and false conception of holiness creeping in amongst vegetarians. R3098:3 Who can fail to recognize the Papacy in the description here given? R662:5*, 639:1* Everything that can be eaten with thanksgiving to God is proper and not to be despised. R1856:1 We offer no objection to those who claim that they have better health as a result of a purely vegetable diet. But we do object to the claim of special sanctity because of it. R3098:3 Judge for yourself how much is good for you, and the kind that agrees with you best. Q463:3

7

1 Timothy 4:7 *But refuse profane and old wives' fables, and exercise thyself rather unto godliness.*

Old wives' fables

- Higher critics regard as "old wives' fables" much of the Word of God, including the record of miracles, the story of Adam and Eve, and their fall, the story of Jonah and the great fish, etc. R5800:6

8

1 Timothy 4:8 *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*

Is profitable

- Our hope serves as a spiritual nerve tonic; it stimulates the mortal to divine service. R5114:5 We cannot expect to become strong in the physical lines by subsisting on chaff. The New Creature, in order to develop along spiritual lines, must breathe deeply of the holy Spirit of the Lord. R4245:3*

Life that now is

- The effect of these new ambitions, hopes, aims, upon our physical health is often marvelous. R5114:5

10

1 Timothy 4:10 *For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*

The living God

- Jehovah. R1437:2

Who is the Savior

- Author of the divine plan. E33; R3172:3 He accomplishes the salvation through the Son. R3172:3 Not that he saves all men eternally; but he will save all men from the Adamic fall. HG14:6; R778:3* God was back of all and the cause or mainspring of all that our Lord Jesus has done and will do as his agent and representative in saving men. R1253:3 He is not now the Savior of all men, nor indeed of any as generally taught—a Savior from famines, pestilences, earthquakes, cyclones, etc. R778:3*

Of all men

- In the sense that all are to be brought out of their graves and given a knowledge of the truth. A108; R5372:3, 1437:3, 779:2* The Savior of only those who accept his grace and become "his people" under the New Covenant. R3280:1 To natural life; the common salvation. R352:4*, 742:2, 611:5 "All" means every member of the human family. R838:1, 1218:4 Each is saved from the condemnation to destruction which Adam's sin brought upon all. R1218:4

Specially

- Chiefly. R1149:4* A special salvation for those called to be saints. R611:5 The Apostle declares that in one sense the salvation which God has promised is to be universal, while in another sense it is to be restricted to believers. R1437:2, 603:3* The Apostle speaks of the two salvations in the same sentence. R742:1 To the uttermost; most fully and everlastingly. R1278:4; A106 During this age, they are privileged to become sons of God on a higher plane, even to be partakers of the divine nature. R545:2, 1642:4, 1442:2, 611:5, 1337:4*, 779:3* This salvation is only for the "little flock." (Luke 12:32) R779:2* Faith is the dividing line between "all men" and "a class." R691:1* Those who will share in the "great salvation" and be "especially" saved to heavenly conditions, must first share by faith in the common salvation. R742:2

Those that believe

- Now. R603:6* Greek: pistos, meaning trusty and trusting. It is to the trusting ones that God shall work out special or lasting salvation. R1218:4

11

1 Timothy 4:11 *These things command and teach.*

These things

- The divine plan, not human wisdom. F255

12

1 Timothy 4:12 *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*

Despise thy youth

- Young elders should conduct themselves so none will have cause to slight the message they bring, or to think of them as immature and unfit to lead the flock of God. R5494:5 According to the flesh, both Timothy and Titus were young men. R2655:1, 1894:3

Be an example

- In his Christ-like character. R5860:1 Worthy of imitation. R5494:5 Striving to show forth the praises of our Master. R5494:1 In every sense, Paul would have Timothy be a worthy example, so that all who took note of him would see how they ought to deport themselves. R5860:5 Not only to fellow-workers in the Gospel, but especially to the world. R5494:1 By his spiritual development and

knowledge of the divine plan, and aptness to teach. R2655:1

Of the believers

- Does not say, be thou an example to the believers. R5493:6 What they believe, what they teach, and how they live. R5494:1 So that not only the Church, but others, might see this example, and thus have a greater interest in the Lord's cause. R5860:1

In words

- He was to glorify the Lord in his words, in what he would say, in how he would say it, in wisdom of speech. Whoever would be careless in his language would reveal a careless heart. R5860:2

In conversation

- Has the significance of conduct, manner of life. R5860:2, 5494:1 In every way, we are to be gentle and kind and considerate and not rude. R5494:1 Whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of his spirit in the heart. R5860:2

In charity

- Love. R5493:6, 5860:2 Love would not wish any harm to his neighbor, but would manifest interest in everybody, and even in the brute creation—wishing to do right, to be kind. R5860:2 Love would serve the interest of others in spirit; it would come from the heart, from the inward disposition; not merely in word or in outward conduct. R5860:2, 5494:2

In spirit

- Not found in the original, but the thought seems proper enough. R5494:2

In faith

- Never murmuring against the experiences of life as they come. R5494:2 We should not merely say we have faith, but should manifest it in our lives. R5860:4

In purity

- A loftiness of standard not to be found elsewhere; everything impure is contrary to God. R5494:4 As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the spiritual Israelites today should be pure, clean, in words, in action, in thought. R5860:5

14

1 Timothy 4:14 *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*

By prophecy

- By prediction, indicating that the apostles were led thus to approve Timothy, by the Lord's direction. F284

Laying on the hands

- It was the custom in those days for the apostles to lay hands upon all who believed, and thus to communicate to them the gift of the Spirit. R1957:2 The laying on of hands was also used to indicate consent; as, for instance, in the case of the Church at Antioch when it chose Paul and Barnabas to be its missionaries and representatives in Gospel work. R1957:4

Of the presbytery

- The elders. R3172:1 A company of elders; from the Greek word which signifies "old man." R1957:1 Upon Timothy; the eldership in this case probably referred to the apostles who were still living. R1957:2

15

1 Timothy 4:15 *Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.*

Meditate

- To the very end of our days. R2146:6* The elect have been receiving their education by giving themselves wholly to studying the Scriptures; and being led into all truth by the spirit of the truth.

R33:5*

May appear to all

- The profiting will certainly not appear if the means are not used. R2146:5*

16

1 Timothy 4:16 *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

Unto thyself

- Thy walk and conversation before men. R1569:6

Unto the doctrine

- Declare it and defend it on every proper occasion. R1570:1

That hear thee

- Saved from sinking into error and sin and reaping its bitter consequences. R1570:4

1 Timothy 5

1

1 Timothy 5:1 *Rebuke not an elder, but intreat him as a father; and the younger men as brethren;*

Rebuke not an elder

- An elder is not appointed in the Church to brow-beat or to trample down the liberties of others. R4977:5 The apostle did not refer to an elder of the congregation, but a person older than one's self. R4977:5 An aged brother, even if he has erred; have respect to his years. R1586:5

2

1 Timothy 5:2 *The elder women as mothers; the younger as sisters, with all purity.*

As mothers

- There was a family sympathy in olden times that we do not see exemplified today. R4977:6

With all purity

- With no semblance of undue familiarity. R1586:6

4

1 Timothy 5:4 *But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.*

Piety at home

- By caring for their dependent relatives. R2513:5

5

1 Timothy 5:5 *Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.*

A widow indeed

- Whose trust is in God and whose conduct is consistent with that trust. R1586:6

8

1 Timothy 5:8 *But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.*

If any

- This relates primarily to a Christian husband and his duty toward his wife and his children. R4854:1

Provide not

- Careth not; neglects. R5229:2 Our own family should be our first charge or responsibility. Charity

begins at home. R5376:2 God knows your circumstances and necessities; he declares it to be his will that you care for those whom his providences has placed under your care. R479:2 The husband is not obeying the divine law if he does not provide for his family, no matter for what reason; unless it be disability through sickness. R2488:3 The parent should have something laid up for the necessities of his family in the event of his death. R4854:2 This passage would not apply with the same force as when the apostle spoke these words. One would be making proper provisions, sometimes, when he paid his share of the taxes toward the general weal. R4854:4 "Provide things honest in the sight of all." (Rom. 12:17) F578; R873:3

For his own

- Those dependent upon him. R4854:1, 2474:3; F589 As he may be able. R1828:4 God expects of us that we will make reasonable provisions for ourselves and for those for whom we are responsible, our families and our relatives. R2689:1 We are required to put matters in such shape that those dependent on us shall not suffer want. R1280:5 None should make the mistake of supposing that the responsibilities of a family already incurred can be ignored and set aside. R901:4 Insurance of life and property, like poorhouses and hospitals, is merely the putting of the teachings of Christ into a business form. R521:2 There is danger that our necessities be too liberally considered, thus tending to cultivate pride and desire, and to hold us back and hinder our race. R479:4 But when parents attempt to become rich and to leave their children rich, they specially err. R1828:4

His own house

- Household; kindred. R4854:1,4, 5229:2 Our own households are our first charge and responsibility. They must have reasonable attention before we could hope to apply the Golden Rule for our neighbors. R2689:1 Communism is not the Lord's arrangement. D479 The members of the body of Christ would be members of our own household, and their temporalities would be in some measure our responsibility. R4854:4 Provide things honest, neat and comfortable for the temporal necessities, and then give them no further thought. R901:6

Denied the faith

- "The faith" includes thoughts of love, sympathy, interest and care for others, especially for them of the household of faith. R2474:3 God wishes his people to make reasonable provision for those depending upon him. CR311 There would be a lack of love, of sympathy, regarding the interests of the ones neglected. R4854:5 To live contrary to the doctrine one professes would be to deny his faith. R4854:5 Denying their share in Christianity in a most practical form. R2293:3 The New Creature must in certain matters be governed by the obligations of the flesh. F488

9

1 Timothy 5:9 *Let not a widow be taken into the number under threescore years old, having been the wife of one man,*

Taken into the number

- Enrollment as a permanent or life pensioner. R2293:3

Under threescore years

- No widow was to be enrolled as a regular beneficiary of the church's bounty under 60 years of age. R2293:3

10

1 Timothy 5:10 *Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.*

The saint's feet

- The open sandals worn in Bible times made the washing of the feet after a journey a necessity for personal comfort. R3543:1, 5091:3 It became a synonym of service and kindly hospitality. R1101:3,

1293:1, 2293:6, 3543:6 A custom in Palestine. R5091:4 If a widowed sister had shown a humble disposition, Paul would advocate a special care for such a sister in need; for she had manifested a loyal and true spirit. R5091:4

13

1 Timothy 5:13 *And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*

Busybodies

- One who busies himself in the affairs of others, with which he has properly nothing whatever to do. F583 An indication of spiritual weakness, else they would not have so much time to spare in finding fault with others. R4376:1

14

1 Timothy 5:14 *I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.*

I will therefore

- I will advise therefore. F557

The younger women

- Believers, but not consecrated. F557; R1554:2

Marry

- Because if they conclude to learn the lessons of life by experience rather than by precept, they will learn faster by marital experiences than in any other way. F557, 558 Marriage is still honorable when two are equally yoked (2 Cor. 6:14) and toil together as true yoke-fellows for the spiritual family of God. Yet, with rare exceptions, the consecrated can best fulfil their covenant by walking alone with God. R1554:1

Bear children

- It is a serious error to suppose parentage to be dishonorable or sinful. R4090:6

15

1 Timothy 5:15 *For some are already turned aside after Satan.*

After Satan

- The apostle was a firm believer in a personal devil. R3165:6

16

1 Timothy 5:16 *If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.*

Church be charged

- Who should not be made financial burdens to the Church. R1554:2

May relieve them

- The church help was specially for the real widows—those bereft, and particularly the aged. R2293:3

17

1 Timothy 5:17 *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*

The elders

- The power rested with the congregation to reject any teacher according to their judgment of the Word and will of God. R1848:4

That rule well

- The prominent elders, especially those bending down through hard work in preaching and teaching.

F252

Double honor

- So long as teachers were recognized as having been God-provided, and so long as they approved themselves by their conduct and the Word of God, to the congregation, they had more honor than others, and their opinions were given proportionately more weight. R1848:4 Our esteem for others should be "in the Lord." R1571:4

Word and doctrine

- Preaching and teaching. F252

18

1 Timothy 5:18 *For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.*

Of his reward

- The apostles were to expect to find a home and the necessities of life wherever they went, giving back, in exchange for these temporal blessings, the blessings they had been empowered to bestow. R2261:5

19

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

Against an elder

- Because the Church has approved his character and because Satan marks him for attack. F293

Accusation

- If any brother or sister brings to you an evil report of others, stop him at once, kindly but firmly. R4803:2, 3595:3

Or three witness

- Who might be obtained from those who go with the accuser for the second interview; this means that an elder is granted no immunity, but is entitled merely to every right or privilege granted to other brethren. F293

20

1 Timothy 5:20 *Them that sin rebuke before all, that others also may fear.*

Them that sin

- That commit a public sin of a grievous nature. F301

22

1 Timothy 5:22 *Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

Lay hands

- May possibly be to ordination by laying on of hands; but this is uncertain. R1957:1 The early Church had a ceremony of formally laying hands on the heads of their elders, deacons, etc. When the apostles did this, it was the indication of the impartation of the Holy Spirit. Q517:5; R5809:1

Suddenly on no man

- Caution should be exercised in giving anyone a letter of recommendation or a public endorsement. F285

23

1 Timothy 5:23 *Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.*

No longer water

- Exclusively. R2007:1

Use a little wine

- Paul, who sent handkerchiefs and napkins to the sick, sent no napkin or handkerchief, or anointing oil to Timothy, but advised the use of wine medicinally. R4980:1, 2364:6, 2007:1, 1689:4; SM576 Its limited use as a medicine is warranted. R1695:6 There is no record of any faith-healing or miracle for the recovery of physical afflictions of the saints, who have been treated physically, much as other men. R712:6 Paul did not advise Timothy to pray for his own healing, nor advised others to pray for him, but advised certain medicines. R4980:1, 2007:1; F653 We, the consecrated, are not authorized to call upon divine power for the healing of our own infirmities. R1689:4 Saints may pray for and be the instruments in healing others, but themselves they cannot heal. R712:6, 1689:4

Often infirmities

- Chronic dyspepsia or indigestion. F653; R2364:6

24

1 Timothy 5:24 *Some men's sins are open beforehand, going before to judgment; and some men they follow after.*

Some men's sins

- The "very elect" have all their sins up for judgment beforehand, before the general judgment time for the world. Q833:5; R5318:5, 1471:1, 1397:4, 527:4 Afflictions often come upon the Lord's most devoted saints to try them and prove them, to test their loyalty, zeal and faithfulness, and to refine and cultivate the Christian graces and establish character. R1773:3 Usually those of the Lord's consecrated saints. R1471:1 The Great Company will have its sins up for judgment after the Little Flock. Q833:5 Since nations will have no resurrection as nations, it is but justice that the reaping as well as the sowing should always come in "this present evil world (age)." R2305:3 To judgment Greek: krisis. Includes the thought of trial culminating in a decision that is final, irrevocable. R2430:2 As the sins of Sodom, Gomorrha, Tyre and Sidon. R1618:5 Receiving a measure of punishment in the present life. R5318:5, 4856:4, 1471:1, 1397:4

And some

- In some instances. R1618:5

They follow after

- As in the more wicked sins (because more enlightened) of Judean cities. R1618:5 But in any event they receive a just recompense of reward either now or hereafter. A145 The punishment of evil doers tarries until the appointed time, the Millennial age. R1618:5 Often the punishments are not meted out in the present life. R5318:5 Into the next life, when some shall be beaten with many and some with a few stripes. R1397:4, 527:5

25

1 Timothy 5:25 *Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.*

Good works

- Whether good works are rewarded now or hereafter, our Lord's assurance is that even the gift of a cup of cold water to one of his disciples shall have its reward. (Matt. 10:40-42) R1655:3

1 Timothy 6

1

1 Timothy 6:1 *Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*

Their own masters

- Communism is not the counsel of God for this age. D480; R1862:4

Worthy of all honor

- Treat them with respect and Christian courtesy. R1464:2*

2

1 Timothy 6:2 *And they that have believing masters, let them not despise them , because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.*

Do them service

- Not as men-pleasers; with singleness of heart those who serve should render service as unto the Lord. Service rendered in such a spirit is always dignified and ennobling. R1464:2*

3

1 Timothy 6:3 *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;*

- Doctrine which is according to godliness—Will provide the oneness of thought, mind and action required of the Church of God. R1130:6*

4

1 Timothy 6:4 *He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,*

He is proud

- "Vainly puffed up by his fleshly mind." (Col. 2:18) F412

Evil surmisings

- "Love thinketh no evil." (1 Cor. 13:5) F406; R5123:2 Consists in imagining evil intentions and motives behind the words and acts of others. It is contrary to the words of our Lord Jesus, and opposed to godliness. R5122:6, 3594:1 Those who practice evil surmising have never entered the school of Christ, or are in the infant class. R5123:1 Love filling our hearts will not only hinder evil conduct and injurious words, but will prevent evil thoughts. R5123:2 Whoever neglects the Lord's commands along this line weaves a web for his own ensnarement; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God. R3594:2 The saints have probably the most to dread from the inoculation of their minds with evil surmisings. R4312:4

6

1 Timothy 6:6 *But godliness with contentment is great gain.*

Godliness

- God-likeness. R613:1 "Ye cannot serve God and Mammon." (Luke 16:13) R2259:1

With contentment

- Absence of covetousness. R3046:1 This blessed state of godly contentment cannot be reached in a moment. It is a result of growth in grace and in the knowledge and love of God. OV200 With intelligent people there can scarcely be contentment without godliness. OV200 The example of the saints should be that of contentment and cheerful submission to present trials. A341 We commend this thought to socialists and everyone else. R5155:4 Christian contentment is based upon godliness, worldly contentment is based upon love of ease and selfishness. NS63:3

Great gain

- True riches, not earthly prosperity. R2520:3

8

1 Timothy 6:8 *And having food and raiment let us be therewith content.*

Having food and raiment

- Needful or necessary food and raiment. A340; R873:6 Provide things honest, neat and comfortable for the temporal necessities, and then give them no further thought. R901:6

Be therewith content

- We should not seek to compete with the world in a race for the luxuries of the present time, but we should use our time and energy in the service to which we consecrated it. R873:6

9

1 Timothy 6:9 *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*

That will be rich

- That will to be rich, whether they succeed or not. A340; D524 Who are determined to be rich at all hazards. D283 It is when parents attempt to become rich and to leave their children rich that they especially err. R1828:4

And a snare

- Of the Adversary. R2054:4

Lusts

- Desires and habits. R2259:2, 3083:3

Which drown men

- Which sink men. A340

10

1 Timothy 6:10 *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

The love of money

- Whether in rich or poor. A340 We should distinguish between money and the love of money, or making an idol of it. R5552:2, 4023:1 Money represents toil, labor, accumulation; and as such it should be valued for the good it can do. R5552:2 This might include not only money, but wealth of honor, name, influence or power. R3878:6 Some have sold the truth for money believing that they would prosper in business better by advocating error. R5552:2 The injury comes not so much from the money as from the love of it, hence money lovers without the money are in as great danger as those who possess the wealth. NS67:4

Root of all evil

- But the spirit of a sound mind forbids the opposite extreme of slothfulness in business. (Rom. 12:11) E259 Some coveted after—Any appropriation of wealth for selfish uses brings a curse, as illustrated by the sin of Achan, who appropriated some gold, silver and a fine Babylonish garment for himself. This covetousness resulted in his own destruction. R4071:1 Covetousness is sure to blind us to the true situation and to make us unwise as respects the highest interests. R3939:6

Erred from the faith

- The spirit of Mammon crowds out the spirit of love and wisdom from above, and leads to losing the spirit of the truth, the letter of the truth and the faith. R2259:2

12

1 Timothy 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

Fight

- The world, the flesh, the devil. R2309:5, 5432:2 Battling for the Lord, the truth, the brethren. R2878:3 The battle with self is the greatest battle. R2878:1 A battle for victory over our own weaknesses. R2310:1, 4810:2, 2878:3; SM394, 430:3; OV356; Q603:5 Our fighting is on our own behalf, and on behalf of each other. We are fighting to the death in self-defense, to maintain our own

liberty, and that of each other. R2310:2 Our battle is not against our fellow creatures nor with carnal weapons. R2309:2, 4527:2; OV356 Those who are naturally combative may think they are fighting the good fight when in reality they are only cultivating a quarrelsome disposition. R1040:3 Battling against all "the wiles of the devil," "for we are not ignorant of his devices." (Eph. 6:11; 2 Cor. 2:11) R2878:3 A continual warfare between the old nature and the new; the final victory of one means the destruction of the other. SM631; R143:5 Against pride, ambition, discontent, money-loving, selfishness, unrighteousness. R1042:5, 3273:1,5 Our defense of the character and Word of God. R3274:3 How different all this appears from that easy-going Christianity which seems but a very little removed from the spirit of the world. R2123:1 Soldiers fighting in this battle for the truth win not by injuring others, but by showing to others such noble examples of fidelity to the principles of righteousness even unto death as will commend them to the Lord and his cause. R3274:4 Not fighting the brethren. Nor exactly fighting the devil, because we are not able. CR314 Not with the world and not with the world's sins and immorality. OV155 Not with carnal weapons, but with the whole armor of God's word. NS61:4

Good fight of faith

- Against sin, primarily in ourselves. R4803:5, 4728:6, 3273:1, 2878:1, 2309:3; SM180 The Church's warfare in the present time. PD93/108 Under an unseen leader, against an unseen foe, for an unseen crown of life. R2312:1 A conquering fight. R5432:2 Implies that we have a faith for which to fight. No man can fight who has not come to some knowledge of the truth sufficient to awaken his sympathies and enlist his energies in its propagation and defense. R1041:5 Faith in the Lord, and in the promises, must be the power that will move and energize the Lord's people. R2878:6, 4810:2 Faith in the Lord, not faith in men, or creeds, or ourselves. R2878:6 Faith means some knowledge upon which faith may rest; without it, we can never come off conquerors. R2312:2 A good fight is in the interest of that which is good, true, noble, pure, godly; for righteousness. R2309:1 We fight for a liberty and a glory of the verity of which we have no knowledge, except as we accept it by faith. R2312:1

Lay hold

- And thus lay hold. R715:4*, 279:4, 142:5 By acceptance of Christ and consecration to his service. R1878:6

On eternal life

- The prize of life eternal. R3273:2 Eternal life must be grasped; it will never be forced on anybody. E386; R1878:4

Art also called

- Addressed only to the body of Christ, the consecrated Church. R2309:1

And hast professed a good profession

- And didst make a noble covenant. A341

13

1 Timothy 6:13 *I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;*

God

- The great life giver, Jehovah; we are his representatives in the earth; the honor of his name is to be vindicated in the presence of his enemies and before many of his deceived children. R1128:3

Pontius Pilate

- The Roman governor of Judea; he had in his hands the power of life and death. R2470:3

A good confession

- It was the Lord's witness to the truth that cost him his life. R2471:6

14

1 Timothy 6:14 *That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:*

This commandment

- Greek, entole, meaning "this thing given in charge," this doctrine given by divine inspiration. R1127:6

Without spot

- Untarnished in its glorious simplicity and purity unmixed with human theories and false doctrines. R1127:6

The appearing

- Greek, epiphania, signifies bright shining or manifestation. R2979:1

Of our Lord

- The salvation we are looking for is at the appearing of our Lord Jesus Christ. R4298:5 Does not point to a special moment, hour or day, but to the period of his presence (parousia), during which his harvest work will gather and glorify his saints and establish his promised kingdom. R3652:6

15

1 Timothy 6:15 *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;*

Which

- Good confession or sound faith. R1127:6

In his times

- Greek, kairos, meaning fixed times, as "the time is fulfilled and the kingdom of God is at hand." (Mark 1:15) B78 The Millennial age; the thousand year judgment day. A139, 210

Show who is

- Display himself as. E136

Only potentate

- Who will then be known as the "Everlasting Father." (Isa. 9:6) R4411:5*

The King of kings

- "And the Lamb shall overcome them for he is King of kings and Lord of lords." (Rev. 17:14) R2747:6

Lord of lords

- Greek: kurieno, meaning to be lords. E71

16

1 Timothy 6:16 *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

Who only

- Christ; the Father, as always, being excepted. (1 Cor. 15:27) E79, 392; R2747:6 To apply this text to the heavenly Father would not be consistent with the testimony of Scripture, that the heavenly Son possessed immortality at the time these words were written, as well as the Father. R2747:5 This passage is somewhat ambiguous—we would have no special controversy with those who claim it refers to the heavenly Father—our own view is that it refers to our Lord Jesus, as the Apostle explains, God is always excepted. (1 Cor. 15:27) Q337:2 God. R2339:2, 1879:1, 1642:4, 632:2*, 252:4, 44:4; OV138

Hath immortality

- Greek, athanasia, meaning deathlessness, that which cannot die. E397; R2339:2, 204:1 Not mortal; death-proof; indestructible; imperishable. R1879:1, 715:1*; OV139 Inherency of life, requiring no

sustenance. R4775:1, 2747:5, 252:4 Immortality belongs exclusively to the divine nature. R2747:4 The fulness of life which could not cease under any circumstances. R279:2, 142:3 This quality inheres in Jehovah God alone, as it is written, "The Father hath life in himself" (John 5:26); i.e., his existence is not a derived one, nor a sustained one. Immortality is an innate or original quality of His being. R1879:1, 715:1* When Jesus was highly exalted, he became partaker of the same divine, immortal nature, "...that he should have life in himself." (John 5:26) R233:6, 1642:4, 715:1* Now also possessed by Jesus, and promised as a special reward to the saints, the elect bride, the "body of Christ." OV138; R4955:6, 4071:3, 3774:1, 2747:4, 1052:5*

In the light

- The light of which is above the brightness of the sun. CR467

No man hath seen

- Jesus as the perfect New Creature; he comes in power and great glory, the express image of the Father's person. R348:4, 5269:1, 1692:1, 558:6, 361:1 No man ever saw the person of God. Q360:2 Men can only see God as manifested through his works and revelation. R558:6 "No man hath seen God at any time." (1 John 4:12) B132; T85 Christ and the Church, the real spiritual rulers of God's kingdom, will be unseen. R1872:5

Nor can see

- Personally. R4966:4 Christ and his glorified Church will be as invisible to men as are Satan and his angels now; or as are God and the angels. R3075:3, 2289:2, 598:2, 546:3
- But we [the little flock, when glorified] shall see him as he is, for we shall be like him. (1 John 3:2) T86; R3075:3 The Bible makes no attempt to describe heaven itself, nor its inhabitants. Men must discern God in his works. R4966:4; CR117

17

1 Timothy 6:17 *Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;*

Charge

- Warn. R5243:4

Them that are rich

- These words of the apostle never were more in season than now. R5243:4 It is when parents attempt to become rich and to leave their children rich that they specially err. R1828:4 There were both rich and poor in the assemblies of the primitive Church. R2932:4

In uncertain riches

- If we would win the prize and the Kingdom, we must not set out hearts upon earthly things. R5004:2 Those who trust in riches find in the end that their trust has been misplaced, and that life as a whole is a failure, that it brings discontent, disappointment, strife and unhappiness. NS106:5

Who giveth us

- All his people. R2763:5

Richly

- "No man that hath left [all] for my sake and the gospel's but he shall receive an hundredfold now...and in the world to come." (Mark 10:29,30) Our Lord could truthfully have said that we receive a thousand-fold more than anything we have sacrificed for His sake. NS107:1,4

Things to enjoy

- All things (needful) to their rich enjoyment. R2763:5 We are to see our liberties and to use them according to our judgment of the Lord's will. R3667:2 We can enjoy the rich works of art and beauty displayed in the shop windows without any desire to have them under our special care. R3734:6

18

1 Timothy 6:18 *That they do good, that they be rich in good works, ready to distribute, willing to*

communicate;

Ready to distribute

- Liberal, ready to bestow. R2763:5

19

1 Timothy 6:19 *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

Laying up in store

- The Ancient Worthies have thus "laid up in store," as a result of their fiery experiences (represented in the ashes of the burned heifer), characters precious in God's sight, which he intends to use for the blessing of the world, after the Day of Atonement is ended. R1872:4

Good foundation

- Good preparation. R2763:5

Lay hold on

- It will not be forced on any, but must be grasped. E386; R1878:4 By acceptance of Christ and consecration to his service. R1878:6

Eternal life

- The real life. R2763:5

20

1 Timothy 6:20 *O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:*

Science

- Human theories and philosophies. F138 The word means knowledge or wisdom in a more general sense. R299:1* Particularly the Grecian philosophies current in Timothy's day. R5910:3, 2611:2 Which acknowledged Christ as a teacher, but not as a pre-human Son of God and a Redeemer. E285, 296 All fanciful speculations and philosophies should be disesteemed and discouraged. R1892:4 A guess is not to be set down as scientific truth. Q633:T The same God made both the world and the Word, so that there can be no contradiction. R3420:2* Close students of the divine Word are prepared to quickly detect error, even though it lurk behind a very plausible semblance of truth. R1206:4 True science has never contradicted the Bible; has never touched it but to confirm. R3420:2*, 299:2 The danger to faith arose not from real science, but from that baseless and pernicious gnosis, unworthy of the name of science, that was already on the way to its full fruitage in the Gnostism of Marcion and Valentinus that at a later day so cursed the early church. R3420:1* Science may be wholly vitiated by a superficial knowledge of the facts, by false generalization from them, by irrational and unwarranted explanations of them, or by failure to make proper application of the principle of causation in dealing with them. R3420:5*

Falsely so-called

- Because not absolute truth, and hence not science. So-called science is changeable. F138 Pseudo-science. R3420:2* Science may become false by the narrowness that fails to take in all the range of facts involved, and thus leaves it incomplete; or by incoherency that shows itself incapable of grouping facts into unity, and thus results in merely a disjointed mass. R3420:6* It is only science falsely so called that has ever been made to appear to discredit the Word of God—Positivism, Darwinism, Spencerism, and all similar "isms." R3421:1* The theory of Evolution; Christian Science; Spiritism; Theosophy; New Thought, etc. R5816:1; A172 Christian Science denies the personality of God, deifies man, degrades Christ Jesus into merely a good man, relegates the account of the fall to mythology, teaches salvation entirely by works, and claims that death is an illusion. R3186-3187 600 denominations with 600 different professions. R5016:6

2 Timothy

General

- **2 Timothy**
- Four years, after writing the epistle to the Philippians, AD 66, St. Paul wrote his last epistle to Timothy, who was then Pastor of the Ephesus church. The Emperor Nero was showing greater hostility than ever against Christians, and circumstances indicated that St. Paul was to be a martyr very soon. He evidently felt great confidence in Timothy as a sort of successor in a general "care of all the churches." Hence to him he now wrote special warnings and commendations and prophecies respecting the Church's future. R4526:3
- It was probably during a second imprisonment in Rome that the Apostle wrote this epistle to Timothy. R3209:6 These words were addressed to Timothy when the Apostle Paul was an old man. Nor was Timothy a child in years at the time this epistle was addressed to him. Timothy's mother and himself were converts to the Gospel of Christ presumably at the time of Paul's visit to their home at Lystra during his first missionary tour. It is presumed that at the time of his receipt of this letter Timothy must have been forty years of age. Tradition has it that he was about sixteen years old at the time of his own and his mother's conversion to the Gospel. When he was about 21 years of age he, with Silas, accompanied the Apostle Paul on his second tour through Asia Minor, and from that time on for some sixteen years he was closely identified with the Apostle in his service of the truth, until left by the Apostle Paul with the church at Ephesus, that he might help them over some difficulties into which they had fallen. It was while Timothy was thus serving the church at Ephesus that he received the two epistles which bear his name. We note with appreciation the Apostle's care over this younger brother in the service. He remembered that heretofore Timothy had been so close to himself in the work that he had been measurably shielded from many trials to which he would now be exposed; and yet, no doubt he realized that, if Timothy would be prepared to take the work of a general minister, which Paul, the prisoner and growing old, must shortly lay aside, it was time that he was learning how to stand, complete in the strength which God supplies through his Word, without leaning so particularly, as heretofore, upon any earthly prop. R2165:2,5
- Paul was in prison in the city of Rome, and is supposed to have been 63 years of age at this time. What else than the power of God could so sustain an able and cultured man under the various trials and vicissitudes through which he passed, including this his last imprisonment and final execution, which followed shortly after the writing of this epistle to Timothy? In the light of the foregoing circumstances, Paul's charge to Timothy is, so to speak, his dying message; and so regarded, its solemnity and impressiveness are increased before our minds. R2229:1,3
- The second epistle to Timothy was to instruct him relative to false teachers. R868:5

2 Timothy 1

1

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

Paul

- Wrote this last Epistle in 66 AD to Timothy, who was then Pastor of the Ephesus Church. R4526:3 Paul had lived for a while in a house in Rome, was released for about three years. He revisited some of the churches, and took the gospel to Spain. He was again arrested, and put into prison in Rome, where he wrote this Epistle. Nero raised a terrible persecution against the Christians at this time, apparently to cover up his setting the city on fire. Paul was beheaded shortly after. R2229:1-3, 3210:2

2

2 Timothy 1:2 *To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.*

To Timothy

- It is presumed that at the time of his receipt of this letter Timothy must have been about 40 years of age. Tradition has it that he was about 16 years old at the time of his own and his mother's conversion. R2165:2

Dearly beloved son

- Although Paul had no natural children, his tender address to Timothy, his invocation upon him of a divine blessing, shows that he lacked none of those fine, noble and endearing sentiments which belong to a true parent. R2165:3 Because Paul felt great confidence in Timothy as a successor for the general "care of all the churches," he sent him special warnings, commendations and prophecies respecting the Church's future. R4526:3

4

2 Timothy 1:4 *Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;*

Of thy tears

- When they parted at Ephesus, in the interest of the truth. (Acts 20:37) R2165:3, 1886:1*

5

2 Timothy 1:5 *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*

In thee also

- As a result of favorable parental influence. R1671:3

6

2 Timothy 1:6 *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.*

Stir up

- Re-enkindle. R2165:6

The gift

- The gifts of the Spirit, common in the early Church, followed the laying on of Apostolic hands. F284

Of my hands

- The fact that the apostle Paul had this power to confer the gifts of the spirit is proof that he was the Lord's choice for Judas' place, as none but the apostles could confer these gifts. R1433:3, 1419:2

7

2 Timothy 1:7 *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

Us

- Children of God, who have left the world, who have been begotten of the holy Spirit. R5093:3

The spirit

- Disposition. D326; R3325:6, 2560:5, 1737:5, 1693:2, 1414:1, 1412:5, 1081:1, 1079:3

Of fear

- The new creature must repel every attack of servile fear and must cultivate trust in the Lord. R5977:3 Doubt, lack of faith, lack of the holy Spirit. E249 Spirit of dread; spirit of timidity. R5093:6, 4378:3 Servile fear, which belongs to the flesh, the fallen condition. R5977:3 We should not be fearful, men-pleasers, or sycophants. R2263:4 All fear, being a manifestation of one form of selfishness, is made

up of the elements of self-love. The spirit of fear does not come from God. R5094:1 The "spirit of fear" may be made a valuable servant of the new creature, but it is an intolerable master. Make it your watchdog, kenneled just outside the door of your heart, to guard your treasures of holiness, joy, peace, love and fellowship. E197

But of power

- Courage. R4378:6 Strength, firmness for everything that is right. R5094:2 Energy, zeal, awakened by love. R2166:1 Making us "mighty to the pulling down of strongholds." (2 Cor. 10:4) E250 In proportion as we get this spirit, we get this power, or spirit of assurance that God is able and willing to work things together for good. (Rom. 8:28) R5094:2, 5977:6 "Othodoxy" fails to see that the spirit of love and of a sound mind is a power. R1122:2 Power to govern the whole being as we grow up toward the stature of the fullness of Christ—complete in him. R1414:1, 1081:2 Not begotten of self-esteem but based upon faith in the Lord. R4378:3

And of love

- Not "natural" love, which is largely selfish, but a generous self-sacrificing love. E250 Inspired by a true knowledge of God. R5977:6, 4379:1 The spirit of kindness and gentleness, enabling the Christian to have more and more compassion for those who are out of the way. R5977:6, 5094:4 Forgiveness should be prompted by the spirit of love and brotherly kindness and not forced out of us by importunity nor by pity for the wrong doers' suffering or sorrow. R1693:6 In proportion to the measure of the holy Spirit which we have, we shall have love—first, toward God; secondly, to the children of God; thirdly, to our neighbors and friends; and lastly, to our enemies. R5094:3

And of a sound mind

- Implying that the world in general does not have such a mind. R3773:2 Only those who are begotten again of the holy Spirit have this spirit. R3972:2 From God's standpoint, this is a new mind. E257; R5093:3, 3773:2, 1414:1 The mind of Christ, his spirit, his mind. R3325:6, 5888:3 A mind that is fortified and strengthened by the Word of the Lord on every subject; wise in judging of times, seasons and methods for using the energy of love which burns as a fire within the consecrated heart. R2166:1 The spirit of a sound mind is the most desirable thing in the world. R5099:3, 1414:1, 1081:1 A mind in a sound healthy condition, and in full possession of all its faculties. R1412:6, 1079:3 Enabling its possessor to view things more correctly, giving wisdom and grace for the affairs of life far beyond any that they would have had without it. R2263:3,4 An unsound mind results from the mental and moral unbalance brought about through sin. R1080:4 Strictly speaking, there is not a perfectly sound mind in the world. R1412:6, 1080:1 The right attitude of mind. R2685:6 Free from bias or prejudice in any direction. R1412:6, 4407:5 This spirit leads us to consider what is right and what is wrong in all the affairs of life. R5094:5 The spirit of reason and justice. R5942:6, 4485:2 The spirit of love and reasonableness. R5417:6 As we grow in the spirit of a sound mind, we learn better how to deal with others, so as to be in harmony with the divine will, the divine spirit. R5417:2 In choosing a means of livelihood, the decisive question would be, In which avocation can I best serve the Lord? R5358:2 We are to discriminate between those who are good subjects for the truth, and those who are not. R5376:4 A spirit so necessary to a clear understanding, and to obedience, of the truth. R1412:5 Our minds are all imperfect and unsound. When we are guided by the Lord's will as expressed to us in his Word, then we come to have the spirit of a sound mind. R5726:3 Our minds become more and more sound by reason of their harmony with God's mind, and as ours become submissive to His. Q452:3; R5843:5, 5978:1; Q44:7 Under the guidance of the holy Spirit, Christians learn gradually to rectify the errors of their own judgments in respect to all the various questions which come before them. E253 "If any of you lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him." (James 1:5) R1777:1 Gossips and busy-bodies in other men's matters give one evidence of an unsound mind—a measure of insanity. R1413:2, 1080:2 The spirit of devils produces the spirit of an unsound mind. R2185:2

8

2 Timothy 1:8 *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;*

Be not thou ashamed

- The truth is to be spoken humbly, yet fearlessly. R5978:1

9

2 Timothy 1:9 *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

Who hath saved us

- From Adamic sin and its penalty through Jesus our propitiation. R643:5

Called us

- The fore-ordained church is now being called, and tested, and selected, for participation in the divine nature—and joint-heirship with Jesus Christ. R1642:3, 3282:4

An holy calling

- All the Gospel church are called to heavenly conditions and are cut off from their earthly rights as men. R5023:2, 1881:4; Q436:1

Our works

- We are called not by any past evidence of our worthiness. R1642:2

His own purpose

- That this new order of beings should be selected from among the human order. R1642:3 That the overcomers may be joint-heirs with Jesus in his coming work of judging the world. (1 Cor. 6:2) R2990:3 God's purpose was to make a "new creation," of his own nature—the divine nature—and his beloved Son, our Lord, was to be the chief, or head. R1642:3

10

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

Now made manifest

- God's purpose and grace is now made manifest. (See verse 9.) R625:6

By the appearing

- Life, immortality and sonship have only been since the Holy Spirit came upon the disciples. R530:3*

Jesus Christ

- We are dependent on Christ for both life and immortality. R27:5* He came to give his life a ransom-price, to give life that corresponded to the life that Adam lost. R5418:1

Abolished death

- Vanquished death. R194:2 Obtained the right to do so by giving his life a ransom for all. (1 Tim. 2:6) R252:3, 726:3, 62:4* Broke death's hold on man. E393 Death is not a friend, but an enemy. God regards death as the penalty, the wages of sin. R625:6

Hath brought life

- A restitution from destruction for those who shall attain to life as perfect human beings. A204, 206; E393; R4155:5, 422:2, 339:4 Life everlasting. R1655:5 Knowledge and opportunity for eternal life did not obtain in the world until our Lord came. R4598:2, 5775:3, 5507:2 Represented by the Queen's chamber of the Great Pyramid. C368 "If a man die, shall he live again?" (Job 14:14) E383

And immortality

- Greek, aptharsia; meaning incorruption. It is the death-proof condition of the divine nature and the "prize" for which the Body of Christ is running. A204, 206; E397; F727; R3175:2, 2339:4, 1641:5 Represented by the King's Chamber of the Great Pyramid. C368 The high calling for believers.

R422:2, 339:4 Immortality is a quality only of the divine nature and was originally possessed only by the heavenly Father. Whoever will attain to this highest order or degree of existence, will obtain it as a reward or gift. R1641:6 An indestructible existence, not dependent upon food or drink, or conditions of any kind. R1641:5 "God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40) R1095:6 Life everlasting for the world, and immortality for the Church. SM545; R5608:3, 5088:6 The narrow way to life was not opened up until Jesus came. T28 The offer of immortality is exclusively confined to those who are associates with Jesus and will now suffer with him. CR444 The immortality class is the little flock, the joint heirs who shall be associated with Christ as members of His body, those to whom it will be His pleasure to give glory, honor, and immortality. HG132:3

To light

- Clearly to light. R1655:5 It is the gospel, not the Lord's living, dying, or resurrection, that brought this to light. This gospel was not fully understood by the apostles until they had received the Holy Spirit. Q335:4 Before Jesus Christ the future life was not made known, not brought to light. R5772:2, 217:5; Q12:2; SM43, 538:1 There was no kingdom seed, no kingdom promises and hopes planted, until Christ came. R3769:3, 637:6* The fact that our Savior brought these to light demonstrates that they were not seen before. Although there had been an intimation given to Abraham, yet everything looked contrary to this. R5608:3, 1095:5 The first feature of God's plan of salvation began to be manifested when our Lord Jesus came into the world. R5275:5 Neither life nor immortality had been disclosed or made accessible previous to the gospel—the "great salvation which began to be preached by our Lord." (Heb. 2:3) E393; OV43

Through the gospel

- The voice of God by Jesus Christ proclaiming glad tidings of the coming kingdom. R810:3* The good tidings of blessings for all of humanity who would seek him in honesty and earnestness of heart. R5275:5

12

2 Timothy 1:12 *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*

I am not ashamed

- From the worldly standpoint the true follower of Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint, the view is reversed. R4501:5

Persuaded that he

- Christ. E346; R1881:2

That which I have committed unto him

- Referring to life. Paul does not fear losing the Divine nature and eternal life. R140:2

Against that day

- The day of Christ, the Millennial day. E346

13

2 Timothy 1:13 *Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*

Form of sound words

- Ignoring the traditions and creeds of uninspired men and corrupt systems. R369:3

15

2 Timothy 1:15 *This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.*

Which are in Asia

- Evidently including even the Antioch church. F277

Phygellus and Hermogenes

- False teachers who arose in the Church of Ephesus. R2221:4

2 Timothy 2

3

2 Timothy 2:3 *Thou therefore endure hardness, as a good soldier of Jesus Christ.*

Endure

- Bravely and cheerfully. R3069:3 Patiently endure afflictions to the end. R1823:4 Willingly, gladly, under the guidance of the Captain. R5404:5 Do not become weary; consider what the Lord faithfully endured of opposition. R4804:1

Hardness

- Hard, distressing conditions; unpleasant, difficult circumstances; experiences designed to work out for the Christian's good. R5404:5 Humiliation and self-sacrifice. R1708:5 The Christian enlists in this warfare, knowing that it means his death—the death of the flesh, of the human nature. R5404:4 Poverty, scant rations, and hard service. R3162:6*

As a good soldier

- Representing the Christian. R5403:3 Of the cross; foregoing the rights and privileges of the present time. R5404:2 Having a soldierly bearing, as a proper representative of the King; battling against Satan. R5404:4,1 Not merely outwardly loyal, but having the full spirit of the cause; not ashamed of the garment of Christ's righteousness. R5404:4 Assisting and setting an example to the other soldiers. R5404:2 Some of a Christian's greatest difficulties are right in his own person; the chief battle is with himself. R5404:2 Unless we are willing to learn lessons through experience and to endure hardness, we shall not be prepared to enter the eternal glory. R5147:6 Even though Paul had received rough treatment and was beaten by the mob, yet he asked the commander for the privilege of speaking to the people. R4485:3 A vow of complete, unquestioning obedience to the orders of superiors—the entire suppression of every selfish interest for the advancement of the supreme cause one has contracted voluntarily to serve, to follow, and for which, if need be, to die. R3162:4* The true soldier does not debate his cause. He is rightly supposed to have settled upon its justice and righteousness before he enlisted to serve it—he is ready to spend all and be all spent in its defense. R3162:6* Not trembling before the certainty of hunger, thirst, nakedness, wounds or death. R3163:1* Using the term soldier to represent the Christian has a great deal of meaning because there is a war going on here on earth. R5403:3

Of Jesus Christ

- There was no organized undertaking for the overthrow of sin until Jesus came. His mission was to overcome Satan, overcome sin, and to bring everything into full harmony with God's arrangement. R5403:6

5

2 Timothy 2:5 *And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*

Lawfully

- Justly. R1312:3 In harmony with our Lord and the arrangements he has provided. R4129:5 However good our intentions, none will be crowned for striving unlawfully. R4282:2

7

2 Timothy 2:7 *Consider what I say; and the Lord give thee understanding in all things.*

Consider

- Reflect, think, study, ponder—study the revelation which God has made respecting himself. R3312:3,6 Consider the natural things of the Lord's provision, and read in them certain great lessons —consider the ravens; (Luke 12:24), the Lord has made provisions for their necessities without barns for the winter time. Consider the lilies of the field; (Matt. 6:28), their beauty teaches us that the Lord has a keen appreciation of the beautiful, and that the Lord is able to produce the beautiful without our aid, and that if necessary he could likewise clothe us miraculously. R3313:1,2 How the Lord suffered in every sense unjustly and for righteousness' sake. R3313:5 The heart that fails to consider the little things fails to be able to appreciate the larger things, and thus is hindered from a proper appreciation of God's plan and character. R3313:3 The Scriptures invite the faithful to consider, to search, to prove, saying, "Come, let us reason together." (Isa. 1:18) R3312:3

And the Lord

- Whose assistance is necessary in order to make our study of his Word profitable. R3313:6

9

2 Timothy 2:9 *Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.*

The Word of God

- It is a great mistake to affirm that the Bible is the product of the church; those who make this claim do not know where to look for the church. R1584:3

11

2 Timothy 2:11 *It is a faithful saying: For if we be dead with him , we shall also live with him :*

If we be

- If we become. R297:4

Dead with him

- Dead to the world and to our own will—alive to the will of God. R297:4, 4616:3, 4453:2, 127:3*, 121:3 Faithful in laying down the present life for the Lord's sake. R2615:5 Only if we suffer with him shall we reign with him. R5621:3 Counting ourselves dead with Christ as actually we were dead with Adam. R914:3 Sanctified believers are reckoned as dying with Christ their Redeemer. R1454:4, 5342:1 Christ and his Church die to human hopes and interests, present and everlasting—laying down their lives, suffering for righteousness' sake. R5495:5 If we have our earthly natures consumed, then we shall get the divine nature. R5250:5, 4784:3, 4525:5 Means the consecration to death of all the members of the body of Christ. R4980:5

Live with him

- Be partakers of his divine nature. CR348; R4398:1, 2615:5, 121:6 Share with him in the heavenly part of the blessings of the Abrahamic Covenant. R4453:2 Neither the fear of death nor the appreciation of the crown must be our controlling motive but an appreciation of what he has done for us, our love to him, and our desire to please him. R3561:4 Which can be only if we receive the same resurrection change which he experienced. R1260:2

12

2 Timothy 2:12 *If we suffer, we shall also reign with him : if we deny him , he also will deny us:*

If we suffer

- With him. R5739:6, 5546:6, 5421:5, 5420:6, 5196:6, 5108:4, 5090:5, 5079:3, 5051:4; T26 As his members. R5180:4 For right doing; gladly and joyfully we drink whatever cup the Father may pour for us. R5739:6 Drink of his cup of suffering and death. R4547:4, 5643:4, 5420:6, 5192:6, 4147:5 Only those who suffer and die with him will share Messiah's throne of glory. R5180:6, 5638:3, 5622:2, Q610:4; SM144 The call of this Age is for sacrificers only—to follow our Redeemer's footsteps of self-denial, even unto death. R4920:3, 5392:2, 5090:5, 5067:3, 5063:5, 4453:2; OV189

Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrificers, have the promise of sharing with Christ in the glories of the Church Triumphant. OV188, 379:4; CR80, R30:6* "Heirs of God and joint-heirs with Christ, if so be that we suffer with him." (Rom. 8:17) A212; E144, 146; F439; T50; R5677:4, 5643:1, 5192:6, 5079:4, 2787:2, 1782:6, 1574:1, 1566:1, 1372:3, 623:6 This feature has not yet been fully completed. CR93 These sufferings are not such as are common to humanity—sickness, etc.—but sufferings for Christ's sake, which means activity in Christ's service. R1782:6 Jesus' sufferings were sacrificial, not for any wrong-doing; hence if we share in his sufferings, our sufferings must be sacrificial. R4616:3 This willingness to suffer is the covenant of sacrifice that we make with our Lord. R5108:4 By being made conformable to his death. R4964:6 Suffering which we bring on ourselves through faithfulness to our covenant. R5117:4 The favored of the Lord are required to pass through experiences of suffering more than others. These adversities should be accepted by them as marks of divine favor, fitting them for their future positions. R2761:1 It is one sacrifice in the sense that it is all one body of one Priest that is offered. R4965:3 As soon as the sufferings are ended the glory with begin. CR327; R157:2 The glory of the great Christ, Head and body, cannot be ushered in until all of its sufferings are at an end. R3683:3 This thought should be before the minds of those who participate in the Memorial. R5643:1 In the close of this Age the Lord may take away his people in a fiery trouble; but as with Elijah, it will be a chariot to carry them home, to glory, honor and immortality. R5677:4 Those who anticipate that the followers of the Lamb are to be borne to Paradise on flowery beds of ease are surely mistaken. R4138:4

Reign with him

- Sharing the glories and honors of our Head on the spirit plane. R4398:1, 5392:2, 5196:6, 5180:4, 5067:3, 4855:6, 4547:4, 3709:3, 1176:3; A196 When he has established his kingdom on earth. R1151:5 Participate in the inauguration of the new dispensation, and in dispensing its blessings. R5421:5 During the Millennial age. OV254; R3683:2 Participation with Jesus in the divine nature—glory, honor and immortality. R5677:4 If we miss the persecution we shall also miss the blessing. CR493 Made possible by the permission of sin. God could justly permit members of the fallen race, of the same disposition as Jesus to lay down their lives by suffering, to be accounted worthy of also reigning with him. SM67 "He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:14) T80 "Then shall we also appear with him in glory." (Col. 3:4) A86

If we deny him

- Disown. R1139:4* God gave to man full freedom of choice to do good or evil, that they may, like himself, do right because it is right. R725:5 He expects of us courage to confess him. SM182 "They profess that they know God, but in works they deny him." (Titus 1:16) E490

He also will deny us

- Will then deny us. E490

13

2 Timothy 2:13 *If we believe not, yet he abideth faithful: he cannot deny himself.*

Cannot deny himself

- God cannot do wrong. "It is impossible for God to lie." (Heb. 6:18) A118; R1177:1, 250:3, 14:1 Because it would be inconsistent with his righteous character. A126

15

2 Timothy 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Study

- Study to know what God would approve. Study the Revelation he has made. Study the nature of everything that we come in contact with, as to whether it is good or evil. R4838:2 Study the doctrine,

study your course of conduct, study to shield yourself and others from error and from a worldly spirit. R3097:1 Study the Word; study to avoid error and to shun all foolish questions and profane and vain babblings. R4839:1, 3097:4 Make yourself thoroughly familiar with the truth, that you may indeed be a living epistle, known and read of all men. R5045:4 Study our hearts to see that we are striving daily to cast out all the old leaven of sin. R4839:2 Study your weak points and how they may be guarded against, that you may know your talents for service. R3097:4, 1638:2 Study yourself; that you may know both your abilities and your shortcomings. R4839:1, 3097:4, 1083:3* The knowledge of the will of God does not come to us in a supernatural way, but through the study of the Bible. SM351; R5511:3, 5203:2 Not a mere formality of thoughtless reading. R5511:3 Find it, mark it, and make sure what you believe. Q487:T Be not only a student, but a doer of his will. R349:4 We are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. R4839:1 Those who have only a partial understanding of the divine plan will find it difficult, if not impossible, to stand in this evil day the assault of the world, the flesh, and the Adversary. But if they have proper zeal for the Lord and a proper love for the plan, they should manifest that zeal by thorough and persevering study of the volumes. They cannot afford to do less. R4930:5 The elect have been receiving their education by giving themselves wholly to studying the Scriptures of truth, and were being led into all truth by the spirit of truth. R33:5*

Shew thyself

- Paul was not writing to all the class; he was writing to a leader, Timothy. Q475:T

Approved unto God

- Do not mind so much what men may say or think, but seek the approval of God first. R5512:4

A workman

- Suggests the thought of being engaged in service. R5511:6 Those who are willing to serve under disadvantageous conditions. Idlers and drones will not have a place in the kingdom. R5512:4 They must be wise and faithful servants—servants who study. R1797:1

Not to be ashamed

- The true Gospel cannot be put to flight. CR64

Rightly dividing

- Bringing the matter out properly, rightly divided. Q475:T The proper application of the Word of Truth; the understanding of how and when and where it should be applied. R4838:3 Which scriptures belong to the present time and which to the future. Q518:4; R4966:1, 4675:1; OV236 Which portions of the word refer to natural Israel and which refer to spiritual Israel. Q518:4; R5808:6 The study of the Bible along dispensational lines clears away all difficulties. R4966:1, 4675:1 To make such a prayerful study of the Word of truth as will enable us to place things where they belong. R5512:2, 2957:3 Truth rightly divided and fairly presented commands the respect even of its opponents. R646:4 Apparently this was not possible during the Dark Ages. R4588:3

The word of truth

- Which was given by inspiration. R4242:5* And see that our lives are in harmony with the word. R5512:5 Wisely present it in such manner as to avoid choking the babes in Christ. R806:2

16

2 Timothy 2:16 *But shun profane and vain babblings: for they will increase unto more ungodliness.*

Shun profane

- If we have consecrated all to God, our time is not our own; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible. R5970:2, 5045:3, 3199:3

And vain babblings

- Close students of the divine Word are prepared to quickly detect error, even though it lurk behind a

very plausible semblance of truth. R1206:3

17

2 Timothy 2:17 *And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;*

And their word

- What is true of one error is true of another; it is the duty of teachers to defend the hearers by defending the truth. R59:1*

Eat as doth a canker

- Into the heart. R1800:5

Hymeneus and Philetus

- False brethren, from whom will come the church's greatest peril. R1319:3, 1664:1* False teachers who arose in the Church of Ephesus. R2221:4 At times it seems absolutely to the interest of the Lord's flock to identify persons with false teachings. R2837:2 Forerunners of the Papacy. F201

18

2 Timothy 2:18 *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*

Have erred

- The Thessalonian brethren seem to have drawn a wrong conclusion, supposing that Paul taught that the day of the Lord would surely come in their day. R665:3 The resurrection—One of the most prominent doctrines of the New Testament. R1508:6 In this text anastasis has the Greek article, showing emphasis and indicating that the first or special resurrection is surely meant. R1512:1

Overthrow the faith

- To tell fairly what another believes and to show that it is wrong is far from evil speaking. In many instances it is a duty to speak. R4524:3

19

2 Timothy 2:19 *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.*

The foundation of God

- The ransom provided. R566:6 The Word of the Lord. R4826:1

Standeth sure

- All other foundations are worthless—all other theories must come to naught. R4839:1

The Lord knoweth

- No one but the Lord certainly, truly, knows which are the true sheep. OV123; R5707:4 It would be impossible to establish a communism of saints only, because we cannot read the hearts. R1861:6

Them that are his

- The true Church. D158; R3156:1, 1103:3 All the saintly in all sects and parties. R5067:1; CR268, 252:1 And will care for them regardless of denominational lines. OV239 We may hope for a large number who are not bowing either to sectarianism or to the golden calf of mammon. SM702 Those who manifest a reverence for the Lord and to whom he correspondingly manifests his favor in various ways in various ages, co-operating with them for their present joy and their everlasting welfare. R3964:1 The Lord will find and will feed and will strengthen those who are his. R3781:2 He is acting as advocate to these, representing them before the Heavenly Father. CR472 The Lord is not at all dependent upon us for the carrying of the present truth to the hungry multitude, but for our advantage he has given us the privilege of becoming co-laborers with him. R3781:2 Members of the true church know each other wherever found, by the description which God has given. R1103:3 "They shall be mine, saith the Lord." (Mal. 3:17) F76 "The Lord knoweth the way of the righteous." (Psa. 1:6) R3155:6 "He calleth his own sheep by name." (John 10:3) R2441:6 We are not to identify

the Bride class with the nominal Christian Churches of today any more than we would identify the Apostles with the Jewish Church of their day. SM206 He also knows those who are not His, those who are merely deceived tares. NS94:4

Nameth the name

- "Thou shalt not take the name of the Lord thy God in vain." (Exod. 20:7) R1527:3

Of Christ

- Jehovah's representative. R1527:3

Depart from iniquity

- Inequity, injustice, and from everything that is unrighteous. R4335:3 Everything wrong in respect to faith, conduct and customs. F83

20

2 Timothy 2:20 *But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.*

In a great house

- The household of faith, the house of God. HG750:6

Vessels of gold

- The Little Flock. HG752:4

And of silver

- The Great Company. HG752:4

Wood and of earth

- Those on the human plane. HG752:6

Some to dishonor

- Less honor. (The Great Company.) CR325; R5759:1, 5493:3 The vessels for less honor were selected first, until John the baptizer, who was one of the chief of the Ancient Worthies, the house of servants. R1872:2

21

2 Timothy 2:21 *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*

Purge himself

- A purifying of the thoughts. SM337 To purge out the old leaven of sin. (1 Cor. 5:7) R3096:6

From these

- Purge out the old leaven of hypocrisy, envy, and self-exaltation. R2279:5 Foolish questions and strife about words to no profit—especially from the false doctrines of those who would subvert the faith of the church. R3096:6

A vessel unto honor

- We should be on the alert to win the very best offered. R5759:1 Given special assistance and special opportunities of service which would not otherwise be his. HG751:4

22

2 Timothy 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.*

Flee also

- Fleeing from temptation. R3973:1

Follow

- Pursue. R2517:6

Righteousness

- Purity of heart—freedom from unrighteousness. R2518:1 Whatever it may cost, justice and

righteousness must be followed. R2517:6

Faith

- Fidelity. R2517:6

Charity

- Love is purity of heart—freedom from selfishness. R2518:1

A pure heart

- The more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings. R2518:1

24

2 Timothy 2:24 *And the servant of the Lord must not strive; but be gentle unto all men , apt to teach, patient,*

Servant of the Lord

- To be proper servants of the Lord, we must not strive, must not argue or quarrel. R5698:6

Be gentle

- Cultivate the love which is forbearing, forgiving and kind. R5912:5, 4803:5 Let the sword of the spirit do all the cutting. R3596:4

Apt to teach

- To have the teaching ability—able to present the message in a way that will be assimilable to the minds of others, making it clear, plain and logical. R5699:4, 733:3 Also to be meek, loyal of heart, and humble when presenting the truth publicly or in private. R5699:4 Not all have the ability, the gift, of making things plain to others. R5699:4

25

2 Timothy 2:25 *In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

In meekness

- Not in bitterness, nor in wrath, nor with sarcasm. R2757:5 Not in a combative spirit or with a show of gratification over the defeat of others. R1920:5 Without strife. R3185:3* When presenting the truth, never assume an air of superiority, nor manifest haughtiness. R5699:4 Put character and principle first, then patience, gentleness, meekness. R4391:1

Instructing

- Teaching. E284 Correcting. R4391:1 If the truth is attacked and honest souls are in danger of being stumbled, we must, "contend earnestly for the faith once delivered to the saints." (Jude 3) R5699:1 One should never lose his head—the more cool, calm, and self-composed we are when opposed, the better we can defend the message we bear. R5699:2

26

2 Timothy 2:26 *And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

The devil

- Whose very existence is now denied by many. F609 The Apostle was a firm believer in a personal devil. R3165:6

At his will

- If they yield themselves to his control. R2179:1 The world's experience under the delusions of the Adversary will, during the Millennial age, be thoroughly exposed. F627

2 Timothy 3

1

2 Timothy 3:1 *This know also, that in the last days perilous times shall come.*

In the last days

- Of this age. R4438:3, 3347:3, 968:3, 760:4, 352:6* In the harvest, or end of the Gospel age. R4438:3; SM697 In the very end of the age. A75 In the close of the present age before the dawning of the new dispensation. R3898:5 In the dawning of this new dispensation and the closing of this Gospel age. R4976:5 In this harvest time when the reign of righteousness is about to begin. R5413:1 The great seventh day, the thousand-year day of his kingdom. R5696:2 We are now living in the very time referred to by the Apostle. R1319:1, 5696:2 "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith." (1 Tim. 4:1) C200 Therefore we need to be fully established in the faith, and able to fully trust the Lord. R5678:5 Not the middle ages. R968:3

Perilous times

- Not the conversion of the world, expected by many. A90 At the time of our Lord's second coming the world will be far from converted to God. OV222, HG341:3 It will not be so much a perilous time for the world. It will be a time of great peril to the Lord's people—selfishness will be rampant—the spirit of the world surges all around them. R5413:1,2,4 Due largely to the evil spirits, just as in the days of Noah. R4976:6 When error is taking on its most baneful and deceitful forms. R1320:6 Such conditions especially characterize this harvest period. R1664:1* Subtle influences are now at work seeking to dwarf and extinguish the spiritual life and to rob the saints of their glorious hope. R1319:2

Shall come

- Greek, enistemi, be present. B158 Because the prince of darkness will make every possible effort to retain his power and dominion; and ignorance, error and superstition are his strongholds. R1362:6

2

2 Timothy 3:2 *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*

For men

- Professed Christians, Christendom. R2459:1, 1319:6 This is a graphic illustration of present-day conditions in the Christian world, so called. R5652:4

Of their own selves

- Selfish. R1319:5, 1870:5, 1320:1, 846:5 Selfishness is the peculiar characteristic of our day. R2459:4 Love of dress, love of show, love of honor and position. R2459:4

Covetous

- Of honors and distinction and the praise of men—ambitious. R1320:1 The love of money, honor, luxuries. R2459:5, 3613:5, 3343:3 The covetous person is a mammon-worshipper and has abandoned the proper worship of God. R2459:5 The way in which other people spend time and money is a temptation to the Lord's people which must be steadfastly resisted. R5413:5

Boasters

- Boasting accompanies pride and is the opposite of meekness and humility. Was there ever a time when people were as boastful as they are today? R2459:5 As though the credit of the truth was in some way due to them, and as though they had a right therefore to alter and amend it at their pleasure. R1320:1

Proud

- Of wealth, family, sect, self. R2459:6 Of that knowledge which should be received with humility and thankfulness, and which can be retained only under these conditions. R1320:1

Blasphemers

- Railers. R3613:5, 3343:3 Greek, blasphemos, one speaking injuriously, or an evil-speaker. R1319:4,

1320:1 Misrepresenters of God's plan and character, and slanderers of one another. R2460:1 Evil speakers against the doctrine of Christ and those who believe and teach it. R1320:1 God's character is blasphemed by attributing to him evil deeds, evil motives, and evil purposes. R2459:6

Disobedient

- Greek, apeithes, not persuaded, not of the same mind as. R1319:5

To parents

- And higher authority in general. R3613:5 In our day the divinely arranged family order seems to be entirely lost sight of with the great majority. R2460:2 Disrespect for the experiences and advice of parents and seniors. R2074:2 Lack of reverence for parents leads on to that careless condition which fears not God, neither regards man, in its selfish wayward course. R4522:2 Not sufficient time is given to instructing youth respecting the necessity for law and order. R4522:3

Unthankful

- Lacking gratitude to God and man; attributing prosperity to one's own ability or luck. R2460:2

Unholy

- Not fully consecrated to the Lord. R2460:3 Greek, anosios, unkind. R1319:5, 1320:2

3

2 Timothy 3:3 *Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,*

Without natural affections

- It is not the province of true Christianity to destroy the natural affections, but rather to deepen them and lift them to a higher plane. R2460:3 These words are omitted in the Sinaitic manuscript. R1319:3

Trucebreakers

- Greek, aspondos, irreconcilable, implacable, stubborn, constant in enmity. R1319:5 An unwillingness to make a truce, or to live in harmony and abandon hostilities. R2460:3

False accusers

- Willing to accuse enemies falsely, even when the charges are known to be false. This surely indicates a very evil condition of heart. R2460:4 Slanderers. R3343:4 Enticers to strife. R5652:4, 2793:2

Incontinent

- Greek, akrates, without self-control, rash, impulsive. R1319:5, 3343:4, 2460:4 Not under restraint; impetuous. R5652:4, 2793:2

Despisers of

- Greek, aphilagathos, not friendly to the good. R1319:5, 1320:2

Those that are good

- Who hold fast the truth in righteousness. R1320:2 The nominal Christian despises the true saint and tries to believe that his professions of entire consecration to the Lord are hypocrisies. R2460:5

4

2 Timothy 3:4 *Traitors, heady, highminded, lovers of pleasures more than lovers of God;*

Traitors

- Cannot be trusted; would sell out their best friends for selfish considerations. R5652:4, 2793:2 False accusers. R1320:2 Ready to break contracts whenever it can be done profitably. Persons controlled by the selfish spirit can never be trusted. R2460:6

Heady

- Head-strong; full of self-will; not subject to the mind of Christ. R2461:1, 3343:4 A loss of respect for authority—as people lose faith in the Bible and in God, they become more selfish and self-willed. R5413:2

High-minded

- Puffed up. R3343:4 Having a high opinion of their own talents. Probably half of the hopelessly insane

have lost their reason because of self-conceit. R2461:2

- "Every man that is among you [ought] not think of himself more highly than he ought to think, but to think soberly." (Rom. 12:3) R2461:2

Lovers of pleasure

- The world's pleasures and honors. R2461:3 Pleasure is their aim in life. R5413:4 Love of money, and that which money will purchase—pleasure, power, influence—have driven the world mad. Money is worshipped as an idol. R5696:6

Than lovers of God

- Preferring their own wills to the will of God. R1319:6, 1320:2 The general tendency of today is toward a lack of reverence for God and for the order and arrangement which he has established. R2053:5 This condition is to be a sign of the end of the age. R5413:2

5

2 Timothy 3:5 *Having a form of godliness, but denying the power thereof: from such turn away.*

A form of godliness

- Being great sticklers for days, forms, ceremonies and ecclesiastical authorities. F248 This form of godliness has spread to such an extent that the whole world is styled Christendom—Christ's Kingdom. OV371 Must be professed Christians. R171:2* Outwardly Christians, but inwardly skeptics, covetous, extortionate, unjust. R5389:6 Tares. R5049:1, 2277:3 Those who should have been humble followers of Jesus were misled into pomposity. SM549 Which if possible would deceive the very elect. R365:4 The nominal Church contains much of the world and its spirit. Outward ceremony flourishes. R2091:2 The mind of the flesh will seek partnership with the new mind under certain conditions, but would prefer to recognize love in words, in profession, in manners only. R5123:5 A combination of religious sentiments in sympathy with "political reform" movements, preparing for the predicted politico-religious "confederacy" (Isa. 8:12) give evidence of this. R2091:2

But denying

- By their course in life. R2461:4 Walking contrary to godliness. CR494

The power

- The only power by which any of the fallen race can be reckoned godly or righteous in God's sight is the precious blood of Christ which cleanseth us from all sin. R1319:6

From such turn away

- False brethren. R1319:3 Those who deny the very foundation of our faith. R1453:5 Now that the harvest time has come. R2461:5 "Come out of her my people." (Rev. 18:4) R5696:6, 2461:5 "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) R1320:5, 1321:2

6

2 Timothy 3:6 *For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*

For of this sort

- Crafty, deceitful, sly, seductive. R1320:3

7

2 Timothy 3:7 *Ever learning, and never able to come to the knowledge of the truth.*

Ever learning

- Seeking by various human philosophies, which ignore or pervert the Word of God. R5508:2, 3153:4 Devouring one error after another to feed their curiosity, deluding themselves, supposing they are feeding upon truth. R1530:6

Never able

- Not rooted and grounded in faith. "Carried about with every wind of doctrine." (Eph. 4:14) R651:2

To come to

- Arrive at. R651:2

Of the truth

- Divine truth is never found except in the divinely appointed channels, and those channels are the Lord and apostles and prophets. R3153:5 One of the most serious and dangerous besetments of the adversary is an exaggeration of the truth. R651:2 "If ye continue in my Word ye shall know the truth." (John 8:31,32) R5508:2, 3153:5

8

2 Timothy 3:8 *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*

Jannes and Jambres

- Pharaoh's magicians. R3994:5, 171:3 They opposed Moses by doing something similar to what he did, thus confusing the people. R1320:3

Withstood Moses

- Opposition to the truth will be manifested in a subtle, deceptive course similar to that used by those who opposed Moses. R1320:3

So do these also

- Types of theologians of today. R4060:3 Christian Scientists. R867:5 False Christs; magicians of Egypt—the world. R171:3* Satan seeks to draw attention from the truth by counterfeiting it. R867:5

Of corrupt minds

- Corrupted or turned aside from the truth. R1320:3, 4438:3

Concerning the faith

- The apostle did not say reprobate as respects morals, but reprobate as respects the faith. R4438:3, 4060:3

9

2 Timothy 3:9 *But they shall proceed no further: for their folly shall be manifest unto all men , as theirs also was.*

Shall be manifest

- By their failure to hinder the Lord's work. R4439:4

10

2 Timothy 3:10 *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,*

My doctrine

- That which the most thorough investigation of the Scriptures most clearly proves and establishes beyond all peradventure. R1320:6

Manner of life

- Consistent both with his faith and with his consecration to the Lord. R1320:6

Purpose

- The building up of the Church in the most holy faith. R1320:6

Faith

- Positive and clear—not mere guesswork, but knowledge, based upon the sure Word of God. R1320:6

Charity

- His great love for the Church. R1320:6

Patience

- Greek, hupomonee, cheerful, constant endurance. R2791:1,3 The Apostle puts this quality of patient endurance in the place beyond love. R4910:2 We need patience at the first quarter mark, at the second and at the third quarter mark, and still with us at the fourth quarter mark, the mark for the prize—perfect love. R4910:3, 2791:6 We need this important grace more and more near the end of the way. R5651:3 The final test of patient, cheerful endurance must be passed before we can be accepted of the Lord as members of the very elect. R4910:2

12

2 Timothy 3:12 *Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

Yea, and all

- During this present evil world or epoch.A68; R5252:2, 2251:4 Under present conditions. E191; R2251:4 Both the old man and the new man suffer some. Their interests are so closely related that if one suffers they both do. Q534:2 All who can be good and noble, even though not in Christ Jesus, in the restitution time will have fewer steps to retrace. R5395:1

That will live godly

- Live to please God. R1467:4 To live in opposition to the course of the world and of our own flesh—actuated by the principles of righteousness. R5117:1, 5394:6 Living righteously, in sympathy with Christ Jesus—faithful even to the laying down of life itself. R5116:6, 5118:1 They see more clearly the principles of God's justice by which their lives are governed. R5394:3 These should not be the cause of suffering to others. R5117:2 By letting our lights shine faithfully, we shall bring upon ourselves persecution. R5544:3 To live godly means not merely to abstain from vicious and overt sin, but to be a hero in the strife—a defender of the right and an opposer of the wrong—a servant of righteousness, a soldier of the cross. R4866:4 We must go in the opposite direction to that of the world. R5117:1 These should expect from the world opposition, misrepresentation, slander, opposition of every kind. R3801:3, 5094:6 Includes the development of love in our hearts and our dispositions. R5116:3 Under present conditions faithfulness means faithfulness even unto death. R4897:4 There is no other way to enter the Kingdom than by self-sacrifice, deadening of the flesh. R5118:2 The heavenly things are to be attained only by those who sacrifice earthly things. R4902:4 In this present evil world or dispensation. R1652:3 Primarily those who are in Christ Jesus; secondly those who live righteously, but shrink from suffering; thirdly the ancient worthies. R5116:6

In Christ Jesus

- Members of his mystical body. R5116:6 These have an intelligent knowledge that they have entered into a covenant of sacrifice. R5394:3 They must uphold the principles of righteousness, and not compromise with sin, nor with the world. R5394:6

Shall suffer

- In this life. R3223:2 The Lord's children suffer now while evil doers prosper. R569:2 "Because ye are not of the world." (John 15:19) E235 Contrary to the general thought that it is the wicked upon whom distress and trouble come as a punishment for evil-doing. B137 The systems of rewards and punishments, which justice would indicate, are not now being enforced. R4730:3 God allows his people to suffer for right-doing. R5778:3 To the extent that we are out of harmony with present evil conditions. R5117:2 God permits the church to suffer in order to develop and crystallize character. R5117:5 "If any man suffer as a Christian, let him not be ashamed." (1 Pet. 4:16) R5117:6 The promised blessings of the Scriptures are to these. R5117:2 The sufferings which we bring on ourselves through faithfulness to our covenant. Our physical infirmities which are of heredity are not sufferings of Christ. R5117:4 No one could suffer as a Christian unless he had become a Christian. R5117:3 If suffering should come upon us justly for our faults, we could not glory in it, but rather be ashamed. R2782:1

Persecution

- Be misunderstood; slandered. R5094:6 Evil speaking, etc. CR35 The experience of every true

teacher. R1320:6 There is no exception to this rule. R5778:3 From zealous sectarians whom Satan has blinded with his false doctrines. R5441:6; PD86/99 In a Christian's own home and family, or in the church, or from the world; he will not escape if he is faithful. R4407:2 Comes from the world—those having a form of godliness. R5395:2 The prophets and worthies of old endured much for righteousness' sake. R5547:1 From an opposing world and from false brethren arising in the midst of God's people. R1320:6 Because the world is traveling in the opposite direction to righteousness—in the way of selfishness and gratification of the flesh. R5218:2 Nine-tenths of Jesus' persecutions came from professors of religion. R374:3 Are we willing to bear the hatred and scorn, which loyalty to the truth brings? If so, we can go forth in his name, rejoicing as we go. R5441:6 If any man suffer as a Christian—for the truth's sake, for righteousness' sake—let him not be ashamed. (1 Pet. 4:16) R2782:1 An evidence of our faithfulness and sonship. R5544:3 Especially has this been true of these last days. R5773:3 The path to glory, honor, and immortality, in the footsteps of Jesus, is a very rugged one. R5465:6 If any of us is escaping persecution, he should feel fearful of his condition and make careful examination as to whether or not he is faithful to all the privileges and opportunities he can find. R4407:2, 5227:5; OV438*; Q740:4, 361:6 The Lord's followers in the present time are called to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people, is willing to permit the evil. R4813:6, 2415:2 If we know that we are suffering for righteousness' sake, then we know the spirit of God rests upon us. R5395:5, 5227:5 We are still in this time of persecution; the great Adversary is not yet bound. R2437:3 In proportion as he receives the truth and faithfully declares it. R1467:5 Those faithful to God during this age will have more hardship than have those who are unfaithful. R5294:5 It has been a part of the divine will throughout this Gospel age to allow his faithful servants to suffer reproaches and losses to demonstrate their loyalty to God. R5189:3; SM451 Fully exemplified in Paul's own experiences and in the Master's. SM217 Sometimes causing excruciating pain, sorrow and heartache today, even though more refined, more civilized than in times past. SM630 A succession of unkind words and acts with a view to punishing someone for adhering to an opinion or course of conduct; something that is intended and pursued. R5395:2 We cannot be members of the same body and persecute each other. R5395:2 The world cannot endure the searching light of the true Gospel. R2415:2 "Because ye are not of the world, therefore the world hateth you." (John 15:19) F628; R5441:5, 5189:5, 2501:2, 374:3 "They shall say all manner of evil against you falsely." (Matt. 5:11) F464; R5294:5, 3223:2, 1790:3 It is plain to be seen that earthly prosperity in the present age does not attend the Spiritual Israelite. R4051:3

13

2 Timothy 3:13 *But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

But evil men

- In the Church. R968:3

And seducers

- Deceivers and leaders astray from the truth. B259; Q853:2; SM697

Wax worse and worse

- Waxing more and more bold and aggressive as they receive encouragement from that rapidly increasing class that will no longer endure sound doctrine. R1320:5 At the second coming the world will not be converted. OV155 These words of the Apostle describe our day. SM697

Deceiving

- Others. R1320:5 Gentle manners may be exercised by a selfish heart, deceiving itself and seeking to deceive others. R5123:6

Being deceived

- There is such a thing as deceiving one's self by repeating a sentiment until one believes it. R5098:5 A man may deceive himself, but he cannot deceive God. R589:4 Becoming more and more firmly

entrenched in the snares of their own weaving, so as to make it impossible to extricate them. R1320:5, 2219:5 By their sophistries. R968:3 Satan's devices and snares are operated by moral men who have had some character or standing in connection with the cause of Christ. R1217:3

14

2 Timothy 3:14 *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ;*

Continue

- Abide. R3210:6

15

2 Timothy 3:15 *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

From a child

- Paul was also endowed from his birth and was zealous toward God long before his conversion from Judaism to Christianity. R1671:6 Holy Scriptures—Referred chiefly to the Old Testament, since the New Testament was not yet completed. R3210:3 These writings collectively were termed "The Law and the Prophets," and the Hebrews were taught of God to esteem them of divine authority and authorship. R1145:3

Which are able

- Beyond what is written we need nothing. A21, 25

To make thee wise

- Search the Scriptures daily and critically and abandon everything which conflicts therewith. R5097:1 The elect have been receiving their education by giving themselves wholly to studying the Scriptures of truth, and were being led into all truth by the spirit of truth. R33:5* A very large majority of Christians have never searched the Scriptures which are able to make them wise. R362:3

Unto salvation

- Great salvation—the high calling. R200:5 We must have reverence for Christ Jesus and obey him to the extent of our ability, else there can be no salvation. R3210:3

16

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

All scripture

- Holy writings. R3210:5 The teachings of Jesus, the apostles and the prophets—the only inspired authorities. R5406:6 The Word of God which liveth and abideth forever. R2240:6 Covering every knowledge necessary to man. SM109 The Bible is the most wonderful book in existence. R1145:1 The Old and the New Testaments form a perfect guide to faith. R2163:1*, 1158:6* Composed of sixty-six separate books, written by about forty different writers, living centuries apart, speaking different languages, subjects of different governments, and brought up under different civilizations. R1145:1 All the books of the Old and New Testaments as we now have them appear in the Greek, in the Sinaitic manuscript, the oldest known Greek manuscript, whose date is about A. D. 350. R1145:6 The Bible is generally accepted by Christian people as of divine authority, but few are able to state clearly why. R1144:3 We still have the apostle's instructions as fully as the early Church. R5067:4; F216

By inspiration of God

- Those men were, in some way, inspired by, or brought under the influence of God; so as to be used by him in speaking or writing such words as he wished to have expressed. R1148:1 We need no further doctrinal utterances; no more apostles than the original twelve—Paul taking Judas' place.

SM673 That there would be some who mistakenly would claim to be apostles, the Lord Jesus clearly indicated, declaring that there would be false apostles, "who say that they are apostles and are not." (Rev. 2:2) OV396 The decisions of the councils of the Dark Ages are injurious in proportion as they are out of alignment with the words of Jesus and the apostles. OV163

And is profitable

- Sufficient. R5588:1, 5406:6, 5355:1 They are in error who think that the sanctifying work can go on better without the truth than with it. R1528:2

For doctrine

- Theological instruction. R678:6 Containing the full statement of the divine plan; and no human authority is competent to add thereto. R2166:2, 1867:2 There is nothing to hinder God from using a dream to instruct us. Nevertheless, there is but one sure way of receiving dreams: to interpret them only in accord with the Scriptures. To direct us continually by dreams would be to interfere with our walking by faith. R5714:5

For correction

- Literally, to bring up and establish one in the right. R2166:4 Of error. R664:4*, 416:2*

For instruction

- For holy living. R1528:2 All the instruction which we receive from the Lord comes to us through the written Word. SM584

17

2 Timothy 3:17 *That the man of God may be perfect, throughly furnished unto all good works.*

That the man of God

- Those who, by acquaintance with God, are able to recognize his characteristic methods. B39

May be perfect

- Perfectly informed. R5082:5, 2466:6 Perfected in knowledge and conduct. R1867:1 Complete. R3210:5 Perfect in heart, in character, in will; not in the flesh. R2166:5 "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) R76:5*

Throughly furnished

- Paul declares the Word of God is sufficient. R5714:5, 4878:4, 2835:1, 2452:6, 2419:3, 2179:3, 1149:4; SM550 We need no special message or revelations—nor any occult powers. R2980:6, 5637:5 We are not to expect visions or revelations or any kind of communications from the Lord or the holy angels. All such attempts to communicate with us are of the Adversary. R5355:1 There is no need of any manifestation of spirits—his "elect" shall walk by faith and not by unusual manifestations or sights or sounds. R2179:3 There is no need of the speculations of good people who are dead, or of good people who are living, or yet of our own. E167 Needing no supplements of visions or dreams. R2166:2, 3278:1 The divine Word is to be the great talisman, test, standard, for everything for the Christian. R5714:6 We are continually urged to search the Scriptures, that we may know the will, the counsel of God. R2240:6 That we may be able to speak the word of the Lord freely. R4685:5 That we may be able to connect the different parts of the truth into a harmonious whole. R5558:5 That we may be armed against every attack of skepticism. R1144:3 The Bible furnishes merely a basis for faith. PD6/11 Worldly men admit that no man's education is complete without a considerable knowledge of this wonderful Book. R3210:6 Modern history bears testimony to the fulfillments of prophecy. R1314:4 God's times and seasons are given in such a way as to be convincing only to those who, by acquaintance with God, are able to recognize his characteristic methods. R5368:1 Nothing of importance in Christ's words or deeds has been omitted. F218 There is no need of any more apostles. F209, 210 Yet the Scriptures nowhere instruct the Church to undertake the world's moral uplift and regeneration in the present time. R2414:1

Unto all good works

- By the knowledge of the Word of God. R5088:4 To the apostles was given the great work of

inaugurating the church. R5588:1 The information given us is for the purpose that we may impart it to others. R4685:5 "The Spirit shall guide you into all truth." (John 16:13) E204, 205

2 Timothy 4

1

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

I charge thee

- Adjure thee—"I most solemnly urge upon you." R3210:6 Paul's dying charge to Timothy was that he should be diligent and zealous in preaching the Word of God. R2229:3

Before God

- He who does not believe in God and in his Son could not preach the Gospel at all. R2229:3

The Lord Jesus Christ who shall judge

- No man can really preach the good tidings intelligently who does not believe also that the Son has been appointed by the father to judge the world in the appointed Millennial day. R2229:3

The quick

- The living nations first. B145; R568:3 The fallen angels, who have never fallen into death, but are restrained in chains of darkness. R3211:1, 1853:6

And the dead

- The race of mankind, all of whom are under the sentence of death. R3211:1

At his appearing

- Greek, epiphania, bright shining or manifestation. R2979:2 During his manifestation, at his second advent. R2229:3 It is evident, then, that the Kingdom promised is future, that its work of blessing all humanity is future. HG368:6 The Church hopes to share with him in those future glories and grand opportunities. R3211:1

2

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

Preach the Word

- Teacher and hearer should see to it that it is not man's wisdom that is proclaimed. F255; R4526:3, 2229:4 As long as there are hungry hearts to receive the message—until the Church is complete. R5602:1 All the Lord's people are teachers—it is the chief business of their life. R3211:1 Before we begin to preach, we should be acquainted with the Word, and have a clear, definite understanding of its "good tidings." R646:3 We find Paul exhorting Timothy to preach the word without fear of man. R552:2 We suggest that if the teachers be of divine appointment, those taught are divinely taught. R380:1

Be instant

- Always ready to declare the truth. R3211:2 Unceasingly. R3208:3

In season

- When it is convenient for you. R4526:3, 3726:6, 1892:5, 1433:4, 731:1, 552:2

Out of season

- When it is inconvenient for you, as illustrated by Paul's sermon to the Jews after their attack upon him in the temple at Jerusalem. R3189:2, 4526:3, 3211:2, 3208:3, 2229:3, 1892:5, 1433:4, 552:2

Reprove, rebuke

- These words are to be understood as particularly applicable to Timothy as an experienced elder in the church. R3211:2 It is safe to caution all the Lord's people against a too liberal use of reproving and rebuking. R4977:6, 3211:2 Our reproving and rebuking, of teachings and teachers, should be done

from a Scriptural standpoint—with brotherly patience, without bitterness, harshness or unkindness, and without arrogance. R2969:6, 646:2 In order to reprove properly, the heart should be very full of love and sympathy; else the reproofs and rebukes might be sharp and possibly do more harm than good. R4977:6, 2229:4 This should be done with patience, gentleness, forbearing and doctrine, showing clearly wherein the principles of righteousness were infringed and pointing out distinctly the Word of the Lord concerning the same. R3211:3 We can judge only by men's words of profession and their course of action; we must leave the rest to be revealed by the great judge. R882:3 Experience has proved that some of the Lord's people are in need of words of warning in order that they be not deceived. R1480:4

Exhort

- Exhortation is the form of service which quite evidently can best be used by the majority of the Lord's people, but even this should be characterized by patience, long-suffering, brotherly-kindness. R4978:1, 2229:4 Never degenerate into mere coaxing without sound reason or doctrine. Exhortation without sound reasoning and the strong support of the inspired Word is weak and is not lasting in its effects. R646:2

All long-suffering

- Patiently. R4526:6, 4978:1, 2229:4, 646:2

And doctrine

- Instruction; explanation; teaching. R4526:6, 2229:4

3

2 Timothy 4:3 *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;*

The time will come

- Foretells a future day. Prophetically, he points out the great falling away—the organization of papacy—"the dark ages." R2229:5 In the end of this age. R3347:3 Particularly in the latter part of the harvest of the Gospel age, as illustrated by the closing days of John the Baptist. B263, 264 "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith." (1 Tim. 4:1) C200

When they

- The people. R676:5*

Will not endure sound doctrine

- Wholesome teaching. (MacKnight's translation) R310:3 The Church nominal will not endure preachers who ignore their creeds. R968:2; B258 Though the denominations are willing to make any sort of combination and union to oppose the truth. R1090:2 The reason would be an unsatisfactory condition of heart in the Church, a lack of faith in the Lord's supervision. R4526:6

Their own lusts

- Desires or liking. R730:6, 676:5* Their desires for something new. R1320:4

Shall they heap

- Accumulate. R730:6

Teachers

- Whoever exercises the gift of teaching lays himself open to increased responsibility in the sight of God. R2156:3 If teachers possess an eloquent tongue, it may be a channel for a great blessing; but if contaminated with error, the tongue can do almost untellable harm. R2156:3 "Be not many teachers." (James 3:1) R2156:2

Having itching ears

- Desiring something new and different from teachers after their own liking. R4073:5 Teachers that would tickle their ears. R4526:6, 730:6 For worldly praise or applause. R563:2, 365:4; F287 For something new and strange—for human speculations and vain philosophies. R1892:5, 4526:6, 4073:5, 2930:6, 1320:4, 968:2; B258 For a new gospel of education, refinement and wealth. R2930:6

Who would turn their ears away from truth to fables—more pleased with style and oratory than truth. R4526:6 Faithful servants will not seek to please the ear with soft words, nor to lull the drowsy, but will proclaim the unvarnished truth, exposing hypocrisy and deception. R563:3

4

2 Timothy 4:4 *And they shall turn away their ears from the truth, and shall be turned unto fables.*

And they

- The ear-pleasing teachers. R730:6, 676:5*

Their ears

- Understanding. R676:5*

From the truth

- Prophetically, Paul points out the great falling away which culminated in the organization of papacy. R2229:5

Turned unto fables

- Congregations moving from the hopes and methods set before us in the gospel to hopes and methods of their own misconceptions and unbelief. R1969:1 Turned from the study of God's Word to the doing of penances and vain repetitions of prayer; from faith in the precious blood of Christ, to the "mass" and its oft-repeated sacrifices for sins. R2229:5 Fables respecting sacred relics and wonderful cures wrought by nails from the cross, pieces of the cross, bones of saints, etc. This period is known in civil history as "the dark ages." R2229:6 Evolution theories and higher criticism unbelief. R2767:2 Such as monkey progenitors millions of years ago. R4073:5 Anecdotes, essays on science, politics, social uplift, etc. R3211:4

5

2 Timothy 4:5 *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*

Thou

- Timothy, who was a public minister. R2229:5

In all things

- Against these evil influences and tendencies. R1892:5

Endure afflictions

- Suffer hardships. R3211:4 They are sure to come to all who are faithful in the service; such are sure to incur the wrath of the adversary, who will actively oppose them. R1892:5

Of an evangelist

- A teacher and expounder of the Gospel and not of human tradition. R2230:1

Make full proof

- Demonstrate what you have professed and what you know to be the truth, that you are a servant of God and not of man, that you are a loyal ambassador in delivering the message he sends. R3211:4

6

2 Timothy 4:6 *For I am now ready to be offered, and the time of my departure is at hand.*

Ready to be offered

- Having reached the mark of perfect love. Q274:3

Time of my departure

- That is, from life. R700:2*

Is at hand

- These words form a part of the last charge of the great Apostle to his son Timothy. R4240:1*

7

2 Timothy 4:7 *I have fought a good fight, I have finished my course, I have kept the faith:*

I have fought a good fight

- Paul had fought in defense of the Lord's testimony to the end of his course to the best of his ability. R2230:4 Against every pernicious influence, doctrine and practice. R4527:2 Paul was the greatest Apostle and, next to the Lord, he is the most perfect model of a self-sacrificing spirit that shines on the sacred records. R552:4 Was there ever a nobler soldier of the cross than St. Paul—the Redeemer alone excepted? R4533:2, 4240:1*, 2229:2 He did not boast of his knowledge, nor of his abilities, nor of his accomplishments, nor of his sufferings. R2230:1 Paul wrote, not egotistically, but for Timothy's encouragement. R4527:1 Paul left an indelible mark on the pages of history. R4533:2 God is seeking only for heroes now—the "elect" must all be courageous, heroes. R4533:3 We must fight against selfishness in its every phase, especially in ourselves. R2230:4 Not with carnal weapons. R4527:2

Finished my course

- Paul wrote these words shortly before he was executed. R4050:1 Not merely in theory, but also in practice. R4527:3, 4533:3 It was probably during his second imprisonment that the apostle wrote his epistles to Timothy and Titus. R3209:6 Paul realized that the close of his career was near. R4533:3 He was spared from crucifixion by reason of being a Roman citizen; instead he was beheaded, says tradition. R3209:6, 2229:3

Kept the faith

- The true faith once delivered unto the saints. (Jude 3) Faith in the Redeemer's sacrifice; in its application on our behalf; in our justification; in the promises of God's Word; in the Lord and in the brethren. R4533:6, 4527:4 Which God through his Word had inspired, the faith which Paul had received, and was given to all of the Lord's people. He had kept it obediently, faithfully; had not denied it for any consideration, nor bartered it for earthly advantage. R2230:4 Courageously, at the cost of self-denial, of self-sacrifice, hardships and persecutions. R3211:5 And the faith had kept him. R4533:6, 4527:4 A grand testimony, at the conclusion of a grand life, nobly sacrificed. R4527:1 How important are knowledge and a correct faith. R4533:6, 4527:4 This is not merely keeping the faith in us, but in the sense of faithfully declaring it; for whoever does not declare the good tidings to others will soon lose the faith himself. R3211:5 Satan is on the alert continually to take our faith from us—to turn or twist it to our loss or injury. R4534:1, 4527:4

8

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

Henceforth

- For some time before Paul wrote these words, he was standing at the mark for the prize—perfect love. R4050:1 The trial of the majority of the individual members of the church ends, and the decision of their case is reached, long before the end of the age. R2606:2, 654:3

There is laid up

- In reservation, in waiting. R2765:2, 1598:2, 1458:4 Awaiting him, not at death, but at his resurrection. R4534:4, 4527:5, 702:1*, 700:2* He did not claim to possess his crown at the time, except by faith. R3211:6 The earnest of his inheritance; a foretaste, a firstfruit, a pledge of that blessedness. R2064:5

For me a crown

- Representing a position in the glorified little flock. C215 Glory, honor, immortality; association with Christ in his Millennial Kingdom. R4527:1 Paul had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years.

R4534:1, 4527:4 The secret of Paul's labor was the divine approval, to be manifested in granting him a share in the first resurrection. R4527:1, 1106:1 Paul esteemed that crown because it would afford him untold opportunity of blessing his fellowman during the Millennium. That crown would also be the mark of divine appreciation and love for him. R4534:1, 4527:5

Of righteousness

- Of life. R5407:3, 2426:5, 1258:3 "The crown of life which the Lord hath promised to them that love him." (James 1:12) "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10) "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4) R3211:6; A215 Only those who are approved of God as righteous will thus be rewarded and glorified. R3211:6, 5499:3, 4534:4; OV185

The righteous judge

- The Church, the Lord's body, is being judged now. R2426:5 He will reign in power and great glory. R1316:1

Shall give me

- Paul did not expect to go to heaven at his death. R1378:4, 4534:1, 4527:5, 3212:4

At that day

- The day of the Lord. R274:6 The day of his appearing and Kingdom. R1378:4, 569:4; C133; NS497:1 There is no kingdom until the King comes. Paul pointed to the second coming of Christ. Now there is no need of sleeping saints to wait for a future time. A288, 287; R3212:4, 1316:2, 845:5*, 475:4, 304:5, 274:6 In the first resurrection at the close of the Gospel age. R4793:4, 2765:3, OV185 In the first resurrection, the morning of the Millennial day. R4527:1

Unto all them also

- The church. R1258:3 All of the faithful ones of this Gospel age. R3212:5 Paul did not expect to go to heaven, but to await the Lord's return when he and all the faithful would be rewarded by having part in the "first resurrection." R1450:6 The number who love the Lord's revelation in Kingdom glory is comparatively small. R4527:2

Love his appearing

- Greek, epiphania, bright shining or manifestation. R2979:2 "Paul excludes from the number of the faithful those to whom Christ's coming is a source of terror."—John Calvin. R3212:5 The early Church lived in joyful anticipation of this longed-for event. R1796:2 His revelation at the second advent. R4534:4, 4527:5,2; 1598:2 In the beginning of the Millennial age. R1105:6 None but this class will receive the crown. R4527:6 Some prefer that he delay his appearing so they may accumulate the wealth they covet. R4527:2

10

2 Timothy 4:10 *For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*

Demas

- In his attempt to be a leader he had manufactured a different Gospel, built upon a different foundation than the only true foundation—the death of Christ as man's ransom. R3820:5

This present world

- Giving evidence that they had departed from the faith and from all relationship to Christ as his disciples. R4196:2

11

2 Timothy 4:11 *Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.*

Luke

- A man of education, a scribe, as well as a physician. R4399:3

Mark

- The same who on Paul's first missionary tour left him at Perga. (Acts 13:13) R2141:3 He seems to have ultimately become a true yoke-fellow, very highly appreciated by the great Apostle. R2141:3, 4364:2 Paul made acknowledgement of appreciation of his faithfulness. R3009:3

14

2 Timothy 4:14 *Alexander the coppersmith did me much evil: the Lord reward him according to his works:*

Alexander

- Paul clearly exposed unholy motives of pride, ambition, and envy, which scrupled not to make havoc of the Church and of the truth. R3820:5 Possibly a convert to Christianity who subsequently apostatized. R2207:4

Much evil

- Much harm. R552:2

The Lord reward him

- During the Millennial age. R1469:5,6

15

2 Timothy 4:15 *Of whom be thou ware also; for he hath greatly withstood our words.*

Greatly withstood our words

- Paul's efforts to build the church in the most holy faith. R1319:3

16

2 Timothy 4:16 *At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.*

At my first answer

- In his trial before Nero. R4534:4, 4527:6, 2229:2

No man stood with me

- In defending the truth against the assaults of the Adversary to overturn it. R552:2 The fear of the people was so great, and quite probably the Apostle's language so bold, that he was forsaken of all. R2229:2

All men forsook me

- Some who did have confidence in him had lost their confidence, and in the heat of trial had deserted him. R3212:1

17

2 Timothy 4:17 *Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.*

Preaching

- Paul spoke the Word with a boldness which permitted the Gospel to be fully known to the Gentiles. R2229:2

18

2 Timothy 4:18 *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*

Shall deliver me

- From all the machinations of the Adversary and his blind emissaries. R3212:3

Every evil work

- Including the last enemy, death, when we participate in the first resurrection. R3212:6

Will preserve me

- In this way the Apostle expected the Lord to preserve him, to keep him unto his heavenly kingdom. R3212:6

His heavenly kingdom

- "Partakers of the heavenly calling." (Heb. 3:1) R1881:4 "As we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Cor. 15:49) R1881:4 It is a heavenly kingdom not because of its locality, but because of its nature. "Heavenly" simply means spiritual. HG33:5, 75:5

19

2 Timothy 4:19 *Salute Prisca and Aquila, and the household of Onesiphorus.*

Prisca

- Priscilla. R1549:3*

20

2 Timothy 4:20 *Erastus abode at Corinth: but Trophimus have I left at Miletum sick.*

Trophimus

- There is no record that the Lord or the apostles ever healed the infirmities of the consecrated ones. R2364:6, 1689:4

At Miletum sick

- The consecrated are not authorized to call upon divine power for the healing of their own infirmities. R1689:4 The saints have been treated physically, much as other men. R712:6 The saints may pray for, and be the instruments in healing others, but themselves they cannot heal. R712:6

Titus

General

- **Titus**
- Tradition tells us that the Apostle Paul was liberated at the end of the two years of imprisonment in Rome, that he again visited the churches of Asia Minor and, subsequently, made a visit to Spain, preaching the Gospel, and that later on he came to Rome again a prisoner without favor, and that he suffered martyrdom after spending a considerable time imprisoned in the Mamertine prison, a dread dungeon in Rome. It was probably during this latter imprisonment that the Apostle wrote his epistle to Titus. R3209:6
- The term "elder" seems to be applicable to any or all of those servants whom the Lord sets in his Church for its edification, some of them having a principal service while others are assistants. Thus the apostles classed themselves as elders. The term "elder" would signify an elder brother, not necessarily in years, but matured in Christian character. Titus was probably young. R1894:3 The Apostle Paul penned the words of our lesson instructing Titus, an overseer (bishop) of the Church—ministering to the believers in the island of Crete. The instructions are not intended for, nor applicable to others than consecrated believers, and refer specifically to six classes in the church at Crete. (1) The elderly men—not merely the aged, but rather the advanced, the matured, who doubtless oftenest would be also advanced in years. (2) The aged women—advanced, matured. (3) The younger women. (4) The younger men. (5) Those who, though freemen in Christ, were bondmen according to the flesh—servants. (6) To Titus himself. (7) The lesson ends with an exhortation applicable to all classes in the Church. It has been claimed by some that the people of Crete were specially degraded and lacking of good character, and that this thought is necessary to the Apostle in giving such an exhortation to those who had left the world and joined themselves to the Lord as his Church. We shall see, however, that every word of the exhortation is quite applicable to the Lord's

people today, even though they live under the most enlightened conditions. R2723:1,2 This epistle was to instruct Titus relative to false teachers. R868:5

Titus 1

1

Titus 1:1 *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;*

To the faith of God's elect

- A special, peculiar faith, not shared by others, neither can others know it, for "it is spiritually discerned." (1 Cor. 2:14) R3586:5

2

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

God, that cannot lie

- It would be advisable to accept the Lord's Word. Q765:3

3

Titus 1:3 *But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;*

In due times

- Israel did not have an accurate chain of chronology. There were certain broken links supplied for us in the New Testament, to be connected up "in due time." R5769:2

God our Saviour

- Jehovah is the Saviour, the author of the divine plan of salvation, and the executor of it. E33

4

Titus 1:4 *To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.*

Mine own son

- Titus was probably young but matured in Christian character. R1894:3

5

Titus 1:5 *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*

Left I thee

- As a general overseer. F249

Ordain

- Greek: kathestemi, to place or set down. F277; Q811:1 It is on this text the Episcopal theory of church order rests. It provides weak support. F277 Appoint. R1890:3

Elders

- Not necessarily an elder in years, but advanced, matured in Christian character. R1894:3; 2723:1 Not Lords, nor Masters, nor Reverends. Q844:2

In every city

- To organize and lay the foundation for an age of work just beginning. R536:3 To take the oversight of the Lord's flock in their vicinity, to feed them with the truth, to guard them against the wolves in sheep's clothing, and in a general way to act as their representatives. R1890:3 Otherwise the Lord's people would not make the proper progress in knowledge and in the graces of the Spirit. R3745:6

As I had appointed thee

- The Apostle would surely not give Titus "charge" or instruction to do differently from what he (the Apostle) did in this matter. (Acts 14:23) F278; Q811:1

6

Titus 1:6 *If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*

If any be

- The Apostle judged fitness of an elder in the same manner that we now should judge. (vs. 6-11) R1822:1; 1890:4

Husband of one wife

- An injunction more pertinent in those days. R1892:1 Not necessarily a married man; for the celibate state is preferable. (Matt. 19:12; 1 Cor. 7:32,33) R1892:1

7

Titus 1:7 *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;*

Filthy lucre

- The spoils taken by the clergy from the laity—(filthy lucre), honors, reverence, titles, etc. R1895:6

9

Titus 1:9 *Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

Holding fast the faithful word

- Searching the Scriptures daily and critically, and abandoning everything which conflicts therewith. R5097:1

To exhort and to convince

- To teach, "to feed the flock." (I Pet. 5:2-4) E284

11

Titus 1:11 *Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.*

Whose mouths

- "Be not many teachers." (James 3:1, Revised Version) R2156:2 If contaminated with error, the tongue can do almost untellable harm—injury to faith, to morals, to good works. R2156:2

Which they ought not

- Faithful elders will be quick to discern and prompt to warn and defend the flock against all such influences. (Acts 20:28-30; 2 Pet. 2:1-3) R1890:5

12

Titus 1:12 *One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.*

Even a prophet

- A public expounder, a public teacher. A55

13

Titus 1:13 *This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;*

Rebuke them sharply

- Leave no doubt with any as to just where you stand on the ransom. R1453:4 As soon as we see that any teacher or paper is wrong on the one, central and vital point—"a corresponding price" for all—

we should have nothing further to do with such until it fully and openly acknowledges the error and retracts it heartily. R1453:4

15

Titus 1:15 *Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

Unto the pure

- Those who are pure can see the true, pure hearts of God's sincere "little ones," in spite of the weaknesses of the fallen flesh. R5746:3

All things are pure

- They can see righteousness in the divine law and arrangement. R5746:3

Them that are defiled

- Some who identified with the cause of God, but whose doctrines and manner of life were in conflict with the Gospel—fault-finders. R5746:2

And unbelieving

- "And unfaithful." (Diaglott) R5746:5 The unfaithfuls' consciences become perverted, so that they are unable to see anything or anybody in a proper light. R5746:3 Having lost the spirit of love which thinketh no evil. R2516:3

Is nothing pure

- Unable to think of love and benevolence as motives for conduct. R2516:3 Being impure themselves, they attribute impurity to others. R2516:3 The minds of such become corrupted, seeing nothing pure, good or right in others. R5746:3 Even to the extreme of impugning the motives of Jehovah, our Lord Jesus, and the angels. R2516:3,6

Mind and conscience is defiled

- They become blinded, self-deceived. R2516:6 They have permitted ill-natured thoughts to enter the mind and lodge there—suspicions, evil surmisings. R5746:3 Their consciences become corrupt and hardened. They are prevaricating, misjudging; do not see how unjust, impure and blind they have become. R5746:3 To avoid such a terrible condition, the Lord's people should maintain pure hearts and minds, keeping consciences very tender. R2516:6

16

Titus 1:16 *They profess that they know God; but in works they deny him , being abominable, and disobedient, and unto every good work reprobate.*

They profess that they know God

- Knowing something in an intellectual way about his plan and Word. R5746:3 Those who have enjoyed the truth, enjoyed at least the first step in heart-purification. R2516:3 Satan has driven far away from God nearly all, even of those who profess church membership. SM131

In works they deny him

- "By their works they renounce him." (Diaglott) R5746:5 If we deny him, he will also (then) deny us. (2 Tim. 2:12) E490 Their works are contrary to God's Word, which instructs that all should seek to do all the good they can, to see all the good they can, and to give generous judgment to others. R5746:3 Not that such have necessarily become immoral and vile. R5746:5

Every good work reprobate

- "To every good work worthless." (Diaglott) R5746:2 Spoiled by the spirit of pride, selfishness, malice, and envy—worthless as bad salt: "If the salt have lost its savor...it is thenceforth good for nothing." (Matt. 5:13; Luke 14:34,35) R2517:3 So far as any good work is concerned they will defile it, injure it. R5746:5 Instead of fault-finding, tearing down, we should give our time, hands, feet, tongues, to blessing and upbuilding. R5746:6

Titus 2

1

Titus 2:1 *But speak thou the things which become sound doctrine:*

But speak thou the things which become sound doctrine

- The charges of Paul to Timothy (2 Tim. 3:16,17; 4:1-5) and to Titus (2:1,7,8,11-15), and of Peter (1 Pet. 5:1-11), might be read to the chosen elders in presence of company, followed by prayer that God would add his blessing upon them, and upon all the company as they shall co-operate together in the service of the Lord. R1892:4

2

Titus 2:2 *That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.*

The aged men

- The elderly men, the advanced. Not only their years of natural life, but also their years of experience in Christian life should bring them to conditions of maturity and sobriety. R2723:2

Temperate

- Moderate—not light, frivolous and excitable. R2723:2

Sound in faith

- A sound faith is all-important, not only in shaping conduct, but also in inspiring it. R2723:3

In charity

- The patience which will last and become an integral part of character must result from a change of heart: the mainspring of love must first replace the mainspring of selfishness. R2723:4

In patience

- Greek: hupomonee, constancy—the thought being an endurance of evil in a cheerful, willing, patient manner. It represents therefore, an element of character, and not merely a temporary condition of restraint of feeling or action. R2791:1,5 Paul places patience above and beyond love. This final test of patient, cheerful endurance must be passed before we can be of the elect. R4910:1, 5651:3, 2791:5, 2723:3

3

Titus 2:3 *The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;*

The aged women

- Matured, developed. R2723:5

As becometh holiness

- "Reverent in demeanor." (Revised Version) They are supposed to have professed holiness, full consecration to the Lord, full desire to know and to do his will, and such consecration is to show out in their lives. R2723:5

Not false accusers

- "Not slanderers." (Revised Version) On the contrary, they will be examples in the matter of minding their own business. R2723:5

Teachers of good things

- By precept as well as by example, to all with whom they have an influence. R2723:5

4

Titus 2:4 *That they may teach the young women to be sober, to love their husbands, to love their children,*

That they may teach

- Naturally their influence will be greatest over the younger women, and it should be exercised as

becometh women professing godliness, professing to be guided by the Word of the Lord, and the spirit of the Truth. R2723:5

5

Titus 2:5 *To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*

To be discreet

- Soberminded—not too emotional;—to do some sober thinking along sober lines, and thus to cultivate both heart and head. R2723:6

Chaste

- Modest, pure—an instruction deep and powerful in its influence for good. R2723:6

Keepers at home

- "Workers at home." (Revised Version) R2723:6 That the home is her workshop and her pulpit, where her influence should be greatest and most valuable. R2724:1

Obedient to

- "Submissive" (Diaglott)—not attempting to usurp the place of. R2724:1 Not blind obedience or dumb submission. R2724:1 She shall use proper liberties and privileges with propriety, so as to make life a blessing and not a burden to her husband. R2724:1

The word of God

- The Scriptures, divine revelation. R1584:3

6

Titus 2:6 *Young men likewise exhort to be sober minded.*

To be sober minded

- Not rash, thoughtless, conceited—that they exercise self-control. R2724:2

7

Titus 2:7 *In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,*

Uncorruptness

- Not permitting his teachings (doctrine) to be corrupted either with vain imaginations of his own or those of other people. R2724:2

Gravity

- The opposite of frivolity, levity. R2724:3

Sincerity

- Greek: aptharsia, incorruption. E397; R204:1

8

Titus 2:8 *Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*

Sound speech

- Conversation that will exert a truly helpful, strengthening influence—to mind and heart and character. R2724:3

Cannot be condemned

- By anybody, friend or foe, heathen or Christian, saint ot sinner; and such a course will be a constant reproof to those enemies who must always be expected; in the face of such noble living they of the contrary part must surely be put to shame eventually. (Jas. 3:13) R2724:3

9

Titus 2:9 *Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again;*

Servants

- Though freemen in Christ, bondmen according to the flesh. R2723:2

To please them well

- To take as much interest in their master's goods as though they were their own; they were to do their work as though they were doing it to the Lord himself, faithfully, well. (1Cor. 10:31) R2724:5

In all things

- In the little things as well as the great affairs. R2724:5

Not answering again

- Not gainsaying nor quarreling with their master over his methods and ways and work. R2724:6

10

Titus 2:10 *Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*

Not purloining

- Secretly appropriating to themselves the master's goods. R2724:6

All good fidelity

- By his own strict integrity even in the smallest things he shall do his preaching and exercise his influence upon his master—faithfulness to his master's interests. R2724:6

That they may adorn

- By the exercise of a living faith in life's affairs, they show that it is not a doctrine of strife, but of peace and good-will toward men, not a doctrine merely of personal rights and of selfish strife for their attainment, but a doctrine of love, joy and peace in the holy Spirit. R2725:3

God our Saviour

- Jehovah is the Savior, the Author of the great plan of Salvation. E33

11

Titus 2:11 *For the grace of God that bringeth salvation hath appeared to all men,*

For

- "For (because) the grace of God hath appeared, bringing salvation to (for) all men." (Revised Version) R2725:3

The grace of God

- Divine grace signifies God's unmerited mercy and favor—it is not a reward. R2284:2, 4576:1, 2283:6 Relates primarily to the mercy which he purposed to extend to Adam and all of his posterity through our Lord Jesus Christ. R4576:1, 2725:5, 2284:3 God's grace in the present time is manifested in connection with the "high calling" to the divine nature and the life immortal connected therewith. (Phil. 3:14) R2725:4, 2284:4 To abide in God's grace we must turn from sin to serve the Lord. R4576:2, 2725:5 While justification is of grace, our presentation of our bodies living sacrifices (Rom. 12:1) is not grace, but of our own volition. R4576:5 The "new creature" (2 Cor. 5:17) has need of grace and mercy because it has for its expression only the frail "earthen vessel" (2 Cor. 4:17). R4576:2 Which God's people have through Christ for the justification from their sins on the basis of obedient faith (Rom. 4:25, 5:1). R4576:2, 2286:1 His favor, based upon Jesus' payment of a "ransom for all" (1 Tim. 2:6). R2284:3, 2725:4 God's grace in the Millennial age will be manifested in the "restitution" blessings which will be offered to all mankind (Acts 3:21). R2725:5, 4576:1, 2284:5 No one can intelligently believe in divine grace who holds the theory of evolution or any other theory of salvation than the Scriptural one. R2284:5

That bringeth

- That leads to. R2283:3

Salvation

- The opportunities afforded by grace make possible our salvation from sin and death conditions. R4576:1

Hath appeared

- It has been manifested to some and the information has been given that ultimately it will be extended to all, so that all may have a share in it. R4576:1, 2285:5

To all men

- For all men—the dead as well as the living. R2285:5 Since it has been provided freely for all, so ultimately it shall be extended to all, that all may avail themselves of it. R2285:5 The earthly life-everlasting which will be granted to all those who then come into harmony with the terms of that grace. R2725:5 The grace of God can never disappear until it has accomplished its mission. R691:1*, 1436:6*

12

Titus 2:12 *Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

Teaching us that

- It has many teachings or lessons, but one of these is paramount, namely, that in God's sight sin is exceedingly sinful and must become so also in our sight. (Rom. 7:13) R4576:1 That the way of reconciliation back to God's favor is a way of self-denial. R2725:5

Denying ungodliness

- "Renouncing ungodly desires." R2283:6 Forego the weakness, the tendencies of the flesh and resist them and show our preference for righteousness by our zeal in fighting against sin. R4576:1 Denying everything that is contrary to our highest conception of the divine character and will. R2725:5

Righteously

- All who will get God's blessing on the earthly or the heavenly plane must come to the standard of loving righteousness and hating iniquity. R4576:1

In this present world

- "In this present age." R2283:6, 2725:5 The world that now is is already being violently shaken, and is beginning to crumble away financially, politically, socially, and ecclesiastically. Q853:1

13

Titus 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

Looking for that blessed hope

- He holds up before us the grand consideration toward which all of our ambitions are to turn, in which all of our hopes are to center, and in which our hearts are to find their treasure, outweighing and outvaluing every earthly consideration. R2725:6 The second advent of Christ and the resurrection, the hope of the Church, and the hope of the world. F664, 665 Of the Gospel. R2146:4 The object of the hope is the appearing of Christ to receive his Bride, and transform them into his likeness. R471:4, 1893:4, 1105:6 Neither prohibition, female suffrage, free silver, protective tariff, communism, anarchism. socialism, nationalism, general mechanical education, single tax, nor other human scheme. D470-515 The only hope for the world is in the Kingdom of our Lord Jesus Christ—the Millennial Kingdom. D517 We shall be satisfied only when we get those eternal verities of which now we have only the promise, or hope. But what a hope is ours; what a glorious hope! SM739 The second advent is the motive for divine hope. R298:2* Our salvation continues as day by day we abide in the Lord and grow in grace, knowledge, and the holy Spirit. Eventually our salvation will be

complete. (1 Pet. 1:13) R5920:4 Watching implies hoping, and it also implies waiting. R2973:2

And the glorious

- "Even the glorious manifestation of our great God and Saviour Jesus Christ." R2283:3

Appearing

- Greek: epiphaneia, bright shining or manifestation. R2979:1

Of the great God

- Our Lord Jesus is a mighty one, a great one amongst the mighty ones. R2726:1 Our Lord and Savior Jesus Christ F673 Who shall transform his Church to his own spiritual image and likeness, in order that we may be associated with him in his great work of bringing in the Millennial blessings. R2973:2

14

Titus 2:14 *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Who gave himself for us

- Christ, who, through the eternal spirit, offered himself without spot to God, and for this cause he is the mediator of the New Covenant. (Heb. 9:14,16) E450

He might redeem

- Greek: lutroo, "to loose by a price," to set free by the payment of a price. E431 Not only from the tomb in the Millennium, but also those who now hear the message and obtain relief from the thraldom of iniquity. E432

From all iniquity

- Sin and iniquity are two names for the same thing. R710:4 Not merely a redemption from the power of the grave. R2517:6

A peculiar people

- The Lord is seeking specially a people peculiarly cleansed, purified. R2517:6 Not striving after the things of this world. R2146:4 Different from others, possessed of a special love for that which is just, pure, noble, good; and are striving to cultivate these graces more and more in their hearts. R2726:4 Separate from nominal Christians as well as the world, having higher hopes, aims and ambitions and with a clearer insight into the deep things of God. R5970:1 A people bought back from sin and death, different from others. They are new creatures in Christ. (2 Cor. 5:17) They have new hopes and new aims; namely, to be made associates in the government of Messiah. R5461:5 Not on outward looks, not by wearing peculiar clothing, nor by talking in some peculiar way. CR333, 408:6 A faith-full people, peculiar in this respect from the majority; not many great, not many wise, not many learned according to the course of this world have and exercise this faith—chiefly the poor, rich in faith, may be heirs of the kingdom. R3944:6 The Gospel Church, "a holy nation, a peculiar people" (1 Pet. 2:7,9). R2604:3

Zealous of good works

- "Devoted to good works." R2283:6 Willing to lay down their lives in God's service. E30 One particular work given them of the Father; hence they cannot give their attention to political or social reform, etc. The Lord's people are eager to do good, but in the way that will be most effective. (John 9:4) R5462:1 The same kind of good works the Lord himself was engaged in. CR333 God's work now is to bring to a knowledge of the truth those who have an ear to hear. CR334 Earnestly desirous and striving to do good unto all men as they have opportunity, physically, mentally, morally, and, especially, to do good to the household of faith (Gal. 6:10). R2726:4, CR333 For that which is right, loving the right, the truth, and loving God's way so that we will be glad at any cost to serve His cause. CR408 Zealous for the Kingdom, zealous for the Lord's Word. R2510:5

15

Titus 2:15 *These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*

- Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation. R3068:4

These things speak

- Let those who seek to serve the Lord know that his truth is his representative, and let them cast their influence, all of it, on the right side of this momentous question of the ransom. Leave no doubt with any as to just where you stand. R1453:3

Exhort, and rebuke

- Not the pleasantest part of our duty, but some need words of warning in order that they be not deceived. R1480:4* In love and gentleness. R2726:4

All authority

- Full authority, not doubting as to the meaning of the divine instruction. R2726:4: The authority of God's Word, not Titus' own. R1892:6

Despise thee

- Titus was probably young. R1894:3 Declare these principles of righteousness governing the Lord's people in a plain, positive and authoritative manner. Speak with authority not as with uncertainty and questioning. R2726:4

Titus 3

1

Titus 3:1 *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,*

Be subject to

- The spirit of submission, rather than of contention, is enjoined upon the whole Church in its relationship to civil ordinances of men. R1553:2 "Submit yourselves to every ordinance of man, for the Lord's sake." (1 Pet. 2:13) R1553:2 Implies not merely a willingness to serve under compulsion, but implies also that we will not oppose earthly governments in any public manner. (Rom. 13:1) The public reproof and overthrow will come from the Lord. R5716:4 While our citizenship is in heaven, nevertheless, like all other foreigners, we are to be subject to the laws of the country in which we may be living. But obedience to the laws on the part of Bible Students does not imply military duty. R5928:3 Our allegiance to earthly lords and powers and their commands is merely to the extent that they do not conflict with the commands of our Over-Lord. R5929:2

2

Titus 3:2 *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

Speak evil of no man

- To speak that which is injurious; therefore one should say nothing that would injure any man. R5529:1 Evil speaking is to say anything derogatory respecting another, to tell things uncomplimentary, to speak anything that is prejudicial to the character of another, whether it be truth or falsehood. R4281:2, 5471:5 Strictly forbidden to God's people as wholly contrary to his spirit of love, even if the evil thing be true. R4803:1 We should say nothing contrary to the Golden Rule. R5529:1, 4283:5 How much more evil in the Lord's sight must it be if any of the Lord's brethren should speak evil of one another—speak evil of a member of the Lord's Body! How terrible is the thought. (Psa. 50:19-22) R3275:6 This is an absolute command—not only of no man in the Church, but of no man outside the Church. R4616:4 How much more will love insist that a brother's weaknesses or blunders or sins be carefully covered. F290 Some of the most conscientious Christians

have difficulty along this line. Any who ignore it prove their own lack of development. R5529:1, 5530:4, 4803:1, 4281:5 The disposition that thus exposes the imperfections of the brethren is surely not the love that covers. (1 Pet. 4:8) R5530:4 The sooner every follower of Christ comes to see that defamation is the theft of another's reputation, the sooner they will see this subject as it really is, in all its hideousness—as it must appear in the sight of the Lord. R5530:4, 4283:4, 3275:5 A slander is equally a slander, whether it is true or whether it is false, and is so regarded not only in the law of God, but also in the laws of civilized men. R2444:4, 5573:1*, 4281:2, 3030:2 Slander and evil speaking are assassinations of the character of another. R3275:5 Those who listen to slanderers are partakers of their evil deeds. R4803:2, 4281:6 An exception would be if you were a witness to a murder, theft, or any other heinous crime, it would be a duty to society to speak of the evil, to report it to the proper authorities. R4281:3, 2445:1 It is not evil speaking to report violations of rules of house or office. R5529:2 We may properly set forth that there is but the one true Church, organized by our Lord, and that all other churches, therefore are merely human systems. But it is not our privilege to tirade against these churches. R4433:1 Matt. 18:15-17 should be used with our brethren. R4281:5, 1575:3; F289 It is not our duty to speak evil in the interests of the Church. R5530:1 Do not render slander for slander. R5639:3 "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying." (Eph. 4:29) R2588:2; SM183 Do we always follow this Scriptural rule? Or do we find ourselves possessed of a mean disposition, which takes pleasure in gossiping to others respecting what we know, or what we have heard derogatory to others? NS590:4 He does not say, Speak evil of no creed. Some of the creeds should be very evilly spoken of! He does not say that we are not to speak evil of an evil principle, but brings the matter down to personality. R5471:1

3

Titus 3:3 *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

For we ourselves

- Paul sums up the disciple's transformation from selfishness to the love of God in a few words of verses 3 to 6. R2648:5

Malice and envy, hateful

- Beware of all thoughts, feelings and conditions of heart directly or remotely connected with these, for they will surely do great injury. R4803:6

4

Titus 3:4 *But after that the kindness and love of God our Saviour toward man appeared,*

Kindness

- Goodness. (Diaglott) R2648:5

God our Savior

- The great Jehovah himself is the author of the salvation brought unto us by our Lord Jesus. E35

5

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

He saved us

- Delivered us from this evil condition of heart. R2648:5

By the washing

- The bath of a new birth. R2422:6, 1768:3* The purifying of regeneration. OV379 The cleansing power is "the Blood of Christ." (1 John 1:7) E445, R5854:3 Our regeneration or begetting again of the holy Spirit and our renewing by it comes to us in conjunction with the washing or cleansing

which is effected in us by the operation of the truth—the divine message. R4125:1 Symbolized by the priests first washing at the laver before entering the Holy and thus typically becoming new creatures. R4125:1

Of regeneration

- Begetting again of the holy Spirit. R4125:1 The reforming and justifying influences of faith in the Redeemer. Q822:3 The regenerating processes of the present time are with a view to bringing the Church class to a new nature. Their regeneration began when God imparted the holy Spirit, following consecration, and continues during lifetime, a transforming and renewing work. OV378

And renewing

- Renovation of the holy Spirit. R1768:3* The making new by the holy Spirit. R2422:6

6

Titus 3:6 *Which he shed on us abundantly through Jesus Christ our Saviour;*

Shed on us abundantly

- Poured out on us richly as typified by the anointing of the head of the High Priest (Psa. 133:2), representing Jesus the Head and the Church, his members. R1768:3*; T29, 37

7

Titus 3:7 *That being justified by his grace, we should be made heirs according to the hope of eternal life.*

Justified by his grace

- Down under all is the ransom—Jesus' death—the basis of all justifying faith—the channel of God's grace. (Rom. 3:24, 25) R441:2, 660:3 There was no obligation upon our Creator to do anything whatsoever for our recovery from the just penalty which he had placed upon us. F105

Be made heirs

- Our Lord Jesus is the only heir under the Sarah Covenant. It is our coming into betrothal and union with him that gives us a share in that name and the honors and glorious future which it implies. (Gal. 3:28, 29) R1386:6

The hope of eternal life

- The one hope—the resurrection of the dead. R1435:1,6* By a resurrection. The ground of this hope is found in Jehovah's promises, confirmed unto us by the death of our Lord Jesus as the ransom price for our sins, and by his resurrection from the dead for our justification. (1 Pet. 1:3; Acts 17:31) R1278:2

9

Titus 3:9 *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

Avoid foolish questions

- Let the world speculate as it may about its own themes of interest, but let us devote ourselves to the one thing at hand. R3200:6

And contentions

- The contentious spirit is generally to by found among those who are not living up to the spirit of the truth which they have already recognized. They have been attempting to grow in knowledge without growing in grace—in love, in kindness, gentleness, meekness, patience, etc. R4009:1

10

Titus 3:10 *A man that is an heretick after the first and second admonition reject;*

An heretick

- Those who wrest (twist) the Scriptures, and thus turn the truth of God into a lie. R1575:3 Doctrinal disorders are among the chief. R1575:3

Reject

- If any come and bring not this doctrine (the ransom), receive him not. (2 John 10) R1453:4

15

Titus 3:15 *All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.*

Salute thee

- The churches in one place were prompt to send Christian greetings and benedictions to those in other places. R1895:4

Them that love us

- We are to recognize as "brethren" those who have only the phileo degree of duty-love; but we are to see to it that we "love the brotherhood" (1 Pet. 2:17) with agape or higher love. R2807:5

Philemon

Philemon 1

2

Philemon 1:2 *And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:*

The church

- Any number of the living church assembled together in any place may properly be called the church of that place. R1893:5 The church may be considered as counting a part as though it were the whole. R1893:5 The early churches were "associations" rather than "organizations"; bound together with love and truth, not creeds and traditions. R984:1

In thy house

- The congregations of the primitive church were small, and usually met in private houses. R2941:6, 984:2

7

Philemon 1:7 *For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.*

By thee, brother

- The apostles addressed or referred to one another simply by name or else as brother; and all the church were similarly greeted—as brothers and sisters in Christ. F230, R1523:5

10

Philemon 1:10 *I beseech thee for my son Onesimus, whom I have begotten in my bonds:*

I beseech thee

- A letter of introduction (verses 10-17) as a safeguard against "false brethren" and "wolves in sheep's clothing" was the custom of the primitive church, practiced by the apostles. (Matt. 7:15) R1707:1

12

Philemon 1:12 *Whom I have sent again: thou therefore receive him, that is, mine own bowels:*

Receive him

- In introducing brethren to the churches, force and authority are ignored, while the liberty of all is respected even by the apostles, who write not commandingly but entreatingly, not arbitrarily, but giving the reasons why those commended should be held in esteem. R1822:2

15

Philemon 1:15 *For perhaps he therefore departed for a season, that thou shouldest receive him for ever;*

Season

- Greek, hora; same word as for "hour" in Rev. 17:12. HG22:4

16

Philemon 1:16 *Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?*

A brother

- A common term of greeting in the early church. See comment on verse 7. F230; R1523:5

17

Philemon 1:17 *If thou count me therefore a partner, receive him as myself.*

Receive him

- See verse 12.

As myself

- Probably a letter of commendation from St. Paul would have had a greater influence than if from some others, simply because of the unbounded confidence of the churches in his judgment and carefulness of their interests. R1822:2

Hebrews

General

- **Hebrews**
- The epistle to the Hebrews was written to the "twelve tribes instantly serving God" and hoping; especially such as were Israelites indeed and had accepted Christ: it is applicable therefore also to all those who from among the Gentiles have been grafted into the promises of God to Abraham, by union with Christ, the true, faithful "seed." R2085:6
- To appreciate the necessity for the book of Hebrews, we must mentally take our stand back in apostolic days and get our bearings as though we were living there under those conditions. The question of the Law Covenant was a burning question in the early Church, not only with the Hebrews, but also with the Gentiles. It seemed impossible, especially for the former, to learn that the Law Covenant was not necessary and that a Gentile could really have access to the Abrahamic Covenant through Christ easier than could a Jew. It was to counteract this powerful error of that day that St. Paul wrote the epistle to the Hebrews. It certainly has been a valuable epistle to the Gentiles, but it was written specially to the Hebrews, and because of their tenacious adherence to the Law Covenant, from the dominating influence of which they seemed not to be able to free themselves. The epistle to the Hebrews was written to prove that a totally new dispensation of grace, and not of works, had been ushered in through Jesus at Pentecost. R4510:1,6
- Paul, or whoever wrote this epistle, addressed it to the Church. It seems peculiarly adapted to converted Jews, who were familiar with the writings of the Old Testament. We have in this epistle some of the most earnest exhortations to be faithful to the Lord, and the very best reasons and motives given for our encouragement. R78:2
- No signature is attached to the book of Hebrews, nor does the writer of it in any way identify himself, except as we see in its style, close reasoning, deep penetration, and wide knowledge of the divine plan, strong evidence that it was written by the Apostle Paul. Who but he could have written it? It is not addressed to Jews, as if with the intention of converting those who did not believe in Christ—but to the Hebrews—to those who were the children of Abraham according to the flesh, but who had

accepted Christ. The Apostle would strengthen and establish the faith of these (and indirectly of all others who would come to a similar knowledge of God's dealings with Israel). In this epistle he seeks to show that, so far from the new dispensation repudiating the old one, it was merely an advance step which was being taken because its due time had come. The Jewish system was not being repudiated as a divine institution, but was being established as such, everything in the new dispensation having an analogy to the things in the old one, but on a higher plane. R2821:2,3

1

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

Unto the fathers

- To his people Israel. R2407:6

By the prophets

- Old Testament Scriptures. R1146:1

2

Hebrews 1:2 *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

Spoken unto us

- The same authority claimed as that which was accorded to the Old Testament Scriptures. R1146:1

By his Son

- A different manner from that in which he spoke in olden times. R4092:4 Our Lord Jesus and his testimonies were but further developments of the great divine plan. R2407:6 The Son declared that those who received the apostles received him. (Matt. 10:40) R3764:1 God has closed the canon of his revelation by speaking to us through his Son and the apostles. R2400:5

Heir of all things

- Promised. E38 Not the "man Jesus," but the "new creature" Jesus who became heir of all things. R4440:5 As heir of all things he will be the representative of the Father to all eternity. R5086:4 He became heir of all the gracious promises of God's Word. R5186:4 The Lord Jesus is the heir, and the only heir, under the covenant typified by Sarah, who died before the bride of Isaac was called. R1386:6 Those who are Christ's are heirs together with him. R1617:4, 458:1, 398:4 All men should honor the Son—not as the Father, but as the Father's direct representative. OV351 "I shall be satisfied when I awake in thy likeness." (Psa. 17:15) "We shall be like him." (1 John 3:2) T67 Possibly including also great works beyond the Millennial Age. F70, 722; A306; E31; R5183:5; SM484

By whom

- Prior to his incarnation. R1673:3

Worlds

- Greek, aionios; meaning ages. R21:4*

3

Hebrews 1:3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

Who being

- Since his resurrection. A211; B108; R5579:5, 4667:3, 2600:6, 1592:1; Q366:6

Brightness

- Effulgence. R316:2*

Of his glory

- Of the father's glory. R89:3

The express image

- In the Greek is the word character. R4417:3 The character-likeness of the Heavenly Father, full of grace and truth. R4417:5 Each Christian, in proportion as he receives the spirit of the Lord, gradually becomes a copy of God's dear Son, and therefore a copy of the Father. Q452:4 The perfected new creature. R348:4

Of his person

- Of the Father's person. R5269:1, 89:3 Of his substance. R316:2* The glorious body which belongs to the divine nature. R1806:2, 2600:6, 2318:2, 1262:4, 546:3, 279:2, 142:3 Which we cannot suppose to be marred by the scars of thorns, spear or nails. R2479:4

Purged our sins

- When he ascended up on high he presented his merit as satisfaction for the sins of his followers. R4667:3 The basis on which divine justice and love may operate toward fallen mankind. R2407:6 By humbling himself to become a man and die the ignominious death of the cross. R5430:1 Made purifications of sins by his death. R316:2* Which he could not have done had he partaken in any sense of his mother's imperfections. R776:2

Sat down

- Not literally, but in the sense that he is next in honor and dignity to the Father. Q72:T

On the right hand

- Higher than all other planes of spirit being. R5181:6 Justice provided a great reward for God's faithful Son. R5430:2

4

Hebrews 1:4 *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

So much better

- Superior to. R486:4 As the divine nature is superior to the angelic nature. A176, 203; R453:5, 616:2* Jesus was in his resurrection made better than angels, as he had in becoming a man been made a little lower than the angels. R856:6 Having become, by so much, better. R316:2* Glory and honor far superior even to the excellent glory he had with the Father before the world was. R872:5

Than the angels

- Other spiritual beings. R458:1 "Far above all principalities and powers." (Eph. 1:21) F65

By inheritance

- Inherited. R316:2*

5

Hebrews 1:5 *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

Unto which of the angels

- To none of the angels was such a message sent. CR316

Said he

- The Father. R279:2, 142:3

My Son

- My special Son. R1005:3

Have I begotten

- Greek, gennao. When used in connection with God, it should always be rendered beget or begotten. R837:1 Born. SM141 Jesus' life came directly from heaven. R1031:1* The only direct creation of the Father. R5992:6, 5748:1, 4964:3, 1514:6, 1278:3, 1060:4 "The beginning of the creation of God." (Rev. 3:14) R5972:3, 5748:1, 5351:3, 5239:1, 4098:1, 2773:3 The "Alpha and Omega, the beginning and the end, the first and the last." (Rev. 22:13) R5748:1, 1599:1, 1514:6

6

Hebrews 1:6 *And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*

And again when he bringeth

- After his resurrection and ascension. R2156:2 When he again bringeth. (Revised Version and King James margin.) R4695:4*

The firstbegotten

- The firstborn—Jesus—firstborn from the dead, to the divine nature, at his resurrection. R458:1

All the angels of God

- At the time of his resurrection. R4668:5 All of God's holy ones. R2156:4 Myriads of myriads sang a new song. R2156:2 Giving fallen angels a chance to prove whether they are willing to become angels of God once more. R4695:4*

Worship him

- Acknowledge him. OV307 Render the homage due to his nature and office. R458:1 While our Lord was glorified at his ascension, the full demonstration that all the angels of God worship, reverence and obey him will be at his second advent. R2156:4 Reverence him as Christ shall forever be associated with the Father in the everlasting Kingdom. R3683:5

7

Hebrews 1:7 *And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

His angels

- The word angel is Scripturally used in a broad sense as signifying the exercise of divine power in connection with human affairs. R5278:1

Spirits

- Greek, pneuma, meaning invisible power. R18:5, 579:2

His ministers

- Or servants. Any and every agency and power that divine providence uses is a part of that care over his people. R5257:5

8

Hebrews 1:8 *But unto the Son he saith , Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

Thy throne

- Authority and rulership. A92

O God

- Greek, theos. Used of any mighty one, the same as Elohim in the Hebrew. R5749:2, 354:1

A sceptre

- Right to rule. B83

9

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

Loved righteousness

- All God's work is perfect, and every variation from that perfection must be the result of disobedience; the unalterable law is that the disobedient shall perish. SM65 Christ's Kingdom will cooperate with all in their endeavors for righteousness. R5057:5 Eventually none will have life on any plane except those who have learned to love righteousness. A303; R4999:3

Hated iniquity

- Wickedness. R1151:5*, 1335:3* All the brethren of the Lord Jesus must take the same stand regarding sin, especially sin in ourselves. R5702:5

Even thy God

- The mighty One above even thee. R354:1 Christ never claimed to be "one in person." E49

Anointed thee

- Jesus was anointed to be the Head of the church class. R5359:4

The oil of gladness

- The holy Spirit. F131; R4341:2

Above thy fellows

- As head over his brethren and fellowheirs. F131; R4341:2, 354:1 Head over all things to the Church —all the angels shall worship him. CR395

10

Hebrews 1:10 *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:*

And

- Verses 10-12 are quoted from Psa. 102:25,26. R4222:2, 448:3

Laid the foundation

- Jesus was used in the creation of the world. R448:6, 370:4

Of the earth

- The present social order. R3154:6, 1814:1,

And the heavens

- Powers of spiritual control. A318; R3154:6

12

Hebrews 1:12 *And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.*

Shall be changed

- Rearranged; made over. R3154:6 Some change will take place in the near future, making the earth more fit for kingdom conditions. R3154:6, 4222:6 A new order, social and religious—the new heavens and the new earth. R1814:2, 3154:6, 4222:3,6 They need a change, not because of any imperfection in the original arrangement, but because it was departed from through sin. R4222:6

Thou art the same

- Superior to all change. R4222:2

13

Hebrews 1:13 *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*

Which of the angels

- Unto none of the angels, but to Him who was superior, chief over the angels; the only begotten of the Father. R490:4 He brings forward the angels, but only to set them aside in the presence of Jesus. R174:2*

Said he

- Jehovah. E49 Quoted from Psalm 110:1. R2935:1

On my right hand

- In the place of highest favor and power. A92; R2935:2 The Lordship of Jesus after his suffering and trials were ended. R810:4

14

Hebrews 1:14 *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

Are they

- The holy angels. R2179:3, 4214:4; Q437:4

Ministering spirits

- Servants. CR316 Ministers of mercy. R99:5* Spirit beings continually surround the "elect"; divine power surrounds God's people. R2377:6, 4214:4; CR314 Spirit beings can be and frequently are present, yet invisible. A182; R2974:3, 348:3, 261:5, 18:3 These holy angels are looking out for the Church's interests, and are reporting us if we are not in the right way. They shield us from harm; they assist us, or give us stripes, according to our need. Q437:4; R4823:5, 657:2*, 143:4 The angels are present as the representatives of the Lord to do any needed work for us according to his will. R2140:5 Creatures of God, full of loving benevolence, esteeming it a privilege to serve those who will be highly exalted above them. R1478:6 These do not operate in darkness, nor through "mediums." R2179:3 Doubtless the angels of the Lord are as present with his people as ever. R5606:1 "The angel of the Lord encampeth round about." (Psa. 34:7) F76; R2974:3, 578:6, 265:2, 18:3 "In heaven their angels do always behold the face of my Father." (Matt. 18:10) F76; R5634:3, 4214:4, 2377:6, 657:2

Sent forth

- In this dispensation Christ controls the angels. R61:5*

To minister

- To serve. R3798:1 To oversee our interests. R4823:5 Any departure from the reverence of the Lord, on our part, would cause a corresponding separation from this holy protecting influence. R4218:4 We have very little reason to expect that God will use any of the spirit beings to do a service that may be done by his people. R5816:6

For them who shall be

- Unto those who shall be. R3004:2

Heirs of salvation

- Each one of the Church. Q437:4 The saints. R657:2*, 3965:1

Hebrews 2

1

Hebrews 2:1 *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*

More earnest heed

- Study the doctrine and get a clear understanding of every element of the truth—become rooted, grounded, settled, and established. R5114:3, 1823:1 The hearing of the Word of the Lord brings with it responsibilities. R3164:5 Especially at the passover season. R3178:3

The things

- The precious things of the divine Word. R2532:4 The divine credentials. R1823:1

Which we have heard

- "The words that I speak unto you they are spirit and they are life." (John 6:63) E204; R371:5

We should let them

- Let spiritual things. E205; R371:5

Slip

- From our marred and leaky vessels. E245; R3617:2*, 371:5 There is danger of losing what we have received, unless we give heed. R78:2 Should forget much of the truth. R1025:3* Forgetful hearers and readers of the Word. R2093:3 All which God's Word testifies as truth should be held fast and not

allowed to slip. R1206:2, 2389:1 "Take fast hold of instruction; let her not go: keep her; for she is thy life." (Prov. 4:13) R2389:1

2

Hebrews 2:2 *For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;*

Spoken by angels

- Those in charge of the first dispensation. R1677:6 God's direct messages in the past to Abraham, Isaac, Jacob, Moses, etc., including the giving of the Law—the angels representing God, as his mouthpieces. R3764:1

Every transgression

- Under the law. R3052:6

Just recompense

- A reward of blessing or of stripes which will be proportionate to the individual efforts of each to come into harmony with God and his holiness. R2734:1 God will neither over-punish nor under-punish. SM117 Whoever has wronged one of the least of them shall receive a just recompense for the evil deed. R1469:6, 724:1 Those having degraded themselves seriously with a measure of wilfulness, will have the correspondingly more steps to retrace. SM146

3

Hebrews 2:3 *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ;*

How shall we escape

- Destruction. R1951:3 The wrath of God. R2093:5 People of so-called Christian lands, having had more light, more privilege, more opportunity, and sinning against greater knowledge, have seared their consciences more deeply. R5225:6

If we

- Christians. R78:2 The "we" class is the Church class, the believers only, who have the light and the knowledge at the present time. NS237:1

Neglect

- Causing truths to gradually slip away from us. R78:2 Simply to neglect is fatal. We must stand, or progress. R1802:4* Our appreciation of the value of anything is shown by the earnestness with which we strive for it. R78:5

So great salvation

- That a special class, who would manifest special love for the Lord, might become heirs of God, and joint-heirs with Jesus Christ, his Son. R5275:6 Which comes only through faith and obedience to the Word of the Lord. R2093:5 Which began to be applicable to his Church at Pentecost. OV252; R4769:5 Peculiar to the Gospel Age. R5304:1, 5775:3 Love is the crowning excellency of Christianity, and is necessary to fit for the Great Salvation. R78:5 More than an "elect" few are eventually to reach eternal life through the Redeemer of mankind. SM42; R5063:6; Q619:2

At the first

- The message of the Kingdom (the Gospel) was planted by our Lord and the apostles. R2276:5, 3769:3 All that ever went before our Lord's preaching was not the Gospel, but merely foreshadowings of it. R2595:6

Began to be spoken

- The proclamation of the Gospel could not be made until the ransom was paid. R2847:6 No one was saved before Jesus came. R5179:4 When Jesus came, he threw light upon the entire subject of God's plan for human salvation from sin and death. R5608:5 The due time for the testimony to reach the world has not yet come. R5354:2,4

By the Lord

- The terms of the heavenly calling are not stated in the Old Testament. F86; R4820:5 "He brought life and immortality to light." (2 Tim. 1:10) E393; R5354:4, 5291:2, 5179:4, 4785:5, 3447:4

Confirmed unto us

- The secret of the Gospel was not fully revealed until after Pentecost. R5507:3

4

Hebrews 2:4 *God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

Signs and wonders

- These demonstrations of divine power supplementing Paul's faithful use of his natural abilities were the Lord's endorsement of all he did. R1745:4, 1695:4

Miracles, and gifts

- Intended to assist in the establishment of the Church—all such gifts ceased and were supplanted by the fruits of the spirit. R5831:2

5

Hebrews 2:5 *For unto the angels hath he not put in subjection the world to come, whereof we speak.*

For unto the angels

- The angels were permitted contact with the fallen race to prove whether they could bring mankind back to God. PD15/24 Who were evidently the unsuccessful rulers of the first epoch. A220; R1677:6, 1154:6

Put in subjection

- Infers there was a time when the world was in subjection to the angels. Q16:4

The world to come

- The third world or epoch, "wherein dwelleth righteousness." (2 Peter 3:13) A67; F609; R4908:6, 1809:5 The grand era from the time of the sounding of the seventh trumpet. R256:5 The Gospel church then glorified will be "The kings (rulers) and priests (teachers)" (Rev. 5:10) of that new age. R545:4 Which shall be more righteous and successful than the rule by angels. R1677:6

6

Hebrews 2:6 *But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?*

Art mindful of him

- God's original purpose concerning man has not been abandoned. A175

7

Hebrews 2:7 *Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:*

Thou madest him

- Man, originally. A175; R419:2, 219:2, 165:4

A little lower

- Less some little. (Rotherham) A175 In degree or nature, but none the less perfect. A175

Than the angels

- Man, the highest of the earthly creatures, is lower than the lowest of the spiritual beings. Q502:6; A177; R916:1

Glory and honor

- The glory and honor of perfect manhood. A175

Set him over

- The Heavenly Father made man king of earth. R5377:1

8

Hebrews 2:8 *Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*

Thou hast

- In thy plans concerning man. A175

Put all things

- All earthly things. A174; R419:2, 165:4

Under him

- Under man. A174; E427; R419:3, 165:5

But now

- Since the fall and forfeiture of man's estate. R1267:6, 419:3, 165:5

Not yet all things

- Restored again and subjected to him. R1267:6 We see not this promised restitution yet, but we do see the first step God is taking toward its accomplishment. A175

9

Hebrews 2:9 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

But we see Jesus

- The ransomer of all. R4629:2 "We look not at the things which are seen, but at the things which are not seen." (2 Cor. 4:18) "Every eye shall see him." (Rev. 1:7) By mental perception. T85 The beginning of God's work. R4973:4

Made a little lower

- And therefore lower than his pre-human state. B108; R329:3 Humbled himself and took the earthly nature. OV353 The human body of Jesus. "A body hast thou prepared me." (Heb. 10:5) R5748:2, 5064:1, 5053:3, 5027:3 Not like angels, nor in any sense a being of their order and nature. R329:3

Than the angels

- Greek, angelos. E67 "He took upon him the form of a servant and was made in the likeness of men." (Phil. 2:7) R4098:2, 2075:5, 329:4

Suffering of death

- For the purpose of being man's sacrifice. R5917:4 The ransom-price for the sins of the whole world. R5053:3, 4966:1 Had it not been necessary for Jesus to suffer death, "the just for the unjust," (1 Pet. 3:18) he would not have come into the world. OV151 It was necessary that a perfect man should die and remain dead everlastingly, that Adam and the race condemned in him might be released from death by a resurrection. R2477:1 When he had accomplished that purpose, he no longer had need of human nature. R5416:1 There is no reason for Jesus to be made a little lower, or even as low as the angels again. R197:1 The death of our Lord in his prehuman condition could not have effected the payment of man's penalty and the consequent release of the condemned race. OV354 The suffering of death on the part of our Lord Jesus constituted the ransom price for the sin of the whole world. Q68:2

With glory and honor

- The perfection of human nature. E427; A175; R5873:1, 5291:5, 5222:6, 1810:3*, 1267:6, 573:6, 463:1 "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14) R3476:3 Showing that Jesus did not take our fallen nature. R316:4*

That he

- He left the glory which he had with the Father as the Logos, and was made flesh and became the man Christ Jesus. SM73 As a fitting ransom or substitute. A175 The whole merit of the world's salvation was through Jesus, centered in his death. R3701:1 The divine law of a life for a life was to teach us a

great lesson; that perfect human life having been condemned to death, it would require a perfect human life to redeem it. R4964:4

By the grace of God

- Favor. A175; R5291:5, 556:4* Favor, love, bounty. R685:5; E451 The divine arrangement whereby God could be just and not repudiate the rulership of his own court and yet recover man from the death sentence. SM171

Should taste death

- And thus make possible human restitution. E427 There is a broad basis of God's Plan laid in the redemptive work at Calvary. R5291:5 Eventually all of Adam's children will come forth from the tomb. R5179:2 The basis of hope, for the Church and for the world. R5822:2, 4734:2, 4372:2, 3694:1, 2750:1, 1750:1 That was the only object for our Lord becoming a man. R3476:6 The privilege to return to the image of God with his law rewritten in their hearts, was secured for all by the sacrifice at Calvary. R5286:6 "Poured out his soul unto death." (Isa. 53:12) R3025:6 Sacrificial death. Jesus voluntarily met the penalty for man's sin. PT388:3; R4982:3 The race was not condemned individually, but as a whole, in one man, Adam. Similarly, the race has been redeemed as a whole, by the "man Christ Jesus." (1 Cor. 15:22) SM68 Proves the character of the one who will be autocratic in the extreme in Messiah's kingdom. R5646:6 Not only has Jesus tasted death, but a great many have been going into death in answer to the call to be of the bride of Christ. R4973:4 The apostle does not say, tasted eternal torment for every man. SM29; CR278

For every man

- Jew or Gentile, bond or free, of every nation and race, color and sex; all are included. CR430; A97; R4982:6, 2396:5 It does not leave out any, not one. Q592:4; R4633:5; OV237 The divine provision of a remedy for sinners is co-extensive with the blight of sin. R3066:1 So that every man might have a judgment or trial, to determine whether he is worthy of this blessing. SM150 For those already enlightened as well as for the millions who have never heard of the only name whereby we must be saved. A104; R4633:5; OV197; SM539 Universal redemption—not universal salvation. R5925:1 This work of redemption covers centuries. R4998:3 Jesus' mission at his first advent was to save in the sense of redeeming, while his second advent will complete the work by restoring to perfection all the redeemed. R604:1* "He gave himself a ransom for all." (1 Tim. 2:6) A344; F668; R5166:3, 1478:3, 779:1, 623:6, 145:1; OV182 But not for himself. R47:2* A salvation brought about by the death of Jesus is contrary to the evolution theory. R881:3

10

Hebrews 2:10 *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

For it became him

- The Father. E118, 144; R1267:6, 393:1, 280:6

Whom are all things

- All things as they shall ultimately be re-united under Christ in God are to be so for God's sake. R1778:5, 1270:1

Bringing many sons

- Of God, not of Christ. E144 The Lord is giving his brethren necessary experiences to lead them to God, to glory. R5579:6 The human race. R1267:6

Unto glory

- "Glory, honor and immortality." (Rom. 2:7) E395; R1879:4 They are not on an equality with their elder brother; he is their Head, their Chief, the Captain of their salvation. R5215:3 The glory of the restored perfection and dominion. R1267:6

The captain

- Jesus. R393:1, 281:1 Princely Leader (Rotherham). R1778:5, 1270:1 Make sure we are fighting as

our Captain would wish. R5427:6

Perfect

- As a spiritual being. T80; R393:1 Not as a man, for as such he was perfect. R456:2 In experiences for his future office. E51 Worthy to be granted the power and glory which Messiah will exercise. R5090:2 Made a perfect New Creature of the divine nature. R795:4, 1830:4

Through

- By, or, on account of. R361:2

Sufferings

- Sacrifice of earthly hopes, aims and ambitions; suffering unto death. R5778:1, 795:4 To prove his character, his loyalty, to manifest to us, the angels, and all creatures, his wonderful obedience and worthiness of the divine nature. Q559:2; R4618:3, 5472:5, 965:1, 456:5 Tested to perfection, to the last degree, that when he commands obedience of all to Jehovah, it is not more than he yielded. R965:1, 281:1 A less painful death would have been our ransom price, but Jesus was not only to be the Redeemer, but also the Restorer of men. R393:1

11

Hebrews 2:11 *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,*

Who are sanctified

- Set apart, consecrated. R489:4* The Lord's body members. R4399:5, 297:2

Are all of one

- One spirit, one mind, begotten of the spirit of the truth. E244 By reason of our sanctification of the spirit, we are one. R375:1 Complete sanctification in Christ constitutes the perfection and unity of the church. R69:2* This unity was illustrated on the great day of atonement by the burnt-offering of two rams. T73

For which cause

- If we would follow Christ, we must suffer. R811:6*, 469:2*, 285:5*, 210:4*

He is not ashamed

- So far is the Lord from any domineering attitude in the exercise of his Lordship or authority. R1523:5

To call them brethren

- Not children. E144; R1359:6 Usual term of greeting in the early Church. F230 Like him they have consecrated their lives to the Father's business, the service of the truth. SM705 Those who seek, love, and do the will of the Father, in preference to their own. R964:5 The many brethren that compose the body of Christ are like Christ in worldly circumstances. R811:1* As our Advocate, our Lord stands with us as our Elder Brother, as Chief Priest over his own House of Priests. R4584:6 If this thought of intimate relationship could always be before our minds, we would assist bearing one another's burdens. R2824:2

12

Hebrews 2:12 *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

Saying

- As it was prophetically written. R964:5

My brethren

- Who have received the spirit of adoption. E109 The "little flock," the bride class. R5007:1, 964:5

13

Hebrews 2:13 *And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

I

- The entire head and body—one. R964:5

And the children

- Of God. E144; R1359:6

14

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

Flesh and blood

- Human nature. E448; R164:4

Part of the same

- The same flesh and blood, human nature. E425; R2794:5, 578:5, 474:4, 261:3, 68:4*, 18:2 Thereby becoming the Branch out of David's root. E136 Not that he might die for himself, as one of us. R726:6*

That through death

- As a substitute, or ransom-price before God's Law. R1685:4

He might

- Legally. R1685:4, 485:2

Destroy

- Greek, katargeo, render powerless; the only way of rendering Satan absolutely powerless would be by his destruction. R2001:4 Ultimately, Satan is to be destroyed, together with all who have his spirit of antagonism to God. OV306; R5603:3 In due time. R1879:1, 485:2 In the lake of fire. R655:6, 701:2 As the enemy of God and righteousness. R1253:1 After being loosed in the end of the Millennial Age. R1233:5, 725:3 Satan has become inseparably connected with sin, and his destruction is plainly declared. R5896:1, 255:1 Christ became flesh for the express purpose of destroying the Captor and effecting the deliverance. R30:4* Jesus is stronger than the "strong man armed" and competent to bind and destroy him. R632:4* Not preserved in any sense or condition. R2609:5, 696:6 Proof that angels are mortal. A187; R1879:1, 673:5 "Into everlasting fire, prepared for the devil and his angels." (Matt. 25:41) F619; R2608:6, 725:3

Him that

- It is an under or subordinate power which he has grasped as a usurper. R452:4*

Had the power

- The empire; the dominion. C315; R1779:6, 1271:3; Q620:T "Holding the dominion of death" (Rotherham). Not the eternal dominion to which he aspired, but an ignominious dominion amid sin and death, over poor fallen humanity. R1687:5 The dominion lost by Adam and to be restored by Jesus. R269:4 Satan does not have this power unlimitedly, but can exercise it only under restraints and restrictions, as with Job. R2668:5, 2180:1, 1684:6 However great a power Satan may exercise over the world, we know that his power does not extend to the Church. R1779:6, 1271:3 Authority or control. R964:6 Had the keys of death. R145:1*

Of death

- Death, as well as Satan, is our enemy. R2599:6 This penalty was inflicted by God (no matter into whose hands he commits the power of death as his executioner). R911:4 Within limitations, fallen spirits can closely approximate the time of future deaths. R2180:1 This power extends also to storms, hail, drouth and pests. R1685:6, 1771:6 Including disease and sickness. D612; R2189:2, 1684:5, 451:6* Satan undoubtedly has the power to relieve the sick, when his doctrine will be best served thereby. R3187:3, 5802:1, 1685:6, 1644:3 The fact that Satan has adopted "mind cures" to draw the attention of the world and to keep them blinded proves that our great foe is put in straits to continue his hold upon mankind. R2014:5

That is, the devil

- Rightdoing and rightdoers, only, shall continue forever. A121 The executioner of the sentence pronounced. E449 And thus release from his grasp all of the race. R417:5 "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) R2610:3 When the typical lamb was slain the power of Pharaoh was broken; so the power of the devil was broken when the antitypical Lamb was slain, and complete deliverance became a mere question of time. R1322:2 Satan turns the grindstone on which the jewels are polished. SM324; Q23:6

15

Hebrews 2:15 *And deliver them who through fear of death were all their lifetime subject to bondage.*

And deliver them

- The Great Company as typified in the "scape-goat." T60, 70 Those who compromise with the world and its spirit. R5864:6 Release the children of God and bring them into life. R964:6 Jesus does not use the power to deliver from death (except in a few special cases) until the Times of Restitution. R47:5*

Fear of death

- Fear of sacrificial death. R5270:2 The death of the old man, the death of the flesh. CR348 For fear of the cost the Great Company holds back their sacrifice until too late. R4648:1, 828:4; CR102 The Great Company's lack of zeal leads them to hold back from sacrifice, although they do not draw back to wilful sin. HG668:6 Fear of the world, fear of mankind, fear of the reproach borne by the bullock and the goat beyond the camp, in the wilderness, the separated or dead condition. T70 Cowards who turn back and never really take the vow of consecration. R5607:4 Same kind of death as verse 14. R101:2*

Subject to bondage

- Fear of men and men's traditions and opinions, which always keep back from full obedience to God, even unto death. T70 In Babylon. R694:5 To the flesh, to the customs of society—fearful of the sacrificing experiences which they covenanted should be theirs. R5232:4, 4921:1, 4665:3; Q24:3

16

Hebrews 2:16 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

The nature of angels

- The death of an angel could not have redeemed man. R5429:6 Angels were not condemned to death, hence needed no ransom. R1680:4 As though referring to the angels which sinned. E425

But he took on him

- Our Lord stooped from his high position. R5352:2 "For the suffering of death." (Heb. 2:9) E138

The seed of Abraham

- Human nature. Q769:5 This evidently refers to his birth of the flesh, as the son of Mary. R3513:2 Not one step lower than his own, but he came down two steps and took the nature of men—he became a man; he was "made flesh." A178 "The Word was made flesh" (John 1:14) and that flesh he gave forever for the life of the world. A178; E151 Divine justice required that a perfect human life must be given for a perfect human life. R5429:6, 5128:1 Our Lord will exercise both the kingly and priestly office in his great work of the oath-bound covenant. R3513:4

17

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

It behooved him

- It was a necessary part of his preparation for the work of redeeming and blessing mankind. E128

Made like unto

- Tested, tried and proved obedient to his covenant of consecration. R963:6 Not as a sinful man for this would deny the ransom. R951:3

His brethren

- Who have received the spirit of adoption. E109 Those who seek, love, and do the will of the Father, in preference to their own. R964:5 "Whosoever shall do the will of my Father which is in heaven." (Matt. 12:50) R963:3

High priest

- For the world. R3192:5 Make reconciliation—In the end of the antitypical Day of Atonement, the blood will be applied to Justice on behalf of the whole world. Q444:1 When the people shall have been released from their death-condemnation, they will be in a position to receive blessings. R4905:6

The people

- For the whole world in due time. R677:4*

18

Hebrews 2:18 *For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

Suffered

- Likewise, the body is to be trained to perfect sympathy and obedience through suffering. R405:4*, 12:5*

Being tempted

- As recorded in Matt. 4:1-11. R2243:5, 4969:3 He is "touched with a feeling of our infirmities." (Heb. 4:15) E52; R1829:5 One feature of Jesus' work since his resurrection is to give us the benefit of his former experience, by giving aid to the tempted. R77:6* Trials of all kinds, apart from those arising through sin. R1335:3, 4544:4 Of the weaknesses of the flesh, he had none. R4544:4

He is able

- "To save to the uttermost." (Heb. 7:25) F162 As our great Advocate. R4545:5, 1829:5 Our High Priest is not one who is cold and indifferent, but full of sympathy. R5585:6

To succor

- Assist, comfort, relieve. R1807:5 To deliver from temptations which otherwise might overpower. F161; R28:4* We must apply for succor at the throne of grace. R4545:5 Jesus' sufferings and temptations prepared him to be able to succor the tempted. R31:1*, 4545:5 His sacrifice is efficacious for forgiveness of unwilling faults. R4544:5 This great antitypical priest, whose priesthood is continual, is not only able to take away sin, but is able to sympathize fully with those for whom his "better sacrifices" have been made. R5777:2

Them

- His spirit-begotten disciples. R4545:5

That are tempted

- The trials which Jehovah permits to come upon his consecrated people are the same kind that he permitted to come upon our Redeemer. R4970:3 For the testing of our character. In every case behind the temptation is the Adversary. R4545:4,5 Who are tried, but who are not in affiliation with sin. R1335:3

Hebrews 3

1

Hebrews 3:1 *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*

Holy brethren

- The Royal Priesthood. T27, 22; A222; R1101:1; NS598:3; PD68/81 The consecrated Gospel Church. SM139; R399:4 The saints. SM359 Justified. R714:1 All of the Lord's true people, begotten of the holy Spirit, are beautiful characters as new creatures. R5958:2

Partakers

- With Christ Jesus. R964:6

Heavenly calling

- The high calling; (Phil. 3:14) to share with Jesus in his glory, honor and immortality. R5459:1, 5926:4, 5023:2, 965:1, 361:5; F67; CR34 These are called to heavenly conditions; therefore they are cut off from their earthly rights as men. R5023:2; Q436:1 The heavenly nature, or body, is promised to the overcomers. R454:1; PD8/15 The promises to the saints of the Gospel age are heavenly. R1881:4; HG333:5 After we have accepted the call upon the Lord's terms, there is a great work to be done in us. And God is doing the work. R5759:4 While the Old Testament says nothing about any invitation for anybody to go to heaven, the New Testament assures the Church of this. R5772:2 Requiring that our justified human nature shall be presented to God a living sacrifice. R659:5*, 447:5* The call is not the decision in the matter; it is merely an invitation with certain definite conditions. We are called, not only to righteousness, but to suffering and self-sacrifice. R5459:1 The true footstep followers of Jesus are running for the office of joint-heirship with Christ. The chief duty of the Christian is to avoid entangling alliance with worldly, political systems. Q850:1 God at the present time does not desire the entire world to hear and understanding respecting his plan. He is choosing a special class for the Royal Priesthood. NS340:6

Consider

- Think of, notice carefully. Consider the necessity of Jesus being tested before being so highly exalted and you will not wonder that you should be severely tried that you may be worthy to share his glory. R964:6, 4553:3 Let his faithfulness encourage our hearts in all our weary work, and his success be the assurance of our rich reward. R31:4* From the standpoint of his being the Church's Apostle and High Priest. R3313:4 Had more consideration been given by the Lord's people to these matters, a larger number would undoubtedly be much farther advanced than they are today, in the knowledge and love of God. R3313:4 As our example, that, as members, we may present our sacrifice as he, our Forerunner, presented his. R4553:3

Apostle

- Special teacher sent of God to specially guide and instruct the Church. R3313:4

High Priest

- The Chief Priest of our kind or order of priests. R4553:3, 2309:5; A222; T27 The Head. R600:2, 5341:6; T26 Typified by Aaron. R4352:3, 714:4; NS598:3 Consecration as a priest preceded Kingship and its Mediatorial work for men. R4537:4 If Christ is a High Priest and the Church his underpriests, there must be some future greater blessing all the families of the earth. R3313:4 Melchisedec being the type of The Christ. T26; R714:4

Our profession

- Order. R4397:3, 4537:4; CR434 Our order of priesthood. T22

Christ Jesus

- To be Christ Jesus. T27

4

Hebrews 3:4 *For every house is builded by some man ; but he that built all things is God.*

Is God

- In dealing with the house of sons, God has set up a new law, the law of love. R5405:2, 5663:6

5

Hebrews 3:5 *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;*

Moses

- The head. R224:2, 3268:3, 3476:2, 2542:1 A prophet. R435:3 The Mediator of the typical or Law Covenant. F432 Represents the human element of the Kingdom. R559:4 Israel was in Moses except as they had neglected the Law Covenant, which he established. R3712:4

Was faithful

- Not a fraud. R3177:5 The faithful servant carried the Lord's message as it was laid upon him. R370:5 The prophets and patriarchs laid hold of the earthly promises. R361:5, 5170:3 "Faithful servant" and "Friend of God" was the dearest name then possible, because fallen from the likeness of sons of God and not yet redeemed. R1005:2; NS662:6 God considered Abraham and all the faithful of past ages as the servant class. R5207:3 The Hagar Covenant brought forth some noble servants. R1389:2

In all his house

- The house of servants. R5859:1, 5838:1, 5250:2, 2071:3, 1389:2, 435:3; A145; F177; NS626:6 Fleshly Israel; a family of servants. B204 Natural Israel. R2405:3, 3476:2, 505:4*, 175:2 The Jewish house. R1457:1, 600:1 The typical house, the servant house. HG114:4 The Levitical tribe. R4537:2 From Moses down to John the Baptist, there was a house of servants under Moses. R5682:4, 5613:1, 5582:6, 5405:2, 1389:2, 219:1 Faithful overcomers who preceded the Christian dispensation. A145 Moses delivered to this "house" the divine Law, by the keeping of which they might be blessed and used in the divine service. R5003:3 Aaron and the underpriests and Levites all assisted Moses—were his servants and under his direction in the mediating in the various services incidental to the satisfaction of justice. R4537:2, 714:4 The prophets belong to the preceding house of servants. R4958:2, 5775:2, 1389:2 Every Jew was counted as a member of the house of Moses, bound to him unto death, and merely needing repentance to be transferred to Christ, whom Moses typified. F432; R3712:4; NS662:3 The very elect of natural Israel at the close of the Jewish age, were permitted to enter the higher dispensation—passing out of the house of servants into the house of sons. F177; NS626:5; PD58/70

As a servant

- We never find Israelites referred to as sons of God. There is no direct statement that he was their father, or they were his children. R5219:1, 5663:6 The Jews never thought of speaking of themselves as sons of God. When Jesus declared himself to be the Son of God they were indignant, said that he blasphemed, and took up stones to stone him. R5663:6, 3476:2 The servants belong to the house; but not in the very special sense as do the children. R5424:5 It is proper to give servants commandments. R1543:3, 3030:1, 1729:2 Commands were given to servants without explanation, why or wherefore. R5405:2 The Jews were promised temporal blessings as a reward for faithfulness; while Christians are promised spiritual blessings, with temporal adversities. R5613:2 The Ancient Worthies' loyalty to God and to righteousness is to be abundantly rewarded, but theirs is to be an earthly blessing in the paradise to be established in the earth. R5772:3 The terms of the high calling are not in the Old Testament. F86 The Jews who were not faithful were not even servants. R5310:3; A145

For a testimony

- The fleshly house were the honored servants of the spiritual house, chiefly in that they unconsciously furnished pantomime illustrations of spiritual things, to greatly bless and enlighten the house of sons. B205

6

Hebrews 3:6 *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

But

- In all things Jesus has the preeminence. Moses is brought forward, but only to set him aside in the presence of Jesus. R174:2*

Christ as a son

- Christ was faithful as a son. R1729:1 The Head of the house. R5405:2, 5838:1, 5170:3, 3476:2, 3268:3, 224:2 Chief. R3223:5 The antitypical Moses, the Messiah. F432 The Sarah Covenant began to bear. R1389:2 From Adam's fall no other human son was recognized. R5831:2, 5859:1, 1005:1; NS662:6

Over his own house

- The house of sons. R5859:2, 5663:6, 5250:2, 3539:2, 2071:3, 1389:2, 435:3; A145; F177; NS626:6 The Gospel house. R600:1 Spiritual Israel. R175:2, 3476:2, 505:4*; B205 The elect Church. R2405:4, 831:4, 600:1; A145 Those overcomers tried and found faithful during the Christian dispensation. A145 During the Gospel Age there is a house of sons, begotten of the holy Spirit, under the Lord Jesus Christ. R5682:4, 179:6* The privilege of becoming sons of God was given first in Jesus' day. All who had previously exercised faith were friends or servants. R5775:3, 5170:3; HG114:5 A remnant of Israel had the privilege of passing from servants to sons. R3476:2, 5817:5, 4108:1; PD58/70 The Pentecostal blessing was the beginning of the recognition of the followers of Jesus as sons of God. R5831:2; PD58/70 At Pentecost the holy Spirit of adoption and begetting was first given; without that none could occupy the plane of sons. R5069:6, 5817:5, 5207:3, 4939:6; NS662:3 None could be of the house of sons until Jesus sacrifice had been presented to the Father and accepted by him. NS662:6 The harvest of the Jewish age and preparatory work for the Gospel age, opened the new dispensation; and all Jews or Gentiles who received Christ, were accepted as members of the new house of sons, which took the place of the old house of servants. NS626:5 The twelve apostles, the seventy, the "500 brethren" (1 Cor. 15:6) and those Jews subsequently reached on the Day of Pentecost and afterward during the entire harvest of their age, became sons of God. R4108:1, 3476:2 The fact that God has received Jesus and the Church as sons, signifies that they are in covenant relationship with him. R5163:5 From the time that sin entered the world, God recognized none of the human family as his sons—all were sinners—until Jesus died, to bring us back to God, and open the door of sonship. R5859:1, 5831:2 During the Jewish age there was an election or selection of a "house of servants"; during the present Christian age a "house of sons" is in progress, yet neither of these selections was arbitrary on individuals. R1457:1, 831:4

Whose house are we

- We belong to the house of sons—spiritual, not the natural seed. CR215 The house of God; the Church (1 Pet. 4:17). R569:2, 1915:2, 179:6* A house of sons, under Christ. R5405:2, 2071:3 The Kingdom of heaven class. R4958:2 "The mountain of the Lord's house." (Isa. 2:2) R269:2 Whose house are we to be. R175:2 God deals with us as with sons. R5405:2 As sons, it is all the more necessary that we learn the lessons of obedience to the Father. More is to be expected of a son in his father's service. He requires more training and discipline. R2405:4 Sons need not be commanded or threatened. No self-denial is too great, and no act of respect and obedience too small. R1543:3, 3030:1 Jesus tells us of our special privileges over the prophets and others in Matt. 13:11, 17. R435:3 Each, to be a member of the house of sons, must be joined to the Lord, to Christ, and through him to the Father. R5614:6 When the typical house of servants was left desolate it furnished the opportunity for the installation of the antitypical house of sons. R3539:2, 3712:4 If it was a favor to natural Israel to be adopted as the Lord's peculiar people, as the house of servants, how much greater is the blessing to spiritual Israel, adopted of the Lord. R3223:5 This includes propitiation offerings, and later the blessing and teaching of the world, for a renewal of covenant relations with God as before the fall. R4537:5 The Lord has placed no restrictions in regard to tithing. Whoever has become a partaker of the spirit of the Lord, has a mind not merely to give a tenth, but to consecrate all. R2542:1 During this age of trial and development, all professors are reckoned as part of the nominal house of sons,

and the distinctions between the true and false are not to be manifested until the end of this age. R175:2 Since the two houses of Israel—the Jewish and the Gospel houses—stand in relation to each other as type and anti-type, there are some parallels. R600:1, 245:2* The Church is not better intentioned or less sinful by nature than were the patriarchs and prophets; but the opportunity of sonship came to us and not them because their day was not God's "due time." R5775:2

If we hold fast

- If we pass the trial successfully. HG40:5 The present state of our membership is not final, but a probationary one. R1698:5

Of the hope

- Not in our own righteousness but in Christ and his redemptive work. R2532:4 Firm unto the end—Those who overcome the temptations of the world, dying daily; shall dwell in the house of the Lord forever. R1915:2 Let us remember the importance of patient endurance, constancy, that we may take joyfully every trial, every persecution, every difficulty, which God may permit for testing and ripening of character. R5497:6, 5170:3; CR215 To the end of the Gospel age, when the house will be finished. R297:4

7

Hebrews 3:7 *Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,*

The Holy Ghost saith

- God, who spake unto the fathers by the prophets—hath in these last days spoken unto us by his Son. (Heb. 1:1,2) R810:6*

8

Hebrews 3:8 *Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:*

Day of temptation

- Not a 24-hour day any more than is the judgment day. A139; R568:6, 268:1 Forty years (verse 9). R5139:3, 568:6, 299:4, 268:1, 34:3*; A47, 139; Q758:2

9

Hebrews 3:9 *When your fathers tempted me, proved me, and saw my works forty years.*

Your fathers

- Israel represented God's chosen people of the Gospel Age, and their journey from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, a foretaste of the heavenly Canaan. R1841:3

Forty years

- The period in the wilderness. B48 Typifying the nineteen centuries of the Gospel Age, the period of Jewish disfavor. R3079:3, 3064:4 We are now living in this "Day of the Lord," beginning in 1874, a day of forty years duration, as was "the day of temptation in the wilderness." R410:4, 26:6

10

Hebrews 3:10 *Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.*

That generation

- Greek, genea, people living contemporaneously, as in "This generation shall not pass." (Matt. 24:34) D603

11

Hebrews 3:11 *So I sware in my wrath, They shall not enter into my rest.)*

Shall not enter

- Not because God did not perform his part, but because they murmured and failed to exercise the proper faith in the Lord. R5388:1 This was a prophecy of the end of the Jewish Age; as a nation they would fail. R5388:5

12

Hebrews 3:12 *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

Heart of unbelief

- In unbelief, Israel murmured against the divine leading and their carcasses fell in the wilderness. R1841:3 They failed to exercise the proper faith in the Lord. R5388:2 For one who has known the doctrines of Christ, to lose them, the heart must first have been separated from the Lord. R5948:3,5

14

Hebrews 3:14 *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*

We are made partakers of Christ

- "We have become associates of the Anointed." (Diaglott) R3952:4, 714:1

Stedfast unto the end

- "Firm unto the end." (Diaglott) R714:1, 3952:4, 3476:2 "Stand fast in the Lord." (Phil. 4:1) R90:1

15

Hebrews 3:15 *While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.*

It is said, To day

- The present limited time beginning with our Lord Jesus, in which any may obtain the heavenly salvation. F94

Harden not your hearts

- The Church is warned against failure to enter into the heavenly Canaan, by the example of fleshly Israel in its wayward course from Egypt to Canaan. R1841:3 Both individuals and the great nominal church systems who despise God's word and cast it from them shall feel his hot displeasure, while those who humbly hear and heed shall be blessed. R1372:1 3:16

Did provoke

- Those who accept God as their guide and leader, should never murmur, nor complain. To do so is to dispute the divine wisdom and promises, and to that extent to break their covenant of faith, obedience and loyalty. R5306:2 The Lord's dealings with the Israelites show us that justice, love, mercy, loyalty to God and to principle are in the divine estimation the highest qualities, and violations of these the most serious crimes. R5306:2

17

Hebrews 3:17 *But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?*

That had sinned

- A whole generation. R1841:3

Whose carcases fell

- They forfeited the privilege of entering Canaan, and died in the wilderness, because of unbelief and departing from the ways of God. R1841:3 At various intervals the nation of Israel was shaken and sifted by captives and otherwise, that only the loyal and true might remain. R3052:6

18

Hebrews 3:18 *And to whom sware he that they should not enter into his rest, but to them that believed not?*

They should not enter

- Not that no Jew will enter into the true rest of God, but rather, this was a prophecy of the end of the Jewish age—as a nation, Israel would not be ready to enter into the rest of faith which was then offered. R5388:5

19

Hebrews 3:19 *So we see that they could not enter in because of unbelief.*

Because of unbelief

- The Jew saw only the letter, and nothing to which the Law pointed. He saw nothing that, in and of itself, was of any value. HG58:4

Hebrews 4

1

Hebrews 4:1 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*

Let us therefore fear

- The Church, not the world. NS310:1 The fear of reverence; the fear of trifling, of offending our gracious Father and Lord. R4318:5, 5094:1 He who loses the fear of God, and the fear of losing the great prize is in a very dangerous position. R2289:5, 5652:5 Nearly all who "fall away" first lose all fear and become self-confident. Partly because of the loss of this proper fear, it is impossible to renew them again unto repentance. R3596:5 There is such a thing as having too much confidence. CR448 "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12) R4311:1, 3667:5 Perfect love casts out slavish, but not reverential, fear. R2986:6, 3726:2, 2289:4,5 Take heed, or we will fail to enter the eternal rest of God. R5388:2 Let us fear the loss of such a wonderful prospect of glory, honor and immortality, in the sense that we will seek constantly to fullfil our covenant and to abide in the Father's love. R3886:5, 5094:1, 4796:3 Lest the present condition of divine favor and blessing should give place and some earth-born cloud arise to hide the Heavenly Father from the eyes of faith. R2487:4 We should fear for ourselves that we are at the mark of perfect love toward God and our fellow-beings. R4479:5, 4841:5, 3667:5 For our own acceptance and our own attaining of eternal life. R4401:1 The feeling of responsibility. R2102:6 It is a holy fear that actuates us, altogether. R5304:2 Not an anguishing, distracting fear, but a rational one, helpful to the Lord's people in preserving sobriety and balance of mind everywhere inculcated in the Word. NS300:3 We shall watch and pray, and guide our course with the greatest carefulness that we may make our calling and election sure. R5990:4, 3929:4 This proper fear the Master had. He never became discouraged, never held back from the work which the Father had given him to do. R5712:6 Our Lord feared lest he should come short of the full requirements of his office as a priest to render acceptable sacrifice. R1806:5 "He was heard in that he feared." (Heb. 5:7) R1807:1, 4841:4 God has provided an abyss of fire and brimstone for all who willfully, intelligently, repudiate his government. NS310:1 We must "fear" for those that have left the "holy," and the "Court," and gone outside of all relationship to God, into "outer darkness." T63 Not the fear of torment, begotten of ignorance and misunderstanding of God. R5304:2

A promise

- The precious promises vouchsafed to us, on conditions that are unalterable. R1807:1, 613:5

Into his rest

- The heavenly rest. R3913:5, 4401:4, 4275:3, 1841:6; PD8/15 Divine rest. R4996:3, 2487:4 Sabbath. F392 The glory of the Kingdom. R1914:4, 1575:5, 296:4 Of becoming joint-heirs with our Redeemer. R4275:3 Into life eternal on the highest plane, the "divine nature." NS314:6 By full consecration and perfecting holiness in our hearts and conduct and thus developing our characters and being changed from glory to glory into the likeness of God's dear Son. R4782:6, 1842:6 The great Sabbath, the Millennial kingdom, the seventh-thousand year period. R4015:1

Come short of it

- Miss it, fail to make our calling and election sure. NS187:4 All who would share the predestined honors, must fullfil the conditions of the call—faithful unto death. A195; R4810:3, 1699:6 The slightest intimation that we are coming short of the glorious divine standard should fill us with fear lest we miss the great salvation. R5304:2 That we should find the slightest indifference in our hearts, that we should not get all that God is anxious to give. CR301 Any feeling of hatred, anger or malice against a brother, or any approximation of such. R3930:5; HG482:6 St. Paul had no thought of coming short himself, but he urged those to whom he was writing to make "their calling and election sure." (2 Pet. 1:10) R4810:3 Some will be lost, as well as some saved. R3083:2 As Nadab and Abihu, the sons of Aaron, in the type. T41, 63; R3055:4 "Take unto you the whole armor of God, that ye may be able to withstand in the evil day." (Eph. 6:13) R3331:3

2

Hebrews 4:2 *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it .*

Did not profit them

- The law provided for the Jew a physical rest for the seventh day, seventh year, the forty-ninth and fiftieth years; and these Sabbaths were typical of a better rest. R5433:1, 5405:5, 4015:1, 975:3 Although the Jews had observed the seventh day, they did not really enter into the rest which it typified. R1446:3 They saw nothing that, in and of itself, was of any value. HG58:4

Not being mixed

- The Jews merely held the outward form or shadow and did not mix it with faith so as to discern its antitype—the rest of heart. R1446:3 The Jew in his unbelief saw only the letter, and nothing to which the law pointed. HG58:4

With faith

- Israel did not enter into the real rest or Sabbath, although they zealously observed the seventh day. They did not exercise the faith by which alone the rest can be enjoyed. R1731:3 Faith is necessary to rest. It is for faith to triumph and to realize that God can bring us to that glorious condition which he has promised. R5433:1,4

3

Hebrews 4:3 *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

Which have believed

- In Christ. R5433:1 Belief in the good tidings, the Gospel. R5433:5 The most learned and most ignorant can have this rest if only they believe. R5433:4 The belief having reached the heart, will thus affect our course in life. R5433:6 If we truly believe, we will manifest our belief by works in harmony therewith. R5433:4; NS489:6 Partial belief, partial rest; perfect belief, perfect rest. R5433:5,1, 2534:4 Intellectual belief is not enough. R5433:5 He who trusts in Jesus as his justifier, rests from attempting to do the work for himself. R543:5; HG583:3; NS489:5 None could enter into the true Sabbath rest until Jesus had opened the way. PD72/86

Do enter into rest

- Have entered into rest. R5360:4 A perpetual Sabbath. R5405:5, 5406:4, 4996:5, 4015:1, 2534:4,

1731:3; OV281 A continual Sabbath. R5433:1 The keeping of the Sabbath. F392 Sabbath signifies rest; the antitypical meaning to the Christian is the rest of faith. R5027:6, 5388:1, 4600:1, 4015:1, 1841:6 The keeping of the antitypical Sabbath, the rest of faith, consecration, when we rested from our own works in the merit of the work which Christ has accomplished. F394; R3039:1, 2534:4, 975:3 Rest of heart, rest of mind, the peace of God which passeth all understanding. (Phil. 4:7) R5360:4, 5405:5, 5345:5, 3039:1 A present rest; a rest of faith in Christ. R1841:6, 2737:1, 975:2 The faith in our hearts, the consecration and obedience, with the begetting of the holy Spirit, usher us into the rest in the heavenlies, the holy place. CR322 Each in proportion to his knowledge and faith will have rest—much faith, much rest; little faith, little rest. R5433:4,6, 5345:5 Our rest in the Lord is as complete as is our belief in him. R2534:4, 3753:4, 543:6 As we grow in grace and in the knowledge of God, the more firm and established does our faith become, and our rest is proportionate. R5433:6 By coming into the attitude where we can believe, where we can and do exercise trust in God. R5879:1 The rest comes gradually to the believer as his faith grows stronger. R5433:6 When we made a full consecration to God. R5509:6 By faith we rest in God. We rest in his promises. We are not moved away by any of the adverse conditions of the present time. R5388:1 In faith, in hope, in trust that Jesus will eventually deliver the groaning creation. From feelings of responsibility and worry on account of the world's salvation; the same way that the Heavenly Father rests. R4996:4, 4015:2 The time for entering by faith into the real rest came to the Church at Pentecost, when the spirit dispensation began. R1446:3 "Take my yoke upon you and learn of me and ye shall find rest to your souls." (Matt. 11:28, 29) R2534:4, 315:2 The most happy condition of mind conceivable is the one of full rest and confidence in the Lord. R5306:6 As New Creatures we rest all the time, if so be we abide in the Lord and in his promises. R5433:1; OV282 We have reached that place where we have the peace of God ruling in our hearts. R5405:5 We enter into a deeper, more intelligent rest if we avail ourselves of the helps which the Lord has provided for us. R5433:4 If our hearts are disturbed and we cannot enter into this rest of faith, the proper course is to seek the throne of grace that we may overcome the difficulty. R5388:4

The works were finished

- God rested because in his plan everything was fully arranged for so completely. R975:4

4

Hebrews 4:4 *For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*

Of the seventh day

- The 7000-year day ending with the close of the Millennial age. R2837:4, 1731:5, 975:4; Q759:2 At the close of the 7000 years the Son will deliver up the Kingdom to the Father. Q759:2

God did rest

- God rested from his work of creation when man became a transgressor. R2434:5; PD8/15 He rested the matter in the hands of the Redeemer, Jesus, to be accomplished through his sacrifice for sins, and his glorious reign for the release of mankind from sin and death. PD8/15; R1685:2

From all his works

- His work of creation. Q759:2

5

Hebrews 4:5 *And in this place again, If they shall enter into my rest.*

Enter into my rest

- Israel's entrance of Canaan, under the leadership of Joshua, typified the entrance of the Church into the rest of faith and special privilege under the leadership of Jesus. R5345:4, 3087:1, 3064:3

6

Hebrews 4:6 *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:*

Entered not in

- If, during the Millennial age, "everlasting destruction from the presence of the Lord" (2 Thes. 1:9) shall be visited upon all who shall then refuse to obey, what would be the result of refusal to obey during the Gospel age? R3164:4

Because of unbelief

- The place or condition of Israel after the flesh, and the mass of mankind. R3087:1

7

Hebrews 4:7 *Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.*

To day

- Before this age of sacrifice ends. R5134:1, 790:6 Mercy is confined to this life. HG110:4 It is the privilege of all who come into God's family to proclaim the terms by which those who receive the call may accept it. R5134:4 We cannot tell how distinctly we will hear the voice of the Lord's providence speaking to us tomorrow. Spiritual as well as natural ears soon become accustomed to calls and alarms. R2950:6

If ye will hear

- If ye shall hear. R790:5 "He that hath an ear, let him hear." R790:5

8

Hebrews 4:8 *For if Jesus had given them rest, then would he not afterward have spoken of another day.*

For if Jesus

- For if Joshua. (margin) R3064:4, 5388:4 Greek, Jesous; savior. R5388:4

Another day

- Millennial day. R342:5*, 5388:4, 3064:3, 975:4

9

Hebrews 4:9 *There remaineth therefore a rest to the people of God.*

There remaineth

- A future rest. R5405:5, 975:2; CR17 Still more complete—to be attained in the resurrection change. PD72/86; SM339 Perfect and everlasting rest. R3187:4; OV281 A different one from that which we now enjoy. A rest from all labor while our works will follow us. The glorious blessings of the resurrection state. R4996:5, 5548:6, 5388:2, 5345:6 The Sabbath years and Jubilee which could be celebrated only in the land of Israel, represented the rest which remains for us when we shall enter into our promised heavenly inheritance. R975:3

A rest

- Beyond the Jordan of death; the final rest, the heavenly Canaan, the glorious spiritual condition beyond the vail of the flesh. R1841:3 Entered by the perfecting of the New Creature in the first resurrection. R5345:6, 5405:5, 5388:1 Our rest is the reality; the rest of Israel was the type. R5388:1, 4015:1 Sabbath signifies rest; the Church keeps the sabbath every day. R5412:5, 4996:4, 315:4 The Sabbath day typified the rest experienced by spiritual Israel. R1733:4 The rest in Canaan was a type of the rest of the people of God in this Gospel age. R5388:1 The eternal life condition to be entered into on the great seventh day. R3039:1 Represents the Millennium, secured to all who accept it through the merit of Christ's sacrifice. PD64/74 The time for entering actually into the real rest is just at hand, at the ushering in of the new dispensation. R1446:3 Rest from sin, our own weaknesses and

imperfections. The new creatures will be beings without flaw, blameless and irreprovable. R5345:6 God has given us assurance of this in that on the first day of the week he raised up Jesus from the dead. R2737:1 The Church will enter into it first; next the Jew; and finally, all the world. R5072:1

The people of God

- Complete rest when the Church is changed to immortality. R5548:6

10

Hebrews 4:10 *For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

Entered into his rest

- Now. R5388:1, 975:2 The rest of the heart, the rest of faith. R1731:3, 1580:4 Whoever abides in Christ is a Sabbath-keeper. R5071:6

From his own works

- From attempting self-justifying works. R1731:3, 5405:5

As God did

- Confident of the final glorious outcome of his plan. R975:4 God avoids interference with the operation of the laws under which originally he placed all his earthly creation. R1609:6 Leaving the entire matter to Messiah to accomplish. F393 Committed all judgment to the Son. (John 5:22) R975:4, 2430:4, 315:4 "The Father worketh hitherto, and (now) I work." (John 5:17) R1685:2, 2430:4, 975:4 The resemblance is between God's rest and our real rest of faith, not the Jew's Sabbath rest. R975:3 He was not weary of labor, and did not rest in the sense of recovering from fatigue. R975:3

From his

- Works—God left the work of redemption for Christ. R1731:3, 1685:2, 1609:6, 975:4, 543:6 Direct work—for 7000 years since the creation of man. R975:4, 1609:6, 543:6, 315:4 God rested from his work of creation when man became a transgressor. R2434:5

11

Hebrews 4:11 *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

Let us labour

- Endeavor; strive. R1886:1 Not let us cease from labor, but labor to put down selfish propensities which would lead us contrary to God's will. HG583:3

Enter into that rest

- Greek, Sabbath-keeping. R1446:3 A rest of faith; not actual. CR17 It is theirs so long as they abide by faith, in Christ, in God. R5405:5 By trusting in the finished work of the Lord Jesus on our behalf. CR17; R4015:2, 3039:1, 1731:4, 975:3, 543:6; NS489:5 That no man taketh from them. R5405:5 Sabbath—the actual rest of the perfected condition. R2534:5

Example of unbelief

- Of fleshly Israel. R2534:5 Set by the Jews who kept the seventh day, but never knew what it meant. R1446:3 Unbelief led to disobedience and perversity of natural Israel, causing their rejection. R5548:5 They did not exercise faith. R1731:3 Paul warns spiritual Israel; not to fall in this way, and lose the chief place of favor, as natural Israel did. R5548:5, 1731:3 The great mass of spiritual Israel are falling—they too will lose the chief place of favor. R5548:5

12

Hebrews 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Word of God

- The Scriptures claim this; though their authority by no means depend upon finding that expression. R1584:3

Quick, and powerful

- Let the "sword of the Spirit" the Word of God, do all the cutting. R4803:5 Rather than debating, it is preferable to present the message of the Lord's Word orally or in print before those who desire to hear. R5685:5 Nothing can take its place; all teachings, whether oral or printed, should be recognized as secondary to the inspired Word and should be appreciated only as they unlock its treasures of wisdom. R2532:2 The teachings of all the Lord's representatives should be the Word of God, not human speculations and philosophies. R3726:6 Let us, in our intercourse with others whom we would lead into the truth, pay less attention to self-defense than to a presentation of the divine Word. R2958:1

Twoedged sword

- Words of purification. R5119:4 The sickle of present truth. R1362:1 Separating and casting out. R1279:6 The Truth itself needs no unkind language, no epithets, to drive it home. R4329:1 The Word of God—we can scarcely imagine the saints beyond the veil as handling the Word of God. R5451:2, 359:3* This weapon is formed both for offensive and defensive warfare. While one edge is presented toward the enemy, there is another toward him who wields it. R359:3*

Dividing asunder

- It shall separate, shall discover, shall manifest who have the spirit of the Lord and who have not. R2709:4 Separating worldly life from divine life. R508:5*

Soul

- The human nature. R549:1

Spirit

- The new nature. R549:1

A discerner

- Manifester. R1279:6

Of the thoughts

- Heart-loyalty to the Lord will mean continual effort to bring all the conduct of our lives, the very thoughts and intents of our hearts, into subjection to the divine will. F136

13

Hebrews 4:13 *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

Naked and opened

- The discovery of the X-ray makes it clear how this is possible. R1935:2 That the eyes of the Lord are in every place, beholding the evil and the good, is unquestionable. R1778:6, 1270:3 If we have any secret fault, and are lovers of righteousness, we will want the cleansing power of the Word applied. R2094:4 In far-seeing wisdom God has permitted all the present disorders. R1408:5 "For God is in heaven, and thou upon the earth, therefore let thy words be few." (Eccl. 5:2) R1938:1

14

Hebrews 4:14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

High priest

- After the order of Melchisedec. (Heb. 7:21) R1101:1; T26 Jesus, as our High Priest, makes good our unintentional shortcomings, and also stands ready to succor all his consecrated members. R1490:6

Into the heavens

- Into the closest favor with the sovereign of the entire Universe. R1829:4

Hold fast

- Do not allow the truth to slip. R1206:2

Profession

- The Royal Priesthood, of which the Jewish priesthood was but a type. T26

15

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

We have not

- The Apostle Paul has led his readers up to the point of appreciation that, although Jesus was not a priest according to the Jewish arrangement, he was a Priest according to special divine arrangement. R5965:2 He had been speaking of the antitypical priesthood, that Aaron had been only a typical priest, that a better priesthood was necessary, and that this higher priesthood was represented in Melchizedek. R5585:1; T26 He brings clearly to view the effect of the Lord's suffering, the just for the unjust, in qualifying him for his work as Mediator, High Priest and Leader. R1335:3* Whoever loves and approves wrong, gives evidence of not having the mind of Christ and would not properly be one of the "we" class referred to here. R5965:3; Q707:1

High priest

- Jesus entered upon his priestly office at the time of his begetting and anointing of the holy Spirit. His work as High Priest will not be complete until the close of his reign of a thousand years. R5965:2 This great antitypical Priest's priesthood is continual. R5777:2 A heavenly, not an earthly High Priest. R5585:1, 5472:2

Cannot be touched

- His perfect mind would make all his sensibilities more active than ours; his sympathy would be stronger, his sense of pain keener. R5103:6, 5090:4, 4804:1, 4161:4; E160 That he might be able to sympathize with those who are in trouble. R5090:4, 4161:4 Although at his resurrection he became so great, so highly exalted above mankind, he realizes our imperfection, trials difficulties, for in the days of his flesh he had similar trials and difficulties. R5965:2 By reason of his losing vitality on the occasion of each miracle. R5104:1 "Unable to sympathize." (Diaglott) R1335:3*

Of our infirmities

- Man's infirmities. F632 "With our weaknesses." (Diaglott) R1335:3* Greek, astheneo, a word derived from asthenes, meaning without strength (a, without; sthenos, strength). R4099:2* So he is able to be long-suffering toward us. Q611:T If we have tried to do our best, and have been overtaken in a fault, he knows how to make allowance for us and to be very sympathetic. R5966:5; Q709:2 As Christ was touched with a feeling of the infirmities with which we have to contend, so we also must be touched with the feeling of the world's infirmities. R3067:1 It is expedient that the Bride members should be touched with a feeling of the world's infirmities, and have sufficient sympathy to voluntarily bear some of the sorrows and griefs of those about them. R4138:4, 3067:2-6 Priests of the Aaronic order, the Levitical priesthood, could not properly sympathize with the people. R5777:2 The Royal Priesthood, who were once in the same plight as the rest of humanity, will know how to deal with the sin-sick world; and the world will find comfort and consolation in the realization of such sympathy. R3067:1 The Scriptures amply prove that Jesus Christ was sick, and so able to sympathize with us in our sicknesses. Being without sin, personal sin could not have been the cause of his illness, and, therefore, may not be of ours. R2767:4*

But was

- But one who was. R1829:5

In all points tempted

- Tried. R408:3 "Tried in all respects" (Diaglott) R1335:6* Proven by certain crucial tests. R5943:3 In respect to his obedience to God, and to trust in the Father's providential care. R5702:4 As a New

Creature, not in the manner that the world is. R5585:1, 5965:3, 3717:4, 1689:4; E110; Q706:2 He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us as members of the degenerate race of Adam. R5965:3; Q706:2 He could not be tempted as a drunkard, or in many ways as fallen humanity are tempted; or as a mother or a father, never having been one. R5965:3, 5585:1; E117; Q706:2 As Jesus was tempted three times in the wilderness, so can we be—to selfishness—to foolhardiness—to compromise. R5965:5; 3717-3719, 1689:2,4; 1688:5; E110-117; Q707-709 To a deceitful handling of the Word of God. To gain present power and advantage. To take the sacrifice off of the altar. R1689:4, 3717:6 By the world, the flesh and the devil. R963:6, 5585:2, 3717-3719, 1689:5 All of our Lord's trials were from the flesh, the world, and the Adversary, and so it is with his followers. R3717:4 Our Lord did not give way in any manner to the tempter. We too are to resist and to watch and pray that we yield not to temptation. R5202:1, 1689:5 To draw back from Covenant relationship—to withhold truth and give something desirable—to do what others would applaud instead of what God would approve—to take an easier way—to escape or lessen suffering. R5585:2-5 We also have temptations to return evil for evil and railing for railing. Our Lord was so tempted before his crucifixion. R5966:4; Q708:4 For three and a half years this testing continued. R4612:1 It required some time to develop patience and to be tested along all the necessary lines on which his Church was also to be tested. Q52:3 Our Lord's experience in Gethsemane is an illustration of one of the most severe trials which come to the Lord's people. R2774:5, 5585:6 Our Lord was perfect as a human being. But humanity has its limitations of knowledge and endurance. His new creature lived in and operated through the human body. R5702:1 Our Lord's sufferings were expedient and wise for the assistance of those who would be his followers. R5090:4; E128 "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Heb. 2:18) E128; F162; R5585:6, 1829:5, 1335:3*, 146:4*, 106:4* Does not refer to the ordinary temptations experienced by our Lord in common with others before his anointing. R3715:6

Like as we are

- "Like ourselves" (Diaglott) R1335:6* His brethren. R3717:3, 2774:5 His disciples. R5702:1 The Church. R5585:1, 4804:4 New Creatures. R3715:6, 3717:4; Q706:2 Signifying that the temptations or trials which Jehovah permits to come upon his consecrated people are of the same kind that he permitted to come upon our Redeemer. R4970:3, 3715:6 We also are tested for loyalty to God, loyalty to principles of righteousness, loyalty to the truth, loyalty to divine methods. R4970:3, 5030:2 He wants to have a Bride class who can endure temptation, and endure hardness, and show loyalty, and manifest that they are really overcomers, laying down their lives. Q160:T That we should be fully tested after we become New Creatures. R4612:2 These peculiar trials and temptations which come to us as the Lord's followers do not reach us until after we have attained the point of full consecration. R3717:2 We must not expect to escape temptations, trials, difficulties, perplexities, because only through these can we be developed, perfected in character. R3715:6, 405:1*, 12:3* What a source of comfort and joy it is to realize that our Master knows the power of evil by experience, and so can fully sympathize through knowledge in all our temptations. R1335:3* He is able to sympathize with us and assist us in our efforts to be dead to every worldly ambition. R964:6, 5777:2 We have the benefit resulting from his experience. R5090:4, 405:4*, 77:5*, 12:5* We are tempted (a) to use spiritual gifts to further temporal interests; (b) to recklessly and unnecessarily expose ourselves to danger in the Lord's name, and (c) to cooperate in other plans than God's for the world's uplift. E110-116 We should never voluntarily go into temptation. Reverence, humility and caution should deter us. R3715:6

Yet without sin

- "Apart from sin" (Diaglott) R1335:3* Without yielding. R964:5 He steadfastly refused to yield to any appeals from his flesh to escape or to lessen his sufferings. R5585:5 Jesus was not tempted because of sin or weakness, for he had neither. R5702:4, 929:2 Having met trials and temptations of all kinds,

apart from those arising through sin, he is able and willing to succor those who are tried, but who are not in affiliation with sin. R1335:3* He was able to do what no imperfect man had done or could do. R776:2 Yet bearing away the sin of the world. (Isa. 53:11-12) R1063:2* Being without sin, he was also without sickness and pain, except as he "took" and "bare" it from others, that he might be touched with a feeling of our infirmities. R2028:6; F632

16

Hebrews 4:16 *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Let us therefore

- Members of the new creation; no others have access. F680; R4932:1 The spiritual sons of God. R5200:6, 4615:6, 2070:5 The consecrated class, the under priesthood, the New Creation. R5201:4, 5200:6 Those who have not made a consecration to God have no Advocate through whom to approach him. R5200:6 The household of faith. NS674:2 The people of God; but especially important to us now who are living in the evil day. R5744:3 The only ones who have a hearing with God are those who have become disciples of Christ and who have been accepted by him. R5962:5, 5420:4, 3805:3, 3802:2, 2024:4 With the Tabernacle picture before our minds, Paul points out that our Lord Jesus has made atonement for the sons of all believers, who may come to the heavenly Father, nothing doubting. NS674:2

Come

- Greek, Proserchomai; to approach, or come toward. B158 To our great highly exalted High Priest. R5966:4, Q709:1 It is to our advantage that, when we trespass, we might have the humiliating experience of being forced to come. R4615:5 The earnest Christian should see to it that there is a direct and continual communication between his heart and his Lord. R5744:6, 5746:4 Daily. A good soldier of the Lord Jesus must keep in close touch with headquarters. R5745:1, 5586:4 If we would contrast the privilege of approaching God with that of approaching earthly potentates, we would see a marked manifestation of God's favor in us. R5745:1, 5201:1 Before approaching the throne of grace, we should seek to know what things are approved or disapproved of the Lord. R5745:2,4 If we abide in the Lord and his words abide in us, we shall know what to ask for; and we shall be so careful about our asking that we shall not ask amiss. R5203:3 The saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask restitution privileges which they have consecrated, nor for their sacrifices to be nullified. R5204:3

Boldly

- Courageously, confidently. F145; R5745:1, 5472:2, 5420:5, 5201:4, 5200:6, 5073:1, 4932:1, 4615:6, 2848:3, 1865:1; NS226:4, 674:2 With holy courage and confident faith. R5492:4 Full of faith. R5041:5, 2848:3; Q654:2 Not doubting. R5585:6 Go freely. R5123:5 By faith. R2004:3 With humble boldness. R469:4* With an appreciation of our own inability to overcome. R2878:2 "We have an Advocate." (1 John 2:1) R1829:5, 5089:3, 4898:5, 4875:4, 3255:5; OV181 With such urgent and loving invitations let no child of God hesitate to come often. R1865:3 We should never grow discouraged, but come to the Lord again and again, remembering that he is never weary of our coming and that he will not turn us away empty. R5966:5; Q709:3 If we have not sinned willfully, if our sins have been imperfections of the flesh through besetment, we may come with courage, knowing that the Lord understands. He remembers that we are but dust. (Psa. 103:13, 14) R5585:6, 1984:1; Q655:T Any that have difficulty in keeping the mind concentrated in prayer should intensify and shorten their petitions. R5746:4 Our prayers and supplications should be in the Spirit, and not perfunctory, nor formalisms. R5746:4 There is a difference between "saying one's prayers," and praying. In prayer, we should have some definite request before our minds, in order that we may look intelligently for an answer. R5203:4 We may pray for the holy Spirit, for more love, gentleness, patience, wisdom; guidance from the Lord. But we may not tell him what to do; for we have no

means of knowing what is his will in matters in general. R5203:2 Not only should we pray frequently and with regularity, but we should be always in the attitude of prayer. We should be in that attitude of heart which looks to the Lord for guidance in every perplexity and experience. R5203:6 If we are submissive, our prayers will become more and more messages of thanksgiving. We shall increasingly desire to walk in the Master's footsteps. With his petitions he said, "Not my will, but thine be done." R5203:2 When opportunities of service seem to require more strength than we have, we should go before the Lord in prayer and say that we are trusting that the necessary strength and all else would be provided. R5202:6 "Praying always with all prayer and supplication in the Spirit." (Eph. 6:18) R5745:2 While only the consecrated class may come boldly, all who belong to the "household of faith" may to some extent enjoy the privileges of prayer. R5201:4; F681

Throne of grace

- Divine grace. R1984:1 The Savior's throne—Jehovah's throne is a throne of justice, but Jesus' throne is a throne of mercy. R5966:4; Q709:2 Provided by our Father's love—how undone we should be without it. R5492:4 We need divine grace to forgive our daily, unintentional, unwilling trespasses. R5420:4, 5745:1, 4932:1 All Christians keep daily record with the Lord and never retire to rest without obtaining this grace of forgiveness and help. R4932:1

Obtain mercy

- Not for original sin—but for our daily trespasses of ignorance or weakness. R4354:2, 5103:4, 5089:3, 4898:5, 4615:5 Forgiveness. R1984:1, 5586:4, 5492:4, 5073:1 In respect to our failures to live up to the high standard which our hearts acknowledge and to which we strive to conform. R5123:5 In respect to our shortcomings or trespasses. SM725; NS358:1 For the shortcomings of daily life. R5103:4 Let us never presume upon the mercy of our God by being careless of our steps. R5492:4, 5586:4 We shall receive mercy when we are truly striving to be faithful to the Lord. He knows that we cannot fully control our imperfect bodies. R5586:1 The Mercy Seat is for the very purpose of showing us mercy. R5966:5, 5586:4; Q709:2 Provided by God in the great sacrifice of Christ. R2004:3, 5103:4, 4796:6 Availing ourselves of these mercies and privileges provided through our great High Priest, we are enabled to fight a good fight against sin. R5123:5 Not to see some progress in overcoming inherited blemishes, should be a cause of disappointment, and should lead to self-examination at the Mercy Seat. R3168:5 Although our Savior is greatly exalted and seated upon the throne of glory, yet his throne is also a throne of mercy, but Jehovah's throne is a throne of justice. R5966:4; Q709:2

Find grace to help

- Merit to help. NS737:4 And forgiveness of sins. R5745:1 Supplied mainly through God's Word, in the precious promises. R1007:3, 5744:6, 5586:1, 5123:5 The Lord will give us succor. R4488:6 It was evidently because the Lord foresaw that his people might become so abashed by their repeated failures through inherited weaknesses that he provided this special exhortation for their encouragement. R4932:1, 5746:1 To meet in a faithful spirit our various trials and difficulties; to resist the Adversary, and the foes entrenched in our own flesh; to be rightly exercised by the trials and assaults of the enemy. R5745:6, 28:2* The object of prayer is to benefit ourselves and to bring us into that attitude of mind which will be in heart-readiness to receive our Father's blessing. R5745:4 Our prayers are to be along the lines of the Spirit and not of the flesh. As new creatures, we are to pray always in harmony with the interests of this new nature. R5745:5 "Shall he not with him freely give us all things" needful to us as new creatures. F411 We may not pray for the Lord to hinder others or ourselves from having trials or tests for it is for divine wisdom to determine what these shall be. R5928:6

In time of need

- In every future time. R3255:5 In times when we are cold or overcharged or neglectful of spiritual privileges—lack of faith, or of restitution for wrongs done, or of full consecration, may hinder the blessing desired. F145, 148 When we realize that we are not always successful in resisting

temptations. R5966:4; Q709:1 Although our Heavenly Father knoweth what we need, and has made abundant provision for us, yet he will be inquired of, solicited, by his people. R2004:3 It was because of our needs that God made this arrangement for us. R5420:5, 1802:1 Not before we need it, but in the very moment of trial. R2249:5

Hebrews 5

1

Hebrews 5:1 *For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:*

Taken from among men

- All the Jewish priests were taken from amongst their fellows. R5472:2

Ordained for men

- Set apart for their work to represent their people before God. R5472:2

Offer

- Any man who does not offer is not a priest. Offer up yourself, "present your body a living sacrifice." (Rom. 12:1) CR49

Gifts

- See Heb. 8:3

And sacrifices for sins

- In this arrangement the priests were able to sympathize with the people, because they were subject to the same weaknesses, and also had need of the forgiveness of their own sins. R5472:2 5:2

Have compassion

- He was touched with the feeling of our infirmities. (Heb. 4:15) F162; E128

3

Hebrews 5:3 *And by reason hereof he ought, as for the people, so also for himself, to offer for sins.*

For himself

- The sacrifice of atonement was offered by the High Priest and represents him alone. R17:5

4

Hebrews 5:4 *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

Taketh this honor

- God must call or invite. R3282:4, 5472:2; F94 Our Lord Jesus did not appoint himself High Priest. "God hath given him to be the head over the church, which is his body." (Eph. 1:22, 23) R3276:5; SM141 No one can have a right to serve in the capacity of a priest unless he be anointed of the holy Spirit. SM600; R4494:4, 3951:3

He that is called

- Speaking of our priesthood. R3634:4 The priestly or teaching service. R4122:4 No man takes this step of consecration unless he is called—through the proclamation of the Gospel. R5134:1, 5472:2, 4477:1, 3282:4 "No man can come unto me except the Father which hath sent me draw him." (John 6:44) R4516:3 The receipt of the holy anointing is their call to the Lord's service—a service of self-denial and suffering in the present time; a service of glory and honor hereafter. SM600; R4494:4 The place to ascertain what is God's call is not in our feelings but in God's own Word of revelation. R3634:4

Of God

- No man can sanctify himself in the sense of causing himself to be accepted and adopted into God's family of the new creation, begotten by his Spirit. F120 The begetting of the elect class with their Head, Christ, and the honorable position to which they have been called, is "not of blood, nor of the

will of the flesh, nor of the will of man, but of God." (John 1:13) F77, 120

As was Aaron

- God called Aaron to be the head priest. R5472:2 Type of Christ, Head and Body. T38; R5472:2 The anointing of the High Priest in the type represented the divine appointment to office. R5424:4 Although typified by Aaron in respect to an earthly sacrifice, Christ is really a glorified priest, not after the order of Aaron, who was never glorified, never a king; but after the order of Melchizedek R5472:3

5

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

Christ

- "The Anointed One." (Diaglott) R713:3, 3951:3

Glorified not himself

- Greek, doxazo, honored. A194 He was called of God. OV402 Even Christ took not this honor upon himself. God appointed him. R5424:4 Christ and his elect Church must also be called of God. R5472:2

To be made

- Christ did not glorify himself to make himself a High Priest. R5472:3

High priest

- A heavenly, not earthly, High Priest. R5585:1

He that said

- God honored him, saying to him in the prophecy of Psalm 2:7. R5472:3

My Son

- My special Son, pointing out our Lord's superiority. R1005:3

Begotten

- Greek, gennao, when used in connection with God, should always be rendered beget, or begotten. R837:1 Born. SM141; NS101:3 This is a quotation from the Psalms, and that it refers to our Lord's resurrection is evident from the Apostle's explanation in Acts 13:33. NS101:4

6

Hebrews 5:6 *As he saith also in another place , Thou art a priest for ever after the order of Melchisedec.*

He saith also

- God intended another order of priests. (Psa. 110:4) R4867:6, 5472:3, 3951:5; Q692:6 Jehovah honored Jesus by inviting him to the position, and giving him all power to fill it. R3951:3, 713:3 Not only has Jesus, God's Anointed One, been chosen as the chief priest, but the "Little Flock" who follow him in sacrifice now, are called to be joint-heirs with him in the same honor. R3951:3, 713:3

A priest

- There is but the one way of approaching God—through the great Advocate he has appointed. R4786:4 Melchisedec, who was a priest upon his throne, represented The Christ in glory and power. R3951:5

For ever

- A priest ever; a lasting-priest; not one who would drop his office in some unsatisfactory manner, nor pass away by death: but one who would fully accomplish all for which he was appointed. R4668:6; Q551:1 Our Lord entered into his priesthood individually, personally, at the time of his resurrection. Q550:5; R4668:5 This office will end with the Millennial age—there will be no need for a priest of any kind, sacrificing or reigning. Q551:1; R4668:6

Order of Melchisedec

- A grand character who lived in Abraham's day. He was King and Priest at the same time. OV402;

Q182:T Type of Christ in the Millennial age. F72; OV387 Christ is not a priest after the order of Aaron, but after the order of Melchizedek, who was a king, and a priest at the same time—not a sacrificing priest, but a reigning priest. R5472:3, 3951:5, 713:5 If Christ was to be a priest after the order of Melchizedek, he would not be a priest after the order of Aaron. Aaron was of the tribe of Levi, an earthly priesthood, and Jesus was of the tribe of Judah. R4867:6, 3951:5, 713:5; Q692:6

7

Hebrews 5:7 *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*

Who

- Coming back to his argument, the Apostle shows us the connection between the glorified kingly priest beyond the veil and the suffering Jesus in the flesh. R5472:3

In the days

- The limited time, now forever ended. R1806:1, 5472:4 His humiliation was not an eternal humiliation, but was followed by a glorious exaltation, even to the divine nature and to the glorious body which belongs to that nature. R1806:2 From his baptism, to the culminating point in the garden of Gethsemane. R1806:3 With him, as with us, they were "few days and full of trouble." (Job 14:1) R1806:3

Of his flesh

- The suffering Jesus in the flesh. R5472:3 Surely this proves that our Lord Jesus is no longer flesh. R5025:4, 1806:1 "He was made flesh and dwelt among us." (John 1:14) "My flesh I will give." (John 6:51) "A body hast thou prepared me." (Heb. 10:5) "Though we have known Jesus Christ after the flesh, yet now henceforth know we him so no more." (2 Cor. 5:16) R1806:1 "He was put to death in the flesh, but quickened in spirit,"—in his resurrection. (1 Pet. 3:18) R5472:4

Offered up prayers

- His prayers to God in Gethsemane. R5472:4; HG459:6 We cannot come too often or stay too long. R1865:3

Cryings and tears

- The Gethsemane experiences the night before our Lord's crucifixion. R5403:3, 5551:5, 5472:4, 4841:4, 4437:6, 3885:6, 2773:3, 1806:3 Fearful lest in some particular he might have failed. R5871:6, 5642:5, 5403:4, 4437:6, 3886:1 Not caused by timidity in respect to the impending crucifixion, or by anything that man might do unto him; or doubt respecting the divine power or the divine faithfulness. R5472:6 The Apostle seeks to give us, as the followers of Jesus, confidence in his ability to sympathize with us in all of our troubles. R5472:4, 405:4*, 12:3*

Unto him

- The Father. It would have been a mockery of prayer if Jesus was his own Heavenly Father. R2773:3 He took these human fears to his Heavenly Father, in order that his human will might be reinforced by divine grace to go forward and complete his sacrifice acceptably to God. R1806:6

Able to save him

- Jesus realized that if he failed it would mean eternal death. Q363:5; R5472:6, 3367:2, 1806:5,4 He realized that he had a perfect life, unforfeited, and realized that he was about to part with it. It would be a very different matter for our Lord to lay down his life from that of any of his followers. R4804:2, 3885:6 He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the Heavenly Judge thoroughly acquit him whom so many were disposed to condemn? R4804:4, 3367:2

From

- Greek, ek; out of. R5585:6, 4804:3, 3885:6, 3367:3, 2774:3

Death

- Not to save him from dying, but to save him out of death by resurrection. R5585:6, 5551:5, 3886:2;

Q272:1 Typified in the Jewish High Priest when he passed under the veil with the blood. If he had not followed every instruction of the Law in the offering of his sacrifices he would have died under the veil. R5585:5, 1806:4

Was heard in that

- In respect to, or concerning, that extinction. R4804:2, 4796:5, 3367:3, 2774:3 In regard to the thing which he feared. R4437:6 His prayers to the Father were not in vain. Though his words were few his chastened spirit was all the while making intercession for him with groanings that could not be uttered. (Rom. 8:26) R1806:6 An angel was sent to give him assurance of his acceptability. R4796:6, 5403:4, 4804:5, 3367:3; Q272:1 And he was strengthened and comforted. (Luke 22:39-45) R5585:6, 5551:5, 4804:5, 1807:1

He feared

- The very thought of extinction would bring anguish, terror of soul. R4804:4 That unintentionally he might have made some error, might have failed to perform some portion of his consecration vow. R4428:6, 4796:5, 4804:3,4, 4707:6, 4683:5 One slight infraction of the divine law or of his covenant would have dashed the whole matter. CR149 Had he done everything in exact accordance with God's will? In full view of the agony it would cost, was he able to drink the bitter cup to its very dregs—endure not only the physical agony, but also the ignominy? R1806:6 Not fear of dying, but fear of remaining dead, fear that he would not be accounted of the Father worthy of that glorious resurrection which had been promised to him on condition of absolute obedience. R5551:5, 5472:6, 4804:2, 4796:5, 3886:2, 2774:3; Q272:1 Lest his death might be second death. R4796:5 The great mental conflict through which the Lord passed on our behalf. R1806:3 He received the assurance that he was well-pleasing to the Father. R4708:1 He was delivered from the fear of death. R5472:6, 3367:3 He was delivered from death by a resurrection. R3367:3 The fear on the Lord's part was not a sinful fear; it was a fear such as we are told to have, lest we fail to realize the precious promises vouchsafed to us upon conditions that are positive and unalterable. R1807:1 He never feared the Father in the sense of experiencing dread or terror. R4796:6 It was a filial fear, a fear entirely compatible with his relationship to God as a recognized Son. R1807:2 Doubtless the powers of darkness were busy in that awful hour, taking advantage of the circumstances and of his weakness and weariness to discourage his hope and to fill his mind with fears. R1806:6 Perfect loves casts out slavish, but not reverential, fear. R2986:6, 4841:4, 2289:5 If the Master feared, so should his followers. R4841:4

8

Hebrews 5:8 *Though he were a Son, yet learned he obedience by the things which he suffered;*

A Son

- The sufferings of Jesus, the Apostle points out, came not to him because he was a sinner, but because he was a Son and because as a Son, the Heavenly Father would prove, test, his loyalty unto death. R5472:5 His continual recognition by Jehovah as a Son was a guarantee of his perfection; and to sin at any time would have been to forfeit that relationship. R1807:2

Yet learned he

- Christ never claimed to be "equal in power." E120 Thus Jesus received the great illumination which was so powerful an addition to him—just as it is a great illumination to us to see the terms and conditions of our calling—if we would reign with him. R5064:6

Obedience

- Our Lord, already fully obedient to the Father under favorable conditions, learned what it meant to be obedient under most adverse conditions. E120; R5890:2, 5712:3; CR158, 145:3 Under the Father's guidance, he was humiliated. R5186:3 To the perfect will of God down to the lowest depths of self-abnegation. R1807:3, 2439:4 The Master's obedience to the covenant of sacrifice would bring him the life immortal, divine. But any failure would cost him his all; for his all was staked in that

covenant of sacrifice. R5472:6 He was thereby prepared for his exaltation, his glorification, which he received when he had finished the work which the Father gave him to do. R4107:6, 5252:5; HG624:1 The plan of human salvation was all made dependent upon the obedience of the anointed High Priest to every jot and tittle of the Law concerning him, as shown in the typical service of the Tabernacle. R1806:4 Obedience is what we have specially to learn. God looks for obedience. CR145

Which he suffered

- Which were written in the Book. R5421:6 The things which Jesus endured, not only were to constitute a sacrifice for human sin and to make possible human restitution through the Messianic Kingdom, but they were necessary to the Master himself. R5472:5 In the first "Holy," Jesus had to tarry and offer his incense upon the fire of trial—he must demonstrate his loyalty to God and righteousness by the things suffered as a begotten Son. T56; R5080:5 Even as the experiences of Joseph—all of his humiliation—prepared the way for him to be succored and honored by Pharaoh. R5215:2 Our High Priest is one who is full of sympathy and has had the largest kind of experience. R5585:6 The great fight of afflictions through which he passed—the subtle and deceptive temptations of the wilderness, the contradiction of sinners against himself; his poverty, loss of friends, labors, weariness, homelessness, bitter and relentless persecutions, and finally his betrayal and dying agony. R1806:5

9

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

Being made perfect

- In this lesson of obedience. R1807:3 As a new creature, through trials and sufferings. D621; E120; R5472:6, 5215:2, 1807:5, 314:5 In the resurrection as a new creature. SM140 Made acceptable to the high station to which he was called—the divine nature. R2439:3, 314:5 Being made perfect through the painful discipline of suffering, he is now a suitable one to fill the office of High Priest, a mediator between God and men. R1807:5, 1335:3* Perfected in some sense through a process of experience of humiliation and suffering. R1807:2; E51 Perfection of being and perfection of character are two different things. R1807:4 Jesus was not imperfect at any time in the sense of being sinful. His sufferings did not make him perfect in the sense of making him sinless. The perfecting was of another kind. R5472:5 The new nature, begotten at baptism, needed development, or perfecting; and it was for this purpose that the trials, difficulties and buffetings were permitted to come to him. R5472:6 He was not counted perfect in the sense of that established and demonstrated character which was the necessary requirement for the priestly office to which he was called. He must be proved. R1807:3 As with the Head, so it is God's design for each member of the Body. D621

Became the author

- Source. E386; R1878:4 On the basis of his own victory and exaltation. R5473:1, 314:5 As our great High Priest. E386; R1878:4 As the purchaser of Adam and his race, Christ became a hope of salvation. R1251:4, 1265:4 Every exhibition and testimony of his character inspires the fullest confidence, so that obedience to him signifies progress toward perfection at every step of the way. R1808:1 Shall we not, as sons, share with him as the author of eternal salvation? R51:4*

Of eternal salvation

- Because of his faithfulness he was rewarded with life on a still higher plane. SM31; E120 He has not only redeemed man from what was lost in Adam, but has made higher attainments possible, brought salvation near, within reach of all men. R9:6*

Unto all

- He gives life to all—is Lord of all. R62:4*, 726:6* The first salvation which this antitypical priest effects is the salvation of his Church; additionally he is the author of salvation to as many of mankind as will obey him during his Messianic reign. R5473:1,4; E120

That obey him

- When brought to a full knowledge of the truth. R1259:2; E120 When the work of giving knowledge and discipline to all the race, and selecting those who, by hearty obedience, shall be commended as lovers of righteousness, worthy of life everlasting. R1251:5 His followers must demonstrate the same heart loyalty that Jesus manifested—the same willingness to do the Father's will and to sacrifice every other interest. R5473:1, 1808:1 Who take up their cross and follow him; walk in his footsteps through evil report, through good report, faithful unto death, as he was. R5473:1 The absolute perfection of our great High Priest, and the fact that he was ordained of God for this office, is the strongest possible demand and incentive for the church's obedience. R1807:6 The disobedient and wilful, who do not love the right ways of the Lord, and who have no desire to walk in them, will receive none of the benefit of his mediation. R1807:5

10

Hebrews 5:10 *Called of God an high priest after the order of Melchisedec.*

Called of God

- "Declared by God." (Diaglott) R3951:3, 713:3

An high priest

- Through bitter experiences he was perfected—to mediate for us; (1) by presenting to God an acceptable sacrifice, making our salvation possible; (2) by undertaking to cleanse, purge and purify us. R1807:6 "A merciful and faithful high priest; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Heb. 2:18) R1807:5, 1335:3*, 405:1*, 12:5* For this office he must be proved beyond all peradventure by the severest tests. R1807:3 The Heavenly Father knew through what suffering, ignominy, shame and sorrow, Jesus' beloved followers must pass. His omniscient eye foresaw the fagot, the torch, the rack, and the thousand refinements of cruelty with which Satanic ingenuity would fight the Church. R1807:5 By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest. R1878:4; E386

After

- "According to." (Diaglott) R3951:3, 713:3

Order of Melchisedec

- A King of Peace; a Priest upon his throne. T50 In the case of Melchizedek as a type nothing is shown respecting sacrifice. He was not a sacrificing priest, but a blessing priest, empowered by his kingly office to give his priestly blessing. SM139 Jesus in the flesh, in providing the ransom-price, would have had no life for himself that he might become the King of Glory, unless God had begotten, quickened and raised him to the higher, spirit nature. R5226:6

11

Hebrews 5:11 *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.*

Hard to be uttered

- There are many deep truths of God's plan difficult to express; and impossible to be understood by those who have not a clear understanding of and implicit faith in the foundation principles. R679:5*, 179:1*

Dull of hearing

- Such a condition is a dangerous one, especially in this evil day when the sophistries and snares of the Adversary are more subtle. R679:5*

12

Hebrews 5:12 *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*

When for the time

- For the time spent. R3622:2, 1568:2, 1549:1 For the time you have been in the truth. F257 In which you have had these privileges. R1894:4 After being a long while in the school of Christ. R4207:6

Ye

- Making no distinction of sex. R1549:1

Ought to be teachers

- Paul is criticizing some who had for quite a time been Christians and who had been granted large opportunities for growth in grace and knowledge. SM177; R1894:4, 1549:1, 865:4 A reproof to some who, considering the length of time they have been in Christ, should have been strong in the faith, in doctrine, in spiritual life, and should be qualified to teach others. R5688:3, 2052:3, 1568:2 God wishes all of his people to be qualified for telling forth his truth to others as they have opportunity. R5313:1, 4968:4, 1524:2; F257 All the members of the new creation, should become skillful in their Father's Word to the extent that they will be "ready always to give an answer to every man that asketh a reason for the hope that is in them. (1 Pet. 3:15) F257 Those who would give proper instructions to others must be qualified to teach. The Lord has placed the various members in the Body of Christ "as it hath pleased him." (1 Cor. 12:18) R5689:4, 4122:4, 1524:2 All the spirit-begotten are members of the Royal Priesthood, and ought to be teachers—if the time of persecution comes again, let all continue to preach. R992:6 Teachers in the various denominations, while not devoid of good intentions as respects the babe in Christ, lack the knowledge they should inculcate—are babes in spiritual matters themselves. R2967:1; D577 Failure of teachers in the systems to discriminate between who are Spirit begotten and who are not, is starving, stunting and poisoning the true "babes" under their care. D577 Suck givers. R229:6; Q842:5

Ye have need

- In consequence of a lack of zeal for the Lord and a spirit of worldliness. F257 The majority of Christian people of today, just as in the Apostle's day, have this need. R5327:1, 230:1 We are sometimes surprised at others, and ourselves, that we have gained so little victory in character building and appreciation in the principles which should govern amongst the Lord's anointed. R4207:6

Teach you again

- They had gotten entangled with vain philosophies, and their spirituality was at a low ebb. Conditions are very similar today. SM178 The ecclesiastical systems are not sufficiently developed in knowledge and grace to assimilate the strong and important doctrines. Q842:5 We ought to go from grace to grace, from knowledge to knowledge. R4628:6, 3622:2, 2052:4, 1568:2, 974:6, 229:6

First principles

- The milk. R229:6 Rudiments. R2967:1 Foundation doctrines. R3622:1, 1568:1, 865:4, 679:5* Mentioned in chapter 6:1,2. R2052:3, 23:5* Redemption through the precious blood of Christ, and his remission of sins through faith in his blood, is the only solid foundation on which our faith can rest. R679:6 Many of the Lord's people do not know what justification by faith means, nor understand what consecration or sanctification, means. R5313:1 Many professing Christians have never intelligently received the first principles. R865:4 Too many Christians are content with simply diluted first principles of the doctrine of Christ. R5938:2 Those whose minds are on an earthly plane and cannot appreciate simple matters, are not in the condition to be inducted into the deeper things of God. R2422:5 Those who have been for some time drinking from the fountain of truth, and feeding at the table of the Lord, where the food is pure, unadulterated, nourishing, should be fully established in the first principles. R5689:5 As a general thing there is not sufficient care on the part of the babes in Christ about seeking the pure milk of the Word; and many of the adults are too careless about setting the impure milk before them. R3622:2, 1568:2

Oracles of God

- Doctrines. R4628:6 The doctrine of Christ. R5938:2, 5688:3, 1894:4, 23:5* The doctrines (teachings)

of Christ. 4207:6, 679:5*

Have need of milk

- Simple truths—the foundation doctrines: The original perfection of man in God's image, the fall, the death penalty, the redemption of Adam and the race represented in him, the actual deliverance in God's due time. R3621:6, 3622:2, 1567:6, 1568:2 Not the diluted and adulterated kind being fed to groups of babes and tares. D575-577 "Desire the sincere milk of the Word, that ye may grow thereby," and become strong. (1 Peter 2:2) R4817:6, 5327:1, 3621:6, 1567:6, 118:5*, 23:5*; E238 As human babes would be choked or have their digestion ruined by the stronger kinds of food, spiritual babes have need of the simpler truths, to grow and develop character and appreciate the divine plan. R5326:2, 3622:2, 1568:2, 118:5*, 23:5* Few Christians have even used the milk of God's Word, and grown thereby to the use and appreciation of the "strong meat" of present truth. R5801:4, 1644:1 Amongst true Christians, few have gone beyond the infantile stage of development. SM108; NS507:1 Not yet able to assimilate "strong meat." R5688:3 A teacher must be wise and give only the kind, and quantity, that will nourish. R5146:3 It is not improbable that an occasional cup of milk is good even for grown folks. R23:5*

Strong meat

- Present truth. R5801:4, 1644:1 Advanced truth. R566:3 Deeper truths. R3622:2, 1568:2 Our Lord's presence and the harvest work now in progress. R1496:5 Many forget when telling God's glorious plan that their hearers are comparatively ignorant of it—one must teach them again the rudiments. R5146:3 The Word of the Lord is adapted to the varied necessities of all grades of Christians. R118:5*

13

Hebrews 5:13 *For every one that useth milk is unskilful in the word of righteousness: for he is a babe.*

That useth milk

- Only. R3622:2, 1568:2, 229:6 The first principles of the doctrine of Christ. R4968:4, 229:6 The true children of God, still fettered in the sects are merest babes, fed on skimmed milk, never on strong meat. R730:5 Spiritism, Swedenborgianism, Christian Science, Theosophy, etc., have great power to delude many, because few are "weaned from the milk." (Isa. 28:9) R1644:1, 5801:4, 2669:2

Unskilful

- In the use of God's Word and ignorant of his doctrines. R730:5 Have not the fullness of joy which would be theirs if they progressed in grace and knowledge to the full stature of a man in Christ. R5938:2 We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4) R3622:2, 1568:2 The thousands who shall fall for every one able to stand in the evil day, is not out of proportion to the large number of unskillful babes, compared to the few who have grown up into him in all things. R862:6

A babe

- One begotten of the spirit of God is at first only a babe. R4968:4 "Babes in Christ." (1 Cor. 3:1) R5938:2, 5688:3, 1358:2 Nominal Christians. R2890:5, 5901:4 Liable to be carried about by every windy doctrine. R862:6 Among those who are real Christians, few are "weaned from the milk." (Isa. 28:9) Few Christians in the nominal church are mentally or spiritually out of their swaddling clothes. R5801:4, 1644:1, 230:1; C143; SM108; NS507:1 The spiritual babe that does not grow will never reach manhood's estate. He will never be a King and Priest. R5327:1 There are some now living—consecrated to God, and accepted, but not in the light of present truth. R5134:4 Some who have immature conceptions of God and his plan, who lack spiritual development. R5688:3 We should not confound these "babes" with the class referred to as babes by Jesus, unto whom he says God reveals his plans. There is a sense in which we always should be babes—in meekness and simplicity. R230:1

Hebrews 5:14 *But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

Strong meat

- Of present truth. R5801:4, 1644:1 The deeper things of the divine plan. R5941:3, 5688:3, 5327:4, 5088:4 "Meat in due season." (Matt. 24:45) R806:2, 2810:5 More and richer food is now necessary, to strengthen the Church for the peculiar conditions and testings of this day, and more has been supplied. R5689:3 The "Tabernacle" study is strong meat even for those who have had their senses exercised, and requires thorough mastication. R346:4 A knowledge of Earth's Great Jubilee and all other precious and rich food from the storehouse which our Lord is now serving (Luke 12:37) is nourishing "strong meat" not especially intended for "babes in Christ." B196 The International Sunday School lessons, in the use of the "milk of the word" (greatly diluted with the traditions of men), take away all appetite for the "strong meat" of more advanced truth. C143 Deeper truths are for those who, nourished by the pure milk, have grown and developed considerable firmness and strength of Christian character. R3622:2, 1568:2 God's Word is a great storehouse of food for pilgrims on the shining pathway; not only milk for babes, and strong meat for those more developed; but food adapted to different seasons and conditions. A24; R5689:2, 974:6 Seek to grow in grace and knowledge out of childhood's weakness into manhood's strength as rapidly as possible, being developed as we feed upon God's Word. R974:6; E238; NS507:1 Beginners who have not long known Christ, who are new in respect to the truths of God's plan, are not to be choked with strong meat. These may be fed upon the simpler truths, which they can assimilate. R5688:3, 806:2, 23:5* Some who have been longer in the way, in talking with the newly consecrated unwisely begin to tell them the truths regarding immortality, trinity, etc., before they are able to digest them. R5388:3 For those who are only beginners in the good way, there is plenty of food in God's Word of the more easily digestible sort. R5688:3, 1496:5 But as he goes on, he should feed upon the strong meat of God's Word. R4968:4, 5688:6, 4817:6 Some may need faith or patience or perseverance, etc. As each comes to a considerable development in knowledge and experience, he should be able to determine which features are necessary to supply his deficiencies. R5326:3 The Apostle uses a well-known physical truth to illustrate an important spiritual truth. R5326:2

Are of full age

- Fuller development. E238; A24; B196; R4817:6 The developed man in Christ. R5801:4, 5388:3, 1644:1 Mature in Christian attainment. R5688:3 The full stature of a man in Christ. (Eph. 4:13) R1906:3, 5938:2 This "solid food" is for adults. R3622:2, 1568:2 It is when grown to this full age and size of manhood in Christ that the bed is found too short—that a man cannot stretch himself on it. (Isa. 28:20) R229:6

By reason of use

- In connection with Scriptural subjects. R2669:2

Senses exercised

- Possessing faculties habitually exercised. R3622:2, 1568:2 Not merely the mind, but the heart also. R5326:6 It is well to urge the newly interested one to read and prove for himself, and not endeavor to explain too much through conversation. R5689:1 By systematic study, with Studies in the Scriptures and the Bible, taking up the plan step by step, proving every statement by the Word of God. R5688:6 To discern and appreciate the meat now in "due season." (Matt. 24:45) B196; R1496:5, 806:2 There are various degrees of development in the Church of Christ; and some have been accepted from the world in these latter days to take the places of some who have through unfaithfulness lost their crowns. R5689:3 Such as had their eyes anointed with the eyesalve of truth. (Rev. 3:18) R834:4 Their faculties exercised by practice. R653:5, 3622:2, 1568:2 Evolutionists are not thoroughly furnished in a knowledge of the Scriptures and have not reasoned out the matter. R2835:3, 2767:2

Some people of today have not their sense sufficiently exercised by reason of use. They charge the Almighty with something that no human being would even think of doing—eternal torture. R5326:5, 863:4 Very largely nominal Christians avoid thought of religious subjects, and especially avoid reasoning; they thus violate the divine arrangement and are to be esteemed, at very best, only babes in Christ. R2890:5

To discern

- To distinguish. R653:4 Discriminate. R3622:2, 1568:2 Adults may exercise discretion as to which foods would be expedient for their use—which would be palatable, which would be productive of the best results—that they may choose wisely. R5326:2

Good and evil

- What is true, right, profitable; what is comprehended in the glorious high calling of the Church, and what is included in full consecration to Christ. R5689:4 We should be able to discern clearly between truth and error on every important point. R5689:6, 653:5 A childish mind might misinterpret Scripture, or combine texts so as to arrive at erroneous conclusions. But a mature mind would see that such putting together of Scriptures would do harm. R5326:3 Calvin, instead of getting good out of the doctrine of election, brought out of it a very evil doctrine. R5326:3

Hebrews 6

1

Hebrews 6:1 *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

Therefore

- In chapter 6-10 St. Paul points out the danger of falling back and away after we have become Christians. R5818:2

Leaving

- Being "weaned from the milk, and drawn from the breasts." (Isa. 28:9) C143 There should come a time in the experience of every healthy growing child of God, when he should be able to leave the foundation doctrines. R1568:1 Having them firmly established and settled in mind. R3622:1, 1568:1, 567:3 Not in the sense of abandoning them, but of allowing them to stand as tried and proved foundation stones. R679:6* We should not have to learn all of these things over and over again. R2052:3 It is a mistake to suppose that God's will is accomplished in the mere preaching of the first principles of the doctrines of Christ. NS658:1

The principles

- The foundation doctrines. R1568:1 The first principles. R2052:3*, 566:3, 217:2, 118:5*, 23:5*, 21:5*; SM6; NS658:1 Elementary principles—milk. R679:6*, 23:5* Must be known to all who belong to "God's secret order." SM6

Doctrine of Christ

- Those doctrines by Jesus and his mouthpieces, the apostles. R5137:2 Teachings of the Bible. R5052:6 Relating to the Church and the world, and God's blessing for each; to sin and its forgiveness; the terms, and basis and hope of that forgiveness, and everlasting life obtained through resurrection. R5137:2 The doctrines are only a means to an end, and not the end itself. R2052:4

Let us go on

- Advance—building on the foundation which no one can do until they have accepted and obeyed the first principles. R23:5* Grow in grace and knowledge. R3622:2, 2052:4, 1568:1, 780:1, 23:6*, 21:5*; C143 In full confidence in the foundation, we may proceed with our building. R679:6*, 1568:1, 567:4 For this we are pressing along, forgetting the things that are behind. R3306:1 With the wonderful Bibles now at our command and with helps for Bible study, what manner of Christians ought we to be—in faith, love, obedience and courage! SM178 A gradual change. The babe cannot

be expected to grow up to manhood instantly. R118:5* We would think a child either very stupid or careless in his studies to remain several years learning the multiplication table, how to add, subtract and divide. He ought to leave the first principles and go on. R2052:4, 679:6* Not forget the first principles or consider them errors or something to be despised, but remember and use them and add the higher branches. R2052:5

Unto perfection

- A thing not of the past but of the future. R3306:1 Go on growing in grace and in the knowledge of the truth. R3622:2, 1568:1; SM6 Cultivate our characters and endeavor to grow more like our Lord. R2052:4 Work out our own salvation as New Creatures. R567:6 Going on to complete the building of our faith. R679:6* We need to be nourished, strengthened, developed to perfection, to the condition of manhood. Full consecration is a mere beginning of the matter and not the end of it. NS658:2 The perfection which will be attained only in the resurrection. SM574 If we go no further than the first principles, we will never reach perfection. R567:4

Not laying again

- Not halting to tear up, or to try a different foundation. R680:1* Not needing to dig them up and lay them over again. R3622:1, 1568:1 If a man, after laying a foundation for a building, should always be digging it up and turning it over and trying to fit the stones in some other way, how soon would the building be completed? R567:4

The foundation

- A broader foundation, surely, than most Christians build upon. R137:5* Not to be forever laying the foundation of Christian character. R566:6 There must come a time, and that before we begin to build, when we feel sure that the foundation is good and properly laid. R567:4

Of repentance

- By repentance. R566:6

From dead works

- All works are dead if without faith. R2052:3

Faith toward God

- Faith in the plan of God for redemption. R566:6

2

Hebrews 6:2 *Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

Baptisms

- We should not cease to believe in and practice baptism. R2052:3

Resurrection

- A hope of perfecting for many now ignorant, sinful, unjustified. R1512:1, 5137:3

3

Hebrews 6:3 *And this will we do, if God permit.*

This will we do

- We will try to help our brethren, even though we feel the task a hopeless one. R4391:2

4

Hebrews 6:4 *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,*

For

- As touching those. SM773 For verses 4-6 see also comments on Heb. 10:26-31.

It is impossible

- Because this is an unpardonable sin. R260:6 "There is a sin unto death." (1 John 5:16) For wilful

sinners "there remaineth no more sacrifice for sins." (Heb. 10:26) R3260:3, 5933:3, 4078:6, 5100:5, 2732:4, 2707:1, 1694:1, 1454:2, 1296:4, 1250:1, 1249:1, 918:4, 723:3 There will be no pass-over for those who have wilfully and knowingly gone out from under the blood of sprinkling. R2273:2, 5194:1; SM562 So far as willful ones are concerned, all our efforts to help such back will be in vain. R883:1 It is useless to spend valuable time and effort in the fruitless attempt to reclaim such. R567:3 It is not ours to judge, and we do well to seek to avoid passing judgment upon others. Q269:T Contrary to the Universalist theory. R3083:3

For those

- The Church; because the Church alone is on trial at the present time. R5233:6, 5933:3, 5684:4, 5293:2, 3995:6, 1962:1 Only the Church have passed from death unto life. We made a bonafide contract with the Lord, and he will hold us to it. R5933:3 We may have no hope for these because at heart they have become sympathetic with sin; they are wilful sinners. R3260:3 With a thousand chances, they would probably be the same adversaries of God. R424:6 The world in general is still under the original condemnation, and hence not subject to second death. R3995:5, 5233:6, 261:4 Does not apply to infidels, nor to what are often termed back-sliding Christians. R567:3 Perhaps represented by Nadab or Abihu. R3055:5; T119

Once enlightened

- Clearly enlightened. R5896:2, 2698:1, 383:4 Of the holy Spirit. R5293:2, 1981:5 Sufficient enlightenment of the truth. R3725:3, 769:6; C204; F629 Come to a full knowledge of the truth. R891:6, 3260:3, 1467:1, 1454:2, 1336:4; A321; HG14:4, 160:4 Fully lightened. R424:6 Have seen God's grace represented in his Word and plan. R2670:1, 2698:1, 2338:2 By a knowledge of the plan of God. R1391:6 Extraordinary light and privilege. R1469:5 Whose eyes have been opened. R724:3 On the first principles. R566:6 So clear a demonstration of the divine power and goodness and wisdom and love operating through Jesus. R3756:5 Having turned from sin, having believed in Jesus as the Redeemer. Q640:5; R1459:2 The expiating penalty may be "stripes," for sins committed with considerable light, but not full light, but if committed against full light the penalty could be nothing short of second death. R2658:2, 2612:3, 1483:1, 1250:1; NS86:2 A full and mature development in the spiritual life. R260:6

Have tasted of

- Brought into full harmony with God, through the begetting of the holy Spirit. R5093:2 Not merely heard of Christ's sacrifice, etc., but tasted in blessed experience the results of that ransom in realizing sins forgiven, and communion and fellowship with God restored. R1459:2; SM715 Have once enjoyed and then abused the full measure of divine favor. R1426:2, 5452:5, 912:1

The heavenly gift

- Justification through the precious blood of Christ. R5041:1, 1618:3, 912:1, 566:6; Q640:4 Divine grace. R2286:6, 1951:5 Realized and enjoyed forgiveness of sins through the redemption in Jesus whom God gave to be a propitiation for our sins. R724:3, 1250:2

Made partakers

- Coming into heart fellowship with God's plans and, for a time at least, being co-workers with him. R1459:2 Thus come to appreciate God's holy will and have full fellowship and communion with him as Adam had before the fall. R724:4

Of the Holy Ghost

- Begotten of the holy Spirit. R5041:1, 4628:3, 1459:2; Q640:4 The spirit of adoption—the spirit of Christ. R383:4, 566:6 The spirit of holiness. R1250:2 To fuller appreciation of the truth and to new hopes, aims, etc. R1459:2 Sanctified—God's evidence respecting justification. R5041:1; Q640:4 Implying that those who have not had the opportunity for development are not responsible and would not be liable to the second death. R5102:5 Those who were never begotten of the Spirit, never reach the depth of heart-defilement, as those who were. R4924:5*

5

Hebrews 6:5 *And have tasted the good word of God, and the powers of the world to come,*

Have tasted

- In blessed experience the results of the ransom in sins forgiven, and communion and fellowship with God restored. R1459:2; SM715 By experiencing the pleasures of the appreciated fulfillment of some of the statements and promises thereof, and recognizing a grandeur and beauty, in the as yet unfulfilled portions. R1459:2 Appreciating the richness and sweetness of its promises—which but few yet do. R724:4, 566:6; NS587:3 Brought to a knowledge, an understanding. R566:6; NS382:3

Good word of God

- The Scriptures claim to be this. R1584:3 Not a bad word said to be God's word. R44:1 Not its perversion. R1618:3 Very few Christians have ever tasted much of the good word of God; they have had considerable of the perverted word. R567:3

And the powers

- Restitution powers. Q639:T Resurrection etc., tasted by faith. R1454:2, 912:1, 724:4 God's plan and power in the coming age. R566:6, 567:3 The blessings and powers that will then be brought into exercise for the blessing and restoring of mankind, all as the fruit and result of the ransom. R1459:2, 724:4 Privileges of the coming age. R4592:1 Experienced in our justification. R3164:4 Begetting of the holy Spirit. R5041:2, 3756:6; Q640:5 Advantages. R1426:4, 1618:3, 1186:5, 724:3 Privileges of divine instruction. R1981:5 Our Lord performed marvelous works, illustrative of the age to come. R4909:1

The world to come

- The age to come. C204; F166, 368, 630; R5293:2, 5041:1, 3995:6, 1426:4, 1250:2, 567:3, 424:6; Q640:3 Millennial. R1454:2, 1814:1 To lose all these would be to lose almost life itself. NS587:3

6

Hebrews 6:6 *If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

If

- Showing the possibility of Christians falling from divine favor. R1698:3, 624:4

Shall fall away

- And then fell away. (Revised Version) R5293:2 A fall from favor. R1459:1; F368 Into sin. F167 Wilfully and persistently fall away from righteousness. R2099:5, 1178:5; F167, 368 From their condition as sacrificing priests to that of wilful sin—lose the new life begotten within them. T40; A196; F166; SM773 Reject the truth from its very foundation. R567:1 Renounce the Lord. Q653:1 So as to deny the very foundation of God's favor—the ransom-sacrifice of Jesus. R5684:4, 5315:2, 1459:4, 1250:3 These have committed the "sin unto death" (1 John 5:16)—second death—from which there will be no recovery. R5100:5, 3260:3, 2707:1, 1459:1; CR375; SM515 Such construct characters or will so out of harmony with God and righteousness as to be fit only for destruction. R3674:1 Persisting in a course of walking after the flesh and not after the spirit. R3034:1 A moral retrogression. Falling into sinful practices—giving way to besetting sin, ceasing to resist the Adversary and his works. SM773 Wilful sin, or apostasy, on the part of those who have enjoyed the privilege of consecrated believers. R4908:5, 1962:2, 1250:3, 44:1 Wilfully reject God's favors, whether by open sin or by a denial of the value of "the blood of the covenant." (Heb. 10:29) R724:6, 5391:2, 4835:2, 4435:1, 3202:1, 2698:1; F302 Wilful sinners against full light and knowledge. R5100:5, 1250:1 Their sin would be wilful, otherwise called "blasphemy against the holy Spirit." (Matt. 12:31) R5293:2 The alternative of going on to perfection. R78:2 If we should make a failure in our covenant of sacrifice, we would lose absolutely everything. R5818:3 Turning "Like the sow that is washed, to her wallowing in the mire. (2 Pet. 2:22) F302; R2099:5, 260:6; Q653:1; SM715;

NS382:4 The fate of such would be destruction—second death. Q641:1; R5315:5, 4921:1, 3995:6, 891:6 Should the one whose spiritual life first nourished ours fall away, we would still appropriate for ourselves the spirit of truth. R3250:6 Not an act of ignorance or weakness. R3756:6, 2658:2, 1699:1, 1250:1; F167 Not merely by being overcome of the weaknesses of the flesh temporarily. R3202:1, 260:6; F167, 368 Probably few become subjects of second death. R2942:2, 1250:4, 875:6*, 281:1, 253:2, 44:1

Renew them again

- Restore R1459:1 To move them to repentance. R383:5 They can never be recovered. R4628:3, 2707:1, 872:2 In righteousness and holiness. R1426:2, 5093:4, 4908:5, 3674:1 They have misused their share in the great "ransom for all." R4908:5, 5093:4, 5041:2, 1962:2, 253:2; F167; Q641:1, 653:1 That some whose names were once "written in heaven" (Heb. 12:23) can have their names "blotted out" (Rev. 3:5) is evident. R694:6 It would not be appropriate that God should exercise his mercy toward those who, after having come to a clear knowledge of the Truth, wilfully, preferably, approvingly, delight in sin. R3260:3 The Scriptures abound in warnings as to the danger of coming under the penalty of death the second time, after having been released from the first death, either reckonedly or actually. R1442:4 God would have nothing further for us; our disregard of his mercy would mean that we would die the second death. R5641:2 It is for us to know the fulfilment of these Scriptures, and to have no fellowship with such unfruitful works of darkness. F630 Although the Lord's decision respecting the majority of the Church will not be manifested until the "harvest", the Apostle mentions the exceptional cases. R2430:4 Not applicable to many in Old Testament times, probably not one. R3725:3 The Scripture does not enumerate the only conditions by which any will die the second death—it will be inflicted on some in the Millennial age. R5684:4, 5896:2, 383:5

Unto repentance

- Unto a proper course. R3543:5 By bringing to repentance. R1250:1 Because Christ gave no ransom for wilful sins on our part. F167; R1250:1 There could be no repentance of too hardened hearts. R5452:5 A terrible danger goes with spiritual pride, which, persisted in, would surely result in second death. R5957:5, 567:2 Wilful, deliberate transgressions cannot be forgiven, but must be expiated—if committed against full light, the penalty could be nothing short of second death. R2658:2, 5896:2, 4835:2, 1736:4, 1699:1; Q653:1 Sorrow for sin and a desire to return to divine favor, are proofs of not having committed the sin unto death, which cannot be renewed unto repentance. R2612:3, 1985:3, 1694:1, 1483:1, 1249:1

They crucify

- Those who sin wilfully and count the precious blood of the covenant wherewith they were sanctified (set apart) a common thing. (Heb. 10:29) R4909:3, 1951:5; Q25:1; SM358 Those who have enjoyed a full chance in this Gospel age and have wilfully rejected Christ, we cannot expect that they will get another chance to reject and crucify him. R2051:6; Q641:1 Having, by open profession, been marked as sons of God and representatives of Christ in the world. R567:1 "If we sin wilfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26) R2698:1 4908:5, 1962:2; F302, 368

Son of God afresh

- Typified by Moses' smiting of the rock twice. R4058:1, 5957:5, 5333:3, 5315:5, 3077:4 The first smiting of the rock typified the crucifixion of our Lord, so the second smiting of the rock typified the crucifying of the Son of God afresh and putting him to an open shame. R5957:5 For the comfort of those who may feel that they have done much worse than Moses, or been much less careful to honor the Lord, let us notice that the punishment here was severe because it was part of a type. R5957:5

Open shame

- Implies the same attitude of heart which the Jews entertained toward our Lord when he was with them. R3756:6 Having once professed him, and having plain instruction on the subject, they are reckoned guilty of ignoring the Lamb of God which taketh away the sin of the world. R567:1 Some

of Jesus' professed followers denying or ignoring the value of the original sacrifice, denying the blood that bought them, are counted as committing the sin under death. R3077:4; F302 Moses' smiting of the rock represented the public, open repudiation of Jesus and his teaching and his cause. R5957:5 Judas' remorse led him, not to a renewed or reformed life, but to self-destruction. R4907:5, 2283:6 If Adam's knowledge and transgression were justly punished with death, Judas' knowledge and sin could bring nothing short of second death. R3127:4

8

Hebrews 6:8 *But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.*

Is rejected

- Moral force, the force of truth, is seen to be unavailing. R1459:4

Nigh unto cursing

- Greek, kataraomai, condemnation—not ready for profanity, but for condemnation. R2443:3

To be burned

- Unfit for tillage, until burned over and its weeds exterminated. R2443:4 Divine wisdom has decided that all out of harmony, without possibility of reformation, shall be utterly destroyed. R1459:4 Fall into the hands of the living God (Heb. 10:31)—who is a consuming fire. R1336:4

9

Hebrews 6:9 *But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*

But beloved

- This expression refers us back to the preceding verses and the latter part of the fifth chapter. Paul was disappointed in those he addressed, in finding less growth in grace and knowledge than he had reason to expect. R566:3; SM177

We are persuaded

- We have more confidence in each other than to surmise such an unworthy ending to our call, such an unworthy response to the mercies and favors which we enjoy at the hands of him who loves us and bought us. R3756:6; SM774

Better things

- That they will avail themselves of the opportunities provided them through God's Word, through the fellowship of the Spirit and the assistances of the brethren. SM773 The apostle believed they had not rejected the favor of God mentioned in the previous verses. R567:3

That

- Which must. SM773

Accompany salvation

- Without which salvation to life eternal would be impossible. SM773

We thus speak

- To guard them on a dangerous point and to show them the uselessness of constantly disputing with rejectors of first principles. R567:3

10

Hebrews 6:10 *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

God

- Discouragement is a hindrance to growth in grace; St. Paul was seeking to encourage his readers in this exhortation. The context implies that they had experienced some setback, some discouragement. R5818:2 To our Father and his Son let us look for the reward of faithfulness, and not to our brethren.

R1487:5

Unrighteous

- Unjust. R567:6 If we are humbly walking in the narrow way, these assurances are for our comfort and consolation. R957:1

To forget your work

- He is here addressing Christians, those who have become God's children by entering into a covenant with him. R5818:2 Sooner could a mother forget her infant child than could God forget these precious ones. R957:5 "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:42) R1821:2 The hope of the high calling depends on our works built on the finished work of Christ. R567:4 Good works, if persevered in according to our ability and opportunity, will not fail of a blessed reward. R5819:4 Our little all, rendered with carefulness according to our covenant, and though imperfect, it is rendered acceptable through him whose imputed righteousness makes up all the deficiency. R567:4 "Be not weary in well doing; in due time thou shalt reap if thou faint not." (Gal. 6:9) CR13* Neither is God unjust to credit us if we have done no ministering. R567:6

Labour of love

- God is not measuring us by the magnitude of the results of our labors, but by the spirit which we develop and manifest in their performance. R957:2 It is important for us to see to it that our motives are those of love toward the Lord, his cause and his brethren. R5819:4

Toward his name

- This honor toward God's name consisted in their ministering to the saints. Whatever is done for the saints is, therefore, done for God. R5818:5

Ministered

- Whether in temporal or spiritual things. R567:6

To the saints

- There is a distinction to be noted in the Bible as respects those who are in covenant relationship with God and those who are not in covenant relationship with him. R5818:5 "Especially to the household of faith." (Gal. 6:10) See also Matt. 26:7-13. R567:5, 5818:6 There will be abundant opportunity to do good to the world. The Body of Christ will not always be here to be ministered unto. Whatever we can do now for the Body of Christ, the Head will reckon as done unto him. R567:6 The saints represent God in the world. R5818:5 Those who cannot suffer personally and physically for the truth can sympathize with those who have such sufferings and can thus become "partakers," sustaining, encouraging and upholding. R2007:5, 2239:2; CR17; NS490:4

Do minister

- They were still in the proper attitude. Although somewhat discouraged in the good way, they were still helpful to one another. R5819:1 Whoever honors the saints and serves them, honors and serves God. R5818:6 If faithful stewards, we will endeavor to invest our talents to the best possible advantage. R957:4

11

Hebrews 6:11 *And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:*

Same diligence

- Let us ever remember the importance of patient endurance, constancy. R5497:6

The full assurance

- It is the privilege of Christians to have this confidence in their ultimate victory. R2642:1 Since our covenant is to sacrifice and spend ourselves completely, full assurance of receiving the reward can only come by diligence in self-sacrifice—ministering. R567:6, 5818:3

The end

- Death. R5497:6 Paul intimates that while they had begun well, their zeal had cooled to some extent. R5818:2

12

Hebrews 6:12 *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

Be not slothful

- Do not, Paul urges, forfeit this reward by turning away from the Lord and becoming cold or lukewarm, which condition might lead on to entire rejection of God. Rather go on, and be of good courage. R5818:5

Followers of them

- Paul is urging the Israelites to faith and patience that they might inherit the promises. R4496:3

Patience

- Greek, makrothunia, long-suffering. R2790:6 Lessons of patience, of humility and of confidence in God, are requisite. R5636:2

13

Hebrews 6:13 *For when God made promise to Abraham, because he could swear by no greater, he sware by himself,*

Made promise

- The promise, particular and special above all promises; also called a covenant thirteen times in Genesis alone. R4496:3 An unconditional promise, one-sided, needing no mediator. R4319:2, 4681:3, 282:2, 110:6; Q185:2, 191:5; NS360:5 God's promise is most absolutely a covenant and binding agreement. All the weight of divine veracity binds it. R4496:2

16

Hebrews 6:16 *For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.*

End of all strife

- The Abrahamic Covenant was firmly bound in a manner that would be satisfactory even amongst men, namely, by an oath. R4496:5

17

Hebrews 6:17 *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*

Wherein

- In this matter. R4496:5

Willing

- Desiring. R4496:5 To impress the matter of the promise. CR48

More abundantly

- How much more convincing is God's oath, making sure, unchangeable that basic covenant made with Abraham, assuring us that ultimately all mankind will receive a blessing, and that it would come through us. R4496:5, 3946:4

The heirs of promise

- Our Lord Jesus and the faithful of his consecrated people of this Gospel age. SM529; HG388:6, 442:2; NS529:5 The Apostle's words imply that God's promise and oath were intended more for us, for our comfort, than for Abraham. SM528; R4496:5; HG388:3; NS529:3 The Christian who cannot understandingly call to mind this Oath-bound Covenant or promise, evidently lacks information very necessary to his spiritual growth. SM529; HG389:1, 442:2

The immutability

- The unchangeableness. R4496:5 The promise may be sure of its fulfillment. R5163:5; OV69; SM533; HG390:5; NS531:5

Of his counsel

- Or purpose. R4496:5 His plan. SM528; HG388:5; NS529:3 The Abrahamic Covenant that all the families of the earth shall be blessed in the seed of Abraham, The Christ. R2210:1; SM530; HG389:2; NS530:1

Confirmed

- Greek, mesiteuo, to be or act as a mediator; or, to interpose (as arbiter.) Q186:3; R4682:4 Instead of sealing the covenant, instead of having it ratified by blood, through a mediator. Q191:5

It

- The promise. R4496:5

By an oath

- It was sworn to by the Almighty. God wished us to know positively that be obligated himself. R2127:4 As God could not swear by any greater, so he swears by himself. R48:5 Taking the place which might have been occupied by a mediator, had there been conditions mutually binding upon the Almighty and upon some of his people. R4682:1, 4681:3; Q185:2, 186:2 Because it was unconditional, the Abrahamic Covenant had no mediator, neither did it need to be sealed with blood. God sealed it with his oath. R5227:1, 4682:1, 4496:5; Q186:2 God's oath, attesting his word, served to ratify the covenant, to make it binding, to hold it sure. R4682:1; Q186:2, 191:5 Lest human weakness and unbelief should doubt the divine word, God condescended to make his promise a Covenant in the most binding and authoritative manner conceivable. He bound his promise with an oath. R4496:3 We cannot but wonder at such condescension upon the part of the great Creator—that he should stoop to his fallen creatures, and above all that he should condescend to give his oath on the subject. SM528; HG388:5, 442:1; NS529:4 The Covenant was confirmed three times to Abraham with an oath—again to Isaac, and again to Jacob. R4496:3, 5913:2, 2210:1 The Church are the children of the oath. R5300:5, 4367:4

18

Hebrews 6:18 *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

Two immutable things

- Unchangeable. R3946:1, 2127:4 Unalterable. HG441:6 Two unfailing testimonies. NS360:3 The Word of God and the Oath of God. Q191:5, 185:1; R5137:2, 5069:5, 4939:3, 4681:3, 3946:1, 2210:1, 2127:4; OV427, 69:3; NS360:3 The oath and the promise of God. R5163:4, 111:4; SM528; HG388:4; NS529:3 To show the strength and power of the Abrahamic Covenant. Q185:1

It was impossible

- "He cannot deny himself." (2 Tim. 3:13) A118; R1177:1, 250:3, 14:1; HG392:6 Inconsistent with his righteous character. A126 God does right, because it is right. R725:5 God created man in his own image—a free moral agent; he must have the power to will wrong as well as right. R5211:4

God to lie

- His promise cannot be broken. R4496:2

We

- The Church. R4939:3, 3946:1; HG388:3, 441:6; NS529:3 For our benefit. CR48 God's people from that day to the present time. NS360:3 God's oath was not necessary to Abraham. He confidently believed. R4939:3, 4496:5, 3946:2; CR48 God's special design in giving that Covenant and in binding it solemnly with an oath, was to encourage spiritual Israel—to give us a firm foundation for faith. SM528; HG442:1 God well knew that, although from his own standpoint, 3000 years would be but a brief space, to us the time would appear long, and the strain upon faith would be severe.

SM528; HG442:1; NS529:4

Strong consolation

- Strong encouragement. SM531; HG389:5; NS530:3 Absolute confidence that in God's due time the promise will be absolutely and most literally fulfilled. NS360:3 In fleeing from sin, resisting its allurements, denying self, taking up the cross. OV9 When the glories of the future shall be realized, the trials, sufferings and difficulties of the present time will be found not worthy to be compared. SM531; HG389:5; NS530:4 Numerous repetitions and specifications of the Abrahamic Covenant, as well as God's oath attesting, were intended specially for us. R5177:3, 2210:1 The fulfilment of the promise would be so long deferred that we, who are so specially interested in it, might have feared some change in the divine program. R4939:3; HG113:4 All sincere seekers of divine favor have abundance of foundation for faith in their forgiveness and acceptance. R4133:5 In our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now. SM537; HG391:6

For refuge

- To Christ. R4079:6; HG388:3, 441:6; NS529:3 The cities of refuge of the typical Mosaic Law strongly foreshadowed the refuge which the sinner may find in Christ. R4079:6

Hope set before us

- In that promise—the Abrahamic Covenant. R4496:5, 4367:4; SM529, 740:2; HG389:5; NS441:5, 529:5 That ultimately all mankind will receive a blessing, and that it would come through us. R4496:5; CR48; OV429; NS66:3 The hope of reigning with Christ as his joint-heirs, his Bride; of attaining the divine nature. OV427 To us belongs the very cream of the promise. "The riches of God's grace." SM531; HG389:6; NS441:5, 530:6 The hope of being of the seed of Abraham. (Gal. 3:29) OV428; SM530; HG369:3; NS66:3, 408:4, 530:2 In the Gospel. R5177:3, 4367:4, 2469:1; OV427 In "the good tidings," the promise. R4939:5 The basis is the Word of God. OV429 The hope that we by faithful perseverance may become joint-heirs with Jesus in all that glorious inheritance of the Messianic Kingdom. R5245:4; OV427; D517 An encouragement to take a firmer grasp of the divine character and plan. SM537; HG391:6; NS505:4 What believer, justified by faith, who has offered himself a living sacrifice, may not read his title clear to joint-heirship. R3952:1, 714:1

19

Hebrews 6:19 *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;*

Which hope we have

- Expressed in the Covenant made with Abraham and confirmed with an oath. R5177:3, 5300:5, 5137:2, 4496:5, 4367:4, 3972:3, 3683:6, 3205:6 We are under a still higher and grander covenant than either the Law or New Covenants; we are under the Faith Covenant, the Grace Covenant, the Abrahamic Covenant, the Oath-bound Covenant. R4344:4, 4320:1; NS360:5 Thus the Apostle declares that this Covenant has not yet been fulfilled. R5177:6, 3198:6; OV428; SM529; HG389:2, 442:2; NS529:3 The Hebrew Christian had no thought that they were living under the provisions of the New Covenant. They were all hoping in the Abrahamic Covenant. R4511:5 The basis of our hope is the Word of God. If we let go of our hope, we are letting go of everything. OV429 The hope of the spiritually minded new creature in the "Holy" looking forward through the rent veil into the "Most Holy" and catching glimpses of the glory, honor and immortality beyond the flesh. T21; NS488:4 It is the hope of natural and spiritual Israel. R3683:6; SM530; NS441:5, 530:3

Anchor of the soul

- This anchorage of hope in the future, in the Kingdom, will enable us to pass safely, and with comparative quiet, through trials and storms and difficulties of this present evil world. R3352:4; HG442:3 The Abrahamic promise or covenant has not yet been fulfilled—it is still an anchor for our faith. R4939:5; OV429 Instead of laboring for earthly riches, the Lord's servants have learned of the

true riches of divine blessings which are an anchor to their souls. CR16 Paul suggests the picture of a ship at anchor during a storm—so in the storms of life the child of God has a firm anchorage—upon things within the veil. OV429

Sure and stedfast

- Unchangeable. R4496:5 God will never break his covenants; he will not even alter, or amend, or change them in any particular. R3109:3, 2210:1 "My covenant will I not break, nor alter the thing that is gone out of my lips." (Psa. 89:34) R3109:5

And which entereth

- By faith. R2163:6*

Within the veil

- The higher favor secured by our Lord Jesus through his own obedience unto death has been extended to the faithful whom the Father has drawn, but it is anchored to Christ, who is within the veil, a spirit being. R3946:4 When the last member of the body passes within the veil, all the sacrificing will be complete. R5776:3

20

Hebrews 6:20 *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

The forerunner

- Jesus was the first to enter the antitypical Holy and Most Holy. R5815:3 Our Lord was the first to rise from the dead. The first one to arrive. HG136:1

Is for us entered

- Is before entered. NS441:5 When Jesus had finished his course victoriously, he passed beyond the second veil into heaven itself—the Most Holy. R5815:3 We have the true tabernacle, in which the true High Priest has entered for us. R600:1 The evidence of this came in the Pentecostal blessing. R5424:2

Even Jesus

- He is the Head of that seed of promise. We, the members of his Body, will shortly follow. R4496:5; Q550:5 Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection. Q550:5; SM137, 143:1

For ever

- Literally, "for the age." R5967:2; Q721:6

Order of Melchisedec

- A priest upon his throne. R5418:6; T50; SM136, 143:T A kingly priest. R4528:5, 5460:6 A king and a priest at the same time—"King of Salem," which signifies king of peace, prince of the Most High God. R136:1 Type of the glorified Christ. SM136, 142:T; R5460:6; F72; OV402 A type of the greater Melchizedek, The Christ, Head and Body. R5967:2; Q721:4 Jesus is the High Priest of the Melchizedek Order of Priesthood, and the true saints of God from Pentecost are the underpriesthood. SM137 Melchizedek was not a sacrificing priest, but a blessing priest, empowered by his kingly office to give his priestly blessing. So Christ, as the antitype, does no sacrificing, but is merely a blessing Priest. SM139 A King to rule, and a Priest to instruct, bless, uplift and heal—combining the whole. CR459; Q550:5; SM143 The Aaronic priesthood was so well established that the Jews considered it the only priesthood. It was necessary that the Apostle point out a still higher order of priesthood than the Aaronic was recognized. SM136 Aaron and his sons did not typify the still higher priesthood which God had in mind when he established the Levitical priesthood. This higher order of Priests was typified by Melchizedek. R5460:6; SM137, 138:1, 141:1 There must be a Melchizedek Order of priests and it must be higher than that of Aaron because of God's oath and because it would be the successor which would endure. SM141 The divine arrangement takes cognizance only of the Aaronic and the Melchizedek priesthood. Any other priesthood is outside the divine ordination and

consequently improper, misleading, dangerous. SM137

Hebrews 7

1

Hebrews 7:1 *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

Melchisedec

- A priest upon his throne. R4553:3, 1063:2* King of Salem and priest of the Most High God. (Gen. 14:18-20) R5549:1; Q484:5 Representing The Christ glorified and reigning. R3951:6; CR485; Q485:T; SM142; 600:1 "We shall be kings and priests unto God, and shall reign on the earth." (Rev. 5:10) SM600; R195:4 Type of Jesus who combines the office of Priest and King in blessing the world. R5549:1, 4545:3, 195:4; CR485; Q484:5 Melchizedek is supposed to have been one of the shepherd kings who invaded Egypt and built the great Pyramid, about 2170 BC. PD25/36

2

Hebrews 7:2 *To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

Of righteousness

- To this end, to be a king and reign in righteousness, was Jesus born. R238:1*; NS463:6

Salem

- Before Jerusalem became a residence, its sacred hill was called "Moriah" (2 Chron. 3:1). Its most ancient name was "Salem." R1296:3*

3

Hebrews 7:3 *Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

Without father, without mother

- In the priesthood. R5967:2; Q721:6; SM142 The priestly office of the new nature does not trace its lineage to any human source. In the priesthood of Melchizedek, the lineage and death is not recorded. R3951:6 Melchizedek did not inherit the office from his father or mother—thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood. R3951:6

Without descent

- "Without genealogy." (Diaglott) R195:1, 3951:6 In the priesthood. SM142; Q485:T His priesthood did not come to him from his parents; and he had no children in this Melchizedek priesthood. Q485:T Melchizedek did not inherit his priesthood and no record was made when it began, nor any provision made for a successor. PD25/36; Q485:T A picture of Christ, whose priesthood was not inherited, and has no successors. R3951:6; SM142; Q485:T Under the Law every priest of the Aaronic order was obliged to show that he had a right to serve because of his genealogy. SM142

Neither beginning of day

- His priesthood was without any beginning of time and without any ending of time. Q485:T

Nor end of life

- Term of office is not limited by years, but is everlasting. SM142 Not that he never died, but as a priest, was typical. Q485:T He typified Christ whose office as a priest of the new order of the Millennial Kingdom is not a limited one. Q485:T

Made like

- "Having been made like." (Diaglott) R195:1, 3951:6

Abideth

- "Remains." Diaglott R195:1, 3951:6

Continually

- "Perpetually." (Diaglott) R195:3, 3951:6; SM141 Typifying the continuity of Christ's priesthood. R3951:6 He continued a priest to the conclusion of the type in its antitype. R5967:2, 195:4; Q721:6 An unchangeable priest—one that will be maintained in perpetuity until it shall have served its full purpose. SM143 The Melchizedek priesthood had no beginning and no ending; the order of his priesthood was to be perpetuated; consequently his priesthood did not pass away until the antitypical priesthood came. R5967:2; Q721:6

4

Hebrews 7:4 *Now consider how great this man was , unto whom even the patriarch Abraham gave the tenth of the spoils.*

How great

- The divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane. R3951:6, 713:6 Melchizedek's greatness was shown in that Abraham did him homage and paid tithes to him. R4511:2 The argument is a masterly one, and shows that as Melchizedek was higher than Aaron, much more would the antitypical Melchizedek be higher, more glorious, more powerful, more able to bless and forgive sins. SM142

Tenth

- The Aaronic priesthood acknowledged this higher priesthood of Melchizedek and gave tithes. SM142; Q486:T

5

Hebrews 7:5 *And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:*

Loins of Abraham

- Since Levi, the father of the priestly tribe, was in Abraham's loins at the time that the tithes were paid, he and his sons inferentially paid tithes to Melchizedek; thus recognizing the Melchizedek order as higher. R4511:2; Q486:T; SM142 Life is from the father, and by the mother. R776:5 Children were counted to their fathers, not their mothers. R776:5

7

Hebrews 7:7 *And without all contradiction the less is blessed of the better.*

Of the better

- In order to bless others, they must of necessity be the more highly exalted. R1422:2

8

Hebrews 7:8 *And here men that die receive tithes; but there he receiveth them , of whom it is witnessed that he liveth.*

Men

- The Levitical priesthood. R195:1

But there he

- Melchizedek received tithes. R195:1

He liveth

- This is a positive statement that Melchizedek did not die. We must suppose that he was translated. R195:1 So when our priesthood reaches the plane typified by Melchizedek, we will never die, but abide a "Royal Priesthood" forever. R195:5

9

Hebrews 7:9 *And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.*

Tithes

- Abraham, who was the father of Aaron, according to the flesh, paid tithes to this Melchizedek priest. Q486:T; B47 Showing that from God's standpoint, the Melchizedek order is a higher order than the Aaronic priesthood. Q486:T

In Abraham

- The case is not altered whether we say that the tithes were paid by Abraham or in Abraham. R1516:1*

10

Hebrews 7:10 *For he was yet in the loins of his father, when Melchisedec met him.*

Yet in the loins

- Life is from the father, as illustrated in the divine begettal of Jesus in a human mother. E100; R776:5 As the souls of Adam's posterity yet in his loins, unborn shared in him the penalty. R1510:2, 1516:1*, 776:5 St. Paul was one of those included in this promise. R4961:1

11

Hebrews 7:11 *If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

Order of Melchisedec

- A priest upon his throne. R4553:3, 5776:6 That one priest represented all our Lord's members. R4619:6 The Great Priest will do his great work during the Millennial Age—what is done in the present time is only preparatory. R4620:1

Order of Aaron

- The Aaronic priesthood pictures the sufferings of Christ. R4759:3 Jesus, not being of the tribe of Levi, could not have served as a Priest under the Mosaic Law, which gave this office to Aaron and his sons forever; typifying the sacrificial preparation of Messiah's priesthood. R4759:6

12

Hebrews 7:12 *For the priesthood being changed, there is made of necessity a change also of the law.*

Being changed

- The Aaronic priesthood is supplanted by the Melchizedek order. R3725:5*, 4511:2 Aaron's family lost the priesthood 1800 years ago. HG582:3

14

Hebrews 7:14 *For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.*

Out of Judah

- According to the flesh. R3951:5

Concerning priesthood

- As a man, Jesus was not a priest. R3951:5

16

Hebrews 7:16 *Who is made, not after the law of a carnal commandment, but after the power of an endless life.*

Not after

- Down towards. R196:5

Carnal

- Fleshly. R196:5

Power of an endless life

- In addition to the power over death R74:3*

17

Hebrews 7:17 *For he testifieth, Thou art a priest for ever after the order of Melchisedec.*

Thou art a priest

- In the sense of a mediator, who, having redeemed, is the advocate of the people and the dispenser of divine favor. D637

Order of Melchisedec

- A priest upon the throne—the Church triumphant—The Christ. CR80; R4553:3; D637; F72; T30; OV189, 402:1 A type of the new priesthood. R4511:1 The Melchizedek priest represents merely the future of The Christ, after the sacrificing is finished. R4759:3, 4511:1 Represented by the golden crown worn by Aaron. T30, 50

18

Hebrews 7:18 *For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.*

A disannulling

- It evidently was not God's intention to allow the Law Covenant to stand perpetually, nor to allow its priestly arrangements to continue forever. R4511:2

Commandment

- Law Covenant. R4321:2, 4511:2

For

- On account of. R812:2*

Unprofitableness

- It passed away; a failure. R4321:2

19

Hebrews 7:19 *For the law made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God.*

For the law

- Law Covenant. Could not refer to the Law alone, for laws never make anything perfect; they merely show the perfect requirements. It remained for the covenant to try to make the people perfect. R1724:4 Because no imperfect man could keep it because they were weak and depraved. R2611:4, 892:3, 812:2*

Made nothing perfect

- Accomplished only typical justification. A225, 229; R273:6 Because its mediator, as well as the people, were imperfect. R5300:2 It accomplished no real reformation or restitution. R4451:5 The blessings were only partial and typical. NS570:4, 533:4 In the fullest sense, no one ever kept the Law but the perfect man, Christ Jesus (Rom. 3:23); for it is the full measure of a perfect man's ability. R1724:6 The Law Covenant justified none—conducted none to everlasting life. NS18:3

A better hope

- Jesus, the perfect one, in whom was no sin. R196:5 It evidently was not God's intention to allow the Law Covenant to stand perpetually. R4511:2, 4545:3 All that the house of Israel had and did was typical and was to be superseded by others. R518:3*

21

Hebrews 7:21 *(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)*

Those priests

- God indicated a change of priesthood from Aaron to Melchizedek. SM141; R4511:2 Paul brings forward Aaron, only to set him aside in the presence of Jesus. R174:2*

With an oath

- Implying a greater and more important priesthood (Aaron was appointed without divine oath.) SM141; R4511:2 The fact that God by his oath had recognized this higher order of priesthood, particularly implied that in due time a New Covenant would supplant the Law Covenant, which the Hebrews felt must be perpetual. R4511:2

Said unto him

- In Psalm 110:4. R3952:1, 713:6

The Lord

- The oath of Jehovah. R713:6

Thou art a priest

- Prophetically Jesus was made a priest by divine appointment long before he came into the world. R4511:2

For ever

- For the age. R4511:2; Q551:1, 721:6 This office will end with the Millennial age. There will be no need of a Priest of any kind, sacrificing or reigning. Q551:1 A perpetual priesthood, which should not be transferred to another. SM141; R195:1

After

- Like. R1101:1

Order

- Manner. R714:1

Melchisedec

- A priest upon his throne. R4553:3, 4759:5 The Christ, after the sacrificing shall have been finished. R4759:3 Not after the order of Aaron. R4759:5, 4511:2 Would come after and supersede the Aaronic priesthood, inasmuch as the prophecy respecting it came after the Aaronic priesthood had been long established. SM141 7:22

A surety

- Guarantee for its later fulfillment. R4498:1, 4560:3*; PT370:2* From the first advent, the New Covenant may be considered as assured, legislated, or guaranteed, but not put into force. R4498:1 A New Covenant is assured by God's promise, which implied the doing away with the Law Covenant and its priesthood. R4511:3 Our Redeemer's death is the surety for us, his members, and for the New Law Covenant. R4438:4, 789:4, 772:2; E28; OV253; NS769:2 The Lord Jesus is not the surety for the blessings enjoyed by the Church today. PT370:2* We are doing a preparatory work in the interest of the New Covenant, of which our Lord Jesus became a surety or guarantor, and which is soon to be sealed. R4494:5 The New Covenant is not yet sealed. A sealed Covenant needs no surety, but an unsealed Covenant does need a surety. R4477:2 The whole plan of reconciliation was of God, and is wrought out in Christ. R1829:5

A better testament

- Covenant. R4511:2 New Covenant. R4560:3*, 4511:3 Entirely separate and distinct from the high calling of this age. PT370:2* Better than the Law Covenant. PT370:T* Made efficacious by the blood of Christ. E358 Sealed with his own blood; "This is my blood." (Matt. 26:28) E28

24

Hebrews 7:24 *But this man , because he continueth ever, hath an unchangeable priesthood.*

Priesthood

- A higher priesthood; combining the priestly function of forgiveness of sin and instruction of the people, with the kingly function of dominion and power. SM141 Israel and the world needed a higher order of priesthood than the Aaronic to inaugurate the reign of righteousness under the New Covenant. R4511:3

25

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

Wherefore

- St. Paul is here contrasting the great Priesthood of our Lord with that of the Aaronic Law; for the Jews had difficulty in understanding how there could be a change of priesthood. R5776:3; Q486:T

He

- Christ. R3951:6, 713:6, 605:4*

Able

- And willing. R3282:1, 4783:3, 3279:6

To save them

- And only them. R1601:2 Deliver. R3115:2 One who is mighty to save. E96; R3912:3; NS340:5, 411:4 His death was a propitiation for the sins of the whole world. (1 John 2:2) R3115:2, 3279:5 "He gave himself a ransom for all." (1 Tim. 2:5) R2051:1

To the uttermost

- By an everlasting release from sin, divine disfavor and death. R3279:6, 4783:3 Fully, completely, eternally. It will not leave out even one human being. R5777:2, 3952:1 Because of the presentation of our Lord's merit on their behalf, the whole world will be in Christ's hands to be dealt with to a completion, to leave nothing undone that can be done. R5777:5 Able to deliver not only from sin, but from death; not only from the tomb, but from all the weaknesses of heredity, all the sin, the blemishes, which rest upon our race. NS639:2 The life-giver came to provide life everlasting for the dying race. PD55/67; R5126:2 Not merely a restoring to each individual of the things which he once possessed, but a restitution of all that was his by right under the original divine arrangement, if Adam had not sinned. NS613:3 He is not only able to take away sin, but is able to sympathize fully with those for whom his "better sacrifices" have been made. R5777:2, 3912:3; E128 The Lord not only saves us from the sins that are past, but throughout our course he also covers with the robe of his merit those blemishes and weaknesses which result from the imperfection of our human body. R5777:2 Christ will yet save us in the fullest sense in the "first resurrection." The saving of the world will then begin. R4634:5, 605:4* God will save all men, but will not specially save any except those who come unto him through Christ. A106 "Having obtained eternal redemption for us." (Heb. 9:12) F159

That come

- Will come. R4634:5 Consecrates. R374:1 All who have the appreciative ear. R5126:2, 3952:1

Unto God

- Faithful believers. R1601:2

By him

- Through him. R4634:5; NS411:4, 551:4 Through his mediation. F162 By faith, and reformation from bad works and dead works, through Jesus. E229; F162 An attempt to come to God by any other means, as, for example, the sacrifice of the Mass, is an abomination in the sight of God. C103; R3146:2

Ever liveth

- As our great Advocate because of the work done for us when atonement was made in the presence of God. (Heb. 9:24) R5777:4, 4546:2 The priests of the Aaronic order were not suffered to continue in their office, by reason of their death. But the great antitypical Priest is to continue always. He will never have a successor. R5777:1

Make intercession

- Throughout the Gospel age, the Lord's people, by the eye of faith, behold the great high Priest as their Advocate. R2823:4 It is because we recognize Jesus as our Advocate, that we may come to the throne of grace. R4597:4 Jesus does not intercede for his people every day; there are two general intercessions—the first applied at the beginning of the Gospel age for the Church class, and the final and complete one for the whole world. R5777:4 During the Millennium our Lord Jesus will not be making intercession for the world; for he will do this at its beginning when he applies his merit for "all the people," when the New Covenant is sealed. R5777:5 To deal, or to show cause. He ever liveth to deal or negotiate for them. R791:5

For them

- As New Creatures, his members. R4476:1

26

Hebrews 7:26 *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

Such high priest

- "A merciful and faithful high priest." (Heb. 2:17) E128; F162 He was not wealthy, and was considered a fanatic. R3776:6 When Jesus became the anti-typical High Priest the type must have ceased in God's estimation. R310:2

Became us

- Suited us, was necessary for us. R964:6 He is justifying and sanctifying the antitypical priests and Levites. R4528:2

Who is holy

- In order to be the Redeemer of Adam, and his race, Jesus had to be a perfect human being. R5830:1, 4587:6, 4546:1, 4049:4, 2772:3; E95; SM646; OV383, 150:2 Jesus possessed a refinement and nobility of soul which made his death as a blasphemer even more terrible to him. R551:4, 4964:4, 4804:1 "That holy thing that shall be born of thee." (Luke 1:35) E105 The "clean thing" (Job 14:4) came not out of the unclean race, but "proceeded forth and came from God" and was merely developed and nourished in Mary. (John 8:42; Gal. 4:4) E105 Unblemished, undefiled, spotless. E97

Harmless

- Guileless. R5767:6 Innocent. R5053:3

Undefiled

- Without any contamination from Father Adam. R5870:6, 5223:6 By virtue of his special birth. R5768:5; OV330, 149:1 As a man, transferred from a heavenly to an earthly condition. R5003:2; NS194:6 Although a member of our race according to the flesh, Jesus has an unimpaired life, transferred from the spirit plane to his virgin mother's womb. Thus he did not inherit sin or its condemnation. R5946:6, 5748:1, 4964:1; E106; Q226:4; NS460:1 He did not have any of the defilements common to humanity. CR453 His was not a condemned life, like the rest of the world. R5621:1 His will was to do good only, to honor God and to bless men. SM646 If the virgin birth is denied, this statement would not be true. R4763:1

Separate from sinners

- Not a sinner. R5003:2, 5352:2, 3265:3, 1917:1; CR247; HG460:1, 622:4; SM492 "He knew no sin." (2 Cor. 5:21) R1585:5, 776:1; HG261:5 Jesus was always perfect. R5078:2, 5064:2, 5172:1, 5748:1; CR291 Absolutely without imperfection. R5836:6, 4968:2 Perfect mentally, morally, and physically.

OV149 Jesus was not tempted because of sin or weakness, for he had neither. R5702:4, 5472:5 He could not have a sinful wish or desire. SM646 There was no reason why he should suffer. Every painful experience which our Lord had was suffering for righteousness' sake. R5117:3 Not personally worthy of death. NS346:5 Our Lord was not a member of the Adamic race in a direct sense. R5621:1 Entirely distinct and separate from humanity, so far as sinful features were concerned. R4964:1, 5064:3, 5352:2; CR195 Leaving the perfection of the heavenly nature and coming down to perfect human nature. R4587:6 Nevertheless, he was neither a giant in stature nor in physical strength. R2787:2 If Jesus was the son of Joseph, he was not separate from sinners. R5767:6; OV329 He alone kept the Law—thus he had the right to perfect human life, that he might be the Redeemer and Messiah. R5286:5, 5165:4; CR43, 48:6 His life was from God, and merely nourished by Mary. E105; R3938:6 Contrary to Higher Criticism. CR491; NS559:5

Made higher

- Exalted higher. E128

Than the heavens

- Powers of spiritual control. A318 Lifted higher than the highest—to the divine nature. R3952:1, 713:6

27

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

Who needeth not

- Paul was combating the prevalent thought that the Law Covenant and its priestly arrangements were divinely intended to be perpetual. R4545:3 He was discussing the change of dispensation and that everything pertaining to the Tabernacle and the "Most Holy" passed away to give place to the "better sacrifices" of the Gospel age. R4780:3 The divine intention of a New Covenant with a new High Priest and new underpriests and better sacrifices for its institution. R4545:3 A repetition daily and yearly of the sacrifices of the Law on a higher plane is not to be expected. R4397:3

Daily

- Continually. R4545:5 The typical High Priest needed once every year, repeatedly (not daily), to offer up sacrifices. R4965:2, 4546:5; Q67:1

As those high priests

- A type of the Royal Priesthood of the Gospel age. R5162:3, 4397:3 The Jewish nation, priesthood, sacrifices and legal code must pass away. R4545:3 Christ the new creature is the High Priest of a new order and we, "his members," are the underpriests, as spirit-begotten new creatures. R4545:3, 4511:1 First for his own sins, then for the people's—Specifying two offerings. R4546:4 The offering of the bullock and the Lord's goat—separate sprinklings of blood—both parts of the one atonement day service. (Lev. 16) R4397:6, 4965:5, 4780:6, 4546:6, 4545:6; Q67:1 The one antitypical Atonement Day accomplishes the entire work which will usher in full forgiveness and reconciliation to all the people. R4397:3 Both sacrifices were made by the Priest, not by the bullock, not by the goat; and when our Lord shall present the blood of his secondary sacrifice, he will be presenting "his own blood"—not yours, not mine. R4546:6 One fulfillment of the one type. Our Lord offered himself at Jordan and he offered up all the members of his Body, the Church, at Pentecost. The presentation was at Pentecost, to be completed during the Gospel age. Q67:3; R4965:5, 4780:6, 4546:3, 4511:3, 4397:3 The antitypical atonement day sacrifices for sin have been in progress for 1800 years. R4965:3, 4546:4; Q67:2 The two sacrifices of Lev. 16. Our Lord will fulfil that Day of Atonement type by two offerings; first for the sins of those accepted during the Gospel age, and later for the world in general. R4511:3 The great High Priest will apply the blood of the antitypical goat on behalf of all the world of mankind under the terms of the New Covenant. R4546:6 This cannot mean the contrary to what Paul had just stated—that our Lord had no sins. The "Head" was perfect but the

"Body" was imperfect. R4546:4

He

- The High Priest. R4780:5

Did once

- The sacrifice of Jesus needs not to be repeated. R4703:4 This he did already. When the Apostle wrote these words the High Priest had already made both sacrifices, and had sat down on the right hand of the Majesty on High. R4546:5 The once doing of this sacrificial work in the beginning of this antitypical "Atonement Day" is sufficient for all time. R4546:5 The one sacrifice of two parts. R4780:5, 4397:3 In the type these things were done year by year; but in the antitype the Great High Priest first offered the antitypical bullock on behalf of his Body, and then the antitypical goat on behalf of the world of mankind. R4780:6, 4965:3, 4546:5 This entire work of sacrificing may have been said to have been accomplished at the time when St. Paul wrote the book of Hebrews. R4511:4 The ground of original protest was respecting the sacrifice of Christ. Papacy held that Christ's sacrifice at Calvary was for past sins. Protestants held that there could be but one sacrifice for sins forever. R1775:6

Offered up himself

- Himself at Jordan—the members of his Body, the Church, at Pentecost. R4965:5, 4546:3 His personal sacrifice was finished at Calvary. R4546:2 The spirit-begotten Jesus, as the Priest, put to death Jesus in the flesh and made him a sin-sacrifice. R4545:3 His offering of himself at Jordan was accepted of the Father; the remainder was merely the fulfilling of the terms of the sacrifice. R4965:5 The Father's acceptance of his sacrifice was indicated by the descent of the holy Spirit upon Jesus in the water. R4546:3 The body which God prepared for sacrifice may properly be viewed from two standpoints—the human body of Jesus, and the Church which is his body. R4965:2 Paul referred to the High Priest as a whole—Head and Body. "He (the Father) hath chosen us in him (Christ) before the foundation of the world." (Eph. 1:4) R4780:3, 5392:1 The members of the Body present themselves; but the offering must be done by the Priest, Jesus. R4965:3, 4546:6 One fulfillment of the one type—in the type there were two sacrifices offered, here called his sacrifice. R4965:3 The Leviticus account shows that the first offering was not for himself only, but also "for his house"—in the type the tribe of Levi; in the antitype the "household of faith"—the great company. R4546:2,6 His offering continues these 1900 years. Since Pentecost he has been accepting and offering as his members such as present their bodies living sacrifices. PD47/59 As the High Priest, typified by Aaron. T50 The great atonement for sin made by our Redeemer's sacrifice of himself. R4781:5, 4546:6 "Without spot to God." (Heb. 9:14); to whom the price was paid. E449, 450; F122; R387:3 A ransom for all. R789:3, 387:3 Jesus came typically to the Jews in the end of their age as a Priest. R79:1; T50

Hebrews 8

1

Hebrews 8:1 *Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

On the right hand

- In the position of favor and power. A92

Of the throne

- Authority and rulership. A92

2

Hebrews 8:2 *A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

A minister

- A servant. R4511:4

The true tabernacle

- The antitypical. B208 Typified by the Tabernacle in the wilderness. B208; R245:1*

Which the Lord

- Jehovah, the author of the divine plan. E38

3

Hebrews 8:3 *For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.*

Priest is ordained

- Consecrated for the priestly work, after having been already consecrated as a Levite. F124

To offer gifts

- The High Priest serves—is an offerer or sacrificer to God. R3265:3 Our Lord's consecration of his own life was a gift. Q609:4; R4915:1 The High Priest is ordained to make the ultimate offering of that gift as the sin-offering for the world. R4915:4 The gift of our Lord's consecration of his own life and our gifts of ourselves to God will constitute the great sin-offering which the High Priest gives for the world. Q609:5

And sacrifices

- Thus typifying Jesus who offered himself as an acceptable sacrifice for sin—that he might be the Deliverer of men from the curse of sin and death. R4715:4

That this man

- The man Christ Jesus. R3265:3

Also to offer

- Our Lord had himself, the Perfect One, to offer—a sacrifice well pleasing to the Father. R3319:4 The sacrificial work was a necessity before Christ could enter the still higher work of blessing. R4511:4 It is expected of all the members of the Body that they shall be joint-sharers in the sufferings and sacrifices of this present time. R3265:3, 3319:5 The thing which each is to sacrifice is himself, his will, his life, his all. R2629:6 "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices." (Rom. 12:1) R3844:5, 2629:6

4

Hebrews 8:4 *For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:*

If he

- Our Lord. Q551:6

On earth

- Paul is contrasting the typical priesthood of the tribe of Levi, and the antitypical priesthood of our Lord, who sprang out of Judah. R161:1* Jesus, being of the tribe of Judah, and not Levi, could not have served as a priest under the Mosaic Law, which gave this office to Aaron and his sons forever. R4759:5, 195:4, 161:4*

He should not be

- Melchizedek was only one Priest, and therefore represented all our Lord's members. His antitypical work is in the future and is why Aaron is not so particularly referred to in the type of the Great Priest. Q552:1

Gifts

- The Apostle puts the word first. There is a way the High Priest offers gifts now—the consecration of his own life and the bodies of his brethren. Q609:4

Of necessity

- Jesus also must offer both gifts and sacrifices in order to fulfil his priesthood. Q610:T

5

Hebrews 8:5 *Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

Shadow

- Type. CR485 Example. T82 Picture. Q746:1 Reflection of future things, as the moon's light is the reflection of the rays of the sun. R5420:2 Many of the things done for fleshly Israel were shadows of better things for spiritual Israel—but only to those who discern them. R2504:6

Of heavenly things

- Higher things. "The Law having a shadow of good things to come." (Heb. 10:1) B173; T11; CR485; Q746:1 Spiritual things. R294:5; T82

To the pattern

- All the minutiae of the service: every jot and tittle had to be exactly performed in the type, because it illustrated something greater and more important to come afterward. T12

6

Hebrews 8:6 *But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

Excellent ministry

- More exalted service than the earthly priests. R4511:4 Our Lord's sacrificial work needs not to be continued throughout eternity; but he has been exalted to the heavenly plane, and has another work to accomplish. R4511:5

How much also he is

- Accordingly, he is. R4511:4 For this cause he is made. R4321:5 Has acquired the right to become. E455 Our Lord had already begun the work necessary to his fulfilling this office of Mediator of the New Covenant, but he had not yet accepted to himself all the members. R4321:5

The mediator

- The word Mediator is carefully and exclusively used in the Bible only in connection with a Covenant. R4560:6 Moses, the Mediator of the Law Covenant, was a type of Jesus, the Mediator of the New Covenant. R788:4, 4511:5, 2838:4 God's dealing with the world will be through the Mediator, the Priest. R4528:5

A better covenant

- A better testament than the Law Covenant. R4511:5 The New Covenant. CR326 Under which all the people shall be blessed with restitution. T82 The blessing will begin with Israel; but every member of the human race will have an opportunity of coming to perfection. Q488:3 Not better than the Grace or Sarah Covenant, but better than the Law Covenant because of its better Mediator, the Messiah. R4321:5, 4320:1, 4309:6 All that the house of Israel had and did was typical, and was to be superseded by others—their Covenant pointed to a better Covenant. R518:3*, 3364:5 The contrast is between the Law Covenant and its Mediator, Moses, and the New Covenant, superior because of its better Mediator, the Messiah. R4321:5, 4309:6 At the end of the thousand years they are more directly in this Covenant relationship; each being required to stand for himself without a Mediator between. Q533:T

Was established

- This Covenant was established eighteen hundred years ago. PT371:1*

Better promises

- Than those to fleshly Israel. "Exceeding great and precious promises;" (2 Peter 1:4) heavenly instead of earthly. B207 Securing beyond the possibility of failure the eternal salvation of all his people.

R174:5* When the prince of this world shall be cast out. R518:3*

7

Hebrews 8:7 *For if that first covenant had been faultless, then should no place have been sought for the second.*

That first covenant

- The Sinaitic or Law Covenant. PT370:5* Of which the Ten Commandments were a part. R1732:1

Had been faultless

- If that first Covenant had been faultless, it would have done the work that the second Covenant is going to do, but it would not have taken anyone to heaven. PT371:T* The fault was a lack of any mediatorial provision to offset the weakness and inability of the people to keep it. PT371:T* Moses could offer only imperfect sacrifices. R4321:5

No place have been sought

- The second Covenant would have been unnecessary. PT371:T*

The second

- That New or Better Covenant will accomplish restitution, and nothing of a spiritual nature at all. PT371:T

8

Hebrews 8:8 *For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*

Finding fault

- If God was not finding fault with the old Covenant, why make a new one? The unsatisfactory feature of the covenant was that it could not give life to Israel. R4961:2 The Apostle is endeavoring to prove to the Jews that they could gain nothing under the Law Covenant. R4319:6

He saith

- In Jeremiah 31:31-34. NS443:1; R4321:6

The days come

- The days will come. R4319:6 After the days of this Gospel age. R4321:6 The time when the price which our Lord laid down at Calvary will be made applicable to the world. R4998:6

I will make

- Greek, sunteleo, complete (Diaglott). Rendered in Authorized Version: end; finish; fulfill; make. PT372:2* I will covenant a covenant with the house of Israel as a result of the sacrifices cut off. PT373:2* It will go into effect just as soon as the Mediator is completed. Q186:5

A new covenant

- To be between God, and Israel and the world. R4388:6, 5226:3 Made with natural Israel first. R4998:6 As a measure for carrying out the blessings purposed in the Abrahamic Covenant. R5226:3 An unconditional covenant—without a solitary condition so far as the people to be blessed by it are concerned. R3108:6 The covenant is a conditional one, shown by the fact that it has a Mediator. Q187:2 Belongs exclusively to the coming age. R3916:4 Will proceed through the Ancient Worthies. R4389:1 The New Law Covenant cannot be introduced, sealed, made operative, until the Abrahamic Covenant shall have brought forth the seed of Abraham. R5301:6 To be a perpetual Covenant between God and men. R5000:4 The selection of the members of the Mediator of Israel's New Covenant is now in progress. R4388:6

The house of Israel

- The whole twelve tribes. C293; R1341:1 Clearly this does not refer to spiritual Israel. R4321:6

The house of Judah

- Which is mentioned by name, so that the prophecy might not be understood to refer to the ten tribes only. C297 The New Covenant belongs to Israel alone, including the two nations into which they

divided at the death of Solomon. R4319:6

9

Hebrews 8:9 *Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

The covenant

- The Law Covenant. R4319:6; NS363:1 The Law dispensation began with Israel the night they left Egypt. R971:6

In the day

- The Passover was the first feature of the Law. R971:6, 1731:1

Out of the land

- The Law Covenant is continually referred to as dating from that time. R1731:2

Regarded them not

- The Law Covenant being a conditional one. R3108:5

10

Hebrews 8:10 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

The covenant

- The New Covenant provisions of the Millennial Age. R3649:1; Q189:T; NS363:2

After those days

- Of this Gospel Age. R4321:6 Gospel days. R4340:6; Q189:T After the Gospel age has intervened, between Israel's casting off and their being received again. NS363:2 In which they would be disregarded, in the cast-off condition. PT372:T* After the "seven times" of chastisement. B92 The blindness that has been on Israel during the selection of spiritual Israel will surely pass away. R3649:1

I will put my laws

- Gradually retrace and rewrite the divine Law. This re-writing in the characters of men is simply another method of telling us of the "restitution of all things." (Acts 3:21) F359 This is a description of what will take place during the Millennium, and not a description of what we see about us today. R4321:6; NS363:2, 290:3

Into their mind

- They will have Messiah's assistance in regaining the perfection of mind and body and a "new heart," which will enable them to obey in every particular the divine Law. R4821:1 Contrasting the Law written on tables of stone, with the better arrangement of the New Covenant, which will ignore a written language entirely. R1717:4

In their hearts

- When the Law has been written upon the hearts of all antitypical Israelites, there will no longer be any teaching, for none will be ignorant of the Lord. R1717:4

11

Hebrews 8:11 *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

And they

- Primarily the Jews, later the world of mankind. R3108:6

All shall know me

- First to Israel, under Messiah's Kingdom; the blessing will be extended to every nation, kindred and

tongue. R4821:1 They will have the assistance of Christ and of the glorified Church, the Royal Priesthood. R5639:2 "The earth shall be full of the knowledge of the Lord." (Isa. 11:9) R2610:3, 2314:1; E20 The way will be so plain "that the wayfaring man though a fool need not err therein." (Isa. 35:8) A215 Some will refuse and die the second death. SM172 This statement is not true now, and cannot be true until the Lord's Kingdom is established. A75

12

Hebrews 8:12 *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

Their sins

- The Deliverer will do no more than merely regather them; he will take away their sins. (Psa. 85) R4892:2; NS443:5 The whole world's sins and iniquities will be blotted out as far as God is concerned and the whole world will be turned over to Jesus. CR148

And their iniquities

- Which now rise up in judgment before them demanding their just penalty, death. R1654:1

I remember no more

- Having blotted out past sins and iniquities. F359 Because of the merit of Christ, applied to the sealing of the New Covenant. CR148 A glorious Covenant, for Israel, and through Israel, for the whole world. Q189:1 The divine agreement to be merciful, to forgive, to cancel sins that are past. R3597:3, 2328:3 Through the better sacrifices the antitypical Mediator will have the power to start the people with a clean slate. R5292:3

13

Hebrews 8:13 *In that he saith, A new covenant , he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

A new covenant

- Restoring that nation to the place of honor as the favored nation—through whom the blessings of redemption will extend to all nations. R4555:1 The Law Covenant was a foreshadow of the New Law Covenant. Fi Implying that a preceding (Law) Covenant had become old. R4319:6 The Apostle is not saying that the New Covenant is for the Church. R4321:6 It will become operative as soon as the Church has been glorified. NS443:5

The first

- The Law Covenant. R4319:6; NS363:1

Old

- Valueless. R4319:6 Unprofitable. NS363:1 Paul is disputing the Judaizing teachers insistence that they must be under the Hagar Covenant, as well as the Sarah Covenant. R4322:1

Ready to vanish away

- Preparing to pass away. R4319:6 Be set aside, giving place to a new and better one. NS363:1 Paul saw the Law Covenant in Hagar's predicament, almost ready to die. PT372:1* Lose its force entirely. But Paul did not say that it had passed away. R4505:2 The Law Covenant, not the oath-bound Covenant. R4440:4 The old Law Covenant would perish, and God would in due time provide a New Covenant to take its place with Israel. R4322:1 The Apostle is contrasting the New Covenant with the Law Covenant, which did vanish away. R3916:4

Hebrews 9

1

Hebrews 9:1 *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.*

The first covenant

- Chapter 9 contrasts the typical Law Covenant with the arrangements for the New Covenant to make its blessings effective to Israel and all people who shall eventually avail themselves of its privileges. R4511:6

Also ordinances

- These ordinances went with the Law Covenant; but that the ordinances and ceremonies were not the Covenant itself is proved by Deut. 5:1-21. R974:2, 1726:2

2

Hebrews 9:2 *For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.*

A tabernacle

- Typical of "the true tabernacle, which the Lord pitched, and not man." (Heb. 8:2) B208

The candlestick

- Representing the complete Church of Christ selected throughout the Gospel age. T115

The table

- Representing the complete Church as a whole. T115

The shewbread

- Representing the truth, the Word of God. T22, 115

3

Hebrews 9:3 *And after the second veil, the tabernacle which is called the Holiest of all;*

The second veil

- Representing the death of the human body. T22

Holiest of all

- The Most Holy represents the presence of Jehovah—heaven itself. R528:2; NS336:4

4

Hebrews 9:4 *Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;*

Which had

- With the "Ark" under the Propitiatory. T17

The golden censer

- The golden altar could not have been in the Most Holy. Either the Apostle had a slip of the tongue, or his amanuenses put in the wrong word, saying behind the veil instead of before the veil. CR275; Q28:T, 702:3 See footnote on verse 2 in the Diaglott. R5961:2*

And the ark

- Representing the eternal purpose of God—his foreordained arrangement of riches and grace for mankind in The Christ. T121 When justice is satisfied, power starts upon its errand, which is co-extensive with that of love, using the same agency—Christ—the Ark or safe depository of divine favors. T126

Overlaid round about

- Covered around on every side. R641:1

With gold

- Symbol of the divine nature. T18, 121

Pot that had manna

- As a memorial, God miraculously preserved the manna from corruption. B130 Representing immortality, incorruptibility; "To him that overcometh will I grant to eat of the hidden manna." (Rev. 2:17) T122; R3283:2 Possibly representing our Lord's fleshly body, perhaps preserved somewhere as

the grand memorial of God's love, of Christ's obedience and of our redemption. B130 A golden jar holding the manna. R641:1

And Aaron's rod

- Representing the acceptableness of the Royal Priesthood—The Christ. T122

That budded

- That sprouted. R641:1 A peculiarity of the almond tree is that the fruit buds appear before the leaves; so with the Royal Priesthood, they sacrifice or begin to bring forth fruit before the leaves of profession are seen. T122 A reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite. R3283:2

And the tables

- Tables of the Law. R641:1 Representing that the Law was actually fulfilled in our Head and is reckonedly fulfilled in us who walk in obedience to the new mind; also that legal authority is vested in The Christ as the Law-executor. T121 These remained in the ark when it was in the Temple—the Law will still be an integral part of the divine covenant. R3283:2

5

Hebrews 9:5 *And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.*

Over

- Over-above. R641:1

Cherubim of glory

- Upon it and of the same piece were two cherubs of gold—beaten work. T17, 123 Representing divine love and power. T125 Neither divine love nor power can be exercised until justice is satisfied; hence they look inward toward justice to know when to move. T125

Shadowing

- Overshadowing the propitiatory. R641:1

The mercyseat

- So called because there, by God's arrangement, mercy was obtained. R420:6 More properly called the propitiatory, because on it the Priest offered the blood of the sacrifices which propitiated or satisfied the demands of divine justice. T124 Greek, hilasterion, place of appeasement. R420:6, 641:1; T124; HG54:1 The spot upon which the High Priest sprinkled the blood of the sin-offering, which God accepted as the satisfaction for sins. R420:6; T125 The slab of gold forming the cover of the ark. R420:6, 641:1 The oneness the Son and his Bride, represented by the Ark, in harmony with the Father, represented by the cover—was shown in the fact that the Mercy Seat was the lid of the Ark, and hence the head of it. T126

6

Hebrews 9:6 *Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God .*

The priests

- Representing the Royal Priesthood; the underpriests, the consecrated Body of Christ. T116; R1732:3 Typifying those who are seated with Christ in the heavenly. (Eph. 2:6) R4875:6, 1732:4; NS336:4

Went always

- Always had access. T116; R1732:3 Corresponds to our experiences of the present time. R4875:6

The first tabernacle

- Where were the candlestick, the table of shewbread and the golden altar of incense. R4875:6, 1732:3 The Holy, typifying the spiritually-minded condition. T75, 116; R4875:6, 1732:4 All of the antitypical Royal Priesthood have access to the Holy condition as soon as they consecrate themselves. R1732:3; T116

7

Hebrews 9:7 *But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:*

But into the second

- The Most Holy—type of the perfected spiritual condition. T75; R4875:6, 528:2

Went the high priest

- The High Priest passing under the veil typified the man Christ Jesus, pouring out his soul on Calvary, laying down in death the body which God prepared him. PD36/47 If he had not followed every instruction of the Law, he would die under the veil; likewise, if Jesus had come short in any way, he would have no resurrection. R5585:6, 5731:2; Q386:2

Alone

- Apparently the underpriests did not go into the Most Holy on this day. Q694:1; R4875:6; T74 They often went into the Most Holy in after days. T91, 92

Once every year

- On the Great Day of Atonement, representing the Gospel age. T50, 75; R4875:3; CR276; Q701:3, 702:1 The repetition was necessary to maintain the cleansing of the people and Covenant relationship with God. R4655:3

Not without blood

- The evidence of his sacrifice of his former self. R528:2 The Priest had to have the blood with him or he would die. R5961:4* The blood (earthly life rights) must still be unforfeited in any way, as otherwise the antitypical Priest would not have risen beyond the veil in resurrection life and could not have benefitted the human race. R5961:4*

For

- Instead of their own natural lives. R147:2

Himself

- The bullock represented the death of the Priest, and thereafter the Priest represented Christ as a New Creature. R528:2, 1829:2 For the Priests and Levites—for himself and his house. CR276; Q701:3; SM69

For the errors

- The sins. CR276; Q701:3 Not wilful sins, but those which are committed through ignorance, superstition, blindness, etc., through heredity. Q701:3; CR276 Christ as the antitype presented the ransom-price for the people's sins. R528:2

Of the people

- All the remainder of the people. CR276; Q701:3 The remaining tribes of Israel. SM70

8

Hebrews 9:8 *The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:*

First tabernacle

- The purpose was to shadow forth "good things to come." (Heb. 9:11) R591:1*

9

Hebrews 9:9 *Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;*

Which was a figure

- Typical. R598:6, 715:6* Typical of the real work to be done afterward by Christ. R528:1 The various features of the Tabernacle illustrated the most important features of God's divine plan. PD36/47 The millions of Jews who lived and died before Christ, who had only typical atonements for sin, yearly,

did not have a chance for life under the New Covenant. R2116:5

Perfect

- Each Day of Atonement a typical sacrifice was offered which never actually put away sin. R528:1

10

Hebrews 9:10 *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*

Carnal

- Generally rendered "flesh." Does not mean sinful flesh. R1223:2

11

Hebrews 9:11 *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*

Good things to come

- Represents the glorification of the Church and the blessing of Israel and all the families of the earth. R4511:6 Coming restitution blessings. R2821:6 The antitypical High Priest has appeared. R4511:6

By

- Obtained of God. R2821:6

Perfect tabernacle

- The spiritual Temple. A301 A higher Tabernacle or Temple than the Jewish earthly one, the Holy of Holies of which is heaven itself. R2821:6

Not made with hands

- Not of earthly origin. A301

12

Hebrews 9:12 *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us .*

Neither by

- Contrasting the typical and the antitypical sin-offering. R5874:4 They did not see that their sin-offerings were merely typical. OV71

Of goats and calves

- They possessed no real merit. R5424:2

His own blood

- The sacrifices which the antitypical High Priest presents are of a superior character—his own blood, his own life. R2822:1; E446 He must first redeem them through the sacrifice of himself. OV71 Christ's death was typed for centuries in the Tabernacle services by the sacrifice of bulls and goats. R1336:2

The blood of Jesus and the members of his Body. R4366:6 He entered in

- The people had no evidence of divine favor resulting until he came out to bless the people. R2821:6

The holy place

- The Most Holy. R2821:6 Representing heaven itself—from which in due time our great High Priest comes forth with the promised blessings of restitution, etc. R2821:6 The evidence of this came in the Pentecostal blessing. R5424:2 The antitype of the earthly High Priests when they went into the Most Holy on the Day of Atonement to sprinkle the blood upon the Mercy Seat. R2821:6

Having obtained

- Procured. R2822:1

Eternal redemption

- Greek, lutrosis, everlasting, present and future, deliverance from bondage to sin and death. The Apostle is not referring to the method by which that deliverance was secured. E433; F159 Lasting

ransom-deliverance for those whom he as High Priest represented. R2822:1 Christ's blood became the basis for the forgiveness of our sins, and transferred us from the domain of sentenced culprits, back to sonship in the family of God. R1230:3

13

Hebrews 9:13 *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:*

Blood of bulls

- Before the Law Covenant went into effect, it was necessary that blood should be shed. R4624:1 The bullock represented Jesus as a man. R5731:1; Q385:8

Goats

- The goat represented the human nature of the Church. R5731:1; Q385:8 Figures or illustrations for the time of the real sacrifice. R528:2 Typifying the better sacrifices by which the New Covenant would become operative. R4624:1,6 The Atonement Day sacrifices. R1897:4 These could never actually take away sins. R4624:6 The basis for that reconciliation was the sacrifice represented by the blood. R4655:6

The ashes

- The knowledge and remembrance of their faithfulness unto death. T108; R1872:4 The red heifer was taken outside the camp of Israel, killed and burned to ashes, except a little of the blood taken by the Priest and sprinkled seven times toward the front of the Tabernacle. T105 The ashes were not brought into the Holy Place, but were left outside the Camp, and apparently accessible to any of the people who had use for them. T105 Like the ashes laid up in a clean place, the results of the painful experiences of the "worthies" will be a store of blessings, instruction and help to these "Princes." R1872:5; T111

An heifer

- The Ancient Worthies; a heifer instead of a bullock, to show that it was not one of the sacrifices of the Day of Atonement. T107, 111 A class which laid down their lives outside the Camp; in every way honorable, and yet not a priestly class. T107 No antitype is mentioned because it has nothing to do with our cleansing but relates to the world's cleansing in the Millennium. R1897:4; T111 A feature of the ceremonial law of Israel, related in Numbers 19. T105

Sprinkling

- Cleansing from sin, in connection with and based upon the Day of Atonement sacrifices. T108, 106 The ashes mingled with the water of truth, is valuable, purifying, sanctifying all who desire to come into full harmony with God. T108

The unclean

- Now; but particularly in the Millennial Age. T109

Purifying of the flesh

- The typical sacrifices had served in a measure for purification, and made the creatures represented thereby typically acceptable with God for a time. R2822:1

14

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

How much more

- Here is a contrast between the institution of the Law Covenant, and the institution of the New Covenant. R4624:2 If the typical arrangements of the Law Covenant needed a cleansing from sin by blood, how much more full of value should we esteem the sacrifice of Christ. R4511:6, 84:5* How much greater must be the blessing which the greater, the antitypical High Priest would secure. R2822:1

The blood of Christ

- The death of Christ, paying the penalty for sin. F105 The better blood—the true sacrifice—which is to seal the New Covenant. R4624:2; NS297:5 His better, more precious and wholly acceptable sacrifice. R2822:1 When the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and the Church, will be used in sprinkling or satisfying divine law, first of all. R5874:2 The work of sprinkling all the people with the blood will progress—the work of cleansing mankind—giving all men the benefits secured by the redeeming blood. R5874:5 Sufficient to establish them fully and completely in the divine favor. R4655:6 The merit of our Lord's sacrifice. "Which cleanseth us from all sin." (1 John 1:7) E445; F105; R1298:6*, 1293:5

Through

- By. R2822:2

The eternal spirit

- Of sonship. Q696:2; R4877:2 By which he had been begotten. R2822:2

Offered himself

- The man Jesus. R4877:1, 2822:2, 316:5*; Q696:2 His human nature and body. R316:4*; SM74 Our Lord, at Jordan, became dead as a man and alive as a New Creature. Q696:2; R4877:2 An act of obedience to the Father's will. He did not appropriate his earthly rights to the world, or to anybody. R4546:6 To satisfy all the claims of justice. R4624:2 The offering took place at his consecration. His sacrifice began at Jordan, though it was not "finished" until Calvary. R387:3, 2822:1; NS425:2 The under priesthood must also offer up themselves to God. F122

Without spot

- Without blemish. R2822:2 A sacrifice well-pleasing. R3088:3

To God

- To whom the price was paid in sacrifice. The ransom price was paid to divine justice. R2822:2, 685:4, 387:3; E449

Purge

- Cleanse. R4624:2 Purify. R4511:6

Your conscience

- From all consciousness of sin. A permanent covering, through faith, of all of our sins that are past. R4655:6, 4624:2 A blood sprinkled heart, or will, that has been justified, not merely through faith, but also through the application of the blood. R2021:3, 4896:1 Consciences freed from a sense of guilt forever. R2822:3 Not for all Israel but for those Jews who had become Christians. R4624:2 "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1) R4656:1

Dead works

- The works of the old Law Covenant. R4322:1 As believers in Christ's merit, shall we not conscientiously drop dead works of the Law Covenant and trust to something higher, even to the merit of the antitypical High Priest! R4511:6

To serve

- Render acceptable service. R4624:2

The living God

- Become members of the Body of Christ, accept him as our Advocate and trust in his finished work on our behalf. R4624:2 The text from here on is missing in the Vatican manuscript. R1108:5, 434:4, 366:1, 71:5

15

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

the promise of eternal inheritance.

For this cause

- To this end. R4512:1 Because his blood was sufficient to cancel all sin. R4624:2; E28 Showing a contrast between the old Law Covenant and the New (Law) Covenant. The original Abrahamic Covenant, under which Christ and his Body is being developed, is not in the discussion. R4548:3, 4309:6; Q178:7 This text has no reference to any except Jews who were under the old Law Covenant. It does not at all refer to Gentiles. R4548:6, 4512:1; Q178:9

He is

- Our Lord Jesus. R4625:1 Christ. R4623:3 Messiah. R4548:6; Q178:9 Has acquired the right to become. E455 From the time Christ took the first actual step towards making the New Covenant he was engaged in working on it—on its first feature, satisfying justice—illustrated in laying the foundations of a house. R4571:2*

The mediator

- The word Mediator is carefully and exclusively used in the Bible only in connection with a Covenant. R4560:6 Our Lord was this Mediator in God's purpose centuries before he became the man Christ Jesus. R4549:1; Q179:4 1900 years ago God chose Jesus to be the Mediator of this better covenant. PT375:1* The competent Mediator, the Messiah of glory. R4548:5; Q178:8 God's provision is that Messiah is the Mediator of Israel's New Covenant. R4548:6; Q178:9 The antitypical better Mediator. R4624:1, 788:4 Who will have the power to confer the blessings. R4624:5 Secured by his own sacrificial death. R4549:2; Q180:1 Having by then paid over to Justice the ransom-price of the world. R4549:2, E28, 455; Q180:1 The Church, now called to be members of the Body of Christ, who, with Jesus her Head, will constitute the Mediator of the New Covenant. R4549:4, 4624:5, 4530:1*; NS364:4; Q180:3 There could be no blessing outside of this Great One, Jesus the Head, and the Church, his Body. R4624:5 God's dealing with the world will be through the Mediator. R4528:5 Our Lord has not yet acted as the Mediator of the New Covenant; he will accomplish this during the Millennial Age. R4549:1, 4571:5; Q179:5 Our Lord Jesus will give to mankind the human rights and privileges to which he had a right by virtue of his perfect obedience to divine Law. R4625:1, 4547:1 Our Lord Jesus has already begun this work as a Mediator between God and man, but the great bulk of the work of mediation lies in the future and will be accomplished during the Millennial age. NS360:2

The new testament

- The New Covenant. F88; R4623:6 Israel's New Covenant. R4548:2-6; Q178:7 For the blessing of Israel and mankind. R4549:5; Q180:4 Having a better Mediator, The Christ. R4624:1 The New Covenant is not to be made with any others than the Jews. R4624:6,2 The repetition of God's favor to Israel under the better Mediator, who will bring the glorious blessings they had expected under Moses. R4624:6 Obedience to the New (Law) Covenant will hold the reward of eternal life. R4549:4; Q180:2 The Apostle is not here saying that the New Covenant is operative now, nor that we are under this Covenant. He is speaking of the Jewish nation. R4624:2 "This is my blood in the new testament." (Mark 14:24) E28; R4625:2; NS297:6

By means of death

- A death having taken place. (Revised Version) R4548:2*, Q178:T* As its Testator. R4548:6; Q179:1 God in justice cannot deal with a sinner through a Mediator except first divine justice be remembered and satisfied. E28 Christ's death on the tree was necessary for the Jews, because that was the special "curse" of the Law. R4512:1 The call of this Gospel age could not be promulgated until first our Lord had become "surety" for the New Covenant. F88, 87 It would not be necessary to render the typical sacrifices thereafter, year by year. R5119:4

For the redemption

- Greek, apolutrosis, deliverance from the curse of the Law. E437 The Jewish nation needed to be redeemed in a special manner before God could use it as the channel for blessing the other nations.

R4624:4 Messiah's death will be sufficient to cancel the transgressions of Israel under their old Law Covenant. R4548:6; E437; Q178:9 Our Lord's death meant not only redemption from Adamic transgression, but additionally, to the Jew, deliverance from the "curse" or penalty of the Law Covenant. E437

The transgressions

- Their deserts under that first Covenant was condemnation. PT374:5*

First testament

- The Law Covenant. E437; F88; R4624:3, 4623:6, 4549:4 The First Covenant. (Revised Version) R4548:2*; Q178:T* The precious Covenant. E437 Israel was unable to keep that Law perfectly in act, thought and word, reaping its condemnation of death, and not its proffered blessings of life. R4549:2,4; Q179:6 The Law Covenant had existed for more than sixteen centuries, and many of the Hebrews, after coming into Christ, felt that somehow they must still maintain their relationship to its ordinances, etc. R4623:3 Still a bondage upon all Jews unless they renounce all earthly restitution rights and thus become a joint-heir with Christ during this Gospel Age. R4548:3; Q178:8 Moses was privileged to arrange sacrifices and offerings for sin, cleansing the people for a year at a time—and helping Israel keep the Law. R4549:2; Q179:6 The Law Covenant mediated by Moses was typical of a superior New Covenant, of which Messiah is Mediator. R4548:3, 4624:1; Q178:7 Moses' Covenant was already dead, to the extent that the prize it offered had been won by Jesus. R4548:3; Q178:8 It is inconsistent to claim that The Christ is developed by the faith-sacrifice of earthly rights, under the same Covenant by which the world will secure earthly rights never to be sacrificed. R4528:6

They

- The nation of Israel. R4548:6, 4624:3; Q179:1 A special work of Christ on behalf of the Jews. R4512:1 Eventually all Hebrews condemned to death under the Law Covenant may be released from it. R4512:1

Which are called

- Not referring to those who receive the high calling, but the Jewish nation that was called—all of this Jewish nation who would come into accord with the divine arrangement. (Rom. 11:27) R4624:3

Might receive

- All that they ever expected—and more. R4548:6; Q178:9 When the "mystery" multitudinous Mediator will have sealed Israel's New Covenant by death as its Testator, then the "called" nation will "receive the eternal inheritance." R4548:6, 283:1,6; Q179:1

The promise

- At the beginning of the Millennium, all Jews will be transferred from Moses to Messiah. Q178:7; R4548:5 Helping them step by step out of their sin and death condition back to perfection. R4549:4; Q180:1 Israel's promises were not heavenly or spiritual, but earthly. R4548:6; Q178:9

Eternal inheritance

- For which they have waited for more than thirty-five centuries. R4548:6; Q179:1 As members of Christ under the original Abrahamic Covenant. R4512:1

16

Hebrews 9:16 *For where a testament is , there must also of necessity be the death of the testator.*

Testament

- Will. R4512:1; NS297:5 The New Covenant—or bequest. R4528:6, 1834:3; Q433:2, 434:2; NS297:4 Jesus was the testator and he was going to make a will, which represented his earthly life laid down in sacrifice. Q433:2 Jesus has human life, restitution to give. R4751:4; Q433:2

Is

- Exists. (Diaglott) R788:4

The death

- In the case of Moses, the death of the testator was represented by the slaying of the bullock and the

goat. In the case of the antitypical Moses, it is shown in the sacrifice of our Lord and the Church. R4624:6; Q433:1 Moses typically bought Israel and left them the conditions of the Law as a legacy. R282:4 As the Mediator, or testator, Jesus must die to leave mankind the legacy—of forgiveness and restoration in the New Covenant. R283:1 Bequeathing that with which he parts in death. R4625:1 As long as Jesus was a man he needed human life himself, but in obedience to the Father's will, he laid his human life down. R4751:4; Q433:2 Our Lord invites us to join with him in becoming testator, laying down our lives. R4625:1; Q434:T "They shall obtain mercy through your mercy." (Rom. 11:31) R4528:6; Q435:1

Of the testator

- Christ the Head, and the Church, the Body. R4625:5, 4512:2; NS297:5 One who bequeaths something to others. R4625:1 The one who makes the will. NS297:5 It was necessary that our Lord should carefully follow the plan that God had arranged. R4625:1 By his death, Jesus passed on to us, the Church, the benefits of his merit. R4453:2; Q434:T; NS297:5 By taking up his human life which he did not forfeit in anywise, he should have that human life and its rights to give to Israel and through them to all mankind. He is thus a testator. R4625:1, 4547:1 He bequeaths it not while he is alive, as a gift, but he gives it as a testator, as that with which he parts in death. R4625:1 Our Lord, as the Great Mediator of the New Covenant, will give to mankind the human rights and privileges to which he had a right by virtue of his perfect obedience to the divine Law. R4625:1, 4512:1 Bequeathing eternal life to the world. R4625:1 The seed of Abraham as testator bequeaths to Israel (and through Israel to the world) all the earthly or restitution privileges secured by Jesus' death and applied "on our behalf" and surrendered by us in death. R4528:5, 4512:2 The Church—the members of his Body—share in this Testament. Q434:2; R4625:2 Not yet fully accomplished; hence restitution blessing is delayed and has not yet begun. R4528:6 Of that which has ratified it. (Diaglott) R788:4

17

Hebrews 9:17 *For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

Testament

- Covenant. R282:4 Will. NS297:5

Of force

- Firm, (Diaglott) binding. R788:4

After men are dead

- The ratifiers or mediators. R282:4 Over dead victims. (Diaglott) R788:4

Of no strength

- No efficacy. R4528:6 It is never valid. (Diaglott) R788:4

Testator liveth

- Jesus laid his human life down as a bequest, as a testator of the estate he had at his disposal. R4751:4; Q433:2 When that which ratifies it (or, is to satisfy it) is alive. (Diaglott) R788:4

18

Hebrews 9:18 *Whereupon neither the first testament was dedicated without blood.*

Whereupon

- Hence. (Diaglott) R788:4

Neither the first testament

- Not even the first (i.e. Law Covenant). (Diaglott) R788:4

Was dedicated

- Has been instituted. (Diaglott) R788:4

Without blood

- The blood of beasts, representing Moses' blood. R788:4

Hebrews 9:19 *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,*

For when Moses

- The typical Mediator between God and Israel. R4537:1 Type of the greater Mediator; Jesus and the Church. R4354:5, 4371:4 He undertook to bless them by mediating for them the Law Covenant with God. R4537:1 "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." (Acts 3:33) R4371:5

Precept

- Commandment. (Diaglott) R788:4

The law

- The Law Covenant is a type of the New Covenant. R5342:6

The blood

- The ratifying blood. R283:1, 4371:4, 2859:1 The New Covenant must also be ratified with blood. R4371:4 Messiah's work of suffering and death was prefigured in the slaying of the animals at the giving of the Law Covenant. A79

Calves

- Bullocks. R5878:4, 788:4 Type of Jesus. R4335:4

Goats

- Type of the Church. R4335:4 In the inauguration of the Law Covenant, more than one animal of each kind was necessary because of the multitudes of the people of Israel who were to be sprinkled with the blood. R5878:4, 5874:4

Water

- Of truth. R4371:4, 283:1, 214:1

Scarlet wool

- Typifying the blood of the ransom. T34, 109

Hyssop

- Representing purging or cleansing—cleansing from all death defilements. R1872:6; T109

Sprinkled

- Representing the satisfaction of justice. R5342:6, 5878:4, 4570:5* Type of sealing or sprinkling the New Covenant with the blood of the antitypical bullock (our Lord) and goat (the Church.) R4354:5, 5878:4, 4331:1 After Moses had done this, the Law Covenant was in force, and it will continue until superseded by its antitype, the New Covenant. R5164:1, 4624:6 When The Christ is glorified, Jesus will apply the merit of his sin-atonement for the whole world, and as the basis of the New Covenant which will be inaugurated with Israel. R5000:1 When the better sacrifices are complete, the people will be sprinkled with the cleansing blood and pure water of truth, bringing them into harmony with God and therefore with his Law. R4371:4, 4331:1, 283:1

The book

- Of the Law, the Covenant. R788:4, 282:5 Type of the Law. R4371:4, 283:1 Representing God or divine justice. R4335:4 The sprinkling of the books of the Law required only a few seconds. R5342:6

And all the people

- Bringing the people under the obligations of the Law Covenant. R5000:1, 5421:5, 4371:4, 4335:4 This was done for the institution of the Law Covenant, and repeated yearly to maintain the cleansing and their Covenant relationship with God. R4655:3 In antitype, the whole world who are dead in Adam. R5878:4, 5421:5, 4371:4, 4366:6 The sprinkling of the people required a long time. Everyone will be privileged to come into Covenant relationship with God, by accepting the terms which the Mediator will hold forth during the Millennial reign. R5342:6; CR485 It will require the one

thousand years to "sprinkle" mankind. R5421:5, 5000:2; CR328, 485:5 Effecting the work of reconciling the world to himself. CR328 After The Christ, Head and Body, is complete. R5342:6 The sprinkling with the blood represents justification. R5421:5

20

Hebrews 9:20 *Saying, This is the blood of the testament which God hath enjoined unto you.*

The blood

- Symbolizes the value of a life that was laid down. Q189:4 Evidence of the death of that which ratifies. R788:4

Of the testament

- Of the Covenant. R282:5 The antitypical bullock and goat will both together seal the New Covenant. R4335:4, 4322:1

Enjoined unto you

- By which you and God are joined in covenant. R2121:2 Enjoined on you. (Diaglott) R788:4

22

Hebrews 9:22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

Shedding of blood

- Implying a sacrificial death. E443; R2317:2, 1177:3; NS422:1 The center of the plan—the cross of Christ. R5920:1; NS422:1 Jesus gave none too great a price, but one which corresponded exactly, with the penalty, viz. man's death. R710:4; SM72 Even if Jesus had laid down his pre-existent life, it would have been worthless in the way of making atonement. It was a bloodless offering R1298:6*; SM73 Redemption under the Law could be made only by an estimated equivalent value. When sin was involved, only blood could atone, or justify. R1031:2* A Savior from the Adamic sin and death was necessary. R381:4; NS421:1 Since the penalty is death, only by a sacrificial death can sinners be released from the death penalty. SM71 "The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls. For it is the blood that maketh an atonement for the soul." (Lev. 17:11) NS845:2 Contrary to the theory of Evolution and Higher Criticism. R4060:1; NS419:1, 490:2, 715:4 False apostles merely hold up Christ as the great Exemplar and exhort their hearers to "follow in his steps." R5848:6 The Jews do not to celebrate their Day of Atonement because they have no Priest and they have no altar or propitiatory on the holy ground commanded. NS251:5, 419:5, 493:4, 717:2, 845:5 The typical sacrifice for sins occurred on the Day of Atonement every year. SM69

Is no remission

- No "putting away" or "justifying." R391:5 Of sins. R381:4; HG418:4; NS418:3, 845:3 At most, only typical remission through typical sin-offerings. R838:5, 1176:5, 792:4 Every sacrifice, day by day, and year by year, proved this. R1030:5* As indicated by God's acceptance of Abel's offering. R3927:6, 2777:2 The sin which the Jews were to emblematically wash away in baptism was not original sin, but sin against their Law Covenant. R2931:3 The antitypical Priest, sacrifices, Holy and Most Holy, and the actual forgiveness of sins, take the place of the type. NS493:5 Jesus must first provide the sacrifice; then, applying it to the satisfaction of justice, he could undertake the uplifting and blessing of all mankind. SM71 "The wages of sin is death." (Rom. 6:23) "The soul that sinneth it shall die." (Ezek. 18:4, 20) NS715:6 The Bible alone explains the origin of sin and also our hope of relief through the Savior. NS493:6, 714:1 Growing unbelief in the atonement for sin is the result of the rejection of the Word of God, the eternal torment doctrine and the Evolution theory. NS419:1, 715:3

23

Hebrews 9:23 *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

Patterns of things

- The sacrifices of the Law were only types. R5162:3, 4511:6; HG418:4; NS365:4 The bulls and goats slain during the Jewish time were only figures and types of the better sacrifices. R4426:2, 4807:6, 4681:1, 4545:6, 4512:3, 147:2; NS252:4, 717:1 Even in its time features—the parallel length of Jewish and Gospel ages. B209 On the typical atonement day the typical sacrifices were offered. R5173:5, 5027:3

Purified

- Cleansed. NS252:4

Heavenly

- Spiritual. R294:5

Higher and grander things. NS252:4, 424:5 Better sacrifices

- The sacrifices (plural) of Jesus and the Church. R4366:6, 5776:3, 5071:3, 5027:3, 4808:1, 4681:1, 4624:1, 4537:5, 4398:5, 4371:4, 3318:6, 1714:6, 1585:4; Q611:4 The justified humanity of the High Priest and the underpriesthood. R4709:2 Began eighteen centuries ago, continuing in his followers as they offer up their flesh. R4427:1, 5027:3; OV279; HG418:5 Two offerings; the bullock (Jesus), and the goat (the members of his body.) R4354:1, 5173:5; PT389:2* Typified by the sacrifices of bulls and goats. R4398:5, 4544:2, 4512:3, 1714:6 Better services, on the higher plane. R4868:1; Q692:7 Of this Gospel age. R5292:3, 5173:5, 4555:4; NS421:5 As a basis for forgiveness of sins and restitution. R4555:4, 5334:1, 5299:4 This anti-typical Day of Atonement. R4555:4, 5053:3, 4512:3; OV11, 106:5 Will be fully efficacious, and need no repetition. R4331:2, 5119:4, 4537:5; B208 Which actually and forever cancel the sins of the whole world. B208 Made on behalf of the whole world. T26; R4556:1, 4331:1 The basis of mediation on the part of the better Mediator. R5292:3, 5928:1 The Church's share in the "better sacrifices," represented in the Lord's goat sin-offering, is of grace and not of merit. R4475:5 With the completion of the "better sacrifices" the Atonement will be complete and the sentence will be removed from mankind. R3387:4 Instead of going back to or holding on to the Law Covenant, they should rather be grasping, looking forward to the antitypes, and grasping their share in the "better sacrifices." R4512:3 All that the house of Israel had and did was typical, and was to be superseded by others. R518:3*

24

Hebrews 9:24 *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

For Christ

- Contrasting the work of Christ in the true Tabernacle or Holies with the work of the typical High Priest of the Aaronic order. R2822:4; NS424:3

Is not entered

- Jesus could not have been an earthly High Priest—because he was of the tribe of Judah, not Levi. R2822:4

Holy places

- The Tabernacle Holy and Most Holy. R294:4

Made with hands

- Into the typical Tabernacle; as did Aaron the typical High Priest. R1829:2, 3709:5, 2822:4, 294:4

Into heaven itself

- The antitypical Holy of Holies. R2822:4, 2456:5, 1829:1 With the sweet incense of his perfect obedience. R1836:6, 5731:1; Q386:1 It was needful, as shown in the type, that Christ must go to have

the sacrifice accepted in the Most Holy. R528:5 He passed beyond the second veil, and entered the Most Holy. R5815:3, 5777:4, 5731:1, 4512:3; Q386:1 Spiritual reality—3-1/2 years in the Holy, and at his resurrection, the Most Holy. R294:4,5

To appear

- Before the Mercy Seat to present the merit of his sacrifice. R5873:5, 5731:1, 1829:2; T59; Q386:1; NS424:3 In the same way an attorney would go into court before the bar of justice and appear for you. Q388; CR389; NS359:3 When he ascended up on high. R4352:3, 5830:3, 5200:6, 4633:2, 4536:2, 1829:2; NS421:3, 424:6 Forty days after he completed his own personal sacrifice at Calvary. R5873:5, 5731:1; T59; Q386:1

The presence of God

- He presented the merit of his sacrifice to make atonement for the Church class. R5777:4, 4601:2, 4553:6, 4536:2, 3918:2, 1829:2, 1395:1; SM74 He made satisfaction for us. R5041:5, 4512:4; Q654:1; SM359 It was our Lord's human life and restitution rights which he applied for us. R4556:5, 4398:2, 4528:1 He presented his merit for believers sins that are past by the forbearance of God. He did not apply his merit for our future sins. R4354:2 The Lord's work as Advocate for the Church began when he made application of his precious blood on behalf of all those who come to the Father by him throughout the Gospel age. R5197:3, 4553:6, 4547:1 Enabling us to approach God, to become disciples of Christ and to receive the begetting of the holy Spirit. R5093:1, 4553:6 Typified by the Shekinah glory in the Most Holy. T124, 59; R2822:4 Antitype of Lev. 16:14. R4352:3; NS717:4

For us

- On our behalf. R4528:2, 4519:1, 4512:4, 2822:4, 1836:6, 1395:1; T59; NS359:3, 421:3; OV407; Q654:1; SM728 The Church. CR490, 367:4; R5830:3, 5576:4, 5622:1, 5197:3, 5165:2, 4997:1, 4832:2, 4747:2, 4574:3, 4512:3; NS421:3; Q27:3, 341; SM665 For spiritual Israel. R4512:3 For believers. R4310:4, 4352:3; CR148; NS348:2, 360:2, 674:3 For the household of faith, antitypical Priests and Levites. R4493:5, 4998:3, 4601:2, 4574:5, 4463:6, 4427:5, 3918:2; NS421:3, 717:4; Q388, SM74, 250:T To sprinkle the blood of his sacrifice upon the Mercy Seat. OV407; R4512:4, 3918:2 Then we were bought with the precious blood of Christ. R4633:2 Our Lord made application of the merit of his blood for the antitypical priests and the Levites during the ten days between his ascension and the descent of the holy Spirit at Pentecost. R5621:6, 4832:2, 387:3; SM74 Making satisfaction for the sins of all who would follow in his steps. SM360; NS421:3; OV407 Our Redeemer imputed the merit for us in the beginning once for all. The imputation made at that time was sufficient for the whole Church, and by that merit we are justified. Q411:1 By means of which we may walk in his footsteps by consecration. R5165:2; OV407 Whosoever would come under the conditions and terms of justification and sanctification. Q433:2 The holy Spirit would then come. R2456:5 As our Advocate. R5041:5, 4997:1, 4547:1, 4512:4, 4354:2, 4340:2; NS359:3; OV407; Q654:1; SM250, 728:1 Enabling those drawn of the Father to "present their bodies living sacrifices." (Rom. 12:1) R4832:2, 4354:2 Making it possible for us to become his Bride; "members of his body." R4997:1 It took all the merit or ransom-price to make atonement for our sins—because it was so applied. R4519:1, 4528:2 Not for the world. R3918:2, 5873:5, 5830:3, 5093:1, 4354:2; CR367; NS359:3; OV407; Q388; SM665 He will not make application of his ransom-merit on behalf of the world until the end of this age, until he shall have finished the use of it on behalf of the Church. R4832:2 In being raised from the water in his baptism, Jesus represented the antitypical High Priest, who thenceforth went into the holiest, there to appear in the presence of God for us. HG262:1

25

Hebrews 9:25 *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;*

Offer himself often

- We should not expect him to do this every year, as it was done in the type. R4512:6 It is not

necessary that Christ should repeat his sacrifice every year, because his is the antitypical one and prevails everlastingly. R2822:4 As does the Church of Rome, in direct conflict with this Scripture, in its sacrifice of the Mass, repeated not only yearly, but daily. R2822:5, 3146:2; CR161

As the high priest

- We must not think that Christ's sacrifice could avail us only in conjunction with the Jewish institutions as additional thereto. R4512:3

Every year

- The earthly Priests once every year, on the Day of Atonement, went into the typical presence of God, into the Most Holy, appearing before the Shekinah glory. R2822:4 The typical offerings were merely types, and could never cancel sin, but covered it for a year. R2822:4; SM72, 138:2; NS424:5, 717:3

26

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

Often have suffered

- If Christ's sacrifice had been no better it would mean repeated sufferings. R2822:4, 4512:3

Since the foundation

- Implying that animal sacrifices would have been necessary from the foundation of the world. R4512:3

Once

- All the facts agree that his sacrifice was once and forever because it was a complete, perfect sacrifice, which the divine Law demanded. R2822:5

End

- Greek, suntelia. R223:1*

World

- Greek, aion, age. HG55:1, 60:3; R223:1*, 4512:3 The end of the Jewish world came at the first advent of Christ. HG55:1, 475:3

He appeared

- Jesus gave a pure unspotted life for the world. His leaving the heavenly courts was not the sacrifice. Since he appeared to make the sacrifice, it must be made after he had appeared and was not the act of appearing. R44:5 The real merit of his sacrificed life. It needed not to be repeated ever, because it fully met the requirements of justice. NS424:6

To put away sin

- The cause of our condemnation to death. R94:1 The sin of the world is the sin of Adam. R77:6* Our sin. R876:5

Sacrifice of himself

- The true sacrifice having come, Jehovah could no longer recognize other offerings as sacrifices, nor any necessity for them. B68 And not by precept and example of his life. R464:1, 641:6 "The Lamb of God which taketh away the sin of the world." (John 1:29) R528:1, 685:4. 93:6

27

Hebrews 9:27 *And as it is appointed unto men once to die, but after this the judgment:*

And

- It is unreasonable to suppose that the Apostle has suddenly dropped his topic respecting Christ as the antitypical High Priest, and that he refers to mankind in general, out of all relationship to his subject. R2822:6; T88; Q386:3, 717:4; NS424:3 A lesson in type and antitype—comparing the work of the Jewish priests every year with the work of Christ. Q385:7; R5730:6, 528:4 We have just seen how the Jewish Priests, and their service in the earthly holy places, typified Christ Jesus and his service in the heavenly holies—now notice that: R2823:1

As it is appointed

- There is no reference here to the death of mankind, but merely to the Priests offering their sacrifice. R5731:2; Q386:3 It is not true that God appointed man to die and after that the judgment. Adam was appointed to life and while thus appointed he had his judgment or trial. Death is the following, not preceding, penalty. R2822:6 The redeemed are appointed to life if they will obey the great Law-giver; they are not "appointed" to die. R2823:1

Unto men

- Men-priests. Q386:3; R5731:2, 4512:3, 2823:1, 528:5 The various High Priests of Israel. R147:2, 2823:1, 528:2,4,5; Q717:4; NS425:2 Aaron and his successors, who were merely types of the High Priest of the new creation. T87; R147:2

Once to die

- Typically, in passing under the veil. Q386:3; R5731:2, 528:4 Typically, as represented in the animal slain. T87; R4512:3, 2823:1, 528:4, 147:2; Q386:3, 717:4; NS424:4 Representatively in the bullock. After this he could go into the Holy and Most Holy. Q717:4; R528:4, 147:2 When the Priest laid his hands upon the bullock, killed it, and took its blood into the Holy and Most Holy, it illustrated how Christ, a begotten new creature, presented his human life as a ransom price to justice. NS424:4

But after this

- Following, as a result of those sacrifices. T87 It remained for the High Priest to take the blood into the Holy Place and see whether it would be accepted. R147:2

The judgment

- Greek, krisis. HG40:6, 41:3 Or decision. R5731:2; Q386:3; NS425:2 Of God, approving or disapproving of the sacrifice. T87; R2823:1, 528:4, 147:2 Respecting their worthiness or unworthiness upon attempting to enter the Most Holy. NS425:2 Passing in beyond the second veil into the presence of the Shekinah glory to offer the blood of sacrifice and to receive divine judgment in the matter. R2823:1, 528:5 Each time a Priest went into the Most Holy on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the second veil. T87; Q386:2; NS425:1 If everything had been properly done by the Priest he would live, and be judged worthy to be the Priest for the people, and to go forth again as the bearer of divine favor. R2823:1 They were tested in the Holy before they entered the Most Holy. R4512:3 If the High Priest had not done perfectly, according to the Lord's requirements, he died. R5731:2, 2823:2, 528:4; Q386:2 Our great High Priest, Christ Jesus, passed under the antitypical second veil when he died at Calvary; and had his sacrifice been in any manner imperfect he would never have been raised out of death. T88; Q386:1 Each member of the Church must pass this "judgment"—be "faithful unto death." T89 Since it requires all of this age to determine who shall constitute the elect judges of the world, it must be manifest that the world's judgment or trial-day cannot come until after the Church's trial is completed. NS423:2 This is true only of mankind in general. The Gospel Church is an exception. Those who accept Christ here, have their trial, or judgment, in this life. HG40:6 Contrary to the eternal torment theory, the Scriptures show that the Millennial day is to be the world's period of trial, of judgment. NS423:6

28

Hebrews 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

So

- In like manner. R2823:4

Christ

- Of whom the men-priests were but types and shadows. R528:5 The two sacrifices on the Day of Atonement were really one, because the second was based upon the first. The first represented the Head, and the second the Body. R4512:4

Once

- Never will it be repeated. T87 He must have been a perfect man when able to do what no imperfect man had done or could do. R776:2 Though the typical priests offered and went into the Holy Place every year, Christ as the antitype needed only to go in once. R147:2 Christ's sacrifice was that of his own life, while that of these typical men was the blood of others. R147:2 He not only consecrated at Jordan, but during the 3-1/2 years of his ministry he carried out that offering or sacrifice and finished it at Calvary. NS425:2; SM74 The ground of original protest against Romanists was respecting the sacrifice of Christ. R1775:6, 2822:6

Offered

- Died really. R528:5, 2823:4

The sins of many

- Of every man. T87 The whole world. R4512:4 We have evidence, in the giving of the holy Spirit at Pentecost, that his sacrifice was acceptable to the Lord, and that he liveth, and that divine judgment has been rendered, accepting his sacrifice. R2823:4; T88 His resurrection on the third day on the other side of the veil, a spirit being, was evidence that his work of sacrifice had been thoroughly done, that it was acceptable to the Father. NS425:2

And unto them

- And to no others. T85; HG60:3

That look for him

- In the time of trouble, and subsequently, the whole world will begin to look for the Deliverer. As mankind get their eyes open to their need of salvation, they will be looking for deliverance by The Christ in glory. R5655:6; CR164; Q637:3; NS426:3 The first seeing will be when the whole world will see the Lord from the standpoint of one who is displeased with the present arrangement, and is about to bring on civilization a certain chastisement. CR164 The waiting people—the groaning creation waiting "for the manifestation of the sons of God" in the glory of the Kingdom. (Rom. 8:19, 22) R4512:5, 147:6; T89 The world will look as we "look unto Jesus" and see him more clearly each day. CR164 His appearing will be in power and great glory, yet only to be recognized by Israel and the world as they shall look for and seek for his Kingdom. R4512:5; NS425:3 They shall look unto him whom they pierced. The Jews will be the first that will look unto him, then the whole world as they begin to see the blessings of the New Covenant coming to the Jew. CR164 With the eyes of our understanding: "We look not at the things which are seen, but at the things which are not seen." (2 Cor. 4:18) T85 The Little Flock, the Great Company, Israel, and finally, all nations. R148:1,2,4,5 The Church will know of his second appearance before he will be revealed to the world. R5655:3; Q637:1 At the second advent "unto them that have been watching." NS425:5 The truly consecrated of the Lord's people will be the earliest to recognize the manifestations of his glorious reign begun. NS426:1 the Lord's requirements, he died. R5731:2, 2823:2, 528:4; Q386:2

Shall he appear

- Be revealed. T86 Greek, optomai, rendered shall see in Rev. 1:7, signifying attend and recognize. R140:3* After the sacrificing is all finished and the Church glorified, he comes forth the second time unto salvation, saving and blessing all the people. R5655:6, 3709:5; T88; Q637:3; HG342:3 The sufferings of Christ have continued for 1800 years, and the sufferings of the Body must be complete before the glory should follow. CR161, 162:6; SM75, 664:1 He has not yet appeared for the blessing of the world. R5731:2; Q386:4, 637:2 The next thing to be expected, is Christ finishing the sprinkling of the blood the second time, and then coming out, as typed in the High Priest clothed "in garments of glory and beauty" representative of his elements in glory and power. R4512:4, 3709:5, 2821:6; T84 "When he shall appear we shall also appear with him in glory." (Col. 3:4) R147:3, 5655:6, 4512:5; Q637:3 Wholly different from his coming, or parousia, during the harvest time of the Church. R4512:5

The second time

- After the second presentation—with the blood of the goat. R5655:6, 4322:1; Q637:2 Head and Body complete, in glory. R147:3,5, 5655:3; Q637:2; CR161 When Israel will recognize their Messiah. R1747:5 To make good his exceeding great and precious spiritual promises and blessings upon the Church, and to grant the promised restitution blessings to the world. R2823:4 The coming out of the earthly Priest from the Most Holy represented the second coming of Christ, to bless all the families of the earth, encouraging, helping, uplifting them, back into fellowship with God. NS424:3, 493:3 We are compelled to believe that Christ left the Holy Place on the 10th day of the seventh month, occurring on October 22, 1874. HG61:2 The only place in the Bible where the word second occurs in connection with Christ's coming. R59:6*

Without sin

- Without a sin-offering. R1747:5 Not as a sin-offering, nor as a sacrificing Priest, but in the glory and majesty of his exalted office symbolized by the robes of glory and beauty, worn by the Aaronic High Priests. R2823:4, 5731:2, 4512:4; Q637:2 Not to repeat any of the offerings of the Gospel age, not as a sin-offering. R5655:3, 147:5; Q386:4, 637:1 Not to offer a sacrifice—for the sacrificing will all be finished. R5655:6; Q637:2 Without contamination from those sins borne for sinners. T84, 87 This does not signify that at his first appearing he had sinned, for "in him was no sin." It was to take the place of the sinner, to suffer in the sinner's stead. NS425:3

Unto salvation

- To bless the people. R5655:6; Q637:2; OV223 To give the everlasting life to all who desire it upon God's conditions of faith and obedience. T87 At the end of the Gospel age as King, Prophet, and Judge. R5057:2, 4512:4, 4331:1, 2051:2 To accomplish for mankind the deliverance from sin, sickness, pain, sorrow and death. R2823:4; T84 To inaugurate the New Covenant, and as its Mediator, to set up its Kingdom for the overthrow of sin and death and the establishment of righteousness and life. R4512:4 The High Priest in the type did not return into the Most Holy again, but lifted up his hands and blessed the people. R5655:6; Q637:3 The work of Christ during the thousand years—uplifting mankind and giving them the benefit of the atonement sacrifice. R5656:1; Q637:3 Aaron, having represented his change to a new nature by passing beyond the veil into the Most Holy, came out again and blessed all the people—representing the blessings that are to come to mankind through the new Priest after the Order of Melchizedek. SM144 The salvation of the elect class will be the very first item connected with the Lord's second advent; immediately followed by granting the world its opportunity of salvation. NS425:5

Hebrews 10

1

Hebrews 10:1 *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

For the law

- The ceremonial features. R5165:1 Its services and ordinances. A222 All the features of the Mosaic Law. R5640:5, 598:6; B173; CR485; SM598

Having a shadow

- Foreshadowed. B173 Typical. R3730:4, 715:6*, 685:4, 598:6 Or reflection of the things future. R5420:2, 3730:4; PD37/48 Pictures of realities which were future. R72:1; Q746:1 As the moon's light is the reflection of the rays of the sun. R5420:2 A type and picture on a small scale of divine favors coming. NS597:6 The shadow must be a true outline of the substance. R1030:5* The Law Covenant is the shadow of the New Covenant. Q193:3; PD37/48 Even as far as concerned its time features. B209 Israel's Jubilee was a shadow, the substance of which shall be realized in the worldwide restitution. HG335:6 The Atonement Day, passover, sabbatic years, the jubilees etc., were

all figures of more important things. HG581:6*; R1730:4

Good things to come

- The spiritual things, the higher things, coming after them. R3044:3 Laden with blessings for mankind. B173 The realities of the Gospel age. A222; T11

Very image

- Substance. (Syriac) R1030:5*

Can never

- Because of the weaknesses or depravity of their fallen nature. R2611:5, 892:3

With those sacrifices

- Sin-offering. R4537:2 Prefiguring a work of suffering and death before the blessing would come. A79

Year by year

- Time after time on the appointed day of the year. R4546:5 The Atonement Day sacrifices, which typically cancelled the Adamic condemnation for the ensuing year. R4034:3, 5071:2, 4546:5, 4537:2 Adamic guilt was not actually cancelled, but merely temporarily covered. R4034:3, 2720:6 These repeated sacrifices did not abolish sin, but merely covered or condoned it for the year. SM138 They were efficacious for only a year at a time, so never really took away sin. R5162:6 4537:2 The inferior sacrifices could not take away sin, but the original sins remained. R5293:4

Make the comers

- The worshipers. R2116:5 Those coming to God under the efficacy of those sacrifices. NS421:1 Could no more than typically cleanse from sin. R4537:2

Thereunto perfect

- The actual perfection accomplished through the better sacrifices. A229; R273:6 Really and permanently acceptable to God. NS421:1

3

Hebrews 10:3 *But in those sacrifices there is a remembrance again made of sins every year.*

Remembrance

- Acknowledgement. R586:4

Every year

- Since they were repeated it proved that they never really took away sin, never really removed the curse. R586:4

4

Hebrews 10:4 *For it is not possible that the blood of bulls and of goats should take away sins.*

It is not possible

- The types were insufficient. R144:6* Really justified none. HG307:3

That the blood

- The death, sacrificed life. R1724:2, 3174:5

Of bulls and of goats

- Or angels or archangels. R3174:5; OV354 Neither a higher nor a lower order of beings could redeem. It required a man to redeem mankind. R280:2; SM660 Because bulls and goats had not sinned, but a man had sinned, therefore a man must die. CR290; R1724:2, 792:4; SM214 The death of bulls and goats could be only typical. OV307; R4390:2

Take away sins

- The release that the Jews obtained by the Law Covenant was only typical. R5071:2, 4881:2, 586:4, 271:3; A221

5

Hebrews 10:5 *Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*

Sacrifice and offering

- Of bulls and goats—these do not satisfy the Law as the redemption price of sinners. R4390:1

But a body

- A human body. R5064:1, 1337:1*, 611:2; B107, 155; OV279, 354:1 His body was specially prepared, separate and different from others of our race, all of whom were of Adamic stock. R5719:6, 5352:2, 5622:6, 4965:2, 4426:1; Q66:6 At thirty years of age, this Perfect One, having reached the perfection of manhood according to the Law consecrated. R5748:2, 1682:5, 418:2, 234:2, 164:5, 146:3 Actually, physically perfect and corresponding to the body of Adam. R4965:2, 1247:4, 776:2 That earthly, human body of flesh suffered death, and God would not again make our Lord flesh, but raised him from the dead a new creature of the divine nature. R5222:6, 1806:2 Jesus' body was a miraculous formation of the Father in the womb of Mary. R1031:1* The bullock represented our Lord as a man. R4427:1, 245:2*, 157:2* It was not the preexistent life. R62:4*, 106:3*, 43:4*; OV354 We are not to understand this to mean the Church. R5719:6 This "body" was the human body of Jesus, but it is also true that God provided a larger body—the Church. R5053:3, 5027:3, 4965:2, 4493:1, 4390:2; Q66:6, 264:4

Thou prepared me

- For purposes of sacrifice. B155; R5053:3, 4494:6, 1806:2, 611:2, 164:5, 106:3*, 47:2*, 43:4*; CR290 As a sacrifice. R5719:6 "For the suffering of death." (Heb. 2:9) R5416:1, 5748:2, 5622:6, 5222:6, 5064:1, 5053:3, 5027:3, 4494:6, 1247:4, 611:2, 573:3, 418:2, 164:5; CR290; OV151, 279:3, 354:1 It was provided him miraculously and was holy, harmless, undefiled, separate from sinners. (Heb. 7:26) Jesus alone had such a body. The Church has no such body. R5720:1, 4494:6, 4427:1; Q264:4 The taking of a human body was not the sacrifice, but merely the preparation for it. R43:4* "Took upon him the form of a servant, and was made in the likeness of men." (Phil. 2:7) R145:1* Also, prepared the way by which the "Body of Christ" should be justified—that thus he might offer not only himself, the Head, but also the Church, his Body. R4965:2, 4390:2; Q66:7 Jesus in the flesh, represented by his followers, was still in the world long after Jesus as the Head of the Church, had ascended up on high. So, the sufferings of the Church have been his sufferings. (Acts 9:4) R5053:6, 5054:1, 5027:3 The offering of this body of Jesus has progressed for 1800 years. R5054:4, 4965:3; Q67:2 Jesus came into the world, not to be a teacher, but to be a Savior—a Redeemer. OV151 For thirty years his body was preparing. R418:2, 164:5 Not prepared until it had reached its maturity—thirty years, according to Jewish Law. R234:2* Not, "a body hast thou prepared me as a ransom-price." R4965:6; Q68:2 Not a body for placing the Lord Jesus in a state of permanent humiliation before all the holy angels. R5622:6 To assume that Jesus is a fleshly being in heaven, bearing the scars to all eternity, is unsupposable. R5416:2

6

Hebrews 10:6 *In burnt offerings and sacrifices for sin thou hast had no pleasure.*

Hast had no pleasure

- Did not satisfy or please God in making satisfaction for sin. R5053:3

7

Hebrews 10:7 *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

Lo, I come

- The language of our Lord's heart. R4544:2 His affirmation, at the time of his consecration. R5421:3,

5085:2, 1041:1; NS651:3 Our Lord consecrated as soon as he was 30 years of age, the legal age at which a Priest could offer sacrifice. R4544:2, 5943:2, 4298:4 His whole being was intent upon accomplishing the will of his Father in heaven; sacrificing himself in the interest of the world. R5421:4 He presented himself as the antitype, the fulfiller, of every prophecy, and every feature of the Law applicable to him. R4969:3, 4897:4; CR95 Christ as a new creature offers himself, his flesh, as a sacrifice, and all his followers similarly present their bodies living sacrifices. NS599:6 As our Lord did, we present our bodies, our justified humanity, a living sacrifice. R1262:5 Jesus was baptized into death before he went into the water in the sense that he had given up his own will. R5264:2; F437; HG262:4; NS51:4; Q36:7 Being thus prepared—all Christ's precious humiliation from the spiritual to the human nature was only preparatory to the offering of the great sacrifice which was to accomplish our redemption. R1247:3 Our Lord gave everything into the Father's hands—he held nothing back. Q442:1 He did not know of all that was to come. R5421:6, 5054:2 He became the seed of Abraham when he received the begetting of the holy Spirit at Jordan. Q185:3 Greatness in humility, victory through entire self-surrender. R5421:4 The object of life. R2694:6*

In the

- As in the. R418:3, 146:2

Volume of the book

- Book of the divine will, pictured in Revelation by the scroll, sealed with seven seals—also, the books of the Old Testament. Q182:1; R5054:1,6 He "hath prevailed to open the book." (Rev. 5:5) R5055:1, 3103:3 Everything that is in the Bible. CR145, 95:1; R5054:1, 146:2 All the Scriptures there prefigured in the lamb and the bullock; all the various sacrifices that pertained to him in the Father's Plan. Q370:2; R5054:1 Born under the Law, Jesus was obligated to keep it. R5054:1

It is written of me

- All these things written in the Book concerning our Lord were not understood by him until the due time, when the holy Spirit came to him. R5054:3

To do thy will

- To be obedient to God's will, in things great or small. CR145, 453:5, 171:6; R5085:3, 5164:6; Q176:5 Not merely to keep the Law. R5408:4, 5085:3, 5054:1 Not a divine command, but the divine will. R5054:3 Everything written in the book. R5054:1, 5085:3, 4641:1 He was the first one who made the covenant of sacrifice. R5690:4 Everything that was in the Father's plan—everything that typically and prophetically had been written in the holy Scriptures concerning himself. R5943:2, 5264:2; Q36:7 The special work for which he came. R146:3 In his submission of himself, he gave out his power and strength. R5085:3 Even unto death. R5408:4; PD57/69 Jesus gave up all his earthly rights. Q370:2; R234:2*; SM214 He presented himself a living sacrifice on man's behalf. NS651:3 He surrendered his will, and with it everything and every power he possessed. R5690:4 That he should lay down his life, finish his sacrifice, that he might ultimately give it on behalf of Adam and all his race. R5022:6; Q212:4 At Jordan our Lord gave up his human life. R5065:2, 5943:3; F437 "I delight to do thy will, O my God; yea, they law is within my heart." (Psa. 40:8) R5943:3, 5264:2, 5022:6, 3609:1; F437; HG602:1; NS51:3, 751:3; Q36:7, 212:4 And so must it be with all who would be acceptable footstep followers of Jesus. R5408:4, 3609:1; F437; CR489 As Jesus offered his life a sacrifice for sin, so we are invited to sacrifice our life faithfully, unto death, as he did. R1262:5; SM599

8

Hebrews 10:8 *Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law;*

Sacrifice and offering

- The typical sacrifices under Mosaic Law. R1247:4 The sacrifices of bulls and goats enjoined for a time have come to an end. R4390:1

Thou wouldest not

- These do not satisfy the demands of thy law as the redemption price of sinners. R4390:2

Hadst pleasure

- They did not satisfy or please God in making satisfaction for sin. R5053:3 They were not sufficient, but were only typical of the great sacrifice which Jesus was about to make. R1247:4

9

Hebrews 10:9 *Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

Then said he

- Christ, at the time of his baptism. E426; F437; R4571:2*, 4544:2, 4505:5, 4427:2

Typically, the time when the bullock was slain. T53 Lo, I come

- Our Lord, who was then thirty years of age, presented himself to God as a sacrifice. This was the first feature of the antitypical atonement day work, and corresponded to the sacrifice of the bullock in the type. R5163:2

To do thy will

- To die and redeem many. T53 Not the will of some sect, or cause, or self. E195 Full consecration involves every human power. R3297:1 When our Lord Jesus was at Jordan he was an overcomer. R5082:1 It is not reasonable to suppose that our Lord's obedience to the performance of the Father's will even unto death should to all eternity cost him the encumbrance of the flesh—with scars and wounds, as is claimed. R3075:2 Also see comments on verse 10:7.

He taketh away

- Set aside. T53; R5054:3 Pusheth aside. R4390:2

The first

- The typical sacrifices. T53; R5163:2, 5054:3, 4544:2, 4505:5, 4427:2, 4390:2; PT389:2* Bulls and goats. R4390:2 The typical Covenant. R4512:5 The typical atonement matters. HG262:1 The serpent lifted up—the lamb slain—the sacrifice of the Day of Atonement. R5054:3

He may establish

- Might fulfil. T53 Bring into place. R4390:2 There he began to set aside the typical for the "better sacrifices." R4427:2, 5163:2, 4544:2, 4427:2 Not fulfil. PT389:2*

The second

- The antitype, the real sacrifice for sin. T53; R5163:2, 4505:5, 4390:2 The antitypical Covenant. R4512:5 Himself representing the bullock of the atonement of Lev. 16. HG262:2 The type was the serpent lifted up; the antitype was himself "lifted up." The type was the lamb slain; the antitype was himself slain. The type was the Atonement Day sacrifice, himself and the Church, the "better sacrifices." R5054:3

10

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

Will

- God's will. R5877:5 Purpose. PT389:2* The same will, mind, disposition, our Lord had. R5054:3 We are sanctioned by accepting his will. R4512:6

We are sanctified

- Set apart as holy and consecrated joint-sacrificers with our Lord. R4390:4, 4512:6, 5054:4 Set apart to the great priestly, kingly, mediatorial work, with him. R4512:6 We do not set ourselves apart. The Lord Jesus sets us apart. He imputes his merit in order that the Father may accept the sacrifice and beget us to the new nature as members of his body. R5054:4 We were not sanctified in the beginning, but "were children of wrath even as others." (Eph. 2:3) R5877:5

Through the offering

- To God, to whom the price was paid. E450 The basis whereby we might become God's sanctified people. R5877:5 When Jesus offered up himself, it was for himself—his body, those who are to be his Church, and for the household of faith. R4965:3

Of the body

- Literal body of Jesus was basis of our acceptance with God. R5054:4, 328:3* We are accepted as members of his Body. R4512:6 The Father has provided a Body of Christ in the flesh, for sacrifice. R4390:2 It is one sacrifice in the sense that it is all one Body of one Priest that is offered. R4965:3 Thus the antitypical Atonement Day sacrifices for sin have been in progress for eighteen hundred years. R4965:3, 5054:4 Not to be confounded with the taking of the body to be offered. R47:2*

Once

- Contrasting the typical with the antitypical Atonement Day sacrifice of the antitypical High Priest. R4965:2, 1730:4; E446; Q67:1 The typical High Priest needed once every year, repeatedly (not daily) to offer up sacrifices for his own sin and the sins of the people. R4965:2; Q67:1 The "better sacrifices" (Heb. 9:23) of Jesus will be fully efficacious, and not need repetition. R4331:2, 4537:5

For all

- "For all" is supplied. R5054:4 "Who gave himself a ransom for all." (1 Tim. 2:6) R43:4*, 1256:4, 42:2* For all time. R1030:5*

11

Hebrews 10:11 *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*

Daily

- Once every year, repeatedly (not daily). R4965:2

Oftentimes

- The necessity for repeating the sacrifices yearly proved that the sin was not actually cancelled but remained. R1984:3

Same sacrifices

- They were typical. R598:6

Never take away

- The Jewish Priest offered the sacrifice continually and yet never accomplished anything with it. R5054:5 Their death was not a ransom—not a corresponding price, to the death of man. R789:2

12

Hebrews 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

But this man

- Our Lord Jesus. E38 The glorious High Priest. R5054:5

One sacrifice

- There will be no more offerings of this kind—every one shall expiate his own sins. R527:5* In two parts; first at Jordan, the second at Pentecost, when "He appeared in the presence of God for us." (Heb. 9:24) R5054:5, 4512:6 He will never again need to sacrifice, to die for sin. R5777:1 It needs no adding to on our part. R17:5

For ever

- For the continuance. PT389:2* The one perfect sacrifice lasts forever. R161:1* The flesh which Christ gave for the life of the world was never taken back. R16:6

Sat down

- Rests from any further sacrificing, knowing that full satisfaction will be effected by the work already accomplished. R4512:6

On the right hand

- In the position of chief favor. E49 Having received a higher life. R253:3, 16:6

13

Hebrews 10:13 *From henceforth expecting till his enemies be made his footstool.*

Henceforth expecting

- He has been waiting for nearly two thousand years, and waits still. PT389:2* Until his glorious Kingdom shall be inaugurated for the blessing of all the families of the earth. SM679

Be made his footstool

- God is not prepared to give Jesus these things until the Church is completed. R5054:6

14

Hebrews 10:14 *For by one offering he hath perfected for ever them that are sanctified.*

By one offering

- Contrasting the antitypical Day of Atonement with the typical Atonement Day. R5053:3 For all that ever will come unto God by Christ—whether they come during this age or during the next age. R1590:1 Any other offering, as, for example, the sacrifice of the Mass is an abomination in the sight of God. C103; R5641:6, 3146:2, 2115:2 All the merit of all the sacrifices offered throughout this Gospel age comes directly or indirectly from the merit that was in the first great sacrifice for sins presented by our glorious Lord. NS252:6

He

- Christ. R4322:2, 2115:2

Perfected for ever

- Made complete in his righteousness. R1658:1 Its cancellation of sins will be forever. R4034:5 By his sacrifice we are reckoned perfect, justified. NS252:6 "For both he that sanctifieth and they who are sanctified are all of one." (Heb. 2:11) R69:3* Through his merit there is naught against us now and nothing to hinder the sanctified ones from accepting the gracious invitation to suffer with him as his members. R4390:4 There will be no sacrificing necessary in the future for Christ or his Little Flock. NS600:3

That are sanctified

- Fully consecrated to God. R1658:1 All justified by faith, who proceed to full consecration and sanctification. R4322:2 Set apart as members of his Body. R4034:5 Their sins are completely obliterated from divine record—only held accountable for trespasses against their covenant, their vow. R4322:2

15

Hebrews 10:15 *Whereof the Holy Ghost also is a witness to us: for after that he had said before,*

A witness

- The expression of the mind of God through his Word—the Lord is the speaker. R1456:6*

16

Hebrews 10:16 *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

Covenant

- The New Covenant. A141; NS249:3

After those days

- After this Gospel age. NS249:3 When the time of remission of sins shall have come, there will be no more offering for sin—all sacrificing opportunities being ended. R4513:1 After Israel's "seven times" or 2520 years of their national chastisement, beginning 606 BC and ending 1914 AD. B92, 90

I will put my laws

- Gradually retrace and rewrite the divine law. F359; R5309:5, 4570:5*, 2195:6, 1365:5, 764:1

Into their hearts

- Not take away their flesh and make them spiritual beings. But give them a heart of flesh—again as Adam's; an image of God. Sin is now written on the hearts of all humanity. R276:4 The center of the affections; the character. R789:5, 5309:4, 4613:1,4, 2060:3,5, 1244:6 This condition will correspond exactly to the conditions previous to the fall. R1717:5

And in their minds

- In their very thoughts and words. CR299; OV130

17

Hebrews 10:17 *And their sins and iniquities will I remember no more.*

And their sins

- Guarantees that none shall die the second death except the wilfully, intelligently disobedient. R3770:6, 5164:2, 1654:1 Will apply not only to natural Israel, but all the families of the earth. NS249:3

Remember no more

- In a condemnatory sense. R4659:5 Also see comments on Heb. 8:12.

18

Hebrews 10:18 *Now where remission of these is, there is no more offering for sin.*

Remission of these

- The remission of sins has not yet come for Israel and the world, because the offering for sins is not completed. R4390:5

No more offering

- Christ is still offering up himself. The great Atonement Day is not yet closed, though nearly so. R4390:5 When an acceptable sacrifice has been offered to God for sins, the transaction is a closed one, and the sacrifice needs no repetition. R4322:1

19

Hebrews 10:19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

Brethren

- Prospective underpriests. R4513:1 Only brethren related to the great High Priest have access. F681

Boldness

- Courage, confidence, privilege. R2670:3, 4513:1, 4390:5 Faith in God. R5380:2 We approach "unto the throne of grace." (Heb. 4:16) R469:4

Into the holiest

- The Most Holy. R1988:6; NS560:4 In the type, the High Priest alone, on the Day of Atonement, had the privilege to enter the holiest. R4390:5 The Church hopes to ultimately enter into the Most Holy as members of the antitypical High Priest. R4390:5

The blood of Jesus

- Faith in which can alone give access to the Father. R2252:3; SM139 The basis for forgiveness, opening up the way to reconciliation, and transferring us from the domain of sentenced culprits back to sonship in the family of God. R1230:3, 1299:1* Intercourse with the Father can be had by us only in the name and merit of his Son our Redeemer. R1581:1 "No man cometh unto the Father but by me." (John 14:6) "Whatsoever ye shall ask of the Father in my name he will give it you." (John 16:23) R2252:3

20

Hebrews 10:20 *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*

New and living way

- Of return to God's family. D217 To life—illustrated by the "Well" of the Great Pyramid. C337 A way to everlasting life. R5869:6, 5640:6 A new way of life. F681; T21 The narrow way to life. R447:5*, 659:5* His new way of life—first presented to the Jews, then to Gentiles. R5407:2,4 There were no Christian promises until after Jesus' death. R5614:3 By which consecrated believers may go beyond the human nature and be changed to a higher nature—the spiritual. A207; R279:6

Consecrated for us

- The Royal Priesthood. A207

Through the veil

- The veil between the spiritually-minded nature and the perfect spiritual nature beyond the flesh. T21; HG34:3 The rending of the veil between the Holy and the Most Holy would seem to teach symbolically that a way into the Holy of Holies had been opened. R1988:6

His flesh

- His sacrifice. R5407:2 As represented in Moses. (Exod. 34:34) HG34:3 Greek, sarx, does not mean sinful; it means flesh, simply and only. R1223:2

21

Hebrews 10:21 *And having an high priest over the house of God;*

An high priest

- The Apostle is drawing attention especially to those familiar with the Jewish arrangements of that day, that the Aaronic priesthood was only a typical one, designed for a time to illustrate greater things. R5424:1 The great antitypical Priest was to be not only a sacrificing, but also a reigning Priest. R5776:6 The antitypical High Priest—Jesus the Head and the Church his Body. R4390:5, 5424:2

Over

- Christ as the Head of the new order of priesthood. He has entered into the true Most Holy. R5424:2 We may by faith realize ourselves as underpriests, members of the High Priest's body, joint-sacrificers with him and under his ministration. R4513:1

The house of God

- The antitypical Priests and Levites. R4585:2 The Church, the Royal Priesthood. NS560:4 To take the place of the house of Aaron. R5424:2

22

Hebrews 10:22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Let us

- Let us therefore. R3083:4 Let us have courage to draw near. R2671:1 As underpriests of this order. R5424:2 The house of God class, who are privileged to come to God in prayer. R5424:5 The house of sons. R5424:5 This invitation is not addressed to sinners, but to those who have already believed unto justification. R2670:3 Those born in a measure of justification, have had a measure of fellowship with God always, as children of believers, and are in a favorable condition to be drawn of God. SM429

Draw near

- To God. R2670:3, 94:4 Advance from the Court condition of justification into the Holy or heavenly, the spirit-begotten condition, reached through consecration. R2670:6 Enter into the real Holy and

Most Holy. R5424:2, 2671:6, 2670:6 Fully enter in with him; become full participators in this work —in everything that God has for us to do. R5424:3 Loyally press forward unto the end of the way, until we shall be joined to our great High Priest, and enter into his rest. R5424:3 The full attainment of our privilege of drawing near to God will not be reached until we shall have passed the second veil through death. R2671:1 "Come boldly unto the throne of heavenly grace." (Heb. 4:16) R2024:4 To do so we must seek to have a conscience void of offense toward God and man. (Acts 24:16) R5425:2, 2671:2

With a true heart

- Honesty of heart. R2021:3, 4896:1 Not double-minded. R5424:6 The desire to draw nearer and nearer to God must be in our hearts; else we shall fail to go on and attain our privileges in Christ. R5425:1, 2671:1 If our hearts are loyal, God, by myriad agencies, is able and willing to keep our poor heads. R4535:6 Loyal to the covenant into which we have entered with God. Realizing how wonderful are our blessings, how precious is the provision of the covering of our Savior's merit. R5424:3,6

In full assurance

- With holy boldness. R5424:6 Confidence. (Syriac) R2021:3 Wide, ample. R564:4 Which none can have who lack the witness of the spirit to their adoption into God's family. E226 On account of God's grace bestowed upon us through Jesus our Lord. R2670:6 Recognizing that their sins and iniquities have been fully covered, and that they themselves have been fully accepted of the Father. E681 "As a little child" (Luke 18:17) would trust its earthly parent. R5425:1 How few have this. R5425:2 Cannot be attained in a day. It requires quite a degree of information. R5424:6 That faith, which, if retained, will bring us off "more than conquerors," (Rom. 8:37) and make us at last members in full of the Royal Priesthood—in glory. R5424:6 That they may attain all the glorious things to which God has invited them. R5424:6 This language implies that there may properly be a diffidence on our part in respect to this privilege. We might properly hesitate to expect to have communion, fellowship, close approach to the great Creator. R2670:6 The believer may, up to the time of the completion of the elect number, exercise this faith that his sacrifice will be accepted of the Father. R5284:3 Each one who realizes a lack in this direction should earnestly pray, "Lord, increase our faith," (Luke 17:5) and then cultivate such faith. R5425:4

Of faith

- An undoubting faith. R2021:3, 4896:1 In the merits of Christ sacrifice. R2671:3 That our sins are forgiven. R94:4, 5425:5 Based on the unchangeable Word of God. E230 Faith in God who has made us such gracious arrangements and promises. R2671:1 Confidence in the Bible is the very basis of all faith. CR416 The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the Adversary and all the hosts of evil. R5425:4 Without this, the child of God cannot come close to him. R5425:1 All the steps of God's true people are steps of faith, or realization of his care. R5424:6 Having no doubt whatever that God's promises are true and for us. R5424:3 Dependent upon certain conditions; obedience to our covenant; entire heart-loyalty, not double-minded. R5424:6 Not attained in a day. It requires quite a degree of information, in God's Word, his promises and providences over us. R5424:6 He who has begun a good work in us is both able and willing to complete it. (Phil. 1:6) R2642:1

Hearts sprinkled

- Through the application of the blood. R2021:6, 4896:4, 2671:3,6, 2021:3 A will that has been justified not merely through faith but also through the application of the blood, symbol of the merit of the ransom. R2021:3 Get the heart (mind) started toward purity, and the literal water will be used as well as the symbolical, and the outward man will soon be clean. R2022:3 Applied to the use of tobacco or other weaknesses to be overcome. R2022:6

An evil conscience

- A consciousness of evil; present condemnation. F463; R5425:1 A consciousness of sin. R94:4 A clean conscience. R2021:6, 4896:4 Justification. NS561:4 If our conscience is condemned by our

own consciences it would also be condemned by God. R2671:2 From present condemnation—realizing our sins propitiated through Christ's blood, and that we now have forgiveness of sins. NS75:3 Not only that we are to avoid sin, but that we shall apply, by faith, the merit of the blood of Christ, the blood of sprinkling, the blood of consecration. and realize our acceptance is only in the Beloved One. R2671:3

Our bodies washed

- Our moral characters. R2671:4 Sprinkled. R2670:3 Purified. R2021:6 Being washed. (Syriac) R2021:3 Figuratively represents the continued process of "cleansing ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1) R2671:3, 2022:1 By our earnest efforts to put away from our flesh, as we have already put away from our hearts, all things defiling and displeasing in the Lord's sight. R2671:3 The outward man in process of cleansing. R2021:6, 4896:4, 2671:4 Our fleshly nature cleansed. R94:4 The putting away of the filth of the flesh. NS561:4 Through obedience in the application in daily life of the promises, precepts, warnings and illustrations of Scripture. R2021:6 In addition to prayer, a physical bath and occasional fasting as a sign to God of your earnestness of heart—as a proof to yourself, as well as to God, that your prayer is not merely a momentary fancy. R2022:6 "That he might sanctify and cleanse it with the washing of water by the Word." (Eph. 5:26) E445; R2671:3

With pure water

- The Word of truth and grace. R2021:6, 4896:4, 2671:5 Divine truth, not the muddy and polluted teachings of the Adversary. R2671:4 "He that hath this hope in him purifieth himself even as he (who called him) is pure." (1 John 3:3) R2671:4 Brought into harmony by and with the truth. R94:4

23

Hebrews 10:23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*

Hold fast

- Be steadfast. R5497:4 The Apostle was writing to some in the early church who had given evidence of wavering, who were failing properly to hold on. R5698:1 Unless we do hold fast to our faith we shall lose everything. R5698:2 We should scrutinize our hearts day by day to make sure we are still loyal to the Lord. R5698:5 Tests of our loyalty will continually come. There will be temptations to become discouraged. Ours is a marvellous calling, and only heroic souls, with the Master's spirit, are wanted to fill the places of the elect class. R5497:3 Hold the glorious truth not only in the letter, but also in the spirit; in the love of it. R5497:6

The profession

- The Lord will not consider that we have a proper faith or hope unless we confess it. We confess the Lord with our mouth. R5497:2 As footstep followers of the great High Priest, underpriests. NS561:4, 560:4

Our faith

- The firmness of faith in the child of God, and the firmness with which he holds the profession of his faith, has much to do with his consistency in Christian life. R5698:1 Our faith has a strong and sure foundation upon which to rest; "faith can surely trust him, come what may." R5497:2 Let us not grieve the holy Spirit of God which is within us. The Lord gives us a solid basis for our hope. R5497:4 "Without faith it is impossible to please God." (Heb. 11:6) R5698:2

Without wavering

- Firm unto the end. R5497:4 Without harboring doubts and fears. R5698:4 While the early church had been faithful at one time, they apparently had become lukewarm. R5698:1, 5332:2 If we hesitate and waver we are either losing our faith or losing the spirit of obedience and love. R5698:5

He is faithful

- The responsibility rests with us—the Lord will do his part. CR470 If there be failure or

unfaithfulness, it will be on our part. R1698:5 This assurance is the basis of our faith in our ultimate triumph. R5698:4 We have proven his gracious promises in times of stress and danger and we know he will not fail us. R5497:5, 5698:4 "Faithful is he that calleth you, who also will do it." (1 Thess. 5:24) R4818:6

That promised

- He will not disregard his promises. R5698:5 A hope backed by all his sure promises and by God's oath. R5497:4

24

Hebrews 10:24 *And let us consider one another to provoke unto love and to good works:*

Let us

- The Church; the consecrated new creatures in Christ Jesus. R4076:3

Consider one another

- Consider what would be helps or hindrances, encouragements or stumbling blocks. R4076:6 Consider one another's sacrifice; each other's imperfections, peculiarities or good qualities. R3313:6 We are not to be reckless of each other's interests; whether in personal contact, or by mail. R4076:6 Render all possible assistance to every fellows-pilgrim in the narrow way NS561:4 What a burning and shining light every Christian would be if his every act were considered and shaped for the benefit of those with whom he comes in contact! R4076:6

Provoke

- To incite, inspire, encourage. R3313:5, 5125:2, 4076:3 Arouse, incite or stimulate. R4076:1, 5556:4 To exert an influence favorable to righteousness. R5603:1, 4076:4 To call forth. R5978:5, 5603:1 In the reverse direction of the world. F308

Love

- Love for the Lord and each other. F309 To goodness of thought and word and act, in harmony with the heavenly wisdom which is guiding their own course. R4076:5 The best way to control pride is to practice generosity—provoke others to love. R5125:5 "Edifying one another." (1 Thess. 5:11) F311 Ascertaining how we can be most helpful to each other in the narrow way, most edifying, strengthening, inspiring. R3313:6 Love is patient and seeks to find extenuating circumstances. R5125:2 Study carefully each other's dispositions with a view to avoiding the saying or doing of things which would unnecessarily wound, stir up anger, etc. F308

Good works

- Of every kind that would glorify our Father, bless the brotherhood, and would do good unto all men as we have opportunity. F309 Good conduct. F308 And happy looks. R4078:4 Not to anger, hatred and evil works. R4008:2, 4076:6 Some have not caught the spirit of the truth on this subject. R5413:1

25

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

Not forsaking

- In verses 25-31 Paul faithfully warned the Church, and pointed out in language that cannot be mistaken by unbiased minds, the blessing and cursing, life and death, set before us. R402:1* Keeping up of attendance at meetings with some regularity. R5937:1* Be more diligent. R4077:1 None of us is so strong in the new nature that he can disregard the fellowship of kindred minds. R4077:1; F310 Of Christ it was said, "As his custom was, he went into the synagogue on the Sabbath Day." (Luke 4:16) R2579:2

The assembling

- We are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the whole mass. R4077:1 Meet for the purpose of

building up yourselves in your most holy faith. (Jude 20) R317:4, 4830:3, 850:3,6, 836:1; F311; SM178; Q511:T, 844:2 Our Lord encouraged his people to seek each other's fellowship for companionship in the study of his Word, and in prayer, pronouncing special blessings upon the meeting, even if only two or three. R4077:1, 3965:6, 2527:5, 1575:4; F310; Q810:1 In order to maintain your light and let it shine. R5129:6, 836:5 This may be in a country road, in the home circle, or in the more general gatherings of the Lord's people for worship, prayer, and study of the truth. R2801:6, 597:2*, 316:3* In Christian fellowship and communion around the table of the Lord—to strengthen the bonds of love and fellowship. R1890:1; F389, 310 But don't let any undue stiffness or formality hinder you or others from enjoying the liberty wherewith Christ has made you free. (Gal. 5:1) R836:1 If we do not care to go to meetings, we may know that we are not in good spiritual health. R5130:1; F310 Where the assembling is not possible, the Lord makes up for the lack in some other way. R5129:6, 4077:1 If not possible—what blessed communion and interchange of thought the saints may have through the mails and press. R850:6, 4077:2, 3626:4, 2742:3, 2406:3 We do well to attend conventions according to our circumstances. NS387:4 "They that feared the Lord spake often one to another." (Mal. 3:16) R4078:4, 2406:3, 1743:6 Not an assemblage of unbelievers, where endeavors are made constantly to break the hearts of sinners. F312

Of ourselves

- With those of like precious faith, assisting one another to "put on the whole armor of God." (Eph. 6:11) R4077:4 Not a meeting in which the world, the flesh, and the devil will commingle, but a meeting of those who are justified and consecrated and who love the Lord. R2406:3 The necessity for this is that sin on the part of those who have come into the precious relationship of spirit-begotten children of God (Verse 26) is a serious matter. SM178

Together

- For instruction in prophecy and moral doctrine; for Christian development; for questions; for expression of divergent views; for devotion. F314 For mutual edification, encouragement and strengthening. R597:2*, 316:2*; F311 For mutual advancement in spiritual things. F309 There, Jacob's ladder touches the earth and the place becomes, as Jacob said, "The gate of heaven." (Gen. 28:17) R3965:5 This is one of the great aids to overcoming the world and securing a place in the Kingdom. F729 Where our heart is where our sympathies and love are, there will we delight to be. F389 No husband or wife has a right to exercise such tyranny over a home as to make this impossible. F590 "Where two or three of you are met in my name, there am I in your midst." (Matt. 18:20) F309; R4077:1, 3965:6, 3014:3, 2406:2 In so doing it is a matter of special importance that we carefully consider what the Scriptures present as profitable for the various companies. "Let all things be done decently and in order." (1 Cor. 4:40) R1890:2, 1889:3, 836:2; Q844:2

Some

- Of the Lord's people. R4076:6 Diseased with a kind of spiritual pride and self-sufficiency, which leads to saying, I need not to go to the common school of Christ, I will take private lessons from the Lord at home. F310

So much the more

- The Lord foresaw these perilous times, and knew how much more than ever we should need each other's sympathy, encouragement and help. R850:3 Implying more need for the observance of this instruction. The great Millennial day has brought with it new activities in mind and body, a greater pressure of business and rush to keep abreast of the times. R4077:2 The nearer we come to the great Day of the Lord, the more precious are our opportunities for Christian fellowship. R4677:3 We need a counteracting influence to off-set the increasing influence of the world and its affairs upon us, and this is to be sought by communing with the Lord's people. R4077:3, 2243:2; F309

As ye see the day

- The day of the gathering of the Lord's jewels. R2406:2, 4078:4 The Millennial Day—beginning with a day of trouble. R3083:4, 4077:2; NS470:3 The glorious day of Messiah's Kingdom. R5406:4 The

Day of the Lord. R4677:3 The end of the Gospel day having come, another day (Heb. 4:8) is approaching. R342:5*

Approaching

- Drawing on. R4077:4; NS470:3 The shadows of night and darkness, ignorance and superstition passing away. R5406:4

26

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

For

- For verses 26-31 see also comments on Heb. 6:4-6. R3164:5, 1962:2

If we

- The consecrated Church. R1698:2; CR186; SM558 Who have received all the benefits of Christ's ransom. R261:1; SM775 Who have enjoyed the privileges of consecrated believers. R1962:2, 383:1 Who now are on trial. SM775; R5233:6; SM775 Not the world. R5093:4; SM775

Sin wilfully

- Full, complete sin—the sin upon which the full penalty is justly and properly to be recompensed. R4077:5 The sin unto death—wilfulness in the matter would seal our case, however small the transgression. CR186 Wilfully depart from the faith which justified us. F167 Wilfully reject him and his work. A321; R2051:6 Intentionally committed, under full light and ability to the contrary. R1454:2, 723:3 By open sin or a denial of the value of the "blood of the covenant." R724:6 Open and deliberate apostasy. R570:5, 1962:2, 1336:4*, 383:4, 44:1 Open rebellion. R772:4 There could be no repentance for these. R5452:5 Typified by any of the firstborn among the Jews on the night of the Passover who did not remain under the blood. R3995:5 Knowingly gone out from under the blood of sprinkling. R2273:2, 1291:3 With full intent, and whose sin is mortal. These do not feel penitent, but afterward approve their sin, and boast of it, generally as great light and liberty. R1985:6 Such will probably either deny the precious blood of atonement, or else go into gross immoralities; we should not eat with such persons, receive them into our houses, bid them God speed, nor pray for them. F302 Those in the church nominal who have received clear light and knowledge respecting the divine plan, and who have either sinned wilfully by turning to a life of intentional sin, or who have repudiated the blood. R2698:1 The Apostle is not speaking of sins of ignorance nor of accidental missteps by being overtaken in a fault. R4077:4 Not merely by being overcome of the weaknesses of the flesh, temporarily. R3202:1, 1483:1, 383:1, 260:6; F368; NS86:2 If a sin is partially wilful, and confessed, it is not a sin unto death, but the measure of wilfulness would receive stripes. R1483:1, 3502:6; Q653:1 Very few of the Lord's people reach this point of full, complete, deliberate, intentional sin. In nearly all sin there is room for a measure of divine forgiveness, proportionate to the willingness or weakness. R4272:4, 725:4, 131:3, 44:1 The unpardonable sin. R131:3, 140:1, 44:1, 16:4; HG14:6 Sin voluntarily. (Diaglott) R383:1

After

- Disproving the doctrine of individual election. R624:3

Received

- Heard the Lord's voice. R3164:4

The knowledge

- A thorough understanding. R383:1 Full light. R1234:5, 1694:1, 1618:3, 1426:4, 1149:4*, 381:4 Full knowledge. R891:6, 1449:4* Full knowledge of the divine will. R1736:5, 1449:4*; A321 And ability to live up to it. R1213:5*, 1234:4, 1149:4* Such favors and knowledge brings responsibility and makes the results momentous for life or death everlasting. NS86:1, 420:1

Of the truth

- As it is in Jesus. R5933:3 Favored of God in Christ to the extent of wisdom, justification and

sanctification. F167 The special light of this harvest time. C204 The knowledge of God's grace in Christ, to which God wills that all shall some time come. E474; Q638:3 All the families of the earth shall be awakened and brought to full clear knowledge of the truth before being sentenced as "wicked." R1106:4,6

There remaineth

- No more part for us in the sacrifice. R3083:4, 2707:1 For those who do not remain in the household of faith. R5641:2

No more sacrifice

- No longer a share in the sacrifice of Christ. R5093:4, 2732:4, 2698:1, 383:1 No more a sacrifice. R260:6 The imputation of Christ's merit will not be repeated to any. R4986:4 The atonement for Adamic sin will not cover wilful sins against light and knowledge. E474; R2698:1, 2658:2, 1454:2, 514:5; F167 His ransom does not cover our wilful or determined sin. R383:1 "It is impossible to renew them again to repentance." (Heb. 6:4,6) F368; R5194:2, 3995:6, 2698:4, 1736:4, 1469:5, 1426:4, 1249:1, 261:4, 77:4 "Christ being raised from the dead dieth no more." (Rom. 6:9) R2610:2, 5093:5, 3502:6, 553:4, 514:5, 44:1 They are to be esteemed adversaries of God, whose fate was symbolized in the destruction of the firstborn of Egypt. R5641:2 If they sin wilfully after having been begotten of the Spirit, they will get death. R5071:2, 4830:3, 570:2 They have had and have misused their share in the great "ransom for all." (1 Tim. 2:6) R4908:5, 1962:2, 1698:3, 381:4; NS833:3; Q653:1 The blasphemy against the Spirit shall not be forgiven unto men. (Matt. 12:31) R78:1*, 260:2, 78:1*, 44:1 There is absolutely no hope for the class described in these verses. R4435:2, 5933:3, 2732:4, 1298:3, 44:1; NS162:3; SM178 Only destruction. R5933:3, 1494:4* The sacrifice of Christ does not cover the second death. R1450:4* The same principle will apply to the world of mankind in general when they shall be on trial for eternal life. SM314; R1234:5

For sins

- "There is a sin unto death." (1 John 5:16) R3260:3, 1694:1, 1249:1; HG14:5; NS162:3; Q653:1; SM515 See also Hebrews 6:4-6.

27

Hebrews 10:27 *But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

Fearful looking for

- Looking forward to. R3995:6 Refers to the people of God who realize the fearfulness of the position of those who despise God's favor. R1985:3 Those whose justification had been vitalized, but they had turned back to sin. R4901:2 The Apostle does not say whether those individuals themselves would realize their mistake and feel their alienation from God. Q383:4

Of judgment

- Retribution. E474 Sentence. F167; NS833:3 They cannot be renewed unto repentance. Their hearts have become too hardened. R5452:5, 4079:1 Inasmuch as they are in heart-sympathy with sin, and not in opposition to it. R4077:6, 3260:3 The Lord's decision on these exceptional cases would not need to wait for the "harvest" of this age. R2430:4

Fiery indignation

- To go out from under the blood of Jesus, the penalty would be second death—hopeless extinction. SM562; R2732:4 Which would destroy us. R5233:6

Which shall devour

- Destroy. R912:2, 5233:6, 1698:3, 724:6, 260:6; E474; Q383:4 "Eat up" opposition. R527:5 Devour us as adversaries. R4079:1, 3995:6, 3502:5; Q383:4; SM715, 178:1 Utterly destroy, as vessels fitted for destruction. SM715 In the second death. NS833:3 If we turn from the way of holiness, like a sow to wallowing again in the mire. NS309:6 Not preserve in torment. R2601:3,1; HG160:5

The adversaries

- Enemies. R2942:5, 4077:6 Opponents. R4077:6 Of God. R5391:4, 5641:2, 5233:6, 3995:6, 3260:3, 2942:5, 1698:3, 724:6; F167; HG160:5; NS579:4, 833:3; Q383:4; SM558, 178:1 Of the Lord. R4993:6 The Son of God. R4077:6 The antitypical Moses, the glorified Christ. E474 Of righteousness. R3260:3; SM558 All intelligently opposed to God and his righteousness and plan for securing that righteousness through the redemption which is in Christ. F167 Who knowingly trample under foot the precious blood of Christ. R1186:5; NS162:3 Satan and some who after having been clearly enlightened will deliberately choose sin. R5896:1, 3725:3 "Who shall be punished with everlasting destruction." (2 Thess. 1:9) R2607:6 "He will not always chide, nor will he keep (retain or hold back) his anger forever." (Psa. 103:9) R1402:6 "All the wicked will he destroy." (Psa. 145:20) R3034:1, 1234:4, 1106:6

28

Hebrews 10:28 *He that despised Moses' law died without mercy under two or three witnesses:*

He that

- Verses 28 and 29 contrast the penalty for forsaking the true Mediator with the typical penalty under the Law for forsaking the typical Mediator, Moses. R388:1 In the typical nation. R3083:4

Despised

- Violated. R137:6* Attempted to offer to God incense for themselves. R1250:4, 724:5

Moses' law

- The typical Mediator. R1250:4, 5046:6, 2859:2 The typical Lawgiver. R3083:4 God's representative on the one hand, and Israel's representative on the other. R5046:6, 1725:4 Christ Jesus, by full obedience to the Law Covenant, had the right to supersede Moses as the Lawgiver and representative of that nation. R1725:4, 5046:6 See Lev. 10:1-3. R724:5

Died without mercy

- Every transgression and disobedience received a just recompense of reward. R3052:6 Those executed for disobedience to Moses were merely types of those who will suffer second death. SM777, 358:T; R5093:5, 724:6 There was nothing more for them then. Theirs was the death penalty. R5093:5 In the antitype, the wages of wilful conduct would be everlasting, while that in the type was covered by the great sacrifice for sins once for all. R3083:4; SM358 They will eventually have an opportunity to receive God's grace in Christ Jesus. R5093:5; SM777 As illustrated by Nadab and Abihu. T40; R3055:5

29

Hebrews 10:29 *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

How much sorer

- Severer. E473; F168; R5093:5, 4513:2, 2859:2, 912:2; SM777 Greater. R724:5 Worse. R388:1, 3502:6 More serious. R3083:4 Does not signify more painful, but simply severer or more weighty. SM776 Sin unto death. R4605:5 Sorer than the first death, in that it would be without hope. R4077:4, 3502:6 Than did the typical Israelites who despised the message of the typical Moses. SM776 Second death—the cutting off forever from life without remedy or hope. R912:2, 388:1; F168 Not only lose a few years of his condemned life, but lose his soul, his being, his existence forever, and that without hope of recovery. E474

Punishment

- The penalty. R5093:5, 912:2 Death without a resurrection. F168; R5093:5, 4605:1, 4591:6, 1951:5, 567:2, 388:1; SM777, 358:T Anyone who despised the Law of Moses was condemned to death, from which he is to be released through the merit of Christ. R4605:1, 4513:2 If Moses' Law inflicted a death penalty, assuredly the one who would willingly transgress under greater light would suffer a

more severe punishment. R4513:2 Those executed for disobedience to Moses were merely types of those who will suffer the second death. SM777 These thoughts should make all who have accepted Christ, very earnest, very diligent. SM179

Shall he be

- The Apostle is not applying this text to the world, but to the Church. R4605:2

Trodden under foot

- Disgraced. R3083:4 Rejection of the atoning work of Christ. R5391:4; F168; SM774 Denying the ransom—the very foundation of all the hopes and blessings seen and experienced. R1459:4, 918:4 Enemies of Christ, who really trample him and his goodness and love under their feet, figuratively, disdaining his mercy and favor as well as his instruction in righteousness. R5939:1, 4077:6

Counted

- Knowingly and deliberately. R918:4, 3202:1, 570:5 By a mental rejection of the conditions of favor —a mental repudiation of the blood of the New Covenant. R3202:1 Presumptuous sins pervert the judgment, make void the Scriptures and lead to "the great transgression." (Psa. 19:13) R1392:4, 1296:4

The blood

- The death of Jesus. R3201:5, 16:4 The sacrifice of Christ. R1458:5 Our human lives are to be sacrificed with Jesus. Our death is a sacrificial death and our blood is counted in as his blood. Thus, by partaking in the blood of the covenant, we are sanctified. R5878:1 The cup we memorialize. R4592:1, 4495:3, 4321:4

Of the covenant

- The New Covenant. R2859:2, 4513:2, 3364:5, 3279:5, 3083:4, 1951:5; F168 Which shortly is to be sealed for Israel and through Israel for all the families of the earth. R4592:2, 4605:2 Sharers with him in his great work for mankind, namely, the sealing of the New Covenant with his blood. R4495:3, 5878:1 Our consecration to share with our Lord in his death, in his sacrifice, in the blood of the New Covenant. R4513:2, 4592:1, 4495:3 Our engagement, our consecration to share with our Lord in his sacrificial death. R4513:2 A covenant of sacrifice. (Psa. 50:5) R5877:6

He was sanctified

- Made acceptable to God, justified. E473; C201 Set apart as New Creatures. R261:1 Set apart or devoted to the serving of the New Covenant for Israel and the world. R4495:3 As a result of faith in the precious blood and its cleansing from sin. R4077:6 And in which they had trusted, and on account of which they had been privileged to grow in grace and knowledge. R1459:4 Not only justified by faith in the precious blood, but have presented their bodies living sacrifices. R4591:6, 5939:1, 4605:2, 4321:4 By our consecration to drink of his cup—the blood of the New Covenant. R4321:4, 5878:1, 4591:6, 4435:4 Those who have the understanding and enlightenment through the antitypical Moses—Christ. R5093:5

An unholy thing

- Greek, koinos, common, defiled, unclean. R4435:6, 4491:1, 1336:3* A common thing. C201; E473; F168; R4605:4, 4513:2, 4435:5, 4079:1, 3201:5, 1985:6, 1951:5, 1392:4, 1186:5, 694:6, 431:2, 388:1; NS420:1; SM358 An ordinary thing. R5193:6, 3083:4, 2698:1, 1459:4, 1458:5, 740:6, 387:6, 261:1; C201; E473; F168 As an unsacred or common thing. R4591:6, 5939:1, 4077:6, 724:5, 570:4, 567:1 Valueless. R1454:2, 44:4* Lightly esteemed. R383:2 Denouncing it, counting the death of Christ, as common, not a special sacrifice, valid for the cancellation of our sins. SM775; R4605:4, 1794:5, 383:2; SM300 Denying or ignoring the precious blood. R1860:6, 918:4 Counting the blood of Christ, the death of Christ, as an ordinary death, and not as a special holy sacrifice valid for the cancellation of our sins. SM775 No longer count their covenant to be dead with him as a sacred obligation. R4435:6 Of no more value than the blood of any member of the condemned race. R1336:4 No longer recognizing Jesus' death as their ransom or covering. R387:6, 383:2; C204 Such take off the garment of Jesus' righteousness, and have only filthy rags. R387:6, 724:5 Esteeming their

own little self-denials equally indispensable to the execution of God's great plan of the ages. C200; E474; F168 Those who reject the blood by denying the ransom are merely blinded by the cunning sophistries which Satan constantly uses to deceive. R882:6 This Scripture suggests a doctrinal deflection, whereas Heb. 6:4-9 suggests a moral retrogression. SM773-774; F167

Hath done despite

- Disrespect. R261:1 Insulted. R567:1, 137:6* Despised God by ignoring his only arrangement for atonement. F168; R4605:5, 3201:6, 1837:2, 1459:4, 1296:4, 769:6; SM358 Rejecting the only name, the only sacrifice, the only means by which there is forgiveness of sins and fellowship with the Father. SM774 The one and only plan of salvation—in Christ Jesus. R1250:3 Despite all these favors and blessings, and despite their covenant with the Lord to be his servants. R2697:6 They fail entirely and go into second death. R4921:1, 4634:6 Typed by Moses who was not permitted to enter into the land of promise. R4058:1

The Spirit of grace

- Of divine grace. E473 The spirit of favor exercised through Christ. R1186:5, 4605:1, 1056:2, 891:6, 769:6, 740:6, 261:1; C201 The grace of God which provided the atonement and fellowship with our Redeemer in his sacrifice and reward. F168 Favor, which has called us with this high calling during this Gospel age. R4591:6 All the favors and privileges of God's grace. R4513:2, 1454:2 Divine favor which had held out freedom from the yoke of sin. R5939:1, 4077:6 The spirit of favor which has brought them thus far. R5391:4 Very few day have the sufficiency of light and opportunity essential to a sentence to second death. R2940:5

30

Hebrews 10:30 *For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

For we know

- This is no idle suggestion. R4513:2

Vengeance

- God will punish the evil doers. R1618:3, 247:5 Those who forsake the way of the Lord. NS217:4

Saith the Lord

- Jehovah. F396 We are to remember him with whom we have been dealing. R4513:2

Shall judge

- During the Gospel age. R1336:4* The present time. R1391:6; CR495; OV434 Let us not wait for him to judge us personally—let us examine ourselves, and correct whatever we can find to be out of alignment with his instructions to us. OV434 If not sufficiently watchful, the Lord will give us some experiences that will be good—if rightly received. R5890:5

31

Hebrews 10:31 *It is a fearful thing to fall into the hands of the living God.*

A fearful thing

- Until actually perfect. A305; R2426:5, 1068:4, 792:1, 764:2, 387:5 Going out from the protection provided. R724:6, 1250:3, 724:6 It would be the second death. R792:1, 4513:2 Because God is just, and we are imperfect and could not hope to meet the requirements of the law of absolute justice. R2859:3; A305; E471 Because every imperfect being, judged by the law of God, would be unworthy of life, condemned to death—second death. R792:1 Because of the absolute perfection of God's law, and the fact that his only allowance for imperfection is through Jesus. R764:2; E472 Because, if in his hands, though loving, he is just and cannot look upon sin with any degree of allowance. R387:4

To fall

- Out of the hands of the Redeemer. F168, 120; R4513:5, 387:6; HG160:5 Out of the hands of mercy. SM777 Exposing themselves to the second death. R387:5 By a wilful rejection of the Redeemer's

merit. R792:1, 4835:2, 1261:3, 1250:3, 764:2 By coming out from under the covering, ignoring the ransom price, and "counting the blood of the covenant a common thing." (Verse 29) R387:5

Into the hands

- Into the hands of justice. SM777; HG160:5 To be dealt with directly, without mercy. R2859:3, 1261:3 A judgment according to facts and works; and to all imperfect creatures this means death. R2456:4, 2426:5; A305 If in his hands we know that the slightest imperfection must condemn us to death, how graciously, then, has God provided a "cleft rock", a perfect covering for our nakedness, in the person of Jesus our Lord. R387:5 All unjustified are yet in the Father's hands, and under his condemnation. R387:6

Of the living God

- The great Judge who can make no allowance for sin, accept no excuses. F168 To stand trial before God in our own righteousness, which is but "filthy rags." (Isa. 64:6) R1442:2, 1769:1, 1261:3, 387:6 Who is a consuming fire to any who claim his gift of life outside of his appointed way. R1850:2, 2859:3, 1442:2, 1336:4* His mercy and love can never trample upon his justice. R386:5 He cannot look upon the least sin with any degree of allowance. (Hab. 1:13) R386:6; F120

32

Hebrews 10:32 *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;*

Call to remembrance

- An exhortation to confidence and loyalty. SM777 The Apostle recognized that we might become discouraged with our faults and weaknesses. SM179 Take encouragement from what you may have endured in the past. CR153; R4078:1; SM179 Continue to wage warfare against the world, the flesh and the devil. R4078:1

The former days

- Our past experiences. R4513:3; SM778 Our first love and first zeal. R4078:1 Maintain the zeal and love which began and which should be increasing day by day. SM778 At that time, the brethren were really in a better, more alive, spiritual condition than later. SM179

Ye were illuminated

- Enlightened. R3776:2 An enlightening of the mind. CR402 Saw the matter clearly. R5332:2 The begetting of the holy Spirit. R5088:2 The work of the holy Spirit, which we received at the time of our consecration unto death. OV407; R4544:3; PD57/69; Q183 It began with the Church at Pentecost. OV407; R5088:2 There is quite a distinction between having the holy Spirit and being illuminated by it so as to let our light shine. R4149:5 Your afflictions and trials came principally after you had been illuminated, and they have increased as the light of present truth has increased with you. R1653:4

Ye endured

- For the Lord's sake, for love of the brethren and in harmony with God's arrangement. R5818:5 A strong persecution, openly manifested by the worldly-spirited, Satan-deceived people of God. SM180 While suffering persecutions, the brethren were really in a better spiritual condition than later. SM179; CR488 Few are willing to endure. R3281:3 God appreciates faithfulness. R4407:4

A great fight

- The early Church did not hide their light because of persecution. R942:5 These conditions prevailed all the way down from the Apostle's day, and will continue to the very close of the Church's experiences on this side the veil. SM743

Of afflictions

- "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened to you." (1 Peter 4:12) R1652:6, 5412:4 The object and utility of present trials and persecutions are in fullest accord with our high calling—to be a joint-heir with Jesus "if so be that we

suffer with him." (Rom. 8:17) R1652:6 Soldiers are not always fighting; they are not always having afflictions. CR153

33

Hebrews 10:33 *Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.*

Partly

- All lovers of righteousness are to have more or less share in experiences of opposition. SM221

Whilst ye were

- In their own persons. R1699:5 Who suffered great loss. CR488

Made a gazingstock

- Those who were actively in the conflict, sufferers for righteousness sake. CR17 We have to be a target, that the Lord's message may go forth. R5412:4

Reproaches

- The present wages of those who preach truth. R824:3

Afflictions

- Under Nero and Diocletian, many Christians suffered for loyalty to God. CR488; SM181

Whilst ye became

- In fellowship with others. R1699:5

Companions

- Partakers. NS490:4 By avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. R1653:4 Some were not able to go out in the midst of the battle as Paul was, but were loyal to the truth and rejoiced in the privilege of being companions. R2143:1, 2239:3; NS490:1; SM180 Some suffered with those in affliction in that they had been sympathizers of those who had been persecuted. R5818:5, 5670:3, 3144:1 The Lord recognizes and appreciates this association with those in distress. Each doing to the extent of his opportunity the work of the Lord. R5670:3, 3144:1; CR17 If we have the martyr spirit, are loyal, courageous for the Truth, even though we never are counted worthy of open or public opposition or persecution. SM182 Perhaps this constitutes all the sufferings required of some of the Lord's saints. R3002:4 There are two classes of labor to be rewarded, an active and a passive. NS490:4

Of them

- The more able servants of the truth. R3144:1 In every time, and now, the spirit of persecution naturally would strike most prominently certain leading figures. SM221, 180:3

That were so used

- That were reproached for the truth's sake. C133 Misused for Christ's sake. R3183:5, 1699:5

34

Hebrews 10:34 *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*

In my bonds

- It is presumed that this epistle was written while St. Paul was a prisoner at Rome. SM180

Of your goods

- Including worldly reputation. R2405:6

35

Hebrews 10:35 *Cast not away therefore your confidence, which hath great recompence of reward.*

Cast not away

- The Apostle exhorts them not to turn back, not to be discouraged, but to be encouraged. They should have confidence in God that he loved and appreciated all they had borne for him. R5818:5, 4513:3

Be not weary in well-doing; rise from the ashes of discouragement and lift the cross with renewed zeal. R5095:4 In some instances, the feeling of discouragement leads some to fear and distress, that the second death is apprehended. The Apostle seems to have in mind this condition. R5095:1 Satan is permitted to do so if we do not live up to our light. R5595:2

Your confidence

- Your faith, your trust. R5594:1; CR214; NS563:3 Confidence in God. R5594:6; CR214; NS566:4 Outspokenness. SM182 In proportion as we have knowledge and grow in grace, in that same proportion our confidence is growing stronger. It represents our heart condition. R5595:2, 188:1 In our Leader, the Great Shepherd of the sheep. R188:1, 4926:6 In God's invitation to be joint-heirs with Christ. R5595:1 In the Lord and in his Word. NS563:4, 566:4 In the brotherhood, or the world of mankind in general. R566:4 Confidence in the outworking of God's plan, and in all who trust in the precious blood and are bringing forth fruits of the spirit in their daily lives. R1653:4, 5595:1 Faith in God and in the "great and precious promises" is the very basis of all Christian endeavor. R5095:2 We surely have every reason for greater confidence than ever—when we call to mind our leading in the past. R191:5 Without this faith in God one cannot fight a good fight. R5095:2 The Lord has not promised a great reward for merely believing and trusting, and in a cowardly manner keeping our light hidden. SM182 Testings will come in some manner not expected, and may be very severe crucial tests of our love and loyalty. NS565:5 Through Evolution and Higher Criticism. NS562-564

Reward

- The rewards are for those who hold the faith even unto death. R5095:5 God wishes us to trust him according to his promises and will reward such faith. R3002:4 God will reward us according to our faith, confidence, honesty, sincerity. He rewards faith rather than works—not what we can accomplish. R5594:1, 5595:3 The severer the trial that is endured faithfully, the grander we may suppose will be the reward to the faithful. NS566:5

36

Hebrews 10:36 *For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

For ye have need

- More and more we come to see how much patience we need. CR447 During this period in which Jehovah permits sin and opposition to his will to flourish. R1781:5, 2025:5, 1273:2

Of patience

- Greek, hupomone, cheerful endurance, constancy. R2791:1, 5332:1, 4910:4, 2792:1 The Lord cannot give us patience except by giving us trials to develop that patience. CR315 "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Let us patiently hold on our way. R5650:1, 5652:6 Without hope, patience would soon fritter away; and no length or breadth or depth of character could be expected. R5213:3 If those who are now suffering affliction because of their loyalty to the Lord, will take afflictions and trials joyfully, these will surely work out good to them. R5333:4, 2025:6 "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (James 5:10) R5332:6 One of the cardinal graces of Christian character. R5332:2

Done the will of God

- In presenting our bodies as living sacrifices, our reasonable service. R5332:2 After having brought our own will into complete subjection to the divine will. R4910:3 Reached the mark—having attained to that mark of character in our hearts, in our wills we should establish God's righteous will as the rule of life under all circumstances and conditions. R2792:1 Not in the perfect and complete sense, but a reasonable service. God does not expect us to do that which is impossible. R5332:2 "This is the will of God (concerning you) even your sanctification." (1 Thess. 4:3) R5332:3 "Having done all to stand" (Eph. 6:13) clad in full armor. C212

Ye

- The Christian Church, the consecrated, who have left the world. R5332:1

Receive the promise

- The things promised. R5594:4, 191:5 The fulfillment of the promise. R5332:4 The original promise —the seed of Abraham shall bless the world. R5332:5, 5137:1 A share in the coming glory is contingent upon present sufferings because they develop positive characters—and love instead of selfishness. R1653:1 The Apostle is urging that we continue to be Christ's and to abide in him—thus to be glorified with him. R5332:5

37

Hebrews 10:37 *For yet a little while, and he that shall come will come, and will not tarry.*

A little while

- "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) "A thousand years in thy sight are but as yesterday." (Psa. 90:4) R11:2

Will come

- Greek, heko, to have come, be here; not future tense, but present. R591:4* Be present—Paul's words are especially for us—at the end of the age. R187:3

Will not tarry

- This has now been accomplished, he has come, and no longer delays. R191:5

38

Hebrews 10:38 *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

Now the just

- The just one. R191:5 Consecrated believers, justified by faith in Christ as their Redeemer. R798:2, 904:1* A peculiar people, separate from the world, and cannot assimilate with it. R903:6* The just one is first of all, Jesus, and secondly all those who constitute members of the Body of Christ. R191:5, 904:1*

Shall live by faith

- Contrary to the course of the world, which seek to walk by sight and after the desires of the flesh. R1798:5, 1790:3, 903:3* The life of faith is the assimilation of that which we have proved to be the truth, so that its principles become our principles, and its promises our inspiration. R1799:4, 1798:3 It is not enough that, by faith, we receive the first impulse of life, but, having passed from death unto life, we must continue to receive an appropriate spiritual nourishment, that we may grow thereby. R1798:3 In this way of faith there is much of present privilege, as well as future prospect. The motives, hopes, aims, ambitions and joys are all of a higher, nobler order than those of the world. R1798:3 Study and accept God's plan for both the present and future, and act as he directs, ignoring our own ideas of expediency whenever God's Word speaks to the contrary. R903:3* Very different from living by sight—acting in the present, and planning for the future, according to our knowledge, experience, and judgment. R903:3* Though the way is very clear, and the light strong, yet we must still "walk by faith and not by sight." (2 Cor. 5:7) R191:5; NS414:2 "Looking not at the things that are seen, but at the things that are not seen." (2 Cor. 4:18) R1798:6

But if any man

- Who has been actually or reckonedly restored to perfection. A107 Presented (Rom. 12:1) and sanctified. R4321:4 The Lord never interferes with our hearts—to be in service against our will. We may at any time draw back from service. R4356:3

Draw back

- Shrink back. R191:5 From the sufferings. Q680:4 From the covenant of sacrifice. F637 There must be something at this time to which the Apostle refers calculated to make some draw back from the

light. R191:5 Unto perdition—to do despite to all the favors of God—to turn back to wallowing in the mire of sin and to take pleasure in the works of the flesh and the devil; anger, malice, hatred, envy, strife. R4654:3, 2073:4*; NS372:5, 382:4 To go back to the world and live after the course of this world, to take its standpoint of observation and to reject the Lord's leading. This is not generally done suddenly, but gradually. R904:4*; SM776 After being enlightened, some will reject the favor in the way it is offered. R883:4 And mind earthly things. R1799:5 From doing the Lord's will, and thus renounce their sacrifice. NS611:3 Weariness in well doing and desire for the rewards of unfaithfulness are first steps in drawing back from the way of faith, and also from the favor of God. R1799:1 Through fear that the Lord has forgotten him in his trials, or through unwillingness to longer submit to the polishing. R2405:2 First perhaps looking back with a sigh, then with a little disposition to compromise the truth in favor of the cravings of the fallen nature, finally with a complete surrender. R1799:1, 2073:4* To walk by sight. R191:5 "No man having put his hand to the plow and looking back is fit for the kingdom of God." (Luke 9:62) R1775:4, 2081:4* Not merely slip through weakness of the flesh under the power of temptation. R2073:4*

My soul

- Greek, psuche, sentient being. God is a soul. E350; R5325:6

No pleasure in him

- Does not delight in him. R191:5 This drawing back is a most serious matter. R1799:1 These thus cut themselves off from the favors, privileges and blessings belonging to the Church of Christ. R5332:2

39

Hebrews 10:39 *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

But we

- An illustration of wise suggestion. F549

Of them

- Probably few. R2942:2

Who draw back

- By sinning wilfully. T68; R2099:5, 1981:5 Turn again to a fleshly will. R5486:2 From such high privileges. R1981:5 And mind earthly things. R1799:5

Unto perdition

- Second death—destruction. T68; R5371:2, 5102:3, 4536:4, 4321:5, 2941:3, 2161:3, 2081:4*, 2073:4*, 1799:1, 431:2* Nonentity. R2941:3

Believe

- And go on. R5371:2

Soul

- Lives. R5371:2

Hebrews 11

1

Hebrews 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*

Faith

- True faith seeks for a positive message from the Lord. We should clearly differentiate between credulity and faith. R5188:3, 5243:6; Q774:3 The reasonable and accepted conclusion of a logical argument based upon a reasonable premise or foundation. R2162:2*, 1158:2* More than hope, faith implies a promise. R4385:5 Proper faith must be based on studies of the Divine Word and promises. R4385:6, 2163:6* Our faith in all God's promises should be as unwavering as our confidence that tomorrow's sun will rise. R2162:5*, 1158:5* No grief, no tribulation, can shake our inmost joy if it

be well founded upon the faith foundation of divine assurances that we are children of God. R4386:1 Faith in God is that humble confidence which espouses his unpopular cause, which perseveres in pursuing it, in the face of all opposition and without human encouragement, enduring reproach, persecution, etc. R2163:2*

The substance

- A basis. R1158:3, 2162:5* Understanding. Q775:T Faith is not only a groundwork, or basis, for our hopes, but it is a real substance—a mental substance, which stimulates and clarifies the mind. R5717:6 Belief, in the ordinary sense of the word, is not sufficient as a foundation for our trust and onward progress, unless that belief be congealed, solidified, into a substantial faith. R5188:2 Faith deals with the future—our reward. R74:5* Faith is the basis out of which the living hope springs and grows naturally. R2162:1*, 74:5* The very basis of Christian character. R2163:4* Something substantial upon which hope may build. R2162:1* Faith becomes a strength to our minds as we progress in the knowledge of God. It becomes as real and tangible as any material substance—even more; for the things upon which our faith lays hold are eternal. R5717:6

Things hoped for

- Hope finds a foundation—finds in faith a substance, because faith rests upon a divine promise. R4385:5 Strictly speaking, hope is not substantial, not a reality, and furnishes no genuine foundation. R4385:5 Fear, doubt, and uncertainty, indicates lack of faith and a true foundation on which to base hope. R4385:6

The evidence

- Proof, conviction. R5717:6, 2162:5*, 1158:3*; Q775:T A reasonable conviction becomes a basis of hope for the things which God has promised. R1158:3

Things not seen

- Faith deals with the invisible—our strength for the work of life. R74:5* Based on the logical deductions from known facts—a most reasonable thing. R2162:3*

2

Hebrews 11:2 *For by it the elders obtained a good report.*

For by it

- Faith. R4386:1 A working faith. The Worthies were justified by faith, when their faith led them to do what God required of them. R50:2*, 1945:3 Their hope was based upon their knowledge of the character of God and his promises to Israel. R1409:3 Here, the Apostle Paul, the antitype of Eleazar, points out the harmony of the Ancient Worthies faith and sufferings (burning) with ours—casting in hyssop, scarlet and cedar. (Num. 19) R1897:4; T110

The elders

- The Ancient Worthies. R5859:1, 2375:5 The faithful overcomers of the past. R1529:1, 1469:5 Overcomers of the Jewish Age. R875:5*; OV28; NS369:2 A class of God's people not of the Royal Priesthood who suffered for righteousness sake outside the Camp. T106 The noble brethren before the cross, the last one of whom was John the Baptist. R5859:2, 5263:5 Comparatively few exercised faith and wrought righteousness in harmony therewith, up to the time of Christ. R4454:5, 4386:1 From Jacob's death to Christ a few of Israel, exercising faith above and beyond the Law Covenant, were blessed by the underlying Abrahamic Covenant. R4451:5, 4454:5 Millions of Israel who were favored with a call did not make their election sure and were not counted worthy of a place in the list. NS370:2 The Ancient Worthies were justified by faith. They with ourselves come under the Abrahamic Covenant, which had no mediator and needed none, because made only with those of similar faith to father Abraham. R4388:6, 4330:3, 1872:2 Not all the elders or Ancients received a testimony that they pleased God. R4386:1

Good report

- They were commended, not for perfect works, but for their faith. R4386:1 Their faith in God and his

promises, attested by imperfect works, justified them to that divine fellowship which they will fully enjoy when the things hoped for shall be realized. R4386:2 They will receive a share in the original promise, and be participants in the work of blessing the Gentile world. R2375:5 A testimony that they pleased God. R4386:1

3

Hebrews 11:3 *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

Worlds were framed

- In obedience to divine direction. R4386:2 A matter of faith with us that what we see was miraculously formed, even though gradually. R4386:2

4

Hebrews 11:4 *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*

By faith

- Ancient Worthies were under Faith Covenant. R4330:3 It was not by custom nor by accident that Abel chose his sacrifice. Evidently, he had been seeking the mind of the Lord, and had found it. R1614:6 It is to those who exercise faith, and who seek and knock, that the mind of the Lord is revealed and that only the great sacrifice of our Redeemer's life is acceptable to God. R1614:6

Abel

- The first martyr for righteousness in the world's history. R4386:3 Starting with the more prominent of the race who had been faithful to God according to their light down to the time of Christ. NS520:2 Typifying Isaac, Jacob, spiritual Israel and the wheat class. R2778:2 In some degree a type of Christ. R1614:6

More excellent

- Acceptable. R1614:6 God manifested his acceptance of the animal sacrifice of Abel. R5768:5 He was led to offer sacrificially animals which typified the better sacrifices by which reconciliation will eventually be effected between God and humanity. R5188:5 A sacrifice of life, and therefore a true type of the promised redemptive sacrifice. R1614:3 Valuable, because it pointed forward to the sacrifice of Christ. R74:5*

Sacrifice

- Abel and Seth and all the godly Ancients sacrificed; and through these typical sacrifices they approached God. R1945:3

Than Cain

- Typifying Ishmael, Esau, fleshly Israel and the tare class. R2778:2

Obtained witness

- Approval by God's acceptance of his offering. R5188:3

He was righteous

- Abel is mentioned four times in the New Testament, and three of the times particularly styled "the righteous." R4386:3

Yet speaketh

- Figuratively—actions speak louder than words. R5044:4 The fact that he died because of his devotion to the Lord, speaks of his devotion to God and to principle. R4386:3 God's acceptance still speaks to us in Abel's favor, although he is dead. R5188:3

5

Hebrews 11:5 *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*

Enoch

- He not only prophesied (Jude 14, 15), but believed it and it stamped his entire character and made him separate from the world and drew him nearer to the Lord. R4386:5 We might speculate that Enoch, the seventh from Adam, would represent man in his future state when he will be perfect, and will not die. Q262:T

Was translated

- Taken away—lifted over from one state or place to another. Q261:3 The Bible does not explain what this term means. Q262:2 Enoch did not die. Enoch remained under the death sentence until he was ransomed by our Lord's death. R2153:2, 3378:1, 619:6 There is no record as to where he was taken; except that he was not taken to heaven. R5188:5, 619:6; Q261:3 No offer of heavenly life was possible until after Jesus died as man's Redeemer. R5772:2 How, or where, God took him, or for what purpose, is not revealed. R619:6; Q261:3 God may have protected his life through all these centuries as an illustration of how human life could have been prolonged by divine power, if God had not placed the curse of death upon the race. R5188:6 In some way his life was preserved. Q773:2 "He walked with God, and God took him." (Gen. 5:24) R5188:5, 4386:4, 619:6 Enoch did not go to heaven. "No man hath ascended up to heaven." (John 3:13) R3378:4, 5188:5, 3417:4, 2153:3, 619:6, 838:5

Not see

- Not experience. Q261:3

This testimony

- There will be no necessity for testing the Ancient Worthies in the future. Their acceptance with God is already proved and declared. They will come forth as perfect human beings. R5030:5

That he pleased God

- Was justified to fellowship, not life. F125; R4640:1 When the Ancient Worthies ascertained God's will, they set about doing it. R5074:2; NS678:5; Q12:4 They came up to the standard—perfection of heart-intention, and obedience to the extent of ability. R5073:2, 5317:4, 5149:4; Q405:5 Although they did not by obedience to the Law Covenant secure the blessings which it proposed. R4451:5 Having loved and served him in righteousness and truth. R1273:1, 1781:4 For which they will be restored to human perfection. R5293:6, 5073:6 This assures us that they had considerable character development. R4612:2 Abel, Enoch, Noah, Abraham, Moses, Daniel, and the prophets were grand characters. Yet there was no Pentecostal outpouring in their day. NS802:3 Nehemiah and others of his time who displayed faithfulness and loyalty are not personally mentioned by St. Paul, but they are undoubtedly included in the list of them that pleased God. R4912:5

6

Hebrews 11:6 *But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

But without faith

- Without understanding and accepting God's promises. F315 God will not receive any one who does not exercise faith. R5717:4 No works can be acceptable to God unless inspired by faith. R5859:1; NS343:3 The stronger our faith, the more our works are sure to be under the divine arrangement. R3338:5, 4377:2, 3762:5 All of our services to the Lord are valuable chiefly as proofs of our faith in his promises. R2425:4 No essential element of Christian character is given greater prominence in the Scriptures than faith. R1938:3, 5128:6 Faith is the basis and only condition upon which any other of God's favors are now obtainable. R4003:2 It is impossible for us to come near to the Lord except as we shall exercise faith and trust in him, in his goodness, power, wisdom and love. R3338:5, 2907:3, 2162:5*, 1158:3* Faith is a real substance—a mental substance, so to speak, which stimulates and clarifies the mind. R5717:6 The acceptance of a thing because we have indisputable evidence of its reality, its truthfulness and its reliability. R5717:5 To be developed, faith must be tried with

opposition. R5148:2 Lack of faith is a constant hindrance to overcoming. R5425:4, 2642:6 At the present time, God is dealing only with those who have faith towards him. CR321; R5189:1, 5148:4, 5128:6; OV309 God demands that we shall exercise faith in him corresponding to his mercies and manifold favors to us. R2334:2 Both the head and the heart—the intellect and the affections—are necessary to this faith. R1822:3 God is now seeking only those who can exercise the necessary faith when the message of God is brought to them. R5717:6 Our faith will be in proportion to our knowledge of the character of God. R5116:2; NS449:3 The effort of every Christian should be toward a continual growth in faith. R2163:4* Faith is fundamental and the graces (2 Pet. 1:5-7) are as the house of wisdom built upon it. R136:6*, 74:2* "This is the victory that overcometh the world, even your faith." (1 John 5:4) F147, 315, 658; R2654:1, 2642:6, 2425:4; NS228:1 The sixth sense—confidence in the Lord. R5189:1, 5243:6 It is our privilege to pray to the Lord to increase our faith, and to ourselves increase it by learning the divine promises and applying them as our own. R2642:6, 3338:5 Faith might exist alone for a time, for not by works are we justified, but by faith only. R216:1 Faith in Christ is a part of the faith necessary. R555:6*; NS643:6 If one lose his faith, there is no telling whither he may wander. R5116:2 When man shall have attained the full likeness of God, he will not need any special development of faith; for faith will be inherent in him. R5716:5 The Apostle Paul points the Gospel Church to the noble, self-sacrificing faithfulness of the Ancient Worthies who endured so much for their faithfulness to the Lord and his truth. R1372:2 Not credulity, which is the acceptance of a thing without good reason, without sure evidence. R5717:5, 5243:6, 5188:3

It is impossible

- No man ever was, or ever can be saved, either by the law of nature—conscience—or by the written Law. R556:1* Neither innocence nor ignorance, nor any other natural condition, will save. R1043:6*, 556:4* "Faith cometh by hearing and hearing by the word of God." (Rom. 10:17) R555:5*; HG421:4 Faith, and endeavor to obedience in harmony with that faith, are necessary to salvation. HG421:3

To please him

- Paul is laying down a general principle as to what is the divine pleasure. R5716:2 A person is pleasing God in proportion as he has faith, and displeasing in proportion as he lacks faith. R5188:6, 4387:2 Only those who please God, who have his approval, will have eternal life. R4133:3 The more our faith is developed, the more pleasing in the Father's sight we shall be. R5148:2 Those being selected for exaltation to the divine nature must expect to have their faith tested; this testing is most important from the divine viewpoint. R5116:2 God cannot recognize as children those who do not love him, and they cannot love him without faith. R556:1* Or to "have peace (rest) with God." (Rom. 5:1) R391:3* They that are in the flesh, depraved, cannot please God. R556:4* The more we may be used as channels of blessing to others. R4387:2

He

- This class, having a heart-hunger for their Creator—a longing for him that nothing else can satisfy. R5717:4

That cometh to God

- Now. R5717:4 In prayer. F680 Acceptably. R2834:3 Not literally. "Let us draw near, with a true heart." (Heb. 10:22) R167:4* Those who have naturally some faith and who have gained a sufficient knowledge of himself and his character to believe in his love and to be desirous of coming into fellowship and communion with him. R5717:6

Must believe

- The Father would have our faith in him implicit, unwavering. R5148:2 No other prayers are accepted. F680 The obedience of the Ancients was the best possible evidence that they did believe, and their faith was approved. R74:5

That he is

- Must recognize him as the selfexisting one. F680 That he is a personal God. CR489, 481:4 That there

is a God who made us. R5717:4 And must "set to his seal that God is true." (John 3:33) E230 Mankind have become so alienated from God by wicked works and self-will that many do not know that there is a God. R5717:1

A rewarder of them

- A faith in the justice of God, that, inviting us, he will not spurn us, when we respond to his call. NS620:4

Diligently seek him

- With a heart-hunger for their Creator—a longing for him that nothing else can satisfy. R5717:4 To know him, to obey him, to serve him. F680; R2569:6 To walk in his ways. R4072:5 He will reveal his true character to them. OV2 It is not sufficient to know that there is a God, nor to realize that he is a living Being. We first believed; then we sought to know his will concerning us. CR489 In an important sense it is the Christian's life-work to come to God, and success is to the diligent seeker. R74:2* Faith works—work secures reward. God did not say to the Ancients, "believe" but he gave them something to do. R74:5*

7

Hebrews 11:7 *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

By faith Noah

- For a long period Noah's faith was tested even unto the entering of the Ark and the closing of the door before the rains descended and the floods came. R4386:6

Things not seen as yet

- Building an ark at a time when there was no apparent excuse for such a building, since not a drop of rain had fallen from the time of man's creation until that time. (Gen. 2:5) R5188:6, 4386:5

Prepared an ark

- Type of Christ and the power in him which will replenish and reorganize society. A318 If God commands the building of an ark, the reasonable course is to build and to warn men, though the flood tarry for 120 years. R1158:5*, 2162:6*

Saving of his house

- God blessed his faith, and made him a channel of blessing to his family. R5188:6

Condemned

- Greek: katakrino, sentenced to overthrow. R999:2 Judged. R518:6*

Became heir

- Because he genuinely trusted and obeyed God. R4386:6

Righteousness

- None was righteous in the absolute sense. "There is none righteous, no, not one." (Rom. 3:10) R4386:5

8

Hebrews 11:8 *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

Abraham

- Typified the Heavenly Father. R4387:1 Styled the "father of the faithful" because with Abraham God started a faith family to whom were given many and great promises. R4386:6

When he was called

- Abraham's call of God was the result of his having faith in God and because he lived at an appropriate time for the divine purposes to begin to be expressed. R4387:1

Should after receive

- Not receive at the time. R1634:3

An inheritance

- There is no suggestion of Abraham becoming a partaker of the divine nature and a joint-heir with Jesus. R5291:2

Obeyed

- He responded to the call and came into Canaan. R5189:4 Abraham was justified by his works and not by faith only. R30:1*

And he went out

- The first test upon Abraham, after he was called, was that he leave his native country to wander up and down through Palestine as a shepherd. R4387:1 Probably in the face of the great displeasure of his relatives. R2846:6

Not knowing whither

- Not knowing the particulars respecting it beforehand. R5189:1 In this respect typifying the experience of the true Church in coming out of Babylon. R2847:1

9

Hebrews 11:9 *By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*

He sojourned

- Moved about, not settling down as an owner. R1634:3 "Now the sojourning of the children of Israel was 430 years." (Exod. 12:40) B47

Land of promise

- In after times God would bring Abraham's posterity to this land and give it to them for a possession, and if obedient, Abraham's seed would become great and influential and bless all nations. R4387:1

A strange country

- As a stranger. R5189:1

In tabernacles

- In tents. R5189:2 Temporary, movable dwellings. R1634:3

With

- As did also. R5189:2

The heirs

- His associates in the promises and heirs through him. R5189:2

10

Hebrews 11:10 *For he looked for a city which hath foundations, whose builder and maker is God.*

Looked for a city

- Not a literal city. The entire passage is symbolical. R5189:4 In olden times a city stood for and represented a fortification, a government, a rule of authority. R4387:3 The glorious Kingdom of God in both its earthly and heavenly phase. R1617:4, 5189:5, 4387:4 The antitypical Temple. R2520:6 The New Jerusalem, the glorified Church, the Kingdom class. E90; R5189:4 A government is symbolically represented by a city. R5189:5 An established kingdom. R1634:3 The Kingdom of God. R1630:1 He did not expect to come upon a newly built city of divine construction, or a New Jerusalem built of literal precious stones and pearls. R4387:3 "He rejoiced to see my day." (John 8:56) The Millennial Day. E89, 90

Hath foundations

- Twelve, the apostles. R4387:5, 30:2* Permanence, based on principles of righteousness. R3936:6, 1634:3

Maker is God

- Men could build an earthly city, but not the heavenly. R56:6*

11

Hebrews 11:11 *Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*

Also Sara

- The distinction of sex does not operate to the disadvantage of either male or female in connection with the divine promises. R4387:5

Received strength

- She was assisted through the faith she exercised. R5189:2 By the exercise of divine power, for Sarah was not only barren, but aged. R1140:5

Judged him faithful

- Although past the age of motherhood, Sara believed God. R4387:5 Trusting God's faithfulness. R5380:3

12

Hebrews 11:12 *Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

As good as dead

- At the age of one hundred, Abraham received Isaac as one born from the dead. R751:6*

13

Hebrews 11:13 *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them , and embraced them , and confessed that they were strangers and pilgrims on the earth.*

These all

- Referring to those mentioned in the 12th verse and not those in the preceding verses. Q773:2 Including Sara, and John the Baptist. R4387:5, 5069:4 Abraham, Isaac, Jacob, and all the faithful of past time. SM44; R607:1 Evidently, the Apostle previously (verse 5) made an exception of Enoch and therefore not included with these. Q261:3

Died in faith

- They met conditions of heart loyalty, and were found faithful. R5836:3 They knew they had not received eternal life, or any of the things which God had promised, but they died in faith that they would get it in the resurrection. R4961:6 That what God had promised he was able also to perform, in his own good time and way. R2035:2 Serving the Lord with their all could not justify them legally. R5528:2 Abraham never relaxed his faith, even to his dying day. R1617:1 Presumably, Elijah died and was buried like other men. Q259:4

Not having received

- Without. A293 The things promised—the land wherein they dwelt, etc. R220:2, 5859:3, 5291:2, 4387:5

The promises

- Earthly promises. R5859:2 The blessing—reconciliation to God and eternal life. SM44 The things promised them. R5772:3, 5291:2, 5189:2, 4388:4, 4387:5 The fulfillment of the promises. R5528:2, 4961:6 That the "seed" shall some day come. R5116:6 The blessing of eternal life. R5073:6 Hope of a place in the natural seed to bless all mankind. They had no knowledge of the spiritual seed. R5836:3 God did not promise heavenly things prior to Jesus' day. R5859:2 The Ancient Worthies were not rewarded at death. HG334:4

Seen them afar off

- Beyond the present life. R1634:3, 4071:3 With the eye of faith. R4387:5 The promises will be literally fulfilled to Abram in the incoming Millennial Age. R607:1

Were persuaded

- Their rejoicing was in the faith-view which they had from afar. R5189:2

Strangers and pilgrims

- Nomads. R5189:2 They separated themselves from the rest of the world, having obtained new aims, new ideas, were out of touch with the remainder of the race because of having a different standard. R5116:6 Abraham was a sojourner and not an owner to the day of his death. R2849:4 They were obliged to wait for the heavenly country, for two reasons: (1) To test their faith, (2) "The wickedness of the Amorites was not yet come to the full." (Gen. 15:16) R2230:6 We must be willing also to stand this test at the present time. R4387:6

14

Hebrews 11:14 *For they that say such things declare plainly that they seek a country.*

Seek a country

- Their travelling up and down showed that none of the cities or countries through which they passed were wholly satisfactory to them. R5189:2

15

Hebrews 11:15 *And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.*

If they had

- Abraham's continuance in Canaan marked the continuance of his faith. R2121:1

Been mindful

- Wishful. R2230:6, 220:2 They were not discontented in the sense that they wished to return to their former homeland, Haran. R5189:2

Of that country

- Chaldea. R220:2 Charran. R2230:6

To have returned

- When they found that God was not yet ready to fulfil his promises. R2230:6

16

Hebrews 11:16 *But now they desire a better country , that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

But now

- As it is. R1096:3* Instead of returning. R220:2

A better country

- A home under more righteous conditions. R2231:2, 4387:6 The Paradise of the now near future. R5189:4 The promised country. R220:2 They were waiting for the time that God intended they should inherit this promise—the land of Palestine—at the establishment of God's Kingdom. R3945:3, 220:2 The Ancient Worthies, unsatisfied with any of the earthly prospects, sought the heavenly. R4387:6 Not heirs in the highest sense, this opportunity was not open in their time. R5528:2

That is an heavenly

- One with heavenly laws. R2230:6 One from heaven. R1096:3* Canaan in the heavenly Kingdom. R220:4 Not in the sense that the Church is seeking the heavenly, the spiritual things. R4387:6 They had no heavenly promises. All of their promises were of the earth, earthy. R5189:4 In going out to the unknown land, and in the offering of his son Isaac, Abraham grasped the future, seeing Christ and the heavenly country. R74:5* In the sense expressed in our Lord's prayer. R4387:6 It is evident that Abraham saw beyond the glory of the earthly. R30:2* Our citizenship is of the heavenly Kingdom, therefore we should be diligent to learn its language. R1062:6*

For them a city

- Government. R4387:6 Not a literal city, but the Kingdom of God. R2231:1, 4387:6, 220:4 The Millennial Kingdom, whose earthly seat of government will probably be Canaan. R220:4 God has planned such a heavenly Kingdom or dominion as they hoped for. R4387:6 It is under this perfect city or government from God, through Christ, that they shall find a country (home) which could never have come under the imperfect city (government) of bondage. R1389:4

17

Hebrews 11:17 *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son ,*

By faith

- A childlike faith. Abraham trusted God's love and believed his wisdom superior to his own, and accepted his authority as paramount to every other consideration. R1623:6 The kind of faith that the Lord desires to find in the spiritual seed of Abraham—a faith that will trust him even where it cannot trace him. R2907:6 Abraham had not this degree of faith when first he entered Canaan. It was lack of this perfect trust in God which made him fearful to acknowledge Sarah to be his wife. R2908:1

Abraham

- A type of God. (Rom. 4:17, margin) R2908:3, 1623:6 As Abraham was willing to offer his only son, so Jehovah gave his only begotten Son, in whom centered the promises. R2908:3 The names of some of the most notable only, who were accepted as making their election sure to the future honor and service, are given. R1457:3

When he was tried

- The test for Abraham was that he should offer in sacrifice his son Isaac, in whom centered all the promises. R5702:1 Even when Abraham's tests were passed satisfactorily, he could not be actually justified; because he needed to be redeemed with the blood of Christ. R4574:2 The instruction to offer Isaac was not given by a mere impression of the mind. It would not have been proper for Abraham to accept and act upon anything short of an absolute demonstration of the divine will. R4387:2

Offered up Isaac

- The severest possible test of faith was the command to slay his son with his own hand and to offer him upon the altar of sacrifice. R1623:6 By his prompt obedience Abraham gave proof of his loyalty. R5702:1 Typifying the sacrifice of Christ. A155; R4387:1, 2908:3, 2510:6, 1623:6 As Abraham gave his son Isaac to be sacrificed—so the Heavenly Father gave his Son, Jesus, to be the sin-offering for Adam and his race. PD27/38 As a representative of Isaac, a ram was offered, so, throughout the Jewish age, the natural children of Abraham were required to sacrifice bulls and goats, as yearly sin-offerings. R2908:4 Isaac was 25 years old. R2907:3 In Abraham's day the patriarchal form of government prevailed, and under it the father of a family held an autocratic power which seemingly was rarely questioned by the children. R2907:3 Tests of a similar import, though of different kind, are laid upon the Lord's people today, for the testing of our heart-loyalty toward the Lord. R2907:3, 2908:6, 1624:4 The place selected for the Temple altar is believed to be the spot upon which Abraham offered Isaac. R2510:6, 2908:2 By works his faith was made perfect. (James 2:22) R50:2*, 30:1*

Received the promises

- This was the son of promise, for whose birth Abraham had waited—a miracle of divine power—the son in whom were centered all the gracious promises which had filled Abraham's heart for now 50 years. R2907:3

Offered up

- Because he accounted that God was able to raise his son from the dead and that surely God would fulfil his every promise to which he had bound himself. R4387:2

18

Hebrews 11:18 *Of whom it was said, That in Isaac shall thy seed be called:*

It was said

- Abraham philosophized upon this matter—respecting the fact that Isaac was his legitimate heir, and had been so acknowledged of the Lord. R2907:6

19

Hebrews 11:19 *Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.*

Accounting that God

- When God commanded Abraham to sacrifice his son, it was reasonable for Abraham to comply, and to leave the fulfillment of the promises, which centered in his son, to God. R1158:5*, 2162:6*

Raise him up

- Abraham's faith was sufficient. R3955:6 A picture of our Lord's resurrection. R4603:2

Even from the dead

- That the promises might be fulfilled. R5702:1, 2907:6

In a figure

- There is a pictorial illustration connected with the matter, but it is not so sharp as in a type. Q722:5; R5966:3 Prefiguring Jehovah's offering of his only begotten Son and receiving him again from the dead. R1394:4 Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure. In the figure Isaac typified the true seed, Christ Jesus. A155 Even though the knife did not strike the fatal blow, the offering was complete in the sight of heaven. R5180:3 Showing that the Oathbound Covenant could not go into effect without the shedding of blood—Isaac died typically. R3917:1 Thus Isaac was brought forth the second time. R1436:3*

20

Hebrews 11:20 *By faith Isaac blessed Jacob and Esau concerning things to come.*

Isaac blessed Jacob

- With full confidence conveyed the Abrahamic blessing to his son Jacob. R4388:1 It was necessary for typical Isaac to be typically sacrificed and typically raised from the dead before he could bless. A155

And Esau

- Realizing that under the Abrahamic promise all the families of the earth to be blessed must include the family of Esau also. R4388:1

Things to come

- See Genesis 28:3,4. R1624:2

21

Hebrews 11:21 *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.*

By faith Jacob

- Israel was impulsed by faith in the promise made to Abraham that God would use his posterity and through it bless all people. R5244:4

A dying

- On his death-bed. R4388:1

The sons of Joseph

- Jacob recognized that the blessings that were to come to his family were all under divine supervision and all included in the original promise made to Abraham. R4388:1

His staff

- The headpost of his bed. R4388:1

22

Hebrews 11:22 *By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.*

Concerning his bones

- Signified that Joseph would thus testify his faith in a resurrection of the dead. R4388:2, 1646:5 This does not necessarily imply that he thought the bones and the dust that had once constituted his entity would be necessary to God in his resurrection. R4388:2 Fleshly Israel mistakenly thought the preservation of the body necessary to a resurrection. R2601:6

23

Hebrews 11:23 *By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.*

By faith

- While working out his grand designs on a large scale, God is not unmindful of the faith and devotion of humble individuals who put their trust in him. R1651:2

Of his parents

- Who had doubtless previously prayed that his life might be spared. R2902:6 The parents of Moses are well spoken of in the Old Testament, while in the New Testament we are distinctly told that they were people of faith, and counted in the noble list of Ancient Worthies. R5251:3, 2902:4

24

Hebrews 11:24 *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;*

Moses

- Represented the faithful overcomers who preceded our Lord. R2289:1; B20; F677

Refused to be called

- Renounced the privileges of the throne of Egypt, to which he was by adoption the heir; a testimony of his faith in God. R4388:2, 5116:6 He relinquished all these earthly advantages. R5418:3

25

Hebrews 11:25 *Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;*

Choosing rather

- Perhaps his first test—would his faith be equal to the task of casting in his lot with the enslaved and oppressed people, and thus losing caste with Pharaoh and the Egyptians of influence. R5252:1 How noble was Moses course, and how much approved of the Lord! It is proper that all who know and love righteousness and justice should take a firm stand upon these principles. R2909:1

Suffer affliction

- In associating with them he was showing his esteem for the reproaches of the Anointed. R4388:2 Suffered on account of his faith in the promise. R5117:1

The people of God

- He preferred to share with God's chosen people, Israel, in their affliction. R5418:3 The people of the Abrahamic promise. R4388:2 The despised people. R2909:2

Pleasures of sin

- And injustice. R2909:1 The pleasures of an Egyptian court. R1651:2, 74:6* Riches and honors might have been his as an adopted member of the royal family—he might even have become the reigning

Pharaoh. R5252:2

26

Hebrews 11:26 *Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*

Reproach of Christ

- The Egyptians had learned that the Israelites believed themselves to be the heirs of the promises—that through this nation should come the great Messiah. R2909:2

Treasures in Egypt

- Participation in the honors of the Egyptian government. R5116:6 To dwell in luxury with the others. R4388:2 Riches which were accruing to the Egyptians through the oppression and bondage of the Israelites. R2909:1

He had respect

- He hoped by allying himself with his own people to preserve his share in the Abrahamic promises. R2909:2

Of the reward

- The promise made to Israel's fathers. R5418:3 In order to have the proper respect for the reward which God promises, it is necessary that we hold it up before us continually. R5082:2

27

Hebrews 11:27 *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*

He endured

- The endurance of trials and testings is only possible to those who have the eye of faith. R4388:2

Who is invisible

- To natural eyes. R5951:3 The invisible King of glory and his, as yet, invisible Kingdom. R4388:2 The unseen world is the source of wisdom, strength and comfort to the pilgrims, as disciples, as soldiers, and as afflicted men. R74:6* The poor world who know not this invisible Friend above all others, are to be greatly pitied. R4784:5

28

Hebrews 11:28 *Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.*

Kept the passover

- That being the type—certainly it is important that we keep the antitype. R212:4* We have no reason to suppose that to any considerable extent it was possible for him to comprehend the real meaning of the Passover. R4388:2

29

Hebrews 11:29 *By faith they passed through the Red sea as by dry land : which the Egyptians assaying to do were drowned.*

Through the Red sea

- Typifying the ultimate deliverance of the world. CR471

30

Hebrews 11:30 *By faith the walls of Jericho fell down, after they were compassed about seven days.*

By faith

- Faith is an essential; but we must have crossed Jordan, have been justified and sanctified—before we could exercise such faith as would result in victory over our Jericho. R3088:4 Not until we

understand and have faith in the Word of the Lord, are we able to blend the shout of victory with the sound of the trumpets and see the obstacles to self-mortification fall before us. R1858:4, 4071:4

Walls of Jericho

- It was a miracle, however it was to be accounted for. R3087:5 Possibly an earthquake may have been caused at that particular spot so as to affect the walls, or possibly it was caused by the dynamic force in certain chords of sound. R3087:5 It required faith on the part of Joshua to issue such instructions; and on the part of the priests and armed men to carry them out, and on the part of all the people to expect that the walls would fall down flat. R3087:3

Seven days

- Before the wall fell, the faith of the circumcised ones was made active as shown in the seven days marching around the city, and seven times on the seventh day, representing completeness. R4070:3, 1857:3

31

Hebrews 11:31 *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.*

The harlot Rahab

- Typifying the Great Company class. R4054:2 God has been choosing the sincere, the honest, the faithful, notwithstanding lowliness of birth, natural blemishes and imperfections. R4388:3 There is nothing in the Scriptures that militates against women. R4749:3

Received the spies

- Rahab's faith amounted to the hiding of the spies, etc. R330:1

32

Hebrews 11:32 *And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:*

Time would fail me

- After giving us a wonderful galaxy, the Apostle seems to realize that he has only well begun the list. R4388:4 A partial roll-call of the heroes of faith-battles in ancient times. R5188:2

To tell of

- Their experiences were far from enviable: they were generally reviled, many of them being imprisoned and put to violent deaths. A54; HG536:6

Samson

- Rated as a faithful servant of God, according to the Law. His faithfulness consisted in his loyalty to the divine requirements, to the cause of God and to Israel. His whole life was used in serving his people. R5613:2 He possessed meekness, gentleness, patience, etc. in some measure, no doubt. R4087:3, 4612:2 In a hundred ways Samson was neither a Christian nor an example to Christians. R5613:2, 4087:3

David

- Whose soul is still in sheol, in hell. E377

Samuel

- A prophet of the Lord. NS700:1

33

Hebrews 11:33 *Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,*

Who

- And others who were not so honored and prominent, but who had the honor of having pleased God. R5528:2 Others not so notable. R5774:3, 4038:1 A hasty word-picture of the nature of their triumphs.

R5188:2 We are not called upon to endure greater trials than those worthies of the past. R28:3*

35

Hebrews 11:35 *Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*

Women

- The Scriptures do not discriminate against women. In this Gospel Age, they have the opportunity of being joint-heirs with Christ. R4749:3

Received their dead

- Not actually, but by faith. F704, 705

Raised to life again

- Greek, anastasis. Certain women, although not sharers in the battles, were sharers in the losses, and in the faith, permitting them to look into the future and to trust God for a resurrection of their dead ones. This view finds support in verse 39. R1512:4, 93:1; F704 Generally understood to refer to the re-awakening of two children by Elijah and Elisha; but if so, we believe that the holy Spirit would have guided the Apostle to the use of the Greek word egeiro. R1512:4; F704 By resurrection. (Revised Version) F705 To natural life. R93:1

Not accepting

- On ignoble terms which would necessitate disloyalty to God. R1409:3 Some valiantly overcame obstacles and would not compromise their conscience to procure deliverance. R1179:6

Deliverance

- Greek, apolutrosis, the one place where this word, usually mistranslated "redemption," is properly rendered. E438

They

- The Ancient Worthies. R5167:1 Justified to fellowship with God. F119

Might obtain

- Desired. R5073:6 Better resurrection—Greek, anastasis. R1512:4, 93:1 More favorable. R1179:6 An awakening from death to instantaneous human perfection. D619; F699; R5474:5, 5167:1, 4555:2, 1972:5, 1872:5, 1179:6; Q12:4, 13:3 Resurrection to human perfection, actual justification, actual righteousness. R4574:1, 4598:5 Having been approved of the Lord in the past they will be granted restitution instantly. R4574:5; NS520:4 The reward for their faithfulness unto death. F119; R5293:5, 4612:2, 1409:3 Better than that given to the remainder of mankind. R5073:6, 5761:4, 5528:2, 5167:1, 4640:2, 4574:2,5, 1872:5 The remainder of the race will require a thousand years during which to come back gradually to the original condition lost by Adam. R5167:1, 1872:5; D619; NS520:5 A more favorable condition. R2796:4, 2677:1 Than would have been theirs if they had not pleased God. R5108:3 They will come forth perfect men; as Adam was before his sin, and with hearts and wills developed, exercised, tested, proved loyal to God. R5317:4, 5074:1, 4598:5; Q406:T; NS236:6, 520:4, 784:3 The Ancient Worthies will constitute the firstfruits on the earthly plane. R4574:5 Life resurrection—because of their faith in the original (Sarah) Covenant. R4320:2 Under the New Covenant arrangements and under the Mediator of that New Covenant. R4555:2 We believe that they will have need of further experience. R4612:2 They will not have the decision of the divine court, respecting their worthiness for eternal life, until the conclusion of the trial at the end of the Millennial Age. R5074:6, 4598:6; Q13:1 They will not have full access to the Heavenly Father until the close of the Millennial Age. R4612:5,4; Q12:4, 13:T Not in the sense of belonging to the spirit plane. R5167:1 There is no direct promise of God in the Law or the Prophets of a special reward. R1409:3

37

Hebrews 11:37 *They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*

They

- The Ancient Worthies, because of their loyalty to God and the principles of righteousness. R5291:2 In hope of a better resurrection. R2109:4 Such in some sort or measure is the lot of the elect Church of Christ. R624:1* It is possible to endure figurative scorching or stoning, and to have our names cast out as evil, etc., but there is no advantage that the Church can claim over the Ancient Worthies. R4653:4 The last days of many were tragic and they filled the martyr's grave. R1646:2

Were sawn asunder

- Isaiah is said to have been sawn asunder. R2371:6

38

Hebrews 11:38 *(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.*

Of whom

- All the patriarchs desired to be in harmony with God. R5117:1; T107 They were a noble example of those who laid down their lives for the truth. R705:5; OV11 Their lives were consecrated to God and to righteousness. Q157:1; R5168:2 Their period of disciplinary favor developed noble characters. R1201:6

Not worthy

- By their sufferings, painful and ignominious deaths, they demonstrated that the world was unworthy of them. R5168:2 Who will yet occupy honorable positions as chiefs among men. R1202:1, 1533:4, 1457:3; NS236:6 The transgressions against these, in proportion as they were committed with a degree of light, were to be settled for by the transgressors. R5463:4

In dens and caves

- In olden times there were bitter persecutions of God's people, and those persecuted were obliged to live in caves and dens of the earth. R5463:4

39

Hebrews 11:39 *And these all, having obtained a good report through faith, received not the promise:*

And these all

- The Red Heifer class, the Ancient Worthies. T106, 110; R5774:3, 4389:1, 1897:1, 1872:1, 220:4; SM732; CR157 As a class, these were represented as members of the tribe of Levi. The household of faith, as typified in Levi, was represented in times past as well as now. R4389:2 The natural seed of Abraham. E403; HG439:5 The faithful overcomers of the past. R1529:1, 1469:5, 1316:1, 1007:4, 354:2; F699 Including Enoch and Elijah. R3378:1 John the Baptist being the last and most highly honored. R2035:1, 4595:4, 3794:3, 1872:3; F112; HG646:4; NS369:5 To the faithful of the Jewish church, the Jewish age was a period of purgation. R1316:4 A different class from the disciples of Christ of the Gospel Age. R4388:4, 1262:3 To be the earthly representatives of the heavenly Mediator. R4389:1; HG439:5; NS748:3 Many "counted not their lives dear unto them" in their faithfulness to the Lord. E96; OV11 But few. R1529:2

A good report

- A good record. R1007:4, 329:6 Witness. R3378:4, 2153:3 A verdict of "well done;" a testimony that they pleased God. T110; R4330:3; NS520:2 They passed their trial in this life satisfactorily in God's sight; and they will contrast strongly with the imperfect men around them. R1529:2, 1179:6 Samson's faith in God and desire to do his will are continually manifested throughout his life. R5613:4

Through faith

- Therefore justified, made free from the Law Covenant, as illustrated by the fact that the Red Heifer was one that had never worn a yoke. T110; R1872:2

Received not

- Not yet. R1262:3

The promise

- The blessings promised. CR11; R2288:6, 1512:4, 1007:4; F677; NS82:2, 399:5 The fulfillment of the promise. A293; R4543:1 Made to them. R1007:4 The things promised to them—earthly inheritance, dominion. CR157; OV45; R5859:2, 5030:5, 4675:2, 2342:1, 330:1 The reward of their faithfulness. R1562:1; F705 "He gave him none inheritance in it, no not so much as to set his foot on, yet he promised that he would give it to him." (Acts 7:5) R1562:1, 4071:3, 3084:3, 1617:2; A293 The chief blessing. T108 The chief or "high calling." R220:4 From Genesis to Malachi there is no suggestion of a heavenly or spiritual hope for anyone. R4675:2 They cannot be of the Church class even as they could not follow in the footsteps of Jesus—theirs is to be an earthly blessing. R5772:3 Everlasting life. R2153:3, 3378:1, 1897:4, 1509:6 They are all sleeping and waiting for the resurrection morning. R2109:4

40

Hebrews 11:40 *God having provided some better thing for us, that they without us should not be made perfect.*

Provided

- Reserved. R4543:1, 2035:3 Foreseen. R1872:4 Prepared. R1096:3*

Some better thing

- Higher honors; the heavenly calling, to which the Ancient Worthies were not invited. B246; D625; R4543:2, 2070:3; NS520:6; Q751:T Our higher reward of "glory, honor and immortality." R4966:3, 4675:2; CR117 The attainment of the spirit nature, far above angels, sharers with our Redeemer in his glory and immortality. R5344:4; NS520:6 Joint-heirship with Christ and the work of blessing all God's intelligent creation. R2035:3, 193:5; F677 The saints being first in order, as well as in honor. C94 As much better as the heavenly inheritance is better than the earthly one. R4388:5; SM247 A superior portion. R1512:4 A still better resurrection. R1179:6 Perfection on a higher plane. R637:4 Divine favor bestowed upon the spiritual seed selected from both Jews and Gentiles. R4543:2 The opportunity to become part of the "Root." E140 Priority of time, as well as of honor and position. R3378:1, 2153:3 This manifestation of divine grace toward us is not on account of our greater faith, but because we live in the "acceptable time." (Isa. 49:8) R4640:2 "He that is least in the Kingdom is greater." (Matt. 11:11) F86, 112; T108; NS369:5, 802:4 Theirs was good and grand, but the Bride's portion is better. R252:4, 1386:2; NS520:2

For us

- Than for them. R2677:1 The New Creation, Christ, Head and Body. A293; F112; R5859:4, 5300:5, 4554:5 The Church. R5344:4; HG132:1, 646:4 The Christian Church. A93; OV223; HG342:3 The Gospel Church, the Body of Christ, the Bride class. R4595:4, 3378:2, 2153:3, 1512:4, 1262:3; F112, 676; HG731:6*; NS444:2, 520:6, 663:1 The Messianic Body. R2375:5 The very elect of the Gospel age. NS369:5, 642:1 Christian heroes, followers in the footsteps of Jesus. R5859:4 The spiritual seed of Abraham. E403; NS520:4 To the faithful of the Gospel Church, the Gospel age has been a period of purgation. R1316:4 Than the world in general. R637:4

That they

- The humble, faithful, Ancient Worthies. F112; E144; R5859:4, 4388:5, 3378:1, 2153:3 Those noble, loyal, righteous, faithful. R2035:3, 5444:6 Abraham, Isaac, Jacob, and all the holy prophets. C265; R5444:6, 4595:4, 2983:1, 2438:2, 2122:6, 2109:4; D619, 625; OV45, 56:4; Q750:4; SM710, 732:2 The Ancient Worthies of the Jewish Dispensation. R1761:2; SM710; NS369:4, 399:5, 642:1 The worthy ones who lived before Christ's first advent. HG731:6; NS236:5 From Abel to John the Baptist. D625; NS784:3 The faithful—Abraham, Samson, Moses, Isaac, Jacob, and Rahab, etc. R330:1 Friends and servants of God. R4543:1 The house of servants. HG132:1 The very elect of the previous dispensation. NS369:5 Including Moses and Elijah. R2659:5, 3345:3, 2342:1, 2288:6, 1761:2; F676; Q761:3 Including David, whose soul is still in hell. E377 We may reasonably expect

that Nehemiah will be included. R2535:5, 2526:4 They will be the "Princes" through whom the Millennial Kingdom blessings will extend to all mankind. R4537:6, 4966:3, 330:1; D619; T109; CR472; NS520:2, SM239, 732:2 Showing a distinction in the gifts and callings of God. NS444:1 The restitution class. R1260:1, 1095:5

Without

- The Church must receive her heavenly inheritance first. R5772:3, 5528:2, 5291:3, 5263:5, 5073:6, 5069:4, 4537:6, 4388:4,5 They cannot get actual restitution until the last member of the testator shall have passed beyond the veil. R4528:6 They must wait until the New Covenant is sealed. R4574:2 Perfection of the Church will be first. Q16:2; R5179:5, 2811:5; CR472 They will be resurrected later than the Church. R5238:4 Apart from us. R5772:3, 5344:4, 3378:1, 2153:3

Us

- The Gospel Church, the Body of Christ, the Bride class. R4574:3-5, 5291:3, 4556:4, 4355:4, 3378:1, 2375:5, 2342:1, 2153:3, 1509:6, 1095:5, 330:1; C265; E676; SM313 The Church. R5344:4, 4454:3, 4366:4, 1761:2; CR157; Q761:3 The Church of the First Resurrection. R1260:1; HG439:5 The Christ. R2070:3, 361:6, 220:4 The spirit begotten class. R4388:5 The overcomers of the Gospel age. E144; R252:3 The very elect of this Gospel age. NS369:5, 642:1 Who are first in order in the resurrection. C94; E377; R1260:1 Sons of God; and heirs. R4543:1, 2035:4, 1007:6; HG132:1 Members of the great Priest, Mediator and King. R4554:5 Our instrumentality. R361:6 The glorification of the Church must first be accomplished before the blessings through them can proceed to the natural seed of Abraham and all nations. R5030:5, 1389:4, 1260:1; NS520:3 It is not because we are more nearly perfect in the flesh, but because the Lord opened the way. R5528:3 No matter how faithful or loyal Enoch, Abraham, David, Jeremiah and others were, they could not be recognized as members of the house of sons, because they lived before Jesus day. R5859:1; Q405:5 Paul cannot enter through the second veil until all who are fellow members of the same body have the body of flesh destroyed. R154:5

Should not

- Until the sufferings of Christ are complete. F112 Jesus attested that the Ancient Worthies had not gone to heaven, saying "No man hath ascended up to heaven." (John 3:13) R5179:5, 3378:4, 2659:5, 1761:2, 838:5 Should not enter into the earthly blessings which belong to them. CR157; R5030:5 Enoch is not yet made a perfect man. R2153:3, 3378:1, 838:5 Because the blessing of all other classes is to come through the glorified Christ. A288; R297:5; NS520:3 The world's restitution could only have a slight and illustrative beginning until the "Body" is complete. R760:1, 605:4* The "great salvation" must take place before the "common salvation." R742:1

Be made perfect

- Restored. R193:5 The perfect images of God. R5291:3; CR472; NS520:4 Actually justified to life. R4574:5 Resurrection to human perfection. R4966:3, 4675:2, 4388:5; C265; CR117; Q532:3 The first great work of Christ in bringing mankind to perfection. CR472 The first of the earthly class to be resurrected to human nature. R5238:4 The perfecting will be instantaneous with their awakening from death, their trial having been passed successfully. R2035:3, 1179:6; F699; OV45 After the Bride of Christ has been united to Christ at his second coming. R4556:4, 4912:6, 4640:2, 2089:5 Since they are to be the children of Christ instead of the fathers, it follows that they could not get their life until The Christ is complete. R1007:4 They cannot get the earthly blessings and privileges and honors which God is pleased to give them until first Christ the Head and the Church his Body shall have been developed and glorified. NS663:1 They will be Princes in all the earth. (Psa. 45:16) R4574:5, 5859:3, 5444:6, 5344:4, 4788:4, 3937:1, 3868:1, 2983:1; C265 These Ancient Worthies will come forth from the tomb perfect, justified, restored fully, and in harmony with God. R4554:4, 4574:5 Perfected as men and samples of what all mankind, by obedience to the laws of the Kingdom, may attain to with eternal life. SM732; OV45 They will have a glorious place in the Kingdom. R5836:3 Second in rank in the work of salvation. R5073:6 They will be resurrected and enter into

their reward as earthly representatives of Messiah's Kingdom. R4788:4, 4912:6, 2983:1, 2422:4, 2052:1; D625; NS748:3 They will be earthly judges, "I will restore thy judges as at the first and thy counsellors as at the beginning." (Isa. 1:26) NS748:3 Those Ancient Worthies who strove so faithfully and loyally to endeavor to keep the Law will get a rich reward. R5946:3 They shall not perfectly receive the things promised them until the seed (Christ) has first received its reward. R220:4; HG734:4 Not inherit the earthly good things promised to them. E144 Their loyalty to God and to righteousness is to be abundantly rewarded—an earthly blessing in the paradise to be established by Messiah's Kingdom throughout the entire earth. R5772:3 They will not have the decision of the divine court, respecting their worthiness for eternal life, until the conclusion of the trial at the end of the Millennial Age. R5074:6, 4598:6; Q13:1 Eventually, the destinies of those faithful before the cross, and those faithful since the cross, will be united in the Kingdom. R5263:5 Enoch and Elijah were not delivered completely from death, because the ransom had not yet been paid. R838:5 Moses and Elijah were not actually present on the Mount of transfiguration. R3345:3, 2659:5, 2342:4, 2288:6, 1761:2, 620:1; Q761:3 Wherever Enoch and Elijah may be, they are not perfected—they have not escaped the bondage of corruption. They are still under the sentence of death. R3417:5, 3378:1 The Scriptures seem to imply that the Ancient Worthies will at the close of the Millennium receive a still further blessing, namely, that they will be changed from human to spirit nature. R4389:1

Hebrews 12

1

Hebrews 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us , and let us run with patience the race that is set before us,*

Wherefore

- Therefore. R2035:4 Then you that discern the prize of your high calling. R3149:2 The Apostle exhorts to look backwards at the list of Ancient Worthies and to consider what they endured and how faithful and loyal to God they were. R5859:5 Directing our minds back to the preceding context. In view of the great things accomplished by these faithful characters of the past who manifested such faith and confidence in God. R5318:3 In forceful metaphor, pointing us back to the Ancient Worthies as a stimulus for faith and zeal. R2035:4

Seeing we also are

- Also we being. R2035:4

Compassed about

- Encompassed. R5318:3 Many surrounding you of those whose lives testified to the truth—martyrs who were cut off from home privileges and from life itself. R5318:3

Cloud

- Crowd. R2035:4 Continually surrounds us. The experiences of the Ancient Worthies are our experiences. At every step of our journey we find encouragement, strength, from the contemplation of their course. R5319:1

Of witnesses

- Greek, marturon, martyrs, who so nobly witnessed for God and righteousness. R2035:4, 5318:3, 4513:3, 4389:5 The Ancient Worthies. R5318:3, 4513:3, 2035:4 Consider them as watching us, to whom has been given the great blessing and privilege of becoming sons of God. R5859:5 These Ancient Worthies, through the achievements of their lives, are looking down on you. The fact that they were even then dead need not detract from the Apostle's figure of speech. R5318:6 As we look back to the faithful witnesses of the past, we find that they carried very few weights along with them. They cast them aside, and ran with patience the course before them. R5319:3 Not used in the sense of

onlookers. R5318:3

Let us

- The Church class, the Little Flock. R5859:5 Let the inspiration of their example spur us on to the greatest faithfulness in running our race. R5318:3 As we recall how faithfully they endured and achieved what was set before them, how careful we should be in running the race for glory, honor and immortality. R5318:6 Emulate them. R2035:4

Lay aside

- Cast it aside. Q723:1; HG453:3 Seek daily to lay aside. HG371:3 "He that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3) R3168:4 If any have not been zealously and voluntarily suffering with their Savior, they should appeal in prayer for help, and study afresh the precious promises. R4921:4 Otherwise he will be so handicapped that he will not run well. R5319:2 Not all weights and hindrances are to be cast aside. A man with a wife and children must not throw these aside. R5319:3 One who is unmarried should consider carefully how many children he should have on each shoulder, or whether he should have a wife on his shoulders. Some might be hindered with a wife. R5319:4

Every weight

- Cares of this life, the deceitfulness of riches, pleasures. R5440:5 Hindrance and worldly ambition. R3857:3, 2702:6, 1790:5 Unnecessary worldly cares. R3149:3 Earthly aims and projects. HG453:3; NS617:2 Every hindrance, everything that would prevent our running grandly and successfully the race for the great prize which Jesus obtained. R5859:6 Differs in different persons—inherited titles, honor, position, wealth, talent along some line, love of the approval of men, etc. R5319:1,2

And the sin

- One of the greatest hindrances to our running this race is inherited sin in our members. R5859:6 There may be one sin or weakness that would especially beset you—your special danger. Q723:1 Every besetment, everything precious to us of an earthly kind. R2702:6 Every besetting sin. NS371:5, 396:4, 404:6 Every besetment of the flesh. NS367:3 Encumbrance. R5423:5 If the sin be an inherited weakness, a part of one's very nature, he shall run in the race, not walk nor sit, but run, bending all his energy to win, straining every muscle, every power of his being. R5319:4

So easily beset us

- Whichever weakness may be a special besetment. R4921:5 Close-girding sins—the sin which wraps itself closely around us. R5319:4; E139; Q723:1 Every weakness of the flesh, and every earthly ambition. F369 If we cannot rid ourselves entirely, we must put it off to such an extent that it will not interfere with our running. R5319:4

Run

- Not like one who is merely beating the air, but like one who has a purpose in view. (1 Cor. 9:26) R3149:3 To the extent of our ability. NS355:6 By contrast with those who "sit" in the darkness. A25 That we may attain unto the mark of the prize. F729; R4911:4 The prize of the high calling is not for the easy-going Christian. R2123:1; SM106 Seek to win a right to the Kingdom, not to put on the dress of a racer merely, but to so run as to obtain the prize, which implies weariness, difficulties and obstacles to be encountered. R521:4

With patience

- Greek, hupomone; cheerful endurance; constancy. R2791:1, 5651:4, 4911:4, 2792:2 Not only perseveringly. R5859:6 The race must be run with constancy if we would reach the "mark," that having done all, we may stand. R2792:2; F369 Patiently to the end. R5423:5 Trials, difficulties, rightly borne, are developing character. R5319:5 Whoever would obtain so great a prize will need patience, to be proven and tested in all points as respect loyalty and devotion to the heavenly Father, the truth, and the brethren. R5859:6 Endure the tests and enjoy the reconciliation with the Father now. NS367:3

The race

- The higher, heavenly race. R2035:4 The uphill one, the difficult one. NS414:5 The narrow way. SM167 For the crown of life, for joint-heirship with our Lord, for a share with him in the great work of blessing all the families of the earth. SM93; R5423:4; NS338:6, 404:6 We are to consider ourselves as running a race. We are to view the affairs of the present life as from a race-course. R5319:1, 5859:5 The race is not imaginary, but real, that the Lord has arranged, and he has definitely stated the terms, the assistance to be expected, and the prize at the end of the course. R5319:4 Our success in which will be in proportion as we love not the world, lay aside besetting sins, assemble with God's children, and study the Scriptures. F729 That we might attain unto a glorious inheritance, incorruptible, undefiled, and that fadeth not away. NS89:3 This "high calling" to joint-heirship is a very special and limited call; it will soon end and it will never be repeated. R4979:1; OV84 As runners in the Grecian games would strip themselves of all that was not absolutely necessary, so the Christian should lay aside all possible weights and hindrances in his course. R5319:1 Not a race merely to the strong, and a victory to the swift. It is a race in which each one, according to the earnestness of his effort, will be rewarded. R5319:6

Set before us

- In the Gospel. R5199:4, 4979:4, 4921:5, 4911:4, 3168:4, 2755:4, 2622:5, 1790:5; F369, 729; NS414:5 In the good tidings. NS371:5 Set before believers during this Gospel age. NS414:5 Remembering that he who is on our part, and who has engaged to help us and to carry us through every difficulty, is Jesus. R2892:4

2

Hebrews 12:2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Looking unto Jesus

- Looking away to. R1641:4, 174:5* In whose footsteps we seek to run. R2616:6; OV330 If we keep looking at the things behind, we lose sight of the heavenly things. R1263:4 "We see Jesus," by mental perception. (Heb. 2:9) "We look not at the things which are seen, but at the things which are not seen." (2 Cor. 4:18) T85 There are two principles involved in the word look, two mediums by which we are enabled to discern objects—light and the eye. R196:2* It is one purpose in this epistle to show that in all things Jesus has the preeminence. R174:2* Setting aside, in the presence of Jesus, God's gallery of portraits. R174:5*

The author

- Starter. E39 The Leader, gone before; the One through whom we are privileged to enter this race. R5859:6, 174:5* Our Ransomer is also our forerunner and pattern. R2035:4, 521:4 The first runner in this course. R521:4 Jesus, the Head of the Church, began to carry out this wonderful feature of the divine plan. CR424*

And finisher

- Until he shall become the finisher of it. R5199:4, 4979:4, 4921:5, 2892:4, 2755:4, 2622:5, 1641:4; F139; NS355:6, 396:4, 807:6 The completer. R174:5:8 He who by his example and teaching has inspired our faith will, if we continue to follow his leading, finish, perfect it. R1830:1 The One who has promised us grace sufficient for every time of need. R5859:6; NS807:6 Giving us grace to conquer, and keeping us through his Word and through his providences unto the end of the race. R2755:4, 645:6* He will finish our faith by giving us a share in that glorious resurrection. CR462; NS355:6

Who for the joy

- Of doing the Father's will. R5430:1, 417:6; E118, 462; CR451; HG459:5; NS83:6, 813:4; OV114 Of redeeming and restoring mankind. R1058:5, 5430:1, 417:6, 324:3, 280:6, 164:3; E119, 462; CR451; NS83:6, 646:4; OV429 High exaltation to glory, honor and immortality. R324:3, 5430:1, 418:1, 297:6, 280:6, 164:3; E119; CR451; NS751:3 Of bringing many sons to glory. E462; R1058:5, 418:1,

324:3, 280:6, 164:3 The reward. R5164:6, 3391:4, 3028:5; NS83:6, 708:6 The prize, or high calling. R4535:3, 4982:4; CR208 Of being the Head of the New Creation. F65 His chief joy in connection was that he might demonstrate to the Father his absolute love by his submission and obedience. NS813:4 Certain joys, blessings, promises, in connection with the work of man's redemption. NS438:2, 812:6 Joy came to the support of his endurance and helped him win the victory. Sympathy for this poor, groaning creation inspired this joy. R4246:4* Jesus ran in the great race and by faith looked forward to the joy. R5859:6 The Father did not compel the Son to be our Redeemer. NS751:2, 613:1, 848:1

Set before him

- By the heavenly Father. R5684:1, 5859:6, 1566:1 Exaltation to the divine nature. R5064:1, 4964:3, 4535:6, 387:2; CR310; OV22, 114:4; Q394:T This expression implies he had some knowledge of the nature of the work which he had come to accomplish. R5128:1 To do God's will; laying down his life; being made "a partaker of the divine nature." R3391:4 The Son of God undertook the heavy task of his own free will. R1566:1 The coming of the Logos into the world was a voluntary matter. R5430:1 He resigned any pre-human rights. R4905:1; Q442:3 Trying experiences proved him loyal to God. R5215:2, 5859:6, 5352:4 Our Lord had an aspiration. There are worthy incentives; otherwise the Father would not have set one before his Son. R5321:3 The thought that should inspire us is that if we are faithful in the things of this present time, the Lord will make us ruler over many things. R5321:3 The entire work of redemption is of the Father though through the Son. E38

Endured

- Doing the Father's will under conditions that would be distressing, painful, humiliating—unhesitatingly enduring all the oppositions and contradictions of sinners against himself, and besetments of the devil. E119 He has this great reward because of his obedience even unto death, the death of the cross. R4964:3, 314:5; E119; HG459:5 If his was a race of trial, discouragement and conflicts with evil, we should expect the same, and not be surprised at fiery trials. R521:4 The heavenly Father well knew in advance the loyalty of his first-begotten. NS438:2, 812:5 To be a follower of Jesus is not to be carried to glory on flowery beds of ease. R521:3

Despising

- Ignored. OV22

The shame

- And ignominy. R5684:1 The shame was as nothing in his sight in comparison with the accomplishment of the Father's purposes, the pleasing of the Father. R2467:5 His way to the crown was the way of the shameful cross. R2035:5

And is set down

- And now as a result. R5972:3 As a consequence. E394; R1879:3, 2035:4; NS751:3 As a reward for obedience. R5768:4, 5859:6, 1566:1; E119; NS848:1; OV330

At the right hand

- The place of favor. E394; R1879:3 Condition of chief favor, next to Jehovah. T52 As Prince, Savior, Messiah, the King of Glory. NS848:2 Far above angels and every name that is named. (Phil. 2:9) R5352:4; E394; T52; NS751:3, 709:1; OV330 Whither we also may go to him. R2035:5

Of the throne

- Authority and rulership. A92 Divine Majesty. R5859:6, 5768:4, 5215:2; NS438:2, 812:6; 848:1, 850:1; OV330 Henceforth expecting, waiting, until the time shall come for him to bless Adam and his race for whom he has already died. R5972:3; NS850:1

3

Hebrews 12:3 *For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

For consider him

- Christ. R1721:6 Study out, comprehend his course. R3313:5 His example and teaching. R2035:5, 1721:6 Take note of—have in mind—reflect upon. R4802:2 The meekness, patience, and sufferings of Christ endured most unjustly. R2313:5, 1964:5 Take courage from the life of our beloved Master. R164:6 In our trials and difficulties remember what extreme experiences in suffering the Master endured. R5684:1, 28:2* We should be glad to walk in his footsteps, to endure the same experiences, to drink whatever the Father shall pour out for us in our cup—his cup. R5684:4 The Apostle had just been pointing out the faithfulness of our Lord Jesus. R5684:1 If we faithfully endure to the end, the reward will be ours. R4802:3

That endured

- Patiently. R4802:3, 3585:4, 1964:5 With such meekness. R3866:5 When trying experiences came to him, he did not consider them as merely from the individual but as being under the supervision of the Father. R4802:3 "Love suffereth long and is kind." (1 Cor. 13:4) R2204:2

Such contradiction

- Such opposition. R5684:1, 4802:6, 3313:5 Smiting; spitting; crucifying; piercing. E159 Contradiction of his words. His doctrines were disputed and he was slandered. R4802:5 Before his consecration our Lord had no such trials and contradictions, as he had afterwards. R5089:2 "When he was reviled, he reviled not again." (1 Pet. 2:23) R4802:6 Our trials, or disciplines, in meeting every opposition should bring correction in righteousness. R4897:2

Of sinners

- The weaknesses, perversities, etc., of his own people, through whose malice he was eventually crucified. NS380:3

Against himself

- Opposition to everything he did—resulting in his murder. R5684:1

Lest ye be wearied

- Greek, kamno, spiritually weary, as in "The prayer of faith shall save the sick." (James 5:15) R4099:2* In well doing and patience. R2204:2 When enduring comparatively light afflictions. R2313:5 Under the trials of faith, patience and endurance of this evil day. R2035:5 And thus fail to be an overcomer. R4921:5 How many become weary and are in danger of losing the prize because they fail to consider what the Lord faithfully endured of opposition. R4804:1 We are to feel assured that nothing can befall us except with the knowledge of the Father who is working all things for our good. R4803:6

Faint in your minds

- Greek, psuche, soul. E335 When attacked by the Adversary—whoever may be his agents and whatever may be their missiles. R4802:6 We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. R4803:6 Some may do well for a while, but later become weary and faint, and seem to fulfil the scapegoat experiences. R4921:2 "Pray without ceasing." (1 Thess. 5:17) Pray in faith, nothing doubting. R5709:5, 5710:1

4

Hebrews 12:4 *Ye have not yet resisted unto blood, striving against sin.*

Resisted unto blood

- Unto death. R2557:4, 1641:4; CR274; NS240:3 As Jesus did. R1335:3, 5684:1 We have not yet passed through the trying experiences which he passed through. R4802:2 We are to resist evil even unto blood. NS240:3 We have not resisted to death, it has not yet cost us our lives to be faithful to the truth and righteousness, but our Heavenly Father wants such as will be faithful even unto death. CR230 We really suffer very little and give up very little. R5684:2

5

Hebrews 12:5 *And ye have forgotten the exhortation which speaketh unto you as unto children, My son,*

despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

The exhortation

- An inspired comment on Prov. 3:11,12. R1520:1, 2053:2

Despise not

- Slight not. (Diaglott) R772:3* We should accept grievous chastisement as from a loving Father. R722:4, 2613:2

The chastening

- Greek, paideuo, to discipline, to instruct, to teach—chastening becomes a part of the discipline only when the subject is an unwilling one. R772:3*, 2007:6 Includes correction when we have erred from the way, and the experiences which we receive along life's pathway when we are not straying. R3132:6, 2007:6 His chastening rod has aroused us from dreamy lethargy and urged us on our way. R1281:2, 3695:3 With the most careful and prayerful watching we will doubtless make some missteps and need some of the Lord's chastening. R1748:5, 5807:4

Nor faint

- Neither be discouraged. R772:3*

Rebuked

- Rebukes and reproofs of the Lord for sin and unfaithfulness are "third class" sufferings. R2008:1

6

Hebrews 12:6 *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

Whom the Lord

- The Father. R2425:6*

Loveth

- The graces of humility and patience are closely related to love and loyalty. R5217:1 Christ's special love for his Church, clearly distinguished from the world. R1254:5 A doctrine peculiar to Christianity. R4325:1

He chasteneth

- He disciplines. R2425:6*, 2007:6, 1745:5, 772:3* Instructs, trains up; he comes with the comforting influences of his spirit and turns our sufferings into blessings. R424:1* He chastens none others. OV131 He who escapes all trials and temptations and difficulties has every reason to doubt that he is really a son. R5459:4 It is a wonderful privilege of the Church to have their trial in this age that they may enjoy the exceeding great and precious reward. R569:3 To whatever extent the new creature gives consent or sympathy to the sin of his flesh is worthy of "stripes" which correctively will assist in his character development. Q603:6 Every son receiveth chastisement to fit him for future service and to demonstrate worthiness of being counted in as a Body member. R5482:1 Those chastisements that came to our Lord were not deserved, but were experiences by which he proved his thorough loyalty and worthiness of exaltation. R5482:1 "Think it not strange concerning the fiery trial that is to try us." (1 Pet. 4:12) R569:3, 2412:3,4, 1944:2, 569:3, 199:4*; NS447:5

And scourgeth

- Chastises. R5147:4 When we wander or neglect to do what he teaches us is duty. R424:1* This promise guarantees that we shall have trials and difficulties to develop us in the proper character-likeness of our Lord. R5081:4, 4513:3; NS447:6 The followers of Christ are not exempted from persecution, affliction, sorrows, trials, difficulties. R4138:4; SM271

Every son

- To be a son implies both special favor and special endurance. R1008:4 The Lord gives every son trials and difficulties. R5459:5, 4138:4, 4989:3, 1008:4 Afflictions and troubles come upon the world as well as upon the Lord's saints but are not marks of sonship except to those who have fully consecrated to the Father's will and work. E233; R374:2 Our Lord learned obedience by the things which he suffered. (Heb. 5:8) R5147:4

Whom he receiveth

- Not necessarily all who make a consecration will have the opportunity of reaching this mark of crystallization of character before they die. R5081:4

7

Hebrews 12:7 *If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?*

Endure chastening

- Patiently endure. R1721:2 Discipline. R2007:6, 772:3*; E231 Trials of faith, of patience, of character, to which others would not be subjected. R2761:1 Many of which are not punishments for sin, but preparation for the work of the next age. R5147:1,6, 3133:1 Whoever does not appreciate the spiritual joys can hardly be expected to endure the present training with patience and thankfulness. R5147:6 Our experience is a test of our loyalty of heart—as to our willingness to learn the lesson which the Lord teaches and our recognition of the source from which they come. R5147:1,3,5 The taking away of the dross and the development of the fruit-bearing qualities. E231

God dealeth

- That we may be fully conformed to the divine will. R5147:2 The Jews forgot that they were a people for a purpose, and that to fit them for divine service in the future, trying experiences were permitted, and were really evidences of divine favor. R4930:3

With you

- The Church needs practical lessons in character-development of a very high order, and they are receiving experimental knowledge that no other creatures in the Universe receive. R5147:2

As with sons

- God has engaged to treat them as sons, not as servants; not as opposers or enemies, but as children. R5624:2 Such experiences are not for mankind, or for the angels; but for those who are to be associated with the Redeemer. R5147:3 Preparing them for positions of honor, and untellable blessings in the future. R2761:1 We are not sons of God according to the flesh, but according to the new creation, the interests of which are often best served by experiences which are not favorable to the flesh. R5624:2

What son

- Our Lord was a true son, and hence had his share of chastisements. R3133:1, 772:4*, 28:2* We are called to follow in Christ's footsteps. R5147:4 A son requires more careful training than a servant; for he is to be his representative and heir. R2405:4

Whom the father

- Is there any son whom a father does not discipline? (Diaglott) R772:3*

Chasteneth

- Correcteth. R5275:2, 3133:1, 2613:2, 1748:5, 424:4* Discipline or instruction in righteousness. R5147:2, 2007:6, 1748:5, 1721:2; NS162:2 Should not be understood as meaning disapproval on the part of our Father, and sin on the part of the individual, but rather instruction. R4897:1 Corrective lessons that we might become sympathetic toward others. R5275:1, 4138:4 Our Lord received as a part of the "cup," various trials and disciplines. R4897:1 If the new creature gives consent or sympathy to sin, he is worthy of stripes, which correctly will assist in his character development. Q507:5 "He that spareth his rod hateth his son." (Prov. 13:24) F524

8

Hebrews 12:8 *But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*

Without chastisement

- If ye receive not discipline, fiery trial. R1944:3; C352 Discipline, correction, training. R1721:2,

5879:4, 2007:6, 1944:3; NS162:2; Q356:4 Storms, trials and difficulties. R5239:2 Trials, persecution, oppositions of some kind in the present time. R3322:4, 2412:4, 521:3 Discipline (Diaglott) necessary to preparation for the grand and glorious future work. R521:3, 3807:2, 3133:1, 772:3*, 528:3 Trials, testings and temptations are necessary for our development as new creatures. R3807:2, 3322:4 Corrective chastisements, or judgments, will be upon those who incline to wander from the narrow way, intended to reclaim, to establish in the ways of righteousness. NS162:2 All of God's people need chastisements for their correction and development, some more and some less. R5721:2, 3807:2; Q356:4 Tested in order to prove the depth and sincerity of their sanctification. R1316:3 Instead of regarding sufferings as evidences of disownment by the Lord, we should look for and receive them as evidences that we are accepted as sons, and in training for the promised royal honors. R521:4 The truth will cost something. Faithfulness to the Lord will cost much. R5879:4

Whereof all

- All true sons of God. R1721:2 All who are designed to be sharers of God's Kingdom power. R521:3 Some by a look, some by a word, others by scourgings and some repeatedly. E233; R374:2

Are partakers

- Judged by this standard, there have been some faithful unto death all the way down through this Gospel Age. D567

Then are ye bastards

- Then are ye spurious. R5721:2, 4663:3, 2007:6, 772:3*, 521:3; D576; Q356:4 Begotten of error instead of truth—tares. D576 If any one lack disciplines, prunings, after having become identified with the Vine, he lacks the "witness of the Spirit," and correspondingly has reason to doubt his acceptance with the Lord. E231 Whoever has not shared persecution has every reason to doubt his relationship to God as a son. D576 Lack proof that they are God's children. R5239:2, 3322:4, 521:4, 374:2 Experiencing trials and difficulties removes this fear. R3283:6

Not sons

- Not real sons. R2007:6 Not new creatures. R3322:4, 521:3 Not real heirs of the Kingdom. R521:4; C352

9

Hebrews 12:9 *Furthermore we have had fathers of our flesh which corrected us , and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*

Correcteth us

- Have we then received discipline from our natural fathers. (Diaglott) R772:3*

Shall we not

- Shall we hope to escape discipline and training? Not unless we despise it, refuse to receive it, and turn our backs upon it, ignoring our covenant entirely, implying open rebellion. R772:4*

Be in subjection

- Submissive. (Diaglott) R772:3*

10

Hebrews 12:10 *For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*

Chastened

- Disciplined. (Diaglott) R772:3*

After their own pleasure

- According as it seemed right to them. (Diaglott) R772:3*

For our profit

- For our advantage. (Diaglott) R772:3* All of spiritual Israel's affairs are under the Lord's care—"He doth not willingly afflict the children of men, but for their good." (Lam. 3:33) R3061:2, 4876:5

Might be partakers

- In order that we may partake. (Diaglott) R772:3* First, reckonedly, in Christ, and second, more and more actually by the eradication of our sinful tendencies and development of the fruits and graces through chastisements, experience. R3280:2

11

Hebrews 12:11 *Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

No chastening

- No persecution. R5395:4 No discipline. R2007:6, 1944:4 Establishment in the faith is gained by a gradual steady growth under the discipline of suffering. R1053:3; HG373:3 Corrections in doctrine and character. R4449:3* "Filling up that which is behind of the afflictions of Christ." (Col. 1:24) R28:1*, 424:4*

It yieldeth

- A manifestation of the indwelling of the Lord's spirit. R2804:1; HG373:3 Their hearts, being fully submissive and anxious to learn, they rejoice therein. HG373:4

The peaceable fruit

- Blessed effects. R5395:5 Meekness, gentleness, patience, love. R5899:3 The lessons of experience and discipline have made you stronger, increased your faith, and drawn you into closer communion and fellowship with the Lord. R4897:3, 1721:3; HG373:3 "Tribulation worketh patience; and patience experience; and experience, hope." (Rom. 5:3) R1721:3

Of righteousness

- If we know that we are suffering for righteousness' sake, then we know the spirit of God rests upon us. R5395:5 We should trust the Lord and patiently accept whatever experiences may come to us, knowing that he could interfere and protect us, and whatever he permits must be for our good. R1780:1; HG373:3 When trials come we know that it is all for the best and a blessing from the Lord. HG373:3

Exercised thereby

- Rightly exercised. R1780:1, 4449:3* Properly trained. R2007:6 In the exercise of patience, the lessons of experience make one stronger. R1721:3 Unto godliness, sobriety, and deep and fervent piety. R1944:4 Thus preparing them for a far more exceeding and eternal weight of glory. E411; R5627:4; PD68/81

12

Hebrews 12:12 *Wherefore lift up the hands which hang down, and the feeble knees;*

Wherefore

- Therefore. R773:1* Make a desperate and continuous effort to render such a sacrifice as will be acceptable and well pleasing to God. R773:1*

Lift up

- Brace up the wearied hands. R773:1*

13

Hebrews 12:13 *And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*

Make straight paths

- Level paths. Arrange your circumstances as far as possible, so as to help and not hinder you. R773:1* Avoid trials and temptations which would be a special strain upon us, because of our weaknesses of the flesh! R5975:4 Love of righteousness should lead to the sacrifice of temporal interests. R2853:3 Think less of earthly advantages, social, political and financial, and think much more of the moral

and spiritual influences and advantages, obtainable through isolation from the evil which is in the world. R2849:1 We should seek such a dwelling place as will conduce to our occasional interchanges with the household of faith. R4090:5 Being shod with the needful preparation, we may not so much feel the sharpness and ruggedness of the way. R825:2 As we find out what our weaknesses are, physical and mental, we should endeavor to shape our course of life accordingly, so as to be able to overcome the difficulties of the way and the besetments of the Adversary. R4348:1 By choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. R4348:2 Be courageous, strong, determined for the right—especially in matters of self control. R5975:5 If a man have an appetite for liquor, he should avoid everything that would tend to arouse that appetite. R5099:2 Take the Vow not as a fetish or charm to ward off the Adversary, but take it intelligently as unto the Lord, and throw your influence in favor of it to all the dear brethren in Christ. R4350:1

For your

- The strongest need to remember this text, and the weaker ones need to obey it. R5975:4

Feet

- That we might walk pleasing to the Lord. R5099:3

That which is lame

- Blemished through sin. R2849:1, 4348:2 We are all lame. None is able to walk uprightly, perfectly, in the footprints of our Lord. At very best, we limp. R5975:4, 4348:1 We are to seek to overcome our lameness, not only by praying "Abandon us not in temptation," but also seeking to avoid the temptation in all ways, by the exercise of our wills, by mental resolutions, or vows. R4348:2,6, 3807:3 Lameness or likings for certain things which as consecrated ones we have not right to. R773:1*

Out of the way

- Of righteousness. R2849:1 The Vow has proven helpful to the saints in that it has drawn to their particular attention certain dangers of the way, counseling as respects their abiding in the Lord's favor. R5975:1

14

Hebrews 12:14 *Follow peace with all men , and holiness, without which no man shall see the Lord:*

Follow peace

- "Blessed are the peacemakers." (Matt 5:9) R3735:6 Jesus did not desire his followers to take the sword. R5922:4 The fact that we are counseled to be peacemakers implies that there will be opposition. R5923:2 "Be subject to the powers that be," (Rom. 13:1) as far as possible. R5952:5 Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. R5923:6, 3735:6

With all men

- So far as possible. R5952:5

And holiness

- Moral purity. R1739:2 A setting apart, sanctifying, separating from the world, by divine authority, and for the accomplishment of the divine purposes. R714:2*, 127:5* Separation, setting apart to God's service. R714:5* "Blessed are the pure in heart, for they shall see God." (Matt. 5:8) R2587:3, 1739:2, 121:5* The righteousness of Christ is applied to such who desire to forsake sin. R2155:6 Faithful strivers shall ultimately attain absolute holiness, soundness, perfection—in the resurrection. R3280:2 As we come to appreciate God's character, it inspires within us a great desire to be like him. R5923:5

Without which

- Holiness. R2587:3 In the sense that none but such will experience the glorious change of the first

resurrection. SM458

No man shall

- The Church. This text has been misused in urging the world to become Christians. R714:5* The "great multitude" when they see the Lord, are holy. R156:3* Not appreciated by Universalists. R221:2*, 403:3*

See the Lord

- Greek, horao, discern. R714:5* At his second coming. R1904:1 Those who get spots upon their robes and leave them there will not be fit for the Kingdom of God. R5924:4

15

Hebrews 12:15 *Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you , and thereby many be defiled;*

Any man

- The wilful sinner, once enlightened and blessed with the hallowed influences of the holy Spirit and the truth. R5990:1, 1913:6

Fail

- All who, after being justified, draw back and refuse to use their reckoned justification for the purpose intended have received the grace of God in vain. (2 Cor. 6:1) R1669:5 Watch diligently, lest any fail of attaining to the full privilege of God's grace. R4513:4

The grace of God

- The favor of God, in manifesting his will by making it plain from his Word, comes to the Church mainly through God's chosen human instruments. R1892:2 The Lord will keep us safe and secure if our part be done. R1863:1*

Root of bitterness

- Developing in the heart affects the sight. R4585:4 These seem to sprout and grow always, but at Memorial season with ten-fold vigor. R5193:3, 4153:5

Many be defiled

- By evil hearts—who do not build up in the most holy faith. R2406:6 By listening to evil speaking we are a partaker in the sin. R4803:3, 3595:4 Yielding to the pleasures of sin for a season would signify the selling of the great birthright. R4513:4

16

Hebrews 12:16 *Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.*

Lest there be

- Esau's carelessness is held up as a warning that if any of us are careless of our birthright, we shall not only lose it, but lose the favor of God. R5198:5 All should be on guard against any and everything that would in any degree correspond to the attitude of heart allegorically represented by Esau and his course of action. HG380:2 The Christian must choose whether he will pursue his worldly ambitions for wealth or name, etc., or whether he will renounce these and pursue the study of God's Word and a life of consecration, with smaller income. HG381:2

Fornicator

- A more easily comprehended translation from the Greek would be, heathenish, a prostitutor or seller of his birthright for base, unworthy considerations. HG379:6

Profane person

- In very round terms denouncing the spirit of Esau. R3955:6, 5198:5 In the sense that all the Gentiles or heathen were recognized as profane—godless, not reverent, unbelieving, preferring the things of this present life. R3955:6

As Esau

- Type of fleshly Israel, and of Christendom. D15; F172 Typified those Christians who barter their glorious inheritance as prospective heirs of the divine nature, for the enjoyment of the fleeting pleasures of the present life. R5452:1 The class of Christians represented are not always rude, uncouth, coarse. Some are refined, titled, wealthy, ministers, doctors, lawyers, judges, merchants, mechanics. The Esau class may be in every station. HG380:6 The fact that Esau was used to typify those who fail to attain the high calling has nothing to do with the chance of attaining life during the Millennium. R1225:5 Does not represent the world—it has no birthright to sell. HG380:3

For one morsel

- A mess of pottage—lentil soup. R5198:2, 5452:1, 4544:6, 4513:4 What Esau got was of such trifling value; it seemed as nothing, as merely a bite. R3956:4 Esau pandered to his appetite at the expense of the higher interests of the future, represented in God's promise. HG379:6 The Apostle's words seem to apply especially to the Church, and to our danger of losing our birthright as new creatures. R5452:1 Those who love the pleasure of this world and sell their birthright for earthly advantage. R5198:5; HG381:4 The spirit that is not appreciative of God's mercy and blessing which he has in reservation for them that love him. R3955:6 Everyone who is in the Lord's family must expect that he will be tested to see which he loves the more, the mess of pottage or his prospects for inheritance in the oath-bound covenant and its blessings. HG381:6 The trials of sisters are more along social lines; not money. HG381:6

His birthright

- Earthly possessions and the divine promises of the Abrahamic Covenant. R5198:1; HG380:1, 383:4 Signified that he had no particular faith in God or in his promises. R5198:3 Represented those who sell the privilege of the spiritual nature for earthly advantage—only those begotten of the holy Spirit have a birthright. R5198:5,6; HG380:6 A share in the glorious things which God hath in reservation for them who love him and love righteousness. HG383:1 Every temptation to sacrifice spiritual privileges or violate spiritual responsibilities for the attainment of earthly advantages would be a yielding to this form of temptation. R4544:6 If we permit ourselves to be dominated by a time-serving, a selfish spirit, it will blind us to the beauties and advantages of the things unseen as yet. HG383:5 As Esau took the place of the younger brother as a servant, so those who defile their garments with Babylon, lose their crown, but, by washing their robes, become servants in the heavenly temple. R151:2 Paul intimates that there may be some who wish to sell their birthright and others who may wish to buy the birthright, as with the Jews in our Lord's day. R4686:6 Holy privileges of the Church in spiritual matters must not be bartered for earthly advantage. R4544:6

17

Hebrews 12:17 *For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

The blessing

- Including the inheritance of certain great divine promises—the Covenant made with Abraham. R5198:1; HG380:1 Abraham's spiritual seed is to have the greater blessing, typified by Jacob's inheritance. R5198:5

He was rejected

- Esau's carelessness is held up as a warning that if any of us are careless of our birthright, we shall not only lose it, but lose the favor of God. R5198:5

No place of repentance

- Esau did not find an opportunity to get back what he had forfeited. R5452:5

Carefully with tears

- Esau found plenty of opportunity to cry and be sorry. R5452:5 His chagrin evidently was in the thought that he had parted with the larger share of the father's estate. HG380:1 No better than the tears of Judas. R4907:5, 2283:6

18

Hebrews 12:18 *For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,*

For ye

- We are reminded of our much more favored position on the stream of time. R2035:5 The antitype we are approaching at the end of this age will be commotion, strife, in the world—thunderings, lightnings. R5294:3; NS298:4 The antitype of Exodus 19. R5285:5

Come unto

- Approaching. R2035:5 Coming. R167:5*, 155:5* A pen picture of Mt. Sinai trembling under the glorious manifestation of divine power, symbolically represented in flame, smoke, quaking earth, rolling thunder and lightning flashes, preparing Israel for the Law Covenant. NS558:4 The antitypes of this must be much more strenuous and will serve to prepare mankind in general for the blessings of the New Covenant under the antitypical Mediator. NS558:4 The marching of the firstborn out of Egypt, accompanied by all the remainder of Israel, and their gradual approach to Mt. Sinai, is a picture of how the Church have been approaching Mt. Zion. NS363:3

The mount

- The rocky, barren, Mt. Sinai, where the Law was given and where the servant house was organized as a nation. R1389:4; NS558:1 The scene of the Law-giving glory. R1322:3*, 5990:1, 2035:5 The natural mountain with the terrors of the Law. R2709:3 The established typical Kingdom of God under the typical Mediator, Moses. R2035:5; D630 The Mountain (Kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world. R5990:1, 1914:2 Since the Spring of 1878 God has "set his king upon his holy hill of Zion." (Psa. 2:6) R5990:2, 1914:5, 1913:1, 58:3* Likening the time of the inauguration of the unshakeable Kingdom's inauguration with that of the Law Covenant at Mt. Sinai. R5294:3, 4366:5, 2709:5; A322; SM319

That might be touched

- A literal mountain could be touched and stands associated with literal or earthly things. The earthly is but a symbol of the heavenly which is therefore called a mount which could not be touched. R56:5*, 167:5*, 58:3*

That burned with fire

- Because the Lord descended upon it in fire. R1914:1 All the people saw the lightnings and the mountain smoking. R5924:3

Darkness, and tempest

- Picturing events which will accompany the establishment of the New Law Covenant the close of this present age, under the greater than Moses—our Lord Jesus. R5990:1, 5285:6, 4498:4, 1914:1 Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exod. 19:1-25) R5990:1, 4366:5, 1914:2 The shaking of the ecclesiastical heavens; and the social, political and financial earth. R5286:1

19

Hebrews 12:19 *And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:*

Sound of a trumpet

- Type of the seventh trumpet, the trump of God, the last trump, the Jubilee trump of knowledge and liberty. A316; B146, 197; D630; R5286:1; CR383; NS299:2 Present events indeed speak in trumpet tones. R5990:4, 1914:4

The voice of words

- That spoke condemnation and death to any who erred. R2709:3 Type of the voice of the Lord speaking to men in his wrath and vexing them in his hot and just displeasure in the Day of Vengeance. D631; R3037:5 The voice of the archangel will be recognized as issuing commands and bringing into order the new dispensation, not in literal words, but in forceful demonstration which will speak louder than words. R299:2

Which voice

- The voice of God. R5285:6, 1914:1; CR383 When God by his angel spoke to his typical people. SM356

Not be spoken

- The people were so terrified that they entreated that they might not hear further, but that Moses might act as Mediator. OV286

20

Hebrews 12:20 *(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:*

Touch the mountain

- As the least contact with the mountain brought death, so everything in conflict with the Kingdom, Mt. Zion, will suffer. NS299:2

Shall be stoned

- Typifying the destruction of whatever shall come in conflict with the Kingdom about to be set up. R4011:4

21

Hebrews 12:21 *And so terrible was the sight, that Moses said, I exceedingly fear and quake:)*

And so terrible

- So overwhelming and fear inspiring. B131 So solemn and impressive was the occasion. R1914:1 Typical of the fearful sights, terrible scenes, in the end of this age. NS299:2

Was the sight

- Of even the reflection of God's spiritual glory. B131 A scene whose majesty and glory caused all Israel to fear and tremble. R2035:5; CR3783

Moses

- All of this was typical—the sealing of the Law Covenant at the hands of the typical Mediator. (Exod. 20:18-22) R5294:3, 4366:5

22

Hebrews 12:22 *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,*

But ye are come

- In point of time. R2035:5 You have approached to. (Diaglott) R5294:3 We are coming to—approaching. R5285:6 We have approached—this is that to which we are coming—it is in sight. Some have already reached it. R4823:4 Coming. R181:2*, 167:5*, 155:5* You are approaching; for more than eighteen centuries the Church has been coming to these glorious consummations. CR39, 301:6; R5294:3, 4823:4, 3037:5, 2709:3, 155:5*; NS298:5, 558:2; Q315:2 Addressing the Church and pointing down to the end of this age. R5294:3; NS558:1 Here spiritual Israel is pictured as an army marching and the things at the farther end are seen and to be reached. R4322:4, 2709:3 If this was true of the early Church, how much more is it true of us who are living in the end, the "harvest" of the age? R2035:5 As soon as the last member of the Royal Priesthood shall have come to the mountain, the first resurrection, will bring them together. NS558:3 As the journey to the promised land brought the Israelites to Mt. Sinai and the Law Covenant, so the journey of God's people will

ultimately bring all the willing, obedient and faithful to the antitype. R5285:5, 4011:4, 2709:3; NS557:6 In the type one nation was delivered from Egypt and led to Mt. Sinai to receive the Law; in the antitype, all nations are to be delivered from hades, and led to Mt. Zion to receive the Law. R1322:3* Mankind will find themselves close up to the glorious spiritual Kingdom of God, from which it is designed that the Lord's blessing shall extend through the New Covenant. NS558:3 Not, "Ye are coming." We have come by faith to that glorious epoch or condition referred to, but it is still in the future. R4490:4*, 4571:2*

Mount Sion

- The spiritual phase of the Kingdom of God. A297; R4513:4, 4212:1* The Kingdom of God, the Kingdom of blessing. R2709:4, 167:5* The glorious antitype, the Kingdom of Christ. R2035:5; NS298:5 Millennial Kingdom of Christ. R4366:5 This Kingdom is to include the whole earth. R5295:1, 5285:5, 2709:3 The scene of "the glory that excelleth." (2 Cor. 3:10) R1322:3*, 2035:5 The Church in glory and the Kingdom of glory. CR301 The Church shall come into her place in the divine plan—then will follow the "time of trouble" typified by the trembling of the mountain of Sinai. R4823:4 Typically represented by the giving of the Law Covenant at Mt. Sinai. OV285; R5294:3 Zion, the mountain and city of God. (Diaglott) R155:5*, 167:5*

City

- A city represents the government of the nation. R5295:1, 2035:6, 1389:4 God's Kingdom of power and great glory. R2709:4 The city for which Abraham looked afar off. R2035:6

Of the living God

- Of which Christ shall be the Head, the city of the Great King of which literal Jerusalem was but an imperfect type. R1389:4

Heavenly Jerusalem

- The New Jerusalem. The glorified Church. E90 As the literal Jerusalem was the capital of the typical Kingdom of God, so there will be a New Jerusalem—a higher government—which is to be God's Kingdom to rule over the whole earth. R5295:4, 2035:5, 1389:4, 155:5* The Sarah Covenant is represented in "the exalted Jerusalem." R1389:4

Innumerable company of angels

- "Myriads of messengers in high festival." NS388:2 Not only shall we see our Heavenly Father and Lord, and be ushered into the assembly of the Church of the firstborns, but we shall be ushered into the presence of an innumerable company of angels. R4823:5 Who have encamped round about us. It will be our joy to meet them and to learn which of them specially served us. R4823:5, 5295:4, 4513:5, 159:1; CR38; NS388:6 We shall be brought in contact with innumerable hosts of angels. NS558:2 The mutual joys of this acquaintance can be better imagined than described. Gabriel will be there, one of the chiefest of the angels. CR38 These ministering spirits, who have had so much to do with the pilgrimage of the Little Flock will indeed exult with them in the blessings then attained to. NS388:3 It is very fitting that they should meet us, and see our introduction to the Father. R5295:4 Full relationship with the host of angels. NS558:3 The companionship of angels. NS560:2 A welcoming host. R2035:6 A new company of brethren—the heavenly host. R2709:4

23

Hebrews 12:23 *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

The general assembly

- This is going on now. Q315:2 Beyond the veil. CR38; R5804:5*; NS390:4 The general convention. NS388:2 The called-out assembly. NS390:4 The general rendezvous, the meeting place for all. NS298:5 The faithful in Christ Jesus, and the Master himself. NS387:6, 390:4 This will include the true saints of every nation and denomination. CR463; OV387 We shall find our loved ones who have traveled with us in the narrow way in that first general assembling. R2709:4, 181:2* The little

conventions we are having at the present time are merely small foretastes of the riches of God's grace and the wonderful blessing he has in store at the great convention beyond the veil. CR443, 39:6, 37:3; OV285 Our conventions beget more a longing for the general assembly of the firstborn ones. What a gala time that will be! NS387:6

And

- Of the. R5294:3, 4823:4, 2035:6; NS298:5, 387:6; OV285 Of convention of. CR38

Church of the firstborn

- The Bride of Christ. R5919:6, 5079:2; NS363:4, 379:5, 828:1; Q375:4; SM15, 120:1 Consists of two classes; a Little Flock or Priests, and a Great Company of Levites. R4677:6, 5294:3, 5105:2, 5056:1, 5022:3, 4875:3, 4761:1, 4654:1, 4647:5; Q507:1, 315:2, 309:1, 278:4, 110:2, 15:4; CR471, 130:2, 101:3 All begotten of the holy Spirit during the Gospel Age, not merely the Little Flock. CR302 The antitype of the first-borns of the Israelites. SM558; R5870:2, 5641:1, 5273:1, 4998:6, 4677:5, 4537:4, 4128:3, 1786:6; NS634:6, 847:1; PD33/44 Including the Great Company will attain to spirit perfection—second in order, glory and preference. R5166:6; Q315:2 The first-born ones. R2291:6; HG229:3; NS387:6, 390:4 The Church passed-over. R5194:3, 4703:2, 4677:5, 2273:3, 1291:5 It is a matter of life and death whether or not these first-born ones remain in the house of faith—behind the blood of sprinkling. R5870:2, 5641:2, 4128:3, 212:4* The Little Flock alone is being spared, passed over, during the present age. R5870:2 The first-born of Israel were exchanged for the whole tribe of Levi (Numbers 3:12,41,45): the Levites represent the household of faith, the Church of the first-born. Q435:5, 693:8, 304:2; R5298:6, 5023:1, 4875:3, 4823:2, 4746:1, 4493:5; CR302; NS73:6; OV128; SM558 The Levites were divided into two parts—priestly and servant classes. R4823:2; Q693:8 Everyone now begotten is the first fruit as compared to the world. Q278:4; NS390:5 The Church of Christ. R5870:1, 5640:6, 5063:5, 2657:1; CR243; NS388:2; OV284; Q755:4 The true Church. OV122; R4754:4, 3459:1, 2581:2, 2650:3, 2548:1, 2496:1, 1893:4, 1102:6; NS863:5; SM125, 127:1, 555:T The Body of Christ, whose Head is Jesus. OV284; NS374:4, 803:1 All who come into covenant relationship with God before the New Covenant is put into force—all who are to be of the spirit nature. R4823:1 OV123 Includes all the "wheat" and has not a "tare" on its roll. R5194:2, 2273:3, 1291:5; NS390:6 All who have joined the Lord are counted as members of the one Body. R5392:3 Those who have made a covenant by sacrifice. SM187 Who have made a full consecration, and been begotten of the holy Spirit. R5870:2, 5641:2, 2538:5; SM390 All overcomers. R4999:1, 1164:2, 95:5 All those born of the Spirit. R4823:1 Organized at Pentecost following Christ's redemptive work and ascension to the presence of the Father. SM8 There was but one Church in the beginning, established by our Lord, and there will be but the one Church in the end, the Church Triumphant in glory. SM120; OV187; Q755:4 A special class for a special purpose. R5243:5 There is but one Church of Christ; it includes all who are truly his through faith, consecration and obedience. SM742, 123:1; NS814:2 There are doubtless saints in every church, in every sect, in every party. These alone constitute the true Church. R5516:6, 5692:1, 4677:5; CR79; Q755:4; SM790 "First-born" implies others of God's family later born. R5640:6, 5870:1, 5273:1, 4703:3, 3995:6, 3959:6; CR39; HG229:3 Entrance into full membership in the Church which is the Body of Christ will be granted only to the "overcomers," after they shall have finished their course and have become participants in the first resurrection. Q756:T Many of us were truly Christians, accepted of the Lord and members, before we saw the real force and significance of water immersion. R5350:2; SM123 The Lord's Church is the only one to which the Greek name ecclesia, Body or Church, is properly applicable. R2429:1; CR38; NS388:4 These are passed over or spared in advance of the world. R3749:2, 5641:1, 3750:2, 2291:6, 1182:6 Jesus passed over by his obedience even unto death. Now that enables him to pass us over through his blood applied to us. Q524:6 Catholic signifies general, inclusive. It cannot properly be applied to any Church except "The Church of the firstborns. PD93/108 Through the long period of the Dark Ages no history of the true Church was written, just as no such history or record of her can be written today. SM123, 743:T "A kind of firstfruits unto

God of his creatures." (James 1:18) "The firstfruits unto God and the Lamb." (Rev. 14:4) R5870:1, 5640:6, 4703:3, 3995:6, 3959:6; NS390:5; Q278:4 "The church of the living God." (1 Tim. 3:15) R5392:4, 2810:4, 1720:5; Q755:4; SM8, 123:T Not to be confounded with the Church of the first resurrection, which signifies better, superior. R4823:1

Which are

- Whose names are. R5392:4, 5243:5, 5137:1, 5063:5, 5003:1, 4903:6, 4887:3, 4754:4, 2650:4, 2581:2, 2273:3, 1893:4, 1689:2, 1291:5; CR114; HG315:6; NS72:6, 391:1; 863:5; Q693:8; OV187; SM8, 120:1, 125:1, 506:T From the moment Christ imputes the merit of his sacrifice to us. R5959:3

Written in heaven

- In the Lamb's book of life. SM8, 555:T; R5105:2, 2753:6, 2547:4, 2545:3, 2810:4, 1893:4, 1113:4; Q309:1 Enrolled in heaven. NS387:2 Have come into divine favor and are recognized as a spiritual class. Q693:7; R4875:3 Fruit-bearing branches in the true Vine, living stones in the Temple of God, imbued with the holy Spirit; active members in the Spirit-begotten Body of Christ. R4754:5 Not on an earthly roll of membership. R5615:1, 4903:6, 2810:4, 2753:3, 2657:1, 2547:4, 2496:1, 2429:1, 1309:2; HG315:6; NS391:1; SM8 Not an earthly organization, but a heavenly one. SM8; R1893:4, 584:3; Q693:7 As probationary members of the Bride of Christ, subject to erasure if unfaithful to their opportunities. C222; R1893:4, 1458:1, 1113:4 If we draw back our names will be blotted our of the heavenly record. NS391:4

And to God

- Jehovah. F396; R4513:5 Finally the gala day of all will come when we shall be ushered into the presence of the great King Eternal. CR39

Judge of all

- The Supreme Judge. F396

The spirits

- The lives, the spirit of life. Q15:4; R2035:6 Made perfect in spirit of life. NS558:2 The new natures of justified ones fully perfected in the likeness of their Lord and Head. R2709:5 The ideal of the spirit. A perfect spiritual being ought to have a spiritual body. R236:6*

Just men made perfect

- Refers to the Ancient Worthies—they will come forth perfect beings. Q15:4 Neither the Church nor the Great Company will be "men made perfect." It would not be reasonable that he would first mention the "Church of the first-born" (which includes all the spiritual class), and then mention a part of them. The Ancient Worthies were just—they will be perfect flesh when they come up from the tomb. R5294:6 The Ancient Worthies were already righteous in spirit, and now they will be made perfect, by having a better resurrection. (Heb. 11:35) R5295:4 The just men of the previous generation. NS558:2 "We are coming to the perfect men whose spirits are just." R5294:6 The "great company" who will be justified in spirit through destruction of the flesh. R4513:5 The spirits, the new natures of the justified ones fully perfected in the likeness of their Lord and Head. R2709:5 All the perfect ones. NS298:5 First the earthly phase of the Kingdom, and finally the full number of the restitution host. R2035:6

24

Hebrews 12:24 *And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

Jesus

- Jesus is the Mediator, but he has accepted the Church as his Bride, his Body, and waits for her arrival. R4322:4, 4371:1, 4366:5, 3916:6 The New Law Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator and by better sacrifices. R4322:2

The mediator

- A term in Scriptural usage always connected with the mediation of a Covenant. R4476:6, 4560:6, 4368:4 Moses, as the Mediator of the Law Covenant, was a type of Jesus, the Mediator of the New Covenant. R788:4 The Christ. R4683:4, 4367:3, 4366:5, 4011:4; NS559:6 Jesus is not performing his work under that Covenant yet. R4474:4 Soon the "better sacrifices" (Heb. 9:23) will be complete. Then everything will be ready for the inauguration of the New Covenant. R5285:6, 4366:5 We shall in the end of the age, as his Church complete, come to him as his Bride and joint-heirs in carrying out the blessed provisions of the New Covenant for the uplift of Israel and the world. R4477:1 The glorious mediatorial work of The Christ. NS560:2, 363:4 Not of the Church, but the world. R4365:3 His work, during the Millennium will be the instruction, enlightenment and uplifting out of sin and death, and depravity—up to human perfection. R4555:2, 4367:6 Jesus and his Bride will stand as "Mediator between God and men" during the Millennium. R4367:6 The end of the Millennial age will be the end of the mediatorship of Christ. R5300:6 Jesus qualified for this work by suffering, the just for the unjust. (1 Pet. 3:18) R1335:3*

The new covenant

- It has not yet been inaugurated; but will be in the end of this Gospel age, and its work will embrace the entire period of the Millennial age. R5300:4, 3915:6 It will be made with the nation of Israel (see Jer. 31:31). Q622:1; R4011:4 It will be sealed as soon as the Church shall have been completed, and passed beyond the veil. R5622:3 If the blood of the New Covenant be participated in by all the faithful members of the Body of Christ, how could the New Covenant itself be sealed until the members of the Body had all participated? R4367:3 A Covenant or arrangement by which the world (not the Church) will receive its blessing during the Millennium. (See also Heb. 8:8,10,13.) R4476:6,5 The Law Covenant persisted after Moses died. So the New Covenant will continue after Christ shall have finished his work. R5301:1 The world does not enter into New Covenant relationship with God individually, until the end of the Millennium; that arrangement will continue through all eternity. R5300:6 The New Covenant is contrasted with the Law Covenant, and Christ, the Mediator of the New Covenant is contrasted with Moses, the Mediator of the Law Covenant. R4309:6; OV286 The New Creation is not under the Law Covenant, typified by Hagar; nor the New Covenant, typified by Keturah; but under the original Covenant, the everlasting Covenant, typified by Sarah. R4011:1, 4367:5

Blood of sprinkling

- Which cleansed us and presented us faultless before the Father in love. R2709:5 Divine mercy—sprinkling upon our hearts, now. R5641:2,3, 3960:3 Whenever the shedding of blood is referred to, the giving up of life, the death, is the main thought. R3930:2, 1336:2; HG482:2 The time will come for the application of the blood of sprinkling to all people—during the Millennium. R4513:6; E316; NS298:6 When our glorious Head shall have made satisfaction before the Father, the next thing in order will be the sprinkling of all the people with the same blood. NS560:1 The sprinkling of mankind. NS560:2 The antitypical sprinkling of all the people will require the thousand years of Christ's Millennial reign. NS560:1

That speaketh

- That makes atonement, satisfaction; that speaks the world's forgiveness and release from bondage of sin and death. NS560:2

Better things

- Abel's death called for vengeance, Christ's for mercy. R1614:6, 791:4; NS298:6 Not justice; but forgiveness of sins and a full opportunity for reconciliation with God during the Messianic Kingdom. R5577:6 Not vengeance, but peace, pardon and life. R2035:6, 791:4; F472; NS560:2 Peace, forgiveness, and reconciliation with God. NS558:2 For the world. The Apostle discussed the Church in Heb. 10:19-23 and showed our share in the sprinkling of the blood of Jesus in advance of the world's blessing. NS560:3

Abel

- A comparison which seems to imply that Abel was in some degree a type of Christ in that he offered an acceptable sacrifice and was slain therefor. R1614:6

25

Hebrews 12:25 *See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape , if we turn away from him that speaketh from heaven:*

See that ye

- The members of the Body of Christ. SM356; CR39, 379:3 Whoever becomes a new creature hears the voice of God in a special sense. SM362 Those who know the Lord's voice and recognize it. R5989:6, 1913:6; CR379 Only the Little Flock are to any appreciable extent even seeking to obey in spirit the voice of God—of heavenly Wisdom. R1519:6 Look back to the history of Israel in the past, how they were negligent of the messages God sent them through angels and Moses; how disasters and death came upon them for disobedience and neglect. SM358 Not the world, or those being drawn toward God's message. SM356, 359:1

Refuse not him

- The Great High Priest. CR381 Refuse not anything that the Head says to his Church. SM362 At any time. R5989:6 The hearing of the Word of the Lord brings with it responsibilities. R3164:5; CR380; SM359 Hand, see that ye refuse not the Head that directs your course, and speaks and acts through you. CR381 If once we hear, see that we reject not. After rejecting once or twice, the story will not seem nearly as wonderful or sweet. CR380 Beware of the presumptuous sin of disregarding the remarkable circumstances which now accompany the establishment of the New Covenant through Christ Jesus. R1914:4 He is here contrasting the message of Christ (Heb. 1:2) with the message of the other inferior servants—the prophets. CR378 There are some who heed not the warning, and refuse longer to obey. They turn away toward the idols which their wayward hearts have set up instead of God—to human philosophies and science "falsely so called." R5989:6 None shall get everlasting life except as they are obedient to God. NS230:4

That speaketh

- That now speaketh. R1913:6

Escaped not

- Those who refused to obey and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death. R5990:4, 1914:2; CR381 They "died without mercy." (Heb. 10:28) SM357 Sore punishment came to all in Israel who disobeyed. SM356 The penalty suffered by refractory members of natural Israel was but a temporary one; they will be awakened in the Millennial age. SM358

Refused

- Rebellion of the underpriests. R381:3*

Him that spake

- Moses, the typical teacher. R3083:3, 5990:4, 1915:1, 1914:2; CR378 The voice which gave Israel the commandments. SM356

Shall not we escape

- The spiritual Israelites of the Gospel age. SM356, 358:T How can we escape if we disregard the voice of the great Mediator of the New Covenant and the remarkable circumstances which now accompany its establishment. R5990:4, 1914:2 How much sorer punishment—for those who would count the blood of Christ an unholy thing—second death punishment. CR378; SM356, 357:3

Turn away from sin

- Renounce allegiance to Christ. SM358 After once recognizing him. R1913:6 There are some who heed not the warning and refuse longer to obey, and turn to idols of human philosophies and science, falsely so called. R1913:6 There can be no place, now or ever, in God's family for one who is wilful and refractory. SM357

Him that speaketh

- The Mediator of the New Covenant. R5990:4 The Mediator greater than Moses. R1914:2 The harvest message now declared is just as important to this end of the age as was the former part to the beginning of the age—however unpretentious may seem the member of the Body used to declare it. R1715:6; CR383

From heaven

- In the judgments of this day. R5989:6 In wrath and judgment. R1913:6 God's voice is sounding throughout the earth today, speaking louder than ever before. SM363; CR383 We need to be taught by the Great Teacher God has appointed to teach us, and if we refuse then we are refusing him that speaketh from heaven; we are refusing the very teacher God appointed, the Lord Jesus. CR381; SM362 He is our teacher through his Word and promises. R381:5; CR39; SM362 After you have agreed to be subject to Christ in all things—if you are disobedient to him, you will run the risk of the second death. CR381

26

Hebrews 12:26 *Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.*

Whose voice

- God's voice. SM363

Then shook

- The inauguration of the Law Covenant at Sinai was typical of the introduction of the New Covenant to the world at the opening of the Millennial age, or reign of Christ's Kingdom. A321; NS298:6; SM319 The literal shaking and terrible sights associated at the time of the inauguration of the Law Covenant was but a feeble picture of the awful commotion which will prevail in its antitype in the end of this age. CR114; SM505 The mountain quaking and smoking, and the terrible sights and sounds at Mt. Sinai. R4503:3, 3052:6; SM505, 718:T Those things were figurative of the still more wonderful shakings, signs, etc., to be expected at the closing of this Gospel age, when the Kingdom of God is about to the established and the New Covenant go into effect. HG399:3; NS298:4, 557:5 The antitypes of this must be much more strenuous and will serve to prepare mankind in general for the blessings of the New Covenant under the antitypical Mediator. NS558:4

The earth

- Symbol of society. SM363; R1914:4, 1805:6, 1305:2 The civil organization of society. R1355:5 The law-abiding classes. R1305:2,3,6, 3502:6, 1308:4 Picturing the shaking of society to its very center. OV286 The destruction of present social, financial and political affairs. OV336; R5286:1, 4011:4; NS558:5 In the time of Jacob's trouble. R302:6*

Promised, saying

- In Haggai 2:6, 7. R3052:6, 2521:1, 302:6*; CR114; SM505 The voice of the Lord shall be heard in rebuke of evil. R2641:1 The voice of truth on every subject. NS95:5

Yet once more

- Finally. SM316; A322 In the end of this Gospel age; there will never more be a requirement for shaking. R2521:1, 5516:2, 3037:6, 1692:5 This troubled time in the early dawn of the Millennium. R5516:2, 2521:1 Presupposing a former shaking. The former shaking was that typified in the quaking of the earth at the giving of the Law at Sinai; and at various intervals the nation was thoroughly shaken by captivities, etc. R3052:6

I shake

- God's voice will shake. SM363 Everything that can be shaken will be shaken and removed. SM506 In these judgment times. R1899:4 A symbolic shaking signifying the removal of everything that is unstable, transitory, imperfect. R2521:1 The shaking of society by the power of the Lord through his Kingdom, which will be established amongst men in power and great glory, though the glory may be

hidden from all except those begotten of the holy Spirit. NS558:4 The whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. R5990:4, 5516:6, 1704:2; OV339 A great time of unprecedented trouble. R1561:6 Prefigured the great time of trouble we are expecting, in which society will be shaken and mankind be prepared for the Mediatorial Kingdom of Christ. R4503:3, 4366:5, 3035:1, 3037:4, 2709:5, 2521:1, 1155:6; D22, 113, 528; NS363:5 Symbolically with earthquakes—revolution, war, which will eventuate in anarchy. SM316, 319:2 Engendering fear in men's hearts. R1704:2; D114; OV339 Not just one nation; "And I will shake all nations." (Hag. 2:7) R3052:6; OV339 The shaking of the nations and overthrow of kingdoms, are to precede Christ's coming as the "desire of all nations." (Hag. 2:7) R59:5*; SM505 There is a great shaking or confusion now operating in ecclesiastical circles. SM316; R1306-1308, 1305:2; CR383 Thoroughly separate the little handful of wheat from the vast quantity of tares. R2704:5, 1308:4, 1305:6 As the systems are shaken it becomes a precursor of the overthrow of kingdoms and all organized society. R712:2 There may be also literal earthquakes and great physical changes, intended to bring the earth into alignment with Millennial blessings. SM318, 320:2 "A great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great." (Rev. 16:18) D528; SM319

Not the earth only

- Society, governments, social order. R5516:6, 2709:5; D55; CR383; NS95:5, 563:5; SM316, 718:T Society; the tribes of the earth shall mourn because of him. A318; D600 Social organization or civilization. NS299:1 Socialism has been shaking the political earth for the past thirty years. R5516:6

But also heaven

- The powers of spiritual control. A318; R5516:6, 1305:2 The ecclesiastical systems of the present time. SM316, 363:3, 717:T; R5516:5, 5286:1, 2709:5, 1914:4, 1899:5, 1805:6, 1355:5, 1308:4, 1305:2; D113, 130; CR383; NS95:5, 299:1, 558:5; OV336, 286:7 Not the true Church, but the many systems will be shaken. OV286 The church nominal. NS563:5 Churchianity will be shaken in all its various sects and parties, because of so many egregious errors, superstitions, falsities and dishonesties. NS558:5 That the true Christians of all denominations may get free from denominational thraldom. R1969:4, 3053:2, 1899:5 The trouble and shaking of the Church, to shake out of profession of faith all who are not really saints, built upon the rock, is because the election of the Church is almost complete. R1308:4 In all denominations their are forebodings of coming trouble. OV286 The masses of Christians of all denominations will be shaken in faith, shaken from their self-conceit, superstitions and bigotries. R5516:6, 2898:5, 1899:4, 1355:5, 1305:5 For those falling away from a position they occupied only nominally anyway, the present "shaking" means not eternal torment nor even second death, but an awful experience in this life. R3411:2 The overthrow of the great nominal church systems will precede the overthrow of the present civil powers. R1355:5 "The powers of the heavens shall be shaken." (Matt. 24:29) R1305:4, 754:5*, 748:4, 529:2*; SM320 As the powers of the third heaven take possession, the powers of the second are "shaken" until they are destroyed. R529:2* Not the divine residence and throne. SM316

27

Hebrews 12:27 *And this word , Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.*

Word

- Statement. A322

Yet once more

- Yet once for all. A322 Signifies that this second shaking will be so thorough that no further shaking will ever be necessary. OV286; R5917:2, 1692:5 At the coming of the King. R5917:2, 1692:4 Following the typical shaking at Mt. Sinai. R3052:6

Signifieth

- Denotes. A322; R1913:4

The removing

- To destruction. R5286:1 Utterly, completely, removed. NS95:5 Thoroughly shaken loose, overthrown, destroyed. NS299:1, 558:5 The dissolution of present arrangements. R1814:2 The removal of the nations is not in order that anarchy may prevail, but in order that the Kingdom of God may take their place. R3053:4 This text is applicable to our day. The removal of all things shakable is now in progress. OV336; HG680:3 So thorough-going that everything that is in the nature of a temporary makeshift for righteousness, truth, equity, will not be allowed to remain. CR114; SM506 The shaking of society in a manner and to an extent it was never before shaken. R1692:5

That are shaken

- That may be shaken. OV336 All things sinful and contrary to the divine will. D630; OV286 All the selfish and evil arrangements of the present shall be thoroughly shaken out. R1174:4 Everything false, bogus, inequitable. OV336 Everything unsound, untrue, imperfect, unstable. NS95:5, 299:2 Everything that is not fixedly established upon principles of righteousness and truth. NS299:1, 363:6 Everything not authorized and approved by the divine law of love and justice. R558:5 Now, in the opening of the new dispensation, when everything is being shaken, we are to expect that stocks and bonds will be shaken in value until everything like dishonesty and iniquity shall have been shaken out. OV336 The great day of settlement has come in which nothing is to remain except that which cannot be shaken, then all human effort will fail and the greatest of all crashes of a financial kind will take place. OV338 Present order of society; nominal church systems, financial and political institutions will go down. R5916:2, 5516:1, 4328:2, 4011:4, 1692:5, 748:4; NS558:5; OV336, 339:T Not be allowed to remain. CR114; R5286:1; SM506 All will go down in the fiery cataclysm of anarchy. R5794:3, 4671:4, 1692:5 Everything which can be shaken down will be. R5916:2 For years Europe has been trembling with occasional violent revolutionary shocks. R5516:2; OV337 "I will shake all nations, and the desire of all nations shall come. (Haggai 2:7) R5516:5

That are made

- Fabricated, false, made up, not the true. A322; OV336 Of human construction, imperfect. R712:1

That those things

- The true, righteous things, only. A322

Cannot be shaken

- Things of truth and righteousness. R5990:4, 5286:1, 1914:5, 1174:4; NS299:3 The verities. NS95:5 That which will fully have the divine approval. R5516:2 Those things which are harmonious with divine standards. OV336; NS563:5 God's Kingdom of righteousness. SM319, 738:2; R467:4; HG399:3 The Kingdom of God in the hands of The Christ. R5516:2, 4011:4, 2521:1; NS299:3 The Kingdom, which will then be set up, and which cannot be shaken, will remain. R5916:2, 5294:3 Only that which is established. NS363:6 Only the saints will remain unshaken in the strenuous storm. R5516:6, 3817:5, 3037:6 The elect shall not be exempt from those blasts, but shall not be moved by them. R3053:1, 3037:6 "God is in the midst of her; she shall not be moved." (Psa. 46:5) R3053:1 "He will gather out of his kingdom all things that offend" (Matt. 13:41) R3053:2

May remain

- The Kingdom. R2709:6 Messiah's Kingdom may be fully established. R5794:5, 5516:5, 5286:1 Implying that all who are not of the true Church will fall. "A thousand shall fall at thy side." (Psa. 91:7) R3053:2; NS95:6

28

Hebrews 12:28 *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:*

We receiving

- Seeing that we are to receive. A322 Who anticipate thus. D630 The faithful ones, who anticipate

receiving. R4671:4, 4011:4; D630 The Gospel Church. SM718; NS558:6 The true Church, sifted and separated from all false professors, will constitute the Kingdom of God. NS95:5 The house which is to be willed with the glory of the Lord is not the fleshly house or kingdom of Israel, but the spiritual Kingdom of God—the Gospel Church. R3052:6 It is the Kingdom toward which all of the Lord's people march throughout the Gospel age that will be fully attained amidst all the great shaking and confusion of the day of trouble which is just before us. R2709:6

A kingdom

- The Millennial Kingdom. R3037:6; NS363:6 The Kingdom of God. R3053:1, 3114:1, 2709:6 The unmovable Kingdom which must be established before the new heavens and earth is established. R1814:2, 3114:1 Every one called to share in the coming Kingdom must be a lover of righteousness. R5990:4

Cannot be moved

- Cannot be shaken. R4011:4; NS363:6 The Kingdom which the Church is to receive will be the only institution which will stand the shaking time. R3037:6; CR114; SM506 All other things will be shaken and overthrown. SM718

Have grace

- Hold fast the favor through which we may serve God. A322 Seek to have the graces of the Spirit. NS558:6

Serve God

- His faithful are now being tested, as respects their worthiness for so high a station. R5286:4 Our service of righteousness, self-sacrifice. NS214:6

Acceptably

- Offer service well pleasing to God. (Revised Version) R5285:1; NS558:6

Reverence

- We should regard present events with thoughtful and reverent hearts, and guide our course with the greatest carefulness. R5990:4, 1914:4

Godly fear

- Piety. A322 Awe. (Revised Version) R5285:4

29

Hebrews 12:29 *For our God is a consuming fire.*

For

- As it is written. A322

Our

- The prospective members of the glorified Church, the Kingdom class. NS558:6

Is a consuming fire

- To the Church class. NS310:1 "A jealous God." (Deut. 4:24) R1850:2 He will sweep away all errors during the time of trouble. A322 "He cannot look upon sin." (Hab. 1:13) "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) F120 Not a literal fire, but figuratively he has provided an abyss of fire and brimstone for all who wilfully, intelligently repudiate his government. NS310:1 His anger will burn against wilful sin to its utter destruction, and if we harbor such sins a portion of his anger will assuredly burn against us proportionately, and we should not be fit for the Kingdom. NS558:6 God's anger burned against Adam when he was wilfully disobedient, and it still burns. NS558:6

Hebrews 13

1

Hebrews 13:1 *Let brotherly love continue.*

Brotherly love

- The final test of character is love, in deed and in truth. R4524:4

Continue

- Let it increase, let it abound. CR449

2

Hebrews 13:2 *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.*

Be not forgetful

- The Lord's people should always be on the alert to show hospitality. R2856:6, 5178:6 A heart desire to entertain should always be present whether opportunity for the exercise of that desire be found or not. F570

Entertain strangers

- We should be particularly careful to exercise hospitality toward all in whom we recognize the Master's likeness, his spirit, even though they be strangers to us. R3432:1 Pilgrim's sent out in the Master's name should be welcomed and granted a share of such things as we have. R2741:6, 2093:5 Sharing such as you have with friends or neighbors, but not allowing them to impose on us. F570 To whatever extent these divine injunctions are disregarded we are in danger of losing a blessing, of failing to cultivate generosity. R3946:3 Present-day conditions render such hospitality less necessary, especially in cities where public boarding-houses and hotels are expected to care for the strangers. R3946:2, 3432:1 Hospitality does not signify lavish expenditure beyond one's means, nor that better should be provided for a guest than for one's own family. F570

Entertained angels

- God's messengers. R2626:1 Given the power to materialize, to assume human forms. OV249; NS711:5 Doubtless referring particularly to Abraham's entertainment of the Lord and two angels. R3946:2, 2856:3; Q670:2

4

Hebrews 13:4 *Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

Marriage

- Is never condemned as sinful in the Scriptures. R1678:2 There is no law of God to prohibit brothers and sisters in the Lord from marrying if they find, in their judgment, that this is necessary or preferable in carrying out their consecration vows more acceptably. R5353:1 It is proper in this age, our Lord's approval being signified by his presence at the Cana wedding. R916:2

Honourable in all

- Let marriage be had in honor among all. F557 When the relationship is sustained in purity and holiness. R1554:1 Lawful, even though this and other lawful things be generally inexpedient to the saints. R916:2 Not recommended for the saints, except under stress. F557 It is not the province of anybody to forbid marriage, directly or indirectly. Q460:7; R5353:1 Paul recommended the unmarried state; but does not say that the married state is unholy or impure or in any way contrary to God's law. R5353:1, 2902:3 He that brings forth children of the natural type does well, but he that cooperates with God for the begetting of spiritual sons does better. R2902:3 We emphasize with Paul that he that marrieth doeth well, but he that marrieth not doeth better. R2902:3; F557; Q461:T

Undefiled

- Not impure. R5353:1 Let the marriage bed be undefiled. F557

Whoremongers

- Fornicators. F557

Hebrews 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

Conversation

- Conduct—not only words, but also the looks and acts of life. R4876:2, 5539:6 The harvest siftings and separations are not merely doctrinal tests but along lines of character and of the fruits of the spirit. R2353:5

Covetousness

- A desire to have, keep, enjoy; especially applied to something that belongs to another and which we do not possess. R4876:3 Includes holding back what belongs to the Lord, and a desire to have and enjoy something that belongs to another. R4876:3 Sometimes a desire for more ease, comfort, wealth and social influence; a protest against a share of the aches and pains of the groaning creation; or against the illness and death of a loved one. R4876:5 Dissatisfaction with what divine providence has shaped for them. R4876:2

And be content

- With such as divine providence may grant to us. R3352:6 Where conditions are at all endurable. R5665:4 Spiritual Israel should use wisely such things as are within their reach, accepting all as God's gifts with thanksgiving. R4876:6 We are promised earthly things that are needful. Whatever we have more than necessity is that much more than the Lord has promised us in this present time. R2352:5 Realizing that riches of faith, trust, contentment, and godliness, with the fruits of the Spirit, constitute the true riches, give thanks to the Lord that in his wisdom and grace he has so favorably situated you. R2353:2,6 Not only a good medicine to bring us spiritual health and joy in the Lord, but also very profitable to our physical health; fretfulness and unhappiness of mind aggravates physical complaints and diseases. R2352:6 The example and counsel of the saints should be that of contentment and cheerful submission to present trials in sure hope of the good time coming. A341 Let us be content with such weather as we have. We did not make it and we cannot change it. R2352:6 In proportion as discontent is spread, in that proportion unhappiness is present, and an anarchistic spirit begotten. R2351:2 Discontent and selfish ambition are in antagonism to the spirit of Christ—meekness, patience, gentleness, brotherly kindness, love. R2351:2 Contentment and the faith which it implies are necessary to godliness. R2353:6 Contentment with Godliness is great gain. "Content whatever lot I see, since 'tis my God that leadeth me." R3400:4, 2351:3; A340; NS63:1 Very bad advice says Mr. Worldlywiseman. R2351:1

Things as ye have

- We have such things as should make us happy under the most adverse circumstances, so far as the present life is concerned. R2352:2 We have found the pearl of great price, and are not only content with the terms upon which it is offered to us, but most gladly, willingly, joyfully, we count all else but loss and dross. R2352:2 This does not mean that it would be improper to avail ourselves of providential doors opened by the Lord for the betterment of our condition. R3400:4, 4876:2

I will never leave thee

- The true ground of contentment; the realization of the Lord's care and that his wisdom and grace are being exercised towards us, and such things as he grants are the things which are best for us. R2353:4 We shall never want for fellowship and sympathy. R1745:5 We are not alone, for we have the companionship of him who promised this. NS451:3 He is always present to comfort, bless, and make all things work together for good to those who love God—the called ones according to his purpose. R1672:1 The presence and providential care of the Lord in our affairs, all consecrated to the divine will, bring a peace and joy which the world knows not of. NS451:3

Nor forsake thee

- When the storms of life sweep over us, and imperil us. R5058:3 Our Master is with us, and we have

the encouragement of our brethren. R5551:6, 5095:5 We are not alone in the world; nor is the smallest interest of ours overlooked. R1906:4 Our strength and confidence should be in him who declares this. R698:3, 2353:2 The Lord's love, which has thus far delivered, fed and led us, is still with us, the same as ever. R4876:5 "Fear not, I am thy shield and thy exceeding great reward." (Gen. 15:1) R1906:4, 1905:6

6

Hebrews 13:6 *So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*

Boldly say

- Those who come to God in reverence, and in full submission to the divine will, are privileged always to have their interests considered at the throne of grace. R1865:1 The best illustrations of true faith, continuous confidence in God, is found in our dear Redeemer's experiences and their narrative. R2353:2 The Apostle Paul, who exhorts to courage and confident trust in God, was a noble example of courageous faith and we have such abundant reason for assurance of faith. R5539:6 The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and strength is their confidence in the Lord. R2353:4

Lord is my helper

- Learn to trust his love and wisdom and power. R5296:1 The Lord expects us to do all in our power for our own protection; then we are to leave ourselves fully in the Lord's hands, knowing that all will be well with us. R5540:1 He will give us whatever help along temporal lines he sees is for the highest interests of the new creature, if we do not remove ourselves from his keeping. R5540:1 The Father will not withhold anything necessary for the proper development of his children. R5296:4 With infinite wisdom and love he is both able and willing to make all things work together for our good. R2353:4 We may realize that in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it. R2353:3 Faith in the Lord's supervision prefers his arrangement to any other as respects the suffering of this present time and the glory that is to follow. R2354:4 No power in the Universe is able to cope with our God; and he has declared that he is the support and shield of his children. He is the strong tower of those who put their trust in him. R5539:3 If we abide in Christ and his Word abides in us, he will be our deliverer in six troubles, and in the seventh he will not forsake us. R5539:3

I will not fear

- Fear is a result of man being out of harmony with the Creator. When our first parents were created, they knew no fear. R5295:3 It is necessary that our hearts be in attune with the Lord, that we have no will but his. R5540:5 None others but the Christian can afford to be so courageous and independent, yet the child of God is not self-sufficient nor independent of outside help. R5539:3 The righteous are bold as a lion, gentle as a dove, and meek as a lamb. R5540:5 We are instructed to fear Jehovah, and not to fear a weak mortal. R5540:5 Knowing that our God will be with us constantly, and will cause all things to work out his own glorious purposes for us. R5540:4, 5296:1 God may permit us to suffer, just as he permitted John the Baptist to be imprisoned and finally beheaded; Jesus to be arrested and crucified; and many of his saints in the past to be maltreated or killed. R5540:4 How sublime the faith and courage of the three Hebrews in the fiery furnace. We can trust God where we cannot trace him. 4874:4 It does not say that the Lord will not suffer our house to burn, nor burglars to break in and steal. We should take all reasonable precautions to prevent losses of such kinds. R5539:6

What man shall do

- Any man. R5539:6 Man is powerless to harm a hair of our head unless it is permitted of our Father in heaven for his glory and our highest welfare. R5540:5 When temptation and persecution come to us as rewards for fidelity to principles of truth and righteousness, we are to rejoice in them, as so many

ministries of evil toward us, fitting us as ministers now and hereafter. R2352:4

7

Hebrews 13:7 *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

Remember

- The elders who are noble, humble, self-sacrificing, cannot be too highly esteemed nor too loyalty supported. R4503:4 Diaglott rendering: "Remember your leaders, those who speak to you the Word of God, and viewing attentively the result of their conduct, imitate their faith." R1588:2, 2080:2 Earnest heed should be given to faithful leaders. R1559:4

The rule over you

- The supervision. R4503:4 The Lord does not raise up rulers from among our brethren in the Body of Christ, but he does raise up leaders, to whom earnest heed should be given. R1559:4 In all of the Lord's arrangements there is order, as represented in the order established amongst the Israelites. R3060:5

Whose faith follow

- Whose faith and example should be imitated. R1559:4 Each sheep recognize as leaders only such as are found in full accord with the voice and spirit of the Chief Shepherd—Christ, and the under-shepherds—the Apostles. R2080:4 See also comments on verse 17.

8

Hebrews 13:8 *Jesus Christ the same yesterday, and to day, and for ever.*

Jesus Christ the same

- Would not identify with his previous condition—as Logos; he became Jesus Christ at his baptism. R5065:5 The anointed one. Q370:T

And forever

- He has the same office, authority, and relationship to mankind, and the same character, sympathy and love, all the way down. Q370:T; R5209:3, 3321:5 The changes of nature has not altered his character in any manner or degree. Q370:T The constant ground of our "full assurance of faith." (Heb. 10:22) E230 Unchangeableness on God's part is a guarantee that the blessings to be bestowed under his arrangements will be everlasting, unending blessings. R3321:5 God's qualities and attributes were the same in the beginning of creation as they are now. R5209:3

9

Hebrews 13:9 *Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*

Carried about

- Avoid new gospels. R4514:5

10

Hebrews 13:10 *We have an altar, whereof they have no right to eat which serve the tabernacle.*

We

- The truly consecrated; the antitypical or Royal Priesthood. R4782:4, 4681:4

Have an altar

- Christ and his consecrated sacrifice. Q703:T; R5492:4; T22 A superior altar. Q703:T Not sanctified by the blood of bulls and goats, but by the precious blood of Christ. R5492:4 Whose table was typified in the Tabernacle and in the Temple by the table of shewbread. R4782:4, 4867:6; Q692:6 "Come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of

need." (Heb. 4:16) R5492:4

They

- The unconsecrated, the world. R4782:4 The Levitical priesthood. R4867:6, 4514:5; Q692:6 Contrasting the Aaronic Priesthood and the antitypical Priesthood. R4867:6; Q692:6, 702:5; PT391:5* A discrimination between the Aaronic and Melchizedek priesthoods. R4868:1; Q692:7, 702:5

No right to eat

- The house of Aaron has no right to our place, they have no right to come into the antitypical Holy, which we enter. Q692:7; R4868:1 We have a right to eat of a spiritual altar, of which others may not eat. R4514:5 The consecrated have meat to eat that the world knoweth not of. R4782:4 The Church are all to be partakers of Christ's flesh—feed upon the merit's of his sacrifice. Q703:T Had Jesus partaken of the offering he himself placed upon the altar for sacrifice, he would have been unacceptable to God as an offering for sin. PT391:5* The priest of the typical system ate the meat that was offered to God on the altar. Q703:T

Which serve

- The consecrated, and anointed, Priests, both in type and antitype. PT391:5*

The tabernacle

- The typical Tabernacle. R5492:4

11

Hebrews 13:11 *For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.*

Those beasts

- The bullock and the Lord's goat. R5196:6, 4855:3, 4535:2, 4514:5, 4434:4, 3917:5, 139:4*; T71; CR485; Q659:4, 691:7; SM754 Typical of the "better sacrifices." R4920:6, 4535:2, 4427:1, 4426:2, 4385:1 Fulfilled by Jesus and the Church. SM754; R5173:5, 4920:6, 4427:1,4, 139:4*, 80:3; CR485 Only these two had their blood sprinkled in the Most Holy and were burned outside the Camp. R4427:6, 80:3

Whose blood

- The blood represents the surrender of earthly rights and privileges and life, willingly. R4428:3 The sprinkling of the blood upon and before the Mercy Seat. R4427:4, 157:4*

The sanctuary

- The Most Holy. R4867:3, 4681:4, 4535:2, 4427:4, 4426:4; Q512:T, 691:7 Only the blood of the sin-offering is taken within the veil—to sprinkle the Mercy Seat; fixing our identity with "the Lord's goat" of Leviticus 16. R4514:5 Within the veil to make atonement on the Mercy Seat. R4036:1

For sin

- As a sin-offering. T62, 100; R4867:3, 4855:3, 4514:5, 4426:6, 4385:1; Q512:T, 691:7 Sin atonement. R4426:6 Made annually on the Day of Atonement. (Lev. 16) R4426:6 Q691:7 The sin atonement effected by the blood of the bullock and the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. R4428:4 Our sins are represented in one part of the sin-offering, the bullock, and the sins of the whole world are represented in the other part, the goat. R4354:3

Are burned

- Represented steady, continuous submission to the fiery ordeal of suffering. T71 Represented our Lord's sacrifice as viewed from the standpoint of man. R4427:4 Represented the gradual destruction of the flesh. R4385:1 Represented the dis-esteem in which the offering will be viewed by those outside the camp—not in covenant relationship with God—the unfaithful. T62 The offerings of the Atonement Day were always burned, but the later trespass-offerings, after the Day of Atonement, were not burned, but eaten by the priests. T100; Q678:2, 691:7

Without the camp

- Outside the camp. R4398:6, 4514:5, 4385:1, 4036:1 In the wilderness. T71 Signified ostracism, rejection of men, dishonor. R4385:1 Represented disgrace. R17:6 Destroyed as a vile thing in the eyes of the world. T42, 62; R4427:4 Representing the destruction to which mankind was doomed, and from which they will ultimately be delivered by the sacrifice of The Christ. T42 Would represent that condition of things which claimed to be in harmony with God. Q46:5

12

Hebrews 13:12 *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

Jesus

- As the antitypical bullock. R5256:4, 4514:5 Our Lord offered himself at baptism, when he gave himself to do the Father's will. He finished the offering of his gift when he laid down his life on Calvary. Later he ascended to God to make application of the sin-offering. Q512:T; R4867:3, 4398:6; SM214

The people

- All people—all who ever will accept sanctification, cleansing, reconciliation through him. R4428:2

With his own blood

- The basis for the forgiveness of our sins. R1230:3; SM754 "Thou hast redeemed us to God by thy blood." (Rev. 5:9) E446 It was the giving up of Christ's life that paid our ransom price. R1336:1,2

Without the gate

- Outside the gate. R4385:1 On the cross, shedding his blood—entering death. R1336:2 Jesus was not only crucified outside the gate of Jerusalem, but suffered as an outcast from the social and religious systems of the time. R4514:5, 17:6 He suffered shame, ignominy, and destruction of the flesh, to accomplish the antitype. R4920:6, 5173:5, 4427:4, 4385:1

13

Hebrews 13:13 *Let us go forth therefore unto him without the camp, bearing his reproach.*

Let us

- The Church, the Lord's goat class. R5196:6, 5256:4, 4514:5, 4385:1; Q659:4 The Royal Priesthood. R4514:5 Members of the sin-offering. R4398:6, 5196:6, 4855:3, 4385:1 Urging the faithful. R4036:1 If we would be antitypical priests, we must share the shame, if we would have the heavenly food and light and be permitted to offer sweet incense—acceptable prayer. R17:6 Unquestionable evidence that the Lord's followers are represented by the "Lord's goat," and that their sacrifice constitutes part of the world's sin-offering. T62 Their offering must be wholly and totally consumed in like manner. PT392:T*

Go forth therefore unto him

- All that was done with the bullock was done with the goat. Let us then, if we would walk in his steps, share with him in his sacrifice. Q659:4; R4855:3, 4514:5, 4429:4, 157:4; NS254:2; SM754 Be a part of the sin-offering. Q678:2; R4855:3 A class of believers who daily follow in the footsteps of the Lord, sharers in his sufferings, and partakers of the glories to follow. R5196:5, 5173:5, 4855:2; Q47:T, 659:1 For us now to follow our Lord outside the camp would be to go outside of the present environments, viz., outside of Christendom, ignoring the views, teachings, approval and snares of Christendom. R4607:3 The entire merit of our sacrifice is through the justification which first applied to the goat class through the merit of the bullock's sacrifice. R4427:6, 3917:6; NS254:1; SM754 "If we suffer, we shall also reign with him." (2 Tim. 2:12) R4855:3, 3917:4, 17:6; Q659:4

Without the camp

- Outside the camp. R1872:1, 4385:1, 80:3; Q46:5, 691:7 To the utter destruction and disregard of the human hopes. T60; R5173:5 Sacrificially outside the camp. R4514:5 Take up our cross, whatever

sacrifice it might mean; willing to go to the Lord and be faithful and loyal to him at any cost, no matter how others may view it. Q47:T Sacrificing worldly interests. Q688:T Worldly disapproval, ignominy, or detestation. R1872:1 4036:1; CR93, 327:3; Q688:2 A place which typifies the outcast condition. R5173:5 Into disrepute. R4036:1 Present our bodies a living sacrifice; be crucified with Christ. R328:5* According to the flesh, we are still in the world, but not of the world. Q687:6 Our experiences represent the actual suffering and going outside the camp—all that happens to us while we are reckoned dead according to the flesh. R4900:5 In our Lord's day, the camp condition was the Jewish nation. R4607:2; Q46:5 Today, it means all of Christendom. Q47:T; R4607:2 This picture of the "camp" represents all who will ultimately come into accord, all who will ultimately wish for righteousness and will desire to do God's will. R4607:2,5 Israel's camp typified what now is a fact and partly a condition that will obtain during the Millennial age. R4607:1

Bearing his reproach

- Bearing the reproach with him. R4607:4, 4535:2, 4036:1; NS254:2 Just as the slain goat was carried outside the camp and there consumed, as the bullock had been. R4398:6, 4855:3, 157:4 To suffer with Christ social ostracism, and with deadness toward the world. R4514:5 Suffering shame, ignominy and revilings, even unto death. R4920:6 Sharing the reproaches as members of his Body. R4036:1, 254:2 Living as a consecrated priest of the Lord. Q688:T A stench in the nostrils of the world. CR312; Q688:2 To "fill up that which is behind of the afflictions of Christ." (Col. 1:24) R3917:6, 4434:4, 4427:5, 80:3, 17:5 "The reproaches of them that reproached thee fell on me." (Rom. 15:3) NS254:2; T62

14

Hebrews 13:14 *For here have we no continuing city, but we seek one to come.*

No continuing city

- We journey through the wilderness of sin. R172:1 We are pilgrims, strangers, travelers; en route to the heavenly Canaan. R5641:4

Seek one to come

- The New Jerusalem, the glorified Church. E90; R172:2

15

Hebrews 13:15 *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

Let us offer

- All who attain the prize are sacrificers and have something to offer. R548:5

Sacrifice of praise

- This sacrifice under the Law was represented in the "peace-offerings" and the "thank-offerings." R4535:1 As the spirit of loving zeal was demonstrated in Jesus' case, so in our case; otherwise we should not be permitted to be members of that Body. R4922:2 "For we are unto God a sweet savor of Christ." (2 Cor. 2:15) "Much incense, that he should offer it with the prayers of all saints." (Rev. 8:3) R4922:4; Q343:T

Fruit of our lips

- "That we may render unto thee the fruit of our lips—our praise." (Hosea 14:2) R4811:3

Thanks to his name

- Pray with thanksgiving. R5381:4

16

Hebrews 13:16 *But to do good and to communicate forget not: for with such sacrifices God is well pleased.*

To communicate

- Commune on spiritual things with those we meet. R127:4, 126:3 We should be anxious and careful to use whatever God has put into our hands, and to be faithful whether over a few things or many things. R126:2 If it is a joy and privilege to be God's stewards to a greater or less degree in earthly goods, how much more blessed is it to be permitted to dispense the spiritual blessings. R126:3 Tell the story simply, plainly; be entirely swallowed up with the grandeur of your theme. Let it be all "of Jesus and his glory, of Jesus and his love." R126:5 Such as have worldly goods should esteem it a privilege to be imitators of our benevolent Heavenly Father; not wasting nor hoarding, but esteeming it merely as an agent for blessing doing good. R126:2 By sending free literature. R110:6 We should do good and communicate until we feel it—to give a dollar, or a moment, or an hour for which we have no other use, is no sacrifice. R127:4

Such sacrifices

- The acceptable sacrifices of our consecrated lives. R2778:6 The painful, though joyous, sacrifices which his "Little Flock" make in his service, following in the footsteps of their Redeemer and Lord. R1273:1, 1781:4 Self-sacrifice and praise to God. R4031:3

17

Hebrews 13:17 *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

Obey them

- Honor. E284 The elders chosen by vote of all the saints. R1895:3 Those whom we believe to be over us in the Lord. R4514:4

Rule

- Supervision. R4503:4

Submit yourselves

- Be submissive. R1822:1, 4514:4 The churches of Christ should recognize the leading of their Head and know their leaders to be of his choice. R2080:2 So long as teachers are recognized as being God-provided, so long as they approve themselves by conduct and the Word of God, they have more honor and their opinion is given more weight than others. R1848:4 Have confidence. The Lord our Shepherd will care for the true sheep. R3332:4

They watch

- And pray. R2576:2 The reason for submission and obedience is because they "keep watch on your behalf." R1822:1

For your souls

- Your interests and welfare. R2576:3; E284

Must give account

- Shall render an account. R1822:1 To the Lord. E284 The power rests with the congregation to reject any teacher according to their judgment of the Word and will of God. R1848:4

Do it with joy

- In choosing, seek not your own will or glory, neither that of other brethren, but the will and glory of God only. R1848:5 See also comments on verse 7.

20

Hebrews 13:20 *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,*

Again from the dead

- Highly exalted to the throne and highest favor, after he had completed his sacrifice. E396

Our Lord Jesus

- Christ could never have raised himself. R2795:2

Shepherd

- Shepherd-Son. R2431:4

Blood

- The same shed blood as mentioned in verse 12. R1336:2

Everlasting covenant

- Which was sealed, ratified or made operative through his death. A141 Both the Abrahamic Covenant and the New Covenant are Scripturally styled "The Everlasting Covenant." R4321:2 The Oath-bound Covenant. It was in view of our Lord's sacrificial death as a sin offering that God made that Covenant. NS362:1, 360:3

21

Hebrews 13:21 *Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

Make you perfect

- Knit you together—make you completely one with the Shepherd as his "members" both in sufferings and in glory to follow. R4321:4 The same power that brought our Lord from the dead is able to perfect us through the blood of the New Covenant, by laying down our lives, sharing his death. Q168:4 To be associated with Christ in the glorious work of establishing that New Covenant, after it shall have been sealed. R4495:4 There could be no perfecting as New Creatures of the divine nature had it not been that God granted us the privilege of sharing with our Lord in his sacrificial death, in his work of sealing the New Covenant with his blood. R4495:4 If we abide in his love he will perfect us as New Creatures by the privileges granted us of sharing in the sufferings of Christ, particularly in the shedding of the blood of the Everlasting Covenant, which, as the New Covenant, will bring blessings to Israel and then to the world. R4321:4, 4331:1 Confidence that he is both able and willing to bring them also, through him, to eternal glory. HG594:2 Not justify you from your sins. Q168:4

That which is wellpleasing

- "All things whatsoever ye would that men should do unto you, do ye even so to them." (Matt. 7:12) R2590:3

24

Hebrews 13:24 *Salute all them that have the rule over you, and all the saints. They of Italy salute you.*

That have rule over you

- See comments on verses 7 & 17.

They of Italy

- Implies that Paul wrote this Epistle from Rome, where he was in prison. R4385:3

James

General

- **James**
- Many have supposed doctrinal conflict between St. Paul and St. James, the former holding faith as the important feature of Christianity, the latter insisting that works take precedence. We hold that there was no such conflict between the Apostles, and that the subject, rightly understood today, leaves no room for disputation. St. James possibly noticed a tendency in some to go to the extreme in the matter of faith, and to ignore works entirely. In other words, the teachings of St. Paul and St. James may be fully harmonized. R4377:2,5
- St. James was evidently a very practical man. His third chapter is generally acknowledged to be one of the most profound dissertations known in the world on the power of speech. R4380:2

James 1

1

James 1:1 *James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.*

James

- "James the Less," the son of Alpheus (Cleopas—Mark 3:18), husband of Mary, supposed to have been second cousin to our Lord, so by Jewish custom styled "the Lord's brother." (Gal. 1:19) R3003:2

To the twelve tribes

- Fleshly Israel. B207 Had promises made to them that were also specially made to spiritual Israel whom they typified. R2446:6 Israelites indeed who have accepted Christ, and grafted-in Gentiles. R2085:6, 2100:2 The entire epistle is addressed to the Church, the true Israelites. R2442:3, 2443:1 The rejection of the unbelieving of natural Israel left the way open to engraft in some from amongst the Gentiles, possessed of the faith of Abraham. R2442:3

2

James 1:2 *My brethren, count it all joy when ye fall into divers temptations;*

My brethren

- God's people, begotten of his spirit. R2936:4

Count it all joy

- Knowing that under divine providence difficulties will work out a greater blessing to you. R2936:4 In everything give thanks unto God—in life's difficulties, as well as in its pleasures. (1 Thess. 5:18) R2936:4 Rejoice if our trials have brought us lessons of any kind that are profitable to us. Paul summed it up in Rom. 8:18. R3001:5 Not that we are to rejoice if we fall into sin when tempted, but that we may rejoice if we find ourselves suddenly precipitated into temptation. R5459:2 We can rejoice because we know that such trials will more fully crystallize our characters; that the Lord would not let us fall into temptation if we are wholly loyal. R5459:3 A temptation resisted makes us so much the stronger to resist the next. R5331:5 God assures us that all tribulation under his providences will yield fruitage of character. R2737:3

Ye fall into

- Not walk into them; we are not to seek temptation. R5459:6 James intimates that temptations may overtake us, into which we will fall as a snare. R5459:1 No one could count temptation a joy if, when it should come upon him, he would enter into it. R5331:5

Divers temptations

- Trials, testings. R5499:6, 2005:3 Difficulties. R2936:4 Every difficulty is intended to prove us, to test our love, to see if our characters are fixed in righteousness. (1 Pet. 1:7; 2 Cor. 4:17) R5459:2, 5499:5,6, 3776:5, 2258:3 Temptations are necessary to our discipline and preparation for the Kingdom. R2005:3 Temptation is not a sin. R5459:2 Even temptations that come through negligence are not to be disesteemed. Some of our greatest lessons in carefulness have resulted from the effect of our own carelessness. R5459:6

3

James 1:3 *Knowing this , that the trying of your faith worketh patience.*

Trying of your faith worketh

- If our faith stands the trial, it will work out in our character this patient endurance. R5651:4 Patience always shines brightest when manifested under the glowing heat of severe affliction. R1721:1,5 The Christian can take joy in tribulation, not because he loves tribulation, but because he loves the patience, the experience, the character, which are a fruitage if rightly exercised thereby. (Rom. 5:3)

R2737:3

Patience

- Greek, hupomonee, constancy; endurance of evil in a cheerful, willing, patient manner; endurance with contentment, without rebellion of will. R2791:1, 2792:1, 5650:2, 5499:1, 4910:1 Meek, uncomplaining endurance of suffering with humble resignation and perseverance; a trait which indicates strength and self-discipline. R1721:1 It is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others. R4910:1, 5125:3 There is little virtue in the patience that endures from motives of worldly policy. R1721:5 An element of character, not merely a temporary condition of restraint of feeling or action. R5650:2, 4910:1

4

James 1:4 *But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

Let patience have her perfect work

- Patience smooths the way for every other Christian grace, because all must be acquired under the process of patient and continuousself-discipline. Not a step of progress can be gained without this grace. R4910:1 By meekly doing the best we can each day, and doing it cheerfully and well. R1721:2 Until the long and painful discipline yields the peaceable fruit and rewards of righteousness. R1721:5 Submitting cheerfully under the mighty hand of God in his work of preparing us for a place in his Kingdom. R4809:1 "Let patient endurance have her perfect work" or "perfect her work." Demonstrate love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully. R4910:3
- "In your patience [patient endurance, cheerful, hopeful, constancy] possess ye your souls." (Luke 21:19) R4910:6 Enduring all trials and shining the brighter for every affliction. R1721:5 One object of the test of patient endurance is that we may have the character-likeness of the Lord Jesus; not merely the firmness, but also the gentleness. R4910:6 Our loyalty to the Lord and to the principles of his righteousness—justice, truth, love—shall be beyond question. Our characters must become crystallized along these lines. R3059:5,6 God assures us that all tribulation under his providences will yield fruitage of character. R2737:3 Our ability and strength to patiently endure should increase as we progress in the narrow way. R5651:3 Our balance of judgment is so poor that we are by nature too hasty. Therefore growth in grace and growth in knowledge will have to do with the degree of love exhibited by each. R5125:3 By fiery trials we learn patience, forebearance, sympathy for others, love for the brethren, compassion for the world in its troubles and trials. NS447:6

Perfect and entire

- Our character cannot be perfected without patient endurance, without our putting on the whole armor of God; and having put it on, keeping it securely buckled. R5650:2

5

James 1:5 *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

Lack wisdom

- "Wisdom is the principal thing." (Prov. 4:7) R2262:2 The wisest course is to admit our own unwisdom and seek for divine direction, divine wisdom. R2262:3 The more we gain the more we see we still lack. R3980:4 Realize that they lack wisdom and need guidance by the Divine Teacher. R2262:5 We appreciate our lack as we come to see the lengths, breadths, heights, and depths of God's loving providence for us. R3988:4 This wisdom seems to be especially necessary to us as the servants of God, that the words of our mouths and the meditations of our hearts may be acceptable in the sight of the Lord. (Psa. 19:14) R5202:4 Christian common sense has discovered its human weakness and imperfection, and has come to God for "the spirit of a sound mind." R1777:1 We shall continually need the wisdom from on high. R5633:1 Some suffer as busy-bodies in other men's

matters because of a lack of wisdom of moderation. R2493:3

Let him ask

- Our requests must be for increased filling with the holy Spirit; wisdom from above. F686 Grace from on high is needed, is promised, and should be earnestly sought when under conditions of severe trial. F506 It is only those who are using to the best of their ability the power and the talents already given them who have any right to ask for further wisdom. R5633:1 God desires all who would become his children to realize their needs and to make requests accordingly. R5714:6 Take it to the Lord in prayer. R2006:3

6

James 1:6 *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

Let him ask

- For only such things as are promised in the divine Word. R2005:4 Various counsels of heavenly wisdom give us the wisdom and grace for the affairs of life. R2263:4 Ask in faith or not at all. Whatsoever is not of faith is sin, hypocrisy. (Rom. 14:23) R2005:4 Only the humble will seek and obey the heavenly wisdom from the great Counselor; they shall all be taught of God. R2262:5 The greater our humility, the greater our trust in the Lord's wisdom and reliance on his instruction. R2262:6 Our prayers are not to be "vain repetitions," formal requests for what we do not expect. (Matt. 6:7) R2005:4 The more wisdom we gain, the more we see we lack. We need to go continually to the fountain of grace that we may profitably use each experience of life. R3980:4

In faith

- True faith is not credulity. It is critical, and believes only upon good evidence. It criticizes closely and distinguishes clearly between the teachings of men and the substantiated Word of God. R2005:4

Wave of sea

- Masses of mankind not under religious restraint. (Jude 13; Rev. 21:1) R333:1

Not to think he shall receive any thing

- If asked with irreverence, such petitions will receive no consideration from the Lord. R3253:1 If we partake of the spirit of the world and try to partake of the spirit of Christ, let not any man think he shall receive anything of the Lord. R1899:1

8

James 1:8 *A double minded man is unstable in all his ways.*

A double minded man

- One obliged to compromise matters continually, by "splitting the difference" between the new mind of the spirit and the old mind of the flesh. R2336:2, 2335:6 Has two wills in control. R2336:2, 3913:5 The Great Company class. R4079:2 The "lukewarm," neither cold nor hot, neither for sin nor against sin (Rev. 3:16). God wants positive characters, and others will not be approved. R1985:1 Some take a less positive stand and seek to gain the things of this world, its honor, as well as the honor of God and the world to come. R4256:1 A will which can never please the Lord nor bring joy and blessing either now or hereafter. R2337:5 We cannot have two objects in life, both equally prominent to our attention. R3721:2 Like Balaam, who wished to be a prophet of the Lord, but who wished riches and honor. R5322:6 Trying to be a servant and mouthpiece of God and to gain the rewards of an opposite course. R5323:1 Weak, vacillating character. OV138 The vast majority of our race are in this condition of uncertainty, indecision; they have no positive aim, no fixed purpose in life. As a consequence they are like chaff, ready to blow hither and thither. SM755 One who has never a settled purpose in respect to his life. SM340 Those who have no fixity of purpose, will, intention, are unsuccessful. SM755 Human experience, as well as the divine Word, attest the importance of concentrating energy upon some one thing if we would achieve the best results. R478:2

Is unstable

- Inconsistent. R2336:1 Unreliable in every way; not pleasing to God, not acceptable to him. R5323:1; F599 Thus showing how impossible it would be for anyone to become an overcomer without becoming strong in faith. F691 The unstable heart will not retain the divine impress. As in dough, it would soon subside and disappear. R2065:1*

In all his ways

- "Ye cannot serve God and mammon." (Matt. 6:24) C221; R5323:1, 3721:2, 1899:1 Undoubtedly this is a difficulty with a large number who profess consecration. R3721:4 A man who is wishy-washy, who does not know what he is doing, does not accomplish much of anything. R5313:4

9

James 1:9 *Let the brother of low degree rejoice in that he is exalted:*

Rejoice

- Our experiences should be recognized as under divine supervision and therefore a matter of rejoicing no matter how disappointing to the flesh. HG374:5

He is exalted

- We are to remember that real prominence, true exaltation, is of the Lord. R5711:4

12

James 1:12 *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*

Blessed is the man

- The condition of one in the favor of God. The state of such will be a happy one, a desirable one. R5499:1 Not a condition as relates to the feelings, or emotions, but rather to the outcome. Whatever conduces the child of God to win the crown of life is a very great blessing, even though it cause much pain to the flesh. R5499:1

That endureth

- "The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3) R2258:2 God allows us to come under the constant pressure of years of toil, care, and self-sacrifice to see how we will endure; and blessed is that diamond-proved character that endures to the end. R3104:1 Retaining permanently the attitude of patient endurance and faithfulness when tempted—time after time, day after day. R5499:1,2 Endureth with fortitude. R5688:1 Endureth faithfully under temptation. R2258:3, 5459:3 He that escapes all trials and temptations has every reason to doubt that he is really a son of God. R5459:5 Everything now depends upon your power of endurance. Can you hold out to the end? R645:3*

Temptation

- Comes from Satan, trying to make a right appear wrong, and a wrong right; putting light for darkness, and darkness for light. (Isa. 5:20,21) R3297:5, 1269:1 Temptations may come from friends who may tempt us to live a life of self-indulgence, to relax in a measure our fidelity to the Lord. The enticements of wealth or worldly society, a natural love of ease and disinclination of the flesh to endure hardness. R5499:2 Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word. R5688:1, 5459:3, 5500:1 Chastisements, temptations or trial are necessary to our discipline and preparation for the Kingdom. R2005:3 Trials, disciplinings. R5688:2; CR230

When he is tried

- After his trials. R2258:3; CR230 When the trial time is over, when God has seen that he has demonstrated fully his loyalty. R5499:3, 5688:5 Does not mean one trial merely, but our entire experience. With every phase of trial and testing there should be a demonstration of loyalty. R5688:5

He shall receive

- Jesus slept until the third day before he received his crown. The apostles and others slept for many centuries before they received theirs. R5688:5 That glory will follow promptly just as soon as the sufferings are accomplished. SM361

The crown of life

- The joys of the Lord (Matt. 25:21). John speaks of the same crown (Rev. 2:10). Paul refers to it as a crown of righteousness (2 Tim. 4:8). Peter calls it the crown of glory (1 Pet. 5:4). R3211:6, 5499:3 The reward of life; and this life is on the highest plane. It is the crown of glory because it is the reward which brings immortality; given to the "more than conquerors," the crown, or pinnacle of all life; the highest crown. R5499:3, 5688:2, 3282:1 The great reward. CR230

Promised to them

- God's special love and provision for his saints as distinguished from the world. R1254:5 Such as are at heart fully the Lord's, not their own. R5500:1

That love him

- Love supremely, love that is the chief impulse of our lives. R5499:2 A love that will lay down the earthly life in the service of God, that they may bring blessings to others. R5499:5

13

James 1:13 *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:*

Tempted

- Signifies to try, to prove. R1623:3 Pitfalls and snares, when right is made to appear wrong and wrong appear right. (Isa. 5:20) R3297:5 Temptation does not imply sin. Sin could come only through yielding to temptation. R2568:5 Tempted to do evil, to commit sin. R5701:6

Tempted of God

- Satan is the tempter, endeavoring to ensnare us into wrong paths and wrong conduct. However, God will not suffer us to be tempted above that we are able to resist. (1 Cor. 10:13) R2568:5, 3353:4 James limited "temptation" to temptations to evil. God tempts us to do good. (Gen. 22:1) R5701:6 The temptations are of the Adversary, and of our fallen natures—through our own flesh, and through the weaknesses of others. R3353:4, 5701:3

God cannot be tempted

- The Father always knows at once the good from the evil and has no inclination whatever to sin. Evil can have no influence with him. R5702:4,5, 1623:3 Not in accord with any suggestion that evil may be done so that good results may follow. R3145:3 Those who say that Jesus and the Father are one person must conclude the temptation of the devil (Matt. 4) was only a sham. R370:2 Our Lord Jesus is now in that condition where he cannot be tempted. When "changed" we shall likewise not be subject to evil or temptation. R5702:5

Neither tempteth he

- If we should think of God as tempting us to sin, it would be a horrible thought; for by reason of his power, none could resist. R5701:6 It is slanderous to say that God causes or instigates sin, wickedness and crime; but proper to say he has not yet interfered to stop evil. R1270:3 An unqualified and authoritative statement that "evil" is not of God. R1299:5* God tempteth no man to sin, to do wrong. OV294; R5701:3 God is over and over declared righteous and holy, a God of truth and without iniquity; a just God and will do no iniquity. R1351:5 God has never directly used his mighty power to harden the heart of any human being; sin and selfishness have. R5263:2 God merely abandons to the tempter, or to the evil preferred course, those who choose the wrong way. NS95:1 It is a totally different matter that he permits Satan to tempt. SM325 But allowing such trials and testings will make us stronger, developing character through exercise in resisting evil. R2568:5 There is an evil one ever ready to attack the Lord's people to the extent the Lord will grant the opportunity,

as with Job. R3807:2 "Tempted" signifies to try, to prove. God applies tests of character by permitting the alternatives of good and evil to be placed before the individual, to make manifest their character. R1623:3 Trials are needful for our perfecting. The Father will not hinder us from having temptations. R2005:3, 2568:5 Our prayer, "lead us not into temptation" (Matt. 6:13), does not signify we fear God will tempt us. We entreat him to guide our steps that no temptation be too severe. R3353:4

14

James 1:14 *But every man is tempted, when he is drawn away of his own lust, and enticed.*

Tempted

- Tried, proved. R1623:3, 4805:4 A man is tempted when he is led astray and enticed by his own selfish, fallen desires. R2005:3 Not every trial is of Satan; among our chief foes are our own weaknesses, predisposition to things selfish, depraved, sinful. R4810:6

Drawn away

- He sins when he yields to those desires. R2005:3

Of his own lust

- Taking hold of the evil thing instead of resisting it causes a beginning of the secret fault. R2248:6 Desire for wealth, power, revenge, etc. R1779:1, 1270:3 Our own natural desires and weaknesses; stimulated from without, often by our companions and associates in life. R5701:3 Every trial is not of the devil. Among our chief foes is the flesh: our inherent weaknesses and predisposition to things selfish, depraved, sinful. R4810:6, 2769:3 The evil passions of men lead them to the commission of evil deeds. R1299:5* The natural tendency is to blame someone else. R4805:4

Enticed

- The enticements might be charged back primarily to Satan, but this does not clear us of personal responsibility. R5701:3

15

James 1:15 *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

Lust

- Desire. R5102:4, 4805:4, 3929:1, 2637:4, 2248:6, 1270:3; HG2:1 Selfish desire of any kind. R2891:6, 3929:1 Small, refined, insidious are the beginnings of such desires. R3929:1 Envy, ambition. R3929:1, 2637:4

Hath conceived

- In the mind. R2891:6, 2248:6

It bringeth forth sin

- Selfish desires, unrepulsed, conceive and bring forth to fruition, to consummation. R3929:1 Develops sinful words or deeds. R2891:6 The beginning of any sin is the first yielding to its intoxicating influence, and therefore we are faithfully warned to abstain from every appearance of evil. (1 Thess. 5:22) R2017:1

When it is finished

- Completed. R5102:4 When sin, being full grown. R1449:5* Sin, with accelerating speed, ever tends downward to more vile conditions, until it ends in the shipwreck of everything that is noble and pure. R1964:3

Bringeth forth death

- The second death. R3929:1, 5102:3, 5001:2, 2249:1, 1449:5* Not eternal torment. R3083:5; CR209 Only such as prefer their own wisdom to that of the Bible believe that all men will be everlastingly saved. R3083:6

17

James 1:17 *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

Good gift and every perfect gift

- God's plans for mankind are all good and perfect. R904:3 God himself is the fountain from which proceeds every good and perfect gift. R2465:1 All the pleasures which come or will come to us are the blessings which come down from above. NS515:5 Everything that anyone has is a gift; it is not of his own manufacture or creation. R4898:2 One feature of our development is to learn to know and appreciate whence our blessings come. R4883:6 Those who have the spirit of pride fail to recognize this truth. R5001:2 Are seen only by the eye of faith—those who have had their eyes of understanding opened. NS515:5 There is a difference between a "gift" and a "fruit." Possession of a gift may be acquired immediately, but a fruit requires time in which to develop. R5124:2 It is God's grace and not personal merit on our part that salvation is offered to us. R2286:5 Present day inventions are foregleams of Messiah's Kingdom. R5153:3 Every gift from God is a blessing; even the second death is for the best interests of all. R5265:1

Is from above

- Our blessings come not from any human being but from God, however much he may use human instrumentalities in conveying his blessings. R3971:1 It is of God's fullness that we have received. All God's creatures are dependent upon him. R4898:2,5

Father of lights

- Our Father; the Gospel is "neither of man nor by man." R2133:2 Let us remember God's mercy towards us in the anointing of our eyes, that we may see the wonderful things in his Word. R4783:3 Every purpose of God is for the ultimate good of his creatures. R904:3 The eyes of the world have been blinded to the goodness of God; they have terrible dreads in their hearts. SM422 Those who believe the dead are alive make declarations respecting God's character and plan which would be a disgrace to any devil, and are far from the character and attributes of the Father of all mercies. R5674:1, 904:3

No variableness

- "I am the Lord, I change not." (Mal. 3:6) R904:3 He is the same yesterday, today, and forever. (Heb. 13:8) R1059:4, 324:6 From the rule of sending only good and what will work for good; never sending or causing wickedness, etc. R1269:1 The Word of God must stand, whether it be the word promising eternal life or the sentence of death. PD11/18

Shadow of turning

- From that course of good. R1269:2 God has never overruled his original sentence of death. R428:6 The Lord states his purpose: it is unconditional, an affirmation not subject to contingencies. R984:6 Because of his immutability and unchangeableness, it would be impossible for the Lord God to deny himself. Q779:3 The principle of unchanging justice underlies all of our Father's doings and is the ground of our strong confidence in all his promises. E463

18

James 1:18 *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

Begat

- Begetting is the start of life. CR401 Begetting of the holy Spirit. R4124:6; CR401 Begotten of the truth. B22 To spiritual nature; to new nature, the new life. A194; R5580:1 As new creatures in Christ, begotten of God. R152:5, 1595:1, 2440:3; NS19:3 This same influence or unction or anointing from on high as the beginning of a new life, a new nature. SM597 Sufferings are an evidence that we are accepted as sons and begotten by the Word of truth. R521:4

Us

- Those in the "Holy" or spiritual-minded condition. T20 Not as the children of Christ, but children of his Father; our relationship to Jesus is that of brethren. E143, 144 Whose flesh is reckoned dead. R2440:3

With the word

- The saints receive the first impulse in the divine life from God through his Word. A196 The Scriptures. R1007:3

Of truth

- "Sanctify them through thy truth: thy Word is truth." (John 17:17) R377:4; B22 The message of God's love toward us in the forgiveness of our sins, and his call to us to return to his favor and likeness. R2204:1 Children who cannot understand at least the first principles of the doctrines of Christ could not be begotten by those principles, or influenced to a consecration. R366:2 The word of grace. R2409:5 Begotten of God by the Word of truth, and quickened by the holy Spirit. R1649:1, 4614:3

We should be

- Future—we will reach that condition when "born of the spirit" into the full likeness of the "second Adam." R152:5 At birth—resurrection. R253:6

A kind of firstfruits

- To God. R5298:3 Called out from among men that they might be first fruits unto God. SM545 If the Head is of the first-fruits, the Body must be of the first-fruits. NS341:3 The Church. R555:6*, 984:6, 4330:3, 5298:3; HG670:6, 437:2, 422:5, 337:1; NS390:5, 243:2, 29:3 The "Church of the first-born." (Heb. 12:23) The Church is passed over in the night, especially saved in advance of others. R5273:1,5, 5870:2, 5641:1, 5371:6, 4966:6, 4823:2, 3995:5; NS333:1 Ancient Worthies sleep while God develops the Gospel age Church through the "better promises" to be first-fruits. R361:6 The little handful of saints walking in Jesus' footsteps are sharing in the "first resurrection." NS831:3 Specially selected from the world, and pupils in the school of Christ. NS604:3 Typed by the priests, the Little Flock; and the Levites, the Great Company. R5166:6, 5298:6, 1259:3; OV97 True Christians, the wheat of this age, which God is now harvesting. R2890:6 "The firstfruits unto God and to the Lamb." (Rev. 14:4) R5870:1, 5640:6 We see firstfruits in two senses: the Church is the firstfruits of the whole creation; our Lord was the firstfruits of the Church. R3377:6, 3132:1 Our Lord's resurrection was the beginning of the first resurrection (Rev. 20:4; 1 Cor. 15:52,53), "the firstfruits of them that slept." (1 Cor. 15:20) He became the "firstborn among many brethren." (Rom. 8:29) R2747:5, 3132:1, 2796:4 The Little Flock. (Luke 12:32) R4702:4, 2490:2, 2074:6, 1023:6; HG340:1 Primarily, our Lord Jesus; secondarily, the Bride class; then there will be a large company —all on the spirit plane. The after fruits—mankind in general—to include the Ancient Worthies. R4999:1,2, 5298:6, 5166:6, 4967:14175:5 The Church must receive her inheritance before the ancient worthies for she is the firstfruits. R5772:3 A firstfruits implies afterfruits. It is God's intention to have the afterfruits, a great harvest, which will be gathered during the Millennial age. R5870:1, 4175:5, 5640:6, 4703:3, 3995:6, 3959:6, 2796:6, 555:6; CR340, 33:6* The resurrection of the Church, as the firstfruits, means, indirectly, the opening of the grave to every member of the human family. R4645:3, 3175:5; SM45; OV174:5,6 The elect Little Flock. This implies an after-fruitage much more numerous. R4702:4, 2490:2; NS660:2, 390:2 We see that strawberries are the firstfruits in that they come before other fruits in the spring—so the expression that the Church is the firstfruits of God's creatures does not imply that all will have the same nature. R3377:6, 5166:6, 3131:6

His creatures

- God's. R253:6

19

James 1:19 *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*

Slow to speak

- Not a few need to learn the lesson of quietness; to hear and learn, to be taught of God, before they have much to say. Those who are too forward and ready to teach, before they have received instruction from the Lord, are very apt not to know what they say. R2289:4 Not too ready to tell all of our plans and arrangements; to tell everything that we know. R3674:6

Slow to wrath

- Greek, orge, anger. While God announces his anger, and shows its justice, he bids us beware of it, lest, because of our fallen condition, we err in judgment. R787:4,5

20

James 1:20 *For the wrath of man worketh not the righteousness of God.*

Wrath of man

- We are not capable of judging our fallen fellow creatures. R787:5

Righteousness

- The right will or mind. R1779:1, 1270:4

21

James 1:21 *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.*

Lay apart

- Putting away. (Revised Version) R4634:3

Superfluity of naughtiness

- Overflowing of wickedness. (Revised Version) R4634:6

Receive with meekness

- God in this age is calling a class possessed of ears of appreciation for his message. R5038:3 Reject all extraneous matter; discard the things which are without scriptural authority. R5612:4 Only for the meek is the Word of God's testimony intended, only such are ready to receive. E91 Not into a heart filled with selfishness or a spirit of vainglory or pride, or irreverence or ingratitude. R2058:4*

22

James 1:22 *But be ye doers of the word, and not hearers only, deceiving your own selves.*

Be ye doers

- Called to bear good fruits, to walk the narrow way of self-denial, self-sacrifice and character development. R3317:5 One seeks for the doctrines and principles of the divine Word, and builds his faith structure upon that true foundation which the divine revelation affords. R5029:6 "He that hath my Word let him speak my word faithfully." (Jer. 23:28) "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11) R1882:6 Shows the importance of obeying the good tidings and its good results. R3746:3 To fancy ourselves as making spiritual progress merely by gaining information respecting the Lord and his teachings is to crack the nut and drop the kernel. R2694:2 Does not profit the reader who fails to meditate upon its precepts, or who only occasionally looks into the perfect law of liberty and beholds himself, forgets, then fails to apply the instruction. R2146:5* Blessed are our eyes, if, seeing and hearing of the Lord's grace and goodness toward all of his creatures, we at once fall into obedience to the spirit of the great Teacher's instructions. R2694:5 Its authority was received and appreciated, and from its blessed testimony were drawn precious lessons of faith, obedience, gratitude, humility, fortitude, reverence. R2058:4*

Hearers

- Not forgetful hearers, but doers of the word. F316

Deceiving your own selves

- Deluding. R5626:4 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of

heaven." (Matt. 7:21) R3317:6, 3747:6 In order to have his approval, it will be necessary that we develop characters in conformity with the Father's will—more than calling ourselves Christian, and preaching to others in the Lord's name. R3318:2

24

James 1:24 *For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.*

Goeth his way

- The Word of the Lord cannot profit any one who does not in a meek and prayerful spirit come to its pages for instruction. R2146:5*

25

James 1:25 *But whoso looketh into the perfect law of liberty, and continueth therein , he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

Perfect law of liberty

- Applicable now only to the new creation. Others still under either the Mosaic Law or the condemnation of the original law. During the Millennium the world will be under a law of obedience. Not until the close of the Kingdom will the race be put under the law of liberty. F377, 378; R2122:2 Love, and its Golden Rule. F378; D307; R2986:5, 2688:2; SM337; HG584:1* "The law of the spirit of life in Christ Jesus." (Rom. 8:2) R3018:1 Christ's word is our law; not a law of bondage, but of liberty. R973:4 This law of love works no ill to a neighbor and no ingratitude or irreverence to God, but is holy and just and good. Nothing else than love can secure the fullest liberty for every individual without in the least infringing upon the liberties of any other individual. R1462:6*, 2688:2, 1498:3 "The Lord is that spirit: and where the spirit of the Lord is, there is liberty." (2 Cor. 3:17) R1322:5*

Continueth therein

- "Continueth therein free." R1729:1, 973:4 "Continueth to do so"—continual looking into God's Word. R645:5*

Not a forgetful hearer

- The promise of the divine favor and blessing is not to the forgetful, listless hearers who fail to apply their hearts unto instruction, but to the attentive hearers and faithful doers of the Word. R2093:5, 1595:4

Doer of the work

- One who exercises his liberty. R1729:1, 973:4

Shall be blessed

- Such fulfill the royal law—love and liberty. R973:4, 1729:1 The earnest and faithful soul who applied his heart unto instruction. R1595:4 Blessed not in his profession, not in his desire, nor yet in his determination; but blessed in his doing. R1802:3*

26

James 1:26 *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*

His tongue

- Which is the index of the heart. R2517:2

Vain

- If unbridled, speaks selfishly, enviously, bitterly, boastfully, slanderously, and proves the heart is grievously lacking of the spirit of Christ. R2517:2

27

James 1:27 *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

Unspotted

- "Without spot, or wrinkle, or any such thing." (Eph. 5:27) R2782:6 White sheep, who walk with the Lord in white, are a mere handful. NS370:6 Implies a possibility of having our robe of Christ's righteousness spotted. R2782:6 Those espoused ones are cautioned that their treatment of their robes will determine if they will be of the Bride class. SM254 They "have not defiled their garments." (Rev. 3:4) R4870:4 Through receiving of the spirit of the world, we blemish or sully our wedding garment. R2782:6 That his garment might be embroidered with all the graces of the Lord's character. R2788:4 They have not been willing to have sin contaminate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. R4870:4, 689:5; Q673:T, 283:4 Though still actually imperfect, only reckoned righteous, still liable to and sometimes overcome by evil because of inherited weakness, we may realize, on confession, the forgiveness of every sin and that the precious blood—the ransom—keeps us clean from every stain of sin. R689:5 "That wicked one toucheth them not." (1 John 5:18) R4870:4

James 2

3

James 2:3 *And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:*

Ye have respect

- We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring, but to regard highest those who do the will of God. R1956:2

In a good place

- The choicest seats—treated with deference and respect. R5886:3

Under my footstool

- Obscure places—treated with scant courtesy, as though they were inferiors. R5886:6

4

James 2:4 *Are ye not then partial in yourselves, and are become judges of evil thoughts?*

Become judges

- Judgment was passed upon the brethren contrary to the instructions of the Lord. R5886:6

5

James 2:5 *Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*

Hath not God chosen

- As a rule. R2761:2, 2520:3 All down through the Gospel age the Lord's invitations have been extended chiefly to those in the humbler walks of life. R3720:5, 2580:1

The poor

- "Not many wise men after the flesh, not many mighty, not many noble, are called." (1 Cor. 1:26) R5676:4, 5692:2, 5415:5, 4969:3, 4158:2, 3953:3, 3797:6, 3707:6, 2948:2, 1642:4, 1172:3, 1102:6, 1047:3; D516; SM511, 176:2; HG746:3; NS809:3, 647:1, 470:2, 412:4, 388:6, 331:3, 270:2, 128:3; OV297*, 215:3* The two prosperities, temporal and spiritual, under present conditions, can rarely exist side by side in the same individual's experience. R2860:3, 2761:2, 2520:2

- "How hardly [with what difficulty] shall they that have riches enter into the kingdom of God." (Mark 10:23) R2761:2, 2728:6; NS270:2 The filled, the rich, the satisfied, are frequently less interested in the Savior than are the poor; they do not realize so great need for him and for the Millennial Kingdom he is to establish. R4534:3; SM511, 13:2 This does not debar those who have riches of any kind; they have that much greater talent which, if they will, they may sacrifice. R2702:5 Not the literally poor; the "poor in spirit" (Matt. 5:3), the humble-minded. R2580:1 Strong characters may be developed and high ideals attained in the heart and in deeds amongst the lowly and obscure. R3952:3 Poverty of purse and intellect are much more favorable to the development of humility than are riches of any kind. R2580:1 The poor in this world's goods, and in talents and influence, having practically nothing to sacrifice but their wills, find it easier to comply with the conditions. R2762:3 Like their Master, of "no reputation" or influence. (Phil. 2:7) D516 Jesus was very poor and humble when on the earth; "for our sakes he became poor." (2 Cor. 8:9) Few of the Little Flock have money or influence. R811:1*, 983:2, 285:5, 210:1* Though not generally learned, neither are they ignorant. They are close students of God's Word, and the wisdom derived therefrom gives them an education this world can never attain. R1102:6 The number of wise, learned people who are willing to become fools in the estimation of men, for Christ's sake, is exceedingly small. R2948:3 We can rejoice with the poor and less influential who have received the Gospel message, that doubtless their poverty, etc., were favorable factors to their advantage. We can sympathize with the great and rich. R5075:3 Very shortly the Lord will show how different is the divine standard of measurement; among the Lord's priests will be some very lightly esteemed amongst men. R3054:5 Many might be disposed to despise them, to slight them, because they know them not. R3797:6 The glorified Little Flock will not contain many great, rich or wise according to the world's estimate. R2122:5 Those that realize most keenly their own insufficiency and weakness and the hopelessness of ever gaining any great earthly prize are the ones who appreciate the proffer of the heavenly crown. NS135:6 We advise colaborers to search for the Lord's jewels among the humble. R1954:2 Its numbers have always been small and its circumstances humble. R1754:5 The rich, the noble, the learned, the self-satisfied righteous are not in the condition of heart to hunger and thirst after the things which God has to give now. HG746:3 We need not expect many great or wise or learned to be our companions in the narrow way. NS85:5 Riches, honors and fame draw the heart's affection and zeal away from heavenly things and to the good earthly portion being enjoyed. NS67:3 Worldly-wise are few because they feel their own superiority and seek not heavenly wisdom nor divine approval. SM13

Rich in faith

- Who have faith to believe the message, who enter into rest through faith. (Heb. 4:3) R3707:6 Who will understand the things of God and be initiated into the mysteries of the Kingdom. SM13 Without great faith in God they will never be able to overcome the trials of the present time. CR408

Heirs

- Prospectively heirs; these shall be glorified with their Lord in the Kingdom. R2406:1 Whom God has ordained to be heirs of the Kingdom. R2246:4, 32:3* Not numerically strong; their reigning, their power and their control in the world's affairs will not come until their resurrection change. R5692:2, 5676:4 It is evident that James does not mean the nominal church, which is now reigning with the world; for the rich are pressed into it. A284

Of the kingdom

- The only sense in which Christ's Kingdom was begun at the first advent was in its embryo condition. R1747:5, 1351:6; A284

He hath promised

- God's special love and provision for his saints as distinguished from the world. R1254:5

To them that love him

- These are to be the "royal priesthood" (1 Pet. 2:9), to whom shall be committed the full control of earth during the "times of restitution." (Acts 3:21) R2490:2 These are to be heirs of the glory, honor

and immortality which God has in reservation for them. NS368:5

8

James 2:8 *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:*

The royal law

- The law of love; supreme love to God, and love to the neighbor as to self. R1498:3 Those who have made a full consecration of heart to the Lord have a battle to wage to fulfill the royal law of love, notwithstanding their intention, purity of heart, and wills. R5123:4 This law of love under which we are placed, contains the spirit of the Law to Israel: the Ten Commandments, and even more. R542:6 We are no longer under the letter, but under the spirit—the greater law of love. HG584:1

As thyself

- Not better than thyself; there seems to be a limitation to the love commanded by the Law. Our Lord's sacrifice transcends that required of the Law. R3804:6

10

James 2:10 *For whosoever shall keep the whole law, and yet offend in one point , he is guilty of all.*

The whole law

- With ten divisions. R608:1, 5071:4, 812:1* It is a perfect law. It requires the full measure of a perfect man's ability to keep it. R812:1*; E108

Offend in one point

- God could not look upon sin with any degree of allowance. R812:2* None can keep it perfectly. R543:5

He is guilty of all

- Thus every mouth is stopped from claiming the right to life, and all the world stands guilty before God. A101 Any violation of divine law is sin, whether committed willingly or unwillingly. R1983:3 He could claim nothing under it, but must be condemned as a violator, unworthy of life. R929:5, 608:1, 604:5*, 543:5

12

James 2:12 *So speak ye, and so do, as they that shall be judged by the law of liberty.*

The law of liberty

- Nothing else than love can secure the fullest liberty for every individual without infringing upon the liberties of any other individual. R1462:6, 2426:5 By which we are now being judged. R2426:5

13

James 2:13 *For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.*

Have judgment

- Just sentence; the second death. R2329:3,4 For he shall have a second trial (judgment) after this life. HG220:3

Shewed no mercy

- He who shows no mercy shall receive no mercy. F417 If our standard in dealing with others be one of exact justice, we may expect no mercy at the Lord's hands. R2667:5

Mercy rejoiceth

- The merciful will obtain mercy—be extremely merciful to others, hoping that the Lord would be correspondingly lenient to us. R5324:4 Mercy is an outward expression of love. OV405

Against judgment

- Not through a failure of justice, but through a satisfaction of justice. R2328:2 Against the execution

of justice. R3735:2 Divine mercy satisfied divine justice. R2587:2 Love has gained a victory over justice. OV405 It will require the entire thousand years of Messiah's reign before mercy shall have fully triumphed over justice. OV408

14

James 2:14 *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*

Have not works

- Works to correspond; to attest the faith. R4378:1 That humble confidence which espouses God's unpopular cause, which perseveres in pursuing it in face of all opposition, and which endures whatever approach, discouragement, privation, and even persecution it may bring. R1159:1* Our works should be the outgrowth of that faith. R2162:2*

Can faith save him

- James is combatting a prevalent theory of his day that works amounted to nothing; that it was faith which counted. R5892:5 Many have supposed doctrinal conflict between Paul and James. There was no such conflict. R4377:2, 30:1* By works is faith made perfect. R2159:1 It is faith that works by love which counts. R4378:1, 811:3* "This faith is not able to save him." (Diaglott) R2162:2*
- "Without faith it is impossible to please him [God]" (Heb. 11:6), and if faith without works is of no advantage, the inference is plain that without works it is equally impossible to please God. R1158:1*, 2162:2* We are not to think that mere belief that makes no impression upon the life and is unaccompanied by any effort to live pleasing to God, would do any real good. R2159:3

15

James 2:15 *If a brother or sister be naked, and destitute of daily food,*

Naked, and destitute

- There were both rich and poor in the assemblies of the primitive Church. R2932:4 Some were able to feed the hungry, clothe the naked, etc., which illustrates that love exists among the real brethren of Christ. R811:2*

16

James 2:16 *And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*

What doth it profit

- To tell a poor brother that God will help him and to send him away without relief, when it is within our power to relieve him, would not be such a faith as God would approve. It would profit us nothing. R4378:1 The measure of our love for the Lord will be measured by our love for the brethren. NS79:4

17

James 2:17 *Even so faith, if it hath not works, is dead, being alone.*

If it hath not

- Does not produce character. R3114:2

Works

- Faith which worketh by love. R811:3*, 4378:1 Corresponding works which attest its genuineness. R2162:2*, 2159:5

Is dead

- It cannot be called a living faith; it has given no evidence of life; it has shown no quickening; it is barren. R4378:1,2 A faith that will not develop obedience is unavailing. R4378:2 Has lost its vitality, its virtue, its life. It is worthless. R2847:4 Is null and void. R3114:2 A putrid thing, offensive to both

God and man. R2159:5

Being alone

- Greek, heautou, by itself. E170, 171

18

James 2:18 *Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*

My faith

- Based on reasonable premise or foundation. R1158:2 Faith is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. Faith requires, and inquires for, good sound evidence and authority for its basis. Faith is not credulity, does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its existence. R5892:1,2 It will be our faith in God and in the Lord Jesus that will bring us the victory, but the victory will be accounted only to those who shall, to the best of their ability, work out their salvation with fear and trembling. R5407:3

By my works

- James is opposing the wrong deductions from Paul's teaching. R5892:6 He whose life is not in harmony with his faith dishonors that faith and will not be permitted to maintain it very long. R2159:5 A living faith shows itself by work. R5470:2; NS344:1 Faith and works together are bringing us into the character-likeness of Christ. R5470:2 God will test us by our works as to the strength of our faith. R5892:6 If we have all works and no faith, we shall fail. R5478:2 Not that we are to attain the Kingdom by our works; for we are unable to do perfect works. R5407:2; NS39:3,6

19

James 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

Thou believest

- There is no special virtue in believing an evident truth; but it is lying and self-deception to disbelieve any truth of which we have clear evidence. Faith must be accompanied by obedience. R606:5 God will expect to find in us such works as we are capable of. NS39:6

Thou doest well

- Surely this is not the extent of your faith. R4378:2

The devils also believe

- Fallen angels. R2171:5; F625; HG725:3,5 Satan is a student of God's Word and a believer of it; he has learned that every word of God is sure. R265:6 By merely believing that Jesus died, and that he was holy, etc., no one can become his disciple. R5833:2; NS167:5

And tremble

- Because they know the Lord's power. R606:5 For having presumptuously sinned against God in the fact of truth and knowledge. R606:5

20

James 2:20 *But wilt thou know, O vain man, that faith without works is dead?*

O vain man

- Foolish. R4378:2

Without works

- The right kind of faith will make an outward manifestation, according to circumstances. R4377:3

Is dead

- Barren. It can never bring you life, birth, even as imperfect works failed to justify to life under the Law Covenant. R4378:2 It speedily loses its vitality, its value, its very existence. R2692:3

21

James 2:21 *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?*

Was not

- Note the case of Abraham. R4378:2

Abraham

- God placed a crucial test upon Abraham's faith, which would have proven it inefficient, if it had not developed to the stage of obedience. R4378:2

Our father

- Father of the faithful. R4378:2, 5892:6

Justified

- To friendship with God, not to life. R5774:5

By works

- His was not an empty profession of loyalty; he demonstrated his faith by works of obedience. R5774:5 Abraham sought to be as nearly perfect in conduct as possible. R5207:1

22

James 2:22 *Seest thou how faith wrought with his works, and by works was faith made perfect?*

Faith wrought with his works

- Abraham manifested his faith by his general conduct. R2854:2, 30:1* Abraham loved the Lord and desired to serve him. R3915:6 These works are not ours as men but as new creatures. R3586:2

Faith made perfect

- Developed to the quickening stage of works of obedience. R4378:2

23

James 2:23 *And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

It was imputed

- Abraham's faith was a working faith. The Bible worthies (Heb. 11) were justified by faith when their faith led them to do what God required of them. R50:1* His faith was proved an acceptable one by works of obedience. R2159:4

Friend of God

- Received into the favor that Adam had lost, viz., communion with God as a "friend." A228 R273:6 Noble and grand as Abraham was, yet he is merely styled "the friend of God." NS662:6 God loved him and treated him as a friend. R5892:6 Abraham was justified to receive God's favor and to be told secrets that God would tell to a friend. Q698:7 God proved his servant under a fiery ordeal which manifested a character which he could approve and highly reward. R1623:3; Q267:T The world will require 1000 years to reach that peace with God which the elect class of this age reaches almost instantly, by faith similar to Abraham's. R4476:1; Q267:T

24

James 2:24 *Ye see then how that by works a man is justified, and not by faith only.*

How that by works

- Such fruits of righteousness as may be possible for us under present imperfect conditions. F109 Our faith must not be without works to the extent of our ability. F107

25

James 2:25 *Likewise also was not Rahab the harlot justified by works, when she had received the*

messengers, and had sent them out another way?

Likewise also

- Fearful that he had given an example so lofty as would discourage us, James holds up another illustration of faith and works. R4378:2

Justified by works

- Rahab had faith in God, but it would not have availed her if it had not developed to activity and helpful service, risking her own interests. R4378:3 Not by faith alone. HG249:2

26

James 2:26 *For as the body without the spirit is dead, so faith without works is dead also.*

The body

- A body must be had before any spirit of life could come into it. R4378:4

Without the spirit

- Spirit of life. R4378:4 Greek, pneuma, life-spark, breath of lives. E317

Is dead

- Quickening is absolutely necessary to have spirit birth. R4378:4 The spirit without the body is also dead. HG200:5

Faith without works

- Faith must exist before it can be quickened into activity. R4378:4 Faith cannot live without manifesting itself. All of our services to the Lord are valuable chiefly as proofs of our faith in his promises. R2425:4, 1406:1

James 3

1

James 3:1 *My brethren, be not many masters, knowing that we shall receive the greater condemnation.*

Be not many masters

- "Be not many [of you] masters [teachers]." (Diaglott, Revised Version) R5185:3, 5389:4, 4122:4, 3822:6, 2156:2 The spirit of ambition, rivalry and desire to be greatest amongst the Lord's people is one of the most dangerous foes of the Church. R5268:6 Those that have a special gift of speech and another special gift of opportunity to use this speech exert a wide influence; their responsibility is proportionate. R5020:3 Eldership has great temptation and great danger. R5185:3; CR122 Little men, like little ships with broad sails, are in great danger of being capsized if too strong a wind of popularity play upon them. R3363:4 There seems to be a special danger surrounding all who become identified with the promulgation of truth. R5956:3 In 2 Tim. 3:1-5 there is a picture that fits well to our day throughout Christendom; and it is not strange that something of the same general spirit seeks to invade the camp of the saints. The trouble is a grievous one and especially injurious to the brethren who may yield to such headiness: nothing is surer to sap spiritual vitality and to lead us into darkness, both doctrinal and spiritual. R3613:5 Those who have seen the truth clearly and have some talents will have the severest trial on that account. R5001:4 The Church is very much at the mercy of the leaders. R5389:4 The Church should choose for its servants only those of humble mind. R2952:1 When elders seek to bring the class under their control and succeed, does it not show that the class lacks the very quality that the Lord tells us he desires to see—courage, overcoming? It is inexcusable for the Church possessed of this spirit to continue under the domination of ambitious men. R5981:6

That we

- That the man who is a teacher. R4364:1 F267; R5389:4, 4502:5, 4448:4, 2654:5, 2180:3

Shall receive

- Shall in any failure. R4364:1 Will experience. R4448:4

The greater condemnation

- Severer judgment. (Diaglott) R3823:1 Heavier judgment. (Revised Version) R2156:2, 4502:5, 4380:2 Severer trial, severer test; greater responsibility in proportion to ability. R5389:4, 5956:3, 5020:3, 4709:3, 4502:5, 4448:4, 3613:5, 2654:5, 2180:3, 1406:1*; F267 Severer sentence; temptations and responsibilities increase with every advance step. F258; R5389:4 A teacher is exposed to more criticism. Unfaithfulness or carelessness would bring heavy condemnation. R4380:2 The besetments of teachers are pride and arrogance. R4503:1 Many admitted to the Lord's favor and privileged to confess him before men have stumbled over their own honor and exaltation. R3790:2

2

James 3:2 *For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*

We offend all

- We are imperfect. R4502:5 We all stumble. R4380:6 We are all faulty. R1938:5 All commit unintentional violations of God's law. R5750:6

If any man

- The man who thinks unjustly will act unjustly. The new creature must be disciplined even to the control of his thoughts. SM432

Offend not in word

- Does not err in word. R1938:5 Sin not with the tongue. R5517:3

A perfect man

- Such a man does not exist. R1938:5 Even the most advanced of the Lord's people are liable at times to err with their lips. R3305:6

Bridle

- Control. R1938:5 A chief essential in an elder. R3783:3 Your self-restrain—the bridling of the whole body. R4381:1 The new will takes hold that the tongue shall go in the proper direction only. R4381:2

The whole body

- Whoever could preclude his ever stumbling in speech would prove his ability to control every avenue of his nature. Self-restraint is necessary in all affairs of life. R4381:1

3

James 3:3 *Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.*

Bits in the horses mouths

- Christians should put a bridle of restraint into their own mouths. R5020:6 Will move and control his strength. R2156:6

4

James 3:4 *Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.*

Driven of fierce winds

- In the face of the most severe gales. R4381:2

A very small helm

- Christians should have a rudder whereby to steer their own course in life. R5020:6

5

James 3:5 *Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!*

Even so

- As the bit in the horse's mouth will control his strength; and as the small rudder of a vessel will direct

its course; so the tongue, and the pen, its representative, may influence large numbers of people for good or ill. R4805:1

The tongue

- Though little, it is the most dangerous member of all because it has the widest influence. R5517:3 Should be the new creature's most useful servant; it can accomplish great things, either for good or for evil. R4381:2, 2156:3 With which we praise God, could be used in doing injury to fellow creatures. R5908:5 It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, "full of deadly poison," it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. F407

Boasteth great things

- Boasting often leads us into error and fastens us there because we are not humble enough to acknowledge the fault. It is an evidence of pride. R5020:6, 5021:1

How great a matter

- How destructive a disturbance. R2603:4

A little fire kindleth

- The little fire of a match might be so used as to set on fire a forest. R4381:2, 5020:6, 2502:5 What a great destruction of all the work of grace may be accomplished by a little pride or fond desire or self-gratification; not that the little beginnings mean second death, but that they will surely lead on toward it unless the individual be recovered. R5102:3

6

James 3:6 *And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*

The tongue is a fire

- The organ itself is never meant, but speech, oral or written. The tongue can paint pictures more quickly and more vividly than any painter's brush. R4381:3 The tongue and the pen are often used as weapons of evil. R5779:1 The public servants of the Church are to some extent specially its "tongues." How necessary that all the tongue-servants be such as are of the Lord's spirit! R2447:4 Causing no end of burning of wrath, envy, hatred, strife, and stimulating all the fallen passions and desires. R2156:6, 4805:2 Evil speaking, slander, backbiting: these are the matches which enkidle the flame. NS565:1

A world of iniquity

- Every iniquity in the world can be introduced descriptively by the tongue; by the tongue every form of evil may find its highest power. R4381:3

So is the tongue

- So important is the tongue. R2603:3 The tongue is established among our members. R2502:5

Defileth the whole body

- The Church. R2447:5

Setteth on fire

- By slanders, evil speaking, evil surmising, hints, insinuations. R4381:6 Awakening passions, strifes, enmities, at first unthought of. R2447:4 Scandal-mongering ministers evil. The scandal kindles in the heart of the hearer a flame of carnal sentiment which issues from the lips. R2443:5

The course of nature

- Literally, the wheel of life; the human course from cradle to tomb. Possibly James had specially in mind the course of the new creature and its dangers. R4381:3 The course of life. R2502:5 By stirring up the evil poisons and propensities of the fallen nature. R2447:5 Angry, bitter, sarcastic, taunting words may set ablaze the course of a whole life and impel it with angry force towrad second death. R5021:1 A few malicious words often arouse all the evil passions of speaker and hearer. R2603:4

And it is set on fire

- When it is set on fire. R2603:4 Enkindled. R2502:5 Figuratively. R2603:4 Signifies a tongue set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious. Unless controlled and reformed, will be counted worthy to be destroyed. R2603:4

Of hell

- Greek, Gehenna, the valley of Hinnom, the lake of fire, second death. R2601:2, 4805:2, 4584:2, 4381:4, 4217:5, 2447:4, 2156:6 The entire spiritual prospect blighted, destroyed. R4381:3 Evil-breeding words are like sparks from Gehenna, tending toward destruction. R5021:1 The evil, malicious, baneful, slanderous, backbiter is already himself bitten by the Adversary, and unless cured, his would surely be a case of second death. R4584:2, 4217:5

7

James 3:7 *For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:*

For every kind

- For every species, both of wild beasts and of birds and of reptiles and of sea-creatures. R2502:5

Is tamed, and

- Is tamable and has been tamed. R2502:5

Of mankind

- By the human race. R2502:5

8

James 3:8 *But the tongue can no man tame; it is an unruly evil, full of deadly poison.*

The tongue can no man tame

- The tongue is the most powerful member of the human body and is the most wonderful power that God has given us. R5122:6 The tongue's influence exceeds that of all our other members combined. R2447:4 The power to conquer the tongue and to make it tame and obedient and thoroughly reliable has never yet been demonstrated. R4381:5 Since the tongue is the agent speaking for the sentiments of the heart, it follows that it is the heart that needs to be converted. R5021:1 If with our tongues we are doing injury we are deceiving ourselves with respect to our real attitude toward God. R5021:4

An unruly evil

- An irrestrainable evil. R2502:5 The evil is so ingrained as to elude the notice of the new nature sometimes for years; they do it unconsciously. R2443:5 Restless, ceaseless. R4381:5

Full of deadly poison

- Death-producing poison. R2502:5 James' illustration seems to be that of a serpent. R5021:2 No serpent bite contains so dangerous, so violent poison. The serpent's bite may cause pain and physical death, but the tongue can produce moral ravage, which will bite, devour and cause madness to others, and its influence extends to death eternal. R4381:5 It may scatter poisonous seeds of thoughts to embitter the lives of some and blight and crush others. F407

9

James 3:9 *Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.*

Therewith bless

- Honor, praise. F407, 586 R5122:6, 2156:6 Praising God, confessing his grace and mercy and love. R4381:5, 5021:4 God's people bless or praise his name with their tongues in prayer, in hymns of praise, in declaring his truth, in witnessing to his providences, by showing forth his praises. R2443:2, 5021:4 The tongue may be a channel for a great blessing, swaying large numbers to the Lord, the truth and the way of righteousness. R2156:3 Speak only that which is helpful and uplifting. R4831:4

And therewith curse

- Greek, kataraomai, condemnation, to speak against, to speak evil of, to injure. R2443:3, 701:5 Injure, defame, blight. F407, 586; R4813:1 Backbite, slander, defame, crush, mortify, scathe, flay their fellowmen. R5021:4 By slanders, evil-speaking and evil-surmising, hints, insinuations. R4381:6 If contaminated with error, the tongue can do almost untellable harm; injury to faith, to morals, to good works. R2156:3 Every false teaching is a curse to those who receive it. R2157:1 Not only may we injure those within reach of our tongue, but our words might extend their influence throughout the world and from generation to generation. R5122:6

We

- Not James and the Church, but the whole world. However, there were some in the Church. R2156:6 The "brethren"; not the world. R2442:3, 4381:5, 5021:4

Similitude

- Likeness. R2156:6

10

James 3:10 *Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.*

Out of the same mouth

- If the same tongue can curse men and praise God, how careful we should be to speak that only which will be helpful and uplifting, and not destructive and injurious. R4831:4

Blessing and cursing

- Good and evil influences. R2157:1

My brethren

- The entire epistle is addressed to the Church, not to the world. R2442:3

Ought not so to be

- We must see to it that we learn this great lesson. We must be overcomers. Our hearts are to dominate our tongues and gain a victory. R4381:6

11

James 3:11 *Doth a fountain send forth at the same place sweet water and bitter?*

A fountain

- The same fountain could not yield salt water and fresh. R4381:6

Sweet water

- A sweet fountain, a pure fountain, a love fountain. R4224:4 The divine Word, carrying blessing and refreshment and strength. R2157:1 "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:16-18, Luke 6:43-45) R848:3

And bitter

- Gossip and scandal. F407 Bitter waters of hate, of malice, of envy, of strife. R4224:4, 4381:6, 5021:4, 4201:2 Bitter waters cannot come from a pure fountain. R4201:2 False doctrines that would cause a curse, an injury, dishonouring God and perverting his Word. R2157:1

13

James 3:13 *Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*

Endued with knowledge

- Knowledge truly is of great importance, but it is only as it develops wisdom, sound judgment and pure and high-toned sentiment. R1448:2

Good conversation

- Honorable conduct. It is by our conduct and not by our professions that we are to be judged. R1448:5, 1406:1 Of a truly helpful, strengthening kind; to mind and heart and character. R2724:3

With meekness

- Humility. R1448:5

14

James 3:14 *But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.*

Glory not

- If ye have strife in your hearts, glory not to think yourselves led of the Lord and guided by his true wisdom. R2263:4

Lie not against the truth

- To harbor a spirit of malice, of bitter envy and strife, while professing to have the spirit of truth. R1448:3 Let him not thus put darkness for light, to thus lie to himself or others. F408

15

James 3:15 *This wisdom descendeth not from above, but is earthly, sensual, devilish.*

This wisdom

- Which in selfishness seeks its own gratification and advancement, envying others. R2263:5 A wisdom or low cunning which is prompted by a spirit of envy and strife. Pride and selfishness are its inspiration. R1448:3, 1518:3 Whoever has such a slanderous and bitter spirit has the very reverse of the spirit of Christ; the spirit of Satan for the spirit of the Anointed. F408 Of envy and strife. R1285:1 Is merely bitter jealousy and strife. HG470:3

Not from above

- Not of God, not of the holy Spirit. R2446:3

But is earthly

- Continually gravitating lower and lower. R1518:3

Sensual, devilish

- The general trend of worldly wisdom is in this direction. F515 The wisdom which Satan gives is very undesirable; as many, too late, have discovered. R2180:3

16

James 3:16 *For where envying and strife is , there is confusion and every evil work.*

Envying

- Envy is one of the principal roots of human depravity, selfishness, and from this root have sprung some of the most injurious influences and experiences known to man, "every evil work." R3971:1 Selfishly for its own advancement. R2263:5 An unclean, only partially sanctified condition of the heart. If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually crowd out and kill all the sweet and beautiful flowers and graces of the Spirit. F408

There is confusion

- Disquiet, unrest. F408

And every evil work

- To be anticipated. R2446:3

17

James 3:17 *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

But the wisdom

- "Wisdom is the principal thing." (Prov. 4:7) R3479:5 "The reverence of the Lord is the beginning of wisdom." (Prov. 9:10) R1518:2 Christ is the personification of that wisdom which from eternity was an attribute of Jehovah. R1518:2 That reasons on the basis of proven divine revelation. R1567:4 This we get from the Bible. CR496, 498:5 Comes through the channel of divine truth. R1448:2 To be

studied along the lines of the inspired Scriptures. NS816:2 Those who have this kind of wisdom, the attitude of heart and mind to receive instruction of the Lord, are sure to get understanding of whatever truth is meat in due season. R1520:1 Wisdom that reasons on the basis of a proved divine revelation. R1567:4 Jesus had a wisdom based upon love and service to others. R1448:6 It has a smoothing, oiling, unctuous effect upon all who receive it. SM608

That is from above

- More to be desired than all the wisdom of earth. F538 If we would have divine approval we must have the divine wisdom which we learn from the Word of God. R5512:1

Is first

- Following the prescription of heavenly wisdom assures us God's favor. R5571:3

Pure

- Truthful, honest, sincere, not used as a garment of light to cover up selfishness, makes no compromise with sin or impurity in any form. R2446:6 Purity of intention and motive. R3604:2 Guileless, honorable, open, above-board, utterly opposed to secret whisperings and backbiting, receiving the pure word of wisdom into a good and honest heart. It does not deceive itself into believing that self-will is the Lord's will. R2263:5; F99 Truthful and loyal to righteousness. R2214:5 God first; his will, his plan, his ways. R5906:4 Unselfish. R1448:5 Purity is the highest standard. HG471:2 Not peace first, but purity. It is earthly wisdom which commands the conscience to be still that selfish peace may be promoted. F99

Then peaceable

- It loves and desires peace, harmony, unity; but it can only be fully in harmony with that which is pure and honest and good. R2263:5 No quarrelsome, bickering disposition; would prefer, so far as possible, to yield a non-essential point in controversy, loves opponents and sympathizes with their difficulties. R2446:6 Our conduct should be as peaceable as loyalty to righteousness will permit. HG471:3 Peace-loving, peace-disposed. R3604:3

Gentle

- In action or word or tone. If injury has been done to others, is ready, willing, glad to apologize and to remove the smart. R2446:6 Not rude, coarse, rough, and has no sympathy with such a spirit and such methods. It is not only of God, but God-like. R2263:5, 2446:6; F99 Extends from the inside to the outside. HG471:3

Easy to be entreated

- Easy of approach, not haughty, not disdainful, not hard or cruel, yet firm on matters of principle. Principles cannot be bent or modified; they belong to God. R2446:6 A firm texture of character, without coarseness, roughness, rudeness, hardness. HG471:6 Only in harmony with purity, peace, and gentleness; not easily entreated to assist in any evil work. R2263:6; F99 Easy of entreatment. R3603:3 Not cold, repulsive, or hard-hearted. R3604:3

Full of mercy

- It rejoices in mercy, because that is a part of its very self, but it cannot have the slightest sympathy or affiliation with willful wrong-doers. R2263:6; F99 Not only to dumb animals under its care, but in dealing with brethren and family; not over- exacting, but generous, kind, benevolent; not wishing to push a victory to such a point as would be injurious, hurtful, unmerciful. R2446:6 With generous impulses, kindly feelings, compassion and sympathy for those in trouble and distress. HG471:6 Not alarming the world unnecessarily. F592

And good fruits

- It delights in all things prompted by love and kindness; it takes pleasure in doing for others. R2446:6 The good fruits of the spirit of the Lord are sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness. R2263:6 The fruits of the spirit: meekness, gentleness, patience, long-suffering, brotherly kindness, love. R3604:5

Without partiality

- Partiality would signify injustice—no respecters of persons except as character shall demonstrate real value—the outward features, the natural man, the color of his skin, etc., are ignored. R2263:6; F100 Not approving a fault in a brother, because he is a brother, but reproving the same with gentleness and meekness; not failing to see a virtue in any enemy, nor hesitating to acknowledge it; truth is its standard, not prejudice, not partyism, not sectarianism. R2447:1 Not pick out some of special class and ignore some of the poorer or less literate. OV232; NS590:1

Without hypocrisy

- So pure, so peaceable, so gentle, so merciful toward all that there is no necessity for hypocrisy. F100; R2264:1 Out of harmony, sympathy, and fellowship with all that is sinful. F100; R2264:1 Thoroughly candid; needs not to feign love, because it is love; needs not to put on a kindly exterior, for it is without envy and strife. R2447:1

James 4

2

James 4:2 *Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*

Ye ask not

- Failing to pray for help in time of need, forgiveness for failures, humility in victories, thanks for privileges of service, supplications for further opportunities for service, thanks for trials and temptations. R2006:1

3

James 4:3 *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*

Ye ask

- Pray. R5790:3 We should be careful what we ask for. R5202:6 God accepts as our prayers all the good thoughts and sentiments of our minds, as well as those expressed by our tongues. R5311:5

And receive not

- Receive not answers to your prayers. R5790:3 Petitions according to the Lord's will shall be answered, but those contrary to his will shall remain unanswered. R5203:1 The Heavenly Father would not answer any petitions that would not be for the good of his children. R5311:1

Ye ask amiss

- Selfishly; in harmony with your own desires, and not in harmony with the divine arrangement and plan. F679; R5790:3, 5601:1, 5203:1, 1972:5, 1866:5; NS225:6 They ask that the answer may minister to the desires of their flesh. R5481:4 The privilege of prayer, or any other favor of God, is not granted for selfish purposes. A thing properly desired and asked for in one case might be improper if asked for from some other motive. The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. R2005:6 Our requests should be only as God has authorized us to ask and expect. R1972:5 Jesus' example in respect to praying for conversion of sinners is notable: "I pray not for the world, but for them which thou hast given me." (John 17) Q815:2 Our petitions will be chiefly for spiritual favors; and even in asking for these we should be particular not to specify how they are to come. R2005:6 Not to pray with definiteness for earthly things. R5311:1 We are not to ask to gratify fleshly desires. Whenever we ask anything from the Lord, we should scrutinize our motives. R5311:1,2 Careless asking. R436:6 Many forget that the Lord has already promised to take care of the temporal necessities of his spirit-begotten children. As new creatures our conditions and desires should be specially for the things that pertain to the new creature. R2865:6 Our hearts should be so full of appreciation for blessings already received, temporal and spiritual, that we would hesitate to ask more. Our petition should be, Give what is best! And faith should firmly trust him, come what may. R3431:1 One of the things for which we may

pray is that God's Kingdom may come. We may also pray for our necessities. If in God's providence he withholds the luxuries, we are to be satisfied. We may pray for deliverance from the evil one. We may pray for the forgiveness of our trespasses. R5311:3,4 Our prayers should be in harmony with our endeavors. R5692:5

Upon your lusts

- The word lusts here signifies desires. R5311:1, 2005:6, 798:5 For vainglorious purposes or other selfish reasons. R2005:6 Their earthly desires; wealth or fame or temporal good things. R2865:6 Desires for ease, for earthly prosperity, for a sect and its growth and honor; all these are earthly lusts. R798:5

4

James 4:4 *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

Know ye not

- Forgetting this instruction, many consecrated ones try to walk upon a middle road, to keep the favor of God and the favor of the world. They are delivered over to Satan for the destruction of the flesh. (1 Cor. 5:5) A214

The friendship of the world

- Being in accord with sinful practices, not, perhaps, directly, but indirectly. In accord with the world's policies. R4765:6 The love of fellowship, which implies the partaking of its spirit, its aims, ambitions, and hopes, and its methods of pursuing them. R4766:4 God's people must take their choice, either the divine or the worldly friendship and fellowship. R2444:2 We are not to get the thought that we are to have no worldly people as our friends; we are to be the friends of all, otherwise it would imply we were their enemies. R4765:3

Is enmity with God

- The world's spirit, theories and philosophies are vain and foolish and enmity to God. D183 Evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practice such things lose his fellowship. They are not of his spirit. R2444:3 We are not to love the present order or arrangement, nor the things that are part and parcel of it. We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has. R4766:4 The path of the world, being wrong, is out of harmony with God and righteousness. R1668:6

Friend of the world

- If we are friends of God, the world will seek to do us injury as evil-doers. While not "friends of the world," we must endeavor to be at peace with them. R4797:1 Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord. R5738:1

5

James 4:5 *Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*

That dwelleth in us

- In our flesh dwelleth no perfect thing. (Rom. 7:18) E200

6

James 4:6 *But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

Resisteth the proud

- The self-seeking, the proud in spirit, could not be trusted in a high position. R5414:6 The self-assertive. R3828:5 The self-sufficient, the boastful. R2700:4, 2459:5 The Almighty sees that we have nothing whatever of which to be proud or to boast. R5843:3 Self-conceit hinders reformation of heart, as well as true usefulness. R5186:1

- "Pride goeth before [leadeth to] destruction." (Prov. 16:18) R5843:3, 726:1 Pride was Satan's choice and course. R725:6
- Satan has been degraded, "cut down [or limited] to the earth." (Isa. 14:12) R1686:3 Inflated values must at some time come down to a solid basis. R1486:6 In proportion as spiritual pride comes in, the spirit of the Lord departs, and the spirituality of the individual ceases. R5955:6 Even if the proud become the Lord's children they would be kept at a distance. If they were permitted to come nearer it would make them more proud. R5370:4

But giveth grace

- Favor. E255; R5843:3, 5464:4, 5414:6, 3866:1, 2700:4, 2450:5, 2250:4, 1486:6; HG751:5 The Lord bestows blessings upon the humble, the meek, the teachable. R5186:1, 5261:3, 2250:4 God will exalt the humble. (Matt. 23:12) Jesus is now exalted to the very position to which Satan through pride and ambition aspired. R1686:3

Unto the humble

- Of humble spirit. R5843:3 The poor in spirit. R3734:1 The penitent. R5464:4 The meek, the teachable, the submissive. R5261:3 "The meek will he teach his way." (Psa. 25:9) R2241:3 In coming to God's Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. R3337:1 Those who would be in harmony with God must be humble. R5186:1 Those who humbly desire to be and to do those things acceptable to the Lord. HG751:4 All who would abide in the Lord's love have need to be very careful along this line; to keep very humble, very lowly in conduct, and particularly in mind. R2450:5 Those of humble mind would not be injured by exaltation, nor in danger of deflecting in the future work. R5414:6 Humility was the course and choice of him who was the beginning of the creation of God. R725:6

7

James 4:7 *Submit yourselves therefore to God. Resist the devil, and he will flee from you.*

Resist

- The heart is the battleground. Satan is our enemy. We are not, however, to battle directly with Satan. We are to resist his influence, his deceptions, and his endeavors to lead us into error and sin. R5127:1 The saints cannot fight Satan. They can merely by their wills resist him and rely upon the promises of grace to help and to protect. SM393 When Christians take a decided stand against Satan and his wiles, they are relieved of his attack. R5896:6 Mankind cannot cope with the cunning of the "wicked spirits," and our only safety lies in the divine provision that each one who so wills may refuse to have any communication with these demons. R2172:5; HG727:2 All who now enter the narrow way are compelled to fight a good fight, to contend earnestly for the faith, to resist the devil, if they would secure the greater prize of our high calling. R2590:6 Satan acts upon the minds of humanity. His assaults may come through human beings that suggest wrong thoughts to others. R5897:1 By not allowing Satan's seductive arguments to have weight with us. R5184:3 The Christian's warfare is a fight of faith. James does not mean we are to battle with Satan in order to confound him. Whoever thinks he is able to battle alone with Satan surely must possess great self-conceit. In any contention Satan would surely gain the victory. R5184:2 By positiveness of decision we acquire great help from other unseen powers. The instant we resist temptation and stand up for the Lord we become strong in the Lord and in the power of his might. R4988:6 It is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. R5897:1 This text implies an assault by the Adversary. It implies he should be and can be resisted. R4379:6 While in the wilderness Jesus resisted so thoroughly that we do not hear that Satan ever thought it worth while to come back again. Q184:T

The devil

- The tempter. R3718:2, 1689:5 The experience of our Lord in the wilderness affords a good example for all the people of God to follow. R5184:3 The word devil represents that evil one who through

unholy ambition became the first opponent of God. His name, which was once Lucifer, shining one, was changed to Satan, meaning the hater, the accuser. R5896:1 Scriptures affirming existence of this wiley Adversary given. F609-11

He will flee from you

- If the Adversary finds one well protected and resisting him with a firm will, he will at once retreat, just as a general would retreat from a city after finding its gates strongly protected and attack useless. R5896:6 No power of art or spurious logic can stand against the sword of the spirit; for it is mighty and shall prevail. R1689:5

8

James 4:8 *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

Draw nigh to God

- By exercising faith in the sacrifice of Christ. Q699:5 By making a consecration of themselves. R5717:5, 4632:3 Drawing near to him in prayer, in the study of his precious Word, in meditation upon all his goodness, his providential care, his precious promises. R1949:5 Every step from sin toward righteousness is a step toward God, toward justification, based on faith in God; toward covenant relationship. R4632:2, 5207:5, 4871:6 By turning the heart to God and away from sin, by accepting his appointed way in Christ; there is one standard which must be attained before any can be accepted of the Father, full consecration even unto death. R4632:4; Q699:5 God is willing to be found by those who seek him. R5733:5 To turn away from sin is but a step toward conversion. That moment is an antitypical going toward the Tabernacle. Only through Christ can any come to the Father. R5439:1 We must draw near to God in the spirt of our minds, consecrated in our heart. We must will to do his will. R5137:5, 5717:5 Those who fail to go on to full consecration fail to obtain full justification and the seal of sonship and covenant relationship with the Lord. R4654:1 Love for God will enable us to cast out fear and to come to God with great confidence—full confidence—that he will bless us. R4841:5

He will draw nigh to you

- "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." (John 14:23) R1949:2 We are met half way by the Lord. R4629:1 God draws nigh in the same proportion. R4632:2 God through his providences draws near. R5596:3 The Father's acceptance of us is indicated by our adoption and begetting of the holy Spirit and the commencement of the sealing; the impressing upon us, as new creatures, of the divine likeness, disposition or spirit. R4872:2 Any one who seeks God will find him. R5201:3; CR420 The nearer we draw to the Lord, the more blessing we have. CR434

Purify your hearts

- He whose heart is pure is single-minded; his mind, will, heart, seeks first, last and always the will of God. R2734:3

10

James 4:10 *Humble yourselves in the sight of the Lord, and he shall lift you up.*

Humble yourselves

- No true progress can be made in the way to God except by the humble. R2700:4 As Jesus humbled himself, with so great obedience, humility, and self-sacrifice. E424

11

James 4:11 *Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.*

Speak not evil

- Evil speaking is strictly forbidden even if the thing be true. Professed Christians are often the most pronounced scandalmongers. Those who hear slanders and thus encourage slanderers are partakers of their evil deeds. R4803:1,2

The law

- The law of honor, the royal law (James 2:8), the law of love, the essence of the great law of God. R4240:3*, 5887:2 The law of God; not the Law Covenant which God made with Israel. R5887:4 We are not to judge; we cannot see into the heart; but if any in the Church is living in positive violation of the principles of righteousness laid down in the Word of God, then the matter should be taken up by the Church. R5887:2

12

James 4:12 *There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?*

One lawgiver

- Jehovah. R5887:1

Who is able

- He who gave that one great standard, that law, is to be the Executor of his own law. R5887:1

To save

- Save to life. R5887:1

And to destroy

- Destroy in the second death. R5887:1 "Sin, when it is finished, bringeth forth death." (James 1:15) R1085:6 He who created all things must be "able to destroy both soul and body." (Matt. 10:28) R1641:3

Who art thou

- What right has any one else to condemn him whom God has seen fit to approve? R5887:1 It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves under similar circumstances. R2480:2 We should recognize for ourselves and everyone else the one standard which the Lord has given. (Luke 10:27) R5887:2

That judgest another

- God gave the law, and he is the One to decide whether the person is seeking to keep that law. R5887:4 Only the Lord, who could read the heart, could properly judge. R2480:2

13

James 4:13 *Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:*

And buy and sell

- A steward should individually (not collectively, as a commune) manage his own affairs, and render his own account. (Matt. 25:14-28; Luke 19:13-24; James 4:15) R1862:5; D480

17

James 4:17 *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

It is sin

- Willful sin. R396:4

James 5

1

James 5:1 *Go to now, ye rich men, weep and howl for your miseries that shall come upon you .*

Ye rich men

- The hypocrite class will include the rich of this world. R5256:4 Those willing to see others crushed, oppressed and denied their rights in order that they may luxuriate extravagantly. These hold to the present arrangement of society with a death clutch. C20
- The class that has reaped the benefit of the spoliation [plundering] of the poor will have to pay some of the toll to justice, in squaring accounts. God will permit one part of the world to wreak a measure of vengeance on the other part. R5256:1 The class coming into the trouble has been used to luxury, obtained largely at a cost to others. A314; Q848:1 The wealthy and great and learned who have been willing to use their superior advantages selfishly, instead of for the elevation of their less favored brothers. Upon this class its hottest fires will come first. R1470:4; D305 Let the rich consider the interests of the poor and needy, lest they fall under the fearful condemnation of the oppressor. R1875:5 Babylon the Great is to fall; and the wonderful institutions of civilization will be found only partly satisfactory to the new King. This will mean that many who are now stewards of wealth, influence, position, etc., will be called to account and dispossessed. Their realization of the loss of practically all upon which they set their affections is represented as wailing and howling and misery. Not that the poor are more righteous than the rich, but, having little of this world's goods, they will probably feel less the great time of trouble impending. R4997:2 The lesson on this subject comes first to the living generation, and is near at hand. A303; D305

Howl

- Lament. R2044:1 For the loss of their treasures. R1955:4 A time of general loss of confidence when bankers' credits will be at their ebb. R3117:6

For your miseries

- A great "time of trouble" now impending over the world, but especially over Christendom. R5112:2; CR424; Q848:1 Reprobation and stripes. R4997:1 The rich in this world's uncertain riches, and the proud, whether poor or rich, and all that do wickedly, will be special sufferers. R1963:5 In the coming trouble the rich will suffer much. R748:4 Great distress and trouble shall come upon the wealthy class who have a monopoly of earthly blessings. R1406:2 Animosities of the masses will be exercised with violence against the rich. R1690:3 James prognosticates dire trouble upon the rich in the righting of earth's affairs. R1776:5 Miseries will also come upon the poor, but will be felt especially by the rich. CR424; D305; R5256:4, 1470:4; SM191 The trouble upon the rich will be among the events of the last days of this age. R621:4 The growing selfish rapacity will eventuate in a great time of trouble, in which "every man's hand shall be against his neighbor" (Zech. 8:9,10) and lead to mutual distrust and anarchy. R2760:5 A dark and gloomy day of judgment upon mankind socially and nationally. D11

Shall come upon you

- Which are approaching. D411; R2044:1, 2039:6, 592:5 The uncovering of the weaknesses of human nature means loss of confidence in the rich and influential generally, and spells eventually the hatred which ere long will fulfill the prediction. R3757:6 Will happen at the same time as the gathering of the dead and living members of the Body of Christ. R668:5

2

James 5:2 *Your riches are corrupted, and your garments are motheaten.*

Riches are corrupted

- Relating to the present time: verses 2 and 3 are highly figurative. R667:6 Securities have become worthless. D411; R2044:1; Q848:1

3

James 5:3 *Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.*

Is cankered

- Become rusted. D411; A314; R2044:1, 592:5

A witness

- A testimony. D411; R2044:1, 592:5

Eat your flesh

- Consume your bodies. D411; R2044:1, 592:5 The rich will share in the trouble of the nations because so closely identified with them. R592:5 The jealousy and hatred of the masses in the time of trouble will make the rich their special targets for the venomous arrows of hatred. R1519:5

Have heaped

- Have laid up. R592:5

The last days

- "A time of trouble such as never was since there was a nation." (Dan. 12:1) D11; R3107:6, 1519:4, 1352:2; Q848:1; NS27:5 A day of trouble in an especial degree for the rich and those who employ labor. R1676:5, 748:4 The end or harvest period of the Gospel age. R1518:5 All the selfish and evil arrangements of the present shall be thoroughly shaken out, so that nothing but good shall remain. (Heb. 12:26-29) R1174:4 The closing days of the Gospel age. D392 The Day of the Lord. R621:4

4

James 5:4 *Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.*

Of the laborers

- The farmers. D393; R3107:6, 2906:6, 2044:3; Q848:1 The food producers. R2039:6 The poor and needy. R1875:5 The agriculturists. R3107:6

Who have reaped

- Who harvested. (Diaglott) R592:6, 2039:6, 2044:1,3

You

- Rich men. D392; R2044:3

Kept back by fraud

- "That reward which you have fraudulently withheld from those laborers." (Literal translation, Diaglott) R2044:1,3, 2039:6, 592:5; D392, 411 They do not rob the farmer, they "keep back" not directly, but "fraudulently" by unjust legislation secured by misrepresentation and fraud. R2044:3 Kept back by reason of hoarding. A314 The rich men's "wanton" ways of living are aggravating the poor and the employed to such an extent that they are crying out. Q848:2 Are willing to see others crushed, oppressed, and denied their rights and reasonable rewards that they (the rich) may luxuriate extravagantly, wantonly. C20

The Lord of Sabaoth

- "The Lord of armies." (Diaglott) R592:6, 2044:1,3, 2039:6, 621:4; D411, 392 So let the cries of the groaning creation come into our ears and gain our sympathies, and quicken our zeal to cooperate with our Heavenly Father's plan. R3067:6

5

James 5:5 *Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.*

Lived in pleasure

- Delicately, in self-indulgence. R2044:1

And been wanton

- Extravagant, luxurious. Q848:2; D274, 301

Nourished

- Fed. R2044:1

Day of slaughter

- Day of your slaughter. D411; R2044:1 The relentless argument of the masses soon will be: "Your class defrauded our class in the past, and now our class will defraud your class to even up matters." R1423:6 The animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes, political, social and religious. (Ezek. 7:19, etc.) R1690:3 "My son, if sinners entice thee, consent thou not" (Prov. 1:10). The counsel here has special reference to the end of the Gospel age, when great corporations, trusts and monopolies, on the one hand, and unions and labor federations on the other, would offer their enticements to the iniquitous business of shedding innocent blood and fattening on the spoils of the slain. (Mal. 3:5) R1518:5 5:6

Ye

- Your class. D411; R2044:1 Can it be that the Lord wished us to notice that the Jewish bankers and financiers, more than others, are prominent in this fraud of keeping back the wages of the reapers? and is there therefore special significance in the words, "You killed, you murdered the Just One?" D411

Have condemned and killed the just

- The Just One, Christ. D411; R2044:1 Out of the righteous, because they resisted not, the very life had been crushed. A314 The just are led as lambs to the slaughter. R1073:1 The followers of Jesus must not expect full justice in the world, nor always to be rightly understood. R5561:5

He doth not resist you

- He resisteth you not. D411; R2044:1 Jesus did not attempt to defend his life. R5561:5

7

James 5:7 *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

Be patient

- "Wait ye upon me, saith the Lord." (Zeph. 3:8) R1520:1 The new creature is patient, cheerful, hopeful. F591 Waiting patiently for God's promised Kingdom. R1759:1 Not interfere with the powers that be. SM191

Unto the coming

- Greek, parousia, presence. B159; D411; F666; R2979:1, 2044:1, 1693:1, 223:1*

Of the Lord

- Who will adjust matters righteously. D411; R2044:1 Connected with the Lord's presence will be judgments and vengeance upon many, especially the rich. R1776:5 The establishment of his Kingdom of righteousness, the change to his glorious likeness, draweth nigh. R3827:2

The husbandman waiteth

- Anticipating. D411; R2044:1

The early and latter rain

- Early and latter harvest. (Oldest manuscripts.) D411; R2044:1

8

James 5:8 *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*

Patient

- Long-suffering patience. R298:4* Wait for his Kingdom; it will give full justice to all. R1245:3 Be hopeful his wisdom will soon bring righteousness and blessing to mankind. F591

For the coming

- Greek, parousia, presence. B159; D411; F666; R2979:1, 2044:1, 1693:1, 223:1*

Of the Lord

- In the full glory of his Kingdom. R1954:6

Draweth nigh

- Has approached. R2044:1

9

James 5:9 *Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.*

Grudge not one against another

- Add not to each other's sorrows. D411; R2044:1

Lest ye be condemned

- That ye be not punished also. D411; R2044:1

The judge standeth

- The judge is standing at the doors. D411; R2044:1

10

James 5:10 *Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.*

For an example

- Of faith, humility, meekness, obedience, patience, endurance, brotherly kindness, love. R2010:3, 1695:1 Those beautiful characters among the Ancient Worthies whose examples the apostles taught us to emulate. (Heb. 11) R1708:2, 2010:3, 1695:1 Example for our imitation. R1695:1

And of patience

- Greek, makrothunia, the common thought of patience as connected with everyday affairs, long-suffering. R2790:6 Patient endurance has been characteristic of all who have lived holy lives. R5332:6

11

James 5:11 *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*

The patience of Job

- Job is classed with other holy men (Ezek. 14:14), which would not be the case were the Book of Job merely a parable. R5401:3, 1505:3; Q793:2 One whom God especially loved. (Ezek. 14:19, 20) R5878:5 A man of great learning and influence; of great piety who knew and reverenced God and appreciated justice; of great generosity who considered the widow and the orphan. R5401:6, 1505:6

12

James 5:12 *But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*

Swear not

- An admonition against taking oaths such as many Secret Societies demand. R1827:6 Not objecting to solemn affirmations or legal oaths as required by law. R5020:2, 1827:6

Let your yea be yea

- Tell the truth! Be so truthful in all that you say that it will be unnecessary to swear to its truthfulness. R5020:3

13

James 5:13 *Is any among you afflicted? let him pray. Is any merry? let him sing psalms.*

Afflicted

- Suffering. R2008:3

Let him pray

- The saints cannot properly pray for their own health now any more than could their Master. They

cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. R2008:5 This counsel will apply to all the trials and afflictions of God's people, mental and physical. R2008:3

14

James 5:14 *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*

Is any sick

- Greek, astheneo—a, without; sthenos, strength; without strength, weak. R4099:2*, 4100:1* Greek word for helpless or impotent. R2008:4 A condition of very low spirituality. R5453:2 Weak in faith, morally and spiritually weak or ailing. Q814:2; R5453:2, 4100:4* Those who quench the spirit of holiness, or "grieve the spirit" are spiritually sick. R5391:4 The intimation is that such an one has committed sin. Q323:6 The sickness is recognized as being a chastisement for sins. F638

Call for the elders

- Cut off from fellowship with God, they have one last resort; viz., to request the assistance of sanctified elders of the Church. R5391:4, 2838:2; F638 A possibility of recovery, not through themselves, but through the ministry of faithful ones of the royal priesthood. R5453:2 The senior, or chief, or official members. R2008:4, 5691:4 The sin-sick one should realize his need, call upon the Church elders, confess his fault. They in turn may intercede for him to the Lord and may anoint him in the name of the Lord. The Lord shall raise him up to spiritual health and strength. R5691:4 The prayer should be for the forgiveness of the sins of which the sickness is a punishment or rebuke, rather than for the release from the deserved punishment. R2008:4

Anointing him with oil

- Symbolic of the holy Spirit. R5391:4 Such extreme measures would be quite improper for a slight ailment. R2008:4

15

James 5:15 *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

The prayer of faith

- The prayers and the words of exhortation and encouragement to righteousness will have the effect of raising up, stimulating and reviving the spiritually weary and fainting one. Q814:2 Promiscuous praying for health during the Gospel age would have been improper. Only by means of the gift of healing were the early cures of the age performed, which ceased with the death of the apostles. R2008:4

Save

- Recover to God's fellowship. R5453:2

The sick

- Greek, kamno, to labor, suffer from fatigue, weary, as in "lest ye be wearied (kamno) and faint in your minds." (Heb. 12:3) R4099:2* The spiritually sick; one who has committed a sin that has alienated him from God. R4598:1, 5901:5*; Q814:2 The wearied one, one weary in well doing; the one who is in a "backslidden condition." Q814:2; R4100:1*, 494:1 Freedom from sickness will depend upon their purity of life. R759:6

And if

- And though. R2100:2, 2008:4, 4598:1

Committed sins

- Trespasses. R4598:1 Become estranged from God, and is unable to go to him. Therefore in this sad and separated condition he may call for the elders for spiritual healing, not physical healing. Q323:6;

R4598:1

16

James 5:16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

Confess your faults

- "Therefore confess your sins." (Old Greek manuscripts.) R2008:4 Greek, paraptoma, a falling away. R4100:1* Represents a general principle of humility and willingness to make acknowledgement when we commit a fault. R4597:3, 2094:5* Ordinarily, there would be no need for the individual to confess his trespasses to any one, unless it were to a person who had been trespassed against. Otherwise our sins are to be confessed only unto the Lord, unless under extreme circumstances, where one had lost fellowship with the Lord. R5453:2 In general we do well not only to hide our imperfections, but that it should be our daily endeavor to put out faults away completely. R4598:1

Pray for one another

- Not only pray for him, but seek to restore in the spirit of humility a brother taking a wrong course. R4598:2 The Lord has put a special responsibility upon every member of the Church to look out for all other members to the extent of ability and opportunity. Not that our intercessions would avail of themselves; it must be the intercession of our Advocate. R4598:1,2

May be healed

- Greek, iaomai, has the significance of saved, as in "lest at any time they should see . . . and should be converted and I should heal (iaomai) them." (Matt. 13:15) R4099:3* Especially applies to spiritual healing. R5234:4

The effectual fervent prayer

- The supplication. (Revised Version) R5480:5, 4306:1 Praying with persistence and faith. R5480:5 It is the fervent prayer that is the effectual one; the prayer that is earnest, from the heart and not merely from the lips. R3664:6 Prayers not accompanied by efforts brand themselves as insincere. The prayer which is not of faith is sin, unscriptural, sacrilegious. (Matt. 9:38) R4913:1 Communion with God is a great privilege and an evidence of his favor. R4983:1 The fervent prayer of Abraham (Gen. 18:22-33); and of Nehemiah (Neh. 1:1-11). R2856:3, 3662:4

A righteous man

- A justified and consecrated child of God. R1866:1 Not necessarily yet perfect, but he is obedient and growing. R5901:5* All righteousness that we have is Christ's, imputed to us. R3664:6 The prayers of the unrighteous, we understand, will avail nothing. R3664:6

17

James 5:17 *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.*

Elias

- Elijah—a most courageous servant of the Lord; he is particularly a type of all the Lord's favored ones of this Gospel age. R3401:2, 3402:4, 5857:4, 5628:6

Three years and six months

- The Church was 3-1/2 symbolic years (a day for a year—1260 literal years) in the wilderness condition, during which there was a spiritual famine because of the lack of truth. B256; R5857:4, 5628:6, 557:3 5:19

Err from the truth

- "Wander from the truth." (Diaglott) "Wander" well expresses how all errors gradually grow and stealthily intrude upon the sanctified. R494:2,3 Into paths of error, into vice. R494:2 This does not apply at all to "the world of sinners." R494:3

Convert him

- "Turn him back." (Diaglott) R494:2 We should make no effort for him as would tend to make us fall into error. R1860:3

20

James 5:20 *Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

Let him know

- A special blessing comes to all those who have an earnest desire to save an erring brother; a great reward is suggested for those who are successful in such an attempt. R4628:3

He which converteth

- He that recovereth. R5453:2, 4628:3, 3798:5 "He who turns back." (Diaglott) R494:2 All the faithful are to be energetic in their endeavors to recover any who fall away, to bring them back into full accord with the Lord. R3798:5 We should seek to restore him, "considering ourselves, lest we also be tempted." (Gal. 6:1) R4628:3

The sinner

- Wanderer. R1480:5 The wrong-doer, transgressor, is a brother, a fellow-member in the ecclesia. F290, 291 A brother, who has "erred from the truth." R3035:2 Once a brother. NS745:4 Once fellows of the order of royal priesthood, who become so changed, so possessed of an opposite spirit, that they can speak evil of their fellow priests continually. T63

Of his way

- Course. R5925:6 "Path." (Diaglott) R494:2 The course or tendency is to lead off from the truth, the way of life, into the way of death. R5925:6 One who is going into that careless condition where the new mind has become, as it were, stupefied, where the old mind has gotten the ascendency over it. R4628:3

Shall save a soul

- This is not referring to the souls of the world in general, which are still under the sentence of death, but it is referring to the souls of believers, who through faith have been justified and consecrated to the Lord. R3798:4, 494:3 Apparently that soul is in death's throes; but if he manifest faith, call in true brethren and humbly confess his sin and ask for prayers, the Lord might give him a further opportunity and trial. R5453:2 Brotherly kindness and assistance are specially commended of the Lord. R4628:3

From death

- Second death. R3035:2, 494:3 Not from eternal torment. OV439*; HG222:3

1 Peter

General

- **1 Peter**
- Out of a heart inspired with the glorious hope set before the consecrated saints of the Gospel dispensation flows the impassioned and eloquent greeting of the Apostle Peter to others of like precious faith. And every line of his epistle, even the words of greetings, are full of instruction. R1598:2

1 Peter 1

1

1 Peter 1:1 *Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,*

Peter, an apostle

- To appreciate the exhortations of the apostles, we need to become acquainted with their characters; to mark their zeal and faithfulness. R3149:1

To the strangers

- Jews, Israelites, non-residents of Palestine, not "lost" Israelites; but the large class of Israelites of all tribes, who after the Babylonian captivity made their homes amongst the Gentiles. R2126:4

2

1 Peter 1:2 *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

Elect

- Chosen. E243 Justified, consecrated, spirit-begotten new creatures. HG513:4 Consecrated believers. R2376:5 A "Little Flock." (Luke 12:32) R2872:2 The Church class; drawn, called and begotten of the holy Spirit during this Gospel age. SM474; R1598:5; HG377:4 Applied to the spiritual seed; the Christ, Head and Body. R2854:1 Provided for by grace as a part of the divine program, and every one of them will be sacrificers. R4398:3,5 Not an arbitrary election, but conditioned upon three things; full consecration of the believer, implicit obedience to the divine teaching, and full reliance upon the precious blood of Christ. R1598:2 God elected first that Jesus should taste death for us; second, that the knowledge of this redemption should be declared; third that those who believed the proclamation should be called to the divine nature. R134:6, 270:5 This selection started at the time of our Lord Jesus' first advent down to the time of his second coming. Q788:2

Foreknowledge

- This special class was foreknown from before the foundation of the world. (Eph. 1:4) R4398:5, 4492:4, 4213:3, 3281:1, 2376:5 God's predestination was that he would have a class of beings of the divine nature, and that each one of that class must have a fixed character, like that of his Son. R3282:2, 2940:6 "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." (Rom. 8:29) E147; F179 No scripture implies divine foreknowledge of the individuals. F179 The selection of this class was always the divine purpose, not a change in God's program. R4398:2

Sanctification

- Setting apart. E243; R3587:2, 270:5, 134:5 Consecration of the heart or mind. R831:4, 5877:5 Faith in the blood of Christ is the first step. Then through sanctification of the spirit, of the will, the setting apart of our hearts from earthly ambitions to heavenly ones. NS734:2

Of the Spirit

- Of the mind, of the will. R3635:5, 475:6 By the influence of the truth. E243; A299 The Spirit, through the Word, brings about our complete sanctification. R5877:6; E243

Unto obedience

- To God; to the full submission of our will to the will of the Father in heaven. R3587:2, 3635:5

Sprinkling

- Not upon our houses but upon our hearts. R5641:3, 3960:3

Of the blood

- It does not mean literal blood; shedding of blood represents loss of life—death. The blood is the life. R1230:3 It is his blood that cleanseth us from all sin. R1230:2 The blood of "Jesus the Mediator of the New Covenant." (Heb. 12:24) R1336:2* Justification through faith in the great sacrifice. R3587:2 In compensation for our blemishes, the merit or covering of his righteousness made available to us by his death and appropriated by our faith. R3635:5 We must get the benefit of the blood before we would be of the elect. PT381:2* And thereby be justified from past sins and be recognized as God's covenanted people. R2328:6

Of Jesus Christ

- "Thou hast redeemed us to God by thy blood." (Rev. 5:9) E446 The blood of Christ, the giving up of

his life, paid our ransom price. R1336:1*

Grace unto you

- Every line of Peter's epistle, even the words of greeting, are full of instruction. R1598:2

3

1 Peter 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

Father

- A life-giver. R2407:3, 5108:4, 297:1 Jesus is never spoken of as the Father of the Church, nor would it be an appropriate figure that Jesus should be represented as espoused to his own children. HG671:3

Of our Lord Jesus

- The Jews wanted to stone Jesus, because he said he was a son of God, thinking he was making himself a God, or of the God family. R301:3, 474:1 Jesus is not the Father (life-giver) to the Church; but the channel through which this life comes to us. R353:3, 5623:5

Begotten

- Greek, ana-gennao, begotten again. R837:1 At the moment the Savior's merit was imputed we were begotten of the Father by his holy Spirit "to an inheritance incorruptible." R5855:1 Begotten of God. R5742:2, 1227:2, 905:2; Q40:4; SM780 To receive the first impulse of life. R905:2 He is the Father of Jesus, and our Father; we are children of the same Father. CR472; R905:2 Of his Word and the spirit of it. E105, 143, 456; R1510:5 As brethren of Christ. E143, 144, 456; R3687:4 "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13) R2129:1 Through the Word of truth. A196 It is not the Son who has begotten us, though it is through the Son that we receive this divine favor. R5507:5, 5623:5 He who foreknew Jesus foreknew us also by Jesus. R4453:4 You are a new creature and you have a new life. CR454 The disciples at first were simply justified men, but after Pentecost they were new creatures begotten of God. R343:3 Isaac was heir of Abraham and child of promise (by Sarah), so we like Isaac are children of God, children of the promise or Sarah covenant. R777:4

Us

- The elect. R4368:1 Who constitute the members of Christ's Body. R377:5, 4368:1

Unto a lively hope

- The ground of this hope is confirmed by the death of our Lord as the ransom price for our sins, and by his resurrection from the dead for our justification. R1278:2 Not only for those now justified, but it includes a hope of perfecting many now ignorant, sinful, unjustified. R1512:1, 377:5 Through the resurrection of Jesus Christ from the dead. R297:5 Hope of life; a living hope. R1508:3, 297:5; HG143:5 The hopes of the apostles had withered at the time of the crucifixion but were revived at Jesus' resurrection. A80

Resurrection

- The assurance of our final triumph through him. R1598:2, 297:1 For our justification. R1278:2

4

1 Peter 1:4 *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*

To an inheritance

- As heirs of God and joint-heirs with Jesus Christ. R3938:4 By faithfully walking in the narrow way. R5877:4

Incorruptible

- Greek, aphthartos, that which cannot corrupt, or decay. R204:1, 2339:3; E398 Immortal, the divine nature; the Bride will be like her Lord—have life on the divine plane of being. R297:5, 1077:5, 191:3* We became embryo new creatures, and were to grow day by day until, in due time, we would

be born as spirit beings, on the divine plane, if faithful unto death. R5855:1, 191:3*

Undefiled

- Pure. R297:5

Fadeth not away

- Unfading. (Diaglott) R297:5 The crown of life that fadeth not away. (1 Peter 5:4) R1077:4

Reserved in heaven

- Preserved. (Diaglott) R297:5 Not for immediate possession at death, but reserved, to be revealed at the second advent. R1598:2 Members of the Body of Christ have beyond this life an inheritance incorruptible. R4072:1

For you

- For the Lord's holy ones. SM334 To be members of the Royal Priesthood, heirs of God, joint-heirs with Jesus Christ their Lord. R2762:6

5

1 Peter 1:5 *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

The power of God

- His exceeding great and precious promises and providences upon which we lay hold through faith. R1007:3, 4929:4, 3282:1 We are not keeping ourselves. CR444

Unto salvation

- This salvation reaches no one until the end of the Gospel age, except "believers" who grasp it by faith. R2051:1

Ready to be revealed

- Prepared to be disclosed. R1149:5* Greek, apokalupsis and apokalupto signify revealment, uncovering, unveiling (as of a thing previously present but hidden). R2979:2

In the last time

- In the last season. Greek, kairos, fixed time. R1149:5* In the end of this age, when the Little Flock shall be completed and glorified. R1007:3 At the second advent of the Lord. "Henceforth, there is laid up for me a crown, which the Lord, the righteous judge, will give me at that day." (2 Tim. 4:8) R1598:2, 1881:6 Now, in the last dispensation that the world will ever see. HG140:3

6

1 Peter 1:6 *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:*

Wherein

- In which hope. F664

Greatly rejoice

- The joys of faith. R1598:2

For a season

- For a little while; it being necessary. R1149:5*

In heaviness

- When we are in difficulty, we are to look up in confidence and trust to the Lord. R5403:2 Our physical, mental and moral weaknesses at times assert themselves so strongly that we cannot as new creatures exult in tribulation. SM618

Manifold temptations

- Testings; provings; trials. R5499:6, 5912:3, 5403:2, 2005:3, 1149:5* Since trials are needful for our perfecting in holiness, the Father will not hinder us from having temptations, even though he himself tempteth no man. (James 1:13) R2005:3 These are evidences of our acceptance with the Lord and that he is dealing wish us as sons, and that he is polishing us as jewels for the Kingdom. HG374:5

1 Peter 1:7 *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

That the trial

- Proof. (Diaglott) R297:5, 1149:5* Every trial, every persecution, every difficulty of life, permitted to come upon those who made the covenant of sacrifice with the Lord, is intended to prove them. R2258:3 The endurance of present afflictions are causes for thanksgiving, because their discipline is necessary to prepare us for the glorious inheritance of the saints. R1598:2, 569:4 The trial of the Church's faith, is a very important matter. R4004:4 The present Gospel age is the Church's judgment day. R569:4 The true child of God will find himself severely tried. R5114:3 Whenever we pass through a fiery trial and still retain our faith and confidence in God, then our characters are more pleasing to God, who subjects us to discipline for this very purpose. R5114:6 "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) R569:4 Our testing is not to see whether we are perfect according to the flesh. God knows our frame; he remembers that we are dust. Psa. 103:14. R5115:1 None will be admitted to membership in the Body of Christ who has not been tested and proved by the Lord. R5115:1, 1944:3, 4004:4 Testings are marks of God's love for us. R5459:3, 5116:3 They are supervised by our Lord Jesus Christ himself. R5115:1 Our testing is not as respects the flesh. R4004:4 "Beloved, think it not strange concerning the fiery trial that is to try you." (1 Peter 4:12) "He is like a refiner's fire." (Mal. 3:2) "Many shall be purified and made white and tried." (Dan. 12:10) R1823:1

Of your faith

- Not only of your intellectual recognition of divine truth, but also of your heart reliance upon God. R1822:6, 5114:3 It is your faith that is on trial now. In the calmer days you were quietly laying the foundation of a knowledge of the truth, now you are in the furnace to be proved: summon all your courage, fortify your patience; nerve yourself to endurance, hold fast to your hope. R1823:4, 5115:5; CR111 Our Father gives us numerous trials to test the strength of our faith; it is not left to chance. R5115:5,1 Our Christian experience is for the purpose of faith development. R5115:5 If we have not the faith to stand the trials, then we are not of the kind whom God is at the present time looking for. R5116:2 The faith of the Church will be of a higher character than is that of angels or of the world restored. R5116:5

Being

- Is. R5403:2

More precious

- A developed and perfect faith. R5115:1 Much more carefully done. NS446:5

Gold that perisheth

- The value of which will perish when, with the new order of things, it will be as easy to have gold as to have clay or iron. R4004:4; NS446:6 Gold is a rare metal and has a special value; therefore the Apostle compares it to the faith of the Little Flock. R5114:6; NS446:6

Tried with fire

- Tests of fiery ordeals. R5114:6 You are in the furnace to be proved, severely tried. R1823:4, 1822:6 Tested thoroughly; the Lord develops us through suffering. R5115:1, 5116:3 God is subjecting our faith to a great heat in order to separate the dross so that our characters may grow more Christ-like. R5116:2, 5114:6 We can rejoice in the midst of severe trials that cause pain and tears. R5912:3 A faith which has stood the tests of fiery ordeal and has come off victorious is very precious in our Father's sight. R5114:6 Willing, not only to trust God when things are favorable, but to trust in his providences when we cannot see the outcome. R5115:2

Might be found unto

- Or result in. R1007:4, 297:5

At the appearing

- Greek, apokalupsis, uncovering, revealment. R2979:4 Revelation. (Diaglott) R297:5, 1149:5* In the beginning of the Millennial age. R1106:1 The Church of the first-born will be admitted to full membership in the Church triumphant. R1893:4 Early in the morning of the Millennial day, the overcoming Church will be delivered. (Psa. 46:5 Margin) R2064:5*

8

1 Peter 1:8 *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*

Having not seen

- We have never seen God or Christ with our physical eyes, yet we love them above all else. R5907:5 All along the journey, like Rebecca, the Church has been on the lookout for him. R1387:6

Yet

- On whom. R1149:5*

9

1 Peter 1:9 *Receiving the end of your faith, even the salvation of your souls.*

Receiving

- Greek, komizo, to bring; hence to receive with the added sense of bringing along with. R1149:5*

Even the salvation

- We are not to see Christ until our salvation, when we shall be like him and see him as he is; and not until then will faith end, and we no longer need signs, not even the fig tree, because we watch by faith. R127:6* Soundness. R1149:5*

Souls

- Beings. R1149:5* The Church is receiving the salvation of their souls. R2767:1

10

1 Peter 1:10 *Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:*

Of

- Concerning. R1149:5*

Which salvation

- Special salvation. R1007:4 Our high calling. R5536:1, 218:1 A prize held out in only one age; only once can it be earnestly contended for. R352:4* Our justification enables us, not only to have earthly restitution rights reckoned to us, but also furnishes the opportunity of sacrificing those earthly rights and thereby participating in the sufferings of Christ. R4554:5

The prophets

- They spoke and wrote mechanically and frequently wrote things they did not understand. R3650:5, 4961:6, 4197:5, 2053:5, 1418:6, 598:3 The prophets were inspired to write more specially for the benefit of those who live now, than for their own benefit. R517:2 David's thought in writing the Psalms may have been merely their use in song; but the Lord's object was to give prophecy to assist his people of a later period. (1 Pet. 1:10-12) R2345:4 The understanding was not then due. OV407

Inquired and searched

- Diligently to know what and what manner of time (whether literal or symbolic) the spirit signified. R1418:6 Sought out and investigated. R1149:5* All the prophets were students of their own and of each other's predictions and especially of their chronological predictions. R481:2

Of the grace

- Favor; blessing; knowledge of God's plans. A26, 84; R1007:4, 643:5, 435:4, 218:2 The opportunity for sacrifice is a favor, because of the great reward and honor promised to Jesus, which we may share

by sharing in his sacrifice. R643:6

Unto you

- The Gospel Church. R218:2

11

1 Peter 1:11 *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

Searching what

- Things. R352:3* For they were closed to understanding previously. R3130:3

What manner of time

- Whether literal or symbolic. B89; C107; E178; R1418:6, 598:3 Or what seasons. R1149:5*

The Spirit

- The holy Spirit was not yet given, because Jesus had not yet suffered and had not yet been glorified. (John 7:39) R3588:5

Which was

- Speaking. R218:1

Did signify

- Was pointing out. R1149:5*

When it testified

- What most of the Jews overlooked at the time of the first advent. A79

Beforehand

- As in the Tabernacle Shadows. T11 The prophets spoke of the sufferings as all future. R218:2, 691:2 God himself more than once in an audible voice bore witness to his Son in connection with his work. R691:2 To all who see how the Church has fellowship with the "Head," both in sufferings and glory, this statement is full of meaning. R218:2

Sufferings of Christ

- Began with the baptism of Christ and still continues. From this standpoint the first advent of Christ has been a gradual one, covering a period of nearly nineteen centuries. R3192:6, 5341:3, 4710:5 "No cross, no crown." "If we suffer, we shall also reign with him." (2 Tim. 2:12) R2557:5, 3683:3, 1782:6, 157:2 Head and Body. R5341:3, 4964:6, 2557:5, 1016:4, 263:2; SM361 The sufferings have not yet been completed, and hence the glory has not come. SM75 Means activity in Christ's service. R1782:6 "Fill up that which is behind of the sufferings of Christ." (Col. 1:24) R3683:3, 157:2 "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." (2 Cor. 1:5) R2000:3 "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17) "Ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:13) R1782:6 "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) R4780:6 "We suffer with him that we may be also glorified together." (Rom. 8:17) R2000:3, 1724:1, 263:2 Israel ignored the prophecies of sufferings and saw only the glory. R669:3

And the glory

- Of power or office. A227 We must see something of "the glory that shall follow," in order to realize the necessity of the vicissitudes of the present trial time. R5147:6

That should follow

- As soon as the sufferings of the Body are completed. R3192:6, 4780:6, 2000:3, 644:4, 157:2; SM361 The great work of filling the world ocean deep with the knowledge of the Lord, the restitution of all things. R2000:3, 1418:6

12

1 Peter 1:12 *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

Unto whom

- The prophets. R435:5 They had their measure of light, and because faithful to it, great will be their advantage in the resurrection. R946:1 They were used as God's mouthpieces simply, and laid up treasures of wisdom and knowledge which are made manifest during the Gospel age, by the holy Spirit, as meat in due season, for the Church. R598:3

It was revealed

- God used them to express his mind; though generally they did not understand the import of the words they used. R370:5 By the angel, no revelations were made to them by the Spirit. R218:2 In the past the Spirit's operation was chiefly mechanical; to us it is explanatory and sympathetic. E178 Prophecy can only be fully understood when fulfilled, and a truth is not fully revealed until it is understood. R66:3* The Lord no longer sends his messages after this manner. R3424:1 The Saviour and his apostles often speak of these writings as the Word of God; recognizing, and directly asserting, their divine authority and inspiration. R1622:3

Not unto themselves

- As claimed by the Higher Critics. R1690:5 Nor to the unregenerate world. R3646:3 In many instances those who uttered the prophecies and those who heard them comprehended them not. R3455:2 They were the pen and tongue which the Lord used in preparing statements to be understood by his people of the Gospel age. NS663:4 They were used as God's mouthpieces simply. R598:3 They sought the significance of their own utterances. R2484:6 God did not commit all these sacred things to their understanding. R349:6*, 182:2 The glorious inheritance of the saints of the Gospel age was never made known in former ages, not even to the prophets nor to angels. R1598:4 "I heard but I understood not." (Dan. 12:8) "They say of me, doth he not speak parables?" (Ezek. 20:49) B23; R3646:3, 1148:3, 349:6 Only those who recognize that there is a Spiritual Israel, antitypical, are able to appreciate many of the promises of the Old Testament. R4287:3 Holy men spoke things that were not their own thoughts, but which encouraged themselves and those all about them. R2521:2, 1491:1

But unto us

- The Gospel Church. B22, 203; R3614:3, 2542:3, 2371:2, 946:1, 598:3 The Body of Christ. R1524:5 Revealed by degrees for the Christian Church, as the age advanced towards its termination. R946:1, 368:3 A period of time embracing the entire Gospel age. R517:3 All that was written aforetime by Moses and the prophets, was designed specially for us who are in Christ, for the instruction and comfort of the children of God. R3646:3 Spiritual Israel is blessed by the meaning of those types and shadows of the past and by an understanding of the mystery of the divine plan presented in those types and prophecies. NS361:5 "Upon whom the ends of the world (ages) are come." (1 Cor. 10:11) R3650:5

They did minister

- The truth which God was sowing, through their instrumentality, was not then due, but was being sown for the righteous some centuries down the stream of time. R946:1 Reported—Declared. R1149:5* Light due in their day. R957:2

By them

- The apostles. F232; R1524:5 The apostles preached not with man's wisdom but with the wisdom from above. Their human weaknesses were not permitted to mar their work or usefulness as apostles. F224; R1526:3

Have preached

- Delivered. R1149:5*

The gospel

- Good news. R218:2 Message. R1149:5* After Jesus' ascension it was revealed through his apostles. R442:5 It was the very same gospel of life and immortality brought to light by the Lord himself. R1524:5; E232

Holy Ghost

- Holy Spirit. R1524:5, 1419:3, 1149:5* It caused the prophets of old to speak and write the divine Word without comprehending the meaning of their own utterances in full, and sometimes not even in part. R2070:3 Every time the Apostle Paul referred to his apostleship he announced himself one of those specially commissioned "by the holy Spirit sent down from heaven" to preach and to establish the Gospel. R1419:3 To be your guide in understanding the preaching. R218:2

Down from heaven

- Not with man's wisdom but the wisdom from above. R1526:3

Which things

- The clean and beautiful principles of divine truth given to the saints of this age. C123 Respecting the times and seasons, the sufferings of Messiah and the glory that would follow. Q605:2 This new gift (immortality) was never known of before this Gospel age. R252:3

The angels

- The holy angels, having witnessed the failure of angelic efforts for man's recovery in the days before the flood. R1678:5 They are earnest students of the plan for human salvation. R1478:6 The angelic hosts are watching and learning lessons in respect to all this shepherding of the flock through the narrow way. R4280:2 As we toil upward on the narrow way, angels look on amazed at the grandeur of the plan which is able not only to rescue a fallen race from death but to display "the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7) R143:4, 281:5 An "innumerable company of angels" still watch our progress and gladly become "ministering spirits" who will soon be rulers. R281:6 The angels are not infinite in knowledge. R41:4* Gladly are they ready for any service. R1681:3 They are also learning the immensity of God's love, wisdom and power; the exceeding beauty of holiness in contrast with sin and the lesson of complete submission to the will of our Father. R254:1 Throughout the six thousand years during which God has permitted evil, the angels have been looking on. The introduction of evil was a great test to them at first. OV394; NS438:3

Desire to look into

- Are deeply interested in because in the divine plan they see God's wisdom, justice, love and power shown as never before. E412 Who diligently searched and sought to discover the deep significance of the prophecies of these things. R1598:5 Into the plan which God has since been working out, and ever ready to do his bidding in our service. R1678:5; NS813:1 No work is more noble or ennobling than the reverent study of the revealed purposes of God. A13 To be devoid of desires to understand the prophecies indicates lack of interest in God's plans. B17 The angels were not permitted to. Meanwhile God gave laws, and caused types and shadows of his plan to be enacted. R470:3

13

1 Peter 1:13 *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

Wherefore

- Refers us to the glorious hope of our high calling, and of the necessarily severe measures required to fit us for our exalted inheritance. R3149:1

Gird up the loins

- Cast aside the weights of unnecessary worldly cares, redouble your diligence, increase your zeal, renew your determination. R3149:3 Our chief object in the present life is to fight a good fight against self and against sin. R2725:6 We have determined upon a course of activity; rest and ease are put

aside, we are engaging in an important work which requires all the strength we possess. R4667:6; Q448:5 In olden times, girdles were constantly worn for two purposes; 1) to keep the garments so that they would not be disordered in appearance, 2) for effect upon the loins during active labor. R4667:5; Q448:2 Do not become entangled in worldly matters. R5824:4, 2725:6

Of your mind

- Our minds need to be strengthened; we need to be fortified against all disposition to lassitude. R4667:5; Q448:4

Be sober

- Being vigilant. (Diaglott) R353:5*, 1149:5* Do not allow yourself, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, then to suffer a relapse into coldness or discouragement. Prepare for a long and determined effort. R3149:3 We are to endeavor to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration. R3149:3 Avail ourselves of such helps of pastors and teachers and their literary productions, which prove harmonious with the Scriptures. R3149:3 The Apostle is not referring to the use of intoxicating liquors; there is a spiritual intoxication, the spirit of error; all the world are intoxicated with this spirit. R5632:6, 5633:2 We should be of serious mind, thoughtful, not given to frivolity or levity, but earnestly watching our thoughts, our words, our doings, that we may in all things bring honor to our King whose name we bear. R5633:1, 1938:1 Keep yourself in the love of God and in the service of God, the truth and the brethren. R5824:4 The Church is now being tested for life or death eternal. This thought should make us sober. SM179

And hope to the end

- Do you hope perfectly. (Diaglott) R353:5*, 1149:5* Let us not be discouraged or overcome in any way. R3149:5

For the grace

- The salvation of our own resurrection. R4175:6; HG228:2 Favor. R3149:5 Our salvation completed. F161; R5920:4; CR131 The Christian will not expect his salvation except in connection with the second coming of our Lord Jesus and the establishment of his Kingdom. R3180:5 The salvation of the elect class will be the very first item connected with the Lord's second advent. NS425:4

To be brought unto you

- At the time specified, not previously. F664; R2725:6

At the revelation

- Greek, apokalupsis, uncovering, unveiling. R2979:3 We are not to hope for blessing this side of the manifestation of God's Kingdom. R2725:6; F664 At Christ's second coming; at the establishment of his Kingdom. CR22; NS499:6

Of Jesus Christ

- When he comes to reign in power and great glory, is the Church's exaltation with him, to sit with him in his throne. R3149:5, 2073:5* At his second advent. R2051:2, 3149:5, 2932:6

14

1 Peter 1:14 *As obedient children, not fashioning yourselves according to the former lusts in your ignorance:*

As obedient children

- Who have not cast away their confidence. R3149:5 The Apostle is not addressing the world, but those who have become children of God. R5481:3 They have been made to sit down to meat, and the Master himself has come forth and served them. R3149:5 If we are obedient children, we shall get the proper tests, the proper chiseling and polishing, everything that will make us "meet for the inheritance of the saints in light." (Col. 1:12) R5482:1

Not fashioning yourselves

- Not the fashioning of our will, but the transforming of our minds into the mind of the Lord. "Be ye

transformed by the renewing of your mind." (Rom. 12:2) R5482:2-4 Seeing things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink. R5482:3 That we may be properly exercised by all the trials which God has purposed for us. R5482:2 According to the divine instructions. R3150:1 Do not conform yourselves. (Diaglott) R353:5*

Former lusts

- Desires and ambitions, which we had. R3149:6

15

1 Peter 1:15 *But as he which hath called you is holy, so be ye holy in all manner of conversation;*

But as he

- "Walk worthy of God, who hath called you unto his Kingdom and glory." (1 Thes. 2:12) "Ye should show forth the praises of him who hath called you out of darkness." (1 Pet. 2:9) F91

Is holy

- Perfect; that which is whole, that which is complete, lacking nothing. CR451; R5856:3

So be ye holy

- Let your will be perfect; nothing less is acceptable to him. CR455; R5482:5 God is speaking to the new creature, the Gospel Church. CR453; R1351:4* Absolute holiness is the standard which our minds can gladly and fully endorse and live up to, but to which we can never attain actually in our fallen nature. F136; R5127:4 Holiness is the standard of perfection. R5482:5 This will be the standard before all of the world in the thousand years. CR452 In the present life the new creature is a representative of God and his righteousness and should seek to walk in accord therewith. F92 Put away all anger, malice, envy, hatred and strife and put on instead the fruits and graces of the Lord's holy Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love. SM336

Conversation

- In all your conduct. (Diaglott) R13:2, 353:5* Behavior. R5405:4 Conversation has a broad meaning. It relates to all our conduct with respect to others. Our thoughts words and deeds. 5482:6, 3149:6

16

1 Peter 1:16 *Because it is written, Be ye holy; for I am holy.*

Be ye holy

- We who are called to be partakers of his own nature and glory. R3149:6 Any instrument that God would use and recognize must be holy. SM578 He is the pattern, we are to copy that pattern as much as possible in our daily lives, especially in our wills, our minds. R4662:6 We were by nature unholy; hence his arrangement for our justification, our being made right, whole. R5856:3 A continual effort to bring our conduct, thoughts and intents of the heart into subjection to the divine will; but we can never attain to it actually and physically so long as we are subject to the frailties of our fallen natures. R5127:4 Strive after actual soundness and perfection. R3280:2 The world in general will be made right during the Millennium. R5856:3; SM578

For

- Because. (Diaglott) R353:5*

I

- The Lord. R3149:6, 5127:4

Am holy

- The very standard and pattern of righteousness. R1800:2

17

1 Peter 1:17 *And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:*

Call on the Father

- Not on the Son. R2425:6* The Judge of all. F400 Judgment; of the Father, and by the Son. R2426:5

In fear

- Not in levity, frivolity, sensuality, money-grabbing, carelessness or slothfulness, but in earnest watchfulness of every word and act to please the Lord. R2289:6 Perfect love casts out slavish but not reverential fear. R2986:6

18

1 Peter 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

Ye

- The Church. R4633:2, 4536:2 The world is not redeemed as yet. Jesus' merit has not yet been appropriated for all men. R4633:2

Were not redeemed

- Relates not so much to our ultimate deliverance from death, as to our present loosing from an evil course, vain conversation, foolish talking, and iniquity in general; this liberty was purchased for us by the blood of Christ. E432 Purchased. R965:2 Bought. R4991:4, 4536:2, 1878:3, 1086:3 Not with the example, but with the blood of Christ. R1810:4*, 1321:6

With corruptible things

- We are redeemed with the incorruptible life of Christ; the life which was not under penalty, not forfeited, not condemned but approved. HG482:3

As silver and gold

- "Ye have sold yourselves for naught, and ye shall be redeemed without money." (Isa. 52:3) E438 The traditions handed down from our forefathers really make void, meaningless, ungracious, the message of God's wisdom and love. OV260; E438

Vain

- Fruitless. E258

Conversation

- Life. E258

19

1 Peter 1:19 *But with the precious blood of Christ, as of a lamb without blemish and without spot:*

The precious blood

- The death; sacrificed life. E385; R4147:2, 1293:2, 1230:3, 211:5*, 122:2 Illustrated by the blood of the bullock sprinkled on the Mercy Seat. T59 The New Covenant of divine mercy and favor toward whosoever will is sealed by the blood of Christ, his death. NS289:2 It does not mean literal blood. R1230:3 Our justification, without Christ's death as our ransom price, would have been legally impossible. R1247:1, 1031:2 The merit of his sacrifice of earthly rights. R4528:2, 1350:2* The merit of Christ will not be applied to seal the New Covenant until the last member of the Great Company shall have suffered the complete destruction of the flesh. R4601:6 It is the merit of our Lord's sacrifice that cleanses or purifies us from sin. E445 It signifies that the valuable sacrifice of Jesus' life was made on our behalf. NS623:1 All that the word ransom means, giving of life in exchange for life. Q563:6

Of Christ

- Jesus' merit is all-sufficient for the whole world, but he has not yet appropriated it for all men. R4633:2, 2855:5, 1316:2, 1230:2, 1299:1 The only true foundation of the Christian's hope; redemption through the precious blood. R5822:1 Neither the blotting out of sins nor even their covering, is possible, except as the sinner shall first of all accept of Jesus through faith. R2855:6 His blood became the basis for the forgiveness of our sins, made peace for us, opened up the way to reconciliation, and transferred us from the domain of sentenced culprits, back to sonship in the family

of God. R120:3 In the 43 times that the blood of Christ is mentioned in the Bible, not once is it hinted that it represented the slaying of his carnal nature, nor that he had about him anything evil that required to be destroyed. R1230:2 This sacrifice was not made in the change of nature from spiritual to human, but was made after he had become a man; "a body hast thou prepared for me." (Heb. 10:5) R573:3 "Ye (the Church) are bought with a price." (1 Cor. 6:20, 7:23) Not at Calvary but at his ascension when "He appeared in the presence of God for us." (Heb. 9:24) R4633:2, 1350:2*, 1247:1, 1086:3, 876:2, 684:2, 642:2, 464:4, 392:3, 387:2, 381:2 "Who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6) R4372:1, 5152:1, 1086:3, 876:2 "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14) R866:4, 1810:4*, 1298:6* "Who through the eternal spirit offered himself without spot to God." (Heb. 9:14) E450; R1298:6 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by (in) the spirit." (1 Peter 3:18) R652:6 "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) R866:4, 876:2, 1810:4* That will restore mankind. R866:4

As of a lamb

- As typed by the shedding of the blood of the Passover lamb throughout the Jewish age. R1336:3*, 1312:6 "The Lamb of God, that taketh away the sin of the world." (John 1:29) A103; R788:3, 685:4, 573:3

Without blemish

- This must be true of every sacrifice upon the Lord's altar, as the Law clearly taught and the types showed. R4398:3 Every member of our race was spotted and blemished by inherited sin and imperfection, hence the necessity for the divine provision of justification by faith. R4398:3

20

1 Peter 1:20 *Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

Foreordained

- Foreknown, forearranged. R2479:2

Before the foundation

- Love has been active preparing for the redemption ever since sin entered. T126 Not "from the foundation," as in the case of the sheep class of the Millennial age. (Matt. 25:34) R2607:1; A305 The endless, heavenly, spiritual Kingdom was prepared long before the earth was founded, its inception being in Christ. R2607:1, 5057:3, 4398:5, 2690:1, 2122:4

21

1 Peter 1:21 *Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

God that raised him

- It was his soul that died, he was wholly dead, and could have no power whatever to resuscitate himself. R2795:2 No agency of man, nor even the angel Gabriel, was permitted in the work of our Lord's resurrection: no agencies great or small were employed. God raised Jesus, and will raise the Church. R1005:4

Up from the dead

- From "hades" on the third day. CR277

22

1 Peter 1:22 *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

Have purified

- A thorough cleansing of the heart, the mind, the will, the actuating intentions, or motives. R4766:2 When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as new creatures and were started in a new career. R4766:3 Lived more purely. R276:6

Your souls

- Your beings; nor merely the physical being. R205:3, 4766:2, 276:6

Obeying the truth

- We receive a knowledge of the truth, of God's will; then it is for us to put it into practice, to weave it into our thoughts and words and doings, by feeding constantly on the Word. SM704; R1802:6* We do not inherit this God-like quality of love. It is only in obedience to the truth that we acquired this love, being purified thereby from the downward tendencies of our fallen nature. R1670:2 It is not necessary to know all truth; but necessary for us to know the great truth—that God condemned sin, and that the whole world of mankind came under this condemnation, and that God has provided a particular way of escape by being justified by faith in Christ and taking up the cross and following in his footsteps. R4766:2

Through the Spirit

- The spirit of the truth. R2518:1

Unto

- To the extent of. R2807:5

Unfeigned

- Genuine; without pretense; not merely professed. R4766:3, 2518:4, 1670:3

Love

- Greek, phileo, duty love. R2807:5 "He laid down his life for us; and we ought to lay down our lives for the brethren." (1 John 3:16) R2453:4, 4766:5 Our love for the brethren might, at first, be merely obedience in following this command; but as we follow on, our love increases, our sympathy expands. We must not neglect this. R4766:6, 5757:3 The third quarter mark in our race course. NS417:3

See that ye

- Go on to. R2807:5

Love

- Greek, agape, have disinterested love for. R2807:5, 4766:5, 1670:3 Love presides and rules in their hearts, always exercising itself in ministries of kindness and benevolence. R1670:1 Weaker ones are to be cared for and loved, "we ought to bear the infirmities of the weak." (Rom. 15:1) Not by simply ignoring his fault, but while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings. R4767:1

One another

- Love prompted Christian communism. We perceive that some were poor; and, controlled by the spirit of love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. R5849:6 If this spirit prevails among the members of the Lord's Body, they will have a mutual love and care for one another which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming; and throws a mantle over a deformity and endeavors to conceal a fault, and judges the motives of others generously, charitably. R4767:4, 1845:2 Where the brother's flesh is much fallen, we have largely a compassionate love, rather than a loving admiration. R4984:6 The weaker ones of the household of faith are to be cared for and helped that they may grow strong in the Lord. R4767:1 "Let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God." (1 John 4:7) "For ye yourselves are taught of God to love one another." (1 Thes. 4:9) R32:1* The final test of character is love, in deed and in truth. R4524:4 We are to love one another—first our Heavenly Father, then our heavenly Lord Jesus; and finally we should love, and as we have opportunity serve, the brethren. R5850:6 Purifying of the heart by the truth is both an instantaneous and a gradual work. R1670:4

Fervently

- Intensely; not cold and indifferent, willing to lay down our lives for the brethren. R2518:4, 4766:5 We should recognize that they, like ourselves, are new creatures in Christ; and this should give us great sympathy and a desire to do everything we can to encourage them, to help them. R4766:3 Verses 22 and 23 are a divine explanation of how the holy Spirit will manifest itself, and are the qualities to be looked for in the servants of the Church. R2446:5

23

1 Peter 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

Being born again

- Begotten again. R1697:6, 837:1, 192:3; E105 In 1 Peter 1:3 ana-gennao is correctly rendered "begotten again," but in verse 23 the same word is rendered incorrectly "born again." R837:1 To be genuine, it must be a begetting by the truth, not by error. R1698:1,6 Isaac was the heir of Abraham and child of promise (by Sarah), so we like Isaac are children of God, children of the promise or Sarah Covenant. R777:4

Not of corruptible

- The new creature is begotten of incorruptible seed in the sense that this seed will not become unholy. The Spirit of God always stays pure, holy, incorruptible. Q509:4

Of incorruptible

- Greek, aphthartos, that which cannot decay; not liable to corrupt. E398; R2339:3, 204:1 The word incorruptible, when applied to being, existence, is of similar significance to immortal. R1642:4

The Word of God

- The inspiration and importance of the Word of God are shown in 1 Pet. 1:10, 11, 23, 25. R2012:5 The text book from which the world will be instructed during the Millennial age. R1526:2

Which liveth and abideth forever

- Faith must be a reasonable thing, well founded in that which is fixed, immovable, sure and steadfast, even in the Word of God which liveth and abideth forever. R2162:1

24

1 Peter 1:24 *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:*

Flesh

- Flesh and blood uniformly represent human nature. R611:3

25

1 Peter 1:25 *But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

Word

- My Master gave his word, that believing, I might have life through his name (John 20:21); and, that thank God, this is the word by which the gospel is preached unto you. R803:1

1 Peter 2

1

1 Peter 2:1 *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,*

All evil speakings

- Evil speaking is strictly forbidden, as wholly contrary to God's spirit of love, even if the thing be true.

R4803:1 Professed Christians are often the most pronounced scandal mongers. R4803:1 Those who hear slanderers are partakers of their evil deeds. R4803:2 Evil words and deeds represent some wrong condition of head or heart; the Lord's follower should daily, hourly, keep watch over his thoughts, words, deeds and underlying motives. R4524:1 The advanced Christian sees that in the Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery and rapine. Any of these things done in the Church, among the professed people of God, is doubly evil; the assassination and robbery of a brother. R2444:6

2

1 Peter 2:2 *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

As newborn babes

- Applied to newly consecrated saints, as babes in Christ. R562:6, 4968:4, 3621:6, 229:3, 23:5* We find that repeatedly in the Scriptures the young Christian and the less developed are likened to babes, to children. R2660:2 The babe cannot be expected to grow up to manhood instantly. R118:5* A babe in Christ is a member of the Body, as really as the well developed Christian. R118:2* Those just beginning the new life. R3621:6 If a babe had done something worthy of stripes, he would be treated according to his infancy. R5102:5 "Such as have need of milk and not of strong meat." (Heb. 5:12) E238; R23:5* Some writings of the Epistles were suitable for babes in Christ, and others were strong meat, the deeper things of the divine plan. (Heb. 5:13) R5941:3 Some now living, perhaps a good many, who are consecrated to God and whose consecration has been accepted, who are not in the light of Present Truth, are "babes" in Christ, and others the "Great Multitude." R5134:4 Here the figure is of the resurrection life already begun as a babe in Christ. NS336:3 The divine provision is so wonderful that even babes starved for the milk of the Word, may quickly appropriate strong and nourishing food and become clear in the knowledge of God. HG682:6

The sincere milk

- The simple truths, the foundation doctrines; the first principles of the doctrines of Christ. R3621:6, 5327:1, 4968:4, 563:1 It is all right for beginners. R23:5* The means by which a newborn babe grows. Eating of strong meat would cause it to strangle. E240 An occasional cup of milk is good even for grown folks. But grown men need stronger food. R23:5* The Lord gives the milk of the word at first, that the new nature may grow thereby, and become able to digest stronger food and thus develop in character likeness to our Lord. R4817:6 The holy Spirit, the new creature germ, must grow through nourishment. R5759:2

Of the word

- God's Word is a great storehouse of food for Christians in all stages of development. A24

May grow thereby

- So that in due time you will "Be no more children tossed about with every wind of doctrine." (Eph. 4:14) R3622:1 Become strong; suggesting a process of development. R4817:6, 5102:5 As the babe goes on, he should feed upon the strong meat of God's Word. R4968:4 The spiritual babe that does not grow will never reach manhood's estate. He will never be a king and priest. R5327:1, 5088:4

3

1 Peter 2:3 *If so be ye have tasted that the Lord is gracious.*

Ye have tasted

- Only those who come with sincere hearts to taste and see for themselves can ever know. Theirs is the "hidden manna." (Rev. 2:17) R1957:6

4

1 Peter 2:4 *To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,*

Unto a living stone

- Christ, the top-stone in the pyramid, God's building. R813:1*, 3622:4, 2656:6, 1982:1, 1568:4, 135:1; A83

Disallowed

- Rejected. (Diaglott) R813:1*

But chosen of God

- Elect, seeking to be members of a class which was predetermined, foreordained of God. R3587:3 Christ is chosen of God. R25:1* "I will engrave the graving thereof, saith the Lord of hosts." (Zech. 3:9) R1490:6

Precious

- Honorable. (Diaglott) R813:1*

5

1 Peter 2:5 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

Ye also

- The sanctuary class, the sanctified. C180; T26 All of God's faithful saints are living stones in the Temple of God, through which, eventually, all the world shall have access to God. PD45/55

As lively

- Living. E375; A83; R5713:5, 4645:2, 3622:5, 2832:5, 2520:6, 1855:1

Stones

- Greek, lithos, smaller stones than petros or petra. F221, 220 Rough by nature, out of harmony with the chief corner-stone, the top-stone laid in heaven. E232 Greek, petros, a stone, a piece of a rock: petra, the rock in mass, the foundation rock. R1760:3, 1525:1 The entire Church, all the consecrated believers. SM461; R5713:5, 4645:2, 2737:5, 2656:6 All the members of Christ's Body, built upon the foundation. R1760:3, 1981:6; NS194:4 The New Jerusalem, the Church had twelve foundation stones, built upon the one foundation rock, Christ. SM463 Each of the Lord's faithful disciples. R3375:2 Not composed of literal stones. Not visible to the natural eye. R2832:5 The saints are living stones, being chiseled and polished, preparatory to the uniting of all these in one grand, glorious Temple of God beyond the veil. R5713:5, 5504:2, 2832:5 Worldly persons, worldly methods and worldly aid and wisdom are to be rejected. Only Israelites indeed will be accepted. R2512:5 The living stones constitute the Temple of God, and should be as fully reverenced as temples made of literal stones. R5187:1 Peter was one of the living stones built by faith upon the rock of truth. He himself was not the rock. R4645:2; HG736:3 The Lord is the great rock upon which the Church is built, while Peter is one of the living stones in the glorious Temple built upon that rock. R1525:1 Peter and the other apostles are presented to us as foundation stones built upon this great truth, that Christ is the Redeemer, the Savior, the Messiah. R3789:2, 4116:6 The great work of preparing these living stones for their places in this building of God is still in progress, although it is almost completed. R3622:5, 1568:5, 399:4 All these persecutions (of the world, false brethren, Satan) will be recognized and rejoiced in as the agencies of his providence in chiseling, shaping and polishing us for the glorious Temple. R5651:1

Are built up

- Under the headship of Christ; through the operation of the holy Spirit. R2656:6, 4645:2; SM461 Shaped, chiseled, polished, by Jesus as the Father's representative. F195; R3622:5, 1568:5, 292:2

A spiritual

- Greek, pneumatikos, a family or household of a spirit order or kind. E313

House

- The Temple of God, the Church, the house of God whose foundation and capstone is Christ. R4645:2, 5504:1, 5250:1, 2656:6, 1760:3, 1484:1 Typified by Solomon's Temple. F73; R5713:5, 2987:2,

2508:2, 2367:5, 292:2 The glory of the Lord is to fill his Temple when its last living stone is polished and approved and set in place. C180 A house of sons. The real house for which Jesus had zeal. R5250:2 It will be spiritual, unseen by men, each member like unto the glorified Jesus, far above angels—and God by his holy Spirit will dwell there in fullest measure. R5504:2 To think of Peter as the only foundation for the Church would be to deny Christ's teaching and Peter's own statement. SM461; HG737:2 The trials and difficulties of life are shaping and fitting the members for glory, honor and immortality; membership in the Temple. R5713:6

Offer up spiritual

- "Spiritual" is not in old manuscripts. Not spiritual, but human rights, privileges and life are sacrificed. B208; T22; R3587:3, 3265:5, 1982:1, 441:6 As typical sacrifices were offered, so we may offer up spiritual sacrifices, holy, acceptable to God by Jesus Christ. R600:2

Sacrifices

- Willing service and obedience, praise, and whatever is done to the glory of God. T120 Represented by the sacrifices offered on the Golden altar in the Holy. T22 The careful and conditional study of God's plan; the imbibing of its spirit; leading to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require. R3199:3 The true principle of sacrifice seeks not the poorest and leanest part of our sacrifice to offer before the Lord, but the fat; the freshest hours, the choicest talents. R548:6 Justice never requires sacrifice. R5005:3 Jesus and his followers take a higher plane than justice, waiving their own rights, they become sacrificers of their own comforts, preferences, desires, to the doing of the divine will, to the serving of the brethren and mankind in general. R5005:3, 3199:2 Previously justified, i.e. reckoned clean and fit through faith in the ransom are acceptable to God. R819:2, 441:6

Acceptable to God

- Well pleasing. (Diaglott) R813:1* Nothing imperfect or sinful is acceptable to God in sacrifice. R441:6 Be our sacrifice ever so lame and imperfect, it is reckoned holy and without blemish, if we presented it to the Father in and through the merit of our Redeemer. R1133:1 Those who offer incense on the Golden altar acceptable to God come very close to their Father. TS120

By

- Through. (Diaglott) R813:1*

6

1 Peter 2:6 *Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

Wherefore

- Because. (Diaglott) R813:1*

Chief corner stone

- A foundation stone. (Diaglott) R813:1* The Lord Jesus Christ; capstone of the whole. SM461, 463:2; R2656:6, 1981:6, 681:6 The Church of God, are now being shaped, fitted and prepared for positions in the Temple of God of which the dear Redeemer himself is the chief cornerstone, the foundation. R3587:3, 1982:1 Very soon the union between Jesus and the Body will be complete, as expressed by the prophet: "He shall bring forth the headstone thereof with shoutings, crying; Grace, grace, unto it." (Zech. 4:7) R135:4, 271:4

Elect

- Chosen. (Diaglott) R813:1*

Precious

- Honorable. (Diaglott) R813:1*

That believeth on him

- Who confides in it. (Diaglott) R813:1*

Confounded

- Ashamed. (Diaglott) R813:1*

7

1 Peter 2:7 *Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*

Unto you

- The household of faith. R3280:1

Which believe

- In Christ as your Redeemer. R1649:3 With the heart man believeth unto salvation; it is a heart matter, not merely a mental matter. CR150 Those who take up their cross and follow Christ are the believers. CR150 All the teachings of the Lord's great plan are revealed to this class. CR155

He is precious

- Correspondingly as we know him and trust him. R2833:4 Those who have received the spirit of a sound mind now long to be with him and now appreciate him as others do not. R3773:2 The more we come into real touch with him by faith and obedience, the more precious he becomes to us. CR149 How precious Christ is depends upon the clearness of our sight. To those who get the proper view of this gift of God's love "He is altogether lovely." (Cant. 5:6) NS609:6, 39:1 We do not need to wait until his second coming and until the actual resurrection. NS534:1

Which the builders

- Of the nominal Church. R813:1*

Disallowed

- Rejected. (Diaglott) R813:1* Substituting the name of Peter. R813:1*

Head of the corner

- Jesus Christ is the chief cornerstone, the sure foundation. R1484:1 Christ Jesus is the great cornerstone of this house of sons; the followers are being shaped and prepared as "living stones." R2520:6

8

1 Peter 2:8 *And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

Stone of stumbling

- The Lord is a stumbling stone in the pathway of many. R5258:1; NS41:5 Israel, the typical house, stumbled in that they did not recognize his presence among them, and rejected his sacrifice as the basis of justification. The same stumbling-stone is now in the close of the Gospel age causing many to stumble. R681:6, 4942:5 Some of the true Israelites were stumbled, not the Gentile nations; so we believe that today many good Christian people are stumbling over Christ's presence. R5258:1

Rock

- Christ Jesus. R1522:1 Those who are rooted and grounded in Christ and built up in him, in his doctrine, his love, and his character, shall never be moved. He is the sure foundation upon which we build our superstructure. R1922:5 In ourselves we find no ground of stability upon which to rear our building of character and faith. R1922:4

Of offence

- To many; until the time of its exaltation. R3622:5

Which stumble

- Because they do not accept the great foundation of faith—the ransom—they are unworthy to stand. R3622:5, 1568:5

At the word

- Ignoring the Bible doctrine and terms of salvation, merely holding to morality as the hope of everlasting life. R1690:4

Being disobedient

- Who will not accept its plain and simple teachings relative to the great foundation of our faith, Christ Jesus, who gave his life a ransom for many. R3622:5, 1568:5 God lays great stress upon loyal and loving obedience on the part of all his children. R3622:5, 1568:5 It was only a little matter of disobedience that cost Adam and his posterity so dearly, and that will bring similar results to all those who, having once escaped the condemnation of death through faith in Christ the Redeemer, thereafter prefer to appear in their own righteousness. R3622:5, 1568:5 God does not propose to deliver his Kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into the proper attitude; and hence must come up through great tribulation. R1649:3

They were appointed

- God designed that they should stumble because they are disobedient and refuse to stand before God in the robe of Christ's righteousness, but prefer to appear in their own. R3622:5, 1568:5

9

1 Peter 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

But ye are

- The consecrated Church of Christ; the sanctified. R4812:4, 3621:2, 1820:3, 1567:3; T27; CR471 The Apostle Peter is pointing out the fact that the Church of Christ is separate and distinct from all other people. R5460:3 All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house. 4593:6 New creatures in Christ, neither Jew nor Gentile, bond nor free. 2125:5

A chosen generation

- Greek, genos, race. D603; R5460:3, 2129:1 Chosen race. (Diaglott) R1149:6* A new race. All are begotten of the holy Spirit. They must first make a full consecration before this new generative power will begin to operate in them. R5460:6, 3621:3, 2129:2 New creatures in Christ Jesus. R2129:1 A new order of beings, chosen of God as the heirs of his special favor. R1567:3, 3621:3, 2129:2 These only are being called, chosen, and proved during this Gospel age. R2051:2 These new creatures are as yet only begotten and developing in the embryo state, the full development or birth being due at the resurrection. R1567:3, 3621:3 There will be none but holy ones in it. R5460:6 We are the ones who represent the Kingdom in the world now; even though it is not certain we will be one of these. Q423:1

A royal priesthood

- The work of a priest is that of intercession and instruction in righteousness and logically implies subjects and a future work of salvation. R12:2*, 404:3* The word "priesthood" stands for teacher, because under the Jewish arrangements all the priests were teachers, instructors of the people. CR408; R992:6 The Royal Priesthood, of which the Redeemer is the Head, has a variety of titles and offices: King, Priest, Judge, Lawgiver, Mediator, Father; respecting special features of its service for the blessing of all the families of the earth. R4390:1 For the whole world. R3109:1, 3621:3, 2129:4, 1567:3 Aaron and his sons did not typify the still higher priesthood which God had in mind when he established the Levitical priesthood. This higher order of priests was typified by Melchizedek, the king-priest. R5460:6, 5424:2, 2935:5, 2128:6, 2051:2; SM139, 137:1 Natural Israel was also given a promise to be "a kingdom of priests and a holy nation." (Ex. 19:6) HG51:6 Speaking prophetically; we are not priests yet. It is only those who will be declared worthy to sit with him in his throne that will be the Royal Priesthood; those who make their calling and election sure. CR361, 457:2; R4967:1, 4655:5; OV110 The real Royal Priesthood will be that portion of us that will attain unto the first resurrection. Q83:T; R4389:4 The Church of the first-borns will all be overcomers but only a Little Flock will be found specially saintly, holy. These will be the antitypical priests. R4999:1 Typified by the priestly family of Aaron; they do not find their antitype in the clergy of today, but in God's consecrated people, whether in or out of public ministry. R4703:3, 5765:3, 5638:3, 5628:2,

5616:4, 4812:4, 1135:6 All the true Church are priests, an association of priests, and not an association under the control of a clerical or priestly class. R1575:4, 2922:1; NS63:6 Peter, falsely styled the first pope, contradicts all such popish ideas by declaring the whole Church, including the very humblest one, God's Royal Priesthood. R1808:5 In the type, the under-priesthood received a measure of the anointing oil, prefiguring the real priesthood to come. R5392:3 In the antitype, all of God's consecrated people are prospective kings and are sacrificing priests. R5638:3, 5650:6 The Christ, Head and Body, will be the antitypical Royal Priesthood. PD39/50; R3108:6, 510:5; HG689:1 Jesus, from the time of his resurrection and ascension to God, has been the chief or High Priest. SM137 Now the Church of Christ, the saintly Bride class, is being selected from the world to constitute the royal family of the future, when completed and perfected by the first or chief resurrection. R5899:2 The royal feature of the matter belongs to the future; we have no royalty yet. R3265:2, 3267:6 The royalty of the priesthood signifies that it will no longer be a sacrificing class. OV204 What does royal mean? It means to be a king, a priest, to be a teacher. When his Kingdom would be established, Jesus would be the great King or Priest, unto the Church, and they would be assistant kings and priests. CR250 Each overcomer is a priest, and all regard Jesus as the High or Chief Priest of our profession. R397:6 The royal feature differentiates the Melchizedec from the Aaronic order. Aaron and his sons had nothing whatever to do with the royalty of the typical kingdom. SM139 A people to be clothed with authority and power to stand between God and fallen humanity, to lift humanity up from its degradation and restore it to the divine likeness and favor. R3621:3, 1567:3 The lesson to each member of this Royal Priesthood (prospective), is that the special mission of their office, vocation, calling, in the present time, is to sacrifice. R3265:3 They are all self-sacrificing priests, who serve the living God through Christ Jesus acceptably, by serving one another, and all men as they have opportunity, and in general serving the Gospel. R2129:4 The priesthood does not end when the kingly powers begin, for it is written concerning the future reign, "And hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5:10) R2128:5 They will perform the priestly offices for the world of mankind, ransomed by the great High Priest and his "better sacrifices." HG337:4 So styled in the embryo state; speaking of all who become united to Christ, of every faithful believer anointed with the holy Spirit. R5616:4 Now is the time, in the dawning of the great antitypical Jubilee, when all the priests are to blow upon the silver trumpets, making known to the world the riches of God's grace about to be revealed. R4671:6 The saints of this Gospel age are an anointed company—anointed to be kings and priests unto God. A81 The Christian worthies are promised that they shall be a Royal Priesthood; while the promise to the Ancient Worthies is that they shall be made "princes in all the earth." (Psa. 45:16) 5859:3 "Consider the High Priest of our profession." (Heb. 3:1) T22 The privilege of prayer, of approaching God in an acceptable manner, is confined to the antitypical Royal Priesthood. R5692:5 One of the many titles applied to the Church. We are not to try to blend all the various titles yet all are appropriate. R398:3 Prepared for a purpose so that after their development and trials to be changed like their Lord and to share his glory, honor and work as members of the great Messiah. NS513:6, 393:4

An holy nation

- A nation is a body of people united under one government and having common interests and bound by mutual obligations and mutual consent, either expressed or implied, to conserve those interests. R1567:3, 3621:5 The Church; composed exclusively of saints. OV184; R4787:3, 3753:2, 3597:4 Typified by the Jewish nation. B75, 246; R5461:1, 2604:3 A new nation, God's nation, in the world, but not of it. R5825:3, 2276:3 Among the Jews, the "Israelites indeed" became the nucleus, or start, of spiritual Israel. R5817:6; NS642:3 When the foreordained number shall have demonstrated their loyalty even unto death, then this holy nation will be complete; then the blessing of all the families of the earth will proceed. R5817:6, 3753:2 God recognizes no nations except Israel of the past and spiritual Israel of the present. R5626:2 The Kingdom privileges or opportunities which were first offered to natural Israel were transferred to spiritual Israel, whose existence began at Pentecost.

R4593:6; HG386:1 This "holy nation" was founded by our Lord Jesus, and had no existence before his advent. R2127:6 First, the saintly Jews were taken to be the nucleus of the new nation, spirit begotten, heavenly. Subsequently, the selective processes have continued throughout this Gospel age. R4787:3 All who compose this holy nation shall, so far as possible, "live peaceably with all men," avoiding strife and contentions, except where principles are involved. (Rom. 12:18) R2128:3 This "holy nation" looks to a higher King and higher laws than any by which others are governed. R2128:3 Christ comes to reign, and has promised that his "holy nation" shall be associated with him in the reign of righteousness, wherewith he will "bless all the families of the earth." R2128:4 The word nation signifies "people" or "generation"—these generated ones, begotten of the holy Spirit, are the new nation that God is forming. CR304; R5626:6 Christians are not to be unequally yoked with unbelievers. R4776:6 Contemplating the complete subjection of every other power to universal peace and happiness by the aid of the Sword of the Spirit. R3621:5 No earthly kingdom is God's Kingdom except in the sense that Peter declares the Church to be the holy nation. R5680:2 It is this "holy nation" in its preparatory and embryotic condition that is referred to in the parables of the Kingdom of heaven. R2276:3 "The Kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof." (Matt. 21:43) R2604:3 Spiritual Israelites which God is now gathering out of every kingdom, people, nation and tongue to be the Kingdom of heaven, and to rule and bless all the families of the earth. R2364:2 The begetting of this holy nation began at Pentecost. The birth will be the resurrection. OV184

A peculiar people

- A people for a purpose. (Diaglott) R5825:3, 5057:2, 4725:1, 1149:6*; OV358 Separate from the world; in the world and yet not of it. R3621:3 Different from others, possessed of a special love for that which is just, noble and good. R2726:4 They have the spirit of Christ, a spirit of full consecration to the Lord; are self-sacrificing and know no will but the will of the King; adhering to the Word of the Lord as their only law; have a decided faith and act zealously in harmony therewith; they know the truth and are able to give a reason for their hope, while others merely speculate and wonder and doubt. R2128:2 We are a peculiar (separate) people in the sight of the Lord, implying that God has done something special for us. R5461:2, 3621:2, 1567:2 Changed from human to spiritual nature by the power of the truth. R3621:3, 1567:3 During the Gospel age God is calling out a special people. R5460:3, 2276:3 They are new creatures in Christ; they have been purchased or redeemed with his precious blood. R5461:5 Priests do not exercise kingly authority, nor kings, condescend to priestly services, but in this peculiar people, the priesthood and kingship are united. R2128:4 Not striving for the things of the world. R2146:4 They have one particular important work given them of the Father to be done, hence they cannot take part in worldly reforms. R5462:1 Not peculiar in dress, manner, language, or foolish or senseless forms and idiosyncrasies. R2128:2 "Zealous of good works." (Titus 2:14) E30; R5461:5, 2510:5

That ye

- Every member of the priesthood. F242, 295; R1433:4 All; male and female. R1549:1, 5807:5; Q514:4 Should be living epistles known and read of all men. R3211:2

Should shew forth

- Sound forth—in our words and deeds—the message is too good to keep. R5441:2, 5229:3 God's people who have everything to rejoice in will seek to lift high the royal banner, to tell the good tidings of great joy to the extent of their ability and to cooperate with all others who are thus doing. 3777:5 This should be the chief business of all the saints. R942:4 The anointing we have received is for this very purpose. We are to have the courage to speak our convictions. R5547:1 We are to exercise our function of ambassadorship. R5720:3 By constantly yielding to the influences of the Spirit of God. 3656:5 We are light bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights. CR126 The new creation is called to preach, not by ambitions or imaginations, but by the Word. F295

The praises

- A heart filled with the spirit of love, the spirit of God, the spirit of the truth, and overflowing with the same will be sure to bestow it upon others. R4770:5, 2444:1 Witness to the world by faithfulness to the principles of righteousness. Not to convert the world but to gather out the elect Bride of Christ. R5053:1; F90, 92 Virtues of character and plan. R2129:5, 2133:3 By pointing men directly or indirectly to the Lord. R5358:1 God wishes his praises to be known because his praises will show to his creatures the great blessings he has provided for them. R5461:2 Israel gave glory and praise to God for their deliverance from the bondage of Egypt. How much more should those who have tasted of God's grace and goodness show forth their praises unto him. R3998:6 All who are spirit-begotten have the authority to preach and to teach as messengers from God to the extent of their opportunities. OV160 The Lord's servants are light-bearers for the benefit of others, burning and shining lights, sympathetic and helpful lights. R4967:4 Our commission is not to break hearts, but to heal them; to pour in the gracious promises of God's Word, sympathetically. R5521:2 Each one begotten of the holy spirit, love, should seek to let its light so shine out, through all the avenues of communication with his fellow creatures, as to glorify his Father in heaven. R4917:5 If we do not let our light shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. R3199:6 "That men may see their good works, and glorify their Father which is in heaven." (Matt. 5:16) R5057:2 All who have received the ordination of God have the authority to preach. However, sisters cannot preach as do brethren. They are fully ordained to make known the good tidings but not in a public way. OV514

Who hath called you

- With this heavenly calling, not for our own sakes merely, but for his own glory and the blessing of others. R5890:2 The underpriests call is of God. R4528:3

Out of darkness

- In permitting us to brush away the veil of superstition, misunderstanding and mistranslation. R4783:3 We must remember that we were equally in the dark but a short time ago, and that our neighbors and friends are no more responsible for being in the dark than we were. R5521:2

His marvellous light

- This light has an effect upon the world, reproving them and setting before them an example of better living, better thinking. R5057:2 The holy Spirit becomes the illuminating power in the life of these. R4746:2 If we possess the spirit of that new nature we will be active in the service of God's truth now; living epistles known and read of all about us; an honor to him who called us. R4809:6

10

1 Peter 2:10 *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

The people of God

- As the Bride of Christ, she will be his companion, his confidant, his peculiar treasure. R1820:3

11

1 Peter 2:11 *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*

As strangers

- Obedient to the laws, may look for protection under the laws, but not compelled to fight against their King. F594

12

1 Peter 2:12 *Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

Conversation honest

- Words of truth and soberness. R4805:6 God-likeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. R1938:5

Speak against you

- We are to rejoice, even if we are called to suffer persecution for his sake. R5462:4

Glorify God

- By our good works and kindly spirit. R5556:6

Day of visitation

- Of their visitation; in the future. SM153 Shows a distinction between the day of the world's visitation and the day of the Church's visitation. R4993:5 This Gospel age is the day of our visitation, when in the divine favor we have forgiveness of sins and are brought into relationship with the Father. R4993:5 The present time is not the world's, but the Church's visitation. R5084:1

13

1 Peter 2:13 *Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;*

Submit yourselves

- Christians are to be subject to the worldly powers only in the absence of a contrary admonition from God. R5840:4 We are not to submit ourselves to each other but to the Lord and to each other by the will of God to whatever extent we recognize the Lord's leading and guidance through one another. NS381:5

To every ordinance

- Except when conscience would be violated. R2799:5 Including the Sunday ordinances. R3753:5 The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day. R1732:2 The spirit of submission, rather than of contention, is enjoined upon the whole Church. R1553:2

For the Lord's sake

- So that his spirit or disposition may be manifest in you. R1553:2

17

1 Peter 2:17 *Honour all men . Love the brotherhood. Fear God. Honour the king.*

Honour all men

- Respecting them according to their character or office, and obeying the laws, does not necessarily mean a participation with the world in the functions of government. F593 The Apostle points to justice as a consideration for rendering honor, respect and service; honor to whom honor is due. R1556:4

Love

- With agapee or higher love which would gladly lay down life for the brethren. R2807:5

The brotherhood

- Because of God-likeness in their good intentions, and that they have given their hearts to the Lord. R4984:6 Only in proportion as we see character-likeness to Christ can we truly love his followers; where the brother's flesh is much fallen, we have largely a compassionate love rather than a loving admiration. R4984:6

Fear God

- Perfect love casts out slavish but not reverential fear. R2986:6, 2289:6 He who loses the fear of God, and the fear of losing the great prize which God has held out before us, is in a very dangerous position. R2289:5 "He that feareth him and worketh righteousness, is accepted with him." (Acts 10:35) R2289:6

Honour the king

- Kings are not always personally worthy of honor; but honor is always due to the office, which is "ordained of God." (Rom. 13:1) R1555:5

18

1 Peter 2:18 *Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.*

With all fear

- With caution, lest you offend. R1553:1

19

1 Peter 2:19 *For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.*

Endure grief

- This is acceptable to God as a sacrifice of sweet incense. R4805:4

Suffering wrongfully

- It is better to suffer wrongfully than to be contentious, even for our rights. R1553:1 Let us see to it that our sufferings are for righteousness' sake only, let us not charge God or our neighbors for sufferings due to our own faults. R1938:5, 4805:5

20

1 Peter 2:20 *For what glory is it , if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it , ye take it patiently, this is acceptable with God.*

And suffer

- Jesus suffered when he was doing right; and so that is what the Church is doing. CR173; NS215:1

Take it patiently

- Uncomplainingly. R3889:4

21

1 Peter 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

Even hereunto

- Not to expect to have outward and tangible manifestations of God's favor, but to suffer with Christ. They learn that they must be obedient and appreciate what obedience means. R5712:3 To develop our own individual character; to fight a good fight; lay hold on eternal life; to get the blessings which God has invited us to have. SM635

Were ye called

- Called to "glory, honor and immortality." (Rom. 2:7) R3913:5 The true saints must all suffer; for as Paul forewarned, we must "through much tribulation enter into the Kingdom of God." (Acts 14:22) R5696:3 "Think it not strange concerning the fiery trials that shall try you, as though some strange thing happened unto you." (1 Peter 4:12) R5422:4 The Apostle urged the Church as soldiers; as a priesthood; as disciples; as the Body members; as living stones of the Temple; as a chaste virgin, espoused to one husband, Christ—these are all variations of the same call. R399:4

Christ also suffered

- The Head suffered first. R218:4 The Master learned what obedience meant "by the things which he suffered." (Heb. 5:8) R5712:3 Jesus suffered even unto death, and we are to do the same—have "fellowship with his sufferings." (Phil. 3:10) R80:3

Leaving us an example

- Leaving you a copy. (Diaglott) R233:3 Contend only for such things as our Redeemer would have contended for. R4900:4 Perfect in his example, which we should follow. R1810:3*

Ye should follow

- Jesus was the Head and forerunner of the Christian Church, none preceded him as members of the Church. B202 With Christ we present ourselves in harmony with everything written in God's book, to do his will even unto death. R5690:5 This is our privilege to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) R218:4 Abraham and the prophets could not be counted part of The Christ because Jesus had not yet come to set the example. How proper it is that a leader should precede the followers. R218:4

His steps

- Presenting oneself a living sacrifice and faithfully carrying out the consecration vow as did Christ, until the sacrifice terminates in death. A196 Jesus did more than render to every man his due, he sacrificed his own rights on behalf of mankind. R5005:3 To follow in the Lord's steps of humiliation and sacrifice, even unto death, is no light undertaking. It is the means by which we can become partakers of the divine nature with our Lord. R1262:6, 234:4* The Golden Rule was the one by which our dear Redeemer's every action was measured, and it is essential to and incumbent upon all those who would be his disciples, his followers to thus walk in his footsteps. R2689:2, 3586:1 None prior to Jesus' time could have been invited to present their body a living sacrifice. R5774:6, 218:4 The steps Jesus trod were steps of suffering. If we follow in the exact footsteps of another we always arrive at the same destination. R233:3 We must continually lose our mental and moral likeness to the world and be more and more conformed to the image of our Lord. R1007:2

22

1 Peter 2:22 *Who did no sin, neither was guile found in his mouth:*

Who did no sin

- He was uncontaminated by his mother's imperfections. R777:2 While all other men are sinners by nature. R776:2 To the reckoned sons, Jesus' brethren, no sin is imputed. R489:4* Our Lord was a very sick man in the Garden of Gethsemane. But personal sin could not have been the cause of sickness in him for we are told "And in him is no sin." (1 John 3:5) R2767:1*

23

1 Peter 2:23 *Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

When he was reviled

- To be reviled is to be made to appear vile, to be evil spoken of, slandered. R5172:3 His doctrines were disputed and he was slandered as a blasphemer. R4802:6 Finally they reviled him to the extent of crucifying him between two thieves. R5678:6 "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) E191 It is part of the divine will throughout this Gospel age to allow his faithful servants to suffer reproaches even as in the case of the Master. R5189:3

Reviled not again

- Jesus did not retaliate. When evil things were spoken of him he did not speak evil of those who did him injury. R5678:3 Jesus could have contradicted the Jews, telling them the Devil was working with them, etc. But he did not render evil for evil. R4802:6; CR492 At our Lord's trial he was charged with blasphemy, the rabble felt at liberty to abuse Jesus and show their contempt by spitting upon him and smiting him, yet he did not revile against them. R4711:5 No matter how much we are reviled, we are not to revile in return; instead, we are to bless. R5172:3, 4483:6 If the person who has slandered us is in difficulty and needs help, we are to overlook altogether what he has done to us, and be just as ready to help them as any other person. R5172:3 Nor should we under any circumstances leave the Holy to render evil for evil. We must follow in the footsteps of the great High Priest. T63 Our Lord's teaching is all the opposite of the spirit of reviling. R5172:3, 4978:4, 2412:5 If under pressure we revile in return, and slander and backbite, we thus demonstrate our unfitness for a place

in the Kingdom. R5173:2, 4802:6 We can hate the sin, but not the sinner. R4978:4, 2412:5 We are not to attempt to retaliate upon our enemies by doing them evil, or in any manner to "get even with them." This also includes our thoughts. R3136:4

24

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

Bare our sins

- Paid the penalty for our sins which became the full satisfaction of justice. E461; R1058:4, 324:2 The ransom for our sins has been paid by Jesus. R199:3 That is, he bore the punishment of our sins there —death. R387:1 "For to this end Christ both died and rose, and revived, that he might be Lord (Master—or have authority over) both of the living and the dead." (Rom. 14:9) R464:1, 641:6 "And not for ours only, but also for the sins of the whole world." (1 John 2:2) R866:4 All the sacrifices of the Law pointed forward to the great sacrifice for sin slain on our behalf. E446

Own body on the tree

- On the cross; necessary for the salvation of the Jew. R4868:6, 4869:1 The special sense in which Christ was made a curse for the Jew Paul has stipulated in Gal. 3:13, 14. This was to hang upon a tree —the extreme penalty of the Law. (Deut. 21:23) R4868:6

Ye were healed

- Greek, iaomai; to heal. Applied only in a moral or spiritual sense. R4099:5* If we accept by faith God's arrangement for us in Jesus, our shortcomings are made good. R5005:2

25

1 Peter 2:25 *For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.*

Shepherd

- The Heavenly Father, the "Great Shepherd," sent his Son to be our "Good Shepherd" and to bring back to the divine fold all of the sheep that are desirous to return. R4278:6, 2431:4

Bishop

- Caretaker. R2706:6 There is one great Bishop or overseer, who, from time to time, raises up and sends his own special messengers to uncover truths. But our Lord retains the Bishopric himself. R1575:5, 670:6

1 Peter 3

1

1 Peter 3:1 *Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;*

Be in subjection

- Not in a spirit of slavish fear, but in a reverence of love and devotion such as the Church has for Christ. F498 Every woman who usurps the place of the head of the household is surely doing injury to herself and the best interests of her family, even though she may seem for a time to prosper in her wrong course. R5168:4

2

1 Peter 3:2 *While they behold your chaste conversation coupled with fear.*

Chaste conversation

- Conduct. R1553:2

Coupled with fear

- With carefulness to avoid giving offence. R1553:2

3

1 Peter 3:3 *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;*

Outward adorning

- Leading to pride, causing envy and hindering sacrifice. F596

4

1 Peter 3:4 *But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

The hidden man

- "Though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16) F675; R2231:6

Is not corruptible

- Greek, aphthartos; that which cannot corrupt, decay, or lose value. E398; R204:1

And quiet spirit

- Greek, pneuma; mind, disposition. E312, 319

Price

- Value. R2311:6, 3214:6, 2544:6

6

1 Peter 3:6 *Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.*

Not afraid

- Not fearing. (Diaglott) R1553:5

Any amazement

- Any terror. (Diaglott) Any evil results. R1553:5

7

1 Peter 3:7 *Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*

Dwell with them

- Your wives. R1553:2

According to knowledge

- Wisely and generously. R1553:2 Exercising a sound mind in the use of man's highest natural power, procreation. E262

Honour unto the wife

- Taking pleasure in her progress and in all her noble attainments and achievements. R1553:2

The weaker vessel

- Using your strength for her support and encouragement and not for her oppression. R1553:2

Of the grace of life

- Its favors and blessings. R1553:2

8

1 Peter 3:8 *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*

Finally

- Not primarily, but in the glorious consummation. It requires long years to reach this condition. R2877:2

All of one mind

- Harmony does not mean alikeness. Rather it signifies unity with diversity and is more desirable than a sameness. R2877:1 The final result of discipline and instruction in the school of Christ. R2877:5

Love as brethren

- Express your love with only such manifestations as would be proper between brethren. R2213:3 Brotherly love; the Lord's followers should love as brethren, as true brethren ought to love. SM697, 703:1 Such a high standard of love! How many of us, how few of us, have ever realized the standard of brotherly love that would be appreciated by our Lord—the standard that he demands as a condition of our being his brethren. SM703 The increase of knowledge, combined with the increase of selfishness and with the high tension at which people are now living, affects the increase of crime and the decrease of brotherly love. SM699 Love commands that we think as little evil as possible of one another; and that we judge each other's motives generously, charitably; and that we screen each other's imperfections from others, except where principles are involved. R1845:2 "He laid down his life for us; and we ought to lay down our lives for the brethren." (1 John 3:16.) Love for the brethren will be one of the final and most searching tests in which seemingly many will fail. R2453:4 Love for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the Body of Christ. R3932:1 This love ignores wealth, education, earthly standing—ignores the flesh and takes cognizance of the spirit, the will, the heart. R3932:3 This love will not only overlook various weaknesses and imperfections, but is ready to lay down life on behalf of the brethren because they belong to Christ. R3932:2 We learn to love all mankind, even those who misunderstand us and are therefore our enemies; we learn to love all these as brethren. Not as brethren in Christ, but as brethren of the one family of Adam. R3933:2

Be pitiful

- Sympathetic, tender-hearted. R2654:5; SM697

Be courteous

- Humble-minded. SM697

9

1 Peter 3:9 *Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*

Evil for evil

- Let us be like our Lord who, when reviled, reviled not again. (1 Peter 2:23) R4483:6 Forbearance to resent injuries and revilings. SM703

Railing for railing

- Reviling for reviling. (R.V.) SM697

Contrariwise blessing

- By meekness and gentleness, patience and love, show the more excellent way. R4502:1

Thereunto called

- For hereunto were ye called. (Revised Version) SM697

Inherit a blessing

- To be God's agency during the Millennial age for bringing blessings to the world. R2879:5

10

1 Peter 3:10 *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

Tongue from evil

- Neither a back-biter nor one who listens to a back-biter will get into the Kingdom. R4240:5*

12

1 Peter 3:12 *For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.*

Eyes of the Lord

- Even as God's eye is always upon us, so parents should have their children know that their eye and God's eye is always upon them. R1097:4*

Ears are open

- The thought, care and interest of our Father and Jesus will be constantly upon us. At any instant we may engage the special attention of either or both. R1865:2

Unto their prayers

- The providence of God over his sons is a very particular providence. R1561:3

Them that do evil

- Punishments will be adapted to the nature of the offenses, always with the benevolent object in view being man's permanent establishment in righteousness. R2613:5, 2596:4, 723:4

13

1 Peter 3:13 *And who is he that will harm you, if ye be followers of that which is good?*

That will harm you

- The opposition of evil can really only work good to the elect. R1956:2

15

1 Peter 3:15 *But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*

Sanctify the Lord God

- The truth was intended for this particular purpose—"Be ye holy that bear the vessels of the Lord's house." (Isa. 52:11) CR437

And be ready always

- Regardless of the hopes and doubts of others. Always to be done in meekness. R1536:3 Every member of the Royal Priesthood is anointed to preach to individuals. F258 The reading of tracts might be God's way of making ready your answer. R201:2

To give an answer

- "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) R340:1 The majority of Christians, because of carelessness, and not knowing what they believe, are unable to do so. R5640:5, 5052:6 From the Word of God. Only this storehouse contains an exhaustless supply of things new and old together with meat in due season for the household. A25 Those who can give an answer are the ones who have hearkened to the Word of God and know their God. NS495:6

A reason

- Ability to reason is the noblest faculty of the human mind—it is a prominent mark of the divine likeness; it gives to man his superiority over the brute creation and makes him a creature worthy of eternal life; it makes him capable of communion with God, and capable of knowing and loving and serving him. R1565:3 Divine truth is set before us—consistent with itself and with the divine character in every element and feature. It is presented with all the power and force of logical deduction so that our faith in his plan might be a reasonable faith enabling us to give our fellowmen a reason for our hope. R1565:3 While it is true that without faith we cannot please God, it is none the less true that without reason we cannot please him. R1566:2 Since God thus honors the human reason, this likeness to himself which he has bestowed upon his human creatures, who are we that we should despise it, ignore it, or degrade it, or teach others to do so? R1566:2 Human reason cannot

attain full development except under the divine instruction; and only the meek can receive such instruction and be truly wise. R1566:6 It is right that we should always hold the deductions of our reason in abeyance to God's superior wisdom, as he may reveal it. R1566:3 Human reasoning which fails to recognize the metes and bounds of divine revelation is earthly, selfish, and eventually devilish, leading to envy, strife, confusion and every evil work. R1567:1 Thus these two extremes, of underrating and of overrating human reason, are seen to be fraught with evil consequences; with the loss of the truth, of the divine favor, and of the blessings which can reach us only through the channels of inspired truth. R1566:6 The wisdom from above, that reasons on the basis of divine revelation, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (James 3:17) R1567:4 No Christian should be ashamed to be asked a reason for his faith, and he should be so thoroughly informed respecting the divine message as to be able to give it. R5132:2

The hope

- The faith. R4588:2 Our hope is that the curse of sin will be removed; that the reign of evil will come to an end; that all hearts shall be made glad; that the crooked shall be made straight, and the rough places smooth; and that a great jubilee shall come and all men shall be set free from captivity of death. R349:3* Also that the earth itself shall feel the change, and that instead of thorns and thistles and poisonous plants, healthful productions and life-giving fruits shall take their place. R349:4* Our hope that the blessings to mankind will be permanent and lasting is guaranteed because God will establish a government in the heavens which shall rule over all in truth and righteousness. R349:5* It is the hope of being made perfect in Christ, of being made partakers of the divine nature. R351:4* But before we can come into possession of this hope there is much suffering and trial to be endured; there is the "dying daily" until we are dead with Christ. R351:5* "And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3) R351:5*

Meekness and fear

- Fear lest we become a castaway. R349:5*

16

1 Peter 3:16 *Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

Speak evil of you

- To speak anything that is derogatory respecting another, to tell things uncomplimentary of them, is evil speaking. R4281:2 The Lord's Spirit, as well as his Word, forbids evil speaking. R4281:2 The speaking of anything that is prejudicial to the character of another, whether it be truth or falsehood, is evil speaking in the proper acceptance of the term. R4281:2

18

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

For Christ also

- "Christ died for our sins." (1 Cor. 15:3) E442; R3066:2

Suffered for sins

- Death, not eternal torment. R3167:2 He suffered death on account of sin. R4428:6, 710:1 To open up for us and for all a way of reconciliation with God. E446 It was necessary before this sentence or curse could be removed that a satisfaction of justice should be made. R5640:6 By virtue of his sacrifice for our sins we are made acceptable with God, and the condemnation against us as members of Adam's race is set aside that we may have a new start. R3985:3; E446

Just for the unjust

- The redemptive work of our Lord Jesus, accomplished at Calvary making possible a recovery from

the death sentence. R4552:1, 4553:2, 5126:4; NS838:1 To make reconciliation for iniquity. SM150 That he might become the great Mediator. Q197:T Jesus died for Adam and his race. OV349, 198:2, 139:2; SM29; NS731:2 Typified by the sacrifice of the bullock. R4493:1 That all of the unjust—every member of Adam's race—might have the opportunity of returning to divine favor. R5425:6; SM402 Jesus took the place of the original sinner, Adam. Purchasing him back from the death sentence meant the purchase of all who died in him. R5578:3, 4352:2; PT387:4*; OV131 The just one for the unjust many. R391:1, 387:2, 280:3 Jesus died sacrificially. SM561; HG651:3 He died willingly, a sacrifice for our sins. R608:1 The demands of justice must be paid, before the work of restitution could begin. R4792:6 There was a mortgage held on the human race by justice, and their case was hopeless unless a redeemer should be provided. R5433:2, 4552:3 Jesus vindicated the justice of the Law and satisfied its claims upon us by giving himself as our substitute, flesh for flesh—his life for the life of the world. R677:2*, 1336:6* The full penalty of the divine law against us, was the deprivation of life. R4793:1; NS478:3 Jesus, at 30 years of age, was ready to be offered as an acceptable sacrifice of sweet savor to God, on behalf of mankind. R4958:4 Crucifixion was the only way in which our Lord's death would be of full value and accomplish the purpose intended. R5126:4 "Behold, the Lamb of God, which taketh away the sin of the world." (John 1:29) R779:2 "He gave himself a ransom for all." (1 Tim. 2:6) A156 Unjust sinners. R199:3 This was only one step in the route to man's reconciliation. Had the Redeemer remained dead the result would have been nothing. NS570:6 Both the heavenly and earthly salvation were made possible by our Lord dying the just for the unjust. OV253 It is not enough that God's justice has been appeased. It is necessary further that the Redeemer should grant the required assistance to the redeemed for their deliverance from the chains of ignorance, superstition, sin and death. SM51

Bring us to God

- Reconcile us to God; by dying. SM29; R4552:1 By paying father Adam's penalty. R4552:1 Thus he opened up a new way; a way to life everlasting. R5869:6 Some during this age (the Church) and some during the period of his Messianic reign (humanity). R4715:5, 4426:2 That he might bring all back into harmony with God. R4973:2 He brings us into harmony and fellowship with God by restoring us to the just or sinless condition, which Adam lost for himself and us. R391:1 None were brought to God until Christ had died. R5774:3

Put to death

- The days of his flesh are past. R5472:4, 677:1* The reason for Christ coming in the flesh at his first advent was to suffer death as man's corresponding price. R5917:5 Eternal torment was not the penalty. If the penalty against us had been eternal torment, our redemption from it would have cost our Lord that price. R4552:3 There is nothing in the Scriptures about incarnation. R5064:3

In the

- Omit these words, not in text. B108

Flesh

- Flesh and blood uniformly represent human nature. R611:2 It was our Lord's flesh or human nature that was given for Adam and his race. R4147:2 The flesh was consecrated to death at the beginning of our Lord's ministry, and this great sacrifice was symbolized in his baptism. R4123:6 The human nature was sacrificed forever: "The bread which I will give is my flesh, which I will give for the life of the world." (John 6:51) E151; R4123:6, 1247:5, 608:1 After Christ had fulfilled the terms of his covenant, he was put to death in the flesh and quickened in spirit. R5090:2; 5579:1, 5472:5, 5416:1, 5025:5, 3910:2, 1678:3; PD71/85 The days of his flesh are past, ended. R5472:4 When our Lord sacrificed himself, he had finished the work the Father had given him to do. Q441:T The life he lived before his death was natural, and the life by resurrection was spiritual. R67:6* This humiliation to man's condition was not intended to be perpetual. It accomplished its purpose when our Lord had given himself, a human being, as our ransom. E84 Flesh and blood cannot inherit the Kingdom of heaven and hence we must all be changed in our resurrection, as Jesus was, from earthly to heavenly

nature. NS534:4

But quickened

- Made alive. R3376:2, 5917:5, 5829:6, 5772:2, 5580:4, 5578:6, 5352:3, 5025:5, 4657:3, 3903:4, 1995:3, 1247:5; OV353 Resurrected. E84; R5829:6 Our Lord was raised a quickening, a life-giving spirit. R4854:3; Q658:2 God raised him from the dead, a spiritual being. CR290

By the

- Omit these words, not in text. B108

Spirit

- In spirit. R5621:2, 5829:6, 5472:4, 2981:2, 2925:6, 1678:3, 720:4 Raised a spiritual body. R122:3 Made alive in spirit. R5623:4, 5772:2, 5352:3, 5222:5 As a spirit being, in the "Most Holy" condition. T58 He was no longer the man Jesus, but the glorified spirit Jesus. R4427:3 Jesus was the first to pass from earthly condition to the heavenly condition. R5772:2 Henceforth the divine Christ. R1247:5, 1228:2 God raised him from the dead a new creature of a new nature. R2797:2 After his resurrection, he appeared and disappeared, the doors being shut, to teach his disciples that he was no longer human, but a spirit being. R5352:3, 5222:2; Q441:T; NS751:2 He did not enter into the glorious station typified by Isaac until after his resurrection from the dead. R5090:2 If Christ had been quickened in the flesh, it would be like taking back the ransom. R690:3 The ransom secures man's recovery or reconciliation, but Christ's divine life imparted to us secures eternal salvation. R47:3*

19

1 Peter 3:19 *By which also he went and preached unto the spirits in prison;*

By which

- Two experiences—death and resurrection. R5043:1 The Spirit which raised Jesus from death was the same which while the ark was preparing preached through Noah to the antediluvian sinners, now in the great prison house of death. R150:1

Also

- In addition to his work done for us. R1678:3; HG727:3

Went and preached

- By example; actions speak louder than words. R1679:4, 4177:1; SM98; Q672:T By his sufferings, death and resurrection. R1679:4 In the same way that the apostle speaks of Abel, saying: "He being dead, yet speaketh." (Heb. 11:4) R5044:4 In obedience to the Father Jesus had died and then the Father had raised him from the dead. Q672:T It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. R5044:4, 4177:2; OV18 Since Jesus preached to the fallen angels we suppose some would reform and refrain from any further disobedience. Q20:T, 21:T; SM198 A lesson of the manifestation of God's great mercy to mankind in marking the arrangement for their redemption; and there was a possibility that he might also show mercy to the fallen angels. Q19:5, 18:4; R4177:2

Unto the spirits

- Wicked spirits; demons; angels of light who became disobedient in the days of Noah. R2843:5, 4976:1, 4521:2, 1679:1; NS805:1; Q840:2, 670:1 "The angels which kept not their first estate." (Jude 6) R4521:2, 2843:5, 1679:2; Q670:2, 19:5 Fallen angels: "We are made a spectacle both to angels and to men." (1 Cor. 4:9) R1679:6 Not human beings, but spirit beings; not men but angels; this is clearly stated in verse 20. SM192 They personate dead human beings; they seek human fellowship, and try to gain possession of human beings who yield their wills; these are said to be obsessed. R2844:1 They appeal to humanity to become their mediums, through whom they to some extent communicate. R2844:1

In prison

- Restrained at the time of the flood. R4521:2, 4176:6 Restricted as respects their powers of fellowship

with the holy angels, and with mankind; being no longer privileged to appear as men (materialize). R2844:1, 4976:1, 1679:2; Q464:2 The demons were cast into Tartarus and restrained in darkness or prison by that chain. Q19:5

20

1 Peter 3:20 *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

Which sometime

- Which before. R1678:3

Were disobedient

- Who left their primary estate as angels, and sought to become men, and assumed the human form. (Gen. 6:1-4) R4976:1 They were imprisoned for disobedience. SM192 All the holy angels were tested. PD16/25

Noah

- "A preacher of righteousness." (2 Peter 2:5) R150:1

While the ark

- Type of Christ, and the power in him which will replenish and reorganize society. A318

Was a preparing

- The Savior compares the period of his presence to the days of Noah while the ark was being prepared, not to the flood, as some suppose. R237:4*; HG24:6

Were saved by water

- It marked the close of the first dispensation. R2842:6 Noah and his family saved in that flood typified or represented the Gospel Church saved in the flood or calamity which is about to overwhelm the world. R3934:6 The Church of Christ are saved from death by their baptism into Christ, not eternal torment. SM341

21

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

The like figure

- The ark representing Christ, entering into the Ark of safety representing those who are baptized into Christ's death. The flood representing the death of the world. R3934:6

Even baptism

- The Church of Christ are likewise saved from death through their baptism. SM341 It is not the outward baptism that saves us, except in a figure. It represents the real. SM342

Filth of the flesh

- The filth of our flesh as new creatures can be washed away only by the grace of God in Christ. SM342 Both Priests and Levites washed in the laver in the Court. T119

The answer

- Response. SM343 Outward declaration. R2167:1 Acceptance of his gracious invitation. SM345

The resurrection

- Jesus is our Ark of safety. SM347 The Apostle's faith in a resurrection is not only for those now justified, but it extends beyond this small class and includes a hope for many now ignorant, sinful, unjustified. R1512:1

22

1 Peter 3:22 *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

Gone into heaven

- A spirit being, exalted higher than he was before, now of the divine nature, far above angels, principalities and powers. (Eph. 1:21) R3167:3, 5252:5; HG728:2

Right hand of God

- The position of highest favor. R1679:4; A92 In power and glory and honor. R5118:6 He is not literally seated beside him at his right hand; but he has been honored with a superior station, a position above all others, at the right hand of divine power. R2935:2

Angels

- "Christ died and revived that he might be Lord both of the dead (mankind) and living (angels)." (Rom. 14:9) 1853:6

Subject unto him

- By the Father. E39

1 Peter 4

1

1 Peter 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*

Christ hath suffered

- As soon as the last member shall have passed into the heavenly condition, all the sufferings of The Christ will be over. R5341:3

In the flesh

- As our Lord suffered in the flesh, so will also those who are members of the Church, which is his Body. However, while suffering in the flesh, we are also being developed in the spirit. R5173:4 Flesh and blood uniformly represent human nature. R611:2

Arm yourselves

- If any realize that they have not been zealously and voluntarily suffering with their Savior, they should arouse themselves to appeal in prayer to the Master for grace and faith to walk in his steps of voluntary sacrifice. R4921:4

The same mind

- Of determination to lay down our lives in opposition to sin. R3246:3 As Christ redeemed us by laying down his life as a willing sacrifice, so let us have this same mind, this same disposition, this same will. R5644:4 Not that we might have to experience the same amount of suffering, but the thought was with "the same mind" enabling us to be more than victorious. R2458:5*

Ceased from sin

- Dead people cannot sin. The Lord's people, having consecrated themselves unto death, certainly will not commit sin wilfully. For to do so would prove that their wills had changed. They would then cease to be new creatures and it would mean second death. R3246:3 The sins of the mortal body were all cancelled through the imputation of the Advocate's merit and at that moment the old nature died and ceased its responsibility. The new creature which took possession of the mortal body is held responsible for its conduct. R4585:2

3

1 Peter 4:3 *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*

For the time past

- When we were natural men, before we became new creatures. R3246:6

Excess of wine

- "And be not drunk with wine, wherein is excess." (Eph. 5:18) R509:4

4

1 Peter 4:4 *Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you :*

Think it strange

- It will cost us the good opinion and fellowship of others. E431 Those who seek for earthly offices of fame and glory now cannot understand our running for the "prize of the high calling." They consider our time wasted. R3585:3 The world will say that we are of unsound mind because we care for the better things, the heavenly things. R5094:6

5

1 Peter 4:5 *Who shall give account to him that is ready to judge the quick and the dead.*

Shall give account

- Be dealt with, corrected and disciplined in righteousness, to bring about true reformation and finally perfection of character. R1469:5

The quick and the dead

- The followers of Christ who have become dead to the things of the world and alive to the heavenly or spiritual things. Q762:3

6

1 Peter 4:6 *For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*

For this cause

- Reason, purpose. Q762:3; R1414:2 Because we who are dead to the world and alive toward God are being called out now, as the Lord's elect class. Q762:3

Was the gospel

- The gospel is. R3247:3 Good news of our redemption and the promise of glory; it was given to us that our lives should be influenced by it and that we should be separated from the world. R150:5

To them

- The Lord's elect class. R3247:3

That are dead

- We who are dead to the world. R3247:3, 704:4 Those that are reckoned dead to sin, but alive toward God and righteousness. R1414:2 In his consecration he has given up, sacrificed, his justified human nature; he reckons himself no longer of the human nature, but a new creature in Christ Jesus. R704:1 That you might have Christ formed within you—his mind and principles. R704:4 "Let the dead bury the dead." (Matt. 8:22) All mankind, from God's standpoint, being under the sentence of death are counted as dead. Q287:4; R1987:1; CR131 By nature we are counted dead with the world. But because we are reckoned as having passed from death unto life in Christ, we are counted alive. Q287:4 Peter is exhorting to separateness from the world, not only of our minds but also of our bodies as ruled over by our minds. R150:5

Might be judged

- By the world. R3247:3 The outward deeds. R1414:2 By the outward appearance. R1987:2 The world still judges us according to the flesh. Q287:4, 383:2; R3105:2, 762:3, 209:5, 150:5 We are reckoned as having passed from death unto life, and have our trial here for life everlasting. Q287:4 The spiritual new creatures have their judgment time in this present life and are judged in the flesh with its weakness and blemishes inherited from Adam. Q762:3; R150:5

According to men

- Like other men; the world discerns not that the new creatures are different from other men. R3247:3, 3105:2, 704:4

In the spirit

- Begotten to newness of life. R3247:3 God is judging us according to the spirit; according to the real motive and intention. Q383:2; R3105:2, 1987:1, 1414:2, 704:4 We are reckoned as fulfilling the highest demands of the divine law to God and to man, because we are not walking after the flesh but after the spirit. R3832:1 "For this purpose the Gospel is preached to them that are dead (those reckoned dead to sin, but alive toward God and righteousness); that they might be judged of God in spirit (according to their real motives and intentions), although judged by men merely according to (the outward deeds) the flesh." (The Greek text supports this rendering, while the common version shrouds this text in mystery.) R1414:2 This shows the double nature of one begotten of the Spirit. The body still human; the spirit of the mind divine. R150:5

7

1 Peter 4:7 *But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

End of all things

- Present constitutions under the supervision of the prince of this world. R3247:4 The end of the dominion of evil, the old order of things is to be in the close of the sixth thousand years. R1187:3 The second coming of the Lord and the setting up of his Kingdom. R1187:3 The apostles perceived that a great light had come into the world, and that a turning point in history had arrived. But it was not the shining of the sunlight of the great Millennial day. R5769:3

Be sober

- Not disturbed or excited in mind. R3247:4 Guard against every approach to a spirit of pride and vainglory. R1972:1 We have a great responsibility that our tongue not be used in a flippant way which would be dishonoring to God. R1938:1 Refuse the first draught of the wine of worldly-mindedness and you will not be tempted to take the second. R1187:6

And watch

- The prize of the high calling is not for the easy-going Christian. They are urged to run with intensity of zeal and earnest striving to gain the prize. R2123:1

Unto prayer

- Communion with God is a great privilege and an evidence of his favor. R4983:1 Pray for divine assistance, to resist even the slightest encroachment of the enemy. R1187:6

8

1 Peter 4:8 *And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*

Above all things

- In view of the fact that all who are the Lord's are, like yourselves, battling for the Lord and the principles of right. R3247:5

For charity

- A deeply sympathetic love, a fervent (burning) love for his fellows. R3247:5 Love is one of the first essentials of the Christian character. R1187:6

Multitude of sins

- Of their blemishes and imperfections; shortcomings and failures. R3247:4, 1188:1 The disposition that exposes the weaknesses of the brethren is not the love that covers. R5530:4

9

1 Peter 4:9 *Use hospitality one to another without grudging.*

Use hospitality

- Liberality. R28:6* It is an element of character that should be cultivated toward all men; it should be hearty and not merely because the Lord commends and commands it. R3247:5

10

1 Peter 4:10 *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

Every man

- Each one. (Diaglott) Male or female. R1549:1

Received the gift

- A free gift. (Diaglott) R1549:1 The favors of life. R1188:1 The Lord's grace and bounty are manifold, in things both spiritual and temporal. R3247:6

So minister the same

- The responsibility of stewardship is proportionately increased. R3247:6 He who waters others shall himself be watered. (Prov. 11:25) This principle applies to everything, both temporal and spiritual. R3247:6

As good stewards

- Of consecrated money, goods, time and talents, and of the mysteries of God's plan. R820:1 It is required of a steward that a man be found faithful to his trust. R820:1 Not only are we stewards of the consecrated money, time and talents in our hands, be they little or much; but we are also the stewards of the mysteries of God's plans. R819:6

11

1 Peter 4:11 *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

Let him speak

- All who have the truth are commissioned to declare it to others. R1356:6 Not uncertainly, not doubtfully. R1882:6 Not their own opinions. R1892:1

The oracles of God

- Wisely, and in accordance with the spirit and Word of the Lord. R1937:3 Absolutely truthful, wholly reliable. R3247:6 His words should be of weight with the Church only as they are backed up by the Word and Spirit of the Lord. R1892:2 We could guess about some things, but we do not allow ourselves to guess. R5844:6 "He that hath my Word let him speak my Word faithfully." (Jer. 23:28) R1882:6

Which God giveth

- And not of his own. R1357:4

Praise

- Not only are we to humble ourselves under the mighty hand of God but also to look up to him and give him praise for all that we have and are. R5284:5

12

1 Peter 4:12 *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:*

Think it not strange

- It is reasonable that God should test severely the faith and love of those invited to be joint-heirs with his son. They must be loyal and trustful to the last degree. R3281:3, 1744:2 If our Lord had to be so severely tested to prove his worthiness of high exaltation, we should not think it strange that this happens to us. R1263:4 That we are caused to be a gazing stock. (Heb. 10:33) R5412:4 None of the candidates for these coming honors need wonder at the course of instruction, discipline and experience to which they are now subjected. R1164:1 Many of the beloved of the Lord do think it "strange" when the fiery trials strike them, doubtless because they do not appreciate the Lord's

design. R738:3

The fiery trial

- Necessary for the development of character, and for the proving of the faithful ones. OV39 Trials must be the portion of all who would be "overcomers." R2792:3 Chastisements and correction. R739:1 The Lord's people should not think it strange when trials come, no matter how fiery, no matter how severe. It is part of the terms and conditions of the Church's calling. R5118:3 Our severest trials come not from without, but, "From among yourselves shall arise false brethren" (Acts 20:30), to injure the flock in general, through personal ambition. R5118:3 They come like fiery darts from our great enemy—Satan. R1744:4 Through which only the gold, the silver and the precious stones will pass unharmed. R5097:5 We must not be disappointed and allow our faith to falter when the test of patient endurance is applied. R5802:6 Such chastisements are thus a demonstration of God's love for us and of his desire that we make our calling and election sure. SM650 It was necessary for the Captain of our salvation to be tempted and tried, tested and proved; much more is it necessary that we who are children of wrath, and justified through his grace, be thoroughly proved as respects our loyalty. R3059:6 We are to expect a testing in the end of this age, just as there was a testing of the Jewish nominal Church in the end of its age. R2496:4 Trials of faith and patience and love and endurance are as necessary to our development and our fitting for the high position to which we are called, as are the instructions of divine grace. R1744:2 The fires of the purgatory (periods of purgation) in which God has been thus destroying our weaknesses and cleansing are purifying unto himself the Gospel Church. R1316:4 The Jewish and the Gospel ages have been purgatories or periods of purgation. R1316:4 If we would purchase the gold tried in the fire, it must be at the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine our gold. R1944:2, 2971:2; NS447:5 Our Lord likens our Christian faith to a house, and represents the trials in the end of this age as a great storm which will beat upon every house, with the result that all that are founded upon the Rock will stand, and all founded upon the sand will collapse. R2496:4 Some of these trials come from the enemies without, but the Christian's greatest enemy is his old self, or carnal nature, against which the spirit within, or new nature, wars. R199:4* "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6) R569:3 "No chastening for the present seemeth to be joyous, but grievous." (Heb. 12:11) R1744:1 "The trial of your faith being much more precious than of gold that perishes." (1 Peter 1:7) "He is like a refiner's fire." (Mal. 3:2) "Many shall be purified and made white and tried." (Dan. 12:10) R1823:2 Its primary reference is to a great tribulation in the end of this age, through which all except the Little Flock may be expected to pass. NS358:5; SM726 Necessary that every element of the spirit of leaven, of corruption, of sin may be destroyed so far as our heart intentions are concerned. NS350:3

Which is to try you

- The Church. R266:6 That is to do a purifying work. R5778:5 The Lord is the refiner purging out the dross that we may be made ready to share with Christ in the Kingdom of glory, honor and immortality. R5118:3 To prove you, strengthen your character, cause the principles of truth and righteousness to take deep root in your heart. R1744:2 All who are the Lord's people have trials and difficulties. By sharing them with our brethren in testimony meetings, we learn to sympathize with one another. F320 Our Master left us a portion of his cup that the Father poured for him. R5545:6 Since the trial of our faith worketh patience, experience and hope, and is needful for our perfecting in holiness, the Father will not hinder us from having temptations, even though he himself tempteth no man. (Jas. 1:13) R2005:3

Some strange thing

- New; unforetold. R2792:3, 266:6

13

1 Peter 4:13 *But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

But rejoice

- If the Lord's people find themselves involved in temptations and tribulations, instead of feeling downcast, they are to rejoice. R5459:6 Not that we enjoy tribulations, but we realize these are working for us characters pleasing to God. R5779:4 Knowing that these fiery trials are of the Lord; not that the Lord is the cause of them; usually it is the Adversary. R5778:6 Let us rejoice that we are counted worthy to suffer for Christ's sake now, so as to be counted worthy to reign with him. R740:4; SM655

Inasmuch as

- To the extent that. R1563:4

Christ's sufferings

- Of self-denial. R1783:1 The sufferings did not end at Calvary but continue with the members of Christ's Body. From this standpoint, the first advent of Christ—in the flesh—has been a gradual one, covering a period of nearly nineteen centuries. R3192:6, 5180:4 It is one sacrifice in the sense that it is all one Body of one Priest that is offered. R4965:3 The antitypical priesthood includes all the members of the Body and so the sufferings require all of the Gospel age to complete them. T50 That we may also be sharers in his glory. R5155:5 "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) R5778:3 Those who will be found faithful unto death have fellowship in his sufferings and will also have fellowship in his glory at the marriage feast. C207 Christ's sufferings were for well-doing and for the truth's sake, not for self-will or spiritual drowsiness or failure to keep his covenant. R739:1 None of us could share in the sufferings of the anointed, unless we had first consecrated and become members of the anointed company. R739:2 The sacrifice and sufferings of Christ Jesus included every item of mental and physical pain and self-denial experienced as a result of his consecration, until it was completed in death; it included the denial of all laudable and proper human ambitions; the reproach he bore from his fellow-men for the sake of the truth; and his weariness and exhaustion caused by preaching and the giving out of his own vital energy for the good of others. SM651; R739:2 To the extent that we share his sufferings, it must not be as chastisement for evil nor in the renouncing of evil, but a suffering wrongfully, undeservedly. SM650; R739:1 Sacrifice your honor, your social standing, your good name and your broad-minded reputation; for the Truth. SM655; R740:1 If we had no share in these trials, how could we know that we are of the Body members? R5778:6 The sacrifice consists in denying ourselves things which are lawful and proper. R739:3 If we suffer, let it be as unto the Lord, to as good purpose as possible. R1783:2 We should be careful not to interfere with the liberties of others. R1783:2 "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) R411:3, 1782:6 Though the sufferings of Christ were not simply the trials which he endured, yet the trials were included in the sufferings; and if they were necessary for him, they certainly are more so for us. R28:2* It is in anticipation of our joint-heirship with Christ in glory that the fully consecrated rejoice to partake of his affliction. R1563:4 Sickness and discomfort of any sort, incurred by our energy in the service of the truth, are permitted by our Father as evidences of our fidelity and love. R2007:5 These sufferings are not such as are common to humanity, sickness, etc., incidental to sin and its penalty, death; but sufferings for Christ's sake, which means activity in Christ's service. R1782:6 In the direct service of the truth; either by telling the Gospel orally or by circulating the message in printed form or by writing of it to friends. R1783:1 The flesh is suffering; but the new mind, the new will, has joy. R5459:6 Let us be careful not to make our sufferings subjects for boasting, as though seeking the praise of men; or of continual complainings to other members who are themselves perhaps suffering more acutely. R1783:2 Even

failures may become "stepping-stones" by which we rise toward God and heaven; they may lead to a strengthening of our character, a firm determination for greater watchfulness. R5459:5

When

- A little while, shortly. R11:3

His glory

- Part of that glory shall be to crush the serpent. R11:3

Shall be revealed

- Greek, apokalupto; uncovered, unveiled. R2979:3

14

1 Peter 4:14 *If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

If ye be reproached

- But not as evildoers. R414:3 Any beheading socially or literally for the truth's sake becomes a witness of the spirit testifying to our faithfulness. R2007:5

Happy are ye

- When we have the right focus on the subject of persecution. R5544:5 Having the witness that you are a child of God. E237, 221

The spirit of glory

- The witness of the Spirit to faithfulness in the narrow way. E237

He is glorified

- Nothing glorifies God's name and character more than does the grand plan which he is showing to us, and which we preach. R214:4

15

1 Peter 4:15 *But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.*

Let none of you

- Not one, at any time, under any circumstances. R5274:1

Suffer

- If suffering should come upon us justly for our faults, we should not glory in it, but rather be ashamed. R2782:1 Because of ungentleness, uncouthness, or lack of the wisdom of moderation, which the Lord's Word counsels. R2493:3 Christians have been overtaken in the faults the Apostle lists but being Christians at heart meant that such wrong-doings were subsequently repented of in bitter sorrow. NS580:3

As a murderer

- Brother-hater. R2609:4

As an evildoer

- None of the Lord's people could willingly be evildoers; but through some weakness of the flesh or through a snare of the Adversary; evil deeds, even though unintentional, are to be guarded against carefully. R5274:1 We might be misrepresented as evildoers, but that would not be suffering for evil-doing. CR419

Or as a busybody

- Or a gossiper. R2222:2 If you were a witness to a murder it would be a duty to society to report it to proper authorities. R4281:3 One who busies himself in the affairs of others, with which he has properly nothing whatever to do. F583 Picking motes out of another's eye and neglecting the beam in your own. (Matt. 7:3-5) F583 Contrary to the divine direction and the spirit of love; chances are that they will do spiritual injury to themselves as well as to others. R4284:1 "Sweep before your own door." Those who pay great attention to their neighbor's affairs are neglecting home duties and

responsibilities. R4282:1 Mind your own affairs! If you get too busy watching others, the Adversary will take advantage of you; God neither authorized us to judge one another nor to exact justice from each other. R5274:6, 5275:4 God has never authorized his people to become inquisitors, investigators; it is a wholly mistaken idea that we are commissioned to set everybody else right. It betokens a great deal of pride to have such an idea. R5274:3, 5275:4 The Lord's consecrated people are more inclined to be busy-bodies than are others. They have higher standards than others. There is then continually a temptation to advise and to seek to regulate everybody and everything. R5274:1 Whoever is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. (Acts 22:8) R5274:3 The punishment of the busybody in part no doubt will be the rupture of his own relationship with God. R5274:4 A source of difficulty in the Church, and all of God's people should be on guard against it. R5274:2 In some cases there seems to be a disposition to try to hunt up everything connected with each other, and to sit in judgment upon each other. R5274:2 The Adversary is on the alert to ensnare God's people and to develop in them the spirit of busy-bodying and lovelessness, under the guise of duty, love of righteousness, justice, etc. R5274:3 It is one evidence of an unsound mind; a measure of insanity. R1080:2 One half of the suffering in the Church is because of busy-bodying in other men's affairs. CR419 It is not necessary for us to do or say a single unkind word or act toward our friends in Babylon. R4433:1 Many bring upon themselves persecutions for being busybodies in other men's affairs. R3736:2 Our influence upon each other should be uplifting. We should not cause others to grieve. R5117:2 We are to be so busy embroidering our robe that we will not have time to meddle with other matters or affairs. Tribulations brought about by meddling add nothing to the embroidering on our robe. SM257

16

1 Peter 4:16 *Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*

Suffer

- For his adherence to the doctrines of Christ. R581:3 Not the ordinary suffering common to all of fallen mankind but by following Christ's example in advocating unpopular truths and exposing popular errors. R5118:1 Either for Christian principles or Christian doctrines. R1823:4 Self-sacrificing labor, and endurance of reproach in sowing and watering Christ's doctrines. R5118:1 Suffering because the darkness hates the light and slanders the truth. This has been so from Jesus' time all the way down. R5779:4 One of Satan's devices is to make unimportant things seem important and in this way to make people think that they are contending for righteousness sake and that the sufferings they bring on themselves in this manner are for righteousness sake. R5117:2 Because of something you have done that is right, in harmony with your covenant with God. CR419 As Christ suffered, not for his sins, but for his right doing. R4547:5 Avoid persecutions or sufferings for evil doing of any kind. R3736:2 We need to differentiate between sufferings that come upon the Lord's people because of sin and the sufferings which are necessary to them as sons of God, in preparation for the Millennial service and glory. NS603:4 Our natural thought would be that suffering should only follow the course of sin and that when the sinful course is abandoned and the heart given to the Lord, all the suffering should cease. NS577:3

As a Christian

- As they were known in early times. R584:3 Paul suffered as a Christian because he was loyal to the Lord and his Word. R3189:5, 584:6 A Christian is a follower of Christ, one who has cast in his lot to suffer with Christ. R5117:3 All of our experiences are for correction in righteousness and for educational purposes. R5117:6

Not be ashamed

- Not feel disgraced; if he suffer for truth's sake, for righteousness' sake. R5779:4, 2782:1 Being thankful that he has endured something for Christ's sake. R5117:6 Paul was not ashamed of his

sufferings because he realized that they were endured for Christ's sake. R3189:6

Let him glorify God

- Let him be thankful for the opportunity, for on all such rests the spirit of honor; and of God. R4558:4; OV345 Rejoicing that they are accounted worthy to suffer for the name of Christ, and remembering that even thus also it was with our Lord Jesus. R3189:6

17

1 Peter 4:17 *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

Judgment

- Greek, krima; final decision, sentence. F399; R2430:4 Testing, trial. This trial of the Church at its conclusion will demonstrate who are the Lord's elect. R3870:2, 569:2, 331:2, 28:6* May be properly applied to the process of trial, or to the result of trial—the decision or verdict. In the former sense the judgment of the Church began over eighteen hundred years ago, and has been progressing ever since. But in the latter sense, it is due in the end of harvest of the Gospel age. R605:6, 414:6 During the Gospel age, the Church have been having their trial. R49:1*, 414:6, 58:3 Liberties of evil spirits with saints will be increased. The closing test or decision is in respect to character. R4311:3 Every creed of Christendom will be brought before the bar of public judgment. R1356:1

Must begin

- It began with the Head of the "house of God," Christ Jesus, who was tempted (tried) in all points like as we are. (Heb. 2:18) R569:2 His first work will be with the Church, not with the world. SM511; R4583:2, 4208:4, 1356:1 This testing now going on separates the true and the false, the wheat and the tares in the nominal church. R414:6, 605:6 The "wheat" class may expect to escape the world's trouble, but it will have its own trouble before. R3405:3 Necessarily it must begin with those who are highest up in that house as respects light, knowledge and privileges. R4208:4

The house of God

- The consecrated; the Church; the Temple class; the sanctified; the enlightened. R4191:2, 4583:2, 4208:4, 3870:2 Applies especially to the real Church, but also has a bearing upon nominal systems. After the fall of Babylon as a great millstone, the great distress of nations will come. R5348:6, 5268:5 The nominal church. OV297 The typical act of overthrowing the tables of the money changers indicates that in the end of this age judgment begins with the professed house of God and his great displeasure against those who make merchandise of the truth. R1795:5 To extend in the hour of temptation to all them that dwell upon the face of the whole earth. That which will begin with the Church will end with the world, producing the most awful state of affairs imaginable, "A time of trouble such as never was since there was a nation." (Dan. 12:1) R4311:3 Our anticipation is that the great conflict which will ultimately reach the whole world, and eventuate in the anarchy which will overthrow all law and order, will begin with the Church; the consecrated, the sanctified, the enlightened. R4208:3 God has been judging this class for more than eighteen hundred years, in order that they might not come into condemnation with the world. But in the end of the Gospel age, he is especially judging them. CR495 There is a house of God nominal, the professing millions, and the house of God actual, the consecrated ones, much fewer in number. The test will come first to the latter class, and then proceed to the others, ultimately culminating in anarchy. NS564:6

18

1 Peter 4:18 *And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

If the righteous

- God has promised eternal life only to the righteous. SM304 The Apostle is not here referring to any class of people, but to a principle of the divine law. SM304

Scarcely be saved

- Would have nothing of left-over merit. SM305, 304:2 Those who pass the judgment of this age and win the prize of the high calling, will scarcely, that is, with difficulty, be saved. It will require all their faith, and all their effort. R606:1 For the elect class the Lord will provide special protection, special warnings, special assistances. R4293:2

Where

- What show would they have? If the divine law provided eternal life for only those who are absolutely perfect in God's sight, what chance would there be for any sinner condemned for many or few transgressions? SM305

The ungodly

- Those failing to recognize their responsibility to the Almighty. SM305 Those who do not exercise faith and put forth all their effort will not be able to stand. R606:1 It is not their privilege to claim God as their Father and Christians as their brethren. SM310 Those who obey not the Gospel. R4293:3

And the sinner

- Any failure to do the perfect will of God is sin. SM304 They are "without God, having no hope in the world," (Eph. 2:12) and still "children of wrath." (Eph. 2:3) SM310

19

1 Peter 4:19 *Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*

The will of God

- For righteousness' sake. R1781:5, 1816:5, 1273:2

Souls

- Lives. R28:6*

Well doing

- Not in well-meaning. R1802:4*

1 Peter 5

1

1 Peter 5:1 *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:*

The elders

- The Apostle has been addressing the elders of the Church, exhorting them to give attention to the feeding of God's flock and pointing out what should be the constraining influence to such a service. R2654:2 A position fraught with responsibilities to the Lord and to the flock, as well as with besetments to himself. R2654:5 Appointed because of aptness to teach—to point out the instructions of our Lord and the apostles upon any subject. R2654:3 They should be examples in the matter of meekness, and courtesy, so that as the brethren would copy these elders the spirit of the Lord would prevail. R2654:3 The Apostle distinctly points out that a servant is not a ruler, that a servant has no authority. R2654:2 The Lord does not raise up rulers from among our brethren in the Body of Christ, but he does raise up faithful leaders, to whom earnest heed should be given, and whose faith and example should be imitated. R1559:4 Those who have been called to the position of eldership amongst the Lord's people should consider this an honor and a privilege from the Lord but it also has great temptation and great danger. R5185:3 In seeking this position let each one remember that there is danger of the development of pride and the assumption of power. R5185:3 The term "elder" would signify an elder brother, not necessarily an elder in years, but matured in Christian character. R1894:3

Am also an elder

- To be an Apostle it was necessary that Peter be esteemed an elder. F244

Sufferings of Christ

- The sufferings of Christ, Head and Body, have been going on for more than eighteen centuries. They will be over when the last member shall have passed into the heavenly condition. R5341:3, 4710:5; T50 Our Lord was an example for all the Church who are justified through faith in his blood. R4964:6 Stephen had the high honor of being the first one of the brethren to follow the Master's footsteps in a sacrificial death. R2952:1

Partaker of the glory

- The Church will share in his glory; they have also a share in the first resurrection. R4964:6 When he shall appear, we also shall appear with him in glory. (Col. 3:4) R579:5, 263:2, 19:2 As the wife is the glory of the husband, so the Bride is the glory of Christ. We know that Christ could not come into the glory of his Kingdom (Church) until he has first gathered it from the world. R19:2, 579:5, 263:2

Shall be revealed

- Greek, apokalupsis; uncovered, unveiled. R2979:3

2

1 Peter 5:2 *Feed the flock of God which is among you, taking the oversight thereof , not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

Feed the flock

- With meat in due season; avoiding teachers that have ears that itch for popularity and flattery. E284 The lambs and sheep make one flock, and there is but one Shepherd, who superintends and cares for all. R118:3* The elders are not commissioned to shear, frighten nor club the sheep. R2655:4

Of God

- Not, your flock, your people, your church, as many ministers today speak. F231; R1523:6 "My sheep know my voice." (John 10:27) F247, 249

Taking the oversight

- To feed them with the truth, to guard them against the wolves in sheep's clothing, and in a general way, to act as their representatives. R1890:3

Not by constraint

- Requiring urging. R1892:6

But willingly

- Willing to assume the labors and responsibilities of the service. R1892:6

Not for filthy lucre

- In the early Church the elders served weekly meetings without thought of compensation; probably continuing their usual work or business for a livelihood. R1822:4 There are noble and ignoble ambitions. R5185:1

Of a ready mind

- With a desire to serve the Lord and the brethren. R2500:2, 1892:6

3

1 Peter 5:3 *Neither as being lords over God's heritage, but being ensamples to the flock.*

As being lords

- Ecclesiastical potentates, Doctors of divinity, etc. R3217:3 Assuming to be lords. R1895:4 Attempting to take the place of the Lord and acting arrogantly toward the brethren. R4503:2, 2446:5 It would be wrong for a class to permit an elder to "boss" it; injurious to both the elders and to class interests. R5921:3 The elders should remember that they are not the Chief Shepherd, but only the under-shepherds. R5185:3, 4772:4 If any should lord it over the flock, he would bring injury to himself as well as to the Church; he would be cultivating a spirit of pride. R5185:3 The spirit of ambition, rivalry, and desire to be greatest amongst the Lord's people is one of the most dangerous

foes of the Church, not only to those over whom they rule, but also to those who will be rulers and teachers. R5268:6 Dispensing their own wisdom, or the wisdom of other men instead of the Word of the Lord. R3356:4 Peter recognized no clerical orders. OV160 Beginning before 325 AD, this doctrine had been growing; the bishops began to manifest the attitude that they were higher than the common people, that they were the church and the common people the laity. OV411 It is indeed true, that whoever exercises the gift of teaching lays himself open to increased responsibility in the sight of God and men. R2156:3 It would be just as contrary to the Lord's spirit if the class were to lord it over the elders. R4772:4

Over God's heritage

- The Church. R2446:5

Being ensamples

- Patterns of humility, faithfulness, zeal and godliness. R1523:6, 1553:3

4

1 Peter 5:4 *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

The chief Shepherd

- The Lord established but one Church, and over that one Church he himself is the only "Lord" and "Head," the only authority. R1893:4

A crown of glory

- Immortality, the divine nature. A215; R1077:4 This crown that is reserved for us is conditional. CR406 It is the reward which brings glory, honor and immortality. R5499:3 Another name for the glory of the Kingdom, the glory of immortality, the glory of the Father's favor, the glory of being joint-heirs with Christ in his Kingdom. R3211:6 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) R2732:5 In their glorified condition the faithful will be the exalted seed of Abraham with the glorious mission of blessing Israel after the flesh and all the families of the earth. NS540:6 A crown is an emblem of honor, dignity and authority. NS134:1

Fadeth not away

- The Lord will give to his overcoming Bride the crown of life "that fadeth not away." (1 Pet. 1:4) R1077:4

5

1 Peter 5:5 *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

Submit yourselves

- We should submit ourselves as far as possible to every reasonable regulation; but when it is a matter of conscience we are to have sufficient courage and manhood to stand by that conscience so we would not violate it. Q102:2 We are cautioned not to defy the elders, nor to blindly and worshipfully follow them without proving their teachings by the Word of God. R1895:4

Unto the elder

- "Elder" has the significance of "older," yet amongst the Lord's brethren it is not merely years of natural life that is to be taken into consideration; in the Lord's family we sometimes see "babes" with gray hairs. R2654:6 Some grow more rapidly and mature more quickly than others. R2654:6

Subject one to another

- We are to be subject to the Lord and every ordinance of God; and to consider the truly consecrated people of God as a unit and to seek to cooperate one with another. R3060:5 To hear gladly from the humblest of the flock; and be willing to yield his own preference, so far as his judgment and conscience would permit. R2655:1 In humility and meekness, we are to harmoniously cooperate

together as one body for upbuilding in love and all the Christian graces, and for the general advancement of the work of the Lord. R1895:4 All are so anxious to serve and so independent in their feelings that it sometimes means as many different plans and arrangements as there are members in the class; patience, forbearance and love are qualities greatly needed. R5513:6

Clothed with humility

- We must be very childlike and humble. R135:4, 271:4 No cross-grained will of ours to oppose or thwart the will of God being done in us. R271:4 Humility is one of the basic principles of a properly crystalized character. R5843:4 "Gird yourself with humility, to serve one another." (Revised Version) R5361:3, 5362:6 Justice and humility are set forth in the Scriptures as essential to the development of the proper character on the part of God's very elect. NS16:2 The humble spirit seeketh not its own, is not puffed up, does not attempt to speculate upon inflated values, does not think of itself more highly than it ought to think, but thinks soberly—neither overrating, nor underrating its own acquirements or achievements. R5185:5 Outside of every other adornment of character, and covering all others, should be this robe of humble-mindedness, the opposite disposition to pride. R2655:2

God resisteth

- Because the Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances. R5843:3 He disapproves of pride; all who are actuated by pride may be sure that the Lord will resist them, push them from him. R2655:2

The proud

- The self-sufficient, the boastful. R2700:4 Pride is selfishness gone to seed. R5185:5 The self-seeking, the proud in spirit, could not be trusted by the Lord in a high position. They might do damage to themselves and to his cause. R5414:6 Even if they become his children, they would be kept at a distance. If the proud were permitted to come nearer to the Lord it would make them more proud. R5370:4 They also resist him. R1054:1 Nothing is more dangerous to the child of God than self-conceit; it blocks the way to true progress and reformation of heart, and hinders true usefulness to others, and especially usefulness in God's service. R2060:6, 5186:1 Be especially on guard against pride and self-conceit. R3734:1 Inflated values must at some time come down to a solid basis. R1486:6 Pride is the one thing that God hates. NS745:6

Giveth

- Showeth. R2450:5, 5464:4, 2700:4

Grace

- Favor. R425:5, 5843:3, 5464:4, 3734:1, 2700:4, 2450:5, 1920:2

To the humble

- Peter emphasizes the necessity on the part of the Lord's people that they be clothed with humility. R5843:3 Only the humble will share with the Lord in the inheritance of the Kingdom. R3734:1, 5362:6 The penitent. R5464:4 All who would abide in the Lord's love have need to be very careful along this line; to keep humble, very lowly in conduct, and particularly in mind. R2450:5 It is when we are thus humble and faithful that the Lord makes us his chosen vessels to bear his name to others. R5186:4 Daniel exemplified this quality in all his dealings with the King and with God. R2493:4

6

1 Peter 5:6 *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

Humble yourselves

- As "little children." (Matt. 18:3) R4380:2 Essential to all who would be of the Lord's family. R5704:4 A primary element of the Lord's spirit; a principle of divine government. R5825:5, 5844:5 Some brethren seem not to have learned the lesson of "God first, self last." R5959:1, 5958:5 There is to be no boasting. It is the great Master Workman who is doing a work upon us. R5284:5 One of the most

important qualities for any of God's people to possess. R5384:3 After the example of the Master. R5981:3, 5890:1 Only the submissive will pass the inspection. R4575:6 God will especially bless those who are more lowly, meek, teachable, more trustful in the Lord. R5185:4, 5186:1 This spirit will make us very fearful of developing any pride or bombast or desire of lording it over others. R5185:4 The sentiments of our hearts should not be that of pride, but of meekness, humility, faithfulness. R5185:5 Avoid the spirit of ambition, rivalry, and the desire to be greatest amongst the Lord's people. R5268:6 The tests of the present time are tests of faith and loyalty to God, and of entire submission to his will. Without these we would be quite unfit for the Kingdom. This test comes to the Lord and the Church only during the Gospel age. R5844:2 It is indeed no easy matter to tread the pathway of humility, to continually check the human aspirations, and to keep the sacrifice on the altar until it is fully consumed. R5186:4 It is hard for those who are rich in the wisdom or power or wealth of this world to do this. R1920:2 Peter evidently had spiritual pride in mind when he wrote to the Church regarding humility. R5955:6 Submit yourself to whatever God's providence shall bring to you in life's experiences. R5261:3, 5384:3 Look up to God and give him praise for all that we have and are. R5284:5 Cultivate this humility of mind and never allow it to be lost. R4928:2 Be not heady, high-minded and worldly-wise. R4710:5 Humility is a very prominent grace in the sight of God. It comes right in as you find your weaknesses; humble yourselves and make it right with God. CR294; NS465:2 Only the humble-minded are prepared to learn the great lessons that must be learned before they will be ready for exaltation that would be profitable to themselves or to others. R5847:5 If we occupy a teacher's position, it should be held very humbly and with great fearfulness and continual watching and praying lest we enter into temptation and ensnare ourselves and others in error. R4380:3 If any find himself in error, instead of attempting to justify it and prove it right, let him remember the Apostle's words to humble yourself under the hand of God. R1217:6 Those being selected for the glorious privilege of the future must fully demonstrate to the Lord humility and absolute loyalty to his will, even in their secret thoughts. R4364:1 Whoever would reign with Messiah in his approaching Kingdom must humble himself in the present time. R4669:1, 4047:6 No matter how deep the humiliation which obedience to God may bring. R3561:6 Amongst the Gentiles, the rulers are lords, who do no serving, but are served, but among the followers of Jesus the rule is to be reversed; he who would serve most was to be esteemed most highly. R3363:1 Humbling ourselves under the mighty hand of God, we shall be kept from the self-assertion which was Moses' sin and typifies a cause of rejection in some of the Lord's prominent ones of spiritual Israel. R4047:6 Those who are naturally poor in spirit, deficient in self-esteem have much advantage every way over others as respects this element of character. R3733:6 This is a life work with many. E255; NS382:6 No one can wholly follow the Lord without much of the spirit of humility, without bringing his thoughts into subjection to the Lord. R5890:1

Therefore

- Because God puts a premium on humility. F90

Mighty hand of God

- Mighty power. R2655:6 To do whatever service his providence has made possible for you. R2412:2 Everything is being done by the mighty power of God, by which he is causing all things to work together for good. R5185:4 The Lord's mighty hand has not yet been stretched out to take hold of mankind in general and its affairs, to bring order out of confusion; but it is stretched over his flock. R2655:3

He may exalt you

- With ultimate victory and life everlasting. R5464:4 To be the Bride, the Lamb's wife; joint-heirs with Jesus Christ our Lord. R422:6, 5185:2 Even as he highly exalted our Lord. R2777:4 Our Lord humbled himself and God highly exalted him to the very position which Satan coveted. Satan became proud and vain in his imagination, thus losing his exalted position. R5843:3 To humble yourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude

would be foolishness. R5843:4 The way of the cross, the way of humiliation and self-abasement, is the way to the crown, to that true honor that cometh from God only. R1916:4 If Jesus had not been humble, he would not have attained to the glorious station to which he was exalted. R5186:2 This great exaltation will be given all who are fully submissive to God's will, whether their powers and talents be many or few. R5844:3 These would not be injured by the exaltation nor deflect in the future work to which all of the Kingdom class are called. R5414:6 "He that humbleth himself shall be exalted." (Luke 14:11) R3363:1, 5988:1, 4928:2, 4708:4, 3079:2, 2860:4, 1766:6 "Humble yourselves in the sight of the Lord and he shall lift you up." (James 4:10) E424 This is not the time to exalt ourselves and to show how we can shine. R5890:1

In due time

- After that ye have suffered a while; after he shall have made you ready for the exaltation and for the service he wishes you to perform. R1888:5, 5261:3 During the Gospel age the Church is being gathered. R5603:3, 4047:6 At the second coming of our Lord. R5185:4

7

1 Peter 5:7 *Casting all your care upon him; for he careth for you.*

Casting all your care

- Anxiety, worry, trouble of mind. R5508:3 Worries and frettings; anxieties that would hinder us in the Lord's service, that would rob us of our peace in the Lord, should be dropped, not carelessly, however, but intelligently. R5509:2 The remedy for all unauthorized over-carefulness by the elected elders for the interests of Zion. R2655:6 We cannot be faithful children of God if we are full of worry. Worry is one thing, but proper carefulness is another. R5509:4 We need carry no anxious cares respecting the future. R2260:4 Addressed to the Church of Christ. R5508:3 Let us tell the Lord all about our burdens, great and small. R5509:5 Not all of the suffering and cross-bearing come from the world's opposition to the truth. R1054:4 The Scriptures plainly teach that special trials may be expected in the Church, amongst the brethren. R5118:3 Much of the suffering comes from our faithfulness in humbling and subduing the evil propensities of our fallen nature. R1054:4 We must be tested by the hatred, the malice, the evil speaking and evil surmising of those who dipped with us in the dish, of those who partook with us of divine bounty at the table of the Lord. R4208:5 There are cares that come to the Lord's people because they are harassed by the Adversary. R5509:1 A little carelessness along these lines, and the Adversary might readily entrap us and ensnare us and then lead us captive at his will. This power of intrusion will contain we believe, evil suggestions, promoting slanders and back-biting. R4311:2 All true saints of God are care-full. They have an interest in the Lord's work, they have a care in respect to it; they cannot be indifferent to the interests of Zion. R2655:4

Upon him

- The Shepherd of the flock. R2655:6

He careth for you

- Taking thought. R5508:3 Each day that a Christian lives he should be more reliant upon the Lord. R5509:2 "My God shall supply all your need." (Phil. 4:19) R3400:4 Illustrated by the feeding of Elijah by the ravens. God did not supply Elijah with luxuries but with the absolute necessities. R3400:4

8

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

Be sober

- To guard against every approach to a spirit of pride and vainglory. R1972:1 What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant way. R1938:1

Be vigilant

- It is a life work, a life battle against a mighty foe intrenched in our flesh. R1859:6

Your adversary

- Satan, and the fallen angels. R5546:4 Who backs all the tricks and lies and obsessions of Spiritualism. R2188:5

The devil

- Greek, diabolos. Satan. The term Satan signifies adversary, opponent. R5183:3 He beguiles with flattery, pride and ambition; vanquishes with despondency; attracts with the pleasure of the present life; seduces through too great reverence of human teachings; and tempts to disloyalty to God. R4525:1 Whose very existence is now denied by many. F609

As a roaring lion

- Angry. R2172:5 When the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear, and thus is easily caught. R5183:6, 4988:3 Fear is one of the most disastrous things for the Lord's people to have. R4988:3 As God incites by love, so Satan incites through fear. R4988:3 Satan, the Adversary of the Church, is strong and lion-like, vigilant and fully awake. R5183:6, 2769:6 Sometimes, lion-like, when we are off guard he springs upon us unawares, stirs up the evil of the old nature, and unless desperately resisted he will take full control and drive us on to ruin. R1053:5 In the great Papal system Satan's lion-like strength has most fully appeared. R1687:4 He sometimes appears as a skulking serpent in the grass. R1053:5 Although Satan is vigilant like a roaring lion, he never attacks us with a roar, but subtly. R2770:1, 5183:6 When Satan is bound the prophet's words shall be fulfilled "no lion shall be there." (Isa. 35:9) Q825:2

Whom he may devour

- Swallow up in calamity, laying snares to separate us from God. R2769:6 To overcome us, to crush out our spiritual, life, and to destroy our faith in God. R5183:6 The Adversary opposes all who walk in the footsteps of Jesus, particularly those in public places and those active in the service of the truth. R5142:2 Satan can make no direct attack upon the Lord, but he can attack his plan and those who believe in God. R5329:3 He has no power against us except as God permits it. R5546:4 Satan continues to use all whom he can in his service to oppose the saints. R726:4

9

1 Peter 5:9 *Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

Whom resist

- Our safety from the power of Satan and the fallen angels lies in the resistance of our wills. R2172:5 By not allowing his seductive arguments to have weight with us. R5184:3 By standing; to stand is to adhere to fixed principles; i.e., to "be steadfast, immovable, always abounding in the work of the Lord." (1 Cor. 15:58) R1485:5, 90:1 It is a continual battle. CR455 "Put on the whole armor of God that ye may be able to stand." (Eph. 6:11) R1859:2 If Satan be not resisted, the danger is that the light and the blessing received through the knowledge of God will become a curse and an injury; and that the result will be worse than before coming into relationship with Christ. R5378:5

Stedfast

- Immovable. R1627:3 Thus "we become strong in the Lord and in the power of his might." (Eph. 6:10) R4988:6 These words imply that in order to resist we must have faith; confidence in God. R2770:6

In the faith

- "This is the victory that overcometh the world, even your faith." (1 John 5:4) R1859:5

The same afflictions

- Similar. R1485:5

10

1 Peter 5:10 *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you .*

The God of all grace

- Is not vengeful, not unkind. R4982:3 Suffered a while—And our faith has been properly tested. R4488:6 This suffering takes in all of our present life's experiences. R4750:5 Unless we are willing to endure hardness, we will not be prepared to enter the eternal glory. (2 Tim. 2:3) R5147:6 The chastisements we receive, many of which are not punishments for sins, are but preparation for the work of the next age. R5147:6 "Rejoice, inasmuch as ye are partakers of Christ's sufferings." (1 Pet. 4:13) T50

Make you perfect

- We will not be actually perfect until we attain the resurrection change. R4750:5

Stablish, strengthen

- After being perfected through suffering. R4750:4 Settle you—Established in the faith and in the practice of the principles of the Gospel. R1053:2, 3215:5 A condition of uncertainty is not a condition of faith. R1218:4 It is our duty to have settled convictions of truth, convictions so rooted and grounded in God's Word that we cannot be moved therefrom. R1218:4 It is only through endurance as good soldiers of Christ that this desirable condition can be attained, viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. R1860:4

13

1 Peter 5:13 *The church that is at Babylon, elected together with you , saluteth you; and so doth Marcus my son.*

Saluteth you

- It is a pleasant observation that whenever there was opportunity the Churches in one place were prompt to send Christian greetings and benedictions to those in other places. R1895:4

14

1 Peter 5:14 *Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.*

A kiss of charity

- Which we instinctively recognize in spirit, but not in letter. R1550:5 There would be nothing wrong in a kiss of love, but there is no intimation that the brethren should kiss the sisters or the sisters kiss the brethren. Q619:T, 618:5

2 Peter

General

- **2 Peter**
- Written about the close of the first century, and probably had not been widely circulated among the Christian congregations at that time. R1145:6 There is a touching tenderness in the epistle of the aged Apostle Peter to the household of faith, showing that, while he realized that the time of his departure was drawing nigh, his solicitude for the growth and development of the Church was increasing. Accordingly, he writes two general epistles, not so much to advance new truth, as to call to remembrance truths already learned and fully received, and to counsel all to faithfulness and to growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. R3215:1
- In this epistle the Apostle is urging upon the whole Church the importance of developing the fruits of

the holy Spirit. Then he reminds them of the vision of the coming Kingdom which he himself and St. James and St. John saw in the holy mount. He points out the need that careful attention be given to the study of prophecy. He warns them of the false teachers who will be manifested among them. He reminds them of the condemnation and overthrow that came to the angels who turned from obedience to God, of the catastrophe that befell Sodom and Gomorrah because of their corruption, of the destruction of the ungodly in the Deluge, of the perverse and wicked course of Balaam the prophet, and its consequences. Then he charges that some of them were following his course, and next he discussed the fact that things will not always continue as they have been; that evil shall not always triumph; but that a great change impends, which will be the introduction of a new feature of the divine plan; namely, the establishment of God's Kingdom upon earth. R5863:3

2 Peter 1

1

2 Peter 1:1 *Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:*

- Verses 1-13 give a divine explanation of how the holy Spirit will manifest itself and the qualities, therefore, that are to be looked for in the servants of the Church. R2446:5

An apostle

- One of the twelve. R1283:1*

Precious faith

- "The faith which was once delivered unto the saints." (Jude 3) This is not the faith promulgated by the Higher Critics. R2137:1

With us

- The apostles. R2136:3

The righteousness

- The true foundation upon which we should build—faith that Christ's sacrifice for sin was once for all. R2137:2

God and our Saviour

- Our Lord and Savior (Sinaitic manuscript). R2136:3

2

2 Peter 1:2 *Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,*

Grace and peace

- As we grow in grace, we will grow in peace. R2137:3 The majority of Christians lack a knowledge of the things which are necessary to preserve to them the grace and peace found through their primary faith in the Lord as their Redeemer; and lack a sufficiency of knowledge to multiply these. R2136:6

Be multiplied

- If our hearts leaped for joy when we realized the first droppings of grace and peace, how should our songs abound now, with the increasing evidences of divine favor—with this multiplication now experienced. R1531:6 Such should be the experience of all who have obtained like precious faith with him. This increase of blessing should come through an increasing knowledge. R1532:1 Few know anything about the multiplication which the Apostle mentions. R2136:6

You

- Those who are already justified through faith in the precious blood of Christ. R2136:3

Through

- The Lord's grace comes unto us through the knowledge of God. NS506:4

Knowledge of God

- Intimate acquaintance with him, his character and the divine plan, gained through the study of his Word. "This is life eternal; that they might know thee, the only true God." (John 17:3) R2137:3, 2138:5; A346 The source of the Christian's strength. A346 The influence of this knowledge and fellowship with God, through our Lord Jesus Christ, reacts upon our own hearts, and has a cleansing and sanctifying effect. R2137:4 The knowledge of the truth is the sanctifying power, the peace-and-joy-imparting power, and the evidence of divine grace and favor. R1532:1 There is to be a progress in the life begun which will continue as long as we are "in this tabernacle." R2136:3 "Sanctify them through thy truth: thy Word is truth." (John 17:17) R200:5, 1532:1

3

2 Peter 1:3 *According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:*

Divine

- Greek, ho Theios, the Deity. E71

Things that pertain

- We shall be able to grace and fill whatever station we occupy in life—if we carefully study and copy godliness. R4809:2, 1114:4

Life and godliness

- God and life and godliness (Sinaitic manuscript). R2136:6

Knowledge of him

- Gained through the study of his precious Word with reverence and diligence, through the personal application of the principles of that Word in every day life and through prayer and communion with God. R1532:2 It is not only an intellectual knowledge of his great and loving plan: it includes also a personal acquaintance with God, a heart to heart communion and fellowship with him; a common interest and cooperation. R1532:2

Called us

- God requires certain conditions of those who will run in the race. R5081:3 Guilty sinners are not invited nor desired in the Kingdom. All repentant believers are called or invited to consecrate themselves to the Lord. R2941:2, 3281:1

To glory

- By his own glory (Sinaitic manuscript). R2136:3 "Out of the darkness into his marvelous light." (1 Pet. 2:9) F90 One must manifest to God that he has a strong will and firm determination, and that he has cut off everything in life in order to win the prize. R5081:4

Virtue

- Excellence. R2941:2 God requires that none be proud, but that they possess humility. He will have no one in the Kingdom of his elect who is weak, vacillating, so far as his mind is concerned. We must demonstrate our loyalty to God. R5081:3

4

2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

Are given unto us

- The joint-sacrificers. E146; R5596:6, 905:4 The Church. R5596:6, 5371:2, 4218:6, 2138:3; E146, 455 Regenerates; new creatures. OV379 The Christ, Head and Body. R4072:1, 297:5 These are not given to inspire thankfulness and consecration, for they are given only to the consecrated to strengthen and nerve us and to enable us to "overcome" in fulfillment of our covenant of consecration. R2723:1; OV290 Who enter the harvest work before the door is shut. C212, 220 Jesus never neglected his own spiritual needs; for the development of himself as a new creature was his first obligation—as it is our first consideration. SM638

Exceeding great

- Heavenly instead of earthly, as made to the Jewish house. B207; R329:6; NS64:6 It is proper for the Lord's people to accept these great things with that simplicity which the Scriptures tell us is best illustrated in a "little child"—"nothing doubting." HG449:1 If our fellowmen are willing to endure great hardships for the trivial rewards that are theirs, what should we be willing to endure who thoroughly believe in the things which God has in reservation for the faithful? NS455:4

Precious promises

- Of God's Word. HG446:3; NS587:3; SM342 The Word. R1491:1 The words of eternal life spoken by Jesus. R3795:5 Of a share with Jesus in the divine nature and glory, honor and immortality. OV290; T65; R5580:4, 2138:1; CR252; HG366:6; Q39:T, 140:3 Which relate to the life which now is and also to that which is to come; which sustain and strengthen. R5806:2 These promises working in us to will and to do God's good pleasure—sanctification. Q453:2; R5126:6 Shining out as helps by the way, in letters of light. R2138:5 Incentives to our invitation to sacrifice and self-denial. R2940:6 God has provided these to us to be stimulated, strengthened, developed, thereby becoming more firm for righteousness and in opposition to whatever is sinful. SM342 The new creature is made strong by these in proportion as he perceives the significance of them and feeds on them. R5889:3, 4984:1 They are unfolded to us gradually, as we prove faithful and go on. C220; R1112:5 These hopes and promises are so glorious that all earthly things fade into insignificance in comparison with them. NS270:6 There is nothing that compares with them. The more we know of the plan and of the privileges which we may have in it, the more we are enthused. OV425 No greater stimulus can be found than these. R4929:4 So many and so precious that it is difficult to know which would rank first—perhaps 1 John 3:2. R2138:5 To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, "exceedingly, abundantly more than we could ask or think." (Eph. 3:20) SM532 It is when the Lord's servants get a glimpse of these promises that have to do with the coming eternity, that they begin to realize in true measure the love of God shed abroad in their hearts. CR16 When trials arise—call to mind these precious promises, remembering they belong to you. R5425:5 They inspire hope and courage, urging us to greater faithfulness. CR215; R1698:6; OV290 By the use of these we may make our calling and election sure. R4665:6 These are the begetting power that enters into our hearts and that the Lord uses through his holy Spirit to work in us to will and to do his good pleasure. Q39:T The consecrated Christian has heard these, but not the worldly class. SM388 The Lord will not disregard his promises; he will do all that he has said. R5698:5 Our faith must properly grasp these or our hearts will not be moved by the message of God's grace and our prospects of becoming kings and priests in the Kingdom. HG446:3 The Church's share in the Abrahamic Covenant. R3207:3 "Ye brethren, as Isaac was, are children of the promise." (Gal. 4:28) or Sarah covenant. R777:4; E105

That by these

- Whereby—by obedience to the call and its requirements. A222; R271:5 The ambitions inspired by these are holy ambitions. E257 By the strength and courage which they infuse. C220; R1112:5, 1859:6 No greater stimulus to true godliness can be found. R2228:6 They were given to us to the intent that they should operate in our minds so as to influence our lives in harmony with the divine will. HG446:6 The strength and encouragement which they would afford us, as they did Jesus, to be "obedient even unto death." (Phil. 2:8) R297:4 These promises working in you, inspiring, inciting you, and showing you the course. CR335; R5250:4; Q316:5 Through the operation of these on our minds and hearts, our course of life should be changed from grace to grace, from knowledge to knowledge, and from glory to glory. CR34 When the present testing time is ended, all the faithful, those who stand the trial, will be changed from earthly to heavenly nature, and become inestimable value as inheritors of the promises and their reward, the divine nature. NS446:6 The divine nature is imparted by the "precious promises." The going forth of the word of the Lord, must have reference to the great end. R98:6* We cannot get along without the Bible. CR325

Ye

- The espoused Church. CR215; HG624:1 New creatures. R826:6, 1881:4, 1149:2*, 777:4, 613:4, 456:6, 217:3; E105; F62 Exceptions to all other creatures either in heaven or on earth. R1879:1

Might be

- Might be enabled to so run as to obtain the promised prize. C220; R1112:5 We might become. HG284:6, 196:5, 333:6, 358:5, 367:1, 446:6; NS455:3 Gradually attain to partakers of the divine nature. CR335 By the operation of the promises in our hearts, sanctifying us to his service. NS520:6 The change of nature in the present life consists of a change of mind and character, in harmony with the new hopes, aims and aspirations. R3621:3, 1567:3 The saints would be lifted up to the perfection of their nature—the divine. R413:2 "To them gave he power to become the sons of God." (John 1:12) R5859:5, 517:5*, 280:6 That thereby we may overcome self and the world. R1007:3 Might be encouraged to faithfulness and so become. R2940:6

Partakers of

- The first resurrection. R5263:5, 5199:2, 4799:2, 3132:1, 2982:6, 2051:2, 1642:4, 667:5, 474:5; E105, 396; HG299:5; OV356, 384:T Joint-inheritors with our Lord. HG298:4 A partaker with him of the divine nature. R1495:1, 1112:5, 828:2, 569:3, 603:6*; E105 Partake with our Lord in his new life. R2148:1 In full. R1286:4*, 1149:2* That we might obtain. HG132:3; NS270:6 By sacrificing restitution blessings. R4498:2, 382:6; A196 What a rich promise is here! How exceedingly great and precious! R2138:1 "That they may be one even as we are one." (John 17:22) R442:3

The divine nature

- The grade of spirit body being promised to the overcoming "Bride" or "Body of Christ", the "Royal Priesthood." R1510:3 The highest form of the spirit nature. R2980:5, 5830:1, 2859:6, 823:3; A203; F62; T40, 66; HG366:6; NS455:3, 479:1, 520:6; OV24, 373:6; Q502:6 A prominent element of which is immortality, or inherent life. R1879:3, 1642:4, 569:3, 604:1*; E388; HG358:5 Represented by the gold of the Tabernacle. T18; HG752:2 The hope of the Church is that she may be like her Lord and share his glory as his joint-heir. R5822:2, 5152:2, 4966:5, 4734:2, 4372:2, 4302:2, 3694:2, 3294:2, 2750:2, 2238:2, 2055:2, 1910:2, 1750:2; OV427 To be associated with him as his Bride—heirs of God, and joint-heirs with himself. (Rom. 8:17) R280:6, 5206:4, 4071:3, 3149:2, 2982:6, 2409:4, 2155:1, 2138:1, 1586:2, 1532:4, 1360:4, 1262:3, 1210:6*, 916:5, 828:2, 517:2*, 217:3; CR488; NS625:2; OV308 "So much better than the angels." (Heb. 1:4) A203; R637:5, 616:2*, 329:5 It was essential that all who were to have this nature should have their trials first, so that there might be no immortal transgressors. F63 It was reasonable that God should first offer this with all its glory, honor and immortality to the Logos, who had always proven faithful. F64, 727 "I will set him on high because he hath known my name." (Psa. 91:14) R3332:5 The high calling. R456:6, 2434:2, 217:3 The call of this Gospel age is to glory, honor, and immortality. R5371:2, 5711:1, 5288:2, 4784:3, 3684:2, 3528:5, 2317:5, 826:6, 569:3, 514:3; F63, 92; HG196:5, 298:4; NS481:3; SM143, 361:1, 682:1 A great honor and brightness, far above that of angels and all others except that of the Heavenly Father. R5035:4, 5116:5, 5025:6, 2980:5, 2409:4, 2317:5, 1510:3, 1265:1, 1262:6; A186; E388; CR392; HG138:2, 298:5, 358:5; NS338:5, 455:3, 520:6; OV354 The Church will cease to be of Adam's race. R5622:2 The saints of the Gospel age are to be changed from the human to the spiritual, divine nature. R4071:3, 5623:5, 4799:2, 3621:3, 2051:2, 1567:2, 1178:3, 1096:6*, 667:6, 613:4, 329:6, 297:5; A196; T19; HG299:5, 315:5, 366:6, 546:1; NS551:6; OV379; SM682 If we are faithful to our covenant of entire consecration to God, we shall be made like him and see him as he is. R1532:4, 1510:5 The "Holy of Holies" beyond the "veil" represented the condition of the faithful overcomers who will attain to the divine nature. T19, 66 The divine nature was symbolized in the gold of the typical High Priest's glorious garments. R1944:1 This is the class which will receive the preeminence over all other classes, all other stations, in earth or in heaven. R5711:1 Joint-heirship with his Son as Kings and Priests, and Judges of the world. R3486:5 Sons of God on the spirit plane. SM474; E69 Our immortality is a hope and not an actuality. SM253 We are begotten of the holy

Spirit of God with a view to becoming partakers of the divine nature. R4665:2, 145:4*; NS101:6; Q508:4 This promotion can be received from no other quarter than God himself, on his own terms. R5711:1, 1515:5, 1510:5 This was not purchased by our Lord Jesus, hence he is not the father or giver of it. R1515:5 Raised to the perfection of the divine nature in the first resurrection, the chief resurrection. SM46; R1442:1, 1437:1; NS535:6, 551:6 This description excludes the Great Company, and applies merely to the Little Flock. R5166:5; Q316:5 Instead of laboring for some petty office of an earthly kind, in accepting the captaincy of the Lord Jesus they have become heirs with him in his glory, honor and immortality. CR16; OV308 Invisible, spirit beings. "Flesh and blood cannot inherit the kingdom of God. (1 Cor. 15:50) R5199:5, 5263:5 The saints are to be made like unto Christ's glorious body, who is now "the express image of the Father," (Heb. 1:3) "the King immortal, invisible," (1 Tim. 1:17) "dwelling in light which no man can approach unto, whom no man hath seen nor can see." (1 Tim. 6:16) R4071:3, 667:6 Jehovah is the life-giver or Father of men, of angels, and of the new creatures of which Jesus is the head. Here are three natures—human, angelic, and divine. To all of these, Jehovah is Father, yet only one of them is of his own divine nature. R354:4, 816:5, 777:4 Since his resurrection Jesus is a god, greater than ever before; the church are called to the obtaining of the glory of their Lord, members of his glorious body. R5748:6 God has set before us the grandest reward imaginable for the doing of that which is merely our duty and reasonable service —which would bring us the largest measure of joy and peace, aside from a future reward. R4828:6, 2480:1 Each nature will be so thoroughly in accord with its own conditions and environments and perfection that each will have satisfaction in his own state. F63 We are called and begotten to the divine nature. After the begetting, no one can tell for a while whether he is one that will attain to the divine nature or not—be of the Great Company or Little Flock. Q39:T, 508:4 The door to this divine nature is the one that will soon shut, as our Redeemer illustrated in the parable of the wise and foolish virgins. NS803:6 The nature of ho theios, the God. E71; Q770:T But not equal with God. R802:6 The only text to state the matter in just these words. R5580:4

Having escaped

- We are free. R4840:3 "We are saved by hope." (Rom. 8:24) A140 "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) R1286:3, 4998:3 "If after they have escaped the pollutions of the world they are again entangled therein, and overcome, the latter end is worse with them than the beginning." (2 Pet. 2:20) E410 Unbelievers have not escaped. R4546:2, 4998:3

The corruption

- The condemnation that is on the world. R1286:3; NS6:3, 32:3, 246:5; SM665 We are no longer dying because of the divine "curse" or "wrath" but in view of our justification and subsequent presentation as living sacrifices, our death is reckoned as a part of Christ's sacrifice. E410 Only a few who have been blessed with hearing ears and understanding hearts are redeemed from the curse or sentence of eternal death. NS6:3, 32:3

Is in the world

- Is still in the world. R5596:6, 4840:3; A140 The great mass of mankind outside the household of faith are still under the original sentence—eternal death. NS6:3; 32:3, 246:6

Lust

- Worldly desires and ambitions. R1532:4, 2154:2 Desire, selfishness. HG446:6 The desires of the flesh. R2155:1 Our word lust has changed its meaning a great deal. In the Greek it has a much wider meaning. In the original, it means any earthly desires, for instance, the lust for power. Q451:5

5

2 Peter 1:5 *And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;*

Beside this

- Building upon this sure foundation the gold, silver and precious stones of the Word of God. R5822:1,

5152:1, 4734:1, 4372:1, 4302:1, 3694:1, 3294:1, 2750:1, 2238:1, 2055:1, 1910:1, 1750:1; A321 Such as have this hope. HG446:6

Giving all diligence

- In view of the warfare before us, of the subtlety of our temptations and of the weakness of the flesh, the faithful Apostle urges all diligence in the cultivation of the Christian graces and remembrance of the precious truths. R3089:6, 1627:5* "Work out your own salvation with fear and trembling." (Phil. 2:12) R2155:6

Add

- While all of these virtues are imperative requirements of those who would be esteemed of God as faithful, they are only of value as they are added to, or built upon a foundation of faith. R2154:5 Cultivating Christian character cannot be done in a day; but it must be a gradual, daily, life-work; a process of addition, adding virtue to virtue, grace to grace, day by day and hour by hour. R4808:3, 5208:5, 3587:5, 3090:3, 1628:2*, 1114:5, 374:5; HG447:3 We do this repeatedly in respect to all the graces, which keep growing, developing in us and rounding out and deepening and broadening us as spiritual new creatures. R3587:5 Faith in a personal righteous God must steadily cultivate those elements of character which are always pleasing and acceptable to him and which are most essential to our final overcoming. R1859:6

To your faith

- The foundation. R5757:2, 2154:5, 1576:6, 471:1*, 136:6* The primary qualification. R5460:1 The basis of character. R471:4* Your "precious faith" as described in verse 1. R2154:5 In the exceeding great and precious promises. R1859:6 Your abiding confidence in the divine plan of salvation, which centers in the redemption accomplished through the precious blood of Christ. R2154:5, 4808:5, 1114:6 A "thus saith the Lord" should be the end of all controversy, the solution of all doubts and a restful assurance in every perplexity. R4808:5, 1114:3 No righteousness of our own without this foundation of faith can avail anything to commend us to God. All our works of righteousness must be built upon this faith. R2154:5 Our judgment will be according to our faith because while in the flesh we shall never be able to perform works such as God could approve. R5460:1 Not faith in every thing or every person, but faith in God—in his plan of redemption through the vicarious, or substitutionary sacrifice of Christ, and all his rich promises built upon that sure foundation. R4808:5, 1576:6, 1114:3 Built upon this foundation are the minor doctrines and those principles which must be worked out in the life. R1576:6 Faith of itself is very good as a start, but God requires more than this. HG447:1 Faith is a good thing; but faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it. R3089:6, 3090:3, 1627:5* Faith is fundamental, and these graces are as the house of wisdom built upon it. (Prov. 9:1) R136:6* As human wants are expressed in seven petitions, so Christian character is comprehended in seven graces added to faith. R136:6*

Virtue

- Fortitude. R5757:2, 5678:2, 5460:1, 5206:6, 4808:3,4, 3168:5, 3163:6, 3089:2, 2219:6, 2155:1, 2154:5, 2037:2, 90:2; E238; HG446:6; NS746:5; OV401 Strength of character in righteousness. R4808:5, 2155:1 Courage. R471:4* It implies much more than merely abstaining from evil; but living truthfully, that is, true to his covenant, which to willfully violate would be equivalent to swearing falsely. R4808:5, 1114:3 It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen; scrupulous honesty, justice and truth being the only standards. R4808:5, 2155:1 True excellence of character, such as will mark you as separate from the world and its spirit. R3089:6, 1627:5* The Psalmist clearly defines this in Psa. 15:2-5. R4808:5 Add sterling honesty, truth and fair dealing in all business relations; moral integrity, in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor. R3089:6, 1627:4* Our faith should be of a strong kind giving us fortitude for all of life's affairs; for all of our covenants with the Lord; for a faithful endurance of opposition, contradiction, etc.

HG447:1 The Apostle implies that if we hold to our faith against the attacks of the enemy it will develop fortitude, an added grace of character. R2037:2 Virtue leads not only to passive, but also to active, goodness—in benevolent charity which seeks to alleviate suffering, to sympathize with sorrow, to comfort those in distress and to elevate and bless others. R3090:1, 4808:5, 1627:3*

Knowledge

- Greek, gnosis. R2037:4 Knowledge of God and his righteous will concerning us as revealed in his Word. R2155:2, 4808:6, 1115:3; HG447:2 Knowledge of God's character, that we may the more thoroughly imitate it; and of his truth, that we may more fully conform to its teachings. R3090:1, 1627:6*; HG447:2 If faith be held firmly, and fortitude of character result, this, under the Spirit's guidance, will bring the faithful one to deeper and wider expanses of knowledge. R2037:2 Give all diligence to the study of the divine oracles—neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. R2155:2, 4808:6, 1114:3 Knowledge is valuable to the sanctifying of the spirit only when we comply with the conditions that we shall mortify the self-will of the flesh and cultivate more and more of the Spirit of our Lord. R5570:1 "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3) HG447:2 Not our earliest knowledge when we came to the Lord; nor worldly knowledge. HG447:2

6

2 Peter 1:6 *And to knowledge temperance; and to temperance patience; and to patience godliness;*

Temperance

- Self-control. R4808:3,4, 5678:2, 3168:5, 3089:2, 2560:1, 2219:6, 2210:6, 2155:2, 2037:2, 1627:6*, 90:2; E238; OV401 Temperateness. R1114:5 The knowledge we gain of God through his Word should lead us to greater moderation—in thought, word and action; on business, pleasure, food and raiment. HG447:3 Be moderate—exercising self-control in all things—in eating, drinking, home arrangements, conduct, thoughts, words and deeds. R4808:6, 1114:3 Moderation, self-restraint in all things—we are not to be hasty and hot-tempered, or rash and thoughtless, but evenly balanced, thoughtful and considerate. R5757:2, 5678:2, 3163:6, 3090:1, 1628:1* It has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes—and accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things, and increased moderation in earthly things. R4809:1, 2155:2 And its accompanying spirit of kindness, and gentleness everywhere, in the shop, store, schoolroom, in traveling, in visiting, at home, with the various members of the family—and above all, in the church. R2355:6 One of the most important elements of good character. R4808:6 We should be examples of wisdom and moderation to all; and extremists only along the same lines that Jesus and the apostles were counted extremists. HG447:4 "And every man that hath this hope in him, purifieth himself" (1 John 3:3) controls himself, purges out more and more of the old leaven. R2037:2 "He that ruleth his spirit is greater than he that taketh a city." (Prov. 16:32) R2155:2, 4808:6 "Let your moderation be known unto all men." (Phil. 4:5) R3090:1, 4809:1, 1627:6*, 1114:3; HG447:4

Patience

- "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:4) R3090:1, 1628:1*, 1114:4; HG447:5 This grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without it's exercise—not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose truth inspires it. R3090:1, 1628:1* It is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the divine likeness—it is slow to wrath and plenteous in mercy—it is quick to perceive the paths of truth and righteousness, and prompt to walk in them. R3090:2, 1628:1* It is mindful of its own imperfections

and sympathetic with the imperfections and shortcomings of others. R3090:2, 2037:3, 1628:1* With the poor, blinded world, with the babes in Christ, with the slow, the stupid, the excitable, the blundering, the over-confident Peters and the skeptical Thomases. R2155:4 Time is a very necessary element in the process of perfecting every good thing. The fruit hastily plucked is unripe, hard, sour, bitter fruit. R2155:2 Let patience have its perfect work in cultivating character, however severely the plow and harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case. R4809:1, 2155:3, 1114:4 The Greek word from which patience is here translated means cheerful endurance. R4809:1 But to have patience or fellowship with the "unfruitful works of darkness" and sin, is the perversion of this grace. R2155:4

7

2 Peter 1:7 *And to godliness brotherly kindness; and to brotherly kindness charity.*

Godliness

- God-likeness, hearty, cheerful, loving conformity to his will. R2155:5, 4809:2, 3163:6, 1114:4, 385:5* General goodness, benevolence, benignity toward all. HG447:5 Piety. R2037:3, 2220:1, 2210:6, 2155:4; E238 Devout, controlling reverence for God, which yields a hearty, cheerful conformity to his will—fervency of spirit in serving the Lord. R2155:4 A condition in which the love of God is shed in the heart, influencing all the thoughts and words and deeds. R2037:3 A careful study and imitation of the divine character as presented in the divine Word. R3090:2, 4809:1, 1628:1*, 1114:4 This is a later development and vital element in the Christian character. It springs spontaneously from appreciative and grateful hearts, whose delight is in the law of the Lord; in meditation, prayer and praise. R2155:4

Brotherly kindness

- Greek, phileo, duty love, a love which has a cause or demand upon it. R2807:4 The Greek word Philadelphia signifies brotherly love. R3949:4; Q449:1 In the natural family relationship, and also in the spiritual family, the Church. HG447:5 We may not love our brethren's peculiarities, their features, but we love them as brethren, whether black or white, bond or free, because they are brethren, comrades in the same race. Q449:1 To make due allowance for inherited weaknesses and circumstantial misfortunes of others—to deal patiently and helpfully so far as wisdom may dictate, with a view to the correction of those faults, even at the expense of self-interest, if necessary and prudent. R4809:2, 1114:5 Accept a brother's proffered aid and meekly bear reproof, determining to overcome deformities of character, and prove a help rather than a hindrance to others; no longer fostering old dispositions. R4809:2, 1114:5 An exercise and manifestation of the principles of the divine character toward our fellow-men. R3090:2, 1628:2* A love for all who are brethren and yoke fellows in the cause of righteousness and truth, the cause of God. R2037:3 Instead of disdaining those who are ignoble, instead of putting them away, treat them kindly. CR448 This of necessity grows out of godliness. As god-likeness presupposes the other graces mentioned, so its development implies an enlargement of our hearts to all who are of the household of faith. R2155:5

Charity

- Love. R5693:1, 5208:5, 4808:4, 3168:5, 3090:2, 3089:3, 2560:4, 2220:1, 2210:6, 2155:5, 2037:3, 1628:2*, 1576:6, 1114:2, 90:2; E238; HG450:1; OV401 Greek, agape, the higher grade of disinterested love. R2807:4 The broader, more comprehensive, or divine love, the disinterested love. R3949:4; Q449:1 Love as a general expression covers all the elements of character which are really parts of love. F186 While all the foregoing are elements of love, we super-add love itself in the fullest sense toward the Lord, the brethren, humanity, the brute creation and our enemies. HG447:5 We might divide the race-course into four quarters: duty-love; love for the Lord because we see something of the glorious majesty of his character; love for the brethren; perfect love—for all, even our enemies. F187-189 As we get agape love it means that we love all. Q449:1 We must reach this climax of love before we can be counted worthy of a place in the new creation. F190 Love for God

and for the brethren; love deep and pure and true; which thinketh no evil and doth not puff itself up; is not easily offended; rejoiceth always in the truth and never in iniquity; the climax of Christian attainment in the present life, the grace of all graces, which never fades, and which will be perfected when we receive the new resurrection body. R2037:3, 2155:5 Love unfeigned for the unrighteous and unlovely, as well as for the good and beautiful. R4809:3, 1114:5 A love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; and which pities, helps, comforts, cheers and blesses all within its reach—manifesting and cultivating the disposition which must be found in every member of the Christ company. R4809:3, 1114:5 A broad, generous love, taking in the whole world, even our enemies. R5678:2, 5757:2, 5460:1 A process of addition leading up to the sum of all graces. R5757:1 We do not attain to the perfection of love at the beginning of our course, but it is the mark or standard which indicates the end of the course. F186 The bond of perfectness which unites all the other graces, and as a name stands for them all. R2155:5 Love is last, and greatest. R78:5, 50:5* The chief of all graces. R2037:3 Acts of kindness will gradually lead to an attitude of love, even where the subject does not seem to deserve it. R3090:2, 1628:2* Love is an experience, and includes in it an earnest desire for the well-being of the object loved. R78:5 Love excels all the other virtues, because it is the most enduring. R4732:4 Charity or love is the crowning excellency of Christianity, and is necessary to fit for the great salvation. R78:5 True love on our part will manifest itself in obedience—disobedience is an evidence of the loss of love as viewed from the Lord's standpoint. R2466:5

8

2 Peter 1:8 *For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

These things

- The fruits of the spirit. R5760:5, 5692:6, 4078:3; F186; NS350:5, 376:6; OV401 All these fruits. R523:6 The graces of the spirit. E238; SM515 The things previously specified in verses 5-7. F185 The eight elements which must go toward making up the Christian character. R4808:4, 1114:5 The knowledge fruit cannot be obtained independent of the other fruits. R523:6

In you

- The Lord's people, begotten of the Spirit. R2487:4 The epistle of Christ written in our hearts. R5968:4, 4809:6, 1115:4; Q235:5 The Apostle is urging the development of the fruits of the holy Spirit in the heart, and so far as possible in the life—in the words, the deeds, the thoughts. R5677:1, 5899:3 Lacking these, though we have the knowledge, we will be both barren and unfruitful. R137:4*

And abound

- Abounding in good measure. R5760:5, 5206:6 If you have them in some measure, keep on cultivating them, so that they abound more and more and rule in you. R4809:4, 5570:1, 1114:6; F169; SM515 As they more and more abound, they will incite us to cultivate fruitfulness. R2210:6 If the fruits reach the abounding condition or degree. Q52:5 Let the Word and grace of God dwell in us richly. R2508:5 It is the abounding of these graces of character added to our faith in Christ as our Redeemer and Savior that insures the soul against the possibility of falling. R2155:5 If the Spirit of the Lord abound in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts. R4929:5 It is the abounding love, the all-pervading influence of our Lord, in all of life's affairs of those who as the Bride class would have the abundant entrance into Messiah's Kingdom, that is required. R4929:6, 2487:4 May it be possible to have a measure of the Lord's spirit with very little abounding, and hence have merely an enjoyment of some spiritual things, on special occasions at church, etc.? R4929:6

They make you

- Will demonstrate. NS376:6 Because Pastor Russell devoted himself to the development of the fruits

and graces of the holy Spirit, the promise of the Lord was fulfilled in him. R5997:5*; OV443*

Neither be barren

- Idle, inactive. Q235:5; R5968:4, 5678:2, 5208:5, 4809:4, 2220:1; F76, 185 A man cannot be fruitful in the graces and barren in the knowledge of the Lord. R523:3

Unfruitful

- In proportion as we find the fruits of the spirit, we expect to find the Spirit which produces those fruits. All possessing this Spirit will be able to grow both in grace and knowledge. R523:3; NS350:5 We must not expect to see the fruit of our labor to any extent now. R1046:2 The contrary effects of the spirit of the world upon those who profess to be children of God—the result of a neglect to study and assimilate the Word. R5678:2

In the knowledge

- Personal intimacy, acquaintance. R2220:1 Acquaintance with the Lord and participation in his spirit. NS376:6 "The spirit of truth will guide you into all truth." (John 16:13) E239; R385:5* Closer fellowship with the Father and the Lord Jesus, so that the Lord will be able and willing to communicate to us more clearly a knowledge of his gracious plans and character. E238 A close, intimate acquaintance and communion with him—in which he will reveal himself to us by showing us "things to come." R523:6, 374:5 Good works and knowledge are so closely related that it is useless to think of separating them; they are produced by the same Spirit. R523:3 Our growth in love and in all the fruits of the spirit is dependent largely upon our growth in knowledge; and our growth in knowledge of divine things is dependent also upon our growth in the fruits of the spirit. E239; NS376:6 You cannot grow in love faster than you grow in knowledge; and you cannot grow in favor, except by complying with God's instructions. This instruction, this knowledge, is found in his Word. R374:5 Knowledge, as a fruit of the spirit, could never heretofore reach the same size which it now may and should attain. God expects the size of this fruit to be proportionate with its opportunities and possibilities. R524:1 A summary of what Pastor Russell clearly taught and proved by the citations of Scripture authority. R5997:5*; OV443*

Of our Lord

- And in his service. R2508:5; SM515 For knowledge will have its place. R5968:4; Q235:5

9

2 Peter 1:9 *But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*

He that lacketh

- He who does not appreciate the necessity of this. Q52:5 If a spirit begotten new creature fails to see the privilege of cultivating the Master's spirit—the spirit of holiness—it is because he is not making progress. Q52:5

Is blind

- Like a new-born child that has not learned to focus its eyes. Q52:6 In promoting the military spirit, Christendom does not see that the spirit they are cultivating is the very reverse of the Spirit of Christ, who is called the "Prince of Peace." R1757:4 The great majority of the race accept divine blessings daily with but little appreciation, with but little thankfulness. NS461:2 It is only those who have the eye of faith, whose eyes of understanding have been opened, who can appreciate the divine glories and benefits at the present time. NS461:2

Cannot see afar off

- Unable to see the deep things of God. R5640:2 Looks merely at the things of this present life, and will be unprepared for the graduation examinations prior to the inauguration of the new dispensation —now at hand. R5206:6 Cannot grasp or appreciate the things future in the unfolding of our Father's plan. R523:6 He cannot see them as an inspiring and impelling power, though he may know of them theoretically, and hold the truth even in unrighteousness. (Rom. 1:18) R2087:6* "Thine eyes shall see

the King in his beauty; they shall behold the land that is very far off." (Isa. 33:17) R2088:4*

Hath forgotten

- Christendom has almost forgotten. R1757:4 It is no uncommon thing to hear in church meetings of all denominations men and women tell God that they know themselves to be "miserable sinners." They ask forgiveness of those sins which are forgiven. R199:5 There is a danger of forgetting and falling into the idea that every one must suffer the full penalty for his own sins. The effect of forgetting this is the neglect of the Christian graces. R137:4*

From his old sins

- The word "sin" has merely the thought of transgression; and many of our transgressions are wholly without iniquitous intention. R2295:1 The word "iniquity" carries with it the sense of wickedness. R2295:1 Should any return to sin, "as a sow to her wallowing in the mire," (2 Pet. 2:22), he removes the covering of sins, and falls back where he was before. R2295:1

10

2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*

Wherefore the rather

- As though Peter said on this account you must criticize yourselves very closely to see that you are developing the real fruits of the spirit, which will have prominently among them an increasing knowledge of our Lord. R523:6

Brethren

- God's elect. R3587:5 Peter exhorts the heirs of the Kingdom to patience, perseverance, virtue and faith. A284

Give diligence

- Give the more earnest heed. R2220:4 To the cultivation of these graces. R2330:2; F691; HG401:4 By adding these graces. R137:4* Be watchful and take necessary precautions to prevent blight and decay of character and to guard against the intrusion of evil powers and influences calculated to sap the life of the new creature. R4809:4 While God has supplied every necessary aid, he has left the matter in such a way as to make our earnest desire for the promised blessings a condition of our not falling. R1458:6 The Lord's plan is to call and elect during the Gospel age a Little Flock of overcomers of the world, faithful unto death, as a Royal Priesthood, to share with the Lord Jesus in the Millennial Kingdom. R3586:3, 3587:5, 1574:1; HG615:4; NS263:5 "Seek ye first the Kingdom of God." (Matt. 6:33) R2479:5

To make your calling

- We were called to be joint-heirs with our Lord. R5460:2, 3585:2 To a change of nature from human to divine, and a place in the Kingdom class. R4794:6, 4594:4; HG359:6 To "glory and honor and immortality." (Rom. 2:7) R3913:5; HG358:5 God has predetermined a new creation, invited some to develop the character, arranged so that some may be able to meet the conditions: it is for us to accept the call by making a complete consecration and to zealously strive for the requirements. F185 The terms of the Gospel are necessarily those of a call or invitation; leaving the matter of acceptance open and optional with the invited ones. R2940:3 This "high calling" to joint-heirship with our Lord in the Kingdom is a very special call; it will soon end and never be repeated. R4979:1, 2622:4, 3585:2 God has called us with this high calling, and from the time we accept the call and make requisite full consecration, he gives us the earnest of our inheritance, viz., the spirit of sonship. R3586:5 Only those nominated have the remotest opportunity of becoming the elect; first through faith—"faith cometh by hearing," (Rom. 10:17) bringing justification from past sins, and peace with God, then being called to sacrifice. R3586:3 Let us not only assure ourselves of the fact that there is an elect class being selected, but let us note the lessons enjoined upon the called ones—the instructions to make their calling and election sure. R3586:3 How highly we, who belong to the Gospel

dispensation, should value its privileges and opportunities, seeking to make our calling and election sure. R4979:1 Applying only to those who come under the conditions of justification, and subsequent full sanctification through a belief of the truth. R2941:4 Sinners are called to repentance; only justified believers are called to the heavenly calling—only such called ones as accept the call by making a full consecration belong to the "chosen" class—the Bride class will be those who were not only called but also chosen, and also found faithful. R4078:2, 5377:5, 3586:2 We who are being called from the Gentiles are invited to fill up the deficiency in the elect number of Israel; and will be divided among the twelve tribes, though the Scriptures do not show according to what rule. R3586:4 "I beseech you, brethren (justified through faith and called), that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service." (Rom. 12:1) Such as have responded in this manner to the call are God's chosen. NS372:1 The Lord chooses such characters and such characters choose the Lord, and in choosing him seek to walk in his footsteps and follow the directions of his Word. NS264:2 Nothing connected with the call is compulsory. Many have been called in comparison with the few that will be chosen. R4138:6, 4078:2, 3586:3, 2415:1; NS372:1, 654:1 While the harvest work was commencing and in progress, the "call" to the divine nature continued to go forth. Up to October 1881 any believer in the ransom who presented himself a sacrifice to God was acceptable. R682:2; C219 The majority of professing Protestant Christians do not know that there is an election. Some regard God's call or nomination as being the election itself, and are confused by this text. R3585:6

And

- It is not sufficient that we should be chosen and accepted of the Lord to a membership in the elect Church—we must stand testing to prove our worthiness of that position. NS372:2 It is not sufficient that we consecrate, that we be sure that we have made a consecration—it is required of us that we demonstrate character, loyalty and faithfulness to that vow. NS372:2

Election

- To the chief favor of God. R4809:5, 1115:1 To the heavenly Kingdom. R3585:4, 2479:5, 874:1; SM17 Of attaining to joint-heirship with the Master. R5667:4, 3585:2 For which you have been called, nominated by God. R3587:5 "Elect according to the foreknowledge of God the Father." (1 Pet. 1:2) "And whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Rom. 8:29) R2940:6, 3587:2 We are the "elect" before the election has been finished, before the testing is completed, in the sense of having been nominated—"moved and seconded." HG445:3 God moved that we should be elected and "called us with a heavenly calling." It remained for us to "second the motion" by presenting ourselves in full consecration of heart to the Lord. HG445:3 None can remain in the elect company, nor make his calling and election sure, without being under the sprinkling of blood—justification; being sanctified, and having full submission to the will of God. R3587:2, 3586:2 There is a great prize to be given. There is an election going on. R5914:4 A Bride for Christ is being selected from amongst mankind. R4138:5; CR435 The entire Christian era, from our Lord's first advent down to the time of his second coming, is the period in which the election or selection of the Bride takes place. Q788:2 If God is selecting a Church in the present time, it must be with a view to the use of it subsequently to serve in some manner the interests of the remainder of the world from whom they were elected. HG445:1 Jesus was the elect of God, and we who are now being chosen from amongst men are to be "members of his Body," the elect class, chosen in him, and as such must be conformed to the likeness of his character. R3587:3; F187; HG445:2 God foreknew us and predestinated that there should be a Church class selected to be their Redeemer's associate, his underpriesthood, his subordinate kings during the Millennium. HG445:2 Very few have been nominated of the Lord for his election. R3585:6 An election in progress—an election of 144,000 to a higher position than that of any earthly magistrate or potentate—they are promised this highest of all honors for all eternity. R3585:2, 3586:1 In worldly elections there are legitimate expenses; and every candidate is expected to lay down part of his life—to spend time, influence, strength and vigor to

secure his own or his friend's election. NS264:3; R3585:3 The world think it remarkable that we who are candidates for the superlatively high office for which God has nominated us should spend time, influence and means, in our own and our brethren's election. They consider our time wasted. R3585:3 If a presidency is worth a lifetime of effort and planning and the expenditure of immense sums of money, what would this heavenly election be worth? NS264:5 The sacrifices of a thousand lives and the grounding of ten thousand hopes and ambitions in other directions would be but a small cost in the attainment of the glory, honor and immortality promised to the "very elect." NS264:6 What an interest we properly take in our election, after learning that the office for which we are running is a combination of priesthood and kingship! HG446:1 Those whom God nominates or calls, are expected to appreciate the honor, the blessing, the high exaltation which is proffered them, and expected to show this appreciation in their endeavors to secure the election. NS264:4 Only the faithful, the loyal, will ultimately constitute the "very elect." "Called, chosen, and faithful," describes the attitude of the pupils in the school of Christ who graduate with highest honors. NS372:4, 593:3, 654:5 From God's standpoint the whole struggle for political preferment to the neglect and disregard of the still higher calling and election is as foolish as to grasp for bubbles and neglect diamonds. NS265:2 God is holy, and the elect are to have his spirit, his disposition of love for righteousness and opposition to iniquity. F186 Those who do not have experiences of growth in grace and knowledge are deficient, and cannot hope to make their calling and election sure. R3587:5 The word "chosen" in Matt. 22:14 and Rev. 17:14 is from the same Greek word as elect. R3586:3, 3587:3 If there is an elect class, it follows that there must be a non-elect class. R3587:6; F164 The calling and election of the Little Flock works no hardship, no injury, to the non-elect, who are in no sense further condemned because not called. F164 Scripture references to the elect. R3586:3-3587 The doctrine of election has fallen into disrepute because of its association with the unscriptural doctrine that God has provided a great place of eternal torment for all the non-elect. NS263:6; HG668:2 We have high respect for the well intentioned and honest endeavors at the polls. The masses of Christendom should as far as possible vote for the soundest principles and the most conscientious men. NS263:1 The Little Flock too vote. So firmly is their mind set on this matter that they vote the same ticket right along—they vote for Jesus. NS263:3

Sure

- It is for each individual. 5914:4 By full compliance with the terms and conditions of the call, and this even unto death. R5876:3, 2940:3, 2415:1; SM427; CR433 By a full and hearty compliance with the gracious high calling which we have learned and which our hearts have accepted. NS771:1 By cultivating the graces of the spirit and thus coming into heart-likeness of our Lord Jesus. R3586:1, 2782:2; F186 By drinking faithfully of the cup. (Matt. 26:27) R5341:3 By standing the various trials of faith, love and obedience which God may require. F79; R2453:4; NS372:3, 551:6 By continuing to labor in character-preparation, that we might be found worthy. R5762:2, 5950:1, 4138:6 The battle with the world, the flesh, and the devil must be won in our hearts else we will not make our election sure and receive the crown of glory. R3586:2, 2692:6; HG446:4; NS265:6 By faithfully following in the footsteps of the Redeemer, heeding carefully his counsel, and availing ourselves of his assistances by the way. R4138:6, 3586:1 By faithfulness under trials, testings and difficulties. NS624:5 By giving the more earnest heed to the things which God has shown us, and assisting others who give any evidence of being "brethren." R2875:6, 2692:6, 2453:5 By a clear grasp and comprehension of the deep things of God. Q154:5 By faith and obedience. R2220:4 To the extent of our ability live up to the covenant of self-sacrifice in the Lord's service, which we covenanted when we accepted his call. NS372:4 It is important that we understand the conditions. R4796:2 By so running the race of life that we may be worthy of the crown of life. OV131; R4810:1, 4078:3, 1468:4 Positiveness for God is the only condition in which we can hope to do this. R5614:4 He has not called us in vain to something which is impossible for us to attain. CR443 To these God will show his exceeding grace. R4914:4, 4461:3 Surely God who nominated us has made every provision for our election and will cooperate. Surely our Redeemer will give us every assistance. Just as surely responsibility for failure

would lie at our door. HG445:5 Our context tells us upon what terms the called and accepted may make their election sure. HG446:6 Those who willingly renounce the world, its prospects, schemes, plans, ambitions, hopes, and pleasures, and accept instead the heavenly hopes and promises set before us in the Scriptures. NS264:1 A share in the inheritance to the spiritual body and the Kingdom glories of which our spirit begetting is but the foretaste. R3586:5; SM17 Paul did not consider his election to that honor absolute; hence, his laborings to "make sure" that result. (Phil. 3:11) R624:3* Those who do not make their calling and election sure will lose their anointing and will not receive the divine nature. But if they hold to the Lord, they maintain their justification, and may be part of the Great Company. R4746:4,1; CR460 Some will miss the Kingdom, yet not so utterly fall as to go into second death. CR153 We must either make our calling and election sure under the terms of the call, as accepted, or be rejected as unworthy of life everlasting—as fit for the second death. SM178

For

- Seeming to understand that some would question the possibility of their gaining so great a prize, the Apostle gives a word of special encouragement. R3587:5

If

- There is a contingency upon which the scales of divine judgment, as to our worthiness or unworthiness of the inheritance, must turn. R2154:4

Ye

- New Creatures—those called and who are making their calling and election sure. CR152:2,6 The primary consideration with us is our sanctification. "This is the will of God (concerning you), even your sanctification." (1 Thes. 4:3) R5677:5 If we maintain the good fight of faith as new creatures. R4047:4 The contingency is not in the doing of these things perfectly, but if added to our faith in the imputed righteousness of Christ, we have cultivated all the graces to the extent of our ability, we shall not fall. R2155:6; SM395 Our continuance in safety, in grace, depends upon our own course of conduct after God has done his part through his Word and providences. R1698:6

Do

- Add one after another of the qualities of the fruits of the holy Spirit, and so build up Christian character. R5677:1, 5460:1, 137:4*; F79; NS541:4, 576:6, 746:4 The fruit will appear, not only in the development of the Christian graces of character, but also in increasing activities. R4809:6, 1115:4 Our feet will be swift to run on errands, our hands prompt to do God's bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more abundantly and effectively. R4809:6, 1115:4 There is a difference between believing these things, professing these things, and doing these things. CR152 It is not merely believing, not merely consecrating, but the Apostle says, "If ye do things." CR152 Do all in your power, and God does not expect you to do one more thing than that. CR152 Fulfill the royal law of love and devotion to God and the neighbor. R2487:3 Our work as Christians is to cooperate with God in the salvation of the Church class—not a salvation from eternal torture, but from death. R5677:4 Bear all. R523:6 Perfection is only something which can be approximated in the present life. The measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. R4809:6, 1115:4 He expects doing, but does not expect perfect doing, because he remembers our frame. CR152 There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation—the desirable end being maturity and luxuriant fruitfulness. R4808:1, 4096:6*, 1113:3 If no fruit appears, we may be sure that little or no effort is being made at cultivation, pruning, etc. R1154:4 "If any man's work abide which he hath built." (1 Cor. 3:14) A321

These things

- The things mentioned in the preceding verses. R2154:5; SM633 The eight elements which must go toward making up the Christian character. R4808:4, 1114:5 Each piece of armor (Eph. 6:13-18) each fruit of the spirit, is a part of the necessary preparation for this "evil day," this "hour of temptation," now present. R5678:4, 2453:2; NS541:4 Cultivate the Spirit of Christ. R1698:6, 5370:4; F408;

HG401:4; SM321 Beautiful graces and fruits of the spirit, manifest in our Lord. CR152; R3587:5; SM321 Diligently cultivating this disposition. R4809:4, 2286:6, 1114:6 Continually adding to our stock of the heavenly graces. R2219:6 The steady persistent cultivation of these graces of character will clarify our spiritual vision, enabling us the more fully to comprehend the truth of God. R1859:6 Each step of knowledge brings a corresponding step of duty and obedience, and each step of duty and obedience taken will be followed by a further step in knowledge. E239; R2219:6 If we have the witness of the Spirit of growth, both in grace and in knowledge, let us rejoice therein, and let us follow on in the same pathway until it shall bring us to that which is perfect, both in knowledge and in grace. E239 By studying our manual, his Word, which our Lord has given to us, and by developing the various fruits and graces of the spirit. SM17 Love to God and to our fellows. SM17 Which you covenanted. R200:6; NS372:4 Pursue a course that would be pleasing to God. SM304; Q52:5 Character, built up after the instruction of the Word of God, is absolutely necessary to an entrance into the Kingdom of Christ. R5678:5, 5307:6 The needlework upon the wedding garment. SM256; HG449:6 If we are obedient to the Word of the Lord, and are properly exercised by the experiences which are given us, we shall gain his approval. R5460:2, 4660:2 "Let us, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." (2 Cor. 7:1) R5739:6

Ye shall never fall

- Because "All things work together for good to them that love God." (Rom. 8:28) F74; R874:1 You are sure to stand approved of God. R4808:4, 1114:5 Ye shall never fail. We shall in no case fail of securing our election. HG447:6; NS746:5 Following in the Lord's way we find the only true joy, and can make the only true progress. R5559:4 If you are growing in grace, if you are doing the best you are able along this direction. CR152 The implication is that there would be some tendency to fall, some testings, and that this development of character would be necessary so that the individual might be able to stand. R5677:1 Fortified by development of character, these will not fall, no matter what the trial that the Lord may permit to come upon them. R5678:2, 862:2 Those who have a temporary fall, but who afterward overcome in the trials which the Lord will allow to come upon them, thus showing their loyalty to him, will be fully recovered. R5460:4 There may be more or less stumbling on the part of the elect, "through manifold temptations" of the flesh, the earthen vessel in which the spirit begotten, elect, new creature temporarily resides. R3587:5 You will stumble, but stumbling is not failing. CR152, 153:1 All except the very elect may be stumbled by deceptions. R1644:3 We need to be continually on the alert respecting our own fleshly weaknesses and besetments, that we may war a successful warfare, and thus share with our Lord his Kingdom and crown. R5678:5; F190 Your final selection to that position of glory, honor and immortality, to which you were called, shall be sure. R4809:4, 1114:6 God will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape. (1 Cor. 10:13) R1699:1 If there is a fall in our case, it will be due to failure to do our part. R5460:2; NS546:5 Some will not manifest sufficient zeal. These will come through great tribulations. If by these experiences they are brought to a full loyalty to the Lord, they will be granted everlasting life. R5460:4 One of the final and most searching tests and the one under which probably the most of those once awakened and armed will fall, will be love for the brethren. R2453:4 Nearly all who "fall away" first lose all fear and become self-confident. R3596:5 This is the time long foretold, when "a thousand shall fall at thy side and ten thousand at thy right hand," (Psa. 91:7) because they have neglected the necessary development of character, and have been deluded. R5678:4, 2450:3; NS95:6 Those who have tried to raise money for the heathen or for building fine church edifices, have gotten up church fairs and entertainments, etc., not appreciating the necessity to build character, are falling all around us. R5678:5

11

2 Peter 1:11 *For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of*

our Lord and Saviour Jesus Christ.

For so an entrance

- But so doing. R2782:2 With the characteristics of the Master deeply engraved upon our hearts. Q235:4; R5968:4, 137:1* They that add to their faith all the graces of the spirit shall have an abundant entrance into the Kingdom. R32:3*, 4078:3, 137:1*; F691; HG668:4; NS546:4, 733:1 The grand consummation of our election—our Kingdom honors and glories. HG447:6 Only such as are copies of God's Son shall have a share in the Kingdom of Messiah. R4929:6, 2453:4 The glorious inheritance with Christ in his coming Kingdom. R5677:4 In no sense of the word did the Apostle consider that the Kingdom had been set up at Pentecost in any but its embryo or preparatory form. HG368:4

Be ministered

- Granted. R5968:4; Q235:4 In due time. F692 The present Gospel age is merely for the selection and education of those whom God purposes to use as his ministers, to the world in general in the Millennium. R2490:2, 3586:3 Being justified fully, your final selection to that position of glory, honor and immortality shall be sure. R4809:4, 1114:6 The elect will not be received of the Lord with chidings and upbraidings for the imperfections of the flesh which were unwillingly theirs; but the heart-character formed will alone be tested and approved. R3587:6

Unto you

- The faithful. SM584 The Royal Priesthood. R2490:2, 2782:2 Only the Little Flock will gain this; not the Great Company who will come up out of great tribulation. NS371:6

Abundantly

- The fruits and flowers of the holy Spirit abounding in the garden of the heart, will make a Christian ready. R5899:4 If we stand the Lord's approval we shall be granted the glorious things which he has promised to them that love him—"glory, honor and immortality." R3587:6 There will be a glorious welcome, a joyous greeting, among all the heavenly hosts when the laurels of victory are placed upon the heads of all the overcoming soldiers of the cross. R2154:2 All this abundance of grace and glory is the possible inheritance of even the weakest saint who humbly looks to God for strength from day to day to endure hardness as a good soldier. R2154:3 "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:7) "Therefore shall the people praise thee forever." (Psa. 45:17) C193

Everlasting kingdom

- Which is therefore still future. A284; NS541:5 The Millennial Kingdom. NS541:5 The divine agency for carrying salvation to all the families of the earth. R5307:6 This is the prize of the high calling. R2154:1 The very thing that all of the Lord's people are invited to share. R5677:2, 3587:6 If we seek and find God's righteousness, we shall also find his Kingdom. R2804:6* Let our ambition be to have a share in that Kingdom! R5570:4

Of our Lord

- If the very thought of the coming glories has lifted us up above the world and its cares, its trials, its follies and its pleasures, how much more will the realities mean to us when we shall be perfect and like our Lord and share his glory! F728

12

2 Peter 1:12 *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them , and be established in the present truth.*

In remembrance

- "Beware lest thou forget the Lord." (Deut. 6:12) R4050:6

These things

- The things of verses 5-7. R3089:2 The seven graces. R137:4*

Know them

- Too many have contented themselves with knowing the truth, without making special efforts to live it, daily and hourly. R3090:5

And be established

- Signifies that we have carefully studied and proved it by "the law and the testimony," (Isa. 8:20) and are convinced of its verity, so that our faith is steadfast and immovable. R3089:3 We have been permitted to see, not only the various features of the plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome. R3089:3 It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away. R3089:3 But we need to bear in mind that our election to the high position to which we are called is not yet made sure. The race for the prize of our calling is still before us. R3089:3 If the truth is received into good and honest hearts, we have the assurance that we shall never fall. R3090:3, 1628:2* To be established in the faith is one thing, but to be established in Christian character and in all the graces of the spirit is quite another. R3090:3, 1628:3*, 137:4* Feeling the necessity of a deeper work of grace in our hearts, a practical suggestion is made of a mid-week meeting devoted to worship, prayer, praise, brotherly exhortation, conference and counsel, but not Bible study or controversy. R3090:3

In the present truth

- It will guide us into separateness from Babylon. SM127 Scriptures and features of the plan, on what it means to be established in the present truth. R1627:2*

14

2 Peter 1:14 *Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.*

I must put off

- While Peter realized that the time of his departure was drawing nigh, his solicitude for the growth and development of the Church was increasing. R3215:1

This my tabernacle

- The flesh. It was consecrated to death and it must fully die. R344:6 The human is to die—the earthly form must be laid off. R344:5

As our Lord

- As did Jesus, so must we all, fully lose humanity. R344:3 As Jesus our pattern showed us—but the new life hid with Christ will not die, though it slept until now. R344:5

Hath shewed me

- "When thou shalt be old thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not." (John 21:18) R3215:1

15

2 Peter 1:15 *Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*

Ye

- Peter wrote his epistles to the intent that his testimony might be with the Church. F225

After my decease

- A clear evidence that Peter did not expect to live until the establishment of the Kingdom. F225 He committed his writings to holy men for the benefit of the Church after his death. R5829:6

In remembrance

- The Church to this day may profit by his brotherly counsel. R4809:5, 1115:1 The Apostles laid up in store food for the Church in future days. R1899:2

16

2 Peter 1:16 *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.*

Fables

- The vision on the Mount of Transfiguration was no fanciful fable even though it should not be classed on an equality with divine revelation made through the prophets. R4890:5 The tendency of the world, the flesh, and the devil is to absorb our time, thought, interest and affections in worldly affairs; eating, drinking, marrying, building, planting, business, pleasure, sectarianism, and cunningly devised fables. R2303:1 The Higher Critics are greatly mistaken in their judging of the Word of God along the lines of external testimonies and Evolution theories. R3791:1

Coming

- Greek, parousia, presence. B159; R1693:1, 559:4, 223:2 The vision represented the establishment of the Kingdom at Jesus' second presence. An illustration of the present time in which the Kingdom is being established. R559:4; HG186:4

Eyewitnesses

- Three apostles witnessed the vision—Peter, James and John. (Mark 9:2-13) R5121:1, 3790:6, 2288:3; F675 The transfiguration scene was a "vision"—the unreal appeared real—and it was well suited for the purpose. R2288:3; F676 It was to establish the faith of the apostles, and the early Church. R3790:6, 3793:5, 3345:5 This vision, helpful as it was at the time, became secondary as Peter came to a better understanding of prophecy which describes our Lord's second coming and Kingdom. R4649:6, 3790:6

Of his majesty

- The royal majesty. Q797:2 His Kingdom. R4649:6; HG186:4 A vision of Christ's dignity and glory in the Kingdom. R2659:2 His kingly glory. Peter was persuaded respecting the majesty of Jesus, of his dignity as the Messianic King and the fact that all there pictured in vision would eventually be fulfilled. R3793:5 A vision of the coming glory of Messiah's Kingdom. R5121:6,4, 1761:1,4; B20, 255; HG186:4, 205:4 A representation of Christ's coming glory. R5772:4, 598:5 The transfiguration vision was an illustration or presentation. R559:4 The central figure was Jesus himself. Moses and Elias were merely accessories to fill out the picture. R3793:5, 5772:4 Moses represented one class and Elijah another, as participators with Jesus in his Messianic glory. R5333:5, 5121:6 Moses represented the Law dispensation, and Elijah represented the Gospel dispensation. R5772:4, 3790:6, 3345:5, B255 Moses represented the Ancient Worthies who shall be the earthly representatives of the heavenly Kingdom, and Elijah represented the "overcomers" of this Gospel age. B20; F677; R5121:6, 3794:4, 2659:4, 2289:1 Moses represents the human element of the Kingdom, while Elijah represents the entire Gospel Church, the spirit house of sons. R559:4; Q260:1 A forceful teaching of the coming of our Lord in glory, in due time. OV203 There is no doubt, whatever, that the promised Kingdom will eventually come. The vision confirms this to us. R5121:6 The Kingdom is yet to come, for we have not the Kingdom of Christ. HG186:5 The entire Kingdom was represented in tableaux to Peter, James and John. R3790:6, 5121:1

17

2 Peter 1:17 *For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.*

Such a voice

- The voice of the Heavenly Father. Q797:2

18

2 Peter 1:18 *And this voice which came from heaven we heard, when we were with him in the holy mount.*

The holy mount

- Of transfiguration. B20; F675; R3790:6, 2288:3, 1761:1, 598:5, 342:2, 123:6 A picture of Messiah's Kingdom. R5333:5; Q713:2; PD64/74

19

2 Peter 1:19 *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:*

We

- The Church. R4988:1; B141; NS88:2 The child of God. The worldly will be in darkness as to God's purpose and methods. R820:5

More sure

- A more sure evidence than the vision. R4649:6, 5772:4; HG186:4 Surer even than these outward signs of the transfiguration. R454:5, 4890:5, 1761:4, 454:5 The Apostle was honoring the Bible above any vision. OV203 So highly did Peter esteem the prophecy of the Old Testament that he considered it better evidence than his own sight. R598:5

Word of prophecy

- Of divine revelation. E205; R4890:5, 3162:3 Through the prophets. R4890:5, 1408:2 With the written Word of God in our possession now, we neither have need of traditions of men nor of old wives' fables, nor of astrologers; guides. R3703:1 One Scripture helps to elucidate another. R5339:2 The "vision" was a symbolic view of the Kingdom, but without the "sure word of prophecy" it would have been unintelligible. R1761:4 As we see it today—by faith. R1432:6 Discerning the Lord's second presence will not be by miraculous revelations, nor dreams, but through the Word of testimony, the Bible. R2972:3, 1401:5 The day of the Lord is called a day of darkness, and we, unless enlightened by the word of prophecy, would stumble as the others of the church are doing over the stone of stumbling, in this dark place. R176:6 The Pope is encouraging Catholics to study the Bible. We urge Protestants to likewise to begin an investigation of God's Word. Protestant and Catholic Bibles are not materially different, but practically alike. HG541:6

Whereunto

- To the eye of faith the Lord is now revealed by the prophetic lamp. C133; B20, 141

That ye take heed

- In respect to his plans, present and future. R2979:5 Urging a watching attitude on the part of the saints—not a watching of the sky, but a watching for the fulfillment of all that God had spoken by the holy prophets concerning the "times of restitution." (Acts 3:21) B20 Return to Bible study with our hearts uplifted to God that he may give us the light promised to his faithful people in the end of this age. R4778:4 A comparatively small number have done well to wait the Lord's time, at heart longing for Messiah's Kingdom. SM237; OV276 He comes secretly and unknown to the world, but those believers who are taking heed to the sure word of prophecy need not be in darkness. (1 Thes. 5:2-4) R579:3, 1401:5, 341:4*; B141 Such as give no heed are not watching and will not know. R2303:1 So now, the prophecies are more convincing than if Jesus were to appear as a man. R123:6

As unto a light

- We have the Gospels, recording our Lord's words, parables, dark sayings, etc., the Epistles of the New Testament, comments of the inspired apostles on the Old Testament writings and the prophecies of the Old Testament. R5224:5 The Word of the Lord is the only light and guide for his people. SM243 The prophetic testimony respecting what great light will usher in the golden age. R2313:6 This same light is exposing the corruption and falsity of many long-venerated theories and institutions, religious, political, social and financial. R2979:5 The Lord's presence shall affect nominal Christians, and the civilized world in general, also, but in a totally different manner. R2979:5

That shineth

- With knowledge of God. R493:1* The holy Spirit is the light of the Church by which we are specially guided into the truth. R5339:1 With their lamps trimmed and burning, the saints will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in prophecy. Dxvii We are receiving more of the spirit of the truth, the spirit of love, the spirit of God, and proportionately the weary shadows of the earth are fleeing away. NS498:6 The Bible is a light to the path of God's people in the midst of this darkness. R5038:2 One Scripture throws light upon another, and thus with increasing brightness the Word of the Lord as a lamp gives light upon the pathway of his Church. NS817:1 During the night-time the faithful of the Church are represented as walking in the light of God's Word. NS749:5 As the Lord's people become illuminated, the world is proportionately blessed. R4305:1; SM560 The Church is able to point out to the world the cause of the trouble, to announce the presence of the new Ruler, to declare the plan. She becomes the light-bearer and instructor of the world. B142 "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) D617; R5038:2, 4988:1, 4305:1, 176:5; HG113:6; NS88:2, 749:5; SM560 "Let your light so shine before men that they may see your good works and glorify your Father which is heaven." (Matt. 5:16) NS88:3; SM560

In a dark place

- Sin and selfishness still abound. The golden rule does not control. R2313:6; NS88:3 We are still in the dark place and shall be until the darkness gives way and the day is here. R5339:1 Those who are not God's people and who do not have the light are walking in darkness. SM243 In this night-time the elect are different from the majority of those around them—they desire God's righteousness and pray, "Thy kingdom come." NS749:5 The night-darkness is not scattered. HG113:6 The darkness of the world. HG113:6 The darkest features of the night are past; and the errors which impelled our forefathers to burn one another at the stake no longer fetter—bind our hearts and minds. NS498:6 How many read these words as though they were written "prophecy is a dark place which we do well to avoid." R2012:5*

Until the day dawn

- Prophecy will have freshly important truths for us, all the way along until day-dawn. B20 Until the Millennial morning dawn. R4649:6 Until the darkness gives way and the day is here. R5339:2 The "night" of sin has been upon the world for centuries. The "morning" is at hand, but not yet fully come. NS749:5 When the harvest has been accomplished, and the purposes of the Lord have been done. CR251 We are in the dawning of that new day. CR267 The new day of divine blessing is dawning, and the manifold blessings and inventions of our day, both in temporal and spiritual matters, are but foregleams of the coming glory, which will transcend our brightest dreams. HG542:4 The gross ignorance and superstition of the "Dark Ages" is gradually giving place to the dawn of the Millennial morning, which is shedding light upon the divine Word and the pathway of the Lord's faithful. NS498:5 A new day is divinely arranged for, which shall dawn in its proper season. We are now in the night-time preceding that new epoch. SM243 The Millennial morn is already here, but it is early—not yet light except to the prospective waking, watching Bride, who receives the light of the Morning Star. R348:6 The new Millennial dispensation is the morning in which the Sun of Righteousness shall arise with healing in his beams, and in which the shadows of superstition and works of darkness shall all be driven away SM560; HG113:6 Indicating that the morning is at hand and that the Sun of Righteousness will soon fulfill its mission of blessing all the families of the earth. OV203 God's Word is to shine more and more brightly down to the very end of the Gospel age. R4858:1 The fact that God's Word is now opening to his people who scan its pages in its own light is but another proof that we are in the closing days of the Gospel age. NS817:4 The light of the new age of Christ's Kingdom is accountable for the great blessings that are coming upon the Bereans of our day, as well as mankind, in temporalities. NS817:4 Shining brighter and brighter through our greater intelligence and more general education. HG542:1 After more than eighteen centuries the Church of Christ, under the guidance of the Father, has been walking in the path of the just, the narrow way, the

path of life; and has had the light necessary at every step of the journey. NS481:5 "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) A25; R5339:1, 5055:2, 2972:3, 493:1*; NS817:4; SM242 The day had not dawned in Peter's time. R519:4*

The day star

- The revealment of our Lord's presence illuminates the hearts of his faithful ones and causes them to understand. R2979:5, 2550:1 The light of truth giving understanding as to where, how, and what to seek and expect. R1012:4 The light promised by the Lord as a precursory of the glorious sunrise of the new dispensation. R4482:6 The great light, the Sun of Righteousness, has not yet arisen, but the day-star is now shining in the hearts of the faithful. R2550:1 The eyes of our understanding have been enlightened because we see the day star (phosphorus—light bringer) has arisen. R341:4*

Arise

- The glorious morning of the new dispensation is breaking and for all those in the right attitude of heart the day star is manifested, and soon all the members shall have passed "beyond the wall" of death. NS481:5

In your hearts

- This light of knowledge, in our hearts, is the star of importance now, without which the Lord's second advent cannot be discerned. R1012:4, 2979:5

20

2 Peter 1:20 *Knowing this first, that no prophecy of the scripture is of any private interpretation.*

Private interpretation

- To understand any science or book it should be read according to its own principles of interpretation. Moved by one Spirit it should be taken as a whole and not disconnectedly. We should compare Scripture with Scripture. R24:1* Rome complains of the incredible obscurity of the Scriptures, not for the purpose of rousing men to diligence in studying them, but to bring them into hatred and contempt. R2012:5*

21

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

The prophecy

- Spoken or written by men inspired by the Spirit; not understood by them, but was for the Church—prophecy can only be fully understood when fulfilled. R66:3*, 349:6* Many prophecies are highly figurative, symbolical; and their principal lessons were intended for spiritual Israel. HG408:6 Our Lord and the apostles in their teachings quoted continually from the prophecies and invariably applied the lesson to their day or to some future event of this Gospel age. HG409:1

By the will of man

- As claimed by the Higher Critics. R1690:6 They were not the imaginings of longing human hearts. R1418:6

Holy men of God

- Old Testament prophets. R4940:3, 3764:1, 3424:1; F219 The general character of these men was good. R349:6* The Old Testament must be as true as the New. SM170; R1622:3 "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the holy Spirit sent down from heaven." (1 Pet. 1:12) R3424:1, 5536:1; E178; HG409:1 Such as God was pleased to use as his mouthpieces. R5616:1

As they were moved

- Moved to speak by the holy Spirit of God. R1418:6, 3027:3 Mechanically; not in an explanatory and

sympathetic sense, as in the case of the apostles and the Church. E178; F219; R3650:5, 2820:2, 2484:6, 370:5 The things which they uttered were not for themselves but for us upon whom the ends of the ages have come. (1 Cor. 10:11) R3650:5, 5055:4, 2820:2 They uttered deeper and broader truths than they themselves comprehended—truths which only the future would fully reveal. R4940:3, 3650:5 They did not understand the things in the full degree. R4197:5; E177; HG133:4 They were inspired as to the words they spoke and wrote, and not as to the thoughts and sentiments. R1690:6 They were in some way, whether through miraculous or natural means, inspired by, or brought under the influence of God; so as to be used by him in speaking or writing such words as he wished to have expressed. R1148:1 God used them to express his mind, though his mind, his spirit, his thoughts, were not in them. Though they expressed it, they could not understand his mind. R370:5 God was the one who moved these prophets to speak and write. CR400 God was able to inspire the sentiments and leave much of the clothing of them to the judgment and taste and mannerism of the prophet, merely overruling where necessary to hinder any misstatement. R3210:5

By the Holy Ghost

- By the mind or power of God. R370:5 Things which were not their own thoughts. R2521:2 Their minds were fecundated by God's power, causing them to bring forth thoughts such as God wished to have expressed. E175 Probably clairaudiently, after the manner in which evil spirits now speak through spirit mediums. R2400:5 God's holy power or influence operating upon the minds of the prophets caused them to speak and to write of future things in relationship to the divine purposes which even they themselves did not understand. Q787:4 The holy Spirit of God communicated information to the prophets through the holy angels, the invisible spirit beings who encamp round about them that fear God. R2349:6 Moved by one spirit, the Bible should be taken as a whole, and not disconnectedly. We should compare Scripture with Scripture. R24:1*

2 Peter 2

1

2 Peter 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

There were

- In the past. R3142:5

False prophets

- Public expounders of idolatry. A55 "Grievous wolves" in sheep's clothing. R1350:3*, 3142:5, 1851:4 Who evidently spoke by an inspiration, or power in them almost like the real prophets of God; these were the counterfeits. (Jer. 23:21) R265:4

Among the people

- Of Israel. R910:2, 767:6; A54; NS44:4

There shall be

- Among us. R1663:6*, 767:6 Future—in the end of the Gospel age. NS44:4 As the Jew was blinded by a false view of the Law, so now, many will be hindered by reason of the false presentation of the doctrine of grace from false teachers who claim that to err is human, to forgive, divine. C254

False teachers

- Peter thus positively asserts that there would be teachers of falsehood right in the midst of God's people. R1350:3* Misrepresenting; putting darkness for light and light for darkness. R2693:4 Who pretend to be shepherds; but are self-seekers, wolfish; they do not lay down their lives for the sheep, but feed upon the sheep. R4568:3 Some falsely claiming to be apostles. R5752:1 To pervert the truth. R3215:1 "Babylon," confusion, Christendom, was already beginning to work amongst the Lord's people in Apostle Paul's day, but the working was evidently but slight until after his and the other

apostles' death. F201 Peter pays his compliments to the false teachers in and outside of the false systems, and locates them in the present time in no uncertain terms. NS44:4 We see these as distinctly as we see false Christs, claiming to be bodies of Christ, claiming to be the church—while really there is but one Church. Theosophy, Christian Science, New Thought movements are among them. NS44:5; R3185:3 The apostles say little about the general unbelief of the world, but they do warn us repeatedly of those who will privately bring infidelity into the Church. R423:4 Whoever exercises the gift of teaching lays himself open to increased responsibility in the sight of God and men "Be not many teachers." (James 3:1) R2156:3

Privily

- Privately, secretly. F201; R1663:6*, 1335:6, 744:6, 552:4, 423:4 Deceptively; covering the real purport of their teachings. R3142:5 In a subtle manner. R910:2 They do not openly deny the meaning of the words "bought" and "ransom", but while quoting these words they covertly and privily seek to leave an impression contrary to their true and undeniable meaning. R744:6, 1350:2*, 463:2, 448:2 Having gradually and cunningly secured control of the church's conscience, the councils privily brought in damnable heresies, and palmed them off upon the conscience-fettered laity as truths. R1135:2 They must wear a garment of light, as Paul calls it, and the more successfully serve the error which they privily bring in and set before the Church. R910:2

Shall bring in

- Introduce. R1335:6, 423:4 To the fold. R3142:5 Future from the Apostle's day. R744:6

Damnable heresies

- Heresies of destruction. (Diaglott) R423:4 Destructive heresies. R744:3, 1350:3*, 1335:6 Errors leading to condemnation and rejection. R3142:5 Endeavoring to subvert the fundamentals of the Gospel. R552:4 To undermine the faith and to turn the faithful aside from the hopes and promises and simplicities of the Gospel. F201 The seriousness of denying the ransom is far reaching and leads into a great variety of errors and heresies reflecting against other truths and laying a foundation for other errors. R910:3, 641:4, 431:3, 190:1 Shame and confusion will cover the faces of many who propagated the God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, blasphemous doctrine of eternal torment. R2598:1 Many of the Lord's true followers have been dreaming about the conversion of the world, while the great enemy, Satan, has been sowing tares with liberal hand in their very midst. R3769:6 The appointment of elders is necessary because, now, as amongst the early Church, there are wolves in sheep's clothing who would bring in heresies, against which the chosen elders should be able to defend the flock. R1890:4, 1851:4 The time has come "when they will not endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears; and shall be turned unto fables." (2 Tim. 4:3, 4) R676:5 The words "damnable," "destruction," and "pernicious," in verses 1 and 2 are all from the one Greek word. R744:3 Destructive heresies swiftly destroy the teachers as teachers and others follow their destructive ways and bring the true teachings of Scripture into disrepute. R744:3

Denying the Lord

- Greek, despotes, sovereign. E70; R744:3 "The having bought them Sovereign Lord denying." (Diaglott) It is a rule in the Greek to put the important or central thought first in a sentence. The ransom is the central thought. R910:2, 1335:6, 744:3, 423:4, 44:4* Making prominent the denial of having been bought as the destructive heresy. R744:3 Yet with much feigned reverence and humility they profess allegiance to him, thus falsely presenting themselves as messengers of truth. (2 Cor. 11:13-15) R3185:3 A denial of the ransom. R1350:5*, 1459:4, 910:3, 852:2, 641:4, 125:6 This is the new view common amongst clergymen of every school and denomination—the no-ransom view—no atonement necessary. R3458:4, 744:6, 392:3

That bought them

- "With his own precious blood." (1 Pet. 1:19) E296; R392:3, 387:2 Or ransomed them. R744:3, 1459:4, 745:4 Greek, agorazo, to purchase in the open market. R387:2, 44:4; E447 "Ye were bought

with a price." (1 Cor. 6:20) R387:2, 448:2, 392:3 Denying that any ransom price was given or required for man's recovery. C254; R448:2 Denying that our Lord gave for us and all men a corresponding price—removing the foundation of all our hopes. R910:3, 744:6, 552:4, 423:1 The ransom was and still is a sure test. Every doctrine that denies the ransom is an active opponent of the truth, is anti-(against) Christ; every doctrine that ignores it is seriously wrong, not of God. E296 In the days of the apostles, and especially now, some acknowledge Jesus as Lord, but deny that he "bought them." R744:3 The Lord's people should be on guard against the agents of another gospel, which claims that Jesus was merely an example and teacher. R1746:2; NS44:6, 318:5 He was our Savior or Redeemer first, and having bought, purchased, redeemed, ransomed us from the dominion or control of death, he became rightfully our owner, our Lord, our Master. R745:4 If he has not bought us, he is not our Lord, and has no right or control. Hence those who deny the ransom, really deny the Lordship of Christ, no matter how much they may claim to acknowledge Jesus as Lord. R910:3 This is the rock which Christendom is even now striking against and being broken in pieces. (Matt. 21:44) R448:2 Those who intelligently and conscientiously memorialize the shed blood of our Lord's body, broken for us, are not the ones to fall into this sin. R2457:2 The amount of truth now necessary to our sanctification and protection from the foretold "scoffers" of the end of this age, is much more than was necessary to those in former times. R1782:5

Swift destruction

- Contrary to the Universalist theory. R3083:2 Death is the penalty of willful sin. HG305:6 Not eternal torment of evil-doers. R1085:6; HG163:2, 305:6

2

2 Peter 2:2 *And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*

Many shall follow

- Few, therefore, will be able to stand—a Little Flock. NS44:5 All but the "very elect" of God will be more or less stumbled by the errors and worldliness of our day. R5801:6 We do not seek to prohibit our readers from reading the works of Paine, Voltaire or Ingersoll, or the Day Star, but we want the latter as well as the rest labeled infidel. R631:6

Pernicious ways

- Destructive of the very foundation of hope and its corresponding license in dealing with Scriptures which oppose them. R910:3 Destructive of the truth, destructive of the faith once delivered to the saints. R744:6 As for those who come under the power of the Adversary we can only expect that their hearts and minds will become more and more perverse. R4477:5

By reason

- The goats and wolves in sheep's clothing striving for places of authority in the church. F248

The way of truth

- The true way of salvation—through the ransom—the way of the cross. R910:3, 744:6 Here we have the false teachers, the truth unpopular, and the majority falling into error. HG44:4

Evil spoken of

- Will be reviled. R910:3 The ecclesia is far better off without any public servant than to have for a leader a golden- tongued "goat," who would surely not "direct their hearts into the love of God," but seductively into wrong channels. F248 A warning against readers of The Day Star: Restitution will be the bait, error will be the hook, and sophistry the line by which the unwary will be drawn into infidelity. R431:3, 423:4

3

2 Peter 2:3 *And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

Through covetousness

- Ambition, etc. R1663:6* A mark by which we may distinguish who are wolves in sheep's clothing. R3747:1

Make merchandise

- Would use you for their own advantage. R4480:4

4

2 Peter 2:4 *For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;*

Spared not

- In the time before the flood the angels had their trial. R4879:3

Angels that sinned

- Angels of light who became disobedient. R4976:1 Fallen angels; demons. R5059:1, 5470:1, 5043:4, 4577:3, 3309:3; SM195 Inferior angels. R4976:1, 4577:3 Who did not maintain their condition of loyalty to God. R4879:3 In Noah's day, by taking human wives; they "kept not their first estate." (Jude 6) E104; F620; R4068:2, 2171:4, 892:6, 254:2 They preferred to materialize and live in human conditions. This was in violation of the divine arrangement, and was the result of their loss of faith in God's wisdom and power. R5115:6, 4577:4, 3934:4; NS549:1; OV17 They seem to be thoroughly degraded in their appetites and desires. R4976:2; HG725:4 Mankind became a prey to these angels who "lusted after strange flesh." (Jude 6,7) R5706:3 Assuming human bodies, which they had been privileged to do for the purpose of assisting mankind, they misused those bodies. R3934:4, 5160:1 These angels should have been contented and happy in the exercise of the powers and qualities and blessings given them by the Father richly to enjoy. R4068:2 The "angel of light" sophistries of the powers of evil, and their works of healing, will surely delude all whose eyes of understanding are not open through heeding the testimony of the sure Word of God. R5801:6 Their means of getting possession of human bodies has been by getting possession of their wills. R4976:2 The fallen angels, although restrained, have contact with each other and are well aware of procedures in general. R3309:3 The reign of sin and death amongst mankind furnished the opportune test of the loyalty or disloyalty of all the angels of heaven. CR66; OV185 The Bible mentions evil angels as well as righteous ones, a fact quite contrary to Mrs. Eddy's (Christian Scientist) definition of angel. HG705:6*

Cast them down

- Condemned them to an overthrow. R5043:4 In the sense of being treated ignominiously. SM195 These fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not down in some place, but "down" in the sense of being degraded from former honor and liberty. R2603:5 From honor and dignity, into dishonor and condemnation. R2603:5; Q21, 743:3 Degraded them and delivered them into chains of darkness. Q841:T, 743:3; R2603:5; HG30:2

To hell

- Greek, tartaroo, our earth's atmosphere. SM195 Literally, tartaroo, the lower atmosphere. Hence, the devil is called "the prince of the power of the air." (Eph. 2:2) HG30:2 The Greek word tartaroo refers more to an act than to a place. This is the only Scripture where this word is used. Q743:3; R2603:5; HG511:5; SM195 Reserved in tartarus—our earth's atmosphere. R5043:5, 4880:2, 4879:3, 4068:2, 3490:2, 2171:4, 254:2, 170:3*, 111:3; HG130:6, 725:1; NS839:5; OV17; SM97 Confined in tartarus—the circumambient air of this planet. OV294; HG130:1; NS124:1 Thus separated from the holy angels. R4068:2; SM195 If both mankind and the angels are to be judged during the same period, it would seem entirely reasonable that both should be associated with the earth and its atmosphere. R2646:4 The translators of the Revised Version erred in giving the marginal reading of tartarus—a word used in Grecian mythology as the name for a dark abyss or prison. Q743:3 The place where Satan and the fallen angels are restrained. NS839:5

Chains of darkness

- Cut off from fellowship with God and the holy angels and no longer permitted to materialize and thus to commingle with humanity. R4682:2, 5043:5, 4880:2, 4577:4; OV18; SM98, 548:1 Reserving them in chains, under darkness. F620; Q841:T The darkness of the night, for they can operate only under the cover of the night or conditions of darkness. Q841:T Imprisoned, not in a special place, but in the sense of having their liberties restrained. R5043:5; F620 They are imprisoned, restrained, but not destroyed. R2171:4; HG725:1 "Spirits in prison." (1 Peter 3:19) Q744:1, 840:4 The penalty inflicted upon them. PD17/26 Restrained from materialization and from working their power in light, as they had done previously. R4976:1, 2171:4; HG725:1; Q671 Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound. R2603:5; HG30:1 Whatever they do must be done in the dark. SM195 Darkness is twin to evil and all the foul spirits of earth seek its cover. No respectable person likes to be found in these dens of darkness; or with the literature that comes from such a fountain. HG30:5 Darkness is the first and foremost condition of all their manifestations, nor can they endure the full glare of a tallow candle. God has placed them under this one restriction of darkness. HG30:3 They have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago. R5470:1 Secretly; or through agents, mediums, witches, etc. R4068:2, 4976:1, 4880:2, 266:4; HG130:1; OV18 This includes both Satan and the angels of lower order. SM548 For 4,400 years these fallen angels have been exiles from God. R5160:4, 4880:2 They have been restrained since the flood. R4976:6, 5160:4, 5043:4 They were not destroyed, because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again. R5043:4 The sentence against these was not death, but that they should be confined in chains of darkness until the judgment of the great day. SM98 The letting loose of the winds (Rev. 7:1), powers of the fallen angels, would seem to show that God has let go his hand of restraint; resulting in the complete overthrow of the social order in anarchy. R5470:1, 4880:4; Q21, 737:3 Now the great day nears, the chains are being gradually loosened, and these wicked spirits have greater liberties than ever before. R3490:2, 2171:4; HG725:2 Spiritists claim that the spirits are breaking these bonds and that gradually they will be able to do fully in the light everything that they can now do in the dark, and even more than this. R4880:3, 266:5 Not that the evil spirits will be able to break the bands, or chains, but that it will be part of God's plan to let this happen. R4976:6, 4880:3 We find evidences that the fallen spirits are obtaining more liberty. We have reason to believe that there have been materializations. R4976:5, 4977:1; HG30:3 The history of these demons would seem to show that the evil concupiscence which led to their fall before the flood, still continues with them. Their pleasure is still in lasciviousness and degradation. R2171:5; HG725:4 These fallen angels did appear in human form before the flood, but there is not one instance recorded in which they have been able to free themselves from this restraint of chain since. The angels that left not their first estate are not so restrained, and have appeared frequently as men, as recorded in the Old and New Testaments. R1678:2 They have less power, less privilege, than formerly. R4976:1 However, they were still working, as when Saul sought the witch of Endor to inquire as to how the battle would go. (1 Sam. 28:7-20) R4976:2; HG726:2 So we read in the New Testament that there are many possessed—not of devils, but of demons. R4976:2; NS124:1; OV294 As for the sons of the fallen angels by human mothers, there is no hope for them. They will never be awakened or resurrected. But the rest of the antediluvian sinners of Adam's race were as much redeemed by Christ's sacrifice as other sinners of the race at any time. R5160:4, 3934:5 We are to distinguish clearly between the restraint of the fallen angels and the binding of Satan who is the prince of demons. R4976:1; HG725:2; Q22:2 They were not imprisoned in some far-off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. R5043:4 Not in literal chains of iron. SM195; Q671

Unto

- Until the judgment of the great day. R4976:5, 5470:1, 5160:5, 4879:3, 266:4; Q21, 22:3; SM195 Until the great Millennial morning. R4682:2, 2171:4; HG725:2 The angels may have been more or less on trial since the time that they were consigned to the chains of darkness. Q20

Judgment

- Greek, krisis, trial. R1679:2; HG728:6 The great Millennial day of judgment. R2603:5, 1679:2; HG725:2, 728:6 Implies a fresh trial, seeming to apply to the present time, a great time of temptation. Q17:T; R4880:1, 4879:3; NS124:1; Q22:3 In order to be tried at all, these fallen angels must have certain liberties granted, to prove them. R4880:1 A trial somewhat after the manner of their previous trial before the flood. R4880:1 A great trial, or testing, in respect to their willingness or unwillingness to do according to the divine will. R4880:3 The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. R4880:4 At the beginning of Messiah's 1000 year day of the reign of righteousness. SM195 In the closing of the Gospel age, and the lapping of the Millennial age. R3490:2, 266:4; Q21 In due time there is to be a judgment or decision rendered of God respecting those angels—in connection with the inauguration of the Millennial day. SM98 The work of the glorified Church will be not only to judge the world during the Millennial age, but it will include also the judgment of these fallen angels. (1 Cor. 6:3) R2646:4 Judgment of the present time and not judgment of the Millennial day. Q22:3 We cannot think that God will allow this trial of the angels during the Millennial reign, for then, nothing shall hurt; nothing shall destroy. R4880:1 Trial or judgment of the fallen angels will probably be along lines of their previous trial or test—those obedient to God have a blessing, those disobedient have a curse. Q16:6 Whether this implies that in the immediate future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season. R2603:5 It may be something in connection with the saints that will constitute the test of these angels. R4880:6 The things which you and I may see, and understand, and declare, are the things which are judging them, or becoming a test for them. And as they come to know these things, they are tested by them. Q18 The judgment of the great day may not refer to the fallen angels so particularly as to us of the world. Q21 In a sense their trial has been in progress just the same as the judgment and trial of the Church has been in progress, to see whether or not we love righteousness and hate iniquity. Q21 It would not surprise us if some of the fallen angels who sinned in the past have repented and have had long centuries of experience with the unrepentant ones. The trial time will prove each of these angels. R4880:3; Q21 All who manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life. R4880:6 We have reason for believing that after 1881, there will be wonderful spiritual manifestations. R170:3*

5

2 Peter 2:5 *And spared not the old world, but saved Noah the eighth person , a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

Spared not

- With the Deluge the first world passed away; that dispensation, that order of things, came to an end. R1614:3, 2842:6

The old world

- Greek, kosmos, order or state of things. R10:2* It was not the earth which came to an end, merely that order or condition of things which prevailed prior to the flood that ceased there. PD18/26; Q777:1 That was the dispensation in which the angels were permitted to mingle with men—the object being to help mankind recover from the fall. God knew they could not do this, but he permitted it for a good purpose. R1614:3,6 The first 1656 years of earth's history, down to the Deluge

—the period of the ministration of angels—showed to angels and to men the inability of the angels to recover fallen man. R1154:6; NS549:1 Long enough to furnish a test of loyalty of every member of the angelic host. NS549:1 By the fall of some of the angels, it became manifest that evil was very contaminating and demoralizing even to the pure, and could only be dealt with as a plague—stamped out. R1154:6

Saved Noah

- Sparing only Noah (who was perfect in his generation, not of the hybrid race, Gen. 6:9), and his family. This was part of the preparation for the new dispensation. R1560:4; SM97 As Noah and his family were the only ones spared from the old order, so Christ is the Ark of Safety now for all who will be saved out of the present order of things. R5161:4

The eighth person

- God was fully justified in the arrangement which blotted out the human family, except eight persons —righteous Noah and his family. SM61

The flood

- Which deluged the world and wiped out the whole mongrel race with which sin had peopled the earth. R1560:4 An attestation to the truthfulness of the Deluge. R2842:6

World of the ungodly

- Degradation, and not advancement, was the course from Adam to Noah. R866:1

6

2 Peter 2:6 *And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;*

Sodom

- Of Sodom it is declared that the sin thereof was great, and God "took them away as he saw good." (Ezek. 16:50) R1779:2, 1270:4

Condemned

- Greek, katakrino. R999:2 The Sodomites were not condemned to second death but were an example of those who would be. R1618:3

With an overthrow

- Sin and death were condemned or sentenced to overthrow by reason of the ransom given for the slaves over whom they have reigned. R999:2

Making them

- They were made an example of the ultimate doom that will come upon all who reject God's grace and die the second death. R5076:5, 583:5

An ensample

- An example of God's treatment of evildoers—both of his vengeance and of his mercy. His vengeance was manifested in their destruction; and his mercy is specially manifest in their promised deliverance. R1618:2 So far from creating sin or inciting to wickedness and crime, God's actions, where he has interfered at all, have been toward the restraint of sin. R1779:1, 1270:4 The Sodomites, and all of Adam's posterity, are included in the redemption work of Jesus. R5076:5, 1779:2, 1270:5

Unto those

- An example of them for the restraint of those. R1779:2, 1270:5

That after

- Not examples of God's dealings in the present time, but of the punishment or destruction awaiting the finally incorrigible during or at the close of the Millennial judgment period, or day. R583:5

Live ungodly

- Contrary to God's will—in sin. R1270:4

7

2 Peter 2:7 *And delivered just Lot, vexed with the filthy conversation of the wicked:*

Vexed

- Lot was not in sympathy with the evils of Sodom. R5179:2 Having no real peace of mind in the selfish, worldly choice of residence which he made. R2848:6

8

2 Peter 2:8 *(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)*

Dwelling among them

- His determination to make the country of the Jordan his home does not signify that he had fellowship with the Sodomites. R2848:5

Vexed

- Lot was sore distressed by the lascivious life of the wicked Sodomites. R3939:4

His righteous soul

- Deluded into association with evil influences for the sake of worldly prosperity. He thought he could live separate from the contaminations of Sodom, and even exercise a good moral influence over the unrighteous. R2484:6

9

2 Peter 2:9 *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*

The Lord knoweth how

- It is very seldom that God visits punishment upon the world in the present time. R569:5 "I will trust and not be afraid." (Isa. 12:2) F420

Reserve the unjust

- Every wrong deed, every wrong principle acted upon, has an evil affect upon character; as all right doing brings blessing. So mankind, as they have obeyed or disobeyed, will be elevated or degraded in character when they enter the next age. R4856:3 God is long-suffering and patient to the ungodly. R4856:4 God hath appointed a day in which he will judge the world by Jesus Christ. R569:5

Day of judgment

- Greek, krisis. HG231:5 The Millennial day. R1882:4; HG334:5 The Day of Vengeance. NS217:3 When "he will reward every man according to his works." (Matt. 16:27) A103; HG347:4 God is not punishing them now. HG231:5; NS217:6 Those who have followed a wrong course will get their lesson. They will have much more difficulty than will those who have learned lessons from the tribulations of the present life. R4856:4 A man who has practised evil will require severe discipline before he will learn that the customs of the past will not be allowed. R4856:4

To be punished

- Greek, kolasin, to cut off, as lopping off branches of trees, to prune. R1040:2, 2608:2; HG133:5; OV166 Since the new order will be such that nothing will be allowed to hinder it, a wrong course in this life will then receive retribution in the sense that it will be the result of a wrong condition. R4856:4 The billions of the dead will be rewarded at the return of Christ. Whatever may become of them, we may be sure they are not now in a condition of suffering. A103; NS217:3 The punishments will be adapted to the nature of the offences, and the benevolent object in view—man's permanent establishment in righteousness. R2613:5 The purgatory of the Bible is to begin when this Gospel age ends, when the Little Flock of saints has been selected. R1469:4 Not eternal torment, but some just recompense of reward for every evil deed. SM222; HG334:5

10

2 Peter 2:10 *But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they , selfwilled, they are not afraid to speak evil of dignities.*

But chiefly them

- Principally teachers, and chiefly in the end of this age; those once among the elect. F166

Dignities

- Those whom God has honored and "set" in the Body. F166

12

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

These

- All the willfully wicked, disobedient or rebellious. R5078:5; OV185 Disobedient; lovers of evil. PD95/109; R5167:2; NS579:4 Willful sinners against full light. OV363 The unwilling, recalcitrants. OV24

Natural brute beasts

- The willful rejector and opposer shall be cut off in the second death; die like a brute beast. R4849:6, 5776:5, 5037:4, 4657:1, 1005:2; HG707:2*; NS831:1; Q224:6 Those not willing to recognize the King of Glory and obey him are to be destroyed. R5847:4, 1006:6; OV251 Those who forfeit and lose the likeness of God, the perfection in which he created them, are reckoned as unworthy of the honorable title of sons of God—as the brute creation which never had and never lost this likeness. R1005:1 "And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." (Acts 3:23) R5847:4; OV166 None will ever be redeemed from the second death. CR270; NS832:3; NS844:6; OV291 But there shall be no knowledge of suffering for them. R4965:4; OV185

Taken and destroyed

- The second death. OV363; R5344:1, 5314:6, 5078:5, 4849:6, 4755:4; HG643:6; NS841:3, 858:1; OV24; PD95/109 Those who will not be obedient to the requirements of Christ's Kingdom will be cut off in the second death, having had the full measure of divine favor. R4989:6, 4965:4; NS863:6; Q225:T All who fail to get the eternal life or happiness in God's provision will get eternal death, second death, utter extinction. NS708:2 As it is proper to destroy a corrupt person who has injured others, and to cut off his opportunity of perpetuating evil, so it would be to destroy a brute beast. Q224:6 Not preserved in torture. SM314; OV145, 174:6, 373:5; HG222:3, 608:1; Q225:T

Utterly perish

- Everlasting destruction. OV166, 145:5, 125:T; R5641:2, 5371:2, 5314:6, 5167:5; CR293; NS832:3; SM437 Annihilation. Q763:2; NS832:3, 863:6 Whoever willingly and knowingly rejects the grace of God, and chooses sin in preference to righteousness, will be esteemed a wicked sinner, unworthy of everlasting life or any further favors from God. R5314:6; NS844:6 Their destruction will be similar to that of the brute beast that perisheth. R4755:4; OV125 This penalty is only for the wicked who willingly and intentionally refuse the grace of God. CR279; R4755:4; HG643:6 Ultimately sin shall be destroyed. R5344:1 If we should fall away, it would be impossible to renew us again to repentance; God would have nothing further for us; our disregard of his mercy would mean that we would die the second death. (Jude 12) R5641:2 We once died to sin and to have it revive means a return to wallowing in the mire. R4843:4; Q507:8 Contrary to the Universalist theory. R3083:2; NS831:1

Own corruption

- Those who demonstrate their unwillingness to come into heart sympathy with righteousness. SM437 We may rejoice even in the second death of the unwilling and disobedient, realizing that true and

righteous is the divine edict under which they will perish. CR67

14

2 Peter 2:14 *Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*

Souls

- Beings, persons. R205:3, 276:6

15

2 Peter 2:15 *Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;*

The right way

- The ways of righteousness. F166

The way of Balaam

- Type of a class that teach error for profit. F166 Representing false teachers in the nominal church. R2204:6

Wages of unrighteousness

- The reward of iniquity. R2204:5 Earthly gain. F166 When a reward was offered Balaam if he would curse Israel, he was willing, in order to secure the reward, to conform to the evil proposition in spirit, in intention. R2204:5 Some of these Balaams are in the ministry and for the sake of salary and the maintenance of their positions, and the friendship of the wealthy Balaks, are willing to preach doctrines which they do not believe. R2204:6

16

2 Peter 2:16 *But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.*

Dumb ass speaking

- Contrary to the teachings of many modern theologians. The Bible is so interwoven and united in its various parts that to tear from it a miracle is to destroy or discredit the whole. A61; R949:6

18

2 Peter 2:18 *For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.*

Were clean escaped

- Those who accept Christ during this Gospel age, are reckoned as having passed from death unto life; as having escaped the wrath, "the corruption that is in the world." (2 Pet. 1:4) E410 They shall escape this special wrath, but they do not escape the general wrath which is revealed from heaven against all unrighteousness. E410

19

2 Peter 2:19 *While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.*

While they

- False teachers once enlightened. F166 Promise them liberty—Freedom from belief in one God, one Lord and one hope. E286

They themselves

- The teachers. F166 Philosophers. E285

Corruption

- Philosophies claiming to have more liberty. E286

20

2 Peter 2:20 *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*

Knowledge of the Lord

- That is, by being "begotten by the Word of God." R1698:3; SM715

Jesus Christ

- Their ransom. R383:5

Overcome

- The beginning of any sin is the first yielding to its intoxicating influence: and therefore we are faithfully warned to abstain from the very appearance of evil. (1 Thes. 5:22) R2017:1

Than the beginning

- They are worse than those who have always been of the world. R1589:4

21

2 Peter 2:21 *For it had been better for them not to have known the way of righteousness, than, after they have known it , to turn from the holy commandment delivered unto them.*

Better for them

- For those who have once been clearly in the truth and have forsaken it. F629; R1589:4 Those that have received the grace of God in vain. SM715 Those who sin willfully after receiving a knowledge of the truth—and consequently no hope for them in the coming age. (Heb. 10:26) R2698:1, 1698:3; F167; SM715 They have had their blessing. R4628:5

Not to have known

- They are in a much worse condition than the world. R4784:5 "It is impossible to renew them again unto repentance." (Heb. 6:6) R2698:1, 4628:3, 1698:3, 383:4, 260:6; F166, 630; SM715

Of righteousness

- Truth. R1062:5 "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them (unrepentant), for his iniquity that he hath done shall he die." (Ezek. 18:26) R2016:6

After they have known

- Been "begotten by the Word of God." R1698:3 Having known the Lord and having once experienced his tender care and helpfulness in all of life's affairs. R4784:5

To turn from

- Having wandered off, losing their first love; having forgotten that they were purged from their old sins. R4784:5 There can be no more imputation of Christ's merit to such. R4628:5

The holy commandment

- One who is awakened from the creeds of the Dark Ages and sees, is a thousandfold more guilty than the poor blinded deluded ones whom his influence and example helps to keep in bondage and ignorance of the truth. R1062:5

22

2 Peter 2:22 *But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

The true proverb

- Proverbs 26:11. R2053:2

The dog

- Because the dog nature and disposition are still there. R1589:5 There is nothing in the Bible indicating the resurrection of animals. Q818:2

Is turned

- Returned. F166; R4628:5, 260:6

To his own vomit

- If we cease to desire to do God's will, we cut loose from our Lord and begin to walk according to our own will, as natural and no longer spiritual beings. R260:6 This step must prove fatal. R4628:5 This applies only to the class that comes to the Lord now and has the hearing ear, the seeing eye, and the begetting of the Spirit. Q209:2; NS745:4

That was washed

- "He washed us from our sins in his own blood." (Rev. 1:5) E445

Wallowing

- The class who returns to sin again. R5270:1, 3892:2, 2295:1, 1633:6; NS382:4, 745:4 Those who turn willfully and deliberately back to the will of the flesh. R5486:2, 4628:4; NS372:5 Losing the Spirit of the Lord, the Spirit of the truth, and abandoning their consecration altogether. HG668:5 Having once been delivered out of Babylon and returning thither. R2991:5

In the mire

- Of sectarianism and blasphemy against God. R2991:5 Filthy, in having the very gross sins that the world has. R4974:3 Each member of this Royal Priesthood is at liberty to go back to wallowing in the mire. SM11; NS382:3 If a new creature sinned willfully, he would no longer be a new creature. R5729:1 "Those who draw back unto perdition." (Heb. 10:39) T68 Willfully, willingly, intentionally, casting aside their justification and relationship to the Lord. NS372:6 Removing the covering of sins, and falling back where he was before. R2295:1 To the ways of sin and the gratification of the flesh. R3892:2; T68; NS157:6 Giving evidence that they have not the real heart-love for the truth, purity and righteousness, and are not worthy of the life everlasting. SM773 These have gone back on their covenant and there is nothing left for these but "the blackness of darkness." (Jude 13) R5270:2; Q653:1 These will die the second death. Whether their number is large or small is not for us to judge. We may reasonably hope that such unfaithful characters do not predominate. HG668:5

2 Peter 3

1

2 Peter 3:1 *This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:*

Stir up

- Whatsoever things are true, just, lovely and of good report—think on these things and stir up each other's minds with these. (Phil. 4:8) R2540:1

Your pure minds

- Spiritual minds—to love, faith, zeal and good works. R5556:4 We may put before our brethren of the Lord's flock only "clean provender." R2540:1

By

- Greek, en. Translated: in, by, through, with, under; and determined by the context. R836:3

Remembrance

- Concerning these important things. R5863:3

2

2 Peter 3:2 *That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:*

Holy prophets, and. . .apostles

- The same authority was claimed for the writers of the epistles, as that which was accorded to the Old Testament Scriptures. R1146:1

3

2 Peter 3:3 *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

Shall come

- Greek, eleusantai. R149:1*

In the last days

- In the closing years of the Gospel age—in the harvest. B167; R603:1*, 579:4, 349:4 During the presence of the Lord; as in the days of Noah. B167 The conclusion of this age and the inauguration of the new; because this one is to pass away with great commotion and the new order brought in. Q430:5

Scoffers

- In the nominal church. B167; R2979:1, 2693:4, 603:1* Unfaithful servants and hypocrites. Professed Christians, overcharged and intoxicated with the spirit of the world. B167 The scoffer's point is that nothing in the circumstances appeals to the natural eyes. R237:5* This great change will come suddenly—a radical change such as came in the days of Noah—a sudden catastrophe, the coming of which will be scoffed at by those having a form of godliness without its power. R5863:3 Many professing Christians are looking for a fleshly Christ, visible to the fleshly eye, and making an imposing demonstration which they cannot mistake. R5993:3, 591:4*

Their own lusts

- Their own desires, plans, theories, etc. B167; R2979:1, 349:4 Increase of knowledge among those whose hearts are depraved, and who are given over to self-seeking, will simply increase the means of lawlessness. R1190:4

4

2 Peter 3:4 *And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*

Where is the promise

- Some would thus question, being surprised at the information that we are living in the days of the Son of Man, while there is as yet no outward manifestation of his presence. R2975:6, 948:3 This very inquiry is most literally fulfilled; almost the exact words being used by those who sneer at his presence. R591:4* This indicates that the class who when the end comes are in darkness concerning it, are unbelievers of God's testimony. R621:1 Ignorance of God's plan is to be expected of the world, but the true people of God have the promise of his special instruction so that they need not be in darkness respecting the divine program. SM184 It would be with the world as it was in the days of Noah, careless and thoughtless, the whole attention given to fleshly desires, not understanding nor caring for the spiritual. R326:6* In presenting the truth to others, let time be the last part of the "good news" and tell no one of the time and presence, except they show that they have "an ear to hear." R216:6

Of his coming

- Greek, parousia, presence. B159, 167; F223; R5993:3, 2979:1, 2975:5, 1693:1, 948:3, 621:1, 591:4*, 579:4, 555:4*, 349:1, 237:4*, 223:1*, 216:6; HG24:4, 26:6 Accepting a 587 BC date for the fall of Zedekiah, instead of 606 BC, would extend the Jubilee antitype 19 years—to 1893 AD. R3437:4

Fathers fell asleep

- In death, awaiting the resurrection morning. E346 They are still asleep in the dust of the earth. SM397 All the dead are reckoned as sleeping, waiting for his return and his exaltation with his elect Bride in glory. R2197:6 The apostles frequently used this appropriate, hopeful and peaceful figure of speech. F345; R1881:1; HG332:2

All things continue

- The affairs of the world continue in their ordinary channels. R2975:6 The present order of things. NS787:6 It is in appearance only that things so appear to the worldly. NS27:4 Many whose fears are aroused, quiet them by supposing that the present must be only the ordinary course, that it has always been so. R948:3, 353:1* Their chief consolation; no radical changes in the affairs of humanity. R5062:1 In the days of his presence the world will be eating, drinking, planting and building, and know not. R2975:6, 349:4; B167 They remember not that the ark and the flood were the end of a former epoch, and that present events are as much out of the usual rut of this epoch, as the closing events of that "world" were out of the usual. R948:3 The conservative Phariseeism of today shakes the cautious head and says; we cannot be on the eve of a new dispensation and a revolution so stupendous, involving the whole present social structure. R1488:5 The natural man and his scientific leaders will consider that earthquakes have been going on and will continue to go on without any relationship to our Lord's second presence and the time of trouble. HG400:4 They are unable to understand the "signs of the times" revealing his return. R5993:4; B167 They do not realize that every age has its close or "harvest." R948:3, 579:4 For such reasons many shut the eyes of their understanding to the most remarkable condition of affairs in our day. SM288 Since six thousand years have passed without God's interposition to suppress sin and to lift mankind out of its present state, they reason that God's future dealings should be judged of by the past. R1092:4

As they were

- As at present. B167 This way. (Diaglott) R237:5*

From the beginning

- As they are now and have been from the foundation of the world. R1092:4; HG400:4; NS27:4 Evolutionists conclude that man did not fall from the divine image, but has been progressing from the image of a monkey, gradually attaining perfection. R3893:6, 2693:3

5

2 Peter 3:5 *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*

Willingly are ignorant

- The majority of professing Christians are careless, indifferent to what the Lord had caused to be written for their admonition and encouragement and assistance in this "evil day." SM288

Heavens

- Referring to the spirit beings and influences—the angels, fallen and unfallen. OV27 The spiritual or superior rule of the angels. R4222:3; A69; HG538:6; PD94/108

Earth

- Social conditions. PD94/108 Referring to humanity subjected to the spiritual influences. OV27 Peter calls each of these periods a separate heavens and earth—heaven symbolizes the higher or spiritual controlling powers, earth symbolizes human government and social arrangements. A69; HG538:6

Out of the water

- When the waters subsided, the tops of the mountains and hills appeared again. Even the trees were not uprooted, for if they had been floating on the water the dove could have found rest. HG11:3

In the water

- The flood waters rose until the hills were covered, and then the mountains. HG11:3

6

2 Peter 3:6 *Whereby the world that then was, being overflowed with water, perished:*

World that then was

- Greek, kosmos, order or state of things. R1677:3, 5161:2, 97:2*, 10:2* The first great epoch, or dispensation, or age; before the flood. A66; R5161:2, 1677:3, 1615:4, 532:2, 256:5, 97:2*; HG537:6; OV26; Q852:4 A different order from the present, hence the prince of this present evil world was not

the prince of that which preceded this—of the world or dispensation before the flood. R1677:6 Several Scriptures suggest that the first world was under the supervision and special ministration of the angels. R1677:6; A66, 220; HG537:6; OV26 The rainbow in the clouds was given as a sign of God's covenant with men, that the earth should never again be destroyed by a flood of waters. R1615:4 As Noah and his family were the only ones spared from the old order of things, so Christ is the Ark of Safety now for all who will be saved out of the present order of things. R5161:4

Being overflowed

- The close of the first dispensation. R2842:6

With water

- The fact that the water was literal leads some to believe that the fire also must be literal, but this by no means follows. Noah's ark was literal too, but it typified Christ. A318

Perished

- Having served its purpose. A69; HG538:6 Came to an end. R10:2* Disappeared—not the literal heaven nor the literal earth, but the symbolic or figurative. R4222:3 Not the literal earth and literal heavens ceased there, but that dispensation or arrangement of things existing before the flood. A318 It appears that there was little or no change of the earth, or heavens, but simply a great destruction of life. HG11:4

7

2 Peter 3:7 *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

But the heavens

- Symbolizes the higher or spiritual controlling powers. A69; HG538:6; PD94/108 Civil and ecclesiastical rule. B168 Satan, and religious systems under Satanic direction. OV27 We see more or less of an excitement now amongst theologians and all classes. People are losing confidence in their leaders of the past. R5317:5 Just now they are having a little diversion with special attacks on us. R5317:5

And the earth

- The entire social fabric. B168; D271; PD84/108 Human society as now organized under Satan's control. A69; HG539:1 We are expecting a change; and if this change shall be accompanied by physical or electrical disturbances, now is the time for them to be coming. R5318:1

Which are now

- The second great epoch or dispensation, from the flood to the establishment of the Kingdom of God. A67, 318; R4222:3, 2832:2, 1684:1, 1677:3, 1615:4, 532:2, 256:5; OV26; Q852:4 Under the limited control of Satan, "the prince of this world." A67; HG233:6, 537:6 "This present evil world." (Gal. 1:4) R1814:1, 5161:2, 1684:1, 1615:4, 256:5; A67; HG538:1; OV26; Q852:4 Called "the present evil world" not because there is nothing good in it, but because in it evil is permitted to predominate. A67; R5161:2, 10:3*; OV26; HG538:2; PD84/108 Society was reorganized under new conditions, but on the same physical earth, and a new spiritual government or rule or order obtained also. R4222:3 Includes three ages, each a step in the plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries the plan forward and nearer to completion. A71; R256:5; HG539:4 The three subdivisions are the Patriarchal age reaching from the flood to the death of Jacob; the Jewish age, reaching to the death of Christ; and the Gospel age, reaching to the first resurrection. HG11:6, 539:2; A71; R256:5 Man is permitted to try governing himself; but by reason of the fall he is under the control of Satan. A221 Clearly spoken of as distinct from the former heavens and earth. HG11:3

By the same word

- Of divine authority. A318

Reserved unto fire

- Representing the destruction of whatever is burned. A318 This second world is doomed to pass away. R10:2*, 2832:2, 1615:4 The whole structure will be involved in anarchy. R5317:3; B168; D271; PD84/108 The overwhelming flood of trouble coming shortly. B168 A destructive season of lawlessness that will destroy the "elements"—labor, capitalistic, etc., that go to make up the present social order. Q852:4 A great cataclysm of trouble, anarchy, called "fire," will mark the termination of the present dispensation. R2842:6, 5796:1, 5753:2, 5735:3, 5317:2, 2832:2, 1615:4 All present institutions are to utterly perish in the great time of trouble with which this age is very shortly to end. R2832:3; HG234:1 The conflagration might possibly have its beginning in the Church. R5317:5 The trial of the fallen angels (of the present heavens) is in the near future—perhaps to some extent already begun. R4880:1 Even now there are fires burning here and there, exposing, to some extent, the evildoers. R5317:3 The world that now is is already being violently shaken, and is beginning to crumble away financially, politically, socially and ecclesiastically. Q853:T This attempted reign of man under Satan is to end in the greatest time of trouble the world has ever known. A221 There will be no patching of present institutions, but a clean sweep of them by the fire of divine wrath preceding the establishment of the new order. R6014:5, 2218:3 Not to be fulfilled literally by electrical displays of lightning, by storms, or in connection with the zone of electrical energy which some scientists believe is approaching the earth, etc. R5317:2

Day of judgment

- The word "judgment" implies, not merely a sentence, but also a trial. HG315:5; NS161:6 God's justice, indignation, will burn against every one who is wicked, and this fire will go on all through the Millennial age. R5317:3 The judgments of the Lord will be abroad in the earth and the inhabitants of the world will learn righteousness. (Isa. 26:9) R5317:3 An opportunity to rise out of sinful and fallen conditions, to full harmony with God. R5076:5 God has elected kings, priests, and judges, to rule, bless, instruct and judge mankind, in general. SM175; CR486 If the thought be kept in mind that the world's day of judgment is a thousand years long, the character of the judging then to be done will the more readily be discerned. NS161:6 A sentence upon each individual of the human family would be impossible within a 24-hour day under any imaginable conditions, reasonable or unreasonable. NS161:6

8

2 Peter 3:8 *But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*

That one day

- During which Christ will reign over and thereby bless all the families of the earth. A222; R3889:6 The day of the Lord's presence. B168 The world's judgment—one of the thousand year days—the day of Messiah's glorious reign. SM151, 171:3; R5780:3, 568:6; B168; CR486; HG147:3, 315:5; NS180:2, 857:6; Q794:4 The Millennial day. R2664:4, 5780:3, 2990:3, 2304:1 "He hath appointed a day, in which he will judge the world in righteousness." (Acts 17:31) R3028:6, 5780:3, 5563:6, 2990:3, 2664:4; CR486; HG273:2; NS329:2; Q794:4, 830:T, 853:4; SM175 "They lived and reigned with Christ a thousand years." (Rev. 20:4) R568:6, 2304:1 Not a twenty-four hour day. F19; R4552:1, 3889:6, 2304:1, 568:6; HG315:5; NS161:2, 180:1, 329:3; Q794:4

With the Lord

- The interim between our Lord's death and his second advent is not long from God's standpoint. R2454:3; NS5:3, 31:3, 514:1

As a thousand years

- With man. NS161:6 Each day of the great week which commenced with the creation of Adam and ends with full restitution to the image and favor of God, is a thousand years. R1187:3, 6013:6 During six of these great days the death sentence has brought man down in some respects to the level of the brute. R4552:1 Bible chronology quite clearly teaches that the six thousand years since Adam's

creation have ended. Now the great seventh day, also a thousand years long, has commenced. R6013:6; SM792 The seventh thousand day commenced in 1873, consequently we are now in the Sabbath day. R230:2, 91:5*; B40 The Bible mentions days of various lengths. R5139:3, 568:6; HG583:4; Q758:2

A thousand years as one day

- Adam died "in the day" in which he became a sinner (1000-year day), and none of his posterity lived more than 969 years. R3391:2, 3377:6, 1610:4; F332; HG120:2; NS707:4 "In the day that thou eatest thereof." (Gen. 2:17) F332; E391; R4551:6, 3377:6, 2768:5, 2153:2, 1718:2, 1610:3; HG297:6, 608:2; OV16; Q762:5 The six great thousand-year days beginning with Adam are ended. Bviii; R6013:6, 5139:3, 3180:5, 91:5; SM792 Six great days constitute man's period of battling with sin and death and the seventh shall be the day of Messiah, the Sabbath, or rest day to the world. SM171, 471:1; PD18/26 The development of God's plan has been long from the human standpoint, but not so from the divine. PD18/26; R2736:1, 702:4*; NS5:3, 31:3, 399:4 It is only as measured by the shortness of present life that 6000 years seem very long. With God, "a thousand years are but as yesterday." (Psa. 90:4) R1092:4, 2768:5; HG583:4; NS393:1, 457:3 Our Lord died in the year of the world 4161—after four days had passed and the fifth day had begun. R3375:2, 1187:3

9

2 Peter 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

The Lord is not slack

- God is not slow. R4856:4 Though it may at present appear as though the Lord is slack in the fulfillment of his promises, both in regard to well-doers and to evildoers, it would be a mistake to suppose thus. R1272:3

Longsuffering

- Plenteous in mercy. R1272:3 The extension or prolonging of the Jewish age after AD 33, and of the Gospel age after AD 1878, is an expression of the long suffering of God to his defiled people. R198:5*

Not willing

- Not desiring. R1272:3 God's attitude toward sinners. R2574:4 God willeth not the death of him that dieth, but that all should turn unto him and live. (Ezek. 18:23) R2398:6, 1449:5 God has been holding back the full penalty in mercy, according to his provision in Christ. (Psa. 103:9, 10) R1402:6, 1272:3 Not that God wills not the death of him who dies for his own sin, but that he has no pleasure or delight in it. R1449:6* "God wills all men to be saved, and to come to the knowledge of the truth." (1 Tim. 2:4) R1449:6*, 1125:4, 903:5*

Any

- Of his people. R198:5*

Perish

- The willfully wicked, who reject all his mercies, shall be blotted out of existence, not tormented. R2574:4

To repentance

- Turn unto God and live. R1272:3 He wills to restore all who shall prove worthy—that is the object of the Millennial reign. R1125:4; HG292:5 The Lord is willing that all should come to a full appreciation of the truth and by acceptance of it be saved from the full penalty of willful sin. R1402:6 Every good deed shall in due time be remembered and rewarded, and every malicious deed punished; "Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19) R1781:2, 1272:4 "As many as I love I rebuke and chasten; be zealous, therefore, and repent." (2 Pet. 3:9) R198:5*

2 Peter 3:10 *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

But

- Zealous for our growth in knowledge, Peter endeavors to inspire us thereto by calling attention to the wonderful events and close proximity of the Day of the Lord. R3215:5

The day of the Lord

- The thousand-year day of his presence. B168, 40; NS111:6 It is the day in which the old order is to perish and the glorious new order is to be ushered in. R5916:2

Will come

- Greek, heko, will arrive; be here. B168; R555:4*

Thief in the night

- Unobservedly, quietly. B168; A318, 334; R3215:5, 794:1* Jesus' presence unknown to the world. Q91:3; R2974:1; NS7:2 The Church class will know in advance respecting the Day of the Lord. (1 Thes. 5:2, 3) NS7:2; R555:4, 326:6 Throughout this entire age the Lord's people have been left in uncertainty as to the time of the Master's second coming. R5735:3 As with the Jews in the end of their age, they "knew not the time of their visitation," (Luke 19:44) so it is with the present religious systems. R1785:4 It will be present while some are scoffing and smiting those fellow-servants who declare the truth. B168

In the which

- The great time of trouble follows closely the second coming of Christ. R5863:6

The heavens

- The symbolic heavens—present powers of the air of which Satan is the chief or prince. A318; R1814:2 The great Antichrist system. C238 The church. NS565:2 A figurative term for the present religious institutions—ecclesiasticism. R5864:1 The ecclesiastical powers of Christendom. D528; R5456:1, 5753:2, 5735:1, 5517:4, 5348:6, 5161:4, 5058:6, 3215:5 "The heavens do rule." (Dan. 4:26) R26:4 Ecclesiasticism will be on fire first. SM423; R5864:1 Peter describes the great Day of Wrath, intimating that it will begin with the nominal church class. R5348:6, 5517:1, 5317:5 The governments—the higher or ruling powers. R593:1, 409:6, 26:4 The religious systems and principles which at present govern and control mankind. R1470:3 The ecclesiastical, and the spiritual things connected therewith. R4222:3 Ruling powers, political and ecclesiastical, founded as they are by usurpation and with tyranny, despotism, injustice, error, superstition, prejudice and ignorance entering largely into their foundation principles. R794:1* Perhaps we have neglected the fact that great Babylon apparently is dealt with before the world trouble comes. To expect the world's great trouble to begin October 1914 would be to expect astounding things. R5348:6

Shall pass away

- To be supplanted by the new heavens and the new earth. R4222:3, 3154:6 Meaning nothing more than a change of dispensation. HG11:3 Only a change of dispensation, attended with great national destruction. HG11:5

With a great noise

- A great hissing noise. A318 Great disputation, confusion, etc. R5517:1, 5456:1, 593:1, 409:6, 26:4; A69; HG538:6 A great commotion, a great disturbance. SM316, 423:3; R5349:1, 5317:5, 1470:3 Tumult and confusion. R3215:5 At the second coming of our Lord. R4222:5 Already the noise and tumult, which shall eventuate in worldwide anarchy, are distinctly heard in every nation; for the Day of the Lord has indeed begun, and the heat of human passion is growing daily. R3215:6 With a "rushing sound," as escaping steam that must obey the decisive action of the "fervent heat." R794:1*

And the elements

- Component parts. R5349:1; D552 Of present ecclesiasticism. D528 The present order of things. R5569:3 Of society. NS565:2 Of tyranny, ignorance and superstition. R716:1* The various parties and sects composing it, split and torn by discordant views. R3215:5 Labor element, artisan element, capitalistic element, religious element. R5526:5, 1488:4; Q771:4 The capital element and the labor element will seek to burn the other up. R5317:3, 5161:4 We see the capitalistic element and the labor element separating the one from the other. SM423 The fire will devour the capitalistic, banking, political, religious and industrial elements. R5864:1, 5735:1; Q771:4, 852:4 The fire will extend to the social structure. The social, political, financial and ecclesiastical systems together make up our present order. R5864:1, 1615:5 The same word used by Paul in speaking of the beggarly elements of this world. (Gal. 4:9) R26:4, 409:6

Shall melt

- The social fabric. R668:1, 5735:1, 5349:1 The melting down will begin in the overthrow of the religious institutions. R5735:2 The fire will next affect the social and industrial organization—merchandise, capital and labor, society, etc. R5864:1 Be dissolved—they will separate, part company, fail to keep together, and will be swept away. R5864:1; Q771:4 Disintegrate into its various elements. R1470:3 The nations of the world will go down quickly. R5526:4 In the fervency of the heat and strife of that time. R5349:1

With fervent heat

- The heat of public discussion and investigation. R3215:6, 5864:4 Discussion, tumult, strife. R5526:4,5, 5349:1, 3154:6, 1470:3; NS565:2 Human passion and wrath. R1488:4 In the bitterness of that time of selfish strife the elements will no longer blend and coalesce as before. R1470:3 The strife between capital and labor. R5161:4 The "elements" will all dissolve with the fervency of the heat. R5863:5

The earth also

- Human society as now organized under Satan's control. A69; R716:1*; HG539:1 The social organization under both church and state influence. D528; A319; R5058:6, 3215:6; Q771:4 Social order of human affairs. R5456:1, 5753:2, 5349:1, 5348:6, 4222:3, 1470:3, 593:1, 409:6, 26:4 Organized society, including the financial and political powers. R5735:1, 5753:2; SM423 Society as at present organized will "reel," "melt," and be "dissolved." R1813:6, 3215:6, 1814:2, 593:1, 409:6; NS565:2 Shall take fire. SM422 After the heavens are on fire. SM423; R5863:3, 5349:1 It will be after the fall of Babylon—that the great distress of nations will come. R5348:6, 5864:1 Our physical earth has been the basis for "the world that was," "the present evil world," and the "world to come," and signifies the order of things. R4222:3, 1615:4, 532:2; A69; HG538:6 The physical earth will remain practically as it is, and will begin to undergo the transforming influences of restitution under Christ. SM422; R1615:4; A69 The principle of disintegration and reconstruction is constantly operating in nature; in rocks and animal and vegetable organisms. R5864:2 There will have to be a thorough breaking up of the fallow ground of men's hearts, and a thorough disintegration of present arrangements before the seed of truth can be planted that will bring forth fruitage of the new dispensation. R5864:2

And the works

- Pride, rank, aristocracy, royalty. A319 Present institutions will be swallowed up. Div; R5161:4

Shall be burned up

- Discovered—ancient manuscripts. R794:1* Destroyed in the strife and friction caused by increasing knowledge, combined with selfishness. R3215:6 In the combustion or consumption of the trouble. R5349:1 By a symbolic fire of destruction that is coming. R4627:3, 5864:1, 5161:4 With the fire of God's jealousy. (Zeph. 3:8) R1615:4, 5863:6, 3215:6, 794:1*, 668:1; D528 The Lord's anger will burn against all kinds of injustice and iniquity. Wrongdoing and wrongdoers will then be punished. R4628:1 The fire of God's anger no more means a literal fire than does the expression a fiery horse. It is the fire of God's wrath against sin. R5863:6 Overthrowing all law and order in anarchy. R5349:1

Pictured as a great conflagration. R5863:3, 5317:3, 4990:1 A great deal of burning, heart-burning and headaches and prostration are caused today by various exposures of one kind or another as time advances. R4628:4 The present age will end with the dissolution of the symbolic "heavens" and symbolic "earth," which signifies the utter disruption of the present social and ecclesiastical order. R2218:2, 5517:4; HG627:2 In reading this prophecy the majority of Christian people seem to think that there will be a literal burning up of the material heavens and earth. R5863:6, 5735:1, 5456:1, 5161:4 A literal interpretation overlooks the fact that St. Peter, speaking of the same time, in Acts 3:19-21 declares that Times of Restitution and blessing, not times of world-burning, will follow the second coming of Jesus. HG627:2; R5517:4 The time of trouble is referred to as a whirlwind, tempest and flood, etc. Manifestly, it cannot be all of these in a literal sense. R4627:3, 1813:6 After the "fire" has done its work the Lord will then turn to the people a pure language. (Zeph. 3:8,9) The fire is symbolic. Q772:T,4; R5753:2, 4627:3, 1814:1, 794:4* Fire is very properly a symbol of destruction, and is so used through the Scriptures. R4627:3 Fire is frequently used in a symbolic sense to represent tribulation. St. Peter says, "Think it not strange concerning the fiery trial that shall try you." (1 Pet. 4:12) HG627:2

11

2 Peter 3:11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

Seeing

- The Lord's faithful, watching people, guided by the Word of truth, will have an understanding of temporal affairs. R5735:2 The Apostle exhorts that they be not swallowed up by politics, money-getting etc., but that they set their affections on higher things. B168 "When these things begin to come to pass, then look up and lift up your heads; for your deliverance draweth nigh." "When ye see these things, know that the kingdom of God is nigh at hand." (Luke 21:28, 31) R5735:2

All these things

- Present earthly conditions. B168; R3215:6, 2123:1* Present political, social, religious and financial arrangements. R1622:2 All the things that occupy men's minds and absorb their energies. R5735:5 The many snares and delusions of this evil day. R1914:5 How comparatively unimportant should the things of this present order seem to us. They are not worthy of our time or words. R1622:2

Shall be dissolved

- Are only temporary and will soon give place to the better order. B168 Shall all go down. R3215:6 Shall so shortly be dissolved. R1914:5 We see that their passing away is just at hand in this our day. R5735:5, 3215:6 It will not be stopped until the present order shall have been wholly dissolved. R5735:4 Is to pass away—to give place to a new order, social and religious. R1814:2, 5735:1

Manner of persons

- We have the one pattern, to be like our Father which is in heaven. CR7 How serious life should be! R5778:4 All Christians should be zealous. CR309 If this was a serious consideration in the Apostle's day, how much more weighty does it seem today, when we stand at the threshold of the new dispensation and amidst the disintegrating influences of the old. R1622:2 As we note the bitter persecutions of the past, we should the more forgive arrogance and bigotry. All should turn from human traditions and everything contrary to the Bible. PD86/99 How highly we, who belong to the Gospel dispensation, should value its privileges and opportunities, seeking to make our calling and election sure! R4979:1 All those who believe in the great change just before us should be living for the future and not for the present. R5735:6 Let us lay these precious words to heart; for we stand in the very presence of the Great Judge of all the earth. R5864:5, 3215:6

Ought ye

- New creatures in Christ. R5735:6 We who have heard the Lord's invitation to joint-heirship in his Kingdom. OV205 The Apostle puts this solemn question right home to us. It is applicable now as

never before. R5864:4 We as ambassadors for the King of kings and Lord of lords hold a very responsible and dignified position. NS466:4 We who are the recipients of much more abundant grace of this Gospel dispensation compared to the Law dispensation. R2010:3 We who have had such great favors and privileges and enlightenment. R5206:4 If our fellowmen are willing to endure great hardships for the trivial rewards that are theirs, what should we be willing to endure? NS455:4

To be

- We need to guard against being overcharged with the petty cares of this present time, and against imbibing the spirit of the world. Only by constant watchfulness and prayer can we keep ourselves unspotted from the world. R1622:5 Separate and distinct from all other people in the world. R2218:3; B168 Imbibe the spirit of the Bible by studying its teachings. R5735:6

Holy conversation

- Behavior. R5405:4 Holy conduct. B168 Holy living. SM706 In all holiness of life, in separateness from the world. R5864:4, 3791:1 The transitoriness, the trifling value of the most alluring of earth's gifts, should cause us to turn from them and to set our affections and hopes on heavenly hopes and things, which are infinite in value. R5735:6 There is nothing unholy in the new creature, and the imperfections of the flesh are covered by the robe of Christ's righteousness. R5735:6 The new creature begotten from above wishes to be holy and to keep his tabernacle holy. He breathes by nature a holy atmosphere; anything contrary is poisonous to this heavenly germ. R5735:6 If our bodies are the temple of the holy Spirit, we should be quickened into active and diligent service and to the bringing forth of all the fruits of holiness. R1981:6 New creatures should fellowship with one another seeking to build one another up in the most holy faith. R5736:1 "Let your conversation be as becometh the gospel of Christ." (Phil. 1:27) R4805:5, 1622:5 The child of God who is slovenly or careless in the management of his earthly body is not living in accord with true holiness; is not properly developing the heavenly "seed" begotten within him. R5736:1

Godliness

- Piety. B168 Godlikeness. R1981:6 Godlikeness certainly cannot include any harmful gossip, unclean or unholy conversation, disloyal or rebellious words. R4805:5 We should lay up treasure in heaven, where the institutions will be permanent, and where armies and revolutions will not destroy the government. R5735:6 The very thoughts of the brain and the meditations of the heart should be conformed as nearly as possible to God's perfect standard. R5736:1 To see that meekness, sincerity, moderation, temperance and truth are always manifest in us, and that our general character bears the divine likeness. R1622:5 "Be ye holy, for I and holy," (1 Pet. 1:16) is the injunction of our Father in heaven. R5735:6, 5405:4, 3149:6 One not living up to his privileges, will likely be taken unawares as by a "thief in the night;" and will find too late that he has lost the "prize." R5736:4 These words, while serving a purpose for good all down this Gospel age, are specially meant by the Spirit for us, who are living in this very Day of God. R3215:6 The return of Christ and the coming of the Kingdom are related to each other as elements of the Christian's hope, and are used invariably in the Bible as motives to holiness and perseverance. R32:6*, 298:4* When we remember our own imperfections and blemishes and how much the Lord must overlook and forgive in us, how generous it should make us in our sentiments toward the brethren. How their weaknesses should appeal to us! SM706

12

2 Peter 3:12 *Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

Looking for

- Watching for the evidences (signs) to prove that it has come. B168 Those of piety who are looking for that day will know of it before the full bursting forth of the fire of wrath. B168

Unto the coming

- Greek, parousia, presence. B159, 168

The day of God

- The age commencing with the second coming of Christ. R532:2

Wherein the heavens

- In figurative language, symbolically picturing the ecclesiastical influence of our day. R4208:3 The present ruling powers. R3215:6 Certainly not the literal heavens, separated by millions of miles of space with nothing between to take fire. B169 Not the heaven of God's residence, but the ecclesiastical heavens. R5161:4

Being on fire

- Trouble and destruction. SM424; R4990:1; HG149:4 Shall be consumed, shall cease to be. SM316 Symbolic—will consume everything of the present time that is contrary to the divine will, everything that is unjust, inequitable. R5161:4 St. Peter described the sign of the Son of Man in the heavens, revealed in flaming fire. (Matt. 24:30) SM422 The destruction of the religious systems and principles which at present govern and control mankind. R1470:3, 4990:1 The warring element will fight out this battle; thus will God promote the change. R5567:5 The "fire shall try every man's work of what sort it is." (1 Cor. 3:13) R4208:3, 5517:1; HG627:2; NS565:1

Be dissolved

- Pass away with great commotion. R1470:3; SM422, 423:3 In the beginning of the "Day of the Lord," which "shall burn as an oven." (Mal. 4:1) A69; HG539:1

And the elements

- Of which they are composed; Papacy and Protestantism. D552

Shall melt

- Symbolic of the time of trouble, in which present institutions shall be swallowed up. OV269; Div Confusion, trouble and dissolution. A69; HG538:6

13

2 Peter 3:13 *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

Nevertheless we

- We who have come into covenant relationship with the Lord; we who, unlike the rest of the world, know of the divine plan. R3215:6

Look for

- Not to some other planet, but to this same one, and a new social order of things and new ecclesiastical rule. R4222:5, 2218:3

New heavens

- The new spiritual power—Christ's Kingdom. A319, 334, 69; R5753:2, 5161:4, 2832:2; OV248 Ruling powers—the Kingdom of God. B168 Ecclesiasticism, God's glorified Church. D529; R5735:2, 5567:5, 5517:4, 5456:1; SM316 The glorified Jesus and his Church, in the Millennial Kingdom. OV27; R6014:5, 5456:1, 2832:3 The Kingdom of God, to be established in power and great glory. R3216:1; PD94/108 The new era, symbolically called. R2843:1, 5796:1, 1814:2 New religious system—the Church or government of righteousness for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." R1814:1, 1470:3; Div Higher, or ecclesiastical and spiritual powers. PD94/108 In which the Lord will dominate human affairs. OV248 New spiritual domination under which human regeneration will bring the "new earth." OV248

And a new earth

- Earthly society reorganized on the new basis of love and justice, rather than of might and oppression. A319, 334, 69; B168; D529; R1470:3; Q771:4 A new social order—symbolically called the "new earth." R5161:4, 5796:1, 4990:1, 2218:2; D551; NS788:6; PD94/108; Q430:5 The new social order which Messiah's Kingdom will establish. R5456:1,2, 6014:5, 5753:2, 5161:5, 3216:1, 1814:1; PD84/108 Mankind under the new conditions of the New Covenant. OV27 The Millennial Kingdom

will promptly be established on the ruins of "the present evil world"—on the ashes of present civil, religious, political institutions. R2920:5; D558; Q844:T The law of love will then prevail amongst perfect men, and a direct responsibility will be realized to God. R4223:1 Mankind under the new conditions of the New Covenant. OV27 The new organization of society. A new earth symbolically, although upon the same earth literally. R1814:1 It will be in the hands of the Ancient Worthies, when his Kingdom shall be fully established. R5567:5 It will be the original heavens and earth restored. R4222:6 "The world to come." (Heb. 2:5) F609; A70; HG11:6, 416:3, 538:1, 539:5; OV147; Q852:4 This same planet, but under new conditions, new social arrangements, provided by the Messianic Kingdom. R5517:4 There will be a new arrangement of things in the affairs of the earth, but just what will be the nature of the physical changes, or how these will be brought about, we do not know. R5317:6 The third epoch is to be a "world without end" (Isa. 45:17) under divine administration, the Kingdom of God. A67; R10:2*; HG538:1, Q852:4 This third earth and third heaven are the final and perfect, wherein "the tabernacle of God is with men." (Rev. 21:3) R210:3*, 2832:1 This will be the third heavens, and the third earth, which will differ from the present condition of things in that it will be righteous, whereas the present is unrighteous, imperfect. R2832:2, 5161:2 All three of these "worlds" or dispensations are connected with our planet, the earth. The Apostle divides them into heaven and earth; by the heavens referring to the spirit beings and influences, and by the earth referring to humanity subjected to these spiritual influences. OV27; R1677:3, 210:3*, 10:2*; HG11:3 Three great epochs of time in each of which God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom. R1677:3, 532:2 The three great epochs represent three distinct manifestations of divine providence. A66; HG537:6 There are heavens and earth in each order. They seem to exist in relation to each other as cause and effect, the outer, lower and visible as an expression of the inner, higher and invisible. R210:3*, 206:3* Not referring to new worlds, nor to heavens ranged one above another, as many have supposed. (2 Cor. 12:2) R2832:2

Wherein

- In the third great epoch or dispensation. R1677:3

Dwelleth righteousness

- Only that which is righteous, just, equitable, true, will be recognized. R6014:5 In which selfishness will be wholly eliminated and righteousness will prevail. R5161:4; SM769 In which justice and love, instead of power and selfishness, will be the law. A335 The reign of righteousness and love, in contradistinction to the present reign of sin, selfishness and death. HG234:1 Wherein right and truth and love will have supplanted error, superstition and selfishness. R1470:4 And wherein wars will cease to the ends of the earth! R5796:1, In which "the survival of the fittest" will be absolutely true. Q844:T Not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. A67; R10:3*; HG538:2; OV27 The Lord will send to mankind "a pure message, that they may all call upon the name of the Lord to serve him with one consent." (Zeph. 3:9) R5161:5 Satan will be bound and can deceive the world no longer. R4908:6, 1809:5; HG234:1, 540:3 David portrays the introduction of the same blessed Millennium of peace and righteousness. (Psa. 46:8-11) R1470:4, 5863:6, 5796:1, 1813:6; D551 "The ages to come"; (Eph. 2:7) the first of which is the Millennial age. HG11:6, 539:2; A71 Doubtless these were the same things which John afterward saw in vision on the Isle of Patmos. A70; HG539:2 Paul was given a glimpse of the next dispensation. He was "caught away" down the stream of time to the new condition of things, the "new heaven," hence the "third heaven." (2 Cor. 12:2-4) A70; HG539:2; Q830:T

14

2 Peter 3:14 *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*

Such things

- The overthrow of the existing order and the establishment of the glorious Kingdom of God's dear Son. R5864:5

Be diligent

- Let us be diligent. R5990:5 The prize of the high calling is not for the easy-going Christian. R2123:1*

Be found of him

- Not that he shall wash you when he comes, but you shall be found of him so cleansed. R163:1

Without spot

- Give diligence and see that our robe is spotless. R163:1

And blameless

- Ready for the entrance into that rest which remains. R5990:5 For our Lord "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." (Jude 24) R5864:6, 3216:4

15

2 Peter 3:15 *And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;*

And account that

- Words of special comfort and cheer to us now, in this brief waiting time since the close of Gentile Times. How glad of this little extended time some of the Lord's dear ones are, who have consecrated since 1914. R5864:5

Beloved brother Paul

- Mark Peter's affection for Paul, who had so plainly reproved and rebuked him. R1041:3 Note the sympathy and love existing between Paul and Peter; evidently the rebuke (Gal. 3:11) was accepted in the spirit of meekness. R664:2*, 416:1*

Wisdom given unto him

- Paul did not launch out into foolish speculations but confined himself to the expounding of sacred Scriptures and to exhortations, inspired by the revelations made to himself—a prophet as well as an apostle. R1719:6, 1148:4

Written unto you

- Impulsive Peter seemed to gain more self-control, and he boldly and freely endorses the teaching and course of his "beloved brother Paul." R552:4, 1041:3

16

2 Peter 3:16 *As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

All his epistles

- The Apostolic epistles were written to the various local congregations, and were directed to be publicly read and to be exchanged among the churches. R1146:1 The earliest notice of a collection of the New Testament books. Speaking as if some collection existed and was received in the churches as on a par with "the other Scriptures." R434:2*

These things

- The things relating to the three worlds and the three heavens of which the Apostle was writing. Q829:4 The things which Peter thought strange of are the very items which now, in God's due time, so grandly illuminate not only Peter's prophecies and John's Revelation, but the entire Word and plan of God. R1148:4, 668:1; B169

Hard to be understood

- Even by Peter and only partially then by Paul himself. R1148:4 Liable to be misunderstood by some. R668:1 Difficult. R179:1* Especially in reference to the second coming of Jesus and our change. R181:6* Paul's revelations influenced all of his writings and caused him to give such expressions as were hard to be understood, but which, in the light of subsequent events, are now being clearly revealed to the earnest student. Q830:T The truth concerning the trumpet's voices and fire associated with his coming does not lie on the surface. We need not be surprised, then, if the same be true of all the circumstances attending Christ's return. R167:2*; B169

Unlearned

- In the Word. R179:1*

Unstable

- As one who believed in the harvest truth and now teaches that the Church has no share in the Redeemer's suffering, in filling up that which is behind of the afflictions of Christ. R4433:3 The "unlearned and unstable" have wrested many of the Apostle's statements from their true connection and significance. Q830:T

Wrest

- Twist. R4435:2, 2219:2 "Handle the Word of God deceitfully." (2 Cor. 4:2) R2218:6 Scriptures that apply to "the new heavens and the new earth" have been variously warped and twisted from their true application and forcibly assigned to "the heavens that are now" and "this present evil world." Q830:T At this particular time the Adversary will get advantage of certain ones, will beguile them, get them to wrest the Scriptures, and thus to deceive themselves. R2218:3

Destruction

- Of their spiritual interests. R2218:6 To their loss of present light at least. R2218:3 Such as one who will conclude that everything that he saw on coming out of Babylon was a delusion, and that he will return to the "outer darkness" of Babylon. R4433:6 This is not parallel to the one of which our Lord said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part." (Mark 9:39, 40) R4434:1 It is a serious thing to wrest the Scriptures. R1778:2 Contrary to the Universalist theory. R3083:2 Not eternal torment. R2598:1, 3167:2

17

2 Peter 3:17 *Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.*

Beloved

- Not the worldly, nor even the average nominal Christian; but those who already had attained to "steadfastness." R2218:3 This counsel has a special fitness to the Church in the last days, our days, and was evidently so designed by the Spirit of God as is clear from verse 3. R3215:1, 2218:2

Know these things

- That all of the affairs, reforms, etc., of the present time will avail nothing, the present institutions will pass away, and God is about to establish his own Kingdom in his own way; and further, that just at this particular time there will be a special sifting and testing of those who are in the light. R2219:3 Which are to take place in the Day of the Lord, "Day of Vengeance." R2218:2, 1148:4

Beware lest ye also

- Be cautious, careful and watchful against all the deceptions and dangers that beset our way. R1670:6 In view of the false teachers who would arise to pervert the truth. R3215:1 The steadfast ones, the saints, living at that time, that is, right now. R2218:6 Give earnest heed to this counsel, for we live in the "evil day." (Eph. 6:13) R2218:3, 2189:3 Be ever on the watch that we be not caught in any snare of the Adversary. R1661:6*, 1670:6 We may insure ourselves against falling into any of these traps of the Adversary. Chiefly by obedience to the principles laid down in the Bible and illustrated in the life and character of our Lord and his apostles. R2219:6 The Lord guided to the presentation of the

Vow for the very purpose of making it a trial and test amongst those professing to be his disciples. R4326:3, 4328:1 Be on guard that whoever may become the instrument of the Adversary, whether congenial to our natural tastes or uncongenial, we may not be "carried away" but "To our Lord we will be true." R2219:5 While the Lord promises grace sufficient for every time of need, he never encourages any to rest supinely upon his promises: the exhortations are always to activity, alertness and indomitable energy and perseverance. R1670:3 "Mark them which cause division amongst you; and avoid them." (Rom. 16:17) R4327:2, 3215:2 "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:6-8) R3215:3

Being led away

- Seduced. R2189:3 From the fixed statements of the divine Word, through sympathy, or the influence of someone held in respect or esteem. R2219:4 The danger to the steadfast will be along some line which would sweep away their judgments from the fixed statements of the divine Word, through personal preference or sympathy, or through the influence of someone held in respect or esteem. R2219:4 There will be certain leaders of thought whose conduct will tend to carry away others. "Deceiving and being themselves deceived." (2 Tim. 3:13) R2219:5 A reprobate condition of mind is sure to get into doctrinal darkness. R4327:4 Where the leading away is a doctrinal deflection, it may, or it may not, lead to a wrong spirit. R4327:3

With the error

- The distinguishing characteristic is a lack of love. R4326:2, 4327:3 Lovelessness is quickly followed by antagonism to truths, to God and the brethren. R4327:3 From the truth into more or less darkness and confusion. R2219:3 Wasting valuable time in investigating the theories. R3215:3 While doctrinal errors are dangerous, and should be avoided, it is still more serious a matter to lose the spirit of love —the holy Spirit. R4327:3 We should always be on the alert to render assistance whenever needed to convert a brother from error, but we should do nothing that would tend to make us fall from our own steadfastness into the error of the wicked. R1860:3 The difference between the strong and steadfast Christian and a bigot is that the one is established in the truth, while the other is established in error. R3215:3

Wicked

- Greek, athemos, unsettled, lawless. The word wicked is too strong. R2218:6 The unsettled or lawless who do not bow implicitly to the Lord's Word but wrest it to establish theories of their own. R2219:4 Wicked one. R2189:3 The Apostle's language not only points to the present time but seems to imply that there would be previous fallings away or siftings, which he calls "the error of the wicked"—literally, "the delusions of the unsettled or lawless." R2218:6 "Siftings" specially affect those in the light of present truth; yet in a more general way and along different lines slightly different siftings are in progress with the nominal church as a whole. R2219:4 Each denomination is being shaken, and the theories of Evolution, Spiritism, Christian Science, Theosophy and Moralism are making great inroads upon all who have named the name of Christ. R2219:4 Unsettled, lacking the knowledge of the divine Word and plan, the whole nominal church is gradually losing its faith in the Bible, under the lead of its most able ministers, who are of the opinion that their "Higher Criticism" is superior to the Scripture presentations. R2219:4

Own stedfastness

- Present steadfastness. R3215:1 This implies that they had become rooted and grounded and built up, both in knowledge and the love of God. R2218:3 The not settled ones would first be shaken out, and subsequently there would come a still more insidious trial which would test even the "steadfast." R2218:6 The Adversary has more subtle delusions before us than any of those in the past; and the fully consecrated may need to be more than ever on guard against "the wiles of the devil." (Eph. 6:11) R2219:3 We are not to render bitter words for bitter words, slander for slander, nor reviling for reviling. R4327:2

18

2 Peter 3:18 *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

Grow

- In this age and land, this becomes more than ever our duty. R1030:1* The aged Apostle Peter's solicitude for the growth and development of the Church was increasing. He counsels all to faithfulness and growth. R3215:1 "Unto a full grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13) R1043:6*, 21:5*

In grace

- Grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with him. R3215:4, 1043:6* Give all diligence to the study of the divine oracle, that we may be fortified in faith and works accordingly. R4808:6 Implying a personal faith in and dependence upon all the promises, intimate communion in our daily life of prayer, and observation of God's will and obedience to it. R3215:4 The full and blessed understanding of this is best appreciated by those who from day to day walk with God in faith, obedience and love. R3215:4 In order "to come unto the knowledge of the truth." (1 Tim. 2:4) R780:1 We grow in grace as we grow in knowledge. R5656:1, 3215:4 It is the life work of the Christian. R118:2* Add the graces of character. OV356 A sense of divine acceptance and favor is given us in increasing measure in fulfillment of the blessed promise of John 14:23. R3215:4

Knowledge

- Greek, gnosis. R2037:2 Each step of knowledge brings a corresponding step of duty and obedience, and each step of duty and obedience taken will be followed by a further step in knowledge. E239 If we have this witness of the Spirit of growth, both in grace and in knowledge, let us rejoice therein, and let us follow on in the same pathway until it shall bring us to that which is perfect, both in knowledge and in grace. E239 The faithful ones will grow in both grace and knowledge; and the holy Spirit, through its begetting, will enable such to know (appreciate) the deep things of God, the things freely given such by God, the knowledge of God resulting from our experience in the school of Christ. R2037:2 The more thorough our knowledge of the Lord and the more intimate our acquaintance with him, the more secure we are in our own steadfastness. R3215:3 If we love and obey the Lord and desire to grow in his favor, his written Word is our daily meditation and study. Thus we grow in knowledge. R3215:5 By putting on more and more of the armor of God until we realize its glorious completeness in the full discernment of the divine plan of the ages. R3215:5 Even those established in the faith will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the plan. R3215:5 We are in danger of being extremists on this as on almost all other Bible themes—some making too much and others too little of the importance of the knowledge of theory or correct theology. R49:3* As pupils we may ever study the master workmanship of the divine Architect. R3215:5

Jesus Christ

- Who is the way, the truth, and the life. (John 14:6) R3215:3 The development of Jesus as a new creature was his first obligation—as it is our first consideration. SM638

1 John

General

- **1 John**
- This epistle is supposed by scholars to have been written in the year AD 90. By that date Christianity had attained considerable prominence in the world. It had gathered the "remnant" of fleshly Israel and drawn upon itself the hatred and persecution of the vast blinded majority of that people and been

scattered everywhere throughout the then civilized world. Many things in Christianity commended it to the Greek philosophers of that time who sought to combine with it and to become philosophic Christians and Christian philosophers—still holding their philosophies which the Apostle Paul points out were "falsely so called." John's epistle is written to fortify Christians against these subversive doctrines. He exhorts them to hold fast the teachings heard by them from the beginning and to consider these philosophizing teachings as lies and all such false teachers representatives of the Antichrist which they had so often heard would be manifested in the Church. E285, 286

- The object of the Apostle John in writing this epistle he clearly states, saying, "These things write we unto you, that your joy may be full." It is a noteworthy fact that the vast majority of Christians never experience the fullness of joy and peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ; and are merely "babes in Christ." The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop. R2235:2

1 John 1

1

1 John 1:1 *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;*

From the beginning

- The beginning of the Lord's ministry. R1145:6

Which we have heard

- This was their testimony. That they saw Christ in his life and in his death; they saw him after his resurrection, and they knew these things. The apostles suffered the loss of all things in proclaiming the truth. R460:2* The testimony on which faith rests is not man's, it is God's own. Man had no testimony on this matter worth listening to until God spoke. God made himself responsible and he is sure to fulfill his promise. R1329:1

Which we have seen

- The evangelists testified to that of which they had positive knowledge. They saw Christ after his resurrection. R1145:6

2

1 John 1:2 *(For the life was manifested, and we have seen it , and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)*

Manifested unto us

- The inspired Apostle saw the Lord and heard his teachings when he was here in the flesh. R1495:1

3

1 John 1:3 *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

Declare

- Teach. E284 Sound doctrine, necessary to be taught. John's writings were not meant merely as social letters, devoid of doctrine or teaching. E284

With us

- Fellow-heirs of the same promises. R1495:1

Our fellowship

- No one has fellowship at all with the Lord unless he comes into covenant relationship with him. CR317 To be established in Present Truth signifies that we have partaken of the sweets of fellowship with him. R1627:3 What condescension on the part of the divine Father and Son and what favor

toward us! R1495:1

With the Father

- We all are one family—the divine royal family whence universal blessings shall shortly flow to all in heaven and in earth. R1495:1, 2508:6

Jesus Christ

- The second Adam becomes the head of a new or spiritual race, and the restorer of the human race. R623:3

4

1 John 1:4 *And these things write we unto you, that your joy may be full.*

Unto you

- He is addressing the justified and sanctified in Christ Jesus. R5938:1, 2235:1 To stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop. R5938:2, 2235:2

Joy may be full

- Joy may be regarded as the effervescence or overflow of true and genuine happiness. It is our Heavenly Father's good pleasure that his children be so full of happiness as to bubble over all the time. R1494:2 Theirs, if they progressed in grace and knowledge to the full stature of a man in Christ Jesus. R5938:2, 2235:2 To this end the Father has prepared a table before them, in the presence of their enemies, and filled their cup of happiness full, even to running over. (Psa. 23:5) The table of good things is his precious truth. R1494:2 The vast majority of Christians never experience the fullness of joy, peace and blessing that they might possess. R5938:2, 2235:2

5

1 John 1:5 *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*

God

- God is the impersonation of every virtue and every grace; consequently he has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power. R1833:1 The Creator of all things, he is also the competent Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfills his will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future. R1832:6

Is light

- Light is healing, beneficial and health-giving. R5544:6 Light stands for truth, for righteousness. R5718:3, 5938:2, 5038:1, 2235:2, 647:4* Divine truth—coming to us through the appointed channel of God's Word and declared by his faithful servants imbued with his Spirit. R2057:3*

In him

- Since in God is no darkness at all, and he has promised to guide us continually by his Spirit through his Word, we cannot walk in darkness while we follow his leading. R1495:4

Is no

- No sin, no imperfection. R5938:3, 2235:2

Darkness

- Represents error, superstition, sin. R5718:3, 5938:3, 5038:1, 2235:2

6

1 John 1:6 *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*

We have fellowship

- In proportion as we are seeking to walk in his ways, we become intimate with God in the particular sense in which a child knows his father. R5118:5 If we have fellowship with him we are walking

(progressing) in the light—in the light which divine truth sheds about us and in the light of his approving countenance. R1495:4 It must be along the lines of truth, goodness, purity. R5938:3, 2235:3 The truth is all clear and plain in God's sight and he, by his Spirit, through his Word, will lead all of his children into light in its due season, if they are in actual fellowship with him. R647:2* It is a great mistake to imagine that we have communion and fellowship with God, when we only speak to him in prayer, and never examine the Word to hear him speak to us. R647:5* None can commune with God without becoming acquainted in some measure with his truth; and if they are in harmony and fellowship with him, his plans and purposes will become theirs. R647:5*, 888:4*

Walk in darkness

- If we are unfaithful, even for a little space, we shall fail to make development along spiritual lines. R5118:5 If our course of life is dark, a sinful one. R5938:3, 2235:3 If any walk in darkness—away from the truth and toward error, it is not God's fault, but their own, in not obeying the truth. R1495:4

We lie

- Speak falsely. R13:4 For God does not lead his children that way. R1495:4

Do not the truth

- Perform not the truth. R13:4 They don't want to know it, because they don't want to do it. R647:5* If they do not desire to obey the truth, they will deceive themselves in an endeavor to disbelieve it, and to substitute something else in its place. R647:5*

7

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

Walk in the light

- Truth. A20; R647:2* Be guided by God's Word. R5055:4 In harmony and fellowship with God—to the extent of our ability. R5938:4, 2235:4 It does not imply absolute freedom from the imperfections of sin. R5938:4, 2235:4 If we are still trusting in the finished redemptive work of Christ, and obedient to the heavenly calling, we are walking in the light of God's promises and instruction. R1495:4 We may maintain our communion with God, and may realize, on confession, the forgiveness of every sin and that the precious blood—the ransom—keeps us clean from every stain of sin. R689:5 In the presence of the "true light that lighteth every man that cometh into the world." (John 1:9) R159:4*

We

- And Jehovah. R689:5

Have fellowship

- With all saints who are faithfully traveling in the same way. R1495:4, 647:5* True fellowship implies love, sympathy, a mutual sharing of good or ill, common principles, common interests, and a common aim. R647:1* Let us see to it that our fellowship is based upon the sure foundation—the blood of Jesus Christ—and that our rejoicing and communion be of the increasing light as we walk together. R647:2*

One with another

- If we do not "love the brethren whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God. R5938:3, 2235:3 Between all such there must be a bond of fellowship and union—whether hidden or open—that bond is the one faith and one baptism into the one Lord. R5938:4, 2235:4 We have sweet fellowship not only with God and his Son, but with all saints who are faithfully traveling in the same way. R1495:4 God and we. R689:5

The blood

- A life given, i.e., death. R93:6; NS847:5 The ransom. R689:5, 652:6; E445, 461; F105 The blood shed on Calvary. R1336:3*, 1298:6* The merit of our Lord's sacrifice. E445; NS847:5 In Scriptural

usage blood stands for, or represents, the life. NS847:5

Of Jesus Christ

- His blood became the basis for the forgiveness of our sins, made peace for us, and transferred us from the domain of sentenced culprits back to sonship. R1230:3, 1231:2 It was by his death on the cross that Christ made atonement for the sins of the world. R1299:1

His Son

- After he came. R316:1*

Cleanseth us

- Washes us. R4870:3, 416:6* When we come short. R5924:1 In answer to earnest prayers. R4870:6 By the grace of God our deficiencies are made good. R5005:2 Because we are unable to walk up to the spirit of the Law perfectly, although desiring to do so. R5005:2 God forgave us freely "for Christ's sake" because he paid the penalty which was the full satisfaction of justice. E461 The blood cleanses us and commutes our sins. R4982:6 "Keeps cleansing"; Not merely what he did at first—but the Apostle says his blood keeps cleansing us from all sin. CR390; SM723; NS357:4 Keeps us clean from sin, if realizing our imperfections we continually make application for forgiveness. R2235:4 It was efficacious for us as men, justifying us; and it avails for all the weaknesses and imperfections of our flesh after we become "new creatures." R4484:4, 689:3; SM723; NS357:1 A cleansing which may be ours after we are the Lord's and have the robe. SM255 Any who do not persevere in keeping their garments clean will have their names blotted out. R4870:3 If a scarlet or crimson object is viewed through a red class in the light, it appears white; so, though our sins be as scarlet or crimson, when we come where God will view them through the blood of Christ, they are accounted as white. R13:4, 689:6 Every error, every slip, every mistake, is a spot upon our wedding garment. With great humility we should go to the Master that we might have such spots promptly cleansed away. R4634:4

From all sin

- Not only from the sins that are past, but also from all stains upon the robe; unintentional blemishes, spots upon our garments. R4870:3 He is not speaking of original sin—but sins due to the flesh or ignorance. Q302:T

8

1 John 1:8 *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

If we

- New creatures. R4615:2, 2721:3; NS243:5

Say

- Speaking of our flesh, and ignoring the justification provided in Christ to cover its blemishes. R2721:3 The Apostle was surmising that some would claim that they had reached perfection and that their daily life was perfect. SM723; NS357:4 "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:9) R2053:2

That we have no sin

- No imperfection in our fallen flesh. R3281:5, 5903:1, 5440:1; NS243:5 No actual sin; if we claim that our every word, thought and deed is perfect. R689:5 That we are free from any breaches of the perfect law of love toward God and man. SM723; NS357:5 We cannot fully avoid sin in the flesh, on account of its weaknesses, and the deceptiveness and unfavorable conditions surrounding us. R5440:1 We will commit trespasses; for we have merely good intentions of the heart, with only an imperfect body in which to operate. R5750:3 The new creatures are responsible for sin—the new creature never willfully sins, never intentionally does wrong, but may be ensnared through the evil propensities of its fallen body of flesh. R4615:2, 3281:5, 2440:3 There is no more serious condition for the Lord's people to get into than to imagine that they are perfect in the flesh. It implies that they are blind to many of their own failings. SM723; NS357:5 All who are honest with themselves will acknowledge that they are imperfect and cannot do the things that they would perfectly. Q809:T

We deceive ourselves

- Anyone who would say that he was perfect and without flaw, would be deceiving himself. R5041:5 Those who deny that they have any sins, imperfections, have a great load of them uncanceled, charged up to them. R5939:2, 2235:6 Some Christians have gone to the extreme of claiming that they can never commit sin, after their past sins have been graciously forgiven of the Lord, and after they have entered into the covenant relationship. R5938:2, 5939:2, 2235:1,5 "Holiness people" boast that for so many years they have lived perfectly, without sin. The human being who considers himself absolutely perfect in thought, word and deed is sadly deceived. NS469:3; R5938:2, 2235:2 Get into a snare of the Adversary. R5939:2, 2235:5 If they do not desire to obey the truth, they will deceive themselves in an endeavor to disbelieve it, and to substitute something else in its place. R647:5* We are weak through the fall, and liable to deception and error at the hands of the world, the flesh and the devil. R3281:6

9

1 John 1:9 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

If we

- The justified and sanctified in Christ Jesus. R5938:1, 5939:4, 2236:1, 2235:1, 1654:3, 769:3 Those now called of God to be members of the Bride of Christ. R4931:6 The Church. Q656:4 Not the world of unbelievers, "sinners" in the ordinary sense of the word. R5938:1, 4931:6, 2235:1

Confess

- And only if we confess. R5939:2, 2235:6 Our daily trespasses are to be acknowledged to the Lord, and forgiveness sought and obtained. R5440:1 This confession of sins does not relate to the world, who have not yet become children of God. R4931:6

Our sins

- Unintentional faults and shortcomings. R2235:4, 5938:4, 5903:1, 4932:1; Q656:4 Trespasses. Q656:4 In our flesh dwelleth no perfection. R5939:6, 5750:3, 5440:1, 2721:3, 2236:5 To the extent that the will consented to sin, even for a moment, it was unforgivable, and for that measure of responsibility we must expect to suffer stripes, i.e., chastisements. R1985:4 The Apostle is not referring to the question of mortal sin again, and the applying for a new robe of Christ's righteousness. All that was done in the past. SM724; NS358:1 Not referring to original sin, Adamic sin. Q656:4 This principle will be applicable also during Messiah's reign. None will make progress on the highway of holiness except first they confess their sins and turn from them. R4931:6 Thus will Christ set men's sins in order before them, they must freely confess their sins and bear their shame as did Joseph's brethren. R1646:4 Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isa. 1:18) R13:4

He is

- God commended his love to us, and it is his love which constrains us to seek him and to desire to serve him. R4931:3

Just

- Because Christ died. R3281:5 We can see readily enough that the Almighty must be the very embodiment of justice. R4931:3 God's will meant the requirement of justice and he opened up the way by which he could be just and yet be the justifier of those who believe in Jesus, who become his disciples, to take up their cross and follow him. R4931:3, 5903:1, 769:3; HG299:2 Since the precious blood of Christ redeemed us from the curse of death. R3656:3 God can be just in forgiving our sins because Jesus has appeared for us. Our Redeemer has become our Advocate. NS243:6; R5939:4, 4931:6, 2236:1 As he would have been unjust to have allowed us to escape the pronounced penalty before satisfaction was rendered, so also it would be unjust were he to forbid our restitution, since by his own arrangement our penalty has been paid. A157 Christ's sacrifice having been accepted as "the

propitiation for our sins; and not of ours only, but also for the sins of the whole world," (1 John 2:2) all must go free. R252:2; 5939:4, 2236:2

To forgive us

- Those who have become new creatures in Christ by faith and obedience—God has agreed to forgive all their unwilling trespasses upon request. R4932:1, 2822:3 These assurances of divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with the Lord. R5939:3, 2235:6 Stumbling into sin contrary to the will, through weakness of the flesh and temptation, is to be considered a stumbling from which there is every hope of recovery. R3260:4 If we find ourselves cold or lukewarm, let us cultivate fervency, let us fan the flame of sacred love in our hearts by frequent reflection on the Lord's grace toward us. R2388:4 We should go to the Lord and seek forgiveness, and assure him of our intention to do better in the future. Q656:4

To cleanse us

- Keeps us clean from sin, if we continually make application for forgiveness, because of realization of imperfections of our flesh. R5938:5, 2235:4; NS165:1 Purify us. A gradual process, accomplished often through tears and tribulations Not merely the setting aside of our sins and trespasses in a legal way. Q656:5 We may keep ourselves in the love of God by keeping ourselves clean. R5440:1 It is in this cleansing process, which follows the legal justification, that the justified believer must experience some of the baneful results of a past course of sin; reap the reward of his former sowing. R1654:3

All unrighteousness

- Natural imperfections and shortcomings. SM724; NS165:1, 358:1 Sin. R5938:4, 2235:4 Except sin against the holy Spirit (Matt. 12:31, 32); all manner of sin amongst the sons of men shall be forgiven, either in this age or in the age to come. Q280:7; R5105:6 It is evident that the tendency of mixed sin is toward mortal sin. R1985:4

10

1 John 1:10 *If we say that we have not sinned, we make him a liar, and his word is not in us.*

Sinned

- "All have sinned." (Rom. 3:23) R93:3

Make him

- God. R5440:1, 5939:2, 3281:5, 791:4, 93:3

A liar

- Make God a liar and disown the Advocate whom God provided. R3281:5, 5440:1 Those who take any other course than that of confessing sins and asking forgiveness, are making God a liar; and he will leave them to the darkness of their own way. R5939:2, 2235:6

His word is not in us

- We have not properly studied or understood God's Word. SM723; NS357:5

1 John 2

1

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

My little children

- According to the original this would more properly read, "My darlings." At the time of this writing, the Apostle John was quite old, very mellow in character because of his experiences. R5491:2 New creatures who have only started in the new way of full consecration to God's will. R5445:2

These things

- John had, in the chapter preceding, been pointing out that sin is a trait or quality of perversity which affects all. R5491:2

Write I unto you

- To teach you. E284 The object of my writing is that you might realize the responsibility of abstaining from sin and continuing in God's love. R5041:1; Q653:5

Ye

- The new creature. R5041:4; Q653:5

Sin not

- Avoid sin. SM719; NS355:3 That we become not boastful of self, self-righteous, self-justified. R5939:3, 2236:1 He does not say: Yes, we are all sinners—we cannot help it—and must continue in sin. R5491:2

And if any man

- In Christ. R5939:3, 5270:5, 2236:1, 1985:3; CR88 In the Church. R4585:2, 4931:6, 3255:5 Those who are under the terms and conditions of the covenant of grace alone are addressed in this epistle. R5939:3, 2236:1

Sin

- Stumbles into sin through weakness and temptation—not intentionally. R3255:5, 4908:5, 2235:5, 1962:2 Any trespass under deception or weakness, and not willfully. R3281:5, 4585:2; CR389 Flaws not of the new creature, but chargeable to the flesh. R5041:5; Q653:5, 809:T Our Father knows that we all come short on account of the weaknesses of the flesh. R5491:3,2; Q654:1 Imperfections of the flesh we cannot fully control. R5928:4, 5751:5, 4615:6; CR487; NS357:5; SM722 Jesus did not die for the willful sins of the new creature, but for the sins due to the fall—Adamic sin. R5491:6 No matter how trivial the sin may be, it is a sin. God keeps no accounts with the flesh, but holds the new creature responsible. R5089:3 The Lord would not allow any who really love him, who are loyal of heart, to go into second death, but any misstep would have a tendency to lead us farther and farther away from the goal. R5270:5 Stumbling into sin through weakness of the flesh—from this there is hope of recovery. R3260:4 David's sin was one which may be repented of and forgiven—not willful. R3260:3 "The blood of Jesus Christ cleanseth us from all sin." (1 John 1:7) Q302:T; CR390 There are more sins than our original sin. These are designated trespasses, and should be mentioned at the throne of grace daily. SM722; R4354:2; CR389; NS357:5 After we get the robe of Christ's righteousness, if we get a spot, we are immediately to come to the Advocate. Q302:T; CR389 The robe was pure and white when you got it, and if you have neglected it some, see that you go to the Lord and stay with him until you have the assurance of his forgiveness. CR390 In the case of a partially willful sin, stripes would be administered in proportion to the willfulness. R5492:1, 1985:4, 5106:1; CR389 The merit of Christ is not only sufficient for all the sins and blemishes of the past, but is sufficient for all the imperfections and blemishes as long as we remain in the flesh. R4616:6,5 A full sin would be a full consent of the new will, a full turning away from God. R5492:1 If any man sin willfully as a new creature, he perishes thereby. R5491:6, 5041:5; Q653:5 The death of those new creatures who live after the flesh will be the second death. R5270:5; CR389

We

- The Church. R4516:6 The spirit-begotten. R5775:5; CR387 Believers. R1601:2 The world has no Advocate with the Father, because it has not accepted Christ. R5939:4, 5775:5, 5491:3, 4998:3,6, 4931:6, 4560:6, 3915:3, 3708:5, 2236:1; CR389; NS359:2; SM728

Have an advocate

- One who stands alongside, and intercedes for you, in every way representing you. CR88; R4560:6, 4476:1; Q108:4 Advokat in the German represents the thought. It signifies one who pleads the cause of another, standing as his representative. The Germans use the word advocate as a synonym for our word attorney, lawyer. CR388 An attorney—he is never for any side but your side. Q466:2; R5197:2 An attorney appears to answer for his client, not to answer for others. The world has not retained our

Lord as an Advocate. SM728; NS359:3 Jesus will represent to the Father that we have imperfections but he knows our hearts are right and this would be a proper case for leniency. We have forgiveness of sin through faith in his blood. Q467:T Jesus has appeared in the presence of God as the Advocate for all those who, during this Gospel age, turn away from sin and consecrate their lives to his service. R5491:3, 5041:5; CR389; NS359:3; Q654:1; SM728 The first-borns alone have an Advocate during this Gospel age. SM559; OV280 Our Lord will be the Church's Advocate with the Father until the last member of his Body and the Great Company shall have finished his course. R4585:3, 4761:1 Our sins are against God. We must come to the Father in the name and through the merit of the one who redeemed us. Q734:6; R4643:1 Remember that there is a place to go, a Mercy Seat, where you may confess your sins and obtain forgiveness. R5491:3, 4805:2, 4625:2, 1938:2; CR487 Jesus applies enough of his merit to cover all our defects. R4764:6, 4554:4; CR88 To whatever extent our bodies fall short of perfect obedience, Christ makes good. R5089:3 If overtaken in a fault, we should quickly repent and seek forgiveness. R1922:4, 5041:5, 4908:5, 1962:2, 1239:6; Q654:2 Our Advocate will intercede for unintentional sin, but not for deliberate sin. R5491:6, 4554:4 He is our representative; he now speaks for us. R3708:5, 1601:2 It is evident that our imperfect prayers now have to be revised by our Advocate, they might not contain all the things asked for but would contain all that is good for us. R469:5* Followers of Jesus have success in their warfare only through their Advocate. R5285:2 God has provided that we shall have an Advocate, and to go aside from him and address somebody else would be to do dishonor to the Advocate, and to the one who appointed him. Q617:2; OV181 We have no other Advocate; and anyone who goes in any other way is taking a side-track, and will never reach the destination. Q617:2 We need an Advocate because the Father's requirement is that our hearts be perfect in love but this is beyond our accomplishment, because we have the treasure of the new mind in earthen vessels—in imperfect bodies. SM721, 725:1; R5440:1, 4388:6; CR389; NS356:5, 358:5 Our Lord Jesus continues to be our Advocate. R4625:2, 4597:2 He who appeared in the presence of God for us at first is the same one who ever liveth to make intercession for us. R4898:2, 5041:5, 1836:6; Q654:1 The evidence of our ransom, presented by Jesus when he ascended on high, is, and ever shall be, our Advocate. That sacrifice presented by Jesus is our Advocate, ever heard on behalf of every repentant sinner. R791:4 John points us to Calvary and to the acceptance of the ransom price as our Advocate. R791:5 It is the High Priest who does all the offering and of that Priest the Head represents the entire Body. R4310:4 The really loyal ones will suffer death rather than deny God and his arrangements, when brought into this position by the great Endorser, the Advocate of the Church. SM669 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) R1829:5, 5491:3, 5270:5, 5089:3, 5041:5, 3255:5, 1865:3; CR390; NS358:1; OV181; Q654:2; SM725 The Scriptures do not say anywhere, we have a mediator between God and us. R4680:1, 4584:6, 4388:6; Q302:T God deals with the Body during their trial day through Jesus. The world will require a Mediator. R4339:2*, 5491:5; NS359:4; SM728 Our Lord Jesus is not the Church's Mediator before the Father, but the Church's Advocate. A Mediator implies a hostility between two principals, requiring the intervention of a third party, and this is not the case with the Church. SM720; R4516:6; NS356:3; Q466:2

With the Father

- Through the imputed merit of Jesus. R5491:3, 5928:4 Let us lose no time in retracing the step, and in calling upon the Father for forgiveness. R5492:4, 5041:5; Q302:T, 654:2

The righteous

- The absolutely righteous one. R3281:5 "God hath appointed a day in the which he will judge the world by that man whom he hath ordained." (Acts 17:31) A137

2

1 John 2:2 *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

And he

- Jesus. CR490; R420:3 Our Advocate is more than a representative at the bar of justice, interested in our welfare and forgiveness; he is in addition the one who gave himself for our sins. R5939:4, 2236:1

Is the propitiation

- Greek, hilasmos, satisfaction. A157; E441; F164, 334; T124; R5939:4, 5193:4, 4982:2, 4633:2, 4574:3, 4515:2, 4504:6, 4497:6, 4340:3, 3066:1, 3013:6, 2596:2, 1865:3, 1590:1, 1425:1, 1256:3, 1026:6, 838:3, 791:4, 641:1, 420:3; HG177:6, 316:3; NS769:4, 804:2; SM539 The Greek word hilasmos signifies "that which satisfies or propitiates," and occurs only here and in John 4:10. R641:1, 420:3; E442; T124 Expiator. (Strong's Lexicon) R4519:5 Webster's definition of its meaning: "The act of appeasing wrath and conciliating the favor of an offended person—atonement or atoning sacrifice." R420:6 A sufficient satisfaction. R3279:5 Appeasement. R866:4 Covering. R704:5 The sin-offering. R5939:5, 2236:4 His death constituted the satisfaction price. OV253 The work he finished at Calvary. R5939:4, 2236:1 Giving his life for us as our ransom—that he might buy back the forfeited life of Adam. R4792:3, 1256:3, 128:1* Divine justice is satisfied to release the sinners as soon as the purchase-price is made available. CR490; NS248:1, 321:4 The first-borns alone thus far are reconciled to God. SM559 When Jesus ascended up on high he appeared for us, the Church class, and made satisfaction for our sins. R4633:5, 4515:2, 3708:5; NS359:6; SM728 The great Redeemer has the satisfaction price; it merely awaits the due time for application. R4633:3, 4504:6, 2733:4 His crucifixion was necessary; that by the blood of the cross, by the death of the crucified one, atonement is effected for the sins of the Church and of the world. R4171:1, 5925:1, 5164:2, 2832:6, 2197:4 The divine provision of a remedy for sinners is co-extensive with the blight of sin. R3066:1 The same death of the same Jesus makes satisfaction for both, the sins of the Church, and the sins of the world. CR227 And therefore the life-giver. E328 God's love and wisdom, operating in harmony with his justice, succeeded in clearing the guilty, without any injustice. R429:4; HG595:4 The proof of God's love. "He sent his Son to be the propitiation for ours sins." (1 John 4:10) R1328:2*, 788:2 Typified by the offerings in connection with the Tabernacle. T26; NS365:4 The Church's share in the atonement is in the sense that the Church is reckoned as the Body of Christ, so its sacrifices are reckoned as being joined with that of Christ. R2052:2 The merit, the ransom, lay in the sacrifice which our Lord offered. Ours is merely incidental, and reckonedly accepted as a part, in order that we might be granted a share in the rewards. R2052:2

For our sins

- The Church's sins. A157; E442; F77, 164, 334; R5939:4, 5925:1, 4633:1, 4519:5, 4497:6, 4340:3, 4171:1, 4126:2, 4114:2, 3844:6, 3066:1, 3013:6, 2733:2, 2708:5, 2596:2, 2236:2, 1816:2, 1590:1; CR490; HG114:1, 120:5, 316:3; NS356:1, 392:6, 769:4, 804:2, 860:6; SM719, 539:2; OV253, 197:6 Jesus gave himself a ransom-price for all, and the merit of this price was applied by imputation on our behalf. R5491:3, 4633:1, 418:6 Throughout the Gospel age. R4497:6, 1590:1 It is nearly nineteen centuries since the first application for the Church. R4504:6 By his paying our penalty we might be released from death—have a right to live—to a resurrection. R563:3 "I delivered unto you first of all that which I also received, how that Christ died for our sins." (1 Cor. 15:3) R2601:1

Not for ours only

- God recognizes the sins of the Church as one thing, and the sins of the world as another. CR227; NS356:1; SM719 The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both are to be effected. R4519:5, 4574:3

But also

- But also is sufficient. R4633:1 Additionally—subsequently. R4504:6 Afterwards. R4633:2 The Scriptures clearly distinguish between the sin of the world and the sin of the Church. HG177:6 Secondarily, Christ will make use of his sacrifice on behalf of all the people. R4819:1 Both the just and the unjust shall come forth from the grave. R1816:2, 5108:4; NS804:2 The redemption of mankind will be universal. R5925:1 If the elect Church received her trial in advance of the world, as

a result of the redemption, the same redemption will provide a trial for the non-elect world. R2733:4 The world still has a place in the divine plan. The time must come when it will receive a blessing through the sacrifice of reconciliation. NS367:3, 769:4

For the sins

- This secondary application of the merit of our Lord on behalf of the world, corresponds to the second sprinkling of the blood on the Atonement Day, the blood of the Lord's goat, sealing the New Covenant. R4498:1, 5342:4, 4819:1, 4574:3, 4515:3, 4514:1, 4504:6 When justice accepts of Christ's atonement for all the people, the formal transfer of the kingdoms of this world will take place, and God will put all things in subjection, under his feet. R4640:4 As the death of the sacrifice was not for the priests alone, so Christ's death is not for the Little Flock alone. As the animal's life was not for the tribe of Levi alone, but also for the "whole congregation," so the blood of our substitute was not for believers alone. R17:3

Of the whole world

- Adam and all of his race, who died in him. R5880:1, 5939:5, 3844:6, 2733:2, 2236:2, 838:3, 165:2; HG654:6; OV197; Q567:1; SM68 How many does that leave out in this great salvation? HG120:5 It has not as yet been appropriated for the world. R4633:1 The work of the Millennium. R5939:5, 2236:4, 1590:1, 33:2*; NS670:4, 804:2 In due time. R4340:3, 4497:6, 2596:2, 1026:6, 165:2, 33:2*; NS804:2, 392:6 The abundance of the divine provision. R3261:6 Of which the Jews are a part. OV226 The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. A157 Jesus, in laying down his human life, was laying down sacrificially the ransom price sufficient for the sins of the whole world. CR452; R1336:1, 685:2; NS248:1, 613:1 He will have all of this merit of his sacrifice to make satisfaction for the sins of the whole world—not a single individual omitted. R5622:3 Eventually the whole world shall have the privilege, opportunity, of having their eyes and ears opened that they also may see and understand the riches of God's grace in Christ. R4126:2, 5939:5, 2236:4 These sins of the world may include murder, but as far as justice is concerned, there can be no more objection to the forgiving of the sins of the whole world than to the forgiving of the sins of the whole Church. NS248:1 "Jesus Christ by the grace of God tasted death for every man." (Heb. 2:9) R2596:2, 1026:6, 429:4, 17:3; HG420:2, 437:3, 654:6; NS392:6; OV197; Q818:4; SM539

3

1 John 2:3 *And hereby we do know that we know him, if we keep his commandments.*

Keep his commandments

- "That we should believe on the name of his son Jesus Christ, and love one another." (1 John 3:23) R976:4, 1731:1 Not the ten commandments of Israel's Law as a covenant. R976:4, 1730:6 The Jewish Law cannot here be referred to, because, "By the deeds of the Law (covenant) shall no flesh be justified in his sight." (Rom. 3:20) R1730:6

4

1 John 2:4 *He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*

I know him

- Christ as my Lord and Savior. R2154:6 Intimate knowledge of God, communion with him. R5939:6, 2236:4

Not his commandments

- To do the works of righteousness, to bring forth the fruits of repentance of sins. R2154:6

Truth is not in him

- It is thus very evident that the Apostle does not mean merely a knowledge about God, but an intimate knowledge of God, implying fellowship and communion with him. R5939:6, 2236:4

5

1 John 2:5 *But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

Keepeth his word

- Only those who have received the Word of God can keep it, can retain it and comply with its requirements. R4897:4 Loves the Word of God and takes pleasure not in turning, twisting, and endeavoring to avoid the force of that Word, but keeps it, cherishes it, loves it, and seeks to conform himself thereto. R2649:1 We should strive to regulate our lives and all of our doings by the Word of God. R5276:5 Those who hold fast to the Word are "overcomers." R4897:4 This test of obedience proves whether or not we are new creatures. R5939:6, 4897:4, 2236:5 On all sides we hear various reasons why we should retain the world and the flesh, rather than that which the Lord's Word holds out to us. R4897:4

The love of God

- Love is based on a clear knowledge of God, on an undissembled faith, a faith fully appreciating what he has said. R5276:6 That love which is most perfectly represented in God—pure, free from all selfishness, from all stain—God's love, the very underlying principle of his character. R5276:5 Whoever is so in harmony with God that they delight to do his will, have in this an evidence that the love of God is dwelling in them richly and abounding. R2648:6

Perfected

- To have this love perfected in us would seem to indicate that we would love as God loves. R5276:6 The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us. R4897:5

6

1 John 2:6 *He that saith he abideth in him ought himself also so to walk, even as he walked.*

Abideth in him

- Abideth in Christ. R5446:6 This gives us the thought of a body. It implies that one has first come into him. R5446:3 This profession should be borne out by our walk. R5447:4 By feeding constantly on the Word, and by following closely in Christ's footsteps. R1802:6* Abiding in him to the end. R1008:2

Also so to walk

- To do the will of God in all things. R5446:6 Be willing to do "everything written in the Book"—not merely forcing ourselves to it, but delighting to do God's will. R5447:1, 4897:4, 2649:1 In our general relationship and deportment to everything that is good, and correspondingly to avoid everything that is evil. R3237:5, 5447:5 That we still love him—are still in harmony with God's Word—have no will but the Lord's will—his peace in our hearts and lives. R5446:3 Not according to the flesh, but according to the new creature—to love everything that is good and avoid everything that is evil. R5447:5 In the same way, in the same direction, toward the same mark and standard that he recognized and established. R3237:5, 5446:3 "We are buried with him" and rise to "walk in newness of life." (Rom. 6:4) R5446:3

Even as he walked

- Whoever walks as Jesus walked is in harmony with the divine Word and will—in holiness, devotion and opposition to sin—he lived daily in harmony with the will of the Heavenly Father—fully submissive—a sacrifice unto death. R5446:6 In the same path, in the same direction, toward the same glorious goal—not according to the desires of the flesh. R5447:5 The word disciple signifies one who follows—as a pupil follows his teacher. R5447:4 He pleased not himself, but delighted in doing the Father's will. R493:4*

8

1 John 2:8 *Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.*

A new commandment

- Teaching. E284

10

1 John 2:10 *He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.*

He

- Represented in Joseph—The Messiah—the class that includes the specially faithful of God's people during this Gospel age. R5231:3

Loveth

- The testimony of God is that Christ is the love of the world. R1329:2*

11

1 John 2:11 *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.*

Hateth his brother

- He who loveth not his brother loveth not God. He who hateth his brother and back-biteth him is not under the control of the spirit of God. R4327:3

Darkness

- A synonym for the condition of those in sin. R4327:3 As are the worldly. R1063:4*

Blinded his eyes

- We must not be surprised if some of those who have manifested a bitter, loveless spirit, and who have been harrying the Lord's flock in a backbiting and wolfish manner should become uncertain in respect to the truth. R4327:4 Blindness and confusion are of the Adversary. R4328:1

12

1 John 2:12 *I write unto you, little children, because your sins are forgiven you for his name's sake.*

Little children

- Babes in Christ. R97:5*, 1906:3 We realize our adoption as sons only when we have renounced the vain pomp and glory of this world and turned fully to God, claiming no righteousness of our own. R1906:3 No one is even a babe in Christ who still cherishes iniquity in his heart, or who fails to recognize his need of the covering of Christ's righteousness. R1906:3

For his name's sake

- Because he paid the penalty, which was the full satisfaction of justice. E461

13

1 John 2:13 *I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.*

Fathers

- "When I became a man, I put away childish things." (1 Cor. 13:11) R1906:6

Young men

- Beyond both infancy and boyhood, the stature of a young man in Christ. R1906:6

14

1 John 2:14 *I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*

Ye are strong

- Spiritual new creatures in Christ must have appropriate proper nourishment that they may continue to live and grow. R1906:3

15

1 John 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

Love not the world

- The love of fellowship, which implies the partaking of the world's spirit—its aims, ambitions, hopes and its methods of pursuing them. R1955:6 To fellowship the world is to talk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. R1956:4 This signifies that the world's standards, customs, ambitions, views, etc., are so different from those inculcated by the spirit of the truth that it is impossible for these to fully harmonize the one with the other. R5513:4 We are not to be in sympathy with any of the present selfish institutions, even though we may be obliged to conduct our affairs considerably along its selfish lines. F606 The world is traveling in the opposite direction to righteousness—in the way of selfishness and gratification of the flesh. R5218:2 The worldly spirit of selfishness and sin; the spirit of ambition, envy, hatred, malice and strife. SM607 Evil deeds and thoughts—sinful practices. R4766:5, 4765:6 We are not to set our hearts upon these things. Our hearts are to be set upon the doing of the Lord's will. R5512:5 We should be on guard against every indication of sympathy or affiliation with the spirit of the world. F606 Have no affectionate love for evil doers. R1251:1 Even a good work could be engaged in from the spirit of the world rather than the spirit of God. R5139:2 Our ability to run the race set before us in the Gospel will be in proportion as we shall be obedient to the divine counsel. F729; R5139:4 There are many who have been begotten of the spirit, who are partially overcome by the allurements of the world, they partially lose sight of the prize set before us, and try to keep the favor of God and the favor of the world. A213 The love or charity which goes out toward the enemies of the cross of Christ—those who have been once enlightened by the truth and have turned away from it—is not the right kind of love. R1589:5 The world operates along lines different from those of love. The spirit of selfishness belongs to the present order; we see it everywhere. R5138:3 Its spirit lays hold of all the forces of nature and seeks to control these, to adapt them to its own selfish interests. R5138:3 Those who have the selfish heart, the selfish intentions, will continue to love the things of the world. R5138:6 It has become an enemy and a tempter by reason of the fact that the Church have been "begotten again" to new hopes, new ambitions—which are along radically different lines from anything the world knows or has sympathy with. R4811:1 But we are to be the enemies of none, and the friends of all. R4765:3, 1955:3 Many of the poor love the things of the world, and hope some day to get their share. R5138:6 "World" does not refer to either the human race, or to the planet on which we live. It is from the Greek word, kosmos, signifying, arrangement, the present order of things. R5138:2, 97:3* St. John does not refer to the world of mankind, for we should have sympathy similar to the Heavenly Father's for the fallen race. R5138:3, 2755:2, 1955:3

Neither the things

- God's people recognize the things of the world in general as being in opposition to the service of God. R4766:1 Every child of God should be on guard against the spirit of selfishness and against willingness to participate in the things of this world. R5139:1, 5138:3, 4766:4 A man who would

truly rejoice to have a better arrangement of affairs, would not have the spirit that dominates in the present order of things. R5138:6 Those whose eyes of understanding have been illuminated can never be satisfied with present conditions under the rule of the prince of darkness. R4196:2 We cannot condemn the ways of the world, yet delight in the good things of life provided—the automobile, the pleasant home, etc. R5139:1 Not that we are not to appreciate beautiful things, or that we are not to like to see others striving to benefit the world; but that we should not be satisfied with any of these things, so far as we are concerned. R5139:1

In the world

- Of the world. R1096:5*

If any man

- The Apostle seems to be addressing this message to the Church. R5139:1

Love the world

- Greek, agapee. Used in an inferior sense. R3949:4 We do not understand that such a one has no love for the Father, or that the Father has no love for him. R5139:1

Love of the Father

- Greek, agapee, disinterested or divine love, as representing the highest type of love when used respecting the Lord and his people. R3949:4 The Spirit of God, the spirit of love, the spirit that will dominate the new order of things, that will control during the thousand years of Christ's reign. R5138:6 Those who love God will be fully out of harmony with the spirit of the present evil world. R5139:4

Is not in him

- The love of the Father had not gotten full control of his heart—meaning if he did not overcome his selfish disposition he would not be accepted as a son. R5139:1 If any man in Christ partake of the poor substitutes which the world has to offer he is thereby proving his lack of appreciation and hence his unworthiness of heavenly things. R1956:4 Those who are serving the ministry merely from the worldly spirit will be vexed with every thing that is making for truth. R5139:4 "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." (James 4:4) R4765:3

16

1 John 2:16 *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

For all

- The Apostle very briefly summed up the world's treasures. R1956:1 Worldly desires. R2154:2, 2123:3

In the world

- The spirit of the world is the very opposite of the Spirit of God and of Christ. R1956:1 When the lusts of the flesh and the eyes have brought their curse of narrowness, bigotry and conceit; depriving fellow-men of their rights and privileges, then pride, the exultation of meanness has its short triumph. R1859:4 These three points of attack by the great enemy are the points which the Lord would have us guard with unwearied vigilance. R1859:4 The pride of life and desires of the flesh never had so deep and broad an influence over the minds of the majority of mankind as they have at present. NS468:2 All these things appeal to us and strive to get from us precious moments, talents, opportunities and influence, which as ambassadors for the great King we feel we ought to be rendering to him and his service. NS468:2

Lust of the flesh

- Undue cultivation of all the appetites and passions common to the whole human family. R1859:3, 2154:2, 1956:1 The merely animal instincts. To these, thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. R1956:1

Lust of the eyes

- Ambitions to acquire and possess whatsoever the natural eye or the eye of understanding perceives to be good; i.e., to be gratifying to the carnal mind, the old unregenerate nature. R1859:3 Craving wealth, fame, power, social distinction. R1859:3 Impels to self-gratification regardless of the rights and liberties of others. R1859:3 Demands luxury in dress and home appointments and the gathering for self-gratification of all that is admired and desired. R1956:1

Pride of life

- It is that disposition in a man which glories in his shame—exulting over those in humbler walks in life. R1859:3 It is the blossom of selfishness, so abhorrent to God and to all good men. R1859:3 Glorying in the shame of selfishness which has ignored the wants and woes of the needy and suffering, and saying to self; Soul, take thine ease, eat, drink and be merry. R1956:1 Loftily soaring above the unfortunate subjects of its power and gloating over the desolation it has wrought. R1859:4 Pride is connected with nearly everything that is injurious to the people of God. R5125:5

Of the Father

- Only a new mind, secured through a complete consecration of one's being to God will transform the motive of the depraved heart. R1189:6* "Simplicity and godly sincerity," delighting in the beauty of holiness, adorned with a meek and quiet spirit, submissive to discipline, patient in tribulation, abounding in the work of the Lord. R2123:3

But is of the world

- According to the spirit of this present evil world. R1955:6 If we yield to the spirit of the world it means a corresponding loss of favor with our King, and if loyal to our King and our ambassadorship, it means that the world will think of us as foolish. NS468:3

17

1 John 2:17 *And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

Passeth away

- Present governments, though permitted of God, must pass away. R1189:5*

But he

- And only he. R1781:5, 1273:2

18

1 John 2:18 *Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

Last time

- Last hour. R4692:4*

Antichrist

- Opposed to Christ. F260 That Wicked One, the Man of Sin, the Mystery of Iniquity, the Son of Perdition, the Abomination that maketh desolate, the Beast, the Little Horn, the Papacy. B271, 277; R1775:5, 980:2, 143:6; HG76:2-5 An organized body—not a sinful individual. R980:2 The term applies to anything or any person opposing Christ—it means, against Christ—it is found only in John's epistles, where it appears five times. R143:2 Against, in the sense of misrepresenting, counterfeit, taking the place of the true Christ. B281; HG76:5 So perfect is the counterfeit that many have mistaken the false for the true and really suppose the thousand years reign of Christ and the saints is in the past. HG76:5 John tells the Church that there are some of the nominal Church who have become Antichrist; opposers of Christ. R380:1 Protestants are willing to conciliate Rome in almost every way; they retract the statements of the past that the church of Rome is the Antichrist. R1775:3

Many antichrists

- The Greek distinguishes between the special Antichrist and the numerous lesser ones. B281 Adversaries of the true Church—the anointed body of Christ. R813:6* Powerful organizations known as churches have been established, and by their opposition to the truth, and those who hold the truth, have become anti-Christ. R813:6* The same spirit which in our day has become so formidable, manifested itself in Apostolic times and has been alive during the entire history of the Gospel Church. R814:1* The world is still opposed to the Christ of God, both Head and Body, because it knoweth him not. R143:6 The Greek philosophers and philosophizing teachings. E285, 286

19

1 John 2:19 *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out , that they might be made manifest that they were not all of us.*

Went out from us

- Deserted the truth and its interests. R1589:5 Who have separated themselves from us. R4531:5 Were sifted out. R1132:3 A departure from the faith. R694:6 With pain and sorrow we part company. R126:1 They go out from us because they lack full consecration and full submission to the will of God. R1279:6 All who do not rightly appreciate and value the ransom accomplished by the Lamb of God for the taking away of the sin of the world. R1289:2, 5191:2, 2270:3 All who have not the spirit of humility, patience, gentleness, brotherly-kindness, love, will surely be separated. R2407:4 If we were speaking of the Great Company and those who during this age go into the second death, we might say they went out from us before they had known of us. They certainly were of us, but not of the elect class. Q728:4

But they

- A certain class who, still professing to be of the Christ Body, the Church, had left the foundation principles of the truth, and were, in the eyes of the world, taking the place and name of the true Church. B281 Who claimed that the prophecies of a Messiah were figurative and never to be fulfilled. F260

Were not of us

- Either they never were true Christians, or they had ceased to be such. F260 Did not represent us, even though they might deceive themselves and the world on this subject. B281 Gradually they are going into darkness on all subjects. R4585:4 Because the old fleshly mind and disposition are still there. R1589:5 What more can we do for them but leave them in the hand of him who is too wise to err and too just to be unkind. R4585:5 We should not by word or act be unkind to those who in this hour of temptation are being smitten down by the arrows of the Adversary. R4483:6 The Great Company are not of us in the sense that they are not of the class that will attain unto the Kingdom—the elect. Q728:5

They went out

- If, after we have done all in our power to hold a fellow-member with our love and with the truth, he departs, we are to take the matter with equanimity. The Lord will bring back into fellowship all that are truly his. R4375:5

Made manifest

- It is doubtless as necessary that the Church be sifted, purged, tested, as that it be "built up". For either work, God uses the ready and willing. R2368:6 "There must be heresies among you that they which are approved may be made manifest among you." (1 Cor. 11:19) R4375:5, 2368:6 Trials and siftings are as necessary to the Church's prosperity and development as is the truth, and none of these things need discourage any. R1318:5*

20

1 John 2:20 *But ye have an unction from the Holy One, and ye know all things.*

Ye

- Who? Why, all those who receive the holy Spirit. CR251; R2225:2 No one can have a right to serve in the capacity of a priest unless he be anointed of the holy Spirit. SM600

Have an unction

- Greek, chrisma, endowment of the holy Spirit—anointing. SM597; E281; R5616:4, 4841:6, 2225:2, 380:1, 126:1; OV160 From custom, the Greek word chrisma carried with it the thought of fragrance, perfume. What a sweet perfume does this anointing of the holy Spirit of love bring with it to all who receive it! E281 An anointing, oiling, making smooth, lubricating. R2225:1, 2227:1, 2224:6; E281; F261; CR441; SM608, 597:1 Its tendency is to follow peace with all men, so far as is possible. It is opposed to friction—to anger, malice, hatred, strife. F261; SM607 Oil was used in olden times for anointing the skin to give smoothness and softness, so the holy Spirit brings to all who are anointed with it a smoothness and softness of character and manner not previously theirs. R2225:2; F262 From earliest times God has used oil as a type of the holy Spirit: for instance, the kings of Israel were anointed; likewise the priesthood. Christ is the antitype of Israel's kings and high priests. R2225:1; E281; SM598, 601:T The work as priests begins immediately after we receive our anointing—sacrificing unto death. But the same anointing which we received as respects the kingly office has a future fulfillment. SM601 This holy anointing implies a power and authority—it will quicken our mortal bodies, energize our faith, and open wider the eyes of our understanding, that we may be daily the better able to comprehend the length, breadths, heights, and depths of the divine character and plan. SM605, 606:2 It gives the spirit of joy, peace, benevolence, goodness, mercy, brotherly kindness and love—which is the character of a true Christian. SM607, 597:1; E281; F261 Whoever has received the spirit of love, the holy Spirit or disposition, the Spirit of the truth, has an unction, anointing, lubrication from the Holy One. R2225:2; F261 It is the Spirit of God, which proceedeth and came forth from him, bestowed upon his faithful. R2225:2 This unction gives more or less ability to understand the deep things of God—in proportion to the measure of the holy Spirit received and in proportion to the natural talents of the person thus blessed. OV160 The lubricating and mollifying of character will come slowly, gradually, and we must not expect a miracle or as sudden a change in our earthen vessels as we had in the spirit of our minds. R2227:1 The one thus begotten of the holy Spirit is spiritually minded. R4968:3 The holy Spirit has revealed to us the presence of the Bridegroom—he has caused us to sit down to meat (truth), and himself has been our teacher and served us. R126:1 Under this blessing of the Lord, we are to develop more and more, in preparation for our position of royalty. R4210:5 It also brings a desire to tell of the goodness of God. CR297 In considering olive oil in connection with an anointing, we have several very beautiful and forceful thoughts as respects the blessing conferred by the anointing. It represents a peace-producing and light-giving influence. SM606 Illustrated by electricity being supplied to a trolley car. SM605, 608:1

From the Holy One

- The Father. E282 From the Father through our Lord Jesus Christ. SM605 It has no other author; it is the Spirit of God. R2225:2 The holy Spirit. SM597 This text does not declare that we are anointed WITH the Holy One, as though the Holy One became the oil or influence. SM605 By being taught of him. R51:1*

Ye know all things

- Ye all know it; you have this evidence that you are members of the Body of Christ. E283; F262; R4989:3, 4210:5, 2226:6; SM597, 600:T Rendering of Sinaitic and Vatican manuscripts—"You all know it." (Diaglott) R380:1, 4841:6, 2225:2; F261 The one receiving the anointing should know it, whether others know it or not. R2224:6, 5616:5, 4841:6; OV160 It manifests itself to us as it would not to the world. We know that we have the mind of Christ—the opposite of selfishness. R4841:6 We

can readily discern the change of our own sentiments; and it should not be very long after we receive it and know it, before others should know it also. R2226:6 If we have the holy Spirit, this anointing, this unction, we surely know it as a fact, whether or not we have always discerned it as being the Spirit of our adoption to the divine nature. R2225:6 Have an understanding of heart and of mind which is different from that any natural man would have, the privilege of growing in grace and knowledge. R4968:4; E283 "Now I know in part." (1 Cor. 13:12) SM597 The words "all things" are omitted by oldest Greek manuscripts. E283 See also comments on verse 27

22

1 John 2:22 *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

He that denieth

- Teaching that the prophecies of a Messiah are figurative. F260

The Christ

- The Anointed. R144:4

Antichrist

- The Greek philosophizing teachers and all such false teachers. E286 Those against which we most guard are the power and influence of the various false heads and so-called bodies of Christ. R144:4 As the dragon, the civil power of the nations has been in the "bottomless pit" under the antichrist, so the nations are to be subdued under the real Christ. HG76:4

Denieth

- Denying means acting contrary to. HG76:1

Father and the Son

- The Greek philosophers were quite willing to acknowledge Jesus as a good man and a wise teacher but not as the Son of God. E285 People believed that Jesus had lived, but denied his being the Christ, the Sent of God, as the same class of anti-christs do today who deny that "Jesus is the Son of God." R144:4 This means something quite different from denying their existence. HG75:6

23

1 John 2:23 *Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also .*

Denieth the Son

- Although it might have been possible to trust in and believe on the Father without believing on the Son before the Son was manifested, yet now, whosoever denieth the Son of God thereby denies the Father. F260

24

1 John 2:24 *Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.*

Which ye have heard

- John exhorts the Christians to hold fast the teachers heard by them and to consider the philosophizing teachings of the Greeks as lies. E286

25

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

Promised us

- The promise is now to the Church, and to no others. R5608:5 This "us" class includes not only the antitypical Priests, but also the antitypical Levites. But while both classes will have eternal life, "the crown of life" (immortality) is only for those who will prove themselves to be "more than

overcomers—conquerors." R5608:6

Even eternal life

- When Jesus came, he brought the words of eternal life, everlasting life. He "brought life and immortality to light through the Gospel." (2 Tim. 1:10) R5608:3 If we would make our calling and election sure to glory, honor, and immortality, we must exercise great carefulness indeed. Those who attain the prize will get the grandest blessing God has to give. R5609:4 "Which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) R5608:5 "The gift of God is eternal life." (Rom. 6:23) E385, 386; R1878:3 And though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it, viz., to those believers in Jesus who by patient continuance in well-doing seek for glory, honor and immortality. R279:3, 142:5 The Lord will make it quite possible for the world to gain life everlasting on the human plane, just as he is now making it possible for the Church to attain life on the divine plane. R5608:6 The Greek philosophers were teaching a future, eternal life and were glad to find Christians teaching the same: the difference being that they (Plato and others) taught that eternal life is a human quality. E285 If any "fall away", they will not receive the eternal life promised, but the opposite, eternal death, the second death. R138:1* From the standpoint of Christian thought in general, these words are practically meaningless; for most believe that everlasting conditions are forced upon all humanity from the moment of birth. R5608:1 The Scriptures nowhere teach that all have life inherently. R5608:4

26

1 John 2:26 *These things have I written unto you concerning them that seduce you.*

That seduce you

- That seek to seduce you from Christ. E286 "Those who (would) deceive you." (Diaglott) R380:2 In addition to the Word and its God appointed expounders, it is essential that we have also the mind of Christ, else we might be deceived into a misconstruction of the plainest statements of God's Word. R380:2

27

1 John 2:27 *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

But the anointing

- The one anointing, the holy Spirit. E215; T37 The word "Christ" signifies "Anointed"; "The Christ is not one member but many." (1 Cor. 12:14) A81, 82 Divine recognition of them as kings and priests. R5393:4; SM600 As a member of a special class. R5550:1 The whole Church of Christ is the anointed one, the Christ of God. CR270; R218:5 When we come into Christ we come into the anointing. The anointing belongs to the entire Body. Q23:T Our begetting is individual—our baptism, or anointing, is collective, but the one is as personal as the other. R5393:5; E215 The anointing is represented as of the whole Church collectively. The begetting is an individual matter. R5550:1 We are not anointed as individuals, but as members of his Body. CR436; SM599 All who come to God, by Christ, are immersed into membership in his Body, thus coming under the anointing. R5394:1; CR436 We all have received this anointing of the holy Spirit. It is now a matter of development. R5393:2 The qualification by which God recognizes us as his children. R5392:5 The mind, will or spirit of God—the same mind which was also in Christ Jesus our Lord. R380:1 Our Lord calls it a begetting, in the sense that a new life is started. R5392:4 Our Lord and Head was anointed; and this same anointing extends to all the members of his Body, the Church. R1891:2, 5807:3, 5394:1, 1917:5, 1688:4; F261; Q514:3; SM599 Ordination came upon the disciples at Pentecost; and all down the Gospel age it has come upon the followers of Christ, anointing them to preach the Gospel. R5807:3, 241:2; OV160; Q514:3 Both classes, the Little Flock and the Great

Company receive the anointing of the Lord, the begetting of the holy Spirit. R5393:2 The holy Spirit is the influence or power of the Father by which we are anointed, consecrated, recognized as the Lord's people. It is not part of a trinity. SM603

Ye have received

- Consecrated believers. A81 We receive this anointing from the Father, through our Lord Jesus Christ. R5549:4, 5537:1 All who have received the ordination of God have the authority to preach according to their opportunities and abilities. Q514:4; R241:2 "Anointing of the Spirit" must include that mellowing development which comes as we grow in grace and in knowledge, and not merely the time when we were anointed (begotten) to come into the family of God. R5728:3, 2227:1 To share with our Lord in the present time the dishonor and sacrifice and in the coming age of glory to be joined with him in glory and power. R241:2; SM600 Beginning at Pentecost. E281; T37; R5549:6, 2225:5, 1917:5, 241:2 The anointing which the Church received at Pentecost was the divine sanction, the divine recognition, of those consecrated to follow in the footsteps of our Lord. R5549:5; SM602 Since Pentecost the same Gospel call has gone forth throughout all the world—to as many as the Lord our God doth call. (Acts 2:39) Those who accept the terms and conditions of that call come into the anointed company. R5549:5 When we come into Christ, we come into this anointing. R5549:6 "Christ in you, the hope of glory." R4841:6, 5228:3 No one can be a member of the new creation before being anointed of the holy Spirit. R5393:3 In the type, the under-priesthood received a measure of the anointing oil, prefiguring the real priesthood to come. R5392:3, 5549:4 Some who have received of the Lord this anointing will not be accounted worthy to reign with him because of lack of zeal in carrying out their covenant. R5393:2

Of him

- The Lord Jesus, the Head of an anointed company. R5392:3 Jesus was anointed at Jordan; the antitype of the Jewish High Priest. He received the holy Spirit without measure. R5549:4 In the type, the oil was poured only upon the Head. T37; F261; R5549:2, 2225:1

Abideth in you

- Continues in you. R5549:6 So long as we continue obedient. R5393:6 All of the anointed have the mind of the great Christ. So we are to seek to abide in him individually as well as collectively; for as we have come into the anointed class, so it is possible for us to go out of this anointed class. R5550:5 The anointing which the Church received at Pentecost abideth in her. R241:2 One is a member of the anointed the instant he is begotten. It is the new creature that is anointed. R5393:4 Evidenced by the appearance of the fruits and graces of the holy Spirit. R5549:6 Sooner or later affecting their outward conduct, gradually. R5393:3 So long as you have this holy Spirit of love abiding in you, it will serve as a guard against all blasphemous, antichristian theories. E287 The anointed office may be forfeited, without the spirit-begotten life being forfeited, as in the case of the Great Company. R5393:5

Ye need not that

- Mistranslated in our Common Version—under this delusion many are turned aside from the instruction which the Lord designs should be given through teachers whom he would raise up. R2810:5, 2224:5 Satan has used this mistranslation to befog the minds of the Lord's people and to make them believe contrary to the testimony of their own senses. R2224:2

Any man teach you

- The fundamental truth that all were sinners and in need of a Redeemer; and that Jesus, the Anointed One, had redeemed them by the sacrifice of his own life. F260; E287 That Jesus is the Son of God, the Redeemer, the Messiah. F261; E287; R2224:6 These Greek philosophers, who claim to be such great teachers, can teach you nothing of value. E286 Ye are not dependent upon human wisdom and science. R218:5 All the consecrated are anointed to preach, and they need no other authority. R1891:2, 1917:5 Those who have this anointing have no need that any one teach them that fact, for they have the evidence of it, the proof of it in their own hearts and experiences. R5228:4 This passage has no reference whatever to general instruction in righteousness and in the Word of God

and in the plan of salvation. R2224:6 This does not mean that teachers are not to be recognized, and that none are needed. John does not contradict other Scriptures which show that God had appointed teachers in the Church. R380:1; E284; F262 John himself was a teacher and in this very epistle was teaching what he and we appreciate as sound doctrine—necessary to be taught. E284

The same anointing

- The same anointing that has come down throughout the age upon all the members of the Body. R5393:5 Those who had received the holy Spirit of the Lord should in this fact have sufficient proof to offset any arguments of the Adversary to the effect that Christ was an imposter. R2224:6 You will find the same test of loyalty to the holy Spirit of love received through the Father and the Son helpful in proving all matters. E287

Teacheth you of all

- "Teaches you concerning all things, and is true." (Diaglott) R380:2, 218:5

And is truth

- Whatever contradicts or ignores the Spirit of love is an unholy Spirit—a false teaching. E287

Ye shall abide

- Who constitute his Body. R5392:3 That ye must abide. F261 To abandon Christ is to abandon all. E287

In him

- To abide in Christ, we must, as new creatures, grow in grace, knowledge and love. R5550:5 Abiding in him to the end. R1008:2; E287 Whoever abides not in him, in the Vine, is, like the branch cut off, sure to wither. Whoever abides in him is sure to abide in his Spirit also, and cannot deny him. F261 See also comments on verse 20.

28

1 John 2:28 *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*

At his coming

- Greek, parousia, presence. B159; R1693:1, 223:1, 51:1*

29

1 John 2:29 *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.*

Is born of him

- Greek, gennao. God being associated with the action, it should be rendered begotten. R837:1; A278 Is begotten. A278; R3476:3, 837:1, 51:1*

1 John 3

1

1 John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

Behold

- Greek, eidon, consider, know, understand. A278; R837:3 Did you ever think of that? Called to be sons and daughters of the loving God, adopted into the family of God, with Jesus as our elder brother, to share with him all the glories of the heavenly Kingdom. R31:3*

What manner of love

- Greek, agapee, disinterested or divine love. The highest type of love when used respecting the Lord and his people. R3949:2 God's special love and provision for his saints as distinguished from the world. R1254:5 It astounds us to know that the same love is exercised toward us—the same love that

he had for our Lord Jesus. R5082:6, 2466:4 Our Lord expressed and fully manifested the Father's love. R5082:6, 2466:4 "The Father himself loveth you." (John 16:27) R5082:6 Even worldly physicians, skeptics, are coming to recognize the fact that the peace of God ruling in and keeping the heart is not only an excellent medicine, but a great preservative of health. R2083:5

Us

- Consecrated new creatures. R991:2; NS79:2

The sons of God

- Christians. R761:2 We are his and the King of Glory is supervising our experiences. R4465:6 God has granted us the privilege of witnessing, as his servants and ambassadors. B264 While the sons are being perfected, it is not expected that the world will understand it. R50:3* "And if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:17) R4465:6, 2352:1

Therefore the world

- Because we make the Gospel the all-absorbing theme of life. A347 A mystery to the world. R368:6; A85; NS399:6 They can never understand. CR410 The world in general is growing more and more atheistic and pantheistic. NS328:1

Knoweth us not

- As new creatures. F437; R368:6; NS51:3, 337:1 As Christ's joint-heirs. A85 Members of his Body, parts of his sacrifice. F467; R5455:3; NS79:2 Understandeth us not. R1653:2, 991:2 Understands us not, appreciates us not. HG264:5; NS61:5; OV359 Comprehends nothing of the change by which we are risen with Christ. NS337:1 Because they realize not that they are united to their hidden Lord. R3797:6 "Your life is hid with Christ in God." (Col. 3:3) NS639:4 God's saintly ones have not been generally the great, the influential. OV194 The selection of a Little Flock was unexpected of the angels and of men and hence was a mystery, and still is to mankind. R4398:5, 1653:2; NS399:6 The great religious teachers have not recognized the members of the Body of Christ. R4755:1 The world does not yet understand that the Church of Christ is not to be found in any of the professed churches. OV359 The fact, as well as the philosophy, of the Church being members of Christ is to the world a hidden mystery. OV124; NS337:1 The world reckons the Little Flock as a part of the filth and off-scouring of all things, knows them as fools for Christ's sake. R4133:6, 962:2; A347; SM9 This which we now have is a bitter foretaste; but coupled with this there is a joy which the world cannot give. R4841:6 For eighteen hundred years this has been true—Christ and the Church have been only the incipient Kingdom. R5455:3; NS79:2 These new creatures are all sons of God, though the world does not understand that they are in any way different from others in their relationship to God. R5439:3; CR132; NS51:2, 337:5 They see no reason why we should sacrifice or consecrate our wills to the Lord. NS51:2 Some highly esteemed among men, are not highly esteemed in God's sight; and some not much esteemed among men, are highly esteemed of God. R5259:1 The true Church, the Body of Christ, is disesteemed amongst men. NS682:4 If humble of mind we shall not expect great things for ourselves, or special attentions. R4466:6, 2556:4 How often, while endeavoring to walk in Jesus' footsteps, and to overcome evil with good, we are misunderstood and our purposes maligned. R255:2 Let us feel more content to be sharers for the time in the blasphemous reproaches and misrepresentations which come to us in connection with our endeavors to show forth the praises of him who hath called us. NS557:4 As Joseph's brethren were blind to the fact that their brother would be their savior from famine, as well as the savior of the Egyptians; so the world fails to realize that only through the Messiah will any have eternal life. R5215:3 When the last members of the Lord's Body announce the parousia of the Lord and that his Kingdom is at hand, there is a beauty in the message in the sight of the household of faith, but not so with the world. R3762:5 he minds of the majority of mankind as they have at present. NS468:2 Few will be able to comprehend our message in the full, nor are we to parade our ambassadorship before the world. NS466:1

Because

- For the same reason that. A85; R962:2 "The god of this world hath blinded the eyes" of the vast

majority of men. (2 Cor. 4:4) R1653:2; NS331:5

It knew him not

- The Master. R5439:3 The Forerunner and Captain. R3797:6; NS61:6 They knew not the great religious Teacher and Redeemer whom God had sent. R4755:1 The world did not know Jesus to be begotten of the holy Spirit, the son of the highest, etc.; nor that he is highly exalted at the Father's right hand. CR132 The disciple must not expect to be above his Lord. R2556:5

2

1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

Now

- Consecrated believers are actually sons of God. R4932:3; Q665:1 Even in our imperfect condition. HG449:2 We already enjoy this blessed relationship. CR109 The Lord's faithful, consecrated ones, though hampered with unfavorable surroundings and imperfect conditions. NS527:2 But not glorified. NS187:5

Are we

- The saints, the truly consecrated. R1006:2 His Body. R659:5*, 447:5* Reckoned by faith—faith in the ransom; in promises of grace to overcome; and a desire to do the Father's will. R1006:3, 197:2; NS336:2

The sons of God

- Begotten of the holy Spirit. F365; NS458:5 We have come into this blessed union with him through consecration. CR109; R4932:3; Q665:1 Reckonedly, hoping by divine grace to "become partakers of the divine nature." (2 Pet. 1:4) E69; R5317:1, 4014:6, 2843:5 In embryo. R5317:1; CR432; Q405:4 Our present sonship is tentative. The actual sonship will begin after we shall have passed our probationary trial. R5317:1, 4014:6; Q405:4 The fact that we are called sons of God implies the beginning of a new life. The new life which we have received is not from Jesus, but from the Father. R5623:5 God owns and accepts all who have come unto him through Christ. These will continue to be owned as sons to the end of the present journey, to the end of the present time of sacrifice. R3203:6 To all three different natures—human, angelic, and divine—Jehovah is Father, yet only one of them is of his own nature. R354:5, 1052:5*, 816:5 The only ones who have a right to call God "our Father" are those who have come into covenant relationship with him through Christ. R5219:1; CR499 Jesus was the first son of God after Adam; and since our Lord's time the Church have been called sons of God. R5623:5 Just the same as a child adopted into a family takes the name of the family, so we have taken upon ourselves the name of the sons of God in accepting the divine proposition to this effect. R4014:5 With these sons of God, the new creature is the special thing, in God's sight. The flesh matters little. R5624:2 When Jesus said he was a son of God the Jews were about to stone him, reasoning that if a son of God, he was making himself to be also a God, or of the God family—just what we claim. R301:3 "The God and Father of our Lord Jesus hath begotten us." (1 Pet. 1:3) R301:3, 474:1 "But as many as received him, to them gave he power to become the sons of God." (John 1:12) R1005:5 Partaking by faith of the glory to follow. SM147 Those who shall be of the Bride class will be changed in their resurrection to a new nature, the divine nature. R1510:5, 752:4*; NS551:6, 610:4; OV353; SM154 The Jews were afraid to call themselves sons of God, or to call him their Father; and it was not until some time after our Lord's death that their faith began to grasp the privilege. R5219:2 The world cannot call God their Father. CR499

Doth not yet appear

- To our human understanding. B108 What a spirit body is, and therefore what our Lord is. B128; A182; R5547:5, 578:5, 454:1, 277:4, 206:1 The full completeness of the glory and blessing that shall come to us at his second advent. R2352:1, 1262:3; HG334:3; SM361 Whatever it may be, we know it is not composed of flesh, blood and bones; it is heavenly, celestial, spiritual. A182; B128 We do not

know experimentally respecting the glorious conditions of the new nature promised us in the resurrection. NS458:6 It must be very different from our present animal body. R454:1

What we shall be

- What we shall be like. R360:6 How glorious. SM619, 154:3; HG449:2; NS187:2 In the resurrection. R1996:1 How great our glory and exaltation in the resurrection change. NS256:5; SM154 How much of a change we shall experience when we shall receive the new resurrection bodies which the Lord has promised us. F365; R66:5*; HG390:1; SM532 "For we shall all be changed." (1 Cor. 15:51) R5299:2, 5589:6, 4914:3, 3075:3, 2798:6, 1873:5, 1693:1, 1496:6, 952:6, 242:2; E299; HG145:2; NS458:5; SM154 We shall be incorruptible, powerful, and have spiritual bodies. R3174:6, 5416:6, 2587:5, 1996:4, 1952:6 We do not know how grand and glorious a spirit being is. CR109 The new conditions will be so different as to be beyond the power of the human brain to comprehend. R5103:5, 242:2; F694; HG367:1 A human being is so totally different from a spirit being that the Scriptures do not even attempt to give us an explanation. OV353 It is but natural that we should have clearer ideas and keener appreciation of the restitution blessings than of the heavenly. R3891:3 The Church is to see him only with the eye of faith until that time when they shall experience their change, in the end of the age. R5589:6, 127:6*, 102:6*; C305; F694; NS638:4 This new life, begotten from above, continues to grow by the assimilation of spiritual nourishment, until it will, in due time, be born a fully developed spirit being, like unto our Lord. R5580:1, 1511:5 When perfected as sons, when our adoption shall be completed, as members of the Body of Christ. R2843:5, 69:4*

But

- However the position of God's saints in the present life. NS822:4

We know

- Our knowledge is purely a faith knowledge, dependent upon our confidence in our Lord and his promises. R3891:6

When he shall appear

- Our Redeemer and Head. R5317:1; Q405:4 Our Lord and Master, the only begotten Son. NS256:5 Shall be revealed at his second advent, in power and great glory. R4675:3, 4966:5, 1881:6; CR117, 424:3*; PD71/85 The apostles expected glory at the second coming of Christ, not at death. HG334:3 "When Christ, who is our life, shall appear, then shall ye also appear with him, in glory." (Col. 3:4) R1881:6, 1669:3, 98:5*; HG334:3 Very little is known of the nature of a spiritual body. But we know many things they have done, and which, comparing spiritual things with spiritual, we know the saints will do. HG28:2 All who believe that Christ is a man since his resurrection and that he will come a second time as a man, thereby deny the ransom. Our Lord's humanity was never taken back. E299

We shall be like him

- Made like him by our resurrection change from the human conditions to the divine plane. R5034:6, 4625:4, 3174:6, 2454:3, 659:5*, 447:5*; A200; CR250; HG366:6; NS458:6; SM154 The hope of the Church is that she may be "partaker of the divine nature." (2 Pet. 1:4) R5822:5, 5748:6, 5152:2, 4734:2, 4372:2, 3694:2, 3294:2, 2750:5, 2238:2, 2055:2, 1910:2, 1750:2; OV384, 427:2; SM361 The glorified, "changed" Jesus. F722, 729; R5440:5, 4966:5, 4675:3, 504:6; A182; CR117 Our Lord and Bridegroom. NS638:5 The Church will receive spirit bodies like to that of their risen Lord and wholly unlike their earthly bodies. E349; HG513:6 A change of nature. E175; HG366:6; SM733 By being changed from mortal to immortal; from flesh and blood to incorruption. R1857:4, 5623:4, 5575:1, 1996:4, 1952:6, 1496:6 We must all be changed that we may be like him. CR468; R5189:5 Far above angels, principalities and powers. CR109, 117:4; F722; R5711:1, 4675:4; HG366:6; NS395:5, 551:6, 610:1 We shall have individuality beyond the veil; but not as respects the glorious office. R4864:3 Hearts of flesh are promised to the world under the New Covenant. We are to be spirit beings like unto our Lord and not flesh beings like Adam. HG235:4 All that is revealed of Christ, is just so much revealed of our future. HG28:1 When the Church shall be changed, all the peculiarities of male and female will be obliterated, for there is neither male nor female in the

glorified Church. Q461:5; R4914:3 The Church will not be like either the white or the black man, no longer flesh and blood. HG513:6 This promotion can be received from no other quarter than God himself, on his own terms. R5711:1 "There is a natural body and there is a spiritual body." (1 Cor. 15:44) A200; R1996:1 "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) OV353; HG145:2, 231:4; NS199:5; SM154 "Now the Lord is that spirit." (2 Cor. 3:17) A powerful and invisible being. E175; NS6:6, 32:6 "The express image of the Father's person." (Heb. 1:3) T67; A200, 211; F722; R2587:6, 1872:5, 1585:3, 1262:4, 1210:6*, 277:4, 206:2; CR19; HG449:2 "He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ." (2 Thes. 2:14) A211; R5748:6 This, according to popular theology, would mean that we must all bear all our scars and blemishes throughout eternity. But this is not the case. B132; R1857:1

For we

- The Church. R1817:2; B108; HG513:6 The Little Flock. T86 Who are now in the spiritually-minded condition typified by the Holy. T21 Men will not see The Christ by physical sight, because on a different plane of being. T86

Shall see him

- Jesus, in the perfected spiritual condition, typified by the Most Holy. T21 We must all be changed and made spirit-beings like our Lord before we can ever do this. D600; R5299:2, 4914:3, 1904:1, 1693:1; OV353; Q461:5 The change comes to us not to him. R159:1* Not as the man Christ Jesus, nor as he appeared to his disciples after his resurrection, robed in flesh. R5103:5 Others, not changed from human to spirit nature, will not "see him as he is," but only as he shall be revealed in his providences and judgments, which every eye shall recognize. R4966:5; HG628:1 The spiritual rulers will be unseen by the world. R1872:5; SM226 The fact that Aaron met and saw Moses in the mount, indicates that we must go up, or into the spiritual condition before we can meet and see Jesus. R169:1*

As he is

- A glorious spirit being. C305; R5822:2, 5103:5, 147:3; HG367:1; OV384; SM458 In the first resurrection. R5416:6, 5149:1, 3203:6, 3174:6; NS341:4, 351:4, 551:6; OV384; SM147, 733:T See him and share his glory. R5326:1, 5570:1, 5416:6, 5149:5, 5103:5, 4914:3, 3075:3, 1996:4; A211; F467, 694; HG449:2; NS351:4, 483:2, 638:4; Q461:5; SM147 The hope of the Church. R5822:2 And this thought is satisfactory to us. F365 We shall be satisfied when we awake in the glorious likeness of our Redeemer. NS178:5 And with him scatter divine blessings to all the families of the earth. R4892:2; NS466:6, 822:4 Fullness of joy in its widest sense is reserved for that blessed time when we shall be in his presence and at his right hand. R1949:2, 1797:2; NS483:2 The Apostle Paul was the only one who saw our Lord "as he is." The Lord's spiritual presence, so far from being fleshly or human-like, shone with a brightness "above the brightness of the sun at noonday." (Acts 26:13) HG347:3; NS89:1 It will not hurt our eyes to see our glorified Lord. R5623:4, 5299:2; NS89:1 When we shall awake in his likeness. (Psa. 17:15) R1387:6 Not as he was, when he had for our sakes become poor, nor as he appeared to his disciples after his resurrection. F694; B109; E349; R5589:6, 5416:6, 4185:5, 2798:2, 2789:6, 2479:4, 1952:6, 1873:5, 1817:5, 1693:1, 361:1, 262:3, 169:1*; NS6:6, 33:1

3

1 John 3:3 *And every man that hath this hope in him purifieth himself, even as he is pure.*

That hath this hope

- The hope that we shall soon experience our resurrection change, and be made like our dear Redeemer. R3193:6, 3280:5, 351:4*; NS351:4; OV205 That we shall be changed to spirit beings and shall see him as he is, and shall share his glory. R5149:5, 2517:5, 1138:3* That we have been adopted as sons of God. R2517:5 The new hope, the new spirit. R2456:2 This knowledge of God not enjoyed by the world. F315; R829:5* To become a joint-heir with our Redeemer in the Kingdom.

R2314:4; NS329:4 Of being made perfect in Christ; of completing our adoption as sons of God. R351:4* None but the pure in heart can honestly and truly entertain this hope. R3193:4, 830:1* That we shall ultimately have a completeness of divine favor in life eternal, in the resurrection. NS302:2 Of the new wine in the Kingdom, the participating with the Master in the glories and honors and blessed opportunities for uplifting the world of mankind. R3880:4 Not only great honor and blessing in the Millennial age, but also in succeeding ages the exceeding riches of God's grace. NS338:6 Absolute perfection need not be expected while we have this treasure in imperfect earthen vessels, but perfection of purpose, aim and effort, should be manifest to those about us. R558:2 He who has not this hope may purify himself in some measure from other motives, but is not likely to be purified to the same degree as he would be purified by this hope. R3193:4 "That blessed hope." (Titus 2:13) NS408:3

Purifieth himself

- Seeks to be in an attitude of heart and life pleasing to the Bridegroom. C192 He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin with the heart, and progress, using the inspired promises; and this means a knowledge of the doctrines of Christ. F315 If we maintain our purity of heart by purity of mind, we may have the assurance of future blessings as well as of present favor and happiness. R5149:5 Seeking to be as much like Christ as possible now. R3280:2 Walking in newness of life. NS329:4 How carefully we must guard our every thought and act. R1139:1* Although we cannot hope to be like him in the flesh, we can be like him in the spirit of our minds. OV205; R3193:5 Become more and more God-like, loving, gentle, compassionate, merciful. NS302:3 The Word of God, like water, is purifying, cleansing. R2671:4 Our faith and hope lead to a transformation of life. NS302:2 God provides the helps in the promises, etc., but leaves us to do the purifying. To the extent that we let his truth dwell in and operate in and control us, to that extent will the purifying progress. R830:1*, 1628:5* Get the heart (mind) started toward purity, and the literal water will be used as well as the symbolical, and the outward man will soon be clean. R2022:3 It is necessary to the cleansing of our moral characters, that we have the pure water of divine truth, and not muddy polluted teachings. R2671:4 Not only in his thoughts, but also in his words and deeds and all his affairs, inward and outward. R2456:2 Controls himself, purges out more and more of the old leaven. R2037:3 Beholding the character of God as it shines in the face of Jesus Christ, we endeavor to eradicate from our own character and disposition that which is impure and out of harmony with the perfect pattern. R829:5* Set our affections on things above, and seek to conform our lives to the divine requirements, that we may be counted fit for the Kingdom. NS31:4 The purifying process progresses from day to day in all who are truly God's children. R829:6* The fine linen must not be mingled with other material, and must be kept clean and white. R351:5* Quickened by "this hope," how we are strengthened to lay at the foot of the cross all our worldly desires. R1138:6* "Having therefore these promises, dearly beloved, let us cleanse ourselves." (2 Cor. 7:1) R3986:6, 1849:4 "Cast aside every weight and every besetting sin." (Heb. 12:1) NS338:6 It is in vain to hope for future glory if we are not trying to subdue sin now. R830:1* We cannot imagine our Lord reeking with the fumes of tobacco or putting into his mouth anything defiling. R1849:4

Even as he

- Who called him. R2671:4, 2517:5, 2022:2 The Lord. R2517:5; OV205 Christ, our Redeemer and exemplar. R2063:5, 3280:2, 2692:3, 188:2; NS302:2 God. R829:5*

Is pure

- He is our Exemplar, our pattern. We seek to copy him. OV205 As we seek to reciprocate the divine form of love and to copy it, the cleaning and purifying of our hearts follows. Our hearts (wills, intentions) become pure and we set a guard upon our words and thoughts. R2517:5 Few are so gross as to suppose that God would have any fellowship with that which is unclean and impure. R3987:1

4

1 John 3:4 *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

For sin

- Unavoidable trespasses; unintentional violations of God's law. R5750:5 Whoever is consecrated to God is opposed to every sinful thing; for God and sin are in antagonism. God stands for his own righteousness, and sin is a violation of that righteousness. R5446:6, 1983:3 Any violation of divine law is sin; whether committed willingly or unwillingly. R1983:3

The law

- The divine law was originally written in the very heart and character of man—Adam was created in the image and likeness of God. NS409:2

5

1 John 3:5 *And ye know that he was manifested to take away our sins; and in him is no sin.*

He

- Jesus. R211:6

Manifested

- In the ransom. R864:1 First, Jesus was manifested, tried in all points yet without sin, that he might after being thus proved, act as our High Priest, and "put away sin by the sacrifice of himself." (Heb. 9:26) R93:6

Our sins

- All were condemned to death because of sin. R94:1

In him is no sin

- He knew no sin. R416:6* When he died it was willingly a sacrifice for our sins. R608:1 "Who can bring a clean thing out of an unclean?" (Job 14:4) is not in conflict. In view of harmonious testimonies of the Bible and science, it is a reasonable deduction that if the father were perfect, the child would be perfect. E97, 100 "Who did no sin, neither was guile found in his mouth." (1 Pet. 2:22) R2767:1* "Holy, harmless, undefiled, separate from sinners." (Heb. 7:26) E97; R1585:5

6

1 John 3:6 *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*

Him

- Christ. R1250:6

Sinneth not

- Sin in its full or absolute sense, willful sin. R5938:5, 2235:5 Sin is not charged up to the new creature. F369 So long as we remain willingly faithful to our vows of fellowship with Christ in his sufferings, in opposition to sin—reckonedly dead to sin and alive as new creatures, we have no sin. R3246:6 Maintain our justified standing before God. R1250:6 When we commit unintentional sins, we are so fully cleared by the imputation of the merit of Christ's sin-offering of our behalf. R1250:6, 4616:5 The new will is counted the new creature, separate and distinct from the flesh, so that while the will, the heart, is fully loyal to the Lord, in opposition to sin, the flesh is reckoned dead to sin. R3246:6 Any weaknesses and imperfections which are unintentional, not assented to by the new will, the new creatures, are not counted by the Lord who knows us not after the flesh, but after the spirit. R3246:6, 3154:4 Not that any of the Lord's people become perfect in the flesh, so that they never err in thought, word or deed. R3246:6, 3154:4

Whosoever sinneth

- Willfully. R1250:6

Neither

- Nor even. R5938:5, 2235:5

7

1 John 3:7 *Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.*

No man deceive you

- Heed my teaching. E284 After we have become new creatures in Christ. R3323:5 Many are thus deceived, professing to be the Lord's people, and yet blind to justice (righteousness), in many of the affairs of life. They exercise too much mercy in dealing with their own shortcomings and not enough in dealing with the shortcomings of others. R3323:2 Those who find themselves in any degree of sympathy with evil qualities (adultery, thievery, drunkenness, etc.), are deceived if they think themselves to be the Lord's people. R3323:3

Doeth righteousness

- And not merely he that professes to be a follower of Jesus. R5427:5 To the extent of his ability, trusting to the Redeemer's merit to compensate unintentional shortcomings. R3323:3 The object sought in giving men the truth, is character—to bring men into a Godlike condition. R49:6*

Is righteous

- Approved in God's sight. R3323:3 Moses imparted righteous words and righteous motives. In addition to these, the Righteous One imparts righteous life—the power which embodies righteous words in righteous deeds. R1323:1*

8

1 John 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

Committeth sin

- Willingly practices sin. R3323:6, 5750:5, 2320:2, 1250:6 Practices sin knowingly, willfully. R4909:5, 3281:5, 2320:2 Meaning willful, deliberate, intentional sin; not merely shortcomings and faults due largely or wholly to imperfections of the flesh. R5938:5, 2235:5, 3154:3; NS243:6 It is evident that a full, deliberate sin cannot be committed while we are in the Body of Christ, possessed of the holy Spirit. To do so would mean our having left all. R3154:5 A willingness of the heart to sin, to do unrighteousness; not someone whose heart is loyal to the Lord and who is momentarily overtaken in a fault. R3323:6 "All unrighteousness is sin." (1 John 5:17) R870:3 Nevertheless, it may require years of schooling and discipline under the Great Teacher before some who were deeply sunken in the mire of sin and selfishness, and many consequent meannesses of disposition, become even moderately or passably good, noble characters. R2320:3

Is of the devil

- Who was once a holy angel. The term Satan signifies Adversary, opponent; for the devil is the opponent of righteousness and of Jehovah. R5183:3 Satan, the adversary of the Church, is strong and lion-like, vigilant and fully awake. He lies in wait seeking to devour us. R5183:6 "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4:1) R1782:4 The majority of Christians in the churches manifest the spirit of anger, malice, hatred, envy, strife—works of the flesh and of the Devil. SM128; HG693:2 God is not the author of sin. R870:3

The devil sinneth

- By permitting pride and ambition to gain control of his heart, Satan became an opponent of God and of righteousness. R5183:3

For this purpose

- Because through sin mankind had become subject to death, Christ Jesus came to deliver us and save us from death. R2610:3, 1086:3, 453:4 Such a ransom and deliverance was a part of God's plan from the first. R164:1, 417:5 The Kingdom of Christ is to bring joy and peace, and the nations shall walk

in the light of it. (Rev. 21:24) R430:6*

Was manifested

- In the flesh. R1086:3 Jesus gave himself as the Redeemer of mankind. R3323:6

He might destroy

- Satan and all who sympathize with him in their opposition to God and his righteous arrangements. R3323:6 The present domination of evil is to end, and the prince of darkness (Satan) is to be bound. R430:6*, 542:2* "That through death he might destroy him that hath the power of death, that is, the devil." (Heb. 2:14) R2610:3, 701:2, 553:4, 453:4, 164:2 And thus release from his grasp all of the race. R164:2, 417:5 This means death, not eternal torment. R1085:5; HG609:4

The works

- Envy, hatred, murder, are evil works of the flesh; they are of the devil. R1299:4* Evil speaking, slanders, backbitings, bring anger, malice, envy, hatred, strife. NS565:2 All evil. R255:2 Sin and death. R164:2, 553:4, 417:5 Satan's reign has been one of terror under cover of the darkness (ignorance) of this world. R430:3* Malice, envy, hatred and strive, are the kind of works which Satan supports and into which he endeavors to lead mankind. R5184:2 His methods are deceptive. His suggestions come along the lines of pride and self-conceit. R5184:2 He started those works, it was through the sin that he introduced, that all these depravities came to us. CR447

Of the devil

- Whose very existence is now denied by many. F609

9

1 John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

Is born of God

- Is begotten of God. A278; T54; R5938:5, 5742:2, 5451:3, 5438:2, 5197:4, 4810:6, 4614:3, 3476:3, 3323:6, 3246:6, 2941:3, 2235:5, 1697:6, 837:1 Improperly translated "born"—should be "begotten" because the new creature is at this time but an embryo, it has not a new body. R4614:6, 2440:3; Q808:4 Merely a new mind, a new will, a new disposition, which has been engendered by the spirit of truth and accepted of the Father as a begetting to the spirit nature. R4614:6, 5439:2; Q809:T To be begotten of one signifies to be a son of that father. R5439:2 The Lord purposes during the Gospel age to develop creatures of a new nature. These are spoken of as begotten of the holy Spirit at the time of their consecration. R4614:3 God accepts one who has consecrated and begets him of the holy Spirit, thus making him a new creature. R5439:2, 4614:3; Q649:T

Doth not commit sin

- "Doth not practice sin," (Diaglott) could not practice sin in their lives. R5742:5, 1151:4*; T54; Q808:4 "Doeth no sin." (R.V.) R5197:4 Willful sin. R5439:6, 4843:1, 4252:3, 3281:5, 3154:3, 216:6; Q507:8 Willingly, designedly, or preferably. R2941:3, 2440:3 As a new creature. R5439:6, 5440:1; Q649:1 Willfully; for the old will to thus triumph over the new would signify the death of the new creature. T54; E461; R5451:3, 5197:4; Q649:1 The holy Spirit of God is opposed to sin. In proportion as we have the mind of Christ we will not only love righteousness but also hate iniquity. R3154:3, 2440:3; Q808:T Those begotten of the good seed of truth, begotten of the holy Spirit, cannot, so long as that seed of truth and the Spirit of the Lord is alive in them, willfully, deliberately turn to sin to practice it. R3323:6, 5938:5, 5439:5, 4830:2, 4810:5, 4614:6, 2941:3, 2440:3, 2235:5; Q649:1 As the new mind controls, and we love righteousness and hate iniquity, we shall have strength in battling with the conditions of the present time, and the greater success in battling with our own flesh. R5439:4, 4615:1 The righteousness which is imputed to the members of the Church is imputed to their flesh. The new creature itself is perfect. R5439:6, 5197:4, 4616:1 But we have this treasure of a new mind in an earthen vessel. We are a combination of a heavenly will and an earthly body. R5440:4, 1698:2; Q649:1 Whoever has this embryo of the new nature could not sin willfully,

could not take pleasure in sin, could not give himself over to sin. R4742:6, 4843:4, 4810:6, 2440:3; Q507:8 The person having the new mind, the new will, and desiring to be in harmony with God, cannot sin the sin unto death. R5451:3, 5751:1, 4810:6; Q809:T If any of those who were once begotten of God should get into the attitude where they would willfully desire to commit sin, it would indicate that they had ceased to be sons of God and had become sons of Belial. R5439:5, 4843:1; Q507:8 Step by step of indulgence in sin gradually leads away from God, until the new creature ceases to exist. R5439:6 The Scriptures ascribe no sin to the new creature—and no perfection in righteousness to our fallen flesh. R4810:6, 2440:3; Q649:T All unrighteousness is sin. R4614:3 The great Advocate appropriates to us a share of his merit to justify us from Adamic sin and the imperfections of the flesh, which we no longer approve. R4614:3, 4616:1,5, 4615:5, 4614:6, 3281:6 This Scripture is not in conflict with 1 John 1:8-10 which applies to the fleshly body. R5440:1, 5938:5, 4615:2, 2440:3, 2235:5

For

- Because. R1697:6; Q808:4

His seed

- The seed of truth, the seed of the power of God. R4615:1, 3281:5, 2440:4, 1698:1 The begetting power of the holy Spirit. R4252:3, 4810:6, 4252:3, 2941:3, 2440:4; Q809:T The heavenly seed; the seed of the new nature. R5742:5 So long as any of the holy mind of God is present, there is life. R5742:5 So long as the "seed" of God abides in the individual. R4830:2, 4842:6; Q507:8 The truth-seed is incorruptible, but not so the newness of life begotten by it. The truth may be let slip, and leave us as though we had not known it. R1698:2

Remaineth in him

- Abides in him. Q808:4 While it remains he cannot love or willingly serve sin. R2941:3, 4843:4,1, 4830:2; Q507:8 Being begotten of the Heavenly Father by the holy Spirit, we are new creatures, and the flesh from this standpoint is counted out of the way, and the new creature is the only one that God is dealing with. Q649:T You are not in the flesh, but in the Spirit, if so be the Spirit of Christ dwelleth in you. Q649:T So long as the begetting seed of the new nature abides, so long as the spirit of truth rules in the heart, there can be no love of sin and no willful sinning there. R1250:6, 4842:6; Q507:8 Just as a person could not go north and south at the same time. R4830:2 The new mind is in harmony with God and anything which might distract it in any degree would be merely a temporary matter and would not necessarily mean our imperfection as new creatures. R4615:4 But if he sins willfully, this holy seed is dead—the individual is dead as a new creature—the second death. R5742:5, 5439:6, 4616:2, 4615:1, 4252:3, 3323:6, 3246:3, 2440:5, 1698:2

He cannot sin

- He cannot intentionally and knowingly approve or practice sin. R4615:1, 5751:1, 5742:5, 4842:6, 4810:6, 2440:5; Q507:8 Everything connected with the new creature is pure and sinless; it has none of the Adamic condemnation nor imperfection. It cannot agree to sin because it is out of harmony with sin. R4614:6 The Redeemer forgives and pardons, counting all blemishes of thoughts, words and deeds as a part of the original sin and its depravity, still working in our flesh through heredity. E461 The new creature might be overtaken in a fault; but it could not be a new creature and yet have a will or intention to do that which is evil. R4615:2, 5197:4 For it would mean that one had turned again, as a dog to his vomit, and as a sow wallowing in the mire. (2 Pet. 2:22) R4252:3, 5742:6 Our natural preference for sin by reason of the fall having given place to a preference for righteousness, we cannot sin willfully. R1698:1 God is not judging the body; he is not noting what you as a human being did, because you no longer exist as a human being, from the divine standpoint or records. R4615:2

Because he is

- Your whole standing with God is as a new creature. R4615:2

Born of God

- Begotten of God. R5438:2, 3323:6, 3246:6, 1697:6, 837:1; T54; Q808:4 Greek, gennao. Should be translated begotten when the active agent is male. A278 Begotten of the spirit of the Lord, the spirit of holiness and truth. R5938:5, 2235:5

10

1 John 3:10 *In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

Children of God

- All who are on the side of righteousness are on God's side. R3324:1

Are manifest

- There is a possibility of misconception, miscarriage, etc., after the spiritual begetting; and it is therefore possible to fall from grace. R1698:1

Of the devil

- Who love darkness and who thus show that they have the spirit, or disposition of Satan. R5938:6, 2235:5, 1180:1, 97:6* Such shall be destroyed with Satan in the second death, symbolized by the lake of fire. (Rev. 20:14) R1180:1

Doeth not righteousness

- Like the sow that was washed returning to her wallowing in the mire. R5742:6; Q507:6

Not of God

- All who love sin and willfully do it are children of darkness. R5938:5, 2235:5

Not his brother

- The perversion of love for the Lord, for the brethren of the new creation and sympathetic love for the world of mankind is self-love, self-importance, self-honor, self-glorification. F411 If men do not obey the truth, and fail to express love in their lives, all is vain. R49:6*

11

1 John 3:11 *For this is the message that ye heard from the beginning, that we should love one another.*

Love one another

- Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world. R1254:5

12

1 John 3:12 *Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

Not as Cain

- Cain was not rightly exercised by his experience. He went about sullenly for a time, brooding over the fact that God had not recognized his offering, and had recognized Abel's. R3928:3 The curse of God was upon Cain, the murderer—divine condemnation rested upon him; he was cut off from communion with God, previously enjoyed; and according to his own language felt his condemnation severely. R3930:4 Typifying Ishmael, Esau, fleshly Israel, and the tare class. R2777:5, 2778:2 Cain failed to heed the Lord's warning and allowed the crouching enemy, sin, to enter into his heart and to make of him a murderer. R3928:4

Of that wicked one

- Cain willingly copied Satan's disposition, became a son "of that wicked one." R1175:6 Of his spirit or disposition of ambition and pride. R2777:3, 3928:4 As Satan was a murderer from the beginning, so his spirit in Cain was a murderous spirit. (John 8:44) R3928:4 The spirit of Satan took the place of the spirit or disposition of the Lord, which was Cain's originally as one closely in the likeness of God, not greatly marred as yet by the fall. R3928:4

Slew his brother

- In Cain's case, he was not counted as having sinned at the time he thought of his brother in angry mood—his sin was in the outcome of that angry mood—murder itself. R3928:5 We are not to think of Cain's crime as a first-degree murder, deliberately plotted and executed; but rather as "man-slaughter," a crime committed on the spur of the moment and under the influence of sharp disappointment. R2777:3

13

1 John 3:13 *Marvel not, my brethren, if the world hate you.*

The world hate you

- Including the nominal church. NS135:5 Especially the religious world. R5545:3, 5872:1 Because it cannot endure the brilliancy of the clear, searching light of the true gospel—the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. R2415:2, 4813:3 Darkness hateth the light. R4967:5, 4813:3, 4677:1 The powers of darkness serve to test us as new creatures. R4967:5 The effect of the light of truth upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. R4813:3, 943:1 Because Satan, the god of this world, is your implacable opponent. R3300:1 All through the Gospel age, those who have been burning and shining lights in the world have been hated and persecuted. R4813:5, 4675:6, 2415:2; SM9 We are not to expect any special sympathy from the world, but rather that they will misunderstand us. SM704 It is a mistake to suppose that letting our light shine before men could convert the world. R4677:1, 4967:5; CR126 Jesus was hated chiefly by the most prominent, the most influential amongst the people. In time their hatred extended to the common people. R4813:2, 4814:1, 4677:1 The Lord's followers are called upon to suffer persecution for righteousness' sake, to test, prove and polish them. R4813:6, 4677:1, 2415:3, 969:5 The more faithful an elder, the more sure he will be to have enemies—not Satan and his messengers only, but as many also as Satan can delude and mislead. F293 An ambassador of a hated government is more critically and unsympathetically watched than under other circumstances, and such ambassadors would endeavor to be all the more careful as respects their every word and action. R3330:4 The Church has always been persecuted. R4818:3 "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) R2415:3, 4813:5, 3223:2; SM9 "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5:11) R4369:6, 943:1 "Ye know that it hated me before it hated you." (John 15:18) F293; R4967:5, 4813:5, 4677:1, 3330:4, 3281:4, 3223:2, 2778:5, 2415:3; NS71:1, 135:5, 743:2

14

1 John 3:14 *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

We know

- One of the surest signs by which the Lord's people may know positively that they have been begotten of the holy Spirit. R5948:4 One of the prominent evidences. F468; NS79:4

We have passed

- Speaking of the Church class exclusively. R4657:1 A very essential test. The best sign is that you love all other children of God, no matter what their color or sex or position in life, rich or poor, bond or free; you must love all those whom the Lord loves. Q450:4

From death unto life

- From the kingdom of darkness into the Kingdom of God's dear Son; from a condition of condemnation and death, to a condition of justification to life. SM705 By faith we are reckoned dead with Christ, counted members of his Body. That future life is reckoned to us. R4989:2 Reckoned free from sin and its condemnation. R1738:3 Only those who have made a consecration, and have the merit of Christ imputed to them, and are accepted by the Father. R4656:6, 1738:3 Everlasting life is

already considered ours while we abide under the robe of Christ's righteousness. R5931:2 If we love the brethren fervently out of a pure heart. R32:1* It is one thing to pass from death unto life, but you may pass back again from life unto death. CR449

Because we love

- Love as new creatures. R5348:4 As the truth opens the eyes of our understanding it enables us to see our own and others imperfections more clearly. Unless there be a large amount of love, this will mean a disposition to find fault, to criticize. R5346:3 One of the final and most searching tests and the one under which probably most of those once awakened and armed will fall, will be love for the brethren. R2453:4

The brethren

- Love all the brethren. CR448; R5348:4 Because they are brethren, even if they have not all the lovable qualities. CR166 How strange that love of the brethren should be the crucial test, as we fear will be more manifest as we come down toward the consummation of our hope. R5948:4 Seemingly many will fail at this point and be therefore accounted unworthy of an abundant entrance to the Kingdom on this score. R2453:4 Intimating that a love of the brethren will be so difficult as to constitute an absolute proof to us that we have passed from death unto life, from the death state in Adam, and have become new creatures. R4253:6, 4995:5, 4863:1 Some of the brethren would be hard to love, and, unless we had passed from death unto life, we would be unable to love them. R4995:5 It is more difficult sometimes to exercise the fruits and graces of the holy Spirit toward the brethren than toward others. Such a development of character is essential as a proof of our acceptance as new creatures. R4863:1 The more the Lord's jewels come together, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the holy Spirit to prevent friction. R4995:6 One of the most beautiful experiences of the Christian. Whoever finds he has full love and sympathy for all the brethren, has a specially strong Scriptural proof that he is a new creature—passed from death unto life. R5346:5; Q155:6 A true loyalty to God includes a love for all those whom he has recognized by the begetting of the holy Spirit, and is a part of our loyalty to him and to the Captain of our Salvation. R4863:1 The measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his Body. F468, 137; NS79:4 If you love the Lord you must love all those whom he loves and has chosen. We all belong to the Lord and every member of the Lord's family must be loyal to every other member of his family. Q450:4 The willingness and desire to be broken for the good of others is the result of our first feeding upon our Lord's broken body and receiving of his spirit, mind, disposition, love. R2292:3 Who are the brethren? If by their fruits we shall know them, there are not many brethren of this kind in the world. SM705 If we lose our love for the brethren it is not a favorable sign. Q450:4 The test is whether or not we love all the brethren because they are his—because our Heavenly Father loves them. CR166:5,3 One of the highest tests of character development. CR447 As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes. F468, 137; NS79:3 Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world. R1254:5 We will do them no injury, we will speak no evil respecting them unless of absolute necessity; and we will not even surmise evil in respect to their words and deeds. R5348:4 In proportion as we can come into harmony with the divine principles, we shall be at peace one with another, joyfully assisting each other toward the Kingdom. R5348:4 All the exercisings of our energies for others are merely so many ways in which our own sanctification may be accomplished. As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. F137 Any lack of fellowship with all who love the Lord and are consecrated to him should be considered as a sure sign of a spiritual decline, and should be correspondingly opposed with all our energy. R2241:4 The apostles, and many in humble stations followed closely in the Master's footsteps; and all the way down through the centuries, and today, in all denominations and outside of

them—have this general character likeness; but they are few. SM705; R1309:2, 811:2 The appreciation of the true relationship between the elder and the class should help the elders to cultivate meekness, gentleness, patience, brotherly kindness, long-suffering, love. R5347:4 In their endeavor to measure up to the divine standard, some are in danger of erring in an opposite direction—of manifesting a brotherly love where it should be withheld, and that in the interest of the brother. R3033:3 Whoever then does not love the brethren cannot be sure that he has passed from the death condition to the free condition of mind and heart. SM704 Whoever has any other sentiment than love to any of the brethren surely lacks proof, or demonstration, along this line of his relationship to God as a new creature. R5346:6, 4863:1

15

1 John 3:15 *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

Whosoever

- Applies to the Christian. R4728:3, 5151:4; NS745:3 Crucial words! Let us not lose their import, their value, let us test our hearts, our standing with the Lord, by our love or our lack of love for the brethren. SM705

Hateth his brother

- Hatred would be murder for the new creation. R3928:6, 5151:4 The new creature cannot deliberately entertain a feeling of hatred toward a brother—it would mean the spirit or disposition of murder, and thus the reverse of the Lord's Spirit. R3928:6 We can see that that spirit in a Christian which would content itself with hating, instead of killing, a brother, would be a very evil condition. R4728:3 Let us fear any approximation of a feeling of hatred, anger or malice against a brother in the Lord or against anybody. R3930:5; OV281 What any of God's agents do, according to God's estimate, is what they intend to do, and not what they accomplish. R423:6* "Whosoever is angry with his brother without a cause shall be in danger of the judgment." (Matt. 5:22) R4226:4, 3595:4, 2444:6, 2249:2; HG582:5

Is a murderer

- In the Lord's sight, hatred is murder. R5123:1, 5151:4, 2777:4, 2710:6, 2444:6 By this standard every slanderer is a murderer. R3595:4, 2444:6 The spirit or disposition of murder is the spirit or disposition of the Adversary, who was the first murderer. R3928:5 Alas, how many are guilty along these lines. How many murderers and thieves in the Church! A thorough renovation in many is needed. "Let none of you suffer as a murderer." (1 Pet. 4:15) NS580:4 Many who outwardly claim to be governed by the law of love seem to have a morbid craving to speak evil one to another. This is the spirit of murder. R2460:1 One may hate his brother though he outwardly violates no law and is esteemed among men. Yet such a one is a murderer at heart, restrained from outward violence by fear of the consequences. R1655:4 Thou shalt do no murder would be violated by anyone's becoming angry and manifesting in any degree an injurious or murderous spirit. R5027:5; HG582:5; OV281 Envy is closely related to and apt to be followed by malice, hatred and strife, which under some circumstances mean murder, according to our Lord's interpretation. R2249:2, 5151:4 To render evil for evil; to assassinate our neighbor, our brother—to kill his influence, his reputation, etc. R4226:4; SM220 Whatever elements of the spirit of murder may still lurk in our flesh must be determinedly warred against. R5151:5 Fear of sectarian fences, gates and bars is seizing some whom the Bible denotes as "hypocrites" (Isa. 33:14). Wild, lest their hypocrisy should be revealed to the public, these murder a Christian brother. HG557:6 They that preach the golden rule and profess to believe that everybody who breaks it is going to everlasting torture, do they forget that their course is, in the sight of our Lord, really murder? R5172:4

Hath eternal life

- No one of a murderous condition of heart, seeking to do evil to a brother, could possibly be of a suitable character to be a joint-heir with his Master in the Kingdom. SM221; R3930:4; NS745:4 For

willful and deliberate hatred toward a brother to be engendered in the heart would seem to mean the perishing of the spirit of love there, and if so would mean the second death. R3930:4 This would not signify that one who had been a murderer might not, by a sound conversion and by faithfulness in the School of Christ, become a member of the Kingdom class. NS745:3

16

1 John 3:16 *Hereby perceive we the love of God , because he laid down his life for us: and we ought to lay down our lives for the brethren.*

Hereby

- The Apostle caps the climax of the subject. SM705

Perceive

- Discern. R2648:3 The first blessing that comes to us, as the eyes of our understanding open and we come to some knowledge of the divine character and love. R2648:3 "Hereby we know love." (Diaglott) R2442:4; SM705

The love

- The higher type of love. R2648:3

Of God

- Not in any manuscript. R735:5, 1329:3* Italicized words in the Bible indicate that such words are not in the original Greek, but have been supplied by the translators. R735:5*

He

- Christ. R2648:3

Laid down his life

- Greek, psuche, soul, being. E338 "He poured out his soul unto death; He made his soul an offering for sin." (Isa. 53:12, 10) E338 The giving of his life as the purchase price for ours. R2343:5, 128:1* He bore the infirmities and cares and griefs of others. R4138:3 Not merely for his friends, but even for his enemies. R5562:1 God required and accepted the death of Christ as man's ransom sacrifice. E450

For us

- "On our behalf." (Diaglott) R2442:4

And we

- Who have received the begetting of the holy Spirit and have grown to some extent in the knowledge of him. R2330:5

Ought

- Also. R4540:6, 4138:4 Following the example of our illustrious Redeemer and glorified Head. R4540:6, 4568:4, 4526:4, 2507:4 After we have perceived the love of God, the effect upon the good-ground heart is that it decides it could do nothing less in return and thus willingly lays down life itself in God's service. R2648:3 "Love as brethren" ought to love. (1 Pet. 3:8) HG447:5 The brethren could not demand this of us, nor we of them; but we should all do so gladly, as we have opportunity. R5644:4

Lay down our lives

- Greek, psuche, souls, beings. E338 Our human lives. R4692:4 This is our Lord's new commandment to us. R4475:5, 4501:6 What a brotherhood is thus implied! Where else could we hope to find such love. F468; NS79:5 In small affairs of service, temporal or spiritual, the spiritual being the higher and therefore the more important. F469 In preaching the Gospel, building one another up in the most holy faith, and in doing good to all. F137 We are to have a love which will gladly lay down the life purchased for us by the death of Jesus. This life is laid down as a sacrifice with our Lord and Head. R5644:2, 2722:6, 2518:4 Suffer for one another. "if we suffer, we shall also reign with him." (2 Tim. 2:12) HG230:1 We lay down our lives in service for the brethren, and this sacrifice is acceptable because the merit of Christ is imputed to us, making us reckonedly perfect before God. R5644:1

Classes should seek to avoid captiousness and faultfinding. They should esteem the spirit of the Lord, the knowledge of the truth and talents for its presentation, and should gladly help one another to opportunities for development in grace, knowledge and utterance. R5921:3 Forbearance, one with another, a willingness to wash one another's feet, symbolically, and to esteem each other for all Christ-like qualities, should be cultivated. R5921:4 Voluntarily; willingly. R2457:1, 2751:6, 2518:4 Every member of the Melchizedek priesthood must sacrifice his life in the interest of the order. SM10; R5947:5; Q10:2 Self-sacrifice even unto death. R4568:4, 4540:6 Be ready to die for a brother, to seek to win him, not to cast him off nor excommunicate him. R4209:1 Not literally, but day by day, and opportunity by opportunity. R2751:6, 5642:4, 5127:6, 4128:5, 2807:5; F137 All who have the Spirit of the Lord, which Dorcas had, and which she so nobly exemplified, will surely find opportunities some way or other in the service of the household of faith. R2988:1 Let us make this a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. R5948:5, 2649:5 After the example of Jesus. OV231; R5664:5, 2772:6 Jesus' followers are to emulate his example and spirit and from similar motives of generosity and kindness are to be burden-bearers, helpers, self-sacrificers. R4138:3 As he became obedient unto death, so ought we. R328:3* The laying down of life frequently means the laying down of health and strength; self-denial in the interests of others. SM329 We should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had. HG582:6 If the thought of the intimate relationship between the Head and the members could be always fresh before our minds, how often we would improve the opportunity of assisting in bearing fellow-members burdens. R2824:2 We begin laying down life by laying down luxuries and worldly advantages and end the service with the actual death of our human self. R942:3 Willing to sacrifice the comforts and advantages which, to the natural man, go to make up the sum of earthly life and happiness. R2751:6 Willing to lay down time, influence, or money for their assistance. R4526:4, 2807:5; SM329 Although a grand attainment was achieved when the love of the brethren reached the point of willingness to lay down our lives, yet it is not the full attainment of the "mark" for which we are running. R2754:6; NS417:4 The spirit of Christ will be the spirit of service. It will be a zeal, a warmth, an energy, prompting us to serve in the Church—be consumed as the Master was—in the service of his Church, which is his Body. R5250:2, 4524:4, 2988:2 Our love for the Lord, and for the brethren, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the divine Word and example. R5127:6; HG447:5 Fight a good fight against sin in themselves, to defend others, to help others likewise to overcome sin. NS61:4 With a warm strong love in our hearts there will be no room for any selfish or envious thoughts, words or deeds. How blessed would all gatherings of the brethren be if such a spirit pervaded all of them. R2518:4 Even with good resolutions and intentions, we would still be in danger unless we observe to the full the Lord's direction as to how love should deal with the brethren if in our judgment they have committed any fault. NS566:1 We should gladly let our light shine and render every other assistance, even though it test our willingness to lay down our lives for our brethren in Babylon. R2507:4, 2457:1 "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) R2659:4, 2456:3, 2292:3 "We fill up that which is behind of the afflictions of Christ for his body's sake (service), the church." (Col. 1:24) R4128:5, 2787:2, 2442:4, 128:1*; F468, 633; SM144; NS79:4 This does not mean that we could do sacrifice for the Church's sin. R4492:3; F468; NS79:5 If this is the love standard, how sorely some will soon be disappointed in respect to the Lord's will if they have ignored this requirement. SM222

For the brethren

- In their service; the service for the world belongs chiefly to the Millennium. F468; R5726:5; CR475; NS79:5 For the fellow-sheep. R2442:4 In serving them. R4492:2 In copying the Lord Jesus. CR274 In seeking to assist the brethren out of difficulty and to bring them nearer to the Lord and to his standards. R5562:1 The mission of the Church is not to rule or judge the world now, but to "lay down

our lives for the brethren." R2415:3 It is indispensable to those who have reached the mark of perfect love that they shall keep actively engaged in the service of the Lord, laying down their lives for the brethren. R2755:5; NS417:4

17

1 John 3:17 *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

This world's good

- Interests, affairs. R2649:2 The Apostle intimates differences in financial condition. R2932:4

Have need

- The Lord's work and the Lord's poor are permitted by him to be in need sometimes, in order to furnish opportunities to test those who have means entrusted to them. R2102:3 He who is unfaithful as a steward of earthly wealth need scarcely expect to be entrusted with spiritual riches. R2102:3 Such a lack of love—such a restraint of assistance from a brother in need, would imply that the love of God either did not dwell in such an one, or that it was but slightly developed—far from being perfected. R2649:2

Shutteth up

- An indication that he lacked the spirit of the Head, the spirit of love. R4358:5

18

1 John 3:18 *My little children, let us not love in word, neither in tongue; but in deed and in truth.*

Not love in word

- These words intimate that some do love merely in word—feigned words and smooth speeches. R4480:4, 1845:2 If we merely say that we love one another and yet pursue a steady course of self-seeking, wherein is the love manifest? R5116:3, 2011:4

Neither in tongue

- Merely. R1845:2 Had the apostles loved the Lord with their mouths, or professedly only, and not acted in harmony with their profession, we know they would have been acceptable as members of the Body of Christ. R941:6

But in deed

- The sincerity or truthfulness of our love is evidenced by our deeds. R4480:4 The quality of love is not merely a form of loving, kind words and smiles, but it goes deeply into our natures and includes our deeds and our heart sentiments. R4444:5 This willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or unfaithful. R5948:5 Not merely to love one another and to serve one another in word, in profession, in title. R2343:5

And in truth

- Sincerely. R1845:2

19

1 John 3:19 *And hereby we know that we are of the truth, and shall assure our hearts before him.*

Of the truth

- He whose life is entirely given up to God and whose aim is to do God's will, and honor him, is supremely happy. R943:5

Assure our hearts

- Let us put away every feeling of condemnation as respects the sins which God has freely forgiven. HG454:6; NS617:6 Let us set our affections, aims, purposes, zeal, on the things that are before, and make haste towards them, with full assurance of faith in him who promised them. HG454:6; NS617:6

20

1 John 3:20 *For if our heart condemn us, God is greater than our heart, and knoweth all things.*

Heart condemn us

- If our course as new creatures is condemned by our own conscience it would also be condemned by God. R5425:1, 2671:2 Whoever would make progress in drawing near to God must seek continually to have a "conscience void of offense toward God and man," (Acts 24:16)—a conscience that is clear. R2671:2 If we have not been living faithfully to the extent of our ability, then our hearts will condemn us, and what our heart condemns in us, God will also condemn. OV422

21

1 John 3:21 *Beloved, if our heart condemn us not, then have we confidence toward God.*

Condemn us not

- Do I use my time, strength, influence, and all that I have, sacrificially, to the best of my ability, not counting my life dear to myself? R5227:2; Q361:6

Have we confidence

- If we are studying to know and to do God's will, are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as his faithful people. R5227:5; Q361:6 Thus we have confidence, in accordance with the divinely appointed conditions. OV422

22

1 John 3:22 *And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*

His commandments

- The Jewish Law cannot here be referred to, for, "By the deeds of the Law shall no flesh be justified in his sight." (Rom. 3:20) R976:4, 1730:6

23

1 John 3:23 *And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.*

Is his commandment

- The commands which we keep, are not those given at Sinai. R976:4, 1731:1

Love one another

- Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world. R1254:5

24

1 John 3:24 *And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*

Keepeth his commandments

- The commandments under which we are placed, are not grievous and impossible, as the Jewish Law was to them under it; for his yoke is easy to all who have his Spirit. R976:4, 1731:1

1 John 4

1

1 John 4:1 *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

Every spirit

- Mind or theory. R651:6 Influence—doctrine. R371:2, 651:6 Every doctrine amongst men. This has no reference to spirit beings. R2180:1,4; E295 Believe not every dream, but test the dream—whether it be of God or not. R3144:4 We are warned against those who claim to see the Lord in the secret chamber—against all spirit-mediums. R1947:1

But try

- Test, prove. Not by their outward appearance and claims, but by the Word of God. E187; R371:2 Receive nothing with blank, unquestioning minds. F232; R1524:4 Every one presenting himself as a teacher and claiming to be a servant of the truth, is to be tried, tested, as to whether he is preaching truth or error. The Word of God is to be the standard. E295 To prove the testimony. F232; R1524:4 It is a duty to decide whether the doctrine is Scriptural or unscriptural. R651:6 The Apostle places the responsibility where God placed it—on the ecclesia. F278 We advocate no general rejection of healings and miracles as being Satanic; but a careful scrutiny of every person or system seeking to establish itself by miracles. Test them and deal with them accordingly. F638 Give no support to that false caution which never fully believes anything, and is never grounded. R651:6 "If any speak not according to this Word it is because there is no light in them" (Isa. 8:20); and "from such turn away." (2 Tim. 3:5) F278

The spirits

- Teachings and teachers. F278 The teachings, the doctrines. R5913:5, 1947:1, 651:6; E295, 297 The doctrines that present themselves to us, claiming to be of the spirit of truth. E187

Of God

- Whether they be holy or evil, of God or of the Evil One—the Spirit of truth or the spirit of error. E295; R2180:4 Of God and the holy Spirit, or of Satan and the spirit of antichrist. E297; F638

2

1 John 4:2 *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:*

Christ is come

- "Has come."—Goodwin's Greek Grammar. E298; R1993:6* Greek, eleeluthota. R149:1*; E297 Greek, erkomai, came. R144:1, 909:2 Erchomai is the root word from which eleluthota is derived. E297 The word eleluthota is the accusative, singular, masculine, of the second perfect participle of the verb erchomai, having the same relation to this verb that any other perfect participle has to its verb. R1993:6*; E298 The context proves beyond peradventure that an occurrence of the past is referred to. (Verses 14 and 15) E298; R1993:6, 909:2, 148:6*, 144:1

In the flesh

- He "was made flesh." (John 1:14) E297

Is of God

- Tending in the right direction. E296

3

1 John 4:3 *And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

Every spirit

- Theory, doctrine. R980:4, 981:5

That confesseth not

- Which denies. E296 The test which will prove whether or not any faith is well founded—on the Rock—the true and only basis of faith—"Other foundation can no man lay than that which is laid, Jesus Christ." (1 Cor. 3:11) R981:5

Jesus Christ

- Jesus the Lord. R980:4 The world does not confess Jesus to be "Lord." and few of the professed Christian systems are ready to confess that Jesus came in flesh. R980:4 It is claimed by many that, in our Lord Jesus' case, he was really and truly the Father, Jehovah, who thus for a time appeared in flesh, but that he himself was not flesh. R980:4

Is come

- This was the only thing necessary to combat in that day. People believed that Jesus had lived, but denied his being the Christ, as the same class of anti-christs do today who deny that "Jesus is the Son of God." R144:4 John is not discussing the second coming of Jesus, but is endeavoring to prove his having come once. R144:1

In the flesh

- Became flesh (holy, undefiled) in order to pay the price or penalty against us—death. R981:2 The affirmation or denial of Messiahs having come in the flesh was and still is a sure test—the ransom test stated in one of its forms: every doctrine that denies it is an active opponent of the truth. E296, 299 All who believe that Christ is a man since his resurrection and that he will come a second time as a man, are thereby denying the ransom. E299

Is not of God

- By this test all so-called "Orthodox" doctrines are condemned, because none believe that our Lord literally came in the flesh—"Was made flesh." (John 1:14) R980:6 The theory of Universalists, Unitarians, Swedenborgians, Spiritists, etc., is opposed to Jesus being "made flesh." R980:6

Is that spirit

- The theory. R980:4, 981:5 Disposition; influence. E187, 188

Of antichrist

- Against Christ. E296; R371:2, 143:2 This word occurs five times, and only in John's epistles; and applies to anything or any person opposing Christ. R143:2 Not a sinful individual, but an organized body—the counterfeit nominal system, the "Man of Sin." (2 Thes. 2:3) R980:2 Never applied to the world, but always to professed Christians who have turned aside from the truth, and by becoming advocates or error, are in Christ's name opposing him, his followers, and his doctrines. R980:1 "Anti" means more than against, it contains the double thought of instead and against. R980:1 This doctrine or spirit of antichrist known as that of the trinity, is so firmly intrenched in the hearts of many, that they prefer to deny that Christ came in flesh and gave himself a ransom. R981:4; E297

Even now already

- John recognized the tendency or spirit of antichrist in his day. Though the system had not organized, some were already going out from them because not of them, denying Jesus "in flesh." R981:4; E297 Many of God's children have been blinded, and while not anti or opposed to Christ at heart, have been beguiled by Satan's falsities, promulgated even in the Apostle's days and brought to a climax in Papacy. R981:5

4

1 John 4:4 *Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

Greater is he

- The Lord of hosts is with us. His promises, as well as his providences, are walls of salvation and protection on every hand. R1653:5 Opposition of evil can work only good to "the elect," those who are called according to God's purpose. "No weapon that is formed against you shall prosper." (Isa. 54:17) R1956:2 Charmed with the prospect of being joint-heirs with Christ, these are not daunted by the trials and difficulties of the way. Fear not, "I have overcome the world." (John 16:33) HG652:2

That is in you

- With you—for you. R5488:6 The power tendered to all who earnestly undertake the work of ruling one's spirit is none other than the almighty arm of God. R5488:6 From the moment of our positive

resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might. R4814:1

In the world

- The powers of the world, flesh and devil are closely allied, and therefore, he who plans for conquest and an established reign thereafter, must seek alliance with another and stronger power. R5488:6 Not merely flesh and blood, but principalities and powers and wicked spirits in high positions of power. (Eph. 6:12) R4813:6 All they that be against you. R5488:6, 4814:1, 1956:2, 1653:5

5

1 John 4:5 *They are of the world: therefore speak they of the world, and the world heareth them.*

Are of the world

- Are really of the world, though professing otherwise. R980:1

They of the world

- According to the spirit of the world. R980:1

6

1 John 4:6 *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

Heareth us

- Obeys our instructions, our teachings. E284 The spiritually minded would receive the Lord's counsel through his mouthpieces—the apostles. R1822:2

The spirit of truth

- The spirit of God, the Spirit of holiness, is a spirit of joy and peace; it leads to faith in God's promises. The Spirit of truth leads to activity and energy in the divine cause. E199 God is true and righteous, hence the spirit of God is called the "spirit of truth." R370:5

The spirit of error

- Erroneous doctrines; not a person. E187 Leads to unbelief, credulity, superstition and believing things which God has not spoken and which are unreasonable; a "spirit of slumber." (Rom. 11:8) E199 Satan is recognized as the chief or prince of evil during the present time, and his influence or spirit is exercised in his servants. R370:6 Or the influence which error exerts. R370:6

7

1 John 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

Let us love

- The final test of character is love—in deed and in truth. R4524:4

Every one that loveth

- Is love then not important? Think of these things, meditate on them, grow in love. R32:1*

Is born of God

- Greek, genao. When the active agent with which it is associated is male, it should be translated begotten. A278; R837:1

8

1 John 4:8 *He that loveth not knoweth not God; for God is love.*

Knoweth not God

- There is a kind of knowledge that cannot be gained from books, but comes by experiences as a fruit of the indwelling Spirit of God. R78:5 We cannot know God without loving him and those who bear his likeness, for we are taught of God to love one another. R493:4*

For God is love

- In the Scriptures the word love is used to express the complete whole of the grand and glorious qualities which make up the perfection of Jehovah. God is the personification of love. R5124:1; NS524:4 Love also is the special characteristic of our Redeemer. R4460:5 Shown in that he made provision, not only that believers might be saved, but also that all might hear in order to believe. A104; OV225; HG343:6 This is the grand expression of the Bible—the keynote of Christianity. It is the foundation of the great plan of creation and redemption, and the underlying principle in the structure of the Word of God. R9:2* God is love, our Lord Jesus is love; and when the Church is perfect, each member of the Body will also be love. R5124:1 When man is restored to the image of God, man also will be a living expression of love. R2607:4 Shown in the glorious doctrine of the restitution of all things. R659:4*, 447:4* The very highest of God's attributes—in the sense that it implies something more than justice. SM432; R5978:4, 5172:1, CR446 God's Spirit must partake of all the qualities which go to make up love. R5094:3 God is the very personification of love, yet he has been provoked at times. Lack of ability to have just indignation would imply lack of morals and of harmony with God. R5124:6 A person who is indifferent to matters of right and wrong is indifferent to the character of God, who is in opposition to all forms of iniquity. R5125:1 As it is impossible to fully describe God in his greatness, so it seems impossible to fully describe all that would be comprehended in the word love. R5265:5 This great principle controls in the hearts of the Lord's people, despite the weaknesses of the flesh, which prevent its full expression. R5124:1 Without which none will get the prize of the high calling. R5172:1 Our Father does not expect us to develop perfection of love in the flesh. R5124:2 God was just when he condemned the race of Adam. In due time, he provided the Redeemer—this was love. SM433 This feature of his character is not clearly exhibited in the Old Testament scriptures. R5275:3 Love is always kind—cannot willfully injure another—it makes us very patient with those with whom we are associated; it is anxious to throw the mantle of charity over everything that seems to be wrong. R5124:3,6, 5125:2 In proportion as love controls our minds and hearts, we shall feel sympathy for those who are in iniquity. Love is patient and tries to find extenuating circumstances and conditions. R5125:2, 1845:2 God is the very personification of sympathy and love. R5417:1 First through providing the Savior, then making provision for the Church. SM433 Love represents the full standard of the golden rule and the full character of God. R5308:6 This is the standard for all whom he will acknowledge as his children on either the heavenly or the earthly plane of perfect existence. R4479:2 A thought peculiar to the teachings of the Bible—the heathen religions seem to recognize nothing of this kind. R5275:3 To grow in this grace of love of God necessarily implies a growth also in love toward mankind; and especially toward those who are in sympathy and harmony with righteousness. R2757:2 The degree of love, the strength of love, can be measured by the ease with which we can be aroused, to impatience or anger. R5185:2 The fear of future torment is the principal incentive held out to induce men to come to God. R659:4*, 447:4*

9

1 John 4:9 *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

In this

- Few realize the great act of justice accomplished in the sentencing of father Adam and his race to death; and few appreciate the death of Christ as the full offset for Adam's sin, the full ransom. R2713:5, 496:1; CR209; NS17:1 By meeting for man the penalty inflicted by justice (death) love forever releases mankind from the Adamic curse. R685:6, 10:1*; NS17:1 Because of the suffering which it cost him to thus sacrifice the dearest treasure of his heart. R1833:6

Was manifested

- Although it had existed all along. E451 The Redeemer provided a redemption coextensive with the fall and with the condemnation. R3321:2, 2713:5 The first blessing that comes to us, as the eyes of

our understanding open and we come to some knowledge of the divine character and love, is that we realize the higher type of love—the love of God. R2648:3 When we believe the "good news" of our justification, it causes us joy and peace to realize that we may now come to God. R199:5 God had revealed his justice and his power, but his love was never manifested before. R3658:4, 3321:2, 2225:3, 2120:6, 2070:5; HG298:5 When love had ransomed man, and was ready to reveal itself by restoring mankind to harmony with God, wisdom postponed it that an interlude might occur to select the Church to ultimately enhance love's glory. We are living in the day when power begins to act, in harmony with wisdom, justice and love, in crushing out sin and evil and legally removing the penalty of sin and dominion of evil, cancelled through the ransom paid by Jesus. R1681:4 Give the full weight to the word manifest. The angels never had an illustration of God's mercy, but his justice, in their case of condemning in darkness. The first illustration was the same that came to mankind. Q564

The love of God

- God never fully manifested his love and mercy to the world until our Lord's first advent. R5299:5, 1681:4; E451; NS510:4 When Christ came and suffered and died, the just for the unjust, the beautiful, divine quality, love, was made manifest. R2120:5 God's love has been manifested only once, namely, in the ransom. God has loved the world always; but his love has been vailed, not manifested, except by this one act. R864:1 His great love and pity is seen the more clearly as we mount it upon the background of unbending justice, which could in no wise clear the guilty, even though pitied and loved. R504:1, 1328:2*, 685:6, 387:2; NS17:1, 863:2 God's love began to be revealed eighteen hundred years ago, but not seeing all of the plan, few rightly appreciate the love. HG298:5; NS462:5 For over four thousand years only the severity, the justice, of the divine character was manifested. R3321:2, 2120:5, 1681:2; NS462:5, 863:3 The wisdom of the Lord's plan will not be appreciated until the blessings come to all the billions which justice condemned, and which love redeemed. God's power will be seen later in the Millennial Day. HG298:6; R2120:5

Toward us

- God's love has not yet been manifested to the world in general—only to a small number as yet, and it is seen by them only with the eye of faith. R3862:2

God sent

- To be our redemption price. R2713:5 Only begotten Son—The Logos was the only direct creation of the Father. E88; R1609:3 "He was in the beginning (of creation) with God." (John 1:2) R1609:3 Jesus was God's Son before he came into the world, and, as God's Son, he was given a mission in the world to perform. E88 The belief that Jesus, the Son of Man, was also the Christ, the Son of the living God, lies at the very foundation of Christianity—on it the Church was to be built. R944:4*

We might live

- Opening up a way by which God could still be just yet the justifier of sinners who believe in Jesus as their ransom. R496:1

Through him

- The Son. R9:6*

10

1 John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

Herein is love

- Love provided the ransom. R324:5, 1059:1, 709:3

He loved us

- God's special love and provision for his saints as distinguished from the world. R1254:5 Love begets love. If we would open another's heart, we have to lay bare our own. God acts upon this principle; and God manifest in flesh was an embodiment of it. R1322:5 The knowledge of the mercy and love of God should draw our hearts to him and incline us to love him in return, and to seek to do those

things which would please him. HG451:3; NS615:3 He loved us before we loved him. When we were without strength, when there was no arm to save. R31:3* It was a responsive love that came into your heart. CR463 Contrary to the thought of Orthodoxy that God is an angry Father. R405:3*, 290:2*, 9:2*

Sent his Son

- As the Great King God gave a great gift, because of mankind's great need. Nothing less would have availed for our relief, and manifested the opulence of the divine mercy and love. NS609:4 This gift has been more or less appreciated by mankind and is celebrated by the Christmas festivities of Christendom with more or less sympathetic intelligence. NS609:3

E The propitiation

- Greek, hilasmos, satisfaction. E442; T124; R4982:2, 2225:4, 1256:3, 881:1, 864:2, 641:1, 563:3 The definition of hilasmos by able Greek scholars is: "What appeases, or propitiates." R420:3, 641:1 Satisfaction or appeasement. R1681:4, 864:2 Covering. R709:3 The death of "the man Christ Jesus" was our ransom, or corresponding price by which a satisfaction of the divine law was effected. R1256:3, 10:1* By his paying our penalty we might be released from death—have a right to life—to a resurrection. R563:3 The atonement is based upon the sacrifice made by the High Priest, who "offered up himself." The Church's share in the atonement is a reckoned one. The merit in God's sight as the ransom lay in the sacrifice which our Lord Jesus offered. R2052:2

11

1 John 4:11 *Beloved, if God so loved us, we ought also to love one another.*

Love one another

- Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world. R1254:5

12

1 John 4:12 *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*

Hath seen God

- Means that no man ever saw the person of God. In the Old Testament it speaks how that at various times he was seen, but that was through a representative (an angel). Q360:1,2

Love one another

- There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. R4849:3 The love required of members of the Body of Christ is a love resulting from mutual relationship to the Lord—quite different from the human or animal love, such as the members of a family have for one another. R4849:3 We should love all of the brethren all of the time, and overlook their frailties and imperfections, forgiving one another as God, for Christ's sake, overlooks our blemishes. R4849:6 Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. R4850:4 "Love one another as I have loved you." (John 15:12) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the Law. R4850:2 It is an evidence that God dwelleth in us. Love for the brethren—for those who have the Spirit of God, especially, but in a general way at least a sympathetic love for all mankind. R2649:2 If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit in making necessary sacrifices. R4850:3 We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren. R4850:5

God dwelleth

- It is an evidence that God dwelleth in us. R2649:2 Hereby know we that we dwell in him and he in

us, because he hath given us of his spirit. R32:1*

And

- And that. R2649:2

Love is perfected

- No one can be of the "elect" class unless this love be perfected in him. Although not gaining a full control of the flesh, he must reach the place where he will be perfect in intention. R4850:1 As we learn to love one another the love of God is being perfected in us. R4849:6

13

1 John 4:13 *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

Him

- God. R5536:6

Of his Spirit

- It is from the Father and by the Son. R5537:1 His love. R1164:1

14

1 John 4:14 *And we have seen and do testify that the Father sent the Son to be the Saviour of the world.*

To be the Saviour

- "Savior" signifies "lifegiver." CR321 Our Lord Jesus acts as the representative of the Father in the work of salvation. E35

Of the world

- Jesus is not the Savior merely of the Church. R5108:3 Those who believe that there will be a resurrection of the dead, both of the just and of the unjust, speak of the whole world in exactly the same way that they speak of those who have slept in Christ. R5108:3 But in the awakening, those of the world who are asleep in Jesus will have the earthly nature, and those who have slept in Christ will have the higher nature. R5108:4

15

1 John 4:15 *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*

The Son of God

- People believed that Jesus had lived, but denied his being the Christ, the Sent of God; as the same class of anti-Christ's do today who deny that Jesus is the Son of God. R144:4

God dwelleth in him

- The provisions of God's grace are not only those of the future; we are actually being transformed today, by this love of the Father. CR474

16

1 John 4:16 *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*

Love that God hath

- God's special love and provision for his saints as distinguished from the world. R1254:5

God is love

- Greek, agape, true, disinterested character love. R2807:4 It is the very essence of God's character; it particularly represents his personality. R5668:5 God is the very personification of sympathy and love. R5417:1 Since God himself is love, he can do nothing that can be derogatory or opposed to love. R2328:1 The fact that God sent his only begotten Son—is proof of his love beyond all question. R880:6 The more clearly we grasp the plan of which the cross, the ransom, is the center; the more truly we see light in God's light, for this is the only manifestation or proof of God's love yet given to the world. R881:1 This does not militate against the other statements that God is just, wise and

powerful. But this quality of love best of all represents the divine being. R5210:5,6, 2328:1, 880:3-6 By faith we see proofs of his love and care where others see just the opposite; we walk by faith and not by sight. R881:1 "God is love," and since he was without beginning, so love was without beginning; because it is his character, his disposition; and as he endureth forever, so love will endure forever. R3151:6 The Bible statement that God is love, and also its teaching that he is wise, just and almighty is very generally accepted by Christian people. R880:2

Dwelleth in love

- Greek, agape. R2807:5 We dwell in the love and favor and in the spirit or disposition of God; and his spirit or disposition dwells in us. R3251:6 The divine arrangement is that love shall be the rule among God's creatures. R5138:3 The object of all instruction and discipline on God's part is to bring us to the character likeness to himself. R2807:5 In proportion as we develop strength of character as new creatures, this quality of love increases. R5417:2, 5094:3 "Love is the fulfilling of the law." (Rom. 13:10) R5348:4; NS564:3

Dwelleth in God

- Is fully in accord with God, and hence in the condition pleasing to the Father. SM281 The Lord specially delights to see us cultivate his own spirit of love and kindness and generosity. R5369:6, 3831:4 No man can love his neighbor in this Scriptural sense, until he has first loved his God to such a degree as to be not only willing but anxious to do those things which are pleasing in his sight. R4662:3 "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psa. 91:1) NS564:3

And God in him

- By his Spirit dwelleth in him. R5348:4 The development of God's characteristics in our hearts and characters is our highest possible attainment in the present life. NS564:3 The Father took up his abode in Jesus from the time of his baptism, and qualified him to make known the divine plan. R5291:6

17

1 John 4:17 *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

Love made perfect

- Completed. R1956:4 Love to be made perfect in us. R5901:6* Nothing but the love described in 1 Corinthians 13 will fit us to deal with the fallen race. R5901:6* God's love is not discouraged with the deepest moral degradation, but follows the welfare of the sinner with an unchilled devotion, though he hates the sin; and we are to be "filled with all the fullness of God." (Eph. 3:19) R5901:6*

Day of

- The harvest, the end of this age. R2430:3

Judgment

- Greek, krisis, This word includes the thought of trial culminating in a decision that is final, irrevocable. R2430:2

As he is

- As Christ was despised and rejected of men. R2789:3 Ostracized, misunderstood, reproved and slandered. R5426:3, 5189:3 An outcast. NS819:1 The Master of the house was called Beelzebub and seditious, and an enemy of law and order, against Caesar's government. etc. R2789:3; NS816:3 As God is. R1956:4

So are we

- So are we to become. R5901:6* Living embodiments and representatives of love. R1956:4 Christ's fleshly representatives now, and if faithful, his joint-heirs hereafter. R2881:1, 2789:3 The Head having been manifested in the flesh, seen of men, testified of angels, etc. all the members of his Body should likewise be manifested in the flesh. R3192:6 Jesus went about doing good. We should make

application of this principle to ourselves. R5375:6 We are to walk in his footsteps. R3805:1 All the sufferings of Christ are sacrificial. The sufferings of the Head are the sufferings of the Body, and the sufferings of the Body are the sufferings of The Christ as a whole. R4547:5, 5215:3, 3192:6, 713:1 The members of his Body would be similarly misrepresented, slandered, maligned, despised, rejected by the popular religionists of Christendom. R2789:5; NS816:3 These oppositions from the world, the flesh, and the devil are a part of the chiseling, polishing, testing and proving of the Lord's people, to determine who are worthy a share in the Kingdom. R2789:5 The duties and privileges of this Royal Priesthood are now a sacrificing service; by and by a reigning, restoring and teaching service. R4542:6, 3805:1, 713:1 As Jesus was rendering obedience day by day, so are we rendering obedience day by day. R4922:2 Jesus was the great light which came into the world, and his followers were to be lights and candles also. R4558:5 From this standpoint, the first advent of the Christ in the flesh has been a gradual one, covering a period of nearly nineteen centuries. R3192:6 The world knew not our Captain, and likewise knows not his real soldiers of the cross. R1864:1 "The world knoweth us not, even as it knew him not," (1 John 3:1) but our duty is the same; his message is that we shall let our light shine before men. R3484:3 We are not to allow the troubles of life to distress us as they distress other people. R5670:6

In this world

- As God is love and is so manifested to all his creatures, so ought we to be love, and thus to shine as lights in the world. R1956:4

18

1 John 4:18 *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*

No fear in love

- There is no dread in love. We do not dread that which we love. R4841:1 The Adversary would seem to take advantage of our fallen condition of sin and cause us to fear our Heavenly Father, because whoever we fear we keep away from. Q270:6

Perfect love

- The test of character approved of God, is love—perfect love for God, for the brethren, yea, also for our enemies. R4208:3 The perfecting of love is a gradual matter. R4051:2 The Lord gradually makes known his "secret," which illumines, transforms, and strengthens us and develops in us his spirit of perfect love. NS397:3 Our love for God grows in proportion as we perceive that he loves mankind and has made provision for them whereby they may have an opportunity for everlasting life. Q450:7, 271:1; E255; NS301:4 No one can have this perfect love until first he has the perfect message—the true Gospel—"good tidings of great joy which shall be unto all people." NS301:6 A very scarce commodity even amongst the saints. R2289:5

Casteth out fear

- Dread to offend. R5390:3 Abnormal fear and superstitious dread. R2210:3 All fear. R1151:4* After we have come to love God perfectly, all fear in the sense of dread is cast out. R5245:3, 4796:3; Q450:7, 271:2 Those who have the fear of the Lord and who are granted an understanding and appreciation of his secret, gradually lose all fear of man. NS397:3 Those who have the "spirit of fear" are helped to counteract it by the "Spirit of truth," the "Spirit of love," if they receive it. E255 Perfect love casts out all servile fear of our Heavenly Father, for we love and trust him. R5296:4 The best antidote for the fears taught by the precepts of men is love for God and an intimate acquaintance with him. NS301:4 Not the fear of displeasing God. Proper fear (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. R5245:3; Q271:2, 450:8 As we gradually come to a clear knowledge of God and of the principles by which he regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that he has love for us. Q450:7; R5245:3, 4841:5, 4796:3, 3770:5, 2210:3 Love inspired by a true knowledge

of God and begotten of his spirit delivers from the fear of man in proportion as it abounds in us. R5977:6; NS301:5 We find ourselves possessed, not of a spirit of bondage, but we receive a spirit of adoption whereby we cry "Abba, Father." (Rom. 8:15) R1151:4* The Apostle in this text does not intimate that all hearts have fear; but that if any heart has fear, perfect love will cast it out—as the knowledge and love increase, the fear diminishes. R4841:1 Perfect love will cast out dread and slavish fear but it will cultivate, stimulate and increase our reverence for the Lord. R2986:6, 4051:2 This principle should operate between husband and wife; parents and children—and should fear to wound or offend the other. R5245:4; Q271:2, 451:1 "The fear of the Lord is the beginning of wisdom." (Prov. 9:10) This fear of the Lord—the reverence of the Lord increases as the child of God comes to know his Maker; but it is a gradual process. R4841:1, 2986:6; NS300:2 "A book of remembrance was written before the Lord for them that feared him." (Mal. 3:16) Christ "was heard in that he feared." (Heb. 5:7) "He that feareth God and worketh righteousness is accepted with him." (Acts 10:35) R2289:6 "Fear not: I am thy shield, and thine exceeding great reward." (Gen. 15:1) R1906:1 If the Master feared, as in the Garden of Gethsemane, so should his followers. Let us fear respecting ourselves lest in any degree we should come short. R4841:4; NS300:3 How difficult it is to believe two opposite suggestions; that "God loved us while we were yet sinners," (Rom. 5:8) and yet made a place called hell, large enough to receive the entire race of Adam for torturing. NS301:5

Fear

- A mental condition which is begotten of uncertainty. It is natural to avoid whomsoever we fear. R5245:3; Q270:6, 450:6 Timidity—a servile fear or dread of the Lord, or of Satan, fallen angels, or men, and what they might do to us. R4379:1 Fear of God due to lack of knowledge of him and his principles. Q271:1 Fear is not a good motive to obedience. The unfaithful servant who hid his lord's money said, "I feared thee." (Luke 19:21) R21:4* Fear may have to do with the beginning of a change of heart, but it certainly cannot carry the conversion to completion. The results of fear are imperfect. R3735:4 Greater knowledge of God and his character will dispel this kind of fear. R4796:3 There is a proper and improper fear toward God. One is reasonable, the other illogical; one helpful, the other injurious; one is the beginning of wisdom; the other the beginning of folly, irrational anguish. NS300:2 All who have the Nicodemus disposition should seek to overcome it and get their hearts filled with the love of God and his truth that it will make them free from bondage to sectarianism and fear of man. R2421:3

Hath torment

- Or trouble. SM332* Greek, kolasin; restraint, improperly rendered "torment." R1040:1, 2608:1 The heathen have a dread of God which amounts to torment. R5304:2 The heathen have devilish doctrines mingled with dread of God; and all the worldly who have knowledge of God, Jews and Christians, have fear also—dread. R4841:4 All heathen religions teach torment after death for the great bulk of the human family. NS301:2 Satan would try to give us, through his various theories, a dread or fear of God, and of torture. Q270:6; NS300:4, 301:2 Some Christians are paralyzed for life by the monomania of fear. The cure for a foolish fear is faith and a forced obedience of duty. R632:2*

19

1 John 4:19 *We love him, because he first loved us.*

We love him

- The effect of God's love upon the good-ground heart is that it decides that it could do nothing less than love similarly in return, and thus be willing to lay down life itself in God's service. R2648:3 Not that we first loved God, but that his love attracted and developed ours. R2648:3 God's love known —"shed abroad in our hearts" (Rom. 5:5)—produces love to him in return. As God's love shows itself in his works, so will our love show itself in our works. R21:4* To know God, we must know Christ, for God was in Christ reconciling the world unto himself. (2 Cor. 5:19) R42:3* It is not possible for a

child to love a father in whose word he has no confidence. Nor could God recognize as children those who do not love him. R556:1*

Because

- Because we believe. R556:1*

He first loved us

- The love we see reflected in his great plan for the uplifting of our race. CR474 A sense of justice told us that since God had so loved us as to provide for us so great salvation, it would be as little as we could do—it would be our duty to love and serve him in return. R2754:4 The beginning of our experience as Christians—that attracted us to him. R2754:3 God himself is the one who has the attraction. It is the love of God, the love of Christ, that binds us to the magnet of truth. OV402 One of the prominent features of God's plan by which his love is manifested is Christ's death. R42:3* An appreciation of God's love to us "while we were yet sinners," (Rom. 5:8) must be an important cause —not only of turning men to God, but also of keeping our hearts in the way of righteousness. R42:3* His love was first; not created, nor purchased, but original, self-moved and inexhaustible. It can be known only by its fruits. R42:3* An imperfect idea of the fruit of God's love must cause an imperfect idea of the love itself, and the effect produced on our hearts and lives must correspond. R42:3*

20

1 John 4:20 *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

I love God

- The Lord especially delights to see us cultivate his own spirit of love and kindness and generosity. R5369:6 Those who have reached the mark of perfect love must keep actively engaged in the service of the Lord, laying down their lives for the brethren, as an assurance that he loves God. R2755:5 While God should be first in our hearts and affections, nevertheless our love for God is more difficult to measure than is our love for man. R3862:5

Loveth not

- Brotherly love in the Church is an indication of its godliness. R2228:1 Love to God alone is not the full manifestation of this grace; nor can there be a sincere love for God, without a corresponding love to man. R2155:5 If our hearts do not attain to the standard of love for our neighbors as for ourselves, the Apostle assures us that we may seriously doubt that we have any love for God that would be acceptable to him. R3994:1

His brother

- If we do not love the brethren so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God. R5938:3 They are mistaken who say, I long to be with the Lord and to enjoy his blessing and fellowship, yet meantime neglect opportunities to meet with the brethren, and do not enjoy their company and fellowship. F309 To our Lord and his Word we must be true at all hazards. Then comes love for the brethren—because they are his and have his Spirit, because they are seeking to walk in his footsteps. SM259 We should have love one toward the other, by having one mind, or purpose, or will, as a Church—the Lord's will; sympathizing with and consoling one another, having the proper fellowship as Body members. R5810:4 The Scriptures place the love of the brethren as one of the evidences of our having been begotten of the Spirit, and of our being in touch with the Master. R2330:2 Some are in danger of erring in an opposite direction—of manifesting a brotherly love where it should be withheld, and that in the interest of the brother. R3033:3

Whom he hath seen

- The brethren who have God's Spirit and whom we have seen with the natural sight? F376 Our Lord is represented by his members in the flesh and we see that love for the brethren means love for the Lord; hence this is one of the great tests of our relationship to him and to the Father. R3777:1 Simple

brotherly kindness toward a brother-man will the better enable you to love supremely the righteous God whom you have not seen. R1767:6 We may expect that the temptation of this hour will be considerably along the line of abiding in God's love. This in turn will imply a love for the brethren. R4253:3

How can he love God

- How can he know that he would love God. R5369:6 Be wholly in harmony and fellowship with God. R5938:3 The measure of the love which fills our hearts will find expression toward our fellow-creatures who have need of our sympathy and attention, and if we show ourselves deficient here it will imply a deficiency of our love for our Creator. R3805:5; OV210 If our best energies are spent on money-making or in some other selfish channel, how dwelleth the love of God in us? SM268

He hath not seen

- Except with the eye of faith. F376

21

1 John 4:21 *And this commandment have we from him, That he who loveth God love his brother also.*

Love his brother

- If the Father loves him and the Saviour loves him, then we too should love him. R5726:6 Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world. R1254:5 To grow in this grace of love to God necessarily implies a growth also in love toward mankind; and especially toward those who are in sympathy and harmony with righteousness. R2757:2

1 John 5

1

1 John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

Whosoever believeth

- The consecrated class. R2630:1, 2629:4 It is proper for all of the Lord's people to accept each other as new creatures in Christ. R5958:2 The new creature in Christ is a jewel of infinite value. R664:5*, 416:4*

Is born of God

- Is begotten of God. A278; R2629:5, 837:1 The same Greek word as that rendered "begotten" later in this verse. R2629:5, 837:1 If the Heavenly Father recognizes anyone as a son, it signifies that there is a nobility of character there, whether we be able to see these things in the outward conduct or not. God reads the heart. R5958:2 The Apostle is discussing the condition of a believer who has not only been justified by faith, but who is acting upon that faith and the Lord's call, and has presented himself a living sacrifice. R2629:4, 2630:1 Although the Apostle does not particularize the three steps of knowledge, faith and consecration in this verse, he implies them in verses 3 and 4. R2629:6 Our justification is not our begetting to a new nature, but, as the word itself signifies, a making right of our old natures. R2629:5

That loveth

- To grow in this grace of love to God necessarily implies a growth also in love toward mankind; and especially toward those who are in sympathy and harmony with righteousness. R2757:2

Him that begat

- Our Heavenly Father. R5958:2, 4052:2 It is safe to say that when God is associated with the matter he is always regarded as masculine; hence gennao, when used thus, should be rendered beget or begotten. R837:1; A278

Loveth him also

- How frequently the dear brethren of the Lord seriously try and vex each other, and fail to provoke to love and good works—inciting rather to strife! R5921:1 The tendency of the mutual love of the brethren is to meet frequently and, personally or through the printed or written page, to speak to each other. R2406:2

That is begotten

- To have the spirit of the Master we must love all those who are begotten of God. Q450:4; R1252:2*, 664:5*, 416:4* He who loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. R4052:2 All who belong to the Church of Christ have the spirit of love at the time of their spirit-begetting, and if progress be made in preparation for the Kingdom, that spirit of love will increase and abound more. R5921:1 "Love of the brethren" will be a marked quality in all his servant sons. R2406:2, 1254:5 As each one loves more and more the spirit of the Master, we will be found to more and more love each one; until we all get perfected beyond the vail when our love for each other will be absolutely complete. Q450:2

2

1 John 5:2 *By this we know that we love the children of God, when we love God, and keep his commandments.*

Love the children

- Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world. R1254:5 If we love God supremely. R244:3

When we love God

- We come to love God by becoming acquainted with him, his spirit, his mind—as we see it manifested in Christ, through the apostles and those entirely consecrated to him now; and through the plan in his Word. R244:3 Love to him is not a gift to be prayed for, and not a thing which is given to us, but a thing which we ourselves must develop. R244:3 The basis of all love for any person or thing is knowledge. R244:3 Through Jesus we are permitted to partake of the spirit or mind of the Father, and that spirit is the spirit of love. R244:2 This does not say we know that we love God because we love his children, but almost the reverse. We love the children because we love the Father. R244:2

Keep

- Practice. (Diaglott) R244:5

His commandments

- An evidence that we are in the race. Q155:6

3

1 John 5:3 *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

This is the love

- It proves or demonstrates our love of God. R3021:1, 2648:6

We keep

- Our obedience to the heavenly wisdom constitute the proof of our love to God. Thus also is proved our love of righteousness. R2093:3 To him and to the brethren. R3021:2

His commandments

- His law is love. The Lord's requirement is that with our hearts we serve this law of God, and with our flesh we shall do to the best of our ability. R3546:6 Not the Ten Commandments, but more or less according to the standpoint of expression. They are less in the sense of requirements on our flesh, more as respects the requirements on our hearts. R3546:6

And

- And to us. R759:5*

His commandments

- We delight therein—because they are right, good, proper. R3021:2, 2648:6 They are the expression of the most exalted virtue, the noblest benevolence, the purest love, and all the beauties of holiness. R2093:3

Are not grievous

- Burdensome. (Diaglott) R244:6 It is one thing to keep the divine commands or to seek to do so, all the while feeling more or less of restraint, lack of liberty, compulsion, duty, etc., it is another thing to obey joyfully. R3021:2, 3546:6, 245:1 If the doing of the will of God be unpleasant to us, if the sacrifice of earthly things—wealth, influence, pleasures—is not a privilege and a joy, it must be because we lack the love of God. R245:1 He who finds the Lord's commandments grievous has thus an evidence that he is not in heart-harmony with them, that he has not made a full consecration of himself to the Lord. R2648:6; E248 The consecrated class seek to do this willingly. R2630:1 So that we rejoice to sacrifice in doing God's will. R759:5* "I delight to do thy will." (Psa. 40:8) R4201:5, 245:1; E248 "Joy to find in every station something still to do or bear"—a pleasure to sacrifice earthly comforts or pleasures whenever God's will thus indicates. R244:6 This will be the evidence to us that we love God and that we are loved by him; being sealed and impressed more and more by his Spirit, the spirit of truth. R4201:5 If fear, and not love actuate us, our service will be drudgery. R244:6

4

1 John 5:4 *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

Born of God

- Begotten of God. E237; R837:1, 374:4 Greek, gennao; God being associated with the action, it should be rendered begotten. R837:1

The victory

- The conquering power. R1719:2 The faith that in all conditions is able to look up to the Lord with absolute confidence in his goodness and faithfulness, and to realize that eventually all things will work together for good to us. R2627:4, 778:5*, 628:6* Overcoming is gaining some victory over besetting weaknesses as well as over trespasses—not of ourselves, but by God's grace and the assistance of the great Advocate. R5103:1 You cannot have the grace and the power without the faith. R2108:3 Learn to apply this victory, and so it is thine, be strong in him and the power of his might. Thy defeat, through the wisdom and love of thy God, may be ordered to advance the victory. R778:4*

That overcometh

- To overcome requires energy, force of character, perseverance and steadfast, patient endurance to the very end of the present life. R1719:3 The thought of conflict is contained in this expression. No one can be an overcomer of the world who is in sympathy and affiliation with it and its general spirit of selfishness, pride, ambition, etc. E237 You are not to overcome the world by flattery, nor by joining in its follies, nor are you to overcome by teaching a Sunday School class, or joining a sectarian Church. R374:4; E238 To overcome indicates that you are not in harmony with the world, its spirit, and its methods. R374:4; E237 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) What an incentive and inspiration to noble and heroic effort! R1719:2 May all the consecrated duly appreciate their high calling, and strive to make their calling and election sure. R1586:4

The world

- The whole world is against us in this battle; it is taking its own course, ignoring God, leaning to its own understanding and pursuing its own way—its spirit, its popular methods, its ambitions, hopes and aims are all at variance with the elect Church of God. R1719:3,5 We are to exercise a definite

faith in the things that God has promised, and give no heed to the seductive vagaries of Satan, our fellow men, or of our own imagination. R5244:1 It is faith in the promises of God's Word that enables us to live separate from the world and its ideas and schemes. NS132:4 Only as we have faith in God and his Word could we possibly renounce the world, its ambitions and pleasures, and turn our backs to these, to gain the glories and honors which God has promised to those who love him. NS415:5 As we view our Lord in Gethsemane under a trial so crucial, and mark how the hand of Jehovah upheld him, let it strengthen the faith of all who are endeavoring to walk in his footsteps, to whom he says, "Be of good cheer, I have overcome the world." (John 16:33) R1801:6 During this age, while the world is under the Prince of this world, Satan, and in antagonism to righteousness and the righteous. R2304:2, 778:1*

Even our faith

- The only power which can sufficiently energize our whole being and nerve to patient endurance of tribulation, even to the end. R1719:3 During the present time of darkness as respects the fulfillment of the divine plan, when Satan is the prince of this world, our Lord puts the premium on faith. "According to thy faith be it unto thee." (Matt. 9:29) F113 Unless faith grows and develops we will lack the power to be an overcomer. F689 A faith well founded in the Word of God, examined, proved, and deeply rooted in heart as well as in head. R1719:6, 5432:4 Not merely for the knowledge we enjoy above the world in things pertaining to God, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct. F315 By such full, implicit confidence in his teaching and training as will keep us continually as earnest, diligent pupils under his guidance and instruction. R1967:2 The foundation of all our noblest endeavors will lie along the lines of confidence in God. This confidence is faith. Without faith it is impossible to please God. R5243:6 The very center and life of which faith is the holy Spirit of love to the Lord and to them that are his, and sympathetically for the world. R4919:1, 2205:1 Nothing that we have to offer to the Lord would be more acceptable in his sight than faith—in him, his power, love and promises; without which we cannot make development and be overcomers. R2654:1; F315 The shield of faith is indispensable to protection from the fiery darts of the Adversary—skepticism, Higher Criticism, Evolution and demonology. F657 The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the Adversary, and all the hosts of evil. R5425:6, 2642:6 It is our privilege to pray to the Lord to increase our faith and to increase it ourselves by learning what are the divine promises and claiming them as our own. R2642:6 Faith is God's standard; whoever has the proper standard must have works to correspond. God's favorites of the Bible have all been men of faith. R5243:3, 1720:4, 778:1* Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him. R4904:5 The exercise of faith, and the obedience which flows therefrom will enable us to come off conquerors and "more than conquerors." (Rom. 8:37) R4904:6 Faith must grasp the exceeding great and precious promises of God and appreciate their value; and also lay hold on the power of God and find grace to help in every time of need. R1859:5, 2073:5 If we neglect the throne of grace, during temptations, it is a sign that we are lacking faith, and are in that respect not fit for the Kingdom, because all who are inheritors of the Kingdom must have faith. NS228:1 Faith enables us to gain the victory over the spirit of the world, and to be separate, sanctified to God, for service here and hereafter. R5245:4, 2195:4, 1719:6 Faith is not merely belief or knowledge, but is knowledge applied, assimilated, appropriated—made a part of our habit of thought, a basis for our actions and a spur to all our energies. R1719:3 Faith, to be a conquering power in us, must go deeper than the head; it must go into the heart, and thus permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ. R1720:1 It will be to such as thus overcome in spirit, in faith, that the Lord will give the final word of his mouth—"Well done good and faithful servant, enter thou into the joys of thy Lord." (Matt. 25:21) R4897:6, 3060:4 All of our services to the Lord are valuable chiefly as proofs of our faith in his promises. R2425:4 Faith cannot live without manifesting itself. R2425:4

Faith is the overcoming power which all must have who would run successfully the race for the prize of our high calling, and be overcomers. R1719:3 Let it be the governor and inspiration of our lives—a living faith which purges and purifies and strengthens to diligence and patience to the end of the narrow way to life. R1720:4 Faith, which is now difficult and therefore highly rewarded, will by and by be the most easy and only reasonable thing; and while it will be required, being easy it will not be specially rewarded as now. R2195:4 A mere intellectual assent to the truth of God, which does not lead to activity in his service, is not faith, and can never overcome the world nor secure the prize of our high calling. R1720:4 Such a faith is not nervously looking about for something new, and always probing the vain philosophies of men to see how skillfully they can withstand the Word of the Lord. R1720:1 "We walk by faith, not by sight." (2 Cor. 5:7) F689; R374:4 "Without faith it is impossible to please God." (Heb. 11:6) F147, 315; E658, 689; R2654:1, 2642:6, 2425:4; NS228:1

6

1 John 5:6 *This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.*

He that came

- To be the Redeemer of mankind. R1411:2

Not by water only

- Not by consecration only. R1411:2 He came by baptism into water, the symbol of his full consecration even unto death. R1411:2

By water and blood

- By both typical and literal baptism into death. R1411:2 The actual fulfilling of his consecration vow, even unto death, the shedding of his blood. R1411:2 It was his consecration to the cross; his baptism in water was a symbol of his baptism into death, and because it was a symbol it became a pledge that he would die, in obedience to the Father's will. R197:5*

Spirit that beareth witness

- The Spirit of God bore witness after the water baptism that this was his well beloved Son, (Matt. 3:17); again after his baptism into death, in raising him from the dead and highly exalting him. R1411:2

7

1 John 5:7 *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

There are three

- The Spirit, the water and the blood. R1411:3 In the type the anointing oil mingled with the blood of consecration was sprinkled over the priests. R73:5

That bear record

- The succeeding words of this verse and the first nine words of the next verse are spurious; they are not in any manuscript of earlier date than the seventh century and not in the Revised Version; 112 of the oldest manuscripts do not give them; King James translators had only eight manuscripts, none antedating the tenth century, whereas we now have 700, two of which date from 350 AD. E56-58; R5748:4, 714:3, 278:4; CR245; SM494, 603:1 These spurious words are the foundation for the teaching of the catechism that "These three are one God, the same in substance, equal in power and glory." E166; R767:3 The word "trinity" is not found in the Bible. This, the only text in the Bible which seems in any way to suggest a trinity, is acknowledged even by trinitarians themselves to be a forgery, incorporated into the text about the fifth century. R5748:4, 5352:1, 1411:2, 560:2*, 369:2; OV114; Q846:4 The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when this well-known interpolation is discarded and when John 1:1 is properly understood. R5993:5, 505:2; F202; Q847:2 Because there was no Scripture, one was

manufactured in the seventh century by adding these words. OV114; R2817:5, 802:5*; E56; CR245; Q716:3; HG661:2 We believe that very few interpolations have been made intentionally, except this one; being a bold and notable exception. Others were generally the result of accident—copying of a marginal comment. R1210:2, 560:2*; E56 This interpolation was introduced by Papacy during the tenth century. R207:3 Some very ancient manuscripts found within the last fifty years show that a few verses are really no part of the Bible, but were added by unknown parties somewhere between the fifth and tenth centuries. R1536:6 The sense is complete without the interpolated words and the teaching in perfect harmony with the context, which would not be the case were the interpolated words admitted. R1411:2, 767:3; E57; CR245; Q716:3; SM494

In heaven

- Who is bearing record in heaven that Jesus is the Son of God? The Father, the Son and the holy Spirit bearing record in heaven that Jesus is the Son of God? What do they need it for? It is ridiculous! Q716:3

8

1 John 5:8 *And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.*

Witness

- Record. R73:5

The spirit

- The testimony of the Spirit at his consecration. R1411:3 The oil representing the Spirit. R73:5

And the water

- Symbolic baptism in water. R1411:3 Water is the symbol of the Word "washing of water by the Word." (Eph. 5:26) R73:5

And the blood

- The blood representing the price of our peace. R73:5 The testimony of the Spirit at his resurrection. R1411:3

Agree in one

- Agree in one testimony. Q716:3; R767:3, 197:3*, 73:5 The testimony concerning God's Son. R197:3* The three in the type bear harmonious testimony that the consecrated ones are accepted in the Beloved. R73:5

9

1 John 5:9 *If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.*

Witness of God

- As the Son is the general expression or revelation of the Father, we should expect this important testimony of the three witnesses to have reference to the revelation of God's love for the world. R197:3* It is well for man that it is God's testimony. This puts its credibility beyond a doubt, and makes certain that it will reach every one for whom it was intended. R690:5* The basis of faith is the testimony of God himself. R1328:6* It originated in God, it was given in the power of the holy Spirit, and its words were uttered by Christ, the apostles, and prophets. It varies as to time, manner, agent, and accompaniment, but it never varies as to origin. R690:5*

Is greater

- Let us not be more wise, more loving, or more just than the only living and true God who dwells in a light which no can approach unto, and whose mind is communicated to us through his Word. R1598:4 Love, wisdom and justice could never agree to let a willful sinner live to mar the peace of the holy; nor could they consent that they should be kept alive, with their wills under divine restraints to all eternity. R1598:4

10

1 John 5:10 *He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*

He that believeth

- The testimony on which faith rests is not man's, it is God's own. R1329:1*

God gave of his Son

- "A ransom for all, to be testified in due time." (1 Tim. 2:6) R690:1*

11

1 John 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*

To us

- Believers. R142:4; HG222:4

Eternal life

- Now by faith and hope, and by and by actually, "when he who is our life shall appear." (Col. 3:14) E386; R1878:4 Immortality is a glorious prize to be sought for and to be obtained only by the elect of God through Jesus. It is not inherent in all men. R560:4*, 142:4

Life is in his Son

- The testimony of God is that Christ is the life of the world. R1329:1*

12

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

He

- At present only those few who have accepted Christ in the real sense of the word. Q446:2 He who believes with the heart—not merely one with an intellectual appreciation of the fact that Christ is the Son of God and who has come into relationship to him. R4840:2 Those who have accepted Christ, and have received of his atoning merit, and come out from under the Adamic death condemnation. R5931:2; F106

That hath the Son

- Have come into vital relationship with the Savior. R5354:2, 2931:3 Now is the opportunity for coming into relationship with him as his Bride and joint-heir. R3927:1 He is our Advocate through whom we must come to the Father. R4840:6 No man can come unto the Father except by him. R1273:4 To have the Son, to abide in him, means not to abide willfully and willingly in sin, to have the Lord's deliverance from sin and his deliverance unto everlasting life. NS234:4 All of Adam's posterity will have an opportunity to accept Jesus, either as his brethren at the present time, or as his children in the next age. R4819:2 The divine plan is so arranged that none can obtain everlasting life except through a personal relationship to Christ, and the exercise of faith in his redeeming blood, and obedience to his counsels. R5354:2 Only believers can have life now, the beginning of that life which will be perfected in the resurrection. R5608:5 Jesus is God's appointed channel by which the world may obtain reconciliation, restitution, life everlasting. NS96:3

Hath life

- A right or privilege or grant of life as God's gift. E386; R1878:3 Believers are begotten to newness of life, have the new life begun in them, in the sense that their wills are accepted of God as beginnings of the new creatures which they shall be in the first resurrection. F161; R4840:2 The everlasting life provided is already considered theirs while they abide under the robe of Christ's righteousness. R5931:2 Imputed to him at the present time. R4840:2 Reckonedly, already. R1854:2 Perfect life. R1878:3 Only those coming into Christ, and through him, begotten of truth—surely nothing in this text teaches that all will be kept alive everlastingly. R1219:2, 1437:1 The blessing of life in its full, everlasting, complete sense, is coming to "all in Christ" and to none others. R3927:1, 1592:4 In the

resurrection change such will, in the fullest sense, have life. R4840:2; F161 There can be no rescue from death without a rescue from sin, and there can be no rescue from sin without a rescue from death. Under the divine arrangement they stand as cause and effect. NS234:4 This text applies now, primarily. It will apply in the Millennial age, gradually, as men shall come to a knowledge of the truth. R4840:6 Eternal life is a gift of God through Jesus Christ our Lord, to be given only to the believing and obedient. R3066:1, 1882:4 Throughout the Millennial age whoever would have life must get it through the Life-giver, who will give it under the terms of the New Covenant. R5293:1, 4840:5

Hath not life

- Shall not see life. (John 3:36) E386; R4819:2, 2059:4, 1878:3, 1592:4, 1219:2; Q328:T; SM315 But continues under the sentence of death. F106; R4840:3, 2993:1, 2841:2, 2059:4 But the wrath of God—the curse—abideth on him. HG357:2; Q328:T Hath no right to or promise of life. R1219:2 Immortal life. R279:3 Unbelievers are referred to as still dead, because of having no union with the Life-giver. F697 Those who refuse the appointed channel, Jesus, their portion will be second death, without hope of recovery. NS96:3 Jesus will not let them have life, but they will not suffer in misery, or torment. CR293; R2841:2, 1085:6 If he hath not life, how could he have torment? HG222:4

13

1 John 5:13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

That ye may know

- May be taught. E284

14

1 John 5:14 *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*

Confidence

- Pray, having faith in God. R5380:2*

According to his will

- It is evidently impossible, "seeing through a glass darkly" (1 Cor. 13:12) to always "ask according to his will." Our imperfect prayers now have to be revised by our Advocate. R469:5*

16

1 John 5:16 *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*

If

- Referring to a class during the Gospel age. R382:6, 253:2 The Apostle addressed these words to the Church. NS242:5 Those covered with the merit of Christ's righteousness, consecrated to the Lord's service even unto death. These have the full assurance of eternal life, if they continue faithfully. SM771

His brother

- All those whom we have reason to believe are fellow-members in the Body of Christ. R4625:3

Sin a sin

- Going away from God—be overtaken in a fault and difficulty, which may lead to coldness and estrangement from the Lord. We should do all in our power for his assistance. R4625:3 Sins of weakness and of ignorance, traceable to our fallen nature, which we have received by heredity. R2658:2

Not unto death

- Missteps and stumblings which may occur in the path of any through weakness of the flesh—sins

which may be repented of, reformed from, and forgiven. R4908:5, 4830:5, 3260:3, 1962:2 Which may be forgiven, and out of which the transgressor may come with valuable lessons, which will be helpful to him in future conflicts and triumphs. R3260:3 If a sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction, either partially or wholly. R2008:4

He shall ask

- We should pray for such an one—in the attitude of intercession and sympathy. R4625:3, 4626:1 The divine intention in suggesting that we should pray might be that it would aid in developing our sympathy for the various members of the Body. R4625:3 Let us bear in mind this privilege and duty of intercessory prayer; and for our encouragement let us remember God's dealings with his faithful ones of old. R1842:5 Illustrated in Moses' prayer on behalf of erring Israel and God's answer to that prayer. (Num. 14:15-33) R1842:6 If we neglect our interest in the fellow-members, it is our loss. R4626:2 This is different from praying for the world. R4625:3 If there were no members present to pray for a disaffected brother, the great Head himself would probably find some means of advocating the interests of the member. R4625:6

Give him life

- Bring him back to the life standing. R4626:1 Preserve his life. If he were in danger of going down into second death, the faithful prayer would lead to a recovery. R4626:1 Seems to correspond with the saving of the spirit in the day of the Lord, (1 Cor. 5:5) as relating to the Great Company. R4626:1 In what sense the Lord permits us to be advocates one for another is not clear, but our advocacy of each other would seemingly be offered more particularly to the Head of the Body than to the Father. R4625:6

There is a sin

- A positive doing of something which is evil. R5451:3 Something very specific. R4626:2 Kind of sin. R3083:5 A death sin or mortal sin. R1249:1, 1983:3 An individual sin. R383:1 A hopeless condition. R4872:5 Unforgivable sins. R723:4 Wilful, intentional sin against clear knowledge. R1250:1, 5440:2; HG305:6; NS162:3; Q638:2; SM772 Deliberate, willful sin; against the holy Spirit. R5453:1, 3132:1, 2612:2, 1699:1; F166; NS244:1 Against a clear knowledge of the right and wrong of the matter. R1250:1, 2612:2 The result of persistence in that which in the beginning was clearly recognized as wrong, but which, through self-will persisted in, subsequently became a gross deception. F166 The matter comes on gradually, little by little, until the heart is completely turned away from the Lord. SM772 This sin is one, though it may be committed in a variety of ways. A wrong course adopted intentionally, with a full desire to have it so. R1250:1 Eventually manifesting itself outwardly, either in a denial of the atonement or by gross immoralities. F302 The sin unto death should be looked for to approach us in one of two forms. The first is described in Heb. 6:4-9, a moral retrogression; and the second in Heb. 10:26-32, a doctrinal retrogression. SM773 This could be committed only by those who have tasted of divine grace. R2286:6; SM775 Only those who have been brought to a knowledge of God and his good Word and have received the holy Spirit—in a word, saints, are the only ones who could commit it. R253:2, 1250:2, 383:1; SM775 Going back on the blood of the covenant wherewith he was once sanctified. (Heb. 10:29) R4626:1, 138:1*, 44:1; NS162:3; Q653:1 Not simply backsliding, but open apostasy and rejection of Jesus' work of ransom and purchase. R253:2, 44:1 Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should willfully refuse it through the channel which he has appointed—the precious blood of Christ, shed for our redemption. R4835:2, 1296:4 If a wrong course were persisted in, the new will would become so weakened and the flesh so strong that there would be a gradual dying of the new will; and finally it would cease to exist. R4830:2 There is a degree of willful sin, against full light and ability that God will never forgive. R1694:1, 381:3; Q653:1 A little deflection in our attitude toward the Lord, on some point seemingly not so important, may lead farther off,

eventually to alienation from the Lord. SM776 Let us not only be on guard against the great sins, but let us remember that it is the little deflections from the divine Word that lead astray. The least deflections are very sure to bring us into trouble. SM778 By losing the divine will and voluntarily accepting the will of the flesh again, the new creature could commit the sin unto death. If the will sins it has ceased to be a new will, for the new will never sins. R4830:4 Taking on the vicious qualities: backbiting, slander, anger, malice, strife, etc. would indicate a loss of the Spirit of the Lord. R4626:3 If you have lost the Lord's Spirit you will be loveless towards those of his people with whom you come in contact. R4626:5 Recoverable only up to the point where their hearts go wrong. R4626:2 A sin for which no adequate excuse can be found. R2612:2 A matter of willfulness and a turning again to the beggarly elements of the world, from which we once escaped. R4626:2 "Every sin and blasphemy shall be forgiven unto them; but a blasphemy against the holy Spirit shall not be forgiven." (Matt. 12:31, 32) NS244:1 Typically, it may be found that the jots and tittles of Israelitish history, as well as of the Law and prophets, have a meaning and point to something. R138:4* Let us take heed to all the jots and tittles of the Master's Word; the exhortations and instructions given us by himself and the apostles. He who is faithful in the little things will be faithful in the great. SM778 Murderers, thieves and blackguards of the world, nor even the world in general, are subjects of this death. They are not on trial yet. SM770, 775:T; R1962:2 The Apostle is not referring to the Adamic sin and death, for it passed on all. R382:6

Unto death

- The second death. T40; R5264:2, 5100:5, 4830:5, 4345:5, 2759:4, 2658:2, 2612:2, 1250:6, 912:1, 383:1, 381:3, 44:2; HG222:3; Q212:6, 653:1; SM515 Destruction, contrary to the Universalist theory. R3083:5, 4345:5 There is no hope of a resurrection from it. R381:3, 5100:5, 4830:5, 44:2; HG334:6 The new creature is dead. R5452:1, 5440:2 Wilful, deliberate, intentional sin unto second death. Q653:1, 212:6; R5264:2, 4830:5, 2658:2, 1250:2, 383:1; NS162:3 A consecrated child of God could not die the Adamic death. His death would be either the sacrificial death or second death. If he should turn away from God, then it would be the second death. R5264:2; Q212:6 The Church is on trial now for either life or death, and there is no future opportunity. R4400:6 Only by intelligent neglect and refusal of the terms and assistances can they cut themselves off from the Lord and from everlasting life. SM772 They need not be hoped for, nor prayed for, because it will be impossible to renew them again to repentance. R1250:1 Only those justified who have received divine favor and knowledge, are on trial for life or death everlasting. SM772 It behooves us to be on the alert for the beginnings of evil in our hearts, which might ultimately lead on to the complete alienation, which would mean second death. SM772; R1250:6 Mortal sin; there is no hope of recovery; it is unto death, second, death, destruction. It is not covered by the ransom because it is not in any sense traceable to Adam's transgression and its consequences. R1250:1,6, 723:4 By far the smallest number, we believe, come under the class as having committed willful sin; unmitigated by ignorance or weakness. R1250:4 It would not be to God's glory nor in the interests of his faithful ones or others for him to admit to eternal life conditions any deficient in love. R4401:1 Typified in one of Aaron's four son's. T40 The conduct of one could not send another into the second death without his cooperation; but whatever influence we have may be used for either the assistance or the injury of another. R4831:1 From our present viewpoint it will not surprise us if the number going into the second death will be a considerable one. It is a high standard which God will require for life eternal at any time and on any plane. R4400:3 Whoever will die the second death will die for his own sins and not through inherited imperfections. R2759:4, 1249:5 No provision is made for sin or sinners beyond the Millennium. R4400:6. 1249:6 Real death, not just sleep. HG14:4 Everlasting destruction, not eternal torment. HG305:6, 334:6

I do not say

- It will be useless to pray or to hope for those who commit the sin unto death. F165; Q653:1 A waste of time for Christians to agonize and labor for such. R4626:3 Because "It is impossible to renew

them again unto repentance." (Heb. 6:4-6) "There remaineth no more sacrifice for sins." (Heb. 10:26) R3260:3, 4835:2, 4078:6, 2738:5*, 2707:1, 2658:2, 1699:1, 1698:3, 1249:1, 723:3, 383:1; F302; T40; HG14:5; NS162:3 To pray for it would be to oppose God's expressed will, which we have no right to do. R912:1, 2612:2, 1983:3, 1249:1,4

It

- Greek, ekeinos; also rendered "that," "those," and "he." R2001:2; E172, 204 To ask its forgiveness. R1249:1,4 Those who go so far as to commit it need not be hoped for, nor prayed for. R1250:1 The "holy brethren" should be able to discern cases in which willful sin has been committed, so that they will not pray for such, yet there is great room for patient forbearance and generous judgment in such cases. R1250:4

17

1 John 5:17 *All unrighteousness is sin: and there is a sin not unto death.*

All unrighteousness

- All imperfection. R2284:6 Selfishness is unrighteousness. R5307:1 The divine law stands whether we are able to keep it or not; and every violation of the divine law is a sin, in one sense. R5750:3, 1249:2 God's law makes no allowance for sin, but condemns it. SM304 God is not the author of sin. R870:6 According to the Scriptures it is sinful for the Lord's people to injure one another in word, act or thought. R5750:6

Is sin

- A sin is that which is more or less willfully and intentionally committed. R5750:2 In proportion as he willfully violates the divine law, in that proportion he shall suffer stripes. R5750:6, 5751:1, 2658:2, 1250:1

There is a

- Kind of. R3083:5

Sin not unto death

- A trespass is a sin committed without intention. Violations of God's law which are the result of our unavoidable weaknesses are not culpable sins, and hence not in the same category with sins more or less willful. R5750:2 Due to weakness, physical or moral. R1250:1 Venial sin. One which may be forgiven. R1249:1, 1983:3, 1250:6 One that may be repented of and reformed from—for which forgiveness and reconciliation may be prayed for, and expected. R1249:1, 1250:6 This should be our attitude toward God: "Gracious Heavenly Father, we cannot do perfectly. We pray thee, forgive our trespasses, as we forgive those who trespass against us." R5750:6 In the case of trespasses, which are unavoidable, instead of doing injury, these serve to show what points of character are weak and need to be strengthened. R5751:1 Any one begotten of God could not, so long as he is in possession of the holy Spirit, commit a sin with full intention. R5751:1 While every intentional sin against the holy Spirit must have a punishment, yet the punishment will not be the second death unless the knowledge, the sin, be a full, complete one. R5751:5 To whatever extent they are willful, they must be punished. R1249:6

18

1 John 5:18 *We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

We know that whosoever

- New creatures. R2721:3, 5491:5; Q141:5

Is born of God

- Begotten of God. A196, 278; E235; R5938:5, 5742:2, 4830:2, 4810:6, 4252:3, 3281:5, 2235:5, 2003:6, 1697:6, 1250:6, 837:1, 374:3 Greek, gennao; refers to the beginning and not the completion of our change of nature. R2440:3 To receive the beginning of a new life, a new nature. R5742:5 New

creatures. R4830:2 It is not the flesh that is begotten by the holy Spirit, but a new mind, a new will. SM392 It is starting a new life. The one receiving it gains a supernatural illumination. Thereafter he is a changed person, a new person, a new creature. He is now in Christ Jesus. R5742:3 Begotten of the spirit of holiness and truth. R5938:5, 2440:4 Those who have experienced a change of nature, who were first begotten according to the flesh, as children of Adam, and who have been begotten again—begotten of God. R5742:2

Sinneth not

- Willfully. E461; R5742:6, 4810:6, 4252:3, 3281:5, 2440:3. 1698:2 Does not practice sin. (Diaglott) R5491:6 Willingly—does not approve of nor take pleasure in sin. R2440:3 Could not have any sympathy with sin so as to willfully, knowingly and intentionally engage therein. R5938:5, 2235:5 Could not give himself over to sin—to do so would signify that he had lost the holy Spirit, and had become unholy again. R5742:6 Meaning willful sin, intentional sin; sins that are not merely shortcomings and faults, inherited from our ancestors. R5938:5, 2235:5; E235, 461 Sin in its full or absolute sense, deliberate sin. R5938:5, 2235:5 It is not the new creature that sins. R5903:4 The slightest sympathy with sin would cause the child of God to depart to that extent from the center of purity. R5743:1 Such do not sin willfully, intentionally, and other imperfections are not reckoned sins to such. R1250:6 Such may be overtaken in a fault, may err in judgment, be overpowered by the old nature, but will never sin willfully. R374:3 This text is not a guarantee of eternal salvation to those begotten of the holy Spirit, nor a guarantee of salvation from trials, temptations, difficulties, etc., but the begotten ones are under divine supervision. R4252:3 "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." (Rom. 8:4) R2440:4, 2721:3 This text does not teach that the new nature, cannot corrupt, cannot die; that a convert cannot fall from grace. R1698:1

Is begotten of God

- The Heavenly Father is the begetter in the regeneration of the Church, the Bride of Christ. E143 Greek, gennao. When used in connection with God, it should always be rendered beget or begotten. R837:1; A278 We are begotten through the truth—the Gospel. R836:3 Only those begotten of the Father have his Spirit, which is the Spirit of the Son. R5133:3 There are three steps which correspond to the natural generation; begetting; quickening into activity, zeal and labor; and birth into full spirit-power. R836:3

Keepeth himself

- By keeping very close to God, and watching our actions, our companionship and our conduct. R5743:4 Picturing to our mental eyes a charmed circle within which God's people may come; not a fence, but merely a line of light which can easily be overstepped. Inside is the Lord's favor; and he as the Head is the center. R5148:4, 5743:1 The Lord himself is the great center of righteousness, purity, truth. All who are on the side of righteousness, purity, truth, will shun sin, will have no fellowship with it. R5742:6 We should conquer ourselves; and control this body which is of the fallen race. R5923:6 From yielding to temptation. R4252:6 Watch our actions, our companionship, our conduct; abide "in the secret place of the Most High" (Psa. 91:1); "Make straight paths for our feet." (Heb. 12:13) R5743:4 The Spirit of God operating in the sons of God always makes for righteousness and hates sin. R5440:2 By resisting the devil and not allowing his seductive arguments to have weight with us. We have the sure word of prophecy. If we love the Word of the Lord, we shall seek to be guided by it. R5184:3 In proportion as we are near the Lord, we are under divine protection. R5743:4 Each consecrated child of God may see the way of escape which God has provided and may use the same and thus be in line with the Lord's provision and amongst the shielded ones, the very elect. R4253:2 The assurance that we are now in the time of special testing should put us on guard; and we should watch and pray lest we enter into temptation. R2003:6 He will keep constantly on guard, watching himself, just as a watchman guards the castle of the house. He watches all the doors, all the avenues of access. R5742:6 "Keep yourselves in the love of God" (Jude 21) was never a more

necessary command than at present; and we may expect that the temptation of this hour will be considerably along the line of abiding in God's love. This in turn will imply a love for the brethren. R4253:3, 1889:5 "Abide in him," "Abstain from all appearance of evil," "Take heed to yourselves," "Forget the things that are behind," "Mortify your flesh," and earthy desires and ambitions. Keep close to the Master. R5148:5 Our Lord Jesus, the first begotten of the Spirit, will keep all the younger brethren begotten of the Spirit, keep them from the injury which Satan would otherwise do them. R4252:3 The Church has been beset by the great Adversary and had fiery trials, but have also had the protection of him that was begotten of God, the Lord Jesus, who is keeping the faithful from the power of the Adversary. R4253:1

And that wicked one

- Satan, whose very existence is now denied by many. F609 The Adversary. R4870:4 The Evil One. R4252:6 Satan is represented as a wily foe. R5743:1, 1889:2, 1684:6 The Adversary is ever ready to drag us into the darkness of sin, doubt and despair. R5148:5 In proportion as we waver in our loyalty, we come nearer to the Adversary. R5743:4 The new creatures are to keep themselves from the wicked one. R4830:2, 5923:6 We are not to suppose that every trial or difficulty which besets us is of the devil, but rather to remember the Apostle's words, "But every man is tempted, when he is drawn away of his own desires and enticed." (James 1:14) R4810:6 In order to deceive the child of light, Satan transforms himself into an angel (messenger) of light; for well he knows that he would not deceive them if he were to present himself as a representative of sin. R5184:2 All who so love sin and willfully do it and approve it after they have a knowledge of the truth, are children of darkness, who love darkness and who thus show that they have the spirit or disposition of Satan. R5938:6, 2235:5 The evil day with which this age shall end will have the severest trials ever known to God's people, and they will have the greatest need known for the armor of truth and righteousness. R4253:1

Toucheth him not

- Catcheth them not. R2161:1, 1697:6 Does not injure. R5742:6, 4252:6 To ensnare us mentally, morally or otherwise. CR441 The Little Flock are so heartily opposed to sin and so earnest about the keeping of their garment unspotted that the Adversary gets no hold on them. R2161:1, 4870:4, 1799:6 The Adversary can never touch our real selves as new creatures, save by our own unfaithfulness. R5540:4,2, 5742:6, 4252:6, 1799:6; Q649:1 We are to keep near to the Lord, near to the truth, that thus the Adversary touch us not. CR441; R5148:5 We are not to enter into a personal combat with the devil. We are no match for him. But we are to resist him. R5923:6, 5184:3 In the midst of temptations of the Adversary the Lord provides such protection, defense, and assistance, as is not only necessary for us to come off victors but to keep us from yielding to temptation. R4252:6 We pray, "Abandon us not in temptation, but deliver us from the evil one"—suffer him not to touch, injure, overthrow, or destroy us. R4252:6 Any sympathy with what is not in fullest harmony with the mind of the Lord would carry us closer to the place of danger; and we would be in danger of being caught by the great Adversary and his demon host. R5743:1, 5148:5 Outside our charmed circle are the powers of evil. These are sometimes allowed to touch our earthly interests and temporal affairs, but the demon influence is not permitted to really touch the new creature. R5148:5 The mortal body is counted as being dead, and his mind, his will is reckoned as the new creature adopted into the family of God. From this standpoint we can say of the new creature that he is holy. R5035:3 The Little Flock will not fall under the pestilences and arrows of Spiritism, Higher Criticism, Christian Science, etc. "Because thou hast made the Lord thy Refuge, no plague shall come nigh thy dwelling." (Psa. 91:9) SM289 Satan can have no power over God's people, except by divine permission, and in such cases all things which he permits will work for their good, if they abide faithful to their covenant with him in Christ. R1684:6, 4660:5, 2721:3 While obedient to the Lord, we are entirely safe—but the slightest yielding of the will, as through curiosity, is dangerous. R5355:1 For any one who may be touched by the Adversary and temporarily ensnared, God is full of loving-kindness and his mercy endureth forever for all those who desire to live in harmony with him. R5148:5 One might

endanger himself without actually sinning. His heart might still be true to the Lord, yet he might be touched by sin by being involved with others in some way. R5743:4 While the Lord is abundantly able to work miracles for the protection of his faithful followers, and for their deliverance from the Evil One; he usually uses human instrumentalities. R4252:6 The Lord's special provision for keeping us from the power of the Evil One is the present truth, which he has supplied largely through the Watch Tower publications. R4253:3

19

1 John 5:19 *And we know that we are of God, and the whole world lieth in wickedness.*

The whole world

- They are still children of wrath. SM334, 348:1; R3458:1 Satan does not need to make attacks on the world. He attacks only those who have escaped from his thraldom and who have new hopes and aspirations, and those who are trying to get free from him. R5896:4 If our Redeemer had made an application of his merit for the world when he ascended, it would have taken away the sin of the world; but he did not do this. R5621:3; CR490

Lieth in

- Lies under. (Diaglott) E610 Under control of. R1684:6 Ever since Adam fell. R5167:2, 5093:1, 1316:1 Still lieth. This declaration was made not before, but during, the Gospel age. SM240 After six thousand years it is still true. NS768:2 The world is still not redeemed in a judicial sense. Q375:3

Wickedness

- In the wicked one. R5896:4, 5621:3, 5352:5, 5299:5, 5167:2, 5115:2, 5093:1, 4832:2, 4574:4, 4546:2, 3365:6, 97:5; NS88:1, 548:4; OV152; SM240 In the Evil One. (Revised Version) CR490 In darkness. R4987:6 Under Satan's influence; under the powers of darkness. SM240; R5352:5; T90 So strong are the powers of the prince of darkness influencing the minds of the world. R5352:5 Under the curse, the sentence. Reconciliation has yet reached merely believers. R3708:6 Man is fallen, and has lost much that he once possessed; Satan is now his master and prince. R1685:2 The standing of all in God's sight is that of children of the devil. "Ye are of your father the devil." (John 8:44) R1005:6, 761:2 Slaves of sin and death. R5299:5 The Church alone has escaped the condemnation upon the world. SM348; OV152; R5769:6, 5621:3, 4546:2 Because our Lord did not apply the merit of his sacrifice to unbelievers. R4310:4, 5079:1, 4546:2 Only a few are yet free from condemnation. The wrath or condemnation of God abideth on all others, and will end in final destruction, if not removed, either in this age or the next. R606:3, 5115:2; NS548:4 By nature mankind are all children of wrath. (Eph. 5:19) They cannot fall any further down. R5093:1, 5079:1, 3365:6 The world of mankind will not be children of wrath after the application of our Lord's merit. Q445:T, 375:3; R5079:1, 4832:2 Jesus, the appointed Mediator between God and men, has not yet taken up his work for them. R4574:4, 4832:2; Q375:3 Satan has the power of death—including disease—subject, no doubt, to some divine regulations; but just what his limitations are we may not clearly distinguish. R1684:6 The devil has men in such a condition that they cannot think of God as being good. R5769:6 "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4) R4901:3; T90; CR424; NS548:4 "Darkness covers the earth—gross darkness the heathen." (Isa. 60:2) SM240; T90; NS88:1, 768:2

21

1 John 5:21 *Little children, keep yourselves from idols. Amen.*

Yourselves from idols

- Permit no person or thing to supplant God himself in your affections and reverence. E284 Only God is worthy to be enthroned in our hearts; only principles of righteousness and truth are worthy to control our lives; only incentives which his wisdom and goodness present are worthy of our ambition and effort. Everything that is short of this partakes of the spirit of idolatry. R1836:4 Not by loving

husband, wife, child, parent, brother or sister less, but by loving the Lord more. R3863:1 Some idolize husband, wife or child; some wealth; some worship fame; others set up selfishness as their idol; and some worship a sect, a party, a faction. R3386:5, 5298:5, 1836:1 Allowing such to take the place in our hearts which properly belongs to the Lord only. R3386:5 In many respects the idol of self is the most horrible one of all, the meanest looking. Some serve self, minister to self, comfort self, please self etc., instead of God. R3386:6 The tendency to formulate and reverence the creeds instead of the Bible has been manifest ever since the first one was made—the Nicene Creed—AD 325. R5298:5 Idolatry is not the blind reverential adoration of a superior dignity or power or moral worth; but it is willful and sinful devotion to degrading self-gratification. R1835:6 Idolatry is the synonym of evil; it precludes the recognition of the one true God, whose purity and holiness are directly adverse to the spirit of idolatry. Paul gives an apt description of it in Rom. 1:21-32. R1835:6 The making of images, and allowing them to divert and absorb our worship of God is one of the greatest trials and tests which come to spiritual Israelites. The love of money and of the things which money can procure leads into idolatry. R5298:4 The sin of idolatry is most prominently set forth in the Jewish Law, the very first commandment being, "Thou shalt have no other gods before me—for I, the Lord thy God, am a jealous God." (Exod. 20:3, 5) R1836:1 Before we judge Israel harshly let us see to it that no semblance of the same sin lies at our own door. R1836:1 All covetousness is idolatry. "Ye cannot serve God and mammon." (Matt. 6:24) The sin of covetousness, the worship of mammon, the idolatry of money, is the great sin of Christendom, the antitype of fleshly Israel. R1836:1 Moses' return from Mt. Sinai corresponds to the second coming of Christ; marking the idolatrous worship of the golden calf as corresponding to the present worship of mammon on the part of Christendom. R1836:4

2 John

General

- **2 John**
- This epistle was written to a private individual. What is true of one individual, however, would be true of a number of individuals in the Church of Christ, since we are members of the body. QB41:3

2 John 1

1

2 John 1:1 *The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;*

The elder

- John was an Apostle, but to be such he must be recognized as an elder in the Church. F244

Unto the elect lady

- A letter from John to a private individual. What is true of one individual, however, would be true of a number of individuals in the Church of Christ, since we are members of the one Body. Q41:3

6

2 John 1:6 *And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.*

After his commandments

- "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." (Gal. 6:16) R1589:5

7

2 John 1:7 *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

Are entered

- Went forth. (Diaglott) R1994:1*

Is come

- Greek, erchomia. R909:4 Greek, erchomenon. R1993:6* Did come. (Diaglott) R909:1*, 1993:6*; E299 Not "is coming." R143:6, 149:1 The construction of the Greek signifies a past coming. R909:4 A "coming in the flesh" already in the past, and having no reference whatever to a future event. R909:5, 293:4*, 148:3* The context proves beyond peradventure that an occurrence of the past is referred to. E298

In the flesh

- Infidels in common with Jews deny that Jesus came in the flesh. In the early days of the Church before false christs and false systems had come in, it was more easy to define a Christian than now. R143:6

Antichrist

- The counterfeit nominal system, the "Man of Sin"—an organized body. No reference to a sinful individual. R980:2 See comments on 1 John 4:1-3.

8

2 John 1:8 *Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*

A full reward

- The high calling, joint-heirship, the Kingdom, the divine nature. R4079:4 Only the "more than conquerors," will gain the prize. The faithful are but a Little Flock, heirs of the Kingdom, joint-heirs with their Redeemer. R4078:3, 4079:1; SM261 It is proper that every child of God should look to it that he win the great prize, that he be not one of those merely "saved so as by fire." (1 Cor. 3:15) NS506:1 It is in great mercy that the Lord will deal with the Great Company. These will be saved with the lesser salvation—on the spirit plane, but not as partakers of the divine nature, nor joint-heirs with Christ. R4079:1, 5949:6 Those who do all they have covenanted to do receive the full reward. R5949:6

9

2 John 1:9 *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

Transgresseth

- Whoever commits wilful sin unto death it will surely become manifest outwardly—by their lips, if they are doctrinal transgressions, or by their immoralities if they have turned to walk after the flesh. F302

Abideth in

- One cannot be in Christ without being in his doctrine. R811:4*

Doctrine of Christ

- That the Son of man came to give himself a ransom for all. R3142:6, 5948:5, 1482:5*, 1453:4 Teachings of the Bible. R5052:6 The word of God and the doctrine of Christ are identical. R811:4

The Father

- The world may not call God Father, but we "have received the spirit of adoption whereby we cry Abba, Father." (Rom. 8:15) R520:6

The Son

- Who are made nigh by the blood of Christ and have made a covenant of self-sacrifice. R520:6

10

2 John 1:10 *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:*

Come any unto you

- A man, or a paper, professing to be a teacher. R1453:4 As a would-be teacher of the flock. R3142:6 Among those whom we bid God-speed as faithful brethren in Christ, it is our duty to judge as to whether they are still faithful when the magnet of truth makes their judgments so manifest in this day of the Lord. R1362:5

Bring not

- Bring any other doctrine. R753:6 Not pointing to Christ as the door to the sheepfold, but trying to teach men how to climb up some other way. R3200:4 Those who wrest (twist) the Scriptures and thus turn the truth of God into a lie. R1575:3

This doctrine

- The confession that Christ came into the world in the flesh to redeem our race, etc. R3035:1 To discern between truth and error, we ought to know what we believe and why we believe it, then be bold and uncompromising in declaring it. R3200:5 Those who have real and sincere faith in God are willing to take him at his word; and with these the first principles of the doctrine should long ago have been established. R3200:4, 3034:6 Not referring to slight differences of understanding, but radical differences, all of which may be quickly proved by the test of the ransom doctrine. R5949:1, 3034:6, 1860:6 A false gospel. R2675:3 Doctrinal disorders are among the chief. R1575:3 There is generally less danger from immoral persons who desire fellowship than from those who become doctrinally corrupted. R1453:5

Receive him not

- These should be considered and treated as of the world; not to be numbered among our friends, for the friendship of such is enmity against God. R5949:2, 1861:1 For those whom we recognize as being doctrinally astray from the foundation principles of Christ very drastic measures are appropriate—a proper showing of our disfellowship with the false doctrines taught. R3035:1 A proper protection so that our influence shall not be in any manner or degree used to uphold the denial of the fundamentals of the Gospel. R3035:1 It is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth. R3200:4 Those who would affiliate with those who commit wilful sin unto death, would be accounted as taking their places as enemies of God and as partaking of the evil deeds or doctrines, as the case might be. F302 Not referring to those who never knew the truth, but those who have known it and have been blessed by it, and who have afterward turned away from it. R1589:4 "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) R1320:5, 1482:5*, 1453:5, 753:6

Into your house

- Be careful not to entertain, not to assist. R2675:3, 5949:2, 1861:1

Neither bid him

- Nor his work. R5949:2, 1861:1 We are to love righteousness and hate iniquity and oppose it, even to the extent of refusing to fellowship with those who continue not in the doctrine of Christ. R1254:5, 753:6

God speed

- Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience. R5949:2, 1861:1 Or in any way encourage or approve, any person or journal which denies that we were "reconciled to God by the death of his Son," (Rom. 5:10) who gave himself a ransom for all. R735:6, 1453:2 Except we judge of one's course by his fidelity or infidelity to the truth, we shall be endorsing error quite as often as truth. R1362:5

11

2 John 1:11 *For he that biddeth him God speed is partaker of his evil deeds.*

Biddeth him God speed

- To encourage or assist. R1712:3, 735:6 Or who even indirectly helps to spread the "damnable heresy" (2 Pet. 2:1) that we were not bought by the Lord. R3142:6, 2675:3 When we meet false, seductive teaching, we must without strife and to the best of our ability unmask it and be careful neither in word nor deed to wish it God speed. R3185:3, 3035:1, 1320:5 To claim a generosity and benevolence beyond that expressed in the Word of God, is to assume superiority to God, and is very un-Christlike. R764:5

Is partaker

- To endorse one who is pursuing the path of darkness is to add our influence, in some measure, at least, to the error and in opposition to the truth, and we thus become partaker of the evil deeds. R1362:5 He who sympathizes with the evil doer whom God condemns, is partaker of his evil deeds. R764:5, 1712:3 It is the duty of under-shepherds to protect the flock from deceptive wolves, as well as to feed them meat in due season. R3142:6, 1712:3, 1589:2

Deeds

- Work of him who publicly and openly does so. R3142:6

3 John

2

3 John 1:2 *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*

In health

- In this day of general awakening and independent thinking, many are coming to realize the wonderful power of the mind over the body. SM322, 332:1, 335:T Let us hearken to the voice from heaven, saying "Look unto me, and be ye saved." (Isa. 45:22) Spiritual Israel enjoys God's favor during the Gospel age, and is promised spiritual health, wealth and prosperity. SM329 "Cleanse yourselves from all filthiness of the flesh and the spirit (mind)" (2 Cor. 7:1). Purity of thought, word and deed are inculcated by the words of Jesus and the apostles. SM335 Perfect love filling our hearts will cast out fear and selfishness. Our whole bodies may be full of light and be refreshed, reinvigorated and strengthened. SM337 In proportion as we allow the peace of God to rule in our hearts we shall be refreshed, reinvigorated in mind and in body. SM338 In proportion as we by faith grasp the promises and daily strive to maintain our relationship with the Father and the Son, our faces will show joy, peace, patience, love—written in the lineaments of our faces. SM338 "Be of good courage and he shall strengthen thine heart." (Psa. 31:24) "As our days, so shall our strength be." (Deut. 33:25) "Let not your heart be troubled, neither let it be afraid." (John 14:27) SM333 To those who take a position of full consecration of heart, mind, body, talents, everything to the Lord, the Scriptures give valuable assurances which should strengthen every fiber of the human body. SM340 A rock foundation is presented in the Word of God for those who have the proper faith and can claim the promises. SM333 Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind. The Body and mind are both strengthened by thinking about things noble, good and pure. (Phil. 4:8) SM338 We are not to place too high an estimate upon the present life and health. We are to be content with such things as we have, and to allow all of life's experiences to bring us more and more of the peace of God. SM339 In many false teachings the reward of health is sought from purely selfish motives. Health is frequently secured as a reward for systematic falsification—as in Christian Science, etc. SM326, 322:1

As thy soul prospereth

- In laying down our lives in the Lord's service we shall find rest and peace of mind which comes through believing and will be a favorable influence as respects our physical health, peace, joy, blessing. SM339 "Blessed are the pure in heart, for they shall see God." (Matt. 5:8) SM335 We have a better foundation of reason and logic built upon the redemption sacrifice of Christ and the blessings which God's Word assures us flow from it. SM330, 336:T The cleansing, purifying, transforming work is in the heart, and if we get the heart right the effect will be proportionate cleansing and purifying of the flesh. SM335, 337:T "As a man thinketh in his heart, so is he." (Prov. 23:7) If our hearts condemn us not, we have peace with God. SM339

7

3 John 1:7 *Because that for his name's sake they went forth, taking nothing of the Gentiles.*

Taking nothing

- The traveling "elders" in the early church all seem to have strenuously avoided asking or receiving anything from those whom they were seeking to win to Christ. R1822:4

8

3 John 1:8 *We therefore ought to receive such, that we might be fellowhelpers to the truth.*

To receive such

- The apostles desired that the truth take such hold upon them that they would take pleasure in giving for the spread of the truth. R1822:4 In introducing brethren to the churches, force and authority are ignored, while the liberty of all is respected; entreatingly giving the reasons why those commended should be held in esteem. R1822:2

Fellowhelpers

- But the caution was sometimes given that the spiritually minded would receive the Lord's counsel through his mouthpieces, the apostles. R1822:2

9

3 John 1:9 *I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.*

Diotrephes

- Some of the elders became self-seekers, and spoke evil of the apostles, yet were not anathematized: the church was merely cautioned as to how to judge, and another more suitable brother was suggested, not appointed; indicating that full liberty was accorded to each congregation. R1822:2

Us

- The apostles. R552:4

10

3 John 1:10 *Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.*

Remember his deeds

- Of Diotrephes. R552:4

Prating

- Speaking. R552:5

Casteth them out

- Having gained influence over the church in that place, Diotrephes cast out those who received the apostles. R552:5

11

3 John 1:11 *Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.*

Evil

- John warned the church against the evil influence of Diotrephes. R552:5

12

3 John 1:12 *Demetrius hath good report of all men , and of the truth itself: yea, and we also bear record; and ye know that our record is true.*

Demetrius

- Quite possibly the same person who led the riot at Ephesus (Acts 19:38) and afterwards became an active Christian; as he was an active opposer of Christianity and a supporter of Diana. R3159:3

14

3 John 1:14 *But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.*

Friends salute thee

- Whenever there was opportunity the churches in one place were prompt to send Christian greetings and benedictions to those in other places; and all were in line with the basis of "one Lord, one faith, and one baptism." (Eph. 4:5) R1895:4

Jude

1

Jude 1:1 *Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*

Jude

- Thaddeus. (Matt. 10:3) R3044:2

3

Jude 1:3 *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*

The common salvation

- The salvation from sin, from death, from human imperfection to human perfection; full restitution and life eternal. R4398:1 A general salvation for the world of mankind, as distinct from the special salvation of the elect. NS392:5, 395:4, 653:1; R611:5 A different salvation from the salvation for the Church, the Body of Christ. R5063:6, 742:1, 611:5 The general salvation to human life and its privileges. R611:5 Jesus' death for the world entitles all to life, the life lost in Adam. R327:6* This salvation comes in advance to the Church. The advantages of restitution are imputed to them on account of their faith. R4398:2, 611:2; Q619:2 This salvation is once for all (only once) "delivered to the saints." R352:4*

Earnestly contend

- With gentleness, long-suffering, patience, brotherly-kindness, love; not anger, hatred, malice or strife. R5057:4, 5056:6, 4803:5 Not in a biting and devouring manner. (Gal. 5:15) R3858:3, 3752:4 In a spirit of love; the spirit of Christ. R2804:1, 3031:4, 397:2 For the truth against error, but not against the brethren. R3752:4 Not to be captious or contentious over non-essentials; to make mountains out of trifles. R4803:5, 4008:3 One might be contentious for some pet theory of his own, rather than for

those principles of righteousness which the Bible inculcates. R5057:4 Man-made differences should be ignored, and only those doctrines which the Scriptures clearly and distinctly set forth are to be insisted upon and contended for. HG750:3 Pride is a part of selfishness; therefore in contending for his own ideas one might be cultivating pride. R5057:4 Not from motives of self-glorification, but from love for the truth, the Lord, the brethren. R4803:5 Against the selfish human and devilish arrangements which prevail at the present time. R5057:4 Especially since Satan is on the alert continually to take our faith from us, or to turn or twist it to our loss or injury. R4527:4, 4534:1 Sometimes Satan's arts seem to be employed to get those who are trying to live godly into contention with each other by making unimportant things seem important. R5117:2 Fight earnestly. R3274:3 While striving to maintain unity of spirit in the bonds of peace (Eph. 4:3), yet never sacrificing truth for either unity or peace. R397:2

For the faith

- Faith in the Redeemer's sacrifice, in our justification, in the glorious promises of God's Word, in the Lord and the brethren. R4527:4, 5557:3, 5057:1, 4533:6 In the divine plan, in the Redeemer, in the efficacy of his death, etc. These matters are positively stated in the Bible—not left to deduction, as in the case of chronology and all matters based upon chronology. R5348:5 Of which the Atonement, the Ransom, is the center or hub. F630; R4008:3, 2532:4 In Christ Jesus, the Deliverer of mankind from the power of sin and death. R5557:3 Faith that God will use the seed of Abraham to bless all humanity. R5245:4 The faith that has confidence in God, has led to a consecration even unto death; that would not take back the sacrifice, but which delights to see it consuming, hoping thereby to share in the glory that shall follow. R2770:6 Which cannot subsist or increase unless knowledge shall increase, based upon the divine revelation, and coming into harmony with the Almighty, so as to be able to apply the promises and to recognize that they belong to the individual. R4731:3 Which illuminates the hearts of all the humble. R1421:2 Composes the household of faith. (Gal. 6:10) SM636 Which is the spiritual walls of Zion. R4778:4 By pointing out the snares of the adversaries of the truth, by calling attention boldly and fearlessly to every pitfall and placing the light of truth over it. R1128:1
- "The high [heavenly] calling, which is of God in Christ Jesus." (Phil. 3:14) "Looking unto Jesus, the author and finisher of our faith." (Heb. 12:2) CR424 "Precious faith." (2 Pet. 1:1) R2137:1 "Building up yourselves on your most holy faith." (verse 20) SM127 "I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that he was buried; and that he rose again the third day." (1 Cor. 15:3, 4) R1572:2 Paul condemns those who taught that the resurrection was past already and overthrew the faith of some. (2 Tim. 2:16-18) R119:5* It cannot be expected that everyone will love us and speak well of us because of our stand. R5657:2* Certain doctrines are all-important to true union among true Christians. D173; R4008:3 The apostles foretold of the falling away of the church from the faith. HG655:5 Nothing is plainer than that our sectarian divisions arose from our neglect and loss of "the faith once delivered unto the saints." OV284 Many theological teachers today are denying the Bible and advancing strong arguments in favor of Higher Criticism, Evolution, etc., thus growing worse and worse in repudiating the faith once delivered. Q853:2; NS816:1 Let us discriminate between the errors of the "Dark Ages," which have come down to us in the various creeds of Christendom, and the truth of God's Word, which to some extent was intermingled with the errors. HG420:3 Not Higher Criticism, Evolution, Christian Science, Theosophy and other Bible-denying theories. E62; R4778:2, 2137:1 A word of encouragement to those who are struggling against philosophies and science so-called respecting Evolution through human conceptions of salvation contradictory to the Bible. HG420:2 A heart-quality of trust in the Lord, acquired through the knowledge of God and acquaintance with him. R4731:3 This means more than intellectual and even heart (saving) faith in God and in Christ. CR424* The life of Christ—the life principle taken in, lived (eaten), and manifested in loving labors and sacrifices for the good of others—is the beginning of a higher life, the pledge of immortality.

R327:6*

Unto the saints

- The truly consecrated among professing Christians. R1139:1 For the Church only. CR424*

4

Jude 1:4 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

Are certain men

- The Grecian philosophers. E286

Into lasciviousness

- Self-exaltation, taking advantage of the spread of truth to add to their own influence and apparent wisdom, and introducing their own false teaching. R552:5

The only Lord

- Greek, despotes, sovereign. E70

5

Jude 1:5 *I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

Ye once knew this

- But from which they were in danger of being turned aside. R552:5

Afterward

- Literally, the second time, thus illustrating the second death. R1450:1*

That believed not

- Everlasting life through Jesus Christ is only to those who obey him. R1265:4

6

Jude 1:6 *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

And the angels

- All the angels were exposed to a peculiar temptation in connection with fallen mankind. They were subjected to a great test as to their obedience. R5429:5, 5706:3 Angels who previously had been holy and obedient, became transgressors. F620; R4976:1 The "spirits in prison" which were disobedient in the days of Noah, preached to by Christ's death and resurrection. R4068:5; HG727:6 For 4,400 years the fallen angels have been exiles from God. R5160:5; SM118 These fallen angels are the demons or devils, the evil spirits, lying spirits, seducing spirits. R2171:3, 4577:3, 4521:2, 4068:3, 3771:3; SM196, 198:2 Angels of darkness, wicked spirits. (Eph. 6:12) R2843:6 We should not be surprised if some of them have repented. R5019:5, 5043:5, 4880:3; Q20:T; SM196, 98:1

Which kept not their

- They assumed human bodies for sensual reasons; to live as men and bring forth a new race. (Gen. 6:1-4) R5622:5, 4976:1, 2843:5; E104; SM97 Degraded their nature. R777:2; SM97 Preferred to live on the earthly, animal plane. R4682:2, 5019:1, 3934:4, 2843:5; OV17

First estate

- In which they were created, the spirit or angelic condition. SM195, 547:1; R4682:2, 3934:4, 2171:4 Of purity and sinlessness. R254:2, 2843:6, 892:6 Fell from their holy estate. R5706:3

But left their

- They left their own proper condition of living and nature that they might live on a lower plane; live in sin. SM196, 97:T; R5115:6, 5019:1, 2843:5 In violation of the divine arrangement. R5115:6; SM97 "Which sometime were disobedient." (1 Pet. 3:20) R4976:1 Misused human bodies which they had

been privileged to assume for benefitting and assisting mankind. R3934:4 God foreknew, foresaw, this fall, as he did Adam's. R2843:6 The test of their faith was much greater than is ours. R5116:1 Thus God tested the faith of the holy angels. R5115:6

Own habitation

- Condition as spirit beings. R5160:1, 2171:4, 1679:2, 1678:2; PD17/26 Their own nature. R2843:6

He hath reserved

- Confined; isolated from fellowship with God and the holy angels, and hindered from having intercourse with mankind as previously. SM98; R5043:4, 4682:2, 2843:6; Q17:T Consigning them to Tartarus, the atmosphere of this earth, mistranslated hell in our Common Version. (2 Pet. 2:4) SM97, 195:1; R5043:5, 2646:4, 254:2; Q19:5 Cast them down to tartaroo; literally, the lower atmosphere; hence the devil is called "the prince of the power of the air." (2 Pet. 2:4; Eph. 2:2) HG30:2 Because of their violation of God's covenant. R5162:2 Restrained at the time of the flood. R4521:2 A penalty of restraint instead of death sentence, as in the case of man; thus manifesting God's "much diversified wisdom." (Eph. 3:10—Diaglott) E413; R1670:4; Q20:1 When these fallen angels break loose from their restraints it will result in the whirlwind or four winds let loose upon the earth. Q737:2

In everlasting chains

- Having their liberties restrained, no longer permitted to materialize and thus to associate with humanity. R5043:5, 4068:2, 777:4; SM118; Q17:T Which have, since the flood, hindered them from materializing in human form, and obliged them, if they would have anything to do with humanity, to do so secretly or through agents, mediums, witches, etc. R4068:2 Age-lasting chains of restraint, forbidding them to appear as men. This power has not been forbidden to the holy angels. R1678:2 The "spirits in prison" which were disobedient in the days of Noah, preached to by Christ's death and resurrection. R4068:5; HG727:6 Restrained in darkness and kept from using their powers. Q20:1, 671:1 Isolated from the Lord and the holy angels, these fallen angels are since known as demons, or devils; and are cooperating with Satan "the prince of devils" (Matt. 9:34) as mischief workers amongst men. F620; HG752:2; SM97 Restricted as respects their powers of fellowship with the holy angels and being no longer privileged to appear as men, they still seek human fellowship, endeavoring to gain possession of human beings. NS805:3

Under darkness

- Not permitted to exercise their powers in the light. R2171:4, 4976:2; PD17/26; Q671:T, 20:1 The darkness of the night. Q804:3 The first and foremost condition of all their manifestations. They cannot endure the full glare of a tallow candle, even though placed in the farther corner of the room. HG30:2 It is possible that some of these limitations may ere long be removed, gradually. R2171:4, 266:5, 3490:2; Q671:T Some limitations as to darkness may gradually be removed to allow them to work deceptions or "lying wonders" in the daylight—as they are now attempting to do—more than ever has been known since the flood. HG725:2

Unto

- Until. R2171:4, 1679:3, 266:5; Q464:2; SM196 This would seem to imply that Satan will have no part in the judgment of the great day. R5019:2 "Until" seems to imply that when we reach that time, then the restrictions are broken, and materialization may again be possible. Q464:2; R3490:2, 2171:4, 266:5; PD17/26; SM118 Through spirit-mediums (who know not that they are mediums of the fallen angels), the demons are now telling that shortly they will have power to materialize, as of old. SM118; R4070:4, 3490:2, 1643:1, 266:5 That they do now materialize, and appear in the actual likeness of the person they choose to represent, is placed beyond all reasonable doubt by the testimony of numerous and creditable eye witnesses. HG30:3; R4069:4; SM119 The demons will have considerable to do with stirring up the great "time of trouble" (Dan. 12:1) with which Messiah's Kingdom will be established. R5059:1, 4070:4; Q22:3; SM198; PD17/26

The judgment

- Greek, krisis, trial. R1679:2, 4069:1 Decision time. R4070:5 In the sense of trial, and not sentence.

Q22:3, 17:T; R4879:3, 4069:1 This trial, or judging, or testing, will be along the line probably of their previous trial or testing. (Gen. 6:1-5) Q16:6; R4070:4 They needed not to be purchased before they could be judged or tried, because they had not been sentenced to death and are not in death. R1853:6, 1680:4, 4069:2 We may assume that some, having witnessed the manifestation of God's love in sending Jesus, have fully repented, ceased their deception of humanity, and are hoping for some leniency in the judgment. R4068:3 In the immediate present and within the next few years. R4070:4, 5576:6, 5429:5; SM548; Q22:3 "God spared not the angels that sinned, but . . . reserved unto judgment." (2 Pet. 2:4) R2171:4, 1679:2; F620; PD17/26 "Do ye not know that the saints . . . shall judge angels?" (1 Cor. 6:2, 3) R4068:5, 4879:3, 1679:3; Q19:4, 672:T It is possible that the saints on this side of the veil may have something to do with their judging; reproving, exposing, condemning them. R4070:5

Of the great day

- The Millennial day, when we may expect them to work lying wonders in the daylight. R2171:4, 3727:1, 1679:2 The seventh day, the great day of Messiah; of the Kingdom of Messiah, the Sabbath day. R4879:3 The day of Christ, the thousand-year day; at this very time we find evidences that these fallen spirits are obtaining more liberty. R4976:5, 4069:3, 3727:1, 3490:2 Refers to the present time before the judgment of the Millennial day. We surmise that as they are getting loose now, they imagine that God is not able to hold them. Q22:3 The day for which mankind is also waiting for its trial. R1679:2 The permission for them to find and use means of materialization and communication with mankind will furnish the special trial and testing of the fallen angels. It will prove which of them are sorry for sin and at heart now loyal to God, and which are otherwise. It will be within the period of man's day of trouble. R4070:4

7

Jude 1:7 *Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

Sodom

- "I [God] took away them as I saw good." (Ezek. 16:50) R1270:4

After strange flesh

- God deprecates any mixture or blending of nature. R1678:4

For an example

- Both of his vengeance and of his mercy. R1618:2 For the restraint of those who should afterward live ungodly. (2 Pet. 2:6) R1779:2, 1270:5 An illustration of those who would suffer everlasting destruction or second death. R4070:3, 5351:2, 1857:3, 1860:2 As a type. R5948:3, 1860:2

Of eternal

- Fire whose effects were eternal. Q262:4 Greek, aionios; age-lasting. R1618:2 Even the Sodomites, who are held up as an example of wickedness, and as suffering the vengeance of the eternal fire, are to share in the restitution. HG17:3

Fire

- A symbol of destruction. R1618:2 Utter destruction, not eternal torment. R3947:2 Everlasting destruction or second death. R4070:3

8

Jude 1:8 *Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*

Speak evil of dignities

- Of those whom God has honored and "set" in the Body. (2 Pet. 2:10) F166

9

Jude 1:9 *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

Yet Michael

- Signifies "who as God," or one representing God. C62; R490:5 Chief messenger; one in superior control. R490:1,4 Christ. B145; D414; R490:5 The Captain of our salvation. D548

The archangel

- Signifies chief messenger. R490:1 One in superior control. R490:4

With the devil

- Whose very existence is now being denied by many. F609

Disputed about

- Satan desired to have the corpse to use it for the further misleading of the people, who might carry it as a mummy—which might become a temptation to idolatry. R5054:4; Q807:T

The body

- The mysterious disposition of which typifies the disposal of our Lord's fleshly body. B130; R2478:6

Moses

- Jesus and the Church unitedly constitute the antitypical, or greater Moses. Their inheritance is heavenly; hence, the type should not show an earthly grave. Q807:T That God did miraculously hide the body of Moses we are assured here. B130 The appearance of Moses at the Transfiguration (Matt. 17:3) was not a reality, but a "vision" (Matt. 17:9); Moses here represented the earthly phase of Christ's Millennial Kingdom. R1761:2

Durst not bring against him

- As Michael, we are not to judge Satan nor to revile him. R5267:1, 2309:3 Our Lord acknowledged him to be the prince of this world. (John 14:30) R5847:6

The Lord rebuke thee

- We are to let the Lord rebuke present institutions in his own time and manner. F608 We are not permitted to pass sentence or inflict penalty. R3939:1 Instead of attempting to take vengeance upon our adversaries, we should commit our way and theirs to the Lord's keeping. He will know how to make proper allowances for head and heart. R4488:3

10

Jude 1:10 *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.*

These speak evil

- Should grievous wolves, back-biters, slanderers and contentious persons attend any meetings of truth people, they should be treated so Scripturally as to make them ill at ease at these love feasts. R4461:4 We are not to expect that the consecrated, faithful followers should be exempt from all intrusions of false prophets, false teachers, false brethren, and wolves in sheep's clothing. R1663:6*

As brute beasts

- All not willing to recognize and obey the King of Glory are to be destroyed as "natural brute beasts." (2 Pet. 2:12) R5847:4 The new creature once died to sin, and to have it revive means a return to wallowing in the mire—ready to be taken and destroyed as a brute beast. Q507:8

11

Jude 1:11 *Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*

Woe unto them

- Those once among the elect who commit willful sin. F166 Picturing Ishmael, Esau, natural Israel, and

the "tares" of the Gospel Church. R2778:3 The spirit of pride, sectarianism, ambition, are the leading features of the wrong course, which will develop a bad fruitage. It will produce false, persecuting brethren, heady, high-minded. SM223

In the way of Cain

- The sin of Cain was hatred of his brother—murder. R3044:2

The error of Balaam

- The error of Balaam was love of reward; he was willing to do evil for it. R3044:2 Forsaking the ways of righteousness for earthly gain. Peter's words (2 Pet. 2:10-22) imply that this class will be found principally among the teachers of the Church, and chiefly in the end of this age. F166 Representing ministers of the nominal church who teach falsehood for earthly gain. F166; R2204:6 Thus confirming the account of Balaam in spite of the teachings of modern theologians. A61

Gainsaying of Core

- The gainsaying of Core was his rebellion against divinely instituted arrangements. (Num. 16:1-3) R3044:4, 4047:2 Korah, "not holding the head." (Col. 2:19) F120; C200; R2461:2, 3613:5 "Not afraid to speak evil of dignities." (2 Pet. 2:10) F166 A demonstration of lack of faith. R4047:1

12

Jude 1:12 *These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;*

These are spots

- The "grievous wolves" (Acts 20:29), "backbiters" (Rom. 1:30), "slanderers" (1 Tim. 3:11), and "contentious" (Rom. 2:8). R4461:4 Those who turn willfully and deliberately back to the will of the flesh. R5486:2

Feasts of charity

- Not a "supper" to commemorate the Lord's death, but an ordinary lunch; a "love feast" observed in thankfulness and joy. R1014:2 All who partook in the common meals with the early Church were not brethren indeed. R1014:2

Twice dead

- If the Christian sins willfully, the seed of the new nature is dead. Nothing would then await him but the second death; for he had been lifted out of the first, or Adamic death. To die again would mean he had come under the penalty of God's law a second time. R5742:5, 4855:1, 4843:1, 4830:3, 4656:1, 4626:3; Q507:8, 658:5 A person in this condition will surely manifest the spirit of Satan—anger, malice, hatred, envy, strife. R4606:1, 4626:3 Those who sin willfully, after a knowledge of the truth, after tasting of the Word of God, after partaking of the holy Spirit, then falling away. (Heb. 6:4-6, 10:26) R5641:2, 1056:2 Those who die the second death (Rev. 20:6, 21:8), having done "despite to the spirit of grace." (Heb. 10:29) R4634:6, 5641:2, 1056:2; OV152 Ceased to have any relationship with God. R4656:1 Spoken of one who, once begotten of the holy Spirit, has willingly, intentionally adopted the old life of sin. One for whom there would be no more sacrifice for sin. (Heb. 10:26) R4830:3 If one begotten of the spirit lose the spirit, become dead to spiritual things, then he is "twice dead." R4855:1, 4626:3; Q658:5 Therefore, gradually passing into outer darkness, he will see no more than a nominal church-goer or any worldly person. R4606:1 This would mean that, the fleshly will having revived, the spirit-begotten new will had died. R5486:2, 4843:1, 4656:1; Q507:8 Two classes are described as "twice dead." One is a class who repudiate the covenant of sacrifice and turn back to the ways of the world. Another is those who renounce the Redeemer, the merit of his sacrifice. R4872:5

Plucked up by the roots

- Cast forth as rejected branches. (John 15:6) R1056:2 Belonging to the thorn and brier family, and not to the vine. (Heb. 6:8) R4592:3 Taken and destroyed as a brute beast. (2 Pet. 2:12) Q507:8; R4843:4;

OV145

13

Jude 1:13 *Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*

Raging waves of the sea

- Masses of mankind not under religious restraint. R333:1 When all mankind are brought under God's Kingdom, there shall be "no more sea." (Rev. 21:1) R333:1

Wandering stars

- Those who depart from the truth, and become "heady," false teachers, "vainly puffed up," aspiring to be considered authorities in the same sense as the apostles. (2 Tim. 3:4; 2 Cor. 11:13; Rev. 2:2) D594 God ordained only "twelve stars" as lights for his Church. (Rev. 12:1) D594

The blackness of darkness

- What is left for those who have gone clear back on their covenant, and for those who return to sin. R5270:2 The reward for those who will not hear with ears unstopped, and not see with eyes opened in the kingdom arrangement. NS386:4

14

Jude 1:14 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,*

And Enoch also

- Was used as a divine mouthpiece. R4939:2, 4386:4, 3417:3 Vaguely foretelling the gospel. E384 Enoch not only prophesied but believed, and it stamped his entire character and made him separate from the world. R4386:5 A prophecy of restitution, qualifying Enoch as one of God's holy prophets referred to in Acts 3:19-21. HG337:4

The seventh from Adam

- Seven in the Scriptures is recognized as a perfect number and indicative of perfection. Enoch would represent that perfect man, or man in his future state when he will not die. Q262:T Enoch seems to be a type of the perfect Adam; possibly a hint that man's restoration to perfection would be in the seventh thousand year day. R108:6

Behold

- Observation will show. R631:4

The Lord cometh

- Messiah cometh. R4881:4, SM89 Greek, eelthe, came; prophetic, like Isa. 9:6. R149:1* The first intimation of what God might do in the future. R5083:1 We find this longing for and hoping for and waiting for the coming King in the writings of all the apostles. R2926:1 For nearly eighteen centuries God was silent, giving no word, no message of hope except the glimmer which came from Enoch's prophecy. SM89; R5768:3, 5083:1 The revelation made by Enoch was not a sufficient basis for offering hope to mankind, nor for telling them to repent. (There is no basis upon which to command a man to repent unless something is offered him as a reward for repentance.) R5083:1

With ten thousands

- Myriads. R5608:2, 5442:1, 4939:2, 4881:4; SM89 If the sufferings were of the whole Body, so is the glory; we suffer with him that we may be also glorified together. When Christ appears in glory we are with him. R579:5 The theory advanced by the "Plymoth Brethren" that Jesus would divide the second advent into two parts, first to gather his saints (unseen by the world), and afterward to with them judge the world in righteousness (visible to human sight), is a misleading theory. R631:5 There is only one second coming. He comes to do a variety of work, and shall not leave it, nor return until he hath accomplished to put down all power and authority. R631:5

Of his saints

- Greek, hagios, never translated angel. R263:2, 19:2 The risen saints already here and engaged in the great harvest work. C302 Holy ones. R4881:4; SM89 Saint means God-seed (Hebrew, eloh-heem yeh-rag), and in both Hebrew and Greek means the "holy ones," those begotten by the Spirit and born of God; viz. Christ and his Bride. HG23:5 "The Lord, my God, shall come, and all the saints with thee." (Zech. 14:5) C302; R263:2, 19:3

15

Jude 1:15 *To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

To execute judgment upon all

- Intimating that one day righteousness would be established in the earth. R5608:2, 3417:3; SM208 To establish justice and righteousness in the earth, to bless the people. (Gen. 22:18) R4881:4, 4939:2, 3417:3 It will be a time when punishments and rewards shall be meted out. R5442:2 The great day of judgment, which is to end the Gospel age and inaugurate the Millennium. R5442:1 The nations of earth and all the various elements which form society as at present organized—political, financial and ecclesiastical, etc.—are now before the bar of judgment, and are being found wanting. R5442:3 Those who are now being dealt with by the Lord will, if faithful, be with the Lord the judges of the world in the next age. (1 Cor. 6:2) R5442:2

Of all their ungodly deeds

- The Scriptures tell us that the judgments will be graded according to the light previously had and sinned against. R5442:3 Every evildoer shall then be dealt with and receive punishment for his evil intent, and stripes for his correction. R5442:2

16

Jude 1:16 *These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words , having men's persons in admiration because of advantage.*

Great swelling words

- Saying, "We must conquer the world! This is the way the Kingdom must be set up!" R5676:6

In admiration

- Men-pleasers, because of their self-seeking. F166

18

Jude 1:18 *How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.*

Walk after their own ungodly lusts

- Those who once enjoyed the light of present truth and who have left it seem thereafter more deficient of decency, reasonableness, honesty, than do worldly people. R4540:4

19

Jude 1:19 *These be they who separate themselves, sensual, having not the Spirit.*

Who separate themselves

- From the truth and its spirit. R1589:1 Jesus' followers are instructed to commune together in Heb. 10:25: "Not forsaking the assembling of yourselves together." R2243:2, 4830:3

Sensual

- Minding earthly things, and gratifying the ambitions and tastes of the old nature. R1589:1

20

Jude 1:20 *But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*

Building up

- The chief mission of the Church has been her own development. The witnessing to the truth, letting the light shine, reproving the world is a secondary mission. E294 "Edifying one another." (1 Thess. 5:11) "Inciting one another to love and to good works." (Heb. 10:24) F311; R4830:3 The purpose of our meetings. R317:4 The privilege of being laborers in the Church of Christ until we all come to the full stature of a man in the Anointed One. (Eph. 4:13) R4666:2, 4474:6 Preparing one another as members of the Body of the Mediator, the Body of Christ. (Eph. 4:12) R4474:6 Be sympathetic and helpful; not stumbling each other, not confounding one another, but helping one another. (Rom. 14:21) CR335 His people should not be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand. R4854:4 The foot member must minister to the hand, and the hand to the foot, and all, by a mutual and vital union of spirit with the Head, are to build each other up. R458:2 Provide spiritual nourishment to strengthen those whose new natures or minds may for a time lie dormant. R4830:3 Part of our service we perform to our great Head at the present time is service to his Body. R4435:4 Assisting one another to put on the wedding garment. R2707:6 Our Lord had no such fellowship as the Lord has provided us, but surely would have taken advantage of it if he had. R2243:2 Arranging meetings to attract the worldly, either by music or other features, would frustrate their purpose. F311 There is absolutely no place for worldly workers in conjunction with this great work of God now in progress. R4894:5

Yourselves

- Each other. R5098:2, 4253:3

Praying in the Holy Ghost

- With a holy spirit; a spirit of loyalty and devotion to God. R1589:1

21

Jude 1:21 *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

Keep yourselves

- The sanctified in Christ Jesus. R4660:2 The keeping is with you. God will never force your will. God is not now seeking those who need to be compelled. R5725:5; CR474 "Keep thy heart with all diligence." (Prov. 4:23) R1562:3, 4660:2, 4639:6 In watchfulness and prayer and zeal. R4850:4, 1799:4 Love for the Lord, for the truth and for righteousness must inspire us. R1799:4 The Lord is seeking for his Bride such as love him supremely, and he permits Satan to promulgate seductive doctrines to be successful in deceiving all but this special class. R1480:4* Those who are begotten of the holy Spirit have the responsibility of keeping themselves in that holy condition of heart. R4660:5 Those who have experienced an entrance into God's grace must preserve themselves in this position. R4660:2 Each one, in order to be kept, must be fully consecrated and must abide on the Rock. R1480:4* Was never a more necessary command to the followers of Jesus than at present. R4253:3 By daily asking for divine wisdom and supervision, seeking to live accordingly, and making reckonings and balancings of the things done and undone. R5958:4, 5440:1 By keeping ourselves clean (1 John 1:9); our daily trespasses are to be acknowledged, and forgiveness sought and obtained. R5440:1 By daily and hourly obedience to and love for the principles of righteousness. R3021:6, 4850:6 Keeping the heart constantly submissive to the Lord's will only. R1563:4, 3021:6 To those who thus obediently abide in God's love, the lights and the shades of life, its storms and its calms, its sorrows and its joys, are all blessings and helps onward and upward. R2239:6 The only safety against Satan's "signs and lying wonders and all deceivableness of unrighteousness." (2 Thess. 2:9, 10) R1889:2 This clearly sets forth that this special love of God can be lost in part, or eventually wholly. If any walks after the flesh and not after the spirit, such will proportionately lose the love of God. R3033:6 Those in the school of Christ who refuse to progress in it toward perfection (in the love of God), may assuredly expect that sooner or later their knowledge of the divine plan will slip from

them. R2649:5 To the extent that we shall neglect the divine Counsellor's instructions, we shall surely fail of the blessings. R2239:3

In the love of God

- While he causes the pressure of all things to deeply engrave it upon us. R2330:4 The love that is unmerited, sacrificing, wholly different from anything known to fallen humanity. R2648:3 We cannot keep ourselves in this love unless we have gotten into it. R2648:2 We need to be directed into it through the divine Word, and to grow or develop in it. (2 Thess. 3:5) R2648:2 To come into it will be made possible for the natural man through a process of restitution in the Millennial age. R2648:6 God's special love and provision for his saints is distinguished from the world. (1 John 3:1) R1254:5, 2648:2 Those who have passed from the condition of the world into this special love of God, become his children by adoption. R5276:2, 1563:4 The new mind in accord with the love of God is received only by the holy Spirit, which follows the step of consecration to the Lord. R2648:5 By striving to do always those things that are pleasing to God. R4850:5 By seeking to practice in the daily affairs of life the principles of his love. R2649:5 By conquering selfishness, in all its ramifications. R2330:5 The exceeding great and precious promises must be studied, earnestly, that we may have them constitute in us "the power of God" for good, keeping us in the knowledge of the Lord and, through obedience, in his love. R3021:5 Attained by obedience to the call of this age, to present our bodies living sacrifices, holy and acceptable to God. (Rom. 12:1) R2648:6, 2649:5 Permitting the love of the brethren to so fill our hearts that we may be glad to "lay down our lives for the brethren." (1 John 3:16) R2649:5, 4254:1 Permitting a love for mankind in general, and even extending to the brute creation under our care. R2649:2
- "This is [proof of our possession of] the love of God, that we keep his commandments," and do not find them grievous. (1 John 5:3) R2648:6 He who finds God's commandments grievous has thus an evidence that he is not in heart-harmony with them, in the "love of God." R2648:6 Selfishness is the surest cause of separation from the love of God; manifested in slackness, carelessness, jealousy, anger, hatred, strife. R4850:5, 2330:4 We may expect that the temptation of this hour will be considerably along that line of abiding in God's love. R4253:3 The Lord's testing of us will be along the line of heart devotion. R4639:6, 1799:4 Also means keeping their hearts in the love with all the dear brethren, the members of Christ, and with all mankind in a sympathetic sense, yea, with their enemies also. NS564:6 In proportion as the old creature triumphs, the new creature will fall; and thus we will gradually cease to be in the love of God. R4850:5, 1563:4

22

Jude 1:22 *And of some have compassion, making a difference:*

And of some

- Some we may recognize as being merely entrapped of the Adversary, either in sin or in false doctrine. R3035:1

Have compassion

- When we see a brother walking contrary to the Lord's instruction, while praying for him, we are to use our best judgment as to how to help him. R1860:3 Our part must always be to be ready at all times to help such back—because we know not the willful rejectors from those merely deceived and ensnared. R883:1

Making a difference

- According to natural obligations and spiritual development. R3233:5, 1860:3 According to the circumstances of the case. R1860:3 In so doing we are following the example of our Heavenly Father; for we have just noted that only by walking after the spirit can any of us keep ourselves in the love of God. R3034:3 In proportion as we find the brethren to be copies of our Lord in heart, motive, intention, in loving zeal for righteousness and truth; thus following the Lord's example, who specially loved John because John was specially lovable. The Lord does not wish us to give the same treatment

to those who walk disorderly or after the flesh as to those who walk after the spirit. R3034:2 It is as much our duty to withdraw fellowship from those who are unworthy of it as it is our duty to grant fellowship, and that with fervency, to those whom we see to be walking in the footsteps of Jesus. R3034:4 The obligation of distinguishing between brethren that are to be esteemed and those to be warned appertains not merely to conduct but also to doctrinal matters, the fundamental doctrines of Christ. R3034:6

23

Jude 1:23 *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

Pulling them out

- Away from the influence and snares of the Adversary. R2770:6 By reminding them of the Rock Christ Jesus, and by throwing them the rope of divine promises. R5948:6 We may be obliged to speak very plainly to them; tear open and expose before their eyes the sores of their immoral course, showing them the grossness of the sin or error in which they are involved. R3035:2 Perhaps in strong language, if we realize that nothing short of this has availed to arouse them from their lethargy. R3035:2, 4327:1 Some should be dealt with energetically. R1860:3

Of the fire

- The consuming fire of God's just indignation. A320 The second death. R3035:2

Hating even

- Those who hate sin and who take the matter to the Lord in prayer, endeavoring to right any wrong they may have committed. R2962:1

The garment

- The imputed garment of Christ's righteousness. R2961:6, 2782:6

Spotted by the flesh

- Through receiving of the spirit of the world. R2782:6 Shortcomings of every kind are reckoned as stains or spots; marks of fleshly weakness. R2961:6 Can occur from association with a church that lives in adulterous union with the world. R46:4 This class, failing to keep their robes unspotted, failing to go to the Lord in prayer with every discovery of trespass, get their robes sadly bedraggled through contact with the world. HG358:4

24

Jude 1:24 *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*

Unto him

- Jesus. R388:4

Keep you from falling

- Stumbling. R1458:2

Present you

- In the end of the Gospel age. R916:4 At the beginning of the Millennial reign. Q106:2 Our heavenly Lord will introduce us to the Father. CR39

Faultless

- Actually perfect. R916:4 Then, to be presented before him faultless will signify that the great Judge will approve us, even as he approves all the holy angels. R4513:5 Now, during the sacrificing period, to fall into the hands of our great Judge would mean to fall out of the hands of our Redeemer and Advocate, and to insure condemnation to the second death. R4513:5 Having earnestly cultivated the fruits of the Spirit. R5460:5 As illustrated in the art of the paper-maker in transforming dirty rags into white paper. F193, 194 So long as our hopes, aims and objects of life are centered in heavenly things, we need fear no evil, present or future, for the Lord will be with us, and ultimately present us

blameless. R2480:2

25

Jude 1:25 *To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

God our Saviour

- The Almighty Jehovah himself is the Savior, the Author of the great plan of salvation. E33

Revelation

General

- **Revelation**
- The book of Revelation was written at a time when severe persecution was upon the infant Church—near the close of the first century, probably AD 93-96, in the reign of the Emperor Domitian, though some date it nearly thirty years earlier, in the reign of Nero. No matter—in either case it was written at a time of special peril. R3568:3 It was written some sixty years after Pentecost, and twenty-six years after Jerusalem's destruction. A90 See the Diaglott footnote to Revelation 1:1 regarding the manuscripts on this book. R366:4* John, at the time of the trance vision was a prisoner, exiled to the Isle of Patmos, a penal colony of those days—an island almost uninhabitable, rocky, barren. The crime for which he suffered this banishment was his faithfulness as a mouthpiece of the Lord. At the time he must have been between sixty and ninety years of age, supposing that none of our Lord's disciples were younger than himself at the beginning of his ministry. R3568:6, 3569:1 St. John was naturally loving, gentle and meek; and that very disposition would make it difficult for him to sever the many ties of human friendship which such dispositions always draw about them. Yet he was faithful to his Master, regardless of the human ties. R1041:4 Note the simplicity of the Apostle's introduction to this most wonderful book. He did not write the title of the book as it appears in our Bibles—"The Revelation of St. John the Divine"—On the contrary, John claims no credit for the revelation. This simplicity common to all the apostles commends them to us as men of humble minds—the very kind we should expect our Lord to use as special servants and messengers to his people. Instead of adding loud and boastful titles to his name, we find John introducing himself as "Your Brother," as the companion of all saints in tribulation. R2826:2,3, 1598:3 The book of Revelation is a prophecy, and not a literal epistle. HG97:1 It abounds in symbols or signs, and these are the rule, and the literal—when unavoidable—is the exception. R490:3* The signs and symbols, are evidently designed to barricade its mysteries from all except a certain class, the saints, and from them also until the time was due for the secrets to be revealed. Note the words, "Blessed is he that readeth, and they that hear (understand) the words of this prophecy." The very reading of it will bring a blessing, and, as its mysteries gradually dissolve, the understanding thereof will bring still additional blessing. Its name, Revelation, signifies the uncovering, and implies something hidden. OV6 God seems to have given the book of Revelation with the intent of covering up great and important truths, not only because these were not due to be understood, but because he designs to keep certain features of his Plan from the world. SM232 Nor has that book ever been, until now, all that its name implies—an unfolding, a Revelation. So far as the early Church was concerned, probably none understood any part of the book. Even John, who saw the visions, was probably ignorant of the significance of what he saw. During the Christian age, some of the saints sought to understand the Church's future by examining this symbolic book, and doubtless all who read and understand even a part of its teachings were blessed as promised. The book kept opening up to such, and in the days of the Reformation was an important aid to Luther. Thus gradually God opens up his truth and reveals the exceeding riches of his grace; and consequently much more light is due now than at any previous time in the Church's history. A27, 28 The first three chapters refer to seven different epochs in the church's history, and

suggest nothing to the effect that the church is now reigning, but, quite to the contrary, that it will be a suffering church down to the very last. All the intervening chapters between the third and the twentieth deal with conflicts between good and evil, and evidently cover the entire period of this Gospel age; yet in all of these presentations the evil is shown to be triumphant, and the people of the saints of the Most High God are worn out and cry from under the altar, etc. It is the conclusion of this book of symbols, from the eighteenth to the twenty-second chapters, that the close of this Gospel age and the inauguration of the Millennial age is pictured, and the triumph of the Lord and of his saints is shown. One would think that, even with no knowledge of the symbols of Revelation, no thinking Christian should have any difficulty in realizing that the book portrays trouble for the church throughout this Gospel age and the triumphant Millennial reign at its close. R3570:3,6 A book of pen-pictures of events and of periods of earth's history—from Christ's first advent onward—usually in groups of seven succeeding stages; several of the groups running more or less synchronous, or parallel in time, with each other. R336:1*, 490:6* Comparison of the beginning of the Bible with the end. R462:1 As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss principles, doctrines, always; individuals, never. God has not commissioned us to discuss people; it is ours to discuss his Word. Dv; OV270

1

Revelation 1:1 *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*

The Revelation

- The name signifies uncovering, and implies something hidden. OV7; A27 A special revelation of things not previously understood. A27 The Apocalypse is a symbolic prophecy. It tells of things not as they may happen to come to pass—but accurately—as they shall surely come to pass. R726:4 John represented a class who see with the eyes of their understanding the visions and revelations which John saw in symbols in a trance. R3568:6, 2826:1 The book is full of signs and symbols, evidently designed to barricade its mysteries from all except the saints, and from them also until the time was due for the secrets to be revealed. OV6; R5992:2 John, in vision, was carried down through this Christian age and its changing scenes of church and state to the end of the present evil world. A70 All Christian people credit the book of Revelation to the Lord, as St. John does. Div; OV270 Learned professors of Christendom deny the revelation our Lord has made through his apostles. R3486:6 Hypnotists would say that such visions and revelations are an ordinary occurrence and may be had by anyone who put himself into a cataleptic sleep or trance. R2033:2

Of Jesus Christ

- Our risen Lord. R726:4 John claims no credit for the revelation. R2826:2, 1598:3; OV270

God gave unto him

- Because Jesus proved worthy to know it. E37

Shew unto his servants

- God does not reveal them to us by his Spirit in the same manner as he revealed them to the Lord Jesus. R5055:1 Our Lord Jesus has promised us that whatsoever the Father shall make known to him, he in turn will make known to us. R2434:3 The messages given us in the book of Revelation are as truly the Savior's messages as those uttered during his earthly ministry. R3568:3 What Paul saw (2 Cor. 12:2-4) were doubtless the same things which John afterward saw, and was permitted to express to the Church in symbols, which may only be understood as they become due. A70 The Lord tells of restitution, showing John and the Church through his visions the Paradise restored and sin and its curse or penalty removed. R866:3 Not addressed to the world, but to the Lord's people, justified and consecrated. R1944:2 The Church, through the visions to John. R866:3

Shortly come to pass

- Of things then future. R1371:6 The larger proportion of John's vision related not to the Millennial day, but to the intervening time. R2826:1 These words, true when our Lord uttered them, are no less true now, 1800 years later. From the human standpoint 1800 years is a dreadfully long period, but not so from the divine. NS31:3

And signified it

- Sign-ified it. B203 Told it in signs and symbols, which are the rule, the literal being the exception used only when unavoidable. R5992:2, 490:3*, 390:4*; B203

His servant John

- Who in some measure typified the last living members of the Little Flock; a class who see with the eyes of their understanding the visions and revelations John saw in symbols in a trance. R3568:6 Remarkable modesty, as with all the apostles, commends them and their words to our attention. R2826:3 Jesus received a wonderful revelation from the Father relative to coming events, and true to his Body, he sent and signified it to John who thus stood as the "eye" of the Church. R364:6 Even John, who saw the visions, was probably ignorant of the significance of what he saw. A27

2

Revelation 1:2 *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

The word of God

- The Scriptures claim to be the Word of God, though their authority by no means depends upon the finding of that expression in the Scriptures. R1584:3

3

Revelation 1:3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

He that readeth

- The very reading of it will bring a blessing. A27; R2827:5; OV7; Even though they do not understand. R2827:5

And

- A special blessing. R2827:5

They that hear

- Understand; even if only in part. A27; R1214:4; OV7 The greater blessing of understanding is being realized by larger and larger numbers. R1214:4 As its mysteries gradually dissolve, the understanding thereof will bring still additional blessing. OV7

This prophecy

- Which was an important aid to Luther in deciding that Papacy is the Antichrist. A28

And keep

- Conform their lives to the things that are written therein. R2827:5

4

Revelation 1:4 *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*

Seven churches

- Representing completeness. R5992:2 Perfection or completeness. R370:6, 529:4* Symbolizing seven successive stages in the history of the Christian Church. R5992:2, 4870:2, 3569:2, 3650:6, 2826:4, 490:6*, 177:1; T115; Q754:2 The first three chapters of Revelation contain particular specifications and general admonitions, not only for the local churches therein mentioned, but for all "overcomers." They apply not only to the different epochs in the history of the Church as a whole, but to different

classes in any one epoch in the history of the Church. R4870:2, 529:4* Any number of the living Church assembled together in any place may properly be called the Church of that place. R1893:5 Each is a general period, which laps over the one on the other; and not necessarily with a particular instant of beginning and a particular instant of closing. R5718:1 It will be a suffering Church down to the very last. R3570:3

5

Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

The first begotten

- The firstborn. "The beginning of the creation." (Rev. 3:14) E136, 87; F18; R5991:3 Of the new creation. R371:3 The first born; the victor Jesus, the Lord of life and glory. E136

Of the dead

- Although some before him were temporarily awakened, they lapsed again into death. Our Lord was the first to experience a resurrection to perfection and eternal life; a resurrection in the full sense of the word. R5991:3; HG136:1; NS282:6 While the death of Christ was the greatest event in history, his resurrection from death readily holds second place. R3563:1; NS175:1 He did come to life from the dead. A third "birth." Q374:6 "The firstfruits." (1 Cor. 15:20) "The first that should rise from the dead." (Acts 26:23) "The fore-runner." (Heb. 6:20) HG136:2; NS783:1 In direct antagonism to the creeds of Christendom. R5991:3

Prince of the kings

- He has been highly exalted and is declared now to be prince or ruler of the kings of the earth. R2866:1

That loved us

- Christ's special love for his Church, clearly distinguished from the world. R1254:5

In his own blood

- "Thou hast redeemed us to God by thy blood." (Rev. 5:9) E446 "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7) E445 "It is the blood that maketh an atonement." (Lev. 17:11) R1298:6* "He hath redeemed us by his blood" (by his death). R1230:4 Redemption is "through the blood." (Eph. 1:7) R1298:6*

6

Revelation 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Us

- Exclaimed by the glorified overcoming Church. R652:6

Kings and priests

- The present mission of the Church is to prepare to be kings and priests in the next age. R5822:2, 4372:2, 3294:2, 2750:2, 2238:2, 1910:2, 1750:2 Not of human ordination, but by divine acceptance as members of the Body of our great High Priest. R1101:1 The "High Priest of our profession (order);" (Heb. 3:1) "A Royal Priesthood;" (1 Pet. 2:9) "After (like) the order of Melchizedec." (Heb. 7:21) R1101:1; CR452 The work of a priest is one of intercession and of instruction in righteousness. The fact the offices of king and priest will exist logically implies that there will be subjects to rule and learners to teach. R404:3*, 12:2*; CR452 This Royal Priesthood is to be God's agency during the Millennial age for bringing blessings to the world of mankind. R2879:5; Q796:2 Reigning priests, having the order of royalty and the order of priesthood combined. CR452 As kings we will be endued with power to control the world. R2879:6 These "very elect" kings and priest will be fully qualified to exercise their power in moderation—with new minds which are now being developed, disciplined

and brought to the standard of perfect love, which is full of pity, compassion, brotherly kindness and harmony. R2879:6 The Little Flock will be the world's instructors and judges—"Kings and Priests unto God." R2247:3, 1941:1 As overcomers be granted a place in the glorified priesthood of the incoming Millennial age. R1138:4 To fit us for such an exalted and responsible position we require a peculiar training, and we feel warranted in claiming that the trials, temptations and discipline of this present life are for that very purpose. R405:1*, 12:3* We shall rule as kings even with a rod of iron, but the grand object will be to humble the nations and so fit them for the reception of truth. R404:6*, 12:2*

7

Revelation 1:7 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

Cometh

- Greek, erketai. R149:1*

With clouds

- The clouds of the time of trouble. B138; R5992:1, 5269:5, 1796:6 A dark day. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21) R5269:2 The Millennial morning will be specially cloudy. R1073:5

And

- In due time. B153

Every eye

- All mankind. R5269:2

Shall

- Ultimately. R5992:1

See him

- Greek, horao, discern him, recognize his presence, power and authority. B138, 153; R5992:1 Greek, optomai, signifying attend, as in Matt. 27:4, 24, or recognize, as in Acts 7:2, 30; John 11:40 and Luke 3:6. R140:3 With the eyes of their understanding. R5269:2, 5992:1, 5762:1, 5485:6; CR467; OV57; SM425 A blind man says "I see now"—meaning that he sees with his intellectual sight. R5269:4 This scripture does not refer to natural human sight because the Lord said in John 14:19, "Yet a little while, and the world seeth me no more." Then, referring to his faithful followers who are to be changed into the spirit condition, he added, "But ye shall see me." R5269:1, 5992:1, 5485:6; OV57; Q499:3 "The people that walked in darkness have seen a great light." (Isa. 9:2) The world of mankind at that time recognize the presence of the Lord and his Kingdom established. R1746:3 The revelation of Messiah in flaming fire (trouble) will open the eyes of the world. SM425 Not until high noon will every eye be able to perceive that he is present; and when "every eye" sees him every one will be holy, "without which no man shall see (horao) the Lord. (Heb. 12:14) R555:5* Christ's presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign. R5992:1 The world will learn that the fire of God's anger does not burn against sinners for whom Christ died, but merely against their sins. SM425

They also

- The Jews. SM425

Shall wail

- At the time of our Lord's second advent the world will be far from converted to God. R5991:6; A90 Mankind, not loving his appearing, will see Christ drawing nearer in judgment and hence there will be mourning. OV222; A90; R5269:5; SM421

Because of him

- Instead of being converted to God at the time he comes. R5992:1; HG341:6 It teaches that all on earth will not love his appearing. A90; HG341:6; OV222 His manifestation of power, the breaking in

pieces of things of this present order of affairs, will cause the great time of trouble. R4602:2

8

Revelation 1:8 *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

I am

- Jesus' own words. CR247

Alpha and Omega

- The first and last letters of the Greek alphabet. CR247 The Hebrew word for "me" in Zech. 12:10 here referred to consists of the first and last letters of the Hebrew alphabet, Aleph Tay. R1948:4* He was the first and only begotten and by him all the divine purpose is to be accomplished. R919:3, 716:5* Beginning with creation we have seen him as the Alpha of the plan, and faith looks into the revealed future and beholds him as the Omega. R422:6

Beginning and the ending

- The first and last of the direct creation of God. R1514:6, 5748:1, 1278:3, 1060:4, 1005:3; CR290, 247:2; Q358:2; HG297:1, 661:6 God made just one being and never made any more. CR290, 247:4; Q358:2 As Jehovah's agent, Jesus is the beginning and finisher of the wondrous plan, though not its author. R1060:4, 446:5*, 333:4 See comment on Rev. 3:14

Which was

- Referring to Jesus' pre-existence. R1161:5, 446:5*

To come

- Greek, Erkomenas. R149:1*

The Almighty

- "All power is given unto me in heaven and in earth." (Matt. 28:18) Christ has been all-mighty only since his resurrection. The Father gave him the power. R1515:1, 422:5

9

Revelation 1:9 *I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

I John

- Typifying in some degree the last living members of the Little Flock. "If I will that he tarry till I come, what is that to thee?" (John 21:22, 23) R3568:6 At the time he must have been between sixty and ninety years of age. R3569:1

Am your brother

- So far from being puffed up by this privilege, John humbly reminds us that the vision was from God and he was simply a companion in tribulation. R1598:3 He does not refer to himself as the "Reverent Saint John, Doctor of Divinity." R2826:2

And companion

- The brother of all fellow disciples, sharers of the same sufferings, and prospectively of the same glory. R2826:3 The place of exile was made glorious with the presence of the Lord and manifestations of his grace, not only to his faithful Apostle, but also to all the Church through him. R1598:3

In the kingdom

- The embryo Kingdom of heaven. "The Kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12) R1598:3

Was in the isle

- A prisoner, exiled to the isle. R3568:6 Banished to the lonely and sterile isle. R1598:3 Possibly symbolizing the ostracism, complete isolation and imprisonment of the Church. R3569:1

Is called Patmos

- A penal island, almost uninhabitable, rocky, barren, where convicts were worked in the quarrying of marble. R3568:6, 2826:3 The little island in the Mediterranean Sea. R2826:3

For the word of God

- Seclusion had been forced upon him as a penalty for faithfulness. R1598:6, 3569:1, 2826:3 His faithfulness in believing and teaching the Word of God. R1598:3

10

Revelation 1:10 *I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*

In the Spirit

- In a trance. R2826:1 John was specially filled with the holy Spirit of love and adoration and joy in God as to be mentally lifted above his surroundings and out of the thoughts and feelings of the old nature. R1598:3 Being in the proper attitude of mind and heart—"a broken and emptied vessel," fit for the Master's use—the chosen and honored instrument. R1599:1 In times of tribulation the Lord's presence and comfort are most precious to his saints, and they begin to learn what it means to live "in the spirit"—above the world, and hence to a great extent unaffected by its conditions. R1598:6 To understand and appreciate spiritual things we must have become new creatures in Christ Jesus. R3569:2

On the Lord's day

- John saw this vision on the first day of the week. Our Lord revealed himself and certain great instructions to the Church through John, honoring this day. R2826:1 The earliest record found in Scripture of the use of this name for the first day of the week. R1727:4, 1598:3, 1446:6 The day of his resurrection, our Sunday. R1727:4, 3569:1, 2826:1 The day on which all the promises of God's Word received life and our hopes through Christ were quickened. R3569:1 A reference to the Millennial age, the day of Christ. R3569:1, 2826:1 We are living in the early dawn of this day of Christ. R3569:2

Behind me

- From some unseen source. R1599:1 We, who now are having the realities, find that the message, which reveals the wonderful things of the divine character and plan, is behind us. R3569:2 Signifying that the things to be revealed had already commenced, some features going clear back to the time of our Lord's earthly ministry. R2826:4

As of a trumpet

- Indicative of an important proclamation. R1599:1

11

Revelation 1:11 *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

I am Alpha

- These words and the next succeeding seven words are not found in the oldest Greek manuscripts. R3569:2, 2826:4

The first and the last

- Of divine creation. The first and only begotten Son of Jehovah. R5351:6, 4098:1, 1599:1, 1514:6 All subsequent creations were by and through Christ as Jehovah's honored agent. R4098:1, 5351:6

The seven churches

- Representing the seven stages of development or epochs in the history of the one true Church. Q754:2; T115; R5992:2, 4870:2, 3650:6, 3569:2, 2826:4, 2521:6, 490:6*, 177:1; HG96:6 We are not to think of the different epochs represented in the messages to the various churches as being exact periods, rather each to be a general period, which laps over the one on the other. R5718:1 Covering

the period between the first advent and the second coming of Christ. R5992:2 The complete nominal Gospel church of the entire age. R1599:1

Which are in

- Ancient manuscripts omit the words "churches which are in Asia." R2826:4

Asia

- The word means "muddy" or "boggy," indicating the general nature of the Church's path throughout her earthly career. R336:2* While the messages given to the seven churches were doubtless applicable to them, they properly have a still wider application to the entire Gospel Church, the number seven representing completeness. R5992:2, 2826:4, 1599:1; HG97:1 To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than they would seem to have deserved, and an ignoring of other more numerous and influential churches. R3569:3; HG96:3 The Roman province of Asia was a part of that district which we now call Asia Minor, and embraced only the southwest half of the peninsula. R336:1* The seven cities then existing still remain (some in ruins) until the present. It seems evident that these cities were chosen from a peculiarity in their names which fitted God's purpose. R336:1*; HG96:6

12

Revelation 1:12 *And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;*

And I turned

- So also we turn and look toward the past to see the fulfillment of the various features of the divine plan and to hear and understand the message given to his people by the risen Lord. R3569:2

The voice that spake

- As if saying, Remember who it is that speaks. R336:1*

Seven golden candlesticks

- Symbolizing the Lord's nominal people of this Gospel age, including his "members." R3569:4 Each of the seven churches is represented by a separate candlestick, or lamp. R2521:6, 3650:6, 3569:4, 2827:2 Representing the one Church, whose seven stages of development were symbolized by the seven congregations of Asia Minor, also by the golden candlestick in the "Holy." T115, 116; R2827:2, 1599:1, 490:6*; Q754:2 The divine institution of the Church is for the enlightening of the world, gold being a symbol of the divine nature. R1599:2 In this verse and onward is a description of the appearance of the glorified Savior and his surroundings, some feature of which seems to be peculiarly fitted to each church. R336:1*

13

Revelation 1:13 *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

And in the midst

- Caring for them, trimming the wicks, seeing to the supply of oil, etc., representing the Lord's directing, criticizing, judging and protecting care over all the interests of his Church throughout the age. R3569:3, 2827:1

Candlesticks

- Or lampstands. R3569:4, 3650:6, 2826:4, 336:2* The lampstand represents the nominal church of Christ, rather than the true. R3569:4 Representing the whole Gospel church. HG97:1 Representing the seven phases of the church. R1599:2 The union and the separateness are merely as we view the matter from two different standpoints. R2827:2 The same candlestick as in the Tabernacle and Temple but the parts are separated—the union, the relationship between them being supplied by our Redeemer, the antitypical High Priest. R3569:4, 2827:2, 1599:2, 1491:1

One like unto

- Some one or more of the features of this description seem to be peculiarly appropriate to each of the successive stages of the church. R5992:2

The Son of man

- Like "a" son of man, like a priest, as implied by the clothes described. R3569:3, 5992:2, 2826:4, 1599:1 A human figure. R2827:1 What John saw in vision was not understood by him to be the Lord's glorious body, but a symbolical representation of it. R3569:2, 2826:5 Not really the Lord, but a vision, an appearance. R1599:2

Clothed

- An inspired conception of the present glory and majesty of Jesus Christ; glorious in retinue, in person, in position, in power and authority. R1323:3 Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case he who sends the message is thus described. R5992:3 Possibly representing the fact that the glory was manifested in Jesus' own person, in his own ministry and in that of his twelve apostles. R3569:5

With a garment

- A long, full flowing robe such as was worn by kings and priests; not the dress of the common people. R1599:2

Down to the foot

- After the death of the apostles, the body of truth was almost completely veiled throughout the eighteen centuries intervening until now, when the feet members are illuminated by it. R3569:5

Girt about the paps

- Not about the loins as one about to toil or run, but about the paps of one in the repose and dignity of sovereignty. R1599:4

14

Revelation 1:14 *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;*

Hairs were white

- Indicating both age and purity. R1599:4 Corresponding to the Ancient of Days of Daniel's vision (Dan. 7:9, 13, 22) and symbolic of venerableness of knowledge, experience, wisdom. R2826:5; HG62:1

As white as snow

- Representing splendor and purity. R3569:5

His eyes

- Symbolizing that our Master is all-seeing and omniscient. R3569:5 The contemplation of his glance should of itself purge and purify our hearts to the extent of ability to put far from us everything which would have his disapproval. R3569:5

As a flame of fire

- Acute discernment. R1599:4 Representing penetrating intelligence. Tells us that he is not deceived by outward forms or ceremonies, but reads every thought and intent of the heart. R3569:5, 2826:5

15

Revelation 1:15 *And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*

And his feet

- Representing the living members of the Body all down through the age, who serve in the sense of carrying forward, financially and otherwise, the Lord's work. R2827:1

Like unto fine brass

- Polished and glowing, indicating power. R1599:4 The feet members will be illuminated by the truth

and shine forth—not like the Head, but as polished brass. R3569:2 Refined copper. Those whom the Lord would use in his service must, in their conduct and dealings with the world, be refined, purified, clean. "Be ye clean that bear the vessels of the Lord." (Isa. 52:11) R2827:1

In a furnace

- Representing the refining process by fiery trials to each and all the members of the Body. (1 Pet. 4:12) R2827:1 So bright that you can scarcely look at it. R18:4, 261:6

Of many waters

- Signifying peoples, nations and languages, (Rev. 17:15) and that thus our Lord, present with his Church, would speak to her and through her by many tongues, in many languages. R2826:6 Indicating the universality of his authority and power. R1599:4

16

Revelation 1:16 *And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.*

In his right hand

- Under his guidance, protection and care. R3570:4 Showing that the teaching power and authority are vested in Christ, the Head of the Church, and that human teachers are only instruments in his hands. R1599:4

Seven stars

- The angels, or messengers, or special servants of the Church in each epoch. R2826:6, 3570:4 Bearers of heavenly light, spiritual enlightenment or instruction. R3570:4

Out of his mouth

- His words in his Church are to be as the Sword of the Spirit, discerning the thoughts and intents of the heart, (Heb. 4:12) dividing and classifying his people, and separating from his elect every impure thing. R2826:5

Two-edged sword

- The Word of God, cutting against sin in every direction, as much when found in his most earnest followers as when found elsewhere. R3570:5 None need to attempt to pluck out the mote from his brother's eye without getting rid of the beam in his own eye. R3570:5 This should thoroughly convince us that this description of our Lord is symbolic. R3570:4 Symbolizes the mission of his truth and its final victory. The Sword of the Spirit—the Word of God. R1599:4 See comments on Rev. 2:12

As the sun shineth

- Jesus glorified, transfigured, radiant like the sun. R3794:4, 2289:1; F677 His spiritual glory manifested. R1995:3, 261:6, 119:6, 18:4; F677; HG28:6, 35:3, 51:6 Marking the glory and power and blessing of his presence and Kingdom. R1599:4 The glory of our blessed Lord is of the same kind as that of the Most High. He has been glorified with the glory of God. R1283:4

17

Revelation 1:17 *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*

Fell at his feet

- The vision had an overpowering effect upon the Apostle's physical frame, and from excitement and fear, he fell. R1599:4 When we once get a glimpse of the glories of the divine character through the divine plan, we fall before him, humbled to the dust, realizing that we are imperfect and unworthy of his favor and blessing. R3569:6

As dead

- So great was the splendor, John fell as dead, just as Daniel fell prostrated in the presence of the mighty one, and Saul of Tarsus fell before the majesty displayed to him. R3569:6, 1599:4, 261:6,

18:4 What John saw was merely a mental vision, while that which Paul saw was a very literal light which permanently injured his eyes. R2826:5 John may be considered as a representative of the Lord's consecrated ones, who in his presence feel their own deadness, having been symbolically beheaded (Rev. 20:4); losing their own wills and accepting the will of the Lord instead. R2827:2-4

Hand

- His power. R2827:4

Fear not

- We cannot come into close sympathy with our Lord until we learn to have confidence in him as the one who loved us and bought us with his precious blood. (Rev. 1:5) R3570:1 Only those who are as dead, beheaded for Christ, can fully receive this message appreciatively. From these fear is cast out. R2827:4

First and the last

- The only begotten. E93; R1904:5, 1599:4 Of Jehovah's direct creation. R1904:5, 1514:6; E93; SM491 We must recognize him as the one who was dead, was raised from the dead, is alive forevermore, and has power over death. R3570:1 See comments on Rev. 3:14

18

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

I am he

- The Redeemer of the race—Jesus. R194:2 The "Messenger of the covenant, whom ye delight in." (Mal. 3:1) R1233:2 Originally he was on the spirit plane. Later as a man he lived; he died. At his resurrection he was made alive on the spirit plane, but the identity, the personality is the same. R5065:4, 4588:1 Speaking of his own resurrection. R5612:4

That liveth

- With force these words tell us he is dead no longer, and that our faith may recognize the fact that he arose from the dead. R4587:3 He does not say, "I am he who lived always and who never died." R2794:6

And was dead

- "He hath poured out his soul unto death." (Isa. 53:12) made "his soul an offering for sin." (Isa. 53:10) R2827:4 Jesus really died for our sins, the just for the unjust. R4587:3, 5065:4, 4174:3, 3570:2; NS175:4 Not merely apparently dead, but really so. NS5:5, 175:3; R2827:4 In the same sense exactly that Adam was dead. R4174:2, 4587:3 He gave his life as the offset to Father Adam's life. R5706:4, 4174:2; NS96:3 The death of Jesus did not redeem the world, but constituted a ransom price for the world whenever it might be applied. R4587:6 The humanity which he took for the suffering of death, and which he accordingly laid down in death, remains a sacrifice forever. R1264:4* Here the risen Lord identifies himself with the crucified one. R1263:2* When he died and his identity was completely lost to himself for three days, it still existed in the memory of God; when God transferred it to an actual, glorious, divine body, Jesus recognized himself again. R1264:1* On the truth, that Christ died for our sins according to the Scriptures, hangs the whole argument respecting our justification from original sin. NS175:4 It was not the new creature that was dead, it was the old creature. Q369:3

Not a dead Saviour. NS175:4 Alive for evermore

- He was the first one who descended to the tomb, (Eph. 4:9, 10) and was raised from the dead, and who has ascended far above every name that is named. (Eph. 1:20, 21; Phil. 2:9) R5612:5, 3563:3 "Christ both died and rose and revived, that he might be Lord (controller) both of the dead and living." (Rom. 14:9) NS533:6 "Death hath no more dominion over him." (Rom. 6:9) R3570:1 Our Lord assures us that he dies no more. NS178:6 The ego, the identity, of the blessed Son of God still existed in the book of God's remembrance and in due time was raised to life again. R1264:5* Upon

the death and resurrection of Jesus hang the resurrection hope of the Church and the world. R4588:1 Had the Father not raised him from the dead, it would have implied some unfaithfulness, some failure on our Lord's part. R4588:1

The keys

- The power and authority to unlock and open the graves and release the prisoners. E378; R3570:2, 3436:4, 2827:4, 1599:4, 504:3*; CR426; HG556:5, 735:1; NS5:1, 35:5, 139:2, 800:2 Symbol of right, authority, and power. R816:3, 62:4*, 43:6*; NS196:2 Power to open. R485:3 The keys are in good hands! They are rightfully his, who has bought all 20 billion of the prisoners. SM32 By virtue of the ransom which he gave for all. R816:3 When Christ came out of hell, he brought the keys with him. HG556:5, 735:1 "To bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:7) SM611; OV363 How glad we are to know that the keys of the great prison are in the hands of one who "so loved the world." (John 3:16) NS585:6 By virtue of his death and resurrection. Q784:T He has the power to call forth the dead and that in due time he will exercise this power. NS96:2; F335; NS196:2 Neither death nor hades is an insurmountable barrier, because Christ holds the key of both, and will liberate every captive in due time. R1283:3

Of hell

- Greek, hades, oblivion, the grave, the tomb, the great prison-house of death. E378; R5706:4, 2827:4, 2600:6, 1599:4, 1283:3, 422:5, 418:6, 417:4, 194:2, 165:2, 163:6, 62:4*; HG384:1; NS5:1; SM32 There the dead are spoken of as "prisoners of hope." (Zech. 9:12) HG384:2; R2601:1; NS585:2 They "sleep in the dust of the earth." (Dan. 12:2) NS800:5 "Till the heavens be no more (symbol of the present rule of Satan, `the prince of the power of the air' (Eph. 2:2)—heavens) they shall not awake nor be raised out of their sleep." (Job 4:12) R194:2 The dead are not in bliss, neither in torment, but dead, needing an awakening. NS119:1; R2827:5

And of death

- Jesus has the key of the great prison-house of death. R3948:5, 3436:4, 541:3*; F335 In its every degree, so that it is his privilege to raise up so many as will obey him out of the degradation and imperfection of this dying condition. R2827:4

19

Revelation 1:19 *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

Write

- A command to write the vision of the things past, present and future, that the Church may ponder its deeply significant symbolisms. R1599:5 The book of Revelation is a prophecy and not a literal epistle. HG97:1

20

Revelation 1:20 *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*

In my right hand

- Under the Master's guidance, protection and care. R3570:4 The teaching power and authority are vested in Christ, the head of the Church, and the human teachers are only instruments in his hands, and accountable to him. R1599:4 In his favor, as well as in his power. R3570:2, 2826:6 During the Ephesus period of the Church. R5992:3, 491:1* The messengers of the churches—St. Paul, St. Peter, St. John, etc.—were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. R5992:3, 491:1* The messengers of that first church, Matthew, Peter, James, John and Paul, who were to be messengers to all the churches, were so held in the grasp of Christ that they could not waver or

deviate. R336:2* If the servant for any cause or in any manner seemed to be an unsuitable one another might take his place, and be the star or messenger of the church of that epoch. R2826:6

Seven

- Representing completeness. R3650:6, 2827:2, 1491:1

Golden candlesticks

- Or lampstands. R3650:6, 1491:1 Representing all the true saints or light bearers in all the various phases of the nominal church development. R1491:1 The lamp light is the earthly light, representing good works, obedience, etc. of those who nominally constitute the Lord's Church in the world. R3570:4 Similar to those in Zech. 4, but separated from one another and representing the seven stages or epochs of the church. R3650:6 See comments on Rev. 1:11, 12

Seven stars

- The star light is the heavenly light, the spiritual enlightenment or instruction. R3570:4

Are the angels

- Messengers, representatives. R3613:2, 3570:2 Indicating that the appropriate message for each epoch in the Church's experience would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. R3570:4, 2826:6

Seven churches

- Representative of the seven epochs of the one Church's experience.

Revelation 2

1

Revelation 2:1 *Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;*

Unto the angel

- The appropriate message for each time or epoch in the Church's experience would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. R3570:4 One representative to whom the Lord would specially address himself, and through whom he would specially instruct the Church. R2826:6 The chosen elders of the Church, who specially represent the Lord, the Head. F272 The Lord addressed his messengers through their representative elders messengers or servants. R1893:2 Minister. R1087:5* The messengers of the first church—Matthew, Peter, James, John and Paul. R336:2* See comments on Rev. 1:20.

Church of Ephesus

- Meaning first, desirable. Ephesus covers the period during the lives of the apostles. R5992:3, 4870:2, 3569:2, 491:1*; HG97:2 The first phase of the church reached to about the death of John, the last of the apostles. HG97:3 Any number of the living church assembled together in any place may properly be called the church of that place. R1893:5 The capital or chief city of the province of Asia, from which the laws, proclamations, etc., would go forth—Ephesus fitly represents the first period of the church of Christ and his apostles. R336:2*

Holdeth the seven stars

- The messengers of the churches—St. Paul, St. Peter, St. John, etc.—were so powerfully led and kept in the grasp of the Lord, that we accept their teachings as his. R5992:3, 491:2*, 336:2*

Who walketh in the midst

- The supervision of the glorious Head over the Body—his Church. F401

Seven

- Perfect or complete number. R529:4*. 3650:6

Golden candlesticks

- Or lampstands. R3650:6, 1491:1 The Church of the first-born. R529:4* Representing all the true saints or light bearers in all the various phases of the nominal church development. R1491:1 Similar

to those in Zech. 4, but separated from one another and representing the seven stages or epochs of the church. R3650:6, 2521:6, 1491:1 Each of the seven churches or the seven epochs of the history of the church, is represented by a separate candlestick or lamp. R2521:6

2

Revelation 2:2 *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:*

I know thy works

- It was characteristic of this period that "they forsook all and followed him." (Luke 5:11) They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. R5992:3, 491:2* Compare with the account given by Paul of theirs labors, their patience, stripes, power of discerning spirits, etc. HG97:5

Labour

- Toil. R336:4*

Thou hast tried them

- To the first church (and to her only) was given the supernatural power of discerning of spirits. (1 Cor. 12:10) R336:4*

Say they are apostles

- Self-styled "Apostolic Bishops." R5765:2, 5544:1 Bishops claimed to be successors of the apostles, and spoke claiming the same divine authority; calling great church councils and deciding what was and was not orthodox. R5002:6, 5831:3; SM133, 462:T, 552:1, 672:1; OV22 Claiming that they are the only ones who have the right to give authority to any to preach. OV411; SM671 Beginning some time before the year 325 AD this doctrine of apostolic succession had been growing. SM672; OV411 The exaltation of false apostles, false prophets, apostolic succession was contrary to the divine arrangement. R5003:1, 5347:2; D594; OV396 But are false teachers, "vainly puffed up." (Col. 2:18) D594 The voice of God to and through the Church came only through "the twelve apostles of the Lamb." SM462; HG736:4

And are not

- They never have been able to convey any of the miraculous gifts. R5831:6 Some of the ministers of Satan are thought to be ministers of God. R5259:1 The twelve apostles selected by Jesus (St. Paul taking the place of Judas) were to be the only foundations of the Christian church. R5751:6, 5829:1; OV396, 410:1, 412:1; SM670, 673:T There is just one class in the world today and for centuries past who have been claiming to be apostles, and who are not. OV410; SM670

Hast found them liars

- Jesus says that those who make claims of being apostles when they are not are lying. OV410; R5347:2; SM671 Apostolic succession is a grievous error. R5940:2, 5544:1 Our Roman Catholic, Church of England, and Greek Catholic friends have made a very serious blunder in claiming to have Apostolic Bishops. OV410; R5829:1; SM670 It is not uncharitable to say this, for we are to speak the Lord's Word. OV411; SM671 The gift of discernment of spirits, as in the cases of Ananias and Sapphira (Acts 5:1), Simon (Acts 8:1) and Elymas (Acts 13:8), belonged only to the early church. R336:4* The Ephesus stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers. (Acts 20:28-30; 1 Cor. 11:19) R5992:3, 491:1*

3

Revelation 2:3 *And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*

Fainted

- Greek, kamno, as in "The prayer of faith shall save the sick." (James 5:15)—the weary and weak in

faith. R4099:2*

4

Revelation 2:4 *Nevertheless I have somewhat against thee, because thou hast left thy first love.*

Left thy first love

- And became subject to ambitious leaders, finally drifting into the great system of error called "Babylon." R984:2 There was a love for Jesus, God, and the great plan of salvation manifested in the days of Jesus and the apostles, for a little while during the first century, and gradually much of that love and zeal became less and less. Q102:4 Some at first found the truth of God very precious and sweet, but finally persecution arose and opposition, and they found out how much it would cost, and some have lost their first love. Q102:4 Whoever is not rendering some service to our King, has at the very most the "lukewarm" love that is offensive to the Master. (Rev. 3:16) R2497:4; Q102:4

5

Revelation 2:5 *Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

I will come

- Our Lord's own words for it that he is supervising and correcting his Church now. R2431:2

Do the first works

- To repent and turn humbly to God and to heed his instruction. R1528:5 To commence over again by a full surrender of themselves to the Lord, that he may sacrifice them. R2020:3

Remove thy candlestick

- "The light of a candle shall shine no more at all in thee." (Rev. 18:23) R590:6* Even that highly exalted church at last lost its first love, and God removed their candlestick, to the second and lower condition. The power of miracles passed away. HG97:5

6

Revelation 2:6 *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.*

Nicolaitans

- Those who lord it over the Lord's heritage. (1 Pet. 5:3) The word Nicolans means "A conqueror or lord of the people." R336:5* Nicholans in Greek, has the same meaning as Balaam in Hebrew. R336:5*

7

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

Hath an ear

- To hear. R2414:4 A humble heart of obedience. OV309 The ear of faith is the special favor of God to those of a meek, honest heart, desiring truth and righteousness. R4557:2; NS743:6 We want to be wise in this matter and merely seek for those who desire the truth. CR344 The world's ears are dull of hearing, "deaf." The Church's mission is not to these. R2414:4, 336:5* As salvation reaches now those who "have an ear to hear," so it will be in the Millennial age, reach all—for the deaf ears will be unstopped. R1265:4

Let him hear

- Receive the testimony of prophetic truths. B16 Jesus often used these words, to show that some messages are not sent for all. R336:5*

That overcometh

- During the Gospel age. R2832:2, 5992:5 There is an individual and personal friendship between the Lord and the overcomers now in this life, and the promise of pleasure and honor that shall be eternal.

(Psa. 16:11) R5113:4, 5993:2 We must remember his words that only "overcomers" can share with him in the Kingdom. Q787:2

To eat

- Though often deprived of the bread of this present life, they not only had the Living Bread (John 6:51) but had the promise of the tree of life. R5992:5, 491:2* As Eve shared the loss of the first dominion, and access to the tree of life was barred, so the Church will share the gaining of that dominion (Micah 4:8), and with Christ, will eat of the tree of life. R4018:6*

The tree of life

- All the trees in Eden were trees of life, but one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. R5992:5, 2832:1 The overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval. R5992:5, 2832:1 A grove or "woods" or orchard seems to be the thought of the original. R2840:3 Evidently a reference to Jesus Christ, harmonizing with his statement in John 6:55 "My flesh is meat indeed, and my blood is drink indeed." R480:5*

The paradise of God

- Paradise, or the Garden of the Lord, not only represents the earthly condition which will be restored, but it also applies in a figurative sense to the glorious heavenly position which God has for the Church. HG435:6 The glorious estate of the future. D648; F669; R1794:1 Identifying with the first paradise of Eden. R2832:1 An antitype of the Garden of Eden. HG399:5 The earth shall be the Paradise of God, and God's Tabernacle shall again be with men. NS535:6 The garden of Eden was the paradise lost, and on a larger and grander scale it shall in due time be restored by him whose sacrifice purchased it as well as mankind. R2788:3, 1794:1; F669; HG399:5

8

Revelation 2:8 *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;*

The angel

- See comments on Rev. 2:1

Church in Smyrna

- Meaning "bitter" (Myrrh and Marah are kindred words); referring to the period of most bitter Pagan persecution under Roman Emperors from Nero to Diocletian, reaching to about 325 AD when Constantine declared in favor of Christianity. R5992:3,5, 351:2* Means a "sweet odor," and represents the Church in the first persecution under the Roman emperors, before the corruption and "falling away" of which Paul speaks, began. HG97:2 The second stage of the church from the beginning of the second century to the conversion of Constantine in AD 312. HG97:3

First and the last

- The only direct creation of God. E93; R5992:6, 5748:1, 1904:5, 1278:3, 1005:3; SM491 The only begotten Son. (John 1:14) E93; R5748:1, 1005:3 As if he said: "Fear not, my faithful ones; I was before all these persecutors; I shall be when they are forgotten; I shall take care of you. Fear not to follow in my footsteps. R351:3* See comments on Rev. 1:8 and 3:14.

Was dead

- From the time of his crucifixion, until the time of his resuscitation, Jesus was not in any sense alive during that interim period of about thirty-eight hours. R2476:5

And is alive

- In itself a message of comfort and hope to the suffering martyrs. R351:3*

9

Revelation 2:9 *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the*

blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

And poverty

- This is an interjection with an emphasis. It is as if he said. You poor? No, no; you are looking at the things which are seen. R351:3*

But thou art rich

- Look up; the kingdom of heaven is yours. R351:3* Upon whom death and persecution and poverty had come. Persecution always purifies the true child of God. HG97:5

Say they are Jews

- Spiritual Israelites. R2443:1, 5964:6 Not literal Jews, but "Israelites indeed." HG97:6

The synagogue of Satan

- Where ministers teach theories of Evolution and other errors. R2106:2 Those who claimed to be the favorites of the gods, and to whom applies the true symbolic and appropriate name by which they should afterwards be known—Satan, Devil, etc. R351:6*

10

Revelation 2:10 *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

Behold the devil

- Pagan Rome, which has been the most devilish of all earthly governments when viewed in the light of its bloody persecutions. R5992:6, 491:2*, 351:6*; A258 Much of the persecution of the children of light (1 Thes. 5:5) must be ascribed to Satan and his hosts. SM549 The great Adversary, Satan, whose very existence is now being denied by many. F609

Into prison

- Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution. R5992:6

That ye may be tried

- Some of the most sublime pictures of Christian endurance were enacted during the Smyrna period. R5992:6, 491:2*

Tribulation ten days

- Symbolic days, referring to the last and most severe persecution under the Roman emperors, that in the reign of Diocletian, AD 303-313. R5992:6, 491:2*, 351:6*, 306:3 A quotation from Wilson's Outline of History. R351:6*

Be thou

- Each one of the Church class. R5824:3, 5069:4 The Bride class. R5069:4 The Gospel Church—called, chosen, and faithful. R3327:4, 306:2 This thrilling exhortation is given to those who have entered into a special contract with the Lord. R5913:3

Faithful

- Full of faith. R5914:1 Never neglecting his work to strive for the transient joys and prizes which the world offers. C225; R1113:4 Loyal and obedient to God. CR158; R5914:1; NS62:5 A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. R5914:1 All the followers of Jesus must obey him, must follow his directions. R5473:4 Holding fast the faith that first led to consecration, through evil report and good report. (2 Cor. 6:8) R5914:1, 5858:6 Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow only as a reward for faithfulness. R5090:5 The wheat class must be ready to lay down their lives as the price of their fidelity to the Lord. Their consecration is sure to lead to consecration to death, which ultimately finishes in literal death. R2778:4 Full submission to the divine will. R5495:6 Faithful to the Lord, which includes faithfulness to the brethren, the truth, to righteousness in every sense of the word. R3973:6 Seeking to glorify God in our bodies and spirits

which are his. (1 Cor. 6:20) R5090:5 Proving whether we love God or self best; if our confidence in him is such that we will lay aside everything else to win the great prize, the crown of life. R5914:1 That glorious work of the future shall be done only by those who have proved themselves wholly loyal to God. R5461:4 The Church is now on trial or judgment and the faithful shall be rewarded. Q794:4 They have the assurance of attaining a share in his glory, honor and immortality if they are but faithful—even unto death. SM275, 668:1; F444; R2647:3; NS451:5; OV308

Unto death

- "Ye shall die like men." (Psalm 82:7) F444 The kings who will reign with him will not be crowned nor reign as kings in this life. A284 A faithfulness which would persist until the sacrifice is finished in death. R5914:4, 5858:6, 3211:6; OV194 The obedience of the Church is the extreme of obedience. R5844:6 Victory through death. R5495:6 In some instances may come early; in others, it may come late. R5173:6 The heavenly things are to be attained only by those who sacrifice earthly things. R4902:4 A struggle, a battle, must go on continually to the end of the course. OV182 Until the Master shall say, "It is enough. Come up higher." R5063:3 This faithfulness must be tried, tested, proven, clear down to the end of life's journey. R3973:6; F445 The Lord whom we serve is able and willing to open the prison-doors and bring us forth in the first resurrection to a share in the glory, honor and immortality of his own Kingdom. R3973:6; F445 To those who continue faithful and obedient, the final moment of crisis is at death, even as with the Master, "faithful unto death." R669:6 Victor-kings through dying. R5495:4 St. Stephen's climax of victory—the loving spirit in which he received death. R5858:5, 2108:3 Our consecration to the Lord is not to October 1914, nor to any other time except that mentioned by the Savior. R5336:5 It is not a sacrifice for a day or a year. R3685:5 All who would be accepted as followers of the cross must follow the Captain's example if they would have the great prize. R3273:1, 3281:4 This does not mean merely to die as a consequence of consecration to the Lord. R5914:2

A crown of life

- "The crown of life which the Lord hath promised to them that love him." (James 1:12) "Henceforth there is laid up for me a crown of righteousness." (2 Tim. 4:8) "When the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4) R3211:6 Life on the highest plane; inherent life; eternal, everlasting life; immortality. R3211:6, 5992:6, 5914:4, 5608:6, 4668:6 Take heed that no man take thy crown. (Rev. 3:11) E490 The Father has offered a reward so high that such obedience has become the standard par excellence throughout the universe. R5844:6 Jesus will succor all his followers who obey him and guide them to the heavenly Kingdom. R5473:4 He assured them and us that he will furnish trials and assistances and that if faithful to the end, we shall have a "crown of life." PD66/78 Given to the "more than conquerors." A crown of superior life. R5914:4, 5608:6 The future inheritance of faith. R3518:5 The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his Body. R5913:6 To those who in loyalty of heart meet all the reasonable requirements of the Lord. R5702:6 The "King's own" are called to victory and not to defeat. NS62:1 "Let us so run that we may obtain." The goal is near! (1 Cor. 9:24) R5914:4 Given to those referred to in Matt. 25:21, 23. R5914:1 Those who forfeit their crown are numbered among God's enemies or the Great Company. R2942:5 The Great Company will stand before the throne, with palm branches in their hands, instead of sitting in the throne, wearing crowns. SM362; R5533:4, 4871:1

11

Revelation 2:11 *He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*

He that hath an ear

- A humble heart of obedience. OV309 The ear of faith is the special favor of God to those of a meek, honest heart, desiring truth and righteousness. R4557:2 The world's ears are dull of hearing, "deaf."

The Church's mission is not to these, but to those who desire the truth. R2414:4, 336:5*; CR344

Let him hear

- Receive the testimony of prophetic truths. B16 Jesus often used these words, to show that some messages are not sent for all. R336:5

Churches

- All the churches of the second phase of the seven stages. HG97:6

He that overcometh

- Those, who during this age follow in the footsteps of the Forerunner. (Heb. 6:20) R649:2 He that conquers. (Rotherham) The overcomers of the world. R649:5 There is an individual and personal friendship between the Lord and the overcomers now in this life. R5113:4 The promise of pleasure and honor that shall be eternal. (Psa. 16:11) R5993:2

Not be hurt of

- In no wise shall be injured in consequence of. (Rotherham) R649:2, 514:5 The true children of God were suffering death at this stage of the church, but are encouraged that they shall not be hurt of the second death. HG97:6 All others than the class of overcomers of the Gospel Church will be greatly injured by the second death. R649:5

The second death

- He who in this present age having died with, or in Adam, is awakened of the Spirit and consecrates himself to death with Christ (this would be his legal death), is not hurt of it. R528:1*, 514:5 Every scripture where the second death is mentioned refers to a class of willful sinners, who, in spite of knowledge and ability, love sin and hate righteousness, except this one; which hastens to assure us that though this class will suffer death aside from the Adamic, and therefore, the second, they will not be injured in consequence. R649:5 The present is the judgment day of all who stand on trial for life, with the alternative of second death before them. R1391:6 Notwithstanding discipline and experience, if any still choose to live after the flesh, the Apostle's warning is that such shall die (Rom. 8:13) and he refers to the second death. R1699:5,6 Satan and all who affiliate or sympathize with him and his evil course shall be everlastingly destroyed. F459; NS73:5 Second death is not mentioned until the last part of the Bible is reached, thousands of years after the first death is recorded. Before there was the second death, there was the second sin, the "sin unto death." (1 John 5:16) R1478:1*

12

Revelation 2:12 *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;*

The angel

- See comments on Rev. 2:1

Church in Pergamos

- Meaning "earthly elevation." Referring to a period in which the nominal church was growing popular and Papacy had its rise. R5992:6,3, 491:2* Means "elevated," and refers to the phase of the Church at and after the conversion of Constantine, when the self-exaltation, corruption and falling away began. HG97:2 The church of this period was exceedingly exalted, but only from an earthly point of view; she was "exalted in the earth." R359:1* The third phase of the church during the falling away, and prior to the fleeing into the wilderness, near the beginning of the sixth century. HG97:3 The time of Constantine's conversion, when the power of the empire was made subservient to the church, and Christianity could begin to assume the dignity of civil power. HG97:6 A celebrated city of the Roman province of Asia. Here parchment was first perfected. It had a library of 200,000 volumes; also a famous temple of Esculapius, the mythological deity who presided over medicine. R359:1* Dating from the time Constantine professedly embraced Christianity, which being thus popularized, soon became the nominal religion of the people. R359:1* Persecution had ceased, the policy of the

Emperor became the policy of both priests and people. The nominal Christian church soon filled with the popular time-serving crowd. R359:1* All the vile doctrines that have saturated the papal church, and that still permeate Protestantism had at least their origin in this period. R359:3* The name given to the citadel of Troy. R359:1* Quotations from Mosheim on this period. R359:2*

Saith he

- The speaker is Christ himself. R359:3* It seems as if the little company of faithful ones were earnestly looking amid all the noise and strife for their Leader, when suddenly he shouts, Attention company! R359:3*

The sharp sword

- The Word of God, the Truth. (Eph. 6:17; Heb. 4:12) R359:3*, 5992:6, 591:2*; B101 This weapon is formed both for offensive and defensive warfare. While one edge is presented toward the enemy, there is another toward him who wields it. R359:3* Christ has given it to the Church to be used in his service: woe to him who handles it unskillfully. R359:3* As if the faithful ones, looking for their leader amidst the strife, when suddenly he appears and shouts, attention! R359:3*

With two edges

- Greek, two-mouthed. R5992:6, 491:2* This weapon is formed both for offensive and defensive warfare. R359:3* While one edge is presented toward the enemy, there is another toward him who wields it; a warning to those who handle this spiritual weapon unskillfully. R359:3* See comments on Rev. 1:16

13

Revelation 2:13 *I know thy works, and where thou dwellest, even where Satan's seat is : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

I know thy works

- They were many. The faithful of this period were very zealous and were hard workers against much opposition. R359:4*

Satan's seat

- The home and stronghold of Paganism, which, in course of time, with a change of little else than name and names was re-christened Papacy. R359:4* The seat of the "dragon," called "the devil and Satan" (Rev. 12:9); the seat of the empire. HG98:1 How appropriate is this, when addressed to the Christian church of that day; and how meaningless it would be, if applied to the little church in the village of Pergamos, in Asia, where the "dragon" never had its seat. HG98:1

Holdest fast my name

- The endearing name of our "Father," R359:5* The fidelity of the faithful is more particularly noted because of their adverse surroundings. R359:4* The nominal church was split in two, chiefly over the question of image-worship; the idolaters ranging under the bishop of Rome, who received the name of Pope, while the image-breakers, as they were called, formed the Greek Church under the Patriarch (chief father) of Constantinople. R359:4*

Not denied my faith

- True Christians were tested and proved by the introduction of pagan and papal ideas. R5992:6, 491:2*, 359:2* At this time there were many teachers and more controversy than ever before. Light was darkened by words, and truth with sophistry. R359:4*

Antipas

- Anti [against] papas [father or the pope]; one who protests against the pope. The true followers of the Master denounced the attempt to disobey the direct command of Jesus, "Call no man Father." (Matt. 23:9) 5993:2, 491:3*, 359:5* Would evidently mean "against the father," or "opposed to the Pope or Patriarch"; as we use the name anti-christ, the opponent of Christ. R359:5*

Who was slain

- They received persecution. R5993:2, 491:3*

14

Revelation 2:14 *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*

Doctrine of Balaam

- Pagan priests sought to bend their ideas to fit the new religion. Thus gradually the church was led into error, evil practices, and away from God. R5993:1, 491:2* The blasphemous doctrine of eternal torment, and the endless existence of sin and sinners; also the fiction of the short line from the death-bed to heaven, and kindred fancies, have always been a "stumbling block" to the church. R359:6* The homage given to pagan rites, ceremonies, festivals, etc., Christianized (?) such as prayers to the dead, sacred places, days, and persons; union with earthly powers and with those who do such things would be Baal-am service. R359:6* Some in the ministry are willing to preach doctrines which they do not believe (respecting eternal torment, etc.) for the sake of salary and the maintenance of their positions and friendship of wealthy Balaks. R2204:6; F166 At this time, the doctrine of three Gods was invented. R359:2* Numbers 22 and onward tells the story of Balaam. R359:5*

Who taught Balac

- Balaam had been a prophet of God (Num. 23:24), but he instructed King Balak how to tempt Israel to sin. R5993:1, 491:3*, 359:5*

Cast a stumblingblock

- The harlotry and false worship would be on a higher plane than that which stumbled natural Israel, even as everything in this Christian dispensation is anti-typical. R5323:5

Before the children of Israel

- Spiritual Israel. R2204:6

To commit fornication

- Pagan priests taught the church to indulge in spiritual fornication. R5993:1, 491:3*

15

Revelation 2:15 *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

Of the Nicolaitans

- Nicholas means a conqueror of the people; a lord. R359:6*, 491:3* The theory of lordship or headship in the church. The strife as to who should be greatest existed amongst many of the patriarchs—fathers—of the prominent churches. R5993:1, 491:3*, 359:4* In the church of Rome the laity are as much the subjects of the Pope, both in spiritual and temporal things, as any of earth's conquerors ever dreamed of demanding. R359:6* The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. R5993:1, 491:3*, 359:4* Noticed in the Ephesus message, developed in the Pergamos age—a burden to the church ever since. R359:6* The "reverent" fathers who profess a superior sanctity, privilege and authority for the exposition of God's Word. R359:5* Nicholans in Greek, has the same meaning as Balaam in Hebrew. R336:5*

Which thing I hate

- Those whom God makes leaders will be the last to boast of it. R336:5*

16

Revelation 2:16 *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

Come unto thee

- To his own; in a sense delivered them out of Babylon, bearing them up on eagles' wings (Rev. 12:14; Exod. 19:4) into the wilderness. R360:1* Notice "thee" and "them." The words are evidently used like "you" and "them" in 1 Thes. 5:1-4. The Lord speaks directly to his Church as "thou" or "you," but of the world as "they" or "them." R359:6*

Fight against them

- The world, Babylon, to whom he comes with the sword, by which they are cut into two—The Roman and Greek churches. R359:6*, 360:1*

17

Revelation 2:17 *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it .*

He that hath an ear

- A humble heart of obedience. OV309 The world's ears are dull of hearing, "deaf." The Church's mission is not to these, but to those who desire the truth. R2414:4, 336:5*; CR344 The ear of faith is the special favor of God to those of a meek, honest heart, desiring truth and righteousness. R4557:2

Let him hear

- Receive the testimony of prophetic truths. B16 Jesus often used these words, to show that some messages are not for all. R336:5

To him that overcometh

- There is an individual and personal friendship between the Lord and the overcomers now in this life. R5113:4 In this stage of the development of the church those who sought to be popular received the emoluments of the church; but the promise to the overcomers is that of pleasure and honor that shall be eternal. R5993:2, 491:4*

The hidden manna

- Immortality, typified by the golden pot of manna in the Ark of the Covenant. T122, 123; R4012:1, 360:1* Being incorruptible, represents the grace of God in the Church of the firstborn, the Little Flock, which shall enjoy the incorruptible life. R4012:1; T123 Typifies spiritual food, the Word of God; and also refers to the living Word, the true Bread of Life. (John 6:47-51) R360:1* Only these who come with sincere hearts to taste and see for themselves what good things are found on the table of the Lord can ever know. Their's is the "hidden manna." R1957:6 A pledge to the Pergamos Church that he who watched over literal Israel in their journeyings would care for them in the weary march that was about to begin. R360:1* A promise in the face of desolation and death, of a life that should be hid—from all the power of persecution—with Christ, in God. R360:1*

A white stone

- The seal of the holy Spirit in the heart. E247 The sealing of the holy Spirit by which the Lord identifies the overcomers. R5113:4 Signifying a precious token of the Lord's love. R5113:2, 5863:1 1820:6 The emblem of authority, the color indicating the purity of the reign. "A scepter of righteousness is the scepter of thy kingdom." (Heb. 1:8) R360:4* In ancient times a white stone was divided into halves, and the production of the stone would insure friendly aid. Thus the divided stone became a mark of identification. R5113:1

A new name written

- The name of the Bridegroom. R5863:1, 5113:2, 1820:6 The name of Christ. R2571:5 The name of our beloved, King of kings, and Lord of lords. R360:4* The name assumed by our Lord on taking unto him his great power and beginning his reign—a name now revealed to the members of his Body since the reign has begun. R360:4* Henceforth to be ours; "a people for his name." (Acts 15:14) R1820:6, 5863:1 Expressive of the new character. R2571:5 The Great King of kings' secret between himself and the individual. R5113:4

No man knoweth

- "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them." (1 Cor. 2:14) R1820:6 Except as others may see the fruits of holy Spirit in the daily lives. E247

Saving he

- The overcomers are not to be recognized merely as a class, but each will have the personal favor of the Lord. R5113:4 There is an individual and personal friendship between the Lord and the overcomers—the antitypical white stone—the sealing of the holy Spirit. R5113:4

That receiveth it

- In the resurrection, we shall have complete knowledge of the name by which we shall be known to the Lord. R5113:5 No person knows our new name except they that receive it; for it is, "The Lord our righteousness." R238:5*

18

Revelation 2:18 *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;*

The angel

- See comments on Rev. 2:1

Church in Thyatira

- Meaning, "the sweet perfume of sacrifice." Referring to the period of Papal persecution in which the virgin Church was enduring hardships in the wilderness while the apostate church sat on the throne of her royal paramour. R5993:2, 491:4*, 388:3* Meaning "sweet savor of labor." Applies to the first part of the period during which the Church was said to be in the wilderness; the time also in which the Papacy was in power. R388:3* Means "sacrificed," and refers to that phase of the Church when the "woman fled into the wilderness," where she was to be fed of God. HG97:2 Represents the Church in its sacrifice of life and property. HG97:4 This Church has to forsake all and flee into the wilderness. HG98:1 When the true Church, purified by persecution, relieved of its ordinary load of lazy dead-heads and untrammeled by the class who always choose the popular side, was fully harnessed and faithfully laboring in the Lord's work. R388:3* Many evidently had more zeal than knowledge, but they were faithful to the light they had. R388:3* The space of time during which the true Church was in the wilderness, and the apostate church sat as a queen and lived deliciously with the kings of the earth. (Rev. 18:7) R5992:3, 491:1*, 389:3*

Saith the Son of God

- A more emphatic declaration of who the speaker is than in any previous message was necessary because a usurper had arisen. R388:3* Our Lord here announces himself as speaking through his written Word—his only authorized authority. R388:6*

Eyes like unto a flame

- Expressive of their piercing brightness. R388:6* To watch over his faithful ones as they wandered through the dark valleys or hid in the darker caves of earth. R5993:2, 491:4* He can follow them in all their desolate wandering, no matter how wild and dreary the mountain passes may be. HG98:1 Despised and persecuted for the truth, it was a cheering thought to know that their exalted Head "seeth not as man seeth." (1 Sam. 16:7) R388:6*

Feet are like fine brass

- This metal was perhaps the most useful and enduring known to the ancients. As if saying, "Fear not in all your terrible journey of 1260 years in the wilderness, lo! I am with you; we shall walk together." R388:6* To walk by the side of his Church as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of truth. R5993:2, 491:4* This description is very like that of the spiritual being seen by Daniel. (10:6) R388:6* See comments on Rev. 1:14, 15.

19

Revelation 2:19 *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*

I know thy works

- At such a crisis, works, feeding the hungry and clothing the naked, would be a prominent virtue. HG98:2 Similar language to that used in addressing Ephesus, with the apparent recognition that works of Thyatira were even more abundant. R389:1*

More than the first

- A generous praise, and shows the Lord's appreciation of the faithful labors of the true Church of this period. R389:1* An apparent recognition that the works of Thyatira were even more abundant than those of Ephesus. R389:1*

20

Revelation 2:20 *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

That woman Jezebel

- Type of the enemy of the saints. B256; R557:4;OV326 Symbolical of the persecutor of the Church. R3794:4; HG69:4 Symbolically representing the great harlot, Babylon. OV268 The apostate church of Rome. B256; R389:2* Representing a great religious system of this Gospel age which did violence to the truth. R5751:2, 5741:6, 4730:4 Type of a corrupt church inculcating false doctrines amongst the Lord's nominal church. R4741:1 The antitypical Herodias, (Matt. 14:3, 4; Mark 18:19) is adulterously allied to the kingdoms of this world while nominally espoused to Christ. R3325:3, 5751:2 Representing a false Christian church system married to earthly governments. R5751:2 The idolatrous wife of king Ahab (1 Kings 19:14) from whom Elijah fled for his life into the wilderness. R5993:2, 4741:1, 3794:4, 3326:6, 491:4*, 389:2*; B256; OV326 Clearly the drunken woman from whom the church fled. HG98:2 The protector of the priests of Baal. R5993:2, 5751:3, 491:4*, 389:2* If we are inclined to feel or speak strongly of the wicked course of Jezebel, as we should, let us not forget that somewhat similar practices prevail in our day. R4741:6

Calleth herself

- Greek, heautou, as in "Shall not speak of himself." (John 16:13) E171

To teach

- The description of Jezebel in this message exactly fits the teaching of Rome. R389:3*

Seduce my servants

- From the proper course of Christian living. R4730:4 In their great troubles, many of those who had fled were seduced back by offers of life, property and position, in the earlier days of their flight. HG98:2 So successful has been the seduction that Protestants generally would rather associate with an immoral member of an orthodox church, or a member of the body of anti-Christ, than a faithful and consistent Christian. R389:4*

Commit fornication

- In that Christendom lives with the world; worshiping houses and lands, banks, stocks and bonds, name and fame. R4811:5 Churches are continually typified in the Scriptures by women, so the teaching alluded to is the following and union with some of the daughters of Babylon. R389:4*

Sacrificed unto idols

- How could the Pagan ideas taught by the Papacy, and clung to by Protestantism, be better described? R389:3*

21

Revelation 2:21 *And I gave her space to repent of her fornication; and she repented not.*

I gave her space

- Greek, chronos, time, 360 years, ending in the spring of 1878. Luther's 95 theses were placed on the doors of the church in Wittenberg Oct. 31, 1517. Dating the beginning of this "time" from the spring of 1518, allowing the intervening months for the light to spread, 360 years bring us to the spring of 1878. R491:4*, 389:4* To the time when our Lord said to the nominal Gospel church, as shown by the parallels, "Your house is left unto you desolate." R389:5*, 491:4* Her time for repentance has been since the light of the Reformation dawned upon her. R491:4*, 389:4*

Fornication

- Worldly affiliation. C164 The temptation before spiritual Israel, which was illustrated in fleshly Israel, is of a more insidious kind—any illicit fellowship with the world. R2300:1 Union with some of the daughters of Babylon; the various creed-bound sects which still hold captive the spiritual Zion. R389:4*

22

Revelation 2:22 *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*

A bed

- Sleep, stupor. R491:5*

Great tribulation

- The great tribulation. R491:5*

Their deeds

- "Her works," rendered by oldest manuscripts and other best authorities. R389:4*

23

Revelation 2:23 *And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

Her children

- Daughters, the churches of today. R491:5* Rome endeavored to kill Thyatira's children with literal death; and the Lord cheers them by the assurance that the reverse would finally take place. R389:5* Antitype of the 450 priests of Baal whom Jezebel fed and whom Elijah destroyed. (1 Kings 18:19, 20) R389:5*

With death

- Spiritual death is what ails the churches of today. R491:5*, 389:5*

According to your works

- The changed condition of things will reveal to "all the churches" who it is that is doing the sifting work. R389:5*

24

Revelation 2:24 *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.*

The depths of Satan

- Manifested in modern Christian Science, etc. R2189:1 There are apparently certain ideas which "they" call deep things of God which our Lord calls by the proper name: "deep things of Satan." R389:6*

None other burden

- The message began by commending them for their "works" and "service." R390:1*

25

Revelation 2:25 *But that which ye have already hold fast till I come.*

Hold fast

- Patiently carry this burden, holding fast what they have. R390:1*

26

Revelation 2:26 *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:*

He that overcometh

- That overcometh love of self, popularity, worldly prosperity, human theories and systems. D268; HG718:5 The victory is only to those who overcome the old creature, the old will. R5778:2 Those who overcome the weaknesses and besetments of their own fallen flesh, the allurements of their environment and the wiles of the Adversary. OV356 Those that become the Royal Priesthood and inherit immortality. R5371:3 The promise of pleasure and favor that shall be eternal. (Psa. 16:11) R5993:2 The Lord has promised the crown of glory and the heavenly blessings. R2752:3 The promise to the faithful sheep of the Gospel age. NS182:3 The glorified Church will be associated with Christ in this work. NS552:5; OV308; PD93/108 There is an individual and personal friendship between the Lord and the overcomers now in this life. R5113:4

Will I give power

- Authority. R390:1* During the world's judgment the overcomers of this Gospel age will be with the Lord in his Millennial throne. (Rev. 3:21) R4084:4, 1163:6; SM346 Participants in the Millennial Kingdom glory and its dominion of earth for the uplifting of mankind. CR81; R2063:5; HG669:3; OV190, 379:5 In no sense was the Kingdom set up at Pentecost in any but its embryo or preparatory form. HG368:4 The characteristic of the Thyatira period was the reign of the false church. R491:5*

Over the nations

- The Gentiles. OV379 The overcoming Church would have a share in the work at the time of the establishment of the Kingdom and the overthrow of Gentile power. D624, 12; R507:2; HG669:3; NS683:2 There will be contention amongst the nations—war. NS58:5 Not merely a present work of grace in the heart. A285 Countless millions can be saved in the age to come. R858:2

27

Revelation 2:27 *And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*

He shall rule them

- The nations. D518, 636; NS217:6, 552:5 At Christ's second coming. NS552:5; SM716 For their blessing and uplift out of sin and selfishness. R4799:2, 5377:4 The execution of vengeance (chastisement) upon the earth. HG31:2; NS217:6 "He must reign till he hath put all enemies under his feet." "At the name of Jesus every knee should bow; and every tongue should confess." (1 Cor. 15:25; Phil. 2:10, 11) R1057:1 Rome was in the height of her glory, claiming to be the kingdom of God; that Christ's reign had begun—through the Pope. She literally ruled the nations with a rod of iron, dashing in pieces whom she could. R390:1*

With a rod of iron

- God's Kingdom will be established by force. D518, 429, 636; R1057:2 When the dominion of the world will be assumed. Civ Outward obedience will be compulsory. D636; R1163:6 Inflexible justice. OV324; NS27:4 Willful opponents of righteousness will be destroyed. D643; R5286:6, 3141:2 The socialism of the Millennium will not be voluntary, but enforced. R3141:2 The force will not in the slightest sense interfere with man's God-like quality of free will. R1057:2 The perverse and obstinate will be roughly handled if they attempt resistance. R1057:1 "Judgment will I lay to the line

and righteousness to the plummet." (Isa. 28:17) A303; C371; D637 When the Church is gathered to Christ, he will begin the rule of the iron rod which shall break the world's vaunted institutions as potter's vessels. R2462:6 Christ's Millennial work will not consist simply in drawing men's hearts by love through a knowledge of the truth, it will be more than that: it will be a ruling with an iron rod with unbending justice. R1057:1, 1423:2, 1248:2, 1149:4*; SM57 Regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. A302 The rule will be felt by many to be a severe one, breaking up all their former habits and customs, as well as present institutions founded upon false habits and ideas of liberty. A302 Many and severe will be the stripes which a present life of self-indulgence and gratification will naturally demand and receive under Christ's reign. A303 When the iron rod has accomplished the work of destruction, then will the hand that smote be turned to heal. A256 Though the power and rod will still remain throughout the Millennial age, their use will probably be unnecessary. D637 The type (in a sense) of the iron rule was signified before the eyes of the faithful; making even their terrible persecution a reminder of the glory and power they were called to inherit. R390:4*

Vessels of a potter

- The seats of popes, cardinals, bishops, kings, princes, financial magnates, etc., created by the Adversary. SM716 In the time of trouble the Lord will dash the kingdoms of this world to pieces, as pottery is shivered before the blows of an iron rod. R1563:6; SM57, 716:2; NS27:4 All nations, not only heathen but civilized, will be found in violent opposition to the Heavenly Kingdom, and hence all together they will be crushed. SM442 Christ's title "Prince of Peace," will not apply to him at the beginning of his reign, when he will be breaking in pieces every human system out of accord with the divine standards. R5136:4 The coming of the King of earth means much of trouble and a general overturning of the kingdoms of this world. It means the breaking in pieces of the kingdoms of earth as a potter's vessel. R1692:4

Shall they

- The Gentile governments, empires, nations. B77, 100; D12, 624; NS683:2 The great systems of selfishness which are to fall and rise no more. SM58 At the time of Christ's second advent and the establishment of his Kingdom. SM716

Broken to shivers

- This smiting and breaking properly belongs to the Day of Vengeance. D637 The "dashing" of the present social system to pieces in a great time of trouble and anarchy, preparatory to the establishment of the Kingdom of righteousness. D296, 12 Mankind will not heed (Psa. 2:9-12), and shall be dashed to pieces. R713:4, 30:6*; HG13:3; NS857:4 The higher than human government will come to men through a baptism of bloody trouble—the breaking of present imperfect systems. R1424:4 The great Redeemer will utterly dash in pieces all the existing institutions that seem so great and so wonderful, but are vessels of the Adversary potter. SM717; R3467:3, 507:2 The kingdoms of this world which at the advent of Christ's Kingdom shall be utterly unfit for his service, and utterly out of harmony with the principles of righteousness. R2691:6 Immanuel will exercise divine power in the closing of the Gentile Times. R3467:3 "This honor have all his saints,—to execute the judgments written." (Psa. 149:9) R2975:5, 155:4*; B100; PD93/108

28

Revelation 2:28 *And I will give him the morning star.*

The morning star

- The false church claimed infallibility, that she alone could interpret the Scriptures; but to the faithful is promised not only the light before the day, but the same proof of the time of night and of the dawning. R491:5* They would have the "Morning Star" very early in the morning of the resurrection, while it is yet dark to the world at large. R91:1*

29

Revelation 2:29 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

He that hath an ear

- The ear of faith is the special favor of God to those of a meek, honest heart, desiring truth and righteousness. R4557:2

Churches

- All the churches of that age. HG98:2

Revelation 3

1

Revelation 3:1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.*

Unto the angel

- The messenger through whom the Lord would especially instruct the Church. R3570:4 The Lord addressed his messengers through their representative elders, messengers or servants. R1893:2 See comments on Rev. 2:1

Church in Sardis

- Meaning, "that which remains," as if it signified a useless remnant, something out of which life or virtue has gone. Sardis includes a short interval just before the Reformation. R5993:3, 5992:3, 491:1,6*; HG97:2 The little remnant, after its almost complete extermination. HG97:4 The epoch of the general church symbolized by Sardis. R4870:3 The church just prior to the great Reformation of the sixteenth century, at a time when true piety had been almost exterminated. HG97:2 The line of demarcation of the fourth and fifth church, to the Reformation, is not clearly drawn, the change from the one to the other being a gradual work. HG97:3

He that hath

- He who held all the churches in his hand was their protector. HG98:3

Seven Spirits of God

- Representing perfection or completeness. R370:6, 529:4* "And there were seven lamps of fire burning before the throne, which are the seven spirits of God." (Rev. 4:5) R529:4* Channels through which God is about to manifest his power; the Church of the first-born. R529:4*

Livest, and art dead

- The nominal church during this period had the appearance of being what it was not, having a form of godliness without its power. R5993:3, 491:6* The Sardian stone found near Sardis, is of a blood color sometimes covered with a thin layer of white; the look of purity but flesh-color below the surface. R491:6*

2

Revelation 3:2 *Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*

Things which remain

- Sardis was the remains of the true Church which had been driven into the wilderness. R5993:3, 491:6*

Ready to die

- When persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the Church. R5993:3, 491:6* So long without the light, the Bible hardly ever seen, living almost entirely by tradition and memory of what the Christian church should be, no wonder they were almost spiritually dead. HG98:3 To a Church almost extinct, how comforting to feel he who held all

the churches in his hand was their protection. HG98:3

I have not

- The Revised Version translates the remainder of this verse, "I have found no works of thine fulfilled before my God." R492:1* Our Lord's own words for it that he is supervising and correcting his Church now. R2431:2; F402

3

Revelation 3:3 *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

Remember therefore how

- God's Word is spiritual food. He who continually feasts upon it will grow vigorous, healthy and powerful. R492:1*

Hast received and heard

- He who neglects the spiritual food must be weak, sickly, a spiritual dwarf, powerless to discern "the signs of the times," ignorant of what the Lord is doing. R492:1*

And hold fast

- Their love and understanding of the Scriptures had evidently decreased. R492:1*

Repent

- In this church there was a wrong condition of things, a defilement. Trespasses committed had not been repented of and forgiveness sought from the Lord. R4870:3 Evidently the majority of the people of Sardis were of the Great Company class and needed to "be zealous and repent"; for they were not in a condition to receive the greatest blessing possible for them. R4870:5

If therefore

- If perchance, then, thou mayest not watch. (Rotherham) R492:1*

I will come

- Greek, heko, signifying "to have come, be here," not future tense, but present. R591:4* I will have come. (Rotherham) R492:1*

On thee

- Many having the Sardis characteristics are living today. R5993:3, 492:1*

As a thief

- Stealthily, silently. R492:1* Stealthy; only to those who are watching is the approach of a thief known. R5993:3, 492:1* A fatal warning to such as have the Sardis characteristics. R5993:3, 492:1* Seven times his coming is so described. R5993:3, 492:1*

Not know what hour

- Nowise mayest thou get to know during what kind of hour I shall have come upon thee. (Rotherham) R492:1* Our Lord will be present, but invisible and unknown, except to the watchers, for some years after his arrival. His presence will be recognized by the sleepers only as the noise of spoiling the strong man's house gradually increases. R5993:3, 492:1*

4

Revelation 3:4 *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*

A few names

- A church almost extinct. HG98:3 A Little Flock who are pure all the way through. R492:4* Evidently the majority in Sardis were of the Great Company class and needed to "be zealous and repent." (Rev. 3:19) R4870:5

Have not defiled

- The faithful overcomers watch and keep their garments clean. R4870:4 We are provided with a spot

remover in the sacrifice of Christ. R2783:1, 4870:5 They have kept their garments unspotted from the world, not being willing to permit sin to contaminate them and separate them from the Lord. R2161:1, 4870:4 They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the Adversary gets no hold upon them. R4870:4 It would be a miracle if we should never come so closely in contact with evil as to spot our garment or wrinkle it. R2782:6 Christ's blood cleanses us from all unintentional blemishes, spots upon our garments. Whoever does not thus keep himself cleansed will not be an overcomer. (1 John 1:7) R4870:3 The Great Company do not keep their garments with sufficient care, and as a result they lose all the rewards promised the overcomers. R2161:2 Those who have not cared for their garments and kept them white must be put through severe experiences shown in symbol as washing their robes in a great tribulation. R2161:2 No one will gain the prize of the "high calling" (Phil. 3:14), if he does not keep his garments undefiled from the flesh. R4870:3

Their garments

- Christ's righteousness; when given to us is clean and white, representing the absolute purity and spotlessness of our Lord's holiness. R2160:1 It would be a miracle if we should never come so closely in contact with evil as to spot our garment or wrinkle it. R2782:6

They shall walk

- Those who follow the Lord in the narrow way of discipline and trial. R5500:1, 5459:4, 2258:4 Those who walked close to the Lord, who were not driven from him by any of the arts and wiles of the Adversary. R5459:4 These are the ones who are pleasing in the Lord's sight. R4616:1

With me in white

- In white robes. R2159:3 Spotless white. They are what they appear to be. R492:4* How few of the consecrated have so great a love for purity, so great a desire to keep the garment unspotted from the world, and thereafter to guard the robe more zealously than ever. R2160:4 All who do not thus walk are unworthy and shall not be joint-heirs in his Kingdom. R2160:4 Not only white plumes, as knights of the Temple, but white raiment. CR457, 361:2

They are worthy

- To be joint-heirs in the Kingdom. R1574:1 To share the throne and glory of the great overcomer, Jesus. R832:2, 4576:5 Although when drawn by the Father to the Son they were sinners, they are accounted worthy to share in the "resurrection of life," (John 5:29) having already passed their judgment in the present life. R4493:3, 1854:5 We are to understand this worthiness and fitness is by God's grace, through Christ, a transformation work. NS745:2

5

Revelation 3:5 *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

He that overcometh

- Who conquers in himself the spirit of the world. R1113:4; C225 The love of self, of popularity, of worldly prosperity, as well as love for man-made creeds and theories. R4870:5 Those who have the spirit to overcome, the desire to overcome and who manifest righteousness of heart. R5377:2 Those who maintain a position in God's family. R5377:4 The elect class, who will receive the highest glory, honor and blessing from the Lord, must demonstrate their loyalty by overcoming. R5668:3 It is not sufficient that there shall be an overcoming of the will at the beginning of the Christian career, but subsequently there must be trials and testings endured, and these must be met in an overcoming manner. R5668:3 Our overcoming consists not in perfect works, but in a perfect heart or will. R962:5 Only the faithful who take up their cross daily and follow Christ are worthy of him. R827:3 Implies that the individual has at the end of the trial, the end of the race-course, an overcoming degree of righteousness. R5669:1, 5377:2 Including the Great Company. They also overcome. R5105:2; Q309:1 We may not be sure whether or not the Great Company is included. R5377:5 The Great

Company had their names written in the Lamb's book of life, but they were not overcomers in the truest sense. They did not stand faithful. R5669:2 Not all the consecrated, probationary members shall be of the real Body of Christ, but only the overcomers. R962:4 They are "dead with him," (2 Tim. 2:11) and hence could not willingly practise sin. R4870:4 How few there be who have always lived up to this high standard. R4870:5

The same shall be

- Shall thus be clothed. R2159:6 In the resurrection. R2159:3

In white raiment

- Actual righteousness. R5377:3 The righteousness in the future state will be personal righteousness or holiness. In the resurrection, joint-heirs will be granted new, perfect, spiritual bodies, free from sin and impurity of every kind. R2159:3 The new body of actual purity. We shall "be clothed upon with our house which is from heaven." (2 Cor. 5:2) R5669:2 At the resurrection we shall receive that body of inherent purity, without blemish, without spot. R5669:3 The glorified Church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment, but our righteousness will be our own. R5377:3 "The fine linen is the righteousness of saints." (Rev. 19:8) R2159:6 Our garment will be changed from one of imputed perfection, our justification by faith, to that which represents actual perfection. R5669:2 Under the symbol of white raiment the Lord throughout his Word represents the righteousness of those whom the Lord accepts as his people. R2159:3 Referring to the present time, before passing the veil. Q522:4

Blot out his name

- The condition upon which it will not be blotted out will be faithfulness to the end of the race. R1458:4, 5669:4, 1908:3, 1699:3, 1264:2*, 827:3 But some names will be blotted out because of unfaithfulness, to be replaced by others. C364; R3212:1, 2570:2, 2540:5, 1893:4, 1113:4, 694:6 Erased from amongst the names of the "elect" Church. R2160:4 All were just as free to leave the church as to come into its gatherings; and when any "drew back" or proved unworthy, their names were "blotted out" in the heavenly records only. R1420:6 The names of the Great Company may remain, but those who go into the second death will surely have their names blotted out. R5669:5, 5377:5 Not one whose name is blotted out of the book of life shall stand; and not one whose name remains shall fall. R745:2 They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the Adversary gets no hold upon them. R4870:4 Having been once cleansed and having our name written in the book of life is no guarantee that we shall always retain this position. R492:4*

The book of life

- A special book in which the names of all the overcomers of this Gospel age are written. R5377:4 The number of the elect, the family of God, the Bride class, the consecrated ones. F165; R5377:4 Represents the original divine purpose; God's intention to have a Church. R2540:5 "Which is written in heaven." (Heb. 12:23) C222; HG315:6 The special book of life now open and appertaining to the Gospel age. R5377:3 The Lord himself keeps the Church books—the records of our names and the individual accounts of each member. R1893:4, 1420:6, 694:3; Q537:3 When you made a full consecration to the Lord, your name was "written in heaven" in the "book of life." R694:3, 5669:3, 5532:3, 5377:4, 3212:1 The book of God's remembrance. Q537:3 The heavenly records. R1421:1 God's mind is the great book of life in which the names of the consecrated ones are all written in a special list as worthy of lasting life. R1264:2* Including the Great Company. Q309:1 Signifying friendship, love and blessing. God keeps a permanent record of his friends, but no record of his enemies. NS69:1, 68:5 The Lord accepts and sets apart as holy, writing their names in the Lamb's book of life. F123 If faithful he will not blot our names out of the book of life and will not apportion our crowns to others. NS188:1 The names of those who have "made a covenant by sacrifice" are written in the book in advance of being actually tested. R5669:3 The Bible mentions two books of life—this one, appertaining to the present time, and the other to the Millennial age. (Rev. 20:12)

R5377:3 Not upon earthly church rolls. HG315:6

Confess his name

- Those especially confessed, introduced, are the Bride class only. R5377:6 As his fellow overcomer and joint-heir. R942:2 The overcomers will have such characters that the Lord will not be ashamed of them. They have walked in his footsteps and have overcome. R5669:4 If we fail to overcome, then our names will not be confessed, but will be blotted out. Q522:4

Before my Father

- The overcomers will have such characters that the Lord will not be ashamed of them. R5669:4 Although we have been begotten of God, we have never been introduced to him, in his actual presence. R5377:5

Angels

- Messengers. R942:2

6

Revelation 3:6 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

He that hath an ear

- The ear of faith is the special favor of God to those of a meek, honest heart, desiring truth and righteousness. R4557:2 The Church's mission is not to the blind and deaf. R2414:4

7

Revelation 3:7 *And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

To the angel

- When our Lord would revive his work and bring to an end the dark ages, he went into the stronghold of idolatry and called one out like Abraham. Luther came out of Rome. R492:4*

See comment on Rev. 2:1 Of the church

- We are not to think of the different epochs represented in the messages to the various churches as being exact periods, but are to understand each to be a general period, which laps over the one on the other. R5718:1 This stage of the church's history evidently began at the Reformation and there are many still living who possess the characteristics described. R5993:4, 504:2* The proud and boastful churches of today are persecuting and would fain "wipe out" those still living of the Philadelphian band. R504:5*

In Philadelphia

- Meaning "brotherly love." R5993:4; HG97:2 Love of a brother. R504:2* Referring to the period from the Reformation until recent times. R5992:3, 491:1* Refers to the Reformation Church from the days of Luther to the beginning of the "time of the end," or 1798. HG97:3 The period which closed somewhere about the time when the harvest of this age began. R5718:1

He that is true

- A time of separation of the true from the false, and a new start in the way of truth. R5993:4, 504:3*

The key of David

- The key of prophecy. B24 The keys were lent to Peter to open the doors to both Jew and Gentile. But Peter fell asleep and the Master holds the keys. He it is who shall unlock the gates of hades and death. No "successor of Peter" can. R504:2* He it is who shall unlock the gates of death and shall free the long bound captives. R504:3* The door into Christ's Kingdom will not be shut until the last member of the chosen and faithful Church has entered into its glory. R1525:2

He that openeth

- The great combination time-lock in the morning of the great day of restitution. B24 It was the Lord who opened the door into his Church, Peter being the agent chosen to do the work in his name. (Matt.

16:19) R1525:2

And shutteth

- When all the virgins have been tested by this present truth, the door of opportunity will be shut. It is the door to the marriage feast. C195, 225

No man openeth

- He who speaks has not given his prerogatives to fallible men. R504:3* When the Reformation began, Rome claimed to be the only holy and true; to have the sure mercies of David, the throne of the kingdom of the Lord; with power to bind or loose; to open or shut the gates of heaven; to be the only synagogue; the only true recipient of the favor and love of God; to be the city of God; the only one having a right to bear his name. R504:2*

8

Revelation 3:8 *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*

I know thy works

- There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. R5993:4, 504:3* A brief mention, but emphatic, and carries with it the encouragement which follows. R504:3*

An open door

- The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness. It was the beginning of a mighty work. R5993:4, 504:3*

No man can shut it

- The door of the Reformation was opened, and no man could shut it. The Bible began to be put into the hands of the people, and that woman Jezebel could not stop it. HG98:4 No doubt all the powers of Satan and his human allies were exerted to close the door then opened. R5993:4, 504:3*

A little strength

- Compared with the enemies' mighty host. R5993:4, 504:3*

Hast kept my word

- The little band of Reformers knew they had the truth and fully trusted the Giver. R5993:4, 504:3* Luther's declaration at the Diet at Worms, as he stood alone before the princes of Germany and the stern emperor Charles V., are worthy of a Paul. "Unless I can be convinced by Scriptures... Here I stand." R504:3*

9

Revelation 3:9 *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

Synagogue of Satan

- Some of the ministers of Satan are thought to be ministers of God. R5259:1 Those belonging to antichrist. HG97:6 The true symbolic and appropriate name. R351:5*

Say they are Jews

- The opposers of the truth who claim to be the church of God. R504:5* Spiritual Israelites. R2443:1, 5964:6 Those belonging to Christ. HG97:6 Our Lord recognized this same distinction between natural and true Israelites. R2443:1

Worship before thy feet

- Long before the end of that phase of the church, the synagogue of Satan had indeed been compelled to bow at the feet of the Reformation Church. HG98:4

I have loved thee

- Christ's special love for his Church, clearly distinguished from the world. R1254:5 Who does not

know that the reformers down even to this side of the days of John Wesley were earnest and devoted servants of God? HG98:4

10

Revelation 3:10 *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Because thou hast kept

- Because of their faithfulness. R5651:5

Word of my patience

- The word of my endurance. (Rotherham) R504:6* The patience which my Word inculcates. R2790:6 Patient endurance is the Lord's Word or teaching. R4910:4 The persistent, patient faith of the true saints of God. R5718:2 The period of faithfulness to the Lord's Word seems to have been one of some length. R5718:1 For a long time God's Word was lightly esteemed. The transition from a poor understanding to a better understanding of it came on gradually. R5718:1 Greek, hupomone, cheerful, constant endurance. An element of character, and not merely a temporary condition of restraint of feeling or action. R2791:1 Such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love. R2791:1 It is eminently proper that the Lord should demand of those who will be joint-heirs in the Kingdom, their loyalty to the extent of joyful willingness to suffer on behalf of right—to endure patiently. R2791:4 The work of the Miller movement was a sort of separation, as between those who kept the Word of God with patience and those who lost their faith in his Word. R5718:2 Because of a lack of knowledge of the divine plan there is a growing disposition toward impatience, non-endurance, amongst the professed followers of Christ. R2792:5 Whatever condition would be acceptable and pleasing to the Lord as respected the Philadelphia epoch would also be in respect to ourselves and all others of his people during this age. R2790:1

Will keep thee

- The Philadelphia Church, which had patiently passed through so severe a trial of their faith, would not be subjected to the later test. R5718:2 Some of the Church of that epoch would live over into the present period and would not be subjected to the special trials of this hour. Probably they would not be counted in as of the harvest period. R5718:5 Those who walk circumspectly in the footsteps of Jesus R4706:6 The faithful ones will be kept from the power of this great trial. R504:6* Such as have learned the lessons of God's Word along the lines of moderation of thought, rest of heart in the Lord, patient waiting for his time and way, and assisted by the Vow to careful self-inspection and government daily. R5250:4 Those who worship the Lord in the beauty of holiness, and do not idolize either dead or living men or creeds. R4706:6 Those who have been disciplined, and have been wholly consecrated, and are in a crucified condition when this trial comes, will be far above its power. (See Psa. 91:7; Luke 21:34-36) R504:6*, 4208:3 Whoever is of the proper character will be aided of the Lord to victory. R3719:1 The Philadelphia church was not exempt from all trials and temptations. They had the common or general trials, but were spared the certain special trials to come upon the world. R2792:3 Though we of the Laodicean period are not spared from this hour of temptation, we have a counterbalancing blessing as a result of living in the time of our Lord's parousia. R5651:5, 2792:3

Hour of temptation

- Hour of trial. R504:6* Testing. R2775:4 The closing time of the Gospel age. R5981:1, 5268:5, 2775:4, 2453:4 Not upon the Philadelphia church, but upon those who came after them; the Laodicean church. R5718:2, 4253:2, 4208:2 The special trials of the harvest time, due to the prevalence of Evolution theories, Higher Criticism, Christian Science, Hypnotism, New Thought, Mind Cures, and other works of darkness. R5098:2, 5718:3, 4264:1, 3909:5, 3760:5, 2836:1, 2792:6

Its trials and besetments will be various and some of them subtle; so deceptive that all not thoroughly rooted and grounded in the truth will be carried away from the sure foundation—the ransom. R2792:6 We have come to this "evil day" and the urgent message to us is "Put on the whole armor of God!" (Eph. 6:11) R5678:4, 5981:1, 5184:4 As our Lord's efforts for the apostles increased as they neared the special hour of their temptation, so we may be sure that it is also with respect to his Church today when the last members of the Body are approaching the crucial hour. R4167:5, 2793:4 The principal tests will be faith and love. R4475:4 A stumblingblock permitted for the testing of our faith. R3719:1 One of the final and most searching tests of the brethren, will be, love for the brethren. R2453:4 No doubt there are many and more severe trials just before us. Perhaps Satan will be granted yet more liberty to buffet us, as the night draws on. R1653:5 While the severest testings will follow the giving of life to the consolidated image, in the near future, the testing has already commenced with many. R2496:1 If ever patient endurance was necessary, it is necessary now. Only those possessing it will be able to stand in this evil day. R2792:4, 5651:5 "Every man's hand shall be against his neighbor," (Zech. 14:13)—is that condition to be expected in the Church? We are of the opinion that this is just what we are to expect. R4208:4 Are we of the very elect? The Lord will decide this matter according to the manner in which we decide when under the test. R4208:6 The evil day with which this age will end will have the severest trials ever known to God's people, and they will have the greatest need ever known for the armor of truth. R4253:1 We are down very close to the hour of temptation, when the evil one will be permitted to bring extraordinary trials to bear upon the world and the nominal church. R4253:3 We are expecting wonderful developments along all "occult" and "black art" and spiritist lines during the next few years. R4163:5 Satan and the fallen angels are being granted extraordinary power to tempt God's people to cut loose from all moderation in a frenzy of error on one subject or another, with one person or another. R4514:6 A great intervention from fallen angels as they get more liberty and privileges, having been restrained for over 4,000 years. Q18 The fallen angels may be permitted to have a way that they can seemingly materialize. Q17 The Adversary will be wroth, and do all in his power to tempt and to try those who dwell on the face of the whole earth. NS563:6 The Scriptures assure us that the great hour of trial coming upon the whole world must begin with the Church. R4583:3 As the Lord gave the Adversary permission against Job, so Satan will gain special power and liberty in the hour of temptation. R4227:6, 4391:1 The Adversary's endeavor is to poison our minds, with impurity, anger, malice, envy, hatred and other works of the flesh. R4584:1 The powers of evil would make combativeness a chief virtue. R4803:5 Petty questions respecting authority and methods are causing distractions and contentions; it makes some bitter. R4899:1 This hour of temptation has not yet reached its greatest intensity, but we believe it is near. R5652:4 There never was a time when more strength of character and more courage were needed than just now. R5707:4 At no time in the Church's history has our great Adversary been so active in diverting attention from the truth with false doctrines and irrelevant questions as at present. R5970:1, 3199:1 Watch and pray lest ye enter into temptation is especially applicable. R2883:6 A crisis is upon the Bible students; and the sooner it is discerned, the more successfully it may be passed. It may mean divisions; though there was never a time when the rank and file of Bible students possessed such a spirit of meekness, gentleness, patience, love, intelligence, faith, joy, as now. R5981:2, 5982:3,5, 4899:1 Much of the difficulty and danger to the Church seems to lie at the door of the elders and deacons—not all, but a small minority of them. R5981:2 The V.D.M. questions formulated to help mark out such as have a reasonable knowledge of the divine Word, and whose ministries, therefore, it might be hoped would be profitable and not injurious. R5982:6 The spirit of selfishness and ambition which is already operating among the nations and driving them insanely to war for commercial supremacy, is the spirit which will increase more and more, and will involve everybody, everywhere. R5981:1 This spirit is seen in the strikes, etc., of our own land—everybody anxious to serve self, and willing to fight for honors, privileges, positions etc. R5981:1 The same selfish, ambitious spirit is leading on to anarchy in the Church. We foresee a time of

trouble for the world upon this score, and a time of trouble also for the Church. R5981:6 It is inexcusable for the Church to continue under the domination of ambitious men (and sometimes ambitious women). This is the time to set the house of the Lord in order. R5981:6 Although a time of trial, it is to those who can discern the Lord's presence, etc., a precious and favored time correspondingly. R713:1, 3719:1 All who are putting their trust in him shall have opportunities for putting on the whole armor of God. R5184:4, 4253:1 We know that we are living in the evil day, in which this age will be merged into the new dispensation. R5268:5 Otherwise called the great "time of trouble," the characteristics of which are delineated in 2 Tim. 3:1-5. R2793:1; SM117 The soldiers of the cross must be more alert than ever. R4391:1 See 2 Thes. 2:9-12. R2793:2

Upon all the world

- The trials of this evil day do not end with the Church, though they begin there. R5718:4 The temptation, the trial, is going out amongst the people of every nation, especially to all parts of Christendom. R5718:4 We are already in it and it forms part of the testing of our endurance. R2792:3 In the severe experiences through which many have passed, they have been led to doubt the very existence of God. Not knowing God's great plan, people will lose all confidence in a supreme government. R5718:4 In this period of testing and shaking all church systems will go completely to pieces. Babylon will fall. R5718:4 Is now upon the world, and a still greater stress is coming. OV429; R4899:1, 3929:3 It means discontent, bitterness, evil-surmising, hatred, strife, robbery, murder. It is this spirit which is about to wreck society. R4899:1 Not only upon the world, but also upon the Church. R4253:1, 5981:1 In some respects this trial hour begins with us, the Church. R4899:1 The special trials begin with the leaders in the Church and progresses more and more amongst those who have been called out of darkness into God's marvelous light. R4473:6 It must not surprise us if the hour of temptation comes with special force against the consecrated, or "house of God." (1 Pet. 4:17) R4191:1, 4899:6, 4253:1, 2793:4 We cannot pray for the Lord not to permit the trials of faith and patient endurance; for the very elect must be a tried people. R2793:5 Peculiarly upon the very elect, and especially upon the elders. R3943:6 Deceiving if it were possible the "very elect." R4167:6 We perceive that it must be something in the air, as it were, that would affect everybody. The temptation is a thing spreading itself gradually in every direction. R5981:1

To try them

- "The fire shall try every man's work of what sort it is." (1 Cor. 3:13) R3760:6 A stumbling stone is permitted for the testing of our faith and patience and loyalty. R3719:1 The doctrine of another way of salvation than by the cross of Christ is the trial that is to come upon the whole of so-called Christendom. R3826:2 When their pride is humbled, they will learn who were the chosen, and come and render obeisance at their feet. R504:6*

11

Revelation 3:11 *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*

I come quickly

- Be of good courage. It will not be long until I will come to receive you to myself. R5532:5 Numbers have believed for many years that we have been living in the "quickly" time; but failing to recognize the manner of his coming and the condition of his presence, they still look for Christ. R504:6* Let those who cling to the fleshly, fear lest, while still looking for him in an earthly condition, he may come as the thief cometh, silently, and in a spiritual, unseen, body, and in his distribution of rewards, give the crown to another. R505:1*, 492:4*

Hold that fast

- "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10) E490 Do not let slip from you the blessed relationship entered into when the Master made you acceptable through your covenant to be dead with him. R5532:5 All to which his word testifies as truth. R1206:2 There is an appropriateness in all of the Lord's counsel at any time. So we now may find instruction in this text.

R5532:1

Which thou hast

- The crown which has been apportioned to you. F123, 165; Q306:4 This addresses not the world, not the nominal church, but the true Church. R5532:3

That no man take

- The crowns are limited, and there are some who will lose theirs to those more faithful. C225; F95; R5532:5, 5045:6, 4842:5, 3212:1, 3199:2, 1280:2, 952:6, 732:2, 694:6; NS482:1; Q151:T, 230:1 Do not allow it to pass to another. R5532:5 If any come short of their privileges and prove unworthy of the inheritance, there are others who will fill their places. R5970:1, 5045:6, 953:1 The fact that the consecrations of so many have been accepted since 1878 seems to imply that there has been a considerable vacancy in the list of the elect, and it is gradually filling up. R5168:6 From 1881 until the door shall fully close is a period of "sifting" as respects all who are already in divine favor. R4842:5, 5169:1, 5168:3, 2901:5; F95; Q150:6 Each one who now comes fully into the light of present truth implies that some other one once sealed and accepted of the Lord has failed to keep his covenant and is being rejected, and his crown given to another. R2307:4 After granted to you it still remains that if you are moved from the mark, pressed aside by difficulties, you are not standing the test, and will not be worthy of being an "overcomer." Q51:T For every one who leaves the ransom and the light of present truth, another more earnest and zealous comes forward. R1746:4, 1860:6 Take the crowns of those who deny or ignore the precious blood of the covenant. R1860:6 We are not to waste sympathy upon those who depart. R1860:6 Professions of creeds not believed and a form of godliness without its power seem on every hand to tell us that many must be living hypocritically and subject, therefore, to divine judgment. R5850:6 The Lord will determine the matter of unworthiness for the crowns. R3212:1 As each is put out as unworthy, his former place becomes vacant and his crown released. R5168:6 The true Church is kept pure by the great Head of the Church, himself, blotting out the names of any who fall away. R694:6 Those who lose their crowns are numbered either among God's enemies or among those whom the Son will deliver, "so as by fire," (1 Cor. 3:15) in the "Great Company." R2942:5, 5533:1, 5168:6 "Every branch in me that beareth not fruit he taketh away. (John 15:2) R732:2 The Church is to be composed of a definite, fixed number. R5532:5

Thy crown

- When once the Body of Christ is complete, there will be no additions; in the type, none could fill the office of High Priest if he had a superfluous finger or toe. T127 Every crown will have a crown wearer. CR461 The crown is yours now, by virtue of the arrangement with your Advocate, and your covenant of sacrifice. R5532:5 A crown was apportioned to each of us as soon as we made our covenant with God. CR460; R5532:5, 3212:1; Q306:4 Hold fast your crown. R5532:5 The "crown of life" is laid up for overcomers. R878:6 If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places. R3199:2

12

Revelation 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Him that overcometh

- The more than conquerors, the Little Flock. R4654:5 The high calling is everywhere classed as a reward of merit intended only for overcomers. R4493:3

Will I make a pillar

- Not simply an unimportant part, but a vital one, which cannot be removed while the structure exists. R5993:4, 505:1* Jesus is the "master builder." R172:3 His faithful followers shall be living members and pillars. R2367:5, 1813:3 Exaltation in influence. R465:4* During the Philadelphian period,

especially the first and last phases, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. R5993:4, 505:1*

In the temple

- The true Church, The Christ. B209; C239; F128; T70 The true and eternal Temple. R5993:5, 505:1* The Church glorified; the heavenly Jerusalem. R638:5*

Name of my God

- "The Lord knoweth them that are his," (2 Tim. 2:19) and in due time will fully and eternally acknowledge them. R5993:5, 505:1*

New Jerusalem

- The Kingdom of God. A296; R1352:5 The new spiritual government of the Millennial age. R2832:4, 2647:3 God will dwell in this glorious city or government; it will be his Temple. R2832:5 A picture of the glorified Church—the Bride. R238:1*; E42

My new name

- The name of the glorified Christ. E42 As Jesus was our Lord's name and he became the Christ, the Messiah, so all who become members of his Body come under his new name, and are recognized of the Lord and may be recognized of each other as members of The Christ. R3970:5 "This is the name wherewith she shall be called, The Righteousness of Jehovah." (Jer. 33:16) The name of the Bridegroom is given to his Bride. R3970:5, 238:2*; E42 During the Church's trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as citizens of the heavenly country, as Christians. R5993:5, 505:1* Suggesting a change in Christ's official position and title in the coming age. R237:3* "God did at first visit the Gentiles, to take out of them a people for his name." (Acts 15:14) R237:6*, 255:6, 4:5

13

Revelation 3:13 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

He that hath an ear

- The ear of faith is the special favor of God to those of a meek, honest heart, desiring truth and righteousness. R4557:2

14

Revelation 3:14 *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*

And unto the angel

- The appropriate message for each appropriate time or epoch in the Church's experience would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. R3570:4, 2826:6 The same one referred to in Luke 12:42. R4211:6*

Of the church

- This message is particularly sent to those who profess his name, but deny the truth which he himself here presents. R5993:5, 2763:1; HG24:3 Babylon being cast off, her rapid decline and fall are vividly presented in verses 14 to 21. R177:1

Of the Laodiceans

- Meaning, "a tried or judged people." R5993:5, 505:2* Meaning "justice for the people." R110:2 Means "judgment," and refers to the Church of the "time of the end," which includes the sounding of the seventh trumpet, with its advent proclamation, its time of trouble and day of wrath, the rewards, and destruction of those who destroy the earth. HG97:3 From the beginning of the nineteenth century to the setting up of the Kingdom of God, or glorification of the Church; and would appear to reach to the end of the sounding of the seventh trumpet. HG97:4 The church upon whom the hour of trial is coming; the one that is to be weighed in the balance and found wanting; the generation who are to stumble, as did the generation of Jews, who saw the first advent. HG98:5 The description shows that

they were tried and found wanting. R5993:5, 505:2* The last stage of the great nominal Gospel church of wheat and tares. D41 The nominal church of today. R5992:3, 491:1* The church in the end of the Gospel age. R4870:2, 5651:5 This message is sent particularly to those who profess Christ's name, but deny the truth which he himself here presents. R5993:5 To every stage of the church, except the last, the Master has some word of commendation, but in this Laodicean stage he finds nothing to commend. R457:3* This period in which we live has covered a considerable time, but is nearly ended now, we think. R5718:1, 1371:6; Q754:2 Corresponding to the time of Jewish phariseeism and setting forth the state of the Protestant nations at the Lord's return. R1295:1*

The Amen

- This is the word so often translated "verily" in the gospels, and used by our Lord as a solemn prefix to some important announcement. R505:2

True witness

- Implying that the last stage of the gospel house is not a faithful witness for the truth. R718:4 The nominal churches have not been true witnesses and were given up by Jesus. R328:1*

The beginning

- "The only begotten." (John 1:18) R1609:3, 3474:3; 2773:3, 1247:2; NS438:2, 812:5 "The first-born of all creation." (Col. 1:15) E86; F18; R1278:3, 803:1; HG292:3, 622:6; SM483, 491:4, 659:T Our Lord Jesus. R4928:6, 3474:3 Referring to his own origin. E87 The great Messiah. SM483 The very beginning of divine operation was the Logos. R5351:3, 5239:1 Born before all creation. R1005:3, 421:3; OV22 Before angels as well as before man. R1060:4 In every sense having the preeminence over all others. R1514:6, 1060:4; E87 He was sinless, perfect on the spirit plane—next to the Heavenly Father. R5078:2; Q377:2 The one who had known God's character longer, more fully and more intimately than any other being. R1125:3 Not only the Alpha (beginning) but the Omega (ending); not only the first, but the last of Jehovah's direct creation. R1904:5, 5064:1, 5992:6, 1599:1, 1514:6, 446:5*; PD54/67 His creation was more directly and specially the Father's work than that of any other creature or son of God—man or angel. R1005:3 Hence there was a time when God was alone. R5748:4, 5351:3; SM483 Before he became flesh Jesus had an existence. R4964:2, 1161:5, 315:6*; Q746:3 As Jehovah's agent he is the beginner and finisher of the wondrous plan. R1060:4 God did not continue to create things himself, but he told his "first-born" what to do and he did it. R1063:6* Jehovah's Logos, his Only Begotten Son. R2408:5, 3861:5 The one first created. HG272:3 He was both the first created and the first or highest in rank of the angels. As Archangel, he was pre-eminent over all and the life-giver to "all creation." R1063:6*, 1060:4, 417:6, 164:2 He has been the agent of Jehovah in all that has since been done. R369:5 The only being directly created by Jehovah. R5748:1, 1060:4 The Lord became the "only begotten son of God" at the time of his creation. Q746:3 This message is sent particularly to those who profess Christ's name but deny the truth he here himself presents. R505:2*

The creation of God

- Our Lord Jesus was not only the beginning, but also the active agent of the Father in all his creative work. R4964:2, 5748:1, 5239:1, 4098:1, 2199:5 The superintendent of the various affairs connected with the creation of the earth and its inhabitants. R3921:4 The very first and chief of all God's creatures. R1642:1, 417:6, 280:1 Selected as the one who shall redeem humanity. R164:2, 417:6 In acknowledging the supremacy of the Father as his Creator, Jesus shows his opposition to the man-made dogma of the trinity. R718:4, 5993:5, 2773:3, 1904:5, 803:1, 802:6, 505:2* Unitarians deny our Lord had an existence before his conception in Mary. R505:2*

15

Revelation 3:15 *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

I know thy works

- The works are greater far than the faith. R177:1 The nominal church of today as our Lord sees her.

R5993:5, 5992:3, 505:3* Verses 15-17 are an exact pen picture of the last phase of the Gospel church. R457:2*

Neither cold

- Making no pretense whatever to be exponents of God's truth. R457:3* In one sense she is not cold, having much zeal, but not according to knowledge. (Isa. 26:16-18) She has organized her armies, developed her machinery and multiplied her stores. R5993:5, 4811:6, 505:3* But yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. R5993:6, 505:3*

Nor hot

- Full of warm loving devotion to God. R457:2*

I would thou wert

- Jesus prefers open hostility to half-heartedness. R718:4 A man who is wishy-washy, who does not know what he is doing does not accomplish much of anything. The Lord likes men to be hot or cold. If after counting the cost of service you decide to serve mammon, selfishness, then try to be a millionaire. R5313:4

16

Revelation 3:16 *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

So then

- In the spring of AD 1878, corresponding to AD 33 when nominal fleshly Israel was cast off. B235, 246; C180; R1971:3, 474:6, 304:2, 177:2, 133:6 In 1878 Babylon was formally rejected. R4842:3, 474:6, 328:1*, 304:2, 224:3, 124:3; Q150:5

Because thou

- The nominal church systems. B235, C167; R5911:6, 822:4*, 505:3*

Art lukewarm

- Indifferent in the service of the Lord; Christians in name only and not heart-devoted followers of the Lord. Q754:2; R822:4* Some of God's children get cold and listless—the condition of which the Master declares his abhorrence. R1081:2, 1414:3 All persecution has ceased and the denominations are entertained by scholarly dissertations, fine oratory and flowery essays that lull the people to soft repose, and a general condition of apathy. OV418 The most undesirable and most dangerous condition. R457:2* Neither for sin nor against sin. Failures in every sense of the word. God wants positive characters and others will not be approved or accepted. R1985:1 Those who develop positive characters are overcomers. The undecided are far from having the spirit of the Kingdom class. R1653:1 Let us be on guard lest in any manner or to any degree such a lukewarmness should come over us. R4417:4 The love of many will cool. R710:6 Some of the Lord's servants in mystic Babylon are handicapped by reason of having received honors and robes, and are more or less inclined to hide and cover the message now due. HG519:4 Whoever is not rendering some service to our King in the present time has at the most the "lukewarm" love that is offensive to the Master. R2497:4 The missionary zeal of the church of Philadelphia, which at one time inflamed the whole mass of reformed Christianity, subsided into lukewarmness—phariseeism—the happy medium between impiety and pietism. R1295:1*

Neither cold

- Making no pretensions whatever to be exponents of his truth. R457:3*

Nor hot

- Full of warm and loving devotion to God. R457:2*

I will spue thee

- "If God spared not the natural branches, take heed lest he also spare not thee." (Rom. 11:21) C180 God is calling his people out of Babylon, and the work is nearly completed. He has spewed the

nominal systems out of his mouth. R5911:6, 349:1, 248:5, 171:6* Wholly cast Laodicea into divine disfavor with scorn. R1295:4*, 4417:4 The nominal church incites disgust and is cast out as a hateful thing. R505:3* Babylon is no longer the Lord's mouthpiece, but already spewed out of his mouth. R2554:4 There is no remedy, these systems must die. The disorder comes from within. R498:5 The fall of Babylon. (Rev. 18:2-4) R2982:1 Truth will come through other channels. R224:4 The Lord will not fight against Laodicea as against Pergamos and Thyatira. He will not judge her like Sardis; but he will wholly cast her off with scorn, and leave her to her wallowing in the mire. R1295:4*

Out of my mouth

- Rejected from being any longer the Lord's medium in communicating his message to the world. NS44:1 No longer a mouthpiece, nor in any degree recognized by him. B235; C167; R1577:6, 822:4*, 712:5, 505:3*, 474:6, 304:2, 224:4, 46:2; Q754:2 She has been his mouthpiece, and through her he has spoken to the world, but it shall be no longer. R177:2 To be no longer his mouthpiece forever. R1577:6 I will no longer use you to give expression to my word. R718:4 God has raised up a new mouthpiece. He sheds increasing light to a little flock who are willing to receive it and spread it abroad without fear. R505:4* All who would be the mouthpieces of the Lord, and speak forth his Word, should do so without stipulation of compensation. R2497:6 "The voice of the Bridegroom and the Bride shall be heard no more at all in thee." (Rev. 18:23) R177:2

17

Revelation 3:17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

Because thou

- The nominal church in our day. A287; R4811:6, 2763:1, 177:4; HG413:6; NS635:1,4 The Lord addresses the nominal system of the present time. HG413:6 Christianity as a whole today. NS773:1 The Laodicean period of the church's history is upon us. The nominalism of our day is fully portrayed by our Lord's words. NS781:5 Isaiah 56:10, 11, describes the last stage of the Gospel house and evidently now fulfilling in the demoralized condition of the nominal church and in her culpable negligence and willful ignorance of the character of God, and the plan of redemption. R717:3, 718:4

I am rich

- This is our Lord's charge against the present state of the church, so rich in earthly advantages, so rich in spiritual privileges, so self-satisfied. R4417:4 They think they are rich in a spiritual sense. HG24:3 They look with pride upon their numbers, and count them by millions; Laodiceans look upon their material prosperity, and their numbers of wealthy people and count their money and donations by millions. R2763:1, 4811:5, 1911:3 Having trust in armies, and navies, soldiers and guns, aeroplanes and dynamite. R4811:5 These are riches of the kind which our Lord declares are no evidence of his favor during the Gospel age. R2763:1 The only riches which God can recognize are those which he promised to, and bestows upon, his people in this present time. R2763:2 Nominal Christendom has been disposed to boast of its riches in scholarship, property, intelligence, influence, and high moral standing. R4314:4 In supposed world-converting machinery as well as temporally prosperous. R1439:2 The one thing it has coveted is the healing power, and now it is grasping this, to the increase of its pride and boastfulness; bringing itself more fully under the powers of darkness. R4314:4, 712:6 While the nominal church is still seemingly in power, while the old glory still hangs about her; while it is still honorable and respectable to be a church member. R5993:6, 506:1* The church of this present century has done many wonderful things—through Bible societies they have scattered the Word of God far and wide; but the earnest personal piety of the reformers has almost disappeared. HG98:5 I have all the spiritual light that exists in the world. "Much goods laid up for many years." (Luke 12:19) "I sit a queen, and am no widow, and shall see no sorrow." (Rev. 18:7) R505:4*; D41 The mission of The Christ is to preach the gospel to the meek, the poor in spirit. R2580:1

Increased with goods

- Spiritual as well as temporal, in their own estimation. R1440:6, 317:3 Never was there so much wealth invested in church buildings, equipments, choirs and ministers' salaries. R1911:3

Have need of nothing

- I have all the truth, I am Orthodox, Evangelical, I need nothing more. R718:5 In their own estimation, they are whole and need no physician. R1440:6 Not so much the vast moneyed wealth and the well organized machinery of the Church, as their satisfied feeling that they have truth enough; and that the first principles of the gospel of Christ are sufficient. HG98:6 The trump of God is sounding, and instead of the church being satisfied to go back to a few of the first principles for the sake of unity, they should be advancing in light and truth. HG98:6 Babylon boasts of fine churches, high steeples, eloquent preachers, wealthy members, splendid music, large salaries and worldly popularity. R177:2, 45:4; NS815:1

And knowest not

- "Return unto me and I will return unto you, saith the Lord of Hosts, but ye say, Wherein shall we return." (Mal. 3:7) R1440:6 The sickly hue which now appears is the smoke illuminated by the piercing rays from the handwriting "Mene, mene, tekel, upharsin." (Dan. 5:25-29) R5993:6, 505:4*; D42 She is not aware of her true condition. R718:5 Their fear of God is not the result of the study of his Word, but is taught by the precept of men. Alas, how pitiable this condition! Yet they are ignorant of it. R589:2

Thou art wretched

- Her misery and wretchedness is caused by her blindness and unnatural alliance with the world by which she is being overcome. R718:4 The serious charge against Christendom is that she has lost her God. R4811:5 Truly the nominal systems of today have become Babylon, confusion. R5911:6 Had the Reformation work been continued, Zion would not now be in her present deplorable condition. R183:5 If the heathen world were converted to the same measure of civilization and Christianity as is possessed by so-called Christendom, it would still be in a wretched plight. R4140:3

And poor

- Outwardly, the church is rich; spiritually she is poor. R4778:2; D41 Even though she spends millions annually upon her own literature and institutions. R1593:5 They are sick, full of wounds, and bruises and putrefying sores. R1440:6 Possessing little of the truth and the spirit of the truth. R2763:2 Lacking the true riches of divine grace, the gold of the divine nature. R2297:2 "My people perish for lack of knowledge," says the Lord. Yet the leaders of all denominations teach them to boast. R4613:3

And blind

- "Cannot see afar off." (2 Pet. 1:9) Cannot see the length and breadth and height and depth of the divine plan. Cannot see the high calling of the Church or restitution for the world. R2297:1 The god of this world hath blinded her perceptions of God's character and plan. R2763:2 Blind to the presence of the Lord. R1577:6, 505:5* Stumbling over present truths. R177:2 A misapprehension of the true riches. HG414:1 She cannot recognize her own picture, condition and location. (Rev. 18:7) R505:4* Theosophy—a theory appealing to a goodly number of the cultured and aesthetic—comes forward as one of the newest and most polished forms of religious thought. R5801:1, 1643:4 Nearly all of the nominal churches are full of the blind. They do not realize their condition nor come to the Master to receive sight. R2730:3

And naked

- The chief ones have lost faith in the ransom, the only covering of our nakedness which the filthy rags of our own righteousness will not cover. R2297:2 Stripped of the robe of Christ's righteousness by the clergy, in the name of Higher Criticism and Evolution. R2763:2, 2693:3, 2297:2, 2168:5 Thou art the wretched, and miserable, and poor, and blind, and naked one. (Var. Rend.) R718:4, 505:4* Having scanty garments that scarce hide the shame of their nakedness. R591:3* A condition of affairs in Christendom which was revealed at the World's Parliament of religions. D210

18

Revelation 3:18 *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

I counsel thee

- Whenever a new trial is presented to the Christ, if he will but call to mind this precept of the Lord, it will stimulate courage, nerve to patient endurance and quicken to self-sacrifice. R1944:4 Who hath ears to hear should hear the counsel, and also heed the command now due. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) R822:4*, 505:5*, 457:4*, 317:3, 310:4* During the 3-1/2 years from 1874 the proclamation of Jesus, the present Bridegroom, was made to the church as a whole. R224:3, 177:1

Buy of me

- At the cost of self-sacrifice. D42; R1944:2 This treasure can be purchased only at the cost of entire consecration or sacrifice of all that we have to Christ. R1944:2 At the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine our gold. R1944:2 At the expense of reputation and worldly interests. R457:4*; HG413:5 Some in Babylon are inclined to hide the message now due to her; they are bound by the chain of gold around their necks. R2498:1

Gold

- The true heavenly riches, the divine nature. D42; R2763:4, 1944:2; HG413:5 Divine truth. R1371:6 Divine treasure. R457:4* The wisdom that cometh from above. R505:6*, 1656:3 Not until we lay hold upon the precious promises of joint-heirship with Christ, leading to self-sacrifice unto death, is there any of the gold of the divine nature in us. R1944:2

Tried

- It is necessary that the gold be cast into the crucible for refining; faithful and constant submission to the discipline of the Lord. R1944:2 The Lord's people cannot hope to be made meet for the glorious inheritance without the refining processes of fiery trial. R1944:3 How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? R1944:5 Let the dross be consumed, and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar. R1944:5 In every trial the Lord watches to see what influences control our actions, whether they be influences of present advantage or worldly policy, or personal friendship, etc., or whether we are controlled by the naked principles of truth and righteousness. R1944:5 Truth that will stand the test of all opposition. R310:4*

Fire

- Of experience. NS149:5 Of faith. R1295:4

White raiment

- The robe of Christ's imputed righteousness, which so many are now discarding. D42; R2763:4, 1656:3, 1295:4*, 505:6*, 457:4*; HG414:1; Q283:4 Garments of divine favor. NS149:5 Justification. HG413:5 That faith which justifies. R1371:6 Justification by an intelligent faith in Christ as the Redeemer. R457:4* That the shame of her nakedness may not appear. R1295:4*

Anoint thine eyes

- Eyes of understanding. D611; R3185:3, 834:4, 653:3* The true Church must keep pace with the advancing light, or be left in darkness. HG98:4

With eyesalve

- The eye-salve of meekness, consecration and submission to the divine will. B189; D42 The eye-salve of present truth must be bought by the individual who desires to use it; it cannot be bought by one for another. CR11; R5633:6, 1593:5, 834:4; NS400:4 The eye-salve of simplicity and sincerity, which will remove the films of prejudice and duplicity. R1372:1 The spirit of humility and teachableness.

R457:4* Humility. R653:3* Of the pure Word of God. R1011:5 The Spirit's help in the understanding of the Word. R505:6* To understand present privileges and labors. R3185:3 To see clearly the things that make for peace and the things to come—the riches of grace, the knowledge which has not entered into the heart of the natural man. HG413:6 See the glories of the situation of the true espoused of the Lord, that we may make our calling and election sure, as well as be burning and shining lights in the world. HG414:1 The little time between now and the great time of trouble is for selecting out the Lord's people, applying to them the eye-salve of truth and informing them where they must wash. R3521:4 The watchers amongst the Adventists as well as in other denominations are getting the eyes of their understanding opened by the anointing of the promised eye-salve. R2978:2 And not only are the prophetic evidences of the Lord's presence now more full, complete and numerous, but the signs of the times everywhere about us showing the harvest work in progress, are much more apparent and convincing to those whose eyes are anointed. C238 None seem to need it more than the nominal Christian churches. R1467:1, 1401:1 Illustrated in Jesus healing the blind man. (John 9:6) R3520:1, 1400:6 These words are not addressed to the world, but to the Lord's people, justified and consecrated. R1944:1, 2026:6 The cost of eye-salve is the spirit of self-sacrifice—the willingness to make a full consecration of ourselves to the Lord. CR11; NS400:4 He offers her a collyrium that she may open her eyes to her wretched state. R1295:4*

That thou mayest see

- And be healed. D42 The spiritually lame and blind may be blessed by the healing touch of the Lord. R1795:5

19

Revelation 3:19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

As many as I love

- As many as are honest and at heart loyal to God. R1372:1 It is not an unusual thing for the Lord to permit trials and difficulties to come upon his faithful much more severe than those which fall to the lot of the world. SM271 That which the Spirit said through John we believe is the same Spirit which prompts us to repeat the same things, and though plain and straight, they are in love. R591:3*

I rebuke

- Reproach, disgrace, put to shame, dishonor. R505:6*

And chasten

- Train or educate like a child or youth. R505:6* Here we have our Lord's own words for it that he is supervising and correcting his Church now. R2431:2; F402 See comments on Rev. 3:10—Hour of temptation.

Repent

- God speaks of the church as a whole, including in the appellation the baser adherents as well as the fully consecrated. R4653:3 God is not willing that any should perish, but that they should come to repentance. (2 Pet. 3:9) R198:5*

20

Revelation 3:20 *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

Stand at the door

- He could not do this if he were not present. R506:1* Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. R5993:6, 457:4* It is not at the door of the sinner's heart the Lord stands knocking, but at the hearts of the true Israelites. R177:4 His second presence in glory and power, but invisible to men. SM499

And knock

- The presence and knock began in the fall of 1874, and still continues. R87:4 The Lord offers himself

to the "Israelites indeed." NS781:5 By oral or printed evidence that the time prophecies are fulfilled. The servants are not to know in advance, but are to know at the time of arrival, and that without seeing. R3354:6, 5566:1, 4092:4 Knocking gently with the prophecies to arouse the virgins, but not to arouse the world. R2978:4 The Lord is speaking now to some of his faithful ones through his Word which tells us of his presence, through the signs which mark the incoming of the new dispensation. R4092:4 This knocking began in 1875 and still continues. "And ye yourselves like unto men that wait for their Lord, that when he cometh and knocketh they may open unto him immediately." (Luke 12:36) R3355:2, 87:4 Unheeded by the self-conscious, but really blind and miserable Laodicea. R1577:6 We have heard the knock and already on this side the veil we have entered in and are getting some of the food and refreshment. CR33

If any man

- In this great system so completely joined to the world and overcome by "the abundance of her delicacies." (Rev. 18:3) R457:4* This is an individual matter now. R457:4*, 224:4, 177:4, 87:3; NS43:6, 633:1 This serving by the Master should be understood to be an individual work and not merely a collective service and feast. R3355:2, 2978:4, 224:4 The man who never hears the "knock" is evidently not counted worthy to hear it. But those who hear are just as evidently not compelled to respond and to accept the present, knocking King. R2978:4 Few will ever hear his voice when he stands at the door and knocks to invite his guests to the bridal supper. R1295:4*

Hear my voice

- Knock. R2983:5, 3355:2, 2978:4 Had the Laodicean church been awake, they would have heard. R5993:6, 506:1* The prophecies which announce him as present. R177:4 Inaudible to natural ears, and heard only by the ears of the understanding, the hearing of faith. R2978:4 Our Lord clearly foretold that he would come as a thief; but he did not tell at what hour. R5993:6, 506:1* Blessed are our eyes, that now they see, our ears that now they hear, that we may know Messiah. R5075:5 Only the pure in heart, the thoroughly sincere and honest, are in the position to hear. R3415:5 There is nothing here said about being deaf. If they had been awake they surely would have heard. R506:1* Rap, rap, rap. Awake; let me come in. Do they hear? Canticles 5:3 gives the answer. R506:1*

And open the door

- Open his heart and receive the things in a consecrated attitude of mind. R5566:1

I will come in

- The Lord will gird himself as a servant and come forth and serve. R5566:1 If the hearing one open the door, I will come in. R2978:5

Sup with him

- Feed him with the heavenly food and give him strength for the trials and burnings of the day in which we are living. NS44:1 The feast of "meat in due season," "things new and old," which the Master promised to provide at that time. (Luke 12:42; Matt. 13:52) R2978:5, 515:4, 191:4, 177:5, 149:4, 126:4 This refers to what we enjoy in the present life. CR317 What a blessed feasting on the truth we have enjoyed. R177:4, 149:4 Given only to those living in the Laodicean period of the church. R149:4*

21

Revelation 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

To him

- To each one. R1946:2, 1284:1* Of the sanctuary class. C190

The first-born of the heavenly family. R132:6 That overcometh

- That overcometh love of self, popularity, worldly prosperity, human theories and systems. D268; HG718:4 The world and its spirit. R2461:6, 2154:2 Rendering a cheerful and willing sacrifice, even unto death. R772:2* This strife and victory belong, first of all, in our own hearts and minds, and

secondarily, in battling against public evils. R5662:5, 5778:2, 5439:4 If we would reign with Christ, we must prove our worthiness by tests of loyalty to God, faith in his Word, zeal for the truth, of patient endurance, of reproach and persecution, even unto death. R4925:3 772:2* Those who willingly endure tribulations for righteousness' sake. R4637:1, 5439:4 To overcome requires energy, force of character, perseverance and steadfast, patient endurance to the very end of the present life. R1719:3 The faithful and true under adverse influence. R5651:5, 4925:3; T89; OV184 Reaching the goal of perfect love. NS417:1 By being faithful in all stewardship of the mysteries of God. R1034:5 Not all believers, nor even the majority; but a Little Flock. R281:1; NS396:1; OV189 The grand outcome and fixity of the matter is in the future. R5393:6, 3570:3; A91 Before the marriage, Christ appears as King, and inspects the guests, and selects the overcomers. R343:5 "This is the victory that overcometh the world, even our faith. R1719:2, 1720:4 "I do count all things but loss and dross that I may win Christ and be found in him," a member of the glorious body of the anointed one beyond the veil. HG230:1 With the flare up of Christianity's apparent prosperity all not joining in will be esteemed as enemies. R5063:3

Will I grant

- To give the reward after the terms have been complied with will not be grace, but justice. R5073:4 A blessed and inspiring promise to cheer the Bride. R5863:1; A222, 255; SM490

To sit with me

- There can be no Kingdom until the King comes. A288; HG663:3 All the Church will be associated with him in his great Messianic Kingdom. R4965:1, 5830:1, 4912:5, 1719:2, 269:4, 255:6, 4:4; CR491; HG663:3 To share his Kingdom honors and glorious work of uplifting humanity. SM143, 182:T; R5418:4, OV379, 418:3; HG368:6, 416:1, 438:3, 513:4; NS541:5, 677:4, 767:3 When his Kingdom shall be established in power and great glory. R1351:6 As kings and priests unto God. R1262:3 The reward promised to overcomers. HG341:2 The promise to the faithful sheep of this Gospel age. NS182:3, 767:3 All of this sanctified class shall be granted a share in his putting down sin, overthrowing death and raising up humanity. HG666:5 The soldiers of the cross who demonstrate their loyalty to their Master by sacrifice are assured that they will be highly exalted. NS455:3 "The Bride," the Lamb's wife, having attested her loyalty to principles of righteousness by suffering with her Master in the present time, she shall be counted worthy to share with him the honors of his throne. NS477:1; R4576:5, 623:6*; HG230:1 If they would thus suffer with him for righteousness' sake, their reward would be to sit with him in his throne. SM451 The Great Company will stand before the throne instead of sitting on the throne. SM362, 288:1

In my throne

- Christ reigns for the purpose of converting the world. A91, 222; R3570:3, 858:2, 531:5; HG342:1 In his Millennial throne. R4084:4, 2647:3, 1771:3 The Messianic throne. Q192:2 In the regeneration. R623:6* The Lord's faithful Little Flock, having received immortality and the divine nature, seated with Christ in his throne, shall reign a thousand years; uplifting all of the families of the earth. R5802:4, 255:6, 4:4; OV223; SM145 The saints shall judge the world, in conjunction with their Lord. R4084:4, 2765:3; HG149:3 The faithful overcomers of this age live and reign with Christ a thousand years. R1488:6, 531:6; A91; HG342:1 The Kingdom which is to fulfill all the gracious promises which God made to Abraham. R5170:6, 4453:2 The spiritual heavenly Kingdom inherited by Jesus and shared by his Bride. R269:4, 5608:6, 2732:5 As new creatures we shall, if faithful to the end of our course, be perfected in the first resurrection. R5550:5, 4784:1 To have power over the nations to break them. R155:4*; HG669:2 The promise of our glorified Lord. R1351:6 Share his glory and power. R332:2 Exaltation in position. R465:4* The Kingdom is not merely a work of grace in the heart. A285 Those who in the midst of universal apathy have persevered in love to the end will receive the highest honor of all the faithful. R1295:4* Christ does not always sit on the Father's throne; he has one of his own. He will occupy it, and those who have followed him shall share it with him. R506:4*

Even as I also

- "As the Father hath appointed unto me a kingdom, so I appoint also unto you a kingdom." (Luke 22:29) E38 This does not apply to the Great Company who overcome under compulsion. Those who overcome, even as he overcame, are the ones to be in the throne. Q289:4; R4871:4

And am set down

- Waiting for the time when he would make his own throne, establish the Millennial Kingdom. R5830:1, 506:4* The reward for his faithfulness. OV307; R1360:4

Father in his throne

- The throne of the universe. NS202:1 The throne of universal dominion and glory and power. Highly exalted above even his pre-human condition. R1252:2* A partaker of Jehovah's own divine nature. R1252:2* The thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of the new creation. F69

22

Revelation 3:22 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

He that hath an ear

- A disposition to hearken to and heed the word of the Lord. D41 All in Babylon must come out of her, to be of the Bride class. R2513:4 The ear of faith is the special favor of God to those of a meek, honest heart, desiring truth and righteousness. R4557:2 Only a few, a Little Flock, can see the truth amid the surrounding darkness. R806:1

Revelation 4

1

Revelation 4:1 *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

After this

- After the events of the preceding chapter. R528:6*

I looked

- John, personally, symbolizes the beloved disciples—the faithful in the Church who are alive at the time required by the events described. R528:3*

A door was opened

- The entrance to the third heaven. (2 Cor. 12:2) R529:2*

In heaven

- The third heaven, the new heavens, under the rule of Christ and his saints. R529:1*

Of a trumpet

- The seventh trumpet. R529:2*

Come up

- We are "caught up" in the spirit of our minds, and see spiritual things from an exalted position. R529:1* Every new truth received and cherished has been a stepping-stone upward. R529:2*

Things which must be hereafter

- Rev. 20:11-15 is a recapitulation of the whole scene from this setting of the judgment. HG42:4

2

Revelation 4:2 *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.*

A throne

- "The throne of God and of the Lamb." (Rev. 22:3) R156:3* The throne of God is not a material one,

but refers to his supreme authority and rulership. A92

Was set in heaven

- The throne of the heavenly city is established first. R156:3* At the time of the establishment of the throne, or rather perhaps the exaltation of the Little Flock, or those who are ready for it. R156:6* The throne is first established, and it becomes the nucleus around which the Church will gather, until all that fear God's name are made up as jewels for his Kingdom. R82:1*

And one sat

- This is the Father, the "Ancient of days." (Dan. 7:9) R529:3*

3

Revelation 4:3 *And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

Like a jasper

- Supposed to mean a diamond, described as most precious and "clear as crystal" (Rev. 21:11; 22:1); being the most brilliant of all gems it fittingly symbolizes the glory of God. R529:3*

A sardine stone

- A red colored stone, symbolizing God's love. R529:3*

A rainbow

- The "token" of a covenant. (Gen. 9:12-17) R529:3*

An emerald

- Probably symbolizes freshness and vigor. R529:3*

4

Revelation 4:4 *And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

Four and twenty elders

- Personifications of the testimonies of twenty-four prophets who foretold things pertaining to the Kingdom of God. R529:4* Being symbolic, they cannot be individual saints; nor the Church of the firstborn, as they appear under another symbol. R529:3*

In white raiment

- Denoting purity. R529:4*

Crowns of gold

- Symbolizing their divine authority. R529:4*

5

Revelation 4:5 *And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*

The throne

- Of God. R529:4*

Lightnings

- See comments on Psalms 97:4. And thunderings—Judgments. R168:5* The thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exodus 19:1-25) R5900:1

And voices

- The mutterings of the tempest which is already gathering over the Church and the world. R529:4*

Lamps of fire

- Channels through which God is about to manifest his power. R529:4* The Church of the first-born. R529:4* The seven congregations (Rev. 1:20). The Church complete. The Little Flock. R170:2,4* Like fire, as all spirit beings are described in Scripture. (Ezek. 1:13,14; Dan. 7:9) R2350:1

Which are the seven

- Perfect or complete. T47, 115; R529:4*

6

Revelation 4:6 *And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

Before the throne

- Authority, rulership. A92 Notice, these are before the throne—not on it, as in Rev. 15. This is likely the position referred to in Luke 20:36. R168:5* The position of the Great Multitude who are protected from the plagues. (Rev. 7:9-15) R156:4* Place of the Great Company. R81:6*

A sea

- The unfettered, irreligious masses of the people. R529:5*

Of glass

- The internal forces that control the irreligious masses of the people are as clear as crystal from the standpoint of those who are walking in the light. R529:5*

Like unto crystal

- It is not mingled with fire as in Rev. 15:2. R156:4*

Four beasts

- Cherubim or living ones. R529:5* These strange creatures are first brought to view in Gen. 3:24, where they appear with flaming swords. They are next seen at each end of the Mercy Seat on the Ark. (Exod. 25:18) R529:5 Personifying the attributes of God—power, wisdom, justice and love. R529:6*

8

Revelation 4:8 *And the four beasts had each of them six wings about him ; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

Holy, holy, holy

- Thus it will be when the night of sin and death are past and the glorious Millennial morning shall have ushered into the world the light of the Sun of Righteousness, the knowledge of the glory of God shall fill the whole earth. (Isa. 6:3) NS463:2

10

Revelation 4:10 *The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

Fall down

- John hears the cherubim "give glory" (vs. 9), and immediately the twenty four elders fall down before him. R530:5

11

Revelation 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

Thou art worthy

- When we can hear the power, wisdom, justice, and love of God, then indeed his twenty four witnesses ring out his praise as never before. R530:5

Created all things

- All things, both good and evil, exist by his permission. R530:5* That our Lord Jesus existed prior to his incarnation, and in a more exalted nature and condition, is clearly stated in Scripture. R1673:3

For thy pleasure

- The pleasure of dispensing his blessings and exercising the attributes of his glorious being. A118 He

created them in his own likeness—with the same mental and moral attributes, so that he might have communion and fellowship with them as sons, and they with him as a Father. R1833:1 Ultimately. R530:5* The great architect of the universe and author of all life, first counted the cost, and reckoned that all should culminate to his honor and glory. R421:2, 338:1 God endowed his intelligent creature with this element of character (gratitude), being responsive to his own goodness, institutes a delightful fellowship with himself, which is the chief end of human existence. R2031:3 "I have created him for my glory." (Isa. 43:7) Man's true peace can be found only in harmony with his Creator. R1840:3

Revelation 5

1

Revelation 5:1 *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*

In the right hand

- The divine purpose was originally known only to Jehovah himself. HG461:5; SM495 In his own divine power and keeping. E36; SM488; OV7

Of him

- The Heavenly Father, the Ancient of Days, Jehovah. E36; R2208:5, 2156:1; SM488; OV7

Sat on the throne

- Of his glory, the heavenly throne. E36; R2208:5 Seat of divine power and authority for the universe, with angels as ministering spirits. SM488

A book

- The divine plan. E36; R4451:1, 3103:2, 2208:5; OV7 The book in this case seems symbolically not to represent the Bible, but the divine plan with its times and seasons. R5943:1, 4305:5 God had the plan, with its times and seasons, before the Bible was written. R5943:1, 4305:5 His plan for human redemption. R2156:1 The plan and purpose of God as written in the Law and the prophets. R530:3* A scroll containing a record of all that is happening now, and all that will occur throughout the Millennial age. R4451:2

Written within

- Securely sealed and not intended for anyone to read. CR45 A part of the plan was written on the outside of the scroll, and a part was written on the inside. The things that were sealed were not proper to be understood by our Redeemer until he had received the all-power, after his resurrection. R5943:5

On the backside

- Or outside. 530:3* Those in favor with God might read the outside. CR45 The writing on the outside is the bare promise of salvation through the seed of the woman. R3103:2 The writing on the outside is the promised redemption through the blood of Christ. R3103:3

Sealed

- Revealed to no one. R4451:1, 2208:5; SM488,3 Daniel tells us that the prophecies relating to the time of the end were closed up. (Dan. 12:4, 9) R5055:2 When Ezekiel and John are said to have received the scroll, or book, it was open (Rev. 10:2, Ezek. 2:10). But at the standpoint of this view, it had not yet been opened. R530:3* God had caused the divine program to be symbolized in the Law and to some extent to be described by the prophets. But still it was a hidden mystery. SM488

With seven seals

- Nothing could be known of the wonderful scheme for human restitution until the Son of God had redeemed us from death. R3103:2 Representing the complete secrecy of the divine purposes. SM488, 495:2 The times and seasons were kept in the Father's own power. CR53; R4305:5 God's people could not know the date of the second advent until these were broken. D605 The seven seals belong to this time of trouble, the time in which Christ is conquering the nations, and are as yet in the future.

2

Revelation 5:2 *And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*

A strong angel

- Probably symbolizing the Law, which, from the time of its deliverance through Moses, had been proclaiming as unworthy all who sought to overcome by it. R530:3*

Who is worthy

- The scroll, representing the divine plan, was kept in God's own power until some one should be proved worthy to know it, and become its executor. E36, 37; SM489 The inquiry compassed the period of 4000 years, from the giving of the promise that the seed of the woman would bruise the serpent's head, to the resurrection of Jesus. R5943:4, 2156:1 Having consecrated to fulfill all things written in the book, Jesus was fully prepared for his every experience. Up to that time no one had been found who could open the book. R5065:1

To open the book

- To have committed to his care the execution of the great divine plan. R2208:5, 4451:2, 2156:1; CR53; OV7 To be granted the custody of the scroll. OV7 Our Lord was given all the knowledge in the divine plan. R5065:1

Loose the seals

- To know its mysteries. OV7

3

Revelation 5:3 *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.*

In heaven

- Even our dear Redeemer in his previous condition was not entrusted with the scroll. R4641:1; CR95

Nor in earth

- Representing the condition of things prior to the first advent. R2156:1 Until our Lord was slain, until he had given his life as man's redemption price, there was no being in all the universe worthy to be the executor of the divine purpose. R4451:2

To look thereon

- Jehovah had already said to Abraham that he would bless the world, but had not revealed how it was to be done. R5054:6

4

Revelation 5:4 *And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*

And I

- Representing the faithful. R530:3*

Wept much

- Had great grief that the wise and gracious program of the Almighty must remain unfulfilled. OV7; R2208:6, 2156:1 It seemed to John too bad that God should have some great, wonderful purposes which might come to naught because no one was worthy to be the divine executor in respect to the plan. R4451:2 Because of the obscurity and want of knowledge in regard to the plan. R530:3*

No man was found worthy

- No one was to be the recipient of God's great plan, to reveal it. R5054:6 Even our Lord Jesus, prior to the finishing of his sacrifice, did not know all about the Father's plans, and times and seasons. (Mark 13:32) R2156:1

5

Revelation 5:5 *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*

- One of the elders Jacob, who made the prophecy on his death-bed when blessing his sons. R530:5*

Behold the Lion

- Symbolically referring to our Lord's strength and majesty. R4114:1 Our Lord Jesus, the strong one, the highly exalted spiritual creature, the Lord of glory. B86; R5548:6, 5055:1, 4750:5, 3103:2 Pope Leo XIII applied this title to himself. B316

Of the tribe

- From the tribe. B86

The Root

- He did not have this title in his position as Logos. It was as the Son of Mary that he was the Lion of the Tribe of Judah, the Root of David. R5943:5 Life giver and Father to all the race of Adam. E144 The life giver, the restorer. R809:5

Hath prevailed

- Hath overcome, so as to be accepted and declared worthy. R2156:1, 2208:6; SM490 By this we understand that he was not born with the right to open the book but that he acquired it. R5055:1 Although his prevailing would not be completed until Calvary, the surrender of his will was complete at his consecration, and it was accepted as the sacrifice of his all. R4641:2 By his death he redeemed a condemned world of mankind, and merited the Father's confidence that to him might be entrusted every feature of the divine program. R4451:3

To open the book

- It is not due for any believers to understand any of the deep things written in that book until they have come to the place of consecration. R5055:1

Loose the seven seals

- Carry out and make manifest the grand designs of infinite love. R3103:2 And display it to view. R3103:2 Since his glorification the Lamb has been braking the seven seals and thus opening the divine plans before men and angels. R2156:4

6

Revelation 5:6 *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

As it had been slain

- Speaking of our Lord Jesus during the 3-1/2 years, beginning at the time of his consecration. R5943:5, 5080:6; SM490 Jesus was not this newly-slain Lamb at his death when he had finished his course, but at his consecration when he began his course. R5080:6 Our Lord could not know the completeness of the divine plan until he had demonstrated his worthiness by obedience unto death. R3716:3, 2156:1 It was the Lord's plan that our dear Redeemer should be tried, tested and proven worthy. It was the Father's plan that our Lord fulfilled in his obedience even unto death, even the death of the cross. SM782, 489:2 The giving of our Lord's life as man's redemption price. R4451:2

Having seven horns

- Perfect or complete power. T42, 47, 115

Seven eyes

- The seven channels through which God is about to manifest his power—the Church of the first-born. R529:4*

7

Revelation 5:7 *And he came and took the book out of the right hand of him that sat upon the throne.*

And took the book

- The scroll of divine purpose was still sealed and in the hand of Jehovah, up to the time that the Lamb had been slain. R4437:6, 3716:3 Then to him was the scroll or book of the divine plan entrusted in its every detail. R3716:3 He received the divine plan into his care, with the authority and power to execute all its provisions. R5080:6, 4451:3, 2156:2; HG462:1 "God also highly exalted him." (Phil 2:7-9) He commissioned him to execute all the divine purposes; and to him he handed over the scroll with the privilege of opening its seals and comprehending its message. SM489 The time when the scroll was delivered to him, was the time of his consecration. R5080:6, 4641:2; HG461:6 The divine plan as a whole was made known to him, after his resurrection. R5943:5 After his demonstration of faithfulness at Calvary and his ascension to glory. R4305:5

8

Revelation 5:8 *And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

And when

- After Christ's resurrection and ascension to the right hand of the Father. R2156:2, 5943:5, 4305:5; OV7

He had taken the book

- Having already fulfilled an important part of the plan by redeeming the world with his own precious blood. R2208:6

Before the Lamb

- "At the name of Jesus every knee should bow, of things in heaven and things in earth." (Phil. 2:10) R2209:1 "That all men should honor the Son, even as they honor the Father." (John 5:23) R2209:1

Full of odours

- The incense of old, which typified the prayers of the saints, was composed of a rare mixture of spices, giving forth a peculiarly sweet odor. R5692:5

Prayers of saints

- The prayers of God's people rise before him as a sweet perfume. R5692:5

9

Revelation 5:9 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

And they sung

- The united voice of the heavenly host. OV7 This song is sung before the first seal is opened, after Matt. 24:14 is fulfilled. HG81:2,3

Thou art worthy

- When he had made his consecration as the Lamb of God, giving up and devoting his life without reserve to do the Father's will. R4641:1; CR95

To take the book

- At the moment of our Lord's consecration and death as the Lamb, the moment of his begetting and anointing, the scroll was handed to him by the Great Eternal One. R4641:2; CR95 Not until he had passed the last test, had endured "to the end," did he receive the wonderful scroll which "the angels desired to look into." (1 Pet. 1:12) R530:6* After his resurrection and ascension the scroll was given into his hands to be opened. R5943:5

To open the seals

- Not until Jesus appeared and received the anointing of the holy Spirit at his baptism did the divine plan begin to be unfolded. HG461:5,6 To him was given the scroll with full authority to read, to understand and to fulfill its glorious prophecies, which specially related to the blessing of our race. HG462:1 Ten days after our Lord ascended, the holy Spirit was given, which at once began to unfold the truth to the Church. R530:6* The opening of the seals has progressed during all the Gospel age. R5943:6 Thus opening the divine plan before men and angels—the mystery of God is about finished. R2156:4; PD92/107 To disclose one after another of the various features connected with the divine purpose. When the last seal was broken, the "mystery of God" (Rev. 10:7) was fully disclosed. R2209:1, 2156:4; PD92/107

And hast redeemed

- Greek, agorazo; acquired at the forum. E429, 446, 447 The work of redemption by one Savior anointed of Jehovah. R866:5

Us

- Oldest manuscript, with evident propriety, omits this word since the angels were not redeemed. R2156:2

By thy blood

- He "washed us from our sins in his own blood." (Rev. 1:5) E446; R652:6 His blood became the basis for the forgiveness of our sins, made peace for
- us, opened up the way to reconciliation. "It is the blood [sacrificed life] that maketh atonement for the soul." (Lev. 17:11) R1230:3 By his death—by the sacrifice or loss of his life. R1230:4 His blood bought us; purchased us; justified us; washed us; sanctified us; saves us; (1 Pet. 1:2; Acts 20:28; Rom. 5:9; Rev. 1:5; Heb. 13:12; Acts 4:12. R416:6*

10

Revelation 5:10 *And hast made us unto our God kings and priests: and we shall reign on the earth.*

And hast made us

- Made them, the Body of Christ, the Royal Priesthood. HG520:6; D425, 618; E478; R4974:2, 530:6*, 184:4 The Kingdom is to be given to the Seed of Abraham. Christ and his elect Church, his Bride, are to constitute the kings and priests. R4140:3 The Little Flock selected under the trying ordeal of sacrifice during the Gospel age to become spiritual beings. R443:1; A60 Whose experience with and victory over sin will well fit and prepare them to be patient and helpful toward the world. E478 Those who share in the first resurrection. PD39/50; Q518:6; SM140

Kings and priests

- This double office was typified by Melchisedec, who was a priest upon a throne. PD39/50; T26; R4140:3, 184:4; SM140 The Christ of glory, Jesus the Head and the Church the Body, will be the enthroned Priest. SM600 These shall be priests to teach, as well as kings to reign. R331:5, 545:4, 200:1 As kings they will rule the world in righteousness, enforcing and establishing order and justice and truth; as priests they will teach the people. HG299:4 As joint-heirs with Jesus Christ, our Lord, in the Kingdom and glory of which Solomon's was but a type. R2060:4 Christ is selecting his Church to be his co-workers as the "Royal Priesthood" to do the work of instructing and judging. R3637:2, 2247:3; D618; HG33:1,2 "A Royal Priesthood"—a reigning priesthood. (1 Peter 2:9) R2935:5, 12:1*; HG51:6; PD39/50 This "peculiar people," this "holy kingdom" or nation all of whom are "royal" priests, has a great work to do when established in the Kingdom power. R2128:6, 2276:3 The entire company of Jehovah's anointed—The Christ—will be kings, and their head and captain, Jesus, is "King of kings." (Rev. 19:16) R354:5; SM140, 600:1 The work of a priest is one of intercession and instruction in righteousness and logically implies subjects. R404:3*, 12:2* A kingdom and priesthood. R3103:2 "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." (Dan. 7:27) HG27:6

And we

- "And they." CR21; R530:6*

Reign on the earth

- Over the world of mankind, who will have been awakened from the tomb. Q819:T The "called, chosen and faithful" ones are to be joint-heirs with Christ; they are to reign over the earth for a thousand years. R1493:5 "And shall reign with him a thousand years." (Rev. 20:6) C128; D625; R2304:1, 1351:6 Christ and the Church will reign as kings and priests to bless all the families of the earth. R3348:5, 2833:5, 2416:4, 1771:3 The promised Seed of Abraham is to have entrusted to it the great work of blessing all the families of the earth. R2128:6, 2276:3, 1493:5; HG513:5 When the election of the spiritual seed of Abraham shall be accomplished, this Gospel age will end. Then will begin the Messianic age, in which Christ and the Church shall reign in spirit power. PD58/70 Who shall reign on the earth during the Millennial age, to bind Satan's power and to open the eyes of those whom he has so long blinded and deceived. R1771:3 Doing a good and powerful work on the spirit plane. R5182:1, 2128:6 The kings (saints) shall bring the glory and honor of themselves into the city. (Rev. 21:24) R334:2 In spirit power. PD58/70 The elect enter into these joys and blessings, not at death, but in the resurrection. CR21 The peace and joy and blessing which the world needs and craves cannot come until the elect Church, whose Head is Christ Jesus, shall be given the Kingdom, the dominion of earth. R2520:6 This reigning is positively affirmed to be after the resurrection. (Rev. 20:4) HG13:6 With The Christ will be various agencies. The Great Company will undoubtedly be associated with them. Then there will be earthly agents, the faithful Ancient Worthies. R5182:1

11

Revelation 5:11 *And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*

Voice of many angels

- By the Father's own arrangement, the proclamation was made throughout the heavenly hosts. E37 The acclaim of the heavenly ones. R5847:2 Evidently the angels and all other spirit beings, of which there are myriads upon myriads, are interested observers of the events transpiring upon this little globe of ours. Q744:1

12

Revelation 5:12 *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

Worthy is the Lamb

- God decided to prove or test his well-beloved Son in a manner that would prove to all his intelligent creatures, what they all now recognize in the new song. R3280:6 By faithfulness he perfected himself on the divine plane—that is, he proved himself worthy according to the Covenant. R5090:5, 5067:3 Because of his fidelity to the Father and to the principles of the Father's government. E120 Because of his humility and obedience unto death. E394, 395, 37; R5943:5, 4970:2; OV7 He was received into glory, the divine nature. R5847:2 It is now God's will that all "should honor the Son even as they honor the Father." (John 5:23) R2156:2 From that time on, every feature of the divine program would be under his supervision. R4451:3 He had only begun to execute the divine purpose in the organization of his Church. OV7

13

Revelation 5:13 *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

And every creature

- At the close of the Messianic reign for the restoration of the Adamic race, all willful sinners shall have been destroyed. R5927:6, 5183:2, 5116:6, 5048:3; NS272:5, 523:5 Ultimately, when the plans of the great potter shall be fully accomplished, every creature in heaven and earth shall be heard ascribing praise. SM713 With all sin eliminated, all imperfections gone and all the willfully wicked destroyed, then will God's will be done on earth, even as it is done in heaven. SM427; NS519:5; OV271 Ultimately all evil shall be destroyed. R5211:5, 4538:4; NS523:5 Ultimately the Lord will have a clean universe. SM147, 427:1; R4538:4; NS645:6; PD96/110 As the tidings that the Church has finished her course spread to earth through the established earthly phase of the Kingdom, all creatures in heaven and earth will be rejoicing together. R1821:3; OV271 Every member of Adam's race shall, through Christ, be granted a full opportunity for return to the relationship of the sons of God. R3836:5 Eventually all shall learn righteousness and hate iniquity. SM486 Thus the Lord will gather together all the faithful, both in heaven and in earth, under the headship of Christ. R5058:5

In heaven

- The Church, the Great Company, the angels, the cherubim and seraphim. SM231 Any sorrows that come to us may be overcome; so that eventually we may be of the mighty host giving praise and honor to him. NS721:1

Under the earth

- Those now in the tomb. SM231

Blessing and honour

- So glorious will be the condition of humanity at the close of Messiah's Kingdom that nothing ever dreamed will compare with it. Dvii "The earth shall be full of the knowledge of the Lord, as the waters cover the sea. R3848:5 When God's will is done on earth as it is done in heaven. HG149:1; NS523:5 All intelligent creatures will perceive and exclaim from the heart his goodness and worthiness of all praise. R5429:3, 5183:2, 5116:6 No discordant note shall be heard throughout the universe of God. R3836:5 Nothing shall mar the harmony of the universe. NS645:6 Every knee shall bow and every tongue confess (Phil. 2:10, 11), and his Kingdom shall be without an opponent "from the river unto the ends of the earth." (Psa. 72:8) R5183:2, 3848:5; SM713; HG244:1, 595:6; NS766:6

Be unto him

- Jehovah. E38; R1211:1* No wonder indeed that there should be a jubilation in heaven and in earth when all of Jehovah's intelligent creatures shall thus behold the lengths, heights and breadths and depths, not only of God's love, but also of his justice and wisdom and power. F51 "Just and true are thy ways, thou King of the ages." (Rev. 15:3, margin) F52 It is appropriate that those of us who have been blessed with the opening of the eyes of our understanding should begin our rejoicing and praising God at once. NS528:4

Upon the throne

- Of the universe. E38

And unto the Lamb

- Thenceforth all men shall honor the exalted Son even as they honor the Father who highly exalted him. (John 5:23) E38 Both the Father and the Son are recognized, the Father, as always, being given the first place in praise and honor. E38

For ever and ever

- Thus the time will come when "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." (Rev. 21:4-5) NS645:6, 646:1, 519:5, 523:5; OV192; PD96/110; SM786

14

Revelation 5:14 *And the four beasts said, Amen. And the four and twenty elders fell down and*

worshipped him that liveth for ever and ever.

Four beasts

- See comments on Rev. 4:6, 8.

Four and twenty elders

- See comments on Rev. 4:4

Revelation 6

1

Revelation 6:1 *And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.*

The Lamb

- The newly slain Lamb. R5080:6

Four beasts

- See comments on Rev. 4:6, 8.

2

Revelation 6:2 *And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*

Behold, a white horse

- The events of the opening of the first seal, are identical with those of Rev. 19 which occur after the marriage of the Lamb. HG81:5

8

Revelation 6:8 *And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

And Hell

- Greek, hades, oblivion. E378; R2600:4 Symbol of destruction or the grave. R2600:4

9

Revelation 6:9 *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*

Souls of them

- The martyrs of the past. R5462:6, 4015:6

10

Revelation 6:10 *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

And they cried

- A symbolical picture of justice, long deferred, crying for vengeance. R4036:5, 5462:6, 5240:2,4, 4651:6, 4015:6 The fears and sufferings of the Lord's people and their trials and difficulties ascend to the Lord in prayer and call to divine justice for vengeance, recompense, punishments, without any word from his people to this effect. R4347:2

How long

- Reason assures that it cannot be the divine purpose to forever permit the victory of sin and death. SM185

O Lord

- Greek, despotes, sovereign or autocrat. E70

Avenge our blood

- The Lord has an accurate system of bookkeeping. Q299:T There are many sins, many injustices of the past, as well of the present, which are still unaccounted for to justice. R4428:5 There is a great back-account of retribution owing to the rest of the world which will be fully squared in the awful trouble with which this age will end. R4273:6; 5874:3,4; NS486:2 All the remaining accounts of the world will be squared during the great time of trouble just before us. R5874:4, 5462:6, 4273:6; OV346 There seems to be a special charge of justice against whoever is culpable, or responsible for the death or persecution of the saints. R4651:6, 4652:1 That Day of Vengeance is about at the door of Christendom. R5240:2 Justice is merely waiting for the full number of those persecuted for righteousness' sake to be completed, and then the punishment will come. R4428:5

On them

- The living generation will in a measure become responsible for the transgressions of the past as well as for their own, and be permitted to fill up a measure of the retribution represented in this time of trouble and its seven last plagues. NS486:2 All the blood of God's holy ones, from the beginning of this Gospel age, will be required of the present generation. R4015:6, 5462:6 For willful sin there will be satisfaction rendered through the great time of trouble. R5240:2; Q299:T It seems that the legal expiation of these sins must be accomplished by the scapegoat class. R5463:2, 5874:2,3 The Great Company, failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world. R4428:5, 4016:4 The cry of justice will be satisfied in connection with the death of these innocent persons of the Great Company class in the time of trouble. In this way the vengeance will be met. R4652:5,2 They will be permitted to share in this time of trouble to the extent of laying down their lives, because if they do not die, they cannot have a share in the spiritual blessings. Q299:T

11

Revelation 6:11 *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were , should be fulfilled.*

Rest yet for a little season

- The answer was not that their blood should never be avenged, but that a time would intervene because others, their brethren, would suffer in like manner. NS486:2 Wait a little season, the vengeance will come. OV346

Should be killed

- The faithful minister of the Gospel is persecuted. Thus are the prophets prohibited, "killed" and "beheaded" who do not shun to declare the truth, the whole counsel of God, today. R2282:4

Should be fulfilled

- When all of this class shall have experienced their share of the sufferings of Christ. OV346

12

Revelation 6:12 *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*

A great earthquake

- Revolution. R2334:4; A336; D528

And the sun

- Symbolically, the Gospel light, the truth, and thus Christ Jesus. D590

Became black

- Literally in the dark day of May 19, 1780, which extended over 320,000 square miles. D587 Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of Evolution. D592

And the moon

- Symbolically, the light of the Mosaic Law. D590

Became as blood

- By claims that the typical sacrifices were bloody and barbaric. D592

13

Revelation 6:13 *And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.*

And the stars

- Symbolically, the false stars, wandering stars, vainly aspiring to be considered of equal authority with the "Twelve stars," (Rev. 12:1), the inspired apostles. D591, 593

Fell unto the earth

- Literally, the meteoric shower of Nov. 13, 1833, covering 11 million square miles. D588
  Symbolically, the false stars make a great display in coming down from spiritual things to the Christian-citizenship-politics level. D595

Untimely figs

- The first, crude, untimely growth. R4844:1*

14

Revelation 6:14 *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*

And the heaven

- Religious societies. R1705:5 The nominal church, the ecclesiastical heavens. D552; A318; R1947:6, 1766:2; HG316:5 The powers of the heavens (ecclesiastical powers) are being shaken. (Matt. 24:29) R1947:6 Certainly not the literal heavens, separated by millions of miles of space in which there is nothing to roll away. B169

Departed as a scroll

- Not in one great roll, but in two separate divisions or parts. R1705:5; D552 Protestantism and Catholicism will never unite in one system. The coming Protestant federation will be distinct from Catholicism and that, while treating each other with respect, the two will really be in opposition as the two sides of a scroll down to the time of their mutual and sudden collapse. (Isa. 34:4) R2061:6, 1705:5 The coming union will not be an amalgamation but a federation. R1766:5 The heavens of ecclesiasticism rolling together, uniting for mutual protection or strength, will eventually be destroyed by the social conflagration of that great Day of the Lord. NS200:2

Is rolled together

- The way is preparing for the rolling together of the heaven—Protestant and Roman Catholic—in the near future. (Matt. 24:29; Isa. 34:4; Volume IV, Chapter 12) R2309:4; 2047:1 As their confusion increases, Catholicism and Protestantism roll together for self-protection. D258; R5349:4 They believe that in union there is strength. R1947:6 The extremes of the ecclesiastical heavens, Catholic and Protestant, will be drawn together. R4698:6 Papacy and Protestantism, as the two distinct ends of the scroll are even now rapidly approaching each other. D552, 551, 258, 267; R1766:2, 1705:5 All not disposed to unite with either side of the scroll are likely to be classed as "infidels," not only by unionists, but also by the worldly. R1766:2

And every mountain

- Kingdom. A318; D45; R511:4, 716:2*, 268:6 Republican government. R511:3, 716:2*; D45

Were moved

- The time of falling of kingdoms. R268:6, 26:6

15

Revelation 6:15 *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;*

Hid themselves

- The powers of earth will seek to make alliances with one another for self-protection, and to hide themselves from the sure-coming storm. R592:6; SM738

Dens and in the rocks

- The fortresses of society—insurance companies, beneficial societies, Free Masonry, Odd Fellowship, Trade Unions, Guilds, Trusts, and all societies secular and ecclesiastical. B139; D45; R621:5, 268:6, 26:3; SM738 Secret orders. HG612:1; SM738 By seeking protection and cover of social organizations. NS200:2

Of the mountains

- Governments of earth. B139; R716:2*, 621:5, 511:4; HG612:1

16

Revelation 6:16 *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*

To the mountains

- Kingdoms. A318; D45; R1963:4, 592:6, 268:6, 26:3

And rocks

- The rocks of society are its social organizations, each of which seeks to protect its own membership. R5577:3, 592:6, 268:6; B139; CR291

Fall on us

- Greek, epi, over or about, to cover and protect us, not to destroy us. The common view that wicked men will get enough faith to pray for mountains to fall is absurd. B139; R5577:3, 268:6, 26:3; SM738 The tendency of all as the storm approaches will be to seek cover, protection, under the great mountains (kingdoms) and in the rocks of society (beneficial orders). R1963:4 The great, the rich and no less the poor are already seeking shelter from the darkening storm of trouble which all see is gathering. B139 To hide them from the wrath of the Lamb. HG83:2

17

Revelation 6:17 *For the great day of his wrath is come; and who shall be able to stand?*

Day of his wrath

- A period of time during which the Gospel and Millennial ages lap. R409:1, 25:3 The way in which the change of dispensation will be effected. R1814:2 A natural consequence of the transfer of authority and rulership from the devil to Christ. R409:3, 592:2 The great day of trouble coming —"the Day of Jehovah." R2935:6 "The day of the Lord is darkness and not light." (Amos 5:18) R592:2 "And the nations were angry, and thy wrath is come." (Rev. 11:18) R592:2 "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen (nations)." (Hag. 2:22) R592:2 "A day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess." (Zeph. 1:15) R409:4 In which the world will have an illustration of its own money-mad condition. R4522:2 God's wrath will continue to its completion—anarchy. R5567:4

Is come

- Those who could not see the Lord's presence from the Scriptures will learn of it from the transpiring events. R621:5 We are in the testing time, when (in the Church) every man's faith and works are to be tested "so as by fire." (1 Cor. 3:15) R2453:2

Who shall be able

- "Who may abide the day of his coming and who shall stand when he appeareth." (Mal. 3:2) R3865:2 "He that hath clean hands and a pure heart." (Psa. 24:4) "The very elect," (Matt. 24:24), will not be deceived. D582; R3719:2 The holy—the sanctified in Christ Jesus. R5268:5 Those whose habitation is the Lord. (Psa. 91:9) R4304:2 None but the faithful, because the Lord will purposely make the test so severe as to sift out all others. R1280:1 "A thousand shall fall at thy side." (Psa. 91:7) R3198:6 The inspection will be so crucial as to test all of the saints. R3865:2

To stand

- The hour of temptation which shall come upon the whole world. SM117 See comments on Rev. 3:10.

Revelation 7

1

Revelation 7:1 *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

Four angels

- Agents. R1912:2

Holding

- God's hand of restraint. R5470:1, 5496:4 Miraculously hindering. R2334:4 Preventing the conflict. R683:6 The present war (World War I) has been held back for 40 years, to favor Bible study. R5765:3, 5753:2,4 God has been holding the peoples of earth more or less under restraint. Otherwise they would have destroyed themselves long ago. CR494; OV433 The winds of war are being held, under the Lord's direction, until the Harvest Message shall have sealed all of God's saints. R1619:2 The great time of trouble is held in check by divine power until the completion of the harvest work. R4822:6 That they shall not blow upon the earth to its injury until all of God's elect Church shall have been sealed in their foreheads. R5496:4, 4880:5, 1912:2, 1279:2; SM187 When the restraint is withdrawn they will rush together, and the result will be a whirlwind. R5470:1 The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble. R4823:1; Q738:T A great cataclysm, which will result in the complete overthrow of the social order in anarchy. R5470:1 God is now letting loose the winds of strife. He is letting the nations take their own course, in order to prove to themselves and to others that they are not what they claim to be. CR494; OV432, 433:1

The four winds

- The violent winds of war. R1279:2, 2334:4 Of trouble. R4739:5* These symbolic winds represent strife, anarchy, the great time of trouble which is held in check by divine power until the completion of the harvest work—the sealing of the living members of the elect class with present truth. R4822:6, 5496:4; CR494; OV432; Q737:3 The winds of violence, which will shortly be loosed, and which will produce the terrific "storm," are being held back until the sealing of God's servants in their foreheads shall have been accomplished. SM187, 188:T The great storm of trouble which in the close of this age will suddenly burst upon the whole world of mankind. R5058:6; C211 The great storm of trouble in which Babylon the Great will be cast into the midst of the sea. R5058:6 The present European war is the letting loose of the four winds of heaven—winds of strife. R5753:2 The winds represent the war; the earthquake of Elijah's vision represents a great social revolution, which will follow the great war. R5753:2 Increasing unrest from increasing knowledge and liberty. R1691:1 Which will produce the great whirlwind trouble. C225; R5058:6, 4880:5, 4822:6; Q737:3 Corresponding to the typical whirlwind by which Elijah, prototype of the Church, was taken away. R4822:6 Symbolized by a fire. R5058:6, 5863:6 The powers of the air—the fallen angels, who have been under the control of Satan. R5470:1, 5318:4, 4880:6, 4822:6; SM187; Q737:3, 623:4 The fallen angels will have wonderful power, such as they have never had since the days of the flood, and will use it in a very malevolent manner. R4880:4 Winds also represent false doctrines. (Eph. 4:14) R4822:6; Q623:4, 737:3

Representing completeness, as the four corners of the earth. Q737:3

That the wind

- Blowing winds seem to be used in Scripture as a symbol for wars. R2334:4

Should not blow

- The wind has not yet been allowed to blow, the great storm which they willingly would brew has not yet been allowed to come to pass, and will not be allowed to come to pass until the 144,000 shall have been sealed in their foreheads. Q738:T

On the earth

- Organized society, government, restraint. A318; R4880:6, 4822:6 To its injury. R5496:4 When these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms. R2334:4

Nor on the sea

- The restless, turbulent, dissatisfied, disorganized masses of mankind. A318; R4880:6, 4822:6

On any tree

- The trees represent the household of faith. R4823:1

2

Revelation 7:2 *And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*

And I saw

- In the present harvest time. C211

Having the seal

- The present truth. C211; R4880:5

To whom it was given to hurt the earth

- The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. R4880:6,4

3

Revelation 7:3 *Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*

Hurt not the earth

- Until the 144,000 are all gathered out of Babylon. R2160:6 The evil angels would long ago have done injury to the symbolical earth, sea and trees, had it not been for the restraint of divine power. R4822:6 The great trouble will begin just as soon as the faithful are all gathered and sealed. R1279:3, 4822:6, 2443:1, 1619:2 He will have to do with the permission of the terrible trouble. R5470:1

Till we

- Those in perfect harmony with God are to be his servants. R4880:5 Those on this side the veil have an important work, to gather together the elect and to seal them in the forehead (intellectually) with the knowledge of the truth. C303 The same angels or messengers as are referred to by our Lord in Matt. 24:31. R1279:2 Each sealed one becomes a sealer of others as soon as he himself is sealed. R1279:3; C211 Each should ask himself—what am I doing to assist in sealing others since I received the intellectual sealing of the knowledge of the truth? R1423:2 This work of helping to bring others to the knowledge of God's character and plan. Q87:T Until the appointed time. R5496:4 All of these will have been "sealed in their foreheads" before the great time of trouble shall come upon the world. R2443:1 Between the time when Babylon is cast off, falls from favor (1878), and the time when the plagues come upon her, the Lord's people are all to be gathered out of Babylon. C165 Just as soon as the sealing of the saints is completed, just as soon as this age shall be completed, then these four angels who are holding the four winds, will let them loose. R4880:5, 519:5* When this occurs we

shall understand it to be the shutting of the door of opportunity to membership in the elect Church. (Matt. 25:10) R1448:4

Have sealed

- With the truth. R5496:4, 4880:5 A mental comprehension of the truth will be the mark or seal which will separate and distinguish the servants of God. C165; B169; R4880:5 With the impress of the spirit of the truth as well as the word of truth. R2160:6 With a clear appreciation of "the mystery of God." (Rev. 10:7) R1279:2 The harvest work—the sealing of the living members of the elect class with present truth. R4822:6 The sealing and the gathering of Matt. 24:31 refer to the same thing. R1279:2 Assisted God's people in Bible study. R5753:1 God prepares his faithful ones by granting increased knowledge of his will and plan. R1221:1 Giving, or impressing, intellectually. Q87:T The present favorable time, with its liberties and advantages, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually, with the truth). B264, R969:5 An intellectual comprehension of truth; sufficient to sustain them before the conflict becomes general. R949:3 Until the elect shall all have been recognized of God and identified and completed. Q738:T

Servants of our God

- In the conclusion of this Gospel age, God will grant some intellectual mark upon his servants that no others will have. R4880:5 The ripe wheat being gathered for the heavenly garner. SM187 The Zion class will be distinct and separate from others, and their advantages will consist largely in the divine wisdom and knowledge granted them. R1470:5 The sealing is performed only upon the consecrated. R1279:3

In their foreheads

- Intellectually. R5883:2, 5496:4, 1677:4, 1619:2, 1470:5, 1221:1; Q731:5 A clear intellectual knowledge of present truth. R5715:6, 5496:4, 1943:6; B235 Given an intellectual appreciation of the time, presence, etc., which will comfort and shield them, and be a mark, seal or evidence of their sonship. B169, 264; C225, 303; R5883:2, 4880:5, 1448:4, 1279:2, 683:6 Implies an intellectual appreciation of heavenly things, and is intimately associated with the harvest work. SM187 So they may pass through much of the trouble with a happiness based upon this knowledge. R1470:5

4

Revelation 7:4 *And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

I heard the number

- God elected the number and predestinated what must be their characteristics if they would make their calling and election sure. E395; R1879:4 Like Gideon's band, this 144,000 is to be a picked and choice company. R1280:2

Them which were sealed

- "These are they which follow the Lamb, whithersoever he goeth." (Rev. 14:4) R5371:3

An hundred and forty and four thousand

- He ordained that a certain specific number should be chosen from amongst men to be his joint-heirs in the Kingdom. The definite, fixed number of the elect is 144,000. F179; R5532:6, 3086:5, 3026:1 If there are so many of the consecrated and faithful now living, it is a large proportion of the full number to be made up during the 1900 years of the Gospel age, an average of about 76 per year. R1280:2 We wonder that so many as 144,000 could be found in the past 19 centuries. R2782:2 A comparative estimate of the election. R2942:3-6 Those taken from the Gentiles were the wild olive branches grafted into the good olive tree, making up the number which lacked. R5964:6 The Little Flock (Luke 12:32), to whom it will be the Father's good pleasure to give the Millennial Kingdom. R5231:5 These are the faithful remnant of natural Israel and the faithful remnant from the Gentile Church. R5548:6; Q756:2 These are saved to the heavenly conditions, while mankind at large will have the opportunity for everlasting life as human beings. Q630:T See comment on Gen. 15:13.

Of all the tribes

- God originally arranged for the full number of the elect to be taken from natural Israel. The plan was laid out on the Israelitish basis. R5231:6, 5532:6, 4732:6, 3528:2, 3026:1; Q628:2 The full number were not found in natural Israel. R5371:5; NS359:1 From one standpoint the twelve tribes of natural Israel typified the twelve tribes of spiritual Israel. CR85; NS359:1 The Gentiles are invited to fill up the deficiency in the elect number, and will be divided amongst the twelve tribes, though according to what rule of distinction the Scriptures do not show. R3586:4, 5532:6, 5231:6, 3586:4, 3528:3, 2783:2, 2473:6; Q628:2, 629:1; NS359:1,2 Since these tribes had different standings, as shown in the prophecies made respecting them, so there is seemingly quite a possibility that there will be twelve different stations or ranks among the saints. R4654:3 Who constitute the Royal Priesthood. R3086:5

Children of Israel

- Those of the Jewish nation who maintained their relationship with God were transferred from natural Israel and became the nucleus of spiritual Israel. R4654:2, 3802:6; Q606:3 Those taken from among the Gentiles were the wild olive branches grafted into the good olive tree making up the number which lacked to complete the Body of Christ. R5964:6, 5532:6, 2442:6, 2443:1; Q607:T

5

Revelation 7:5 *Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*

Tribe of Juda

- There is a bare possibility that since our Lord is the "Lion of the Tribe of Judah," (Rev. 5:5), there may be some special gradation suggested in this tribe. R4654:3

6

Revelation 7:6 *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*

Tribe of Manasses

- As one of the tribes of Israel was cut off and Manasseh substituted, so amongst Jesus' apostles Judas is dropped and a successor appointed. R5002:3

9

Revelation 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*

A great multitude

- Larger than the wise virgin class. R5656:2 Of "the household of faith." (Gal. 6:10) R132:6 The mass of the Great Company belong to the closing end of the Gospel age. It has existed throughout the age; we suggest that the majority being here may be spoken of as though it were the whole. R3445:6; T68, 69 Who do not prove sufficiently zealous to be counted with Jesus as "more than conquerors," who, nevertheless will prove not unfaithful in their final test. R4998:1; Q604:T,1 Those loyal, but not promptly obedient, children of God, overcharged, with zeal not according to knowledge, and more or less contaminated with the spirit of the world. D578; C364 This Great Company fails to maintain its place in the elect, because of insufficient zeal for the Lord, the Truth and the brethren—because they are partly "overcharged with the cares of this life." (Luke 21:34) Nevertheless they are loyal to the Redeemer and have not denied his name or his work. F169; R5532:6 Their love and zeal are not such as impel them to perform the sacrificing they covenanted to do. They fail to put, or keep, their sacrifices on the altar. They fail to overcome. F127, 93; Q604:1 For a summary of Scriptures bearing upon this class see especially R4079:4 "Every branch in me that beareth not fruit he taketh away." (John 15:2) T69 They lose their first love in a measure. SM636 They are not overcomers of the

world. R2962:1, 2287:5, 397:2; SM636 Have remained as children. R281:2 Whose loyalty will be tested under stress, through tribulation, when forced to the decision. R5138:1, 4654:4, 4401:1, 3868:1; NS642:6 Who will have life on the spirit plane. R5138:1, 2067:4 They will have everlasting life as angels have it, but will lose the prize of immortality. A214; R281:4 Who will come to spiritual conditions, but through great tribulation. R428:4, 355:6 I know of no scriptures which teach that any but the Little Flock or Bride company, and the company who come out of the great tribulation, will ever be given spiritual bodies. R37:6 They belong to the Church of the first-born, all of whom must be born before the after-borns, the world, can be brought forth. R5138:4, 5022:3 The foolish virgin class. R5656:2, 4654:5, 2161:3, 2160:3; Q833:5 Antitypical Levites, associates and servants of the Royal Priesthood. They will receive directions from the priesthood and will be teachers of the people. R5418:6, 5066:5, 4757:5, 4579:1, 4537:4; CR80; SM636, 637:T The scapegoat class of Lev. 16, who must suffer destruction of the flesh. R4652:1, 5138:1, 4273:3, 4035:4, 3868:2 Elisha would seem in the first part of his experience, accompanying Elijah and serving him and yet being separate from him, to represent the Great Multitude. R3429:2, 4757:5, 3416:4 The silver class of Mal. 3:3. R3865:1, 5442:4 Typified by Rahab. R4054:2 Typified by certain grains which cling closely to the chaff. R576:2 Typified by Benjamin. R184:6, 5231:5 All the Mediator class will ascend to the Kingdom. In the type this was shown by Moses going up alone into a mountain. Joshua, his servant, who subsequently joined him, may be here representative of the Great Company class. NS363:4

No man could number

- Whose number no man knows. R5924:5, 5865:5, 5772:1, 5533:1, 5371:6, 5232:1, 3802:6, 3416:6; CR80; OV189 A large number of consecrated people of God. We do not know their number. R4654:3 Either not numbered or beyond numeration or both, or whose number is known to no man. R3026:1, 2942:2 They are not of an ordained or fixed number as is the Bride class. R5924:5, 5865:5, 5533:1, 5371:6, 4035:5, 2161:1 Not predestinated or foreordained as to number. R5232:1, 4654:3, 3802:6, 2942:2; OV189 An undetermined number. R2384:4 A great company, an innumerable company. R5533:1 The Great Company, a number which no man could compute. R5371:6 None were called to this position, but, "Ye were all called in one hope of your calling" (Eph. 4:4). R2732:6, 5924:6, 2161:1, 772:1*

Stood before the throne

- Not seated with Jesus in the throne as his Bride and joint-heir. A214; F93; R5371:6, 5232:1, 4693:4; CR39; SM362 The Great Company will not be in the throne, but serve before the throne. R4967:1, 3834:5 Instead of being members of the Temple class, they will be servants in the Temple. R5197:6 Theirs is a position of glory and honor before the throne, as those who are subject. John sees them as victors with palm branches, servants of the Temple. R5865:5, 5493:2, 5408:1, 4967:1 They attain to a lower station than the divine. Evidently they attain that station through stress rather than through the voluntary walking in the footsteps of Jesus. R4665:3, 2942:2; T70 Though a Great Company shall reach spiritual conditions, yet only a Little Flock of overcomers will be accounted worthy to share the divine nature by becoming the Bride of Christ. R649:5

White robes

- They wear the Bridegroom's robe (justification) in the present life. In the future life, they will attain perfection on their own account. R4998:1, 5669:6; Q604:1

Palms in their hands

- They do come off victors in the end. F93 Indicating victory over sin and all evil. R5023:2, 5924:5, 5533:4, 5408:1, 4871:1, 4665:3, 4654:4, 2783:2, 2161:4; CR253; Q436:2; SM727 Not crowns of glory. R5232:1, 5408:1, 5197:6, 5066:5, 4967:1, 4654:5, 4389:2, 2287:5, 2161:4, 828:4

11

Revelation 7:11 *And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*

Elders

- See comments on Rev. 4:4.

Four beasts

- See comments on Rev. 4:6-8.

14

Revelation 7:14 *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

These are they

- These have their robes greatly spotted by contact with the world, the flesh and the Devil—by unfaithfulness or by carelessness, worldliness. R2160:5, 4967:2 Partially filled with the spirit of the world, and not accounted overcomers of the world. R3164:5, 2962:1 They are not rendering themselves a living sacrifice to God. They have respect to men's opinions, traditions and plans, and fail to fully submit themselves to the will and plan of the Lord. R1649:3 Tribulation saints, not matured sheep, "lambs." (Isa. 34:6) D17; R5411:5, 5407:6, 4967:2 Who have avoided standing up for the truth for fear of the death, shame, contempt of those around them. CR153 Who shrink from becoming a "speckled bird," a target for this world's sneers. R132:1 Who through fear (Heb. 2:15), hesitated and kept back the sacrifice. R828:4, 1150:4 Who obey grudgingly, reluctantly, with slow and halting step, with much complaining and frequent lookings back, holding back, loving the world, and driven forward mainly by the scourge of tribulation and fear. R772:6* These show that they have the spirit of truth, though not in overcoming measure—not in the measure of sacrificers, "priests." R2384:1, 1699:5 These will fail, not by rejecting Christ, but because of insufficiency of zeal—because not rightly exercised by the instructions given them in the school of Christ. NS603:3, 371:6 Not sufficiently diligent and careful respecting the divine promises. R3748:6, 3154:2 Measurably intoxicated by the spirit of Babylon, the spirit of the world. R1649:2, 3055:4 Lacking proper fervency to hold their lives constantly up to the point of self sacrifice. R1669:2, 3445:3, 1008:6 These suffer because of Christ, involuntarily, whereas, the "overcomers" suffer with Christ, voluntarily. R2161:5 Loving father or mother, houses or lands, or something else, to such an extent that they fail to keep their covenant of sacrifice. R2481:1, 2763:6, 2732:5 They are continuing in the course of life in which they were before making their covenant to the Lord. R2481:1 These have a faith structure largely composed of error, which will be consumed. R3748:6 They follow the voice of conscience less carefully, and with less appreciation of how much depends upon their following it. R3777:6 The "foolish virgin" class are probably in very large number all around us—there are some of these in Babylon. R5134:4, 5411:6 Probably the majority of this "Great Company" of tribulation saints are living today. R2161:4 The majority of whom are still in the nominal Church. R498:3, 281:2 Only those with tender consciences will keep their garments unspotted. R5197:5 Some will see and hear and obey when the Lord's power is manifest in the overturning of all false systems, who have not the overcoming strength now. R633:5 Those who can be guided only by continual scourging are not of the overcoming class, and will not be accounted worthy to be of the Lord's Bride. Not of the class that are guided by his eye. (Psa. 32:8; 73:24) E234 Through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon. R5411:5 Those who do not prove sufficiently zealous to be counted in with Jesus as "more than conquerors." (Rom. 8:37) R4998:1, 3868:1, 3416:6, 3055:5 These are seeking to be followers of Christ and followers of Mammon, seeking to please the Lord and to please the world, having some of the Lord's spirit and some of the spirit of the world. R5411:5, 1470:1 While they may attain to a good position on the spirit plane, they have lost the great pre-eminent prize of joint-heirship with the Lord. R5102:5, 4999:1; A240 Who lose the reward to which the faithful attain. R593:5 Who will eventually attain to the position of antitypical Levites. R5411:4, 5408:1, 4967:1, 4616:1, 3429:2; CR485; OV189 The virgins, her companions, who follow her (the Bride) (Psa. 45:14) R36:1, 5865:3,4, 5023:2, 3869:2,

3865:1, 3834:5, 2764:4, 828:4, 428:4, 343:6; HG379:1; Q436:2; SM326, 727:1 They shall be brought into the King's blessings, but they follow the queen. R354:2 Companions of the Bride, spiritual beings. R458:1 The servant class. R5411:4, 397:2 Honored servants of the glorified Bride class. R5439:4, 5411:4 These will be the guests at the great supper, and after the marriage is accomplished, they shall enjoy the feast with the Royal Family. (Rev. 19:9) R343:6, 3834:5, 593:5, 172:6 Who are typified by Lot. R2858:1 Represented by silver. R3865:1; HG752:5 The silver class who will be dealt with by the great Messenger of the Covenant. R5442:4,5

Which came out of

- Greek, after or through. R36:1, 281:2 A class developed under, and out of, the great tribulation. R1638:2 Those knocking too late. (Matt. 25:11) R290:4 Conquerors in the sense that they will finally get the victory. Q522:1; R5439:4 Those who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." D268; HG718:5 Chastened and tested and made fit for a good place in the Father's house. R2764:4 Those who come, through faithfulness in tribulation, to be honored servants in the Kingdom. R2736:4; SM326

Great tribulation

- For failing to live up to their covenant of complete sacrifice. R5850:5, 5442:5 "But he himself shall be saved; yet so as by fire." (1 Cor. 3:12, 15) R3748:6; NS506:1, 371:6 The Lord's rod of affliction is brought to bear upon them, until the dross is separated, so that the precious element may be saved. R1669:2 If these do not learn the lesson and make the sacrifice they will ultimately be forced by divine providences to the point of decision. But such as need to be forced are not to be counted amongst the overcomers, the elect, the Little Flock. R2384:4, 1150:4 Accomplishing for them "the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5) T69; R5874:2, 5442:5, 5102:4 Their love of fleshly things, worldly ambition—will be entirely burned out by the time of trouble. R1699:5 They will have special and severe testings, which will demonstrate their character definitely. R4654:4, 2783:2 These, surely, we cannot expect to see shielded from the very trouble which the Lord declares they need; and which in special mercy he will inflict for their perfecting. R2020:5 With a view to effecting in them a proper penitence for sin and a proper appreciation of the divine standard of truth and righteousness. R4035:6, 5439:4 He will bring them to such a place of experience as will test them and compel them either to renounce their loyalty to him or to seal that loyalty with their lives. R2732:5 The tribulations which characterize the end of this age will thoroughly awaken the careless ones. R5916:3, 5850:5, 36:1 It is great tribulation because he looks at the things that are behind, and weighs their value in the scales of the world. R772:2* They will have suffered more than the elect, if the mental conditions are taken into consideration. R2732:6, 2161:3 They suffered more tribulation than if they had been faithful. R1008:6 Joy and rejoicing are properly lacking in the sufferings for correction and for unfaithfulness to the covenant of self-sacrificers; the destruction of the flesh is therefore doubly painful. R1699:5 While the Little Flock suffered with Christ and through great tribulation entered the Kingdom, the Great Company will suffer great tribulation, yet not enter the Kingdom class, because not found worthy. CR39; SM514 During this Gospel age, some probably suffered martyrdom when put to the final test. R5411:6 At the end of this age, apparently just after the Church will all be gathered. R5916:3; Q289:6 They need to go and buy the oil—the wisdom, the understanding of the divine Word. R4693:1 Extreme trouble of a physical kind upon the world in which the Great Company will suffer death—not as sacrifices, but as the "scapegoat." R2020:5 They will suffer for the sins of others—the accumulated sins of this age against light and knowledge will be required of these who, in the light of truth, have still held back from the voluntary sacrifice to which they devoted themselves. R4274:1 This foolish virgin class will share with the world in a great time of trouble, which will then come to every nation. R4693:4 The time of trouble is properly for hypocrites. The Great Company are not hypocrites, but will have their portion with the hypocrites. R4655:1 We think there is room in the Scriptures to suppose that there

have been some of this Great Tribulation class all through the ages. Q290:T

Washed their robes

- Which had become sadly spotted and soiled by contact with the world. R2160:5, 5442:4, 5232:2, 4998:1, 3802:6, 35:6; Q604:1 Because they allowed spots to accumulate. R5924:5, 5669:6, 5197:5; SM726 Their white raiment becomes spotted and soiled, bedraggled by contact with the earth. R5669:5; SM726; NS358:4 Who are defiled by contact with Babylon, but who come out of Babylon, and thus wash their robes from the world spots. R151:1* These were not sufficiently alert to keep their garments unspotted from the world. NS372:6 Lacking the intense love and zeal of the overcomers, they do not keep their garments with sufficient care. R2161:2, 5411:6 Their robes became spotted and quite unfit for the marriage ceremony. R5197:5 There would be no need of washing the entire robe unless the entire robe were spotted. R4616:1 Those whose robes need washing must do it for themselves, either now or during the time of trouble. R163:4 Such will be obliged to go through the great time of trouble and wash their robes. Q650T Passed through fiery experiences, disciplines, for their correction, for their purification. SM726; R5669:6; NS358:5 Learning lessons which will be valuable to them to all eternity. R2962:1 In their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and by faith will be permitted to apply the same to their own cleansing. R4036:6, 5533:1, 5463:2, 4870:6 Their robes will not be taken from them. R5669:6 They must in the end be faithful; else they will not have any part or lot with Christ in his work. R5533:1 They will do what they failed to do at the proper time. R5197:5 Proved their loyalty under discipline and stress, having failed to prove it by voluntary obedience unto sacrifice. Q604:1; R4998:1

Made them white

- The difference between the Little Flock and the Great Company is not in the degree of purity finally attained, but in the manner of obtaining it. R1669:2; CR253 The robe given to each saint is at first pure and spotless—Christ's righteousness. R772:6*

Blood of the Lamb

- The basis for forgiveness of our sins; the way to reconciliation. R1230:3 Penances and sufferings would not cleanse the robes, the efficacy for cleansing is in the blood. R2161:2, 4870:6

15

Revelation 7:15 *Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

Therefore are they

- On these, God has various blessings to bestow in proportion to their obedience, loyalty and faith. R5408:1 As a result they will be granted the palm branches and the place before the throne, to serve God in his Temple. R4655:1, 5408:1 This Great Company at last will receive a great blessing, even though it will not be so grandly glorious as that which the Lord will give to the Little Flock. R4274:1, 281:4 They will have a blessed portion, but far less glorious than that to which they were called. R5916:4

Before the throne

- Not in the throne with the Little Flock, the elect. D578; F127; T70; R5772:1, 4654:5; Q24:3; SM288 Not rulers, but honorable servants of the ruling class. R5916:3 They are not called to this position; they get it as of the Lord's grace. R3154:1, 2732:6, 2161:2

And serve him

- In and through the Church. R5232:2 As the Levites were set apart to serve the Tabernacle, the Great Company class will be the servant class on the spirit plane. R4655:4; OV189

Day and night

- Continually. F127

In his temple

- The Church. F127; R5232:2, 4654:5, 828:4, 36:1 But not of it. T70; R4871:4, 4693:4, 4654:5, 828:4 In or through or by means of the Temple, which is the Body of Christ. R828:4, 773:1*

Dwell among them

- Associate them with himself and his glorified Bride in the spiritual condition and its services. F127

16

Revelation 7:16 *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

Hunger no more

- They will not have life in themselves, but will still be dependent upon God's provision for the sustenance of life. E403

17

Revelation 7:17 *For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

Midst of the throne

- In exalted power. R633:5

Shall feed them, and shall lead them

- The Lamb feeds them with truth, and leads them (some quickly, others more slowly), bringing, finally, as many as will be led, to the heavenly condition. R35:6 These, though "castaways," as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord's love; for they are friends of righteousness and not of sin. T69

Fountains of waters

- Truth. C65; R1363:3, 564:2 The Bride is to have within her "a well of water springing up," (John 4:14), while the rest of mankind may come to the fountain to drink. R252:4

Wipe away all tears

- Not merely from the faces of the saints of this Gospel age. Ultimately every knee must bow and every tongue confess to the glory of God. (Phil. 2:10, 11) NS222:4

Revelation 8

1

Revelation 8:1 *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

Opened the seventh seal

- The scroll is open to all who follow the Lamb; and the mystery is about finished. (Rev. 10:9) R2156:4; A87 In the days of the voice of the seventh angel. R2209:1

Silence

- Synchronizing with Psa. 46 where, after the desolations God makes in the earth by which war is made to cease, he says, "Be still and know that I am God." HG82:3

Half an hour

- A prophetic hour is fifteen days. Hence "about the space of half an hour" might be seven days. HG82:3

2

Revelation 8:2 *And I saw the seven angels which stood before God; and to them were given seven trumpets.*

Seven trumpets

- Representing seven great periods of time and their events. B148 To shadow forth the events by which

the dominion of the last of the four Gentile kingdoms was to be broken, overthrown and finally destroyed. HG76:3 The events under the first six trumpets refer to humanity's doings, while the seventh refers specially to the Lord's work, and covers the "Day of the Lord." (1 Thes. 5:2) B148 Under the first four trumpets, the scourges were brought upon the two western parts of the empire. Under the fifth and sixth, the dominion of Rome at the east, at Constantinople, was subverted. Under the seventh, great Babylon will go down to rise no more. HG77:1

3

Revelation 8:3 *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*

Much incense

- As, on the Day of Atonement, Aaron burned the incense in the Holy place before the Lord, so Christ entered into heaven itself with the sweet incense of his perfect obedience, and his sacrifice was therefore acceptable to God on our behalf. R1836:6 The willing services of the priests; their praises, their willing obedience—all things whatsoever they do to the glory of God. T120

Offer it with

- Nothing was said about offering the incense the second time. Since we do not go into the Holy as individuals, but as members of the Body, we are safe in saying that we are, "in Christ, a sweet savor to God." R4922:3; Q342:6

The prayers

- The prayers of priests of God are effectual. Our Lord Jesus kept the incense burning continually, and could say, "I know that thou hearest me always." (John 11:42) T120 Long prayers made to be heard of men, "have their reward" (Matt. 6:5), and never reach that golden censer before the throne. HG52:2

Of all the saints

- "For we are unto God a sweet savor of Christ." (2 Cor. 2:15) R4922:4; Q343:T Our sacrifice would avail nothing were it not for Christ's sacrifice and the sweet odor of his personal merit ascending to God with our prayers for a share in his meritorious covering. R1836:6

Upon the golden altar

- The Priest standing at the incense altar and crumbling the incense on the fire in the top of the altar would cause the sweet perfume of the incense to enter the presence of Jehovah beyond the veil. R5961:3*

Before the throne

- Those who offer incense acceptable to God come very close to their Father—close up to the "veil" which separates from the Most Holy. T120

6

Revelation 8:6 *And the seven angels which had the seven trumpets prepared themselves to sound.*

The seven trumpets

- We, in common with almost all expositors, recognize that the seven trumpets are symbolical. R2992:5 Begin with the first trumpet and the first plague (Rev. 16:1); and compare them from the first to the seventh. HG84:4

7

Revelation 8:7 *The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.*

First angel

- Fulfilled by the events under Alaric, the Gothic chief, who commenced these scourges on the empire,

and styled himself, "the scourge of God." HG77:1

Hail

- The formation and discharge of such hail implies a dense, dark cloud, and much electrical disturbance. Thunder and lightning would not be absent. R3344:4*

The third part

- After Constantine the sovereignty was divided into three parts; hence the frequent use of the terms, "a third part of men," etc., alluding to the third part of the empire which was under the scourge. HG76:6 The trumpets are confined to a third, while the plagues, which are to be universal, are to be poured out upon all the prophetic earth instead of a third part. HG77:1 You may multiply the scourge of the corresponding plague by three. For where a third part of men were slain, tormented, etc., under a trumpet, the plague is upon all. HG84:4

8

Revelation 8:8 *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;*

The second angel

- Brought about by Genseric, whose attacks were mainly from the shores of Africa, and on the water. HG77:2

9

Revelation 8:9 *And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.*

Life

- Greek, psuche, soul, being. E338

10

Revelation 8:10 *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;*

The third angel

- Under Attilla, who first attacked the empire in its eastern possessions, and then suddenly, like a falling star, invades the west. HG77:2

12

Revelation 8:12 *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.*

Was smitten

- A third part of the empire was extinguished. HG77:2

13

Revelation 8:13 *And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*

A loud voice

- Noise, shout, voices, trumpets, etc., connected with the coming of Christ, and the closing work of the Gospel, are events, not literal noise, or metallic trumpets as under the Law. HG25:6

Woe, woe, woe

- The remaining trumpets, the fifth, sixth and seventh, are called woe trumpets. HG77:2

Revelation 9

1

Revelation 9:1 *And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.*

The fifth angel

- Under the Saracens. HG77:2 When Othman first invaded the Roman empire, July 27, AD 1299, ending in July 1449, and the independence of the eastern possession of the empire virtually passed away. Constantinople fell two years later, in AD 1451. HG77:3

2

Revelation 9:2 *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

The air

- The Greek word here is used symbolically to represent government or controlling power over the earth. R152:6

5

Revelation 9:5 *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.*

Not kill

- This being a symbol, is political, not literal death. HG77:3

Tormented

- During this 150 years, the Saracens murdered, robbed and taxed the people, while the government at Constantinople was too weak to give protection. HG77:4

Five months

- Five months is five times thirty, or 150 days—in symbolic time, 150 years. HG77:4

6

Revelation 9:6 *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

Seek death

- The people earnestly desired political death, that their own government might be abolished. HG77:4

13

Revelation 9:13 *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,*

The sixth angel

- Under the Mohammedans. HG77:2

14

Revelation 9:14 *Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*

Euphrates

- The people supporting the system of Babylon. Q720:4 The restraint of the Christian nations, the waters of the Euphrates, "the waters on which the harlot"—mystic Babylon—"sitteth," was to be let loose, or taken off from the Mohammedans so that the sixth trumpet or downfall of Constantinople and the east, might be accomplished HG77:5

15

Revelation 9:15 *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*

An hour, and a day

- 391 years, 15 days, commencing July 27, 1449, ending August 11, 1840. HG78:1 In August 1840 the combined Ally fleet knocked at the door of the Sultan at Constantinople. On that very day, the independence of the Turkish empire virtually ended. HG78:2

To slay

- Not torment merely, but death, political death. HG77:6

20

Revelation 9:20 *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*

Worship devils

- Evil spirits, operating along the line of man's natural and religious instincts, have diverted his worship from God, sometimes directly to themselves, and sometimes to four-footed beasts. R3068:3

Revelation 10

2

Revelation 10:2 *And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,*

A little book

- The message concerning Michael's Kingdom. C89 The book signifies the plan and purpose of God as written in the Law and the prophets. R530:3*

Open

- Unsealed prophecies—"shut up the words, and seal the book even to the time of the end." (Dan. 12:4) HG79:2 Gradually opening from 1829 onward. C89 It was sealed perfectly (with seven seals) until Christ began to open it. R530:3*

4

Revelation 10:4 *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.*

Seal up

- Make secret, render secure against intrusion. E246

6

Revelation 10:6 *And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:*

Time no longer

- This Gospel time or age. R194:4 Many are the "times and seasons which God hath put in his own power" (Acts 1:7) and no doubt each of these will end as its work is accomplished. Many have so ended already. R194:3

Revelation 10:7 *But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

In the days

- Years. HG79:4

Seventh angel

- Many of the sweetest notes of the glad tidings of restitution are reserved until now, during the sounding of the seventh trumpet. R757:2, 287:2 We are now living in the days of the seventh angel. R368:3; B148 During which the first resurrection and change of the living saints comes. R194:4, 152:3 The seventh trumpet covers the entire period of the Millennial reign of Christ, as indicated by the events which are to transpire under it. (Rev. 11:15, 18) B149 The sixth trumpet ended Aug. 11, 1840. Since then we have been living under the "seventh trumpet," or "last trump," or "trump of God," which continues until the kingdoms of this world, by a great time of trouble, become the kingdoms of our Lord. R368:5, 194:4, 152:6; HG79:3

Begin to sound

- In the forepart of his sounding. R368:2 Greek, mello. In other cases it is rendered "will," "should" or "shall." Hence: "when he will or shall sound." HG79:5

Mystery of God

- Both God's plan and his Church are called a "mystery." Neither is comprehended by the world. R194:4, 5928:1, 1427:4; A87 Kept secret from the foundation of the world. R757:2, 1427:4, 287:2; OV6; SM152 The mystery has been in operation from the beginning of the world and is still a mystery so far as the world is concerned. It will continue to be a mystery until the end of the present dispensation. CR10; NS399:1 The only exception will be the revelation of the mystery granted to the saints—those fully consecrated to the Lord. CR10; NS399:1 Many features of the Divine Plan are now hidden in mystery. NS588:1; OV230 God kept these matters a "mystery," a "secret," because this was wise, so as not to interfere with the purposes out-working. CR406 Which is "Christ in you the hope of glory" (Col. 1:27)—your membership in the Body of Christ, your share with him in present sufferings and future glory. R4495:5, 368:2 The mystery is that the Church, as well as the Lord, and in association with him, will be the world's great restorer—Regenerator. CR406; R3192:4 The peculiar relationship between the Gospel Church and its Head and Lord is not intended to be understood by the world or by the nominal Christian nor by even the true Christian who is not in a proper attitude of heart and fully consecrated to the Lord. R3192:4 Evidently the gospel: the taking out of a people to become sons by the mysterious process of being begotten and born of the Spirit. HG79:5 Mystery is used in the same sense as the word church. Thus the true and false churches are called, "The mystery of God," and "The mystery of iniquity." (Col. 1:27; 2 Thes. 2:7) R368:6 The Messiah, composed of many members, of which the Lord Jesus was the Head. HG275:1; NS142:2
- "To make all see what [are the conditions of] fellowship of the mystery." (Eph. 3:3-6, 9) R369:4 The mystery class began with Pentecost. There was no mystery class before that. The Church is this mystery class. The world knoweth not what God is doing. HG178:6

Be finished

- When the Church is exalted, the mystery both of the Church and God's plan will be finished. R194:4; A87 The secret, hidden plan will have sought out the full, complete number of the members of the Body of Christ, and hence it, the Body of Christ, will be finished. A87; CR415; OV7 The plan will cease to be a mystery, because there will be no further object in perpetuating its secrecy. A87 Some of the mysteries of God were due to be understood at once, and some more gradually down through the age, but the great unfolding of the divine mystery we are told was reserved until the close of the Gospel age. R2208:2; OV6 While the unfolding of the mystery of God commenced in the days of the apostles, it will not be finished until the end of this Gospel age. R368:3 Not until the days of the

voice or sounding of the seventh trumpet—in the end or close of this Gospel age and the dawn of the Millennial age. R4452:5, 368:3; CR361; OV6 Not until the last seal was broken, did the scroll fly wide open, permitting the "mystery of God" to be fully disclosed. (Rev. 5:1) R2209:1, 2156:4 The due time for revealing to the Church the divine plan respecting its participation with Christ in the blessing of all the families of the earth—"meat in due season." R2490:2 During the trump of God, God will finish the mystery by letting his saints come to a full appreciation of his glorious plans. (Col. 1:27) R368:5 The due time has come for the mystery to be finished. R1867:3, 2156:4, 1279:2 We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen. But these revelations are not meant for the world in general, but merely for "the elect." NS588:1; OV230 Daily and hourly the saints of God are being searched out and sealed "in

- their foreheads" [intellectually] with a clear appreciation of the "mystery of God" which has been kept secret in part hitherto. R1279:2 As the mystery and cloud of error and evil begins to roll away, we get a glimpse of our Father's loving plans. R255:4 The "wise" of his people may understand. (Dan. 12:10) CR406 Therefore God has provided for his people's instruction and use the orderly presentations of Millennial Dawn to point out to them his plan of the ages, and the duties and privileges of this "harvest" time. R1867:3; 1536:1* Very shortly now, this mystery of God, this company of divinely-begotten ones, will be "finished"—completed. R369:1; A87; OV7 Then, no longer the mystery, we shall be Jehovah's agents in blessing all the families of the earth. R369:4

9

Revelation 10:9 *And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it , and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

Thy belly bitter

- After partaking of truths, you must expect to encounter bitter opposition from your old nature and your former friends. R426:4, 530:4* The after effects are always more or less a blending of the bitterness of persecution with the sweetness. C89 Signifies the pleasurable but often painful labor of serving it to others that they may find it easily and eat it. R1867:6 It is indeed a severe trial to come out boldly and acknowledge former errors and advocate the truth in the face of so much organized opposition as we find today. R950:6 Having been digested, it leads to self-denial, crucifixion, death. R530:5* The bitterness which followed needs no explanation to such as know the bitterness of the disappointment of the 10th day of the 7th month of 1844. HG79:3

Sweet as honey

- The experience of all who receive these truths—wondrous sweetness; Oh, the blessedness. C89 Great rejoicing in the strong meat of God's Word. R426:4 Receive the truth gladly, if you would have its full sweetness and strength. R951:1 To those who love the appearing of our Lord. HG79:2

10

Revelation 10:10 *And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.*

And I

- John represented the "wise" of the "holy people." (Dan. 12:10, 7) C89

Ate it up

- He who will not eat of a full table will be empty and starved, as truly as though there were no food. E225 The proper attitude of the Church is to be active in eating the food already received and in using the strength derived from it. She is not to leave the table bountifully spread to pray for more. R1867:5 "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." (Jer. 15:16) HG79:2

11

Revelation 10:11 *And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

Prophesy again

- Now being fulfilled in this midnight cry and harvest message. HG79:3 These two messages are also given in Matt. 25. The first: the virgins go forth to meet the Bridegroom (verses 1 to 5); the last from verses 6 to 12. The one was to end in the bitterness of disappointment, the other in success. HG79:3

Revelation 11

1

Revelation 11:1 *And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*

A reed

- The Golden Rule. NS589:6 Golden Rod. CR449

Measure

- The Lord is measuring us with his law of love; and we are being measured to see to what extent we are of the right dimensions and properly in harmony with the arrangement of the Lord's plan. CR449

The temple of God

- You and I are that Temple. CR449 Alford holds that the naos tou Theou is here to be taken symbolically, meaning "the church of the elect servants of God." R638:5*

2

Revelation 11:2 *But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.*

Forty and two months

- From 539 AD, when ecclesiastical power attained persecuting ability, and ended 1799 AD. R5742:1 1,260 days, three and a half times or years. Beginning in 539 AD, and ending in 1798 AD, at the time when Napoleon Bonaparte took the Pope of Rome prisoner to Paris. R5751:3, 5741:6, 4741:2, 389:2*; NS29:2 The long period of time when the true Church was eclipsed by the success of Babylon marked a time of great spiritual drouth. R5741:6, 5751:3, 4741:2, 557:3; B256 In another sense from the Council of Nice and the Nicean creed 325 AD to 1585 AD when the Bible was neglected. R5742:1

3

Revelation 11:3 *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

Two witnesses

- The Old and New Testaments. C122; D268; R5718:1, 5628:6, 5565:2, 529:4*; HG22:2 Faithfully they have borne their testimony to every nation. D258 The two Covenants, the one graven on stone and the other on the fleshly tables of the heart, the Old and the New Covenant, or Testament. HG78:4 The Scriptures do claim to be the Word of God, though their authority by no means depends upon the finding of that expression in the Scriptures. R1584:3

In sackcloth

- In the sackcloth of the dead languages. C122, 50; R5718:1, 244:4* Kept from the people by legal enactments, and under the veil of a dead language. HG78:6

4

Revelation 11:4 *These are the two olive trees, and the two candlesticks standing before the God of the earth.*

Two olive trees

- The Old and the New Testaments, the old and the new Covenants. D652; R2521:5, 1491:1

Two candlesticks

- Compare Zech. 4:1-14. R2521:6

6

Revelation 11:6 *These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.*

Rain not

- As during Elijah's hiding in the wilderness there was no rain, so in the Church's experiences there was a spiritual drouth for 1260 years ending in 1798. R5751:3

7

Revelation 11:7 *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.*

The beast

- The infancy of the Commune developed under such monsters as Dupont and Robespierre. HG22:1

Ascendeth out

- Meaning only a freedom from religious restraint. HG22:2

Make war

- During the French Revolution of 1793 to 1796. HG22:2

Kill them

- In the terrible scenes of the French Revolution, the closing part of the woe under the Sixth Trumpet. HG78:3 By legal enactment, abolished by law. HG78:6

8

Revelation 11:8 *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

The great city

- Babylon. D608

Called Sodom

- Lot's wife, after starting to flee as directed, "looked back," coveting the things behind. So it is with some now fleeing from Babylon. D608

9

Revelation 11:9 *And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.*

Three days and an half

- For 3 years, during that greatly infidel revolution which swept over Europe at the close of the 18th century. HG78:6

12

Revelation 11:12 *And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.*

They ascended

- After 1799. R5565:2 The Old and New Testaments were lifted up in the sight of the people. R5565:2 Between 1803 and 1813 many of our great Bible Societies were organized. The printing of the Bible in every language in a cheap form was commenced. R5565:3, 5752:5; C50, 51

Up to heaven

- To a position of great influence and dignity never before enjoyed. R5565:2 The place of honor and power. R5718:1 The place of honor and authority in the church. R529:4* The Bible societies have made the Bible a living reality among "all peoples, and tongues, and nations, and languages." HG78:6

13

Revelation 11:13 *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*

Tenth part

- Babylon is represented as being divided into ten different wards, each of which represents one of the kingdoms of Christendom, and which corresponds to the ten horns of the symbolic "beast." SM405 France, one of the "ten." HG79:1

Of men

- "Of men's names" (Margin). All titles, both in church and state, were reduced to the one common name of "citizen." HG79:1

15

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

Seventh angel sounded

- The great High Priest himself blows the Trumpet. NS435:1 The proclamation and the time of trouble together constitute the trump of God. HG81:4 "The Last Trumpet," "The Trump of God" is as much symbolic as were its predecessors. Its fulfillment extends through a period of 1,000 years. R2992:5, 579:6; B148 The seventh trump of John, and the last trump of Paul, are one and the same. One begins with "great voices," and the other with a "shout." One is called "the trump of God," and the other the trump which introduces the events of the day of the Lord. HG80:6 Called the Trump of God, probably because during its period of time God exercises his great power over the nations. R368:5 Possibly because introducing the special judgments of God connected with the setting up of his kingdom. R263:4, 19:4 Corresponding to Paul's "shout" and "trumpet." (1 Thes. 4:16) R668:1
- That trumpet is now [1915] sounding. R5632:2, 529:2* We are living in the days of the voice of the seventh angel. PT356:1* Its beginning, we understand, was in 1878, and its termination will be a thousand years future from that date. R2992:6 We understand it began in 1875, and will continue for a thousand years. NS58:5 It began in 1874 and will continue to sound, to be a proclamation of Jubilee, to all for a thousand years. NS434:6; D601 The Sixth Trumpet ended Aug. 11, 1840. Since then we have been living under the "Seventh Trumpet," which continues until 1914. R368:5, 152:6; HG79:3, 80:2 Aug. 11, 1840 is the end of "hour, and a day, and a month, and a year" of Rev. 9:15. HG78:1 In August 1840, the combined fleets of the Allies knocked at the door of the Sultan at Constantinople. On that very day, the independence of the Turkish empire virtually ended. HG76:2 It covers the entire period of the Millennial reign of Christ, as indicated by the events which are to transpire under it. B149 We are now living under the sounding of the Seventh Trumpet, during which the resurrection of the Church is due. R845:2*, 194:4, 152:6 With the beginning of this Trumpet began the "harvest" and the reaping and separating. D601 Christian people in general understand that five of these Trumpets have already "sounded" and are in the past—we would say six. R2992:5 It

covers "the great Day of his Wrath"—the time of judgment upon the kingdoms of this world—the pouring out of the "seven vials" of his wrath. R263:4 The completion of the Church is obtained under the sounding of the Seventh Trumpet. R256:3 It is the time of the Lord's presence and reign; the time for gathering the Church, both from the grave and from among the living; for the overthrow of the powers that be, and establishing the new power; then the awakening and judging of the nations. R845:3* These events do not all succeed each other, requiring that one can be finished before the other can begin, but several parts of the work progress simultaneously. R845:3* The events it introduces are visible to the eyes of the understanding of such as have had their eyes anointed with the eye-salve of truth (Rev. 3:18), and whose senses are exercised by reason of use. (Heb. 5:14) R834:4 If the seventh trump were to make a sound on the air, it would be out of harmony with the other six of the series. R580:1, 263:4; D601 The seventh trump is divided into two parts. In the first the closing message of the gospel was to be given; while the woe, the time of trouble, angry nations, the resurrection and rewards, belong to the latter part. HG79:1 The effect of the Trumpet on those who hear it varies. NS434:6

Great voices

- The archangel [Michael] is connected with the trump of God, and the "voice of the archangel" is of the same character as the voices of the other. HG81:1 The living members of the Church are evidently the active agents of the Lord's service. R2994:2 The volumes of Millennial Dawn have to some extent been such voices, announcing the Kingdom; also the tracts. R2994:2

Saying

- That proclamation has been sounding for the last 38 years
- [1878]. HG79:1

Kingdoms of this world

- God, during the present evil world, not only permits Satan to be its prince, but also permits the earthly governments of his appointing, leaving his Church and all men for a time under their control. R362:5 The powers that be today are styled Christ's kingdom, "Christendom," but they are really "kingdoms of this world." R4956:2, 5715:5; OV359 Kingdoms of the Gentiles. R4795:3, 5489:3, 4799:3; SM418 The most civilized of the kingdoms are no more than what the Scriptures term "kingdoms of this world," more or less under the power or dominion of the prince of this world, Satan. NS663:6 No nation on the face of the earth can now be said to have God's special fatherly providence over it; for there is no nation even claiming to be the sons of God. R1561:6 God's word denounces all the governments of earth as selfish, oppressive, and beastly, and recognizes only one kingdom as being of God's appointment—the kingdom soon to be established in all the earth. R318:6 Satan is the prince of the this world. These kingdoms of this world, therefore, are under Satan's princeship. R5853:6; A68; CR426; OV193, 342:2 Though the United States' government is undoubtedly the best on earth today, its machinery is generally used for the benefit of the comparatively few, and actual justice is seldom realized. R1096:2*

Are become

- The time has come. The kingdoms of this world belong to our Lord and his Christ. HG79:1 Greek, ginomia. The true rendering is "the kingdoms of this world shall be, or are to become, the kingdoms of our Lord." HG79:4
- Soon [1912]. R4956:5 The time is nigh at hand for the setting up of Christ's Kingdom. NS691:5; R5489:5 Soon Satan's power must wane. When, in God's plan, evil has served its designed purposes, the Lord will take to himself his great power and reign. R254:6; A75 Satan must first be bound, restrained and deposed before Christ's reign of righteousness and peace can be established. A69 By "breaking in pieces," throwing down, the kingdoms of this world. R409:3, 268:5, 26:1 The trouble of the nations during the "Day of the Lord" is a natural consequence of this transfer of authority. R409:3, 592:2, 26:1 The transfer of kingdoms will be accomplished by a great time of trouble. A68 He awaits the Father's appointed time—the limit of the Gentile Times—before he will take his great

power and begin his glorious reign. B87 The gathering to Armageddon would immediately precede Messiah's taking to himself his great power and beginning his reign. Dxv; OV276; SM238 The year AD 1878, being the parallel of his assuming power and authority in the type, clearly marks the time for the actual assuming of power as King of kings, by our present Lord. B239 As soon as the harvest of the Gospel age shall have been garnered, "the kingdoms of this world" shall, during a great time of trouble, "become the kingdoms of our Lord and of his Christ." R5097:3 After the great time of trouble, when the "Times of the Gentiles" will have been fulfilled, due to be accomplished by the year 1915. R3113:3 The Scriptures identify this "great time of trouble" with Messiah taking to himself his Kingdom power and beginning his reign. OV321, 324:1 The "Times of the Gentiles" are nearly at an end and the time of Messiah's theocratic government is at hand. NS849:6; R5489:5 It is not until about the close of the Seventh Trumpet's sounding that the kingdoms of earth become the kingdoms of our Lord and his anointed (Body—Church.) R318:6 He has taken to himself his great power and his reign is commenced, consequently we may soon expect the wrath and anger of the nations. R287:5 Thus he becomes "governor among the nations." (Psa. 22:8) HG15:6 The period of time during which the present dominion of Satan shall become the Kingdom of God's dear Son, will be a specially evil day, in which all the children of light shall be crucially tested. R5097:5 "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdom of the nations." (Hag. 2:22) R592:3 First they must be brought to submission by chastisement, and then we read that all people, nations and languages shall serve him. (Dan. 7:14, 27) R592:3 Papacy claims that when the kingdoms of earth accepted Papacy's overruling authority this Scripture was fulfilled. R305:2

The kingdoms

- The "nation" of Isa. 9:3. R2550:3

Of our Lord

- Declaring the Lord's presence at the time when the events mentioned transpire. B149 It is in that Kingdom only that the saints have their citizenship; it alone they recognize, and for it pray: "Thy kingdom come." R318:6 "One like the Son of man came in the clouds of heaven, and there was given him dominion, and glory and a kingdom." (Dan. 7:14) HG12:6 "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; and thou shalt break them with a rod of iron." (Psa. 2:8) HG13:3

Of his Christ

- His Body, his anointed, the Church. R532:3, 318:6, 5:1; A75 "The saints of the Most High shall take the kingdom (dominion) and possess the kingdom forever." (Dan. 7:18) R26:1 Papacy claims that the anointed are the line of Popes. R305:2

For ever and ever

- That is, being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power. R419:1, 165:3 But in the especial sense of ruling over and subduing earth, the reign is limited to the period of time necessary to the restoring of all earth's people and affairs. R419:1

17

Revelation 11:17 *Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

Lord God Almighty

- Represented in Christ—"All things are of the Father, and all things are by the Son"—his honored representative. D622

Thou

- As the representative of Jehovah. NS22:1

Hast taken

- Now [1915]. R5715:6, 757:5; OV386

- Soon [1914]. R5458:5, 2761:4 The Kingdom reign begins before Babylon falls. D623 We still wait for the completion of the Church when, the due time having come, he "shall take unto himself his great power and reign." R2935:3, 1771:3, 1685:5 Exalted to the right hand of divine favor he waits only for the Father's time to take to himself his great power and reign. SM732 The reign begins before the time of trouble and before the resurrection of the saints and prophets, and continues for a thousand years. D622 The manner of taking this power will be by truth binding error. R331:2 Light and knowledge will so increase that all forms of error and evil will be finally dispelled by "the bright shining of the present one." (2 Thes. 2:8) R247:6 This taking of control is described by Jesus in a parable (Mark 3:27); and again in Rev. 20:2. R255:1 "At that time shall Michael
- [Christ]
- stand up [assume control]...and there shall be a time of trouble such as never was since there was a nation." (Dan. 12:1) D579

Thy great power

- Infallible laws will be rigorously enforced. R1163:6 When the elect company is selected, and exalted to power with Christ their Head, they shall break in pieces the shackles by which Satan has so long oppressed the world. R820:6; OV49 "All power is given to me in heaven and in earth." (Matt. 28:18) R1352:2

Hast reigned

- Although Christ was 1800 years ago declared worthy to become King, he has not yet taken office in the full sense of the word, but is waiting for the completion of the Church. R5715:5 The time is come for Messiah to take the dominion of earth and to overthrow the oppressors and corrupters of earth. R817:4; OV386 Jesus took the office of King in 1878. R3823:3 Christ has come. He has entered upon his reign. R529:2* He has come at last, and a few armed and liberated by his truth have recognized him and are assembling to his standard. R438:2 Even though the Kingdom may be considered as begun from the time that the King began the exercise of his great power in 1878; it will not be "set up" until the last member of the Kingdom has been changed. R5193:1, 2272:4, 1290:5 When we are complete he shall take to himself his great power and reign. R419:1, 5034:5, 532:3, 165:3 Christ will reign during the Millennium. We all know that Christ has not reigned yet. If Christ was reigning now we would not have the great systems of evil in the earth. Q805:1
- "Yet I [Jehovah] have established my King upon Zion, my holy mountain
- [kingdom]." (Psa. 2:6) R1385:3

18

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

Nations were angry

- Proof of the fact that the Day of the Lord will be a great day of trouble and of destruction to every form of evil. A324 It naturally makes both people and rulers angry to intimate that the Devil is the prince of these governments. R319:1 Terrible indeed will it be to those, to find their organizations crumbling and their laws and creeds torn to shreds and their "standards" and "authorities" losing power, being cast off and disregarded. R247:6
- In the present [1915] disturbance of Europe. R5715:6 In this war and the terrible Armageddon which will follow it. SM412 The nations are angry now! They act as if they were bereft of common sense. R5632:2 As a consequence of the reign begun. D623 Because its social, financial, political and religious conditions and arrangements will not square with the Lord's line and plummet of righteousness. R2992:6 The very work which our Lord is to do at the beginning of his reign will be to correct the wrongs then prevailing. R5573:6 Note the same results in the "standing up" of Michael, the archangel, in Dan. 12:1. R668:1, 490:6 While not saying that there will be war amongst the

nations, it seems to give color to the thought that there will be a contention—war. NS58:5 The kingdoms of this world become our Lord's only by conquest. HG80:1 The earth will be far from being a blessed condition at our Lord's second advent. R5573:6 Therefore not the conversion of the world through preaching the gospel. If converted, they would not be thus hostile. R532:3, 256:3, 5:2; A94; B101; HG13:3, 80:1, 149:5, 342:5, 669:3; Q852:2 At the Lord's second coming the world will be unconverted. R5052:6; Q753:2 The nations will not have been healed when Christ takes the Kingdom. R477:2 The anger of the nations at the time of the second advent will not necessarily be against the Lord; but rather the spirit of selfishness, which will break forth as a consuming fire. Q753:2

Thy wrath is come

- A national judgment and wrath upon the nations. R2993:4 The time of the pouring out of the "seven vials" of God's wrath. R580:1 A day of wrath unmixed with mercy; a time when men will call and God will not answer. HG84:1 Following that "Day of Wrath" shall come the promised blessing. R2935:3

The time of the dead

- The object of the establishment of the Kingdom. R2993:1 The whole human family which came under the divine sentence of death. R2993:1 The whole dead world will be dealt with during the thousand years of Christ's reign. R5567:5

They should be judged

- That they should have their trial for life or for death everlasting. R2993:3 If they have not already been judged, why should they be dead? R2993:1 They cannot be judged without his words, and the vast majority have not thus far been enabled to hear their Redeemer's wonderful words of life. R2993:2 This will not be the time for the judgment of the Church, for that takes place in the present age. R2993:3 The Church are the first to receive their judgment, the decision in their case. For the world God has appointed a thousand-year day. (Acts 17:31; 2 Pet. 3:8) R5563:6 Full recompenses, either rewards or punishments, are not to be expected before the resurrection. R1881:4; HG334:1 Therefore those who have "fallen asleep" have not already gone to their reward. HG347:4 Receive their proper rewards and punishments and be righteously dealt with. R5567:5

Give reward

- Implies their resurrection, since they could not be rewarded while dead. R845:3 The reward is "eternal life" to them who seek for it "by patient continuance in well-doing." (Rom. 2:7) R10:5* The time of "reward" of all that fear God's name is identical with the Day of Wrath. The Seventh Trumpet includes both and extends to 1914. R116:1* The closing work of the Gospel age, or antitypical Atonement Day. R159:5*

The prophets

- The Ancient Worthies. R5563:6, 2993:4 The time when the prophets and others will be rewarded will be at the return of our Lord Jesus. R4142:5*, 1881:5; HG334:2 "Every man in his own order." (1 Cor. 15:23) R180:6*, 81:5* The order of prophets are first mentioned in the order of giving rewards. R172:2 The whole Church—prophets, saints, and them that fear his name, small and great. R58:4* It does not follow that, because mentioned or raised first, that the prophets would be in the first resurrection. R227:2

To the saints

- All the faithful in Christ Jesus. R2993:4 All the holy ones. R5563:6 This change, or resurrection, will take place in the close of this Gospel age, at or during the sounding the last Trumpet—the Seventh Trumpet. R1260:4 Since the resurrection of the Church must occur some time during the "harvest" period, we reasonably infer that in the spring of 1878 all the "overcomers" were raised spirit beings. C234 During the Gospel dispensation, and by the spirit of Christ, the members of the Body are being prepared, and during the sounding of the Seventh Trumpet they will all be rewarded. R22:6*

Them that fear thy name

- The world of mankind. They will be judged, have the decision passed upon them, according to the way in which they will conduct themselves under the Millennial conditions. R5563:6 Showing the reward of all who will come into harmony with the Lord during the thousand years. R5567:6, 2993:4, 2935:3 All the children of Adam, bought with the precious blood of Christ, are to be justified from their condemnation and set at liberty. SM616 All the sheep class during the Millennium. Q652:T It is evident that not one kernel of true wheat will be left out of the Kingdom. R116:6*

Small and great

- In the widest sense, the Kingdom will gradually include all subjects who obey its laws, while all others will be destroyed. D643 All Christians, whatever their grade of development, are thus included. Some occupy a position with Christ in his throne, while many serve him before the throne. R56:6*

Destroy them

- If they shall reject instruction and cling to sin and injustice, they shall be adjudged worthy of the second death. R2993:3 Because (1) all such will always be more or less discontented and unhappy; (2) because they would mar the joy of those who love peace and righteousness; and (3) because God has promised a clean world. R3083:6 The time for the destruction of all evil will be in the future. Q651:1 This verse contains so much that a thousand years will be required for its fulfillment. R5564:1 Destroy Babylon. R159:5*

Which destroy

- Which corrupt. R5567:6, 5564:1, 3083:6, 2993:4; D623; F398 The willful sinners, destroying from amongst the people all who will not hear his voice, putting down all sin and all insubordination. F398 Those that give forth a corrupting influence and that refuse to come into harmony with righteousness during the thousand years will be destroyed from amongst the people. R5567:6 Everything that pertains to "the body of sin." (Rom. 6:6) Q652:T

19

Revelation 11:19 *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

Temple of God

- The Church glorified, the heavenly Jerusalem. R638:5*

Testament

- This word in the original Greek is the same as the word covenant. PT356:2*

There were lightnings

- The voices, and lightnings, and thunder, and earthquake, and hail, at the ending of the Seventh Trumpet and last plague are clearly the same. HG83:6 After the sounding of the Seventh Trumpet some specially clear and open views would be granted of God's glorious Temple, and in connection with this there would also be some illumination upon that. PT356:3* One issue of the Watch Tower would have one flash, and the next issue would have another flash. PT356:4* Lightning naturally has three effects: (1) it enlightens or illuminates the way for some; (2) it brings death and disaster to some; (3) it frightens others. PT356:4*

And voices

- Following the flashes of light there were discussions by the brethren. PT357:1*

And thunderings

- Thunderings give us the idea of rumblings in heavenly places—dissatisfaction and fault-finding. PT357:2*

An earthquake

- We find in many places an earthquake-like shaking going on over the subject of the covenants. PT357:3* The special light upon the covenants and the various experiences therewith were to be a

preparation for a great out-pouring of truth. PT357:4*

And great hail

- "Stones of congelation"; probably not meteoric stones, but great hail of frozen water. R3344:3* Just as rain is a symbol of truth, so hail conveys the thought of hard, condensed truth. PT357:4*

Revelation 12

1

Revelation 12:1 *And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:*

And there appeared

- As chapters 12, 13 and 17 contain repeated descriptions of the false kingdom—anti-Christ—so chapters 20 to 22 contain eight portraits of the true Kingdom. R330:2 The picture begins prior to Papacy's development. R306:2 The woman was seen about 308 AD, in the "Smyrna" stage, as described in Rev. 2:8-10. R306:3

In heaven

- Place of control or rulership in spiritual control. R306:2; A318; D591

A woman

- The early Church. D591 The Gospel Church. R55:2, 306:2; OV410

Clothed with

- Resplendent in the full, clear light of the unclouded Gospel. D591 The Gospel Church covered with the precious promises of God and the glorious light of truth. R306:2, 55:2

The sun

- The light of this Gospel age. R2833:6; D544 The Gospel. OV410; R499:4; SM670 The Church of Christ has a special enlightenment in the Gospel. HG418:2 Symbol of Christ's Kingdom. R5191:3, 2270:6, 1289:3

The moon

- The Jewish system, the Mosaic Law. HG418:3; OV410; SM670 The moon signifies the typically reflected light of the Gospel in the Law and the prophets of the previous dispensation. R2833:6, 306:2, 55:2; D544 It was light, but not the real; only reflected light. R55:2 As the sun is a symbol of Christ's Kingdom, so the moon symbolized Israel as a nation. The 12, and sometimes 13, lunations symbolize the tribes of that nation. R5191:3, 2270:6, 1289:3 As the moon symbolized "the Law," so the sun symbolizes the Gospel light. The former was but a shadow or reflection of the latter. R499:4 The moon symbolized the Law Covenant as the sun symbolizes the Gospel or New Covenant. R2124:2, 5002:6

Under her feet

- The Law which supports her is nevertheless not the source of her light. D591; OV410 Not under the Law (moon) but under Grace (sunlight); yet she was supported by the teachings of the Law and rested on the foundation of the apostles and prophets. R306:2, 55:2

A crown

- Appointed by God to be the circle, the crown, of the Church. CR125

Twelve stars

- The twelve apostles as special lights of the Church. R3570:2, 306:2, 55:2; D544, 591; OV396 Her divinely appointed and inspired teachers. OV410; SM670 The twelve apostles, the twelve stars to guide the Church, and the twelve foundation stones of the New Jerusalem. (Rev. 21:14) R5742:1; CR78 Teachers, especially the apostles. R1757:6 One being chosen in place of one of the original, Judas, who was lost, so that the twelve might be maintained. NS657:5; R5741:6; OV410 The twelve apostles have no successors. There are but "twelve apostles of the Lamb," "twelve stars," "twelve foundations" of the Church glorified, the New Jerusalem. (John 6:70; Rev. 21:14) E207; R5002:6;

NS657:5; OV159, 410:3; SM670 If God ordained only twelve stars as lights for his Church, it is a great mistake for popes and bishops to regard themselves as successors of the apostles—stars also. D594; OV247

2

Revelation 12:2 *And she being with child cried, travailing in birth, and pained to be delivered.*

Travailing in birth

- The favor of Rome came by the conversion of Constantine, AD 313. There the labor pangs of tribulation ceased, and Papacy was born. R306:3

Pained to be delivered

- Persecuted and reviled. R306:4, 55:2

3

Revelation 12:3 *And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*

Another wonder

- Continued persecutions caused some to relax their vigilance for the truth, and a spirit or desire to please and get into favor with the persecuting "dragon" came over some. R306:3

In heaven

- Symbolizing the place of control or rulership. Both woman and dragon are said to be in heaven—the woman, or church, in spiritual control—the dragon, or empire, in political control. R306:2

Great red dragon

- The Pagan Roman Empire. R306:2, 44:3 In chapter 12 its characteristics as a purely civil power; in chapter 13 as a compound of "church and state" and in chapter 17 as a dual power with church and state, "woman" and "beast" kept distinct. HG20:4 The same as the "beast" in Rev. 17:3 and the "dragon" in Rev. 20:1. HG76:3

Seven heads

- Rome's successive and distinct forms of government. R306:2, 55:2 First, Consular, BC 30; Second, Imperial, BC 27; Third, Gothic, AD 476; Fourth, Papacy, AD 538; Fifth, Republic, AD 1798; Sixth, Restored Papacy, AD 1870; Seventh, Victor Emanuel. HG20:3

Ten horns

- Divisions of power. Mentioned to identify Rome as the same beast, or government, described by Daniel and elsewhere in Revelation. R306:2, 55:2

4

Revelation 12:4 *And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

Drew the third part

- The continued persecutions created a desire to get into favor with the persecuting dragon and some of the "bright ones" in the church became his followers, or servants. R306:3, 55:2 In hopes of having favor with the empire and escaping persecution. R55:2

Stars of heaven

- The bright ones, or ministers and teachers in the church. R55:2

Cast them to the earth

- Degraded by becoming followers of the dragon. R306:3 As a result, they lose their position as stars in the true Church. R55:2

5

Revelation 12:5 *And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.*

She brought forth

- Her anxiety and desire produced a pre-mature birth—"The Man of Sin." R306:4, 55:2

A man child

- Not yet the "Man of Sin," in the same sense that a child is not a man; but it was the beginning of what resulted in Papacy—"The Man of Sin." R306:3 AD 314—at first a weak child. R306:4, 55:2

Rule all nations

- Some so rejoiced at the favors of Rome that they fancied that in this way God would give them the kingdom of the world promised. R306:4 Millions were brought into the church from Paganism. But the change was mostly in name, for the pagan priests became Christian priests, and pagan holidays came to be called by Christian names. R306:3 Accomplished within 300 years. R306:4, 55:3

When the Lord is reigning with his saints. R1149:4 Caught up unto God

- Exalted to the position and titles, homage and praise of the true "seed," so that "he as God sat in the temple (church) of God showing himself that he is God." (2 Thes. 2:4) R306:4, 55:2

6

Revelation 12:6 *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

The woman

- The true Church. B329; R5741:6

Into the wilderness

- In the case of the third Elijah, the Church in the flesh, the woman Jezebel is mentioned by name (Rev. 2:20); and her pernicious work, the flight of the Church into the wilderness, and her return from the wilderness condition since the Reformation times are all known. R3326:6; B256 The true Church is the Church in the wilderness, separate from the world, and under the divine protection and guidance. R1841:6 See comments on verse 14.

Days

- A day representing a year. HG49:3

7

Revelation 12:7 *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,*

War in heaven

- A conflict or controversy between the two elements—the church and the empire—when this son of the church attempted to take the ruling position. R306:4, 55:3

Michael and his angels

- Not the same Michael referred to in Dan. 12:1, which is a literal statement. It would be out of order to have a real Michael fight a symbolic dragon. R306:5, 55:3 The Papacy and its supporters. R306:5, 55:3 Meaning, "Who as God"; in close accord with Paul's description—"He as God sitteth in the temple of God." (2 Thes. 2:4) R306:5, 55:3

The dragon

- Pagan rulers, etc. R306:5, 55:2; B288

9

Revelation 12:9 *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

The great dragon

- Pagan Roman Empire. R306:2,5, 55:2, 44:3 The same as in Rev. 20:1. HG23:4

Cast out

- The conflict between Papal and Pagan power resulted in the gradual overthrow of the latter. R306:5, 55:3 This casting down of the dragon or civil power, continued for several hundred years, until about AD 752 when Pepin asked the sanction of the Pope to ascend the throne of France. R306:4, 55:3

That old serpent

- "In that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent, and he shall slay the dragon that is in the midst of the sea." (Isa. 27:1) R171:6 Confirming the story of the fall. A61

The Devil

- An appropriate name—for Rome, when viewed in the light of its bloody persecutions, certainly has been the most devilish of all earthly governments. A258 Not merely the person of the Adversary, but all the system of things of which he has stood as representative. Here, a great religious system. R4609:3 The Roman Empire. R44:3 Satan's invisible kingdom has acted largely through the visible city and government of Rome, and by the same law of correspondence the Roman empire, the beast with seven heads and ten horns, is called "the Devil and Satan." R56:5*

Which deceiveth

- He blinds the minds of unbelievers by hiding the light of the gospel of Christ in presenting his own version of the truth. R5849:2

10

Revelation 12:10 *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*

A loud voice

- A great proclamation. R306:5, 55:4

The kingdom of our God

- Papacy claimed that when it assumed control that "the kingdom of God and the power of his anointed" had come to the world. R306:5, 55:4

11

Revelation 12:11 *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

Him

- Satan the accuser. R1293:2*

Their lives

- Greek, psuche; souls, beings. E338

12

Revelation 12:12 *Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

Therefore rejoice

- Let Papacy and all connected therewith rejoice. R306:6, 55:4

Woe to the inhabiters

- As the Church had once been persecuted when Paganism reigned, so now when she reigns she makes the Pagans and heretics suffer. This Papacy claims as the Millennial reign. R306:6, 55:4

The devil is come down

- This part of the Revelation is in the past. Q646:7

Because he knoweth

- Therefore the foe is growing more subtle and more intangible, but not the less real. R479:3*

13

Revelation 12:13 *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child .*

When the dragon

- The dragon has various heads. Here it has taken on its fifth head—Papacy. It was the same Rome under a new rulership, or head, and the same power which had previously persecuted the Church—the empire and its army. R306:6, 55:4 Hereafter the dragon represents the empire or military power under the control of its ecclesiastical head. R306:6, 55:4

Persecuted the woman

- In contrast, it says of another woman, "the whore that sitteth upon many waters:" "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Rev. 17:1-6) R471:6

14

Revelation 12:14 *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

The woman

- The true Church. B329; R5751:5, 5741:6

Two wings

- The same as the two witnesses elsewhere mentioned: the Word of God, Old and New Testament Scriptures. R307:2, 55:5 Which now showed the true Church from which the Papacy had sprung her true condition—on earth instead of, as at first, above the earth, with the moon under her feet. R55:5

Fly into the wilderness

- Literally, "the place deserted." R55:5 Into solitude, an outcast because of her fidelity to the truth. B329; R5628:2 Apparently she went into the wilderness condition of her own accord, voluntarily. R5628:2 The scapegoat went into the wilderness, but not voluntarily. R5628:2 A period of ostracism, separation, but not necessarily persecution. R5628:3 Separate from the world and from Babylon —"without the camp" (city). R307:1, 5628:2 A condition of harmony with God, not with the world. R55:5 The wilderness represents disrespect—an outcast condition, while city represents the reverse —popularity, honor, respect, dominion, kingdom. R307:1 In other words, she has been in disfavor, ignored and, to the worldly wise, unknown. HG411:6 Out of public view—through the long period of the Dark Ages no history of the true Church was written, just as no such history or record of her can be written today. SM123 The Lord's people can be in this condition even while surrounded by all the affairs of the world. R5628:2 One must get out of Babylon into a separate or wilderness condition to get a good view of the harlot or her daughters. (Rev. 17:3, 5) R307:3 Because of the power of Papacy, which, in Revelation, is likened to the woman Jezebel who persecuted Elijah. R3293:2 As Elijah fled from Jezebel and Ahab into the wilderness, to a place prepared of God, where he was nourished. R557:3 See comments on verse 6.

Her place

- The [nominal] church left the wilderness and wandered off toward the world's city, and joined with them, thus leaving "her place." R307:1 The Lord will take the Church out of the "wilderness" into the "city" condition—the New Jerusalem. (Rev. 21:2) R307:1

She is nourished

- Miraculously sustained of the Lord. R5741:6, 5751:5 God knew all the strong ones and fed them, and

they became so strong as to be willing to seal their faith with their blood. Millions were put to death by Papacy. R307:2

Time, and times, and half a time

- Elsewhere styled forty-two months, or 1260 days. (Rev. 11:2, 3; 13:5) R5741:6, 5751:5, 4741:2, 3408:4, 389:2*; B91; C64; HG50:2; Q846:2 The 3-1/2 years of Elijah's experiences while hiding in the wilderness from Queen Jezebel corresponded to the 1260 years of the true Church in the wilderness condition. R5857:4, 5751:3 The long period of time when the true Church was eclipsed by the success of Babylon marked the time of great spiritual drouth. R5741:6, 5751:3, 4741:2, 557:3; PD46/56 From 538 AD to 1798 AD. R4741:2; PD46/56 Some Bible scholars have applied this period as beginning in 539 AD and ending in 1798 AD, at the time when Napoleon Bonaparte took the Pope of Rome prisoner to Paris. R5751:3, 5742:1, 307:2, 55:5 May also apply from 325 AD with the formulation of the first great creed, the Nicene, to 1585 AD, when the Reformation began. R5742:1 The great drouth that prevailed throughout Christendom from the year 300 until the time of the Reformation. R3408:4 The drouth really began about 539 AD. R3408:3 Greek, kairos; signifying a fixed time. B78

15

Revelation 12:15 *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*

The serpent

- Satan. R360:1*; C65 The dragon—empire, under its Papal head. R307:2

Cast out

- Truth would issue forth from evil agencies, and with an evil intent. C65

Water as a flood

- Water represents truth, and the symbol preserves its meaning even though it is said to issue from the mouth of the dragon or serpent. C65 The French Revolution was instigated by many stern truths regarding priest-craft and king-craft, and regarding the individual rights and liberties of all—"The Rights of Man." C65 Marking both the end of Papal power and the beginning of the Lord's "Day of Preparation" or "Time of the End." C67 People—army. R307:2, 55:5

After the woman

- Its real object, from Satan's standpoint, was to overwhelm the "woman" (the protesting Church of God). C65

16

Revelation 12:16 *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*

The earth

- The Roman earth. C67 Society, order-loving people. C66; R307:2

Helped

- Spared the Church of God from being overwhelmed. C67 The French Revolution, during which the Catholic priests suffered terribly. This was a picture on a small scale of the approaching great cataclysm. R5750:2 As Elijah was fed by ravens and by the widow. (1 Kings 17:5, 9) R557:3; B256

Swallowed up the flood

- The flood of truth which spread over France—arraigning Papacy and its priest-craft, and monarchy and its parasitic aristocracy was swallowed up, or absorbed, by the people of Europe generally. C66 When the rulers of Europe formed "The Holy Alliance" to suppress the liberties of the people and perpetuate their own thrones, it was too late to fetter the people. C67 The army formerly used in conquest was used in hunting down "dissenters." Had it not been that frequent troubles from other sources (earth) demanded attention, the army might have exterminated the true Church. R307:2, 55:5

17

Revelation 12:17 *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

Remnant of her seed

- Who joined not in the apostasy. R306:6, 55:4

Revelation 13

1

Revelation 13:1 *And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

The sea

- The general masses of mankind, not under religious restraint. R318:3, 63:3

A beast

- Papacy. It corresponds to the "man child" of the preceding chapter. R318:3 In some respects, Papacy was a new government, or beast, distinct from the old Roman Empire; and in others, it was a horn or power among others out of that empire. B305 A beast represents a government. The ten-horned beast represents the Papal government, which for a time ruled over all Europe, then the Roman Empire. R5349:1, 1409:4, 497:5 Its character is described as "That Wicked One," "The Man of Sin," "The Mystery of Iniquity," "The Antichrist," "The Son of Perdition" and "The Abomination of Desolation." B271, 276; R2174:5 God has measurably confined his prophetic utterances to the system which was the seat of the beast—the Church of Rome and her daughters; omitting others such as: Confucianism, Buddhism, Mohammedanism and the Greek Church. R366:2

Out of the sea

- A government which came up from among the irreligious masses. In other words, the Roman Empire passed under a new rulership—the leopard beast. R318:3, 63:3

Seven heads

- Governments. HG21:4 (1) Consular Rome—BC 30; (2) Imperial Rome—BC 17; (3) Gothic—AD 476; (4) Papacy—AD 538; (5) Republic—AD 1798; (6) Restored Papacy—AD 1800; (7) Victor Emmanuel—AD 1870. HG20:6

Ten horns

- The great "city," Babylon, is divided into ten different wards, each of which represents one of the kingdoms of Christendom. (Compare Rev. 11:13; Dan. 2:41; 7:7) SM405 Ten powers which gave to the beast their support, strength, and protection. R63:5 Kingdoms. R318:5

2

Revelation 13:2 *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

And the beast

- Ecclesiastical empire. R318:5 The Papal system. Dvi; R2495:6; OV270; SM234 It has certain qualities which resemble the first three beasts of Dan. 7—the lion, bear and leopard—described as representing Babylon, Persia and Greece. R318:3 This new beast would combine certain leading characteristics of the preceding empires and unite them in the power of the last—the Roman. R318:3 The same as that mentioned in Rev. 16:13. Dvi; OV270; SM234

Like unto a leopard

- The leopard, the third beast of Daniel—Grecia—was the center of learning, piety and wisdom. So Papacy based its claim on being the center of learning, piety and wisdom. R318:5 Other peculiarities

of the leopard are its activity, vigilance and secretiveness. So with Papacy. R318:5 A leopard is spotted irregularly, so too Papacy's policy varies in various parts of the earth. R318:5 Illustrating its spotted, or varied character. R994:3 Or, mottled government. In one place it is liberal, almost white in its professions; in another quarter it is black, corrupt, degrading, brutal; and in still other places it has various neutral and tawny shades. R2538:6 Papacy is the most crafty and guileful institution on earth. Chameleon-like it adapts itself to its surroundings, flourishing on ignorance and superstition in some countries or posing as the friends of education in the U.S. R2308:4 Roman Catholicism seems to adapt itself to every circumstance. It is black in one place, white in another, and grey in another, just as the civilization of the people will permit. R994:1 Its spots showing mixture, or church and empire combined. R63:3 The full liberty of the church of Rome would mean the liberty of the leopard beast, and as of yore would mean no personal liberty, but a great destruction amongst the true sheep and lambs of the true Shepherd. R2047:4 The church of Rome consists only of the clergy—the Pope, the "father" and all bishops, priests, monks, etc.—"brothers." R318:6

Feet of a bear

- The bear's feet suggest persistency. Like the bear empire, Medo-Persia, besieging for years; so Papacy moves cautiously and gets possession of kingdoms by strategy rather than by battle. R318:4 A bear hugs its prey to death with its paws. R318:4

Mouth of a lion

- Babylon, celebrated for its splendor and pride—the lion, the king or ruler of all beasts—so Papacy had a mouth claiming to be the kingdom over all kingdoms by divine right. R318:3

The dragon

- The Roman empire. R44:3 Civil power, pagan Rome. The same which Daniel saw in vision called the "fourth beast dreadful and terrible." (Dan. 7:7) R318:3, 63:3 Purely civil power. Dv; OV270

Gave him his power

- For a time it became the only representative of that dominion. R318:5

And his seat

- Pontifex Maximus—Chief Priest or Greatest Religious Ruler—is the title claimed by and given to the pontiffs or popes of the Roman empire from this time. B288

3

Revelation 13:3 *And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

Wounded to death

- In the Reformation work when Luther, Zwingli and others opposed the teachings of Papacy, Scripturally identifying them as the "Mystery of Iniquity," "Anti-Christ" and "The Man of Sin." R319:5, 63:5 By the "Sword of the Spirit" in the hands of the early Protestants. R994:6 Various small German princedoms were found on the side of the Reformers. Soon Belgium, Holland, Norway, Sweden, Switzerland and others withdrew all allegiance to the Pope. R319:5

Deadly wound

- Since the Reformation Papacy has been slain with the Sword of the Spirit, the Word of God. R3082:2

Was healed

- By the after course of the Reformation. C50 Papacy's wound began to heal from the time the Reformation church united to worldly empires, for how could the Reformers any longer use the Sword of the Spirit against Papacy as a church-state organization when they themselves were the same? R64:1, 319:6; C112

Wondered

- The various kingdoms (horns) soon learned that their hold of power was strengthened, rather than weakened, by allegiance to Papacy. R318:5

After the beast

- The people respected the beast because of its peculiarities—leopard body and lion mouth. R318:5

4

Revelation 13:4 *And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

They worshipped the dragon

- They respected the civil power all the more, because it had so honored ecclesiastical authority. R318:5 The people honored both the empire and the ecclesiastical or church power, finally concluding that the beast, ecclesiastical power, was stronger. R63:3 Paganism. R63:3; B288

Which

- Because. R63:3

Who is able

- Who would be able to withstand the withering curse of Papacy, the spiritual empire? R319:1

To make war

- To contend. R63:3

5

Revelation 13:5 *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*

A mouth

- Lion-like, strong—terrible utterances. R319:1 The mouth of Antichrist is one of its leading characteristics. B305

Speaking great things

- Every title which the Scriptures apply to the true Christ, and every prophecy describing his future Kingdom and its glory has been applied by the popes to themselves and their kingdom. R1093:6 A detailed list of titles claimed by the Papacy. B307 Making boastful claims. Therefore it should not surprise us that God should ordain as part of its reward that it should eat its own words—"bite their tongues." (Rev. 16:10, 11) R509:6

Power was given

- Authority. R319:1 Permission to execute and put to death saints of God, whom it called "heretics." R319:1, 63:3

Forty and two months

- AD 538 to 1798. R63:3 Forty-two months—1260 days—3-1/2 times, or years. (Rev. 11:1, 3; 12:6, 14; 13:5) B91; C64; R5751:3, 5741:6, 4741:2, 319:2; HG50:2; Q846:2 AD 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limits of Papal dominion over the nations. C50 Its time for speaking is not limited; it still speaks. But not so its time for acting; it had power to act forty and two months. R63:3 Some scholars have applied this period as beginning in 539 AD and ending in 1798 AD when Napoleon Bonaparte took the Pope of Rome prisoner to Paris. R5751:3, 4741:2, 63:3; PD46/56 1798—there the delusion that none could successfully war or contend with Papacy was shown. R319:2 The dread of the Beast has not been so great since, and the various horns (kingdoms) which once defended, have made war with the woman. The dominion has been taken away. R319:2 That long period of time when the true Church was eclipsed by the success of Babylon marked the time of great spiritual drouth. R5741:6, 4741:2 Pictured by the time of Jezebel's persecution, when Elijah hid in the wilderness and there was no rain for 1260 days. PD46/56 See comments on Rev. 12:6, 14.

6

Revelation 13:6 *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

In blasphemy

- Blasphemy is applicable to any indignity offered to God. Bouwier defines it thus: "Blasphemy is to attribute to God that which is contrary to his nature, and does not belong to him—and to deny what does." B306 Among the blasphemous pretensions of Antichrist should be remembered several of its doctrines, particularly the doctrine of the Mass. B318

Against God

- The beast power was a slur upon God and upon the true coming Kingdom. R319:2

Blaspheme his name

- In the thousand numerous edicts, bulls and decretals issued in his name, by the long line of those who claimed, as vicegerents, to represent his Son. B306

And his tabernacle

- The true Church, blasphemed by the false system which claimed to take its place, claiming its faithful were the true and only tabernacle or church of God. B306

7

Revelation 13:7 *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

Make war with the saints

- A detailed historical documentation of the persecutions of true Christians by the Papacy. B328-353

Power was given him

- Four stages in the increase of power, and four corresponding stages in the fall from power outlined. B355, 356

Over all kindreds

- Papacy's authority as a spiritual empire or "kingdom of God" was generally acknowledged. R319:2

8

Revelation 13:8 *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Are not

- Some names are to be blotted out. Unfaithfulness on our part would cause our names to be blotted out of this book. NS69:2 All except the overcomers hasted to unite themselves with and to worship the beast and have it enroll their names on its books. R319:2

Written

- Our names are figuratively written in the book of life from the moment we exercise the proper obedient faith in Christ and make our consecration. NS69:2 It does not say when the names would be written in the Lamb's book of life. R2540:4

Book of life

- The church of Christ is not an earthly organization with names upon sectarian rolls of membership, but instead is a heavenly union and communion "whose names are written in heaven." R2547:4, 2545:3, 1309:2, 319:2 The book of life now open is merely for the overcomers of this present time. With the end of this age this book of life will be permanently closed. NS69:4 The "book of remembrance." (Mal. 3:16, 17) NS69:2

Of the Lamb

- This book of life record is one of the consequences of our Lord's death. R2540:4

Slain

- As the redemption price. Q781:2, 801:2 Taking the place in death of the condemned race. HG120:4 Christ dying for us was Jehovah's original plan, and that before sin entered. His wisdom and love provided, and beheld in the distance "the Lamb of God." R788:3 In the counsel of God. R875:3* In the divine purpose and arrangement—though only now being made manifest to the Church, and

shortly to the world. NS437:1

From the foundation

- The whole matter had been divinely arranged from before the creation of man. Everything pertaining to that slain Lamb was foreknown by the Father. R5421:6, 5150:1, 875:3 In the divine purpose, the ransom-price was provided from before the foundation of the world. In another sense, when the contract was made between Jehovah and the Logos; and in another sense, when Jesus reached full human perfection at age 30. Q568:4; R5880:2, 5641:4, 4463:5 The entire transaction was aside from humanity. Our heavenly Father planned it all from before the creation of the world. NS623:4 God's plans from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God. Q781:2, 801:2 God perceived all of our distressed conditions before he created us, and even then planned a remedy. NS650:6

9

Revelation 13:9 *If any man have an ear, let him hear.*

Let him hear

- Only those whose ears had been circumcised, who had the hearing of faith—to respect God and his Word—would be able to receive the foregoing statements concerning those who were deceived by Papacy. R319:3

10

Revelation 13:10 *He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

Leadeth into captivity

- "If any one is for captivity." R319:3 The Papal system was one of bondage. R319:3

Go into captivity

- By consenting to Papacy's dominion. R319:3 All who acknowledge Papacy's claims must of necessity render implicit obedience, as unto God. R319:3

With the sword

- Some asserted that Papacy was a usurpation. Such used the "Sword of the Spirit." (Eph. 3:19) R319:3

Killed with the sword

- Such were put to death by Papacy. R319:4

The patience

- Patient endurance. R319:3 This was a severe test of true saintship. Would they join the usurper's ranks or remain to the true King and wait for the Kingdom which he promised to establish? R319:4

11

Revelation 13:11 *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*

Another beast

- A similar ecclesiastical or church power to the preceding one. R319:4, 63:4 The church-nation of Great Britain and Ireland. It also is a government which combines Christianity and civil power. R5349:1 It is not a beast until it unites with the empires. R63:5, 320:2 The church of England. R4196:3; Dx; OV272 About 1531 the church in England threw off her allegiance to Rome and became a separate ecclesiastical government. R319:6 In the year 1200 England became subject to the Pope. In 1531, owing to a dispute between her king, Henry VIII, and the Pope, England withdrew from allegiance to Papacy. R320:2 In 1534 all payments made to the apostolic chamber, and dispensations were abolished; and monasteries were subjected to royal government. R320:3 A historian says: "Convocation declared that the Pope had no more authority in England than any other bishop." R320:3 Henceforth "the civil magistrate was supreme within the English dominions over

church as well as state." R320:3 Not Mohammedanism, R319:5

Coming up

- "Ascending," coming gradually. R319:5

Out of the earth

- Springing up among a professedly religious people. R319:5 The people who had been obedient to Papacy. R63:5, 319:5

Two horns

- The church of England and Ireland. R3531:3, 5349:1, 320:2 In 1537 the Irish Parliament in Dublin passed "the act of supremacy" declaring Henry VIII as supreme head of the church and prohibiting intercourse with the court of Rome. R320:5 From 1538 to 1871—333 years—the title of the church was "The Church of England and Ireland." R320:6 On Jan. 1, 1871, by action of parliament and the consent of the Queen, the Irish church was disestablished, or that horn cast off. R320:6 It would be not at all remarkable if the second horn, England, would be separated from this beast—if the church were to be separated from the state in England. R320:6 The powers of England and Germany. R63:5 The two Napoleonic dynasties. HG93:2

Like a lamb

- Not intended to do injury. R5349:1 Not the fierce, aggressive character of the leopard. R63:5, 320:6 It used its horns only as means of defense and protection. R63:5 The two Napoleonic dynasties came up in each case as republics, and soon changed into imperial governments. HG94:4

Spake as a dragon

- It does not say "the," but "a" dragon, meaning simply that its utterances resembled those of a purely civil (dragon) power; in its words there would be little to denote it as an ecclesiastical government. R320:6, 63:6 The dragon represents purely civil power and the government of Great Britain, though nominally religious, speaks, or governs as a dragon, or purely civil power. R5349:1

12

Revelation 13:12 *And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*

Exerciseth all the power

- The church of England claimed all the powers and authority which Papacy claimed. R321:1 The King James Version was authorized to be read by "the mighty King James, the head of the church of England and Ireland." R321:3 Although the two-horned beast claimed less, its greater humility did not operate against it. R63:6

Of the first beast

- Papacy. R320:6, 3531:3 Following exactly the example of Papacy in blending civil with ecclesiastical powers, and also making the same person, Henry VIII, and his successors, head of all power. R319:6 The "Great Seal of England" depicts the Queen holding in her hand a globe surmounted by a cross, declaring her as head of the church universal. The exact image you see in the hands of the Pope in many pictures. R320:4

Before him

- Or, "in his presence;" showing that the second does not take the place of the first beast, but that they exist contemporaneously. R320:6, 63:6

Worship

- Respect. R321:1 By putting down the infidel reign of terror, and restoring the Papal religion. HG94:5

The first beast

- Protestant denominations will be unified and, though separate, yet be brought into cooperation with Papacy. D581 When Protestants justified their own church and empire organization they virtually caused all, Papists and Protestants, to worship, respect and honor the Papal church. R64:1 By establishing a similar system, devoid of some of the grosser Papal errors, it attracted the attention of

all to those errors as being the only possible fault of Papacy. R321:1

Was healed

- Instead of progressing with the cleansing, the reformers gave attention to organizing themselves, and to revamping many of the old Papal dogmas, at first so loudly condemned. C111 Papacy's wound began to heal from the time the Reformation church united to worldly empires, for how could the Reformers any longer use the Sword of the Spirit against Papacy as a church-state organization when they themselves were the same? R64:1, 319:6; C112 By the after course of the Reformation. C50

13

Revelation 13:13 *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,*

Doeth great wonders

- Miracles to deceive, yet professing a pious intention, are plainly spoken of as being done in the last days. (Matt. 24:24; 2 Thes. 2:9) R617:6* Satan is now operating to produce a Protestant "image of the beast" with life, which will cooperate with the chief anti-Christ, Papacy. In combination with these will be the powers of darkness—Spiritism, Christian Science, Theosophy, Hypnotism, etc. R2174:5

Maketh fire

- Judgments and punishments. R64:1, 321:2 That is, to punish in the name of the Lord, those who in any sense of the word it shall consider to be its opponents. R5349:4

From heaven

- Both beasts are now in "heaven," or in authority. R64:1, 321:2 This government, like Papacy, claimed heavenly power. Its denunciations were regarded as being from heaven, judgments or fire being called down upon offenders. R321:2

14

Revelation 13:14 *And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*

And deceiveth

- Into supposing that the new combination will be God's instrumentality for doing the work predicted of Messiah—and that it is thus his representative. D581 By the pretentious claims of divine right and appointment. R64:2

Them that dwell on the earth

- Not "the earth" itself. R64:1 We make a distinction between the earth and those who dwell on it. The earth symbolizes those supporting the beast. "Those dwelling on it" are independent Christians who do not support either of these systems. R321:2, 64:2

Saying to them

- By example. R321:3, 64:3 A detailed explanation of how "Apostolic Succession," by example, encouraged others to protect the "authority" of those who would preach from the pulpits. R321:4, 64:2 They required an organized government of the clergy over the common people, like to Papacy in form, in fact, an "image of that beast." R64:3 Its design is to increase the power and authority of Protestantism, just as the formation of the leopard beast was the result of a desire to increase the power and authority of Papacy. R64:4 One of the stated objects of the Evangelical Alliance, we believe the principal one, was to "Promote between the different Evangelical denominations an effective cooperation in the efforts to repel common enemies and dangers." R321:5

That they should

- The Sinaitic manuscript adds the word "also" in this verse—"That they also should make an image." R64:4

Make an image

- A very exact representation of the beast. Dviii; R4689:6, 64:5; OV271 Organized sectarian Protestantism. R497:2; OV234 Church Federation. R3873:4 The Protestant Federation of Churches. Dviii; R4689:6; OV271 Another name for the "false prophet." Dvii; OV271; SM234 A federation on the plan of the union of the several states in the United States of America. This is really a revival of "The Evangelical Alliance," but it will include the Episcopal church and thus get "life." R3601:3, 4523:2 Church Federation sessions open Nov. 15, 1905. All the large Christian denominations are to participate. The object will be to find a basis of cooperation. R3672:4 The image was formed in 1846 AD In that year, the Protestant denominations, especially in the United States, allied themselves as the "Evangelical Alliance." R5349:2, 4523:2, 3873:4, 3390:1, 2092:6, 1845:6, 1474:2, 1409:4, 321:5; Dx In London, Aug. 19, 1846, there assembled representatives of all the leading protestant denominations of Europe and America, who there organized under the name "Evangelical Alliance." R64:4 The U.S. branch came later. R1845:2 Perceiving that individual Bible study would lead to individual creeds, and to prevent what seemed to them a loss of power, they planned a union of Protestants in a system call the Evangelical Alliance. Dix; OV272 The alliance endeavored to establish a standard of orthodoxy. This attempted authority, or power, constituted it an image of the Papal beast, or government. R5349:2 The Evangelical Alliance, while claiming to have unified the sects, is really a truce between them by which they agree not to war against each other, but to unite in opposing any views which conflict with their main points of agreement. R693:6 It was at a convention of the Protestant Episcopal church of the United States that the proposition for a Protestant Union or Confederacy was first extended to other Protestant denominations. R1870:2 Recognition of the church of England as a sister church of Rome must fail because Revelation points out a federation of Protestants as the "image," clearly distinguishing between the "image" and the original "beast"—Papacy—while showing they will be considerably in fellowship. R2046:3 Baptists have as little error as any of the sects. In the days of Bunyan they were very near the apostolic arrangement for the Church. But it has drifted into the popular sectarian channel, and is now as much a member of the "image" as any other sect. R607:5 The "image of the beast" is yet to hold a very prominent place in the coming "time of trouble." HG94:4 From 1800 to 1870 Papacy was again a head of Rome. This restored Papacy, however, was but an image of its former self; and in the prophecy, is called "the image of the beast." HG20:6 The first Napoleon did say to the thirty-five cardinals met in Venice in 1800 to restore the Papacy. They elected a new Pope, under whom they reorganized. HG93:5 Papal dominion was taken away in 1798. Shortly afterward, Papacy was restored, but in a new character. HG93:2 The second horn, or second Napoleonic dynasty, supported the image and gave it life by keeping its troops in Rome until September 1870. HG93:5 The consolidation of Protestant systems, as an institution. R2495:6

To the beast

- Papacy. R321:3, 4523:3 By their action they were following Papacy's tactics, and in that alliance they did make the image of the beast. R321:5 They saw the power of the Papal argument, that it is the church, and that all others are heretical. In this sense it was a copy, or image, of the Papal institution. R5349:2 It would prove its likeness to the original Papal system, which is imaged by violent suppressions of the truth and persecution of its defenders. R3873:4, 1474:2 The image or likeness of this organization to the "beast" consists in its doctrines, and in its general policy. R1409:4 As Papacy established the priesthood over the church, so Protestantism has established almost the same. R322:1, 65:1 Doctrinally and practically, Protestantism has been drawing closer and closer every year to the parent system. They so closely resemble the original that few points of difference are discernible, either by themselves or by the world. R595:6 They achieved and obtained the same result sought and obtained by Papacy at the inception of its organization, though brought about in a different manner. R694:1 How much the image resembles the Papal beast may be judged from the fact that the Papacy acknowledged the Image by the Pope sending "greetings" to the 1879 meeting of the Evangelical

Alliance. R321:5 The proposal to have the chief executive of the United States preside at the meeting for proposed federation is significant of the close political alliance which will result. R3601:5 Parallels to King Nebuchadnezzar and his image are presented in Revelation as "the beast and his image." R2495:5

By a sword

- The sword is the Word of God, and Papacy received such a wound during the Reformation. R63:5 The "Sword of the Spirit." R319:6

15

Revelation 13:15 *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

He had power

- The two-horned beast. R322:2, 3698:1, 2495:6; Dx The vitality of the image is to come from the church of England. R5349:3 Which is not a party to the Evangelical Alliance. Dx; OV272

Give life

- Before the image could do any particular harm it must receive life from the two-horned beast. Dx; OV272 Energy—the effect of apostolic succession. R3698:1, 3390:1, 322:3; Dxi; SM239 The Image could not accomplish its purpose because it did not know how to operate. The denominations were united only in name, but worked against each other. Outside denominations claimed them unauthorized. Dxi As a result the image had no power to act; it was trodden upon; and to get vitality —life—it would need apostolic succession as a basis for operation. Dxi; OV273 The Scriptures intimate that the church of England will become intimate and will give it apostolic authority to preach. Dix; OV273 "Apostolic succession" was vested in the Roman church and also in the English church on account of its being at first a secession from Papacy, rather than a reformation. R322:2 The Evangelic Alliance of 1842 was the start of it. It would be in full bloom when the Episcopal body should associate and lend the dignity of its claimed "apostolic ordination." R3697:2 The "Evangelical Alliance" took its start in the union movement and the formation of the image. It is probable that it will also play an important role in connection with its receiving life. R2092:6 It has been merely an image without life or power for now more than sixty years. R5349:2 The False Prophet is another name of the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation. Dx; OV273 The giving of life and authority to the image of the beast or "False
- Prophet" is not far distant [1892]. R1467:5, 1356:1 It will become as active as the beast. R5349:2 By apostolic succession and supposed "authority." R1870:3, 2495:6; SM239 John Wesley would not sanction the giving of the "sacrament" by any except those ordained by the holy hands of an Episcopal bishop. Up to 1784 Methodists could only partake of the sacraments from Episcopal ministers. R322:2 Quite probably the clergy of other Protestant denominations will be recognized by the Episcopal system, probably by the Episcopal clergy in some manner imparting the apostolic succession. R4109:2 A proposal suggested that the blessing of apostolic succession could be imparted without any acknowledgement of receiving the boon, opening the way for a reuniting of Protestants of all denominations with the Episcopal system. R4285:6
- A few years ago [1913] the Episcopal church took an important step toward vitalizing the Church Federation by giving recognition to the ministers of the denominations represented in the Evangelical Alliance. R5349:3 By opening Episcopal pulpits to other Orthodox Protestant ministers it tacitly acknowledged their ordination, and thus gave them sanction, acknowledgment, validity, life. R4196:6 This may be all, but we are inclined to expect more. We anticipate a reordination of the Federation ministers by the Episcopal church, or some other way for the Episcopal church to recognize these ministers without reordination. R5349:3 We are looking yearly for its final knot to be tied in some manner that will include other Protestant denominations, the Episcopal church, and a working agreement with the Papacy. R2554:2 By some pact or union amongst so-called Protestant

denominations, with a sympathetic alliance and cooperation with the Church of Rome. R3390:1 The spark of life to the organic union begun in the Evangelical Alliance will come from the Episcopal church, which claims divine authority through apostolic succession. R3390:1 The Episcopal church is quite ready to confer this spark of authority and vitality, and we expect in a few years that Protestants will be willing in some form to accept the so-called apostolic ordination. R3390:1 The English and German churches each claim, as the Papal has always done, that theirs is the church founded by the apostles and that their ministers have apostolic succession. R64:5 Undoubtedly Church Federation is already a force, but we are to expect a still more for formal organization, and the vitalizing of the same through affiliation with the Episcopal system. R4540:2 Quite probably there will be a change of name of the Alliance about the time that the church of England joins it and gives it "life," power, vitality; so that thereafter Protestants will act with Papacy and assume a general supervision of the government and morals of the world. R1845:4 The prestige of Protestantism as a whole will be greatly augmented, though we think the term Protestantism will probably be dropped entirely as a concession to the church of Rome, to secure its favor. R1355:6 Various denominations were urging that it was far better for the different denominations to exist. Now that sentiment has all gradually given way, and they are unifying. R5329:2 Not until vitalized will the image of the beast have power to speak, to command, to enforce its edicts. R4540:2, 1356:1; Dxi We may expect that the Federation of Churches will exercise a power in the world such as has not been since the days of Papal supremacy. R5601:3 The fact that the "two-horned beast" is not mentioned in the final struggle signifies that that system (the state church of England and Ireland) would pass out of existence as a "beast," or church and state combination. R834:2 The two-horned beast apparently loses its personality when it gives life to the image by becoming a member of the federation. R5349:5 If this be not accomplished by 1910, or evidently be very near to accomplishment at that time, we shall feel a measure of disappointment. R3390:1 The Napoleonic dynasty gave that image life; restored the Papacy to Rome and maintained it there, a mere image, as a stroke of policy, to appease the Catholic world. HG93:5 When the two-horned beast could no longer give it life, the image fell and ceased to be a head or government of Rome. HG93:5 Greek, pneuma. E174

Unto the image

- The united sects—Evangelical Alliance. R64:5

Speak

- To speak with authority to the civil powers, which authority will be used for the oppression and suppression of all that is opposed to them. R1356:1

And cause

- The result of the mechanical union will be antagonistic to the Lord's plan—unfavorable to the development of the Little Flock of saints. R1818:1 Actively suppressing liberty, and exerted powerfully against the spread of truths now being published by us. This will be but the final lifting up of the great millstone, preparatory to its being violently and quickly destroyed. R2554:2 What the Sanhedrin did in determining to oppose Jesus, the federation of churches will probably do in the way of opposing "Present Truth"—after the federation shall have become thoroughly organized and vitalized. R4162:3 Their mistake was in too much self-confidence. The mistake which will be made by the Sanhedrin of our day will be along similar lines. R4162:3 No doubt the motives are excellent; but experience, as well as Scripture, teaches us that such power will be used dictatorially when once obtained. R1845:5

As would not

- As in the time of Elijah, now there are doubtless 7000 or more who neither worship the Papal "beast" nor the Protestant "image." R290:6 The fall of Babylon from steadfastness on even the first principles of the doctrines of Christ is awakening the Lord's people and calling them to come out of her. R2513:4

Worship

- Reverence. R1409:4, 1474:2 Image worship is hindering hundreds from seeing the beauties of the Word of God. R65:5 This is to be the great test or trial upon professing Christians in the end of this age, and is even now in progress. R2495:6 Shown in type in Dan. 3:18. R323:5

Image

- The Protestant Church Federation will be the outcome as soon as it receives the vitalizing breath. R5349:3

Of the beast

- Or, "or the beast." R1409:4

Should be killed

- Not necessarily physically; it may be killing in a social sense—cutting off their influence, etc. R1409:4 There are two kinds of symbolic death—political and ecclesiastical. HG94:1 Cut off as a heretic, no longer recognized as a Christian. R64:6, 322:3 The church creed is the rule, not the Word of God. If this is not sufficient, they must have a sort of church trial and excommunicate him
- ["kill him"]. R322:2 All who will not bow to the decrees of the Evangelical Alliance shall be exposed as heretics, shunned and cast out by all who are orthodox. R322:3 A cartoon in the Ram's Horn, entitled "The Modern Stephen," represents a faithful minister fallen in the street, surrounded by stones labeled, Hate, Revenge, Persecution, Malice, Scandal and Ridicule. R2282:4 We expect this trouble before 1914. But it will not be the world's trouble. It will be a trouble peculiar to the Lord's consecrated ones. R3437:1 Typified by the fiery furnace of Dan. 3:20-25. R323:6, 2495:5 Like Demetrius the silversmith (Acts 19:21-34), these oppose the truth, and go so far as public sentiment and civil government will permit in opposing the truth and those who serve it, and in inciting opposition among the masses. R2207:6 The prosperity of the Federated Protestant "image" will for a little time be so pronounced and its arrogance become so great that the sympathy of the masses will be entirely alienated and turned into bitterness. R4690:3 The Scriptures, in portraying the success of the Evangelical Alliance, show that the results will be a religious oppression and tryanny similar to that of Papacy. R1948:1

16

Revelation 13:16 *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*

He causeth all

- Causing the masses of the church to mark or name themselves so as to indicate a support of their claims and systems. R513:5 Commanding the people in the name of God to obey its behests, and threatening them with both temporal and spiritual punishments for any resistance. R1474:2 When the image will get life, and with it power, and when its power, like that of the Papacy when in power, it will be used against the liberties of God's truth and of the people. R1948:1 Threatening, commanding, in the name of heaven. R5601:3 The Federation is not yet so well organized that it can do very much persecuting. R5329:4

Small

- Humble. R322:4

A mark

- The Reformers were not known as Rev. or D.D., but as John Knox, Martin Luther, etc. These had their marks of God's approval, and as a result their ministry was wonderfully blest. R321:6, 65:2 The daughters have adhered so closely to the general plans, precepts and methods of the "mother" in their housekeeping that you can readily distinguish her "marks" throughout. R595:5 Another mark is the ordination of apostolic succession. R65:1 Another mark received by nearly all is sprinkling instead of baptism. R65:4 Its stamp of approval, or orthodox or evangelical "marks." R1845:5 A mark is a seal or sign of allegiance. R64:6

In their right hand

- The right hand of cooperation. R5349:4 A giving of some assistance and influence to the principles of image organization. R322:5 Giving able support with their might, power and means. R64:6, 322:5

In their foreheads

- The forehead of public confession. R5349:4, 322:5, 64:6

17

Revelation 13:17 *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

No man might

- Fulfilled when, because of union, the Alliance will be able to say: "We have apostolic authority to preach. Let no one speak unless he has our sanction." Dx; OV273 The time is hastening on when a religious, social, political and financial "boycott" will be waged against all who will refuse to worship either the "beast" or his Protestant "image." R1766:4 Prohibiting or forbidding the free exchange of truth to those who do not recognize these systems. R513:5 May not this statement mean still more and imply that a time will come in the last days in which sound doctrine will not be endured at all. B259; R968:3 It would not be surprising if a "strong government" would some day replace this Republic and one common standard of religious belief be deemed expedient, to teach outside of which will be treated and punished as a political offense. B263 Laws may be expected gradually curtailing personal liberty under the plea of necessity, eventuating in the formulation of some "simple law of religion" thus implementing church and state in governing the United States of America. B361 Though those who say a "confederacy," a union, will succeed and cause a night to come, wherein no man can work (John 9:4) except those who worship the beast or his image, yet the truth will eventually triumph. R1002:6

Buy or sell

- Trade in the truth. B259; R968:3, 513:5, 65:5 In the spiritual marts. R5349:4, 1845:5, 322:5; Dxi; OV273 In the common marts or synagogues. R968:3 None may have the right to teach or preach or baptize or administer the emblems of our Lord's death. R322:5 Yet we manage to do considerable trading outside—among the people. R968:3 The fully consecrated have learned that magnificent temples are no more necessary to the preaching of the gospel now than they were in the days of the apostles. B259 One common standard of religious belief may be promulgated, to teach outside of which will be punished as a political offence. B263 As shown in the final experiences of Elijah and John the Baptist. B264; R968:4

Had the mark

- He must have a theological examination to see whether he bears all the marks and reverences the authority of the image. R65:6

Of the beast

- The declaration that all must worship either the beast or his image implies an agreement between the original Papal beast and the Protestant image. R1474:2 The image will not be antagonistic to the beast, but sympathetic and cause that all shall be in harmony either with Catholicism, or with the Protestant system. R5349:3

Or the number

- Many denominations. R65:6 All who bear the characteristics of the number—that is, free to the extent that these have no influence over their actions, professions or thoughts. R497:2

18

Revelation 13:18 *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

Here is wisdom

- Though I thought I had a correct analysis of the symbols of the chapter, yet I could not claim it to be

wisdom, since I could not interpret the number. R322:6

Him that hath understanding

- Of the foregoing symbol, let him prove it by a proper application of the following number. R322:6

Number of the beast

- Representing the title of Papacy. There are three Latin words inscribed on the Pope's crown, Vicarius Felii Dei, the Vicarious Son of God, an illegitimate title. Q37:2

Number of a man

- Or, reckoned after a human manner. R322:6

Six hundred threescore and six

- Several of the names of the beast and image contain exactly 18 letters, or three sixes, which written numerically, form the number 666. R355:2, 323:2 A detailed reasoning for interpreting the number in the English language, along with a number of names of the Romish and English churches containing 18 letters. R323:1 Since Greek numerals for six hundred, sixty and six are used in the oldest manuscripts it would not be proper to set forth six plus six plus six. R323:6*

Revelation 14

1

Revelation 14:1 *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*

A lamb

- Christ. R155:5*

On the mount Sion

- Sinai was the Mount of God in the legal and typical dispensation. Zion is the Mount of God in the Gospel age and onward; and we learn, too, that it is an heavenly and an earthly mountain. R155:5*

With him

- As Moses and Aaron met in the mount. R170:4*, 168:5* These went up to meet Christ, their brother, in Zion—the Mountain and City of God. (Heb. 12:22, Diaglott) R155:5*

An hundred forty and four thousand

- God ordained that a certain specific number should be chosen from amongst men to be joint-heirs in the Kingdom. F179 The called, chosen and faithful. (Rev. 17:14) A295 The whole number of the elect company. CR156 The elect Church—the very elect, the saintly few, the Little Flock. R5231:5, 5493:2 The twelve tribes of spiritual Israel, whose entire number was to be 144,000—twelve thousand from each tribe. R5964:6 The faithful remnant of natural Israel, who were gathered at the beginning of this Gospel age, and the faithful remnant from the Gentile Church of this age. R5548:6, 5964:6; Q756:2 The Priesthood would have been completely made up from the twelve tribes of Israel had there been a sufficient number of faithful obedient ones to make up the predestinated number of 144,000. Q756:2 When the message was proclaimed by the twelve Apostles, approximately 16,000 Jews became footstep followers. But this number was short of the 144,000. Hence, in due time, the privilege was extended to one nation after another. SM175 The complete Church. Hence, the resurrected saints as well as the changed living saints. R170:3* Numbered and limited—a Little Flock—the very reverse of innumerable. It is another class altogether that is described as "a great multitude which no man could number." (Rev. 7:9) R3026:1 The inhabitants of a spiritual mountain will themselves be spiritual. R155:5* If the whole world were to keep the Law they would not belong to the spiritual seed, for God wants only 144,000. R5837:1 If all the Jews living in Jesus' day had loved God and had made a full consecration, God might have increased the number of the elect. R5837:5, 5640:6

In their foreheads

- Their advantage is largely in the divine wisdom and knowledge granted them because of their

obedience to their consecration. Sealed intellectually, that they may not be in darkness with the world. R1470:5

2

Revelation 14:2 *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*

With their harps

- The symbolic harp symbolizes the Word of God, which is the source and accompaniment of this song. NS634:5 "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." (Psa. 137:1-3) NS634:1 Like those on the sea of glass. R170:3*, 168:5*

3

Revelation 14:3 *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

And they sung

- Declared before men the lengths and breadths and heights and depths of the goodness and grace of the divine plan. R2570:1 All who receive this "new song" into good and honest hearts are prompt to give utterance to it; and are singing it daily, as they find opportunity, to those who have ears to hear. R2432:5 The song sung is after they are seen on Mount Zion with the Lamb, and this is in harmony with the type. After Moses and Aaron met in the Mount, Aaron did his work. R170:5* "How shall we sing the Lord's song in a strange land?" (Psa. 137:4) NS634:2 Here and there, in a very humble manner, the saints did hum the song of Zion, though ultimately many of its joyful notes were lost, forgotten. NS634:2

As it were

- It is not a new song, for it is the "Song of Moses and the Lamb." (Rev. 15:3) It is the old, old story of the "Lamb of God, which taketh away the sin of the world." (John 1:29) NS634:2

A new song

- A new theme, a new message has been received into the heart and it is so happifying that it continually overflows through the lips—the Scriptures' joyful message, harmonious, metrical. NS633:3 "He giveth songs in the night." (Job 35:10) NS635:2

Before the throne

- Before the exaltation to the glory of power. R170:5*, 168:5* Not on it. This is likely the position referred to in Luke 21:36, viz. "that ye may be accounted worthy to escape." R168:5*

No man

- It is necessary to be somewhat of an "overcomer" of the world ere any would have the courage to sing this song. R2570:1 Only the "saints," and not the worldly. NS634:4 How is it possible for those who are under the delusions of error to honor God in their hearts or to sing this song? NS635:2 The new song can be appreciated and sung only from the standpoint of "The Divine Plan of the Ages." NS635:3 We need not imply that those able to sing the song could not fall from their steadfastness and become castaways, and lose the privilege of singing it. R2570:2 Whoever leaves the way of humble faith and consecrated obedience, loses his power to sing "the song of Moses and the Lamb" harmoniously, properly. R2432:5 The Great Company, not being overcomers, cannot be of the Bride or sit with him on the throne of his highly exalted dominion. R828:4
- "But the people that do know their God [his character and plan] shall be valiant and do exploits." (Dan. 11:32) R2570:1

Could learn

- Clearly and harmoniously. R2432:5

But the

- Such as are "taught of God"—only such as have been called to the high calling, and have accepted the call, and are in the way of obedience. R2432:5

Redeemed

- Greek, agorazo. The thought is that of public purchase. E430

4

Revelation 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*

Not defiled

- As his Bride, we are to be separate from the world, pure in heart, undefiled by wrong union with Babylon. R3031:4 Whoever, for social, financial or other mercenary reasons, holds to that which he sees is built upon a wrong principle, and upholds wrong theories, is defiling his conscience. R3600:2 Not that one is necessarily defiled by having become a member of the Methodist or other churches. There are saintly and pure people in all those churches. They are in her, but not of her. Q63:1 Some are in Babylon and not of Babylon, just the same as the children of Israel were carried captive into Babylon, but they were not Babylonians. Q63:1 The blame comes to the person who, after seeing the real facts of the case, stands in and indorses these systems and upholds them—then his whole conscience is defiled. Q65:T The point where defilement begins is after the light of truth has opened the eyes of understanding to see the difference between the Church and human organizations. R3600:1 Those who fail to lift up heart and pen and voice and every talent possessed on the Lord's side of the question, will not be reckoned among the overcomers. R1257:4

With women

- Churches. Only corrupt churches would defile. R155:5* No reference to the female sex, but it refers to the ecclesiastical women mentioned in Revelation. Q61:4 Earthly systems, in contrast to the heavenly system. Q64:1

They are virgins

- The Church is a virgin Church, not united to the world at all. The early Church, in leaving Christ as the prospective Bridegroom, and becoming united with the nation of Rome, constituted an illicit union. Q61:4; SM406 Compare Rev. 21:9. R454:4

Follow the Lamb

- As Moses and Aaron went together in their work. R155:5*

Whithersoever he goeth

- Whithersoever he leadeth. NS554:1 Through evil as well as good report—those who follow his teachings and example. R2418:5; SM346 Full discipleship. NS592:2 Laying down their lives, not instantly, but daily, hourly, throughout life, seeking to spend and be spent in the service of the Lord, his cause, the truth, the brethren, the Church. NS236:4 Who put far away everything akin to wrath, anger, evil speaking and bitterness. R5765:6 They must not faint before they reach the end of the journey. R5914:1 Some, especially in civilized lands, still maintain a partial ear and partial appreciation of righteousness, though they have not the full hearing of faith. NS14:1

The firstfruits

- An "elect" sample. NS787:1 The Church of Christ. R5640:6, 4645:3, 170:3* Implying that ultimately there will be others of God's family later born—after-fruits. R5870:1, 5640:6, 4702:4, 4645:3, 2490:2, 33:6* This implies an after-fruit much more numerous. R4702:4 As in the type, after the firstfruits were taken out, the field of grain was not destroyed, but harvested. The chaff was thrown away in both cases. R33:6* The completion of the specially elect Church will therefore be but the beginning, and not the ending, of the great plan of salvation which God had purposed. R2490:2 The Church's resurrection means, indirectly, the uplifting of mankind, the opening of the grave to every

member of the human family. R4645:3 The King and priest company are the first ripe, and therefore the throne of the heavenly city is established first. R156:3* Israel is not first in this sense, but is to be the firstfruits unto God of the nations. R1405:5* Overcomers. R170:3* "If the firstfruits be holy, the lump is also holy." (Rom. 11:16) R33:6*

5

Revelation 14:5 *And in their mouth was found no guile: for they are without fault before the throne of God.*

Without fault

- They did not walk perfectly, without a blemish; but they were careful to keep their garments by going often to the Lord. R5924:4

6

Revelation 14:6 *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*

Another angel

- Partly fulfilled by colporteurs and their work. CR63

Of heaven

- In the Church. R474:5, 304:1 The ecclesiastical powers. CR340

The everlasting gospel

- The restitution from Adam's sin was the good news to Abraham, to us of the Gospel age, and is to be good news to the whole world in the Millennial age. R217:3 The message which God has sent us, preaching peace and life by the blood of the cross, to every one that believeth. R924:3 Together with the judgments, the everlasting Gospel will be preached. R60:5*

To preach

- It is already being sounded forth, and must, during the Millennial age now dawning, reach every nation. R924:3 During the coming age. R217:3

7

Revelation 14:7 *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

Saying

- After the exaltation of the Little Flock, and contemporary with the judgment scene. R155:6* This language seems to be addressed to the Great Multitude who, at the time the Little Flock are exalted, are found in adulterous union with the world, and therefore defiled with corrupt churches. R155:6* Proclaiming to all Christians—the Great Company and the world, during the three plagues which precede the "seven last." R172:4 The object of this message and the attending judgments is to cause the downfall of Babylon by producing a complete separation between Christians and the world with whom they have been united. R156:1* As the people of Israel were separated from the people of Pharaoh by the three first plagues, while Aaron was a prophet and they believed his words; so here God's people will come out of Babylon by this proclamation made manifest by the veiled saints. R171:5*

Fear God

- Never did the Israelites serve the Egyptians more slavishly than is the nominal church serving the world. R156:1*

The hour

- Not only the age-lasting good news (Gospel) but also the time element. R474:5 We are in this hour of judgment. HG488:5

His judgment

- Greek, krisis. Question and answer analyzing this word with related Greek words. R2425-2426 This overthrow of the kingdoms by the strong hand of judgment is what will break the proud spirit of the nations. R60:5*

Is come

- That the "harvest," or time of trial (judgment) commenced with 1874, and would last for forty years. R474:5, 304:1

8

Revelation 14:8 *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

Babylon is fallen

- Babylon is the religious element of the fourth empire, Papal Rome. It embraces all the church-state organizations of the Christian nations. HG90:2 Unhealed Babylon is now sentenced to destruction. The whole system—a system of systems—is rejected. C156 Babylon means confusion, mixture and improper relationship. Q63:1; C153; R5092:3 Babylon—the confused, mixed condition of worldly-mindedness and lukewarm Christianity. R474:6, 304:2, 171:5* Because of the confusion they are called Babylon. R156:1* Mother and daughters. NS377:2 It was in the spring of 1879 that, through the parallels, we saw that the nominal Gospel church was rejected and spewed out in 1878. R474:6, 304:1; Q150:5 Evidently now being fulfilled in the demoralized condition of the nominal church, and in her culpable negligence and willful ignorance of the character of God, and the plan of redemption. R717:3 In contrast with Jerusalem, Babylon's unrighteous character is described, and its violent and sudden overthrow predicted. R1352:5 Compare Jer. 51:7-9. R1371:6, 436:5

Is fallen

- She is falling, but not fallen. When the civil power refuses any longer to carry the church, Babylon will have fallen. The fall of Babylon and the "division of that great city" is one and the same. HG90:3

The wine

- False doctrine. R3112:6 Antichrist "intoxicated with the blood of the saints and martyrs of Jesus," and with its phenomenal success, continuing to intoxicate and deceive the nations. (Rev. 17:6) C104 Intoxicating errors which have misled the so-called Christian world. R3104:3; C156 Intoxicated with the spirit of the world, or of Babylon. R3055:4

Fornication

- Any illicit fellowship with the world on the part of those who have betrothed themselves to be God's consecrated people. R2300:1; C164 Union between church and state constituted figuratively the Roman Catholic, German, English and other national churches a harlot system, living not in pure conformity with her vow to the Lord. Q62:T Fornication here means the union of church and state, and the fall of Babylon is the dissolution of that union. In other words, it is "the woman" being thrown from the beast. HG90:3

9

Revelation 14:9 *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*

And the third

- As with the preceding two, so with this third message, it could not have been more accurately fulfilled than it was by repeating truth due to the Lord's children. R475:1, 304:3

Beast and his image

- The beast and his image represent great religious systems which already exist, and have millions of devotees among Christian peoples. HG305:3; Q225:5 The image will yet, by closer federation of smaller religious systems, become much more influential and arbitrary. HG305:3 Showing the nominal church in the colors which the Word of God paints it. R475:1, 304:2

Receive his mark

- See comments on Rev. 13:16.

10

Revelation 14:10 *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

The same shall drink

- All who remain in her will be subject to torment and vexation as long as they are worshipping creeds and doctrines and organizations of men. R475:1, 304:2

Tormented

- That system is to have torment, and it is to collapse—not the people. Q226:T

Fire and brimstone

- Fire and brimstone signify destruction. The fumes of brimstone are destructive to life. It is frequently used as a disinfectant. The mention of it here is positive proof of utter destruction. R487:1* If a literal worshipping of a beast and image were meant, few in civilized lands are liable to the penalty. If the beast and his image are symbols, so also are the torments, smoke, fire and brimstone. R2609:6, 1040:5

11

Revelation 14:11 *And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

Smoke of their torment

- The confusion already existing in and among these systems and individuals is well symbolized by smoke, which will become more and more dense. R487:4* Anything annoying is tormenting. Individuals with a desire to cling to the "traditions of elders" are today annoyed by unfolding truth. R487:4*

For ever and ever

- The remembrance of Babylon's distress will never be forgotten. R475:1, 304:2 All those who are finally brought out of those systems will forever remember how the systems—(beast, etc.) were tormented. R487:4*

12

Revelation 14:12 *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

The patience

- Possibly some may live on, far into the dark night of trouble—though our expectation is to the contrary. C212

13

Revelation 14:13 *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

Blessed

- Uniformly throughout the Bible, except in this one instance, death is represented as a dreadful disaster. R474:3, 303:3; C240 In was in the fall of 1881 that, for the first time, we were able to read understandingly these words. R475:2, 304:4 Because they may now be "clothed upon with their house which is from heaven." (2 Cor. 5:2) R344:5

The dead

- Those dead to the world—crucified with Christ—"Ye are dead and your life is hid with Christ in God." (Col. 3:3) R474:5, 2982:5, 303:6; Q760:2, 764:4 Reckoned dead, but alive as new creatures in Christ. Q760:2; R2982:5, 2123:2; C241 Faithful ones who die during the presence of the Lord. R6015:2* As one by one the number beyond the veil increases and the members this side correspondingly decrease, this great privilege looms larger and larger before our mental vision. R5930:3 Along with verse 4, misapplied by some ministers to honor those who died in fighting for their country. R5755:1

Which die

- Not fall "asleep," but be "changed" in the moment of death, resurrected as part of the blessed and holy first resurrection. D622 There are three kinds of death mentioned in the Scriptures—the Adamic death; the sacrificial death, or death of Christ; and the second death. Q764:3 All who become sacrifices must die. R514:6 Theirs is a sacrificial death, and they die daily (1 Cor. 15:31) until they have finished the dying process in actual death. Q760:2, 764:4 "Precious in the sight of the Lord is the death of his saints." (Psa. 116:15) R2290:6 The Lord Jesus died, not as a convict, but as a sacrifice for the sin of the world. Q764:4 Each member of the Body of Christ must finish his sacrifice in actual death. C241 The human must be entirely sacrificed before the divine is perfected. R304:6 Sanctified believers, when they die, are not counted as dying in Adam. They are reckoned as dying with Christ, their Redeemer. R1454:4 It is a dying daily to the spirit, hopes, aims and ambitions of the world which control other men and women. R2123:2

In the Lord

- It will not henceforth be a blessing to all mankind, but only to those "in the Lord." For all others death will continue to be an enemy until its final destruction. R474:4, 303:6

From henceforth

- The application is limited by the word "henceforth"—not always, but henceforth death may be a blessing. R303:6 Marking a particular time—1878—before which it would not be a blessing to die, but after which it would be a blessing. R5566:4, 4914:5, 2982:4, 2154:1, 475:4, 344:5; Q117:1 The seven preceding verses give three specific messages which must be proclaimed in the church, which, we believe, have been in process from 1874 to 1881. R474:5, 304:1 The proclamations of Rev. 14:6-11 having been given; Paul's mystery, "we shall not all sleep," is now due. R328:5* "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump." (1 Cor. 15:51, 52) R5566:5, 4914:5, 2982:4, 475:4, 328:5* 1878 marked the time for the beginning of the glorification. The "change" is to occur at the moment of dying, to all the living members from that date through the harvest period. R3823:2, 1379:5 Since 1878 those of the church now alive need not sleep even a moment; but in the instant of dying are changed to spiritual beings. R665:6, 2982:4, 558:1, 515:1, 475:2, 344:5, 304:4; Q760:2 From the time of the beginning of the reaping of the "harvest" of this age by the crowned reaper (the spring of 1878). R2982:3 The favored time of the Lord's presence. R474:3 The time of the Lord's second presence for the setting up of his kingdom. R3314:1

Rest from their labours

- Toil and weariness. R3314:1, 2982:4, 2154:4, 665:1; C238 The labor and toil incident to the mortal body—the frail "earthen vessel." R475:4, 304:5 Meantime it is ours to press on with renewed zeal until the work be done and we at last receive the crown. R6018:2* Their labors shall cease, but their work shall continue. R845:6*

Their works

- Instead of the Kingdom waiting for the living members to finish their course, the Kingdom work began at once, and the living ones on this side of the veil are privileged to engage in Kingdom work before their "change." D622 As soon as they are changed, they are with the Lord, and like him are present but unseen, and engaged with him in the present work. R631:4 Their work will not cease with this change; for all those who shall be counted worthy of the change to glory will be already enlisted

in the service of the Kingdom on this side the veil. C238 We are not Scripturally informed what is the character of the work of the Church beyond the veil, but we may be certain that it in some way pertains to the "harvesting of the wheat" and the binding of the "tares." R3314:4

Follow them

- Follow with them. (Diaglott) R631:4, 474:3 Their death will not interrupt their works, which will continue under more glorious and more favorable conditions. R2982:4, 475:4, 304:5 That is, they will continue their work untrammeled by earthly hindrance. R631:4 Without interruption or hindrance. R665:1 Beyond the veil R3314:4 It is now the privilege of the saints to be ushered into the presence of the Lord as soon as the earthly body is laid down. R702:4* Our labors are not in vain in the Lord. R845:6* Beyond the veil of the flesh the anointed company will enter into the glorious reign prefigured by the reign of Solomon. R1901:6 When Dorcas was dying she was surrounded by the Lord's people. And when she was restored to life, these were there to bid her welcome. How suggestive this thought! R1451:4

14

Revelation 14:14 *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*

Upon the cloud

- "In like manner" as he departed (Acts 1:11), unknown alike to the world and the lukewarm, or Laodicean Church. R773:2*

The Son of man

- The Lord of the harvest. R1362:1 The harvest of the Gospel age, like that of the Jewish age, is under the supervision of the chief reaper, our Lord Jesus, who must then be present. A238 As the harvest of the first advent did not begin until Christ came, so this harvest begins with Christ's personal presence. HG71:1 His glorious presence as a reaper of his ripening harvest. R547:4 Recognition of the harvest work in actual process is proof of the Lord's presence. B150 Our Lord came for his Bride in 1874, and has an unseen work as Reaper of the firstfruits of this Gospel age, separating wheat and tares, and gathering the living into a condition of readiness for their change. R152:6 To the Jewish house Jesus presented himself in three characters—as Bridegroom, Reaper and King. To the Christian house he presents himself in the same three characters. B238; R2982:3

A golden crown

- 1878 clearly marks the time for the actual assuming power as King of kings by our present, invisible Lord—the time of his taking to himself his great power to reign. (Rev. 11:17, 18) B239 Identifying himself with the prophecy of Dan. 7:13. E151 Divine authority. R1362:1 Immediately after taking the crown in the Spring of 1878, our Lord gathered to himself those of his saints who slept, awaiting the time for the establishment of the Kingdom. R2982:5 Christ comes as King before the end of the harvest. R116:2*

In his hand

- In his power. R1362:1

A sharp sickle

- The Reaper of the harvest of the Gospel age. E151 That which tried fleshly Israel in the beginning of their age was the truth then presented to them. The truth then due was the sickle. So also is the harvest of this age. A238 The sickle of Present Truth, the clear unfolding of the Word of God, which is "sharper than any two-edged sword." (Heb. 4:12) R1362:2, 547:4; NS94:1

15

Revelation 14:15 *And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*

The temple

- The 144,000 being the firstfruits to the spiritual life, are God's Temple in heaven. R155:6*

Thrust in thy sickle

- The thrusting in of the sickle of truth and the gathering in of the ripe grain has been progressing since October, 1914, as never before. Ci He is sending forth such "laborers" into this harvest as he sent forth into the harvest of the Jewish age—his consecrated and faithful disciples, bearing the harvest message. R1362:2 The sickle of truth the Lord is now thrusting here, there, everywhere, for the purpose of gathering, not the tares, but the wheat. (See Psa. 50:5; Mal. 3:17) NS94:1 Truth, like a magnet, gathers to itself all who have an affinity for it. Thrust it in wherever you will. It will invariably accomplish its work of finding the loyal and faithful. R1362:2 Beginning the work of reaping the harvest of this age. R2982:3 The harvest will go on without outward demonstration, the chief and under-reapers being present but unseen. R264:2, 20:2 An invisible work by invisible, because spiritual, beings—Jesus, the chief reaper and angels the under-reapers, quietly and invisibly separating wheat from tares. R189:4 We are in the harvest of this age, and the errors must fall before the "sharp sickle" of truth, which the Lord is now thrusting in. R1002:6

The time is come

- Due to begin in 1874. R189:4; HG71:3 Compare Jer. 51:33. R1371:6

The harvest

- The harvest work will occupy forty years for its full accomplishment, ending with AD 1914. B150 The Jewish age ended with a harvest in which Jesus in the flesh was the reaper, the disciples being the assistant reapers. Our age is also to end with a harvest of the spiritual house in which Jesus, a spiritual body, is the reaper; while the angels, also invisible spiritual bodies, are the assistants. R175:4 Greek, Therismos, reaping harvest. R223:1*

16

Revelation 14:16 *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*

Thrust in his sickle

- The first work of our Lord in the harvest of this age will be to separate the true from the false. Wheat will be separated from tares, ripe wheat from unripe, etc. A238 Now separating the true from the false, the matured from the immature wheat. R547:4

17

Revelation 14:17 *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

Another angel

- Before "we who are alive and remain" are taken, the "vine of the earth" is gathered, to be cast into the winepress of wrath—"Gather ye first the tares, and bind them in bundles to burn." (1 Thes. 4:15; Matt. 13:30) HG71:3

Also having

- There would be two harvests—a gathering of the fruit of the true Vine, and subsequently a gathering of the clusters of the "vine of the earth." R2464:6 Two harvests, or two parts of one harvest, are shown. R264:2, 230:4, 20:2 First of all, it is a harvest of the saints. Secondly, it is a time for the world to reap its whirlwind harvest. B171 Both of these ripenings will be completed in a period of forty years, ending with the year AD 1915. B171 The first seven years of gathering the "first fruits of the wheat" and a succeeding period of 33 years harvesting the "vine of the earth." The first a time of favor, the latter a "time of trouble." R230:4 Speaking of the two harvests: first for the Little Flock; and afterward for the Great Multitude. R223:1*

18

Revelation 14:18 *And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.*

Thrust in

- The "ten thousand" (Psa. 91:7), the Great Company, will be partakers with Babylon in her sins and have part in her great fall. R4926:4

And gather

- At the second coming of the Master. R5505:5 The law of cause and effect is nowhere more prominently marked than on the pages of history. Seeds of past sowing must of necessity germinate, develop and bring forth fruitage; and a harvest at some time is therefore inevitable. D51 Love is not the controlling motive amongst men. Selfishness is the controlling principle, and is bearing its own bitter fruit and ripening rapidly for this great vintage. D311 Joel 3:18 and onward refers to the same harvest, though perhaps first to the Jewish harvest. R223:1*; NS59:1

The clusters

- The matured fruits of the false vine—Babylon. D51 There is a difference between the fruits of the true vine and the fruits of the vine of the earth. The branches of the vine of the earth bear fruitage which has the form of godliness without its real spirit or power. NS377:1 How different are these fruits than the kind commended by the Apostle and produced by the holy Spirit of the Lord operating in the heart, transforming the mind and cleansing and sanctifying words, thoughts and deeds. NS377:2 The iniquitous clusters. D18 The fruitage of the True Vine is Love, and is precious to the Father; but the fruitage of the vine of the earth is selfishness in various forms. F207

The vine of the earth

- Nominal Christendom. NS59:1; R3104:5 Sectarianism, with its various branches—which in the end of this age will appear in a confederate form as the one great vine of the earth. NS376:5 A false church, not of the Father's planting, which shall be rooted up. F207 The Lord never authorized the formation of denominational systems. They are of the "vine of the earth" for they are of earthly, or human, origin. Q810:3 The false vine which has misappropriated the name Christian and Christ's Kingdom. D18 The great and prosperous human institutions which are more or less duplicating the Lord's Kingdom all over the world. OV126 The vine of the earth has spread its branches in every direction. It glories in numbers, boasting 400,000,000 Christians, many of these, alas, in prisons and penitentiaries. NS377:2; R3544:3 A counterfeit of the true vine. (John 15:1) R3544:2, 2464:6; NS59:1 As the true Vine represents the true Church, so the vine of the earth represents a false church, an untrue, ungenuine one. R2464:6, 3544:2 The fruitage is manifested in boastfulness, pride, show—a form of godliness without the power thereof. R5505:5 Not composed of murderous thugs, but composed of very intelligent, refined, cultivated people, unwittingly representing the "prince of this world" in that they are propagating false doctrines and misrepresenting the Lord and his cause. NS377:3

Fully ripe

- See Joel 3:9-16. R3327:5

19

Revelation 14:19 *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*

Gathered the vine

- Though branches of the true Vine may be in the different denominations, the earthly institutions themselves the Scriptures designate "the vine of the earth." R4873:1

Cast it

- The fruitage. R4873:1

The great winepress

- We are now fast nearing the latter end of the harvest period, when the burning of the tares and the gathering and treading of the fully ripe clusters of the "vine of the earth" are due. D51 The treading of the winepress is the last feature of harvest work. The reaping and gathering is all done first. D18 It pictures to our minds the last features of the great time of trouble which shall involve all nations. D18, 51; F207 The time of trouble with which this age will close. F207; R5055:5, 3544:3, 264:2 The great time of anarchy with which this age will close and the new dispensation be ushered in. NS377:3 By that time the true vine will have been glorified. R3544:4, 2464:6

Revelation 15

1

Revelation 15:1 *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

And I saw

- This chapter is part of the message of the "seventh trump," during which the first resurrection and change of the living saints occurs. R194:4

Seven last plagues

- Not a particular disease, as the black plague or cholera; but trouble—death, famine, revolution, distress, overthrow. These distresses will be both physical and mental. R5697:6 The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. R1573:4 They all belong under the latter half of the seventh trumpet, the "time of trouble," and are therefore future. HG83:2 Necessary, not only for Babylon's destruction, but also for the purification and separation of the hitherto unripe wheat remaining in her. C196 The closing act in the drama of this age. R497:1 The vials are followed by the symbolic pictures of the new age—new heaven and earth, binding of Satan, and reign of Christ. R497:1 The plagues upon Egypt were intended in some measure to foreshadow the plagues with which this Gospel age will end—the first three and "the seven last plagues." F175 The land of Goshen was spared from the last seven plagues on Egypt. R2911:3 As Pharaoh and his people received a retributive punishment for every evil they had inflicted upon the Israelites, so the great troubles which will come upon "the powers that be" at the present time will, in some degree, be a retributive requirement. R2911:4 Pharaoh would not listen until Egypt was smitten with the tenth plague. Then he urged them to go. When the last plague has been poured out, as a vial of divine wrath, "the powers that be" will realize that it is useless to fight against God. R2911:4 Implies that others preceded them, as in the type. R155:4*

In them

- Not in one of them, but in the seven. HG83:2

Is filled up

- Completed. R140:6

The wrath of God

- It is Egypt, the chaff of the Jewish nation, the tares of the Gospel Church, Babylon, that each, in turn, receive the uttermost wrath, or wrath without mixture. R151:2* The wrath of the Lamb and the gospel of grace cannot be mixed; hence, until the day of salvation under the gospel shall end, the day of wrath cannot begin. HG83:2 Therefore the seven last plagues cannot be poured out after "the day of wrath" is ended. R116:2*

2

Revelation 15:2 *And I saw as it were a sea of glass mingled with fire: and them that had gotten the*

victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

As it were

- The real "sea of glass like unto crystal" is before the throne (Rev. 4:6) and is not mingled with fire. R156:4*, 170:2*
- The people protected in Goshen [the great multitude] were, "as it were," saved, but not actually saved from Egypt until after the plagues, when the Lord brought them out that they might serve him. R156:4*, 81:6* It cannot be the Great Company because this group has gotten the victory over the Beast and his Image. R130:2

A sea

- The unfettered, irreligious masses of the people. R529:5*, 497:2, 130:3

Of glass

- Washed or separated state. R156:2*, 151:5* From our standpoint it is transparent. We are enabled to see clearly the forces that control the masses, what they are about to do, and why they do it. R529:5*, 130:3

Mingled with fire

- Judgments, or trouble. R497:3, 130:3 We can see that the fire is "already kindled," ready to break out, a wild, unquenchable whirlwind of flame, when the due time comes. The whole matter is clear as crystal. R529:5* The whole symbol means, the people in trouble, under the judgments of God. R497:3, 168:4* We believe that this fire (trouble) has been mingling or coming among the people since 1873. R130:3

And them

- The very elect, the saintly few, the Little Flock. R5231:5, 140:6; HG82:1

Gotten the victory

- None will "stand" except the elect. All others are to fall more or less, though some will subsequently be rescued from the catastrophe; "saved so as by fire." (1 Cor. 3:15) R3941:6; HG403:2; SM568 One third, or possibly one half, of an estimated 21,500 of the Lord's
- people still in Babylon may yet prove themselves "overcomers." [1902] R2942:6 Free from Papacy and from organized sectarian Protestantism to the extent that these have no influence over their actions, professions or thoughts. R497:2, 130:3

Over the beast

- Papacy. R497:2; Dvii

Over his image

- Organized sectarian Protestantism. R497:2; Dvii The Image was formed by the organization of the "Evangelical Alliance" in 1846. Thus the overcomers of this "Image" could not occupy this position of favor prior to that date. R497:2 The "Image of the Beast" is yet to hold a very prominent place in the coming "time of trouble." HG94:4

Over his mark

- Omit. R130:2

Over the number of his name

- Over all who bear the characteristics of Papacy and Protestantism's number—that is, free to the extent that these have no influence over their actions, professions or thoughts. R497:2

Stand on

- Before the seven last plagues are fulfilled. HG82:1 Above the troubled people are the overcomers—calm, serene, untroubled. R497:3 After the saints are delivered. HG94:2

Sea of glass

- Their standing is by faith. To the eye of faith all is transparent as glass. R497:3 Company of changed saints—before the throne, not on the throne. R168:4*

Harps of God

- The Scriptures of the Old and New Testaments. F233; R1524:6; NS634:5 The Bible. Its many strings or chords are the Law, Prophets, Psalms, Gospels, etc. R497:5 The Word of God. R172:4 Many Christians have the harp, but few have it so strung and tuned that they can bring forth harmony enough to accompany the "song of Moses and the Lamb." R497:5

3

Revelation 15:3 *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

And they

- The overcomers. R3078:3 The immortalized Bride. HG16:5 Only those who have learned to play upon the harp of God, who have all its strings attuned to perfect harmony. R5441:6, 926:4 Here is a company gathered out who foretell what the nations are going to do. HG83:3 It is the feet, or last part, who sing the restitution song of Moses and the Lamb. (Isa. 52:7) R498:1, 288:1 Who see God's plan. R541:5*

Sing

- Intelligently. R3177:5 Let us sing with the spirit and understanding this wondrous, glad new song. R5441:6 The overcomers not only have the harp and know how to sing this song of restitution, but they do sing it. R497:6 A song symbolizes a beautiful and harmonious expression. R497:3 The song of restitution. R130:3, 172:4 This is the song which none but the overcomers can sing at the present time, but by and by, when the glory of the Lord shall have filled the Temple, all peoples shall learn that song. R3283:4 The angelic sons of God "shouted for joy" (Job 38:7) in the dawn of earth's creative week. F51 With the rosy view of the future which the Bible so surely gives, darkness and clouds, sorrows and tears for the immediate present cannot daunt us. R5799:5 How shall the captive daughters of Zion sing the Lord's song in a strange land? (Psa. 137:1-6) R497:6 The song is sung before the pouring out of the vials. (See verse 6) R140:6 The scene is after the dead in Christ are raised and the living changed; and though all can sing the same song, they could remain invisible, and yet we might be visible. R170:3*

Song of Moses

- The message of blessing typified by the writings of Moses and by all the ceremonies of the Law. R2569:6 Because Moses was the type of Christ and in all the sacrifices of the Law he typified or foreshadowed the sacrifice of Christ. NS634:5 Clearly taught in the Law of Moses, which was "a shadow of the good things to come." (Heb. 10:1) C237 Moses composed a hymn of praise in which the people joined, while Moses' sister Miriam and the singing women prepared a response to various parts of the hymn of praise. (Ex. 15:1-20) R3998:6 This song of deliverance will be sung by mankind in general during the Millennial age, but we sing it now, because we have gotten the victory over the world (Egypt). R140:6 The song of Moses (Deut. 32) was evidently not merely for Israel, but prophetical. R3078:2 If it was appropriate that the Israelites give glory to God for their deliverance from Egypt, it is much more appropriate that spiritual Israel recognize the still greater deliverance from the power of Satan and the thraldom of sin. R3998:6 This song can now be sung by us who can exercise faith in the Lord, but it is not its complete fulfillment: that will be attained when all the people of God shall have been found—at the end of the Millennial age. R3999:1

Song of the Lamb

- In the clearer revelations contained in the writings of the New Testament. C237 The good tidings announced in connection with our Lord's birth, and throughout his own ministry; and the testimony of all the apostles respecting the Lamb of God and the great work to be accomplished by him. R2569:6 The song of Moses and the Lamb—the preaching of these overcomers is in perfect accord with the Law and the Gospel. R497:3

Saying

- Very few can sing this first note of the song, and fewer yet can sing it to its close. R497:3

Great and marvellous

- Though we lament the evils which incur the retribution, yet we realize its necessity and justice, and have learned also the ends of mercy to be attained eventually by this very means. D526

Thy works

- Plans. R926:4 Man's condemnation, redemption and restitution. R2713:1

Just

- Truly, God's ways are equal—for the spiritual and for the human natures. OV130 We see the justice to the permission of the anarchy, and read therein the divine law of retribution. D526 We can sing of the righteousness and justice of God's dealings with the nations, since we have come to see how he permitted evil and death. R497:3 The righteousness and justice, and love of God's dealing, can only be seen by looking at the work of the next, as well as that of present and past ages. R497:4 The more advanced our conceptions of righteousness, truth, holiness, purity, the more we are enabled to appreciate the divine view of sin. R3729:4 As Aaron and his two remaining sons were forbidden to make lamentation for their brethren, so all faithful priests will recognize the justice of divine decisions, and will bow to them in humble submission. T40 God's throne is based or established upon justice. "Righteousness and justice are the foundation of thy throne." (Psa. 89:14) T124 "As for God, his way is perfect"; it is just and merciful and benevolent and wise and practicable, and sure of a glorious termination. (Psa. 18:30, 31) R3337:5 It is noteworthy that the Levites who sang at the dedication of the Temple did not sing of divine wrath never ending, but of divine mercy forever. (Psa. 136) R3283:4

And true

- The righteousness of God, appealing to our faith as reasonable, and furnishing us a firm foundation for faith and trust in all his future dealings—those revealed to faith and those unseen as yet. R926:4

Are thy ways

- Including the slaughter of the Amorites, Amalekites, Hittites, Jebusites, etc. R130:5

Thou King

- "King of nations"—what the pope would be if he could be. R1002:3

Of saints

- Of nations. (Margin) D526; R2603:6, 1002:3, 130:2 Of nations. (Diaglott) R497:3
- [The Greek word] ethnon means nations; not saints, as in the Authorized Version. R76:3*

4

Revelation 15:4 *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

Who shall not fear

- Venerate thee. R2603:6 When, in the coming age, his wonderful goodness is manifested. R497:4 Truly ours is a great God, worthy of worship, obedience and love. Only the foolish can say in their hearts, "There is no God." (Psa. 53:1) PD96/110 We would be inclined to believe that every one should praise his love everlastingly, were it not that the Scripture clearly discloses a second death and tells of some who will be accounted worthy of it. R497:4

And glorify

- In his wonderful program for dealing with sinners, angelic and human, God chose the very best way, the one most profitable to angels and to men, the one which most redounds to his own ultimate glory and honor. R5430:5

Art holy

- Thou art entirely holy. R2603:6

Since thou alone art bountiful. R497:4; 76:3*; F52 All nations

- Not representatives of all nations living before the Millennium, but every nation for whom Christ died is to have a share in the blessing accruing through the great Redeemer's sacrifice. NS352:6 Even

Sodom, a nation long since destroyed, shall come and worship. (Ezek. 16:48-63) R497:5, 331:5, 130:6 No wonder there should be jubilation in heaven and in earth when all of Jehovah's intelligent creatures behold, not only God's love, but also his justice, wisdom and power. F51 The word all in the English language and its equivalent pas in the Greek may be used either to refer to all mankind, or all of a certain specified class. R838:2

And worship

- When the Kingdom is the Lord's and he is the governor among the nations. R492:6

For

- When. NS634:4; OV130, 170:1 "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9) SM701

Thy judgments

- Greek, dikaioma, meaning righteousness. It is so rendered in most cases in the New Testament. The Hebrew mish-paht has precisely the same meaning and is used in Psa. 112:5—"He will guide his affairs with discretion." (Margin, judgment.) HG16:6 The Greek word rendered judgments is not krisis nor krima, which are rightly rendered judgment; but dikaiomata, properly rendered righteous acts. R76:3* Thy dealings. NS523:3 Righteous dealings. R3283:4, 5799:5, 2603:6, 497:5, 130:2, 76:3*; F52 The righteous dealings of God will bring a sure penalty to every one in proportion to the degree of knowledge and willfulness, but it will bring a just, and not an unjust penalty, and it will be remedial. OV170
- We have found a "hell," sheol [Hebrew] and hades [Greek], to which all our race were condemned on account of Adam's sin. We find another "hell,"
- Gehenna [Greek], as the final penalty upon all who, after being redeemed, yet choose death. R2603:6 The only exception to the final salvation of all is in the case of those who sin willfully after they have come to the knowledge of the truth. R99:2*

Are made manifest

- In due time all will be able to see that God's dealings with humanity have been righteous dealings. NS579:5 The whole world shall come to recognize his justice and his righteous dealings in every particular. NS523:2 As yet the ways of the Lord are in darkness, except to the few enlightened by the Scriptures, but by and by his righteous dealings will be manifested to all. NS452:5, 588:1, 635:1; OV230 We can make it manifest to all who are not so blinded by traditions of men that the Word of God is made to them of none effect. R131:1 His righteous acts are made manifest, for the great mass of the Gospel Church were taught that the majority of nations were "turned into hell." R76:6* Together with the judgments, the everlasting gospel will be preached. R60:5*

6

Revelation 15:6 *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

Seven angels

- Since it is the saints who are "to execute the judgments written" (Psa. 149:9) we interpret these seven angels to mean the living saints; active agents of the entire anointed company. R498:1

Came out

- Symbolizing the coming of the overcomers out of the nominal church. R498:1

The temple

- The Temple is the Church: "know ye not that ye are the temple of God." (1 Cor. 3:16) HG83:3 The nominal church. R498:1, 511:1

White linen

- These have kept their wedding garments. They are robed in the righteousness of Christ—"justified by his blood." R498:1 The righteous acts by the saints. R76:5*

Golden

- Representing divinity. R498:1

Girdles

- They are the servants of God, the girdles representing a servant. R498:1

8

Revelation 15:8 *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

Was filled

- When the last of the "living stones" shall have been made ready in the first resurrection, the Temple shall be filled with his glory, and be the meeting place between God and man throughout the Millennium. R5822:2, 1750:1 The living stones must all be ready before the Temple is completed, and it must be completed before "the glory of the Lord" fills it. (2 Chron. 5:1-13) R172:2 The Temple is filled with glory just before the pouring out of the seven plagues, and that is when the Church is called the Bride—when glorified. (Rev. 21:9-11) R169:5*

With smoke

- When all the overcomers have come out, the Temple (nominal church) will be so full of smoke (confusion and darkness) that no man would care to go into it. R498:1 All who remain in it become so blinded by it, that they cannot see the glory of God either as displayed in his Word or its fulfillment in passing events. R498:2 At the voice of the cherubim the door posts of the Temple move, and the house is filled with smoke. (Isa. 6:4; Ezek. 10:4) R530:5*

From the glory

- That is, the glorious harmony and beauty of truth as presented by the overcoming class, shows the deformity and confusion of man-made creeds. R498:1

No man was able

- "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place." (Lev. 16:17) R159:5*

The temple

- Symbolizes the nominal church. R498:1, 511:1

Till the seven plagues

- Certainly implies that when the Day of Wrath is passed, the door will be again opened, so that men can enter. This teaches probation after resurrection. HG83:5 The Little Flock are evidently changed before the plagues are poured out as they have some work to do in connection with their execution. R275:6 The world will know the commotion of the apokalupsis of the King in the pouring out of the plagues—when the judgments of the Lord shall be abroad in the earth. R2957:1 The nominal church will be in this confusion until the seven plagues are poured out. During that time the Babylon, or confusion element, will be destroyed, and the cleansed Temple of truth be again opened to receive justified believers. R498:2 During the first three plagues, Satan will manifest great power. But when the Church is glorified, just before the seven plagues, Satan can no longer stand. By the time they are all poured out he will be completely bound. R171:4*

Revelation 16

1

Revelation 16:1 *And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*

The temple

- The nominal church. R498:1 The Temple is the Church: "Know ye not that ye are the temple of God." (1 Cor. 3:16) HG83:3

Seven angels

- The living saints, they being the representatives or active agents of the entire anointed company. R498:1 Some, at least, of the Little Flock take part in pouring out the seven last plagues. R687:4

Go your ways

- When the nominal systems find any who will not be fettered and bound by man-made creeds they thrust such out, saying, Go, then, do your worst. "Go your ways." R498:2 Boastfully replying on internal strength. R511:1

Vials of the wrath

- These evils, called plagues or bowls of wrath, are designed to rid the world of every form of evil and wrong. R498:3 Begin with the first trumpet (Rev. 8:7) and the first plague, and compare them from the first to the seventh. Now multiply the scourge by three, for where a third part were affected under a trumpet, the plague is upon all. HG84:4 These plagues are really blessings in disguise, just as an amputation is a blessing, though a trying ordeal of suffering, to those who require it. R498:3 These judgments on the world, like the chastisement of his saints, are for their eventual good; and good is to result. HG19:4 The deliverance of typical Israel from Egypt illustrates the deliverance of all who desire to be God's servants; after the plagues utterly destroy all the systems born of sin. R1657:3; A336 As the plagues upon Egypt had a hardening effect as soon as removed, so the temporary relief from the pains of this Day of the Lord will tend to harden some. A336 The wrath of the Lamb and the gospel of grace cannot be mixed. Hence, until the day of salvation under the gospel shall end, the day of wrath cannot begin. HG83:2 They all belong under the latter half of the seventh trumpet, the "time of trouble," and are therefore future. HG83:2 "Are the vials of wrath now being poured out?" I have nothing to say about
- that! [1916] Q627:5 See comments on Rev. 15:1

2

Revelation 16:2 *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

The first went

- The first six plagues will be upon the nominal church, Babylon. The results will be to "gather," or array the people and their rulers against each other. R377:3

Upon the earth

- Land. All people under religious restraint of whatever name or order. Land or earth as a symbol represents settled, organized religious society. R498:3

It is upon this class that the trouble first comes. R498:3 Noisome

- Evil. R498:3

Grievous sore

- Malignant ulcer. (Diaglott) R498:3 A running sore; a cancer in its worst stages; a cankerous sore which eats, corrupts and destroys. R498:4 It arises from within itself; it is a constitutional disorder, caused by the errors inherited and retained from the "Mother of harlots and abominations." (Rev. 17:5) R498:4 Already these disorders have broken out, and though the canker is carefully concealed, the bad odor and distress are noticeable. R498:5

The men which had

- The great mass of non-overcoming and nominal Christians. R498:3

The mark

- Characteristics. R498:3

Of the beast

- Papacy. R498:3

Which worshipped

- The ulcer is not upon those worshipping the Beast, but on those worshipping the Image and having

the marks, or characteristics, of the Beast, Papacy. R498:4

His image

- Protestantism. R498:3

3

Revelation 16:3 *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man : and every living soul died in the sea.*

The second

- One plague or evil goes on increasingly after a second and third are added, until in the end, the entire seven forms of evil will be operating simultaneously. R498:6

The sea

- Symbolizing the irreligious masses of mankind—those not under religious restraint. R498:5

The blood

- Blood in a living creature is full of vitality, but the blood of a dead person is the very reverse. R498:5

Of a dead man

- After death, the blood rapidly begins to separate into two parts—a watery liquid called serum and a more solid substance termed clot. Immediately the clot begins to putrefy and corrupt. R498:5 Among the irreligious masses have been numbered noble specimens of humanity. Commingling with the masses, they imparted a life principle and vitality. R498:5

Every living soul

- Every active element of virtue and benevolence. R498:6

Died

- In other words, remove the element which advises prudence, morality and right-doing, from the counsels of the restless masses and the result will quickly be a grand reign of anarchy in the name of communism. R498:6 For example, In England, Mr. Gladstone and others attempted to provide some relief for the Irish oppression, but had to disown all fellowship and sympathy with the dynamite and assassination policy of hot-headed leaders among the masses. R498:6

4

Revelation 16:4 *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.*

The rivers

- Channels through which water (truth) has flowed, the various sects or denominations. R499:1

Fountains of waters

- Symbolizing the founders and schools of the various systems—the place or men in whom these channels had their start or beginning. R499:1 Running waters symbolize truth. R499:1

Became blood

- A river of blood could only symbolize loathsomeness and death. R499:1 In a similar literal plague upon Egypt, the people dug wells for water. So here, independent thinkers are digging for themselves, for purer waters than the regular channels afford. R499:2

5

Revelation 16:5 *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

The angel of the waters

- The messenger of the real truth. R499:2

Thou art righteous

- If divine wisdom says that this is the best manner for giving mankind the needed lessons preparatory to the introduction of the Kingdom, all of God's consecrated ones will say, "Amen!" SM701

And shalt be

- The bountiful one. R499:1

6

Revelation 16:6 *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*

For they have shed

- The direct cause of the trouble. R499:2

Blood of saints

- The life of the saints is truth, God's word. "The testimony of Jesus is the spirit of prophecy." R499:2 Blood in a person is life. To pour it out is to waste it. To waste the life-principle of saints and prophets would be to waste the words and testimony of Jesus. R499:2

They are worthy

- It is just retribution. R499:4

7

Revelation 16:7 *And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*

Out of the altar

- I heard the altar. R499:3 The altar represents the class of prophets and saints whose testimonies for truth were sealed with their lives. R499:3

Say

- Not audibly, but in that figurative way in which Abel's blood is said to have cried out. R499:3

True and righteous

- When Christians shall find out what was the real difficulty, why they missed the great prize of this Gospel age and fell into this snare, they will surely be ready to acknowledge divine justice. NS129:4 Patience and forbearance will attract to the Lord all who will be worthy of life everlasting, and they will be prepared to utter these sentiments in respects to the destruction of others. F712 With the rosy view of the future which the Bible so surely gives, darkness and clouds, sorrows and tears for the immediate present cannot daunt us. R5799:5 Alas! How is it possible for those who are under the delusions of error to honor God in their hearts and to sing this song? NS635:2

8

Revelation 16:8 *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.*

The sun

- As the moon symbolized "the Law," so the sun symbolized the Gospel light. The former was but a shadow or reflection of the latter. R499:4 Truth on every subject: truth relative to the rights and authority of kings; truth relative to the rights both of capital and labor; truth relative to the claimed superiority of the clergy. R499:5 That which is a plague to others is a wondrous boon to those who are out of Babylon and humbly enjoying the leadings of God's Spirit from one fountain direct—the Word of God. R499:6

Him

- It. (Rotherham) R499:4

To scorch

- Or troubled by the increase of light, and none more so than religious lords. R499:5 It is the increase of light—knowledge—which is causing independence of thought and action among all classes of society. R499:4 "The light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people." (Isa. 30:26) R499:6

Men

- Mankind in general and upon representative leaders of men in particular. R499:4

9

Revelation 16:9 *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*

Blasphemed

- Not profane swearing, but rather a misstatement of character. For instance, Jesus was accused of "blasphemy" because he said he was the Son of God. (John 10:33) R499:6

Repented not

- Reformed not. R499:4 The seven last plagues do not come on those that repent, come out of Babylon, and wash their robes. R151:3*

10

Revelation 16:10 *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,*

The seat

- Throne. R509:3

Of the beast

- Picturing the trouble coming upon Papacy; not so much upon the masses of Romanists, as upon those in authority, its rulers—the throne power—their clergy. R509:3 Papacy's walls are higher, its claims stronger and of longer standing than those of the Protestant system. Therefore she the longer escapes the increasing light and the consequent trouble. R509:3

Darkness

- Representing the perplexity rapidly coming over the hierarchy of the Church of Rome. R939:4 Uncertainty—absence of former unity and harmony. R509:3

Gnawed their tongues

- Chewed their words. R2631:4 The tongues of Papacy are its decrees and utterances, past and future. To bite, then, in pain, implies contradiction and denial of former utterances. R509:3 As an illustration, we note Papacy's humiliating concessions and contradiction of her former teachings in her present recognition of the Protestant governments of Europe. R509:6 Representing the painful controversies and contradictions one of another by those who act as Papacy's tongues. R939:4, 1167:3 To call in question the testimony and records of writers long regarded by Catholics as sacred is how the gnawing of tongues in pain begins. R939:5

For pain

- The biting is occasioned by the pain and humbled condition in which Papacy finds herself. She has lost all temporal power. R509:6

11

Revelation 16:11 *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

And blasphemed

- Continued to slander, misrepresent. R2631:4, 509:3

And their sores

- Omitted by the Sinaitic manuscript. R509:3

Of their deeds

- Omitted by the Sinaitic manuscript. R509:3

12

Revelation 16:12 *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*

River Euphrates

- People, on which Babylon is built. R718:6 The waters of this great river represent the people who, by their influence and money, support Papacy—from which Babylon the Great draws her revenues. R510:1 The waters which thou sawest are "peoples and multitudes and nations and tongues." (Rev. 17:15) R510:1, 2498:4; Q30:1, 720:4 The waters of that river signify revenues from all nations. SM410 Literal Babylon was built upon the river Euphrates. Its wealth, supplies and sustenance came largely from this source. It had immense walls and strong gates over the river. R509:6; PD51/62 The sixth plague is upon Babylon, the mother. While the other systems have channels or rivers, her system is built upon the "great river." R510:1 Not the generally accepted interpretation that it refers to the Mohammedans, for the Ottoman empire is referred to under the sixth trumpet as "the four angels bound in the great river Euphrates."HG88:6

Dried up

- Calling our attention to the typical Babylon when Cyrus' army turned aside the river into a new channel, leaving the old channel dry and enabling him to march his army under the gates. R4699:4, 2498:4, 509:6, 45:1; CR165; HG89:3, 520:6; PD51/62; Q720:4 While these events were occurring, the princes of Babylon, corresponding to the notables of Christendom, were holding high carnival, rejoicing in their security, boasting of the strength of their walls, the impregnability of their gates and the sureness of their waters. SM410 Mystic Babylon sits upon, is supported by, many waters (peoples, nations), and its fall is predicted, through the turning aside of its supporters and sustainers, the people. B209; Q30:1 The turning aside of the "waters" would represent the alienation of the people, and the alienation of the people would be indicated by their withholding of financial support. R4699:4 Implies a cessation of the revenues of Babylon, a decline in the contributions which heretofore have made her wealthy. SM410 The "drying up" will probably require many years for its accomplishment. R510:1 Germany is being overwhelmed with a deluge of infidelity, unparalleled in its entire history. R5449:4 Calculations showing worship attendance in Berlin at only 2% show that the great river Euphrates (people), on which Babylon is built, is being dried up—"a large falling off." R718:6 Waters also represent truth. The truth will be turned aside and no longer flow through Babylon—the voice of the Bridegroom and the voice of the Bride shall no longer be heard in her. (Rev. 18:23) Q720:4 As the typical Cyrus encouraged the Jews to return from Babylonian captivity, so the antitypical, our Lord, will see also to Israel's opportunity to return to the land of Abraham. R4699:5 Compare Jer. 50:38. R1371:6

Kings

- The kings of Christ's Kingdom, who are also priests—the Body of Christ, the Royal Priesthood. R2498:4, 510:3; HG520:6; PD51/62

Of the east

- From the sunrising. R2498:4, 509:6 They come, not to the Sunrising, but from the sunrising. They come bringing light with them. R510:3 The name Cyrus signifies "the sun." In his name he reminds us of the prophecy of Christ—"The Sun of righteousness shall arise with healing in his beams." (Mal. 4:2) R2498:4, 510:3 Not of the north. HG90:1

13

Revelation 16:13 *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

Three

- The harmonious teaching in which these can all unite is the dogmas of "the divine right of kings,"

"the authority of the clergy," and the claim that mankind is bound to submit to these and be controlled by them. R510:4

Unclean spirits

- Impure, erroneous teaching. R510:4; SM233 The spirit is a doctrine, an unclean doctrine, a false doctrine. Each of these systems will utter the same things. Dxii; OV273 The divine authority of the church, and the divine right of kings, aside from the church, will not be permitted to conflict. SM235; R510:5 Satan will be forced to appear "as an angel of light" in order to perpetuate the delusions wherewith he has so long deceived the whole world—putting light for darkness, and darkness for light. R3119:6

Like frogs

- Croaking from pulpits and platforms, and through the religious and secular press. Dxii; OV274 The three most prominent characteristics of a frog are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Dxii; R510:5; OV273; SM235 The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. Dxiii; OV273 Indicating that when these systems give forth these unclean spirits it will be with boastfulness, an attempt to overawe with dignity and with continual allusions to disasters which must attend any change of present arrangements. R510:5 We are not to think that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity. Dxiii; OV274 Doctrines of demons. SM234 The various sectaries have built little mud dams along the stream of truth, claiming that they had secured all the truth, so that what should have been a well of life became a veritable frog pond. R243:6*

Come out of the mouth

- The utterances of the combined power of church and state. Dxi; OV273

The dragon

- Civil government, especially that which once constituted civil Rome. R510:4; Dvii; OV271 Practically all Bible exegetes agree that this dragon represents purely civil power. Dvi; OV270; SM234 The monarchial element. HG20:5, 90:1 Political parties all declare, "If any change should come, it will mean terrible disaster!" Dxii; OV274 The direct cause of the drying will be the relationship existing between Papacy and the kingdoms of earth. R510:2 When present tendencies have produced a closer affiliation of religion and state, it will lead the masses to throw off the yoke of the church as well as the state, since both will be leagued against their cherished ideas of liberty and equality. R510:2 To illustrate, a famous orator in the Irish troubles, Charles O'Brien said, "The Irish people will neither be ruled by Rome nor Westminster." R510:3

And out of the mouth

- From the civil power, from the Catholic Church and from the Federation of Protestant Churches will go forth the same teachings. Dxii; OV273; SM235 These classes influence and encourage each other with this impure doctrine of Satan. R510:6 Were it not for this harmony, each of these classes of kings would have felt the weakness of their claims, but in their union they find strength and hope for retaining their hold upon the people. R510:6

The beast

- Papacy. R510:4 The same beast that is mentioned in Rev. 13:2, where it is described as resembling a leopard—spotted. It refers to the Papal system as a whole. Dvi; OV270; SM234 That on which the woman sat. HG90:1 The Catholic Church says, "Do not look behind! Do not question anything about the Church!" Dxiii; OV274 The Beast and Prophet are symbols of false systems which will be cast into a great consuming trouble in the close of this Gospel age. R1040:5

The false prophet

- The religious element. HG20:5 Another name for the system elsewhere called "the Image of the Beast"—a very exact representation of the Beast, which we understand to mean the Protestant Federation of Churches. Dvii; OV271; SM234 Protestantism says, "We are great, we are wise, we

know a great deal. Keep quiet! No one will then know that you know nothing." Dxiii; OV274 To prevent individual Bible study which seemed to them a loss of power, religious leaders planned a union of Protestants in a system called the Evangelical Alliance. Then and there they made an Image of the Beast. Dix; OV272 Another representation of the Image—the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation. Dxi; OV273 A new symbol. It takes the place of both the "two-horned beast" and "the Image of the Beast," and represents all systems teaching error—"orthodox" as well as many considered heterodox. R510:4

14

Revelation 16:14 *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

The spirits of devils

- Doctrines of devils—the devil's theory relative to present evil governments. R510:5 The spirit of revolution and anarchism in the world is generating a boiling, seething, condition of affairs. Q769:3

Working miracles

- Working signs. R510:5 They will give evidences and seemingly plausible reasons for the rights of kings and clergy; chief among these will doubtless be God's appointment of kings and priests over fleshly Israel. R510:5 Miracles to deceive, yet professing a pious intention. R617:6 Spiritualism has not yet reached the climax of its power. Its powers are to increase wonderfully. R266:4

Unto the kings

- Not only kings, but princes, generals, also those termed financial kings and merchant princes, and the great one among religious teachers. R510:6

To gather them

- The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial into one great army. Dxii; OV274; SM235 Ecclesiastical kings and princes will be gathered in solid phalanx—Protestant and Catholic. Political kings, financial kings and merchant princes will join the same side. Dxii; OV274; SM233 The nations of the earth are already gathered together, associated by the modern methods of communication—cables, wireless telegraphs, railways and steamship lines. Q769:3 The gathering of the armies is plainly visible from the standpoint of God's Word. B101 They do not realize, however, that they are coming to Armageddon. Dxiv; OV274

To the battle

- The general conflict between priest and people, rulers and ruled, capital and labor. R377:6 Organized capital on the one hand and organized labor on the other are the two forces arrayed against each other in deadly conflict. Q849:T For forty years the Armageddon forces have been mustering for both sides of the conflict. Dxviii; OV276; SM239 In proportion as men have aided error and wrong, they have been battling against the new Ruler; and in proportion as their tongues, pens and hands were used to support the right and truth on any subject, they have been fighting on the Lord's side. B141 To end in AD 1915, with the complete overthrow of earth's present rulership. This battle has already commenced. B101 The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought. Gentile Times have still two
- years to run. [Written in 1912] The Image of the Beast must yet receive life—power. It must be transformed from a mere mechanism to a living force. Dxviii; OV276 Armageddon cannot precede the vivifying of the Image, but must follow—perhaps a year after. Dxviii; OV276; SM239 Prophecy requires an evidently larger number of wealthy Hebrews to be in Israel before the Armageddon crisis. "Jacob's trouble" in the Holy Land will come at the very close of Armageddon. Dxviii; OV276; SM239 This battle is the seventh plague, and is a result of the six plagues which precede it. R377:3 To war, the conflict between right and wrong. R510:6 The Millennium is preceded by the most terrible judgments on the nations; but, in consequence of these judgments, the people are turned to a

pure worship. HG18:5 Typified by Gideon's battle. NS240:6

God Almighty

- The omnipotent God. R510:6

15

Revelation 16:15 *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

Behold

- The fifteenth verse is abruptly thrown in as a parenthesis. R510:6 The position of this declaration, thrown in disconnectedly, is significant. It teaches that our Lord will be present before the impure teaching begins to gather them to their destruction. R511:1

I come

- At the time when this evil doctrine will apparently be uniting all upon the side of law and order, our Lord will be present, but secretly and unknown except to the watching ones. R510:6; NS8:3, 34:4 He comes more than once. At the first advent—"Behold, thy king cometh." At his second advent: "The Bridegroom came" and he comes when he "returns from the wedding." He comes for his saints, and he comes with his saints. HG84:5

As a thief

- He will be present unseen, doing a work of which the world for a time will be unaware. His arrival, therefore, must be in a quiet manner, unobserved, and entirely unknown to the world. B143; R579:3 Such endorsements for truth as miracle-working power, so necessary in the Jewish harvest to the confirmation of truth, would be out of harmony with the thief-like presence and mission of the Lord here. R1742:6 This coming as a thief extends over the whole period from his coming until the judgments on Babylon are complete. R151:5

Is he

- Any one of the Church who complies with the conditions. R3811:2*, 430:6*
- The other class [Great Company] are recommended, even under the sixth plague, to watch and keep their garments, lest they walk naked. HG82:1

That watcheth

- Those believers who are taking heed to the sure word of prophecy, as to a light in a dark place, shall, because of its light, not be in darkness that that day should overtake them as a thief. R579:3

And keepeth

- The danger of losing it is implied in this statement, made after six of the seven last plagues are poured out. No man is absolutely above danger of falling until he is immortal. R151:5

His garments

- The robe signifies that share of Christ's merit which has been freely appropriated to us by him with the Father's consent. R2782:6 Since our sins were laid upon Jesus, and we by faith accept him as our Redeemer, his righteousness has been laid upon us. His righteousness is our glorious dress. R431:5*

16

Revelation 16:16 *And he gathered them together into a place called in the Hebrew tongue Armageddon.*

He

- The Lord of hosts himself mustereth the hosts of the battle. D528 God will be represented by the great Messiah. He will be on the side of the masses. "At that time shall Michael stand up"—assume authority. (Dan. 12:1) SM236

Gathered them together

- The turmoil of speech and the conflict between classes are hurrying us toward the vortex of the great Armageddon. R5448:6 Warring political factions, militant suffragettes, socialists, nihilists, anarchists, labor organizations, capitalistic combinations, the ecclesiastical system, all in opposition

to each and all; are rushing headlong to Armageddon. Q769:2

Armageddon

- Symbolizing the great controversy between truth and error, right and wrong, God and mammon. Dii Armageddon means mount of destruction; and this describes what will be the result of their doctrine. R510:6; Dii, xiii; OV268; 275:2; Q769:2; SM236 Signifies the Hill of Megiddo, which occupied a very marked position on the southern edge of the Plain of Esdraelon, and commanded an important pass into the hill country. Dii; OV268 Megiddo was the great battle-ground of Palestine. Many famous Old Testament battles were fought there: Gideon vs. Midian, King Saul vs. the Philistines, King Josiah vs. Pharaoh Necho; and there Ahab and Jezebel lived, Jezebel there meeting a horrible death. Di; OV268; Q769:2 The present great war in Europe is the beginning of the Armageddon of the Scriptures. SM676 The Boston Globe quotes Theodore Roosevelt as saying, "With unflinching heart and undimmed eye, we stand at Armageddon and we battle for the Lord." R5062:4 It is pure speculation to attempt to say just when it will begin. R5527:4 We are not to expect any gathering of the people literally to the Hill of Megiddo. Dii; OV268 The Scriptures abound with allusions to Armageddon. Our Lord calls it "great tribulation." (Matt. 24:21); Daniel describes it as "a time of trouble." (Dan. 12:1) OV269

17

Revelation 16:17 *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*

The seventh angel

- Seven is the symbol of completeness. This seventh plague completes the trouble coming, and will result in the complete unveiling of Satan's systems and the binding or destruction of his power or influence. R511:1

Into the air

- The Greek word here used for "air" is used symbolically to represent government or controlling power over the earth. (See Eph. 2:2; 1 Thes. 4:17; Rev. 9:2) R152:6

The temple

- The Temple of God. (Sinaitic manuscript.) R511:1 When last we saw the Temple, or the nominal church, it was filling with smoke and casting out the faithful messengers of truth. R511:1 The Temple class, the second company, are "saved so as by fire." R511:2

From the throne

- Not in the Sinaitic manuscript. R511:1

It is done

- "It has been done." (Leeser) R511:1 The nominal church is now convinced of the truths uttered by the faithful messengers whom, in ignorance and pride, it cast out. R511:1

18

Revelation 16:18 *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*

Voices

- Proclamations and general discussion of subjects by those being enlightened. R511:2 The voices, lightnings, thunders and earthquake and hail at the ending of the seventh trumpet (Rev. 11:18, 19), and also during the seventh and last plague are clearly the same. HG83:6

And thunders

- Tumults accompanying the increased enlightenment. R511:2 And lightnings—Diffusion of knowledge. R511:2

A great earthquake

- Symbolic of revolution. R6014:4, 5754:6, 5715:3, 5554:3; SM319 A revolution that will involve all

the civilized nations. R5567:1 A great revolution which will overthrow everything that is not of the Lord's establishment and approval. SM319; OV286 A revolution and strife which will involve whatever may still remain of the home governments of the various peoples, and complete the universal insurrection and anarchy. D557 This is the great revolution in which every mountain and hill (the high ones) should be brought low, and the valleys (humble ones) be exalted, bringing all humanity to a common level as a preparation for the righteous reign of the Lord's Anointed. R511:3 It will be a revolution which will affect all the governments of the world, socially, politically, financially and ecclesiastically. R3414:3 The destruction will be accomplished by an outbreak of jealousy, revolution and anarchy amongst the various elements composing the great mixed army. D556 Armageddon itself will be the mighty "Earthquake." R5735:3 The earthquake of 1 Kings 19:11, 12. R2334:4 It is not until the last of the "seven last plagues" that the great earthquake (revolution) occurs, in which every mountain (kingdom) will disappear. A336 A great war amongst the nations of Christendom is expected—a war which will sap Christendom financially, and will awaken the lower classes to grasp through socialism what they esteem to be their rights. Possibly civil war and ultimately anarchy will thus be precipitated. NS58:4 After the present great time of trouble, but before anarchy. R6014:4, 5950:3, 5715:3, 5554:3, 3414:3; OV386 Severe though these revolutionary experiences will be to the world they are not sufficient to prepare men to hear the voice of God. That will also require the "fire from heaven." R2334:5 Following the revolution socialism may loom up, but will be short-lived and develop into anarchy. R5567:1 Anarchy will result when socialism fails. SM237 Socialism is a revolution based upon the increase of knowledge, even though much of its reasoning is fallacious and much of its work likely to be terribly injurious. R5516:2 The present strife in Europe may possibly be forcefully depicted in some

- of the prophecies. [A number of prophecies cited.] R5735:4 For years Europe has been trembling with occasional violent revolutionary shocks; but now it is preparing for the great shock, the "great earthquake." R5516:2 The screws of superstition are being gradually loosened—preparatory to the great, great, political, social, financial and religious "earthquake." R2870:5 The collapse of spiritual Babylon leads on to this great revolution-earthquake. R5950:3 In conjunction with this social revolution, the Bible indicates that Churchianity will for a time be greatly exalted as the hoped-for power by which the revolution may be offset and stopped. During that time the true Church will be in hard times. R5554:3 Free speech, free mails, and other liberties will be ruthlessly shut off on the plea of necessity. The safety-valve will be sat upon until the great social explosion, the social revolution. Dxv; OV275; SM236 The "triumphal reign" will be short. It will not be left to disintegrate. Its fall will be sudden. It will be utterly destroyed by the "great earthquake." R2091:5 As credit depreciates and gold becomes more scarce, the price of commodities will advance, wages in Europe will be forced upward, with accompanying labor troubles, leading on to this earthquake. R5715:3 The logical result of discouraged peoples realizing the meaning of national debts and the collapse of financial institutions which that will involve. R5754:5 Trouble in the Colorado mines and more recent strikes are only premonitory rumblings which, with many other disturbances of like nature, presage the coming storm. R5735:4 So complex and peculiar will be the conflict of this Day of Vengeance that no one symbol could describe it. Many forceful symbols are used, such as battle, earthquake, fire, storm, tempest and flood. D527

Such as was not

- Because it will be worldwide and not a local disturbance, as were the previous seasons of destruction. Q849:T Christ and his Bride will hinder the strife of men from going to the extreme, but it will not be stopped until the present order shall have been wholly dissolved. R5735:3 We are in only the beginning of the great trouble and overthrow. The whole present order will go up in a mighty conflagration. R5735:4

19

Revelation 16:19 *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

The great city

- Representing the united three elements which attempt in union to rule over or control the world. R511:3 The fourth empire. HG20:5, 90:1

Was divided

- Their union and power will continue for a while, but they will again separate. R511:3 When the civil power refuses any longer to carry the church, Babylon will have fallen. The fall of Babylon and the "division of that great city" is one and the same. HG90:3 A division now being consummated. HG20:5 This is how the waters are to be dried up—by a triune struggle among themselves. HG90:1

Into three parts

- The utter overthrow of the triple alliance between the Beast (Papacy), the False Prophet (other religious systems teaching error) and the dragon (civil power.) R511:3 The monarchial, religious and republican elements of Europe. HG20:5

The cities

- The city. (Sinaitic) R511:5

Babylon

- Though the kingdoms shall fall, the religious element of the union shall not escape. R511:3 Which now proudly calls itself Christendom (Christ's Kingdom). R1357:3, 3647:3 Since the Apocalypse was written centuries after literal Babylon was laid in ruins, it is clear that the special reference of all the prophets is to something of which the ancient literal Babylon was an illustration. D22

Came in remembrance

- Into judgment; already in progress as evidenced by the revision of hitherto unquestioned creeds and the unsparing criticism of the secular press. Babylon is recognized as a self-contradictory mouthpiece of God. R3647:3 The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. R2498:3 While the broadest application of this language is, of course, to Papacy, it also involves all who are in any degree in confederation or sympathy with her. All such will be sharers in her plagues. D38 And suddenly, in one hour, her fall will occur. (Rev. 18:10) SM127

Of the fierceness

- Signifying that the fiercest of the trouble—the wine or extract of the wrath—will be upon the Babylon systems more than upon the political systems. R511:3

Of his wrath

- The great systems, religious, social and civil, that now unitedly constitute Christendom, shall go into oblivion, destruction. R1896:4, 5565:1

20

Revelation 16:20 *And every island fled away, and the mountains were not found.*

Every island

- Symbolizing Republican governments—organizations of people slightly above the "sea" level. R511:3 While kingdoms (mountains) give place to republics (islands), so the islands shall also in due time flee away. R511:4

Fled away

- The spirit of liberty will overleap all bounds and order, and end in anarchy. R511:4

Mountains were not found

- The republics are swept away after kingdoms have all been overturned. R511:5

21

Revelation 16:21 *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

Upon men

- In a similar plague which literally came upon Egypt, it injured only those Egyptians who had not respect to the words of Jehovah. (Ex. 9:19-21) R511:5

A great hail

- Hail is solidified water—truth delivered in such a way as to be dangerously destructive to things with which it comes in contact. R511:5, 3344:3* Compared to the hail used by the Lord on Joshua's "long day." (Josh. 10:8) R3344:3* "And the hail shall sweep away the refuge of lies and the waters (truth) shall overflow the hiding place." (Isa. 28:17) R511:5 Not that the hail comes last. Something must be mentioned last. These various things will occur, or be in progress, at once—voices, thunderings, hail and lightning. R511:6 This is hinted at in the fact that these same events, mentioned under the seventh seal and seventh trumpet, are mentioned indiscriminately as one event. R511:6

Out of heaven

- Spiritual powers, but not any longer corrupt and vitiated spiritual powers, for these have passed away. This is the new "heavens." R511:6

Weight of a talent

- About the weight of a man, sufficient to break down everything before it. R511:5 The smallest Greek talent was fifty-seven pounds, avoirdupois weight. R3344:3*

Revelation 17

1

Revelation 17:1 *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

And there came

- The 17th chapter, by its synchronical connection with almost all the other predictions of the Apocalypse, furnishes a most valuable clue to the meaning and application of the whole series of visions. R471:3 The vision of the 17th chapter is from the time perspective of the "judgment," AD 1870; while the explanation is given from the time perspective of the prophecy, AD 96. Without recognizing these two standpoints, all is confusion. HG22:3 The visions of the 17th and 12th chapters of Revelation are not disconnected, but a pair—a pair associated, not by likeness, but by contrast. R472:2 In Rev. 12 Rome is characterized as a purely civil power; in chapter 13 as a compound of "church and state" and in chapter 17 as a dual power, with church and state kept distinct. HG20:4 When Luther discovered how fully Papacy filled the picture given by Paul in 2 Thes. 2:3-8, and in the symbols of Rev. 17, he felt justified by that knowledge in publicly denouncing that system. R402:1, 310:2; Dviii The various prophecies of Isaiah, Jeremiah, Daniel and the Apocalypse concerning Babylon are all in full accord, and manifestly refer to the same city. D22 Compare Jer. 51:13. R1371:6 Compare Isa. 13:1-15 with this chapter, the latter part of Isa. 13 evidently referring only to literal Babylon. R2372:5 Compare the first five verses of chapter 17 with Rev. 21:9-11. Q842:5

The judgment

- During the existence of the sixth head, or from 1800 to 1870, the "judgment" has been executed on the "woman." HG21:1 The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of all with those to whom as stewards he has committed his goods. D599 "But the judgment shall sit, and they shall take away its dominion, to

consume, and to destroy it unto the end." (Dan. 7:26) HG21:1

The great whore

- She neglected her heavenly Bridegroom. R5478:1 Disloyal to her engagement, and therefore no longer worthy to be the Bride of Messiah. R5092:1 In contrast, the Bride is represented as a chaste virgin, espoused to Christ. R472:2; SM406 A detailed comparison with "the Bride, the Lamb's wife" drawn from contrasting texts in Rev. 12 and 21. R471:6 See comments on Rev. 17:5.

Sitteth upon

- Representing an established reign, or kingdom, or dominion, extending over "peoples, and multitudes, and nations, and tongues." (Verse 15) R283:5*

Many waters

- Literal Babylon was built upon the river Euphrates, which materially contributed to its wealth and resources. Its overthrow was accomplished by the turning aside of those waters. B209; R45:1; CR165; HG89:3, 520:5 Compare Jer. 51:13. R436:5, 2498:3

2

Revelation 17:2 *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

Kings of the earth

- It is claimed that the kingdoms of Europe were transferred from Satan to Christ, and became "Christian nations." A270

Committed fornication

- The union of church and state. The fall of Babylon is the dissolution of that union—"the woman" being thrown from "the beast." HG90:3 Seems to imply as its symbolical significance any illicit fellowship with the world on the part of those who have betrothed themselves to be God's consecrated people. R2300:1

The inhabitants of the earth

- Non-professors being rather less intoxicated than professing Christians. R3049:3

Have been made drunk

- With her erroneous doctrines, intimidating them by teaching that eternal torment awaited all who resisted their claims. A268; R507:3 The stimulating power is not the power of a sound mind, but the delusion of a false doctrine; as the Prophet declares, they are "drunken," but not with wine. (Isa. 29:9-13) R2904:5 A man having delirium tremens sees snakes and lizards. In our bewildered, intoxicated condition we have seen visions of flames, and of devils with tails and pitchforks. OV416 So that they "err in vision, they stumble in judgment." NS506:6 So strong is the power of this intoxication that the inconsistencies of such theories are not discerned by those intoxicated. SM408 The teachers of Christendom are represented as being confused, confounded, and disposed to vomit forth the various creeds and theories of the Dark Ages which have produced their intoxication. SM107 As error spread and the spirit of ambition gradually superseded the spirit of humility, the church, as conditions favored her advancement, organized itself as the Papal hierarchy. R5910:6, 5374:2 She succeeded in convincing, for the time, the whole world of the truthfulness of her false claims. R507:5 The drunken stupor of error which led us to think of our Creator as a great devil, who from the beginning has plotted for the creation to spend an eternity in torture. SM551 The nations are still drunk today. Very few know how to reason on religious matters even yet. OV416; R5340:5 But the nations are gradually sobering up. SM407

Wine of her fornication

- Wine of false doctrine. R5474:5, 5092:1, 4925:2, 3247:2, 3112:6, 3104:2, 3049:3; SM407, 409:3 Her incontinency and unfaithfulness to him. R2904:5 Not necessarily that every doctrine presented by Papacy was false and intoxicating; rather, that a stupefying potion was put into the wine already in the cup. SM407 The stupefying potion may be some of the doctrines—that God's Kingdom has

already been set up, that the papal throne is the throne of Christ, etc. SM407 The belief that the promised Millennial reign of Christ had come, and that Christ the King was represented by her popes, who reigned over the kings of the earth as his vicegerents. A268 It is claimed that the kingdoms of Europe were transferred from Satan to Christ, and became "Christian nations." A270 Thus it comes that the kingdoms of Europe today claim to be Christian kingdoms, and announce that sovereigns reign "by the grace of God," i.e., through appointment of either Papacy or some of the Protestant sects. A268 God never approved of calling these kingdoms by the name of Christ. Deceived by the church nominal, these nations are sailing under false colors, claiming to be what they are not. A269 The church systems of today are thoroughly permeated with all manner of pagan doctrines—immortality of the soul, a trinity of Gods, torment after death, reincarnation, communion of the living with the dead. R5911:6 Not literal alcoholic intoxication, but the intoxication of error, of false doctrine, of human schemes and plans, the spirit of man and of the Adversary in contradistinction to the spirit, the teaching of the Lord. R3104:2, 4287:3, 5474:5 Producing an intoxication along religious lines, hindering people from discerning and comprehending the divine Word, character and plan. R2904:5 The intoxication produced by imbibing the spirit of the world, the wine of Babylon. R1896:2 Churchianity's social revelry, intoxication with the spirit of this world and of false doctrine. R3247:2 It is this false doctrine which will constitute the frog spirit that soon will croak, preparatory to Armageddon. SM239 Ecumenicism is a proof of the decline of vital godliness and love of the truth; and an evidence that the spirit of that noble movement, The Great Reformation, is dead. D266 The wine of Churchianity confuses those who use it, beclouds their minds, addles their judgment and brings the people into captivity to false doctrine and false teachers. R2904:5 As prosperity led the way to the intoxication of pride, so the prosperity of Christendom during the past century has led up to great boasting, pride and self-consciousness. R4287:3 The Church are scattered here and there throughout the sects, whose Babylonish, worldly, fleshly spirit troubles them, but whose wine of false doctrine deceives them. R3112:6 The drink mixed by the apostate woman, the Mother of Harlots. OV416 The basis of the alliance of Papacy with civil power was the doctrine that the second coming of Christ as the Messiah to rule the world for a thousand years was thus fulfilled. PD79/91

3

Revelation 17:3 *So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.*

Carried me away

- From AD 96 down to where "the judgment" was to be executed, between 1800 and 1870, during the existence of the sixth head. HG21:2

Into the wilderness

- One must get out of Babylon into the separate or wilderness condition before they can get a good view of the harlot or her daughters. R307:3; D27 In contrast, the Bride sojourns in solitude in the wilderness, while this woman "reigns in the wilderness" over peoples, and nations, and kindreds, and tongues. R472:2

A woman

- A false woman—an apostate church. R5092:1, 472:6 The papal church. R206:6*

Sit upon

- A symbolic statement of her control of the power of Rome. R5092:1 That is, supported by and controlling the world. R45:2; HG64:4 The people of Rome and Italy submitted to the supremacy of the papal church from AD 538 to 1798. Prior to 538 the Roman church never held supremacy, since the Goths, who were Arians, and opposed to Catholicism, occupied the peninsula of Italy. HG65:1 When the civil power in Italy embraced the party of the emperor, who was fighting for the Catholic church, they renounced Arianism, and supported the church of Rome. HG65:2 Some thought to improve on God's plan, and, instead of suffering, to get the church into a position of favor with the

world. By a combination with earthly powers they succeeded. A268 Prior to the year 800, Papacy was rising, supported by the Roman "Beast" (people) and by its "horns" (powers). B354 No other church was ever carried by the great Roman empire. HG64:3 The papal church could not have been placed in power, set up on the Beast, before she had an existence, before she was prepared for that step by the completeness of the falling away, or apostasy from Christ. R206:6* When the civil power refuses any longer to carry the church, Babylon will have fallen. HG90:3

A scarlet coloured beast

- The Roman empire, or civil power, while under the dominion of Papacy, although held in abeyance by the church, had a separate existence. The dragon element is maintained in the symbol to the end. HG20:5 The International, or republican, element represents "the body of the beast," or "the peoples, and multitudes, and nations, and tongues," on which the woman sat. HG20:5 In contrast, the Bride belongs to the Lamb, who loves her as a Bridegroom. R472:1 The dragon of Rev. 12. R306:6, 55:4

Of blasphemy

- The Bishop of Rome claimed to represent our Lord Jesus to the church and to the world. R5911:1

Seven heads

- Governments. HG64:3 First, Consular, starting with Anthony in BC 30; Second, Imperial, from August Caesar in BC 27; Third, Gothic, from the Gothic occupation of Rome in AD 4786; Fourth, Papacy, from 538 to 1798—1260 years; Fifth, the Republic in 1798; Sixth, Restored Papacy as the "Image" of the Beast from 1800; Seventh, Victor Emanuel, from September 1870. HG20:3 The fifth head is Papacy. R306:6, 55:4

Ten horns

- Divisions. HG64:3 Divided into ten parts. HG22:5

4

Revelation 17:4 *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:*

And the woman

- The mother system of Babylon; the ecclesiastical systems. SM407, 408:3 Compare Jer. 51:7-9. C156; R1371:6, 436:5 Compare Jer. 51:1, 6, 8, 9, 45. D43

Arrayed in purple

- In contrast, the Bride is clothed with fine linen—righteousness. R472:1

Scarlet colour

- Protestants, willing to conciliate Rome in almost every way, retract the statements of the past, that the church of Rome is the scarlet woman, or the Antichrist. They even apologize for their name Protestant and are ashamed of it. R1775:3, 1488:2

Decked with gold

- The policy of the church of Rome is thoroughly selfish. She squeezes large sums from the rich, but craftily remembers that pennies from the poorest amount in the aggregate to more than the larger sums from the fewer wealthy. R1765:2

Having a golden cup

- The golden cup represents the Bible, the divine standard, or authority. It was misused when the wine of false doctrine was put into it—when the Bible was claimed as authority for various erroneous teachings. SM407; R472:6 The cup suggests that the unfaithful church had once been the receptacle of divine truth—"Babylon hath been a golden cup in the Lord's hands." (Jer. 51:7) R5092:1, 5910:6 In the type, the golden vessels of the Temple were carried away and profaned by literal Babylon. In the antitype, the precious, divine (golden) truths, pertaining to the service of the true Temple, the Church, were far removed from their proper places, perverted and misapplied by mystic Babylon. B208; CR165 She mingled in her "cup" a stupefying potion that has intoxicated the world; even the

Lord's saints were bewildered. R5478:1 We are gradually emerging from its intoxicating effects. The hobgoblins that we saw when we were under its influence are disappearing, and sanity is returning to us. R5099:5 Compare Jer. 51:7. R436:5

Full of abominations

- A cup of false doctrines, misrepresentations and misunderstandings of the divine teaching. Q664:T; R5633:2, 5099:5, 4287:3; SM107 The poisonous draught was mixed which was poured into the "golden cup" of truth, and held out to the world by the apostate "woman," the professed church of God. R5910:6

And filthiness

- Greek, kai; full of abomination "for" the filthiness of their fornication. R472:6

Her fornication

- Without a blush for their shame, and, in fact ignorance of the fact that it condemns them. R472:6

5

Revelation 17:5 *And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

Upon her forehead

- Prominently marked. D23

MYSTERY

- The Apocalypse is a book of mysteries; things are represented by signs; realities are veiled. It would have been inconsistent with this style to have written Rome on the harlot's brow. R472:5 The symbol seen by John was suggestive of something widely different from itself; so the name with which the symbol was stamped was also widely different, though mysteriously similar. R472:5

BABYLON THE GREAT

- Babylon is the religious element of the fourth empire—Papal Rome. HG90:2 Her influence as a sacerdotal empire, full of inconsistency and confusion, is symbolically represented under the name Babylon. D26 The great confusion. R718:2 The name is applied not only to the typical woman, Papacy, and her mystical daughters, the Protestant denominations, but also to the great city, Mystic Babylon—the governmental features—the religious authority to govern and control the kingdoms of the earth. SM408, 121:2; R510:1; Q720:4 In its widest sense, as symbolized by the Babylonian empire, representing Christendom. In its more restricted sense, as symbolized by the ancient city of Babylon, picturing the nominal Christian church. D26 Since the kingdoms of the civilized world are dominated by the great ecclesiastical systems, they link themselves in with great Babylon, and become part of it. Typically, the name applied not only to the city, but also to the whole empire. D27 Which now proudly calls itself Christendom, Christ's kingdom. R1357:3 The term Babylon seems to signify a concentration of the various errors in apostate church systems, personified in Revelation as mother and daughters. R5478:1 The name Babylon is emblazoned on the brow of every sectarian system the world over. R472:6 A system which should last long, exert a subtle and extensive influence, and be guilty of exceeding iniquity and cruelty. R471:3; SM124 The harlot and Babylon are one; as the Bride and the heavenly Jerusalem are one. R472:1

THE MOTHER OF HARLOTS

- A harlot, in Bible language, means a church, the bride of Christ, married to the world, or a union of church and state. HG64:3; R143:3 Harlotry, confusion—the mixing of world systems with that which should be true, pure to the Lord alone. NS294:5 The true Church is symbolized by a woman, a virgin; and the false systems by harlots, unfaithful to their espousals, and associating with the world. HG413:2; NS294:5; SM406 Suggesting a mother church, and daughter churches which are said to closely resemble the mother, and bear the family name. R5092:1; D35; CR165; SM405 Thus intimating that the whole brood is illegitimate in every sense of the word. R5478:1 The union of the woman (church) with the beast (empire) constitutes the spiritual harlotry of which she is guilty.

R472:6; CR165 Though in a great measure the world has withdrawn from the churches, the union still exists, and the Scriptures seem to point out that, in the time of trouble, the nominal churches will be on the side of the kings of the earth, and united to them. B261 A fallen woman, prostituting her virgin purity, both of doctrine and character, to suit the world ideas. In return she received a present dominion. D26 The church lost her virginity and became united to an earthly husband, the Roman Empire. Dviii; OV271 A famous picture in Italy shows the Pope and Emperor side by side. On one side are cardinals, bishops, etc., in order of rank; on the other side generals, soldiers, down to common people. Thus the union of church and state was recognized. Dviii; PD79/91 Some claim this as a public acknowledgment of the marriage of the professed Virgin of Christ to civil power. PD79/91 Following the example of the mother's unlawful union with the world, the Protestant sects were also termed harlots. R507:5 Protestant churches have left the mother's house to set up on their own account. NS294:5 Some of her daughters have followed very closely in her footsteps, in mixing church and state. Such are "The Church of England" and other state churches. Such would other daughters be also, if they could find empires willing to support them. R472:6 Her daughters, the ecclesiastical systems that are the offspring of the parent system, are likewise represented as being babes, both embryonic and new-born. Q842:5 While they separated from the Mother system and denounced her, nevertheless they held doctrinally to many of her intoxicating errors. SM407 It was their lust for power, name and influence, to do a great work, and have many children, that led these daughters of Rome to follow the example of their mother. R319:6 Protestants of every name and order are doing homage to what they are pleased to call the mother church. Union is the watchword today throughout the length and breadth of Christendom. R1488:2 Protestantism, as it exists today, is not the result of the Great Reformation, but of its decline; and it now partakes to a large degree of the disposition and character of the Church of Rome. D28; SM406 Papacy was "Babylon the Great," but in the time of "harvest" the Lord calls the entire system Babylon. R323:5 God has measurably confined his prophetic utterances which apply to religious systems to that system which was given the seat of the Beast (Rev. 13:2)—the church of Rome and her daughters. R366:2 Both Romanists and Protestants now freely own the relationship of mother and daughters. D28 In Pittsburgh a Presbyterian minister said, "Wince as you will, you must

- admit that this [the Catholic church] is the Mother church." R5092:1, 743:6 The daughter recognizes the mother, and the mother the daughter, and the whole world is witness to the family resemblance; but the mother dare not acknowledge the daughter for fear of incriminating herself; for she and all the other daughters are illegitimate. R2046:6 False churches or anti-Christian religious systems are symbolized by wicked women. Q851:2 Papacy, in claiming the title, Holy Mother Church never seems to consider its incompatibility with her profession to be the only true church—a virgin, espoused to Christ. D29; R743:6; SM406 From the mother the daughter got the idea of eternal hell—eternal torment, trinity, human immortality; all that is bad, not excepting the putting of the decrees of their sects instead of the Bible. R743:6, 4731:6 In the time of trouble approaching, the churches, professedly virgins of Christ, will be united to the kings of the earth; and the true church, like John the Baptist, will be unpopular and restrained of liberty for opposing and condemning this error. R968:6 We may expect that Protestants, carried away with admiration for the head of Antichrist, may surely come into fuller harmony with the "mother system" than has ever before existed between them. R3228:4 They will not return to her, however, but will unite themselves and more independently follow her deceitful policy. R1764:4 The true Church is a virgin, and the church of Rome poses as the true, virgin church of Christ. Compare Rev. 17:5 with 2 Cor. 11:2; Eph. 5:27. R2047:1 In Scriptural symbolism, the word does not mean an immoral person. Dviii; OV271 A title with 18 letters—6+6+6. R323:2 Compare 1 Cor. 6:15, 16. R721:5

AND ABOMINATIONS

- She was not only an abomination, but "the abomination that maketh desolate," and when the woman took her seat "on the beast," the abomination was "set up." (Dan. 12:11) HG64:4 The entire

abomination system being one, and of the same spirit, is referred to by Jesus, Daniel and Paul as "Babylon the Great," "The Mystery of Iniquity," and the "Abomination of the earth." (2 Thes. 2:7; Dan. 12:11) R711:1

6

Revelation 17:6 *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

Drunken with

- The great organized false church persecuted the dissenters, who protested against her errors, until she was intoxicated with her success, and deceived all nations, and gained their support. R984:3 Intoxicated with its phenomenal success and continuing to intoxicate and deceive the nations. C104 Not that those who have upheld and are upholding the various sections of Babylon have an evil intention; they are thoroughly "drunk" with their own erroneous theories. CR165

Blood of the saints

- The early Church was persecuted by civil Rome. When papal Rome got control, all who refused to approve her abominations were persecuted by her (Jezebel) directly, or indirectly by the civil powers to which she was wedded (Ahab). D584 Papacy, as the antitypical Jezebel, accomplished her desires in propagating her system and destroying the prophets of the Lord. R3408:3 Thousands, yes, millions were put to death by Papacy. R307:2 In contrast, the Bride is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed. R472:2 This long persecution ended, practically, in 1776, and actually, in 1799, when the pope and his authority were humiliated before the world. D584
- In the Notes of the Rhemish [Catholic] translation it reads: "But the blood of Protestants is not called the blood of saints, no more than the blood of thieves or man-killers." B320

Blood of the martyrs

- As Israel and Judah went into captivity to literal Babylon, so spiritual Israel would have drastic experiences in a captivity to mystic or symbolic Babylon. CR164

8

Revelation 17:8 *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

The beast

- The fourth empire. HG21:3 The beast that ascended out of the bottomless pit and made war on "my two witnesses"—the Old and the New Testament—during the French Revolution was the infancy of the same Commune now to be fully organized. HG22:1 The Commune came to the surface in only one of the ten divisions of the empire at that time, and was soon driven back; while now it is to become a universal scourge. HG22:2

Was

- As a civil power, or beast. HG21:3

And is not

- For under the Papacy it had become an ecclesiastical organization. HG21:3

Shall ascend

- That is, throw off the control of the church. HG76:2 Meaning only a freedom from religious restraint. HG22:2

Out of

- Just as the "dragon" or nations now controlled by the Devil are to throw off, or be let loose from the control of Christ at the end of the thousand years. HG76:2

The bottomless pit

- When the church element got the power, and the "woman" was seated on the "Beast," that beast was said to be "in the bottomless pit." HG76:2 As the dragon, the civil power of the nations, has been in the "bottomless pit" under the antichrist, so the nations are to be subdued under the real Christ. HG76:4

Shall wonder

- At the partial development of this headless monster, when the streets of Paris ran with gore; the blood of her rich, her noble, and her beautiful; men looked on with wonder. How much shall they wonder at the full reality? HG22:6

Not written

- Other records speak of blotting out the names of such as prove unfaithful to their consecration. (Rev. 3:5) R2540:2

Book of life

- Reads as though it had been intended as a reiteration of Rev. 13:8 with the portion "of the Lamb slain" inadvertently omitted. R2540:4 The book would represent the original divine purpose—God's intention to have a Church. R2540:5

From the foundation

- The book covenanting life to an elect number was prepared from the foundation of the world. The names in it have been written as the individuals have made consecration of themselves. R2540:4 God's plans have from the very first recognized the corrupting and degrading tendency of sin, and provided for them. Q781:2, 801:2

9

Revelation 17:9 *And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*

Seven mountains

- Rome was seated on seven hills. Her common name with the classic writers of St. John's age is "the seven-hilled city. The medals and coins of the day represent Rome as a woman sitting on seven hills. R472:4 The "seven-hilled" city, thus fixing the locality of the seat of the woman as being the same as the seat of the dragon. (Rev. 13:2) HG21:3 Symbolizing governments, or heads of the empire. HG21:4

The woman sitteth

- The woman is in some way identified with Rome. She must represent a church—the church of Rome. R472:5 If the woman is identified with Rome, why is her name Babylon? The name Babylon, applied by the Spirit to the church of Rome, expresses her character, for Babylon means mixture, confusion. (See Lev. 18:23) R472:6, 45:2 Literally true. She is also said, in symbol, to sit upon many waters (verse 1) and upon the Beast (verse 3) which, in verse 15, is explained to be "peoples, and multitudes, and nations, and tongues." HG21:4

10

Revelation 17:10 *And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*

Five are fallen

- The Consular, Imperial, Gothic, Papal and Republic. HG21:5

One is

- The sixth. HG21:3 Restored Papacy, or the "Image of the Beast." HG21:5

The other

- The seventh. HG21:3
- The present [1896] Italian government is the seventh head of the "beast" which has continued a "short space," represented in the present monarch and his father Victor Immanuel. R2062:6

A short space

- Today more that 150 million Catholics wait and long for the overthrow of Victor Emanuel's empire, vainly hoping for the restoration to Rome of papal sovereignty. HG21:5

11

Revelation 17:11 *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

The beast

- The nations on which the woman sat compose the body of the beast, and are already taking on a separate existence as the Internations, or peoples of all nations. HG21:6

The eighth

- The eighth condition will be the Beast without a head—either a republic or anarchy. If a republic, we shall shortly expect anarchy, "perdition." R2062:6? HG21:6 The republican third of the empire, when fully developed, is to be a headless monster, or the "Beast," after its last "head" is fallen. HG20:5 The state of chaos and reign of terror which deluged France in blood under the Commune and Dupont, Robespierre and their class, is only a faint picture of the fully developed commune, or headless monster. HG22:1

Perdition

- Anarchy. R2062:6 The end is reached. HG22:2

12

Revelation 17:12 *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

Ten kings

- Babylon is represented as being divided into ten different wards, each representing a kingdom of Christendom. SM405 Babylon with her ten wards includes practically all of Europe. SM406

Which thou sawest

- From when he saw the vision, looking back from 1870, hence in the past. HG22:3

Are

- Looking to the future from AD 96 when the explanation was given. HG22:3

As yet

- In the year 96 AD, the empire had not been divided. HG22:3

One hour

- Greek, hora; a little season. Thus rendered in Philemon 15: "He therefore departed for a season." HG22:4 It was but a very short time after the empire was fully divided into its parts, before the "ten kings" did become of one mind. HG22:4

13

Revelation 17:13 *These have one mind, and shall give their power and strength unto the beast.*

Have one mind

- That is, they all became Catholic. HG22:4

Give their power

- Papacy, for many centuries, had no power, only what was delegated to her by the "ten kings," the divisions of the empire. HG65:3

14

Revelation 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

These

- Ten kings. HG80:1

Shall make war

- Christian people feel bound to champion the present falling kingdoms of so-called Christendom. Thus their sympathies are often forced to the side of oppression, rather than to the side of right and freedom. A270 The kingdoms of this world become our Lord's only by conquest. HG80:1 Whatever the nature of this "war," it is certainly opposition by the kings of the earth towards Christ. In no way can such language be construed so as to mean gospel conversion. HG13:2, 80:1

Shall overcome them

- Thus the nations will be "bound for a thousand years" under the real Christ, as the dragon has been, in a very limited sense, under the antichrist. HG23:4

Lord of lords

- Attesting that the one referred to by the same title in 1 Tim. 6:14-16, "who only hath immortality" is our Lord Jesus. R2747:6 Comparisons which show dignity and honor pertaining to Christ are never understood to be comparisons with Jehovah. (See 1 Cor. 15:27, 28) R2747:6

King of kings

- To the Jewish house Jesus presented himself in three characters—as Bridegroom (John 3:29), Reaper (John 4:35) and King (Matt. 21:5, 9, 4). To the Christian house he presents himself in the same three characters. (2 Cor. 11:2; Rev. 14:14, 15) B238

They

- The very elect. R4253:2

That are with him

- Christ, like Gideon, is called of God to lead a Little Flock of "called and faithful and chosen" ones forth to the conquest of the hosts of sin. R4083:2, 1876:4 And share his glory; and with him judge the world—granting trial to every member of Adam's race to return to full harmony with God. R3587:3, 1669:3, 1170:4 Joint-heirs with Christ, to reign with him over the earth for a thousand years. R1493:5 The new heavens—Christ and his elect Church. OV27 These will, with Christ their Lord and Head, be God's agents, missionaries, kings and priests to instruct and uplift humanity during the Millennial age. NS582:6 Those close to him, his "regular army" are few—a Little Flock, all rich in faith. But he has an immense army of "irregulars"—Communists, Infidels, Socialists, Anarchists, Nihilists. R817:3 Their part in the fray is to oppose false doctrines, and to slay with the sword of the truth. R774:6

Are called

- Invited to share the Kingdom with their Redeemer. NS627:2 Consequently their aspiration was not an unlawful one, but grateful acceptance of the grandest favor of God. R875:2*, 613:4 While sinners are called to repentance, only justified believers are called of God to the high calling. R4078:2 Those called through the gospel message, through the Bible and tracts and hymns and Christian lives everyway, are many. NS654:5 Although "many are called, few are chosen." (Matt. 22:14) HG83:4 Called and faithful and chosen according to his purpose. (Rom. 8:28) C232

And chosen

- Elect—the same word in Greek. R3587:3 Accepted. C210; R1142:1 Through sanctification of the Spirit and belief of the truth. R442:6 The call is true; the determination of God to select and exalt a Church is unchangeable; but who will be of this chosen class is conditional. A195 All who receive the call do not appreciate it. Some fail to make their calling and election sure, and therefore of the many called only a few are chosen. R613:4 Only such called ones as accept the call by making a full consecration of themselves belong to this "chosen" class. R4078:3 If our hearts have responded and if, subsequently, we have been begotten of the holy Spirit, we have a mark of being not only called, but chosen. NS654:6 Being faithful to the call insures our position among the chosen. R270:5, 134:6

And faithful

- Even unto death. C210 To the conditions of the call. A195; R875:2* "Called, chosen, faithful." These

are our Lord's words and in his own order. NS446:4 Not only "called" but "faithful and chosen." NS371:1 Even of those who hear and come, all are not worthy. A195 It is not sufficient that we have been called of the Lord; it is not sufficient that we have accepted that call and been accepted of the Lord as his chosen ones. It is necessary that beyond this we shall develop character. NS446:4 Only such as are developed and tested, and by the test proved faithful, will ever be owned and recognized as the Bride and joint-heir of the Lamb. C210; R5048:1 Not all who reach this chosen place will prove faithful and win the crown. R4078:3 "Called, chosen, faithful" describes the attitude of those pupils in the school of Christ who graduate with the highest honors. NS372:4 The branches of the true olive tree are the truly and fully consecrated and faithful ones of this Gospel age, whose names are "written in heaven"—the Bride of the Lamb. C187 Let us be very ambitious to increase our capacity that we may thereby increase our service and sacrifice. R672:4

15

Revelation 17:15 *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

And he saith

- Compare Jer. 51:13. R1371:6, 436:5? HG520:5

The waters

- Water is a symbol of truth, but also symbolizes revenues from outside peoples and kingdoms—the peoples and nations supporting Mystic Babylon by contributions and offerings. SM409; R510:1 Thus defining the "great river" of the sixth plague. (Rev. 16:12) R510:1 As the drying up of the literal Euphrates was the immediate cause of the fall of ancient Babylon, so the drying up of the waters of mystic Euphrates is the prelude to the fall of "Mystery, Babylon the Great." HG89:3, 520:5; PD51/62; OV720 The river represents people and wealth. PD51/62

The whore

- See comments on Rev. 17:5.

Are

- Are a symbol of. R3568:2

Peoples

- In Bible symbolic language, water represents truth, and it also represents peoples. R5846:2 As the agitated waters, in the case of Jonah, find a parallel in the lawless mob, which clamored for Christ's death. R3568:3*

And nations

- Not over one people or nation alone; her rule is catholic, or general. SM409

16

Revelation 17:16 *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

Horns

- Kingdoms. R319:2

Hate the whore

- Who is so blind so as not to see its present fulfillment. HG22:4

Make her desolate

- In 1798 the delusion that none could successfully war or contend with Papacy was shown, when Napoleon in defiance of the curse, took Pope Pius VI a prisoner to Paris where he died. R319:2 They have taken away her dominion and confiscated her property. HG21:1; R319:2 In contrast, the Bride goes in with the Lamb to the marriage supper, amid the glad hallelujahs of heaven. R472:2

Eat her flesh

- Since 1800 Papacy has been cast off from temporal authority over kings and peoples, and has been

torn and pillaged by those who formerly gave it support. B355 One result of the French Revolution was the confiscation of the immense wealth of the Roman Catholic Church; a lesser revolution in Italy similarly degraded papal power and confiscated much of the Papacy's property; now Spain seems to be headed to do the same. R2307:1 Still she says, "I sit a queen, and am no widow" (Rev. 18:7), loudly boasting of her right to rule the nations, and claims that her former power will soon be regained. D38

17

Revelation 17:17 *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*

The words of God

- The 1260 years. HG22:5

18

Revelation 17:18 *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*

That great city

- Mystic Babylon. R5628:3 Represented for 1260 years by papal Rome, the city is the fourth empire. HG90:1 That great organization, or rather, union of diverse organizations, which the Scriptures term "Babylon"—the great development of the "Mystery of Iniquity." R634:2* It embraces all the church-state organizations of the Christian nations. HG90:2

Which reigneth

- There was but one great city which, in John's day, reigned over the kings of the earth—Rome. R472:4 Papacy is noted as "The Man of Sin" who seduced many of Jesus' virgin church with the delusion that the kingdoms of this world had become the kingdom of God, and that the time to suffer with Christ was over, and the time to reign begun. R143:3; A268 Her titles show how thoroughly she reigned. She was styled "the royal Rome;" "the mistress of the world;" "the queen of nations." R472:4 How great is Papacy's triumph at the present hour, as she seems to see what she considers the little season of Satan's power drawing to a close, and herself rising again to glory and power. R1002:2

Revelation 18

2

Revelation 18:2 *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

Babylon the great

- Not the literal city of Babylon, but the symbolic city. R5478:1, 2372:2; D22 We should not apply this term to individuals, but to great systems. Similarly, not to any sect or party, but to the general conglomeration of systems and denominations. SM424 The extravagant language used throughout the prophecies in respect to the fall of Babylon was made extravagant because the divine testimony had reference to mystic Babylon. R2372:5 Babylon is the religious element of the fourth empire—Papal Rome. It embraces all the church-state organizations of the Christian nations. HG90:2 Both Papal and Protestant systems. R5092:2 The word "Babylon" signifies "confusion," and is used in reference to mixing the things of God and of men. R5730:1, 5564:6, 5406:5, 5092:3, 45:1; Q63:1, 351:2 So named because her many errors of doctrine, mixed with a few elements of divine truth, make great confusion, and the mixed company brought together by the mixed truths and errors. Since they will hold the errors at a sacrifice of truth, the latter is made void, and often worse than

meaningless. C181; R5911:6 Originally "Babylon" signified "Gate of God." But the word came subsequently to have the meaning of confusion, mixture. R5092:3 Confusion—the confusion of sectarianism. R1364:1 Confusion by reason of opposing and jarring creeds, discord prevails among them. R1011:5* The confused, mixed condition of worldly-mindedness and lukewarm Christianity. R474:6, 317:3*, 310:4*, 304:2 These systems are so numerous, and their theories so diverse and confused, that the general term of "Babylon" (confusion) is applied to them as a general or family name. R2845:3; D35; NS44:1; Q63:1 Proudly calling itself Christendom (Christ's kingdom). R1357:3 Early churches were merely "associations," rather than "organizations," bound and fettered by creeds and traditions. R984:1 The term Babylon seems to signify a concentration of the various errors in apostate church systems, personified in Revelation, as mother and daughters. R5478:1; NS11:6 Catholics declare that Protestants are this Babylonish system, and Protestants claim that Catholics are this Babylonish system. Both are right! CR165; HG522:2 As the mother was called "Babylon," the daughters—so like their mother—bear also the family name. R5092:1, 986:4, 472:6; CR165; HG522:3 The "Disciples" professedly hold the Bible as the only standard for faith and practice. However few practice what they all theoretically profess. While they have no written creed, they generally have an unwritten creed which is even more positive and arbitrary. R2338:6, 1578:2 The professed church of Christ being married to worldly governments God calls Babylon. R5730:2 These great systems calling themselves his churches are without authority of God, without Scriptural recognition. They are merely human institutions. Only the saintly ones in them are recognized of God as his people. R5564:6 The spirit of Babylon manifests itself in the Protestant churches in another way. They pander to the worldly spirit. They take note of the rich, thus recognizing money above spirituality. R5730:3 The Jewish clerical class—Priests, Scribes and Pharisees—represented the system as a whole; and our Lord so recognized them. C168 Jesus rarely rebuked the people for failure to receive him, but repeatedly held responsible the "blind leaders" who would neither enter into the Kingdom themselves, nor permit the people to do so. C168

Is fallen, is fallen

- From divine favor. NS44:2; R4842:3, 2553:2, 438:4; SM125 Rejected of the Lord. R3963:3 Cast off and disowned because of intoxication. R1444:2 No longer recognized of God. R438:4 From the divine standpoint. SM125 She has been spewed out of his mouth. R5478:2 From her exalted position of control and respect with the world, to one of ignominy and contempt. R45:6 The fall will not be instantaneous. It will have a beginning and will gather momentum as it falls until it is dashed to pieces. R45:6 Babylon had long misrepresented the truth and the true Church, which to a large extent was in her and in her daughter systems, but her sentence of rejection was reserved until the time of "harvest." R1577:6 Not the outward collapse of "Churchianity"; but that nominal "Christendom" has fallen from divine favor, just as the fall of natural Judaism from divine favor meant not the collapse at that moment of that religio-political system. R2553:1 The collapse of Judaism came 37 years later in AD 69-70. During that interim "Israelites indeed" were called out by the voice of the Gospel dispensation. So now the collapse of nominal Christianity, in 1914 AD, though fallen from favor in 1878, provides an interim to call out the Little Flock of overcomers. R2553:2, 46:1; C152, 165 In the harvest of the Jewish dispensation as now, all sects were rejected, and the "Israelites indeed" were called out of all, into freedom. C159 The reason for not attempting to purify the nominal system is that no amount of cleansing would make the consecrated mass of "Christendom" suitable to the Lord's work. C159 The rejection of the nominal church and the call to his people to "Come out of her," we understand to be symbolically styled the fall of Babylon, and the spewing out of Laodicea. (Rev. 3:16) R2982:1 She is now falling, but not fallen. HG90:3 The fall, plagues, destruction, etc., foretold to come upon mystic Babylon, were foreshadowed in the great trouble and national destruction which came upon fleshly Israel, and which ended with the complete overthrow of that nation in AD 70. C153 When the civil power refuses any longer to carry the church, Babylon will have fallen. The fall of Babylon and the "division of that great city" is one and the same. HG90:3

While only the few realize the fallen-from-grace condition of Babylon in the present, none will be ignorant of her collapse when it comes. R2553:2 Full of worldlings, many of them moral and respectable, but unregenerate, unconverted—ignorant of the principles of Christianity and inclined to regard the few "saints" as fanatics. R3403:3 The fallen ones will think they are rising higher and higher—getting rid of error, blind to the fact that with the errors and superstitions they are getting rid also of the truths and faith which alone constituted them Christians in God's sight. R2451:1 Babylon literal fell because, when tried in the balances by the Lord, she was found wanting: mystic Babylon falls for a similar reason. R2498:5 The contrast between the many gradual reform movements and this final separation should be clearly discerned: they were permitted attempts to reform Babylon, while this recognizes her as beyond all hope of reform. C156 We need not hope at all to turn the tide. One man or a thousand or a million would be powerless to turn the tide of Babylon today. She is fallen; therefore forsake her! (Jer. 51:6-9) R5696:6 Babylon is falling and no power can stay her from utter destruction. R849:6 It would be useless to attempt to prop an institution which God has doomed to destruction. R457:5 She might have been healed once (Jer. 8:18-22), but now, like her prototype Israel, she is given up—left desolate. The ax is now at the very root of the tree, and its complete fall is at hand. R731:4; C187 It will be especially difficult for Christian people who are seeking to convert the world. R5456:4 It would be useless to prosecute the matter, as the increased knowledge and opportunities and blessings are seen to bring more of worldliness, selfishness and corruption. R3452:3 We perceive the impossibility of putting the new wine which the Master is now providing into the old wine skins of sectarianism. R2592:5; C160 The Babylonish church has the outward body, or form of religion, but not the inward spirit of vital piety; consequently the Babylonish church is spiritually dead. R174:2* But how loath are her inmates to leave their old and comfortable home. "Woe unto them that are at ease in Zion." (Amos 6:1) R228:5 Really worse than heathendom, which are more excusable because of grosser darkness and denser blindness. R3610:5 Indicating that at one time Babylon was not fallen from divine favor. Notwithstanding her mixed character, she was not entirely cast off from God's favor until the harvest time of separation. C156 Compare Jer. 51:7-9. R1371:6, 436:5; C156; CR165; HG520:5 Christ is a stone of stumbling and rock of offense to both the houses of Israel. (Isa. 8:14) R862:5 The nominal church stumbles and falls. R213:5

Habitation of devils

- The most execrable of society seek and wear the garb of Christian profession and ceremonialism, in some of the various quarters (sects) of Babylon. C162 A majority of even the most brutal criminals executed die in the Roman Catholic communion. C162 At socials worldly men are enticed to associate with the church. Soon, feeling he is as good as the others, he becomes a member. As a bell sheep, he soon entices others likewise to join. Thus Babylon becomes a habitation of devils. R45:5 The various sectaries along the stream of truth have built little mud dams, claiming that they had secured it all, they covered it carefully from the light. Thus, what should have been to them a well of life has become a veritable frog pond. (Rev. 16:13) R243:6* Compare Jer. 51:37. R1371:6, 436:5; CR165; HG520:5

Foul spirit

- Every impure principle and doctrine, somehow and somewhere, finds representation in her. C162

Cage

- A "cage" which holds securely not only the Lord's meek and gentle doves, but also many unclean and hateful birds. C162 Jews have perceived that nominal Christendom is confused in doctrines and practices. OV71 Implying that these unclean birds are considered very desirable to be held on to by nominal Christianity. R5050:1

Every unclean

- Babylon has contained both the best and the worst, both the cream and the dregs, of the population of the civilized world. C162 Thousands have been brought into the various nominal churches whose hearts remain unchanged, and hypocrites of every shade also find a home there. R1357:5

Hateful bird

- The birds represented the wicked one and his agents, ever ready to take away the seed of truth and to work adversely as respects the Gospel program. (Matt. 13:4, 19) R5406:5, 5050:1, 2634:6 Representatives of the Devil, hypocrites, wolves in sheep's clothing. R45:6, 275:5 Remember the policy of Rome—"she changes not"; "instruments of cruelty are in her habitation." R2147:2* A report of criminals in England and Wales illustrates the proportion of unclean and hateful birds in and out of Babylon. C162

3

Revelation 18:3 *For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*

All nations

- Inhabitants of the earth. R2904:6 The intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. CR165; HG522:2

Have drunk

- Babylon made all the peoples drunk. C164 Signifying that fellowship with false doctrines has permeated, influenced, bewildered the world in general. NS745:5 The nations were drunk (stupefied), they lost their senses in drinking the mixed wine (doctrine, false and true mixed) given them by the apostate church. B348; HG543:6 So that they "err in vision, they stumble in judgment." (Isa. 28:7) NS506:6 Some are so stupidly asleep, so thoroughly intoxicated with the wine of Babylon, we have no hope of influencing them. SM294 Antichrist, intoxicated with the blood of the saints and martyrs of Jesus and with its phenomenal success continues to intoxicate and deceive the nations. C104 Hence they err in vision, they cannot see the riches of divine grace; the nightmare of eternal torment is vividly before their minds; and they stumble in judgment. R3962:6 The Great Judge will most severely arraign those who, for the sake of money and popularity, have dealt out the intoxicating errors. He will have greater compassion upon their dupes. R3320:5 As the lords of Babylon were made drunk by wine which they drank from the golden vessels captured from the Temple at Jerusalem, so mystic Babylon is said to make all nations drunk with the wine of her doctrine. CR165; HG521:6

Of the wine

- Spirit, influence. C164 Creed-intoxication, the wine of false doctrine. R5474:5; HG543:6; NS764:3 The intoxication of error, false doctrines and theories. R4287:3, 3963:3; C160 Intoxication with the spirit of this world, and of false doctrines. R3247:2, 3055:4, 1896:2, 1357:5 Mixed wine of "wrath"—mixing horrible and distorting errors with a little truth. R922:3 The wine of Churchianity confuses those who use it, and beclouds their minds. It addles their judgment and brings the people into captivity to false doctrines and false teachers. R2904:6 Taking away reason and blinding the eyes of men to the truth. R922:3 Christian professors now are drowsy with the wine of Babylon's false doctrine, and are not sufficiently interested and active in the service of truth. R1467:4 The Church is scattered here and there throughout the sects, whose Babylonish, worldly, fleshly spirit troubles them, but whose wine of false doctrine deceives them. R3112:6 The drunkards of Ephraim (Isa. 28:1-7; 29:9-12) represent the intoxication of Christendom. R3104:2; NS506:6 Not literal alcoholic intoxication, but the intoxication of error, of false doctrine, of human schemes and plans, the spirit of man and of the Adversary in contradistinction to the spirit and teaching of the Lord. R3104:2

Fornication

- Worldly affiliation. C164 Harlotry, confusion, the mixing of world systems with that which should be true, pure, loyal to the Lord alone. NS294:5 The union of the woman (church) with the Beast

(empire) constitutes the spiritual harlotry of which she is guilty. R472:6 Her incontinency and unfaithfulness to him. R2904:6 Symbolically signifying any illicit fellowship with the world on the part of those who have betrothed themselves to be God's consecrated people. R2300:1 The union of church and state. The fall of Babylon is the dissolution of that union—"the woman" being thrown from "the Beast." (Rev. 17:3) HG90:3

4

Revelation 18:4 *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

And I heard

- The Lord is still mindful of his true saints in Babylon. R4200:2 We do not think all have yet heard. Hence, there must be some Christians still in Babylon, partakers of her sins, but confused because of ignorance, lack of knowledge. R5478:5 Those who cannot see the errors of Babylon are not of the called ones. R5092:3 Not to those who are still blind in Babylon, therefore not the first message to be given out at the present time. R3884:4

Voice

- The voice of God, the voice of conscience, of enlightenment. R5173:1 Not an audible voice—he merely calls us by the principles of righteousness. R3884:2 An imperative command. The magnet of truth is gathering out the Jewels and the reproaches of the world and the nominal church are fitting them for the Master's use. R472:6 The voice of God, crying not from the "City Babylon the Great," not from the citadel of Christendom; but from the wilderness, from those who are more or less separated. NS852:4 Calling out by the voice of the Truth—by the exposing of Babylon's errors. NS294:6; R3884:4, 3452:4 The voice is Present Truth—a presentation of the doctrines of the Scriptures, with their times and seasons. R5478:6 The times and seasons of God's plan, now made plain, show we are now living in the time foretold, when these systems of error are to be rejected. This is God's voice to "come out of her." R5478:3 The Shepherd's voice. R3113:1 The Lord sends messages through under-shepherds, never recognized by the great systems, but merely for those who had an ear to hear and the right condition of heart to appreciate the message. R4200:2 Our present Lord, King, Bridegroom. R2693:4 We are not ashamed to be the Lord's mouthpieces in this timely but unpopular message; and what timely truth has not been unpopular? R986:5 Raised up in every direction. R375:4 Perhaps the radical blindness of their leaders may help some of the "wheat" class yet in Babylon to realize the situation, and to hasten their separation as those loyal to God. R1959:6 This is the midnight cry itself, and it appeals to all "the wise," wherever they are domiciled, to go out to meet their coming Lord. (Matt. 25:1) R1295:1*

From heaven

- It is the Lord who calls his people out of Babylon. R5478:6, 986:4 Since it is the Lord who calls his people out of Babylon, we cannot doubt that, whatever may be his agencies for giving the call, all truly his people will hear it. C161 Wherever they may be (within or outside of human organizations), "the Lord knoweth them that are his," (2 Tim. 2:19) and calleth and leadeth forth his own sheep. R2047:4 Never urge anyone to come out of Babylon. If they have "ears to hear," God's voice tells them plainly to take this step, and gives the reason why they should do so. R5092:4 No one should be urged to come out of Babylon. If he does not come out joyfully, "with singing," let him stay. (Isa. 48:20) R3643:4 We urge none to withdraw from Babylon. We point out that each must confess with his mouth. He cannot suppress truth and continue spiritual progress. It is only a question of time when such will realize that loyalty to God will call him out of Babylon. R3653:1 It is not our thought that we should avoid doing our duty in the proclamation of the truth, but that we should avoid arousing unnecessary antagonism. R5479:1 The voice, the teaching of Present Truth, is outside her walls; and whoever has an ear for the truth, must come outside of sectarianism before he can be filled. R2592:6 The third angel's message. HG90:6

Come out of her

- In the same breath that it declares that Babylon is fallen, is fallen—from divine favor, rejected; there comes additionally the message, "Come out of her, my people." NS24:1 New Creatures, begotten of the Lord, are more or less closely connected with the institutions of Babylon until now, when the point of deliverance has been reached. F656 It was not due time to bring the matter to their attention until the harvest time of separation would come. NS294:6 We have come to the turning point, now we are in the separating time. The Lord no longer says, "Let both grow together," (Matt. 13:30) but "Come out of her, my people." R3884:4 This advice was not always applicable; not until mystic Babylon's fall under divine condemnation, which prophecy shows was in 1878 AD. R1577:5, 475:1, 375:4, 304:2, 224:4; B240; C156; Q550:T This general call to stand in personal relationship to God through Christ belongs to the end of the age, before the judgments come upon Babylon. SM423 The rejection of Babylon (Christendom), in 1878, was the rejection of the mass of professors—the "host," as it is termed by Daniel, to distinguish it from the sanctuary class. C180 This cannot mean a physical emigration from the midst of the nations of Christendom. The idea is a separation from all the binding yokes of Christendom—to have no part nor lot in her civil, social or religious organizations. D44 Stand with God, even if that should seem to imply standing alone. The Lord knoweth them that are his, and he has more than seven thousand who bow not to sectarianism. R1383:3 Stand free from all slandering of the Almighty God and his gracious provisions. Stand for the Bible, the Truth, the God of love and wisdom, justice and power. OV347 Withdraw in order to be more free in your conscience toward God and man, and that you may most fully fellowship all who are heartily the Lord's people—not only such in one congregation and denomination, but in all others as well. R1579:4 For those who would obey this command, there is but one place of refuge; and that is, not in a new sect and bondage, but in "The secret place of the Most High"—the place or condition of entire consecration. (Psa. 91:1) D43 As at his first advent he gathered the Israelites indeed out of the fleshly house, so now will he gather the same class out of the nominal spiritual house. R3113:1, 1702:4 It is in vain that some attempt to make a plea that their sect is an exception to the general character of Babylon, and that, therefore, the Lord cannot be calling upon them to withdraw from it formally and publicly, as they once joined it. C181 If there are tares among the wheat, much depends upon which is the majority. If wheat preponderates, the tares will no longer care to stay. If the majority are tares, as nine-tenths or more generally are, the wheat will find their liberty so restricted that they cannot let there light shine in that congregation. C183 Our duty then is plain. Deliver your loving testimony to the goodness and wisdom of the Lord's great plan of the ages, and, wisely and meekly giving your reasons, publicly withdraw from them. C184 While they remain in those systems of error, endeavoring to support and defend them, they are prejudiced and blinded against God's truth, wherever it conflicts with their creeds. R1364:1 If you remain you must submit to its fetters. Your very presence binds your influence to its systems. You dare not declare the whole counsel of God, lest it condemn them and call you out from among them. R457:5 The true Church does not want her own theories, her own plans of salvation, her own schemes, her own methods; but desires rather that which God has provided as her daily portion. HG413:4 The feeling of uneasiness and insecurity if not bound by the chains of some sect, is begotten of the false idea, first promulgated by Papacy, that membership in an earthly organization is essential to everlasting life. C186 Do you advise us to disconnect ourselves from the church? I advise you to be separate from the world. If the church with which you are connected lives in adulterous union with the world, you must. R46:4 There must be a separation of true wheat from tare imitations, first in spirit, and afterward actually. R1702:4 It is not enough that we come out in spirit, while personally we remain there, giving it our influence and support. R457:5 As the first work of our Lord in the typical "harvest" was to reject the nominal house of Israel, so in the present harvest the first work of our King is the rejection of the nominal Gospel house of sons. R2982:1 The Lord and the apostles could go into the synagogues and teach the people there, for a time, but as they shunned not to declare the whole counsel of God, they soon found little

and finally no opportunity to teach the people in the synagogues. R986:5 God bids his people to separate themselves from all sin and sinful conditions. Our forefathers did not hear this voice, did not see this condition of sin, for the voice had not then spoken. R5478:3 The Lord's true people are to stand free from this bondage to error and worldliness, and set a good example to others also. Then they are to wait for the Lord's further instructions. R5696:6 Instead of unions in cliques, societies and denominations, bound tighter and tighter to prevent disintegration, each individual Christian must stand free from all human alliance, that he may be most completely united to Christ. R1969:1 The Lord is by Present Truth and its influence calling to his people to separate themselves, to turn away (2 Tim. 3:5) from others who are not really his people, who have merely the form of godliness, but not its power. R2461:5 Your light is under a bushel, and will go out, unless you give it more liberty. R1578:3 So long as you have opportunities to hear others and to express yourself, you may conclude that you are in a safe place. R1578:4 A safe way to judge whether your present associations are part of Babylon is this: If there is no meeting of the congregation at which, by calling up a passage of Scripture for discussion you, with others, can present your views of God's Word, there is something wrong. R1578:3 But do not abuse your congregation's hospitality. (1) Choose wisely a subject that will strengthen, not strangle, your hearers; (2) pray that, as a servant of the truth, you may be "a workman that needeth not to be ashamed," (2 Tim. 2:15) (3) let nothing be done through strife or vain-glory; (Phil. 2:3) and (4) "speak the truth in love," (Eph. 4:15) while you speak it none the less clearly and forcibly. R1578:4 Let your speech at all times be seasoned with grace, and as ye go, preach—the kingdom of God is at hand. (Col. 4:6) R378:2 Finding no response in the hearts of other members of the assembly, one must submit his conscience in the matter to the majority, and thus become a partaker of their sins. The only proper course under these convictions, would be to step out. R1547:6 The truth lovers will be drawn and attracted to the truth as to a magnet, the others will proportionately not be attracted. Thus the breach will grow wider and wider. NS44:3 The trouble is that in both pulpit and pews the "tares" outnumber the "wheat," the sanctified in Christ Jesus. The Gospel, because it acts upon the heart, controls only the "wheat." R1898:2 He is sending forth his reapers to gather every grain of wheat into his garner. He is finding them in the Baptist, Disciple, Presbyterian, Methodist, Episcopalian, Lutheran, Congregationalist, Roman Catholic and other denominations. F431 Not merely to withdraw from a nominal church, but to stand for truth and righteousness as well. R5092:3 Renounce their allegiance to the human systems, and declare their allegiance only to the one Head and to the one "church which is his body." R2845:3 The louder grow the revelry and irreverence and the scoffing at God's Word by "Higher Critics" and the boasts of Evolution, the louder in the ears of the Lord's true saints will sound this command. R2561:5 It is a delusion to suppose that any can do God service by cooperating with Babylon in any measure, sense or degree. R2693:4 It is time for all who have any moral honesty to show it. R2614:6 Some hinder the harvest work by coming out of Babylon, and then seeking to separate others who have likewise come out. R3884:5 These are liable to two extremes: (1) with too much combativeness they are apt to speak too harshly of those still asleep; or (2) with too little positiveness, they are likely to miss an opportunity for declaring meekly but firmly for the Lord and his Word. R3653:1 Your responsibility is not alone to your minister or congregation, but to the entire denomination. You are obligated in your belief and conduct to them all. If you do not believe as they do, it is your duty to withdraw, and thus set yourself and others right before them all. R1578:5, 849:3 The dissolution of your membership should, if possible, be as public as was your joining. R1578:6 Such a one is not withdrawing from the Church, which is the Body of Christ. R849:3 While coming out of Babylon is one step, and a long one, it is by no means the last one. Preceded by obedience, it will be followed by other tests of standing fast in the liberty wherewith Christ has made us free. C188 We are to come out of the errors and systems of error, but we are not to organize another denomination. The original call was to membership in the Body of Christ. R5092:4 The Church founded by our Lord and the apostles took no sectarian name. R3249:1 While calling them thus to come out of Babylon, he calls them also

to come into another place, or condition—"Enter thou into thy chambers and shut thy doors about thee; hide thyself until the indignation be overpast." (Isa. 26:20) R1788:2 Into joy, peace and liberty in Christ. R378:2 This is a call to associate with Christ, with Messiah. "Gather my saints together unto me." (Psa. 50:5) R5092:4, 375:4 We do not read, Gather together unto Calvin, Luther, Wesley, Paul, Apollos or Peter, but, "Gather together my saints unto me." (Psa. 50:5) SM127 "Come unto me"; "take my yoke upon you, and learn of me"; "my yoke is easy and my burden is light, and ye shall find rest to your souls." (Matt. 11:29, 30) C187 Some may hesitate because of uncertainty as to how best inform their congregational associates of the Scriptural reasons for their withdrawal from the nominal system. R3135:3 Many erroneously say to themselves, "I see that present institutions are contrary to the Gospel of Christ, but what can I do? If I now withdraw, it will mean disaster. I cannot go, for necessity is laid upon me." R5647:3, 5431:1 Many err, saying, "I will use my office or influence in Babylon, and then obey the Lord after I have gathered some of the `wheat.'" They forget that obedience is better than even sacrifice. R2553:3 Others say, "I am free from Babylon in spirit, God knows!" But is this right—to be half out and half in Babylon? R2553:3 Others say, "I merely retain my membership in the church for the sake of peace in my family." But is this "overcoming" or being overcome? R2553:5 To decry sectarianism and division, while remaining in Babylon, is to appear as merely a grumbler, and is analogous to a man attempting to throw away his boots while he still wears them. R849:3 Such as are of and who love Babylon, and who are therefore unready to obey the command, "Come out of her," shall be forced to drink the cup of their own mixing. C158 Should your fidelity separate you from every earthly tie, rejoice that it links you closer to the throne of God. R945:5* This work is nearly completed. R5911:6 We are now in the little season in which the Lord is waiting for the response of those whom he is calling out of Babylon. R3884:2 Those who thus, by overcoming the influence and power of error, prove their love of the truth and loyalty to the Lord, will receive the great reward. R1372:1 It is one thing to gather out of Babylon his people, and quite another thing to gather out of his kingdom the offenders (Matt. 13:41): yet both expressions cover the same events. R2545:2 It is as much a part of this harvest work to gather the tares into "bundles" and "bind" them, as it is to gather the "wheat" into the light and liberty wherewith Christ makes free and safe in his "garner." R2704:6 The remnant of natural Israel, delivered from literal Babylon was a type of the remnant of God's people now about to be delivered from symbolic Babylon. Its fall, at the hand of Cyrus, foreshadowing the fall of mystic Babylon under the antitypical Cyrus, the Captain of our salvation. R2372:6 As Cyrus, who overthrew literal Babylon, made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking his great power, sends this message. R2498:6 "Leave them; they are blind guides; and if the blind lead the blind both will fall into the pit." (Matt. 15:14—Diaglott) Although applied to the Jewish house, also applies to that of which it is a shadow, the Gospel house. R718:3, 4016:1 In accord with the second message of Rev. 14 (verse 8). R475:1, 304:2 "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go

- ye out of the midst of her; be ye [the Royal Priesthood] clean, that bear the vessels of the Lord." (Isa. 52:11) B240; C187; R3596:3 In a secondary interpretation of the prophecy of the dry bones (Ezek. 37) corresponding to the commotion amongst the dry bones, amongst the Israelites indeed, whose hopes in the Kingdom had perished. R2506:4 This work is represented under various symbolic descriptions: gathering of the wheat from the tares (Matt. 13:30); the gathering of the good fish (Matt. 13:47-49); that gathering of his jewels (Mal. 3:17); the midnight cry (Matt. 25:6) and the gathering of the "elect" from the four winds (Matt. 24:31). D600 As the literal Israelites were invited to leave Babylon the literal and were helped to do so, but only a few responded, so spiritual Israelites are urged to leave mystic Babylon. CR165; HG521:6 If the I.B.S.A. can be shown to be a section of Babylon, we all ought to get out of it. Q351:1 "We would have healed Babylon, but she is not healed; forsake her; for her judgment reacheth unto heaven, and is lifted up even to the skies." (Jer. 51:9) D543 "Flee out of Babylon; deliver every man his soul." (Jer. 51:6) SM411

My people

- We would not be understood as including all Christians as "Babylonians." The Lord recognizes some in Babylon as true to him, and addresses these. D267; HG718:4 Some are in Babylon and not of Babylon, just the same as the children of Israel were carried captive into Babylon, but they were not Babylonians. Q63:1 Indicates clearly that some of God's true saints have been in Babylon, and that, up to the time of her fall, God did not object to this, and did not call on them to come out. R1577:6; C156 They could not be God's people unless they were spirit-begotten, and they could not come out of her unless they were in her. Q155:2 The Lord's call indicates that we should expect to find many of the Lord's people in, and confused and bewildered by, sectarianism, in Babylon. F206 We believe that there are today thousands who have not bowed the knee to the Baal of our day. D268; HG718:4 We expect to find the Lord's poor in all the various wheat fields, behind all the various creed fences, intermingling with all the various bands of tares. NS11:6; 37:6 In other words, the saints of God are scattered throughout the denominations. R5092:2 This class is described and blessedly comforted in Psalms 91 and 46. D158 Some yet bound in Babylon. R2752:4 Still in Babylon as wheat in the midst of tares. R1357:6, 2506:4, 375:4 Up to the moment of its destruction, or very nearly so, children of God will be found more or less connected with Babylon. R471:5 There was much wheat in the Jewish church when given up, so, too, there is much wheat among the chaff and tares of the Babylon church. R46:4 Hidden for centuries in the great mass of tares of the nominal system, the true Church as represented by its living members is now manifested. R1548:5 The few of his own who still remain in that city doomed to destruction. R317:3* The favor of the present is not to the nominal church, but to individuals in her, that they may come out and receive the present Lord. R224:4 To leave Christendom, repudiating her temples, her social enchantments, etc., and to brave her denunciations and her various powers of boycott is quite a flight. Few but the "saints" will even think of starting on it. D573 Consider the number of the professed church (four hundred millions). How many of these would themselves claim to be fully consecrated to the Lord. C159 The ten thousand of Psa. 91:7, the Great Company, will be partakers with Babylon in her sins, and have part in her great fall. R4926:4, 3884:3, 1649:2 Some of the Great Company must see the utter wreck of Great Babylon and receive some measure of her plagues. C364 The Great Company will not come out when this cry is made. It is after Babylon has fallen to pieces that they are liberated from her chains and influences. R275:6, 5656:2; Q549:7 There are true people of God still in this Babylonian system. But the time of separation is here; those yet remaining in Babylon must hasten. R5478:2, 5134:4 If they are in Babylon, their presence there shows that they are not yet well developed; and if they are God's people, they are not enjoying the full strength of the present truth, although spirit-begotten. R5134:4 Only when they behold the wreck of nominal Zion—Christendom, Babylon—will they realize its gross errors and be delivered from them and it. R1649:3 The fall of Babylon means the setting at liberty of those whom God calls "My people." R1969:4 Many will not get free from the shackles of error until the fall of Babylon opens their eyes to the true situation. R2135:3 The fact that some of God's people have been in Babylon all through the age shows us why God had any respect at all for Babylon. R5478:2 For the wheat's sake God's favor extended even to the mixed bunches, or Babylonish systems. C155; SM127 Many ministers and many of the more intelligent realize Churchianity is merely a golden calf. Many, like Aaron, reluctantly join in sectarian practices. They should be more courageous if they would be overcomers. R4022:6 The ass knoweth his Master's crib. (Isa. 1:3) But the Lord intimates that the stupid ass could give pointers to some of his people. R4044:2 As in the Jewish age, Jews were compelled to live in Babylon, so today God's people are required to stay in mystical Babylon. Therefore it becomes a difficult matter to flee. R5092:3 Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise mystic Babylon never was spiritual Israel, though for a long time spiritual Israel has been in captivity to mystic Babylon. R2498:6 The tares never were wheat, and God never proposed to recognize them as such. C165 Compare Jer. 51:6, 45. R1371:6, 436:5; HG520:5 A four-paragraph excerpt from The

Three Worlds (1877) suggesting that the term "my people" applies to natural Israel and not to the Church. HG90:6

That ye be not

- This shows that the class who are called out and obey are not partakers of Babylon's sins, but overcomers. R399:4 These words apply not to those who see nothing of what we see, not to those who consider the doctrines of the nominal churches thoroughly satisfactory and Scriptural. NS24:2 The better you understand, the more responsibility you have. If when you see what the truth is and what untruth is, you still remain in Babylon, you will be very culpable. R5478:4 To remain after the eyes of one's understanding are opened would be to bring oneself intelligently and willfully into fellowship with the wrong. NS294:6 If, after one has seen the real character of Babylon and has gotten his bearings in a general way, he then remains, it can be only by compromising the truth. R5478:6 God's true people in Babylon are not to be considered as implicated in her sins of worldliness and ignoring of divine truth, up to the time they shall learn that Babylon is fallen—cast off. C161; NS24:1

Partakers of her sins

- That you may have no fellowship with her sins. D574 False doctrines and antagonism to those now seeking to lift up the standard raised by our Lord and the apostles. NS194:1 Her errors, her false teachings, and the crimes implied in these. R2693:4 Specially the one of rejecting his truth. R457:5 Our Lord's expressed reason for calling us out of Babylon. C181 Her sins are those of conformity to the opinions, ideas, manners and customs of the world irrespective of God's will, and also the rejection of truth to an increasing extent. R945:5* Those who blindly follow the leading of the intelligent and influential become partakers of their sins and share the same penalty—both together "fall into the ditch." (Matt. 15:14) R1875:1 Implying that God's people will see clearly what constitutes Babylon's sins—errors of doctrine and of life. R1578:1 You are not sharers of her sins until you see this. Born in Babylon, the Lord is not holding you responsible for what you did not understand. R5478:4, 5092:4, 4044:2; Q63:1 A reminder as well as a threat: a reminder that, when in ignorance of the truth, they had no responsibility for the errors, but that now that they see these errors, they are responsible. R1578:1 As responsible as those who formulated those errors, or more so, and will surely and justly partake of the consequences. R1578:1

That ye receive not

- A large number, even of the Lord's people, will share with Babylon the trouble of that hour. CR166 Those who love self, popularity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord will not come out until Babylon falls. D268; HG718:5 The classes are to be marked and separated before the plagues come upon rejected, cast off Babylon. C166 When the Master said, "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," it included the pain of the seven last plagues. R1573:4 Because their obedience in fleeing out as soon as they see Babylon's real condition will prove that they were never in real accord with her sins. R2553:3 The true Church, the "wheat," will all be separated from the "tares" before the binding of the "tares" in bundles, ready for the "fire" (trouble) of this day of vengeance. R2538:1 Those who do not stand aloof will be involved in the disaster. SM411

Of her plagues

- Babylon's troubles. SM125 The seven last plagues. R189:6, 172:4 Chastisements. R2168:5 Punishments. NS391:2 Overwhelmed in the great tribulation of which the Lord and the prophets forewarn us. (Matt. 24:21; Dan. 12:1) R1983:1; SM411 They will probably have a large share in the punishments of the Day of Vengeance. R5092:5 Deserving the "plagues" most thoroughly—as much or more than the "tare" class of Babylonians, because they have greater light. R2553:3 Soon to come in a great time of trouble. R2883:6 The intimation is that as soon as the loyally obedient have been gathered out of Babylon some drastic trouble will come upon her. SM424 In the close of this time of

trouble, all is corrected by the fall of sectarian systems as well as political governments. R1573:1 Sore troubles, which will result in the overthrow of the present order of things—political, social, financial and religious. R5478:5 If they approve her doctrines, methods, etc., so as to be loathe to leave her, they will prove themselves unworthy of present truth, and deserving of her coming plagues. C161 It will be theirs to mourn that they were unfaithful to the voice of the Lord, that they remained in Babylon contrary to his Word, and that they receive of her plagues—the "seven last plagues." R3643:5 From the vials of wrath which shortly shall be poured upon her. R2372:1 The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. R1573:4, 172:4 The Kingdom reign will begin before "Babylon" falls. Babylon will fall as a result of Kingdom judgments. D623 Telling them that very suddenly a great calamity will come upon this great institution called Christendom, which will entirely demolish this system in every sense of the word. R5565:1 The prosperity of the cause of Christ means the deliverance of his true saints from Babylon. This shall signify eventually the complete fall of Babylon. R3884:2 "For this cause God shall send them strong delusions, that they should

- believe a lie, that they all might be judged [openly condemned] who believe not the truth, but had pleasure in injustice." (2 Thes. 2:11, 12) R1766:4 The scapegoat type pictures the sending into the wilderness of isolation and persecution the Great Company, who after consecration were unwilling to go voluntarily "outside the camp." R4016:4 The same interval of time, and the same work to be accomplished in it are also referred to, in symbol, in Rev. 7:3. C165

5

Revelation 18:5 *For her sins have reached unto heaven, and God hath remembered her iniquities.*

Reached unto heaven

- Compare Jer. 51:9. R1371:6; C156

6

Revelation 18:6 *Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.*

As she rewarded you

- Compare Jer. 50:15, 29. R1371:6; HG520:5

Double unto her

- A penalty equivalent to the combined judgments upon all who have despised, rejected and persecuted God's people throughout the age. R1702:5 As a punishment equivalent to all other punishments combined for shedding of righteous blood was exacted of the closing generation of typical Israel, so will it be with the closing generation of the Gospel age. R1702:4

According to her works

- The horrible decree of Papacy—for torturing of the saints in every conceivable way, executed with such fiendish cruelty by the arm of the state—await the full measure of retribution. D39

Fill to her double

- The cup of divine indignation is now full. The Lord will have pity and patience no longer. R472:6

7

Revelation 18:7 *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*

Glorified herself

- Pride and ambition led to the grasping of worldly power by the early Church. C164 How great is Papacy's triumph at the present hour, as she seems to see what she considers the little season of Satan's power drawing to a close, and herself rising again to glory and power. R1002:2 The marks of

apostasy in the Babylonish church include pride, haughtiness, high-mindedness, seeking of worldly power and greatness. R174:3

Lived deliciously

- Upon the wealthy class of this generation shall be visited the penalty due to those thieving Barons of past centuries who kept their dependant neighbors in serfdom and grew rich at the expense of those who reaped their fields. R1423:6

So much torment

- In proportion as she has glorified herself, she shall have trouble and sorrow. R1002:2

She saith

- Only for a little moment shall she seem to succeed. R996:1; Diii

Sit a queen

- While the broadest application of this language is, of course, to Papacy, it also involves all who are in any degree in confederation or sympathy with her. D38 As Queen Jezebel, representing a great religious system of this Gospel age which did great violence to the truth; Ahab representing the worldly governments. R5751:2, 557:2; B256; HG69:4 The church of Rome is losing no opportunity for the display of her mighty power, that Protestants and politicians may take due notice. She is now claiming that she is no widow—but a mighty queen. R4343:3 She loudly boasts of her right to rule the nations, and claims that her former power will soon be regained. D38 We do not expect a complete union between Catholics and Protestants, but a fraternization embracing generally the capitalists, kings and great ones of earth. R996:1 Looking down and covering with reproach the Little Flock of truth seekers who dare to point out the faults of a worldly church. R5993:6 Some thought to improve on God's plan and, instead of suffering, got the church into a reigning position. By a combination with earthly empires, they succeeded, and, as a result, Papacy was exalted and became the "Mistress and Queen of the nations." A268; R507:3, 305:1, 54:3 As literal Babylon ruled over the whole world, so mystic Babylon is represented as ruling the civilized world, and hence the entire world. CR165; HG521:6

Am no widow

- Compare Isa. 47:8. D43

8

Revelation 18:8 *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.*

In one day

- Suddenly. D39; R2553:2, 1352:6; SM411, 424:3 Not that the trouble will come in an hour, or in one day, or in one year. The intimation is that the catastrophe will be a very sudden one. It will be very sudden if it comes in twelve months. The flood required many days to come, and many days to assuage. R5328:2 We are already living in the day in which Babylon is falling, though the day of her severe plagues and punishments is still future. NS44:2 Prophetic time is a day for a year. R2553:2

Utterly burned

- Babylon, a "conglomerate" composed of "nations," Gentiles, aliens, will inherit nothing but tribulation and destruction. R2125:5

Fire

- Symbolic fire—destructive calamities. D39 The same symbol of fire is used by St. Peter in referring to the same trouble and destruction. SM424

9

Revelation 18:9 *And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,*

The kings of the earth

- Socialism will never become king of mystic "Babylon." Babylon will be on the side of the chief captains and mighty men. R4144:2 As one section of literal Babylon fell before another, so Revelation predicts it will be with mystic Babylon. CR165; HG521:6

Bewail her

- The "children of light" rejoice in it, while those not in the light "weep and lament." R409:2 When Christendom goes down suddenly, the effects will be most serious upon all the more or less dependent nations which are represented as greatly bewailing the fall of that great city Babylon. D73 Thus Babylon will fall before the kingdoms will fall. Q626:4 The fall of Babylon will astonish the entire world, so complete is the illusion that Christendom represents the throne and government of Messiah among men. CR165 The judgment of the Lord upon both Christendom and heathendom will be on the strictest lines of equity. D73 The interests of the church and world are so closely linked. The church, both Papal and Protestant, has greatly aided governments in controlling them. Therefore the great, the mighty, and the rich, will weep and lament her fall. R409:2 It will cause pain and distress to all who are worshipping and serving these systems, instead of God; but it will be a blessing in disguise, for thus they will be liberated and brought to a refreshing knowledge of God. R413:5 Though temporary aid may come from establishing a world religion, it will be only a preparatory step which will involve the whole world in the impending doom of Babylon, causing the kings and merchants and traders of the whole earth to mourn and lament. D186 For a short time Church Federation will bring great political influence which will breed ecclesiastical arrogance and persecution—culminating in ruin. CR81 Compare Jer. 50:46. R1371:6; HG520:5

See the smoke

- That means that they will not come in to help her. They will perceive that the masses of the people have turned against Churchianity. Q627:T

10

Revelation 18:10 *Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.*

In one hour

- Suddenly. CR165, 271:1; R4690:3; SM127, 411:2, 424:3 A very short space of time, not meaning necessarily a literal hour. R5569:2 The forty years of the Gospel age harvest will end October, 1914. The overthrow of "Christendom," so-called, must be expected to immediately follow. B245; CR271

Judgment

- Greek, krisis. R2553:2

11

Revelation 18:11 *And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:*

The merchants

- Symbolic of the clergy. R603:4*

No man buyeth

- Some denominations did not average one new member per church during the past year. The membership completely fails to keep pace with the growth of the population. R341:6 Because of general apathy and indifference of her membership, and the fall off of attendance at her services. R602:1* The misrepresentation or malrepresentation of God in the horrific dogmatic theology of the Dark Ages is the chief cause of all that is now transpiring within the wall of that "great city Babylon." R602:4* She makes rich the merchants because of her costliness. R174:6

14

Revelation 18:14 *And the fruits that thy soul lusted after are departed from thee, and all things which*

were dainty and goodly are departed from thee, and thou shalt find them no more at all.

Find them no more

- Dignified and high-sounding titles, as Reverend and Doctor of Divinity, as such shall all perish with the fall of Babylon, and as such they shall never awake or exist again. R1951:4

15

Revelation 18:15 *The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,*

Shall stand afar off

- Keeping clear of too close an affiliation with her. Diii

16

Revelation 18:16 *And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!*

Alas, alas

- They will greatly lament her destruction, realizing that it forebodes their own. Diii One of the delusions of this time is to persuade the Lord's people that any downfall of Babylon would be sacrilegious and an injury to the cause of Christ. R3884:1

17

Revelation 18:17 *For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,*

Come to nought

- Go into oblivion, destruction. R1896:4

18

Revelation 18:18 *And cried when they saw the smoke of her burning, saying, What city is like unto this great city!*

Of her burning

- The present strife in Europe, depicted in some of the prophecies, is only the beginning of the great trouble and overthrow. The whole present order will go up in a mighty conflagration. R5735:4

20

Revelation 18:20 *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*

And prophets

- The inference is that the resurrection of these holy men of old takes place before Babylon falls. R92:1*

21

Revelation 18:21 *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*

Took up

- Lifted up in order that she may have the greater fall. R5993:6; D37 The present uplift in influence is but the lifting of the great millstone to make its casting down the more violent. R1002:2 Preceding her collapse. The spirit of trusts abroad in the world, permeating everything, combines denominations, leading to the formation of great religious trusts—a menace to the liberties of the Lord's people, but no injury to their spiritual interests. R3553:2

A stone

- Both literal and mystic Babylon are compared to a stone cast into the water. R45:1 Compare Jer. 51:63, 64. R1371:6, 436:5, 45:1; HG520:5

Cast it

- The ending of the war might bring an armistice, during which the Federation would come into full life and do some of its work; when the "earthquake," running quickly into the "fire," would cause great Babylon to be cast like a millstone into the sea. R5969:3* The parallel between the Jewish harvest and the present harvest would corroborate the thought that the trouble to the full will be accomplished by October, 1915. R5142:1 Resorting through his deluded servants to use miracles of physical healing illustrates the division in Satan's house, and a house thus divided against itself is sure to fall. D612 This necessity for Satan's playing reformer and good physician is an evidence that the fall is near. F641

Into the sea

- The restless sea of ungovernable peoples. D111; R5349:4 The world on plane R of the Chart of the Ages. R275:6 The "sea" of anarchy will swallow up the false systems prophesied to be fulfilled in the very near future. R5478:2, 5463:1; Dvi Shortly after Babylon goes down, the great conflagration will reach the whole world. Q627:T; Diii October 1914 will witness the full end of Babylon, utterly destroyed as a system. R4842:3

Thus

- With all her boasted civil and ecclesiastical power, and with all her assumed dignity, her wealth, her titles, her influence, her honors, and all her vain glory. D111

With violence

- That Babylon's destruction will be sudden, violent and complete is thus forcibly stated. D37; iii Yet it was to undergo a gradual consuming process as shown by Dan. 7:26: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." D37 The collapse will be sudden and awful when it does come. R2553:2 The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of the filling to the full the prophetic picture. R2498:3 The trouble doubtless will be considerable before the final crash, even though that crash come suddenly like the casting of a great millstone into the sea. R5142:1 This same "time of trouble" is spoken of as a "whirlwind,:" the result of letting loose the "four winds of heaven." Again as a "fire" and as a "storm." R5058:6 "The gold contained in the medals, vessels, chains and other objects preserved in the Vatican would make more gold money than the whole of European circulation."—Pittsburgh Dispatch—perhaps having an important bearing on the fate in store for Papacy. R3343:4

Be thrown down

- Egypt represents the world; Babylon, the nominal church and Israel, the whole world in its justified condition. To Israel the blessings are promised, to Egypt the plagues, and to strong Babylon a wonderful, complete and everlasting overthrow. A313 God will never call those overcomers who "are all their lifetime subject to bondage," (Heb. 2:15) even though he shall eventually deliver them by the complete overthrow of Babylon. R694:5 There is a difference between Babylon falling in a judicial sense, by being rejected by the Lord, and the actual falling, as when she goes down like a millstone. Q381:1

Found no more

- The shaking of the heavens, as the Apostle indicates, "signifieth the removing of those things that are shaken, as of things" that are imperfect and of human construction. (Heb. 12:27) R712:1 It will go into oblivion, sheol. E369 Babylon's power is soon to be completely overthrown as precedent to a full deliverance of all who are Israelites indeed and the establishment of the Kingdom. R3624:6, 1352:6 A destroying process as with the first house of Israel when it was rejected, only it stumbled to rise again, while Babylon's destruction is to be complete and forever. R731:4, 177:6 When reading of

the utter destruction of Babylon, we are to differentiate between the systems and the individuals connected with those systems. SM424

23

Revelation 18:23 *And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*

Light of a candle

- Lamp—the Word. R603:4* The removal of the "candlestick out of his place" has become a necessity. (Rev. 2:5) R590:6* The stars are falling: some one way, some another. Soon the lights will all be out —not even a candle left. R341:6*

Voice of the bridegroom

- The Lord Jesus. Q720:4; R603:4* God will use Babylon no more as a channel for the bestowment of his best blessings. R3884:2 Babylon has been his mouthpiece, and through her he has spoken to the world, but it shall be so no longer. R177:2 Her King is not in her, she is spewed out of his mouth. (Jer. 8:22, Young's Translation; Rev. 3:16) R498:5 But we have no intimation in the Scriptures, nor any reason for supposing, that God ever used or recognized the Jewish church-nation, its rulers and representatives, after it was cast off. C181 The turning aside of the literal Euphrates by Cyrus may show the turning aside of popular support from Babylon; or it may show that the truth will be turned aside and no longer flow through Babylon. The consequence of either is the fall of Babylon. Q720:4 The same lesson should be recognized in connection with Babylon. She is "spewed out" of the Lord's mouth; and neither the voice of the Bridegroom nor of the Bride shall be heard in her any more forever. C181

And of the bride

- The Lamb's wife. R603:4* The Church prospective. Q720:4 The names Bridegroom and Bride were applicable before Babylon's fall, and before the marriage feast. The same is true in Jewish custom. R1388:6

Heard no more

- Clearly showing that previously they had spoken in and through Babylon, the confused class. R1388:6 Babylon will not permit them to be heard. R2592:6 Even amongst the "Protestant" fifteenth of humanity darkness and discord are preferred and the "joyful sound" (Psa. 89:15) is spurned and considered to be the discord that is of the Adversary. R2569:3 The time will come, whether now or at a future time. CR292 She is "spewed out" of the Lord's mouth. C181

24

Revelation 18:24 *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

In her

- Papacy, typified by Jezebel—the civil government, corresponding to King Ahab, the agent in propagating her system and destroying the prophets of the Lord. R3408:3

The blood of prophets

- Prefiguring this system as a cruelly persecuting one. R471:5 Despising and persecuting the true saints of God. R174:6

And of all

- All that fear God's name. R151:3*

Revelation 19

1

Revelation 19:1 *And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:*

And

- This chapter is part of the message of the "seventh trump," during which the first resurrection and change of living saints occurs. R194:4

After these things

- A view of the Great Company during the trouble, after the Bride company has been taken and the "marriage of the Lamb is come." (Verse 7) R275:6 Babylon's fall as a result of Kingdom judgments will be discerned later by some in her who are represented as getting light and liberty through Christ after her fall. D623

Much people

- The Great Company set free by the fall of Babylon. R5383:2, 275:6 Individuals out of Babylon which arise from among her ashes. R177:6

2

Revelation 19:2 *For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

True and righteous

- It is after Babylon has fallen to pieces, and the Great Company are liberated from her chains and influences, that they come to realize that tares and earthly organizations never were God's church. R275:6 Only then will the people realize their wonderful deliverance, and that her overthrow was by the hand of God. D40 The Great Company never get the victory over the Beast and his Image, and apparently do not recognize their true character until they are overthrown by the judgments of the Day of Wrath. R130:3 In contrast, another class "cast dust on their heads and cried, weeping and wailing, saying: Alas, alas, that great city!" (Rev. 18:16-19) CR165

His judgments

- The Kingdom reign will begin before Babylon falls. Babylon will fall as a result of Kingdom judgments. D623

He hath judged

- After Babylon, the harlot church, has been judged. R276:1

The great whore

- While the broadest application of this language is to Papacy, it also involves all who are in any degree in confederation or sympathy with her. D38 Catholics declare that Protestants are this Babylon system. Protestants claim that Catholics are this Babylon system. Both are right! CR165

Which did corrupt

- The church systems of today are permeated with all manner of pagan doctrines—immortality of the soul, a trinity of Gods, torment after death, re-incarnation, communion with the dead. R5911:6

Her fornication

- Symbolically signifying any illicit fellowship with the world on the part of those who have betrothed themselves to be God's consecrated people. R2300:1 Church and world united, an improper union called harlotry. R276:1; SM122

3

Revelation 19:3 *And again they said, Alleluia. And her smoke rose up for ever and ever.*

Her smoke

- The remembrance of the destruction of those systems of deception and error—as smoke continues to

ascend after a literal fire testifying that the fire has done its work. R2609:6, 894:1 It is to a symbolic woman and not a literal one that this statement applies. HG305:2

For ever and ever

- Lasting—the lesson will never be forgotten. R2609:6, 894:1

4

Revelation 19:4 *And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*

Worshipped God

- Jehovah. R1211:1*

5

Revelation 19:5 *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*

A voice

- While Jesus and the dead saints are shown in the heavenly condition, the living saints, who are not yet changed, are used as his mouthpiece. R328:4*

Out of the throne

- Pyramid w on the Chart of the Ages. R275:6 He that sitteth on the throne sends the message—the invitation to the marriage supper. (Verse 9) R229:2

Ye his servants

- The Great Company. R172:5, 148:2 Is it not significant that the teachings are now to the servants, believing, as we do, that the door is shut to the high calling? R328:4*

6

Revelation 19:6 *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

And I heard

- Their answer shows that they have reached the condition of complete harmony with God—they can sing "the song of Moses and the Lamb" in harmony in every note. (Rev. 15:3) R172:5

Great multitude

- The Great Company at the time of the fall of Babylon. Q229:2 These, though not of the Bride, are nevertheless beloved of both Bridegroom and Bride. R343:6 The different rewards of these two classes (both spiritual) are also shown by Rev. 7:9, 10, 13-17; Psa. 45:10-15. R428:5 Many. C193 All flesh. A86

Many waters

- We think there is good reason to believe that a considerable number who have made consecration are still in Babylon. R5411:6 At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the Bride. R4647:6; CR101 Finally delivered from Babylon, with rejoicing. R4079:5* Awakened from their slumber and separated from Babylon. R5865:4

Alleluia

- We can in advance join with the Great Company in his song. NS555:4

Reigneth

- The Great Company will be the first to recognize the Kingdom as being established. R148:2 They recognize his reign as having commenced by the overthrow of Babylon the great. R276:1 The struggle will occur just in advance of the time for the establishment of Messiah's Kingdom by its all-powerful King, soon to take unto himself his great power and reign. R5458:5

Revelation 19:7 *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

Let us be glad

- The Great Company. A87; R5865:4, 5383:2, 3416:6; CR101; Q290:1 In joyful praise. R343:6 Awakened from their slumber and separated from Babylon, these finally recognize what they have missed; but they thank God that his plan will still be carried out. R5865:4, 5383:2 This is the Benjamin class (the Great Company) rejoicing to know the Joseph class (the Little Flock). It is after the Little Flock is changed and the Great Company is still in a measure of tribulation. Q381:1 Realizing that the Bride is complete, yet they rejoice to see God's great loving plan as it embraces the sin destroyed race, and they are filled with God's praise. R172:6, 148:2 Some get awake and thank the Lord and his faithful. Others are merely angered, thus showing that they are not of the kind the Lord desires as members of the Bride. R2764:1 No doubt greatly dismayed to realize that the Bride is completed, but seemingly the beauty of God's plan which they now begin to discern, quite overcomes their grief. A240; R276:1 They were glad when they found out the true situation, that God had delivered them, and that the institution was a hindrance to God's plan in many respects. Q295:5 Great will be the rejoicing in heaven and in earth at the Church's abundant entrance into the King's palace. C193 All will rejoice in the glorification of the Church, through which blessings will then be flowing to them. A87

And rejoice

- Why should the Great Company rejoice? Because their eyes are really opened. They see Babylon as they never saw her before. They see God's plan as they never saw it before. Q291:T They rejoice in the fall of Babylon. There is a difference between Babylon falling in a judicial sense, by being rejected by the Lord, and the actual falling, as when she goes down like a millstone. Q381:1; R5383:2

The marriage of the Lamb

- The unifying and full glorification of the entire Body of Christ with the Head. A235 The second Adam and the second Eve become one, and then the glorious work of restitution begins. A98; HG343:3; OV224 The plan of redemption cannot reach the world, until the perfection of the second man and his wife. HG99:5 The Bride will be with the Bridegroom when the Kingdom is fully established. HG165:1; OV320 An event of the very near future. R3200:6 In Jewish custom a marriage contract was entered into, usually lasting about a year. Then the man would come and receive her to himself, and from that time she was his wife. Q289:3 Under the Jewish custom the espousal brought the woman under the same obligation of chastity as though the marriage had taken place. SM122 As the consecration of the Lord's people and their begetting of the holy Spirit constitute the betrothal to Christ, so the glorification of the first resurrection will constitute their marriage to him. NS295:1 Translation—to be "changed in a moment, in the twinkling of an eye"—to be "caught up to meet the Lord in the air." (1 Cor. 15:52; 1 Thes. 4:17) This will be our marriage—being made like him and united with him. R88:6; NS719:5; Q300:1 The faithful ones of the Church who had died were raised and were at once received of the Lord. So that portion of the Church is married to the Lord, just as soon as they are received by him. Q300:1 When the last member of the Body shall have finished his course and has been changed into the glory of the Lord the marriage will be consummated. Q462:5 When Christ comes and receives the Church to himself, she will be his wife, just as in the type. There is no ceremony. Q300:T Church and state union is contrary to the spirit of the Bible. The Church of Christ is not to reign with the prince of the earth, not to be married to them, but to wait for her marriage until the second coming, and be united with him in the first resurrection. PD79/91

Is come

- Greek past tense—is accomplished. R276:1 Has taken place. Q229:2 We do not know how long after their "change" the Bride will be glorified as a company. A235

His wife

- No longer the espoused virgin, but the Bride. A98; OV224 The already called-out Bride of Christ. R1349:1, 5400:5 A second Eve, the "wife" of the second Adam. HG15:1 As the wife of the "first man" is the natural mother of the race, so the wife of the "second Adam" is to be the spiritual mother. HG99:3 As a wife shares her husband's honors and name, so the Church bears the name of Christ as members of the Body of Christ. E42 And joint-heir in his Kingdom and in his inheritance in the Abrahamic Covenant. R2122:5, 1702:6 Selected between Christ's first and second advents, as Moses selected his wife between his two advents in Egypt. R1651:6 As in Jewish custom the espoused virgin was called a bride from the time of her contract with the bridegroom, so the espoused virgin Church is called Christ's Bride before the consummation of their union. R1388:6 Shall he not have the right to select his own Bride? May not he and his Father elect whom they will for the Bride of Christ? Her office is not to exalt herself. It is to exalt the Bridegroom. R623:6* There is no Bride now. Jesus, during the Gospel age, has been preparing a place for the Bride. (John 14:2-4) Q750:2, 838:1 Selected from among the Gentiles, typified by Moses marrying a Gentile wife. R1651:6, 4332:4* In many parables the believers are represented in the attitude of guests, and not as the Bride. R58:2*

Made herself ready

- Be complete. R827:2, 276:1, 217:5 The Gospel age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. In the end of the age she is made "ready." A98; OV224 Requiring the entire period of the Gospel age. The robe of Christ's righteousness must be painstakingly embroidered according to the pattern set before us, with the fruits and graces of the holy Spirit. NS295:1 The sole object of the gospel is not to convert the world—that work belongs to the Millennial age—but to perfect the second Adam and the second Eve. HG12:2 Not that we could make ourselves ready of ourselves, but that we aid each other in the cultivation of those traits of character which the Lord has stipulated. R845:4, 3937:5; NS295:4 Our influence upon the brethren is of much more importance than our influence upon the world. NS152:1 That we may be in heart (and as nearly as attainable in the flesh also) "without spot or wrinkle or any such thing." (Eph. 5:23) R2429:5 The use of the means provided by her Bridegroom—the putting on of her adornment, the embroidering of her robes, the arrangement of her jewelry presented to her through the Spirit, is left for herself to do. R2202:1 The Bride makes herself ready for union with the Bridegroom by using the means provided by the Bridegroom. R830:4* In the ante-chamber of special preparation—the light of Present Truth—the guests spend the short time just prior to the marriage feast (the harvest time) in adjusting their robes and giving to themselves and each other the final touches of preparation. C199; R153:1 In the "guest chamber" where they may finish the last touches of personal adornment. Then comes the inspection and casting out of one not having on a wedding garment. R153:1 Each, as he entered the wedding apartments, has become exercised in having his garments without spot or wrinkle before him—our Bridegroom, and our efforts extend to all who enter. R290:1 (1) They must keep their garments unspotted from the world (Jas. 1:27); and (2) must embroider them with fine needlework. SM254 The careful setting of the stitches in the embroidering of this wedding garment has been the chief duty and constant occupation of the espoused virgin while waiting for the nuptial feast. R2161:6 By laying aside present weights and hindrances, and shaping affairs to be able to give the entire time in the work of spreading the good tidings and helping the Body. R1302:5 With such a pressing call for every moment of their time, the new creatures have no love for the world to seek to perpetuate its arrangements and institutions. F608 It is vain to hope for future glory if we are not trying to subdue sin now. R830:1* The Church was not commissioned to conquer the world and to reign as and for Christ during this time. Her commission was to "make herself ready." R4799:2; A98 Let us enter the harvest work of perfecting holiness in ourselves and others of the saints, and

preparing for the marriage of the Lamb. R1941:5; OV126 The Lord has made it profitable for every member to assist in maintaining and perfecting the one Body, because each is dependent on the other in some measure. R733:5 Only the fellow-members of the one Body can help you, and your assistance is needed to help such, that all may shortly enter into the joys of their Lord. R919:1 Now the individual Christians are called upon to make their calling and election sure. Only incidentally, and not as their chief work, are they to let their light shine before men. R4878:6, 1430:6; F608; T115 The work of the prospective Bride now is to make herself ready—not specially the blessing of the world, which her Lord designs shall be done after she becomes united to him. R1430:6, 1349:1 Though frequently upbraided with the suggestion that they are selfish because they do not join with others in the various political, social, financial and moral reforms of the world. R2415:5, 1564:1 Restitution work will be accomplished by the successors of the Gospel Church—the Church's work being specifically the making of herself ready. R2345:3 It becomes a laudable ambition to serve one another and to build one another up in the most holy faith—to get ready ourselves and to help others of the dear family of God. R5185:2, 5400:5, 2690:4 Have you heard the cry, the knock announcing our Bridegroom's presence? Are you awake? Are you seeing to it that you are clothed with the righteousness of Christ as with a garment? R88:6 When to "the worthy Lamb that was slain" the voices of the multitude ascribe blessing and honor and glory and power, they will also exclaim, "his wife hath made herself ready." R3104:5 And we (the Great Company) are left, and disappointed, nevertheless rejoicing because we see God's plan. Q229:2

8

Revelation 19:8 *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

To her

- The Bride, the victorious Church. R2159:6

Was granted

- The entire arrangement for her wedding robes, the washing of regeneration (justification) and the water for her feet washing, are all provided through the agency of the Bridegroom. R2201:6

Arrayed in fine linen

- In the resurrection he will grant us ideal bodies and the ideal character embroidered perfectly upon the new robe, which will be ours through grace. R2161:6 In the simple white robe of her Lord's own furnishing, the robe of his righteousness, upon which she will have wrought, with much carefulness, the beautiful adornments of the Christian graces. C193 This company must be the risen dead, for the "fine linen" represents the righteous acts of the saints. (Diaglott) R328:1* The robe figuratively represents justification, the covering of our blemishes; and it is a wedding garment because it constitutes a basis of our ultimate acceptance by the Lord in the end of this age. SM254 As the rich man in the parable of the rich man and Lazarus, there showing Israel, in a typical sense, as a holy (righteous) nation. R2604:2, 1086:6, 1000:2, 284:1

Clean and white

- In contrast: "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. 17:1-6) R471:6

The righteousness of saints

- Greek, dikaiomata, properly rendered, righteous acts. R76:3* Their personal purity, completeness and perfection at that time. R2159:6 Righteousness is more than right doing. It is right being, which includes right doing. R76:5* Not limited to her theology, but it must include her character. It is her righteousness manifested in her life—her loyalty, purity and her fellowship with God. R50:2* But at the present time the saints have no righteousness of their own. R2159:6 The righteousness to which she is called: "God hath not called us to uncleanness, but to holiness." (1 Thes. 4:7) R50:2* The

garment expresses the effect sought and gained, rather than the means God uses to bring it about. R50:2*

9

Revelation 19:9 *And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

Blessed are they

- After the marriage is accomplished, they shall enjoy the feast with the Royal Family. R343:6, 276:1 Figuratively styled the Bridesmaids, the Great Company class, symbolized by the New Jerusalem. R3867:6, 5865:4, 5415:5 Represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac. R4647:6, 101:5 Those originally bidden will not taste of that supper, though divine providence has arranged for another banquet, which through the Kingdom will be spread for all nations. R5415:6 It will be later on, after the intervening time of trouble, that the feast of fat things for the world will be spread out. R3834:5

Which are called

- The Great Company are represented as getting a special message from God. Q296:T

Unto the marriage supper

- A promise written specially for the Great Multitude. R172:6 There is a difference between being at the marriage, and eating of the marriage supper. When the door is shut, the wise virgins go in to the marriage, but the marriage supper does not take place for a little while after that. Q296:T To share in the glorious blessings and favors of God, which will make their hearts rejoice, and compensate them for all their trials and difficulties in the present time. Q463:1 The feast of rejoicings is postponed until the Great Company shall have "washed their robes and made them white." (Rev. 7:14) R172:6, 88:6 The nuptial feast, in honor of the marriage of the Lamb, after the wife hath made herself ready. R5415:5, 3867:6 A great time of blessing; we don't know what it is. Perhaps, as we feast on God's Word and truth at conventions. It is just a suggestion of something grand beyond power to describe. Q463:T The great marriage feast is to take place shortly after the glorification of the Church. R3417:1 Invited to come in and partake of the festivities mentioned in Psalm 45. Q229:2, 296:T, 300:1 Ultimately reaching the position next to the Bride. A241; R276:1 In glory. HG752:5 Although specifically the nuptial feast of Christ and the Church, nevertheless the Great Company, the virgins, the Bride's companions, will be invited to share in this nuptial feast. R3834:5 Though never sharers of the Bride's portion. R2764:4 These are the virgin companions who follow the Bride and rejoice in her exaltation, and are honored also, though less highly, by the King. R828:4 A great blessing, even though not so grandly glorious as that which the Lord will give to the Little Flock. R4274:1 There are many such virgins, but not wise—wheat, but not ripe wheat, not ready to be garnered. They are living far below their privileges, and will suffer great loss. R593:5 They can go to that marriage supper only through much tribulation, which will test to the last their full devotion to the Lord. R5865:4 There is really no sitting down to eat or drink, but it is merely a picture of the joyous occasion that will follow. Q296:T The aroma of the good things coming already reaches us in the anteroom, before we enter the banquet hall. R5415:6

10

Revelation 19:10 *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

I

- The Apostle John in a measure represented the faithful of the Lord's people in the end of this age. R4200:1

To worship him

- As the more wonderful things of the divine plan are being revealed, some might be in danger of worshipping the angel through whom the enlightenment was sent. R4200:1 How natural is the disposition to worship, to give undue honor to the messengers of truth. R496:3* Many think it a mark of humility to discard reason and blindly follow others. It is against such "voluntary humility" and worshipping of messengers that Paul warns. (Col. 2:18) R496:6*

Do it not

- Anything in the nature of personal idolatry is rebuked. R4200:1 If there come to any of us a thought of doing homage to the Lord's messengers through whom his blessings have been bestowed upon us, it is proper for him to heed this admonition. R3970:6 There is a tendency in this direction, and a danger to worship the creature, or instrumentality, rather than the Creator who uses the instrumentality. Let us not make that mistake. Q77:4 When Cornelius offered such service to Peter—the leading Apostle—"he took him up, saying, Stand up: I myself also am a man." (Acts 10:26) R144:3* To what extent should the pilgrims and other brothers preach "Brother Russell"? I say, not at all. Q77:2 Some of the dear brethren seem to find as much about Brother Russell in the Bible as they find about the Lord Jesus, and I think that is a great mistake. I do not find it there. CR125 Had Christ not been more than man the same reason would have prevented him from receiving worship. R144:3* Illustrated by the attitude of the angel which wrestled with Jacob. (Gen. 32:29) R3978:6, 1634:6 Illustrated by the angel announcing Samson's birth to Manoah. (Jud. 13:18) R1634:6

Thy fellowservant

- Who can tell which brother messenger will prove faithful to the end, neither becoming puffed up, discouraged, overcome or weary in well doing. R496:6*

Worship God

- True messengers of God always seek to give the honor unto God, and decline it for themselves. R1634:6 We should recognize every agency God uses, but we are not to recognize any agency of God as being any competition whatever with the Lord or with his divine arrangement. CR125 It would be our duty to fully recognize that our blessings come not from any human being but from God, however much he may use human instrumentalities to convey his blessings. R3971:1

Testimony of Jesus

- Concerning Jesus. R496:5*

The spirit

- The import. R496:5*

11

Revelation 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

A white horse

- The events of the first seal are identical: "I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer." (Rev. 6:2) HG81:5

Faithful and True

- The Christ in glory. R5451:4 He is the "faithful and true witness," as John spake of him in addressing the Laodicean church. (Rev. 3:14) R328:1* The nominal church, not having been true witnesses, were spewed out of his mouth in the spring of 1878 AD. R328:1*

Make war

- Who can give assurance that the multitudes who now compose the marshalled hosts of Christendom will not then constitute the great army that will throw its mighty force against the bulwarks of the present social order. D549 There are also intimations that there may be others beyond the revolting hosts of Christendom who will also form a part of the Lord's great army. D549

12

Revelation 19:12 *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*

Many crowns

- So too, the popes wore the many crowned hat. HG76:5

No man knew

- The nominal churches are in darkness and know not that Jesus has entered on his reign as King; nor do the servants yet know, for they are not of his Body, not reckoned as part of himself. R328:5*
- No man [unregenerated] does know, but we [his Body] may know. R328:4*

But he himself

- But we are of him, the members of his Body; his "feet," therefore a part of himself. R328:4*

13

Revelation 19:13 *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

Dipped in blood

- "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?" "I have trampled on them in my fury; and their blood was sprinkled on my garments, and all my raiment have I stained." (Isa. 63:1-3) D18

The Word of God

- The Message, the Logos. The instructions of God may come through his disciples, teachers or evangelists; but they must all be received as emanating from the Father through the Son. Q843:4 "In the beginning was the Word, and the Word was with the God, and the Word was a God." (John 1:1) R1060:5, 338:5 "God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1, 2) Q843:4 He is called the Word in his pre-existent state (John 1:1); while he was in the flesh (John 1:14; 14:6), and here, in his future manifestation as Conqueror. R106:2*, 21:2* The term Logos, not only applied to the plan existing only in the mind, but also to the expression of that plan—the creation of him who was "the beginning of the creation of God." (Rev. 3:14) R421:3 So we would proclaim no other Word. Our teachings are not the "doctrines of men," but God's Word. R328:4*

14

Revelation 19:14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

The armies

- The living saints, as well as many of the world, are now being used as the Lord's soldiers in overthrowing errors and evils. B101 We merely suggest that the heavenly army may possibly be in two divisions—one on this side of the veil, the other on the other side of the veil. R5451:4 Those close to him, his "regular army" are few—a Little Flock. But he also has an immense army of "irregulars"—the vultures of verse 17. R817:3 The seed—"Heaven's conquering army." The work of the seed must follow the complete development of the seed. R22:6*

In heaven

- If Jesus is now present in the spiritual body, the Church
- must be also, for both are represented in the same spiritual [heavenly] condition. R328:2*

Followed him

- Their part in the fray is to oppose false doctrines, and to slay with the sword of the truth. R774:6 If any commission be given to the Lord's people to execute judgment this side of the veil it would be so explicit as to leave no room for doubt. R5451:4

Upon white horses

- Pure doctrine. R774:6

15

Revelation 19:15 *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

Out of his mouth

- The Lord in glorious majesty. R5493:6 The saints being his mouthpiece. R328:4* The rod of Messiah's mouth (Isa. 11:4) signifies the judgments which he has already expressed, and which have very largely gone unheeded by Christendom. R2374:3

A sharp sword

- The Word of God—the truth. R780:4, 1469:6, 328:4*; B101 The sword of the spirit is the Word of God. (Eph. 6:17) The sword of Messiah's mouth will be the message which he will send. SM51 The sharp truths and righteous judgment of the Lord. HG270:3
- The breath of his lips [the force and spirit of the truth]. (Isa. 11:4; Psa. 98:1) D19; SM51

Smite the nations

- The Lord smites to heal, and when his Word cuts to the heart the effect is to destroy the enemy. Unless brought into subjection, nothing will remain but final extinction. R5493:6; HG270:3 In the same sense that the words of the apostle Peter on the day of Pentecost cut his hearers to the heart. (Acts 2:37) HG270:3 He begins the work of blessing the world by smiting down the oppressors—oppressive errors, and those influenced by the spirit of those errors. R817:2 The inauguration of his Kingdom will be followed by the dashing of the present social systems to pieces in a great time of trouble and anarchy, preparatory to the establishment of the Kingdom of righteousness. D296 There will not be only poor, needing assistance and equity, but there will be wicked at the time the Kingdom will be established. R2374:3 The civilized world stands today in a false position: professing to be Christ's Kingdom ruled by his law of love; yet really the kingdom of the prince of this world, Satan, under his law of selfishness. R1519:6 To those who revel in luxury and pleasure now, who enjoy the favor of the world because they partake of its selfish spirit, is coming a time of reckoning. R1735:6 For the purpose of quickly bringing mankind to a realization of the new Millennial conditions, the righteous judge will "render his anger with fury, and his rebuke with flames of fire." (Isa. 66:15, 16) R1469:6

He shall rule them

- When he is reigning with his saints. R1149:4*

Rod of iron

- For temporary service, for man's true development that the race may be brought back to full blessing as kings of earth. R5377:1, 4799:2 The iron rod of Christ's rule must bring down every high thing, and subdue all things unto him. R1735:6

He treadeth the winepress

- The treading of the winepress is the last feature of harvest work. The reaping and gathering is all done first. D18 Into which "the vine of the earth" (the false vine which has misappropriated the name Christian and Christ's Kingdom) is cast when its iniquitous clusters are fully ripe. (Rev. 14:18-20) D18

16

Revelation 19:16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

KING OF KINGS

- Having entered his Kingly office—and moreover, the dead saints are risen, "kings and priests" unto

God, so that Jesus is King of heavenly kings. R328:4* The Times of Restitution will be the thousand years of Messiah's spiritual reign as King of kings and Lord of lords. NS860:5 The "King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto." (1 Tim. 6:14-16) R2747:4 Making all things new. R5780:1; NS379:3 So have the popes professed to be. HG76:5

17

Revelation 19:17 *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

The fowls

- An army of "irregulars" in every kind of uniform—Communists, Infidels, Socialists, Anarchists, Nihilists. R817:3 Communist vultures. R899:6

Come and gather

- Compare Zeph. 1:7-9, 14-18. A315

18

Revelation 19:18 *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

That ye may eat

- They battle for plunder and get their fill in the overturning of earth's kingdoms. R817:3 Preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth. R817:4

The flesh of kings

- Those in opposition to the kingdom of God, and its scepter of righteousness, impartiality and justice, are being gathered to the great slaughter. R817:4 Mighty men—The church—both Papal and Protestant—is largely controlled by the influence of governments and wealthy men. It will rapidly become the tool and mouthpiece of these, and they all will go down together, fighting against God and liberty. R356:6

19

Revelation 19:19 *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

I saw the beast

- There will be a general division of the world into two contending parties. The kings, wealthy and worldly great on one side,
- and with them the symbolic beast [Papacy] and Protestantism. These unite their efforts, realizing they must stand or fall together. R817:2, 356:6

Kings of the earth

- The rulers, financiers, and all the worldly great men, and the Roman Catholic and Protestant systems, will be together and fall together. R2045:2

And their armies

- Kings, chief captains, rich men and mighty men. R420:4, 166:5, 2045:2 By opposing "progress in religious thought" or changes in the "standards of the sects" a proposed "battalion" of Y.M.C.A. "Bible-oriented" young men will really fight against the progress of light and truth. R780:3

Gathered together

- Clearly showing that in this struggle the Beast
- [symbol of the Church of Rome] will be found on the side of, and banded with, the "kings of the

earth" and their armies. R939:4, 834:1 Since they should uphold the Kingdom of Christ, they feel themselves bound to champion the present falling kingdoms of so-called Christendom. Thus their sympathies are often forced to the side of oppression, rather than to the side of right and freedom. A270 In seeking the favor of the "mighty," Rome will surely lose her hold over the masses. The result will be that the governments will fall and these religious institutions will go into destruction. R834:3 While the people will be struggling for freedom and their God given rights, the nominal churches will unite with the governments which they appointed, to help keep the people in thraldom. R362:4 In the coming struggle the nominal church will take sides with and fall with the earthly empires in their overthrow. R899:5

To make war

- This general conflict between priest and people, rulers and ruled, capital and labor, is the battle or conflict represented by the seventh plague. R377:6 Ignorantly. R780:4 Unconsciously—not recognizing him. R668:5 His army here, as in the overthrow of Jerusalem in AD 70, will know not God, yet will fulfill his purposes. R362:5 Whatever the nature of this "war," it is certainly opposition by the kings of the earth towards Christ. In no way can such language be construed so as to mean gospel conversion. HG13:2

His army

- God is raising up his great army, the masses of the world, to overturn all forms of evil and oppression. R362:5 An earthly army. R420:2, 166:4 The army of the poor and oppressed of every nation. R2045:2 The oppressed who, inspired by justice and right, will be used to some extent as agents to their own liberation from the thraldom of evil and oppression. R420:4, 166:4 While the Little Flock is in a special sense "The King's own," yet in another sense there are many troops and divisions in this great army. R938:5 God's army is now being marshalled and his Church should stand aloof from both the governments that be, and their opposers. R362:5

20

Revelation 19:20 *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

The beast

- The Beast and the false prophet are the great false systems which have long oppressed and misled nominal Christendom. R2608:6, 1040:5 The monarchial represents the imperial or "dragon" power; the Papacy, the religious element, "the false prophet that wrought miracles" while the international, or republican, element represents the body of the Beast. HG20:5

The false prophet

- Representing in symbol the various sects of Protestantism. R834:2 The fact that the two horned beast is not mentioned signifies that that
- system [the state church of England and Ireland] would pass out of existence as a beast, or church and state combination. R834:2 The separating of the English church from the government will neither destroy the Beast nor church, but it ceases to be an ecclesiastical government. R834:4 Its government appears among the "kings of the earth" and the English church is represented among the other Protestant systems in the "false prophet." R834:4 Second Adventists have long held the theory that Turkey is the false prophet. We take a totally different view, believing that Turkey has nothing whatever to do with the symbolic false prophet. R1898:4

He deceived them

- Only here and there can any be found who "know the joyful sound"—who can distinguish the heavenly message from those by which Satan has "deceived all that dwell upon the earth." R2569:3

Mark of the beast

- The leading and controlling mark or quality of the beast, we would write in large letters:

DOGMATISM AND INTOLERANCE. R50:5*

These both

- The final overthrow of present governments will be at the same time as the fall of ecclesiasticism and will be followed by from five to seven years of socialism and anarchy. R1434:2 Systems of error. R2609:1 Only the Beast and false prophet are cast into the lake of fire. HG13:2 Showing that the whole passage is highly figurative. Q829:2

Cast alive into

- Speedily judged worthy of destruction. R2609:1, 893:2

Lake of fire

- The second death. R2609:1 Gehenna, Valley of Hinnom, figure of the second death, utter destruction. R2601:4, 2608:4, 893:2 A great consuming trouble in the close of this Gospel age. R1040:5 The Book of Revelation abounds in forceful symbols which illustrate the various features of God's plan, and the ultimate destruction of the wicked is no exception. HG751:4*

Burning with brimstone

- Intensifying the symbol of destruction, brimstone being one of the most deadly elements known. It is destructive to all forms of life. R2608:4, 2601:4

21

Revelation 19:21 *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*

Sword

- The Word of God—the truth. R780:4

Revelation 20

1

Revelation 20:1 *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

An angel

- Messenger; "the Messenger of the Covenant," Christ. R1233:2 Christ, the Strong Messenger. R1736:2 Christ Jesus, and his Body, the Church, is the one in whose hand is the power and authority to control evil. R331:1 Signifying messenger—God will send some messengers with authority and power to subdue evil. Many agencies will doubtless take part—the increase of knowledge probably being one of the strongest. R331:1

Come down

- At his second advent. R1233:2, 4976:1 The Prince of Light has only recently invaded, as it were, the land of the prince of darkness to commence his work. R4610:1 The binding of Satan could not begin until the Angel had come down, 1874; nor indeed, until 1878, the date of the assumption of his power as King. R1233:3

The key

- Representing authority. R331:1

A great chain

- Representing strength. R331:1 The great chain represents restraint. R2645:6; Q620:6 Restraining the evil in general, probably by the institution of laws of righteousness. Q621:T Truth is the great agency which is eventually to accomplish the complete binding of Satan. R1233:3 To some extent truth has for many centuries obstructed the course of error—truths both of nature and religion—but they never bound Satan and rendered him powerless. R1233:3 Satan's chains of blinding error and misrepresentation shall be removed from the groaning creation, and he himself shall be bound with the great strong chain of truth. R877:4 Not only the truths directly relating to the plan of God, but to

these are linked every feature of truth related to human rights and privileges. R1233:4 Truth binds error, and error binds truth. Like light and darkness, they are constantly opposed to each other. R331:2 May we not to some extent be used of the Lord in the shining forth of the light which will bind the Adversary and restrain the evil? SM106 "Whatsoever doth make manifest is light" (Eph. 5:13); and that which makes manifest is a "chain," a restraint upon that which is darkness. R4610:1 We are to distinguish clearly between the restraint of the fallen angels "in chains of darkness" (2 Pet. 2:4), and the binding of Satan, who is the prince of demons. R4976:1 The whole world is getting awake, not necessarily to the light of truth, but getting awake to the chains of darkness which are upon them. R4610:1

2

Revelation 20:2 *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*

And

- Verses 2, 4 and 11 with verses 1, 2, 10 and 11 of chapter 21 show the beginning of the age of judgment, the restraining of blinding errors and misleading systems. R893:1

He laid hold

- The Lord's parable respecting the binding of the "strong man" seems to imply that it will begin in a sudden manner. R4609:3 The victory over the great Adversary is not to be a slow and gradual one, not to be by missions or any power or ours, but the Lord himself shall interpose his power. R3686:6 Eventually his Kingdom shall overthrow the reign of sin and death which has prevailed for six thousand years. R5379:3

On the dragon

- While Satan has been endeavoring to accomplish his own designs, he has really unwittingly been serving a great purpose in the accomplishment of God's plan. R1233:2 These terms not only include Satan himself, but all the evil institutions as well. Q621:T The Roman Empire is called the dragon and the devil. (See Rev. 12:3, 9; 13:2) R44:3 The dragon of Rev. 12 and the dragon of Rev. 20 are clearly one and the same. HG76:4

That old serpent

- A reference to Eve's beguilement by the serpent. A61

The Devil

- There is a personal Devil, but here the names "Devil" and "Satan" refer not merely to the person of the Adversary, but to all that system of things of which he is the head. (See Rev. 12:7-9) R4609:3

And Satan

- Satan and the evil angels under his captaincy. NS736:3 While this name applies to our personal Adversary, it covers in a general sense all the influences for evil and unrighteousness in the world. SM103 Satan here merely means that adverse influence, putting darkness for light, and vice versa. That influence will be completely bound as the light of truth displaces the darkness. Q621:4; E218 Satan is the best representative of evil principles, practices and persons, being the chief and leader in wickedness. R331:1

Bound him

- His every deceptive and misleading influence will be restrained—so that evil shall no longer appear to men to be good, nor good appear undesirable, evil. D519; E218 In that blessed time every evil deed will be restrained that it may not accomplish injury to another. NS736:3 Hindering the further deception of humanity during that period. OV44; R2415:5 Here is the secret of why the world cannot hear now, and the assurance of the change which would permit it to hear in due time. NS386:3 As a part of the means for bringing the world back into harmony with God. E217 The first work of the new dispensation. A69; E20; HG538:5; NS614:3; SM130 At the very beginning of the Messianic reign. OV192 Preparatory to the establishment of Christ's Kingdom and the beginning of "the world

to come, wherein dwelleth righteousness." (2 Pet. 3:13) A73 The Millennial age will be introduced by the binding of all evil influences represented by Satan that the world may no longer be deluded by him and his servants, willing or ignorant. R2398:2, 331:1 He will no longer have the power to blind, to deceive, for his deceptions will be exposed by the glorious light of that day. NS555:3 A reign of righteousness presupposes a restraint of unrighteousness. R331:1 Signifying a complete restraint of Satan and all his powers of evil. R2645:6 The fallen angels have not ceased their warfare against the Lamb and those who follow him, nor will they cease until Immanuel shall bind that old Serpent and restrain his influences. HG682:1 "Fallen angels" will have much to do with the bringing about of the great time of trouble with which this Gospel Age will end, before the complete inauguration of Messiah's empire and the binding of Satan. SM198 Not only will all possible good influences surround humanity during their thousand-year Day of Judgment, but every evil influence will be bound, restrained. HG685:2 Satan will no longer have control. His yoke of sin, pain, sorrow and death; his rod and staff of affliction and slavery; will be broken, and that forever. R3686:6, 2550:4 During that thousand-year day of Messiah's Kingdom, Satan is to be bound "that he may deceive the nations no more." (Verse 3) R6013:4, 5896:2; SM791 After 1914. Q621:T This restraining is now in operation—inventions, laws, the temperance question, education. People are no longer allowed to be idle. Children are compelled to attend school. R4610:4 The time for the binding of Satan is fixed at the close of the Gospel age, prior to the thousand year reign of Christ. R1233:2, 5378:4 The time for the binding of Satan is not yet, though we believe it is very near. R3941:5, 4350:3, 3772:3; HG402:6; SM567 By the time all the plagues are poured out Satan will be completely bound. R171:4* Is Satan now bound? I do not know. There is a good deal of Satanic power still exercised. If he is bound, I am sure the others are loose. Q623:4 I think I would not lay too much stress on Satan's having been bound in 1874. We have plenty of evidence of the reign of sin going on, whether Satan has suffered any personal defeat or not. Q623:8 The Millennium is "nigh, even at the doors," involving first, the presence and exaltation of the new King (The Christ complete) who will dethrone and bind the former Prince of the power of the air. R362:1 The binding is already commenced. The devil in the church, must be bound first, and truth set free, among those who profess to be children of the light. R331:2 I think Satan's empire is in process of destruction, that every ray of light that shines out on any subject to that extent is Satan's empire every moment being broken; for example, prohibition. Q627:4 I think Satan is being bound. Things mentioned in the Bible as emanating from Satan are being bound every day. For instance, Satan's influence in the liquor traffic is being bound. Q625:4 The Prince of Light has already begun the work of binding the Prince of Darkness. SM103 The binding process must go on to a considerable extent before the great time of trouble shall come. The strong man of the house must be bound before his goods can be spoiled. Q626:1 We cannot say positively just what day or hour Satan will be fully bound and Messianic blessings begin to supplant the curse. R5450:2 The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding. Q626:1 After gathering his Bride class the Lord will execute judgments upon Babylon. At that time Satan will be bound. R3784:6 The Bride is joint-heir with him in the glorious Kingdom then to be established for the purpose of binding Satan. R3004:6 The parable of the sheep and the goats (Matt. 25) takes place when Satan is bound and the authority of Christ's Kingdom established. Ere this, the Bride of Christ, will have been seated with him in the throne of spiritual power and will have taken part in executing the judgments of the Day of Wrath. R2606:3 All the besetments are now about us because Satan, the prince of this world, is unbound. R2590:6 We wait for Satan to be bound until he come—until at his coming he

- changes, glorifies us, setting us up at his Kingdom. [One of eight activities of the Church "till he come."] R3652:6 As his work of deception is favored by ignorance, darkness, so everything that has tended to lift the pall of the Dark Ages has tended to liberate mankind from the snare of Satan's ignorance. SM102 A preliminary restraint of evil results from turning on the light of Present Truth.

But this is not all. R2646:1 Christ, coming in power, means the restraint of Satan and his power. In another picture, the Sun of Righteousness rising, the darkness of sin, ignorance and prejudice disappear proportionately. NS90:1, 332:4; R5818:4; OV192, 341:6 Whatever sets free the light of truth incidentally binds in similar proportions the darkness. To some extent this process has been going on for three centuries, but only in our day is the matter reaching a climax. SM103 I suppose as the light increases the Prince of darkness will thus be restrained of his liberties. I do not give this out as an interpretation. The Bible does not tell us how this will be accomplished. Q627:2 The ignorance and superstition, selfishness and crime, which have for centuries marked Satan's reign will gradually draw to a close. NS782:3 It will not be accomplished until the time that the Great Company class is completed. R4610:5 We are to have full confidence in his promises. Injustice will not forever obtain. We do right to pray, "Thy kingdom come," week after week, year after year, century after century. R5020:2; Q539:4 The work is being done by people who do not believe in the true religion. They do not know God aright. The majority of them repudiate the Bible. R4610:4 Influences of the "Higher Critic" class are doing a great deal to restrain the Adversary and his authority over the people. R4610:2 Many intelligent people have not the "true light," but they are exercising an influence antagonistic to the darkness that Satan has heretofore used for the restraint of thought, etc. R4610:1 Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively maneuvering to avoid it. R3941:5; HG403:1; SM567 His rule of unrighteousness and selfishness shall be set aside, supplanted by the laws of him who shall lay justice to the line and righteousness to the plummet. (Isa. 28:17) R2724:5 And destroy his works. R542:2* The result of the change of dispensation will be a great blessing, yet the time of transfer, while the present prince is being bound and his household driven out of power, will be a time of intense trouble. C341 Satan's seat of government is in Tartarus—the atmosphere. When bound, his place will be vacant for The Christ to occupy as ruler. R5182:1 "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house." (Mark. 3:22-27) A68 "In his day (Christ's Millennial reign) the righteous shall flourish," and the "evil-doer shall be cut off." (Psa. 72:7; 37:9) R2406:2 The rulers of the darkness of this world will make a last great effort previous to their binding. R170:3* Seeing that Satan has wielded an evil influence blinding mankind, will it be any less possible for the Prince of Peace to open the blind eyes without his appearing in the flesh? HG365:6 The binding of Satan is not the giving of health. Q621:4 "No lion shall be there." (Isa. 35:9) Q785:2, 825:3

A thousand years

- During that period of Satan's restraint those whom he now blinds with various doctrines, sophistries, superstitions, etc., will be freed from these, and have the eyes and ears of their understanding opened. R2690:3 The great day of blessing, the great thousand-year day of Messiah's Kingdom, is near at hand—is dawning now. Soon Satan will be bound. R5190:5, 5378:4 The judgment of the world by Christ will cover a period of one thousand years. The world's judgment is not yet in progress. Q794:4 For the same thousand years the work of blessing and restitution will progress. R5818:4, 5057:3

3

Revelation 20:3 *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

And cast him

- And all his wicked deceptions. R1233:4 The Prince of Light taking from the Prince of darkness the scepter of this world and restraining him for a thousand years. R4109:6 The great King, who is now about to take full control of the world, has full power to bind, restrain Satan, and every evil power and influence. R2646:1 When God's time for the establishment of Christ's Kingdom comes, Satan's kingdom will be brought to naught as effectually as was his former purpose at the time of the flood.

R1687:1 Why is he not destroyed at this juncture? Because God has a still further purpose to be served in his continued existence. R1233:5

The bottomless pit

- The word abyss, representing oblivion. R2645:6, 1233:4; SM94 Abyss—covered, secret, hidden place. R331:1

Shut him up

- In the end of the struggle, Satan will be fully bound, shut up, sealed. SM105

Set a seal

- Sealed it over him. SM94 Used in olden times to make secret, to render secure against intrusion. E246 Public and worldwide realization of the causes of their degradation, and the great revolution of public sentiment in favor of the Lord's ways, will constitute the seal. R1233:5 Representing divine care that none shall interfere with God's arrangement, but that it shall all be carried out strictly in accordance with the divine prearrangement. R2645:6

He should deceive

- Lead astray. CR463 Some have become so deluded by the sophistries of Satan that they do not believe that there is a God; others believe him to be a great and powerful Adversary; others are confused, knowing not what to believe. E18 The reason why there is so much graft, false doctrine, delusion, ignorance, superstition everywhere is that Satan is the great being who is deceiving the world. Dvi; OV271 No longer will darkness be permitted to masquerade as light, and the light slandered as darkness. D519; R5378:4, 5190:5; OV380 Too cunning to attempt to deceive the majority into atheism, the great Adversary has adopted the more feasible plan of deceiving them by introducing a false theology. NS522:1 Forcing false doctrines upon the heathen and upon Christians, supporting them by dreams and visions and spirit mediums, personating and speaking for the dead. HG193:2 God is willing to permit this activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere. R3941:5 God has permitted Satan to rule as a prince, but has never authorized him. His power is purely usurpation, based upon these deceptions. SM546 The Lord allows Satan to organize various human agencies that some may fall farther and farther from the truth, until finally none will "stand" except the elect. HG403:2; SM567 Upon the Church are designed crucial tests of her loyalty. It is for this reason that this call takes place while the majority of mankind are under the Adversary's blinding influences, and he is not yet bound. R2415:1 God's will is not done on earth, his Kingdom has not come to earth as yet. R2253:1 Satan will continue to blind and deceive the masses until our Master takes the Kingdom and restrains Satan. R2799:4, 2550:2 Deception was one of the main things in which he was previously engaged, Henceforth he would be restrained, whether by the light of Present Truth or the light of science, from so doing. R4610:2 While we must oppose error, nevertheless, let us all speak the truth in love, without harshness, without personalities. Our dear brethren are deluded, deceived, not intentionally opposing the truth. CR415 Not that popes and cardinals were fraudulent in their claims. We concede them full honesty of intention, charging the error to our great Adversary. HG268:6 Satan will be forced to appear "as an angel of light" (2 Cor. 11:14) in order to perpetuate the delusions wherewith he has so long deceived the whole world—putting light for darkness, and darkness for light. R3119:6, 2504:3; F641 The necessity for his playing reformer and good physician is an evidence that his fall is near. F641 The demons must sham to be "angels of light," teachers of advanced truth and good physicians, both of souls and bodies. R2189:2 Satan's struggles to retain control of mankind will be specially desperate at its close—before he is bound for the thousand years. R2189:2; A69 By deceiving mankind he has usurped the control of their minds. R3719:2 "Doctors of divinity" have long been Satan's deceiving agents. R2898:4 The Adversary has used the nominal church of God as his tool to deceive all that dwell upon the face of the whole earth—to misrepresent the divine character and plan. R3104:5 The name "Christendom" is a delusion. "Satandom" would be the truer title. But our wily Adversary is so crafty that he puts darkness for

light and deludes the poor world. R4350:3 Evidently the world will not vote for the reign of Christ and the binding of Satan, and because they are unwilling to cooperate, their help must come in another way—by the fall of present institutions. R3772:6 The masses are not on trial now, as are we who have knowledge, but will have their trial by and by during the Millennial age after Satan has been bound. R2428:6 During the present age the world of mankind is not liable to the second death because Satan is exercising a blinding, deceiving influence upon all

- except true believers. [One of three reasons given.] R4908:4, 1962:1 Our poor fallen, fellow creatures who oppose us and who oppose righteousness do so because they are under the power of Satan, more or less blinded by his sophistries. R3274:2, 3209:1 We are no longer deluded into the belief that those blinded by Satan will be everlastingly tormented therefor. R1958:4 Only here and there can any be found who "know the joyful sound" (Psa. 89:15)—who can distinguish the heavenly message from the deceiving message of Satan. R2569:3

The nations

- Peoples. R4350:3; SM130 Satan is operating through these evil agencies, but these agencies are not willingly being operated upon by Satan. R4610:1

No more

- Not only is Satan to be bound, but a highway is to be cast up, and all the stumbling stones are to be gathered out, and no ravenous beasts of prey (fierce temptations) shall go up thereon. R1055:3 When Satan is bound, there will be no more great counterfeit systems of Christianity, no counterfeit of God's Kingdom, no plausible and misleading presentations of error for truth. R1233:6 His power to deceive and enslave men being completely stopped by the clear knowledge then prevailing. R1233:4 The trial of the world when Satan and evil are bound will be less severe, and the prize for which they will be running will be less glorious than that for which we run. R409:1; A146 Whether Satan and his associates, the fallen angels, will remain associated with the world we do not know, but they will no longer be prince and powers of the air. R2646:1 Some surmise that Satan and his angels will be deported during the Millennial period. Our view is to the contrary. We believe that they will not be deported but remain, powerless to deceive. R2646:1 But the favor then opened to believers will be the earthly paradise restored, not the heavenly Kingdom and the divine nature now held before the Gospel Church. R2220:4 Thank God, the eyes of our understanding have been opened so that we can now see through the deceptions of the Adversary! R4662:3

Should be fulfilled

- Be finished. R4610:2 Until the thousand years of Christ's reign have accomplished their designed work of opening all the blind eyes, and permitting all who will to come back into full fellowship with God. R3158:2 This work of restoration apparently occupies all of the thousand years, since it is called "the times (years) of restitution." (Acts 3:21) R86:6

Be loosed

- To tempt, test, try, prove all those that dwell upon the face of the whole earth. R4999:3, 5253:6, 4986:1, 1234:1; Q186:T; SM106, 714:T Evil influences will be let loose for a season. R4882:1 The Mediator will step from between God and man, and divine tests will be applied to prove, to demonstrate the heart-faithful. R4704:5

Little season

- At the end of the thousand years of Christ's reign the whole world will be turned over to the Father. Satan will then have the power to tempt mankind as he tempted mother Eve. R4986:1, 5253:6, 5182:5, 4903:1, 4882:1, 4704:5, 4575:6; Q423:3 In the end of the thousand years, when Christ has completed his work of restitution the final test must be applied to each individual for continued existence throughout the ages of glory. R1234:1 For a time. SM94 Nine years—2874 AD to 2883 AD. R3579:5* Roman Catholic theory all along has claimed that Napoleon's triumph began this "little season." R1969:4, 1770:2, 1002:2; B354; C57; Dvi; HG270:2; OV271 The present period of progress and civilization under Protestant influences being recognized by them as the "little season"

in which the devil is loosed in the form of Protestantism. R1770:2, 1002:2, 305:4, 54:4; B354; C57; HG689:4 In old editions of the Douay Bible this explanation is given in the footnote comments on the passage. HG689:4 Starting with the overthrow of Papacy's dominion in 1798 AD. R54:4

4

Revelation 20:4 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

I saw thrones

- The thrones of the present dominion of earth will be "cast down," and the dominion transferred to the great Prophet, Priest, King and Judge "whose right it is." (Ezek. 21:27) R2609:1 The thrones are those of earthly kingdoms at the present time. These are all condemned as unfit, and are to be overthrown, to give place to the Kingdom of Christ. R331:3

And they sat upon them

- The position on the throne and the glory are associated (Matt. 25:31-40), hence this takes place when the Temple is glorified. (Rev. 15:8) This harmonizes with the point where Aaron changes his position in the type. R171:4* The Great Company will stand before the throne, with palm branches in their hands, instead of sitting in the throne, wearing crowns. (Rev. 7:9-17) SM362

And judgment

- Rotherham—judicial sentence. The Greek word rendered judgment here is rendered condemnation in Luke 23:40; Jas. 3:1; Jude 4. R331:3

Unto them

- To the saints, with the Lord, in the time of the blessing of the world. HG148:6

The souls

- Persons. R2844:3, 331:3

Beheaded

- All, to be acceptable as members of the figurative Body of Christ, must be will-less, headless. R2845:1; Q190:2 Cut off from church heads. R331:4 The Apostle declared, "I die daily." (1 Cor. 15:31) All who will constitute the elect overcoming Church must die thus. R2416:6 Few of the Lord's apostles were literally beheaded and few of the saints died by decapitation. This is, therefore, a figure of speech. R2844:3 The faithful of today are not literally beheaded, but it is still true that the wicked shoot out arrows at the righteous, "even bitter words." (Psa. 64:3) R2109:6 Neither our Lord nor the apostles were literally beheaded. It signifies that all must suffer earthly disadvantages, and lay down their lives in the service and defense of the truth. R2007:4, 2416:6 Killed, as illustrated in a cartoon, with stones of Hate, Revenge, Persecution, Malice, Scandal and Ridicule. R2282:1 To suppress all literature antagonistic to church-state union is to symbolically be beheaded—like John the Baptist—for pointing out the wrong of the professed bride of Christ being united to the world. R2091:3 Only those who fall as dead before the Lord (Rev. 1:17), who recognize their own nothingness, who lose their own wills, accepting the will of the Lord instead, are ever able to receive his message. R2827:4 Each "soul" (individual) must be beheaded for himself, and must be individually united to Christ, the Head of the Church. R2845:5 We often think of this when we hear well-meaning Christian people say, "I have a mind of my own, I do my own thinking." R2845:1 It is certainly better that one should do his own thinking than that he should let another man or another woman do it for him. R2845:1 The Lord is not the head of human institutions, which call themselves his bodies. R2845:2, 2700:6 Let us ask ourselves: (1) Have I given up my own self-will? (2) If I have, do whom did I give it? (3) Am I ignoring all other contrary heads and authorities to be taught of the Lord? (4) Am I fully content to be thus cut off from others, or am I, so to speak, a double-headed man? (5) Or have I parts of three heads—some of my own head, some of the head of Christ, and some of a sectarian man-

made head. R2845:6, 2700:6 In the type the beheading of the underpriests was fully illustrated in the fact that the underpriests were required to wear "bonnets," while the high priest alone was without the bonnet and wore the miter. R2845:3 The Christian way of this Gospel age is not merely the way of morality, temperance, moderation and wisdom; but the "narrow way" of self-denial and self-sacrifice. R2074:4

For the witness of Jesus

- Any one who will "witness for Jesus" as the only Head in the Church. R331:4 "The testimony of Jesus is the spirit of prophecy," and it will be fidelity to this spirit of truth that will work upon us to effect the change from our own wills to the will of Christ. R2845:5

The word of God

- As the only standard of doctrine. R331:4 The Spirit of Christ works in us in conjunction with the Word of God. R2845:5

Had not worshipped

- By coming out of Babylon in harmony with the command, they are but proving themselves overcomers of the "Beast and his Image." R878:5 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. 3:21) R281:3, 255:6, A91 An important part of the overcoming expected of us is to get free from the binding and blinding influences of these systems. R513:5 We fight not with flesh and blood, but with gigantic systems of error, with spiritual wickedness in exalted positions, against falsities honored by time and wealth and earthly learning. R377:6 The time is hastening on when a religious, social, political and financial "boycott" will be waged against all who will refuse to worship either the "Beast" or his Protestant "Image." R1766:2 All who will not bow to the decrees of the Evangelical Alliance shall be esteemed as heretics, shunned and cast out by all who are orthodox. R322:3 Worship of this symbolic Beast and his Image—powerfully influential religious systems—is to be a great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age. R2495:6 It was to give us the opportunity of overcoming, that God has permitted this great Babylon, anti-Christ system, to gain such influence in the world. R694:5 The very unfavorableness of the arrangement of mechanical Christian union will serve to prove, test and make ready the Lord's people. R1818:1 To these martyrs the sufferings brought polishings of character, testings of faith, divine approval and an increased glory on the spirit plane as members of the Bride of Christ. OV346 You and I cannot hope to stem the current and to prevent what is coming—but we can be overcomers and get the victory over these errors. R1138:5 The Great Company do not overcome the Beast, Image and mark, but are subject to their power, until the Beast, etc., is overthrown in the time of trouble already commenced. R152:3 Mr. Karmarkar, a Hindu convert to Protestantism, was the only Protestant at a Christian Endeavor convention who neither feared, sympathized with,
- or worshipped the Beast. [Comments quoted] D263 One-third, or possibly one-half of those receiving the light of Present Truth since 1881 AD. R2942:6

The beast

- The mother system and her daughters, still blind, are ready still to persecute and behead, though in a more refined manner. D52

Received his mark

- Nor the number of his name. R355:2

And they

- The glorified Church, the Kingdom class. R2833:5

And reigned

- The rulership of earth is handed over to the saints. R701:1 Invisible to the world, these with their Lord and Head will set up the Kingdom of God, the Messianic Kingdom. NS830:4 In the judgment of the world, the saints, whose judgment is successfully completed in this age, take part. R569:4 Their reigning, their power and their control in the world's affairs will not come until they shall have

experienced the resurrection change and Messiah's Kingdom shall be fully inaugurated. R5692:2 Not until the elect have been glorified will the ransom-price be formally delivered over to justice. Then Adam and his race will be immediately transferred by the Father to the Son that his Millennial Kingdom may begin. Civ Since it requires the whole Gospel age to predetermine who shall reign with Christ, it must be manifest that the world's trial-day cannot come until after the Church's judgment is completed. NS423:5 There was a time that we Christians tried to think the Church was reigning now, but we have come to see that we are not reigning at all. We are not intended to reign until the resurrection. CR227 The Kingdom cannot come until the Church has been completed. Not until then can "all the families of the earth be blest" with the promised Millennial blessings and opportunities. R1718:4 The great spiritual prize. R4807:3 Our Lord and his Church will be spirit beings, and their rule or dominion will be only through the earthly Kingdom class, their earthly representatives. OV45 Upon the ashes of the time of trouble Messiah's Kingdom will be established with full power and glory. PD92/107 "To him that overcometh will I give to sit with me in my throne." (Rev. 3:21) R531:5 "If we suffer with him, we shall also reign with him." (2 Tim. 2:12) R531:6

With Christ

- Joint-heirs in his Kingdom and in his inheritance in the Abrahamic Covenant. R2122:5 "He (the Christ, Head and Body) must reign till he has put all enemies under his feet." (1 Cor. 15:25) R654:6 There can be no Kingdom until the King comes. A288, 345

A thousand years

- To accomplish the complete victory over death and the grave will be the very object of the establishment of the Kingdom, and will require a thousand years. R3175:5 Bible chronology shows that six great thousand-year days beginning with Adam are ended, and that the great seventh day, the thousand years of Christ's reign, began in 1873. Bii Since there are about 6000 years from the creation to the second coming of Christ, and 1000 years of Christ's presence, it follows that God's day of rest is about 7000 years long. Q759:2 The reign of the saints cannot be properly said to begin before all the "jewels" have been gathered, nor before the Times of the Gentiles end in 1914. R2740:1 Apparently the matter of when the thousand-year period should be reckoned as fully beginning and fully ending will be an open question until the close of the Millennial age. R2739:3 The Millennium is viewed as beginning with the end of the Gentile Times, October 1914. Another Scriptural standpoint takes 1874 AD for the date of the Millennium, as shown by the Jubilee cycles and various other
- prophecies. [Describing two of four diagrams of the plan of God.] R3460:4* Agreeing with Peter's explanation that a day with the Lord is as a thousand years with men, and a thousand years with men as one day with the Lord. (2 Pet. 3:8) R568:6 This same period is elsewhere called "the day of Christ," the epoch during which The Christ shall hold the sway of earth. OV44 Nor is it said that their reign will be no longer than a thousand years. It will evidently continue long enough after the thousand years to destroy all found unworthy in the final test. R2740:1 How fitting, six days of evil and degradation, and one day of restitution. R763:6 In that thousand years all evil and every enemy of righteousness shall be
- destroyed—even death [Adamic] the great enemy. R382:4 Refuting the claim that the work of reform will continue in to the ages to follow. R1442:6, 763:6 We know not how many ages may be in "The World to Come," but there is more than one. The first alone is dealt with in Scripture—the Millennial age. R532:4, 256:6, 22:1:*, 5:4 Millennium, signifying a thousand years, is by common consent used as the name for this period. A73; HG540:3 Papacy claims that when exalted to power it did put down all enemies and that for a thousand years it did reign over the kingdoms of earth—from AD 792 to 1792. R305:3, 54:4; B353; C57; CR493; HG270:2; 689:1 From 799 AD to 1799 AD. Dvi; OV271 The date for the onset of the Papal Millennium is clearly set in history—the coronation of Charlemagne as Emperor of the West by Pope Leo in AD 800. B354 Pagan Rome ended and Papal

Rome began in AD 756. HG689:5 Only such as see in Papacy Satan's counterfeit of the true Christ, and who recognize the true Church and the true reign, can fully appreciate this. C57

5

Revelation 20:5 *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

But the

- This brings us to the time when the first resurrection is complete. Then the general resurrection of the dead and dying world will begin. R1106:4 Scholars are agreed that this text is an interpolation. A288; R5079:4, 3487:2, 1537:1, 1236:6*, 501:2, 331:4, 278:2, 207:2, 194:6, 62:5, 33:4; F721; HG320:6; NS355:1; Q201:T, 594:6 Probably crept into the text by accident in the fifth century; at first a marginal comment made by a reader expressive of his thought, later copied into the text by transcribers who failed to distinguish between the text and the comment. R909:2, 501:6, 62:6; A288; HG320:6; NS355:2 It is not found in any manuscripts older than the seventh century. NS355:2 Not found in any Greek manuscript of earlier date than the fifth century. Nor is it found in the ancient Syriac. R1772:6, 1105:2, 501:3, 278:4 The Syriac-Peshito, the mother tongue of Jesus and the apostles, written in the first or second century and is older than any Greek manuscript extant, also repudiates this clause. R366:4 It is wanting, too, in the Vatican No. 1160, a manuscript of special clearness and harmony with the most ancient ones. R501:3, 366:4; A288; HG320:6 There are but two known copies of the New Testament, in Greek, ante-dating the fifth century—the Sinaitic and Vatican manuscripts—both dated about AD 350. R1108:3 The Sinaitic Codex was probably made AD 331-350. R365:3* Vatican manuscript 1209 is very accurate, but is no authority here because it is incomplete, lacking Hebrews from 9:15 as well as all of Timothy, Titus, Philemon and Revelation. R1108:5, 366:1 The Alexandrine manuscript, written about AD 450, has the text, and merely omits the words "but" and "again." R365:3* We regret that the Variorum Bible fails to show that the Sinaitic manuscript does not contain the clause in question. R501:5 Regrettably included in the Revised Version. R248:3 The Diaglott is compared with the Vatican 1209, but for Revelation its author chose the Vatican 1160 of the eleventh century, not the Alexandrine. R366:1 At the time of its translation from the Latin "Vulgate" only eight Greek manuscripts were used, none older than the tenth century. Since then some 660 manuscripts have come to light, including two very ancient ones. R278:3 Not in the Coptic, nor many Greek manuscripts of later date, including such notably exact and careful manuscripts as the Codex Cantabuliensis of the seventh century and the Vatican 1160 of the eleventh century. R1210:1 Prof. Tischendorf, finder of the Sinaitic manuscript, while admitting that this clause is not found in it, thinks its omission accidental, a mere error of the scribe. We cannot agree. R501:3, 366:4 It is claimed that it is found in some of the early "Fathers," but we suggest that these writings of the "Fathers" are more liable to interpolations than the Scriptures. R1210:2 Rev. 22:18, 19 has always more or less deterred men from falsifying the canonical books. We believe few interpolations have been made intentionally, usually by copying a marginal note or comment into the text. R1210:2, 1118:3* It is just as well not to refer too frequently to interpolations, because people have the idea that you are trying to dodge something. Where the passage fits as well as this does, I prefer to merely explain it. Q201:T Leaving out these words, the remainder reads more smoothly than with them in. NS355:2

Rest of the dead

- The world at large. A289; R5079:4 Aside from those associated with Christ in the Kingdom at the beginning of the Millennium. R1772:6, 1106:4

Lived not again

- Will not regain the fullness of the life lost. A289; R5079:4 Adam was dying for 930 years. Similarly, when the reverse process shall begin, instead of dying for 930 years, he will be getting more alive for 930 years. Q200:4 Awakening, but not to full restitution to life in the perfect degree. F721 Perfect

life without weakness or dying is the only sense in which God recognizes the word life. A289; R3026:3 It will not be until the thousand years are finished, that the race will have fully attained to the complete measure of life lost in Adam. R909:6, 501:6; A289 We all know what it is to be dying until totally dead; let us all learn that it means to reverse this order, when we speak of living until perfectly alive. R1105:6 In view of the full meaning of the word anastasis (resurrection) this clause, even if genuine, would be in harmony with our general teaching. R501:6; A289 The resurrection of humanity will be in process, but will not be complete, until the thousand years are ended. R360:5, 1118:2* Then, having come to the condition of perfection, having received all that was lost, they will live again in the same sense that Father Adam lived before he transgressed. HG138:6 A true enough statement when life is properly understood to mean their perfection in life and their acceptance to eternal life by the Father at the close of the Millennium. R1772:6, 1106:4 To humanity the Millennial age is not the perfect, but the perfecting age, to be followed by that which is perfect. R331:6 The word life really signifies that perfect state of existence from which death and dying, sickness and pain, and all the elements of death and condemnation are excluded. R1105:3 The Body of Christ will be raised to perfection by a sudden resurrection change. The world in general are to stand trial and to get life step by step as a reward for obedience. R1210:5 We must remember that it is one thing to be legally, or officially dead, and another thing to be actually dead. R5079:4; Q594:6 There is no provision by which the world has a right to life. R5103:2 Mankind will all be awakened from the tomb, but we do not know what proportion of them will get everlasting life. R5103:2 "The wicked shall never see life," in this full sense (Psa. 49:19, 20) though all the families of the earth shall be awakened and brought to full knowledge before being sentenced as "wicked." R1106:4

Thousand years

- The thousand years of restitution and blessing. A289 It will require the thousand years to build up character. HG148:6 Therefore the Church gets eternal life at least a thousand years before the world will be given the right to everlasting life. R5103:2

Were finished

- They will be made more and more alive, and less and less dead, as the thousand years progress. None will get the resurrection life until they are raised to the condition of perfection. R4989:6, 33:4; Q200:5 This is—Omitting the interpolated clause, this immediately follows the words: "They lived and reigned with Christ a thousand years." R278:5, 194:6, 62:6

6

Revelation 20:6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Blessed and holy

- The resurrection of the blessed and holy. NS341:5 Showing the holiness, as well as the blessedness of all that reigning company. R331:5; NS395:5 Only this "blessed and holy" class have part in the resurrection of 1 Cor. 15:42-53. R2339:4, 4504:1; CR277; HG731:6; NS603:1, 642:5, 768:5 The blessings provided for these are not the earthly portion, but the heavenly portion. NS355:5 Represented by Elijah, the specially holy and specially blessed of the Lord will be caught up to spiritual power and glory. R1132:1 When Dorcas was dying she was surrounded by the loving hands of the Lord's people. And when she was restored to life, they were there to bid her welcome. How suggestive is this thought. R1451:4

He that hath part

- Our participation with our Lord in the glories of the Kingdom is dependent upon our faithfulness here in following him through evil report and through good report. R4966:6, 4677:4; CR130; 475:2 All this will come to you and me if we are faithful to doing the Lord's will to the extent of our ability. God never expects anybody to do beyond his ability. R5726:4 It is a grievous mistake to think that the first resurrection is to be attained merely by the doing of kind acts to either the worthy or the

unworthy poor. R2700:6 Let us remember that though we are now part of the Church, we may never sit with him on this throne, unless we make our calling and election sure. R570:5 "Those who have done good" of John 5:28, 29. R3026:3; CR278 The resurrection of the "good" includes the Church, Great Company and Ancient Worthies. Q219:2 Open to negroes, as well as to "Jew or Greek, bond or free, male or female." (Gal. 3:28) HG513:5

First resurrection

- Not only first in order of time, but first in the sense of chief. OV215; Q16:2 The first resurrection includes our Lord Jesus and all the overcomers of this Gospel age. It is the chief, the highest, the most desirable resurrection. R2051:2, 4823:1 First in importance, chief. R277:3, 205:6 The word in the original strictly means first in order or quality—first-class resurrection. Q219:2 Chief, or most important, resurrection. R5166:5, 5232:5, 5132:5, 4966:6, 4793:3, 4614:3, 1511:2, 1508:3; CR130, 227:2; OV346 Chief, in that it is a resurrection of perfection of being on the highest of all planes, the divine plane. NS534:3; OV356 The Scriptures seem to indicate that there will be several classes in the resurrection. This is one of them. R5166:5, 5017:5; F694 Thus termed because its rewards will be so far superior to the resurrection which will be granted to the remainder of the world. NS235:2 Both the raising of those who sleep in Jesus, and the changing of the living members into new conditions, as well as the resurrection of Jesus, together constitute the first (chief) anastasis. R361:5, 331:4 The first resurrection, in which the Bride only has part with her Lord, is different from the resurrection of the world. R4914:3, 5069:4, 3832:5, 3445:5, 3318:1, 1509:3; Q461:5 The Greek word anastasis here rendered resurrection signifies "a standing or raising up," true in both resurrections—both reach perfection, yet one is human and the other divine perfection. R331:6 The Greek word for "first"—protos—is translated "best" in Luke 15:22 and "chief" in a number of passages. R331:6 Here anastasis has the Greek article, showing emphasis and indicating that the first, or special resurrection, is surely meant. R1512:1, 4793:3 Christ's resurrection. R5711:1, 2194:6 To the perfection of the divine nature with its glory, honor and immortality. R4794:6, 5504:5, 5132:4; HG229:6; OV346 "His resurrection," the Christ resurrection, the resurrection to spirit conditions, which came first to our Lord Jesus, and in which all of his Body, his Bride, is to have a share. (Phil. 3:10) R2797:2, 4823:1, 4793:3, 1854:2, 1505:5; NS616:5 Flesh and blood cannot be a part of that Kingdom. Therefore they must all be changed. Q461:5 The overcomers are partakers of his resurrection. R3132:1 Shall the Head of The Christ, be born from the dead, and shall the Body also not be born? NS341:5 The Church will all be born in his spirit-likeness in the first resurrection. NS101:3 The Church is to be raised to the same nature and glory to which her Lord was raised. NS177:6 The first resurrection began with our Lord Jesus and is not yet completed. The faithful Bride shares in his glorious resurrection to the divine nature. R5179:5; HG229:5 This class will receive pre-eminence over all other classes in earth or in heaven. They receive glory, honor and immortality, and are exalted far above angels and granted the divine nature. R5711:1, 5132:4 The elect enter into the joys of glory, honor and immortality, not at death, but in the resurrection. CR21 The resurrection process for the Church begins with their consecration, when they are reckoned as dead with Christ, yea, also, as risen with him. HG229:6; NS326:3; SM598 Their resurrection and complete change of nature has already begun in them through the begetting of the holy Spirit. NS830:4; SM743 The Church class is now reckoned as "passed from death into life" figuratively, but the real passing into life will be at the close of this age, at the second coming of Christ. NS582:6 Represented by the Most Holy of the Tabernacle, beyond both veils—the fleshly mind and the fleshly body—possessing glorious spiritual bodies as well as spiritual minds. T21 The resurrection change will come in the twinkling of an eye and will, in the fullest sense, give life. Now we are looked upon as new creatures, having passed from under the death condemnation. R4840:2 Their salvation will be made actual when they shall share in Christ's resurrection, "the first resurrection." R4715:5 This mortal body is styled a tabernacle, rather than a temple. Our spiritual body will be the temple, but none can enter that perfect temple condition except by a share in the first resurrection. R5504:5 The birth of the new creature. We are not actually

spirit beings until the resurrection, though from the time we receive the spirit of adoption we are reckoned as such. A197 The transformation of minds which they now experience through the begetting of the holy Spirit will result in a complete transformation, providing them with spirit bodies. NS768:6 The Church is spoken of as a class, all of whom will enter into glory together, at Christ's second coming, and not separately, as each may die. We shall have part in the one resurrection. R5132:4; CR244 Those in the first resurrection will live and reign with Christ a thousand years. Therefore those of the Great Company will have no part whatever in the first resurrection. Q308:4; R5116:6

- "The gates of hell (hades [Greek] and sheol [Hebrew]) shall not prevail" against them. (Matt. 16:18) R5693:2 "All who are in the graves shall hear his voice, and shall come forth"—(John 5:25-29)—the Church first. R5612:5 The Church the first fruits. (1 Cor. 15:21-23) R5314:4, 5291:5 After Christ and his Little Flock have thus been resurrected as a first-fruits, the work of resurrecting men shall continue—every man in his own order. R1204:2; HG434:2 The Church of the first-borns pass into life in advance of the world. PD67/79 The Bride and the Bridegroom must be perfected before the Kingdom can be established. R5069:4, 3175:5 There is also a glory of terrestrial, earthly nature, which is to be attained by natural man in the later resurrection. HG137:6; 299:5 The gathering into the heavenly garner (Matt. 13:30), the change from earthly to heavenly conditions. R5049:4, 4635:6 On the seventh thousand-year day "early in the morning." R2795:2 The Great Company class shall be sharers in a goodly resurrection, although not participants in the first resurrection. R5232:5, 5105:2 The resurrection referred to in Luke 20:33-36. R1509:6 "Power over the nations," or to reign over them, cannot be reasonably applied to the present life, since they who would overcome must do so by death in the service. A285 Represented by plane L on the Chart of the Ages. R5060:5

Death hath no power

- Immortality. R1642:5, 281:3, 194:5 "Neither can they die any more." (Luke 20:36) R194:5, 66:4* The blotting out of their sins will be in death, because the Church will be awakened in the resurrection perfect. CR186 He, who in this present age, having died in Adam, is awakened of the Spirit and consecrates himself to death with Christ (this would be his second legal death) is not hurt of it. R528:1* Others shall come forth to a resurrection over whom the second death may have power. Whether or not they will ever get altogether free from death will be determined by their conduct. R5612:5

They

- The elect 144,000. Q756:2 In and through the Church will come the blessing of Messiah's Kingdom for a thousand years unto every nation. R5314:6 All sharing in the first resurrection will reign with Christ a thousand years. R5179:5

Shall be priests

- Kings and priests—rulers and instructors. R1872:3, 331:5, 200:1 In typical Israel, the priestly office was kept distinctly separate from the kingly office, but in Christ the two offices combine, illustrated in the double office of Melchisedec. PD39/50 They are both. The two offices will be combined. HG178:6; 446:1 A Royal Priesthood, according to the order of Melchisedec. R405:4* The priesthood of glory is not the Aaronic, but the Melchisedec priesthood, typifying the glorified Priest, Head and Body. HG263:3 It will be the Kingdom of the saints, in that they as "a Royal Priesthood" (Rev. 5:10) shall reign and judge and bless the world in conjunction with their Lord, Jesus. D618; R5406:3 As the work of a Priest is one of intercession and of instruction in righteousness, this clearly proves that the glorious work of evangelization will go on after the resurrection has taken place. R404:3*, 12:2* The present mission of the Church is the perfecting of the saints for the future work of service; to prepare to be kings and priests in the next age. R5822:2 Who would be prepared to teach the world meekness, patience, brotherly kindness, long-suffering, love, without first of all developing these qualities of character in himself? NS745:1 Melchizedek represents our Lord, the Head, and the Church, his Body, the Royal Priest of the future. R4504:1 The Christian worthies shall be a Kingdom

of Priests, a Royal Priesthood; while the Ancient Worthies shall be made "princes in all the earth." (Psa. 45:16) R5859:3 Kings and Priests unto God who shall reign to bind Satan's power and to open the eyes of those whom he has so long blinded and deceived. R1771:3, 1710:5 The Church, his Bride, with him in glory, and the blessings of the Millennium proceed from them. R5455:4 If we fail to be among the priests now, during the time of consecration, we cannot be of them when these same priests will have the title of King added and will rule and bless the nations. T47 "The anointing which ye have received of him abideth in you." (1 John 2:27) This oil began to reach the Body on the day of Pentecost, and flowed on down through the Gospel age. T38 The Great Company are not priests, but Levites. Q306:2

Of Christ

- Unto him and unto the Father. R4504:1

Reign with him

- To the Royal Priesthood, under Christ as King of kings and Priest of priests, shall be committed the full control of earth. R2490:5 The Body of Christ share in the Messianic reign. PD47/59 To bless the world by a righteous judgment. R2304:1 We shall rule as kings, even with a rod of iron; but the grand object will be to humble the nations, and so fit them for the reception of truth. R404:6* The "time of trouble such as was not since there was a nation" (Dan. 12:1) will precede and prepare the way for Messiah's glorious rule of a thousand years. R5604:2 United, or married, to their Lord on the heavenly plane, they will be his joint-heirs, a Royal Priesthood, to reign with him a thousand years. R5263:2 Soon it will be determined who will be of the Kingdom class. HG667:5 A just, wise, paternal government, which will continue wholesome restraints and incentives, while at the same time protecting each class, is suggested nowhere except in the Bible. There it is accurately described and waits only the selection of God's Church. D425 When the election of the spiritual seed of Abraham shall be accomplished, this Gospel age will end. Then will be the Messianic age, in which Christ and the Church shall reign in spirit power. PD58/70 The reign of Christ will be such a thorough reign that all the members of his Body shall have some part in it. If the reign of Christ should begin today, the saints would be with him. Q118:3 The glorified members of the Church have not reigned at any time. Q117:7 Christ will reign during the Millennium, and we all know that Christ has not reigned yet. If Christ were reigning now, we would not have the great systems of evil in the earth. Q805:1 Surely after that first resurrection, the blessing of the world, the times of restitution of all things, will begin! R3832:5 Though the Lord returns in 1874, the Times of the Gentiles do not end until 1914, for he must test the living members of his Church, exalt them and associate them with himself in power. C128 If they will sit in his throne, they must suffer with him. If they suffer with him, they also share his glory. R4964:6 Teaching us to rule ourselves that we may know how to rule others. R405:4* He is now about to take unto himself his great power, and shall reign until he hath put all enemies in subjection. (1 Cor. 15:25) R1681:5 In a parable, the Lord speaks of ruling over cities. Those who are the Lord's servants in this Gospel age, if they use their talents, shall in due time be associated in his Kingdom for the advancement of the world. HG147:2 Flesh and blood cannot be a part of that Kingdom. Therefore they must all be changed. R4914:3 The only way in which the Kingdom of God yet exists is in its embryo condition, in its incipient stage of humiliation, in which it often "suffers violence." R1351:6 In 1915 the Kingdom in its glory of power and righteousness will have come. The true Church will then be exalted to reign with Christ, and they shall reign with him a thousand years. R1908:3 Logically implying that there will be subjects to rule and learners to teach. R404:3*, 12:2* In the counterfeit, as a pope would represent Christ, so bishops, cardinals, etc. could represent the saints of the first resurrection who share in Christ's Millennial reign. R1135:3 These are to reign on the earth (Rev. 5:10) over the world of mankind. Q819:T

A thousand years

- The Millennial reign of Messiah, a time of blessing and uplifting mankind. NS733:2 The time when the Church will be reigning with Christ in his Kingdom glory will be the time of the world's

regeneration—the Millennium. OV380 This will be the thousand years of Messiah's reign, the thousand years of the world's uplift, the thousand years in which Satan will be bound, the thousand years in which knowledge shall fill the whole earth, the thousand years in which the earth shall be brought to the Paradisiac condition. R4973:5 The period of his second presence and work in the world. NS342:3 Another age of a thousand years is to follow this, and be the Kingdom age. R2247:3 Chamber's Encyclopedia says: "In the first century of the church, Millennarianism was a widespread belief." R1093:4

7

Revelation 20:7 *And when the thousand years are expired, Satan shall be loosed out of his prison,*

And when

- The order of events here are reversed from those given in the parable of the sheep and the goats in Matt. 25:34-46, here dealing with the goat class first. R2304:4 We give these texts less mention because we believe that no one whom we address will be there. R501:2

Are expired

- At the close of Messiah's reign. OV130 After the close of the Millennial age. R5776:5 At the end of the Millennium, the perfected race will be without any mediatorial interposition. OV13 Hence we see that sorrow and pain and death will still be known until the great Redeemer and Restorer has finished his great work of judging the redeemed world in righteousness. R1073:4 The turning over of everything to the Father (1 Cor. 15:28) will be before this little season. Q423:3

Satan

- That deceiving system (not specified as to kind, but merely called Satan, after its instigator.) R2609:5, 1040:5

Shall be loosed

- See comments on verse 3.

8

Revelation 20:8 *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*

Go out

- At the close of the Millennial age there will be a harvest time for sifting and separating the billions of human beings then living, similar to the present sifting of Babylon in this harvest time and to the sifting work in the Jewish harvest. D644 Then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually. E402; R4882:1 Satan's ambition, even then, will lead to an attempt to establish some measure of authority and influence among men. R1687:1 He will soon see a new avenue to the success of his long-cherished ambition, and be inspired with a fresh hope that his original purpose may yet be accomplished. R1687:1

Deceive the nations

- When restored to perfect manhood at the close of the Millennium, the restored race will again have the choice of good or evil before them, and finally. R725:6 How? By God relaxing the rigor of the hitherto iron rule which made obedience to divine law obligatory. R1234:1 As evil will be bound by the infliction of punishment, it will be loosed by allowing evil deeds for a time to go unpunished. R332:1 The deception will not touch the question of right or wrong, but, like Eve's, a deception as to God's ability or willingness to execute the already declared penalty of sin. R1234:4 Eve willed sin, and only fear hindered. The deception merely removed the fear, and left the will free to act. R1234:5 As in the deception of Eve, theirs will not be an interference with their free will, but an aid to the manifestation of their real desires. R1234:6 Even as some now, they may presume upon the love of God or underrate his justice, and acting upon such presumption proceed to carry out their own will

regardless of the counsel of the Lord. R1234:6, 893:4, 401:5* By that time every one will know right from wrong. The test, therefore, will be to determine whether those who know right will practise wrong. R5240:5, 5116:5, 2609:2 All that love unrighteousness will be deceived by Satan. R5294:1, 4986:1 To demonstrate to what extent the forced obedience of that age shall have rightly affected the hearts of those who experience its blessings. R2833:2, 1219:1; D520 To demonstrate who are absolutely loyal at heart, and not merely obedient for the sake of policy. PD96/110 That it may be manifested whether their obedience results from a fear of the punishment of evil doing, or from a heart love of God, and a desire to do those things well pleasing to him. R332:1; E402 To test his creatures then thoroughly acquainted with both good and evil and the consequences of each, and to demonstrate to all his justice in destroying all who finally prefer evil. R893:3 A test so searching and thorough as to prove and make manifest the hearts of all to all. R1057:3 So thorough that, though they shall still be free moral agents, God is able to guarantee that thenceforth "there shall be no more sighing, no more crying, no more dying." (Rev. 21:4) OV131 By Satan conveying the idea that they can now disobey God with impunity. R1234:2 Mankind will at that time have reached perfection. R5182:6 God wishes those to have eternal life who can stand all kinds of tests and whose loyalty to him will be above the power of temptation. R4903:4 Mankind will then be like Adam. When he was perfect, God permitted him to be tested. And so the world of mankind will be permitted to be tempted by Satan. Q575:2; R4882:1; OV13, 305:T The Lord will prove them, as he did father Adam and mother Eve, to demonstrate whether they are as loyal to him as they should be. R5240:5, 5182:5 True to his diabolical character, the great deceiver is specially busy now among the consecrated, as he will be with the world when loosed for a little season in the end of their judgment day. R401:3* His object now, as it then will be, is to deceive those running for life, and if possible, to deprive them of it. R401:4* God does not purpose to receive them everlastingly without a thorough test of their heart-reliance. R5116:5 Doubtless the temptation will again rest upon his old doctrine—that they shall not surely die, even if they do disobey and oppose the will of God. R1687:2, 1234:6, 401:4* The nations, mankind, typified by Gershom, encamped at the rear of the Tabernacle. F129

The number of whom

- The number of all mankind. But that many will follow Satan's evil example and choose evil and disobedience we need not suppose. R2609:2, 1773:4, 1234:2, 1040:6, 893:3, 883:4; HG233:1; NS464:5; OV130 How many will prove unfaithful is not indicated. R4575:6

As the sand of the sea

- Innumerable. OV48 The world will then be very populous. R332:1

9

Revelation 20:9 *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

And they went up

- The outward opposition of those at heart rebellious toward God. R1040:4 Man is not a mere machine, but is possessed of a free will and intelligence. In dealing with man individually, God therefore respects his endowment and acts accordingly. R1233:6 This shows the condition of many of the world at that time. Many of them will become restless. R4882:4 Those in whom the goodness of God has not wrought filial submission, but in whom pride has asserted itself, will be easily deceived. R1687:2 The close of the Millennium will not only find all men fully informed and outwardly obedient, but it will find some who have partially misused their opportunities, whose wills will not be fully submitted to the Lord's will. R2051:5 Not outward perfection merely, but inner perfection will be the test. So, too, Adam was perfect before his trial, but he had not developed a consecrated will fully submitted to the Lord. R1773:2 A conspiracy of self-will against agents of divine authority will be permitted. OV48 If, after being perfected, he again becomes defiled by willful sin, he must die, as shown typically by the penalty for touching unclean things. (Lev. 7:19-21) T98

And compassed

- Possibly the temptation will be the desire to take possession of the Kingdom before it is fully turned over to them. R4882:1 In rebelling against the earthly phase of Messiah's Kingdom they are rebelling against the Lord. R5182:6; OV305 The obscurity of the question as to when the thousand-year period would fully begin or fully end will have something to do with the final test of loyalty—be an important feature of their testing. R2739:3 They will think that the period of Christ's Mediatorial Kingdom ended before the Lord's time; and some, impatient, will make a demonstration, and demand of the earthly representatives that full dominion be at once restored to perfect men. R2739:6 The rebellious faction of mankind will protest against their faithful princes. We fancy that we hear them say, "It is time that this government was turned over to us." R5182:6, 4882:4 The experience with Satan will be a test of heart-reliance, of loyalty, in that God will apparently not be in control. R5116:5, 4882:1

Camp of the saints

- There will still be a distinction between the camp of the holy ones and mankind in general to show that even when man shall have reached perfection, the Ancient Worthies will still in some sense be separate and apart from the remainder of the perfect race. R4389:5, 4882:4, 3445:2 The term camp implies that theirs is only a temporary condition or arrangement, and that God has some better thing in store for them—the spirit nature. R5182:6, 4389:5

The beloved city

- The New Jerusalem, the Church in glory, not the Church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against The Christ. R5182:6

Fire

- Judgments. R4986:1, 2739:6, 332:1; SM554 The fire is a symbol of destruction—everlasting destruction—the second death. R893:5 While the "fire" of this day will burn the "stubble" and "tares" quickly, the same fire of the Lord's anger will continue to burn throughout the entire Millennial age, even down to the end. R2544:1

Down from God

- Indicating a testing and punishing by divine justice. This would not be possible so long as the Mediatorial Kingdom held sway. R5253:6, 4704:5; Q425:T I presume it will be the Lord Jesus who will have the supervision of the matter, and the destruction of Satan and the others. Q425:T Throughout the Messianic age the world will be tried by The Christ. Even after passing that test, they will not receive the reward of everlasting life until God shall have proved them. R5080:3 When the Mediatorial work is completed, The Christ will step out from between the world and God, and mankind will be directly in the hands of Jehovah. CR486; Q423:3 A perfect man does not need a Mediator, any more than a perfect angel needs a Mediator, or any more than Adam needed a Mediator. Q424:T The fact that the world is thus to be tried by both The Christ and God confirms the thought that God has a standard of character to be attained by all those who are loyal and obedient to him. R5080:3 The law which Jesus will enforce during the thousand years will be exactly the same law that God will enforce after the thousand years. Q424:T The Mediatorial Kingdom at an end, the restored ones are tried by justice and the unworthy goats destroyed. R4538:4, 3433:3 Nevertheless, in all these things the Lord Jesus, and the Church, associated with him, will be the Father's agent. Q425:T During the Millennial reign Christ will restore men to perfection, step by step, as under his judgment they are found worthy; until all shall be tested and the disobedient cut off from life. R1068:4 The glorified Church will not only "judge the world" during the Millennial age, but also judge and try the fallen angels during the same period. R2646:4 Divine judgment. R5182:6

Devoured them

- No one ever knew of a preserving fire; and as fire never preserves, but always consumes, God uses it as a symbol of utter destruction. R2608:3, 1040:4, 876:1*; NS183:3 As many as are disobedient will be counted to have the spirit of the Adversary, and will be destroyed with him. Q187:T Any who will

not by the close of the Millennial age reach the proper condition will assuredly be amongst those who will die the second death. (See Matt. 25:46) R3605:2, 2739:6 Nothing can be accepted by the Lord as righteous that is in any degree in sympathy with sin. R3605:2, 4986:1; D645; NS70:4, 335:5 In the end of the Millennial age some will be destroyed in the second death because they have not improved the opportunities for such character development as would meet the divine requirements. R5925:4, 2739:6 Those whose wills are not fully submissive to the Lord will be ultimately destroyed, not preserved for torture. SM714, 546:1 All the way to the very last all who willfully oppose the Lord shall perish. R2980:2 All the willingly righteous shall have reached perfection, and all the unwilling shall have been destroyed. D654; E30 All who under that reign have not learned to love the right will be counted unworthy of lasting life will be cut off from among the people. A303 Pride, and every other cause from which haughtiness and oppression could again spring forth will be entirely consumed by the great trouble and the after disciplines of the Millennial age—the last of which is described here. A320 They shall never awake from death to trouble the world again. R2608:6 This destruction is also pictured in the destruction of the goat class in the parable of the sheep and the goats (Matt. 25:31-46) R5925:4, 3528:4; NS183:6 Satan and all those who took the side of self-will. F619; OV305; SM546; Q425:T They shall perish with Satan in the second death, as "his angels," messengers or servants. R2608:6, 893:5, 769:5; NS335:5; PD96/110 If they take their stand with Satan they will be destroyed from among the people and have no life rights. Q575:2 But then, unlike the present time, the sin of one will not be permitted to sink others as well as himself, but "the soul that sinneth it shall die." R37:5 He shall be called the "Prince of Peace" (Isa. 9:6) for his entire reign shall further the ends of righteousness and peace, even though to the very end there shall from time to time be destructions of the wicked. R2551:1 None remain to pass beyond into the perfect dispensation except those who, like the angels, having been tested, will be in no danger of falling, and will therefore die no more. (Luke 20:36) R3461:6 If permitted to go beyond into the full liberties of sons of God they would always be liable to sin and its consequences. R2739:6 All who will not conform willingly to the law of love to God and man will be counted enemies against God and against the law of the empire, and no longer coerced, but destroyed. R1057:2 Achan's course (Josh. 14:5-16) represented the rule of the Millennial age, when all who even secretly love evil will be made manifest and will be destroyed. R3091:2

10

Revelation 20:10 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are , and shall be tormented day and night for ever and ever.*

The devil

- Together with his angels, his messengers, all who follow his leading and his course. (Matt. 25:41) F619 Not Satan himself, but an evil system, a devilish power. Q831:2 Angelic spirits or men on his side, are reckoned to be his angels or messengers. HG329:4; 728:4 The system of error at the end of Millennial age, which will then manifest and lead to destruction the "goats." R1040:5

Was cast

- Into the same sort of trouble and destruction in the end of the Millennial age, as the Beast and false prophet systems are now being cast into, in the end of the Gospel age. R2609:5 This work will require the entire Millennium to accomplish. R2608:4 With reference to Satan, nothing is stated in Scripture to indicate a future trial. R696:6 Before their destruction comes they will have had the fullest opportunity to repent. Satan will have had the opportunities of seven thousand years and yet remain incorrigible—ample proof of his being established in sin. R1443:5 When good can no longer be served through his permitted existence. R725:3

Lake of fire

- The book of Revelation, all Christians admit, is a book of symbols. R2608:3, 1040:5, 726:4; NS855:3; Q225:5 More properly, the "abyss of fire and brimstone." NS309:1 Gehenna fire itself is a

symbol of destruction, never a figure of preservation. NS309:1

And brimstone

- Intensifying the symbol of destruction. Burning brimstone, one of the most deadly elements known, is destructive to all forms of life. R2608:4, 382:4; NS183:3 Representing extinction of life. No life is proof against the fumes of brimstone. R332:1; NS309:1 Even today, if we were making symbols, we could think of nothing that would more thoroughly represent utter destruction of life and being than the figure which the Lord has here used. NS309:2

Where the beast

- The symbolism of the lake of fire is further shown by the fact that the symbolic Beast and the symbolic false prophet, and death and hell, as well as the Devil and his followers, are destroyed in it. R2608:4 Symbols representing false and beastly systems. If the Beast is not actual, so also with the "lake of fire and brimstone." Q831:2 Symbols of institutions now existing in the world. The same figure referred to in verse 4. HG162:6; Q225:5 The second destruction (or death) begins quite early with the false systems, but it will not reach the world of mankind, as individuals, until they have first had full trial. R2609:1 The systems which in the Gospel age deceived some. R893:6

And false prophet

- Another system of religion—not a man, not men, but a system. Q225:5 The great false systems which have long oppressed and misled nominal Christendom. R2608:6 The organizations or systems of error which together constitute Babylon. R2609:1

Are

- The trouble and judgment into which the Devil and those followers will be cast is of the same sort as that into which the symbolic Beast and false prophet are cast at the end of this Gospel age. R332:1 The Beast and prophet are symbols also of systems which will be cast into a great consuming trouble in the close of this Gospel age. R1040:5

Tormented

- Verse 9 tells of the destruction of the individuals who join with Satan. They are devoured or consumed in fire. This being the case, the torment here cannot refer to these human beings. R2609:5 As long as they last they will be tormented with financial, social and religious, difficulties and pains. Q831:2 If all the wicked are to be cast into a lake of fire, the Lord and the saints throughout all eternity would be doing nothing but hearing the groans of the damned. HG162:5

For ever and ever

- Greek, aionion, i.e., lasting. It will continue as long as they last, until they are utterly consumed. R2609:4, 1040:5; Q831:2 The lessons attendant upon the destruction of the systems of deception and error will be lastingly remembered. R894:1 More properly "unto" the ages of ages, or "until" the perfect ages are due. R332:2

11

Revelation 20:11 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

A great white throne

- The throne of justice, mercy and love. R2338:1, 4331:2 The throne of justice and impartiality. R2304:1 Equity; equitable judgment. HG149:1 A full, fair opportunity will be granted to every creature. NS70:1 The reign of righteousness, purity. R381:6, 332:2; E480; HG233:2; NS70:1, 855:3; OV41, 256:3 Purity, holiness, righteousness, justice, truth. SM694; OV256, 312:3 "He shall judge the world in righteousness by that man whom he hath ordained"—Christ and the saints. (Acts 17:31) HG233:2 The Millennial throne—the throne of Christ. R3433:3 Messiah's judgment throne. HG497:5; OV256, 311:5, 312:3 The Great white throne speaks blessings only to those who love righteousness and hate iniquity. SM696 See. Matt. 25:31. A345

Him that sat on it

- The Christ—primarily Jesus, the Head, but also the overcomers with him—yet all one. R332:2

The earth

- Society, as at present organized, is a series of layers, or strata, or classes, each holding its position by oppressing those below it. R332:3; OV312

And the heaven

- Spiritual control. Satan's control will cease, or pass away, gradually, because his binding, as shown by some prophecies, will not be fully accomplished for some 33 years. R332:4 The symbolic heavens and earth represent the old order of things, social and ecclesiastical. NS856:6; SM694; OV312

Fled away

- Vanish. NS856:6; SM694 From before, or at the presence of, this enthroned Christ, all forms of evil, oppression and injustice must flee. R332:2 Not that ecclesiastical, financial and political princes will voluntarily acknowledge that the hour has come for a full surrender to Messiah. NS856:6; SM694 At the establishment of justice and right in the earth, the present (symbolic) heavens and earth flee away, giving place to new heavens (governments) and new earth (society.) R501:4 The ecclesiastical heavens and the social earth of the present will not stand in the presence of that August Tribunal. OV256, 312:3 Identifying the throne with the end of this age, and the opening of the Millennial age. OV41 As Peter tells us, present institutions shall "pass away with a great noise," and instead the Lord will reveal a new heavens and a new earth. OV41

Found no place

- Indicating that they will be driven from one place after another, but can remain nowhere. R332:2

12

Revelation 20:12 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

And

- Verses 12 and 13, with 21:3-7, indicate the blessed, favorable trial which all both dead and living (except the Church) will have. R893:2

I saw the dead

- The whole world. R3433:3, 332:5 The judgment will not merely test those living at the time of the establishment of the Kingdom, but will include all the dead. OV312 During the thousand years of Christ's reign. R2338:1; OV381

Small and great

- High and low—humble and proud. R332:4 God is no respecter of persons. NS857:5; SM694

Before God

- This is not in agreement with the reading of the oldest manuscripts, which have "before the throne." R3433:3 The world will be standing on judgment before the throne of Christ throughout the Millennial age in the same sense that the Church has been standing on judgment during this Gospel age. R3433:3 For trial; to determine whether or not they will come into fullest harmony with God. R4331:2

The books

- The books of the Old and New Testament. The Bible will be used in the future. R5804:1, 1903:3, 701:1, 501:4, 381:6; A345; HG149:1; OV41, 256:4 Not only the words of the Master and of the apostles of the New Testament, but also the divine message through the prophets of old. NS858:1 The Law and the prophets and the New Testament scriptures. R1753:3 The law of God as embodied in the holy Scriptures. R527:4* The same law and the same understanding of the divine character that is now presented to you will then be presented to them. God changes not, his plain law changes not. HG233:2 Genesis, Exodus, Matthew, Mark, Luke, etc. R3433:4 "My word shall judge you in the last day"—the Millennial day. HG233:3; NS70:2, 857:6; OV41 It is by the Word of the Lord that we are

judged, and not by the opinions or precedents of our fellowmen in any capacity. D66 How much we need to study and become familiar with "the books," according to which the judgment both now and then is to be given. R519:5*

Were opened

- Understood fully, clearly, and the great lessons therein taught shall be emphasized. R3433:4, 527:4*, 501:4; OV256, 312:4 Referring to the general unsealing of the knowledge of truth in that time, particularly of the books of the Bible. NS70:1 Filling the earth with the knowledge of the Lord. A345 None are now on trial to whom those books are not in some degree opened (understood). R332:6 So that "a wayfaring man, though a fool, shall not err therein." (Isa. 35:8) R501:4, 37:5 Even as the Church is now being judged. R1903:3 Implying that up to that time they were not opened. They are open now to God's people in a large measure, but we do not know that these books shall be understood in every detail this side of the veil. R5804:1 The Bible is now a sealed book to the world, understood only by those who are his and by them because revealed to them through his Spirit. R3433:3

Another book

- In contrast with the book of life now opened. This book of life will be complete and no additions made to it after the close of this age, but another book of life will be opened for the world. R3433:5, 701:3, 501:4, 381:6, 333:1; NS70:3, 858:1; OV256, 312:4 The new book of life will be for those who will be on trial during the Millennial age. NS858:4

Was opened

- The records of the next age will not be opened until the end of that age, when those worthy of receiving back the dominion of earth, lost by Adam, will receive it. R333:1

The book of life

- A record of those worthy of life everlasting, for recording the names of those who then shall be the Lord's "sheep," or worthy. R701:1, 501:4, 381:6 All pledged to the Lord and his Kingdom of righteousness will have their names written in that book of life. To the very close of the Millennium they will not be blotted out, except through a direct violation of their contract. NS70:3; OV256, 312:5 The Bible mentions two books of life—one pertaining to the present time, and the other to the Millennial age. (See Rev. 3:5) R5377:3, 2677:5

And the dead

- The dead world—dead in the sense that God does not recognize them as having right to life, dead in the sense that they have not the Son. HG149:2

Were judged

- The Greek word krino here rendered judged, has the significance of tried or tested. R332:5 Tried, tested, proven, whether they will accept or refuse the perfection and eternal life which divine mercy will then make possible. HG497:5 Not while in the grave, but while on trial before the judgment throne. HG149:2 He who is unjust or unholy according to that law will forever stand so judged by it, until he becomes changed or restored in his nature. R527:4* Being on as fair and full a trial as Adam, with greater experience, they will be as culpable as he, and as worthy of condemnation to death under the law. R912:6, 3730:1; NS335:3 For a thousand years the whole world of mankind shall be in judgment or trial for eternal life before the great white throne. E469 There could be no judgment without a trial, and there could be no trial without knowledge, hence all must be brought forth from the condition of death to be tried for life. HG514:3

Out of those things

- According to the law written in the book and according to their works. R2338:1; NS858:1

In the books

- The Scriptures—John 12:48. R2677:5, 332:6 The standards of justice for all mankind. NS858:1

According to their works

- Their judgment will be in harmony with the principles already enunciated in the Word of God, and

the decision will be "according to their works"—not according to their faith, as it is with us in this Gospel age. R3580:2, 2677:5, 2304:2, 2195:4; F112; HG233:3; NS70:5, 858:4; OV256, 312:4; Q402:3 Backed by faith. F113; HG233:4 The great Mediator will accept imperfect works, according to ability; but as they rise up out of degradation, more and more will be required of them. Perfected in the end, absolute perfection of works will be required. NS858:4 By the end of the Millennial age perfect works will be possible to all who remain, and perfect works will be required of them. HG233:4

13

Revelation 20:13 *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*

And the sea

- The masses of mankind not under religious restraint. Mankind will be taken out from that condition and brought under the restraints of the white throne. When all are restrained there will be "no more sea." (Jude 13; James 1:6) R333:1 And death—Those under sentence of death, who have not yet gone into the tomb. E379

And hell

- Sheol [Hebrew] and hades [Greek]; oblivion. E379 In the margin the translators have explained that the word "hell" means "grave." Reversely, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable, and the meaning is the same. HG735:4*

Delivered up the dead

- "All that are in the graves shall hear the voice of the Son of Man, and shall come forth." (John 5:28, 29) D640

They were judged

- During that age, or day. R333:1 The Millennial age is the day of judgment for the world, as the Gospel age is the day of judgment for the Church. E379; Q402:3

According to their works

- Advancing experience, increasing knowledge, and increasing strength, under the blessings of the Lord's Kingdom, will make possible increasing good works of obedience. R3433:4 The New Covenant has nothing whatever to do with justification by faith. Under it the glorified Christ will grant, not a reckoned restitution, but an actual one, through works which they will be assisted to perform. R4474:3, 4342:4, 4331:2, 3433:4 A justification of works cooperating with faith. R3605:5

14

Revelation 20:14 *And death and hell were cast into the lake of fire. This is the second death.*

Death

- Those under sentence of death, who have not yet gone into the tomb. E379 Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up. R2608:5 The result of the curse that came upon Adam. Q830:2 "Death and hell" is used several times in the Revelation as expressive of the first death. R894:1 The same as that described in the 13th verse. E380 Not the second death, but the Adamic death, which Christ came to destroy by liberating all its subjects. R1592:5, 769:5

And hell

- Greek, hades, the grave. R2608:4, 2601:1, 894:1; Q830:2 Oblivion. E379
- Hades [Greek] and sheol [Hebrew]—the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ—shall be no more. R2608:5, 894:1; OV363 Hades, the prison, the tomb. R894:1 The tomb will be no more, and the Adamic death will be no more. R333:2 Called a great prison, because those who enter it, though

actually extinct, are reckoned as not extinct, but merely confined for a time. R894:1 The grave is really a symbol of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. R894:2 Hades is never associated with the second death, because those who go into the second death are in no sense "prisoners of hope;" they are utterly destroyed. R894:4 "The last enemy that shall be destroyed is death." (1 Cor. 15:26) R2601:1, 1592:5, 1443:5

Were cast

- The first death and the hopes of resurrection will pass away, or be utterly destroyed, in the second death. R894:2 The two deaths are not the same—one is cast into and destroyed in the other. R769:5 Merely another way of explaining to us that Adamic death, and the grave connected therewith, will be superseded by the second death. HG497:6 Signifying their destruction, or termination. "There shall be no more death." (Rev. 21:4) Q827:2 When the last one has been delivered from the power of Adamic death and
- the tomb, then the lake of fire [the judgment] will have destroyed death. R382:1 The destruction of the first death and hades commences with the beginning of the Millennial reign and continues to its close. R894:4 The casting of death and the grave into destruction during the Millennial age is a part of the second destruction which will include every improper, injurious and useless thing. R894:4 When full opportunity is offered to each individual, although Adamic weaknesses shall be upon them, their death will not be counted as being a part of Adamic death, but as being a part of the second death because their failure to make progress will be the result of their own willfulness, and not that of Adam. E380 As in Jericho—trumpets were blown for six days and the city fell on the seventh; so the Bible message has foretold the destruction of evil during the Millennium for six thousand years. R5344:1

Lake of fire

- Referring to fires kept burning in the Valley of Hinnom (Gehenna) for the destruction of offal and the prevention of contagion. Into this fire the carcasses of malicious evildoers might be thrown for destruction. It thus symbolized the second death. R4559:1, 2609:3, 2601:2, 2051:5; HG617:1 The lake of fire is just as symbolical as the beasts are. Jesus explains this particular symbol and says: "The lake of fire is the second death." HG165:3 A symbol of destruction. R4627:3, 2601:1, 894:1 The lake of fire (Gehenna) represents utter destruction, the second death, which shall utterly destroy all evil things. E380 "Prepared for the devil and his angels"—messengers or servants. (Matt. 25:41) R3084:1, 2607:6 It is remarkable in our day, when anti-cruelty sentiments prevail and the cruelties of the Dark Ages are generally condemned, that the creeds still have their votaries who somehow consider that they honor God in ascribing to him a character of cruelty. R3242:5 Not the same as Tartarus. HG725:1

Second death

- Annihilation. Q831:2 In contradistinction to the first or Adamic death, and not to signify that everything which goes into it dies a second time—death, hades, "the beast," and "the false prophet" will never have been destroyed before. R2608:4 The difference between the two deaths is that the latter will know no revocation—there will be no redemption from it and no resurrection. Q831:T; R5057:5, 4999:6, 4965:4; SM554 Death is the wages of sin. The first, the wages of Adam's sin; the second death, the wages of their own, and not of Adam's sin. R381:1; NS285:1 Nowhere denominated an enemy, but the friend of God—his servant, to "destroy those who (would) corrupt the earth." (Rev. 11:18) R3175:6, 3175:6 There seems no reasonable question as to whether or not the second death means future life or annihilation. The word death itself stands for the opposite of life. HG356:4 Second death will never be destroyed. R894:4, 381:4 Adamic death is called a "sleep." No such symbol is used in reference to the second death. R2608:5, 381:3 But one full individual trial is provided. But one ransom will ever be given. Christ dieth no more. A242 Without hope. NS858:1; R5057:5; OV42 Since "Christ dieth no more" (Rom. 6:9), it follows that not one of such condemned ones can be redeemed or ransomed as Adam was. R912:6, 381:4; A144; HG162:3 Jesus ransomed no

one from the second death; the ransom he gave was in settlement of the first or Adamic death only. R763:6 The wages or punishment of sin being death, the hopelessness of any rescue or further redemption from death, makes that death an everlasting punishment. R2304:6, 1180:1 A destruction which will never be terminated by a resurrection. R1882:4, 528:1*, 276:4; HG334:6 The first death terminates the first life. The second death ends the second life. If no resurrection follows, it becomes as absolute a termination to life as the first death would have been under similar circumstances. R1450:1* Our first parents had the cheering word from love upon which faith could fasten and hope subsist; but here we search in vain for words from God, for faith and hope. R1450:4* If there is to be a second, it implies that there has been a first. Not only so, but the second must be like or similar to the first, or it would not be a second. R381:1; NS309:4 The first death is recorded in the first part of the Bible. Second death is not once met with until the last part of the Bible is reached. This fact is highly suggestive. R1478:1* Before there was any second death there was a second sin; before there was any second sin there was the second judgment; before there was any second judgment there was the second life. R1478:1* None can come under the sentence of the second death, pictured by Gehenna, until he has first gotten out from under the sentence of the first death, Adamic death. NS309:5 Nowhere is second death applied to symbols or systems. R381:5 If systems die a second death, it would prove that such systems once existed, died, revived, and then died again. R381:5

15

Revelation 20:15 *And whosoever was not found written in the book of life was cast into the lake of fire.*

Whosoever

- Even after a hundred years, they will be but partly developed; but their willful rejection is reckoned the same as though they had reached perfection, and then rebelled against God's laws and arrangements. R1261:6

Not found written

- Those who will not come into harmony with the law of love, which is the opposite of all the works of the Devil, will be counted as servants of sin and of Satan. R4217:5 Such as willfully spurn God's favor when able to avoid it, are fit subjects for destruction—the second death. R912:2 The willfully wicked and not the merely ignorant, mislead, blinded or deceived. HG329:4; 728:4 Including "whosoever loveth and maketh a lie." (Rev. 22:15) R477:4 Proved by a trial to still love sin, notwithstanding all their knowledge and experience with it—it's cost, etc. R1073:4 Accounted as the Lord's opponents. E480; HG233:1; NS335:5 At the close of the Millennium none will be servants of Satan ignorantly or unwillingly, as so many now are. R1040:3 It will require all of the thousand years to demonstrate who are friends of truth and righteousness and who their enemies. R2736:6 No one shall be destroyed who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness. R893:3 "All the wicked (willfully so) will he (God) destroy." (Psa. 145:20) "The
- wicked shall be [re]turned (Hebrew, shub, turned back, returned) into hell (Greek, sheol—hence, second death)." (Psa. 9:17) R769:5

In the book of life

- The conditions will be their coming into full harmony with the Kingdom and its laws of love to God and men. R219:4

Were cast into

- God seeketh not to bend the unwilling, but is pleased to receive and help and restore the willing ones. Neither will God destroy the wills of the unwilling and make them mere machines. R1176:3 There is no intimation that God will ever compel any one to accept of the gift of life everlasting. R890:6

The lake of fire

- Symbolic. R912:4 Here, as everywhere, being used as a symbol of destruction, and the symbol being drawn from Gehenna, or Valley of Hinnom. R2601:3 In Gehenna, not torment, but annihilation, was

taught. Nothing was tormented in the fire of the valley of Hinnom. HG653:6; OV363 The full penalty of God's law. R726:4 That evil may be rooted out and righteousness firmly and lastingly established in and through them that love it. R1108:5 There is absolutely no ground for believing for a probation for any beyond this time. R764:5 If our wayward loved ones are already in the "lake of fire" why do the Scriptures say, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9) HG347:4

Revelation 21

1

Revelation 21:1 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

And I saw

- The fifth [fourth—R501:4] view of the Kingdom (verses 1 through 8) represent the blessedness of the Millennial age. R397:5, 330:3 As Paul was given a glimpse of the next dispensation, or, as he calls it, "the world to come." (2 Cor. 12:2-4) A70; HG539:2

A new heaven

- Heavens are used symbolically as representing ecclesiastical or spiritual powers. Q231:3 Consisting of the new spiritual ruling powers of the future, Christ, and the glorified church, as the present heavens consist of the nominal religious systems which, claiming Christ for their head, in a very large degree bow to Antichrist, the god of this world. R2832:3, 6014:5, 4706:1;C258 The spiritual dominion of Christ. R333:2 This will be the third heavens and third earth, differing from present conditions in that it will be righteous, whereas the present is unrighteous, imperfect. R2832:2; Q231:2 Not a new place of God's throne, but new conditions. Not another planet, but a new social order on this planet. R2832:3; Q231:2 It will the same physical earth, the same rocks, the same matter will be here, the sky we now have will be here just the same as before the flood. Q231:2 Not new worlds, nor heavens ranged one above another. R2832:2 The third heaven and third earth—the final and perfect ones. R210:3*

A new earth

- The reconstructed condition of society. R333:2

Passed away

- All present institutions are to utterly perish in the great time of trouble with which this age is very shortly to end. R2832:3 The first passed away at the flood. The heavens and earth "which are now," the present order of things, are reserved of God to pass away with a great fire of trouble, revolution, etc. (2 Pet. 3:7) R2832:2 The Mediator will have effected his grand work of destroying sin and bringing in everlasting righteousness. NS359:2 If this were literal, it would be a contradiction of Eccl. 1:4 "the earth abideth forever." R716:1* Although God's creatures will still be free moral agents, they will have been thoroughly tested. OV131

There was

- As a matter of course, there will be no more sea—people unrestrained. R333:2

No more sea

- The sea is a symbol of the masses of people in a restless and unstable anarchistic condition, just as the land represents the social order. R2832:3; D638; Q842:2 No more restless people, no more dissatisfaction, no more anarchists; everything will be reduced to law and order. R2832:4; Q232:T, 842:2 In the time of trouble, the sea and the waves will roar. (Luke 21:5-36) In Psa. 46:1-3, the kingdoms of earth will go down, overwhelmed by the symbolic sea, in an anarchistic storm. Q842:2 We are not wise enough to know whether or not this will have a literal fulfillment. Q842:3

2

Revelation 21:2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

I John saw

- This glorious city will not be visible to the natural eye—neither Christ nor the saints in glory can be seen of men. Only those changed from human to spiritual nature see these matters in the full. R2832:5

The holy city

- Government of God. R334:2, 2606:3; CR216 A "city" signifies a religious government backed by power and influence. D25; R3571:1; CR216; Q789:4 In Scripture a city represents a government. For instance, symbolic
- Babylon is denominated "that great city [government] which ruleth over the kings of the earth." (Rev. 17:18) R2832:4, 2606:3, 2231:1, 1352:5 In contrast, in Rev. 14:8 and 18:21 Babylon's unrighteous character is described, and its sudden and violent overthrow predicted. R1352:5 The symbol represents the established Kingdom of God. Q789:4 The city as a whole comprises all the saints, from our Lord, the Head, down to and including the last member of the Church, which is his Body. R3570:6, 2231:1 The wilderness symbolizes disrespect, outcast condition. City represents the reverse—popularity, honor, dominion, kingdom. He takes the Church out of the wilderness into the city condition. R307:1 As "a city on a hill" which "cannot be hid;" (Matt. 5:14). This heavenly city "shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." (Isa. 2:2) R421:6, 338:2 This is the stone cut out of the mountains without hands (but by the power of God), and it will then have become a great mountain (Kingdom), filling the whole earth. (Dan. 2:34, 35) R2606:3, 654:5

New Jerusalem

- The Church in glory. R5189:5, 4387:5, 3571:3, 3496:5; CR216; OV36, 396:1; Q6:T The Gospel Church in glory and Kingdom power, spiritual and invisible to men, yet all-powerful. C258 The symbol of the new Millennial government, the Church, the Bride united to her Lord. F209; R2832:4 The New Jerusalem and the new heavens are synonymous, signifying the new spiritual ruling power. C258 Stands for or represents in pictorial language the great salvation of all who will come into harmony with God through the merit of Christ's sacrifice. NS841:1 Thus Washington represents the United States government, Paris the French government, Rome the Italian, Berlin the German, London the British, etc. R3571:1

Coming down

- Its descent to earth marks the fulfillment of that petition of our Lord's prayer which says, "Thy Kingdom come." C258 Our thought is that the Church will be very closely associated with the earth, just as Satan's kingdom is. Satan's seat of government is in Tartarus—the atmosphere. R5182:1 Though invisible to human eyes. R5182:1 It's coming will be gradual, not sudden. C258 Not until all the saints have been fitted and prepared for their places will this city descend to earth in power and come into possession or control the earth. R3571:1; SM441 It is already "coming down," coming into control, and as a result we see the preliminary steps leading to the re-establishment of the old Jerusalem. C258 During the time of trouble it will be coming down, and before the end of it, it will have touched the earth. R2606:3, 654:5, 219:3 "The manifestation of the sons of God." (Rom. 8:19) R56:2; SM143 From the commencement of the reign of Christ, the Kingdom of God will commence; it will continue to overthrow evil and establish right until, in the end of the time of trouble, it shall touch the earth. R219:3

From God

- It is not earth-born. It is not reared by men. It is spiritual in every sense of the word—of God and not of men. R2832:4 Perhaps it will be necessary for the new creation to be absent from the immediate

presence of the Father, and approximate the earth. R5181:6

Out of heaven

- Whether the new creation are afar off, or on the earth, they will ever be of the spirit nature. R5181:6

Prepared

- The entire Gospel age has been the time for the preparation of this New Jerusalem. R3570:6

As a bride

- The Church in glory—beautiful, pure, gorgeous, resplendent. R3570:6, NS291:6 As his espoused, waiting for the marriage, that she may become the Bride. F363, NS291:6 The espoused virgin no more, because she will have passed from her espoused state into the more exalted one of the Bride, married or united to her Lord or Bridegroom. HG409:6 Implies its grandeur and beauty and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree. R2832:4 His Church are called to the obtaining of the glory of their Lord, that they may be with him, as his Bride, and be like him, members of his glorious body. R5748:6 Let no one think from the figure that the Lord's intention is that his followers shall lose their personal identity and become merged in one person. NS291:4 Joint-heirs with Christ in his Kingdom of glory and in the work of blessing, judging and uplifting the world. NS340:2, 653:2; R2832:5; OV410; SM152 Counted as one and treated collectively. R1879:5 "If ye be Christ's (his Bride and joint-heir) then are ye Abraham's seed and heirs according to the (oath-bound) promise." (Gal. 3:29) NS291:3 In contradistinction to the saved of the world of mankind, who will be recognized as the children of Christ, and of whom he will be the "Everlasting Father." R2652:3; OV124 As a lesson of divine sovereignty, and in contradiction to all Evolution theories, God elected to call to this place of honor, not angels or cherubs, but some from among redeemed sinners. E395; R1879:4 This same figure is represented in the type of Isaac and Rebecca. F363; NS293:1

3

Revelation 21:3 *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

Tabernacle

- God's dwelling, the glorified Church. T76; R2832:6 Dwelling. God will dwell in this glorious city. It will be his Temple. Mankind will approach God as Israel approached the typical Tabernacle and Temple in their religious services. R2832:6 Messiah's Kingdom is called a Tabernacle because it is not to be a permanent or eternal condition of things. CR404

With men

- For a thousand years. CR404

Dwell with them

- He will pour out his Spirit upon all flesh. NS535:6

Be his people

- Shall become his people. T76 When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. T76 All mankind will be treated from the standpoint of reconciliation, the propitiation price for the sins of the whole world being paid at Calvary. R2832:6 God's sons, earthly sons, as Adam before he sinned was an earthly son. (Luke 3:38; 1 Cor. 15:47, 48) R382:1

God himself

- While the Millennial Kingdom will be the Kingdom of God's dear Son, it will also be the Kingdom of God, because God's dear Son, and his joint-heir, the Church, will be in absolute accord with the Father. R2832:6

Be with them

- God, represented in his Church (The Christ, Head and Body) will dwell with men, mankind, during

the Millennium. R2832:6

4

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

And God shall

- During and as a result of Messiah's reign of a thousand years. R4980:2 Though it will be Christ and the Church who will be doing it, nevertheless, the Heavenly Father will be recognized as the first cause. R2833:1, 5214:5 When mankind has been thoroughly submitted to the leveling processes of the great time of trouble, and has been humbled and made teachable by it, then the same wise Judge will turn to bless. R1869:3 God himself. It was God's plan from the very first. The Millennial work is still his. R333:3 Yet he will use agencies—Christ Jesus and his Bride. R333:3

Wipe away

- Through his various agencies and provinces. NS535:6 Implying a gradual work. Man will not be exempt from every weakness and trial and difficulty at the beginning. R2833:1, 333:4; T77 The tears will last so long as their cause—imperfection, pain, and death exists. R333:4 Wiping represents a gradual process, and sins and sorrows, pains and tears, are incidentals and concomitants of the death sentence. NS476:1, 801:5; PD48/59 Day by day the well-doer, walking on the highway of holiness, will be coming nearer to human perfection. HG616:3 All these blessings will result from the establishment of God's residence, or sanctuary, among men. T76 Other accounts show us unmistakably that there will be imperfections and chastisements and stripes throughout the age, while mankind is being lifted up. R2833:2 Christians are still praying for the blessed day of Messiah, for Satan's binding. Then blessings will displace sin, sorrow and pain. PD13/23 From the very beginning God foreknew all, and had planned the redemption of Adam, Eve and their children. To this end Jesus came and "died, the Just for the unjust." (1 Pet. 3:18) PD11/18

All tears

- Instead of groanings they may have joy and peace, through accepting the blessed arrangements of the New Covenant. R2129:4

From their eyes

- The marks of sin, not only in the deeds of mankind, but in the very facial expressions of all, will then be wiped out. NS476:1 Not only of the living world at the time, but also the blessing of the thousands of millions who have gone down into the tomb. NS567:6

There shall be

- In the ages of blessedness to follow the Millennial age. A73

No more death

- Not because the victors of the Millennial age will be crowned with immortality, but because they shall have formed characters in full accord with God and righteousness. E402; R1879:6 God will not awaken them now, because it would be to their disadvantage. He will keep them in the sleep of death until the Kingdom of righteousness is thoroughly established. CR479 So long as divine condemnation, the curse, the sentence of death, rests against the world, it is evident that God is not yet reconciled to the world nor the world to him. R3707:4 The New Covenant provisions are the forgiveness of sins, the renewing of a right heart and a restitution of all that was lost through the original transgression and its curse. R3684:1 When the sufferings of the Body of Christ are ended, then will ensue the great work of filling the world ocean-deep with the knowledge of the Lord, and the blotting out of sins. R2000:3; SM544 The great mass of mankind will be brought forth that they may learn the ways of righteousness and in due time be lifted out of sin and death. SM544 The deliverance of the groaning creation is to be into the same glorious liberty that the sons of God will then be enjoying. R616:2* The opening chapters of Genesis give the entrance of the curse of sin and death, and the last chapters of Revelation reveal the success of God's plan. R98:3 Now is the time to

suffer and die. It cannot be done in the next age. This is the age of sin and evil and crucifying; the next will be for glory and restitution. R131:3

Neither sorrow

- Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. A192 Those who attain to life everlasting will attain bliss everlasting. There is no provision in God's great plan for an everlasting condition in woe, sorrow or pain or trouble. SM766 The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. R4768:5 How comparatively valueless would all the other features of blessing be, if sickness and pain and imperfection continued. R2580:6 As a consequence of sin and all who love sin being destroyed. NS645:6 His guarantee is that sin and sinners shall not go beyond the Millennium, to endanger the happiness, peace and blessedness of the great eternity beyond. D644; R4400:3 It is merciful on God's part to destroy the incorrigibly wicked because such characters, be they ever so few, would mar the enjoyment of those who do love peace and righteousness. R3083:6; D644 Sickness, sorrow and pain would not be proper for any who are God's people. The prevalence of these conditions attests the fact that God is dealing with the world as criminals under death sentence. OV377 The opportunity of manifesting a fullness of zeal for the service of God will not come to the sons of God in the next age. The sacrificing then will be at an end. R5250:5 All traces and marks of sin. R573:6 Sin and evil in their various forms. Q773:4 All the liberties and privileges proper to the sons of God. OV388

Any more pain

- The general healing of disease will doubtless be a prominent feature of Messiah's Kingdom—not only the ailments of the flesh, but also sin, disease and imperfection. R4979:5 We may reasonably assume that after perfection is reached there will be no more accidents, just as we have reason to suppose that in heaven there is no necessity for surgeons, doctors, ambulances, etc. R5031:3; Q6:T Death conditions prevailing in the animal and vegetable world will bring no pain, neither sorrow, nor crying. R2640:6

The former things

- Former conditions. E30 The reign of Satan, sin and death. T76; R4973:2; CR116; OV147, 192:4, 351:3 The former things of sin and darkness. R3228:3, 4400:3 The former things of Adamic sin and its penalty and blight. R2690:2, 382:1; NS379:4, 519:5 No more sin, and none of the penalties for sin. R4794:1 All the things of sin, and whom have sympathy or love for sin. R2331:4 No sin, and hence none of its results. R769:6 The evil incurred through Adam's transgression. R587:5 Prisons, insane asylums, hospitals, doctors or cemeteries. OV373 To make doubly clear and to prove beyond question the end of evil and its train of pain, misery and death. R726:5 This will mean an end of famines, an end of pestilences, an end of storms and floods and droughts. R2076:2 Amongst these will be present misconceptions by which we are inclined to attribute to the lower animals human feelings and sentiments—some even carrying these mistaken notions to flowers. R2640:6

Are passed away

- There shall be no more discontent, no more unhappiness, and God's will shall be done in the Paradise of earth as it is done in heaven itself. NS523:5; R5776:5 Messiah's great work of redemption will obliterate unsatisfactory conditions from the earth. Their abolition will be the result of Jesus' Kingdom work of one thousand years. OV373 Put away legally by the "sacrifice of himself (Christ);" and put away in fact by his glorious reign. R587:6 The promise made to Abraham was that in his spiritual seed all mankind would receive the divine blessing—the rolling away of the curse of sin and death. R5273:4, 5531:1 From the very beginning of Messiah's reign, God's blessing will begin to come to the world; but the full blessing will not be here, and the curse not entirely removed until about the end of the Millennium. R5780:1, 5694:6, 4587:2, 2833:2 If there is to be a release from the

second death, it must come after the Millennium. This would involve the thought of a continuance of sin, contrary to this promise. R1454:6 The intrusion of sin was not unforeseen by divine wisdom, and its permission for six thousand years has not in any degree altered the original divine purpose. R2397:6 "Transitory" is written upon everything human. SM538

5

Revelation 21:5 *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

He that sat

- Our Redeemer—Jesus, the great King of kings and Lord of lords. R4973:3

The throne

- Of earth's dominion. R2833:3

I make

- Millennial blessings are not coming to the world by a process of Evolution, but as a result of God's lifting the veil from our eyes and permitting us to see what to do and how to do it. OV384 Our great inventors acknowledge that their work is not so much the result of personal effort, but rather a kind of inspiration. OV384 It is the same respecting Bible study. It came, not by plodding study, but rather as an illumination of the mind by the holy Spirit, for God's due time had come. OV384

All things new

- A new heaven or spiritual power will have supervision of earth's affairs, and a new earth or social order will obtain amongst men. CR350, 406:1; Q580:2 Regeneration—that glorious moral, social, political, religious and physical change which will be introduced by the Messiah. (Matt. 19:28) Q822:3 It is the work of reconstruction, the time of Jubilee, the time of joy. NS433:4 The making over of mankind and the thorough reconstruction of all the affairs of man will require the entire Jubilee year or Millennial epoch. NS433:5; R5839:1 "I create new heavens and a new earth." (Isa. 65:17) R4411:1*; Q580:1 Some have realized the impending change, and have governed and taught accordingly. Others have invoked still further the powers of ignorance to continue the present order of things. OV386 It will mean more than the bringing back to a heart harmony—it will mean the taking away of the stony heart of the flesh. NS433:5 In this new dispensation the proud, the haughty, the unjust, will be much discredited. NS16:4 Not merely rocks and trees, but the great work which our Lord undertook—the regeneration of humanity. R2833:3 Paradise restored—not a garden merely, but the entire earth made beautiful, fruitful, sinless, happy. R5057:5, 4673:6 Paradise, the garden of God, was applicable as a name to the garden of Eden; and the same term is Scripturally applied to the new earth when restitution blessings are brought to perfection. R2832:1; SM130 Renew all things. This restitution of earth to its designed perfection typed in Eden delays until the coming of our Master as the King of Glory as soon as the elect Church has been found faithful. CR116 A clean world in which the unholy and abominable and all who love and make lies will have no place. R3083:6, 893:2, 382:4 The perfection originally possessed by Adam, which must have been in the man Jesus, will be found in all the restored race in the close of his glorious reign. R573:6 Included in the Lord's prayer—"as it is in heaven"—is the thought that when sin and death have been effaced, the world of mankind will be as happy in God's favor as are the angels now. R5379:4, 2832:4, 2253:1 We are living in the beginning of the New Era. Growing intelligence is bringing emancipation, and shortly the Messianic Kingdom will multiply the blessings and wipe out the curse. PD48/59
- This topic of the Kingdom has not had sufficient consideration [in the International Sunday School Lessons], considering its prominence in the Bible—from Genesis to Revelation. R5048:3 We now taste and see that the Lord is good, but the fullness of his favor will be realized when he hath made all things new. R1117:2 Thus the Father committed the work of reconciliation of man to the Son, and will receive it back again under divine jurisdiction, when, through the Son, he shall have made all things new. R2434:6

These words are true

- This asseveration of truthfulness implies that present conditions seem so contrary to all this grand restitution outcome that it cannot be fully believed and trusted, except by those who walk with the Lord. R2833:3

6

Revelation 21:6 *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

And he said

- The Christ declares at the conclusion of the Millennial age. R2833:4

It is done

- My great contract is accomplished. R2833:4

Alpha and Omega

- The A and the Z. R2833:4, 333:4 The first and last of Jehovah's direct creation. R1278:3, 1060:4; 446:5* Not only was the Logos the beginning, or Alpha—but he was also the last, the Omega of divine creation, the first and only begotten Son of Jehovah, given an exclusive place. R5351:3 Authentic here, though not found in the oldest Greek manuscripts and properly omitted in the Revised Version of Rev. 1:8. R3569:2

The beginning

- "He was the beginning of the creation of God." (Rev. 3:14) PD54/67 He it is who in all things has the pre-eminence in Jehovah's plan and work. R1278:3 That our Lord had a pre-existence we are most positively assured. R1161:4

And the end

- He is the beginner and finisher of its wondrous plan, though not its author. R1060:4

Him that is athirst

- "The table of the Lord" is spread for every one that is hungering and thirsting after righteousness. R1899:2 They must desire it and this desire must be manifested by obedience to the terms. R2833:4

Water of life

- Everlasting life; the privilege of perpetual existence. R2833:4 The Lord will pour out his Spirit upon all flesh, and the knowledge of the Lord shall cover the earth as the waters cover the great deep. (Isa. 11:9; Hab. 2:14) R4990:3

7

Revelation 21:7 *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*

He that overcometh

- Not the Bride class, selected during the Gospel age, but the sheep class of Matthews 25—during the Millennial age. R2833:5 The salvation made possible by the ransom-sacrifice is a new trial for life everlasting, the results of which are expressed in this and the following verse, as well as in John 3:36. R1598:4 Those who are worthy of the perfect human life then are called overcomers. R333:5

Inherit all things

- "Inherit these things"—the earthly Kingdom, just as the overcomers of this Gospel age inherit spiritual things. R333:5, 2833:5 They are not invited to inherit the Kingdom prepared for us; but they shall inherit the earth, the purchased possession. R2833:5 The spiritual seed of Abraham will not share the earthly inheritance with the fleshly seed. While the fleshly seed will sit, each man, under his own vine and fig tree, the spiritual seed will be reigning with Christ in glory. R4071:3 The Law of Primogeniture—the Church of the first-born is soon to have the entire inheritance, as well the land as the power and dominion, the glory and the honor. R1164:2 Let us call to mind our high calling to become his Bride, and as such to be joined in heirship with him whom God hath appointed to be heir

of all things. R422:6

8

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

But the fearful

- At the conclusion of the world's coming judgment. A144 The true character of the goat class is portrayed in this verse. R2609:4; A144 Such company would be repulsive to any honest, upright being. R2609:4, 1443:6

Unbelieving

- Those who will not trust God. R2609:4, 893:6

Abominable

- Who, knowing the truth, yet love unrighteousness. R2608:6 Who at heart are. R2609:1 Those who in spirit are. R1391:6

Murderers

- Brother-haters. R2609:4, 893:6 Not that a man who has once been a murderer might not reform and become a saint and an heir of the Kingdom. One murderer, guilty of the murder of Stephen, was Saul, who afterward became an Apostle. R4992:4

Sorcerers

- The instruction to Israel was very explicit, that they should not have any communion with those who work miracles by means of sorcery or incantations. R2172:1; HG726:1

Idolaters

- Such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God. R2609:4, 893:6

Liars

- In a word, all who do not love the truth and seek it, and at any cost defend and hold it. R2609:4, 893:6

Shall have their part

- The two classes will have been completely separated—the obedient and the disobedient; those in harmony with the letter and spirit of God's law, and those out of harmony with it. A144 Such as willfully spurn God's favor and cling to sin when able to avoid it, are fit subjects for destruction—the second death. R912:2; OV362 That will not be a time for pardoning wicked men, but for pardoning those who desire to forsake their wicked ways and thoughts. R1364:3 Some, even after a hundred years will be but partially developed; but their willful rejection is reckoned as the same as though they had reached perfection, and then rebelled against God's laws. R1261:6 No one shall be destroyed who is worthy of life, whose living would be a blessing to himself or to others in harmony with righteousness. R893:3 None need suppose that God is too loving to cut some off in second death, or that if he did so, he would give them other and yet other chances. This would lead some to take advantage of God's grace and use it as a license for willful sin. R893:4, 382:4

The lake which burneth

- More properly the "abyss of fire and brimstone." NS309:1 Symbolic. R912:4; B153; NS309:1 Greek, gehenna, symbol of utter destruction. R2609:4, 893:3 The city was pictured by Jerusalem, and the "fire" by Gehenna. As the offal of the literal city was put in the Valley of Hinnom for destruction, so all the offal of the Millennial Kingdom will be destroyed, and be kept outside of the Golden Jerusalem. R4992:5, 2601:3; NS309:2, 841:1 As the literal Gehenna was not a place of torment or grief, but represented the utter destruction and hopelessness of those (already dead) cast into it, so must its antitype teach the same lesson. HG304:5 All those rejecting the ministries of reconciliation will have been cut off in the second death. NS359:5 God has determined to "make an end of sin and

to bring in everlasting righteousness." (Dan. 9:24) R1364:3 "Everlasting fire prepared for the devil and his angels." (Matt. 25:41) R2607:6 Before their destruction comes the evildoers will have had fullest opportunity to repent. Satan will have had the opportunity of seven thousand years, and yet remain incorrigible, ample proof to all. R1443:6; B153 Being on as fair and full a trial as Adam was, and with greater experience, they will be as culpable as he, and as worthy of condemnation to death under the law. R912:6 The death which will come upon some for willful sins will not be an enemy in God's sight, not an enemy to those in harmony with God who will rejoice to see his will done in cleansing the universe. R1219:4 The trial being ended, the gift of life of which these shall have proved themselves unworthy, shall be taken from them. R2609:4 In the end of that age Satan is to be loosed for a little season for the final testing of mankind, and at its close he and those who follow his spirit and leadership shall be destroyed. R763:6 Then all the remainder he will present before the Father, perfect and unreprovable. R1601:4

Fire and brimstone

- Fire is always a symbol of destruction, and when brimstone is added in the symbol, the destruction is intensified. Brimstone is a most destructive agent against life in any form and degree. R912:4, 382:4: NS309:2 Even today, if we were making symbols, we could think of nothing that would more thoroughly, more completely represent utter destruction of life than the figure that the Lord has here used. NS309:2

Second death

- Literal. R912:4 Plainly stating the meaning of the symbol of the lake of fire and brimstone. NS841:4 The term "second death" is specific and cannot refer to a figurative use of the word death. R891:2 When anything is called a "second" it recognizes one, and only one preceding it, of the same kind. R891:2, 381:1 Neither an apple nor a pear would be a second peach; so the second death, like the first, must be a cessation of life or being. R381:1 As the first death terminates the first life, so the second death may terminate the second life. R1324:1 There is a radical difference between the law regulating the first death and that regulating the second. The first comes upon the entire human race, the second death will reach no man independent of his will. R1324:1 The first death must be abrogated or set aside in some manner, before the second death would be possible. R381:1 Before there was any second death there was the second sin; before there was any second sin there was the second judgment; before there was any second judgment there was the second life. R1478:1* The second death is the second penalty, the result of failure during the second trial of the world, of a class not worthy of a place in the "book of life." R891:3 Every trial must reach a conclusion and have a sentence. The first trial, in Eden, ended with a sentence. The second trial is to have a sentence also. R891:6 Distinguishing it from the first sentence which came upon all men as the result of the first or representative trial. R891:6 The second trial is individually, and not representatively. R892:1, 381:2 If they then willfully sin, they will die for their own sin. (Jer. 31:30; Acts 3:23) R541:5*, 381:2 Death is the wages of sin. The first was the wages of Adam's sin. The second death will be the wages of their own, not Adam's sin. R381:1,2 The first, or Adamic death, is called a sleep because in due time all should be made alive. The second death is not a sleep, because there is no hope of resurrection from it. R381:3 From which there will be no redemption, no resurrection, no recovery. It is everlasting punishment, everlasting destruction—not everlasting torment. NS403:1 The second trial is final. A third trial is never suggested in Scripture; consequently there could not be a third death, and none is mentioned. R892:2; HG356:4 There seems no reasonable question as to whether or not second death means future life or annihilation. The word itself stands for the opposite of life. HG356:4 The first death is recorded in the first part of the Bible, and the second death is never once met with until the last part of the Bible is reached. This fact is highly suggestive. R1478:1* Second death will never be destroyed. R381:4 Since "Christ dieth no more," (Rom. 6:9) it follows that not one of such condemned ones can be redeemed or ransomed as Adam was. R912:6, 892:3, 381:4; OV362 Second death will receive the incorrigible at the close of the Millennium. At that time Christ's

Kingdom, the thousand year day of judgment, comes to an end. R1454:6, 4794:1; Bx We make no claims of universal salvation, but distinctly speak of some who will die the second death. CR51; HG654:6 The term death signifies destruction, extinction. R891:3 The second destruction (or death) begins quite early in the new judgment—with the systems of error, But it does not reach men as individuals until they have first had full trial. R892;2 Nowhere is second death applied to symbols or systems. If systems are mentioned as dying a second death, it would prove that such systems had once existed, died, revived, and then died again. R381:5 The Bible plainly says that the devil and those following him shall be destroyed. R1648:4 This death is for their own sins, and is everlasting. R333:5 If any, enlightened by the truth, and restored (either actually or reckonedly) to human perfection, "draw back" they, with the unbelievers, will be destroyed. A107; HG344:5

9

Revelation 21:9 *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*

And there came

- The sixth [fifth—R501:4] view of the Kingdom (verses 9 through 27) show the glorified Church more especially. R397:5, 330:3

Full of

- In the Greek the word full is emphatic as if to call our attention to the matter. R113:2 The Temple is filled with glory just before the pouring out of the seven plagues. R169:5*

The seven last plagues

- If you examine closely it shows that we shall be taken up into the Mount or Kingdom before the seven last plagues are poured out on the world. R113:2 See comments on Rev. 15 and 16.

Come hither

- To a yet future standpoint, and see how the Bride will then appear. R1388:6 Let us endeavor to take God's standpoint of observation, to think as he thinks, and to act as he acts. R1211:6*

The bride

- This Bride is to be made up of a class, the elect overcomers of the Gospel age. When completed and glorified, the Bride will be the helpmeet of Christ, and will be to his honor and glory. Q803:1 She will not become the Bride of Christ until, at the time of the Bridegroom's presence, when the marriage of the Lamb shall take place, and the marriage supper shall follow. Q838:2 Let all who claim to be virgins, pure ones, be found of him in peace, seeking first the Kingdom and his righteousness, alert, watching for opportunities, and helping the Bride make herself ready. R5400:5 One of many titles for the Church, including: "joint-heirs," "living stones," "the Royal Priesthood" and "members in particular of the Body of Christ." R1855:1; NS332:1 Signifying the closest possible intimacy and union of these elect ones with the great King of glory. NS379:5 His associates in judging the world. NS393:5; SM15 Contrasted, in parallel columns, with the "great whore," Babylon the great of Rev. 17. R471:6 We know of his presence, not as men, recognizing a man, but as new creatures recognizing our Head, our Bridegroom. R454:4

The Lamb's wife

- No longer the espoused virgin. HG409:6; CR216 The Church, after her change, after the marriage has taken place. CR216; SM15 Eternally united to him. NS395:4 The Kingdom cannot come until the royal family is ready to take the throne. Then for a thousand years the restitution privileges will be open to the whole world of mankind. R5919:6 A wife shares her husband's honors and name; just as the Church bears the name of Christ as members of the Body of Christ—the name "Jehovah-Tsidkenu." (Jer. 23:5,6; 33:16) E42 The Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified Church, who is the heavenly Bride, will figuratively beget children. R4755:3; OV124 Jesus will be the Everlasting Father, and the Church will be the mother or caretaker of mankind to uplift, instruct and develop them in the ways of righteousness.

R4755:3; OV125

10

Revelation 21:10 *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*

Carried me away

- To thus recognize it, we must get away from the world and its standpoint of view. R333:6

In the spirit

- Thus, it is evident that we should "spiritualize" this narrative. John viewed the wonders of this city in a spiritual sense, and not in a literal sense. Q789:4 Mentally. R1211:2* By and by in person. R333:6

A great and high mountain

- The Church of translation must go up into the great Kingdom—enter into the joys of our Lord and be in his likeness before we can see as we are seen. The Bride can only be seen from the standpoint of the Kingdom. R113:1 Before he could see it, he had to go, in spirit, as high as possible above the earthly level. R333:5

And shewed me

- So we, the antitype, may now see the Kingdom of God coming. R333:5 All cannot see this Kingdom as already on its way to earth—"coming down." R333:6

That great city

- This is given to mark the change of the symbol from a bride to a city; just as elsewhere the figure was shown to change from "wheat" to "the sun." R1388:6 The city as a whole is called the Bride—and yet we see some members higher than others. There are superiors—rulers—in the city, but the city as a whole is a ruling power over the nations. R81:6* There has been no occasion for the use of such a symbol during the Gospel age, because the Church has not been in ruling power; and when glorified with the Lord the figure of a virgin-bride waiting for full union with the Bridegroom will not longer be appropriate as now. R1388:6

Holy Jerusalem

- The Church in glory. R5002:6, 3570:6 The Sarah covenant is represented in "the exalted Jerusalem" whose offspring and heirs through Christ we already are. This is The government of which Jerusalem the literal was but an imperfect type. R1389:4 The center of God's blessing and instruction to all the families of the earth during the Millennium. R2987:2 See comments on Rev. 21:2.

11

Revelation 21:11 *Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;*

The glory of God

- Majesty and power. R333:6 Truly she is a glorious Bride—"without spot, or wrinkle, or any such thing." (Eph. 5:27) R1211:1* The divine nature, of which she was promised to be made partaker with her Lord. R1210:6* We may by faith behold her glory; but let us not forget that we have not yet proved our worthiness. R1211:2*

A jasper stone

- Supposedly the diamond. Being the most brilliant of all gems, it fittingly symbolizes the glory of God; the light (or source of light) of the New Jerusalem. R529:3*, 333:6

12

Revelation 21:12 *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:*

A wall

- The walls are living stones, such as the Apostle Peter describes. (1 Pet. 2:5) R3570:6, 2832:5 Whose

walls signify salvation, protection and blessing to all who enter. A295 "Walls of salvation." (Isa. 60:18) Protection and security abide in it. R333:6

Twelve angels

- Messengers. This would seem to teach that Israel will in due time be the messengers to communicate the love and knowledge of the Lord to all creatures. R334:

The twelve gates

- The Ancient Worthies from the various tribes of Israel will be the visible representatives of the heavenly Kingdom in earth, through whose instrumentality the nations may enter into the blessings of the Kingdom. R1353:1

14

Revelation 21:14 *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

Twelve foundations

- Foundation stones. R4992:5
- "Thou art Peter [a stone], and upon this rock [this great truth which you have enunciated] I will build my church." (Matt. 16:18) R3789:2 Peter, petros, rock, signifies a larger stone than lithos, "living stones." All the apostles, as "foundation stones" would have a larger importance than their brethren. F221 Peter and the other apostles represented to us as foundation stones built upon this great truth, that Christ is the Redeemer, the Savior, the Messiah. R3789:2, 2656:6 The words of the apostles would be supervised by divine power. They still speak to us. We need no others. R5280:5 The most we have ever claimed for our own presentations, written or oral, is that they are in line with the words of the apostles, that they harmonize with them. R5280:6 All the faithful in Christ being built upon the foundation of the divine plan, and upon the testimony of these twelve apostles. R2656:6 The foundation which sustains the Church is destined ultimately to sustain the whole world. R1522:1 These foundation stones were not laid on the sand, but upon the sure and steadfast rock, Christ Jesus. (Matt. 7:25-27; 16:16-18; 1 Pet. 2:4-8) R1522:1 The truth, thus divinely inspired and first announced by the apostles, even they themselves, had they fallen away, could not nullify. R1524:4 Although there were multitudes within the hearing of our Lord's voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed himself specially to the twelve chosen disciples. R2589:1 The apostles occupied a special place in connection with his Kingdom, his Church, assigned to no others. R2820:1 Their decision would bind on earth the things bound in heaven, and loose on earth things loosed in God's sight. PD73/87 The declaration, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," (John 20:23; Matt. 18:18) is not applicable to all of the Church, but chiefly to the apostles. R2658:1 The death of James doubtless served to increase the appreciation of the people for the apostles, causing them to give more earnest heed to their teachings, and to realize how greatly the cause of the Lord had been made dependent upon them. R4347:4 While there is an inspiration of all the Lord's servants, yet such an inspiration should be distinguished from the special inspiration of the twelve apostles. R1149:1 If Paul's plain teachings belied the facts just once, it would be sufficient to shake and break all confidence in him as one inspired and infallibly guided, so that we might be sure in building upon the foundations of faith God provided through him. R1793:6 Whose foundations, laid in justice, can never be moved. A295 As foundations, they represent the whole Church. For this reason the terms "ye" and "you" addressed to them refer to the whole Church. R66:6* Orders, titles, authorities and offices in the Christian church were not organized by the apostles or under their guidance. F203 The salvation walls rest securely on the finished redemption—the completed foundations as expressed by Jesus, the apostles, and prophets. R333:6

Twelve apostles

- No more, no less. Any others were, as the Apostle Paul suggests, "false apostles." (2 Cor. 11:3) F209;

CR216; Q812:T; SM461, 671:1 "And thou hast tried them that say they are apostles, and are not, and hast found them liars." (Rev. 2:2) SM670 The Lord chose but twelve apostles, and said nothing about any successors to them. R4165:1, 1149:1; NS657:5; OV410 He not only has never recognized others, but clearly indicates that he never will recognize others in that office. R1149:1

- There were only to be twelve apostles, and they are promised [when the Kingdom takes possession of earth] twelve thrones. None but the twelve are to rule over the twelve tribes of Israel. R162:5 About the year 325 AD, the Bishops of the Church, misled by Satan, proclaimed themselves to be successors to the apostles in power and divine authority. SM549, 673:1 It is through some very serious blunder that our Roman Catholic, Church of England and Greek Catholic friends have bishops claiming to be apostolic bishops. OV410; Q521:2; SM550, 670:4 The error of supposing apostolic succession in the Church's bishops was a costly one. It led to many grievous errors. PD72/86; CR268 No man or congregation is competent to appoint or elect an Apostle. Q521:3 The Antioch Church did not ordain the Apostle Paul to be an Apostle, but ordained him to be their missionary. He accepted their ordination and rendered reports to them. (Acts 14:26-28) Q521:3 There is no room for any of us today to become apostles. There may not be opportunities for all of us to do great things in the Lord's service but there are opportunities for every one of us to be true yokefellows. R3128:1 The number of the apostles corresponded to the number of the sons of Jacob, the founders of the tribes of Israel. In one sense they stood for the entire Gospel Church, in another for the whole world. R1522:1; B246 The twelve apostles have no successors and need none. They are the "twelve stars," the crown of the Church. (Rev. 12:1) E207; CR78 How then could bishops either possess or give apostolic blessings? CR78; OV247 There is a difference between apostleship and discipleship. There are but "twelve apostles of the Lamb," but the number of disciples is considerably larger. R3308:5 No man or congregation is competent to appoint an apostle. That is a function of divine appointment only. The Lord Jesus appointed only twelve apostles, Paul taking the place of Judas. R5940:4, 5741:6, 732:6, 162:5; PD72/86; Q521:2; SM461 Which place the eleven had unauthorizedly conferred upon Matthias before their anointing with the holy Spirit at Pentecost. R1455:4 Assuring us that the courses of Paul and the other eleven apostles were successful ones. R1884:3, 1524:4, 1041:3 "Unlearned men" (Paul being the noted exception)—to demonstrate to all that the truth, as presented, was not of their concoction and elaboration. R2925:3

16

Revelation 21:16 *And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

Foursquare

- A cube, a perfect figure. This is another way of showing its perfection; it is perfect toward God, as well as toward earth. R333:6

Twelve thousand furlongs

- If reduced to miles, it measured 1,500 miles in length, and breadth, and height! Surely no such literal city will ever be established on this little globe of ours. Q790:T 21:18

Pure gold

- A divine institution. R1944:1

21

Revelation 21:21 *And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.*

Twelve gates

- To show Israel's position as channels, gateways, by which the world may approach to the heavenly government, and through which may come the blessings to mankind. R334:1

One pearl

- When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's treatment of its irritation—the pearl—is something "of great price." R1756:2

Pure gold

- Divine untarnishing glory—the glory of God. R333:6 All of its highways are of divine appointment. R1944:1

22

Revelation 21:22 *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

Are the temple

- The Lord Almighty and the Lamb will always be an inner Temple in the great Temple, which God has provided for the world's blessing during restitution times. R2834:1 The Tabernacle was pitched hither and thither in the "wilderness of sin" and had no continuing place. The Temple was permanently established, not only in Jerusalem, but in the top of the mountain. R172:1 The firmament inlaid with suns is the dome of the real cathedral. The interpreters of nature are the true and only priests. R1969:1*

23

Revelation 21:23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

No need of the sun

- As in Rev. 12:1, the sun signifies the light of this Gospel age. R2833:6, 334:1

Neither of the moon

- The moon signifies the typically reflected light of the Gospel in the Law and the prophets of the previous dispensation. R2833:6 The Gospel reflection—the Mosaic Law. R334:1 Nothing in this statement indicates that the world will not have and need both sunlight and moonlight during the Millennial age and subsequently—"as long as the sun and moon endure." (Psa. 72:5) R2833:6

The glory of God

- The Church will be so filled with the glory of God that from her, as from the Sun of Righteousness, shall proceed the light of the glory of God. (Matt. 13:43; Mal. 4:2) R2833:6 To thus by faith behold afar off the blessed land of rest and peace, all radiant with the glory of the King in his beauty, the heart must be in sympathy with that glory and that beauty of holiness. R2087:6*

Did lighten it

- Now we know in part, and see as through a smoked glass dimly; then, we shall know even as we are known, being made perfect as divine beings, having the glory of God. R334:1

Lamb is the light

- The city was lighted by the Temple; for the Lord God Almighty and the Lamb are the Temple of it, and their glory did lighten the city. R169:6* Not only will the knowledge of the Lord flow out from the open books but the city (government) will be such as to shed light upon them. R334:2 The Lord Almighty and the Lamb will always be an inner Temple in this great Temple. R2834:1

24

Revelation 21:24 *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

The nations

- Not that the world during the Millennial age will be divided into nationalities and kingdoms. The word "nations" here signifies peoples. It is intended to show that all peoples, and not merely the

people of Israel will be favored with the Kingdom. R2834:1; A296

Of them which are saved

- Not in the old manuscripts. Indeed, it is because they are not saved that they need this special light during the Millennial age. R2834:1, 2231:1, 334:2; A296 After the nations are saved, brought into harmony with God, they will no longer be "nations" (Gentiles, heathen), but parts of the one holy nation, the Kingdom of God. R2231:3

Shall walk

- On the highway of holiness, up to perfection and full harmony with God. A296

The light of it

- The teaching. R1951:1 The light of truth shed abroad from it. R701:1, 501:4 Then this "true light shining in its strength, from the exalted divine Christ—Head and Body, will enlighten every man that cometh into the world." (John 1:9) R421:6, 420:5, 338:5, 166:6 Not until the marriage of the Lamb will the enlightening and blessing of the nations come. R238:4* "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) R124:4, 25:2* The greater than Solomon will be the light of it. R3285:2 As the light of truth increases darkness (ignorance) must flee away. R430:6* The nations will still need the symbolic (also the natural) sun and moon. When "the books shall be opened," the pure and full light of the Gospel and Law will shine out and bless mankind. R334:1

Kings of the earth

- The princes or chief ones of earth who will be the chief representatives of the heavenly invisible Kingdom of Christ—Abraham, Isaac, Jacob and all the faithful prophets. R2834:2 All, in proportion as they understand and come into accord with the Kingdom conditions, may quickly reach perfection. Perfected, they will be kings in the sense that Adam was a king, and become more or less associated with the "princes" in the dominion of the earth. R4555:4; A296 Saints. (Rev. 5:10) R334:2

Bring their glory

- Their acknowledgement of the heavenly Kingdom, their rendering of tribute of praise, thanks, worship, and obedience to it as God's agency. R2834:4 The willing and obedient shall then present their homage and riches and spices and odors (prayers and good deeds). R2068:1 The glory and honor of themselves. R334:2 As the Queen of Sheba brought rich treasures to Solomon. R3285:2, 2068:1

And honour

- Not found in the old manuscripts. R2834:1; A296

Into it

- The princes will make known to the people that not in their own names or authority do they rule, but in the name and as representatives of the glorified Christ. R2834:4

25

Revelation 21:25 *And the gates of it shall not be shut at all by day: for there shall be no night there.*

Shall not be shut

- Compare with Isa. 26:2. R2338:6, 1951:1, 1352:5

No night there

- The Lamp of Truth, the Word of God, will not be necessary to the world in the new dispensation because "the Sun of Righteousness" shall arise. (Mal. 4:2) NS349:1 See Isa. 60:20, 21. R1900:5

26

Revelation 21:26 *And they shall bring the glory and honour of the nations into it.*

They shall bring

- Each earthly one, as soon as he learns of the goodness and love of God, will seek and be assisted, to approach the New Jerusalem. R219:3 All the people will ascribe honor and praise and majesty and

glory to the Lord's Anointed, through whom their redemption and restitution was and is being accomplished. R2834:4

Glory

- The choice, bright, perfected, of the nations. R334:2

And honour

- These words are omitted by the most authentic ancient manuscripts. A296

Into it

- Those improving their opportunities will come into it, or become associated, in the Kingdom of God. R501:4 True civil service reform. None but perfect beings will be allowed to hold office, or be identified with the government. R219:3 Thus this government will at first contain the glory of the spiritual Kings of earth, and afterward, as the Millennial age progresses, the Kingdom will include all of earth's pure and good. R334:2

27

Revelation 21:27 *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

In no wise enter

- There is no intimation that God will ever compel any one to accept the gift of life everlasting. R890:6

Into it

- Or, become a part of it. R654:5

Any thing that defileth

- Sinful. R219:3 Anything common. R2834:4 The heady, the high-minded. the proud, the self-conscious and self-righteous have no promise of the Kingdom; and cannot inherit it, nor enter into it. R2139:4*

Maketh a lie

- The voice that prophesies smooth things, contrary to the Word of God, is not the voice of the good Shepherd. R1648:4 The dishonest are not now worthy of the truth. By and by they will get honest enough to receive the truth or else be cut off in the second death as those who make and love a lie. R1037:5

Which are written

- If they do not remain faithful, their names will be blotted out of the book of life. If they do, their names will not be blotted out, and they will attain all the glorious things promised. R5669:4

Lamb's book of life

- The Lamb's book of life includes those, and only those, who attain to position of joint-heirship with Christ, whose names are written in heaven during this age. R2834:4; SM555 Including the Great Company. All will attain life on the spirit plane whose names are written in the Book of the Lamb. R5105:2; Q309:1 To be distinguished from the book of life of Rev. 20:12, which will include all of Adam's race found worthy of eternal life. NS858:4 Not an earthly roll of membership. R5615:1

Revelation 22

1

Revelation 22:1 *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

And he shewed me

- Verses 1 through 3 and 17 are the last of seven
- [six—R501:5] views in Rev. 20 through 22 of the Millennium. R330:6, 397:5, 334:2

A pure river

- It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth

from the New Jerusalem, the Kingdom of Messiah. R4882:3, 3485:4; D655 The blessed influences that will proceed to humanity from the glorified Christ, Head and Body—from the Kingdom of God's dear Son. R3571:3, 3625:1, 3596:6 Truth will then flow as a mighty river, refreshing and blessing the whole earth. R2424:4, 2508:4, 501:5 When the new dispensation is made available to men, it will be the beginning of the Times of Restitution. (Acts 3:19-21) R3571:2 In the future, in the glorious time of Messiah's Kingdom. R4990:4, 3625:1 Now the prospective members of the Bride class have the Lord's Spirit in them, "a well of water springing up into everlasting life." (John 4:14) R3410:5, 2575:4, 2508:3 By and by these well-springs brought together in glory with the Lord shall constitute the source of the great river of life. R3410:5, 2508:3, 2424:4, 1703:1, 903:4*, 533:4, 334:4; Q750:2, 823:2 The Bride is to have within her a "well of water (life) springing up," while the rest of mankind may come to the fountain to drink. R252:4 For everyone that is hungering and thirsting. R1899:2 A corresponding testimony of the living waters is found in Zech. 14:8, 9. D655 The Lord through Ezekiel gives us a picture of the Messianic age, very similar to the one given us in the Book of Revelation, seven hundred years after. R4882:3, 3625:1, 2507:2 We cannot accept the ordinary interpretation of this river as the Gospel. R3625:1 If we were disposed to accept this as a literal statement we might well do as the old Spanish explorer, Ponce De Leon, did—search for the fountain of perpetual youth. Q823:1

Water

- In Bible symbolic language, water represents truth, and it also represents peoples. R5846:2, 1899:2, 447:2*, 334:4

Of life

- Restitution blessings. D655 Water is used in the Scriptures as a symbol of life. R3485:4

Clear as crystal

- No muddy traditions with false doctrines. No impurity of any kind will be in it. It will be the pure message of the Lord. R3571:1, 2606:4, 654:5; CR216; Q823:2 The real "sea of glass like unto crystal" (Rev. 4:6), not mingled with fire, contrasted with Rev. 15:2, "as it were, a sea of glass, mingled with fire." R156:4*

Proceeding

- Flowing out to bless all nations of the world. OV36

Out of the throne

- Of the New Jerusalem. OV36; R4882:6 The Kingdom. R2424:4 The Little Flock will sit with Christ in his throne, and constitute the Temple of the living God, from which will flow the river of the water of life. NS396:1 The government that will then be established in the world will have as its center of authority the divine law and the divine power. R3571:1, 3596:6 It does not represent the conditions of the present time, but those of the Millennial age. R3496:5 From underneath the throne—not through the throne. It goes outside the city, the Church—going way out to the world. CR216; R4882:6 Not yet has the throne been established on the earth. We still pray, "Thy kingdom come," and not until that prayer is answered can the river of water of life flow. R334:4 On the ruins of present institutions the Lord will erect his Temple and Kingdom, through which blessings shall flow as a river of water of life. NS435:1 There is no such river now, and can be none, until the heavenly city descends, because the river must flow from the midst of it, from the throne. R3571:4, 3410:4

2

Revelation 22:2 *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

Tree of life

- Recalling Paradise from whence Adam was driven on account of sin, and the tree of life in the midst of Eden, from which he was debarred, and from the lack of whose fruit Adam and his race died.

R334:3; OV36 Twelve manner of trees. CR216 Saints. R334:6, 2665:4

Her fruit

- The fruits of the spirit. R3571:4 To sustain life. R334:3, 3625:1 The abundance of instruction and nourishment, mental, moral and physical. R3625:4

Every month

- Fruit adapted to the changing conditions of men as they are brought upward toward perfection—fruit suitable for each changing season, thus restoring man to man's estate. R334:6

Leaves

- Professions, teachings. R334:5 The restitution of that time is pictured in the leaves. R3625:4

Tree

- Wood, or trees, plural—Young's translation. R477:2*

For the healing

- Restitution—the healing of the woes of the groaning creation, its sin and sickness and imperfection. R2508:4, 2575:4 As the nations are not yet healed, and will not have been healed when Christ takes the Kingdom (Rev. 11:15-18), it must be the time after Christ comes to judge the world. R477:2* Before the nations, the world, will be ready for that blessing from the New Jerusalem, they must pass through a period of very deep humiliation—"A time of trouble." (Matt. 24:21) SM441 Suggesting nourishment and healing for the sin-sick and starving world. R3571:2 In the present life, the Lord's people have a ministry of comfort to perform also, toward all whom mourn in Zion—toward all of the Lord's people who are in any tribulation. R2665:4 "The fruit thereof shall be for meat, and the leaves thereof for healing." (Ezek. 47:12) R4882:6

Of the nations

- The heathen. R2424:4; CR216 Healing the repentant peoples of earth of all imperfections. D656 Showing that there will then be nations not in health, but capable of being healed. R903:4* Not the Little Flock, the Church, but the world. Undoubtedly, Israel will be the first of the nations to be blessed, but subsequently all the families of the earth. R3571:5, 2508:4

3

Revelation 22:3 *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

No more curse

- Either upon man or upon the earth for his sake. Therefore how appropriate that great physical changes are now occurring—streams breaking forth in the desert, etc. R879:5 God's special sentence against sin and sinners will be entirely removed. The ground for this was laid in the great sacrifice which our Lord gave at Calvary. NS91:6 When the work of Atonement shall be fully accomplished, and when, as a result, the curse will be completely lifted from man, and from the earth, his dominion. E405 The Adamic death having been destroyed. This, is at a time when, if a man dies it will be for his own sin. R477:2* There is a curse upon the world now, official and legal. R3571:5 Put away legally by the "sacrifice of himself (Christ);" and put away in fact by his glorious reign. R587:6 The curse will be gradually removed and man gradually released under the blessings of that glorious age. R334:6 The curse will be lifted from all who come into harmony with God through Jesus the Mediator. All who do not avail themselves of this grace will be swallowed up of the second death. E439 Messiah's great work of redemption will obliterate unsatisfactory conditions from the earth. Jesus tells us that their abolition will be the result of his Kingdom work of a thousand years. OV373 The one original sin on account of which condemnation of death passed upon all, and on account of which Christ died, and on account of which the curse is to be rolled away from the race. R3803:1 There is no reasonable ground to suppose that divine favor and life everlasting through Christ will ever be obtained by any except those who shall come into the fullest heart-harmony with God. E420 In what more comprehensive language could the Lord declare the end of the reign of sin and death, and the

commencement of the reign of righteousness unto life eternal. R3571:5 The knowledge of the Lord shall fill the earth, and all shall know him. R586:3 From the very beginning God foreknew all, and had planned the redemption of Adam, Eve, and their children. PD11/18 The promise made to Abraham was that in his spiritual seed all mankind would receive the divine blessing—the rolling away of the curse of sin and death. R5273:4 Sin and Satan and the spirit of evil shall be forever extinguished. E193 The opening chapters of Genesis give the entrance of the curse of sin and death, and the last chapters of Revelation reveal the success of God's plan and the end of the curse. R98:3* There is no provision in God's great plan for an everlasting condition in woe, sorrow or pain or trouble. SM766

4

Revelation 22:4 *And they shall see his face; and his name shall be in their foreheads.*

See his face

- To thus by faith behold afar off the blessed land of rest and peace, all radiant with the glory of the King in his beauty, the heart must be in sympathy with that glory and beauty of holiness. R2087:6

In their foreheads

- Sealed in their foreheads, intellectually, that they may not be in darkness with the world. R1470:5

5

Revelation 22:5 *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

No night there

- It is the joy of the morning—a long, glad day before us; no evening with its lengthening shadows, no night with its chills and darkness. R303:5*

They shall reign

- The nature of this reign will be the same which at creation was bestowed upon father Adam, as it is written in Psa. 8:6, "Thou madest him to have dominion over the works of thy hands." R3572:2 Not the Church, but those whom the Millennial age shall find worthy of life eternal. This is in full accord with Matt. 25:34. R3572:1 The whole world of perfect men will be a world of kings, though doubtless one of their number shall serve particularly as general or representative. R3572:2

For ever and ever

- Unto the age of ages, when the Kingdom shall be delivered to God, even the Father. R334:6

6

Revelation 22:6 *And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

These sayings

- These wonderful promises. R3572:2

7

Revelation 22:7 *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*

Blessed is he

- The Master speaks to all of his Church who have ears to hear. R3572:2

8

Revelation 22:8 *And I John saw these things, and heard them . And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.*

And I John

- John represents the disciples living at the time that the scenes of the Millennial age begin to unfold at the second presence of Jesus. (See John 21:22) R581:6

I fell down

- In the end of this Gospel age, their might be a spirit to do too much honor to the one used of the Lord in communicating to them the divine light now due. R3572:4, 2079:5 So there has been and is a tendency on the part of many to give more than love, respect and honor to the servants of God, who from time to time have been used as his special servants. R2079:5, 582:1 The Apostle Paul assures us that this disposition indicates a measure of carnality, and he inquires, who then, are Paul, Apollos and Peter, but merely God's servants or channels. R2079:6 Likewise there are hundreds of thousands who call themselves by the name of Luther, Calvin, Wesley, Campbell and others, giving more respect to their teachings and writings than to the Word of God. R2079:6 Likewise, today, in the light of Present Truth, no doubt there is need to be on guard against this carnal tendency which had so deleterious an influence as in the past. R2079:6

The angel

- Messenger, representing those of the John class who are used as God's instruments in drawing attention to the coming glory, and causing the John class to see them with the eye of faith. R581:6

9

Revelation 22:9 *Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*

Then saith he

- The action and words of the angel show the way in which the true messengers of God will treat such honor. R582:1

Do it not

- Do not worship me, for I am not the author of this plan. R3572:4 We say this to any disposed to worship the humble human instrumentality chosen of God as the channel for the blessing of Present Truth. R1867:3 Br. Russell does not want any worship, he does not want any undue adoration, he does not want any praise. CR125 All who are worshiping any church organization should be warned. R65:5 The manly Christian will always discountenance worshipful reverence and flattery; but the less mature will often court and receive it to their own injury. Thus the Apostle counsels choosing elders of established character, rather than a "novice." R1895:3

Fellowservant

- And not thy Lord. R1867:3, 2080:1

The prophets

- All true teachers or mouthpieces of God. R1867:3

And of them

- All servants of God are fellow-servants regardless of the time or extent of their service. R2080:1, 582:4

Worship God

- The water of life and the giver of it, and not the earthen vessels through which it is sent, are to be reverenced. The earthen vessels have naught whereof to glory. R1867:3 See also comments on Rev. 19:10.

10

Revelation 22:10 *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*

Seal not

- Do not feel that it is necessary to hide the matter. R3572:5 Time is at hand—The time "for the healing of the nations," and when "there shall be no more curse." (Verses 2 & 3) R477:2* At the time the

features of the symbolical revelation shall come to be understood and appreciated by the Lord's people, we may know that the time of the completion is near at hand. R3572:5

11

Revelation 22:11 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

Let him

- He will not "let" nor consent to endless transgression of his law. R477:1*

Unjust still

- The unrighteous and the filthy simply ignore the message, and are not moved specially by it. R3572:6 He who is unjust or unholy according to the law of God's Word, will forever stand so judged by it, until he becomes changed or restored in his nature. R527:5* The standard of judgment is God's revealed Word. By it the saints judge themselves. When the righteous rule and the curse is removed, still the same law will be the standard of judgment. R477:5*

Be filthy still

- The revelations of the divine plan are not intended to turn the filthy, to make them righteous, nor will they be inclined contrariwise to turn the righteous to sin. R3572:5

He that is righteous

- Not only those who are saints. There are some who are not saints, who are, nevertheless, righteous persons. R3572:5

Holy still

- He that is judged holy by that law now, will then, in the ages to come, be holy still. R477:5*

12

Revelation 22:12 *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

Reward is with me

- All the Scriptures point to the fact that our Lord's rewards are to be dispensed at his second coming, but not before. HG664:3 Scripture testimony clearly and explicitly points to the second advent of Christ, and to the resurrection as, first, the hope of the Church, and, second, the hope of the world. F664 One of many texts corroborative of the view of future rewards and punishments. R2613:6, 723:4

To give every man

- This scripture is rendered meaningless by the acceptance of the theory that each member of the Church at death passed immediately into glory. HG267:6

13

Revelation 22:13 *I am Alpha and Omega, the beginning and the end, the first and the last.*

The beginning

- The first and the last of the creation of God. R1514:3 Of Jehovah's direct creation. R1278:3, 1060:4, 446:5* Jesus was the first of God's creatures, the only being directly created. Jehovah did all subsequent creating through the Son. R5748:1 The beginner and finisher of the wondrous plan, though not its author. R1060:4, 446:5* "Before Abraham was, I am." (John 8:58) R1161:4

14

Revelation 22:14 *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

His commandments

- The commands of our Lord, and not the Ten Commandments of Israel's Law Covenant. R1730:6,

976:4 These commandments are not grievous and impossible to obey as were those of the Jewish Law Covenant, for Christ's yoke is easy and his burden is light. R1731:1, 976:4

Through the gates

- The Ancient Worthies from the various tribes of Israel through whose instrumentality the nations may enter into the blessings of the Kingdom. R1353:2

The city

- In symbolic prophecy a city signifies a religious government backed by power and authority. It is the symbol used to represent the established Kingdom of God. Q789:4 Jerusalem, a figure or symbol of the Kingdom of God, the New Jerusalem. R896:4 The Kingdom of our Lord. R477:4*

15

Revelation 22:15 *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

Without

- In Gehenna, the valley of destruction, an appropriate figure of the second death, the utter extermination of all things abominable and filthy in the close of the Millennial age. R896:4 There is no intimation that God will ever compel any one to accept of the gift of life everlasting. R890:6 Their course persisted in would result in death—the second death. R1660:3, 890:6

Dogs

- A term of disrespect, referring to the wild dogs which roamed the country and were pests, in contrast with house dogs, which were esteemed and petted by the family. R2653:5, 1671:1 There is nothing in the Bible indicating the resurrection of animals. Q818:2

Murderers

- Not that a man who has once been a murderer might not reform and become a saint and an heir of the Kingdom. One murderer, guilty of the murder of St. Stephen, was Saul of Tarsus. R4992:4

And whosoever

- Evildoers for whose permanent reform there would be no hope, because before their sentencing to the second death, the righteous Judge had given every opportunity possible to repent. R1454:6 The "death and hell" element. R477:5*

Maketh a lie

- The dishonest, like the Pharisees of old, say that they see when in their hearts they know they are blind. Not now worthy of the truth, by and by they will get honest enough to receive the truth, or else be cut off in second death, as those who make and love a lie. R1037:5, 1660:3

16

Revelation 22:16 *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

You

- John. R477:4*

I am

- The glorified Jesus. R944:1*

The root

- He must be both David's Son and David's Lord. He must be both the stem or branch out of David's root, and in some way David must be seen to be a branch or shoot out of Christ as a root. R809:2 The root of David signifies the origin, source of life and development of David. E136 It was by virtue of his sacrifice of his undefiled life that he became the root of David as well as his Lord. E136

Offspring of David

- According to the flesh, our Lord Jesus was, through his mother, the son, the branch, the offshoot or offspring of David. E136; R944:4*, 809:2 Jesus the Christ was the Son of Man, not in the sense of

simply being a man, but because he was the son of the man David. R944:1*

Morning star

- Jesus. Stars had weight and meaning to ancients who believed they controlled destinies. R4370:2 It is early, not yet light enough except to the prospective waking, watching Bride, who receives the light of the Morning Star. It will be some time before sunrise. R348:6 He is the Light of the World (John 1:4, 9) and The Sun of Righteousness. (Mal. 4:2) R1063:3*

17

Revelation 22:17 *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*

The Spirit and

- The Spirit clearly refers to Jesus Christ, the Bridegroom. Q838:2 The holy Spirit is the channel of at-one-ment now to the Church, and somewhat similarly it will be the channel of at-one-ment to the world in the coming age. E208 The holy Spirit will cooperate with the glorified Church in the blessing of all the families of the earth. E165; R4883:1 The Spirit is choosing a Bride for Christ during the Gospel age; at the end the marriage is consummated; and during the Millennial age the Spirit and the Bride say come. R137:2*

Bride

- Then glorified. E208; R2575:4; Q838:2 And joint-heir; in contradistinction to the saved of the world of mankind, who will be recognized as the children of Christ. R2652:3 The chaste virgin now espoused to the Son of heaven's King, will be united to the Bridegroom—no longer the virgin, she will be the Bride, the Lamb's wife and joint-heir. R334:5, 3410:4, 533:4, 257:3; A98; HG343:3; OV224; Q838:2 How could the Bride give this invitation before she exists? R4883:1, 3571:4, 3496:5, 3410:4, 2508:5, 2424:5, 1906:1; F336; CR216; HG337:5; Q750:2 The Bride must be developed before she can join with the Spirit in inviting the world to the blessing which God has in reservation. HG745:3; NS332:6 The glorified Church. The Bride class are now on probation that it may be determined which will eventually be of that class. R4627:6, 1043:6* The name "Bride" implies a marriage; the Church is already espoused to Christ, but the marriage is promised to take place at the second coming. R4883:1, 4627:6, 1155:6 As in Jewish custom, the espoused virgin was called a Bride from the time of her consent with the Bridegroom, so the espoused virgin Church is called Christ's Bride—before the consummation of their union. R1388:6 Not only will they invite the world, but also it will be their mission to judge, to correct, to discipline the world in righteousness to a knowledge and appreciation of divine mercy. R3917:4

Say

- To all the families of the earth. NS396:1 Mankind in general will not yet have come to a position of acceptance of the Mediator, and will be in the same attitude of today—aliens, strangers, foreigners. None will begin to live until they partake of the water of life. Q60:2 Our work of proclaiming the grand message does not end with this present life. R37:3 The Gospel age, so far from closing the Church's mission, is only a necessary preparation for the great future work. A98

Come

- Inviting all to come and obey Christ and receive eternal life. Q838:2 Mankind in general, who will not yet have come to a position of acceptance of the Mediator, will still be in the attitude of today—aliens, strangers, foreigners. R5428:4 The election of the Church of God will then have been completed, and every creature will come to a knowledge of the truth. R4990:4, 2424:5 It will require all the Millennial age for the delivery of this message to every creature and for them to avail themselves of the privileges. R3571:4

Him that heareth

- The obedient will be privileged to repeat the invitation to others. Q838:2

Whosoever will

- A worldwide invitation. R4882:6 Mine will be a general calling: I will draw all men; it will be a universal opportunity to come unto me. R2759:5 Not merely an elect Little Flock. R1952:4 The completeness of the ransom is the very strongest possible argument for the restitution of all mankind. A157 It is manifest that the expression "whosoever will," does not apply to all at this time, and will not be true until the wedding is consummated. Q838:2 Election now, free grace then. Q788:2, 824:4 Then free grace will be shown in the fullest measure. R546:5, 260:1, 8:5; HG316:3; OV36 Wesley's theme and favorite text. However, he did not discern that his beautiful text relates to the blessing of the non-elect during Messiah's reign. PD86/99 There is an exclusiveness about the calling now. The time has not yet come when the water of life shall flow freely, and whosoever will may come. R4148:1, 3571:2, 3410:5 "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10), "in due time." (1 Tim. 2:4-6) R1908:5 All babies, little and big; the foolish, both by nature and by false reasoning; the blind, the lame, the dumb and the deaf. R1043:6* In close agreement with the lesson of Isa. 55:1-13. R3596:6, 650:1* It both cases it is only to those who desire the water of life; "everyone that thirsteth" and "whosoever will" may have it. It will not be forced upon any. R1363:3, 5285:1, 650:1* The only obstruction or limitation to the enjoyment of life then offered will be the will of the hearer. R1324:1* All who will receive it on his conditions of love and loyalty and obedience to him. R1095:4 For every man—negroes and whites. HG514:5 "Whosoever he wills." And the Lord wills to restore all who shall prove worthy. R1125:4

Let him take

- And, if they will be obedient, to obtain the full measure of divine favor, as represented in the offer of everlasting life. R2061:4 Here begins the world's probation, the world's great judgment day—a thousand years. R2606:4, 654:5

Water of life

- Divine favor. R2260:6 Water is a symbol of truth. The invitation is to accept or partake of the favor of everlasting life through obedience to the truth. R1363:3 Waters of truth and grace. R906:1 The truth uncontaminated with error. HG522:6 The message of truth setting forth the means of blessing. All who accept may have its blessings, but those who do not accept and render obedience to the Lord shall not receive a blessing. Q750:2 God has opened up a fountain for sin and uncleanness. Whosoever will may partake of the blessings and reconciliation with God and thereby attain everlasting life. R5084:1 These glorious favors coming to mankind will all be earthly. R4883:4

Freely

- God's grace is ever free, in the sense of being unmerited, but in the present time it is restricted to certain classes, while in the next age all the world will be invited to share the favors. A96

18

Revelation 22:18 *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*

Shall add

- This warning has more or less deterred men from falsifying the canonical books. We believe very few interpolations into the text of the Bible have been intentional; but most by accident, usually copying a marginal comment into the text. R1210:2 To sanction interpolations, now that we know about them, would be to join with those who wrote them in adding to the Word of God. Q747:4

20

Revelation 22:20 *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

I come quickly

- We find this longing for and hoping for and waiting for the coming King in the writings of all the apostles. (Jas. 5:7; 1 Pet. 5:4; Jude 14; 2 Tim. 4:8) R2926:1 The book, being symbolical, cannot be

understood except as its seals are loosed. When its sayings come to be appreciated it may be recognized as an evidence of the Lord's second advent. R3572:3

Even so, come

- Written some 26 years after the destruction of Jerusalem, proving that the second advent of our Lord was not fulfilled by that event. A90; R531:4; CR493 The Apostle John looked with loving longing to the Kingdom and to the second coming of our Lord, and knew nothing about an intermediate Millennial reign. HG274:3, 283:3 Nearly all the scriptures follow the course of addressing the Father in prayer and I think of this one as the only one that is different. Q541:T; CR276